4063-1A 新约总论

第一册　神

著者：李常受

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◎简介

李常受弟兄于带领新约各卷生命读经训练后，于一九八五至八六年复有三次训练，将新约中有关神新约经纶的中心七要项，加以详尽阐明。全部信息按七要项之专题，合编为八册，计为“神”一册，“基督”二册，“那灵”一册，“信徒”二册，“召会”一册，“国度”与“新耶路撒冷”合为一册。全套共二百六十四篇信息，内容言简意赅，开拓圣徒属灵的视野，指出一条路线，引导圣徒探索新约的奥秘，堪称基督徒信仰中基本真理最有系统的综合总论。

介言

主仆李常受弟兄自一九七四年起，在美国加州安那翰，每年夏冬二季各有一次为期十天之生命读经训练，从生命观点按卷查读新约，历经十一载，终于一九八四年冬，将新约二十七卷书全部查过；接着，自一九八五至八六年，复有三次训练，将新约中有关神新约经纶之中心要项—神、基督、那灵、信徒、召会、国度、新耶路撒冷，加以详尽之阐明，实为主恢复中之基本真理，最有系统的综合总论。全部信息编为二百六十四篇，实为皇皇巨着。本书英文本共分十六册，已全出版；现华文本将按专题合编为八册，陆续出版。感谢主，该又是主赐给祂恢复的一个丰富的宝库。

台湾福音书房编辑部谨识

主后一九九三年三月

The Conclusion of the New Testament

GOD (Msgs. 001-020)

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三二　使万有互相效力，叫爱神的人得益处，就是按祂旨意被召的人

三三　答应信徒的祷告

三四　将撒但践踏在信徒脚下

三五　建造新耶路撒冷

三六　将关于召会、以色列、和世界要来之事的启示赐给基督

三七　将许多信徒带进荣耀

三八　在复兴的时候差遣预先选定的基督给祂的选民

三九　回来重新建造大卫的帐幕—复兴以色列国

四十　在千年国里建立祂的国

四一　在千年国结束时，把一切仇敌都放在基督脚下

四二　废除最后的仇敌，就是死

肆　在将来的永远里

一　作救赎的神在新天新地的新耶路撒冷里管理

二　借着新天新地里的新耶路撒冷彰显祂自己—三一神

31. Disciplining the Believers

32. Causing All Things to Work Together for Good to Those Who Love God and Who Are Called according to the Purpose

33. Answering the Believers' Prayers

34. Crushing Satan under the Believers' Feet

35. Building the New Jerusalem

36. Giving Christ the Revelation of the Things to Come concerning the Church, Israel, and the World

37. Bringing Many Believers into Glory

38. Sending the Appointed Christ to His Chosen People at the Times of Restoration

39. Returning to Rebuild the Fallen Tabernacle of David—to Restore the Nation of Israel

40. Setting Up His Kingdom in the Millennium

41. Putting All the Enemies under the Feet of Christ at the End of the Millennium

42. Abolishing the Last Enemy, Death

D. IN ETERNITY FUTURE

1. As the Redeeming God Administrating within the New Jerusalem in the New Heaven and the New Earth

2. Expressing Himself—the Triune God— through the New Jerusalem in the New Heaven and the New Earth

第一篇

新约

与神新约的经纶（一）

读经：希伯来书十章七节下，马太福音一章二十二节，路加福音二十四章二十五至二十七节，四十四至四十六节，罗马书一章二节，哥林多前书十五章三至四节，歌罗西书一章二十五至二十七节，以弗所书一章九至十节，三章九至十一节，罗马书十四章十七节，启示录二十一章二节，十至十一节。

在这系列的信息中，我们要说到新约总论。因为新约包含二十七卷书，要说到新约总论就很困难。在本篇信息中，我们要来看新约与神新约的经纶。

新约

与旧约有关

新约与旧约有关。这关系由希伯来十章七节的话所指明：“我的事经卷上已经记载了。”这指旧约，旧约用明言或预表，给我们关于基督的完整记载。（路二四 27，44，46，约五 39，46。）

奥古斯丁曾说，新约包含在旧约里，旧约在新约里得着解释。我们可以这样说：新约在旧约里包含着，旧约在新约里得着解释。这就是说，新约在旧约里，旧约借着新约得着解释。

关于基督的中心线

说新约包含在旧约里是什么意思？包含在旧约里的新约内容是什么？有些人也许说，旧约里有许多关于基督的应许、预言、预表、和影儿。当然，这是正确的。旧约里一切应许、预言、预表、和影儿的中心点乃是基督。然而，我们必须进一步问这问题：旧约里曾应

MESSAGE ONE

THE NEW TESTAMENT AND GOD'S NEW TESTAMENT ECONOMY (1)

Scripture Reading: Heb. 10:7b; Matt. 1:22; Luke 24:25-27, 44-46; Rom. 1:2; 1 Cor. 15:3-4; Col. 1:25-27; Eph. 1:9-10; 3:9-11; Rom. 14:17; Rev. 21:2, 10-11

In this series of messages we shall cover the conclusion of the New Testament. Because the New Testament contains twenty-seven books, it is difficult to speak on the conclusion of the New Testament. In this message we shall consider the New Testament and God's New Testament economy.

THE NEW TESTAMENT

Related to the Old Testament

The New Testament is related to the Old Testament. This relationship is indicated by a portion of Hebrews 10:7: "In the roll of the book it is written concerning Me." This refers to the Old Testament, which gives us a full record of Christ, either by plain words or by types (Luke 24:27, 44, 46; John 5:39, 46).

Augustine once said that the New Testament is contained in the Old and that the Old Testament is explained in the New. We may put the matter this way: The New Testament is in the Old contained, and the Old Testament is in the New explained. This means that the New Testament is in the Old Testament and that the Old Testament is explained by the New Testament.

The Central Line concerning Christ

What does it mean to say that the New Testament is contained in the Old Testament? What are the contents of the New Testament that are contained in the Old Testament? Some might say that in the Old Testament we have many promises, prophecies, types, and shadows concerning Christ. This, of course, is correct. The focal point of all the promises, prophecies, types, and shadows in the Old Testament is Christ. However, we must go further

许、预言、预表、并预影怎样的基督？你能简短描述这样一位基督么？

即使没有启示，也很容易看见旧约陈明基督是君王。按创世记三章十五节，基督是打伤蛇头的一位。然而，这节没有说到关于基督之所是这中心的事。旧约里关于基督的中心线是：基督是永远的神，成为肉体来作人，祂在地上生活、在十字架上受死、复活、升天、并降下。这七个主要点是关于旧约里所应许、预言、预表、并预影之基督的中心线。关于基督是永远的神，弥迦书五章二节说，祂是从亘古，从太初而出。不仅如此，以赛亚九章六节说祂是全能的神。

基督这永远的神，为着什么目的成为肉体、在地上生活、在十字架上受死、从死人中复活、升到诸天之上、并且降下？圣经知识肤浅的人也许说，“基督成了人、在地上生活、被钉十字架、复活、升天并降下，是要拯救我脱离地狱，并且带我到天上。”在新约的光中，我们能很强的说，基督这永远的神，成为肉体、在地上生活、在十字架上受死、从死人中复活、升到诸天之上、并且降下，是为将三一神分赐到祂所拣选的人里面，好产生召会。虽然旧约里找不着“召会”一辞，但有些人是预表召会。例如，夏娃和利百加都预表召会。因此，基督与召会都包含在旧约里。

神的分赐

在旧约里，我们也能看见神分赐的事。创世记一章二十七节说，“神就照着自己的形像造人，乃是照着祂的形像造男造女。”为什么神照着自己的形像造人？答复这问题时，我们可以用手和手套的例证。手套是照着手的形像造的，目的为盛装手。同样，神照着自己的形像造人，使人能盛装神。我们若从神得着智慧，即使是一点点，也会领悟祂照着自己的形像造人，目的是要进到人里面，住在人里面。

这种领会由罗马九章二十三节所证实，这节说到神“在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”这里我们看见，人受造是器皿，要盛装神的荣耀。既然人受造是要盛装神的荣耀，而神的荣耀实际上就是

to ask this question: What kind of Christ has been promised, prophesied, typified, and shadowed in the Old Testament? Are you able to give a brief description of such a Christ?

It is easy to see, even without revelation, that the Old Testament presents Christ as the King. According to Genesis 3:15, Christ is the One who crushes the head of the serpent. This verse, however, does not speak of the central matters concerning what Christ is. The central line concerning Christ in the Old Testament is that Christ is the eternal God incarnated to be a man who lived on earth, died on the cross, resurrected, ascended, and descended. These seven major points are the central line regarding Christ as promised, prophesied, typified, and shadowed in the Old Testament. Concerning Christ's being the eternal God, Micah 5:2 says that His origin is from eternity. Furthermore, Isaiah 9:6 speaks of Him as the mighty God.

For what purpose did Christ, the eternal God, become incarnate, live on earth, die on the cross, resurrect from among the dead, ascend to the heavens, and descend? Those with a superficial knowledge of the Scriptures might say, "Christ became a man, lived on earth, was crucified, resurrected, ascended, and descended in order to rescue me from hell and bring me to heaven." In the light of the New Testament, we can strongly say that Christ, the eternal God, was incarnated, lived on earth, died on the cross, resurrected from among the dead, ascended to the heavens, and descended for the dispensing of the Triune God into His chosen people for the producing of the church. Although the word "church" cannot be found in the Old Testament, certain persons typify the church. For example, both Eve and Rebekah typify the church. Hence, both Christ and the church are contained in the Old Testament.

God's Dispensing

In the Old Testament we can also see the matter of God's dispensing. Genesis 1:27 says, "God created man in his own image, in the image of God created he him." Why did God create man in His own image? In answering this question we may use the illustration of a hand and a glove. A glove is made in the image of a hand for the purpose of containing the hand. Likewise, God created man in His own image so that man might contain God. If we receive even a little wisdom from God, we shall realize that He created man in His own image with the intention of coming into man and dwelling in him.

This understanding is confirmed by Romans 9:23, which speaks of God making "known the riches of His glory upon vessels of mercy, which He had before prepared unto glory." Here we see that man was made a vessel to contain the glory of God. Since man was created to contain the glory of God and since the glory of God is

得着彰显的神自己，因此人照着神的形像受造，目的就是要盛装神。神这样造人的心意，是要进到人里面。创世记一章二十七节的“形像”一辞指明，神的心意是要进到祂所造的人里面。

神怎样进到人里面？神进到人里面的方式，不象把苹果放在箱子里那样。要答复神如何进到人里面的问题，我们需要来看创世记二章。按这章，神造人以后，将他安置在生命树跟前，目的是要人吃这树的果子，因而将神接受到他里面。我们会看见，这与神人调和有关。

有些人反对神与人调和的圣经真理。反对这真理就是在黑暗里。

在约翰六章主耶稣说，祂是属天的粮给我们吃。（约六32，53～54，56～58。）同章主两次说，“我就是生命的粮。”（约六35，48。）生命的粮是以食物的形态作人生命的供应，就象生命树一样“好作食物，”（创二9，）作人生命的供应。我们所吃的食物，至终与我们这人调和。我们所接受的食物若没有与我们调和，我们必定是消化不良。我们所吃且消化的食物，就吸收到我们这人里面。食物成了我们的组织、骨、肉和皮。这就是说，我们所吃、所消化、所吸收的食物，实际上成了我们。这必然是调和的事。因此，说我们所吃的食物没有与我们调和，的确是错误的。

调和的思想含示在创世记二章。神进到人里面的方式，不象把苹果放在箱子里那样。反之，神进到我们里面的方式，乃象食物进到我们这人里面，与我们成为一。在创世记一章我们看见，人是神照着祂的形像造的。然后在创世记二章，神所造的人被安置在生命树跟前。这指明神要人接受祂作食物。这里有神分赐到人里面。

吃含示分赐与调和。母亲将食物摆给家人，就是将食物分配给他们。家人吃食物时，食物就分赐到他们里面。食物分赐以后，就与吃的人调和。同样，创世记一、二章有神将自己分赐到人里面，并且祂将自己与人调和。

神如何能分赐到人里面并与人调和？唯有借着三一神成为肉体、在地上生活、在十字架上受死、复活、升天并降下，这事才能成就。这样神就将自己分赐到我们里面，并将自己与我们调和。

actually God Himself expressed, man was created in God's image for the purpose of containing God. God's intention in creating man in this way was to enter into man. The word "image" in Genesis 1:27 indicates that God's intention is to come into the man created by Him.

In what way does God come into man? It is not in a way that can be compared to putting apples into a box. In order to answer the question concerning how God comes into man, we need to consider chapter two of Genesis. According to this chapter, after creating man God placed him in front of the tree of life with the intention that man would eat of the fruit of this tree and thereby take God into him. As we shall see, this involves the mingling of God with man.

Some oppose the biblical truth of the mingling of God and man. To oppose this truth is to be in darkness.

In John 6 the Lord Jesus says that He is the heavenly bread for us to eat (vv. 32, 53-54, 56-58). In the same chapter the Lord twice says, "I am the bread of life" (vv. 35, 48). The bread of life is the life supply in the form of food, like the tree of life (Gen. 2:9), which is also the life supply "good for food." The food we eat eventually is mingled with our being. If the food taken in by us does not mingle with us, we must have poor digestion. The food that we eat and digest is assimilated into our being. The food becomes our tissue, bone, flesh, and skin. This means that the food eaten, digested, and assimilated by us actually becomes us. This surely is a matter of mingling. Therefore, it would certainly be incorrect to say that the food we eat is not mingled with us.

The thought of mingling is implied in Genesis 2. God does not enter into a man in a way that is like putting apples into a box. On the contrary, God comes into us in a way that is like food entering into our being to become one with us. In Genesis 1 we see that man was created by God in His image. Then in Genesis 2 the man created by God is placed in front of the tree of life. This indicates that God wants man to receive Him as food. Here we have the dispensing of God into man.

Eating implies both dispensing and mingling. When a mother serves food to her family, she dispenses the food to them. As the members of her family eat the food, it is dispensed into them. After the food is dispensed, it is mingled with those who eat it. Likewise, in Genesis 1 and 2 we have God's dispensing of Himself into man and His mingling of Himself with man.

How can God be dispensed into man and mingled with man? This can be accomplished only by the Triune God being incarnated, living on earth, dying on the cross, resurrecting, ascending, and descending. In this way God dispenses Himself into us and mingles Himself with us.

圣经很深奥。因为圣经是一本深奥的书，我们就不该停留在话的表面，乃需要看见圣经深处所启示的。我们不仅需要看见旧约应许、预言、预表、并预影基督；我们更需要看见旧约里应许、预言、预表、并预影怎样的基督。我们已指出，这位基督是永远的神，祂成为肉体、在地上生活、受死、复活、升天并降下。我们也需要看见，神叫基督成为这样一位的目的。

新约的内容是神新约的经纶。我们要看见，神新约的经纶就是神分赐到祂所拣选的人里面，以产生召会。神这永远的经纶，新约的内容，包含在旧约里。

旧约的应验

新约是旧约的应验。马太一章二十二、二十三节指明这点：“这一切成就了，为要应验主借着申言者所说的，说，‘看哪，必有童女怀孕生子，人要称祂的名为以马内利。’（以马内利翻出来，就是神与我们同在。）”这位童女所生的儿子，就是创世记三章十五节所预言女人的后裔。因此，基督的出生是旧约里预言的一大应验。

旧约里的第一个预言是创世记三章十五节。人堕落了，蛇将自己作到人里面以后，神就应许女人的后裔要打伤蛇。这关于女人后裔的应许，是圣经里的第一个应许。这应许应验在马太一章二十二、二十三节。在加拉太四章四节保罗说，基督生在律法以下，且由女子所生。因此，基督不仅来应验律法，也应验女人的后裔要打伤蛇头的应许。

在以赛亚七章十四节，有另一个关于基督的预言：“必有童女怀孕生子。”按马太一章二十三节，这位子名叫以马内利，意思就是“神与我们同在。”因此，这应许的应验将神带到人里面。

路加二十四章二十五至二十七节和四十四至四十六节也指明，新约是旧约的应验。二十五至二十七节说，“耶稣对他们说，无知的人哪，申言者所说的一切话，你们的心信靠得太迟钝了。基督受这些害，又进入祂的荣耀，岂不是应当的么？于是从摩西和众申言者起，凡经上指

The Bible is profound. Because the Bible is a profound book, we should not stay on the surface of the Word. Instead, we need to see what is revealed in the depths of the Scriptures. We need to see not only that in the Old Testament Christ is promised, prophesied, typified, and shadowed; we need to see what kind of Christ is promised, prophesied, typified, and shadowed in the Old Testament. As we have pointed out, this Christ is the eternal God who was incarnated, lived on earth, died, resurrected, ascended, and descended. We also need to see God's purpose for Christ to be such a One.

