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第一课　　LESSON ONE

圣经　　THE BIBLE

纲　目　　OUTLINE

壹　圣经的来源　　I. The origin of the Bible:

一　圣经是神的呼出　　A. The Bible being God-breathed.

二　圣经是人被圣灵推动，从神说出来的　　B. The Bible being the speaking from God by men borne by the Holy Spirit.

三　圣经是神在众先知里面说话，并在祂儿子里面说话　　C. The Bible being God's speaking in the prophets and in the Son.

四　圣经是圣灵所启示的　　D. The Bible being the Holy Spirit's revelation.

贰　圣经的功用　　II. The functions of the Bible:

一　给主耶稣作见证　　A. Testifying concerning the Lord Jesus.

二　使人有得救的智慧　　B. Making men wise unto salvation.

三　使人得蒙重生　　C. Causing men to be regenerated.

四　是信徒属灵的奶水　　D. Being the believers' spiritual milk.

五　是信徒生命的食物　　E. Being the believers' bread of life.

六　叫信徒得以完全　　F. Making the believers complete.

叁　写圣经的人、地、时间　　III. The writers of the Bible, the places where it was written, and the times when it was written:

一　旧约　　A. The Old Testament.

二　新约　　B. The New Testament.

三　时间　　C. The times.

肆　圣经的完成—圣经权威的认定

一　旧约

1　摩西五经

2　其他各卷

二　新约

1　福音书

2　其他各卷

IV. The completion of the Bible—the recognition of the authority of the Bible:

A. The Old Testament:

1. The Pentateuch.

2. The other books.

B. The New Testament:

1. The Gospels.

2. The other books.

课　文

我们得救以后，要得着属灵的栽培，就不能不认识圣经。两千年来，基督徒都承认一件事，没有一个人不认识圣经，而能好好认识主。

神给我们属灵的产业，一面是看不见的圣灵，一面是看得见的圣经。一面是圣灵在我们里面，一面是圣经在我们外面。一个正确的基督徒，对这两面该是绝对平衡的。若是光有里面的圣灵，而没有外面的圣经，人就非常容易错误。若是光有外面的圣经，而缺少里面的圣灵，人就会非常的死寂，一点没有生气，一点不活泼。

基督徒恰如一列火车，里面需要有推动的能力，外面需要有铁轨。有这里外两面的配合，这列火车才能推动，并且推动得好。圣灵在我们里面和圣经在我们外面，刚刚好就是这样。若是你里头满有圣灵，也在外面认识圣经，这样，你这个基督徒定规是活的，又是稳的；是动的，又是准的。你是活而稳妥，动而准确的基督徒。

壹　圣经的来源

一　圣经是神的呼出

圣经是神的呼出。（提后三 16。）这告诉我们，圣经不是出于人的意思，不是出于人的思想，乃是神将祂的意思，将祂的话语，借着祂的灵，呼到写圣经的人里面，再从他们里面呼出来。因此圣经里头有神的成分，也有神的味道。我们作基督徒最大的快乐，或者说最大的福气，就是天天能借着神所呼出来的话，而接触神自己，尝到神自己。

二　圣经是人被圣灵推动，从神说出来的

圣经既是神借着祂的灵，将祂的话从人里面呼出来的，就圣经的话绝没有出于人意的，乃是人被圣灵推动从神说出来的。“人被圣灵推动从神说出来”，（彼后一 20 ～ 21，）这句话有二重的意思：第一是人被圣灵推动；第二是从神说出来。在希腊原文，被圣灵推动的意思，就如同帆船被风推动一样。当日写圣经的人，是受了神的灵感，在圣灵的能力之下，被圣灵吹着、带着而说出神的话来。并且他们说话，

TEXT

After we are saved, in order to have spiritual growth, we must know the Bible. For two thousand years Christians have acknowledged one thing, that no one can know the Lord well without knowing the Bible.

The spiritual inheritance which God has given to us includes, on the one hand, the invisible Holy Spirit and, on the other hand, the visible Holy Bible. On the one hand, the Spirit is within us; on the other hand, the Scripture is outside of us. A proper Christian must be balanced in these two sides. If we only have the Holy Spirit within but do not have the Scripture without, we will make mistakes easily. If we only have the Scripture without, but do not have the Holy Spirit within, we will become dead, without vitality or livingness.

A Christian is like a train which needs motivating power within and tracks without. Having these two aspects—the inward and the outward—coordinating together, the train can move, even move very well. This is exactly true of the Holy Spirit within us and the Holy Scriptures outside of us. If you are filled with the Holy Spirit within and you also know the Bible without, then, as a Christian, you are living and stable, and you are also active and accurate. You are a Christian who is living and stable as well as active and accurate.

I. THE ORIGIN OF THE BIBLE

A. The Bible Being God-breathed

The Scripture is God-breathed (2 Tim. 3:16). This tells us that the Scripture did not come out of man's thought, man's mind, but rather, it is God's breathing His thought and His word through His Spirit into and out of the writers. Hence, the Bible contains God's elements and carries His flavor. As Christians, our greatest joy, or shall we say, our greatest blessing, is to be able to contact God and taste Him daily through the word of His breath.

B. The Bible Being the Speaking from God by Men Borne by the Holy Spirit

Since the Scripture is God's breathing His word out from men through His Spirit, no word of the Scripture can be of man's will; rather, men were borne by the Spirit and spoke out of God. The word, "men spoke from God, being borne by the Holy Spirit" (2 Pet. 1:21), has a twofold meaning: first, men were borne by the Spirit; second, men spoke from God. In the original Greek, being borne by the Holy Spirit means being carried along as a ship by the wind. The writers of the Bible received God's inspiration, and they were under the power of the Holy Spirit, being borne and carried along by Him to speak out God's word. Furthermore,

是从神里面说出来的。是神的灵推动人说的，也是人从神里面说出来的。换句话说，就是神从人里面，借着人的口，把祂自己的话说出来。

撒母耳记下二十三章二节说，“耶和华的灵借着我说，祂的话在我口中。”这是大卫说的。他自己告诉我们，他说的那些话，乃是神的灵借着他说的，而且是神的话在他口里。不光是圣灵借着他说话，并且是神的话摆在他口里，是神的话从他口里说出来。这就是圣经。

三　圣经是神在众先知里面说话，并在祂儿子里面说话

旧约是神在众先知里面说话，新约是神在祂儿子我们的主耶稣里面说话。（来一 1 ～ 2。）所以不论旧约众先知所说的话，或是新约主耶稣所说的话，都是神所说的话，都是出于神的。

四　圣经是圣灵所启示的

约翰福音十六章十三节：“只等实际的灵来了，祂要引导你们进入一切的实际，因为祂不是凭自己说的，乃是把祂所听见的都说出来；并要把将来的事告诉你们。”（约十六 13。）主在这里所说的，也是证明，在圣灵降临以后，祂的门徒们所讲所写的，乃是“圣灵告诉”他们的。所以主这话也就是证明，在祂升天以后，祂的门徒们所写的新约各书，乃是出于圣灵的启示，其神圣的权威是祂所承认的。

所以圣经乃是神吩咐人写的话，（出三四 27，）是神的灵借着人说的话，是神的话借着人的口说出来，（撒下二三 2，）是人被圣灵感动所说出的话。（可十二 36。）旧约是神吩咐先知所说的话，（耶一 7，）是神的话临到先知，（结一 3，）是神的灵借着众先知所说出的。（亚七 7，徒三 18，二八 25，罗一 2，彼前一 10 ～ 12。）新约，有的是神在主耶稣里面所说的话，（约十四 10，）有的是圣灵指教使徒们所写的话。（林前二 13。）圣灵指教使徒所写的话是像旧约圣经一样神圣。（彼后三 15 ～ 16。）所以全部圣经都是出于神的话语，逐字逐句，一点一画，（太五 18，）都是神所默示的，人不可加添，也不可删减。（启二二 18 ～ 19。）

when they spoke, they spoke from within God. It was the Spirit of God carrying men along to speak, and it was also men speaking from within God. In other words, it was God speaking His own word from within men through their mouths.

Second Samuel 23:2 says, “The Spirit of the Lord spake by me, and his word was in my tongue.” This word was spoken by David. He told us that the words he spoke were the speaking of the Spirit of God through him, and that it was God’s word that was in his tongue. Not only the Holy Spirit spoke through him, but also God’s word was in his tongue and was spoken from his mouth. This is the Bible.

C. The Bible Being God’s Speaking in the Prophets and in the Son

The Old Testament is God’s speaking in the prophets; the New Testament is God’s speaking in the Son, our Lord Jesus (Heb. 1:1-2). Hence, whether it is the speaking of the prophets in the Old Testament or the speaking of the Lord Jesus in the New Testament, both are God’s speaking and both are of God.

D. The Bible Being the Holy Spirit’s Revelation

John 16:13 says, “But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but whatever He hears He will speak; and He will disclose to you what is to come.” The Lord’s word here also proves that after the Spirit’s descension, what His disciples spoke and wrote was disclosed to them by the Spirit. Hence, the Lord’s word here proves that after His ascension, all the books of the New Testament, written by His disciples, were of the Spirit’s revelation and their divine authority was acknowledged by Him.

The Scripture, therefore, is the word written by men under God’s command (Exo. 34:27), the word of the Spirit of God spoken through men, the word of God spoken through man’s mouth (2 Sam. 23:2), and the word spoken by men who were moved by the Spirit (Mark 12:36). The Old Testament is the word spoken by the prophets under God’s command (Jer. 1:7), the word of God coming upon the prophet (Ezek. 1:3), and the word of the Spirit of God spoken through the prophets (Zech. 7:7; Acts 3:18; 28:25; Rom. 1:2; 1 Pet. 1:10-12). Some portions of the New Testament are God’s speaking in the Lord Jesus (John 14:10), while other portions are words written by the apostles as taught by the Spirit (1 Cor. 2:13). The words written by the apostles as taught by the Spirit are as sacred as the Old Testament Scriptures (2 Pet. 3:15-16). Hence, the entire Bible originates from God; every word and every sentence, every iota and every tittle (Matt. 5:18), are God-inspired. Hence, men should neither add to or take away anything from the Holy Scriptures (Rev. 22:18-19).

贰　圣经的功用

一　给主耶稣作见证

圣经的第一个功用，是给主耶稣作见证。（约五 39。）主耶稣是圣经的题目，是圣经的内容；圣经是主耶稣的说明，是主耶稣的发表。主耶稣是神活的话，圣经是神写的话。圣经这写的话，若没有主耶稣那活的话作实际，圣经就不过是空洞的道理，虚空的字句。主耶稣那活的话，若没有圣经这写的话作发表，主耶稣就玄妙难得认识，渺茫难得捉摸。但有了圣经这清楚确定的说明，明白的启示，主耶稣就能具体的给人认识，确定的给人了解。不只新约各书都是启示主耶稣的，就是旧约各部分，无论是摩西的律法、先知的书、诗篇（旧约共分这三大部分），无不都是为主耶稣作见证，说到主耶稣。所以我们若要认识主耶稣，就非读圣经，非明白圣经不可。

二　使人有得救的智慧

圣经的功用，一面是为着主耶稣，一面是为着我们；一面是为主耶稣作见证，一面是叫我们蒙恩典得建立。在为着我们这一面，圣经的功用第一就是叫我们有得救的智慧，（提后三 15，）将神在基督里的救法，和人因信得救的途径，启示给我们，使我们晓得蒙恩的路，明白得救的方法。

三　使人得蒙重生

圣经在我们身上第一步具体的功用，就是使我们得蒙重生。（彼前一 23。）圣经是活神的话，里面含着活神的生命。当我们用信心接受圣经的话到我们里面时，圣经的话就像生命的种子落到我们里面，将神的生命种在我们里面，使我们有了神的生命，而得着重生。

四　是信徒属灵的奶水

当我们初蒙恩的时候，对于属灵的事领会力不够强的时候，圣经的话有的也像奶一样，能喂养我们，使我们在属灵的生命上得以渐渐长大。（彼前二 2。）所以一个初得重生的信徒，必须爱慕圣经的话，像才生的婴孩一样，爱慕那诚实的话奶。否则，他属灵的生命必不能长大，必一直作一个在基督里为婴孩的人。（林前三 1 ～ 2。）

II. THE FUNCTIONS OF THE BIBLE

A. Testifying concerning the Lord Jesus

The first function of the Bible is to testify concerning the Lord Jesus (John 5:39). The Lord Jesus is the subject and contents of the Bible; the Bible is the explanation and expression of the Lord Jesus. The Lord Jesus is God's living Word; the Bible is God's written Word. The Bible, God's written Word, must have the Lord Jesus, the living Word, as its reality; otherwise, it is but mere doctrines and empty letters. The Lord Jesus, the living Word, must have the Bible, the written Word, as His expression; otherwise, He is mysterious and difficult to know, vague and hard to grasp. However, since there is the clear, definite explanation and plain revelation of the Scriptures, the Lord Jesus can be known practically and comprehended definitely by men. Not only every book of the New Testament reveals the Lord Jesus, but every part of the Old Testament, whether (1) the Law of Moses, (2) the Prophets, or (3) the Psalms (these are the three major parts of the Old Testament), testifies and speaks concerning the Lord Jesus. Hence, if we want to know the Lord Jesus, we must read and understand the Bible.

B. Making Men Wise unto Salvation

The functions of the Bible are of two aspects: one aspect is to serve the Lord, and the other aspect is to serve us. On the one hand, it testifies of the Lord Jesus and, on the other hand, it causes us to receive grace and be built up. The first function of the Bible toward us is to make us wise unto salvation (2 Tim. 3:15); it reveals to us how God saves men in Christ, and how men may be saved by faith, so that we may know the way of salvation.

C. Causing Men to Be Regenerated

The first practical function of the Bible in us is to cause us to be regenerated (1 Pet. 1:23). The Bible is the Word of the living God, and it contains the life of the living God. When we receive the word of the Scriptures into us by faith, it comes into us like a seed of life, sowing God's life into us; thus, we have God's life and are regenerated.

D. Being the Believers' Spiritual Milk

When we first get saved, we do not have a strong enough comprehension concerning spiritual things. Some portions of the Scriptures are like milk that can nourish us and make us grow in our spiritual life (1 Pet. 2:2). Hence, a newly regenerated believer must long for the word of the Bible, like newborn babes longing for the guileless milk of the word. Otherwise, his spiritual life cannot grow, and he will continue to be one who is an infant in Christ (1 Cor. 3:1-2).

五　是信徒生命的食物

圣经的话也是我们属灵生命的食物。（太四 4。）我们肉身的生命如何需要营养，我们属灵的生命也同样需要营养。属灵生命的营养，只有圣经的话能供应。我们要在神面前作一个活泼而刚强的人，不能单靠食物，也必须靠神口里所出的一切话，就是圣经的话。我们必须把圣经的话当作食物吃下，（耶十五 16，）甚至看重圣经的话过于食物。否则，我们属灵的生命就不能长大。我们对于领会圣经的话，必须习练得通达，使我们能领会圣经中那些难解的话，像长大成人的人能吃干粮一样。（来五 13 ～ 14。）否则，我们属灵的生命就不能强壮。

六　叫信徒得以完全

圣经的教训能叫我们有忍耐，蒙激励，而得有盼望。（罗十五 4。）许多信徒，当他们落到患难病困中，无法忍受，伤心失望的时候，因着读到一段或一句圣经，就在心里有了忍受的力量，或蒙到无上的安慰，而得有出人意外的盼望。圣经中也记载了许多事，能作我们的鉴戒，使我们受警戒，得到前车之鉴，而生戒心，免蹈前辙。（林前十 11。）所以圣经能在我们得着重生之后，教训我们，督责我们，使我们在各方面归正，教导我们在凡事上学义，叫我们这些属神的人得以完全。（提后三 16 ～ 17。）

叁　写圣经的人、地、时间

一　旧约

旧约圣经从创世记到玛拉基书共有三十九卷。其著者包括摩西、约书亚、撒母耳、以斯拉、尼希米、大卫、亚萨、希幔、以探、可拉的后裔、所罗门、亚古珥、利慕伊勒、以赛亚、耶利米、以西结、但以理、何西阿、约珥、阿摩司、俄巴底亚、约拿、弥迦、那鸿、哈巴谷、西番雅、哈该、撒迦利亚、玛拉基等等，最少有三十二人，其中有文学家、政治家和军事家，有祭司、君王和先知，也有平民、牧者和农夫。大部分是以色列人，也许有几位是外邦人。

旧约圣经写作的地点，有的在西乃山，有的在旷野，有的在迦南地，有的在耶路撒冷，也有的在外邦地。

E. Being the Believers' Bread of Life

The word of the Scriptures is also our spiritual bread of life (Matt. 4:4). Just as our physical life needs nourishment, so also our spiritual life needs nourishment. The nourishment of our spiritual life can only be supplied by the word of the Bible. In order to be living and strong before God, we cannot depend on bread alone, but on every word, that is, the word of the Bible, that proceeds out through the mouth of God. We must take the word of God as food and eat it (Jer. 15:16), even regarding the word of the Bible as more important than our food (Job 23:12b). Otherwise, our spiritual life cannot grow. We must practice to have our faculties exercised in apprehending the word of the Bible so that we may be able to understand the words that are hard to interpret; that is, like those who are mature, we can eat the solid food (Heb. 5:13-14). Otherwise, our spiritual life cannot be strong.

F. Making the Believers Complete

The teachings of the Bible can give us endurance, encouragement, and hope (Rom. 15:4). Many Christians have fallen into tribulation and sickness. Being unable to bear it, they feel sorrowful and hopeless, but when they read a portion or a sentence of the Bible, they have the enduring strength in their hearts, or they receive unspeakable comfort, and thus obtain hope that is beyond their expectation. The Bible also records many things as warnings to us that we may be admonished, be on the alert, and not repeat the former mistakes (1 Cor. 10:11). Hence, after our regeneration, the Bible is profitable for teaching, for reproof, for correction, for instruction in righteousness, that we, the men of God, may be complete (2 Tim. 3:16-17).

III. THE WRITERS OF THE BIBLE, THE PLACES WHERE IT WAS WRITTEN, AND THE TIMES WHEN IT WAS WRITTEN

A. The Old Testament

The Old Testament, from Genesis to Malachi, is composed of thirty-nine books. The writers included Moses, Joshua, Samuel, Ezra, Nehemiah, David, Asaph, Heman, Ethan, the sons of Korah, Solomon, Agur, Lemuel, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, etc., at least thirty-two people. Among them there were men of letters, statesmen, and military men; there were priests, kings, and prophets; and there were common people, shepherds, and farmers.

The books of the Old Testament were written in various places; some were written on Mount Sinai, some in the wilderness, some in the land of Canaan, some in Jerusalem, and some in Gentile lands.

二　新约

新约圣经从马太福音到启示录共有二十七卷。

马太福音—是马太写的。他原是一个税吏，出身卑下，但蒙主呼召，作了主十二使徒之一。他的福音书，大概是写在犹太地。

马可福音—是马可写的。他是一个很平常的门徒。他的福音书，大概是在罗马写的。

路加福音—是路加写的。他是一个外邦的医生。他的福音书，大概是在外邦写的。

约翰福音—是约翰写的。约翰原是一个加利利的渔夫，没有受过多少教育，但也蒙主呼召，作了主十二使徒之一。他的福音书，大概也是在外邦写的。

使徒行传—也是医生路加写的。此书大概也是在外邦写的。

从罗马书到希伯来书，共十四卷，都是保罗写的。他原是犹太教的一个激烈分子，也是一个博学之士，有才、有能、有魄力、有作为，在早年时就蒙主特别呼召，作了外邦的使徒。他的书都是在外邦写的，有的在罗马监狱中写的。

雅各书—是雅各写的。他是主耶稣肉身的兄弟，（加一19，）也是一个虔诚的基督徒，成为教会的柱石，（加二9，）但相当有犹太教的背景。他的书大概是在耶路撒冷写的。

彼得前后书—是彼得写的。彼得也是一个加利利的渔夫，没有受过多少教育，但蒙主呼召，作了主十二使徒中的第一个。他的书大概也都是在外邦写的。

约翰一、二、三书—也是使徒约翰写的。此三书应该都是在外邦写的。

犹大书—是犹大写的。他也是主肉身的兄弟。此书可能是在犹太地写的。

启示录—也是使徒约翰写的。此书是写在外邦地，也许是在拔摩海岛上。

B. The New Testament

The New Testament, from the Gospel of Matthew to Revelation, is composed of twenty-seven books.

The Gospel of Matthew was written by Matthew. Matthew was a tax collector of low estate, yet he was called by the Lord to be one of His twelve apostles. His Gospel was probably written in the land of Judea.

The Gospel of Mark was written by Mark. Mark was a very ordinary disciple. His Gospel was probably written in Rome.

The Gospel of Luke was written by Luke. Luke was a Gentile physician. His Gospel was probably written in a Gentile land.

The Gospel of John was written by John. John was a Galilean fisherman with little education, yet he was called by the Lord to be one of His twelve apostles. His Gospel was probably written also in a place of the Gentiles.

The Acts was also written by Luke the physician. This book was probably written also in a Gentile place.

From Romans to Hebrews there are altogether fourteen books; they were all written by Paul. Paul was a radical member of the Judaic religion. Moreover, he was a man of great learning; he was talented, competent, aggressive, and capable of outstanding achievements. He was especially called by the Lord in his early years to be the apostle to the Gentiles. All his books were written in Gentile places; some were written in prison at Rome.

The Epistle of James was written by James. James was a flesh brother of the Lord Jesus (Gal. 1:19); he was also a devout Christian who became a pillar of the church (Gal. 2:9), but retained a great deal of the background of Judaism. His Epistle was probably written in Jerusalem.

The First and Second Epistles of Peter were written by Peter. Peter was also a Galilean fisherman with limited education, but he was called by the Lord to be the first of His twelve apostles. Both of his Epistles were probably written in Gentile lands.

The First, Second, and Third Epistles of John were also written by John. They were all written in Gentile places.

The Epistle of Jude was written by Jude. He was also a flesh brother of the Lord (Jude 1; cf. Gal. 1:19). His Epistle was probably written in the land of Judea.

Revelation was also written by the Apostle John. This book was written in a Gentile place, probably on the island of Patmos.

三　时间

旧约头几卷—摩西五经，约在主前一千五百年时写的。末一卷玛拉基书约在主前四百年时写的。所以全部旧约三十九卷，经过一千一百年之久才写完。

新约头一卷马太福音，约在主后三十七年到四十年之间写的。末一卷启示录，是约在主后九十四年到九十六年之间写的。所以新约是在五十几年内写成的。这样，全本圣经的写成，从创世记到启示录，相距时间共约一千五、六百年之久。

肆　圣经的完成—圣经权威的认定

一　旧约

1　摩西五经

在旧约里面，摩西五经一向被犹太人承认是出自于神，绝对神圣有权威，因为是神所启示，摩西写出来，而由他们祖先一直传下来的。直到今天，犹太人虽认为全部旧约都是出乎神的，但他们给摩西五经一个特别的地位。在全世界的犹太会堂里，最少都有两三部摩西五经摆在那里。他们不一定有旧约其他各卷，但一定有摩西五经。

2　其他各卷

旧约其他各卷，因着它们本身的价值和权威，也就陆续被神的子民承认是出乎神的。有一个写书的人说得最好，他说，一棵树不需要一定标出名字，只要慢慢长大，开花结果，自然就被人公认是什么树；照样，圣经各卷到底是不是出乎神的，也不需要太去标明，只要经过时间的考验，它的价值和权威自然也就显明出来了。这话是很对的。在摩西五经以后，历代神的百姓中间那些受感写书的人，他们所写出乎神的话，经过长时间的考验，就被神的百姓都认为是出乎神的，因为有权能在其中。

到主前四百五十七年，文士以斯拉就把摩西五经，和历代在神子民中间被大家公认有权威的著作，安排汇集在一起，作为

C. The Times

The first few books of the Old Testament—the Pentateuch—were written approximately in 1500 B.C.; the last book, Malachi, was written about 400 B.C. Therefore, the entire Old Testament of thirty-nine books took 1,100 years to complete.

The first book of the New Testament, the Gospel of Matthew, was written around A.D. 37-40; the last book, Revelation, was written around A.D. 94-96. Therefore, the New Testament was completed in over fifty years. Thus, in the completion of the entire Bible, from Genesis to Revelation, there was a time separation of 1500-1600 years.

IV. THE COMPLETION OF THE BIBLE—THE RECOGNITION OF THE AUTHORITY OF THE BIBLE

A. The Old Testament

1. The Pentateuch

The five books of Moses in the Old Testament have always been recognized by the Jews as having come from God and having absolute divine authority, because they were revealed by God, written by Moses, and passed down through the generations by their fathers. Up to this day, although the Jews recognize the entire Old Testament as originating from God, they have always given the five books of Moses a special position. At least two or three copies of the Pentateuch are to be found in every Jewish synagogue throughout the world. The Jews may not have the other books of the Old Testament, but they will always have the five books of Moses.

2. The Other Books

The other books of the Old Testament, because of their value and authority, were also recognized, one after another, by God's people as having come from God. A certain writer has said that a tree does not necessarily need to have its name labeled, but it only needs to grow, blossom, and bear fruit, and then it will naturally be recognized by men as to what kind of tree it is. Similarly, it is not really necessary to mark out clearly whether the different books of the Bible are of God, for as each book passes through the test of time, its value and authority will spontaneously become manifest. This word is really well said and true. Following the Pentateuch, throughout the generations some among God's people were inspired to write the word of God. What they had written, after an extended period of testing by time, was recognized by God's people as having originated from God, because authority and power were found in their writings.

In 457 B.C., Ezra the scribe collected the Pentateuch and the authoritative writings generally acknowledged among God's people and arranged them to form the Old Testament.

旧约各卷。（唯缺尼希米记和玛拉基书两卷，因为那时这两卷还没有写出来。）犹太权威史家约瑟夫（Josephus）和外邦史家，都证明此事。

以斯拉之后，在犹太人中间，有一个称作大会堂（Great Synagogue）的文士团体，继续这汇集审定的工作，到主前四百年完成。所订定的旧约，有我们今天所有的各卷。所以到了主前四百年的时候，旧约不光是写成了，并且也经过审定而被公认了。

无论如何，最晚到主前二百七十七年，七十士将旧约译成希腊文时，旧约各卷必已订定了。

二　新约

1　福音书

初期教会聚会，常读福音书和旧约。所以新约中最早被教会承认的是四福音。

2　其他各卷

等使徒们过去，有些人冒名写书，就有些紊乱，所以那些在初期教会中作首领的，就是所谓的教父们，就把使徒们所写的书，搜集在一起，和福音书同列。到玻雷卡（Polycarp）殉道不久，各地教会对于新约圣经的看法，大致相同。唯对于希伯来书、雅各书、彼得后书、约翰二书、约翰三书、犹大书和启示录，这七卷可否列入圣经，尚有出入。但因为这七卷的确是圣灵默示的，有神圣的权能和价值，所以经过了再长一段时间的考验，到主后三百九十七年，在非洲北部迦太基（Carthage）由各地教会首领所聚集的大会，就承认这七卷也是新约圣经的一部分，并且公布新约为二十七卷，如同我们今日所有的。所以到了主后三百九十七年迦太基大会的时候，全部圣经新旧两约，就都给神的子民公认而确定了。

摘　要

圣经全是神的呼出，每卷都是神的启示，逐字逐句都是出于圣灵的感动，其准确性是绝对的。圣经的功用是：一、给主耶

(However, two books—Nehemiah and Malachi—were missing because they were not yet written.) Both Josephus, the authoritative Jewish historian, and the Gentile historians confirmed this matter.

After Ezra, among the Jews there was a group of scribes called the Great Synagogue that continued to do the work of compilation and reviewing; the work was completed in 400 B.C. The Old Testament which they confirmed contained all the books we have today. Hence, by 400 B.C. not only the writing of the Old Testament was completed, but the Old Testament had also been confirmed and generally recognized.

In any case, at the latest by 277 B.C., when seventy scholars translated the Old Testament into Greek, all the books of the Old Testament must have been established.

B. The New Testament

1. The Gospels

The Gospels and the Old Testament were frequently read in the early church meetings. Hence, among the books of the New Testament, the four Gospels were the earliest ones to be recognized by the church.

2. The Other Books

After the passing away of the apostles, confusion arose due to some who wrote books by assuming the identity of others. Hence, the leaders in the early churches, the so-called church fathers, collected all the writings of the apostles and ranked them together with the Gospels. Shortly after the martyrdom of Polycarp, all the churches generally agreed in their view concerning the New Testament except for Hebrews, James, 2 Peter, 2 John, 3 John, Jude, and Revelation. There was still disagreement as to whether these seven books should be included in the Bible or not. Nevertheless, because these seven books were definitely written under the inspiration of the Holy Spirit, possessing divine authority and value, after another long period of testing by time, in the year A.D. 397, at the council held in Carthage, which was in the northern part of Africa, the leaders of the churches gathered together and recognized these seven books as a part of the New Testament. They also announced that the New Testament was comprised of twenty-seven books, similar to what we have today. Hence, by A.D. 397, during the council of Carthage, the entire Bible, including the Old and New Testaments, was generally acknowledged and confirmed by God's people.

SUMMARY

The entire Bible is God's breath. Each book of the Bible is God's revelation with every line and word coming from the inspiration of the Holy Spirit. The Scripture is infallible. The

稣作见证；二、使人有得救的智慧，并作人得重生的种子；三、是信徒属灵的奶水和食物；四、叫属神的人得以完全。

functions of the Bible are: 1) it testifies concerning the Lord Jesus; 2) it makes man wise unto salvation and is the seed of regeneration in man; 3) it is the believers' spiritual milk and food; and 4) it makes the man of God complete.

问　答

一　圣经的来源是什么？

二　圣经的功用有那些？

三　新、旧约圣经各有多少卷？

四　圣经写作的时间历经多久？

五　新、旧约圣经权威认定在什么时候？

六　请说出新约圣经每卷的名称。

QUESTIONS

1. What is the origin of the Bible?
2. What are the functions of the Bible?
3. How many books are there in the Old and New Testaments respectively?
4. How long did it take to complete the writing of the Bible?
5. When was the authority of the Old and New Testaments acknowledged?
6. Name all the books of the New Testament.

第二课

三一神

纲　目

壹　神只有一位

贰　神有父子灵三方面的讲究

一　神自称我，又称我们

二　父子灵的讲究

叁　父子灵是从永远到永远同时共存

一　父子灵都是神

1　父是神

2　子是神

3　灵是神

二　父子灵都是永远的

1　父是永远的

2　子是永远的

3　灵是永远的

三　父子灵同时共存

肆　父子灵互相内在，不相分离

伍　父子灵三者是一

一　子就是父

二　子（末后的亚当）成了赐生命的灵

LESSON TWO

THE TRIUNE GOD

OUTLINE

I. God being only one.

II. God having the aspect of three—the Father, the Son, and the Spirit:

A. God speaking as I and also as Us.

B. The matter of the Father, the Son, and the Spirit.

III. The Father, the Son, and the Spirit coexisting simultaneously from eternity to eternity:

A. The Father, the Son, and the Spirit all being God:

1. The Father being God.

2. The Son being God.

3. The Spirit being God.

B. The Father, the Son, and the Spirit all being eternal:

1. The Father being eternal.

2. The Son being eternal.

3. The Spirit being eternal.

C. The Father, the Son, and the Spirit coexisting simultaneously.

IV. The Father, the Son, and the Spirit coinhering and being inseparable.

V. The Three—the Father, the Son, and the Spirit— being one:

A. The Son being the Father.

B. The Son (the last Adam) becoming the life-giving Spirit.

三　主（子）就是那灵

C. The Lord (the Son) being the Spirit.

陆　神是三一的原因

VI. The reason for God being triune.

课　文

圣经里启示神是三一的，这是太重大的启示。神是独一的神，祂名称为耶和华，而这位神又是三，是父、是子、是灵。这乃是一个奥秘，且是一个奥秘中的奥秘。我们这微小有限的人，没有办法领会得透，更不能用我们的话把祂说得完全。许多关于生命的事，都是人没有办法明白得透的，只能知道一个大概。比如我们人肉身的生命，就没有一个人能讲得透，因为生命是一个奥秘。我们人里头还有一个灵，这更是奥秘。人的生命是个什么东西，人的灵又是个什么东西，没有一个人能讲得透。所以不要说三一神父子灵，这样伟大的奥秘，就是我们人这个微小的奥秘，我们都了解不了。连人我们都明白不透，何况三一神！

虽然如此，我们却能接受并享受祂这位奥秘的神。我们不能了解却能享受。从前的人一点不懂什么叫维他命，但他们都享受得很多。三一神不是为着给我们了解，乃是为着给我们享受。祂之所是，凡为着给我们享受的，都启示在圣经中，我们可照圣经的启示来接受。我们虽然不能全然了解，但能照圣经的明文接受它所说的。

在圣经中，虽找不到“三一”这个词，却能看到神是三一的这个事实。我们现在来把圣经中与这事较为明显有关系的地方看一下。

壹　神只有一位

圣经多次多方说到神只有一位。无论在旧约或新约里，都清楚并确定的告诉我们，神只有一位。哥林多前书八章四节说，“神只有一位，再没有别的神。”以赛亚书四十五章五节说，“我是耶和华，在我以外并没有别神，除了我以外再没有神。”还有六节、二十一至二十二节，四十六章九节，四十四章六节、八节，都有同样的话。

在这些经节中，神再三再四的说，“除了我以外，再没有神。”祂不是说，除了我们以外，再没有神；乃是说，“除了我以外，再没有神”。“我”是单数的，只有一位。神这多次的宣言，强有力的证明，神只有一位。

诗篇八十六篇十节：“唯独你是神。”这里不是说，唯独你们是神；乃是说，唯独你是神。这话也证明神只有一位。

TEXT

The Bible reveals that God is triune. This is a revelation of great importance. God is uniquely one, and His name is Jehovah; yet this God is also triune—He is the Father, Son, and Spirit. This is a mystery; in fact, it is a mystery of mysteries. Small and finite as we are, we human beings cannot understand it thoroughly; even less can we define it in a full way. Many things relating to the matter of life are not within the comprehension of men; men can only have a general idea of them. For instance, though we have life in our physical body, no one can explain it thoroughly, for life is a mystery. Furthermore, there is a spirit within us—this is even more of a mystery. No one can give a full explanation of what the life of man and the spirit of man are. We are not able to comprehend such a comparatively small mystery as man, to say nothing of the great mystery of the Triune God—the Father, Son, and Spirit. If we cannot fully understand man, how much less the Triune God!

Nevertheless, we can receive and enjoy this mysterious God. We cannot understand, but we can enjoy! In former days men had no knowledge of vitamins, though they greatly enjoyed their benefit. The Triune God is not for us to understand, but to enjoy. All that He is for us to enjoy is revealed in the Scriptures; we cannot fully understand it, yet we may, according to all that is declared in the Scriptures, accept whatever is said.

Although we cannot find the term “triune” in the Scriptures, we can see the fact concerning the Trinity of the Godhead. Let us now examine the verses in the Bible that are more evidently related to this matter.

I. GOD BEING ONLY ONE

The Scriptures in many instances and in many ways tell us that God is uniquely one. Both in the Old Testament and in the New, there are many passages which clearly and definitely tell us that God is only one. First Corinthians 8:4 says, “There is no God but one,” and Isaiah 45:5 says, “I am the Lord, and there is none else, there is no God besides me.” Similar words also can be found in Isaiah 45:6, 21, 22; and 44:6, 9.

In these passages God repeatedly says, “There is no God besides me.” He does not say, “There is no God besides us,” but, “There is no God besides me.” Me is singular, only one. These repeated declarations of God strongly prove that God is uniquely one.

Psalm 86:10 says, “Thou art God alone.” Here it does not say, “Ye are God alone,” but, “Thou art God alone.” This also proves that God is only one.

这是圣经明确的启示，也是一个基本而总结的原则。

也许有人会问，神既只有一位，在创世记一章二十六节里，神怎么自称我们，并且说我们的形像呢？到底是只有一位神呢？或是一位以上的神呢？答复乃是：祂是三一神，是独一的神，却有父子灵三方面的讲究。

贰　神有父子灵三方面的讲究

一　神自称我，又称我们

神在以赛亚六章八节说，“我可以差遣谁呢？谁肯为我们去呢？”神称自己一面作我，一面又作我们，这证明我就是我们，我们也就是我。神是单数的呢，还是多数的？你若说祂是多数的，祂说“我”。你若说祂是单数的，祂说“我们”。这就相当奥秘了，我们很难了解，只好照明文接受圣经的启示。

还有，创世记一章二十六节：“神说，我们要照着我们的形像，按着我们的样式造人。”那独一的神，在祂的圣言中，竟多次称祂自己作我们。这真是令人难解的奥秘！但我们应该相信，这必是由于神有父子灵的讲究。

二　父子灵的讲究

主在马太二十八章十九节说，“将他们浸入父子圣灵的名里。”主在这里清楚的说出父子圣灵三者。但主在这里说到父子圣灵的名，所用的“名”字，在原文是单数的。这是说，父子圣灵虽是三者，名却是一个。三者一个名，这当然就是三一。

主在这里所说父子圣灵的名，这名是父呢，是子呢，还是圣灵？这实在是很难解答的问题。我们只好说，父子圣灵的名，就是父子圣灵，这一个名包括父子圣灵三者。这就说出神是三一的，祂虽是一位神，却有父子灵三者的讲究。

叁　父子灵是从永远到永远同时共存

That God is one is a clear and definite revelation of the Scriptures; it is also a fundamental and consummate principle.

Perhaps some will ask, “Since God is only one, why did God speak of Himself as Us in Genesis 1:26? And why did He say Our image? Is there just one God, or is there more than one?” The answer is: He is the Triune God; He is one, yet three—the Father, Son, and Spirit.

II. GOD HAVING THE ASPECT OF THREE—THE FATHER, THE SON, AND THE SPIRIT

A. God Speaking as I and Also as Us

In Isaiah 6:8 God says, “Whom shall I send, and who will go for us?” God speaks of Himself on one hand as I and on the other hand as Us. This proves that I is Us and Us is I; I and Us are identical. Then, is God singular or plural? If you say He is plural, He says I. If you say He is singular, He says Us. This is rather mysterious and difficult to understand; so we simply take the scriptural revelation as it is.

Furthermore, Genesis 1:26 says, “And God said, Let us make man in our image, after our likeness.” That the only God, in His divine word, speaks of Himself a number of times as Us is truly a mystery which is hard for us to understand. Nevertheless, we must believe that it is because of God being the Father, Son, and Spirit.

B. The Matter of the Father, the Son, and the Spirit

The Lord says in Matthew 28:19, “Baptizing them into the name of the Father and of the Son and of the Holy Spirit.” The Lord here clearly speaks of Three—the Father, Son, and Spirit. But when He speaks here of the name of the Father, Son, and Spirit, the name which is used is in the singular number in the original text. This means that though the Father, the Son, and the Spirit are three, yet the name is one. It is really mysterious—one name for Three. This, of course, is what is meant by the expression three-one, or triune.

Is the name of the Father and of the Son and of the Holy Spirit, as spoken by the Lord here, the name Father, or Son, or Holy Spirit? It is difficult to answer. All we can say is that the name of the Father, the Son, and the Holy Spirit is “Father, Son, and Holy Spirit.” This name includes the Three—Father, Son, and Holy Spirit—and tells us that God is triune. Although God is only one, yet there is the matter of the Three—the Father, the Son, and the Spirit.

III. THE FATHER, THE SON, AND THE SPIRIT COEXISTING SIMULTANEOUSLY FROM ETERNITY TO ETERNITY

一　父子灵都是神

1　父是神

无疑的，父是神。新约里多处说到父神。例如彼前一章二节说，“就是按照父神的先见。”和以弗所一章十七节说，“求我们主耶稣基督的神—荣耀的父。”

2　子是神

子也是神。希伯来一章八节：“论到子却说，神啊！你的宝座…”这里称呼子为神。约翰一章一节说，“太初有话，话与神同在，话就是神。”这话定规是基督，是子。因着话是神，所以子也是神。不仅如此，罗马九章五节说，“基督…是在万有之上，永远可称颂的神。”子基督是神，是万有之上永远可称颂的神。

3　灵是神

在行传五章三至四节里，我们看见灵是神。第三节彼得告诉亚拿尼亚，他欺哄了圣灵；而在下一节说，他欺哄了神。在这两节中，圣灵等于神。

所以圣经清楚启示我们，父子灵三者都是神；但这不是说，他们是三位神。我们已经看见，圣经确定的言明，神只有一位。虽然有父子灵三者，但这三者不是三位神，乃是一位神。这实在是一个奥秘，我们实在明白不透！但我们能照圣经所说的，接受并享受祂这位奥秘者！

二　父子灵都是永远的

1　父是永远的

以赛亚九章六节有“永在的父”一词。这个词按希伯来文字面的翻译乃是“永远的父”。故此，父是永远的。

2　子是永远的

子也是永远的。希伯来一章十二节论到子说，“唯有你永不改变，你的年数也没有穷尽。”希伯来七章三节也说，祂无生之始，无命之终，意即祂是永远的。

3　灵是永远的

灵也是永远的，因为希伯来九章十四节说到“永远的灵”。因此，父、子、灵三者都是永远的。

A. The Father, the Son, and the Spirit All Being God

1. The Father Being God

Undoubtedly, the Father is God. Many passages in the New Testament speak of God the Father. For example, 1 Peter 1:2 says, “According to the foreknowledge of God the Father.” Ephesians 1:17 says, “That the God of our Lord Jesus Christ, the Father of glory...”

2. The Son Being God

The Son is also God. Hebrews 1:8 says, “But as to the Son, Your throne, O God...” Here the Son is called God. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” The Word must be Christ, the Son. Because the Word is God, the Son also is God. Not only so, Romans 9:5 says, “Christ, who is over all, God blessed forever.” Christ the Son is not only God, but He is over all, God blessed forever.

3. The Spirit Being God

In Acts 5:3-4 we see that the Spirit is God. In verse 3 Peter told Ananias that he had lied to the Spirit; but in the next verse he said that he had lied to God. In these two verses the Holy Spirit equals God.

Therefore, the Scriptures clearly reveal to us that all Three—the Father, the Son, and the Spirit—are God. This does not mean, however, that They are three Gods. We have already seen that the Scriptures tell us clearly and definitely that God is only one. Although there are three—the Father, Son, and Spirit—yet the Three are not three Gods, but one. This is really a mystery! It is unsearchable! But praise the Lord, we can simply receive and enjoy this mysterious One according to what the Scriptures have said!

B. The Father, the Son, and the Spirit All Being Eternal

1. The Father Being Eternal

Isaiah 9:6 contains the expression “the everlasting Father.” According to its literal meaning in Hebrew, this expression may be rendered “the eternal Father.” Hence, the Father is eternal.

2. The Son Being Eternal

The Son also is eternal. Hebrews 1:12 says concerning the Son, “You are the same, and Your years shall not fail.” Hebrews 7:3 also says that the Son has no beginning of days nor end of life, which means that He is eternal.

3. The Spirit Being Eternal

The Spirit also is eternal because Hebrews 9:14 speaks of “the eternal Spirit.” Hence, all Three—the Father, the Son, and the Spirit—are eternal.

三　父子灵同时共存

约翰十四章十六至十七节："我要求父，父就另外赐给你们一位保惠师，叫祂永远与你们同在，就是实际的灵。"在这两节里，子向父祷告，使父差遣灵。故此，父、子和灵都同时共存。

以弗所三章十四至十七节保罗说，他要祷告父，使我们借着祂的灵，在我们里面的人里刚强起来，使基督可以安家在我们心里。在本段里，有父、灵和子基督。三者都同时共存。圣经不是说，父存在了一段时间，然后子来了；又过了一段时间，子不再存在了，而被灵所取代。没有一节经文这样说。本段圣经表明父垂听祷告，灵使圣徒刚强，而子—基督—要安家在他们心里。从这里也清楚的看出，三者同时共存。

林后十三章十四节说，"愿主耶稣基督的恩典，神的爱，圣灵的交通，与你们众人同在。"这里提到子基督的恩典，父神的爱，以及圣灵的交通或交流。这三者都同时共存。

因此我们不相信父曾经停止存在，而以子来取代祂；又一段时间之后，灵取代了子；我们相信这三者—父、子和灵是永远的，而且同时存在。

肆　父子灵互相内在，不相分离

父子灵三一神之间的关系，不仅是同时共存，更是互相内在的。同时共存的意思是同时一起存在。互相内在这个词，应用在三一神身上，意思是父、子、圣灵，在彼此的里面而存在。

圣经清楚的指示，子来的时候，父与子同来；照样，灵来的时候，子与父都同来。并且当子来的时候，父并不是在子身外同来，乃是里面的、主观的，在子里面同来。

约翰六章四十六节说，"唯独从神来的，祂看见过父。"这里的"从"字，原文也带"同"的意思。子不仅是从父而来，并且是同父而来。

C. The Father, the Son, and the Spirit Coexisting Simultaneously

John 14:16-17 says, "And I will ask the Father, and He will give you another Comforter, that He may be with you forever; even the Spirit of reality." In these two verses the Son says that He will pray to the Father that the Father may send the Spirit. Hence, the Father, the Son, and the Spirit exist together at the same time.

In Ephesians 3:14-17 Paul says that he will pray to the Father that He would grant us to be strengthened with power through His Spirit into our inner man, that Christ may make His home in our hearts. In this passage we have the Father, the Spirit, and Christ the Son. All three exist together at the same time. The Scriptures do not say that the Father existed for a period of time, then the Son came; and that after another period of time, the Son no longer exists but has been replaced by the Spirit. Not one verse says this. This portion of the Word shows that the Father hears the prayer, the Spirit strengthens the saints, and the Son—Christ—makes His home in our hearts. From this we can also see clearly that all Three coexist simultaneously.

Second Corinthians 13:14 says, "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." Here it mentions the grace of Christ the Son, the love of God the Father, and the fellowship of the Holy Spirit. All Three exist together at the same time.

Therefore, we do not believe that the Father ceased to exist and was replaced by the Son, then after another period of time the Son was replaced by the Spirit. We believe that the Three—Father, Son, and Spirit—are eternal and co-existent.

IV. THE FATHER, THE SON, AND THE SPIRIT COINHERING AND BEING INSEPARABLE

The relationship among the Father, the Son, and the Spirit of the Trinity is not only that they simultaneously coexist, but, even more, that they indwell one another mutually. Coexistence means to exist together at the same time. Coinherence, as applied to the Trinity, means that the Father, the Son, and the Spirit are in one another and thus exist together.

The Scriptures clearly indicate that when the Son comes, the Father comes with Him; similarly, when the Spirit comes, both the Son and the Father come with Him. Furthermore, when the Son comes, the Father does not come with Him outwardly; rather, the Father comes with Him inwardly and subjectively.

John 6:46 says, "Except Him who is from God, He has seen the Father." The word "from" in the original language carries the sense of "from with." The Son not only comes from the Father, but He comes from with the Father.

约翰五章四十三节说，“我在我父的名里来。”子在父的名里来，就等于父来。这证明说子来就是父来。

约翰十四章十节说，“我在父里面，父在我里面。”这指出父并不是在子身外同来，乃是在子里面同来。

因此子能作见证说，“人看见了我，就是看见了父。”（约十四 9。）

约翰十五章二十六节说，“但我要从父那里差保惠师来，就是从父出来实际的灵。”这里的第二个“从”字，原文也是带“同”的意思。当那灵来的时候，也带着父同来。

约翰十四章二十六节说，“保惠师，就是父在我的名里所要差来的圣灵。”保惠师就是圣灵，要在子的名里被父差来。在子的名里来，就等于子来。这证明圣灵来就是子来。

还有约翰八章二十九节说，“那差我来的，是与我同在；祂没有撇下我独自在这里。”路加四章一节也说，“耶稣满有圣灵。”这些经文都证明，当子活在地上的时候，父和灵也都与祂同在，三者不相分离。

三一神从来没有分开，当一者行动的时候，另外二者都同着那一者行动。一者奉差遣，另外二者也一同来。当子来的时候，祂是在父的名里而来，祂来就是父来。当灵奉差遣的时候，祂是在子的名里奉差遣，祂奉差遣就是子奉差遣。所以，子来就是父来，灵奉差遣就是子奉差遣。父子灵三者就是一，祂们永不分开。

伍　父子灵三者是一

一　子就是父

以赛亚九章六节说，“有一婴孩为我们而生，有一子赐给我们；…祂名称为…全能的神，永远的父。”在这节圣经中，全能的神是对着婴孩的；永远的父是对着子的。不错，是一个婴孩，但祂就是全能的神。那位生在伯利恒马槽中的婴孩，就是全能的神。婴孩和全能的神怎样是一位，子和永远的父也照样是一位。子就是永远的父。我们很难讲得透，但圣经是这样说。哦！有一子赐给我们，祂的名称为永远的父。这

John 5:43 says, “I have come in the name of My Father.” The Son’s coming in the name of the Father equals the Father’s coming. This proves that when the Son comes, the Father comes.

John 14:10 says, “I am in the Father, and the Father is in Me.” This indicates that the Father does not come with the Son outwardly; rather, He comes in the Son.

Hence, the Son can testify saying, “He who has seen Me has seen the Father” (John 14:9).

John 15:26 says, “But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality who proceeds from the Father...” The second “from” is also “from with” in the sense of the Greek. When the Spirit comes, He also comes from with the Father.

John 14:26 says, “The Comforter, the Holy Spirit, whom the Father will send in My name.” The Comforter, the Holy Spirit, will be sent by the Father in the Son’s name. The Holy Spirit’s coming in the Son’s name equals the Son’s coming. This proves that when the Holy Spirit comes, the Son comes.

Furthermore, John 8:29 says, “He who sent Me is with Me; He has not left Me alone.” Luke 4:1 also says, “Jesus, full of the Holy Spirit...” These verses prove that when the Son is living on earth, both the Father and the Spirit are with Him; the Three are inseparable.

The Triune God has never been separated. When One moves, the other Two also move with Him. When One is sent, the other Two also come with Him. When the Son comes, He comes in the name of the Father; when He comes, the Father comes. When the Spirit is sent, He is sent in the name of the Son; His being sent is the Son’s being sent. Hence, the Son’s coming is the Father’s coming, and the Spirit’s being sent is the Son’s being sent. The Three—the Father, Son, and Spirit—are one. They cannot be separated for eternity.

V. THE THREE—THE FATHER, THE SON, AND THE SPIRIT—BEING ONE

A. The Son Being the Father

Isaiah 9:6 says, “Unto us a child is born, unto us a son is given...and his name shall be called...The mighty God, The everlasting Father.” In this verse, the mighty God matches the child, and the everlasting Father matches the Son. Yes, He is a child, yet He is the mighty God. The child who was born in the manger of Bethlehem was the mighty God. Just as the child and the mighty God are one, so also the Son and the everlasting Father are one. The Son is the eternal Father. It is indeed difficult to fully explain this matter, yet the Scriptures have said so. Unto us a son is given and his name shall be called everlasting Father. Does this not plainly say that the Son is the

岂不是明言子就是父么？子若不是父，就子怎能称为父呢？我们若承认这节里面所说的婴孩，就是那全能的神，也就得承认这节里面所说的子，就是那永远的父；否则我们就是不信这节圣经明文的启示了。但我们照这明文深信，那成为婴孩的主耶稣，就是全能的神；那是子的主耶稣，也就是永远的父。我们的主是子，也是父。

约翰十四章七至十一节说，“你们若认识我，也就认识我的父；从今以后，你们认识祂，并且已经看见祂。腓力对祂说，求主将父显给我们看，我们就满足了。耶稣对他说，腓力，我与你们同在这么久，你还不认识我么？人看见了我，就是看见了父。你怎么说，将父显给我们看呢？我在父里面，父在我里面，你不信么？我对你们所说的话，不是凭自己说的，乃是住在我里面的父作祂自己的工。你们当信我，我在父里面，父在我里面。”主在这一段话里，将祂和父是一的奥秘，清楚启示出来了。祂在父里面，父在祂里面；祂说话，就是父作事；人看见了祂，就是看见了父；认识了祂，就是认识了父。因为祂就是父，与父原是一。（约十 30。）

二　子（末后的亚当）成了赐生命的灵

林前十五章四十五节说，“末后的亚当成了赐生命的灵。”末后的亚当，当然是在肉身里的主耶稣，而赐生命的灵，也当然是圣灵。绝不能在圣灵之外，还另有一位赐生命的灵。所以这节圣经，也是清楚告诉我们，主耶稣就是圣灵。主成为肉身，作了末后的亚当，后来经过死而复活，就成了赐生命的灵。主在约翰十四章十六至二十节所说的话，也证实这一点。主在这里乃是指，祂要去经过死而复活，化身成为另一位保惠师，就是实际的灵，来与我们同在，且要在我们里面。主先在十七节说，实际的灵要来，“与你们同在”。接着在十八节就说，“我不撇下你们为孤儿，我必到你们这里来。”倪柝声弟兄在上海讲解此处经文时，曾着重的指出十七节的祂（圣灵）就是十八节的我（主）。祂来了，就是我来了。祂就是我，我就是祂。圣灵就是主耶稣，主耶稣就是圣灵。并且主在十七节说，“实际的灵…要在你们里面。”到二十节就说，“我…在你们里面。”这也证明在我们里面的圣灵，就是那死而复活，来住在我们里面的主。

三　主（子）就是灵

Father? If the Son is not the Father, how could the Son be called the Father? If we acknowledge that the child of which this verse speaks is the mighty God, then we must also acknowledge that the Son of which this verse speaks is also the everlasting Father; otherwise, we are not believing the clearly stated revelation of the Scriptures. But we do deeply believe that according to the words here, the Lord Jesus who became the child is the mighty God; and the Lord Jesus who is the Son is also the eternal Father. Our Lord is the Son, and He is also the Father.

John 14:7-11 says, “If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him. Philip said to Him, Lord, show us the Father and it suffices us. Jesus said to him, Am I so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father. How is it that you say, Show us the Father? Do you not believe that I am in the Father, and the Father is in Me? The words which I speak to you, I do not speak from Myself; but the Father who abides in Me, He does His works. Believe Me that I am in the Father and the Father in Me.” In these verses the Lord clearly reveals to us the mystery that He and the Father are one. He is in the Father and the Father is in Him; when He speaks, it is the Father who works; when men see Him, they see the Father; when they know Him, they know the Father, because He is the Father; He and the Father are one (John 10:30).

B. The Son (the Last Adam) Becoming the Life-giving Spirit

First Corinthians 15:45 states, “The last Adam became a life-giving Spirit.” The last Adam, of course, is the incarnated Lord Jesus, and the life-giving Spirit, of course, is the Holy Spirit. There can never be another life-giving Spirit besides the Holy Spirit. Therefore, this verse also tells us clearly that the Lord Jesus is the Holy Spirit. The Lord was made flesh and became the last Adam, and later, after death and resurrection, He became the life-giving Spirit. The words spoken by the Lord in John 14:16-20 also confirm this point. Here the Lord tells us that He will pass through death and resurrection to become another Comforter, that is, the Spirit of reality, who will come to abide with us and dwell in us. In verse 17, the Lord says that the Spirit of reality “abides with you and shall be in you.” Then in verse 18 He says, “I will not leave you orphans; I am coming to you.” Over thirty years ago in Shanghai, when Brother Watchman Nee was explaining this passage to us, he pointed out emphatically that He (the Spirit of reality, or the Holy Spirit) in verse 17 is I (the Lord) in verse 18. The Lord said in effect, “When He comes I come. He is I; I am He.” The Holy Spirit is the Lord Jesus, and the Lord Jesus is the Holy Spirit. Also, in verse 17 the Lord says, “The Spirit of reality...shall be in you,” and then in verse 20 He says, “I in you.” This also proves that the Holy Spirit who is in us is the Lord who died and rose and now lives in us.

C. The Lord (the Son) Being the Spirit

林后三章十七节说，“主就是那灵。”这里所说的“主”当然是主耶稣；所说的“那灵”当然是圣灵。这岂不是清楚又确定的告诉我们，主耶稣就是圣灵么？我们的主就是圣灵。祂是父，祂也是灵。一切都是祂。

陆　神是三一的原因

林后十三章十四节说，“愿主耶稣基督的恩典，神的爱，圣灵的交通，与你们众人同在。”这里提到三件东西：恩、爱和交通。这说出神所以是三一的原因，乃是要将祂自己分赐给我们，作到我们里面，给我们享受，作我们的一切。神的爱，就是父的爱，乃是源头。基督的恩，就是子的恩，乃是父爱的流出。而圣灵的交通，乃是子的恩，带着父爱的流入，流进我们里面，给我们享受。这是我们的经历所能证实的。圣灵在我们里面的交通，就是子的恩运输到我们里面，给我们得着。而子的恩在我们里面，也就是父爱的实尝实享。父的爱是源头，子的恩是表现，圣灵的交通就是运输，将子的恩，带着父的爱，输送到我们里面来。结果就是父子灵三者的一切，在我们里面作了我们的享受。在你里面有圣灵的交通，你越活在这交通里，就越有基督的恩；越有基督的恩，就越享受神的爱。圣灵的交通带来基督的恩；基督的恩里头就是神的爱。所以父的爱，子的恩，和圣灵的交通，并不是三件不同的东西，乃是一件东西的三方面，给我们得着，享受。照样，父、子、灵，也不是三位神，乃是一位神来给我们得着并享受的三方面。

摘　要

神是三一神，虽是独一的神，却有父子灵三者的讲究。父子灵三者都是神，都是永远的，是同时存在，且是互相内在，而不相分离的。就信徒说，父是源头，子是显出，灵是临到而进入信徒，为要将三一神分赐到信徒里面，作他们的生命和一切的供应，而成为他们的享受。

问　答

一　试举出三处经节证明神只有一位。

Second Corinthians 3:17 says, “And the Lord is the Spirit.” The “Lord” spoken of here, of course, is the Lord Jesus, and the Spirit, of course, is the Holy Spirit. Does this not clearly and definitely tell us that the Lord Jesus is the Holy Spirit? Our Lord is the Holy Spirit. He is the Father, and He is also the Spirit. He is everything!

VI. THE REASON FOR GOD BEING TRIUNE

Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” Here three things are mentioned: grace, love, and fellowship. This sets forth the reason why God is triune: it is thus that He can dispense Himself into us, work Himself into us for us to enjoy, and be our all. The love of God, that is, the love of the Father, is the source. The grace of Christ, that is, the grace of the Son, is the flowing out of the love of the Father. And the fellowship of the Holy Spirit is the flowing into us of the grace of the Son, together with the love of the Father, for us to enjoy. This can be confirmed by our experience. The fellowship of the Holy Spirit within us is the transmitting of the grace of the Son into us. And the grace of the Son within us is simply the practical tasting and enjoying of the love of the Father. The love of the Father is the source, the grace of the Son is the expression, and the fellowship of the Holy Spirit is the transmission, transmitting the grace of the Son, with the love of the Father, into us. The result is that everything that is of the Three—the Father, the Son, and the Spirit—becomes the enjoyment within us. You have the fellowship of the Holy Spirit within you, and the more you live in this fellowship, the more you will have of the grace of Christ; then, the more you have of the grace of Christ, the more you will enjoy the love of God. The fellowship of the Holy Spirit brings the grace of Christ, and in the grace of Christ there is the love of God. Therefore, the love of the Father, the grace of the Son, and the fellowship of the Holy Spirit are not three different things, but three aspects of one thing for us to possess and enjoy. Likewise, the Father, Son, and Spirit are not three Gods but one God with the aspect of three for us to possess and enjoy.

SUMMARY

God is the Triune God. The one, unique God has the aspect of three—the Father, the Son, and the Spirit. The Father, the Son, and the Spirit are all God and are eternal, coexistent, coinherent, and inseparable. To the believers, the Father is the source, the Son is the manifestation, and the Spirit is God reaching and entering into them. Thus, the Triune God is dispensed into their being to be their life, enjoyment, and complete supply.

QUESTIONS

1. Give three verses to prove that God is only one.

二　试列举圣经说明神有父子灵三方面的讲究。

2. Enumerate the Bible passages to explain the matter of God having the aspect of three—the Father, Son, and Spirit.

三　试各举一处经节证明父子灵都是神。

3. Cite one verse each to prove that the Father, the Son, and the Spirit all are God.

四　父子灵都是永远的，试以经节说明。

4. The Father, the Son, and the Spirit all are eternal. Substantiate this by citing Bible verses.

五　试列举二处经节，证明父子灵同时共存。

5. Give two verses to prove that the Father, the Son, and the Spirit coexist simultaneously.

六　试以约翰十四章二十六节和十五章二十六节证明父子灵不相分离。

6. Use John 14:26 and 15:26 to prove that the Father, Son, and Spirit cannot be separated.

七　父子圣灵三者是一，那处经节说到子就是父？那处经节说到子就是灵？

7. The Father, the Son, and the Spirit are one. Which verse says that the Son is the Father? Which verse says that the Son is the Spirit?

第三课

神的创造

纲　目

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三　过程

四　创造证明神的存在

贰　神的恢复与进一步的创造

一　神进一步的创造，是以生命为次序

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叁　在神的创造里，人的生命是最高的

一　人是照着神的形像和样式创造的

1　为着得着人彰显神

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c　带进神的权柄

二　人是分灵、魂、体三部分创造的

三　人被造时是良善正直的

四　人的生命不过是受造的

肆　神把人放在生命树跟前，要人接受祂作生命

LESSON THREE

GOD'S CREATION

OUTLINE

I. God's original creation:

A. The purpose.

B. The means.

C. The process.

D. Creation proving the existence of God.

II. God's restoration and further creation:

A. God's further creation being according to the order of life.

B. The process.

III. In God's creation, human life being the highest life:

A. Man being created according to God's image and likeness:

1. To have man to express God.

2. To have man to exercise God's dominion:

a. To deal with God's enemy.

b. To recover the earth.

c. To bring in God's authority.

B. Man being created in three parts—spirit, soul, and body.

C. Man being created good and upright.

D. Human life being only a created life.

IV. God placing man in front of the tree of life in order for man to receive Him as life.

课　文

我们的神是一位有旨意、有目的、有计划的神，因此祂创造万物完全是根据祂的旨意和计划。启示录四章十一节说，“万物是因你的旨意被创造而有的。”那里的“因”字，原文是“经过”的意思。万物的被创造，不是偶然的，不是凑巧的，不是随便的，乃是经过神计划的。在神的计划里，祂定规要借着万物达到祂的目的，所以祂就来创造万物。

壹　神原初的创造

一　目的

歌罗西一章十六至十八节说，“万有…都是在祂里面造的；又是被造归给祂的；祂在万有之先，万有也在祂里面得以维系。…使祂可以在凡事上居首位。”神所以创造宇宙，完全是为着祂的儿子，要叫祂的儿子在万有之上居首位、得荣耀。不但如此，因着神格一切的丰满，都有形有体的居住在基督里面，（西二9，）子基督就是神的具体化身，所以子得着荣耀，也就是神得着彰显。神创造宇宙的目的，是为着叫祂儿子得荣耀，也是为着叫祂自己得着彰显。

二　凭借

创世记一章一节的“创造”，希伯来文是“巴拉”，意思就是从无创出有来。所以神原初的创造，完全是从无里面创造出来的。那么当神创造的时候，究竟是怎样创造的？是凭借着什么来创造呢？希伯来十一章三节说，“诸世界是借神话造成的。”约翰一章三节也说，万物是借着神的话造的。神说有就有，命立就立。（诗篇三三9。）所以神是凭借着祂的话，从无中创造出宇宙来。神的话是何等有权能！

另一面圣经也清楚告诉我们，神借着基督，祂的儿子，创造了诸天与地。希伯来一章二节说，神借着祂的儿子创造诸世界，就是宇宙。歌罗西一章十五至十六节也说，万有都是在神的儿子里面造的。神的儿子就是神的话，（约一1，14，）二者乃是一。神的话乃是神的说明，借着神的话而造的万有，是为着神的说明，神的启示。

三　过程

TEXT

Our God is a God with a purpose, a will, and a plan. Thus, He created all things entirely according to His will and plan. Revelation 4:11 says, “You have created all things, and because of Your will they were and have been created.” “Because” in the Greek here means “through.” All things were created not by chance, nor accidentally, nor casually, but through God’s planning. In God’s plan, He ordained that through all things He will reach His goal. Therefore, He created all things.

I. GOD’S ORIGINAL CREATION

A. The Purpose

Colossians 1:16-18 says, “All things have been created through Him and unto Him; and He is before all things, and all things subsist together in Him;...that He might have the first place in all things.” God’s purpose in creating the universe is entirely for His Son, that His Son may have the preeminence and be glorified in all creation. Not only so, Christ the Son is God’s embodiment because all the fullness of the Godhead dwells in Christ bodily (Col. 2:9). Therefore, when the Son is glorified, God is also expressed. God’s purpose in creating the universe is that His Son may be glorified and that He Himself may be expressed.

B. The Means

In Genesis 1:1 the word “created” is bara in Hebrew, which means to bring something into existence out of nothing. Therefore, God’s original creation was brought into existence out of nothing. How then in God’s creation did He create? What was the means through which He created? Hebrews 11:3 says, “The universe has been framed by the word of God.” John 1:3 also says that all things came into being through the Word of God. God spoke, and it was done; He commanded, and it stood fast (Psa. 33:9). Therefore, God created the universe out of nothing by His Word. How powerful His Word is!

On the other hand, the Bible clearly tells us that God created the heavens and the earth by Christ His Son. Hebrews 1:2 says that God made the universe through His Son. Colossians 1:15-16 also says that all things were created in the Son of God. Actually, the Son of God is the Word of God (John 1:1, 14); the Two are one. The Word of God is the explanation of God; the things created through the Word of God are for the explanation of God, the revelation of God.

C. The Process

约伯记三十八章四至七节启示出神创造的过程。神先创造诸天以及其中所有的，并居住其中的天使。然后才创造地，包括当初住在地上的活物。约伯记三十八章给我们看见，当神立大地根基的时候，众星与众天使（神的众子）都已经在那里了。那里也给我们看见，当初神所创造的地，是经尺量过，准绳拉过，井然有序，极其美丽可悦的。所以晨星一见就歌唱，神的众子一见就欢呼。在当初的宇宙里，并没有一点罪恶的影儿，也没有丝毫纷乱的迹象，乃是完全光明，完全美丽。这给我们看见那位创造者是何等光明、美丽。

四　创造证明神的存在

诸天诉说神的荣耀；穹苍传扬祂的手段。（诗十九 1 ～ 2。）虽然神的永能和祂神圣的特征是眼不能见的，但借着所造之物，我们就能晓得，叫人无可推诿。（罗一 20。）因此看看神的创造，就该知道有造物主。

贰　神的恢复与进一步的创造

创世记一章二节下半并不是指神原初的创造（这个创造在一章一节已经完成了），乃是指神的恢复。神是来恢复那已经被破坏的，并且进一步来创造。二节开头说，“而地变成空虚荒废。”（另译。）“而”是一个连接词，将上下文连起来。这个意思是说，在神创造之后，有些事情发生，神原初所创造那和谐美丽的宇宙被败坏了。因此创世记一章二节下半至二章二十五节，是给我们看见，神对被败坏之宇宙的恢复，和祂进一步的创造。

创世记二章四节：“创造诸天与地的来历，在耶和华神造作地与诸天的日子乃是这样。”（另译。）这一节给我们看见，神原初的创造与神的复造。前半节说，创造诸天与地，这里先题诸天后题地，所用的动词是创造。后半节说，耶和华神造作地与诸天，这里先题地后题诸天，而且动词从创造变为造作。正如我们前面题过的，创造的意思，是从无产生有；而造作的意思，是把已有的东西加工，从其中产生出东西。因此本节的前半是指神原初的创造，而后半是指神对地与诸天的恢复。

Job 38:4-7 reveals the process of God’s creation. The heavens with all the hosts and angels therein were created first. The earth, with the living creatures dwelling therein, was created second. Job 38 shows us that when God laid the foundation of the earth, the stars and the angels (the sons of God) were there already. It also shows us that the earth created by God had been measured, with the line stretched upon it; everything was orderly and exceedingly beautiful. Therefore, the morning stars sang together, and all the sons of God shouted for joy. Not a shadow of sin nor a trace of confusion could be found in the universe then. It was altogether bright and beautiful. This shows us how bright and beautiful the Creator is.

D. Creation Proving the Existence of God

Psalm 19:1 says, “The heavens declare the glory of God; and the firmament showeth His handiwork.” Although God’s eternal power and divine characteristics are invisible, man can understand them by the things that were made. Man can understand and is therefore without excuse (Rom. 1:20). Hence, by looking at creation, we ought to know that there is a Creator.

II. GOD’S RESTORATION AND FURTHER CREATION

Genesis 1:2b does not refer to God’s original creation—that was completed with verse 1—but to God’s restoration. God was going to restore what had been damaged, and was going to have some further creation. Verse 2 starts by saying, “And the earth became waste and empty” (Heb.). “And” is a conjunction which combines two things: the first thing goes and the second thing comes. This means that after God created, some things happened, causing the harmonious and beautiful universe created originally by God to become damaged. Hence, Genesis 1:2b—2:25 shows us God’s restoration of the damaged universe, plus His further creation.

Genesis 2:4 says, “These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.” This verse shows us both God’s original creation and God’s restoration. The first half of the verse mentions the heavens and the earth when they were created. Notice that the heavens are mentioned first and then the earth, and the verb used here is created. The second half of the verse says that the Lord God made the earth and the heavens. Here, the earth is mentioned first and then the heavens, and the verb has been changed from created to made. As we have pointed out earlier, to create means to produce something out of nothing, and to make means to work upon an existing substance in order to produce something else out of it. Hence, the first half of this verse refers to God’s original creation, and the second half refers to God’s restoration of the earth and the heavens.

在创世记一章一节里，神创造了诸天与地，然后从第三节到一章的末了，神就造作地和诸天。我们读九节、十节就看见第三天神恢复了地。这里神并没有创造地，因为地已经存在了，但是被水所淹埋，因此神第三天来恢复地。神在第四天恢复了天空，就是恢复诸天。可见在恢复里不是先诸天而后地，乃是先地然后诸天。

一　神进一步的创造，是以生命为次序

神进一步的创造，是以生命为次序。祂先造没有生命的东西，然后造有生命的东西。祂造有生命的东西，也是从最低的生命造起，一层一层往上，直到最高的生命。祂先造没有知觉的生命，就是植物的生命，像花草树木等。这些东西虽然有生命，但它们的生命是没有知觉的，所以是最低的生命。然后神造动物的生命，也是先从最低的造起，先造卵生的动物，像鸟鱼等类。这些卵生动物的生命，虽然有感觉，但它们的感觉不够高。然后祂再造胎生的动物，像牲畜、野兽等类。这些胎生动物的生命，比卵生动物的生命又高了一些，它们不只有感觉，并且它们的感觉也比较高一些。末了神创造人。人是神所造最高的生命，人的感觉在造物中乃是最高的。

二　过程

创世记第一章记载神的恢复，与进一步的创造，共花了六天的时间。

第一天神的灵来运行，并且因神说话而有了光，神就把光暗分开。

第二天神将空气以下的水，和空气以上的水分开。这意思是神将天空之物，与地上之物分开。

第三天陆地与水分开。神在水面上工作，来限制诸水，好叫地露出来。就如耶利米五章二十二节所说，神划一条线来限制海水。旱地露出来以后，神就进一步在地上创造植物的生命，各从其类。

第四天神恢复了日、月和众星等光体，为要管理昼夜，分别明暗。

In Genesis 1:1 God created the heavens and the earth. Then, from verse 3 to the end of chapter one, God made the earth and the heavens. If we read verses 9 and 10, we can see that on the third day God recovered the earth. God did not create the earth, for it was there already, submerged beneath the waters. So God recovered the earth on the third day. Also, on the fourth day, God recovered the sky, that is, the heavens. Thus, in the restoration, it was not firstly the heavens, and then the earth; it was firstly the earth, and then the heavens.

A. God's Further Creation Being according to the Order of Life

In God's further creation, He created all things according to the order of life. First He created the things without life, and then He created the things with life. In the creation of the things with life, He also started from the lowest life, going up level by level, until He reached the highest life. First He created the life without consciousness, that is, the plant life, things such as trees, grass, and flowers. Although these have life, their life has no consciousness; hence, theirs is the lowest life. Then, God created the animal life. He also started from the lowest, the life of the animals that bear eggs, such as fish and birds. Although the life of these creatures has consciousness, it is not high enough. Then, He created the animals that bear their young alive, such as the cattle and the beasts of the earth. These animals that bear their young alive possess a life that is higher than that of the animals that bear eggs. They not only have consciousness, but their consciousness is also higher. Lastly, God created man. Man is the highest life created by God. Man also possesses the highest consciousness among the creatures.

B. The Process

The record in Genesis chapter one shows that it took six days for God to do the work of restoration and further creation.

On the first day, the Spirit of God came to brood. Furthermore, God spoke and there was light. Thus, God separated the light from darkness.

On the second day, God separated the waters under the expanse from waters above the expanse. This means He separated the heavenly things from the earthly things.

On the third day, the earth was separated from the waters. God worked on the waters, seeking to confine and limit them, so that the dry land might appear. This is just like what Jeremiah 5:22 says, that God drew a line to limit the sea. After the appearance of the dry land, God went on further to create the different plant lives, each after its kind.

On the fourth day, God restored the light bearers—the sun, the moon, and the stars—to rule over the day and over the night, and also to divide the light from the darkness.

第五天神创造了水中的活物，以及空中的飞鸟，各从其类。

第六天神创造了地上的活物：牲畜、昆虫、野兽，各从其类。末了神创造了人，来作造物的中心。

叁　在神的创造里，人的生命是最高的

一　人是照着神的形像和样式创造的

人不只有生物中最高的生命，并且是照着神的形像，按着神的样式创造的。（创一 26 ～ 27。）除了人以外，没有一种受造之物，它的形像和样式像神。人是神造物中最高的，是神照着祂自己的形像，按着祂自己的样式创造的。人是神在祂的创造里，为着祂的计划所预备一种最好的容器。在神的计划里，祂定规要人有祂的生命，作祂儿子的众弟兄，所以在祂的创造里，祂就叫人有祂的形像和祂的样式。

形像是指里面的心思、情感、意志等等。人里面的心思、情感和意志，就是所谓形而上的人；是照着神的形像造的。所以人的思想、主张和爱好的作用，是像神的。

神的形像也是指祂属性的特征。神的属性所显于人者，最显著的是爱、光、圣、义。神照祂的形像造人，也是照祂这些美德的属性而造，使人能在这些美德上彰显祂。所以人也就有仁爱、光明、圣洁和公义等美德的愿望和行为，只是人所有的不过是形像，不是实体。人必须接受神作生命，作内容，才有神爱、光、圣、义的实体，来充实人仁爱、光明、圣洁和公义等等的美德。

样式是指外面的身体，就是所谓形而下的人。人外面的身体是照着神的样式造的。神有祂的样式；在旧约的时候，神还没有成肉身，就常以人的样式向人显现。（创十八 2，16 ～ 17，士十三 9 ～ 10，17 ～ 19。）人的样式，就是神的样式。因为人当初是按着神的样式造的。

1　为着得着人彰显神

神复造和进一步创造，主要的目的是要得着人，得着一个团体的人，来彰显祂自己。（创一 26 ～ 27。）神所创造的人，是一个团体的人。神并没有创造许多人。神在亚当这一个人里

On the fifth day, God created the living creatures in the water and the birds, the fowl in the air, each after its kind.

On the sixth day, God created the living creatures on the earth: the cattle, the creeping things, and the beasts, each after its kind. Lastly, God created man to be the center of all things.

III. IN GOD'S CREATION, HUMAN LIFE BEING THE HIGHEST LIFE

A. Man Being Created according to God's Image and Likeness

Man not only possesses the highest created life, but he is also made in God's image and after God's likeness (Gen. 1:26-27). Besides man, no other creature resembles God in image and in likeness. Man is the highest of God's created things, and he is created in God's image and after God's likeness. In God's creation, man is the best container prepared by God for His plan. In His plan God ordained that man would possess His life in order to be the brothers of His Son; therefore, in His creation, He caused man to have His image and likeness.

Image refers to the inward parts, such as the mind, emotion, and will. Man's mind, emotion, and will, which constitute the intangible man, were created in God's image. Therefore, human functions of thought, opinion, and love resemble those of God.

The image of God also refers to the characteristics of His attributes. The most prominent of God's attributes manifested in man are love, light, holiness, and righteousness. When God created man, He created him in His image, according to the attributes of His virtues, so that man can express Him through these virtues. Thus, man has the desire to have love, light, holiness, and righteousness, and these virtues are sometimes expressed in his behavior. What man has, however, is only the image and not the reality. Man must receive God as his life and content and then God's love, light, holiness, and righteousness will fill up and enrich the human virtues of love, light, holiness, and righteousness to become the reality.

Likeness refers to the outward body which constitutes the tangible man. Man's outward body was created after the likeness of God. God has His likeness. Before God was incarnated to be a man, He appeared frequently to people in the Old Testament in the form of a man (Gen. 18:2, 16-17; Judg. 13:9-10, 17-19). The form of man is the form of God, for man was created after the likeness of God.

1. To Have Man to Express God

The main purpose of God's restoration and further creation was to have man, a corporate man, to express God (Gen. 1:26-27). The man God created was a corporate man. God did not create many men. God created mankind collectively in one person, Adam. God created

面，集体的创造了人类。神创造亚当，而亚当是一个团体的人，集体的人。当亚当被造时，我们都被造了。我们都包含在亚当里。所以在二十六节神说，“使他们”。是一个人，然而代名词是他们，这证明这个人是一个团体的人。在这节里，“我们”这个代名词，如何说出神是三一的；“他们”这个代名词，也说出人是团体的。神照着祂自己的形像，按着祂自己的样式，创造了这样一个团体的人，使人能彰显祂自己。

2 为着得着人为神管理

神说，“我们要照着我们的形像，按着我们的样式造人，使他们管理。”神创造了一个团体的人，来代表祂管理。（创一26～28。）管理这个字比掌权含意更多。管理的意思，是以一个国度为范围来掌权。

a 对付神的仇敌

神给人管理权的首要目的，是对付祂的仇敌，对付在地上的爬物所表征的撒但。（创一26。）在圣经中，爬物是属魔鬼的，属撒但的。圣经以蛇象征撒但，（创三1，）在启示录十二章九节，撒但被称为“古蛇”。

在神原初的创造中，祂只有一个目的，就是彰显祂自己。由于撒但的背叛，神现在有另一个目的，就是对付祂的仇敌。因此，祂照着自己的形像造人，使人可以彰显祂；并且祂叫人管理，使人可以对付祂的仇敌。

b 恢复地

神给人管理权的第二面目的，是恢复地。（创一26～28。）神要人管理地，治理地，征服地。征服地是说出，地上已经有了仇敌，并且有了战争。因此，人必须为神征服地，恢复地。

c 带进神的权柄

神给人管理权的第三面目的，是要带进神的权柄，为神在地上掌权。人必须运用神的权柄，使神的国度可以临到地上，神的旨意可以通行在地上，神的荣耀可以彰显在地上。

二 人是分灵、魂、体三部分创造的

Adam, and Adam was a corporate man, a collective man. When Adam was created, we were all created. We were all included in Adam. Therefore, in Genesis 1:26 God said, “Let them”—one man, but the pronoun is them. This proves that this man is a corporate man. In this verse, as the pronoun “us” signifies that God is triune, so the pronoun “them” signifies that man is corporate. God created such a corporate man in His own image and after His likeness so that man might express God Himself.

2. To Have Man to Exercise God’s Dominion

God said, “Let us make man in our image, after our likeness; and let them have dominion.” God created a corporate man to exercise His dominion (Gen. 1:26-28). The word dominion includes more than just authority. Dominion means having a kingdom as a sphere in which to exercise authority.

a. To Deal with God’s Enemy

The first aspect of God’s intention is to deal with His enemy, to deal with Satan, who is typified by the creeping things (Gen. 1:26). In the Bible, creeping things are demonic, devilish, and satanic. The Bible uses a serpent to typify Satan (Gen. 3:1). In Revelation 12:9 Satan is called the “ancient serpent.”

In God’s original creation, He had only one purpose—to express Himself. But due to Satan’s rebellion, God now has another purpose—to deal with His enemy. Therefore, He created man in His own image that man might express Him, and He gave him dominion that man might deal with His enemy.

b. To Recover the Earth

The second aspect of God’s intention in giving man dominion is to recover the earth (Gen. 1:26-28). Man is to have dominion over the earth, to subdue it, and to conquer it. To conquer the earth means that the enemy is there already, that a war is raging. Therefore, we must fight and conquer.

c. To Bring In God’s Authority

The third aspect of God’s intention in giving man dominion is to bring in God’s authority, to exercise God’s authority over the earth. Man must exercise God’s authority that the kingdom of God may come to earth, that the will of God may be done on earth, and that the glory of God may be manifested on earth.

B. Man Being Created in Three Parts—Spirit, Soul, and Body

神当初创造人，有灵、魂、体三部分。神先用地上的尘土造人的身体。然后祂把生命之气吹到人的身体里面，成为人里面的灵。这个生命之气的灵，进到人的身体里，就产生出魂。所以在人的外面，是看得见的身体；在人的里面，是看不见的灵；在这二者之间，乃是魂。

体在外面接触物质界的事物。灵在里面接触灵界的事物。魂在体与灵之间，作居间人，接触精神界的事物，就是心理的事物。体里有各种各样的觉官，能接触物质的东西。灵里有良心、直觉和与神交通的功能，能接触属神属灵的事物。魂里的心思，是人思想的器官：人思想、人考虑，都是心思的作用。魂里的意志，是人出主意的机关：人定规、人判断、人主张、人选择、人拒绝，都是意志的作用。魂里的情感，是人喜、怒、哀、乐的部分：人喜爱、人厌恶、人兴奋、人沉闷，都是情感的作用。心思、意志和情感，三者加起来，就等于魂。

灵是我们全人最深的一部分，是我们接受神的接收器，也是接触神和一切属灵事物的器官。（约四 24，罗一 9。）在我们里面感觉需要神，在我们最深处对于神的感觉和领会，以及我们良心的指摘或称许，都是灵的作用。我们是用身体的器官实化属物质的事物，照样我们只能用灵，来实化属神属灵的事物。

人的灵是神特别造的。（亚十二 1，伯三二 8。）撒迦利亚书十二章一节说，耶和华铺张诸天，建立地基，并且造人里面的灵。在宇宙中有三样同等重要的东西：天、地和人里面的灵。天是为着地，地是为着人，人里头有灵是为着神。神造天是为着地，没有天，地就长不出东西；地是为着人的生存而造的；而人里面有灵，是为着盛装神。所以人是神造物的中心，而人的中心，是他里面的灵。在神看来，人里头若没有灵，就成了一个空壳子；地上若没有人，也成为空虚的，天就人而论，也变为无意义了。因此，天服事地，地服事人，而人有灵来接受神。

三　人被造时是良善正直的

传道书七章二十九节说，人被造时，是正直的。人从神创造的手里才出来的时候，不是弯曲的、邪恶的，污秽的，乃是正直的、良善

God created man in three parts—spirit, soul, and body. First God formed man's body with the dust of the ground. Then He breathed into man's body the breath of life, which became the spirit in man. When the spirit, the breath of life, entered man's body, the soul was produced. Therefore, outwardly man has the visible body and inwardly man has the invisible spirit; between the two is the soul.

The body is on the outside to contact the things of the physical world. The spirit is on the inside to contact the things of the spiritual world. The soul, as the medium, is between the body and spirit to contact the things of the psychological world. The body has different sense organs which can contact the material things. The spirit has the functions of the conscience, the intuition, and the fellowship with God, which can contact the things of God and spiritual things. The mind of the soul is man's thinking organ; man thinks and considers—these are the functions of the mind. The will of the soul is the organ for decision-making; man decides, judges, proposes, chooses, and refuses—these are the functions of the will. The emotion of the soul is the part that governs man's pleasure, anger, sorrow, and joy; man loves, hates, is excited, is depressed—these are the functions of the emotion. These three—mind, will, and emotion—added together equal the soul.

The spirit is the deepest part of our whole being, the receiver for us to receive God, and the organ to contact God and all the spiritual things (John 4:24; Rom. 1:9). Within us the sense of our need for God, the sense and understanding of God in our deepest part, and the reproof or approval of our conscience—these are the functions of the spirit. By the senses of our body we can substantiate the material things; likewise, we can substantiate the things of God and the spiritual things only by the spirit.

The spirit of man was specifically formed by God (Zech. 12:1; Job 32:8). Zechariah 12:1 says that God stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man within him. In the universe are three equally important things: the heavens, the earth, and the spirit of man. The heavens are for the earth, the earth is for man, and man has a spirit for God. God created the heavens for the earth. Without the heavens, the earth cannot grow anything. The earth was created for the existence of man, and man has a spirit within him to contain God. Thus, man is the center of God's creation and the center of man is his spirit. As far as God is concerned, if there were no spirit within man, man would be an empty shell. If there were no man on this earth, the earth would be void and, as far as man is concerned, the heavens would become meaningless. Therefore, the heavens serve the earth, the earth serves man, and man has a spirit to receive God.

C. Man Being Created Good and Upright

Ecclesiastes 7:29 says that God made man upright. When man first came out of God's creating hands, he was not crooked, evil, or defiled, but upright, good, and pure. At that time

的、清洁的。那时他没有罪恶、没有败坏、没有残缺。所以神看着“甚好”。（创一31。）当然，一位正直、良善的神，为祂那圣洁、光明的生命所预备的器皿，绝不会是邪恶、弯曲的，必是良善正直的。

四　人的生命不过是受造的

人虽然是照着神的形像，按着神的样式创造的，但他的生命，不过是一个受造的生命，不像神的生命，是非受造的。人怎样是受造的，人的生命也照样是受造的。人是有始有终的，所以人的生命，也是有始有终的，不像神的生命，是无始无终，从永远到永远的。人的生命虽高，但和神的生命相比，还是相差太远。神的生命是永远的；人的生命是短暂的。神的生命是神圣的、荣耀的；人的生命最多不过是清洁的、良善的，并没有神荣耀的性情在里面。人虽然外面有神的样式，里面有神的形像，但在他里面并没有神的生命。虽然人有灵，使人能认识神，能和神交通，但人的灵里并没有神的生命，没有神的性情。他不过是神的受造者，里面并没有神那非受造的生命。

肆　神把人放在生命树跟前，要人接受祂作生命

当神把人造好以后，神并没有把神圣的生命放在人里面。祂乃是给人一个自由意志，要人用自己的意志来选择，来取得祂的生命。因此，祂把人放在生命树的跟前。

神为着要给人有选择的机会，所以祂就在生命树旁边，放置一棵善恶知识树。生命树表征神是生命的源头，善恶知识树代表撒但是死亡的源头。这两棵树代表宇宙中的两个源头。许多人想，当初神若不让善恶知识树留在生命树旁边，以后就不会有难处发生了。但神不那样作。祂是伟大的，是荣耀的神，富有吸引。祂不强迫人选择祂，而让人用自由的意志，去选择人自己所看为好的。当日在伊甸园中，神就是照着这个原则，将亚当安置在两棵树跟前，要人选择祂，接受祂到人里面作生命。

摘　要

神在起初创造了天地宇宙。后因撒但背叛，天地受了败坏，就受了神的审判。于是神就恢复祂所审判的天地，而进一步的

he had no sin, corruption, or defect. Thus, God considered man “very good” (Gen. 1:31). Of course, the vessel which the upright and good God had prepared for His holy and shining life cannot be evil or crooked; rather it must be good and upright.

D. Human Life Being Only a Created Life

Although man was created in God’s image and after God’s likeness, his life is but a created life, unlike God’s life which is uncreated. As man is a created being, so man’s life is also a created life. Man has a beginning and an end, so man’s life also has a beginning and an end, unlike God’s life which is without beginning and without end, which is from eternity to eternity. Although man’s life is high, it is far inferior to God’s life. God’s life is eternal; man’s life is temporal. God’s life is divine and glorious; man’s life is, at the most, pure and good, but without God’s glorious nature. Although man has the form of God outwardly and the image of God inwardly, he does not have God’s life within. Although man has a spirit which enables man to know God and have fellowship with God, man’s spirit does not have God’s life nor God’s nature. Man is only a creature of God, but he does not have the uncreated life of God within.

IV. GOD PLACING MAN IN FRONT OF THE TREE OF LIFE IN ORDER FOR MAN TO RECEIVE HIM AS LIFE

After God created man, He did not put the divine life into man. Instead, He gave man a free will; He wanted man to exercise the free will to choose, to take in His life. Therefore, He placed man in front of the tree of life.

In order to give man an opportunity to choose, God put the tree of knowledge of good and evil beside the tree of life. The tree of life denotes God as the source of life; the tree of the knowledge of good and evil signifies Satan as the source of death. These two trees signify the two sources in the universe. Many people think that if God had not allowed the tree of the knowledge of good and evil to stay beside the tree of life, then there would have been no problem afterwards. However, God did not do it that way. He is great. He is so attractive as the God of glory. He did not compel man to choose Him. Instead, He allowed man to exercise his free will to choose what he thought was good. It was according to such a principle that, in the garden of Eden, God put Adam in front of two trees; He wanted man to choose Him, to take Him as life.

SUMMARY

In the beginning God created the heavens and the earth, the universe. Later because Satan rebelled, the heavens and the earth were corrupted and thus judged by God. Then God

创造。在祂这进一步的创造中，祂特别照祂的形像创造了人，且为人特别造一个灵，好叫人接触祂，且接受祂作生命、作内容，得与祂有生机的联结，而与祂成为一。

recovered the heavens and the earth that He had judged and took a further step in creation. In this further step of creation, He made man especially in His own image, specifically creating a spirit in man so that man could contact Him, receive Him as his life and content, be brought into an organic union with Him, and become one with Him.

问　答

一　神原初创造的目的和凭借是什么？

二　神为什么需要来恢复祂原先所创造的宇宙，并且进一步创造？

三　神的恢复与进一步的创造，共花了多少时间，过程如何？

四　神照着祂的形像和样式造人的目的是什么？

五　人是由那几部分构成的？各部分的功用是什么？

六　人被造的时候，有没有神的生命在里面？人必须采取什么态度？

QUESTIONS

1. What were the purpose and means of God's original creation?
2. Why did God need to restore the original created universe and to have a further creation?
3. How long did God spend in His work of restoration and further creation? What was the process?
4. What was God's purpose in creating man in His image and after His likeness?
5. Of how many parts is man composed? What are the functions of each part?
6. At creation, did man have God's life in him? What was the attitude that man was to take?

第四课

撒但的来源与背叛

纲　目

壹　撒但的来源

一　神所造尊高的天使长，完美的基路伯

二　神所造光明的天使

贰　撒但的背叛

一　背叛的缘由

二　背叛的目的

三　背叛的过程

叁　背叛的结果

一　撒但被神审判

二　诸天与地受了审判

三　背叛的众天使，以及污鬼受了审判

肆　神对撒但审判的执行

LESSON FOUR

SATAN'S ORIGIN AND REBELLION

OUTLINE

I. The origin of Satan:

A. The most honorable archangel and the perfect cherub created by God.

B. The bright angel created by God.

II. The rebellion of Satan:

A. The cause of rebellion.

B. The purpose of rebellion.

C. The process of rebellion.

III. The result of rebellion:

A. Satan being judged by God.

B. The heavens and the earth being judged.

C. The rebellious angels and the demons being judged.

IV. The execution of God's judgment upon Satan.

课　文

我们已经看过，神原初的创造完全包括在创世记一章一节之内："起初神创造诸天与地。"（另译。）也看见在一、二两节之间有一些事故发生，以至于神原初的创造被破坏，地变成空虚荒废，渊面黑暗。这乃是由于撒但的背叛，地受神审判的结果。

现在我们来看撒但的来源与背叛。

壹　撒但的来源

撒但的意思是敌对者。撒但不单是在神国之外作神的仇敌，也在神国之内背叛神，作神的对头。仇敌是指在神国之外的敌人，而对头则指在神国之内的敌人。撒但曾经在神的统治之内，并不是外人，因此直到如今，他一直是神的对头。

一　神所造尊高的天使长，完美的基路伯

撒但原是神创造地以前所创造的一个天使。约伯记三十八章四至七节告诉我们，当神立大地根基的时候，神的众子（指众天使）也都欢呼。这证明在创造大地以先，神创造了天使。由以西结二十八章，我们看出撒但原先不只是众天使中的一位，更是最高的天使长，众天使的首领。

以西结二十八章十二至十四节："主耶和华如此说，你无所不备，智慧充足，全然美丽。你曾在伊甸神的园中，佩戴各样宝石，就是红宝石、红璧玺、金钢石、水苍玉、红玛瑙、碧玉、蓝宝石、绿宝石、红玉，和黄金，又有精美的鼓笛在你那里；都是在你受造之日预备齐全的。你是那受膏遮掩约柜的基路伯；我将你安置在神的圣山上；你在火石中间往来。"

这段经文乃是描写撒但，在背叛败坏以前，在宇宙中的地位。十三节说，"你曾在伊甸神的园中。"根据上下文，这不是指亚当被安置的那个伊甸；这个伊甸并不在地上，而是在诸天上，在神的圣山上。

"佩戴各样宝石"，原文是"披盖各样宝石"。彭伯（G. H. Pember）先生说，这是表明他的住处。他的住处是用各样宝石

TEXT

We have seen already that God's original creation is fully covered in Genesis 1:1, "In the beginning God created the heavens and the earth." We have also seen that something happened between verse 1 and verse 2: God's original creation was damaged, the earth became waste and empty, and darkness was upon the face of the deep. This was the result of God's judgment on the earth due to Satan's rebellion.

Now let us look at Satan's origin and rebellion.

I. THE ORIGIN OF SATAN

Satan means adversary. Satan is not only God's enemy outside of God's kingdom, but also God's adversary from within God's kingdom, rebelling against God. Enemy refers to the foe outside of God's kingdom, whereas adversary refers to the foe from within God's kingdom. Satan, who had been under God's ruling, is not an outsider. Therefore, he has been God's adversary right up to now.

A. The Most Honorable Archangel and the Perfect Cherub Created by God

Satan was an angel created by God before God created the earth. The book of Job tells us that when God laid the foundation of the earth, the sons of God (the angels) shouted for joy (Job 38:4-7). This proves that God created the angels before He created the earth. From Ezekiel 28 we see that Satan was not only one of the angels, but the highest archangel, the head of all the angels.

Ezekiel 28:12-14 says, "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

This portion of the Scriptures describes Satan's position in the universe before his rebellion and corruption. Verse 13 says, "Thou hast been in Eden the garden of God." According to the context, this was not the Eden in which Adam was placed. This Eden was not on the earth, but in the heavens, on the holy mountain of God.

"Every precious stone was thy covering." G. H. Pember said that this indicates Satan's dwelling place. His dwelling was of precious stones. "The workmanship of thy tabrets and

造的。“又有精美的鼓笛在你那里；都是在你受造之日预备齐全的。”在古时，像鼓、笛这样的乐器都是为君王的。这表示撒但曾是一位君王，在那宇宙中掌有最高的地位。这就是何以主耶稣称他为“这世界的王”，（约十二31，）使徒也称他为“空中掌权者的首领”。（弗二2。）路加四章五至六节也证实这一点，“魔鬼又领祂上了高山，一时之间，把天下万国都指给祂看。对祂说，这一切权柄、荣华，我都要给你，因为这原是交付我的，我愿意给谁就给谁。”这必定是一个事实，因为主没有否认这事。神是几时将这一切都交付他的？必是在亚当以前的某个时候，在亚当那个世界以前的事。根据圣经的启示，神的确曾指派撒但为那个宇宙的元首，并且神也曾将天地间一切受造之物交付他，因此他成了这世界的王。他的地位与阶级高到一个地步，连天使长米迦勒都不敢用毁谤的话罪责他。（犹9。）米迦勒是诸天使长中的一位，（但十13，）他不敢罪责撒但，证明撒但的阶级必是高过他。因此我们可以推论，撒但必是最高的天使长。

以西结二十八章十四节说，“你是那受膏遮掩约柜的基路伯。”这也许是指他在诸天界，遮掩神的约柜说的；（出二五20，启十一19；）又说，“我将你安置在神的圣山上。”可见他的地位是神所安置的。神膏了这天使长，并且指派他来遮掩祂的约柜。以西结告诉我们，神的荣耀是寄托在基路伯之上，并且他们非常接近神的宝座。（结九3；十1，18；一26。）撒旦在他背叛以前，当他还是受膏遮掩约柜的基路伯时，必定是非常接近神的，他背负着神的荣耀。以西结也告诉我们，基路伯乃是四活物，（结十20，）他们之于神有特别的任务。并且以西结书里的四活物，又与启示录所记载，在造物中领头敬拜神的四活物相似。（结一10，启四7。）这也启示，今日的撒但，神的对头，原是受膏的基路伯，曾经被神特派在造物中领头，带着祂的荣耀，并且带领他们敬拜神。这也能表明，那受膏的天使长，也有祭司的职分。他也许在宇宙性敬拜神的事上，是大祭司。

“你…在神的圣山上；你在火石中间往来。”根据出埃及记二十四章十节、十七节，摩西、亚伦以及好些别的人，曾看见在神宝座下有宝石，有神的荣耀，好像烧着的火一样，那必定是火石。因此我们可以推论，那受膏的基路伯，也有特权在神荣耀所在之处行动。

二　神所造光明的天使

of thy pipes was prepared in thee in the day that thou wast created." In the ancient times, musical instruments such as tambourines and pipes were for kings. This indicates that Satan was a king, holding the highest position in the universe. This was why even the Lord Jesus called him "the ruler of this world" (John 12:31). The apostle also called him "the ruler of the authority of the air" (Eph. 2:2). Luke 4:5-6 also confirms this. "He [the Devil] led Him [Jesus] up and showed Him all the kingdoms of the inhabited earth in a moment of time. And the Devil said to Him, To You I will give all this authority and their glory, because to me it has been delivered, and to whomever I want I give it." This must be a fact, since the Lord did not deny it. When did God deliver all of this to Satan? This was definitely something pre-Adamic, before the world of Adam. According to the revelation of the Bible, God appointed Satan the head of that universe, and God delivered all created things in the heaven and on the earth into his hand. So he became the ruler of this world. His position and rank were so high that even Michael the archangel did not dare to bring a reviling judgment against him (Jude 9). Michael was one of the archangels (Dan. 10:13). His daring not to rebuke Satan proves that Satan's rank must be even higher than his. Thus, we can infer that Satan must be the highest archangel.

Ezekiel 28:14 says, "Thou art the anointed cherub that covereth." This probably means that he covered the ark of God in the heavens (Exo. 25:20; Rev. 11:19). It also says, "And I have set thee so: thou wast upon the holy mountain of God." Thus, we can see that his position was ordained by God. God anointed and appointed the archangel to cover His ark. Ezekiel tells us that the cherubim bear God's glory (Ezek. 9:3; 10:18) and that they are very close to God's throne (Ezek. 10:1; 1:26). This shows that Satan, before his rebellion, when he was the anointed cherub covering God's ark, must have been very close to God, bearing God's glory. Ezekiel also tells us that the cherubim are the four living creatures which are of special use to God (Ezek. 10:20). Also the four living creatures in Ezekiel are similar to the four in Revelation (Ezek. 1:10; Rev. 4:7) which took the lead among the creatures in worshipping God. This reveals that today's Satan, God's adversary, originally the anointed cherub, must have been specially appointed by God to be the head among His creatures, bearing His glory and leading them to worship Him. This may indicate that the anointed archangel also had the priesthood. He might have been the high priest in the universal worship of God.

"Thou wast upon the holy mountain of God...Thou hast walked up and down in the midst of the stones of fire." According to Exodus 24:10 and 17 Moses, Aaron, and many others saw under God's throne some precious stones with the glory of God like burning fire. Those must be the stones of fire. From this we may infer that the anointed cherub was also specially privileged to move in the realm where God's glory was.

B. The Bright Angel Created by God

以赛亚十四章十二节说，撒但原是“明亮之星，早晨之子。”明亮之星，按拉丁文的译音是“路西弗”（Lucifer），又称启明星。因着启明星是众星之首，撒但也必是众天使之首。早晨之子的名称，表明他老早就有了，在宇宙之晨就有了他。因此撒但在宇宙的最初期，就被立为众天使之首，像启明星一般明亮。

撒但的原始是美妙的，他是神所膏的基路伯，是与神最亲近的一位。在神的造物中具有最高的地位。他不只有王权，也有祭司的职分。但是当他背叛神的时候，他的地位与职分就被褫夺了。如今神拣选我们，作祂的祭司与君王，来接替撒但当初的地位与职分，使他蒙羞，并使神得荣耀。

貳　撒但的背叛

以西结二十八章十五节说，撒但从受造之日所行的都完全。当然神并没有创造一个败坏的撒但，乃是创造一个善良而完全的天使长。可是到了某一个时候，这位天使长，受膏的基路伯，背叛神了。

一　背叛的缘由

撒但背叛神是由于他心里骄傲。以西结二十八章说，他“因美丽心中高傲，又因荣光而败坏智慧”。（17。）他本是“无所不备，智慧充足，全然美丽”。（12。）他原是完全而一无所缺。但是他注视自己的美丽，就心中骄傲，他观看自己的荣光，就因荣光，而用神所给他的智慧，犯罪作不义的事，以致败坏了他这智慧。注视神所给我们的，而忘记神自己，总是引我们骄傲，骄傲乃是撒但背叛的缘由。在我们的经历中，所有天然的美德，以及所有属灵的恩赐，都可能被魔鬼利用，而使我们骄傲。连使徒保罗都可能“因所得的启示甚是超越，就过于被高举”。（林后十二7。）今天那骄傲的魔鬼，还在遍地游行，寻找可吞吃的人，（彼前五8，）就是骄傲的人。唯一抵挡他的办法就是降卑自己。“要以谦卑束腰；因为神阻挡骄傲的人，赐恩给谦卑的人。”（彼前五5。）在这事上主耶稣是一个好榜样。撒但高抬自己，主耶稣却自己卑微。（腓二8。）因此，主耶稣胜过了撒但，并且撒但在祂里面是毫无所有。（约十四30。）

二　背叛的目的

Isaiah 14:12 tells us that Satan was the “Daystar [for Lucifer, according to Latin], son of the morning.” Just as the daystar is the leading one among the stars, so Satan must be the head of all the angels. The title “son of the morning” shows that he was there early, in the morning of the universe. Thus Satan, from the earliest days of the universe, was the head of the angels, bright as the daystar.

Satan’s origin was wonderful. He was God’s anointed cherub, the one closest to God, holding the highest position in God’s creation. He had not only the kingship, but also the priesthood. But he was deprived of his position and offices when he rebelled against God. Now God has chosen us to be His priests and kings, to take over Satan’s position and offices, to put him to shame, and to glorify God.

II. THE REBELLION OF SATAN

Ezekiel 28:15 says that Satan was perfect in his ways from the day he was created. Of course, God did not create an evil Satan. God created a good and perfect archangel. But at a certain time, this archangel, the anointed cherub, rebelled against God.

A. The Cause of Rebellion

Satan rebelled against God because of pride in his heart. Ezekiel 28:17 says that his heart was lifted up because of his beauty, that he corrupted his wisdom by reason of his brightness. He “sealest up the sum, full of wisdom, and perfect in beauty” (Ezek. 28:12). This means that he had the full measure of completeness and was short of nothing. But he gazed on his beauty and was proud. He looked at his brightness, and because of his brightness he used his God-given wisdom to commit sins and do unrighteous deeds, and thus corrupted his wisdom. To look at what God has made us and to forget God Himself always tempts us to be proud. Pride was the cause of Satan’s rebellion. In our experience, all the natural virtues and spiritual gifts can be utilized by the Devil to make us proud. Even the Apostle Paul could “be exceedingly lifted up by the transcendence of the revelations” (2 Cor. 12:7). The proud Devil is still walking about on the earth, seeking the proud ones whom he may devour (1 Pet. 5:8). The only way to resist him is to humble ourselves. “Gird yourselves with humility toward one another, because God resists the proud, but gives grace to the humble” (1 Pet. 5:5). The Lord Jesus is a good example in this matter. Satan exalted himself, but the Lord Jesus “humbled Himself” (Phil. 2:8). Thus, the Lord Jesus overcame Satan, and Satan had nothing in Him (John 14:30).

B. The Purpose of Rebellion

撒但背叛的目的乃是要高抬自己，要与神同等。以赛亚十四章十三到十四节，撒但五次说“我要”，“我要升到天上；我要高举我的宝座…；我要坐在聚会的山上，…我要升到高云之上；我要与至上者同等。”撒但想要与至高者同等，那就是他背叛神的目的。

三　背叛的过程

撒但对神的背叛，是起始于他的邪恶意图，想要推翻神的宝座和权柄。（结二八 15 ～ 18，赛十四 13 ～ 14。）

不只撒但背叛，并且他手下一部分的天使也背叛了。在启示录十二章四节、九节，我们看见天上三分之一的星，就是天使的三分之一，跟随了他（启示录里，星总是代表使者）。马太二十五章四十一节主耶稣说，“魔鬼和他的使者”。以弗所二章二节形容撒但，是“空中掌权者的首领”。六章十二节又说，“空中执政掌权的”；这些执政的、掌权的，乃是撒但手下的使者，是在亚当以前那个宇宙中掌权的天使。当撒但背叛神的时候，他们有些跟着背叛，而成了堕落的天使，就是邪灵。今天在宇宙中有两大类别的天使，善良的与邪恶的。善良的天使与神站在一边；邪恶的天使与撒但联合起来敌挡神。

那时候地上的活物，也在撒旦的背叛中与他同伙，所以神用水审判他们，而成了地上的污鬼。他们的住处是水，而人的身体是他们临时的住处。马太十二章四十三节说，“污鬼离了人身，就在无水之地，来来去去，寻求安歇之处，却寻不着。”这表明鬼的住处乃是在水中。如果找不到水，他们就以人有形的身体，为临时的住处（太十二 44 ～ 45）。

为何鬼喜爱进入水里，或进入人体？彭伯（G. H. Pember）在他“地的早年”一书里，曾对这事作过学术性透彻的探讨。地质学和考古学家，发现地不仅有六千年历史，甚至发现骨头化石，有达到千万年历史的。但是根据圣经，从亚当到现在，只有六千年。彭伯先生发现了这个答案：在创世记一章一节与二节之间有一段时期，可称之为间隙期，没有人能断言这期间有多长。无论如何这必是一段很长的时期。在彻底研究这件事以后，彭伯推论说，在原初创造以后的某一个时候，撒但与他的使者背叛了。彭伯也从圣经的记载推断，在亚当以前的时期，地上曾经有一些活物生存，它

The purpose of Satan’s rebellion was to exalt himself to be equal with God. In Isaiah 14:13-14 we find that five times Satan said, “I will”: “I will ascend into heaven...I will exalt my throne...I will sit also upon the mount of the congregation...I will ascend above the heights of the clouds; I will be like the Most High.” Satan wanted to be equal with God. That was the purpose of his rebellion against God.

C. The Process of Rebellion

Satan initiated the rebellion against God with the evil intention to overthrow God’s authority (Ezek. 28:15-18; Isa. 14:13-14).

Not only did he rebel, but a great part of the angels who were under his hand also rebelled. In Revelation 12:4 and 9 we see that one-third of the heavenly stars, that is, one-third of the angels, followed him. (In Revelation stars represent angels.) In Matthew 25:41 the Lord Jesus refers to “the Devil and his angels.” Ephesians 2:2 describes Satan as “the ruler of the authority of the air,” and Ephesians 6:12 tells us of “the rulers...the authorities...in the heavenlies.” These rulers and authorities were the angels under Satan’s hand, ruling over the pre-Adamic universe. When Satan rebelled against God, most of his angels followed him in his rebellion, becoming the fallen angels, the evil spirits. Today, in the universe there are two categories of angels, good angels and evil angels. The good angels stand with God; the evil ones are allied with Satan against God.

The living creatures which were on the earth at that time also joined Satan in his rebellion. Thus God judged them with water and they became the demons on the earth. Their lodging place is in the water. Man’s body is also their temporary dwelling place. Matthew 12:43 says, “Now when the unclean spirit goes out from a man, it passes through waterless places, seeking rest, and does not find it.” This shows that the lodging place of the demons is in the water. If they cannot find water, they make the physical body of a human being their temporary dwelling place (Matt. 12:44-45).

Why do demons like to get into water or into a human body? In his book, Earth’s Earliest Ages, G. H. Pember has made a scholarly and thorough study of this matter. Geologists and archaeologists have discovered that the earth is not merely six thousand years old, but much older. Some have discovered fossil remains of bones which are thousands and thousands of years old. But according to the Bible, there are only about six thousand years from Adam to now. Mr. Pember found the answer. Between Genesis 1:1 and 1:2 there was a period of time which he called the interval. No one can say how long this interval was. At any rate, it must have been a very long period of time. After studying this matter thoroughly, Pember inferred that at a certain time after the original creation, Satan and his angels rebelled. Pember also inferred from the biblical record that in this pre-Adamic age there existed on the earth some

们也参与了撒但的背叛。因此撒但和他堕落的使者，以及这些活物都被神审判。这些活物被神审判之后，就丧失了他们的身体，而成了脱体的灵。这就是何以鬼要进入人体的原因。而神用来审判他们的水，变成深渊，成了鬼必须居留之处。彭伯甚至还证明说，在深水之下有所谓的深渊（Abyss）。深渊乃是鬼的住处。

有一天当主耶稣坐船渡海，突然有大风浪兴起；祂吩咐风止住，叫浪平静。（太八 23 ～ 27。）空中吹来大风，因为空中有堕落的天使；水中起了大浪，因为水中有污鬼。他们明知主耶稣要渡到海那一边去赶鬼，因而兴风作浪阻挡祂。（太八 28 ～ 32。）

在亚当以前的世代，那些邪恶的天使，以及地上的活物跟随撒但背叛神，而组成了撒但的国度；其范围就是所谓的世界，包括地和空中。今天在撒但这国度里，空中有堕落的众天使，水中有污鬼，还加上地上堕落的人类。

叁　背叛的结果

一　撒但被神审判

撒但的背叛带进神的审判。神不能容忍在祂的造物中，有任何的背叛。紧接着撒但的背叛，神就宣布了对他的审判。“后来在你里面又察出不义。因你众多的毁谤（按照希伯来文的字根，“贸易”可译作“毁谤”。）…以致犯罪，所以我因你亵渎，就从神的圣山驱逐你；遮掩约柜的基路伯阿！我已将你从火石中除灭。你…心中高傲，又…败坏智慧，我已将你摔倒在地；…你因罪孽众多…而玷污了你的诸圣所。”（结二八 15 ～ 18，另译。）“然而你必坠落阴间，到坑中极深之处。”（赛十四 15。）

二　诸天与地受了审判

诸天与地，也必是因撒但的背叛，而受到玷污。神责备撒旦：“你玷污了你的诸圣所。”因此诸天与地也受到神的审判。约伯记九章五至七节说，神在怒中把山翻倒，使地震动离其本位，吩咐日头不出来，又封闭众星。我们在人类历史中未曾见到这样的事，这必定是发生在亚当以前的世代。那时由于撒但与其从者的背叛，神审判了诸天与地。以致诸天不再发光，地被黑暗笼罩。神用水的淹埋审判了地，因此地变成空虚荒废，被淹埋在深水之下，并且笼罩着黑暗。（创一 2。）

living beings and that they also joined Satan in his rebellion against God. Thus Satan, his fallen angels, and these living beings were all judged by God. After they were judged by God, these beings lost their bodies and became disembodied spirits. This is the reason that demons want to enter a physical body. The water with which God judged them became the deep where the demons must live. Pember even proved that under this deep water there is the so-called abyss. The deep water is the demons' dwelling place.

One day, while the Lord Jesus was sailing across the sea, a strong wind blew and a great storm arose. He commanded the wind to stop and the storm to be silent (Matt. 8:23-27). Why did the air become windy and the water stormy? Because there were the fallen angels in the air and demons in the water. They knew that the Lord Jesus was going over to the other shore to cast out demons (Matt. 8:28-32). Thus they raised up the wind and the storm to frustrate His coming.

In the pre-Adamic age, the evil angels and the living beings followed Satan in his rebellion against God to form the kingdom of Satan. Its sphere is the so-called world including the earth and the air. Today, in Satan's kingdom there are the fallen angels in the air, the demons in the water, and the fallen human beings on the earth.

III. THE RESULT OF REBELLION

A. Satan Being Judged by God

Satan's rebellion brought in God's judgment. God cannot tolerate any rebellion among His creatures. Immediately after Satan's rebellion, God declared His judgment on him. "Iniquity was found in thee. By the multitude of thy slander [According to the root of the Hebrew word, here 'merchandise' can be translated 'slander']...thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up...thou hast corrupted thy wisdom...I will cast thee to the ground...Thou hast defiled thy sanctuaries by the multitude of thine iniquities..." (Ezek. 28:15-18). "Thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:15).

B. The Heavens and the Earth Being Judged

The heavens and the earth surely were defiled by Satan's rebellion. God rebuked Satan, "Thou hast defiled thy sanctuaries." Therefore, the heavens and the earth were also judged by God. Job 9:5-7 says that God overturned the mountain in His anger, shook the earth out of its place, commanded the sun not to rise, and sealed the stars. We cannot find a record of such an event in human history. It must have happened before the Adamic world, at the time God judged the heavens and the earth due to the rebellion of Satan and his followers. Because of God's judgment, the heavens did not shine. The earth was covered by darkness. God judged the earth by flooding it with water. So, "the earth became waste and empty," buried under deep water, and covered with darkness (Gen. 1:2).

以赛亚四十五章十八节说，“神…创造…大地，并非使地荒凉。”约伯记三十八章四至七节也说，神“立大地根基…定地的尺度；…把准绳拉在其上。…那时晨星一同歌唱，神的众子也都欢呼。”这证明，当初神所创造的地，是美好而有秩序的。因此晨星看见就兴奋而歌唱，所有的天使看见也都欢呼。这必定是发生在创世记一章一节那个时候，而不是在一章二节的时候。等到地变成空虚荒废了，晨星怎可能再歌唱，众天使怎可能再欢呼？

在旧约里，每逢“空虚”、“荒废”二词同时出现，都是表明神审判的结果；（耶四 23，赛三四 8 ～ 11；）无论是什么，被神审判之后，就变成荒废与空虚。地变得荒废空虚，是因受了神的审判。

那在深渊上面的黑暗也是一个迹象，表明那个时代的宇宙受到了审判，因为黑暗是来自神的审判。（出十 21 ～ 22，启十六 10。）

三　背叛的众天使，以及污鬼受了审判

当神审判了撒但，以及在他手下的宇宙，神也必须审判那些跟随他的众天使，以及那时代参与他背叛行动的众活物。等到审判之后，那些背叛的天使，就成了空中邪恶的属灵权势。（弗六 12。）而那些活物就成了脱体的灵，就是污鬼，住在审判他们的水中。

肆　神对撒但审判的执行

虽然撒但、背叛的天使和污鬼，都受了神的审判，但他们今天仍在行动、作事。因为在他们身上的审判尚未完全执行。

今天撒但还能到神面前，控告神的百姓；（约一 6 ～ 12，二 1 ～ 7，启十二 10；）他还在地上走来走去，寻找可吞吃的人；（彼前五 8；）仍在运行，弄瞎人的心眼；（林后四 4；）且装作光明的天使欺骗人。（林后十一 14。）我们必须晓得他的诡计，（林后二 11，）不可给魔鬼留地步，（弗四 27，）并且用坚固的信心抵挡他，（彼前五 8 ～ 9，）还要穿戴神的全副军装，抵挡他。（弗六 11 ～ 19。）

撒但一背叛神，神立刻宣布了对他的审判。但神对他的审判，乃是用很长的一段时间执行的。主耶稣在肉身显现出来，为要除灭魔鬼的作为，（约壹三 8，）就是执行神的审判。主也给祂

Isaiah 45:18 says, “God created the earth not a waste” (ASV). Job 38:4-7 also says that God “laid the foundations of the earth,” “laid the measures thereof,” and “stretched the line upon it;” then “the morning stars sang together, and all the sons of God shouted for joy.” This means that He created everything in good order. So when the morning stars saw it, they were excited and sang, and when all the angels saw it, they shouted for joy. It must have happened in Genesis 1:1, not in Genesis 1:2. How could the morning stars sing and the angels shout for joy when the earth became waste and empty?

Whenever these two words “waste” and “empty” are used together in the Old Testament, they always denote a result of judgment (Jer. 4:23; Isa. 34:8-11). Whatever has been judged by God becomes waste and empty. The earth became empty and waste because it was judged by God.

The darkness which was upon the surface of the deep was also a sign showing that the universe of that age was judged, because darkness comes from God’s judgment (Exo. 10:21-22; Rev. 16:10).

C. The Rebellious Angels and the Demons Being Judged

When God judged Satan and the universe under him, God also must have judged both the angels who followed him and the living beings on the earth during that age who joined him in his rebellion. After being judged, the rebellious angels became the spiritual forces of evil in the air (Eph. 6:12), and the living beings became disembodied spirits, the demons, lodging in the water with which they were judged.

IV. THE EXECUTION OF GOD’S JUDGMENT UPON SATAN

Though Satan, the rebellious angels, and the demons were all judged by God, they are still moving and working today, because the judgment upon them has not yet been executed.

Today, Satan can still go to God to accuse God’s people (Job 1:6-12; 2:1-7; Rev. 12:10). He still “walks about” on the earth “seeking someone to devour” (1 Pet. 5:8), and still works to blind the thoughts of people (2 Cor. 4:4), to deceive them by transfiguring himself into an angel of light (2 Cor. 11:14). We must not be ignorant of his thoughts (2 Cor. 2:11), neither give place to the Devil (Eph. 4:27). We must withstand him firm in the faith (1 Pet. 5:8-9). We need to put on the whole armor of God that we may be able to stand against him (Eph. 6:11-17).

After Satan’s rebellion, God pronounced His judgment upon him immediately. But it takes a long time to execute God’s judgment. The Lord Jesus was manifested in the flesh that He might destroy the works of the Devil (1 John 3:8). This was the execution of God’s judgment.

的门徒权柄，胜过所有仇敌撒但的能力。（路十 19。）当门徒赶出污鬼的时候，撒但就从天上坠落。（路十 17 ～ 20。）主借着祂十字架上的死，败坏了魔鬼，（来二 14，）伤了古蛇的头。现今，作为祂身体的我们，必须继续这个执行，来毁坏蛇尾。借着教会执行审判的工作，魔鬼将被摔到地上，他的使者也要与他一同被摔下去。（启十二 9。）以后他要被捆绑并被扔到无底坑里。（启二十 2 ～ 3。）最终他要被扔在火湖里。（启二十 10。）这样，神在撒但并他跟从者身上，审判的执行就完成了。

The Lord gave His disciples authority over all the power of the enemy (Luke 10:19). When the disciples cast out demons, Satan fell from heaven (Luke 10:17-20). Through His death on the cross, He destroyed the Devil (Heb. 2:14). He has bruised the head of the old serpent. Now we, as His Body, must continue this execution, to destroy the tail of the serpent. Through the church's executing work, the Devil will be cast to the earth, and his angels will be cast out with him (Rev. 12:9). He will later be bound and cast into the abyss (Rev. 20:2-3). Eventually, he will be "cast into the lake of fire" (Rev. 20:10). Then, the execution of God's judgment upon Satan and his followers will be completed.

摘　要

撒但原是神所造最高的天使长，因骄傲而背叛神，就成了神的对头，神的仇敌。因他的背叛，天地宇宙就受了他的败坏，而受到神的审判。神对撒但的审判，是逐步执行的，直等到基督再来，他要被捆绑，关在无底坑一千年。在千年的末了，他从无底坑中被释放，又作最后的背叛，随即被扔进火湖，受永远的刑罚，于是神对他审判的执行，即告完成。

SUMMARY

Satan was originally the highest of the archangels created by God. He rebelled against God because of pride and became God's adversary, God's enemy. The heavens, the earth, and the universe were corrupted because of Satan's rebellion and fell under God's judgment. God's judgment on Satan is being carried out gradually until Christ comes again, when he will be bound and cast into the abyss for one thousand years. At the end of the one thousand years, he will be released from the abyss and will rebel for the last time. Immediately after this rebellion, he will be cast into the lake of fire to be punished for eternity. Thus, God's judgment on Satan will be completed.

问　答

一　撒但的意思是什么？有那两面的讲究？

二　试引用经文证明，撒但原是神所造尊高的天使长，拥有王权。

三　由于撒但曾是一位君王，在宇宙之间掌有最高地位，所以主耶稣如何称呼他，使徒又如何称呼他？

四　试引用经文说明在撒但未堕落以先，他在宇宙性敬拜神的事上是大祭司，有祭司的职分。

五　简述撒但背叛的缘由和目的。

六　说明邪灵和污鬼的不同。

七　简述撒但国度的组成。

八　分别说明主耶稣和教会如何来执行神对撒但的审判。

QUESTIONS

1. What is the meaning of the name Satan? What are the two aspects?
2. Use the Scriptures to prove that Satan was created by God as the most honorable archangel, having the kingship.
3. Since Satan was a king holding the highest position in the universe, what did the Lord Jesus call him? What did the apostle call him?
4. Use the Scriptures to explain that Satan before his fall had the office of priesthood and that he was the high priest in the universal worship of God.
5. Briefly state the cause and purpose of Satan's rebellion.
6. Explain the difference between the evil spirits and the demons.
7. Briefly describe the constituents of Satan's kingdom.
8. Explain how the Lord Jesus and the church each execute God's judgment upon Satan.

第五课

人的堕落

纲　目

壹　第一步堕落

一　原因

1　蛇的引诱

2　女人出头

二　过程

三　结果

贰　第二步堕落

一　背景

二　原因

1　魔鬼的得着

2　人妄自弃绝神救恩之路。

三　过程

1　照自己的方法—凭人意宗教事奉神

2　发怒

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4　对神撒谎、傲慢

四　结果

叁　第三步堕落

LESSON FIVE

THE FALL OF MAN

OUTLINE

I. THE FIRST STEP OF THE FALL:

A. The cause:

1. The serpent's temptation.

2. The woman's assuming the headship.

B. The process.

C. The result.

II. THE SECOND STEP OF THE FALL:

A. The background.

B. The cause:

1. The Devil's gain.

2. Man's presumption in forsaking God's way of salvation.

C. The process:

1. Serving God according to man's own way— inventing a religion of man's concept.

2. Man's anger.

3. Man's murder of his brother.

4. Man's lie and arrogance toward God.

D. The result.

III. THE THIRD STEP OF THE FALL:

一　原因

1　邪灵与人调和—堕落的天使借着越轨的婚姻与人联合

2　人变成了肉体

二　过程

三　结果

肆　第四步堕落

一　原因

1　撒但的煽动

2　人类的背叛

二　过程

三　结果

A. The cause:

1. The evil spirits mingling with man—the fallen angels joining with man through illegal marriage.

2. Man becoming flesh.

B. The process.

C. The result.

IV. THE FOURTH STEP OF THE FALL:

A. The cause:

1. The instigation of Satan.

2. The rebellion of the human race.

B. The process.

C. The result.

课　文

我们已经看过，神将人造好之后，把人摆在生命树的跟前，要人接触生命树，而得着祂的生命，就是神非受造的生命。但是撒但趁着人还没有接触生命树，还没有和神在生命上联结的时候，就先来诱惑人接触善恶知识树，使人和他有了非法的联结，而造成了人类第一步堕落。

按照创世记三章至十一章的记载，人类有过四步的堕落。第一步是亚当的堕落，记载在第三章；第二步是该隐的堕落，记载在第四章；第三步是洪水前弯曲悖谬世代的堕落，记载在第六章；第四步是人类集体背叛神的堕落，记载在第十一章。这些堕落是一步接着一步的。在这四步堕落里，撒但的狡猾被暴露无疑。

壹　第一步堕落

一　原因

1　蛇的引诱

若是没有蛇来欺骗引诱，人就不会堕落。这引诱人的蛇，乃是撒但的化身。那恶者是诡诈的，是偷着来的。他不露面，他藏在狡猾的蛇里面来引诱人。所以启示录十二章九节说，撒但（古蛇）是迷惑普天下的。

他引诱的方法，乃是向人题出问题，（三1，4，）叫人对神的话起疑问。神明明吩咐人说，“善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”（二17，另译。）但是撒但却向人说，“神岂是真说？”又说，“你们不一定死。”人接受了撒但的提议，而对神的话起怀疑，所以才摘下善恶知识树的果子吃了。直到今天撒但引诱人犯罪，或者怂恿人拒绝神的救恩，还是用这种方法。但是圣经告诉我们，天地要废去，主的话永不能废去。（路二一33。）主的话总没有是而又非的。（林后一18。）

蛇向人的提议，也叫人怀疑神的心。蛇对女人说，“因为神知道，你们吃的日子眼睛就明亮了，你们便如神能知道善恶。”（三5。）蛇要人以为，神因为怕他们像祂能知道善恶，所以

TEXT

We have seen that after God made man, He placed man in front of the tree of life, that man might contact the tree of life and receive His life which is the uncreated life. But before man could contact the tree of life and join with God in life, Satan took the opportunity to come first. He tempted man to contact the tree of the knowledge of good and evil, and caused man to have an illegal union with him. This became the first step of man's fall.

According to the record in Genesis 3 through 11, mankind had four steps of the fall. The first step is the fall of Adam, which is recorded in chapter three; the second is the fall of Cain, recorded in chapter four; the third is the fall of the crooked and perverse generation before the deluge, recorded in chapter six; and the fourth is the fall of the whole human race rising up collectively to rebel against God, which is recorded in chapter eleven. These four steps of the fall continued one after another. In these four steps, Satan's subtlety was exposed to the uttermost.

I. THE FIRST STEP OF THE FALL

A. The Cause

1. The Serpent's Temptation

If the serpent had not come to deceive and tempt man, man would not have fallen. The tempting serpent is the incarnation of Satan. The evil one was crafty; he came in stealthily. Instead of coming in openly, he hid himself in the subtle serpent to tempt man. Thus, Revelation 12:9 says that Satan (the ancient serpent) deceives the whole inhabited earth.

The way Satan tempts is to ask man questions (Gen. 3:1, 4) causing man to doubt God's word. God clearly commanded man, saying, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). But Satan said to the woman, "Hath God said?" Again, he said, "Ye shall not surely die." After Eve received Satan's proposal, she began to doubt God's word. Thus, she took of the fruit of the tree of the knowledge of good and evil and ate. Even to this day, Satan still uses the same method to tempt man into sin or to instigate him to reject God's salvation. However, the Bible tells us that heaven and earth shall pass away, but the Lord's words shall by no means pass away (Luke 21:33). The Lord's word is not yes and no (2 Cor. 1:18).

The proposal made by the serpent also caused man to doubt God's heart. The serpent said to the woman, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5). The serpent wanted man to think that God was trying

才骗他们，不让他们吃善恶知识树的果子。这也是撒但常用的一种最毒辣的计谋。今天人远离神，不肯来到神面前，都是因为上了魔鬼的当，误会神的爱，不认识神的心。

to deceive him when He prohibited man from eating the tree of knowledge because He was afraid that man would be like Him in knowing good and evil. This is also one of Satan's most frequently used malicious stratagems. Today man is far from God and not willing to come to God's presence, because he has been deceived by Satan. Thus, he misunderstands the love of God and does not know God's heart.

2　女人出头

人堕落的另一个原因，乃是女人出头。（三 2 ～ 3，6。）当初神造人的时候，只造一个人。因为只有一个头，不是两个头。亚当是头，夏娃不是。夏娃是从亚当肋旁造出来的。夏娃的头就是亚当。夏娃所以被蛇引诱，乃是因为她自作主张，出了头，以致落到撒但的圈套里。不用等到她吃善恶知识树的果子，当她越过男人而出头应付时，就已经中了恶者的诡计，结果就被欺骗了。所以圣经上说，当初人陷在罪里，不是亚当被欺骗，乃是夏娃被欺骗。（提前二 14。）

这里说出一个极大的原则：在宇宙中，那独一的头乃是神自己；当我们把神摆在一边，把基督摆在一边，不让祂作我们的头，而自己出头应付事情，就必被欺骗。

2. The Woman's Assuming the Headship

Another cause of man's fall was the woman's assuming the headship (Gen. 3:2-3, 6). Originally, God created only one man. There was only one head, not two. Adam was the head; Eve was not. Eve was built out of the rib from Adam's side (Gen. 2:22). Eve's head was Adam. The reason Eve was tempted by the serpent was that she assumed the headship, made the decision on her own, and fell into Satan's snare. Even before she ate the fruit of the tree of the knowledge of good and evil, she was already ensnared by the evil one. She passed over the man and assumed the headship to deal with the situation. This resulted in her being deceived. Thus, the Bible says that Adam was not deceived, but the woman being quite deceived was in transgression (1 Tim. 2:14).

Here we see a great principle. In the universe the unique Head is God Himself. Whenever we assume the headship in dealing with any situation, denying the headship of God and of Christ, we will surely be deceived.

二　过程

堕落过程的第一步乃是不用灵。人被造之后，本该一直用灵接触神，而活在神面前。人凭灵活着，就受神的保守。但是那一天，人不用灵接触神，越过了神，把神摆在一边，所以就落到恶者的手中。

第二步是运用魂。（三 2 ～ 3，6。）当她与蛇说话的时候，先是她的心思讲理由；然后她的情感受引诱，而喜爱那善恶知识树的果子；最后她的意志下决定，摘取那果子来吃。

第三步就是体行动。魂动了，体自然跟着动。魂是支配体的。她既然这样受引诱，定规就摘下来吃。她摘下来吃，就是体动了。第一是眼看，第二是手摘，第三是口吃。

我们生活行动应该先用灵，让灵来支配魂，魂再来支配体。若我们不用灵，而运用魂，那就是人出头，魂作主了。魂一作主，就支配体，而作出得罪神的事来。

B. The Process

The first step in the process of the fall was man's failure to use his spirit. After man was created, he ought to have always used his spirit to contact God and live before Him. When man lives according to the spirit, he is preserved by God. But whenever man does not use his spirit to contact God, he bypasses God and puts God aside; consequently, he falls into the hand of the evil one.

The second step was the exercising of the soul (Gen. 3:2, 3, 6). When Eve spoke to the serpent, she firstly reasoned in her mind. Then she was tempted in her emotion and desired the fruit of the tree of knowledge. Eventually, she decided in her will to take the fruit and eat it.

The third step was the action of the body. When the soul is exercised, the body will naturally follow. The soul directs the body. When she was tempted this way, surely she would take and eat. Her taking the fruit to eat was the action of the body. First, the eye sees. Second, the hand takes. Third, the mouth eats.

In our daily living, we should use our spirit first, and then let our spirit direct our soul, which, in turn, directs our body. If we do not use our spirit but use our soul instead, we assume the headship and our soul takes the lead. Once the soul takes the lead, it will direct the body to do things that offend God.

三　结果

堕落的第一个结果是魂被污染、被败坏并被占有。在人还没有吃善恶知识树果子的时候，正当她与蛇说话的时候，蛇的观念就透入她的心思，把她的心思玷污。因此她的心思就被破坏了。最后，她吃了善恶知识树的果子，她的心思就完全被那恶者占有了。

第二个结果，身体因着有善恶知识树的元素，也就是撒但的元素加进来，就变质成为肉体。（三 7。）神原初创造的时候，人的身体是纯洁的，现在却有了撒但邪恶的毒素。这个毒素，乃是在人肉体中内住的罪。罗马七章十七节保罗说，“既然这样，就不是我作的，乃是住在我里面的罪作的。”这个邪恶的东西—罪性—败坏了我们的身体，使其成为肉体，满有邪恶私欲。

第三个结果，灵死了，与神绝缘了，失去在神面前的功用。以弗所二章五节告诉我们，在我们得救以前，我们是死的，这不是指我们的身体，也不是指我们的魂，乃是指我们的灵死了。死就是失去功用或感觉。灵死了，人就不再有能力来接触神，与神交通。

第四个结果，堕落的人构成了罪人。（罗五 19。）因着人的堕落，有一种成分注射到人里面，这个成分圣经称为罪。罗马五章十二节说，“罪是借着一人进到世人里面。”因此我们都构成了罪人。罪已经进到我们这人里面，成了我们内在主观的成分。所以，我们不是因犯罪才成为罪人，乃是已经构成了罪人，才会犯罪。

第五个结果，堕落的人外面有了罪案。（罗五 18。）因为我们都在亚当里，这一个罪案不但包括了亚当，也包括我们全人类。我们全人类都在亚当里被定罪了。

第六个结果，带来了咒诅。（三 17～19。）因着他一人犯罪，就使一切受造之物，都服在虚空之下，叹息劳苦，受到败坏辖制。（罗八 20。）地受了咒诅，长出荆棘和蒺藜，人要终身汗流满面，才得糊口，这都是人堕落后，从神招来的咒诅。

第七个结果，被赶出伊甸园。（三 23～24。）伊甸园里面有生命树，人可以在其中接受生命。被赶出伊甸园，意思就是从生命树被赶逐。

C. The Result

The first result of the fall was that the soul was polluted, corrupted, and occupied. Even before Eve partook of the tree of knowledge, her mind had been polluted already. While she was talking to the serpent, the serpent's concept penetrated her mind and defiled it. Hence, her mind was corrupted. Eventually, her mind was fully occupied by the evil one after she ate the fruit of the tree of the knowledge of good and evil.

The second result was that the body was changed in nature, having the element of the tree of the knowledge of good and evil, the element of Satan, added to it, making it the flesh (Gen. 3:7). The human body originally created by God was pure. However, it now contains the evil element of Satan. This evil element is the indwelling sin which makes its home in man's flesh. In Romans 7:17 Paul says, "So now it is no longer I that do it, but sin that dwells in me." This evil substance, the nature of sin, has contaminated our body, making it flesh, full of evil and lust.

The third result was that man's spirit was deadened, becoming insulated from God and losing its function toward God. Ephesians 2:5 tells us that before we were saved we were dead. We were not dead in our body or in our soul, but in our spirit. To be dead is to be without function or sensation. When man's spirit was deadened, man no longer possessed the ability to contact God and fellowship with Him.

The fourth result was that the fallen man was constituted a sinner (Rom. 5:19). Due to man's fall, a certain element has been injected into man, an element which the Bible calls sin. Romans 5:12 says, "As through one man sin entered into the world." Thus, we all have been constituted sinners. Sin has already entered into us and become our subjective element within. Hence, we are not sinners because we sin; we sin because we have been constituted sinners.

The fifth result was that the fallen man was condemned (Rom. 5:18). We were all in Adam. The condemnation includes not only Adam but also the entire human race. The entire human race was condemned in Adam.

The sixth result was that the curse was brought in (Gen. 3:17-19). Because of one man's sin, all of creation is subjected to vanity, groaning and travailing under the slavery of corruption (Rom. 8:20). The earth was cursed and it brought forth thorns and thistles. Furthermore, by the sweat of his face man will eat bread throughout his lifetime. These are the items of the curse brought in through man's fall.

The seventh result was that man was cast out of paradise (Gen. 3:23-24). Paradise was the realm of life which included the tree of life and the sphere in which man may receive life. Thus, to be cast out of paradise means to be driven away from the sphere of life.

第八个结果是死亡。（三 19；罗五 12。）首先人的灵死了，最后人的体也死了。因亚当一个人的过犯，罪入了世界，罪又带来了死，死就辖管了众人。（罗五 14。）因此，在亚当里众人都死了。（林前十五 22。）

贰　第二步堕落

一　背景

亚当、夏娃犯罪以后，就躲避神的面，但神却来寻找他们，向他们应许女人的后裔要伤蛇的头。（三 15。）亚当听见了，就立刻给他妻子取名叫“夏娃”。（三 20。）“夏娃”的意义是“活”。这证明亚当相信神的应许，接受神的福音。然后在四章一节说，“有一日，亚当和他妻子夏娃同房，夏娃就怀孕，生了该隐，便说，我得着了一个男子，耶和华。”（另译。）“该隐”的意义是“得着”。当夏娃生他的时候，她宣称“我已经得着了！”在她的观念里，该隐就是创世记三章十五节所应许女人的后裔。夏娃在四章一节的话，就证明她相信那应许，接受了神的福音。

在这样的背景下，人理当凭着神的怜悯，来得神的拯救。可惜，人又堕落了。

二　原因

创世记第四章给我们看见两个例子：亚伯相信福音，且为福音活着；该隐却从神救恩的路上，偏离出去。这就产生了第二步的堕落。

1　魔鬼的得着

该隐堕落的第一个原因是魔鬼在里面得着了他。（约壹三 12。）在第四章，撒但已经进到人的身内。所以人第二步的堕落，表面上是该隐拒绝了神的福音，实际上是撒但阻止他走上神救恩的路，并且使他更深的堕落。因此，人第二步堕落，是那狡猾者所发动的，他得着了该隐，并且在他里面作工。

2　人妄自弃绝神救恩之路

神已经将祂的救法启示给人，以牺牲的皮作人的衣服，（三 21，）但该隐却妄自弃绝了神救恩的路，跟从魔鬼，把神的救恩摆在一边。这是人进一步堕落的原因。

三　过程

The eighth result was death (Gen. 3:19; Rom. 5:12). First, man's spirit was deadened, and eventually his body will die. Through Adam's transgression sin entered into the world and death through sin. Death reigns over all men (Rom. 5:14). Thus, in Adam all die (1 Cor. 15:22).

II. THE SECOND STEP OF THE FALL

A. The Background

After Adam and Eve sinned, they hid themselves from the presence of God. But God came to seek them and promised that the seed of the woman would bruise the head of the serpent (Gen. 3:15). When Adam heard this, he immediately called his wife Eve (Gen. 3:20). Eve means "Living." This proves that Adam believed God's promise and received God's gospel. Then, Genesis 4:1 says, "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have acquired a man, Jehovah" (Heb.). Cain means "acquired." When Eve gave birth to Cain, she declared, "I have obtained it!" According to Eve's concept, Cain was the seed of woman promised in Genesis 3:15. Her words in Genesis 4:1 prove that she believed that promise and received the gospel of God.

With such a background, man should have obtained God's salvation by God's mercy. Yet, how pitiful it is that man fell again.

B. The Cause

Genesis 4 shows us two kinds of examples. Abel was an example of believing the gospel and living for the gospel, while Cain was an example of turning from God's way of salvation. The latter brought about the second step of the fall.

1. The Devil's Gain

One reason for Cain's continuing the fall was that the Devil had gained him inwardly. At the time of Genesis 4, Satan had already entered into man's body. Hence, in man's second fall, apparently it was Cain who rejected God's glad tidings; actually it was Satan who kept him from God's way of salvation and even caused him to fall further. Thus, the second step of man's fall was instigated by the subtle one who had gained Cain and worked within him.

2. Man's Presumption in Forsaking God's Way of Salvation

God had shown man His way of salvation—to clothe him with the skins of sacrificial lambs (Gen. 3:21). However, Cain was presumptuous in that he forsook God's way of salvation. He followed Satan and put aside God's salvation. This was the cause of man's further fall.

C. The Process

1 照自己的方法—凭人意宗教事奉神

“该隐拿地里的出产为供物献给耶和华；亚伯也将他羊群中头生的，和羊的脂油献上；耶和华看中了亚伯和他的供物；只是看不中该隐和他的供物。”（四 3～5。）两个人都来献祭给神，一个是凭己意，一个是凭神意。亚伯是照着神的救法，靠着牺牲的流血代死来献祭；而该隐的事奉和献祭，却拒绝采取神的方法，乃照着他自己的看法，发明了人意的宗教。

2 发怒

当该隐知道神看不中他的祭物，就大大的发怒，变了脸色。（四 5。）这是人随从己意事奉神的结果。

3 杀弟兄

“该隐与他兄弟亚伯说话，两人正在田间，该隐起来打他兄弟亚伯，把他杀了。”（四 8。）该隐起头是事奉神，接着是动怒，末了就是杀人。难怪主耶稣说，“时候将到，凡杀你们的，就以为是事奉神。”（约十六 2。）问题不在乎事奉神或犯罪，乃在于举动是凭着神的意思，或者是凭着人的己意。人的己意在任何事上，都不该有地位。

4 对神撒谎、傲慢

“耶和华对该隐说，你兄弟亚伯在哪里？他说，我不知道，我岂是看守我兄弟的？”（四 9。）该隐向神说这些话，不仅是当面撒谎，更是何等傲慢。人第一次堕落以后还有一点怕神，可是到这里就敢明目张胆的向神傲慢了。

四 结果

第二步堕落的结果，人受了更重的咒诅：人种地，地却不给人效力；人要流荡在地上，作一个流离失所的人；人从神的面光中被赶出去，不得再见神的面。（四 11 下，12，14。）

末了，该隐和他的后代，发明了无神的文化。这文化包括建造城池以自存，发明畜牧以谋生，发明育乐以自娱，以及发明利器以自卫。人越远离神，越失掉神的面光，人就只有走向没

1. Serving God according to Man’s Own Way— Inventing a Religion of Man’s Concept

“Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect” (Gen. 4:3-5). Both presented offerings to God. One offered according to his own opinion and the other offered according to God’s concept. Abel followed the way of God’s salvation to offer a sacrifice as his substitute by the shedding of blood. But Cain rejected God’s way in his service and offering; he invented a religion of man’s concept, according to his own ideas.

2. Man’s Anger

When he learned that God did not look upon his offering, “Cain was very wroth, and his countenance fell” (Gen. 4:5). This is the result of serving God according to his own concept.

3. Man’s Murder of His Brother

“And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him” (Gen. 4:8). Cain began by serving God, then continued by being angry, and finally ended by killing. No wonder the Lord Jesus says, “An hour is coming when everyone who kills you will think that he is offering service to God” (John 16:2). The question is not whether we serve God or we commit sin, but whether we act according to God’s way or according to our own opinion. We should not give any room to our concepts in all things that we do.

4. Man’s Lie and Arrogance toward God

“And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper?” (Gen. 4:9). Cain’s answer to God was not only a lie, but it also showed how arrogant he was. Man was somewhat afraid of God after the first step of the fall. But here man dared to display his arrogance toward God.

D. The Result

As a result of the second step of the fall, God pronounced a greater curse: man would till the ground, but the ground would not yield to him her strength. Furthermore, he will become a vagabond wandering on the earth, and he was cast out of the presence of God, unable to see God’s face (Gen. 4:11-12, 14).

Eventually Cain and his descendants invented a culture without God. This culture included building a city for self-existence, inventing cattle-raising for making a living, inventing music for amusement, and inventing weapons for defense (Gen. 4:17, 20-22). The further man drifts

有神的文化，这是人堕落的结果。

叁　第三步堕落

一　原因

在第一步堕落时，神的仇敌是在人的外面。到了第二步堕落，神的仇敌已经进到人里面。现在仇敌采取了更进一步的作为，使人愈加堕落。

1　邪灵与人调和—堕落的天使借着越轨的婚姻与人联合

创世记六章说，神的儿子们和人的女子结婚。这里所说神的儿子们就是天使。约伯记一章六节，二章一节给我们看见，天使被称为神的儿子。并且叙利亚文的古卷在创世记六章这地方，称“神的儿子们”为“天使”。这些和人的女子结婚的天使，就是犹大书六节、七节所说不守本位的天使。有些堕落的天使，在撒但的权下降到地上，取了人的身体，并与人的女儿非法结婚。他们借着人的身体行淫乱的事，使人类不再是单纯的人类，而变成人性与堕落之灵的混合体，以致神决定用洪水淹没人类。

2　人变成了肉体

六章三节：“耶和华说，人既确实是肉体，我的灵就不永远与人相争。”（另译。）在第一步堕落中人不用灵。在第二步堕落中，人随从己意，凭魂活着。到第三步堕落，人竟糟蹋了他的身体，而变成了肉体。罗马七章及八章，启示肉体是彻底并绝对为神所恨恶的，神绝不容让肉体。所以当整个人类变成了肉体以后，神就进来告诉祂的仆人挪亚，祂要把他们和地一并毁灭。（六 11 ～ 13。）

二　过程

第一，人为满足肉体的情欲，一味的活在情欲里，放纵情欲，终日所思想的尽都是恶。（六 5。）第二，人邪恶败坏到了极点，连最能宽容人的神，都不能再宽容了。（六 11 ～ 13。）

三　结果

away from God, the less he has His presence. Having lost God, man was forced to invent a godless culture. This is the result of the fall of man.

III. THE THIRD STEP OF THE FALL

A. The Cause

In the first step of the fall, the enemy of God was outside of man. In the second step of the fall, this enemy was inside of man. Now, the enemy took another step, causing man to fall even further.

1. The Evil Spirits Mingling with Man—the Fallen Angels Joining with Man through Illegal Marriage

Genesis 6 tells us that the sons of God married the daughters of men. Here the sons of God were the angels. In Job 1:6 and 2:1 we are told that the angels are called the sons of God. Also, the Syriac Version of the Old Testament renders “the sons of God” as “the angels” in Genesis 6. The angels that married the daughters of men were those who did not keep their principality, as recorded in Jude 6 and 7. Some of the fallen angels under Satan came down to the earth and took human bodies. They formed illegal marriages with the daughters of men. They committed fornication through the bodies of men, so that the human race was no longer pure but became a mixture of human nature with the fallen spirits. Hence, God decided to send the flood to exterminate the human race.

2. Man Becoming Flesh

Genesis 6:3 says, “And the Lord said, My Spirit shall not strive with man forever, for that he indeed is flesh” (Heb.). In the first step of the fall, man did not exercise his spirit. In the second step of the fall, man followed his own will and lived by his soul. In the third step of the fall, man abused the fallen body and became flesh. Romans 7 and 8 reveal to us that the flesh is thoroughly and absolutely hated by God. God will not tolerate it. Therefore, when the entire human race became flesh, God came in and told His servant Noah that He was going to destroy that whole generation together with the earth (Gen. 6:11-13).

B. The Process

The first step was the fulfilling of the lusts of the flesh. Man lived and indulged in lusts, and every imagination of his thoughts was evil continually (Gen. 6:5). The second step was that man was not only evil, but corrupt to such a degree that even the most tolerant God could not tolerate it any longer (Gen. 6:11-13).

C. The Result

第一，神的灵退去。神说，“我的灵就不永远与人相争。”（六3，另译。）原来人虽堕落，但圣灵还来和人相争，还感动人。但是到了这里，神看没有办法了，人既变成肉体，神的灵只好退去。人和神完全断开，完全被神弃绝了。第二，洪水带来毁灭的审判。除了挪亚和那些与他同在方舟里的，都被洪水毁灭了。（七19～23。）

肆　第四步堕落

一　原因

每一步堕落都有两面的因素，第一面是在撒但身上，第二面是在人身上。

1　撒但的煽动

在洪水以前没有人的政府；洪水以后，神才在地上设立了代表权柄，人开始执行神的权柄治理别人。到了第四步堕落时，撒但利用神所给人的权柄成立邦国，并且煽动人以邦国来背叛神。因此人落到集体公开背叛神的光景中。

2　人类的背叛

背叛就是否定权利和主权。在巴别的背叛中，人宣告否定神的权利，并绝对脱离神的主权。整个人类被鼓动，被挑唆起来背叛，宣告他们不要神的权利和主权。

撒但当初堕落的时候，就是要推翻神的主权，他自己没有推翻成功，因此他又来到败坏的人里面，将推翻神主权的意念给人，叫人集体起来反对神的主权。

二　过程

第一，同谋背叛神。（十一3～4。）受造的人，神所管理的人，他们竟开会，同谋背叛神。第二，他们以人工用土造砖。在全本圣经里面，说到神建造的时候，都是用石头，从未用过砖头。人拿砖头当石头来造巴别塔，意思就是用不该用的泥土，加上人的工作，来顶替神的工作。第三，造一座城，过人为的无神生活。城是人生活的中心，是人生活的象征。这砖造的城，表征人工所制造出来的生活，就是没有神的生

First, the Holy Spirit withdrew Himself. The Lord said, “My Spirit shall not strive with man forever” (Gen. 6:3). Before that time although man had fallen, God’s Spirit was continually striving with man and moving in man. Nevertheless, at this point God could not do anything further. When man had become flesh, the Spirit of God had to withdraw. Man was completely separated from God and forsaken by God. Second, the deluge brought in the judgment of destruction. With the exception of Noah and those in the ark with him, all were exterminated by the flood.

IV. THE FOURTH STEP OF THE FALL

A. The Cause

There are two factors in each step of the fall. The first factor is Satan, and the second is man.

1. The Instigation of Satan

Before the flood there was no human government. It was only after the flood that God established a deputy authority on the earth. Man began to exercise God’s authority to rule over others. At the fourth step of the fall, Satan utilized the authority which God gave man to form the nations and to instigate a rebellion against God with the nations. Hence, man fell into an open rebellion against God collectively.

2. The Rebellion of the Human Race

Rebellion is the denial of right and authority. In the rebellion at Babel, man declared that he denied God’s right and that he was absolutely free from God’s authority. The entire human race was stirred up, having been instigated into rebellion, to declare that they did not care for God’s right or for God’s authority.

At his fall in the beginning, Satan’s intention was to overthrow God’s authority, but he was not successful in his attempt. Hence, he came again into the fallen human race to inject the same thought into man, inciting man to rise up collectively against God’s authority.

B. The Process

The first step was the conspiracy to rebel against God (Gen. 11:3-4). The created men who were under God’s ruling came together to conspire to rebel against God. The second step was the making of bricks with the earth by human labor. According to the whole revelation of the Bible, God’s building has never been with any kind of bricks. God’s building is with stones. Man built the tower of Babel with bricks instead of stones. This means that man uses the misused earth plus human labor to replace God’s work. The third step was the building of a city to have a man-made, godless life. A city is the center of human living; hence, it represents human living. The city built with bricks

活。第四，造了一座宣告弃绝神的塔。巴别塔是巴别城的一个碑志、一个宣告。宣告他们和他们的生活是不要神，不要神主权的。末了，他们传扬人的名，否认神的名，也就是否认神的自己。

三　结果

第一，神来分散他们。他们集体背叛神，所以神来分散他们，叫他们不能再集居一地。第二，神变乱他们的口音，不能再说同样的言语。第三，混乱。巴别就是混乱的意思，乃是受咒诅，受审判的结果。

到第四步堕落，人已经堕落到了极处，连神也不能再作什么。终于迫使神放弃了亚当族类，而呼召亚伯拉罕作为新族类的元首，来完成神在人身上的目的。

摘　要

神所造甚好而无罪的人，因受神的仇敌魔鬼的迷惑，而吃了善恶知识树的果子，于是就堕落成为罪人，一面在神面前有了罪过，一面也在自己里面有了罪性，就是撒但邪恶的性情。人这个堕落的天性，就使他的后裔一而再，再而三的堕落，直达到向神造反，与神对抗的地步，就是堕落到不能再堕落了，而遭遇到神的拒绝。

问　答

一　人第一步堕落的原因及结果是什么？

二　人第二步堕落的原因及结果是什么？

三　人第三步堕落的原因及结果是什么？

四　人第四步堕落的原因及结果是什么？

五　罪是什么时候进到人里面的？

六　人是在什么时候被神定罪的？

七　神给人救恩的路是什么？

八　人的文化是怎样发展出来的？

signifies a man-made human life, which is a godless life. The fourth step was the building of a tower to declare the renouncing of God. The tower of Babel was a mark and an announcement of the city of Babel. It declared that the people there lived a life rejecting God and His authority. The final step was that they made a name to deny God's name, that is, to deny God Himself.

C. The Result

First, God came in to scatter them. Since they rebelled against God collectively, God came in to scatter them that they might no longer live together in one place. Second, God confounded their language so that they were no longer able to have the same language. Third, confusion was brought in. Babel means "confusion." This is due to the curse and judgment.

When man reached the fourth step of the fall, he had fallen to the uttermost, so that even God could not do anything to recover the fallen race. Eventually, God was forced to give up the race of Adam and had to call Abraham as the head of a new race for the fulfilling of His purpose in man.

SUMMARY

The man created by God was very good and without sin, but he was deceived by God's enemy, the Devil, to eat the fruit of the tree of the knowledge of good and evil; thus, he fell and became a sinner. On the one hand, he had sinned before God, and on the other hand, he now had the sinful nature, Satan's evil nature, within him. The fallen nature of man caused his descendants to fall again and again until they reached the point of rebelling against God and standing against Him. At this stage, man was utterly fallen and met with God's rejection.

QUESTIONS

1. What were the cause and the result of the first step of man's fall?
2. What were the cause and the result of the second step of man's fall?
3. What were the cause and the result of the third step of man's fall?
4. What were the cause and the result of the fourth step of man's fall?
5. When did sin enter into man? Explain with the Old Testament facts and the New Testament verses.
6. When was man condemned by God? Explain with the Old Testament facts and the New Testament verses.
7. What was the way of salvation provided by God for man?
8. How was human culture developed?

第六课

神救赎的应许

纲　目

壹　神救赎的计划

贰　神救赎的应许

一　女人的后裔

二　亚伯拉罕的后裔

三　犹大支派的狮子

四　大卫的后裔

五　关乎基督的降生

1　必有童女怀孕生子

2　有一婴孩为我们而生，有一子赐给我们

3　祂的根源从亘古，从永远就有

六　关乎基督的为人生活

七　关乎基督的受死

八　关乎基督的复活

九　关乎基督的升天

十　关乎基督的再来

LESSON SIX

GOD'S PROMISE OF REDEMPTION

OUTLINE

I. God's plan of redemption.

II. God's promise of redemption:

A. The seed of the woman.

B. The seed of Abraham.

C. The Lion of the tribe of Judah.

D. The seed of David.

E. Concerning the birth of Christ:

1. A virgin conceiving and bearing a son.

2. Unto us a child being born and a son being given.

3. His goings forth having been from of old, from everlasting.

F. Concerning the human living of Christ.

G. Concerning the death of Christ.

H. Concerning the resurrection of Christ.

I. Concerning the ascension of Christ.

J. Concerning the second coming of Christ.

课　文

壹　神救赎的计划

神在祂永远的计划里，不只计划怎样来创造万有，并创造人，以达到祂永远的目的，也照着祂的预知和先见—照着祂预先所知道人的堕落—计划了怎样在人堕落之后，来救赎人。神的救赎，不是祂半路添上的，不是祂中途遇到难处而有的补救，乃是祂在起头的时候，就有的计划和准备。在祂永远的计划里，祂老早就定规，要在人堕落之后，叫基督来成功祂的救赎。所以在祂看，基督是从创世以来就被杀的。（启十三 8。）

贰　神救赎的应许

因为救赎是神预先所计划的，是神老早所定规的，所以在救赎还未来到之先，在旧约里，就多次应许，将救赎的各方面，都预先清楚的告诉我们。

一　女人的后裔

人一犯罪堕落，神马上来应许人，有一个女人的后裔要来。祂来了，要打伤撒但的头。（创三 15。）打伤他的头，就是致他的死命。

这个女人的后裔，乃是主耶稣。在人类中，只有祂是女子所生。（加四 4。）祂来到地上，为要消除魔鬼的作为。（约壹三 8。）祂借着死，败坏魔鬼。（来二 14。）

所以人一堕落，神就应许基督要来，为女子所生，替人毁灭那将人骗去，陷害人的撒但。

二　亚伯拉罕的后裔

基督不仅是女人的后裔，也是亚伯拉罕的后裔，（创十三 15，加三 16，）就是以撒所预表的。首先，祂带给万国祝福。无论犹太或外邦，都因祂得福，（创二二 18 上，）这福就是那灵。我们因着在基督里的信，接受了那灵。（加三 14。）第二，祂被献给神，被置于死地而又复活。（参创二二 1～12，来十一 17，19。）第三，祂得到了新妇。（参创二四 67。）这说出，基督是那位神所应许者，祂带给万国祝福，祂也被献以至于死，而且复活，复活以后，要得着祂所救赎之人作祂的新妇。（约三 29，启十九 7。）

TEXT

I. GOD'S PLAN OF REDEMPTION

In His eternal plan, God planned to create all things and to have man to fulfill His eternal purpose. Furthermore, according to His foreknowledge and foresight, that is, according to His foreknowledge of man's fall, He planned to redeem man after the fall. God's redemption was neither an addition to His original plan, nor an afterthought to remedy the problem, but was planned and prepared from the beginning. In God's eternal plan, He foreordained that after man's fall, Christ would accomplish redemption. Therefore in God's view, Christ was slain from the foundation of the world (Rev. 13:8).

II. GOD'S PROMISE OF REDEMPTION

Redemption was planned beforehand and foreordained by God. Hence, before redemption came, in the Old Testament God promised it many times, clearly foretelling the different aspects of His redemption.

A. The Seed of the Woman

After man sinned and fell, God came in immediately to promise man that the seed of the woman would come. When He would come, He would bruise Satan's head (Gen. 3:15). To bruise his head is to cause his death.

The seed of the woman is the Lord Jesus. Among the entire human race, only He was come of a woman (Gal. 4:4). He came to earth to undo the works of the Devil (1 John 3:8), that through death He might destroy the Devil (Heb. 2:14).

Therefore, at the time of man's fall, God promised that Christ would come of a woman to destroy Satan, the one who deceived and damaged man.

B. The Seed of Abraham

Christ is not only the seed of the woman, but also the seed of Abraham (Gen. 13:15; 17:8; Gal. 3:16), as typified by Isaac. First, He brings blessings to the nations. Whether Jews or Gentiles, all will be blessed in Him (Gen. 22:18a). The blessing is the Spirit. Through faith in Christ, we have received the Spirit (Gal. 3:14). Second, He was offered to God, put to death, and resurrected (cf. Gen. 22:1-12; Heb. 11:17, 19). Third, He will gain the bride (cf. Gen. 24:67). This portrays Christ, as the One promised by God, bringing blessings to the nations, being offered even unto death, and being resurrected. After resurrection, He gains those whom He redeemed to be His bride (John 3:29; Rev. 19:7).

三　犹大支派的狮子

到了创世记四十九章八至九节，神应许要来的基督是得胜的狮子。“犹大是少壮狮子；你抓了食便上去。”（另译。）这是描述基督的一幅图画。（启五5。）当基督在地上被钉在十字架上时，祂正是少壮狮子抓取掳物，祂在十字架上所抓取的，包括全世界，包括所有的罪人，甚至也包括撒但。祂抓得掳物之后，上到高山，那就是升到三层天上。以弗所四章八节说，“祂既升上高处，就掳掠了那些被掳的。”

“你屈下身去，卧如公狮。”这说出基督也是一只卧下的公狮，在享受掳物之后满足而躺卧。这乃是描写基督在天上，如何安息于祂所成功的。同节也把基督比作一只母狮。祂生产许多小狮子，我们都是基督的小狮子。

四　大卫的后裔

撒下七章十二至十三节说，“我必使你（大卫）的后裔接续你的位，…他必为我的名建造殿宇，我必坚定他的国位，直到永远。”这应许说出三个点：第一，基督作为大卫的后裔，（罗一3，）将要承受国度，执掌王权，直到永永远远。（启十一15。）第二，基督是更大的所罗门，（太十二42，）讲说智慧的话，没有任何人的话能像基督的话那么有智慧。第三，大卫的儿子所罗门建造神的殿，而基督作为大卫的后裔，建造神的殿—教会。

五　关乎基督的降生

1　必有童女怀孕生子

以赛亚七章十四节，更清楚的启示神救赎的应许。一面告诉我们，创世记三章所说的，那位要来的基督，不是由已婚的女人生的，乃是由一个童女生的；一面又告诉我们，那位要来，由这个童女所生，作人救主的基督，就是神，就是“神与我们同在”，就是“以马内利”。（太一23。）祂来到人中间，就是神来到人中间。祂来作人的救主，也就是神来作人的救主；是神自己要来，为童女所生，作人的救主。

2　有一婴孩为我们而生，有一子赐给我们

这位来作我们救主的基督，他虽然是“婴孩”，却称为“全能的神”，虽然是“子”，却称为“永远的父”。（赛九6。）

C. The Lion of the Tribe of Judah

In Genesis 49:8 and 9, God promised that the coming Christ would be the victorious lion. “Judah is a young lion: from the prey, my son, thou art gone up” (Heb.). This is a picture portraying Christ (Rev. 5:5). When Christ was crucified on the cross, He was a young lion seizing the prey. The prey He seized on the cross includes the entire world, all the sinners, and even Satan. After taking His prey, He went up to the mountain, that is, He ascended to the third heaven. Ephesians 4:8 says, “Having ascended to the height, He led captive those taken captive.”

“He couches, He lies down as a lion” (Gen. 49:9b, Heb.). This indicates that Christ is also a couching lion who, after enjoying his prey, is satisfied and lies down. This portrays Christ in the heavens, enjoying what He has accomplished. The same verse also likens Christ to a lioness. He has brought us forth as His many cubs.

D. The Seed of David

Second Samuel 7:12 and 13 say, “I will set up thy [David’s] seed after thee...He shall build a house for my name, and I will stablish the throne of his kingdom forever .” The promise includes three points. First, Christ as the seed of David (Rom. 1:3) will inherit the kingdom, and reign forever and ever (Rev. 11:15). Second, Christ is the greater Solomon who speaks the word of wisdom (Matt. 12:42); no one else can speak as wisely as Christ. Third, Solomon, the son of David, built the temple of God; Christ, as the seed of David, builds the temple of God—the church.

E. Concerning the Birth of Christ

1. A Virgin Conceiving and Bearing a Son

In Isaiah 7:14, God more clearly reveals the promise of His redemption. On the one hand, it tells us that the coming Christ, as promised in Genesis 3, was not to be born of a married woman but of a virgin. On the other hand, it also tells us that this Christ who was to be born of a virgin to be our Savior is God. He is “God with us,” “Emmanuel.” When He comes into the midst of men, God comes into the midst of men. When He comes to be man’s Savior, God comes to be man’s Savior; God Himself comes of a virgin to be man’s Savior.

2. Unto Us a Child Being Born and a Son Being Given

Although this Christ who came to be our Savior was “a child,” He was called “the mighty God.” Although He was “a son,” He was called “the eternal Father” (Isa. 9:6). God’s promise

神这应许明确的告诉我们，那位要来的基督，是人又是神，是子又是父。祂虽然来成为人，但祂就是神；祂虽然是子，但祂就是父；祂虽然来到地上作一幼嫩的婴孩，但祂就是那在天上全能的神；祂虽然来到时间里，作一显出的子，但祂就是那在永远里自有永有的父。

3　祂的根源从亘古，从永远就有

祂的出生虽然是在犹大的伯利恒，但祂的根源却是在永远里。（弥五 2，原文。）祂虽然是永远的神，但祂却来到时间里作人。祂的确是神，也的确是人。

六　关乎基督的为人生活

这位神所应许的救赎主，在地上为人的各种情形，也都清楚又详细的预先告诉了我们。祂生来卑微如嫩芽。出身于贫寒之家，像根出于干地，没有丰富的供应，不得舒适的生活。所以祂无佳形美容，面貌比别人憔悴，形容比世人枯槁，人看见祂的时候，也无美貌使人羡慕祂。（赛五三 2，五二 14，林后八 9 下，太十三 55 ～ 57。）在人以为，救赎主来的时候，祂的容貌必定是令人羡慕的，正像摩西和大卫都是容貌俊美的。（徒七 20，撒上十六 12。）哪知祂无佳形美容，只有憔悴和苍老，三十岁的人被看作五十岁的人。（约八 57。）其实祂是全然可爱、全然美丽，但不是肉眼所能看见的，只有属灵的眼睛才能看见。

祂成了忧患之子，被藐视、被厌弃，甚至被人掩面不看。就是神的百姓也不尊重祂（赛五三 3，诗二二 6 ～ 7，路二三 11。）祂是命定被人藐视、厌弃，历尽患难和困苦，天天为罪人的灵魂忧伤。祂带舍命的爱来寻找祂的百姓，他们却拒绝祂，连看都不愿看祂。

虽然如此，这位神的受膏者，仍然不放弃人，祂传福音给贫穷的人，并宣报主的禧年。（赛六一 1，路四 18 ～ 19。）祂是那大光，照耀那些坐在黑暗中死荫之地的人；（赛九 2，太四 15 ～ 16；）并且，祂要作外邦人的光，施行神的救恩，直到地极。（赛四九 6。）祂不争竞、不喧嚷；压伤的芦苇祂不折断，将残的灯火祂不吹灭。（赛四二 1 ～ 3，太十二 17 ～ 21。）祂不仅在街上没有喧嚷，祂也不折断压伤的芦苇，不吹灭将残的灯火。在旧约时代，犹太的儿童用芦苇作口笛，

tells us clearly that the coming Christ is both man and God, both the Son and the Father. He became a man; nevertheless, He is God. He is the Son, yet He is also the Father. Although He came to the earth to be a newborn child, He is still the mighty God who is in the heavens. Although He was manifested to be the Son in time, He is also the self-existing and ever-existing Father in eternity.

3. His Goings Forth Having Been from of Old, from Everlasting

Although He was born in Bethlehem of Judah, His origin is from eternity (Micah 5:2). He is the eternal Father, yet He came to be a man in time. He certainly is God, and He surely is a man.

F. Concerning the Human Living of Christ

The earthly human living of this Redeemer promised by God was clearly foretold to us in every aspect in detail. He was born lowly as a tender plant. He came from a poor family, as a root out of a dry ground, without a rich supply and without a comfortable living. Thus, He had no form nor comeliness; His visage was so marred more than any man, and His form more than the sons of men; and when we shall see Him, there is no beauty that we should desire Him (Isa. 53:2; 52:14; cf. 2 Cor. 8:9b; Matt. 13:55-57). Men would have expected that when the Redeemer came, His countenance would surely be desirable to them, just as Moses and David both were handsome in appearance (Acts 7:20; 1 Sam. 16:12). And yet He had no comeliness, but appeared worn and old. He was a man of thirty, but people took Him for a man of fifty (John 8:57). In reality, He was altogether lovely and entirely handsome; but this is invisible to our natural eyes and can only be seen through our spiritual eyes.

He became a man of sorrows, despised and rejected of men. We hid as it were our faces from Him, and the people of God esteemed Him not (Isa. 53:3; Psa. 22:6-7; Luke 23:11). He was destined to be despised and rejected, to endure suffering and hardship, and to grieve daily for the sinner's soul. With sacrificing love, He came to seek His people. However, they rejected Him, and would not even set their eyes upon Him.

Even so, God's anointed One still did not give up man. He preached the gospel to the poor and proclaimed the year of jubilee of the Lord (Isa. 61:1-2; Luke 4:18-19). He was the great light shining upon those who sat in darkness and in the shadow of death (Isa. 9:2; Matt. 4:15-16). Moreover, He would be a light to the Gentiles, that God's salvation might be carried out to the ends of the earth (Isa. 49:6). He would not strive nor cry out. A bruised reed He would not break, and the smoking flax He would not quench (Isa. 42:1-3; Matt. 12:17-21). Not only would He not cry out in the streets, but He also would not break the bruised reed nor quench the smoking flax. In the Old Testament time, Jewish children used to make flutes of reeds.

当芦苇被压伤，发不出适当的音调，他们就折断它。另外犹太人用亚麻蘸油作火把，在夜间可以照亮；但火把一缺油，就不会发光，只会冒烟，这时人就吹灭它，丢在一边。反对基督的犹太人，就像压伤的芦苇和将残的灯火。但是基督对他们仍满了怜悯。祂不折断，祂也不吹灭。祂恩典的门仍然为他们打开。

七　关乎基督的受死

祂未行强暴，口中也没有诡诈。（赛五三 9。）祂没有罪，也没有犯过罪。（来四 15。）人却欺压祂，苦害祂，将祂剪除。祂在受苦的时候却不开口；祂像羊羔被牵到宰杀之地，又像羊在剪毛的人手下无声。（赛五三 7，太二七 12 ～ 14。）当祂受审的时候，祂有十分的理由，可以堵住那些诬告者的口，可是祂就像羊被牵到宰杀之地那样不作声，因祂决意不救自己，好使我们得蒙拯救。

祂死的时候，人虽然把祂列在罪犯之中，祂却为罪犯代求。（赛五三 12，路二三 32 ～ 34。）人的恶意虽然要使祂与恶人同埋，但神的安排却使祂与财主同葬。（赛五三 9，太二七 57 ～ 60。）祂受死的那一年，乃是从出令重新建造耶路撒冷起，第六十九个七的第七年，正应验了但以理书中，关乎弥赛亚被剪除的预言。（但九 25 ～ 26。）

祂所以那样受苦害，被杀死，是因为神要祂担当我们的罪。耶和华使我们众人的罪孽都归在祂身上。（赛五三 6。）神定意将祂压伤，使祂受痛苦，以祂为赎罪祭。（赛五三 10。）所以祂受鞭打，被剪除，是因祂担当我们的罪。（赛五三 8。）祂是为我们的过犯受害，为我们的罪孽压伤，好使我们因祂受的刑罚得平安；因祂受的鞭伤得医治。（赛五三 5。）祂这样代替我们受刑罚，好使我们与神和好，公义的神不再向我们讨罪；祂这样代替我们受鞭伤，好使我们的灵得到医治，得着复苏。

祂受死时的光景和痛苦，神也借着大卫的诗，预言得淋漓尽致。（诗二二 1，7 ～ 8，12 ～ 18。）在那里，是基督的灵，以基督自己的口吻，述说在祂受死的时候，四围可怕的光景，和祂里外痛苦的感觉。祂说，那些凶暴的恶人，像大力的公牛围绕祂，困住祂，向祂张口，好像抓撕吼叫的狮子。凡看见祂的都嗤笑祂，撇嘴摇头说，祂把自己交托神，神可以救祂吧；神既喜悦祂，可以搭救祂吧。（太二七 39 ～ 44。）到这时，

When a reed was bruised and could not give the proper note, they broke it. The Jews also made torches with flax to burn the oil to give a shining light at night. However, when the oil ran out, the flax smoked and could not shine forth light. Then people would quench it and throw it away. The Jews who were against Christ were like a bruised reed and smoking flax. However, Christ was full of compassion toward them. He did not break them, and He did not quench them. He still opened the door of grace to them.

G. Concerning the Death of Christ

He had done no violence, neither was any deceit in His mouth (Isa. 53:9). He had no transgressions, and He had never committed any sin. Nevertheless, men oppressed Him, persecuted Him, and even cut Him off. “He was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Isa. 53:7; Matt. 27:12-14). When He was judged, He had just and good cause to muzzle the mouth of the false accusers, but He remained silent, like a sheep brought to the slaughter; for He was determined not to save Himself, in order that we might be saved.

When He died, He was numbered with the transgressors, yet He made intercession for them (Isa. 53:12; Luke 23:32-34). Man’s evil intention was that He make His grave with the wicked, but God’s arrangement was that He be buried with the rich (Isa. 53:9; Matt. 27:57-60). The year in which He died was the seventh year of the sixty-ninth week after the order was given to rebuild Jerusalem. This fulfilled the prophecy in the book of Daniel concerning the cutting off of the Messiah (Dan. 9:25-26).

The reason He was afflicted and put to death was because God wanted Him to bear our sin. The Lord hath laid on Him the iniquity of us all (Isa. 53:6). “It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin” (Isa. 53:10). Therefore, He was cut off and stricken because He bore our sins (Isa. 53:8). He was wounded for our transgressions, He was bruised for our iniquities, so that by His chastisement we might have peace, and with His stripes we might be healed (Isa. 53:5). He was chastised on our behalf, that we might be reconciled to God. The righteous God cannot lay again a claim on us. He was bruised on our behalf that our spirit might be healed and enlivened.

The scene and pain of His suffering of death are thoroughly described in one of the psalms of David (Psa. 22:1, 7-8, 12-18). Here, the Spirit of Christ, in Christ’s own words, describes both the terrifying scene around Him and His painful feelings inwardly and outwardly. He says that fierce evil men, like strong bulls, compassed Him and beset Him around. They gaped upon Him with their mouths, as a ravening and a roaring lion. All they who saw Him laughed Him to scorn; they shot out the lip and shook the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him (cf. Matt. 27:39-40, 43). At that

因为祂担当我们的罪，神离弃了祂，祂就喊着说，我的神，我的神，为什么离弃我。（太二七 46。）祂在那里舍了性命，如水被倒出来。祂被挂在十字架上，有数小时之久，所以祂的骨头都脱了节，祂也都能数过。因为祂替我们受了神的审判，被神圣洁的怒火所焚烧，所以祂的心在祂里面如蜡镕化，精力枯干，如同瓦片。因为祂痛苦太过，祂的舌头贴在牙床上。末了，祂说，神是将祂安置在死地。那些恶党像犬类围着祂，扎了祂的手，祂的脚，瞪着眼看祂。他们又分了祂的外衣，为祂的里衣拈阄。（太二七 35。）

八　关乎基督的复活

基督被埋葬以后，第三天神使祂从死人中复活。（何六 2，林前十五 4。）因为祂乃是耶和华的圣者，神必不将祂的魂撇在阴间，也不叫祂见朽坏。（诗十六 8 ～ 11，徒二 24 ～ 31。）在复活里，祂必看见自己劳苦的功效，便心满意足；有许多人，因认识神的义仆得称为义。（赛五三 11。）基督是耶和华复活的义仆，许多人因着相信祂，归向祂而得称为义。祂看见自己劳苦的功效，就心满意足，这功效乃是团体的，是指教会说的，包括祂所救赎的一切信徒。

“祂必看见自己的后裔，并且延长年日，耶和华所喜悦的事，必在祂手中亨通。”（赛五三 10，另译。）这话的意思是说，祂要复活，而永远活着—延长年日，并要叫人得着祂的生命，而成为祂的后裔，使祂能借着他们成全神所喜悦的事。

当基督复活时，祂被生为神的长子。（诗二 7，来一 5。）基督在神性里，从永远到永远是父的独生子；但祂在人性里，借着复活成为神的长子。诗篇二十二篇说，“我要将你的名传与我的弟兄；在会中我要赞美你。（22。）这是说，祂已经在复活里，不仅祂被生为神的长子；我们也同祂而生，成为神的众子，有神的生命，成为祂的弟兄。祂就能将神的名传给我们，并在我们中间赞美神。祂的复活使祂得着人作祂的弟兄，成为祂的教会；祂得以在其中启示神，并赞美神。

九　关乎基督的升天

在神救赎的应许中，基督不只为我们死，为我们复活，也为我们升天。祂的死解决我们的难处；祂的复活使我们得着神的生命；祂的升天带我们进到属天的地位。

moment, because He bore our sins, God forsook Him; He then cried out, saying, “My God, My God, why have You forsaken Me?” (Matt. 27:46). As He gave up His life, He was poured out like water. He hung on the cross for several hours, so that even His bones were out of joint and He could tell all His bones. Because He suffered the judgment of God for us and was consumed by the wrath of God, His heart was like wax melted in the midst of His bowels, and His strength was dried up like a potsherd. His pain was so severe that even His tongue cleaved to His jaws. Finally, He said that God had brought Him into the dust of death. The wicked, like dogs, compassed Him; they pierced His hands and His feet and looked and stared upon Him. They also parted His garments among them and cast lots for His vesture (Matt. 27:35).

H. Concerning the Resurrection of Christ

After Christ was buried, God raised Him from the dead on the third day (Hosea 6:2; 1 Cor. 15:4). Because He is the Holy One of Jehovah, God would not leave His soul in hell, neither suffer Him to see corruption (Psa. 16:8-11; Acts 2:24-31). In resurrection, “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isa. 53:11). Christ is the resurrected righteous Servant of Jehovah. Many believe in Him and are thus justified. He shall see of the travail of His soul and shall be satisfied. His travailing will produce a corporate Body which is the church, including all the redeemed believers.

“He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand” (Isa. 53:10). The phrase “he shall prolong his days” means that He shall be resurrected and live forever. Furthermore, He will impart His life to men, and make them His seed, that through them He can fulfill the pleasure of the Lord.

In His resurrection, Christ was begotten as the firstborn Son of God (Psa. 2:7; Acts 13:33; Heb. 1:5-6; Rom. 8:29). In His divinity Christ was the only begotten Son of God from eternity to eternity; but in His humanity He became the firstborn Son of God through resurrection. Psalm 22:22 says, “I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.” This means that in His resurrection not only was He begotten to be the firstborn Son of God, but we were also begotten to become the many sons of God, having God’s life and becoming His brothers. Thus, He can declare God’s name to us and also praise God in our midst. Through resurrection He gains men to be His brothers and become His church. Thus He can reveal God and praise God in the church.

I. Concerning the Ascension of Christ

In the promise of God’s redemption, Christ not only died for us and was resurrected for us, but He also ascended for us. Through His death He solves all of our problems; through His resurrection He imparts God’s life into us; and in His ascension He brings us into a heavenly position.

基督被高举上升，且成为至高。（赛五二 13，弗一 20～21。）升天的基督远超过宇宙中一切执政的、掌权的、有能的和主治的。并且升到宇宙的最高处—神居住的第三层天。

“祂既升上高处，就掳掠了那些被掳的，将各样的恩赐赐给人。”（弗四 8，诗篇六八 18。）“那些”指被赎的圣徒。他们在因着基督的死与复活而得救以前，乃是被撒但所俘掳的。基督升天的时候，掳掠了他们；也就是说，主把他们从撒但的掳掠里拯救出来，归向祂自己。然后祂在升天里，以祂复活的生命，使这些蒙拯救的罪人成为恩赐，就是以弗所四章十一节所说各种有恩赐的人—使徒、先知、传福音的、牧人和教师。并且将他们赐给祂的身体，为着把身体建造起来。

在升天里，祂坐在神的右边。（诗一一〇 1，徒二 33～35。）这位成为比天使小一点的人子耶稣，得着了荣耀尊贵为冠冕，并管理神手所造的，（诗篇八 4～6，来二 6～9，）祂是在祂的人性里，得着荣耀尊贵为冠冕。祂是一个人升上了高天，也是一个人被加上了冠冕。

神也应许升天的基督，要将圣灵浇灌下来。约珥书二章说，“以后，我要将我的灵浇灌凡有血气的，…在那些日子，我要将我的灵浇灌我的仆人和使女。”（28～29。）这里圣灵浇灌的应许，已经局部的应验在五旬节门徒们的身上，（徒二 33，）将来要全部应验在悔改的以色列人身上。（亚十二 10。）

十　关乎基督的再来

在神救赎的应许里，也清楚说到基督的再来：“有一位像人子的，驾着天云而来。”（但七 13，太二四 30，二六 64，启十四 14。）这是指基督再来公开的一面。基督第一次来临时，祂的权柄显于医病、赶鬼，证明祂是属天的君王；然而基督再来时，祂要满带权能，施行神的审判，毁灭敌基督及其军队，并要捆绑撒但，在地上建立祂的国度。

“那日，祂的脚必站在耶路撒冷前面朝东的橄榄山上。”（亚十四 4，徒一 10～12。）当主降临之前，列国的军队聚集到约沙法谷争战，（珥三 9～13，）也就是哈米吉多顿战争。（启十六 12～16。）那时，列国聚集攻击耶路撒冷，（亚十四 1～2，）正在危急时，基督带着祂的圣徒降临，（犹

Christ shall be exalted and extolled, and be very high (Isa. 52:13; Eph. 1:20-21). The ascended Christ is far above all rule, authority, power, lordship, and dominion in the universe. He has ascended to the highest place in the universe, the third heaven, where God dwells.

Having ascended to the height, He led captive those taken captive and gave gifts to men (Eph. 4:8; Psa. 68:18). “Those” refers to the redeemed saints, who, before they were saved through the death and resurrection of Christ, were captured by Satan. In His ascension Christ captured them; in other words, the Lord delivered them from the captivity of Satan unto Himself. Then in His ascension and through His resurrection life, He turned these rescued sinners into gifts. These gifts are the gifted ones mentioned in Ephesians 4:11—the apostles, prophets, evangelists, and shepherds and teachers. He then gave them to His Body for the building up of the Body.

In His ascension, He sits on the right hand of God (Psa. 110:1; Acts 2:33-35). This Jesus, the Son of Man who was made a little inferior to the angels, was crowned with glory and honor, and was set over the works of God’s hands (Psa. 8:4-6; Heb. 2:6-9). In His humanity, He was crowned with glory and honor. He was a man who ascended to the height, and He was also a man who was crowned.

God further promised that the ascended Christ would pour out the Holy Spirit. Joel 2:28-29 says, “And it shall come to pass afterward, that I will pour out my Spirit upon all flesh;...and also upon the servants and upon the handmaids in those days will I pour out my Spirit.” This promise of the pouring out of the Holy Spirit has already been fulfilled partially in the disciples on the day of Pentecost (Acts 2:33), and it will be fulfilled completely in all the repentant Israelites (Zech. 12:10).

J. Concerning the Second Coming of Christ

In the promise of God’s redemption Christ’s second coming is clearly mentioned: “one like the Son of man came with the clouds of heaven” (Dan. 7:13; Matt. 24:30; 26:64; Rev. 14:14). This refers to the open aspect of Christ’s second coming. In His first coming, Christ manifested His power in healing the sick and in casting out demons, proving that He is the heavenly King. However, in His second coming He will come with full authority and power to execute God’s judgment, to destroy Antichrist and his army, and to bind Satan, thus building up His kingdom on earth.

“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east” (Zech. 14:4; Acts 1:10-12). Before the Lord’s coming, all the surrounding nations will gather their armies together to the valley of Jehoshaphat for a battle (Joel 3:9-13), which is also called the battle of Armageddon (Rev. 16:12-16). At that time all the nations will gather together against Jerusalem to battle (Zech. 14:1-2). At the pressing moment, Christ will come

14，亚十四 5，）脚踏橄榄山。山因地震，裂成南北两半，受逼迫的选民从谷中逃跑，那时他们抬头仰望，看见拯救他们的弥赛亚，“就是他们所扎的”拿撒勒人耶稣。（亚十二 10。）他们问祂说，“你两臂中间是什么伤呢？”祂回答说，“这是我在亲友家中所受的伤。”（十三 6。）那时以色列全家都要悔改，为他们弃绝弥赛亚的罪哀哭。神为他们开一个恩典的泉源，洗除罪恶与污秽。（十三 1。）基督也为祂的百姓争战，祂是那打碎列国的石头，使列国如糠秕四散，（但二 34 ～ 35，启十九 11 ～ 21，）这石头变成一座大山，就是神的国，充满天下。基督要作王，在全地建立祂的国度。（亚十四 9 ～ 11，启十一 15。）正如创世记四十九章十节所说，“直等细罗来到，万民都必归顺。”细罗这字的意思是赐平安者，是指再来的基督。当基督再来时，祂是一位和平的君，是赐平安者。在那时，全地都要充满和平。以赛亚二章一至三节，十一章十节也指出，基督第二次来临，千年国度开始时，万国都要归顺基督，他们要来朝见祂，领受神的训诲。

所以关于神救赎的各方面，神都在旧约里，预先说明了。祂要怎样来成为人，要怎样在地上作人，要怎样担当人的罪，忍受十字架上死的痛苦，要怎样从死里复活，使人得着祂的生命，作祂的弟兄，并且基督要怎样再来，执行神对撒但的审判，结束这个时代，而带进祂的国度，都在旧约圣经中，清楚的告诉我们，应许我们了。

摘　要

在人堕落之后，神立即进来把祂救赎的应许，赐给堕落的罪人。祂先应许基督要来作女人的后裔，毁坏毒害人的撒但；祂再应许基督要来作亚伯拉罕的后裔，使地上万族的罪人得福；祂又应许基督要来作犹大支派的狮子，战胜神的仇敌；祂也应许基督要来作大卫的后裔，建立神的国度。此外关乎基督的降生、为人、生活、受死、复活、升天和再来，神都在旧约中清楚应许了祂所要救赎的人。

with myriads of His saints (Jude 14; Zech. 14:5), and His feet will stand upon the Mount of Olives. Then the Mount of Olives will be split in two, the north and the south, due to a great earthquake. All the persecuted chosen ones will flee from the valley, and they will look up and see their Savior, the Messiah, Jesus of Nazareth, the One “whom they have pierced” (Zech. 12:10). They will ask Him: “What are these wounds in thine hands?” Then He will answer, “Those with which I was wounded in the house of my friends” (Zech. 13:6). Then the whole house of Israel will repent, crying and mourning for the sin of forsaking their Messiah. God will open a fountain of grace for them for sin and for uncleanness (Zech. 13:1). Christ will also fight for His people. He is the stone to smite the nations, and the nations will be scattered like chaff from the threshing floor (Dan. 2:34-35; Rev. 19:11-21). This stone will become a huge mountain, that is, the kingdom of God, filling the whole earth. Christ will be the King to build up His kingdom on the earth (Zech. 14:9-11; Rev. 11:15), just as Genesis 49:10 says, “Until Shiloh come; and unto him shall the gathering of the people be.” The meaning of the word Shiloh is “a peace-giver,” denoting the coming Christ. When Christ comes again He will be the King of peace, the Peace-giver. The whole earth will be full of peace in that age. Isaiah 2:1-3 and 11:10 also show that at Christ’s second coming, at the beginning of the millennium, all the nations will become obedient to Christ. They will come to worship Him and to receive His instruction.

Thus, in the Old Testament, God has made clear beforehand every aspect of His redemption: that He would become a man, that He would live a human life on earth, that He would bear man’s sins and suffer death on the cross, that He would be raised from among the dead that man may receive His life and become His brothers, and that He will come again to execute God’s judgment against Satan, terminate the age, and bring in His kingdom. All of these have been clearly spoken and promised to us in the Old Testament.

SUMMARY

After man’s fall, God immediately came in and promised redemption to fallen sinners. First, He promised that Christ would come as the seed of woman to destroy Satan who had poisoned man; later, He promised that Christ would come as the seed of Abraham, that all the nations on earth would be blessed; again, He promised that Christ would come as the Lion of the tribe of Judah to defeat God’s enemy; He also promised that Christ would come as the seed of David to establish God’s kingdom. The clear promise concerning Christ’s birth, human living, death, resurrection, ascension, and second coming was also given by God in the Old Testament to the people He intended to redeem.

问　答

一　神的救赎是半路添上的，还是神原初就有的计划？

二　人堕落后，神给人第一个救赎的应许是什么？

三　神给人第二个救赎的应许是什么？这与第一个应许所着重的点有何不同？

四　基督是犹大支派的狮子，着重点是什么？

五　基督是大卫的后裔，着重点是什么？

六　关于神救赎的各方面，在旧约圣经里，神早都预先说明了，请逐项简述之：

1　基督的降生

2　基督的为人生活

3　基督的受死

4　基督的复活

5　基督的升天

6　基督的再来

QUESTIONS

1. Was God's plan of redemption part of His original plan, or was it something added later?

2. After man's fall, what was God's first promise of redemption to man?

3. What was God's second promise of redemption to man? What was the difference in the main emphasis of the second promise as compared to the first promise?

4. What is the main point of Christ's being the Lion of the tribe of Judah?

5. What is the main point of Christ's being the seed of David?

6. God clearly told us beforehand in the Old Testament concerning all aspects of His redemption. Briefly explain the following items from the Old Testament:

a. Christ's incarnation.

b. Christ's human living.

c. Christ's crucifixion.

d. Christ's resurrection.

e. Christ's ascension.

f. Christ's second coming.

第七课

旧约的纲领（一）—从亚当到挪亚

纲　目

壹　在亚当看见神的救赎

一　接受神救赎的应许

二　经历神预期的救赎

1　借着流血的祭牲来代替

2　借着遮盖的皮衣而联合

贰　在亚伯看见神救赎的路—靠祭牲蒙神悦纳

一　亚伯是为神工作并生活—一个牧羊者

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叁　在以挪士看见人对神的需要，并人呼求神，而得享神的丰富

肆　在以诺看见蒙救赎，而走救赎之路的人与神同行

伍　在挪亚看见与神同行的人，与神同工应付那一时代的需要

一　与神同行

二　建造方舟

三　挪亚的生活与工作转移时代

LESSON SEVEN

A KEY VIEW OF THE OLD TESTAMENT (1) FROM ADAM TO NOAH

OUTLINE

I. In Adam is seen God's redemption:

A. Receiving the promise of God's redemption.

B. Experiencing the anticipated redemption of God:

1. Through the substitution of the bleeding sacrifice.

2. Through the union of the covering skins.

II. In Abel is seen God's way of redemption—acceptance by God through the sacrifice:

A. Abel working and living for God—"a feeder of sheep."

B. Abel worshipping God according to God's revelation.

III. In Enosh is seen man's need for God and man's calling upon Him to enjoy God's riches.

IV. In Enoch is seen one who was redeemed and who walked with God on the pathway of redemption.

V. In Noah is seen one who walked with God and worked with God to meet the need of that generation:

A. Walking with God.

B. Building the ark.

C. Changing the age through his life and work.

课　文

从这一课起，我们要逐步来看整本旧约的纲领。本课中我们要从亚当看到挪亚。

壹　在亚当看见神的救赎

一　接受神救赎的应许

当亚当和夏娃堕落以后，他们立刻晓得他们违反了神的禁令，吃了善恶知识树上的果子，并且知道这个过犯的结果就是死，所以他们躲避神的面，等待死亡的宣判。然而神来了，不但没有宣判他们的死亡，反而传福音给他们，给他们一个奇妙的应许：女人的后裔要伤蛇的头。（创三 15。）

二　经历神预期的救赎

亚当除了接受神救赎的应许之外，也经历了神预期的救赎。（实际的救赎，要在四千年之后才完成。）当亚当和夏娃堕落以后，他们知道自己有罪了，他们就设法帮助自己，用无花果树的叶子作裙子，遮盖他们的赤身。这是表明他们想用自己的工作，遮盖他们这犯罪的人。在堕落以前，人不需要血来救赎，但堕落之后，人就需要流血的祭牲来救赎。所以想用植物生命的产品，来遮盖自己的赤身，是永远无效的。亚当和夏娃用无花果树的叶子所作的裙子，在神眼中并没有遮盖他们的赤身。

创世记三章二十节，亚当听见神的福音之后，立刻给他妻子取名叫夏娃，意义就是活。他相信他和夏娃都活了，不要死了。因着亚当的信心，我们就看见神的称义。亚当既然信了福音，神就用牺牲的皮子，为他和他妻子作衣服，给他们穿上，把他们完全遮盖了，意思就是神称义了他们。（三 21。）神的义就是基督自己。亚当和夏娃在牺牲的皮衣底下，表明他们披戴基督，基督这义遮盖了他们。

1　借着流血的祭牲来代替

为着用羊皮作衣服，神很可能在亚当夏娃面前把羊杀了，流了羊的血。因为若不流血，罪就不得赦免。（来九 22。）我们

TEXT

From this lesson on we intend to look into the summary of the Old Testament step by step. In this lesson we will examine the portion of the Old Testament from Adam to Noah.