The content of the New Testament is God's New Testament economy. As we shall see, God's New Testament economy is the dispensing of God into His chosen people for the producing of the church. This eternal economy of God, the content of the New Testament, is contained in the Old Testament.

The Fulfillment of the Old Testament

The New Testament is the fulfillment of the Old Testament. Matthew 1:22 and 23 indicate this: "Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, Behold, the virgin shall be with child and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us." This Son brought forth of a virgin is the seed of the woman prophesied in Genesis 3:15. Therefore, the birth of Christ was a great fulfillment of prophecies in the Old Testament.

The first prophecy in the Old Testament is Genesis 3:15. After the fall of man, after the serpent had worked himself into man, God promised that the seed of the woman would crush the serpent. This promise concerning the seed of the woman was the first prophecy in the Bible. This prophecy is fulfilled in Matthew 1:22 and 23. In Galatians 4:4 Paul says that Christ was born under the law and was also born of a woman. Therefore, Christ came not only to fulfill the law, but also to fulfill the promise that the seed of the woman would crush the head of the serpent.

In Isaiah 7:14 there is another prophecy concerning Christ: "Behold, a virgin shall conceive, and bear a son." According to Matthew 1:23, the name of this Son was called Emmanuel, which means "God with us." Therefore, the fulfillment of this promise brought God into man.

Luke 24:25-27 and 44-46 also indicate that the New Testament is the fulfillment of the Old Testament. Verses 25 through 27 say, "He said to them, O foolish and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself."

着自己的话，都给他们讲解明白了。”四十四节指明，圣经包括摩西的律法、申言者的书、和诗篇。

路加二十四章四十四至四十六节继续说，“耶稣对他们说，这就是我从前还与你们同在的时候，对你们所说的话：摩西的律法、申言者的书、和诗篇上所记关于我的一切事，都必须应验。于是耶稣开他们的心窍，使他们能明白圣经；又对他们说，经上这样记着：基督要受害，第三日从死人中复活。”摩西的律法、申言者的书和诗篇，是全部旧约，就是“经上…话”（路二四 27）的三部分。救主这里的话揭示，全部旧约都启示祂，祂是旧约的中心和内容。主开门徒的心窍，使他们能明白圣经；这事实指明要明白圣经，需要主灵的光照，（弗一 18，）开我们的心窍。

罗马一章二节说到神的福音，这福音是“神从前借着祂的众申言者，在圣经上所应许的。”论到祂的儿子，我们的主耶稣基督的这福音，（罗一 3，）是神借着众申言者，在圣经上所应许的。这指明神的福音不是偶然的，乃是神所计划、预备的。在创立世界以前，神就计划要有这福音。因此，在圣经里，从创世记到玛拉基书，神无数次借着众申言者，以应许说到神的福音。因此，罗马一章二节进一步证明新约是旧约的应验。

在林前十五章三、四节保罗说，“我从前所领受又传与你们的，第一，就是基督照圣经所说，为我们的罪死了，而且埋葬了，又照圣经所说，第三天复活了。”圣经也是指旧约。按照旧约的预言，基督为我们的罪死了，为我们的了结埋葬了，并为我们凭生命有新生的起头复活了。（赛五三 5～8，10～12，诗二二 14～18，但九 26，赛五三 9，诗十六 9～10，何六 2。）这三件事是福音首要之事的基本项目。保罗说基督的死、埋葬、和复活是照圣经所说，这事实进一步证明旧约是在新约里得应验。

研究圣经的人常说，旧约里关于基督的预言是在新约里得应验。例如，弥迦书五章二节说，“伯利恒以法他啊，你在犹大诸城中为小，将来必有一位从你那里出来，到我这里，在以色列中为我作掌权的；祂是从亘古，从太

As verse 44 indicates, the Scriptures included the Law of Moses, the Prophets, and the Psalms.

Luke 24:44-46 go on to say, “He said to them, These are My words which I spoke to you while I was yet with you, that all the things must be fulfilled which have been written in the Law of Moses and the Prophets and Psalms concerning Me. Then He opened their mind to understand the Scriptures; and He said to them, Thus it is written, that the Christ should suffer and rise up from the dead on the third day.” The Law of Moses, the Prophets, and the Psalms are the three sections of the entire Old Testament, that is, “all the Scriptures” (v. 27). The Savior’s word here unveils that the entire Old Testament is a revelation of Him and that He is its center and content. The fact that the Lord opened the mind of His disciples to understand the Scriptures indicates that to understand the Scriptures requires our mind to be opened by the Lord Spirit through His enlightening (Eph. 1:18).

Romans 1:2 speaks of the gospel of God which “He promised before through His prophets in the holy Scriptures.” This gospel, which concerns His Son, Jesus Christ our Lord (Rom. 1:3), was promised by God through the prophets in the Scriptures. This indicates that the gospel of God was not an accident but was planned and prepared by God. Before the foundation of the world, God planned to have this gospel. Therefore, numerous times in the holy Scriptures, from Genesis through Malachi, God spoke in promise through the prophets regarding the gospel of God. Hence, Romans 1:2 is a further demonstration of the fact that the New Testament is the fulfillment of the Old Testament.

In 1 Corinthians 15:3 and 4 Paul says, “For I delivered to you, among the first things, that which also I received, that Christ died for our sins according to the Scriptures; and that He was buried, and that He has been raised on the third day according to the Scriptures.” Again, the Scriptures refer to the Old Testament. Christ’s death for our sins, His burial for our termination, and His resurrection for our germination with life took place according to the prophecies of the Old Testament (Isa. 53:5-8, 10-12; Psa. 22:14-18; Dan. 9:26; Isa. 53:9; Psa. 16:9-10; Hosea 6:2). These three matters are the basic matters among the first things of the gospel. The fact that Paul says that Christ’s death, burial, and resurrection were according to the Scriptures is a further proof that the Old Testament is fulfilled in the New Testament.

Bible students often say that the prophecies concerning Christ in the Old Testament are fulfilled in the New Testament. For example, Micah 5:2 says, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of

初而出。”这预言是应验在马太二章四至六节和路加二章四至七节。不错，这里有旧约在新约里得应验的事例。然而，关于新约是旧约的应验，我们需要继续看见更深的事。

我们若对旧约在新约里得应验有更深的领会，就会看见基督不仅来应验预言，也应验神永远的经纶，就是神将自己分赐到祂所拣选的人里面，以产生召会。神将自己分赐到祂所拣选的人里面，在旧约里曾应许、预言、预表、并预影，这在新约里就借着基督的来临得了应验。因此，基督不仅仅来应验关于祂出生、受死、和复活的预言；祂尤其是来应验关于神将自己分赐到祂所拣选的人里面，以产生召会的应许、预言、预表、和影儿。

旧约里所撒种子的发展与收成

新约是撒在旧约里之种子的发展与收成。圣经教师习惯说，圣经里神圣的启示是渐进的。我也这样说到神圣的启示。然而，这样来看圣经中神圣的启示相当肤浅。事实上，圣经中神圣的启示不仅仅是渐进的，更是发展的。

某些圣经教师说过，几乎所有真理的种子都撒在创世记里。我研读圣经多年，我同意这说法。几乎所有真理的种子都已撒在创世记里，然后在全本圣经中生长。

生长是发展的事。首先，种子撒在土里，然后种子生长。种子生长的时候就发展。一粒麦子种在地里以后，就生长并发展，直到结出许多子粒来。麦子成熟了，就是庄稼收成的时候。同样，圣经中的神圣真理是种子，主要是撒在创世记里。这些种子经过旧约的发展，尤其是在新约里，一直达到启示录里“收成”的时候。启示录十四章有关于成熟庄稼收割的异象。要紧的是我们要看见，凡在旧约里所撒的种子，都是在新约里得着发展，至终在启示录里得着收成。

现在我们需要问一个重要的问题：旧约里所撒的种子是什么？基督就是撒在旧约里的种子，并且在全本圣经中发展。在创世记三章十五节，神应许堕落的人类，基

old, from everlasting.” This prophecy is fulfilled in Matthew 2:4-6 and Luke 2:4-7. Yes, here we have an instance of the fulfillment of the Old Testament in the New Testament. However, we need to go on to see something deeper concerning the New Testament as the fulfillment of the Old Testament.

If we have a deeper understanding of the fulfillment of the Old Testament in the New Testament, we shall see that Christ came not only to fulfill the prophecies but also to fulfill God’s eternal dispensation, which is God’s dispensing of Himself into His chosen people for the producing of the church. God’s dispensing of Himself into His chosen people was promised, prophesied, typified, and shadowed in the Old Testament, and it was fulfilled by Christ’s coming in the New Testament. Therefore, Christ came not merely to fulfill the prophecies concerning His birth, death, and resurrection; He came, in particular, to fulfill the promises, prophecies, types, and shadows concerning God’s dispensing of Himself into His chosen people for the producing of the church.

The Development and the Reaping of the Seed Sown in the Old Testament

The New Testament is the development and reaping of the seed sown in the Old Testament. Bible teachers are accustomed to saying that the divine revelation in the Bible is progressive. I also have spoken about the divine revelation in this way. However, this way of considering the divine revelation in the Scriptures is rather shallow. Actually, instead of merely progressing, the divine revelation in the Bible is developing.

Certain Bible teachers have said that nearly all the seeds of the truths are sown in the book of Genesis. After years of studying the Bible, I have come to agree with this saying. The seeds of nearly all the truths have been sown in Genesis and then grow throughout the Scriptures.

Growth is a matter of development. First, a seed is sown into the soil, and then the seed grows. While it grows, it develops. After a grain of wheat is sown into the ground, it grows and develops until it eventually brings forth many grains. When the wheat is ripe, that is the time for the reaping of the harvest. In like manner, the divine truths in the Bible are sown as seeds, mainly in the book of Genesis. These seeds develop through the Old Testament and especially in the New Testament, until reaching the time of “harvest” in the book of Revelation. In Revelation 14 we have a vision concerning the reaping of the ripened harvest. It is important for us to see that whatever is sown as a seed in the Old Testament is developed in the New Testament and is eventually reaped as a harvest in Revelation.

Now we need to ask a crucial question: What was sown as a seed in the Old Testament? Christ is the seed that is sown in the Old Testament and that develops throughout the Scriptures. In Genesis 3:15 God promised fallen mankind that as the seed of woman Christ

督是女人的后裔要来打伤蛇的头。圣经继续启示，这后裔发展为亚伯拉罕的后裔、以撒的后裔、雅各的后裔。在以赛亚书我们看见，这后裔进一步发展为童女所生的一位，称为以马内利，就是全能的神，甚至永远的父。（赛七 14，九 6。）至终，撒在旧约里的种子，在新约里要产生许多子粒，这些子粒要成为启示录里所收割的庄稼。由此我们看见，新约是旧约里所撒基督的发展与收成，在圣经各卷书中发展，并在新约末卷书中收割为庄稼。

神圣启示的完成

新约是神圣启示的完成。在歌罗西一章二十五节保罗说，“我照神为你们所赐我的管家职分，作了召会的执事，要完成神的话。”神的话就是神的启示，在新约以前并未完成。在新约时，使徒们，特别是使徒保罗，在神的奥秘（基督），以及基督的奥秘（召会）这两点上，完成了神的话，将神的经纶完满的启示给我们。在保罗的时代，神的话包括旧约以及早期门徒所传的话。虽然早期门徒所传神的话扩长并繁增，（徒十二 24，）但按着神的经纶而言并未完成。为着这种完成，需要神对保罗的启示。照着神的管家职分，保罗作了召会的执事，要完成神的话。想想看我们若没有保罗的书信，会有何等的缺欠。没有这些书信，神的话就没有完成。

保罗领受基督是神的奥秘这个启示。在歌罗西二章二节，他说到“完全认识神的奥秘，就是基督。”在以弗所三章四节，保罗说到基督的奥秘。在歌罗西二章二节，神的奥秘是基督；在以弗所三章四节，基督的奥秘是召会。保罗也得着关于神的经纶这个启示。（林后十三 14，弗三 14 ～ 19。）因此，神话语的完成包括基督与召会这极大的奥秘，（弗五 32，）就是关于基督—头—的完满启示，（西一 26 ～ 27，二 19，三 11，）以及关于召会—身体—的完满启示。（弗三 3 ～ 6。）

在歌罗西一章二十六、二十七节，保罗说到“历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了；神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”这奥秘就是基

would come to crush the head of the serpent. The Bible goes on to reveal that this seed is developed into the seed of Abraham, the seed of Isaac, and the seed of Jacob. In the book of Isaiah we see the further development of this seed into the One born of a virgin and called Emmanuel, the mighty God, and even the everlasting Father (Isa. 7:14; 9:6). Eventually, in the New Testament, the seed sown in the Old Testament will produce many grains, and these grains will become a harvest reaped in the book of Revelation. From this we see that the New Testament is the development and reaping of the very Christ sown in the Old Testament, developed throughout the books of the Bible, and reaped as a harvest in the last book of the New Testament.

The Completion of the Divine Revelation

The New Testament is the completion of the divine revelation. In Colossians 1:25 Paul says, “I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God.” The word of God is the divine revelation. This was not completed before the New Testament. In the New Testament the apostles, especially Paul, completed the word of God in the mystery of God, which is Christ, and in the mystery of Christ, which is the church, to give us a full revelation of God’s economy. At the time of Paul the word of God included the Old Testament and the word preached by the early apostles. Although the word of God preached by the early disciples grew and multiplied (Acts 12:24), it was not yet completed according to God’s economy. For this completion, God’s revelation to Paul was needed. According to the stewardship of God, Paul became a minister of the church to complete the word of God. Consider what a lack there would be if we did not have the Epistles of Paul. Without them, there would be no completion of the word of God.

Paul received the revelation of Christ as the mystery of God. In Colossians 2:2 he speaks of the “full knowledge of the mystery of God, Christ.” In Ephesians 3:4 Paul speaks of the mystery of Christ. The mystery of God in Colossians 2:2 is Christ, whereas the mystery of Christ in Ephesians 3:4 is the church. Paul was also given the revelation concerning the dispensation of God (2 Cor. 13:14; Eph. 3:14-19). Therefore, the completion of the word of God includes the great mystery of Christ and the church (Eph. 5:32), the full revelation concerning Christ, the Head (Col. 1:26-27; 2:19; 3:11), and the full revelation concerning the church, the Body (Eph. 3:3-6).

In Colossians 1:26 and 27 Paul speaks of “the mystery which has been hidden from the ages and from the generations, but now has been manifested to His saints; to whom God willed to make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory.” This mystery is Christ Himself within us as our

督自己在我们里面，今天作我们的生命，将来作我们的荣耀。现今，这荣耀是我们的盼望。由这些经文我们看见，神圣启示的完成，是关于基督来将神分赐到我们里面，作奥秘并作荣耀的盼望。

life today and our glory in the future. At present, this glory is our hope. From these verses we see that the completion of the divine revelation concerns Christ coming to dispense God into us as a mystery and as a hope of glory.

第二篇

新约

与神新约的经纶（二）

读经：希伯来书十章七节下，马太福音一章二十二节，路加福音二十四章二十五至二十七节，四十四至四十六节，罗马书一章二节，哥林多前书十五章三至四节，歌罗西书一章二十五至二十七节，以弗所书一章九至十节，三章九至十一节，罗马书十四章十七节，启示录二十一章二节，十至十一节。

在本篇信息中，我们要继续来看新约与神新约的经纶。我们看过新约与旧约有关，是旧约的应验，是旧约里所撒种子的发展与收成，也是神圣启示的完成。现在我们要继续来看新约是神新约经纶的启示。（西一26～27。）

神新约经纶的启示，揭示七个主要项目

新约是神新约经纶的启示。这启示揭示七个主要项目：神、基督、那灵、信徒、召会、国度、和新耶路撒冷。这七项是七个人位。神是个人位，基督与那灵也是人位。信徒可视为团体的人位；同样，召会是团体的人位。有些人也许对国度是个人位有所质疑。虽然如此，我们坚决的说，国度是一个人位。

我们需要更详细的来看国度是一个人位。我们可用动物的国度为例证。动物的国度是什么？动物的国度就是所有动物的总和。因此，动物的国度就是所有的动物。若没有任何动物，就没有动物的国度。植物的国度原则也是一样。植物的国度由植物所组成。若没有植物，就没有植物的国度。同样，人的国度由人类所组成。我们若透视圣经关于国度教训的深处，就会领悟，神的国度实际上就是基督自己发展并扩大为国度。神的国度乃是救主，主耶稣作

MESSAGE TWO

THE NEW TESTAMENT AND GOD'S NEW TESTAMENT ECONOMY (2)

Scripture Reading: Heb. 10:7b; Matt. 1:22; Luke 24:25-27, 44-46; Rom. 1:2; 1 Cor. 15:3-4; Col. 1:25-27; Eph. 1:9-10; 3:9-11; Rom. 14:17; Rev. 21:2, 10-11

In this message we shall continue to consider the New Testament and God's New Testament economy. We have seen that the New Testament is related to the Old Testament, that it is the fulfillment of the Old Testament, that it is the development and the reaping of the seed sown in the Old Testament, and that it is the completion of the divine revelation. Now we shall go on to see that the New Testament is the revelation of God's New Testament economy (Col. 1:26-27).

The Revelation of God's New Testament Economy, Unveiling Seven Major Items

The New Testament is the revelation of God's New Testament economy. This revelation unveils seven major items: God, Christ, the Spirit, the believers, the church, the kingdom, and the New Jerusalem. These seven items are seven persons. God is a person, and Christ and the Spirit also are persons. The believers may be considered a corporate person; likewise, the church is a corporate person. Some, however, may have a problem regarding the kingdom as a person. Nevertheless, we strongly say that the kingdom is a person.

We need to consider in more detail the kingdom being a person. Let us use the animal kingdom as an illustration. What is the animal kingdom? The animal kingdom is a totality of all the animals. Hence, the animal kingdom is all the animals. If there were not any animals, there would not be an animal kingdom. The principle is the same with the plant kingdom. The plant kingdom consists of plants. If there were no plants, there would not be a plant kingdom. Likewise, the human kingdom consists of mankind. If we see into the depths of the teaching of the Bible concerning the kingdom, we shall realize that the kingdom of God is actually Christ Himself developed and enlarged into a kingdom. The

生命的种子，撒到祂的信徒，就是神的选民里面，（可四3，26，）并发展为一个范围，就是神的国度，使神在祂神圣的生命里，能在其中掌权。因此，国度的确是一个人位。但以理二章三十四至三十五节清楚证明这点，那非人手凿出来的石头（表征神所预备的基督），打在大像的脚上，砸碎了大像的各部分（所有属世的政权），以后变成一座大山，充满全地（表征神要来的国）。（启十一15。）这指明神所预备的基督，就是石头，在祂回来的时候，要发展成神的国，就是充满全地的大山。

国度实际上是召会的另一面。我们不该以为召会是一回事，国度是另一回事；或者以为召会是一个人位，国度是另一个人位。事实上，召会与国度是一个人位的两面。

罗马十四章十七节说，“神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”这节有力的证明，在召会时代，召会就是神的国，因为这里的上下文是论到今世的召会生活。约翰三章三节、五节启示，重生是现今进入神的国。使徒行传是关于广传福音并建立召会的书，但在行传一章三节，主耶稣四十天之久与门徒讲论神的国，为这工作预备他们。接着，在行传八章十二节，二十章二十五节，二十八章二十三至三十一节，门徒传扬耶稣基督，也一并传扬神的国，以建立召会。不仅如此，在林前六章九节，加拉太五章二十一节，和以弗所五章五节，按上下文，保罗认为神的国等于召会。他和他的同工为召会作工，但在歌罗西四章十一节他说，他们为神的国劳苦。在马太十六章十八至十九节，主耶稣的话也清楚启示国度就是召会。在启示录一章九节，约翰指明他与别的信徒已经在国度里。我们若照罗马书的全文来看罗马十四章十七节，就会看见这节里神的国的确是指召会。

今天召会就是神的国。既然召会是团体的人位，而召会就是国度，说国度不是一个人位就不合逻辑。召会是团体的人位，国度也是团体的人位。

新耶路撒冷与召会和国度一样，也是一个人位。有些人听见新耶路撒冷是一个人位，也许说，“新耶路撒冷是一座城，你怎能说城是一个人位？”圣经在启示录二十一章

kingdom of God is the Savior, the Lord Jesus, as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm which God may rule as His kingdom in the divine life. Therefore, the kingdom truly is a person. This is clearly proved in Daniel 2:34-35 by the stone cut out without hands, signifying the God-prepared Christ, which, after smiting the great image upon its feet to break all the parts of the great image, all the worldly powers, becomes a great mountain and fills the whole earth, signifying the coming kingdom of God (Rev. 11:15). This indicates that the Christ prepared by God, as a stone, will develop, at His coming back, into the kingdom of God, as a great mountain, that fills the whole earth.

The kingdom is actually another aspect of the church. We should not think that the church is one thing and that the kingdom is another, that the church is one person and that the kingdom is another person. Actually, the church and the kingdom are one person in two aspects.

Romans 14:17 says, “The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” This verse is a strong proof that the church in the church age is the kingdom of God because the context here deals with the church life in the present age. John 3:3 and 5 reveal that regeneration is the present entrance into the kingdom of God. Acts is a book concerning the spreading of the gospel and the establishing of the church, yet in Acts 1:3 the Lord Jesus spoke with His disciples for forty days concerning the kingdom of God to prepare them for this work. Following this, in Acts 8:12; 20:25; 28:23-31, the disciples preached the kingdom of God along with their preaching of Jesus Christ for the establishing of the churches. Furthermore, in 1 Corinthians 6:9; Galatians 5:21; and Ephesians 5:5 Paul, according to the context, considers the kingdom of God equivalent to the church. He and his co-workers were working for the church, yet in Colossians 4:11 he says that they were laboring for the kingdom of God. The word of the Lord Jesus in Matthew 16:18-19 also reveals clearly that the kingdom is the church. In Revelation 1:9 John indicates that he and the other believers were already in the kingdom. If we consider Romans 14:17 in the context of the whole book of Romans, we shall see that the kingdom of God in this verse certainly refers to the church.

The church today is the kingdom of God. Since the church is a corporate person and the church is the kingdom, it would not be logical to say that the kingdom is not a person. The church is a corporate person, and the kingdom is also a corporate person.

Like the church and the kingdom, the New Jerusalem is a person. When some hear that the New Jerusalem is a person, they may say, “The New Jerusalem is a city. How can you say that the city is a person?” The Bible indicates that the New Jerusalem is a person in

指明新耶路撒冷是一个人位，那里告诉我们，新耶路撒冷“预备好了，就如新妇妆饰整齐，等候丈夫，”（启二一2，）她是“新妇，就是羔羊的妻。”（启二一9。）妻子不是一个人位么？既然新耶路撒冷是羔羊的妻，而妻子是一个人位，那么新耶路撒冷就是一个人位，是团体的人位。

神新约经纶的启示里所揭示的七个主要项目都是人位。神、基督、和那灵是个别的人位，而信徒、召会、国度、和新耶路撒冷是团体的人位。

神新约的经纶

神的家庭管理，神的家庭行政安排，神圣的经营

神新约的经纶是什么？神新约的经纶就是神的家庭管理，神的家庭行政安排，神圣的经营（计划）。这里的经营意思是安排，就是计划。

这个经纶，这个经营启示在以弗所一章十节和三章九节。以弗所一章十节说，“为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”这里译为“经纶”的希腊文是oikonomia，奥依克诺米亚，我们由此得到英文economy一辞。神已计划要有一个经纶。宇宙中所有的国度，天使的国度、人的国度、动物的国度、和植物的国度，都是为着这个经纶，这个经营，并且是朝着它的完成而运行。

在以弗所一章十节，译为“经纶”的希腊文也可译为“管家职分”或“家庭安排。”“行政”一辞也可使用，因为这个经纶，这个管家职分，和家庭安排，至终会成为永远的行政。整个宇宙至终要在一个行政之下。虽然这里可使用行政一辞，但我比较喜欢经纶、管家职分、和家庭安排这些辞。

关于神的定旨，许多基督徒不熟悉“经纶”一辞。经纶的希腊文，奥依克诺米亚，在以弗所书另外用了两次。我们看过，在以弗所一章十节，保罗说到时期满足时的经纶，万有都要在基督里归一于一个元首之下。然后他

Revelation 21, where we are told that the New Jerusalem is “prepared as a bride adorned for her husband” (v. 2) and that she is “the bride, the wife of the Lamb” (v. 9). Is not a wife a person? Since the New Jerusalem is the wife of the Lamb and the wife is a person, then the New Jerusalem is a person, a corporate person.

The seven major items unveiled in the revelation of God’s New Testament economy are all persons. God, Christ, and the Spirit are individual persons, whereas the believers, the church, the kingdom, and the New Jerusalem are corporate persons.

GOD’S NEW TESTAMENT ECONOMY

God’s Household Management, God’s Household Administrative Arrangement, the Divine Dispensation

What is God’s New Testament economy? God’s New Testament economy is God’s household management, God’s household administrative arrangement, the divine dispensation (plan). By dispensation we mean here an arrangement, that is, a plan.

This economy, this dispensation, is revealed in Ephesians 1:10 and 3:9. Ephesians 1:10 says, “Unto a dispensation of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.” The Greek word rendered “dispensation” here is oikonomia, from which we get the English word “economy.” God has purposed to have an economy. All the kingdoms in the universe, the angelic kingdom, the human kingdom, the animal kingdom, and the plant kingdom, are for this economy, this dispensation, and are moving toward its completion.

The Greek word rendered “dispensation” in Ephesians 1:10 can also be translated “stewardship” or “household arrangement.” The word “administration” may also be used because eventually this dispensation, this stewardship and household arrangement, will become an eternal administration. The entire universe will eventually be under one administration. Although the word administration may be used here, I prefer the words dispensation, stewardship, and household arrangement.

In relation to God’s purpose, the word “economy” is unfamiliar to many Christians. The Greek word for economy, oikonomia, is used two other times in Ephesians. We have seen that in Ephesians 1:10 Paul speaks of a dispensation, or economy, of the fullness of the times, in which all things will be headed up in Christ. Then in 3:2 he speaks of

在三章二节说到神恩典的管家职分，在三章九节说到奥秘的安排。在三章九节保罗说，“将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”神的奥秘就是祂隐藏的定旨。祂的定旨是要将祂自己分赐到祂所拣选的人里面，因此有了神奥秘的经纶。这奥秘历世历代一直隐藏在神里面，但现今已向新约的信徒照明了。

在提前一章四节，保罗说到“神在信仰里的经纶。”译为“经纶”的希腊文，也是奥依克诺米亚。这里“神的经纶”一辞，原文的意思也是神的家庭经营。这是神的家庭行政，要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会，（提前三 15，）基督的身体。保罗的职事就是以神这经纶为中心。（西一 25，林前九 17。）

神照着祂的喜悦所定的计划

神新约的经纶乃是神照着祂的喜悦所定的计划。关于这点，以弗所一章九节说，“照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”神的喜悦就是祂的心愿。这喜悦是神为着一种安排，为着一个计划，（弗一 10，）在祂自己里面预先定下的。神所定的这计划乃是照着祂的喜悦，祂的心愿。

神的喜悦是神在自己里面预先定下的。这就是说，神自己是祂永远定旨的起始、来源和范围。神有一个计划，一个愿望，并且照着祂的计划，祂有一个定旨。宇宙的存在是照着神的定旨。天、地、万物、和人类，都是照着神预先定下的愿望。因此，宇宙中有一个愿望，就是神的愿望。因为这愿望是神预先定下的，就没有什么人事物能推翻它。神在自己里面预先定下这愿望；祂没有与别人商量这事。

我们看过，以弗所一章九节说到神的喜悦。人人都渴望喜悦。我们若渴望喜悦，神当然也是如此。每种活物都渴望喜悦。事实上，你越活，就越需要喜悦。因为神是最活的一位，祂必然最需要喜悦。我们堕落的罪人若需要喜悦，那么神这活的一位对喜悦就更有深切的需要了。

the stewardship of the grace of God, and in 3:9, of the dispensation of the mystery. In 3:9 Paul says, “To bring to light what is the dispensation of the mystery, which from the ages has been hidden in God, who created all things.” God’s mystery is His hidden purpose. His purpose is to dispense Himself into His chosen people. Hence, there is the dispensation of the mystery of God. This mystery was hidden in God from the ages, that is, from eternity and through all past ages, but now it has been brought to light to the New Testament believers.

In 1 Timothy 1:4 Paul speaks of “God’s dispensation which is in faith.” Once again, the Greek word rendered “dispensation” is oikonomia. In Greek the words “God’s dispensation” here also mean God’s household economy. This is God’s household administration to dispense Himself in Christ into His chosen people so that He may have a house, a household, to express Himself, which household is the church, the Body of Christ. Paul’s ministry was centered on this economy of God (Col. 1:25; 1 Cor. 9:17).

A Plan Made by God according to His Good Pleasure

God’s New Testament economy is a plan made by God according to His good pleasure. Concerning this, Ephesians 1:9 says, “Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself.” God’s good pleasure is the desire of His heart. This good pleasure was what God purposed in Himself for a dispensation, for a plan (v. 10). This plan made by God was according to His good pleasure, the desire of His heart.

God’s good pleasure has been purposed by God in Himself. This means that God Himself is the initiation, origination, and sphere of His eternal purpose. God has a plan, a desire, and according to His plan, He has a purpose. The existence of the universe is according to God’s purpose. Heaven, earth, millions of items, and the human race are all according to God’s purposed desire. Hence, in the universe there is a desire, God’s desire. Because this desire has been purposed by God, no one and nothing can overthrow it. God purposed this desire in Himself; He did not take counsel with anyone else regarding it.

We have seen that Ephesians 1:9 speaks of God’s good pleasure. Everyone desires pleasure. If we desire pleasure, then certainly God does also. Every living thing desires pleasure. In fact, the more living you are, the more pleasure you need. Because God is the most living One, He surely needs the most pleasure. If we, as fallen sinners, require pleasure, then how much more does God, the living One, have a deep need for it?

罗马书是从堕落罪人光景的角度讲起，但以弗所书是从神的喜悦，祂的心愿的角度写起。那么，神的喜悦是什么？神的喜悦就是将祂自己分赐到我们里面。这是神唯一的愿望。可以说，祂“梦想”将自己分赐到我们里面。祂的切望，祂的渴望，就是将自己分赐到祂所拣选的人里面。

许多基督徒忽略神渴望将自己分赐到我们里面。他们不关心这事，却留意如何圣别、属灵、并得胜的教训。许多人从未听过神要作一件事—将祂自己分赐到我们里面。

就一面说，信徒也许“圣别，”却没有多少神分赐到他里面。那种圣别不是真实的，因此不稳固。然而，神若分赐到我们这人里面，我们就会真正的圣别。事实上，圣别不外是神主观的分赐到我们里面。客观的神只对祂自己且凭祂自己才是圣别的。但主观的神—分赐到我们里面的神—成为我们主观的圣别。因此，对我们而言，真实的圣别就是神分赐到我们这人里面。神的喜悦，神的心愿，乃是将祂自己分赐到我们里面作一切。

神在基督里所立的永远定旨

神的经纶是神在基督里所立的永远定旨。关于这点，以弗所三章十一节说，“这是照着祂在我们的主基督耶稣里，所立的永远定旨。”永远定旨，就是神在已过的永远里所定的永远计划。

神在基督里立了祂永远的经纶。圣经中所启示的基督，乃是三一神的具体化身，以及祂所经过的一切过程，包括成为肉体、为人生活、钉十字架、复活、升天、和降下。神在这样一位基督里立了祂永远的经纶。因此，基督是神永远经纶的元素、范围、凭借、目标、和目的。基督在神的经纶里是一切。事实上，神永远经纶的一切内容就是基督。基督是这经纶的中心、圆周、元素、范围、凭借、目标、和目的。按以弗所三章，这经纶是在基督里立的。

在神圣三一里
将神自己分赐到祂所拣选的人里面

Unlike the book of Romans, which begins from the perspective of the condition of fallen man, the book of Ephesians was written from the perspective of God’s good pleasure, the desire of His heart. What, then, is God’s good pleasure? God’s good pleasure is to dispense Himself into us. This is the unique desire of God. We may say that God is “dreaming” of dispensing Himself into us. His longing, His aspiration, is to dispense Himself into His chosen people.