I. IN ADAM IS SEEN GOD'S REDEMPTION

A. Receiving the Promise of God's Redemption

Immediately after the fall, Adam and Eve realized that they had violated God's prohibition against eating the fruit of the tree of knowledge. They also realized that the result of their transgression was to be death. Therefore, they hid themselves from the Lord's presence, awaiting the sentence of death. However, God came in, not to declare the sentence of death, but to preach the gospel, giving them a wonderful promise that the seed of the woman would bruise the head of the serpent (Gen. 3:15).

B. Experiencing the Anticipated Redemption of God

Besides receiving the promise of God's redemption, Adam also experienced the anticipated redemption of God. (The actual redemption was to be accomplished four thousand years later.) After their fall, Adam and Eve realized that they were sinful. Thus, they tried to help themselves by making skirts of fig leaves to cover their nakedness. This indicates that they attempted to cover their sinful self with their own works. Before the fall man did not need blood to redeem him, but after the fall he needed the bleeding sacrifice to redeem him. Thus, man's attempt to cover his nakedness with the product of the vegetable life can never work. The skirts that Adam and Eve made from fig leaves did not cover their nakedness in the eyes of God.

In Genesis 3:20, after Adam heard the glad tidings, he immediately called his wife's name Eve, which means living. He believed that he and his wife were going to live and not die. Because of Adam's believing, we see God's justification in verse 21. After Adam believed in the glad tidings, God made coats of skins of the sacrifice for him and his wife and clothed them. The coats fully covered them. This means that God justified them (Gen. 3:21). To be justified means to be covered with the righteousness of God, which is Christ Himself. Adam and Eve's being under the coats of the skins of the sacrifice signified that they had put on Christ. Christ as God's righteousness covered them.

1. Through the Substitution of the Bleeding Sacrifice

In order to make coats of the skins of the lambs, God probably killed the lambs in the presence of Adam and Eve. Thus, the blood of the lambs was shed, for without shedding of

蒙了救赎，是借着神羔羊的宝血，这羔羊是神在创世以前所预定的，（彼前一 18 ～ 22，）并且在创世以来就被杀了。（启十三 8。）基督就是神的羔羊，（约一 29，）因此在伊甸园那里可以看到一幅基督流血的图画。若不流血，神就无法遮盖堕落的人。基督在十字架上为公义的神所击杀，流了祂的宝血，神才能用基督来遮盖我们，作我们的义。亚当在伊甸园里，经历神这预期的救赎。他穿上牺牲的皮衣，乃是根据牺牲的流血，那祭牲的羔羊成了罪人的代替。

2　借着遮盖的皮衣而联合

真正的代替乃是根据于联合。亚当和夏娃是有罪的，羔羊已经被杀，为他们的罪流出血来。但如果羔羊与亚当夏娃彼此分开，羔羊就不能代替他们。当亚当信了福音，神将羔羊的皮穿在他身上，他就与羔羊合而为一。罪人和代罪者合而为一，这就是联合。联合就使代替生效。我们必须有分于这联合，代替者所成就的，才是我们的。基督在十字架上，已经为我们完成了一切，借着我们与祂联合，祂在十字架上所完成的一切，就都是我们的。因此亚当和夏娃穿上神用皮子所作的衣服，乃是预表他们信入基督，与基督联合。

贰　在亚伯看见神救赎的路—靠祭牲蒙神悦纳

一　亚伯是为神工作并生活—一个牧羊者

亚伯为神工作、生活，并且靠神活着。他为神作了一个牧羊者。（创四 2。）当亚伯的时候，人不吃羊，因为在洪水以前，人只准吃菜蔬、果子，（创一 29，）所以亚伯牧羊不是为求食物生存，他不像该隐为自己工作生活，他是照着神所喜悦的，使神得着满足。他生活的目标与兴趣，全是照着神的方式来满足神。

二　亚伯按着神的启示敬拜神

亚伯献祭不是照着自己的观念、思想、方法，而是照着神救恩的方法。他是按着神的启示敬拜神。（来十一 4。）他知道他生自堕落的父母，在神眼中是有罪的、邪恶的、污秽的。他需要献流血的祭，来满足神公义的要求。因此亚伯将他羊群中

blood there is no forgiveness (Heb. 9:22). We have been redeemed by the precious blood of God's Lamb, who was ordained by God for us before the foundation of the world (1 Pet. 1:18-20) and was slain from the foundation of the world (Rev. 13:8). Christ is the Lamb of God. Hence, we can see a picture of the shedding of Christ's blood there in the garden of Eden. Without the shedding of blood, God cannot cover the fallen man. On the cross Christ was killed by the righteous God. Through the shedding of His blood God can now cover us with Christ as our righteousness. In the garden of Eden Adam experienced the anticipated redemption. His putting on of the coats of skins was based upon the shedding of the blood of the sacrifice, for the sacrificial lamb became a substitute for sinful man.

2. Through the Union of the Covering Skins

Genuine substitution is based upon union. Adam and Eve were sinful, and the lambs were killed and their blood shed for their sins. But if the lambs and Adam and Eve had been separated from one another, the lambs could not have substituted for them. Once Adam believed in the gospel, God covered him with a coat of lamb skins, and he became one with the lamb. The sinner had become one with the substitute. This is union. Union brings about the effectiveness of substitution. Once we participate in that union, whatever the substitute has accomplished is ours. Christ has done everything for us on the cross. Since we are one with Christ, whatever Christ has accomplished on the cross becomes ours. Hence, when Adam and Eve put on the coats of skins made by God, this typifies that they had believed into Christ and become one with Christ.

II. IN ABEL IS SEEN GOD'S WAY OF REDEMPTION—ACCEPTANCE BY GOD THROUGH THE SACRIFICE

A. Abel Working and Living for God—"a Feeder of Sheep"

Abel worked and lived for God; he also lived by God. He was a feeder of sheep for God (Gen. 4:2, Heb.). During Abel's time sheep were not to be eaten by men, because before the flood men were allowed to feed upon vegetables and fruits only (Gen. 1:29). Therefore, Abel's feeding the sheep was not to seek food for his own existence. He did not work and live for himself as Cain did, but for God's satisfaction as God desired. It seems that the purpose and interest of his life was to satisfy God in God's way.

B. Abel Worshipping God according to God's Revelation

Abel did not present his sacrifice according to his concept, thought, or way, but according to God's way of salvation. He worshipped God according to His revelation (Heb. 11:4). He knew that he had been born of fallen parents and that he was evil, sinful, and polluted in the eyes of God. He needed an offering with the shedding of blood to satisfy God's righteous requirement and the skins of the

头生的，和羊的脂油献上。（创四 4。）当他献上脂油时，牺牲已经被杀，血也已经流了。流血是为着他的救赎，焚烧脂油是为着神的满足。亚伯所作的，必是按照他父母的教导，正与以后神所赐摩西律法的要求相吻合。这证明他敬拜神的方法，是照着神的启示，不是照着他自己的观念。

按照民数记十八章十七节，牛羊中头生的，是基督的一个预表，以色列人不可以吃，必须献给神。因此在预表里，亚伯是将基督献给神。献上牛羊中头生的，有两个成分：第一是血，洒在祭坛上作赎罪用；第二是脂油，烧在祭坛上作馨香的火祭献给神，使神满足。主耶稣也有这两个成分。祂有血为我们流出，有肥甘满足神的心愿。亚伯看见了神救赎的路，献上这样的祭给神而蒙神悦纳。

叁　在以挪士看见人对神的需要，并人呼求神而得享神的丰富

以挪士的意义是脆弱、必死的人。人堕落之后，不但人生变为虚空，人也变成脆弱必死。当我们看到我们的人生虚空，本身脆弱，很自然的我们就会呼求主名。这就是创世记四章二十六节所说，“那时候人才呼求耶和华的名。”（另译。）从人类的第三代以挪士开始，人才呼求主的名，认识他们的软弱、脆弱和必死。

耶和华这名，在创世记第二章开始出现，乃是用在祂与人之间的关系。耶和华是神与人发生亲密关系的名字。因此创世记四章二十六节，不说人开始呼求神的名，而说呼求耶和华的名。人不是呼求那创造万物者的名，而是呼求那与他们非常亲密，非常接近者的名。耶和华这名的意义是“我就是那我是”；（出三 14，原文；）祂是从永远存到永远的一位；祂是那昔是、今是、以后永是的一位；祂是那永是者。当人看见自己的脆弱和必死，人就开始呼求耶和华那位永是者。这一个呼求从人类第三代就开始了，并且延续在整本圣经中，也被新约的圣徒所实行。（徒九 14，二二 16，林前一 2。）

肆　在以诺看见蒙救赎，而走救赎之路的人与神同行

sacrifice to cover the naked man. Therefore, the Bible says that Abel brought of the firstlings of his flock and of the fat thereof (Gen. 4:4). When he offered the fat, the sacrifice was killed and the blood was shed. The shedding of the blood was for his redemption, and the burning of the fat was for God's satisfaction. He did this according to the instruction of his parents. What Abel did corresponded exactly to the requirements of the Mosaic law which was given later by God. This proves that his way of worshipping God was according to God's revelation, not according to his concept.

According to Numbers 18:17, the firstling of a cow or sheep, a type of Christ, could not be eaten by the Israelites; it had to be offered to God. Hence, in typology Abel offered Christ to God. The offering of the firstling of a cow or sheep had two factors: the blood, which was sprinkled on the altar for redemption, and the fat, which was burned on the altar as an offering, as a sweet savor unto the Lord for His satisfaction. The Lord Jesus Christ had these two factors. He had the blood which was shed for us and the fat which satisfied God's desire. Abel, seeing God's way of redemption, presented such an offering to God and was accepted by God.

III. IN ENOSH IS SEEN MAN'S NEED FOR GOD AND MAN'S CALLING UPON HIM TO ENJOY GOD'S RICHES

Enosh means frail, mortal man. After the fall, not only did human life become a vanity, but man also became frail and mortal. When we see that our life is vanity and that we ourselves are frail, spontaneously we will call upon the name of the Lord. This is the reason that Genesis 4:26 says, “Then began men to call upon the name of the Lord.” From the time of Enosh, the third generation of mankind, men began to call upon the name of the Lord, realizing their weakness, fragility, and mortality.

In Hebrew, the word for “the Lord” is Jehovah. The name Jehovah begins to appear from Genesis chapter two; it is primarily used for God in relation to man. Jehovah is the name for God coming into an intimate relationship with man. Hence, Genesis 4:26 does not say that men began to call on the name of God, but on the name of Jehovah. Men did not call on the One who created all things, but on the One who was so near to them, on the One who was closely related to them. The name Jehovah means “I AM THAT I AM” (Exo. 3:14); He is the One existing from eternity to eternity. He is the One who was in the past, who is in the present, and who will be in the future forever. He is the eternal One. When men realized that they were fragile and mortal, they began to call on Jehovah, the eternal One. This calling began even with the third human generation. It continues throughout the Bible, and it was also practiced by the New Testament saints (Acts 9:14; 22:16; 1 Cor. 1:2).

IV. IN ENOCH IS SEEN ONE WHO WAS REDEEMED AND WHO WALKED WITH GOD ON THE PATHWAY OF REDEMPTION

创世记五章是一些得救之人，活和生的记载，但他们仍在人堕落的最终结局—死亡—之下。在这些记载里，我们发现有一代逃避了死，就是以诺。他与神同行三百年，就被神取去了。（五24。）神将以诺取去，是因为他不需要见死。（来十一5。）将人与死隔开，乃是神最终的救恩。这是救恩的完全。

这一条逃避死亡的路，是人类的第七代发现的。呼求主名是第三代人所发现，又经过四代之后，第七代人以诺发现了逃避人类堕落最终结局的路。以诺活出一种生活来，使他脱离了死亡的权势。在以诺未被神取去以前，当他还在地上生活行动的时候，死已经不再能杀害他。以诺胜过了死的杀害能力。

以诺是第一个被提的人，他的被提是借着与神同行，而达到生命的成熟。与神同行，就是不超越神，不自以为是，不照自己的观念或喜好作事，更不作任何没有神的事。与神同行，乃是以神为我们的中心和一切，按着祂的启示和引导作事，并且同祂一起作一切事。这不但是为神生活，为神行事，更是照神并同神生活行事。以诺就是这样与神同行，照神并同神生活行事；他不照自己的喜好和观念，也不照着当时时代的潮流。

以诺被取去，不是突然发生的事。他是一直走上坡路，直到摸着了天。以诺日夜与神同行三个世纪，同行十万天以上，每天与神同行，一天比一天更接近神。在他三百六十五岁的时候，他几乎已经接近天了，这样以诺就被神取去。

伍　在挪亚看见与神同行的人，与神同工应付那一时代的需要

从亚当到亚伯，又从亚伯到以挪士，人才开始呼求神，而得享神的一切丰富。然后在以诺我们看见他与神同行。到了创世记第六章我们看见挪亚，他必是已经得救，而且讨神喜悦，呼求神，并享受祂的一切所是。除了这一切之外，我们还看见更多的项目。

一　与神同行

Genesis 5 is a record of the living and begetting of some saved people, but they still lived under the ultimate result of the fall—death. Among these records, we find that one generation escaped death, and that was Enoch. Enoch walked with God for three hundred years, and God took him away (Gen. 5:24). The reason that God took Enoch away was that he should not see death (Heb. 11:5). His being kept away from death was God's ultimate salvation. This is salvation in full.

The way to escape from death was discovered by the seventh generation of mankind. Calling on the name of the Lord was discovered by the third generation, and four generations later, the way to escape the ultimate issue of man's fall was discovered by the seventh generation, Enoch. Enoch lived in such a way that he was kept from the power of death. Before Enoch was taken up by the Lord and while he was living and walking on earth, death could not kill him. Enoch overcame the killing of death.

Enoch was the first person to be raptured. To be raptured is to be matured in life by walking with God. To walk with God is not to override God, not to be presumptuous, not to do things according to our own concept and desire, nor to do anything without God. To walk with God is to take Him as our center and everything, to do things with Him according to His revelation and leading, and to do everything with Him. It is not only to live for God and to do things for God, but to do things according to God and with God. Enoch walked with God in such a way, living and doing things according to God and with God, not according to his own desire or concept, nor according to the current of the age in which he lived.

Enoch's being taken away by God did not happen suddenly. He continually walked upward with God until he touched heaven. Enoch walked with God day and night for three centuries, for more than a hundred thousand days. He walked with God day by day, becoming a little closer to God each day. At the age of three hundred sixty-five, as he was nearly touching heaven, he was taken away by God.

V. IN NOAH IS SEEN ONE WHO WALKED WITH GOD AND WORKED WITH GOD TO MEET THE NEED OF THAT GENERATION

Man went from Adam to Abel and from Abel to Enosh, then he began to call on the name of the Lord to enjoy all His riches. Then in Enoch we see a man who walked with God. In Genesis 6 we see that Noah certainly was saved, pleased God, called on God, and enjoyed all that He is. In addition to all these positive aspects of the life of the saved ones, Genesis 6 shows us even more items.

A. Walking with God

创世记六章九节说，挪亚与神同行。无疑的，挪亚从他的祖先—亚当、亚伯、以挪士、以诺等—承继了许多属灵的祝福。他在那一个弯曲、悖谬、淫乱的时代中，也效法他的曾祖父以诺，与神同行。挪亚在生命路线的延续上，有一个刚强的见证，并且更加拓展，使这条线更往前去。

二　建造方舟

因着挪亚蒙恩，凭信与神同行，并且承受了义，神就非常喜悦他，将自己向他敞开，要他建造方舟。（创六 13 ～ 14。）所以挪亚不仅与神同行，也建造了方舟。方舟是为着救恩。在那个时候，救恩的方舟是由挪亚造的。亚伯献给神礼物，以挪士呼求神，以诺与神同行，而挪亚除了作这一切事之外，还加上一件—建造方舟。

三　挪亚的生活与工作转移时代

挪亚的生活与工作，不仅与神同行，并建造方舟，也转移了那个时代。撒但使那个时代败坏到极点，甚至神后悔造人在地上。但挪亚蒙了恩典，他的生活转移了那个时代。要明白挪亚的生活是一个转移时代的生活，我们就必须看见神从起初造人，在人身上的经营与目的。

创世记第一章与第六章有一个大的对比。在第一章下半，神照着祂自己的形像创造了人，目的为着彰显祂自己。（一 26。）神的用意是要人作祂的彰显。人像一张照片，是照着神拍摄出来的，用以彰显神。另外，神也将祂的权柄给人，使人能代替神掌权管理这地。神把祂的权柄托付给人，使人能代表神在地上掌权，管理所有受造之物。

当神造好了人，祂说，“甚好”。（一 31。）在神工作的第二天，神没有说什么，因为在那一天，空中有堕落的天使，水中有污鬼。在那一天神不可能说“好”。在其余的几天中，神只说“好”。只有在第六天，神造好了人，神看祂所作的工，尤其是人，就说甚好！在神的眼中，人是非常好的。

到第六章，神对人有了另一种看法。当神在第一章第一次看人时，人是甚好。但是当神在第六章再次看人时，人已邪恶败坏到了极点，使神后悔造了人。这与创世记一章有何等的不同！原来人是在那么高的水平上，但从第三章开始，人一直往下堕落。然而神不是短暂的神，而是永远的神，在祂没有转动的影儿。（雅一 17。）祂一次下了决心，就不变直到永远。

Genesis 6:9 says that Noah walked with God. Undoubtedly, Noah inherited all the spiritual blessings from his forefathers, such as Adam, Abel, Enosh, and Enoch, and he followed his great grandfather, Enoch, to walk with God in a crooked, perverse, and adulterous generation. Noah stood for a strong continuation of the line of life and, with much development, he carried it on further.

B. Building the Ark

Since Noah had found grace, walked with God by faith, and inherited righteousness, God was very happy with him, so He opened Himself to him, telling him to build the ark (Gen. 6:13-14). Thus, Noah was not only one who walked with God, but also the one who built the ark. The ark was for salvation. At that time, the ark of salvation was built up by Noah. Abel offered gifts to God, Enosh called on God, Enoch walked with God, but Noah, in addition to doing all of these things, did something more—he built the ark.

C. Changing the Age through His Life and Work

Noah's life and work were not simply a matter of walking with God or of building the ark, but also one of changing that age. Satan had corrupted that age to the uttermost, and even God repented that He had made man on earth. But Noah found grace. Noah's life was a life that changed the age. If we want to understand that Noah's life was a life that changed the age, we must see God's economy and purpose when God first created man.

There is a great contrast between Genesis 1 and 6. If you read the latter part of Genesis 1, you will see that God created man in His own image for the purpose of expressing Himself (1:26). God intended that man be His expression. Man was like a photograph, made in the image of God to express God. Furthermore, man was also committed with God's authority that he might exercise this authority for God's dominion on earth. Man was entrusted with God's authority that he might represent God and set up a dominion on earth over all God's creatures.

After God created man, He said, "Very good" (Gen. 1:31). On the second day of His work, God did not say anything, because on that day there were fallen angels in the air and demons in the water. It was impossible for God to say, "Good," on that day. In the other days, God simply said, "Good." Only on the sixth day, the day in which God created man, God looked at His work, especially on man, and said, "Very good!" In God's eyes, man was very good.

In Genesis 6, God took another look at mankind. When God had His first look at mankind in Genesis 1, man was very good. But when God had another look at man in Genesis 6, He saw that man had become wicked and corrupt to the uttermost, and it grieved Him that He had made man. What a change from Genesis 1! Originally, man was on such a high level; but beginning from chapter three, he descended lower and lower. God is not a temporary God, but an eternal God. In Him there is no shadow of change (James 1:17). Once He makes a decision, it stands for eternity.

创世记六章五节到七节："耶和华见人在地上罪恶很大，终日所思想的尽都是恶；耶和华就后悔造人在地上，心中忧伤。耶和华说，我要将所造的人，和走兽并昆虫，以及空中的飞鸟，都从地上除灭，因为我造他们后悔了。"如果就到此为止，那就没有希望了。但是第八节说，"但挪亚在神眼中蒙恩。"（原文。）这是创世记这卷书最重要的经节之一。撒但很乐意听到，神要把人从地面上除灭，但挪亚却在神眼中蒙恩。就是这一点转换了局面，改变了时代。神并没有被击败！在表面的失败中，借着一个人在神眼中蒙恩而得胜了。这是一个转捩点。如果你读圣经中的历史，你会看见在每一个时代中，撒但总是尽力破坏那时代的人，但总有一个人或少数人在神眼中蒙恩，成为转移那时代的人。创世记六章八节说，"但挪亚"。在人堕落到底的时候，总有一个"但"出来。挪亚就是这样一个当人堕落到底的时候，被神使用来转移那时代的人。

Let us read Genesis 6:5-7: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." If that had been all, there would have been no hope. But verse 8 says, "But Noah found grace in the eyes of the Lord." This is one of the greatest verses in the book of Genesis. Satan was glad to hear that God was going to destroy man from the face of the earth, but Noah found grace in the eyes of the Lord. That turned the situation and changed the age. God was not defeated! In the midst of apparent defeat, there was victory through a man who found grace in the eyes of the Lord. That was the turning point. If you read history along with the Bible, you will see that in every generation, when Satan has done his best to damage the situation to the uttermost, there has always been one man or a few people who found grace in the eyes of God and who became the ones who turned the age. In Genesis 6:8 it says, "But Noah." At the bottom of man's fall, there is always a "but." When man had fallen to the bottom, Noah was used by God to change the age.

摘　要

从亚当到挪亚，圣经将神的救赎，和神要蒙祂救赎的人所走的路，和他们所当作的工，例证或描绘出来。在亚当身上，例证神的救赎。在亚伯身上，例证神救赎的路，就是靠流血的祭牲，蒙神悦纳。在以挪士身上，例证人对神的需要，并人呼求神，而得享神的丰富。在以诺身上，描绘蒙救赎而走救赎之路的人，如何与神同行，而被提免死。在挪亚身上，描绘与神同行的人，如何与神同工，应付那一时代的需要，而蒙拯救得进入一个新的时代，作一个为神使用来转移时代的人。

SUMMARY

From Adam to Noah, the Bible gives us an illustration or portrait of God's redemption, of the way God wants His redeemed people to follow Him and of the work they should do. In Adam we see an illustration of God's redemption. In Abel we see an illustration of God's way of salvation—being acceptable to God by relying on the shedding of the blood of the sacrifices. In Enosh we see an illustration of man's need for God and man's calling on God to enjoy God's riches. In Enoch we have a portrait of a person who is redeemed and walks on the way of redemption. We see how he walks with God to be raptured and escape death. In Noah we see a person who walks with God, and we see how he works with God to meet the need of the age, thus being saved to enter into a new age. He was a person used by God to turn the age.

问　答

一　亚当如何经历神预期的救赎？

二　亚伯如何照着神的启示敬拜神？

三　"以挪士"的意义是什么？人为何要呼求耶和华的名？

四　堕落的人如何能逃避死亡？与神同行的意思是什么？

五　在挪亚身上可以看见那些特点？

QUESTIONS

1. How did Adam experience the anticipated redemption of God?
2. How did Abel worship God according to the revelation of God?
3. What is the meaning of "Enosh"? Why did man call on the name of Jehovah?
4. How could fallen men escape death? What is the meaning of walking with God?
5. What characteristics can be seen in Noah?

第八课

旧约的纲领（二）—
从亚伯拉罕到约瑟

纲　目

壹　在亚伯拉罕看见神的呼召，神的应许，因信称义，凭信而活，以及活在与神的交通里

一　神的呼召

二　神的应许

1　使亚伯拉罕成为大国

2　赐福给亚伯拉罕

3　使亚伯拉罕和他的后裔，成为地上万族的福

三　因信称义

四　凭信而活

1　筑坛

2　支搭帐棚

3　为弟兄争战

五　活在与神的交通里

1　站在人的地位与神来往

2　献以撒

贰　在以撒看见恩典的承继与安息和享受

一　恩典的承继

LESSON EIGHT

A KEY VIEW OF THE OLD TESTAMENT (2)
FROM ABRAHAM TO JOSEPH

OUTLINE

I. In Abraham is seen God's calling, God's promise, justification by faith, the living by faith, and the living in fellowship with God:

A. God's calling.

B. God's promise:

1. To make Abraham a great nation.

2. To bless Abraham.

3. To make Abraham and his seed a blessing to all the families of the earth.

C. Justification by faith.

D. Living by faith:

1. Building an altar.

2. Pitching a tent.

3. Fighting for the brother.

E. Living in fellowship with God:

1. Communion with God on the human level.

2. The offering of Isaac.

II. In Isaac is seen the inheriting of grace and the resting and enjoying:

A. Inheriting grace:

1 从恩典中生出

2 在恩典中长大

3 在恩典中成为后嗣

4 承受神给他父亲的应许

二 安息与享受

叁 在雅各看见神的拣选，生命的变化，以及生命的成熟

一 神的拣选

1 在出生以前

2 不在于自己的行为，乃在于召人的主

二 生命的变化

1 被对付

2 被神遇见得到神的应许

3 被破碎

4 被变化

三 生命的成熟

1 心麻木，灵苏醒

2 到埃及以后无所要求

3 为别人祝福

肆 在约瑟看见生命成熟作王的一面

一 约瑟的生平为雅各记略的一部分

二 约瑟得着权柄掌权

伍 亚伯拉罕、以撒、雅各包括约瑟，以生命的经历来说，是一个完整经历的三方面

1. Born of grace.

2. Grown in grace.

3. Being the heir in grace.

4. Inheriting the promise given to his father.

B. Resting and enjoying.

III. In Jacob is seen God's selection, the transformation in life, and the maturity in life:

A. God's selection:

1. Before his birth.

2. Not of his own works, but of God who calls.

B. The transformation in life:

1. Being dealt with.

2. Being met by God and receiving God's promise.

3. Being broken.

4. Being transformed.

C. The maturity in life:

1. The heart numb, but the spirit revived.

2. No begging after arriving in Egypt.

3. Blessing people.

IV. In Joseph is seen the reigning aspect of the maturity in life:

A. Joseph's life being a part of Jacob's generation.

B. Joseph being given the authority to reign.

V. Abraham, Isaac, and Jacob, including Joseph, being three aspects of a complete experience in life.

课　文

本课我们要来看亚伯拉罕、以撒、雅各和约瑟这一段历史。他们的历史正好说出蒙召者的完整经历。

壹　在亚伯拉罕看见神的呼召，神的应许，因信称义，凭信而活，以及活在与神的交通里

一　神的呼召

亚伯拉罕原是居住在迦勒底的吾珥，那时的背景是人第四步堕落。第一，人同谋背叛神。第二，用人工的方法作砖头，造一座城，来过人为的无神生活。第三，造一座弃绝神的塔，来宣扬自己的名。（创十一 3 ～ 4。）第四，根据约书亚二十四章二节看出，他们转去事奉别神，就是敬拜鬼魔。

亚伯拉罕就是处在这样黑暗的世代中。有一天荣耀的神向他显现，呼召他离开本地和亲族，往神所要指示他的地方去。（徒七 3。）荣耀的神向他显现，向他说话，呼召他，并且还给他应许。

神对亚伯拉罕的呼召有两次。第一次记在行传七章三节，那时他在吾珥，神呼召他离开本地和亲族，往神所要指示的地方去。但亚伯拉罕并没有立刻答应神的呼召，于是神就使他的父亲他拉，带着全家离开吾珥，来到哈兰。他们停在那里，直到他拉死在哈兰。（创十一 31 ～ 32。）然后神第二次向亚伯拉罕显现，（十二 1，）要他离开本地、本族、父家。神第二次呼召，不但要他离开本地和亲族，也要他离开父家。并且神向亚伯拉罕有三方面的应许。

二　神的应许

1　使亚伯拉罕成为大国

创世记十二章二节神对亚伯拉罕说，“我必叫你成为大国。”神应许亚伯拉罕，要使他成为大国，就是神的国，包括旧约的以色列国，新约的教会，和来世的千年国度，以及永世里的新天新地。

2　赐福给亚伯拉罕

TEXT

In this lesson we come to the history of Abraham, Isaac, Jacob, and Joseph. Their combined history speaks of the complete experience of a called one.

I. IN ABRAHAM IS SEEN GOD'S CALLING, GOD'S PROMISE, JUSTIFICATION BY FAITH, THE LIVING BY FAITH, AND THE LIVING IN FELLOWSHIP WITH GOD

A. God's Calling

Abraham originally dwelt in Ur of the Chaldees. The background then was that of the fourth step of man's fall. First, man had conspired to rebel against God. Second, man had made bricks by his own labor to build a city and live a man-made godless life. Third, man had built a tower to declare his rejection of God and to make himself a name (Gen. 11:3-4). Fourth, according to Joshua 24:2, man had turned from God to serve idols, that is, to worship demons.

Abraham lived in such a dark age. But one day the God of glory appeared to him and called him to leave his country and his kindred and to go into a land which God would show him (Acts 7:3). The God of glory appeared to him, spoke to him, called him, and even gave him the promise.

God called Abraham twice. The first calling of God, referred to in Acts 7:3, was when Abraham was at Ur. God called Abraham out of his country and his kindred into the land which He would show him. Abraham, however, did not accept that calling immediately, and God sovereignly caused his father, Terah, to bring the family from Ur to Haran. They stayed there until Terah died (Gen. 11:31-32). Then, God appeared to Abraham the second time (Gen. 12:1) and told him to leave his country, his kindred, and also his father's house. In God's second calling, He not only told Abraham to leave his country and his kindred but also his father's house. Furthermore, God gave him the promise in three aspects.

B. God's Promise

1. To Make Abraham a Great Nation

In Genesis 12:2 God said to Abraham, "I will make of thee a great nation." God promised Abraham that He would make of him a great nation, which is the kingdom of God, composed of the nation of Israel in the Old Testament, the church in the New Testament, the millennial kingdom in the coming age, and the new heaven and the new earth in eternity.

2. To Bless Abraham

神应许赐福给亚伯拉罕，（创十二 2，）就是神创造的福和救赎的福，包括神所要给人的一切福分，也就是祂自己以及今世和来世祂一切的所有。加拉太三章十四节给我们看见，这福最后乃是所应许的圣灵。

3　使亚伯拉罕和他的后裔，成为地上万族的福

神不仅应许使祂自己成为亚伯拉罕的福，也应许使亚伯拉罕和他的后裔，成为地上万国万族的福。（创十二 3，二二 18。）在祂的呼召里，神从亚当转向亚伯拉罕，表明祂已经放弃了亚当族类。但在祂的应许里，神借着亚伯拉罕的后裔，就是基督，又从亚伯拉罕转到亚当族类的万族。（加三 14。）

三　因信称义

神赐给亚伯拉罕应许，亚伯拉罕信了神，神就以此为他的义。（创十五 5 ～ 6。）这就是他在神面前因信而得称义。（罗四 21 ～ 24。）

四　凭信而活

希伯来十一章八至九节说，“亚伯拉罕因着信，蒙召的时候，就遵命出去，往将来要承受为业的地方，出去的时候，还不知道要往哪里去。他因着信，就在应许之地作客，好像在异地居住帐棚。”

1　筑坛

亚伯拉罕从哈兰将他的妻子撒拉，侄儿罗得，和其他的财物、人口都带到迦南地。到了示剑的摩利橡树那里，耶和华又向他显现。他就在那里为向他显现的耶和华神筑了一座坛。（创十二 7。）

2　支搭帐棚

亚伯拉罕筑坛以后，支搭了一个帐棚。（创十二 8。）在巴别，人先造一座城，然后立一座塔。但亚伯拉罕先筑一座坛，然后搭一个帐棚。这表示亚伯拉罕是为着神，他所作的第一件事是敬拜神，与神交通，其次才顾到他的生活。他住帐棚也表示他不属这世界，乃是在地上过客旅、寄居的生活。

3　为弟兄争战

God promised to bless Abraham (Gen. 12:2). This is the blessing of God's creation and redemption, including all that God wants to give man—God Himself and all that He has in this age and in the age to come. Galatians 3:14 shows us that this blessing eventually is the promise of the Spirit.

3. To Make Abraham and His Seed a Blessing to All the Families of the Earth

God not only promised that He would be a blessing to Abraham, but that Abraham and his seed would be a blessing to all the families, all the nations, of the earth (Gen. 12:3; 22:18). In His calling, God turned from Adam to Abraham, indicating that He gave up the Adamic race. But, in His promise, God turned again from Abraham back to all the families of the Adamic race through Christ, the seed of Abraham (Gal. 3:14, 16).

C. Justification by Faith

God gave the promise to Abraham, and Abraham believed in Him. So God counted it to him for righteousness (Gen. 15:5-6). This was his justification by faith before God (Rom. 4:21-24).

D. Living by Faith

Hebrews 11:8-9 says, "By faith Abraham, being called, obeyed to go out to a place which he was about to receive for an inheritance, and he went out without knowing where he was going. By faith he dwelt as a foreigner in the land of promise as in a land not his own, dwelling in tents."

1. Building an Altar

From Haran Abraham brought Sarah his wife, Lot his brother's son, and all their substance and people into the land of Canaan. When Abraham came to the place of Shechem, to the oak of Moreh, Jehovah appeared again to him, and there he built an altar unto Jehovah, who appeared to him (Gen. 12:7).

2. Pitching a Tent

After Abraham built an altar, he pitched a tent (Gen. 12:8). At Babel, the people first built a city and then erected a tower. But Abraham first built an altar and then erected a tent. This means that Abraham was for God. He first took care of the worship of God, his fellowship with God. Then he took care of his living. His dwelling in a tent also shows that he did not belong to the world, but lived the life of a sojourner on the earth.

3. Fighting for the Brother

亚伯拉罕所带出来的侄儿罗得离开他以后，迁居到了所多玛。因着四王与五王的战争，罗得被掳了。亚伯拉罕知道以后，就率领家中的壮丁前去争战，杀败四王，夺回一切掳物。当他回来时，有撒冷王麦基洗德，带着饼和酒出来迎接他，为他祝福。（创十四 18。）麦基洗德是至高神的祭司，预表基督作神的大祭司。（来七 1～3，16～17。）基督今天是照着麦基洗德的等次作大祭司。祂是长远活着，替我们祈求，并且以饼以酒供应我们作享受。

五　活在与神的交通里

1　站在人的地位与神来往

创世记十八章说到亚伯拉罕经历神亲密的一面。有一天，亚伯拉罕坐在帐棚门口，他看见三个人向他走来，其中有一位是耶和华神，另两位是天使。亚伯拉罕就为神预备水洗脚，并为神摆上饮食款待他们。亚伯拉罕享受了与神甜美的交通，在这交通里谈到以撒的出生和所多玛的毁灭。

2　献以撒

创世记二十二章说到亚伯拉罕经历神的最高峰。二节："神说，你带着你的儿子，就是你独生的儿子，你所爱的以撒，…在我所要指示你的山上，把他献为燔祭。"这是一件非常为难的事，但亚伯拉罕因信顺从神的话，就去行了。亚伯拉罕带着他的儿子，走了三日的路程到了那山上。"他们到了神所指示的地方，亚伯拉罕在那里筑坛，把柴摆好，捆绑他的儿子以撒，放在坛的柴上。"（9。）当他伸手拿刀，要杀他的儿子时，神的使者从天呼叫他说，你一点不可害他。（12。）神就为他预备了一只公羊代替。因此在亚伯拉罕看来，以撒是从死里复活。这是亚伯拉罕因信顺服，使神满足的最高峰。以撒被献上，乃是预表神的独生子基督在十字架被献上。

贰　在以撒看见恩典的承继与安息和享受

一　恩典的承继

Abraham's nephew, Lot, had separated himself from Abraham and dwelt in Sodom. Because of the fighting between the four kings and the five kings, Lot was taken captive. When Abraham heard this, he led forth his trained men who were born in his house, and fought against the four kings; he smote them and brought back all the goods. After his return, Melchisedec, king of Salem, met him with bread and wine and blessed him (Gen. 14:18). Melchisedec as the priest of the Most High God is a type of Christ as God's High Priest (Heb. 7:1-3, 16-17). Christ today is the High Priest according to the order of Melchisedec. He is always living to intercede for us and to nourish us with bread and wine.

E. Living in Fellowship with God

1. Communion with God on the Human Level

Genesis 18 speaks of Abraham's intimate experience of God. When Abraham was sitting in the tent door one day, he saw three men coming to him. Of the three, one was Jehovah God and the other two were angels. Abraham prepared water for God to wash His feet and served Him with a meal. Thus, Abraham enjoyed the sweet fellowship with God, and in this fellowship he received the revelation from God regarding the birth of Isaac and the destruction of Sodom.

2. The Offering of Isaac

Genesis 22 speaks of the peak of Abraham's experience with God. In verse 2 God said to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." How difficult it must have been for Abraham to do this! By faith, however, Abraham immediately obeyed God's word and did it. Abraham took his son and journeyed three days to the mountain. "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood" (v. 9). As he stretched forth his hand and took the knife to slay his son, the angel of the Lord called unto him out of heaven and said, "Lay not thine hand upon the lad" (v. 12). Then God prepared a ram to replace Isaac. Therefore, as far as Abraham was concerned, Isaac was raised from among the dead. This was Abraham's peak experience in satisfying God because of his obedience by faith. The offering of Isaac typifies the offering of Christ, God's only begotten Son, on the cross.

II. IN ISAAC IS SEEN THE INHERITING OF GRACE AND THE RESTING AND ENJOYING

A. Inheriting Grace

在以撒生平的记载里，涵蓄着恩典的经历。以撒所经历的是神恩典的承继。

1 从恩典中生出

亚伯拉罕天然的力量和自己的努力受神对付之后，以撒才生出来。这表明以撒是从恩典生的（他母亲撒拉是恩典的代表—参考加四 24～28，31。）

2 在恩典中长大

以撒在恩典中长大。（创二一 8。）从他的历史我们知道，他一生没有什么劳苦，他的出生、长大都是在恩典中。

3 在恩典中成为后嗣

以撒也在恩典中成为后嗣。（创二一 9～12。）他父亲所有的都是他的，因为亚伯拉罕把所有的丰富都给了这独一的后裔。以撒成了他父亲丰富的承继者，乃是靠恩典，不是靠他自己的努力。

4 承受神给他父亲的应许

以撒不但承受了他父亲的一切，也承受了神所给他父亲的应许，特别是关乎基督使地上万国得福的应许。（创二六 3～5。）

二 安息与享受

以撒的一生是安息与享受的一生，没有受什么苦。他常是安静和安息。以撒不是一个劳苦的人，而是一个享受的人。他的父亲和仆人为他作了一切的事，使他得着新妇—利百加。（创二四 61～67。）他的一生，也从未受过渴的苦，不论到哪里去，或对或错，总有一口井在哪里。他一耕种就有百倍的收成，且成了大富户。（创二六 12～14。）

叁 在雅各看见神的拣选，生命的变化，以及生命的成熟

一 神的拣选

1 在出生以前

In the record of Isaac's life the experience of grace is implied. Isaac experienced the inheriting of God's grace.

1. Born of Grace

After God dealt with Abraham's natural strength and self-effort, Isaac was born. This means that Isaac was born of grace, which is signified by Sarah (Gal. 4:24-28, 31).

2. Grown in Grace

Isaac was grown up in grace (Gen. 21:8). From his history we know that he did not labor to do much. He was born in grace, and he was also grown in grace.

3. Being the Heir in Grace

Isaac also became the heir in grace (Gen. 21:9-12). All that his father had was his, for Abraham gave all his riches to this unique heir. It was by grace, not by his effort, that he became the heir of his father's riches.

4. Inheriting the Promise Given to His Father

Isaac inherited not only all that his father had, but also the promise which God had given to his father, especially the aspect concerning Christ as the blessing to all the nations of the earth (Gen. 26:3-5).

B. Resting and Enjoying

Isaac's entire life was a life of rest and enjoyment without much suffering. He was always calm and restful. Isaac was not a laboring person; he was a person of enjoyment. His father and his servant did everything to secure a bride, Rebekah, for him (Gen. 24:61-67). Throughout his entire life, he never suffered thirst. Wherever he went, whether to a wrong place or a right one, there was always a well. In sowing, Isaac received a hundredfold harvest and became very great (Gen. 26:12-14).

III. IN JACOB IS SEEN GOD'S SELECTION, THE TRANSFORMATION IN LIFE, AND THE MATURITY IN LIFE

A. God's Selection

1. Before His Birth

雅各被拣选，是在他出生以前，甚至在创立世界以前。“孩子们在她腹中彼此相争，…耶和华对她说：两国在你腹内，两族要从你身上出来，…将来大的要服事小的。”（创二五 22 ～ 23。）双子还没有生下来以前，神就说将来大的要服事小的。那时神就拣选小的雅各。根据以弗所一章四节，神的拣选是远在创立世界以前。

2 不在于自己的行为，乃在于召人的主

罗马九章十一节论到雅各和以扫说，“在双子还没有生下来，善恶也没有作出来之前，（只因要坚定神拣选人的旨意，不是在于行为，乃是在于那呼召人的。）”这节就给我们看见，神的拣选不在于人的行为，乃在于呼召人的神。

二 生命的变化

1 被对付

雅各生为老二，在母腹里就输给他哥哥，但他一直要抓取长子的名分。当他得着了父亲的祝福后，以扫恨他，想要杀他。他只得离开父母被迫逃往舅舅拉班那里。

当雅各到他舅舅拉班那里，所受的对付就更大了。他为拉班的两个女儿服事了十四年，为拉班的羊群服事了六年，拉班又十次改了他的工价。他白日受尽干热，黑夜受尽寒霜，不得合眼睡觉。（创三一 40 ～ 41。）

雅各娶利亚、拉结及两个使女，生了十二个儿子，一个女儿。他们都被神用来从各方面对付雅各，为要使他变化。

2 被神遇见得到神的应许

雅各在逃往他舅舅拉班的路上，在野地枕石而睡时，梦见一个梯子立在地上，神在梯子以上向他说，“我是耶和华你祖亚伯拉罕的神，也是以撒的神，我要将你现在所躺卧之地赐给你，和你的后裔；…地上万族必因你和你的后裔得福。”（创二八 10 ～ 14。）神遇见他，神要作他的神，并且神应许他，要将迦南地赐给他和他的后裔；他的后裔（基督）要使地上的万族得福，像所应许亚伯拉罕、以撒的一样。于是雅各将他所枕的石头立作柱子，浇油在上面，并给这地方取名叫伯特利—神的殿。（创二八 18 ～ 19。）

Jacob was chosen before his birth, even before the foundation of the world. “And the children struggled together within her;...And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels;...and the elder shall serve the younger” (Gen. 25:22-23). Before the children were born, God had already said that the elder would serve the younger, for God had chosen the younger Jacob. According to Ephesians 1:4, God’s choosing is long before the foundation of the world.

2. Not of His Own Works, but of God Who Calls

Romans 9:11, referring to Jacob and Esau, says, “The children not yet being born, nor having done anything good or bad, (that the purpose of God according to selection might remain, not of works, but of Him who calls).” In this verse we see that God’s selection does not depend on our works, but on God who calls.

B. The Transformation in Life

1. Being Dealt With

Although Jacob was defeated in his mother’s womb by his brother and was born second, he kept struggling to seize the birthright. After Jacob finally seized the birthright and his father’s blessing, Esau hated him and plotted to kill him. So he was forced to leave his parents and to flee to his uncle Laban.

Jacob, after coming to Laban’s home, was dealt with even more than before. He was consumed in the day by the drought, and in the night by the frost. He could not sleep. He served Laban for fourteen years for his two daughters, and six years for his cattle. Laban changed his wages ten times (Gen. 31:40-41).

Jacob married Leah, Rachel, and the two maids, begetting twelve sons and one daughter. They were all used by God to deal with Jacob from every side in order that he might be transformed.

2. Being Met by God and Receiving God’s Promise

During his escape to Laban’s house, Jacob one night lay down to sleep in the wilderness, taking a stone for a pillow. As he dreamed, he saw a ladder set up on the earth. And the Lord stood above the ladder and said, “I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed...and in thee and in thy seed shall all the families of the earth be blessed” (Gen. 28:10-14). Furthermore, God promised that He would give him and his seed the land of Canaan and that in his seed (Christ) all the families of the earth would be blessed, just as God had promised to Abraham and Isaac. So Jacob took the stone that he had put for his pillow and set it up for a pillar and poured oil upon the top of it. And he called the name of that place Bethel, the house of God (Gen. 28:18-19).

3 被破碎

创世记三十二章二十二至三十二节的记载，是雅各生命中决定性的经历。在这章里，雅各经历神实际、个人和亲密的一面。神以人的形状和雅各摔跤，直到黎明。神这样作就是要暴露他天然的生命。后来，那人将他的大腿窝摸了一把，雅各就瘸了。雅各要祂祝福，祂却问雅各叫什么名字，这就是神要雅各认识自己，那人就给他改名作以色列。以色列的第一个意义是与神摔跤，第二个意义是神的王子。

4 被变化

创世记三十五章神要雅各上伯特利去，雅各就带着他家人上伯特利去，他们作了一次彻底的清除，除去了外邦神，洁净自己，更换衣裳—改变生活方式。（2。）雅各到了伯特利，在那里筑了一座坛。神再度向他显现，要他改名叫以色列。雅各就立了一根石柱，在柱子上奠酒、浇油，并给那地方起名叫伯特利。

三 生命的成熟

1 心麻木，灵苏醒

雅各晚年，当他听到约瑟在埃及作宰相，他的反应是“心麻木，…灵苏醒”。（创四五 26 ～ 27，另译。）他的魂生命已经死亡，而且灵、魂已经能分开。所以当他听到约瑟的好消息，他的反应是心麻木，灵苏醒。

2 到埃及以后无所要求

雅各到埃及以后，他不要求任何东西。当他年轻时，不但有要求，他还抓夺别人。

3 为别人祝福

雅各成熟的一个最强的标记，就是他对别人的祝福。到埃及以后，他为法老祝福。（创四七 7，10。）从来位分大的，给位分小的祝福。（来七 7。）雅各给法老祝福，证明他比法老还大。

雅各又为约瑟及他的两个儿子祝福，最后又为众子一一祝福，并且以祝福说预言。（创四九 1 ～ 28。）

3. Being Broken

Genesis 32:22-32 relates a crucial experience in Jacob's life. Jacob's experience in this chapter is practical, personal, and intimate. The Lord in the form of man wrestled with Jacob "until the breaking of the day" (v. 24). He did this in order to expose Jacob's natural life. As the day was dawning, the man touched the hollow of Jacob's thigh and Jacob was crippled. Jacob asked the man to bless him, but the man asked Jacob, "What is thy name?" The Lord wanted Jacob to know himself; then the man changed his name to Israel. The primary meaning of Israel is "a wrestler with God," and the secondary meaning is "the prince of God."

4. Being Transformed

In Genesis 35 God told Jacob to go up to Bethel, so Jacob took his household and went. Before they left for Bethel, however, they made a thorough clearance by putting away their foreign gods, purifying themselves, and changing their garments, that is, their manner of life (v. 2). Upon arriving at Bethel, Jacob built an altar. There God appeared to him and again changed his name to Israel. And Jacob set up a pillar of stone and poured upon it a drink offering and oil. He called the name of the place Bethel (vv. 14-15).

C. The Maturity in Life

1. The Heart Numb, but the Spirit Revived

When Jacob heard in his old age that Joseph had become ruler over all the land of Egypt, what was his reaction? We are told that his heart became numb, but that his spirit was revived (Gen. 45:26-27, Heb.). His soul life was deadened, but his spirit and his soul had been divided. So when he heard the good news concerning Joseph, his reaction was that his heart became numb yet his spirit was revived.

2. No Begging after Arriving in Egypt

After Jacob arrived in Egypt he did not beg for anything. However, when he was young, he did not only beg but also supplanted others.

3. Blessing People

The strongest sign of Jacob's maturity was his blessing others. After arriving in Egypt, he blessed Pharaoh (Gen. 47:7, 10). According to Hebrews 7:7, "the lesser is blessed by the greater." Thus, the fact that Jacob blessed Pharaoh was a proof that he was greater than Pharaoh.

Jacob also blessed Joseph and Joseph's two sons, and all his children, one by one, and he even prophesied through his blessing (Gen. 49:1-28).

肆　在约瑟看见生命成熟作王的一面

约瑟的传记说出他没有缺陷，全然完美。约瑟代表一个成熟圣徒，成熟的以色列作王的一面。

一　约瑟的生平为雅各记略的一部分

创世记三十七章二节说，“雅各的记略如下。”然后接下去告诉我们约瑟的生平。这证明约瑟的生平是雅各记略的一部分。

创世记将约瑟与雅各的传记调在一起，是因实际上这不是两个人的传记，而是一个人的。

二　约瑟得着权柄掌权

约瑟被他哥哥们卖到埃及，又遭护卫长波提乏妻子的诬告被囚到监里，但神与他同在。后来法老作梦，没有人能圆解，但约瑟却能为法老圆解。法老看约瑟有神的灵在他里头，有聪明有智慧，便设立他治理埃及全地。（创四一 38 ～ 41。）约瑟的掌权，实际上就是雅各借着约瑟作王。

伍　亚伯拉罕、以撒、雅各包括约瑟，以生命的经历来说，是一个完整经历的三方面

亚伯拉罕是蒙召族类的开始，经过以撒，至雅各完成。亚伯拉罕虽有一个好的蒙召的开始，却没有看见他被拣选，或达到生命成熟的记载，因此他需要雅各。在雅各看到蒙召者被拣选，是早在人出生以前；在他身上我们也看到生命的成熟。他的手原本是抓夺的手，但到了晚年，他的手成了祝福的手。雅各是完全成熟，他的成熟达到一个程度，能掌权治理全地。（约瑟的掌权，就是雅各的掌权。）但在雅各身上看不到蒙召，因信称义与凭信而活。雅各是个没有信心的人，他什么事都要抓。另外在亚伯拉罕或雅各身上，都看不见恩典的承继与安息和享受。唯有以撒，他没有劳苦奋斗，只有承继、安息与享受。但在以撒身上也看不见被拣选、蒙召和成熟。

我们如果把亚伯拉罕、以撒、雅各的经历加起来，就会看见一幅蒙召者完整经历的清楚图画。我们从他们身上看见被拣选，蒙召，因信称义，凭信而活，活在与神的交通里，恩典的承继，安息和享受，生命的变化，以及生命的成熟。

IV. IN JOSEPH IS SEEN THE REIGNING ASPECT OF THE MATURITY IN LIFE

Joseph’s biography indicates that he had no defects and was altogether perfect. Joseph signifies the reigning aspect of a matured saint, the matured Israel.

A. Joseph’s Life Being a Part of Jacob’s Generation

Genesis 37:2 says, “These are the generations of Jacob.” Then it goes on to tell us of the life of Joseph. This proves that Joseph’s life was a part of Jacob’s generation.

The biographies of Joseph and Jacob are blended together in Genesis because they are actually the biography of one person, not of two.

B. Joseph Being Given the Authority to Reign

Joseph was sold into Egypt by his brothers, and then he was imprisoned due to the false accusation of the wife of Potiphar, the captain of the guard, but God was with him. Later, Pharaoh dreamed, yet no one but Joseph could interpret the dreams. Pharaoh saw that the Spirit of God was in him and that he was discreet and wise, so Pharaoh set him over all the land of Egypt (Gen. 41:38-41). Joseph’s reigning actually was the reigning of Jacob through Joseph.

V. ABRAHAM, ISAAC, AND JACOB, INCLUDING JOSEPH, BEING THREE ASPECTS OF A COMPLETE EXPERIENCE IN LIFE

The called race began with Abraham, passed through Isaac, and was completed with Jacob. Even though Abraham had a good beginning with being called, there is no record of his being chosen or of his reaching an ultimate and matured life. For this completion, Abraham needed Jacob. In Jacob we see that the called one was chosen long before his birth; in him we also see the maturity in life. His hands were hands of supplanting, but in his old age, his hands became hands of blessing. Jacob became fully mature. He reached a level of maturity such that he was reigning over the whole land. (The reigning of Joseph was the reigning of Jacob.) In Jacob’s life, however, we cannot see the calling, justification by faith, and the living by faith. He was a person without faith; he supplanted everything. Moreover, in both Abraham and Jacob we cannot see the inheriting of grace, nor the resting and enjoying. Isaac was one who did not labor and struggle. He just inherited, rested, and enjoyed. In Isaac, however, we cannot see the selection, the calling and the maturity in life.

If we add all the experiences of Abraham, Isaac, and Jacob together, we see a clear picture of the complete experience of a called one. In them we see God’s selection, God’s calling, justification by faith, the living in fellowship with God, the inheriting of grace, the resting and enjoying, the transformation in life, and the maturity in life.

摘　要

从亚伯拉罕到约瑟，圣经把蒙神拣选的人，从蒙召到生命成熟，描绘得尽致。在亚伯拉罕身上，我们看见神的呼召，因信称义，凭信而活，以及活在与神的交通里。在以撒身上，我们看见恩典的承受，并因恩典而得的安息和享受。在雅各身上，我们看见神的拣选，生命的变化，以及生命的成熟。在约瑟身上，我们看见生命成熟作王的一面。

SUMMARY

From Abraham to Joseph, the Bible gives a full picture of a person chosen by God, from being called by God to maturing in life. In Abraham, we see God's calling, justification by faith, living by faith, and dwelling in fellowship with God. In Isaac, we see the inheritance of grace and also the rest and enjoyment gained through grace. In Jacob, we see God's choosing, transformation in life, and maturing in life. In Joseph, we see the aspect of reigning in the maturity of life.

问　答

一　在亚伯拉罕我们看见什么？

二　亚伯拉罕凭信而生活的表现是什么？

三　亚伯拉罕经历神的最高峰是什么？

四　在以撒我们看见什么？

五　在雅各我们看见什么？

六　神给亚伯拉罕、以撒、雅各共同的应许是什么？这应许的应验是什么？

七　为何亚伯拉罕、以撒、雅各包括约瑟的经历是蒙召者的完整经历？

QUESTIONS

1. What experiences of a called one do we see in Abraham?
2. What was the manifestation of Abraham's living by faith?
3. What was the peak of Abraham's experience of God?
4. What experiences of a called one do we see in Isaac?
5. What experiences of a called one do we see in Jacob?
6. What was the common promise God gave to Abraham, Isaac, and Jacob? What was the fulfillment of this promise?
7. Explain why the experiences of Abraham, Isaac, and Jacob, including Joseph, are the complete experience of a called one.

第九课

旧约的纲领（三）—从摩西到撒母耳（一）

纲　目

壹　在摩西看见神的救赎、供应、彰显和引导

一　神的救赎

1　神预备救赎的器皿

2　逾越节

a　基督的预表

b　逾越节的羊羔

3　出埃及、过红海

a　出埃及

b　过红海

（一）受浸的预表

（二）借水得救

二　神的供应

1　从天而降的吗哪—借着粮食的更换而重组祂的赎民

2　裂开磐石的活水

三　神的彰显

1　神借摩西颁赐律法的消极方面—因人的过犯添上，本是外添的

LESSON NINE

A KEY VIEW OF THE OLD TESTAMENT (3) FROM MOSES TO SAMUEL (1)

OUTLINE

I. In Moses are seen God's redemption, supply, expression, and leading:

A. God's redemption:

1. The preparation of a vessel for redemption.

2. The Passover:

a. A type of Christ.

b. The lamb of the Passover.

3. The exodus from Egypt and the crossing of the Red Sea:

a. The exodus from Egypt.

b. The crossing of the Red Sea:

(1) A type of baptism.

(2) Saved through water.

B. God's supply:

1. The heavenly manna—the reconstitution of His redeemed ones through a change of diet.

2. The living water out of the smitten rock.

C. God's expression:

1. The negative aspect of God's giving of the law through Moses—the law coming in as an extra thing, being added because of man's transgressions.

2 神借摩西颁赐律法的积极方面—律法是神的见证

3 神荣耀的彰显

四 神的引导

1 在西乃山的教育

2 在旷野的试炼

2. The positive aspect of God's giving of the law through Moses—the law being God's testimony.

3. The manifestation of God's glory.

D. God's leading:

1. The education on Mount Sinai.

2. The temptation in the wilderness.

课　文

在本课中，我们要专一的来看摩西。

壹　在摩西看见神的救赎、供应、彰显和引导

创世记里我们看不见救赎的清楚图画。在亚伯拉罕身上我们可以看见神的呼召，但没有蒙救赎清楚的记载。在以撒全部的经历中我们所看见的，是一幅享受丰富产业的图画，也看不见神救赎的图画。在雅各身上，虽然他最终被变化成以色列，神的王子，却没有记载雅各蒙救赎的经历。但是到了出埃及记，我们在摩西身上，可以看到一幅清楚而完全论到神救赎的图画。

创世记中我们也看不见神的荣耀具体的在祂百姓中间显现。然而在出埃及记第四十章，当摩西将神的帐幕立起来时，神的荣耀不仅降临在帐幕上，而且充满了帐幕。所以在摩西我们也看见神荣耀的彰显。

一　神的救赎

1　神预备救赎的器皿

摩西乃是神所预备救赎的器皿。当法老苦害以色列人，并设法杀死希伯来妇人所生的一切男孩时，（出一 11，13 ～ 14，16，）神听见了祂百姓的哀声，下来要救他们脱离埃及人的手，（出三 7 ～ 8，）因此，祂为以色列人预备了摩西作拯救者。

摩西的母亲生下摩西后，把他藏了三个月。到不能再藏时，她就把他放在一个蒲草箱里，搁在尼罗河边的芦荻中，而为法老的女儿拾了去，收养为自己的儿子。摩西就在埃及王宫里学了埃及人一切的学问，说话行事都有能力。他将到四十岁，心中起意，去看望他的弟兄以色列人。（徒七 23。）他见一个埃及人欺压一个希伯来弟兄，摩西就把埃及人打死，藏在沙土里。（出二 12。）他以为弟兄必明白神是借他的手搭救他们，却为弟兄所弃绝。（徒七 25 ～ 28。）后来摩西就逃走了，寄居于米甸，在那里生了两个儿子。

过了四十年，在西乃山的旷野，神从荆棘火焰中，向摩西显现，差派他作首领，作救赎的，拯救以色列人脱离埃及人的暴政，并带领他们脱离埃及为奴之地，进入迦南流奶与蜜之地。

TEXT

In this lesson we will focus on Moses.

I. IN MOSES ARE SEEN GOD'S REDEMPTION, SUPPLY, EXPRESSION, AND LEADING

In Genesis we do not see a clear picture of redemption. With Abraham we see God's calling, but there is no account of Abraham's redemption. The picture we see in all of Isaac's experience is a picture of the enjoyment of the rich inheritance rather than a picture of God's redemption. With Jacob, even though he was eventually transformed into an Israel, a prince of God, there is also no record regarding his experience of redemption. In the book of Exodus, however, we can see in Moses a clear and full picture concerning God's redemption.

In the book of Genesis neither do we see God's glory manifested among His people in a substantial way. However, in chapter forty of Exodus, when Moses erected the tabernacle, not only did the glory of God come down upon it, but it also filled it. Thus, in Moses we also see the expression of God's glory.

A. God's Redemption

1. The Preparation of a Vessel for Redemption

Moses was a vessel prepared by God for redemption. Pharaoh held the children of Israel in slavery and also sought to kill all the baby boys born to the Hebrew women (Exo. 1:11, 13-14, 16). God, however, heard His people's cry and came down to deliver them out of the hands of the Egyptians (Exo. 3:7-8). Hence, He prepared Moses to be a savior for the children of Israel.

After Moses' mother gave birth to Moses, she hid him for three months. When she could no longer hide him, she put him in an ark of papyrus and laid it among the reeds by the bank of the Nile, and Pharaoh's daughter took him up and nurtured him as her own son. In the royal palace Moses was trained in all the wisdom of the Egyptians, and he was powerful in his words and deeds. But when he was forty years old, it came into his heart to visit his brothers, the sons of Israel. Seeing one of them being oppressed by an Egyptian, he slew the Egyptian, and hid him in the sand (Exo. 2:12). Now he supposed that his brothers would understand that God through his hand would give salvation to them; but they did not understand. Thus, he was rejected by them (Acts 7:25-28). Later, he fled and dwelt in the land of Midian, where he begot two sons.

After forty years, God appeared to him in the wilderness of Mount Sinai in a flame of fire out of a thorn bush and appointed him a leader and a savior to deliver the children of Israel out of the tyranny of Egypt and lead them out of the land of Egypt, the land of bondage, into

他在埃及、在红海、在旷野四十年之久，行了奇事神迹，领神的百姓出来。所以，在摩西看见神完全救赎的图画，其中包括了逾越节、出埃及和过红海。

2 逾越节

神为要拯救祂的百姓脱离埃及为奴之地，就借摩西的手降下十灾刑罚埃及人。但是经过了九灾，埃及人还是硬心，不肯放他们出去。所以，神就降下最末的一灾—杀长子—以显明祂的能力，而成功祂的救法。

神吩咐以色列人说，“凡在埃及地…所有的长子…都必死。”（出十一5。）但是神设立了一个救法。祂吩咐以色列人说，每家都当预备一只无残疾的羊羔，到正月十四日那一天，把这只羊羔杀了，把它的血涂在每家的门楣和门框上。神的使者要在半夜出来巡视全地，凡门外没有涂血的，就要进去击杀里面的长子。在正月十四日，逾越节那天半夜，耶和华把埃及地所有的长子，以及一切头生的牲畜尽都杀了。唯独越过以色列人全家，因为逾越节羊羔的血已洒在他们房屋的门楣和门框上。而且，当夜所有的以色列人都腰间束带，脚上穿鞋，手中拿杖，（出十二11，）留在屋里吃羊羔的肉。这一幅逾越节的描绘，乃是对基督救赎的一个清楚、恰当，甚至包罗万有的说明。

a 基督的预表

逾越节是基督的预表。在林前五章七节保罗说，“因为我们的逾越—基督—确实已经被杀献上了。”保罗在这里不是说基督是我们的羊羔；他说基督是我们的逾越。基督不仅是逾越节的羊羔，还是逾越节的每一方面。羊羔、无酵饼和苦菜都与基督有关。所以在原则上，基督不仅是逾越节的羊羔，而且就是逾越节的本身。

逾越这词的意思是神的审判越过我们。在出埃及记十二章十三节神说，“我一见这血，就越过你们去。”根据出埃及记十二章，神越过以色列人，是因为逾越节羊羔的血，已洒在他们房屋的门楣上和门框上。以色列人要在他们屋内吃羊羔的肉。这表示房屋是他们的遮盖，他们要在房屋之下，并在房屋里面，才能吃逾越节羊羔的肉。他们把血洒在遮盖他们房屋的门楣上

the land of Canaan, a land flowing with milk and honey. Moses performed wonders and miracles in the Red Sea and in the wilderness for forty years to lead God’s people out. Hence, in Moses we see a complete picture of God’s redemption, including the Passover, the exodus from Egypt, and the crossing of the Red Sea.

2. The Passover

In order to deliver His people out of the land of Egypt, the land of bondage, God sent ten plagues through Moses to punish the Egyptians. After nine plagues, however, the Egyptians were still hardened in their hearts and would not let them go. Hence, God sent the last plague, the slaying of all the firstborn, to demonstrate His power and to accomplish His way of salvation.

God commanded the children of Israel, saying, “All the firstborn in the land of Egypt shall die” (Exo. 11:5), but for Israel God established a way of salvation. God commanded the children of Israel to take to them a lamb without blemish for every household. They were to kill the lamb on the fourteenth day of the first month and strike its blood on the side posts and the upper doorposts of every house, and then at midnight God would pass through the land and go in to smite the firstborn of those whose doors were not sprinkled with the blood. Therefore, on the fourteenth day of the first month at midnight Jehovah smote all the firstborn in the land of Egypt, both man and beast. Only the houses of the children of Israel were passed over, because of the blood of the Passover lamb that was sprinkled on the side posts and upper doorposts of their houses. Also, that night all the children of Israel had their loins girded, had shoes on their feet, and had a staff in their hand (Exo. 12:11), and they stayed in their houses to eat the flesh of the lamb. The Passover portrayed in Exodus 12 is a clear, adequate, and even all-inclusive type of the redemption of Christ.

a. A Type of Christ

The Passover is a type of Christ. In 1 Corinthians 5:7 Paul says that “our Passover, Christ, has been sacrificed.” Here Paul does not say that Christ is our lamb; he says that Christ is our Passover. Christ is not only the Passover lamb, but also every aspect of the Passover. The lamb, the unleavened bread, and the bitter herbs are all related to Christ. In principle, therefore, Christ is not only the lamb of the Passover, but the very Passover itself.

The word Passover means that the judgment of God passes over us. In Exodus 12:13 God says, “When I see the blood, I will pass over you.” According to Exodus 12, God passed over the children of Israel because the blood of the Passover lamb had been sprinkled on the lintel and the doorposts of their houses. The children of Israel had been commanded to eat the flesh of the lamb in their houses. This indicates that the house was to be their covering under which and in which they could eat the flesh of the Passover lamb. The house that covered

和门框上。神一见这血，就越过他们。因此，这个越过是因着所洒的血。

保罗在林前五章给我们看见，逾越不仅与血有关，它更与基督自己有关。今天我们是在血底下呢，还是在基督里？严格说来，“我们在血底下”这个片语在新约中找不到。但是新约一再的说“我们在基督里”。根据林前一章三十节：“我们得在基督耶稣里是出于神。”因我们是在基督里，祂自己就成了我们的遮盖。在基督能成为我们的逾越以前，祂必须先是我们的遮盖。今天我们的遮盖不是血，而是基督。在出埃及记十二章，逾越是根据血。但今天我们的逾越是根据被杀的基督。这就是保罗说基督是我们逾越的原因。

b 逾越节的羊羔

逾越节的羊羔不是为着个人，而是为着一家。因为神吩咐以色列人，各人要按着父家取羊羔，一家一只，并且要无残疾一岁的公羊羔，或从绵羊里取，或从山羊里取。（出十二3，5。）一岁就是新鲜，还未作过任何其他用途。羊羔可以从绵羊里取，或从山羊里取，说出当基督钉在十字架上时，祂是绵羊，也是山羊；基督自己是全然良善，然而，作为我们的代替，祂替我们成为罪。（林后五21。）

羊羔必须被察验四天，（出十二3，）在正月十四日黄昏的时候，以色列全会众把羊羔宰了，并且各家要取点血，涂在吃羊羔的房屋左右门框上，和门楣上，（出十二6～7，）作记号为着救赎，叫神一见这血就越过去。以色列人在洒了血的房屋里吃火烤的羊羔肉，（出十二8～10，）为着生命的供应。带着头、腿和五脏同吃，表征接受整个、完全的基督，接受祂的智慧、举止、行动和里面的各部分。要与无酵饼和苦菜同吃，表征享受基督作逾越时，必须除去一切罪恶的事，并且需要懊悔、悔改。羊羔不可剩下一点留到早晨，（出十二10，）羊羔的骨头一根也不可折断。（出十二46。）

在取用逾越节羊羔时，以色列人要腰间束带，脚上穿鞋，手中拿杖，赶紧的吃。（出十二11。）这一切的结果乃是产生神的军队，“正当那日，耶和华将以色列人按着他们的军队，从埃及地领出来。”（出十二51。）神完全的救赎—逾越节—最终产生一支军队，为着神的权益争战。

them was to have blood sprinkled on the lintel and the doorposts. When God saw the blood, He passed over them. Hence, this passing over was due to the sprinkled blood.

In 1 Corinthians 5 Paul shows us that the Passover is related not only to the blood, but to Christ Himself. Are we today under the blood, or are we in Christ? Strictly speaking, to say that we are under the blood is not scriptural. This phrase is not found in the New Testament. But the New Testament says repeatedly that we are in Christ. According to 1 Corinthians 1:30, it is of God that we are in Christ. Because we are in Christ, He Himself becomes our covering. This means that before Christ can be our Passover, He must first be our covering. Our covering today is not the blood; it is Christ. In Exodus 12 the Passover was based on the blood. But today our Passover is based on Christ. This is the reason Paul could say that Christ is our Passover.

b. The Lamb of the Passover

The children of Israel were commanded to take to them every man a lamb, according to the house of their fathers, a lamb for a house. Therefore, the Passover lamb was not for every individual but for every house. Furthermore, the lamb had to be without blemish, a male of the first year, taken either out from the sheep or from the goats (Exo. 12:3, 5). To be of the first year is to be fresh and not to be used for any other purpose. The lamb could be either of the sheep or of the goats. This indicates that when Christ was on the cross, He was both a sheep and a goat. In Himself Christ was altogether good. However, as our substitute, He was made sin on our behalf (2 Cor. 5:21).

The Passover lamb had to be examined for four days (Exo. 12:3, 6). On the fourteenth day of the first month, the whole assembly of the congregation of Israel was to kill the lamb in the evening and take of the blood and put it on the two side posts and on the upper doorpost of the house. The blood put on the lintel and the doorposts (Exo. 12:6, 7) was a sign for redemption, so that God could pass over when He saw this blood. The children of Israel ate the flesh of the lamb, which was roasted with fire (Exo. 12:8-10), in the house that had been sprinkled with the blood. This is for the life supply. To eat the lamb with its head, legs, and inwards signifies that we need to take Christ as a whole, in His entirety, and take His wisdom, activities, move, and inward parts. The flesh of the lamb was to be eaten with unleavened bread and bitter herbs. This signifies that when we enjoy Christ as our Passover, we must purge away everything sinful, and we also need to regret and repent regarding the sinful things. Nothing of the lamb was to be left until morning (Exo. 12:10), and not one of its bones was to be broken (Exo. 12:46).

While they were taking the Passover lamb, the Israelites should eat it with their loins girded, shoes on their feet, and staff in their hand; and they should eat it in haste (Exo. 12:17). The result of all these is the producing of God's army. "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies" (Exo. 12:51). God's full redemption—the Passover—eventually produces an army to fight for God's interest.

3 出埃及、过红海

神完满的救恩包括逾越节、出埃及和过红海。借着逾越节，以色列人蒙拯救脱离神的审判。当他们在埃及的时候，和埃及人没有两样；他们犯罪，甚至拜偶像。（结二十 7 ～ 8。）他们和埃及人同在神公义的审判之下。根据神公义的审判，他们已被宣判死刑。所以，以色列人需要逾越节的羊羔作他们的代替。因为羊羔的血已经涂在他们房屋的门框上，神公义的审判就能越过他们。

但是，以色列人不仅在神的审判之下，他们也在法老的暴政之下。逾越节虽然能够拯救他们脱离神的审判，但它却不能拯救他们脱离埃及人的霸占。要从法老的暴政下被拯救出来，以色列人需要出埃及并过红海。

a 出埃及

出埃及十二章，我们看见法老和埃及人被神征服；然后他们催逼以色列人离开埃及。（十二 29 ～ 33，十一 1。）以色列人照着神的吩咐，夺去埃及人的金器、银器和衣裳。（十二 35 ～ 36，三 21 ～ 22，十一 2 ～ 3。）不仅如此，以色列人也带着他们的孩子，和羊群牛群从埃及出来。（十二 37 ～ 38，31 ～ 32。）他们住在外邦人之地有四百三十年之久。（十二 40 ～ 41。）他们出来的那夜是谨守的一夜。（十二 42。）最后，当以色列人从埃及出来时，他们成了耶和华的军队。（十二 41，51。）

b 过红海

倘若以色列人仅仅出埃及，而不过红海，他们的得救就不稳定。他们还可能回埃及去。没有过红海，就没有分界线。所以，以色列人要从埃及，得着彻底且完全的拯救，他们必须出来，并借着过红海，越过这道分别的界线。（出十四 21 ～ 30。）

（一）受浸的预表

林前十章一至二节说，“我们的祖宗从前都在云下，都从海中经过；都在云里、海里受浸归了摩西。”这指明过红海就是受浸的预表。以色列人在埃及给邪恶、败坏和被定罪的世界缠住了，并且落在神的审判之下。他们需要预表基督的逾越节，

3. The Exodus from Egypt and the Crossing of the Red Sea

God’s full salvation includes the Passover, the exodus, and the crossing of the Red Sea. Through the Passover the children of Israel were saved from God’s judgment. When they were in Egypt they were like the Egyptians; they were sinful and even worshipped idols (Ezek. 20:7, 8). Along with the Egyptians, they were under the righteous judgment of God. According to God’s righteous judgment, they were under the sentence of death. Therefore, the children of Israel needed the Passover lamb to be their substitute. Because the blood of the lamb had been applied to the doorpost of their houses, God in His righteous judgment could pass over them.

However, not only were the children of Israel under God’s judgment; they were also under the tyranny of Pharaoh. Although the Passover was adequate to save them from God’s judgment, it was not effective to rescue them from the usurpation of the Egyptians. In order to be saved from the Egyptian tyranny, the children of Israel needed the exodus and the crossing of the Red Sea.

a. The Exodus from Egypt

In Exodus 12 we see that Pharaoh and the Egyptians were subdued by God to such an extent that they actually drove the children of Israel out of Egypt (12:29-33; 11:1). According to God’s command, the children of Israel plundered the Egyptians of their gold, silver, and raiment (12:35-36; 3:21-22; 11:2-3). Not only so, they went forth from Egypt with all their children and their flocks and herds (12:37-38, 31-32). They had dwelt in the strange land of Egypt for four hundred and thirty years (12:40-41). The night of their exodus was a night of observation (12:42). Finally, when they made their exodus from Egypt, the children of Israel had become the armies of Jehovah (12:41, 51).

b. The Crossing of the Red Sea

If the children of Israel had only the exodus but not the crossing of the Red Sea, their salvation would not have been secure. It would have been possible for them to return to Egypt. Without the crossing of the Red Sea, there would have been no separating line. Therefore, in order to have a thorough and absolute deliverance from Egypt, they had to make their exodus and also cross over the separating line by passing through the Red Sea (Exo. 14:21-30).

(1) A Type of Baptism

In 1 Corinthians 10:1 and 2 Paul says that “our fathers were under the cloud, and all passed through the sea, and all were baptized unto Moses in the cloud and in the sea.” This indicates that the crossing of the Red Sea was a type of baptism. In Egypt the children of Israel were involved with the evil, corrupt, and condemned world and were under God’s

拯救他们脱离神的审判，也需要借着水拯救他们脱离埃及。所以在以色列人身上，我们看见血和水。逾越节羊羔的血，拯救他们脱离神的审判，水拯救他们脱离埃及人的暴政。

（二）借水得救

以色列人借着水得救，脱离埃及和其奴役，（出十三 3，14，）表征他们脱离世界和其霸占。这水也把他们带进一个没有捆绑或奴役的领域。在这领域中，他们建造帐幕，作神在地上的居所，来完成神的旨意。这表明借着受浸的水，我们从世界被拯救到一个能完成神旨意的领域里。

二　神的供应

以色列人借着享受逾越节，以及在红海受浸而出了埃及，并且进入旷野。他们享受了逾越节羊羔、无酵饼和苦菜的供应，而得以刚强的出埃及、过红海并进入旷野。

然后神又借着使苦水变甜的树，（出十五 23～25，）以琳的十二股水泉，（出十五 27，）从天而降的吗哪，（出十六 14～15，31～32，35，）以及从裂开磐石流出的活水，（出十七 6，）把以色列人带到西乃山。这些项目都是表征基督在各方面作我们生命的供应，神用这些供应带领以色列人到西乃山。

现在我们要来看，神为眷顾祂所救赎的百姓，所赐生命供应中的两项：

1　从天而降的吗哪—借着粮食的更换而重组祂的赎民

到了出埃及第十六章，吗哪开始降下来，作神百姓的食物。他们在旷野四十年之久，就是靠着吃吗哪来维持生活。

神将吗哪赐给祂的百姓吃，表明神的心意是要变化祂百姓的性情。祂要变化他们的全人，变化他们的组成。他们已经经历了一种地位的改变。从前他们在埃及，如今他们与主同在旷野，在分别之地。然而，光改变地位还不够，他们还需要有里面、主观的改变，就是生命和性情的改变。为此，神来更换他们的食物。从前因着吃埃及的食物，神的百姓已经由埃及的成分所组成了。虽然他们已经从埃及被领到分别的旷野里，他们仍然是由埃及的成分所组成的。神的心意是要借着更换他们的粮食，

judgment. They needed the Passover, a type of Christ, to save them from God's judgment. They also needed to be saved from Egypt through water. Therefore, with the children of Israel we see both the blood and the water. The blood of the Passover lamb saved them from God's judgment, and the water saved them from the tyranny of the Egyptians.

(2) Saved through Water

Through water the children of Israel were saved from Egypt and its slavery (Exo. 13:3, 14), that is, from the world and its usurpation. This water also brought them into a realm where there was no bondage or slavery. In this realm they built the tabernacle as God's dwelling place on earth to fulfill God's purpose. This indicates that through the baptismal water we are saved from the world to a realm where we can accomplish God's purpose.

B. God's Supply

Through the enjoyment of the Passover and the baptism in the Red Sea, the children of Israel made their exodus from Egypt and entered into the wilderness. Having enjoyed the supply of the Passover lamb, the unleavened bread, and the bitter herbs, they were strengthened to go out of Egypt, to cross the Red Sea, and to enter into the wilderness.

Then through the tree which caused the bitter waters to become sweet (Exo. 15:23-25), the twelve springs of water in Elim (Exo. 15:27), the manna from heaven (Exo. 16:14-15, 31, 32), and the living water out of the smitten rock (Exo. 17:6), God brought the children of Israel to Mount Sinai. All these items signify that Christ is our life supply in every aspect. With this supply the Lord led the children of Israel to Mount Sinai.

Now we shall see two items of the life supply in the Lord's caring for His redeemed people.

1. The Heavenly Manna—the Reconstitution of His Redeemed Ones through a Change of Diet

In Exodus 16 manna was sent from heaven to be food for God's people. For forty years in the wilderness, they depended on manna for sustenance.

By giving His people manna to eat, God indicated that His intention was to change the nature of His people. He wanted to change their being, their very constitution. They had already undergone a change of location. Formerly, they were in Egypt. Now, they were with the Lord in the wilderness, a place of separation. However, it is not sufficient merely to have a change of location, for this is too outward and too objective. There must also be an inward, subjective change, a change of life and nature. Therefore, the way for God to produce such a change in His people is by changing their diet. By eating Egyptian food God's people had been constituted with the element of Egypt. Although they had been brought out of Egypt

来改变他们的成分。因此，神用属天的食物喂养他们，来重组他们。神的盼望是要用天上的食物充满他们、满足他们、饱和他们，使他们成为属天的子民。

2　裂开磐石的活水

出埃及十七章，以色列全会众从汛的旷野往前行，在利非订安营，百姓没有水喝，所以与摩西争闹，说，给我们水喝吧。（1～2。）神就要摩西手里拿着杖击打磐石，从磐石里就有水流出来，使百姓可以喝。（6。）在十六章有一幅天降吗哪的清楚图画，而十七章有流自裂开磐石的活水记载。这表示在我们经历基督作吗哪以后，我们还需要经历祂作活水。

在预表上，摩西表征律法，而杖代表律法的能力和权柄。磐石预表基督。磐石被杖击打，表征基督被神律法的权柄所击打。在神眼中，主耶稣不是被犹太人治死，乃是被神的律法治死。在祂钉十字架的前三个小时，基督在人的手下受苦。但在后三个小时，基督因着被神律法的权能击打而受苦。

再者，从被击打的磐石流出的水预表那灵。约翰七章三十七至三十九节说，“节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。信我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信祂之人所要领受的那灵说的。”这很清楚的指明涌流的水表征那灵。

所以，磐石被摩西击打流出活水来，意义乃是基督是我们的磐石。祂是我们救恩、投靠、力量和安息的磐石。既受了神公义律法的能力所击打，祂就被裂开，并流出活水来给我们喝。活水就是那灵作为三一神终极的流出。这水解我们的干渴，完全满足我们。这就是对十七章一至六节所描绘之图画的正确领会。

三　神的彰显

1　神借摩西颁赐律法的消极方面—因人的过犯添上，本是外添的

into the wilderness of separation, they were still constituted with the element of Egypt. God's intention was to change their element by changing their diet. God wanted to feed them with food from heaven in order to reconstitute them. His desire was to fill them, to satisfy them, to satiate them with food from heaven, and thereby to make them a heavenly people.

2. The Living Water out of the Smitten Rock

In Exodus 17 "all the congregation of the children of Israel journeyed from the wilderness of Sin...and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink" (vv. 1-2). God commanded Moses, saying, "Thou shalt smite the rock, and there shall come water out of it, that the people may drink" (v. 6). In chapter sixteen we have a clear picture of manna from heaven, and in chapter seventeen, the record of the living water flowing out of the smitten rock. This indicates that after we experience Christ as manna, we also need to experience Him as the living water.

In typology, Moses signifies the law, and the rod represents the power and authority of the law. The rock typifies Christ. The smiting of the rock by the rod signifies that Christ was smitten by the authority of God's law. In the eyes of God, the Lord Jesus was put to death, not by the Jews, but by the law of God. During the first three hours of His crucifixion, Christ suffered under the hand of man. But during the last three hours, Christ suffered because He was smitten by the power of God's law.

Furthermore, the water flowing out of the smitten rock typifies the Spirit. John 7:37-39 say, "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirst, let him come to Me and drink. He who believes in Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed in Him were about to receive." This clearly indicates that the flowing water signifies the Spirit.

Therefore, the significance of the smiting of the rock by the rod of Moses and the flowing out of the living water is that Christ is our rock. He is the rock of our salvation, refuge, strength, and rest. Having been smitten by the power of God's righteous law, He was cleft, and living water came forth for us to drink. The living water is the Spirit as the ultimate issue of the Triune God. This water quenches our thirst and fully satisfies our being. This is the proper understanding of the picture portrayed in Exodus 17:1-6.

C. God's Expression

1. The Negative Aspect of God's Giving of the Law through Moses—the Law Coming In as an Extra Thing, Being Added Because of Man's Transgressions

神的心意不是要领百姓到神的山，将诫命赐给他们来遵守。出埃及十九章，神第一次对百姓说话的时候，没有雷轰、黑暗或角声。在那里，山上的气氛愉快而安静。第四节说，“我向埃及人所行的事，你都看见了，且看见我，如鹰将你们背在翅膀上，带来归我。”百姓从埃及出来，经过旷野，走到神的山。但神却说，是祂如鹰将他们背在翅膀上，带来归祂。神将自己比作一只大鹰以后，就继续说，百姓要成为祂自己的产业，并且要归祂作祭司的国度，为圣洁的国民。（5～6。）这是恩典的话，不是律法的话。

因着百姓不认识神，也不认识自己，神就改变对他们的态度，也改变了气氛。神对摩西说，祂要在密云中临到。祂又吩咐百姓，要自洁为圣，要洗衣服，并要守住界限。不可上山去，也不可摸山的边界。凡摸这山的，必要治死他。（出十九 8～12。）接着我们看见气氛变得何等可怕、可畏; 到了第三天早晨，在山上就有雷轰、闪电和密云，并且角声甚大；营中的百姓尽都发颤。（出十九 16。）这时以色列人都不敢见神，唯独摩西一个人上去。（出二十 21。）于是神的律法就借着摩西降下。（约一 17。）

所以律法本是外添的，（罗五 20，）原是因着过犯添上的，（加三 19，）并不在神原初的经纶里。律法是在神经纶的过程中，因人的过犯而添上的，直等到神的应许所指的后裔—基督—来到。

2 神借摩西颁赐律法的积极方面—律法是神的见证

许多读经的人没有正确而恰当的了解出埃及二十章。他们认为这一章仅仅告诉我们，律法是如何颁赐的。但本章的基本观念乃是，神将祂自己启示给祂的百姓，使他们能认识神是怎样的一位神。祂要以色列人认识，他们是亲近怎样的一位神，他们与怎样的一位神有交通。

律法的制定有一个重要的原则：人制定怎样的律法，就显明他是怎样的人。一种律法总是启示出制定那个律法的是怎样的人。

律法的头一个功用不是要暴露我们，它乃是将神启示给我们。神将祂的百姓带进祂的同在中，与祂交通，事奉祂，接触祂，敬拜祂，甚至与祂一同吃喝，然后就把祂自己启示给他们。

In bringing the people to Mount Sinai, the mountain of God, it was not God’s intention to give them commandments to keep. When God first spoke to the people in Exodus 19, there was no thunder, darkness, or sound of a trumpet. There at the mountain the atmosphere was pleasant and quiet. Verse 4 says, “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.” The people had walked out of Egypt, through the wilderness, and to the mountain of God. But God said it was He who had carried them to Himself on the wings of an eagle. After likening Himself to a great eagle, the Lord went on to say that the people would be His personal possession and that they would be unto Him a kingdom of priests and a holy nation (vv. 5-6). This is a word of grace not of law.

Because the people knew neither God nor themselves, God changed His attitude toward them and also caused a change in the atmosphere. He told Moses that He would come in a thick cloud. He also charged the people to sanctify themselves, to wash their clothes, and to observe the boundary, not to go up into the mount, nor to touch the border of it (Exo. 19:8-12). Then we see how dreadful and terrifying the atmosphere became; “and it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled” (Exo. 19:16). At this time the children of Israel were afraid to see God; only Moses went up alone (Exo. 20:21). Thus, God’s law was given through Moses (John 1:17).

Therefore, the law came in as an extra thing (Rom. 5:20, Darby); it was added because of transgressions (Gal. 3:19), and was not in the origination of God’s economy. It was added while God’s economy was proceeding because of man’s transgressions, until the seed, Christ, should come to whom God’s promise was made.

2. The Positive Aspect of God’s Giving of the Law through Moses—the Law Being God’s Testimony

Exodus 20 has not been properly and adequately understood by many readers. They thought that this chapter only tells us how the law was given. But the basic concept in this chapter is that God reveals Himself to His people and thus enables them to know what kind of God they were approaching, what kind of God He was with whom they were having fellowship.

Concerning the matter of law, there is an important principle: the kind of law a person makes expresses the kind of person that one is. A law is always a revelation of what kind of person has enacted that law.

The first function of the law is not to expose us; it is to reveal God to us. After God brought His people into His presence to have fellowship with Him, to serve Him, to contact Him, to worship Him, and even to feast with Him, He made Himself known to them.

然而，这个启示不是直接赐下的。乃是借着颁布律法而间接赐下的。表面看来，出埃及二十章与颁布律法有关。实际上，这一章与揭示神的自己有关。神宣布律法，使祂的百姓认识祂自己。借着律法，他们能了解神是怎样的神。神的律法乃是对神自己的启示。

根据出埃及三十一章十八节，写上十诫的两块石版，称为“两块见证的版”，（另译，）这说出律法是神的见证，作为神的见证，律法见证我们的神是怎样的神。因着律法，就是神的见证，放在约柜里，约柜就称为见证的柜；（出二五 21 ～ 22，二六 33 ～ 34; ）又因着约柜在帐幕里，帐幕就称为见证的帐幕。（出三八 21，民一 50，53。）律法是见证，约柜是见证的约柜，而帐幕是见证的帐幕。

3　神荣耀的彰显

以色列人于正月十四日在埃及过逾越节，他们在第三月间到达西乃山，（出十九 1，）在那里停留约九个月之久。以色列人在那里借着摩西领受关乎神和帐幕的启示。数百年来他们一直在埃及的黑暗之下，没有光，也没有神的话。但如今在光照下，他们照着神的启示生活，并照着神所启示的样式建造帐幕。就在第二年第一天，帐幕立起来，充满了荣耀。（出四十 17，34。）

出埃及四十章十七至三十五节：“第二年正月初一日，帐幕就立起来。摩西立起帐幕，…当时云彩遮盖会幕，耶和华的荣光就充满了帐幕。摩西不能进会幕，因为云彩停在其上，并且耶和华的荣光，充满了帐幕。”

当神的帐幕建造成功，竖立起来之后，神的荣耀立刻充满了帐幕。那是有史以来，神的荣耀第一次大规模的具体彰显。神的荣耀就是神显出来了。那一天神的荣耀充满了帐幕，实在是一件大事，因为神在地上得着了一个居所。在地面上再没有一件事能比这更荣耀了。

四　神的引导

神引导祂的百姓脱离埃及的暴政，进入旷野，并且把他们带到山上，在那里看见神经纶的启示，最终为神建造了一个帐幕，神的荣耀充满其中。然而，有了帐幕却还没有迦南地的圣殿所表征扎实的建造。因此，以色列人若要达到神呼召的终极目标，他们就必须往前行，进入美地。从埃及到西乃山的距离大约是

This revelation, however, is not given directly. Rather, it is given indirectly through the giving of the law. Apparently Exodus 20 is concerned with the giving of the law. Actually this chapter is concerned with the unveiling of God Himself. In decreeing the law, God made Himself known to His people. Through the law, they were able to understand what kind of God He is. The divine legislation is a revelation of God Himself.

According to Exodus 31:18, the two tablets of stones upon which the Ten Commandments were written were called the “two tables of testimony.” This indicates that the law is God’s testimony. As God’s testimony, the law testifies what kind of God our God is. Because the law as God’s testimony was placed in the ark, the ark was called the “ark of the testimony” (Exo. 25:21-22; 26:33-34). Moreover, because the ark was in the tabernacle, the tabernacle was called the “tabernacle of testimony” (Exo. 38:21; Num. 1:50, 53). The law is the testimony, the ark is the ark of the testimony, and the tabernacle is the tabernacle of testimony.

3. The Manifestation of God’s Glory

On the fourteenth day of the first month the children of Israel kept the Passover in Egypt. In the third month, they came to Mount Sinai (Exo. 19:1). There they stayed for nine months and received the revelation concerning God and the tabernacle through Moses. For several hundred years they had stayed in the darkness of Egypt, without light and without God’s word. Now, however, under the shining of the light, they lived according to God’s revelation and built the tabernacle according to the pattern revealed by God. On the first day of the second year, the tabernacle was erected and filled with glory (40:17, 34).

Exodus 40:17-34 says, “And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle...Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.”

After the completion and erection of God’s tabernacle, it was immediately filled with the glory of God. That was the first time in history of a large scale practical expression of God’s glory. God’s glory is God expressed. That day when the glory of God filled the tabernacle, it was indeed a great matter because God had gained a habitation on the earth. There is nothing more glorious than God getting a dwelling place on the earth.

D. God’s Leading

God led His people out of the tyranny of Egypt and into the wilderness. He further brought them up to the mountain and revealed to them His economy. Finally, they built a tabernacle for God and God’s glory filled the tabernacle. However, although they had the tabernacle, they still did not have the solid building typified by the temple in the land of Canaan. Therefore, if the children of Israel intended to reach the ultimate goal of God’s calling, they needed to

从埃及到迦南地的四分之一。因此，神的选民必须从西乃山往前行，直到他们进入迦南流奶与蜜之地。

1 在西乃山的教育

从第二年正月初一日，帐幕被立起来，到二月二十日，以色列人离开西乃旷野，按站往前行时，（民十 11 ～ 12，）这一个多月之间，神从会幕中说话。（利一 1。）在出埃及记中，神是在西乃山上说话；在利未记中神是在会幕中说话，神住在人中间，与人更接近。神不只救赎祂的子民，“并且神呼召”（利未记希伯来原文的意思）他们来亲近祂自己。因为神是圣洁的，所以亲近祂的人也必须是圣洁的。祂要蒙救赎的以色列人，靠着献祭和牺牲的血，由祭司代为赎罪，作一个圣洁的人，借着帐幕来亲近祂，敬拜祂。

再者，神要祂所救赎的子民有事奉神的工作。所以神借摩西晓喻以色列人，如何布营和行军，（民一，十，）以及会幕里的事奉，（民三，四，八，）和以色列人每天所行的事。（民五～七。）一切都必须按着一定的条例而行，不能有一点混乱。

到这时，以色列人成了神的军队，正式起行。一面有云彩在前头引导他们，（民九 15 ～ 23，）一面有神的帐幕在他们中间。他们是奇特的子民，因他们所吃的与全地的百姓不同。他们是事奉敬拜神的祭司，在事奉时各人有各人的地位和职责。

2 在旷野的试炼

以色列人过逾越节是解决了罪，过红海是解决了世界，但他们的肉体一直没有对付掉。所以在他们中间有人存着不信的恶心，离弃了活神，（来三 12，）而且他们心里常常迷糊，不晓得神的法则。因此，他们从西乃山出发直到第二次重临加低斯的三十八年间，一再的得罪神，背叛神，前后计有八次之多：他们起行不久，就在他备拉发怨言；（民十一 1 ～ 3；）接着，因食物而发怨言；（民十一 4 ～ 35；）又毁谤神所设立的领袖；（民十二；）不信神给他们迦南地的应许；（民十三～十四 38；）不服神向他们公义的判决；（民十四 39 ～

press on to enter into the good land. The distance from Egypt to Sinai is about one fourth of the distance from Egypt to Canaan. Therefore, God's chosen people had to press on from Sinai until they entered into the land of Canaan, the land flowing with milk and honey.

1. The Education on Mount Sinai

From the first day of the first month of the second year, when the tabernacle was set up, to the twentieth day of the second month, when the children of Israel took their journeys out of the wilderness of Sinai (Num. 10:11-12), within this period of over a month God spoke from within the tabernacle (Lev. 1:1). In Exodus God spoke on Mount Sinai; in Leviticus God spoke in the tabernacle. The latter indicates that God dwelt among His people and was closer to them. God not only redeemed His people, but He also called them to draw near to Himself. The meaning of "Leviticus" in Hebrew is "and He called." Because God is holy, those who draw near to Him must also be holy. He wanted the children of Israel, His redeemed, to be sanctified through the offerings and the blood of the sacrifices and also by the atonement made by the priests, and then to draw near to Him to worship Him through the tabernacle.

God also wanted His redeemed people to serve Him. Therefore, God spoke to the children of Israel through Moses, instructing them concerning the setting up of the camps, the journeying of the camps (Num. 1, 10), the service in the tabernacle (Num. 3, 4, 8), and the things they were to do in their daily life (Num. 5—7). All things were to be done according to fixed regulations without any confusion.

Now the children of Israel became God's army and journeyed on. On one hand, the cloud was leading in front of them (Num. 9:15-23); on the other hand, the tabernacle of God was among them. They were a peculiar people, because their food was different from the food of all the other people on the earth. They were priests serving God, and in their service every one had his own position and duty. However, their flesh still remained.

2. The Temptation in the Wilderness

The Passover solved the problem of the sins of the children of Israel, and the crossing of the Red Sea solved the problem of the world. Their flesh, however, had not been dealt with. Therefore, some of them had an evil heart of unbelief in withdrawing from the living God (Heb. 3:12), and they always went astray in heart, not knowing the ways of God. Hence, within the thirty-eight years from the time they left Mount Sinai until the second time they arrived at Kadesh, they offended God and rebelled against God again and again—altogether eight times. On the third day of their journey at the place of Taberah, they began to murmur (Num. 11:1-3); they murmured again for food (Num. 11:4-35); they spoke against the leader appointed by God (Num. 12); they did not believe that God promised to give them the land of Canaan (Num.

45；）不服神所安排的权柄和职分；（民十六～十七；）因口渴而发怨言；（民二十 2 ～ 13；）因路程难行及粮食不足再发怨言。（民二一 5 ～ 9。）因此神击杀他们，厌烦他们，并在怒中起誓，他们必在旷野飘流四十年，不得进入祂的安息，直到那照着肉体的以色列人，（林前十 18，）全都在旷野倒毙。最后，只有迦勒、约书亚和新生一代的以色列人进入迦南美地。

摘　要

从摩西到撒母耳，乃是从神救赎以色列人，并拯救他们脱离埃及，到撒母耳结束了士师时代，而带进君王时代。在摩西身上，圣经给我们看见，神在祂所救赎的人身上，诸般工作的一幅完整图画。神借着逾越节，救赎他们脱离神的定罪，再借着祂的大能，拯救他们脱离为奴的辖制，而带他们到自由的境地。在这自由的境地，神用天降的吗哪，和磐流的活水，供应他们的饮食，而更换他们的构成。再将他们带到祂向他们显现的境地，赐给他们那暴露他们罪恶和软弱的律法之光，而要他们建造祂的居所，使他们得享神的同在，也使神得着荣耀的彰显。最后，引导他们经过各种试炼，而被预备可进神所应许的美地。

问　答

一　简述逾越节的经过。

二　逾越一词的意思是什么？

三　为何神完全的救赎不仅是逾越节，还包括出埃及、过红海？

四　神从天降下吗哪的目的是什么？

五　试述神借摩西颁赐律法的消极和积极两方面的意义。

六　简述神在西乃山对以色列人的教育。

七　为何在神的引导中，神要以色列人在旷野受试炼？

13:1—14:38); they did not obey God's righteous judgment (Num. 14:39-45); they did not obey the authority and the office arranged by God (Num. 16—17); they murmured because of thirst (Num. 20:2-13); and they murmured again due to the difficulty in the journey and the shortage of food (Num. 21:5-9). Therefore, God slew them, being disgusted with them, and He swore in His wrath that they would wander in the wilderness for forty years and not be allowed to enter into His rest until those who were after the flesh all fell in the wilderness (1 Cor. 10:18). Eventually only Caleb and Joshua and the new generation entered into Canaan, the good land.

SUMMARY

From Moses to Samuel represents the period of time from God's redemption of Israel, His saving them out of Egypt, to Samuel's ending of the age of the judges and his bringing in of the age of the kings. In Moses, the Bible shows us a complete picture of all God's various work on His redeemed people. God redeemed them out of His condemnation through the Passover and saved them out of the bondage of slavery through His power, thus bringing them into the land of freedom. In this land of freedom, God supplied them with manna from heaven for their food and living water flowing from the rock for their drink, thus changing their constitution. Then He brought them to the place where He appeared to them, giving them the light of the law to expose their sin and weakness and having them build His dwelling place so that they could enjoy His presence and so that He could gain a glorious expression. Finally, He led them through all kinds of trials to prepare them to enter the good land promised by God.

QUESTIONS

1. Briefly describe the process of the Passover.
2. What does the word Passover mean?
3. Why does God's complete salvation include not only the Passover but also the exodus from Egypt and the crossing of the Red Sea?
4. What was the purpose of sending the manna from heaven?
5. Explain the negative and positive aspects of the law given by God through Moses.
6. Briefly describe the education given by God to the children of Israel at Mount Sinai.
7. Why did God in His leading allow the children of Israel to be tempted in the wilderness?

第十课

旧约的纲领（四）—
从摩西到撒母耳（二）

纲　目

贰　在亚伦看见祭司职分和祭物

一　亚伦预表基督为大祭司

二　供祭司的职分，维持神的见证

三　各种祭物

1　燔祭

2　素祭

3　平安祭

4　赎罪祭

5　赎愆祭

6　摇祭

7　举祭

8　奠祭

叁　在约书亚看见消灭仇敌，进入安息

一　消灭仇敌—迦南七族

二　进入安息

肆　在士师时代看见紊乱和复兴

一　紊乱

LESSON TEN

A KEY VIEW OF THE OLD TESTAMENT (4)
FROM MOSES TO SAMUEL (2)

OUTLINE

II. In Aaron are seen the priesthood and the offerings:

A. Aaron typifying Christ as the High Priest.

B. Ministering in the priestly office to maintain God's testimony.

C. The various offerings:

1. The burnt offering.

2. The meal offering.

3. The peace offering.

4. The sin offering.

5. The trespass offering.

6. The wave offering.

7. The heave offering.

8. The drink offering.

III. In Joshua are seen the destruction of the enemies and the entering into rest:

A. Destroying the enemies—the seven tribes in Canaan.

B. Entering into rest.

IV. In the age of the judges are seen confusion and revival:

A. Confusion.

二　复兴

B. Revival.

伍　在以利看见祭司职分的败落

V. In Eli is seen the fall of the priesthood.

陆　在撒母耳看见拿细耳人自愿奉献者，取替了命定的祭司，结束了士师时代，作了先知为神说话

VI. In Samuel is seen the voluntarily consecrated Nazarite replacing the ordained priests, ending the age of the judges, and speaking for God as a prophet:

一　拿细耳人自愿奉献者，取替了命定的祭司

A. The voluntarily consecrated Nazarite replacing the ordained priests.

二　结束了士师时代

B. Ending the age of the judges.

三　作了先知为神说话

C. Speaking for God as a prophet.

贰　在亚伦看见祭司职分和祭物

亚伦是摩西的哥哥，（出四 14，）在法老及百姓面前替摩西说话，是摩西的代表。（四 16。）当摩西在西乃山上四十天之久，他为百姓铸了一只金牛犊，而陷百姓于大罪之中。（出三二 1 ～ 6，21。）因摩西的代求，才免于被神灭绝。在以色列人出埃及第二年正月初一日，帐幕立起来时，亚伦和他儿子们受膏成圣，承受圣职，共行礼七天，（利八 33，）第八日正式献祭，（利九 1 ～ 22，）在神面前供祭司的职分，维持神的见证。

一　亚伦预表基督为大祭司

亚伦预表基督为大祭司。（来五 1 ～ 5。）基督作大祭司，不是自取，乃是在乎向祂说，你是我的儿子，我今日生你的那一位。祂并非不能体恤我们的软弱，祂也曾凡事受过试探，与我们一样，只是没有罪。（来四 15。）祂借着自己的血，只一次进入至圣所，便成就了永远的救赎。（来九 12 下。）

二　供祭司的职分，维持神的见证

亚伦和他儿子们作祭司，首先要照管一切的祭物。（利六 8 ～ 七 34。）所有的祭物都预表基督对人不同方面的供应。就经历的观点来说，第一是赎愆祭，第二是赎罪祭，第三是平安祭，第四是素祭，第五是燔祭。这些祭物中有一部分是摇祭，有一部分是举祭。（利七 29 ～ 34。）祭司们必须照管这些祭物。亚伦为百姓献上赎罪祭、燔祭，加上素祭和平安祭，预表基督一面作了神子民的赎罪祭；一面将神子民包括在祂里面，一同献给神为神而活；一面又带领神子民在祂里面过生活，一同享受神人相安的快乐，来维持神的见证。

三　各种祭物

因着堕落的罪人有五种光景：第一，不为神活着；第二，生活行为不够正确均匀；第三，与神之间出了事，不能相安；第四，本性有罪；第五，行为有罪。所以基督作祭物来应付解决这五种需要。

II. IN AARON ARE SEEN THE PRIESTHOOD AND THE OFFERINGS

Aaron was the brother of Moses (Exo. 4:14); he was Moses' representative, his spokesman to Pharaoh and to the people (Exo. 4:16). While Moses stayed on Mount Sinai for forty days, Aaron made a golden calf for the people and thus brought a great sin upon them (Exo. 32:1-6, 21). But because of Moses' petition, they were able to escape God's destruction. Then, following their exodus from Egypt, when the tabernacle was erected, on the first day of the first month of the second year, Aaron and his sons were anointed and sanctified to serve as priests. The period of consecration was seven days (Lev. 8:33). On the eighth day they began to offer the sacrifices (Lev. 9:1-22), thus ministering in their priestly office before God and maintaining God's testimony.

A. Aaron Typifying Christ as the High Priest

Aaron typifies Christ as the High Priest (Heb. 5:1-5). Christ did not glorify Himself to become a High Priest, but He who said to Him, "You are My Son, this day I have begotten You." He is One who is able to sympathize with our weaknesses, for He has been tried in all respects like us, yet without sin (Heb. 4:15). He, through His own blood, entered once for all into the Holy of Holies, having found an eternal redemption (Heb. 9:12b).

B. Ministering in the Priestly Office to Maintain God's Testimony

In their priestly service, Aaron and his sons first took care of all the offerings (Lev. 6:8—7:34). The offerings typify the different aspects of Christ as man's supply. From the standpoint of experience, the trespass offering is first, the sin offering second, the peace offering third, the meal offering fourth, and the burnt offering fifth. Some parts of these offerings are the wave offerings and some parts are the heave offerings (Lev. 7:29-34). The priests had to take care of all these offerings. Aaron offered the sacrifices of the sin offering, the burnt offering, the meal offering, and the peace offering for the people, typifying Christ in one aspect as the sin offering for God's people, and in another aspect as the One who offered Himself to God together with all God's people to live a life for God, and now leads them to live in Him for the mutual enjoyment of God and man in peace, and for the maintaining of God's testimony.

C. The Various Offerings

As fallen sinners we are under five conditions: we do not live for God, we do not have a proper and balanced living and conduct, we have problems with God and are not able to maintain peace with God, we have the sinful nature, and we commit sinful deeds. Because of our fivefold situation, Christ became the offerings to solve and to meet these five needs.

（1）燔祭—

表征基督在地为人，完全为神而活，无瑕无疵，把自己献给神，成全了神的旨意，变成馨香之气，满足神的心意。结果使我们在祂里面，借着与祂联合，蒙神悦纳。（利一 1 ～ 17，来十 5 ～ 7，腓二 5 ～ 8。）

（2）素祭—

表征基督的生活为人，都是正确适度，柔细均匀，清洁无罪，成为馨香之气给神享受，也作了我们的食物，叫我们满足。（利二 1 ～ 16，太十一 29，十二 19 ～ 20，来四 15。）

（3）平安祭—

表征基督为我们受死流血，作了我们与神之间的和平与交通。一面作了神馨香的食物，一面作了我们的供应，使我们能与神共同享受基督，在祂里面与神相安、相交，神人同得满足。（利三 1 ～ 17，西一 20 ～ 22，罗五 1，林后五 18 ～ 20。）

（4）赎罪祭—

表征基督替我们成为罪，在十字架上借着受死定罪了罪，解决了我们性情中的罪，使我们在本性上得着神的赦免。（利四 1 ～ 35，林后五 21，罗八 3。）

（5）赎愆祭—

表征基督担当我们的罪，替我们在十字架上，受了神的审判，解决了我们行为上的罪，使我们在罪行上得着赦免。（利五 1 ～ 19，彼前二 24，三 18，赛五三 5 ～ 6，10 ～ 11。）

除了以上五种基本祭物之外，还有：

（6）摇祭—

献祭时是以胸作摇祭。胸表明主的爱，摇表明复活，摇祭表征在爱中复活的基督。（利十 15。）

（7）举祭—

1. The Burnt Offering

The burnt offering signifies that Christ's living on earth was absolutely for God. He offered Himself without blemish and spot to God to do God's will and became a sweet savor to satisfy God's desire. As a result, we are also accepted by God through our union with Him (Lev. 1:1-17; Heb. 10:5-7; Phil. 2:5-8).

2. The Meal Offering

The meal offering signifies that Christ's human living was so proper, even, tender, fine, balanced, pure, and sinless. He became a sweet savor for God's enjoyment and also the food for our satisfaction (Lev. 2:1-16; Matt. 11:29; 12:19-20; Heb. 4:15).

3. The Peace Offering

The peace offering signifies that Christ became the peace and the fellowship between God and us by shedding His blood and dying for us. On the one hand, He is a sweet savor as food to God; on the other hand, He is our nourishment, enabling us to enjoy Christ with God and to have peace and fellowship with God in Christ. In this way both God and man are satisfied (Col. 1:20-22; Rom. 5:1; 2 Cor. 5:18-20).

4. The Sin Offering

The sin offering signifies that Christ was made sin for us that through His death on the cross sin might be condemned. Thus He dealt with the sin in our nature that we might be forgiven by God in our nature (Lev. 4:1-23; 2 Cor. 5:21; Rom. 8:3).

5. The Trespass Offering

The trespass offering signifies that Christ bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we may be forgiven in our sinful conduct (Lev. 5:1-19; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11).

In addition to the five basic offerings, there are three more offerings.

6. The Wave Offering

The breast of the sacrifice was offered as the wave offering (Lev. 10:15). The breast denotes God's love. Waving implies resurrection. The wave offering signifies the resurrected Christ in love.

7. The Heave Offering

献祭时是以腿作举祭。腿是行动的能力，举祭表征在升天里有能力的基督。（出二九 27。）

（8）奠祭—

是在五种基本祭以外所附加的。（民十五 1 ～ 10，二八 7 ～ 10。）献祭时是以酒为奠祭。奠祭表征基督成为献祭者的享受；这种祭使献祭的人被基督这属天的酒所充满，甚至使他成为献给神的酒。（腓二 17，提后四 6。）

叁　在约书亚看见消灭仇敌，进入安息

神呼召的目的不仅要领以色列人脱离埃及为奴之地，并且要带他们进入迦南流奶与蜜之地。（出三 8，10，17。）在预表上，带以色列人进入美地，表明把人带到基督里，就是迦南美地所预表那包罗万有的人位里，今天基督乃是流奶与蜜的美地。

然而，以色列人虽然因着逾越节蒙了救赎，脱离了埃及的暴虐，并被带到神的山，接受神居所—帐幕—的启示，但他们因着恶行和不信，几乎全数在旷野倒毙，无法达到这个目标。（来三 7 ～ 19。）甚至摩西因着在加低斯举手，用杖击打磐石两下，（民二十 11，）违反了神的经纶，而被禁止带领以色列人进入美地，（民二十 12，）至终死在旷野。（申三四 5。）

神就晓谕摩西的帮手，嫩的儿子约书亚，要他起来和众百姓过约但河，往神所要赐给以色列人的地去，使百姓承受那地为业。（书一 2，6。）于是约书亚照着耶和华所吩咐摩西的一切话，夺了那全地，就按着以色列支派的宗族，将地分给他们为业。于是国中太平没有争战了。（书十一 23。）

一　消灭仇敌—迦南七族

在迦南地住有七族的人，就是赫人、革迦撒人、亚摩利人、迦南人、比利洗人、希未人、耶布斯人。（申七 1。）当以色列人进入美地之后，他们在约书亚的带领下，打败迦南七族的人，就是霸占那地的仇敌。这些仇敌预表空中执政的、掌权的，（弗六 12，）企图拦阻我们享受包罗万有的基督。

The shoulder of the sacrifice was offered as the heave offering (Exo. 29:27). The shoulder is the strength for movement; hence, the heave offering signifies the powerful Christ in ascension.

8. The Drink Offering

This is supplementary to the five basic offerings (Num. 15:1-10; 28:7-10). In the drink offering, wine was offered. The drink offering signifies Christ as the enjoyment of the offerer; this kind of offering enables the offerer to be filled with Christ as the heavenly wine, and even to become the wine to be offered to God (Phil. 2:17; 2 Tim. 4:6).

III. IN JOSHUA ARE SEEN THE DESTRUCTION OF THE ENEMIES AND THE ENTERING INTO REST

The purpose of God's calling was not only to bring the children of Israel out of Egypt, the land of bondage, but also to bring them into Canaan, the land flowing with milk and honey (Exo. 3:8, 10, 17). In typology, to bring the children of Israel into the good land signifies the bringing of man into Christ, the all-inclusive One typified by the good land. Today Christ is the good land flowing with milk and honey.

The children of Israel were redeemed through the Passover, delivered out of the tyranny of Egypt, and brought to the mountain of God to receive the revelation concerning the tabernacle, the dwelling place of God. Due to their unbelief, however, most of them fell in the wilderness and were not able to reach the goal (Heb. 3:8, 10, 17). Even Moses, because he struck the rock twice in Kadesh (Num. 20:11) and thus disobeyed God's economy, was not allowed to bring the children of Israel into the good land (Num. 20:12). Eventually he died in the wilderness (Deut. 34:5).

God spoke to Joshua, the son of Nun, Moses' minister, to rise up and cross over Jordan with all the people to the land that He would give to them as their inheritance (Josh. 1:2, 6). Joshua 11:23 says, "Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war."

A. Defeating the Enemies—the Seven Tribes in Canaan

There were seven tribes in the land of Canaan: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites (Deut. 7:1). After the children of Israel entered into the good land under the leadership of Joshua, they defeated the seven tribes who were the enemies occupying the land. These enemies typify the rulers and the authorities in the air (Eph. 6:12), who try to frustrate us from the enjoyment of the all-

当以色列人吃逾越节的羊羔时，埃及人就受到对付。但以色列人进入美地之后，他们不是和埃及人争战，而是与那地的列族争战。在预表里，这些列族是指黑暗的邪恶权势，邪恶的统治者、执政者，以及空中的掌权者。这些霸占诸天界的权势，设法阻挠我们享受包罗万有之基督的丰富。因此，要享受基督所包罗的丰富，我们必须打败诸天界里执政的、主治的、有能的和掌权的。

二　进入安息

根据圣经，真正的安息乃在于人能彰显神，并代表神。当以色列人在约书亚带领下，进入美地，打败仇敌，在美地上定居生活，使圣殿得以建造，使神能得着彰显，也得着代表。当神得着彰显并得着代表时，神人就都得满足，那是真正的安息。

肆　在士师时代看见紊乱和复兴

从以色列人出埃及，一直到先知撒母耳，就是到大卫作以色列全国的王为止，（撒下五 3 ～ 4，）约有四百五十年（徒十三 17 ～ 20，参士十一 26，王上六 1。）这段时期的大部分，可称为士师时代。在这时代内，以色列人因为不能驱尽、灭尽留在迦南地的七族，必然的结果就是：渐渐离弃神，随从外邦的风俗，与外邦人通婚，又拜别神。所以神照着祂以前多次警告的话，把他们交在外邦人手中。但他们一悔改，神就俯允他们的祷告，借着士师拯救他们。以色列人离弃神，然后悔改，蒙神拯救，再离弃神。这样循环重复有七次之多。

在士师记中所提的士师有十三位：俄陀聂，（三 9，）以笏，（三 15，）珊迦，（31，）底波拉，（四 4，）巴拉，（四 6，）基甸，（六 12，）陀拉，（十 2，）睚珥，（十 3，）耶弗他，（十二 7，）以比赞，（十二 8，）以伦，（十二 11，）押顿，（十二 14，）参孙。（十五 20。）此外，在士师时期中还有其他的士师，只是在本书中没有题名，以利，（撒上四 18，）撒母耳，（撒上七 13，）约珥和亚比亚（撒上八 2）都是例子。

一　紊乱

以色列人取得迦南地为业之后，没有听从神的话，赶出灭尽所有留在迦南地的七族，（士一 27 ～ 36，）结果以色列人

inclusive Christ. The Egyptians were dealt with when the children of Israel ate the Passover lamb. But after they entered into the good land, they were not fighting with the Egyptians but with the many nations of the land. In type, these nations refer to the evil forces of darkness, the evil authorities, the rulers, and the authorities of the air. These usurping forces in the heavenlies always try to prevent us from enjoying the riches of the all-inclusive Christ. Hence, in order to enjoy the all-inclusive riches of Christ, we must defeat the rulers, the principalities, the powers, and the authorities in the heavenlies.

B. Entering into Rest

According to the Bible, the real rest comes when man expresses God and represents God for God's satisfaction. When the children of Israel entered into the good land under Joshua's leadership, they defeated the enemy and settled down to live. Then they built the temple and thus were able to express and represent God. When God is expressed and represented, both God and man are satisfied. This is the real rest.

IV. IN THE AGE OF THE JUDGES ARE SEEN CONFUSION AND REVIVAL

From the time the children of Israel left Egypt to the time of the prophet Samuel when David was king of the whole nation of Israel (2 Sam. 5:3-4), it was about 450 years (Acts 13:17-20; Judg. 11:26; 1 Kings 6:1). A major section of this period may be called the age of the judges. During this age, the children of Israel could not utterly drive out and destroy the seven tribes in Canaan. Consequently, they gradually forsook God, followed the customs of the nations, had mixed marriages with the nations, and worshipped other gods. Therefore, God delivered them into the hands of the nations according to His warnings. But whenever they repented, God would listen to their prayers and would deliver them through the hand of a judge. The children of Israel would forsake God, but they would then repent and God would deliver them. But eventually they would forsake God again. This cycle was repeated, as many as seven times.

Thirteen judges are mentioned in the book of Judges: Othniel (3:9), Ehud (3:15), Shamgar (3:31), Deborah (4:4), Barak (4:6), Gideon (6:11), Tola (10:1), Jair (10:3), Jephthah (12:7), Ibzan (12:8), Elon (12:11), Abdon (12:13), and Samson (15:20). Besides these, in the book of Judges there were other judges whose names are not mentioned, such as Eli (1 Sam. 4:18), Samuel (1 Sam. 7:13), Joel and Abiah (1 Sam. 8:2).

A. Confusion

After the children of Israel possessed the land as their inheritance, they did not obey God's word to utterly drive out and destroy all the seven tribes inhabiting Canaan (Judg. 1:27-

住在他们中间，娶他们的女儿为妻，将自己的女儿嫁给他们的儿子，并事奉他们的神，行耶和华眼中看为恶的事。以色列人离弃了领他们出埃及地的耶和华，他们列祖的神，去叩拜别神，就是四围列国的神，惹耶和华发怒。神就把他们交在抢夺他们的人手中，又将他们交与四围仇敌的手中，甚至使他们在仇敌面前再不能站立得住。他们无论往何处去，神都以灾祸攻击他们。

就是神兴起士师，来拯救他们脱离抢夺他们之人的手，他们也不肯听从，反而随从列族去叩拜别神，行了邪淫，偏离他们列祖所行的道。他们行恶比他们的列祖更甚，而且总不断绝顽梗的恶行。

这时期可以说是以色列历史中最黑暗的一段，因为在以色列人中满了背叛神、拜偶像、（士十七～十八、）内战、（士九、）支派间的对立和争执、（士二十～二一、）淫乱、（士十九、）污秽、残酷的杀戮，种种恶行，并且各人任意而行。（士十七 6，二一 25。）这也是一段惨痛的时期。以色列人因着不信，以致倒毙旷野，在旷野飘流了四十年之久。（来三 7，19。）他们进迦南以后，因离弃神、拜偶像所带来的失败、灾祸，则不只是四十年，甚至是十倍于四十年。

二　复兴

虽然以色列人一再的离弃神，随从外邦风俗，叩拜别神。但只要他们一悔改，神就俯允他们的祷告，借着士师拯救他们脱离仇敌的手。在神的恩典和信实里，只要以色列人真心悔改，向神呼求，神就垂听他们的祷告，拯救他们，甚至七次背叛，七次被奴，七次悔改，七次蒙拯救。

神兴起的士师，有的出身贫寒微小，像基甸在玛拿西支派中，是至贫穷的，在父家是至微小的；（士六 15；）有的是女子，像底波拉；（士四 4；）有的是妓女的儿子，像耶弗他；（士十一 1；）也有志愿奉献的拿细耳人，像参孙。（士十三 3～5。）但都是耶和华的灵降在他们身上，（士三 10，六 34，十一 29，十三 25，十四 6，19，十五 14，）他们就胜过强盛的仇敌，作了以色列人的拯救者。这就是："万军之耶和华说：不是倚靠势力，不是倚靠才能，乃是倚靠我的灵，方能成事。"（撒四 6。）

36). As a result, the children of Israel dwelled among them, took their daughters to be their wives, gave their daughters to their sons, and served their gods, thus doing evil in the sight of the Lord. The children of Israel forsook the Lord God of their fathers who brought them out of the land of Egypt, and they followed the gods of the people that were around them. They bowed themselves down to them, and provoked Jehovah to anger. So God delivered them into the hands of spoilers, and He sold them into the hands of their enemies so that they could no longer stand. Wherever they went out, the hand of the Lord was against them for evil (2:11-15).

Even though God raised up judges to deliver them out of the hands of those who spoiled them, they would not hearken, but they defiled themselves with other gods and bowed down to them; they turned quickly out of the way in which their fathers walked. They corrupted themselves more than their fathers and did not cease from their own doings nor from their stubborn way (2:16-19).

The age of the judges may be considered the darkest period in the history of Israel. At that time, among the children of Israel there were rebellions against God, idolatry (Judg. 17—18), infighting (Judg. 9), hostility and controversy among the tribes (Judg. 20—21), fornication (Judg. 19), filthiness, brutal killings, and all manner of evil doing. Every man did that which was right in his own eyes (Judg. 17:6; 21:25). It was also a period of tragedy. The unbelief of the children of Israel caused them to wander for forty years so that even their carcasses fell in the wilderness (Heb. 3:7, 19). But their forsaking God and their idolatry after they entered the land issued in a situation of defeat and tragedy that lasted not merely forty years, but ten times forty years.

B. Revival

The children of Israel forsook God repeatedly, followed the nations' customs, and bowed themselves down to other gods, but as soon as they repented, God listened to their cries, and delivered them out of the hand of their enemies through the judges. In God's grace and faithfulness the children of Israel needed only to repent from their hearts and to cry to God; then God would listen to their prayers and deliver them. As many as seven times, they rebelled, were enslaved, repented, and were delivered.

Some of the judges raised up by God were born of poor and humble families, such as Gideon, who was poor in Manasseh and the least in his father's house (Judg. 6:15). Some were women, such as Deborah (Judg. 4:4). Some were like Jephthah, the son of a harlot (Judg. 11:1). Some were like Samson, who was a voluntarily consecrated Nazarite (Judg. 13:3-5). However, because Jehovah's Spirit had come upon them (Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14), they could prevail against their strong enemies and could be deliverers to the children of Israel. As it is said, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

神为以色列人兴起士师，就与那士师同在。士师在世的一切日子，神拯救他们脱离仇敌的手，这样一直到了撒母耳被神兴起，才结束了士师时代。

God raised up judges for the sake of the children of Israel, and God was with the judges. God delivered them out of the hands of their enemies as long as the judges were present. This continued until Samuel was raised up by God. Then the age of the judges was ended.

伍　在以利看见祭司职分的败落

以利是士师也是祭司，（撒上四 18，一 9，）当神的约柜在示罗时，他在神前尽祭司的职分。他曾为撒母耳的母亲哈拿祝福生子。（撒上一 17。）当撒母耳还是孩子时，就在他面前学习事奉耶和华。（撒上二 11。）

以利有两个儿子—何弗尼、非尼哈，两人都是恶人；他们是祭司，但却不认识耶和华。凡有人献祭，正煮肉的时候，他们的仆人就来，手拿三齿叉子，往罐里，或鼎里，或釜里，或锅里一插，插上来的肉，他们都取去。他们藐视耶和华的祭物，因此，他们的罪在神面前甚重，（撒上二 12 ～ 17，）甚至神想要杀他们（。撒上二 25。）

以利纵容他的两个儿子，将神百姓所献美好的祭物肥己，因为他尊重他的儿子过于尊重神。（撒上二 29。）他知道他儿子作孽，自招咒诅，却不禁止。（撒上三 13。）所以神向以利家起誓说，“以利家的罪孽，虽献祭奉礼物，永不能得赎去。”（撒上三 14。）

当以色列人出去与非利士人打仗，神就使祂的约柜被掳，以利的两个儿子被杀。（撒上四 11。）以利一听神的约柜被掳，就从他的位上往后跌倒，在门旁折断颈项而死。（撒上四 18。）从神立撒母耳为先知，（撒上三 20，）到以利死去以后，祭司就不再占有重要地位，而由先知取而代之。

V. IN ELI IS SEEN THE FALL OF THE PRIESTHOOD

Eli was both a priest and a judge (1 Sam. 4:18; 1:9). When God's ark was in Shiloh, he ministered to God in the priestly office. He blessed Hannah, Samuel's mother, that she might have a son (1 Sam. 1:17). He also taught the child Samuel how to minister to the Lord (1 Sam. 2:11).

Eli had two sons, Hophni and Phinehas, and both were wicked. They both were priests but they did not know the Lord. Their custom with the people was that, when any man offered a sacrifice, the priest's servant came, while the flesh was boiling, with a fleshhook of three teeth in his hand, and he thrust it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. Because they abhorred the offerings of the Lord, their sin was very great before Him (1 Sam. 2:12-17), to such an extent that He would slay them (1 Sam. 2:25).

But Eli allowed his two sons to make themselves fat with the best of all the offerings of God's people, for he honored his sons more than God (1 Sam. 2:29). He knew that his sons defiled themselves, but he did not restrain them (1 Sam. 3:13). Therefore God swore to the house of Eli that the iniquity of Eli's house would never be cleansed with sacrifice or offerings (1 Sam. 3:14).

When the children of Israel went out to fight against the Philistines, God allowed His ark to be taken, and the two sons of Eli were slain (1 Sam. 4:11). When Eli heard that the ark of the Lord was taken, he fell from the seat backward by the side of the gate, and his neck broke and he died (1 Sam. 4:18). From the time God established Samuel as a prophet (1 Sam. 3:20) until the death of Eli, the priests no longer held the important position but were replaced by the prophets.

陆　在撒母耳看见拿细耳人自愿奉献者，取替了命定的祭司，结束了士师时代，作了先知为神说话

一　拿细耳人自愿奉献者，取替了命定的祭司

在民数记第六章神给了摩西一篇补充。这篇补充是神为了防止祭司职分的堕落，而给的特别规定。神从前只选立、指派利未支派的亚伦家为祭司，其他在帐幕中服事的利未人都不是祭司。

VI. IN SAMUEL IS SEEN THE VOLUNTARILY CONSECRATED NAZARITE REPLACING THE ORDAINED PRIESTS, ENDING THE AGE OF THE JUDGES, AND SPEAKING FOR GOD AS A PROPHET

A. The Voluntarily Consecrated Nazarite Replacing the Ordained Priests

The Lord had given Moses a supplement in chapter six of Numbers. This supplement was His special provision against the degradation of the priesthood. The Lord had appointed and ordained only the house of Aaron, of the tribe of Levi, to be the priests. The rest of the Levites who served in the tabernacle were not the priests.

原来神的意愿，是要整个以色列国成为祭司的国度。然而，因着以色列人的失败，神就拣选了利未的支派，代替以色列人的祭司国度。但并非整个利未支派，都是神所拣选的，只有亚伦的家被选任为祭司。但是，到了以利两个儿子的时候，亚伦家完全堕落了。（撒上二 12 ～ 17。）这种光景神早就预先看见了，所以除了指派亚伦家为祭司以外，祂在民数记第六章预备了一篇补充。这篇补充是为了命定的祭司有所不足，当亚伦家失败时，这个补充就实用了。

拿细耳人的原则，就是自愿奉献。这不是神指派、命定或拣选的，而是自愿将自己献上给神。在以利的时代，就祭司职分而论，神是被撇在贫穷的境地；所以哈拿将撒母耳借给神。祂对神说，若是神给她一个儿子，她要将这个儿子借给神。（撒上一 11，归与原文有出借之意。）在不正常的情形里，神在祂的行政里遭受贫乏的时候，需要有人自愿的把自己借给神。

撒母耳本属利未支派　（代上六 33 ～ 38，）住在以法莲地。（撒上一 1 ～ 2。）他不是亚伦家的人，但他因着奉献，分别为圣借给神而成为一个祭司。撒母耳成为祭司，是经由边门，不是经由正门进来的。他作祭司是按照民数记第六章的补充，而不是按照神的选派或命定。他借着拿细耳人的原则，成了自愿奉献者，而取代了命定的祭司。

二　结束了士师时代

撒母耳不仅是祭司，还是士师。所有的士师都是在掌权的一条线上。他是一个有祭司职分，且在掌权地位上的人。他在这地位上，把那个时代转入国度时代，而结束了士师时代。

三　作了先知为神说话

撒母耳也是先知，为神说话。撒母耳记上三章十九至二十一节：“耶和华与他（撒母耳）同在，使他所说的话，一句都不落空。从但到别是巴所有的以色列人，都知道耶和华立撒母耳为先知。耶和华又在示罗显现，因为耶和华将自己的话默示撒母耳，撒母耳就把这话传遍以色列地。”

撒母耳有祭司的职分，和掌权的地位，且有先知的职分。借着他，堕落时代转入了国度时代。撒母耳能够这样为神使用，

God’s intention had been to make the whole nation of Israel a kingdom of priests; however, through Israel’s failure, the Lord chose the Levites as a tribe of priests to replace a nation of priests in Israel. But not all of the tribe of Levi were chosen by the Lord. Only those of the house of Aaron were to be the priests. But the house of Aaron eventually came to the point of being fully and utterly fallen at the time of Eli’s sons (1 Sam. 2:12-17). However, the Lord foresaw the situation. Besides His ordination of the house of Aaron as priests, He had made a supplement in the sixth chapter of Numbers. This supplement was given in case there should be an inadequacy in the ordained priests. When the house of Aaron fell, this supplement was put into practical use.

The principle of the Nazarite is voluntary consecration. It is not by being appointed, ordained, or even chosen by the Lord, but by voluntarily consecrating yourself to Him. At the time of Eli, the Lord was really poor as far as the priesthood was concerned; so Hannah lent Samuel to the Lord. She told the Lord that if He would give her a son, then she would lend him to the Lord (1 Sam. 1:11, “give...unto” in the original has the meaning of “lend...to”). When the situation is abnormal, the Lord becomes poor with respect to His administration, and there is the need for someone to voluntarily lend himself to the Lord.

Samuel was of the tribe of Levi (1 Chron. 6:33-38), of Mount Ephraim (1 Sam. 1:1-2). He was not of the house of Aaron. But he became a priest by being consecrated, separated, and lent to God. Samuel became a priest by coming through the side door, not by coming through the main entrance. He became a priest according to the supplement provided in Numbers 6, not according to an appointment or ordination. By the principle of the Nazarite he became a voluntarily consecrated person to replace the ordained priest.

B. Ending the Age of the Judges

Samuel was not only a priest, but also a judge. The judges were in the line of authority. He was a person both in the priesthood and in the kingship. In such a position he ended the age of the judges and turned the age into the age of the kingdom.

C. Speaking for God as a Prophet

Samuel was also a prophet, one who spoke for God. First Samuel 3:19-21 says, “And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord...for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.”

With Samuel there was the priesthood, the kingship, and the prophethood. Through him the age of degradation was turned into the age of the kingdom. Samuel could be so much

乃在于他是借着拿细耳人的原则，作为一个自愿奉献者，而进到了神行政里面。

摘　要

从摩西到撒母耳，亚伦是第二个重要人物。在他身上，我们看见祭司的职分和各种的祭物。后在约书亚身上，看见神的大能消灭迦南地的仇敌，而将祂的选民带进美地的安息。再后在士师时代，看见神选民因离弃神而有的紊乱，和他们因归向神而得的复兴。继之在以利身上，看见祭司职分的败落。最后在撒母耳身上看见，拿细耳人自愿奉献者，取替了命定的祭司，结束了士师时代，作了先知为神说话，而带进了君王的时代。

问　答

一　亚伦如何供祭司职分，维持神的见证？

二　简述五种基本祭物和意义。

三　约书亚带领以色列人消灭迦南七族，在预表上意义为何？

四　什么是安息？为什么以色列人进入美地，神才可能得着安息？

五　在士师时期紊乱的最主要原因是什么？

六　撒母耳为何能取替命定的祭司？他如何结束士师时代？

used by God simply because he came into God's administration through the principle of the Nazarite and became a voluntarily consecrated person.

SUMMARY

In the section from Moses to Samuel, Aaron is the second important figure. In him we see the priesthood and all the offerings. Afterwards, in Joshua we see God's power destroying the enemies in the land of Canaan and bringing His chosen people into the rest of the good land. Following this is the age of the judges where we see the confusion caused by God's chosen people forsaking God and the revival gained by their turning back to Him. Next, we see the fall of the priesthood in Eli. Finally, in Samuel we see a person voluntarily consecrated as a Nazarite, replacing the ordained priests, ending the age of the judges, speaking for God as a prophet (prophesying for God), and bringing in the age of the kings.

QUESTIONS

1. How did Aaron minister in the priestly office?
2. Give a brief description of each of the five basic offerings and their meanings.
3. What is the significance of Joshua leading the children of Israel to destroy the seven tribes in Canaan?
4. What is the rest? Why is it that God could have rest only when the children of Israel entered into the good land?
5. What was the main reason for the confusion in the age of the judges?
6. How could Samuel replace the ordained priests? How did he end the age of the judges?

第十一课

旧约纲领（五）—从大卫到被掳

纲　目

壹　在波阿斯看见重看神所赐长子的名分，而带进建国的君王—大卫

贰　在大卫看见人遵行神的旨意，而作合神心意的人，并战胜仇敌，而建立神的国度，为着建造神的圣殿

一　遵行神的旨意

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肆　在罗波安看见蒙恩者（所罗门）堕落的结果，就是神百姓的分裂和混乱

LESSON ELEVEN

A KEY VIEW OF THE OLD TESTAMENT (5) FROM DAVID TO THE CAPTIVITY

OUTLINE

I. In Boaz is seen one valuing the God-given birthright and ushering in the king who established the kingdom—David.

II. In David is seen one doing God's will and one after God's heart, conquering the enemies to establish God's kingdom for the building of God's temple:

A. Doing God's will.

B. Being after God's heart.

C. Conquering the enemies.

D. Establishing God's kingdom.

E. For the building of God's temple:

1. Caring for God's ark.

2. Preparing both the materials and the site for the building of God's temple.

III. In Solomon are seen the issue of God's forgiveness and the building of the temple:

A. The issue of God's forgiveness.

B. The building of the temple.

IV. In Rehoboam is seen the result of the fall of one who had obtained grace (Solomon)—the division and confusion of God's people:

一　所罗门的堕落

二　国度分裂

伍　在耶罗波安看见在神百姓中制造分裂者的恶果

一　因野心而建立邱坛，另立敬拜中心，制造分裂

二　制造分裂者的恶果

1　耶罗波安的家从地上被除灭

2　亡国被掳

陆　在犹大和以色列二分裂之国，看见列王的兴衰在于他们与神的关系，并神对他们的宽容、忍耐与公义的审判

一　犹大国诸王

二　以色列国诸王

三　兴衰的关键

柒　在亚哈看见纵容耶洗别淫妇的结果，乃是家破人亡

捌　在何细亚看见不脱离耶罗波安的邪恶，结果乃是亡国被掳

玖　在耶哥尼雅和西底家看见强项不肯改过的结果，也是亡国被掳

A. The fall of Solomon.

B. The division of the kingdom.

V. In Jeroboam are seen the ill results of one who caused division among God's people:

A. Setting up high places to establish another center of worship, thus bringing about division.

B. The ill results of one who caused division:

1. The house of Jeroboam being cut off from the earth.

2. Destruction and captivity.

VI. In the divided kingdoms of Judah and Israel are seen the rise and fall of the kings being dependent on their relationship with God, and God's forbearance, endurance, and righteous judgment toward them:

A. The kings of Judah.

B. The kings of Israel.

C. The key to their rise and fall.

VII. In Ahab is seen the result of tolerating the harlot Jezebel—the devastation of his house.

VIII. In Hoshea is seen the result of not leaving the evils of Jeroboam—destruction and captivity.

IX. In Jeconiah and Zedekiah is seen the result of stubbornness and refusal to repent—also destruction and captivity.

课　文

壹　在波阿斯看见重看神所赐长子的名分，而带进建国的君王—大卫

在路得记里面，波阿斯是预表基督，而路得是预表教会。这本书告诉我们，波阿斯赎回了路得，并且也为她赎回了长子的名分。长子的名分包括双分的土地、祭司的职分以及君王的职任。也就是得着权利、地位，得以丰满的享受基督；并且有权利作祭司，把人带到神面前；作君王，把神带给人。路得是拿俄米的媳妇，她们因着穷困，已经丧失了长子的名分。根据神的规定，要恢复长子的名分，必须由至近的亲属来赎回。（利二五 25。）

波阿斯重看神所赐长子的名分，而且他不单顾到自己身上的长子名分，还顾到别人身上的长子名分。他付出代价，赎回他亲属的产业，并且娶了那人的寡妇。（得四 1 ～ 17。）因着他顾念体恤贫穷软弱的路得，并为她赎回长子的名分，结果就带进建国的君王—大卫。

貳　在大卫看见人遵行神的旨意，而作合神心意的人，并战胜仇敌，而建立神的国度，为着建造神的圣殿

大卫是列祖时代的最后一位，也是君王时代的第一位；他结束了一个时代，又开始了另一个时代。他是两个时代的界碑。在马太福音基督的家谱中，只在提到大卫时才称大卫王，因为国度和君王的职任是从他开始的。

大卫是他父亲的第八个儿子，蒙神拣选，被神所膏。（撒上十六 10 ～ 13。）八这个数字表征复活。大卫身为第八子，蒙神拣选，表明他在复活里与基督联结。他也是个合神心意的人，建立神的国度。

一　遵行神的旨意

行传十三章三十六节："大卫按着神的意旨服事了他那一代的人，就睡了。"这指明大卫掌权作王，乃是按着神的旨意。

二　作合神心意的人

TEXT

I. IN BOAZ IS SEEN ONE VALUING THE GOD-GIVEN BIRTHRIGHT AND USHERING IN THE KING WHO ESTABLISHED THE KINGDOM—DAVID

In the book of Ruth, Boaz typifies Christ and Ruth typifies the church. This book shows us how Boaz redeemed both Ruth and her birthright. The birthright included a double portion of the land, the priesthood, and the kingship, that is, the right and position to enjoy Christ fully with the privileges to be a priest to bring man to God and a king to bring God to man. Ruth was Naomi's daughter-in-law, and both had lost their birthright due to poverty. According to God's ordination, the recovery of one's birthright required the redemptive effort of a kinsman (Lev. 25:25).

Boaz treasured the God-given birthright. He was not only concerned for his own birthright, but also for that of others. He paid a price to redeem his kinsman's inheritance and married his widow (Ruth 4:1-17). It was due to his compassion on the poor and weak Ruth and his redemption of her birthright that David, the king who established the kingdom, was brought in.

II. IN DAVID IS SEEN ONE DOING GOD'S WILL AND ONE AFTER GOD'S HEART, CONQUERING THE ENEMIES TO ESTABLISH GOD'S KINGDOM FOR THE BUILDING OF GOD'S TEMPLE

David was the last in the age of the patriarchs and the first in the age of the kings. He ended one age and began another. He was the landmark between two ages. Because the kingdom and the kingship began with David, he was the only one to be called "the king" in the genealogy of Christ in the Gospel of Matthew.

David, being the eighth son of his father, was chosen and anointed by God (1 Sam. 16:10-13). The number eight signifies resurrection. As the eighth son, David's selection by God denotes his union with Christ in resurrection. He was also one who was after God's heart, establishing God's kingdom.

A. Doing God's Will

Acts 13:36 says, "For David indeed, when he had served his own generation by the counsel of God, fell asleep..." This shows that David's reign was according to the will of God.

B. Being after God's Heart

大卫是合乎神心意的人。（徒十三 22。）神差撒母耳对扫罗说，神要别人来取代他，因为神已寻得合乎祂心意的人。（撒上十三 14。）在大卫一生中，除了因乌利亚的妻子，而跌倒犯罪那件事以外，都行耶和华眼中看为正的事。（王上十五 5。）

三　战胜仇敌

以色列人进迦南的道路，乃是一步一步争战着进去的。过了约但河以后，从耶利哥那里又开始一场一场的争战，一地一地的争夺，最后才把迦南地夺过来。这一个争战一直继续到大卫为止。到大卫作王以后，才把四境的仇敌完全平服下来。（代上二二 17。）

四　建立神的国度

大卫作王，平定四围的仇敌以后，就建立了神的国度。从神呼召亚伯拉罕起，到士师时代结束，神应许给亚伯拉罕的国一直没有实现，因为地还没有完全得着，仇敌还没有消灭。直到神寻得耶西的儿子大卫，他是合神心意的人。他为着神的权益争战，胜过四境的仇敌，才把神的国度建立起来。

五　为着建造神的殿

1　顾到神的约柜

当神的帐幕立起来以后，帐幕就成为神子民生活的中心。无论他们安营、行动、敬拜、争战，都以帐幕为中心，而帐幕又是以约柜为中心。

可惜这样的光景没有维持多久，神的子民就堕落荒凉了。撒母耳记记载，以色列人和仇敌争战失败，连神的约柜都被掳了。（撒上四 10 ～ 11。）约柜被掳到非利士人之地，甚至到了偶像庙里。但是神用神圣的能力保守了约柜，结果非利士人又把约柜送回到神的子民中间。不过以色列人没有把约柜送回到帐幕里去，而是送到亚比拿达的家中。（参撒上五～七。）以后又到了俄别以东的家中。（撒下六 1 ～ 10。）后来大卫又将神的约柜抬到大卫城，就是锡安山，也就是在耶路撒冷城里的一座高山上。大卫就在那里为约柜搭了一个帐幕。（参撒下六。）

2　为神圣殿的建造预备材料，并建殿之地

David was a man after God's heart (Acts 13:22). God sent Samuel to tell Saul that He had found another to replace him, for He had found Himself a man after His own heart (1 Sam. 13:14). Apart from the sin he committed because of the wife of Uriah, David did what was right in the eyes of the Lord (1 Kings 15:5).

C. Conquering the Enemies

The children of Israel fought their way step by step into Canaan. After they crossed the river Jordan, beginning from Jericho, they captured the land of Canaan battle by battle and city by city. The warfare did not end until David's time. It was after David became king that all the enemies of the land were subdued (1 Chron. 22:18).

D. Establishing God's Kingdom

After David became king and subdued the surrounding enemies, the kingdom of God was established. From the time when God called Abraham to the end of the age of the judges, the nation that God promised to make of Abraham (Gen. 12:2) had never come into being. This was because the land had not been completely possessed and the adversaries destroyed. Only when God found David the son of Jesse, a man after His own heart, one who fought for God's interest and conquered the enemies, was the kingdom of God established.

E. For the Building of God's Temple

1. Caring for God's Ark

When God's tabernacle was erected, it became the center of the lives of God's people. Whether in encampment, in movement, in worship, or in battle, the tabernacle was their center. The ark, in turn, was the center of the tabernacle.

Unfortunately, such a condition did not remain very long before God's people fell and became desolate. The book of 1 Samuel records how the children of Israel were defeated by their enemies to such an extent that even the ark of God was captured (1 Sam. 4:10-11). The captured ark eventually ended up not only in the land of the Philistines but in an idol's temple. However, God exercised His divine power to preserve the ark and caused the Philistines to return it to the people of God. The Israelites, instead of taking it back to the tabernacle, moved it to the house of Abinadab (1 Sam. 5—7). Thereafter it was transported to the house of Obed-edom (2 Sam. 6:1-10). Later, David brought God's ark to the city of David, that is, Mount Zion, a high hill within the city of Jerusalem. It was there that David pitched a tabernacle for God (2 Sam. 6:12-19).

2. Preparing Both the Materials and the Site for the Building of God's Temple

大卫不仅顾到神的约柜，也关心神居所的问题。虽然他照着自己的好意，先为约柜搭一个帐幕，但他心里明白，这不过是暂时的，不是永久的。因此他巴望为神建造一个殿宇。诗篇一百三十二篇，大卫向神起誓许愿说，“我必不进我的帐幕，也不上我的床榻；我不容我的眼睛睡觉，也不容我的眼目打盹；直等我为耶和华寻得所在，为雅各的大能者寻得居所。”（2～3。）他又祷告说，“耶和华啊，求你兴起，和你有能力的约柜同入安息之所。”（8。）

虽然大卫起意为神建造殿宇，（参撒下七，代上十七，）但是神借着先知拿单告诉大卫说，你这一个意念是对的，但是时候还不对，因为仇敌还没有完全征服，四境还没有平靖。因此神应许给他一个儿子，就是所罗门，他必为神建造圣殿。神还把建造圣殿的样式，借着祂的灵启示给大卫。他在平生的年日，就尽一切力量，在困难中为耶和华的殿预备材料，（代上二二13～15，二九1～5，）他也从耶布斯人阿珥楠的手中买下了阿珥楠禾场（又称亚劳拿禾场），作为建造圣殿的基地。（参代上二一18～31，撒下二四18～25。）

叁　在所罗门看见神赦罪恩典的结果，和圣殿的建造

一　神赦罪恩典的结果

大卫一生中只作了一件恶事；他因淫而谋杀了乌利亚，娶了他的妻子拔示巴。他一下子犯了奸淫和杀人两个大罪。神特意打发先知拿单去责备他，定罪他。（撒下十二1～12。）他被定罪后，就在神面前悔改认罪。诗篇五十一篇就是大卫的悔改诗。大卫悔改以后，神赦免他，然后他生了所罗门。（撒下十二24。）因此，所罗门是人的过犯与悔改，加上神的赦免所结出的果子。

二　圣殿的建造

大卫定意要为神建造圣殿，这心意蒙神悦纳。但因他是一个争战的人，当时的四境还未安定，神没有让他完成这事，不过神应许他的后裔要接续他的位，并且为神的名建造殿宇。（撒下七12～13，代上二八6。）神还把建造圣殿的样式，借着祂的灵启示给大卫。大卫离世前，就把这个样式清楚的指示他的儿子所罗门。（代上二八11～19。）

David not only cared for God’s ark, but he was also concerned for the matter of God’s habitation. Although he prepared a tabernacle for the ark according to his own desire, he realized that this was only a temporary arrangement. He longed to build a temple for God. In Psalm 132, David swore unto God, saying “Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob” (vv. 3-5). He then prayed, “Arise, O Lord, into thy rest; thou, and the ark of thy strength” (v. 8).

Although it was in David’s heart to build a temple for God, God told David through the prophet Nathan that, in spite of his desire to do so, the time had not yet come. The enemies were not yet fully subdued and the land was not completely at rest. God then promised him a son, Solomon, who would build the temple for God (2 Sam. 7; 1 Chron. 17). Moreover, God revealed to David by His Spirit the pattern of the temple. Throughout his lifetime, David endeavored, under difficult circumstances, to prepare materials for the house of Jehovah (1 Chron. 22:13-15; 29:1-5). He bought from Oman the Jebusite the threshing floor of Oman (also called the threshing floor of Araunah) as the site for the temple (1 Chron. 21:18-31; 2 Sam. 24:18-25).

III. IN SOLOMON ARE SEEN THE ISSUE OF GOD’S FORGIVENESS AND THE BUILDING OF THE TEMPLE

A. The Issue of God’s Forgiveness

David committed only one evil in his whole life: he murdered Uriah for lust to marry his wife Bathsheba. In a single act, he committed the two great sins of fornication and murder. God intentionally sent the prophet Nathan to rebuke and condemn him (2 Sam. 12:1-12). After he was condemned, he repented and confessed to God. Psalm 51 is David’s psalm of repentance. Following David’s repentance, God forgave him and he begat Solomon (2 Sam. 12:24). Thus, Solomon is the fruit of man’s transgression and repentance along with God’s forgiveness.

B. The Building of the Temple

David’s intention to build the temple for the Lord was acceptable to God. However, as he was a man of war and the land was not yet at peace, God prohibited him from doing so. God instead promised that his seed who was to succeed him would build a house for God’s name (2 Sam. 7:12-13; 1 Chron. 28:2-3, 6). God further showed David the pattern of the temple by His Spirit. Before David died, he had already given the pattern to Solomon his son (1 Chron. 28:11-19).

等到所罗门起来继承大卫的王位，他登基以后，头一件事就是到基遍的帐幕那里敬拜神，向神献祭。在基遍夜间梦中，神眷顾所罗门，向他显现，问他要求什么。所罗门不为自己求别的，不求高贵和长寿，只求神给祂治理众民的智慧。神就应允了他，赐给他聪明智慧；所罗门从梦中醒过来，就立刻离开基遍，回到耶路撒冷，站在神的约柜前，献燔祭和平安祭。（代下一1～6，王上三4～15。）这给我们看见，所罗门一得着了神的智慧，就看见没有约柜的帐幕乃是空洞的，是虚有其表的，没有多大的价值。于是他就立刻离开基遍那空壳的帐幕，回到耶路撒冷神的约柜这里。不过所罗门知道帐幕没有约柜固然是空壳，但是光有约柜却没有帐幕，也是一种反常的情形。所以过了不久，所罗门就照着他父亲大卫所看见的样式，造了圣殿，成为神心意中所要得着的正确而稳固的居所。到此，神不但得着了国，来彰显祂的权柄，也得着了殿，来彰显祂的荣耀。

大卫和所罗门两个人，在建造圣殿的事上都有特别的地位，前者是预备建造的材料和基地，后者是完成建造。大卫和所罗门都是预表基督。大卫是预表受苦、争战、钉死的基督。大卫如何在苦难中，预备了建造的材料，基督也如何在苦难和受死里救赎了我们，预备了我们这些建造的材料。所罗门是预表复活的基督，包括祂的升天与再来。所罗门如何完成建造，基督也照样在复活里，建造祂的教会，一直到祂再来的时候。

肆　在罗波安看见蒙恩者（所罗门）堕落的结果，就是神百姓的分裂和混乱

一　所罗门的堕落

所罗门在位时，圣殿在耶路撒冷建造起来。列王纪上第八章告诉我们，神的荣光充满了圣殿。建造圣殿的时代，是以色列民历史的黄金时代。圣殿建造完工以后，所罗门曾献上一个美妙的祷告。但是，过了不久，到列王纪上第十一章，所罗门的心偏离向他两次显现的耶和华以色列的神；耶和华曾吩咐他不可随从别神，但他却没有遵守耶和华所吩咐的。（9～10。）所罗门行耶和华眼中看为恶的事，不效法他父亲大卫，专心顺从耶和华。（6。）所罗门除了娶法老的女儿为妻之外，又宠爱许多外邦女子，他有妃七百，嫔三百。他年老的时候，那些外

The first thing Solomon did after he ascended to the throne of David was to worship God and sacrifice to God at the tabernacle in Gibeon. During the night, God in His kindness appeared to Solomon in a dream to ask what he desired. Solomon did not ask for riches and longevity for himself, but only for wisdom to rule God's people. God therefore answered him and gave him wisdom and understanding. When Solomon awoke, he left Gibeon and returned to Jerusalem at once to stand before God's ark to offer burnt offerings and peace offerings (1 Kings 3:4-15). This shows us that upon receiving wisdom from God, Solomon realized that a tabernacle without the ark is empty, having only an appearance and not being of much value. Therefore, he immediately left the empty tabernacle in Gibeon and went back to the ark which was at Jerusalem. He also understood that while the tabernacle without the ark was but an empty shell, the ark without the tabernacle was also abnormal. A short time thereafter, he built the temple according to the pattern seen by his father David. The temple became the proper and solid dwelling place God had desired. At this juncture, not only did God secure a kingdom to demonstrate His authority, but He also gained a temple to manifest His glory.

Both David and Solomon occupied special places in the building of the temple. The former prepared the building materials and the site, while the latter finished the building work. Both David and Solomon typify Christ. David typifies the suffering, fighting, and crucified Christ. As David prepared building materials in hardship, Christ also redeemed us through suffering and in death to prepare us as building materials. Solomon typifies the resurrected Christ, including His ascension and His second coming. As Solomon finished the building, Christ is also building His church in His resurrection until His return.

IV. IN REHOBOAM IS SEEN THE RESULT OF THE FALL OF ONE WHO HAD OBTAINED GRACE (SOLOMON)—THE DIVISION AND CONFUSION OF GOD'S PEOPLE

A. The Fall of Solomon

During Solomon's reign, the temple was built in Jerusalem. First Kings 8 tells us that God's glory filled the temple (vv. 10-11). The age of the building of the temple was a golden age in the history of Israel. When the work of the building of the temple was completed, Solomon offered a marvelous prayer. However, not long after that, in 1 Kings 11 Solomon's heart was turned from Jehovah, the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods (vv. 9-10). And Solomon did evil in the sight of Jehovah, and did not follow Jehovah fully, as did David his father (v. 6). Besides marrying the daughter of Pharaoh, Solomon loved many other Gentile women. He had seven hundred wives and three hundred concubines. In his old age, these Gentile wives

邦的妃嫔诱惑他的心，去随从别神，并为那些外邦神重新建筑邱坛，来讨他妃嫔的喜欢。这是摩西嘱咐以色列人进入迦南地以后必须毁坏的。申命记十二章二至三节说，“你们要将所赶出的国民事奉神的各地方，无论是在高山、在小山、在各青翠树下，都毁坏了。也要拆毁他们的祭坛，打碎他们的柱像，用火焚烧他们的木偶，砍下他们雕刻的神像，并将其名从那地方除灭。”毁掉这一切之后，他们要来到神所选择独一的地方。（5，11。）摩西发出这样的嘱咐，为着保守神子民的合一，因为他深知神所选择独一的地方，与毁坏异教敬拜的地方，关系到他们在神面前的命运。如果他们忠实的毁坏外邦崇拜的中心，而且来到神所选择独一的地方，他们就是行神眼中看为正的事。但如果他们不顺从这个嘱咐，他们就是行神眼中看为恶的事。当以色列人进入美地以后，他们确实毁掉了邱坛和偶像的名字。结果，他们胜利的征服了那地，而带进了神的国度，建造了神的圣殿。

但是到了所罗门，那些毁掉的东西又回来了。邱坛、柱像、木偶和偶像的名字都恢复了。所罗门，这位按着神心意把圣殿建造起来的王，竟然带头又把邱坛建立起来。（王上十一6～8。）这一位有绝顶智慧的君王，竟然因为娶了许多外邦女子，随从她们拜偶像，而得罪神，至终造成神百姓的分裂和混乱。

二　国度分裂

等到所罗门死了以后，他儿子罗波安接续他作王。神就照着祂的话，从他儿子手中将国夺回，只留下一个支派给他（王上十一9～13。）以色列人背叛大卫家，另立耶罗波安作他们的王，除了犹大支派以外，没有顺从大卫家的。（王上十二19～20。）

伍　在耶罗波安看见在神百姓中制造分裂者的恶果

一　因野心而建立邱坛，另立敬拜中心，制造分裂

耶罗波安作王以后，因着想要保持他的王位，他心里想，如果以色列人上耶路撒冷去敬拜神，恐怕国权仍归大卫家。因着他的野心，耶罗波安造了两个金牛犊，对百姓说，“以色列人

turned away his heart after other gods, and for their sake he rebuilt high places for the Gentile gods, which places Moses commanded the Israelites to destroy after they entered the land of Canaan. Deuteronomy 12:2-3 says, “Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.” After the destruction of these things, the Israelites were to come to the unique place of God’s choice (Deut. 12:5, 11). Moses commanded this in order to preserve the oneness of God’s people, for he knew well that the unique place of God’s choice and the destruction of places of pagan worship had much to do with the people’s fate before God. If they were faithful to destroy the Gentile worship centers and come to the one place of God’s choosing, then they were doing what was right in God’s eyes. If they would not obey this commandment, they were doing evil in the sight of God. After the Israelites entered into the good land, they did in fact destroy the high places and the names of idols. As a result, they conquered and subdued that land, ushered in God’s kingdom, and built God’s temple.

At Solomon’s time, however, the destroyed items were brought back again. The high places, the pillars, the wooden symbols, and graven images were all recovered. The very king who had built the temple according to God’s desire actually took the lead to build high places (1 Kings 11:6-8). The very king of unsurpassed wisdom took Gentile women as wives and followed them in idolatry. This offended God and resulted in the division and disorder of God’s people.

B. The Division of the Kingdom

After Solomon died, his son Rehoboam succeeded him. According to His word, God rent the kingdom from his son, leaving only one tribe for him (1 Kings 11:9-13). The Israelites rebelled against the house of David and made Jeroboam king over them, and none followed the house of David except the tribe of Judah (1 Kings 12:19-20).

V. IN JEROBOAM ARE SEEN THE ILL RESULTS OF ONE WHO CAUSED DIVISION AMONG GOD’S PEOPLE

A. Setting Up High Places to Establish Another Center of Worship, Thus Bringing About Division

After Jeroboam became king, he wanted to protect his throne and thought that if the Israelites would go up to Jerusalem to worship God, the kingdom could still return to the house of David. Due to his ambition, Jeroboam made two golden calves and said to the people, “It is

哪，你们上耶路撒冷去，实在是难；这就是领你们出埃及地的神。”（王上十二 28。）然后他就把牛犊一只安在伯特利，一只安在但。（王上十二 29。）这事叫百姓陷在罪里，因为他们往但去拜金牛犊。耶罗波安不关心神所选择独一的地方，反而因着野心另立敬拜中心，损害了一的立场，造成神百姓的分裂。此外，他还私自定节期，他定八月十五日为节期，像在犹大的节期一样。甚至将那不属利未人的凡民立为祭司。（王上十二 31 ～ 32。）

二　制造分裂者的恶果

1　耶罗波安的家从地上被除灭

因着耶罗波安行恶，为自己立了别神，铸了偶像，使百姓陷在罪里。因此神向他发怒说，“我必使灾祸临到耶罗波安的家，将属耶罗波安的男丁，…都从以色列中剪除，必除尽耶罗波安的家，如人除尽粪土一般。”（王上十四 10。）到了耶罗波安的儿子拿答登基作以色列王第二年，以萨迦人巴沙起来背叛他，把拿答杀了，篡了他的位。巴沙一作王，就杀了耶罗波安的全家，凡有气息的，没有留下一个，都灭尽了。（王上十五 25 ～ 29。）

2　亡国被掳

圣经中提到尼八的儿子耶罗波安所犯的罪至少二十余次，那罪使他和他的家从地上除灭，至终使以色列人被交在仇敌手中，被掳至远方，正如神借着先知亚希雅所说，“耶和华必击打以色列人，使他们摇动，像水中的芦苇一般；又将他们从耶和华赐给他们列祖的美地上拔出来，分散在大河那边，…耶和华必将以色列人交给仇敌。”（王上十四 15 ～ 16。）到了王下十七章因着以色列人人犯耶罗波安所犯的一切罪，总不离开，以致耶和华从自己面前赶出他们。这样，以色列人从本地被掳到亚述。（22 ～ 23。）

陆　在犹大和以色列二分裂之国，看见列王的兴衰在于他们与神的关系，并神对他们的宽容、忍耐与公义的审判

一　犹大国诸王

too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt” (1 Kings 12:28). Then he set the calves, one in Bethel and the other in Dan (1 Kings 12:29). This caused the people to sin, for they went to worship before the golden calf in Dan. Jeroboam was indifferent to God’s unique chosen place and established another worship center because of his ambition. This damaged the ground of oneness and produced division among God’s people. Moreover, he ordained a feast, which was of his own heart, in the eighth month, on the fifteenth day of the month, like the feast that was in Judah, even making priests of the lowest of the people, who were not of the sons of Levi (1 Kings 12:31-33).

B. The Tragic End of One Who Caused Division

1. The House of Jeroboam Being Cut Off from the Earth

Since Jeroboam did evil in making other gods and molten images and in causing the people to sin, God was angry with him and said, “I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man-child...and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone” (1 Kings 14:10 ASV). In the second year of the reign of Jeroboam’s son Nadab over Israel, Baasha of Issachar conspired against him and killed him and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him (1 Kings 15:25-29).

2. Destruction and Captivity

The Bible mentions over twenty times “the sins of Jeroboam the son of Nebat.” These sins caused him and his house to be eradicated from the earth, and even caused the children of Israel to be delivered to their enemies and carried to faraway places. As God spoke through the prophet Ahijah, “For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river...And he shall give Israel up because of the sins of Jeroboam” (1 Kings 14:15-16). In 2 Kings 17, because the children of Israel walked in all the sins of Jeroboam which he did, and departed not from them, Jehovah removed them out of His sight. Thus, Israel was carried away from their own land to Assyria (vv. 22-23).

VI. IN THE DIVIDED KINGDOMS OF JUDAH AND ISRAEL ARE SEEN THE RISE AND FALL OF THE KINGS BEING DEPENDENT ON THEIR RELATIONSHIP WITH GOD, AND GOD’S FORBEARANCE, ENDURANCE, AND RIGHTEOUS JUDGMENT TOWARD THEM

A. The Kings of Judah

犹大国王从罗波安到西底家共有十九位（亚他利雅不列在内—王下十一3，因为在他篡位期间，约阿施在殿里继续大卫家的线作王。）其中有八位王是好的，行耶和华眼中看为正的事，他们虽然除掉了列祖所造的一切偶像，然而除了代下三十一章一节所说希西家时的光景以外，邱坛却一直没有废去，百姓仍在那里献祭烧香。（王下十二3，十四3～4，十五3～4，34～35。）他们一直没有完全回到神所选择独一的地方事奉神。

二　以色列国诸王

以色列国从耶罗波安到何细亚也有十九位。除了耶户（王下十30～31）是半好半坏以外，没有一个是好的。在神对他们的判断中，至少有二十余次说到“不离开尼八的儿子耶罗波安使以色列人陷在罪里的那罪”，就是造金牛犊，造邱坛，造殿，立非利未人作祭司，自定节期。那罪使神的忿怒无法止息，而导致亡国被掳。

三　兴衰的关键

神的子民在地上，国度兴衰的关键，在于他们与神之间的关系。当神的子民敬畏神，国度就兴盛；当他们离弃神，国度就衰败。当神看见君王及百姓背叛祂，远离祂，事奉外邦可憎的偶像时，祂总是宽容、忍耐。并且打发先知来警告他们，盼望他们悔改，回到神面前。如果他们不听，神公义的审判才临到他们身上。

柒　在亚哈看见纵容耶洗别淫妇的结果，乃是家破人亡

耶洗别是以色列王亚哈的妻子，从西顿外邦之地娶来的。亚哈王容让耶洗别逼迫敬拜耶和华的人，引诱百姓去拜巴力，（王上十六30～32，）杀害耶和华的众先知，（王上十八13，）并且盖造巴力庙。亚哈也受耶洗别的影响，去敬拜服事巴力，以致他所行的，惹耶和华以色列神的怒气，比他以前的以色列诸王更甚。（王上十六33。）他在以色列人中极力提倡拜偶像的事。他还定意要杀耶和华的先知以利亚。他纵容耶洗别杀害拿伯，因拿伯不肯放弃神所赐给他列祖的产业。他是当日以色列中罪恶的元首。所以圣经说，“从来没有像亚哈的，因他

There were nineteen kings of Judah from Rehoboam to Zedekiah (1 Kings 12—2 Kings 17). Athaliah is omitted (2 Kings 11:3) because when she usurped the throne, Joash continued the lineage of the house of David to be king in the house of Jehovah. Eight of the kings were proper, doing what was right in the eyes of Jehovah. They removed the idols made by their fathers, and the high places were taken away; but the people still sacrificed and burnt incense in the high places (2 Kings 12:3; 14:3-4; 15:3-4, 34-35), except in the times of Hezekiah (2 Kings 18:4; 2 Chron. 31:1). They never fully returned to the unique place of God's choice to serve God.

B. The Kings of Israel

There were also nineteen kings of Israel from Jeroboam to Hoshea (1 Kings 12—2 Kings 17). Besides Jehu (2 Kings 10:30-31), who did the Lord's will, but not wholeheartedly, none of the kings were good. In God's judgment pronounced against them, over twenty times it was mentioned that they "departed not from the sins of Jeroboam the son of Nebat, which made Israel to sin." The sins of Jeroboam were the making of the golden calves, the high places, and the temples, the ordaining of ones who were not Levites as priests, and the establishing of his own feasts. These sins provoked God to anger and led to the destruction of the nation and captivity.

C. The Key to Their Rise and Fall

The rise and fall of the kingdom of God's people depended on their relationship with God. When they feared God, their nation prospered, and when they departed from God, their nation declined. Whenever God perceived that the kings and the people rebelled against Him and left Him to serve the abominable Gentile idols, He was always kind and enduring. He would send His prophets to warn them in hope of their repentance and return to Himself. It was when the people failed to listen that God's righteous judgment would come upon them.

VII. IN AHAB IS SEEN THE RESULT OF TOLERATING THE HARLOT JEZEBEL—THE DEVASTATION OF HIS HOUSE

Jezebel, who came from the Gentile land of Sidon, was the wife of Ahab the king of Israel. King Ahab allowed Jezebel to persecute those who worshipped Jehovah, lead the people to worship Baal (1 Kings 16:30-32), kill the prophets of Jehovah (1 Kings 18:13), and build the house of Baal. Ahab was also influenced by Jezebel to serve Baal and did more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him (1 Kings 16:33). He strongly promoted idol worship among the children of Israel, he determined to slay the Lord's prophet Elijah, and he tolerated Jezebel's murder of Naboth because Naboth would not give him the inheritance of his fathers. He was the head of the evils of Israel in those days. The Bible says, "But there was none like unto Ahab, which did sell himself to

自卖，行耶和华眼中看为恶的事，受了王后耶洗别的耸动；就照耶和华在以色列人面前所赶出的亚摩利人，行了最可憎恶的事，信从偶像。”（王上二一 25 ～ 26。）因此神差遣先知以利亚对亚哈说，“我必使灾祸临到你，将你除尽，凡属你的男丁，无论困住的、自由的，都从以色列中剪除。…论到耶洗别，耶和华也说，狗在耶斯列的外郭，必吃耶洗别的肉。”（王上二一 21 ～ 23。）

到了亚哈的儿子约兰作王的时候，耶户起来射杀了约兰，命人将耶洗别由窗户丢下去，她的血溅在墙上和马上。亚哈还有七十个儿子在撒玛利亚，也都被杀了。凡亚哈剩下的人都被杀了，正应验了先知以利亚所说的话。

捌　在何细亚看见不脱离耶罗波安的邪恶，结果乃是亡国被掳

以色列国最末了一个王何细亚，行耶和华眼中看为恶的事。亚述王攻击他，把他锁禁，囚在监里。以后又攻取撒玛利亚，将以色列人掳到亚述，就是现今的叙利亚。把他们安置在哈腊，与歌散的哈博河边，并玛代的城邑。（王下十七 4 ～ 6。）这是因为以色列人犯耶罗波安所犯的一切罪，总不离开。耶和华虽然借着众先知劝戒他们离开恶行，他们却不听从，竟硬着颈项，离弃耶和华他们神的一切诫命，为自己铸了两个牛犊的像，立了亚舍拉，敬拜天上的万象，事奉巴力，行耶和华眼中看为恶的事，惹动祂的怒气。所以耶和华向以色列人大大发怒，从自己面前赶出他们。（王下十七 7 ～ 18。）他们弃绝神，结果神也弃绝他们。

玖　在耶哥尼雅和西底家看见强项不肯改过的结果，也是亡国被掳

以色列国遭受神的审判亡国被掳，这对犹大国是个极大的警戒，他们应以此为鉴戒，而悔改归向神，哪知他们竟漠然不顾，照样行耶和华眼中看为恶的事。当犹大王耶哥尼雅（又名哥尼雅—耶二二 24，也名约雅斤—代下三六 8 ～ 10，参耶三七 1）和王母、后妃、太监与国中的大官，都从耶路撒冷被掳到巴比伦去以后，西底家接续作犹大王，还是照样行耶和华眼中看为

work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel” (1 Kings 21:25-26). God therefore sent the prophet Elijah to Ahab, saying, “I will bring evil upon thee, and will utterly sweep thee away and will cut off from Ahab every man-child, and him that is shut up and him that is left at large in Israel...And of Jezebel also spake Jehovah, saying, The dogs shall eat Jezebel by the rampart of Jezreel” (1 Kings 21:21-23 ASV).

When Jehoram, son of Ahab, was king, Jehu smote Jehoram with an arrow, and commanded people to throw Jezebel down from the window until her blood was sprinkled on the wall and on the horses. All the seventy sons of Ahab in Samaria and all who remained of his house were also slain, fulfilling the words of the prophet Elijah (2 Kings 9:14—10:17).

VIII. IN HOSHEA IS SEEN THE RESULT OF NOT LEAVING THE EVILS OF JEROBOAM—DESTRUCTION AND CAPTIVITY

Hoshea, the last king of Israel, did evil in the eyes of the Lord. The king of Assyria attacked him, shut him up, and bound him in prison. Later, he took over Samaria and carried Israel away into Assyria, which is today’s Syria. He placed them in Halah and in Habor by the river of Gozan and in the cities of the Medes (2 Kings 17:4-6). All this was due to Israel’s sinning the sins of Jeroboam and being reluctant to depart from them. They refused to obey Jehovah’s exhortation through the prophets to leave their evil ways. Being stiff-necked, they turned away from Jehovah their God and all His commandments and made for themselves two images of calves, made an Asherah, worshipped the heavenly bodies, served Baal, and did what was evil in Jehovah’s eyes, provoking His anger. Jehovah therefore resented them and chased them away from His presence (2 Kings 17:7-18). Just as they rejected God, God eventually also rejected them.

IX. IN JECONIAH AND ZEDEKIAH IS SEEN THE RESULT OF STUBBORNNESS AND REFUSAL TO REPENT—ALSO DESTRUCTION AND CAPTIVITY

The judgment Israel received from God and their captivity should have been a strong warning to the kingdom of Judah. Instead of being forewarned, the people were wholly indifferent and continued in what was evil in the eyes of Jehovah. After Jeconiah (also known as Coniah—Jer. 22:24, and Jehoiachin— 2 Chron. 36:8-10; Jer. 37:1), the king of Judah, was carried away from Jerusalem to Babylon with the king’s mother, the king’s wives, his officers, and the mighty of the land (2 Kings 24:15), he was succeeded by Zedekiah his brother. Zedekiah still did

恶的事。先知耶利米以耶和华的话劝他，他仍不在耶利米面前自卑，仍旧强项硬心，不归服耶和华以色列的神。众祭司长和百姓也大大犯罪，神差遣使者去警戒他们，他们却嬉笑神的使者，藐视祂的言语，讥诮祂的先知，以致耶和华的忿怒向祂的百姓发作，无法可救。（代下三六 9 ～ 16。）

所以耶和华把他们交在迦勒底王尼布甲尼撒手中。迦勒底王将神殿里的大小器皿，与耶和华殿里的财宝，都带到巴比伦去了。迦勒底人焚烧神的殿，拆毁耶路撒冷的城墙，用火烧了城里的宫殿。这就应验了先知耶利米的话；地土荒凉，直到七十年期满。（代下三六 17 ～ 21。）

what was evil in the sight of the Lord and did not humble himself before Jeremiah the prophet who spoke from the mouth of Jehovah. He stiffened his neck and hardened his heart from turning to Jehovah, the God of Israel. Moreover, all the chief priests and the people transgressed much, mocking the messengers of God, despising their words, misusing His prophets, until the wrath of Jehovah was kindled against His people without remedy (2 Chron. 36:9-16).

So Jehovah placed them in the hands of Nebuchadnezzar, the king of Chaldea, who took all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, to Babylon. The Chaldeans then burned the house of God and broke down the walls of Jerusalem and burned all the palaces with fire. All of this fulfilled the words of the prophet Jeremiah, “For as long as she [the land] lay desolate she kept sabbath, to fulfil threescore and ten years” (2 Chron. 36:17-21).

摘　要

从大卫到被掳，乃是从以色列国因大卫得建立，到以色列国因诸王败坏而亡国被掳。使以色列国得建立的大卫，乃是波阿斯的后代。在波阿斯身上，我们看见，看重神所赐长子的名分，而带进建国的君王。在大卫身上，看见人遵行神的旨意，而作合神心意的人，并战胜仇敌，而建立神的国度，为着建造神的圣殿。后在所罗门身上，看见神赦免大卫罪过之恩典的结果，和圣殿的建造。再后在罗波安身上，看见蒙恩的所罗门堕落的结果，使神的百姓分裂并混乱。继之在耶罗波安身上，看见在神百姓中制造分裂者的恶果，乃是家破国亡。后在犹大和以色列诸王身上，看见他们的兴衰在于他们与神的关系，和神对他们的宽容、忍耐与公义的审判，并他们因终不悔改，而遭亡国被掳。

SUMMARY

From David to the captivity covers the period from the building up of the kingdom of Israel by David to the loss of the kingdom and the carrying away of the children of Israel into captivity caused by the corruption of the kings of Israel. David who established the kingdom of Israel was a descendant of Boaz. In Boaz, we see a person who valued the birthright given by God and brought in the king who established the kingdom. In David, we see a man who did God’s will, a man after God’s heart who conquered the enemies and established God’s kingdom for the building of God’s temple. Afterwards, in Solomon we see the result of God’s grace in forgiving David’s transgression and the building of the temple. Next, in Rehoboam, we see that the fall of Solomon, one who had obtained grace, resulted in the division and confusion among God’s people. Following this, in Jeroboam, we see that the ill results of one who caused division among God’s people were the devastation of the house and the destruction of the kingdom. Later, in the kings of Judah and Israel we see that their rising and falling depended upon their relationship with God and on God’s forbearance, patience, and righteous judgment toward them; since they did not repent even at the end, their kingdom was destroyed and they were carried away into captivity.

问　答

一　长子名分包括那些福分？

二　请述说为着建造神的圣殿，大卫有怎样的心愿和行动？

三　所罗门堕落的原因是什么？结果如何？

四　耶罗波安如何制造分裂？恶果如何？

五　从犹大和以色列国的历史，我们应有怎样的鉴戒？

QUESTIONS

1. What blessings did the birthright include?
2. State David’s desire and action toward the building of God’s temple.
3. What were the reasons for Solomon’s downfall? What were the results?
4. How did Jeroboam create division? What were the ill results?
5. What kinds of warnings should we receive from the history of Judah and Israel?

第十二课

旧约的纲领（六）—
从被掳到归回（一）

纲　目

壹　在被掳时并被掳中的先知—耶利米

一　指责君王与百姓的罪恶

1　离弃神，不听神的话

2　拜偶像行邪淫

3　说谎话、诡诈、作孽

4　君王赶散神的百姓不看顾他们

二　警告被掳亡国

三　为强项不肯悔过者哀哭

贰　在被掳中并被掳地的先知

一　但以理

1　和三个朋友从幼年就是被掳中的得胜者

2　为神的圣城和圣殿祷告，直到神的圣城和圣殿得着恢复

3　解说他书中二章的人像，并看见他书中七至十二章的异象

二　以西结在被掳地看见异象，说到神在祂百姓中的属灵恢复

1　他书中第一章风、云、火、金的异象，表明神百姓属灵的复兴

LESSON TWELVE

A KEY VIEW OF THE OLD TESTAMENT (6)
FROM THE CAPTIVITY TO THE RETURN (1)

OUTLINE

I. The prophet during the captivity and in captivity— Jeremiah:

A. Rebuking the kings and the people for their sins:

1. Forsaking God and disobeying His word.

2. Worshipping idols and committing fornication.

3. Speaking lies, deceiving others, and committing iniquity.

4. The kings scattering God's people and not caring for them.

B. Warning concerning captivity and destruction.

C. Weeping for the stiff-necked and unrepentant people.

II. The prophets in the land of captivity:

A. Daniel:

1. With his three friends being overcomers in captivity from their youth.

2. Praying for the holy city and the holy temple of God until they were recovered.

3. Interpreting the image in chapter two and seeing the visions in chapters seven through twelve of his book.

B. Ezekiel seeing the visions in the land of captivity concerning the spiritual recovery of God's people:

1. The vision of the wind, the cloud, the fire, and the electrum in chapter one of his book signifying the spiritual revival of God's people.

2 三十六章神复兴祂的百姓，赐给他们新心新灵

3 三十七章神使祂的百姓如枯骨得复苏，而成为祂的军队

4 四十至四十八章圣城与圣殿的复建

2. God reviving His people and giving them a new heart and a new spirit in chapter thirty-six.

3. God's people as the dry bones being revived and formed into God's army in chapter thirty-seven.

4. The rebuilding of the holy city and holy temple in chapters forty through forty-eight.

课　文

本课我们要来看以色列人被掳时的先知耶利米、但以理和以西结。

壹　在被掳时并被掳中的先知—耶利米

耶利米是祭司希勒家的儿子，生长在亚拿突城。（耶一1。）他生来就是一个祭司，但他在约西亚第十三年蒙召作先知，直到以色列人被掳时他还传达神的话语。（耶一2～3，5～7。）他是先知中最受难为和折磨的一位。除了极少数的君王、首领、祭司、百姓以外，人都反对他、憎嫌他；尤其是那些假先知，假托神的名说了一些谎话，破坏他的预言。最后，亚撒利雅、约哈难和那些亲埃及的人，强把他带到埃及。（耶四三2～7。）在耶利米的职事里，他为神指责君王与百姓的罪恶，警告神的百姓，若不悔改将要被掳亡国。当他看到神的百姓强项不肯悔改，终于亡国后，又为他们哀哭。他的著作有耶利米书与耶利米哀歌。

一　指责君王与百姓的罪恶

1　离弃神，不听神的话

耶利米二章十三节说，“我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子。”神是人活水的泉源，但神的百姓竟离弃了这活水泉源的神。这不仅是神百姓的亏损，也是大罪，是神百姓堕落的首要因素。

耶利米九章十三节说，“这百姓离弃我在他们面前所设立的律法，没有遵行，也没有听从我的话。”神的百姓既离弃神，也就离弃了祂的话。

2　拜偶像行邪淫

耶利米一章十六节说，“至于这民的一切恶，就是离弃我，向别神烧香，跪拜自己手所造的。”神的百姓离弃神，离弃神的话，转去向别神烧香，其实他们不是神。神的百姓竟跪拜自己手所造的，以这些偶像为神。

耶利米十一章十三节说，“犹大啊，你神的数目，与你城的数目相等；你为那可耻的巴力所筑烧香的坛，也与耶路撒冷街

TEXT

In this lesson, we will see Jeremiah, Daniel, and Ezekiel, the prophets during the captivity of Israel.

I. THE PROPHET DURING THE CAPTIVITY AND IN CAPTIVITY—JEREMIAH

Jeremiah, the son of Hilkiah the priest, was born in Anathoth (Jer. 1:1). He was born as a priest and was called to be a prophet in the thirteenth year of King Josiah. He spoke for the Lord until the captivity of Israel (Jer. 1:2-3, 5-7). Among all the prophets, he was the one who suffered the most persecution. Except for a few of the kings, leaders, priests, and people, everyone was against him and hated him. The false prophets, who assumed to speak in God's name, especially lied about and contradicted his prophecy. Finally, Azariah and Johanan and those who were close to Egypt forced him to go to Egypt (Jer. 43:2-7). In Jeremiah's ministry, he rebuked the kings and the people for their sins and warned them that unless they repented they would be carried into captivity and their nation would be destroyed. He wept for God's people when he saw that they refused in their stiff-neckedness to repent and that they eventually lost their country. His writings include Jeremiah and Lamentations.

A. Rebuking the Kings and the People for Their Sins

1. Forsaking God and Disobeying His Word

Jeremiah 2:13 says, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns." God's people forsook God, the fountain of the living water. This was not only a loss to them but also a great sin which became the main factor of their fall.

Jeremiah 9:13 says, "They have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein." Because the people forsook God, they also disobeyed His word.

2. Worshipping Idols and Committing Fornication

Jeremiah 1:16 says, "Touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands." Having forsaken God and having disobeyed His voice, they burned incense unto other gods, who actually were not God, and worshipped the works of their own hands, making the idols their gods.

Jeremiah 11:13 says, "For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful

道的数目相等。”神的百姓实在堕落到非常邪恶的光景中，假神多得与城的数目相等；可耻巴力的坛竟然多得与耶路撒冷街道的数目相当。

以色列原本是归神为圣的，是初熟的果子。同时他们起初向着神也是满有幼年的恩爱，婚姻的爱情。（耶二 2 ～ 3。）但他们竟然背道，离弃神，转向虚无的神，以致犯了属灵的淫乱。他们在各高山、各青翠树下行淫，和石头、木头行淫，连地都被玷污了。（耶三 6 ～ 9。）

3　说谎话、诡诈、作孽

当神的百姓落到离弃神、不听神的话、拜偶像行邪淫的光景中时，自然就说谎话、行诡诈、作孽了。他们弯起舌头，像弓一样，为要说谎话。他们教舌头学习说谎; 劳劳碌碌的作孽。（耶九 3，5。）他们转去效法他们的先祖，不肯听从神的话，犯罪作孽。（耶十一 10。）

4　君王赶散神的百姓不看顾他们

以色列的君王不仅带头行前面所说的恶事，他们还赶散神的百姓，不看顾他们。“耶和华以色列的神斥责那些牧养祂百姓的牧人，如此说，你们赶散我的羊群，并没有看顾他们。”（耶二三 2。）

二　警告被掳亡国

耶利米一面指摘君王与百姓的罪恶，要他们悔改；一面也警告他们将要被掳亡国，犹大城邑和耶路撒冷将成为荒场。

在耶利米书第一章就开始警告背道的百姓，将要遭受北方来的灾祸：“必有灾祸从北方发出，临到这地的一切居民。耶和华说，…我要召北方列国的众族；…各安座位在耶路撒冷的城门口，周围攻击城墙，又要攻击犹大的一切城邑。”（14 ～ 15。）

北方来的灾祸对他们如同灭命的忽然临到，敌人必掳尽以色列剩下的民，如同摘净葡萄一样。（耶六 9，26。）那时犹大城邑中，和耶路撒冷街上，欢喜和快乐的声音都止息了，因为地必成为荒场。（耶七 34。）

thing, even altars to burn incense unto Baal.” God’s people had truly fallen into a very wicked situation. Their false gods were as many as their cities; the shameful altars of Baal were as many as the streets in Jerusalem.

The people of Israel were holiness unto the Lord, and the firstfruits of His increase. In the beginning they also had the kindness of their youth, and the love of their espousals unto God (Jer. 2:2-3). But they backslid, forsook God, and turned to the false gods; thus, they committed spiritual fornication. They committed adultery in every high mountain and under every green tree, with stones and with stocks, so that even the land was defiled (Jer. 3:6-9).

3. Speaking Lies, Deceiving Others, and Committing Iniquity

When God’s people fell into the condition of forsaking God, disobeying God’s word, and committing adultery in worshipping idols, they spontaneously spoke lies, deceived others, and committed iniquity. They bent their tongues like their bow for lies. They taught their tongue to speak lies, and wearied themselves to commit iniquity (Jer. 9:3, 5). They were turned back to the iniquity of their forefathers, who refused to hear the words of God (Jer. 11:10).

4. The Kings Scattering God’s People and Not Caring for Them

The kings of Israel not only took the lead to do such evil, but also scattered the people and did not care for them. “Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them” (Jer. 23:2).

B. Warning concerning Captivity and Destruction

Jeremiah, on one hand, rebuked the kings and the people for their sins and wanted them to repent; on the other hand, he warned them that they would be taken into captivity, that their nation would be destroyed, and that the cities of Judah and Jerusalem would become desolate.

In chapter one Jeremiah began to warn the backsliding people of the evil that would be coming upon them, saying, “Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord...they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah” (vv. 14-15).

The coming evil was like a spoiler who would suddenly come upon them. The enemies would thoroughly glean the remnant of Israel as a vine (Jer. 6:9, 26), and the voice of mirth and the voice of gladness would cease from the cities of Judah and from the streets of Jerusalem, for the land would be desolate (Jer. 7:34).

到约雅敬第四年，就是巴比伦王尼布甲尼撒元年，耶利米向犹大众人说，“从犹大王亚们的儿子约西亚十三年，直到今日，这二十三年之内，常有耶和华的话临到我，我也对你们传说，…只是你们没有听从。…万军之耶和华如此说，因为你们没有听从我的话，我必召北方的众族，和我仆人巴比伦王尼布甲尼撒来攻击这地，和这地的居民，…我要将他们尽行灭绝，…并且永久荒凉。”（耶二五 3，8～9。）

终于到西底家十一年四月初九日，城被攻破。西底家被掳，他的众子和犹大的贵胄被杀，城墙被拆毁，城内被焚烧，剩下的百姓被掳到巴比伦。（耶三九 2～9。）

三　为强项不肯悔过者哀哭

耶路撒冷被攻陷，百姓被掳，耶利米对以色列人的警告都应验了。但他爱神，爱神的子民，他实在不忍看见以色列的衰落，更不愿看见神的荣耀，因以色列人的失败而受亏损，所以他就写了耶利米哀歌，为他们哀哭。

哀歌共分五章，亦即五首诗歌，可以分作五大段：困苦、哀叹、指望、认罪、祷告。除了第五首外，每首都是先说到耶路撒冷遭毁的惨况，再说到神严厉的审判是公义的。“先前满有人民的城，现在何竟独坐，先前在列国中为大的，现在竟如寡妇。”（一 1。）“主何竟发怒，使黑云遮蔽锡安城；祂将以色列的华美，从天扔在地上。”（二 1）“耶和华是公义的；祂这样待我，是因我违背祂的命令。”（一 18。）“我眼中流泪，以致失明；我的心肠扰乱，肝胆涂地；都因我众民遭毁灭。”（二 11。）“耶和华啊，求你使我们向你回转，我们便得回转；求你复新我们的日子，像古时一样。”（五 21。）

贰　在被掳中并被掳地的先知

在被掳中并被掳地的先知有但以理和以西结。

一　但以理

1　和三个朋友从幼年时候就是被掳中的得胜者

In the fourth year of Jehoiakim, the first year of Nebuchadrezzar, king of Babylon, Jeremiah spoke to all the people of Judah, “From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you...but ye have not hearkened...Therefore thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof...and will utterly destroy them...and make them... perpetual desolations” (Jer. 25:3, 8-9).

Finally, in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city. Zedekiah was captured, and his sons and the nobles of Judah were slain. The walls of the city were broken down, the houses in the city were burned, and the remnant was carried away to Babylon (Jer. 39:2-9).

C. Weeping for the Stiff-necked and Unrepentant People

Jerusalem fell and the people were taken captive. All the warnings of Jeremiah were fulfilled. But because he loved God and God’s people, Jeremiah could not bear to see the fall of Israel and the loss of God’s glory due to the degradation of the people of Israel. Thus Jeremiah wrote Lamentations and wept for them.

Lamentations, composed of five chapters which are five songs, may be divided into five sections: suffering, lamenting, hope, confessing, and prayer. Except for the fifth, each song speaks first of the tragic destruction of Jerusalem and then of the righteousness of God’s severe judgment. “How doth the city sit solitary, that was full of people! How is she become as a widow! She that was great among the nations” (1:1). “How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel” (2:1). “The Lord is righteous; for I have rebelled against his commandment” (1:18). “Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people” (2:11). “Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old” (5:21).

II. THE PROPHETS IN THE LAND OF CAPTIVITY

Daniel and Ezekiel were the prophets in the land of captivity.

A. Daniel

1. With His Three Friends Being Overcomers in Captivity from Their Youth

但以理和他的三个朋友是在犹大王约雅敬第三年，巴比伦王尼布甲尼撒来到耶路撒冷时被掳去的。（但一 1 ～ 6。）由于他们容貌俊美，通达各样学问，知识聪明俱备，就被选在王宫受教育，准备侍立在王面前。

但以理却立志，不以王的膳，和王所饮的酒，玷污自己，所以求太监长容他不玷污自己。但以理请求试试他们十天，只给他们素菜、白水，然后看看他们的面貌如何。结果他们的面貌比其他人更加俊美肥胖，所以太监长就准许他们只吃素菜、白水。（但一 8 ～ 16。）

那时神的百姓被掳，圣殿被毁了，里面的器具被带到假神的庙里。（但一 2，代下三六 7。）神的权柄、神的荣耀在地上完全了了。所有的人都在巴比伦王的权下，都和鬼魔发生关系，甚至连吃的饭，喝的酒，都祭过鬼魔，是污秽不洁的。但就在这个时候，神得着但以理和他的三个朋友，他们顾到神的权柄和荣耀，因此他们立志不以王的膳、王的酒玷污自己；他们是被掳中的得胜者。

2　为神的圣城和圣殿祷告，直到神的圣城和圣殿得着恢复

大利乌王在位第一年，但以理从书上得知，耶和华的话临到先知耶利米，论耶路撒冷荒凉的年数，七十年为满。（但九 1 ～ 2，耶二五 11。）但以理便禁食，被麻蒙灰，向神祷告恳求，承认他和他本国之民的罪，为神的圣山耶路撒冷，在神面前恳求。（但九 1 ～ 20。）后来神听了祂子民的祷告，照着祂所应许的，到波斯王古列元年，就激动波斯王古列的心，使他下诏让以色列子民上犹大的耶路撒冷，重建耶和华以色列神的殿。（拉一 1 ～ 3。）但以理终于看到了他为耶路撒冷祷告的应允。（参但一 21。）

3　解说他书中二章的人像，并看见他书中七至十二章的异象

神特别将智慧赐与但以理，使他能解说尼布甲尼撒王所梦见的人像。这人像是高大的像，头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，腿是铁的，脚是半铁半泥的。这是关乎世上

In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and carried away Daniel and his three friends (Dan. 1:1-6). They were chosen to be taught in the palace and prepared to serve the king, for they were well favored, skillful in all wisdom, and gifted in knowledge and the understanding of science.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. Daniel requested that they be tested ten days by being given only vegetables to eat and water to drink, after which their countenances would be judged. At the end of ten days, their countenances appeared fairer and fatter in flesh than all the rest. Hence, the prince of the eunuchs allowed them to take vegetables and water only (Dan. 1:8-16).

At that time, God's people were carried away, the house of God was destroyed, and the vessels of the house were taken to the house of the false gods (Dan. 1:2; 2 Chron. 36:7). The dominion and glory of God on the earth were completely gone. The people were under the rule of the king of Babylon and were associated with demons, because even the food they ate and the wine they drank, being sacrificed to demons, were defiled and unclean. In such a time, God gained Daniel and his three friends, some who cared for the dominion and glory of God. They were determined that, by refraining from eating the royal food and drinking the royal wine, they would not be defiled. Hence, they were the overcomers in captivity.

2. Praying for the Holy City and the Holy Temple of God until They Were Recovered

In the first year of Darius, Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem (Dan. 9:1-2; Jer. 25:11). Daniel prayed and made confession unto the Lord with fasting, sackcloth, and ashes concerning his sins and those of his nation. He presented his supplication before the Lord concerning the holy mountain, Jerusalem (Dan. 9:1-20). Then God heard the prayers made by His people. According to His promise, in the first year of Cyrus, the king of Persia, the Lord stirred up the spirit of Cyrus to make a proclamation allowing the people of Israel to go to Jerusalem of Judah and to rebuild the holy temple of the God of Israel (Ezra 1:1-3). Finally, Daniel saw the fulfillment of his prayer concerning Jerusalem (Dan. 1:21).