Many Christians neglect God’s desire to dispense Himself into us. Instead of caring for this matter, they may pay attention to teachings concerning how to be holy, spiritual, and victorious. Many have never heard that God wants to do one thing—to dispense Himself into us.

In a sense, a believer may be “holy” without having much of God dispensed into him. However, that kind of holiness is not genuine, thus not stable. But if God is dispensed into our being, we shall be genuinely holy. Actually, holiness is nothing other than God dispensed into us subjectively. The objective God is holy only to Himself and by Himself. But the subjective God—the God dispensed into us—becomes our subjective holiness. Therefore, to us, the real holiness is God dispensed into our being. It is God’s good pleasure, the desire of His heart, to dispense Himself into us for our everything.

An Eternal Plan God Made in Christ

God’s economy is an eternal plan made by God in Christ. Regarding this, Ephesians 3:11 says, “According to the purpose of the ages which He made in Christ Jesus our Lord.” The purpose of the ages is the purpose of eternity, the eternal purpose, the eternal plan of God made in eternity past.

God made His eternal economy in Christ. The Christ revealed in the Bible is the embodiment of the Triune God and all the processes through which He has passed, including incarnation, human living, crucifixion, resurrection, ascension, and descension. In such a Christ God made His eternal economy. Christ, therefore, is the element, sphere, means, goal, and aim of God’s eternal economy. Christ is everything in God’s economy. In fact, all the contents of the eternal economy of God are simply Christ. Christ is the center, circumference, element, sphere, means, goal, and aim of this economy. According to Ephesians 3, this economy was made in Christ.

To Dispense God Himself
into His Chosen People in His Trinity

神新约的经纶是祂的计划，要在祂的三一里将自己分赐到祂所拣选的人里面。神怎样在祂的三一里将自己分赐到祂的子民里面？这分赐有三个步骤。首先，这是出于父神。父是源头，起源。其次，这分赐是借着子神，祂是流道。第三，神的分赐是在灵神里，祂是凭借和范围。经过出于父神、借着子神、并在灵神里这些步骤，神就将自己分赐到祂所拣选的人里面。

为着产生召会作神的国，完成于新耶路撒冷

神新约的经纶要将祂自己分赐到祂所拣选的人里面，乃是为着产生召会。（弗三10。）这分赐产生召会，以显明神万般的智慧，这是照着祂在基督里所立的永远定旨。（弗三9～11。）这就是说，借着神在祂三一里的分赐，召会得以产生，展示神诸般的智慧。

我们已指出，今天召会就是神的国。因此，神分赐到我们里面，产生召会作神的国。林前四章十七和二十节表明，国度就是今天的召会生活。在十七节，保罗说到他“在基督耶稣里怎样行事，正如我在各处各召会中所教导的。”然后在二十节他说，“神的国不在于言语，乃在于能力。”这些经文表明神的国就是各处的召会，各处的召会就是国度。国度在这里，因为召会在这里。

召会作神的国要有完成，这完成将是新耶路撒冷，作三一神永远的彰显。启示录二十一章二节说，“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”新耶路撒冷是历代以来所有蒙神救赎的圣徒活的组合。她是基督的新妇，作基督的配偶；（约三29；）也是神的圣城，作神的居所，神的帐幕。（启二一3。）作基督新妇的新耶路撒冷，是出自她的“丈夫”基督，而成为祂的配偶，正如夏娃是出自她的丈夫亚当，而成为亚当的配偶。（创二21～24。）新耶路撒冷是借着有分于基督的生命和性情的丰富，所预备好的。作为神的圣城，她全然圣别归神，完全被神的圣别性情所浸透，成为神的居所。

God's New Testament economy is His plan to dispense Himself into His chosen people in His trinity. In what way does God dispense Himself into His people in His trinity? This dispensing has three steps. First, it is of God the Father. The Father is the source, the origin. Second, this dispensing is through God the Son, who is the course. Third, God's dispensing is in God the Spirit, who is the instrument and sphere. Through these steps of God the Father, through God the Son, and in God the Spirit God dispenses Himself into His chosen people.

For the Producing of the Church as the Kingdom of God Consummating in the New Jerusalem

God's New Testament economy to dispense Himself into His chosen people is for the producing of the church (Eph. 3:10). This dispensing brings forth the church for the manifestation of the multifarious wisdom of God according to His eternal purpose made in Christ (Eph. 3:9-11). This means that through the dispensing of God in His trinity the church is produced to exhibit God's manifold wisdom.

We have pointed out that the church today is the kingdom of God. Therefore, the dispensing of God into us produces the church as the kingdom of God. 1 Corinthians 4:17 and 20 show that the kingdom is the church life today. In verse 17 Paul refers to his ways "which are in Christ, even as I teach everywhere in every church." Then in verse 20 he says, "The kingdom of God is not in speech, but in power." These verses show that the kingdom of God is the church everywhere, and the church everywhere is the kingdom. The kingdom is here because the church is here.

The church as the kingdom of God will have a consummation, and this consummation will be the New Jerusalem for the eternal expression of the Triune God. Revelation 21:2 says, "I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." The New Jerusalem is a living composition of all the saints redeemed by God throughout all generations. It is the bride of Christ as His counterpart (John 3:29) and the holy city of God as His habitation. As the bride of Christ, New Jerusalem comes out of Christ, "her husband," and becomes His counterpart, just as Eve came out of Adam, her husband, and became his counterpart (Gen. 2:21-24). The New Jerusalem is prepared as a bride for her husband by participating in the riches of the life and nature of Christ. As the holy city of God, she is wholly sanctified unto God and fully saturated with God's holy nature to be His habitation.

在新旧两约，神将祂的选民比作自己的配偶（赛五四 6，耶三 1，结十六 8，何二 19，林后十一 2，弗五 31 ～ 32）和居所。（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。）配偶是在爱里使神得着满足，居所是在彰显中使神得着安息。这两面要终极完成于新耶路撒冷。因着她，神在爱里得着完全的满足，并在彰显中得着终极的安息，直到永远。

启示录二十一章十、十一节说，“我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶。”神的荣耀就是神的彰显，也就是彰显出来的神。我们已被命定要得这荣耀，并蒙召来得这荣耀。（林前二 7，彼前五 10，帖前二 12。）现今我们正被变化进入这荣耀，（林后三 18，）并要被带进这荣耀里。（来二 10。）至终我们要与基督同得这荣耀，（罗八 17，30，）在新耶路撒冷里带着神的荣耀作神的彰显。因此，神将自己分赐到祂所拣选的人里面，以产生召会作神的国，这要完成为新耶路撒冷作祂永远的彰显。

需要神经纶的异象

历年来，我们释放了许多关于神新约经纶的信息。然而，按我的观察，接受这些信息的圣徒，大多数仍需要神经纶的清楚异象。我们需要圣经里中心之事的异象—神的心愿要在祂的三一里将自己分赐到祂所拣选的人里面，以产生召会，就是神的国，要完成为新耶路撒冷，作三一神永远的彰显。

我们需要神新约经纶的异象。仅仅知道这事并不够。你也许知道某人，却从未见过他。看见一个人与仅仅知道他大不相同。同样，看见神新约经纶的异象与仅仅听见这事不同。我盼望众圣徒个别并团体多花时间为这事祷告。我们需要说，“主，我为神的经纶向你呼吁。我需要新约经纶的异象。主，我已得救许久了，但我还未看见新约启示神新约经纶的异象。主，使我看见三一神要将自己分赐到我这人里面，以致产生召会，作神的国，好叫神有永远的完成，以团体的方式永远彰显祂自己。”

In both the Old and New Testaments, God 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) and a dwelling place for Himself (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 His satisfaction in love, and the dwelling place is for His rest in expression. Both of these aspects will be ultimately consummated in the New Jerusalem. In her God will have the fullest satisfaction in love and the utmost rest in expression for eternity.

Revelation 21:10 and 11 say, “He carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, as a jasper stone, clear as crystal.” The glory of God is the expression of God, God expressed. We have been ordained for this glory and called to it (1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12). We are being transformed into this glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God’s expression in the New Jerusalem. Therefore, God’s dispensing of Himself into His chosen people for the producing of the church as the kingdom of God will consummate in the New Jerusalem as His eternal expression.

THE NEED FOR A VISION OF GOD’S ECONOMY

Throughout the years we have given many messages on God’s New Testament economy. However, according to my observation, most of the saints who have received these messages still need a clear vision of God’s economy. We need a vision of the central matter in the Bible—the desire of God’s heart to dispense Himself into His chosen people in His trinity for the producing of the church, which is the kingdom of God that will consummate in the New Jerusalem as the eternal expression of the Triune God.

We need a vision of God’s New Testament economy. It is not adequate merely to know about it. You may know about a certain person without ever having seen him. To see a person is very different from merely knowing about him. Likewise, seeing the vision of God’s New Testament economy is different from simply hearing about it. I hope that all the saints will spend much time to pray, both individually and corporately, regarding this. We need to say, “Lord, I cry out to You concerning God’s economy. I need a vision of the New Testament economy. Lord, I have been saved for a long time, but I have not yet seen the vision that the New Testament reveals God’s New Testament economy. Lord, cause me to see that the Triune God wants to dispense Himself into our being so that the church may be produced as the kingdom of God in order that God may have an eternal consummation to express Himself in a corporate way eternally.”

经纶与分赐

我们要区别 dispensation（经纶）与 dispensing（分赐）二辞是很重要的。在英文里，dispensation 是动词 dispense 的名词形式。但按新约的用法，经纶一辞指神的安排，神的计划。

我们看过，经纶是希腊文 oikonomia，奥依克诺米亚的翻译，这字是由二字所组成的：oikos，意家，nomos，意律法。奥依克诺米亚指家庭规则或家庭管理。因为这字指家庭行政与管理，就含示计划。在以弗所三章，经纶一辞指计划，安排。因此，我们使用经纶一辞，意思是神的家庭管理，神的安排，神的计划。我们使用经纶一辞，意思不是分赐，分赐是神将自己分赐到我们里面的行动。然而，在神的经纶中，要紧的事是三一神分赐到我们里面。

我们若清楚经纶与分赐的不同，就不会说我们在神的经纶之下，乃说我们在祂的分赐之下。在神的经纶之下，是在祂行政的管理之下。在神的分赐之下，是在祂分赐的行动，祂将自己分赐到我们里面的行动之下。我们若使用经纶一辞指神的分赐，别人会误会我们，以为我们在说神所定的计划。因此，让我们照圣经的用法来用经纶与分赐二辞，表明经纶指神行政的安排，分赐指祂将自己分赐到我们里面的行动。

DISPENSATION AND DISPENSING

It is important that we make a distinction between the words “dispensation” and “dispensing.” According to the dictionary, dispensation is a noun form of the verb “dispense.” But according to New Testament usage, the word dispensation refers to God’s arrangement, God’s plan.

We have seen that dispensation is the translation of the Greek word oikonomia, which is composed of two words: oikos, which means house, and nomos, which means law. Oikonomia denotes household regulations or household management. Because this word refers to a household administration and management, it implies a plan. In Ephesians 3 the word dispensation means a plan, an arrangement. Therefore, when we use the word dispensation, we mean God’s household management, God’s arrangement, God’s plan. When we use the word dispensation, we do not mean dispensing, which is the act of God’s dispensing Himself into us. Nevertheless, in God’s dispensation the crucial matter is the dispensing of the Triune God into us.

If we are clear concerning the difference between dispensation and dispensing, we shall not say that we are under God’s dispensation but rather are under His dispensing. To be under God’s dispensation is to be under His administrative government. To be under God’s dispensing is to be under His dispensing action, His act of dispensing Himself into us. If we use the word dispensation to refer to God’s dispensing, others may misunderstand us and think that we are speaking of the plan made by God. Therefore, let us use the words dispensation and dispensing according to biblical usage, making it clear that dispensation denotes God’s administrative arrangement and dispensing, His act of dispensing Himself into us.

第三篇

神—祂的身位（一）

在本篇信息中，我们开始来看神的身位。神的身位就是神的所是。关于神身位的特点，新约里所启示的比旧约里所揭示的更多。我们来看神身位的各面时，就会看见那要将自己分赐到我们里面的是怎样的神。你也许领悟神渴望将自己分赐到你里面，但所要分赐到你里面的是怎样的神？实际上，这问题很难答复。

关于神之所是不同的点，在全本新约中处处可见。神启示这事的作法是在一处陈明一点，在另一处又陈明一点。因此，在马太福音、约翰福音、和新约各卷书中，我们都找着许多与神身位有关的点。这些点可比喻为拼图玩具的碎片，需要放在一起，以形成完整的图画。我们需要收集新约中所见关于神身位的各点，放在一起，好看见那位分赐到我们里面之神的图画。

在新约里，是用明言并比喻与表号将神的身位启示出来。

壹　用明言

用明言，至少有二十九项如下：

一　父、子、圣灵

那将自己分赐到我们里面的神乃是三一神—父、子、圣灵。（太二八 19。）父、子、圣灵当然不是三位神：神是一位，但祂是三一的。

浸入三一神里

我们在马太二十八章十九节看见三一神：“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”这节有神圣三一的一个名—父、子、圣灵的名。这名乃是那神圣者的总称，等于祂的人位。将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

MESSAGE THREE

GOD—HIS PERSON (1)

In this message we shall begin to consider God’s person. God’s person is simply God’s being. Many more particulars concerning God’s person are revealed in the New Testament than are unveiled in the Old Testament. As we consider the various aspects of God’s person, we shall see what kind of God intends to dispense Himself into us. You may realize that God desires to dispense Himself into you. But what kind of God is being dispensed into you? Actually it is very difficult to answer this question.

The different points related to God’s being are found here and there throughout the New Testament. God’s way of revealing this is to present a little in one place and a little more in another place. Hence, in Matthew, John, and all the other books of the New Testament we find the many points concerning God’s person. These points may be compared to the pieces of a jigsaw puzzle that need to be put together in order to form a complete picture. We need to collect all the points concerning God’s person found in the New Testament and put them together in order to see a picture of the kind of God who is being dispensed into us.

In the New Testament God’s person is revealed both in plain words and in parables and signs.

A. IN PLAIN WORDS

In plain words, there are at least twenty-nine items as follows:

1. The Father, the Son, and the Holy Spirit

The God who is dispensing Himself into us is the Triune God—the Father, the Son, and the Holy Spirit (Matt. 28:19). The Father, Son, and Holy Spirit certainly are not three Gods. God is one, yet He is triune.

Baptized into the Triune God

We see the Triune God in Matthew 28:19: “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” In this verse there is one name for the divine Trinity—the name of the Father and of the Son and of the Holy Spirit. The name is the sum total of the divine Being, equivalent to His person. To baptize anyone into the name of the Trinity is to immerse him into all that the Triune God is.