3. Interpreting the Image in Chapter Two and Seeing the Visions in Chapters Seven through Twelve of His Book

God gave Daniel extraordinary wisdom to interpret the image in Nebuchadnezzar's dream. This was a great image. Its head was of fine gold; its breast and its arms, of silver; its belly and its thighs, of bronze; its legs, of iron; and its feet, part iron and part clay. This was a prophecy concerning the nations

邦国的预言。金头是指巴比伦帝国；银胸和银臂是指玛代波斯；铜腹是指希腊帝国；二铁腿是指东西罗马帝国；半铁半泥的脚是指罗马帝国后一直到基督再来，半为民主半为极权的政权。这人像所代表的国家在历史中都一一应验了。末了“有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎，于是金、银、铜、铁、泥都一同砸得粉碎，…无处可寻；打碎这像的石头，变成一座大山，充满天下”。（34～35。）这是对基督的预言。祂是那一块非人手凿出来的石头，从天上落下来，要打在这人像上，人像被砸得粉碎。然后祂成了一座大山，就是神在地上的国度。（启十一15。）

第七章说到但以理第一次看见的一串异象，包括四个大兽、十角、小角、亘古常存者，以及人子等异象。

第八章说到他第二次所看见的一串异象，包括公绵羊、公山羊、大角、四个非常的角，以及小角等异象。

第九章后半说到他第三次所看到的异象，就是七十个七的异象。

第十至十二章说到他第四次所见的一串异象。

这些异象中首要者是七章的四兽和九章的七十个七。这二者加上二章的人像就是圣经中从以色列人被掳得归回直到永世预言的纲领。

七章四兽的异象，那四兽就是尼布甲尼撒梦中的四大帝国—巴比伦、玛代波斯、希腊和罗马。兽表示那些帝国何等凶暴、残忍，并且毫无人性。

九章七十个七的异象，这七十个七分成三个阶段：七个七、六十二个七和一七。（24～27。）七个七就是四十九年，从波斯王亚达薛西出令重建耶路撒冷城的时候算起。（尼二1～8，）直到耶路撒冷重建完毕，共有四十九年。六十二个七就是四百三十四年，是从圣城重建完成至受膏者（基督）被剪除，共有四百三十四年。此后必有一王的民来毁灭这城，和圣所。（26。）这是指主后七十年罗马太子提多毁灭耶路撒冷城。然后有一个空隙，就是教会的奥秘时期，在这时期的末了，最后的一七才来到。在这七年的开始，敌基督必与许多人订立盟约；到这七年之半，他就违约逼迫圣民，在圣城、圣殿行毁坏和可憎的事。到这七年的末了，基督要在哈

of the earth. The head of gold symbolizes Babylon; the breast and arms of silver, Medo-Persia; the belly of bronze, Greece; the two legs of iron, the eastern and western Roman Empires; and the feet of iron mixed with clay, the nations, which in the period after the fall of Rome and before the second coming of Christ, would be part democracy and part autocracy. The prophecy concerning the nations represented by the image has been fulfilled in history. At the end of the dream, a stone, cut out without hands, smote the image upon its feet, which were of iron and clay, and broke them to pieces. “Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together...that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth” (vv. 34-35). This is a prophecy concerning Christ. He is the stone, cut without human hands, which will come down from heaven to smite the image, the kingdoms of the earth, and break them into pieces. Then He will become a great mountain, the kingdom of God, which will fill the whole earth (Rev. 11:15).

Chapter seven presents the first series of visions seen by Daniel, that is, the visions of the four beasts, the ten horns, the little horn, the Ancient of Days, and the Son of Man.

Chapter eight presents the second series of visions seen by Daniel, that is, the visions of the ram, the he-goat, the great horn, the four notable horns, and the little horn.

The second half of chapter nine presents Daniel’s third vision, the vision of the seventy weeks.

Chapters ten through twelve present the fourth series of visions seen by Daniel.

Of all these visions, the most important are those of the four beasts in chapter seven and of the seventy weeks in chapter nine. These two visions, plus the image in chapter two, are the crucial points of Bible prophecy from the time of Israel’s return from captivity until eternity.

The four beasts in chapter seven correspond to the empires of Babylon, Medo-Persia, Greece, and Rome in Nebuchadnezzar’s dream. The fact that they are signified by beasts indicates that these empires were cruel, merciless, and inhuman.

The seventy weeks in chapter nine can be divided into three stages of seven weeks, sixty-two weeks, and one week (vv. 24-27). Seven weeks are forty-nine years, that is, from the proclamation of Artaxerxes, the king of Persia, to rebuild the city of Jerusalem until the completion of the rebuilding. Sixty-two weeks are 434 years, that is, the exact period of time from the completion of the rebuilding of the holy city to the cutting off, the crucifixion, of the anointed One (Christ). After that, the prince that shall come shall destroy the city and the sanctuary (v. 26). This refers to Titus, the prince of Rome who destroyed the city of Jerusalem in 70 A.D. Following this, there is an interim period, that is, the age of the mystery of the church. Then at the end of the church age, the final week of seven years will come. In the beginning of those seven years, Antichrist will confirm the covenant with many people. At the middle of the seven years Antichrist will break the covenant, persecute God’s people, carry

米吉多顿彻底打败敌基督。（启十六 16，十九 19 ～ 21，）于是基督就来到地上作王，世上的国就成了主基督的国。（启十一 15。）

二　以西结在被掳地看见异象，说到神在祂百姓中的属灵恢复

以西结也是被掳中的先知，他所看见的异象，是说到神在祂百姓中的属灵恢复。

1　他书中第一章风、云、火、金的异象，表明神百姓属灵的复兴

四节说，“我观看，见狂风从北方刮来，随着有一朵包括闪烁火的大云，周围有光辉，从其中的火内发出好像光耀的精金。”这一节说到四个东西：风、云、火、金。神是用有形的事物，描写属灵的事。这大风乃是指着圣灵说的。当五旬节圣灵降临时，就像大风吹过一样（徒二 1 ～ 4。）风吹来的结果，就带来一片大云，这云还是指着圣灵说的。当圣灵来感动人的时候，像风一样；当圣灵来眷顾人、覆罩人的时候，就像一片大云。在大云里头又包括着烈火。神乃是烈火。（来十二 29。）因此火是指神焚烧、圣别的能力，在人里面作光照、纯洁的工作。在火里面还显出光耀的精金来。精金就是神光耀尊贵的神性。

每一次属灵的复兴，都是圣灵的风来吹，接着圣灵就覆罩人，人里面就有一种烈火焚烧的情形，光照人、纯洁人，于是人里头就明亮了、荣美了，有一种尊贵如精金的光景显出来。

2　三十六章神复兴祂的百姓，赐给他们新心新灵

二十六至二十七节说，“我也要赐给你们一个新心，将新灵放在你们里面；…我必将我的灵，放在你们里面。”人的心在还没有得救以前是一个旧心，得救以后就成了一个新心。并且每一次复兴的时候，人的心也都再一次得到更新。心是人爱好的器官。旧心喜欢许多神之外的事物，却不喜欢神自己；但当神来眷顾复兴的时候，祂不光把人的污秽洗干净，还把人的心更新，使人的心柔软、爱慕神。

神更给人一个新灵。人的灵在人原初堕落时就死了。神所赐的这新灵，乃是一个活灵，是神使人死了的旧灵活过来，并给

out destruction in the holy city and sanctuary, and do evil things. At the end of the seven years, Christ will defeat Antichrist at Armageddon (Rev. 16:16; 19:19-21). Thus, Christ will be the King on the earth, and the nations on earth will become the kingdom of Christ (Rev. 11:15).

B. Ezekiel Seeing the Visions in the Land of Captivity concerning the Spiritual Recovery of God’s People

Ezekiel was also a prophet in captivity. His visions were concerning the spiritual recovery of God’s people.

1. The Vision of the Wind, the Cloud, the Fire, and the Electrum in Chapter One of His Book Signifying the Spiritual Revival of God’s People

Verse 4 says, “And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire.” This verse mentions four things: wind, cloud, fire, and amber or electrum. God uses physical things to illustrate spiritual things. The strong wind signifies the Holy Spirit. At Pentecost, the Holy Spirit was poured out as a rushing violent wind (Acts 2:1-4). The whirlwind brought in a great cloud, which also signifies the Spirit. When the Spirit stirs up people, He is like the wind. When the Spirit visits people and overshadows people, He is like a great cloud. The great cloud was covered with a fire. God is a consuming fire (Heb. 12:29). Therefore, fire signifies God’s burning and sanctifying power, which performs a shining and purifying work in man. Out of the fire comes the glowing electrum. Electrum signifies the divine nature in glory and honor.

Whenever there is a spiritual revival, there is the rushing wind of the Spirit followed by the covering of man by the Spirit. There is the burning of the consuming fire in man, shining and purifying. Thus man becomes like the electrum, shining with glory and honor.

2. God Reviving His People and Giving Them a New Heart and a New Spirit in Chapter Thirty-six

Verses 26 and 27 say, “A new heart also will I give you, and a new spirit will I put within you...And I will put my Spirit within you.” Before a person is saved, his heart is an old heart. But after a person is saved, his heart becomes a new heart. Furthermore, man’s heart is renewed in every revival. The heart is man’s loving organ. The old heart does not love God but rather things outside of God. When God comes in to visit and revive man, He not only cleanses his defilement, but also renews his heart and softens it to love God.

God also gives man a new spirit. The spirit of man was deadened because of the fall. The new spirit is a living spirit. God revives man’s old and deadened spirit and makes it a new spirit. He gives

人的灵有了一个新的功能，叫人能接触神，能和神交通。

神还把祂自己的灵放在人里面。神把祂的灵放在人里面，就是神自己进到人里面。所以人里面就有了神的自己。到这个时候，人的里面就完全更新，而成为一个更新的人。

3 三十七章神使祂的百姓如枯骨得复苏，而成为祂的军队

一、五、六、十节说，“这平原遍满骸骨。…主耶和华对这些骸骨如此说，我必使气息进入你们里面，你们就要活了。我必给你们加上筋，使你们长肉，又将皮遮蔽你们，…于是我遵命说预言，气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”

以色列人堕落后，不光是罪人，还是死人。他们真是死透了，只剩下一堆白骨。神叫先知以西结两次发预言。第一次发预言，就有响声、有地震，于是骨与骨互相联络，有了筋，长了肉，又有皮。第二次再发预言，气息进入骸骨，骸骨便活了，并且站起来，成为极大的军队。这就是预言神来复兴祂的百姓，并使他们合而为一。

4 四十至四十八章圣城与圣殿的复建

以西结四十章一至二节说，“耶和华的灵降在我身上；…在神的异象中带我到以色列地，安置在至高的山上；在山上的南边有仿佛一座城建立。”

以西结四十章至四十八章讲到圣城与圣殿的复建。他在异象中所看见的圣城与圣殿，其中一切的物件、尺寸，多重属灵的含意。

以西结书共有四十八章，到末了所得的结论，就是神在这一块圣地上，得到了一个圣殿和一座圣城。圣殿是为着神的同在、交通和事奉，而圣城乃是为着神的掌权、行政和管理。圣城与圣殿的建造乃是神的百姓在圣地上生活享受的结果。当祂的百姓享受神够多、够丰满的时候，祂就能从他们中间丰满出一个表现来，就是神的殿、神的城。在这里，神能和人交通，也能

the spirit of man a new function that man may be able to contact God and fellowship with Him.

Furthermore, God puts His own Spirit within man. When God puts His Spirit within man, God Himself enters into man, so that within man, there is God. At such a time, man is completely renewed within and becomes a renewed man.

3. God’s People as the Dry Bones Being Revived and Formed into God’s Army in Chapter Thirty-seven

Verses 1, 5, 6, and 10 say, “...in the midst of the valley which was full of bones;...thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin...So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”

After their degradation, the children of Israel were not only sinners but also dead people. They were surely dead to the uttermost. What was left was just a pile of white bones. God caused Ezekiel to prophesy twice. When he prophesied the first time, there was a noise and a shaking, and the bones came together, bone to bone. Then sinews and the flesh came up upon them, and the skin covered them from above. When Ezekiel prophesied the second time, breath came into them and they lived; then they stood up upon their feet, an exceeding great army. This was the prophecy that God would revive His people and make them one.

4. The Rebuilding of the Holy City and the Holy Temple in Chapters Forty through Forty-eight

Ezekiel 40:1-2 says, “The hand of the Lord was upon me...In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.”

Ezekiel 40 through 48 are concerned with the rebuilding of the holy city and the holy temple. He saw the holy city and the holy temple in this vision. Here, all the items and their measurements have their spiritual significance.

There are forty-eight chapters in Ezekiel. At the end God obtains a holy temple and a holy city in the Holy Land. The holy temple is for God’s presence, fellowship, and service, whereas the holy city is for God’s ruling, administration, and government. The building of the holy city and the holy temple are the issue of the enjoyment of God by His people in their living in the Holy Land. When God’s people have an abundant and full enjoyment of God, He obtains from them an expression in fullness—God’s house and God’s city. Here God can fellowship with

借人掌权。在这里，人能享受神，神也能享受人。神能完全充满人，人也能完全彰显神。

摘　要

祭司的职分败落了，神就兴起撒母耳作先知，带进君王的职分。君王的职分败落了，神仍是用先知眷顾被祂审判而受到掳掠的百姓，不断的对他们说话，或指责他们的邪淫罪行，或应许他们归回圣地。在被掳时并被掳中的先知耶利米，指责君王与百姓的罪恶，警告被掳亡国，而为强项不肯悔改者哀哭。在被掳中并被掳地的先知，有但以理和他的三个朋友，在被掳中作神的得胜者。他为神的圣城和圣殿祷告，直到神的圣城和圣殿得着恢复。还有以西结在被掳地看见异象，说到神在祂百姓中的属灵恢复，如风、云、火、金临到他们，使他们得到复兴，赐给他们新心新灵，使他们如枯骨得复苏，而成为祂的军队，最终使祂的圣城与圣殿在他们中间得以复建。

问　答

一　先知耶利米指责君王与百姓有那些罪恶？

二　当神的百姓被掳后，是落入怎样的光景中？神是否还能得着一班得胜者？

三　但以理二章的人像是表明什么？结局如何？

四　但以理九章七十个七的意义是什么？

五　以西结书中风、云、火、金的异象表明什么？

六　以西结三十六、三十七章说出神如何复兴祂的百姓？

man and rule through man; man can enjoy God, and God can also enjoy man. Man can be filled to the uttermost with God and can express God.

SUMMARY

After the degradation of the priesthood, God raised up Samuel as a prophet to bring in the kingship. After the degradation of the kingship, God still used the prophets to care for the people He had judged and sent into captivity by speaking to them constantly, either by rebuking their evil deeds or by promising them that they would return to the Holy Land. Jeremiah, a prophet at the time of the carrying away, who was taken into captivity, rebuked the king and the people for their sins, warned them of the captivity and the loss of the kingdom, and lamented over the stiff-necked and unrepentant people. Daniel and his three friends were among the prophets in the land of captivity. They were God's overcomers in the captivity. Daniel prayed for God's holy city and His holy temple until the holy city and temple were recovered. There was also Ezekiel who saw visions in the land of captivity. He spoke of God's coming to His people in their recovery to revive them and give them a new heart and a new spirit, making them as dry bones revitalized to become His army and eventually to rebuild His holy city and holy temple in their midst.

QUESTIONS

1. What were the sins for which the prophet Jeremiah rebuked the kings and the people?
2. What was the situation of God's people when they were in captivity? In such a situation, could God still gain a group of overcomers?
3. What is the significance of the great image in Daniel 2? What is its ending?
4. What is the meaning of the "seventy weeks" in Daniel 9?
5. What is the significance of the vision of the wind, the cloud, the fire, and the electrum in Ezekiel?
6. In Ezekiel 36 and 37, how did God revive His people?

第十三课

旧约的纲领（七）—
从被掳到归回（二）

纲　目

叁　在归回中的先知

一　君王职任未得恢复

二　省长所罗巴伯与大祭司约书亚

三　哈该

四　撒迦利亚

1　他的出身和时代

2　预言圣殿复建的成功，以坚定圣殿复建的工作

3　预言基督前后二次来临的诸多方面

五　省长尼希米与祭司以斯拉

六　玛拉基

1　他的出身和时代

2　指责并警戒在圣殿和圣城复建后，以色列人的罪恶

3　预言先知以利亚和施浸约翰的来临

4　预言基督第二次的再临

LESSON THIRTEEN

A KEY VIEW OF THE OLD TESTAMENT (7)
FROM THE CAPTIVITY TO THE RETURN (2)

OUTLINE

III. The prophets during the return:

A. The kingship not being recovered.

B. Zerubbabel the governor and Joshua the high priest.

C. Haggai.

D. Zechariah:

1. His status and time.

2. Strengthening the rebuilding work of the holy temple by foretelling its success.

3. Prophesying of the various aspects of the two comings of Christ.

E. Nehemiah the governor and Ezra the priest.

F. Malachi:

1. His status and time.

2. Rebuking and admonishing the people of Israel for their evils after the rebuilding of the holy temple and the holy city.

3. Foretelling the coming of Elijah the prophet and John the Baptist.

4. Foretelling the second coming of Christ.

课　文

本课要接续上一课，来看在归回中的先知，及其他有关人物。

叁　在归回中的先知

一　君王职任未得恢复

神在以色列人中，因着祭司职分的败落，所设立的君王职任，在他们被掳时就被摧残无遗。等他们蒙神眷顾，从被掳之地归回故国，君王的职任仍未得恢复，因为他们仍在外邦的权下。

二　省长所罗巴伯与大祭司约书亚

波斯王古列元年下诏归回的以色列人，是同着所罗巴伯、约书亚等人回来的。（拉一1～5，二1～2。）人数有四万二千三百六十人，此外还有仆婢七千三百三十七名，唱歌的男女二百名。（拉二64～65。）所罗巴伯是大卫王室的后裔，撒拉铁的儿子，（太一12，）为外邦波斯国作犹大地的省长，治理以色列人。约书亚（即耶书亚）是约撒答的儿子，作大祭司司理敬拜神的事。（该一1。）他们二人的职事，全是为着圣殿的复建。

当年七月以色列人回到犹大地，众人如同一人，聚集在耶路撒冷，开始在原有的根基上建筑神的坛，向神献祭、守节。（拉三1～4。）翌年二月他们就兴工建造神的殿。（拉三8。）匠人立殿根基的时候，祭司都穿礼服吹号，亚萨的子孙利未人敲钹，照大卫所定的例，站着赞美耶和华。他们赞美神时，众民大声呼喊。许多祭司、利未人、族长，就是见过旧殿的老年人，亲眼看见立这殿的根基，便大声哭号，也有许多人大声欢呼。（拉三10～13。）

那时，犹大和便雅悯的敌人，要求一同参与这建殿的工作，但所罗巴伯、约书亚等严辞拒绝。他们恼羞成怒，便极力进行破坏的工作，又在君王面前诬告那些归回的以色列人造反。于是亚达薛西（士每第）王降旨，停止建殿的工程，直到大利乌一世第二年。（参拉四。）先知哈该和撒迦利亚奉神的

TEXT

In this lesson we will continue the previous lesson to see the prophets and other related people during the return.

III. THE PROPHETS DURING THE RETURN

A. The Kingship Not Being Recovered

The kingship which God established among the people of Israel due to the deterioration of the priesthood was completely destroyed at the time of their captivity. After their return from the land of captivity to their homeland through God's visitation, the kingship was still not recovered, for they remained under the rule of the Gentiles.

B. Zerubbabel the Governor and Joshua the High Priest

The people of Israel who returned after the proclamation was made in the first year of Cyrus king of Persia were led by Zerubbabel, Joshua, and others (Ezra 1:1-5; 2:1-2). Their number was forty-two thousand three hundred and sixty. Besides these, there were seven thousand three hundred and thirty-seven servants and maids, and two hundred singing men and women (Ezra 2:64-65). Zerubbabel, a descendent of the royal house of David and the son of Salathiel (Matt. 1:12), ruled over the people of Israel as the governor of Judah appointed by the Gentile nation of Persia. Joshua (that is, Jeshua), the son of Josedech, served as the high priest taking care of the matters pertaining to the worship of God (Hag. 1:1). Both of their ministries were for the rebuilding of the holy temple.

In the seventh month of the same year the children of Israel returned to the land of Judah and gathered themselves together as one man to Jerusalem. They built and set the altar of God upon its original foundation, they offered sacrifices to God, and they kept the feast of tabernacles (Ezra 3:1-4). In the second month of the following year, they set forward the work of building the house of God (Ezra 3:8). When the builders laid the foundation of the temple, the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise Jehovah according to the ordinance of David. All the people shouted with a great shout when they praised God. However, many of the priests and Levites and heads of the fathers' houses, the old men who had seen the first house, wept with a loud voice when the foundation of this house was laid before their eyes, while many shouted aloud for joy (Ezra 3:10-13).

At that time the enemies of Judah and Benjamin asked that they be allowed to participate in the building work, but they were refused by Zerubbabel and Joshua with stern words. Thus, moved to anger in their shame, they did their best to carry out the damaging work, and they also wrote to the king accusing the returned Israelites of rebellion. Hence, King Artaxerxes (Smerdis) commanded that the building of the temple be stopped. So the work ceased until the second year of the reign of Darius, king

名，向犹大和耶路撒冷的百姓说劝勉的话。于是所罗巴伯和约书亚，都起来动手建造神的殿。（拉五 1 ～ 2。）直到大利乌王第六年，亚达月（十二月）初三日完成。他们就欢欢喜喜的行奉献神殿的礼，又在正月十四日守逾越节。（拉六 14 ～ 21。）

三　哈该

在以色列人停止复建圣殿的年间，他们为自己建筑精美的房屋，渐渐忘了建殿的事。加以仇敌的反对和拦阻有增无减，荒芜、干旱等接连而来。以色列人便认为，建造耶和华殿的时候尚未来到。（哈一 2，4，6，10。）就在这种情况之下，先知哈该起来，传达神的话，鼓励归回的以色列人，继续完成神圣殿复建的工作。

神的话临到先知哈该说，“这殿仍然荒凉，你们自己还住天花板的房屋么？”（该一 4。）“你们撒的种多，收的却少；你们吃，却不得饱，喝，却不得足，穿衣服，却不得暖；得工钱的，将工钱装在破漏的囊中。”（该一 6。）“万军之耶和华如此说，你们要省察自己的行为。你们要上山取木料，建造这殿；我就因此喜乐，且得荣耀。”（该一 7 ～ 8。）神借先知哈该谴责百姓，要他们因所受的灾难、困苦省察自己的行为，不可让殿仍然荒凉，要上山取木料，建造神的殿。于是撒拉铁的儿子所罗巴伯，和约撒答的儿子大祭司约书亚，并剩下的百姓，都听从耶和华他们神的话。（该一 12。）

接着神借先知哈该，鼓励他们刚强作工，完成神殿的复建。“耶和华说，所罗巴伯阿！虽然如此，你当刚强；约撒答的儿子大祭司约书亚阿！你也当刚强；这地的百姓，你们都当刚强作工，因为我与你们同在。”（该二 4。）

四　撒迦利亚

1　他的出身和时代

先知撒迦利亚是易多的孙子，比利家的儿子。他是生在被掳之地，随着所罗巴伯归回故国。易多是第一批归国的祭司，（尼十二 4，16，）所以撒迦利亚既是先知，又是祭司。哈该和撒迦利亚是同时代的人，撒迦利亚说预言比哈该略迟两个月，（比较亚一 1 和哈一 1，）但他所写的比哈该所写的长多了，内容也奥秘多了。

of Persia (Ezra 4). The prophets Haggai and Zechariah prophesied in the name of God and spoke words of encouragement to the people in Judah and Jerusalem. Then Zerubbabel and Joshua rose up and began to build the house of God (Ezra 5:1-2). When the house was finished on the third day of the month Adar (the twelfth month), which was in the sixth year of the reign of Darius the king, they kept the dedication of the house of God with joy and kept the Passover on the fourteenth day of the first month (Ezra 6:14-21).

C. Haggai

During the years when the rebuilding of the holy temple was interrupted, the children of Israel began to build beautiful houses for themselves and gradually forgot the building of the holy temple. Furthermore, the enemy’s opposition and hindrance steadily increased, and desolation and drought continued to plague the land. Therefore, the people of Israel concluded that the time to build the house of Jehovah had not yet come (Hag. 1:2, 4, 6, 10). It was under such a circumstance that the prophets Haggai and Zechariah rose up to deliver the word of God and encourage the returned Israelites to finish the rebuilding work of God’s holy temple.

The word of God came to Haggai the prophet, saying, “Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?...Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord” (Hag. 1:4, 6-8). God reprimanded the people through Haggai, telling them to consider their ways because of the disasters and miseries that had come upon them, and to not let the house lie waste, but to go up to the mountain, bring wood, and build God’s house. So, Zerubbabel the son of Salathiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of Jehovah their God (Hag. 1:12).

Then God spoke through Haggai the prophet to encourage the people to be strong and work for the completion of the rebuilding of God’s house. “Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts” (Hag. 2:4).

D. Zechariah

1. His Status and Time

Zechariah the prophet was the son of Berechiah and the grandson of Iddo (Zech. 1:1). Born in the land of captivity, he came back with Zerubbabel to the homeland. As Iddo was one among the first group of priests who returned to Israel (Neh. 12:1, 4, 16), Zechariah was both a prophet and a priest. A contemporary of Haggai, Zechariah began to prophesy approximately two months later than Haggai (compare Zech. 1:1 with Hag. 1:1), and his writings are much longer and their contents more mysterious than Haggai’s.

2 预言圣殿复建的成功，以坚定圣殿复建的工作

神为着要叫撒迦利亚预言圣殿复建的成功，以坚定圣殿复建的工作，就在他书中预言的开头，一连给他看见八个异象：

（一）一个人骑着红马站在洼地（被掳之地）番石榴树（以色列人）中间（一 7 ～ 17）—骑红马的是指耶和华的使者，就是基督。这使者站在神百姓被掳的洼地，与他们同在，为他们的归回代祷。神就回答说，祂为耶路撒冷心中火热，祂恼怒列国加害过分；祂要施怜悯，祂的殿必重建，准绳必拉在耶路撒冷以上。

（二）四个角和四个匠人（一 18 ～ 21）—四角是指那些欺压以色列并分散他们的仇敌，四个匠人是指神击破以色列仇敌的工具。

（三）一人手拿准绳，量耶路撒冷（二 1 ～ 13）—神对付以色列仇敌之后，就重新眷顾圣地。准绳是为量地而用，指神丈量、拣选耶路撒冷，并住在其中。眷顾以色列的耶和华，乃是基督。祂是奉耶和华差遣的，也是差遣祂的耶和华。祂是奉差遣者，也是差遣祂者。

（四）约书亚脱去污衣，而穿上华服（三 1 ～ 10）—大祭司约书亚预表以色列人要作祭司的国度。神为使以色列人能作祂的祭司国度，就必须先除去他们的污秽，祂兴起基督作生命之苗，和有神七灵（七眼—四 10，启五 6）的石头，在十字架上为神亲自审判（雕刻），好除掉以色列的罪孽。这位生命之苗，满有神之灵的基督，又成了华美的衣服给他们穿上，作他们的义，使他们活在神面前。

（五）一个金灯台与两棵橄榄树（四 1 ～ 14）—金灯台指以色列得洁净后，在列国中要作发光的器皿。器皿中发光的油，就是耶和华的灵。两棵橄榄树一面是指约书亚和所罗巴伯，倚靠耶和华的灵建造圣殿，恢复神的见证；另一面是指启示录十一章的两个见证人，被灵充满传道。神圣殿的建造，需要一块顶石。在前一异象说出基督是石头，为着除去神百姓的罪孽；在这个异象也说出基督是石头，为着建造神的圣殿。

2. Strengthening the Rebuilding Work of the Holy Temple by Foretelling Its Success

In order that Zechariah might strengthen the rebuilding work of the holy temple by foretelling its success, God gave him a series of eight visions in the beginning of the prophecies in his book.

The first vision was of a man riding upon a red horse and standing among the myrtle trees (the people of Israel) that were in the bottom (the land of captivity) (1:7-17). The one riding on a red horse denotes the angel of Jehovah, that is, Christ. The angel stood in the bottom, where God's people were kept in captivity, staying with them and interceding for their return. God answered that He was jealous for Jerusalem with a great jealousy, and He was very displeased with the nations which helped forward the affliction; He would grant mercies that His house might be rebuilt and a line stretched upon Jerusalem.

The second vision was of the four horns and four carpenters (1:18-21). The four horns denote the enemies who oppressed and scattered Israel, and the four carpenters signify the tools used by God to smite the enemies of Israel.

Zechariah's third vision was of a man with a measuring line in his hand to measure Jerusalem (2:1-13). After dealing with the enemies of Israel, God again visited the holy land. A measuring line is for measuring the land, signifying that God would measure and choose Jerusalem and dwell in its midst. Jehovah who visited Israel is Christ. Christ is the One sent by Jehovah, and He is also Jehovah who sent Him. He is both the sent One and the Sender.

Fourth, Zechariah saw a vision of Joshua being stripped of his filthy garments and clothed with festival-robes (3:1-10). Joshua the high priest typifies the people of Israel as a kingdom of priests. In order to make the people of Israel a kingdom of priests unto Him, God first had to remove their filthiness. Therefore, God raised up Christ as the Sprout of life and the stone with God's seven Spirits (seven eyes—4:10; Rev. 5:6), and judged (engraved on) Him on the cross that He might remove the iniquity of Israel. The Sprout of life, Christ, who is filled with God's Spirit, also became the festival-robes to clothe them as their righteousness that they might live in God's presence.

Fifth, Zechariah saw a golden lampstand and the two olive trees (4:1-14). The golden lampstand signifies the purged Israel as a shining vessel among the nations. The shining oil in the vessel is the Spirit of Jehovah. The two olive trees, on the one hand, signify Joshua and Zerubbabel building the holy temple and recovering God's testimony by the Spirit of Jehovah; on the other hand, they denote the two witnesses in Revelation 11 preaching the word by being filled with the Spirit. For the building of God's holy temple, there is the need of a topstone. In the previous vision Christ was the stone for removing the iniquity of God's people; in this vision Christ is the stone for the building of God's holy temple.

（六）飞行的书卷（五1～4）—这是指神的律法和公义。五章三节说，“凡偷窃的必按卷上这面的话除灭；凡起假誓的必按卷上那面的话除灭。”偷窃和起假誓，是两种代表的罪，前者得罪人，后者得罪神。这说明神要洁净祂的百姓。

（七）量器（五5～11）—量器是商业用具，表明在归回的百姓中还有巴比伦的东西。以色列人从巴比伦回来时，把巴比伦的东西也带回来了，这些都必须送回巴比伦（示拿地就是巴比伦）。

（八）四辆马车（六1～15）—这四辆从两座铜山间出来的马车，是指天的四风，也就是启示录七章一至三节的四风，专为审判（铜山所象征的）列邦的罪恶。这审判的结果，要使列国的人来建造神的殿。（亚六15。）那为苗裔的基督兴起来，也就是为着建造神的殿。（12～13。）

这八个异象都是关于神的百姓以色列人的预言。初步应验在撒迦利亚的时代，完全的应验还待将来。全部的异象，是说到基督在神恢复建造里的重要。

3　预言基督前后二次来临的诸多方面

撒迦利亚除了在前面八个异象中，说到基督对神恢复建造的重要，又在其书九至十四章，预言基督前后二次来临的诸多方面。祂第一次来，是以色列的王，谦和的骑着驴驹而来，（九9，太二一1～10，）结果却被祂的一个门徒以三十块钱出卖了。（亚十一12～13，太二六14～16，二七3～10。）祂又像牧人被击打，祂的门徒就像羊分散了，（亚十三7，太二六31，）且在以色列家（爱友之家），两手在十字架上受了伤，（亚十三6，约十九18上，）肋旁也被扎，（亚十二10，约十九34上，）为以色列人开了一个洗除罪恶与污秽的泉源。（亚十三1，约十九34下，太二六28。）祂还要第二次来，由祂的圣徒随同，（亚十四5，帖前四16上，14下，）脚踏耶路撒冷城外的橄榄山，（亚十四4，徒一9～12，）为神的选民以色列人，与那些围攻他们的列国争战，拯救神的选民脱离他们的毁灭。（亚十四2～3，12～15，十二1～9。）那时，以色列全家必仰望祂，就是他们所扎的；并为祂悲哀，于是全家得救。（十二10～14，罗十一26。）此后，祂就作王掌权，

Zechariah’s sixth vision was of the flying roll (5:1-4). This denotes God’s law and righteousness. Zechariah 5:3 says, “Every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.” Stealing and perjury are two representative sins. The former is an offense against man; the latter, against God. This indicates that God wants to cleanse His people.

The seventh vision was of the ephah (5:5-11), An ephah is a commercial instrument, indicating that there were still Babylonian things among the returned people. When the people of Israel returned from Babylon, they also brought Babylonian things back with them. All these things must be sent back to Babylon (the land of Shinar is Babylon).

The eighth vision was of the four chariots (6:1-15). These four chariots that came out from between the mountains of brass refer to the four winds of heaven, which are also the four winds in Revelation 7:1-3. They are specifically for the judgment (signified by the mountains of brass) of the evils of the nations. This judgment will cause the nations to come and build God’s temple (v. 15). Christ as the Sprout was raised up also for the building of God’s temple (vv. 12-13).

All eight visions are prophecies concerning the children of Israel as God’s people. The initial fulfillment of these prophecies took place during the time of Zechariah, but their complete fulfillment is yet to come. The visions as a whole speak of the importance of Christ in the recovery of God’s building.

3. Prophesying of the Various Aspects of the Two Comings of Christ

Besides telling of the importance of Christ in relation to God’s rebuilding work in the preceding eight visions, Zechariah also prophesied of the various aspects of the two comings of Christ in chapters nine through fourteen of his book. In His first coming, Christ would come as the King of Israel, meek and mounted on a colt, the foal of a donkey (9:9; Matt. 21:1-10); eventually He would be betrayed by one of His disciples for thirty pieces of silver (11:12-13; Matt 26:14-16; 27:3-10). He also would be smitten as the shepherd, and His disciples would be scattered as sheep (13:7; Matt. 26:31). His two hands would be wounded on the cross in the house of Israel (the house of the friends who loved Him) (13:6; John 19:18a), and His side would be pierced (12:10; John 19:34a), opening a fountain for the children of Israel for sin and for uncleanness (13:1; John 19:34b; Matt. 26:28). Furthermore, He will come a second time, accompanied by His saints (14:5; 1 Thes. 4:16a, 14b), and His feet will stand on the Mount of Olives which is outside of Jerusalem (14:4; Acts 1:9-12). He will fight for the children of Israel, His chosen people, against the nations that besieged them and will save them from destruction (14:2-3, 12-15; 12:1-9). At that time, the whole house of Israel will look upon Him whom they have pierced, and they will mourn for Him; thus, all Israel will be saved (12:10-14; Rom. 11:26). Afterwards, He will be the King to reign and rule over the

管治列国，万民必年年上到耶路撒冷敬拜祂，一切都归祂为圣。（亚九 10，十四 16～21。）

五　省长尼希米与祭司以斯拉

以色列人从被掳之地归回有三次：第一次是由所罗巴伯带领的，（拉二 2，）第二次是由以斯拉带领的，（拉七 1，6～7，）第三次是由尼希米带领的。（尼二 5～6。）

尼希米是作王酒政的，当他听到被掳归回的人遭大难，受凌辱，并且耶路撒冷的城墙被拆毁，城门被火焚烧，他就哀哭，在神面前禁食祷告。在亚达薛西一世（这与禁止以色列人重建圣殿的亚达薛西王不同）二十年尼散月（正月），得王的允准回到耶路撒冷重建城墙。（尼二 1～6，17。）尼希米奉派作犹大地的省长。（尼五 14。）以斯拉是大祭司亚伦的嫡系，所以是祭司；他也是敏捷的文士，通达神所赐摩西的律法书。（拉七 1～6。）他在亚达薛西一世第七年，得王的允准，带领以色列人上耶路撒冷。以斯拉定志考究遵行神的律法，又将律例典章教训以色列人。（拉七 10。）

尼希米奉波斯王命，回耶路撒冷治理以色列人，鼓励归回的以色列人，继续完成耶路撒冷城墙复建的工作，免得再受凌辱。于是他们奋勇作这善工。（尼二 17～18。）众百姓各分得一段城墙重建。敌人参巴拉、多比雅等先是恼怒、嗤笑，而后就扰乱神的百姓，谋害、诬告尼希米。但是尼希米带领以色列人，一手作工，一手拿兵器，又鼓励以色列人不要惧怕他们。（尼四 14～20。）以色列人中的贵胄和官长里，有向百姓取利的，以致百姓穷困呼号。尼希米就斥责贵胄和官长，要他们尽力赎回弟兄们，且不要向他们取利。（尼五 1～11。）尼希米虽身为省长，却没有吃省长的俸禄，以免加重百姓的担子。反而每天有一百五十人在他席上吃饭。（尼五 14～17。）从兴工到城墙修建完成，共计五十二天。（尼六 15。）

那时以斯拉，协同恢复律法书上关乎事奉神的事。以色列就如同一人，聚集到水门面前的宽阔处，请以斯拉将神借摩西传给以色列人的律法书带来。以斯拉将律法书带到听了能明白的会众面前，读这律法书。（尼八 1～3。）众民又遵

nations; all the people will go up to Jerusalem from year to year to worship Him, and all will be sanctified unto Him (9:10; 14:16-21).

E. Nehemiah the Governor and Ezra the Priest

There were three returnings of the children of Israel from the land of captivity. The first return was led by Zerubbabel (Ezra 2:2), the second return by Ezra (Ezra 7:1, 6-7), and the third return by Nehemiah (Neh. 2:5-6).

Nehemiah was the king's cupbearer. When he heard that those who had returned from the captivity were in great affliction and reproach, and that the wall of Jerusalem also was broken down and its gates were burned with fire, he wept, fasting and praying before God. In the month Nisan, in the twentieth year of Artaxerxes I (not the same King Artaxerxes who stopped the people of Israel from rebuilding the holy temple), Nehemiah was granted permission by the king to return to Jerusalem for the rebuilding of its walls (Neh. 2:1-6, 17). He was appointed to be the governor in the land of Judah (Neh. 5:14). Ezra was a lineal descendant of Aaron the high priest; hence, he was a priest. He was also a ready scribe in the law of Moses which God had given. In the seventh year of the reign of Artaxerxes I, Ezra obtained permission from the king to lead the people of Israel up to Jerusalem. He had set his heart to study the law of God, and to do it, and to teach in Israel statutes and ordinances (Ezra 7:1-10).

Nehemiah, ordered by the king of Persia, went back to Jerusalem to govern the people of Israel, and he encouraged the returned ones to continue and to complete the rebuilding of the walls of Jerusalem, that they may no longer be a reproach. So they strengthened their hands for this good work (Neh. 2:17-18). They were each assigned to rebuild a section of the wall. The enemies, led by Sanballat and Tobiah, were at first very angry, and they mocked the people of God. Then they caused a disturbance among them and sought to harm and bring false accusation against Nehemiah. However, the people, under Nehemiah's leadership, rebuilt the walls with one hand doing the work and the other hand holding a weapon. They were also encouraged by him not to fear their enemies (Neh. 4:14-20). Because the nobles and the rulers of Israel exacted usury from the people, the people were poverty-stricken and there was a great cry among them. So Nehemiah rebuked the nobles and the rulers, urging them to redeem their brothers and stop the usury (Neh. 5:1-11). Moreover, although he was the governor, Nehemiah had not eaten the bread of the governor that he might not increase the burden of the people. Rather, one hundred fifty people ate at his table daily (Neh. 5:14-17). The rebuilding of the wall from the start to the completion took fifty-two days (Neh. 6:15).

At that time, Ezra joined in to recover the things pertaining to the worship of God contained in the book of the law. All the people gathered themselves together as one man into the broad place that was before the water gate, and they asked Ezra to bring the book of the law of Moses which God had commanded to Israel. Then Ezra brought the law and

着神的吩咐，在七月节住棚。（尼八 13 ～ 17。）他们也恢复了安息日。（尼十三 15 ～ 22。）尼希米和以斯拉更严禁以色列人和异族通婚，并为他们这种情形向神悔改认罪。（参尼十三 23 ～ 31，拉九～十。）

六　玛拉基

1　他的出身和时代

玛拉基是众先知中最隐藏的一个，除了玛拉基这名字以外，关于他的出身、谱系等都没有记载。在以斯拉记、尼希米记、哈该书和撒迦利亚书中，都没有提及他的名字。根据玛拉基书的内容，他可能是在尼希米时作先知。第一，圣殿已经重建，献祭已经恢复。（玛一 6 ～ 10。）第二，祭司事奉神的热忱渐渐冷淡。（比较玛一 6 和尼十三 4。）第三，百姓不将当纳的十分之一送入仓库。（比较玛三 8 和尼十三 10 ～ 12。）第四，百姓与外邦女子通婚。（比较玛二 11 和尼十三 23 ～ 25。）第五，玛拉基三章一至五节的预言，初步的应验，可能是指玛拉基和尼希米。一至二节："万军之耶和华说，我要差遣玛拉基（意即我的使者，他预表要来的施洗约翰和以利亚），在我前面预备道路；你们所寻求的主，必忽然进入祂的殿；…祂来的日子，谁能当得起呢？"玛拉基在尼希米离开耶路撒冷时，传说神的话，为他回来后所作整顿的工作开路。当尼希米回来以后，出其不意的，将神殿中库房所放外邦人多比雅的东西扔出去，洁净了圣殿；应验了以上这段话。玛拉基也可能是圣殿和圣城复建中的最后先知。

2　指责并警戒在圣殿和圣城复建后，以色列人的罪恶

玛拉基指责并警戒在圣殿和圣城复建后以色列人的罪恶。他指责祭司藐视神的名，将污秽的食物献在坛上，（玛一 6 ～ 14，）并堕落偏离正道；（玛二 1 ～ 9；）并指责百姓以诡诈待弟兄，娶外邦女子为妻，以诡诈待幼年所娶的妻，（玛二 10 ～ 17，）在当纳的十分之一，和当献上的供物上，夺取神的分，（玛三 7 ～ 11，）并用话顶撞神。（玛三 13 ～ 15。）

3　预言先知以利亚和施浸约翰的来临

read it before the congregation, those who could hear with understanding (Neh. 8:1-3). Furthermore, in accordance with God's commandment, the people dwelt in booths in the feast of the seventh month (Neh. 8:13-17). They also recovered the Sabbath (Neh. 13:15-22). Both Nehemiah and Ezra strictly forbade the people to marry foreign wives, and they also repented and confessed to God for such practices of the people (Neh. 13:23-31; Ezra 9—10).

F. Malachi

1. His Status and Time

Malachi was the most hidden among the prophets, because aside from his name, there is no record of his status or genealogy. The books of Ezra, Nehemiah, Haggai, and Zechariah do not once mention his name. According to his own writing, Malachi might be a prophet at the time of Nehemiah. During that time, first, the holy temple had been rebuilt and the offering of sacrifices had been restored (Mal. 1:6-10); second, the zeal of the priests had gradually grown cold in the service of God (compare Mal. 1:6 with Neh. 13:4); third, the people had neglected to bring their tithes to the storehouse (compare Mal. 3:8 with Neh. 13:10-12); fourth, the people had married heathen wives (compare Mal. 2:11 with Neh. 13:23-25); and fifth, the initial fulfillment of the prophecy in Malachi 3:1-5 probably refers to Malachi and Nehemiah initially. Verses 1 and 2 say, "Behold, I will send Malachi [meaning "my messenger" and typifying John the Baptist and Elijah], and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple...But who may abide the day of his coming?" Malachi spoke for God during Nehemiah's absence from Jerusalem, thus paving the way for the work of rearrangement to be carried out upon his return. When Nehemiah came back, he unexpectedly cast all the household stuff of Tobiah out of the chamber of God's house and thus cleansed the temple. His action fulfilled the word quoted above. Malachi might also be the last prophet during the rebuilding of the holy temple and the holy city.

2. Rebuking and Admonishing the People of Israel for Their Evils after the Rebuilding of the Holy Temple and the Holy City

Malachi rebuked and admonished the people of Israel for their evils after the rebuilding of the holy temple and the holy city. He rebuked the priests for despising the name of God and for offering polluted bread upon the altar (Mal. 1:6-14), thus departing out of the way (2:1-9). He also rebuked the people for dealing treacherously against their brothers (2:10); for marrying heathen wives, even dealing treacherously against the wives of their youth (2:11-17); for robbing God in tithes and offerings (3:7-11); and for speaking against God (3:13-15).

3. Foretelling the Coming of Elijah the Prophet and John the Baptist

玛拉基四章五至六节预言将来先知以利亚的来临："看哪，耶和华大而可畏之日未到以前，我必差遣先知以利亚到你那里去，他必使父亲的心转向儿女，儿女的心转向父亲，免得我来咒诅遍地。"这就是启示录十一章三至十三节的两个见证人之一，在以色列人将来得复兴前，也就是在主回到地上以前三年半，要在地上传道一千二百六十天，为神作见证。（参太十七11。）这个预言也是指施浸约翰在新约开始时的来临，为主耶稣预备人心。（路一16～17，太十七12～13。）

4 预言基督第二次的再临

玛拉基四章二节预言基督第二次的再临："向你们敬畏我名的人，必有公义的日头出现，其光线有医治之能。"当主第二次降临的时候，不再像祂第一次来时的卑微情形。祂要如日头出现，世人都要看见祂的荣光；并且祂要医治余剩的以色列子民。

摘　要

在以色列人从被掳之地归回圣地后，他们没有君王，只有波斯国王所派之犹大省长治理他们。先是大卫王室的后代所罗巴伯，由大祭司约书亚协同治理，为着复建神的殿；后是尼希米，由作祭司的文士以斯拉协同治理，为着复建圣城耶路撒冷。在所罗巴伯和约书亚的时候，有先知哈该和撒迦利亚尽先知的职分，为神说话，鼓励他们，完成神殿复建的工作。在尼希米和文士以斯拉的时候，有先知玛拉基为神说话，开导他们。在先知撒迦利亚为神所说的话中，说到基督对神恢复建造的重要，也预言到基督的两次降临。在先知玛拉基为神所说的话中，预言到施浸约翰和以利亚的来临，也说到基督第二次的荣耀降临。

问　答

一　圣经中记载以色列人从被掳之地归回共有几次，主要由谁带领？

二　在圣殿的复建里，谁是代表祭司职分，谁是代表君王职任，谁是先知？

Malachi 4:5-6 contains the prophecy concerning the coming of Elijah the prophet: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This refers to one of the two witnesses in Revelation 11:3-12 who, before the restoration of Israel, that is, three and a half years before the Lord's coming back to the earth, will prophesy a thousand two hundred and sixty days, testifying for God (Matt. 17:11). This prophecy also refers to the coming of John the Baptist at the beginning of the New Testament to prepare the hearts of the people for the Lord Jesus (Luke 1:16-17; Matt. 17:12-13).

4. Foretelling the Second Coming of Christ

Malachi 4:2 is a prophecy concerning the second coming of Christ: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." In His second coming the Lord will no longer come in a lowly manner as He did in His first coming. Rather, He will be as the rising sun, and the world will behold His glory; moreover, He will heal the remnant of the people of Israel.

SUMMARY

After the people of Israel returned to the holy land from the land of captivity, they did not have kings but had only the governor of Judah who was appointed by the king of Persia to rule over them. First there was Zerubbabel, a descendent of the royal house of David, assisted by Joshua as the high priest, for the rebuilding of God's temple; later there was Nehemiah, joined by Ezra the scribe as the priest, for the restoration of the holy city Jerusalem. During the time of Zerubbabel and Joshua, there were the prophets Haggai and Zechariah who fulfilled the prophetic duties by speaking for God and encouraging the people to finish the rebuilding of God's temple. During the time of Nehemiah and Ezra the scribe, there was Malachi the prophet speaking for God and instructing the people. Zechariah, in his speaking for God, spoke concerning the importance of Christ in relation to the recovery of God's building, and he also prophesied concerning the two comings of Christ. Malachi, in his speaking for God, prophesied concerning the coming of John the Baptist and Elijah, and he also spoke of the second coming of Christ in glory.

QUESTIONS

1. According to the biblical record, how many returns were there of the people of Israel from the land of captivity? Who were the key leaders?
2. In the rebuilding of the holy temple, who represented the priesthood? Who represented the kingship? Who were the prophets?

三　先知哈该和撒迦利亚尽职前，以色列人的光景如何？

四　撒迦利亚书中一至六章的八个异象，主要目的是什么？怎样预言到基督？

五　撒迦利亚书中九至十四章，对基督的预言主要是说到什么？

六　在圣城的复建里，谁是代表祭司职分，谁是代表君王职任？

七　玛拉基大概是在何时作先知？他对基督和施浸约翰并以利亚的预言说什么？

3. What was the condition of the people of Israel before the prophetic ministries of Haggai and Zechariah?

4. What is the main purpose of the visions in Zechariah 1—6? How do they prophesy of Christ?

5. What are the main points of the prophecies concerning Christ in Zechariah 9—14?

6. In the rebuilding of the holy city, who represented the priesthood? Who represented the kingship?

7. What was the probable time of Malachi's prophetic ministry? What did Malachi prophesy concerning Christ, John the Baptist, and Elijah?

第十四课

旧约的纲领（八）—
旧约的先知

纲　目

壹　先知的职责

贰　先知时代以前的先知

一　亚伯拉罕

二　摩西

三　撒母耳

四　大卫

五　外邦的先知巴兰

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5　以利亚

6　以利沙

7　米该雅

三　写大先知书的先知

LESSON FOURTEEN

A KEY VIEW OF THE OLD TESTAMENT (8)
THE OLD TESTAMENT PROPHETS

OUTLINE

I. The function of the prophets.

II. The prophets before the age of the prophets:

A. Abraham.

B. Moses.

C. Samuel.

D. David.

E. The Gentile prophet Balaam.

III. The prophets during the age of the prophets:

A. The raising up of the prophethood.

B. The prophets who did not leave any prophetic writings:

1. Gad.

2. Nathan.

3. The old prophet.

4. Ahijah.

5. Elijah.

6. Elisha.

7. Micaiah.

C. The prophets who wrote the books of the Major Prophets:

1 以赛亚 1. Isaiah.

2 耶利米 2. Jeremiah.

3 以西结 3. Ezekiel.

4 但以理 4. Daniel.

四 写小先知书的先知 D. The prophets who wrote the books of the Minor Prophets:

1 何西阿 1. Hosea.

2 约珥 2. Joel.

3 阿摩司 3. Amos.

4 俄巴底亚 4. Obadiah.

5 约拿 5. Jonah.

6 弥迦 6. Micah.

7 那鸿 7. Nahum.

8 哈巴谷 8. Habakkuk.

9 西番雅 9. Zephaniah.

10 哈该 10. Haggai.

11 撒迦利亚 11. Zechariah.

12 玛拉基 12. Malachi.

课　文

壹　先知的职责

先知乃是神的代言人，替神说话，说出神来，有时也预言。根据圣经，作先知主要不是预言将来的事，乃是为神说话。例如出埃及三章与四章，当摩西被神呼召的时候，他对神说，他是拙口笨舌的人。（四 10。）神就把亚伦赐给摩西作他的先知。（四 14 ～ 16，七 1，原文。）亚伦不是为摩西说预言，乃是替摩西说话。在全本圣经中，作先知是重在为神说话，并且说出神来，有时，也说预言。但说预言是次要的。这是圣经中，作先知的正确意义。

先知又称先见。撒上九章九节："从前以色列中，若有人去问神，就说，我们问先见去吧；现在称为先知的，从前称为先见。"

贰　先知时代以前的先知

先知时代以前的先知，有亚伯拉罕、摩西、撒母耳、大卫及外邦先知巴兰。

一　亚伯拉罕

亚伯拉罕是神的先知。根据创世记二十章记载，当基拉耳王亚比米勒差人把撒拉取去时，神出来拦阻他，对他说，"现在你把这人的妻子归还他，因为他是先知，他要为你祷告，使你存活；你若不归还给他，你当知道，你和你所有的人，都必要死。"（7。）亚比米勒就将撒拉归还亚伯拉罕。亚伯拉罕祷告神；神就医好了亚比米勒和他妻子，并他的众女仆，使她们能生育，在此神是以亚伯拉罕为祂的代言人。

二　摩西

摩西也是神的先知。申命记十八章十五节说，"耶和华你的神要从你们弟兄中间，给你兴起一位先知像我，你们要听从他。"在作先知这方面，他是预表基督。（徒三 22 ～ 23。）神使用他来带领以色列人，脱离法老的霸占和埃及的暴政，并带领他们到西乃山，事奉、祭祀神，建造帐幕，并且经过旷野的试炼。这四十年之间，摩西是神的代言人，替神说话，说出神来，并说预言。他预言以色列人将要离弃神，而被神赶逐

TEXT

I. THE FUNCTION OF THE PROPHETS

Prophets are God's spokesmen. They speak for God and speak forth God; sometimes they also predict. According to the Bible, the main function of a prophet is not to predict the things to come but to speak for God. For example, in Exodus 3 and 4 when Moses was called by God, he told God that he was slow of speech and of a slow tongue (4:10). So God gave Aaron to Moses to be his prophet (4:14-16; 7:1). Aaron did not predict for Moses; rather, he spoke for him. In the whole Bible, to prophesy is mainly to speak for God and to speak forth God; sometimes it is also to predict. To predict, however, is secondary. This is the proper meaning of prophesying in the Bible.

A prophet is also called a seer. First Samuel 9:9 says, "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer."

II. THE PROPHETS BEFORE THE AGE OF THE PROPHETS

The prophets before the age of the prophets were Abraham, Moses, Samuel, David, and the Gentile prophet Balaam.

A. Abraham

Abraham was a prophet of God. According to the record in Genesis 20, when Abimelech king of Gerar sent and took Sarah, God intervened and said to him, "Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine" (v. 7). And Abimelech restored Sarah to Abraham. So Abraham prayed to God, and God healed Abimelech and his wife and his maidservants, so that they bore children (vv. 14, 17). Here God used Abraham as His spokesman.

B. Moses

Moses was also a prophet of God. Deuteronomy 18:15 says, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." As a prophet, Moses typified Christ (Acts 3:22-23). He was used by God to lead the children of Israel out of Pharaoh's usurpation and Egypt's tyranny; he further led them to Mount Sinai to serve and to offer sacrifices to God, to build the tabernacle, and to go through the trials in the wilderness. During those forty years, Moses served as God's spokesman, speaking for God, speaking forth God, and predicting. He predicted that the children of Israel

到万国，等他们悔改归向神，神就从列国招聚他们回来。（申二九 25 ～ 28，三十 1，3。）他也是预表基督作神为祂百姓所差来的使徒。（来三 1 ～ 2。）

三　撒母耳

撒母耳也是神的先知。撒上三章十九至二十一节说，“撒母耳长大了，耶和华与他同在，使他所说的话，一句都不落空。从但到别是巴所有的以色列人，都知道耶和华立撒母耳为先知。耶和华又在示罗显现，因为耶和华将自己的话默示撒母耳，撒母耳就把这话传遍以色列地。”神设立他为先知，为祂说话。神曾借着他预言以利家的败落，（撒上三 12 ～ 14，）并扫罗的王位要由合神心意的人所取替。（撒上十三 13 ～ 14。）

已往，祭司是居于重要地位，百姓要事奉神、亲近神，非得经过祭司不可。自从神立撒母耳为先知，并祭司以利死去以后，祭司不再占有重要地位。百姓或是君王要知道神的心意，就得经过先知。

四　大卫

大卫是君王，也是先知。（徒二 30。）耶和华的灵借着他说话，祂的话在他口中。（撒下二三 2。）在他的诗篇里，他预言基督原是神，（诗一一〇 1，太二二 43 ～ 44，）而成了人。（诗八 4 ～ 5，来二 6 ～ 9。）祂到世上来，是为要照着神的旨意行（特指顶替一切的祭物）。（诗四十 6 ～ 8，来十 5 ～ 9。）祂倚靠神。（诗十八 2，来二 13。）祂喜爱公义，恨恶罪恶；所以神用喜乐油膏祂，胜过膏祂的同伴。（诗四五 7，来一 9。）祂为祂的一个门徒所害。（诗四一 9，约十三 18。）在十字架上为我们的罪被神弃绝，手脚被扎，忍受死亡的痛苦，（诗二二 1，14 ～ 17，太二七 46，）然而祂的骨头一根也不折断。（诗三四 20，约十九 37。）兵丁分了祂的外衣，又为祂的里衣拈阄。（诗二二 18，约十九 23 ～ 24。）祂在十字架上因受死而渴。（诗六九 21，约十九 28。）神不将祂的魂撇在阴间，也不叫祂的肉身见朽坏，而使祂复活，升到神面前，坐在神的右边。（诗十六 8 ～ 11，一一〇 1，徒二 25 ～ 35。）在复活中（带着祂的人性）为神所生（成为神的长子）。（诗二 7，徒十三 32 ～ 35。）复活后，祂将父的名传与祂的弟兄们（门徒们），在教会中，祂要赞颂父。（诗二二 22，来二 12。）祂升上高天，

would forsake God and be cast by God into all the nations, but that when they would repent and turn to God, He would gather them from the nations (Deut. 29:25-28; 30:1, 3). He also typified Christ as the Apostle sent by God for His people (Heb. 3:1-2).

C. Samuel

Samuel was also a prophet of God. First Samuel 3:19-21 says, “And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.” God established Samuel as a prophet to speak for Him. God prophesied through him that the house of Eli would deteriorate (1 Sam. 3:12-14) and that a man after God’s heart would succeed Saul to the throne (1 Sam. 13:13-14).

Formerly, the priests occupied an important position, because the people needed to go through the priests when they served and drew near to God. But from the time that God established Samuel as the prophet, and after the death of the priest Eli, the priests no longer occupied the position of importance. At that time, when the people or the kings wanted to know God’s desire, they had to go through the prophets.

D. David

David was a king and a prophet as well (Acts 2:29-30). The Spirit of Jehovah spoke by him, and His word was in his tongue (2 Sam. 23:2). In his psalms he prophesied that from the beginning Christ was God (Psa. 110:1; Matt. 22:43-44) who became a man (Psa. 8:4-5; Heb. 2:6-9). He came into the world that He might do the will of God (referring especially to the replacement of all the sacrifices) (Psa. 40:6-8; Heb. 10:5-9). He trusted in God (Psa. 18:2; Heb. 2:13). He loved righteousness and hated lawlessness; therefore, God anointed Him with the oil of exultant joy above His partners (Psa. 45:7; Heb. 1:9). He was hurt by one of His disciples (Psa. 41:9; John 13:18). On the cross He was rejected by God for our sins, His hands and feet were pierced, and He suffered the pain of death (Psa. 22:1, 14-17; Matt. 27:46); yet not one of His bones was broken (Psa. 34:20; John 19:36). The soldiers divided His garments among themselves, and for His clothing they cast lots (Psa. 22:18; John 19:23-24). While He was dying on the cross He thirsted (Psa. 69:21; John 19:28). God would not leave His soul in Hades, nor would He permit His flesh to see corruption; rather, God raised Him up, made Him ascend before God, and seated Him at God’s right hand (Psa. 16:8-11; 110:1; Acts 2:25-35). In resurrection He (with His human nature) was born of God (to become God’s Firstborn) (Psa. 2:7; Acts 13:32-35). After resurrection, He declares the Father’s name to His brothers (disciples); in the midst of the church He sings praise to the Father (Psa. 22:22; Heb. 2:12). Having ascended to the height, He led captive those taken captive and gave gifts to men

掳掠了那些被掳的，将各样的恩赐赐给人。（诗六八 18，弗四 8。）在升天中，神使祂照着麦基洗德的等次，永远为祭司。（诗一一〇 4，来五 5 ～ 6，10。）祂现在坐在天上，等候神使祂的仇敌作祂的脚凳。（诗一一〇 1，来十 12 ～ 13，林前十五 25。）祂再来的时候，神的使者都要拜祂。（诗九七 7，来一 6。）祂的宝座是永远的，国权是正直的。（诗四五 6，来一 8。）祂本是创造天地的主；天地都要灭没、改变，祂却要永存不变，祂的年数没有穷尽。（诗一〇二 25 ～ 27，来一 10 ～ 12。）

五　外邦的先知巴兰

巴兰原是大河边的毗夺人，是一外邦先知，为摩押王巴勒所雇，咒诅以色列人。（民二二 4 ～ 6。）但祂被神的灵感动，却为以色列祝福说，“祂未见雅各中有罪孽，也未见以色列中有奸恶。”（民二三 18 ～ 21。）又说，“雅各啊，你的帐棚何等华美；以色列啊，你的帐幕何其华丽。”（民二四 2 ～ 7。）他也预言基督要像星出于雅各，又像杖兴于以色列，必掌大权。（民二四 17，19，太二 2。）他因贪爱不义的工价，就离弃正路，走入错谬。（彼后二 15，犹 11。）

叁　先知时代的先知

一　先知职分的兴起

旧约中先有祭司职分，祭司职分荒凉失败了，神就兴起君王职任；君王职任失败了，神就兴起先知职分。先知是扶助君王的。神的意愿原是要使整个以色列国，成为祭司的国度。（出十九 6。）因着以色列人的失败，在西乃山下拜了金牛犊，（出三二 1 ～ 24，）神就拣选了利未支派，来代替以色列人作祂的祭司。（出三二 26 ～ 29，申三三 8 ～ 10。）但并非整个利未支派，都是神所拣选的祭司，只有亚伦家被选任为祭司。在西乃山当帐幕立起时，亚伦和他两个儿子，受膏承受圣职。（参利八。）但亚伦家命定祭司的职分，到了以利两个儿子的时候，完全堕落了。（撒上二 12 ～ 17。）神就兴起先知撒母耳，膏扫罗和大卫，（撒上十 1，十六 13，）带进君王职任。

在君王职任失败时，就需要先知的职分来改正、调整并恢复。当大卫杀乌利亚，娶了他的妻子，得罪了神。神就差遣先知拿单斥责他所行的恶事。（撒下十二 1 ～ 25。）在以色列民走下

(Psa. 68:18; Eph. 4:8). In ascension He was made a Priest forever according to the order of Melchisedec (Psa. 110:4; Heb. 5:5-6, 10). Now He is sitting in the heavens, waiting for God to make His enemies His footstool (Psa. 110:1; Heb. 10:12-13; 1 Cor. 15:25). At His coming back, all the angels of God shall worship Him (Psa. 97:7; Heb. 1:6). His throne is forever, and the scepter of uprightness is the scepter of His kingdom (Psa. 45:6; Heb. 1:8). In the beginning He was the Lord who created the heavens and the earth; the heavens and the earth shall perish and be changed, but He shall remain forever and not be changed, and His years shall not fail (Psa. 102:25-27; Heb. 1:10-12).

E. The Gentile Prophet Balaam

Balaam was a prophet from Pethor, which was by the river, who was hired by Balak, the king of the Moabites, to curse the children of Israel (Num. 22:4-6). Inspired by the Spirit of God, however, he blessed Israel instead, saying, “He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel” (Num. 23:18-21). Again, he said, “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!” (Num. 24:2-7). He also predicted that Christ would come as a Star out of Jacob and as a Scepter rising out of Israel, and that He would have dominion (Num. 24:17, 19; Matt. 2:2). Because he loved the wages of unrighteousness, he forsook the straight way and fell into error (2 Pet. 2:15; Jude 11).

III. THE PROPHETS DURING THE AGE OF THE PROPHETS

A. The Raising Up of the Prophethood

In the Old Testament there was first the priesthood. After the desolation and failure of the priesthood, God raised up the kingship, and after the failure of the kingship, God raised up the prophethood. The prophets were a support to the kings. God’s original intention was to make the whole nation of Israel a kingdom of priests (Exo. 19:6). Because of the failure of the children of Israel in that they worshipped the golden calf at the foot of Mount Sinai (Exo. 32:1-24), God chose the tribe of Levi to replace the children of Israel as His priests (Exo. 32:25-26; Deut. 33:8-10). However, it was not the whole tribe of Levi but only the house of Aaron that was chosen to be the priests. When the tabernacle was set up at Mount Sinai, Aaron and his two sons were anointed and consecrated for the priestly service (Lev. 8). However, at the time of the two sons of Eli, the ordained priesthood of Aaron’s house became completely degraded (1 Sam. 2:12-17). God therefore raised up the prophet Samuel to anoint Saul and David (1 Sam. 10:1; 16:13), thus bringing in the kingship.

When the kingship failed, there was the need of the prophethood for correction, adjustment, and restoration. When David killed Uriah, took his wife, and thus sinned against God, God sent the prophet Nathan to rebuke him for his evil deed (2 Sam. 12:1-25). During

坡路的时候，他们没有正确的君王和祭司。因此神呼召以利亚和以利沙来尽先知的功用。祭司失败，君王败坏，先知就被兴起来，扶助祭司和君王。

二　没有留下先知书的先知

1　迦得

先知迦得曾在大卫逃亡与漂泊时，劝他不要住在山寨，要往犹大地去。（撒上二二5。）在大卫数点百姓而获罪于神时，神的话临到迦得，要他去告诉大卫，神有三样灾害，随他选择一样，神好降祸与他。并且在三日瘟疫后来见大卫，告诉他上去，在耶布斯人亚劳拿的禾场上，为耶和华筑一座坛。大卫就在那里为神筑了一座坛，献燔祭和平安祭，如此瘟疫在以色列人中就止住了。（参撒下二四。）

2　拿单

先知拿单在大卫作王定意要为神建殿时，神的话临到他，要他告诉大卫王，神必为他建立家室，必使他的后裔接续他的王位。他的后裔必为神的名建造殿宇，神必坚定他的国位，直到永远。（撒下七1～17。）以上的预言，先暂时应验在所罗门身上，而后完全应验在基督身上。（路一32～33。）当大卫犯罪，神差遣拿单明斥其罪，并告诉大卫，神必从他家中兴起祸患攻击他，刀剑永远不离开他的家。（撒下十二1～15。）在大卫从拔示巴生了所罗门时，神就借着拿单赐给所罗门一个名字，叫耶底底亚（意即耶和华所爱的），因为神爱他。（撒下十二24～25。）到了大卫王年纪老迈，哈及的儿子亚多尼雅自尊、阴谋窃夺王位。拿单就和拔示巴设计，使大卫誓许所罗门为王，而败坏了亚多尼雅的谋反。（参王上一。）

3　那个老先知

王上十三章记载一位老先知。老先知的老，不是说出他属灵的老练，而是说出他已经老旧，在神手里已经不中用了。神要对耶罗波安说话，只能用神人，不能用老先知。

不但如此，这位老先知还拿先知这个称号来欺骗人。他已经与神失去交通，却还冒称有天使奉耶和华的命对他说话。及至一同坐席的时候，耶和华的话临到老先知。这不是说老先知属

the degradation of the people of Israel, there was no proper king or priest. Therefore, God called Elijah and Elisha to function as prophets. When the priests failed and the kings were ruined, the prophets were then raised up as a support to the priests and kings.

B. The Prophets Who Did Not Leave Any Prophetic Writings

1. Gad

When David was fleeing and wandering, the prophet Gad advised him not to abide in the stronghold but to go into the land of Judah (1 Sam. 22:5). When David sinned against God by numbering the people, the word of God came to Gad who then told David that God offered him three calamities, and that he must choose one that God might do it to him. After the three days' pestilence had passed, Gad came to see David and told him to go up and build an altar unto Jehovah in the threshing floor of Araunah the Jebusite. And David built there an altar unto God and offered burnt offerings and peace offerings; thus the plague was stayed from Israel (2 Sam. 24).

2. Nathan

The word of God came to Nathan the prophet when David the king set his heart to build a house for God. Nathan told King David that God would make a house for him and would set up his seed after him; his seed would build a house for God's name, and God would establish the throne of his kingdom forever (2 Sam. 7:1-17). This prophecy was first fulfilled for a time in Solomon and then completely fulfilled in Christ (Luke 1:32-33). When David sinned, God sent Nathan to rebuke him of his sin, telling him that God would raise up evil against him out of his own house and that the sword would never depart from his house (2 Sam. 12:1-15). When David begot Solomon through Bathsheba, God sent word through Nathan and named Solomon "Jedidiah" (meaning "beloved of Jehovah"), because God loved him (2 Sam. 12:24-25). When David was old and stricken in years, Adonijah the son of Haggith exalted himself and plotted to usurp the throne. Nathan and Bathsheba devised a plan which caused David to swear that Solomon would be the king and thus foiled the scheme of Adonijah (1 Kings 1).

3. The Old Prophet

First Kings 13 records the story of an old prophet. The agedness of the old prophet does not mean that he was spiritually experienced, but that he was already old, aged, and useless in the hands of God. When God wanted to speak to Jeroboam, He could only use the man of God, not the old prophet.

Furthermore, the old prophet also used his title to deceive people. He had already lost fellowship with God, yet he made false claims saying that an angel had spoken to him by the word of Jehovah. It was when they were sitting at the table that the word of Jehovah came to the old prophet. This does

灵起来了，而是神要对付那个违背祂命令的神人。神对于老先知已经没有要求，已经把他摆在一边了，他不过在那里等死而已。（王上十三 31。）

4　亚希雅

当所罗门随从娶来的外邦女子拜偶像，行神眼中看为恶的事。神向所罗门发怒，定意将所罗门的国夺回，赐给他的臣子耶罗波安。一日耶罗波安出了耶路撒冷，示罗人先知亚希雅在路上遇见他。亚希雅便将自己身上穿的那件新衣撕成十二片，对耶罗波安说，他可以拿十片，因神必将国从所罗门手里夺回，将十个支派赐给他。如此，神借亚希雅预言了国必分裂。（王上十一 29 ～ 39。）

等到耶罗波安登基作王，他因着野心而建立邱坛，另立敬拜中心，制造分裂，惹神发怒。神再借亚希雅预言：灾祸必临到耶罗波安的家，凡属耶罗波安家的男丁，无论困住的、自由的，都从以色列中剪除，必除尽耶罗波安的家，如人除尽粪土一般。（王上十四 1 ～ 18。）

5　以利亚

以利亚意即耶和华我的神。在亚哈王和百姓拜巴力的时候，他是神刚强的见证人，也是一个祷告的人。（雅五 17。）他求天不下雨，求寡妇的儿子复活，求火从天降下烧尽燔祭，求天降雨，（参王上十七，十八，）求火从天降下烧灭亚哈谢王所差遣的军兵，（参王下一，）都一一蒙神垂听答应。

但他也有失败。在迦密山上，他证明了耶和华是神，巴力是假神，又除灭了巴力的先知。他却禁不起耶洗别的恐吓，而逃到犹大地，坐在罗腾树下求死。神正要大用他的时候，他反而因怕死躲藏起来。保罗在罗马十一章二至四节说，他在神面前控告以色列人说，他们杀了神的先知，拆了神的祭坛，只剩下他一个人，他们还要寻索他的命。但神回答他说，祂为自己还留下七千人是未曾向巴力屈膝的。如此，他的软弱也显出神拣选的恩典。他总是一个得胜的先知，而得了被神提去的结果。（王下二 11。）

6　以利沙

not mean that the old prophet had become spiritual, but rather that God was going to deal with the man of God who had disobeyed His commandment. God had put no demand upon the old prophet and had put him aside. The old prophet was just waiting to die (1 Kings 13:31).

4. Ahijah

Solomon followed his foreign wives to worship idols and did evil in the eyes of God. Hence, God was angry with Solomon and decided to rend the kingdom from him and give it to his servant Jeroboam. One day when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him in the way. Ahijah laid hold of the new garment that was on him and rent it in twelve pieces, and he told Jeroboam to take ten pieces because God would rend the kingdom out of the hand of Solomon and would give ten tribes to him. Thus, God predicted through Ahijah that the kingdom would become divided (1 Kings 11:29-39).

When Jeroboam became king, because of his ambition, he built the high places and set up another center of worship, thus creating division and provoking God to anger. God prophesied again through Ahijah, saying, “I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man-child, him that is shut up and him that is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone” (1 Kings 14:1-18, ASV).

5. Elijah

Elijah means “my God Jehovah.” During the time when King Ahab and the people were worshipping Baal, Elijah was a strong witness of God and a man of prayer as well (James 5:17). He prayed for heaven not to send the rain, for the widow’s son to be made alive, for fire to fall from heaven to consume the burnt offering, for heaven to send the rain (1 Kings 17—18), and for fire to come down from heaven to consume the captains with their soldiers sent by King Ahaziah (2 Kings 1). All these prayers were answered by God.

Nevertheless, Elijah also had his failure. On Mount Carmel, he proved that Jehovah was God and Baal was a false god; he also destroyed the prophets of Baal. Yet, because of Jezebel’s threatening words, he fled to the land of Judah and sat down under a juniper tree, requesting for himself that he might die. God was going to use him greatly, yet he went into hiding because he feared for his life. In Romans 11:2-4 Paul says that Elijah pleaded with God against Israel, saying, “Lord, they have killed Your prophets, they have torn down Your altars, and I am left alone, and they seek my life.” But God answered, “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.” Thus, Elijah’s weakness also manifested the grace of God’s selection. He was still an overcoming prophet who was eventually taken up by God (2 Kings 2:11).

6. Elisha

以利沙意即耶和华是救主。他是继续以利亚在以色列国作先知。主耶稣在路加四章二十七节，见证他的医病恩赐，临到外邦人。他甚至医治了恶劣的水，使其变为活水。（王下二 19 ～ 22。）

7　米该雅

当犹大王约沙法和以色列王亚哈，要与亚兰王争战，从其手中夺回基列的拉末，（王上二二 1 ～ 4，）而求问耶和华。众先知都一口同音说假预言，唯独先知米该雅为神说预言。因此他被下在监里，而亚哈王正如他所预言的，在争战中阵亡。（王上二二 19 ～ 22，29 ～ 35。）

三　写大先知书的先知

1　以赛亚

以赛亚意即耶和华拯救。他是亚摩斯的儿子。（赛一 1。）他和在以色列国的先知阿摩司、何西啊，以及在犹大国的先知弥迦是同时代。他说预言的时期最长，历经四朝—乌西雅、约坦、亚哈斯和希西家。（一 1。）他的妻子是一位女先知。（八 3。）他至少有两个儿子，施亚雅述（意即遗民必要归回）和玛黑珥沙拉勒哈施罢斯（意即掳掠速临，抢夺快到）。（七 3，八 3。）他是历史家。（代下二六 22，三二 32。）按照犹太人中间可靠的遗传和第三世纪拉比的著作，他在玛拿西年间殉道，（参王下二一 16，二四 4，徒七 52，）为木锯锯死。希伯来二章十三节下半指出他（以赛亚）和神所给他的儿女，（赛八 18，）乃是预表基督和神所赐祂的信徒。

以赛亚对于救恩说得非常详细，甚至有人称之为以赛亚福音。其中预言基督的：1 诞生—神成为人；（七 14，九 6；）2 谱系—耶西的后裔;（十一 1;）3 名称—以马内利，奇妙的策士，（婴孩称为）全能的神，（子称为）永远的父，和平的君，耶和华的仆人；（七 14，九 6，四二 19;）4 生活—像根出于干地，并无佳形美容，面貌比别人憔悴，形容比别人枯槁，受人藐视，被人厌弃，多受痛苦，常经忧患；（五二 14，五三 2 ～ 3；）5 受膏—被神的灵充满；（六一 1，十一 2；）6 工作—传好信息，报告神的禧年；（六一 1 ～ 3；）7 对人—不喧嚷，不扬声；压伤的芦苇，祂不折断；将残的灯火，祂不吹灭；（四二 1 ～ 4；）8 受死—担当我们的忧患，背负我们的痛苦；为我们的过犯受害，为我们的罪孽压伤；（五三 4 ～ 10 上；）9 埋葬—与财主同葬；（五三 9 下；）10 复活—吞灭死亡，延长年日，使多人

Elisha means “Jehovah is the Savior.” Elisha was the continuation of Elijah to be a prophet in the kingdom of Israel. In Luke 4:27 the Lord Jesus testified that Elisha healed a Gentile with his gift of healing. He even healed the bad water and made it living water (2 Kings 2:19-22).

7. Micaiah

Jehoshaphat the king of Judah and Ahab the king of Israel were planning to battle with the king of Syria, that they might take Ramoth-gilead out of his hand (1 Kings 22:1-4). When they inquired of God about this matter, all the prophets spoke lies with one mouth. The prophet Micaiah alone prophesied for God and was thus put into the prison. King Ahab, however, died in the battle as prophesied by Micaiah (1 Kings 22:19-22, 29-35).

C. The Prophets Who Wrote the Books of the Major Prophets

1. Isaiah

Isaiah means “Jehovah saves.” Isaiah the son of Amoz (Isa. 1:1) was a contemporary of Amos and Hosea, the prophets in the kingdom of Israel, and of Micah, the prophet in the kingdom of Judah. His prophetic ministry lasted the longest; he prophesied under the reigns of four kings: Uzziah, Jotham, Ahaz, and Hezekiah (1:1). His wife was a prophetess (8:3), and he had at least two sons: Shear-jashub (meaning, “a remnant shall return”) and Maher-shalal-hash-baz (meaning “quickly the spoil, hasting the prey”) (7:3; 8:3). He was a historian (2 Chron. 26:22; 32:32). According to a credible tradition among the Jews and some rabbinic writings of the second century, he suffered martyrdom during the reign of Manasseh (2 Kings 21:16; 24:4; cf. Acts 7:52) by being sawn asunder. Hebrews 2:13b shows that he (Isaiah) and the children whom God gave to him (Isa. 8:18) typify Christ and the believers whom God gave to Him.

The book of Isaiah speaks concerning salvation in such great detail that some have even called it the Gospel of Isaiah. In it are found prophecies concerning Christ: (a) His birth—God becoming a man (7:14; 9:6); (b) His genealogy—a descendant of Jesse (11:1); (c) His name—Emmanuel, Wonderful, Counselor, (a child being called) the mighty God, (a son being called) the everlasting Father, the Prince of peace, Jehovah’s Servant (7:14; 9:6; 42:19); (d) His living—as a root out of a dry ground, having no form nor comeliness, His image being marred more than any man, and His form more than the sons of men, being despised and rejected of men, being a man of sorrows and acquainted with grief (52:14; 53:2-3); (e) His being anointed—being filled with the Spirit of God (61:1; 11:2); (f) His work—preaching good tidings and proclaiming God’s jubilee (61:1-3); (g) His dealings with man—not crying nor lifting up His voice, not breaking a bruised reed, and not quenching the smoking flax (42:1-4); (h) His death—having borne our griefs and carried our sorrows, being wounded for our transgressions and bruised for our iniquities (53:4a-10); (i) His burial—making

得称为义；（二五 8 上，五三 10 下～11；）11 再临—裂天而降，审判世人；（六四 1，六三 1 ～ 6；）12 作王—在千年国度时，（启二十 4，6，）以公义掌权，万民得享平安，各物和谐相处；（赛九 7，十一 3 ～ 16，三二 1，三三 17 ～ 24；）13 国度—超乎万国，万民都要来归，（二 2 ～ 4，三五 1 ～ 10，弥四 1 ～ 3，）带进新天新地。（赛六五 17，六六 22。）以赛亚也预言说，这成为人的基督，乃是神为着祂的建造所立稳固的基石和宝贵的房角石，为信祂的人所倚靠；（二八 16；）并且祂必像避风所，和避暴雨的隐密处，又像河流在干旱之地，像大磐石的影子在疲乏之地。（三二 2。）

2　耶利米

耶利米意即耶和华使之升高，或作耶和华使之倾倒。他的一生就是见证他名字的含意。人藐视、弃绝耶利米，不以他为祭司，更不以他为先知；人待他好像一个罪犯，又好像一个通敌者。但神使他升高，（耶一 5，10，）而以色列的君民犯罪作恶，事奉偶像，拒绝神的话，狂妄不可一世，神必使他们倾倒。他预言基督是神给大卫兴起的一个公义之苗，（在祂再来时）祂必掌王权，在地上施行公平和公义，以色列全族得救，祂的名必称为耶和华我们的义。（二三 5 ～ 7，三三 15 ～ 16。）他也预言神要与祂的百姓另立新约，要将祂的律法放在他们里面，写在他们的心思上；祂要作他们的神，他们要作祂的子民。他们从最小的，到最大的，都必认识祂，祂要赦免他们的罪孽，不再记念他们的罪恶。（三一 31 ～ 34，来八 8 ～ 12。）余见第一级卷一第十二课。

3　以西结

以西结系布西的儿子，是一祭司，（结一 3，）他名意即神加力量，或作神是力量。他严责以色列首领和百姓离弃神、拜偶像，种种邪淫罪恶，向那些被掳的以色列人传达神的话，（三 10 ～ 11，）继续并印证耶利米所说的话，（耶二九 1 ～ 14，）竭力使他们知道，在归回耶路撒冷以前，他们必须先归向耶和华神。虽然开始时非常艰难，遭遇极大的反对，（结三 7 ～ 9，）但被掳的百姓终究痛恨偶像，一心归向神，七十年后归回故国。这多半是先知以西结工作的果效。余见第一级卷一第十二课。

His grave with the rich (53:9a); (j) His resurrection—swallowing up death, prolonging His days, justifying many (25:8a; 53:10b-11); (k) His coming back—rending the heavens and coming down, judging the people (64:1; 63:1-6); (l) His reign—in the millennium (Rev. 20:4, 6) reigning in righteousness, all peoples enjoying peace, and all creation living in harmony (9:7; 11:3-16; 32:1; 33:17-24); (m) His kingdom—being exalted above all the nations and all peoples flowing to it (2:2-4; 35:1-10; Micah 4:1-3), bringing in the new heaven and new earth (65:17; 66:22). Isaiah also prophesied that Christ, who became a man, was a sure foundation stone and a precious cornerstone laid by God for His building and trusted in by His believers (28:16), and that He would “be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land” (32:2).

2. Jeremiah

Jeremiah means “Jehovah exalts” or “Jehovah throws down.” Jeremiah’s whole life was a testimony of the meaning implied in his name. People despised and rejected Jeremiah, regarding him not as a priest, much less a prophet; they treated him like a criminal and like a traitor. God, however, lifted him up (Jer. 1:5, 10). On the other hand, the kings and people of Israel committed sins and wickednesses, worshipped idols and rejected God’s word, and were extremely unrestrained. So God threw them down. Jeremiah prophesied that Christ was a righteous sprout which God would raise up for David, and that (at His coming again) He would reign and would execute judgment and justice in the earth, that the whole race of Israel would be saved, and that His name would be called Jehovah our righteousness (Jer. 23:5-7; 33:15-16). He also prophesied that God would make a new covenant with His people, according to which He would put His law in their inward parts and write it in their hearts; He would be their God, and they would be His people. They would know Him, from the least to the greatest of them. He would forgive their iniquities and would remember their sins no more (Jer. 31:31-34; Heb. 8:8-12). For the rest concerning Jeremiah and his prophecies, see Lesson Twelve in volume one.

3. Ezekiel

Ezekiel, the son of Buzi, was a priest (Ezek. 1:3). His name means “God strengthens” or “God is the strength.” He sternly rebuked the leaders and people of Israel for turning away from God, worshipping idols, committing fornications, and doing all kinds of evil. He transmitted the word of God to the children of Israel who were in captivity (Ezek. 3:10-11); he continued and confirmed that which was spoken by Jeremiah (Jer. 29:1-14), earnestly telling them that before they could return to Jerusalem they needed to turn back to Jehovah their God. Although it was very difficult in the beginning and although he encountered great opposition (Ezek. 3:7-9), the people in captivity eventually detested the idols, turned their hearts to God, and were returned to their homeland after seventy years. This was mostly the result of the work of the prophet Ezekiel. For the rest concerning Ezekiel and his prophecies, see Lesson Twelve in volume one.

4 但以理

但以理是犹大族人，（但一 6，）他名意即神是审判者或我的神是审判者。先知但以理所见证的，就是他的神是审判者。犹大所以亡国，他所以被掳至巴比伦，因为神是审判者。他所以洁身自好，不肯和别人同流合污；他所以为神站住，甚至不顾性命，因为神是审判者。他在君王面前所解释的梦和文字，他在他书中所说的预言，也都见证神是至高的审判者。他预言基督要在从出令重建耶路撒冷起，满了四百八十三年（即六十九个七）时被剪除；（九 25 ～ 26；）祂也要得国回来，（七 13 ～ 14 上，路十九 12，15，）在祂回来时，要像一块非人手凿出来的石头，变成一座大山（国度）充满天下。（二 34 ～ 35，启十一 15。）他也预言将来的复活，有人得永生，有人受永刑；（但十二 2，约五 28 ～ 29；）属神的智慧人必发光，如同天上的光，那使多人归义的，必发光如星。（但十二 2 ～ 3，太十三 43。）余见第一级卷一第十二课。

四 写小先知书的先知

所谓小先知书，并非指先知的地位较小，也不是指书中的内容较为次要，乃是指各书的篇幅较短而言。

1 何西阿

何西阿是备利的儿子，（何一 1，）他名意即救恩，或作耶和华是救恩。在何西阿书中的预言充满了救恩，特别是耶和华对于背道之以色列的救恩。他是犹大王乌西雅、约坦、约哈斯和希西家年间，以及以色列王约阿施的儿子耶罗波安作王年间，作先知传说神的话。与他同时代的先知有以赛亚、弥迦、阿摩司。他预言基督降生后，逃亡埃及。（十一 1，太二 15。）

2 约珥

约珥是毗土耳的儿子，（珥一 1，）他名意即耶和华是神。根据约珥书的内容，我们可以断定约珥在写书的先知中，是一位很早的先知。约珥的职事是在阿摩司之前。他预言圣灵在五旬节被浇灌下来，人求告主名，就必得救。（二 28 ～ 32，徒二 16 ～ 21。）他也预言基督再来时要审判地上活着的万民。（珥三 1 ～ 2，太二五 31 ～ 46，徒十七 31，十 42。）

4. Daniel

Daniel was of the children of Judah (Dan. 1:6). His name means “God is the Judge” or “my God is the Judge.” The testimony of the prophet Daniel is that his God is the Judge. The reason the kingdom of Judah fell and Daniel was taken captive to Babylon is that God is the Judge. He exercised self-control to keep himself undefiled and was not willing to go with the tide; he stood for God, even not caring for his own life, because God is the Judge. The dream and the writing which he interpreted before the king and the prophecies in his book also testify that God is the supreme Judge. He predicted that Christ would be cut off four hundred eighty-three years (that is, sixty-nine weeks) after the issuing of the decree to rebuild Jerusalem (Dan. 9:25-26); that He would receive the kingdom and come back (7:13-14); and that at His coming back He would be as a stone cut out without hands, which would become a great mountain (the kingdom) and would fill the whole earth (2:34-35). He also prophesied that in the future resurrection, some will receive eternal life and others will receive eternal punishment (Dan. 12:2; John 5:28-29); they who are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever (Dan. 12:2-3; Matt. 13:43). For the rest concerning Daniel, see Lesson Twelve in volume one.

D. The Prophets Who Wrote the Books of the Minor Prophets

The books of the so-called Minor Prophets are not called such to infer that the prophets were of a lower rank, or that the contents were of lesser importance, but because they were shorter books.

1. Hosea

Hosea was the son of Beeri (Hosea 1:1). His name means “salvation” or “Jehovah is salvation.” The prophecies in the book of Hosea were filled with salvation, especially Jehovah’s salvation for the backsliding Israel. Hosea spoke for God as a prophet in the years of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the years of Jeroboam the son of Joash, king of Israel. His contemporaries included the prophets Isaiah, Micah, and Amos. He predicted the escape of Christ to Egypt after His birth (Hosea 11:1; Matt. 2:15).

2. Joel

Joel was the son of Pethuel (Joel 1:1). His name means “Jehovah is God.” Based upon the contents of the book of Joel, we can conclude that among the prophets who wrote books, Joel was one of the earliest. His ministry preceded that of Amos. He prophesied that the Holy Spirit would be poured out at Pentecost and that those who would call upon the Lord’s name would be saved (2:28-32; Acts 2:16-21). He also prophesied that when Christ comes again, He will judge all the nations living on the earth (3:1-2; Matt. 25:31-46; Acts 17:31; 10:42).

3 阿摩司

先知阿摩司是犹大国的提哥亚人。（摩一1。）阿摩司虽然是犹大国人，但他说预言的地方和主要的对象却是北方的以色列国。他是一个牧人，又是修理桑树的人，（七14，）在当时被看为低微。但神却拣选了世上软弱的，叫那强壮的羞愧，（林前一27，）祂拣选一个牧人作祂的先知，去警告一个正在全盛阶段的以色列王约阿施的儿子耶罗波安。他预言在基督再来时，以色列国得复兴。（摩九11，徒十五16，一6。）

4 俄巴底亚

俄巴底亚意即耶和华的仆人。俄巴底亚书是旧约圣经中最短的一卷，但它的内容非常重要。它宣判了以色列的世仇以东的前途和结局。以东名义上是以色列的弟兄，实际上却是以色列的死敌，时刻想要消灭神的选民。他说预言的地点和主要的对象，根据十一、十六、十七至二十节，应该是在犹大。

5 约拿

先知约拿是亚米太的儿子，迦特希弗人。（拿一1，王下十四25。）约拿意即鸽子，象征神给约拿的使命，是要他像鸽子一般飞出去，传扬和平的福音。

约拿在两方面预表基督：

（一）预表基督的死。“约拿三日三夜在大鱼肚腹中，人子也要这样三日三夜在地里头。”（太十二40。）

（二）预表基督的职事。“看哪，在这里有一人比约拿更大！”（太十二41。）约拿受差遣，往尼尼微去传神的话。基督受差遣到人间来，祂自己就是“神的话”。（约一1。）尼尼微人因有人传神的话而悔改；可是主耶稣那一个时代的人有“神的话”在他们中间，反而不悔改。所以，当审判的时候，尼尼微人要起来定这世代的罪。（太十二41。）

6 弥迦

先知弥迦是摩利沙人，（弥一1，）在犹大王约坦、亚哈斯和希西家在位的时候说预言。他是和以赛亚、何西阿同时代，（参赛一1，何一1，）可能还有阿摩司。弥迦意即有谁能像耶和华。

3. Amos

The prophet Amos was a native of Tekoa in the kingdom of Judah (Amos 1:1). Nevertheless, the place and main object of his ministry was the northern kingdom of Israel. He was a herdsman and a gatherer of sycamore fruit (7:14), lowly in the eyes of men. But God has chosen the weak of the world that He might shame the strong (1 Cor. 1:27). He chose a herdsman to be His prophet to warn Jeroboam, the son of Joash and the king of Israel, in the days of his great prosperity. Amos prophesied that when Christ comes again, the kingdom of Israel will be restored (Amos 9:11; Acts 15:16; 1:6).

4. Obadiah

Obadiah means “the servant of Jehovah.” The book of Obadiah is the shortest book of the Old Testament, yet its content is very important. It pronounces the future and end of Edom, Israel’s enemy for generations. In name the Edomites were Israel’s brothers, but in reality they were Israel’s archenemies, who were constantly trying to destroy God’s chosen people. According to verses 11, 16, and 17-20, Obadiah ministered in Judah and addressed his prophecies to Judah.

5. Jonah

The prophet Jonah, the son of Amittai, was of Gath-hepher (Jonah 1:1; 2 Kings 14:25). Jonah means “a dove,” signifying that God’s commission to Jonah was to fly out like a dove to preach the gospel of peace.

Jonah typifies Christ in two aspects:

First, the death of Christ, as seen in Matthew 12:40: “For as Jonah was in the belly of the sea monster three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights.”

Second, the ministry of Christ, as shown in Matthew 12:41: “Behold, a greater than Jonah is here.” Jonah was sent to Nineveh to preach the word of God; Christ was sent to the world as the Word of God (John 1:1). The Ninevites repented because they heard the preaching of the word of God; yet those during the time of the Lord Jesus would not repent, even though they had the very Word of God among them. Hence, the Ninevites will stand up in the judgment with that generation and will condemn it (Matt. 12:41).

6. Micah

Micah the Morasthite prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah (Micah 1:1). He was a contemporary of Isaiah, Hosea (Isa. 1:1; Hosea 1:1), and possibly Amos. His name means “Who is like Jehovah?” In his book he pointed out repeatedly the

他在他书中一再指出神的圣洁、公义、慈爱和怜悯，超越一切，无可相比。在他书结束时，他说，“神啊，有何神像你。”（弥七 18。）他预言基督在时间里成为人时的降生地，和祂的神格在永远里的根源；（五 2；）祂是那得胜的掌权者，作神百姓的拯救和平安；（五 2～9；）祂的国必超乎万国，万民都要来归，（四 1～5，）与以赛亚所预言者同。（赛二 2～4。）

7 那鸿

那鸿是伊勒歌斯人。（鸿一 1。）神给他默示，专论亚述国和她的首都尼尼微的灭亡。他是以色列人，却在犹大国说预言。那鸿意即安慰，又作报复。在他所传的预言中充满了安慰和报复。对于受压迫的百姓，神借先知给与安慰；对于残忍、凶暴的亚述，给与报复。

那鸿在犹大王希西家年间作先知。那时候亚述是一个最强盛，又是最残忍的侵略国，近东各民族对之无不栗栗危惧。尤其是犹大，刚见以色列国灭亡于亚述，（主前七二〇年），又见埃及国被亚述击败。（主前七一四年—参赛二十。）所以对这可怕的仇敌，昼夜提心吊胆。那鸿就在这情况下，起来作先知，安慰神的百姓，不要惧怕惊惶，并告诉他们，神对亚述的审判不久临到。

8 哈巴谷

哈巴谷意即抱住，或作黏附。当他有问题并为寻求本国子民益处的时候，他抱住神，黏附于神，一再发问，不肯放松。哈巴谷书与那鸿书性质很相似，都说到神对祂子民之仇敌的审判。那鸿书是预言亚述的结局，哈巴谷书是预言迦勒底的结局。他预言义人因信得生。（哈二 4，罗一 17。）

9 西番雅

西番雅是希西家的元孙，亚玛利雅的曾孙，基大利的孙子，古示的儿子。（番一 1。）他是犹大王室中的一位王子。西番雅意即耶和华所隐藏的。他和哈巴谷、耶利米同时代。那时犹大王约西亚开始除去偶像，但尚未彻底除尽，还有余剩的，所以他传神的话说，“我必伸手攻击犹大和耶路撒冷的一切居民；也必从这地方剪除所剩下的巴力，并基玛林的名和祭司，与那些在房顶上敬拜天上万象的。”（一 4～5。）他在朝辅导年

transcendence and incomparableness of God’s holiness, righteousness, love, and mercy. At the end of his book, he said, “Who is a God like unto thee...?” (Micah 7:18). He prophesied concerning the birthplace of Christ when He became a man in time and the goings forth of His Godhead being from eternity (5:2), that He as the victorious Ruler would be the deliverance and peace of God’s people (5:2-9), that His kingdom would be above all nations, and that the people would flow unto it (4:1-5), as also prophesied by Isaiah (Isa. 2:2-4).

7. Nahum

Nahum was an Elkoshite (Nahum 1:1). God gave him the vision specifically concerning the Assyrian Empire and the destruction of its capital Nineveh. Although he was an Israelite, he prophesied in the kingdom of Judah. His name means “consolation” or “revenge.” His prophetic speakings were full of both consolation and revenge. Toward the oppressed people, God comforted them through the prophets; toward the cruel and violent Assyria, God made revenge.

Nahum prophesied in the reign of Hezekiah king of Judah. At that time Assyria was the strongest nation and the most cruel aggressor, and all the Near Eastern nations were afraid of her. Judah was especially afraid of her, and having seen the fall of the kingdom of Israel into the hands of Assyria (720 B.C.) and Egypt’s defeat by Assyria (714 B.C., see Isa. 20), was constantly wary of this terrible enemy. Under this circumstance, Nahum rose up as a prophet to comfort God’s people, telling them not to fear and predicting the soon coming of God’s judgment upon Assyria.

8. Habakkuk

Habakkuk means “embraced” or “attached.” When he had problems or when he sought for the interest of his fellow people, he embraced God and attached himself to God, asking questions repeatedly and not relaxing at all. The book of Habakkuk is very similar to the book of Nahum, both being concerned with God’s judgment upon the enemies of God’s people. The latter prophesied the end of Assyria, while the former predicted the end of Chaldea. Habakkuk also prophesied that the just shall live by his faith (Hab. 2:4; Rom. 1:17).

9. Zephaniah

Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah (Zeph. 1:1), was a prince in the royal house of Judah. His name means “Jehovah hides.” A contemporary of Habakkuk and Jeremiah, Zephaniah prophesied in the days of Josiah, king of Judah. During his reign Josiah began to remove the idols but did not do it thoroughly; thus, some idols still remained. Therefore, Zephaniah spoke the word of God, saying, “I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarim with the priests; and them that worship the

幼的约西亚王寻求神。他预言神要惩罚列国，使万民求告、事奉祂，并使以色列国得着复兴。（三 8 ～ 20。）

10　哈该

哈该和撒迦利亚同时代，（拉五 1，）曾在大利乌一世第二年先后，传说神的话语。哈该意即我的节期或作耶和华的节期。这说明他是何等渴望早日归回故国，恢复神的节期。余见第一级卷二第十三课。

11　撒迦利亚

撒迦利亚是易多的孙子，比利家的儿子。（亚一 1。）他生在被掳之地，随着所罗巴伯归回故国。易多是第一批归国的祭司，（尼十二 4，16，）所以撒迦利亚既是先知又是祭司，（七 3 ～ 4，）和耶利米、以西结相同。

易多意即在一个指定的时候；比利家意即耶和华祝福；撒迦利亚意即耶和华记念。这三个名字合起来意即：在一个指定的时候，耶和华祝福，耶和华记念。诚然，神在一个指定的日子，必要祝福并记念祂的子民。余见第一级卷二第十三课。

12　玛拉基

玛拉基意即我的使者，是末后的一位先知。他的信息结束了旧约律法时代，并介绍一位最伟大的使者—立约的使者（玛三 1）—施恩典的主耶稣。但他只能介绍而不能带进主耶稣，所以他最后的结语还是律法时代中那可怕的结果—咒诅。（四 6。）余见第一级卷二第十三课。

在玛拉基书和马太福音两书间，约有四世纪的距离和沉默。但读圣经的人可以看出，两书之间确实有一个奇妙的联接和符合。玛拉基书末了所提的就是马太福音开头所提的—立约的使者和祂的先锋。（三 1，四 2，5，太一～三。）

摘　要

先知的职责是为神说话。神本要以色列全家作祂祭司的国度，个个作祭司事奉神。但因他们的失败，神就拣选了

host of heaven upon the housetops" (1:4-5). He was in the imperial court assisting and guiding the young king Josiah to seek God. He prophesied that God would punish the nations, cause the people to call upon Him and serve Him, and bring restoration to the nation of Israel (3:8-20).

10. Haggai

Haggai, who lived at the same time as Zechariah (Ezra 5:1), spoke for God in the second year of Darius the king. His name means "my feasts" or "Jehovah's feasts." This shows how much he longed for an early return to his homeland to restore God's feasts. For the rest concerning Haggai, see Lesson Thirteen in this volume.

11. Zechariah

Zechariah, the son of Berechiah, the son of Iddo (Zech. 1:1), was born in the land of captivity; he returned to the homeland with Zerubbabel. Iddo was one among the first group of priests to return (Neh. 12:4, 16); hence, Zechariah was both a prophet and a priest (Zech. 7:3-4), like Jeremiah and Ezekiel.

Iddo means "an appointed time"; Berechiah means "blessed of Jehovah"; Zechariah means "remembered of Jehovah." These three names taken together mean "at the appointed time Jehovah blesses and remembers." Surely, at an appointed day, God will bless and remember His people. For the rest concerning Zechariah, see Lesson Thirteen in this volume.

12. Malachi

Malachi, whose name means "my messenger," was the last of the prophets. His message terminated the age of law of the Old Testament and introduced the greatest messenger, the messenger of the covenant (Mal. 3:1), the Lord Jesus who gives grace. However, he could only introduce the Lord Jesus and could not bring Him in. Therefore, his concluding word was still on the curse (4:6), which was the terrible result of the age of law. For the rest concerning Malachi, see Lesson Thirteen in this volume.

Between the book of Malachi and the Gospel of Matthew there was a space and silence of about four centuries. Bible readers can see, however, that a wonderful connection and correspondence definitely exist between the two books. The things that were mentioned at the end of Malachi are also at the beginning of Matthew—the Messenger of the covenant and His forerunner (3:1; 4:2, 5; Matt. 1—3).

SUMMARY

The function of the prophets is to speak for God. God's original intention was to have the whole house of Israel be a kingdom of priests, to have every one of them serving God as a priest. But because of the

利未族的亚伦家作祂的祭司，于是祭司的职分就得确立，祭司的时代也就开始了。到亚伦家的祭司职分败落了，神就兴起君王，而有了君王的时代。到君王的职分也败落了，神就兴起先知扶助君王和祭司，于是先知的时代也开始了。众先知除了扶助君王、祭司，指责开导以色列百姓，并说到统辖以色列国的外邦诸国之外，在他们为神所说的话中，也将要来的基督预言得尽致。从祂是永远的神，是子又是父，是耶和华的使者又是差遣使者的耶和华，并是创造天地的主开始，经过祂成为人，在地上为人的生活，为神所膏，充满圣灵，传好信息，报告禧年，末了被出卖，十架受伤，担当人罪，与财主同葬，复活成为神所立的基石和房角石，并使祂的门徒成为祂的弟兄作祂的教会，祂在其中赞颂神，而后升至高天，坐在神的右边，照着麦基洗德的等次被立为祭司，等候神使祂的仇敌作祂的脚凳，一直预言到祂要得国同祂的圣徒再来，击败列国，拯救以色列全家，而设立祂的国度充满天下，作王辖管列国，使万物复兴，和谐同处，而带进新天新地。

failure of Israel, God chose out of the tribe of Levi the house of Aaron to be His priests. Thus the priesthood commenced. When the priestly office of the house of Aaron deteriorated, God raised up the kingship, and thus the age of the kings began. When the kingship also deteriorated, God raised up the prophets to assist the kings and the priests. Thus the age of the prophets also started. The prophets supported the kings and priests, rebuked and guided the people of Israel, and spoke concerning the Gentile nations who ruled over the nation of Israel. In addition, in their speaking for God, they prophesied extensively concerning the coming Christ. The themes of their prophecies include His being the eternal God, His being both the Son and the Father, His being both the Angel of Jehovah and Jehovah who sent the Angel, and His being the Lord who created the heaven and the earth. Furthermore, they include: His becoming a man; His human living on earth; His being anointed by God; His being filled with the Spirit; His preaching the good news; His proclaiming the jubilee; and eventually His being betrayed; His being wounded on the cross; His bearing man's sin; His being buried with the rich; His resurrection to be the foundation stone and cornerstone set up by God that His disciples might become His brothers to be His church, in whose midst He sings praise to God; His being ascended to the height; His sitting at the right hand of God; His being designated by God as High Priest according to the order of Melchisedec; and His waiting for God to make His enemies His footstool. Finally, they include His receiving the kingdom and His coming back with His saints, His defeating the nations, His saving the whole house of Israel, the setting up of His kingdom which will fill the earth, His reigning as King over the nations, and His bringing about the restoration and harmony of all things, thus ushering in the new heaven and new earth.

请注意

主耶稣说，“摩西的律法，先知的书，和诗篇上所记关于我的一切事，都必须应验。”（路二四 44，参约一 45。）我们学这一课的目的，就是要把旧约一切先知关乎基督的预言，都详细的指出，好叫我们对基督，照着旧约的预言，有更深切的认识。教者和读者都需将这些关乎基督的预言，在这一课之内，一一的标出，并详细的研读，俾能有深刻的进入。

NOTICE

The Lord Jesus said, "All the things must be fulfilled which have been written in the Law of Moses and the Prophets and Psalms concerning Me" (Luke 24:44; cf. John 1:45). The purpose of this lesson is to point out in detail all the prophecies concerning Christ spoken by the prophets in the Old Testament, that based upon them, we may have a deeper knowledge of Christ. Both the teachers and the readers should try to mark out every prophecy concerning Christ that is contained in this lesson and study it in detail, that they may be deeply impressed.

问　答

一　试述圣经中先知的正确意义。

二　先知时代以前的先知有那几位？

三　先知时代是在什么情况下开始的？

四　没有留下先知书的先知有那几位？

QUESTIONS

1. What is the proper definition of a prophet in the Scriptures?
2. Who were the prophets before the age of the prophets?
3. What was the situation that brought in the age of the prophets?
4. Who were the prophets who did not leave any prophetic writings?

五　写大先知书的先知有那几位？

六　写小先知书的先知有那几位？

七　试述众先知对列国、万民、以色列国、复活、千年国度、万物复兴及新天新地的预言。

八　试述众先知对基督各方面的预言。

5. Who were the prophets who wrote the books of the Major Prophets?

6. Who were the prophets who wrote the books of the Minor Prophets?

7. Briefly give the prophecies spoken by the prophets concerning the nations, the nation of Israel, the resurrection, the millennium, the restoration of all things, and the new heaven and new earth.

8. Briefly give the prophecies spoken by the prophets concerning the different aspects of Christ.

第十五课

旧约的纲领（九）—从圣殿和圣城的复建到旧约时期的终点

纲　目

壹　叙利亚王安提阿克以比凡尼（Antiochus Epiphanes）

一　但以理八章的小角

二　占领圣地，屠杀以色列人，玷污圣殿

贰　犹太祭司马克比（Maccabeus）

叁　罗马大将庞培（Pompey）及犹大地王希律（Herod）

肆　罗马皇帝奥古斯都（Augustus）

LESSON FIFTEEN

A KEY VIEW OF THE OLD TESTAMENT (9) FROM THE REBUILDING OF THE HOLY TEMPLE AND THE HOLY CITY TO THE END OF THE OLD TESTAMENT AGE

OUTLINE

I. Antiochus Epiphanes king of Syria:

A. The little horn in Daniel 8.

B. Occupying the holy land, massacring the Israelites, and defiling the temple.

II. Maccabaeus the Jewish priest.

III. Pompey the Roman general and Herod king of Judea.

IV. Augustus the Roman emperor.

课　文

壹　叙利亚王安提阿克以比凡尼（Antiochus Epiphanes）

以色列人被掳以后，他们中间可以分成两大部分。多数的人从巴比伦、波斯玛代、希腊和罗马等大帝国时期，一直到今天，散居异国。他们先住在四围的邻邦，然后逐渐移居至全世界。他们在当地成家立业，随从当地的风俗习惯，久而久之成为当地的百姓。另有一些少数的人，就是遗民，他们被掳后，心怀故国，不肯放弃他们的血统、生活，更不肯放弃他们所事奉、敬拜的神。被掳后七十年，就是波斯王古列元年，他们得到许可，归回故国，重建圣殿，恢复祭祀。这就是以斯拉记、尼希米记、哈该书、撒迦利亚书和玛拉基书中所记载的事。

以色列人归回故国后，继续在波斯帝国统治之下，约有两世纪之久。波斯诸王对于以色列人多半采取宽大的政策，给与相当的自由，并允许他们敬拜事奉神。

犹大地的位置，处在当时两大强国—波斯与埃及—之间，每当两国发生战事时，该地即沦为战场。例如：在亚达薛西二世（主前四〇四年至主前三五八年）年间，居比路人伊代歌拉，得了雅典和埃及的帮助，宣告和波斯脱离关系。不久他又围攻推罗，和波斯交战。埃及为要支援他，就通过犹大地向北进军，以致遗民被迫交税、服役，他们遭受财产和生命的损失不可计数。

波斯帝国过去以后，希腊帝国（就是由马其顿兴起的亚历山大大帝所建立的）兴起，当时青年君王亚历山大（Alexander），攻克推罗和迦萨之后，气忿忿的直闯犹大地，因为以色列人在战事中，没有供应他军需及慰劳品。当他临近圣城时，大祭司耶杜亚率领了一队祭司和利未人前来迎接。他很高兴的进了城，并在殿里读了但以理书。他发现早在二百多年前，先知已经预言到他的事迹。（但八５～８。）这位青年君王又惊奇又感动，随即撤军。从此他优待圣民，使他们在希腊大帝国中得到保护，豁免一部分的税，并且享有敬拜神的自由。

TEXT

I. ANTIOCHUS EPIPHANES KING OF SYRIA

The Israelites in captivity can be divided into two main groups. The majority were scattered among the nations from the times of the kingdoms of Babylon, Persia, Media, Greece, and the Roman Empire until the present day. They dwelt first in the neighboring nations and gradually moved to other parts of the world. They established themselves in their respective countries of residence, followed the local customs, and over time actually became native inhabitants of those lands. There was also the minority, the remnant, who after being taken captive remembered their old country. They were reluctant to give up their ancestry and way of life; even the more, they were unwilling to forsake the God whom they served and worshipped. Seventy years after the captivity, in the first year of Cyrus king of Persia, the Israelites obtained permission to return to their homeland to rebuild the temple and to reinstate the offering of sacrifices. These events are recorded in the books of Ezra, Nehemiah, Haggai, Zechariah, and Malachi.

After they returned to their own country, they were under the rule of the Persian Empire for another two centuries. For the most part, the various kings of Persia adopted a lenient policy concerning the people of Israel, granting them broad rights and allowing them to worship and serve God.

Judea was situated between the two strong nations of that day, Persia and Egypt, and whenever war would erupt between those two countries, it inevitably became the battle ground. For example, during the years of Artaxerxes II (404-358 B.C.), Evagoras, king of Salamis, in Cyprus, aided by Athens and Egypt, broke his relationship with Persia. Soon after that, he besieged Tyre in order to war against Persia. To support him, Egypt sent its armies northward through Judea, imposing taxation and military draft upon the remnant along the way and inflicting a loss of life and property beyond measure.

After Persia, the Grecian Empire established by Alexander the Great of Macedonia prevailed. Following his conquest of Tyre and Gaza the young Alexander stormed toward Judea with rage because the Israelites had failed to furnish him with military supplies and conciliatory tributes. When he drew near to the holy city, the high priest Jaddua led a company of priests and Levites to welcome him. He entered the city happily and even read the book of Daniel in the temple, only to discover that two hundred years earlier the prophets had already prophesied concerning him (Dan. 8:5-8). The young emperor was both astonished and moved and immediately ordered the retreat of his troops. After that, he dealt favorably with the holy people, granting them protection in the great Grecian Empire, waiving a portion of their taxes, and allowing them freedom of worship.

亚历山大死后，经过好几年的内战，他的帝国分成四个国；就是多利买（Ptolemy）国（埃及），加山得（Cassander）国（马其顿），吕西马古（Lysimachus）国（小亚细亚）以及西流基（Seleucus）国（叙利亚）。犹大地又因处在叙利亚和埃及之间，成为两强必争之地。犹大原隶属于叙利亚，不久埃及的多利买一世（Ptolemy I）王战胜了叙利亚，将犹大地夺去（主前三二〇年）。在多利买王和以后承继他的诸王统治之下，犹太人无论在埃及或是在犹大地，在宗教上都得了相当的自由和保障。在耶路撒冷的大祭司，不只是宗教上的领袖，也是政治上的首领。祭司和利未人得豁免土地税。

After the death of Alexander there were several years of civil war, after which his empire was subdivided into four parts: the kingdoms of Ptolemy (Egypt), of Cassander (Macedonia), of Lysimachus (Asia Minor), and of Seleucus (Syria). Located between Syria and Egypt, the land of Judea once again became a point of contention between the two powers. Although Judea had belonged to Syria, Ptolemy I seized it when he defeated Syria (320 B.C.). Under the rule of Ptolemy and his successors, the Jews in both Egypt and Judea gained considerable religious freedom and protection. The high priest in Jerusalem was not only the religious leader but also the political leader, and the priests and Levites were exempt from property taxes.

到主前一九八年，叙利亚王大安提阿克（Antiochus the Great）打败了埃及，把犹大地夺回，当作自己的辖境。后来他又和埃及讲和，条件是埃及王多利买五世（Ptolemy V），必须娶他的女儿克丽佩脱拉（Cleopatra）为后，克丽佩脱拉所生的儿子，为埃及王位继承人。他并许诺以巴勒斯坦地为嫁妆，该地的税收由两国均分。但大安提阿克并不十分守信，叙利亚的军队根本没有从犹大地撤退，他们与埃及的军队同驻那里。以前犹太人还勉强过得去，现在他们在两个统治者之下，就很难安居。他们中间起了党派之争，有的主张亲埃及，有的主张亲叙利亚。到主前一九〇至一八九年的冬天，大安提阿克与罗马大军在麦尼西亚决战，史称麦尼西亚之役（the Battle of Magnesia）。麦尼西亚在黑摩河（the Hermus）南岸，地居以弗所之北，撒狄之西。当时大安提阿克拥有七万之众，而对手不过三万，结果却被打败，割地赔款，并以其子安提阿克以比凡尼，交给罗马为人质。为着分期缴交赔款，弄得国库虚空，国势日趋衰弱。主前一八七年，大安提阿克在一个叛变中被杀。正应验了但以理十一章十五至十九节的话。他的儿子西流基腓罗巴托（Seleucus Philopator）继之，在位十二年，被其手下大臣谋杀。

In 198 B.C., Antiochus the Great, king of Syria, defeated Egypt and recaptured Judea as his own domain. He then negotiated with Egypt under the terms that Ptolemy V, king of Egypt, would marry his daughter Cleopatra and the son she was to bear would become the heir to the throne of Egypt. He further pledged the land of Palestine as a dowry, promising an equal share in the tax revenues from the land for the two countries. Antiochus the Great, however, was not wholly faithful to his word. Instead of leaving Judea, the Syrian troops stayed there with the Egyptian troops. The Jews, who had managed to survive under foreign domination, now had a much more difficult time under the two co-rulers. There were factions and striving, with some suggesting closer ties with Egypt, and others, with Syria. During the winter between 190 B.C. and 189 B.C., the decisive encounter known as the Battle of Magnesia took place between Antiochus the Great and the Roman army. Magnesia was situated on the southern bank of the river Hermus, north of Ephesus and west of Sardis. Antiochus the Great, with 70,000 troops under him, was defeated by his opponent who had only 30,000. He was forced to concede territory as payment to Rome, and his son Antiochus (Epiphanes) was given as a hostage to the Romans. In paying the war indemnity, he drained the nation's treasury and brought about the decline of his country. Eventually he was killed in a revolt in 187 B.C. This fulfilled the word in Daniel 11:15-19. Antiochus' son Seleucus Philopator succeeded him for twelve years and was murdered by his own subordinate.

一　但以理八章的小角

真理课程第十二课，讲到被掳中并被掳地的先知时，曾提起但以理二章的大人像，以及七章至十二章的异象。但以理二章说到尼布甲尼撒王梦见的大人像；七章说到从海中上来四个大兽的异象；八章说到公绵羊和公山羊互相抵触；十一章说到南方王与北方王的事。八章九至十四节之小角所作的，和十一章二十一至三十二节上半，北方王所行的，二者乃是指着同一件事。

A. The Little Horn in Daniel 8

In Lesson Twelve, volume one, which covered the captivity and the prophets in captivity, the great image in Daniel 2 and the visions in chapters seven through twelve were mentioned. Daniel 2 describes the great image in King Nebuchadnezzar's dream; chapter seven covers the vision of the four beasts emerging from the sea; chapter eight speaks of the clash between the ram and the he-goat; chapter eleven cites the things related to the southern and northern kings. What the little horn did in Daniel 8:9-14 and what the king from the north performed in 11:21-32a both refer to the same thing.

第二章里的大人像有四部分：头，胸膛和膀臂，肚腹和腰，以及腿（包括十个脚趾）。第四部分先分为两腿，以后又分为十个脚指头。前三部分和两腿所预表的时期：头是指巴比伦帝国（主前六〇五年至主前五三九年）；胸膛和膀臂是代表玛代和波斯帝国（主前五四九年至主前三三〇年），玛代和波斯就像两只膀臂，却是一个帝国；肚腹和腰部预表马其顿所建立的希腊帝国（主前三三六年至主前三二三年）；大像的两腿乃是指东西罗马帝国（主前三〇年至主后四七六年）。这些在历史上都已经应验了，只有十个脚指头所预表的，尚未应验。

第七章里的四个兽，就相当于第二章里大人像的四个部分。头一个兽相当于像的头；第二个兽相当于像的胸膛与膀臂；第三个兽相当于像的肚腹和腰；第四个兽相当于像的腿和脚指头。第八章里的公绵羊和公山羊，相当于第七章里的第二个和第三个兽。所以公山羊就等于第三个兽，以及大人像的第三部分。这山羊头上有四个角，其中一角长出一个小角。根据历史，公绵羊象征波斯帝国，公山羊象征希腊帝国。彭伯（G. H. Pember）在他论预言的书中说，古代波斯，尤其在首都，到处都有绵羊的标志；古代希腊，也有许多山羊的标志。圣经以绵羊代表波斯，以山羊代表希腊。这章里的山羊是指亚历山大大帝（Alexander the Great）。历史上记载，当他到马其顿的时候，他头上戴着有山羊角的冠冕。他在位十二年，享年不到三十三岁，就突然死了。

但以理八章八节说，“这山羊极其自高自大，正强盛的时候，那大角折断了；又在角根上向天的四方，长出四个非常的角来。”亚历山大大帝有四个将领，他死了以后，将领们各自割据一方，建立自己的王国。因此，亚历山大死后，古时马其顿所建立的希腊帝国，就分为四国。这里的预言是远在亚历山大之前写的，我们读的时候，不能不相信圣经是神所默示的。

但以理八章九节说，“四角之中，有一角长出一个小角。”这小角就是指叙利亚王安提阿克以比凡尼，也就是但以理十一章二十一至三十五节所说的北方王。

安提阿克以比凡尼是叙利亚王大安提阿克的儿子，是西流基腓罗巴托的弟弟。当他父亲在麦尼西亚之役战败时，以比凡尼被送往罗马作人质。他哥哥不忍弟弟被扣留太久，就打发自己的儿子底米丢上罗马代替。以比凡尼得释之后，到了雅典。后

The great image in chapter two is of four parts: the head, the breast and the arms, the belly and the thighs, and the legs (including the ten toes). The fourth part is first divided into two legs and then into ten toes. The following are the ages signified by the first three parts as well as the two legs: the head refers to the Babylonian Empire (605-539 B.C.); the breast and the arms represent the Median and Persian Empire (549-330 B.C.), which, although Media and Persia are likened to the two arms, was one kingdom; the belly and the thighs symbolize the Greek Empire established by the Macedonians (336-323 B.C.); the two legs of the great image allude to the eastern and western Roman Empires (30 B.C.-474 A.D.). All of these, except that which is typified by the ten toes, have been fulfilled in history.

The four beasts in chapter seven are equivalent to the four sections of the great image in chapter two. The first beast corresponds to the head of the image; the second, to its breast and arms; the third, to its belly and thighs; and the fourth, to its legs and ten toes. The ram and the he-goat in chapter eight parallel the second and third beasts in chapter seven. Thus, the he-goat equals the third beast as well as the third part of the great image. This he-goat has four horns, and out of one of them comes forth a little horn. According to history, the ram signifies Persia and the he-goat symbolizes Greece. G. H. Pember, in his writings on the prophecies, says that signs of a ram could be found everywhere in Persia, especially in its capital. Ancient Greece also abounded with signs of a goat. The Bible symbolizes Persia by a ram and Greece by a he-goat. In this chapter, the he-goat refers to Alexander the Great. It is recorded in history that when he marched into Macedonia, he wore a crown with a he-goat's horn. After a twelve year reign, he died suddenly before the age of thirty-three.

Daniel 8:8 says that "the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven." The four generals under Alexander the Great carved up the empire, and each established his own kingdom. The Grecian Empire of Macedonia thus became four nations at the death of Alexander. Since these prophecies were written long before Alexander's time, in reading them one cannot but believe in the divine inspiration of the holy Scriptures.

Daniel 8:9 continues, "And out of one of them came forth a little horn." This little horn refers to Antiochus Epiphanes, king of Syria, that is, the king of the north mentioned in Daniel 11:21-35.

Antiochus Epiphanes was the son of Antiochus the Great, king of Syria, and the younger brother of Seleucus Philopator. He was sent to Rome as a hostage when his father was defeated in the Battle of Magnesia. His older brother, unwilling to see his continuous detainment, exchanged him for his own son Demetrius. Upon his release, Epiphanes went

来他哥哥被大臣希略多路（Helioderus）所杀。他取得别迦摩王的帮助，杀掉希略多路，夺回政权。这时王位本该由他哥哥的儿子继承，因为他出师的名义就是为着哥哥的儿子。他理当再回罗马作人质，把底米丢赎出来登基作王。但他却急于自登宝座，所以但以理十一章二十一节说他卑鄙，说他用谄媚的话得国。

二　占领圣地，屠杀以色列人，玷污圣殿

安提阿克以比凡尼得国之后，又和埃及交战，并将犹大地夺回。他对犹太人大肆虐待。主前一七〇年，他远征埃及回来，进入耶路撒冷，纵容兵丁大屠杀三天。犹太人不分老幼，男女被害者约有十万之众，被掳出卖作奴隶者也有数万人。他又将殿中贵重的器皿抢走。

主前一六八年，他又率军进攻埃及，颇为顺利，不料罗马出来干涉，不得已撤军，就是但以理十一章三十节所说的“丧胆而回”。他非常懊丧，于是迁怒于圣民。这一次他们所遭受的逼迫比前一次更甚。耶路撒冷的居民被掳、被杀的不知凡几。献祭、行割礼、守安息日，都在严禁之例，违者一概处以极刑；所有的律法书都须焚毁，更不得传讲。是年十二月二十五日他在殿中献燔祭的祭坛上，另筑一座宙斯的祭坛，这是但以理所说那可憎之物。他也把自己的像立在圣殿里。将一头母猪献在那坛上作祭，并把猪血洒在殿中，强迫圣民拜偶像，吃猪肉，诱惑青年在殿中行淫，出卖祭司职分。这安提阿克以比凡尼就是但以理八章九至十二节的“小角”，他废除祭祀，毁坏圣所，践踏圣民，攻击真神。他也就是主所预言的“那行毁坏可憎的”敌基督的预表。当时，神的子民受到了空前的灾难，昼夜在神面前呼吁，求祂施行拯救。

貳　犹太祭司马克比（Maccabeus）

神又像在士师时代一样，听祂百姓的呼吁，为他们兴起一个年老的祭司，名叫马他提亚（Mattahias），首先起来抵抗叙利亚的压迫。那时他早已不能在殿中供职，而退到自己的故土，耶路撒冷西北的摩定（Madin）居住。他有五个儿子—约翰、西门、犹大（即马克比）、以利亚撒、约拿单。他看见耶路撒

on to Athens. When his brother was murdered by Heliodorus, Epiphanes, with the help of the king of Pergamum, killed Heliodorus and regained power. Since Epiphanes fought on his nephew’s behalf, the throne should have been inherited by Demetrius. Yet instead of returning to Rome as a hostage and thereby relieving Demetrius to become king, he claimed the throne for himself. Hence, Daniel 11:21 says that he was a vile person, obtaining the kingdom by flatteries.

B. Occupying the Holy Land, Massacring the Israelites, and Defiling the Temple

After Antiochus Epiphanes obtained the kingdom, he entered into war with the Egyptians, regained Judea, and mistreated the Jews severely. In 170 B.C., returning from his expedition to Egypt, he entered Jerusalem and allowed his soldiers to carry on a three day massacre. Approximately one hundred thousand Jews, including men and women, old and young, were slaughtered, and some tens of thousands were captured and sold into slavery. Moreover, he robbed the temple of its precious vessels.

In 168 B.C., he again led his army to invade Egypt and met with apparent success. The surprise intervention of Rome forced him to evacuate, as depicted in Daniel 11:30, where it says, “He shall be grieved, and return.” Disappointed, he turned his indignation toward the holy people, who were to experience a much greater persecution than before. Countless were seized and slaughtered. Sacrifices, circumcision, and keeping of the Sabbath were absolutely forbidden, and violators received capital punishment. The books of the law were burned and their preaching prohibited. On December 25 of the same year he erected another altar to Zeus on the altar of burnt offering in the temple, the very abomination mentioned by Daniel. He set up his own image in the temple, sacrificed a sow on that altar, and sprinkled its blood in the temple. He forced the holy people to worship the idol and to eat pork, and he seduced young men to commit fornication in the temple and to sell their priesthood. This Antiochus Epiphanes is the “little horn” in Daniel 8:9-12. It was he who took away the daily sacrifice, cast down the sanctuary, trod on the holy people, and attacked the true God. He is a type of Antichrist who is “the abomination of desolation” as prophesied by the Lord Himself (Matt. 24:15). At that time, confronted with such unprecedented calamity, God’s people called upon Him night and day for deliverance.

II. MACCABAEUS THE JEWISH PRIEST

As in the age of the judges, God again heard the cry of His people, raising up for them an old priest named Mattathias to resist Syria’s persecution. His age preventing him from serving in the temple, Mattathias had long moved back to his hometown Modin northwest of Jerusalem with his five sons—John, Simon, Judas (Maccabaeus), Eleazar, and Jonathan. Witnessing the desecration of Jerusalem and Judea, he sighed, “Alas! Why

冷和犹大地所遭亵渎的事，就叹息说，“我为什么生在这个时代，看见神的百姓败落，圣城衰败呢？圣城落在仇敌手中，圣所被外邦人占据，我怎能安然居住呢？”马他提亚和他众子都撕裂衣服，穿上麻衣，并且号咷大哭。当安提阿克王的使臣到摩定来，强迫犹太人拜偶像的时候，马他提亚坚决的反抗。他宣告说，“虽然在王统治下的各国都拜，但是我和我的儿子们仍要行在我祖先的约中。”他说完这话的时候，忽然有一个犹太人，在众人面前，要照王的命令到坛上献祭。马他提亚见这种情形，心中焦急，如同火烧，就大发义怒，跑上前去，将那人杀在坛前。随后这老人和他的儿子奋不顾身的冲到那使臣面前，把他和一切从者都杀了，并且毁了外邦祭坛，高声呼喊：“谁为耶和华的律法和祖宗的盟约热心的，跟我来！”他组织了一些像今天的游击队，在各地袭击叙利亚军，烧毁偶像，除灭内奸。于是各地爱国的犹太人群起响应。

主前一六七年，马他提亚年迈而死。临终前他一再嘱咐他五个儿子，务必继续他的遗志，要为着神的律法热心，并为祖宗的盟约舍命。接着，他的儿子犹大又称马克比起来接续他。

犹大马克比身材魁梧，智勇俱全。他爱神又爱他的祖国，带领着一班忠信守神律法的会众和战士，竭力抵抗外来的侵略。他和叙利亚军，大小数十战，几乎战无不胜。叙军名将如亚波罗尼（Apollonius）、吕西亚（Lysias）、哥基亚（Gorgias）、尼加诺（Nicanor）等，拥有比犹太人多几倍，甚至十几倍的军队，还是败在他手里。他有一句名言：“战争的胜利并不在乎军队的众多，乃在乎天来的力量。”他在主前一六六至一六五年，一连打了三次大胜仗，历史上称为伯特和仑战役（The Battle of Beth-Horon），以马忤斯战役（The Battle of Emmaus），以及伯夙战役（The Battle of Beth-Zur）。

当伯夙战役胜利以后，犹大马克比对弟兄们说，“看哪！仇敌已经败退了，我们当上去洁净并奉献圣所。”于是整顿全军上锡安山，洁净圣殿：打碎偶像，重修祭坛，把贿买职位的祭司一起驱逐。在主前一六四年十二月二十五日，他们清晨起来，就在重新修造的祭坛上，按照古时祭祀的条例向神献祭。因为外邦人正是在这月这天，污秽了祭坛，所以特别选定这天再分别为圣，一连欢乐八天，这就是犹太人修殿节（约十 22）的由来。

was I born to see this, the ruin of my people, the ruin of the holy city, and to dwell there when it was given over to the enemy, the sanctuary given over to aliens?” Mattathias and his sons rent their garments, put on sack cloth, and wept bitterly. When King Antiochus’ commissioner came to Modin to force all the Jews to worship idols, Mattathias steadfastly refused, declaring, “Even if all nations that live under rule of the king obey him...I and my sons will live by the covenant of our fathers.” As he finished speaking, a Jew was about to make an offering at the altar according to the king’s decree before the rest of the people. When he saw this, his heart now burning in him with indignation, Mattathias rushed forward and slew the man. Following this, the old man and his sons dashed recklessly toward the commissioner and his aids, killing all of them. While destroying the heathen altar he cried, “Let everyone who is zealous for the law and supports the covenant come out with me!” He then organized a kind of guerrilla force to attack the Syrian troops everywhere, burning the idols and doing away with traitors. Patriotic Jews in all the places soon rose up in bands to respond to the cause.

Mattathias died of old age in 167 B.C. Before his death, he repeatedly charged his sons to continue his resolve to be zealous for God’s law and to die for their ancestors’ covenant. His son Judas, also named Maccabaeus, later rose up to take his place.

Judas Maccabaeus was of huge stature and possessed both wisdom and courage. He loved God and his own country, leading a company of people and fighters who were faithful to God’s law to resist foreign invasion. He engaged the Syrian armies in several dozen battles and managed to win almost every time. Renowned Syrian generals such as Apollonius, Lysias, Gorgias, and Nicanor, with troops many times more than the Jews, were defeated by him. His famous proverb was, “It is not on the size of the army that victory in battle depends, but strength comes from heaven.” Between 166 B.C. and 165 B.C., he won three major battles known in history as the Battle of Beth-Horon, the Battle of Emmaus, and the Battle of Beth-Zur.

After the victory at Beth-Zur, Judas Maccabaeus told his brothers, “Behold, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it.” He then prepared his entire army and went up to Mount Zion to cleanse the temple, hew down the idols, rebuild the altar, and drive out the priests who had purchased their offices. On December 25, 165 B.C., the people rose up early to offer sacrifices to God on the rebuilt altar according to the ancient ordinances. That particular day was selected to sanctify the altar because it was on the very same day and month when the Gentiles first defiled it. They rejoiced for eight straight days, and that period became the origin of “the feast of Dedication” (John 10:22) of the Jews.

安提阿克以比凡尼在主前一七〇年开始逼迫圣民，玷污圣殿；犹大马克比在主前一六四年洁净圣殿，时间相隔约六年四个月。这就应验了但以理八章十三、十四节的预言："…这除掉常献的燔祭，和施行毁坏的罪过，将圣所与军旅践踏的异象，要到几时才应验呢？他对我说，到二千三百日，圣所就必洁净。"

那时，安提阿克以比凡尼因着库银不敷支配，就到波斯去，在各处征收税银。正当他停留在巴比伦的时候，有人去报告他说，"征伐犹太的兵已经败下来了，吕西亚的精锐在他们面前大受挫折羞辱。他们又拆毁耶路撒冷祭坛上，王所造宙斯的祭坛，并筑起高墙来，环绕圣所的四周，仍恢复先前的样式。"（参次经马克比前书六章。）他听见这话，立刻惊惶失措，心中焦急，晕倒床上，以致忧郁成病。他在那里住了好些日子，知道自己离死期不远了；在临死之前，他极其懊悔他在耶路撒冷的恶行，以致造成今日的困苦。在主前一六三年，也就是洁净圣殿的第二年，终于忧郁而死于外乡，结束了他罪恶的一生。

犹大马克比除了战胜叙利亚之外，又征服了以东人、非利士人和亚扪人，收复了许多失地。可惜，犹大马克比为巩固他眼前已有的胜利，遂寻求人的帮助来制止敌人。主前一六一年，他差遣使者到罗马，请求订立盟约，在战事上互相帮助。罗马同意。条约刚订，还未公布，不幸这位民族英雄已经战死沙场了。

犹大马克比死后，他兄弟约拿单（主前一六一年至主前一四三年），西门（主前一四二年至主前一三五年）相继接续，为以色列人争战。等到犹大马克比的四个兄弟相继过世后，西门的儿子约翰许翰（John Hyrcanus）继续作大祭司及领袖。此后仅有一些争权夺利，互相排挤的争执和内战，并没有什么光荣的历史和英勇的事迹可记了。直到主前六十三年，罗马大将庞培（Pompey）攻陷耶路撒冷，结束了马克比族（Maccabeus）的独立战争。

叁　罗马大将庞培（Pompey）及犹大地王希律（Herod）

以东人安提帕德的父亲，为犹大属地以土买的总督，效忠犹大，毫无二心。他父亲死后，他继承了总督的职位。主前六十三年，罗马大将庞培，攻陷耶路撒冷。安提帕德立刻见风转舵，臣服罗马，在任何场合下总是为罗马人效命，因此很得

Antiochus Epiphanes began to persecute the holy people and defiled the temple in 170 B.C., and Judas Maccabaeus purified the temple in 165 B.C. The entire period was about six years and four months, thereby fulfilling the prophecy in Daniel 8:13-14: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The money in his treasury being lacking, Antiochus Epiphanes set off to Persia to collect tribute. While he was staying in Babylon, a report came to him that the armies sent to conquer Judah had been defeated, and Lysias' bravest had suffered tremendous setback and shame. Moreover, the Jews had destroyed Zeus' altar on the altar in Jerusalem, and they had built high walls around the sanctuary and restored it to its former state. When he heard this, he was astounded and badly shaken, and he took to his bed and became sick from grief. He stayed there for many days and soon realized that his end was near. Before he died, he was regretful of the evil doings in Jerusalem which resulted in his final distress. In 164 B.C., two years after the cleansing of the temple, Antiochus finally succumbed in a foreign land, thus concluding a sinful life.

Besides defeating Syria, Judas Maccabaeus also conquered the Edomites, the Philistines, and the Amorites, and recovered many lost territories. Unfortunately, in order to consolidate his victories, he sought man's assistance to subdue his enemies. He sent emissaries to Rome in 161 B.C. to seek a war alliance with the Romans. The Romans consented, yet even before the signed treaty was announced, this folk hero was slain in battle.

After Judas Maccabaeus died, his brothers Jonathan (161-143 B.C.) and Simon (142-135 B.C.) continued successively to fight for the Israelites. When the four brothers of Judas Maccabaeus had all passed away one after another, John Hyrcanus, the son of Simon, became the high priest and leader. Following that, there were no more glorious events of history or courageous acts worthy of record, but only internal power struggles, in-fighting, and civil war. The Roman general Pompey captured Jerusalem in 63 B.C. and finally ended the Maccabees' war for independence.

III. POMPEY THE ROMAN GENERAL AND HEROD KING OF JUDEA

The father of Antipater the Idumaean and governor of Idumaea (a Jewish territory) had long been absolutely loyal to Judea. Antipater assumed his father's office upon his death. In 63 B.C., when the great Roman general Pompey overran Jerusalem, Antipater immediately changed with the wind and subjected himself to Rome. Because he served the Romans

罗马政要的器重。到主前四十八年，当庞培与该撒犹流（Julius Caesar）内战时，安提帕德看出该撒必要胜利，就在埃及为该撒作战。战事结束以后，该撒取得政权就封他为犹太、撒玛利亚和加利利三省的总督，并于主前四十七年封安提帕德之子希律为加利利巡抚。

主前四十三年安提帕德死，他的领土由其长子法撒勒（Phasael），和次子希律分治。当时正是罗马第二次三头政治（Second Triumvirate）成立之年，东方诸国皆属安东尼（Antony）管辖。主前四十一年安东尼来到叙利亚的安提啊，正式立他们两兄弟为总督，兄法撒勒主管南区，希律主管北区。到主前四十年，帕提亚人入侵时，希律逃到罗马，受到该撒渥大维及安东尼的欢迎，该撒渥大维得国会通过升他为犹大王，于主前三十七年正式登位，至主前四年死亡，这位就是要屠杀婴孩耶稣的希律王。

肆　罗马皇帝奥古斯都（Augustus）

主前四十四年，该撒犹流被人暗杀。原是他外甥孙，经他收为继子的该撒渥大维（Octavius Caesar）接续他。这渥大维就是以后的奥古斯都。（路二 1。）当时他年仅十八岁，正在希腊读书，亲友劝他向东逃亡，以期避免杀身之祸，但渥大维反而兼程赶返罗马，与当时握有实权，原属该撒部将的安东尼与雷比达（Lepidus）合作。翌年（主前四十三年）渥大维十九岁时，当选为二位执政（即最高行政元首）之一。立刻下令放逐谋刺他义父的人，同时与安东尼、雷比达成立第二次三头政治。

主前三十四年冬天，安东尼在叙利亚的安提阿与埃及女王克丽佩脱拉（Cleopatra）结婚，并将东方各省赠与克丽佩脱拉所生诸子为王国。到主前三十三年“三头”公约期满，渥大维以讨伐叛逆为名向安东尼宣战，大获全胜。主前二十九年回到罗马举行凯旋礼。于是渥大维成为罗马天下的主人，元老院任命他为“文武大元帅”（Imperator），给他“第一公民”的头衔。在主前二十七年正月间又封称他为“奥古斯都”，原意为崇高神圣，后又称他为“皇帝”，正式成为“奥古斯都皇帝”。就是他在位的时候，主耶稣降生。（路二 1 ～ 7。）

unequivocally under all circumstances, he was highly regarded by the Roman government. When Pompey and Julius Caesar were engaged in a civil war in 48 B.C., Antipater, realizing the certain victory of Caesar, fought for him in Egypt. At the end of the war, Caesar, having obtained power, first made him governor of the provinces of Judea, Samaria, and Galilee, and later appointed his son Herod as the tetrarch of Galilee.

Antipater died in 43 B.C., and his territories were partitioned by his first and second sons, Phasael and Herod. The time coincided with the establishment of the Second Triumvirate, according to which the eastern countries were under the domination of Antony. When Antony came to Antioch of Syria in 41 B.C., he appointed the two brothers governors, Phasael and Herod ruling the south and the north, respectively. In 40 B.C., when the Parthians invaded, Herod escaped to Rome and was welcomed by Octavius Caesar and Antony. With the Senate's approval, Caesar promoted him to be king of Judea. He officially ascended to the throne in 37 B.C., and died in 4 A.D. This was the same Herod who wanted to kill the baby Jesus (Matt. 2:16).

IV. AUGUSTUS THE ROMAN EMPEROR

When Julius Caesar was murdered in 44 B.C., Octavius Caesar, who was first his grand nephew and then his adopted son, succeeded him. This Octavius Caesar was later called Augustus (Luke 2:1). At the age of eighteen, when he was studying in Greece, Octavian was advised by friends and relatives to flee eastward for his life. Instead, he hurried back to Rome to work with Antony and Lepidus, Caesar's generals, who wielded the real power. In the next year (43 B.C.), at nineteen, he was chosen as one of two chief rulers, whereupon he gave immediate orders to exile the assassins of his adoptive father. Simultaneously the Second Triumvirate was formed between him and Antony and Lepidus.

In the winter of 34 B.C., Antony married Cleopatra, the queen of Egypt, in Antioch of Syria. He further distributed the eastern provinces to her sons as rulers. When the Triumvirate ended in 32 B.C., Octavian declared war against Antony in the name of quelling rebellion and prevailed. He returned to Rome in 29 B.C. for a triumphal procession. Octavian thus became the owner of the Roman Empire. The Senate designated him the imperator (or the supreme commander) and conferred upon him the title of "princeps" (or "first citizen"). In January of 27 B.C. he was named "Augustus," which means supreme and divine. Later he was named "Caesar" and officially became Caesar Augustus. It was during his reign that the Lord Jesus was born (Luke 2:1-7).

摘　要

以色列人归回故国，重建圣殿和圣城以后，仍在波斯帝国统治之下，约有二世纪之久。亚历山大大帝倾覆波斯帝国以后，以色列人即沦亡于希腊帝国。待亚历山大大帝暴毙，以色列人又落于他四将领之一西流基所成立之国（包括叙利亚）的统治下。犹大地居于北方的叙利亚与南方的埃及之间，常在叙利亚与埃及战争下遭受涂炭。待安提阿克以比凡尼为叙利亚王，他占领圣地，屠杀以色列人，玷污圣殿，由犹大马克比所率领的马克比族，为神奋起而战败驱逐之，圣殿遂得洁净。罗马帝国征服叙利亚和埃及后，以色列人又为罗马帝国所统治。在罗马皇帝该撒奥古斯都在位时，施浸约翰和主耶稣都出生了，于是旧约时代即终结，新约时代就开始了。

SUMMARY

When the Israelites returned to their own country to rebuild the temple and the holy city, they were still under the rule of the Persian Empire for another two centuries. They were occupied by the Grecian Empire after Alexander the Great overthrew Persia. After Alexander died, they fell under the rule of the kingdom (including Syria) established by one of his generals, Seleucus. Judea, being situated between Syria to the north and Egypt to the south, was often caught in the wars between the two powers. When Antiochus Epiphanes became king of Syria, he occupied the holy land, slaughtered the Israelites, and defiled the temple. The Maccabees, led by Judas Maccabaeus, later rose up to defeat and expel the Syrians, and the temple was cleansed as a result. Following the Roman conquest of Syria and Egypt, the Israelites came under the rule of the Roman Empire. It was in the reign of the Roman emperor Caesar Augustus that John the Baptist and the Lord Jesus were born, thus concluding the Old Testament era and bringing in the New Testament age.

问　答

一　但以理第二章的大人像有几部分？各预表什么时期？有那些已经应验？

二　但以理第七章的四个兽，与第二章的大人像，有何关联？

三　但以理第八章的山羊是指谁说的？他死后，他的国分裂为那四国？

四　但以理第八章的小角，是指谁说的？他在犹太人中行了那些恶事？

五　安提阿克以比凡尼玷污圣所，历时多久？

六　犹大马克比如何洁净圣殿？犹太人记念这日子的节期是什么？

七　主耶稣降生时的罗马皇帝是谁？要屠杀婴孩耶稣的是谁？

QUESTIONS

1. How many parts does the great image in Daniel 2 have? What age does each part signify? Which of these ages have been fulfilled?
2. What associations are there between the four beasts in Daniel 7 and the great image in Daniel 2?
3. Who does the he-goat in Daniel 8 refer to? What were the four kingdoms into which his empire was divided after his death?
4. Who does the little horn in Daniel 8 refer to? What wickedness did he work among the Jews?
5. What was the duration of Antiochus Epiphanes' defilement of the temple?
6. How did Judas Maccabaeus cleanse the temple? What is the Jewish feast that commemorates the event?
7. Who was the Roman emperor at the birth of the Lord Jesus? Who wanted to kill the baby Jesus?

第十六课

新约与旧约的分别

纲　目

壹　新约和旧约—神与人所立的两种约

一　旧约—外加而退去的约

1　经摩西的手立的

2　凭牛羊的血立的

3　以不能叫人得生命的律法为条件

4　只要人行，不要人信

5　只用在旧约时代

二　新约—更美永远的约

1　由耶稣基督完成的

2　凭神子耶稣的血立的

3　以叫人得生命的恩典为条件

4　只要人信，不要人行

5　用在新约时代，以及永世

贰　新约和旧约—圣经的两部分

一　旧约

1　律法书

LESSON SIXTEEN

THE DIFFERENCE BETWEEN THE NEW TESTAMENT AND THE OLD TESTAMENT

OUTLINE

I. The new testament and the old testament—the two covenants God made with man:

A. The old testament—a covenant which was added and abolished:

1. Ordained in the hand of Moses.
2. Dedicated with the blood of bulls and goats.
3. Based upon the law, which cannot give life, as its condition.
4. Requiring man only to work, not to believe.
5. Applying only to the Old Testament age.

B. The new testament—a covenant which is better and eternal:

1. Accomplished by Jesus Christ.
2. Established with the blood of Jesus, the Son of God.
3. Based upon grace, which gives life, as its condition.
4. Requiring man only to believe, not to work.
5. Applying to the New Testament age and eternity.

II. The New Testament and the Old Testament—the two sections of the Bible:

A. The Old Testament:

1. The Law.

2 历史书	2. The historical books.
3 诗歌书	3. The books of poetry.
4 先知书	4. The Prophets.
二 新约	B. The New Testament:
1 历史书	1. The historical books.
2 书信	2. The Epistles.
3 预言书	3. The book of prophecy.

课　文

我们研读新约和旧约的时候，先要知道几个名词：应许、誓言、约和遗命的分别。应许是神所说的一种通常的话，应许要为你作成某事。誓言是神凭起誓，把祂带应许的话，加以证实。（来六 13，17。）当神凭起誓证实祂的应许时，这应许就成为约。我们从神所得到的，不只是带着应许的话，乃是被神誓言所证实，并以祂的信实打了印的约。当立约的人死后，这个约就成为一个遗嘱，就是遗命。这时约就不仅是一个约，还是立约人所遗赠的遗命。

壹　新约和旧约—神与人所立的两种约

新约和旧约乃是指神与人所立的两种约，就是神要人与祂来往的两种条件。新约是继承神与亚伯拉罕所立的约。创世记十二章神给亚伯拉罕应许，神也向他起誓，（二二 16，）于是这应许就成了神与亚伯拉罕所立的约。（加三 15 ～ 17。）两千年后神差祂的儿子耶稣基督到地上来。祂在十字架上，流出宝血，立了新约。（路二二 20。）到这时候新约就完成了，而且这约因着主的死就成了遗命。

旧约是神与亚伯拉罕立约以后四百三十年，神在西乃山向以色列人赐下律法而立的。严格说来，旧约并非指整本旧约圣经—从创世记到玛拉基书—所涵盖的时期，乃是从出埃及十九章起，到施浸约翰为止。（太十一 12 ～ 13。）从施浸约翰到主耶稣死而复活以前，这段时间算是新旧约的过渡时期。旧约时期，神与人来往是以旧约—律法—为条件；新约时期，神与人来往是以新约—恩典—为条件。

一　旧约—外加而退去的约

罗马五章二十节说，“律法本是外添的。”这话的意思是说，律法不是在神原初心意里的，不是神对人原初的定规，乃是后来外添的，是半路加上的。神原没有意思以律法待人，乃是为着人的堕落败坏而加上去的。

TEXT

As we come to study the new and old testaments, we must first know the difference between these terms: a promise, an oath, a covenant, and a testament. A promise is an ordinary word spoken by God, promising you that He will do something for you. An oath is a confirmation of God's word of promise. God confirmed His word of promise by means of His oath (Heb. 6:13, 17). When a promise is confirmed by an oath, it immediately becomes a covenant. What we have received from God is not merely an ordinary word of promise but a covenant confirmed by God's oath and sealed with His faithfulness. When the One who made the covenant died, the covenant became a bequeathed will, that is, a testament. Today the covenant is no longer merely a covenant but a testament bequeathed by the One who enacted the covenant.

I. THE NEW TESTAMENT AND THE OLD TESTAMENT—THE TWO COVENANTS GOD MADE WITH MAN

The new testament and the old testament are the two covenants which God made with man as the two conditions upon which man may have a relationship with Him. The new testament is a continuation of the covenant God made with Abraham. In Genesis chapter twelve, God gave a promise to Abraham and later also swore to him (Gen. 22:16). Hence, the promise became a covenant made by God with Abraham (Gal. 3:15-17). Two thousand years later, God sent His Son Jesus Christ to the world, who shed His blood on the cross and enacted the new covenant (Luke 22:20). At that point the new covenant was accomplished; moreover, it became a testament because of the Lord's death.

The old covenant, which came four hundred and thirty years after God made the covenant with Abraham, was enacted at Mount Sinai, where God gave the law to the children of Israel. Strictly speaking, the old covenant does not cover the entire period of the Old Testament, from Genesis to Malachi. It actually began from Exodus 19 and continued until the time of John the Baptist (Matt. 11:12-13). The time of John the Baptist to the time before the death and resurrection of the Lord Jesus is a transitional period between the Old and the New Testament times. Whereas God dealt with man in the Old Testament according to the old covenant—the law, He deals with man in the New Testament according to the new covenant— grace.

A. The Old Testament—a Covenant Which Was Added and Abolished

Romans 5:20 says that "the law entered." This word means that the law was not in God's original intention, nor was it God's original ordination for man. Rather, it entered later; it was added along the way. In the beginning God did not have any intention to deal with man according to the law; rather, the law was added later because of man's fall and corruption.

当神把以色列人从埃及救出来，带他们到了西乃山下时，神就对他们说，祂像大鹰把他们背在自己的翅膀上，从埃及带出来。（出十九 4。）这是神用恩典的话，对以色列人说，祂向他们所作的，乃是一件恩典的事。以色列人如果认识自己，就必投靠祂，而求祂继续以恩典对待他们，负他们一切的责任。但是那时他们不认识自己，所以就没有看重，并投靠神的恩典；反倒凭着自己对神说，凡神所吩咐的，他们都要遵行。（出十九 7～8。）他们何等不认识自己，以为自己还能行神所吩咐的事。所以神就改变了态度，降律法给他们。

神原来是以恩典对待他们，像老鹰之于小鹰，是可亲可近的。现在祂改变了态度，要以律法对待他们，在火焰中临到他们，是极其可畏可怕的。神所以向他们改变态度，要以律法对待他们，乃是要借着律法显出他们的过犯，暴露他们的实情，好叫他们知道自己不能遵行神所吩咐的，而认识自己的败坏无能。（罗三 20。）

旧约因为是外添的，不是神原初对人的旨意，所以不能长久存在。旧约是渐旧渐衰而消失的，（来八 13，）而且旧约职事的荣光也是渐渐退去的。（林后三 7。）

1　经摩西的手立的

加拉太三章十九节说，律法是“借天使经中保之手设立的”。这里的中保是指摩西说的，（约一 17，出二四 3，）因此律法是经摩西的手立的。这表明神把律法传给人，并不是一件亲切甜美的事，否则祂必亲自来作这件事。

2　凭牛羊的血立的

希伯来九章十八至二十节说，“头一个约（旧约）也不是不用血立的。因为摩西当日照着律法，向众百姓讲过各样的诫命，就拿朱红色绒和牛膝草，把牛犊山羊的血和水洒在书上，又洒在众百姓身上，说，这就是神与你们立约的血。”（参出二四 6～8。）人是有罪的，若不流血，罪就不得赦免；（来九 22；）罪若未得赦免，神公义的要求就无法满足，约也就无法成立。因此旧约是凭牛羊的血立的。

3　以不能叫人得生命的律法为条件

After rescuing the children of Israel from Egypt and bringing them to the foot of Mount Sinai, God told them that He had borne them on eagles' wings when He brought them out of Egypt (Exo. 19:4). God was speaking words of grace to the children of Israel, telling them that what He had done to them was a matter of grace. If they had known themselves, they would have trusted in Him and would have asked Him to continue to deal with them according to grace and to take care of them in everything. But, since at that time they did not know themselves, they neither respected nor trusted in His grace. On the contrary, they trusted in themselves and told God that all He had commanded they would do (Exo. 19:7-8). Because they were so ignorant concerning themselves, thinking they could do what God had commanded, God changed His attitude toward them and gave them the law.

In the beginning God dealt with them according to grace; like an eagle with her young, He was very pleasant and approachable. But when He changed His attitude and began to deal with them according to the law, He came to them in a flame of fire and became dreadful and terrifying. God changed His attitude toward them and dealt with them according to the law so that He might make manifest their transgressions and expose their real condition through the law, that they might know their inability to keep God's commands, and that they might realize their wickedness and impotence (Rom. 3:20).

Since the old covenant was something added and was not God's original intention for man, it could not remain permanently. Rather, it became old, grew decrepit, and disappeared (Heb. 8:13). Moreover, the glory of the ministry of the old covenant was also done away (2 Cor. 3:7).

1. Ordained in the Hand of Moses

Galatians 3:19 says that the law was "ordained through angels in the hand of a mediator." The mediator here refers to Moses (John 1:17; Exo. 24:3). Hence, the law was ordained in the hand of Moses. This indicates that it was not a pleasant and sweet matter for God to give the law to man; otherwise, He would have done it Himself.

2. Dedicated with the Blood of Bulls and Goats

Hebrews 9:18-20 says, "Wherefore neither was the first covenant [the old covenant] dedicated without blood. For when every commandment according to the law had been spoken by Moses to all the people, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God has commanded to you." (Compare Exo. 24:6-8.) Man is sinful, and without shedding of blood there is no forgiveness (Heb. 9:22). Without forgiveness of sin there is no way to fulfill the requirement of God's righteousness that by it the covenant may be enacted. Therefore, the old covenant was dedicated with the blood of bulls and goats.

3. Based upon the Law, Which Cannot Give Life, as Its Condition

旧约时神与人来往的条件是依据律法，凡遵行律法的就蒙祝福，（申六 1 ～ 3，）凡不常照律法书上所记一切之事去行的，就被咒诅。（加三 10。）律法只能要求人、定罪人，并不能赐人生命。加拉太三章二十一节说，“若曾颁给一种律法，能够赐人生命，义就诚然本乎律法了。”但事实上人并不能因律法称义，因为律法只能要求人、定罪人，并不能赐人生命，不能使人有能力得着神的称义。

4　只要人行，不要人信

加拉太三章十二节说，“律法原不本乎信，只说，行这些事的，就必因此活着。”律法不是本乎信，乃是本乎行。律法不是以信为本，乃是以行为本。人必须行律法，才能得以存活。所以摩西多次向以色列人说，“现在我所教训你们的律例、典章，你们要听从遵行，好叫你们存活。”（申四 1，五 1，六 1，25。）

5　只用在旧约时代

希伯来八章十三节指着旧约说，“既说新约，就以前约为旧了。但那渐旧渐衰的，就必快归无有了。”耶利米三十一章三十一至三十四节预言要来的新约，指明前约已变得又旧又衰了。大概耶利米因认识到旧约既软弱又无益，所以对这事有很重的负担。神就有机会借着他说，“日子将到，我要与以色列家和犹大家，另立新约。”旧约不但渐旧渐衰，而且快归于无有，因此它只能用在旧约时代。

二　新约—更美永远的约

新约是更美之约。（来八 6。）新约比旧约更美，正如一个真人比他的照片更美一样。旧约就像一张照片，只有外面的样子；但是新约好像真人，里面有生命和一切生命的实际。旧约是无生命的，新约却是由不能毁坏之生命所构成的。（来七 16。）凡新约里面的每一件事，都比旧约里的更美，因为在新约里的都是生命所构成的实体，所以它是更美之约。

新约也是永远之约。（来十三 20。）这约是永远有功效，不像旧约渐旧渐衰而归于无有。（来八 13。）

In the Old Testament God dealt with man according to the law. Everyone who kept the law would be blessed (Deut. 6:1-3), and everyone who did not abide by all the things written in the book of the law to do them would be cursed (Gal. 3:10). The law was able only to demand and condemn; it could not give life. Galatians 3:21 says, “If a law was given which was able to give life, righteousness would have indeed been of the law.” But actually man cannot be justified by law, for the law only demands and condemns; it cannot give life, nor can it give man the power to be justified by God.

4. Requiring Man Only to Work, Not to Believe

Galatians 3:12 says, “And the law is not of faith, but he who does them shall live by them.” The law is not of faith; it is of works. The law is not based on the principle of faith; it is based on the principle of works. Man must do the law in order to live. Therefore, Moses spoke many times to all Israel in this way: “Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live” (Deut. 4:1; 5:1; 6:1, 25).

5. Applying Only to the Old Testament Age

Referring to the old covenant, Hebrews 8:13 says, “In saying new, He has made the first old. Now that which is becoming old and growing decrepit is near to disappearing.” The prophecy in Jeremiah 31:31-34 concerning the coming new covenant indicated that the first covenant had become old and decrepit. It might have been that Jeremiah realized the weakness and unprofitableness of the old covenant and was deeply burdened about this matter. Therefore, God had an opportunity to come in to say through him, “Behold, the days are coming, says the Lord, and I will consummate a new covenant with the house of Israel and with the house of Judah” (Heb. 8:8). Not only was the old covenant decrepit, but it was also near to disappearing. Therefore, it could only be applied to the Old Testament age.

B. The New Testament—a Covenant Which Is Better and Eternal

The new testament, or the new covenant, is a better covenant (Heb. 8:6). The new covenant is better than the old one, just as the reality of a person is better than his photograph. The old covenant, like a photograph, had only the outward form, but the new covenant, like the real person, has the inward life with all its reality. The old covenant was lifeless; the new covenant is constituted with the indestructible life (Heb. 7:16). Everything in the new covenant is much better than the things in the old covenant because everything in the new covenant is the reality constituted with life. Therefore, it is a better covenant.

Furthermore, the new covenant is an eternal covenant (Heb. 13:20). Unlike the old covenant, which became old and decrepit and was abolished (Heb. 8:13), the new covenant is eternally effective.

1　由耶稣基督完成的

新约是耶稣基督亲自所完成的。当主耶稣钉死在十字架上时，流出宝血，就使神能与我们立订新约。（太二六 28。）这不像旧约是借摩西的手立的，新约乃是神的爱子主耶稣基督亲自完成的。

2　凭神子耶稣的血立的

当主耶稣和门徒吃过逾越节的筵席后，主用饼和杯设立祂的筵席。祂拿起杯来说，“这杯是用我的血所立的新约。”（路二二 20。）新约是用主耶稣基督的血所立的。约壹一章七节也说，神儿子耶稣的血，洗净我们一切的罪。祂的血满足了神公义的要求，而使神能与我们立订新约。因此新约是借着神子耶稣的血所立的，不像旧约是用牛羊的血立的。

3　以叫人得生命的恩典为条件

如今我们在新约里，我们就不在律法之下，乃在恩典之下。（罗六 14。）恩典乃是三一神经过成为肉身、为人生活、钉死、复活、升天，而来作我们的一切。祂是我们的救赎、救恩、生命与成圣。

新约是以叫人得生命的恩典为条件，意思就是说新约乃是经过了过程的三一神要来作我们的一切。因此新约不是以律法来要求人，新约乃是以神作人一切的恩典来对待人。

4　只要人信，不要人行

罗马十一章六节说，“既是出于恩典，就不在乎行为；不然，恩典就不是恩典了。”律法完全在于行为，而恩典完全不在于行为。一在于行为，就不是恩典，而是律法了。约翰三章十五节说，“叫一切信祂的都得永远的生命。”因此新约非常清楚的给我们看见，不要人行，只要人信。在新约时期人被神定罪的唯一原因，就是因为人不信，不信神的儿子主耶稣基督的名。（约三 18。）

在新约里，信这个字有两方面的含意。客观的一面，信（信仰）乃是指我们所相信的事物；主观的一面，信乃是指我们相信的行为。因此信是指相信的行为，以及我们所相信的事物。

1. Accomplished by Jesus Christ

The new covenant was accomplished by Jesus Christ Himself. When the Lord Jesus was crucified on the cross and shed the precious blood, He made the way for God to enact a new covenant with us (Matt. 26:28). Unlike the old covenant which was ordained in the hand of Moses, the new covenant was accomplished by the Lord Jesus Christ Himself, God’s beloved Son.

2. Established with the Blood of Jesus, the Son of God

After eating the Passover with the disciples, the Lord established His table with the bread and the cup. He took the cup, saying, “This cup is the new covenant in My blood” (Luke 22:20). The new covenant was established with the blood of the Lord Jesus Christ. First John 1:7 also says that the blood of Jesus, the Son of God, cleanses us from all sin. Because His blood satisfied the requirement of God’s righteousness, it opened the way for God to enact a new covenant with us. Therefore, the new covenant was enacted through the blood of Jesus, the Son of God; it is not like the old covenant which was enacted with the blood of bulls and goats.

3. Based upon Grace, Which Gives Life, as Its Condition

Now that we are in the new covenant, we are not under the law but under grace (Rom. 6:14). Grace is the Triune God processed through incarnation, human living, crucifixion, resurrection, and ascension to become everything to us. He is our redemption, salvation, life, and sanctification.

The new covenant is based upon grace, which gives life, as its condition. This means that in the new covenant the processed Triune God intends to be our all. Hence, the new covenant does not require man to keep the law; rather, it deals with man according to grace, which is God as everything to man.

4. Requiring Man Only to Believe, Not to Work

Romans 11:6 says, “But if by grace, it is no longer out of works; otherwise grace is no longer grace.” Whereas the law is altogether out of works, grace is absolutely not of works. Anything that is out of works is not grace but law. John 3:15 says, “That everyone who believes in Him may have eternal life.” Thus, the New Testament shows us very clearly that God does not require man to work; God requires man only to believe. In the New Testament age, the unique cause of God’s judgment on man is man’s unbelief, his not believing in the name of the Lord Jesus Christ, the Son of God (John 3:18).

In the New Testament, the meaning of the word faith has two aspects. Objectively, faith is what we believe. Subjectively, faith is our believing. Therefore, faith denotes both the act of believing and that in which we believe. The things in which we believe include God’s

相信的事物包括神差祂的儿子到地上，经过为人生活，死在十字架上，成功救赎，埋葬，又复活，成为赐生命的灵，升上高天，并浇灌圣灵。当我们听见了这些神圣的事物，就在我们里面有反应，起珍赏。这就是我们的信心，我们相信的行为。新约只要人有这样的信心，而不要人努力去遵行律法。

5 用在新约时代，以及永世

新约是主耶稣在十字架上舍命流血所立的，所以从那时起，对于一切信祂的人，这新约就开始了；但对于以色列人，耶利米三十一章中的预言，要到基督再来时才应验。这新约一直适用到永世，因为它是永远之约。（来十三 20。）

贰 新约和旧约—圣经的两部分

新约和旧约也是指全部圣经的前后两部分（参真理课程第一课）。

一 旧约

旧约指全部圣经的第一部分，共三十九卷，分为：

1 律法书

律法书包括创世记至申命记共五卷，都是摩西所写的，所以称为摩西五经；又因为旧约中所有的诫命、律例、典章都是记载在其中，所以称作律法书。

2 历史书

历史书包括约书亚记至以斯帖记共十二卷，记载以色列人从旷野进迦南，经过士师时期，建立国度，国又分裂，以至被掳，最终又从被掳之地归回等以色列人的历史，所以称为历史书。

3 诗歌书

诗歌书包括约伯记至雅歌共五卷，乃是神的子民，在生活中所得的各种属灵经历，受圣灵的感动，借着诗词所倾吐出来的。

sending His Son into the world, the Son's human living, His death on the cross to accomplish redemption, His burial, His resurrection, His becoming the life-giving Spirit, His ascension, and His pouring out of the Holy Spirit. When we hear of all these divine matters, we will be stirred up and filled with appreciation. This is our faith and this is our believing act. In the new covenant man only needs to have such a faith; man does not need to strive to keep the law.

5. Applying to the New Testament Age and Eternity

The new covenant was established when the Lord Jesus died on the cross and shed His blood. Hence, to those who believe in Him, that was the beginning of the new covenant. But as far as the Israelites are concerned, the prophecy in Jeremiah 31 will not be fulfilled until Christ's second coming. The new covenant will be applied unto eternity, because it is an eternal covenant (Heb. 13:20).

II. THE NEW TESTAMENT AND THE OLD TESTAMENT—THE TWO SECTIONS OF THE BIBLE

The New and Old Testaments also refer to the two sections of the entire Bible (see Lesson One, volume one).

A. The Old Testament

The Old Testament refers to the first section of the Bible; it contains thirty-nine books which can be divided into:

1. The Law

The Law includes the five books from Genesis to Deuteronomy, which were written by Moses; hence they are called the Five Books of Moses, or the Pentateuch. Because all the commandments, statutes, and ordinances of the Old Testament are recorded in these five books, they are called the Law.

2. The Historical Books

The historical books include twelve books, from Joshua to Esther. They contain the history of the children of Israel, from their journey through the wilderness into Canaan, passing through the period of the judges, the establishment of the kingdom, and the division of the kingdom, which led to their captivity, and ending in their return from the captivity. Therefore, they are called the historical books.

3. The Books of Poetry

The books of poetry include five books, from Job to the Song of Songs. They are the writings of God's people under the inspiration of the Spirit in which they expressed through poetry their spiritual experiences in their daily life.

4　先知书

先知书包括以赛亚书至玛拉基书共十七卷，是众先知所写的，其内容包括对以色列百姓、外邦人以及基督的预言，也包括许多历史的记载，以及对以色列百姓的劝勉、警戒和鼓励。

二　新约

新约指全部圣经的第二部分，共二十七卷，分为：

1　历史书

历史书包括马太福音至使徒行传，共五卷，前四卷是四本福音书，记载主耶稣的历史，第五卷是记载主复活升天以后门徒们在地上的行动。

2　书信

书信包括罗马书至犹大书，共二十一卷，是使徒们写给教会或圣徒个人的书信，特别说出在神永远计划里的教会和教会的各方面，以及圣徒属灵生命和生活该有的实际情况。

3　预言书

预言书只是启示录一卷，是新约圣经的末了一卷，也是整本新旧约圣经的最后一卷。其中预言教会的光景，以色列人的将来，神对世界的审判，基督的再来，撒但的结局，终极的审判，千年国度，新天新地，及其中的新耶路撒冷。

4. The Prophets

The Prophets, consisting of seventeen books, from Isaiah to Malachi, were written by the prophets. They contain the prophecies concerning the children of Israel, the Gentiles, and Christ; they also include much history as well as exhortation, warning, and encouragement to the children of Israel.

B. The New Testament

The New Testament refers to the second section of the Bible; it contains twenty-seven books, which can be divided into:

1. The Historical Books

The historical books include the five books from Matthew to Acts. The first four are the Gospels, which are a record of the life of the Lord Jesus. The fifth is the book of Acts, which is a record of the movement of the apostles on the earth after the Lord's resurrection and ascension.

2. The Epistles

The Epistles include the twenty-one books from Romans to Jude, which are letters written by the apostles either to the churches or to individuals. They tell us in particular concerning the church in God's eternal plan as well as the different aspects of the church. They also tell us concerning the saints' proper spiritual life and living.

3. The Book of Prophecy

There is only one book of prophecy, the book of Revelation, the last book of the New Testament as well as the last book of the Bible. It contains prophecies concerning the condition of the church, the future of the people of Israel, God's judgment of the world, the second coming of Christ, the end of Satan, the ultimate judgment, the millennium, and the new heaven and new earth with the New Jerusalem.

摘　要

新约与旧约，第一指神与人所立的两种约，就是神要人与祂来往的两种条件。旧约是经摩西的手，凭牛羊的血立的，以不能叫人得生命的律法为条件，只要人行，不要人信，不是出于神的原意，乃是外加而退去的，只用在旧约时代。新约是由耶稣基督完成的，凭神儿子耶稣的血所立更美永远的约，以叫人得生命的恩典为条件，只要人信，不要人行，是出于神的原意，用于新约时代以及永世。

新约和旧约也是指全部圣经的前后两部分。旧约指圣经的第一部分，共三十九卷，分为四类：第一，律法书，从创世记到申命记，共五卷，主要内容是记载神所给人的诫命、律例和典章；第二，历史书，从约书亚记到以斯帖记，共十二卷，记载以色列人的历史，从他们进入迦南到他们被掳之后的归回；第三，诗歌书，从约伯记到雅歌，共五卷，乃是神的子民各种属灵经历的诗意倾吐；第四，先知书，从以赛亚书到玛拉基书，共十七卷，记载先知时代的众先知对以色列人的指摘、规劝、警戒和鼓励，并对以色列人、外邦人、基督的各方面，以及将来的千年国度和新天新地种种的预言。新约指圣经的第二部分，共二十七卷，分为三类：第一，历史书，从马太福音到使徒行传，共五卷，头四卷是福音书，记载主耶稣的历史，第五卷是行传，记载主复活升天后使徒们在地上的行动；第二，书信，从罗马书到犹大书，共二十一卷，是使徒们写给教会和圣徒个人的书信，说出关于教会的神圣启示，并圣徒的属灵生命和生活该有的情况；第三，预言书，仅启示录一卷，不仅是新约的结束，也是整本圣经的总结，预言教会、以色列人和世界并撒但的结局，以及基督的再来，千年国度，新天新地和其中的新耶路撒冷。

SUMMARY

The new and the old testaments first refer to the two covenants which God made with man as the two conditions for man to have a relationship with Him. The old covenant was ordained in the hand of Moses, dedicated with the blood of bulls and goats, and based upon the law, which could not give life, as its condition, requiring man only to work, not to believe. It was not God's original intention but was added later and eventually was done away. Thus, it was applied only to the Old Testament age. The new covenant, the better and eternal covenant, was accomplished by Jesus Christ, was established with the blood of Jesus, the Son of God, and is based upon grace, which gives life, as its condition, requiring man only to believe, not to work. It is of God's original intention and is applied to the New Testament age and eternity.

The New and the Old Testaments also refer to the two sections of the entire Bible. The Old Testament refers to the first section, and it contains thirty-nine books which can be divided into four categories. First, the Law, consisting of five books, from Genesis to Deuteronomy, contains mainly the record of the commandments, statutes, and ordinances given by God. Second, the historical books, consisting of twelve books, from Joshua to Esther, are the record of the history of the children of Israel, from their entering into Canaan to their return from captivity. Third, the books of poetry, consisting of five books, from Job to the Song of Songs, are the poetic expressions of the various spiritual experiences of God's people. Fourth, the prophetic books, consisting of seventeen books, from Isaiah to Malachi, are the record of the prophets' reproach, exhortation, warning, and encouragement to the children of Israel, and the prophecies concerning the children of Israel, the Gentiles, the various aspects of Christ, the future millennium, and the new heaven and new earth. The New Testament refers to the second section of the Bible, and it contains twenty-seven books which can be divided into three categories: First, the historical books consist of five books, from Matthew to Acts. The first four, the Gospels, are the record of the life of the Lord Jesus, and the fifth, Acts, is a record of the movement of the apostles on the earth after the Lord's resurrection and ascension. Second, the Epistles, consisting of twenty-one books from Romans to Jude, are the apostles' letters to the churches and to individual saints, revealing the divine revelation concerning the church and the proper condition of the believers' spiritual life and living. Third, the one book of prophecy, the book of Revelation, is not only the conclusion of the New Testament, but also the consummation of the entire Bible, containing prophecies on the church, the children of Israel, the end of the world and Satan, the second coming of Christ, the millennium, and the new heaven and new earth with the New Jerusalem.

问　答

一　旧约是如何立订的？

QUESTIONS

1. How was the old covenant enacted?

二　旧约为何是外添的？

2. Why was the old covenant added?

三　新约是如何立订的？

3. How was the new covenant enacted?

四　旧约以什么为条件，新约以什么为条件？

4. What condition was the old covenant based upon? What condition is the new covenant based upon?

五　旧约用在什么时代，新约用在什么时代？

5. To what age was the old covenant applied? To what age is the new covenant applied?

六　圣经如何分为前后两部分？

6. How is the Bible divided into two sections?

七　旧约共多少卷？分为几类？每类多少卷？每类内容是什么？

7. How many books are in the Old Testament? How many categories are there? How many books are in each category? What is the content in each category?

八　新约共多少卷？分为几类？每类多少卷？每类内容是什么？

8. How many books are in the New Testament? How many categories are there? How many books are in each category? What is the content in each category?

第十七课

新约的纲领（一）—
施浸约翰

纲　目

壹　背景

贰　他的身世

叁　他的出生

　一　成孕

　二　出生

　三　受割礼并起名

肆　他的生活

　一　住在旷野

　二　生活方式

伍　他的教训

　一　悔改而结出果子

　二　活出高超的生活

陆　他的职事

　一　宣讲悔改的浸

　二　引人接受基督

　1　预备人心接受基督

　2　引人归向基督

柒　他的预表

LESSON SEVENTEEN

A KEY VIEW OF THE NEW TESTAMENT (1)
JOHN THE BAPTIST

OUTLINE

I. The background.

II. His status.

III. His birth:

A. Conceived.

B. Born.

C. Circumcised and named.

IV. His life:

A. Living in the wilderness.

B. His way of life.

V. His teaching:

A. To repent and produce fruits.

B. To live a superior life.

VI. His ministry:

A. Preaching the baptism of repentance.

B. Bringing men to receive Christ:

1. Preparing men's hearts to receive Christ.

2. Ushering men to Christ.

VII. His type.

捌　他的门徒

一　将他的教训弄成宗教

二　使他的工作与基督抗争

玖　他的结局

VIII. His disciples:

A. Making his teaching into a religion.

B. Causing his work to be in rivalry with Christ.

IX. His ending.

课　文

从这一课起，我们要按序来看新约全书的纲领。本课要首先从施浸约翰开始，因为他是带进新约时代的创始人。

壹　背景

施浸约翰还未出来以前，犹太教已经形成一个死的宗教。他们把神的律法，以及神所设立帐幕的事奉，都弄成了死的规条。不仅有诸多的生活规条，还有许多宗教的条例，是关乎他们对神的事奉，和他们事奉神的体系，以及他们事奉神的制度。这一切都成了字句规条，不给人灵中的自由。施浸约翰乃是生在这种背景之下。

贰　他的身世

施浸约翰生在一个祭司的家庭里。他是一个以色列人，出生于事奉神的祭司支派，就是利未支派，生来就是一个祭司。他父亲撒迦利亚乃是一个正统的祭司。（路一 8。）

叁　他的出生

一　成孕

施浸约翰的成孕，不是凭着父母天然的力量。因为他的母亲不生育，而且父母年纪都老迈了，（路一 7，）在人看，是不可能怀孕了。但当他父亲在殿中供职时，有主的使者向他显现，对他说，“撒迦利亚，不要害怕，因为你的祈求已蒙垂听，你的妻子以利沙伯要给你生一个儿子，你要给他起名叫约翰。”（路一 11，13。）在没有指望的时候，在人天然的力量到了尽头的时候，却因着他的祷告，使神的工作能凭着祂神圣的作为有新的起头。亚伯拉罕与撒拉的事例，（创十七 15 ～ 19，）以及哈拿的事例，（撒上一 5 ～ 20，）都启示这一点。

施浸约翰的成孕乃是神奇的，是凭着神圣的能力，和神圣的方式，（路一 19 ～ 20，）是神凭着祂的能力使他父母得了一个儿子。但是，施浸约翰的成孕，只是在属人的母亲里，由属人的父亲成孕，并中并不蕴含神圣的素质。因此所产生的只是一个被神的灵所充满的人，（路一 15，）其中并没有神的性情。

二　出生

TEXT

From this lesson on, we will look at the key view of the entire New Testament in sequence. In this lesson we will begin with John the Baptist, since he was the inaugurator who brought in the New Testament age.

I. THE BACKGROUND

Before John the Baptist came out, Judaism had become a dead religion. The Jews took God’s law and the service of the tabernacle instituted by God and made them into dead ordinances. Not only were there many ordinances for their living, but there were also many religious regulations related to their service to God, including their priestly service and its system. All these became ordinances in letters which could not give men freedom in the spirit. John the Baptist was born under such a background.

II. HIS STATUS

John the Baptist was born in a priestly family. He was an Israelite born into a tribe of serving priests, which was the tribe of Levi; hence, he was born a priest. His father Zachariah was an orthodox priest (Luke 1:8).

III. HIS BIRTH

A. Conceived

John the Baptist was not conceived by his parents’ natural strength. Because his mother was barren and both parents were advanced in age, humanly speaking, it was impossible for his conception to take place. But while his father was serving in the temple, an angel of the Lord appeared to him and said to him, “Do not fear, Zachariah, because your petition was heard, and your wife Elizabeth will bear you a son, and you shall call his name John” (Luke 1:11, 13). At the time when there was no hope and when man’s natural strength had come to an end, because of Zachariah’s prayer, God’s operation was able to have a new beginning by His divine act. This was revealed in the case of Abraham and Sarah (Gen. 17:15-19) and in the case of Hannah (1 Sam. 1:5-20).

The conception of John the Baptist was a miracle accomplished by the divine power in the divine way (Luke 1:19-20). It was God who came in to enable his parents to have a son by His power. But the conception of John the Baptist was accomplished merely in a human mother of a human father, without the divine essence being involved, thus bringing forth a mere man who was only filled with the Spirit of God (Luke 1:15) but lacked the nature of God.

B. Born

路加一章五十七和五十八节说，“以利沙伯的产期到了，就生了一个儿子。邻里亲族听见主向她大显怜悯，就和她一同欢乐。”约翰的出生是神奇惊人的，使邻里亲族都惊喜欢乐。

三　受割礼并起名。

到了第八日，他们根据利未记十二章三节的命令，要给孩子行割礼，并要照他父亲的名字，起名叫撒迦利亚。他母亲回答说，“不可，要给他起名叫约翰。”他们说，“你亲族中没有叫这个名字的。”他们就向撒迦利亚打手势，问他要给这孩子起什么名字。他在写字板上神奇的写:“他的名字是约翰。”（路一 59 ～ 63。）主的先锋起了这个名字，乃是因为神要他成为一个不守传统的人。因此神没有给他一个传统的名字，而给他起了一个新的名字。

肆　他的生活

一　住在旷野

“那孩子在灵里长大，刚强起来，住在旷野，直到他显明在以色列人面前的日子。”（路一 80。）在灵里长大并刚强的意思，乃是与神合一并为着神；住在旷野则是远离人群文化和宗教的传统，使神能有一条自由通畅的道路，来使用他作救主的先锋。

虽然他生来就是个祭司，照旧约的规定应当有许多时间留在殿里。但他不在殿里，反倒住在旷野。旷野是个没有文化、传统和宗教的地方。约翰住在旷野里，就是离开人群，离开宗教文化，离开犹太教的圣殿，离开犹太教事奉神的一切制度和传统。他是犹太人，但他的生活不像犹太人。他是一位祭司，但他的生活不像祭司。相反的，他像一个没有文化的人。他把人的宗教，人的文化，人的作法，人的制度，一切人的传统，祭司的传统，事奉神的传统，全部摆在一边，全数不要。这强烈的表明，神新约的经纶与宗教、文化相对，根据旧约来敬拜神的老方式已被废弃，一条新的路将被引进来。

二　生活方式

Luke 1:57-58 says, “Now the time was fulfilled for Elizabeth to give birth, and she brought forth a son. And her neighbors and relatives heard that the Lord had magnified His mercy with her, and they rejoiced with her.” The birth of John was miraculous and astounding, causing the neighbors and relatives to rejoice with astonishment.

C. Circumcised and Named

On the eighth day, John the Baptist was circumcised. This was according to the requirement in Leviticus 12:3. When some were about to call him by the name of his father, Zachariah, his mother answered and said, “No, but he shall be called John.” Then they said to her, “There is no one of your relatives who is called by this name.” When they gestured to Zachariah as to what his child should be called, he miraculously wrote on the tablet, “John is his name” (Luke 1:59-63). The Lord’s forerunner was given this name because God wanted him to be one who would not keep the traditions. For this reason, he was not given a traditional name, but he was given a new name.

IV. HIS LIFE

A. Living in the Wilderness

“And the young child grew and became strong in spirit, and he was in the wilderness until the day of his presentation to Israel” (Luke 1:80). For John to grow and become strong in spirit means that he was with God and for God, and to live in the wilderness was to be away from the traditions of human culture and religion that God might have a free and clear way to use him as the forerunner of the Savior.

As one who was born a priest, and according to the regulations of the Old Testament, John should have spent much time in the temple. However, he did not stay in the temple; he lived in the wilderness. The wilderness is a place without culture, tradition, or religion. By living in the wilderness John cut himself off from the crowd, from religion and culture, and from the temple of Judaism with all the systems and traditions of its service to God. He was a Jew, but he did not live as a Jew. He was a priest, but he did not live as a priest. On the contrary, he lived as an uncultured person. He put aside human religion, human culture, human practice, human system, all of man’s traditions, the tradition of the priests, and the tradition of serving God; he abandoned them all. This strongly indicates that God’s New Testament economy is contrary to religion and culture. It also indicates that the old way of the worship of God according to the Old Testament was repudiated, and a new way was about to be brought in.

B. His Way of Life

他的生活完全反宗教、反文化、反传统，完全在宗教、文化和传统之外。他身穿骆驼毛的衣服，腰束皮带，吃的是蝗虫野蜜。（太三 4。）按照律法的规条，约翰既生为祭司，就应当穿细麻作的圣衣，（出二八 4，40 ～ 41，利六 10，结四四 17 ～ 18，）吃祭司的食物，主要是百姓献给神的祭肉和细面。（利二 1 ～ 3，六 6 ～ 18，25 ～ 26，七 31 ～ 34。）约翰却一反传统的教训，身穿骆驼毛的衣服（骆驼是不洁的动物—利十一 4），腰束皮带，吃蝗虫野蜜，并住在旷野。这些都是不开化、不文明的，完全违反宗教规条和犹太教的传统。这说出他完全弃绝了旧约的一切传统，因为这些都已经堕落成为一种宗教和人类文化的混合品。

伍　他的教训

路加三章七至十四节，记载施浸约翰的教训：

一　悔改而结出果子

约翰对那出来要受他浸的众人说，“毒蛇的种类，谁题示你们逃避将来的忿怒呢？你们要结出果子来，与悔改的心相称，不要自己心里说，我们有亚伯拉罕为祖宗；我告诉你们，神能从这些石头中，给亚伯拉罕兴起子孙来。”（路三 7 ～ 8。）他强烈指出，以色列人虽是亚伯拉罕的后裔，却成了毒蛇—魔鬼—的种类，有魔鬼的毒性。他们需要生命和性情上的改变，使他们成为神的儿女，结出好的果子。（路三 9。）

二　活出高超的生活

约翰教训众人，有两件上衣的，就分给那没有的；又教训税吏，除了例定的数额，不要多取；还教训在军中服役的，不要勒索人，也不要诈欺人，自己有薪饷就当知足。（路三 11 ～ 14。）约翰的生活方式，虽然反宗教、反文化、反传统，但他的教训，却要人活出高超的生活。

陆　他的职事

一　宣讲悔改的浸

“那时，撒迦利亚的儿子约翰在旷野，神的话临到他。他就来到约但河一带，宣讲悔改的浸，使罪得赦免。”（路三 2 ～

John lived in a way that was absolutely contrary to religion, culture, and tradition and outside of religion, culture, and tradition. He wore a garment of camel's hair and a leather girdle about his loins, and his food was locusts and wild honey (Matt. 3:4). According to the regulations of the law, John, who was born a priest, should have worn the priestly garment, which was made mainly of fine linen (Exo. 28:4, 40-41; Lev. 6:10; Ezek. 44:17-18); and he should have eaten the priestly food, which was composed mainly of fine flour and the meat of the sacrifices offered to God by His people (Lev. 2:1-3; 6:6-18, 25-26; 7:31-34). However, John acted altogether contrary to traditional teachings. He wore a garment of camel's hair (the camel was considered an unclean animal—Lev. 11:4) and a leather girdle about his loins, he ate locusts and wild honey, and he lived in the wilderness. All these things were uncivilized, uncultured, and completely contrary to the religious regulations and the Judaic traditions. All this indicates that he had altogether abandoned all the Old Testament traditions, which had fallen into a kind of religion mixed with human culture.

V. HIS TEACHING

Luke 3:7-14 is a record of the teachings of John the Baptist.

A. To Repent and Produce Fruits

John said to the crowds going out to be baptized by him, “Brood of vipers! Who prompted you to flee from the coming wrath? Produce then fruits worthy of your repentance, and do not begin to say among yourselves, We have Abraham for our father, for I tell you that God is able out of these stones to raise up children to Abraham” (Luke 3:7-8). He strongly pointed out that although the people of Israel were the descendants of Abraham, they had become the brood of vipers, the children of the Devil, having the poisonous nature of the Devil. They needed a change in life and nature to make them children of God to produce good fruit (Luke 3:9).

B. To Live a Superior Life

John taught the people that he who has two tunics should share with the one who has none. He taught the tax collectors to exact no more than what they had been instructed, and he taught those serving in the military to extort nothing from anyone by force, nor to take anything from anyone by false accusation, and to be satisfied with their wages (Luke 3:11-14). Although John lived in a way that was contrary to religion, culture, and tradition, he taught people to live a superior life.

VI. HIS MINISTRY

A. Preaching the Baptism of Repentance

“The word of God came to John, the son of Zachariah, in the wilderness. And he came into all the country around the Jordan, preaching a baptism of repentance for forgiveness of

3。）悔改就是心思的转变，将心思转向神；受浸就是将悔改的人埋葬，了结他们和他们的行事为人，好让神重生他们，而成为一个新造的人。（约三 3，5～6，林后五 17。）悔改受浸是为着使罪得赦免，好除去人因堕落而有的障碍，使人得以与神和好。

给人施浸，就是把人浸入表征死亡的水里。这表明那些悔改的人只配埋葬。这也表明旧人的了结，并引进在复活里新的开始。这新的开始是由基督这赐生命者带进来的。所以约翰的浸不仅了结那些悔改的人，也把他们引到基督面前而得生命。在圣经里，受浸表明死与复活。浸在水里就是置于死地，并且埋葬；从水里上来，表明从死里复活。

在旧约时代，当以色列人过约但河进入迦南地时，曾有代表以色列十二支派的十二块石头被埋在约但河里。又有另外十二块石头，代表复活的以色列十二支派，从其中被带上来。（书四 1～18。）因此，把人浸到水里，表明旧人的埋葬，引进新人的复活。正如以色列人过了约但河，就被引进美地一样，受浸乃是把人带进基督那真正的美地里。

二　引人接受基督

1　预备人心接受基督

“正如先知以赛亚书上所记的，在旷野有人声喊着说，预备主的道；修直祂的路。一切山洼都要填满，大小山岗都要削平；弯曲的地方要修为正直，崎岖的道路要改为平坦；凡有血肉的，都要看见神的救恩。”（路三 4～6）预备主的道，修直祂的路，是转变人的心思，将人的心思转向基督，使他们的心正确，并借着悔改，修直他们心里的每一部分，预备他们的心来接受基督，使基督能进到他们里面作他们的生命，并且占有他们。

山洼、山岗、弯曲的地方、崎岖的道路都是比喻，用来描述人心向着神的光景，以及人与人之间的关系。这些都需要受对付，好为救主的来临预备道路。

2　引人归向基督

sins” (Luke 3:2-3). Repentance is a matter of changing the mind, of turning the mind to God. Baptism is a matter of burying the repenting people, terminating them and their way of living so that God may regenerate them and make them a new creation (John 3:3, 5-6; 2 Cor. 5:17). Repentance with baptism is for forgiveness of sins, so that the obstacle of man’s fall may be removed and man may be reconciled to God.

To baptize people is to immerse them, to bury them, in water, signifying death. This indicates that he who repents is good for nothing but burial. This also signifies the termination of the old person, that a new beginning may be realized in resurrection, to be brought in by Christ as the Life-giver. Hence, John’s baptism not only terminated those who repented, but also ushered them to Christ for life. Baptism in the Bible implies death and resurrection. To be baptized into the water is to be put into death and buried. To be raised up from the water means to be resurrected from death.

In the Old Testament while the children of Israel were entering into Canaan, they had to cross the Jordan River, in which twelve stones representing the twelve tribes of Israel were buried, and from which another twelve stones representing the twelve tribes of Israel were resurrected and brought up (Josh. 4:1-18). Hence, to baptize people in the Jordan River implied the burial of their old being and the resurrection of the new. Just as the children of Israel’s crossing the Jordan River ushered them into the good land, so to be baptized brings people into Christ, the real good land.

B. Bringing Men to Receive Christ

1. Preparing Men’s Hearts to Receive Christ

“As it is written in the book of the words of Isaiah the prophet, A voice of one crying in the wilderness, Prepare the way of the Lord; make His paths straight. Every ravine shall be filled up, and every mountain and hill shall be brought low; and the crooked places shall become straight, and the rough places smooth roads; and all flesh shall see the salvation of God” (Luke 3:4-6). To prepare the way of the Lord and to make His paths straight is to change people’s minds, to turn their minds toward Christ and make their hearts right, to cause every part and avenue of their hearts to be straightened through repentance, thus preparing their hearts to receive Christ that Christ may enter into them to be their life and take possession of them.

Ravine, mountain, crooked places, and rough places are figures of speech describing the condition of men’s hearts toward God and toward each other and the relationships among men, all of which needed to be dealt with for the way to be prepared for the Savior’s coming.

2. Ushering Men to Christ

当百姓心里猜疑，希望知道约翰是不是基督—弥赛亚—的时候，（路三 15，）约翰对众人说，“我是用水给你们施浸，但有一位能力比我更大的要来，我就是给祂解鞋带也不配；祂要将你们浸入圣灵与火里；祂手里拿着扬场的叉子，要彻底清理祂的禾场，把麦子收在仓里，把糠用不灭的火烧尽了。”（路三 16 ～ 17。）约翰虽然传悔改的浸，但他职事的目标却是一位奇妙的人物，就是神的儿子耶稣基督。他晓得他不过是万军之耶和华所差遣的一位使者，（玛三 1，）他职事的目标是要带领人归向神的儿子耶稣基督，并高举基督。

约翰作见证，他是用水施浸，但要来的那一位—基督—要将人浸入圣灵与火里。基督要将信祂得重生的人浸入圣灵里。这圣灵乃是基督的灵，也是神的灵。（罗八 9。）所以，浸入圣灵里就是浸入基督里，（加三 27，罗六 3，）浸入三一神里，（太二八 19，）甚至浸入基督的身体里。（林前十二 13。）借着浸入水里，并浸入圣灵里，在基督里的信徒便重生进入神的国，进入神圣生命和神圣管治的领域，（约三 3，5，）使他们在神永远的国里，凭着神永远的生命而活。基督也要将不肯悔改的人浸入火里。这里的火，根据上下文，不是指行传二章三节与圣灵有关的火，而是火湖里的火。（启二十 15。）约翰的意思是：如果人真正悔改相信主耶稣，主就要把他们浸入圣灵里，使他们有永远的生命。他们若不肯悔改，像法利赛人和撒都该人一样，主就要把他们浸入火里，把他们丢在火湖里受永远的刑罚。约翰的浸只是为着悔改，引导人相信基督。主的浸乃是叫信的人在圣灵里得生命，或叫不信的人在火里永远沉沦。

柒　他的预表

施浸约翰有以利亚的灵和能力，并作以利亚的工作，使许多以色列人转向主他们的神；（路一 16 ～ 17；）而且他是新约中头一个被圣灵充满的人。因此以预表的眼光来看，他就是要来的以利亚。主论到他时曾说，“你们若肯接受，这人就是那要来的以利亚。”（太十一 14。）意思是说，当初的犹太人如果肯接受他的见证和教训，他就是他们的以利亚。不过玛拉基书中关乎以利亚要来的预言，（玛四 5，）实际上要在大灾难期间才应验。那时，以利亚就是两个见证人中的一个，要来坚固神的百姓。（启十一 3 ～ 12。）

捌　他的门徒

“Now while the people were in expectation and all were reasoning in their hearts concerning John, whether he might be the Christ [that is, the Messiah], John answered and said to all, I indeed baptize you with water, but He who is stronger than I is coming, the thong of whose sandals I am not worthy to untie; He will baptize you in the Holy Spirit and fire; whose winnowing shovel is in His hand to thoroughly cleanse His threshing floor, and to gather the wheat into His barn, but He will burn up the chaff with unquenchable fire” (Luke 3:15-17). Here we see that although John preached a baptism of repentance, the goal of his ministry was a wonderful Person, Jesus Christ, the Son of God. He realized that he was only a messenger sent by Jehovah of hosts (Mal. 3:1) to bring people to Jesus Christ, the Son of God, and exalt Him as the goal of his ministry.