马太和约翰这两卷书，为着神选民的有分和享受，比圣经其他各卷书更完全的启示神圣的三一。约翰福音，特别在十四至十六章，为着我们生命的经历，启示了父、子、灵里神格的奥秘；马太福音，为着国度的构成，以父、子、灵三者的一个名，揭示了神圣三一的实际。在马太福音头一章，圣灵、（太一18、）基督（子—太一18）和神（父—太一23，）为着产生那人耶稣，（太一21，）都在现场；祂这位耶和华救主，神与我们同在，乃是三一神的具体化身。在三章，马太给我们一幅图画，子站在受浸的水中，天开了，那灵仿佛鸽子降在子身上，并且父从天上对子说话。（太三16～17。）在十二章，子以人的身位凭着那灵赶鬼，带进父神的国。（太十二28。）在十六章，为着建造召会，就是国度的命脉，父将子启示给门徒。（太十六16～19。）在十七章，为着展示国度实现的小影，（太十六28，）子变化形像，（太十七2，）并有父喜悦的话（太十七5）来印证。最终，在结束的一章，基督这末后的亚当，经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在复活的气氛和实际里，吩咐他们去，将外邦人浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民。以后，行传和书信揭示：将人浸入父、子、灵的名里，乃是将他们浸入基督的名里；（徒八16，十九5；）而将人浸入基督的名里，就是将他们浸入基督这人位里；（加三27，罗六3；）因为基督是三一神的具体化身，并且成了赐生命的灵，（林前十五45，）是便利的，人随时随地都可以浸入祂里面。根据马太福音，这样浸入父、子、灵的实际里，乃是为着构成诸天的国。属天的国不能用属血肉的人（林前十五50）组成，象属地的团体一样，只能用一班浸入与三一神的联合里，且因作到他们里面的三一神，而得建立并被建造的人来构成。

基督的恩，神的爱，圣灵的交通

启示三一神的另一经节是林后十三章十四节：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”主的恩就是主自己作我们的生命，给我们享受；（约一17，林前十五10；）神的爱就是神自己，（约壹四8，16，）作为主恩的源头；圣灵的交通就是圣灵自己，作为主恩同着神爱的传输，给我们有分。这不是三件分开的东西，乃是一件东西的三方面，正如主、神、圣灵不是三位分开的神，乃是“同一位不分开，也不能分开之神的三个实质。”（Philip Schaff，薛夫。）

Matthew and John are two books in which the divine Trinity is more fully revealed, for the participation and enjoyment of God's chosen people, than in all the other books of Scripture. John unveils the mystery of the Godhead in the Father, Son, and Spirit, especially in chapters fourteen through sixteen, for our experience of life. Matthew discloses the reality of the divine Trinity in the one name for all Three, for the constitution of the kingdom. In the opening chapter of Matthew, the Holy Spirit (v. 18), Christ the Son (v. 18), and God the Father (v. 23) are on the scene for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the embodiment of the Triune God. In chapter three Matthew presents a picture of the Son standing in the water of baptism under the opened heaven, the Spirit as a dove descending upon the Son, and the Father out of the heavens speaking concerning the Son (vv. 16-17). In chapter twelve the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father (v. 28). In chapter sixteen the Son is revealed by the Father to the disciples for the building of the church (vv. 16-19). In chapter seventeen the Son entered into transfiguration (v. 2) and was confirmed by the Father's word of delight (v. 5) for a miniature display of the manifestation of the kingdom (16:28). Eventually, in the closing chapter, after Christ, as the last Adam, had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples, in the atmosphere and reality of His resurrection, to charge them to make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Trinity. According to Matthew, such a baptism into the reality of the Father, Son, and Spirit is for the constitution of the kingdom of the heavens. The heavenly kingdom cannot be organized with human beings of flesh and blood (1 Cor. 15:50) as an earthly society; it can be constituted only of people who are immersed into union with the Triune God and who are established and built up with the Triune God who is wrought into them.

The Grace of Christ, the Love of God, and the Fellowship of the Holy Spirit

Another verse that reveals the Triune God is 2 Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. These are not three separate matters but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods but three "hypostases...of the one same undivided and indivisible" God (Philip Schaff).

实质，原文指在底部的支撑，就是在下面支撑之物，支撑的实质。（其单数字，用于希伯来十一章一节。）父、子、灵是三一神支撑的实质，构成一位神格。

神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神—父、子、圣灵，连同祂们神圣的美德。这里先说主的恩，因为哥林多后书是着重基督的恩。（林后一 12，四 15，六 1，八 1，9，九 8，14，十二 9。）

林后十三章十四节很强的证明，神格的三一，不是为着人在道理上领会系统的神学，乃是为着神在祂的三一里，把自己分赐到所拣选并救赎的人里面。在圣经中，神圣三一从未仅仅当作道理启示人，总是在说到神与祂的造物，特别与祂所造的人，尤其是与祂所拣选并救赎之人的关系时，才启示或说到。在说到神创造的神圣启示里，所使用的头一个称呼，以罗欣（Elohim），在希伯来文里是多数的，（创一 1，）含示这位为人创造天地的神乃是三一的，祂在祂的三一里创造宇宙。在说到神照着自己的形像、按着自己的样式造人时，祂用复数代名词“我们”和“我们的”来指自己，以说到祂的三一，（创一 26，）并且含示祂要与人成为一，并在祂的三一里，借着人彰显祂自己。在创世记三章二十二节，十一章七节，以赛亚六章八节，祂说到与人并与祂选民的关系时，也一再称自己为“我们。”

为了救赎堕落的人，使祂仍有地位与人成为一，神就在子里，并借着灵，（路一 31 ～ 35，）成为肉体（约一 1，14）来作人；又在子里，（路二 49，）并凭着灵，（路四 1，太十二 28，）在地上过为人的生活。在主地上职事的起头，父用灵膏子，（太三 16 ～ 17，路四 18，）为要临到人，并带人归祂。主在肉体里钉十字架，又复活成为赐生命的灵（林前十五 45）以前，用明言向门徒揭示祂奥秘的三一，（约十四～十七，）说到子在父里面，父在子里面，（约十四 9 ～ 11，）灵是子的化身，（约十四 16 ～ 20，）这三者同时并存、互相内在，与信徒同住，给他们享受；（约十四 23，十七 21 ～ 23；）又说到凡父所有都是子的，凡子所得全由灵领受，而宣示给信徒。（约十六 13 ～ 15。）这样的三一是完全为着经过过程的神，将自己分赐到祂的信徒里面，（约十四

The love of God is the source, since God is the origin. The grace of the Lord is the course of the love of God, since the Lord is the expression of God. The fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God for our experience and enjoyment of the Triune God with all His attributes. Here the grace of the Lord is mentioned first because 2 Corinthians is a book on the grace of Christ (1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9).

Second Corinthians 13:14 is strong proof that the Trinity of the Godhead is not for the doctrinal understanding of systematic theology, but for the dispensing of God Himself in His Trinity into His chosen and redeemed people. In the Bible the divine Trinity is never revealed merely as a doctrine. Rather, it is always revealed or mentioned in regard to the relationship of God with His creatures, especially with men created by Him and even the more with His chosen and redeemed people. The first divine title used in God's divine revelation concerning His creation, Elohim in Hebrew, is plural in number (Gen. 1:1). This implies that God, as the Creator of the heavens and the earth for man, is triune, and He created the universe in His trinity. Concerning the creation of man in His own image, after His own likeness, He used the plural pronouns, "us" and "our," referring to His trinity (Gen. 1:26) and implying that He will be one with man and express Himself through man in His trinity. Later, in Genesis 3:22 and 11:7 and Isaiah 6:8, He referred to Himself again and again as "us" concerning His relationship with man and with His chosen people.

In order to redeem man so that He might still have the position to be one with man, God became incarnated (John 1:1, 14) in the Son and through the Spirit (Luke 1:31-35) to be a man, and He lived a human life on the earth, also in the Son (Luke 2:49) and by the Spirit (Luke 4:1; Matt. 12:28). At the beginning of the Lord's ministry on earth, the Father anointed the Son with the Spirit (Matt. 3:16-17; Luke 4:18) for reaching men and bringing them back to Him. Just before He was crucified in the flesh and resurrected to become the life-giving Spirit (1 Cor. 15:45), the Lord unveiled His mysterious trinity to His disciples in plain words (John 14—17), stating that the Son is in the Father and that the Father is in the Son (14:9-11), that the Spirit is the transfiguration of the Son (14:16-20), that the Three, coexisting and coinhering simultaneously, are abiding with the believers for their enjoyment (14:23; 16:7-10; 17:21-23), and that all the Father has is the Son's, and all the Son possesses is received by the Spirit to be disclosed, revealed, to the believers (16:13-15). Such a Trinity is altogether related to the dispensing of the

17，20，十五 4 ～ 5，）使他们在三一神里面成为一，且与三一神成为一。（约十七 21 ～ 23。）

主复活以后，嘱咐门徒要使万民作祂的门徒，将他们浸入父、子、圣灵的名里。（太二八 19。）我们已指出，这就是将信徒带进三一神里，带进与经过过程之神生机的联结里。这位神已经经过了成为肉体、为人生活、钉十字架，并且进入复活。基于这种生机的联结，保罗就在哥林多后书的结语里，以可称颂的神圣三一祝福他们，借着灵的交通，有分于子的恩与父的爱。在这神圣三一里，父神凭着灵神的恩赐，借着主（子神）的职事，在召会（基督的身体）的众肢体里，运行一切的事。（林前十二 4 ～ 6。）

以弗所书所启示的三一神

整本以弗所书的神圣启示，说到召会这基督身体的产生、存在、长大、建造和争战，都是由神圣的经纶，就是三一神分赐到基督身体的肢体里所组成的。一章揭示父神如何在永远里拣选并预定这些肢体，（弗一 4 ～ 5，）子神如何救赎他们，（弗一 6 ～ 12，）灵神如何作凭质印他们，（弗一 13 ～ 14，）借此将祂自己分赐到祂的信徒里面，以形成召会，就是基督的身体，那在万有中充满万有者的丰满。（弗一 18 ～ 23。）二章给我们看见，在神圣的三一里，所有犹太和外邦的信徒，都在灵神里，借着子神，得以进到父神面前。（弗二 18。）这也指明，甚至在成为肉体、为人生活、钉十字架和复活，这一切的过程之后，三者仍是同时并存、互相内在的。在三章，使徒祷告父神，叫信徒借着灵神，得以加强到里面的人里，使基督（子神）安家在他们心里，也就是占有他们全人，使他们被充满成为神一切的丰满。（弗三 14 ～ 19。）这是在基督里的信徒，经历并有分于神圣三一的极点。四章描绘经过过程的神，就是灵、主、父，如何与基督的身体调和，（弗四 4 ～ 6，）使所有的肢体经历神圣的三一。五章劝勉信徒，要用灵神的歌赞美主（子神），并在我们主耶稣基督（子神）的名里感谢父神。（弗五 19 ～ 20。）这就是在神圣三一里，赞美并感谢经过过程的神，使我们享受这位三一神。六章指示我们，要在

processed God into His believers (14:17, 20; 15:4-5), so that they may be one in and with the Triune God (17:21-23).

After His resurrection, the Lord charged His disciples to disciple the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19). As we have pointed out, this is to bring the believing ones into the Triune God, into an organic union with the processed God, who has passed through incarnation, human living, and crucifixion and has entered into resurrection. It is based upon such an organic union that at the conclusion of 2 Corinthians Paul blesses the Corinthians with the blessed Trinity in the participation of the Son's grace with the Father's love through the Spirit's fellowship. In this trinity God the Father operates all things in all the members in the church, which is the Body of Christ, through the ministries of the Lord, God the Son, by the gifts of God the Spirit (1 Cor. 12:4-6).

The Triune God Revealed in Ephesians

The entire divine revelation in the book of Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of the divine economy—the dispensing of the Triune God into the members of the Body of Christ. Chapter one unveils how God the Father chose and predestinated these members in eternity (vv. 4-5), God the Son redeemed them (vv. 6-12), and God the Spirit sealed them as a pledge (vv. 13-14), thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all (vv. 18-23). Chapter two shows us that in the divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father through God the Son, in God the Spirit (v. 18). This also indicates that the Three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection. In chapter three the apostle prays that God the Father will grant the believers to be strengthened through God the Spirit into their inner man so that Christ, God the Son, may make His home in their hearts, that is, to occupy their entire being, that they might be filled unto all the fullness of the processed Triune God (vv. 14-19). This is the climax of God in His trinity to be experienced and participated in by the believers in Christ for His full expression. Chapter four portrays how the processed God as the Spirit, the Lord, and the Father, is mingled with the Body of Christ (vv. 4-6) for the experience of the divine Trinity by all its members. Chapter five exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit and to give thanks in the name of the Lord Jesus Christ, God the Son, to God the Father (vv. 19-20). This is to praise and thank the processed God in His divine trinity for our enjoyment of Him as the Triune God. Chapter six instructs us to fight the spiritual warfare by being

主（子神）里得着加力，穿戴父神全副的军装，并取用灵神的剑，从事属灵的争战。（弗六 10 ～ 11，17。）这就是信徒甚至在属灵的争战中，也经历并享受三一神。

彼得前书与启示录的三一神

使徒彼得在他的著作里，说到父神的拣选、灵神的圣别、以及耶稣基督（子神）之血的救赎，（彼前一 2，）也证实神的三一是为着信徒的享受。

使徒约翰也加强神圣三一的启示，使信徒有分于经过过程的三一神。在启示录中，他祝福各地的召会，愿恩典与平安，从那今是昔是以后永是的（父神），和祂宝座前的七灵（灵神），并那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督（子神），归与他们。（启一 4 ～ 5。）约翰给众召会的这个祝福，也指明经过过程的三一神，不论是永远之父的一切所是，七倍加强之灵的一切所能，以及受膏之子的一切所得并所达到的，全都是给信徒享受，使他们成为金灯台，作祂团体的见证。（启一 9，11，20。）

因此，圣经从创世记到启示录，对神格的三一所有神圣的启示，显然都不是为着神学上的研究，乃是为着叫我们领会，神在祂奥秘且奇妙的三一里，如何将祂自己分赐到祂所拣选的人里面，使我们这些蒙祂拣选、救赎的人，能象保罗在林后十三章十四节对哥林多信徒的祝福所指明的，有分于、经历、享受并得着经过过程的三一神，从今时直到永远。

关于三一神，启示录一章四、五节说，“愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。”那今是昔是以后永是的，就是永远的父神。神宝座前的七灵，就是神运行的灵，也就是灵神。那对神为忠信的见证人，对召会为死人中的首生者，对世界为地上君王元首的耶稣基督，就是子神。这就是三一神。祂是永远的父神，昔是、今是、以后永是。祂是灵神，为着神的工作是七倍加强的灵。祂是子神，是神的见证人，神的见证，神的彰显；为着召会，新造，是死人中的首生者；为着世界，是地上君王的元首。恩典与平安，乃是从这样一位三一神分赐给众召会。

empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of God the Spirit (vv. 10-11, 17). This is the experience and enjoyment of the Triune God by the believers even in spiritual warfare.

The Triune God in First Peter and in Revelation

In his writings the apostle Peter confirms this Trinity of God for the believers' enjoyment by referring them to the election of God the Father, the sanctification of God the Spirit, and the redemption of Jesus Christ, God the Son, by His blood (1 Pet. 1:2).

John the apostle also strengthens the revelation of the divine Trinity for the believers' participation in the processed Triune God. In the book of Revelation he blesses the churches in different localities with grace and peace from God the Father, Him who is, and who was, and who is coming, and from God the Spirit, the seven Spirits who are before His throne, and from God the Son, Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth (1:4-5). This blessing of John to the churches also indicates that the processed Triune God, in all He is as the eternal Father, in all He is able to do as the sevenfold intensified Spirit, and in all He has attained and obtained as the anointed Son, is for the believers' enjoyment so that they may be His corporate testimony as the golden lampstands (1:9-11, 20).

It is evident, therefore, that the divine revelation of the Trinity of the Godhead in the holy Word, from Genesis through Revelation, is not for the study of theology, but for the understanding of how God in His mysterious and marvelous trinity dispenses Himself into His chosen people so that we, as His chosen and redeemed people, may, as indicated in Paul's blessing to the Corinthian believers in 2 Corinthians 13:14, participate in, experience, enjoy, and possess the processed Triune God now and for eternity.

Concerning the Triune God, Revelation 1:4 and 5 say, "Grace to you and peace from Him who is, and who was, and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth." He "who is and who was and who is coming" is God the eternal Father. The seven Spirits who are before God's throne are the operating Spirit of God, God the Spirit. Jesus Christ, to God the faithful Witness, to the church the Firstborn of the dead, and to the world the Ruler of the kings of the earth, is God the Son. This is the Triune God. As God the eternal Father, He was in the past, He is in the present, and He is coming in the future. As God the Spirit, He is the sevenfold intensified Spirit for God's operation. As God the Son, He is the Witness, the testimony, the expression, of God; the Firstborn of the dead for the church, the new creation; and the Ruler of the kings of the earth for the world. From such a Triune God, grace and peace are imparted to the churches.

启示录一章四节的七灵，无疑是神的灵，因为四、五节将其列在三一神中。七既是神工作中、神行动中完整的数字，七灵就必是为着神在地上的行动。在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的。就如撒迦利亚四章二节的灯台，在存在上，是一个竖立的灯台；在功用上，是七盏照耀的灯。

在马太二十八章十九节，三一神的次序是：父、子、圣灵。在这里，次序更改了，神的七灵列在第二位，不在第三位。这启示在堕落召会的黑暗光景中，神七倍的灵功用加强的重要。二章七节、十一节、十七节、二十九节，三章六节、十三节、二十二节，十四章十三节，二十二章十七节，一再强调那灵的说话，证实这点。

大多数的书信开头只题恩典与平安从父和子归与受信者；启示录一章四、五节说恩典与平安从父和子，也从灵分赐给众召会。这也表明在召会的堕落中，为着神的行动，亟需神的灵。

形态论、三神论、以及照着圣经对三一神纯正的启示

新约启示我们的神是三一的。历代以来，关于三一出现了三个主要派别的教训：形态论、三神论、以及照着圣经纯正的启示。形态论教导父、子、灵不都是永远的，也不都同时存在，而仅仅是一位神三个暂时的表显。三神论教导父、子、灵是三位神。我们该与形态论无分无关，因那种关于三一的极端观点是异端。教导有三位神也是一大异端。

照着神创造里的自然律，有平衡的律。东西没有两面就不能存在。例如，地球因着两种力而存在：离心力将地球推开，向心力将地球拉回。这是能力的平衡。圣经中一切的真理也有两面。要正确的持守圣经的真理，我们必须持守真理的两面。圣经中对三一神纯正的启示，在形态论和三神论两个极端之间，占着中心的位置。

因为圣经中的真理有两面，三一就有两面：一在三里的一面，和三在一里的一面。形态论是三在一里这面的极端。当然，圣经中有三在一里这面的依据，但走极端

The seven Spirits in Revelation 1:4 are undoubtedly the Spirit of God because they are ranked among the Triune God in verses 4 and 5. As seven is the number for completion in God's operation, in God's move, so the seven Spirits must be for God's move on earth. In substance and existence God's Spirit is one; in the intensified function and work of God's operation God's Spirit is sevenfold. It is like the lampstand in Zechariah 4:2: in existence it is one lampstand standing, but in function it is seven lamps shining.

In Matthew 28:19 the sequence of the Triune God is the Father, the Son, and the Holy Spirit. Here the sequence is changed. The seven Spirits of God are listed in the second place instead of the third. This reveals the importance of the intensified function of the sevenfold Spirit of God in the dark situation of the degraded churches. This point is confirmed by the repeated emphasis on the Spirit's speaking in 2:7-11, 17, 29; 3:6, 13, 22; 14:13; and 22:17.

At the opening of most of the Epistles, only the Father and the Son are mentioned, from whom grace and peace are given to the receivers. However, in Revelation 1:4 and 5 the Spirit also is included, from whom grace and peace are imparted to the churches. This also signifies the crucial need of the Spirit of God for God's move in the degradation of the churches.

Modalism, Tritheism, and the Pure Revelation of the Triune God according to the Bible

The New Testament reveals that our God is triune. During the centuries three main schools of teaching concerning the Trinity have emerged: modalism, tritheism, and the pure revelation according to the Bible. Modalism teaches that the Father, the Son, and the Spirit are not all eternal and do not all exist at the same time, but are merely three temporary manifestations of the one God. Tritheism teaches that the Father, the Son, and the Spirit are three Gods. We should have nothing to do with modalism, for that extreme view concerning the Trinity is a heresy. It is also a great heresy to teach that there are three Gods.

According to the natural law in God's creation, there is the law of balance. Nothing can exist without having two sides. For example, the earth exists because of two forces: centrifugal force thrusts the earth away, and centripetal force holds it back. This is the balance of power. All the truths in the Bible also have two sides. In order to hold a biblical truth properly, we must hold both sides of it. The pure revelation of the Triune God in the Bible occupies a central position between the extremes of modalism and tritheism.

Because the truths in the Bible have two sides, there are two aspects to the Trinity: the aspect of the one-in-three and the aspect of the three-in-one. Modalism is an extreme on the side of the three-in-one. There is, of course, ground in the Scriptures for the side of the three-

的形态论，远超过圣经的限制，忽略甚至废除一在三里的一面。因为形态论越过圣经关于一这面的限制，它在一的极端上就是异端。三神论是相反的极端，三的极端。三神论强调三的一面，越过圣经关于三这面的限制，而忽略一的一面。三神论也有圣经的依据，因为父、子、灵的确是三。但三神论和形态论一样，也越过圣经的限制，成为极端。因此，形态论和三神论都是极端，都是异端。

圣经不在这两个极端上，乃立于中心，见证三一真理的两面。在这件事上，圣经是平衡的。圣经忠于神创造里平衡的原则，是平衡的，并且在中心，不走极端。关于三一神的真理，我们也该平衡，避免形态论和三神论两个异端的极端。

历年来，我释放了许多关于三一神的信息。若将那些信息中的某些句子从上下文中取出，我就好象教导形态论。然而，若将某些别的句子从上下文中取出，我又好象教导三神论。当然，我既不教导形态论，也不教导三神论。

在教导神圣三一上领头的奥古斯丁，有时被指控为形态论，有时又被指控为三神论。因为他教导父、子、灵是一位神，不是三位分开的神，他就被指控为教导形态论。但因为他极力强调神是三—父、子、圣灵—他也被指控为教导三神论。同样，我们指出圣经启示我们的神绝对是一，子甚至称为父，（赛九 6，）子也就是那灵，（林前十五 45，林后三 17，）我们就被不实的指控为教导形态论。但公平且完整的来看我们的著作，显然我们既不是教导形态论，也不是教导三神论，乃是照着圣经教导三一神纯正的启示。

形态论的错谬何在？形态论教导父、子、灵不都是永远的，也不都同时存在。形态论宣称父结束于子的来临，子终止于灵的来临。形态论者说，神格的三者分别存在于三个连续的时期。他们不相信父、子、灵同时并存、互相内在。我们和他们不同，我们相信神格的三者同时并存、互相内在；那就是说，我们相信父、子、灵就素质说，在同样的情形之下，同时都存在。然而，在神圣的经纶里，三者在三个连续的时期里，分别作工且表显出来。但甚至在

in-one, but modalism, going to an extreme, far beyond the confines of the Bible, neglects and even annuls the side of the one-in-three. Because modalism goes beyond the confines of the Scriptures concerning the aspect of the one, it is a heresy on the extreme of the one. Tritheism is the opposite extreme, the extreme of the three. Tritheism emphasizes the side of the three, going beyond the confines of the Scriptures concerning the aspect of the three, and neglects the side of the one. It also has scriptural ground because the Father, the Son, and the Spirit certainly are three. But tritheism, like modalism, also goes beyond the confines of the Bible and becomes a heresy. Therefore, both modalism and tritheism, being extremes, are heresies.

The Bible is not at either of these extremes; it stands in the center, testifying the twofoldness of the truth of the Trinity. In this matter, the Scriptures are balanced. The Bible, true to the principle of balance in God's creation, is balanced and in the center; it does not go to an extreme. Regarding the truth of the Triune God, we also should be balanced and avoid the heretical extremes of both modalism and tritheism.

Throughout the years I have given many messages on the Triune God. If certain sentences in those messages are taken out of context, it may appear that I teach modalism. However, if certain other sentences are taken out of context, it may appear that I also teach tritheism. Of course, I teach neither modalism nor tritheism.

Augustine, a leader in teaching the divine Trinity, was sometimes accused of being modalistic and at other times was accused of being tritheistic. Because he taught that the Father, Son, and the Spirit are one God, not three separate Gods, he was accused of teaching modalism. But because he strongly emphasized that God is three—the Father, Son, and Holy Spirit—he was also accused of teaching tritheism. Likewise, when we point out the Scriptures that reveal that our God is absolutely one, that the Son is even called the Father (Isa. 9:6), and that the Son is the Spirit (1 Cor. 15:45; 2 Cor. 3:17), we have been falsely accused of teaching modalism. But when our writings are considered fairly and completely, it will become evident that we teach neither modalism nor tritheism but the pure revelation of the Triune God according to the Scriptures.

What is the error in modalism? Modalism teaches that the Father, the Son, and the Spirit are not all eternal and do not all exist at the same time. Rather, modalism claims that the Father ended with the Son's coming and that the Son ceased with the Spirit's coming. The modalists say that the Three of the Godhead exist respectively in three consecutive stages. They do not believe in the coexistence and coinherence of the Father, the Son, and the Spirit. Unlike them, we believe in the coexistence and coinherence of the Three of the Godhead; that is, we believe that the Father, the Son, and the Spirit all exist essentially at the same time and under the same conditions. However, in the divine economy, the

祂们经纶的工作和表显里，三者就素质说仍是同时并存、互相内在。父在子里且凭着灵拣选我们。（弗一 4，彼前一 2 上。）子同着父且凭着灵为我们完成救赎。（约八 29，来九 14。）灵就是子，（约十四 26，林后三 17，）同着父（约十五 26）在我们里面作工。祂们的工作与表显是经纶的，但祂们的同时并存和互相内在是永远的。三者就素质说都是永远的。以赛亚九章六节说父是永远的，希伯来一章十二节和七章三节指明子是永远的，希伯来九章十四节说到永远的灵。因此，父、子、灵在祂们的存在上，在他们的所是上，不是接续的，乃是永远的。

神是独一的，却是三一的—父、子、灵。（太三 16～17，二八 19，林后十三 14，弗二 18，三 14～16，启一 4～5。）神格区别为三，但父、子、灵确实不是三位分开的神。新约明确的告诉我们，神是一位。（林前八 4，提前二 5。）

有些基督徒相信父是一个身位，子是另一个身位，但灵仅仅是一种能力。有些人相信神格的三者—父、子、灵—是三位分开的神。这些观念是异端的。照着圣经神圣的启示，我们相信我们的神是独一的。我们只有一位神，祂是三一的。

因为我们的头脑有限，我们无法透彻解释三一神。事实上，我们甚至无法清楚说明我们自己。那么，我们怎能充分且透彻的说明三一神？这是不可能的。我们只能相信新约里所清楚启示的：神是一，却是三一的。

有区别却不分开

事实上，今天某些基要派的圣经教师不知不觉间成了三神论者。这些教师不仅说父、子、灵有区别，也说祂们是分开的。我们能说父、子、灵有区别，但不能说祂们是分开的。我们无法将子与父分开，或将父和子与灵分开，因为三者都同时并存、互相内在。在约翰福音里子说，祂在父里面，父也在祂里面。（约十 38，十四 10～11。）既然子在父里面，父也在子里面，祂们怎能分开？主耶稣也说，祂与父原是一。（约十 30。）这进一步证明父与子虽然有区别，却不能分开。父、子、灵有区别却不分开，因为祂们是三却又是一。

Three work and are manifested respectively in three consecutive stages. Yet even in Their economical works and manifestations the Three still remain essentially in Their coexistence and coinherence. The Father chose us in the Son and by the Spirit (Eph. 1:4; 1 Pet. 1:2a). The Son accomplished redemption for us with the Father and by the Spirit (John 8:29; Heb. 9:14). The Spirit works in us as the Son (John 14:26; 2 Cor. 3:17) with the Father (John 15:26). Their works and manifestations are economical, but their coexistence and coinherence are eternal. All the Three are eternal essentially. Isaiah 9:6 says that the Father is eternal, Hebrews 1:12 and 7:3 indicate that the Son is eternal, and Hebrews 9:14 speaks of the eternal Spirit. Therefore, the Father, the Son, and the Spirit are not consecutive but eternal in Their existence, in Their being.

God is uniquely one but triune—the Father, the Son, and the Spirit (Matt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 2:18; 3:14-16; Rev. 1:4-5). The Godhead is distinctively three, but the Father, Son, and Spirit certainly are not three Gods separately. The New Testament tells us definitely that God is one (1 Cor. 8:4; 1 Tim. 2:5).

Some Christians have believed that the Father is one Person and that the Son is another Person, but the Spirit is merely a power. Others believe that the Three of the Godhead—the Father, the Son, and the Spirit—are three separate Gods. These concepts are heretical. According to the divine revelation of the holy Word, we believe that our God is uniquely one. We have only one God, who is triune.

Because our mentality is limited, we are not able to explain the Triune God thoroughly. Actually we cannot even define ourselves very well. How, then, could we define the Triune God adequately and thoroughly? This is impossible. We can only believe what is clearly revealed in the New Testament: God is one but triune.

Distinct but Not Separate

Certain of today's fundamental Bible teachers are actually tritheistic, perhaps unconsciously. These teachers say not only that the Father, the Son, and the Spirit are distinct but also that They are separate. We can say that the Father, the Son, and the Spirit are distinct, but not that They are separate. We cannot separate the Son from the Father, or the Father and the Son from the Spirit, because all three coexist and coinhere. In the Gospel of John the Son said that He is in the Father and the Father is in Him (10:38; 14:10-11). Since the Son is in the Father and the Father is in the Son, how can They be separated? The Lord Jesus also said that He and the Father are one (John 10:30). This is further proof that the Father and the Son, although distinct, cannot be separated. The Father, the Son, and the Spirit are distinct but not separate, because they are three and yet one.

三一神在我们里面

我们需要看见那将自己分赐到我们里面的神是三一的。你领悟三一神在你里面么？照着新约，父、子、灵都在我们里面。（弗四6，西一27，约十四17。）虽然父、子、灵都在我们里面，但在我们的经历中，我们觉得只有一位在我们里面。这住在我们里面的一位乃是三一神。

路德马丁警告我们不要凭推理来研讨神圣三一的事：

“我们该活在简单里，不该在这深邃广大的海洋中冒险前进，争辩这类问题。因这论题（三一）极难捉摸，一来因问题微妙，二来也因我们软弱。因此，盼望更巧妙的探求这些事，是完全愚昧且最为危险的。我们若能这样作，就不需要圣经作指引，也不需要这位教师与君王了。此外，那些忽略圣经，凭信自己脑力来研讨这类问题的人，就成了神的教师，而不是祂的学生。…倘若理智在这里搅扰你，产生问题如…，那么，有两位神么？答案是：只有一位神，也仍有父与子。这怎么可能？要谦卑的回答：我不知道…。”

我的确无法充分解释神圣的三一。我只能从新约陈明关于这重大真理的事实，以致你们都能对这神圣的事实有深刻的印象，就是三一神在祂的三一里正将自己分赐到我们这人里面。不要过于运用你的头脑探究这事，却要运用你的灵经历并享受三一神父、子、灵奇妙的分赐。

The Triune God in Us

We need to see that the God who is dispensing Himself into us is triune. Do you realize that the Triune God is in you? According to the New Testament, the Father, the Son, and the Spirit are all in us (Eph. 4:6; Col. 1:27; John 14:17). Although the Father, the Son, and the Spirit are all in us, in our experience we sense that there is just One in us. This One who dwells in us is the Triune God.

Martin Luther warns us not to approach the matter of the divine Trinity by reasoning:

We should live in this simplicity and not venture forth on this deep and tremendously vast sea of dispute about such questions. For this article [the Trinity] is very slippery, first because of its subtlety, then also because of our weakness. It is, therefore, complete folly and a most perilous undertaking to wish to search into these things more subtly. For if we could do this, we would not need the Scriptures for a guide. No, neither would this Teacher and King be necessary for us. Moreover, those who neglect the Scriptures and approach such questions with confidence in their own mental power are the teachers of God, not His pupils.…If reason disturbs you here and questions arise like…Are there, then, two gods? answer: There is only one God, and still there is the Father and the Son. How is this possible? Respond with humility: I do not know.…

I surely cannot explain the divine Trinity adequately. I only present the facts from the New Testament concerning this great truth so that you all may be impressed with this divine fact that the Triune God is dispensing Himself into our being in His trinity. Do not exercise your mentality too much to explore it. Rather, exercise your spirit to experience and enjoy the marvelous dispensing of the Triune God as the Father, Son, and Spirit.