John testified that he baptized with water, but the One coming, Christ, will baptize people in the Holy Spirit and fire. The Holy Spirit, into whom Christ baptizes the regenerated believers, is the Spirit of Christ and the Spirit of God (Rom. 8:9). Hence, to be baptized in the Holy Spirit is to be baptized into Christ (Gal. 3:27; Rom. 6:3), into the Triune God (Matt. 28:19), and even into the Body of Christ (1 Cor. 12:13). It is through baptism in such a water and in such a Spirit that the believers in Christ are regenerated into the kingdom of God, into the realm of the divine life and the divine rule (John 3:3, 5), that they may live by the eternal life of God in His eternal kingdom. Furthermore, Christ will baptize the unrepenting ones in fire. According to the context, the fire here is not the fire in Acts 2:3, which is related to the Holy Spirit; it is the fire of the lake of fire (Rev. 20:15). What John meant was that if people would truly repent and believe in the Lord Jesus, the Lord would baptize them in the Holy Spirit so that they might have eternal life. If they, like the Pharisees and Sadducees, would not repent, the Lord would baptize them in fire, putting them into the lake of fire for eternal punishment. John’s baptism was only for repentance, to usher people to faith in Christ. The Lord’s baptism either causes the believers to have life in the Holy Spirit, or causes the unbelievers to perish for eternity in the fire.

VII. HIS TYPE

John the Baptist had the spirit and power of Elijah, and he did the work of Elijah in turning many Israelites to the Lord their God (Luke 1:16-17). Furthermore, he was the first one in the New Testament who was filled with the Holy Spirit; hence, in typology he was the Elijah who was about to come. Concerning John, the Lord said, “And if you are willing to receive it, he is Elijah, who is about to come” (Matt. 11:14). This word means that if the Jews at that time would receive John’s testimony and teaching, John would be their Elijah. However, the prophecy concerning the coming of Elijah in Malachi 4:5 will actually be fulfilled in the great tribulation, when Elijah, one of the two witnesses, will come to strengthen God’s people (Rev. 11:3-12).

VIII. HIS DISCIPLES

一　将他的教训弄成宗教

在旧约时期的末了，犹太人中间有两个大的派别，就是新约圣经中常提及的法利赛人和撒都该人。到了施浸约翰出来尽职以后，他的门徒在法利赛人和撒都该人之外，又产生了一个新的派别，新的宗教，称为约翰的门徒。（太九 14，约三 25。）

施浸约翰抛弃老宗教，在宗教之外的旷野开始他的职事。（太三 1。）但他的门徒却把他所教训的，弄成一个新的宗教，拦阻人来接受基督，正如老宗教的法利赛人所行的一样。施浸约翰的职事是把人引到基督，使基督成为他们的救赎主、生命和一切。然而，他的门徒却偏离了这个目标，转到一些作法上，把约翰的教训弄成宗教。宗教就是为神作事，却没有基督，即使是完全合乎圣经，也合乎基要的道理，但因没有基督在其中，还是宗教。

二　使他的工作与基督抗争

施浸约翰是主耶稣的先锋，是那在旷野里呼喊的声音。（约一 23。）他的工作到基督出来尽职以后，就应该停止，从台上退下去，而让基督成为台上唯一的人物。所有跟随他的人都应该到基督那里去。但因着他没有立刻退去，而众人又都往主耶稣那里去受浸了，（约三 26，）约翰的门徒看见这事，就为他们的师傅打抱不平，使得约翰的工作与基督抗争。如果约翰不再为人施浸，并且告诉他所有的门徒，都该去跟随耶稣，不再让人跟随他，这个难处就不至于发生了。

玖　他的结局

至终施浸约翰被当时分封的王希律锁在监里，并且被斩首。这个结局，一面说出罗马帝国政治的邪恶、腐败和黑暗；另一面也说出施浸约翰没有停下他工作的结果。他曾经很强的见证说，他不是基督，不过是奉差遣在基督面前的使者；并且他积极的宣告说，基督乃是娶新妇（信基督之人所集成的教会）的新郎，他不过是这新郎的朋友；基督必兴旺，他必衰微。（约三 28 ～ 30。）既然如此，他就应该退下去，不该再为人施浸。因为他所见证的那一位已经在为人施浸了。但是他却仍在那里为人施浸，以致使他的门徒与基督抗争。这样，神只好兴起环境，把他挪开，并且把他的职事结束了。然而他所留下悔改的浸，虽已成为过时的真理，却仍继续为

A. Making His Teaching into a Religion

Toward the end of the Old Testament age, there were two major sects among the Jews: the Pharisees and Sadducees, who were frequently mentioned in the New Testament. After John the Baptist began his ministry, his disciples produced a new sect, a new religion, called the disciples of John (Matt. 9:14; John 3:25), in addition to the Pharisees and Sadducees.

John the Baptist dropped the old religion and began his ministry in the wilderness outside of religion (Matt. 3:1). However, his disciples made his teachings into a new religion to frustrate men from receiving Christ, just as the Pharisees of the old religion did. The ministry of John the Baptist was to introduce men to Christ that Christ might become their Redeemer, their life, and their all. However, some of his disciples drifted away from his goal, Christ, to some of his practices, making them a religion. To be religious means to do things for God without Christ. Even to do anything scriptural and fundamental, yet lacking the presence of Christ, is religious.

B. Causing His Work to Be in Rivalry with Christ

John the Baptist was the forerunner of the Lord Jesus, the voice of one crying in the wilderness (John 1:23). After Christ came out to minister, John should have stopped his work and withdrawn himself from the scene so that Christ might be the only One on the scene, and all those who followed him should have gone to Christ. But because John did not withdraw right away, when his disciples saw that all the people were going to the Lord Jesus to be baptized (John 3:26), they wanted to do justice for their teacher, thus causing John's work to compete with Christ. If John would no longer have baptized people and would have told all his disciples that they should follow Jesus, not allowing people to follow him, there would have been no difficulty.

IX. HIS ENDING

At the end John the Baptist was put into prison by Herod the tetrarch and was beheaded. This ending speaks forth, on the one hand, the evil, the corruption, and the darkness of Roman politics; on the other hand, it also shows the result of John the Baptist's not stopping his work. He once testified strongly saying that He was not the Christ but a messenger sent before Christ. He also aggressively announced that Christ was the Bridegroom coming to marry the bride (the church composed of all the believers in Christ), that he was only a friend of the Bridegroom, and that Christ must increase and he must decrease (John 3:28-30). Since this was the case, he should have withdrawn and no longer baptized people, because the One of whom he testified was already baptizing people. But he was still there baptizing people, causing his disciples to be in rivalry with Christ. Therefore, God had to raise up the environment to remove him and terminate his ministry. Yet the baptism of repentance left

人所接受，成了神新约经纶的一个阻挠。（徒十八 25，十九 1 ～ 5。）

摘　要

在以色列人把神所赐他们祖宗旧约的一切，都弄成死的宗教规条和仪式之背景下，施浸约翰由他衰老难有生育的父母，借着神神奇的加力，生于当时犹太教的一祭司之家。他从母腹就被圣灵充溢，虽生为祭司，却远离圣殿，脱开祖传的宗教和文化，而去住到旷野，过一种粗野的生活，一反祖传的一切。在这脱开宗教和文化气氛的旷野，他作基督的先锋，发出喊声，为基督铺路，引进基督。他传悔改的浸，预备人心接受基督。他有以利亚的灵和能力，使人心思转变，归向基督。他为基督作见证，积极向他的门徒宣告，基督乃是要娶教会的新郎，他不过是奉差的使者，作这新郎的朋友；这基督必兴旺，他必衰微。然而他的门徒却把他的教训弄成另一宗教，使他的工作与基督抗争，以致神让他被监禁，甚至被斩首，将他挪开，并结束了他虽无意却实际与基督抗争的工作。然而他所留下悔改的浸，仍为人接受，成了神新约经纶的阻挠。

问　答

一　施浸约翰生在怎样的背景之下？

二　施浸约翰的身世如何？

三　施浸约翰不住在圣殿里，反倒住在旷野，表明了什么？

四　施浸约翰的生活方式，有何特点？

五　简述施浸约翰的教训。

六　简述施浸约翰的职事。

七　简述施浸约翰的结局。

by him was still being received by people, though it had become the out-of-date truth, thus becoming a hindrance to God's New Testament economy (Acts 18:25; 19:1-5).

SUMMARY

The Israelites took all that God gave to their forefathers in the Old Testament and made it into dead religious regulations and rituals. Under such a background John the Baptist, through God's miraculous empowering, was born of his old and barren parents into a priestly family of the Jewish religion of that time. From his mother's womb he was filled with the Holy Spirit. Though born a priest, he cut himself off from the holy temple and from the traditional religion and culture to live in the wilderness. There he lived in a "wild" way contrary to all traditions of the forefathers. In the wilderness, away from the atmosphere of religion and culture, he was the forerunner of Christ, a voice crying out to pave the way for Christ and introduce Christ. He preached the baptism of repentance and prepared the people's hearts to receive Christ. He had the spirit and power of Elijah to change the people's minds, turning them to Christ. He testified for Christ and aggressively declared to his disciples that Christ was the Bridegroom coming to marry the church, that he was only a messenger as the Bridegroom's friend, and that this Christ must increase and he must decrease. Yet his disciples made his teachings into another religion, causing his work to be in rivalry with Christ. Therefore, God allowed him to be imprisoned, even beheaded, thus removing him and terminating his work which, although unintentionally, was in real rivalry with Christ. The baptism of repentance left by him was still accepted by people and became a hindrance to God's New Testament economy.

QUESTIONS

1. Under what background was John the Baptist born?
2. What was the status of John the Baptist?
3. John the Baptist did not live in the temple; rather, he lived in the wilderness. What does this indicate?
4. What were the characteristics of the way John the Baptist lived?
5. State briefly the teachings of John the Baptist.
6. State briefly the ministry of John the Baptist.
7. State briefly the ending of John the Baptist.

第十八课

新约的纲领（二）—
耶稣基督（一）
从祂已过的永远，
到祂的受死和埋葬

纲　目

壹　祂已过的永远

一　太初与神同在的话

二　完整的神

三　神的独生子

四　父的彰显

五　生命的创始者

贰　祂的身世

叁　祂的成孕

一　由圣灵成孕，从童女而生

二　有神和人为祂的素质

肆　祂的出生

一　在该撒奥古斯都的统治之下

二　在伯利恒

三　放在马槽里

四　天使向牧人宣报

五　大队天军同天使赞美神

LESSON EIGHTEEN

A KEY VIEW OF THE NEW TESTAMENT (2)
JESUS CHRIST (1)
FROM HIS ETERNITY PAST
TO HIS DEATH AND BURIAL

OUTLINE

I. His eternity past:

A. The Word that was in the beginning with God.

B. The complete God.

C. The only begotten Son of God.

D. The expression of the Father.

E. The Author of life.

II. His status.

III. His conception:

A. Conceived of the Holy Spirit and born of a virgin.

B. With God and man as His essences.

IV. His birth:

A. In the reign of Caesar Augustus.

B. At Bethlehem.

C. Laid in a manger.

D. Announced to the shepherds by an angel.

E. A multitude of the heavenly army joining the angel and praising God.

六　牧羊人看见并向人传说

七　受割礼，起名，并被献与神

伍　祂的逃亡及长大

陆　祂的为人生活

柒　祂的四方面

捌　祂的受浸与受试探

玖　祂的职事

一　传福音

二　教训人

三　行神迹奇事

1　使无变有，掌管宇宙

2　赶鬼

3　医病

4　洁净麻风

5　叫死人复活

四　表显神

拾　祂的受死

一　他死的年日及地方

二　祂如何受死

三　以七种身分，完成包罗万有的死

四　完成永远的救赎

1　三一神在耶稣人性的肉身里，为罪人受死

2　借着永远的灵，将自己献给神

F. Witnessed by the shepherds and spoken of to others by them.

G. Circumcised, named, and presented to God.

V. His flight and growth.

VI. His human living.

VII. His four aspects.

VIII. His baptism and test.

IX. His ministry:

A. Preaching the gospel.

B. Teaching people.

C. Performing miracles and wonders:

1. Calling things not being as being and ruling the universe.

2. Casting out demons.

3. Healing the sick.

4. Cleansing the leper.

5. Raising the dead.

D. Expressing God.

X. His death:

A. The date and place of His death.

B. The way of His death.

C. Accomplishing an all-inclusive death with a sevenfold status.

D. Accomplishing an eternal redemption:

1. The Triune God dying for sinners in the human flesh of Jesus.

2. Offering Himself to God through the eternal Spirit.

3　神子耶稣的血，有无限的功效

3. The blood of Jesus the Son of God having an eternal efficacy.

拾壹　祂的埋葬

XI. His burial.

课　文

新约中第一个重要人物是施浸约翰。他作新约时代的创始者，带进新约的中心人物耶稣基督。接着前课，本课要来看这作新约，甚至全圣经中心人物的主耶稣，从祂已过的永远，看到祂的受死和埋葬。余者待后课再看。

壹　祂已过的永远

一　太初与神同在的话

约翰一章一至二节说，“太初有话，话与神同在，话就是神。这话太初与神同在。”话就是基督。（约一 14。）从太初基督就是与神同在的话，祂无父、无母、无族谱、无生之始、无命之终，（来七 3，）祂的神性乃是永远的。祂从太初就与神同在，是太初与神同在的话。

二　完整的神

罗马九章五节说，“祂（基督）是在万有之上，永远可称颂的神。”这证明基督是完整的神。神格一切的丰满，都有形有体的居住在祂里面；（西二 9；）祂是神荣耀所发的光辉，是神本质的真像；（来一 3；）祂本有神的形像，与神同等；（腓二 6；）祂也是神的奥秘。（西二 2 下。）

三　神的独生子

基督从已过的永远是神的独生子。祂从已过的永远，就在父的怀里; 成为肉身以后，仍在父的怀里。约翰一章十八节说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”这里的“在”字，原文是现在式，证明祂在地上说这话的时候，祂仍是在父怀里。祂这独生子是与父同在的，从过去到现在，且到永远，一直都是与父同在的。

四　父的彰显

基督—神的独生子—借着约翰一章一节、四节、五节、十四节所启示的“话”、“生命”、“光”、“恩典”和“实际”，来表现神。话是神启示了，生命是神分赐了，光是神照耀了，恩典是神

TEXT

The first important person in the New Testament is John the Baptist. In the foregoing lesson we saw that he was the inaugurator of the New Testament age, who brought in the central figure of the New Testament—Jesus Christ. In this lesson we will see the Lord Jesus, who is the central figure of the New Testament and even of the whole Bible, from His eternity past to His death and burial. In the next lesson we will see the remaining points concerning Him.

I. HIS ETERNITY PAST

A. The Word That Was in the Beginning with God

John 1:1-2 says, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.” The Word is Christ (John 1:14). From the beginning Christ was the Word that was with God. He is without father, without mother, without genealogy, having neither beginning of days nor end of life (Heb. 7:3). His deity is eternal. He was with God from the beginning. He is the Word that was in the beginning with God.

B. The Complete God

Romans 9:5 says, “Christ, who is over all, God blessed forever.” This proves that Christ is the complete God. In Him dwells all the fullness of the Godhead bodily (Col. 2:9); He is the effulgence of God’s glory and the express image of God’s substance (Heb. 1:3). He subsists in the form of God and is equal with God (Phil. 2:6), and He is the mystery of God (Col. 2:2b).

C. The Only Begotten Son of God

From eternity past Christ was the only begotten Son of God. He was in the bosom of the Father from eternity past; after incarnation He is still in the bosom of the Father. John 1:18 says, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” “Is” in the original text is in the present tense, proving that while He was speaking this word on the earth, He was still in the bosom of the Father. He as the only begotten Son was with the Father, and He was, is, and always will be in the bosom of the Father.

D. The Expression of the Father

Christ, the only begotten Son of God, expressed God by the Word, life, light, grace, and reality, as revealed in John 1:1, 4, 5, and 14. The Word is God revealed, life is God imparted, light is God shining, grace is God enjoyed, and reality is God realized, apprehended. The

被享受了，实际是神被体验、领悟了。它们的本质都是神自己。借此，神在子里完全被表明。虽然没有人见过神，但神的儿子已在成了话、生命、光、恩典和实际的方式里将祂表明、彰显了。

五　生命的创始者

永远的基督是生命的起源及起源者，因此祂是生命的创始者，（徒三 15，）那永远的生命，就是神的生命，是在祂里头。（约一 4。）

贰　祂的身世

这位是完整的神，又是与神同在永远的话，并是彰显神的独生子，且是生命创始者的基督，在时间里，到了人被造约四千年之后，就亲自来到人里面，成为肉身，生为一个完整的人。在新约开头四卷福音书中，马太和路加记载祂的家谱，说明祂的身世。马太见证祂是君王，是旧约所预言的基督。马太所列的家谱给我们看见这位君王的祖先和祂王室的身分，证明祂是大卫王位的合法继承人。路加见证祂是一个正当且正常的人。路加所记的谱系，溯源到人类的始祖亚当，证明祂是一个真实的人，有资格作人类的救主。

叁　祂的成孕

一　由圣灵成孕，从童女而生

这位奇妙的人物耶稣基督，祂是由神的圣灵，在贞洁的童女腹中成孕。祂的来源一面是神，另一面是人。照着圣经的意思，神的圣灵就是神自己。所以祂由圣灵在贞洁的童女腹中成孕，就是神自己来到这位贞洁的童女里面成孕。很自然的，这个成孕有神、人两种成分；在圣灵有神的成分，在童女有人的成分。所以这个成孕的结果所生出来的，就是神而人者。

二　有神和人为祂的素质

主耶稣基督生来就有神、人二性。祂不只有神性，还有人性。祂同时具有神、人二性。这个“性”字，不仅指着祂的性情，更是指着祂的素质（essence）说的。耶稣基督的素质是神、人二性。祂是神而人者，祂的素质，是神性加上人性，也就是神的素质加上人的素质。所以祂是完整的神，也是完全的人。从神来说，祂完全是神；从人来说，祂也实在是人。祂是神而人者，是神与人调和为一者。

essence of them all is God Himself. It is by these things that God is fully declared in the Son. Although no one has ever seen God, the Son of God has declared, expressed, Him in the way of being the Word, life, light, grace, and reality.

E. The Author of Life

The eternal Christ is the origin and originator of life; hence, He is the Author of life (Acts 3:15). In Him is the eternal life, the life of God (John 1:4).

II. HIS STATUS

This Christ, who was the complete God, the eternal Word who was with God, the only begotten Son who expressed God, and the Author of life, came into man through incarnation and was born as a perfect man in time, about four thousand years after the creation of man. Among the four Gospels in the beginning of the New Testament, Matthew and Luke have a record of His genealogy that explains His status. Matthew testifies that He is the King, the Christ prophesied in the Old Testament. The genealogy given in Matthew shows us the antecedents and the royal status of this King, proving that He is the proper successor to the throne of David. Luke testifies that He is a proper and normal man. The genealogy recorded in Luke traces back to Adam, the first ancestor of mankind, proving that He is a genuine man who is qualified to be the Savior of mankind.

III. HIS CONCEPTION

A. Conceived of the Holy Spirit and Born of a Virgin

This wonderful person, Jesus Christ, was conceived of the Holy Spirit of God in the womb of a chaste virgin. His source was on the one hand God and on the other hand man. According to the biblical sense, the Holy Spirit of God is simply God Himself. Therefore, His being conceived of the Holy Spirit in the womb of a chaste virgin was the coming of God Himself into this chaste virgin to be conceived. Surely this conception had the two elements of God and man; with the Holy Spirit there was the element of God, and with the virgin there was the element of man. Hence, the result of this conception was that a God-man was produced.

B. With God and Man as His Essences

The Lord Jesus Christ was born with two natures, the divine nature and the human nature. He has not only the divine nature but also the human nature; He has both natures, divinity and humanity, at the same time. This word “nature” not only indicates His nature, but even more it denotes His essence. The essences of Jesus Christ are His two natures: the divine and the human. He is a God-man, One who is constituted with the divine nature and the human nature, that is, the divine essence plus the human essence. Therefore, He is both the complete God and the perfect Man. As God, He is completely God; as man, He is really a man. He is a God-man, a mingling of God and man.

成孕就是一种调和。在耶稣基督的成孕里，有两种素质，一种是神的素质，一种是人的素质。二者不只加在一起，更是调在一起，所产生出来的，就是神而人者。

肆　祂的出生

一　在该撒奥古斯都的统治之下

路加二章一至三节说，“当那些日子，该撒奥古斯都有命令下来，叫天下的人民都登报户口。这是第一次的户口登报，举行在居里扭作叙利亚总督的时候。众人各归各城，去登报户口。”统治犹太地的罗马帝国皇帝该撒奥古斯都，有此命令，是出于神的主宰，为要把马利亚和约瑟从拿撒勒带到伯利恒，好应验旧约所说，基督要生于伯利恒的预言。（弥五2。）路加二章四至五节说，“约瑟本是大卫家族的人，也从加利利的拿撒勒城上犹太去，到了大卫的城，名叫伯利恒，要和许配给他的马利亚，一同登报户口。那时马利亚的身孕已经重了。”如果没有该撒奥古斯都的命令，约瑟和马利亚就不会从拿撒勒来到伯利恒，使基督生于伯利恒的预言得着应验。

二　在伯利恒

弥迦书五章二节清楚预言，基督要生在犹大地的伯利恒。基督在神主宰的安排和带领下，也就按时生在这城里。马太福音记载这事（其他三本福音书都没有如此记载），特为证明那生为孩童的耶稣，乃是大卫的后裔，合法继承他的王位。

三　放在马槽里

路加二章七节说，“就生了头胎的儿子；因为客店里没有地方给他们住，就用布把祂包起来，放在马槽里。”主耶稣的一生，开始于最卑微的马槽。因为堕落人类的忙碌活动，把客店都占去了，使祂无处容身，只好被置在马槽中。马槽是祂为人生活的表号。

四　天使向人宣报

在伯利恒有牧羊的人，露宿在野地，守夜看顾羊群。有主的使者站在他们旁边，对他们说，“我报给你们大喜的好信息，是关乎万民的。因为今天在大卫的城里，给你们生了一位救主，就是主基督。”（路二8～11。）这大喜的好信息，是报给万民的，不仅报给犹太人，也报给全人类。

Any conception is a mingling. In the conception of Jesus Christ there were two essences, the divine essence and the human essence. The two essences were not only added together; they were mingled together. Therefore, what was produced was a God-man.

IV. HIS BIRTH

A. In the Reign of Caesar Augustus

Luke 2:1-3 says, “Now it came about in those days that a decree went out from Caesar Augustus for all the inhabited earth to be enrolled. This first enrollment took place when Quirinius governed Syria. And all went to be enrolled, each to his own city.” It was sovereign of God that such a decree was issued during the reign of Caesar Augustus. By this enrollment Mary and Joseph were brought from Nazareth to Bethlehem so that Christ might be born there for the fulfillment of the prophecy in the Old Testament (Micah 5:2). Luke 2:4-5 says, “And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David’s city, which is called Bethlehem, because he was out of the house and family of David, to be enrolled with Mary, who was espoused to him and was pregnant.” Apart from the decree of Caesar Augustus, it might not have been possible for Mary and Joseph to go from Nazareth to Bethlehem. Such a move was necessary for the fulfillment of the prophecy that Christ was to be born in Bethlehem.

B. At Bethlehem

Micah 5:2 prophesied clearly that Christ was to be born in Bethlehem of Judea; then, in due time, under God’s sovereign arrangement and leading, Christ was born there. Matthew recorded this particular prophecy (which was omitted in the other three Gospels), especially to prove that the child Jesus was born a descendant of David to be the legal heir to his throne.

C. Laid in a Manger

Luke 2:7 says, “And she gave birth to her son, the firstborn; and she wrapped Him in cloths and laid Him in a manger, because there was no place for them in the inn.” The life of the Lord Jesus began with a manger, in the lowliest estate. Due to the occupancy of the busy activities of fallen mankind, there was no room for Him in the inn, so that He had to be laid in a manger. We may say that the manger is a symbol of His human living.

D. Announced to the Shepherds by an Angel

There were shepherds in Bethlehem, living in the fields and keeping the nightwatches over their flock. And an angel of the Lord stood by them and said to them, “I bring you good news of great joy, which will be to all the people, because a Savior was born to you today in David’s city, who is Christ the Lord” (Luke 2:8-11). This good news of great joy was announced to all people, not only to the Jewish people but to all of mankind.

天使接着又说，“你们要找到一个婴孩，包着布卧在马槽里，那就是记号了。”（路二12。）婴孩在马槽里，表征微小而低下，这是主一生的表号。但这婴孩却是全能的神。（赛九 6。）

五　大队天军同天使赞美神

路加二章十三至十四节说，“忽然有一大队天军，同那天使赞美神说，在至高之处，荣耀归与神！在地上，平安归与祂所喜悦的人！”天军的赞美有两方面：在至高之处荣耀归与神；在地上平安归与神所喜悦的人。主的救恩成就了这两面，使荣耀在天上归与神，平安在地上归与人。基督使神得着荣耀，使人得着平安。

六　牧羊人看见并向人传说

路加二章十五至二十节说，牧羊人往伯利恒去，“找到马利亚和约瑟，又有那婴孩卧在马槽里。既然看见，就把天使论到这孩子的话传开了。”主降生的好信息先由天使向牧羊人宣报。牧羊人听见了天使的宣报，又看见那婴孩，就向别人传说。凡听见的人都希奇牧羊人对他们所说的话。

七　受割礼，起名，并被献与神

主耶稣出生满了八天，受割礼并起名；又过了二十五天，就照律法所说，作头生的男孩被献与神。（路二 21 ～ 24，参利十二 3 ～ 4。）

伍　祂的逃亡及长大

主耶稣出生不久，因希律王的逼害，就逃往埃及，为使何西阿十一章一节论到祂要从埃及被召出来的话得应验。（太二 13 ～ 15。）何西阿的预言把祂和以色列人联成一个。等希律死了以后又回到以色列地，因怕希律王的儿子继续逼害，就去住到被人藐视的加利利境内（约七 52）一座微小的拿撒勒城，而长为人所轻视的拿撒勒人。（太二 19 ～ 23，约一 45 ～ 46。）在拿撒勒，祂表面上是木匠约瑟的儿子，在那木匠的家里长大，（太十三 55，）祂也作了木匠，被人厌弃。（可六 3。）然而祂从幼年就充满了智慧，又有神的恩在祂身上，在十二岁时同祂的父母上耶路撒冷过逾越节，在殿中显出祂的智慧，和对神事情的关心。而后祂的智慧、身量，和年岁，并神和人喜爱祂

The angel went on to say, “And this is the sign to you: you will find a baby wrapped in cloths and lying in a manger” (Luke 2:12). A baby in a manger, signifying smallness in lowliness, was a sign of the Lord’s life. Nevertheless, this little baby was the mighty God (Isa. 9:6).

E. A Multitude of the Heavenly Army Joining the Angel and Praising God

Luke 2:13-14 says, “And suddenly there was with the angel a multitude of the heavenly army, praising God and saying, Glory in the highest places to God, and on earth peace among men of His good pleasure.” The praise of the heavenly army has two aspects: glory in the highest places to God and peace on earth among men of His good pleasure. The Lord’s salvation has accomplished these two aspects: bringing glory to God in heaven and peace to men on earth. Christ is for God’s glory and man’s peace.

F. Witnessed by the Shepherds and Spoken of to Others by Them

In Luke 2:15-20 we are told that the shepherds went to Bethlehem and “found both Mary and Joseph, and the baby lying in the manger. And when they saw this, they made known concerning the word which was spoken to them about this little child.” The good news concerning the Lord’s birth was first announced by an angel to the shepherds. Then the shepherds, after hearing the announcement of the angel and after coming to see the little child, began to speak to others. All those who heard marveled concerning the things spoken to them by the shepherds.

G. Circumcised, Named, and Presented to God

On the eighth day after His birth, the Lord Jesus was circumcised and named; and after another twenty-five days, as it was written in the law, He was presented to God as the male who opened the womb (Luke 2:21-24).

V. HIS FLIGHT AND GROWTH

Shortly after He was born, the Lord Jesus fled to Egypt because of the persecution of King Herod. This was a fulfillment of the prophecy concerning Him in Hosea 11:1, which says that He must be called out of Egypt (Matt. 2:13-15). The prophecy of Hosea joins Him to Israel, making them one. After Herod died, He returned to the land of Israel. Because of the fear that the son of King Herod might continue the persecution, He went to live in Nazareth, a small city in the despised region of Galilee (John 7:52), and grew up to be a despised Nazarene (Matt. 2:19-23; John 1:45-46). In Nazareth, He was apparently the son of the carpenter Joseph and grew up in that carpenter’s home (Matt. 13:55), and even became a carpenter despised by men (Mark 6:3). However, He was filled with wisdom from His youth, and the grace of God was upon Him. When He was twelve years old, He went up with His parents to Jerusalem at the feast of the Passover, and He manifested His wisdom in the temple and His concern for the things of God. And He kept

的心，都一齐增长。（路二 40 ～ 52。）满了三十岁祂就出来尽职传道为神作工。（路三 23。）

advancing in wisdom and stature and in favor with God and men (Luke 2:40-52). When He was thirty years of age, He came out to fulfill His ministry, preaching and working for God (Luke 3:23).

陆　祂的为人生活

主耶稣基督的为人生活，乃是神与人调和之生命的生活。当祂在地上生活的时候，那完整的三一神父子灵都在祂里面，与一个完全的人调和而生活。这样的生活，乃是神人相调而活出的；是那神而人者的超越生活，是一人活着，却活出神来，是三一神带着祂一切的美德，从人性里活出来，而显于人形。

四本福音书所记载祂这神而人者在地上的生活，可以概括成以下的十三点：

（一）是三一神的具体表现，有父神所有的一切。（西二 9，约十六 15 上。）

（二）是神的帐幕和神的殿。（约一 14 上，二 21。）

（三）与父互相内在。（约十四 10 上，11 上，十七 21。）

（四）与父是一。（约十 30，十七 22。）

（五）有父与祂同在。（约八 29，十六 32。）

（六）因父活着。（约六 57 上。）

（七）由父用那灵所膏。（太三 16～17，路四 18 上。）

（八）与父同工。（约十四 10 下，五 17，19。）

（九）在父的名里行事。（约十 25。）

（十）行父的旨意。（约五 30，六 38。）

（十一）说父的话。（约十四 24，七 16～17，十二 49～50。）

（十二）寻求父的荣耀。（约七 18。）

（十三）彰显父。（约十四 7～9。）

VI. HIS HUMAN LIVING

The human living of the Lord Jesus Christ was a living of God mingled with man. While He was living on the earth, the complete Triune God—the Father, the Son, and the Spirit— was in Him, living a mingled life with Him as a perfect man. This kind of living, which was lived out through the mingling of God and man, was the transcendent living of the God-man. It was a man who lived, yet He lived out God; it was the Triune God with all His virtues lived out from humanity and manifested in human form.

The earthly living of this God-man as recorded in the four Gospels may be summarized in the following thirteen items:

(1) Being the embodiment of the Triune God, having all that God the Father has (Col. 2:9; John 16:15a).

(2) Being the tabernacle of God and the temple of God (John 1:14a; 2:21).

(3) Coinherent with the Father (John 14:10a, 11a; 17:21).

(4) One with the Father (John 10:30; 17:22).

(5) Having the Father with Him (John 8:29; 16:32).

(6) Living because of the Father (John 6:57a).

(7) Anointed with the Spirit by the Father (Matt. 3:16-17; Luke 4:18a).

(8) Working with the Father (John 14:10b; 5:17, 19).

(9) Doing things in the name of the Father (John 10:25).

(10) Doing the Father's will (John 5:30; 6:38).

(11) Speaking the Father's word (John 14:24; 7:16-17; 12:49-50).

(12) Seeking the Father's glory (John 7:18).

(13) Expressing the Father (John 14:7-9).

柒　祂的四方面

VII. HIS FOUR ASPECTS

基督是全本圣经的中心，是包罗万有的，具有许多方面。新约一开始就有四本传记，描绘这位包罗万有的基督主要的四方面。马太证明祂是君王，是旧约所预言神的基督，把诸天的国带到地上来。马可述说祂是神的仆人，为神忠心劳苦。马可的叙述最简要，因为仆人不需要什么详细的记载。路加描绘祂是唯一正当且正常的人，有资格作人类的救主。约翰揭示祂是神的儿子，就是神自己，成了神百姓的生命。

捌　祂的受浸与受试探

主耶稣满了三十岁，（路三 23，）就是作祭司的法定年岁，（民四 3，）出来尽职，为神作工。在祂尽职之先，受约翰的浸，并为神用圣灵所膏，（太三 13 ～ 17，路四 18，）接着又受魔鬼的试探而得胜。（路四 1 ～ 13。）于是祂满有圣灵的能力，出来尽职作工。（路四 14。）

玖　祂的职事

一　传福音

主耶稣的职事，第一是传福音，将神的喜信宣告给那些在捆绑中困苦悲惨的人，（路四 18 ～ 19，）叫人悔改，相信福音，使罪得赦，并由神重生得着神圣的生命，进入神的国。（可一 14 ～ 15，约三 3 ～ 7。）

二　教训人

主耶稣的职事，第二是教训人，（可一 21 ～ 22，二 13，）释放出满有亮光的话语，光照那些坐在死荫之地的人，（太四 12 ～ 16，）使他们得着生命的光，将他们从撒但的黑暗带到神圣的光中。（徒二六 18。）

三　行神迹奇事

1　使无变有，掌管宇宙

主耶稣在祂尽职时所行的第一个神迹，是变水为酒，显出祂神圣的荣耀来；（约二 1 ～ 11；）祂又用小量的食物一次食饱五千人，又一次食饱四千人，还都有剩下的零碎。（太十四 15 ～ 21，十五 32 ～ 38。）这些都证明祂是使无变有的创造主。祂也稳行在海浪上，（太十四 24 ～ 27，）且平静风和海。（太八 23 ～ 27。）这些都说出祂是掌管宇宙的主宰。

Christ as the center of the entire Bible is all-inclusive, having many aspects. The New Testament at its beginning presents four biographies to portray the four main aspects of this all-inclusive Christ. Matthew testifies that He is the King, the Christ of God according to the prophecies of the Old Testament, who brings the kingdom of the heavens to the earth. Mark tells us that He is the Servant of God, laboring for God faithfully. His account is most simple, for a servant does not need any detailed record. Luke portrays Him as the only proper and normal man, qualified to be the Savior of mankind. John unveils Him as the Son of God, the very God Himself, to be life to God's people.

VIII. HIS BAPTISM AND TEST

When the Lord Jesus was about thirty years old (Luke 3:23), the legal age to be a priest (Num. 4:3), He came out to minister and work for God. Before He began His ministry, He was baptized by John and anointed by God with the Holy Spirit (Matt. 3:13-17; Luke 4:18). Then He was tempted by the Devil, and He overcame (Luke 4:1-13). Therefore, He was filled with the power of the Holy Spirit to come out to minister and work (Luke 4:14).

IX. HIS MINISTRY

A. Preaching the Gospel

The first thing the Lord Jesus did in His ministry was to preach the gospel, to announce God's glad tidings to the miserable people in bondage (Luke 4:18-19), that they may repent, believe in the gospel, have their sins forgiven, and be regenerated by God to have the divine life and enter into God's kingdom (Mark 1:14-15; John 3:3-7).

B. Teaching People

The second thing the Lord Jesus did in His ministry was to teach people (Mark 1:21-22; 2:13), releasing words full of light to enlighten those sitting in the shadow of death (Matt. 4:12-16), that they might receive the light of life and thus be brought out of the satanic darkness into the divine light (Acts 26:18).

C. Performing Miracles and Wonders

1. Calling Things Not Being as Being and Ruling the Universe

The first miracle that the Lord did in His ministry was to change water into wine, manifesting His divine glory (John 2:1-11). He also used a small portion of food to feed five thousand people at one time and four thousand people at another time. In both cases there were broken pieces left (Matt. 14:15-21; 15:32-38). These cases prove that He is the Creator who calls things not being as being. Furthermore, He also walked steadily on the waves (Matt. 14:24-27) and calmed the winds and the sea (Matt. 8:23-27). These cases indicate that He is the sovereign One who rules the universe.

2　赶鬼

主耶稣来，为要毁坏撒但的作为，（约壹三 8，）所以祂尽职事时，所行神迹奇事的一部分，就是把撒但手下的污鬼，从被鬼附的人身上赶出去，（可一 34，39，三 15，六 7，13，十六 17，）使他们从撒但的捆绑中得着释放，（路十三 16，）脱离撒但黑暗的权势，（徒二六 18，西一 13，）进入神的国。

3　医病

疾病是来自罪的，也是人因着罪在神面前光景不正常的表记。主耶稣就在罪人的身体上，和灵上，医治人的病症，使人恢复正常，能以服事祂。（可一 34，三 10，六 5，13，56。）这是祂尽职事行神迹的另一部分。

4　洁净麻风

麻风是最污秽人、损害人的疾病，比热病严重得多，（可一 30，40，）使患者与神与人隔离。（参太八 2 注 1，与 3 注 1。）患麻风者描绘出典型的罪人。主耶稣洁净长大麻风的，表征祂使污秽的罪人恢复与神与人的交通。

5　叫死人复活

死是罪的果子。（雅一15，罗六23。）主耶稣来作人类的救主，不只要救人脱离罪，（太一 21，）也要救人脱离死。（约六 50。）当祂在地上尽职的时候，在祂所行的神迹中，最高的是叫死人复活，（太十一 5，路七 12 ～ 15，约十一 39 ～ 44，）证明祂是生命的主，能叫信祂的人出死入生。（约五 24。）

四　表显神

当主耶稣在地上时，祂因父活着，与父同工，并且在父的名里，按父的意思行事，说父的话，而且寻求父的荣耀，不寻求自己的荣耀。所以祂能见证说，“人看见了我，就是看见了父。”祂没有自己的意思，不表显自己，只表显神。在祂登山变像时，祂显出祂神性的荣耀，使神在祂的三个门徒面前得着完全的彰显。（太十七 1 ～ 2。）到祂尽职为神作工的末了，神从天上宣告神已经（在祂身上）荣耀了神的名，就是彰显了神的自己。（约十二 28。）

拾　祂的受死

2. Casting Out Demons

The Lord Jesus came that He might destroy the works of Satan (1 John 3:8). Therefore in His ministry, as a part of the miracles and wonders, He also cast out demons, who were under the hand of Satan, from the possessed people (Mark 1:34, 39; 3:15; 6:7, 13; 16:17) that they might be delivered from Satan's bondage (Luke 13:16) and transferred out of Satan's authority of darkness (Acts 26:18; Col. 1:13) into God's kingdom.

3. Healing the Sick

Sickness is an issue of sin, and it is also a sign of man's abnormal condition before God because of sin. The Lord Jesus healed the sinners' sick condition both physically and spiritually and restored them to a normal condition that they might serve Him (Mark 1:34; 3:10; 6:5, 13, 56). This is another part of His ministry in doing miracles.

4. Cleansing the Leper

Leprosy is the most contaminating and damaging disease, much more serious than fever (Mark 1:30, 40) and isolating its victim both from God and from men (see notes 21 and 31 in Matt. 8). A leper portrays a typical sinner. The Lord Jesus' cleansing of a leper signifies His recovering of the sinner to the fellowship with God and with men.

5. Raising the Dead

Death is the fruit of sin (James 1:15; Rom. 6:23). The Lord Jesus came to be the Savior of mankind not only to save people from sins (Matt. 1:21) but also to save them from death (John 6:50). While He was ministering on the earth, the highest of His miracles was His raising the dead (Matt. 11:5; Luke 7:12-15; John 11:39-44), proving that He is the Lord of life who is able to bring those who believe in Him out of death into life (John 5:24).

D. Expressing God

While the Lord Jesus was on the earth, He lived because of the Father, He worked with the Father, He did things in the Father's name according to the Father's will, He spoke the Father's words, and He sought the Father's glory, not His own glory. Therefore, He could testify that "He who has seen Me has seen the Father" (John 14:9). He did not seek His own will, nor did He express Himself, but He expressed God. In His transfiguration on the mountain, He manifested the glory of His divinity, thus enabling God to be fully expressed before His three disciples (Matt. 17:1-2). At the end of His ministry and work for God, God declared from heaven that He had already glorified His name in Him, that is, that God Himself had already been expressed (John 12:28).

X. HIS DEATH

一　祂死的年日及地方

从主耶稣受浸以后开始尽职作工，到约翰二章十三节所记之逾越节，约有半年，从那个逾越节到约翰五章一节所记犹太人的一个节期，是一年。从那个节期到约翰六章四节所记的逾越节，又是一年。从这个逾越节到约翰十二章一节，和十九章十四节所记的逾越节，再是一年，就是祂受死的一年。于是，主耶稣尽职作工约有三年半之久。从末了这个逾越节，倒算到亚达薛西王二十年出令重建耶路撒冷的时候，（尼二 1 ～ 8，）是四百八十三年，就是但以理九章二十四至二十六节所说的第六十九个七满了的一年。在这一年的逾越节那天，（太二六 2，）那受膏者基督被剪除，就是在耶路撒冷城外的各各他（髑髅地—约十九 17 ～ 18），被钉在十字架上受死，作了我们逾越节的羔羊。（林前五 7。）

二　祂如何受死

主耶稣在祂吃过末一次逾越节的筵席，并设立祂的晚餐（太二六 20 ～ 30）之后，就是在祂被钉死的晚上，在耶路撒冷城外橄榄山下的客西马尼园中，被祂十二个门徒之一的加略人犹大出卖，而被罗马兵丁和犹太人的差役所捉拿。（太二六 36，约十八 1 ～ 12。）经过犹太人的大祭司和他们的公会审问，前后三次，（约十八 13 ～ 14，19 ～ 24，太二六 57 ～ 66，二七 1，路二二 66 ～ 71，）又经罗马官长彼拉多和希律，照着罗马的律法，前后三次审问，（马太二七 2，11 ～ 14，路二三 1 ～ 5，约十八 28 ～ 38，路二三 6 ～ 11，13 ～ 25，）虽查不出祂有什么罪，却为应付犹太人的喊叫要求，而定祂十字架的死刑，把祂和两个强盗同钉十字架，（太二七 38，）从上午九时，（可十五 25，）到下午三时，（太二七 46，）共六小时。在前三小时，是人在祂身上作杀害的工作，使祂作了一个殉道者；在后三小时，就是从正午到申初（下午三时），是神把祂当作我们罪人的代替，将祂击打压伤，在祂身上审判了我们罪人和我们的罪。（赛五三 5 ～ 6，10 上，林后五 21。）

三　以七种身分，完成包罗万有的死

主耶稣的死，非同常人的死。祂是以七种身分，为我们和祂所救赎的万有，死在十字架上，完成了一个包罗万有的死。

A. The Date and Place of His Death

From the Lord Jesus' baptism and the beginning of His ministry to the Passover recorded in John 2:13 was about half a year. From that Passover to the feast of the Jews recorded in John 5:1 was one year. From that feast to the Passover recorded in John 6:4 was another year. From this Passover to the Passover mentioned in John 12:1 and 19:14 was again another year, which was the year of His death. Hence, the Lord Jesus ministered and worked for about three and a half years. From this last Passover, counting back to the twentieth year of King Artaxerxes when the decree went out for the rebuilding of Jerusalem (Neh. 2:1-8), there are 483 years. Thus, this was the year of the completion of the sixty-ninth week mentioned in Daniel 9:24-26. It was on the day of the Passover in this year (Matt. 26:2) that the anointed One, Christ, was cut off, that is, nailed on the cross, and died at Golgotha (meaning the Place of a Skull—John 19:17-18) outside Jerusalem, as our Passover Lamb (1 Cor. 5:7).

B. The Way of His Death

After the Lord Jesus ate His last Passover and instituted His supper (Matt. 26:20-30) on the night of His crucifixion, He was betrayed by Judas Iscariot, one of His twelve disciples, and was arrested by the Roman soldiers and Jewish deputies outside Jerusalem in the Garden of Gethsemane at the foot of the Mount of Olives (Matt. 26:36; John 18:1-2). Then He was judged on three occasions by the high priest of the Jews and their Sanhedrin (John 18:13-14, 19-24; Matt. 26:57-66; 27:1; Luke 22:66-71), and then judged on another three occasions, twice by Pilate, who was the Roman governor, and by Herod, according to the Roman law (Matt. 27:2, 11-14; Luke 23:1-5; John 18:28-38; Luke 23:6-11, 13-25). Although they could not find any fault in Him, in order to satisfy the crying and the demand of the Jews, they sentenced Him to the death of the cross and crucified Him with two robbers (Matt. 27:38). The Lord Jesus was on the cross from nine o'clock in the morning (Mark 15:25) to three o'clock in the afternoon (Matt. 27:46) for a total of six hours. During the first three hours, from nine o'clock until noon, men did the killing work on Him, making Him a martyr; during the last three hours, from noon until three o'clock, God, counting Him as the Substitute for sinners, smote Him and bruised Him, judging the sinners and their sins in Him (Isa. 53:5-6, 10a; 2 Cor. 5:21).

C. Accomplishing an All-inclusive Death with a Sevenfold Status

The death of the Lord Jesus was not the death of an ordinary man. He died on the cross with a sevenfold status to accomplish an all-inclusive death for us and for everything that He redeemed.

1 祂是神的羔羊受死，为我们除去了罪的总和，解决了我们的罪性和罪行。（约一 29，彼前二 24，来九 26，28，林前十五 3。）

2 祂是成为肉身的人，（约一 14，）在祂成为罪之肉体的样式里，就是在堕落人的形状里死了，定罪了罪，并且对付了罪的肉体。（罗八 3。）

3 祂是末后的亚当（林前十五 45 下）成为旧造的人，为我们这些旧造的人死了，把我们的旧人钉在十字架上。（罗六 6。）

4 祂像铜蛇（有蛇形却无蛇毒）被举起，借着十字架上的死，击伤了那古蛇的头，（创三 15，启十二 9，）并且毁坏了撒但，（来二 14，）和属他的世界，（约十二 31，）使所有信祂的人得着永远的生命。（约三 15 ～ 16。）

5 祂是所有受造之物的首生者，（西一 15，）在旧造里，死在十字架上，结束了整个旧造，而叫受造的万有，都与神和好了。（西一 20。）

6 祂也是和平的制造者，借着十字架，废掉了律法上所有受割礼，守安息日，并在食物上规律人，使人分开的规条（包括所有人群中叫人分开的不同生活、风俗及习惯），将一切信祂的人，不分犹太外邦，在祂自己里面创造成一个新人。（弗二 14 ～ 16。）

以上六点都是在消极方面，为我们堕落的罪人解决难处。

7 在积极方面，祂还像一粒麦子落在地里死了，把神圣的生命释放出来，（约十二 24，）给我们得着，使我们成为许多麦粒，像祂一样，为着作成一个饼，作祂的身体。（林前十 17 上。）

First, He died as the Lamb of God to deal with the totality of sin, including our sinful nature and sinful deeds (John 1:29; 1 Pet. 2:24; Heb. 9:26, 28; 1 Cor. 15:3).

Second, He died as a man in the flesh (John 1:14), in the likeness of the flesh of sin, in the form of fallen man, to condemn sin and to deal with the flesh of sin (Rom. 8:3).

Third, He died as the last Adam (1 Cor. 15:45b), as a man in the old creation, for us who are in the old creation, crucifying our old man on the cross (Rom. 6:6).

Fourth, He died as the brass serpent, having the serpent's form but not the serpent's poison. He was lifted up on the cross, and through His death He bruised the head of the ancient serpent (Gen. 3:15; Rev. 12:9), destroying Satan (Heb. 2:14) and his world (John 12:31), thus causing all those who believe in Him to have eternal life (John 3:15-16).

Fifth, He died as the Firstborn of all creation (Col. 1:15), as the first item of the old creation, to terminate the entire old creation, thus reconciling all created things to God (Col. 1:20).

Sixth, He also died as the Peacemaker, as the One who makes peace. Through the cross He abolished all the regulating and separating ordinances of the law—such as those concerning circumcision, keeping the Sabbath, and eating certain foods, and including the different ways of living, the different customs and habits that cause separations in human society. Thus He created all His believers, both Jews and Gentiles, in Himself into one new man (Eph. 2:14-16).

The six items above are on the negative side, solving all problems for us, the sinners.

Seventh, on the positive side, He died as a grain of wheat, falling into the ground to release the divine life (John 12:24) to us that, like Him, we may become many grains of wheat to be formed into one loaf as His Body (1 Cor. 10:17a).

如此就完成了那包罗万有的死。

四　完成永远的救赎

1　三一神在耶稣人性的肉身里，为罪人受死

主耶稣的死，乃是三一神，子同着父，并借着灵，在耶稣人性的肉身里，为罪人受死流血，成功了永远的救赎。这不仅是耶稣基督为我们受死，乃是整个三一神，在耶稣的肉身里替我们受死。（参新约中所启示的基督第一篇。）

2　借着永远的灵，将自己献给神

希伯来九章十四节说，“何况基督借着永远的灵，将自己无瑕无疵的献给神。”基督在十字架上，虽是在肉身里，将自己献给神，（来十5，10，）却是借着永远的灵作的，是属于永远，而不受时间限制的。因此，在神看来，神的羔羊基督，是从创世以来就被杀的。（启十三8。）祂将自己献上，是一次而永远的，（来七27，）并且祂所成功的救赎，也是永远的，（来九12，）具有永远的功效。

3　神子耶稣的血，有无限的功效

主耶稣基督这神而人者，在十字架上所流的血，乃是神子耶稣的血。约翰一书一章七节说，“祂儿子耶稣的血，也洗净我们一切的罪。”人犯了罪，只有人血才能洗人的罪。耶稣是人，祂所流的血，乃是真正的人血，够资格为人赎罪。而且约翰不是说“人子耶稣的血”，乃是说“神儿子耶稣的血”。这说明，耶稣在十字架上所流的血不只是人血，也是神的血（正如行传二十章二十八节所说的），具有神那神性无限大能的保证。祂的无限神性，使祂血的赎罪功效，成为永远无限的。因此，基督所成功的救赎，乃是永远的救赎。祂一次受死、流血，就能够为古今中外所有信祂的人赎罪。神儿子耶稣的血，它的功效是宇宙性的，是永远的，并不受时间和空间的限制。所以，靠着神儿子的血，借着神永远的灵，基督就完成了永远无限的救赎。

拾壹　祂的埋葬

Thus He accomplished an all-inclusive death with a sevenfold status.

D. Accomplishing an Eternal Redemption

1. The Triune God Dying for Sinners in the Human Flesh of Jesus

In the death of the Lord Jesus, the Triune God—the Son with the Father through the Spirit—died and shed His blood for sinners in the human flesh of Jesus, accomplishing an eternal redemption. This is not only the Lord Jesus dying for us; it is the entire Triune God in the flesh of Jesus dying for us. (See chapter one of Christ as Revealed in the New Testament, published by Taiwan Gospel Book Room, 1984.)

2. Offering Himself to God through the Eternal Spirit

Hebrews 9:14 says, “Christ...through the eternal Spirit offered Himself without blemish to God.” On the cross, Christ offered Himself in the body to God (Heb. 10:5, 10), yet He did it through the eternal Spirit. Hence His offering is eternal, without any limit of time. Therefore, in the eyes of God, Christ, the Lamb of God, was slain from the foundation of the world (Rev. 13:8). His offering of Himself was once for all (Heb. 7:27), and the redemption accomplished through His death is eternal (Heb. 9:12), having an eternal efficacy.

3. The Blood of Jesus the Son of God Having an Eternal Efficacy

The blood shed on the cross by the Lord Jesus Christ, the God-man, is the blood of Jesus the Son of God. First John 1:7 says that “the blood of Jesus His Son cleanses us from all sin.” When man sins, only human blood can wash away the human sin. Jesus is a man, and the blood He shed is the genuine human blood, qualified to redeem man. Furthermore, John did not say “the blood of Jesus the Son of Man,” but “the blood of Jesus His [God’s] Son.” This indicates that the blood shed by Jesus on the cross is not only the human blood, but also God’s blood (as mentioned in Acts 20:28), which has the surety of the unlimited power of God’s divinity. His unlimited divinity makes the redeeming efficacy of His blood eternal and unlimited. Therefore, the redemption accomplished by Christ is an eternal redemption. By shedding His blood and dying once, He is able to redeem all those who believe in Him, in all times and in all places. The efficacy of the blood of Jesus the Son of God is universal and eternal, not bound by time and space. Therefore, by the blood of Jesus the Son of God and through the eternal Spirit of God, Christ accomplished an eternal, unlimited redemption.

XI. HIS BURIAL

主耶稣死了，约在当天黄昏时，由祂两个门徒：一个是财主亚利马太的约瑟，另一个是尼哥底母，葬于约瑟为自己所凿在磐石里的新坟里，（太二七 57 ～ 60，约十九 38 ～ 42，）如此就应验了以赛亚五十三章九节所说祂与财主同葬的预言。祂也就在这新坟墓中安息了。次日，犹太人的祭司长和法利赛人，因怕主的门徒来将祂偷去而说祂复活了，就求得罗马总督彼拉多的许可，将堵坟墓的大石封了，派兵将坟墓把守妥当。（太二七 62 ～ 66。）

The Lord Jesus died, and in the evening of that day He was buried by two of His disciples, Joseph of Arimathea, a rich man, and Nicodemus. He was laid in the new tomb which Joseph had hewed in the rock for himself (Matt. 27:57-60; John 19:38-42), thus fulfilling the prophecy in Isaiah 53:9 concerning His being buried with the rich. Therefore He rested in the new tomb. On the next day, fearing that the Lord's disciples might come and steal Him away and say to people that He had risen from the dead, the Jewish chief priests and the Pharisees obtained permission from the Roman governor Pilate to seal the stone that blocked the grave and secured the grave with the guard (Matt. 27:62-66).

摘　要

耶稣基督从永远就是完整的神，就是与神同在的话，作神的说明，也是神的独生子，作神的彰显，且是生命的创始者，神那永远的生命是在祂里头。在时间里，在人类被造约四千年之后，祂由神的圣灵，带着神的成分（素质），在贞洁的童女腹中，带着人的成分（素质）而成孕，生为兼有神人二性的神人，是真神又是真人，是神而人者。祂是在罗马皇帝该撒奥古斯都的统治下，生在犹大地伯利恒城的一个客店里，被放在马槽中。第八天受割礼并起名，过二十五天又被献于神。不久逃到埃及，又回到以色列地，住在被轻视的加利利省一个微小的拿撒勒城，长为被人藐视的拿撒勒人。满了三十岁受浸时，为神用圣灵所膏，接着受魔鬼的试探而得胜。祂的为人生活乃是神与人调和之生命的生活，是三一神带着祂一切的美德，从人性里活出来，而显于人形的生活，祂是包罗万有的，具有神、人、君王和仆人的四方面。祂的职事包括：（一）传福音，拯救罪人；（二）教训人，照亮在黑暗中的人，使人得着生命的光；（三）行神迹奇事，使无变有，掌管风海，赶鬼，医病，洁净麻风，并叫死人复活，证明祂是生命的主，能叫人出死入生；及（四）表显神，使神在祂身上显于人中间。尽职作工约三年半后，照圣经所预言的年日，被钉死十架，以七种身分完成了一个包罗万有的死：（一）作神的羔羊为人除去罪；（二）成为肉身的人，定罪了罪并对付了罪的肉体；（三）成为末后的亚当，作旧造的人，把我们的旧人钉在十字架上；（四）像铜蛇毁坏了那古蛇撒但以及他的世界；（五）是受造之物的首生者，死在十字架上结束了整个旧造，而叫万有与神和好了；（六）作和平的制造者，废掉了律法上所有叫人分开的规条；并（七）像一粒麦子落在地里死了，

SUMMARY

From eternity Jesus Christ was the complete God. He was the Word that was with God as God's explanation; He was also the only begotten Son as God's expression. Moreover, He was the Author of life, and in Him was the eternal life of God. In time, about four thousand years after the creation of man, He was conceived of the Holy Spirit of God with the divine element (essence) in the womb of a chaste virgin with the human element (essence), and born as a God-man of two natures, the divine nature and the human nature. He is the genuine God and a real man; He is a God-man. He was born in the reign of the Roman emperor Caesar Augustus in the city of Bethlehem in Judea, and was laid in a manger. On the eighth day He was circumcised and named, and after twenty-five days He was presented to God. Shortly afterwards He fled to Egypt and again returned to the land of Israel. He then lived in the small city of Nazareth in the despised province of Galilee and grew up to be a despised Nazarene. When He was baptized at about thirty years of age, He was anointed with the Holy Spirit by God. Following this, He was tempted by the Devil and He overcame. His human living was the living of the mingling of God and man, a living in which the Triune God with all His virtues was lived out from within humanity and was manifested in human form. He was the all-inclusive One with four aspects: God, Man, King, and Servant. His ministry comprised: (1) preaching the gospel to save sinners; (2) teaching people, enlightening those who are in darkness that they may have the light of life; (3) performing miracles and wonders by calling things not being as being, ruling over the winds and the sea, casting out demons, healing the sick, cleansing the leper, and raising the dead, proving that He is the Lord of life who is able to bring people out of death into life; and (4) expressing God that God may be expressed in Him among men. After He ministered and worked for three and a half years, He was crucified according to the year and date prophesied in the Scriptures, accomplishing an all-inclusive death with a sevenfold status: (1) as the Lamb of God, taking away the sin of men; (2) as a man in the flesh, condemning sin and dealing with the flesh of sin; (3) as the last Adam, a man in the old creation, crucifying our old man on the cross; (4) as a brass serpent, destroying the ancient serpent, Satan, with his world; (5) as the Firstborn of all creation, terminating the entire old creation and reconciling all things to God; (6) as the Peacemaker, abolishing all the separating ordinances of the law; and (7) as a grain of wheat, falling into the ground

释放出神圣的生命，使信祂的人成为许多麦粒，为着构成祂的身体。如此，就完成了永远的救赎。祂死后，由财主门徒葬在他的新坟墓里，祂便安息了。

and dying, thus releasing the divine life that those who believe in Him may become the many grains for the constitution of His Body. Thus He accomplished an eternal redemption. After His death, He was buried by a disciple, a rich man, in his new tomb, and thus He rested.

问　答

一　在已过的永远里，耶稣基督的身位是什么？

二　试述耶稣基督的身世。

三　试述耶稣基督的成孕。

四　试述耶稣基督的为人生活。

五　四福音书叙述了耶稣基督的那四方面。

六　简述耶稣基督的职事。

七　简述耶稣基督在十字架上包罗万有的死。

八　主耶稣基督如何完成永远的救赎？

（此课可分为二段，于同一天用二堂聚会教授之。）

QUESTIONS

1. What was the person of Jesus Christ in eternity past?
2. Explain the status of Jesus Christ.
3. Explain the conception of Jesus Christ.
4. Explain the human living of Jesus Christ.
5. What are the four aspects of Jesus Christ portrayed in the four Gospels?
6. State briefly the ministry of Jesus Christ.
7. State briefly the all-inclusive death of Jesus Christ on the cross.
8. How did the Lord Jesus accomplish an eternal redemption?

(This lesson is relatively long and may be divided into two sections and taught in two sessions on the same day.)

第十九课

新约的纲领（三）—
耶稣基督（二）
从祂的复活到祂将来的永远

纲　目

壹　祂的复活

一　祂复活的过程

二　祂复活的成就

三　祂在复活里向门徒的吹气

四　祂在复活里与门徒的同在

贰　祂的升天

一　升到所有的天之上

二　为要充满万有

三　坐在高天至大者的右边

四　得着宝座和冠冕

五　祂在天上的职任和职事

1　作主，作基督

2　作万有的头

3　作在圣灵里的施浸者

4　作属灵恩赐的赐给者

5　作领袖，作救主

6　作更美之约的中保和保证人

LESSON NINETEEN

A KEY VIEW OF THE NEW TESTAMENT (3)
JESUS CHRIST (2)
FROM HIS RESURRECTION TO HIS ETERNITY FUTURE

OUTLINE

I. His resurrection:

A. The process of His resurrection.

B. The achievements of His resurrection.

C. His breathing into the disciples in resurrection.

D. His presence with the disciples in resurrection.

II. His ascension:

A. Ascending above all the heavens.

B. To fill all things.

C. Sitting down on the right hand of the Majesty on high.

D. Enthroned and crowned.

E. His offices and ministry in heaven:

1. As Lord and Christ.

2. As Head over all things.

3. As the Baptizer in the Holy Spirit.

4. As the Giver of spiritual gifts.

5. As a Leader and Savior.

6. As the Mediator and Surety of the better covenant.

7 作天上真帐幕里的执事

8 作大祭司

9 作辩护者

10 作地上君王的元首

11 作新约秘密的揭开者

六 祂留在天上的时限

叁 祂的再来

一 先从天上，秘密来到空中

二 再从空中，公开来到地上

三 处理今日地上的四班人

四 捆绑并监禁撒但

五 在地上设立千年国

六 消灭世人最后的背叛

七 审判宇宙中所有的死者

肆 祂将来的永远

一 是新耶路撒冷的入口

二 是新耶路撒冷的丈夫

三 是圣城的殿

四 是圣城的灯

五 是圣城的中心

六 是圣城的供应

伍 结论

7. As a Minister of the true tabernacle in the heavens.

8. As the High Priest.

9. As an Advocate.

10. As the Ruler of the kings of the earth.

11. As the Opener of the mystery of the new covenant.

F. The length of His stay in heaven.

III. His second coming:

A. First coming secretly from heaven to the air.

B. Then coming openly from the air to the earth.

C. Dealing with the four groups of people on the earth today.

D. Binding and imprisoning Satan.

E. Setting up the millennial kingdom on the earth.

F. Purging the last rebellion of mankind.

G. Judging all the dead in the universe.

IV. His eternity future:

A. Being the entrance into the New Jerusalem.

B. Being the Husband of the New Jerusalem.

C. Being the temple of the holy city.

D. Being the lamp of the holy city.

E. Being the center of the holy city.

F. Being the supply of the holy city.

V. Conclusion.

课　文

本课继续来看作新约中心的耶稣基督，从祂的复活，看到祂将来的永远。

壹　祂的复活

主耶稣死后，埋葬三天，就在七日的第一日，就是安息日的次日清早复活了。当时地大震动，天使从天上下来，把堵祂坟墓的大石辊开了。（太二八 1 ～ 2。）祂的复活，乃是完成神神圣经纶的关键，其意义既深奥，其包容又广阔。本课只能简述如下：

一　祂复活的过程

彼得前书三章十八节，揭示主耶稣死在十字架上时所发生的事。这节下半说，“在肉身里祂被治死，在灵里祂却活了。”钉十字架不是把基督的灵治死，乃是把基督的肉身治死。在十字架上祂这肉身死了，但祂的灵并没有死，反倒因着神生命的能力更为活跃。因此在祂肉身死后到复活以前，祂在这得了加力的灵里，去他他拉的深坑，向那些堕落而被囚的天使，宣扬神的得胜，就是神借着基督的道成肉身，和基督在肉身里的死，胜过撒但阻挠祂神圣计划的诡计。（彼前三 19 与注解。）主耶稣的肉身在被人治死的时候，因着祂的灵得神生命的加力而活跃，复活也同时在祂里面进行着。当罗马兵丁在耶稣的外面执行死刑时，那三一神父子灵也在祂里面作复活的工作。这是基督复活的开端。接着，祂神圣复活的能力，就使祂的魂脱开阴间，又使祂的肉身离开坟墓，于是祂就全人灵魂体都复活了。（徒二 31 ～ 32。）祂的复活，乃是从祂的灵开始，经过祂的魂，而完成于祂的身体。

二　祂复活的成就

主耶稣的复活，乃是祂永远救赎的极大完成，所成就的要点可分为七项：

第一，基督的复活是神对祂与祂工作的称义和称许。逼迫祂的犹太人说，祂所说所行的乃是亵渎神，看祂是该死的，（约五 16 ～ 18，太二六 64 ～ 66，）就把祂杀死在十

TEXT

In this lesson we will continue to see Jesus Christ as the center of the New Testament, from His resurrection to His eternity future.

I. HIS RESURRECTION

The Lord Jesus died and was buried for three days. Then very early on the first day of the week, the day after the Sabbath, He resurrected. At that time there was a great earthquake, and an angel of the Lord descended out of heaven and came and rolled away the stone which was against the entrance to the tomb (Matt. 28:1-2). Christ's resurrection is crucial to the accomplishment of God's divine economy. Its significance is profound and its contents extensive. In this lesson we can give only a brief account as follows:

A. The Process of His Resurrection

First Peter 3:18 unveils what happened when the Lord Jesus died on the cross. The second half of the verse says that He was "put to death in flesh, but made alive in spirit." The crucifixion put Christ to death only in His flesh, not in His spirit. His spirit did not die at the cross when His flesh did; His spirit rather became more active with the power of God's life, so that in this empowered spirit He went to Tartarus, the deep pit, to the fallen and imprisoned angels to proclaim God's victory through His incarnation in Christ and Christ's death in the flesh over Satan's scheme to derange the divine plan (1 Pet. 3:19 and notes). While the Lord Jesus was being put to death in the flesh, because His spirit became active by the empowering of God's life, He was resurrecting at the same time. When the Roman soldiers outwardly were executing the death penalty on Jesus, the Triune God—the Father, Son, and Spirit—was also doing the work of resurrection in Him. This is the beginning of the resurrection of Christ. Then, His divine power of resurrection set His soul free from Hades and enabled His body to leave the tomb; hence, His whole being— spirit, soul, and body—was resurrected (Acts 2:31-32). His resurrection began with His spirit, passed through His soul, and consummated in His body.

B. The Achievements of His Resurrection

The resurrection of the Lord Jesus was an exceedingly great accomplishment of His eternal redemption. The main achievements may be divided into seven items:

First, Christ's resurrection was God's vindication and approval of Him and His work. The Jews who persecuted Him said that the words He spoke and the things He did were a blasphemy to God and that He was liable to death (John 5:16-18; Matt. 26:64-66). They

字架上，但神却叫祂复活了。（徒三 15。）这就是神不只向犹太人，也是向全宇宙，对祂与祂工作的称义和称许。因此，祂的复活也就是为叫我们得称义。（罗四 25。）这是祂复活的一大成就。

第二，基督的复活是祂宇宙性成功的标记。祂复活前所完成的一切，若没有祂的复活，就会都随着祂的死而消没了。但祂有权柄舍命，又有权柄取回来，（约十 18，）而从死里复活，标明祂死前所作的一切都是成功的，在祂的复活里，都成为永远有功效的。

第三，基督的复活胜过了死亡，包括撒但、阴间和坟墓。（徒二 24，31，来二 14，启一 18。）祂虽然在十字架上已经替一切尝尽了死味，（来二 9，）废去了死亡，（提后一 10，）并且也毁坏了撒但，驱逐了他，（约十二 31，）但祂若没有复活，就不能显出祂对死亡（连同阴间、坟墓）和撒但的得胜。

第四，基督的复活是祂的得荣。祂的复活，乃是祂神性的一切，从那藏蔽祂荣耀的人性体壳里得释放，叫祂带着祂的人性进入神圣的荣耀，（路二四 26，林前十五 43，）也就是神在复活中荣耀了祂。（徒三 13，15 上。）

第五，基督的复活使祂成为赐生命的灵。祂原是是灵的神，（约一 1，四 24，）成了肉身，（约一 14，）取了人肉身的形状。（腓二 6～7，罗八 3。）祂死而复活，就改变形状，成为赐生命的灵，（林前十五 45 下，）叫祂可以将神的生命分赐给信祂的人。（约三 15。）

第六，基督的复活叫祂生为神的长子。祂本是神永远的独生子，（约一 18，）成了肉身生为人子，（约一 14，）将神带到人里面，使神性与人性相调。在复活里带着人性，祂又生为神的儿子，就是神的长子，（徒十三 33，罗八 29，）将人带到神里面，使人性与神性相调。在祂的肉身里，祂完全是人，是人的儿子。祂的人性，必须借着死而复活，生为神的儿子，使祂成为神众子中的长子。祂带着神性成为肉身，是生为人子；祂带着人性进入复活，是生为神的长子。这是祂在时间里，两次生的双重结果。

第七，基督的复活叫信祂的人得着重生。祂的复活是新造的萌芽，在这新造中，神重生了我们，（彼前一 3，）叫我们成为神的众子，（来二 10，）在复活中作神的新造，也就是祂在

therefore killed Him on the cross. God, however, raised Him from the dead (Acts 3:15). This was God's vindication and approval, not only before the Jews but also before the whole universe, of Him and His work. Hence, He was also "raised because of our justification" (Rom. 4:25). This was a great accomplishment of His resurrection.

Second, Christ's resurrection was a sign of His universal success. Without resurrection, all that He had achieved before His resurrection would be nullified with His death. However, He had authority to lay down His life, and He had authority to take it again (John 10:18). Thus, His rising up from among the dead is a sign indicating that what He had done prior to His death was successful and that it has an eternal efficacy in His resurrection.

Third, Christ's resurrection was also His victory over death, including Satan, Hades, and the grave (Acts 2:24, 31; Heb. 2:14; Rev. 1:18). On the cross He tasted death on behalf of everything (Heb. 2:9), nullified death (2 Tim. 1:10), and destroyed and cast out Satan (John 12:31). Without resurrection, however, He could not show His victory over death (including Hades and the grave) and Satan.

Fourth, Christ's resurrection was His glorification. Through His resurrection, His divinity was released from the shell of His humanity which concealed His glory, enabling Him with His humanity to enter into the divine glory (Luke 24:26; 1 Cor. 15:43); hence, God glorified Him in resurrection (Acts 3:13, 15a).

Fifth, in His resurrection Christ was made the life-giving Spirit. He was God who is the Spirit (John 1:1; 4:24), incarnated (John 1:14), taking the form of human flesh (Phil. 2:6-7; Rom. 8:3). Through His death and resurrection He was transfigured to become the life-giving Spirit (1 Cor. 15:45b), that He might impart God's life to His believers (John 3:15).

Sixth, in His resurrection Christ was born as the firstborn Son of God. He was the only begotten Son of God from eternity (John 1:18); then He was incarnated and was born to be the Son of Man (John 1:14), bringing God into man that divinity might be mingled with humanity. In resurrection He was begotten in His humanity to be the Son of God, that is, the firstborn Son of God (Acts 13:33; Rom. 8:29), bringing man into God that humanity might be mingled with divinity. In His flesh He was altogether a man; He was the Son of Man. His humanity needed to be begotten as the Son of God through death and resurrection that He might be the firstborn Son of God among many brothers. In His divinity He became flesh to be born as the Son of Man; in His humanity He entered into resurrection to be begotten as the firstborn Son of God. This is the twofold result of His two births in time.

Seventh, in His resurrection Christ caused His believers to be regenerated. Christ's resurrection was the germination of the new creation, and in this new creation God regenerated us (1 Pet. 1:3) that we might become the many sons of God (Heb. 2:10) to be

约翰十六章二十一节所说一个新生的人。神借着祂的复活所重生的众子，就是祂如一粒麦子，落在地里死了，所产生的许多麦粒，作祂的繁殖，（约十二 24，）为着合成一个饼，作祂的身体，（林前十 17，）就是祂的教会。（弗一 23。）祂这死人中的首生者，神众子中的长子，就在复活里作了这身体的头，就是教会的头。（西一 18。）

三　祂在复活里向门徒的吹气

主耶稣在祂复活后的晚上，来到门徒们中间，将祂这复活的基督，就是那是灵的基督（the pneumatic Christ），如气吹到他们里面。（约二十 22。）这气是圣气，也是圣灵。祂这在复活里的基督就是灵，（林后三 17，）所以祂能把祂自己当作赐生命的灵，（林前十五 45 下，）吹到门徒们里面，作他们神圣的生命和素质。祂这位经过死，进入复活，而成为灵的基督，乃是三一神的终极表现，将自己吹到门徒们里面，就永远与他们同在。

四　祂在复活里与门徒的同在

主耶稣在复活中将自己当作灵吹到门徒们里面之后，就在他们里面与他们同在。这对他们是祂无形的同在，不像祂在肉身中，与他们的同在是有形的。祂复活之后，向门徒们一而再的显现，（徒一 3，）似显似隐，就是要训练他们认识并经历祂这无形的同在。祂这是灵的基督在他们里面，与他们无形的同在，是永远的。（约十四 16。）

贰　祂的升天

主耶稣复活，向门徒显现四十天之后，就在耶路撒冷城外橄榄山上，当着门徒们的面，驾云升天。（徒一 9 ～ 11。）

一　升到所有的天之上

基督升天，是借着神那超越浩大的能力，（弗一 19，）升到所有的天之上，（弗四 10，）就是宇宙的高处，（弗四 8，）超过宇宙间的一切。（弗一 21。）

二　为要充满万有

基督原是神在天上，（约三 13，）来到地上，成为神而人者，（提前一15，约一14，）在人性里带着神性受死，下到阴间，（徒

God's new creation in resurrection, which is also the newborn child mentioned by the Lord in John 16:21. The many sons of God regenerated through Christ's resurrection are the many grains as His propagation, produced by Him as the grain of wheat that fell into the earth and died (John 12:24), and made into one bread to be His Body (1 Cor. 10:17), His church (Eph. 1:22-23). He, the Firstborn from among the dead and the Firstborn of God among many brothers, became in resurrection the Head of the Body, the church (Col. 1:18).

C. His Breathing into the Disciples in Resurrection

On the night of His resurrection the Lord Jesus came to the disciples and breathed Himself, the resurrected Christ, the pneumatic Christ, as breath into them (John 20:22). This breath was the holy breath, the Holy Spirit. He, as the Christ in resurrection, is the Spirit (2 Cor. 3:17), so He could breathe Himself as the life-giving Spirit (1 Cor. 15:45b) into the disciples as their divine life and essence. Such a Christ who passed through death, entered into resurrection, and became the Spirit as the ultimate consummation of the Triune God, breathed Himself into the disciples to be with them forever.

D. His Presence with the Disciples in Resurrection

After the Lord Jesus breathed Himself as the Spirit into the believers in resurrection, He was in them to be with them. This was His invisible presence with them, unlike His visible presence when He was in the flesh. After His resurrection, He appeared again and again to the disciples (Acts 1:3). His appearings and disappearings were to train them to know and experience His invisible presence. As the pneumatic Christ in them, His invisible presence was eternal (John 14:16).

II. HIS ASCENSION

After His resurrection the Lord Jesus appeared to the disciples for forty days. Then, on Mount Olivet outside the city of Jerusalem, He was taken up in a cloud before the eyes of the disciples (Acts 1:9-11).

A. Ascending above All the Heavens

In His ascension Christ ascended above all the heavens (Eph. 4:10) to the height of the universe (Eph. 4:8), far above all in the universe (Eph. 1:21) through the surpassingly great power of God (Eph. 1:19).

B. To Fill All Things

Christ was God in heaven (John 3:13); then, He came to the earth as a God-man (1 Tim. 1:15; John 1:14), died in humanity with divinity, went down into Hades (Acts 2:31b), the

二 31 中，）就是地的深处，（弗四 9，）而后带着神性和人性从阴间复活起来，回到地上，再升到所有的天之上，为要充满万有，（弗四 10，）作那在万有中充满万有者。（弗一 23。）这说出祂的阔、长、高、深是无限量的。（弗三 18。）

三　坐在高天至大者的右边

基督升天后，神就叫祂坐在高天，神这至大者的右边。（诗一一〇 1 上，来一 3 下。）这是表明：（一）祂在地上救赎的工作已经完成，可以坐下了；（来十 11 ～ 12；）（二）祂已经胜过了仇敌，现在坐着等候神使祂一切的仇敌作祂的脚凳。（诗一一〇 1 下，来十 13，林前十五 24 ～ 25。）

四　得着宝座和冠冕

基督升到所有的天之上，坐在高天至大者的右边，得登神掌权的宝座，（启三 21，）为神掌权管理宇宙，并且得着了荣耀尊贵为冠冕。（来二 9。）荣耀是指祂这位基督身位的灿烂辉煌；尊贵是指祂宝贵的价值和尊高的地位。

五　祂在天上的职任和职事

基督升天，登上神的宝座，神就赐给祂许多重大的职任，根据这些职任，祂尽祂在天上的职事，直到永远。

1　作主，作基督

基督升到天上，就被神立为主、为基督，（徒二 33 ～ 36，）就着主是神说，祂一直是主。（路一 43，约十一 21，二十 28。）但就着主是人说，祂是在复活里，把祂的人性带到神里面以后，才在升天里被神立为主。就着祂是神所差遣、所膏的一位说，祂生下来就是基督。（路二 11，太一 16，约一 41，太十六 16。）但祂也是在升天里，才正式被立为神的基督。祂被立为主，作万有的主，为要得着万有；祂被立为基督，作神的受膏者，为要执行神的使命，完成神的计划。

2　作万有的头

基督在人性里带着神性，从死人中复起，升到诸天界里，坐在至大者神的右边，得着万有的归服，向教会作了万有的头。（弗一 20 ～ 22。）祂借着神超越浩大的能力，在全宇宙中得

depths of the earth (Eph. 4:9), was resurrected and came out of Hades with divinity and humanity, came back to the earth, and ascended above all the heavens that He might fill all things (Eph. 4:10) and be the One who fills all in all (Eph. 1:23). This shows that His breadth and length and height and depth are immeasurable (Eph. 3:18).

C. Sitting Down on the Right Hand of the Majesty on High

After Christ ascended to the heavens, He was seated on the right hand of God, the Majesty on high (Psa. 110:1a; Heb. 1:3b). This indicates that He has finished His redemptive work on the earth and can thus sit down (Heb. 10:11-12), and also that He has overcome His enemies and is now sitting, waiting for God to make His enemies the footstool for His feet (Psa. 110:1b; Heb. 10:13; 1 Cor. 15:24-25).

D. Enthroned and Crowned

When Christ ascended above all the heavens and sat down on the right hand of the Majesty on high, He was given to sit on the throne of God's dominion (Rev. 3:21) to rule over and administrate the universe for God. Moreover, He was crowned with glory and honor (Heb. 2:9). Glory refers to the splendor related to Christ's person; honor refers to the preciousness of His worth and the dignity of His position.

E. His Offices and Ministry in Heaven

When Christ ascended to heaven and sat on the throne of God, He was put into a number of important offices. Based upon these offices, He is carrying out His heavenly ministry unto eternity.

1. As Lord and Christ

When Christ ascended, He was made both Lord and Christ (Acts 2:33-36). As God, the Lord 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. And as God's sent and anointed One, He was Christ since He was born (Luke 2:11; Matt. 1:16; John 1:41; Matt. 16:16). But as such a One, He was also officially made the very Christ of God in His ascension. He was made Lord, as the Lord of all, to possess all; He was also made Christ, as God's Anointed, to carry out God's commission and accomplish God's plan.

2. As Head over All Things

It was in His humanity with His divinity that Christ was raised from the dead, was exalted to the heavenlies, was seated on the right hand of God, the Majesty, had all things subjected to Him, and was given to be Head over all things to the church (Eph. 1:20-22). It was through God's surpassingly

了元首的权柄，神就使祂作了万有的头。借着在各时代中神的行政，万有在新天新地里，都要在祂里面归一于一个元首之下。（弗一 10。）这是神永远的经纶。

向教会，乃是指一种的传输。凡基督这万有的头，也就是教会的头，（西一 18，）所成就和所得着的，都传输给祂的身体—教会。在这传输里，教会和祂同享祂所成就并所得着的一切。祂作了万有的头才能把祂死而复活，且升上高天所完成并达到的一切，传输到我们里面，作我们的分，供我们享受并经历。祂运用祂这头的权柄和生命，把祂这头的一切丰富，都灌输到信祂，作祂肢体的信徒里面，使他们在神圣的生命里长大并尽功用，将祂的身体建造起来。（弗四 13，16。）

3 作在圣灵里的施浸者

行传二章三十三节说，“祂既被高举到神的右边，又从父领受了所应许的圣灵，就把你们所看见，所听见的，浇灌下来。”这是说基督如何成为在圣灵里的施浸者。为这事，祂被神高举领受了所应许的圣灵。当祂成为肉身时，是由圣灵成孕，（路一 35，太一 18，20，）有圣灵为祂内在的素质；当祂受浸时，又在经纶上，为着祂在地上的职事，由圣灵所膏。（太三 16，路四 18。）到祂复活，升天以后，祂还需要在经纶上领受圣灵，使祂能作在圣灵里的施浸者，（太三 11 下，）将自己当作能力的灵，浇灌在一切信祂的人身上，将他们都在圣灵里浸成了一个身体，（林前十二 13，）好在地上执行祂天上的职事，以完成神的经纶。祂既作了在圣灵里的施浸者，也就成了圣灵的赐给者，把那作三一神终极表现，包罗万有，赐生命的灵，无限量的赐给信祂而得救的人，（约三 34，）作他们全备无限的供应。（腓一 19。）

4 作属灵恩赐的赐给者

基督升上高天的时候，将祂借着死而复活，从撒但掳掠的手下，所救出来那些被掳掠的人献给神，神又在祂的升天里，把这些经基督死而复活所救来的圣徒，赐给基督，基督就把他们当作恩赐，如使徒、先知、传福音的和牧人教师等，赐给祂的教会，为要成全圣徒，建立祂的身体。（弗四 8～12。）如此，祂就作了属灵恩赐的赐给者。

5 作领袖，作救主

great power that Christ received the headship in the whole universe. Thus, God has made Christ the Head over all things. Through all the dispensations of God in all the ages, all things will be headed up in Christ (Eph. 1:10) in the new heaven and new earth. This is God's eternal economy.

"To the church" implies a kind of transmission. Whatever Christ, the Head over all things and the Head of the church (Col. 1:18), has attained and obtained is transmitted to His Body, the church. In this transmission, the church shares with Christ all His attainments and obtainments. Only as the Head over all things can He transmit all that He has attained and obtained through His death, resurrection, and ascension, into us to be our portion for us to enjoy and experience. He exercises His authority and life as the Head to infuse all the riches of the Head into His believers, His members, that they may grow and function in the divine life and build up His Body (Eph. 4:13, 16).

3. As the Baptizer in the Holy Spirit

Acts 2:33 says, "Therefore having been exalted to the right hand of God, and having received the promise of the Holy Spirit from the Father, He poured out this which you both see and hear." This tells how Christ became the Baptizer in the Holy Spirit. For this He was exalted by God and received the promise of the Holy Spirit. In His incarnation Christ was conceived of the Holy Spirit, having the Holy Spirit as His essence inwardly; in His baptism Christ was anointed with the Spirit economically for His ministry on earth (Matt. 3:16; Luke 4:18). After His resurrection and ascension, He still needed to receive the Spirit economically again that He might be the Baptizer in the Holy Spirit (Matt. 3:11b) to pour Himself out upon all His believers, baptizing them into one Body (1 Cor. 12:13), to carry out His heavenly ministry on earth for the accomplishment of God's economy. As the Baptizer in the Holy Spirit, He has also become the Giver of the Holy Spirit who gives, not by measure, the all-inclusive, life-giving Spirit, the ultimate consummation of the Triune God, to those who believe in Him and are saved (John 3:34) to be their bountiful and immeasurable supply (Phil. 1:19).

4. As the Giver of Spiritual Gifts

Through His death and resurrection, Christ rescued the captives out of Satan's captivity; then when Christ ascended to the height, He led them captive and presented them to God. In His ascension Christ received these saints, whom He had rescued through His death and resurrection, from God as gifts. Then He gave them as gifts—as apostles, prophets, evangelists, and shepherd-teachers—to the church for the perfecting of the saints unto the building up of His Body (Eph. 4:8-12). Thus, He becomes the Giver of spiritual gifts.

5. As a Leader and Savior

基督在升天里，被神用右手将祂高举，叫祂作领袖，作救主。（徒五 31。）领袖也可翻作君王，在希腊文也有创始者（徒三 15，来十二 2）和元帅（来二 10）等意思。这表明基督是创始者，是元帅，所以祂是领袖，是掌权者。犹太人所弃绝、杀害的耶稣，神把祂高举为至高的领袖，君王之首，来辖管世界。同时神也叫祂作救主。在祂降生的时候，天使就宣报祂是救主，（路二 11。）祂也是以救主的身分在地上尽祂的职事。（约四 42。）但在祂复活以后，神才在祂的升天里正式立祂为救主，照着祂所完成那永远的救赎，拯救那些悔改归向神并相信祂的人。领袖与权柄有关，救主与救恩有关。耶稣作领袖，用祂主宰的权柄，使地上的环境适合神所拣选的人，来接受祂作救主，得享祂的救恩。

6 作更美之约的中保和保证人

基督在升天里，也被神立为新约的中保和保证人。（来八 6，七 22。）这更美之约是祂为我们所立的新约，（太二六 28，）不仅是凭着更美之律（即内在的生命之律）的更美应许立的，（来八 6 上，10 ～ 12，）也是借着祂更美的祭物，（来九 23，）和祂更美的血（来十二 24）所立的。祂就在神和人之间作这更美之约的中保和保证人，不光担保这约的永远功效，并且将这约中一切丰富的遗赠，都执行到信祂的人里面。

7 作天上真帐幕里的执事

希伯来八章二节，启示出升天的基督，也在天上的圣所，就是真帐幕里，作执事。祂在天上作执事，是把天（不仅是一个地方，也是一种生命的情景）服事到我们里面，使我们有属天的生命和能力，在地上过属天的生活，如同祂从前在地上一样。

8 作大祭司

基督升到诸天之上，神也照着麦基洗德的等次立祂作新约的大祭司。（来五 9 ～ 10，四 14，七 28。）祂作大祭司，为我们显在神面前，为信徒代求，供应他们属天的生命，叫他们享受祂天天的救恩，达到终极，（来七 25，）并完全进入神永远的目的里。

9 作辩护者

In His ascension Christ was exalted by God to His right hand to be a Leader and Savior (Acts 5:31). Leader may also be rendered prince; in Greek it also means author (Acts 3:15; Heb. 12:2) or captain (Heb. 2:10). This indicates that Christ is the Author, the Captain, hence, the Leader, the Ruler. God exalted the Man Jesus, who was rejected and killed by the Jews, as the highest Leader and as the Ruler of the kings to rule over the world. At the same time, God also made Him the Savior. In His birth the angel announced Him as the Savior (Luke 2:11). In His ministry on earth He also took the status of the Savior (John 4:42). However, it was after His resurrection and in His ascension that God made Him officially the Savior, to save those who would repent and turn to God and who would believe in Him, according to the eternal redemption which He had accomplished. Leader is related to authority, and Savior, to salvation. As the Leader, Christ rules sovereignly over the earth with His authority that the environment might be fit for God's chosen people to receive Him as their Savior and enjoy His salvation.

6. As the Mediator and Surety of the Better Covenant

In His ascension Christ was made the Mediator and Surety of the new covenant. This better covenant, which is the new covenant Christ enacted for us (Matt. 26:28), was not only enacted upon better promises of a better law, the inner law of life (Heb. 8:6b, 10-12), but also consummated with Christ's better sacrifices (Heb. 9:23) and His better blood (Heb. 12:24). Thus, Christ became the Mediator and Surety of the better covenant between God and man, not only guaranteeing the eternal efficacy of this covenant but also executing all the rich bequests of this covenant into His believers.

7. As a Minister of the True Tabernacle in the Heavens

Hebrews 8:2 reveals that the ascended Christ is also a Minister of the holy places, even of the true tabernacle, in the heavens. Christ, as a Minister in the heavens, ministers heaven (which is not only a place, but also a condition of life) into us, that we may have the heavenly life and power to live a heavenly life on earth as He did while He was here.

8. As the High Priest

When Christ ascended above all the heavens, He was also made the High Priest of the new covenant according to the order of Melchisedec (Heb. 5:9-10; 4:14; 7:28). Christ, as the High Priest, appears before God on our behalf, interceding for the believers and supplying them with the heavenly life, that they may enjoy His daily salvation to the uttermost (Heb. 7:25) and enter fully into God's eternal purpose.

9. As an Advocate

约翰一书二章一节也告诉我们，在天上的基督乃是我们在神面前的辩护者，祂是那义者，是全人类中唯一的义人。祂在十字架上，照神旨意，受死成功救赎的义行，（罗五 18，）为我们和所有的罪人，满足了公义之神的公义要求。唯有祂够资格，在天上在神面前，作我们的辩护者，在我们犯罪的光景中照顾我们，并且把我们恢复到义的光景中，使我们公义的父神可以满意，叫我们能继续活在神的交通中。

10　作地上君王的元首

启示录一章五节，称升到诸天之上的基督，为地上君王的元首。这名称乃是说出祂远超过地上一切的执政者、掌权者。所以，祂称为万王之王，万主之主，（启十九 16，）主宰、掌管地上一切的人类，为神执行神在地上人类中一切的行政，完成神对人类一切的旨意，并将神永远的国带到人中间。

11　作新约秘密的揭开者

启示录五章五节也启示出升上诸天的基督，是新约秘密的揭开者，就是那揭开启示录预言中的七印者。（启六 1，八 1。）祂是为我们成功救赎的羔羊，并战胜神仇敌的犹大狮子，唯有祂配揭开祂流血所立的新约，（启五 5 ～ 6，）给我们看见祂流血所救赎的教会，要成为与祂相配的新妇，同祂享受祂的婚筵，（启十九 7 ～ 9，）又作祂的圣军，同祂战败敌基督和他的军队，（启十九 11 ～ 21，）就和祂在千年国中一同作王，（启二十 4 ～ 6，）而引进新天新地，在其中有分于作神终极彰显的新耶路撒冷。（启二一 1 ～ 3，9 ～ 26，二二 1 ～ 5。）

以上十一项，都是说到基督在天上，照着神所赐给祂的职任，尽祂属天职事的各方面。

六　祂留在天上的时限

使徒行传三章二十一节说，“天必留祂，等到万物复兴的时候，”就是要来的国度时代，千年国的时候。这是指明基督要留在祂所升上去的高天，一直到这个世代的末了。

叁　祂的再来

First John 2:1 tells us that the heavenly Christ is also our Advocate before God; He is the righteous One, the only righteous Man among all men. His righteous act (Rom. 5:18) on the cross, that is, the act of dying to accomplish redemption according to the will of God, fulfilled the righteous requirement of the righteous God for us and all sinners. Only He is qualified to be our Advocate in heaven before God to care for us in our sinning condition and restore us to a righteous condition that our Father who is righteous might be appeased and that we may continue to live in the fellowship of God.

10. As the Ruler of the Kings of the Earth

Revelation 1:5 refers to the Christ who has ascended above the heavens as the Ruler of the kings of the earth. This title indicates that He is far above all rule and authority of the earth. Hence, He is called King of kings and Lord of lords (Rev. 19:16), and He rules and reigns over all mankind on the earth to execute God's eternal kingdom to them.

11. As the Opener of the Mystery of the New Covenant

Revelation 5:5 also reveals that the Christ who has ascended to the heavenlies is the Opener of the mystery of the new covenant, the One who opens the seven seals prophesied in Revelation (Rev. 6:1; 8:1). He is the Lamb who has accomplished redemption for us and the Lion of Judah who has defeated God's enemy. Such a One alone is worthy to open the new covenant enacted by His blood (Rev. 5:5-6) to show us that the church redeemed by His shed blood will become His bride, His counterpart, to enjoy the marriage feast with Him (Rev. 19:7-9), and will become His holy army to fight Antichrist and his armies (Rev. 19:11-21) and then reign with Him in the millennial kingdom (Rev. 20:4-6), thus ushering in the new heaven and new earth and participating in the New Jerusalem as the ultimate expression of God (Rev. 21:1-3, 9-26; 22:1-5).

The above eleven items tell us of the different aspects of Christ's heavenly ministry according to the offices He received of God in His ascension.

F. The Length of His Stay in Heaven

Acts 3:21 says, "Whom heaven must indeed receive until the times of restoration of all things," that is, the coming age of the kingdom, the time of the millennial kingdom. This indicates that Christ will remain in the height of heaven to where He has ascended until the end of this age.

III. HIS SECOND COMING

到教会这个时代的末了，就是在万物复兴的时候未到以前，那在高天之上，根据祂这属天的职任尽职的基督，要照祂所应许的，（太二四 33 ～ 44，）从天再来。

一　先从天上，秘密来到空中

到教会时代末了，在基督还未离开祂升上去的高天之前，就有得胜的圣徒，在大灾难前，被提到祂在高天的宝座前。（启十二 5 ～ 6，十四 1 ～ 4，路二一 36。）之后，基督就带同这些得胜者，从祂天上的宝座，降到空中。这是祂的降临（Parousia）秘密的部分，是在要来的大灾难之前。祂在空中要停留一段时间，完成以下三件重要的事：

第一，基督从天降下，停在空中的时候，要提接那些留在地上大灾难时期中的大体信徒。（帖前四 15 ～ 17。）

第二，将信徒提接完了以后，基督要在空中，在祂的审判台前，审判所有的信徒，奖赏忠心得胜的，惩罚不忠失败的。（林前四 5，林后五 10。）

第三，娶忠心得胜的圣徒，作祂在千年国度里的新妇，得享祂的婚筵。（启十九 7 ～ 9。）

二　再从空中，公开来到地上

基督在空中作完了上述三件事，就带著作祂新妇的圣徒，从空中降到地上。（太二四 30。）这是祂的降临（Parousia）公开的部分，约在大灾难之后。

三　处理今日地上的四班人

第一，提接信徒。信徒已经许配了祂，以祂为丈夫。（林后十一 2。）祂再来的时候，要如前文所说，把他们提接到空中，审判他们，奖赏得胜的，惩罚失败的，而娶那些得胜与祂相配的信徒，就是得胜的教会，作祂的新妇。

第二，毁灭罗马教和基督教的宗教组织，和假信徒。到基督再来时，祂要先借着逼迫宗教的敌基督，把罗马教和基督教的宗教组织，就是基督教国的组织，也就是启示录十七章五节所说那奥秘的大宗教巴比伦，焚烧毁灭；（启十七 16；）再借着天使，把一切假信徒，就是马太十三章二十五至二十六节所说的稗子，捆起来，丢到火湖的炉里。（太

At the end of the church age, before the times of restoration of all things, Christ, who is carrying out His ministry according to His heavenly offices above all the heavens, will come back from heaven according to His promise (Matt. 24:33-44).

A. First Coming Secretly from Heaven to the Air

At the end of the church age, before Christ will leave the height of heaven to where He has ascended, the overcoming saints will be raptured, before the great tribulation, to His throne in the heavens (Rev. 12:5-6; 14:1-4; Luke 21:36). Afterwards, Christ will descend from His heavenly throne to the air with the overcomers. This is the secret aspect of His parousia which will occur before the coming great tribulation. He will remain in the air for a period of time to accomplish three important things.

First, when Christ descends from heaven and remains in the air, He will receive up the majority of the believers who remain on earth during the great tribulation (1 Thes. 4:15-17).

Second, after He receives up the believers, Christ will judge all the believers in the air before His judgment seat to reward the faithful and overcoming ones and to punish the unfaithful and defeated ones (1 Cor. 4:5; 2 Cor. 5:10).

Third, He will marry the faithful and overcoming saints as His bride in the millennial kingdom to enjoy His marriage feast (Rev. 19:7-9).

B. Then Coming Openly from the Air to the Earth

After He accomplishes the above three things, Christ will descend from the air to the earth (Matt. 24:30) with the saints as His bride. This is the open aspect of His parousia, which will occur after the great tribulation.

C. Dealing with the Four Groups of People on Earth Today

First, Christ will receive up the believers. As those betrothed to Christ, the believers take Him as their Husband (2 Cor. 11:2). In His second coming, as mentioned earlier, Christ will receive them up to the air to judge them, rewarding the overcomers and punishing the defeated ones. He will marry the overcoming believers who match Him, that is, the overcoming church as His bride.

Second, He will destroy the religious system of Roman Catholicism and Christianity; He will also destroy the false believers. In His second coming, Christ will first use Antichrist, who will persecute religion, to burn and destroy (Rev. 17:16) the religious system of Roman Catholicism and Christianity, which is the system of Christendom and the mysterious, great religious Babylon mentioned in Revelation 17:5. Then He will send the angels to bind all the false believers, the tares spoken of in Matthew 13:25-26, into bundles and cast them into

十三 30，39 ～ 42。）这样，祂就作了邪淫宗教和假信徒的毁灭者。

第三，拯救以色列人，就是犹太人。基督再来时，敌基督要率领列国的大军，围攻以色列人和耶路撒冷，要把他们消灭。正在他们危急的时候，基督就降临，为他们击杀敌基督和他的军队。（亚十四 1 ～ 5，12 ～ 14。）于是，以色列人必仰望祂，（亚十二 10，）祂就作了他们的救主，使以色列全家得救。（罗十一 25 ～ 26。）

第四，审判外邦人。基督再来时，把抵抗神并逼迫祂子民的敌基督，和那些与他一同作恶的列国军队，如前文所说，毁灭了以后，就在耶路撒冷祂荣耀的宝座上，审判所剩下列国的外邦人，照着他们善待或恶待神的子民，就是以色列人和留在大灾难时期中的信徒，分别他们为绵羊或山羊。绵羊被称义蒙祝福，到那创世以来为他们所预备的国，就是千年国的属地部分，作百姓，享受其中的永生福乐；山羊被定罪受咒诅，下到火湖受永刑。（太二五 31 ～ 46。）这就是基督在千年国前按公义审判天下，（徒十七 31，）作审判活人的主。（徒十 42，提后四 1，彼前四 5。）

四　捆绑并监禁撒但

基督再来时，将地上的四班人处理清楚之后，就差遣天使把撒但捆绑起来，扔在无底坑里，将他关闭一千年。（启二十 1 ～ 3。）撒但一背叛神，神就宣告了对他的审判。（赛十四 12 ～ 15。）以后神陆续的执行祂这个审判。（路十 17 ～ 19，来二 14，启十二 9，12。）等到基督再来时候，祂才进一步执行神对祂的背叛者撒但所宣告的审判，把他捆绑监禁起来。基督既把神这个背叛者，从地上铲除，将背叛的地清理干净，就使祂的国，即神的国，来到地上。

五　在地上设立千年国

基督将地上一切的背叛者清理之后，就在清洁的地上设立千年国，就是神和祂的国。（启二十 4 ～ 6，十一 15。）那些被称义蒙祝福的绵羊，要在这国的属地部分，就是人子的国，（太十三 41，）作百姓。那些得救的以色列人，要在这属地部分作祭司，教导作百姓的绵羊事奉神。（亚八 20 ～ 23。）那些得胜作祂新妇的圣徒，要在这国度的属天部分，就是父的国，

the furnace of the lake of fire (Matt. 13:30, 39-42). Thus He will become the Destroyer of the wicked and adulterous religion and of the false believers.

Third, Christ will save the people of Israel, the Jews. In Christ's second coming, Antichrist will lead the great armies of the nations to surround the people of Israel and Jerusalem to destroy them. At the very moment of peril, Christ will descend to defeat and slay Antichrist and his armies (Zech. 14:1-5, 12-14). Then the people of Israel will look to Him (Zech. 12:10), and He will be their Deliverer so that all Israel will be saved (Rom. 11:25-26).

Fourth, He will judge the Gentiles. In Christ's second coming, after He destroys Antichrist, who opposes God and persecutes God's people, and the armies of the nations who join him in doing evil, as mentioned in the preceding point, He will sit on His throne of glory to judge all the remaining Gentiles of the nations. Based upon their well-treatment or ill-treatment of God's people—the children of Israel and the believers who remain during the great tribulation—He will separate them into two groups, the "sheep" and the "goats." The sheep will be justified and blessed and will enter into the kingdom prepared for them from the foundation of the world, that is, the earthly part of the millennium, to be the people enjoying its blessings. The goats will be condemned and cursed and will go to the lake of fire to suffer eternal punishment (Matt. 25:31-46). Thus Christ will judge the inhabited earth in righteousness (Acts 17:31) before the millennial kingdom as the Judge of the living and the dead (Acts 10:42; 2 Tim. 4:1; 1 Pet. 4:5).

D. Binding and Imprisoning Satan

After Christ in His second coming deals with the four groups of people on the earth, He will send an angel to bind Satan, cast him into the abyss, and shut him up for one thousand years (Rev. 20:1-3). Immediately after Satan's rebellion, God declared His judgment on him (Isa. 14:12-15). Since then God has been continuously executing His judgment (Luke 10:17-19; Heb. 2:14; Rev. 12:9, 12). Then in His second coming, Christ will further execute God's judgment pronounced on the rebellious Satan by binding and imprisoning him. After Christ removes God's rebel from the earth, He will clear up the rebellious earth that His kingdom, the kingdom of God, may come to the earth.

E. Setting up the Millennial Kingdom on the Earth

After Christ clears up the rebellious ones on the earth, He will set up the millennial kingdom, the kingdom of God and of Him, on the cleansed earth (Rev. 20:4-6; 11:15). The "sheep" who are justified and blessed will be the people in the earthly part of the millennium, that is, the kingdom of the Son of Man (Matt. 13:41). The saved Israelites will serve as priests in the earthly part to teach the people, "the sheep," how to serve God (Zech. 8:20-23). The overcoming saints as Christ's bride will be in the heavenly part of the millennium, that is,

（太十三 43，）同祂作王，管治作百姓的列国一千年。（启二 26 ～ 27。）

六　消灭世人最后的背叛

在千年国末了，撒但要从无底坑的监牢被释放出来，迷惑在千年国的地上作百姓的列国，来跟随他，围攻圣徒在地上所扎的营和以色列人所住的城，作他最后的挣扎，来背叛神；就有火从天降下，烧灭了他们。那迷惑他们的魔鬼就被扔在火湖里，就是敌基督和他的假先知所在的地方。（启二十 7 ～ 10。）这是基督执行神对撒但审判的末了一步，也是祂对撒但所注射到世人里面，背叛神的毒素，最终清理，好使这样清理后的列国，进入新天新地，永远作神蒙福的百姓。

七　审判宇宙中所有的死者

基督再来之后，最终所作的乃是审判宇宙中所有的死者，包括所有在阴间被囚的死人，和所有在海中被禁的死鬼。（启二十 11 ～ 15。）这是祂坐在白色的大宝座上，作审判死人的主，（徒十 42，提后四 1，彼前四 5，）同时也审判死了的鬼，把死人和死鬼都扔在火湖里。于是，祂把整个的宇宙完全清理干净，使新天新地可以进来。

肆　祂将来的永远

基督在祂的再来里，前后用了约一千年的时间，把整个的宇宙整理得清清洁洁以后，新天新地就进来了。这新天新地的中心，乃是历代蒙神救赎的人，所构成的新耶路撒冷。基督永远的将来，其一切都是在这新耶路撒冷里面：

一　是新耶路撒冷的入口

将来的新耶路撒冷，乃是经过种种过程的三一神，以祂那神圣三一的神圣成分，与祂在旧造的各时代中，所救赎并变化的人，调和所构成的终极结晶，在将来的永远里，作彰显祂的一个生机体。那作一切原始和源头的父神，祂神圣性情的素质，如同贵重的精金，是这神圣生机体的本身。那作神圣三一具体表现，包罗万有的荣耀基督，经过祂那包罗万有的死，而进入祂那富有神圣生命和新生生命生产能力的复活，所产生的结果，像荣美的珍珠一样，是这神圣生机体的入口。那包罗一切神圣

the kingdom of the Father (Matt. 13:43), to reign with Christ and rule over the nations as the people for one thousand years (Rev. 2:26-27).

F. Purging the Last Rebellion of Mankind

At the end of the millennium, Satan will be loosed out of his prison, the abyss. He will go out to deceive the nations, the people on the earth during the millennium, to follow him and to surround the camp pitched by the saints on earth and the city inhabited by the people of Israel, in his last struggle to rebel against God. Then fire will come down from heaven to devour them. The Devil who deceived the people will be cast into the lake of fire, where Antichrist and his false prophet also will be (Rev. 20:7-10). This is the last stage of Christ's execution of God's judgment on Satan; it is also the final clearing up of the rebellious poison which was injected into man by Satan. Thus, the purged nations may enter into the new heaven and new earth to be the blessed people of God forever.

G. Judging All the Dead in the Universe

In Christ's second coming, the last thing He will do is to judge all the dead, including all the dead human beings imprisoned in Hades and all the dead demons confined in the sea (Rev. 20:11-15). Thus, Christ will sit on the great white throne to be the Judge of the dead human beings (Acts 10:42; 2 Tim. 4:1; 1 Pet. 4:5). At the same time, He will also judge the dead demons. After He has cast both the dead human beings and the dead demons into the lake of fire, the whole universe will be completely cleared up and the new heaven and new earth may be brought in.

IV. HIS ETERNITY FUTURE

In His second coming Christ will use nearly one thousand years to thoroughly clean up the whole universe and put it in order. Then the new heaven and new earth will be brought in, and its center will be the New Jerusalem composed of all the people redeemed by God throughout all generations. Everything of Christ's eternal future is in the New Jerusalem.

A. Being the Entrance into the New Jerusalem

The coming New Jerusalem is the ultimate crystallization of the mingling of the processed Triune God with men who have been redeemed and transformed by God with the divine elements of His divine Trinity in the different dispensations of the old creation, to be an organism to express Him in eternity future. The essence of the divine nature of God the Father, who is the origin and source of everything, like the precious and pure gold, is the very substance of the divine organism. The all-inclusive, glorious Christ as the embodiment of the divine Trinity, who has passed through an all-inclusive death and has entered into a resurrection which is rich in the divine life and the life-generating power to produce a result like pearls with glory and beauty, is

成分作经过种种过程之三一神终极表现的那灵，所重生并变化的圣徒，如同珍贵灿烂的宝石，是这神圣生机体的墙和墙的根基。作这神圣生机体入口的基督，乃是联结这神圣生机体的关键。这要在祂的永远里，丰丰富富的彰显得完全。

二　是新耶路撒冷的丈夫

启示录二十一章九节，称新耶路撒冷为羔羊的妻，表明祂是新耶路撒冷的丈夫。（二一 2，）新耶路撒冷乃是出于祂这成功那永远救赎的羔羊，也是归与祂，与祂成为一的，像夏娃之于亚当一样。

三　是圣城的殿

启示录二十一章二十二节说，“我未见城内有殿，因主神全能者和羔羊，为城的殿。”新耶路撒冷里没有殿，主神全能者和羔羊基督乃是城的殿。这殿照原文，不是指包括圣所及至圣所的整个殿，乃是指内殿，就是至圣所。这内殿乃是全能的神和作羔羊的基督自己，表征神和基督是我们在新天新地里，事奉神的地方。圣城是神的帐幕，（启二一 3，）是给神居住的；而神和羔羊为殿是给我们居住的。（参看诗二七 4，九二 13。）将来在新天新地里，圣城新耶路撒冷乃是神人互为居所，直到永远。

四　是圣城的灯

启示录二十一章二十三节说，“那城内又不用日月光照，因有神的荣耀光照，又有羔羊为城的灯。”神的荣耀光照，乃是说出神是圣城中的光，照耀圣城。羔羊为灯，以神为其中的光，带着神的荣耀，光照这城，并透过这城，光照四围的列国。（24。）在千年国度里，日月的光都要加强。（赛三十 26。）在新天新地里，日月仍然存在。但在新耶路撒冷里，却不需要这天然的光，因为神这神圣的光，要照得更明亮，远超过日月天然的光。在将来永远里，神这超越的光，要从羔羊基督里，照耀整个圣城，再从圣城照射出去，成为照亮在新地上作百姓之列国的光，列国的人要在这圣城的光里行走。

五　是圣城的中心

the entrance into the divine organism. The saints, who are regenerated and transformed with all the divine elements by the Spirit, as the ultimate consummation of the processed Triune God, like the valuable and splendid precious stones, constitute the wall and the wall's foundation. Christ as the entrance into this divine organism is the key uniting factor of this divine organism. Christ as such an entrance will be completely and fully expressed in His eternity.

B. Being the Husband of the New Jerusalem

Revelation 21:9 refers to the New Jerusalem as the wife of the Lamb, indicating that Christ is the Husband of the New Jerusalem (Rev. 21:2). The New Jerusalem comes out of the Lamb, who has accomplished an eternal redemption, and returns to Him to be one with Him, as Eve came out of Adam and returned to Adam to be one with him.

C. Being the Temple of the Holy City

Revelation 21:22 says, "And I saw no temple in it, for its temple is the Lord God the Almighty and the Lamb." There is no temple in the New Jerusalem; the Lord God the Almighty and Christ the Lamb are its temple. This temple, according to the original text, does not refer to the entire temple including the Holy Place and the Holy of Holies; rather, it refers to the inner temple, the Holy of Holies. This inner temple is the almighty God and Christ as the Lamb, signifying that God and Christ Themselves will be the place in which we serve God in the new heaven and new earth. The holy city as the tabernacle of God (Rev. 21:3) is for God to dwell in, and God and the Lamb as the temple are for us to dwell in (cf. Psa. 27:4; 92:13). In the new heaven and new earth, the holy city New Jerusalem will be a mutual dwelling place for both God and man for eternity.

D. Being the Lamp of the Holy City

Revelation 21:23 says, "And the city has no need of the sun nor of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb." The glory of God illuminating the city indicates that God is the light shining in the holy city. The Lamb as the lamp shines with God as the light to illumine the city with the glory of God, and through the city He shines over the nations around it (Rev. 21:24). In the millennium the light of the sun and the moon will be intensified (Isa. 30:26). The sun and the moon will be in the new heaven and new earth, but they will not be needed in the New Jerusalem, for God, the divine light, will shine much more brightly, far above the natural light of the sun and moon. In eternity future, God as the transcendent light will shine over the entire city through the Lamb-Christ, and He will also shine out of the holy city over the nations, the citizens on the new earth. Thus, the nations will walk in the shining of the holy city.

E. Being the Center of the Holy City

启示录二十二章一节说，“在城内街道当中一道生命水的河…从神和羔羊的宝座流出来。”神和羔羊乃是一，因为神是光，羔羊是灯；光乃是在灯里面，二者是一。神和羔羊，二者乃是一位救赎神。神和羔羊的宝座，就是救赎神的宝座，也就是羔羊基督的宝座。圣城中一道生命水的河，螺旋的流过全城。这指明，这生命水的河，所流自的宝座，乃是圣城的中心；坐在这宝座上的救赎神，就是羔羊基督，当然也就是圣城的中心。殿是为着神的彰显；宝座是为着神的行政。神行政的宝座，是在彰显祂的殿中，表明在将来的永远里，羔羊基督在新耶路撒冷的中心作神的行政者，乃是使神的彰显得以普及到圣城的周围。

六　是圣城的供应

在前文我们已经看见，在圣城里面，从神和羔羊的宝座流出来一道生命水的河，螺旋的流过全城。在河这边与那边有象征基督作生命的生命树，结十二样果子，作全城—历代所有蒙救赎之人—的供应和满足。（启二二2。）这表明经过过程的三一神—神、羔羊、和生命水的河所象征的那灵—如何在祂元首的权柄之下，将祂无限量的自己，就是那包罗万有的基督所具体表现的，分赐到祂所救赎的人里面，作他们的供应和满足，直到永远。并且，这象征基督的生命树，其叶子在永世里，也要医治那些得复兴，在新地上永远作神百姓的万民，（启二二2，）就是使他们得以永远生存。

以上简述的六项，是一幅概括的图画，给我们看见，那包罗万有，作神圣三一具体表现的荣耀基督，在祂将来的永远里，那荣耀无比，满了达到极点丰盛生命的各面彰显，在永世里，作我们永永远远无限量的供应和享受，值得我们永远的欣赏和敬拜！

伍　结论

新约中所启示的耶稣基督，乃是完整的三一神，和完全的三部分人，相联相调的神而人者，奥秘、奇妙、丰富、全备、包罗万有、无限无量，是整个神新约经纶的中心，也是全部新约圣经的内容，述之不尽，说之不竭，需要今世富有祂生命的教会来见证，来世满有祂权能的国度来高举，并永世充溢祂丰盛的新耶路撒冷来丰丰满满、完完全全、多方多面、永永远远的

Revelation 22:1 says, “...a river of water of life...proceeding out of the throne of God and of the Lamb.” God and the Lamb are one, because God is the light and the Lamb is the lamp; the light is in the lamp, and the two are one. God and the Lamb are just one—the redeeming God. The throne of God and the Lamb is the throne of the redeeming God, the throne of the Lamb-Christ. The river of water of life in the holy city flows as a spiral through the entire city. This indicates that the throne, out from which flows the river of water of life, is the center of the holy city; the redeeming God who sits on the throne is the Lamb-Christ, who of course will be the center of the holy city. The temple is for God’s expression; the throne is for God’s administration. God’s throne of administration is in the temple of His expression. This indicates that in the coming eternity the Lamb-Christ will be God’s Administrator in the center of the New Jerusalem, that God’s expression may extend to the circumference of the holy city.

F. Being the Supply of the Holy City

In the preceding text we have seen that there is a river of water of life flowing as a spiral through the entire city. On this side and on that side of the river is the tree of life, signifying Christ as life, producing twelve fruits for the supply and satisfaction of the entire city (Rev. 22:2)—all the redeemed ones throughout all generations. This portrays how the processed Triune God—God, the Lamb, and the Spirit, symbolized by the water of life—dispenses Himself as the immeasurable One, embodied in the all-inclusive Christ, to His redeemed under His headship to be their supply and satisfaction unto eternity. Furthermore, the leaves of the tree of life, which tree signifies Christ, will be for the healing of the restored nations, who will be God’s people forever on the new earth (Rev. 22:2), to enable them to live forever.

The items discussed briefly above present a general sketch to show us that in eternity future the all-inclusive, glorious Christ as the embodiment of the divine Trinity is incomparably glorious and full of the abundant life to the uttermost in the various aspects of His manifestation as our eternal, immeasurable supply and enjoyment. He is worthy to receive our eternal appreciation and worship!

V. CONCLUSION

Jesus Christ as revealed in the New Testament is the God-man, the union and mingling of the entire Triune God and the complete tripartite man, mysterious, wonderful, rich, bountiful, all-inclusive, and immeasurable. He is the center of the entire New Testament economy of God and the contents of the whole New Testament. We can never exhaust Him in words. He needs the church which is rich in His life to testify Him in this age, the kingdom which is full of His authority and power to exalt Him in the next age, and the New Jerusalem which will be overflowing with His fullness to

彰显！实在值得我们的敬拜、高举、感赞和爱戴，直到永永远远，无穷无终！

摘　要

基督的复活，开始于祂的灵，经过祂的魂，完成于祂的体。其成就有七面：神对祂与祂工作的称义和称许；祂宇宙性成功的标记；祂胜过了死亡，包括撒但、阴间和坟墓；祂藏蔽在人性体壳里的神性荣耀，得着释放，使祂带着人性进入神圣的荣耀；祂成为赐生命的灵；祂带着人性生为神的长子；和叫信祂的人得着重生，成为神的众子，作祂的身体，就是教会。祂在复活的晚上，来到门徒中间，将自己如同气吹到他们里面，作他们神圣的生命和素质后，就与他们同在，四十天向他们时显时隐，训练他们经历祂无形同在。之后，祂就升上高天，为要充满万有，并得坐在神的右边，得着了宝座和冠冕，且受到许多重大的职任，而照着这些职任，尽祂在天上作主、基督、万有的头、在圣灵里的施浸者、属灵恩赐的赐给者、领袖、救主、新约的中保和保证人、天上真帐幕里的执事、大祭司、信徒的辩护者、地上君王的元首、和新约秘密的揭开者等等职分，直到万物复兴的时候。

祂的再来有从天上宝座秘密来到空中，和从空中公开来到地上的两部分。在秘密的部分开始之前，得胜而早得成熟的信徒，被提到祂天上的宝座前，祂就带着他们从天上秘密来到空中，停留一段时间提接大体的信徒，审判他们，而娶那些得胜的信徒，作祂在千年国度里的新妇，得享祂的婚筵。之后，开始祂公开部分的再来，带着得胜的信徒，从空中来到地上，先击杀敌基督和他的军队，再拯救以色列人，审判列国活着的外邦人，捆绑且监禁撒但在无底坑一千年，而设立千年国。到千年国末了，消灭人类最后背叛神的一班人，并将从无底坑得释放、迷惑他们的魔鬼，扔到火湖里，完成神对撒但所宣判的审判。接着在白色的大宝座上，审判宇宙中一切的死者，包括地上的死人，和海中的死鬼，将整个的宇宙，整理得清清洁洁。于是，新天新地就进来了，将来的永远也开始了。基督在其中的新耶路撒冷里，作一切在旧造各时代里，蒙救赎之人与经过过程的三一神，调和而构成之新耶路撒冷的丈夫，与他们完全联合为一，并作他们进入这

express Him in eternity fully, completely, multifariously, and eternally! He is truly worthy to receive our worship, exaltation, praise, and love without limit and without end unto the age of the ages!

SUMMARY

Christ's resurrection began with His spirit, passed through His soul, and consummated in His body. Its achievements consist of seven items: God's vindication and approval of Him and His work; the sign of His universal success; His victory over death, including Satan, Hades, and the grave; the release of the glory of His divinity, which was concealed in the shell of His human body, enabling Him to enter into the divine glory with humanity; His becoming the life-giving Spirit; His being born as God's Firstborn with humanity; and the regeneration of His believers that they may become God's many sons to be His Body, the church. On the night of resurrection after He came to the disciples and breathed Himself as breath into them to be their divine life and essence, He stayed with them for forty days, appearing and disappearing, to train them to experience His invisible presence. Afterwards, He ascended to the height of the heavens that He might fill all things, and was seated at the right hand of God, enthroned and crowned, and received many important offices. According to these offices He is carrying out His heavenly ministry as Lord and Christ, Head over all things, the Baptizer in the Holy Spirit, the Giver of spiritual gifts, a Leader and Savior, the Mediator and Surety of the new covenant, a Minister of the true tabernacle in the heavens, the High Priest, an Advocate, the Ruler of the kings of the earth, and the Opener of the mystery of the new covenant, until the time of the restoration of all things.

His second coming has two aspects: from the heavenly throne to the air secretly and from the air to the earth openly. Before the secret aspect begins, the overcoming and early-matured believers will be raptured to His throne in heaven. Then Christ will bring them with Him to descend secretly from heaven to the air, where they will stay for a period of time, and where also the majority of the saints will be raptured and judged. The overcoming believers will be married to Christ to be His bride in the millennium and to enjoy His marriage feast. Following the secret aspect, the open aspect of His second coming will begin. He will bring the overcoming believers from the air to the earth. First, He will smite Antichrist and his armies and then save the people of Israel, judge the Gentiles of the nations living on earth, bind and imprison Satan in the abyss for one thousand years, and establish the millennial kingdom. At the end of the millennium, He will destroy the group of people involved in mankind's last rebellion against God, and He will cast the Devil, who had been loosed from the abyss to deceive the people, into the lake of fire, thus completing God's declared judgment on Satan. Following this, Christ will sit on the great white throne to judge all the dead in the universe, including the dead human beings on earth and the dead demons in the sea, and will make the entire universe orderly and clean. Thus, the new heaven and new earth will be brought in and eternity future will also begin. Christ will be the Husband of the New Jerusalem, the composition and mingling of all those redeemed in the different dispensations of the old creation with the processed Triune God. Thus,

个神圣生机体的入口，和他们在其中永远享用和经历的殿、灯、中心和供应，这就是基督将来的永远！神圣！荣耀！高超！又无限！

这位基督乃是三一神与三部分人，相联相调的神而人者，丰富全备，包罗万有，需要今世富有祂生命的教会来见证，来世满有祂权能的国度来高举，并永世充溢祂荣耀的新耶路撒冷来完全并永远的彰显！值得我们的敬拜、高举、感赞并爱戴，直到永远！

Christ will be one with all the redeemed and will be the entrance for them to enter into the divine organism. He will also be the temple, the lamp, the center, and the supply for their enjoyment and experience eternally. This is Christ's eternity future, divine, glorious, transcendent, and boundless!

This Christ is the God-man, the mingling and union of the Triune God and the tripartite man. He is so rich, bountiful, and all-inclusive. He needs the church which is rich in His life to testify Him in this age, the kingdom that is full of His authority and power to exalt Him in the coming age, and the New Jerusalem which is filled with His glory to express Him completely and eternally in eternity! He is worthy of our worship, exaltation, praise, and love forever!

问　答

一　试述基督复活的过程。从哪里开始？经过哪里？到哪里完成？

二　试说明主耶稣在时间里两次的生。

三　试述主复活的七项成就。

四　主上升到哪里？为什么？得着什么？

五　简述主在天上的职任与职事。

六　基督的再来有那两部分？在祂再来的第一部分里，祂将要作什么？

七　基督在祂再来的公开部分里，将要作什么？

八　在永世新天新地里，基督是圣城新耶路撒冷的那六项？

（此课可分为二段，在同一天用二堂聚会教授之。）

QUESTIONS

1. Explain the process of Christ's resurrection from its beginning to its completion.
2. Explain the two births of Christ in time.
3. Enumerate the seven items achieved through Christ's resurrection.
4. To where did Christ ascend? Why? What did He receive in His ascension?
5. Briefly explain the Lord's offices and ministry in heaven.
6. What are the two aspects of Christ's second coming? What are the things which Christ will carry out in the first aspect of His second coming?
7. What are the things which Christ will carry out in the open aspect of His second coming?
8. In the new heaven and new earth in eternity, what are the six aspects of Christ in the holy city, New Jerusalem?

(This lesson may be divided into two sections and taught in two sessions on the same day.)

第二十课

新约的纲领（四）—
耶稣基督的福音

纲　目

壹　祂的身位

一　创造主

二　神—神的儿子

三　人—人子

四　救赎主

五　救主

六　耶稣

七　基督

八　主

九　死而复活的主

十　赐生命的灵

十一　生命

十二　复活

贰　祂所完成的

一　成为肉身

二　人生的经历

三　死

四　复活

LESSON TWENTY

A KEY VIEW OF THE NEW TESTAMENT (4)
THE GOSPEL OF JESUS CHRIST

OUTLINE

I. His person:

A. The Creator.

B. God—the Son of God.

C. Man—the Son of Man.

D. The Redeemer.

E. The Savior.

F. Jesus.

G. Christ.

H. The Lord.

I. The resurrected Lord.

J. The life-giving Spirit.

K. The life.

L. The resurrection.

II. His accomplishments:

A. Incarnation.

B. Human experience.

C. Death.

D. Resurrection.

五　将生命的灵，吹入信徒

E. Breathing the Spirit of life into the believers.

六　升天

F. Ascension.

七　用能力的灵，浇灌信徒，将他们浸成祂的身体

G. Pouring out the Spirit of power upon the believers, baptizing them into His Body.

叁　祂所达到的

III. His attainments:

一　宇宙的高处

A. The height of the universe.

二　神性美德与人性美德的高峰

B. The peak of the divine attributes and human virtues.

肆　祂所得着的

IV. His obtainments:

一　宝座

A. The throne.

二　荣耀

B. Glory.

三　尊贵

C. Honor.

四　超乎万名之上的名

D. The name which is above every name.

五　为主的地位

E. The lordship.

六　君王的职任

F. The rulership.

伍　祂今世正在作的

V. His work in the present age:

一　赐下悔改的心，和赦罪的恩，拯救罪人

A. Giving repentance and forgiveness of sins to save sinners.

二　建造教会

B. Building the church.

三　建立神的国

C. Establishing God's kingdom.

四　作新约的中保

D. Being the Mediator of the new covenant.

五　作真帐幕里的执事

E. Being the Minister of the true tabernacle.

六　作信徒的大祭司

F. Being the High Priest of the believers.

七　作信徒的辩护者

G. Being the Advocate of the believers.

陆　祂再来时所要作的

VI. His work at His coming back:

一　救赎信徒的身体

二　复兴万物

三　带进神的国

柒　祂在永世里所要作的

一　作与神是一的羔羊

二　作蒙救赎者的丈夫

三　作蒙救赎者事奉神的殿

四　作圣城的灯

五　作圣城的供应

六　作新地上列国的医治

捌　结论

A. Redeeming the believers' body.

B. Restoring all things.

C. Bringing in God's kingdom.

VII. His work in eternity:

A. Being the Lamb who is one with God.

B. Being the Husband of the redeemed.

C. Being the temple in which the redeemed serve God.

D. Being the lamp of the holy city.

E. Being the supply of the holy city.

F. Being the healing of the nations on the new earth.

VIII. Conclusion.

课　文

耶稣基督的福音，就是耶稣基督自己，（徒五42下，罗一2～3，）以祂的身位，并祂所完成、所达到、所得着的，以及祂在今世、来世，直到永世所要完成的事为内容。

壹　祂的身位

主耶稣的身位是多方的，是非常包罗的。

一　创造主

主耶稣是创造主。（来一10。）万有是借着祂造的；凡被造的，没有一样不是借着祂造的。（约一3。）并且万有都是在祂里面造的，借着祂造的，又是被造归给祂的。（西一16。）祂还用权能的话托住万有。（来一3。）

二　神—神的儿子

主耶稣是神。罗马九章五节说，“祂是在万有之上，永远可称颂的神。”约翰一章一节、十四节也说，“太初有话…话就是神。…话成了肉身。”因此主耶稣是完整的神成了肉身。祂是神的儿子；（约二十31，罗一4下；）是神的具体化身，神格一切的丰满，都有形有体的居住在祂里面；（西二9；）还是神荣耀所发的光辉，是神本质的真像。（来一3。）

当主耶稣来到地上时，外面看来十分寒微。祂用肉身当作幔子，把神的荣耀遮罩了，人就看不见祂是神的荣耀。然而祂乃是荣耀至高之神的具体化身。

三　人—人子

主耶稣是人。（提前二5。）祂是一个完全的人，由童女马利亚所生的人子，（太一23，路十九10，）成为人的样式，（腓二7，）在世上过为人的生活。人看祂是个木匠；（可六3；）祂会饥饿，会干渴，会欢乐，会发怒，也会哀哭。祂对人满有慈爱、怜悯、体恤、俯就、忍耐、宽恕。祂没有罪，甚至不知罪。（林后五21。）祂是一个真正的人。祂从死里复活以后，还是人，（路二四39～43，）升到天上时，还是人，（徒七56，）再来时，还是人，（太二六64，）即使在永世里，祂仍是人。（约一51。）

四　救赎主

TEXT

The gospel of Jesus Christ is simply Jesus Christ Himself (Acts 5:42b; Rom. 1:1-3), with His person, His accomplishments, His attainments, His obtainments, and His work in this age, in the coming age, and in eternity as the content.

I. HIS PERSON

The person of the Lord Jesus is multifaceted and all-inclusive.

A. The Creator

The Lord Jesus is the Creator (Heb. 1:10). All things came into being through Him, and apart from Him nothing came into being which has come into being (John 1:3). All things were created in Him, through Him, and unto Him (Col. 1:16), and He also upholds all things by the word of His power (Heb. 1:3).

B. God—the Son of God

The Lord Jesus is God. Romans 9:5 says, “Christ, who is over all, God blessed forever.” John 1:1 and 14 also say, “In the beginning was the Word...and the Word was God...And the Word became flesh.” Therefore, the Lord Jesus is the complete God who became flesh. He is the Son of God (John 20:31; Rom. 1:4a); He is the embodiment of God, the One in whom all the fullness of the Godhead dwells bodily (Col. 2:9); and He is the effulgence of God’s glory, the express image of God’s substance (Heb. 1:3).

When the Lord Jesus came to the earth, outwardly He appeared very lowly. Because He used the flesh as a veil to conceal God’s glory, men could not see that He was God’s glory. Yet He was the very embodiment of the most high God of glory.

C. Man—the Son of Man

The Lord Jesus is a man (1 Tim. 2:5). He is the perfect man, the Son of Man who was born of the virgin Mary (Matt. 1:23; Luke 19:10), and who, becoming in the likeness of men (Phil. 2:7), lived as a man. Men saw Him as a carpenter (Mark 6:3). He hungered, thirsted, rejoiced, became angry, and also wept. He was loving, compassionate, sympathetic, condescending, patient, and forgiving toward people. He was without sin; even He knew no sin (2 Cor. 5:21). He was a genuine man. After His resurrection, He was still a man (Luke 24:39-43); in His ascension He is still a man (Acts 7:56); at His coming back He will still be a man (Matt. 26:64); and even in eternity He will still be a man (John 1:51).

D. The Redeemer

主耶稣是救赎主。马太二十章二十八节说，“人子来…要舍命，作多人的赎价。”世人都犯了罪，亏缺了神的荣耀，（罗三 23，）是在神的定罪之下。就着神公义的要求，若不流血，罪就不得赦免。（来九 22。）主耶稣取了血肉之体，在十字架上舍命流血，作了多人的赎价，满足了神公义的要求，把我们从律法的咒诅救赎出来。（加三 13。）祂宝贵的血救赎了我们。（彼前一 18 ～ 19，启一 5。）因此祂是我们的救赎主。

五　救主

主耶稣不仅是救赎主，祂还是救主。（路二 11。）人有双重的问题，一面人在神面前有罪案的问题，一面人还有罪性的问题。因此人有两层的需要，一层是外面地位、律法及罪案的问题，需要基督宝血的救赎；还有一层是人里面旧生命和罪性的问题，需要另一个超越的生命进到人里面，来拯救人，使人脱离原有堕落的生命。

主耶稣一面作救赎主，为我们受死完成救赎；一面又从死里复活，进到我们里面，作我们生命的拯救主。罗马五章十节给我们看见，当我们作神仇敌的时候，借着祂的死，就是祂在十字架上救赎的死，得与神和好，就是在神面前罪案得了解决，而蒙了救赎，这是蒙救赎的一面；既已与神和好，就更要在复活基督的生命里得蒙拯救，这是拯救的一面。救赎是在我们外面的，是客观的，是一次而永远的，拯救是在我们里面的，是主观的，是一生而天天的。

六　耶稣

主耶稣生下来，就照神所命定的，起名耶稣，意即耶和华救主，或耶和华救恩。这说明，祂就是旧约的耶和华神，来作了人的救主，成为人的救恩，要将神的百姓从罪里救出来。（太一 21。）

七　基督

主耶稣也是基督，（太十六 16，约二十 31，）是神所膏的弥赛亚（受膏者，约一 41），是神所立的基督，（徒二 36，）奉神的使命，为神完成神的计划。（弗三 11，一 10。）

八　主

The Lord Jesus is the Redeemer. Matthew 20:28 says, “The Son of Man came...to give His life a ransom for many.” All have sinned and come short of the glory of God (Rom. 3:23) and are under God’s condemnation. According to the requirement of God’s righteousness, without the shedding of blood there is no forgiveness of sins (Heb. 9:22). The Lord Jesus took on a body of blood and flesh, and He gave His life and shed His blood on the cross to be the ransom for many. Thus He satisfied God’s righteous requirement and redeemed us from under the curse of the law (Gal. 3:13). With His precious blood He redeemed us (1 Pet. 1:18-19; Rev. 1:5). Therefore He is our Redeemer.

E. The Savior

The Lord Jesus is not only the Redeemer but also the Savior (Luke 2:11). Man has a twofold problem: on the one hand, man has the problem of the charges of sin against him before God; on the other hand, he has the problem of the sinful nature. Therefore, man has this twofold need: first, concerning the problem of outward position, law, and the charges of sin, there is the need for the redemption of the blood of Christ; second, concerning the problem of the old life and sinful nature within man, there is the need for another life, a transcendent life, to enter into man to save him from his fallen life.

On the one hand, the Lord Jesus as the Redeemer accomplished redemption for us by His death; on the other hand, He rose from the dead to enter into us to be our Savior of life. Romans 5:10 tells us that while we were enemies of God, we were reconciled to God through the death of His Son, that is, through His redeeming death on the cross. This means that the charges of sin against us before God were removed, and we were redeemed. This is the redeeming aspect. Romans 5:10 also indicates that, since we were reconciled to God, we need to be saved much more in the life of the resurrected Christ. This is the saving aspect. To be redeemed is outward, objective, and once for all; to be saved is inward, subjective, and daily for our whole life long.

F. Jesus

After the Lord Jesus was born, according to God’s ordination He was named Jesus, which means “Jehovah the Savior,” or “Jehovah the salvation.” This indicates that He is Jehovah God in the Old Testament becoming man’s Savior and man’s salvation to save God’s people from their sins (Matt. 1:21).

G. Christ

The Lord Jesus is also Christ (Matt. 16:16; John 20:31), the Messiah anointed by God (the anointed One, John 1:41), the Christ appointed by God (Acts 2:36) and commissioned by God to accomplish God’s plan (Eph. 3:11; 1:10).

H. The Lord

主耶稣是主。当主耶稣在地上的时候，圣经就印证祂是主；当主耶稣降生时，天使宣告说，在大卫的城里，给你们生了一位救主，就是主基督；（路二 11；）而且施浸约翰来，乃是要预备主的道，修直祂的路。（太三 3。）新约中的“主”，就等于旧约的耶和华，（比较太四 7 和申六 16，）耶和华是三一神的神圣称呼。（出三 15。）因此基督被称为主，证明祂就是三一神。（约二十 28。）

The Lord Jesus is the Lord. While the Lord Jesus was on the earth, the Bible confirms that He was the Lord. When the Lord Jesus was born, the angel declared that “a Savior was born to you today in David’s city, who is Christ the Lord” (Luke 2:11). Moreover, when John the Baptist came, he was to prepare the way of the Lord and make His paths straight (Matt. 3:3). The “Lord” in the New Testament equals Jehovah in the Old Testament (compare Matt. 4:7 and Deut. 6:16). Jehovah is the divine title of the Triune God (Exo. 3:15). Therefore, the fact that Christ is called Lord proves that He is the Triune God (John 20:28).

九　死而复活的主

当主耶稣死而复活以后，（林前十五 3～4，）门徒看见祂，就称祂为主；（约二十 18，25，28；）这时祂乃是死而复活的主。最终祂在升天里，在人的地位上，以人的身分，被神立为主，（徒二 36，）就是万有的主，为万有所属，也是万人的主，为万人所归。（徒十 36。）

I. The Resurrected Lord

After the Lord Jesus died and was resurrected (1 Cor. 15:3-4), the disciples saw Him and called Him Lord (John 20:18, 25, 28); at this time He was the resurrected Lord. Eventually, in His ascension, standing in the position of a man, He was made Lord by God (Acts 2:36); that is, God made Him the Lord of all things, to whom are all things, and the Lord of all men, unto whom are all men (Acts 10:36).

十　赐生命的灵

林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”主耶稣就是这末后的亚当，从死里复活成了赐生命的灵，进到门徒里面，作他们的生命，（约壹五 12，）并与他们的灵联成一灵。（林前六 17。）今天祂就是这灵，（林后三 17，）将神的生命分赐给所有信祂的人。

J. The Life-giving Spirit

First Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” The Lord Jesus is this last Adam who became the life-giving Spirit in resurrection to enter into His disciples to be their life (1 John 5:12) and to be joined to them as one spirit (1 Cor. 6:17). Today He is the Spirit (2 Cor. 3:17) to dispense God’s life to all who believe in Him.

十一　生命

在约翰十一章二十五节，主耶稣说，“我是生命。”这生命乃是神永远的生命。主耶稣来了是要叫人得生命，就是神永远的生命，并且得的更丰盛。（约十 10。）当人接受祂，祂就进到人的里面，作人的生命。（约三 15。）

K. The Life

In John 11:25 the Lord Jesus said, “I am...the life.” This life is God’s eternal life. The Lord Jesus came that man may have life, the eternal life of God, and may have it abundantly (John 10:10). When man receives Him, He enters into him to be his life (John 3:15).

十二　复活

在约翰十一章二十五节，主耶稣也说，“我是复活。”主耶稣是复活。复活特别是对着死亡说的；复活是经过死亡且胜过死亡。主耶稣经过十架的死，进入阴间，又从阴间出来，胜过了死的权势，（徒二 24，）因此祂就是复活。今天在信祂之人里面的生命，就是这复活的生命，有复活的大能。（腓三 10。）

L. The Resurrection

In John 11:25 the Lord Jesus also said, “I am the resurrection.” The Lord Jesus is the resurrection. Resurrection is in contrast to death in particular; resurrection is that which passes through death and triumphs over death. The Lord Jesus passed through the death of the cross and entered into Hades, and then He came out of Hades and triumphed over the power of death (Acts 2:24). Therefore, He is the resurrection. Today the life within all the believers is the resurrection life which has the power of resurrection (Phil. 3:10).

贰　祂所完成的

II. HIS ACCOMPLISHMENTS

一　成为肉身

主耶稣所完成的大举中，第一步就是成为肉身。（约一 14，来二 14 上。）圣灵（就是神自己临到人）进到童女马利亚腹中，和人性调和成孕，（太一 18，20，）且留在那里九个月之久，然后生出来。这时地上就有一个超凡的人，一个神人，一个神而人者，是神又是人，祂里面不仅有人性，还有神性。因此，祂成为肉身，就是把神带到人里面。

二　人生的经历

主耶稣完成的第二步大举，就是祂对人生的经历。祂以人的身分，在一个寒微的家庭里，（参赛五三 2，）在人类中间生活了三十多年。祂曾接触过各种的人：有道德的人、（约三 1、）不道德的人、（约四 17 ～ 18、）垂死的人、（约四 47、）病弱的人、（约五 5、）饥饿的人、（约六 26 ～ 27、）干渴的人、（约七 37、）被罪捆绑的人、（约八 3，34、）瞎眼的人，（约九 1，）甚至死人。（约十一 39。）祂也经历了人生的痛苦、忧患、藐视、厌弃、（赛五三 3、）试炼和试探，（来二 18，四 15，）祂甚至哭过。（约十一 35。）祂经过了这一切的试验。祂是在人性里带着神性，经过了人生的一切。

三　死

主耶稣完成的第三步大举，就是死。（林前十五 3。）祂的死乃是神而人者的死，是包罗万有的。祂是以神的羔羊，（约一 29，）在肉身里的人，（罗八 3，）铜蛇，（约三 14，）在亚当里旧造的人，（林前十五 45 上，）受造之物的首生者，（西一 15，）和平的制造者（弗二 14）和一粒麦子（约十二 24）七种身分而死，一次而永远的了结了宇宙间一切消极的事物，就是人的罪性、罪行、肉体和古蛇魔鬼，并属祂的世界，以及旧人、旧造，和人中间叫人分开的一切规条、习惯，并且把祂神圣的生命释放出来，给我们得着。如此就完成了祂永远的救赎。（来九 12，十 12。）

四　复活

主耶稣完成的第四步大举，就是从死里复活。（林前十五 4。）祂的复活是：神对祂与祂工作的称义和称许，而作我们在神面前得称义的证据；（罗四 25；）也是祂宇宙性成功的标记。祂的复活证明祂胜过了撒但、死亡、阴间和坟墓。（来二 14，徒二 31。）祂的复活使祂成了赐生命的灵，（林前十五 45 下，）将神的生命分赐给我们；（约三 15；）并叫我们得重生。（彼

A. Incarnation

The first major step in the Lord Jesus' accomplishments was incarnation (John 1:14; Heb. 2:14a). He was conceived of the Holy Spirit, who is God Himself reaching man, and who entered into the womb of the virgin Mary to be mingled with humanity (Matt. 1:18, 20). After remaining there for a period of nine months, He was born. At that time there was an extraordinary man, a God-man, on the earth. He was God yet also man; He was both God and man. In Him was not only humanity, but also divinity. Therefore, through His incarnation He brought God into man.

B. Human Experience

The second major step in the Lord Jesus' accomplishments was His experience of human life. As a man He lived in a lowly home (cf. Isa. 53:2) and lived among the human race for over thirty years. He came in contact with various kinds of people: the moral (John 3:1), the immoral (John 4:17-18), the dying (John 4:47), the sick and impotent (John 5:5), the hungry (John 6:26-27), the thirsty (John 7:37), those under the bondage of sin (John 8:3, 34), the blind (John 9:1), and even the dead (John 11:39). He also experienced human sufferings, sorrows, despisings, rejections (Isa. 53:3), trials, and temptations (Heb. 2:18; 4:15), and He even wept (John 11:35). He passed through all these tests. It is in His humanity with divinity that He passed through all the things of the human life.

C. Death

The third major step in the Lord Jesus' accomplishments was death (1 Cor. 15:3). His death was the death of a God-man, an all-inclusive death. He died as One with a sevenfold status: the Lamb of God (John 1:29), a man in the flesh (Rom. 8:3), the brass serpent (John 3:14), the old man in Adam (1 Cor. 15:45a), the Firstborn of all creation (Col. 1:15), the Peacemaker (Eph. 2:14), and a grain of wheat (John 12:24). His death terminated all the negative things in the universe: sins, the flesh, the Devil—the old serpent—with the world belonging to him, the old man, the old creation, and all the separating ordinances and customs; His death also released His divine life to us. Thus He accomplished His eternal redemption (Heb. 9:12; 10:12).

D. Resurrection

The fourth major step of the Lord Jesus' accomplishments was that He rose from the dead (1 Cor. 15:4). His resurrection was God's vindication and approval of Him and His work to be a proof of our justification before God (Rom. 4:25); it was also a mark of His universal success. His resurrection demonstrated that He triumphed over Satan, death, Hades, and the grave (Heb. 2:14; Acts 2:31). Through His resurrection He became the life-giving Spirit (1 Cor. 15:45b) to impart God's life to us (John 3:15) and regenerate us (1 Pet. 1:3). Thus, having

前一 3。）如此，祂既借着死已经把死废去，就在祂的复活里，借着福音，将不能朽坏的生命彰显出来。（提后一 10。）

五　将生命的灵，吹入信徒

基督完成的第五步大举，乃是在复活里回到门徒们中间，向门徒们吹气，叫他们在素质方面接受圣灵，（约二十 22，）就是生命的灵，（罗八 2，）也就是祂自己在复活中所成的那赐生命的灵，（林前十五 45 下，）作他们的生命和新造的素质。（约壹五 12，林后五 17。）

六　升天

主耶稣完成的第六步大举，就是升天，坐在神的右边，远超过宇宙间的一切，（可十六 19，弗一 20～21，）被神立为主、为基督，（徒二 36，）作了万有和教会的头。（弗一 22，西一 18。）

七　用能力的灵，浇灌信徒，将他们浸成祂的身体

主耶稣完成的第七步大举，乃是在祂升天以后，将圣灵就是能力的灵，在经纶方面浇灌下来，（徒二 33，）先在五旬节，把犹太信徒浸在灵里；（徒二 4；）后在哥尼流家，把外邦信徒也浸在灵里；（徒十 44～45；）如此就两步一次的，把古今中外所有信祂的人，都浸在圣灵里，将他们浸成祂的一个身体。（林前十二 13。）

以上这七项祂所完成的工作，都是一次完成，就永远完成，都是已经完成的事实。

叁　祂所达到的

一　宇宙的高处

神将基督升为至高，远超过一切执政的、掌权的、有能的、主治的和一切有名字的，不但是今世的，连来世的也超过了。（弗一 21。）因此基督在升天里达到宇宙的高处，超过万有、空间和时间。

二　神性美德与人性美德的高峰

基督是神而人者，兼有神人二性。在祂的神性里有神属性的美德；在祂的人性里有神为人所造的人性美德。（腓四 8。）

nullified death through His death, He brought life and incorruption to light through the gospel in His resurrection (2 Tim. 1:10).

E. Breathing the Spirit of Life into the Believers

The fifth major step of Christ's accomplishments was that in resurrection He came back to the disciples and breathed into them that they might receive the Holy Spirit essentially (John 20:22), who is the Spirit of life (Rom. 8:2), the life-giving Spirit whom He has become in resurrection (1 Cor. 15:45b), to be their life and the essence of the new creation (1 John 5:12; 2 Cor. 5:17).

F. Ascension

The sixth major step of the Lord Jesus' accomplishments was that He ascended and sat at the right hand of God, far above all in the universe (Mark 16:19; Eph. 1:20-21), was made both Lord and Christ by God (Acts 2:36), and became the Head over all things and the Head of the church (Eph. 1:22; Col. 1:18).

G. Pouring Out the Spirit of Power upon the Believers, Baptizing Them into His Body

The seventh major step of the Lord Jesus' accomplishments was that He poured out the Spirit of power economically after His ascension (Acts 2:33), first on the day of Pentecost, baptizing the Jewish believers into the Spirit (Acts 2:4), and later in the house of Cornelius, baptizing the Gentile believers into the Spirit (Acts 10:44-45). By these two steps He baptized all the believers once for all into the Spirit and into His one Body (1 Cor. 12:13).

All these seven items of His accomplishments were accomplished once for all and have become accomplished facts.

III. HIS ATTAINMENTS

A. The Height of the Universe

God raised Christ to the highest position, far above all rule and authority and power and lordship and every name that is named, not only in this age, but also in that which is coming (Eph. 1:21). Christ ascended to the height of the universe far above all things, transcending time and space.

B. The Peak of the Divine Attributes and Human Virtues

Christ is the God-man, having both the divine nature and the human nature. In His divine nature are the divine attributes, and in His human nature are the God-created human virtues

人性美德是神属性美德的形像，（创一 26～27，）为要彰显神的所是。基督原是神，有神属性的美德，后成为人，也有人性的美德。祂在世作神而人者的时候，将神属性的美德，在祂人性的美德里活出来，叫神的所是得以从人性里彰显出来。（来一 3 第二句。）而后在祂的复活里，将祂人性的美德提高，而使神属性的美德，在祂这复活的人身上得着拔高的彰显。（罗一 4。）等神将祂这在复活中的神而人者，高举到宇宙的高处，超过万有，祂就达到一个高峰，把神属性的美德在祂人性的美德里彰显到最高的程度，把神的所是从祂的人性里彰显在万有中，直到世世代代，永永远远。

肆　祂所得着的

一　宝座

主耶稣在升天里，得坐到神宝座的右边。（来十二 2。）祂的宝座是永永远远的。（来一 8。）在永世里，祂和神坐在这宝座上（启二二 1）直到永永远远。这宝座是神行政掌权的宝座，也是神施恩的宝座。（来四 16。）掌权是为教会管治一切，施恩是将祂自己分赐给我们。我们祷告就是来到祂这宝座前，和祂接触。

二　荣耀

主耶稣在复活里得着荣耀，（路二四 26，）又在升天里得着荣耀为冠冕。（来二 9。）祂临死前曾求父说，“愿你荣耀你的儿子。”又说，“叫他们（门徒们）看见你所赐给我的荣耀。”（约十七 1，24。）祂这祷告在祂的复活和升天里得着了成全。祂得着荣耀，就是荣耀的神从祂里面显出来，而成为祂的荣耀，使祂的身位灿烂辉煌。

三　尊贵

主耶稣在升天里也得着尊贵为冠冕。（来二 9。）荣耀是指祂身位的灿烂辉煌；尊贵是指祂价值的宝贵和地位的尊高。在祂的升天里，这两项祂都得着了。

四　超乎万名之上的名

在主耶稣的升天里，神赐给祂那超乎万名之上的名，叫一切在天上的、地上的和地底下的，在耶稣的名里，万膝无不屈服，

(Phil. 4:8). Human virtues are the image of the divine attributes (Gen. 1:26-27) to express what God is. Christ was God; therefore, He possessed the divine attributes. Then He became a man; hence, He also possessed the human virtues. While He was on the earth, He as the God-man lived out the divine attributes in His human virtues, thus expressing what God is in humanity (Heb. 1:3a). Then in His resurrection He uplifted the human virtues that the divine attributes might be expressed in an uplifted way in this resurrected Man (Rom. 1:4). Finally, when He, as the God-man in resurrection, was exalted by God to the height of the universe, far above all, He attained the peak where He expresses the divine attributes in His human virtues to the highest degree, expressing what God is in His humanity in the universe unto all the generations of the age of the ages.

IV. HIS OBTAINMENTS

A. The Throne

In His ascension, the Lord Jesus was seated at the right hand of the throne of God (Heb. 12:2). His throne is forever and ever (Heb. 1:8). In eternity He will be sitting with God on this throne (Rev. 22:1) forever and ever. This throne is the throne of authority for God's administration and also the throne of grace (Heb. 4:16). Authority is for Him to rule over all things for the church, and grace is for Him to dispense Himself into us. When we pray, we come before Him at this throne to contact Him.

B. Glory

The Lord Jesus was glorified in resurrection (Luke 24:26) and crowned with glory in ascension (Heb. 2:9). Before His death He prayed to the Father, saying, “Glorify Your Son,” and also, “...that they [the disciples] may behold My glory which You have given Me” (John 17:1, 24). This prayer was fulfilled in His resurrection and ascension. His glorification was the manifestation of the God of glory from within Him to become His glory, thus making His person full of splendor.

C. Honor

The Lord Jesus in His ascension was also crowned with honor (Heb. 2:9). Glory refers to the splendor related to His person; honor refers to the preciousness related to His worth and the dignity related to His position. In His ascension He has obtained both.

D. The Name Which Is above Every Name

In the Lord Jesus' ascension, God bestowed on Him the name which is above every name, that in the name of Jesus every knee should bow, of those who are in heaven, and on earth,

万口无不公开承认耶稣基督为主，使荣耀归与父神。（腓二 9～11。）主的身位是荣耀的，主的价值是宝贵的，地位是尊高的，主的名又是至高的，为要使神得着荣耀。

五　为主的地位

使徒行传二章三十六节和十章三十六节告诉我们，在主升天之后，神立祂为主，给祂在万有中为主的地位，叫祂作万有和万人的主。这乃是为着信徒得救，教会得建立，神永远的计划得成全。

六　君王的职任

使徒行传五章三十一节说，神将主耶稣高举在自己的右边，叫祂作君王。启示录一章五节也说，祂死而复活以后，成为世上君王的元首。启示录十九章十六节还说，祂是万王之王。主耶稣在升天里，神赐给祂君王的职任，叫祂作神行政中的最高元首，管治一切行政的君王。这是为着使祂的福音得广传，使神所拣选的人得拯救，并使教会得建造，以完成神新约的经纶。

伍　祂今世正在作的

一　赐下悔改的心，和赦罪的恩，拯救罪人

基督升天后，在今世所作的第一件事，乃是将悔改的心和赦罪的恩赐给人，（徒五 31，）叫人可以相信得救。（徒六 31。）

二　建造教会

基督在今世拯救罪人，使他们成为祂的肢体，为要建造教会，（太十六 18，）作祂的身体，（弗一 23，）叫神在祂里面，经过教会，而得着彰显。（提前三 15～16。）

三　建立神的国

基督在今世建立教会，就是在教会中建立神的国。（太十六 18～19。）教会的生活就是神国的生活。（罗十四 17。）教会在今世作神的国，使神在其中掌权，在地上通行祂的旨意。（太六 10。）

四　作新约的中保

and under the earth, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:9-11). The Lord's person is glorious, His worth is precious, His position is dignified, and His name is the highest, that God may be glorified.

E. The Lordship

Acts 2:36 and 10:36 tell us that after the Lord's ascension God made Him Lord and gave Him the lordship over all things that He may be the Lord of all things and all men. This is for the salvation of the believers, the building of the church, and the accomplishment of God's eternal plan.

F. The Rulership

Acts 5:31 says that God has exalted the Lord Jesus to His right hand as a Leader, a Prince. Revelation 1:5 also says that after His death and resurrection He became the Ruler of the kings of the earth. Revelation 19:16 further says that He is Lord of lords. In His ascension the Lord Jesus received the kingship from God to be the highest Leader in God's administration, ruling over all the kings. This is for the spread of His gospel that God's chosen ones may be saved and that the church may be built, in order to accomplish God's New Testament economy.

V. HIS WORK IN THE PRESENT AGE

A. Giving Repentance and Forgiveness of Sins to Save Sinners

The first thing Christ did after His ascension was to give repentance and forgiveness of sins to men (Acts 5:31) that they might believe and be saved (Acts 16:31).

B. Building the Church

Christ saves sinners in this age to make them His members for the building of the church (Matt. 16:18), His Body (Eph. 1:22b-23), that God may be manifested in Him and through the church (1 Tim. 3:15-16).

C. Establishing God's Kingdom

In building the church in this age Christ is establishing the kingdom of God in the church (Matt. 16:18-19). The church life is the kingdom life (Rom. 14:17). As the kingdom of God in this age, the church is the place in which God rules and carries out His will on the earth (Matt. 6:10).

D. Being the Mediator of the New Covenant

基督在地上借着祂的死，立了新约，（太二六 28，）就升到天上作这新约的中保，（来八 6，）把这新约中一切所遗赠的，如祂包罗万有之死的功效，和祂大能的复活，并祂神圣的生命，以及这生命的律等等，都执行到我们身上，作为我们的供应和享受。

五　作真帐幕里的执事

基督今天在天上也作天上真帐幕里的执事，（来八 1 ～ 2，）把属天的生命和神圣丰富的属天供应，服事给所有的信徒。

六　作信徒的大祭司

基督现今在天上，也作我们的大祭司，（来四 14，）在神面前为我们代祷，使我们得救，达于极点。（来七 24 ～ 26。）祂也像麦基洗德，（来六 20，）以生命的饼和酒供应我们这还在地上，为祂生活并争战的人。（创十四 18。）

七　作信徒的辩护者

今天基督在天上，也在公义的神面前，作我们的辩护者。（约壹二 1 ～ 2。）祂是我们的挽回祭。我们若犯了罪，祂凭这挽回祭，为我们辩护，恢复我们与神中间断了的交通，使我们能再住在神圣的交通里，享受神是光与爱。

陆　祂再来时所要作的

一　救赎信徒的身体

当主再来，从天上降临的时候，祂要借着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，（腓三 20 ～ 21，）叫我们的身体得赎，使我们完满的得享神儿子的名分。（罗八 23。）我们的灵已经被重生；我们的魂也在变化，到主来时，祂还要把我们这卑贱必朽坏的身体，改变形状，和祂荣耀的身体一样，进入祂的荣耀，享受神丰满的救恩。（弗一 5。）

二　复兴万物

当主再来时，祂要复兴万物。因着撒但的背叛，人的堕落，神创造的万有都受了败坏的辖制，服在虚空之下，切望得着释放，进入神的儿女所要享受之荣耀的自由中；就是我们这些得救，有了圣灵作我们对神初熟享受的人，也是自己里面叹息，期望得着儿子的名分，就是身体得赎，进入祂的荣耀。（罗八

After Christ established the new covenant on the earth through His death (Matt. 26:28), He ascended to the heavens to be the Mediator of the new covenant (Heb. 8:6). Today He is executing the bequests in this new covenant, such as the efficacy of His all-inclusive death, the power of His resurrection, and His divine life with the law of this life, causing them to be our supply and enjoyment.

E. Being the Minister of the True Tabernacle

In the heavens today Christ is also the Minister of the true tabernacle, ministering to all the believers the heavenly life and the heavenly supply of the divine riches (Heb. 8:1-2).

F. Being the High Priest of the Believers

In the heavens today Christ is also our High Priest (Heb. 4:14), interceding before God for us that we may be saved to the uttermost (Heb. 7:24-26). He is also like Melchisedec (Heb. 6:20), supplying the bread of life and the wine to us who are still on the earth living and fighting for Him (Gen. 14:18).

G. Being the Advocate of the Believers

In the heavens today Christ is also our Advocate before the righteous God (1 John 2:1-2). He is our propitiation. If we sin, He pleads for us by this propitiation to restore our interrupted fellowship with God, that we may once again abide in the divine fellowship, enjoying God as light and love.

VI. HIS WORK AT HIS COMING BACK

A. Redeeming the Believers' Body

When the Lord comes again, descending from the heavens, He will transfigure the body of our humiliation according to the operation of Him who is able even to subject all things to Himself (Phil. 3:20-21), so that our body may be redeemed and we may enjoy the full sonship (Rom. 8:23). Our spirit has been regenerated and our soul is being transformed; when the Lord comes again He will transfigure our vile and corrupted body, conforming it to the body of His glory, that we may enter into His glory to enjoy God's full salvation (Eph. 1:5).

B. Restoring All Things

When the Lord comes again He will restore all things. Because of Satan's rebellion and man's fall, God's entire creation has come under the slavery of corruption and is subjected to vanity, and it is eagerly expecting that it will be freed into the freedom of the glory of the children of God. Furthermore, we who have enjoyed the firstfruit of the Spirit also groan in ourselves, eagerly expecting sonship, the redemption of our body, that we may enter into His

20～23。）主耶稣再来时不只要救赎我们的身体，叫我们进入神的荣耀，也要叫万有从败坏的辖制中得着释放，得享我们所享受之荣耀的自由。万有虽不能有分于我们所要享受的荣耀，但他们在主所带来的复兴中，要享受我们所享受的荣耀所带给他们的自由。

三　带进神的国

主复活升到天上，乃是去得国。（路十九12。）到今世的末了，主从神领得国度，（但七13～14，）就带着神的国回到地上。（路十九15。）那时世上的国就成了神和基督的国，（启十一15，十二10，）就是来世的千年国，得胜的圣徒要与祂一同在其中作王一千年。（启二十4。）

柒　祂在永世里所要作的

一　作与神是一的羔羊

在永世、在圣城新耶路撒冷的中心，有神和羔羊的宝座。（启二二1。）神和羔羊在同一个宝座上，证明羔羊与神是一。祂在永世里是祂赎民的羔羊神，救赎神。

二　作蒙救赎者的丈夫

在永世里，所有蒙救赎的人是羔羊的妻，羔羊作他们的丈夫。（启二一9，2。）这说出历代以来所有蒙救赎的人，都是出自祂，归与祂，成为祂的配偶，使祂得到祂的心爱；正如夏娃是出自亚当，归与亚当，成为亚当的配偶一样。（创二21～24。）

三　作蒙救赎者事奉神的殿

在新耶路撒冷，神和羔羊为城的殿。（启二一22。）在旧约里，神的选民先在帐幕中事奉神，后在神的殿中事奉神。到永世里，新耶路撒冷是神的帐幕，（启二一3，）作神的居所，其中的殿乃是神和羔羊，是蒙救赎的人事奉祂的所在。

四　作圣城的灯

圣城不用日月光照，因有神的荣耀光照，有羔羊为城的灯。（启二一23。）在圣城里，羔羊是灯，神是其中的光，由其中发光照耀，显出神的荣耀。

glory (Rom. 8:20-23). In His second coming the Lord Jesus will not only redeem our body that we may enter into God's glory, but will also free the creation from the slavery of corruption that it may enjoy the freedom of glory that we will enjoy. Although the creation cannot share in the glory that we will enjoy, it will enjoy the freedom brought to it by our enjoyment of the glory in the restoration to be brought in by the Lord.

C. Bringing in God's Kingdom

The Lord was resurrected and ascended to the heavens to receive the kingdom (Luke 19:12). At the end of this age, the Lord will receive the kingdom from God (Dan. 7:13-14) and will come back to the earth with God's kingdom (Luke 19:15). At that time the kingdom of this world will become the kingdom of God and of Christ (Rev. 11:15; 12:10), which will be the millennial kingdom in the coming age, in which the overcoming saints will reign with Him for one thousand years (Rev. 20:4).

VII. HIS WORK IN ETERNITY

A. Being the Lamb Who Is One with God

In eternity at the center of the holy city, New Jerusalem, is the throne of God and of the Lamb (Rev. 22:1). God and the Lamb are sitting on one throne, showing that the Lamb and God are one. In eternity He will be the Lamb-God, the redeeming God, to His redeemed people.

B. Being the Husband of the Redeemed

In eternity all the redeemed people will be the wife of the Lamb, and the Lamb will be their Husband (Rev. 21:9, 2). This indicates that all the redeemed ones throughout the ages came out of Him and return to Him to become His counterpart that He may gain His beloved, just as Eve came out of Adam and returned to Adam to be his counterpart (Gen. 2:21-24).

C. Being the Temple in Which the Redeemed Serve God

In the New Jerusalem God and the Lamb are the temple in the city (Rev. 21:22). In the Old Testament God's chosen people first served Him in the tabernacle, then in the temple. In eternity the New Jerusalem will be the tabernacle of God (Rev. 21:3) as God's dwelling place, and the temple therein, which is just God and the Lamb, will be the place where the redeemed serve Him.

D. Being the Lamp of the Holy City

The holy city has no need of the sun nor of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb (Rev. 21:23). In the holy city the Lamb is the lamp and God is the light shining from within to manifest God's glory.

五　作圣城的供应

圣城内街道当中，有一道生命水的河，从神和羔羊的宝座流出来，在河这边与那边有生命树，结十二样果子，每月都结果子。（启二二1～2。）生命水的河表征基督的灵，滋润圣城，其中的生命树表征基督作全城的生命和生命的供应。

六　作新地上列国的医治

在永世里，象征基督之生命树上的叶子，乃为医治在圣城周围的万民，（启二二2，）这使他们这得着复兴的天然人，可永远生存。圣经用叶子象征人的行为。（创三7。）生命树的叶子，象征基督的行为。在新地上的列国，要以基督的行为，作他们外在的引导和规律，来过为人的生活，直到永远。

捌　结论

新约中所启示的福音，不是一种道理、学说，或一种理论、哲学，也不是任何的福气、好处，乃是一位活的人物—神而人者—之所是、所作，并祂所达到和所得着的一切。当初的使徒和信徒，就是把这奥妙的一位，当作福音来传扬。（徒五42，八5。）所以这福音不只称为耶稣基督的福音，（可一1，）基督的福音，（罗十五19，林后十14，）并且称为基督荣耀的福音。（林后四4。）基督这荣耀的福音，也称作神的福音，（罗一1，林后十一7，）因为这福音是神所计划并完成的；诸天之国的福音，（太四23，二四14，）因为这福音把诸天之国的实际带进来；恩典的福音，（徒二十24，）因为这福音把三一神生命的恩典带给我们；和平的福音，（弗二17，六15，）因为这福音带给我们人与神并人与人之间的和平；救恩的福音，（弗一13，原文，）因为这福音带给我们救恩，叫我们得救。这福音也称作喜信，（罗十15，）值得我们时时传扬，处处传扬，一生不住的传扬！

摘　要

耶稣基督的福音，就是耶稣基督自己，以祂的身位，和祂所完成、所达到、所得着的，以及祂在今世、来世，一直到永世所要作的一切为内容。祂的身位是多面的。祂是万有的创造主。祂是在万有之上，永远可称颂的神，是完整的神，

E. Being the Supply of the Holy City

In the holy city a river of water of life proceeds out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river is the tree of life, producing twelve fruits, and yielding its fruit each month (Rev. 22:1-2). The river of water of life signifies the Spirit of Christ saturating the holy city, and the tree of life signifies Christ as the life and life supply to the entire city.

F. Being the Healing of the Nations on the New Earth

In eternity, the leaves of the tree of life, which signifies Christ, are for the healing of the nations around the holy city (Rev. 22:2), that their restored natural man may live forever. In the Bible leaves are a symbol of man's deeds (Gen. 3:7). The leaves of the tree of life symbolize the deeds of Christ. The nations on the new earth will take the deeds of Christ as their guide and regulation outwardly, that they may live the human life forever.

VIII. CONCLUSION

The gospel revealed in the New Testament is not a kind of doctrine or ism, nor is it a theory or a philosophy; neither is it any kind of blessing or benefit. The gospel is concerning a living person, the God-man, concerning what He is and does, and all that He has attained and obtained. In the early days the apostles and believers preached this mysterious and wonderful One as the gospel (Acts 5:42; 8:5). Therefore this gospel is not only called the gospel of Jesus Christ (Mark 1:1) and the gospel of Christ (Rom. 15:19; 2 Cor. 10:14), but also the gospel of the glory of Christ (2 Cor. 4:4). This gospel of glory, which is Christ Himself, is also called the gospel of God (Rom. 1:1; 2 Cor. 11:7), because it is planned and accomplished by God; the gospel of the kingdom of the heavens (Matt. 4:23; 24:14), because it brings in the reality of the kingdom of the heavens; the gospel of grace (Acts 20:24), because it brings to us the grace of life of the Triune God; the gospel of peace (Eph. 2:17; 6:15), because it brings peace between us and God and between man and man; and the gospel of salvation (Eph. 1:13), because it brings us salvation that we may be saved. This gospel is also called the glad tidings (Rom. 10:15) and is worthwhile for us to preach at every time and in every place throughout our whole life.

SUMMARY

The gospel of Jesus Christ is simply Jesus Christ Himself, with His person, His accomplishments, His attainments, His obtainments, and His work in this age, in the coming age, and in eternity, as the content. His person is multifaceted. He is the Creator of all things. He is God who is over all and blessed forever, the complete God, the Son of God, the embodiment of God, the effulgence of God's

是神的儿子，是神具体的化身，是神荣耀所发的光辉，是神本质的真像。祂是人，是由童女所生的人子，有人性，人体和人的样式，曾在地上过过人的生活，复活后还是人，直到永世仍是人。祂是救赎主，受死流血，用祂的宝血在我们外面，客观的，一次永远的救赎了我们。祂也是救主，从死复活，用祂神圣的生命，在我们里面，主观的，一生天天的拯救我们。祂是耶稣，就是耶和华神来作我们的救主，成为我们的救恩。祂是基督，是神所膏的弥赛亚，为神完成神的计划。祂也是主，就是旧约的耶和华，就是三一神。祂是死而复活的主，在复活后被人称为主，升上高天，以人的身分，被神立为主，为万有所属，并为万人所归。祂是赐生命的灵，进到门徒们里面，作他们的生命，并与他们的灵联成一灵。祂是生命，就是神永远的生命，进到我们里面作我们的生命。祂是复活，胜过了死亡，在我们里面作复活的生命，有复活的大能。祂成为肉身，生为神而人者，经历过人生的一切，受死完成救赎，复活，分赐生命，将生命的灵吹入信徒里面作他们的生命，升天被立为主、为基督，为万有和教会的头，用能力的灵浇灌信徒，将他们浸成祂的一个身体。祂升上高天，达到宇宙的高处，超过万有；也达到神性美德与人性美德的高峰，把神的所是从祂的人性里彰显在万有中，直到永远。祂升到天上也得了宝座、荣耀、尊贵、超乎万名之上的名、为主的地位、君王的职任，且将悔改的心和赦罪的恩赐下来，拯救罪人，为着建造教会，并建立神的国。祂在天上也作新约的中保，执行新约的遗赠，并作真帐幕里的执事，把属天的生命和供应服事给信徒，且作信徒的大祭司，为他们代祷，使他们得救，达于极点，还作信徒的辩护者，在神面前为他们辩护，恢复他们与神中间断了的交通。在祂再来时，祂要救赎信徒的身体，使其变成祂荣耀身体的形状，也要和复兴万物并带进神的国。在永世里，祂要作与神是一的羔羊，蒙救赎之人的丈夫，和他们事奉神的殿；也要作照耀圣城的灯，和滋养圣城的供应，并新地上列国的医治，直到永远。当初的使徒和信徒，就是把这样一位的基督当作福音来传扬。这福音不仅称为耶稣基督的福音，基督的福音，并且称为基督荣耀的福音，也称作神的福音，诸天之国的福音，恩典的福音，和平的福音和救恩的福音。所以，这福音称为喜信，值得我们时时传扬，处处传扬，一生不住的传扬！

glory, and the express image of God's substance. He is a man, the Son of Man, who was born of a virgin, possessing the human nature, a human body, and the human form, and who lived a human life on earth; after His resurrection He is still a man, and in eternity He will still be a man. He is the Redeemer who died and shed His blood to redeem us outwardly, objectively, once for all by His precious blood. He is also the Savior who resurrected from the dead to save us inwardly, subjectively, day by day, by His divine life. He is Jesus, who is Jehovah God coming to be our Savior and our salvation. He is Christ, the Messiah who was anointed by God to accomplish God's plan. He is also the Lord, who is Jehovah in the Old Testament, the very Triune God. After He died and was resurrected, men called Him Lord; hence, He is the resurrected Lord. When He ascended to the height of the heavens, as a man He was made Lord by God, that is, the Lord of all things, to whom are all things, and the Lord of all men, unto whom are all men. He is the life-giving Spirit who enters into His disciples to be their life and to be joined to them as one spirit. He is the life, God's eternal life, entering into us to be our life. He is the resurrection and He has overcome death to be the resurrection life and the resurrection power within us. He was incarnated and born as a God-man; He passed through all the experiences of human life; He died to accomplish redemption; He resurrected to give life; He breathed the Spirit of life into the believers to be their life; He ascended to heaven, was made both Lord and Christ, and became the Head of all things and of the church; and He poured out the Spirit of power upon the believers, baptizing them into His one Body. In ascension He attained to the height of the universe, far above all; He also attained to the peak of the divine attributes with the human virtues, expressing what God is in His humanity in the universe through all eternity. Furthermore, in His ascension He has obtained the throne, glory, honor, the name which is above every name, the lordship, and the rulership. Today in the heavens He gives repentance and forgiveness of sins to save sinners for the building of the church and the establishment of God's kingdom. Moreover, in the heavens He is also the Mediator of the new covenant, executing the bequests of the new testament; the Minister of the true tabernacle, ministering the heavenly life and the heavenly supply to the believers; the High Priest of the believers, interceding for them that they may be saved to the uttermost; and the Advocate of the believers, pleading for them before God to restore their interrupted fellowship with God. At His coming back He will redeem the believers' body, conforming it to the body of His glory, and He will also restore all things and bring in God's kingdom. In eternity He will be the Lamb who is one with God, the Husband of the redeemed, and the temple in which they serve God; He will also be the lamp shining in the holy city, the supply nourishing the holy city, and the healing of the nations on the new earth for eternity. The early apostles and believers preached such a Christ as the gospel. This gospel is not only called the gospel of Jesus Christ and the gospel of Christ, but also the gospel of the glory of Christ; moreover, it is called the gospel of God, the gospel of the kingdom of the heavens, the gospel of grace, the gospel of peace, and the gospel of salvation. Therefore, the gospel is called the glad tidings and is worthwhile for us to preach at every time and in every place throughout our whole life!

问　答

一　请说出主身位的各方面。

二　请说明主是救赎主与救主的不同。

三　请说出主所完成的七项工作。

四　请说出主在升天里所得着的六个点。

五　主今世正在作的是什么？

六　主再来时所要作的是什么？

七　主在永世里所要作的是什么？

（此课可分为二段，在同一天用二堂聚会教授之。）

QUESTIONS

1. State the various aspects of the Lord's person.
2. Explain the difference between the Lord's being the Redeemer and His being the Savior.
3. State the seven items of the Lord's accomplishments.
4. State the six points of the Lord's obtainments in His ascension.
5. What is the Lord's work in this age?
6. What will be the Lord's work at His coming back?
7. What will be the Lord's work in eternity?

(This lesson may be divided into two sections and taught in two sessions on the same day.)

第二十一课

新约的纲领（五）—
使徒、先知、
传福音的，和牧人教师

纲　目

壹　使徒

一　使徒的意义

二　头十二使徒

三　其余的使徒

四　使徒的工作

1　出外传道

2　设立教会

贰　先知

一　先知的意义

二　先知的职事

1　带进神的启示

2　造就信徒，并建造教会

叁　传福音的

一　传福音者的意义

二　传福音者的工作

肆　牧人教师

一　牧人教师的意义

LESSON TWENTY-ONE

A KEY VIEW OF THE NEW TESTAMENT (5)
APOSTLES, PROPHETS, EVANGELISTS, AND SHEPHERD-TEACHERS

OUTLINE

I. Apostles:

A. The meaning of apostles.

B. The first twelve apostles.

C. Other apostles.

D. The work of the apostles:

1. Going out to preach the word of God.

2. Establishing churches.

II. Prophets:

A. The meaning of prophets.

B. The ministry of the prophets:

1. Bringing in God's revelation.

2. Edifying the believers and building up the church.

III. Evangelists:

A. The meaning of evangelists.

B. The work of the evangelists.

IV. Shepherd-teachers:

A. The meaning of shepherd-teachers.

二　牧人教师的工作

B. The work of the shepherd-teachers.

伍　总结

V. Conclusion:

一　直接成全圣徒

A. Perfecting the saints directly.

二　间接建造教会

B. Building up the church indirectly.

课　文

以弗所四章十二至十三节说到那职事的工作，为要将基督供应给人，为着建造基督的身体，就是教会，直到我们众人都达到信仰，并对神儿子完全认识的一；达到长成的人；达到基督丰满之身材的度量。这乃是神在祂新约经纶中的工作。神在新约的工作，是以这个为中心，特别注重基督身体的建造。

为着这建造基督身体的工作，神就特别分别出一班人，把他们当作恩赐赐给教会。以弗所四章八节说，“祂既升上高处，就掳掠了那些被掳的，将各样的恩赐赐给人。”这里的恩赐，并非圣灵赐给个人的恩赐，（罗十二 6～8，林前十二 8～11，）乃是有恩赐的人，就是使徒、先知、传福音的和牧人教师。基督借受死和复活，拯救人脱离撒但和死亡之后，就在升天里，以祂复活的生命，借着圣灵，把属灵的本能赐给祂所拯救的人，叫他们能建造祂的身体；又从他们中间分别出一些人，当作恩赐赐给祂的教会，来成全圣徒，使祂的身体得着建造。以弗所四章十一节告诉我们，升天的基督赐给教会“一些使徒，一些先知，一些传福音的并一些牧人教师”。

壹　使徒

一　使徒的意义

“使徒”希腊文的意思是奉差遣的人。主的使徒乃是信徒被神呼召，奉神差遣，凭着神的旨意，（林前一 1，弗一 1，）照着神和基督的命令，（提前一 1，）带着神的权柄，传扬神的福音，教导神圣的真理，建立各地的教会。他们是基督所赐给教会最大的恩赐，也是神在宇宙教会中所设立最高的职分。（林前十二 28，罗一 5。）他们不是人按立的，是神亲自设立的；不是人打发的，是神直接差遣的。神特别设立他们，并差遣他们到各处为神作工，设立教会。（徒八 14，25，十三 2，十四 21～23。）

二　头十二使徒

主耶稣在世工作尽职的时候，就拣选了十二个门徒，来继续祂的职事，称他们为使徒。（路六 13，可三 13～14，六 30。）他们在神的经纶中有特别的地位。圣经不只称他们为使徒，乃称他们为那十二使徒。（启二一 14。）主论到他们说，“你们在我国里，坐在我的席上吃喝；并且坐在宝座上，审判以色

TEXT

Concerning the work of the ministry, Ephesians 4:12-13 says that it is to minister Christ to men for the building up of the Body of Christ, the church, until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ. This is God's work in His New Testament economy. This is the focus of God's work in the New Testament, which especially stresses the building up of the Body of Christ.

For such a building work of the Body of Christ, God has particularly separated a group of people and given them as gifts to the church. Ephesians 4:8 says, “Having ascended to the height, He led captive those taken captive and gave gifts to men.” “Gifts” here does not refer to the gifts given by the Holy Spirit to the individuals (Rom. 12:6-8; 1 Cor. 12:8-11); it refers to the gifted persons—apostles, prophets, evangelists, and shepherd-teachers. After rescuing men from Satan and death through His death and resurrection, Christ in His ascension, with His resurrection life and through the Holy Spirit, gave spiritual abilities to His rescued ones that they might build up His Body; He also separated some from among them and gave them as gifts to the church to perfect the saints for the building up of His Body. Ephesians 4:11 tells us that the ascended Christ gave some apostles, some prophets, some evangelists, and some shepherd-teachers to the church.

I. APOSTLES

A. The Meaning of Apostles

“Apostle” in Greek means the sent one. An apostle of the Lord is a believer who is called and sent out by God through the will of God (1 Cor. 1:1; Eph. 1:1) and according to the command of God and of Christ (1 Tim. 1:1), with the authority of God to preach the gospel of God, to teach the divine truths, and to establish churches. Apostles are the greatest gifts given by Christ to the church, and they are also placed by God in the highest office in the universal church (1 Cor. 12:28; Rom. 1:5). They are not ordained by man, but appointed by God Himself; not sent out by man, but sent out directly by God. God appoints the apostles in particular and sends them out to work for God in different places and establish churches (Acts 8:14, 25; 13:2; 14:21-23).

B. The First Twelve Apostles

While the Lord Jesus worked on earth to fulfill His ministry, He chose twelve disciples to continue His work and called them apostles (Luke 6:13; Mark 3:13-14; 6:30). They occupied a special place in God's economy. The Bible refers to them not only as apostles, but also as the twelve apostles (Rev. 21:14). Concerning them, the Lord said, “That you may eat and drink at My table in My kingdom; and you will sit on thrones judging the twelve tribes of Israel”

列十二支派。”（路二二 30。）他们有特别的地位，是神其他的工人所没有的。基督有一个特别的宝座，他们也有十二个宝座。犹大因出卖主，失去了这职分，神就拣选马提亚和十一位使徒同列。（徒一 25 ～ 26。）在永世里，新耶路撒冷的根基上，有他们这十二使徒的名字，（启二一 14，）表明直到永世，他们在蒙救赎的人中，还有特殊的地位。

三　其余的使徒

许多人以为使徒只有十二个。其实除了那十二使徒之外，还有好些使徒。以弗所四章明白告诉我们，有一班使徒是主耶稣升天之后所赐下来给教会的恩赐。这明显不是当初的十二个。那十二个是主耶稣在地上所设立的。

所以自从圣灵降下之后，起头是十二个使徒作工，从行传二章一直到十二章为止。到了行传十三章，在安提阿的教会中有几位先知和教师，事奉神，禁食的时候，圣灵说，要为我分派巴拿巴和扫罗，去作我召他们作的工。（1 ～ 2。）这时是圣灵差遣人出去作工，祂从安提阿差遣保罗和巴拿巴出去。到了行传十四章四节，在以哥念就称他们为使徒。这给我们看见，圣灵所派出去的工人，就是使徒。保罗和巴拿巴虽然不在那十二个使徒之内，也是使徒。圣灵在十二使徒之外，仍然一直差遣使徒，来为着完成神新约的经纶。

在新约里，不只巴拿巴、保罗是使徒，圣灵所兴起像他们这样的使徒，还有许多。像西拉、提摩太（帖一 1，二 6）和那两位弟兄—保罗差他们送捐款到犹太给那些缺乏的弟兄们，圣经说他们是众教会的使徒。（林后八 23。）还有安多尼古和犹尼亚，他们在使徒中是有名望的。（罗十六 7。）还有主的兄弟雅各。（加一 19。）这些人都是那十二个使徒之外的使徒。因着在那十二使徒之外，还有许多使徒，所以才有自称是使徒的假使徒。（林后十一 13，启二 2。）

使徒虽然是神所设立的最高职分，但他们不是一班特别了不起的人。他们不过是奉神差遣，出去传扬福音，设立教会的一班工人。所以凡是奉神差遣，出去传福音，叫人得救，叫人得着圣灵的，（林后十一 4 ～ 5，）将神的话传给人的，（彼后三 2，）不论是在从前，或是在今天，都是使徒。他们是使徒的凭据，在于他们工作的果子，（林前九 1 ～ 2，）和他们的能力：就是有百般忍耐的生命能力，和行神迹奇事的神奇能力。（林后十二 11 ～ 12。）

(Luke 22:30). Thus, they occupied a special place which is not shared by the other workers of God. Christ has a particular throne, and they also have their twelve thrones. Judas lost his apostleship due to his betrayal of the Lord; therefore, God chose Matthias to rank with the other eleven (Acts 1:25-26). In eternity the names of the twelve apostles will be written on the foundations of the New Jerusalem (Rev. 21:14), indicating that they will occupy a special place among the redeemed even unto eternity.

C. Other Apostles

Many people think that only the Twelve were apostles. Actually, besides the Twelve there were many other apostles. Ephesians 4 tells us clearly that the Lord Jesus in His ascension gave some apostles as gifts to the church. These clearly were not the original Twelve, for they were appointed when the Lord Jesus was still on earth.

Immediately following the descending of the Spirit, the twelve apostles carried on the work from Acts chapter two to chapter twelve. Then in chapter thirteen we are told that there were in the church in Antioch prophets and teachers and as they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them” (Acts 13:1-2). This was the Holy Spirit sending men out for the work; He sent Paul and Barnabas out from Antioch. Then in Acts 14:4, when they were in Iconium, they were referred to as apostles. This shows us that the workers sent out by the Holy Spirit were apostles. Although they were not among the Twelve, Paul and Barnabas were also apostles. Aside from the Twelve, the Holy Spirit is still sending out apostles for the accomplishment of God’s New Testament economy.

In the New Testament, not only Barnabas and Paul were apostles, but many others also were raised up by the Holy Spirit to become such apostles. Silas and Timothy (1 Thes. 1:1; 2:6) were referred to as apostles; the two brothers sent by Paul to deliver the donations to the needy brothers in Judea were called apostles of churches (2 Cor. 8:23); Andronicus and Junia were notable among the apostles (Rom. 16:7); and James, the brother of the Lord, was also an apostle (Gal. 1:19). All these were apostles in addition to the Twelve. Because there were many other apostles besides the Twelve, it was possible for the false apostles to call themselves apostles (2 Cor. 11:13; Rev. 2:2).

Although apostleship is the highest office set up by God, the apostles are not a group of extraordinary people. They are simply a group of workers sent out by God to preach the gospel and establish the churches. Therefore, as long as one is sent out by God to preach the gospel so that men may be saved and may receive the Holy Spirit (2 Cor. 11:4-5), and to convey God’s word to men (2 Pet. 3:2), whether in the past or at the present time, he is an apostle. The proof of one’s apostleship is found in the fruitful result of his work (1 Cor. 9:1-2) and in his power, which includes life power in all endurance and miraculous power in doing signs and wonders (2 Cor. 12:11-12).

四　使徒的工作

1　出外传道

使徒奉差遣以后，他们首要的工作是出外传道。行传十三章非常清楚的描绘这一点："他们既被圣灵差遣，就下到西流基，从那里坐船往居比路去。到了撒拉米，就在犹太人各会堂里传讲神的道；…经过全岛，直到帕弗。"（4～6。）使徒们是一直走动，一直作工的，不是坐镇的人，乃是行动的人。他们传道的结果，叫预定得永生的人都信了，犹太人和外邦人都有人得救。（徒十三 46～48。）

2　设立教会

使徒们奉差遣，到没有教会的地方传福音，将人救来，使他们成为当地的教会，而后在他们中间选立长老，就把那个地方的教会交给长老们去带领。从行传十三章起，在安提阿之外，各处的教会，差不多都是这样设立的。（十四 20～27。）使徒出去作工的目的，就是设立教会。他们传福音，乃是达到这目的的手续。

贰　先知

一　先知的意义

先知（指作先知的人）是基督赐给教会的恩赐；（弗四 11；）同时作先知说话（指作先知的本能），是基督赐给信徒个人的恩赐。（林前十二 10，十四 1。）基督所赐给教会的，是作先知的人；基督所赐给信徒个人的，是作先知说话的恩赐，就是作先知的本能。基督把作先知的恩赐，赐给信徒个人，叫他们能作先知说话，再把有先知恩赐，能作先知说话的人，当作恩赐，赐给教会，使教会得建造。所以，就他们这些人说，他们是基督所赐给教会的恩赐；就他们所得的本能说，是基督所赐给他们个人的恩赐。

二　先知的职事

1　带进神的启示

D. The Work of the Apostles

1. Going Out to Preach the Word of God

After they were sent, the apostles' principal work was to go out to preach the word of God. This is clearly depicted in Acts 13:4-6: "They therefore, having been sent out by the Holy Spirit, went down to Seleucia, and from there they sailed away to Cyprus. And having come to Salamis, they announced the word of God in the synagogues of the Jews...And having passed through the whole island as far as Paphos,..." The apostles were always on the move doing the work; they did not settle down to shepherd a church, but they were constantly traveling. The result of their preaching was that as many as were appointed to eternal life believed, and there were ones saved among both the Jews and the Gentiles (Acts 13:46-48).

2. Establishing Churches

When the apostles were sent out to a place where there was no local church, they would preach the gospel and bring salvation to men who would then become the church in that locality. Then they would choose some from among the saved ones and appoint them to be the elders, and they would commit the church in that locality to the leadership of the elders. Beginning from Acts 13, apart from Antioch, almost all the churches were founded in this way (Acts 14:20-27). The goal of the apostles' work in their going out was to establish churches. Their preaching of the gospel was the means for them to achieve this goal.

II. PROPHETS

A. The Meaning of Prophets

Prophets (referring to persons) are gifts given by Christ to the church (Eph. 4:11); prophecy (referring to the ability to prophesy) is a gift given by Christ to individual believers (1 Cor. 12:10; 14:1). What Christ gives to the church are the prophets, the persons; what Christ gives to individual believers is the gift of prophecy, the ability to prophesy. Christ gives the gift of prophecy to individual believers that they may prophesy. Then He gives those who have the gift of prophecy and the ability to prophesy as gifts to the church that the church may be built up. Hence, regarding the persons, they are the gifts given by Christ to the church, and regarding the ability they have received, it is a gift given individually to them by Christ.

B. The Ministry of the Prophets

1. Bringing In God's Revelation

先知的职事乃是带进神的启示。他们在教会中不只替神说话，也说出神来，有时也为神说预言，为要造就教会。有时他们借着圣灵属灵的能力，平常的替神说话，并说出神来；（罗十二6，“说预言”更好翻作“作先知说话”；）有时他们是受到圣灵神奇的能力，而灵感的替神说预言。（林前十二10，“作先知”更好翻作“作先知说预言”。）这两面都是先知在圣灵的能力里，替神说话。所以都有神的权威，都能使人得着从神来的启示，有时也能使不信的人得到益处。（林前十四24～25。）

2 造就信徒，并建造教会

先知是地方教会中最大的恩赐，最能使一个地方教会得到建造的，就是先知。（林前十四4～5。）在地方教会的聚会里，最能使教会得到属灵供应的，乃是作先知替神说话。使徒如何是为着宇宙教会最大的职分，先知也如何是为着地方教会最大的恩赐。因此，圣经才说，教会乃是被建造在使徒和先知的根基上。（弗二20。）

先知虽然是为着地方教会的，但因着他们有替神说话的恩赐，使他们无论走到哪里，都能作先知建造信徒和教会。就像亚迦布、西拉和犹大，他们都在耶路撒冷教会中作先知，当他们到了安提阿或是该撒利亚，也都能作先知替神说话。（徒十一27～28，二一8～11，十五22，30，32。）

叁 传福音的

一 传福音者的意义

传福音的是教会从基督所得的恩赐，（弗四11，）但他们怎样成为传福音的，圣经却没有说起。先知和教师之所以能作先知、作教师，是因为他们得着先知或教师的恩赐。（林前十二10，罗十二6～7。）但是传福音的，如何能作传福音的，是因着什么作了传福音的，圣经却没有告诉我们。也许是因为他们得着了传福音的恩赐，而被神设立作传福音的，有了传福音的职分。

二 传福音者的工作

传福音者的工作，就是传福音。虽然神叫所有的信徒都传福音，但圣经给我们看见，神特别设立一班人作传福音的。他们不是普通的传福音，乃是专一作传福音的工作。传福音就是他们的工作。腓利就是这样的一个人。（徒二一8。）先知和教

The ministry of the prophets brings in God's revelation. In the church they not only speak for God and speak forth God, but sometimes they also predict for God for the edification of the church. At times they speak for God and speak forth God in an ordinary way through the spiritual power of the Holy Spirit (Rom. 12:6); at other times they predict for God in an inspired way by the miraculous power of the Holy Spirit (1 Cor. 12:10). Both are the prophets' speaking for God in the power of the Holy Spirit. Hence, both carry God's authority, and both can cause man to receive the revelation which is from God, and sometimes even cause unbelievers to be benefited (1 Cor. 14:24-25).

2. Edifying the Believers and Building Up the Church

As the greatest gift in the local church, prophets can cause a local church to be built up more than the other gifts (1 Cor. 14:4-5). In the meetings of the local church prophesying to speak for God can render the greatest spiritual supply to the church. Just as apostleship is the greatest office for the universal church, so prophesying is the greatest gift for the local church. Hence, the Bible says that the church is built on the foundation of the apostles and prophets (Eph. 2:20).

Although the prophets are for the local churches, yet because they have the gift of speaking for God, wherever they go they can prophesy to build up the believers and the church. Agabus, Silas, and Judas were prophets in the church in Jerusalem, but when they went to Antioch or Caesarea they were able to prophesy, to speak for God (Acts 11:27-28; 21:8-11; 15:22, 30, 32).

III. EVANGELISTS

A. The Meaning of Evangelists

Evangelists are also Christ's gifts to the church (Eph. 4:11), but how they become such men is not told in the Bible. Prophets and teachers can be such men because they have received the gift of prophecy and the gift of teaching, respectively (1 Cor. 12:10; Rom. 12:6-7). But the Bible does not tell us how the evangelists become evangelists or on what basis they become evangelists. Perhaps because they have received the evangelistic gift, they are set up by God to be the evangelists with the evangelistic office.

B. The Work of the Evangelists

The work of the evangelists is to preach the gospel. Although God commands all believers to preach the gospel, the Bible shows us that God especially set some to be evangelists. They do not preach the gospel in an ordinary way; they are wholly devoted to the work of gospel preaching. Gospel preaching is their work. Philip was such a person (Acts 21:8). Whereas the work of the

师的工作大体上是对内的，是造就教会里的人。传福音者的工作却是对外的，是把罪人拯救到教会里来。他们是到各地作传福音的工作。像腓利原在耶路撒冷，后来到了撒玛利亚，和好些别的地方传扬福音。（徒八 5 ～ 12，26 ～ 40，二一 8。）他们虽然能传福音将人救来，但正式在各地设立教会，却不是他们的事，乃是使徒的事。（参徒八 5 ～ 12，14 ～ 17。）他们仅仅能到各地传福音；而那能到各地传福音，且设立教会的，乃是使徒。

肆　牧人教师

一　牧人教师的意义

根据以弗所四章十一节原文的说法，牧人和教师乃是指一种人，他们有牧养和教导的恩赐。他们蒙了神的恩典，有照顾信徒的心肠；晓得圣经，明白神的话语，能在真理上带领信徒。牧人牧养和教师教导，是二而一的，是不可分的。要牧养，就必须教导；要教导，也必须牧养。所以牧养和教导，二者乃是一个恩赐，牧人和教师也是一种人。新约曾称人为使徒（如保罗等），曾称人为先知（如亚迦布等），曾称人为传福音的（如腓利），也曾称人为教师（如马念等—徒十三 1）。却从未称人为牧人，这可以证明牧人和教师，乃是一种人。

二　牧人教师的工作

牧人教师的工作乃是牧养教导神的教会，就是用神的话，喂养人、栽培人、教导人、带领人。先知是启示的传说神的话，教师是平常的讲解神的话。先知所传说的，多是神的启示；教师所讲的，多是神已经启示的真理，他们根据神已有的启示，教导人，叫人得到真理亮光的造就。他们也像先知一样，虽是在地方教会中，尽他们的职事，（徒十三 1，）但无论到哪里也都能牧养教导神的教会。当日的亚波罗，就是这样。他无论到以弗所或哥林多，都是用神的话教导人、浇灌人。（徒十八 24 ～ 28，十九 1，林前三 6。）

伍　总结

一　直接成全圣徒

prophets and teachers is, in general, directed toward those who are within the church for their building up, the work of the evangelists is directed toward those who are outside the church to save them into the church. The evangelists travel from place to place to do the work of gospel preaching. For instance, Philip was in Jerusalem originally; then he went to Samaria and many other places to preach the gospel (Acts 8:5-12, 26-40; 21:8). Although the evangelists may preach the gospel to save sinners, it is the task of the apostles, not the evangelists, to establish churches officially in every place (Acts 8:5-12, 14-17). The evangelists can merely go out to different places to preach the gospel; those who can go out to preach the gospel and establish the churches are the apostles.

IV. SHEPHERD-TEACHERS

A. The Meaning of Shepherd-Teachers

According to the grammatical construction of the original text of Ephesians 4:11, shepherds and teachers refer to one class of persons who have the gift of shepherding and teaching. They have received the grace of God and are burdened to take care of the believers, and they also know the Bible and understand the teachings of God's Word so that they can help the believers to know the truth. The shepherds' shepherding and the teachers' teaching are two-in-one and are inseparable. Those who shepherd must also teach, and those who teach must also shepherd. Hence, shepherding and teaching are one gift, and shepherds and teachers are the same class of persons. In the New Testament we find reference to an apostle (for example, Paul) and a prophet (for example, Agabus) and an evangelist (for example, Philip) and a teacher (for example, Manaen—Acts 13:1), but nowhere in God's Word do we find anyone referred to as a shepherd. This confirms the fact that shepherds and teachers are one class of persons.

B. The Work of the Shepherd-Teachers

The work of the shepherd-teachers is to shepherd and teach the church of God, that is, to feed, nurture, instruct, and lead people with the word of God. Prophets speak the word of God with revelation; teachers interpret the word of God in an ordinary way. What the prophets speak is mainly God's revelation; what the teachers teach is mainly the truths already revealed in the Word. Based on what God has revealed, the teachers interpret to others the truths that others may be enlightened and edified in the truth. They, like the prophets, function mainly in the local church (Acts 13:1), but wherever they go they can shepherd and teach the church of God. Apollos was such a person. Wherever he went, whether to Ephesus or to Corinth, he instructed others and watered them with the word of God (Acts 18:24-28; 19:1; 1 Cor. 3:6).

V. CONCLUSION

A. Perfecting the Saints Directly

基督把这些有恩赐的人赐给教会，乃是为着成全圣徒，叫圣徒能有分于那职事的工作，就是建造基督的身体。圣徒需要被成全，得装备，好达于那职事的工作。（弗四 12。）“达于”在原文有“结果于”的意思。这些有恩赐的人成全圣徒，乃是结果于那职事的工作。按照文法的结构，那职事的工作就是建造基督的身体。这些有恩赐的人所作的，乃是成全圣徒来和他们作同样的事，就是作那职事的工作，建造基督的身体。

二　间接建造教会

基督身体的建造，不应该只是由使徒、先知、传福音的和牧人教师来完成，乃是由所有的肢体来完成。因此众圣徒乃是建造的肢体。而且以弗所四章十二节所说，“那职事的工作，”不仅是指使徒、先知、传福音的和牧人教师的工作，更是指众圣徒的工作。因此基督身体的建造，不是直接由以弗所四章十一节所说，那些作恩赐的人完成的，乃是借着那些得着成全的圣徒所完成的。那些作恩赐的人，应该学习如何成全别人，并且在这成全的工作完成之后，应当将建造的工作，留给身体的众肢体，让他们直接建造基督的身体。

以弗所四章十六节说，“从祂，全身借着每一供应的节，得以联络并结合在一起，照着每一部分依其度量而有的功用，叫身体长大，在爱里把自己建造起来。”这说明，基督身体的建造，乃是众肢体被使徒、先知等有恩赐的人成全之后，而各尽其职，照着各肢体的功用，所直接完成的。作恩赐的人对他们的成全，不是直接的建造基督的身体，乃是间接的。

Christ gave these gifted persons to the church for the perfecting of the saints that the saints may participate in the work of the ministry, that is, in the building up of the Body of Christ. The saints need to be perfected and equipped unto the work of the ministry (Eph. 4:12). “Unto” in the original language means resulting in. The perfecting of the saints by the gifted persons results in the work of the ministry. According to the grammatical construction, the work of the ministry is the building up of the Body of Christ. What the gifted persons do is to perfect the saints to do the same thing as they do, which is the work of the ministry, the building up of the Body of Christ.

B. Building Up the Church Indirectly

The building up of the Body of Christ should not be carried out only by the apostles, prophets, evangelists, and shepherd-teachers; it should be done by all the members. Hence, the saints are the building members. Furthermore, the work of the ministry, as mentioned in Ephesians 4:12, does not refer merely to the work of the apostles, prophets, evangelists, and shepherd-teachers, but it even the more refers to the work of the saints. Hence, the building up of the Body of Christ is not carried out directly by the gifted persons in Ephesians 4:11; it is accomplished by the perfected saints. The gifted persons should learn how to perfect others, and after finishing the perfecting work, they should leave the building work to all the members of the Body and let all the members build up the Body of Christ directly.

Ephesians 4:16 says, “Out from whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love.” This indicates that all the members, having been perfected by the apostles, prophets, and other gifted persons, operate according to each one’s own measure, performing each one’s own function, and thus build up the Body of Christ directly. The perfecting work done by the gifted persons does not build up the Body of Christ directly; their work builds up the Body indirectly.

摘　要

神新约经纶的中心，乃是建造教会，就是基督的身体。为着这个工作，基督从祂所拯救的人中，分别出一班有恩赐的人，把他们当作恩赐赐给教会。祂所赐的，有使徒、先知、传福音的和牧人教师四种人。使徒是基督所赐给教会最大的恩赐，也是神在宇宙教会中所设立最高的职分。使徒的工作是传扬福音，教导真理，设立教会。先知乃是替神说话的人。他们不只为神说话，也说出神来，有时也为神说预言。他们的职事乃是带进神的启示。有时借着圣灵属灵的能力，平常

SUMMARY

The center of God’s New Testament economy is the building up of the church, the Body of Christ. For this work, Christ separates a group of gifted persons out of His saved ones, and gives them as gifts to the church. He gives four classes of persons: apostles, prophets, evangelists, and shepherd-teachers. Apostles are the greatest gifts given by Christ to the church, and their office is placed highest in the universal church. The work of the apostles is to preach the gospel, teach the truth, and establish the churches. Prophets are those who speak for God. They not only speak for God, but they also speak forth God, and sometimes they also predict for God. Their ministry brings in God’s revelation. At times they speak for God and speak forth God in an ordinary way through the spiritual power of the Holy

的替神说话，并说出神来；有时受到圣灵神奇的能力，而灵感的替神说预言。两面都是为着造就信徒，并建造教会。作先知说话，乃是地方教会中最大的恩赐，最能使一个地方教会得到建造。传福音的也是教会从基督所得的恩赐。他们的工作，就是传福音，不是普通的传福音，乃是专一的作传福音的工作。他们仅仅能到各地传福音；而那能到各地传福音，且设立教会的，乃是使徒。牧人教师乃是一种人。他们有牧养和教导的恩赐。他们的工作乃是牧养教导神的教会，用神的话喂养、栽培、教导、带领信徒。先知是启示的传说神的话，牧人教师是平常的讲解神的话，根据先知所传说的启示，教导人，叫人得到真理亮光的造就。基督把他们这四种人当作恩赐赐给教会，乃是为着成全圣徒，叫圣徒能有分于那建造基督身体之职事的工作。他们不是直接的建造基督的身体，乃是成全圣徒来直接的建造基督的身体。他们对基督身体的建造，乃是间接的。

Spirit; at other times they predict for God in an inspired way by the miraculous power of the Holy Spirit. Both are for the edification of the believers and the building up of the church. Prophesying is the greatest gift in the local church, and it can build up the local church more than the other gifts. The evangelists are also gifts received by the church from Christ. Their work is to preach the gospel. They do not preach the gospel in an ordinary way; they are wholly devoted to the work of gospel preaching. Whereas the evangelists can merely go to different places to preach the gospel, the apostles can preach the gospel everywhere and also establish the churches. Shepherds and teachers are one class of persons who have the gift of shepherding and teaching. Their work is to shepherd and teach the church of God, to nourish, nurture, instruct, and lead the believers. The prophets speak God's word with revelation; the shepherd-teachers interpret God's word in an ordinary manner. The shepherd-teachers instruct others according to the revelation spoken by the prophets, and thus cause others to be edified in the light of the truth. Christ gives these four kinds of persons as gifts to the church for the perfecting of the saints, that the saints may participate in the work of the ministry, which is the building up of the Body of Christ. They do not build up the Body of Christ directly; they perfect the saints to build up the Body of Christ directly. Hence, their building of the Body of Christ is indirect.

问　答

一　以弗所四章八节和十一节所说的恩赐，是指什么说的？

二　使徒的意义是什么？除了十二使徒之外，还有没有使徒？请举例说明。

三　使徒的工作是什么？

四　试述先知的意义和其职事。

五　试述传福音者的意义和其工作。

六　试述牧人教师的意义和其工作。

七　建造教会的直接工作，是由谁来完成的？

QUESTIONS

1. What do the gifts in Ephesians 4:8 and 11 refer to?
2. What is the meaning of apostles? Besides the twelve apostles, are there other apostles? Cite some examples.
3. What is the work of the apostles?
4. Explain the meaning of prophets and their ministry.
5. Explain the meaning of evangelists and their work.
6. Explain the meaning of shepherd-teachers and their work.
7. Who carries out the direct work of building up the church?

第二十二课

新约的纲领（六）—教会

纲　目

壹　教会是蒙神呼召之人的集聚

贰　教会是众圣徒的构成

叁　教会是基督的身体

肆　教会是基督的配偶

伍　教会是一个宇宙新人

陆　教会是神的家和神的居所

　一　是神的家人

　二　是神的居所

柒　教会是神的国

捌　教会是耶稣基督的见证

玖　教会宇宙及地方的两面

　一　宇宙的一面

　二　地方的一面

拾　教会的堕落与恢复

拾壹　得胜者的需要与主的呼召

LESSON TWENTY-TWO

A KEY VIEW OF THE NEW TESTAMENT (6) THE CHURCH

OUTLINE

I. The church being the assembly of God's called ones.

II. The church being the composition of the saints.

III. The church being the Body of Christ.

IV. The church being the counterpart of Christ.

V. The church being a universal new man.

VI. The church being the house of God and the dwelling place of God:

A. The household of God.

B. The dwelling place of God.

VII. The church being the kingdom of God.

VIII. The church being the testimony of Jesus Christ.

IX. The two aspects of the church:

A. The universal aspect.

B. The local aspect.

X. The degradation and recovery of the church.

XI. The need for overcomers and the Lord's calling.

课　文

基督徒对教会有许多不正确的观念，有人以为礼拜堂是教会，到礼拜堂去，就是到教会去。事实上，教会不但不是物质的建筑物，也不是基督教里形形式式的团体组织。今天在一个较大的城市里，都会看见许多的公会、差会以及布道会。这些基督教的组织和团体，都不该看作教会。教会乃是一个奥秘的生机体，（弗一 22 ～ 23，）这个生机体照圣经纯正的话来看，有后列八方面的讲究：

壹　教会是蒙神呼召之人的集聚

教会（太十六 18，十八 17）在希腊原文是艾克利亚西（ekklesia），是由两个字合组而成的：头一个是艾克（ek），是出来的意思；第二个是卡利欧（kaleo），是蒙召的意思。这两个字合起来，就是蒙召出来的会众，或蒙召之人的集聚。因此按字义说，教会就是蒙神从世界里呼召出来之人的集聚。

旧约虽然没有明言提到教会，却有一幅关乎教会的图画。当以色列人出了埃及，来到西乃山下，经过神的编组，配搭在一起，集合在神面前，有帐幕作中心，有十二个支派作外围，安营在帐幕的四周，（参民二，）成了一个体系，那就是“艾克利西亚”，就是蒙神呼召之人的集聚。所以新约圣经也就称他们作艾克利西亚（行传七章三十八节的“会”字，原文是艾克利西亚）。一面他们是神从埃及（预表世界）召出来的；另一面他们是聚集在神面前的会众。那时在以色列人中间，还没有教会的性质，他们不过是一幅预表的图画，给我们看见教会乃是神借着祂的救赎，和祂拯救的大能，从世人中间召出来的会众，聚集在一起。

貳　教会是众圣徒的构成

林前一章二节说，“写信给在哥林多神的教会，就是给那些已经在基督里成圣、蒙召的圣徒。”这表明教会是由众圣徒所构成的，众圣徒乃是教会的构成分子。林前十四章三十四节称教会为众圣徒的众教会，表明圣徒是教会的构成分子；教会是由圣徒所构成的。就个别一面说，我们是圣徒；就团体一面说，我们是教会。

叁　教会是基督的身体

TEXT

Christians have many inaccurate concepts concerning the church. Some consider the chapel as the church; in their thinking, to go to the chapel is to go to the church. Actually, neither is the physical building the church, nor are the different associations and organizations in Christianity the churches. Today in a large city many denominations, missions, and evangelistic organizations can be seen. All these organizations and associations must not be considered churches. The church is a mysterious organism (Eph. 1:22-23). This organism, according to the pure word of the Bible, has the following eight aspects:

I. THE CHURCH BEING THE ASSEMBLY OF GOD'S CALLED ONES

The church (Matt. 16:18; 18:17) in Greek is ekklesia, composed of two words: ek, out, and kaleo-, called; the two words put together mean the called out congregation, or the assembly of the called ones. Hence, according to the literal sense of the word, the church is the assembly of those called out of the world by God.

Although there is no plain mentioning of the church in the Old Testament, there is a picture concerning the church. When the children of Israel went out of Egypt, they came to the foot of Mount Sinai. There they were formed together into one coordinated entity to assemble before God with the tabernacle as the center and the twelve tribes as the circumference encamping around the tabernacle (Num. 2). Thus, they became one corporate body, the ekklesia, the assembly of God's called ones. Hence, the New Testament calls them the ekklesia (Acts 7:38, the word assembly is ekklesia). On the one hand, they were called out by God from Egypt (signifying the world); on the other hand, they were the congregation gathering before God. The children of Israel did not have the nature of the church; they were only a type, a picture, showing us that the church is the assembling together of those who are called out of the world by God through His redemption and His saving power.

II. THE CHURCH BEING THE COMPOSITION OF THE SAINTS

First Corinthians 1:2 says, "To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus." This indicates that the church is a composition of the saints, and the saints are the constituents of the church. First Corinthians 14:33 calls the churches the churches of the saints. This indicates that the saints are the constituents of the church; the church is composed of the saints. Individually speaking, we are the saints; corporately speaking, we are the church.

III. THE CHURCH BEING THE BODY OF CHRIST

以弗所一章二十二至二十三节说，“教会是基督的身体，是那在万有中充满万有者的丰满。”教会是基督的身体，身体不是一个组织，而是一个生机体。教会是由所有蒙重生有神生命的信徒，所构成的一个生机的身体，为使头能得着彰显。这身体就是头的丰满，而这丰满就是头的彰显。一个人若只有头，却没有身体，就没有丰满可言，也无法得着彰显。如果他有身体，但这个身体很瘦小，那也不够丰满，也难得着完全的彰显。基督是在万有中充满万有的，祂需要一个伟大的身体来作祂的丰满。这身体就是祂的教会，作祂的彰显。

教会是基督的身体，基督是教会的头。（西一 18。）所以教会和基督乃是一体，是一个奥秘的宇宙大人；有同一个生命，同一个性情，也有同样的地位和权柄。基督如何超越一切，坐在天上，（弗一 20 ～ 21，）教会也和祂一同坐在天上。（弗二 6。）基督如何得着了天上地下所有的权柄，（太二八 18，）教会也一同有分于祂这权柄。（路十 19。）如今教会的生命与基督一同藏在神里面，将来教会要与基督一同显现在荣耀里。（西三 3 ～ 4。）基督之所是、所有、所在与所作，就是教会之所是、所有、所在与所作。基督是教会的生命和内容；教会是基督的生机体和彰显。教会从基督得到一切，基督借教会彰显一切。二者彼此相联相调，互为里表。身体如何借着头作了一切，成就一切，并彰显一切；教会也如何借着基督作了一切，成就一切，并彰显一切。因此教会—基督的身体—也是基督。（林前十二 12。）

圣经说到基督，有时是单指基督个人，有时是指基督和教会。圣经把基督和教会算作一位奥秘的基督。基督自己是这奥秘基督的头，教会就是这奥秘基督的身体，二者联起来，就是一位奥秘的基督，是一个宇宙的大人。在一切时间和一切空间之内，所有得救的人加起来，就是这个奥秘基督的身体。就着我们每一个得救的人说，我们是互相作肢体；（林前十二 27；）就着我们全体说，我们是基督奥秘的身体。每一个得救的人都是基督这个身体的一部分。

肆　教会是基督的配偶

保罗在以弗所五章二十二至二十三节的劝勉，陈明教会是基督的配偶。这启示出教会乃是出自基督，也归与基督，如同夏

Ephesians 1:22-23 says, “...the church, which is His Body, the fullness of the One who fills all in all.” The church is the Body of Christ. The Body is not an organization but an organism. The church is an organic Body constituted of all the believers, who have been regenerated and have God’s life, for the expression of the Head. The Body is the fullness of the Head, and the fullness is the expression of the Head. If a person only has a head but does not have a body, he has no fullness and he cannot be expressed. If he has a body, but the body is small and skinny, that is not full enough, and such a body can hardly express him. Christ, as the One who fills all in all, needs a great Body to be His fullness. This Body is His church to be His expression.

The church is the Body of Christ, and Christ is the Head of the church (Col. 1:18). Hence, the church and Christ are one Body, the mysterious, universal great man, having the same life and nature and sharing the same position and authority. Just as Christ is far above all and sits in the heavenlies (Eph. 1:20-21), so also the church sits together with Him in the heavenlies (Eph. 2:6). Just as Christ has received all authority in heaven and on earth (Matt. 28:18), so also the church participates in His authority (Luke 10:19). Today the life of the church is hidden with Christ in God, and in the future the church will be manifested with Christ together in glory (Col. 3:3-4). What Christ is, what Christ has, where Christ is, and what Christ does are what the church is, what the church has, where the church is, and what the church does. Christ is the life and content of the church; the church is the organism and expression of Christ. The church receives everything from Christ; everything of Christ is expressed through the church. The two are mingled and joined as one, with Christ being the inward content and the church, the outward expression. Just as the body does everything, accomplishes everything, and is expressed in everything through the head, so the church does everything, accomplishes everything, and is expressed in everything through Christ. Hence, the church as the Body of Christ is also Christ (1 Cor. 12:12).

In the Bible, Christ sometimes refers to the personal Christ and sometimes to Christ and the church. The Bible considers Christ and the church as the one mysterious Christ. Christ is the Head of this mysterious Christ, and the church is the Body of this mysterious Christ. The two joining together become the one mysterious Christ, a universal great man. All the saved ones in all times and in all space added together become the Body of this mysterious Christ. Individually speaking, we, the saved ones, are members one of another (1 Cor. 12:27); corporately speaking, we are the mystical Body of Christ. Every saved one is a part of the Body of Christ.

IV. THE CHURCH BEING THE COUNTERPART OF CHRIST

In his exhortation in Ephesians 5:22-33, Paul presents the church as the counterpart of Christ. This reveals that the church comes out of Christ and is unto Christ, just as Eve

娃出自亚当，也归与亚当一样。（创二 21 ～ 23。）圣经的头一对夫妇是亚当和夏娃，这描绘一幅基督与教会的图画。从神的创造来看，神不是同时造男造女。神乃是先造了一个男人，再为他造一个配偶帮助他。（创二 18。）当一切鸟、兽、牲畜被带到亚当面前，亚当就给它们一一起名。但是亚当没有遇见配偶帮助他。（创二 20。）亚当渴望要得着一个配偶，与他相配，但他在鸟、兽、牲畜中，找不着一个与他相配的。为了要产生与他相配的伴侣，神就使他沉睡，（创二 21，）取了他的一根肋骨，用这肋骨建造了一个女人，（创二 22，）名叫夏娃。夏娃在生命、性情、和形状上都和亚当一样，能作他的配偶。当神把夏娃带到亚当面前时，亚当宣告说，“这次真是我骨中的骨，肉中的肉。”（创二 23，原文。）亚当最终找到了一位能与他相配的，作他的帮助。

创世记二章二十四节，指明男人和他的妻子是一个肉身。丈夫和妻子是一个完整人的两半。这正是基督与教会的一幅奇妙的图画。夏娃和亚当有同样的生命和性情，预表教会和基督有同样的生命和性情。夏娃和亚当有相同的形像，在身量上也相似，指出教会和基督有同样的形像，相同的身量。

伍　教会是一个宇宙新人

以弗所二章十五节说，“在祂的肉身里废掉了那规条中诫命的律法，好把两下在祂自己里面创造成一个新人。”律法上的规条，使人与人之间有了间隔。基督在十字架上，不只把我们的罪除掉，把我们的旧人钉死，把魔鬼毁坏，并且把律法上那些叫人分开的规条也都废掉了。基督在十字架上废掉了律法上这些规条，就把两下—犹太信主的和外邦信主的—在祂自己里面，创造成一个宇宙新人。这是神在宇宙中的新创造。在旧造里，神从未将祂的性情作到受造之物里面，连人也不例外。但在创造一个新人时，神就把祂的性情作到人的里面，（西三 10，）使神性与人性成为一个实体。这新人就是以弗所二章十六节所说的一个身体，因此新人就是基督的身体，就是教会，是神的新创造。（林后五 17。）

教会是基督的身体重在生命；而教会是宇宙的新人重在人位。身体若没有生命就不是身体，而是尸体。但是，当身体要行动时，却不是由生命来出主张，乃是由人位来作主。我们在新人里，需要接受基督作人位。如此，就能一心一口荣

came out of Adam and was unto Adam (Gen. 2:21-23). The first couple in the Bible, Adam and Eve, is a picture of Christ and the church. In His creation, God did not create a man and a woman at the same time. He first created a man, and then He created a counterpart to help him (Gen. 2:18). When the fowl, the beasts, and the cattle were brought before Adam, Adam named them one by one. But for Adam “there was not found a help meet for him” (Gen. 2:20). Adam desired to have a counterpart, to have someone to match him. However, among the fowl, the beasts, and the cattle, he could not find his counterpart. In order to produce such a counterpart, God caused a deep sleep to fall upon Adam (Gen. 2:21), and He took a rib out of Adam and built a woman with the rib (Gen. 2:22). The name of the woman was Eve. Eve was the same as Adam in life, nature, and form; therefore, she could be his counterpart. When God brought Eve to Adam, Adam exclaimed, “This time it is bone of my bones, and flesh of my flesh” (Gen. 2:23, Heb.). At last Adam had found one who could be his counterpart, his help meet.

Genesis 2:24 indicates that a man and his wife are one flesh. The husband and the wife are two halves of a whole person. This is a marvelous picture of Christ and the church. Eve had the same life and nature that Adam had. This signifies that the church has the same life and nature that Christ has. Furthermore, Eve had virtually the same image and nearly the same stature as Adam. This indicates that the church bears the same image and has the same stature as Christ.

V. THE CHURCH BEING A UNIVERSAL NEW MAN

Ephesians 2:15 says, “Having abolished in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man.” The ordinances of the law are a cause of separation among men. On the cross, Christ not only took away our sin, caused our old man to be crucified, and destroyed the Devil, but He also abolished all the ordinances of the law that cause separations among men. When Christ abolished these ordinances of the law on the cross, He created the two—the Jewish believers and the Gentile believers—in Himself into one universal new man. This is God’s new creation in the universe. In the old creation, God did not work His nature into any of His creatures, not even into man. In the creation of the new man, however, God’s nature has been wrought into man (Col. 3:10) to make the divine nature one entity with the human nature. This new man is the Body spoken of in Ephesians 2:16. Hence, the new man is the Body of Christ, which is the church as God’s new creation (2 Cor. 5:17).

The emphasis of the church being the Body of Christ is on life; the stress of the church being the universal new man is on the person. The body without life is not a body but a corpse. However, when the body makes a move, it is not decided by life but by the person. Hence, in the new man we need to take Christ as our person. Thus, we can glorify God with

耀神，（罗十五6，）也能说一样的话。（林前一10。）在教会这个新人里，彼此作肢体，要一心一口荣耀神，我们众人就必须让基督作人位，而不以自己为人位。如此才能活出这个新人的生活。

陆　教会是神的家和神的居所

提前三章十五节说，教会是神的家。旧约里的帐幕和圣殿都称为神的家。（士十八31，王上六1，）这乃是教会的预表。“家”这个字，无论在原文或中文，都有两面的意思，一面是指家里的人，一面是指居所。因此教会是神的家，表明教会一面是神的家人；一面是神的居所。

一　是神的家人

教会是由信徒所构成；信徒乃是神的儿女，为神所生，有神的生命和性情，因此成了神家里的人，（弗二19，）是神的家人。神这些家人，合起来就是神的家，这家就是神的居所。（弗二22。）

二　是神的居所

教会是神的家，是神在地上的居所，使神能安居在其中，能将祂自己寄托在其中。所以，教会是神在灵里居住的所在。（弗二22。）在这居所中，神也可生活行动，完成祂的心意，满足祂的心愿。

家也是一个人彰显自己最好的地方。你是怎样一个人，你的家最能把你彰显出来。所以，看一个人的家，就可以认出那个人，因为家是人的彰显。教会是神的家，也是神在地上彰显祂自己的地方。提前三章十六节，给我们看见教会乃是神在肉身显现。神不光要在教会里安家，得到安息之所，还要在教会里彰显祂自己。神要在教会里实行祂新约的经纶，发表祂的心意，彰显祂的荣美。祂一切的所是、所作和所要得着的，都要在教会这个家里彰显出来。

柒　教会是神的国

one accord and with one mouth (Rom. 15:6), and we can all speak the same thing (1 Cor. 1:10). In the church as the new man we are members one of another; but if we desire to glorify God with one accord and with one mouth, we must deny our own person and let Christ be our person. Thus, we can live out the living of the new man.

VI. THE CHURCH BEING THE HOUSE OF GOD AND THE DWELLING PLACE OF GOD

First Timothy 3:15 says that the church is the house of God. In the Old Testament both the tabernacle and the holy temple were called the house of God (Judg. 18:31; 1 Kings 6:1), which was a type of the church. The word house both in the original language and in the English language has two meanings: on one hand it refers to the household, and on the other hand it refers to the dwelling place. Hence, the church as the house of God indicates that the church, on the one hand, is the household, the family, of God, and, on the other hand, it is the dwelling place of God.

A. The Household of God

The church is the composition of the believers; the believers are the children of God, who are born of God, having God's life and nature. Hence, they become members of the household of God (Eph. 2:19), the family of God. The members of God's family added together become the house of God, which is the dwelling place of God (Eph. 2:22).

B. The Dwelling Place of God

The church is the house of God, the dwelling place of God on earth, the place in which God can have His rest and put His trust. Hence, the church is the dwelling place of God in spirit (Eph. 2:22). In this dwelling place God lives and moves to accomplish His will and satisfy His heart's desire.

A house is also the best place for one to express himself. The kind of person you are can be best expressed by your house. Hence, look at a person's house, and you can tell the kind of person he is, because man's house is man's expression. The church as the house of God is the place where God expresses Himself on earth. First Timothy 3:16 shows us that the church is God's manifestation in the flesh. God not only desires to make home in the church and have a resting place, but He also wants to express Himself in the church. He wants to practice His New Testament economy, speak forth His desire, and manifest His glory in the church. All that He is, all that He is doing, and all that He wants to obtain are to be manifested in the church as His house.

VII. THE CHURCH BEING THE KINGDOM OF GOD

以弗所二章十九节指出，所有的信徒包括犹太和外邦，同是神国的子民，是神家里的亲人。这给我们看见教会不仅是神的家，也是神的国。主耶稣在马太十六章十八至十九节，和使徒保罗在以弗所五章五节，都指明教会就是神的国。

一个人得着重生，生到神的家里，就是进入神的国。（约三5。）他在教会里，过着公义、和平、与圣灵中喜乐的生活，也就是活在神国的实际里。（罗十四17。）他照神的心意，为教会劳苦工作，也就是为神的国劳苦工作。（西四11。）教会乃是神的国。

教会是神的家，是生命和享受的问题；教会是神的国，是权利和义务的问题，好使我们在今世受操练，以免来世失去赏赐而受到惩治。（太二四45～51，二五14～30，林前三13～15。）

捌　教会是耶稣基督的见证

启示录给我们看见，耶稣的见证（一2，9，十九10）是独特且完满的。第一章的金灯台—教会，第七章那数不过来的群众，第十二章发光的妇人和男孩子，第十四章初熟的果子与庄稼，第十五章站在玻璃海上的得胜者，第十九章等候婚娶的新妇和基督的众军，以及第二十一、二十二章的新耶路撒冷等，都是耶稣的见证。

启示录一章里的金灯台，象征众地方教会。每一个地方教会就是一个金灯台，（一20，）是耶稣基督的见证，在她的所在地，以神七倍加强的灵为灯，将耶稣的见证照耀出去。

灯台是为着在夜间发光。今天的时代就是属灵的黑夜。灯台上有七灯就是神宝座前的七灵，（启四5，）为着教会作基督的灯，发光照耀在今天黑暗的世代里。这灯台还是精金的灯台。金是表征神的圣别性情。金灯台说出教会在这黑暗的时代，乃是凭着神的性情发光照耀。

灯台金的本质表征父神。灯台具体的形状表征基督，因基督是神的具体化身。灯台的七灯，乃指神的七灵，（四5，）作神的彰显。因此金灯台—教会—是表征三一神的具体彰显，以神七倍加强的灵为灯，将耶稣的见证照耀在今天黑暗的世代中。

Ephesians 2:19 tells us that all the believers, Jewish and Gentile, are fellow-citizens of the kingdom of God and members of the household of God. This shows us that the church is not only the house of God but also the kingdom of God. Both the Lord Jesus' word in Matthew 16:18-19 and the Apostle Paul's word in Ephesians 5:5 indicate clearly that the church is the kingdom of God.

When a person is regenerated and born into the house of God, he enters into the kingdom of God (John 3:5). When he lives a life of righteousness, peace, and joy in the Holy Spirit in the church, he is in the reality of the kingdom of God (Rom. 14:17). When he labors and works for the church according to God's intention, he labors and works for the kingdom of God (Col. 4:11). Thus, the church is the kingdom of God.

The church as God's house is a matter of life and enjoyment; the church as God's kingdom is a matter of right and responsibility, that we may have the exercise in this age lest we lose the reward and suffer the punishment in the coming age (Matt. 24:45-51; 25:14-30; 1 Cor. 3:13-15).

VIII. THE CHURCH BEING THE TESTIMONY OF JESUS CHRIST

The book of Revelation shows us that the testimony of Jesus (1:2, 9; 19:10) is particular and consummate. The golden lampstands, the churches, in chapter one, the great multitude which no one could number in chapter seven, the bright woman with her man-child in chapter twelve, the harvest with its firstfruit in chapter fourteen, the overcomers on the sea of glass in chapter fifteen, the Bride ready for marriage and the fighting army of Christ in chapter nineteen, and the New Jerusalem in chapters twenty-one and twenty-two are all the testimony of Jesus.

The golden lampstands in Revelation chapter one signify the local churches. Every local church is a golden lampstand (1:20), the testimony of Jesus Christ, having the sevenfold intensified Spirit of God as the lamps and shining forth the testimony of Jesus from its locality.

The lampstands are for shining in the night. The present age is a spiritual dark night. The seven lamps of the lampstand are the seven Spirits before the throne (Rev. 4:5); they are for the church to be the lamps of Christ shining out the light in the dark age today. Furthermore, the lampstands are made of pure gold. Gold signifies God's divine nature. Thus, the golden lampstands indicate that the churches are shining out with God's nature in this dark age.

The golden substance of the lampstand signifies God the Father; the specific shape of the lampstand signifies Christ, since Christ is the embodiment of God; and the seven lamps of the lampstand signify the seven Spirits of God (4:5) as the expression of God. Hence, the golden lampstands signify the churches as the embodiment and expression of the Triune God shining forth, with the sevenfold intensified Spirit of God as the lamps, the testimony of Jesus in the dark age of today.

玖　教会宇宙及地方的两面

教会有宇宙及地方两面。

一　宇宙的一面

在宇宙的一面，教会是独一的，只有一个。以弗所一章末了说，教会是基督的身体。基督只有一个身体，在宇宙中是独一的。以弗所二章十五节说，基督将犹太信徒和外邦信徒，在祂自己里面创造成一个新人，就是教会；这新人在宇宙中也是独一的。主在马太十六章十八节第一次说到教会时所启示的，就是宇宙的教会，为着主在宇宙中独一无二的见证。

二　地方的一面

在地方的一面，教会是显在许多地方的许多地方教会。一个宇宙的教会显在地上的许多地方，就成为许多的地方教会。启示录一章十一节说，“你所看见的，当写在书上达与七个教会，就是达与以弗所、士每拿、别迦摩、推雅推喇、撒狄、非拉铁非、老底嘉。”这里的七个城，各有一个教会，共七个教会。教会在一个地方的出现，就是在那一个地方的教会。地上第一个出现的教会，是在耶路撒冷的教会。（徒八 1。）后来在犹太和外邦好多地方都有了教会，如在安提阿的教会，（徒十三 1，）在哥林多的教会，（林前一 2，）在加拉太的众教会（加一 2）等等。加拉太是当时罗马帝国的一省，其中多处有教会，就称为众教会。在一个地方，只能有一个教会的出现。教会的出现不能大于一个地方，也不能小于一个地方，不能几个地方合成一个联合会，也不能一个地方分成几个教会，而有街、路、巷、里的教会。一个地方只能有一个教会。主在马太十八章十七节第二次说到教会时所启示的，就是地方的教会，为着教会的行政。

拾　教会的堕落与恢复

以上照圣经的启示，所描写的教会实在是神圣又荣耀，光明且纯洁。但好景不常，在使徒们还未过去之先，在第一个世纪末了就开始堕落荒凉了。这个堕落荒凉，在保罗所写的提摩太后书，彼得所写的后书，和约翰所写的一、二、三书，以及主所给七个教会的七封书信里，启示得清清楚楚。因此教会的恢复是急切需要的。从使徒们过去不久，在以后的各

IX. THE TWO ASPECTS OF THE CHURCH

The church has two aspects: the universal aspect and the local aspect.

A. The Universal Aspect

In the universal aspect the church is uniquely one. At the end of Ephesians chapter one, it says that the church is the Body of Christ. Christ has only one Body which is unique in the universe. Ephesians 2:15 says that Christ created the Jewish believers and the Gentile believers in Himself into one new man, which is the church. Hence, the church as the new man is universal and one. In Matthew 16:18 in the Lord’s first mentioning of the church, what is revealed is the universal church for the unique testimony of the Lord in the universe.

B. The Local Aspect

In the local aspect the church is expressed in many localities as many local churches. The one universal church expressed in many places on earth becomes the many local churches. Revelation 1:11 says, “What you see write in a book and send it to the seven churches: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.” The seven cities here each have one church; hence, there were a total of seven churches. The expression of the church in a locality is the local church in that particular locality. The first expression of the church on the earth was the church in Jerusalem (Acts 8:1). Later, there were churches also in Judea and many Gentile places, such as the church in Antioch (Acts 13:1), the church in Corinth (1 Cor. 1:2), and the churches of Galatia (Gal. 1:2). Galatia was a province of the ancient Roman Empire, and there were a number of cities in that province; hence, the churches of Galatia. In every place there can only be one expression of the church. The expression of the church cannot be greater than a locality, nor can it be smaller than a locality. The churches in a number of places cannot be combined to form an alliance of churches, and the church in one place cannot be divided into a number of churches on certain streets, roads, or lanes, or in certain neighborhoods. There can only be one church in one locality. What the Lord revealed in His second mentioning of the church in Matthew 18:17 is the local church for the administration of the church.

X. THE DEGRADATION AND RECOVERY OF THE CHURCH

The church as described above according to the revelation of the Scriptures is truly divine, glorious, bright, and pure. Unfortunately, before the passing away of the apostles, the church began to deteriorate and become desolate at the end of the first century. The degradation and desolation can be seen clearly in the second Epistle to Timothy by Paul, the second Epistle by Peter, the first, second, and third Epistles by John, and the Lord’s seven epistles to the seven churches. Hence, the recovery of the church is an urgent need. Soon after the passing away

世纪中，不断的有爱主而寻求主的人，渴望恢复到教会当初的光景中。到所谓的改教时，这个恢复在表面上得到扩大。从那时起，在已过五个世纪中，教会的恢复不断的往前，直到今日的光景。

拾壹　得胜者的需要与主的呼召

在教会堕落荒凉中，为着维持并继续教会对基督的见证，使教会能恢复到当初的光景，得胜者的需要乃是迫切的，是出于主的心愿的。因此，主在祂给七教会的七封书信，每一封的末了，都发出祂对得胜者的严重呼召。历代都有爱主的人答应主这呼召，起来为主的见证和教会的恢复，刚强开拓。

摘　要

教会不是礼拜堂，不是物质的建筑物，也不是基督教里任何的组织和团体。教会乃是一个奥秘的生机体，有八方面的讲究。㈠教会是神从世界里呼召出来之人的集聚。㈡教会是众圣徒的构成。㈢教会是基督的身体，是一个生机体，由所有蒙重生有神生命的人所构成的，作基督的丰满，使基督得着彰显。㈣教会乃是基督的配偶，出于祂，也归与祂，与祂成为一，和祂同生命，同性情，形像相同，身量相似。㈤教会是一个宇宙新人，是基督借着十字架在祂自己里面创造的，来作神的新创造。教会是基督的身体重在生命；教会是宇宙新人重在人位。身体是靠生命行动；新人是由人位作主。㈥教会是神的家，也是神的居所。构成教会的信徒乃是神所生的儿女，是神的家人，成为神的家，这家也是神的居所，给神安居、生活行动，成全祂的心意，并彰显祂的自己。㈦教会是神的国。教会是神的家，是生命和享受的问题；教会是神的国，是权利和义务的问题，好使我们在今世受操练，以免来世失去赏赐而受到惩罚。㈧教会是耶稣基督的见证，是神的金灯台，是三一神，父子灵，在今世黑暗的时代里具体的彰显。教会有宇宙及地方的两面。宇宙的教会是独一的，为着主的见证；地方的教会是显在地上各处的，是许多的，为着教会的行政。这个照圣经所启示的教会，乃是神圣荣耀的，但在使徒们还没有过去之先就堕落荒凉了。

of the apostles, throughout the generations there have always been some lovers and seekers of the Lord who longed to recover the church to her original condition. At the time of the Reformation, the recovery apparently was enlarged. Since then, in the past five centuries the recovery of the church has been continually advancing until it is now in its present state.

XI. THE NEED FOR OVERCOMERS AND THE LORD'S CALLING

During the degradation and desolation of the church, in order to maintain and continue the church's testimony concerning Christ, that the church may be recovered to her original state, the need to have the overcomers is a pressing matter and it is something of the Lord's desire. Hence, at the end of each of the seven epistles which the Lord wrote to the seven churches, He consistently sounded out a serious call to the overcomers. Throughout the generations there were many lovers of the Lord who answered His call and were strong to rise up to spread the Lord's testimony and the church's recovery.

SUMMARY

The church is not a chapel, nor any physical building, nor any organization or association in Christianity. The church is a mysterious organism in eight aspects. First, the church is the assembly of those called out of the world by God. Second, the church is the composition of the saints. Third, the church is the Body of Christ, an organism composed of all those who have been regenerated and who have God's life to be the fullness of Christ for Christ to be expressed. Fourth, the church is the counterpart of Christ and is out of Him, unto Him, and one with Him, having the same life and nature as He and resembling Him in likeness and stature. Fifth, the church is a universal new man, created by Christ in Himself through the cross to be God's new creation. The emphasis of the church being the Body of Christ is on life; the stress of the church being the universal new man is on the person. The Body moves by life; the new man acts according to the person. Sixth, the church is the house of God and the dwelling place of God. The believers, who are the constituents of the church, are the children born of God, the household of God, which becomes the house of God; this house is also God's dwelling place for God to have His rest, and for God to live and move, fulfill His desire, and express Himself. Seventh, the church is the kingdom of God. The church as God's house is a matter of life and enjoyment; the church as God's kingdom is a matter of right and responsibility for us to have the exercise in this age lest we lose the reward and suffer the punishment in the coming age. Eighth, the church is the testimony of Jesus Christ, the golden lampstand of God, the definite expression of the Triune God—the Father, the Son, and the Spirit—in the dark age of today. The church has two aspects: the universal aspect and the local aspect. The universal church is uniquely one, and it is for the Lord's testimony; the local churches are the many expressions of the one universal church on the earth in many localities, and they are for the church's administration. The church according to the revelation of the Scriptures is

因此就需要恢复和得胜者。主也就照着祂的心愿发出对得胜者的呼召。历代都有教会恢复的进行，也都有得胜者答应主的呼召。

divine and glorious. However, before the passing away of the apostles, the church had become degraded and desolate. Hence, there was the need for the recovery and the overcomers. According to His desire, the Lord has sounded the call to the overcomers. Throughout the generations, the recovery of the church has been going on, and there have been overcomers answering the Lord's call.

问　答

一　试述本课所说教会所是的八方面。

二　简述教会是基督身体的意义及经文出处。

三　简述教会是神家的意义及经文出处。

四　简述教会是神新创造的意义及经文出处。

五　简述教会是神金灯台的意义及经文出处。

六　试述教会宇宙的一面。

七　试述教会地方的一面。

QUESTIONS

1. Enumerate the eight aspects of what the church is in this lesson.
2. Briefly explain the significance of the church being the Body of Christ. Give the Scripture references.
3. Briefly explain the significance of the church being the house of God. Give the Scripture references.
4. Briefly explain the significance of the church being God's new creation. Give the Scripture references.
5. Briefly explain the significance of the church being God's golden lampstand. Give the Scripture references.
6. Explain the universal aspect of the church.
7. Explain the local aspect of the church.

第二十三课

新约的纲领（七）—
神的国

纲　目

壹　名称

一　神的国

二　诸天的国

三　神爱子的国

四　基督和神的国，主和祂基督的国，及主和救主耶稣基督永远的国

五　父的国，和人子的国

六　创世以来所预备的国

贰　在今世是教会

一　人悔改信福音，是为进神的国

二　人重生是进神的国

三　神的国是教会生活的实际

1　不能留在教会生活中的人，乃是不能承受神国的人

2　活在教会中，在神的生命上发展长大的人，得以丰丰富富进入神的国

四　教会属灵的生活，乃是神的国里天国的实际

LESSON TWENTY-THREE

A KEY VIEW OF THE NEW TESTAMENT (7)
THE KINGDOM OF GOD

OUTLINE

I. The designations:

A. The kingdom of God.

B. The kingdom of the heavens.

C. The kingdom of God's beloved Son.

D. The kingdom of Christ and of God, the kingdom of the Lord and of His Christ, and the eternal kingdom of the Lord and Savior Jesus Christ.

E. The kingdom of the Father and the kingdom of the Son of Man.

F. The kingdom prepared from the foundation of the world.

II. The kingdom of God being the church in this age:

A. Repenting and believing in the gospel being for the entry into the kingdom of God.

B. Regeneration being the entrance into the kingdom of God.

C. The kingdom of God being the reality of the church life:

1. Those not remaining in the church life not inheriting the kingdom of God.

2. Those growing and developing in the life of God in the church life being richly and bountifully supplied with the entrance into the kingdom of God.

D. The spiritual living of the church being the reality of the kingdom of the heavens in the kingdom of God.

五　教会属世的外观，乃是神的国里天国的外表

E. The worldly appearance of the church being the appearance of the kingdom of the heavens in the kingdom of God.

叁　在来世是千年国

III. The kingdom of God being the millennial kingdom in the coming age:

一　属天部分

A. The heavenly part.

二　属地部分

B. The earthly part:

1　复兴的以色列国

1. The restored kingdom of Israel.

2　复兴的列国

2. The restored nations.

肆　在永世是新天新地，有新耶路撒冷作中心

IV. The kingdom of God being the new heavens and new earth with the New Jerusalem as its center in eternity:

一　新耶路撒冷

A. The New Jerusalem.

二　周围的列国

B. The surrounding nations.

伍　神国的种子与发展

V. The seed and the development of the kingdom of God:

一　种子

A. The seed:

1　基督是第一粒种子

1. Christ being the first seed.

2　信徒也是种子

2. The believers also being seeds.

二　发展

B. The development:

1　基督作神国种子的繁殖与扩增

1. The propagation and multiplication of Christ as the seed of the kingdom of God.

2　基督成为一座大山充满天下

2. Christ becoming a great mountain filling the whole earth.

陆　承受神的国，与得永远的生命不同

VI. Inheriting the kingdom of God being different from receiving the eternal life.

课　文

壹　名称

神的国有好多方面的讲究。因此，新约用后列不同的名称，来启示它的各方面：

一　神的国

神的国（太十二 28）乃是总称，指神的掌权，（太六 10，13 下，但六 26 下，）范围无限，包括已过的永远，旧约中的列祖和以色列国，及新约中今世的教会、来世的千年国，和永世的新天新地，就是将来的永远。主耶稣在马太二十一章四十三节的话，和前文三十三到四十一节的比喻，给我们看见，神的国原在旧约的以色列人中，因他们弃绝了主，就转给新约的教会。

二　诸天的国

诸天的国，（太十六 19，）简称天国，乃指诸天的掌权，（但四 26，）从五旬节基督浇灌圣灵，设立祂的教会（参徒二）开始，到千年国完了（启二十 7）为止，范围比神的国小，仅包括今世的教会和来世的千年国，乃是神的国的一部分，所以诸天的国也称为神的国。（比较可一 15 和太四 17，比较可四 11 和太十三 11。）这诸天的国有三方面：实际、外表和实现。其实际和外表是在今世教会的里外，而其实现是在来世的千年国里。

三　神爱子的国

神爱子的国（西一 13）包括今世的教会，来世的千年国，和永世的新天新地。（比较彼后一 11。）歌罗西一章十三节是着重在今世神爱子的国，就是教会的实际。所有的信徒都被迁到这国里。（参约三 5。）

四　基督和神的国，主和祂基督的国，及主和救主耶稣基督永远的国

基督和神的国，（弗五 5，）主和祂基督的国，（启十一 15，）及主和救主耶稣基督永远的国，（彼后一 11，）都是指

TEXT

I. THE DESIGNATIONS

The kingdom of God has many aspects, as revealed in the New Testament by the following different designations:

A. The Kingdom of God

The kingdom of God (Matt. 12:28) is a general term that refers to God's reign (Matt. 6:10, 13b; Dan. 6:26b). Its scope is unlimited, comprising eternity past, the patriarchs, the nation of Israel in the Old Testament, the church in the New Testament in this age, the millennial kingdom in the coming age, and the new heaven and new earth in eternity future. The words spoken by the Lord in Matthew 21:43 and the parable preceding it in verses 33-41 show us that the kingdom of God was there with the children of Israel in the Old Testament, but due to their rejection of the Lord, it was given to the church in the New Testament.

B. The Kingdom of the Heavens

The kingdom of the heavens (Matt. 16:19) refers to the ruling of the heavens (Dan. 4:26). It began on the day of Pentecost when Christ poured out the Holy Spirit and established His church (Acts 2), and it will continue until the end of the millennium (Rev. 20:7). Its scope is narrower than that of the kingdom of God, since it includes only the church in this age and the millennial kingdom in the coming age. It is a section within the kingdom of God; hence, it is also called the kingdom of God (Mark 1:15, cf. Matt. 4:17; Mark 4:11, cf. Matt. 13:11). The kingdom of the heavens has three aspects: its reality, its appearance, and its manifestation. Its reality and its appearance are the inward and outward aspects of the church in this age; its manifestation will be in the millennial kingdom in the coming age.

C. The Kingdom of God's Beloved Son

The kingdom of the Son of God's love (Col. 1:13) is composed of the church in this age, the millennial kingdom in the coming age, and the new heaven and new earth in eternity (cf. 2 Pet. 1:11). The emphasis in Colossians 1:13 is on the kingdom of God's beloved Son in this age as the reality of the church, into which all the believers have been transferred (John 3:5).

D. The Kingdom of Christ and of God, the Kingdom of the Lord and of His Christ, and the Eternal Kingdom of the Lord and Savior Jesus Christ

The kingdom of Christ and of God (Eph. 5:5), the kingdom of the Lord and of His Christ (Rev. 11:15), and the eternal kingdom of the Lord and Savior Jesus Christ (2 Pet. 1:11), all refer to the

来世的千年国，和永世的新天新地，就是基督再来所要带进来，祂那永远的国。（但二 34 ～ 35，44，来一 8。）今世教会中得胜的信徒（失败的不得在内），要先进入其来世的千年国，承受千年国里天国的实现为赏赐；而后接着和所有今世失败而在来世千年国时被成全的信徒，进入其永世的新天新地，享受新天新地里的新耶路撒冷为永分。

五　父的国，和人子的国

父的国，在马太十三章四十三节和二十六章二十九节，乃指来世千年国的属天部分，就是天国的实现，只有旧约被成全的圣徒，和今世教会中得胜的信徒，得以进入享受。（来十二 23，十一 39 ～ 40，太八 11，十三 43。）人子的国，乃指来世千年国的属地部分，是为着来世得复兴，作千年国百姓的列国，所预备的，（太二五 34，）也是为着得复兴的以色列国，（徒一 6，）就是将来全家得救的以色列人，在其中作祭司的。（参看本课第叁大点，第二中点，第 1 小点。）

六　创世以来所预备的国

创世以来所预备的国，（太二五 34，）乃是千年国的属地部分，得复兴的列国得住在其中，作千年国里的百姓。（太二五 46 下。）

贰　在今世是教会

虽然神的国在旧约就在以色列人中，但到了新约神的国就从他们夺去，转给新约的信徒，（太二一 43，）而有了一个新的起头，就成为教会。（太十六 18 ～ 19。）

一　人悔改信福音，是为进神的国

施浸约翰出来传讲悔改的浸，开启神新约的经纶，叫人转变来为着诸天的国。（太三 2。）然后主耶稣来了，接续祂的先锋施浸约翰所传讲的道，叫人为诸天的国而悔改。（太四 17。）这表明神新约经纶是以祂的国为焦点。我们悔改，转变心思，转变人生的追求，相信福音，罪得赦免，由神重生，得着神圣的生命，就是为着符合神国的神圣性质，得以进入神的国。（约三 3，5。）

millennial kingdom in the coming age and to the new heaven and new earth in eternity as His eternal kingdom which will be brought in by Christ's second coming (Dan. 2:34-35, 44; Heb. 1:8). The overcoming believers in the church in this age, the defeated ones not included, will first enter into the millennial kingdom in the coming age to inherit the manifestation of the kingdom of the heavens in the millennium as their reward; and then they, together with the believers who are defeated in this age but will be perfected in the millennium, will enter into the new heaven and new earth in eternity to enjoy the New Jerusalem in the new heaven and new earth as their eternal portion.

E. The Kingdom of the Father and the Kingdom of the Son of Man

The kingdom of the Father mentioned in Matthew 13:43 and 26:29 refers to the heavenly part of the millennial kingdom in the coming age, which is the manifestation of the kingdom of the heavens. Only the perfected saints in the Old Testament and the overcoming believers in the church in this age will be able to enter into and enjoy this kingdom (Heb. 12:23; 11:39-40; Matt. 8:11; 13:43). The kingdom of the Son of Man (Matt. 13:41) refers to the earthly part of the millennial kingdom in the coming age. It is the kingdom prepared for the nations who will be restored in the coming age as its people (Matt. 25:34). It is also the kingdom in which the restored kingdom of Israel (Acts 1:6), that is, all Israel who will be saved in the future, will be the priests (See point III.B.1 in this lesson).

F. The Kingdom Prepared from the Foundation of the World

The kingdom prepared from the foundation of the world (Matt. 25:34) is the earthly part of the millennial kingdom, in which the restored nations will dwell as the people (Matt. 25:46b).

II. THE KINGDOM OF GOD BEING THE CHURCH IN THIS AGE

Although the kingdom of God was among the people of Israel in the Old Testament, it was taken away from them in the New Testament and given to the New Testament believers (Matt. 21:43). Thus, it had a new beginning and became the church (Matt. 16:18-19).

A. Repenting and Believing in the Gospel Being for the Entry into the Kingdom of God

John the Baptist came out to preach the baptism of repentance as the opening of God's New Testament economy, asking people to have a turn for the kingdom of the heavens (Matt. 3:2). Then Jesus came and continued the preaching of His forerunner John the Baptist, telling people to repent for the kingdom of the heavens (Matt. 4:17). This indicates that God's New Testament economy is focused on His kingdom. We need to repent—have a change in our mind, have a turn in our pursuit of life—and believe in the gospel that our sins may be forgiven and that we may be regenerated by God to have the divine life, which matches the divine nature of the kingdom of God. Thus we may enter into the kingdom of God (John 3:3, 5).

二　人重生是进神的国

约翰三章三节主说，“我实实在在的告诉你，人若不重生，就不能看见神的国。”五节又说，“我实实在在的告诉你，人若不是从水和灵生的，就不能进入神的国。”这话启示出，重生是人进神的国唯一的入门。

国度总是与生命关联。在植物国度里，所有的是植物生命；在动物国度里，所有的是动物生命。你要有分于某种国度，首先需要有那个国度的生命。所以，要进入神的国，首先需要重生，就是在人天然的生命之外，再得着神的生命。

神的国不单指神的掌权，也指神圣生命的领域与范围。我们为要有分于神的掌权，并能在神圣的领域中，就需要神圣的生命。那些有这神圣生命的人，才能在这神圣的领域里，有分于神在其中掌权的神圣的国度。因此，我们需要重生，好叫我们有神圣的生命，得以进入神圣的领域，有分于神圣的国度。即使我们未曾堕落，也未受败坏，我们还是需要重生，得着神圣的生命。不论人的生命是多善良、多纯洁，也不能使人够资格进入神圣的国。只有神圣的生命能使人够资格进入神圣的领域，能答应神国的神圣要求。重生是人进神的国唯一的入门。

三　神的国是教会生活的实际

罗马十二至十六章是说到教会的生活；十四章十七节说，“神的国不在乎吃喝，只在乎公义、和平与圣灵中的喜乐。”这证明神国的生活就是教会生活。神的国不在乎吃喝，只在乎对自己是公义，对别人是和平，在灵中是以神为乐。这些项目都是基督的彰显。公义、和平并喜乐是今天神国的特征，也是教会生活的实际。所以，在今世神的国就是教会。专论教会产生、设立和扩展的使徒行传，是把神的国（一 3，八 12，十四 22，十九 8，二十 25，二八 23，31）和教会（五 11，八 1，3，九 31，十一 22，26，十二 1，5，十三 1，十四 23，27，十五 3～4，22，41，十六 5，十八 22，二十 17，28）相题并论。这是说出，今天的教会就是神的国。

1　不能留在教会生活中的人，乃是不能承受神国的人

B. Regeneration Being the Entrance into the Kingdom of God

In John 3:3 the Lord said, “Truly, truly, I say to you, unless a man is born anew, he cannot see the kingdom of God,” and in verse 5 He said, “Truly, truly, I say to you, unless a man is born of water and the Spirit, he cannot enter into the kingdom of God.” The Lord’s words here reveal that regeneration is the unique entrance into the kingdom of God.

A kingdom is always related to life. The vegetable kingdom is related to the vegetable life, and the animal kingdom is related to the animal life. If you want to share in a certain kingdom, you first need the life of that kingdom. Therefore, in order to enter into the kingdom of God, man needs to be regenerated, that is, to receive God’s life in addition to man’s natural life.

The kingdom of God is not only the reign of God, but also the realm and sphere of the divine life. In order to participate in the reign of God and to be in the divine realm, we need the divine life. Only those who have the divine life can be in the divine realm and share the divine kingdom in which God reigns. Thus, we need to be regenerated that we may have the divine life which enables us to enter into the divine realm and participate in the divine kingdom. Even if we were not fallen or sinful, we would still need to be born again and receive the divine life, because regardless of how good, pure, and clean our human life might be, it cannot qualify us to enter into the divine kingdom. Only the divine life qualifies us to enter into the divine realm. Only the life of God meets the divine requirements of the kingdom of God. Regeneration is the unique entrance into the kingdom of God.

C. The Kingdom of God Being the Reality of the Church Life

Romans 12 through 16 is concerned with the church life. Romans 14:17 says, “For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” This proves that God’s kingdom life is the church life. The kingdom of God is neither eating nor drinking. The kingdom of God is righteousness toward ourselves, peace toward others, and joy with God in our spirit. These items— righteousness, peace, and joy—are the expressions of Christ. They are the characteristics of the kingdom of God as well as the reality of the church life today. Hence, the kingdom in this age is the church. The book of Acts, which is mainly concerned with the producing, the establishing, and the spreading of the church, stresses both the kingdom of God (1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31) and the church (5:11; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3-4, 22, 41; 16:5; 18:22; 20:17, 28). This shows that the church today is the kingdom of God.

1. Those Not Remaining in the Church Life Not Inheriting the Kingdom of God

在林前六章九至十节，加拉太五章十九至二十一节，以弗所五章五节，都说出邪恶的人，或不义的人不能承受神的国。邪恶的事就如奸淫、污秽、邪荡、拜偶像、邪术、仇恨、争竞、忌恨、恼怒、结党、分裂、派系、嫉妒、醉酒、荒宴以及诸如此类的事；凡行这样事的人，必不能承受神的国。并且这等人必须从教会的交通隔开，（林前五 11，）正如保罗在灵中审判了哥林多教会中，那位行淫乱的弟兄；他吩咐哥林多的教会把那恶人从他们隔开，（林前五 1 ～ 5，13，）以保守教会生活的纯洁、无酵。

2　活在教会中，在神的生命上发展长大的人，得以丰丰富富进入神的国

彼后一章十一节说，“这样，必丰丰足足的供应你们，使你们得以进入我们主和救主耶稣基督永远的国。”这国就是神国里来世的千年国，和永世的新天新地。我们在这永远的国里不是百姓，而是君王。我们要作王，就需要生命成熟。照着此节前面，一至十节的话，我们要长大成熟，就需要在教会生活中，让我们已经分得的那奇妙、同样宝贵的信，（一 1，）得到逐步的发展。这信乃是包罗万有的种子，所有神圣生命的丰富，都在这颗种子里面。我们必须殷勤，使其发展为德行；在德行里发展知识；在知识里发展自制；在自制里发展忍耐；在忍耐里发展敬虔；在敬虔里发展弟兄相爱；在弟兄相爱里发展神那崇高的爱。我们发展这些美德，就能长大，至终完全成熟。结果，我们就满了基督，满有基督丰满的身量。（弗四 13。）这样，我们就得以丰丰富富的进入主和救主耶稣基督永远的国，就是神国里来世的千年国，和永世的新天新地。

四　教会属灵的生活，乃是神的国里天国的实际

根据马太福音，神国里的天国分三方面：实际、外表和实现。实际和外表是在今世，实现是在来世。神国里天国的实际，在今世乃是它属天、属灵本质的内容。这是马太五、六、七章里主在山上所启示的。根据罗马十四章十七节，这天国的实际就是今天正当的教会生活。所以教会属灵的生活乃是这天国的实际。马太五、六、七章启示出这天国的实际，就

First Corinthians 6:9-10, Galatians 5:19-21, and Ephesians 5:5 all mention that the evil or unrighteous ones cannot inherit the kingdom of God. Those who practice evil things such as fornication, uncleanness, sensuality, idolatry, sorcery, enmities, strife, jealousy, angers, faction, divisions, parties, envyings, drunkenness, carousings, and things like these shall not inherit the kingdom of God. Moreover, such ones must be separated from the church fellowship (1 Cor. 5:11), just as Paul in his spirit judged the brother who committed fornication in the church in Corinth and charged the church there to separate the evil man from among themselves (1 Cor. 5:1-5, 13) in order to keep the purity and unleavened nature of the church life.

2. Those Growing and Developing in the Life of God in the Church Life Being Richly and Bountifully Supplied with the Entrance into the Kingdom of God

Second Peter 1:11 says, “For so shall be richly and bountifully supplied to you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.” This kingdom is the millennial kingdom within the kingdom of God in the coming age and the new heaven and new earth in eternity. In this eternal kingdom we shall not be subjects; we shall be kings. But in order to be kings, we need maturity in life. According to the word in the preceding verses, 2 Peter 1:1-10, if we want to grow to maturity, we need to stay in the church life and allow the wonderful like precious faith allotted to us (v. 1) to be developed gradually. This faith is an all-inclusive seed, containing all the riches of the divine life. We must be diligent to develop in our faith virtue; in virtue, knowledge; in knowledge, self-control; in self-control, endurance; in endurance, godliness; in godliness, brotherly love; and in brotherly love, God’s noble love. By developing these virtues we grow, and eventually we shall reach maturity. As a result, we shall be full of Christ, that is, we shall arrive at the measure of the stature of the fullness of Christ (Eph. 4:13). Thus, we shall be richly and bountifully supplied with the entrance into the eternal kingdom of our Lord and Savior Jesus Christ, which will be the millennial kingdom within the kingdom of God in the coming age and the new heaven and new earth in eternity.

D. The Spiritual Living of the Church Being the Reality of the Kingdom of the Heavens within the Kingdom of God

According to the Gospel of Matthew, the kingdom of the heavens within the kingdom of God has three aspects: the reality, the appearance, and the manifestation. Whereas the reality and the appearance are in this age, the manifestation is in the coming age. The reality of the kingdom of the heavens within the kingdom of God is the inward contents of the kingdom of the heavens in its heavenly and spiritual nature, as revealed by the Lord on the mountain in Matthew 5, 6, and 7. According to Romans 14:17, the reality of the kingdom of the heavens is the proper church life today. Therefore, the spiritual living in the church is the reality of the kingdom of the heavens. Matthew 5,

是它属灵的生活和属天的原则，包含七部分：天国子民的性质；（五 1 ～ 12；）天国子民对世界的影响；（五 13 ～ 16；）天国子民的律法；（五 17 ～ 48；）天国子民的义行；（六 1 ～ 18；）天国子民如何对付财富；（六 19 ～ 34；）天国子民对待人的原则；（七 1 ～ 12；）和天国子民生活和工作的立场。（七 13 ～ 29。）

这七部分给我们看见天国子民的性质，就是诸天之国的性质，对世界显出影响力；天国子民也有律法，却不是旧约的律法，而是诸天之国的新律法；天国子民也是一班有义行，对财富有正确态度的人；并且天国子民活在人群社会中，根据天国的原则对待别人。末了给我们看见，天国子民日常生活和工作的立场。天国子民的这些方面，不仅是行为或是外面的生活，乃是诸天之国的实际。今天教会属灵的生活，乃是活出这诸天之国的实际。

五　教会属世的外观，乃是神的国里天国的外表

神国里的天国在今世除了它的实际外，还有它的外表。它的外表乃是它名义上的外在情形；这是马太十三章里主在海边所启示的。今天这天国的实际与外表都随着教会。在马太五、六、七章中，关于这天国实际的部分，每一件事都是实际的、纯净的、属灵的、并属天的。但是在十三章关乎这天国外表的情形，却完全不同。在这一章，我们看见稗子，（25 ～ 30，）和不从其类长出来的大树，（31 ～ 32，）以及面酵。（33。）这里稗子表明假信徒；大树表明这天国外表的畸形发展；面酵表明它外表的内在腐败。这些东西都在它的外表里，使它的外表成了一个混杂物。

在今天的基督教中，很容易看到这个混杂。今天的基督教—教会属世的外观—正是马太十三章这天国外表的描绘。在基督教里，有极多的稗子，极大的外表和极腐化的酵。在马太五、六、七章所说的每样东西，都是实际的、纯净的、属灵的，并且是属天的。但在十三章中所看见的，却都是假冒、腐化和混杂，并其畸形的发展。

6, and 7 disclose the reality of the kingdom of the heavens, which is the spiritual living and heavenly principles of the kingdom of the heavens. It is composed of seven sections: the nature of the kingdom people (5:1-12), the influence of the kingdom people upon the world (5:13-16), the law of the kingdom people (5:17-48), the righteous deeds of the kingdom people (6:1-18), the dealing of the kingdom people with riches (6:19-34), the principles of the kingdom people in dealing with others (7:1-12), and the ground of the kingdom people's living and work (7:13-29).

In these seven sections we see that the nature of the kingdom people, which is the very nature of the kingdom of the heavens, exercises an influence upon the world. The kingdom people also have a law, which is the new law of the kingdom of the heavens, not the law in the Old Testament. They are those who perform righteous deeds and who have the proper attitude concerning material riches. While they are still living in human society, they deal with others according to the principles of the kingdom of the heavens. Finally, we see the ground of the daily life and work of the kingdom people. All these aspects of the kingdom people not only depict their behavior or outward living; they also constitute the reality of the kingdom of the heavens. The spiritual living of the church today is the living out of the reality of the kingdom of the heavens.

E. The Worldly Appearance of the Church Being the Appearance of the Kingdom of the Heavens within the Kingdom of God

The kingdom of the heavens within the kingdom of God in this age has its appearance, in addition to its reality. Its appearance is its outward state in name, as revealed by the Lord on the seashore in Matthew 13. Today, both the reality and the appearance of the kingdom of the heavens are with the church. In Matthew 5, 6, and 7 everything in the seven sections concerning the reality of the kingdom of the heavens is real, pure, spiritual, and heavenly. But the situation in Matthew 13 concerning the appearance of the kingdom of the heavens is altogether different. In this chapter we have the tares (vv. 25-30), a great tree which is no longer according to its kind (vv. 31-32), and the leaven (v. 33). The tares here signify the false believers; the great tree, the abnormal development of the outward appearance of the kingdom of the heavens; and the leaven, the inward corruption of the outward appearance of the kingdom of the heavens. All these things found in the appearance of the kingdom cause the appearance of the kingdom to be a mixture.

It is easy to see this mixture in today's Christendom. Today's Christendom—the worldly appearance of the church— exactly matches the portrait in Matthew 13 of the appearance of the kingdom of the heavens. In Christendom there are millions of tares, a great facade, and corrupting leaven. Whereas everything in Matthew 5, 6, and 7 is real, pure, spiritual, and heavenly, everything shown in Matthew 13 is false, corrupt, mixed, and abnormal.

叁　在来世是千年国

神的国在施浸约翰和主耶稣传道的时候，不过是近了。（太三 2，四 17，路十 9。）虽然在五旬节，圣灵降临带进了神国的实际，使教会得以被建立，（太十六 18 ～ 19，）但是神国的实现还没有来到。因此主死而复活，升到天上乃是去得国。（路十九 12。）到教会时期结束了，主从神领得国度，（但七 13 ～ 14，）而带着神的国回来。（路十九 15。）那时，就是在大灾难以后，世上的国就成了神和基督的国，（启十一 15，十二 10，）那也就是神国的实现，是在马太二十四、二十五章，主在橄榄山上所揭示的。这实现的神国，就是来世的千年国，分为属天和属地部分。

一　属天部分

来世千年国的属天部分，就是神的国里诸天之国的实现，在马太十三章四十三节称为父的国，新旧两约被成全，得胜的圣徒，要在其中作神和基督的祭司，并与基督一同作王一千年，（启二十 4，6，）管治千年国属地部分中作百姓的列国。（启二 26 ～ 27。）但以理十二章二至三节所说，在复活后，智慧人必发光，如同天上的光，那使多人归义的，必发光如星的话；和马太十三章四十三节所说，那时义人在他们父的国里，要发光如太阳的话相同。但以理所说的，也是指这千年国的属天部分。

二　属地部分

在来世千年国的属地部分，乃是弥赛亚国，在马太十三章四十一节称为人子的国，就是复兴的以色列国，（徒一 6，）是主所要重新修造大卫的帐幕—大卫的国；（徒十五 16，可十一 10；）也是神从创世以来，为那些将来在千年国地上作百姓的绵羊，所预备的国。（太二五 34。）

1　复兴的以色列国

当基督再来的时候，以色列全家都要悔改得救，（亚十二 10 ～ 11，罗十一 26，）以色列国就得以复兴。（徒一 6。）那些得救

III. THE KINGDOM OF GOD BEING THE MILLENNIAL KINGDOM IN THE COMING AGE

The kingdom of God was only drawing near during the time when John the Baptist and the Lord Jesus were preaching (Matt. 3:2; 4:17; Luke 10:9). Although the descending of the Holy Spirit brought in the reality of the kingdom of God on the day of Pentecost and the church was established (Matt. 16:18-19), the manifestation of the kingdom of God was yet to come. Therefore, the Lord was resurrected from the dead and ascended to the heavens to receive the kingdom (Luke 19:12). At the end of the church age, the Lord will receive the kingdom from God (Dan. 7:13-14) and will come back with the kingdom of God (Luke 19:15). That will occur after the great tribulation when the kingdom of the world will become the kingdom of our Lord and of His Christ (Rev. 11:15; 12:10). This will also be the manifestation of the kingdom of God, as unveiled by the Lord on the Mount of Olives in Matthew 24 and 25. This manifested kingdom of God is the millennial kingdom in the coming age, comprising the heavenly and earthly parts.

A. The Heavenly Part

The heavenly part of the millennial kingdom in the coming age, which will be the manifestation of the kingdom of the heavens within the kingdom of God, is called the kingdom of the Father in Matthew 13:43. All the perfected and overcoming saints of the Old and the New Testaments will be priests of God and of Christ, and will be co-kings with Christ for a thousand years (Rev. 20:4, 6) to reign over the nations, the people in the earthly part of the millennial kingdom (Rev. 2:26-27). Daniel 12:2-3 tells us that after being raised up from among the dead, the wise shall shine as the brightness of the firmament, and they that turn many to righteousness shall shine as the stars. This word resembles that in Matthew 13:43, which says that the righteous shall shine forth as the sun in the kingdom of their Father. What is mentioned in Daniel refers also to the heavenly part of the millennial kingdom.

B. The Earthly Part

The earthly part of the millennial kingdom in the coming age will be the Messianic kingdom, which is called the kingdom of the Son of Man in Matthew 13:41. This will be the restored kingdom of Israel (Acts 1:6), the tabernacle of David—the kingdom of David—which the Lord will rebuild (Acts 15:16; Mark 11:10). It will also be the kingdom prepared by God from the foundation of the world for the “sheep” as the people on earth in the coming millennium (Matt. 25:34).

1. The Restored Kingdom of Israel

When Christ comes back, the entire house of Israel will repent and be saved (Zech. 12:10-11; Rom. 11:26); then the kingdom of Israel will be restored (Acts 1:6). The saved Israelites

的以色列人，要在来世千年国的属地部分作祭司，教导作百姓的列国事奉神。（亚八 20 ～ 23。）（参看二十四课第肆大点。）

2　复兴的列国

当基督再来时，祂对外邦人乃是审判活人的主，（徒十七 31，十 42，提后四 1，）地上的万民都要聚集到祂面前，照神永远的福音，（启十四 6 ～ 7，）受祂的审判。其中那些善良的，祂就算他们为义人，就是绵羊，叫他们进入来世千年国的属地部分作百姓。（太二五 31 ～ 34。）（参看二十四课第参大点。）

肆　在永世是新天新地，有新耶路撒冷作中心

千年国过去了，新天新地就来到，作神在永世里掌权的领域，就是作神在永世里的国，神要在其中作王，直到永永远远，（启十一 15，）有新耶路撒冷作中心，并有得复兴的列国为周围。

一　新耶路撒冷

在永世的新天新地里，神的国是由得重生作神儿子（启二一 7）的圣徒，和得复兴作神百姓（启二一 3 下）的列国两种人所组成。得重生作神儿子的圣徒，构成新耶路撒冷，作神在永世里的居所，（启二一 1 ～ 3，）其中有神掌权管治祂新天新地永世里国度的宝座。（启二二 1，3。）历代所有得重生，不论被成全早或晚的圣徒，都得在其中作王，（启二二 5 下，）享受神永远生命的永远福分，达于极点；就是永远享受神作生命光的照耀，（启二一 23，二二 5，）基督作生命树的供应，（启二二 2 上，）和圣灵作生命水的滋润，（启二二 1，二一 6 下，）也就是享受经过种种过程三一神的丰富达于极点，直到世世代代，永永远远。

二　周围的列国

在新天新地里，得复兴的列国得在新耶路撒冷的周围，（启二一 24，）作神永世国度里的百姓。（启二一 3。）如此，新耶路撒冷就是神在他们中间所支搭的帐幕，神要从其中作他们的神，亲自与他们同在；由构成新耶路撒冷的圣徒，就是神的众子，作王管治他们。

will be priests in the earthly part of the coming millennium, teaching the nations as the people to serve God (Zech. 8:20-23). (See point IV.D in Lesson Twenty-four.)

2. The Restored Nations

When Christ comes back, He will be the Judge of the living to the Gentiles (Acts 17:31; 10:42; 2 Tim. 4:1). All the nations on earth will be gathered before Him to be judged by Him according to God's eternal gospel (Rev. 14:6-7). The good ones will be counted by Him as the righteous, the "sheep." They will enter into the earthly part of the millennium to be the people (Matt. 25:31-34). (See point III in Lesson Twenty-four.)

IV. THE KINGDOM OF GOD BEING THE NEW HEAVEN AND NEW EARTH WITH THE NEW JERUSALEM AS ITS CENTER IN ETERNITY

After the millennial kingdom is concluded, the new heaven and new earth will come as the realm of God's reign, the kingdom of God in eternity. God will reign in it forever and ever (Rev. 11:15), with the New Jerusalem as its center and the restored nations as its surroundings.

A. The New Jerusalem

In the new heaven and new earth in eternity, the kingdom of God will be composed of two kinds of people: the saints, who are regenerated, as the sons of God (Rev. 21:7), and the nations, who will be restored, as God's people (Rev. 21:3b). The regenerated saints as the sons of God will constitute the New Jerusalem to be God's habitation in eternity (Rev. 21:1-3). The throne of God will be in it, from which God will reign to rule over the kingdom in the new heaven and new earth in eternity (Rev. 22:1, 3). All the regenerated saints throughout all the generations, whether perfected earlier or later, will be kings in the New Jerusalem (Rev. 22:5b) to enjoy the eternal blessings of God's eternal life to the fullest extent. These blessings include the enjoyment of the illumination of God as the light of life for eternity (Rev. 21:23; 22:5), the enjoyment of the supply of Christ as the tree of life (Rev. 22:2a), and the enjoyment of the saturation of the Spirit as the water of life (Rev. 22:1; 21:6b). Thus, they will enjoy the riches of the processed Triune God to the fullest extent forever and ever.

B. The Surrounding Nations

In the new heaven and new earth, the restored nations will be around the New Jerusalem (Rev. 21:24) as the peoples in God's kingdom for eternity (Rev. 21:3). Thus, the New Jerusalem will be God's tabernacle among them. From it God will be their God and He will be with them. The saints, the sons of God, as the constituents of the New Jerusalem, will be kings to rule over them.

在今世的教会中，信徒得神永远的生命，（约三 15，）初期的享受神这永远生命的福分；在来世千年国的属天部分里，得胜的信徒承受神永远的生命，（太十九 29，）得丰满的享受神这永远生命的丰满福分；在永世新天新地的中心，新耶路撒冷里，所有被成全的信徒，丰满的进入神永远的生命里，得极度的享受神这永远生命的永远福分，直到永远。这都是在神的国里，享受经过种种过程之三一神的永远生命。

伍　神国的种子与发展

神的国像教会一样，不是一个组织，乃是由祂神圣的生命所构成的一个生机体，成为祂掌权的生命领域，祂在其中凭着祂神圣的生命掌权，而在祂这神圣生命中，彰显祂神圣三一的自己。这开始于旧约的圣徒，在今世的教会成为具体，在千年国的新耶路撒冷得以完成，在新天新地的新耶路撒冷达到终极的境地。神的神圣生命，就是基督自己，乃是这神圣生命领域的种子，发展成为祂掌权的国度，正如路加十七章二十一节所启示，神的国就是基督。

一　种子

1　基督是第一粒种子

基督是神国的第一粒生命种子，将祂自己撒在信祂的人里面，（可四 3，26，）使祂可以在他们里面长大、生活，并从他们里面发展出来，而繁生无数的子粒。（可四 20。）

2　信徒也是种子

接受基督作神国种子的信徒，因着有基督在他们里面作生命，也成为生命的种子。（太十三 38。）他们靠基督作生命而长大，就结出更多的子粒，使神的国更得发展。如此繁生发展，直到神的国得着实现。

二　发展

1　基督作神国种子的繁殖与扩增

基督出来，把神的国当作福音传扬的时候，（可一 14～15，）神的国只有祂这一粒种子。等到祂经过死而复活，将神

In the church in this age the believers receive God's eternal life (John 3:15) and enjoy the blessing of the eternal life in the initial stage. In the heavenly part of the millennial kingdom in the coming age, the overcoming believers will inherit God's eternal life (Matt. 19:29) and will enjoy the full blessing of the eternal life of God in a fuller way. In the New Jerusalem, the center of the new heaven and new earth in eternity, all the perfected saints will fully enter into the eternal life of God and enjoy the eternal blessing of God's eternal life to the fullest extent for eternity. All three stages are the enjoyment of the eternal life of the processed Triune God in the kingdom of God.

V. THE SEED AND THE DEVELOPMENT OF THE KINGDOM OF GOD

The kingdom of God, like the church, is not an organization. It is an organism constituted with God's divine life as the realm of life for His ruling, in which He reigns by His divine life and expresses Himself as the divine Trinity in the divine life. It began with the Old Testament saints and is realized in the church in this age. It will be completed in the New Jerusalem in the millennium and ultimately consummated in the New Jerusalem in the new heaven and new earth. God's divine life, which is Christ Himself, is the seed of the realm of the divine life that develops into the kingdom for His ruling. As revealed in Luke 17:21, the kingdom of God is Christ Himself.

A. The Seed

1. Christ Being the First Seed

Christ, as the first seed of life of the kingdom of God, sowed Himself into His believers (Mark 4:3, 26) that He might grow and live in them and be developed from within them to bring forth many grains (Mark 4:20).

2. The Believers Also Being Seeds

The believers, who receive Christ as the seed of the kingdom of God, also become seeds of life (Matt. 13:38), since they have Christ in them as their life. They grow and bring forth many grains by taking Christ as life; thus the kingdom of God is further developed. Such propagation and development will continue until the manifestation of the kingdom of God.

B. The Development

1. The Propagation and Multiplication of Christ as the Seed of the Kingdom of God

When Christ came out to preach the kingdom of God as the gospel (Mark 1:14-15), He was the unique seed of the kingdom of God. After passing through death and resurrection, He

的生命释放出来，分赐给信祂的人，就结出许多子粒。（约十二 24。）到使徒行传的开头，就有许多的子粒（一 15）作神国的开展。从他们神的国一再开展（徒八 12，十九 8，二十 25，二八 23，31）到千千万万的信徒里面，（徒二 41，四 4，二一 20，）使他们都成为构成神国的成分。

2　基督成为一座大山充满天下

但以理二章三十四至三十五节说，有一块非人手凿出来的石头，就是从天降下的基督，砸碎外邦的列国。然后这石头变成一座大山，充满天下。山是表明国度。这是说，基督要扩大成为祂和神的国，充满全地。（启十一 15。）但以理二章四十四节接着说明，这是天上的神必另立一国，永不败坏，存到永远。这国就是基督普遍全地的扩大，就是那块砸碎列国的石头，扩大变成了一座大山。基督在祂自己里面是王，基督扩大就变成了祂的王国，伟大、荣耀，普遍全地。

陆　承受神的国，与得永远的生命不同

承受神的国，（林前六 10，加五 21，）乃是承受永远的生命作享受，（太十九 29，）与得永远的生命作生命不同。前者是在来世得赏赐的问题；后者是在今世得救的问题。得永远的生命，是得到神的生命，使我们得重生，（约三 5，）是神救恩的中心部分，（约十 10，）乃是一信主耶稣就得到的。（约三 16，36。）承受神的国，乃是借着我们在神这永远的生命上所有的经历，去得着神这永远的生命在千年国里的享受。神永远的生命，将我们在今世生进神的国。我们凭这生命在神的国里活着，经历并享受这生命，以致得在来世承受神的国，也就是承受神永远生命的丰满享受为赏赐。得永远的生命而进神的国，和凭着永远的生命活着，而承受神的国，都是生命的事。彼前一章三节和彼后一章三至十一节，给我们看见，因着重生我们已经有了神的生命，得与神的性情有分。因此我们要殷勤，追求这生命的长进发展，一直长进发展到我们能丰丰富富的进入我们主和救主耶稣基督永远的国，就是来世神国的天国部分，得享主所应许给我们的赏赐。（路十二 32，雅二 5。）神的国对信徒，在今世是操练，

released God's life and dispensed it into His believers, thus bringing forth many grains (John 12:24). At the beginning of the Acts, there were many grains (Acts 1:15) as the spreading of the kingdom of God. Through them the kingdom of God spread again and again (Acts 8:12; 19:8; 20:25; 28:23, 31) into thousands of believers (Acts 2:41; 4:4; 21:20), making them constituents of the kingdom of God.

2. Christ Becoming a Great Mountain Filling the Whole Earth

Daniel 2:34-35 says that a stone was cut out without hands to smite the great image, signifying that Christ will come down from the heavens to smite the Gentile nations. The stone will then become a great mountain and fill the whole earth. The mountain denotes the kingdom. This means that Christ will be enlarged to become the kingdom of Himself and of God which will fill the whole earth (Rev. 11:15). Then in Daniel 2:44 we are told that this is the kingdom which the God of heaven will set up and which will never be destroyed but will stand forever. This kingdom is the enlargement of Christ, which will spread over the whole earth, signified by the stone smiting the nations and growing into a great mountain. In Himself, Christ is the King; in His enlargement, Christ becomes His great and glorious kingdom that spreads throughout the whole earth.

VI. INHERITING THE KINGDOM OF GOD BEING DIFFERENT FROM RECEIVING THE ETERNAL LIFE

To inherit the kingdom of God (1 Cor. 6:10; Gal. 5:21) is to inherit the eternal life as an enjoyment (Matt. 19:29). It is different from the receiving of the eternal life as our life. The former is a matter of reward in the coming age; the latter is a matter of being saved in this age. To receive the eternal life is to receive God's life that we may be regenerated (John 3:5). It is the central part of God's salvation (John 10:10). Anyone who believes in the Lord Jesus receives this life (John 3:16, 36). To inherit the kingdom of God is to obtain the enjoyment of God's eternal life in the millennial kingdom through our experiences in His eternal life. Through God's eternal life we are born into the kingdom of God in this age. We live in the kingdom of God by the eternal life, experiencing and enjoying the eternal life in this age, so that we may inherit the kingdom of God in the coming age, that is, we may inherit the full enjoyment of God's eternal life as a reward. To receive the eternal life and enter into the kingdom of God, and to live according to the eternal life and inherit the kingdom of God, are both a matter of life. First Peter 1:3 and 2 Peter 1:3-11 show us that we have the life of God through regeneration and have become partakers of the divine nature. Therefore, we should be diligent to pursue the growth and the development of this life until we are richly and bountifully supplied the entrance into the eternal kingdom of God, the kingdom of the heavens within the kingdom of God in the coming age, to enjoy the reward which the Lord has promised to us for our enjoyment (Luke 12:21; James 2:5).

（太五 3，10，十一 12，路九 62，徒十四 22，启一 9，）在来世是赏赐。（雅二 5，帖前二 12，提后四 8，18。）这赏赐对那在今世看重主信实之话，凭着神生命之恩，而肯忠心操练的信徒是鼓励。（提后四 1 下。）有赏就有罚，（太十六 27 ～ 28，启二二 12，林后五 10，）这对那在今世不理主信实之话，轻忽神生命之恩，而不肯忠心操练的信徒是警告。（太五 20，七 21。）

To the believers, the kingdom of God is an exercise in this age (Matt. 5:3, 10; 11:12; Luke 9:62; Acts 14:22; Rev. 1:9) and a reward in the coming age (James 2:5; 1 Thes. 2:12; 2 Tim. 4:8, 18). This reward is an incentive to those who respect the Lord's faithful word and diligently exercise themselves through the grace of the life of God (2 Tim. 4:1b). Since there is a reward, there is also a punishment (Matt. 16:27-28; Rev. 22:12; 2 Cor. 5:10). This punishment is a warning to the saints who would disregard the faithful word of the Lord and neglect the grace of the life of God, and who would not diligently exercise themselves (Matt. 5:20; 7:21).

摘　要

新约用神的国，诸天的国，神爱子的国，基督和神的国，主和祂基督的国，主和救主耶稣基督永远的国，父的国，人子的国，和创世以来所预备的国等名称，来启示神的国的各方面。神的国是神的掌权，包括已过的永远，旧约中的列祖，以色列国，新约中今世的教会，来世的千年国，和永世的新天新地，就是将来的永远。天国是诸天的掌权，是神的国的一部分，包括今世的教会和来世的千年国。基督和神的国，主（神）和祂基督的国，及主和救主耶稣基督永远的国，都是指来世的千年国和永世的新天新地。父的国是指千年国的属天部分。子的国是指千年国的属地部分。

神的国在今世是教会，是人得重生所进入的，也是教会生活的实际。教会属灵的生活，乃是神国里天国的实际；教会属世的外观，乃是神国里天国的外表。神的国在来世是千年国，其中有属天和属地两部分。属天部分是神国里天国的实现，新旧两约被成全，得胜的圣徒，要在其中作神和基督的祭司，并与基督作王一千年。属地部分是弥赛亚的国，也就是复兴的以色列国，将来得救的以色列人要在其中作祭司，将来得复兴的列国要在其中作百姓。神的国在永世是新天新地，有新耶路撒冷作中心。在永世的新天新地里，神的国是由得重生作神儿子的圣徒，和得复兴作神百姓的列国，二种人所组成的。前者构成新耶路撒冷，作神永世里的居所，所有得重生，不论被成全早或晚的圣徒，都得在其中作王，享受经过种种过程之三一神永远生命的永远福分，达于极点。后者在新耶路撒冷的周围，作神永世里的百姓，由前者作王管治他们。

SUMMARY

The New Testament uses different designations, such as the kingdom of God, the kingdom of the heavens, the kingdom of God's beloved Son, the kingdom of Christ and of God, the kingdom of the Lord and of His Christ, the eternal kingdom of the Lord and Savior Jesus Christ, the kingdom of the Father, the kingdom of the Son of Man, and the kingdom prepared from the foundation of the world, to reveal various aspects of the kingdom of God. The kingdom of God is God's reign, comprising eternity past, the patriarchs and the kingdom of Israel in the Old Testament, the church in the New Testament in this age, the millennial kingdom in the coming age, and the new heaven and new earth in eternity future. The kingdom of the heavens is the ruling of the heavens. It is a part of the kingdom of God, including the church in this age and the millennial kingdom in the coming age. The kingdom of Christ and of God, the kingdom of the Lord (God) and of His Christ, and the eternal kingdom of the Lord and Savior Jesus Christ all refer to the millennial kingdom in the coming age and the new heaven and new earth in eternity. The kingdom of the Father refers to the heavenly part of the millennial kingdom, whereas the kingdom of the Son of Man refers to the earthly part of the millennial kingdom.

The kingdom of God is the church in this age. Man enters into it through regeneration. It is also the reality of the church life. The spiritual living of the church is the reality of the kingdom of the heavens in the kingdom of God. The worldly appearance of the church is the appearance of the kingdom of the heavens within the kingdom of God. In the coming age the kingdom of God is the millennial kingdom, composed of two parts, the heavenly and the earthly. The heavenly part is the manifestation of the kingdom of the heavens within the kingdom of God, in which the perfected and overcoming saints of both the Old and New Testaments will be priests of God and of Christ and co-kings with Christ for a thousand years. The earthly part is the Messianic kingdom, which is also the restored kingdom of Israel; the saved Israelites in the future will be priests in it, and the restored nations in the future will be the people. The kingdom in eternity is the new heaven and new earth with the New Jerusalem as its center. In the new heaven and new earth in eternity, the kingdom of God is composed of two kinds of people: the regenerated saints as the sons of God and the restored nations as the people of God. The former constitute the New Jerusalem as the habitation of God in eternity. All the regenerated saints, whether they are perfected earlier or later, will be kings in it. They will enjoy the eternal blessing of the eternal life of the processed Triune God to the fullest extent. The latter are around the New Jerusalem to be the peoples of God in eternity, and they will be under the ruling of the former as the kings.

神的国乃是由祂神圣生命所构成的生机体，成为祂掌权的生命领域，祂在其中凭着神圣的生命掌权，而在祂这神圣生命中，彰显祂自己。这开始于旧约的圣徒，在今世的教会得成具体，在千年国的新耶路撒冷得着完成，在新天新地的新耶路撒冷达到终极的境地。神的神圣生命，就是基督自己，乃是这神圣生命领域的种子，发展成为祂掌权的国度。这个神的国就是基督。基督是神国的第一粒生命种子，撒在信祂的人里面，并从他们里面发展出来，而繁生许多的子粒。信徒也成为种子，结出更多的子粒，使神的国更得发展。如此繁生发展，直到神的国充满天下，像一座大山。在来世承受神这荣耀的国，得着其中神永远生命的丰满享受，和在今世得永远的生命作生命不同。前者是在来世得赏赐；后者是在今世得救恩。神的国对信徒，在今世是操练，在来世是赏赐。这赏赐对那在今世肯忠心操练的信徒是鼓励。有赏就有罚，这对那在今世不肯忠心操练的信徒是警告。

The kingdom of God is an organism constituted with His divine life, and this kingdom becomes the realm of life for His ruling. He reigns in it by His divine life and expresses Himself in His divine life. It began with the Old Testament saints and is realized in the church in this age. It will be completed in the New Jerusalem in the millennium and ultimately consummated in the New Jerusalem in the new heaven and new earth. God's divine life, which is Christ Himself, is the seed of the realm of the divine life that develops into the kingdom for His ruling. This kingdom of God is just Christ Himself. Christ, as the first seed of life of the kingdom of God, was sown into His believers and developed from within them to bring forth many grains. The believers also become seeds producing many more grains; thus the kingdom of God becomes further developed. Such propagation and development will continue until the kingdom of God will fill the whole earth as a great mountain. To inherit God's glorious kingdom in the coming age and obtain the full enjoyment of the eternal life of God is different from the receiving of eternal life as our life in this age. The former is to receive a reward in the coming age; the latter is to receive salvation in this age. To the believers, the kingdom is an exercise in this age and a reward in the coming age. This reward is an incentive to the believers who would exercise faithfully. Since there is a reward, there is also a punishment. This punishment is a warning to the believers who would not exercise faithfully in this age.

问　答

一　简述神的国各种不同的名称。

二　为什么进入神的国需要重生？

三　从实际与外表两方面，试述神的国与教会的关系。

四　简述神的国在来世的构成。

五　简述神的国在永世的构成。

六　神的国是如何发展的？

七　承受神的国，与得永远的生命，如何不同？

QUESTIONS

1. Describe briefly the different designations of the kingdom of God.
2. Why is there the need of regeneration to enter into the kingdom of God?
3. Describe the relationship between the kingdom of God and the church from the aspects of reality and appearance.
4. Describe briefly the composition of the kingdom in the coming age.
5. Describe briefly the composition of the kingdom of God in eternity.
6. Describe the development of the kingdom of God.
7. What is the difference between inheriting the kingdom of God and receiving the eternal life?

第二十四课

新约的纲领（八）—
新耶路撒冷

纲　目

壹　全部圣经和整个神圣启示的总结

一　全部圣经的总结

二　整个神圣启示的总结

贰　神在旧造中的新造工作

一　用列祖时代

二　用律法时代

三　用恩典时代

四　用公义时代

叁　神在旧造中的复兴工作

一　用插进的短暂时期

二　借着祂永远的福音

肆　神在旧造中新造和复兴工作的结果

一　产生了蒙救赎的人

二　得着了得胜者

三　构成了千年国中的新耶路撒冷

四　产生了千年国中的祭司

五　产生了千年国中的百姓

LESSON TWENTY-FOUR

A KEY VIEW OF THE NEW TESTAMENT (8)
THE NEW JERUSALEM

OUTLINE

I. The conclusion of the whole Bible and of the entire divine revelation:

A. The conclusion of the whole Bible.

B. The conclusion of the entire divine revelation.

II. God's work of the new creation in the old creation:

A. Using the dispensation of the Patriarchs.

B. Using the dispensation of law.

C. Using the dispensation of grace.

D. Using the dispensation of righteousness.

III. God's work of restoration in the old creation:

A. Using a short period of insertion.

B. Through His eternal gospel.

IV. The results of God's work of the new creation and of restoration in the old creation:

A. Producing the redeemed.

B. Obtaining the overcomers.

C. Constituting the New Jerusalem in the millennium.

D. Producing the priests in the millennium.

E. Producing the citizens in the millennium.

六　成全了未成熟的信徒

七　炼净出新天新地里的百姓

八　附带结果—结束了旧造中一切背叛神的受造者

九　构成了新天新地里的新耶路撒冷

伍　新天新地

一　更新的新宇宙

二　以新地为重

陆　新耶路撒冷

一　不是一座物质的城

二　是神在历代新造工作的结晶和杰作

三　是历代蒙救赎之圣徒的构成

1　旧约的圣徒

2　新约的圣徒

四　是羔羊的新妇

五　是神在人中间的帐幕

1　有精金的本部

2　有珍珠的门

3　有宝石的墙和根基

（1）碧玉为墙

（2）各样宝石为根基

4　有三一神作城的殿和城的光

（1）城的殿

F. Perfecting the immature believers.

G. Purging to produce the people in the new heaven and new earth.

H. Terminating all the rebellious creatures of the old creation—a secondary result.

I. Constituting the New Jerusalem in the new heaven and new earth.

V. The new heaven and new earth:

A. The renewed new universe.

B. With the new earth as the focus.

VI. The New Jerusalem:

A. Not a physical city.

B. The crystallized product and masterpiece of God's work of the new creation throughout the generations.

C. A composition of the redeemed saints throughout the generations:

1. The Old Testament saints.

2. The New Testament believers.

D. The bride of the Lamb.

E. The tabernacle of God among men:

1. The city proper being of pure gold.

2. The gates being of pearl.

3. The wall and foundation being of precious stones:

a. Jasper for the wall.

b. Precious stones for the foundation.

4. The Triune God being the temple and the light of the city:

a. The temple of the city.

（2）城的光

b. The light of the city.

5　有三一神的宝座作中心

5. The throne of the Triune God being the center.

6　有三一神的涌流作供应

6. The flow of the Triune God being the supply:

（1）涌流在精金的街道中

a. Flowing in the middle of the street of pure gold.

（2）成为生命水的河作滋润

b. Becoming the river of water of life as the saturation.

（3）带着生命树作供应

c. With the tree of life as the supply.

六　是三一神与蒙救赎三部分之人的调和

F. The mingling of the Triune God with the redeemed tripartite man.

七　圣城中的君王和四围的百姓

G. The kings in the holy city and the people around it:

1　圣城中的君王

1. The kings in the holy city.

2　四围的百姓

2. The people around it.

柒　结论

VII. Conclusion.

课　文

壹　全部圣经与整个神圣启示的总结

一　全部圣经的总结

启示录末了两章所启示的新耶路撒冷，不仅是启示录本书和新约的总结，也是全部圣经的总结。圣经六十六卷从神的创造开始，经过撒但的背叛，人的堕落，神对堕落之人救赎的应许，神与列祖的来往，神对祂选民的呼召，他们的得赎、立国、失败和恢复，直到他们对基督的仰望和等候，在旧约中用明言、预言和预表一切的记载；以及从施浸约翰和主耶稣的职事开始，经过主耶稣的受死、复活、升天和祂升天后的职事，使徒们的工作，信徒的蒙召、得救与成熟，教会的成立与建造，主耶稣的再来，和祂再来所要作的事，千年国的设立，撒但与跟随他之鬼与人的结束，旧天旧地的废去，直到新天新地的来到，在新约中用明言、预言和表号所有的记载，都总结于新耶路撒冷。祂是神永远经纶的目标，也是神历代工作的结晶！

二　整个神圣启示的总结

新耶路撒冷不仅是全部圣经的总结，且是整个神圣启示的总结。在新旧两约一切的记载中，所明载或蕴涵的种种神圣启示，也都总结于新耶路撒冷，这个新约中最大、最高、也最富涵义的神圣表号。她是爱人之神永远心爱的内容，也是蒙神所爱之人永世生活的意义！这表明新耶路撒冷在圣经中的重要地位，并在神圣启示中的深奥内容。我们绝不可照天然的看法或宗教的迷信，来解释神圣言中这一段尊高的启示。

贰　神在旧造中的新造工作

神在宇宙间的工作，有旧造与新造之分。祂旧造的工作是以祂原初所创造的旧天旧地（创一 1）为范围；祂新造的工作是以祂原来所造的天地，变旧，经过祂烈火审判而更新出来的新天新地（彼后三 13，启二一 1）为范围。在祂这

TEXT

I. THE CONCLUSION OF THE WHOLE BIBLE AND OF THE ENTIRE DIVINE REVELATION

A. The Conclusion of the Whole Bible

The New Jerusalem revealed in the last two chapters of the book of Revelation is not only the conclusion of the book itself and of the New Testament; it is also the conclusion of the whole Bible. In the sixty-six books of the Bible, all the records of plain words, prophecies, and types in the Old Testament, beginning from God's creation, progressing through Satan's rebellion, man's fall, God's promise of redemption to fallen man, God's dealings with the Patriarchs, God's calling of His chosen people, their redemption, their being formed into a nation, their failure, and their recovery, and concluding with their looking to and waiting for Christ; and all the records of plain words, prophecies, and signs in the New Testament, beginning from John the Baptist and the ministry of the Lord Jesus, progressing through the Lord Jesus' death, resurrection, ascension, and ministry after His ascension, the work of the apostles, the calling, salvation, and maturity of the believers, the establishment and building up of the church, the Lord Jesus' second coming and the things that He will do in His second coming, the establishment of the millennial kingdom, the termination of Satan and his followers, including demons and human beings, and the passing away of the old heaven and the old earth, and concluding with the coming of the new heaven and new earth, are consummated in the New Jerusalem. She is the goal of God's eternal economy and the crystallization of God's work throughout the ages.

B. The Conclusion of the Entire Divine Revelation

The New Jerusalem is the conclusion not only of the whole Bible, but also of the entire divine revelation. The entire divine revelation recorded in the Old and New Testaments, whether expressed or implied, consummates in the New Jerusalem, which is the greatest and highest divine sign in the New Testament, and the one richest in meaning. She is the heart's delight of the loving God; she is also the meaning of life of God's beloved in eternity. This shows the important position of the New Jerusalem in the Bible and her profound contents in the divine revelation. We must not interpret this noble revelation in God's Word according to our natural view or religious superstition.

II. GOD'S WORK OF THE NEW CREATION IN THE OLD CREATION

God's work in the universe is of two categories: the old creation and the new creation. Whereas the sphere of His work of the old creation was the old heaven and old earth of His original creation (Gen. 1:1); the sphere of His work of the new creation is the new heaven and new earth (2 Pet. 3:13; Rev. 21:1), which are the original God-created old heaven and old earth renewed through

新造工作的范围里，有祂新造的结晶和杰作，新耶路撒冷作中心。这新耶路撒冷乃是祂在人堕落之后，在撒但所败坏，而受了祂审判的旧造中，用列祖、律法、恩典和公义，四个不同的时代，凭祂三一神经过了成肉身、过人生、受死、复活、升天，种种过程的灵和生命，并祂升天后在天上的职事，及祂的再来所要完成的，在旧造的人身上所作新造工作的结果。

一　用列祖时代

列祖时代是从亚当被造，到借摩西降律法。（罗五 14 上。）在这个时代，神先将受造无罪的人，安置在祂直接的管治之下，（创二 8，15，）好叫人接受祂作生命；（创二 9，16；）后叫堕落因善恶知识而有了良心功用的人，（罗二 15，）受自己良心的管治，而照着祂所命定的救赎之路，寻求祂的恩典；（创四 4；）并借着呼求耶和华的名，而得享祂的丰富；（创四 26；）又叫再三堕落而不停止的人，服在祂所给人的权柄之下，受人的管治，（创九 6，）好蒙保守，得以生存，让祂有时机眷顾他们；最后，将祂恩典的应许，赐给堕落到底而蒙祂呼召的人，带领他们仰望那要来叫地上万族得福的基督。（创十二 3 下，二二 18。）

二　用律法时代

律法时代是从借摩西降律法，到基督第一次来。（约一 17。）在这个时代，神用祂的律法对待人，显明人的罪恶和软弱，（罗五 20 上，三 20 下，八 3 上，）为要将人引到基督。（加三 24。）

三　用恩典时代

恩典时代是从基督第一次来，到基督第二次来。在这个时代，神用恩典（约一 14 上，16，林前十五 10）将堕落的罪人作到基督里，（林前一 30，）并将基督作到他们里面，（加一 16 上，二 20 中，西一 27 下，）而产生出教会。（弗一 22 ～ 23。）

四　用公义时代

公义时代（国度时代）是从基督第二次来，到千年国末了。在这个时代，神用诸天之国的实现，按着祂的公义（提后四 8）奖赏旧约那些被成全的义人，就是旧约得胜的圣徒，（来十二

the burning of God's judging fire. At the center of the sphere of His work of the new creation is the New Jerusalem, the crystallized product and masterpiece of His new creation. Since the fall of man, God has used four different dispensations—the dispensation of the Patriarchs, the dispensation of law, the dispensation of grace, and the dispensation of righteousness—to carry out the work of the new creation in man, who is of the Satan-ruined and God-judged old creation, by the Spirit and life of Himself as the Triune God who has been processed through incarnation, human living, death, resurrection, and ascension; by His heavenly ministry after His ascension; and by what He will accomplish in His second coming. The result of such a work is the New Jerusalem.

A. Using the Dispensation of the Patriarchs

The dispensation of the Patriarchs extended from the creation of Adam to the giving of the law by Moses (Rom. 5:14a). In this dispensation, God first placed the created, innocent man under His direct government (Gen. 2:9, 16); then He placed the fallen man, the function of whose conscience (Rom. 2:15) had been activated by the knowledge of good and evil, under the government of his own conscience, that man might seek His grace according to His ordained way of redemption (Gen. 4:4) and enjoy His riches by calling on the name of Jehovah (Gen. 4:26). He then further subjected the repeatedly falling men under human government (Gen. 9:6), which was vested with God's authority, for their preservation and existence, that He might have the opportunity to grant them His visitations. Finally, He gave the promise of grace to men, who had fallen to the uttermost and had been called by Him, and led them to look to the coming Christ in whom all the families of the earth would be blessed (Gen. 12:3b; 22:18).

B. Using the Dispensation of Law

The dispensation of law extended from the giving of the law by Moses to the first coming of Christ (John 1:17). In this dispensation God used His law to deal with man by exposing man's sin and weakness (Rom. 5:20a; 3:20b; 8:3a), that man might be led to Christ (Gal. 3:24).

C. Using the Dispensation of Grace

The dispensation of grace includes the period from Christ's first coming to Christ's second coming. In this dispensation God uses grace (John 1:14, 16; 1 Cor. 15:10) to work the fallen sinners into Christ (1 Cor. 1:30) and to work Christ into them (Gal. 1:16a; 2:20b; Col. 1:27b), thus producing the church (Eph. 1:22-23).

D. Using the Dispensation of Righteousness

The dispensation of righteousness (the dispensation of the kingdom) will begin at Christ's second coming and continue until the end of the millennium. In this dispensation God will use the manifestation of the kingdom of the heavens to reward, according to His righteousness

23，十一 39～40，）和新约在基督里得胜的信徒，（太二四 45～47，二五 21，23，）并成全新约在基督里尚未成熟的信徒。（太二四 48～51，二五 26～30。）这个公义的时代，虽然是万物得复兴的时候，（徒三 21，太十九 28，）仍是旧创造里，神在祂所拣选而救赎的人身上工作的一个时代；还不是新天新地里，神新创造的工作都已完成的时代；在其中还有受咒诅而死的罪人，（赛六五 20，）并且在其中地上作百姓的列国，仍有旧造里堕落的背叛天性，到千年国末了，他们受造的败坏旧性仍然复发，向神造反，而被烧灭。（启二十 7～9。）所以，神仍用这旧造的末了一个时代，照着祂的公义，也是为着祂的公义，管教并成全那些在今世这恩典的时代中，轻忽祂的恩典，而不肯忠心在祂恩典的路上，追求完全的信徒。神这样的管教成全，也是叫这些在祂的生命上从不追求成熟的信徒，得着生命的成熟，好配进入新天新地，成为构成新耶路撒冷的成分，得与那些早成熟的信徒，在永世里享受神永远的生命那终极完满的福分。

叁　神在旧造中的复兴工作

一　用插进的短暂时期

在恩典时代的末了，神用插进来的短暂时期，从大灾难开始，到大灾难结束，（太二四 21，）在那时余剩的列国身上，作祂复兴的工作。在大灾难时，敌基督率领地上的列国背叛神，逼迫神的百姓，神一面击打摧毁敌基督和列国中跟随他的人，一面在他们中间一班人身上作复兴的工作，好得着他们到千年国的地上作祂的百姓。

二　借着祂永远的福音

在大灾难期间，敌基督逼害以色列人和基督徒的时候，神就差遣一位天使到空中，向住在地上的人传永远的福音：要他们敬畏神，就是不要随从敌基督逼害神上述的两种百姓；并要他们敬拜创造天地海的神，就是不要敬拜敌基督的像。（启十四 6～7，十三 14～15。）借着这永远的福音，神得着了一班义人，就是基督在马太二十五章三十一至四十节所称义的绵羊。（参看二十三课第叁大点，第二中点，第 2 小点，及本课后文第肆

(2 Tim. 4:8), the perfected righteous ones, the overcoming saints, of the Old Testament (Heb. 12:23; 11:39-40), and the overcoming believers in Christ of the New Testament (Matt. 24:45-47; 25:21, 23), and He will also perfect the immature New Testament believers in Christ (Matt. 24:48-51; 25:26-30). Although the dispensation of righteousness will be times of restoration of all things (Acts 3:21; Matt. 19:28), it will not be a dispensation in the new heaven and new earth when all God's work of the new creation will be finished. Rather, it will still be a dispensation in the old creation, during which God will still be working in His chosen and redeemed ones. There will still be sinners who die accursed (Isa. 65:20), and the nations as the peoples on the earth will still have the rebellious fallen nature of the old creation, such that at the end of the millennium their corrupted and old created nature will reappear to rebel against God (Rev. 20:7-9). Hence, according to His righteousness and for His righteousness' sake, God will use the last dispensation of the old creation to discipline and perfect the believers who neglect His grace and are unwilling to be faithful on the way of His grace. God's disciplining and perfecting work will cause those who would not seek maturity in life before, to have maturity in life, and will qualify them to enter into the new heaven and new earth to be the constituents of the New Jerusalem; thus, they will be able to share together with the earlier mature believers the enjoyment of the blessing of God's eternal life in its ultimate consummation in eternity.

III. GOD'S WORK OF RESTORATION IN THE OLD CREATION

A. Using a Short Period of Insertion

At the end of the dispensation of grace, God will insert a short period, from the beginning of the great tribulation to the end of the great tribulation (Matt. 24:21), to carry out His work of restoration in the remaining nations. During the great tribulation, Antichrist will lead the nations on the earth in rebellion against God and persecute God's people. On the one hand, God will smite and destroy Antichrist and the nations who follow him; on the other hand, He will carry out His work of restoration in a group of people of the nations, that they may become His people in the earthly section of the millennial kingdom.

B. Through His Eternal Gospel

During the great tribulation, when Antichrist will persecute the people of Israel and the Christians, God will send an angel to mid-heaven to announce the eternal gospel to those settled on the earth, telling them to fear God, that is, not to follow Antichrist in persecuting the aforementioned two kinds of God's people, and to worship God who has made the heaven and the earth and the sea, that is, not to worship the image of Antichrist (Rev. 14:6-7; 13:14-15). Through the eternal gospel God will gain a group of righteous people, the sheep justified by Christ in Matthew 25:31-40. (See point III.B.2 in Lesson Twenty-three and point IV.E in this

大点，第五中点。）他们的得救，不是在灵里得重生，得着神的生命，仅是他们受造天然的生命得到复兴，恢复到神原初创造的情形里。

肆　神在旧造中新造和复兴工作的结果

神在旧造中，用前述之四个时代，照着祂经纶的安排，在旧造的人身上，所作的新造工作；并用插进的短暂时期，借着祂永远的福音，在那时余剩的列国身上，所作的复兴工作，有下列几种结果：

一　产生了蒙救赎的人

神在旧造中新造的工作，第一种结果，是产生了照祂所拣选，蒙祂呼召，而得救赎的圣徒，包括新旧约一切蒙恩得救的人。（来十二 23，启五 9 下。）

二　得着了得胜者

神在旧造中新造的工作，第二种结果，是在新旧约一切蒙救赎的圣徒中，得着了一班被成全，在神的生命上达到成熟的得胜者。（来十一 39 ～ 40，启二 7，11，17，26，三 5，12，21。）

三　构成了千年国中的新耶路撒冷

神在旧造中新造的工作，第三种结果，是新旧两约被成全，得成熟的得胜者，构成了千年国中的新耶路撒冷，（参启二 7，）就是千年国的属天部分，也就是诸天之国在千年时期的实现，（参太十三 43，）新旧两约的得胜者，都要在其中同享神永远的生命作筵席，（太八 11，十九 29，）并要在其中作君王。（启二十 4 ～ 6。）

四　产生了千年国中的祭司

在基督再来时，以色列全家得救，（罗十一 26，）在千年国的属地部分作祭司，教导作百姓的列国事奉神，（亚八 20 ～ 23，）他们应该是那些在启示录七章一至八节，被天使所印，以色列十二支派的人。他们是因着神圣灵的浇灌，呼求主的名，而得救的。（亚十二 10，徒二 18 ～ 21。）他们根据神和他们所立的新约，在他们里面得着了生命的律法、新心、新灵和神

lesson.) They will be saved, but they will not be regenerated in the spirit to have God's life. They will merely be restored in their created natural life and be brought back to the original state of God's creation.

IV. THE RESULTS OF GOD'S WORK OF THE NEW CREATION AND OF RESTORATION IN THE OLD CREATION

In the old creation, according to the arrangement of His economy, God uses the aforementioned four dispensations to carry out His work of the new creation in the man of the old creation, and He further uses a short period of insertion to carry out His work of restoration in the remaining nations through His eternal gospel. These two kinds of work produce the following results:

A. Producing the Redeemed

The first result of God's work of the new creation in the old creation is the producing of His chosen, called, and redeemed saints, including all the saved ones in the Old Testament and in the New Testament (Heb. 12:23; Rev. 5:9b).

B. Obtaining the Overcomers

The second result of God's work of the new creation in the old creation is the obtaining of a group of overcomers from among the redeemed. They will be the ones who are perfected and have reached the maturity in God's life (Heb. 11:39-40; Rev. 2:7, 11, 17, 26; 3:5, 12, 21).

C. Constituting the New Jerusalem in the Millennium God's work of the new creation in the old creation produces a third result, that is, the perfected and matured overcomers of both the Old and New Testaments constituting the New Jerusalem in the millennium (Rev. 2:7), which is the heavenly section of the millennial kingdom, the manifestation of the kingdom of the heavens in the age of the millennium (Matt. 13:43). Both the Old and New Testament overcomers will be there to enjoy God's eternal life as a feast (Matt. 8:11; 19:29) and to reign as kings (Rev. 20:4-6).

D. Producing the Priests in the Millennium

At Christ's second coming all Israel will be saved (Rom. 11:26) and be the priests in the earthly section of the millennial kingdom to teach the people of the nations to serve God (Zech. 8:20-23). They should be the twelve tribes of Israelites who will be sealed by the angels, as recorded in Revelation 7:1-8. They are saved through God's pouring out of the Holy Spirit and by their calling upon the Lord's name (Zech. 12:10; Acts 2:18-21). According to the new covenant which God has covenanted with them, they receive the law of life, a new heart, a new spirit, and God's Spirit (Jer.

的灵。（耶三一 31，33，结三六 26～27。）所以他们这种得重生的得救，和新约信徒一样。只是他们是在教会被提之后才得救，不得列在教会中，也不得同新旧两约的得胜者，进入千年国中天国的实现里作君王，只进到千年国的属地部分作祭司。到千年国完了，他们才得同新旧两约一切蒙神救赎的人，同进新天新地，有分于其中的新耶路撒冷，与以色列一切蒙救赎的人列在一起。（启二一 12。）这是神在旧造中新造工作的第四种结果。

五　产生了千年国中的百姓

在插进的短暂时期，神得着了一班敬畏祂的义人，叫他们得着了复兴，（参看前文第三大点，）在千年国中作百姓。（太二五 34。）这是神在旧造中复兴工作的第一种结果。

六　成全了未成熟的信徒

蒙召得赎，而未得进入千年国里诸天之国的实现，有分于千年国中之新耶路撒冷的信徒，经过神在千年国赏罚时期的管教成全后，（太二四 48～51，二五 26～30，）在神的生命上，也得成熟。这是神在旧造中新造工作的第五种结果。

七　炼净出新天新地里的百姓

得复兴在千年国中作百姓的列国，到千年国完了，他们中间的哥革和玛各受魔鬼的迷惑，作人类最后一次对神的背叛，就被天火烧灭。（启二十 7～10。）经过人类这末了一次的炼净，他们剩下的人就被迁到新天新地里的新地上，作神在永世里的百姓。（启二一 3，24。）这是神在旧造中复兴工作的第二种结果。

八　附带结果—结束了旧造中一切背叛神的受造者

撒但（启二十 10）和跟随他的鬼魔，（启二十 13 上，）和历代弃绝神，不接受神救赎之路，而犯罪不信的人，（启十九 20，太二五 41，启二十 11～15，二一 8，）都要受审判，被扔在火湖，受永火的刑罚。如此神就结束了旧天旧地中一切背叛神的受造者。这是神在旧造中作祂新造和复兴工作后，清理旧造的一种结果。此后，新天新地就开始成为新的宇宙，有新耶路撒冷作中心。（启二一 1～2。）

31:31, 33; Ezek. 36:26-27). Hence, they are regenerated and saved just like the New Testament believers. However, because they are saved after the church has been raptured, they are not included in the church and thus cannot join the overcomers of both the Old and New Testaments to enter into the millennial kingdom, the manifestation of the kingdom of the heavens, to reign as kings, but can only enter the earthly section of the millennial kingdom to serve as priests. At the end of the millennial kingdom, they will be able to join all the redeemed people of God of both the Old and New Testaments to enter into the New Jerusalem and be included in all the redeemed people of Israel (Rev. 21:12). This is the fourth result of God's work of the new creation in the old creation.

E. Producing the Citizens in the Millennium

In the short period of insertion God will gain a group of God-fearing righteous ones who will be restored (see point III in this lesson) to be the citizens in the millennial kingdom (Matt. 25:34). This is the first result of God's work of restoration in the old creation.

F. Perfecting the Immature Believers

The believers who have been called and redeemed, but who cannot enter into the manifestation of the kingdom of the heavens in the millennium to participate in the New Jerusalem of the millennial kingdom, will also become mature in God's life after they have been disciplined and perfected by God during the millennium, the period of reward and punishment (Matt. 24:48-51; 25:26-30). This is the fifth result of God's work of the new creation in the old creation.

G. Purging to Produce the People in the New Heaven and New Earth

At the end of the millennium, among the nations who are restored to be the peoples in the millennial kingdom, Gog and Magog will be deceived by the Devil to rebel against God. This will be mankind's last rebellion against God, at the end of which the rebellious ones will be devoured by fire from heaven (Rev. 20:7-10). After this last purging of mankind, the remaining ones among them will be transferred to the new earth of the new heaven and new earth to be God's peoples in eternity (Rev. 21:3, 24). This is the second result of God's work of restoration in the old creation.

H. Terminating All the Rebellious Creatures of the Old Creation—a Secondary Result

Satan (Rev. 20:10) with the demons who are his followers (Rev. 20:13a) and all the unbelieving sinners throughout the generations, those who reject God and would not accept God's way of redemption (Rev. 19:20; Matt. 25:41; Rev. 20:11-15; 21:8), will be judged and cast into the lake of fire to suffer the punishment of eternal fire. Thus, God will terminate the old heaven and old earth and all the creatures who rebel against God. This is a result of God's clearing up of the old creation, after He finishes both His work of the new creation and of restoration in the old creation. The new heaven and new earth thus become the universe with the New Jerusalem as its center (Rev. 21:1-2).

九　构成了新天新地里的新耶路撒冷

那些在千年国赏罚时期被成全的圣徒，和那些得复兴在千年国作祭司的以色列人，都得与在他们以先成熟的得胜者，在新天新地里，合构为其中的新耶路撒冷。（启二一1～2。）这是神在旧造中所作新造工作的最终结果。

伍　新天新地

一　更新的新宇宙

以新耶路撒冷为中心的新天新地，（启二一1，赛六五17，六六22，）乃是神从旧天旧地，所更新出来的一个新宇宙。撒但虽然将神所造的天与地败坏了，而使其成为旧天旧地，却不能阻止神创造天地的目的。神的全能一面审判了撒但所败坏的旧天旧地，一面又从祂所审判的旧天旧地，更新出新天新地来，使其脱旧更新，成为一个新的宇宙，合祂使用，以完成祂永远的目的，好在其中永远并完满的彰显祂自己。

二　以新地为重

新天新地出来以后，圣城新耶路撒冷要降在其中的新地上，（启二一1～2，）表明神和祂所救赎的人永远的居所不是在天上，而是在新地上。得复兴的万民，他们悖逆的天性，已经完全清除，成为在新地上围绕新耶路撒冷的列国。（启二一24。）在这新天新地的新宇宙中，神是以新地为重，并以其中的新耶路撒冷为中心。

陆　新耶路撒冷

一　不是一座物质的城

新耶路撒冷不像一般信徒所以为的，乃是一座物质的城，因为：

1. 新耶路撒冷乃是神在旧创造里，历代工作的结晶，若这结晶是一座物质的城，也就显得太低下，而毫无任何属灵的价值了。

I. Constituting the New Jerusalem in the New Heaven and New Earth

The saints who are perfected in the period of reward and punishment during the millennium, and the Israelites who are restored to be the priests in the millennial kingdom, will join the overcomers, who have ripened earlier, to constitute the New Jerusalem in the new heaven and new earth (Rev. 21:1-2). This is the final result of God's work of the new creation in the old creation.

V. THE NEW HEAVEN AND NEW EARTH

A. The Renewed New Universe

The new heaven and new earth (Rev. 21:1; Isa. 65:17; 66:22; 2 Pet. 3:10-13) with the New Jerusalem as the center will be the new universe which God will renew out of the old heaven and old earth. Although the heaven and earth which were created by God have become old because of Satan's corruption, God's purpose in creating the heaven and earth could not be stopped. On the one hand, God will exercise His almighty power to judge the Satan-corrupted old heaven and old earth, and on the other hand, He will renew the judged old heaven and old earth into the new heaven and new earth; thus, the old heaven and old earth will be rid of their oldness and be renewed into a new universe suitable for God's use to accomplish His eternal purpose and in which He might express Himself eternally and fully.

B. With the New Earth as the Focus

After the coming out of the new heaven and new earth, the holy city, New Jerusalem, will descend to the new earth (Rev. 21:1-2), indicating that the dwelling place of God and His redeemed will not be in heaven but on the new earth. Furthermore, the restored nations, whose rebellious nature will have been completely purged, will become the nations on the new earth around the New Jerusalem (Rev. 21:24). In the new universe, the new heaven and new earth, God's focus is on the new earth with the New Jerusalem as the center.

VI. THE NEW JERUSALEM

A. Not a Physical City

The New Jerusalem cannot be a physical city, as commonly believed by Christians, for the following reasons:

First, the New Jerusalem is the crystallized product of God's work in the old creation throughout the generations. If this crystallized product is merely a physical city, it would seem to be too low and would not have any spiritual value.

2. 新耶路撒冷乃是全圣经神圣启示的总结，若只是一座物质的城，也就使神圣奥秘的启示变得没有多少奥秘了。

3. 整本启示录所启示的，其重要的人与物，都是以表号来表征的。（启一 1。）就如一章十二节的金灯台，是表征作耶稣基督明亮见证的教会，十六节的星，是表征众教会明亮而发光的使者，…十七章五节的奥秘大巴比伦，是表征宗教的罗马，…十九章七至八节的新妇，是表征得胜作基督配偶的圣徒等等。所以新耶路撒冷也是一个表号，表征神与人在永世里的居所。

二　是神在历代新造工作的结晶和杰作

神完成了祂对万有及人的创造，就在旧天旧地里，在各时代中，用各种不同的方法，在旧造的人身上，作救赎、更新、变化、及荣耀祂所拣选之人的工作，照着祂的心意成全了他们，将他们建造成祂永远的居所，就是在祂心愿中的新耶路撒冷。这是祂历代新造工作的结晶和杰作。

三　是历代蒙救赎之圣徒的构成

新耶路撒冷是旧约新约中，历代蒙救赎而被成全的圣徒所构成的。

1　旧约的圣徒

以色列十二支派的名字写在新耶路撒冷十二个门上，（启二一 12，）表明旧约的圣徒，是构成新耶路撒冷的成分。门乃是城的入口，表明旧约乃是孩童的监护人，为要将信徒引进基督。（加三 24。）旧约以色列十二支派的历史，乃是引导我们进入新耶路撒冷，那表征死而复活之基督的珍珠门。

2　新约的圣徒

新耶路撒冷城墙的根基上，有十二使徒的名字，（启二一 14，）表明新约的信徒，也是构成新耶路撒冷的成分。所有被引到基督里的新约圣徒，都被建造在使徒的根基上，（弗二

Second, the New Jerusalem is the consummation of the entire divine revelation in the Bible. If it is merely a physical city, it would make the divine revelation of mystery not so mysterious after all.

Third, the revelation of the entire book of Revelation is mainly made known to us by signs (Rev. 1:1) symbolizing the important persons and things, such as the golden lampstands in 1:12, signifying the churches bearing the shining testimony of Jesus Christ; the stars in 1:16, signifying the bright and shining messengers of the churches; the mysterious Babylon the Great in 17:5, signifying the religious Rome; and the bride in 19:7, signifying the overcoming saints as the spouse of Christ. Hence, the New Jerusalem also should be a sign signifying the dwelling place of God and man in eternity.

B. The Crystallized Product and Masterpiece of God's Work of the New Creation throughout the Generations

After God finished the creation of all things and man, He used different ways in the different dispensations in the old heaven and old earth to carry out His work in the man of the old creation by choosing, redeeming, renewing, transforming, and glorifying them; thus, He perfects them according to His desire and builds them up to be His eternal habitation, which is the New Jerusalem of His heart's desire. This is the crystallized product and masterpiece of God's work of the new creation throughout the generations.

C. A Composition of the Redeemed Saints throughout the Generations

The New Jerusalem is a composition of all the redeemed and perfected saints in both the Old and New Testaments throughout the generations.

1. The Old Testament Saints

The names of the twelve tribes of the sons of Israel are inscribed on the gates of the New Jerusalem (Rev. 21:12). This indicates that the Old Testament saints are the components of the New Jerusalem. Gates as the entrance into the city indicate that the Old Testament is the child-conductor who will lead the believers to Christ (Gal. 3:24). The Old Testament history of the twelve tribes of the sons of Israel leads us into the New Jerusalem through the pearl gates, which signify Christ who has died and resurrected.

2. The New Testament Believers

The names of the twelve apostles are on the foundations of the wall of the New Jerusalem (Rev. 21:14). This indicates that the New Testament believers are also the constituents of the New Jerusalem. All the New Testament saints who have been led into Christ are being built

20，）也就是被建造在使徒为着教会的建造，所得的启示上，而成为新耶路撒冷的城墙。

四　是羔羊的新妇

启示录二十一章二节和九节，清楚的告诉我们，新耶路撒冷乃是羔羊的新妇，就是羔羊的妻子。在整本的圣经中，神一再将祂的选民比作祂的配偶，（赛五四 6，耶三 1，结十六 8，何二 19，林后十一 2，弗五 31 ～ 32，）为着祂能得着祂心爱的满足。新耶路撒冷是基督的妻子，从基督而出，作祂的配偶，正如夏娃从亚当而出，成为他的配偶一样。（创二 21 ～ 24。）新妇是为着结婚的当日，妻子却是为着一生的婚姻生活。新耶路撒冷先是基督在千年国里的新妇，后是祂在新天新地永世里的妻子。在千年国时期的新妇，只包括得胜的圣徒；（启三 12，十九 7 ～ 9；）在新天新地里的妻子，包括所有蒙神救赎，得重生，成为神儿子的人。（启二一 7。）

五　是神在人中间的帐幕

新耶路撒冷乃是神的帐幕，（启二一 3，）表明所有蒙救赎而被成全的人，要作神永远的居所。无论在旧约或新约里，神都将祂的选民比作祂的居所。（出二九 45 ～ 46，民五 3，结四三 7，9，诗六八 18，林前三 16 ～ 17，六 19，林后六 16，提前三 15。）配偶使神得着祂心爱的满足，居所使祂得着安息与彰显。新耶路撒冷是神在人—祂在新地上的百姓（启二一 3）—中间的居所，使祂得着彰显，直到永远。

1　有精金的本部

新耶路撒冷是一座金山。（启二一 18。）在预表上，金表征神性。所以，这座作神居所的城，其本部乃是神圣别的性情。新耶路撒冷本身是出于神的神性。

2　有珍珠的门

新耶路撒冷的十二个门是十二颗珍珠，每门是一颗珍珠。（启二一 21。）珍珠是表征基督经过死，而在复活里分泌祂复活的生命，使祂的信徒得着神的生命，得以进入新耶路撒冷作神的居所。

3　有宝石的墙和根基

upon the foundation of the apostles (Eph. 2:20), that is, being built upon the revelation which the apostles received for the building of the church, to become the wall of the New Jerusalem.

D. The Bride of the Lamb

Revelation 21:2 and 9 clearly tell us that the New Jerusalem is the bride, the wife of the Lamb. In the whole Bible God repeatedly likens His chosen people to a spouse (Isa. 54:6; Jer. 3:1; Ezek. 16:8; Hosea 2:19; 2 Cor. 11:2; Eph. 5:31-32) for His satisfaction in love. As the wife of Christ, the New Jerusalem comes out of Christ to be His spouse, just as Eve came out of Adam and became his counterpart (Gen. 2:21-24). The bride is mainly for the wedding day, while the wife is for the entire married life. The New Jerusalem will first be the bride of Christ in the millennium for one thousand years as one day (2 Pet. 3:8), and then His wife in the new heaven and new earth for eternity. The bride in the millennium will include only the overcoming saints (Rev. 3:12; 19:7-9), but the wife in the new heaven and new earth will include all the redeemed and regenerated sons of God (Rev. 21:7).

E. The Tabernacle of God among Men

The New Jerusalem as the tabernacle of God (Rev. 21:3) indicates that all the redeemed and perfected ones will become God's eternal dwelling place. In both the Old and New Testaments God likens His chosen people to a dwelling place (Exo. 29:45-46; Num. 5:3; Ezek. 43:7, 9; Psa. 68:18; 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15). The spouse is for God's satisfaction in love, and the dwelling place is for His rest in expression. The New Jerusalem is God's dwelling place among men (His peoples on the new earth—Rev. 21:3) for Him to be expressed for eternity.

1. The City Proper Being of Pure Gold

The New Jerusalem is a mountain of gold (Rev. 21:18). In typology gold signifies the divine nature. Therefore, this city as God's dwelling place is absolutely composed of God's divine nature. The New Jerusalem itself comes out of God's divine nature.

2. The Gates Being of Pearl

The twelve gates of the New Jerusalem are twelve pearls; each one of the gates is, respectively, of one pearl (Rev. 21:21). Pearl signifies Christ passing through death and secreting His resurrection life in resurrection that His believers may have the life of God and enter into the New Jerusalem to be God's dwelling place.

3. The Wall and Foundation Being of Precious Stones

（1）碧玉为墙

新耶路撒冷的墙是碧玉造的。（启二一 18。）碧玉是经过变化的宝石，（林前三 12，）有神的形像（启四 3）彰显神。碧玉的墙表征新耶路撒冷具有神的形像，在永远里作神团体的彰显。信徒原是用尘土造的。（创二 7。）但他们蒙了重生，得着了神的成分，被变化成为宝石—碧玉，彰显神的形像。

（2）各样宝石为根基

新耶路撒冷是一座有根基的城。（来十一 10。）城墙有十二根基是用各样宝石修饰的。（启二一 14，19。）第一层根基和墙一样，是用碧玉造的，表明建造圣城的主要材料，是表征神的碧玉，带着神的荣耀彰显神。（启二一 11。）十二种不同的宝石，表征基督在各方面那测不透的丰富，（弗三 8，）使神荣耀所有的丰富得着丰满的彰显。

4　有三一神作城的殿和城的光

（1）城的殿

新耶路撒冷城内没有殿，因主神全能者和羔羊为城的殿，（启二一 22，）殿原文是指内殿，就是至圣所，表征神和羔羊是我们事奉神的所在。由一切圣徒所构成的圣城作神的帐幕，是给神居住；神和羔羊作城的殿，是给我们居住。我们在永世里不是住在物质的城里，乃是住在三一神里面。我们是祂的帐幕，祂是我们的殿；祂住在我们里面，我们住在祂里面。在新天新地里，新耶路撒冷乃是神人彼此互为居所，直到永远。

（2）城的光

新耶路撒冷城内不用日月光照，因有神的荣耀光照，又有羔羊为城的灯。（启二一 23。）神是圣城的光，羔羊是圣城的灯，神是灯的内容，羔羊是盛光者，表明神在基督里，作圣城的光，带着祂的荣耀光照这城。圣城既有神圣的光照耀，就不再需要任何天然的光线。（启二二 5。）日月虽然还存在新天新地中，但三一神和我们的居所，却比它们更明亮，压倒它们的光。因此，新耶路撒冷里不再有黑夜。城外还有昼夜之分，但城内不再有黑夜，因有神自己作永远不变的光。

a. Jasper for the Wall

The wall of the New Jerusalem is built with jasper (Rev. 21:18). Jasper is a transformed precious stone (1 Cor. 3:12) that bears the appearance of God (Rev. 4:3) to express God. Hence, the jasper wall signifies that the New Jerusalem, as the corporate expression of God in eternity, bears the appearance of God. The believers were created clay (Gen. 2:7), but they have been regenerated and have the very element of God, and they are being transformed into precious stones—jasper—as the expression of God's appearance.

b. Precious Stones for the Foundation

The New Jerusalem is a city which has the foundations (Heb. 11:10). The wall of the city has twelve foundations which are adorned with every precious stone (Rev. 21:14, 19-20). The first layer of the wall's foundation, like the wall, is built with jasper. This indicates that the main material in the building of the holy city is jasper, which signifies God expressed in His glory (Rev. 21:11). Twelve different kinds of precious stones signify the unsearchable riches of Christ in different aspects (Eph. 3:8) for a full expression of all the riches of God's glory.

4. The Triune God Being the Temple and the Light

a. The Temple of the City

There is no temple in the New Jerusalem, for its temple is the Lord God the Almighty and the Lamb (Rev. 21:22). The Greek word for temple here denotes the inner temple, the Holy of Holies, signifying that God and the Lamb Themselves will be the place in which we serve God. The holy city as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for us to dwell in. In eternity we will not dwell in a material city; we will dwell in the Triune God. We are God's tabernacle, and He is our temple; He dwells in us, and we dwell in Him. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for God and man for eternity.

b. The Light of the City

In the New Jerusalem there is no need of the sun nor of the moon that they should shine in it, for the glory of God illumines it, and its lamp is the Lamb (Rev. 21:23). God is the light of the holy city, and the Lamb is the lamp; God is the content of the lamp, and the Lamb is the light-bearer. This indicates that, as the light of the holy city, God in Christ shines with His glory to illumine the city. Since such a divine light will illumine the holy city, it has no need of any natural light (Rev. 22:5). Although the sun and the moon will be in the new heaven and new earth, the dwelling place for both God and us will be much brighter than either of them, even subduing their brightness. Hence, in the New Jerusalem there will be no night. Outside the city there will still be the distinction between day and night, but within the city there will be no such distinction. There will be no night within the city because we shall have God Himself as the eternal, unchanging light.

5 有三一神的宝座作中心

启示录二十二章一节给我们看见，在新耶路撒冷城的中心，有神和羔羊的宝座。宝座是为着神的行政和掌权。坐在这宝座上的乃是神和羔羊。神和羔羊在一个宝座上，证明神和羔羊不是分开的。神是在羔羊里坐在祂的宝座上。正如启示录二十一章二十三节所说，神是光，在是灯的基督里，与基督合为一。神和羔羊是说出在永世里，神是在羔羊里的神，就是救赎的神。在永世里的掌权者，乃是救赎的神。神在永世里掌权是根据祂在基督里所完成的救赎。祂在永世里行政掌权的宝座，乃是祂和祂所救赎之人居所的中心。圣城中的一切，都服在祂这宝座之下。

6 有三一神的涌流作供应

新耶路撒冷城内街道当中，有一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来，供应全城。（启二二1。）

（1）涌流在精金的街道中

圣城的街道是精金的，（启二一21，）生命水的河涌流在其中，表征神圣的生命，在神圣性情里涌流，成为圣徒在圣城中独一的道路。在圣城里，圣徒是在神的性情里生活行动。

（2）成为生命水的河作滋润

生命水的河表征那经过过程的三一神，在基督里成了那赐生命的灵，（约七39，林前十五45，）将祂自己流出来，滋润祂所救赎，作构成新耶路撒冷成分的人。在永世里，所有蒙救赎的人，都要喝这生命水，作他们永远的分。（启二一6，二二17下。）

（3）带着生命树作供应

在生命水的河这边与那边，有生命树，结十二样果子，每月都结果子。（启二二2。）一棵生命树长在河的两岸，表明这树是一种藤蔓，在生命的水流中生长蔓延，供应圣城的每一成分。这生命树，是表征基督作圣徒生命的供应。在千年国里，得胜的信徒要吃基督这生命树的果子作奖赏；（启二7；）在新耶路撒冷里，所有蒙神救赎的人，都要享受基督这生命树的果子作永远的分。（启二二14，19。）

5. The Throne of the Triune God Being the Center

Revelation 22:1 shows us that in the center of the New Jerusalem there is the throne of God and of the Lamb. The throne is for God's administration and the exercise of His authority. Sitting on the throne are God and the Lamb. One throne for both God and the Lamb indicates that God and the Lamb are inseparable. God is in Christ sitting on His throne. This is comparable to what is indicated in Revelation 21:23: that God as the light is in Christ as the lamp, and They are one. "God and the Lamb" indicates that in eternity God is the Lamb-God, the redeeming God. The ruling One in eternity is the redeeming God. His ruling in eternity is based upon the redemption which He has accomplished in Christ. The throne of His administration and ruling in eternity is the center of the dwelling place for both Him and His redeemed. Everything in the holy city is put in subjection under His throne.

6. The Flow of the Triune God Being the Supply

In the New Jerusalem there is a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of the street to supply the whole city (Rev. 22:1).

a. Flowing in the Middle of the Street of Pure Gold

The street of the New Jerusalem is pure gold (Rev. 21:21). The river of water of life flowing in the middle of the street signifies the divine life flowing in the divine nature becoming the unique way in the holy city for the saints to walk in. In the holy city the saints live and walk in God's nature.

b. Becoming the River of Water of Life as the Saturation

The river of water of life is a symbol of the processed Triune God in Christ as the life-giving Spirit (John 7:38-39; 1 Cor. 15:45) flowing out Himself to saturate His redeemed people, the constituents of the New Jerusalem. In eternity all the redeemed people will drink the water of life as their eternal portion (Rev. 21:6; 22:17b).

c. With the Tree of Life as the Supply

On this side and on that side of the river is the tree of life, producing twelve fruits, yielding its fruit each month (Rev. 22:2). The one tree of life growing on the two sides of the river signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for the supply of the entire city. The tree of life signifies Christ as the life supply of the saints. In the millennial kingdom the overcoming believers will enjoy Christ as the tree of life as their reward (Rev. 2:7); in the New Jerusalem all God's redeemed will enjoy Christ as the tree of life as their eternal portion (Rev. 22:14, 19).

六　是三一神与蒙救赎三部分之人的调和

新耶路撒冷的供应，乃是从三一神的宝座流出来之生命水的河，其中长着生命树，并有生命的光照耀全城。在永世里，神所救赎的人，要喝生命河的水，吃生命树的果子，也要行走在生命的光中。生命光表征父，（约壹一5，）生命树表征子，生命水表征灵。（约七39。）三一神成了祂所救赎之人的生活和享受。祂作他们的内容，他们作祂的彰显；他们住在祂里面，祂也住在他们里面。这乃是三一神与蒙救赎、被变化、而得荣耀三部分之人的神圣调和，也是救赎的神，和祂所救赎的人互居之所，作祂在永世里的团体彰显。如此，就完成了祂永远的计划，就是祂永远的经纶。代表三一神的三，和代表受造之物的四，相乘而得的十二，就是代表新耶路撒冷的特别数字，证明新耶路撒冷，乃是由三一神（三）和受造之人（四）的神圣调和（十二）。

七　圣城中的君王和四围的百姓

1　圣城中的君王

新耶路撒冷中所有蒙神救赎，被成全，在神的生命上成熟的人，都在其中永远作君王（启二二5）管治作百姓的列国。（启二一24。）他们是得重生的人，所以他们在永世里是吃生命树的果子，享受基督作生命的供应，直到永远。

2　四围的百姓

得复兴且被炼净的列国，在新耶路撒冷四围的新地上作百姓，受城中君王的管治。他们仅是复兴的人，所以他们在永世里是靠生命树叶子的维持而生存。生命树的叶子，乃为医治他们。在圣经里，叶子表征人的行为。（创三7。）生命树的叶子表征基督的行为。圣城周围的百姓，因生命树的叶子得医治，就是以基督的行为作他们外在的引导和规律，过他们在永世里为人的生活，直到永远。

柒　结论

圣经乃是神两种伟大工作的启示和记录：一种是神旧造的工作，一种是神新造的工作。神旧造的工作，是为着祂新造的工作作准备；神新造的工作才完成祂神圣的永远经纶。新耶路撒冷乃是神这两种伟大工作的终极完成，是祂神圣工作中的杰作，

F. The Mingling of the Triune God with the Redeemed Tripartite Man

The supply of the New Jerusalem is the river of water of life which proceeds out of the throne of the Triune God, with the tree of life growing on the two sides of the river; the light of life also illuminates the entire city. In eternity God's redeemed will drink of the water of the river of life, eat of the fruit of the tree of life, and walk in the light of life. The light of life signifies the Father (1 John 1:5); the tree of life, the Son; and the water of life, the Spirit (John 7:39). The Triune God becomes the life and enjoyment of His redeemed. He is their content, and they are His expression; they dwell in Him, and He dwells in them. This is the divine mingling of the Triune God with the redeemed, transformed, and glorified tripartite man. This mingling is the mutual dwelling for the redeeming God and His redeemed as His corporate expression in eternity. Thus God accomplishes His eternal plan, His eternal economy. "Three," signifying God, multiplied by "four," signifying the creatures, produces "twelve," a particular number signifying the New Jerusalem. This indicates that the New Jerusalem is the divine mingling ("twelve") of the Triune God ("three") with the created man ("four").

G. The Kings in the Holy City and the People around It

1. The Kings in the Holy City

All those who have been redeemed and perfected and have matured in God's life will be the kings in the New Jerusalem (Rev. 22:5) to reign over the nations as the people (Rev. 21:24). As the regenerated ones, they will eat the fruit of the tree of life in eternity; that is, they will enjoy Christ as their life supply for eternity.

2. The People around It

The restored and purged nations will be the people on the new earth around the New Jerusalem to be under the rule of the kings in the city. As the merely restored ones, they will be maintained to live in eternity by the healing of the leaves of the tree of life (Rev. 22:2). In the Bible, leaves are a symbol of man's deeds (Gen. 3:7). The leaves of the tree of life symbolize the deeds of Christ. The nations around the holy city are healed by the leaves of the tree of life, taking the deeds of Christ as their leading and regulation outwardly, that they may live the human life for eternity.

VII. CONCLUSION

The Bible is a record and a revelation of God's two great works, the first being God's work of the old creation, and the second, God's work of the new creation. God's work of the old creation is a preparation for His work of the new creation. It is His work of the new creation that will accomplish His divine and eternal economy. The New Jerusalem is the ultimate consummation of His two great

也是祂新旧两种创造的结晶。这奥秘、神圣、荣耀、圣别的新耶路撒冷，其启示乃是全部圣经新旧两约的总结和终结！所以，这真理课程，也在此课告一段落。

works; it is the masterpiece of His divine work and the crystallized product of His works of the old creation and the new creation. The New Jerusalem is mysterious, divine, glorious, and holy. Its revelation is the conclusion and consummation of the whole Bible, including both the Old and New Testaments. Hence, it is here that this volume of the Truth Lessonsalso draws to a conclusion.

摘　要

新约末了两章所启示的新耶路撒冷，不仅是新约的总结，也是全部圣经的总结，且是整个神圣启示的总结。神在宇宙中的工作有旧造与新造之分。祂旧造的工作，是以祂所造的旧天旧地为范围；祂新造的工作，是以祂原来所造的天地，变旧，经过祂烈火焚烧的审判，而更新出来的新天新地为范围。神创造完了旧天旧地，和其中的一切，在人堕落之后，就在撒但所败坏，而受了祂审判的旧造中，用列祖、律法、恩典和公义四个不同的时代，凭祂三一神经过了成肉身、过人生、受死、复活和升天，种种过程的灵和生命，并祂升天后在天上的职事，及祂的再来所要完成的，在旧造的人身上，作祂新造的工作。祂先用列祖时代，带领祂所造而堕落的罪人，仰望那要来叫地上万族得福的基督。因为他们不认识自己的软弱和罪恶，祂又用律法时代来显明他们的光景，为要将他们引到基督。接着祂就用恩典时代，将堕落的罪人作到基督里面，并将基督作到他们里面，而产生教会。末后，祂用公义的时代，奖赏旧约那些被祂成全的圣徒，和新约在基督里得胜的信徒；并成全新约在基督里尚未成熟的信徒，使他们在祂的生命上达到成熟。在恩典时代的末了，祂用插进的短暂时期，借着祂永远的福音，在那时余剩的列国身上，作祂复兴的工作，得着一班义人。祂在旧造的各时代里，所作的新造工作，加上祂在其中插进的短暂时期，所作的复兴工作，有下列的几种结果：（一）产生了新旧约一切蒙救赎的人；（二）在一切蒙救赎的人中，得着了一班被成全，在神的生命上达到成熟的得胜者；（三）这些得胜者构成了千年国中的新耶路撒冷，在千年国的属天部分作君王；（四）以色列全家得救，在千年国的属地部分作祭司；（五）在恩典时代末了，余剩的列国得复兴，在千年国的属地部分作百姓；（六）已经蒙救赎，但在生命上尚未成熟，以致未能有分于千年国中之新耶路撒冷的信徒，被成全，在神的生命上得以成熟；（七）得复兴在千年国中作百姓的列国被炼净，到新天新地里的新地上，在永世里作神的百姓；（八）附带结果—

SUMMARY

The New Jerusalem revealed in the last two chapters of the New Testament is the conclusion of the whole Bible, as well as of the New Testament; it is also the consummation of the entire divine revelation. God’s work in the universe is of two categories, the old creation and the new creation. The sphere of His work of the old creation was the old heaven and old earth; the sphere of His work of the new creation is the new heaven and new earth, which are the original God-created old heaven and old earth renewed through the burning of God’s judging fire. Since the completion of the creation of the old heaven and old earth and everything therein, and since the fall of man, God has used four different dispensations—the dispensation of the Patriarchs, the dispensation of law, the dispensation of grace, and the dispensation of righteousness—to carry out the work of the new creation in man, who is of the Satan-ruined and God-judged old creation, by the Spirit and life of Himself as the Triune God who has been processed through incarnation, human living, death, resurrection, and ascension; by His heavenly ministry after His ascension; and by what He will accomplish in His second coming. God first used the dispensation of the Patriarchs to lead the created and fallen sinners to look to the coming Christ in whom all the families on earth would be blessed. Because they did not know their own weakness and wickedness, God further used the dispensation of law to expose their condition that they might be led to Christ. Following this, He uses the dispensation of grace to work the fallen sinners into Christ and to work Christ into them, thus producing the church. Finally, He will use the dispensation of righteousness to reward the perfected Old Testament saints and the overcoming New Testament believers in Christ; He will also perfect the immature New Testament believers in Christ that they may arrive at the maturity in His life. At the end of the dispensation of grace, He will use a short period of insertion to carry out His work of restoration in the remaining nations through His eternal gospel, that He may gain a group of righteous ones. His work of the new creation through the different dispensations in the old creation and His work of restoration in the short inserted period will have the following results: (1) all the redeemed people of the Old Testament and New Testament will be produced; (2) among the redeemed, a group of overcomers who are perfected and have arrived at the maturity in God’s life will be obtained; (3) the overcomers will be constituted the New Jerusalem in the millennial kingdom and become the kings in the heavenly part of the millennium; (4) all Israel will be saved and serve as priests in the earthly part of the millennium; (5) at the end of the dispensation of grace, the remainder of the nations will be restored as the citizens in the earthly part of the millennium; (6) the redeemed but immature believers, who are unable to participate in the New Jerusalem of the millennium, will be perfected and become mature in God’s life; (7) the nations, having been restored as the people in the millennium, will be purged and be brought into the new earth of the new heaven

结束了旧造中一切背叛神的受造者，将他们全都扔在火湖受永刑；并（九）所有新旧约蒙救赎，被成全，在神的生命上达到成熟的圣徒，构成在新天新地的新耶路撒冷。神这些工作完成之后，新天新地就来到，有最终构成的新耶路撒冷作中心。这新耶路撒冷，是神在旧造里历代工作的结晶和杰作，不是一座物质的城，乃是历代蒙神救赎之信徒的构成，作基督的新妇，和神并祂所救赎的人，在永世里的互居之所，由经过种种过程的三一神，在祂神圣三一的成分，就是父的性质，子经过死而复活的生命，和灵重生并变化的元素里，与祂所救赎而变化三部分的人，调和而成，神圣且荣耀的一个生机体。那调在其中，包罗万有，无限无量的三一神，作其中的殿、光与灯，并生命的滋润和供应，使其作祂在永世里终极而丰满的显现，叫祂在永世里将祂无限的自己，从其中心透过其圆周，彰显得丰丰满满、完完全全，直到永永远远。

and new earth as God's people for eternity; (8) as a secondary result, all the creatures who rebel against God will be terminated and cast into the lake of fire; and (9) all the Old Testament and New Testament saints who have been redeemed and perfected and have reached the maturity in God's life will be constituted the New Jerusalem in the new heaven and new earth. After God completes all His work, the new heaven and new earth will be brought in, with the ultimately consummated New Jerusalem as the center. The New Jerusalem is the crystallized product and masterpiece of God's work in the old creation throughout the generations. It is not a physical city. Rather, it is a composition of all God's redeemed believers throughout the ages to be the bride of Christ and the mutual dwelling place of God and His redeemed for eternity. It is also a divine and glorious organism, a mingling of the processed Triune God in the elements of His divine Trinity—the Father's nature, the Son's life which has passed through death and resurrection, and the Spirit's regenerating and transforming element—with His redeemed and transformed tripartite man. The all-inclusive and unlimited Triune God, who is a constituent of such a mingling, is its temple, light, lamp, and the life saturation and supply, that it may be His full and consummated expression in eternity to express His unlimited Self from the center to the circumference fully, completely, and eternally!

问　答

一　试述新耶路撒冷的重要。

二　试述神旧造与新造二种不同的工作。

三　何为旧天旧地？何为新天新地？

四　试述神在旧造中，在旧造人身上新造工作的四个不同时代。

五　试述神在旧造中，在余剩的列国身上，复兴的工作。

六　试述神在旧造中，新造并复兴工作的结果。

七　试证明新耶路撒冷不是一座物质的城。

八　试说明新耶路撒冷，是新旧约历代蒙救赎而被成全之圣徒的构成。

九　试述新耶路撒冷是神在人中间之帐幕。

QUESTIONS

1. What is the importance of the New Jerusalem?
2. What is the difference between God's work of the old creation and the new creation?
3. What is the old heaven and old earth? What is the new heaven and new earth?
4. What are the four dispensations that God uses to carry out His work of the new creation in man in the old creation?
5. Explain God's work of restoration in the remaining nations in the old creation.
6. What are the results of God's work of the new creation and restoration in the old creation?
7. Prove that the New Jerusalem is not a physical city.
8. Explain how the New Jerusalem is a composition of all Old Testament and New Testament redeemed and perfected saints.
9. Explain how the New Jerusalem is the tabernacle of God among men.

十　试述新耶路撒冷是神与圣徒的互居之所。

十一　试述新耶路撒冷是三一神与得荣耀三部分之人的神圣调和。

十二　在永世里，蒙救赎而被成全的圣徒，与得复兴的列国有何分别。

（此课可分为二段，在同一天用二堂聚会教授之。）

10. Explain how the New Jerusalem is the mutual dwelling place of God and the saints.

11. Explain how the New Jerusalem is the divine mingling of the Triune God and the glorified tripartite man.

12. What is the difference between the redeemed and perfected saints and the restored nations in eternity?

(This lesson may be divided into two sections and taught in two sessions on the same day.)

真理课程　一级卷三

Truth Lessons, Level 1, Vol. 3

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第二十七课　神的呼召（一）

第二十八课　神的呼召（二）

第二十九课　那灵的圣别与人的悔改

第三十课　　相信（一）

第三十一课　相信（二）

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第三十三课　受浸（二）

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25. The Condition of Man after Adam's Fall

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31. Believing (2)

32. Baptism (1)

33. Baptism (2)

34. Joined to the Processed Triune God (1)

35. Joined to the Processed Triune God (2)

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真理课程　一级卷四

Truth Lessons, Level 1, Vol. 4

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第三十九课　蒙救赎（四）—称义　39. Redemption (4) Justification

第四十课　蒙救赎（五）—和好　40. Redemption (5) Reconciliation

第四十一课　成为新造（一）—重生　41. Made a New Creation (1) Being Regenerated

第四十二课　成为新造（二）—受圣灵与得永远的生命　42. Made a New Creation (2) Receiving the Holy Spirit and Having the Eternal Life

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第四十六课　得救　46. Salvation

第四十七课　得救的确据与稳固　47. The Assurance and Security of Salvation

第四十八课　了结已往　48. The Clearance of the Past

真理课程　一级卷三

第二十五课

亚当堕落后人的光景

纲　目

壹　在神面前的光景

一　犯了罪

二　在神审判定罪之下

三　在神震怒之下

四　必死且受审判

五　必灭亡于火湖

贰　在自己里面的光景

一　在罪孽里生的

二　由罪构成

三　心比万物都诡诈

四　肉体之中没有良善

五　与神为仇为敌

六　不以认识神为美

七　是失丧走迷的

八　死在过犯罪恶之中

九　作罪的奴仆

十　今世没有指望，终必死在罪中

叁　在撒但手下的光景

Truth Lessons, Level 1, Vol. 3

LESSON TWENTY-FIVE

THE CONDITION OF MAN AFTER ADAM'S FALL

OUTLINE

I. The condition before God:

A. Having sinned.

B. Being under God's judgment and condemnation.

C. Being under God's wrath.

D. To suffer death and judgment.

E. To perish in the lake of fire.

II. The condition in himself:

A. Being brought forth in iniquity.

B. Being constituted of sin.

C. The heart being deceitful above all things.

D. Nothing good dwelling in the flesh.

E. Being an enemy of God.

F. Disapproving of holding God in his knowledge.

G. Being lost and having gone astray.

H. Being dead in offenses and sins.

I. Being a slave of sin.

J. Having no hope in the world and to die ultimately in sins.

III. The condition under Satan's hand:

一　是魔鬼的儿女	A. Being a child of the Devil.
二　顺服空中掌权者的首领	B. Obeying the ruler of the authority of the air.
三　心思被这世代的神弄瞎	C. The mind being blinded by the god of this age.
四　卧在恶者手下	D. Lying under the hand of the evil one.
五　在撒但黑暗的权下	E. Being under Satan's authority of darkness.
六　必进入为魔鬼所预备的永火里	F. To enter into the eternal fire prepared for Satan.

课　文

从本课起，真理课程进入另一段落，要用二十四课的篇幅，专一说到神完全救恩的初期阶段，也就是重生阶段。本课首先来看亚当堕落后，人未得着神救恩前的光景。人的光景说出人对救恩的需要。

人在堕落后，尚未得着救恩前，在神面前，在自己里面，以及在撒但手下的光景，都是极其可怜、悲惨的。

壹　在神面前的光景

一　犯了罪

人在神面前的第一种光景，就是犯了罪，成为有罪的。（罗三23，10～12，五12。）人在神面前有罪，一面是地位的，一面是经历的。就地位说，因着人是亚当的后裔，而亚当是人类的元首，是代表全人类的。当亚当犯罪时，就把他所代表的一切后裔，在神面前，都带到有罪的地位上。并且亚当是人类的祖宗，人类都是从他而出的。（徒十七26上。）当他犯罪时，他不只代表着全人类，且包括着全人类。所以当他犯罪的时候，他以后所要生出来的一切后裔，也都在他里面和他一同犯了罪。他一人犯了罪，也就叫他所有的后裔在他里面都犯了罪。（参来七9～10。）

就经历说，人在神面前也是有罪的。有谁没有犯过罪？有谁是心清手洁，而没有犯罪的经历？说谎、偷盗、贪婪的私欲、污秽的思想，乃是尽人难免的。因着人都在有罪的地位上，就陷入这些犯罪的经历；人这些犯罪的经历，证实人有罪的地位。所以无论就地位说，或就经历说，人都是有罪的。

二　在神审判定罪之下

人既犯了罪，就落到神的审判之下。（罗三19。）因为神是公义的，是设立律法的，而人是有罪、犯罪的，按着祂的公义，照着祂的律法，祂必须审判犯罪的人。神的公义和律法，就叫人伏在祂的审判之下。

人今天不只在神审判之下，并且在神面前罪已经定了。（约三18。）不管人知不知道，觉不觉得，人在神面前是已经被定罪了。人不必等到将来受了神审判，才被定罪，人在神面前，老早罪就已经定了。当亚当犯了罪，被神定罪的时候，所有的

TEXT

Beginning with this lesson we enter into another section of the Truth Lessons. We will use twenty-four lessons to focus on the initial stage of God's full salvation, the stage of regeneration. In this first lesson we will see the condition of man after Adam's fall and before man receives God's salvation. Man's condition reveals his need for salvation.

After the fall and before receiving salvation, man's condition before God, in himself, and under Satan's hand is exceedingly pitiful and tragic.

I. THE CONDITION BEFORE GOD

A. Having Sinned

The first condition of man before God is that man has sinned and is sinful (Rom. 3:23, 10-12; 5:12). The sinfulness of man before God is in two aspects: positional and experiential. Positionally speaking, because men are descendants of Adam, who was the head of the human race and who represented all mankind, when Adam sinned, men were brought into a sinful position before God. Furthermore, because Adam was the forefather of mankind, out of whom came the whole human race (Acts 17:26a), he not only represented but also included the whole human race when he sinned. Therefore, when he sinned, all the descendants who would be born of him sinned together with him and in him. Through one person's sinning, all the descendants of this one committed sin in him (cf. Heb. 7:9-10).

Men are sinful before God also from the standpoint of experience. Who has never sinned? Who has clean hands and a pure heart and has no experience of sin? No one can avoid lying, stealing, coveting, and filthy thinking. Because men are in a sinful position, they fall into sinful experiences; these sinful experiences of men prove that men are in a sinful position. Hence, whether in position or in experience, man is sinful.

B. Being under God's Judgment and Condemnation

Because men have sinned, they are under the judgment of God (Rom. 3:19). God is righteous, and He is the One who established the law; but men are sinful and commit sins. Therefore, according to God's righteousness and God's law, God must judge sinners. Hence, God's righteousness and God's law have subjected all the world to the judgment of God.

Today men are not only under God's judgment, but they have been condemned already before God (John 3:18). Whether they know it or not, whether they sense it or not, men have been condemned already before God. People do not need to wait to be judged and then condemned by God. They were condemned before God long ago. When Adam sinned and was

世人也都在他里面，因着他那一次的过犯，被神定罪了。（罗五 18 上。）今天人一生出来，就是一个被定罪的罪人。

三　在神震怒之下

人因为犯了罪，触犯了神的公义，不但在神审判之下，被定罪，并且在神震怒之下，（约三 36，）为可怒之子。（弗二 3。）人在肉体的私欲里生活，随着肉体和心中所喜好的去行，与神的公义相抵触，天天触犯神的怒气。神的震怒今天如同待轰之雷，在人头上等待爆发。神所以等待，是给人悔改得救的机会。人若终不悔改，神的震怒必要爆发。

四　必死且受审判

死是罪的果子。（雅一 15，罗六 23 上。）人既犯了罪，按着神公义的律法，所给人的命定，也只有死。（来九 27 上。）今天摆在一个不肯悔改之罪人前头的，就是死。人若不肯悔改，就只有在神的震怒之下等待死。当死临到人的时候，也就是神的震怒在人头上爆发的时候。

按着神给人的定命，人人都有一死，死后且有审判。（来九 27。）人虽然已经在神的审判之下被定罪了，但人死后还要再受审判，那个审判是执行神所已经定罪的。神虽然按祂的公义已经定了人的罪，但因祂的慈爱，还没有执行祂所已经定罪的。神喜欢人悔改，祂也给人机会，等待人悔改。人若至终不肯悔改，就必进入死亡，而受神最终的审判，就是将来白色大宝座的审判。（启二十 11 ～ 13。）

五　必灭亡于火湖

人受神最终的审判之后，就必永远灭亡于火湖，受永火的刑罚，（约三 16，启二十 15，二一 8，）那里的虫是不死的，那里的火是不灭的。（可九 48。）

以上这些就是亚当堕落后，人在神面前的光景。

贰　在自己里面的光景

一　在罪孽里生的

人类始祖亚当堕落后，罪就从一人进到世人里面，（罗五 12，）而在人里代代相传。因此人是在罪孽里生的，在母腹里

condemned by God, all men were condemned in him through his one offense (Rom. 5:18a). Today all men are already condemned sinners at the very moment of their birth.

C. Being under God's Wrath

Because men have sinned and violated God's righteousness, they are not only condemned under God's judgment, but they are also children of wrath (Eph. 2:3) under God's wrath (John 3:36). People live in the lusts of their flesh, doing the desires of the flesh and of the thoughts; thus, they contradict God's righteousness and daily incite God's wrath. Today God's wrath is waiting to explode on men like thunder ready to roar. God is waiting in order to give people the opportunity to repent and be saved. Unless men repent, eventually God's wrath will burst forth.

D. To Suffer Death and Judgment

The fruit of sin is death (James 1:15; Rom. 6:23a). Because men have sinned, according to the law of God's righteousness, it is reserved for men to die once (Heb. 9:27a). That which is placed before the impenitent sinners today is simply death. If people are not willing to repent, they have no alternative but to wait for death under the wrath of God. When death comes upon men, that is the bursting forth of God's wrath on them.

According to what God has reserved for men, all must die once and after that face judgment (Heb. 9:27). Although men have been condemned already under God's judgment, they still must suffer judgment again after death. This judgment is to carry out God's condemnation. God already has condemned men according to His righteousness; yet because of His love, He has not carried out His condemnation. God desires men to repent, and He also gives them the opportunity and is waiting for them to repent. If people would not repent, eventually they will enter into death and suffer God's final judgment, which will be the judgment before the great white throne (Rev. 20:11-13).

E. To Perish in the Lake of Fire

After suffering God's final judgment, men will suffer the penalty of eternal fire and perish in the lake of fire for eternity (John 3:16; Rev. 20:15; 21:8), where their worm does not die and the fire is not quenched (Mark 9:48).

The foregoing points reveal the condition of man before God after Adam's fall.

II. THE CONDITION IN HIMSELF

A. Being Brought Forth in Iniquity

Through the fall of one man, Adam, the forefather of the human race, sin entered into the world (Rom. 5:12) and was passed on in man from generation to generation. Hence, men are

就有了罪。（诗五一5。）人生来就是罪人，天性就是败坏的。所以人犯罪是不用学的，是与生俱来，从里面长出来的。人一出生，罪的种子就已经在人里面，到了一定的时候，就从人里面长出来了。

二　由罪构成

人不仅是在罪孽里生的，更是由罪构成的。因着亚当的悖逆，所有的人都构成了罪人。（罗五19。）罪成了人的构成成分。人不是被造的罪人，而是被构成的罪人。有一种非神所创造的成分，已经注射到人里面，把人构成了罪人。罪不仅是人外在显出的行为，更是人内在构成的成分。

三　心比万物都诡诈

因为人是在罪孽里生的，并且是由罪构成的，所以人从小的时候，心里就怀着恶念。（创八21。）并且人心比万物都诡诈，坏到极处，无可救药，（耶十七9，）装满了一切的不义、邪恶、贪婪、阴毒，满心是嫉妒、凶杀、争竞、诡诈、毒恨，（罗一29～30，）可说是坏透了，坏得不可收拾了。并且不是从外面往里面坏，乃是从里面坏出来；外面看可能是好的，里面仍是坏的。到了必要的时候，一切的恶就从人里面发泄出来。（可七23。）

四　肉体之中没有良善

人是在罪孽里生的，是由罪构成的，人心又比万物都诡诈，坏到极处，因此在人肉体之中就没有良善，（罗七18，）反倒满了罪恶、情欲和从撒但来的邪恶杂质。这肉体圣经特称之为罪身、（罗六6、）取死的身体。（罗七24。）在行善的事上没有一点能力，在犯罪的事上却是非常活跃。如同加拉太五章十九至二十一节所列许多肉体的行为，像奸淫、污秽、邪荡等等，明显都是从肉体里发出来的。有谁想要为善，就为得来？人岂不都是立志为善由得我，只是行出来由不得我么？（罗七18下）？因为人肉体里面没有良善，故此人所愿意的善，人反不作；人所不愿意的恶，反倒去作。（罗七19。）

五　与神为仇为敌

人心既比万物都诡诈，坏到极处，装满了各样不义和罪恶，就人的心当然是和神相敌的。人所想的，所爱的，所定意的，

brought forth in iniquity and are conceived in sin (Psa. 51:5). Because they are born sinners and because their nature is corrupt, people do not need to learn how to sin; rather, to sin is something inherent, something which grows out from within them. The seed of sin is in a person at his birth, and at a certain time it will grow out from within him.

B. Being Constituted of Sin

Men are not only brought forth in iniquity but also constituted of sin. Through Adam's disobedience the many were constituted sinners (Rom. 5:19). Sin became the constituent of man. Men were not created sinners, but constituted sinners. An element not created by God was injected into men and constituted them sinners. Sin is not just an outward deed, but even more an inward element in man's constitution.

C. The Heart Being Deceitful above All Things

Because man is brought forth in iniquity and is constituted of sin, the imagination of his heart is evil from his youth (Gen. 8:21). Furthermore, man's heart is deceitful above all things, desperately wicked, and incurable (Jer. 17:9), being filled with all unrighteousness, wickedness, covetousness, malice, and full of envy, murder, strife, deceit, and malignity (Rom. 1:29-30). Hence, the heart is wicked to the core and hopeless. Moreover, this wickedness does not spread inward from the outside; it stems from within. People may look good on the outside, yet they are actually evil on the inside. When it becomes necessary, all the wicked things will be let out from within them (Mark 7:23).

D. Nothing Good Dwelling in the Flesh

Man is brought forth in iniquity and is constituted of sin. Furthermore, his heart is deceitful above all things and desperately wicked. Hence, nothing good dwells in his flesh (Rom. 7:18). On the contrary, it is filled with wickedness, lusts, and evil impurities that came from Satan. In the Scriptures this flesh is called particularly the body of sin (Rom. 6:6) and the body of death (Rom. 7:24). It is altogether powerless in doing good, yet it is very active in committing sins. The works of the flesh, such as fornication, uncleanness, and sensuality, as listed in Galatians 5:19-21, clearly issue from within the flesh. Who can do the good that he wills? Is it not true that to will is present with man, but to do the good is not (Rom. 7:18b)? Because nothing good dwells in man's flesh, the good that man wills, he does not do; but the evil that he does not will, this he practices (Rom. 7:19).

E. Being an Enemy of God

Since man's heart is deceitful above all things, desperately wicked, and filled with all kinds of unrighteousness and wickedness, it is naturally at enmity with God. Men are hostile toward

都和神相敌。因此人就变作与神为仇为敌，（西一 21，）成为神的仇敌，作悖逆之子，生活行动照着这世界的世代，照着空中掌权者的首领，就是那现今在悖逆之子里面运行的灵。（弗二 2。）而且人既与神为仇为敌，自然就不服神的律法，不能得神的喜欢。（罗八 7～8。）就是人要服神的律法，要得神的喜欢，也是不能。因为人已经坏透了，在人里面没有这个能力。

六　不以认识神为美

神的永能和祂的特征，虽是眼不能见，但借着所造之物，就可以晓得，明明可知，叫人无可推诿。（罗一 20。）但是人虽能知道神，却试验祂，试探祂，故意不认识祂，不以认识祂为美，不当作神荣耀祂，也不感谢祂，更不敬拜祂。因此他们的思念变为虚妄，无知的心也昏暗了，甚至把神改换了，将不能朽坏之神的荣耀，换为必朽坏的人、飞禽、走兽、和爬物之像的样式。他们将神的真实改为虚谎，去敬拜事奉受造之物，不敬拜事奉创造主。（罗一 21，23，25，28。）

七　是失丧走迷的

人既然不以认识神为美，将神改换而离弃了神，就变作失丧的，（路十九 10，）在外流荡，如羊走迷。（赛五三 6。）人原是神为着祂自己所创造的，是出于神、属于神的。神乃是人的主人。然而人竟犯罪弃绝神，以致成为失丧而无主的，困苦流离，不知属谁，好像羊没有牧人一般。（太九 36。）

八　死在过犯罪恶之中

人不只犯罪、失丧，也死在过犯罪恶之中，（弗二 1，5，）在过犯和肉体中死了。（西二 13 上。）这里的死乃是指人灵里的死。这死已经侵袭浸透全人，并且带着死的律，就是叫人衰弱、枯萎、死老的自然能力，住在人里面，（罗八 2 下，）叫人的各部分都沉没于死衰中。死一面叫人失去能力，一面又叫人失去感觉；不只叫人不能行善为义，并且叫人不能感觉罪的可耻可痛；叫人行善无能力，犯罪没感觉。人对善义是软弱无力的，并且人会作许多可耻的事，而不感觉羞耻，会作许多可痛的事，而不感觉悲痛。人在那里犯罪作恶，真好像行尸走肉一样。

九　作罪的奴仆

God in their thoughts, desires, and decisions. Hence, they have become enemies of God (Col. 1:21) and sons of disobedience, walking according to the age of this world, according to the ruler of the authority of the air, of the spirit who now is operating in them (Eph. 2:2). Furthermore, because men are enemies of God, naturally they are not subject to the law of God, nor are they acceptable to God (Rom. 8:7-8). Even if they desire to be, they cannot be because they are corrupt to the core and devoid of power.

F. Disapproving of Holding God in His Knowledge

Although God's eternal power and characteristics are invisible, they are clearly seen, being apprehended by the things made, so that men are without excuse (Rom. 1:20). However, although people can know God, they test Him, try Him, refuse to know Him, disapprove of holding Him in their knowledge, and do not glorify Him as God nor thank Him, much less worship Him. Hence, they become vain in their reasonings, and their senseless heart is darkened. They even exchange God, changing the glory of the incorruptible God into the likeness of an image of corruptible man, birds, four-footed animals, and creeping things. They alter the truth of God into the lie, and worship and serve the creature rather than the Creator (Rom. 1:21, 23, 25, 28).

G. Being Lost and Having Gone Astray

Since men disapprove of holding God in their knowledge, exchange God, and abandon God, they become lost (Luke 19:10), wandering outside, like sheep going astray (Isa. 53:6). Created by God for Himself, men came out of God and belonged to God, their Owner. But by sinning and deserting God, men have become lost and are without an owner. They are harassed and cast away, not knowing to whom they belong, and are as sheep not having a shepherd (Matt. 9:36).

H. Being Dead in Offenses and Sins

Men are not only sinful and lost, but they are also dead in offenses and sins (Eph. 2:1, 5) and in the flesh (Col. 2:13a). This death, referring to the deadness of man's spirit, has invaded and permeated man's entire being, and it dwells in man with the law of death (Rom. 8:2b), the natural power that causes man to become weak, to wither up, and to age and die, thus bringing every part of man into decay and death. On the one hand, death disables man; on the other hand, it desensitizes man. Death causes man to become not only powerless in doing good and righteousness, but also insensitive to the shamefulness and hatefulness of sin. That is, it makes man helpless when doing good and numb when committing sins. Men are weak and impotent in doing good and righteousness. Furthermore, men can do many shameful things without feeling disgraceful, and they can do many hateful things without feeling sorrowful. Men behave like walking corpses when they sin and do evil.

I. Being a Slave of Sin

在人里面不只有死的律，并且有罪的律，（罗八 2 下，）就是在人里面，自生自发的犯罪能力，叫人作罪的奴仆，（约八 34，）不能自主。人被罪辖制，受罪捉弄，作许多自己不愿作的事。人虽然想要自由，却得不着自由；虽然挣扎、努力，却无法挣脱罪的辖制和捆绑；虽然不想犯罪作恶，却由不得自己；虽然想要脱离罪恶，却不能脱离。

人本是属乎神的，现在却属乎罪了；本是由神作主的，现在却由罪作主了。罪在人身上有权柄，使人作它的奴仆，受它的辖制，犯自己所不愿意犯的罪，作自己所不愿意作的恶。（罗七 14 下～15。）人实在是在罪的律里，作罪的奴仆。

十　今世没有指望，终必死在罪中

因着人是在罪孽里生的，且是由罪构成，人心又比万物都诡诈，肉体之中没有良善，又与神为仇为敌，作悖逆之子，不以认识神为美，而成为失丧的人，死在过犯罪恶之中，并作了罪的奴仆。因此人今天活在世上，一无指望，（弗二 12，）没有目标，没有归宿，也不知所以。人虽终日劳碌、奔波，贪享福乐，寻求虚荣，络结一切落空，犹如捉影，犹如捕风，毫无所获。至终人只有等候将来死在罪中，（约八 24，）悲悲惨惨的下阴间，进入永远的灭亡。这些就是人在自己里面的光景。

叁　在撒但手下的光景

一　是魔鬼的儿女

人今天不只是有罪的，败坏的，并且是出于魔鬼（即撒但），属于魔鬼的。（约壹三 8 上。）人是堕落亚当的子孙，生来就是那恶者魔鬼的儿女，（约八 44，约壹三 10，）里面有与魔鬼生命相调的生命，并与撒但性情搀杂的性情。所以人说谎、犯罪、行私欲、杀人，都是魔鬼的生命和性情的表现。因为人里面那说谎、犯罪、行私欲、杀人的生命和性情，是出于魔鬼，属于魔鬼的。人和魔鬼是有生命的关系，是有性情的联属，人乃是魔鬼的儿女。

二　顺服空中掌权者的首领

Within man there is not only the law of death but also the law of sin (Rom. 8:2b), which is the inherent sinning power in him that causes him to sin spontaneously and makes him a slave of sin (John 8:34). Under the slavery and manipulation of sin, people do many things not of their own will. They desire to be free, yet they cannot be free; they struggle and endeavor, yet they cannot break away from the tyranny and slavery of sin. They do not like to commit sin or do evil, yet they cannot help it, and they desire to rid themselves of sin, yet they cannot do it.

Originally men belonged to God, but now they belong to sin; formerly they were under the ruling of God, but now they are under the ruling of sin. Sin has authority over people, making them its slaves and putting them under its tyranny. As a result, men commit sin and do the evil that they do not will (Rom. 7:14b-15). Hence, men are truly slaves of sin in the law of sin.

J. Having No Hope in the World and to Die Ultimately in Sins

Men are brought forth in iniquity and are constituted of sin, their heart is deceitful above all things, and there is nothing good dwelling in their flesh. Furthermore, men are at enmity with God, have become sons of disobedience, and disapprove of holding God in their knowledge. Thus, they are lost, dead in offenses and sins, and have become slaves of sin. Hence, people live in the world today without hope (Eph. 2:12), without aim, without a destination, and not knowing the meaning of their life. Although they labor and toil all day long, covet blessing and pleasure, and seek vainglory, eventually everything is in vain and nothing is gained. It is like trying to catch a shadow and like chasing the wind. In the end men can only wait to die in sins (John 8:24), go to Hades in sorrow, and enter into eternal perdition. These are the different aspects of man's condition in himself.

III. THE CONDITION UNDER SATAN'S HAND

A. Being a Child of the Devil

Men are not only sinful and corrupt, but they are also out of the Devil (Satan) and belong to the Devil (1 John 3:8a). As descendants of fallen Adam, men are born children of the Devil, the evil one (John 8:44; 1 John 3:10), with a life that is mingled with the Devil's life and a nature that is mixed with Satan's nature. People lie, sin, walk in lusts, and murder. All these are manifestations of the Devil's life and nature, because the life and nature in men which cause them to lie, sin, walk in lusts, and murder are out of the Devil and belong to the Devil. Since men are related to the Devil in life and united with him in nature, they are therefore children of the Devil.

B. Obeying the Ruler of the Authority of the Air

人堕落后，就成了魔鬼的儿女，服在他的权下，顺服他这空中掌权者的首领。（弗二2。）撒但支配着他的使者，在空中管辖今天这黑暗的世界，（弗六12，）并且也在人的心中作运行的邪灵，（弗二2，）叫人都顺服他，作悖逆之子，作顶撞神的人。人所作一切与神敌对的事，一切邪恶的事，都是撒但在人心中运行的结果。所以人里面不只有撒但的生命和性情，也有撒但这邪恶的灵。

三　心思被这世代的神弄瞎

撒但一面在人心中运行，叫人作顶撞神的事；一面又弄瞎人的心思，叫人不能认识神，不能看见基督荣耀福音的光。（林后四4。）人都自以为聪明，岂知他们的心思是受撒但的捉弄，受撒但的蒙蔽。他们虽然明白许多哲学、科学，但他们不明白神的事，不认识基督的救恩。他们不知道自己从哪里来，也不知道自己往哪里去。他们不认识自己所走的道路，也不认识人生的意义。他们像瞎子走路，像瞎子生活，瞎走瞎活，完全在黑暗里。

撒但不只是这世界的管辖者，（约壹五19下，）叫人顺服他，也是这世代的神，（林后四4，）叫人敬拜他。他隐藏在许多人、事、物，特别是偶像的背后，要得着人的敬拜。所以当人跪拜偶像，或崇拜、看重任何人、事、物时，就不知不觉拜了撒但。撒但就是借着这些来蒙蔽人的心思，叫人不能认识神。人的心崇拜这些，人的眼看重这些，结果他们的心思就受了撒但的蒙蔽，而被撒但弄瞎了。

四　卧在恶者手下

人不只是顺服撒但，受撒但的蒙蔽，并且是卧在恶者撒但手下。（约壹五19下。）撒但弄瞎人的心思以后，就辖制人，使人卧在他的手下，任其捉弄，任其宰割。他们就是挣扎摆脱，也是不能。

五　在撒但黑暗的权下

撒但有他的国，（太十二26，）有他的权势。他的国就是他黑暗的权势。（西一13，徒二六18。）堕落的人是在他国里作他的百姓，在他黑暗权势下受他的管辖，被他控制，没有光，没有义，反而满了黑暗和不法。

After the fall, men became children of the Devil and were subjected under his authority, obeying him as the ruler of the authority of the air (Eph. 2:2). Satan directs his angels to rule today in the air over the dark world (Eph. 6:12). Furthermore, he has become the evil spirit who operates in the hearts of men (Eph. 2:2). Thus, he brings people into obedience to him and makes them children of disobedience, opposers of God. All the things that men do to oppose God and all the evil things that men do are the result of Satan's operation in men's hearts. Hence, man not only has Satan's life and nature but also Satan himself as such an evil spirit operating within him.

C. The Mind Being Blinded by the God of This Age

On the one hand, Satan operates in the hearts of men, causing them to do things to oppose God; on the other hand, he blinds their minds, making them unable to know God, unable to see the illumination of the gospel of the glory of Christ (2 Cor. 4:4). People think that they are wise, yet little do they know that their minds are manipulated and veiled by Satan. Although they understand philosophy and science, they neither comprehend the things of God nor know the salvation of Christ. They cannot tell from where they came and to where they are going. They neither recognize the way they are on nor know the meaning of human life. They walk and live like the blind, and they are altogether in darkness.

Satan is not only the one who controls the world (1 John 5:19b) and brings men into obedience to himself, but he is also the god of this age (2 Cor. 4:4) who commands people to worship him. He hides himself behind many persons, matters, and objects, especially idols, to be worshipped by men. Hence, people unconsciously worship Satan when they kneel before idols or when they worship or esteem any person, matter, or object; it is through these things that Satan veils their minds, making it impossible for them to know God. When their hearts adore such persons, matters, or objects, and their eyes esteem them, their minds are veiled and blinded by Satan.

D. Lying under the Hand of the Evil One

Men are not only in obedience to Satan and veiled by Satan, but they also lie in the evil one, Satan (1 John 5:19b). After Satan has blinded the minds of men, he lords it over men, causing them to lie under his hand to be manipulated and slaughtered as he wishes. Even though people struggle to be set free, they cannot make it.

E. Being under Satan's Authority of Darkness

Satan has his kingdom (Matt. 12:26) and his authority. His kingdom is his authority of darkness (Col. 1:13; Acts 26:18). Fallen men are subjects in his kingdom, ruled and controlled by him under his authority of darkness. They are in a realm where there is neither light nor righteousness, but rather one that is full of darkness and unrighteousness.

六　必进入为魔鬼所预备的永火里

人在撒但手下最终的结局，就是和他一同进入那为他所预备的永火里，（太二五41，）也就是进入火湖里，（启二十15，）永永远远受痛苦。人既与撒但一同犯罪顶撞神，就应该与撒但一同受永火的刑罚。人既一生跟着撒但犯罪，就应当永远陪着撒但受刑。人既与撒但同行，也必与撒但同终。这是堕落之人最终的结局和命运。

我们看过人在神面前，在自己里面，并在撒但手下这些悲惨的光景，我们就该看见，该觉得，人何等需要神的拯救，何等需要神的救恩。我们更该接受负担，广传福音，拯救罪人，脱离灭亡的命运，进入神完全的救恩。

摘　要

亚当堕落后，人未得着神救恩前，在神面前，在自己里面，以及在撒但手下的光景，都极其可怜、悲惨。人在神面前的光景是：犯了罪，在地位上和经历上都是有罪的；落在神审判定罪之下，在神面前罪已经定了；且在神震怒之下，为可怒之子；按着神的命定，人若不肯悔改，就必进入死亡，遭受神最终的审判，永远灭亡于火湖，受永火的刑罚。人在自己里面的光景是：在罪孽里生的，在母腹里就有了罪，生来就是罪人，天性是败坏的，且是由罪构成的；因此人心比万物都诡诈，坏到极处，肉体之中没有良善，且与神为仇为敌，作悖逆之子；不以认识神为美，不荣耀祂，不感谢祂，更不敬拜祂；成了失丧走迷的，死在过犯罪恶之中，作罪的奴仆，被罪辖制，受罪捉弄；今世没有指望，终必死在罪中，悲悲惨惨的下阴间，进入永远的灭亡。人在撒但手下的光景是：生来就是那恶者魔鬼的儿女，服在他的权下，顺服他这空中掌权者的首领，心思被他弄瞎，不能看见基督荣耀福音的光，且卧在他手下，在他黑暗的权下，任其宰割；最终必进入为魔鬼所预备的永火里，就是进入火湖里，永永远远受痛苦。这是堕落之人最终的结局和命运。人这一切的光景，就说出人对神救恩的需要。

F. To Enter into the Eternal Fire Prepared for Satan

The ultimate result of man's being under the hand of Satan is that he will enter with Satan into the eternal fire prepared for Satan (Matt. 25:41); that is, he will enter into the lake of fire (Rev. 20:15) to be tormented for eternity. Since men have joined Satan in sinning against God, they deserve to suffer the penalty of eternal fire with him. Because people have been following Satan to sin for their whole life, they should accompany Satan to suffer punishment for eternity. Since men are walking with Satan, they will arrive at the same destination with Satan. This is the final result and destiny of the fallen man.

As we have seen the tragic condition of man before God, in himself, and under Satan's hand, we must see and sense how much people need God's deliverance and salvation. Much more, we must be burdened to preach the gospel and save sinners that they may escape the destiny of perdition and may enter into God's full salvation.

SUMMARY

After the fall of Adam and before receiving God's salvation, the condition of man before God, in himself, and under Satan's hand is pitiful and tragic. Before God men have sinned and are sinful both positionally and experientially; they have fallen under God's judgment and condemnation and have been condemned already; they are under the wrath of God and have become children of wrath; and according to God's ordination, unless they repent, they will enter into death, suffer God's final judgment, perish eternally in the lake of fire, and suffer the penalty of the eternal fire. In himself man is brought forth in iniquity, conceived in sin, born a sinner, corrupted in nature, and constituted of sin; his heart is deceitful above all things and desperately wicked, there is nothing good dwelling in his flesh, and he is an enemy of God as well as a son of disobedience; he disapproves of holding God in his knowledge and does not glorify Him nor thank Him, much less worship Him; he is lost and has gone astray, is dead in offenses and sins, and is a slave of sin, controlled and manipulated by sin; and having no hope in this world, he will die in sin, go to Hades in sorrow, and enter into eternal perdition. Under the hand of Satan men are born children of the evil one, the Devil, being subjected under his authority and obeying him as the ruler of the authority of the air. Furthermore, having been blinded by Satan in their minds, men cannot see the illumination of the gospel of the glory of Christ, and they lie under Satan's hand, under his authority of darkness, to be slaughtered as he pleases. Eventually men will enter into the eternal fire prepared for the Devil, which is the lake of fire, to suffer torment for eternity. This is the final result and destiny of the fallen mankind. All these conditions of man reveal his need for God's salvation.

问　答

一　简述堕落之人在神面前的光景。

二　简述堕落之人在自己里面的光景。

三　简述堕落之人在撒但手下的光景。

四　我们认识人的光景之后，该有怎样的反应？

QUESTIONS

1. Briefly describe the condition of fallen man before God.
2. Briefly describe the condition of fallen man in himself.
3. Briefly describe the condition of fallen man under Satan's hand.
4. After knowing the condition of man, what should be our reaction?

第二十六课

神的预知、拣选和预定

纲　目

壹　神的预知

一　神拣选的根据

二　照着神的喜悦

贰、神的拣选

一　在创立世界以前

二　在基督里

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四　借着神的怜悯

五　凭着神的恩典

六　使信徒在神面前成为圣别，没有瑕疵

1　在神面前

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叁、神的预定

一　在万世以前

二　照着神的预知

三　按着神旨意所喜悦的

四　照着神的目的

五　使信徒借着耶稣基督，得儿子的名分

LESSON TWENTY-SIX

GOD'S FOREKNOWLEDGE, SELECTION, AND PREDESTINATION

OUTLINE

I. God's foreknowledge:

A. The basis of God's selection.

B. According to God's good pleasure.

II. God's selection:

A. Before the foundation of the world.

B. In Christ.

C. Because of love.

D. Through God's mercy.

E. By God's grace.

F. That the believers should be holy and without blemish:

1. Before God.

2. To be holy.

3. Without blemish.

III. God's predestination:

A. Before the ages.

B. According to God's foreknowledge.

C. According to the good pleasure of God's will.

D. According to God's purpose.

E. That the believers may receive sonship through Jesus Christ:

1 得永远的生命

2 模成神儿子的形像

3 得儿子的名分

4 得荣耀

1. To have eternal life.

2. To be conformed to the image of God's Son.

3. To receive sonship.

4. To obtain glory.

课　文

本课要来看神的预知、拣选和预定。人的堕落虽然悲惨，神却早在创世以前，在祂主宰的命定中，预知、拣选并预定一班人，来接受祂的救恩，以完成神在人身上的目的。这三者虽然不同，却是相联的，都是神在已过的永远里，在祂的爱里，对信徒所有的奇妙作为。所以在已过的永远里，信徒就有了蒙福的定命。

壹　神的预知

一　神拣选的根据

罗马八章二十九节指明信徒乃是神所预知的人。在已过的永远里，天地还没有创造，时间尚未开始的时候，神就预先知道了我们，并预定我们，要把我们模成祂儿子的形像，使祂儿子得以在许多弟兄中作长子。这是神在所有信徒身上的命定。

神对信徒的拣选和预定，是根据祂的预知。（彼前一2。）神乃是运用了祂这神圣的预知，在创立世界以前，在已过的永远里，就拣选了我们。

二　照着神的喜悦

神预知我们也是照着祂的喜悦。这喜悦乃是祂在自己里面为着祂的经纶所定的。（弗一9～10。）这是祂心头的爱好，不在乎人，完全在乎祂。照着祂这爱好、祂这喜悦，祂预先知道一班人，要作工在他们身上，以完成祂的经纶。

贰、神的拣选

一　在创立世界以前

神的拣选是发生在创立世界以前，在已过的永远里。（弗一4。）在人未受造以前，神就预先知道我们，并且拣选了我们。创立世界以前这辞含示了整个宇宙的被造。因此神在创立世界以前拣选了我们，表明宇宙是为人的生存而造的，以成就神永远的旨意。神在创立世界以前，拣选我们，并借着宇宙的创造使人得以生存，好成就祂永远的旨意。

TEXT

In this lesson we shall see God's foreknowledge, selection, and predestination. Although man's fall was tragic, before the foundation of the world and in His sovereign ordination, God foreknew, chose, and predestinated a group of people to receive His salvation, that His purpose in man might be fulfilled. Although these three—God's foreknowledge, selection, and predestination—are different, they are related and are all wonderful acts of God toward the believers in eternity past and in His love. Therefore, the believers were destined to be blessed even in eternity past.

I. GOD'S FOREKNOWLEDGE

A. The Basis of God's Selection

Romans 8:29 indicates that the believers are those whom God foreknew. In eternity past, before the creation of the heavens and the earth and before the beginning of time, God foreknew us and predestinated us to be conformed to the image of His Son, that His Son should be the Firstborn among many brothers. This is God's ordination for all the believers.

God's selection and predestination of the believers were based on His foreknowledge (1 Pet. 1:2). By exercising His divine foreknowledge, God chose us before the foundation of the world in eternity past.

B. According to God's Good Pleasure

God foreknew us also according to His good pleasure which He purposed in Himself for His economy (Eph. 1:9-10). This was His heart's desire, which was not of man but altogether of Him. According to His desire, His good pleasure, He foreknew a group of people that He might work in them to carry out His economy.

II. GOD'S SELECTION

A. Before the Foundation of the World

God's selection took place before the foundation of the world, in eternity past (Eph. 1:4). Before the creation of man, God foreknew and chose us. The expression "before the foundation of the world" implies the creation of the entire universe. Hence, God's choosing us before the foundation of the world indicates that the universe was founded for man's existence to fulfill God's eternal purpose. God chose us before the foundation of the world, and through the creation of the universe He made it possible for man to exist to fulfill God's eternal purpose.

二　在基督里

神也是在基督里拣选了我们。（弗一 4。）在基督里，表明基督乃是神祝福我们的效能、凭借和范围，我们得在其中蒙神拣选。离开基督这范围，人就不可能为神所拣选、蒙神所祝福。

三　借着爱

神的拣选也是借着爱的。（帖前一 4。）这里的爱是指神爱我们的爱。神是因爱我们，而拣选我们。爱是没有理由的。祂的爱叫祂看中我们，以我们为祂心爱的对象，而拣选我们。

四　借着神的怜悯

神拣选人，是借着祂的怜悯，不在乎人的行为、定意和奔跑，只在乎祂这发怜悯的神。（罗九 11，15 ～ 16。）当以扫和雅各在母腹里，还没有生出来，善恶还没有作出来以前，神就告诉他们的母亲，祂拣选小的雅各，不要大的以扫。这证明神拣选雅各，不是因他的行为好；神不要以扫，也不是因他的行为坏。因为这时他们还没有生出来，善恶还没有作出来。到他们出生以后，就他们的为人说，雅各比以扫还坏，但神的拣选却没有改变。所以神拣选人，一点不是因着人的行为，乃是在乎祂自己。祂要怜悯谁，就怜悯谁；祂要拣选谁，就拣选谁。这完全是在于祂的怜悯。

五　凭着神的恩典

神拣选人，既是因着祂的怜悯，不是因着人的行为，就说明神的拣选是凭着祂的恩典。（罗十一 5 ～ 6。）祂这恩典的拣选，是借着祂的怜悯，临到我们身上。神的怜悯，乃是出于祂的爱。神这怜悯叫祂的爱能临到我们，眷顾我们这堕落、不象样、不配的人，把我们从不配的地步提拔起来，叫我们配得着祂的恩典，享受祂的爱。所以祂这拣选，乃是一个出于爱，并借着怜悯，而有的恩典的拣选。

六　使信徒在神面前成为圣别，没有瑕疵

神的拣选，是为着使信徒在祂面前成为圣别，没有瑕疵。（弗一4。）

1　在神面前

B. In Christ

God also chose us in Christ (Eph. 1:4). “In Christ” indicates that Christ is the virtue, the instrument, and the sphere in which God has blessed us. It was in Christ as the sphere that we were selected by God. Outside of the sphere of Christ, it is not possible for man to be chosen or blessed by God.