第四篇

神—祂的身位（二）

在本篇信息中，我们要继续说到神的身位。

二　我们主耶稣基督的神与父

在以弗所一章三节，保罗说到神是“我们主耶稣基督的神与父。”既然耶稣基督是神，为什么保罗说到耶稣基督的神？神怎能是祂的神？不仅如此，保罗提到耶稣基督的父。基督是神，怎能有父？我们的主耶稣基督，就祂是人子说，神是祂的神；就祂是神子说，神是祂的父。按祂的人性，神是祂的神；按祂的神性，神是祂的父。

在以弗所一章三节，保罗对新约之神的赞美是既深且奥的。它包含整个新约的经纶。这里不仅有创造，由“神”这名称所指明，也有成为肉体，由“我们主耶稣基督的神”这名称所指明。圣经里神的头一个启示是在创造里，因圣经开始于“起初神创造…”的话。接着创造是成为肉体：有一天创造者神成为肉体。那与神同在且就是神的话，成为肉体（约一1，14）来作人。神自己成为人时，创造万有的神就成了祂的神。“我们主耶稣基督的神，”指明主耶稣是人。祂若只是神，神绝不能成为祂的神。神要成为祂的神，祂就必须成为人。为此，需要成为肉体。犹太人所敬拜的神只是创造的神，不是成为肉体的神。今天我们不仅敬拜创造的神，也敬拜成为肉体的神。在成为肉体时，创造的神成了那人耶稣的神。同时，神也是基督这神子的父。在基督的人性里，神是祂的神；在祂的神性里，神是祂的父。

不仅如此，“神”这名称怎样指创造，“父”这名称照样该指生命的分赐。这发生在主的复活里。在约翰二十章十七节，祂在复活那天对马利亚说的话指明，神不仅是祂的父，也是祂信徒的父。借着祂的复活，父神成为祂信徒的父。这是父将生命分赐给许多的儿女。

在以弗所一章十七节，保罗继续说到“我们主耶稣基督的神，荣耀的父。”在三节，保罗说到我们主耶稣基督的神与

MESSAGE FOUR

GOD—HIS PERSON (2)

In this message we shall continue to be on the person of God.

2. The God and Father of Our Lord Jesus Christ

In Ephesians 1:3 Paul speaks of God as “the God and Father of our Lord Jesus Christ.” Since Jesus Christ is God, why does Paul speak of the God of Jesus Christ? How can God be His God? Furthermore, Paul mentions the Father of Jesus Christ. How can Christ, being God, have a Father? God is the God of our Lord Jesus Christ as the Son of Man, and God is the Father of our Lord Jesus Christ as the Son of God. According to His humanity, God is His God; and according to His divinity, God is His Father.

Paul’s praise to the God of the New Testament in Ephesians 1:3 is deep and profound. It encompasses the entire New Testament economy. Here we have not only creation, indicated by the title “God,” but also incarnation, indicated by the title “the God of our Lord Jesus Christ.” The first revelation of God in the Bible is in creation, for the Bible opens with the words, “In the beginning God created….” Following creation is the incarnation. One day God the Creator became incarnated. The Word that was with God and was God became flesh (John 1:1, 14) to be a man. When God Himself became a man, the God who created all things became His God. “The God of our Lord Jesus Christ” indicates that the Lord Jesus was a man. If He were only God, God could never be His God. In order for God to be His God, He had to become a man. For this, incarnation was needed. The God whom the Jews worship is only the God of creation, not the God of incarnation. We today worship not only the God of creation but also the God of incarnation. In incarnation the God of creation became the very God of the Man Jesus. At the same time, God is also the Father of Christ as the Son of God. In Christ’s humanity, God is His God; in His divinity God is His Father.

Furthermore, as the title “God” refers to creation, so the title “Father” should refer to the impartation of life. This took place in the Lord’s resurrection. On the day of His resurrection His word to Mary in John 20:17 indicates that God is not only His Father, but also His believers’ Father. It is through His resurrection that God the Father becomes His believers’ Father. This is the Father’s impartation of life to His many children.

In Ephesians 1:17 Paul goes on to speak of “the God of our Lord Jesus Christ, the Father of glory.” In verse 3 Paul speaks of the God and Father of our Lord Jesus Christ, putting God

父，将神与父放在一起。但这里他分别提到二者，说，“我们主耶稣基督的神，荣耀的父。”主耶稣基督，就是神自己，（腓二6，）在成为肉体时成了人。祂既是人，就与神的造物有关；因此，创造者神是祂的神。成为肉体，把创造者神带到祂所造的人里面。“我们主耶稣基督的神，”这名称含示创造者神已进入人里面。每当我们这样说到神的时候，就含示神不再仅仅是在祂所造之人以外的创造者，祂已进入人性里。我们这些堕落的受造之物已经蒙了救赎。成为肉体指明神是给我们享受的。我们能享受神，因为祂为着救赎我们已进入人性里。神性成为我们在耶稣里的享受。

借着祂创造的工作，神成了创造者。在创造之后，祂采取成为肉体的步骤，因而进入祂所造的人里面。借着并在成为肉体里，创造者与受造之物成为一。主耶稣在地上时，就是神与人的联结。借着钉十字架，主完成救赎。结果，我们这些堕落的受造之物蒙了救赎。然而，犹太人对神的成为肉体与救赎毫无观念。但我们基督徒有在创造、成为肉体、和救赎里的神。我们所有的比犹太人多多了！

在约翰二十章十七节，主吩咐马利亚对祂的弟兄说，“我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”这指明主是复活的人，以神为祂的神，以父为祂的父。不仅如此，这节启示，祂的父与神成了祂信徒的父与神。

为什么主告诉马利亚，祂要升到父与神哪里？一面，主是神子；因此，祂要在子的身位里见父。另一面，祂仍是人子；因此，祂要在人的身位里见神。我们信祂的人也一面是人，另一面是神子。因为我们是人，神就是我们的神。因为我们是神子，神也是我们的父。因为我们现今是人与神子，我们就有神与父。

所有的信徒都是人，借着主的复活，已成了主的弟兄和父的儿子。因为他们领受了与祂同样的生命。主借着祂分赐生命的死与复活，已使信徒与祂成为一。所以，祂的父也是祂信徒的父，祂的神也是祂信徒的神。在祂的复活里，信徒和祂一样有父的生命，也有神的性情。祂使信徒成为祂的弟兄，借此将父的生命和神的性情分赐到他们里面。祂使祂的父成为他们的父，使祂的神成为他们的神，借此将他们带到祂在父神面前的

and the Father together. But here he mentions Them separately, saying, “the God of our Lord Jesus Christ, the Father of glory.” In incarnation the Lord Jesus Christ, God Himself (Phil. 2:6), became a man. As a man, He is related to God’s creation; therefore, God the Creator is His God. The incarnation brought God the Creator into man, God’s creature. The title “the God of our Lord Jesus Christ” implies that God the Creator has come into man. Whenever we speak of God in this way, we imply that God is no longer merely the Creator outside of His creature, man, but that He has been brought into humanity. We, the fallen creatures, have been redeemed. Incarnation indicates that God is for our enjoyment. We can enjoy God because He has come into humanity for our redemption. Divinity becomes our enjoyment in Jesus.

By His work of creation God became the Creator. After creation He took the step of incarnation, thereby coming into His creature, man. By and in incarnation the Creator and the creature became one. When the Lord Jesus was on earth, He was the uniting of God and man. Through crucifixion the Lord accomplished redemption. As a result, we, the fallen creatures, were redeemed. The Jews, however, have no concept of God’s incarnation and redemption. But we Christians have God in creation, incarnation, and redemption. How much more we have than the Jews!

In John 20:17 the Lord told Mary to say to His brothers, “I ascend to My Father and your Father, and My God and your God.” This indicates that the Lord as a resurrected man takes God as His God and the Father as His Father. Furthermore, this verse reveals that His Father and God has become His believers’ Father and God.

Why did the Lord tell Mary that He was ascending to the Father and to God? On the one hand, the Lord is the Son of God; therefore, He would see the Father in the person of the Son. On the other hand, He is still the Son of Man; therefore, He would see God in the person of man. We His believers, also are men on the one hand and sons of God on the other. Because we are men, God is God to us. Because we are the sons of God, God is also the Father to us. Because we are now both men and sons of God, we have both God and the Father.

All the believers as human beings have become brothers to the Lord and sons to the Father through the Lord’s resurrection, because they have received the same life as He. Through His life-imparting death and resurrection the Lord has made His believers one with Him. Therefore, His Father is also His believers’ Father, and His God is also their God. In His resurrection they have both the Father’s life and God’s nature, just as He does. In making them His brothers He has imparted the Father’s life and God’s nature into them. In making His Father and His God theirs He has brought them into His position—the Son’s

地位，就是子的地位上。因此，无论在内里的生命和性情上，还是在外面的地位上，他们都与所联结的主一样。

约翰二十章十七节，以弗所一章三节、十七节，和启示录一章六节，都是在主升天以后写的。我们看过，在约翰二十章十七节，主即将升到祂的父与神那里；在以弗所一章三节和十七节，保罗说到我们主耶稣基督的神。不仅如此，启示录一章六节说，基督“使我们成为国度，作祂神与父的祭司。”就如约翰二十章十七节，以弗所一章三节和十七节，“祂的神”指主身为人与神的关系，“祂的父”指祂身为子与父的关系。因此，新约强调一个事实：那创造我们并救赎我们，现今将自己分授并分赐到我们里面的神，乃是我们主耶稣基督的神与父。

三　荣耀的神

在圣经里，荣耀是彰显出来的神。每当神得着彰显，那就是荣耀。但每当神隐藏、隐蔽起来，就没有荣耀彰显出来。神给人看见了，就有荣耀。你绝不能看见神，而没有看见祂的荣耀。没有看见的神是神，而看见的神是荣耀。以色列人从埃及走向美地时，神的荣耀给人看见。（出十三 21。）日间神给人看见如云彩，夜间祂给人看见如火柱—那就是荣耀。在约翰福音里，我们读到话就是神，话成了肉体，住在我们中间，我们也都见过祂的荣耀。（约一 1，14。）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。”在表明神时有荣耀。我们看见神，就看见荣耀。

在行传七章二节，司提反在议会前见证时说，荣耀的神向亚伯拉罕显现。这里的荣耀也许是看得见的荣耀，就如云和火向以色列人显现，（出十六 10，二四 16 ～ 17，利九 23，民十四 10，十六 19，二十 6，申五 24，）并充满帐幕和殿。（出四十 35，王上八 11。）乃是这样荣耀的神，向亚伯拉罕显现并呼召他。这荣耀对亚伯拉罕乃是极大的吸引，将他从世界里分别（圣别）出来归给神；（出二九 43；）也是极大的鼓励和力量，使他能跟从神。（创十二 1，4。）

司提反所说荣耀的神，符合神新约的经纶。彼得在他第二封书信里告诉我们，神用祂的荣耀呼召我们，把我们召到祂的荣耀里。（彼后一 3。）因为我们由神我们救主的荣耀所呼召，（彼后一 1，）使我们至终接受了主耶稣，领略到祂比别的人事物都好。

position—before the Father and God. Thus, in life and in nature inwardly and in position outwardly they are the same as He.

John 20:17; Ephesians 1:3, 17; and Revelation 1:6 were all written after the Lord's ascension. We have seen that in John 20:17 the Lord was about to ascend to His Father and God and that in Ephesians 1:3 and 17 Paul speaks of the God of our Lord Jesus Christ. Furthermore, Revelation 1:6 says that Christ has "made us a kingdom, priests to His God and Father." As in John 20:17 and Ephesians 1:3 and 17, "His God" refers to the Lord's relationship as a man to God, and "His Father" refers to His relationship as the Son to the Father. Therefore, the New Testament emphasizes the fact that the God who created us and redeemed us, and who is imparting and dispensing Himself into us, is the God and Father of our Lord Jesus Christ.

3. The God of Glory

In the Bible glory is God expressed. Whenever God is expressed, that is glory. But whenever God is hidden, concealed, there is no glory expressed. When God is seen, there is glory. You can never see God without seeing His glory. While the unseen God is God, the seen God is glory. God's glory was seen as the children of Israel journeyed from Egypt to the good land (Exo. 13:21). During the day God was seen as the cloud, and during the night He was seen as the pillar of fire—that was glory. In the Gospel of John we read that the Word was God, that the Word became flesh and dwelt among us, and that we all beheld His glory (John 1:1, 14). 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." There is glory in the declaration of God. When we see God, we see glory.

In Acts 7:2, as Stephen was testifying before the Sanhedrin, he said, "The God of glory appeared to our father Abraham...." The glory here might have been visible glory, as when the cloud and the fire appeared to Israel (Exo. 16:10; 24:16-17; Lev. 9:23; Num. 14:10; 16:19; 20:6; Deut. 5:24) and filled the tabernacle and temple (Exo. 40:35; 1 Kings 8:11). It was the God of such glory who appeared to Abraham and called him. His glory was a great attraction to Abraham. It separated, sanctified, him from the world unto God (Exo. 29:43), and it was a great encouragement and strength which enabled him to follow God (Gen. 12:1, 4).

Stephen's word about the God of glory fits in with God's New Testament economy. In his second Epistle Peter tells us that God has called us by His glory and to His glory (2 Pet. 1:3). Because we were called by the glory of God our Savior (2 Pet. 1:1), we eventually received the Lord Jesus, realizing that He is better than anything and anyone else.

荣耀的神呼召亚伯拉罕，亚伯拉罕就被那荣耀吸引并抓住。今天对我们原则也是一样。我们都已在主的荣耀里被祂抓住。我们已被祂的荣耀掳去。有一天，神的荣耀借着福音的传扬临到我们，我们被吸引并折服，就开始珍赏祂。那段期间，荣耀的神将祂所是的某种元素灌输到我们里面，我们就自然而然的相信祂。被荣耀的神吸引，意思就是神将自己灌输到祂所呼召的人里面，而他们并不领悟或感觉这事。这可比喻为现代医学中所施行的放射治疗法。病人被置于放射线之下，并不感觉射透他的光线。可以说，神是最强的“放射线。”我们若与祂同在一段时间，祂就要将自己灌输到我们里面。这种灌输产生注入、浸透、并充满。一旦神将自己灌输到我们里面，我们就无法逃跑；我们必须相信祂。

四　荣耀的父

在以弗所一章十七节，保罗使用“荣耀的父”一辞。我们已指出，荣耀是彰显出来的神。因此，荣耀的父是借着许多儿子彰显出来的神。“父”这名称含示重生，“荣耀”一辞含示彰显。因此，“荣耀的父”这名称含示重生与彰显。我们已由神重生，我们是祂的彰显。

我们已经蒙了重生，但将来我们要得荣耀，并彰显神的荣耀。（罗八 30。）许多儿子的重生和神的彰显，是神圣经纶的完成。主耶稣借着钉十字架，为我们完成救赎。结果，我们这些堕落的造物蒙了救赎。然后我们得重生，成为父神的儿子，使我们能彰显祂。我们得荣那天，神要完全从我们里面得彰显。这样我们就要成为祂完满的彰显。

希伯来二章十节说，神要领许多的儿子进荣耀里去。神莫大救恩的最后一步，是要领许多的儿子进荣耀里去。罗马八章告诉我们，神在我们身上恩典的工作，开始于祂的预知，经过祂的预定、呼召、称义，终结于祂叫我们得荣耀。（罗八 29 ～ 30。）罗马八章也告诉我们，一切受造之物，正在热切等待神的众子显示出来，（就是得荣耀，）指望受造之物自己，那时也得享神儿女之荣耀的自由。（罗八 19 ～ 21。）这要借着主的再来得着成就，（腓三 21，）那时我们要与祂一同显现在荣耀里；（西三 4；）这是我们的盼望。（西一 27。）神救恩

The God of glory called Abraham, and Abraham was attracted and caught by that glory. The principle is the same with us today. We all have been caught by the Lord in His glory. We have been captured by His glory. One day the God of glory came to us through the preaching of the gospel, and we were attracted and convinced and began to appreciate Him. During that time, the God of glory transfused some element of His being into us, and we believed in Him spontaneously. To be attracted by the God of glory means that God transfused Himself into His called ones without their realizing it or being conscious of it. This can be compared to radium treatment practiced in modem medicine. The patient is placed under the X ray, unconscious of the beams that are penetrating him. We may say that God is the strongest “radium.” If we stay with Him for a period of time, He will transfuse Himself into us. This transfusion will cause infusion, saturation, and permeation. Once God has transfused Himself into us, we cannot escape; we must believe in Him.

4. The Father of Glory

In Ephesians 1:17 Paul uses the term “the Father of glory.” As we have pointed out, glory is God expressed. Hence, the Father of glory is God expressed through His many sons. The title “Father” implies regeneration, and the word “glory” implies expression. Therefore, the title “Father of glory” implies regeneration and expression. We have been regenerated by God, and we are His expression.

We have already been regenerated, but in the future we shall be glorified and express God’s glory (Rom. 8:30). The regeneration of many sons and the expression of God are the consummation of the divine economy. Through His crucifixion the Lord Jesus accomplished redemption for us. As a result, we, the fallen creatures, have been redeemed. Then we were regenerated to become sons of God the Father so that we may express Him. On the day we are glorified, God will be fully expressed from within us. In this way we shall become His expression in full.