C. Because of Love

God’s selection was also made because of love (1 Thes. 1:4). This love is the love with which God loves us. God chose us because He loved us, and He loved us without reason. Because of His love, He favored us and chose us as the object of His heart’s love.

D. Through God’s Mercy

God chose us through His mercy. It is not of our works nor of our willing or running, but of God, the One who shows mercy (Rom. 9:11, 15-16). When Esau and Jacob were in their mother’s womb, not yet being born, nor having done anything good or bad, God told their mother that He chose the lesser, Jacob, but rejected the greater, Esau. This proves that God did not choose Jacob because his works were good, nor did He reject Esau because his works were bad; for at that time they were not yet born, nor had they done anything good or bad. After their birth, as far as their conduct was concerned, Jacob was worse than Esau, yet God’s selection did not change. Therefore, God chose us not because of our works but because of Himself. He will have mercy on whom He will have mercy; He will choose whom He will choose. It is entirely of His mercy.

E. By God’s Grace

The fact that God chose us because of His mercy, not because of our works, indicates that God’s selection was by His grace (Rom. 11:5-6). The selection of His grace came to us through His mercy. God’s mercy comes out of His love. His mercy enables His love to reach us and visit us. Although we were fallen, unfit, and unworthy, in His mercy He lifted us out of the undeserving position and made us worthy to receive His grace and enjoy His love. Hence, His selection is a selection of grace which is out of love and through mercy.

F. That the Believers Should Be Holy and without Blemish

God chose the believers that they should be holy and without blemish before Him (Eph. 1:4).

1. Before God

在神面前，意即按着神的神圣标准。我们成为圣别没有瑕疵，不是照着我们的标准，凭着我们的眼光，而是照着祂的标准和祂的眼光。这使我们有资格停留在祂面前，并享受祂的同在。

2　成为圣别

神拣选我们是要我们成为圣别。圣别并非无罪，也非完全，乃是成圣、分别归神，也是与一切凡俗不同，有所分别。在宇宙中，唯有神与一切不同、有别。故此祂是圣的，圣别乃是祂的性情。

神使我们这蒙祂拣选的人成为圣别的路，乃是将祂自己，那圣者，分赐到我们里面，使我们有分于祂圣别的性情，（彼后一4，）甚至被祂神圣的性情充满、浸透。至终使我们全人圣别，像祂自己一样，有祂的性情和特性。

3　没有瑕疵

神拣选我们也是为着使我们没有瑕疵。瑕疵是指宝石内的杂质。神所拣选的人，因着堕落，就有了杂质，诸如肉体、己和世界等等，使我们有了瑕疵。因此神要作工在我们身上，用祂自己圣别的成分来浸透我们，除去所有的杂质，使我们里外都被神圣别的性情所浸透，而没有瑕疵。

叁、神的预定

神所预知并拣选的人，就预定他们，要模成神儿子的形像，借着耶稣基督得儿子的名分，归与祂自己。（罗八29，弗一4～5。）神预定的目标乃是叫我们得儿子的分。在我们被造以前，我们就被预定作神的儿子。因此作为神的受造之物，我们需要从祂而生，使我们可以有分于祂的生命，成为祂的儿子，有地位承继祂一切的丰富。

一　在万世以前

神不只在创世以前拣选了我们，并且也在万世以前预定我们得荣耀。（林前二7。）神拣选了我们，就预定我们，这两件事都是神在万世以前，在已过的永远里所作的。因此，就着神的拣选和预定，在已过的永远里，神早就定规了我们的命运，不只要我们成为圣别没有瑕疵，更要我们模成祂儿子的形像，得着儿子的名分，好进入祂的荣耀里。

"Before God" means to be according to God's divine standard. We will be holy and without blemish, not according to our standard or in our eyes, but according to His standard and in His eyes. This qualifies us to remain in and enjoy His presence.

2. To Be Holy

God chose us that we should be holy. Holiness is neither sinlessness nor perfection. Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common. In the universe, only God is different, distinct, from everything. Hence, He is holy; holiness is His nature.

The way God makes us holy is to impart Himself, the holy One, into us so that we may partake of His divine nature (2 Pet. 1:4), even to be permeated and saturated with His holy nature. Eventually, our whole being will be made holy, like God Himself, in His nature and in His character.

3. Without Blemish

God chose us that we also should be without blemish. A blemish may refer to an impure substance in a precious gem. Through the fall, many impure elements, such as the flesh, the self, and the world, entered into God's chosen ones, causing them to become blemished. Hence, God is working in us to saturate us with His holy element and remove all impurities, so that we may be permeated, outwardly and inwardly, with God's holy nature and be without blemish.

III. GOD'S PREDESTINATION

Those whom God foreknew and chose, He also predestinated to be conformed to the image of His Son and to receive sonship through Jesus Christ to Himself (Rom. 8:29; Eph. 1:4-5). The goal of God's predestination is sonship. We were predestinated to be sons of God even before we were created. Hence, as God's creatures, we need to be begotten of Him so that we may participate in His life to be His sons and have the position to inherit all His riches.

A. Before the Ages

God not only chose us before the foundation of the world, but also predestinated us before the ages unto glory (1 Cor. 2:7). When God chose us, He also predestinated us. These two matters were done by God before the ages, in eternity past. Hence, according to God's selection and predestination, God determined our destiny in eternity past. This destiny is not only that we should be holy and without blemish, but even more that we should be conformed to the image of His Son, receive sonship, and be brought into His glory.

二　照着神的预知

神乃是照着祂的预知，（罗八 29，彼前一 2，）拣选并预定我们。这说出我们与神的关系，是由神照着祂的预知所开始的。

三　按着神旨意所喜悦的

神是按着祂旨意所喜悦的，预定了我们。（弗一 5。）这启示出神有一个旨意，这旨意是祂所喜悦的。神按着这个喜悦，照着祂心头的爱好，预定我们作祂的儿子。

四　照着神的目的

神预定我们，不只是按着祂旨意所喜悦的，并且是有目的、有计划的。（弗一 11。）祂是照着祂的目的，预定了我们。祂的目的乃是照着祂旨意而有的计划，使我们有分于祂的生命和性情，并且有地位享受、承继祂一切的丰富。

五　使信徒借着耶稣基督，得儿子的名分

神预定我们，是要我们借着耶稣基督得儿子的名分。（弗一5。）借着耶稣基督就是借着救赎主。祂乃是神的儿子。借着祂，我们得蒙救赎成为神的儿子，有神儿子的生命和地位，至终我们要与祂一同得荣耀，（罗八 17 下，）一同显现在荣耀里。（西三 4。）

1　得永远的生命

神既预定我们得着儿子的名分，当然就必须预定我们得着祂的生命，就是那永远的生命。（徒十三 48。）我们一相信主耶稣就有了这永远的生命，（约壹五 12，）就从祂而生，成为神的儿女。（约一 12。）

2　模成神儿子的形像

神所以照祂的预知来拣选我们，预定我们，是要把我们模成祂儿子的形像。（罗八 29。）神的儿子基督是模型，神已经将我们放在祂里面，（林前一 30，）为要把我们模成祂的形像，作祂的众弟兄，使祂可以在许多弟兄中作长子。借此，神的独生子就成了许多弟兄中的长子。祂是长子，我们是众子，好使我们能在团体的方式里彰显神。

3　得儿子的名分

B. According to God's Foreknowledge

God chose and predestinated us according to His foreknowledge (Rom. 8:29; 1 Pet. 1:2). This indicates that our relationship with God was initiated by God according to His foreknowledge.

C. According to the Good Pleasure of God's Will

God predestinated us according to the good pleasure of His will (Eph. 1:5). This reveals that God has a will in which is His good pleasure. God predestinated us to be His sons according to this pleasure, according to the desire of His heart.

D. According to God's Purpose

God predestinated us not only according to the good pleasure of His will, but also with a purpose, a plan (Eph. 1:11). It is according to His purpose that He predestinated us. His purpose was the plan which He made according to His will, that we might partake of His life and nature and have the position to enjoy and inherit all His riches.

E. That the Believers May Receive Sonship through Jesus Christ

God predestinated us unto sonship through Jesus Christ (Eph. 1:5). "Through Jesus Christ" means through the Redeemer who is the Son of God. Through Him we were redeemed to be the sons of God with the life and position of God's sons. Eventually, we will be glorified with Him (Rom. 8:17b) and manifested with Him in glory (Col. 3:4).

1. To Have Eternal Life

Since God predestinated us unto sonship, He foreordained us to have His life, the eternal life (Acts 13:48). Once we believe in the Lord Jesus, we have this eternal life (1 John 5:12), and we are born of Him to be His children (John 1:12).

2. To Be Conformed to the Image of God's Son

God chose and predestinated us according to His foreknowledge in order to conform us to the image of His Son (Rom. 8:29). Christ, the Son of God, is the mold. God has put us into Him (1 Cor. 1:30) to conform us to His image to be His many brothers, that He should be the Firstborn among us. Through this, the only begotten Son becomes the firstborn Son among many brothers. He is the firstborn Son, and we are the many sons to express God in a corporate way.

3. To Receive Sonship

神的预定不只叫我们模成神儿子的形像，也要我们得着儿子的名分。（弗一5。）借着模成，我们就得以进入儿子名分的实际里。我们重生的时候，只有我们的灵是在儿子的名分里，我们的魂与身体，都还不在儿子的名分里。这儿子的名分要从我们的灵里往外扩展，直到把我们全人浸透。当基督再来的时候，我们物质的身体也要为儿子的名分所浸透，而改变形像，就是我们的身体得赎。（罗八23。）那时，我们就要完全进入儿子的名分里。我们全人的每一部分—灵、魂、身体—就全都在儿子的名分里了。

今天，我们正在得着儿子名分的过程中。我们有儿子的灵，有儿子的生命，在我们里面，把我们全人都圣化、变化，并模成神儿子的形像。我们也有儿子的地位，（约二十17，）使我们有合法的权利，继承父神的一切所是和所有。最终，我们将承受神的一切所是直到永远。（启二一7。）

4. 得荣耀

神不只预定我们得着祂永远的生命，模成祂儿子的形像，并得着儿子的名分，也预定我们得着祂的荣耀，（林前二7，）来彰显祂自己。神的荣耀，就是祂自己的彰显。我们乃是蒙怜悯，早预备得荣耀的器皿。（罗九23。）祂已呼召我们进入这荣耀。（帖后二14，彼前五10。）基督自己就是我们荣耀的盼望。（西一27。）我们如今在这荣耀的盼望里欢乐并夸耀。（罗五2。）当我们的盼望基督显现的时候，我们也要与祂一同显现在荣耀里。（西三4。）那就是我们的身体得赎，改变形像。那时，神的荣耀要从我们的灵，经过我们的魂，透过我们的身体彰显出来。我们全人的三部分，都要与基督毕像毕肖，完全被神荣耀所浸透。这就是得荣耀，是神完全救恩的终极总结，也是神在永世里，预定我们所要达到的终极目标。

摘　要

人的堕落虽然悲惨，神却早在创世以前，在祂主宰的命定中，预知、拣选并预定一班人，来接受祂的救恩，以完成祂在人身上的目的。在已过的永远里，祂按着祂的预知，照着祂的喜悦拣选我们，得以在祂面前成为圣别、没有瑕疵。这乃是一个出于祂的爱，并借着祂的怜悯而有的恩典的拣选。祂也在万世以前，按着祂旨意所喜悦的，照着祂的目的，预定我们得荣耀，就是要我们借着耶稣基督，得儿子的名分：有儿子的灵、儿子

God predestinated us not only that we should be conformed to the image of His Son, but that we should also receive sonship (Eph. 1:5). By conformation we are brought into the reality of sonship. When we are born again, only our spirit is in the sonship, not our soul or our body. This sonship will spread outward from our spirit until it saturates our whole being. At the time of the Lord's return our physical body will also be saturated with the sonship and be transfigured. This is the redemption of our body (Rom. 8:23). At that time we will be brought wholly into sonship. Every part of our being—spirit, soul, and body—will be in the completion of sonship.

Today we are undergoing the process of sonship. We have the Spirit of the Son and the life of the Son in us, sanctifying us, transforming us, and conforming us to the image of God's Son. Furthermore, we have the position of the Son (John 20:17) that we may have the legal right to inherit all that God the Father is and all that He has. Eventually, we will inherit all that God is for eternity (Rev. 21:7).

4. To Obtain Glory

God not only predestinated us to have eternal life, to be conformed to the image of His Son, and to receive sonship, but He also foreordained us to obtain His glory (1 Cor. 2:7) that we might express Him. God's glory is God expressed. We are vessels of mercy which He has before prepared unto glory (Rom. 9:23), and He has called us into this glory (2 Thes. 2:14; 1 Pet. 5:10). Christ Himself is our hope of glory (Col. 1:27), and today we exult and boast in this hope of glory (Rom. 5:2). When this hope, Christ, is manifested, then we will also be manifested with Him in glory (Col. 3:4). That will be the redemption of our body, the transfiguration of our body. At that time, God's glory will be expressed from our spirit to our soul and through our body. The three parts of our whole being will be the same as Christ is and be fully saturated with God's glory. This is to be glorified, which is the ultimate consummation of God's full salvation. It is also the ultimate goal to which God predestined us in eternity.

SUMMARY

Although man's fall was tragic, before the foundation of the world and in His sovereign ordination, God foreknew, chose, and predestinated a group of people to receive His salvation that His purpose in man might be fulfilled. According to His foreknowledge and His good pleasure, He chose us in eternity past that we should be holy and without blemish before Him. His selection is a selection of grace which was out of His love and through His mercy. Furthermore, according to the good pleasure of His will and according to His purpose, He predestinated us before the ages that we should obtain glory. This means that we should

的生命、儿子的地位，并模成神儿子的形像。至终我们全人灵、魂、体三部分，都要与基督毕像毕肖，完全被神的荣耀所浸透。这是神完全救恩的终极总结，也是神在已过永世里，预知、拣选并预定我们所要达到的终极目标。

receive sonship through Jesus Christ to have the Spirit of the Son, the life of the Son, and the position of the Son, and to be conformed to the image of God's Son. Eventually, our whole being with its three parts—spirit, soul, and body—will look exactly like Christ and be fully saturated with God's glory. This is the ultimate consummation of God's full salvation. It is also the ultimate goal to which God foreknew, chose, and predestinated us in eternity past.

问　答

一、神如何预知祂所要拣选并预定的人？

二、请简述神拣选我们的时间、范围和凭借。

三、请简述神拣选我们的目的。

四、请简述神如何预定人。

五、请简述神预定我们所要达到的终极目标。

QUESTIONS

1. Briefly discuss God's foreknowing of those whom He would choose and predestinate.
2. Briefly describe the time and sphere in which God chose us, and the instrument by which He chose us.
3. Briefly describe the purpose of God's selecting us.
4. Briefly describe how God predestinated man.
5. Briefly explain the ultimate goal to which God predestined us.

第二十七课

神的呼召（一）

纲　目

壹　呼召的意义

一　神的新起头

二　族类的转换

三　生命的转换

贰　神的呼召

一　照着神的预定

二　照着神的目的

三　照着神的恩典

四　借着神自己的荣耀和美德

1　荣耀是神圣呼召的目标

2　美德是达到这目标的生命能力

五　在基督里

六　借着福音

LESSON TWENTY-SEVEN

GOD'S CALLING (1)

OUTLINE

I. The significance of God's calling:

A. The new beginning of God.

B. The transfer of race.

C. The transfer of life.

II. God's calling:

A. According to God's predestination.

B. According to God's purpose.

C. According to God's grace.

D. Through God's own glory and virtue:

1. Glory as the goal of the divine calling.

2. Virtue as the energy of life to reach the goal.

E. In Christ.

F. Through the gospel.

课　文

本课及下一课要专一来看神的呼召。神的呼召乃是神在祂完全救恩的初期阶段里，在蒙拣选的人身上，所作的第一件事。神为了要实现祂在已过的永世里，对人的拣选和预定，就在时间里，在祂主宰的安排下，来呼召祂所拣选的人，好把他们带到祂原初的心意里，领受祂所要给他们的一切福分。

壹　呼召的意义

一　神的新起头

神的呼召是神的新起头。祂原初造人的时候，那是个起头。但是人受了撒但的败坏和玷污而堕落了。神却不放弃人，祂在人身上的旨意永不改变。所以祂就来呼召人，好让祂在堕落的人身上有一个新的起头，并使蒙召的人也有新的起头，使他们的生活、观念，甚至全人都改变了。这就是神的呼召。

二　族类的转换

神的呼召也是族类的转换。当神呼召亚伯拉罕，就表明祂放弃了亚当的族类，而拣选了亚伯拉罕和他的子孙，成为新的族类，（创十二 2～3，加三 7～9，14，罗四 16～17，）作祂的子民，以完成祂永远的旨意。所有蒙召的人都已经从受造的族类转换为蒙召的族类。我们是生为亚当的后裔，但在我们蒙召时已经转换为亚伯拉罕的后裔，就是蒙召的族类。所以神的呼召就是族类的转换。

三　生命的转换

族类的转换也就是生命的转换。这转换是从亚当的生命转为基督的生命，也就是从旧造的生命转为新造的生命。因着人的堕落，神原初所有的创造都变旧了，不再能完成神的旨意。所以神需要一个新创造，这新造的的生命比亚当受造的生命更强、更好。这生命乃是神非受造的生命，基督的生命。在神呼召里生命的转换，乃是从旧造堕落的生命，转为新造更强、更好的生命。

貳　神的呼召

TEXT

In this lesson and in the next we shall focus on God's calling. God's calling is the first thing that God does in His chosen ones in the initial stage of His full salvation. In order to fulfill His purpose of selecting and predestinating man in eternity past, God comes in time, under His sovereign arrangement, to call His chosen ones that He may bring them back to His original intention to receive all the blessings that He intends to give them.

I. THE SIGNIFICANCE OF GOD'S CALLING

A. The New Beginning of God

God's calling is God's new beginning. When God created man, there was a beginning. However, because man was corrupted and spoiled by Satan, he fell. Nevertheless, God would not give up man. His purpose in man never changes. So God came in to call man in order that He might have a new beginning with fallen man, and that His called ones also might have a new beginning and a change in their life, their concept, and even their entire being. This is God's calling.

B. The Transfer of Race

God's calling is a transfer of race. God's calling of Abraham meant that He had given up the race of Adam and had chosen Abraham, with his descendants, as the new race (Gen. 12:2-3; Gal. 3:7-9, 14; Rom. 4:16-17) to be His people for the fulfillment of His eternal purpose. All the called ones have been transferred from the created race to the called race. Although we were born into the Adamic race, at the time of our calling we were transferred into the Abrahamic race, the race of the called ones. Hence, God's calling is a transfer of race.

C. The Transfer of Life

The transfer of race is actually the transfer of life. The transfer of life is a transfer from the life of Adam to the life of Christ. This is also a transfer from the life of the old creation to the life of the new creation. Because of the fall of man, all of God's original creation became old and is no longer able to fulfill God's purpose. Therefore, God needs a new creation, a creation with a life that is stronger and much better than the created life of Adam. This life is the uncreated life of God, the life of Christ. The transfer of life in God's calling is from the fallen life of the old creation to this stronger and better life of the new creation.

II. GOD'S CALLING

神的呼召是神来起头，神来开始的。罗马书一章七节指出所有的圣徒都是为神所爱，蒙神所召的。在已过的永远里，神预知、拣选、预定了我们；（弗一4，罗八29～30；）在时间里，祂创造了我们，而我们却堕落了，（罗五12，）堕落到罪、己、肉体、世界和旧造里。因此神来呼召我们，把我们从神之外的一切事物中召出来。

一　照着神的预定

神的呼召，乃是照着神的预定。（罗八30。）祂在已过的永远里，就已预知、拣选、预定了我们，（彼前一1～2，弗一4～5，）并且照着祂的预定，在时间里呼召我们，称我们为义，叫我们得荣耀。这是不改变的神，（雅一17，）照着祂的旨意和计划，在永世里所预定的。

二　照着神的目的

神的呼召是照着祂的预定，也是照着祂的目的。（罗八28下，提后一9上。）祂的目的就是按照祂的旨意而有的计划，为要把我们摆在基督里，使我们与祂成为一，有分于祂的生命和地位，好使我们成为祂的见证。神乃是根据祂这目的，按照祂这计划，在已过的永远里预定了我们，并在时间里呼召了我们。

三　照着神的恩典

神的呼召也是照着神的恩典。（提后一9～10。）这恩典是神在万古以前，在基督耶稣里赐给我们。神就是照着这恩典来呼召我们。祂借着基督耶稣我们救主的第一次降临把死废去，将生命和不朽坏带给我们，这恩典才显明出来。

四　借着神自己的荣耀和美德

神的呼召也是借着祂自己的荣耀和美德。（彼后一3。）荣耀是神圣呼召的目标；美德是达到这目标的生命能力。

1　荣耀是神圣呼召的目标

神的呼召是有目标的。祂呼召我们，乃是要把我们带进祂的荣耀里。神不仅借着祂的荣耀呼召我们，也呼召我们来达到祂的荣耀。当基督来到地上的时候，祂乃是神荣耀所发的光辉，（来一3，）成了一道照在黑暗死荫里的大光，（太四16，）吸引人并呼召人来跟从祂。（太四19～22。）祂且继续以祂的荣耀吸引门

God's calling originates with and is initiated by God. Romans 1:7 shows that all the saints are beloved of God and called by God. In eternity past God foreknew, chose, and predestinated us (Eph. 1:4; Rom. 8:29-30); in time He created us. However, we fell (Rom. 5:12), falling into sin, the self, the flesh, the world, and the old creation. Hence, God came to call us out of everything that is other than God Himself.

A. According to God's Predestination

God's calling is according to His predestination (Rom. 8:30). In eternity past He foreknew, chose, and predestinated us (1 Pet. 1:1-2; Eph. 1:4-5). Moreover, according to His predestination, in time He called us, justified us, and glorified us. This was foreordained in eternity by God, with whom is no variableness (James 1:17), according to His purpose and plan.

B. According to God's Purpose

God's calling is not only according to His predestination but also according to His purpose (Rom. 8:28b; 2 Tim. 1:9a). His purpose is His plan according to His will to place us into Christ, making us one with Him to share His life and position that we may be His testimony. According to such a purpose, such a plan, God predestinated us in eternity past and called us in time.

C. According to God's Grace

God's calling is also according to His grace (2 Tim. 1:9-10). This grace was given to us in Christ by God before times eternal. It was according to this grace that God called us. This grace has been manifested through the first coming of our Savior, Christ Jesus, who nullified death and brought life and incorruption to us.

D. Through God's Own Glory and Virtue

God's calling is also through His own glory and virtue (2 Pet. 1:3). Glory is the goal of the divine calling; virtue is the energy to reach the goal.

1. Glory as the Goal of the Divine Calling

God's calling has a goal. He called us to bring us into His glory. He not only called us through His glory, but He also called us to His glory. When Christ came to the earth, He, as the effulgence of God's glory (Heb. 1:3), became a great light shining in darkness and in the shadow of death (Matt. 4:16), attracting and calling people to follow Him (Matt. 4:19-22). Then He continued to attract the disciples with His glory in cases such as His changing the

徒：祂在迦拿变水为酒，（约二 11，）在变化山上改变形像，（太十七 1～2，）在伯大尼叫拉撒路复活（约十一 39～40，43～44）等等，都一再使他们看见祂的荣耀。祂也将这荣耀赐给他们，（约十七 22，）使他们有神的生命和性情，（约十七 2～3，彼后一 4，）得成为一个，作神团体的彰显。到祂从死里复活以后，就带着祂的荣耀，进入门徒里面，（路二四 26，约二十 22，）使他们有分祂的荣耀。到五旬节那天，这升天、得荣的基督将祂自己浇灌下来，彼得和其余的门徒就都充满了荣耀，且处在一种满有荣耀的光景中。（参徒二。）当基督再来时，这荣耀更要从信徒的灵，经过他们的魂，透过他们的身体，得着彰显。他们就要与祂一同显现在荣耀里，（西三 4，）这正是我们蒙召来达到祂的荣耀。

2　美德是达到这目标的生命能力

神不仅以祂的荣耀呼召我们，也以祂的美德呼召我们。美德在原文有优越的意思，指生命的能力胜过所有的阻碍，而实现所有优美的属性。荣耀是神圣呼召的目标，美德乃是达到这目标的生命能力。神呼召我们，把生命分赐到我们里面，（彼后一 3，）这个生命的神圣能力便是美德。这美德需要一路得着发展，（彼后一 5～8，）成为我们的力量，好达到神呼召的目标，使我们得以进入主和救主耶稣基督永远的国，（彼后一 11，）就是进入神永远的荣耀。（彼前五 10。）

五　在基督里

神的呼召乃是在基督里的。（彼前五 10。）祂不是在基督以外，乃是在基督这范围里呼召我们。在基督里也是表明那赐全般恩典的神，经过成为肉身、为人生活、钉死十架、复活和升天的过程，成就了完全且全备的救赎，使祂能将信徒带进与祂生机的联合里，有分三一神作他们丰富的享受。基督乃是三一神的具体化身，（西二 9，）如今成了包罗万有赐生命的灵，（林前十五 45 下，林后三 17，）作我们丰盛的生命供应。（腓一 19 下。）神在这位基督里，借着祂包罗万有的救赎，并基于祂所有的成就，就能够成为全般恩典的神，呼召我们进入祂永远的荣耀里，并在三一神这稳固的根基上，成全我们，坚固我们，加强我们，给我们立定根基，使我们能够达到祂荣耀的目标。

六　借着福音

water into wine (John 2:2-11), His transfiguration on the mountain (Matt. 17:1-2), and His resurrecting of Lazarus in Bethany (John 11:39-40, 43-44). In these cases He revealed His glory to them again and again. He also gave them this glory (John 17:22) that they might have God's life and nature (John 17:2-3; 2 Pet. 1:4) and become one to be God's corporate expression. After His death and resurrection, He entered into the disciples with His glory (Luke 24:26; John 20:22) so that they might share His glory. Then on the day of Pentecost, this ascended and glorified Christ poured Himself out, and Peter and the rest of the disciples were filled with glory and were in a situation that was full of glory (Acts 2). Eventually, when Christ comes again, this glory will be expressed through the believers' whole being—their spirit, soul, and body. At that time, they will be manifested with Him in glory (Col. 3:4). This is the glory into which we have been called.

2. Virtue as the Energy of Life to Reach the Goal

God called us not only through His glory but also through His virtue. Virtue, literally meaning excellency, denotes the energy of life to overcome all obstacles and to carry out all excellent attributes. Glory is the goal of the divine calling; virtue is the energy of life to reach the goal. God has called us and imparted life into us (2 Pet. 1:3), and the divine energy of this life is virtue. This virtue needs to be developed (2 Pet. 1:5-8) to become our strength that we may reach the goal of God's calling and enter into the eternal kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:11), which is to enter into the eternal glory of God (1 Pet. 5:10).

E. In Christ

God's calling is in Christ (1 Pet. 5:10). He did not call us outside of Christ; He called us in Christ as the sphere. "In Christ" also indicates that the God of all grace has gone through all the processes of incarnation, human living, crucifixion, resurrection, and ascension to accomplish the complete and full redemption, that He may bring His believers into an organic union with Himself. Thus they may participate in the riches of the Triune God as their enjoyment. Christ, who is the embodiment of the Triune God (Col. 2:9), has become the all-inclusive, life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17) as the bountiful life supply to us (Phil. 1:19b). It is in this Christ, through His all-inclusive redemption and based upon all His achievements, that God can be the God of all grace to call us into His eternal glory, and to perfect, establish, strengthen, and ground us in the Triune God as the solid foundation, thus enabling us to attain to His glorious goal.

F. Through the Gospel

神的呼召也是借着奉差遣者所传的福音。（帖后二14。）福音就是神的儿子，我们的主耶稣基督，（罗一2～3，徒五42下，）以祂的身位，并祂所完成、所达到、所得着的，以及祂在今世、来世，直到永世所要完成的事为内容。这样一位基督必须为神所差遣的人，当作福音和喜信来传扬，才能让神所要呼召的人听见而接受，（罗十14～15，）好成就神在永世里的计划。

God's calling is also through the gospel preached by the sent ones (2 Thes. 2:14). The gospel is the Son of God, our Lord Jesus Christ (Rom. 1:1-3; Acts 5:42b), with His person, with all that He has accomplished, attained, and obtained, and with all that He is accomplishing in this age and will accomplish in the coming age and in eternity as the contents. Such a Christ must be preached as the gospel, the glad tidings, by God's sent ones, that God's called ones may hear and receive Him (Rom. 10:14-15), thus fulfilling God's plan in eternity.

摘　要

神的呼召乃是神在祂完全救恩的初期阶段里，在蒙拣选的人身上，所作的第一件事。这是神的新起头，将人从受造的亚当族类召出来，转换为蒙召的亚伯拉罕族类，从旧造的生命转换为新造的生命。神这呼召乃是照着祂的预定、目的和恩典，借着祂的荣耀和美德。这美德成为信徒的生命能力，好达到神呼召的目标，就是进入神永远的荣耀。神的呼召乃是在基督里的，基督是其范围。神在基督里，借着祂包罗万有的救赎，并基于祂所有的成就，就能呼召信徒进入祂永远的荣耀。神这呼召也必须为奉差遣者当作福音来传扬，才能让神所要呼召的人听见而接受。

SUMMARY

God's calling is the first thing that God does in His chosen ones in the initial stage of His full salvation. This is God's new beginning in which He calls men out of the created Adamic race and transfers them into the called Abrahamic race, and out of the life of the old creation into the life of the new creation. God's calling is according to His predestination, purpose, and grace, and through His glory and virtue. This virtue becomes the energy of life by which the believers reach the goal of God's calling, that is, to enter into the eternal glory of God. God's calling is in Christ; Christ is its sphere. It is in Christ, through His all-inclusive redemption and based upon all His achievements, that God can call the believers into His eternal glory. God's calling is also through the gospel preached by God's sent ones so that God's called ones may hear and receive Christ.

问　答

一　神在蒙拣选的人身上所作的第一件事是什么？

二　神的呼召有那三方面的意义？

三　请引圣经证明神的呼召是照着神的预定、目的和恩典。

四　请简述神的呼召乃是借着祂自己的荣耀和美德。

五　请简述神的呼召乃是在基督里的。

六　请简述神的呼召乃是借着奉差遣者所传的福音。

QUESTIONS

1. What is the first thing that God does in the chosen ones?
2. What are the three aspects of the significance of God's calling?
3. Quote the Scriptures to prove that God's calling is according to God's predestination, purpose, and grace.
4. Briefly explain how God's calling is through His own glory and virtue.
5. Briefly explain how God's calling is in Christ.
6. Briefly explain how God's calling is through the gospel preached by the sent ones.

第二十八课

神的呼召（二）

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LESSON TWENTY-EIGHT

GOD'S CALLING (2)

OUTLINE

III. A holy calling.

IV. A heavenly calling:

A. A calling of the divine hope.

B. A walk worthy of the calling.

V. The purpose of God's calling—that the believers may:

A. Come out of darkness and enter into God's marvelous light.

B. Be made holy unto God.

C. Enter into the fellowship of Christ.

D. Endure the suffering of Christ.

E. Enter into the peace of Christ.

F. Obtain the glory of Christ.

G. Enter into the eternal glory of God.

H. Enter into the kingdom of God.

课　文

本课要继续上一课，来看神的呼召。

叁　圣别的呼召

神的呼召是圣别的呼召，（提后一 9 上，）要将信徒从一切凡俗中分别出来，圣别归神，为着祂专一的目的。所以神的呼召是圣别的呼召。

肆　属天的呼召

神的呼召是属天的呼召，（来三 1，）就是高超的呼召。（腓三 14。）高超原文为上头。因此高超的呼召，就是神从上头，从天上来的呼召，等于属天的呼召。神给以色列人的呼召，是低的呼召，是属地的呼召，所得的福分也是属地的，为要得着物质的地土。但是神给信徒的呼召是高超的呼召，属天的呼召，所得的福分也是属天的，为要得着包罗万有的基督和祂一切的丰富。

一　神圣盼望的呼召

这属天的呼召是神圣盼望的呼召。（弗一 18 上，四 4。）作为神所呼召的子民，我们是满了盼望。歌罗西一章二十七节说，基督在我们里面，乃是荣耀的盼望。因此，我们的盼望乃是基督自己。神圣盼望的呼召，就是要我们得着、有分并享受包罗万有的基督。这位基督乃是经过过程之三一神的具体化身。祂今天是我们的生命和盼望，（西三 4，一 27，弗四 4，）将来是我们的荣耀和基业。（彼前五 1，一 4。）在今世我们凭基督的生命活着，经历并享受这生命，殷勤追求这生命的长进发展，以达到生命的成熟。当我们的盼望基督再来时，祂要救赎我们堕落、败坏的身体，（罗八 23，）将它改变形状，如同基督荣耀的身体；（腓三 21；）使我们模成祂荣耀的形像，（罗八 29，）叫我们在重生的灵、变化的魂、以及改变形状的身体里与祂毕像毕肖；使我们得荣耀，（罗八 30，）把我们浸润在祂的荣耀里；（来二 10；）使我们可以进入祂属天的国，（提后四 18，彼后一 11，）就是祂要呼召我们进入的；（帖前二 12；）并且使我们承受那不能朽坏、不能玷污、不能衰残，为我们存留在天上的基业；（彼前一 4；）甚至使我们与祂一同掌权、一同作王，分享祂的快乐。（太二五 21，23。）这就是我们所得着神圣盼望的呼召。

TEXT

In this lesson we shall continue to see God's calling.

III. A HOLY CALLING

God's calling is a holy calling (2 Tim. 1:9a). God has called the believers that He may separate them from all the common things and sanctify them unto Himself for His own purpose. Hence, God's calling is a holy calling.

IV. A HEAVENLY CALLING

God's calling is a heavenly calling (Heb. 3:1), the high calling (Phil. 3:14). The Greek word for "high" literally means above. Hence, the high calling is the calling from above, from the heavens, by God. It is equivalent to the heavenly calling. God's calling to the children of Israel was a low calling, an earthly calling, to receive the earthly blessing for the possession of the physical land. God's calling to the believers, however, is a high calling, a heavenly calling, to receive the heavenly blessing for the possession of the all-inclusive Christ and all His riches.

A. A Calling of the Divine Hope

This heavenly calling is a calling of the divine hope (Eph. 1:18a; 4:4). As God's called people, we are full of hope. Colossians 1:27 says that Christ in us is the hope of glory. Hence, our hope is Christ Himself. We are called with a calling of the divine hope to possess, partake of, and enjoy the all-inclusive Christ, who is the embodiment of the processed Triune God. Today He is our life and hope (Col. 3:4; 1:27; Eph. 4:4); in the future He will be our glory and inheritance (1 Pet. 5:1; 1:4). In this age we live by, experience, and enjoy the life of Christ, and we also pursue diligently the growth and development of life unto maturity. When Christ our hope comes again, He will redeem our fallen and corrupted body (Rom. 8:23) by transfiguring it and making it the same as the body of His glory (Phil. 3:21). He will conform us to His glorious image (Rom. 8:29), making us holy and absolutely like Him in our regenerated spirit, transformed soul, and transfigured body. He will glorify us (Rom. 8:30), immersing us in His glory (Heb. 2:10) that we may enter into His heavenly kingdom (2 Tim. 4:18; 2 Pet. 1:11), the kingdom into which He has called us (1 Thes. 2:12). He will enable us to inherit the inheritance, incorruptible and undefiled and unfading, kept in the heavens for us (1 Pet. 1:4). He even will cause us to reign together with Him as kings and to share His joy (Matt. 25:21, 23). This is the calling of the divine hope which we have received.

二　配得过这呼召的生活行动

这属天的呼召也呼召我们在召会里生活行动配得过所蒙的呼召。（弗四 1。）我们在召会里的行事为人应当配得过所蒙的呼召。因此我们需要被变化，使我们有正确并正常的人性，活出低微、温柔、恒忍、在爱中彼此宽容的生活，并以和平的联结绳索竭力保守那灵的一。（弗四 2 ～ 3。）我们且需要以七件事作为我们一的根据: 一个身体，一位灵，一个指望，一位主，一个信，一个浸，一位神。（弗四 4 ～ 6。）这样我们的生活就能配得过所蒙的召。

这属天的呼召也带着三一神的实际，就是基督追测不尽的丰富，（弗三 8 下，）和祂那不能测度的度量（弗三 18）来供应我们，使我们被充满，以致达到神一切的丰满，（弗三 19 下，）成为神的彰显。（弗三 21。）基督追测不尽的丰富，是基督之于我们的所是，如光、生命、公义、圣别等等。这些丰富测不透也追不尽。基督不能测度的度量是宇宙的阔、长、高、深，（弗三 18，）使我们对祂有正常、高深、延展无限的经历。

我们要在召会里生活行动，配得过神的呼召，就需要不断享受这位基督的所是、所有，让祂将神的丰富分赐到我们里面，使我们被充满到一个地步，达到神的丰满，成为神的彰显。这是召会该有的光景，也是蒙召者该有的生活。

五、呼召的目的—叫信徒:

一　出黑暗入神奇妙的光

神的呼召是要叫人出黑暗入祂奇妙的光。（彼前二 9 下。）因着人的堕落，罪与死就临到了众人，并使人堕落到黑暗之中。黑暗是罪和死的标记，是撒但在死亡里的表现和范围。人在黑暗中，就证明人是在撒但的权下，死在过犯和罪恶之中。（弗二 2。）神来呼召人，是叫人的眼睛得开，从黑暗中归向光，从撒但权下归向神。光是义和生命的标记，是神在生命里的彰显和范围。归向神，就是归向神的权柄，归向神光的国度。神呼召我们，就是要拯救我们，脱离撒但黑暗的死亡领域，进入神奇妙之光的生命领域。

二　成为圣别归神的人

B. A Walk Worthy of the Calling

We were called with the heavenly calling to walk worthily in the church (Eph. 4:1). Our walk in the church should be worthy of the calling with which we were called. Hence, we need to be transformed that we may have a proper, normal humanity, living a life of lowliness and meekness, with longsuffering, bearing one another in love, and being diligent to keep the oneness of the Spirit in the uniting bond of peace (Eph. 4:2-3). Furthermore, we need to have seven things as the base of our oneness: one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God (Eph. 4:4-6). Thus, we can live a life that is worthy of the calling with which we were called.

The heavenly calling also supplies us with the reality of the Triune God, which is the unsearchable riches of Christ (Eph. 3:8b) and His immeasurable dimensions (Eph. 3:18), that we may be filled unto all the fullness of God (Eph. 3:19b) for God's expression (Eph. 3:21). The riches of Christ are what Christ is to us, such as light, life, righteousness, and holiness. These riches are unsearchable and untraceable. The immeasurable dimensions of Christ are the breadth, the length, the height, and the depth of the universe (Eph. 3:18), that we may experience Christ in His breadth, length, height, and depth, without limit.

To walk in the church worthily of God's calling, we need to enjoy continually what Christ is and has, allowing Him to impart God's riches into us, that we may be filled even unto the fullness of God for the expression of God. This is the proper condition of the church; this is also the proper living of the called ones.

V. THE PURPOSE OF GOD'S CALLING—THAT THE BELIEVERS MAY:

A. Come out of Darkness and Enter into God's Marvelous Light

God's calling is that He may bring man out of darkness into His marvelous light (1 Pet. 2:9b). Due to man's fall, sin and death came upon all men and caused them to fall into darkness. Darkness is a sign of sin and death; it is the expression and sphere of Satan in death. The fact that mankind is in darkness proves that mankind is under the authority of Satan and dead in offenses and sins (Eph. 2:1). When God comes to call man, He opens man's eyes and turns man from darkness to light and from the authority of Satan to Himself. Light is a sign of righteousness and life; it is the expression and sphere of God in life. To be turned to God means to be turned to the authority of God, which is God's kingdom of light. God has called us that He may deliver us out of the death-realm of Satan's darkness into the life-realm of God's marvelous light.

B. Be Made Holy unto God

神的呼召也是把祂所拣选的人分别出来，圣别归神，成为圣别的人，就是圣徒。罗马书一章七节和哥林多前书一章二节都启示信徒是蒙召的圣徒。圣徒的产生，是借着使人圣别之神的呼召，将他们从世人中召出来，归于祂自己。因此神的呼召，就是分别、成圣。所以不只彼得、保罗是圣徒，所有蒙神呼召的人都是圣别的人，都是圣徒。

三　进入基督的交通里

神的呼召也是要我们进入祂儿子主耶稣基督的交通里，（林前一9，）有分并享受祂包罗万有的丰富。这包罗万有的基督乃是经过过程之三一神的具体化身。（西二9。）根据哥林多前书，基督乃是众圣徒的分，（一2，）是神的能力和神的智慧、公义、圣别、救赎，（一24，30，）是我们的荣耀，（二7，）是荣耀的主，（二8，）是神的深奥，（二10，）是神建造的独一根基，（三11，）是我们的逾越、（五7、）无酵饼、（五8、）灵食、灵水以及灵磐石，（十3～4，）是头，（十一3，）是身体，（十二12，）是初熟的果子，（十五20，23，）是第二个人，（十五47，）也是末后的亚当，（十五45下，）且成了赐生命的灵。（十五45下。）我们蒙神呼召，就是要进入这包罗万有之基督的交通里，享受祂作为神赐给我们的永分。

四　受基督所受的苦难

神不只呼召我们出黑暗入祂奇妙之光，进入祂儿子我们主耶稣的交通里，也呼召我们来受基督所受的苦难。彼得前书二章二十至二十一节说，“你们若因行善受苦，能忍耐，这在神看乃是恩典。因你们蒙召原是为此；因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

基督为我们降卑为人，出身于贫寒之家，受人藐视，被人厌弃，多受痛苦，常经忧患。（赛五二14，五三2～3。）祂没有罪，也没有犯过罪，（彼前二22，来四15，）人却欺压祂、苦害祂。祂被骂不还口，受害不说威吓的话。（彼前二23。）祂担当我们的忧患，背负我们的痛苦，为我们的过犯受害，为我们的罪孽压伤。（赛五三4～5。）祂被挂在木头上，亲身担当了我们的罪。（彼前二24。）祂为我们受这一切的苦，为要给我们留下榜样，叫我们跟随祂的脚踪行。

God’s calling is that His chosen ones may be separated and made holy unto God, to be the holy ones, the saints. Both Romans 1:7 and 1 Corinthians 1:2 reveal that the believers are the called saints. The saints are produced through the calling of the sanctifying God, who called them out of the world unto Himself. Hence, God’s calling is a separation and a sanctification. Therefore, not only Peter and Paul were saints, but all God’s called ones are saints, holy ones.

C. Enter into the Fellowship of Christ

God has called us that we may also enter into the fellowship of His Son, Jesus Christ our Lord (1 Cor. 1:9), to partake of and enjoy His all-inclusive riches. This all-inclusive Christ is the embodiment of the processed Triune God (Col. 2:9). According to the revelation in 1 Corinthians, Christ is the portion of the saints (1:2); He is God’s power and God’s wisdom as righteousness, sanctification, and redemption to us (1:24, 30); He is our glory (2:7) and the Lord of glory (2:8); He is the depths of God (2:10); He is the unique foundation of God’s building (3:11); He is our Passover (5:7), the unleavened bread (5:8), the spiritual food, the spiritual drink, and the spiritual rock (10:3-4); He is the Head (11:3) and the Body (12:12); He is the firstfruit (15:20, 23), the second Man (15:47), and the last Adam (15:45b); and as such He became the life-giving Spirit (15:45b). We were called by God into the fellowship of such an all-inclusive Christ that we may enjoy Him as our God-given eternal portion.

D. Endure the Suffering of Christ

God not only called us out of darkness into His marvelous light and into the fellowship of His Son, our Lord Jesus, but He also called us to the suffering of Christ. First Peter 2:20 and 21 say, “For what credit is it if sinning and being buffeted you shall endure it? But if doing good and suffering you shall endure, this is grace with God. For to this you were called, because Christ also suffered on your behalf, leaving you a model that you should follow in His steps.”

For our sake Christ humbled Himself to become a man, being born into a poor family. He was despised and rejected of men, a man of sorrows, and acquainted with grief (Isa. 52:14; 53:2-3). He was without sin and had never sinned (Heb. 4:15; 1 Pet. 2:22), yet He was oppressed and afflicted. Being reviled, He did not revile in return; suffering, He did not threaten (1 Pet. 2:23). He bore our griefs and carried our sorrows; He was wounded for our transgressions and was bruised for our iniquities (Isa. 53:4-5). Finally, He Himself carried up our sins in His body onto the tree (1 Pet. 2:24). He suffered on our behalf and left us a model so that we should follow in His steps.

这榜样原文为描帖，主耶稣把祂受苦的生活摆在我们面前，作我们描字的帖本，为将祂翻印到我们身上。这就如同属灵的影印，基督是那原版，灵是光，神圣的生命是墨，我们是纸张，使基督能翻印到我们身上。这翻印乃是在冤屈的忧苦中，经历神的恩典，享受神圣生命在我们里面的推动，并在我们生活中的彰显，使我们行事为人，成为基督的翻版，受祂所受的苦，过祂所过的生活。这就是神呼召我们来受基督所受的苦难。

五　归入基督的平安

神为基督独一的身体，也呼召我们归入基督的平安。歌罗西三章十五节说，“要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是归入这平安。”这表明为着正常的身体生活，我们需要基督的平安，在我们心里作仲裁，来调整、断定祂身体上各肢体间的一切事情。在召会生活中，因着各种不同种族、宗教、文化、阶级、哲学和主义的侵袭，结果在信徒的经历中，就缺少基督的平安，甚至彼此起了争执，有了派别，而失去基督身体中的一。这时就需要一个裁判，这裁判不是召会中的那一位弟兄，而是基督的平安。我们当让基督的平安在我们心里作裁判，所有的人都必须听这裁判的话，让基督的平安来作主管制我们，平息我们中间所有的争执，保守基督身体的一。这就是神在一个身体里，呼召我们来进入的平安。

保罗在歌罗西书论到包罗万有的基督，论到在新人里基督是一切，又在一切之内，论到在新人里希利尼人、犹太人、以及文化上的差异没有地位之后，就嘱咐信徒们要留意基督的平安。这平安也是他在以弗所二章十五节所说，基督已将两下在祂自己里面创造成一个新人，所成就的和平（平安）。在新人里，并没有希利尼人，没有犹太人，没有受割礼的，也没有未受割礼的。在新人里，不分种族，不分阶级，不分国籍。在新人里只有一，因为基督是一切，又在一切之内。这在新人中使人成为一的和平，就是基督的平安。

六　得着基督的荣耀

神呼召的目的，也是要我们得着主耶稣基督的荣耀。（帖后二14。）人原是照着神的形像，按着神的样式造的，好盛装神，而彰显神。但人犯罪堕落以后，就失去了神原初造人的目的，人就不再能盛装神，彰显神。但神为人成功了救赎，

Literally, the Greek word for “model” means an under-writing. The Lord Jesus has set His suffering life before us as an under-writing for us to copy by tracing that He may be reproduced in us. This is spiritual xeroxing: Christ Himself is the original copy, the Spirit is the light, the divine life is the ink, and we are the paper for Christ to be reproduced in us. While we are bearing sorrows, suffering unjustly, we experience the grace of God, enjoying the motivation of the divine life within us and its expression in our life, that in our behavior we may become a reproduction of Christ, suffering as He suffered and living as He lived. This is God’s calling us to the suffering of Christ.

E. Enter into the Peace of Christ

For the unique Body of Christ God has called us also to the peace of Christ. Colossians 3:15 says, “And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body.” This indicates that for the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide, all things in our hearts in the relationships among the members of His Body. Because the church life has been invaded by the differences of races, religious observances, cultural backgrounds, and classes and by the various philosophies and isms, there is a lack of the peace of Christ in the believers’ experience. They even have disputes with one another and are divided into parties, so that eventually there is a loss of the oneness of the Body of Christ. At this time an arbitrator is needed. This arbitrator is not any brother in the church; it is the very peace of Christ. We should allow the peace of Christ to arbitrate in our hearts. We all must take heed to the word of the arbitrator, allowing the presiding peace of Christ to rule within us and settle all the disputes among us, thus maintaining the oneness of the Body of Christ. This is the peace to which God has called us in one Body.

After Paul wrote in the book of Colossians concerning the all-inclusive Christ and concerning the new man in whom Christ is all and in all and where there is no room for Greek, Jew, or other cultural distinctions, he charged the saints to care for the peace of Christ. This is the peace of which Paul speaks in Ephesians 2:15, where we are told that in Himself Christ created one new man out of two peoples, thus making peace. In the new man there is no Greek, Jew, circumcision, or uncircumcision, and there are no different races, classes, or nationalities. Rather, there is oneness because Christ is all and in all. The peaceful oneness in the new man is simply the peace of Christ.

F. Obtain the Glory of Christ

God has called us also for the purpose that we may obtain the glory of the Lord Jesus Christ (2 Thes. 2:14). Man was created in the image of God and after the likeness of God that man might contain God and express God. After man sinned and fell, God’s original purpose in creating man was lost; man could no longer contain or express God. God,

并呼召祂所拣选的人，叫他们因那灵的成圣并相信真理，以至得救，好得着主耶稣基督的荣耀。（帖后二 13 ～ 14。）主耶稣基督的荣耀就是指基督是父神的儿子，有父的生命和性情来彰显父。得着基督的荣耀就是指我们成为神的众子，在子的地位上彰显父。

约翰福音十七章二十二节，主向父祷告说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，就如我们是一一样。”这里父所赐给子的荣耀乃是儿子的名分，其中有父的生命和性情，（约五 26，）使祂在父的丰满里彰显父。（约一 18，十四 9，西二 9，来一 3。）借着祂的死与复活，基督已将这荣耀赐给祂的信徒，使他们也得着儿子的名分，有父的生命和性情，（约十七 2，彼后一 4，）并使他们能在子的丰满里彰显父。（约一 16。）这就是神呼召我们，好得着主耶稣基督的荣耀。

七　进入神永远的荣耀

神的呼召不只叫信徒得着主耶稣基督的荣耀，也叫他们进入神永远的荣耀。（彼前五 10。）为此那赐全般恩典的神，带着祂神圣生命的丰盛供应，照着祂的经纶，按着祂在我们身上和我们里面神圣运行的许多步骤，在各方面将一切丰富供应给我们。起初的步骤是呼召我们，总结的步骤是叫我们得荣耀。在这两个步骤之间，乃是祂在管教我们时的爱心关怀，以及祂在我们里面成全、坚固、加强和立定根基的工作。在这一切神圣的举动里，神圣生命的丰盛供应就作为恩典，在各式各样的经历中供应给我们，使我们能以进入祂永远的荣耀，彰显那赐全般恩典的神。

八　进入神的国

神也呼召我们进入祂的国。（帖前二 12。）神的国乃是由祂神圣生命所构成的生机体，成为祂掌权的生命和领域，祂在其中凭着祂的生命掌权，在祂这神圣生命中，彰显祂自己。神的国开始于旧约的圣徒，在今世的召会得成具体，在千年国的新耶路撒冷得着完成，在新天新地的新耶路撒冷达到终极的境地。

我们蒙召以前，是在神的国以外，与神无分无关。但神呼召我们，有分于祂神圣的生命和性情，得以进入神的国。今天，我们蒙召的人，必须活在召会中，在神的生命上发展长大，达到完全成熟。这样，我们就得以丰丰富富进入神国里来世的千年国和永世的新天新地，并在其中作王，（启二一 5 下，）享受神永远生命的永远福分，达于极点。

however, accomplished redemption for man, and He called His chosen ones unto salvation in sanctification of the Spirit and belief of the truth that they might obtain the glory of the Lord Jesus Christ (2 Thes. 2:13-14). The glory of the Lord Jesus Christ is that Christ is the Son of God the Father, possessing the Father's life and nature to express Him. To obtain the glory of Christ is to be in the same position as sons of God to express Him.

In John 17:22 the Lord said in His prayer to the Father, "And the glory which You have given Me I have given to them, that they may be one, even as We are one." The glory which the Father has given the Son is the sonship with the Father's life and divine nature (John 5:26) to express the Father in His fullness (John 1:18; 14:9; Col. 2:9; Heb. 1:3). Through His death and resurrection the Son has given this glory to His believers that they also may have the sonship with the Father's life and divine nature (John 17:2; 2 Pet. 1:4) to express the Father in the fullness of the Son (John 1:16). This is God's calling us unto the obtaining of the glory of the Lord Jesus Christ.

G. Enter into the Eternal Glory of God

God has called the believers not only unto the obtaining of the glory of the Lord Jesus Christ, but also into the eternal glory of God (1 Pet. 5:10). For this, the God of all grace is ministering to us the riches of the bountiful supply of the divine life in many aspects and in many steps of the divine operation on and in us in God's economy. The initial step is to call us, and the consummate step is to glorify us. Between these two steps are His loving care while He is disciplining us and His perfecting, establishing, strengthening, and grounding work in us. In all these divine acts, the bountiful supply of the divine life is ministered to us as grace in varied experiences, that we may enter into His eternal glory and express the God of all grace.

H. Enter into the Kingdom of God

God has called us also into His kingdom (1 Thes. 2:12). The kingdom of God is an organism constituted with God's divine life as the realm of life for His ruling, in which He reigns by His divine life and expresses Himself in the divine life. This kingdom began with the saints in the Old Testament and is realized in the church in this age, and it will be completed in the New Jerusalem in the millennium and ultimately consummated in the New Jerusalem in the new heaven and new earth.

Before we were called we were outside the kingdom of God, having nothing to do with God. However, God called us to partake of His divine life and nature that we may enter into the kingdom of God. Today we, the called ones, must live in the church that we may grow and develop in the life of God unto full maturity. Thus, we shall be richly and bountifully supplied with the entrance into the millennial kingdom in the coming age and into the new heaven and new earth in eternity within the kingdom of God, in which we shall reign as kings (Rev. 22:5b).

所以神呼召的目的，乃为使我们出黑暗，进入神奇妙的光，成为圣别归神的人，进入主耶稣基督的交通里，进入基督的苦难，归入基督的平安，得着主耶稣基督的荣耀，进入神永远的荣耀，并得以丰丰富富进入神的国。

摘　要

神的呼召是圣别的呼召，也是属天的呼召。这属天的呼召要信徒得着、有分并享受包罗万有的基督。祂乃是经过过程之三一神的具体化身，今天是我们的生命和盼望，将来是我们的荣耀和基业。这基督带着祂追测不尽的丰富，和祂那不能测度的度量供应我们，使我们在召会生活中，活出配得过这属天呼召的生活行动。神呼召的目的乃为使信徒走出黑暗入神奇妙的光，脱离撒但黑暗的死亡领域，进入神奇妙之光的生命领域，成为圣别归神的人；进入基督的交通里，享受祂作神赐给信徒的永分；受基督所受的苦难，跟随祂的脚踪，过祂所过的生活；归入基督的平安，让祂作裁判，以保守基督身体的一；得着基督的荣耀，使信徒能在基督里，在祂的丰满里彰显父；进入神永远的荣耀，彰显那赐全般恩典的神；进入神的国，在其中作王，享受神永远生命的永远福分，达于极点。

问　答

一　请简述属天呼召的意义。

二　信徒如何能有配得过属天呼召的生活行动？

三　神呼召的目的有那些？

四　基督如何作信徒受苦的榜样，信徒如何成为祂的翻版？

五　神如何为基督独一的身体，呼召信徒归入基督的平安？

六　请简述神呼召的目的，是要信徒得着基督的荣耀。

Therefore, the purpose of God's calling is that we may come out of darkness and enter into God's marvelous light, become those who are sanctified unto God, enter into the fellowship of the Lord Jesus Christ, endure the suffering of Christ, enter into the peace of Christ, obtain the glory of the Lord Jesus Christ, enter into the eternal glory of God, and be richly and bountifully supplied with the entrance into the kingdom of God.

SUMMARY

God's calling is a holy calling as well as a heavenly calling. The believers were called with the heavenly calling to possess, partake of, and enjoy the all-inclusive Christ, who is the embodiment of the processed Triune God. Today He is our life and hope; in the future He will be our glory and inheritance. This Christ supplies us with His unsearchable riches and immeasurable dimensions that we may live in the church life and have a walk which is worthy of the heavenly calling. The purpose of God's calling is that we, the believers, may come out of darkness and enter into the marvelous light of God, out of the death-realm of Satan's darkness into the life-realm of God's marvelous light, and be made holy unto God; that we may enter into the fellowship of Christ to enjoy Him as the eternal portion given by God to us; that we may endure the suffering of Christ to follow in His steps and live the life that He lived; that we may enter into the peace of Christ to allow Him to be the Arbitrator for the keeping of the oneness of His Body; that we may obtain the glory of Christ to express the Father in Christ in His fullness, that we may enter into the eternal glory of God to express the God of all grace; and that we may enter into the kingdom of God to reign in it and enjoy the eternal blessing of the eternal life of God to the uttermost.

QUESTIONS

1. Briefly explain the significance of the term "heavenly calling."
2. How can the believers have a walk which is worthy of the heavenly calling?
3. What are the various aspects of the purpose of God's calling?
4. In what way was Christ a model of suffering to the believers, and how do the believers become His reproduction?
5. Briefly explain God's calling the believers to the peace of Christ for the unique Body of Christ.
6. Briefly explain the purpose of God's calling the believers to obtain the glory of Christ.

第二十九课

那灵的圣别与人的悔改

纲　目

壹　那灵的圣别

一　圣灵的光照与寻找

二　那灵叫人为罪、为义、为审判的自责

贰　人的悔改

一　悔改的意义

1　心思改变

2　从神以外的事物，转向神的国

3　从一切事物，转向神自己

二　悔改的结果

1　得赦罪

2　得生命

3　领受所赐的圣灵及神圣的基业

三　悔改是得高举之基督的恩赐

四　悔改是神新约经纶的神圣要求

五　悔改是对神新约经纶之宣扬的重点

LESSON TWENTY-NINE

THE SPIRIT'S SANCTIFICATION AND MAN'S REPENTANCE

OUTLINE

I. The Spirit's sanctification:

A. The Holy Spirit's enlightening and seeking.

B. The Spirit convicting man concerning sin, concerning righteousness, and concerning judgment.

II. Man's repentance:

A. The meaning of repentance:

1. To have a change of mind.

2. To turn from things other than God to the kingdom of God.

3. To turn from all things to God Himself.

B. The result of repentance:

1. To receive forgiveness of sins.

2. To receive life.

3. To receive the gift of the Holy Spirit and the divine inheritance.

C. Repentance being a gift given by the exalted Christ.

D. Repentance being a divine requirement of God's New Testament economy.

E. Repentance being a main item of the proclamation of God's New Testament economy.

课　文

在神的呼召之后，紧接着，圣灵就来分别人，圣别人，使人悔改归向神。

壹　那灵的圣别

本课中那灵的圣别，不是指人借着基督的救赎，所得地位上的圣别，（徒二六 18，来十三 12，）也不是指人蒙救赎后，性情上的圣别，（罗六 19，22，）乃是在相信基督、得救赎以前的圣别，（彼前一 2，）将人从世界中分别出来，归从基督的救赎。这表明信徒归从相信基督，乃是那灵圣别工作的结果。

一　圣灵的光照与寻找

圣灵这神圣的称呼，表明神临到人，将人分别归祂，为着祂的旨意，并叫人成为圣别，像祂圣别一样。圣灵是借着光照人并寻找人，来作祂圣别的工作。主耶稣在路加福音十五章第二个比喻中，说到一个妇人，点上灯，打扫屋子，细细的找，直到找着失落的钱币，乃是表征圣灵圣别的工作。圣灵用神的话，（诗一一九 130，）就是圣经，在罪人里面，光照、暴露他们的地位和光景，且在他们里面细细的清扫、搜寻，使人悔改，直到将神所看如财宝，失丧的罪人找回，使他们归向神。

希伯来六章四节和使徒行传二十六章十八节，也都说到圣灵这光照，乃是叫罪人的眼睛得开，从黑暗中归向光，使人能看见神圣属灵的事物，并从撒但权下归向神。因此一个罪人悔改归神，乃是圣灵光照的结果。路加福音十五章的浪子醒悟过来，乃是因着细心妇人的光照、搜寻。我们的悔改乃是圣灵光照、寻找并圣别所产生的结果。

二　那灵叫人为罪、为义、为审判的自责

约翰福音十六章八节，主论到那灵说，祂要叫世人为罪、为义、为审判，自己责备自己。那灵叫人自己责备自己，第一是为罪，第二是为义，第三是为审判。这三项的每一项都联于一个人物。罪与亚当有关，因为罪是借着亚当进到世人里面。（罗

TEXT

Immediately after God's calling, the Holy Spirit came to separate man, to sanctify man, so that man would repent and turn to God.

I. THE SPIRIT'S SANCTIFICATION

In this lesson, sanctification of the Spirit does not refer to the positional sanctification which comes through the redemption of Christ (Acts 26:18; Heb. 13:12), nor does it refer to the dispositional sanctification which comes after justification through the redemption of Christ (Rom. 6:19, 22). It refers to the sanctification which takes place before faith in Christ and before justification through Christ's redemption (1 Pet. 1:2), in which the Spirit separates man from the world unto the obedience of faith in the redemption of Christ. This indicates that the believers' obedience unto faith in Christ results from the Spirit's sanctifying work.

A. The Holy Spirit's Enlightening and Seeking

The divine title "the Holy Spirit" indicates God reaching man to separate man unto Himself for His purpose and to make man holy as He is holy. It is by enlightening and seeking man that the Holy Spirit does His sanctifying work. In the second parable in Luke 15 the Lord Jesus speaks of a woman who lights the lamp, sweeps the house, and seeks carefully until she finds the lost coin. This signifies the sanctifying work of the Holy Spirit. The Holy Spirit uses the word of God (Psa. 119:130), which is the Bible, to enlighten and expose the sinner's position and condition and also to cleanse and search carefully within him so that he may repent. Thus, the Holy Spirit brings the lost sinner, who is a treasure in the eyes of God, back to God.

Hebrews 6:4 and Acts 26:18 tell us that this enlightening of the Holy Spirit is also to open the eyes of sinners and to turn them from darkness to light, that they may see the divine, spiritual things; it is also to turn them from the authority of Satan to God. Therefore, the enlightening of the Holy Spirit results in the sinners' repentance and turning to God. The awakening of the prodigal son in Luke 15 is due to the enlightening and searching of the fine woman. Our repentance is the result of the Holy Spirit's enlightening, seeking, and sanctifying.

B. The Spirit Convicting Man concerning Sin, concerning Righteousness, and concerning Judgment

In John 16:8 the Lord said of the Spirit that "He will convict the world concerning sin, and concerning righteousness, and concerning judgment." The Spirit convicts man, first, concerning sin; second, concerning righteousness; and third, concerning judgment. Each of these items is related to a person. Sin is related to Adam, for it was through Adam that sin

五 12。）义与基督有关，因为义是从基督来的；甚至义就是复活基督的自己。（约十六 10，林前一 30。）审判与撒但有关，因为审判是为着撒但的。

那灵叫人为罪自己责备自己，是因为人不信主耶稣。（约十六 9。）祂光照人，显明人的罪，叫人看见自己是有罪的，是在罪里生的，若不信主耶稣，就必要死在罪中。（约八 24。）祂也叫人看见，人在亚当里，老早罪就已经定了，（约三 18，）现在若不信主耶稣，就只有在定罪之下，等候死亡。祂更叫人看见，神今天叫人信主耶稣，不只是神赐给罪人的恩典，也是神给罪人的命令。一个罪人若不信主耶稣，不只是拒绝神的恩典，也是抵抗神的命令。所以不信乃是一个罪，乃是一个极大的罪，够叫人永远灭亡。（启二一 8。）人既然已经有罪，已经被定罪，神现在所能要人作的，就只有要人信主耶稣。要信主耶稣，乃是神今天给罪人唯一的命令。所以人今天若不信主耶稣，就是犯了神唯一的命令，犯了唯一的罪。那灵叫人看见这些，而叫人自己责备自己。

那灵叫人为义自己责备自己，是因主耶稣已经复活，已经升到神那里。（约十六 10。）祂叫人看见，主耶稣已经替我们成为罪，好叫我们在祂里面成为神的义。（林后五 21。）祂已经在十字架上，担当了我们的罪，（彼前二 24，）满足了神公义的要求。所以神就叫祂从死里复活，使我们得称为义，并作我们得称义的凭据。（罗四 25。）并且祂已经升到天上，坐在神的右边，证明祂的死已经一次而永远的解决了人的罪，（来十 12，）满足了神公义的要求。神现在能，也必须按着神的公义称信祂的人为义。所以人若不信主耶稣，那灵就叫人为此自己责备自己。

那灵叫人为审判自己责备自己，是因为这世界的王，就是撒但，已经受了审判。（约十六 11。）祂叫人看见，撒但这顶撞神，与神为敌的世界君王，已经在基督的十字架上，受了审判。人若不悔改而信入基督，就要留在罪中，同着撒但受他所要受的审判，直到永远。所以人应当悔改，脱离撒但和属他的世界，而归向神。撒但既已在基督的十字架上，受了审判，他就再没有权柄辖制那相信基督的人，人就可以靠着基督和祂的十字架，脱离撒但的辖制。人若仍留在他的手下，作一个与神为敌的人，就必与撒但同受神的审判，那灵叫人看见这些，也就叫人为此自己责备自己。

entered the human race (Rom. 5:12). Righteousness is related to Christ because righteousness comes from Christ and even is the resurrected Christ Himself (John 16:10; 1 Cor. 1:30). Judgment is related to Satan because judgment is for Satan.

The Spirit convicts men concerning sin because they do not believe in the Lord Jesus (John 16:9). He enlightens men and reveals their sins, causing them to see that they are sinful, that they were born in sin, and that if they do not believe in the Lord Jesus they will die in their sins (John 8:24). He also causes men to see that in Adam they have been condemned already (John 3:18). If they do not believe in the Lord Jesus now, they can only wait for death under condemnation. Moreover, the Spirit causes men to see that today God wants men to believe in Jesus; this is not only God's grace to sinners, but also God's command to them. If a sinner does not believe in the Lord Jesus, he is not only rejecting God's grace but also resisting His command. Therefore, unbelief is a sin, an exceedingly great sin, that is sufficient to cause a person to perish forever (Rev. 21:8). Since man is sinful and has been condemned already, all that God can ask man to do now is to believe in the Lord Jesus. To believe in the Lord Jesus is God's unique command for sinners today. Therefore, if a man does not believe in the Lord Jesus today, he violates God's unique command and commits the unique sin. The Spirit causes men to see this, thus convicting them.

The Spirit convicts men concerning righteousness because the Lord Jesus has resurrected and ascended to God (John 16:10). He also causes men to see that the Lord Jesus was made sin on our behalf, that we might become the righteousness of God in Him (2 Cor. 5:21), He has borne our sins on the cross (1 Pet. 2:24), satisfying God's righteous requirement. Hence, God raised Him from among the dead that we might be justified, and that He might be the proof of our justification (Rom. 4:25). Furthermore, He has ascended into heaven and is sitting at the right hand of God, proving that His death has solved our problem of sins once for all (Heb. 10:12), satisfying God's righteous requirement. Now God can, and must, according to His righteousness, justify the ones who believe in Him. Hence, if men do not believe in the Lord Jesus, the Spirit will convict them concerning this.

The Spirit convicts men concerning judgment because the ruler of this world has been judged (John 16:11). He causes men to see that Satan, the ruler of the world, who opposes God and is at enmity with God, has been already judged on the cross of Christ. Any man who does not repent and believe into Christ will remain in sins to share with Satan the judgment that he will suffer for eternity. Therefore, men should repent, break away from Satan and the world that belongs to him, and turn to God. Since Satan has been judged on the cross of Christ, he no longer has dominion over those who believe in Christ. Thus, men can be delivered out of Satan's rule through Christ and His cross. If anyone would still remain under Satan's hand and be an enemy of God, he will share in God's judgment upon Satan. The Spirit causes men to see this and convicts men concerning this.

所以那灵叫人为罪、为义、为审判，自己责备自己，也就是叫人为整个福音的内容自责。那灵叫人看见，人在亚当里是有罪的，是被定罪的；人在基督里是成为义的，是被称义的；人属于撒但，是受审判的。基督在十字架上，解决了人的罪，成全了神的义，且审判了撒但。人若信基督，就得以脱离人的罪，得着神的义，而免去撒但所受的审判。否则，人就要留在自己的罪里，不得有分神的义，终必受撒但所受的审判，进到那为撒但所预备的永火里，作他受永刑的同伴。（太二五 41。）当人有这样的看见时，人自然而然就悔改归向神了。

贰　人的悔改

人的悔改乃是那灵圣别工作的结果。当那灵来光照人，寻找人，并叫人为罪、为义、为审判，自己责备自己，就叫人悔改归向神。

一　悔改的意义

1　心思改变

悔改原文是心思改变，生出懊悔，转移目标。所以圣经所说的悔改，乃是心思转变，不像人所以为的，是改过自新、弃恶向善。从人堕落以后，人的心思就背着神，向着神之外许多的人、事、物，并且受自己的心思支配，随着心思所喜好去行。（弗二 3。）人的心思所喜好的，不管是好、是坏，总是背着神，而向着神之外的人、事、物。因此人的行事为人也必是背着神，向着神之外的人、事、物。所以人需要悔改，需要在心思里有一个转变，使得人的行事为人也随着转变。

2　从神以外的事物，转向神的国

人的悔改也是从神之外的事物，转向神的国。施浸者约翰所传的悔改，开启神新约的经纶，乃是叫人为着神的国，心思转变而悔改。（太三 2。）主耶稣也接续祂的先锋传神国的福音。（太四 17。）这指明神新约的经纶是以祂的国为重点。为此，我们应当悔改，改变我们的心思，转移我们人生的追求和目标，从神以外的人、事、物转向神的国，使我们活在神的掌权和管治之下。

Hence, the Spirit's convicting man concerning sin, concerning righteousness, and concerning judgment is equivalent to His convicting man concerning the content of the entire gospel. The Spirit causes man to see that in Adam he is sinful and condemned; that in Christ he can be righteous and justified; and that if he remains in Adam he belongs to Satan and is judged. On the cross Christ solved man's problem of sin, fulfilled God's righteousness, and judged Satan. If a man believes in Christ, he will be delivered from his sin, obtain God's righteousness, and be spared of the judgment that Satan will suffer. Otherwise, he will remain in his sins, and he will have no share in God's righteousness. Eventually he will suffer the judgment of Satan and enter into the eternal fire prepared for Satan to be his companion in suffering the eternal punishment (Matt. 25:41). When a person has such a vision, spontaneously he will repent and turn to God.

II. MAN'S REPENTANCE

Man's repentance is the result of the Spirit's sanctifying work. When the Spirit comes to enlighten man, seek man, and convict man concerning sin, concerning righteousness, and concerning judgment, He causes man to repent and turn to God.

A. The Meaning of Repentance

1. To Have a Change of Mind

The Greek word for repentance means to have a change of mind issuing in regret, to have a turn in purpose. Therefore, to repent, as taught in the Bible, is to have a change of mind. It is not to improve or reform oneself nor to forsake the evil and turn to the good, as people generally believe. Since the fall of man, man's mind has been turned against God and directed toward many persons, things, and matters other than God. Furthermore, man is controlled by his mind, doing the desires of the thoughts (Eph. 2:3). The desires of man's thoughts, whether they are good or bad, are always contrary to God and are directed toward persons, things, and matters other than God. Because of this, man also behaves himself in a way that is contrary to God and is thus directed toward persons, things, and matters other than God. Therefore, man should repent and have a change in his mind so that his conduct and behavior may also change accordingly.

2. To Turn from Things Other Than God to the Kingdom of God

Man's repentance is also his turning from things other than God to the kingdom of God. Repentance in the preaching of John the Baptist, as the opening of God's New Testament economy, was to have a change of mind and repent for the kingdom of God (Matt. 3:2). The Lord Jesus continued His forerunner's preaching of the gospel of the kingdom of God (Matt. 4:17). This indicates that God's New Testament economy is focused on His kingdom. For this we should repent, change our mind, have a turn in our pursuit and purpose of life, turning from persons, things, and matters other than God to the kingdom of God, that we may live under the ruling, the reigning, of God.

3 从一切事物，转向神自己

人的悔改也从一切事物中转向神自己。（徒二六 20，十四 15 下，帖前一 9 下。）原来人的心思所向着的，都是神之外的东西，因此它支配人所行所作的，也就都是背着神的。堕落的人在心思的支配之下，一切都是背着神的。人犯罪作恶，是背着神；行善为义，也是背着神。犯罪作恶，怎样是向着罪恶，而不向着神；行善为义，也同样是向着善义，而不向着神。人吝啬爱财，是向着钱财，而不是向着神；乐善好施，也是向着乐善、向着好施，而不是向着神。人向着许许多多的东西，但一点都不向着神。人的思想，人的作为，无一不是有标的的，但没有一个标的是神自己。人什么都要，就是不要神。所以人需要悔改转向神，需要在他的心思里有一个转变，然后他外面的行事为人也跟着转变，直到将他的人生，他的全人，都转过来向着神。

人的悔改，若没有叫他转向神，那就是世人所要的悔改，不是神所要的悔改。神所要的悔改，乃是人的心思转变过来向着神。不仅是改人的错，更是改人的不要神，不向着神；不仅是把坏的改好了，更是向着神之外的心思改过来向着神。所以就是人所看为对，所看为好的人，也需要这样的悔改。需要从心思改变，从向着对、向着好，转过来向着神。悔改不是别的，乃是将不要神、不向着神的人，改过来向着神。真实的悔改，必须是向神悔改，（徒二十 21，）从一切事物中，实际的转向神自己。

二 悔改的结果

1 得赦罪

主的福音是叫人悔改，得着赦罪。（路二四 47，三 3，徒二 38。）神要赐给人赦罪的恩，就必须先赐给人悔改的心。（徒五 31。）人若不悔改自己背向神的罪，而从心里转向神，他就不会相信主耶稣，也就不能得着神赦罪之恩。人要得着赦罪，就必须悔改，必须懊悔他的死行，（来六 1，）转回归向神。

2 得生命

3. To Turn from All Things to God Himself

Man's repentance is also his turning from all things to God Himself (Acts 26:20; 14:15b; 1 Thes. 1:9b). Originally man's mind was toward all things outside of God; hence, under its direction, all of man's behavior and actions were also against God. Under the control of his mind, fallen man is against God in all things. Just as man's committing sins and doing evil are contrary to God, so also are his doing good and practicing justice. When man commits sin and does evil, he is turned toward evil and not toward God; in the same manner, when he does good and practices justice, he is turned toward goodness and justice and not toward God. When a man is stingy and loves money, he is turned toward money and not toward God; when he delights to do good and give to the needy, he is turned toward doing good and giving to the needy, not toward God. Man's pursuit is toward many things and not in any way toward God. Every thought and every action of man has a goal, but none of these goals is God Himself. Man wants everything except God. Therefore, man needs to repent and turn to God. He must have a change in his mind; then his outward conduct and behavior will also be changed accordingly. Eventually, his life and his entire being will be turned toward God.

If a man's repentance does not issue in his turning to God, it is a repentance that the world approves, but not the repentance that God desires. The repentance that God desires is that man would have a change of mind and turn toward God. Such a repentance is not only to correct man's wrongdoings; it is even more to correct man's condition of rejecting God and being turned away from God. It is not only to change evil into good; it is even more to turn the mind from things other than God to God. Therefore, even those who are considered to be right and good in the eyes of men also need to repent in this way. They need to have a change of mind, turning from the right and the good to God. A person's repentance is nothing less than his change from rejecting God and being turned against God to desiring God and being turned toward God. Real repentance should be a repentance unto God (Acts 20:21), a turning in reality from all things to God.

B. The Result of Repentance

1. To Receive Forgiveness of Sins

The Lord's gospel causes man to repent and to receive forgiveness of sins (Luke 24:47; 3:3; Acts 2:38). In order to give man the grace of forgiveness, God must first give him the heart of repentance (Acts 5:31). Unless a man repents of his sin of being against God and turns to God from within his heart, he will neither believe in the Lord Jesus nor be able to obtain God's forgiving grace. If a man wants to be forgiven, he must repent. He must repent of his dead works (Heb. 6:1) and turn back to God.

2. To Receive Life

主的福音叫人得着赦罪的目的，是要人得着祂的生命。（西二13。）所以人要得着主的生命，也就必须悔改。（徒十一18。）人必须看见自己的生命是败坏的，自己的生活，就是在神之外的生活，是邪恶的，而自己责备自己，厌恶自己，悔改转向神，使自己的罪得蒙赦免，才能得着神的生命。

3 领受所赐的圣灵及神圣的基业

主的福音叫人得着赦罪的目的，也是要人领受所赐的圣灵，（徒二38，）以及神圣的基业。（徒二六18。）当人悔改转向神，使罪得赦，就必领受所赐的圣灵，以及神圣的基业。这圣灵是经过过程的三一神，成了包罗万有的灵，在人悔改的时候赐给他们，作为神全备福音包罗一切的福，（加三14，）使他们能享受三一神所有的丰富。这神圣的基业就是三一神自己，同祂所有的，所完成的，以及祂为着赎民所要作的一切，具体化身在包罗万有的基督里面，（西二9，）成为众圣徒的分。（西一12。）赐给众圣徒的圣灵乃是这神圣基业的预尝、凭质和保证。（弗一14。）这基业是我们今天在神新约的经纶里，正有分并享受作为预尝的；也是在来世和永世里，要完满的有分并享受到极点的。（彼前一4。）

三 悔改是得高举之基督的恩赐

真实的悔改，乃是基督被高举到神的右边以后，所赐给人的恩赐。基督经过了死而复活，神将祂高举在自己的右边，叫祂作掌权的元首，和拯救的救主，将悔改的心，和赦罪的恩赐给人。（徒五31。）祂主宰的掌权，为人安排一切的环境和心境，带领人悔改归向神。基于祂的救赎，祂将赦罪的恩，赐给悔改的人，叫他们得着救恩。

四 悔改是神新约经纶的神圣要求

在神新约的经纶里，神要各处的人都悔改。（徒十七30。）当世人蒙昧无知的时候，神并不鉴察，但如今在新约时代，祂吩咐各处的人都要悔改归向祂。为此，神特意打发施浸者约翰来传悔改的道，（太三2，）叫人悔改转向祂，预备人的心，好接受祂的救恩。（路一77。）主耶稣接续祂的先锋也传悔改的道，（太四17，）将救恩带给悔改的人。（路十九9。）到了五旬节，彼得和十一个使徒起来，也教训并劝勉人悔改，领受所赐的圣灵。（徒二38。）保罗看见神

In the Lord's gospel the purpose for man to be forgiven of his sins is that man may receive His life (Col. 2:13). Therefore, if a man desires to receive the Lord's life, he must repent (Acts 11:18). Man must see that his life is corrupt and that his living, which is outside of God, is evil. Seeing this, he is convicted and he loathes himself. As he repents and turns toward God, he is forgiven of his sins and thus obtains the life of God.

3. To Receive the Gift of the Holy Spirit and the Divine Inheritance

In the Lord's gospel the purpose for men to receive forgiveness of sins is also that they may receive the gift of the Holy Spirit (Acts 2:38) and the divine inheritance (Acts 26:18). When men repent and turn toward God so that their sins are forgiven, they receive the gift of the Holy Spirit and the divine inheritance. The Holy Spirit, who is the processed Triune God becoming the all-inclusive Spirit, is given to men at the time of their repentance to be the all-inclusive blessing of God's full gospel (Gal. 3:14) that they may enjoy all the riches of the Triune God. The divine inheritance is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9) to be the portion of the saints (Col. 1:12). The Holy Spirit, who has been given to the saints, is the foretaste, the pledge, and the guarantee of this divine inheritance (Eph. 1:14), which we are sharing and enjoying today as a foretaste in God's New Testament economy, and will share and enjoy to the uttermost in the coming age and in eternity (1 Pet. 1:4).

C. Repentance Being a Gift Given by the Exalted Christ

Genuine repentance is a gift given to man after Christ was exalted to the right hand of God. After Christ passed through death and resurrection, He was exalted by God to His right hand to be the ruling Leader and Savior, to give repentance and forgiveness of sins to man (Acts 5:31). He rules sovereignly, arranging all of man's environment and the condition of his heart, to lead man to repent and turn to God. Based on His redemption, He gives the grace of forgiveness of sins to the repenting ones that they may obtain salvation.

D. Repentance Being a Divine Requirement of God's New Testament Economy

In God's New Testament economy, God charges all men everywhere to repent (Acts 17:30). God overlooked the times of men's ignorance, but now in the New Testament age He charges all men everywhere to repent and turn to Him. For this, God purposely sent John the Baptist to preach repentance (Matt. 3:2), calling people to repent and turn to Him, thus preparing men's hearts to receive His salvation (Luke 1:77). The Lord Jesus, continuing His forerunner's teaching, also preached repentance (Matt. 4:17) and brought salvation to the repenting ones (Luke 19:9). On the day of Pentecost, when Peter and the eleven disciples stood up, they also taught and exhorted people to repent and receive the gift of the Holy Spirit (Acts 2:38). When

新约经纶的异象之后，也就在大马色、耶路撒冷、犹太全地和外邦，劝勉人悔改归向神。（徒二六 20。）这表明在神新约的经纶里，人必须向神悔改，转向神，才能信福音，（可一 15，）相信主耶稣，接受主耶稣作他的救主，（徒二十 21，）得享神的救恩，并领受所赐的圣灵。所以悔改乃是神新约经纶的神圣要求。

五　悔改是对神新约经纶之宣扬的重点

悔改既是神新约经纶的神圣要求，当然必是关于神新约的经纶，我们所要宣扬的重点。主耶稣从死里复活以后，就嘱咐祂的门徒，要在祂的名里，宣扬悔改赦罪的福音，从耶路撒冷起，直到万邦。（路二四 47。）因此在我们传扬福音的时候，必须强调这一点，告诉人要悔改，好叫他们的罪得赦免，得着永远的生命，领受所赐的圣灵，以及神圣的基业。这是关于神新约经纶，我们所必须宣扬的一个重点。

摘　要

在神完全救恩的初期阶段里，人接受神的呼召之后，紧接着，圣灵就来分别人，圣别人，使人悔改归向神。这里的圣别，是在相信基督，得救赎以前的圣别，将人从世界中分别出来，归从基督的救赎。圣灵是借着光照人，并寻找人，作祂圣别的工作，叫人为罪、为义、为审判，自己责备自己，而悔改归向神。人的悔改，是那灵圣别工作的结果，叫人心思转变，从神之外的事物转向神的国和神自己。人需要在他的心思里，有一个转变，然后他外面的行事为人也跟着转变，直到将他的全人，都转过来向着神。悔改的结果就叫人得着赦罪，神的生命，并领受所赐的圣灵，和神圣的基业。这悔改是得高举之基督的恩赐，祂将悔改的心赐给人；也是神新约经纶的神圣要求，祂吩咐各处的人，都要悔改归向祂。所以悔改该是信徒对神新约经纶之宣扬的重点。

Paul saw the vision of God's New Testament economy, he also exhorted those in Damascus, Jerusalem, and all the country of Judea, and the Gentiles, to repent and turn to God (Acts 26:20). This indicates that in God's New Testament economy, we must repent to God and turn to Him that we may believe in the gospel (Mark 1:15), believe in the Lord Jesus, receive Him as our Savior (Acts 20:21), enjoy God's salvation, and receive the gift of the Holy Spirit. Therefore, repentance is a divine requirement of God's New Testament economy.

E. Repentance Being a Main Item of the Proclamation of God's New Testament Economy

Since repentance is a divine requirement of God's New Testament economy, it is a main item which we must proclaim concerning God's New Testament economy. After His resurrection from the dead, the Lord Jesus charged His disciples to proclaim the gospel of repentance for the forgiveness of sins in His name to all the nations, beginning from Jerusalem (Luke 24:47). Therefore, when we preach the gospel, we should stress this item, telling people to repent that their sins may be forgiven, that they may obtain the eternal life, and that they may receive the gift of the Holy Spirit and the divine inheritance. This is a main item that we should proclaim concerning God's New Testament economy.

SUMMARY

In the initial stage of God's full salvation, immediately after we have been called by God, the Holy Spirit comes to separate us, to sanctify us, that we may repent and turn to God. This sanctification, which takes place before our faith in Christ and before our justification through Christ's redemption, separates us from the world unto the obedience of faith in Christ's redemption. The Holy Spirit does His sanctifying work by enlightening and seeking us, convicting us concerning sin, concerning righteousness, and concerning judgment, thus causing us to repent and turn to God. Our repentance, which is a result of the sanctifying work of the Spirit, causes us to have a change of mind, to turn from things other than God to the kingdom of God and to God Himself. We need to have a turn in our mind, and then our outward conduct and behavior will also change accordingly. Eventually our entire being will be turned toward God. The result of our repentance is that we receive forgiveness of sins, the life of God, and the gift of the Holy Spirit and the divine inheritance. This repentance is a gift given by the exalted Christ, for it is He who gives us the heart of repentance. Repentance is also a divine requirement of God's New Testament economy, for He has charged all man everywhere to repent unto Him. Therefore, repentance must be a main item of the believers' proclamation of God's New Testament economy.

问　答

一　那灵如何圣别人，使人归从基督的救赎？

二　请简述悔改的意义。

三　请简述悔改的结果。

四　悔改是神新约经纶的神圣要求，请试简述其意义。

五　为何悔改必须是信徒对神新约经纶之宣扬的重点？

QUESTIONS

1. How does the Spirit sanctify man unto the obedience of Christ's redemption?
2. Explain briefly the meaning of repentance.
3. Discuss briefly the result of repentance.
4. Explain briefly the significance of the fact that repentance is a divine requirement in God's New Testament economy.
5. Why must repentance be a main item of the believers' proclamation of God's New Testament economy?

第三十课

相信（一）

纲　目

壹　相信的意义

一　接受

二　信入

1　信入主的名

2　信入神子

3　信入死而复活的人子

贰　相信的得着

一　赦罪

二　洗净

三　圣别

四　称义

五　与神和好

六　重生

七　永远的生命

八　圣灵

九　释放

十　得救

LESSON THIRTY

BELIEVING (1)

OUTLINE

I. The meaning of believing:

A. Receiving.

B. Believing into:

1. Believing into the Lord's name.

2. Believing into the Son of God.

3. Believing into the Son of Man, who died and was resurrected.

II. What we receive by believing:

A. Forgiveness of sins.

B. Washing.

C. Sanctification.

D. Justification.

E. Reconciliation to God.

F. Regeneration.

G. Eternal life.

H. The Holy Spirit.

I. Freedom.

J. Salvation.

课　文

在那灵的圣别和人的悔改之后，接着就是人的相信。没有一个真实的相信，前面是没有悔改的。同样，也没有一个真实的悔改，后面是没有相信的。有相信，就证明有悔改；有悔改，就必定有相信。此二者是紧紧相联，不能有此无彼，或无此有彼的。

壹　相信的意义

在前课看见，世人所说的悔改，和圣经所说的悔改，二者的意思是不同的。照样，人所说的相信，和圣经所说的相信，二者的意义也是两样的。人所说的信，不过是赞成并承认。但圣经所说的信，是超过这些的。

一　接受

圣经所说的相信第一乃是接受。约翰福音一章十二节说，“凡接受祂（主耶稣）的，就是信祂名的人。”这表明，接受就是信。所以相信，不只是赞成，不只是承认，更是接受。一个人光是赞成福音的道，赞成主耶稣替人受死，替人赎罪，还不能算作相信。就是他承认福音，承认主耶稣的救赎，也不能算作相信。相信虽然包括赞成和承认，但相信的本身却是接受。赞成的，不一定是接受的；承认的，也不一定是接受的。但接受的，却一定是赞成的，也一定是承认的。所以必须是接受，才是相信。人必须用他的心把基督接受到他里面，作他的救主，这才是真实的相信。

基督是太初就有的话，话就是神，（约一 1，）也是真光，来到世间，要照亮一切的人。（约一 9。）如今祂在复活里，成了包罗万有赐生命的灵。（林前十五 45 下。）所以人能借着相信接受祂，将这是话，是神，又是光者接受到他们里面，与他们联合为一。

二　信入

相信不仅是接受，也是信入。（约一 12，三 15 ～ 16，36。）接受是把基督接受到自己里面，让祂调进来；信入是进

TEXT

Following the Spirit’s sanctification and man’s repentance is man’s believing, or man’s faith. Genuine faith is always preceded by repentance. In the same manner, genuine repentance is always followed by faith. If a person believes, that proves he has repented; if a person repents, he surely will believe. These two—faith and repentance—are intimately related, and neither can exist without the other.

I. THE MEANING OF BELIEVING

In the previous lesson we saw that the repentance spoken of by the world differs in meaning from the repentance taught in the Bible. Likewise, the believing referred to by man differs in significance from the believing presented in the Word. Man considers that to believe is merely to agree or to acknowledge. But what the Bible speaks concerning faith indicates that it is more than agreeing and acknowledging.

A. Receiving

To believe, as taught in the Bible, first means to receive. John 1:12 says, “As many as received Him [the Lord Jesus],... those who believe in His name.” This shows that to believe is to receive. Therefore, to believe is not merely to agree or to acknowledge, but even more it is to receive. If one assents to the gospel and agrees that the Lord Jesus died to accomplish redemption for man, one still cannot be counted as having believed. Furthermore, even if one acknowledges the gospel and the redemption of Christ, one still cannot be counted as having believed. Believing includes agreeing and acknowledging; nevertheless, the believing itself is the receiving. A person may agree, yet he still may not receive; he also may acknowledge yet still not receive. But a person who receives surely is one who agrees and acknowledges. Therefore, only when a person receives can he be counted as having believed. With our heart we must receive Christ into us to be our Savior. This is the genuine believing.

Christ is the Word who was in the beginning and who was God Himself (John 1:1). He is also the true light who came into the world to enlighten every man (John 1:9). Now in resurrection He has become the all-inclusive, life-giving Spirit (1 Cor. 15:45b). Therefore, by believing in Him, by receiving Him, we can receive this One, who is the Word, the very God, and the light, into us to be joined to us as one.

B. Believing into

To believe is not only to receive but also to “believe into” (John 1:12; 3:15-16, 36, lit.). To receive is to receive Christ into us and to allow Him to be mingled with us. On the other hand,

入基督里面，与祂联合。一个真正相信主耶稣的人，就是一个因信进入祂里面，与祂联合的人。所以圣经说，一个得救的人，是在基督里的。（林后五 17。）

1　信入主的名

主的名是指主的人位，主的自己。信入主的名，就是信入主这活的人位里，（约一 12，）也就是信入主自己里面，与祂联合为一。

2　信入神子

约翰福音三章三十六节，九章三十五节、三十八节都指明相信乃是信入神的儿子。神是父子灵三一神。父是源头，子是显出，灵是进入。神在天上人所不能靠近的光里，就是父；（提前六 16，雅一 17；）显在人中间，就是子；（约一 18，西一 15，来一 3；）进入人里面，就是灵。（约壹三 24。）所以子就是神的显出，也就是显出的神。这位显出的神，就是主耶稣。祂是神的儿子，祂就是神，（约一 1，）与神原为一。（约十 30。）如今，祂经过受死、复活、成了赐生命的灵，像空气一样，充满万有，无所不在。所以人能借着相信进入祂里面，得着永远的生命，（约三 36，约壹五 12，）与祂有生机的联合。

3　信入死而复活的人子

主耶稣不仅是神的儿子，也是死而复活的人子。（路二四 39 ～ 43。）祂原是神的儿子，但为要除灭魔鬼的作为，（约壹三 8，）就亲自成了血肉之体，（来二 14，）穿上了人的样式，（腓二 6 ～ 7，）成为人子，（路十九 10，）特要借着死败坏掌死权的魔鬼。（来二 14。）这魔鬼在创世记第三章化身为蛇，将他邪恶的性情注射到人的肉体里。因此当以色列子民犯罪得罪神，被蛇咬之后，（民二一 4 ～ 9，）神吩咐摩西举起一条铜蛇，来代替他们受神的审判，凡望那铜蛇的就活了，这是一个预表。主耶稣在约翰福音三章十四至十五节说，摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信祂的都得永远的生命。祂把这预表应用到自己身上，表明祂成为肉身时，乃是成为罪之肉体的样式，（罗八 3，）就是铜蛇的形状，有蛇形而无蛇毒，虽有罪之肉体的样式，却与肉体的罪无分无关。（林后五 21，来四 15。）当祂在十字架上被举起时，古蛇撒但因着祂在肉身里的死就受了对付，

to “believe into” is to enter into Christ and be joined to Him. One who genuinely believes in the Lord Jesus is one who has entered into Him and has been joined to Him through faith. Therefore, the Bible says that a saved person is one who is in Christ (2 Cor. 5:17).

1. Believing into the Lord’s Name

The Lord’s name denotes the Lord’s Person, the Lord Himself. To believe into the Lord’s name (John 1:12) is to believe into the living Person of the Lord, to believe into the Lord Himself, to be joined to Him as one.

2. Believing into the Son of God

John 3:36 and 9:35 and 38 all point out that to believe is to believe into the Son of God. God is the Triune God—the Father, the Son, and the Spirit. The Father is the source, the Son is the expression, and the Spirit is the entering in. The God who dwells in unapproachable light in heaven is the Father (1 Tim. 6:16; James 1:17); when He is manifested among men, He is the Son (John 1:18; Col. 1:15; Heb. 1:3); and when He enters into man, He is the Spirit (1 John 3:24). The Son, therefore, is the expression of God; He is God expressed. This manifested God is the Lord Jesus, who is the Son of God, the very God Himself (John 1:1). He and God are one (John 10:30). Having passed through death and resurrection, He has become the life-giving Spirit who, like the air, fills all things and is omnipresent. Hence, man can enter into Him through faith to receive the eternal life (John 3:36; 1 John 5:12) and have an organic union with Him.

3. Believing into the Son of Man, Who Died and Was Resurrected

The Lord Jesus is not only the Son of God but also the Son of Man, who died and was resurrected (Luke 24:39-43). He was the Son of God, yet He partook of blood and flesh (Heb. 2:14) that He might undo the works of the Devil (1 John 3:8). He put on the likeness of men (Phil. 2:6-7), becoming the Son of Man (Luke 19:10), that through death He might destroy him who has the might of death, that is, the Devil (Heb. 2:14). In Genesis 3 this Devil, who was embodied in the serpent, injected his evil nature into man’s body. Later, when the children of Israel sinned against God and were bitten by snakes (Num. 21:4-9), God told Moses to lift up a serpent of brass, which would bear God’s judgment in their place, so that anyone who would look at the brass serpent would live. This is a type. In John 3:14-15 the Lord Jesus said, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that everyone who believes in Him may have eternal life.” He applied this type to Himself showing that when He became flesh, He came in the likeness of the flesh of sin (Rom. 8:3). Just as the brass serpent had the form of a serpent but did not have the poisonous nature of a serpent, so Christ had the likeness of the flesh of sin, yet He had nothing to do with the sin in the flesh (2 Cor. 5:21; Heb. 4:15). When He was lifted up on the cross, the old serpent, Satan, was dealt with by His death in the flesh (John 12:31-33; Heb.

（约十二 31 ～ 33，来二 14，）那就是堕落之人里面的蛇性受了对付。祂且从死里复活，标明祂死前所作的一切都是成功的，在祂的复活里，都成为永远有功效的。所以人若悔改，信入祂这死而复活的人子，他们的罪就被除去，邪恶的性情也受了对付，撒但也在他们里面被毁坏，并且他们也得了永远的生命，与祂有生机的联合。

贰　相信的得着

人一相信主耶稣，有了前面所说的那种真实的信，马上就得着赦罪、洗净、圣别、称义、与神和好、重生、永远的生命、圣灵、释放、得救等等救恩的福分。

一　赦罪

人一信主就得着赦罪，（徒十 43，二六 18，）这乃是神救恩的第一种福分，是一个人一信就得着的。人一信主，神就赦免人在祂面前所有的罪，消除人的罪案，使人不再被定罪，免受祂公义的刑罚。

二　洗净

人一信主，不只罪得赦免，并且还得着洗净。赦罪，是免去罪案；洗净，是消除罪的痕迹。基督的宝血因着人的信，就洗净了人的罪。（罗三 25，启一 5 下。）人经过洗净，就像从来没有犯罪，没有受过罪的玷污一样。

三　圣别

人一信主，不但得蒙赦罪，并且在基督里得着圣别，（林前一 30，2，）就是在基督的素质和范围里圣别归神。人也因着信，就借着祂的血所为人开的又新又活的路，进入幔内，（来十 19 ～ 20，）有分并享受这一位得荣、属天、使人圣别的基督，（来十三 12，）得以和一切圣别者同得基业。（徒二六 18。）

四　称义

圣经非常确定的指明，人在神面前得称义，不是因着行，也不能因着行，乃是因着信，也只能因着信。（加三 8，二 16，罗三 22，28，徒十三 39。）因着行，乃是靠人自己所行的；因着信，乃是靠

2:14). This means that the serpentine nature within fallen man was dealt with. Furthermore, He was resurrected from among the dead, indicating that all His accomplishments before His death were a success and that they all have eternal efficacy in His resurrection. Therefore, if men would repent and believe into the Son of Man, who died and was resurrected, their sins would be taken away, their evil nature would be dealt with, Satan would be destroyed within them, they would have the eternal life, and they would have an organic union with Him.

II. WHAT WE RECEIVE BY BELIEVING

Once a man believes in the Lord Jesus with the genuine faith mentioned previously, immediately he receives the blessings of forgiveness of sins, washing, sanctification, justification, reconciliation to God, regeneration, eternal life, the Holy Spirit, freedom, and salvation.

A. Forgiveness of Sins

Immediately after a person believes in the Lord, he receives forgiveness of sins (Acts 10:43; 26:18). This is the first blessing in God's salvation that a person receives at the time of his believing. When a person believes, God forgives him of all the sins that he has before Him, canceling the charges of sin against him, that he may not be condemned but be delivered from His righteous punishment.

B. Washing

After a person believes in the Lord, not only are his sins forgiven, but he is also washed. Forgiveness cancels the charges of sin; washing, on the other hand, removes the trace of sin. Because of a person's faith, the precious blood of Christ washes him from his sins (Rom. 3:25; Rev. 1:5b). After the washing, it is as though that person had never sinned and had never been defiled by sin.

C. Sanctification

After a person believes in the Lord, he is not only forgiven of his sins but also sanctified in Christ (1 Cor. 1:30, 2), that is, sanctified unto God in the element and sphere of Christ. Furthermore, through faith man enters within the veil by a new and living way which He has opened for man by His blood (Heb. 10:19-20), to partake of and enjoy this glorified, heavenly, and sanctifying Christ (Heb. 13:12) and to receive an inheritance among those who have been sanctified (Acts 26:18).

D. Justification

The Bible says clearly that a man is not and cannot be justified before God by works; he is and can only be justified by faith (Gal. 3:8; 2:16; Rom. 3:22, 28; Acts 13:39). "By works" is to rely on man's own doing, whereas "by faith" is to trust in what Christ has done for man.

基督人所作的。行，是需要人花力气去行出，去作到的；信，是人不费力来接受，来得到的。虽然人是无力能行，但却是人人能信。

信，就是信基督和祂为人所作的。祂已经为人受死流血，成功救赎，满足了神公义的要求，（来九 22 下，）使神能按着祂的公义称人为义；（罗五 9，三 24；）并且祂也已经从死里复活，证明祂的死已经满足了神公义的要求，人因着祂的死已经被神称义了。（罗四 25。）但人若不信，人就仍然与基督所成功的救赎无分，仍然不能因祂的救赎得蒙称义。所以人必须信，以信与祂联合，信入祂里面，凭信接受祂和祂为人所作的。这样，人才能有分于基督和祂的救赎，得着神的称义。

五　与神和好

人堕落以后就成了神的仇敌；（罗五 10 上；）与神为仇为敌，不服神的律法，（罗八 7，）不以认识神为美，（罗一 28，）眼中不怕神，（罗三 18，）怨恨神，（罗一 30，）亵渎神，（提前一 13，）甚至说没有神，（诗十四 1，）是悖逆之子，也是可怒之子。（弗二 2 ～ 3。）然而基督在十字架上受死流血，成就了人与神之间的和平。（罗五 10，西一 20。）所以人一信主，神就借着主耶稣所成就的一切，使人能与祂和好，也使祂能悦纳人。

六　重生

前面的赦罪、洗净、圣别、称义和与神和好，都是在人外面解决人和神之间的问题。但人不光在外面和神之间有问题，并且在里面的生命和性情上也有问题。所以人一信主，神就不光在人外面解决人的问题，也在人里面重生人，使人得着祂的生命，有分祂的性情。（约壹五 12，彼后一 4。）根据圣经，这样的重生，就是从神而生，乃是在人一信的时候，就得着了。

七　永远的生命

人重生时所得着的生命，乃是永远的生命，（约六 47，）就是神的生命。（约壹一 1 ～ 2。）人既然一信就得着重生，所以一信也就得着神这永远的生命。（约三 16，36，五 24。）人一得着神永远的生命，就是已经出死入生了。（约五 24。）

"Works" require man's effort to do, to perform; "faith" is man's receiving, obtaining, without effort. No one has the strength to do the works, but everyone can believe.

Faith is to believe in Christ and in what He has done for man. He died and shed His blood to accomplish redemption, satisfying God's righteous demand (Heb. 9:22b), so that God can justify man according to His righteousness (Rom. 5:9; 3:24). Moreover, He has risen from among the dead, proving that His death has satisfied God's righteous requirement and that man has been justified by God because of His death (Rom. 4:25). But unless a man believes, he still has no share in the redemption accomplished by Christ and cannot be justified through His redemption. Therefore, man must believe, that he may be joined to the Lord and be brought into Him, and that he may receive Him and what He has accomplished for man. Thus, man can participate in Christ and in His redemption and can receive God's justification.

E. Reconciliation to God

After the fall men became enemies of God (Rom. 5:10a). Men are in enmity against God and are not subject to the law of God (Rom. 8:7); they do not approve of holding God in their full knowledge (Rom. 1:28); they have no fear of God before their eyes (Rom. 3:18); they hate God (Rom. 1:30) and blaspheme God (1 Tim. 1:13); and they even say that there is no God (Psa. 14:1). Hence, they are sons of disobedience and children of wrath (Eph. 2:2-3). However, through His death and the shedding of His blood on the cross, Christ has made peace between God and man (Rom. 5:10; Col. 1:20). Therefore, when a person believes in the Lord, he can be reconciled to God and also accepted by God through all that the Lord Jesus has accomplished.

F. Regeneration

Through the aforementioned items—forgiveness of sins, washing, sanctification, justification, and reconciliation to God—the outward problems between man and God have been solved. However, besides having problems with God outwardly, man also has problems inwardly in his life and nature. Therefore, when a person believes in the Lord, God not only solves his problems without but also regenerates him within that he may receive His life and partake of His nature (1 John 5:12; 2 Pet. 1:4). Based on what is revealed in the Bible, man is regenerated, that is, he is begotten of God, at the moment he believes.

G. Eternal Life

The life a person receives at regeneration is the eternal life (John 6:47), the life of God (1 John 1:1-2). Since a person is regenerated at the moment he believes, by this believing he receives the eternal life of God and has passed out of death into life (John 5:24).

八　圣灵

人一信主，得着了重生，有了神的生命，神就将祂重生人的圣灵赐给人。（弗一13。）这圣灵就是神自己，进到人里面，作人神圣的生命和素质。

九　释放

人一信主，得着了赦罪，就脱离了神的审判、定罪、（约三18，五24、）律法的咒诅、（加三13、）神的震怒、（罗五9，约三36，帖前一10、）以及死亡的惧怕和奴役；（来二14～15；）并且因从神而生，得着神永远的生命和神的圣灵，就脱离罪（太一21）和罪的权势，（约八34，36，罗六6，）以及律法（加四4～5，罗七6）和律法的捆绑，（加五1，四7，）且从肉体、（西二11、）旧人、（西三9、）撒但的压制、（路四18，徒十38、）宗教的世界及其规条、（加一4，六14～15，西二20、）和祖宗所传流虚妄的生活中，（彼前一18，）得着释放，就得以完全自由，（约八36，）不再受任何的捆绑和限制。

十　得救

人一信主，就得救了。（弗二8，徒十六31，路七50。）得救包括了神的呼召、那灵的圣别、三一神与人的联合和前述诸项。凡神所赐给人的恩典，都包括在得救里面。这个完全的救恩，和其中一切的丰富，人一信就都得着了。人信了以后，不能再多得一点，乃是一直经历他们所已经得着的。

H. The Holy Spirit

Once a person believes in the Lord and is thus regenerated and possesses God's life, God gives to him His Holy Spirit, the One who regenerates man (Eph. 1:13). The Holy Spirit is God Himself entering into man to be the divine life and essence in man.

I. Freedom

Once a person believes in the Lord and receives forgiveness of sins, he is freed from God's judgment and condemnation (John 3:18; 5:24), from the curse of the law (Gal. 3:13), from the wrath of God (Rom. 5:9; John 3:36; 1 Thes. 1:10), and from the fear and slavery of death (Heb. 2:14-15). Moreover, because he is begotten of God and has received the eternal life of God and the Holy Spirit of God, he is freed from sins (Matt. 1:21) and the power of sin (John 8:34, 36; Rom. 6:6) as well as from the law (Gal. 4:4-5; Rom. 7:6) and the bondage of the law (Gal. 5:1; 4:7). Furthermore, He is released from the flesh (Col. 2:11), the old man (Col. 3:9), Satan's oppression (Luke 4:18; Acts 10:38), the religious world and its ordinances (Gal. 1:4; 6:14-15; Col. 2:20), and his vain manner of life handed down from his fathers (1 Pet. 1:18). He is therefore completely set free (John 8:36) and is no longer under any kind of bondage or confinement.

J. Salvation

Once a person believes in the Lord, he is saved (Eph. 2:8; Acts 16:31; Luke 7:50). Salvation includes God's calling, the Spirit's sanctification, the union between the Triune God and man, and the aforementioned items, namely, forgiveness of sins, washing, sanctification, justification, reconciliation to God, regeneration, eternal life, the Holy Spirit, and freedom. All the grace God has bestowed upon man is included in this salvation. Once man believes, he receives this full salvation with all its riches. After believing, he does not receive anything additional, but rather experiences continually what he has already received.

摘　要

在那灵的圣别和人的悔改之后，紧接着就是人的相信。相信乃是接受，也是信入。接受，是接受基督进入信徒里面，与他们联合；信入是信徒进入基督里面，与祂联合。人一相信就接受了基督，将这是话、是神，又是光者接受到他们里面；且信入祂的名，信入神的儿子，信入死而复活的人子，得与主自己联合，得着永远的生命，他们的罪被除去，邪恶的性情受了对付，撒但也在他们里面被毁坏。再者，人一相信主耶稣，就马上得着了赦罪、洗净、圣别、称义、与神和

SUMMARY

Immediately following the Spirit's sanctification and man's repentance is man's faith, or man's believing. To believe is to receive; it is also to "believe into." The believers receive Christ into them that He may be mingled with them; on the other hand, they believe into Him that they may be joined to Him. Once a person believes, he receives Christ, who is the Word, the very God, and the light, into him. He also believes into His name, into the Son of God, and into the Son of Man, who died and was resurrected, to be joined to the Lord Himself and receive the eternal life. At the same time, his sins are taken away, his evil nature is dealt with, and Satan is destroyed within him. Moreover, once a person believes in the Lord Jesus, he

好、重生、永远的生命、圣灵、释放、得救等等救恩的福分。这样，凡神所赐给人的恩典和其中一切的丰富，人一信主，就都得着了。

问　答

一　请简述相信的意义。

二　请简述信入主名的意义。

三　请简述信入神子的意义。

四　请简述信入死而复活人子的意义。

五　请简述相信的得着。

六　试述人是因信称义的。

immediately receives the blessings of forgiveness of sins, washing, sanctification, justification, reconciliation to God, regeneration, eternal life, the Holy Spirit, freedom, and salvation. Thus, through faith man receives all the grace with all the riches that God bestows upon man.

QUESTIONS

1. Explain briefly the meaning of believing.
2. Explain briefly the significance of believing into the Lord's name.
3. Explain briefly the meaning of believing into the Son of God.
4. Explain briefly the significance of believing into the Son of Man, who died and was resurrected.
5. Discuss briefly the items which we have received by believing.
6. Explain how man is justified by faith.

第三十一课

相信（二）

纲　目

叁　相信的凭借

肆　相信的举动

一　心里相信

二　口里承认

伍　信是神的恩赐

一　借着神圣的启示

二　借着圣灵的运行

三　借着是灵的基督

1　信心的创始者

2　基督的信

陆　信是神分给信徒同样宝贵的福分

柒　信是接受神新约经纶的钥匙

LESSON THIRTY-ONE

BELIEVING (2)

OUTLINE

III. The means of believing.

IV. The act of believing:

A. Believing with the heart.

B. Confessing with the mouth.

V. Faith being a gift given by God:

A. Through the divine revelation.

B. Through the operation of the Holy Spirit.

C. Through the pneumatic Christ:

1. The Author of faith.

2. The faith of Christ.

VI. Faith being the like precious portion allotted to the believers by God.

VII. Faith being the key to receiving God's New Testament economy.

课　文

本课要接续上一课，来看关于相信的各方面。

叁　相信的凭借

人相信福音，乃是借着听见福音真理的话。（弗一 13。）因着有人奉神的差遣，传扬福音，使人能听见这福音的话，因而相信，呼求主名，以致得救。保罗在罗马书十章十四至十五节说，“然而人未曾相信祂，怎能呼求祂呢？未曾听见祂，怎能相信祂呢？没有传讲的，怎能听见呢？若没有奉差遣的，怎能传讲呢？”所以，相信乃是借着听见福音真理的话而有的。

肆　相信的举动

一　心里相信

人相信的第一个举动乃是心里相信。人若心里信神叫主耶稣从死人中复活，就得着称义。（罗十 9 ～ 10。）圣经没有叫人信主耶稣的死，只叫人信祂的复活。因为祂的死，是人所共认的，但祂的复活，若没有圣灵的启示，就没有人能信。祂的死，是在客观方面代替人赎了罪；祂的复活，是在主观方面赐给人生命，叫人与祂联合。若没有主观方面的联合，客观方面的代替就与人无关。所以人必须信神叫祂从死里复活，得与祂联合，才能得着客观方面的代替而得救。不然，所信的必是枉然，自己仍在罪里。（林前十五 14，17。）所以当初使徒们传福音，特别传主的复活，作主复活的见证。（徒一 22，二 32，三 15，四 33。）

保罗在罗马书十章十节指明，人心里相信，就得着称义。所以，心里相信神叫主耶稣从死里复活的结果，乃是得着称义，就是得着神将祂的义算为信祂之人的义。

二　口里承认

人相信的第二个举动乃是口里承认。人若口里承认主耶稣，就得着救恩。（罗十 9 ～ 10。）人相信，不只要心里相信神叫主耶稣从死人中复活，也要在人面前口里承认主耶稣。因此人

TEXT

In this lesson we will continue to look at the various aspects of believing.

III. THE MEANS OF BELIEVING

It is through the hearing of the word of the truth of the gospel (Eph. 1:13) that man believes in the gospel. Through the preaching of those who are sent by God, man can hear the word of the gospel and thus believe, call upon the Lord’s name, and be saved. In Romans 10:14-15 Paul says, “How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one who preaches? And how shall they preach unless they are sent?” Therefore, believing is produced through hearing the word of the truth of the gospel.

IV. THE ACT OF BELIEVING

A. Believing with the Heart

In the act of believing, man first believes with his heart. If man believes with his heart that God has raised the Lord Jesus from among the dead, he is justified (Rom. 10:9-10). The Bible does not ask us to believe in the death of the Lord Jesus; it only tells us to believe in His resurrection. His death is acknowledged by all men, but no one can believe in His resurrection unless the Holy Spirit reveals it to him. Objectively, He died as our Substitute to accomplish redemption for our sins. Subjectively, He was resurrected to impart life to us that we may have a union with Him. Without the subjective union, the objective substitution has nothing to do with us. Therefore, we must both believe that God has raised the Lord Jesus from among the dead and be joined to Him. Only then can we obtain the objective substitution and be saved. Otherwise, our faith is vain; we are still in our sins (1 Cor. 15:14, 17). This is why in their preaching of the gospel the early apostles especially preached the Lord’s resurrection, bearing witness of it (Acts 1:22; 2:32; 3:15; 4:33).

In Romans 10:10 Paul says clearly that with the heart man believes unto righteousness. Therefore, when man believes with the heart that God has raised the Lord Jesus from among the dead, the result is righteousness. This means that the righteousness of God is counted as the righteousness of those who believe in the Lord Jesus.

B. Confessing with the Mouth

In the act of believing, man also confesses with his mouth. If we confess with our mouth, “Lord Jesus,” we will be saved (Rom. 10:9-10). To believe is not only to believe with our heart that God has raised the Lord Jesus from among the dead, but also to confess with our mouth, “Lord Jesus,”

要因信得救，就需承认主耶稣，呼求祂的名，结果乃是得着救恩。（罗十 13。）神造人乃是将人造成适合于盛装祂的器皿。（创一 26～27，罗九 23。）所以人既是一个有口的器皿，就该大大的张口，好得着基督。（诗八一 10。）人要得救，就需要呼求主名。当人呼求祂的时候，人就得着基督作救恩，有分并享受祂的丰富。所以人有一颗心，能相信神叫主耶稣从死人中复活，好信入祂，得与祂联合；人也有一个口，能呼求主耶稣，好接受祂，并得着祂的救恩和丰富。

伍　信是神的恩赐

信不是出于人的行为，也不是人的努力或挣扎，乃是神的恩赐。（弗二 8～9。）在人里面并没有信，乃是当人在主耶稣的名里悔改，并向神认罪的时候，相信的能力才分赐到人里面，使人能够相信。因此信是人对基督的所是，以及祂为他们所作之事的珍赏。当基督借着福音的传扬而注入人里面时，他们自然而然就珍赏祂，并呼求祂。这是真正的信。这信是属乎基督的，也是在基督里面。（加二 20 下。）所以圣经称这信，是基督的信，（罗三 22，）也是神儿子的信。（加二 20。）神所赐给人的这个信乃是信徒所得的共同之信。（多一 4，彼后一 1。）

一　借着神圣的启示

信是神的恩赐。神赐人这恩赐乃是借着祂神圣的启示。祂的启示，就是圣经的启示。全部圣经，都是启示基督，传输那包罗万有的基督，以祂包罗万有的身位，和祂包罗万有的工作为内容。当人读圣经，或听见传福音的人，照着圣经传讲这位包罗万有之基督的时候，圣灵就借着圣经所说的，给人里面看见基督包罗万有的身位和祂工作的启示，就是给人看见神圣的景象，叫人里面生发对基督的认识与珍赏。因此，基督能将自己注入他们里面，成为他们里面的信。这样，神就将这信当作恩赐赐给人。

二　借着圣灵的运行

神借着圣经的启示，使人相信基督，乃是借着圣灵的运行。因着人听见了真理的话语，就是叫人得救的福音，也就是以基督包罗万有的身位和工作为内容的神圣启示，圣灵就在人里面运行，（弗一 13，）感动人倾向基督，欣赏基督，而相信接受基督。这样，就将基督带到人里面。

before men. Hence, if we desire to be saved through faith, we need to confess the Lord Jesus and call upon His name. This will result in our salvation (Rom. 10:13). God created us as vessels fit for containing Him (Gen. 1:26-27; Rom. 9:23). As vessels we have an opening—our mouth. Hence, we should open our mouth wide that we may receive Christ (Psa. 81:10). In order to be saved we need to call upon the name of the Lord. When we call upon Him, we receive Christ as our salvation and participate in and enjoy His riches. Therefore, we have a heart with which we can believe that God has raised the Lord Jesus from among the dead, so that we may believe into Him and be joined to Him. Furthermore, we also have a mouth with which we can call upon the Lord Jesus so that we may receive Him and gain His salvation and His riches.

V. FAITH BEING A GIFT GIVEN BY GOD

Faith is not of man's works nor of man's endeavor or striving, but of God's gift (Eph. 2:8-9). Faith does not exist in us. It is when we repent and confess our sins before God in the name of the Lord Jesus that the believing ability is dispensed into us, enabling us to believe. Therefore, faith is our appreciation of what Christ is and of what He has accomplished for us. When Christ is infused into us through the preaching of the gospel, spontaneously we appreciate Him and call upon Him. This is the genuine faith, which is of Christ and in Christ (Gal. 2:20b). Hence, the Bible calls this faith the faith of Christ (Rom. 3:22) and the faith of the Son of God (Gal. 2:20). Moreover, such a faith which is given to us by God is the common faith of the believers (Titus 1:4; 2 Pet. 1:1).

A. Through the Divine Revelation

Faith is a gift given to us by God through the divine revelation, which is the revelation of the Bible. The entire Bible is a revelation of Christ, conveying as its contents the all-inclusive Christ in His all-inclusive person and His all-inclusive work. When we read the Bible or hear a gospel preacher preaching this all-inclusive Christ according to the Bible, the Holy Spirit causes us to see the revelation of the all-inclusive person and work of Christ through the word of the Bible. That is, by showing us the divine scenery, He causes the knowledge and appreciation of Christ to be generated in us. Thus, Christ can infuse Himself into us to become the faith within us. It is by this means that faith is given to us by God as a gift.

B. Through the Operation of the Holy Spirit

It is by the operation of the Holy Spirit that God causes us to believe in Christ through the revelation of the Bible. When we hear the word of the truth, the gospel of salvation, which is the divine revelation with the all-inclusive person and work of Christ as its contents, the Holy Spirit operates in us (Eph. 1:13), moving us to turn toward Christ, appreciate Christ, and believe in and receive Christ. Thus, He brings Christ into us.

三　借着是灵的基督

圣灵借着神圣的启示，使人看见神圣的景象，将基督带到人里面。这是灵的基督就在人里面，成了人相信的元素和能力，使他们自然而然的相信祂。因此祂是他们信心的创始者。这样的信是基督的信，也是神儿子的信。

1　信心的创始者

主耶稣是信心的创始者。（来十二2。）祂是人信心的源头和由来。照着人的天然，人根本没有信，丝毫没有相信的能力。乃是当人仰望耶稣的时候，祂这是灵的基督，（林前十五45下，）就以祂自己作相信的元素，传输注入到人里面。这样，祂在人里面创始了相信的能力，使人能相信祂。

2　基督的信

这样的信称作基督的信。（加二16，腓三9。）因为这信是出于人对基督的认识与珍赏。当人珍赏祂，祂自己就注入到人里面，成了他们里面的信。这信也称作神儿子的信，（加二20，）因为基督乃是神的儿子。

陆、信是神分给信徒同样宝贵的福分

那使人得救的信，不是出于人自己，乃是神的恩赐。因着神的恩赐，信徒分得同样宝贵的信。（彼后一1。）这信乃是实化真理本质的能力。（来十一1。）真理是神新约经纶内容的实际。神新约经纶的内容，是由一切关乎生命和敬虔的事所组成的，（彼后一3，）就是三一神把祂自己分赐到人里面，作人里面的生命和外面的敬虔。神所分给信徒同样宝贵的信，使他们对这些内容的实际有反应，把他们引到这实际里面，使神圣真理的本质，实化在他们身上，在他们的生活经历中成为主观。所以这由信徒所分得从神来的分（信），乃是神在新约里赐给信徒的真实产业和宝贵福分。

柒　信是接受神新约经纶的钥匙

C. Through the Pneumatic Christ

The Holy Spirit causes us to see the divine scenery through the divine revelation, thus bringing Christ into us. This pneumatic Christ becomes the believing element and ability in us, so that we can believe in Him spontaneously. Hence, He is the Author of our faith. Such a faith is the faith of Christ, and it is also the faith of the Son of God.

1. The Author of Faith

As the Author of faith (Heb. 12:2), the Lord Jesus is the source, the cause, of our faith. According to our natural man, we do not have any believing ability. We do not have faith by ourselves. It is when we look unto Jesus that He, as the pneumatic Christ (1 Cor. 15:45b), transfuses us with Himself as the believing element. It is by this means that He originates the believing ability in us, enabling us to believe in Him.

2. The Faith of Christ

Such a faith is called the faith of Christ (Gal. 2:16; Phil. 3:9) because it comes out of our knowledge and appreciation of Christ. When we appreciate Him, He infuses Himself into us to become the faith within us. This faith is also called the faith of the Son of God (Gal. 2:20) because Christ is the Son of God.

VI. FAITH BEING THE LIKE PRECIOUS PORTION ALLOTTED TO THE BELIEVERS BY GOD

The faith we have through which we are saved is not of ourselves; it is the gift of God. We, the believers, have been allotted like precious faith by God's gift (2 Pet. 1:1). This faith is the substantiation of the substance of the truth (Heb. 11:1), which is the reality of the contents of God's New Testament economy. The contents of God's New Testament economy are composed of "all things which relate to life and godliness" (2 Pet. 1:3), that is, the Triune God dispensing Himself into us as life within and godliness without. The like precious faith allotted to us by God causes us to respond to the reality of such contents and ushers us into the reality, substantiating the substance of the divine truth in us and making it subjective to us in our life and experience. Hence, such a faith allotted to the believers is the real inheritance and precious portion given to them by God in the New Testament.

VII. FAITH BEING THE KEY TO RECEIVING GOD'S NEW TESTAMENT ECONOMY

在信徒里面这宝贵的信，就是由神所赐，借着圣灵作能力，基督作元素，信徒所分得的信，乃是接受神新约经纶（提前一4）的钥匙。这就像神借着天使与摩西（加三19）赐给以色列人外面的律法，是旧约经纶的钥匙，用以看守神的选民，好达到即将显示的信，并作训蒙的师傅，引他们到基督那里，使他们得以因信称义。（加三23～26。）同样，神赐给信徒宝贵的信，是神新约经纶的钥匙，开启一切关乎生命和敬虔的事。信徒可以因信得与神圣的性情有分，（彼后一4，）享受神一切的所是，并得以在神圣性情的发展里，借着神的美德，尽享其丰富，至终达到神的荣耀。

This precious faith within the believers, the God-given faith allotted to them through the Holy Spirit as the power and Christ as the element, is the key to receiving God's New Testament economy (1 Tim. 1:4). In contrast, the law, which was given by God outside of Israel through the angels and Moses (Gal. 3:19), was the key to the Old Testament dispensation. It was used to guard God's chosen people unto the faith which was about to be revealed. Furthermore, it was used as a child-conductor to lead them to Christ that they might be justified by faith (Gal. 3:23-26). In like manner, the precious faith given by God to the believers, which opens up all things relating to life and godliness, is the key to God's New Testament economy. Through faith the believers may partake of the divine nature (2 Pet. 1:4), enjoying all that God is. Moreover, they may enjoy the riches of the divine nature in its development to the fullest extent by the virtue of God unto His glory.

摘　要

相信乃是借着听见福音真理的话而有的。人相信的举动是心里相信，口里承认。心里相信，就得着称义，口里承认，就得着救恩。这信是神的恩赐，不是出于人的行为，也不是人的努力或挣扎，乃是借着福音的传扬，基督将祂自己注入到人里面的结果。神赐人这恩赐乃是借着祂神圣的启示，和圣灵的运行，将是灵的基督带到人里面，成了人相信的元素和能力。因此，基督是他们信心的创始者。这样的信称作基督的信，也称作神儿子的信，是神分给信徒同样宝贵的福分，也是接受神新约经纶的钥匙。它开启了新约中一切关乎神圣生命和敬虔的事。所以，信徒可以因信得与神圣的性情有分，享受神一切所是，并得以在神圣性情的发展里，借着神的美德，尽享其丰富，至终达到神的荣耀。

SUMMARY

Believing comes through hearing the word of the truth of the gospel. Man's believing act consists of man's believing with his heart and his confessing with his mouth. With the heart man believes unto righteousness, and with the mouth man confesses unto salvation. This faith is of God's gift, not of man's works nor of man's endeavor or striving. It is the result of Christ's infusing Himself into us through the preaching of the gospel. God gives, this faith as a gift to us through His divine revelation and the operation of the Holy Spirit, bringing the pneumatic Christ into us to become our believing element and ability. Hence, Christ is the Author of our faith. Such a faith, which is called the faith of Christ and the faith of the Son of God, is the like precious portion allotted to the believers by God. It is also the key to receiving God's New Testament economy, for it opens all things which relate to the divine life and godliness in the New Testament. Therefore, through faith the believers may partake of the divine nature, enjoying all that God is. Moreover, they may enjoy the riches of the divine nature in its development to the fullest extent by the virtue of God unto His glory.

问　答

一　请简述相信的凭借。

二　请简述相信的举动。

三　为什么人需要信基督的复活？

四　为什么人相信需要呼求主的名？

QUESTIONS

1. Explain briefly the means of believing.
2. Explain briefly the act of believing.
3. Why does man need to believe in the resurrection of Christ?
4. Why does man need to call upon the Lord's name when he believes?

五　请简述信是神的恩赐。并说明基督是信心的创始者。

5. Explain briefly how faith is a gift of God and how Christ is the Author of faith.

六　请简述信是神分给信徒同样宝贵的福分。

6. Explain briefly how faith is the like precious portion allotted to the believers by God.

七　请简述信是接受神新约经纶的钥匙。

7. Explain briefly how faith is the key to receiving God's New Testament economy.

第三十二课

受浸（一）

纲　目

壹　受浸的紧要

一　是新约时代的引端

二　是尽在神面前的义

三　不受浸乃是废弃神的旨意

四　是主升天前的吩咐

五　是使徒的教训

六　是进入神国的步骤

贰　受浸的字义

叁　受浸的意义

一　浸入父子圣灵的名里

二　浸入主耶稣的名里

三　在耶稣基督的名里受浸

四　靠耶稣基督的名受浸

五　浸入基督

六　浸入基督的死

七　浸入基督的身体

八　在水和圣灵里受浸

1　水是受浸的表征，圣灵是受浸的实际

LESSON THIRTY-TWO

BAPTISM (1)

OUTLINE

I. THE IMPORTANCE OF BAPTISM:

A. Being the initiation of the New Testament dispensation.

B. Being the fulfillment of righteousness before God.

C. Refusing to be baptized being the nullification of the counsel of God.

D. Being the Lord's charge before His ascension.

E. Being the apostles' teaching.

F. Being a step for the entrance into the kingdom of God.

II. THE MEANING OF THE WORD BAPTISM.

III. THE SIGNIFICANCE OF BAPTISM:

A. To be baptized into the name of the Father, the Son, and the Holy Spirit.

B. To be baptized into the name of the Lord Jesus.

C. To be baptized in the name of Jesus Christ.

D. To be baptized upon the name of Jesus Christ.

E. To be baptized into Christ.

F. To be baptized into the death of Christ.

G. To be baptized into the Body of Christ.

H. To be baptized in water and in the Holy Spirit:

1. Water being the symbol of baptism, and the Holy Spirit being the reality of baptism.

2 由以色列人受浸的海与云所预表

九 借着水受浸

1 水是得救的凭借

2 由挪亚和他家人经过的水所预表

十 受浸是诉求神

2. Typified by the sea and the cloud in which the children of Israel were baptized.

I. To be baptized by water:

1. Water being the means of salvation.

2. Typified by the water through which Noah and his family passed.

J. Baptism being an appeal to God.

课　文

主的救恩里有好些不同的部分，有的需要人借着相信来得着，有的需要人借着受浸来有分。相信是人在里面用信心接受主救恩的一方面，受浸是人在外面用行动领受主救恩的另一方面。光信而不受浸，只能得着主救恩的一方面，主救恩的局部；不能取用主救恩的各方面，主救恩的全部。要有分于主救恩的各方面，要得着主全部的救恩，就必须信而受浸。（可十六 16。）

壹　受浸的紧要

一　是新约时代的引端

在新约起头的时候，神所作的第一件事，就是打发施浸者约翰来宣讲悔改的浸。（徒十 37，路三 3。）他是神在新约起头时，所打发来的第一个仆人。他所传悔改的浸，也是神在新约里的第一个道。这表明在神新约的计划和安排里，受浸是何等重要。可以说，受浸是开启新约的，受浸的真理如何是神带进新约时代的引端，受浸的实行也如何是人享用新约福分的开始。

二　是尽在神面前的义

在主耶稣也需要受浸的事上，更可以看见受浸的紧要。祂虽然是神的儿子，来作人的救主，但因祂成了一个人，祂就必须遵守神在新约里对人的定规。以祂作人说，理当这样行，为着合乎神的手续，得以在神面前尽一切的义。（太三 13～16。）义乃是照着神所定的方式，在生活、行事、为人上都是对的。在旧约里，遵守神所赐的律法就是义。现在在新约里，神差遣施浸者约翰来给人施浸，受浸就是尽了在神面前的义，履行了神的要求。如果连主来作人，都需要受浸，都理当在神面前尽这样的义，我们就知道受浸是何等紧要。祂不只是自己受浸，以尽在神面前的义，也借着祂的门徒给人施浸，（约三 22，四 2，）叫人成全神的旨意，合乎神的手续，尽在神面前的义。这也说出受浸的紧要。

TEXT

The Lord's salvation has many aspects, some of which we need to receive by believing, while others we need to partake of by being baptized. To believe is to exercise the inward faith to receive one aspect of the Lord's salvation; to be baptized is to take an outward action to partake of another aspect of the Lord's salvation. If we believe but are not baptized, we receive only one aspect of the Lord's salvation and thus obtain only a partial salvation; we will not be able to partake of all the aspects of the Lord's salvation and thus enjoy the complete salvation. Hence, we must believe and be baptized (Mark 16:16) that we may partake of all the aspects of the Lord's salvation and receive the complete salvation.

I. THE IMPORTANCE OF BAPTISM:

A. Being the Initiation of the New Testament Dispensation

The first thing God did in the beginning of the New Testament dispensation was to send John the Baptist to preach the baptism of repentance (Acts 10:37; Luke 3:3). Hence, John was the first servant sent by God in the beginning of the New Testament, and the baptism of repentance which he preached is the initial teaching of the New Testament. This indicates the importance of baptism in God's New Testament plan and arrangement. We may say that baptism opens the New Testament dispensation. Just as the truth of baptism was God's initiation of the New Testament dispensation, so the practice of baptism marks the beginning of our enjoyment of the New Testament blessings.

B. Being the Fulfillment of Righteousness before God

The importance of baptism is seen even more clearly in the need of the Lord Jesus to be baptized. Although He was the Son of God who came to be the Savior of mankind, because He became a man, He needed to keep God's ordination for man in the New Testament dispensation. As a man, it was fitting for Him to act according to God's procedure to fulfill all righteousness before God (Matt. 3:13-16). "Righteousness" is to be right by living, walking, and doing things in the way God has ordained. In the Old Testament, righteousness was a matter of keeping the law that God gave. Now, in the New Testament, God sent John the Baptist to baptize people. To be baptized was to fulfill righteousness before God, that is, to fulfill the requirement of God. Since it was fitting even for the Lord as a man to be baptized to fulfill such righteousness before God, we can see how important baptism is. Not only was He Himself baptized to fulfill all righteousness before God, but He also baptized people through His disciples (John 3:22; 4:2) that they might do God's will in compliance with God's procedure to fulfill righteousness before God. This also indicates the importance of baptism.

三　不受浸乃是废弃神的旨意

受浸乃是神新约经纶里的旨意，和祂计划里的事。人不受浸，乃是为自己废弃了神的旨意和计划。当初那些弃绝主，抗拒主的法利赛人和律法师不受约翰的浸，竟为自己废弃了神的旨意。（路七 30。）这是何等的严肃。

四　是主升天前的吩咐

主耶稣不只在地上的时候，借着祂的门徒给人施浸，到祂复活以后，在祂要门徒们往普天下去传福音的终极使命里，也要他们给人施浸。（太二八 19。）在祂这终极使命里的吩咐，叫我们看见，给人施浸，是去向人传福音，使人作祂的门徒，所必须作的一件紧要的事。传福音是如何紧要，给人施浸也是同样重要。光传福音，而不给人施浸，是有亏缺的，乃是未完全履行祂终极的使命。

五　是使徒的教训

在五旬节那天，有许多人听见彼得的话，觉得扎心，就问他当怎样行。他肯定的告诉他们，要悔改，靠主的名受浸，叫他们的罪得赦，而领受圣灵。（徒二 37 ～ 38。）他们听见这话，就受了浸。这也叫我们看见受浸的紧要。因为彼得在这里所指示的，非常着重受浸。他是把受浸看作和悔改、相信主的名，同样的重要。并且受浸作人悔改相信的完结，能叫人的罪得赦，并领受圣灵。同时这也是主升到天上，圣灵降下以后，第一班归主、进入召会的人所作的。圣经中每一种事的第一次，都是那种事的标本。照这原则，这第一班人的受浸，也是一个标本，是以后的人应该效法的。

六　是进入神国的步骤

主耶稣在约翰福音三章五节说，“人若不是从水和圣灵生的，就不能进神的国。”这里所说的“从水”，就是指着受浸。受浸是人得重生以进神的国必有的步骤，是非常紧要的。

贰　受浸的字义

C. Refusing to Be Baptized Being the Nullification of the Counsel of God

Baptism is the counsel of God in His New Testament economy; it is also a part of His plan. Anyone who would not be baptized nullifies God's counsel and God's plan for himself. In those days the Pharisees and the lawyers who rejected and opposed the Lord refused to be baptized with the baptism of John; hence, they rejected, nullified, the counsel of God for themselves (Luke 7:30). What a serious matter this is!

D. Being the Lord's Charge before His Ascension

The Lord Jesus not only baptized people through His disciples when He was on the earth, but even after His resurrection, in His ultimate commission to His disciples to go to the whole earth to preach the gospel, He also charged them to baptize people (Matt. 28:19). This charge in His ultimate commission shows that to baptize people is an urgent matter which we must practice when we go to preach the gospel and disciple the nations. To baptize people is as important as to preach the gospel to them. Merely preaching the gospel to people without baptizing them is insufficient; it cannot completely carry out the Lord's ultimate commission.

E. Being the Apostles' Teaching

On the day of Pentecost, many heard Peter's word and were pierced in the heart, and they asked him what they should do. Peter told them affirmatively that they should repent and be baptized upon the name of Jesus Christ for the forgiveness of their sins that they might receive the gift of the Holy Spirit (Acts 2:37-38). When they heard his word, they were baptized. This also shows the importance of baptism, since Peter stressed it in his instruction. He considered baptism to be as important as repentance and believing in the Lord's name. Furthermore, as the conclusion of repentance and believing, baptism causes us to have our sins forgiven and to receive the Holy Spirit. Baptism was practiced by the first group of believers who were added to the church after the Lord's ascension and the Spirit's descension. The first occurrence of any matter in the Scriptures becomes the standard for that matter. Based on this principle, the baptism of that first group of people was also a standard that should be kept by those after them.

F. Being a Step for the Entrance into the Kingdom of God

In John 3:5 the Lord Jesus said, "Unless a man is born of water and the Spirit, he cannot enter into the kingdom of God." "Of water" here refers to baptism. Baptism is a crucial and necessary step for man to be regenerated and enter into the kingdom of God.

II. THE MEANING OF THE WORD BAPTISM

新约圣经中的“浸”字，希腊文是“巴布提奏”（baptizo），意即“浸（或蘸）入水中”，“被水淹盖”，或“沉下水中”。这是所有著名的希腊文字典所公认的，也是历代有名的圣经学者所承认的。路德马丁（Martin Luther）说，“我愿意每一个受浸者全身浸入水里，因为这才是浸字的意思。”喀尔文（Calvin）是改教的一个大解经家，他也说，“施浸的字义是浸入水中；入水受浸，是古召会所行的。”所以，无可置疑的，受浸的字义乃是浸入水中。

叁　受浸的意义

一　浸入父子圣灵的名里

受浸乃是浸入父子圣灵的名里，（太二八 19，）就是浸入三一神里，与经过过程的三一神有生机的联合。主耶稣经过成为肉身，为人生活，包罗万有的死，解决了罪，废去了死，毁坏了撒但，把一切消极的都除去了。祂又把人性提高，进入复活，祂就成了包罗万有赐生命的灵。然后，祂在复活里来到门徒中间，吩咐他们将悔改相信的人，浸入三一神的名里。“名”是指着人位，人位就是人的实际。父子圣灵的名不是一个空洞的名，乃是父子圣灵的人位，就是父子圣灵的实际。这里的介系词“入”，是指受浸者和三一神有了生机的联合。因此受浸不是入教礼，不是宗教仪式；受浸乃是把原来在神之外的人，浸到三一神父子圣灵的名里，就是浸到父子圣灵三一神自己的里面，也就是浸到父子圣灵的实际里，使人与三一神有生机的联合。

二　浸入主耶稣的名里

受浸也是浸入主耶稣的名里。（徒八 16，十九 5。）在马太福音，主耶稣嘱咐门徒要将信徒浸入父子圣灵的名里，可是到了使徒行传，使徒们去实行的时候，却把信徒浸入主耶稣的名里。这指明浸入主耶稣的名里，就是浸入父子圣灵的名里，因为主耶稣就是经过过程之三一神父子灵的具体化身。（西二 9。）把人浸入祂里面，就是把人浸入三一神里面。

三　在耶稣基督的名里受浸

In the New Testament, the verb form of the word baptism in Greek is baptizo, meaning to immerse or dip in water, to cover with water, or to put into water. This definition is generally found in all the well-known Greek lexicons and is commonly acknowledged by the reputable Bible scholars throughout the generations, Martin Luther said, “I wish that whoever is to be baptized should be sunken entirely into the water, for this would be right according to the meaning of the word ‘baptism.’” John Calvin, a great Bible expositor of the Reformation, also said, “The word ‘baptize’ means to immerse, and it is clear that the rite of immersion was observed in the ancient church.” Therefore, there is no doubt that the meaning of the word baptism is immersion.

III. THE SIGNIFICANCE OF BAPTISM

A. To Be Baptized into the Name of the Father, the Son, and the Holy Spirit

To be baptized is to be baptized into the name of the Father, the Son, and the Holy Spirit (Matt. 28:19), that is, to be baptized into the Triune God to have an organic union with the processed Triune God. The Lord Jesus passed through incarnation, human living, and an all-inclusive death in which He dealt with sin, abolished death, destroyed Satan, and removed all negative things. Then, He uplifted humanity, entered into resurrection, and became the all-inclusive, life-giving Spirit. Following this, He came to His disciples in resurrection, charging them to baptize the repentant and believing ones into the name of the Triune God. The name denotes the person, and the person is the reality of the name. The name of the Father, the Son, and the Holy Spirit is not an empty name but the person, the reality, of the Father, the Son, and the Holy Spirit. The preposition “into” indicates that the baptized one is brought into an organic union with the Triune God. Hence, baptism is not a ceremony for one to join the church, nor is it a religious ritual. Rather, through baptism a person who was outside of God is put into the name of the Father, the Son, and the Holy Spirit, into the very Triune God Himself, that is, into the reality of the Father, the Son, and the Holy Spirit, that he may have an organic union with the Triune God.

B. To Be Baptized into the Name of the Lord Jesus

To be baptized is also to be baptized into the name of the Lord Jesus (Acts 8:16; 19:5). In the Gospel of Matthew the Lord Jesus charged the disciples to baptize the believers into the name of the Father, the Son, and the Holy Spirit. In the book of Acts, however, when the apostles went out to practice this, they baptized the believers into the name of the Lord Jesus. This indicates that to baptize people into the name of the Lord Jesus is to baptize them into the name of the Father, the Son, and the Holy Spirit. Because the Lord Jesus is the embodiment of the processed Triune God—the Father, the Son, and the Spirit (Col. 2:9)—to baptize people into Him is to baptize them into the Triune God.

C. To Be Baptized in the Name of Jesus Christ

使徒行传十章四十八节说，“他们在耶稣基督的名里受浸。”在耶稣基督的名里，就是在耶稣基督这人位，耶稣基督自己里面。在耶稣基督的名里受浸，意思是在耶稣基督这人位的范围里受浸。当我们给人施浸的时候，是以耶稣基督为范围和元素。外面看来，水是那个范围和元素。实际上，水是表征一个人位，一个包罗万有的人位，就是耶稣基督。我们在祂这范围里，并在祂这元素里，给人施浸。

四　靠耶稣基督的名受浸

使徒行传二章三十八节说，“你们各人要悔改，靠耶稣基督的名受浸。”靠耶稣基督的名，原文是在耶稣基督的名上，就是基于耶稣基督的名，把耶稣基督的名当作立场。耶稣基督的名代表祂所是的一切，并祂所成就的一切。这二者构成了神新约经纶的信仰（内容）。耶稣基督这名，不仅是受浸的范围和元素，也是受浸的立场。我们在这立场上，基于这立场给人施浸，就是在神新约经纶之信仰的立场上，给人施浸。

五　浸入基督

相信如何是信入基督，受浸也如何是浸入基督。（加三27，罗六3下。）二者都是叫人进入基督里。借着相信和受浸，我们得以进入、沉浸到基督里面，穿上基督，与祂有生机的联合。相信，怎样是与基督联合，有分于祂；受浸，也照样是与基督联合，有分于祂。信而受浸是叫人归入基督，成为在祂里面的人。

所以把人浸到主耶稣的名里，就是把人浸到父子圣灵的名里，也就是把人浸到基督里。

六　浸入基督的死

人受浸既是浸入基督，也就是浸入祂的死；（罗六3下；）受浸既叫人与基督有了生机的联合，也就叫人与祂包罗万有的死联合，并与祂一同埋葬，一同复活。（罗六4，西二12。）在祂包罗万有的死里，一次而永远的了结了宇宙间一切消极的事物，就是人的罪性、罪行、（彼前二24，来九26，28、）肉体，（罗六6，）古蛇魔鬼（来二14）并属他的世界，（约十二31，）以及旧人、旧造，和人中间叫人分开的一切规条、习惯，（弗二14～15，）并在积极方面，把祂神圣的生命释放出来，给我们得着，使我们成为许多麦粒。（约十二24。）在祂的埋

Acts 10:48 says, “And he charged them to be baptized in the name of Jesus Christ.” To be in the name of Jesus Christ is to be in the person of Jesus Christ, to be in Jesus Christ Himself. To be baptized in the name of Jesus Christ is to be baptized in the sphere of the person of Jesus Christ. When we baptize anyone, we do it with Jesus Christ as the sphere and element. Apparently, water is the sphere and element of our baptism; in reality, water signifies a person, an all-inclusive person— Jesus Christ. It is in Him as the sphere and element that we baptize people.

D. To Be Baptized upon the Name of Jesus Christ

Acts 2:38 says, “Repent and be baptized, each one of you, upon the name of Jesus Christ.” To be baptized upon the name of Jesus Christ is to be baptized upon the ground of what the name of Jesus Christ stands for. It stands for all that the person of Jesus Christ is and all that He has accomplished, both of which constitute the faith (the contents) of God’s New Testament economy. The name of Jesus Christ is not only the sphere and element of baptism, but also the ground of baptism. It is on this ground, based upon this ground, that we baptize people. In other words, it is on the ground of the faith of God’s New Testament economy that we baptize the believers.

E. To Be Baptized into Christ

Just as to believe is to believe into Christ, so also to be baptized is to be baptized into Christ (Gal. 3:27; Rom. 6:3b). Both bring us into Christ. By believing and being baptized we have entered and have been immersed into Christ, we have put on Christ, and we have been brought into an organic union with Him. Through our believing we have been joined to Christ to partake of Him. In like manner, through our baptism we have also been identified with Christ to have a share in Him. Hence, faith and baptism bring us into Christ to become persons who are in Christ.

Therefore, to baptize anyone into the name of the Lord Jesus is to baptize him into the name of the Father, the Son, and the Holy Spirit, that is, to baptize him into Christ.

F. To Be Baptized into the Death of Christ

Since to be baptized is to be baptized into Christ, it is also to be baptized into His death (Rom. 6:3b). Moreover, since we have been brought into an organic union with Christ through baptism, we have also been identified with His all-inclusive death, and we have been buried together with Him and raised together with Him (Rom. 6:4; Col. 2:12). In His all-inclusive death all negative things in the universe were terminated once for all, including sin, sins (1 Pet. 2:24; Heb. 9:26, 28), and the flesh (i.e., the body of sin—Rom. 6:6b); the ancient serpent, which is the Devil (Heb. 2:14), and the world belonging to him (John 12:31); the old man and the old creation (Rom. 6:6a); and all separating ordinances and customs among men (Eph. 2:14-15). Furthermore, on the positive side, Christ’s divine life was released and imparted into us that we

葬里，结束了我们自己和我们的已往。并且在祂的复活里，得着了祂的生命，有了新生命的开始。所以我们到水中受浸，就是凭信走进基督的死里，让自己和一切属于自己的，并一切与自己有关系的，都在基督的埋葬里，埋葬在浸水的坟墓里。然后凭信从水里走出来，在复活里，让复活的基督活在我们里面，使我们凭祂活着，也与祂同活。

所以受浸是叫我们与基督的死葬和复活联合。祂的死葬，在消极方面，结束了我们自己和属自己的一切，使我们脱离自己、罪恶和世界，脱离一切属于旧造，属于撒但，并属于神之外的东西。祂的复活，在积极方面，使我们成为一个新造，有分于神在基督里的生命和一切丰富，并使我们进入复活的新境地。在这里旧事已过，都变成新的了。

七　浸入基督的身体

受浸不仅把人浸入父子圣灵的名里，浸入主耶稣的名里，浸入基督里，浸入基督的死里，也把人浸入基督的身体里，（林前十二 13，）就是浸入一个生机的实体里。这实体是以基督为生命与构成成分，为着彰显基督。所有在基督里的信徒，不论他们的种族、国籍、社会地位，都已经在一位灵里受浸，成了这一个身体。基督是这身体的生命和构成成分，而那灵是基督的实际。我们乃是在这一个活的身体里彰显基督。

八　在水和圣灵里受浸

1　水是受浸的表征，圣灵是受浸的实际

受浸有两方面：看得见的一面是在水里受浸，看不见的一面是在圣灵里受浸。（徒一 5，十 47，九 17 ～ 18，约三 5。）水是受浸的表征，圣经是受浸的实际。前者是后者的表明和见证；后者是前者的实际。没有看不见的圣灵，看得见的水浸就归枉然；没有看得见的水浸，看不见的灵浸就变得抽象，而无表明。二者都是不可或缺的。

2　由以色列人受浸的海与云所预表

might become the many grains (John 12:24). In His burial we and our past were terminated, and in His resurrection we have received His life and have a new beginning in life. Hence, when we go into the water to be baptized, we walk into the death of Christ by faith, allowing ourselves and everything that belongs to and is related to us to be buried in the tomb of the water of baptism, in the burial of Christ. Then, by faith we walk out of the water, and in resurrection we allow the resurrected Christ to live in us that we may live by Him and with Him.

Therefore, through baptism we have been identified with Christ's death, burial, and resurrection. His death and burial, on the negative side, terminated us and everything that is of us, that we may be delivered from the self, sin, the world, and everything that is of the old creation, everything that is of Satan, and everything that is outside of God. His resurrection, on the positive side, has made us a new creation to partake of God's life and all its riches in Christ, and has brought us into a new realm of resurrection. In this new realm old things have passed away and have become new.

G. To Be Baptized into the Body of Christ

We were not only baptized into the name of the Father, the Son, and the Holy Spirit, into the name of the Lord Jesus, into Christ, and into the death of Christ; we were also baptized into the Body of Christ (1 Cor. 12:13), into one organic entity, with Christ as its life and constituent, to express Christ. All the believers in Christ, regardless of our races, nationalities, and social ranks, have been baptized in one Spirit into one Body. Christ is the life and constituent of this Body, and the Spirit is the reality of Christ. It is in this one living Body that we express Christ.

H. To Be Baptized in Water and in the Holy Spirit

1. Water Being the Symbol of Baptism, and the Holy Spirit Being the Reality of Baptism

Baptism has two aspects: the visible aspect is the baptism in water; the invisible aspect, the baptism in the Holy Spirit (Acts 1:5; 10:47; 9:17-18; John 3:5). Water is the symbol of baptism, and the Holy Spirit is the reality of baptism. The visible aspect is the expression, the testimony, of the invisible aspect, whereas the invisible aspect is the reality of the visible aspect. Without the invisible aspect by the Spirit, the visible aspect by the water is vain; and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical, without an expression. Both are needed.

2. Typified by the Sea and the Cloud in Which the Children of Israel Were Baptized

这样的受浸，是由受浸的海与云所预表，以色列子民在其中受了浸。（林前十2。）他们是在云里，并在海里过了红海，表明我们受浸该是在圣灵和水里。他们过红海，在消极方面叫他们脱离法老和埃及，在积极方面叫他们归于摩西，表明我们受浸，一面叫我们脱离撒但和他手下的世界，一面叫我们归于基督。法老和他的军兵，只能追到红海的水里，不能越过红海追攻他们；并且他们过了红海，就脱离了埃及，也不能再回去过埃及的生活。这是表明撒但和他的世界权势，追攻我们只能追到受浸的水里，不能越过浸水；并且我们受了浸就脱离了世界，也不能再回去过世界的生活。红海的水怎样一面为他们淹灭法老和他的军兵，一面救他们脱离埃及，使他们跟从摩西去事奉神。受浸的水也照样一面为我们消灭撒但和他世界的权势，一面救我们脱离世界，使我们跟随基督来事奉神。

他们虽然已经凭着信心抹了羔羊的血，使神忿怒的击杀从他们身上逾越过去，但必须等到他们走进红海，法老在他们身上的势力才能灭没；他们虽然过了逾越节，免去了神的审判，但他们若不过红海，就不能脱离法老和埃及的辖制。这表明我们虽已凭着信心，接受了主流血的救赎，使神在我们身上的忿怒离开我们，但必须等到我们走进受浸的水里，撒但和他世界的权势才能消灭；虽然我们信了主，免去了神的定罪，但我们必须受浸，才能脱离撒但和世界的辖制。所以受浸是叫我们脱离撒但和世界，像过红海是叫以色列人脱离法老和埃及一样。法老和他的军兵怎样跟着以色列人下到红海，而被淹灭在其中，撒但和他世界的权势也照样该被我们带到受浸的水里，而被消灭。法老和他的军兵虽被淹灭在红海里，以色列人却得以从其中上来，跟随摩西事奉神。照样撒但和他世界的权势虽然被埋没在浸水里，但我们却得以从其中出来，与基督一同复活，跟随祂事奉神。所以红海之于以色列人，乃是预表受浸之于我们，叫我们脱离世界和它的权势，在复活里进到另一境地。

九　借着水受浸

1　水是得救的凭借

彼得前书三章二十至二十一节说，“当时进入方舟，借水安全得救的不多，只有八个人；这水所表明的浸，现在借着耶稣

The water and the Holy Spirit in which we were baptized are typified by the sea and the cloud in which the children of Israel were baptized (1 Cor. 10:2). Their crossing of the Red Sea in the cloud and in the sea signifies that our baptism should be in the Holy Spirit and in water. Their passing through the Red Sea, on the negative side, delivered them from Pharaoh and Egypt, and on the positive side, brought them unto Moses. This signifies that, on the one hand, baptism delivers us from Satan and the world under him, and on the other hand, it brings us into Christ. Furthermore, Pharaoh and his army could only pursue them to the midst of the Red Sea, but not beyond it. Moreover, once the children of Israel crossed the Red Sea, they were delivered out of Egypt and could no longer go back to live the Egyptian life. This indicates that Satan and the power of his world can only pursue us to the midst of the water of baptism, but not beyond it. Furthermore, once we are baptized and have been delivered from the world, we can no longer go back to live a worldly life. The water of the Red Sea, on the one hand, destroyed Pharaoh and his army for the children of Israel, and on the other hand, it saved the children of Israel from Egypt that they might follow Moses to serve God. Similarly, on the one hand, the water of baptism destroys Satan and his worldly power for us, and on the other hand, it saves us from the world that we may follow Christ to serve God.

Although the children of Israel applied the blood of the lamb that God's smiting in His wrath might pass over them, it was not until they walked into the Red Sea that Pharaoh's power over them was destroyed. Although they had kept the Passover and were saved from God's judgment, they were not delivered from Pharaoh and Egypt's tyranny until they crossed the Red Sea. This indicates that although we have received the Lord's redemption through His shed blood and God's wrath has thus departed from us, it is not until we walk into the water of baptism that Satan and his worldly power can be destroyed. We have believed in the Lord and have thus been saved from God's judgment, but we must be baptized that we may be delivered from the usurpation of Satan and the world. Therefore, baptism delivers us from Satan and the world, just as the crossing of the Red Sea delivered the children of Israel from Pharaoh and Egypt. Just as Pharaoh and his army followed the children of Israel into the Red Sea and were drowned in it, so Satan and his worldly power were also brought into the water of our baptism and destroyed there. Although Pharaoh and his army were destroyed in the Red Sea, the children of Israel were able to come out of its midst and follow Moses to serve God. In like manner, although Satan and his worldly power were buried in the water of baptism, we were able to rise up from the water together with Christ that we may follow Him to serve God. Therefore, what the Red Sea did for the children of Israel, baptism does for us. It delivers us from the world and its power, and it brings us into another realm in resurrection.

I. To Be Baptized by Water

1. Water Being the Means of Salvation

First Peter 3:20-21 says, "...while the ark was being prepared, in which a few, that is, eight souls, were brought safely through by water: which figure also now saves you,

基督复活，也拯救你们。”这里，借水安全得救，指明水是得救的凭借。在挪亚时代，神借着方舟拯救挪亚和他的家人脱离神的审判，就是用洪水毁灭世界的审判。神却用这水作为分别的能力，拯救他们脱离那败坏的世代，将他们带进新的时代里。所以水不仅是受浸的表征，也是得救的凭借。

2 由挪亚和他家人经过的水所预表

挪亚一家八口在方舟里经过洪水的事，圣灵借着彼得告诉我们，那是预表受浸。洪水是叫他们在方舟里的人，与他们从前所在的世界分开，使他们脱离那败坏的世代。这表明浸水是叫我们在基督里的人，与我们从前所活在其中的世界分开，使我们脱离这弯曲悖谬的世代。所以他们怎样是借着洪水得救，脱离那败坏的世代，我们也照样是借着浸水得救，脱离这弯曲的世代。他们是一面因信进入方舟，借着方舟得救，免去了神洪水的审判，一面又在方舟里经过洪水，借着洪水得救，脱离了从前的世界，进到一个更新的世界里。照样，我们也是一面因信进入基督，借着基督得救，免去了神忿怒的审判，一面又在基督里经过受浸，借着浸水得救，脱离了旧有的世界，进入一个复活的新境地里。所以洪水之于挪亚一家八口，乃是预表受浸之于我们，叫我们借水得救，脱离世界，进入复活的新境地。

十 受浸是诉求神

受浸乃是诉求神，使受浸的人向着神有无亏的良心。（彼前三 21。）因为受浸是归入基督，叫受浸的人与祂的死葬和复活联合，所以受浸就叫他们得着一个无亏的良心。他们的良心不再有控告，反倒满了平安和把握，确信他们的罪已得赦免，他们与神之间所有的难处都已解决，他们已经归入三一神，（太二八 19，）并借着基督的复活，就是借着基督在复活里，成了生命的灵，与祂有了生机的联合。

这样的受浸，乃是与相信相配。人不仅需要相信基督所成就的一切，并且需要受浸来与这相信相配。受浸与相信是一件事的两面，二者是不能分的。当人对基督所成就的一切起了反应，这种反应就是相信，但里面的相信，需要有外面的表示，就是受浸。受浸乃是相信的补足。借着相信并受浸，信徒向着神就

baptism,...through the resurrection of Jesus Christ.” The words “brought safely through by water” here indicate that water was the means of salvation. In Noah’s age, it was by the ark that God saved Noah and his family from His judgment, that is, the destruction of the world by the flood. But it was by the water as a separating power that God saved them from the corrupted generation and brought them into a new age. Thus, water is not only the symbol of baptism; it is also the means of salvation.

2. Typified by the Water through Which Noah and His Family Passed

Under the inspiration of the Holy Spirit, Peter told us that Noah’s household of eight passing through the flood in the ark was a type of baptism. The waters of the flood separated those who were in the ark from the world in which they once were, that they might be delivered from that corrupted age. This signifies that the water of baptism separates those of us who are in Christ from the world in which we formerly lived, that we may be delivered from this crooked and perverted generation. Therefore, just as Noah and his family were saved through the flood and delivered from that corrupted generation, so we also are saved through the water of baptism and delivered from this crooked generation. On the one hand, they entered the ark by faith and were saved through the ark, thus escaping God’s judgment by the flood. On the other hand, they passed through the flood in the ark and were saved through the flood; that is, they were saved out of the former world and were brought into a renewed world. Likewise, on the one hand, we have entered into Christ by faith and have been saved through Christ, thus escaping the judgment of God’s wrath. On the other hand, we have been baptized into Christ and have been saved through the water of baptism; that is, we have been delivered from the old world and brought into a new realm in resurrection. Therefore, what the flood did for Noah’s household of eight, baptism does for us. It saves us through water and delivers us from the world that we may enter into the new realm of resurrection.

J. Baptism Being an Appeal to God

Baptism is the appeal to God of the baptized ones for a good conscience unto God (1 Pet. 3:21). When we were baptized, we were baptized into Christ to be identified with His death, burial, and resurrection; hence, through baptism we were able to obtain a good conscience. Our conscience no longer condemns us, but rather we are full of peace and confidence that our sins have been forgiven, that all the problems we have with God have been solved, and that we have been baptized into the Triune God (Matt. 28:19) and organically united with Him through the resurrection of Christ, that is, by Christ in resurrection as the Spirit of life.

Baptism is the counterpart of our faith. We need not only to believe in all that Christ has accomplished, but also to be baptized to match our believing. Our baptism and our believing are two aspects of one thing, and the two are inseparable. Our believing is an inward reflection of Christ’s accomplishments. This inward believing, however, needs an outward expression. This expression is baptism. Baptism complements our believing. We, the believers, can have a good conscience unto

能够有无亏的良心。他们用这无亏的良心，在神面前，向世人、天使、撒但和一切受造之物，见证他们已经与基督联合，与祂一同死而复活，在祂里面，已经蒙神赦罪，得神称义，永远归神、属神了。

God through believing and baptism. With such a good conscience we can testify before God, the world, the angels, Satan, and all creation that we have been identified with Christ, that we have died and been raised together with Him, that we are in Him, that our sins have been forgiven by God, that we have been justified by God, and that we are unto God and belong to God forever.

摘　要

神救恩的各方面，有的需要人借着相信来得着，有的需要人借着受浸来有分。信而受浸，才使人得着神全部的救恩。受浸与悔改、相信同样重要，因为受浸是新约时代的引端，是尽在神面前的义，是主升天之前的吩咐，是使徒们的教训，是进入神国的步骤，人不受浸，乃是废弃神的旨意。根据圣经的启示，受浸乃是浸入父子圣灵的名里，是浸入主耶稣的名里，是在耶稣基督的名里受浸，是靠耶稣基督的名受浸，是浸入基督，是浸入祂的死，也是浸入祂的身体。这样的受浸，有水浸和灵浸两方面，水是受浸的表征，圣灵是受浸的实际，由以色列子民受浸的海与云所预表。水也是得救的凭借，由挪亚和他家人经过的水所预表。这样的受浸乃是诉求神，使受浸的人向着神有无亏的良心，能向全宇宙作见证，他们已经与基督联合，已经蒙神赦罪，得神称义，永远归神、属神了。

SUMMARY

Some aspects of God's salvation we need to receive by believing, while others we need to partake of by being baptized. Only by both believing and being baptized can we obtain God's complete salvation. Baptism is as important as repentance and believing. This is because baptism is the initiation of the New Testament dispensation, the fulfillment of righteousness before God, the Lord's charge before His ascension, the teaching of the apostles, and a step for the entrance into the kingdom of God. Moreover, if anyone refuses to be baptized, he nullifies the counsel of God. According to the revelation of the Scriptures, to be baptized is to be baptized into the name of the Father, the Son, and the Holy Spirit, into the name of the Lord Jesus, into the name of Jesus Christ, upon the name of Jesus Christ, into Christ, into His death, and into His Body. Such baptism has two aspects: water baptism and Spirit baptism. Water, as the symbol of baptism, and the Holy Spirit, as the reality of baptism, are typified by the sea and the cloud in which the children of Israel were baptized. Water is also the means of salvation, as typified by the water through which Noah and his family passed. Such baptism is an appeal to God that we, the baptized ones, may have a good conscience before God and testify to the whole universe that we have been identified with Christ, that our sins have been forgiven by God, that we have been justified by God, and that we are unto God and belong to God forever.

问　答

一　请简述受浸的紧要。

二　受浸的字义是什么？

三　请简述受浸是浸入父子圣灵的名里，也是浸入主耶稣的名里。

四　请简述受浸是在耶稣基督的名里，也是靠耶稣基督的名。

五　请简述受浸是浸入基督和祂的死。

六　请简述受浸是浸入基督的身体。

QUESTIONS

1. Briefly discuss the importance of baptism.
2. What is the meaning of the word baptism?
3. Briefly explain what it means to be baptized into the name of the Father, the Son, and the Holy Spirit, and into the name of the Lord Jesus.
4. Briefly explain the meaning of being baptized into the name of Jesus Christ and upon the name of Jesus Christ.
5. Briefly discuss the significance of being baptized into Christ and into His death.
6. Briefly discuss the significance of being baptized into the Body of Christ.

七　受浸是在水和圣灵里受浸，请简述其意义和旧约的预表。

八　受浸是借着水受浸，请简述其意义和旧约的预表。

九　请简述受浸是诉求神。

7. Briefly explain the meaning of being baptized in water and in the Holy Spirit, and give the type in the Old Testament.

8. Briefly explain the significance of baptism by water and give its type in the Old Testament.

9. Briefly discuss the meaning of baptism being an appeal to God.

第三十三课

受浸（二）

纲　目

肆　受浸与得救的关系

一　受浸使人得重生，进神国

二　受浸使人得赦罪，领受圣灵

三　受浸使人归入基督

四　受浸使人得救

伍　受浸的人

陆　施浸的人

一　主的门徒

二　有权柄传福音的，就有权柄施浸

柒　受浸的时候

捌　受浸的地方

玖　受浸的改正

LESSON THIRTY-THREE

BAPTISM (2)

OUTLINE

IV. THE RELATIONSHIP BETWEEN BAPTISM AND SALVATION:

A. Through baptism man being regenerated and entering into the kingdom of God.

B. Through baptism man being forgiven of his sins and receiving the Holy Spirit.

C. Through baptism man being put into Christ.

D. Through baptism man being saved.

V. THE PERSONS TO BE BAPTIZED.

VI. THE PERSONS WHO BAPTIZE:

A. The disciples of the Lord.

B. Those who have the authority to preach the gospel having the authority to baptize.

VII. THE TIME OF BAPTISM.

VIII. THE PLACE OF BAPTISM.

IX. THE CORRECTION OF BAPTISM.

课　文

本课接上一课，继续来看与受浸有关的真理。

肆　受浸与得救的关系

一　受浸使人得重生，进神国

约翰福音三章五节说，“人若不是从水和圣灵生的，就不能进神的国。”这表明人要得重生进入神的国，不只要从圣灵生，也要从水生。所以受浸是人得重生进入神国的条件。这当然不光是指着受浸的外表，更是指着受浸的实际。但不能把实际只当作灵然的，而不实行。人要得重生进入神的国，怎样需要悔改相信，借着圣灵得着神的生命，也照样需要实行受浸，借着浸水结束自己的一切。

二　受浸使人得赦罪，领受圣灵

使徒行传二章三十八节说，“你们各人要悔改，靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。”这表明受浸作人悔改相信的完结，能使人罪得赦免，并领受圣灵。所以受浸与悔改、相信主的名，都是叫罪得赦的条件，也都是领受圣灵的条件。我们若要得着赦罪，并领受圣灵，我们就不只必须悔改，相信主的名，还必须加上受浸，作为悔改相信的完结。

三　受浸使人归入基督

圣经清楚告诉我们，我们受浸归入基督的，都是穿上基督，（加三27，）归入祂的死，（罗六3，）与祂一同埋葬，一同复活。（西二12。）这说出受浸与我们的得救有何等关系。受浸乃是我们归入基督的手续，是我们归入祂的死，与祂一同埋葬，一同复活的步骤。所以受浸不是一般基督徒所以为的，只是表明与主同死，同葬，同复活。乃是实在的归入基督，实际的归入祂的死，与祂一同埋葬，一同复活。这当然是需要凭着信心。但里面相信的心，也需要外面受浸的行动来配合。我们要归入基督，要归入祂的死，与祂一同埋葬，一同复活，需要凭着里面的信心，也需要借着外面的受浸。

TEXT

In this lesson we shall continue to see the truth pertaining to baptism.

IV. THE RELATIONSHIP BETWEEN BAPTISM AND SALVATION

A. Through Baptism Man Being Regenerated and Entering into the Kingdom of God

John 3:5 says, “Unless a man is born of water and the Spirit, he cannot enter into the kingdom of God.” This word clearly indicates that, to be regenerated and enter into the kingdom of God one must be born not only of the Spirit but also of water. Hence, baptism is a condition of regeneration and entrance into the kingdom of God. This, of course, refers not only to the outward form of baptism, but even more to the reality of baptism. Nevertheless, we must not consider the aspect of reality as altogether spiritual and neglect the practice. To be regenerated and enter into the kingdom of God we need not only to repent and believe that we may receive God’s life through the Holy Spirit, but also to practice baptism that everything of ourselves may be terminated by the water of baptism.

B. Through Baptism Man Being Forgiven of His Sins and Receiving the Holy Spirit

Acts 2:38 says, “Repent and be baptized, each one of you, upon the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit.” This shows that through baptism, as the conclusion of our repentance and believing, we are forgiven of our sins and we receive the Holy Spirit. Hence, baptism, together with repentance and faith in the Lord’s name, is a condition for us to be forgiven of our sins and to receive the Holy Spirit. If we desire to be forgiven and to receive the Holy Spirit, in addition to our repenting and believing in the Lord’s name, we must also be baptized as the conclusion of our repentance and faith.

C. Through Baptism Man Being Put into Christ

The Scriptures tell us clearly that as many as were baptized into Christ have put on Christ (Gal. 3:27), have been put into His death (Rom. 6:3), and have been buried and raised together with Him (Col. 2:12). This shows how closely baptism is related to our salvation. Baptism is the procedure by which we are put into Christ, and it is the step by which we are put into His death and are buried and raised together with Him. Hence, baptism does not merely signify our co-death, co-burial, and co-resurrection with the Lord, as many Christians believe. Through baptism we are actually put into Christ; we are in reality put into His death and are buried and raised together with Him. This, of course, requires faith. The inward believing heart, however, needs to be matched by the outward action of baptism. To be put into Christ, to be put into His death, and to be buried and raised together with Him, we need both the inward faith and the outward baptism.

四　受浸使人得救

主耶稣在马可十六章十六节说，“信而受浸的必然得救。”这指明，人要得着完全的救恩，怎样需要相信，也同样需要受浸。相信如何是得救的条件，受浸也如何是得救的条件。所以，彼得才说，受浸能拯救我们，（彼前三 21，）脱离这个世代。如同方舟借着审判的水，拯救挪亚一家八口，脱离那时的世代。

许多人心里常把主所说“信而受浸的必然得救”这句话，自然改作“信而得救的必然受浸”。他们想只有相信是得救的手续，是在得救之前的，受浸乃是得救以后的事。其实主的意思，受浸和相信都是得救的手续，都是在得救之前的。得救的手续虽是一步，却是两脚，一脚是相信，一脚是受浸，这两脚加起来，才是一步完整的手续，使我们得着主完全的救恩。

伍　受浸的人

相信主耶稣的人，就是有资格受浸的人。因为圣经说，“信而受浸”。（可十六 16。）这是一个不能更改的定律。不信，或未信的人绝无资格受浸。

当初在撒玛利亚的人，信了腓利所传神国的福音，和耶稣基督的名，就连男带女都受了浸。（徒八 12。）他们不只信了福音，也信了主的名。因着他们这样信，所以可以受浸，他们也就都受了浸。

腓利也曾对埃提阿伯的太监传福音，对他说，你若是全心相信就可以受浸。（徒八 37。）因此人只要全心相信就可以受浸，不必等到明白许多道理，或加上其他别的东西。不过，我们必须注意，这里是说全心相信，不是半心相信，半信半疑。人必须全心相信，才可以受浸。

还有，当初的哥林多人，也是信而受浸。（徒十八 8。）他们的例子也是必须信了，才可以受浸；并且只要信了，就可以受浸；少于信，就不可；多于信，也不必。

陆　施浸的人

一　主的门徒

D. Through Baptism Man Being Saved

In Mark 16:16 the Lord Jesus said, “He who believes and is baptized shall be saved.” This indicates that man needs baptism as well as faith to obtain full salvation. Just as faith is a condition of salvation, so baptism is also a condition of salvation. This is why Peter said that baptism saves us (1 Pet. 3:21) from this generation, just as the ark through the judging water saved Noah and his family of eight from that generation.

Many people often change the Lord’s word, “He who believes and is baptized shall be saved,” into “He who believes and is saved shall be baptized.” They consider that faith alone is the procedure for salvation and that it precedes salvation, whereas baptism is something that follows salvation. Actually, what the Lord means is that baptism and faith together are the procedure for salvation and both precede salvation. To be saved we need to take only one step, but it requires two feet. One foot is faith, and the other is baptism. These two together make one complete step to bring us into the Lord’s full salvation.

V. THE PERSONS TO BE BAPTIZED

Anyone who believes in the Lord Jesus is qualified to be baptized, because the Word says, “He who believes and is baptized...” (Mark 16:16). This is an unchangeable principle. One who does not believe or has not yet believed is not qualified to be baptized.

When those in Samaria believed Philip, bringing the good news concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women (Acts 8:12). They believed not only in the gospel but also in the name of the Lord. Because of their faith, they could be baptized and were all baptized.

When Philip preached the gospel to the eunuch from Ethiopia, he also said to him, “If you believe with all your heart, you may [be baptized]” (Acts 8:37). Hence, a person may be baptized as long as he believes with all his heart. It is not necessary to wait until he understands a great number of doctrines, nor is it necessary to require of him other things. We must take note, however, that this verse says that a person must believe with all his heart, not halfheartedly, that is, not half believing and half doubting. Only when a person believes with all his heart can he be baptized.

Furthermore, in the early days many Corinthians also believed and were baptized (Acts 18:8). Their case also illustrates that faith, and faith alone, precedes baptism. Nothing less than faith is acceptable, and nothing more than faith is necessary.

VI. THE PERSONS WHO BAPTIZE

A. The Disciples of the Lord

主耶稣在地上的时候，祂没有亲自给人施浸，乃是要祂的门徒施浸。（约四 2。）这些门徒中，当然有的是使徒，但他们不是凭使徒的职分施浸，乃是以门徒的身分施浸。这叫我们知道，主没有只叫门徒中间有职分的人施浸，乃是叫门徒，就是信祂的人施浸。所以只要是信主的人，只要是主的门徒，就可以施浸。人若认为必须在召会中有职分的人才可以施浸，乃是不合乎圣经的教训和主的意思的。照主的意思，不是在召会中有职分的人，才给人施浸；人也不可凭有职分的身分给人施浸；乃是所有蒙恩得救的人，都可以凭信徒的身分给人施浸。

当初主虽然拣选保罗作祂的使徒，但是祂并没有打发一个使徒，乃是打发一个门徒去给他施浸。那个门徒名叫亚拿尼亚。（徒九 10，17 ～ 18。）圣经没有说他在召会中有什么职分，只说他是一个门徒。这也表明，只要是一个门徒，就可以给人施浸，不必是在召会中有职分的人。当然要给人施浸的人，在各方面都应该慎重考虑，寻求主的引导。

二　有权柄传福音的，就有权柄施浸

去向万民传福音并施浸的终极使命，主当日不是给了使徒，乃是给了门徒。（太二八 16，19。）虽然接受这使命的，有十一个人是使徒，但这里不称他们作十一个使徒，乃称他们作十一个门徒。主不是把他们当作使徒，乃是以他们为门徒，将这使命给了他们。如果主是把他们当作使徒，给他们这使命，就主只是要少数的使徒去向万民传福音，而不是要所有的门徒都去作这事。这不是主的意思。祂乃是要所有信祂的门徒，都去向人传福音，并给人施浸。凡是祂的门徒，既都该向人传福音，也就都该给人施浸。向人传福音是祂门徒的天职，给人施浸也是祂门徒的义务。施浸和传福音是祂对门徒一个吩咐的两方面，这两方面都是祂门徒的责任，也都是祂门徒的权柄。所以谁有权柄传福音，谁就有权柄施浸。

腓利虽然不是使徒，不过是传福音的，（徒二一 8，）但他不只向太监传福音，也给他施浸。这是说明谁有权柄传福音，谁就可以施浸。并且腓利也是在路上没有召会的地方，自己给人施浸。这也证明，在没有召会的地方，信徒向人传了福音，

When He was on earth, the Lord Jesus did not baptize people personally; He asked His disciples to do it (John 4:2). Although there were some apostles among the disciples, they did not baptize by their apostleship; rather, they baptized as disciples. This tells us that the Lord did not ask those who had official duties among the disciples to baptize people; rather He told the disciples, those who believed in Him, to baptize people. Therefore, a person is qualified to baptize as long as he is a believer in the Lord, a disciple of the Lord. The teaching that only those who have official duties in the church are qualified to baptize people is neither scriptural nor according to the Lord's will. It is not the Lord's intention that only those who have official duties in the church may baptize, nor is it that those who baptize do so in an official capacity; rather, it is that all the saved ones may baptize people in their capacity as believers.

Although the Lord chose Paul to be His apostle, He sent a disciple, not an apostle, to baptize him. The name of that disciple was Ananias (Acts 9:10, 17-18). The Bible does not tell us that he had any official position in the church; it only says that he was a disciple. This indicates that a person may baptize as long as he is a disciple; he does not need to be someone with official duties in the church. Of course, those who baptize must take the matter seriously and seek the Lord's leading.

B. Those Who Have the Authority to Preach the Gospel Having the Authority to Baptize

It was to the disciples, not the apostles, that the Lord gave the ultimate commission of preaching the gospel to all the nations and baptizing them (Matt. 28:16, 19). Eleven of those who received the commission were apostles, yet here in Matthew 28:16 they were not called the eleven apostles but the eleven disciples. The Lord commissioned them not as apostles, but as disciples. If the Lord had given them the commission because He considered them to be apostles, then it would mean that He required only a small number of apostles to preach the gospel to all the nations, and that He did not require all the disciples to do it. This was not the Lord's intention. The Lord intended that all His disciples who believed in Him would go to preach the gospel to people and baptize them. Anyone who was a disciple of the Lord should preach the gospel and baptize people. It was the mission of His disciples to preach the gospel, and it was also their obligation to baptize people. Baptizing and preaching were the two aspects of His charge to His disciples. His disciples had both the responsibility and the authority to carry out both aspects. Hence, whoever has the authority to preach the gospel has the authority to baptize.

Philip was not an apostle but an evangelist (Acts 21:8), yet he not only preached the gospel to the eunuch but also baptized him. This shows that anyone who has the authority to preach the gospel may baptize. Furthermore, Philip baptized the eunuch by himself along the road in a place where there was no church. This also proves that, in a place where there is no church, a believer

就可以自己给人施浸。当然这是就原则而论，在细则上，必须有圣灵的引导，像腓利一样。

当初保罗在哥林多传福音，有许多人信而受浸。但他只给其中少数的人施浸。（林前一 14 ～ 17。）当然其他大部分的人，都是由别的信徒给他们施浸了。所以保罗和那些信徒所作的，叫我们看见，给人施浸，不一定是奉差遣的使徒，或有别种职分的人。当然奉差遣的使徒，或有别种职分的人，可以给人施浸，像保罗也给人施浸一样，但在有弟兄们的地方，最好也像保罗一样，自己少给人施浸，让弟兄们多作这样的事。

但也有人根据哥林多前书一章十七节，就光传福音，不给人施浸，这也是不准确的。使徒虽然说，他奉差遣，不是为施浸，乃是为传福音，但他在必要时也给人施浸；不过在有弟兄们的地方，他少作而已。因为谁向人传福音，谁就该给人施浸。能有弟兄们分著作是最好，否则，就必须自己作。

柒　受浸的时候

人一信了主，立刻就该受浸，一点不该等。在五旬节那天，那三千人一领受了彼得所传的福音，相信了主，立刻就受了浸。（徒二 41。）那些从腓利听见福音的撒玛利亚人，也是信了，就受了浸。（徒八 12。）埃提阿伯的太监，虽然信的时候正在路上，不便受浸，但也是一信，就立刻受了浸，（徒八 37 ～ 38，）毫未等待。

腓立比的禁卒和他一家的人，也是当夜信了主，当夜立刻就受了浸。（徒十六 33。）虽然他们是十足的外邦人，向来不认识神，不晓得主的道，而且当他们相信的时候，已经是午夜以后了，保罗和西拉身上还有棍伤，但他们毫无踌躇，立时给他们这些只一次听见福音而信的人施了浸。

当亚拿尼亚奉主差遣，去见扫罗时，对他说，“现在你为什么耽延呢？起来，呼求祂的名受浸，洗去你的罪。”（徒二二 16）扫罗信了，仅仅过了三天（徒九 9）还未受浸，圣灵就怪他耽延。若是今天有人信了三天就受浸，人一定会怪他太快。但是我们应该跟从圣灵的意思，不该跟从自己的看法。圣灵认为信后过了三天不受浸，就是耽延。因为主是要人信了，马上就受浸，不该有一时的等待。

may baptize people on his own after he has preached the gospel to them. Of course, in principle this is true, but in specific cases one must have the leading of the Holy Spirit to do this, as Philip did.

When Paul preached the gospel in Corinth, many were saved and baptized. He, however, baptized only a small number of them (1 Cor. 1:14-17). The rest of them were baptized by the other believers. This shows that those who baptize people do not necessarily have to be the sent apostles or those with official duties. Of course, the sent apostles and those with official duties may baptize people as Paul did, but in places where there are other brothers, it is best if they do as Paul also did by letting the brothers do more and doing less themselves.

Some, however, have taken 1 Corinthians 1:17 as their ground to merely preach the gospel without baptizing people. This thought is also inaccurate. Although the apostle said that he was not sent to baptize but to preach the gospel, he also baptized if necessary. However, in places where there were brothers, he would try to do less himself. The principle is that whoever preaches the gospel should baptize. It is best if there are brothers who can share in this together; otherwise, you must do it yourself.

VII. THE TIME OF BAPTISM

Once a person has believed in the Lord, he must be baptized immediately and not wait one moment. On the day of Pentecost, when the three thousand received the gospel preached by Peter, they believed in the Lord and were baptized immediately (Acts 2:41). The Samaritans, having heard the gospel preached by Philip, also believed and were baptized (Acts 8:12). The eunuch from Ethiopia believed while on the road, and it was not convenient for him to be baptized, yet he did not hesitate but was baptized immediately after he believed (Acts 8:37-38).

The Philippian jailer and his household believed in the Lord at night and were baptized immediately the same night (Acts 16:33). They were Gentiles who had never known God or the word of the Lord, and when they believed it was already midnight. Yet Paul and Silas, still bearing stripes from being beaten with rods, without hesitation immediately baptized these people who had only heard the gospel once and had believed in the Lord.

Furthermore, in the case of Saul, Ananias was sent by the Lord to Saul, saying, “And now, why do you delay? Rise up and be baptized, and wash away your sins, calling on His name” (Acts 22:16). Only three days had passed (Acts 9:9) since Paul had believed, yet the Holy Spirit blamed him for delaying his baptism. Today if someone is baptized after having believed for only three days, people may blame him for doing it too soon. However, in this matter we must follow the mind of the Holy Spirit, not our own concept. It is a delay to the Holy Spirit if someone is not baptized after having believed for three days, for the Lord’s intention is that a person be baptized immediately after he has believed in the Lord, without waiting even a moment.

所以在受浸的事上，我们该恢复到一个地步，浸水随着福音的传扬。人一接受福音，信了主，马上就到水里受浸。这样作，是合乎主的意思，是效法圣经的榜样，也有属灵的益处。但这也需要信心和属灵的能力，需要我们的福音传得有能力，需要我们给人施浸有信心。否则，仍不过是效法圣经的字句，而没有属灵的实际。

捌　受浸的地方

受浸是不拘泥于任何地方，只要有水就可以。当埃提阿伯的太监信了福音，腓利就在路上临时遇到有水的地方，为他施浸。（徒八 36 ～ 38。）

约翰福音三章二十三节也说，“约翰在靠近撒冷的哀嫩也施浸，因为那里水多，众人都去受浸。”约翰所以在哀嫩施浸，是因为那里水多。这叫我们知道：一个可受浸的地方，必须水够多。任何地方，只要水够多，够将人浸下，就可以在那里受浸。

玖　受浸的改正

使徒行传十九章三至五节：“保罗说，这样，你们受的是什么浸呢？他们说，是约翰的浸。保罗说，约翰所行的是悔改的浸，告诉百姓，当信那在他以后来的，就是耶稣。他们听见这话，就受浸归入主耶稣的名。”这话是说到当日在以弗所的十几个门徒，他们原是受了约翰悔改的浸，不知道约翰的职事是引人信主耶稣，到主耶稣出来以后，他所传悔改的浸，就随着他一同过去了，现在人当受浸归入主耶稣的名。他们知道了这事，马上就改正。所以，照圣经在这里所记载的榜样看，人所受的浸如果不正确，是可以改正的。在当日有过时的悔改的浸，是不正确的，应当改正。在今日也有洒水洗，或说滴水洗，并婴孩洗，以及人在未正确相信时，未和基督有属灵的接触之前，所受的浸，都是不正确的，也应当改正。当然在改正的时候，也需要凭着信心，接受受浸的一切属灵实际。

摘　要

受浸作为人悔改相信的完结，与得救有极大的关系，是人得重生进入神国的条件，使人得赦罪，领受圣灵，使人归入

Therefore, concerning baptism, we must be recovered to the extent that the water of baptism always follows the preaching of the gospel. Once a person receives the gospel and believes in the Lord, immediately he goes into the water to be baptized. To practice this way is according to the Lord's mind; it is to follow the Bible's example, and it is spiritually profitable. However, it also requires faith and spiritual power. We need to preach the gospel with power and have the faith to baptize. Otherwise, we are merely imitating the letter of the Scriptures without spiritual reality.

VIII. THE PLACE OF BAPTISM

There is no restriction concerning the place of baptism; any place with water is good for baptism. After the eunuch from Ethiopia believed the gospel, Philip baptized him along the road when they came to some water (Acts 8:36-38).

John 3:23 also says, “And John also was baptizing in Aenon near Salim, because there was much water there; and they came and were baptized.” Because there was much water in Aenon, John baptized there. This shows that a place that is right for baptism must have sufficient water. As long as a place has enough water for a person to be immersed, that is a suitable place to have a baptism.

IX. THE CORRECTION OF BAPTISM

Acts 19:3-5 says, “And he said, Into what then were you baptized? And they said, Into John's baptism. And Paul said, John baptized with a baptism of repentance, telling the people that they should believe in the One coming after him, that is, in Jesus. And when they heard this, they were baptized into the name of the Lord Jesus.” These verses tell us that there were about twelve disciples in Ephesus who were baptized with John's baptism of repentance. They were not aware of the fact that John's ministry was to lead men to believe in the Lord Jesus and that the baptism of repentance which he preached had passed away with him after the ministry of the Lord Jesus had begun, so that men must now be baptized into the name of the Lord Jesus. Once they realized this matter, they immediately were corrected. In the early days this out-of-date baptism of repentance, which was inaccurate, needed to be corrected. Likewise, today there are also some improper practices of baptism, such as baptism by sprinkling, infant baptism, and baptism performed on those who have not yet properly believed in the Lord or who do not yet have a spiritual contact with Christ. These also need to be corrected. Of course, in making the correction, we also must exercise our faith to receive all the spiritual realities of baptism.

SUMMARY

Baptism, as the conclusion of our repentance and faith, is closely related to our salvation. It is a condition for us to be regenerated and enter into the kingdom of God. Through baptism we are

基督，并使人得救。人只要全心相信主耶稣，就有资格受浸，少于信，就不可；多于信，也不必。再者，谁有权柄传福音，谁就有权柄施浸，只要是一个门徒，就可以给人施浸。至于受浸的时候，是人一信主，立刻就该受浸，一点不该等。这是圣经中清楚明确的榜样。当然这些都是就原则而论，在实行上，必须有圣灵的引导，也需要信心和属灵的能力，需要我们的福音传得有能力，给人施浸有信心。受浸不必拘泥于任何地方，只要水够多，够将人浸下，就可以了。人所受的浸如果不正确，也应当改正。

forgiven of our sins and receive the Holy Spirit, we are put into Christ, and we are saved. As long as we have believed in the Lord Jesus with all our heart, we are qualified to be baptized. Nothing less than faith is acceptable, and nothing more than faith is necessary. Furthermore, whoever has the authority to preach the gospel has the authority to baptize. Anyone who is a disciple may baptize. Concerning the time of baptism, once a person has believed in the Lord, he must be baptized immediately and not hesitate a minute. This example is clearly set forth in the Scriptures. All these points, of course, are given here as principles. In practice, we must have the leading of the Holy Spirit, and we also need faith and spiritual power. We must preach the gospel with power and baptize with faith. Concerning the place of baptism, there is no restriction except that there should be enough water for a person to be immersed. If a person's baptism was improper, it should be corrected.

问　答

一　请简述受浸与得救的关系。

二　请举例说明，什么样的人才有资格受浸。

三　请举例说明，什么样的人有资格给人施浸。

四　请简述受浸的时候与地方。

QUESTIONS

1. Briefly explain the relationship between baptism and salvation.
2. Give illustrations to show the kind of people who are qualified to be baptized.
3. Give illustrations to show the kind of people who are qualified to baptize.
4. Briefly explain the time and place of baptism.

第三十四课

与经过过程的三一神联合（一）

纲　目

壹　联于父神

一　悔改转向祂

二　受浸归入祂

三　由祂所生

贰　联于子神

一　祂被照在信徒心里

二　祂为信徒所接受

三　祂被启示在信徒里面

四　信徒受浸归入祂

五　信徒穿上祂

六　信徒在祂里面

七　信徒在下列各方面与祂联合为一

1　死

2　埋葬

3　活过来

4　复活

5　升天

八　信徒接枝在祂里面

九　信徒联于祂这受膏者

十　信徒与祂成为一灵

十一　信徒在祂里面欢乐

LESSON THIRTY-FOUR

JOINED TO THE PROCESSED TRIUNE GOD (1)

OUTLINE

I. Joined to God the Father:

A. Turning to Him through repentance.

B. Being baptized into Him.

C. Being born of Him.

II. Joined to God the Son:

A. The believers having Him shined into their hearts.

B. The believers having received Him.

C. The believers having Him revealed in them.

D. The believers having been baptized into Him.

E. The believers having put Him on.

F. The believers having been put in Him.

G. The believers having been identified with Him:

1. In His death.

2. In His burial.

3. In His being made alive.

4. In His resurrection.

5. In His ascension.

H. The believers having been grafted into Him.

I. The believers having been attached to Him as God's anointed One.

J. The believers having been joined to Him as one spirit.

K. The believers exulting in Him.

课　文

在神完全救恩的初期阶段里，当人相信并受浸之后，他们就联于经过过程的三一神。他们信入三一神，且浸入三一神，就在神的救恩里向前跨了完整的一步。这完整的一步（相信并受浸）乃是将人带进三一神里面。基于马太福音二十八章十九节，我们这些相信并受浸的人，能放胆见证，我们已经与经过过程的三一神联合。

壹　联于父神

父神乃是神圣三一的源头。根据约翰福音十三章三节，和哥林多前书六章十九节，清楚启示：子基督是从父神那里来的，父神是祂的源头；圣灵也是从父神那里来的，父神也是祂的源头。所以父神乃是神圣三一的源头。信徒联于父神，就是联于神圣三一的源头。

一　悔改转向祂

人要联于父神就必须先借着悔改转向祂。（徒二 38，二六 18。）悔改就是心思的转变。原本人的心思是向着神以外的一切事物，是背向着神的。人若要联于神，他首先必须从神之外的人、事、物转向祂，从撒但的权下归向祂。人若不先转向神，人就无法与神联合。

二　受浸归入祂

人要联于父神，不只需要借着悔改转向祂，且需要借着受浸归入祂。（太二八 19 下。）人必须浸入父神里面才能与祂联合。“浸入”就是表明联合。我们受浸乃是浸入父神里面。将人浸入父神里面，就是使人与父神产生属灵、奥秘、生机的联合。所以我们这悔改转向祂，且受浸归入祂的人已经联于父神。

三　由祂所生

当信徒悔改相信的时候，他们就从父神所生，成了神的儿女。（约一 12～13，雅一 18，约壹三 1。）他们因着是由父神所生，就得着了神圣的生命和性情，（约三 15，彼后一 4，）与父神有生命的联结和性情的联属。这就是联于父神。所以信徒借着悔改转向祂，受浸归入祂，并且由祂所生，就与父神联合了。

TEXT

In the initial stage of God’s full salvation, after we have believed and been baptized, we are joined to the processed Triune God. We have believed into the Triune God and have been baptized into the Triune God; therefore, we have advanced one complete step in God’s salvation. Through this one complete step, faith and baptism, we are brought into the Triune God. Based on Matthew 28:19, we who have believed and have been baptized can boldly testify that we have been joined to the processed Triune God.

I. JOINED TO GOD THE FATHER

God the Father is the source of the divine Trinity. John 13:3 clearly reveals that the Son, Christ, came from the Father. Therefore, God the Father is His source. Furthermore, 1 Corinthians 6:19 reveals that the Holy Spirit also came from God, indicating that God the Father is also His source. God the Father, therefore, is the source of the divine Trinity. When the believers are joined to God the Father, they are joined to the source of the divine Trinity.

A. Turning to Him through Repentance

To be joined to God the Father man must first turn to Him through repentance (Acts 2:38; 26:18). To repent is to have a change of mind. Originally man’s mind was turned toward all the things other than God and was opposed to God. To be joined to God, man must first turn to Him from persons, affairs, and things other than God as well as from the authority of Satan. Unless man first turns to God, man has no way to be joined to God.

B. Being Baptized into Him

To be joined to God the Father man must not only turn to Him through repentance but also be put into Him through baptism (Matt. 28:19b). Man can only be joined to God the Father by being baptized into Him. “Baptized into” indicates union. When we are baptized, we are baptized into God the Father. To baptize people into God the Father is to bring people into a spiritual, mysterious, and organic union with Him. We, therefore, who have turned to Him through repentance and have been baptized into Him have been joined to God the Father.

C. Being Born of Him

When we, the believers, repented and believed, we were born of God the Father to become the children of God (John 1:12-13; James 1:18; 1 John 3:1). Because we have been born of God the Father, we have the divine life and nature (John 3:15; 2 Pet. 1:4) and have been united with God the Father in life and nature. This is to be joined to God the Father. Hence, when we turn to Him through repentance, are baptized into Him, and are born of Him, we are joined to God the Father.

贰　联于子神

信徒不只联于神圣三一源头的父神，信徒还联于子神，（太二八 19，）祂是经过过程之三一神的具体化身。歌罗西书二章九节说，“神格一切的丰满，都有形有体的居住在基督里面。”这神格乃是指三一神父子圣灵。三一神的一切丰满，都居住在这位带有属人身体的基督里。在基督成为肉身以前，神格一切的丰满居住在祂里面，显为永远的话，并不是有形有体的。祂成了肉身，穿上了人的身体之后，神格一切的丰满居住在祂里面，乃是有形有体的；到祂死而复活以后，神格一切的丰满，更居住在那得着荣耀的身体里，（腓三 21，）直到永远。所以，基督乃是经过过程之三一神的具体化身，神圣三一的一切所是、所有和所作，都居住在这位包罗万有的基督里。信徒联于子神基督，就是联于经过过程之三一神的具体化身。

一　祂被照在信徒心里

信徒能联于子神，首先是借着神将祂照在他们心里。（林后四 6。）当人听见福音的时候，不只是听见一些传讲、教导，更是接受一种神圣的光照。这光照使人得以认识基督福音的荣耀。这乃是神将基督照明、照射、照耀在人的心里，使人能认识福音接受基督，与基督有生机的联合。

二　祂为信徒所接受

神将基督照在人的心里，就是将基督带到人里面，使人相信、接受祂作他们的生命和一切。（约一 12，西二 6 上。）如此，基督就进到信祂之人的里面，与他们联合。

三　祂被启示在信徒里面

在人听见福音，相信、接受基督的时候，神就将祂的儿子基督，启示到信的人里面。（加一 16。）神将祂的儿子启示给信徒，乃是启示在他们的里面；不是外在的，而是内在的；不是借着外面的异象，而是借着里面的看见。这不是客观的启示，乃是主观的启示，使他们能认识祂，接受祂作他们的生命，与祂有生机的联合。

四　信徒受浸归入祂

信徒不只相信接受祂，还要受浸归入祂。（加三 27 上，罗六 3 上。）相信如何是信入基督，受浸也如何是浸入基督。

II. JOINED TO GOD THE SON

The believers are joined not only to God the Father as the source of the divine Trinity but also to God the Son (Matt. 28:19b) as the embodiment of the processed Triune God. Colossians 2:9 says, “For in Him dwells all the fullness of the Godhead bodily.” Here the Godhead refers to the Triune God— the Father, Son, and Spirit. All the fullness of the Triune God dwells in Christ as One who has a human body. Before His incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but not bodily. Since He became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in a bodily way. After His death and resurrection, all the fullness of the Godhead dwells even the more in His glorified body (Phil. 3:21) unto eternity. Hence, Christ is the embodiment of the processed Triune God; all that the divine Trinity is, has, and has accomplished dwells in this all-inclusive Christ. When the believers are joined to God the Son, Christ, they are joined to the embodiment of the processed Triune God.

A. The Believers Having Him Shined into Their Hearts

We, the believers, are joined to God the Son because God has first shined Him into our hearts (2 Cor. 4:6). When we heard the gospel, not only did we hear some preaching or teaching, but even more we received a divine illumination. This illumination enables us to know the gospel of the glory of Christ, which illuminates, radiates, and shines in our hearts so that we may know the gospel, receive Christ, and have an organic union with Christ.

B. The Believers Having Received Him

When God shines Christ into our heart, He brings Christ into us that we may believe and receive Him as our life and everything (John 1:12; Col. 2:6a). Thus, Christ enters into us, His believers, to be joined to us.

C. The Believers Having Him Revealed in Them

When we heard the gospel, believed, and received Christ, God then revealed His Son, Christ, in us (Gal. 1:16). God’s revealing of His Son to us, the believers, is in us, not outwardly but inwardly; not by an outward vision but by an inward seeing. This is not an objective revelation but a subjective one, that we may know Him, receive Him as our life, and have an organic union with Him.

D. The Believers Having Been Baptized into Him

The believers not only need to believe and receive Him; they also need to be baptized into Him (Gal. 3:27a; Rom. 6:3a). To believe is to believe into Christ, and to be baptized is to

借着相信和受浸，信徒得以进入、沉浸到基督里面，与祂深深的联合。

五　信徒穿上祂

凡是受浸归入基督的，都已经穿上了基督。（加三 27 下。）穿上基督，就是把基督当作衣服穿在我们身上。一方面，我们在受浸时浸到基督里面；另一方面，我们在受浸时也穿上了基督。信徒受浸归入基督，乃是浸到作为那灵的基督里面。当信徒浸到基督里面时，自然而然就穿上了基督，与祂联合为一。

六　信徒在祂里面

信徒能联于基督，也是因着神将他们放在基督里面，（林前一 30，）把他们从亚当里迁到基督里。（林后五 17。）这是借着基督的钉死和复活，（加二 20，）也是因着信徒的相信和受浸（约三 15，加三 26 ～ 28。）“在基督里”表明三一神经过了成为肉身、为人生活、钉十字架、复活和升天的过程，成就了完全且完备的救赎，使祂能把祂的赎民带进与祂生机的联合里，与祂同生命、同性情、同生活、同行动。

七　信徒在下列各方面与祂联合为一

1　死

信徒既是在基督里的人，就在祂包罗万有的死上与祂联合为一。（罗六 3 下，6 上，加二 20 上，西二 20 上。）基督在祂包罗万有的死里，解决了人的罪性、罪行、肉体、旧人、旧造，以及人中间叫人分开的一切规条、习惯。祂在十字架上的死所成就的这一切，借着信徒联于祂的死，就成为他们实际主观的经历。现在信徒是在祂死的样式里与祂联合生长。

2　埋葬

信徒不但与基督的死联合为一，他们也与祂的埋葬联合为一。（罗六 4 上，西二 12 上。）在基督的埋葬里，祂结束了人的肉体、自己和属自己的一切。信徒在祂的埋葬里与祂联合，就得以脱离肉体、自己、罪恶和世界，并脱离一切属于旧造、属于撒但和属于神之外的东西。

3　活过来

be baptized also into Christ. By both faith and baptism the believers have been brought into Christ and immersed into Him, having thus been deeply joined to Him.

E. The Believers Having Put Him On

As many as were baptized into Christ have put on Christ (Gal. 3:27b). To put on Christ is to clothe ourselves with Christ. On the one hand, when we were baptized, we were baptized into Christ. On the other hand, when we were baptized, we also put on Christ. When we were baptized into Christ, we were baptized into Him as the Spirit. When we were baptized into Christ, spontaneously we put on Christ and were joined to Him as one.

F. The Believers Having Been Put in Him

We are joined to Christ because God has put us in Him (1 Cor. 1:30), transferring us from Adam into Christ (2 Cor. 5:17). This was accomplished through Christ's crucifixion and resurrection (Gal. 2:20) and also through our faith and baptism (John 3:15; Gal. 3:26-28). "In Christ" indicates that the Triune God has passed through the process of incarnation, human living, crucifixion, resurrection, and ascension to accomplish a complete and full salvation that He may bring His redeemed people into an organic union with Himself, thus causing them to share with Him the same life, nature, and daily walk.

G. The Believers Having Been Identified with Him

1. In His Death

Since the believers are persons who are in Christ, they have been identified with Him in His all-inclusive death (Rom. 6:3b, 6a; Gal. 2:20a; Col. 2:20a). In His all-inclusive death Christ has dealt with sin, sins, the flesh, the old man, the old creation, and all the ordinances and customs that cause separations among men. All that He has accomplished through His death on the cross has become the practical, subjective experience of the believers by their having been identified with Him in His death. Now the believers are growing together with Him in the likeness of His death.

2. In His Burial

The believers have been identified with Christ not only in His death but also in His burial (Rom. 6:4a; Col. 2:12a). In His burial Christ terminated our flesh, self, and everything belonging to the self. When we are identified with Him in His burial, we are delivered from our flesh, self, sin, and the world. Furthermore, we are delivered from everything of the old creation and of Satan as well as from everything outside of God.

3. In His Being Made Alive

信徒不只在祂的死和埋葬上，与祂联合为一，和祂同死同埋葬，也与祂一同活过来。（弗二5，西二13下。）神叫信徒与基督一同活过来，是借着祂生命之灵，（罗八2，）将祂永远的生命，就是基督自己，（西三4，）分赐到他们死了的灵里，点活他们，使他们在灵里与基督联合为一。

4 复活

信徒不只与基督一同活过来，他们也与祂一同复活。（弗二6上，罗六4下，西二12，三1上。）与基督一同活过来是神生命救恩的头一步；接着，神就使他们从死亡的境地，与基督一同复活。祂的复活是新造的萌芽，使信祂的人得着重生，成为神的众子。（彼前一3上，来二10。）祂的复活证明祂已胜过死亡，包括撒但、阴间和坟墓，（徒二24，31，来二14，启一18，）信徒与祂一同复活，也就得以在祂里面夸胜。

5 升天

信徒不只与基督一同复活，也与基督一同坐在诸天界里，（弗二6下，）就是宇宙的至高之处。这是神生命救恩的第三步。神的救恩要把我们救到一个地位，可以远超过神的众仇敌。这乃是信徒在基督里所进入的最高地位。因此信徒在基督的死、埋葬、活过来、复活和升天等各方面与祂联合为一。

八 信徒接枝在祂里面

罗马书十一章十七至二十四节，保罗说到神把我们这野橄榄树的枝子，接枝在基督这好橄榄树上。信徒乃是接枝到基督里面与祂联合。接枝的结果，就使信徒这野橄榄树的枝子和基督这好橄榄树，生机的长在一起。原本是两棵树，各有各的生命，但现在这两棵树接枝在一起，两个生命生机的长在一起，结出一种果子来。所以信徒的生命乃是接枝的生命，是二命接成一命的生命，是与基督联合生长的生命。这就是信徒联于基督，接枝在祂这好橄榄树的实际里面。

九 信徒联于祂这受膏者

神将信徒团体的联于基督这受膏者，一同有分基督从神所得着的膏油。（林后一21，来一9下。）基督是为神所膏，被神指派来完成神的旨意，和永远计划的。神已经以祂自己作总结

The believers not only have been identified with Him in His death and burial, to die and be buried together with Him, but they also have been made alive together with Him (Eph. 2:5; Col. 2:13b). God made the believers alive by imparting His eternal life, which is Christ Himself (Col. 3:4), into their dead spirit through His Spirit of life (Rom. 8:2). Thus He enlivened them that they might be identified with Christ in spirit.

4. In His Resurrection

We not only have been made alive together with Christ, but we also have been raised together with Him (Eph. 2:6a; Rom. 6:4b; Col. 2:12; 3:1a). To make us alive together with Christ is the initial step of God's salvation in life. Following this, God raised us up together with Christ from the position of death. His resurrection was the germination of the new creation, that we who have believed in Him might become the sons of God (1 Pet. 1:3a; Heb. 2:10). His resurrection is proof that He has overcome death, including Satan, Hades, and the grave (Acts 2:24, 31; Heb. 2:14; Rev. 1:18). Since we have been raised together with Him, we triumph in Him.

5. In His Ascension

We were not only raised together with Christ but also seated together with Him in the heavenlies (Eph. 2:6b), in the highest place in the universe. This is the third step of God's salvation in life. God's salvation is to save us to a position that is far above all the enemies of God. This is the highest position into which we have been brought in Christ. Hence, we have been identified with Christ in His death, His burial, His being made alive, His resurrection, and His ascension.

H. The Believers Having Been Grafted into Him

In Romans 11:17-24 Paul speaks about God having grafted us as branches from a wild olive tree into Christ as the cultivated olive tree. The believers have been grafted into Christ to be joined to Him. As a result of this grafting, the believers, as branches from the wild olive tree, and Christ, as the cultivated olive tree, grow together organically. Originally they were two trees, each having its own life; but now these trees have been grafted together, and these lives grow organically together and have one issue. The believers' life is, therefore, a grafted life, a life in which two lives are grafted together to become one life, a life that is joined to Christ and grows organically with Him. Thus, by being grafted into the reality of Christ, the cultivated olive tree, the believers are joined to Christ.

I. The Believers Having Been Attached to Him as God's Anointed One

God attaches the believers corporately unto Christ, the anointed One, to share together the anointing of Christ which He has received of God (2 Cor. 1:21; Heb. 1:9b). As God's appointed One, Christ was anointed by God to accomplish God's purpose and eternal plan. God has anointed Christ

的灵膏了基督，并且将所有的信徒都联于这位受膏者，使他们也与基督一同为神所膏，以完成神永远的计划。

十　信徒与祂成为一灵

信徒与基督的联合密切到与祂成为一灵。（林前六 17。）这表明信徒在祂里面，祂也在他们里面。信徒与祂已在生机上调和，在生命里成为一了。基督是三一神的具体化身，祂经过了种种的过程，成了那灵。（林后三 17。）如今这位是灵的基督进到信徒里面，与他们重生的灵调和成为一灵。如此，信徒与基督密切联合成为一灵，永不分离。

十一　信徒在祂里面欢乐

信徒信入基督，与祂联合的结果，使他们得以在祂里面欢乐。（彼前一 8。）他们虽然没有见过祂，却是爱祂，且在信心试验的时候还能在祂里面大大欢乐，有说不出来，满有荣光的喜乐。这喜乐是浸润在荣耀里的喜乐，且满了荣耀，使基督在他们身上得着彰显。这是信徒与基督联合所显出来的结果。

摘　要

当信徒相信并受浸之后，他们就联于经过过程的三一神。父神是神圣三一的源头，子神基督是经过过程之三一神的具体化身，灵神是经过过程之三一神的终极总结。信徒联于父神是借着悔改转向祂，受浸归入祂，并由祂所生，有祂神圣的生命和性情，得与祂有生机的联合。信徒联于子神基督，是借着父神将祂照在他们心里，为他们所接受，且将祂启示在他们里面，使他们与祂有生机的联合。信徒也借着受浸归入祂而穿上祂，且被神迁到祂里面，在祂的死、埋葬、活过来、复活和升天等各方面与祂联合为一。信徒也接枝到祂这好橄榄树上，与祂生机的长在一起；并团体的联于祂这受膏者，一同有分祂从神所得的膏油；且与祂密切联合，成为一灵，永不分离。结果他们得以在祂里面欢乐，有说不出来满有荣光的喜乐，使基督在他们身上得着彰显。

with Himself as the consummated Spirit, and He has attached all the believers unto this anointed One that they may share with Him in this anointing for the fulfillment of God's eternal plan.

J. The Believers Having Been Joined to Him as One Spirit

The believers are joined to Christ intimately to become one spirit with Him (1 Cor. 6:17). This indicates that the believers are in Him, and He in them. The believers have been organically mingled with Him and have become one with Him in life. Christ, as the embodiment of the Triune God, has passed through all the processes to become the Spirit (2 Cor. 3:17). Now this pneumatic Christ has entered into the believers and is mingled with their regenerated spirit to become one spirit. Thus, the believers are intimately joined to Christ to become one spirit with Him, never to be separated from Him.

K. The Believers Exulting in Him

The issue of the believers' believing into Christ and being joined to Him is their exulting in Him (1 Pet. 1:8). Although they have not seen Him, they love Him; and in the proving of their faith they are able to exult in Him with unspeakable and glorified joy. This glorified joy is joy immersed in glory; hence, it is full of glory, that is, full of the Lord expressed. This is the manifest result of the believers' being joined to Christ.

SUMMARY

After we have believed and been baptized, we are joined to the processed Triune God. God the Father is the source of the divine Trinity, God the Son is the embodiment of the processed Triune God, and God the Spirit is the ultimate consummation of the processed Triune God. We, the believers, are joined to God the Father by turning to Him through repentance, by being baptized into Him, and by being born of Him to possess His divine life and nature; thus, we have an organic union with Him. We are joined to God the Son, Christ, by God the Father's shining Him into our hearts, by our receiving Him, and by God's revealing Him in us; thus, we are brought into an organic union with Him. Furthermore, through baptism we have been put into Him and have put Him on; we have been transferred by God into Him to be identified with Him in His death, His burial, His being made alive, His resurrection, and His ascension. We also have been grafted into Him, the cultivated olive tree, to grow together with Him organically; attached corporately unto Him, the anointed One, to share together the anointing which He has received of God; and intimately joined to Him to become one spirit, never to be separated from Him. As a result, we exult in Him with unspeakable and glorified joy that He may be expressed through us.

问　答

一　请对经过过程之三一神父子灵作扼要的描述。

二　信徒如何联于父神？

三　请简述基督被启示在信徒里面的意义。

四　请简述信徒在基督里面的意义。

五　请简述信徒在基督的死、埋葬、活过来、复活和升天上，与祂联合为一的意义。

六　请简述信徒接枝在基督里面的意义。

七　请简述信徒联于基督这受膏者的意义。

QUESTIONS

1. Give a brief description of the processed Triune God—the Father, the Son, and the Spirit.
2. How can the believers be joined to God the Father?
3. Briefly explain the significance of Christ having been revealed in the believers.
4. Briefly explain the meaning of the believers' being in Christ.
5. Briefly explain the significance of the believers' identification with Christ in His death, burial, being made alive, resurrection, and ascension.
6. Briefly discuss the significance of the believers' being grafted into Christ.
7. Briefly discuss the meaning of the believers' being attached unto Christ, the anointed One.

第三十五课

与经过过程的三一神联合（二）

纲　目

叁　联于灵神

一　在素质上接受祂

1　作实际的灵

2　作生命的灵

3　作膏油

4　作印记

5　作凭质

6　作初熟的果子

7　是神应许的福

二　在经纶上浸入祂

1　作能力的灵

2　浇灌在信徒身上

3　降在信徒身上

4　给信徒穿上

LESSON THIRTY-FIVE

JOINED TO THE PROCESSED TRIUNE GOD (2)

OUTLINE

III. Joined to God the Spirit:

A. The believers having received Him essentially:

1. As the Spirit of reality.

2. As the Spirit of life.

3. As the anointing ointment.

4. As a seal.

5. As the pledge.

6. As the firstfruit.

7. As the blessing of God's promise.

B. The believers having been baptized into Him economically:

1. As the Spirit of power.

2. Poured out on them.

3. Falling upon them.

4. To clothe them.

课　文

本课继续前一课，来看与经过过程之三一神的联合。

叁　联于灵神

父神是神圣三一的源头，子神是经过过程之三一神的具体化身，灵神是经过过程之三一神的终极总结，所有神圣的三一都总结于祂。祂是经过过程、复合、包罗万有、赐生命、内住、七倍加强、总结的灵。信徒因着在素质上接受祂，并在经纶上浸入祂，就与灵神有了生机的联合。

一　在素质上接受祂

信徒在素质上接受灵神，就是接受祂为着他们的生存、所是、生命和生活。主耶稣在祂复活的晚上，回到门徒们中间，向他们吹气，叫他们在素质上接受圣灵，（约二十 22，）就是生命的灵，（罗八 2，）也就是祂自己在复活中所成的赐生命的灵，（林前十五 45 下，）作他们的生命和新造的素质。（约壹五 12，林后五 17。）信徒因着听福音，信了钉十字架的基督，就接受了这包罗万有赐生命的灵。这灵进入他们里面，并活在他们里面，作他们神圣的生命、性情和所是的素质。

1　作实际的灵

约翰福音十四章十六至十七节说，“我（子）要求父，父就另外赐给你们一位保惠师，叫祂永远与你们同在，就是实际的灵，…祂与你们同住，也要在你们里面。”这里指出，那灵要来内住在信徒里面，与他们联合，且要永远与他们同在。那灵在信徒里面乃是实际的灵，要将神圣三一的实际，和所有神圣事物的实际，都实化在他们里面。

父神的一切所是和所有都是子的，（约十六 15，西二 9，）子的一切所是和所有都归灵承受。（约十六 14。）因此，整个三一神父子灵完完全全在这灵里被实化了。当这灵进到信徒里面，也就将三一神实化到他们里面，与他们调和，成为他们的生命和素质。这实际的灵，也是所有神圣事物的实际，就如祂是生命、光、爱、恩典、能力等神圣事物的实际。借着祂，这一切神圣的事物，才能实化在信徒里面，成为他们的经历和享受。因此约翰福音

TEXT

In this lesson we shall continue to see the joining of the believers to the processed Triune God.

III. JOINED TO GOD THE SPIRIT

God the Father is the source of the divine Trinity, God the Son is the embodiment of the processed Triune God, and God the Spirit is the ultimate consummation of the processed Triune God. The Spirit, in whom the complete divine Trinity is consummated, is the processed, compound, all-inclusive, life-giving, indwelling, sevenfold intensified, consummated Spirit. Having received Him essentially and having been baptized into Him economically, the believers are organically joined to God the Spirit.

A. The Believers Having Received Him Essentially

To receive God the Spirit essentially is to receive Him for our existence, being, life, and living. On the night of His resurrection the Lord Jesus came back to His disciples and breathed into them that they might receive the Holy Spirit essentially (John 20:22) as the Spirit of life (Rom. 8:2), the life-giving Spirit whom He had become in resurrection, to be their life and the essence of the new creation (1 John 5:12; 2 Cor. 5:17). Having heard the gospel and having believed in the crucified Christ, the believers have received this all-inclusive, life-giving Spirit. This Spirit enters into them and lives in them to be the essence of their divine life, nature, and being.

1. As the Spirit of Reality

John 14:16-17 says, “And I [the Son] will ask the Father, and He will give you another Comforter, that He may be with you forever; even the Spirit of reality...He abides with you and shall be in you.” It is pointed out here that the Spirit will come to indwell the believers, be joined to them, and be with them forever. The Spirit in the believers is the Spirit of reality who causes the reality of the divine Trinity and of all the divine things to be realized in them.

All that the Father is and has is the Son’s (John 16:15; Col. 2:9), and all that the Son is and has is received by the Spirit (John 16:14). Hence, the entire Triune God—the Father, Son, and Spirit—is realized in this Spirit. When this Spirit enters into the believers, the Triune God is realized in them and mingled with them to become their life and their essence. This Spirit of reality is the reality of all the divine things, such as life, light, love, grace, and power. It is through Him that these divine things may be realized in the believers to be their experience and enjoyment. Hence, John 16:13 says, “But when He, the Spirit of

十六章十三节说，“只等实际的灵来了，祂要引导你们进入一切的实际。”当实际的灵进到他们里面，与他们联合时，祂就要引导他们进入神圣三一的实际，和所有神圣事物的实际。

2 作生命的灵

那灵也是生命的灵。（罗八 2。）生命就是神圣三一的内在素质。当那灵进到信徒里面，就把神那永远的生命分赐给他们，作他们的生命。根据罗马八章，生命这个辞用过四次。二节说到生命之灵；六节说到置于灵上的心思就是生命；十节说到我们的灵因着义是生命；十一节说到，那内住的灵要赐生命给我们这必死的身体。这就给我们看见一个四重的生命。首先，生命就是那灵；然后，那灵进入信徒的灵里，使他们的灵成为生命；再后，那灵从他们的灵扩展到他们的心思，使他们的心思成为生命的心思；最后，那灵甚至将这生命分赐给他们必死的身体，使罪的身体成为生命的身体。这四重的生命，其中心点乃在生命的灵内住在信徒的灵里。这生命的灵要从他们的灵扩展到他们的心思，并经过他们的全魂，达到他们的身体。至终信徒全人灵、魂、体，都要为生命的灵所充满，就是为三一神所充满。

3 作膏油

那灵在信徒里面也是作膏油来涂抹他们。（林后一 21，来一 9 下，约壹二 20，27。）那灵在信徒里面不是静止的，乃是一直运行，一直活动的。祂这运行活动，就是一种涂抹，为要把三一神的成分，更多的涂抹到他们里面。这膏油在他们里面越涂抹，神圣的成分在他们里面就越加增，三一神与他们的联合也就越加多。那灵这样把神圣的成分涂抹到他们的里面，就好像人把油漆涂到家具上一样，人若一直的涂，结果家具就完全调上了油漆，整个家具就充满了油漆的颜色。

那灵作膏油涂抹，使三一神与信徒调和，也是这样。三一神自己就是涂漆的人，也就是油漆本身；信徒乃是像那些家具。神喜欢与他们调和，使他们满有祂的成分。所以祂成为那灵，作膏油不断的在他们里面涂抹，直到他们满有祂的成分。油漆涂在家具上，两者并不起作用，但那灵作膏油涂抹到信徒里面，就与信徒调和为一了。

reality, comes, He will guide you into all the reality.” When the Spirit of reality enters into the believers to be joined to them, He will guide them into the reality of the divine Trinity and of the divine things.

2. As the Spirit of Life

The Spirit is also the Spirit of life (Rom. 8:2). Life is the intrinsic essence of the divine Trinity. When the Spirit enters into the believers, He imparts the eternal life of God into them to be their life. The word life is used four times in Romans 8:1-11. Verse 2 mentions the Spirit of life; verse 6 says that the mind set on the spirit is life; verse 10 says that our spirit is life because of righteousness; and verse 11 says that the indwelling Spirit will give life to our mortal bodies. This unveils a fourfold life. First, life is the Spirit. Then the Spirit comes into the believers’ spirit to make their spirit life. Furthermore, the Spirit spreads from their spirit into their mind to make their mind life. Finally, the Spirit imparts this life even into their mortal bodies to make the body of sin a body of life. The focus of this fourfold life is the indwelling of the Spirit of life in the believers’ spirit. This Spirit of life will spread from their spirit into their mind and throughout their whole soul, even reaching their body. Eventually, their whole being will be filled with the Spirit of life, that is, filled with the Triune God.

3. As the Anointing Ointment

The Spirit is also the anointing ointment in the believers to anoint them (2 Cor. 1:21; Heb. 1:9b; 1 John 2:20, 27). The Spirit is not dormant in the believers; rather, He is always in motion and active. His moving, His action, is a kind of anointing to add more of the elements of the Triune God into them. The more this anointing ointment anoints them, the more the divine elements increase in them and the more the Triune God is united with them. The Spirit’s adding the divine elements into them by anointing them is like someone’s painting a piece of furniture. If he continues to paint, eventually that piece of furniture will be completely saturated with the paint, and the entire piece of furniture will bear the color of the paint.

It is also in this way that the Spirit’s anointing causes the Triune God to be mingled with the believers. The Triune God Himself is both the Painter and the paint; the believers are like pieces of furniture. It pleases God to be mingled with them that they may be filled with His elements. Therefore, He has become the Spirit to be the anointing ointment continually anointing them until they are filled with His elements. When paint is applied to furniture, there is no interaction between the two. However, when the Spirit as the anointing is added into the believers, He is mingled with them as one.

出埃及记三十章里的圣膏油，就是那作膏油涂抹的复合之灵的预表。圣膏油是用一欣的橄榄油调进四种香料，把油制成香膏。橄榄油表征神的灵。流质的没药闻起来是香的，尝起来却是苦的。没药在圣经里多半用于埋葬的时候。因此没药表征基督宝贵的死。肉桂有特殊的香味，在烹饪中作为香料。芳香的肉桂表征基督之死的甜美与功效。菖蒲是一种芦苇，从沼泽淤泥之地长出来，长向空中。因此菖蒲表征基督宝贵的复活。桂皮古时当作驱虫剂，赶逐昆虫、蛇蝎。因此桂皮表征基督复活的大能。这四种香料调进一欣的橄榄油里，就成了圣膏油。

在调和的圣膏油里，有一欣的橄榄油和四种香料。圣经里一表征独一的神，四表征受造之物。所以圣膏油表征神性与人性的调和。香料中的第一和第四种各为五百舍客勒。五百表征完全负责任。香料中的第二和第三种各为二百五十舍客勒。因此四种香料共有三个五百舍客勒的完整单位。三个完整单位表征三一神，中间的单位分为两半，表征神格中的第二者借着死裂开了。这一切是表明三一神经过死，在复活里与人性调和，为要担负完全的责任。

今天圣膏油所表征的那灵，乃是经过过程之三一神成了包罗万有、复合的灵。在这灵里，我们能看见神性、人性、基督的死、基督死的甜美与功效、基督的复活、以及祂复活的大能。如今这包罗万有、复合的灵就把祂所包含的这一切丰富，当作膏油涂抹在我们里面。

4 作印记

那灵也在信徒里面作印记。（林后一 22 上，弗一 13，四 30。）印记是一个标记。信徒被盖上那灵为印记，就是神把那灵放在他们里面作印记，将他们标明出来，表明他们是神的产业。印记也有一个形像，信徒受了那灵的印记，就有神的形像，得以像神并彰显神。那灵作印记进到信徒里面是一次而永远的，那灵的盖印却是继续不断的。那灵的印记是为着使神所买的产业得着救赎。（弗一 14。）就是信徒的身体得赎，改变形像。因此那灵的盖印不断在信徒里面运行，从他们的灵开始，扩展到他们的心思、情感和意志。至终他们的身体也将被盖印，就是被那灵所浸透，以至他们全人都有那灵的印记，完全与那灵联合为一。

The compound Spirit as the anointing is typified by the holy anointing ointment in Exodus 30. The holy anointing ointment was made by mingling four spices with a hin of olive oil. This blending made the oil into a fragrant ointment. Olive oil signifies the Spirit of God. Flowing myrrh smells sweet but tastes bitter, and in the Bible it is used mostly for burial. Hence, it signifies the precious death of Christ. Cinnamon has a distinctive flavor and is used as a spice in cooking. Thus, fragrant cinnamon signifies the sweetness and effectiveness of Christ's death. Calamus is a reed which grows out of a marsh or muddy place and shoots high into the air. Hence, calamus signifies the precious resurrection of Christ. Cassia was used in ancient times as a repellent to drive away insects and snakes. Cassia thus signifies the power of Christ's resurrection. These four spices compounded with a hin of olive oil became the holy anointing ointment.

In the compounded ointment there were a hin of olive oil and four spices. In the Bible the number one signifies the unique God, and the number four signifies the creatures. Hence, the holy anointing ointment signifies the mingling of divinity with humanity. The first and the fourth of the spices were each of five hundred shekels. Five hundred signifies full responsibility. The second and third of the spices were each of two hundred fifty shekels. Hence, with the four spices there were three complete units of five hundred shekels. These three complete units signify the Triune God, and the middle unit divided in half signifies that the Second of the Godhead was split through death. The entire picture signifies that the Triune God has passed through death and that in resurrection He is mingled with humanity to bear the full responsibility.

Today the Spirit, who is typified by the holy anointing ointment, is the Triune God processed to become the all-inclusive compound Spirit. In this Spirit we can see divinity, humanity, the death of Christ, the sweetness and effectiveness of Christ's death, the resurrection of Christ, and the power of His resurrection. Now this all-inclusive compound Spirit is anointing us with all His riches as the ointment.

4. As a Seal

The Spirit is also the seal in the believers (2 Cor. 1:22a; Eph. 1:13; 4:30). A seal is a mark. The believers' being sealed with the Spirit means that God has put the Spirit into them as a seal to mark them out, indicating that they are God's possession. Furthermore, a seal has an image. When the believers are sealed with the Spirit, they bear the image of God. Therefore, they are like God and they express God. The Spirit as the seal comes into the believers once for all, but the sealing of the Spirit is a continuing process. The believers have been sealed with the Spirit unto the redemption of God's acquired possession (Eph. 1:14), that is, the redemption, the transfiguration, of the believers' body. The Spirit's sealing is His continual moving within the believers. It begins in their spirit and it spreads into their mind, emotion, and will. Eventually even their body will be sealed, saturated, with the Spirit. Thus their entire being will be sealed with the Spirit and completely joined to the Spirit as one.

5 作凭质

那灵也在信徒里面作凭质。（林后一 22 下，五 5 下，弗一 14。）在神的经纶里，信徒是神的产业，神也是信徒的产业。信徒要成为神的产业，就需要那灵作印记；神是信徒的产业，就需要那灵作凭质。凭质原文或作预尝、担保，是象征性的预付一部分，以保证全部付清。那灵作信徒产业的凭质，不仅作担保，保证神和属神的一切，都是他们的永分，都是给他们承受的产业；也使他们预尝将要从神那里承受的一切。根据古代希腊文的用法，“凭质”是用在购买土地的事上，卖主给买主一些那片土地的样品。这表明那灵乃是我们从神所要承受产业的样品。

那灵在信徒里面作膏油，为将神圣的成分，分赐到他们里面；祂也作印记，使神圣的成分形成一种形像，印在他们里面，以彰显神；祂且作凭质，让他们预尝，作为他们对神全享的样品和保证。这三件事，膏油涂抹、盖印、作质，实际上乃是一件事的三方面。首先信徒受膏，继而盖上印，然后得着凭质作保证。这就使信徒能与经过过程的三一神完全调和，联合为一。

6 作初熟的果子

那灵也在信徒里面作初熟的果子，（罗八 23，）使信徒预尝经过过程之三一神的一切所是。预尝表示两件事，表示这享受是如此的新鲜，也表示将来必有更全备的享受。今天无论信徒经历、享受那灵有多少，都不过是预尝。当主再来的时候，他们就要丰满的享受三一神，那才是收成的时候。今天信徒虽然是预尝，度量有多少的分别，但性质却是一样。信徒预尝那灵作初熟的果子，就使他们有分并享受经过过程的三一神。

7 是神应许的福

那灵是神为地上的万国，所应许给亚伯拉罕的福，（加三 14，）在前述各方面作信徒的经历和享受。那灵实际上就是三一神自己，经过成为肉身，为人生活、钉死、并复活的过程，让信徒接受为他们的生命和一切。这就是神应许之福的中心。神应许亚伯拉罕的福，就物质一面说是美地，（创十二 7，十三 15，十七 8，二六 3～4，）预表包罗万有的基督；就属灵一面说是那灵。因着基督最终成了包罗万有赐生命的灵，（林

5. As the Pledge

The Spirit is also the pledge in the believers (2 Cor. 1:22b; 5:5b; Eph. 1:14). In God's economy the believers are an inheritance to God, and God is an inheritance to them. For the believers to be God's inheritance, they need the sealing of the Spirit. Moreover, because God is their inheritance, they also need the pledging of the Spirit. The Greek word for pledge also means foretaste, guarantee, token payment guaranteeing the full payment, a part payment in advance. The Spirit as the pledge of the believers' inheritance is not only a guarantee, guaranteeing that God and all that belongs to God are their eternal portion, their inheritance, but He is also a foretaste of what they will inherit of God. In ancient times, the Greek word for pledge was used in the purchase of land. The seller gave the buyer a sample of the soil from the land being purchased. This indicates that the Spirit is the sample of what we shall inherit of God.

The Spirit as the anointing in the believers imparts God's elements into them; as the sealing He forms the divine elements into an impression that the believers may express God's image; and as the pledging He gives them a foretaste as a sample and guarantee of the full taste of God. These three matters—the anointing, the sealing, and the pledging—are actually three aspects of one thing. First the believers are anointed, then they are sealed, and then they have the pledge as a guarantee. Hence, they can be completely mingled with the Triune God and be one with Him.

6. As the Firstfruit

The Spirit is also the firstfruit (Rom. 8:23) in the believers that they may have a foretaste of all that the processed Triune God is. Foretaste indicates two things: first, that the enjoyment is fresh; and second, that there will be a fuller enjoyment in the future. Today the believers' experience and enjoyment of the Spirit, regardless of its measure, is but a foretaste. At the Lord's coming they will enjoy the Triune God in full; that will be the harvest. Today the believers' enjoyment of the foretaste may differ in measure, yet the nature is the same. By having a foretaste of the Spirit as the firstfruit, the believers can participate in and enjoy the processed Triune God.

7. As the Blessing of God's Promise

The Spirit is the blessing promised by God to Abraham for all the nations of the earth (Gal. 3:14), to be experienced and enjoyed by the believers as the foregoing items. The Spirit actually is God Himself processed in His Trinity through incarnation, human living, crucifixion, and resurrection for the believers to receive as their life and their everything. This is the focus of the blessing of God's promise. The physical aspect of the blessing God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ, whereas the spiritual aspect is the Spirit. Since Christ is eventually realized as the all-inclusive, life-giving

前十五 45 下，林后三 17，）那应许之灵的福就和应许之地的福相一致。所以信徒所接受的那灵，乃是神新约经纶之应许的应验，是神应许之福的总和。

二　在经纶上浸入祂

信徒联于灵神，一面是里面的，在素质上接受祂；另一面是外面的，在经纶上浸入祂。信徒在经纶上浸入祂，就是受圣灵的浸，（可一 8 下，徒一 5 下，十一 16 下，）得着祂作能力的灵，为着他们属灵的工作和功用。圣灵作能力的灵，在经纶方面浇灌下来，先是在五旬节，把犹太信徒浸在灵里；（徒二 4；）后是在哥尼流家，把外邦信徒也浸在灵里。（徒十 44 ～ 45。）如此就两步一次的，把古今中外所有信主耶稣的人，都浸在圣灵里，将他们浸成一个身体。（林前十二 13。）这件事是一次完成，就永远完成的，是已经完成的事实。

1　作能力的灵

圣灵在经纶上将信徒浸入祂里面，乃是作为能力的灵。（徒一 8 上，路二四 49 下。）圣灵不只在他们里面，在素质方面作为生命的灵；也在他们外面，在经纶上，作能力的灵。他们在里面有生命的灵，叫他们有主的生命，并得着主生命的供应和维持，他们也在外面有能力的灵，使他们能为主作见证，将主的福音传扬出去。所以信徒不只需要在素质上联于灵神，作生命的灵；也需要在经纶上联于灵神，作能力的灵。

2　浇灌在信徒身上

信徒在经纶上浸入圣灵，领受祂作能力的灵，就是圣灵浇灌在他们身上。（徒二 18，33 下，十 45。）浇灌原文的意思是倒出来。所以圣灵的浇灌，乃是神将圣灵倒出来，倒在人的身上，就是倒在人的外面。新约只有使徒行传二章和十章，说到神将圣灵浇在人身上。二章是说浇在五旬节那些犹太的信徒身上，十章是说浇在哥尼流家那些外邦的信徒身上。这就是基督将犹太信徒和外邦信徒都浸到圣灵里面。因此，圣灵浇灌在信徒身上，就是信徒在圣灵里受浸，是已经成就的事实。如今信徒都可以凭着信心支取，经历圣灵的浇灌，与祂联合。

3　降在信徒身上

Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds to the blessing of the promised land. Hence, the Spirit, whom the believers have received, is the fulfillment of the promise of God's New Testament economy and the sum total of God's promised blessing.

B. The Believers Having Been Baptized into Him Economically

The believers' being joined to God the Spirit is of two aspects. On the one hand, they have received Him inwardly and essentially; on the other hand, they have been baptized into Him outwardly and economically. For the believers to be baptized into Him economically is for them to be baptized in the Holy Spirit (Mark 1:8b; Acts 1:5b; 11:16b) to receive Him as the Spirit of power for their spiritual work and function. The Holy Spirit as the Spirit of power was poured out economically first on the day of Pentecost to baptize the Jewish believers in the Spirit (Acts 2:4), and then in the house of Cornelius to baptize the Gentile believers in the Spirit (Acts 10:44-45). By these two steps all the believers of the Lord Jesus, in all times and in all places, have been baptized once for all in the Spirit and into one Body (1 Cor. 12:13). This matter has been accomplished once for all; it is an accomplished fact.

1. As the Spirit of Power

The believers have been baptized into the Holy Spirit as the Spirit of power (Acts 1:8a; Luke 24:49b). The Holy Spirit is not only in them as the Spirit of life essentially, but also upon them as the Spirit of power economically. They have the Spirit of life in them that they may have the Lord's life with its supply and sustenance; they also have the Spirit of power upon them that they may testify of the Lord and preach Him as the gospel. Therefore, the believers not 'only need to be joined to God the Spirit essentially as the Spirit of life, but they also need to be joined to Him economically as the Spirit of power.

2. Poured Out on Them

The believers' being baptized into the Holy Spirit economically and receiving Him as the Spirit of power is their having the Holy Spirit poured upon them (Acts 2:18, 33b; 10:45). God has poured out the Holy Spirit upon men outwardly. This matter is mentioned only twice in the New Testament, in Acts 2 and in Acts 10. In Acts 2 the Holy Spirit was poured out upon the Jewish believers on the day of Pentecost; in Acts 10 He was poured out upon the Gentile believers in the house of Cornelius. This was Christ's baptizing the Jewish believers and the Gentile believers into the Holy Spirit. Hence, it is an accomplished fact that the Holy Spirit has been poured out upon the believers, that is, that the believers have been baptized in the Holy Spirit. Now, by faith the believers may apply and experience the outpouring of the Holy Spirit and be joined to Him.

3. Falling upon Them

信徒在经纶上领受圣灵，就是圣灵降在他们身上。（徒一 8 上，八 16～17，十九 6 上。）使徒行传论这事，说到五个事例。其中两件是为着完成圣灵的浸，分别发生在五旬节那天和哥尼流家里。其他三件就是撒玛利亚的信徒，大数的扫罗，和以弗所的十二个门徒，是特殊情形，需要基督身体上的一些肢体，借着按手使他们与身体联合为一，圣灵才降在他们身上。除了这五件外，还有许多的事例，就如三千人、五千人的得救等等，都没有提起信徒在经纶上领受圣灵，圣灵降在他们身上的事。因为在这些事例中，信徒是在正常的情形下相信基督，进入基督的身体里，就该正常的在经纶上得着圣灵降在他们身上，使他们与圣灵联合为一。

The believers' receiving the Holy Spirit economically is their having the Holy Spirit fall upon them (Acts 1:8a; 8:16-17; 19:6a). Concerning this matter, Acts presents five cases. Two of them are for the accomplishment of the baptism in the Holy Spirit. These are the cases which took place on the day of Pentecost and in the house of Cornelius. The other three, the cases of the Samaritan believers, Saul of Tarsus, and the twelve believers in Ephesus, are considered extraordinary, needing some members of the Body of Christ to identify them with the Body by the laying on of hands. Besides these five cases, in many cases of conversion, such as the three thousand and the five thousand, there is no mention of the believers' receiving the Holy Spirit economically—the Holy Spirit's falling upon them—because in all these cases the believers were brought into the Body of Christ through their believing in a normal way. Hence, they all should have received the Holy Spirit's falling upon them economically in a normal way through their believing into Christ that they might be joined to the Holy Spirit as one.

4 给信徒穿上

圣灵作能力的灵浇灌在信徒身上，降在他们身上，也就是给他们穿上，（路二四 49，）与他们联合。就生命的灵而论，我们需要将祂像空气一样吸进来；就能力的灵而论，我们需要将祂像制服一样穿上，当作权柄，好执行神新约的经纶。

前述各点清楚的给我们看见，圣灵在我们身上，分为素质与经纶及生命与能力里外两面；我们联于圣灵的经历也分作这里外两面。我们不该只注重里面生命方面的圣灵，而轻忽外面能力方面的圣灵。我们也不该只看重外面能力的圣灵，而忽略里面生命的圣灵。我们应该素质与经纶两面并重；注重里面的，也注重外面的；要生命的灵，也要能力的灵。这才是信徒该有的正常情形。

4. To Clothe Them

The Holy Spirit's being poured out upon the believers, His falling upon them, is to clothe them (Luke 24:49), to be joined to them. Concerning the Spirit of life, we need to breathe Him in as the breath; concerning the Spirit of power, we need to put Him on as the uniform that we may have the authority to carry out God's New Testament economy.

The foregoing points show us clearly that the Holy Spirit's coming to us is of two aspects: the inward aspect and the outward aspect; the essential aspect and the economical aspect; the aspect of life and the aspect of power. Hence, our experience of being joined to the Holy Spirit is also of two aspects: the inward and the outward. We must not stress the Holy Spirit's inward aspect of life while neglecting the Holy Spirit's outward aspect of power. Neither should we respect the outward Holy Spirit of power while ignoring the inward Holy Spirit of life. We must attach equal importance to both the essential aspect and the economical aspect; we must stress both the inward aspect and the outward aspect; we must have both the Spirit of life and the Spirit of power. The believers should maintain such a normal condition.

摘　要

信徒联于灵神，是借着在素质上接受祂，并在经纶上浸入祂。信徒在素质上接受祂，就是将祂接受到他们里面，并活在他们里面，为着他们的生存、所是、生命并生活。祂在他们里面作实际的灵，将神圣三一的实际，和所有神圣事物的实际，实化在他们里面；作生命的灵，将神永远的生命不断的分赐给他们，直到全人为生命的灵所充满；作膏油，将经过过程之三一神的一切丰富，涂抹到他们里面，使他们满有祂的成分，这就是旧约里的圣膏油所预表的；作印记，将他

SUMMARY

The believers are joined to God the Spirit by receiving Him essentially and being baptized into Him economically. On the one hand, when the believers receive Him essentially, they receive Him into them that He may live in them for their existence, being, life, and living. He is in them as the Spirit of reality that they may have the reality of the divine Trinity and of the divine things realized in them: as the Spirit of life continually imparting into them God's eternal life until their whole being is filled with the Spirit of life; as the anointing ointment, typified by the holy anointing ointment in the Old Testament, anointing all the riches of the processed Triune God into them that they may be filled with His elements; as a seal to mark them out as

们标明是神的产业，且使他们有神的形像，得以像祂并彰显祂；作凭质、预尝、担保和样品，保证神和属神的一切，都是他们的永分；作初熟的果子，使他们新鲜的预尝经过过程之三一神的一切所是，并等候将来更全备的享受；且是神应许的福，就是神新约经纶之应许的应验。信徒在经纶上浸入祂，就是受圣灵的浸，为着他们属灵的工作和功用。祂在他们外面作能力的灵，浇灌在他们身上，降在他们身上，且给他们穿上，使他们能为基督作见证，将福音传扬出去，以执行神新约的经纶。

God's possession and to impress them with the image of God that they may be like God and may express Him; as the pledge, the foretaste, guarantee, and sample, to guarantee that God and all that belongs to God are their eternal portion; as the firstfruit for them to have a fresh foretaste of all that the processed Triune God is and for them to expect a fuller enjoyment in the future; and as the blessing of God's promise, which is the fulfillment of the promise of God's New Testament economy. On the other hand, when the believers are baptized into Him economically, they are baptized in the Holy Spirit for their spiritual work and function. As the outward Spirit of power He has been poured out upon them, falling upon them, to clothe them that they may testify of Christ and preach the gospel to carry out God's New Testament economy.

问　答

一　信徒如何联于灵神？

二　请简述信徒在素质上接受灵神的各方面。

三　信徒接受那灵作实际的灵，其结果如何？

四　信徒接受那灵作生命的灵，其结果如何？

五　信徒接受那灵作膏油、印记和凭质的结果如何？

六　请简述神为地上的万国，所应许给亚伯拉罕的福。

七　请简述信徒在经纶上浸入灵神的各方面。

QUESTIONS

1. How are the believers joined to God the Spirit?
2. Briefly explain the different aspects of the believers' receiving God the Spirit essentially.
3. What is the result of the believers' receiving the Spirit as the Spirit of reality?
4. What is the result of the believers' receiving the Spirit as the Spirit of life?
5. What are the results of the believers' receiving the Spirit as the anointing ointment, the seal, and the pledge?
6. Briefly explain the blessing promised by God to Abraham for all the nations of the earth.
7. Briefly explain the different aspects of the believers' being baptized into God the Spirit economically.

第三十六课

蒙救赎（一）—赦罪与释放

纲　目

壹　赦罪

一　赦罪的意义

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2　使罪离开蒙赦罪者

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三　赦罪的根据

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六　赦罪的结果

1　敬畏神

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七　赦罪是得高举之基督的恩赐

LESSON THIRTY-SIX

REDEMPTION (1)

FORGIVENESS OF SINS AND FREEDOM

OUTLINE

I. FORGIVENESS OF SINS:

A. The meaning of forgiveness of sins:

1. Delivering the forgiven ones from the penalty of God's righteousness.

2. Causing the sins to leave the forgiven ones.

3. Forgetting the sins of the forgiven ones.

B. The position and authority to forgive sins:

1. God.

2. The Son of Man (the Lord Jesus).

C. The basis for forgiveness of sins.

D. The way for sinners to receive forgiveness of sins:

1. Repentance.

2. Faith.

E. The limits of forgiveness of sins.

F. The results of forgiveness of sins:

1. The fear of God.

2. The love of God.

G. Forgiveness of sins being a gift given by the exalted Christ.

八　赦罪是对神新约经纶之宣扬的重点

H. Forgiveness of sins being a main item of the proclamation of God's New Testament economy.

贰　释放

II. FREEDOM:

一　脱离神的审判

A. From God's judgment.

二　脱出律法的咒诅

B. Out of the curse of the law.

三　脱离神的震怒

C. From God's wrath.

四　脱离死亡的惧怕和奴役

D. From the fear and slavery of death.

课　文

从本课开始，我们要来看蒙救赎的各方面。

救赎的意思是把原先属于你，却失去的东西再买回来。人原本是属乎神的，是祂的产业。但因着人堕落而失丧了，陷入罪恶和许多违背神公义、圣洁与荣耀的事情里，落在神公义、圣洁与荣耀的三重要求之下。人无法偿付这个代价，但神替人偿付了，就是借着基督死在十字架上，为人成功了永远的救赎。（加三 13，彼前二 24，三 18，林后五 21，来十 12，九 28。）祂的血已经为人成就了永远赎罪的事，（来九 12，14，彼前一 18 ～ 19，）神就用这重价重新得着人，使所有相信基督的人，得蒙救赎，得着了赦罪、释放、洗净、圣别、称义并与神和好。

壹　赦罪

赦罪乃是蒙救赎的第一部分，也是人一信就得着的。（徒十 43，二六 18。）人的难处，第一是在神面前因着罪行，有了罪案。人在神面前的罪案必须解决，神的公义才能让人过去。人在祂面前的罪行必须消除，公义的神才能来向人施行祂救赎的其他部分。因此人首先需要得着神的赦罪。

一　赦罪的意义

1　免去神公义的刑罚

赦罪的意义，第一就是消除人在神面前的罪案，使人免去神公义的刑罚。（约三 18，五 24。）人在神面前是已经有罪案的，是已经被定罪的，必须受神公义的刑罚。神赦免人，就是使人免去祂公义的刑罚，不再被定罪。这是因着主耶稣在十字架上，照着神的公义受死流血，替人受了祂公义的刑罚，（来九 22，）满足了祂公义的要求。所以神按着祂的公义，就能赦免，也必赦免相信基督之人的罪，消除他们的罪案，免去他们的刑罚。

2　使罪离开蒙赦罪者

TEXT

Beginning from this lesson we shall cover the different aspects of our redemption.

Redemption means to repurchase what once belonged to you but was lost. Man once belonged to God and was His possession. However, man became fallen and was lost, sinking in sins and in many things that were contrary to God's righteousness, holiness, and glory, thus falling under the threefold demand of God's righteousness, holiness, and glory. Since man was unable to pay the price, God paid it for man through Christ's death on the cross, which accomplished an eternal redemption for man (Gal. 3:13; 1 Pet. 2:24; 3:18; 2 Cor. 5:21; Heb. 10:12; 9:28). Since the blood of Christ has accomplished an eternal redemption for man (Heb. 9:12, 14; 1 Pet. 1:18-19), it is used by God as a great price to recover man, that all who believe in Christ may be redeemed, that is, forgiven, freed, washed, sanctified, justified, and reconciled to God.

I. FORGIVENESS OF SINS

Forgiveness of sins is the first part of God's redemption, and it is received by us immediately upon our believing (Acts 10:43; 26:18). Our first problem before God is that there is a charge against us because of our sins. Only when this charge is resolved can the righteousness of God let us go. Unless our sins before Him are removed, the righteous God cannot grant us the other parts of His redemption. We therefore first need to have God's forgiveness of our sins.

A. The Meaning of Forgiveness of Sins

1. Delivering the Forgiven Ones from the Penalty of God's Righteousness

First, forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered from the penalty of God's righteousness (John 3:18; 5:24). Because a charge had been made against us before God so that we were condemned by God, it was necessary for us to suffer God's righteous punishment. But when God forgave us, He delivered us from the penalty of His righteousness and condemned us no longer. This is because the Lord Jesus shed His blood and died on the cross according to God's righteousness to suffer God's righteous punishment in our place (Heb. 9:22), thus satisfying God's righteous requirement. Hence, according to His righteousness, God can, and will, forgive the sins of those who believe in Christ, canceling the charges of sin against them and delivering them from the penalty.

2. Causing the Sins to Leave the Forgiven Ones

赦罪在新约里，原文有“使（它）离开”和“遣去”的意思。（太十二 31，罗四 7，徒五 31，十三 38。）神赦免人的罪，不只在祂面前消除他们的罪案，使他们免去祂公义的刑罚，并且还在他们身上，使他们所犯的罪离开他们。因为当祂在十字架上，把主耶稣当作赎罪祭的时候，祂已经将人的罪都归到主耶稣身上，要祂替人担当。（约一 29，赛五三 6，彼前二 24。）并且神叫主耶稣在十字架上担当人的罪，替人受了祂的审判和刑罚以后，就使人的罪归与撒但，叫他永远背负。这是利未记十六章所记赎罪的预表所启示的。大祭司为以色列人赎罪的时候，要把两只公山羊安置在神面前。一只为以色列人被杀赎罪，归与神；一只背着以色列人的罪，归与阿撒泻勒，（利十六 7～10，15～22，）就是归与撒但。因为阿撒泻勒是与耶和华相对的；与神相对的，就是撒但。

罪原是来自撒但的。人受了他的欺骗，让罪来到人身上，使人在神面前有了罪案。现在神既把人身上的罪归到主耶稣身上，叫祂担当着替人受了神的刑罚，消除了人在祂面前的罪案，祂就使人的罪都归还撒但，叫他自己背负。这样，祂就能赦免蒙赦罪者的罪，使他们的罪离开他们。（参诗一〇三 12。）

所以神赦免蒙赦罪者的罪，乃是一面因着主的血，在祂面前消除他们的罪案；一面又借着主的赎罪，在蒙赦罪者身上，使罪永远离开他们。

3　忘记蒙赦罪者的罪

神赦罪，也是忘记蒙赦罪者的罪。（来八 12。）神赦免他们的罪，不只在祂面前免去他们罪的刑罚，在他们身上使他们的罪离开他们，并且还在祂里面忘记他们的罪。祂一赦免他们，就从祂的记忆里忘掉他们的罪，不再记念。

二　赦罪的地位和权柄

1　神

路加福音五章二十一节说，“除了神以外，谁能赦罪？”所以，只有神有赦罪的地位和权柄，因为只有神有定罪的地位和权柄。除了神以外，没有一个人有这地位和权柄；人不是宇宙的主，并且人是有罪的。只有神是宇宙的主，并且只有神是无罪的。所以只有神能定罪，也只有神能赦罪。

In the New Testament the Greek word for forgiveness means “causing (it) to leave” and “sending away” (Matt. 12:31; Rom. 4:7; Acts 5:31; 13:38). When God forgives us of our sins, He not only cancels the charges of sin against us before Him and delivers us from the penalty of His righteousness, but also causes the sins which we have committed to depart from us. This is because when He made the Lord Jesus an offering for sin on the cross, He laid all our sins on Him that He might carry them up in His body for us (John 1:29; Isa. 53:6; 1 Pet. 2:24). Furthermore, when God caused the Lord Jesus to carry up our sins on the cross to suffer God’s judgment and punishment in our place, He also caused all our sins to be laid on Satan that he should bear them forever. This is revealed in type in the atonement recorded in Leviticus 16. When the high priest made atonement for the children of Israel, he took two goats and presented them before God. One was for God and was to be killed to make atonement for the children of Israel; whereas the other was “for Azazel,” that is, for Satan, to bear the sins of the children of Israel (Lev. 16:7-10, 15-22 ASV). Because Azazel is in contrast to Jehovah, it is a type of Satan who is in opposition to God.

Sin came from Satan. Having been deceived by Satan, man allowed sin to come upon him, resulting in a charge being brought against him before God. God put all our sins on the Lord Jesus that He might bear them all to suffer God’s punishment for us and cancel the charge against us before Him. Then He gave all our sins back to Satan that he might carry them himself. Thus, God can forgive us of our sins and cause our sins to leave us (Psa. 103:12).

Therefore, on the one hand, God forgives us of our sins because the Lord’s blood has removed the charges of sin against us before Him; on the other hand, through the Lord’s offering of Himself as the sin offering, He causes our sins to depart from us forever.

3. Forgetting the Sins of the Forgiven Ones

When God forgives us of our sins, He also forgets our sins (Heb. 8:12). When God forgives us, He not only exempts us from suffering the penalty of sin and causes our sins to depart from us, but He also forgets our sins. Once He forgives us, He erases our sins from His memory and remembers them no longer.

B. The Position and Authority to Forgive Sins

1. God

Luke 5:21 says, “Who can forgive sins but God alone?” Hence, God alone has the position and authority to forgive, because He alone has the position and authority to condemn. Besides Him, no one has such position and authority. Man is not the Lord of the universe; furthermore, man is sinful. God alone is the Lord of the universe, and He alone is sinless. Hence, only God is able to condemn, and only God is able to forgive.

2 人子（主耶稣）

路加福音五章二十四节说，“人子在地上有赦罪的权柄。”虽然主耶稣是一个人，但祂乃是神来到地上成为人。祂是人也是神，是神而人者。从人来说，祂是完全的人，是无罪的；（来四 15；）从神来说，祂是完整的神，是宇宙的主，所以祂能和神一样有赦罪的地位和权柄。

三 赦罪的根据

神的赦罪，是根据于流血。（来九 22。）因为祂是公义的，不能无缘无故赦免人的罪。祂的公义定规犯罪的人，是该死的。（结十八 4。）除非祂公义的要求得到满足，否则祂的公义就不能让祂赦免罪人的罪。主耶稣在十字架上，照着神的公义，替人受死流血，满足了神公义的要求，就使神能按着祂的公义，合法的赦免人的罪。（太二六 28。）

主耶稣的血，既是祂照着神的公义替人受死而流的，为着满足神公义的要求所出的代价，所以祂的血就能作信祂之人罪得赦免的根据。除了祂的血，任何的事物，无论是人的善行、美德、或是人的热心、爱心，都不能作人罪得赦免的根据。因为在宇宙中，只有祂的血能满足神的公义在罪人身上的一切要求。

四 罪人得赦罪的途径

1 悔改

一个罪人要得着神的赦罪，他就必须悔改，（路二四 47，徒五 31，赛五五 6～7，）必须从心思里转回归向神。从前他是背着神的，所以他犯罪得罪神。现在他要神赦免他，就必须转回归向神，必须离弃自己的道路，除掉自己的意念，归向神。

2 相信

一个罪人要得着神的赦罪，不只必须悔改，更必须相信。（徒十 43，二六 18。）悔改是在消极方面，从背着神的地位转回归向神；相信是在积极方面，从神接受祂的赦罪。无论是悔改，或是相信，都不是罪人得神赦罪的根据，乃是他接受神赦罪的途径。悔改和相信，不是什么功劳，能使罪人可以靠着得神赦罪。罪人可以靠着得神赦罪的，只有主耶稣的血。只有主的血

2. The Son of Man (the Lord Jesus)

Luke 5:24 says, “The Son of Man has authority on the earth to forgive sins.” Although the Lord Jesus is a man, He is also the very God who came to the earth to become a man. He is a man and He is also God; He is a God-man. He is a perfect man, and He is sinless (Heb. 4:15). He is also the complete God and the Lord of the universe. Therefore, like God, He has the position and authority to forgive sins.

C. The Basis for Forgiveness of Sins

God’s forgiveness is based on the shedding of blood (Heb. 9:22). Because He is righteous, God cannot forgive sins without a basis. His righteousness requires that all who sin must die (Ezek. 18:4). Unless His righteous requirement is satisfied, His righteousness cannot allow Him to forgive sinners of their sins. But since the Lord Jesus has died and shed His blood on the cross for men, thus satisfying God’s righteous requirement, God can legally forgive men of their sins (Matt. 26:28).

Since the blood of the Lord Jesus was shed in His death for men according to God’s righteousness as the price to satisfy God’s righteous requirement, it has become the basis upon which the sins of those who believe in Him may be forgiven. Besides His blood, nothing else—neither man’s good works and virtues nor man’s zeal and love—can be the basis for the forgiveness of sins. This is because in the universe only His blood can satisfy all the righteous requirements of God on sinners.

D. The Way for Sinners to Receive Forgiveness of Sins

1. Repentance

To receive forgiveness of sins from God, a sinner must repent (Luke 24:47; Acts 5:31; Isa. 55:6-7), turning back to God in his mind. Formerly he had his back toward God; thus, he sinned against God. Now, if he desires God’s forgiveness, he must turn back to God, forsaking his own way and abandoning his own thoughts, thus turning to God.

2. Faith

To receive forgiveness of sins from God a sinner must not only repent but also believe (Acts 10:43; 26:18). On the negative side, to repent is to turn to God from the position of being against God; on the positive side, to believe is to receive from God His forgiveness. Neither repentance nor faith is a merit by which a sinner may receive forgiveness from God. A sinner can be forgiven by God only on the merit of the blood of the Lord Jesus. It is only because of the Lord’s blood that God can grant the grace of forgiveness of sins to sinners. However,

能使神赐给罪人赦罪之恩。不过罪人要接受神这赦罪之恩，就必须借着悔改和相信。

虽然主耶稣在十字架上所流的血，已经满足了神在罪人身上一切公义的要求，神现在能因着主的血，赐给罪人赦罪之恩，但是一个罪人若不悔改相信，仍是得不着神的赦罪。他要得着神的赦罪，就必须借着悔改和相信来从神接受。一切使神能赦免罪人的工作，一切使罪人能得着神赦罪的工作，主耶稣在十字架上都已经作成了。现在不需要罪人再作什么，只需要他悔改归向神，并用信心从神接受，他就得着神的赦罪。

五　赦罪的范围

马太福音十二章三十一节说，“一切的罪都可得赦免。”所以无论人的罪，范围有多广，有多大，神的赦罪，范围也有多广，也有多大。神的赦免是够用的，是够人的罪用的，是够解决人一切的罪的。没有一个罪是主耶稣在十字架上未曾赎的。所以没有一个罪是神不能因着主的救赎而赦免的。

神和祂的一切，都是完全的。祂的赦罪也是完全的。祂不会作不完全的事，祂不会给人不完全的赦罪，也不会给人一个局部的赦罪。祂不会赦免人一部分的罪，还留下一部分的罪不赦免。祂一赦免，就是赦免人一切罪、一切过犯。（西二 13。）

六　赦罪的结果

1　敬畏神

人是想神的赦罪，会叫人胆大放肆。哪知神赦罪之恩要叫人敬畏祂。（诗一三〇 4。）经历告诉我们，人越得着神的赦罪，人就越敬畏神；人越蒙神赦罪之恩，人就越向神有敬畏。只有那些未蒙神赦罪，未尝过神赦罪之恩的人，才胆大放肆，任意妄为。人一尝到神赦罪之恩，马上就生敬畏之心，而恨恶罪恶。

2　爱神

神赦罪之恩，不只叫人敬畏祂，更叫人爱祂。敬畏是在消极方面，不去作神所不喜悦的事。爱是在积极方面，作祂所喜悦的事。所以神赦罪之恩，不只叫人敬畏祂，不去犯罪，更叫人爱祂，讨祂的喜悦。路加福音七章所记那个有罪的女人，蒙了

sinners can receive the grace of forgiveness of sins from God only through their repentance and faith.

Because the blood which the Lord Jesus shed on the cross has satisfied all God’s righteous requirements on sinners, God can bestow upon them the grace of forgiveness of sins. However, a sinner still cannot be forgiven unless he repents and believes. He can receive God’s forgiveness only through repentance and faith. The Lord Jesus has accomplished on the cross all the work that enables God to forgive sinners and all the work that enables sinners to receive forgiveness from God. For a sinner to receive God’s forgiveness, it is not required of him to do anything other than to repent and turn to God and to exercise his faith to receive it from God.

E. The Limits of Forgiveness of Sins

Matthew 12:31 says, “Every sin...shall be forgiven men.” Hence, no matter how broad or how great the limits of our sins are, the limits of God’s forgiveness are just as broad and great. God’s forgiveness is sufficient. It is sufficient to encompass all our sins and to solve all our problem of sins. On the cross the Lord Jesus made redemption for every sin. Hence, based upon the Lord’s redemption, God can forgive every sin.

God and everything of Him is complete. Therefore, His forgiveness is complete. Since God never does anything incompletely, He cannot give us an incomplete forgiveness or a partial forgiveness, forgiving us of some of our sins and not forgiving us of other sins. Once He forgives us. He forgives us of all sins and all offenses (Col. 2:13).

F. The Results of Forgiveness of Sins

1. The Fear of God

People think that God’s forgiveness will cause man to become audacious and reckless. Little do they know that the grace of God’s forgiveness is to bring man into the fear of God (Psa. 130:4). Our experience tells us that the more we are forgiven by God, the more we fear Him; the more we have received the grace of God’s forgiveness, the more we have the fear toward God. Only those who have never been forgiven by God and who have never tasted the grace of God’s forgiveness can behave in an audacious and reckless manner, doing whatever they please. Once we have tasted the grace of God’s forgiveness, we immediately have a fearful heart and we also hate sin.

2. The Love of God

The grace of God’s forgiveness causes us not only to fear God but also to love God. On the negative side, because we fear Him, we refrain from doing things that are displeasing to God; on the positive side, because we love Him, we do things that are pleasing to Him. The grace of God’s forgiveness, therefore, causes us not only to fear God and refrain from sinning, but even

主的恩免，不只不再去犯罪，并且来在主的身上，用她所有的和她所是的一切，表示出她向着主所有的爱。定罪的律法所不能叫人脱离的罪，赦罪的恩典能叫人脱离。西乃山的定罪，只能叫人怕神而远离神，各各他山的赦罪，才能叫人爱神而亲近神。人越蒙神的赦罪，人就越爱神。那个有罪的女人所以向着主有那么多的爱，乃是因为她得着主的恩免多。所以神赦免人的结果，乃是叫人敬畏祂并爱祂。

七　赦罪是得高举之基督的恩赐

赦罪乃是基督被高举到神的右边以后，所赐给人的恩赐。基督经过了死而复活，神将祂高举在自己的右边，叫祂作掌权的元首，和拯救的救主，将赦罪的恩赐给人。（徒五 31。）基于祂的救赎，（弗一 7，）并借着人的悔改、相信，祂就能将赦罪当作恩赐赐给人。

八　赦罪是对神新约经纶之宣扬的重点

主耶稣在祂死而复活以后，就嘱咐祂的门徒，要在祂的名里，宣扬悔改赦罪的福音，从耶路撒冷起，直到万邦。（路二四 47。）在主耶稣为罪人的罪代死，得着了成就，并由祂的复活得着了证实，且将圣灵浇灌在门徒身上之后，他们就开始传扬悔改赦罪的福音。彼得在五旬节那天对众人说，“你们各人要悔改，靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。”（徒二 38）罪得赦免是基于基督受死所成功的救赎，（徒十 43，弗一 7，林前十五 3，）是神完全救恩里初期、基本的福。基于赦罪，神完全救恩的福再往前，最终叫人领受圣灵的恩赐。因此，赦罪乃是对神新约经纶之宣扬的重点。

贰　释放

基于基督的救赎，信徒的罪已经得着赦免，从神的审判得着自由与释放，脱开了律法的咒诅，脱离了神的忿怒，和死亡的惧怕与奴役。

一　脱离神的审判

more to love God and be pleasing to Him. In Luke 7, the sinful woman, having been forgiven by the Lord, not only ceased from her sinful living but also poured out all she had and all she was on the Lord to express her love toward Him. The law, which condemns us, cannot free us from sin, but grace, which forgives us, can. The condemnation at Mount Sinai could cause man only to be afraid of God and go far away from Him, but the forgiveness at the mount of Golgotha causes man to love God and draw near to Him. The more we have been forgiven by God, the more we love God. The reason that sinful woman loved the Lord much was that she was forgiven much by the Lord. Therefore, God’s forgiveness of man results in man’s fearing Him and loving Him.

G. Forgiveness of Sins Being a Gift Given by the Exalted Christ

Forgiveness of sins is a gift given to man after Christ was exalted to the right hand of God. After Christ’s death and resurrection, He was exalted by God to His right hand as a ruling Leader and a Savior, to give the grace of forgiveness of sins to man (Acts 5:31). Based upon His redemption (Eph. 1:7) and through man’s repentance and believing, He can give man the forgiveness of sins as a gift.

H. Forgiveness of Sins Being a Main Item of the Proclamation of God’s New Testament Economy

After His death and resurrection, the Lord Jesus charged His disciples to proclaim in His name the gospel of repentance for forgiveness of sins to all the nations, beginning from Jerusalem (Luke 24:47). After the Lord Jesus’ vicarious death for the sinners’ sins had been accomplished and had been verified by His resurrection, and after the Holy Spirit had been poured out upon the disciples, they began to proclaim the gospel of repentance for forgiveness of sins. On the day of Pentecost Peter said to the crowd, “Repent and be baptized, each one of you, upon the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit” (Acts 2:38). Forgiveness of sins is based upon the redemption of Christ accomplished through His death (Acts 10:43; Eph. 1:7; 1 Cor. 15:3); it is the initial and basic blessing of God’s full salvation. Based upon it, the blessing of God’s full salvation goes forth and consummates in the receiving of the gift of the Holy Spirit. Forgiveness of sins, therefore, is a main item of the proclamation of God’s New Testament economy.

II. FREEDOM

Based upon the redemption of Christ, the believers have been forgiven of their sins and also freed, released, from God’s judgment, out of the curse of the law, from God’s wrath, and from the fear and slavery of death.

A. From God’s Judgment

信徒原本是在亚当里的罪人，都伏在神的审判定罪之下。（罗五 12，18 ～ 19。）当神赦免他们时，神就将他们从祂的定罪下释放了，不再审判他们。（约三 18，五 24。）

二　脱出律法的咒诅

在亚当里的人都犯了罪，抵触了神公义的律法，就落在神公义律法的咒诅之下，（罗三 19 ～ 20，加三 10，）成为该死、该灭亡的人。如今基督照着神的公义，替信徒受了律法的咒诅，就赎他们脱出律法的咒诅，（加三 13，）使他们得着释放，得着自由。

三　脱离神的震怒

世人因为犯了罪，触犯了神的公义，落在神的震怒之下，成为可怒之子。（弗二 3。）神的震怒如同待轰之雷，在他们身上等待爆发。（约三 36。）现在主耶稣既照神公义的要求，替信徒在十字架上受了神忿怒的刑罚，赎净了他们的罪，就使他们免去神将来的忿怒，把他们从神的震怒下释放出来。（罗五 9，帖前一 10。）

四　脱离死亡的惧怕和奴役

人人都有罪，所以人人都有死，死后且有审判。这是神的定命，（来九 27，）是有罪的人不能逃脱的。因此人的一生，都是在死的阴影之下，受它的威吓、控制，作它的奴隶，不得自由。（来二 15。）主耶稣在十字架上，借着死，毁坏了那掌死权的魔鬼；（来二 14；）又把死废去，（提后一 10，）就把我们这些原来在死的威吓之下，受捆绑、为奴仆的人释放出来，（来二 15，）叫我们脱离死的辖制，得着自由。

摘　要

赦罪乃是蒙救赎的第一部分，是人一信就得着的，使神能向人施行祂救赎的其他部分。神赦免人的罪，不只消除他们在神面前的罪案，使他们免去祂公义的刑罚，还在他们身上，使他们所犯的罪离开他们，并且祂一赦免他们，就从祂的记忆里忘掉他们的罪，不再记念。在整个宇宙中，只有神和人子耶稣有赦罪的地位和权柄。神的赦罪乃是根据主耶稣的血。祂在十字架上，照着神的公义，替人受死流血，满足了神公

The believers were sinners in Adam and were subject to God's judgment and condemnation (Rom. 5:12, 18-19). When God forgave them, He released them from His condemnation and judged them no more (John 3:18; 5:24).

B. Out of the Curse of the Law

All who were in Adam had sinned and contradicted the righteous law of God; thus they fell under the curse of God's righteous law (Rom. 3:19-20; Gal. 3:10) and became those who deserved death and perdition. Now, according to God's righteousness, Christ has suffered the curse of the law for the believers and has redeemed them out of the curse of the law (Gal. 3:13) to release them, to set them free.

C. From God's Wrath

Because men have sinned and violated God's righteousness, they are under God's wrath and have become children of wrath (Eph. 2:3). Hence, God's wrath is waiting to explode on them (John 3:36), like thunder about to roar. Now, since the Lord Jesus has suffered the penalty of God's wrath on the cross on behalf of the believers according to God's righteousness and has made redemption for their sins, He delivers them from God's future wrath; that is, He releases them from God's wrath (Rom. 5:9; 1 Thes. 1:10).

D. From the Fear and Slavery of Death

Everyone has sinned, so everyone must die; and after death, there is judgment. This is what God has reserved for men (Heb. 9:27), and no one who has sinned can escape. Hence, man's entire life is under the shadow of death; he is constantly threatened, controlled, and enslaved by death, having no freedom whatsoever (Heb. 2:15). Through His death on the cross the Lord Jesus has destroyed the Devil, who has the might of death (Heb. 2:14); He also nullified death (2 Tim. 1:10) that He might release us who were threatened, bound, and enslaved by death (Heb. 2:15), setting us free from the dominion of death.

SUMMARY

Forgiveness of sins is the first part of God's redemption, and it is received by us immediately upon our believing. It enables God to grant us the other parts of His redemption. When God forgives us of our sins, He not only cancels the charges of sin against us before God that we may be delivered from His righteous judgment, but also causes our sins to leave us. Furthermore, once He forgives us, He erases our sins from His memory and remembers them no longer. In the whole universe, only God and the Son of Man, Jesus, have the position of authority to forgive sins. God's forgiveness is based upon the blood of the Lord Jesus. According to God's righteousness, the Lord died on the cross and shed His blood for

义的要求，就使神能按着祂的公义，合法的赦免人的罪。但罪人要接受神赦罪之恩，还必须借着悔改、相信。罪人只要肯悔改、相信，无论他的罪有多大、多广，神根据主耶稣宝血的赦罪，也有多大、多广。神这赦罪之恩，使人敬畏祂，不去作祂不喜悦的事，且叫人爱祂，讨祂的喜悦。再者，赦罪乃是得高举之基督的恩赐，也是信徒对神新约经纶之宣扬的重点。

得释放是蒙救赎的第二部分。基于基督的救赎，信徒的罪已得赦免，就从神的审判得着自由与释放，脱开了律法的咒诅，脱离了神的忿怒，和死亡的惧怕与奴役。

us, satisfying God's righteous requirement, so that God can legally forgive us of our sins according to His righteousness. However, if we, the sinners, desire to receive the grace of God's forgiveness, we must repent and believe. As long as we are willing to repent and believe, no matter how great or how broad our sins are, God's forgiveness, which is based upon the precious blood of the Lord Jesus, can encompass them all. The grace of God's forgiveness causes us to fear Him and refrain from doing things that are displeasing to Him; it also causes us to love Him and please Him. Furthermore, forgiveness is a gift given by the exalted Christ and a main item of the believers' proclamation of God's New Testament economy.

Freedom is the second part of redemption. Based upon the redemption of Christ, the believers have been forgiven of their sins, and they are thus freed, released, from God's judgment, out of the curse of the law, from God's wrath, and from the fear and slavery of death.

问　答

一　请简述赦罪的意义。

二　为何神和人子耶稣有赦罪的地位与权柄？

三　请简述赦罪的根据。

四　罪人得赦罪的途径是什么？

五　神赦罪的范围有多大？

六　请简述赦罪的结果。

七　为何赦罪是信徒对神新约经纶之宣扬的重点？

八　请简述人一蒙赦罪，就在那些方面得着释放。

QUESTIONS

1. Briefly explain the meaning of forgiveness of sins.
2. Why do God and the Son of Man, Jesus, have the position and authority to forgive sins?
3. Briefly explain the basis for the forgiveness of sins.
4. What is the way for a sinner to receive forgiveness of sins?
5. What are the limits of God's forgiveness of sins?
6. Briefly explain the results of forgiveness of sins.
7. Why is forgiveness of sins a main item of the believers' proclamation of God's New Testament economy?
8. What are the different aspects of freedom which we enjoy after we have been forgiven?

第三十七课

蒙救赎（二）—洗净

纲　目

壹　洗净的需要
贰　地位上的洗净
　一　血的洗净
　二　在神面前
　三　在信徒的良心里
　四　受浸的洗净
叁　性质上的洗净
　一　在主耶稣基督的名里
　二　在那灵里
　三　借着信
肆　洗净的结果

LESSON THIRTY-SEVEN

REDEMPTION (2)
WASHING

OUTLINE

I. THE NEED FOR WASHING.
II. POSITIONAL WASHING:
  A. By the blood.
  B. Before God.
  C. In the believers' conscience.
  D. The washing of baptism.
III. DISPOSITIONAL WASHING:
  A. In the name of the Lord Jesus Christ.
  B. In the Spirit.
  C. By faith.
IV. THE RESULT OF BEING WASHED.

课　文

本卷真理课程要接续上一卷，专一说到神完全救恩的初期阶段。首先我们要继续来看蒙救赎的各方面。当我们得着赦罪与释放之后，紧接着就得着洗净。神不只赦免我们，也洗净我们。赦罪是免去罪的刑罚，洗净是消灭罪的痕迹。神赦免我们，是使我们免去对罪的一切责任；神洗净我们，是使我们像从未犯罪一样。

壹　洗净的需要

人的罪不只叫人在神面前成为罪人，有了罪案，并且叫人在自己身上受了玷污，有了污秽。所以人不只需要赦免，也需要洗净。

人都是从情欲生的（伯二五 4 ～ 6），人的心也都是污秽、充满罪恶的（太十五 19 ～ 20）。所以人都是污秽可憎，喜爱犯罪，喝罪孽如水（伯十五 14 ～ 16），如虫，如蛆，活在污秽之中的。也没有人是心清无罪的，没有人洁净了他的心，脱净了他的罪（箴二十 9，三十 12）。并且人全身的肢体，都已经给不洁作奴仆（罗六 19），受了玷污，满口是咒骂、毁谤、论断、说谎、淫词、妄语，都是嘴唇不洁的人（赛六 5），又住在嘴唇不洁的民中。

因此，人不只心里充满污秽，口里发出污秽，并且也行出污秽；逞着心里的情欲，行污秽的事（罗一 24）。他们都偏离了正路，一同变为污秽（诗十四 3）。所以人在神面前，都是不洁净的（赛六四 6），就像长大麻风的人一样，全然污秽（利十三 45），真是需要洗净。

贰　地位上的洗净

我们得救的时候，神就把主耶稣所已经成功的洗净，应用到我们身上。主在十字架上所成功的洗净，乃是在神面前一个客观的事实，等到我们得救的时候，才施行在我们身上。

我们得救时所得到的洗净，有两方面。一方面是地位上血的洗净，一方面是性质上生命的洗净。这两方面的洗净，都是我们一信而受浸，一得救就得着的。我们先来看地位上的洗净。

TEXT

This volume of Truth Lessons is a continuation of the preceding volume on the initial stage of God's full salvation. First, we will continue to see the different aspects of redemption. Immediately after we are forgiven of our sins and are freed, we are washed. God not only forgives us but also washes us. Forgiveness cancels the penalty for sins; washing removes all traces of sins. When God forgives us, He releases us from all responsibility for sin. When God washes us, He causes us to look as if we had never sinned.

I. THE NEED FOR WASHING

Man's sins not only make man a sinner with a charge against him before God, but they also cause him to become stained and defiled in himself. Therefore, man needs not only forgiveness but also washing.

Man is born of lust (Job 25:4-6), and his heart is defiled and filled with sins (Matt. 15:19-20). Hence, man is abominable and filthy. He delights in sinning and drinks iniquity like water (Job 15:14-16). Like a worm, he lives in uncleanness. There is none whose heart is clean and sinless, nor is there anyone who can make his heart clean and purify himself from sin (Prov. 20:9; 30:12). Furthermore, man has presented the members of his body as slaves to uncleanness (Rom. 6:19), causing them to become defiled. Man's mouth is full of cursing, blaspheming, judging, lying, obscenity, and foolish talking. Hence, man is of unclean lips and dwells in the midst of a people of unclean lips (Isa. 6:5).

Man's heart is filled with uncleanness and his mouth issues forth uncleanness; furthermore, man practices uncleanness, indulging in the lusts of his heart (Rom. 1:24). Men have all gone aside; together they are become filthy (Psa. 14:3). Hence, all men are unclean before God (Isa. 64:6). Like lepers, they are altogether unclean (Lev. 13:45) and truly need to be cleansed.

II. POSITIONAL WASHING

At the time we are saved, God applies to us the washing which the Lord Jesus accomplished. The washing which the Lord accomplished on the cross is an objective fact before God, and it is only carried out in us when we receive salvation.

The washing which we receive at the time we are saved is of two aspects. One aspect is the positional washing by the blood, and the other aspect is the dispositional washing by life. We receive both aspects of washing when we are saved through faith and baptism. Let us first look at the positional washing.

一　血的洗净

宇宙和人类的污秽，都是来自罪的，所以必须用赎罪的血，才能洗净（来九 22），必须流血将罪赎尽，才能用这血洗净罪的污秽。主耶稣在十字架上流血，就是为赎尽人的罪（彼前二 24），叫祂的血能洗净人因罪而有的污秽。因此，基督的血乃是个洗罪的泉源（亚十三 1），在我们信入主的时候，就洗净我们。这血的洗净，是在我们外面的、客观的，是重在神面前，洗去我们行为方面的污秽。主的血也洗净我们里面的良心，但我们的良心被洗净，也是为着使我们能坦然无惧的进到神面前。（来十 19，22）。

二　在神面前

主耶稣在十字架上流血，在神面前一次而永远的洗净了人的罪，就坐在高天至大者的右边（来一 3）。祂不像旧约赎罪的祭司必须天天站着，屡次献上一样的祭物，永不能坐下（来十 11），因为公牛和山羊的血，绝不能除罪（来十 4）。祂献了一次永远的赎罪祭，已经除掉了人的罪（约一 29），并永远的洁净了人的罪，就在神的右边坐下了（来十 10，12）。照利未记十六章的预表看，祂是把祂的血带到天上的至圣所，洒在神面前，（来十二 22，24，）为我们赎罪，在神面前洗净我们一切的罪。当我们一信主耶稣在十字架上受死流血，是为我们赎罪时，祂的血就使神赦免我们的罪，免去我们罪的刑罚，同时也在神面前洗去我们的罪，除掉我们罪的污秽（启一 5），消灭一切罪的痕迹，使我们在神面前好像从来没有犯过罪一样。

三　在信徒的良心里

我们一相信接受基督，祂的血也就在我们里面洗净我们的良心（来九 14）。照圣经的启示，基督的血不是洗净我们的心，乃是洗净我们的良心。我们的良心是我们灵里面最重要的一部分。我们的灵是我们接触神的机关。良心在我们的灵里，使我们能听神的声音，晓得神的意思。但是因着我们犯罪，我们的良心就受了玷污，失去了它的功用。在我们相信的时候，神就用基督赎罪的血，来洗净我们被罪玷污的良心，使它清洁、明亮，恢复原有的功用，好叫我们能借着它事奉神。

A. By the Blood

The uncleanness of the universe and of the human race comes from sin; hence, the redeeming blood is required for purification (Heb. 9:22). There first must be the shedding of blood for redemption from sins and then the blood can be used to wash the uncleanness of sin. The Lord Jesus shed His blood on the cross to accomplish redemption for our sins (1 Pet. 2:24) that His blood might purify us from the uncleanness of sin. Hence, the blood of Christ as a fountain for the washing of sins (Zech. 13:1) cleanses us at the time we believe into the Lord. This washing by the blood, which is outward and objective, is mainly before God for the washing of the uncleanness in our behavior. Although the Lord's blood also purifies our conscience within, this purification is for us to come forward to God with boldness (Heb. 10:19, 22).

B. Before God

Having shed His blood on the cross and having made purification of our sins once for all before God, the Lord Jesus sat down on the right hand of the Majesty on high (Heb. 1:3). He was not like the atoning priests in the old covenant, who could never sit down but needed to stand daily and offer often the same sacrifices (Heb. 10:11), because it was impossible for the blood of bulls and goats to take away sins (Heb. 10:4). But having offered one sacrifice for sins to take away our sin (John 1:29) and make purification of our sins forever, He sat down on the right hand of God (Heb. 10:10, 12). According to the type in Leviticus 16, He brought His blood into the Holy of Holies in the heavens and sprinkled it before God (Heb. 12:22, 24) to redeem us from sins, cleansing us of all sins before God. Once we believe that the Lord Jesus' death by the shedding of blood on the cross was for redeeming us from sins, His blood makes it possible for God to forgive us of our sins and to pardon us from the penalty of sin. At the same time, His blood also washes us from our sins before God, removing the stain of our sins (Rev. 1:5) and erasing all traces of our sins, so that we appear before God as if we had never sinned.

C. In the Believers' Conscience

When we believe and receive Christ, His blood also purifies our conscience (Heb. 9:14). According to the revelation of the Bible, the blood of Christ does not cleanse our heart; rather, it purifies our conscience. Our conscience is the most important part of our spirit, and our spirit is the organ by which we contact God. The conscience in our spirit enables us to hear God's voice and to know God's will. However, because we sinned, our conscience has been defiled and has lost its function. At the time we believe, God washes our sin-contaminated conscience with the Lord's redeeming blood, not only making it clean and transparent but also restoring its original function that through it we may serve God.

另一面，良心在我们里面是代表神的，尤其是代表神的律法，也就是反照神和神的律法。凡神照着祂的律法所定罪的，良心在我们里面也定罪，也都反照出来（参罗二 14～15）。主的血既满足了神和祂律法的要求，在神和祂的律法面前，洗净了我们的罪，使神和祂的律法不再定我们的罪，就我们里面代表神和祂律法的良心，也就因着主的血不再定我们的罪。我们的罪，在神和祂的律法面前，既因着主的血得以洗净，就在我们的良心跟前，也就得以洗净。这样，我们的良心，就使我们能坦然无惧的事奉神。

四　受浸的洗净

我们的罪污不光是在神面前，也不光是在我们里面，并且是在人面前。我们许多顶撞神、不虔不义的事，都是作在人面前的；我们许多犯罪作恶、邪淫污秽的事，都是我们四围的人所知道的。所以在我们信而得救的时候，神还借着一件事，洗净我们在人面前，在人眼中的罪污（徒二二 16）。这个就是受浸的洗净。受浸是我们悔改归向神的一个无声的宣告。借着受浸，我们将我们悔改而信，脱离罪污的事实，向我们周围的人宣告了。这样就使我们脱离我们在他们眼中的罪污，而在他们眼中成为悔改归神，得着洁净的人。

当日主差遣亚拿尼亚去找扫罗，要扫罗受浸（徒二二 12～16）。这扫罗原是反对主、逼迫召会、苦害基督徒的。那是众人，尤其是基督徒，所周知的事。现在他既给主遇着，悔改归向主，他就应当受浸，借此使人知道他这反对主、逼迫召会的人，已经转向主，作了基督徒，好洗去他在人眼中那反对主、逼迫召会的罪。

叁　性质上的洗净

我们不只在神面前有行为上的污秽，并且在自己里面还有性情里的污秽。我们在外面的行为是污秽的，我们在里面的性情也是污秽的。所以神在祂的救恩里为我们所预备的洗净，不只有地位的一面，也有性质的一面。地位的一面，是重在神和祂的律法并我们的良心跟前，去掉我们在行为方面的污秽；性质的一面，是重在在我们自己里面，除去我们在性情方面的污秽。所以在性质上的洗净是绝对主观的，是在我们里面的。

一　在主耶稣基督的名里

On the other hand, our conscience represents God and, in particular, God's law; that is, it reflects God and God's law. Whatever God condemns according to His law, our conscience also condemns and reflects (Rom. 2:14-15). Since the Lord's blood has satisfied God and the requirement of His law, it washes us from our sins, so that neither God nor His law can condemn us any longer. Hence, our conscience, which represents both God and His law, also condemns us no longer because of the Lord's blood. Because the Lord's blood has washed away our sins before God and before His law, it also washes away our sins before our conscience. Such a conscience thus enables us to serve God with boldness.

D. The Washing of Baptism

The stain of our sins appears not only before God and in us, but also before men. Many of the ungodly and unrighteous things that we did in opposing God were done before men. Many sins that we committed and many evil, lustful, and filthy things that we did are known by the people around us. Therefore, at the time we believe and are saved, God uses another means to wash away the stain of sins which we have before men (Acts 22:16). This is the washing of baptism. Baptism is a silent declaration of our repentance unto God. Through baptism we declare to those around us the fact that we have repented and have believed and have been cleansed of the stain of our sins. Thus, we are loosed from the stain of sins which we have before men and become the repentant and washed ones in their eyes.

This is clearly illustrated in the Lord's sending of Ananias to find Saul and to baptize him (Acts 22:12-16). Formerly, Saul was one who opposed the Lord, persecuted the church, and ravaged the Christians. This was a fact known to all, especially to the Christians. Now that he had been met by the Lord and had repented unto Him, he should be baptized that people might know that this one who had formerly opposed the Lord and had persecuted the church had now turned to the Lord and become a Christian, so that his sin of opposing God and of persecuting the church might be washed away before men.

III. DISPOSITIONAL WASHING

Not only are we defiled in our behavior before God, but we are also unclean inwardly in our nature. Our outward behavior is defiled, and our inward nature is unclean. Therefore, the washing that God has prepared for us in His salvation consists not only of the positional aspect but also of the dispositional aspect. The positional aspect stresses the removing of the defilement in our behavior before God, before His law, and before our conscience. The dispositional aspect emphasizes the removing of the defilement inwardly in our nature. Hence, the dispositional washing is absolutely subjective; it is an inward washing.

A. In the Name of the Lord Jesus Christ

我们得着性质上生命的洗净，首先乃是在主耶稣基督的名里（林前六 11）。在主耶稣基督的名里，就是在主的人位里、在主自己里面，也就是在因信与主生机的联合里。当我们呼喊主耶稣，我们便经历了主活的人位，在祂里面，与祂有了生机的联合，有分祂的生命与性情。祂这生命、祂这性情，就叫我们脱离我们污秽的生命、污秽的性情，也就是叫我们脱离了我们性质上的污秽。所以我们在主耶稣基督的名里，就是在祂活的人位里，在性质上已经洗净了。

二　在那灵里

我们得着性质上的洗净，不只在主耶稣的名里，并且是在那灵里（林前六 11），使我们全人得以脱离各种各样的污秽，得着洁净。主耶稣基督的名就是祂活的人位，而祂的人位就是那灵。当我们呼求主耶稣，祂就是那灵临到我们。这灵乃是生命之灵（罗八 2），在这灵里神将祂神圣的生命传输给我们。这生命就叫我们脱离我们的天性，脱离我们原有的生命，所以也就叫我们脱离那属于我们天性的污秽，脱离那因我们原有的生命而有的污秽，使我们得着性质上生命的洗净。

三　借着信

我们得着性质上的洗净也是借着信。在神的救法里，神虽然不用基督赎罪的血来洗净我们的心，却因我们借着信与主联合，就用祂的生命之灵来洁净我们的心（徒十五 9），就是把我们坏到极处、无可救药（耶十七 9）、充满各样的污秽（太十五 18 ～ 20）、刚硬如石的旧心，换作一个清洁、柔顺的新心（结三六 26），使我们从心里得着洁净。所以我们也借着信得着性质上生命的洗净。

肆　洗净的结果

神洗净我们的结果，乃是使我们在祂面前像雪那样白，像羊毛那样白（赛一 18）。这两种的白，都是天然的。所以这告诉我们，神洗净我们的结果，使我们不只成为洁白，并且成为天生自然的洁白，像从来没有受过玷污一样。甚至，神洗净我们的结果，使我们不只像雪白，并且比雪更白（诗五一 7）。这是何等的洗净。

神洗净我们的结果，也是使我们在自己里面，在生命和性质上，成为纯洁无疵，像祂一样。

First, we are washed in life dispositionally in the name of the Lord Jesus Christ (1 Cor. 6:11). Being washed in the name of the Lord Jesus Christ denotes being washed in the person of the Lord, in the Lord Himself, that is, in the organic union with the Lord by faith. When we call on the Lord Jesus, we experience the living person of the Lord, we are in Him, and we have an organic union with Him, sharing His life and nature. His life and His nature cause us to be delivered from our unclean life and defiled nature, that is, from our dispositional defilement. Hence, we are washed dispositionally in the name of the Lord Jesus Christ, in the living person of the Lord.

B. In the Spirit

We are washed dispositionally not only in the name of the Lord Jesus but also in the Spirit (1 Cor. 6:11), that all defilement may be removed from our entire being and that we may be cleansed. The name of the Lord Jesus is His living person, and His person is the Spirit. When we call on the Lord Jesus, He comes to us as the Spirit. This Spirit is the Spirit of life (Rom. 8:2), in whom God transfuses His divine life to us. Through this life we are freed from our natural disposition and from the life that we had originally. Therefore, through this life we are also loosed from the defilement of our natural disposition and from the filthiness of our original life that we may be washed in life dispositionally.

C. By Faith

We are washed dispositionally by faith. In His saving way God does not cleanse our heart with the redeeming blood of Christ, but He does cleanse our heart with His Spirit of life through our union with the Lord by faith (Acts 15:9). This means that our old heart, which is desperately wicked and incurable (Jer. 17:9), filled with all kinds of defilement (Matt. 15:18-20), and hard as stone, is changed into a new heart (Ezek. 36:26), which is clean and pliable, that we may be purified in our heart. Hence, we are washed in life dispositionally by faith.

IV. THE RESULT OF BEING WASHED

The result of God's washing is that we become as white as snow and as wool before God (Isa. 1:18). Snow and wool are naturally white. Therefore, this tells us that as a result of God's washing we become not only white but naturally white, as if we had never been defiled. Furthermore, God's washing not only makes us as white as snow but even whiter than snow (Psa. 51:7). What a washing!

God's washing also results in our being made inwardly pure and without blemish both in life and in nature as He is.

摘　要

人的罪不只叫人在神面前成为罪人，有了罪案，并且叫人在自己身上受了玷污，有了污秽。所以人不只需要赦免，也需要洗净。我们得救时，所得的洗净，有地位上的洗净和性质上的洗净。地位上血的洗净，乃是借着基督赎罪的血。这血在我们信入主的时候，就洗净我们。这个洗净是在我们外面的、客观的，是重在在神面前洗去我们行为方面的污秽。这血也洁净我们的良心，为着使我们能坦然无惧的进到神面前，用清洁的良心事奉祂。地位上的洗净也包括受浸的洗净。借着受浸，我们将我们悔改而信，脱离罪污的事实，向我们周围的人宣告，而在他们眼中成为悔改归神，得着洁净的人。性质上的洗净是重在在我们里面，除去我们在性情上的污秽。我们得着性质上生命的洗净，乃是在主耶稣基督的名里，并在那灵里，也是借着信，使我们得以脱离我们原有生命和性情上的污秽，得着性质上生命的洗净。神洗净我们的结果，使我们在神面前像雪那样白，甚至比雪更白，像从来没有犯过罪的一样；也使我们在自己里面，在生命和性质上，成为纯洁无疵，像祂一样。

SUMMARY

Man's sins not only make man a sinner with a charge against him before God, but they cause him to become stained and defiled in himself. Therefore, man needs not only forgiveness but also washing. The washing which we receive at the time we are saved is of two aspects: positional washing and dispositional washing. The positional washing by the blood is through the redeeming blood of Christ. This blood cleanses us at the time we believe into the Lord. This washing, which is outward and objective, is mainly before God for the washing of the uncleanness in our behavior. The blood also cleanses our conscience that we may come forward to God with boldness to serve Him with a pure conscience. Positional washing also includes the washing of baptism. Through baptism we declare to those around us the fact that we have repented and have believed and have been cleansed of the stain of our sins, so that we become the repentant and washed ones in their eyes. Dispositional washing emphasizes the removing of the defilement inwardly in our nature. We are washed in life dispositionally in the name of the Lord Jesus Christ and in the Spirit through faith, that we may be loosed from the defilement of our original life and nature and be washed in life dispositionally. The result of God's washing is that before God we become as white as snow, even whiter than snow, just as if we had never sinned. Furthermore, we are also made inwardly pure and without blemish both in life and in nature as He is.

问　答

一　请简述洗净的需要。

二　请简述地位上血的洗净。

三　请简述受浸的洗净。

四　信徒如何得着性质上生命的洗净？

五　请简述洗净的结果。

QUESTIONS

1. Briefly explain the need for washing.
2. Briefly explain the positional washing by the blood.
3. Briefly explain the washing of baptism.
4. How do believers receive the dispositional washing of life?
5. What is the result of being washed?

第三十八课

蒙救赎（三）—
圣别

纲　目

壹　圣别的意义

贰　得圣别的途径

　一　因信基督

　二　因着在基督里

叁　地位上的圣别

　一　因基督一次献祭

　二　因耶稣的血

　三　因着蒙召

肆　性质上的圣别

　一　借着那使人圣别者

　二　在主耶稣基督的名里

　三　在那灵里

伍　圣别的凭借

　一　生命—基督

　二　亮光—圣经

　四　能力—圣灵

LESSON THIRTY-EIGHT

REDEMPTION (3)
SANCTIFICATION

OUTLINE

I. The meaning of sanctification.

II. The way to be sanctified:

A. By faith in Christ.

B. By being in Christ.

III. Positional sanctification:

A. By Christ's offering one sacrifice.

B. By the blood of Jesus.

C. By being called.

IV. Dispositional sanctification:

A. By Him who sanctifies.

B. In the name of the Lord Jesus Christ.

C. In the Spirit.

V. The means of sanctification:

A. The life—Christ.

B. The light—the Bible.

C. The power—the Holy Spirit.

课　文

本课我们要继续来看蒙救赎的另一方面—圣别。在第二十九课已经看过，那灵使我们悔改的圣别。当我们的罪得了赦免，并被洗净之后，神仍继续来圣别我们。圣别乃是神救恩里重要的一部分。对于圣别这件事，圣经不只说得相当多，并且讲得非常清楚。本课我们要根据圣经，来看什么是圣别。

壹　圣别的意义

圣别的意思，无论在旧约希伯来文，或在新约希腊文，都是重在“分别”。所以圣别在圣经里的意思，乃是从普通的、凡俗的分别出来。

圣别也就是神性情的光景。神性情的光景，不仅是无罪恶、无邪污的，更是与众不同、与俗有别的。所以圣经一提到神，和关于神或属于神的事物，就说是圣别的。一件东西没有归于神、属于神，就不是圣别的；一归于神、属于神，就是圣别的，就是分别出来的。比方一只牛，或是一只羊，原来不是圣别的，一摆在祭坛上就成为圣别的（太二三 19），因为祭坛将它分别出来归于神。金子原来不是圣别的，一摆在圣殿里就成为圣别的（太二三 17），因为圣殿将它分别出来归于神。食物原来不是圣别的，一经圣徒祈求就成为圣别的，因为圣徒的祈求将它分别出来归于神的圣徒用（提前四 4～5）。原来牛羊、金子、食物，都是世界里的，都是属于世界的，都是为着世界的，所以都是凡俗的，不是圣别的。现在祭坛将一些牛羊分别出来，圣殿将一些金子分别出来，圣徒的祈求将一些食物分别出来。这些东西被分别出来，就归于神，属于神，直接或间接的为着神，所以就成为圣别的。

圣别并非叫它们无罪，乃是将祂们分别出来归于神。牛羊、金子或食物，它们并没有罪恶的问题，但是却有世界的问题。它们虽然不是邪恶的，却是凡俗的。它们是属于世界的，是为着世人的，不是归于神的，不是为着神的。所以它们需要圣别，需要分别出来归于神，并为着神。不仅是从罪恶里分别出来，更是从世界、世俗，从一切不是属于神，不是为着神的事物里分别出来，归神成为圣别，得与神圣别性情的光景相合。

TEXT

In this lesson we will cover another aspect of redemption, that is, sanctification. In Lesson Twenty-nine we saw that the Spirit sanctifies us unto repentance. After we have been forgiven of our sins and washed, God continues to sanctify us. Sanctification, or being made holy, is an important part of God's salvation. Concerning the matter of sanctification, the Bible not only speaks a great deal, but it speaks with great clarity. In this lesson we will see what sanctification is according to the Scriptures.

I. THE MEANING OF SANCTIFICATION

Sanctification, whether in the Hebrew language of the Old Testament or in the Greek language of the New Testament, means primarily separation. Therefore, sanctification, or being made holy, in the Scriptures means separation from what is ordinary or common.

Holiness is the quality of God's nature. The quality of God's nature is not merely to be sinless, without any defilement, but it is even more to be different, distinct, from everything common. Therefore, the Bible speaks of God and the things pertaining or belonging to God as being holy. A certain thing is not holy until it is offered to God and belongs to God. Only then is it sanctified, separated. A bull or a goat, for example, is not intrinsically holy, but when it is placed on the altar, it is made holy (Matt. 23:19), because the altar separates it unto God. Gold is not holy in itself, but it is sanctified when it is placed in the temple (Matt. 23:17), because the temple separates it unto God. Food is not intrinsically holy, but it is sanctified through the saints' prayer, because the saints' prayer separates the food for the use of the saints of God (1 Tim. 4:4-5). Bulls, goats, gold, and food are in the world, of the world, and for the world. Hence, they are common, not holy. But the altar has separated some bulls or goats, the temple has separated some gold, and the saints' intercession has separated some food. When these things are separated, they are unto God, of God, and directly or indirectly for God. Hence, they are sanctified.

To sanctify a certain thing is not to make it sinless but to separate it unto God. A bull, a goat, gold, and food do not have the problem of sin, but they do have the problem of the world. Although they are not evil, they are common. They belong to the world and they are for the people in the world; they are not to God or for God. Hence, they need to be sanctified, that is, to be separated unto God and to be for God. Not only do they need to be separated from sin, but even more they need to be separated from the world, from worldliness, and from everything that is not of God or for God, that they may be sanctified unto God and correspond to the quality of God's holy nature.

利未记十章十节说，“将圣的、俗的…分别出来。”这说出“圣”的对面不是“罪”，乃是“俗”。圣别就是从俗的分别出来。俗的就是凡俗的、普通的，不一定有过错，不一定有罪恶，但却不是圣别的，因为没有从俗的分别出来。一个人可以作人很规矩，很方正，在人看是无可指摘的，是完全的，但仍是俗的，仍不是圣别的。因为他虽然规矩、方正，却是凡俗、普通，没有从凡俗的、普通的分别出来，归神成为圣别；虽然不是合污的，却是随流的，却是随俗的。所以他虽然规矩、方正，仍需要圣圣别。因为圣别不只叫人从邪污的分别出来，也叫人从凡俗的分别出来。

圣别在消极方面是从神之外的一切分别出来，在积极方面是归于神。凡在神之外的，都是俗的；只有神和属神的才是圣别的。一切人、事、物，原来都是在神之外的，都是属世的，所以都是俗的。圣别就是将原来是俗的人、事、物，从神之外的一切分别出来，使他们归于神、属于神。因为只有神是圣别的，所以只有归于、属于神的，才是圣别的。

贰　得圣别的途径

一　因信基督

人要成为圣别，得以分别归神，首先必须信入基督（徒二六18）。基督为我们献祭赎罪，流血将我们买回（林前六20，徒二十28），叫我们成为圣别（来十三12）。我们若要有分于这事实，就必须信入祂（徒二六18），就必须因信与祂联合。我们一信入祂，一因信与祂联合，我们就因着祂的救赎成为圣别，有了圣别的事实，得到圣别的地位。所以，我们得圣别的途径，乃是因着信入基督。

二　因着在基督里

我们一信入基督，就进入祂里面与祂联合。因着祂自己是圣别的（路一35，徒二27，约壹二20），我们一在祂里，与祂联合，也就被分别出来成为圣别的（林前一2）。基督乃是那分别我们，使我们圣别归神的素质与范围。所以我们得圣别的途径，也是因着在基督里。

叁　地位上的圣别

Leviticus 10:10 says, “...make a distinction between the holy and the common...” (ASV). This indicates that the opposite of “holy” is not “sinful” but “common.” To be holy is to be distinct from what is common. Something which is common or ordinary may not be faulty or sinful, but it is not holy because it is not separated. A person may behave so well that in man’s eyes he is irreproachable and perfect, yet he is still common, not holy. Although he is well-behaved, he is common, ordinary, not separated from the common, the ordinary; he is, therefore, not sanctified unto God. Although he does not do evil as others do, he follows the tide of the world and walks according to the world. Hence, although he is well-behaved, he still needs to be sanctified. This is because sanctification not only separates us from wickedness and defilement but also makes us distinct from that which is common.

To be sanctified, on the negative side, is to be separated from all things other than God; on the positive side, it is to be separated unto God. Everything outside of God is common; only God and everything belonging to God are holy. All persons, matters, and things are outside of God and are worldly; hence, they are common. Sanctification is to separate these common persons, matters, and things from everything outside of God that they may be unto God and of God. Since God alone is holy, only that which is unto God and of God is holy.

II. THE WAY TO BE SANCTIFIED

A. By Faith in Christ

To be holy, to be separated unto God, we must first believe into Christ (Acts 26:18). Christ offered Himself as the sacrifice to redeem us from our sins, shedding His blood to repurchase us (1 Cor. 6:20; Acts 20:28), that we may be sanctified (Heb. 13:12). If we desire to participate in this fact, we must believe into Him (Acts 26:18), that is, we must be joined to Him by faith. When we believe into Him, when we are joined to Him by faith, we are sanctified through His redemption. We have sanctification in fact, sanctification in position. Hence, the way for us to be sanctified is by believing into Christ.

B. By Being in Christ

When we believe into Christ, we enter into Him and are joined to Him. Because He is holy (Luke 1:35; Acts 2:27; 1 John 2:20), when we are in Him and are joined to Him, we are separated, sanctified (1 Cor. 1:2). Christ is the element and sphere that separates us, makes us holy, unto God. Therefore, the way for us to be sanctified is also by being in Christ.

III. POSITIONAL SANCTIFICATION

我们在神的救恩里所得到的圣别，分为地位上的，和性质上的。地位上的圣别，是我们一信，就在基督里得到的一个事实。虽然我们一信，不一定就有圣别的经历，但我们一信，就在基督里得到了圣别的事实，也就是得到了圣别的地位。

一　因基督一次献祭

基督在十字架上，只一次献上祂的身体作赎罪祭，将我们赎回，就使我们永远圣别（来十 10）。因基督把自己献上给神，就除掉了人的罪（约一 29），一次而永远的洁净了人的罪（来一3，七 27，九 26）。罪曾使我们远离神，但基督借着祂的救赎，使我们离开罪，带我们回到神面前，永远分别归神。这就是我们在神的救恩里所得的地位上的圣别。

二　因耶稣的血

我们得着地位上的圣别，也是因耶稣的血。主耶稣用祂自己的血，为我们成功了永远的救赎（来九 12），并把我们买回来归神（林前六 20，徒二十 28，彼前一 18 ～ 19，启五 9），使我们圣别（来十三 12），和世人有分别。所以我们一被主血买回，就有了圣别的事实，有了圣别的地位。在神看我们是已经被分别出来，归祂成为圣别了。

三　因着蒙召

我们得着地位上的圣别，也是因着蒙召。神的呼召，乃是把我们从世人中召出来，归于祂自己。所以我们一蒙召，就被分别出来成为圣别，就是蒙召的圣徒（林前一 2，罗一 7）。不只保罗是圣徒，彼得是圣徒，所有蒙召的人，也都是圣徒，都是圣别归神的人。

肆　性质上的圣别

圣别不光是地位上的事，也是性质上的事，就是神将祂的性情分赐到我们里面，使我们有分于祂神圣的性情（彼后一 4）。

一　借着那使人圣别者

我们得着性质上的圣别，乃是借着那使人圣别者。希伯来二章十一节说，“那使人圣别的，和那些得以圣别的，都是出于一。”这指明基督是那使人圣别的，和我们这些得以圣别的，都是出于一个源头，一位父。父神不但是那使人圣别者的源头，也是我们这些

The sanctification we receive in God’s salvation is of two aspects, positional sanctification and dispositional sanctification. Positional sanctification is a fact which we receive in Christ when we believe. When we believe, we may not immediately have the experience of subjective sanctification, but we do receive the fact of sanctification, that is, we are sanctified positionally.

A. By Christ’s Offering One Sacrifice

We were forever sanctified at the time we were redeemed through Christ’s offering of His body on the cross as the one sacrifice for sins (Heb. 10:10). When Christ offered Himself to God, He took away our sin (John 1:29) and accomplished the purification of sins once for all (Heb. 1:3; 7:27; 9:26). Once we were far off from God because of sin, but through His redemption Christ has delivered us from sin and has brought us back to God to be separated unto Him forever. This is the positional sanctification which we have received in God’s salvation.

B. By the Blood of Jesus

We are sanctified positionally because of the blood of Jesus. By His own blood the Lord Jesus has found an eternal redemption for us (Heb. 9:12) and has purchased us back to God (1 Cor. 6:20; Acts 20:28; 1 Pet. 1:18-19; Rev. 5:9). Thus, He has sanctified us (Heb. 13:12), making us distinct from the worldly people. Therefore, when we were purchased back by the Lord with His blood, we were sanctified in fact, in position; that is, in God’s eyes we were separated, sanctified, unto Him.

C. By Being Called

We are sanctified positionally by being called. God’s calling is to call us out from among the worldly people unto God Himself. Therefore, when we were called, we were separated, sanctified, and we became the called saints (1 Cor. 1:2; Rom. 1:7). Not only Paul and Peter were saints, but we, the saved ones, also are saints. We are those who are sanctified unto God.

IV. DISPOSITIONAL SANCTIFICATION

Sanctification is not only a matter of position, but it is also a matter of disposition in that God imparts His nature into us that we may partake of His divine nature (2 Pet. 1:4).

A. By Him Who Sanctifies

We are sanctified dispositionally by Him who sanctifies. Hebrews 2:11 says, “For both He who sanctifies and those who are being sanctified are all of one.” This indicates that Christ as the Sanctifier and we as the sanctified are all out of one source, one Father. God the Father is not only the source of the Sanctifier, but He is also the source of all who are being sanctified

被基督圣别之人的源头。基督和我们是出于一位父，一个源头。祂和我们，我们和祂，是同生命（西三4），同性情。这清楚启示，这里所说的圣别，不是重在地位上的，乃是重在性质上的。

基督为着要成为在性质上使人圣别者，祂必须经过成为肉体、钉死、复活、得荣和被高举等过程。祂在成为肉体以前，是神的独生子，并没有人的性情，只有神的性情。这时祂还不能作在性质上使我们圣别者。当祂成为肉体以后，一面说，祂还是神的独生子；另一面，祂也穿上了人的性情。以祂的神性来说，祂是神的儿子；但以祂的人性来说，却不是神的儿子，因祂的人性部分还没有为神所生。这时，祂还不能作在性质上使我们圣别者。所以祂还得经过死而复活，使祂的人性部分为神所生，成为神的长子（徒十三22），兼具神性和人性，才能作那借着与我们联结，使我们这蒙神重生，得像祂一样，兼有神、人二性，成为神众子之人的圣别者，使我们在性质上，和祂同样的圣别。

二　在主耶稣基督的名里

我们得着性质上的圣别，也是因着在主耶稣基督的名里。林前六章十一节说，“但如今在主耶稣基督的名里，…你们已经圣别了。”这里的圣别，不是客观方面，借着血在地上得到的；乃是主观方面，在主的名里，在性质上经历的。

新约中，在主耶稣基督的名里，就是在祂的人位里，也就是在因信与祂生机的联合里，实际上就是在祂自己里面。当我们呼喊主耶稣时，我们就在这名里，也就是在基督这活的人位里，与祂有了生机的联合，有分祂神圣的生命和性情，得着了性质上的圣别。

三　在那灵里

我们得着性质上的圣别，也是因着在那灵里。根据林前六章十一节，我们不仅在主耶稣基督的名里，也在神的灵里，已经成为圣别。因主耶稣基督的名就是祂的人位，而祂的人位就是那灵。主的名和祂的灵是不能分开的。我们呼喊主的名，主就以那灵临到我们。那灵乃是圣别的灵（罗一4）。所以我们与主联合，也就经历了那灵圣别的工作，得着了主观、性质上的圣别。

by Christ. Christ and we are all out of one Father, one source. He and we have the same life (Col. 3:4) and nature. This clearly reveals that sanctification in this sense does not concern position but disposition.

In order to be the One who sanctifies us positionally, Christ needed to pass through the process of incarnation, crucifixion, resurrection, glorification, and exaltation. Before His incarnation, Christ was the only begotten Son of God, having only the divine nature but not the human nature. Hence, He could not be the Sanctifier to sanctify us dispositionally. When He was incarnated, on the one hand, He was still the only begotten Son of God; on the other hand, He put on human nature. Although the divine nature within Him was the Son of God, His human nature was not, because His human part was not yet born of God. Hence, He could not be the Sanctifier to sanctify us dispositionally. He needed to pass through death and resurrection in order for His human part to be born of God and for Him to become the firstborn Son of God (Acts 13:33), having both the divine nature and the human nature. Furthermore, through His joining Himself to us, we have been regenerated of God to become the many sons of God, having both the divine nature and the human nature as He does. Therefore, He can be our Sanctifier to make us as holy dispositionally as He is.

B. In the Name of the Lord Jesus Christ

We are sanctified dispositionally by being in the name of the Lord Jesus Christ. First Corinthians 6:11 says, “But you were sanctified...in the name of the Lord Jesus Christ.” Sanctification here is not the objective aspect which we receive positionally through the blood; it is the subjective aspect which we experience dispositionally in the name of the Lord.

In the New Testament, to be in the name of the Lord Jesus Christ is to be in His person, in an organic union with Him through faith; in reality, it is to be in Christ Himself. When we call on the Lord Jesus, we are in His name, in the living person of Christ. We have an organic union with Him, participating in His divine life and nature. Thus, we are sanctified dispositionally.

C. In the Spirit

We are sanctified dispositionally also by being in the Spirit. According to 1 Corinthians 6:11, we have been sanctified not only in the name of the Lord Jesus Christ but also in the Spirit of God. The name of the Lord Jesus Christ is His person, and His person is the Spirit. Hence, the Lord’s name and His Spirit are inseparable. When we call on the name of the Lord, the Lord reaches us as the Spirit. This Spirit is the Spirit of holiness (Rom. 1:4). Therefore, when we are joined to the Lord, we experience the sanctifying work of the Spirit and receive the subjective sanctification in our disposition.

伍　圣别的凭借

一　生命—基督

林前一章三十节说，“神又使祂（基督）成为我们的…圣别。”这说出圣别就是基督。基督在我们信的时候，就进入我们里面，作了我们的生命。这个生命是圣别的，在我们里面使我们有祂圣别的性情。所以能使我们成为圣别，活出圣别的生活。

二　亮光—圣经

神为着使我们成为圣别，不只在我们里面赐我们一个生命，还在我们外面给我们一本圣经。圣经乃是神的话，神的话就是真理。真理能使我们圣别（约十七 17）。基督的生命在我们里面，使我们有圣别的性情和口味。圣经的真理在我们外面，作我们圣别的亮光和指引。里面的生命要求我们圣别，外面的真理教导我们圣别。里面圣别的性情，响应外面圣别的亮光；外面圣别的指引，启发里面圣别的口味。此二者是里外响应、合作并相辅的。

三　能力—圣灵

神为着使我们成为圣别，除了在我们里面给我们基督，作我们圣别的生命，在我们外面给我们圣经，作我们圣别的亮光之外，还给我们圣灵，作我们圣别的能力。使我们因着圣灵，成为圣别（罗十五 16，林前六 11，帖后二 13）。圣灵不只使我们里面圣别生命的要求更加强，使我们外面圣别真理的光照更明亮，并且还作我们的能力，使我们能答应里面圣别生命的要求，顺从外面圣别真理的光照。基督的生命、圣经的亮光、和圣灵的能力，三者合起来，像三股拧成的绳子，使我们能照着神的性情，活在神的性情里，成为圣别的人。

摘　要

圣别的意思，乃是从普通、凡俗的分别出来归于神。圣别也是神性情的光景；神性情的光景不仅是无罪、无邪污的，更是与众不同、与俗有别的。神圣别我们，不仅将我们从罪里分别出来，更是从世界、世俗，从一切不是属于神、不是为着神的事物里，分别出来归于神，使我们得与神圣别的光景相合。人要成为圣别，就必须信入基督，有分于祂流血将我们买回，叫

V. THE MEANS OF SANCTIFICATION

A. The Life—Christ

First Corinthians 1:30 says, “...Christ Jesus, who became wisdom to us from God:...sanctification...” This indicates that sanctification is Christ. At the time of our believing, Christ enters into us to be our life. This life is holy, and it imparts His holy nature into us. Thus, we are sanctified and are able to live out a sanctified life.

B. The Light—the Bible

In order to sanctify us, God has given us not only His life within but also the Bible without. The Bible is the Word of God, and the Word of God is the truth, which can sanctify us (John 17:17). Inwardly, the life of Christ imparts to us the holy nature and taste. Outwardly, the truth of the Bible becomes our sanctifying light and guidance. The inward life demands that we be holy; the outward truth teaches us to be sanctified. The holy nature within responds to the sanctifying light without, and the sanctifying guidance without stimulates the holy taste within. These two, one within and the other without, echo, cooperate with, and complement one another.

C. The Power—the Holy Spirit

In order to make us holy, not only has God given us Christ to be the sanctifying life within and the Bible to be the sanctifying light without, but He has also given us the Holy Spirit to be the sanctifying power, so that by Him we may be sanctified (Rom. 15:16; 1 Cor. 6:11; 2 Thes. 2:13). The Holy Spirit not only increases the demands of the holy life within and intensifies the shining of the holy truth without, but He also becomes our power enabling us to answer the inward demands of the holy life and to obey the outward enlightening of the holy truth. Combined together like three strands of a string, these three—the life of Christ, the light of the Bible, and the power of the Holy Spirit—make it possible for us to live according to the divine nature, that is, in the divine nature, and thus become those who are sanctified.

SUMMARY

Sanctification, or being made holy, means separation from what is ordinary or common. Holiness is the quality of God’s nature. The quality of God’s nature is not merely to be sinless, without any defilement, but it is even more to be different, distinct, from everything common. When God sanctifies us, He separates us not only from sin, but even more from the world, from worldliness, and from everything that is not of God or for God, that we may be separated unto God and correspond to the quality of God’s holy nature. To be holy, we must believe into Christ

我们成为圣别的事实；且在祂里面与祂联合，而得以像祂一样的圣别。这样的圣别分为地位和性质二方面：地位上的圣别是因着基督一次献祭，用祂自己的血，将我们赎回，使我们永远归神成为圣别；也是因着神的呼召，把我们从世人中召出来，归于祂自己，成为圣别。性质上的圣别，乃是借着那使人圣别者，就是基督，祂使我们这蒙神重生，得像祂一样，兼有神、人二性，成为神众子的人，在性质上和祂同样的圣别；我们也是因着在主耶稣基督的名里，并在那灵里，与祂联合，而得着了主观、性质上的圣别。借着基督作圣别的生命，圣经作圣别的亮光，圣灵作圣别的能力，我们就能照着神的性情，活在神的性情里，成为圣别的人。

to participate in the fact that He has shed His blood to repurchase us that we may be sanctified. Furthermore, we must enter into Him and be joined to Him. Only then can we be holy as He is. Such sanctification is of two aspects, the positional aspect and the dispositional aspect. Positional sanctification is accomplished by Christ's offering Himself as the one sacrifice and redeeming us by His own blood, thus forever sanctifying us unto God. It is also accomplished by God's calling, which calls us out from among the worldly people, thus sanctifying us unto God Himself. Dispositional sanctification is through the Sanctifier, Christ. Through Him we who have been regenerated of God to become the many sons of God, having both the divine nature and the human nature as He does, receive the subjective, dispositional sanctification. By Christ as the sanctifying life, the Bible as the sanctifying light, and the Holy Spirit as the sanctifying power, we can live according to the divine nature, that is, in the divine nature, and thus become those who are sanctified.

问　答

一　请简述圣别的意义。

二　请简述得圣别的途径。

三　请简述人如何能得着地位上的圣别。

四　请简述人如何能得着性情上的圣别。

五　请简述信徒能活出圣别生活的三个凭借。

QUESTIONS

1. Briefly explain the meaning of sanctification.
2. Briefly discuss the way to be sanctified.
3. Briefly explain how man can be sanctified positionally.
4. Briefly explain how man can be sanctified dispositionally.
5. Briefly discuss the three means by which the believers may live out a sanctified life.

第三十九课

蒙救赎（四）—称义

纲　目

壹　人不能靠行为称义

贰　客观的称义

一　因神的恩典

二　借基督耶稣的救赎

三　因信基督

1　信是得称义的途径

2　信乃是基督

四　接受神的义

五　称义的证明

1　基督的复活

2　基督的升天

叁　主观的称义

一　凭神的生命

二　借复活的基督

三　在主耶稣基督的名里

四　在那灵里

LESSON THIRTY-NINE

REDEMPTION (4) JUSTIFICATION

OUTLINE

I. Man not justified by works.

II. Objective justification:

A. By God's grace.

B. Through the redemption in Christ Jesus.

C. By faith in Christ:

1. Faith being the way to be justified.

2. Faith being Christ Himself.

D. To receive the righteousness of God.

E. Evidenced:

1. By the resurrection of Christ.

2. By the ascension of Christ.

III. Subjective justification:

A. By the divine life.

B. By Christ in His resurrection.

C. In the name of the Lord Jesus Christ.

D. In the Spirit.

课　文

本课继续来看蒙救赎的另一方面—称义。当信徒得着了赦罪、释放、洗净以及圣别之后，他们在神面前就再没有什么难处，没有什么问题。因此神就有地位、有立场来称他们为义。“称义”一辞在圣经中的意思，是神照着祂的义，宣告人为义。所以神称人为义，就是神照着祂义的标准来称义人。

壹　人不能靠行为称义

称义既是神照着祂自己的义，宣告人为义，就人怎能因自己的行为而得神称义？神的义是绝对完全的、至高的。但人在神律法跟前的行为，没有一个完全的。所以圣经中明确的给我们看见，属肉体的人，没有一个因行律法，能在神面前称义（罗三 20，加二 16）。不要说人的不义在神的义跟前不能站立；就是人的义，在神的义跟前，也都像污秽的衣服（赛六四 6），不能符合神义的要求，不能得神的称义。所以我们在神面前，绝对无法靠行为称义。

二　客观的称义

一　因神的恩典

人能蒙神称义，首先乃是因着神的恩典。人因自己软弱，没有一个能靠律法，在神面前得称义。但是无论什么人，却都能因神的恩典得神称义（罗三 24，多三 7）。靠律法得称义，是需要人绝对完全，这是没有一个人能作到的。因恩典得称义，是神白白的为人成全祂的义所有的要求，这是每一个人都能接受，都能得到的。因为这是神白白的为我们成全一切，使我们得称义。不需要我们作什么，不需要我们花力气、出代价，神都为我们成全了，所以这是恩典。我们靠律法所不能作到的，因神的恩典却能得到。

二　借基督耶稣的救赎

我们能因神的恩典得称义，乃是借着基督耶稣的救赎（罗三 24）。若没有主耶稣在十字架上的流血，为我们成功救赎，满足了神义的要求，神就是要因祂的恩典称我们为义，也是没有立场、没有法子作到。因此若是没有主耶稣的救赎，神称我们义的恩典，就不能临到我们身上。但如今主耶稣在十字架上已经流了祂的宝血，出了血的代价，满足了神的义在我们身上所

TEXT

In this lesson we shall cover another aspect of redemption, that is, justification. After the believers are forgiven, freed, washed, and sanctified, they have no more problems before God. Hence, God has the position, the ground, to justify them. In the Bible, justification means that God, according to His righteousness, declares that man is righteous. Therefore, when God justifies man, He justifies man according to His standard of righteousness.

I. MAN NOT JUSTIFIED BY WORKS

Since justification means that God, according to His righteousness, declares that man is righteous, how can man be justified by God through his own works? God's righteousness is perfect and supreme. But no one is perfect in works before the law of God. The Bible, therefore, definitely tells us that by the works of law no flesh shall be justified before God (Rom. 3:20; Gal. 2:16). Man's righteousnesses simply cannot stand before the righteousness of God; they are even like a filthy garment (Isa. 64:6), being unable either to match the requirement of God's righteousness or be justified before God. Therefore, man can never be justified by works before God.

II. OBJECTIVE JUSTIFICATION

A. By God's Grace

Man is justified first by God's grace. Because of man's own weakness, no one can be justified before God by works of law. Everyone, however, can be justified by the grace of God (Rom. 3:24; Titus 3:7). Justification by law requires man to be perfect. This is a requirement which no one can meet. Justification by grace is God's approving man by fulfilling for man freely all the requirements of His righteousness. This is a gift we all can receive and obtain. Because God has done everything that we may be justified freely, there is no need for us to do anything, neither to use any effort nor pay any price. God has done it all for us. Hence, this is grace. What we cannot obtain by law we can receive by grace.

B. Through the Redemption in Christ Jesus

We are justified by God's grace through the redemption in Christ Jesus (Rom. 3:24). If the Lord Jesus had not shed His blood on the cross and accomplished redemption to satisfy all the requirements of God's righteousness for us, God would have no ground and no way to justify us by His grace even if He desired to do so. Hence, without the redemption in the Lord Jesus, the grace by which God justifies us cannot reach us. The Lord Jesus, however, has shed His precious blood and paid the price on the cross, thus satisfying all the requirements

有的要求（罗五9）。所以神就能因祂的恩典，照着祂的义，来称义我们，使我们能照着祂义的标准，蒙祂称义。

三　因信基督

人能蒙神称义，是因神的恩典，借着基督耶稣的救赎，也是因人信入基督。

1　信是得称义的途径

圣经非常清楚、确定的指明，人在神面前得称义，不是因着行，也不能因着行，乃是因着信，也只能因着信（罗五1，三28，加三8，24，二16）。因着行，乃是靠我们自己所行的；因着信，乃是靠基督为我们所作的。行，是需要我们花力气去行出，去作到的；信，是人不费力来接受，来得到的。虽然人无力能行，但却是人人能信。

行传十三章三十九节说，“你们在一切靠着摩西律法不得称义的事上，信入这人（基督），就得称义了。”基督已经为我们受死流血，成功了救赎，满足了神义的要求，使神能按着祂的义，称我们为义。但若是我们不信，祂和祂所作的，仍与我们无分，我们仍不能得着神的称义。所以我们必须因信与基督联合，必须信入祂里面，必须用信接受祂和祂为我们所作的，我们才能有分于祂和祂的救赎，才能在祂里面，借着祂的救赎，得着神的称义。

2　信乃是基督

加拉太二章十六节说，“我们也信了基督耶稣，使我们因在基督里的信称义。”这给我们看见，我们的信乃是来自基督。我们是因在基督里的信得称为义。基督的信就是基督自己，祂进到我们里面，作我们信的元素和能力。神就是将这样的信算为我们的义。所以真正的信，乃是借着基督的信来信入祂。祂是人信的源头和由来（来十二2）。

照着人的天然，人根本没有信，丝毫没有信的能力。乃是当人读圣经，或听见传福音的人，照着圣经传讲这位包罗万有之基督的时候，圣灵就借着圣经所说的，给人里面看见基督包罗万有的身位和祂工作的启示，就是给人看见神圣的景象，叫人里面生发对基督的认识与珍赏，于是就在人里面生出向着基督的信赖。这就是基督将自己注入他们里面，作为

of God’s righteousness (Rom. 5:9). Therefore, God can justify us by His grace according to His righteousness that we may be justified according to His standard of righteousness.

C. By Faith in Christ

Man is justified by God’s grace through the redemption in Christ Jesus and also by believing into Christ.

1. Faith Being the Way to Be Justified

The Bible clearly and definitely indicates that a man is not and cannot be justified before God by works; he is and can only be justified by faith (Gal. 3:8; 2:16; Rom. 3:22, 28; Acts 13:39). “By works” is to rely on our own doing, whereas “by faith” is to trust in what Christ has done for us. “Works” require our effort to do, to perform; “faith” is our receiving, obtaining, without effort. No one has the strength to do, but everyone can believe.

Acts 13:39 says, “And from all things from which you could not be justified by the law of Moses, in this One [Christ] everyone who believes is justified.” Christ has died for us and shed His blood to accomplish redemption, satisfying God’s righteous demand, so that God can justify us according to His righteousness. But if we do not believe, Christ and what He has done have nothing to do with us, and we still cannot be justified by God. Therefore, we must be joined to Christ through faith; we must believe into Him and by faith receive Him and what He has done for us. Only then can we participate in Him and in His redemption, and only then can we be in Him and be justified through His redemption.

2. Faith Being Christ Himself

Galatians 2:16b says, “We also have believed in Christ Jesus that we might be justified by the faith of Christ.” The expression “the faith of Christ” shows that our faith comes from Christ. We are justified by the faith of Christ. The faith of Christ is actually Christ Himself, who has entered into us as our believing element and ability. Such faith is reckoned to us as righteousness by God (Rom. 4:22-24). Therefore, genuine believing is to believe into Christ by His faith. He is the source, the cause, of our faith (Heb. 12:2).

According to our natural man, we do not have any believing ability. We do not have faith by ourselves. It is when we read the Bible or hear a gospel preacher preaching this all-inclusive Christ according to the Bible, that the Holy Spirit causes us to see the revelation of the all-inclusive person and work of Christ through the word of the Bible. That is, by showing us the divine scenery, the Holy Spirit causes the knowledge and appreciation of Christ to be generated in us, thus producing in us the trust in Christ. This is Christ’s infusing Himself into

他们里面的信。神就是将这信算为信徒的义。神算这样的信为一种义行。我们原本没有义，我们在神面前没有一点义行。但是，如果我们肯接受祂的话，站在祂的话上，顺服祂的话，而信入祂的儿子耶稣基督，祂就算我们这样的信为我们的义。所以人只要悔改呼求说，“主耶稣啊，我信你。”神就算这是那最高的义，这样人就被神称为义了。这就是人因信在客观方面被神称义。

四　接受神的义

我们因神的恩典，借基督耶稣的救赎，并因信入基督得着神的称义，就得接受神的义（罗三22，一17，腓三9）。罗马三章二十二节说，“神的义，借着耶稣基督的信，归与一切信的人。”因此当我们借着耶稣基督的信而信的时候，我们不仅是被神称义，同时也接受了神的义。神的义就是神在公平与正直这方面的所是，这方面的属性。神是公正和正直的，神在公平与正直里的一切所是构成了祂的义。进一步说，神在公平与正直里的一切所是，实际上就是神在祂行动、行为上的自己。神又化身在基督里面（西二9），所以神的义就是基督。因此我们接受神的义，就是接受基督自己成为我们的义（林前一30）。祂怎样在神面前是义的，蒙神称义，我们在祂里面也照样在神面前是义的，蒙神称义。

五　称义的证明

1　基督的复活

罗马四章二十五节说，“耶稣…得复活，是为叫我们称义。”可见基督的复活，乃是证明我们的称义，是我们得称义的证明。基督的死彻底履行并满足了神义的要求，因此我们借着祂的死就足能被神称义。基督的复活是神对祂工作称义和称许，也是祂宇宙性成功的标记。祂从死里复活，标明祂死前所作的一切都是成功的，在祂的复活里，都成为永远有功效的。所以，祂的复活乃是证明，祂的死已经永远满足了神，因着祂的死，神能完全称义我们。因此基督的复活是神称义我们的证明。

2　基督的升天

us to be the faith in us. This faith is reckoned by God as the believers' righteousness. God reckons this kind of faith as a righteous deed. In ourselves we do not have any righteousness, and before God we do not have any righteous deed. But if we take God's word, stand on it, and obey it, and if we believe into His Son Jesus Christ, God will count this kind of faith as our righteousness. Therefore, we simply need to repent and call on the Lord, saying, "O Lord Jesus, I believe in You." God will regard this as the highest righteousness, and we shall be justified by God. This is a matter of our being justified objectively by faith.

D. To Receive the Righteousness of God

When we are justified by God's grace, through the redemption in Christ Jesus, and by believing into Christ, we receive the righteousness of God (Rom. 3:22; 1:17; Phil. 3:9). Romans 3:22 says, "Even the righteousness of God through faith of Jesus Christ to all those who believe." Hence, when we believe by the faith of Jesus Christ, we not only are justified by God, but we also receive the righteousness of God. The righteousness of God is what God is, God's attribute, with respect to justice and uprightness. God is just and upright. Whatever God is in His justice and uprightness constitutes His righteousness. Furthermore, all that God is in His justice and uprightness is actually Himself in His acts and actions. Since God is also embodied in Christ (Col. 2:9), the righteousness of God is simply Christ. Therefore, when we receive the righteousness of God, we receive Christ Himself as our righteousness (1 Cor. 1:30). Just as He is righteous before God and justified by God, so we are also righteous before God and justified by God in Him.

E. Evidenced

1. By the Resurrection of Christ

Romans 4:25 says, "Who [Jesus]...was raised because of our justification." This shows that the resurrection of Christ proves that we are justified; it is an evidence of our justification. The death of Christ fully fulfilled and satisfied God's righteous requirements so that we may be fully justified by God through Christ's death. Christ's resurrection was God's vindication and approval of His work, and it was also a sign of His universal success. His rising up from among the dead was a sign indicating that what He had done prior to His death was successful and that it has an eternal efficacy in His resurrection. Therefore, His resurrection proves that His death has satisfied God forever, and that through His death God can fully justify us. Hence, Christ's resurrection is an evidence that we have been justified by God.

2. By the Ascension of Christ

约翰十六章十节说，“为义，是因我（基督）往父那里去。”因此，基督死而复活且升到父那里去，也是信徒得着称义的证明。诗歌第十八首第三节说：

公义父神，你已接受耶稣作我的代替；

祂是义的受你审判，代替我这不义的。

祂今坐在你的右边，作你公义的明证；

祂已使你完全满足，你义使你难变更。

所以复活的基督坐在神的右边，也是我们被称义的证明。基督赎罪的死成了神称义我们的立场，这死已经完全为神所接受，完全让神满意；祂又从死里复活，并升天坐在神右边，作为这事的一个明证，证明神已经因着祂的死称我们为义了。

三　主观的称义

一　凭神的生命

我们因神的恩典，借着基督耶稣的救赎，并因着我们的信，已经得着了客观的称义，地位上的称义。因此我们就能凭神的生命，得着生命的称义（罗五 18），就是主观的称义。地位上称义的结果，使我们有一个地位，来接受神的生命。这生命要在我们里面作工，使我们在每件事上都是义的。客观的称义改变了我们外在的地位，使我们能得神称许，与神和好；主观的称义改变了我们内在的性情，使我们的生活能得到神的称义。

二　借复活的基督

我们也是借复活的基督，得着主观的称义。罗马四章二十五节说，“耶稣…得复活，是为叫我们称义。”这表明，一面基督的复活在我们外面是我们客观称义的证明；另一面复活的基督也进到我们里面，使我们得着主观的称义。这复活的基督现今活在我们里面，作我们的生命（西一 27 下，三 4 上），使我们能活出一种义的生活。这不是借着基督的救赎，在地位上客观的称义，乃是借着基督的生命，使我们有性质上的主观的称义。祂的血在我们外面，带给我们客观的称义；祂复活的生命在我们里面，带给我们主观的称义。客观的称义是因着我们信入祂；主观的称义是因着我们凭祂而活。所以神现在不只在外

John 16:10 says, “And concerning righteousness, because I [Christ] go to the Father.” Therefore, Christ’s ascending to the Father after His death and resurrection is also a proof of the believers’ justification. Stanza three of Hymns, #20 says,

Father God, Thou hast accepted　Jesus as our Substitute;

Judged the Just One for the unjust,　Couldst Thou change Thy attitude?

As a proof of perfect justice,　At Thine own right hand He sits;

He, as Thy full satisfaction,　Righteously Thy need befits.

Thus, the resurrected Christ who sits at the right hand of God is also an evidence that we have been justified. The redeeming death of Christ as the ground for God to justify us has been fully accepted by God and has fully satisfied God. And, as a proof of this, Christ has been resurrected from the dead and has ascended to the right hand of God, thus demonstrating the fact that God has justified us through His death.

III. SUBJECTIVE JUSTIFICATION

A. By the Divine Life

We have been justified objectively, positionally, by God’s grace, through the redemption of Christ Jesus, and by our faith. Hence, we can be justified unto life (Rom. 5:18) subjectively by the divine life. The result of positional justification is that we have the position to receive the divine life. This life is working in us to make us righteous in every matter. Objective justification alters our outward position so that we may be justified by God and be reconciled to Him; subjective justification changes our inward nature so that our living may be justified by God.

B. By Christ in His Resurrection

Furthermore, we are justified subjectively by Christ in His resurrection. Romans 4:25 says, “Who [Jesus]...was raised because of our justification.” This indicates that, on the one hand, Christ’s resurrection is the proof of our outward, objective justification; on the other hand, the resurrected Christ enters into us that we may have the subjective justification. This resurrected Christ is living in us now to be our life (Col. 1:27b; 3:4a) that we may live out a life of righteousness. This is not the objective, positional justification which we have received through Christ’s redemption; rather, this is the subjective, dispositional justification which we obtain through Christ’s life. Outwardly, His blood brings us the objective justification; inwardly, His resurrection life brings us the subjective justification. Objective justification is by our believing into Him; subjective justification is by our living by Him. Therefore, God

面有地位称我们为义；也能在我们里面，有基督复活的生命使我们为义。

三　在主耶稣基督的名里

我们也是在主耶稣基督的名里，得着主观的称义。林前六章十一节说，“但如今在主耶稣基督的名里，…你们已经称义了。”在主耶稣基督的名里，就是在耶稣基督的身位里，也就是耶稣基督自己里面。这就说出信徒与主生机的联合。当我们呼喊主耶稣，我们就在这名里，也就是在祂活的人位里，与祂有生机的联合，有分祂神圣的生命和性情，而在主观方面得成为义。

四　在那灵里

我们也在那灵里，得着主观的称义。林前六章十一节又说，“但如今在主耶稣的名里，并在我们神的灵里，…已经称义了。”所以我们经历主观的称义，是在主的名里，也是在神的灵里。主的名是指主的人位，而主如今在复活里乃是那灵（林后三 17）。因此，我们不能把主的名与祂的灵分开。当我们在主的名里，与祂有生机的联合，我们也就是在那灵里，有分并享受复活的基督作生命。如此，我们就在主观方面得成为义。

摘　要

神的称义就是神照着祂的义，宣告人为义。所以没有一个人，能因自己的行为，得神称义。信徒得着称义，有客观的一面和主观的一面。客观的称义是因神白白的恩典，借着基督耶稣的救赎，也因着人的信。信是人得称义的途径，而人的信乃是来自基督，祂是人信的源头和由来。当祂进到人里面，作人信的元素和能力，神就将这样的信算为人的义。当信徒被神称义时，也就接受了神的义，就是接受基督自己作他们的义，使他们像祂一样，在神面前是义的，蒙神称义。信徒得称义的证明乃是基督的复活和升天。祂从死里复活，并升天坐在神的右边，就证明祂赎罪的死已经完全为神所接受，完全让神满意，因着祂的死，神能完全称义我们。信徒得着主观的称义，是凭神的生命，借复活的基督，在主耶稣基督的名里，并在那灵里。因复活的基督乃是那灵，当我们呼求祂，我们就与祂有生机的联合，得以有分并享受祂作生命，使我们能凭祂而活，活出义来，在主观方面得成为义。

not only has the position outwardly to justify us, but He also can make us righteous by the resurrection life of Christ in us.

C. In the Name of the Lord Jesus Christ

We are justified subjectively in the name of the Lord Jesus Christ. First Corinthians 6:11 says, “But you were justified in the name of the Lord Jesus Christ.” To be in the name of the Lord Jesus Christ is to be in the person of Jesus Christ, that is, in Jesus Christ Himself. This tells us of the believers’ organic union with the Lord. When we call on the Lord Jesus, we have an organic union with Him in His name, in His living person, and we also participate in His divine life and nature. Thus, we are justified subjectively.

D. In the Spirit

Moreover, we are justified subjectively in the Spirit. First Corinthians 6:11 continues, “You were justified in the name of the Lord Jesus Christ and in the Spirit of our God.” Therefore, we experience the subjective justification in the name of the Lord and in the Spirit of God. The Lord’s name denotes the Lord’s person. The Lord in resurrection now is the Spirit (2 Cor. 3:17). Therefore, we cannot separate the Lord’s name from His Spirit. When we have an organic union with Him in His name, we participate in and enjoy the resurrected Christ as life in the Spirit. Thus, we are justified subjectively.

SUMMARY

God’s justification is God’s declaring that man is righteous according to His righteousness. Hence, no one can be justified by his own works. The believers’ justification consists of the objective aspect and the subjective aspect. We receive the objective justification freely by God’s grace, through the redemption in Christ Jesus, and by our faith. Faith is the way for us to be justified, and our faith comes from Christ, who is the source, the cause, of our faith. When He enters into us to be our believing element and ability, this faith is reckoned to us as righteousness by God. When we are justified by God, we receive God’s righteousness; that is, we receive Christ Himself as our righteousness so that we are righteous before God and are justified by God just as Christ is. The evidences of our justification are the resurrection and ascension of Christ. He has risen from among the dead and has ascended to the right hand of God. This proves that His redeeming death has been fully accepted by God and has completely satisfied God; God can fully justify us through His death. We are justified subjectively by the divine life, by Christ in resurrection, in the name of the Lord Jesus Christ, and in the Spirit. Because the resurrected Christ is the Spirit, when we call on Him, we have an organic union with Him. Thus, we are able to participate in and enjoy Him as our life that we may live out righteousness by Him and thereby be justified subjectively.

问　答

一　为何人不能靠行为称义？

二　信徒如何得着客观的称义？

三　请引经证明信就是基督，并简述其意义。

四　信徒得称义的证明是什么？

五　信徒如何得着主观的称义？

QUESTIONS

1. Why is man not justified by works?
2. How do the believers receive objective justification?
3. Quote the Scriptures to prove that faith is Christ Himself and explain briefly what this means.
4. What are the evidences of the believers' justification?
5. How do the believers receive subjective justification?

第四十课

蒙救赎（五）—和好

纲　目

壹　和好的需要

一　因人是神的仇敌

二　因人心思里与神为敌

三　因人不以认识神为美

四　因心怨恨神、亵渎神

五　因心是悖逆、可怒之子

贰　和好的成就

一　借着基督

二　借着基督的受死、流血

叁　和好的职事

肆　和好的结果

一　对神有和平

二　在神里面夸耀

三　在生命里得救

伍　和好与挽回的关系

一　挽回的意义

二　和好包含挽回

LESSON FORTY

REDEMPTION (5) RECONCILIATION

OUTLINE

I. The need for reconciliation:

A. Man being an enemy of God.

B. Man being at enmity with God in his mind.

C. Man disapproving of holding God in his knowledge.

D. Man hating and blaspheming God.

E. Man being a son of disobedience and a child of wrath.

II. The accomplishment of reconciliation:

A. Through Christ.

B. Through the death of Christ with the shedding of His blood.

III. The ministry of reconciliation.

IV. The results of reconciliation:

A. Having peace toward God.

B. Boasting in God.

C. Being saved in life.

V. The relationship between reconciliation and propitiation:

A. The meaning of propitiation.

B. Reconciliation including propitiation.

课　文

本课我们要来到蒙救赎的最后一面，与神和好。信徒借着基督所成功的救赎，不只使我们得着赦罪、释放、洗净、圣别、称义，也使我们与神和好。“与神和好”这个辞在原文意思是向神彻底的改变。人因着堕落，背叛了神，和神出了事，成了神的仇敌，所以人需要借着基督的救赎，向神有一个彻底的改变。我们向神彻底的改变，就是我们与神和好。圣经中并没有说神与我们和好，只说我们与神和好。因为神从来没有和我们出过事，所以祂不需要与我们和好；乃是我们和祂出了事，所以我们需要与祂和好。

壹　和好的需要

一　因人是神的仇敌

人需要与神和好，是因人是神的仇敌。罗马五章十节说，“因为我们作仇敌的时候，且借着神儿子的死得与神和好。”这给我们看见，人在未得着神救恩前，在神眼中，不仅是罪人，也是祂的仇敌。因为人的堕落，不只堕落到罪中，也落到撒但的权下（约壹五 19），成为魔鬼的儿女（约壹三 8 上），顺服空中掌权者的首领（弗二 2），作与神敌对的人，成了神的仇敌。所以人不仅需要蒙神赦罪，也需要与神和好。

二　因人心思里与神为敌

人需要与神和好，也是因人心思里与神为敌。歌罗西一章二十一节说，“你们从前是隔绝的，因着恶行心思里与祂为敌。”人因着堕落，不只与神远离，与神隔绝，且因着恶行，从心思里与神为仇为敌。并且堕落人的心思是放在邪恶的肉体上，这是神所恨恶的，是与神为仇的（罗八 5，7）。所以人不只需要悔改归向神，不只需要蒙神赦罪，并且需要与神和好。

三　因人不以认识神为美

人需要与神和好，也是因人不以认识神为美。罗马一章二十八节说，“他们…不以完全认识神为美。”人与神隔绝到了一个地步，甚至不以认识神为美。不以认识神为美这话在原文也有不赞成认识神的意思。所以人不是不能认识神，乃是不赞成认识神，不以认识神为美。人是故意不认识神，故意将神摆在一边，故意不要神。所以人需要与神和好。

TEXT

In this lesson we shall cover the last aspect of redemption, that is, reconciliation to God. Through Christ's redemption, we not only have been forgiven, freed, washed, sanctified, and justified, but we also have been reconciled to God. The phrase "reconciliation to God" in Greek means to have a thorough change toward God. Because of the fall, man disobeyed God, offended God, and became an enemy of God. Therefore, man needs to have a thorough change toward God through Christ's redemption. Our having a thorough change toward God is our being reconciled to God. The Bible does not say that God is reconciled to us; it only says that we are reconciled to God. Because He never offended us, God does not need to be reconciled to us. It is we who offended Him; hence, we need to be reconciled to Him.

I. THE NEED FOR RECONCILIATION

A. Man Being an Enemy of God

Man needs to be reconciled to God because man is an enemy of God. Romans 5:10a says, "For if, while we were enemies, we were reconciled to God through the death of His Son." This indicates that before man receives God's salvation, in God's eyes he is not only a sinner but also an enemy of God. Through the fall, man not only has fallen into sin, but he also has fallen under the authority of Satan (1 John 5:19). Hence, he has become a child of the devil (1 John 3:8a, 10), obeying the ruler of the authority of the air (Eph. 2:2). Being hostile to God, he has also become an enemy of God. Therefore, man needs not only to be forgiven by God but also to be reconciled to God.

B. Man Being at Enmity with God in His Mind

Man needs to be reconciled to God also because he is at enmity with God in his mind. Colossians 1:21 says, "And you, who once were alienated and enemies in your mind by evil works." Because of the fall, man not only is far off and alienated from God, but he also is at enmity with God in his mind by evil works. Furthermore, the mind of fallen man is set on the evil flesh. Such a mind is hated by God and it is enmity against God (Rom. 8:5, 7). Hence, man needs not only to repent unto God and be forgiven, but also to be reconciled to God.

C. Man Disapproving of Holding God in His Knowledge

Man needs to be reconciled to God because he disapproves of holding God in his knowledge. Romans 1:28a says, "And as they...did not approve of holding God in their full knowledge." Man is alienated from God to the extent that he disapproves of holding God in his knowledge. In Greek, this means that man does not think it good to have God in his knowledge. Therefore, it is not that man cannot know God; rather, it is that man disapproves of holding God in his knowledge—he does not think it good to have God in his knowledge. Man intentionally refuses to know God, purposely puts God aside, and deliberately rejects God. Therefore, man needs to be reconciled to God.

四　因人怨恨神、亵渎神

人需要与神和好，也是因人怨恨神、亵渎神。罗马一章三十节给我们看见，堕落的人是憎恨神的。提前一章保罗也说，他在信主以前是亵渎神的。堕落的人既怨恨神、又亵渎神。怨恨是里面的心意，亵渎是外面的言行。人在里面的心思意念是怨恨神的，人在外面的言语行为是亵渎神的。人先是心里与神为仇，不以认识神为美，不赞成神，而后在心里憎恨神，以至外面亵渎神。所以人真需要与神和好。

五　因人是悖逆、可怒之子

人需要与神和好，也是因人是悖逆、可怒之子。以弗所二章二至三节给我们看见，堕落的人在神面前乃是悖逆之子、可怒之子。因为堕落的人背叛神、反抗神，是悖逆之子，所以在神面前触犯神的义怒，成为可怒之子，落在神的忿怒之下。人和神的关系竟落到这个地步，人实在需要蒙救赎，与神和好，向神有个彻底的改变。

贰　和好的成就

人虽然弃绝神，憎恨神，与神为仇为敌，但神却爱人，喜欢人。人虽然不要神，但神却要人。虽然是人和神出了事，需要与神和好，但人却没有想到与神和好，更没有找出一个办法，使自己与神和好。虽然神没有和人出过事，也不需要与人和好，但祂却想要人与祂和好，并且也为人作成一个挽回的方法，使人能与祂自己和好。这是因为祂爱我们，祂喜欢我们。

一　借着基督

神使我们与祂自己和好，乃是在基督里，也就是借着基督。林后五章十八、十九节说，“祂（神）借着基督使我们与祂自己和好，…神在基督里，叫世人与自己和好。”这指明神是在基督里，也就是借着基督，成就了这和好的事。在基督里表明基督是神祝福我们的凭借和范围。神虽然爱人，想要人能与祂和好，但若不在基督这个范围里，不借着基督，人仍然无法与神和好。所以神乃是在基督里，也就是借着基督，使人与祂自己和好。

D. Man Hating and Blaspheming God

Man needs to be reconciled to God because he hates God and blasphemes God. Romans 1:30 shows us that fallen man hates God. In 1 Timothy 1:13 Paul tells us that before he believed in the Lord he was one who blasphemed God. Hatred is the inward intention; blasphemy is the outward word and conduct. Man hates God in his inward mind and intent, and he blasphemes God in his outward words and behavior. First, man is at enmity with God in his heart, and, disapproving of God, he does not think it good to have God in his knowledge. Then he hates God in his heart and thus blasphemes God outwardly. Man therefore truly needs to be reconciled to God.

E. Man Being a Son of Disobedience and a Child of Wrath

Man needs to be reconciled to God because he is a son of disobedience and a child of wrath. Ephesians 2:2-3 shows us that before God fallen men are sons of disobedience and children of wrath. Because of their rebellion against God and their resistance to God, fallen men are sons of disobedience. Hence, they have incurred God’s righteous anger and are children of wrath who are under God’s wrath. Since man’s relationship with God has fallen to such a state, he truly needs to be redeemed and reconciled to God that he may have a thorough change toward God.

II. THE ACCOMPLISHMENT OF RECONCILIATION

Although man rejects God, hates God, and is at enmity with God, God loves man and delights in man. Man does not want God, yet God wants man. Man has offended God and needs to be reconciled to God, yet man does not have the thought of being reconciled to God, much less has he found a way to be reconciled to God. Although God has never offended man and does not need to be reconciled to man, He desires that man would be reconciled to Him, and He even accomplished a way of propitiation that man may be reconciled to Himself. This is because He loves man and delights in man.

A. Through Christ

God has reconciled us to Himself in Christ, that is, through Christ. Second Corinthians 5:18-19 says, “God, who has reconciled us to Himself through Christ...; how that God was in Christ reconciling the world to Himself.” This clearly indicates that God accomplished reconciliation in Christ, that is, through Christ. “In Christ” indicates that Christ is the instrument and the sphere in which God has reconciled us. Although God loves us and desires that we would be reconciled to Him, it is only in the sphere of Christ and through Christ that we can be reconciled to God. Therefore, it is in Christ, that is, through Christ, that God has reconciled us to Himself.

二　借着基督的受死、流血

神使我们与祂自己和好，也是借着基督的受死、流血。歌罗西一章二十、二十二节说，“既然借着祂在十字架上所流的血，成就了和平，便借着祂叫万有，…都与自己和好了。…如今借着基督在肉体里的受死，祂叫你们和好了。”神为着要我们与祂和好，就为我们作成了一个挽回的方法，乃是基督的救赎。祂借着基督为我们的罪受死，并在十字架上所流的血，成功了救赎，使我们能与神和好。因为基督的救赎解决了我们和神之间的一切问题，消除了我们和神之间的一切间隔，并满足了神公义、圣别、荣耀的要求，因此我们能转回与神和好，神也能收纳、喜悦我们。

叁　和好的职事

林后五章十八节说，“又将和好的职事赐给我们。”神要世人与祂和好，不只借基督作成一切使人与祂和好所必须的事，并且还将叫人该与祂和好的职事赐给人。使他们成为基督的使者，受托付代表祂叫人与神和好。神是何等迫切的巴望人与祂和好，所以打发人来劝人、恳求人与祂和好。因此人若再不与神和好，不是神那里有问题，乃是人这里有问题。这问题不是别的，就是人不肯接受神的爱，不肯听神的劝，不肯答应神的恳求，不肯来与神和好。

肆　和好的结果

一　对神有和平

我们与神和好的结果，首先就是使我们对神有和平（罗五1），也就是使我们向着神走在平安的路上。原本罪人是没有平安的，平安的路他们未曾知道（罗三17）。但如今我们既与神和好，对神有和平，就得以走在平安的路上。就是我们与神和好的一个结果。

二　在神里面的夸耀

我们与神和好的结果，也是使我们能在神里面夸耀。罗马五章十一节说，“我们现今既借着我们主耶稣基督得与神和好，也就借着祂在神里面夸耀。”“夸耀”一辞在原文也有欢腾、自豪等意思。所以我们如今借着主耶稣基督与神和好，就能在

B. Through the Death of Christ with the Shedding of His Blood

Moreover, God has reconciled us to Himself through the death of Christ with the shedding of His blood. Colossians 1:20 and 22 say, “And through Him to reconcile all things to Him, having made peace through the blood of His cross...yet now has He reconciled in the body of His flesh through death.” In order that we might be reconciled to Him, God accomplished a propitiatory way for us, which is the redemption of Christ. Christ died for our sins and shed His blood on the cross to accomplish redemption that we might be reconciled to God. Because the redemption of Christ has solved all the problems and removed all the barriers between us and God, and because it has satisfied the demand of God’s righteousness, holiness, and glory, we can turn back to God and be reconciled to Him, and God can also receive us and be pleased with us.

III. THE MINISTRY OF RECONCILIATION

Second Corinthians 5:18 says, “...and has given to us the ministry of reconciliation.” In order that the world might be reconciled to Himself, God accomplished all the necessary steps of reconciliation through Christ. Not only so, He also has given to men the ministry of reconciliation, so that they may become ambassadors of Christ, commissioned to represent Him for reconciling people to God. God is anxiously hoping that we may be reconciled to Him. So urgent is this matter to Him that He sends men to us, entreating and beseeching us to be reconciled to Him. Hence, if we still are not reconciled to God, the problem is not with Him but with us. The problem is that we would not accept God’s love or listen to His entreating, nor would we respond to His beseeching and be reconciled to Him.

IV. THE RESULTS OF RECONCILIATION

A. Having Peace toward God

The first result of our reconciliation to God is that we have peace toward God (Rom. 5:1); that is, we are walking toward God on the way of peace. Formerly, as sinners we had no peace; neither did we know the way of peace (Rom. 3:17). Since we have been reconciled to God and have peace toward God, we are walking on the way of peace. This is an issue of our reconciliation to God.

B. Boasting in God

As a result of our reconciliation to God, we can boast in God. Romans 5:11 says, “We also are boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.” The word boast in Greek also means exult and glory. Since we have been reconciled to God through the Lord Jesus Christ, we boast, exult, and glory in God. Because

神里面夸耀、欢腾、自豪。因为我们与神和好了，得着了神，神自己成了我们的永分。我们可以享受祂，在祂里面夸耀、欢腾并自豪，就是在患难中，也能照常夸耀（五 3）。我们还能因盼望神的荣耀而夸耀（五 2）。这也是我们与神和好的一个结果。

三　在生命里得救

我们与神和好的结果，也是使我们在生命里得救（罗五 10）。当我们与神和好，向着神有平安，享受神，并在神里面夸耀时，我们就逐渐在祂的生命里得救。我们就能从许多消极的事物中蒙拯救，脱离缠累我们的罪，脱离世界和它的霸占，脱离我们的脾气、个性、和我们的自己、天然，并脱离个人主义。这种生命里的得救，也是我们与神和好的结果。

伍　和好与挽回的关系

一　挽回的意义

挽回原文的意思是，调停两造，使他们合一。这就是说当你与别人出了问题，得罪了他或亏负了他，于是他对你就有所要求；他的要求若不得满足，你们中间的问题就无法解决，无法和好，所以就需要挽回。人与神隔绝，与神之间不能交通的问题就是人的罪。人的罪使人不能到神面前，也使神不能来就近人。因此人需要挽回祭，来平息神的要求。

约壹二章二节和四节告诉我们，神的儿子基督我们的罪，亲自作了挽回。这两处的“挽回”，在希腊文都是“希拉斯摩斯”（hilasmos），意思是挽回之物，也就是挽回祭。罗马二章二十五节说到神设立基督耶稣作挽回盖。这是另一个关于挽回的希腊文，“希拉斯特利恩”（hilasterion），意思是挽回的地方。七十士译本在出埃及二十五章和利未记十六章，也用这个辞当作约柜的盖，就是神来向人施恩的地方，所以称为施恩座（出二五 17，利十六 2）。此外，希伯来二章十七节说，主耶稣成为大祭司，为百姓的罪献上挽回祭。这里“献上挽回祭”的希腊文是“希拉斯奇迈（hilaskomai）”乃是“希拉斯摩斯”的动词形态，意思是挽回的行动。以上这几处经文很清楚的告诉我们，主耶稣基督为我们的罪，将自己当作挽回祭献给神。祂自己也是那挽回的地方，使我们被带回到神面前，与神和好。

we have been reconciled to God and have received God, God Himself has become our eternal portion. We enjoy Him, and we boast, exult, and glory in Him, even in tribulations (Rom. 5:3). We also boast in hope of the glory of God (Rom. 5:2). This also is an issue of our reconciliation to God.

C. Being Saved in Life

As a result of our reconciliation to God, we are being saved in life (Rom. 5:10). When we are reconciled to God, have peace toward Him, enjoy Him, and boast in Him, we are being saved in His life. We are being saved from so many negative things and freed from besetting sins, from the world and its usurpation, from our temper, disposition, self, and natural being, and from being individualistic. This salvation in life also is an issue of our reconciliation to God.

V. THE RELATIONSHIP BETWEEN RECONCILIATION AND PROPITIATION

A. The Meaning of Propitiation

The Greek word for propitiation means to conciliate two parties and make them one. Suppose you have a problem with another person. You have either offended him or else you owe him something. Because of this problem or debt, he has a demand upon you, and unless his demand is satisfied, the problem between you and him cannot be resolved, nor can reconciliation be achieved. Thus, there is the need for propitiation. The problem that kept us from God, that made it impossible for us to fellowship with Him, was our sins. Our sins kept us away from God's presence and hindered God from coming to us. Therefore, we needed propitiation to appease God's demands.

In 1 John 2:2 and 4:10 we are told that Christ, the Son of God, is Himself the propitiation concerning our sins. In both places the word propitiation in Greek is hilasmos, which means "that which propitiates," that is, a propitiatory sacrifice. Romans 3:25 says that God set forth Christ Jesus as a propitiation-cover. The word translated "propitiation-cover" is another Greek word regarding propitiation, hilasterion, which means the place where propitiation was made. In the Septuagint, hilasterion is used in Exodus 25 and Leviticus 16 for the cover of the ark, the place where God granted mercy to man; hence, it is called the mercy seat (Exo. 25:17; Lev. 16:2). Furthermore, Hebrews 2:17 says that the Lord Jesus became the High Priest to make propitiation for the sins of the people. Here, "make propitiation for" in Greek is hilaskomai, the verbal form of the noun hilasmos, meaning the action of propitiation. The foregoing verses clearly tell us that the Lord Jesus Christ offered Himself to God as a propitiatory sacrifice for our sins. He Himself is also the place of propitiation where we are brought back to God and are reconciled to Him.

二　和好包含挽回

挽回是对付罪（约壹二2，4），但和好不仅对付罪，也对付仇恨（林后五1，罗五10）。所以和好包含挽回。罪人需要挽回，仇敌需要和好。人与神之间最大的问题乃是仇恨。人与神为敌需要和好的问题，比人有罪需要挽回的问题更严重。当我们还作神仇敌的时候，我们不只需要挽回，也需要和好。罗马五章十节和林后五章十九节给我们看见，我们既是罪人，又是神的仇敌。因此我们需要借着基督，借着祂的受死、流血得与神和好，使我们能对神有和平，在神里面夸耀，并在生命里得救。

摘　要

人因着堕落，心思里与神为敌，不以认识神为美，怨恨神、亵渎神，是悖逆、可怒之子，成了神的仇敌。所以人需要向神有一个彻底的改变，需要与神和好。但人并没有想到与神和好，倒是神爱人、喜欢人，想要人与祂和好，并且也为人作成一个挽回的方法。祂是在基督里，就是借着基督，且借着祂的受死、流血成功了救赎，成就了和好的事，使人能与祂和好。祂不只借着基督作成一切使人与祂和好所必须的事，并且将叫人与祂和好的职事赐给人，使他们成为基督的使者，受托付代表祂求人与神和好。我们与神和好的结果，就使我们对神有和平，使我们向着神走在平安的路上；也使我们能在神里面夸耀、欢腾并且自豪；还使我们在生命里得救，脱离罪、世界、天然、个人主义等等消极事物。和好也包含挽回。挽回是对付罪，但和好不仅对付罪，也对付仇恨。我们从前既是罪人，又是神的仇敌，所以我们需要挽回，与神和好。

问　答

一　人为何需要与神和好？

二　神如何成就人与祂和好的事？

三　请简述与神和好的结果。

四　请简述和好与挽回的关系。

B. Reconciliation Including Propitiation

Propitiation deals with sins (1 John 2:2; 4:10); reconciliation deals with enmity (2 Cor. 5:19; Rom. 5:10) as well as sins. Therefore, reconciliation includes propitiation. Sinners need propitiation; enemies need reconciliation. Enmity is the greatest problem between man and God. The problem of man being an enemy of God and therefore needing reconciliation is even more serious than the problem of man having sins and therefore needing propitiation. When we were enemies of God, we needed not only propitiation but also reconciliation. Romans 5:10 and 2 Corinthians 5:19 show us that we were not only sinners but also enemies of God. Hence, we needed to be reconciled to God through Christ, through His death with the shedding of His blood, that we might have peace toward God, boast in God, and be saved in life.

SUMMARY

Because of the fall, man is at enmity with God in his mind, disapproves of holding God in his knowledge, hates God, and blasphemes God; he is also a son of disobedience, a child of wrath, and an enemy of God. Therefore, man needs to have a thorough change toward God and be reconciled to Him. However, man does not have the thought of being reconciled to God. Rather, it is God who loves man, delights in man, and desires that man would be reconciled to Him, and who also accomplished a way of propitiation for man. God accomplished reconciliation in Christ, that is, through Christ, and through the death of Christ with the shedding of His blood, which accomplished redemption, that man may be reconciled to Him. God not only accomplished all the necessary steps of reconciliation through Christ, but He also has given to men the ministry of reconciling people to Him, so that they may become ambassadors of Christ, commissioned to represent Him and to beseech people to be reconciled to God. As a result of our reconciliation to God, we have peace with God and walk toward God on the way of peace; we boast, exult, and glory in God; and we are being saved in life, freed from sins, from the world, from our natural being, from being individualistic, and from other negative things. Reconciliation also includes propitiation. Propitiation deals with sins; reconciliation deals with enmity as well as sins. Formerly, we were not only sinners but also enemies of God. Hence, we needed propitiation and also reconciliation to God.

QUESTIONS

1. Why does man need to be reconciled to God?
2. How did God accomplish the reconciliation of man to Himself?
3. Briefly state the results of reconciliation to God.
4. Briefly explain the relationship between reconciliation and propitiation.

第四十一课

成为新造（一）—重生

纲　目

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三　成为神新造初熟的果子

四　达到活的盼望

LESSON FORTY-ONE

MADE A NEW CREATION (1)

BEING REGENERATED

OUTLINE

I. The need for regeneration:

A. Man being of the flesh.

B. For the entrance into the kingdom of God.

II. The meaning of regeneration:

A. To be born of God.

B. To be born from above.

C. To be born of water and the Spirit.

D. The Spirit begetting spirit.

III. The accomplishment of regeneration:

A. According to the purpose and mercy of God the Father.

B. Through the resurrection of Christ from among the dead.

C. Through the work of the Holy Spirit.

D. Through the word of God.

E. By man's believing.

IV. The results of being regenerated:

A. Receiving the eternal life of God.

B. Becoming the children of God.

C. Becoming the firstfruit of God's new creation.

D. Obtaining a living hope.

课　文

在神完全救恩的初期阶段，信徒经历了神的呼召、那灵的圣别、悔改、信入、受浸、联于三一神及蒙救赎。在这阶段中，信徒也经历了重生、受圣灵、得永远的生命、更新、迁移、释放，而成为新造（林后五17）。这是神完全救恩的生命线，是最重要的部分。信徒成为新造，首先乃是借着重生。在神救赎里的赦罪、洗净、圣别、称义、与神和好，都是为着重生信徒。神所以赦免我们、洗净我们，使我们得以圣别、得称义、得与祂和好，都是为着要重生我们。人是以为，只要我们在神面前能得着赦罪，得蒙称义，就没有问题了。但是神的救恩为我们所作的，不只这些。神的救恩不只在我们外面使我们得到这样一个蒙祂悦纳的地位，还要在我们里面重生我们，使我们得着一个能讨祂喜悦的生命。

壹　重生的需要

一　因人是属肉体的

人需要重生，因为人是从肉体生的，是属乎肉体的（约三6）。不管我们自己觉得我们如何，按实际说，我们乃是出乎肉体的，是属乎肉体的。出乎肉体的，属乎肉体的，就是肉体。肉体是：在罪孽里生的（诗五一5），出于罪的；卖给罪（罗七14），属于罪的；没有良善（罗七18），只有罪恶；在属神的事上软弱、无益（罗八3，约六63）；坏到极处（耶十七9），无可救药；与神为仇，不服神的律法，也是不能服，不能得神的喜欢（罗八7～8）；与神的生命隔绝（弗四18），和神无分无关；并且是不能改变的（耶十三23）。无论外面能改得多少，里面的性质仍不能改变丝毫。无论怎么改，仍是肉体。肉体就是肉体，是不能变作灵的（约三6）。只有从灵生的才是灵，才能得着神的生命，与神圣的性情有分，得以脱离肉体情欲来的败坏（彼后一4）。所以人需要重生，就是从灵生，也就是从那是灵之神生。

许多人以为，人所以需要重生，是因为人坏。岂知不管人是好是坏，都是出乎肉体的、属乎肉体的，所以都需要重生。我们需要重生，不只是因我们的生命是坏的，乃是因我们的生命是肉体的生命，不是神的生命。纵然我们的生命是好的，还是

TEXT

In the initial stage of God's full salvation the believers experience God's calling, the Spirit's sanctification, and their repentance, believing, being baptized, being joined to the Triune God, and being redeemed. In the same stage the believers also experience their being regenerated, receiving the Holy Spirit, obtaining the eternal life, being renewed, being transferred, being freed, and thereby being made a new creation (2 Cor. 5:17). The believers' being made a new creation is the most crucial part, even the lifeline, of God's full salvation. The believers are made a new creation first through regeneration. God's redemption, including the forgiveness of sins, washing, sanctification, justification, and reconciliation to God, is for the regeneration of the believers. The reason God forgives us, washes us, sanctifies us, justifies us, and reconciles us to Himself is that we may be regenerated. Our concept might have been that as long as we could be forgiven of our sins and be justified before God, we would have no problems. However, what God's salvation has accomplished includes much more than this. Through God's salvation we not only obtain an outward position that is acceptable to God, but we also are regenerated within to receive a life that is pleasing to God.

I. THE NEED FOR REGENERATION

A. Man Being of the Flesh

Man needs regeneration because man is born of the flesh and is of the flesh (John 3:6). Regardless of how we feel about ourselves, in reality we are from the flesh and of the flesh. That which is from the flesh and of the flesh is flesh. The flesh is born in sin (Psa. 51:5) and is from sin; it is sold under sin (Rom. 7:14) and is of sin. In the flesh there is nothing good (Rom. 7:18); there is only wickedness. The flesh is weak and unprofitable in the things of God (Rom. 8:3; John 6:63), and it is desperately wicked (Jer. 17:9) and incurable. Furthermore, the flesh is enmity against God; it is not and cannot be subject to the law of God, and it cannot please God (Rom. 8:7-8). Being estranged from the life of God (Eph. 4:18), the flesh has nothing to do with God. Moreover, the flesh cannot be changed (Jer. 13:23). Regardless of how much it is changed outwardly, its inward nature cannot be changed at all. No matter how it is changed, it is still the flesh. The flesh is the flesh, and it can never be changed to spirit (John 3:6). Only that which is born of the Spirit is spirit, and only it can receive God's life and partake of the divine nature, escaping the corruption which is in the world by lust (2 Pet. 1:4). Therefore, man needs to be regenerated, that is, to be born of the Spirit, to be born of God, who is the Spirit.

Many think that man needs to be regenerated because man is evil. The fact is that man, whether good or evil, is from the flesh and of the flesh; hence, man needs to be regenerated. We need to be regenerated not only because our life is evil, but because our life is the life of the flesh, not the life of God. Even if our life were good, it still would be the human life, not the

人的生命，不是神的生命，不论人的生命多善良、多纯洁，仍不是神所要那神的生命。所以人需要重生，好得着神的生命。

二　为进神的国

人需要重生也是为着进神的国。主耶稣说，人必须重生（约三 7），因为人若不重生，就不能进神的国（约三 35）。这话启示出，重生乃是人进神的国唯一的入门。

国度总是与生命关联。在植物国度里，所有的是植物生命；在动物国度里，所有的是动物生命。你要有分某种国度，首先需要有那个国度的生命。人和神所有的，根本是两个不同的生命，在两个不同的范围、两个不同的国里。人要进入神的国，就必须有神的生命。人若有神的生命，自然就在神国里有分。而人要有神的生命，就必须重生。所以人必须重生，好得着神的生命，能进入神的国。人的生命与神的性质不合，不能使人够资格进入神的国。即使人未曾受败坏，人还是需要重生，得着神的生命，与神的性质相合，才能进入与神性质相合的国，就是神的国。

叁　重生的意义

重生的字义，就是再生一次。所以当日尼哥底母就领会是再进母腹生出来（约三 4）。他对重生的字义虽然领会对了，但他对重生的意义却领会错了。重生的字义虽然是再生一次，但重生的意义却不是再进母腹生出来。

一　从神生

重生乃是从神而生，不是从血气生，不是从肉体的意思生，也不是从人的意思生（约一 12 ～ 13）。从肉体生，使人得着人肉体的生命；从神生，使人得着神属灵的生命。因此我们得重生的人，乃是在人原有的生命之外，再得着神的生命。

二　从上头生

重生也是从上头生。约翰三章三节说，“人若不重生，就不能见神的国。”这里重生的“重”字，原文和约翰三章三十一

divine life. Regardless of how good and pure the human life might be, it still is not the divine life that God desires. Hence, man needs to be regenerated that he may receive God's life.

B. For the Entrance into the Kingdom of God

Man needs to be regenerated that he may enter into the kingdom of God. The Lord Jesus said that man must be born anew (John 3:7), for unless a man is born anew, he cannot enter into the kingdom of God (John 3:3, 5). This word reveals that regeneration is the unique entrance into the kingdom of God.

A kingdom is always related to life. The vegetable kingdom is constituted of the vegetable life, and the animal kingdom, of the animal life. If you intend to share in a certain kind of kingdom, you first need the life of that kingdom. Man and God have two entirely different lives and are in two different realms, in two different kingdoms. In order to enter into the kingdom of God, man must have the life of God, and if he has the life of God, spontaneously he can participate in the kingdom of God. However, in order to have the life of God, man needs to be regenerated. Therefore, man must be regenerated that he may have the divine life and enter into the divine kingdom. Because man's life does not correspond to God's nature, it cannot qualify man to enter into God's kingdom. Even if man had not been corrupted, man still would need to be regenerated that he may have God's life and correspond to God's nature. Only then can he enter into the kingdom that matches God's nature, which is the kingdom of God.

II. THE MEANING OF REGENERATION

To be regenerated means to be born anew. This is why Nicodemus thought that a man needed to enter the second time into his mother's womb and be born (John 3:4). He understood correctly the literal sense of the words "born anew," but he appreciated incorrectly the significance of rebirth, or regeneration. To be regenerated is to be born anew, but it does not mean to enter into the mother's womb and be born a second time.

A. To Be Born of God

To be regenerated is to be born not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13). Whoever is born of the flesh receives the human life, which is of the flesh; whoever is born of God obtains the divine life, which is of the Spirit. Hence, as the regenerated ones, we have received the divine life in addition to our human life.

B. To Be Born from Above

To be regenerated is to be born from above. John 3:3 says, "Unless a man is born anew, he cannot see the kingdom of God." Here the word "anew" in Greek is the same word as

节的“从天上”是相同的字，所以重生也有从上头生的意思。我们头一次从父母生，是从地上生，是从下头生，所得着人肉体的生命，是出于地的，也是属于地的；但我们第二次从神生，就是重生，却是从上头生，从天上生，所得着神属灵的生命，是出于天的，也是属于天的。所以重生就是从上头生，叫人得着这个属天的生命。

三　从水和圣灵生

重生也是从水和圣灵生的。在约翰三章五节，主耶稣对尼哥底母说，“人若不是从水和圣灵生的，就不能进神的国。”主在这里所说的“从水和圣灵生”，乃是指着经过施浸者约翰所传受浸的水，和主所要赐的圣灵，而得着重生。

这里水表明死与埋葬，为着了结悔改的人；圣灵是生命与复活的灵，为着使被了结的人有新生的起头。这水指着并表明基督包罗万有的死，信徒就是受浸归入这死（罗六 3），不但埋葬了他们的旧人，也埋葬他们的罪、世界、已往的生活和历史，并将他们从弃绝神的世界及其败坏中分别出来。这圣灵乃是基督的灵，也是神的灵（罗八 9）。浸在圣灵里就是浸入基督的灵，进入基督自己（加三 27，罗六 3），浸入三一神（太二八 19），甚至浸入基督的身体（林前十二 13）；这身体是与基督在一灵里联合的（林前六 17）。借着浸在这水和这灵里，在基督里的信徒便得重生，脱离人一切老旧的事物，而进入神的国，进入神的生命和神圣管治的领域（约三 3），使他们在神永远的国里，凭着神永远的生命而活着。

四　灵生灵

重生也是我们的灵从圣灵而生，也就是圣灵以神神圣的生命重生我们人的灵。约翰三章六节说，“从灵生的就是灵。”这里的第一个灵是神的灵，就是神的圣灵；第二个灵是人的灵，就是人重生的灵。重生就是神的圣灵在人的灵里，以神的生命，就是神那永远、非受造的生命所完成的。因此，当我们重生的时候，神的灵就把神的生命，就是神的成分，分赐在我们的灵里，使我们的灵活过来（参西二 13），变成了一个新灵。这新灵就是我们重生的灵，是从神的圣灵所生的，所以重生也就是灵生灵。

叁　重生的成就

“from above” in John 3:31. Hence, to be born anew also means to be born from above. When we were born the first time of our parents, we were born of the earth, from below, and the human life of the flesh which we received was out of the earth and of the earth. But when we are born the second time of God, that is, when we are born again, we are born from above, from heaven, and the divine life of the Spirit which we receive is from heaven and of heaven. Hence, to be regenerated is to be born from above to receive the heavenly life.

C. To Be Born of Water and the Spirit

To be born anew is to be born of water and the Spirit. In John 3:5 the Lord Jesus said to Nicodemus, “Unless a man is born of water and the Spirit, he cannot enter into the kingdom of God.” The Lord’s word here concerning being born of water and the Spirit refers to the birth through the water of baptism preached by John the Baptist and through the Holy Spirit given by the Lord.

Water here signifies death and burial for the termination of the repentant people; the Holy Spirit is the Spirit of life and resurrection for the germination of the terminated ones. This water denotes and signifies the all-inclusive death of Christ. The believers have been baptized into this death (Rom. 6:3), burying not only their old man but also their sins, the world, and their past life and history; they have also been separated from the God-rejecting world and from its corruption. The Holy Spirit is the Spirit of Christ, who is also the Spirit of God (Rom. 8:9). To be baptized into the Holy Spirit is to be baptized into the Spirit of Christ, into Christ Himself (Gal. 3:27; Rom. 6:3), into the Triune God (Matt. 28:19), and even into the Body of Christ (1 Cor. 12:13), which is joined to Christ in one spirit (1 Cor. 6:17). Through baptism in water and in the Spirit, the believers in Christ have been regenerated, leaving all the old things of man and entering into the kingdom of God, into the realm of the divine life and the divine ruling (John 3:3), that they may live by God’s eternal life in God’s eternal kingdom.

D. The Spirit Begetting Spirit

To be born anew is to be born of the Spirit in our spirit. That is, the Holy Spirit regenerates our human spirit with God’s divine life. John 3:6 says, “That which is born of the Spirit is spirit.” In this verse, the first Spirit is the divine Spirit, the Holy Spirit of God; the second spirit is the human spirit, the regenerated spirit of man. Regeneration is accomplished in the human spirit by the Holy Spirit of God with the divine life, the eternal, uncreated life of God. Hence, when we are regenerated, the divine Spirit dispenses the divine life, the divine element, into our spirit, enlivening it (Col. 2:13) and making it a new spirit (Ezek. 36:26-27a). This new spirit is our regenerated spirit, our spirit which is born of the divine Spirit. Regeneration, therefore, is the Spirit begetting spirit.

III. THE ACCOMPLISHMENT OF REGENERATION

一　照着父神的旨意和怜悯

重生的成就乃是照着父神的旨意和怜悯（雅一18，彼前一3）。雅各书告诉我们，神是照着祂的旨意生了我们，叫我们在祂的造物中成为初熟的果子。这就是我们神圣的出生，也就是我们的重生。彼前一章三节也告诉我们，我们得重生是父神照自己的大怜悯。怜悯比恩典更前一步，恩典只适用于相称的情况，但怜悯构得更远，更能达到一个不配的人身上。按我们的情形，没有一个人配得祂的恩典。我们困苦可怜，因此需要怜悯，好把神和人中间的缺口连接起来。所以照着父神的旨意和怜悯，我们这些堕落、不配的人，才能得重生。

二　借着基督从死人中复活

重生的成就也是借着基督从死人中复活（彼前一3）。基督的死一面赎尽了我们的罪孽，一面释放出祂的生命（约十二24），基督的复活就叫祂的生命进入我们里面，使我们得着重生。在祂复活的时候，我们所有信祂的人都包含在祂里面，与祂一同复活（弗二6）。在这复活里，祂把神的生命分赐到我们里面，以神的生命点活我们，把我们带进与神生命的关系、生机的联合里，使我们与祂有同一的神圣生命，同一的神圣性情，这就是重生。所以父神是借着基督从死人中复活重生了我们。

三　借着圣灵的工作

重生的成就也是借着圣灵的工作（约三5，8）。主耶稣从死人中复活，不过是成就了使我们得重生客观的事实，等到圣灵来在我们里面运行，将这客观的事实，施用到我们身上，才叫我们有重生主观的经历。圣灵来，首先叫我们为罪、为义、为审判，自己责备自己（约十六8）。祂叫我们看见，我们是有罪的，主已经担当了我们的罪，能使我们得称义，我们若不信祂，将来必要受审判，所以就叫我们为着这些而自责、悔改。紧接着，圣灵就叫我们信福音，接受主耶稣和祂为我们所成功的，而得着重生，使我们得着基督借着死而复活所释放出来的生命。

四　借着神的话

A. According to the Purpose and Mercy of God the Father

Regeneration is accomplished according to the purpose and mercy of God the Father (James 1:18; 1 Pet. 1:3). The Epistle of James tells us that God brought us forth according to His purpose, that we should be a certain firstfruit of His creatures. This is our divine birth, our regeneration. First Peter 1:3 also tells us that God the Father has regenerated us according to His great mercy. Mercy goes farther than grace. Grace is applied only to a worthy situation, but mercy reaches farther than grace, extending even to the unworthy ones. According to man's condition, no one deserves God's grace. Man is in distress and in a pitiful condition; hence, mercy is needed to bridge the gap between God and man. Therefore, as the fallen and undeserving ones, we have been regenerated according to the purpose and mercy of God the Father.

B. Through the Resurrection of Christ from among the Dead

Regeneration is accomplished through the resurrection of Christ from among the dead (1 Pet. 1:3). On the one hand, the death of Christ redeemed us from our sins, and on the other hand, it released His life (John 12:24). Through the resurrection of Christ, His life entered into us to regenerate us. When He was resurrected, we, His believers, were all included in Him. Thus, we were resurrected with Him (Eph. 2:6). In this resurrection, He imparted the divine life into us and enlivened us with the divine life, bringing us into a relationship of life, an organic union, with God, and making us the same as He is in the divine life and nature. This is regeneration. Hence, God the Father has regenerated us through the resurrection of Christ from among the dead.

C. Through the Work of the Holy Spirit

Regeneration is accomplished through the work of the Holy Spirit (John 3:5, 8). Through His resurrection from among the dead, the Lord Jesus accomplished only the objective fact of our regeneration. Not until the Holy Spirit comes to operate in us and applies the objective fact to us do we have the subjective experience of regeneration. When the Holy Spirit comes, He first convicts us concerning sin, concerning righteousness, and concerning judgment (John 16:8). He causes us to see that we are sinful, that the Lord bore our sins for us that we might be justified, and that unless we believe in Him we shall be judged. Therefore, He convicts us of these things and causes us to repent. Immediately following this, He causes us to believe in the gospel and to receive the Lord Jesus and what He has accomplished for us. Thus we are regenerated, having received the life released by Christ through His death and resurrection.

D. Through the Word of God

重生的成就，也是借着神的话。彼前一章二十三节说，“我们得了重生，不是由于能坏的种子，乃是由于不能坏的种子，是借着神永活常存的话。”这里告诉我们，人蒙了重生，乃是由于不能坏的种子。种子是含有生命的。神的话就是不能坏的种子，包含着神的生命。神的生命如何是永活、常存的，神的话也是永活、常存的。借着祂这永活常存的生命之话，神把祂的生命传输到我们的灵里，使我们得了重生。

五　因着人的信

有了主耶稣从死人中复活，所成就使我们得重生的事实，和圣灵运行的工作，还必须有人的信（约一 12 ～ 13，三 15），重生才能成就。虽然主已经成就重生的事实，圣灵也在运行作工，但人若不信，就不能得着重生。人若要得重生，就必须信，也只须信，不必作别的。什么时候，人一信入主的名，接受主作他的救主，他就得着重生，他就从神而生，得着神的生命，有权柄作神的儿女。

肆　重生的结果

一　接受神永远的生命

重生的结果，首先乃是叫我们得着神永远的生命（约三 15 ～ 16，约壹五 11 ～ 13）。重生既是神的灵将神永远的生命，分赐到我们的灵里。所以重生叫我们所得着的一件首要的东西，当然就是神永远的生命。

神永远的生命就是神的内容，就是神自己。因为神自己一切所是的，和神里面一切所有的，都在这生命里面。神的性情、神里面神圣的功能和作用，也都在于这生命。所以我们得着神永远的生命，就得神自己一切所是的和神一切所有的，有神的性情，并且有自己里面，那样的功能和作用，叫我们能是神所是的，为神所为的，也就是叫我们像神而活出神来。

二　成为神的儿女

重生也叫我们成为神的儿女（约一 12 ～ 13）。重生既是从神而生，叫我们得着神的生命，当然就必叫我们成为神的儿女，使我们和神有了生命的关系、性情的联属。重生从神所得着的生命，叫我们能作神的儿女；这生命也就是我们作神儿女的权

Regeneration is accomplished through the word of God. First Peter 1:23 says, “Having been regenerated, not of corruptible seed, but of incorruptible, through the living and abiding word of God.” Here we are told that we have been regenerated of incorruptible seed. A seed is a container of life. The word of God as the incorruptible seed contains God’s life. Just as God’s life is living and abiding, so the word of God is also living and abiding. Through His living and abiding word of life, God conveys His life into our spirit for our regeneration.

E. By Man’s Believing

After the accomplishment of the fact of regeneration by the Lord Jesus through His resurrection from among the dead, and after the operating work of the Holy Spirit, there is still the need of man’s believing (John 1:12-13; 3:15) that regeneration may actually take place. Although the Lord has accomplished the fact of regeneration and the Holy Spirit is also moving and working, unless a person believes, he cannot be regenerated. In order to be regenerated, a person needs to believe, and he needs only to believe and not to do anything else. When a person believes into the name of the Lord and receives the Lord as his Savior, he is regenerated, that is, he is born of God and receives God’s life with the authority to be a child of God.

IV. THE RESULTS OF BEING REGENERATED

A. Receiving the Eternal Life of God

The first result of our being regenerated is that we receive the life of God (John 3:15-16; 1 John 5:11-13). Since regeneration is the impartation of God’s eternal life into our spirit by the divine Spirit, the first and primary thing we receive through regeneration is, of course, the eternal life of God.

The eternal life of God is the contents of God, even God Himself. All that God is and all that is in God are in the life of God. God’s nature and all of the divine capabilities and functions in God are contained within this life. Therefore, when we receive God’s eternal life, we receive all that God is in Himself and all that is in God, and we have God’s nature and the capabilities and function in God Himself. Hence, we can be as God is and do what God does, that is, we can be like God and live God out.

B. Becoming the Children of God

By being regenerated we have become the children of God (John 1:12-13). Since to be regenerated is to be born of God and to obtain God’s life, regeneration automatically causes us to become the children of God, bringing us into a relationship with God in life and nature. The life we receive from God through regeneration enables us to become the children of God, and this

柄。我们这样作神儿女的人，有神的生命和性情，就能像神、活神并彰显神，达到神造人的目的。

三　成为神新造初熟的果子

重生也叫我们在神的造物中，成为祂新造初熟的果子。雅各一章十八节告诉我们，神按着祂自己的旨意，借着真理的话，重生了我们。这真理的话乃是神圣实际的话，三一神所是的话（约一14，17），也是生命的种子（彼前一23）。神乃是借着这生命的种子，借着神生命的话，将神的生命分赐到我们里面，把我们重生为新造中初熟的果子，有分于祂的新造（林后五17），叫我们满了首先成熟的旺盛生命，以实现祂永远的目的。

四　达到活的盼望

重生也是叫我们达到活的盼望（彼前一3）。重生既是神以祂的生命来点活我们，叫我们和祂有生命的关系、性情的联属，就是与祂有生机的联合，当然就为我们带来并引进活的盼望，就是生命的盼望。这盼望乃是我们今天在旅途中，对将来的盼望，不是对客观事物的盼望，而是生命的盼望，就是永远的生命，带着一切无穷无尽神圣祝福的盼望。从前我们都在亚当里死了，我们的目的地就是坟墓，我们的命运就是死亡。我们是为死而生，凡与我们有关的每一件事，特别是将来的展望，都是死的，并且活在世上，没有神，没有指望。但因着神的怜悯，借着基督的复活重生了我们，使我们在基督里，都活过来，还有了生命的盼望。如今复活的基督作了我们里面的生命，要吞灭一切的死亡，使我们全人，每一方面都是活的，每一部分都充满了生命。我们就能盼望，凡与我们有关的每一件事，都是活的，都是生命的。所以重生也叫我们达到活的盼望，生命的盼望。

重生所带给重生之信徒那活的、生命的盼望，犹如新生婴儿带给父母对其将来的种种盼望，如长大、读书、就业、结婚、成家等等。这一切都在于新生婴儿的生命。照样，信徒重生所得的生命，也使信徒对今世、来世以及永世有多而远的盼望，就如今世在生命上的长大、成熟、显出恩赐、能尽功用、变化、得胜、身体得赎、进入荣耀；在来世得进国度，与主同王，享受天国实际里之永远生命的福乐；以及在永世能在新耶路撒冷，丰满的有分于神在永世里，终极彰显之永远生命的终极福乐。这一切活的、生命的盼望，也都在于信徒重生所得的永远生命。唯有这神圣

life is also our authority to be His children. As God's children, who have God's life and nature, we can be like God, live God, and express God, thus fulfilling the purpose of God's creation of man.

C. Becoming the Firstfruit of God's New Creation

We have been regenerated to become the firstfruit of God's new creation among His creatures. James 1:18 tells us that God has regenerated us by the word of truth according to His own purpose. The word of truth is the word of the divine reality, of what the Triune God is (John 1:14, 17), which word is the seed of life (1 Pet. 1:23). Through this seed of life, God's word of life, God imparts the divine life into us, regenerating us to be the firstfruit of the new creation to participate in His new creation (2 Cor. 5:17), that we may be filled with the vigorous life that matures first for the realization of His eternal purpose.

D. Obtaining a Living Hope

We have been regenerated unto a living hope (1 Pet. 1:3). Through regeneration God enlivens us with His life, bringing us into a relationship of life and nature, an organic union, with Him. Hence, regeneration issues and results in a living hope, a hope of life. This hope in our pilgrimage today is for the future. It is not a hope of objective things, but a hope of life, even the eternal life, with all the endless divine blessings. Formerly, in Adam we all were dead. Our destination was the tomb, and our destiny was death. We were born to die. Everything related to us, in particular, any expectation for the future, was dead. Furthermore, we had no hope and were without God in the world. But because of His mercy, God has regenerated us through the resurrection of Christ, so that we all have been made alive in Christ unto the hope of life. Now the resurrected Christ has become our life within to completely swallow up death, that every aspect of our being may become living and every part may be "lifted." Thus, we have the hope that everything related to us will be living and will be "lifted." Regeneration therefore results in a living hope, a hope of life.

The living hope, the hope of life, which is brought to the regenerated believers through regeneration, may be likened to the various expectations for the future brought to the parents through the birth of a newborn babe. Expectations such as the child's growing up, obtaining an education, entering into a career, getting married, and raising a family all are hinged on the life of the newborn child. Likewise, the life which we have received through regeneration also enables us to have a hope with numerous aspects for this age, for the coming age, and for eternity. In this age we have the hope of growing in life, of maturing, of manifesting our gifts, of exercising our functions, of being transformed, of overcoming, of being redeemed in our body, and of entering into glory. In the coming age we have the hope of entering into the kingdom, of reigning with the Lord, and of enjoying the blessings of the eternal life in the reality of the kingdom of the heavens. In eternity we have the hope of being in the New Jerusalem for

的生命，能叫信徒在这生命上长大，一直长到这生命所带来之盼望的实际里，使信徒得着前述的种种福乐，作他们不能朽坏、不能玷污、不能衰残、存留到永远的产业（彼前一３～４）。

the full participation in the consummated blessings of the eternal life in its ultimate manifestation in eternity. This living hope, the hope of life, is hinged on the eternal life which we have received through regeneration. Only this divine life can enable us to grow in life until we enter into the reality of the hope to which we were brought. Thus we will obtain the various blessings mentioned earlier as our inheritance, an inheritance which is incorruptible, undefiled, and unfading, kept for eternity (1 Pet. 1:3-4).

摘　要

神的救恩不只在我们外面使我们得到一个蒙祂悦纳的地位，也在我们里面重生我们，使我们得着一个能讨祂喜悦的生命，成为神的新造。人需要重生，因为人是从肉体生的，是属乎肉体的；是坏到极处，无可救药，且是不能改变的。即使人未曾受过败坏，人所有的生命，仍不是神所要那神的生命。所以人必须重生，得着神的生命，才能与神的性质相合，也才能进入与神性质相合的国，就是神的国。重生就是：从神而生，是在人原有的生命之外，再得着神的生命；从上头生，得着神属天的生命；从水和圣灵生，使信徒脱离一切老旧，而进入神的国，得在神永远的国里，凭着神永远的生命而活；从灵生灵，就是圣灵以神的生命重生我们人的灵。这重生乃是神照着祂的旨意和怜悯，借着基督从死人中复活，以及圣灵那叫人悔改而信的工作，和神那永活、常存的生命之话，成就在我们身上的。重生的结果就叫我们得着神永远的生命，有分祂的所是、所有、性情、功能和作用，叫我们能是祂所是的，为祂所为的，像祂而活出祂来；也使我们有权柄作神的儿女，且成为祂新造中初熟的果子，满了首先成熟的旺盛生命；并叫我们达到活的盼望，就是永远生命，带着一切无穷无尽、神圣祝福的盼望，也就是我们对今世、来世以及永世有多而远的盼望，诸如生命长大、成熟、进入荣耀、与主同王、丰满的有分于神在永世里，终极彰显之永远生命的终极福乐等等，作为我们不能朽坏、不能玷污、不能衰残、存留到永远的产业。

SUMMARY

Through God’s salvation we not only obtain an outward position that is acceptable to God, but we also are regenerated within to receive a life that is pleasing to God and to become His new creation. Man needs regeneration because man is born of the flesh and is of the flesh, which is desperately wicked, incurable, and unchangeable. Even if man had not been corrupted, the life that he possesses still is not the divine life that God desires. Therefore, man must be regenerated to receive the divine life. Only then can he correspond to God’s nature and enter into the kingdom that matches God’s nature, that is, the kingdom of God. To be regenerated is to be born of God to receive the divine life in addition to our human life, to be born from above to receive the heavenly life of God, and to be born of water and the Spirit, that the believers may leave all the old things and enter into the kingdom of God to live by God’s eternal life in God’s eternal kingdom. To be regenerated is also to be begotten of the Spirit in our spirit, that is, to be regenerated in our human spirit by the Holy Spirit with the divine life. Regeneration is accomplished in us according to God’s purpose and mercy, through the resurrection of Christ from among the dead, through the work of the Holy Spirit, which causes man to repent and believe, and by God’s living and abiding word of life. Regeneration first results in our receiving the eternal life of God and participating in all that God is, in all that is in God, in God’s nature, and in God’s capabilities and functions. Hence, we can be as He is and do what He does, that is, we can be like Him and live Him out. Furthermore, regeneration causes us to have the authority to be the children of God, and it also enables us to become the firstfruit of His new creation, full of the vigorous life that matures first. Finally, regeneration issues in a living hope, even the eternal life, with all the endless divine blessings. This hope is a hope with many aspects for this age, for the coming age, and for eternity. It includes the hope of growing in life, of maturing, of entering into glory, of reigning with the Lord, and of participating fully in the consummated blessings of the eternal life in its ultimate manifestation in eternity, which blessings will be an inheritance, incorruptible, undefiled, and unfading, kept for eternity for us.

问　答

一　人为何需要重生？

二　请简述重生的意义。

QUESTIONS

1. Why does man need regeneration?

2. Briefly explain the meaning of regeneration.

三、神如何借着基督从死人中复活重生了我们？

3. How did God regenerate us through the resurrection of Christ from among the dead?

四、神如何借着圣灵的工作重生我们？

4. How did God regenerate us through the work of the Holy Spirit?

五、重生带给信徒那些结果？

5. What are the results of the believers' being regenerated?

第四十二课

成为新造（二）—
受圣灵与得永远的生命

纲　目

壹　受圣灵

一　作素质的灵

二　作生命的灵

三　作印记

四　作凭质

五　作内住的灵

六　作基督的实际

贰　得永远的生命

一　神的生命

1　起初原有的

2　与父同在

3　显明于使徒

二　在神儿子里的生命

三　神在基督里的恩赐

四　因信而得的

五　神的话所证实的

六　得者永不灭亡

LESSON FORTY-TWO

MADE A NEW CREATION (2)
RECEIVING THE HOLY SPIRIT AND HAVING THE ETERNAL LIFE

OUTLINE

I. Receiving the Holy Spirit:

A. As the essential Spirit.

B. As the Spirit of life.

C. As the seal.

D. As the pledge.

E. As the indwelling Spirit.

F. As the reality of Christ.

II. Having the eternal life:

A. The life of God:

1. From the beginning.

2. With the Father.

3. Manifested to the apostles.

B. The life in the Son of God.

C. The free gift of God in Christ.

D. Received by faith.

E. Assured by the Word of God.

F. Those having eternal life to by no means perish forever.

课　文

在神完全救恩的初期阶段，就是重生阶段，信徒成为新造，是借着重生，接受圣灵，并得着神永远的生命。重生我们已经看过，现在来看接受圣灵和得着永远的生命。

壹　受圣灵

我们接受圣灵，乃是因着听信福音（加三 2）。当我们听见了真理的话，就是那叫我们得救的福音，圣灵就在我们里面运行，感动我们相信接受基督。我们一相信接受祂，就得着了重生。这时神一面叫祂的灵将祂的生命分赐到我们的灵里，使我们已死的灵活过来，一面又将祂的灵放在我们的灵里，就是叫祂的灵来住在我们这活过来的新灵里。这样，我们得着重生的人，不只有了神永远的生命，也接受了圣灵住在我们的里面。

照圣经的启示来看，圣经住在我们里面，主要有以下六方面的功用：

一　作素质的灵

圣灵进到我们里面，首先乃是作素质的灵，为着我们的生存、所是、生命和生活。祂是经过过程之三一神的终极总结，也就是基督在复活里所成的赐生命的灵（林前十五 45）。这灵进到我们这信祂的人里面（约二十 22），并活在我们里面，作我们里面神圣生命、性情和所是的素质。

二　作生命的灵

圣灵进到我们里面，也是作生命的灵（罗八 2）。生命就是神圣三一的内容。当生命的灵进到我们里面，就把神那永远的生命分赐给我们，作我们的生命。照罗马八章的启示，生命的灵就是神的灵，就是基督的灵，也就是基督自己（9 ～ 10）。这生命的灵先进入信徒的灵，使他们的灵成为生命（10）；然后，再从他们的灵，扩展到他们的心思，使他们的心思成为生命的心思（6）；最后，甚至将这生命分赐给他们必死的身体，使罪的身体成为生命的身体（11）。这样，信徒全人灵、魂、体，就都为这生命的灵所充满、圣别，且被模成神长子的形状，成为神的众子，作祂团体的彰显。

TEXT

In the initial stage of God's full salvation, the stage of regeneration, the believers are made a new creation by being regenerated, by receiving the Holy Spirit, and by having the eternal life of God. Since we have covered the matter of regeneration, we shall proceed to see the matters of receiving the Holy Spirit and having the eternal life.

I. RECEIVING THE HOLY SPIRIT

We receive the Spirit through hearing and believing the gospel (Gal. 3:2). When we hear the word of the truth, the gospel of our salvation, the Holy Spirit begins to move within us, urging us to believe in and receive Christ. When we believe in and receive Christ, we are regenerated. At this time, on the one hand, God causes His Spirit to impart His life into our spirit to enliven our dead spirit; on the other hand, He puts His Spirit into our spirit, that is, He causes His Spirit to dwell in our enlivened new spirit. Hence, we, the regenerated ones, not only have obtained the eternal life of God but also have received the Spirit to indwell us.

According to the revelation of the Bible, the indwelling Spirit in us has the following six main functions:

A. As the Essential Spirit

First, the Spirit enters into us as the essential Spirit for our existence, being, life, and living. He is the ultimate consummation of the processed Triune God, the life-giving Spirit whom Christ became in resurrection (1 Cor. 15:45). This Spirit enters into us who have believed in Christ (John 20:22) and lives in us to be the essence of the divine life, nature, and being within us.

B. As the Spirit of Life

The Spirit enters into us as the Spirit of life (Rom. 8:2). Life is the contents of the divine Trinity. When the Spirit of life enters into us, He imparts the eternal life of God into us to be our life. According to the revelation of Romans chapter eight, the Spirit of life is the Spirit of God, the Spirit of Christ, and even Christ Himself (vv. 9-10). First, the Spirit of life comes into our spirit to make our spirit life (v. 10). Then He spreads from our spirit into our mind to make our mind a mind of life (v. 6). Finally, He imparts this life even into our mortal bodies to make the body of death a body of life (v. 11). Thus the Spirit of life fills our entire being, including our spirit, soul, and body, sanctifying us and conforming us to the image of the firstborn Son of God (v. 29) that we may become the many sons of God to be His corporate expression.

三　作印记

圣灵进到我们里面，也是在我们里面作印记（弗一 13，四 30，林后一 22）。印记是一个标记，信徒被盖上圣灵为印记，就是被圣灵这活的印记所标明，表明他们是属神的，是神的产业（弗一 11）。印记也有一个形像，信徒被盖上圣灵为印记，也就使他们有印记所表征之神的形像，得以像神并彰显神。

圣灵不只在我们里面作印记，也在我们里面盖印。圣灵作印记进到我们里面，是一次而永远的，但是圣灵的盖印却是一直继续不断的进行着，直到印透我们全人的每一部分，使我们的身体得赎，变化形像。正如以弗所一章十三至十四节所说，我们受了圣灵为印记，乃是为着使神所买的产业得着救赎。在我们重生时，作印记的圣灵放在我们的灵里，祂的盖印就在我们里面开始，从我们的灵，印到我们的心思、情感和意志，以圣别、变化我们的魂，至终也将我们的身体印透，就是将我们的身体浸透，而变化形像，那就是我们的身体得赎。

四　作凭质

圣灵不仅在我们里面作印记，也在我们里面作神圣产业的凭质（弗一 14，林后一 22 下，五 5 下）。在神的经纶中，我们是神的产业（弗一 11），神也是我们的产业（弗一 14），神与我们乃是互为产业。我们是神的产业，需要有圣灵作印记；神是我们的产业，就需要有圣灵作凭质。凭质原文或作预尝、担保。圣灵作我们产业的凭质，不仅作担保，保证我们将承受神的一切所是，以及神的一切所有；也使我们预尝将来所要承受神之于我们的一切。

所以圣灵在我们里面作印记，使神圣的成分形成一种形像，印在我们里面，以彰显神；圣灵在我们里面作凭质，让我们预尝，作为我们对神全享的样品和保证。

五　作内住的灵

圣灵在我们里面，也作内住的灵（罗八 9，林前六 19）。主耶稣在约翰十四章十七节清楚、确定的应许，圣灵来了，要住在信徒里面。到主耶稣复活的晚上，祂就来到门徒们中间，向他们吹一口气，叫他们受圣灵（约二十 22）。这乃是成全圣灵要在门徒们里面的应许。到了书信，保罗也强调圣灵内住在

C. As the Seal

The Holy Spirit enters into us also as the seal within us (Eph. 1:13; 4:30; 2 Cor. 1:22). A seal is a mark. That we, the believers, are sealed with the Holy Spirit means that we are marked with the Holy Spirit as a living seal, indicating that we belong to God, that is, that we are God's inheritance (Eph. 1:11). Furthermore, a seal also has an image. When we are sealed with the Holy Spirit, we bear the image of God signified by the seal. Thus we are made like God and can express God.

The Holy Spirit is the seal and also the sealing within us. The Spirit as the seal comes into us once for all, but the sealing of the Spirit continues until every part of our being is sealed, even unto the redemption, the transfiguration, of our body. As Ephesians 1:13 and 14 tell us, we were sealed with the Holy Spirit unto the redemption of God's acquired possession. At the time of our regeneration, the Spirit as the seal was put into our spirit, and His sealing began within us. This sealing is spreading from our spirit to our mind, emotion, and will for the sanctification and transformation of our soul. Eventually, even our body will be thoroughly sealed, that is, saturated and transfigured; that will be the redemption of our body.

D. As the Pledge

The Holy Spirit is not only the seal within us but also the pledge of the divine inheritance (Eph. 1:14; 2 Cor. 1:22b; 5:5b). In God's economy we are an inheritance to God (Eph. 1:11), and God is an inheritance to us (Eph. 1:14). God and we are a mutual inheritance. For us to be God's inheritance, the sealing of the Holy Spirit is needed; for God to be our inheritance, the pledging of the Holy Spirit is required. The Greek word for pledge also means foretaste, guarantee. As the pledge of our inheritance, the Spirit is not only a guarantee, assuring us that all that God is and all that God has shall be our inheritance, but He is also a foretaste of what we shall inherit of all that God is to us.

Therefore, as the seal, the Holy Spirit forms the divine elements into an impression in us for God's expression; as the pledge, He gives us a foretaste as a sample and guarantee of the full taste of God.

E. As the Indwelling Spirit

The Holy Spirit in us is also the indwelling Spirit (Rom. 8:9; 1 Cor. 6:19). In John 14:17 the Lord Jesus clearly and definitely promised that when the Holy Spirit came He would indwell the disciples. Then on the night of His resurrection, He came into the midst of the disciples and breathed into them that they might receive the Holy Spirit (John 20:22). That was the fulfillment of the promise of the Spirit's indwelling the disciples. In the Epistles, Paul also

我们里面。罗马八章九节说，“神的灵既然住在你们里面。”十一节又说，“也必借着祂在你们里面内住的灵。”这里的“住”，原文有“以…为家”之意。神的灵进到我们里面，不只作印记，作凭质、保证和预尝，更要住在我们里面，安家在我们里面。这是神在新约时所赐给人的特别福分，是旧约时所没有的。在旧约时，神只叫祂的灵从人的外面来到人的身上作工，并没有叫祂的灵住在人的里面。乃是到基督死而复活以后，神才以祂自己作总结的灵，进到信徒里面，作内住的灵。祂不是来我们里面作客，乃是要在我们里面定居、安家，并占有我们里面的全人，好在我们里面将神和基督向我们启示出来，使我们能在基督里得着并享受神的一切丰富。

六　作基督的实际

圣灵内住在我们里面也是作基督的实际。约翰十四章十六至二十节，启示出那将要来的保惠师，乃是主耶稣的化身。十七节说，“实际的灵与你们同在。”十八节说，“我（基督）必到你们这里来。”十七节说，“祂（圣灵）要在你们里面。”二十节说，“我（基督）在你们里面。”这清楚指明，圣灵来，就是基督来；圣灵在我们里面，就是基督在我们里面；圣灵就是基督，基督就是圣灵。内住在我们里面的圣灵，就是那死而复活，来住在我们里面的基督。

约翰十四章二十六节也说，“但保惠师，就是父在我的名里所要差来的圣灵。”保惠师就是圣灵，是父在子的名里所差来的。在子的名里来，就等于子来。这证明圣灵来就是子来，圣灵住在我们里面，就是子基督住在我们里面。

约翰十六章十二至十五节，更进一步指明，圣灵住在信徒里面，乃是要向信徒启示基督，荣耀基督，使基督在信徒里面成为实际。十三节说，“只等实际的灵来了，祂要引导你们进入一切的实际。”实际的灵并不是将信徒带进有关基督的道理中，乃是将他们带进基督的一切实际里，好叫基督的一切所是、所有，都成为信徒的实际。凡神的所是和所有，都具体表现在基督里面（西二9，约十六15）；凡基督的所是和所有，又都归于那灵承受，且借着那灵向信徒启示为实际（约十六14～15）。所以，圣灵在我们里面，就是基督在我们里面。圣灵在我们里面不是作基督的代表，乃是作基督的实际。

比如圣经说，神就是光（约壹一5），又说基督是光（约八12）。这光必须借着圣灵才能在我们里面成为实际。当圣灵在

stressed the Spirit's indwelling. Romans 8:9 says that "the Spirit of God dwells in you," and verse 11 refers to "His Spirit who indwells you." The word dwell in Greek means "to make home." The Spirit of God comes into us not only to be the seal and the pledge, the guarantee, the foretaste, but even more to dwell in us, to make His home in us. This is a particular blessing given by God to us in the New Testament age; it was not there in the Old Testament times. In the Old Testament age, God caused His Spirit to come and work only upon man outwardly; He did not cause His Spirit to dwell in man. Not until after Christ's death and resurrection did God Himself as the consummated Spirit enter into the believers to be the indwelling Spirit. He comes into us not to visit but to settle down in us, to make His home in us, even to occupy our whole being, that He may reveal God and Christ to us and that we may receive and enjoy all the riches of God in Christ.

F. As the Reality of Christ

The indwelling Spirit in us is also the reality of Christ. John 14:16-20 reveals that the Comforter who was coming was the embodiment of Christ. Verse 17 says that "the Spirit of reality...abides with you," and verse 18 says, "I [Christ] am coming to you." Again, verse 17 says that "He [the Holy Spirit]...shall be in you," and verse 20 says, "I [Christ] in you." This clearly indicates that when the Spirit comes, it is Christ who comes, and that when the Spirit is in us, it is Christ who is in us. The Spirit is Christ, and Christ is the Spirit. The Spirit who indwells us is the Christ who died and was resurrected and who indwells us.

John 14:26 says, "But the Comforter, the Holy Spirit, whom the Father will send in My name..." The Comforter is the Holy Spirit, whom the Father will send in the name of the Son. To come in the name of the Son is to come as the Son. This proves that when the Spirit comes, it is the Son who comes, and that when the Spirit dwells in us, it is Christ the Son who dwells in us.

John 16:12-15 further indicates that the Spirit's indwelling the believers is to reveal Christ, to glorify Christ, and to make Christ real in the believers. Verse 13 says, "But when He, the Spirit of reality, comes, He will guide you into all the reality." The Spirit of reality does not guide the believers into the doctrine concerning Christ but into all the reality of Christ, so that all that Christ is and has may become real to the believers. All that God is and has is embodied in Christ (Col. 2:9; John 16:15), and all that Christ is and has is received by the Spirit and is revealed to the believers through the Spirit (John 16:14, 15). Therefore, when the Spirit is in us, it is Christ who is in us. The Spirit is not Christ's representative in us, but Christ's reality.

For example, the Bible says that God is light (1 John 1:5), and it also says that Christ is light (John 8:12). This light can be realized in us only through the Spirit. When the Spirit moves

我们里面运行时，光就照亮了。这光是父，又是子。父是光的源头和素质，子是光的具体表现和彰显，圣灵将这光实化在我们里面。当圣灵在我们里面运行时，祂就是光的实际。

关于生命，也是如此。父是生命的源头和素质，子是这生命的具体表现和彰显，借着圣灵，这生命就能成为我们的经历和享受。罗马八章二节说，这灵是生命之灵。当这灵在我们里面运行时，祂也就是生命的实际。祂不只是照亮并光照人的光，也是点活、供应、加给我们力量的生命。

贰　得永远的生命

关于得着永远的生命，享受永远生命的福分，圣经给我们看见，分作三个不同的时期。一个是今世得永远的生命，一个是在来世得永远的生命，另一个是在永世享受永远的生命。本课我们只说到今世得永远的生命。

今世得永远的生命，是在我们信的时候。我们在今世信入基督的时候，就得着了这永远的生命，不必等到来世或永世才得着。

一　神的生命

永远的生命就是神的生命。这“生命”在希腊文是“奏厄”（zoe），指神圣的属灵生命；不是“朴宿克”（psuche），指人的魂生命；也不是“白阿司”（bios），指肉体的生命。“永远”在圣经中的意思，不但是指时间上的永远长存，无始无终，也是指品质上绝对的完美和完全，没有任何短缺或瑕疵。在宇宙中，除了神的生命以外，没有任何生命有这样的性质。神是永远的，是无始无终的，是绝对完美和完全的。所以祂的生命也是永远的，无始无终，绝对完美并完全的。神这个无始无终，绝对完美并完全的生命，就是永远的生命。

1　起初原有的

这永远的生命，是从起初原有的（约壹一1），就是在创造开始之时就已经有的，也就是在宇宙和时间之先就有的。这表明这生命是非受造的，无始无终，自有永有，且永存不变的。在宇宙中，只有神是非受造的，是从永远到永远（诗九〇2），无始无终，自有永有（出三14），且永存不变的（诗一〇二27）。神自己既是这样，就神自己所是的生命，当然也

within us, the light shines. The light is both the Father and the Son. The Father is the source and the essence of light, and the Son is the embodiment and expression of this light. We realize this light in actuality through the Spirit. When the Spirit moves within us, He is the reality of light.

The same is true with the matter of life. The Father is the source and the essence of life, and the Son is the embodiment and expression of this life. Through the Spirit this life becomes our experience and enjoyment. Romans 8:2 says that the Spirit is the Spirit of life. When the Spirit moves within us, He is the reality of life. He is not only the shining and enlightening light but also the very life which enlivens, nourishes, and strengthens us.

II. HAVING THE ETERNAL LIFE

The Bible shows us that the matter of having the eternal life and enjoying the blessing of the eternal life is divided into three different periods—having eternal life in the present age, having eternal life in the coming age, and enjoying eternal life in the eternal age. In this lesson we shall cover only the matter of having eternal life in the present age.

We receive eternal life in the present age at the time of our believing. When we believe into Christ, we receive eternal life in this age; we do not have to wait until the coming age or the eternal age.

A. The Life of God

The eternal life is the life of God. The Greek word for this life is zoe, denoting the divine spiritual life; it is not psuche, denoting the human soulish life, nor bios, denoting the physical life. In the Bible, the word “eternal” denotes not only duration of time, which is everlasting, without beginning or end, but also the quality, which is absolutely perfect and complete, without any shortage or defect. In the whole universe, besides the life of God, there is no other life that has this nature. God is eternal, without beginning or end, and He is absolutely perfect and complete. Therefore, His life is also eternal, without beginning or end, and it is absolutely perfect and complete. This life of God, which is without beginning or end and which is also absolutely perfect and complete, is the eternal life.

1. From the Beginning

The eternal life is the life which was from the beginning (1 John 1:1). It was already there at the beginning of creation; that is, it preceded the universe and time. This indicates that this life is uncreated, without beginning or end, self-existing, ever-existing, and never changing. In the universe, God alone is uncreated; He is from everlasting to everlasting (Psa. 90:2), without beginning or end, self-existing and ever-existing (Exo. 3:14), and never changing (Psa. 102:27). Since God Himself is such, the life which is God Himself must also be such. Therefore,

是这样。所以神的生命就是永远的，永远的生命就是神的生命，是从起初原有的生命。

2　与父同在

这永远的生命也是原与父同在的（约壹一2）。“与父同在”这辞表明父是永远生命的源头，也表明这永远的生命，与父是一。

3　显明于使徒

这永远的生命也是显明于使徒的（约壹一2）。这显明于使徒的生命，乃是那原与父同在的子，带着父向使徒们显明出来，成为永远生命的彰显，为使徒们所看见，又作见证，并报给信徒们。他们所报告的，不是什么神学或道理，乃是神圣永远的生命，是他们实际经历过、看见过且作见证的。这永远生命的显明，是为将生命启示并分赐给人，让父所拣选的人，一同有分并享受，把人带进与父生命的联结和交通里。

二　在神儿子里的生命

永远的生命也是在神儿子里的生命（约一4）。神的儿子乃是神的彰显，神自己藏在祂儿子里面，所以神的生命，也是在祂儿子里面。这个在神儿子里面的生命，就是永远的生命。因此人有神的儿子就有生命，没有神的儿子就没有生命（约壹五11～12），我们接受祂，得着祂，就得着在祂里头永远的生命。

三　神在基督里的恩赐

永远的生命也是神在基督里的恩赐。罗马六章二十三节说，“神白白的恩赐，在我们的主基督里，乃是永远的生命。”约壹五章十一节也说，“神赐给我们永远的生命。”这两处经文指明，神是把祂的生命，就是永远的生命，当作一个礼物，在基督里白白的赐给我们，不需要我们出任何代价，只要我们接受，就能得着。

四　因信而得的

永远的生命是人因信得着的。神爱我们，把祂的生命，就是永远的生命，放在祂儿子里面赐给我们，要我们接受。接受的方法，就是信祂的儿子。我们一信祂的儿子，接受祂的儿子，我们就不至灭亡，反得着永远的生命（约三16）。因为神既把

the divine life is the eternal life, and the eternal life is the divine life, the life which was from the beginning.

2. With the Father

The eternal life is the life which was with the Father (1 John 1:2). The phrase “with the Father” in 1 John 1:2 indicates that the Father is the source of the eternal life and that the eternal life and the Father are one.

3. Manifested to the Apostles

The eternal life is the life which was manifested to the apostles (1 John 1:2). This life which was manifested to the apostles is the Son who was with the Father and who was manifested with the Father as the expression of the eternal life. The apostles saw this life and then testified and reported this life to the believers. What they reported was not some theology or doctrine but the divine, eternal life, which they saw and testified by their practical experiences. The manifestation of the eternal life is for the purpose of revealing and imparting life to men, so that those whom the Father has chosen may partake of and enjoy this life and may be brought into the union and communion of this life with the Father.

B. The Life in the Son of God

Eternal life is the life which is in the Son of God (John 1:4). The Son of God is the expression of God, and God Himself is hidden in His Son. Hence, the life of God is in His Son. This life which is in the Son of God is the eternal life. Therefore, he who has the Son of God has the life, and he who does not have the Son of God does not have the life (1 John 5:11-12). When we receive the Son of God, we have the eternal life, which is in Him.

C. The Free Gift of God in Christ

Eternal life is the free gift of God in Christ. Romans 6:23 says that “the free gift of God is eternal life in Christ Jesus our Lord.” First John 5:11 also says that “God gave to us eternal life.” These two verses clearly indicate that God has given to us His life, the eternal life, as a free gift in Christ. There is no need for us to pay any price for it; we simply need to receive it and we have it.

D. Received by Faith

Man receives eternal life by faith. Because God loved us, He put His life, the eternal life, in His Son and gave His life to us that we might receive it. The way to receive this life is to believe in His Son. When we receive the Son by believing in Him, we shall not perish, but have eternal life (John 3:16). Since God has put His life, the eternal life, in His Son and has given it to us as

祂的生命，就是永远的生命，放在祂儿子里面当作礼物赐给我们，就我们一信祂的儿子，一得着祂的儿子，自然就有了在祂儿子里面的永远生命（约三 36，六 47）。

因此我们一听见福音，一信入基督，我们就有了永远的生命（约五 24）。许多人以为，我们现在信主，要等到将来才有永远的生命。岂知“信”和“有”的中间，是没有时间的。我们一信主，立刻就有永远的生命（约壹五 12），一点不必等，更不必等到将来。

五　神的话所证实的

我们有永远的生命，是为神的话所证实的。约壹五章十三节说，“我将这些事写给你们，就是写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。”本节表明圣经上所写神的话，乃是保证信入神儿子之名的人有永远的生命。我们信入而接受永远的生命乃是事实；圣经上的话乃是这事实的保证；我们因着神的话得着保证和凭质：只要我们信入神儿子的名，我们就有永远的生命，并且现在就可以知道自己有永远的生命。

六　得者永不灭亡

我们有了永远的生命，就永不灭亡。约翰十章二十八至二十九节说，“我又赐给他们永远的生命，他们永不灭亡，谁也不能从我手里把他们夺去。我父把羊赐给我，…谁也不能从我父手里把他们夺去。”

我们所得着的生命，既是永远的生命，当然我们就永不灭亡。这生命的永远性质，必使我们永存不亡。并且我们这有永远生命的人，又是在主和父的手里。主的手是能力的手；父的手是爱的手，这二者都是信徒的保护。永远的生命永不枯竭，子与父的手永不失误。所以信徒永远稳固，绝不灭亡。

摘　要

我们因着听见了真理的话，信了基督，而得着了重生，就从神接受了圣灵，并得着了神永远的生命。我们接受圣灵乃是接受祂作素质的灵，为着我们的生存、所是、生命和生活；也作生命的灵，将神永远的生命不断的分赐给我们，直到我

a gift, when we receive the Son by believing in Him, spontaneously we have the eternal life which is in the Son (John 3:36; 6:47).

Therefore, as soon as we hear the gospel and believe into Christ, we have eternal life (John 5:24). Many people think that after we believe in the Lord today, we must wait until the future to have eternal life. The fact is that there is no space of time between “believing” and “having.” When we believe in the Lord, immediately we have eternal life (1 John 5:12); we do not need to wait even for one moment, much less until the future.

E. Assured by the Word of God

That we have eternal life is assured by the Word of God. First John 5:13 says, “I write these things to you that you may know that you have eternal life, to you who believe in the name of the Son of God.” This verse indicates that the written words of the Scriptures are the assurance to the believers, who believe into the name of the Son of God, that they have eternal life. Our believing to receive eternal life is the fact; the words of the holy writings are the assurance concerning this fact. We are assured and have the pledge by these words that because we believe into the name of the Son of God we have eternal life, and we know that we have it now.

F. Those Having Eternal Life to by No Means Perish Forever

Since we have eternal life, we shall by no means perish forever. John 10:28-29 says, “And I give to them eternal life, and they shall by no means perish forever, and no one shall snatch them out of My hand. My Father who has given them to Me is greater than all, and no one can snatch them out of My Father’s hand.”

Since the life which we have received is the eternal life, we shall never perish. Because of the eternal nature of this life, we shall live forever and not perish. Furthermore, we who have eternal life are also in the hands of the Lord and the Father. Both the Lord’s hand as the hand of power and the Father’s hand as the hand of love are for the believers’ protection. Eternal life shall never run out, and the hands of the Son and the Father shall never fail. Hence, the believers are eternally secure and shall never perish.

SUMMARY

When we are regenerated by hearing the word of the truth and by believing in Christ, we receive the Holy Spirit from God and we also have the eternal life of God. When we receive the Holy Spirit, we receive Him as the essential Spirit for our existence, being, life, and living. As the Spirit of life, He continually imparts God’s eternal life to us until our entire being is filled

们全人都为这生命的灵所充满；也作印记，标明我们是神的产业，且使我们有神的形像，得以像祂并彰显祂；也作凭质，保证我们将承受神的一切所是，以及神的一切所有，并使我们预尝将来所要承受神之于我们的一切；也作内住的灵，要在我们里面定居、安家、并占有我们全人；也作基督的实际，将我们带进基督的一切实际里，叫基督的一切所是、所有，都实化在我们里面。

我们得着永远的生命，就是得着神的生命。这生命乃是无始无终、绝对完美和完全的。它是起初原有的，原与父同在，与父是一。祂在时间里显明于使徒们，为要将生命启示并分赐给人，让父所拣选的人，一同有分并享受。它也是在神儿子里的生命，是神在基督里的白白恩赐。只要我们信入基督，立刻就得着这永远的生命。神的话乃是这事的保证。并且这生命的永远性质，必使我们永存不亡；我们又是在主和父的手里，永远的生命永不枯竭，子与父的手永不失误。所以我们永远稳固，绝不灭亡。

with Him. As the seal, He marks us out, indicating that we are God's inheritance, and He also impresses us with the image of God that we may be made like God to express Him. As the pledge, He assures us that all that God is and all that God has shall be our inheritance, and He also gives us a foretaste of what we shall inherit of all that God is to us. As the indwelling Spirit, He is settling down in us, making His home in us, and even occupying our whole being. As the reality of Christ, He brings us into all the reality of Christ so that all that Christ is and has may become real in us.

When we receive eternal life, we receive the life of God. Eternal life is without beginning or end, and it is also absolutely perfect and complete. It is the life which was from the beginning and which was with the Father and one with the Father. In time it was manifested to the apostles for the purpose of revealing and imparting life to men, so that those whom the Father has chosen may partake of and enjoy it. Furthermore, it is the life that is in the Son of God, and it is the free gift of God in Christ. We need only to believe into Christ, and immediately we have eternal life. This is a fact assured by the Word of God. Moreover, because of the eternal nature of this life, we shall live and shall by no means perish forever. Not only so, we are also in the hands of the Lord and the Father. Eternal life shall never run out, and the hands of the Son and the Father shall never fail. Hence, we are eternally secure and shall never perish.

问　答

一　圣灵住在信徒里面，主要有那六方面的功用？

二　圣灵在信徒里面作生命的灵，其结果如何？

三　请简述圣灵如何在信徒里面作印记和凭质。

四　请简述圣灵如何在信徒里面作基督的实际。

五　关于得永远的生命，分为那三个时期？

六　永远的生命就是神的生命，请简述之。

七　请以经文证明，永远的生命是神的恩赐，是人一信就得着的。

QUESTIONS

1. What are the six main functions of the Holy Spirit who dwells in the believers?
2. What are the issues of the Spirit's being the Spirit of life in the believers?
3. Briefly explain the function of the Spirit as the seal and the pledge in the believers.
4. Briefly explain the Spirit's being the reality of Christ in the believers.
5. The matter of having the eternal life is divided into which three periods?
6. Briefly explain the fact that the eternal life is the life of God.
7. Use the Scriptures to prove that the eternal life is the gift of God received by man as soon as he believes in the Lord.

第四十三课

成为新造（三）—更新

纲　目

壹　更新的需要

贰　更新的成就

一　借着圣灵

二　借着重生的洗

叁　更新的结果

一　成为新造

二　成为后嗣

三　成为新人

1　借着基督的十字架

（1）结束旧造

（2）废掉规条

2　创造成一个新人

（1）在基督里

（2）有基督作素质

LESSON FORTY-THREE

MADE A NEW CREATION (3)
BEING RENEWED

OUTLINE

I. The need for renewing.

II. The accomplishment of renewing:

A. By the Holy Spirit.

B. Through the washing of regeneration.

III. The results of being renewed:

A. Becoming a new creation.

B. Becoming heirs.

C. Becoming the new man:

1. Through the cross of Christ:

a. Terminating the old creation.

b. Abolishing the ordinances.

2. Being created into one new man:

a. In Christ.

b. With Christ as the essence.

课　文

在神完全救恩的初期阶段，就是重生阶段，信徒成为新造，乃是借着重生、接受圣灵、得着神永远的生命、并借着更新。

壹　更新的需要

人当初被造时，并不是弯曲的、邪恶的、污秽的，乃是正直的、良善的、清洁的（传七 29）。那时人没有罪恶，没有败坏，没有残缺，所以神看为甚好（创一 31）。但因着堕落，人就有有了撒但和撒但的生命（约八 44，约壹三 10），而变成搀杂污秽的，所以也就变成一个旧人。并且因着撒但的生命，就是罪的毒素，调到人的身体里，人的身体就有了罪（罗七 23），有了情欲，因此，人的身体就变质成为肉体（创三 7）。这时，人不只有属魔鬼的（约壹三 8），顺服邪灵（弗二 2）；也是在罪孽里生的（诗五一 5），心比万物都诡诈，坏到极处（耶十七 9），肉体之中没有良善，充满各种罪恶（罗七 18，可七 20 ～ 23）；并且与神为仇，不服神的律法，也是不能服，不能得神的喜欢（罗八 7 ～ 8）。所以人需要更新。唯有借着更新，神才能将新造神圣的素质分赐到人里面，使人得以从已往所在的老旧光景，进入一种全新的情形中，从旧造进入新造的境地里。

贰　更新的成就

一　借着圣灵

神在我们身上一切更新的工作，都是借着圣灵作的（多三 5）。圣灵在我们里面起头的工作，乃是叫我们得着重生。圣灵在我们里面继续的工作，就是更新我们。圣灵更新我们，是将神的素质分赐到我们里面，使我们成为新造。这圣灵乃是神圣的人位，是经过了成肉体、过人生、受死、复活、升天，种种过程之三一神的终极总结。祂以神圣的成分洗净并更新我们，使我们成为有神的生命和性情的新造，能在祂永远的生命里作神的后嗣，承受三一神所有的丰富。所以更新乃是借着圣灵进行的。

二　借着重生的洗

TEXT

In the initial stage of God's full salvation, the stage of regeneration, the believers are made a new creation by being regenerated, by receiving the Holy Spirit, by having God's eternal life, and by being renewed.

I. THE NEED FOR RENEWING

When man was first created, he was not crooked, wicked, or unclean, but upright, good, and clean (Eccl. 7:29). At that time man was without sin, corruption, or defect; therefore, in the eyes of God man was very good (Gen. 1:31). However, through the fall Satan entered into man with the satanic life (John 8:44; 1 John 3:10), man became mixed and unclean, and he also became the old man. Furthermore, sin (Rom. 7:23) and lust were constituted into the human body, because Satan's life, the poisonous element of sin, was mixed into it; therefore, the human body was transmuted and became flesh (Gen. 3:7). Thus, man became the devil's possession (1 John 3:8), being obedient to the evil spirits (Eph. 2:2). Not only so, man is also brought forth in iniquity (Psa. 51:5), his heart is deceitful above all things and desperately wicked (Jer. 17:9), and nothing good dwells in his flesh, which is filled with all kinds of wicked things (Rom. 7:18; Mark 7:20-23). Moreover, he is at enmity with God, not subject to the law of God, nor can he be, and he cannot please God (Rom. 8:7-8). Therefore, man needs to be renewed. Only through renewing can God dispense the divine essence of the new creation into man, that man may pass from his old state into a wholly new one, from the old creation into the status of a new creation.

II. THE ACCOMPLISHMENT OF RENEWING

A. By the Holy Spirit

All the work of renewing that God does in us is carried out by the Holy Spirit (Titus 3:5). The work of the Holy Spirit within us begins with regeneration and continues with renewing. The Holy Spirit renews us by imparting the divine essence into our being that we may become a new creation. He is the divine Person, the ultimate consummation of the processed Triune God who has passed through incarnation, human living, crucifixion, resurrection, and ascension. He washes and renews us with the divine essence that we may become a new creation, having the divine life and nature, and may be heirs of God in His eternal life, inheriting all the riches of the Triune God. Therefore, renewing is carried out by the Holy Spirit.

B. Through the Washing of Regeneration

神在我们身上更新的工作，也是借着重生的洗（多三5）。重生的洗乃是神新创造的过程，使我们成为一个新人，也是一种以生命进行的重组、再制或改造。这重生的洗开始于我们的重生，继续于圣灵的更新。在我们得重生时，我们就从神得着祂的生命和性情，重生的洗就在我们里面开始。这神圣的生命、性情，叫我们脱离了我们天然的生命、性情。由于我们天然的生命和性情，因着堕落而变成污秽。所以神那神圣的生命、性情，使我们脱离我们天然的生命、性情，也就是叫我们脱离污秽。这就是重生的洗，在我们重生时所作的。紧接着圣灵就在我们里面，继续作更新的工作，将新造神圣的素质分赐到我们里面。这新造神圣的成分，就在我们里面，产生一种新陈代谢的改变，顶替我们里面老旧天然的成分。这就是重生的洗，随着圣灵的更新，在我们里面继续的工作。这重生的洗和圣灵的更新，要在我们一生中，一直不断的在我们里面工作，直到新造得以完成。

叁　更新的结果

一　成为新造

更新既是叫我们得着新造神圣的素质，也就叫我们成为一个新造。这新造乃是与旧造相对（林后五17）。旧造是我们在亚当里的旧人（弗四22），与生俱来天然的人，没有神的生命和神的性情。新造是在基督里的新人（弗四24），从那灵重生的人（约三6），有神的生命和神的性情（约三16，彼后一4），有基督为其组成（西三10～11）。乃是这新造才能在神儿子的名分里彰显神，以实现神永远的目的。这是神借着圣灵在信徒身上更新工作的结果。

二　成为后嗣

更新既是借着重生叫我们得着神圣的素质，更新的结果也就叫我们照着永远生命的盼望，成为神的后嗣（多三7），有资格承受父神的一切产业（罗四14，八17，加三29，四7）。这永远的生命是我们今世的享受，来世的盼望，叫我们不但在今世活神并享受神，更要在来世和永世里，承受神之于我们的一切。因此我们有永远生命的盼望。我们照着这个盼望作神的后嗣，承受祂一切的丰富，直到永远。这也是圣灵更新的结果。

三　成为新人

God does the renewing work in us through the washing of regeneration (Titus 3:5). The washing of regeneration is the process of God's new creation to make us a new man. It is a reconditioning, remaking, or remodeling, with life. This washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit. The washing of regeneration begins in us at the time of our regeneration, through which we obtain from God His life and nature. This divine life and nature cause us to be delivered from our natural life and nature, which through the fall have become defiled. Thus, when we are delivered from our natural life and nature through God's divine life and nature, we are cleansed from all defilement. This purging is carried out through the washing of regeneration at the time of our new birth. Immediately following this, the Holy Spirit continues to do the work of renewing within us, imparting into us the divine essence of the new creation. The divine elements of the new creation produce in us a metabolic change that causes the old and natural elements within us to be replaced. This is the continuing work carried out by the washing of regeneration together with the renewing of the Holy Spirit. Both the washing of regeneration and the renewing of the Holy Spirit are a continual working in us throughout our whole life until the completion of the new creation.

III. THE RESULTS OF BEING RENEWED

A. Becoming a New Creation

Since by being renewed we have received the divine essence of the new creation, we are made a new creation. This new creation is in contrast to the old creation (2 Cor. 5:17). The old creation is our old man in Adam (Eph. 4:22), our natural being by birth, without the divine life and nature; the new creation is the new man in Christ (Eph. 4:24), our being which is regenerated by the Spirit (John 3:6), having God's life and the divine nature (John 3:16; 2 Pet. 1:4), with Christ as its constituents (Col. 3:10-11). It is this new creation that fulfills God's eternal purpose by expressing God in the divine sonship. This is the result of God's renewing work in the believers through the Holy Spirit.

B. Becoming Heirs

Since we are renewed through regeneration to receive the divine essence, we are also made heirs of God, who are qualified to inherit the estate of God the Father (Rom. 4:14; 8:17; Gal. 3:29; 4:7), according to the hope of eternal life (Titus 3:7). This eternal life, which is our enjoyment in this age and our hope in the coming age, is not only for us to live and enjoy God in this age, but also for us to inherit all the riches of what God is to us in the coming age and in eternity. Hence, we have the hope of eternal life. According to this hope we are made heirs of God to inherit all His riches for eternity. This also is an issue of our being renewed by the Holy Spirit.

C. Becoming the New Man

更新的结果使我们成为一个新造，也就是在基督里的新人（弗二 15，四 24，西三 10）。这新人是基督借着十字架，在祂的肉体里，废掉了那规条中诫命的律法，拆毁了中间隔断的墙，将犹太信徒和外邦信徒在祂自己里面创造的。

1 借着基督的十字架

基督为要在祂自己里面创造成一个新人，祂就在十字架上结束了一切旧造，并且废掉了隔绝人、使人彼此仇恨的规条。

（1）结束旧造

基督是所有受造之物的首生者（西一 15），在旧造里，死在十架上，结束了整个旧造。当基督在肉体里钉十字架上时，整个旧造都包含在祂里面。照希伯来十章二十节，基督的肉体是由殿里的幔子所预表，其上绣着表征一切受造之物的基路伯。当基督钉死十架时，殿里的幔子从上到下裂为两半（太二七 51），其上的基路伯也裂开了。这说出当基督的肉体死在十架时，所有的受造之物也随着祂的肉体同被钉死。所以基督的死，不光解决了罪，对付了肉体，毁坏了撒但和属他的世界，了结了旧人，也结束了整个旧造。

（2）废掉规条

基督的死，也废掉了那隔绝人，使人彼此仇恨的规条。在十字架上，基督在祂的肉体里，废掉了规条中诫命的律法（弗二 15）。这规条中诫命的律法，不是指道德诫命的律法，乃是仪文诫命的律法，如行割礼、守安息日、以及一些饮食的条例等等。这些规条乃是神因人的肉体而颁给犹太人的，其中首要的条例乃是行割礼，来割除人的肉体。此外，犹太人还需要守安息日，并遵守数不清的饮食条例。这就在犹太人和外邦人中间，造成了很大的区别和隔阂，并他们中间彼此仇恨的原因（弗二 14）。所以为要产生新人，基督还得废去规条中诫命的律法，以拆毁犹太和外邦中间隔断的墙，除灭他们之间的仇恨。

基督乃是在祂的肉体里，废掉了那规条中诫命的律法。当基督在祂的肉体中，被钉在十字架上时，所有的规条也同被钉在十字架上（西二 14）。借此基督在祂的肉体里，废掉了那规条

As a result of our being renewed, we are made a new creation, which is the new man in Christ (Eph. 2:15; 4:24; Col. 3:10). This new man was created by Christ, who through the cross abolished in His flesh the law of commandments in ordinances and broke down the middle wall of partition, thus creating the Jewish believers and the Gentile believers in Himself into the new man.

1. Through the Cross of Christ

In order to create in Himself one new man, Christ terminated the entire old creation on the cross and abolished the separating ordinances that caused enmity between peoples.

a. Terminating the Old Creation

As the Firstborn of all creation (Col. 1:15), Christ died on the cross in the old creation, thus terminating the entire old creation. When Christ was crucified in His flesh on the cross, the entire old creation was included in Him. According to Hebrews 10:20, the veil in the temple typifies the flesh of Christ. On the veil cherubim were embroidered, signifying all the creatures. When Christ was crucified on the cross, the veil in the temple was rent from top to bottom (Matt. 27:51), and the cherubim on it also were rent. This shows that when Christ's flesh died on the cross, all the creatures also were crucified together with this flesh. Therefore, the death of Christ not only dealt with sin and the flesh, destroyed Satan and the world belonging to him, and terminated the old man, but it also ended the entire old creation.

b. Abolishing the Ordinances

The death of Christ abolished the separating ordinances that cause enmity between peoples. On the cross Christ abolished in His flesh the law of the commandments in ordinances (Eph. 2:15). The law of the commandments in ordinances does not refer to the law of moral commandments but to the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods. These ordinances were given by God to the Jews because of man's flesh. The principal one among them is circumcision, which is for the cutting off of man's flesh. In addition, the Jews were required to keep the Sabbath and to observe many regulations concerning their diet. This created a great distinction and separation between the Jews and the Gentiles, which became the cause of enmity between them (Eph. 2:14). Therefore, in order to produce the new man, Christ needed to break down the middle wall of partition between the Jews and the Gentiles by abolishing the law of the commandments in ordinances and thus removing the enmity between them.

It was in His flesh that Christ abolished the law of the commandments in ordinances. While Christ was in His flesh on the cross, all the ordinances also were nailed with Him to the cross (Col. 2:14). Through this, Christ abolished in His flesh the law of the commandments in

中诫命的律法，拆毁了中间隔断的墙，除灭了犹太人和外邦人之间的仇恨，把两下在祂自己里面，创造成一个新人。

2 创造成一个新人

（1）在基督里

新人乃是在基督自己里面创造的（弗二 15）。基督是新人创造的范围和凭借，若不是在祂里面，我们就不可能被创造成一个新人。因为祂在祂的肉体里死了，废掉了规条中诫命的律法，结束了一切消极的事物，然后祂在复活里，成了奇妙之灵（林前十五 45 下）。在这奇妙的灵里，就是在复活的基督自己里面，我们被创造成为一个新人。所以新人乃是在基督自己里面创造的。

（2）有基督作素质

在“基督自己里面”这话表明基督不只是新人的创造者，也是新人被造的范围、凭借和素质。祂在自己里面以祂自己作素质，将犹太和外邦创造成一个新人，所以基督乃是新人的素质。基督借着作这新人的素质，将神神圣的性情作到人性里面。在旧造里，神从未将祂的性情作到祂造物里面，连人也不例外。然而在创造一个新人时，基督却将神的性情作到人里面，使神圣的性情与人性成为一个实体，基督就作了这实体（新人）的素质。这也是神在我们身上所作更新工作的结果。

摘　要

更新乃是神将新造神圣的素质分赐到人里面，使人得以从已往所在的老旧光景，进入一种全新的情形中，从旧造进入新造的境地。人需要更新，不仅是因为人堕落、败坏，变成旧人，成为肉体，也是因着人里面没有神的素质。神在我们身上一切更新的工作，都是借着圣灵作的。圣灵乃是将神的素质分赐到我们里面，使我们成为有神生命和性情的新造。神更新我们也是借着重生的洗。这重生的洗开始于我们的重生，并且随着圣灵的更新，在我们里面继续工作，洗去我们里面一切老旧、天然的成分。更新的结果，就叫我们成为一个新造，就是在基督里的新人，有神的生命和性情，有基督为其组成，叫我们照着永远生命的盼望，成为神的后嗣，有资格承受父神的一切产业。

ordinances, broke down the middle wall of partition, slew the enmity between the Jews and the Gentiles, and created the two in Himself into one new man.

2. Being Created into One New Man

a. In Christ

The new man was created in Christ Himself (Eph. 2:15). Christ is the sphere and the means in and by which the new man was created. Apart from being in Him, we could not have been created into one new man. Christ died in His flesh, abolishing the law of the commandments in ordinances and terminating all the negative things; then in resurrection He became the wonderful Spirit (1 Cor. 15:45b). It is in this wonderful Spirit, who is the resurrected Christ Himself, that we have been created into one new man. Therefore, the new man was created in Christ Himself.

b. With Christ as the Essence

This phrase “in Himself” (Eph. 2:15) indicates that Christ was not only the Creator of the new man, but also the sphere in which, the means by which, and the essence with which the new man was created. With Himself as the essence and in Himself, He created the Jews and the Gentiles into one new man. Therefore, Christ is the essence of the new man. Through Christ’s being the essence of the new man, God’s divine nature has been wrought into humanity. In the old creation God did not work His nature into any of His creatures, not even into man. In the creation of the one new man, however, God’s nature has been wrought into man to make His divine nature one entity with humanity. Christ then became the essence of this entity—the new man. This also is the result of God’s renewing work in us.

SUMMARY

Through renewing God dispenses the divine essence of the new creation into man, that man may pass from his old state into a wholly new one, from the old creation into the status of a new creation. Man needs to be renewed not only because he has become the old man and the flesh through his fall and corruption, but also because he does not have God’s essence in him. All the work of renewing that God does in us is carried out by the Holy Spirit. The Holy Spirit imparts God’s essence into our being that we may become the new creation with God’s life and nature. Furthermore, God renews us through the washing of regeneration. This washing of regeneration begins with our being born again and, together with the renewing of the Holy Spirit, continues to work in us, purging away all the old and natural elements. As a result of being renewed, we are made a new creation, which is the new man in Christ, having God’s life and nature and with Christ as its constituents, that we may become heirs of God, who are qualified to inherit all the

这新人是基督在祂的肉体里，废掉了那规条中诫命的律法，将犹太信徒和外邦信徒在祂自己里面创造成的，而祂自己就作了这新人的素质。

问　答

一　人为何需要更新？

二　何谓重生的洗？

三　圣灵如何在我们里面作更新的工作？

四　何谓新造？信徒如何成为新造？

五　新人是如何创造成的？

estate of God the Father, according to the hope of eternal life. Moreover, by abolishing in His flesh the law of the commandments in ordinances, Christ created the Jewish believers and the Gentile believers in Himself into one new man, and He also became the essence of this new man.

QUESTIONS

1. Why does man need to be renewed?
2. What is the washing of regeneration?
3. How does the Holy Spirit do the work of renewing in us?
4. What is the new creation? How do the believers become the new creation?
5. How was the new man created?

第四十四课

成为新造（四）—
迁移

纲　目

壹　迁移的需要

贰　迁移的根据

一　神

二　基督

叁　迁移的结果

一　从黑暗迁入光

二　从撒但权下归向神

三　脱出黑暗的权势，进入神爱子的国里

四　出离亚当，进入基督

五　从律法到恩典

六　脱离邪恶的世代，进入基督与召会里

LESSON FORTY-FOUR

MADE A NEW CREATION (4)
BEING TRANSFERRED

OUTLINE

I. The need of a transfer.

II. The basis of the transfer:

A. God.

B. Christ.

III. The results of being transferred:

A. Out of darkness into light.

B. From the authority of Satan to God.

C. Out of the authority of darkness into the kingdom of the Son of God's love.

D. Out of Adam into Christ.

E. From law to grace.

F. Out of the evil age into Christ and the church.

课　文

当信徒得着重生，接受了圣灵，得着了神永远的生命，并得着了圣灵的更新，信徒就从撒但黑暗的权下，迁入神爱子的国里；从亚当里，迁入基督里；从律法之下，迁到恩典之下；从邪恶、弯曲的世代，迁入基督与召会里。

壹　迁移的需要

信徒在未得着神的救恩以前，所在的领域是十分悲惨的。那时他们是坐在黑暗中死荫里的人（路一 79）；在撒但的权下，受他管辖，被他控制，且卧在他的手下，任其捉弄，任其宰割（徒二六 18，约壹五 19）。他们也在亚当里，构成了罪人（罗五 19），被神定罪（罗五 18）；又是死了的人（林前十五 22），行善无能力，犯罪没感觉。他们也在律法之下被暴露、被定罪（罗三 19，五 20 上）、受咒诅（加三 10）、作奴仆（加四 7）。他们更在弯曲悖谬的世代（腓二 15），和邪恶的宗教世代里（加一 4，徒二十 40 下），不能认识基督福音的恩典。所以他们何等需要从这些可怜、悲惨的领域中迁移出来，好进入一个全新的领域里。

贰　迁移的根据

一　神

信徒能得着迁移，出黑暗入光明，乃是在于呼召他们的神（彼前二 9）。神呼召了他们，拯救了他们，使他们脱离撒但黑暗的死亡领域，而进入祂光及生命领域里。信徒能脱出黑暗的权势，迁入神爱子的国，也是在于神（西一 13）。神把他们从黑暗的权势，就是撒但的国里拯救出来，把他们迁入基督的国里，也就是神爱子的国里，使他们够资格分享基督作他们的分。信徒能不在亚当里而在基督里，也是在于神，是神把他们放在基督里（林前一 30 上），把他们从亚当里迁到基督里。信徒能从现今邪恶的宗教世代被救拔出来，也是在于神永远的旨意（加一 4）。神在祂永远的经纶里，安排基督为人的罪舍己，要把他们从现今邪恶的宗教世代救出来，使他们进入基督与召会里。所以信徒能从这些可怜、悲惨的领域中得迁移出来，乃是在于神。

二　基督

TEXT

When a believer is regenerated, receives the Holy Spirit, obtains God's eternal life, and is renewed by the Holy Spirit, he is transferred out of the authority of the darkness of Satan into the kingdom of the Son of God's love, out of Adam into Christ, from law to grace, and out of the evil and crooked age into Christ and the church.

I. THE NEED OF A TRANSFER

Before they received God's salvation, the believers were in a number of pitiful realms. At that time they were sitting in darkness and in the shadow of death (Luke 1:79). They were under the authority of Satan, being ruled and controlled by him, and they were also lying under his hand, being manipulated and slaughtered by him as he willed (Acts 26:18; 1 John 5:19). Constituted sinners in Adam (Rom. 5:19), they were condemned by God (Rom. 5:18). Being dead (1 Cor. 15:22), they were powerless in doing good and insensitive in committing sins. Under the law they were exposed, condemned (Rom. 3:19; 5:20a), cursed (Gal. 3:10), and enslaved (Gal. 4:7). They were in a crooked and perverted generation (Phil. 2:15) and in an evil religious age (Gal. 1:4; Acts 2:40b), unable to know the grace of the gospel of Christ. Therefore, how much they needed to be transferred out of these pitiful and tragic realms that they might enter into an entirely new sphere.

II. THE BASIS OF THE TRANSFER

A. God

It is of God who calls them that the believers are transferred out of darkness into light (1 Pet. 2:9). God has called and delivered them out of Satan's death-realm of darkness into His life-realm of light. It is also of God that the believers are delivered out of the authority of darkness and are transferred into the kingdom of the Son of His love (Col. 1:13). God has delivered them out of the authority of darkness, the kingdom of Satan, and has transferred them into the kingdom of Christ, the kingdom of the Son of His love, that they may be qualified to partake of Christ as their portion. It is also of God that the believers are no longer in Adam but in Christ, for it is God who has put them in Christ (1 Cor. 1:30a), transferring them out of Adam into Christ. It is of God's eternal will that the believers have been rescued out of the present evil age, the religious age (Gal. 1:4). In His eternal economy God has arranged that Christ should give Himself for man's sins to rescue man out of the present evil age, the religious age, that man may enter into Christ and the church. Therefore, it is of God that the believers have been transferred out of these pitiful and tragic realms.

B. Christ

信徒能得着迁移，从黑暗归向光，从撒但权下归向神，也是在于基督（徒二六 17～18）。祂乃是世界的光（约八 12），要照亮那些在黑暗中死荫里的人（太四 16）。祂也打发使者到堕落的人中，叫他们的眼睛得开，从黑暗中归向光，从撒但权下归向神。信徒能从律法之下迁到恩典之下，也是在于基督。因为恩典是借着耶稣基督来的（约一 17）。当基督来，恩典也就来了。恩典就是基督（比较加二 20 和林前十五 10 下），就是神在基督里成了我们的生命和一切，给我们享受，作我们的生命能力。信徒能脱离邪恶、弯曲的宗教世代，进入基督与召会里，也是在于基督。因基督为人的罪舍了祂自己，要把他们从现今邪恶的世代，就是宗教世界救出来（加一 4）。祂还是好牧人，把羊圈里的羊（指犹太信徒）和另外的羊（指外邦信徒）领出来，并且使他们成为一群（表征独一的召会），归一个牧人，基督自己（约十 11，16）。所以信徒能从黑暗中，从撒但权下，从律法之下，从邪恶、弯曲的世代得着迁移，也是在于基督。

叁　迁移的结果

一　从黑暗迁入光

行传二十六章十八节和彼前二章九节都指出，神将信祂的人，从黑暗迁入光。黑暗是罪和死的标记；光是义和生命的标记。我们原本是堕落在黑暗中的人；我们的生活、行事、为人都是在黑暗里（太四 16）；但因着神的救恩，祂使我们得着迁移，把我们从黑暗迁入光中。

二　从撒但权下归向神

信徒得着迁移的结果，不但是从黑暗中迁入光，更是从撒但权下归向神（徒二六 18）。人的堕落，就是从神的面前，堕落到撒但的权下，成了魔鬼的儿女（约壹三 8 上，10，约八 44），里面有魔鬼的生命和性情。今天全世界都卧在那恶者的手下（约壹五 19），受撒但任意捉弄，任意宰割。然而因着神的拯救，祂把我们从撒但的权下迁移出来，使我们归向祂。如今我们不再在撒但的权势之下，乃是在神的权柄之下。

三　脱出黑暗的权势，进入神爱子的国里

It is of Christ that the believers have been transferred from darkness to light and from the authority of Satan to God (Acts 26:17-18). As the light of the world (John 8:12), Christ shined on those sitting in darkness and in the shadow of death (Matt. 4:16). He also sent His messengers into the midst of the fallen people, that their eyes might be opened that they might turn from darkness to light and from the authority of Satan to God. It is also of Christ that the believers have been transferred from law to grace. Grace came through Jesus Christ (John 1:17). When Christ came, grace also came. Grace is Christ (compare Gal. 2:20 and 1 Cor. 15:10b), that is, it is God in Christ becoming our life, our life power, and everything for us to enjoy. It is also of Christ that the believers have been delivered out of the religious age, which is evil and crooked, into Christ and the church. Christ gave Himself for man's sins that He might rescue man from the present evil age, that is, the religious world (Gal. 1:4). Moreover, as the good Shepherd, He led out the sheep that were in the fold (denoting the Jewish believers) with the other sheep (denoting the Gentile believers), forming them into one flock (signifying the one church) under one Shepherd, who is Christ Himself (John 10:11, 16). Therefore, it is of Christ that the believers have been transferred out of darkness, out of the authority of Satan, out of the law, and out of the evil, crooked age.

III. THE RESULTS OF BEING TRANSFERRED

A. Out of Darkness into Light

Both Acts 26:18 and 1 Peter 2:9 point out that God has transferred His believers out of darkness into light. Darkness is a sign of sin and death; light is a sign of righteousness and life. Formerly, we were fallen into darkness; we lived, walked, and behaved ourselves in darkness (Matt. 4:16). Because of God's salvation, however, we have been transferred out of darkness into light.

B. From the Authority of Satan to God

As a result of being transferred, the believers have been moved not only out of darkness into light, but even more from the authority of Satan to God (Acts 26:18). In his fall man fell away from the presence of God into the authority of Satan and became a child of the devil (1 John 3:8a, 10; John 8:44) with the satanic life and nature. Today the whole world lies in the evil one (1 John 5:19), and the people of the world are being manipulated and slaughtered by Satan as he wills. Because of God's deliverance, however, we have been transferred out of the authority of Satan that we may turn to God. Now we are no longer under the power of Satan but under the authority of God.

C. Out of the Authority of Darkness into the Kingdom of the Son of God's Love

信徒得着迁移的结果，也叫他们脱出黑暗的权势，进入神爱子的国里（西一 13）。神是光，撒但是黑暗。因此黑暗的权势乃是指撒但的权势。撒但黑暗的权势就是那在空中、在诸天界里邪恶的权势（弗六 12）。照马太十二章二十六节，撒但有他的国；在诸天界里邪恶的权势、背叛的权势就是撒但的国，他黑暗的权势。撒但的国乃是一个系统，在这系统里的每一件事，在人看未都是邪恶的；反之，有许多事是人所看为美善的，就如知识、哲学等等。但当保罗在歌罗西一章说到黑暗的权势之后，接着就说到规条、仪式、哲学和世上的小学，指明这些都是撒但权势的各方面。撒但就是用他权势的各方面来控制人、辖制人，将人扣留在他的权下。

如今神借着基督在十字架上的死，败坏撒但邪恶的能力，以对付他在我们身上的权势，使我们脱出黑暗的权势，迁入神爱子的国里。爱子的国是指基督的权柄（启十一 15，十二 10）。父的爱子乃是父爱的对象，在神圣的爱里，带着复活里的权柄，对我们成了生命的具体表现。这就是神爱子的国。当我们被迁入神爱子的国，我们就在祂这神圣的爱里，在这复活的权柄之下受其约束和管理。在我们的经历里，当我们爱主耶稣，我们就感觉到爱的甜美，而晓得我们也成了神圣之爱的对象。当我们一成为这神圣之爱的对象时，自然而然我们就在某种约束和管理之下，使我们不再为所欲为，照着自己心中所喜爱的去行。这个管理并不严酷，反倒是甜美而愉快的。我们就在这甜美中，受到约束和管理，这就是神爱子的国。如今我们已蒙拯救，脱出黑暗的权势，迁入神这爱子的国里。

四　出离亚当，进入基督

信徒得着迁移，也叫他们从亚当里迁入基督里。在神眼中全地上只有两个人，一个是亚当，一个是基督。亚当是头一个人，也是首先的人；基督是第二个人，也是末后的人（林前十五 45，47）。我们原本都是在亚当里。在亚当里我们被构成罪人（罗五 19），我们都被定罪（罗五 18），而且我们都死了（林前十五 22）。但如今我们因着神的救恩，祂把我们从亚当里迁入基督里（林前一 30）。在基督里我们被构成义的（罗五 19），且被称义得生命了（罗五 18）。在祂里我们也领受了神所赐的各样属灵福分（弗一 3），就如：被拣选，被预定，蒙救赎（弗一 4～5，7），得着儿子名分（弗一 5），得着神作我们的基业（弗一 11，14），并得与基督一同复活，一同坐在天上（弗二 6）。这就是信徒得着迁移，出离亚当进入基督的结果。

As a result of being transferred, the believers also have been delivered out of the authority of darkness into the kingdom of the Son of God's love (Col. 1:13). God is light, and Satan is darkness. Hence, the authority of darkness denotes the authority of Satan. Satan's authority of darkness is the authority of evil in the air, in the heavenlies (Eph. 6:12). Matthew 12:26 indicates that Satan has his kingdom. The authority of evil, of rebellion, in the heavenlies is the kingdom of Satan, the authority of darkness. The kingdom of Satan is a system. Not everything in this system is evil in the eyes of men. On the contrary, many things, such as knowledge and philosophy, are considered good by men. However, after speaking of the authority of darkness in Colossians 1, Paul goes on to mention ordinances, observances, philosophies, and the elements of the world, indicating that they are different aspects of the satanic authority. Satan uses different aspects of his authority to control people, to lord it over them, and to keep them under his rule.

Through the death of Christ on the cross God has dealt with Satan's authority over us by destroying his power, that we may be delivered out of the authority of darkness and be transferred into the kingdom of the Son of His love. The kingdom of God's beloved Son is the authority of Christ (Rev. 11:15; 12:10). The Son of the Father's love is the object of the Father's love to be the embodiment of life to us in the divine love with the authority in resurrection. This is the kingdom of the Son of God's love. When we are transferred into the kingdom of God's beloved Son, we are restricted and ruled in His divine love with the authority in resurrection. In our experience, as we love the Lord Jesus, we are conscious of a sweet sense of love, and we realize that we also are the objects of the divine love. As objects of this divine love, we spontaneously come under a certain control or ruling, no longer free to do whatever we wish according to the desire in our heart. This rule is not harsh; rather, it is sweet and pleasant. We are restricted and ruled in such a sweet way. This is the kingdom of the Son of God's love. Now we have been delivered out of the authority of darkness and transferred into the kingdom of the Son of God's love.

D. Out of Adam into Christ

By being transferred the believers have been moved out of Adam into Christ. In the eyes of God there are only two men on the earth: Adam and Christ. Adam is the first man, and he is also the initial man; Christ is the second Man, and He is also the last Man (1 Cor. 15:45, 47). Originally, we were all in Adam, being constituted sinners (Rom. 5:19), condemned (Rom. 5:18), and dead (1 Cor. 15:22). By His salvation, however, God has transferred us out of Adam into Christ (1 Cor. 1:30). Now in Christ we have been constituted righteous (Rom. 5:19) and justified unto life (Rom. 5:18). In Him we also have received every spiritual blessing given by God (Eph. 1:3), such as being selected, predestinated, and redeemed (Eph. 1:4, 5, 7), receiving the sonship (Eph. 1:5), receiving God as our inheritance (Eph. 1:11, 14), and being raised up together with Christ and seated together with Him in the heavenlies (Eph. 2:6). This is the result of the believers' being transferred out of Adam into Christ.

五　从律法到恩典

信徒得着迁移，也叫他们从律法之下迁到恩典之下（罗六14）。他们在没有信主以前，都是在律法之下过生活。犹太人是在摩西的律法之下，外邦人是在他们自订的律法之下。然而世上却没有一个人—犹太人或外邦人—能凭着律法在神面前称义，反倒在律法之下受捆绑、被定罪、受咒诅（罗七6，加三10～11）。

当初神借摩西颁赐律法的目的，第一是为暴露人堕落的光景。律法并不在神原初的经纶里，它是在神经纶的过程中，因人的过犯添上的（加三19），为要叫人知罪，好塞住各人的口，叫众人都伏在神审判之下（罗三19～20）。第二是为基督看守人。加拉太三章二十三节说，“但在信还未来以先，我们是被看守在律法之下，被圈住好达到那即将显示的信。”在神的经纶里，律法是用来作羊圈，圈住神的选民，直等基督来到。第三是为把人引到基督那里。律法也是我们训蒙的师傅，引我们到基督那里（加三24）。神以律法为守卫者、护卫者、训蒙的师傅，在基督未来以先，看守祂的选民，并在合式的时候，将他们引到基督那里。如今基督既然已经来到，我们就应当来到基督这里，无须再在律法之下。

当基督来时，恩典也就来了（约一17）。因为恩典就是基督（比较加二20上和林前十五10下）。基督一面替我们死，把我们从律法的定罪之下赎出来；一面带着我们和祂同死，使我们脱离了律法的捆绑，而叫我们和祂同复活，得着祂的生命，活在神的恩典之下。在这恩典中，经过过程的三一神，成了我们的生命和一切，使我们得享三一神作我们的生命和生命的供应。这就是神将信徒从律法之下，迁入恩典之下的结果。

六　脱离邪恶的世代，进入基督与召会里

信徒得着迁移，也叫他们脱离邪恶、弯曲的宗教世代，进入基督与召会里。加拉太一章四节说，“基督照着我们神与父的旨意，为我们的罪舍了祂自己，要把我们从现今邪恶的世代救出来。”世代是指撒但系统之世界的一部分。照加拉太的上下文，这里所说现今邪恶的世代，是指宗教的世界，世界的宗教方面，也就是犹太教。这可由六章十四至十五节得着证实，那里保罗指明犹太教的割礼是世界的一部分。基督为信徒的罪舍己的目的，是要救拔信徒脱离犹太教，就是脱离这邪恶的世代。这乃是照着神的旨意，释放神的选民脱离律法的看管，领他们从羊圈里出来（约十1，3），进到福音的恩典中。

E. From Law to Grace

As a result of such a transfer, the believers have been transferred from law to grace (Rom. 6:14). Before they believed in the Lord, they were all living under law. The Jews were under the Mosaic law, and the Gentiles were under their self-made law. However, no one in the world, whether Jew or Gentile, is justified before God by law; on the contrary, everyone is bound, condemned, and cursed under law (Rom. 7:6; Gal. 3:10-11).

God's purpose in giving the law through Moses was first to expose man's fallen condition. The law was not in the origination of God's economy. It was added because of man's transgressions while God's economy was proceeding (Gal. 3:19), that all men might have the knowledge of sin, that every mouth might be stopped, and that all the world might become subject to the judgment of God (Rom. 3:19-20). Second, the law was given to guard man unto Christ. Galatians 3:23 says, "But before faith came we were guarded under law, being shut up unto the faith which was about to be revealed." In God's economy the law was used as a sheepfold to keep God's chosen people until Christ came. Third, the law was given to conduct man to Christ. As a child-conductor, the law brings us to Christ (Gal. 3:24). The law was used by God as a custodian, a guardian, a child-conductor, to watch over His chosen people before Christ came, and to escort and conduct them to Christ at the proper time. Now that Christ has come, we should come to Christ and should be no longer under law.

When Christ came, grace also came (John 1:17), because grace is Christ (compare Gal. 2:20 and 1 Cor. 15:10b). On the one hand, Christ died for us, redeeming us from the condemnation of the law; on the other hand, He brought us together with Him into death that we may be delivered from the bondage of law, and He also raised us up together with Him that we may have His life and live under God's grace. In this grace the processed Triune God has become our life and everything that we may enjoy the Triune God as our life and life supply. This is the result of God's transferring the believers from law to grace.

F. Out of the Evil Age into Christ and the Church

Through such a transfer the believers have been transferred out of the evil and crooked age, that is, the religious age, into Christ and the church. Galatians 1:4 says, "Who [Christ] gave Himself for our sins, that He might rescue us out of the present evil age, according to the will of our God and Father." An age is a part of the world as the satanic system. The present evil age here, according to the context of Galatians, refers to the religious world, the religious course of the world, the Jewish religion. This is confirmed by 6:14-15, where circumcision is considered a part of the world. The purpose of Christ's giving Himself for our sins was to rescue us, to pluck us, out of the Jewish religion, the present evil age. This is to release God's chosen people from the custody of the law, to bring them out of the sheepfold (John 10:1, 3), into the grace of the gospel according to the will of God.

行传二章四十节，彼得劝悔改的犹太人说，“你们要得救，脱离这弯曲的世代。”彼得不是说，要得救，脱离神的定罪或脱离永远的沉沦，而是说要得救，脱离这弯曲的世代。这乃是指那时悖谬的犹太人，他们弃绝神的基督（36），被神视为弯曲的世代。他们需要得救，脱离那个邪恶的世代。这表明他们不仅需要从罪转向神，也需要从当时的世代、犹太社会，包括犹太宗教，转向神。神这救恩的结果，就叫他们进入新的世代，召会。

约翰十章也给我们看见，基督是好牧人，进入羊圈，为要领祂的羊从圈中出来，并进入草场。羊圈代表律法，或律法的宗教，犹太教。在基督来到之前，神用犹太教作羊圈，看守祂的羊。及至基督来到，就把羊从圈中领到草场，使他们得以饱尝祂的丰富。十六节主又说，“我另外有羊，不是这圈里的；我必须领他们来，…并且要成为一群，归一个牧人了。”这“另外的羊”是指外邦信徒。“一群”是指独一的召会，基督独一的身体，包括信主的犹太人和外邦人。基督将两下带在一起，成为一群，归一个牧人。这就说出祂使犹太信徒和外邦信徒，脱离宗教羊圈，宗教世界，而迁入基督与召会里。

摘　要

人在未得着神的救恩以前是在黑暗中，在撒但的权下，在亚当里，在律法之下，并在弯曲悖谬的世代和邪恶的宗教世代里。因此人所在的处境是十分可怜、悲惨的。然而因着父神和主耶稣基督的拯救，就把我们从这些处境中迁移出来，使我们进入一个全新的领域里。迁移的结果就是使我们从黑暗、罪、死的领域，迁入光、义、生命的领域里；从撒但的权势之下，迁到神的权柄之下；脱出黑暗的权势，撒但的国，进入神爱子的国，在祂神圣的爱里，并在祂复活的权柄之下，受其约束和管理；出离亚当，进入基督，在亚当里我们被构成罪人、被定罪并且死了，但在基督里我们被构成义的，且被称义得生命了；从律法的捆绑、要求与咒诅之下，迁到恩典的自由、供应与祝福之下；脱离邪恶、弯曲的宗教世代，进入基督与召会里。

In Acts 2:40 Peter entreated the repenting Jews, saying, “Be saved from this crooked generation.” Peter did not say, “Be saved from God’s condemnation,” or, “Be saved from eternal perdition.” Instead, he said, “Be saved from this crooked generation.” The phrase “this crooked generation” refers to the perverted Jews in that age who rejected God’s Christ (v. 36) and were considered by God as the present evil age. The repenting Jews needed to be saved from that evil age. This indicates that they needed to turn to God not only from their sins but also from their generation, their Jewish society, including their Jewish religion. The result of such a salvation of God is an entrance into a new generation—the church.

John 10 also reveals to us that Christ, as the good Shepherd, entered into the sheepfold to lead His sheep out of the fold and to bring them into the pasture. The sheepfold signifies the law, or Judaism as the religion of the law. Before Christ came, God used Judaism as a sheepfold to keep His sheep. When Christ came, He led His sheep out of the fold into the pasture, that they might feast on His riches. In verse 16 the Lord also said, “I have other sheep which are not of this fold; I must bring them also...and there shall be one flock, one shepherd.” “Other sheep” refer to the Gentile believers. “One flock” refers to the one church, the one Body of Christ, including the believing Jews and Gentiles. Christ brings both together into one flock and under one Shepherd. This indicates that He delivers the Jewish and Gentile believers out of the religious fold, the religious world, and transfers them into Christ and the church.

SUMMARY

Before receiving God’s salvation, man was in darkness, under the authority of Satan, in Adam, under law, and in the crooked, perverted age and the evil, religious age. Hence, man was in a number of pitiful and tragic conditions. By the salvation of God the Father and the Lord Jesus Christ, however, we have been transferred out of those different conditions into an entirely new sphere. As a result of being transferred, we have been moved out of the realm of darkness, sin, and death into the sphere of light, righteousness, and life; from the authority of Satan to the authority of God; out of the authority of darkness, the kingdom of Satan, into the kingdom of the Son of God’s love, being restricted and ruled in His divine love under the authority in resurrection; and out of Adam into Christ. In Adam we were constituted sinners, we were condemned, and we were dead. In Christ, however, we have been constituted righteous and justified unto life; we have been transferred out of the bondage, demand, and curse of the law into the freedom, supply, and blessing of grace; and we have been delivered out of the evil and crooked generation, that is, the religious generation, into Christ and the church.

问　答

一　信徒得迁移的结果是什么？

二　请简述信徒脱出黑暗的权势，进入神爱子的国里的意义。

三　请简述信徒出离亚当，进入基督的意义。

四　请简述信徒从律法到恩典的意义。

五　请简述信徒脱离邪恶的世代，进入基督与召会的意义。

QUESTIONS

1. What are the results of the believers' being transferred?
2. Briefly state the meaning of the believers' being delivered out of the authority of darkness into the kingdom of the Son of God's love.
3. Briefly state the meaning of the believers' being delivered out of Adam into Christ.
4. Briefly explain the significance of the believers' being transferred from law to grace.
5. Briefly explain the significance of the believers' being delivered out of the evil age into Christ and the church.

第四十五课

成为新造（五）—释放

纲　目

壹　关于罪

一　脱离罪

二　脱离罪的权势

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二　脱离律法的捆绑

1　脱离奴仆的轭

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三　脱离律法的劳苦和重担

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一　脱去肉体

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肆　关于撒但

一　脱离撒但的压制

二　脱离黑暗的权势

LESSON FORTY-FIVE

MADE A NEW CREATION (5)

BEING FREED

OUTLINE

I. Concerning sin:

A. Freed from sins.

B. Freed from the power of sin:

1. Having the real freedom.

2. No longer serving sin as slaves.

3. Freed from sin.

II. Concerning law:

A. Freed from law.

B. Freed from the bondage of law:

1. Freed from the yoke of slavery.

2. No longer slaves but sons.

C. Freed from the labor and burden under the law.

III. Concerning self:

A. Freed from the flesh.

B. Freed from the old man.

IV. Concerning Satan:

A. Freed from Satan's oppression.

B. Freed from the authority of darkness.

伍　关于世界

一　脱离世界的诱惑、风俗和潮流

二　脱离宗教世界及世上的小学

1　脱离宗教世界

2　脱离世上的小学

三　脱去虚妄的生活

V. Concerning the world:

A. Freed from the world's temptations, course, and current.

B. Freed from the religious world and the elements of the world:

1. Freed from the religious world.

2. Freed from the elements of the world.

C. Freed from the vain manner of life.

课　文

在三十六课，我们已经看过蒙救赎时的释放。本课我们继续来看成为新造时的释放。释放就是叫我们得着自由。当我们得了重生，接受了圣灵，得着了神永远的生命，并得着了更新、迁移之后，我们就从罪、律法、自己、撒但和世界等一切的捆绑中得着释放，得着自由。

一个人，不管他受的教育多多，他的地位多高，他的为人多好，只要他是个世人，他就是一个受捆绑的人。他不仅在罪之下，作罪的奴仆，作罪的俘虏（约八 34，罗六 17，七 14），在律法之下受捆绑（罗七 6），也在自己里面受肉体的缠累（罗七 24）和旧人的捆绑，甚至在撒但手下（约壹五 19，徒二六 18），被他任意掳去（提后二 26），受他捆绑，被他压制（路十三 16，徒十 38），也在世界的诱惑（约壹二 15 ～ 16）、风俗（弗二 2）、潮流（罗十二 2）之下受捆绑。因此人需要得蒙拯救，从各种的捆绑里得着释放，得着自由。

我们要从下列几方面来看信徒蒙了神的救恩后，所得着的释放。

壹　关于罪

人所受的第一种捆绑，就是罪。人在罪之下，像奴仆一样，受其辖制，听其摆布，完全没有自由。所以主耶稣来，首先就是要拯救我们脱离罪和它的权势。

一　脱离罪

马太一章二十一节说，“祂（耶稣）要将自己的百姓从罪里救出来。”我们原是沉溺在罪里，欲拔不能的；主耶稣借着成为肉体，来到世上，作我们的救主（约一 14）。祂是神，成了肉体，成为人，使祂可以在人性的身体里，借着祂死的救赎和祂复活的大能，拯救我们脱离罪，使我们得以超脱逍遥。

二　脱离罪的权势

1　有真自由

我们一得救，也就蒙拯救，脱离了罪的权势，有了真正的自由。今天的人虽然极力提倡自由，虽然都愿享受自由，但

TEXT

In Lesson Thirty-six we saw the freedom which we receive when we are redeemed. In this lesson we will continue to see the freedom which we enjoy when we are made a new creation. To be freed is to be released. When we are regenerated, receive the Holy Spirit and God’s eternal life, and are renewed and transferred, we are freed, released, from all bondage of sin, law, self, Satan, and the world.

No matter how well-educated a person is, how high his position, and how good his conduct, as long as he is a person of the world, he is a person under bondage. Not only is he serving under sin as a slave and as a captive (John 8:34; Rom. 6:17; 7:14), but he is also being held under law (Rom. 7:6). Furthermore, in his self he is entangled with the flesh (Rom. 7:24) and bound by the old man, and he is even under the hand of Satan (1 John 5:19; Acts 26:18), caught (2 Tim. 2:26), bound (Luke 13:16), and oppressed by him (Acts 10:38). Lastly, he is under the bondage of the world’s temptations (1 John 2:15-16), course (Eph. 2:2), and current (Rom. 12:2). Hence, man needs deliverance that he may be freed, released, from all kinds of bondage.

Now we will see the various aspects of the freedom that the believers enjoy after they have received God’s salvation.

I. CONCERNING SIN

The first kind of bondage to man is sin. Man under sin is just like a slave; he is dominated and manipulated by sin and has no freedom whatsoever.

A. Freed from Sins

Matthew 1:21 says, “He [Jesus] shall save His people from their sins.” We were sinking in sins and could not rescue ourselves, even if we tried. However, through incarnation the Lord Jesus came into the world to be our Savior (John 1:14). He was God incarnated as a man, that in His human body, through the redemption of His death and the power of His resurrection, He might deliver us from sins that we might become transcendent and free.

B. Freed from the Power of Sin

1. Having the Real Freedom

Once we are saved, we are delivered from the power of sin and we enjoy real freedom. Although people today greatly promote freedom and all like to enjoy freedom, they are under

却都受罪的辖制，没有自由。人在罪中享乐，任意放纵，好像是随心所愿，其实是违反自己的意愿，违背自己的良心，作罪的奴仆，作罪的俘虏（约八 34），没有真正的自由。直等到他接受主耶稣，作他的救主，他才得着真正的自由。因主耶稣是神的儿子，神的生命在祂里面。人一接受祂作救主，在祂里面之神的生命就进到人里面，作了人生命的能力，来对抗在人里面，奴役人的罪，叫人脱离它的权势，得着真正的自由（约八 36）。

约翰八音三十二节也说，“真理必叫你们得以自由。”真理乃是神圣事物的实际，就是基督自己（约十四 6）。基督既是神的具体化身（西二 9），祂就是神所是的实际。当基督进入我们里面作生命时，祂就在我们里面作光照耀（约一 4，八 12），将神圣的元素带进我们里面作实际。这实际，就是那分赐到我们里面的神圣元素，给我们实化，借着神圣生命作人的光，就使我们得以自由，脱离罪的奴役。

2　不再作罪的奴仆

我们蒙拯救，脱离了罪的权势，也就不再作罪的奴仆。罗马六章六节说，“我们的旧人和祂同钉十字架，…叫我们不再作罪的奴仆。”我们犯罪的旧人既然已经和主耶稣同钉十字架，已经和主耶稣同死了，自然就脱离了罪，不再作罪的奴仆（罗六 6～7）。主十字架的代死，叫我们脱离罪的刑罚；主十字架的同死，叫我们脱离罪的辖制。所以主的十字架，已经把我们从罪的这两面拯救出来，叫我们得着释放。

3　从罪得释放

我们蒙拯救，脱离了罪的权势，也就叫我们从罪得了释放。罗马六章十四节说，“罪必不能辖制你们，因你们不在律法之下，乃在恩典之下。”原来罪乃是借着律法辖制人，因为没有律法罪是死的，律法来到，罪就活了（罗七 8～9）。我们还没有得救以前，越想靠自己遵行律法，就越觉得罪是如何辖制我们，叫我们不能脱离它的权势。等到我们得救了，主的救恩就叫我们有神的生命，与祂联合，并且和祂同钉十字架。我们就不再靠自己遵行神的律法，而凭着神的生命享受神的恩典。这样，我们就不再活在律法之下，乃活在恩典之下，罪也就不能再辖制我们。我们就脱离了罪的权势，从罪里得了释放（罗六 14，18，22）。

sin’s domination and are without freedom. They indulge in the enjoyment of sin as if they are following after their heart’s desires. But in fact, they are going contrary to their own wish and acting against their own conscience. Serving sin as slaves, as captives (John 8:34), they have no real freedom. It is not until they receive the Lord Jesus as their Savior that they are really free. This is because the Lord Jesus as the Son of God has the life of God in Him. When man receives Him as the Savior, the life of God which is in Him enters into man as the power of life that enables man to resist the enslaving sin and thus be freed from its power and enjoy the real freedom (John 8:36).

Furthermore, John 8:32 says that “the truth shall make you free” (ASV). The truth is Christ Himself as the reality of the divine things (John 14:6). Since Christ is the embodiment of God (Col. 2:9), He is the reality of what God is. When Christ comes into us as life, He shines within us as light (John 1:4; 8:12), which brings the divine element as reality into us. This reality, which is the divine element imparted into us and realized by us, sets us free from the slavery of sin by the divine life as the light of men.

2. No Longer Serving Sin as Slaves

When we are delivered from the power of sin, we no longer serve sin as slaves. Romans 6:6 says that “our old man has been crucified with Him...that we should no longer serve sin as slaves.” Since our sinning old man has been crucified and has died with the Lord Jesus, we are spontaneously freed from sin and no longer serve sin as slaves (Rom. 6:6-7). We escape the penalty of sin through the Lord’s vicarious death on the cross; we are freed from the domination of sin through our co-death with the Lord on the cross. Hence, the Lord’s cross has delivered us and set us free from these two aspects of sin.

3. Freed from Sin

When we are delivered and set free from the power of sin, we are also set free from sin. Romans 6:14 says, “For sin shall not lord it over you, for you are not under law but under grace.” Sin lords it over man through the law, for without law sin is dead, but when the law comes, sin revives (Rom. 7:8-9). Before we were saved, the more we tried to keep the law by ourselves, the more we sensed that sin was lording it over us, making it impossible for us to be freed from its power. After we are saved, the Lord’s salvation causes us to have the divine life, to be joined to the Lord, and to be crucified with Him. Therefore, we no longer keep the law of God by ourselves, but we enjoy the grace of God by the divine life. Thus, we no longer live under law but under grace, and sin can no longer lord it over us. Hence, we are delivered from the power of sin—we are freed from sin (Rom. 6:14, 18, 22).

贰　关于律法

一　脱离律法

神颁布律法，其中有一个目的，乃是为着看守神的选民，直等基督来到（加三 23）。当时期满足的时候，神就差遣祂的儿子，为女子所生，且生在律法以下，好把律法以下的人赎出来，使他们得着儿子的名分，成为神的众子（加四 4～5）。所以基督的救赎，不只赎我们脱去律法的咒诅（加三 13），也赎我们脱出律法的看守，将我们带进神儿子的名分里，使我们得以享受神的生命，得着真正的自由。

我们原本也在律法的管辖、约束之下（罗七 1～2）。但基督在十字架上，带着我们和祂同死，叫我们向律法死了，就使我们得以脱离律法（罗七 4，6），永远不再向律法负责。因为律法管辖人，是在他活着的时候，死了的人就脱离了律法的管辖。基督又带着我们与祂一同复活，使我们得着祂的生命，永远享受神的恩典。所以我们现在不在律法之下，乃在恩典之下（罗六 14），不是在律法之下受管辖，乃是在恩典之下享自由。

二　脱离律法的捆绑

1　脱离奴仆的轭

基督释放我们，叫我们脱离律法的捆绑，就是脱离奴仆的轭。加拉太五章一节说，“基督释放了我们，叫我们得以自由，…不要再被奴仆的轭缠住。”这里所说的释放和自由，乃是指着从律法的奴役下得了释放，得以自由。我们原是在律法之下，被奴仆的轭，就是律法的捆绑所缠住。基督借着祂救赎的死，和分赐生命的复活，释放了我们，叫我们脱离了律法的奴轭，而得以自由。

2　不再是奴仆，乃是儿子

我们既得了释放，脱离了律法的奴轭，就不再是奴仆，乃是儿子了（加四 7）。我们原在律法之下作奴仆，没有自由。等到我们接受神的儿子耶稣作救主，神儿子的灵就进入我们里面，使我们有神的生命，成为神的儿子。我们就不再是在律法之下作规条的奴仆，受字句的捆绑，乃是在恩典之下，作生命中的儿子，得享生命的自由。这自由包含免去义务的自由，对于律法及其规条、作法和条例，不再有义务；包含充分供应和扶持

II. CONCERNING LAW

A. Freed from Law

One reason that God gave the law was to guard His chosen people until Christ came (Gal. 3:23). When the fullness of the time came, God sent forth His Son, come of a woman, come under law, that He might redeem those under law, that they might receive the sonship and become the sons of God (Gal. 4:4-5). Therefore, Christ's redemption has redeemed us not only out of the curse of the law (Gal. 3:13) but also out of the custody of the law, bringing us into the divine sonship to enjoy the divine life and obtain the real freedom.

We were also under the domination and bondage of the law (Rom. 7:1-2). However, Christ has brought us with Him into His death on the cross that we might die to the law. Hence, we are discharged from the law and are not required to answer to the law any longer. This is because the law lords it over a man only while he lives, but when he dies he is freed from the domination of the law. Furthermore, Christ has also brought us with Him into His resurrection that we may receive His life and enjoy God's grace forever. Hence, we are not under law but under grace (Rom. 6:14); that is, we are not being controlled under law, but we are enjoying freedom under grace.

B. Freed from the Bondage of Law

1. Freed from the Yoke of Slavery

Christ has set us free from the bondage of law, that is, from the yoke of slavery. Galatians 5:1 says, "For freedom Christ has set us free;...do not be again entangled with a yoke of slavery." Freedom here denotes freedom from the slavery of law. We were under law, entangled with a yoke of slavery, the bondage of law. Through His redeeming death and life-imparting resurrection, Christ has set us free, delivering us from the enslaving yoke of the law that we may enjoy freedom.

2. No Longer Slaves but Sons

Since we have been set free from the enslaving yoke of the law, we are no longer slaves but sons (Gal. 4:7). As slaves under law, we were without freedom. But when we receive Jesus, the Son of God, as our Savior, the Spirit of God's Son comes into us to impart the divine life to us and make us the sons of God. Hence, we are no longer under law as slaves to ordinances, bound by letters; we are under grace as sons in life, enjoying freedom in life. This freedom includes liberation from obligation, that is, liberation from the obligation of the law and its ordinances, practices, and regulations; satisfaction because of an adequate supply and

而有的满足；包含真安息；并包含对基督的享受，就是享受祂所是的一切。我们既有这样的自由，当然就不会再被任何事物所奴役，更不会再被律法所辖制。

三　脱离律法的劳苦和重担

神的救恩不只使我们脱离律法和其捆绑，也使我们脱离律法的劳苦和重担。主耶稣在马太十一章二十八节说，“凡劳苦担重担的人，可以到我这里来，我就使你们得安息。”这个应许，特别是对那些想要遵守律法的人说的。这里的劳苦，尤其是指人为了遵守诫命和宗教条例的劳苦。这劳苦也是指人为了工作和责任的劳苦。凡这样的劳苦的人，总是担重担的人。主呼召他们到祂这里来得安息，就是从律法、宗教，或工作、责任的劳苦重担中，得着释放，得享安息。

三　关于自己

一　脱去肉体

人的肉体就是受了败坏的身体。当初神创造人的时候，人有身体，却没有肉体。那时人的身体里面没有罪，也没有情欲，单纯的是一个受造的身体。等到撒但引诱人吃了善恶知识树的果子，那果子所指的撒但，和他有罪的生命，就进入人的身体里面，使人的身体变质败坏成为肉体。圣经称之为罪的身体（罗六 6），和取死的身体（罗七 24）。这样一个堕落的肉体，在行善的事上没有一点能力，在犯罪的事上却是非常活跃。因此，肉体是人极大的捆绑和缠累，是人无法脱掉的。当我们信了基督，我们就被迁到基督里，在祂里面，受了不是人手所行的割礼，就是在基督的割礼里，脱去了肉体（西二 11）。基督的割礼，是指着正确的受浸说的。这受浸借着基督死的功效，叫人脱去了肉体，了结我们的肉体。使我们不再受肉体的缠累，从肉体中得着释放。

二　脱去旧人

堕落的人，不仅有肉体难处，也有旧人的难处。事实上，肉体和旧人是二而一的。我们在旧造里的人，乃是旧人，当这旧人活出来时，显在外面的就是肉体。所以旧人和肉体都是指我们这一个人。不过旧人是我们客观事实一面的称呼，肉体是我

support; true rest; and the enjoyment of Christ, the enjoyment of all that He is. Since we have such a freedom, we are no longer under any kind of enslavement, much less under the domination of law.

C. Freed from the Labor and Burden under the Law

God’s salvation sets us free not only from the law and its bondage but also from the labor and burden of the law. In Matthew 11:28 the Lord Jesus says, “Come to Me all who labor and are burdened, and I will give you rest.” This promise was spoken especially to those who were trying to keep the law. The labor here refers in particular to the labor of striving to keep the commandments of the law and religious regulations, and it also refers to the labor of carrying out any work and responsibility. Whoever labors thus is always heavily burdened. The Lord is calling this kind of people to come to Him for rest, that is, to enjoy rest by being set free from labor and burden under the law and religion or under any work and responsibility.

III. CONCERNING SELF

A. Freed from the Flesh

The flesh is the corrupted human body. When God created man, man had only the physical body, not the flesh. At that time, neither sin nor lust was in the human body; it was simply a created body. However, when Satan tempted man to eat of the fruit of the tree of knowledge of good and evil, Satan and his sinful life, which were signified by the fruit, entered into the human body, causing the human body to be transmuted and corrupted and thus to become the flesh. In the Bible this flesh is called “the body of sin” (Rom. 6:6) and “the body of this death” (Rom. 7:24). Although such a fallen flesh is utterly powerless in doing good, it is exceedingly active in committing sin. Hence, the flesh is a great bondage and entanglement to man, and it is something which man cannot rid himself of. After we have believed in Christ, we are transferred into Christ. In Him we are circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ (Col. 2:11). The circumcision of Christ refers to the proper baptism, which puts off the body of the flesh by the effectual virtue of the death of Christ, thus terminating our flesh. Hence, we are no longer in the entanglement of the flesh; rather, we have been freed from the flesh.

B. Freed from the Old Man

The fallen man has not only the problem of the flesh but also the problem of the old man. In fact, the two—the flesh and the old man—are one. In the old creation we are the old man. When the old man is lived out and expressed, it is the flesh. Therefore, both the old man and the flesh refer to our very being. As to the objective fact, we are the old man; as to the

们主观经历一面的说法。肉体就是旧人的活出、旧人的表现，也就是我们对旧人的经历。当我们受浸的时候，不仅已经脱去了肉体，也已经脱去了旧人（西三 9）。我们的旧人已经与基督同钉十字架（罗六 6），并且在受浸时埋葬了（罗六 4 上）。基督死而复活的生命，就在我们里面叫我们经历这个脱去，使我们不再受肉体的缠累和旧人的累赘。

肆　关于撒但

一　脱离撒但的压制

今天的世人都被魔鬼掳去，陷在他的网罗里（提后二 26），没有自由，不能自救。他不只用许多事务，诸如罪恶、钱财、宴乐等等，迷惑人，将人掳去；并且还用疾病、痛苦捆绑人（路十三 16），压制人（徒十 38），叫人不得自由。主耶稣来，就是要叫被掳的得释放，受压制的得自由（路四 18）。祂在十字架上，借着肉体受死，毁坏了撒但（来二 14），把我们从撒但手下释放出来，使我们得着自由。

二　脱离黑暗的权势

基督不只释放我们脱离撒但的压制，也释放我们脱离他黑暗的权势（西一 13，徒二六 18）。撒但黑暗的权势，就是他的国。撒但把世人都统制在他的国里。当我们还作罪人的时候，是在他黑暗的国里，在他的权下，受统制，被苦待。在我们接受神救恩的时候，基督就借着祂肉体的死，和祂复活的生命，把我们从撒但黑暗的国里，也就是从撒但的权下救出来，迁到祂自己光的国里（西一 13，徒二六 18），叫我们在光中享受自由。

伍　关于世界

一　脱离世界的诱惑、风俗和潮流

人生在这堕落、背弃甚至抵挡神的世界里，就陷在世界的陷阱和辖制里。世界的诱惑，就如肉体的情欲，眼目的情欲，并今生的骄傲（约壹二 15 ～ 16），和世界的风俗（弗二 2），以及世界的时髦、潮流（罗十二 2），都成了人靠自己无法脱离的辖制和捆绑。当我们信而受浸，与主有了生机的联合，借着与祂同死同活，就脱离了世界的势力，或说魔力，而被带进一个新的境域里，过神新造里新人的生活。

subjective experience, we are the flesh. The flesh is the living out and the expression of the old man; that is, the flesh is our experience of the old man. When we are baptized, we put off not only the flesh but also the old man (Col. 3:9). Our old man was crucified with Christ (Rom. 6:6) and was buried in baptism (Rom. 6:4a). We experience this putting off by the life of Christ, who has passed through death and resurrection. Hence, we are no longer entangled with the flesh nor encumbered with the old man.

IV. CONCERNING SATAN

A. Freed from Satan's Oppression

People in the world today have been captured by the devil and have fallen into his snare (2 Tim. 2:26). They have lost their freedom and they have no way to rescue themselves. Satan utilizes many things, such as sin, money, and pleasure, to deceive and capture man. Moreover, he uses sickness and affliction to bind man (Luke 13:16) and to oppress man (Acts 10:38), thus depriving man of his freedom. However, the Lord Jesus came to set the captives free and to release those who are oppressed. Christ destroyed Satan through His death in the flesh on the cross (Heb. 2:14), thus setting us free, releasing us, from Satan's hand.

B. Freed from the Authority of Darkness

Christ has set us free not only from Satan's oppression but also from his authority of darkness (Col. 1:13; Acts 26:18). Satan's authority of darkness is his kingdom. People are controlled and held by Satan in his kingdom. When we were sinners, we were held in Satan's kingdom of darkness, controlled and cruelly treated under his authority. However, since we have received God's salvation, we have been delivered out of Satan's kingdom of darkness, Satan's authority, by Christ through His death in the flesh and His resurrection life, and we also have been transferred into the kingdom of His own light (Col. 1:13; Acts 26:18), that we may enjoy freedom in the light.

V. CONCERNING THE WORLD

A. Freed from the World's Temptations, Course, and Current

Because man is born into the world, which is degraded and which renounces and even resists God, man is trapped in its snare and dominion. Man simply cannot free himself from the usurpation and enslavement of the world's temptations, such as the lust of the flesh, the lust of the eyes, and the vainglory of the present life (1 John 2:15-16). Neither can he free himself from the world's course (Eph. 2:2) and from the world's fashion, the world's current (Rom. 12:2). When we are joined to the Lord organically by our believing and being baptized, through our co-death and co-resurrection with Him we are set free from the world's power, or we may say from its charm, and are brought into a new realm to live the life of the new man in God's new creation.

二　脱离宗教世界及世上的小学

1　脱离宗教世界

加拉太一章四节说，“基督照着我们神与父的旨意，为我们的罪舍己，要把我们从现今邪恶的世代救出来。”世代乃是撒但系统化之世界的一部分。照加拉太的上下文，这里所说现今邪恶的世代，是指宗教的世界，就是犹太宗教。因为六章十四至十五节，保罗指明犹太教的割礼是世界的一部分。所以基督为我们的罪舍了祂自己，目的是要救我们脱离邪恶的世代，就是脱离撒但系统化的宗教世界，叫我们得着自由。

2　脱离世上的小学

歌罗西二章二十节说，“你们…与基督同死，脱离了世上的小学。”这里所说世上的小学，是指着世界的宗教、规条、哲学等等（参西二8，21～23）。世上一切宗教、规条、哲学等，实在说来，都是撒但借着人的智慧聪明所发明的，叫人受捆绑。我们既信入基督，与祂联合，并与祂同死，脱离了世界（加六14），也就脱离了这些属世界的宗教、规条、和哲学等的捆绑，得享祂生命救恩的自由。

三　脱去虚妄的生活

彼前一章十八至十九节说，“你们得赎，脱去你们祖宗所传流虚妄的生活。…乃是用基督的宝血。”今天世人所有的虚妄生活，乃是从先祖传流从下来，历代相沿相累，人难得脱离的。基督在十字架上成功救赎，所流的宝血，既把我们赎回归神，就叫我们脱离这世上历代相累的虚妄生活，使我们得以自由的活出圣别的生活，在神的圣别里彰显祂。

B. Freed from the Religious World and the Elements of the World

1. Freed from the Religious World

Galatians 1:4 says that Christ “gave Himself for our sins, that He might rescue us out of the present evil age, according to the will of our God and Father.” An age is a part of the world as the satanic system. The present evil age, according to the context of Galatians, refers to the religious world, the Jewish religion, because in 6:14-15 Paul pointed out that the circumcision practiced by the Jewish religion was a part of the world. Therefore, the purpose of Christ’s giving Himself for our sins was to rescue us out of the evil age, the religious world which is a part of the satanic system, and to thus set us free.

2. Freed from the Elements of the World

Colossians 2:20 says, “If you died with Christ from the elements of the world...” The elements of the world refer to the religions, ordinances, and philosophies (Col. 2:8, 21-23) of the world. Actually, all the religions, ordinances, and philosophies of the world are inventions of man’s wisdom and cleverness through Satan’s initiation that man may be bound. Since we have been joined to Christ by believing into Him, through our co-death with Him we have been rescued from the world. Hence, we have also been rescued from the bondage of the worldly religions, ordinances, and philosophies that we may enjoy the freedom of the salvation in His life.

C. Freed from the Vain Manner of Life

First Peter 1:18-19 says that “you were redeemed...from your vain manner of life handed down from your fathers... with precious blood...of Christ.” The vain manner of life of people today was handed down from their fathers, generation after generation, and it is difficult for them to be freed from it. However, Christ accomplished redemption on the cross, shedding His precious blood to redeem us back to God. Hence, we have been delivered from the vain manner of life handed down through the generations, that we may be free to live out a sanctified life that expresses God in His holiness.

摘　要

得释放就是得自由。信徒成为新造时的释放，乃是从罪、律法、自己、撒但和世界等一切的捆绑中得着释放，得着自由。基督来释放，我们，首先乃是救我们脱离罪和罪的权势，使我们有真自由，不再作罪的奴仆，并从罪里得着释放。祂也救我们脱离律法及其捆绑，使我们不再在律法之下，作规条的奴仆，受字句的捆绑；乃在恩典之下，作神生命里的儿子，

SUMMARY

To be freed is to be released. The freedom which the believers enjoy when they are made a new creation is their being freed, released, from all bondage of sin, law, self, Satan, and the world. When Christ sets us free, He first saves us from sins and from the power of sin that we may have the real freedom, that we may no longer serve sin as slaves, and that we may be freed from sin. He also saves us from law and its bondage that we may be no longer under law as slaves of ordinances, bound by letters, but under grace as sons in life, enjoying freedom in life, and that

享受生命的自由；并从律法、宗教，或工作、责任的劳苦中，得着释放，得享安息。祂也救我们脱去肉体，并脱去旧人，使我们不再受肉体的缠累和旧人的累赘。祂也救我们脱离撒但的压制及其黑暗的权势，借着在十字架上，祂的肉体受死，毁坏了撒但，把我们从撒但手下释放出来，脱离他黑暗的国，迁到基督光的国里，叫我们在光中享受自由。祂且救我们脱离世界的诱惑、风俗和潮流、宗教世界以及世上的小学并祖宗所流传虚妄的生活，使我们得以自由的活出圣别的生活，在神的圣别里彰显祂。

we may be freed from labor under law and religion or any work and responsibility to enjoy rest. Furthermore, He saves us from the flesh and the old man so that we are no longer entangled with the flesh or encumbered with the old man. He also saves us out of Satan's oppression and his authority of darkness. Moreover, through His death in the flesh on the cross, He has destroyed Satan, thus setting us free from Satan's hand, delivering us out of his kingdom of darkness, and transferring us into Christ's kingdom of light that we may enjoy freedom in the light. Lastly, He has rescued us from the world's temptations, course, and current, from the religious world and the elements of the world, and from the vain manner of life handed down from our fathers, that we may be free to live out a sanctified life that expresses God in His holiness.

问　答

一　请简述信徒如何脱离罪和祂的权势。

二　请简述信徒如何脱离律法和律法的捆绑。

三　人的身体如何变质败坏成为肉体，肉体和旧人有何关联，信徒如何脱去肉体的缠累和旧人的累赘？

四　请简述信徒如何脱离撒但的压制和他黑暗的权势。

五　请简述信徒如何脱离撒世界的各方面。

QUESTIONS

1. Briefly discuss how the believers are saved from sins and from the power of sin.
2. Briefly explain how the believers are delivered from law and its bondage.
3. How did the human body become the flesh by being transmuted and corrupted? What is the relationship between the flesh and the old man? How are the believers freed from the entanglement of the flesh and the encumbrance of the old man?
4. Briefly explain how the believers are freed from Satan's oppression and his authority of darkness.
5. Briefly explain how the believers are released from the various aspects of the world.

第四十六课

得救

纲　目

壹　得救的根源
- 一　神的爱
- 二　神的怜悯
- 三　神的恩典

贰　得救的成就
- 一　本于父神
- 二　在子神里面
- 三　借着灵神

叁　得救的凭借
- 一　神的呼召
- 二　圣灵的圣别
- 三　基督的救赎
- 四　与三一神的联合
- 五　圣灵的重生

肆　得救的途径
- 一　信入
- 二　呼求
- 三　承认
- 四　受浸

五　得救的果效

LESSON FORTY-SIX

SALVATION

OUTLINE

I. The source of salvation:
- A. God's love.
- B. God's mercy.
- C. God's grace.

II. The accomplishment of salvation:
- A. Of God the Father.
- B. In God the Son.
- C. Through God the Spirit.

III. The means of salvation:
- A. God's calling.
- B. The Spirit's sanctification.
- C. Christ's redemption.
- D. Union with the Triune God.
- E. The Spirit's regeneration.

IV. The way to be saved:
- A. Believing.
- B. Calling.
- C. Confessing.
- D. Being baptized.

V. The effect of salvation.

课　文

在神完全救恩的初期阶段，信徒经历了神的呼召，那灵的圣别，人的悔改、信入和受浸，基督的救赎，联于三一神，并圣灵的重生，以致得救，就是得着神永远的救恩。圣经中说到我们的得救，最少分作五种：永远的得救、天天的得救、环境的得救、身体的得救、魂的得救。本课我们要专一说到第一种得救，就是永远的得救。

壹　得救的根源

一　神的爱

我们得救乃是因着神的爱。神的爱就是神救恩的根源。神若不是爱，人就没有救恩。神的心就是爱，祂的心爱我们，爱到“甚至”的地步（约三16）。因为祂这样爱我们，所以祂就将祂的独生子赐给我们，来为我们预备救恩。祂这个大爱叫祂不只爱罪人，并且叫祂爱死人，就是堕落极深，死在过犯罪恶中的人，叫我们与基督一同活过来，一同升到天上（弗二4～6）。所以我们得救是因着神的爱。

二　神的怜悯

我们得救也是照着神的怜悯（多三5）。按着我们实在的光景，我们不但没有义行，反倒满了罪恶，连蒙神的爱都不配。但神不只爱我们，祂也是富有怜悯的（弗二4）。祂的怜悯甚至比祂的爱构得更远。祂的怜悯叫祂的爱能临到我们，眷顾我们这堕落、不象样的人，把我们从不配的地步提拔起来，叫我们配享受祂的爱。祂的爱为我们预备了救恩，祂的怜悯就叫祂将救恩，施及我们这不配的人。

三　神的恩典

我们得救且是本乎神的恩（弗二8～9）。神因爱我们，就赐给我们恩典，这恩典就成为我们永远得救的根源。我们得救，就是本乎这出于神爱并借神怜悯的恩典，并不是出于我们自己，乃是神所赐给我们的；也不是出于我们的行为，我们的行为与我们永远得救毫无关系（提后一9）。我们得救，乃是在我们的行为以外，全然按照神的恩典。这恩典乃是借着主耶稣临到我们（约一17）。这恩典叫祂为我们成功救恩，作成一切使我们得救的事。所以我们得救，乃是因着祂这恩典，不是因着我们的行为。

TEXT

In the initial stage of God’s full salvation the believers experience God’s calling, the Spirit’s sanctification, their repentance, believing, and being baptized, Christ’s redemption, their union with the Triune God, and the Spirit’s regeneration. Hence, they are saved, that is, they have received God’s eternal salvation. Concerning salvation, the Bible speaks of at least five kinds: eternal salvation, daily salvation, environmental salvation, salvation of the body, and salvation of the soul. In this lesson we will cover only the first kind of salvation, that is, eternal salvation.

I. THE SOURCE OF SALVATION

A. God’s Love

We have been saved because of God’s love. God’s love is the source of God’s salvation. If God had not loved us, we would not have received salvation. God’s heart is love, and His heart so loved us “that He gave us His only begotten Son” (John 3:16) to prepare salvation for us. His great love caused Him to love us, who were not only sinners but also dead ones, those who were deeply fallen and were dead in offenses and sins. Thus, He made us alive and caused us to ascend to the heavens together with Christ (Eph. 2:4-6). Therefore, our salvation is because of God’s love.

B. God’s Mercy

We have been saved according to God’s mercy (Titus 3:5). According to our true condition, we not only were short of righteous deeds, but we also were full of sins and were therefore unworthy of God’s love. But God not only loves us; He is also rich in mercy (Eph. 2:4). His mercy reaches farther than His love. Because of His mercy, His love was able to reach us and to visit us, the fallen and unbecoming ones, lifting us up from an undeserving position that we might be worthy to enjoy His love. His love prepared salvation for us, while His mercy caused Him to bestow His salvation upon us, the undeserving ones.

C. God’s Grace

We have been saved by God’s grace (Eph. 2:8-9). Because God loves us, He has given us grace. This grace has become the source of our eternal salvation. We have been saved by grace, which comes out of God’s love and which is through His mercy. This grace is not of ourselves; it is the gift of God. It is also not of our works, which have nothing to do with our eternal salvation (2 Tim. 1:9). We were saved apart from our works; in fact, we were saved altogether according to God’s grace, which came to us through the Lord Jesus (John 1:17). By this grace He accomplished salvation for us, performing everything that was necessary for us to be saved. Therefore, we have been saved by God’s grace and not by our works.

贰　得救的成就

我们得救的根源是神的爱、神的怜悯和神的恩典，我们得救的成就乃是由于三一神。是三一神来拯救我们，作我们的救主：父神计划，子神完成父所计划的，灵神将子神所完成的实施到我们身上（弗一 3 ～ 14）。所以圣经特称神为“我们救主神”（提前一 1，四 10）及“神我们救主”（提前二 3，多一 3，二 10，三 4）。

路加十五章主耶稣所说的三个比喻，也揭示并描述神圣的三一如何借着子凭着灵作工，将堕落的罪人带回归向父。子在祂的人性里来作牧人，寻找罪人犹如寻找失迷的羊，并且把他带回父家。那灵寻找罪人，如同妇人细细的寻找失落的一块钱，直到找着了。父接纳悔改归回的罪人，如同一个人接纳他回头的浪子一样。整个神圣的三一都宝贝罪人，共同将他带回归给神。所以三一神自己乃是我们救恩的成就者，是祂来完成拯救的工作。

一　本于父神

神在祂神圣的三一里，所作拯救的工作，首先乃是本于父神（帖后二 13）。祂从起初拣选了我们，就是在创立世界以前，在祂主宰的命定中，预知、拣选并预定我们，来接受祂的救恩。祂是救恩的起始和源头，所以我们得救乃是本于父神。

二　在子神里面

神在祂神圣的三一里，所作拯救的工作，也是在子神里面。祂是三一神的具体化身，为父所差（约壹四 14），降世为人（提前一 15），为要拯救罪人。祂经过了成肉体、过人生、受死、复活、升天，完成了永远的救赎，结束了罪、肉体、旧人、撒但和属他的世界、旧造并律法上所有叫人分开的规条等等一切消极的事物，并释放出神圣的生命。祂就能叫我们这信入祂的人，得蒙救赎。祂且在复活里，把我们带进与神生命的关系，生机的联合里，使我们有分神一切的所是和所有。所以我们得救，也是在于子神。

三　借着灵神

II. THE ACCOMPLISHMENT OF SALVATION

The source of our salvation is God’s love, God’s mercy, and God’s grace, while the accomplishment of our salvation is by the Triune God. It is the Triune God who saved us and became our Savior: God the Father planned, God the Son accomplished what the Father planned, and God the Spirit applies to us what God the Son accomplished (Eph. 1:3-14). Therefore, the Bible addresses God particularly as “God our Savior” (1 Tim. 1:1; 4:10) and “our Savior God” (1 Tim. 2:3; Titus 1:3; 2:10; 3:4).

The three parables spoken by the Lord Jesus in Luke 15 unveil and depict the work of the divine Trinity in bringing fallen sinners back, through the Son by the Spirit, to the Father. The Son came in His humanity as the Shepherd to find the sinner as a lost sheep and bring him back home. The Spirit seeks the sinner as a woman seeks carefully one lost coin until she finds it. And the Father receives the repenting and returned sinner as a certain man receives his prodigal son. The entire divine Trinity treasures the sinner and participates in bringing him back to God. Therefore, the Triune God Himself is the Accomplisher of our salvation; He is the One who completed the work of salvation.

A. Of God the Father

The work of salvation which God accomplished in His divine Trinity is firstly of God the Father (2 Thes. 2:13). God the Father chose us from the beginning; that is, before the foundation of the world and in His sovereign ordination, He foreknew, chose, and predestinated us to receive His salvation. Since He is the origin and source of salvation, it is of God the Father that we are saved.

B. In God the Son

The work of salvation which God accomplished in His divine Trinity is in God the Son. As the embodiment of the Triune God, the Son was sent by the Father (1 John 4:14) into the world as a man to save sinners (1 Tim. 1:15). He passed through incarnation, human living, death, resurrection, and ascension, thus accomplishing an eternal redemption. On the one hand, He terminated the negative things, such as sin, the flesh, the old man, Satan and the world belonging to him, the old creation, and all separating ordinances of the law; on the other hand, He released the divine life. Thus, He is able to redeem us who have believed into Him. Furthermore, in resurrection He brought us into a life relationship, an organic union, with God, that we might participate in all that God is and has. Hence, we are saved in God the Son.

C. Through God the Spirit

神在祂神圣的三一里，所作拯救的工作，且是借着灵神（多三5）。灵神是经过过程之三一神的终极总结，也就是三一神临到我们，将父所计划，子所完成，实施到我们身上。祂首先借着光照、寻找人，把堕落的人圣别出来，使人归从基督的救赎。就如路加十五章第二个比喻中，说到一个妇人，点上灯，打扫屋子，细细的找，直到找着失落的钱币；也就是主耶稣在约翰十六章八节所说，那灵来，要叫世人为罪、为义、为审判，知罪自责，使我们悔改归向神，信入主耶稣，而得着重生。祂且以神圣的成分，来洗净并更新我们，使我们成为有神圣性情的新造，好叫我们既因主耶稣基督的恩典，得称为义，就可以在祂永远的生命里，作神的后嗣（多三7），承受三一神之于我们的一切。所以我们得救乃是本于父神，在子神里面，且借着灵神，是三一神自己来完成这拯救的工作。

叁　得救的凭借

我们得救的根源是神的爱、神的怜悯和神的恩典，我们得救的成就是由于三一神，而我们得救的凭借乃是借着神的呼召、圣灵的圣别、基督的救赎、与三一神的联合以及圣灵的重生。

一　神的呼召

我们得救首先乃是借着神的呼召。神的呼召，是神在祂完全救恩的初期阶段里，在蒙拣选的人身上，所作的第一件事。这是神的新起头，将人从受造的亚当族类召出来，转换为蒙召的亚伯拉罕族类，从旧造的生命转换为新造的生命，使信徒出黑暗入神奇妙之光，脱离撒但黑暗的死亡领域，进入奇妙之光的生活领域，成为圣别归神的人。我们就是借着神这呼召，得着神的救恩。所以我们得救，乃是借着神的呼召。

二　圣灵的圣别

我们得救也是借着圣灵的圣别。神呼召人之后，圣灵就来分别人，圣别人，使人悔改归向神并归从基督的救赎。圣灵乃是借着光照寻找人，把堕落的人圣别出来，叫人为罪、为义、为审判，知罪自责，而悔改归向神，接受神的救恩。所以我们得救也是借着圣灵的圣别。

The work of salvation which God accomplished in His divine Trinity is through God the Spirit (Titus 3:5). God the Spirit is the ultimate consummation of the processed Triune God, the reaching of the Triune God to us to apply that which the Father planned and that which the Son accomplished. First, by enlightening and seeking man He sanctifies the fallen man unto the obedience of faith in Christ's redemption. This is illustrated by the second parable in Luke 15, which speaks of a woman who lights a lamp, sweeps the house, and seeks carefully until she finds the lost coin. This is also what the Lord Jesus was referring to in John 16:8, where He said that when the Spirit comes, He will convict the world concerning sin, concerning righteousness, and concerning judgment, that men may repent and turn to God, believe into the Lord Jesus, and be regenerated. Furthermore, the Spirit washes and renews us in the divine element to make us a new creation with the divine nature that, having been justified by the grace of the Lord Jesus Christ, we may become heirs of God in His eternal life (Titus 3:7), inheriting all that the Triune God is to us. Therefore, our salvation is of God the Father, in God the Son, and through God the Spirit. It is the Triune God Himself who accomplished this work of salvation.

III. THE MEANS OF SALVATION

The source of our salvation is God's love, God's mercy, and God's grace; the accomplishment of our salvation is by the Triune God; and the means of our salvation is through God's calling, the Spirit's sanctification, Christ's redemption, our union with the Triune God, and the Spirit's regeneration.

A. God's Calling

We are saved, first, through God's calling. God's calling is the first thing that God accomplishes in His chosen ones in the initial stage of His full salvation. This is God's new beginning, in which He calls men out of the created Adamic race and transfers them into the called Abrahamic race, and out of the life of the old creation into the life of the new creation, that the believers may come out of darkness and enter into the marvelous light of God, out of the death-realm of Satan's darkness into the life-realm of God's marvelous light, and become a people made holy unto God. It is through God's calling that we receive God's salvation. Therefore, we are saved through God's calling.

B. The Spirit's Sanctification

We are saved through the Spirit's sanctification. After God calls man, the Holy Spirit comes to separate man, to sanctify man, that man may repent and turn to God unto the obedience of faith in Christ's redemption. The Holy Spirit sanctifies the fallen men by enlightening and seeking them, convicting them concerning sin, concerning righteousness, and concerning judgment, thus causing them to repent and turn to God and to receive God's salvation. Therefore, we are saved through the Spirit's sanctification.

三　基督的救赎

我们得救也是借着基督的救赎。基督死在十字架上，为人成功了永远的救赎。当我们信入基督时，就得蒙救赎，得着了赦罪、释放、洗净、圣别、称义并与神和好，叫我们这原本是属乎神，却因着堕落、失丧，以致与神为敌，成为神仇敌的人，重新被神得着，蒙祂悦纳。所以我们得救也是借着基督的救赎。

四　与三一神的联合

我们得救也是借着与三一神的联合。当我们悔改、信入并受浸之后，我们就联于经过过程的三一神。我们联于父神，有祂神圣的生命和性情，得与祂有生命的关系、性情的联属，产生生机的联合。我们也联于子神，使我们得在祂里面，祂也在我们里面，与祂联合为一，能与祂同生命、同性情、同生活、同行动。我们且联于灵神，在素质上接受祂到我们里面，为着我们的生存、所是、生命和生活；也在经纶上接受祂作能力的灵，给我们穿上，为着我们属灵的工作和功用。我们得与三一神如此奇妙的联结，就得享祂救恩的一切福分。所以我们得救，也是借着与三一神的联合。

五　圣灵的重生

我们得救也是借着圣灵的重生（约三5）。基督的救赎乃是在我们外面，解决我们和神之间的问题。但我们不光在外面和神之间有问题，并且在里面，在生命和性情上也有问题。所以我们一信而受浸，神就不光在我们外面借着基督的救赎解决我们的问题，也在我们里面，借着圣灵的重生，叫我们有祂的生命和性情。所以我们得救，也是借着圣灵的重生。

肆　得救的途径

信徒得救的途径，乃是信入、呼求、承认并受浸。这四件相联为一，就是信徒接受主救恩的一个完全步骤。这四件我们都有了，我们就是一个完全得救的人。

一　信入

我们得救是本乎神的恩，也因着我们的信（弗二8）。虽然有神的恩，若没有我们的信，我们仍然无法得救。神的恩，是为我们预备救恩，成全救恩；我们的信，是取用、接受神为我

C. Christ's Redemption

We are saved through Christ's redemption. Christ died on the cross to accomplish an eternal redemption for man. When we believe into Christ, we are redeemed; that is, we are forgiven of our sins, freed, washed, sanctified, justified, and reconciled to God. As a result, we who once belonged to God but became lost, and who became God's enemies because of our fall, are recovered and accepted by God. Hence, we are saved through Christ's redemption.

D. Union with the Triune God

We are saved also through our union with the Triune God. After we repent, believe, and are baptized, we are joined to the processed Triune God. Through our union with God the Father we have His divine life and nature, being related to Him in life and joined to Him in nature, thus producing an organic union. Through our union with God the Son we have been put in Him and He in us; thus we have become one with Him, sharing with Him the same life, nature, living, and activities. And through our union with God the Spirit we have received Him into us essentially for our existence, being, life, and living; we also have received Him as the Spirit of power upon us economically for our spiritual work and function. Through such a wonderful union with the Triune God we enjoy all the blessings of His salvation. Hence, we are saved through our union with the Triune God.

E. The Spirit's Regeneration

Our salvation is through the Spirit's regeneration (John 3:5). Christ's redemption solves the outward problems between us and God. However, besides having problems with God outwardly, we also have problems inwardly in life and nature. Hence, when we believe and are baptized, God not only solves our outward problems through Christ's redemption but also imparts His life and nature into us through the Spirit's regeneration. Therefore, we are saved through the Spirit's regeneration.

IV. THE WAY TO BE SAVED

The way for the believers to be saved is to believe, to call, to confess, and to be baptized. These four matters joined together form one complete step for the believers to receive the Lord's salvation. When we have these four items, we are fully saved.

A. Believing

We are saved by God's grace and also through our faith, that is, our believing (Eph. 2:8). Although there is God's grace, without our believing, we still cannot be saved. By His grace, God has prepared and accomplished salvation for us; by our believing, we receive that which has

们所预备、所成全的。神的恩，是赐给我们救恩；我们的信，是接受神神所赐给的。光有神恩的预备，没有我们信的取用；光有神恩的赐给，没有我们信的接受，神的恩仍不能给我们得着。我们要得着神的救恩，必须用信取用，用信接受。这是我们得着神救恩的途径和步骤。

二　呼求

人信了主，自然就必定呼求主（罗十 14）。人虽然不能看见主，但却能呼求主的名。主的名，就是主自己。所以呼求主的名，就是呼求主自己。因此凡呼求主名的，就必蒙主的拯救。

三　承认

人既然信入主，就得承认主（罗十 10）。信入是在心中信主作救主，承认是在口里认主为主。信入是重在在神面前，口里承认是重在在人面前。我们心中一信入主，就得救了，但是在人面前，我们必须口里承认，才能显出我们是信入主的，是得救的。光心里信入主，不口里承认，不要说在人面前有问题，就是在神面前也有问题。要彻底得救，就必须心里信入，口里承认。

四　受浸

信而受浸的必然得救（可十六 16）。信怎样叫人得救，与人得救有关系，受浸也照样叫人得救，与人得救有关系。信是人在里面，用信心接受主的救恩，受浸是人在外面，用行动接受主的救恩。信而受浸，乃是人接受主救恩的一整步。光信而不受浸，只是用半步来接受主的救恩。主救恩里的成分有许多，有的需要用信来取用，来接受，有的需要用受浸来进入，来得着。人光信而不受浸，只能取用主救恩的局部，不能得着主救恩的全部。人要得着主救恩的全部，就必须信而受浸。

伍　得救的果效

人一信主得救，就得着了赦罪，脱离了神的审判、定罪（约三 18，五 24），律法的咒诅（加三 13），神的震怒（罗五 9，

been prepared and accomplished. By His grace, God gives us salvation; by our believing, we receive that which has been given. If there is only the preparation by God's grace but not the appropriation by our believing, or if there is only the giving by God's grace but not the receiving by our believing, we still cannot obtain God's salvation. In order to obtain God's salvation, we must apply and receive it by believing. This is the way, the step, for us to obtain God's salvation.

B. Calling

Once a person believes in the Lord, he will spontaneously call on the Lord (Rom. 10:14). Although he cannot see the Lord, a person can call upon His name. The Lord's name is the Lord Himself. Hence, to call on the Lord's name is to call on the Lord Himself. Therefore, whoever calls upon the name of the Lord shall be saved by Him.

C. Confessing

When a person believes into the Lord, he must confess the Lord (Rom. 10:10). When we believe into the Lord, we believe in our heart in the Lord as our Savior; when we confess, we confess with our mouth the Lord as Lord. To believe into the Lord is primarily before God, whereas to confess with the mouth is mainly before men. Once we believe into the Lord in our heart, we are saved. But we must confess with our mouth before men in order to show forth the fact that we have believed into the Lord and are saved. Merely to believe into the Lord in our heart without confessing with our mouth indicates that there is a problem not only before men but also before God. Hence, in order that we may be thoroughly saved, we must believe in our heart and confess with our mouth.

D. Being Baptized

He who believes and is baptized shall be saved (Mark 16:16). Faith is related to man's salvation, because man is saved by believing; likewise, baptism is also related to man's salvation, because man is saved also by being baptized. To believe is to exercise the inward faith to receive the Lord's salvation, whereas to be baptized is to take an outward action to partake of the Lord's salvation. To believe and be baptized constitutes one complete step by which man receives the Lord's salvation. To believe without being baptized is to receive the Lord's salvation by taking only a half step. The Lord's salvation consists of many elements, some of which man must apply and receive by believing, while others man must enter into and partake of by being baptized. If a person believes but is not baptized, he can receive only a partial salvation; he cannot receive the Lord's complete salvation. To receive the Lord's complete salvation, a person must believe and be baptized.

V. THE EFFECT OF SALVATION

Once a person is saved by believing in the Lord, he is forgiven of his sins and is delivered from God's judgment and condemnation (John 3:18; 5:24), from the curse of the law (Gal.

约三 36，帖前一 10），以及死亡的惧怕和奴役（来二 14～15），得以免去永远的沉沦（约三 16）；并且因从神而生，得着神永远的生命和神的圣灵，就脱离罪（太一 21）和罪的权势（约八 34，36，罗六 6），以及律法（加四 4～5，罗七 6）和律法的捆绑（加五 1，四 7），且从肉体（西二 11）、旧人（西三 9）、撒但的压制（路四 18，徒十 38）、世界的权势和迷力、宗教世界及其规条（加一 4，六 14～15，西二 20）和祖宗所传流虚妄的生活（彼前一 18），得着释放，就得以完全自由（约八 36），不再受任何的捆绑和限制。

摘　要

我们得救的根源乃是神的爱、神的怜悯和神的恩典。我们得救的成就是由于三一神：父神预知、拣选并预定我们接受祂的救恩；子神完成救赎并释放出神圣的生命；灵神叫我们为罪、为义、为审判，知罪自责，使我们悔改归向神，信入主耶稣，而得着重生，且以神圣成分，洗净、更新我们，使我们成为有神圣生命的新造。我们得救是借着神的呼召、圣灵的圣别、基督的救赎、与三一神的联合以及圣灵的重生。我们还必须经过信入、呼求、承认并受浸这完全的步骤，才是一个完全得救的人。我们一信主得救，就脱离神的审判、定罪和震怒，律法的咒诅，死亡的惧怕和奴役，得以免去永远的沉沦，并且脱离罪、罪的权势、律法、律法的捆绑、肉体、旧人、撒但的压制、世界的权势和迷力、宗教世界及其规条和祖宗所传流虚妄的生活，就得以完全自由，不再受任何的捆绑和限制。

问　答

一　请简述得救的根源。

二　请简述三一神如何作拯救的工作。

三　信徒得救的凭借有那些项目？

四　信徒得救的途径是什么？

五　请简述得救的果效。

3:13), from God's wrath (Rom. 5:9; John 3:36; 1 Thes. 1:10), and from the fear and slavery of death (Heb. 2:14-15), thus escaping eternal perdition (John 3:16). Moreover, having been born of God and having received God's eternal life and His Holy Spirit, he is delivered from sins (Matt. 1:21) and the power of sin (John 8:34, 36; Rom. 6:6), and from law (Gal. 4:4-5; Rom. 7:6) and the bondage of law (Gal. 5:1; 4:7). He is also freed from the flesh (Col. 2:11), the old man (Col. 3:9), the oppression of Satan (Luke 4:18; Acts 10:38), the power and charm of the world, the religious world and its ordinances (Gal. 1:4; 6:14-15; Col. 2:20), and the vain manner of life handed down from his fathers (1 Pet. 1:18). Thus, he is fully set free (John 8:36) and is no longer under any bondage or confinement.

SUMMARY

The source of our salvation is God's love, God's mercy, and God's grace. The accomplishment of our salvation is by the Triune God: God the Father foreknew, chose, and predestinated us to receive His salvation; God the Son accomplished redemption and released the divine life; and God the Spirit convicted us concerning sin, righteousness, and judgment that we might repent and turn to God, believe into the Lord Jesus, and be regenerated, and He also is making us a new creation with the divine life by washing and renewing us with the divine elements. We are saved through God's calling, the Spirit's sanctification, Christ's redemption, our union with the Triune God, and the Spirit's regeneration. In order to be fully saved, we must pass through the complete step of believing, calling, confessing, and being baptized. Once we are saved by believing in the Lord, we are delivered from God's judgment, condemnation, and wrath, from the curse of the law, and from the fear and slavery of death, thus escaping eternal perdition. Moreover, we are released from sins, the power of sin, the law, the bondage of the law, the flesh, the old man, the oppression of Satan, the power and charm of the world, the religious world and its ordinances, and the vain manner of life handed down from our fathers. Thus we are fully set free and are no longer under any bondage or confinement.

QUESTIONS

1. Briefly state the source of salvation.
2. Briefly explain how the Triune God accomplishes the work of salvation.
3. What are the means by which the believers are saved?
4. What is the way for the believers to be saved?
5. Briefly state the effect of salvation.

第四十七课

得救的确据与稳固

纲　目

壹　一信就得救

一　已经蒙救赎

二　已经得重生

三　已经出死入生

贰　得救的确据

一　凭神的话

二　凭那灵与我们的灵同证

三　凭爱弟兄

叁　得救的稳固

一　在于不改变的神

二　在于神不改变的意旨

三　在于神那不隔绝的爱

四　在于神无反悔的呼召

五　在于神不改变的称义

六　在于神大能的手

七　在于神永远的生命

（八）在于神所立的新约

（九）在于基督完全又完备的永远救赎

（十）在于基督永远的救恩

（十一）在于基督大能的手

（十二）在于基督确实的应许

LESSON FORTY-SEVEN

THE ASSURANCE AND SECURITY OF SALVATION

OUTLINE

I. Receiving salvation at the moment of believing:

A. Being redeemed.

B. Being regenerated.

C. Passing out of death into life.

II. The assurance of salvation:

A. By the Word of God.

B. By the Spirit's witnessing with our spirit.

C. By our loving the brothers.

III. The security of salvation:

A. By the invariable God.

B. By God's unchanging will.

C. By God's inseparable love.

D. By God's irrevocable calling.

E. By God's unchallengeable justification.

F. By God's almighty hand.

G. By God's eternal life.

H. By God's new covenant.

I. By Christ's perfect, complete, and eternal redemption.

J. By Christ's eternal salvation.

K. By Christ's almighty hand.

L. By Christ's unfailing promise.

课　文

本课我们要来看得救的确据与稳固。在今日的基督徒中间，对于得救有许多不同的看法。有的人以为我们得救是现在不能知道的，有人以为我们得救了，还会灭亡。但是些圣经给我们看见，我们的得救不是臆测的，不是飘渺的，乃是能证实且有确据的，是有确实把握且知道的，并且我们的得救是稳固的，是一次得着，就永远得着的，是永远不会摇动，永远不会改变的。

壹　一信就得救

许多人以为信是现在的事，得救是将来的事；人现在信了，等将来得救。但圣经清楚、确定的告诉我们，人一信，就得救了（徒十六 31，罗十 10），不是将来要得救，乃是今天已经得救了。人在何时信，就在何时得救。得救是紧跟着信的，与信之间没有时间的距离。

一　已经蒙救赎

人一信就已经蒙了救赎。因为圣经明确的启示，当人信的时候，就已经得了赦罪（徒十 43，约壹二 12）、释放（约三 18，加三 13）、洗净（林前六 11，徒十五 9）、圣别（林前六 11，徒二六 18）、称义（罗五 1，三 28，30，加三 8，24，徒十三 39）并与神和好（罗五 1）。所以我们一信就已经蒙了救赎，已经得救了。

二　已经得重生

人信的时候，不只蒙了救赎，也已经得了重生。约翰一章十二至十三节清楚指明，凡信祂的人，就要从神而生，成为神的儿女。因此人只要一信入主耶稣，就已经得了重生，有了神永远的生命，永不灭亡（约三 15 ～ 16），是已经得救了。

三　已经出死入生

人信的时候，也已经出死入生了。约翰三章十六节和五章二十四节告诉我们，信的人有永远的生命，不至于受审判，不至于灭亡，是已经出死入生了。因此只要我们一信，就得着永远的生命，不再被定罪、受审判，是已经出死入生了。

TEXT

In this lesson we will see the assurance and security of salvation. Among today's Christians there are many different views concerning salvation. Some people consider that it is impossible to know today that we are saved, while others think that after we are saved we may still perish. The Bible shows us, however, that our salvation is not a matter of speculation, nor is it a matter of uncertainty. Rather, it is something which can be confirmed with assurance and which we may know with full confidence. Moreover, our salvation is secure. Once we have it, we have it eternally. It can never be shaken or changed.

I. RECEIVING SALVATION AT THE MOMENT OF BELIEVING

Many people consider that believing is a present matter and that receiving salvation is a future matter, that is, that a man believes today and will be saved in the future. However, the Bible tells us clearly and definitely that at the moment a man believes, he is saved (Acts 16:31; Rom. 10:10). It is not that he will be saved in the future, but that he is already saved today. He is saved at the very time that he believes. Salvation immediately follows believing, for there is no space of time between the two.

A. Being Redeemed

When a person believes, he is saved. The Bible clearly reveals that when a person believes, he is forgiven of his sins (Acts 10:43; 1 John 2:12), freed (John 3:18; Gal. 3:13), washed (1 Cor. 6:11; Acts 15:9), sanctified (1 Cor. 6:11; Acts 26:18), justified (Rom. 5:1; 3:28, 30; Gal. 3:8, 24; Acts 13:39), and reconciled to God (Rom. 5:10). Therefore, when we believe, we are redeemed and we are saved.

B. Being Regenerated

When a person believes, he is not only redeemed but also regenerated. John 1:12-13 clearly points out that anyone who believes in the Lord is born of God and becomes a child of God. Hence, as long as a man believes into the Lord Jesus, he is regenerated, he has God's eternal life, and he will not perish forever (John 3:15-16); that is, he is saved.

C. Passing out of Death into Life

When a person believes, he passes out of death into life. John 3:16 and 5:24 tell us that he who believes has eternal life, and he will not be judged nor will he perish; he has passed out of death into life. Hence, as long as we believe, we have eternal life, and we are no longer condemned or judged; we have passed out of death into life.

以上这三点很明确的证明，只要我们一信，我们就已经得救了。

贰　得救的确据

一　凭神的话

我们得救的确据，首先是根据神的话（约壹五 13）。神用圣经，把祂借着祂儿子，替我们所作成的救赎，告诉我们，对我们作见证；祂也用圣经，把祂借着圣灵，在祂儿子里所作到我们身上，作到我们里面的救恩告诉我们，向我们证实。所以我们凭神在圣经里所说的话，就能知道自己是已经得救了。就如前段说到一信就已经得救，所引证的那些经文，不只是神所给我们的启示，也不只是祂所给我们的应许，并且是祂所给我们的约，所给我们写出来的凭据。我们凭着祂这些约中的话，祂这些写出来的凭据，就能知道，并且能有把握，有确据的知道，我们一信主，就得了赦罪、释放、洗净、圣别、称义、和好，就有了永远的生命，永不灭亡，是已经出死入生，已经得救了。

人承受产业，是凭着遗命。主就是把圣经里这些写出来是约的话，当作遗命留给我们（来九 15 ～ 17），叫我们凭以承受祂救恩的福分。遗留产业的人，是把产业放在遗命里，遗留给承受的人。主也是把祂的救恩放在祂的遗命—圣经—里赐给我们。人凭遗命承受产业，是凭遗命明文的规定，不是凭自己的以为和想像。照样，我们凭圣经，主的遗命，承受祂的救恩，也是凭圣经明文的言定，不是凭自己的想像或感觉。因此，就着圣经在我们外面的证明说，我们不必有感觉，只要照着它所明文言定的，就可以确实的知道自己已经蒙恩，已经得救了。这是一种在我们外面的证明，可以称作外证。

二　凭那灵与我们的灵同证

我们得救的确据，也是根据那灵与我们的灵所同作的见证（罗八 16）。我们不只有神的话在外面，证实我们已经得救了；我们还有那灵在里面，与我们的灵同证，我们是神的儿女，神是我们的父。每一个信主的人都喜欢称神作“阿爸，父”。我们称神作阿爸，父，是很自然的。并且每逢这样称呼神的时候，我们里面就感觉甜美、舒服。这是因为我们是神所生的儿女，有了神的生命，神儿子的灵已经进到我们里面。我

The above three points clearly prove that we need only to believe, and we are saved immediately.

II. THE ASSURANCE OF SALVATION

A. By the Word of God

First, the assurance of our salvation is based on the Word of God (1 John 5:13). Through the Bible God tells us and testifies to us concerning the redemption which He has accomplished for us through His Son; through the Bible He also reveals to us and bears witness concerning the salvation that has been wrought in us through the Spirit in His Son. Therefore, by the word of God in the Scriptures we know that we are saved. The Scripture verses quoted in the foregoing section concerning our receiving salvation at the moment we believe are not only God’s revelation and promise to us, but they are also His covenant and written evidence to us. By His word in the covenant and by the written evidence we can know, even with confidence and assurance, that once we believe in the Lord, we are forgiven of our sins, freed, washed, sanctified, justified, and reconciled to God, we have eternal life and shall not perish, we have passed out of death into life, and we are saved.

Man acquires an inheritance by a testament. The written words of the covenant in the Bible were left to us by the Lord as a testament (Heb. 9:15-16), by which we may inherit the blessings of His salvation. When a person intends to bequeath his possessions, he lists his possessions in a will and bequeaths them to the inheritor. Likewise, the Lord has given His salvation to us by including it in His testament—the Bible. A man receives a bequest according to the clear stipulations expressed in the will, not according to his own consideration or imagination. Likewise, we inherit the Lord’s salvation according to the plain statements contained in the Bible, His testament, not according to our own imagination or sensation. Hence, since we have the Bible as an outward proof to us, we do not need our feelings; according to the plain statements, we can assuredly know that we have received grace, that we are saved. This is a proof that is outside of us, which we may call the outward proof.

B. By the Spirit’s Witnessing with Our Spirit

The assurance of our salvation is based on the Spirit’s witnessing with our spirit (Rom. 8:16). We not only have the Word of God outside of us confirming the fact that we have been saved, but we also have the Spirit within us witnessing with our spirit that we are the children of God and that God is our Father. Everyone who believes in the Lord enjoys addressing God as “Abba, Father.” It is a spontaneous matter for us to call God “Abba, Father.” Moreover, every time we call Him “Abba, Father,” we feel sweet and comfortable within. This is because we are children begotten of God, we have God’s life, and the Spirit of God’s Son has entered

们称呼生身的父，当然是自然的，是甜美的。所以我们能这样喜欢，这样自然称神作阿爸，父，而感觉甜美、舒服，就是证明我们已经有了神的生命，是神所生的儿女。所以凭着那灵在我们里面，和我们的灵所同作的见证，我们能确知我们是神的儿女，是已经得救的人。这是一种在我们里面的证明，可以称作内证。

三　凭爱弟兄

我们得救的确据，也是根据我们有对弟兄的爱。约壹三章十四节说，“我们因为爱弟兄，就晓得是已经出死入生了。”神是爱（约壹四 16），我们既得着祂的生命，就定规会有祂的爱。并且我们既是祂所生的，也定规会爱从祂所生的（约壹五 1）。一个得救的人，看见了主里的弟兄，就会莫名奇妙的喜欢，莫名奇妙的亲爱。所以对主里弟兄的爱，也是一种证明，叫我们知道自己是已经得救了。这是我们生命经历的证明，可以称作爱证。信，信主的信，是叫我们得着生命，得以出死入生；爱，爱弟兄的爱，是叫我们知道自己有了生命，晓得自己是已经出死入生了。

所以我们无论凭着圣经的明文，或是凭着灵里的感觉，或是凭着爱的经历，都能确实的知道自己是已经得救了。

叁　得救的稳固

现在我们继续来看得救的稳固。我们的得救不只是有确据，能证实的，也是稳固的。关于得救的稳固，我们照圣经的启示，可以下列十二点来说明：

一　在于不改变的神

我们得救的稳固，首先是在于不改变的神。雅各一章十七节说，“在祂（父神）并没有改变，也没有转动的影儿。”雅各在此指明神是不改变的，在祂并没有转动的影儿，不像天上的星体会转动，它们所投射的影子也会改变，如月亮因绕转地球而有盈亏，太阳被月亮遮蔽而有日蚀。但神是稳固的，祂不会改变，也不会转变。所以祂既然救了我们，就永远不会改变，我们也就永远不会灭亡。

二　在于神不改变的意旨

into us. Concerning our father in the flesh, it is spontaneous and sweet for us to call him “Father.” Therefore, since we enjoy calling God “Abba, Father,” and do it spontaneously, even with a sweet and comfortable sensation, this proves that we have God’s life and are children begotten of God. Hence, by the Spirit’s inner witnessing with our spirit we can know with certainty that we are God’s children and that we are saved. This is a proof within us, which we may call the inward proof.

C. By Our Loving the Brothers

The assurance of salvation is based on the fact that we love the brothers. First John 3:14 says, “We know that we have passed out of death into life, because we love the brothers.” Since God is love (1 John 4:16) and since we have His life, we surely have the divine love. Furthermore, since we have been begotten of God, we certainly love those who have been begotten of Him (1 John 5:1). When a saved one sees a brother in the Lord, he has an affection for him and even loves him in such a manner that is incomprehensible to himself. Therefore, our love toward the brothers in the Lord is a proof by which we know that we have been saved. This is a proof of our experience of life, which we may call the proof of love. By our believing—believing in the Lord—we have life and have passed out of death into life; by our loving—loving the brothers—we know that we have life and that we have passed out of death into life.

Therefore, by the clear words of the Bible, by the sensation in our spirit, and by the experience of love, we can know with certainty that we are saved.

III. THE SECURITY OF SALVATION

Now we will go on to see the security of salvation. Our salvation not only can be proved with assurance, but it is also secure. According to the revelation of the Bible, the security of salvation is demonstrated by the following twelve items:

A. By the Invariable God

First, our salvation is secured by the invariable God. James 1:17 says that with the Father there is “no variableness or shadow cast by turning.” James clearly indicates that God is not variable, and with Him there is no shadow cast by turning. He is not like the heavenly bodies, which turn and whose shadows also change, as seen in the waxing and waning of the moon while it revolves around the earth and in the eclipsing of the sun by the moon. God is secure; He is not variable, not changeable. Therefore, since He has saved us, our salvation can never be changed, and we shall never perish.

B. By God’s Unchanging Will

我们得救的稳固，也在于神不改变的意旨。希伯来六章十七节说，“祂（神）的意旨是不更改的。”神的意旨既是不更改的，就神在创立世界以前，对我们的拣选和预定，要我们得着祂的救恩（弗一4～5，11），也是不能改变的。祂既在已过的永远里就拣选、预定我们得儿子的名分，成为神的基业，祂就一定会成就，绝不可能失败，所以我们的得救是稳固的。

三　在于神那不隔绝的爱

我们得救的稳固，也是在于神那不隔绝的爱。约壹四章十节说，“我们没有爱过神，乃是神爱我们，差祂的儿子，就着我们的罪成了挽回祭。”如果我们得救，是因着我们爱神，那就靠不住。但我们得救，是因着神爱我们，是出于神的爱。神既是不改变的，神的爱也就不会改变，并且祂对我们的爱，还是不能隔绝的爱（罗八39）。所以什么也不能叫我们与祂的爱隔绝。无论是生或是死，是天使或是鬼魔，是现在的事或是将来的事，都不能叫我们与神的爱隔绝。神这不能隔绝的爱，叫祂的救恩在我们身上，永远不会发生问题，永远稳固不变。

四　在于神无反悔的呼召

我们得救的稳固，也是在于神无反悔的呼召。罗马十一章二十九节说，“神的…呼召，是没有后悔的。”神的呼召既是出于祂不改变的自己，根据祂不变迁的旨意，就不会反悔，不会有变动。因此神呼召我们来得的救恩，也不会有变动。所以就神的呼召说，我们的得救也是永远稳固的。

五　在于神不改变的称义

神将祂的独生子主耶稣赐给我们，作我们的救主，是出于祂的爱（约三16）。主耶稣为我们成功救赎，是因着神的恩（来二9）。等到主耶稣在十字架上，替我们受了神义的审判，满足了神义的要求以后，神来称我们这信主耶稣的人为义，乃是照着祂的义，乃是显示祂的义（罗三26）。主耶稣若没有替我们满足祂义的要求，祂的爱虽然叫祂愿意向我们施行赦免之恩，祂也不能赦免我们，称义我们，因为那要陷祂于不义。但主耶稣既替我们满足了祂义的要求，祂就能，也必须照着祂的义赦免我们，称义我们；否则祂也要陷自己于不义。所以神乃是被祂的义所约束，必须称我们为义。罗马八章三十三节说，“谁能控告神所拣选的人呢？是那称他们为义的神么？”神既被祂

Our salvation is secured by God’s unchanging will. Hebrews 6:17 speaks of “the unchangeableness of His [God’s] counsel.” Since God’s counsel, that is, God’s will, is unchangeable, the fact that He chose us and predestinated us before the foundation of the world that we might receive His salvation (Eph. 1:4-5, 11) is also unchangeable. Since He chose and predestinated us in eternity past that we might receive sonship and become His inheritance, He will carry it out and will not fail. Hence, our salvation is secure.

C. By God’s Inseparable Love

Our salvation is also secured by God’s inseparable love. First John 4:10 says, “In this is love, not that we have loved God, but that He loved us, and sent His Son a propitiation concerning our sins.” If we are saved because we love God, then our salvation is not reliable. However, we are saved because God loved us; that is, our salvation is of God’s love. Since God is unchanging, His love is also unalterable. Moreover, His love toward us is an inseparable love (Rom. 8:39). Hence, nothing can separate us from His love. Neither death nor life, neither angels nor demons, neither things present nor things to come, shall be able to separate us from the love of God. Because of God’s inseparable love, His salvation within us will never fail; it is forever secure and unchanging.

D. By God’s Irrevocable Calling

Our salvation is secured by God’s irrevocable calling. Romans 11:29 says that the calling of God is irrevocable. Since God’s calling comes out of His invariable being and is according to His unchanging will, it is irrevocable and unalterable. Hence, the salvation which God has called us to receive is also unalterable. Therefore, according to God’s calling, our salvation is eternally secure.

E. By God’s Unchallengeable Justification

It is because of His love that God gave His only begotten Son, the Lord Jesus, to us to be our Savior (John 3:16), and it is by the grace of God that the Lord Jesus accomplished redemption for us (Heb. 2:9). However, after the Lord Jesus was judged on the cross by God’s righteousness on our behalf and thereby satisfied God’s righteous requirement, we who believe in Him are justified according to God’s righteousness to show forth God’s righteousness (Rom. 3:26). If the Lord Jesus had not satisfied God’s righteous requirement on our behalf, even though, because of His love, God desires to grant us the grace of forgiveness, He could not forgive us or justify us, because that would make Him unrighteous. However, since the Lord Jesus has satisfied God’s righteous requirement on our behalf, God can—and He must—forgive us and justify us according to His righteousness; otherwise, He would make Himself unrighteous. Hence, bound by His righteousness, God must justify us. Romans 8:33 says, “Who shall lay anything

的义所约束，就必须称义我们，不能再控告、定罪我们。神的义是神宝座的根基（诗八九 14 上），稳固坚定，永不动摇。神照着祂的义，所给我们的称义，也是同样的稳固坚定，永不改变。所以我们的得救是永远稳固的。

六　在于神大能的手

我们得救的稳固，也是在于神大能的手。主在约翰十章二十九节说，“我父把羊赐给我，祂比万有都大，谁也不能从我父的手里把他们夺去。”神是大过一切的，因此祂的能力超乎一切，没有什么能从祂大能的手里把我们夺去。所以就祂大能的手说，我们的得救也是稳固的。

七　在于神永远的生命

我们得救的稳固，也是在于神永远的生命。约翰十章二十八节主说，“我又赐给他们永远的生命，他们必永不灭亡。”永远的生命就是神的生命。主已将这生命赐给我们，叫我们和神发生了永远的关系，生命的关系，是不能分离的。如今祂这永远的生命在我们里面，维持我们永不灭亡，叫我们的得救永远稳固。

八　在于神所立的新约

我们得救的稳固，也是在于神与我们所立的新约（来八 8～12）。这约是因着主耶稣流血的救赎所成就的（太二六 28，路二二 20）。在这约里，神要赦免一切信主耶稣之人的罪，不再记念他们的罪愆；神要将祂的律法放在他们的心思里，写在他们的心上；神要作他们的神，他们要作祂的百姓；他们都必认识神，不需要人的教导。同时这约乃是永远的约（来十三 20），能存到永远，且永远有功效。神又是信实、守约的（申七 9），祂绝不能背弃祂的约（诗八九 34），祂必要照着祂的约，成就在我们身上。所以祂永不能废去的约，保证我们的得救永远稳固。

九　在于基督完全又完备的永远救赎

我们得救的稳固，也是在于基督完全又完备的永远救赎。希伯来十章十四节说，“因为祂一次献祭，便叫那些圣别的人永远完全。”基督在十字架上只一次将自己无瑕无疵的献给神作祭物，就成就了永远的救赎（来九 12，十 10，12）。因此这救

to the charge of God’s elect? Shall God that justifieth?” (ASV, margin). Since God is bound by His righteousness, He must justify us; He cannot accuse us or condemn us any longer. God’s righteousness is the foundation of God’s throne (Psa. 89:14a, ASV). God’s throne is securely established and cannot be shaken. Likewise, God’s justification according to His righteousness is securely established and forever unchallengeable. Hence, our salvation is eternally secure.

F. By God’s Almighty Hand

The security of our salvation rests on God’s almighty hand. In John 10:29 the Lord said, “My Father who has given them to Me is greater than all, and no one can snatch them out of My Father’s hand.” Because God is greater than all, He is more powerful than anything. No one can snatch us out of His almighty hand. Hence, as far as God’s almighty hand is concerned, our salvation is secure.

G. By God’s Eternal Life

The security of our salvation also rests on God’s eternal life. In John 10:28 the Lord said, “And I give to them eternal life, and they shall by no means perish forever.” Eternal life is God’s life. The Lord has given this life to us and has brought us into an eternal relationship with God, a relationship in life, so that we can never be separated from Him. Today, God’s eternal life in us maintains the eternal security of our salvation so that we shall never perish.

H. By God’s New Covenant

Our salvation is secured by the new covenant which God made with us (Heb. 8:8-12). This covenant was consummated through the redemption accomplished by the shedding of the blood of the Lord Jesus (Matt. 26:28; Luke 22:20). According to this covenant, God will forgive the sins of all those who believe in the Lord Jesus and will not remember their iniquities any longer; He will impart His laws into their mind and inscribe them on their hearts; He will be God to them and they will be a people to Him; and they all will know God and will not need others to teach them. At the same time, this covenant is an eternal covenant (Heb. 13:20), which will remain eternally and is effective eternally. Furthermore, because God is faithful and is One who keeps His covenant (Deut. 7:9), He will never break His covenant (Psa. 89:34) but will fulfill it in us accordingly. Hence, His covenant, which cannot be annulled, guarantees the eternal security of our salvation.

I. By Christ’s Perfect, Complete, and Eternal Redemption

Our salvation is also secured by Christ’s eternal redemption, which is perfect and complete. Hebrews 10:14 says, “For by one offering He has perfected forever those who are sanctified.” By offering Himself on the cross without blemish as the one sacrifice to God, Christ has accomplished an eternal redemption (Heb. 9:12; 10:10, 12). Hence, this redemption is

赎是永远完全又完备的，没有任何瑕疵或短缺。基督这永远的救赎便叫我们这圣别的人永远完全。谁也不能再定我们的罪（罗八 34），谁也不能抹煞基督为我们所成功完全又完备的永远救赎，所以我们的得救是永远稳固的。

十　在于基督永远的救恩

我们得救的稳固，也是在于基督永远的救恩。希伯来五章九节说，“祂（基督）…为凡顺从祂的人，成了永远救恩的因由。”基督所带给我们的救恩，是永远的救恩。这救恩所产生的影响、祝福和果效，都具有永远的性质，超过时间的限制。因此我们得救是永远稳固。

十一　在于基督大能的手

我们得救的稳固，也是在于基督大能的手。在约翰十章二十八节主说，“我又赐给他们永远的生命，他们永不灭亡，谁也不能从我手里把他们夺去。”神大能的手是何等有能，基督大能的手也同样有力。这二者都是我们救恩的保障。永远的生命永不枯竭，子与父的手永不失误，所以我们的得救永远稳固，我们必永不灭亡。

十二　在于基督确实的应许

我们得救的稳固，也是在于基督确实的应许。约翰六章三十七节说，“凡父所赐给我的人，必到我这里来；到我这里来的，我绝不丢弃他。”主应许说，祂总不丢弃我们这些来就祂的人。祂这应许，也保证我们的得救是永远稳固的。所以神在祂的话里，从各方面给我们看见，我们一次得救，就永远得救，永远完全，永不灭亡，永远稳固。

摘　要

人一信就已经蒙救赎，已经得重生，已经出死入生。所以人一信就已经得救了。信徒得救的确据，首先是凭神的话，就是圣经明文的言定，也就是神与我们所立的约，并给我们的遗命。这是一种在我们外面的证明，可称作外证。第二是凭那灵与我们的灵所同作的见证。这见证证明我们是神的儿女，神是我们的父。这是一种在我们里面的证明，可称作内证。第三是凭爱弟兄。我们对主里弟兄的爱，也是一种证明，叫我们知道是已

eternally perfect and complete, without any blemish or shortcoming. Through Christ's eternal redemption we, the sanctified ones, have been perfected eternally. No one can condemn us any longer (Rom. 8:34), nor can anyone nullify the perfect, complete, and eternal redemption which Christ has accomplished for us. Hence, our salvation is eternally secure.

J. By Christ's Eternal Salvation

We are saved with security by Christ's eternal salvation. Hebrews 5:9 says that Christ "became to all them that obey Him the cause of eternal salvation." The salvation brought to us by Christ is an eternal salvation, all the effects, benefits, and issues of which are of an eternal nature, transcending the limitations of time. Our salvation, therefore, is eternally secure.

K. By Christ's Almighty Hand

The security of our salvation rests also on Christ's almighty hand. In John 10:28 the Lord said, "And I give to them eternal life, and they shall by no means perish forever, and no one shall snatch them out of My hand." Just as God's almighty hand is powerful, so also Christ's almighty hand is strong. Both are safeguards to our salvation. Eternal life shall never run out, and the hands of the Son and the Father shall never fail. Therefore, our salvation is eternally secure, and we shall never perish.

L. By Christ's Unfailing Promise

We are saved with security by Christ's unfailing promise. John 6:37 says, "All that the Father gives Me shall come to Me, and him that comes to Me I will by no means cast out." The Lord has promised that He will never cast out those who come to Him. Such a promise guarantees the eternal security of our salvation. Therefore, God has shown us in His Word from different angles that once we are saved, we are eternally saved, we are eternally perfected, we shall by no means perish eternally, and we are eternally secure.

SUMMARY

At the time that a man believes, he is redeemed and regenerated, and he passes out of death into life. Hence, at the moment a man believes, he is saved. Our salvation is assured, first, by the Word of God, that is, the plain statements of the Scriptures, the covenant which God has made with us and the testament which He has given to us. This is a proof that is outside of us, which we may call the outward proof. Second, our salvation is assured by the Spirit's witnessing with our spirit. This witnessing proves that we are the children of God and that God is our Father. This is a proof within us, which we may call the inward proof. Third, our salvation is assured by our loving the brothers.

经得救了。这是我们生命经历的证明，可称作爱证。信徒得救的稳固乃在于不改变的神，神不改变的意旨，神那不隔绝的爱，神无反悔的呼召，神不改变的称义，神大能的手，神永远的生命，神所立的新约，基督完全又完备的永远救赎，基督永远的救恩，基督大能的手，以及基督确实的应许。所以神在祂的话里，从各方面给我们看见，我们一次得救，就永远得救，永远完全，永远不灭亡，永远稳固。

Our love toward the brothers in the Lord is also a proof by which we know that we have been saved. This is a proof of our experience of life, which we may call the proof of love. Moreover, our salvation is secured by the invariable God, by God's unchanging will, by God's inseparable love, by God's irrevocable calling, by God's unchallengeable justification, by God's almighty hand, by God's eternal life, by God's new covenant, by Christ's perfect, complete, and eternal redemption, by Christ's eternal salvation, by Christ's almighty hand, and by Christ's unfailing promise. Therefore, God has shown us in His Word from different angles that once we are saved, we are eternally saved, we are eternally perfected, we shall by no means perish eternally, and we are eternally secure.

问　答

一　请引圣经证明人一信就已经得救。

二　信徒得救的确据是什么？

三　信徒得救的稳固根据那十二点？

QUESTIONS

1. Quote the appropriate Scriptures to prove that a man is saved at the moment he believes.
2. What are the bases for the assurance of the believers' salvation?
3. What are the twelve items which make the believers' salvation secure?

第四十八课

了结已往

纲　目

壹　了结已往与得救的关系

一　不是得救的必要条件

二　是享受救恩的结果

三　是为着过更好的基督徒生活

貳　了结已往的根据

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四　结束旧生活

肆　了结已往的程度

LESSON FORTY-EIGHT

THE CLEARANCE OF THE PAST

OUTLINE

I. The relationship between the clearance of the past and salvation:

A. Clearance of the past not being a requirement for salvation.

B. Clearance of the past being an issue of the enjoyment of salvation.

C. Clearance of the past being needed for a better Christian life.

II. The basis of the clearance of the past.

III. Examples of the clearance of the past:

A. Abandoning idols.

B. Destroying the demonic and dirty things.

C. Restoring what we owe.

D. Ending the old way of living.

IV. The extent of the clearance of the past.

课　文

一个人得救以后，他已往那些旧日的生活，旧日的为人，都应当告一段落。在没有得救以前，他是个罪人，过着罪中的生活。他也是个旧造的人，有旧造的为人。现在既然得救了，有了新造的生命，成为一个新造的人，自然就应当有新的起头，应当有新的开始，过新的生活。所以他已往的生活，已往的为人，都必须了结。

在旧约中，以色列人一得救过了逾越节，他们马上就脱开埃及，丢掉埃及的一切生活，把埃及的事完全告一段落，完全了结了。从那天起，他们所过的生活是新的，所走的路是新的，所作的一切事也都是新的。那些旧日的事情，往日的生活，完完全全告一段落。这是了结已往的一个很清楚的预表。

关于了结已往，圣经虽没有明文的教训，但我们根据圣经的记载，可以归纳为下列四点：

壹　了结已往与得救的关系

一　不是得救的必要条件

了结已往，并不是得救的必要条件。因为神的救恩是完全的，不管我们罪多重、多深，都在宝血底下过去了，不需要我们再作一点，不需要我们加上什么，不需要我们了结已往之后，神才赦免我们。神的赦免是根据主的的宝血，也因着人的悔改和信，不需要加上人的善行、美德，或是人的热心、爱心。所以了结已往，并不是人得救的必要条件。

二　是享受救恩的结果

人一接受主耶稣作救主，得着神的救恩。这救恩的能力，就叫他清理并了结已往的生活。正如路加十九章撒该所作的，神的救恩一临到他，就叫他对付财物，并清理已往罪恶的生活。照样，我们因着享受神的救恩，神的生命就在我们里面，使我们向着世界的心情、味道、感觉都改变了。连吃饭、穿衣，这些生活起居的事，那个味道也都不同了。所以我们自然而然就把原有的旧生活结束了，就是把那些从已往一直演变到今天，

TEXT

After a person is saved, his old way of living and his old conduct of the past should come to an end. Before he received salvation, he was a sinner living in sin. He was also a man of the old creation, behaving in the way of the old creation. But now, having been saved, he has become a man of the new creation with the life of the new creation; as such he should have a new beginning, a new start, and live a new life spontaneously. Therefore, his former living and conduct should be ended.

In the Old Testament, when the children of Israel were saved by their keeping of the Passover, they immediately left Egypt, forsaking all Egyptian ways of living and fully ending, concluding, all the Egyptian things. From that day, the life they lived was new, the way on which they walked was new, and all the things they did were new. The things of the past and the living of the former days were completely ended. This is a distinct type of the clearance of the past.

Although the Bible contains no plain teaching concerning the clearance of the past, it does include some passages that are pertinent to this matter. According to these passages, we may extract the following four points:

I. THE RELATIONSHIP BETWEEN THE CLEARANCE OF THE PAST AND SALVATION

A. Clearance of the Past Not Being a Requirement for Salvation

The clearance of the past is not a requirement for salvation. This is because God's salvation is complete. No matter how grievous or deep our sins might be, they are all under the precious blood. There is no need for us to do or add anything, such as clearing the past, before we can be forgiven by God. God's forgiveness is based upon the precious blood of the Lord Jesus, and it is also the issue of our repentance and faith. It is not necessary to add our good works and virtues or our zeal and love. Therefore, the clearance of the past is not a requirement for salvation.

B. Clearance of the Past Being an Issue of the Enjoyment of Salvation

Once a person receives the Lord Jesus as his Savior and thus obtains God's salvation, the power of this salvation causes him to clear away and end his former life. This is plainly illustrated in Zaccheus' action as recorded in Luke 19. At the moment God's salvation came to Zaccheus, it caused him to deal with his material possessions and to clear away his past sinful life. In like manner, because of our enjoyment of God's salvation, God's life in us causes us to have a change in our mood, taste, and feeling toward the world. Even our taste toward daily necessities, such as eating and clothing, is changed. Therefore, we spontaneously put an end to our old way of living, that is,

生活中的事，都作个了结，不让那些事情再延长、再继续。这样的了结，乃是我们享受救恩的结果。

三　是为着过更好的基督徒生活

一个人得救以后，若要为主作好的见证，若要干干净净走主的路，就必须把已往的事，完全了结。比方，有的人已往是开赌场的，现在得救了，当然他已往开赌场的罪，神都赦免了。他在赌场里所作的许多黑暗、邪恶的事，神也都赦免了。但是他今后若要作一个好的基督徒，跟随主走前头的路，无论如何这个赌场必须关掉。如果他不关掉，虽然不能说他不得救，但能说他没有法子作基督徒。他要过好的基督徒生活，总得把这个赌场关掉，这就是了结已往。

若是开赌场的人，开跳舞场的人，得救以后，还不把这些赌场、跳舞场关掉，他怎能领人归主，怎能为主作见证？他即使为主作见证，也难得有人相信。我们得救以后，要走主的路，要作主的见证，就需要把往日的生活，往日的事了结。在这一点上要看得越重越好。虽然这不是一个律法的要求，也没有一定的规则、规定要怎样了结。但总归这里有一个原则，我们这些得救的人，今后要过更好的基督徒生活，要好好走主的路，要为主作见证，我们往日的生活，就必须有个结束。

贰　了结已往的根据

了结已往并不是根据外面规条的要求，乃是根据里面那灵的运行。圣经没有明言的教训，要人了结已往，也没有给人任何规条，要人如何去了结。但我们既然得救了，就有那灵在我们里面。任何人若肯让那灵在他里面运行作工，不顾自己的地位、名誉、或利益，那灵就绝对会带领他，靠着里面生命的大能，作这些了结对付的事，叫他作一个新人，过一个新生活，走一条新路。这个了结，也不是召会中的规矩。召会没有这个规矩，也没有这个要求。但我们所得着的生命既是圣别的，我们里面所有的那灵也是运行作工的，祂在我们里面，就一定要借着那圣别的生命，要求我们除去那些邪污的东西，断绝那些旧日的生活。我们的责任就是要跟随那灵的引导，让那灵运行得通。

叁　了结已往的榜样

we clear away the things in our living which have evolved from the past to the present, no longer allowing them to persist or continue. Such a clearance is an issue of our enjoyment of salvation.

C. Clearance of the Past Being Needed for a Better Christian Life

Once a person is saved, if he desires to have a good testimony for the Lord and to go on with the Lord in a pure way, he should completely clear away the things of his past. Suppose a casino operator is saved. Of course, his past sin of operating the casino has been forgiven by God. Moreover, the many dark and evil things he did in the casino have also been forgiven. However, if he desires to be a good Christian from now on and to follow and go on with the Lord, he has no choice but to close the casino. If he does not close it down, though we may not deny that he is saved, we may say that he has no way to live as a Christian. If he desires to have a good Christian life, he must close the casino. This is the clearance of the past.

If after he is saved an operator of a casino or a night club does not close down his business, how can he lead people to the Lord or witness for the Lord? Even if he tries to witness for the Lord, it will be difficult for anyone to believe. If after we are saved we desire to walk on the Lord's way and to witness for the Lord, we need to clear away our past life and the former things. We should regard this matter as highly important. This is not a legal requirement, and there is no fixed rule or regulation as to how we should make the clearance. Nevertheless, there is a principle here: if we, the saved ones, desire to have a better Christian life, to walk properly on the way of the Lord, and to witness for the Lord, our past life must be brought to an end.

II. THE BASIS OF THE CLEARANCE OF THE PAST

The clearance of the past is not according to the demand of outward regulations but according to the moving of the Spirit within. The Bible does not have any plain teaching telling us that we should clear the past, nor does it give us any regulation suggesting to us how we should make such a clearance. Since we are saved, however, we have the Spirit in us. If anyone would let the Spirit move and work in him and would not care for his position, reputation, and profit, the Spirit will lead him to make the clearance with all its dealings by the power of life within, that he may be a new man, living a new life and walking on the new way. Furthermore, this clearance is not a regulation in the church. The church has no such regulation or requirement. However, the life we have obtained is holy, and the Spirit in us is moving and working. Hence, the Spirit will definitely require us, by the holy life within us, to remove all demonic and dirty things and to cut off the old way of living. Our responsibility is to follow the leading of the Spirit and to allow Him to move freely.

III. EXAMPLES OF THE CLEARANCE OF THE PAST

圣经中对于了结已往，虽然没有明文的教训，但是新约中却有很清楚的榜样，给我们看见，人一得救以后，那灵就在人里头运行作工，叫人了结已往，对付已往不该有的事。

一　弃绝偶像

了结已往的第一种榜样，是帖撒罗尼迦人所作的。保罗在帖前一章九节说，他们一信了主，就把偶像离弃了。今天，特别是在中国、日本这样的地方，没有信主的家庭，几乎都有偶像，都有和偶像有关的东西。所以人一信了主，无论是要受浸的，或是已经受了浸的，都得把偶像和与偶像有关的事物，从生活里除得干干净净，别的事你可以不勉强，但了结偶像的事，勉强一点不要紧。你若觉得为难，可以去找几位弟兄，和你一同祷告，加你力量，加你胆量，帮助你去了结。但是你一定要自己动手了结，了结得越清楚越好。

在中国人中间，有相面的、算命的、算八字的、还有占卦的，这些都和偶像有牵连。所以这些也都得了结。不应该有一位弟兄或姊妹受浸了，他家里还有偶像，还有迷信的东西。应该弃绝一切与偶像有关的事物。弃绝得越厉害，了结得越彻底越好。

不光明显的偶像不能要，连不明显的偶像也不能要。不只别的像不能有，连“耶稣”的画像或雕像也不能有。今天所有“耶稣的像”都是假像。圣经说，主耶稣在地上的时候，没有佳形美容。但是今天最常见的“耶稣像”，都非常好看，都是美术家所画的假耶稣像。不光天主教徒，连基督徒家里也有这种像。甚至很多基督教书本里也有这种像。这都是迷信。从神的眼光看来，这些都是亵渎神的，所以都是我们应该去掉的。

“耶稣的像”不能有，这不光是因为它是假的。就是和原初耶稣一样的像，还是不应该有。我们只该用灵敬拜那位是灵的主（约四 24），不该用外面的身体，去拜一个看得见的像。天主教的教训是说，要用外面的身体，拜一个看得见的像，来帮助人用里头的灵，敬拜那一位看不见的神。这是异端的教训，把面酵调到细面里（太十三 33）。我们不该跟随这样的教训。我们只该在灵里敬拜主，不该在外面有任何的像。

Although the Bible has no clear teaching concerning the clearance of the past, the New Testament contains distinct examples showing us that after a man is saved, the Spirit begins to move and work in him, causing him to clear the past and to deal with the improper things of the past.

A. Abandoning Idols

One example of the clearance of the past is seen in the case of the Thessalonians. In 1 Thessalonians 1:9 Paul said that, after they had believed in the Lord, the Thessalonians turned away from idols. Today, especially in places like China and Japan, most of the unbelieving families have idols or things pertaining to idols. After a person is saved, whether he is about to be baptized or has already been baptized, he must clear away from his living the idols and things related to idols. He may not force himself to do other things, but regarding the matter of clearing away the idols, it is all right for a person to force himself a little. If he finds it difficult to do the clearing, he may find some brothers to pray with him in order to increase his strength and boldness and thereby to help him with the clearing. However, he must do the clearing himself, and do it thoroughly, the more thoroughly the better.

Among the Chinese, there are things related to the reading of facial features, fortune-telling, horoscopes, and divination. Since these things involve idols, they should be terminated. It is improper for a believer who has been baptized to have idols or other superstitious things remaining in his home. We must abandon all things that are related to idols. The more severely we forsake them, and the more thoroughly we clean them out, the better.

Not only should we discard the idols that are obvious, but we should reject even the idols that are not obvious. Not only should we throw out other images, but we should give up even portraits or statues of Jesus. All the so-called paintings of Jesus today are false. The Bible says that, when He was on earth, the Lord Jesus had no form nor comeliness (Isa. 53:2). However, the images of Jesus most commonly seen today look very beautiful. These are artists' false portrayals of Jesus. Not only Catholics but even many Protestants have this kind of picture in their homes. Furthermore, many books in Christianity contain such pictures. These pictures represent human superstitions, and in the eyes of God they are blasphemous; hence, they should be disposed of.

We should discard any image of Jesus, not merely because it is false. Even if it were to bear the original semblance of Jesus, it still should be rejected. We should use our spirit to worship the Lord, who is Spirit (John 4:24); we should not use our physical body to worship a visible image. The Catholic Church teaches that man should worship a visible image with his physical body in order to help him to worship the invisible God with his inner spirit. This is a heretical teaching which mixes leaven into the fine flour (Matt. 13:33). We should not follow such a teaching. We should worship the Lord in spirit and not have any outward images.

二　除灭邪污的事物

了结已往的第二种榜样，是以弗所人所作的。行传十九章十九节告诉我们，以弗所的信徒把平素行邪术所用的书，都拿出来烧掉。这是我们实行焚烧的根据，以除灭那些邪污的事物，就是不正的事物。比如拜偶像用的烛台、香炉，带龙的首饰、衣物，外教的经典，行邪术的卦书、符咒，以及祖先的牌位等等。又如赌具、酒具、烟斗、污秽的书本、污秽的照片等等。这些都是邪污的。我们都得随着圣灵的引导，从生活里，从家庭中，把这一类邪污的东西除掉。

还有一些不正派的衣服。有的也许太短，可以改长一点，有的也许太奇怪，可以改平常一点。有的是邪污的，有罪恶在里面，那就应该烧。这个尺度别人不能给你定规，圣灵会在你里头引导你。

总之，凡与偶像有关的、邪污的事物，都得烧掉，就是再值钱也要烧。圣经的原则就是烧。圣经特别记载它的价值是五万块钱，就是要给我们看见，当初的信徒除灭邪污的事物，把许多值钱的东西都烧了。所以除掉邪污的东西，不该计算代价，不该计算损失。

三　赔偿亏欠

了结已往的第三种榜样，是撒该所作的，就是赔偿对人的亏欠。撒该一得救，马上对主说，我若讹诈了谁，就还他四倍（路十九 8）。这个还四倍，不是一个律法，也不是一个原则，乃是出于主大能救恩的炸力，圣灵的感动和里屋良心的催促。这给我们立下一个很好的榜样，告诉我们如何对付物质的亏欠。

我们得救以后，并不需要把已往的生活都翻出来，看看到底亏欠什么人，就要去归还。但圣灵若在我们里头，叫我们觉得在物质上亏欠过人，我们就应该随着圣灵的引导，好好去归还。

至于如何赔偿物质的亏欠，这也相当有技术上的讲究。第一，可能你现在的力量不够，无法偿还。这时，你若觉得是圣灵要你去对付的，你虽然还不起，还应该尽你所能的去偿还，向人

B. Destroying the Demonic and Dirty Things

A second example of the clearance of the past is seen in the case of the Ephesians. Acts 19:19 tells us that the Ephesian believers who practiced magic brought their books together and burned them. This is the basis for our practice of burning for the destruction of the demonic and dirty things, the improper things. Examples of these things are the candlesticks and censers used in idol worship, ornaments and clothing with the image of the dragon, sacred writings of heathen religions, books and charms pertaining to divination, and tablets related to ancestral worship. Other examples are gambling instruments, utensils for alcoholic drinking, pipes for smoking, obscene books, and pornographic pictures. All these things are demonic and filthy. We all must follow the leading of the Holy Spirit to remove all such things from our lives and our homes.

Unbecoming clothing also is in this category of demonic and dirty things. Perhaps some items of clothing are too short; in this case they should be lengthened. Other items may have a peculiar appearance; these items should be altered to appear normal. Still others may be demonic and defiled by sin; such items should be burned. No one can decide the extent of our dealing with these things, but the Spirit will guide us inwardly.

In brief, anything related to idols and any demonic and filthy thing, however valuable it may be, should be burned. The biblical principle is that such things should be burned with fire. The Bible, records, in particular, that the price of the items which were burned by the Ephesians was fifty thousand pieces of silver. This is to show us that, when they destroyed the demonic and unclean things, the early believers burned a number of valuable things. Therefore, when we destroy the demonic and dirty things, we should not count the cost or the loss.

C. Restoring What We Owe

A third example of the clearance of the past is seen in the case of Zaccheus, in his restoring of what he owed others. As soon as he was saved, Zaccheus said to the Lord that if he had taken anything from anyone by false accusations, he would restore four times as much (Luke 19:8). To restore four times as much is neither a law nor a principle, but an issue of the dynamic salvation of the Lord, the moving of the Holy Spirit, and the inner urging of the conscience. This sets a good example, disclosing to us the way to deal with material indebtedness.

After we are saved, it is not necessary to dig up our past life to see whom we owe and to repay them. But if the Holy Spirit in us makes us conscious of the fact that we owe others in material things, then we should follow His leading to properly restore them.

As to the way of making restitution, there are a number of practical points that need consideration. First, perhaps at the present time you are financially unable to repay your debts. If you feel that the Holy Spirit is requiring you to deal with the matter immediately,

认这个罪。这是一个讲究。

第二，你去偿还的时候，有的应该给对方知道，有的却还需要智慧，不给对方知道。若是给对方知道，并不能叫各方面得益处，那么你暗中归还就可以了。比方你从前偷过人的东西，对方知道是你偷的，你现在去偿还，一定要给他知道。如果他并不知道，你现在去偿还，给他们知道了，会发生别的牵连，影显别人，反而闹了是非，这就是亏欠了别人。这时你只要暗暗的还，在物质上叫他不吃亏就是了，免得牵连别人。

第三，若是你所亏欠的人不在了，这按原则，就要还给他最亲近、最有关系的人。就如他的妻子、儿女等。总是要还给那在他遗产的继承上有权利的人。若是找不到地方归还，按原则最好送给穷人。

第四，到底该还多少？是还一倍，两倍，还是几倍？也许你的感觉不清楚。这时最好和召会中年长的人有交通。大体上是要取乎中。不要作得太少、不够，叫我们的良心仍旧定罪。也不要作得太多、太过，叫我们的良心担当不起。这样的事，没有一定的规律，必须看各方面的情形，随着圣灵的引导，作得合乎中道。

总之，这种财物上的赔偿，应当很慎重的来作，因为常常有牵连。有的是与公家有牵连，有的是和私人有牵连，有的会牵连到家庭夫妻间的事。所以去对付的时候，不能光顾到自己良心平安，自己在主面前清白，而不顾到别人的安全。不能因着我们去对付这些事，而陷别人于为难。所以我们应当有智慧，能对付得合式，叫那些受到我们亏欠的人能得到补偿，而不至于使别方受到损伤。要记得，赔偿亏欠的原则，就是荣耀主，并叫人和我们同得益处。要在这个原则之下，来处理赔偿的事，才不至于有什么损伤。

四　结束旧生活

though you cannot make the full restitution, you should still do your best to restore what you owe and confess your sin to the one whom you owe. This is the first point for consideration.

Second, when you restore what you owe, sometimes you should make it known to the party whom you have wronged, but at other times you should exercise wisdom and not let him know. If your making the matter known to him will not benefit everyone involved, then you may restore what you owe in secret. For example, suppose you have stolen something, and the victim knows that it is you who did the stealing. If this is the case, then you must let him know that you are restoring what you stole from him. On the other hand, suppose he is not aware of your wrongdoing, and suppose that by informing him about it you may cause further complication and involve other parties, so that you may create more problems and wrong more people. Under this circumstance, you should simply pay him back in secret so that the victim will not suffer any material loss and at the same time others will not be implicated.

Third, if the person you have wronged is no longer alive, in principle you should reimburse his nearest relative, such as his wife or children. In other words, you should reimburse his legal heirs. If no one can be found to receive the reimbursement, in principle it is best to give the money to the poor.

Fourth, how much should the compensation be? Should it be the amount owed, twice the amount, or several times the amount? Perhaps your feeling is not clear. In such a case, the best thing for you to do is to fellowship with the older ones in the church. In general, try to take the middle course. Avoid underdoing, not doing enough, so that your conscience is still condemned. Also avoid overdoing, doing in excess, so that your conscience is overburdened. There are no fixed regulations on such matters. We must try to do the most suitable thing by carefully weighing the situation and following the leading of the Holy Spirit.

In brief, the restoration of material things should be done with much discretion because it often involves others. Sometimes it may involve the government, at other times it may involve private individuals, and at still other times it may involve the relationship between husband and wife in a family. Therefore, when we carry out such dealings, we should not merely care for the peace of our conscience and our guiltlessness before the Lord and disregard the safety of others. We must avoid putting others in a difficult situation through our dealings. Therefore, we need to exercise wisdom to carry out the dealings properly, so that those whom we have wronged will receive compensation while other parties will not be damaged. We should keep in mind that the underlying principle in restoring what we owe is that the Lord may be glorified and that others may be profited together with us. We must handle the matter of making restitution according to this principle so that no damage will be done to anyone.

D. Ending the Old Way of Living

我们得救以后，也应该把一切旧生活，都作个了结。关于这一点，圣经虽没有确定的榜样，但从整本新约的启示，却能看出这样的意思。就是神愿意我们得救以后，把我们生活中一切人事物都带到祂面前，看看是否还可以像往日一样。

我们若肯这样到主面前去，我们就会看见，我们重生得救了，不只该弃绝偶像，除灭邪污的事物，赔偿对人的亏欠，还该把整个老旧的生活，都作个结束，再有个新的起头。因为重生既是叫人得着一个新的生命，自然也就给人带来一个新的生活。旧的生活随着旧的生命了结了，新的生活也随着新的生命开始了。这不是说，我们不作丈夫了，乃是不能像从前那样作丈夫了。不是不作父母了，乃是不能像从前那样作父母了。不是不读书了，乃是不能像从前那样读书了。不是家庭里没有布置了，乃是和从前的布置不能相同了。当我们再来作这些事，我们里面的味道换了，心情改了，感觉也变了。这就是我们的旧生活了结了，旧人生结束了。

这样的了结，并不是要我们去翻查已往。不是问已往有什么不对，乃是问今后我作神的儿女能不能再像已往一样。有的人得救相当强，一得救马上就了结旧生活。他向着世界的雄心和兴趣就变了，对于人事物的估价和看法也就换了，甚至对人生的目的也与前不同了。这样，他就能脱掉一切牵挂，除去一切缠累，而在主的道路上向前直奔。这不是教训，这是圣灵的工作。完完全全是新的人过着新的生活，把已往生活里一切的事，都告一个段落。这就叫了结已往。

偶像的事，邪污的东西，对人的亏欠，以及整个的旧生活，这四类的事物，都得带到神面前去了结。任何一个人得救以后，若不在这些事上好好的让圣灵作工，这一个人就不能好好走主的道路。这虽然不是教训，不是律法，不是规条，但一个人若活在灵里，让圣灵作工，定规有这些结果。

肆　了结已往的程度

了结已往的程度，就是罗马八章六节所说的生命平安。我们已经看过，了结已往的根据乃是在于那灵的运行，就是那灵在我们里面涂抹运行所给我们的感觉。我们照着祂而行，

After we are saved, we should conclude our old way of living. Although we cannot find a definite example in the Bible concerning this point, we can see a hint of it from the revelation of the entire New Testament. That is, after we are saved, God's desire is that we bring before Him every person, thing, and affair in our living and see if we still can be related to them as we were in the former days.

If we are willing to go before the Lord in this way, we will see that after we are saved through regeneration, we not only should abandon the idols, destroy the demonic and dirty things, and restore what we owe, but we also should conclude entirely our old way of living and have a new beginning. Since regeneration causes a new life to be imparted into us, spontaneously it also ushers us into a new living. The old way of living is terminated with the old life, and the new way of living is germinated with the new life. This does not mean that we cease to be husbands, parents, or students; rather, it means that we can no longer be husbands, parents, or students as we were in the past. Neither does it mean that from now on our homes should be devoid of decoration; rather, it means that the decorating should be different from before. Concerning these things, our inward taste, our mood, and our feeling have changed. This means that our old life with our old way of living has been ended.

Such an ending does not require us to dig up the past. It is not a matter of asking ourselves about our wrongdoings in the past; it is a matter of asking ourselves whether we, as children of God, should be the same as before. Some people are saved strongly, and they immediately end their old way of living. Their worldly ambition and interest are changed. Their evaluation and concept of persons, things, and affairs also are changed. Even the purpose of their human life is different from before. Thus, they can rid themselves of all entanglements and remove all the weights that they may press forward on the way of the Lord. This is not a teaching but the work of the Holy Spirit. It is altogether a matter of the new man with a new living, having everything of the past living ended. This is the clearance of the past.

We must bring these four categories of things—things related to idols, demonic and dirty things, things we owe others, and the entire old way of living—before God in order that they may be properly ended. Anyone who does not allow the Spirit to do a proper work in him in these matters cannot go on with the Lord in a proper way. Although dealings with these matters are not based on teaching, law, or regulation, they will surely issue forth if a person lives in the spirit and is worked on by the Spirit.

IV. THE EXTENT OF THE CLEARANCE OF THE PAST

The extent of clearance of the past is the "life and peace" spoken of in Romans 8:6. We have seen that the basis of the ending of the past is the moving of the Spirit, which is the feeling given to us through the inner anointing of the Holy Spirit. If we walk according to the Spirit, the result

结果必定是生命平安（罗八５～６）。所以这生命平安，就是我们了结已往所该达到的程度。我们若随从里面感觉的要求，去赔偿、认罪，除去不正、邪污的事物，了结老旧的生活，我们里面定规会觉得刚强、明亮、饱足、活泼，也会觉得平安、妥贴、满有神的同在。如果我们了结以后，里面生命平安的光景不够丰满、不够显著，那就证明我们的了结还是不够照着那灵的运行，不够答应里面生命感觉的要求。这时就得仰望主恩典的供应，叫我们有更彻底的了结，直到里面满了生命平安为止。

当然，我们里面的生命平安，并不足以证明我们已经把所有该了结的事物，都了结完了。那不过证明说，我们照着里面所感觉到的都了结了。可能过了一些时候，我们的生命长进了，感觉增加了，就又感觉出还有该了结的已往事物。这时我们就该随从这些感觉，再去了结，直到又觉得生命平安。经过这样几次透彻的了结对付，我们已往那些不合神心意的事物、关系和观念，就能了结得相当干净，我们也就能一无牵挂的跟随主，走主的道路。

摘　要

了结已往乃是指人得救之后，对他已往的生活，已往的为人，所作的了结。这并不是得救的条件，乃是享受救恩的结果，好使我们能过更好的基督徒生活，能为主作好的见证，跟随主走前头的道路。了结已往的实行，并不是根据外面规条的要求，乃是根据里面那灵的运行。我们若肯让那灵在我们里面作工，祂必定会带领我们，靠着里面生命的大能，作这些了结对付的事。圣经中对于了结已往，虽然没有明文的教训，却有很清楚的榜样：（一）弃绝偶像和与偶像有关的事物。（二）除灭邪污、不正的事物。（三）赔偿对人的亏欠。（四）结束一切旧生活。我们若活在灵里，让圣灵作工，定规会有这些结果。至于了结已往的程度，乃是生命平安。我们必须透彻的了结对付，直到里面满了生命平安为止。

will surely be life and peace (Rom. 8:5-6). Thus life and peace are the degree to which we are required to clear the past. If we follow the demand of our inner sense to restore what we owe, to confess our sins, to eliminate improper, demonic, and dirty things, and to end our old way of living, we will have the sense that we are strengthened, enlightened, satisfied, and enlivened; we will also have the sense of peace, security, and God's full presence. If we have made a clearance of the things of the past and we still sense the lack of fullness and manifestation of life and peace, we may be sure that we have not followed the Spirit to the uttermost; we have not sufficiently satisfied the demand of the inner feeling. We must look to the Lord for the supply of grace that we may clear up things more thoroughly, until we are full of life and peace.

The sense of life and peace within is not sufficient, of course, to prove that all our past that needs to be cleared up has already been dealt with. It only indicates that we have attended to everything according to the demand of our inner feeling. It is possible that later, when the life within has grown and our consciousness has increased, we will sense that there is more that needs to be put to an end. At this time we must again follow the leading of this feeling and deal with these matters until we again sense life and peace. After several thorough clearances and dealings, we will have cleared away to a much greater extent those things, deeds, relations, and concepts of the past which are not pleasing to the Lord. We can then follow the Lord and go on without hindrance.

SUMMARY

The clearance of the past after we are saved refers to the ending of our former living and past conduct. This is not a requirement for salvation, but an issue of the enjoyment of salvation. It is needed in order that we may have a better Christian life, bear a good testimony for the Lord, and follow the Lord in our going on with Him. The practice of the clearance of the past is not according to the demand of outward regulations, but according to the moving of the Spirit within. If we would let the Spirit work in us, He will lead us to make the clearance and carry out the dealings by the power of life within. Although the Bible has no clear teaching concerning the clearance of the past, the New Testament contains some distinct examples: 1) abandoning idols and things pertaining to idols; 2) destroying the demonic, dirty, and improper things; 3) restoring what we owe; and 4) ending the old way of living. These will certainly issue forth if we live in the spirit and are worked on by the Spirit. The extent of clearance of the past is life and peace. We must thoroughly make such a clearance and carry out such dealings until we are inwardly filled with life and peace.

问　答

一　请简述了结已往与得救的关系。

二　请简述了结已往的根据。

三　请根据圣经简述了结已往的榜样。

四　请简述了结已往的程度。

QUESTIONS

1. State briefly the relationship between the clearance of the past and salvation.
2. State briefly the basis of the clearance of the past.
3. Review briefly the biblical examples of the clearance of the past.
4. Explain briefly the extent of the clearance of the past.