Hebrews 2:10 says that God is leading many sons into glory. The last step of God’s great salvation is to bring His many sons into glory. Romans 8 tells us that God’s work of grace upon us began with His foreknowing through His predestination, calling, and justification and will end with His glorification (vv. 29-30). Romans 8 tells us that the whole creation eagerly expects the revelation, the glorification, of the sons of God, hoping that the creation itself will enter into the freedom of the glory of the children of God (vv. 19-20). This will be accomplished by the Lord’s coming back (Phil. 3:21), at which time we shall appear with Him in glory (Col. 3:4). This is our hope (Col. 1:27). This glorification of the sons of God, as the goal of God’s salvation, will last through the

的目标，叫神的众子这样得荣耀，要持续的经过千年国，而完满的显于新耶路撒冷，直到永远。（启二一 11，23。）

五　天上地上各家族的父

以弗所三章十四、十五节说，“因这缘故，我向父屈膝，在诸天里以及在地上的各家族，都是从祂得名。”这里保罗不是说到神，乃是说到父。十四节的“父”是广义的，不仅指信仰之家人的父，（加六 10，）也指在诸天里以及在地上各家族的父。父不仅是我们重生信徒的源头，也是神所造之人类、（路三 38、）神所造之以色列人、（赛六三 16，六四 8、）以及神所造之天使（伯一 6）的源头。犹太人的观念，以为神只是他们的父。所以使徒照着他的启示，向在诸天里以及在地上各家族的父祷告；不象犹太人照着他们的观念，只向以色列人的父祷告。

以弗所三章十五节译为“家族”的希腊文，也可译为“父系；”含示家族。神既是在诸天里之天使家族，以及在地上之人类各家族的源头，所以在诸天里以及在地上的各家族，都从祂得名，正如制造者为产品命名，父亲为儿女命名一样。

路加三章三十八节指明，借着创造，神是人类的父，因为在这节亚当称为“神的儿子。”这意思不是说，亚当由神而生，有神的生命。亚当是神所造的，（创五 1 ～ 2，）神是他的来源。基于这点，人认为他是神的儿子。甚至外邦的诗人，也认为全人类都是神的族类。（徒十七 28。）他们只是神所创造的，不是神所重生的；就着内里的素质说，这与在基督里的信徒是神的儿子，绝对不同。信徒已经由神而生，得了重生，并有神的生命和性情。（约一 12 ～ 13，三 16，彼后一 4。）

在行传十七章二十八节保罗说，“因我们生活、行动、存留都在于祂，就如你们中间有些作诗的说，原来我们也是祂的族类。”“我们生活、行动、存留都在于祂，”这话指明人的生命、生存、甚至行动，都是在于神。这不是说，不信的人有神的生命，且在神里面生活、生存并行动，与在基督里的信徒一样。只有信徒是由神而生，有祂的神圣生命和性情，并在祂的神圣人位里生活、生存并行动。

millennial kingdom and will be manifested in fullness in the New Jerusalem for eternity (Rev. 21:11, 23).

5. The Father of Every Family in Heaven and on Earth

Ephesians 3:14 and 15 say, “For this cause I bow my knees unto the Father, of whom every family in the heavens and on the earth is named.” Here Paul does not refer to God but to the Father. The Father in verse 14 is used in a broad sense, signifying not only the Father of the household of faith (Gal. 6:10), but the Father of every family in the heavens and on the earth. The Father is the source not only of the regenerated believers, but also of the God-created mankind (Luke 3:38), of the God-created Israel (Isa. 63:16; 64:8), and of the God-created angels (Job 1:6). The Jews’ concept was that God was Father only to them. Hence, Paul prayed to the Father of all the families in the heavens and on the earth according to his revelation, not as the Jews, who prayed only to the Father of Israel according to the Jewish concept.

The Greek word rendered “family” in Ephesians 3:15 may also be translated “fatherhood,” implying a family. Since God is the source of the angelic family in the heavens and all the human families on earth, so it is of God that every family in the heavens and on earth is named, just as producers give names to their products and fathers give names to their children.

Luke 3:38 indicates that, through creation, God is the Father of mankind, for in this verse Adam is called “the son of God.” This does not mean that Adam was born of God and possessed the life of God. Adam was created by God (Gen. 5:1-2), and God was his origin. Based upon this, he was supposed to be the son of God, even as the heathen poets considered all mankind to be the offspring of God (Acts 17:28). They were only created by God, not regenerated of Him. This is absolutely and intrinsically different from the believers in Christ being the sons of God. They have been born, regenerated, of God and possess God’s life and nature (John 1:12-13; 3:16; 2 Pet. 1:4).

In Acts 17:28 Paul says, “For in Him we live and move and are, as even some poets among you have said, For we also are His offspring.” The words “in Him we live and move and are” denote that man’s life and existence and even his actions are of God. This does not mean that man has God’s life and lives, exists, and acts in God as do the believers in Christ, who are born of God, possess His life and nature, and live, exist, and act in God’s person.

亚当称为神的儿子，在这意义上，全人类都是神的族类。因为神是全人类的创造者、源头，祂就是众人的父。（玛二 10。）这是按天然的意义，不是按属灵的意义。就着属灵的意义说，祂是所有信徒的父，（加四 6，）信徒乃是在他们的灵里由神所重生的人。（彼前一 3，约三 5 ～ 6。）

六　除了子和子所启示的，没有人认识的那位

在马太十一章二十七节下半，主耶稣说，“除了子和子所愿意启示的，也没有人认识父。”这里译为“认识”的希腊文指明，不仅是客观的知识，乃是完全的认识。关于子，只有父有这样的认识；关于父，也只有子和子所启示的人，才有这样的认识。因此，要认识父，就需要子的启示。（约十七 6，26。）

在约翰十七章六节，主耶稣对父说，“你从世上赐给我的人，我已将你的名显明与他们。”这里所指的名就是父的名。旧约已经把神与耶和华的名充分启示给人，却没有把父的名启示出来，只有以赛亚九章六节，六十三章十六节，六十四章八节，稍微提到这名。在旧约时代，神的子民主要是认识神是以罗欣，就是神；以及耶和华，就是自有永有者；他们很少认识父这名称。子在父的名里来，在父的名里行事，（约五 43，十 25，）要将父显明给父所赐给祂的人，并叫他们认识父的名；（约十七 26；）这名启示父是生命的源头，（约五 26，）使生命繁殖并扩增；许多儿子要从父而生，（约一 12 ～ 13，）以彰显父。因此，子所启示父的名与神圣的生命有密切的关系。唯有借着子揭示父，我们才能以神圣生命的方式认识祂。

七　万有的源头

神既是天上地上各家族的父，（弗三 14 ～ 15，）祂就是万有的源头。万有都是本于祂。罗马十一章三十六节说，“万有都是本于祂、借着祂、并归于祂。”已往，万有都是本于祂；现今，万有都是借着祂；将来，万有都要归于祂。已往万有本于神而产生，现今万有借着祂而存在，将来万有要归于祂。万有都是本于祂、借着祂、并为着祂。

All men are God’s offspring in the sense that Adam was called a son of God. Because God is the Creator, the source, of all men, He is the Father of them all (Mal. 2:10) in a natural sense, not in the spiritual sense, as He is the Father of all the believers (Gal. 4:6), who are regenerated by Him in their spirit (1 Pet. 1:3; John 3:5-6).

6. The One Whom No One Knows Except the Son and He to Whom the Son Reveals Him

In Matthew 11:27c the Lord Jesus says that no one knows “the Father except the Son and he to whom the Son wills to reveal Him.” The Greek word translated “know” here indicates full knowledge, not mere objective acquaintance. Concerning the Son, only the Father has such knowledge; and concerning the Father, only the Son has such knowledge. Hence, to know the Father requires the Son’s revelation (John 17:6, 26). The Greek word rendered “wills” in Matthew 11:27 means to deliberately exercise the will through counsel.

In John 17:6 the Lord Jesus said to the Father, “I have manifested Your name to the men whom You gave Me out of the world.” The name referred to here is the very name Father. The names God and Jehovah were adequately revealed to man in the Old Testament, but not the name Father, though it is slightly mentioned in Isaiah 9:6; 63:16; and 64:8. In Old Testament times God’s people mainly knew that God was Elohim, that is, God, and Jehovah, that is, the ever-existing One, but they knew very little about the title Father. The Son came and worked in the Father’s name (John 5:43; 10:25) to manifest the Father to the men whom the Father gave Him and to make the Father’s name known to them (John 17:26), the name which reveals the Father as the source of life (John 5:26), for the propagation and multiplication of life, of whom many sons are born (John 1:12-13) for His expression. Hence, the Father’s name, revealed by the Son, is very much related to the divine life. We can know the Father in the way of the divine life only through the Son’s unveiling of Him.

7. The Source of All

As the Father of all families both in the heavens and on earth (Eph. 3:14-15), God is the source of all. All things are out of Him. Romans 11:36 says, “Out of Him and through Him and to Him are all things.” In the past, all things were out of Him; in the present, all things are through Him; and in the future, all things will be to Him. All things came into being out of God in the past, all things exist through Him in the present, and all things will be to Him in the future. All things are of Him, through Him, and for Him.

林前八章六节说，“只有一位神，就是父，万物都本于祂。”这节也告诉我们，那是父的神，是万物的源头。这里父不是指神是重生信徒的父，乃指祂是万物的源头。这由“万物都本于祂”这句话所证明。万物都本于神这源头；因此，神称为父。祂不仅在重生里是信徒的父，在创造里也是一切受造之物的父，因为万物都是出于祂。

希伯来二章十节告诉我们，那领许多的儿子进荣耀里去的神，乃是“万有因祂而有，借祂而造的那位。”神要领许多的儿子进荣耀里去，就需要天地和万有。神为着成就祂目的所造的万有，现今借着祂而存在，将来也要为着祂。神维持宇宙中的万有，使万有能为祂的目的效力。

八　万灵的父

在希伯来十二章九节，神称为万灵的父：“再者，我们曾有肉身的父管教我们，我们尚且敬重他们，何况万灵的父，我们岂不更当服从祂而得活着么？”这里万灵的父与肉身的父相对。在天然的出生里，我们由肉身的父所生。因此，他们是肉身的父。我们重生，是在我们的灵里（约三6）由神而生。（约一13。）因此，祂是我们万灵的父。

First Corinthians 8:6 says, “There is one God, the Father, of whom are all things.” This verse tells us again that God who is the Father is the source of all things. Here the Father refers not to God as the Father of the regenerated believers but to Him as the source of all things. This is proved by the words “of whom are all things.” All things are out of God as the source; hence, God is called the Father. Not only is He the believers’ Father in regeneration, but He is the Father of all created things in creation, for all things have come out of Him.

Hebrews 2:10 tells us that God, who is leading many sons into glory, is the One “for whom are all things and through whom are all things.” In order to lead many sons into glory, God needs the heavens, the earth, and all things. All things which God created for the accomplishment of His purpose exist through Him in the present, and will be for Him in the future. It is God who maintains all things in the universe so that they may serve His purpose.

8. The Father of Spirits

In Hebrews 12:9 God is called the Father of spirits: “Furthermore, we have had the fathers of our flesh as disciplinersand we respected them; shall we not much rather be in subjection to the Father of spirits and live?” Here “the Father of spirits” is contrasted with “the fathers of our flesh.” In natural birth, we were born of our father in our flesh. Hence, they are the fathers of our flesh. In regeneration we are born of God (John 1:13) in our spirit (John 3:6). Hence, He is the Father of our spirits.

第五篇

神—祂的身位（三）

在本篇信息中，我们要进一步来看新约里所启示神身位的各面。

九　基督的头

林前十一章三节说，“我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。”基督是神的受膏者，为神所指派。因此，祂在神以下，神这创始者是祂的头。这是指着在神的行政里，基督与神的关系。在宇宙中，尤其是在神管理的行政里，是有秩序的。神是基督的头，基督是各人的头，男人是女人的头。

十　万人的救主

在提前一章一节保罗说，“照着神我们的救主、和基督耶稣我们的盼望的命令，作基督耶稣使徒的保罗。”“神我们的救主，”（提前四 10，多二 13，）及“我们的救主神，”（提前二 3，多一 3，二 10，三 4，）是三卷提字书里给神的特别称呼。这三卷书以神的救恩为有力的根据，教导神新约经纶的事。（提前一 15 ～ 16，二 4 ～ 6，提后一 9 ～ 10，二 10，三 15，多二 14，三 5 ～ 7。）保罗成为使徒，乃是照着这样一位拯救神，救主神的命令，不是照着那位颁赐律法之神，要求之神的命令。

提前二章三节说，“这在我们的救主神面前，是美好且蒙悦纳的。”在提摩太前书保罗强调救主神。因此，他在这节不是说到恩典的神或怜悯的神，乃是说到救主神，拯救我们的神。在提前四章十节，保罗继续说到“活的神，祂是万人的救主，更是信徒的救主。”

在提多书一章三节，保罗又说到“我们救主神的命令。”然后在提多二章十节他说到“我们救主神的教训。”我们的救主不仅是基督，更是化身在基督里的三一神，如提多书二章十三节所指明的。我们这样的一位救主神不仅渴望拯救我们，也渴望教导我们完全认识真理。（提前二 4。）因此，这里提到我们救主神的教训，这教训可以因着最卑贱的人经过祂恩典的拯救而变化的品性就得着美化、光荣。

MESSAGE FIVE

GOD—HIS PERSON (3)

In this message we shall consider further aspects of God’s person revealed in the New Testament.

9. The Head of Christ

First Corinthians 11:3 says, “I want you to know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.” Christ is God’s anointed One, appointed by God. Hence, He is under God, and God as the Originator is His Head. This refers to the relationship between Christ and God in the divine government. In the universe, especially in God’s governmental administration, there is order. God is the Head over Christ, Christ is the Head over every man, and man is the head over the woman.

10. The Savior of All

In 1 Timothy 1:1 Paul says, “Paul, an apostle of Christ Jesus, according to the command of God our Savior and of Christ Jesus our hope.” God our Savior (1 Tim. 4:10; Titus 2:13) and our Savior God (1 Tim. 2:3; Titus 1:3; 2:10; 3:4) are titles particularly ascribed to God in the three books of 1 and 2 Timothy and Titus, books that take God’s salvation as a strong base for the teachings concerning God’s New Testament economy (1 Tim. 1:15-16; 2:4-6; 2 Tim. 1:9-10; 2:10; 3:15; Titus 2:14; 3:5-7). It was according to the command of such a saving God, a Savior God, not according to the command of the law-giving God, a demanding God, that Paul became an apostle.

First Timothy 2:3 says, “This is good and acceptable in the sight of our Savior God.” In 1 Timothy Paul emphasizes the Savior God. Hence, in this verse he speaks not of the God of grace nor of the God of mercy, but of the Savior God, the God who saves us. In 1 Timothy 4:10 Paul goes on to speak of “the living God, who is the Savior of all men, especially of those who believe.”

In Titus 1:3 Paul again speaks of “the command of our Savior God.” Then in Titus 2:10 he speaks concerning “the teachings of our Savior God.” Our Savior is not only Christ, but God Triune embodied in Christ, as indicated in Titus 2:13. Our Savior God desires not only to save us, but also to teach us the full knowledge of the truth (1 Tim. 2:4). Hence, there is the teaching of our Savior God, which may be adorned, beautified, by the transformed character of the most vile persons saved by His grace.

在提多书三章四节保罗告诉我们：“我们救主神的恩慈，和祂对人的爱显现…。”乃是我们救主神的恩慈和爱拯救了我们，使我们与人有别。

犹大书二十四至二十五节也说到神我们的救主：“但愿荣耀、尊大、权能和权柄，借着我们的主耶稣基督，归与…独一的神我们的救主，从万世之前，并现今，直到永永远远。阿们。”这里我们看见，独一的神是我们的救主。但愿荣耀、尊大、权能和权柄，归与这样一位救主，直到世世代代。荣耀是在辉煌中的彰显，尊大是在尊贵里的伟大，权能是在能力里的力量，权柄是在管治中的能力。

十一　信徒的阿爸父

神在祂的身位里是信徒的阿爸父。“阿爸”是亚兰文，“父”是希腊文，Pater，爸特的翻译。主耶稣在客西马尼园向父祷告时，首先用了这辞。（可十四 36。）这个亚兰文的称呼，表达呼叫父时强烈的感情。这富有感情的呼叫，含示生父与亲子在生命里亲密的关系。

父是生命的源头。这由约翰五章二十六节里主的话所指明：“父…在自己里面有生命。”在新约里，尤其是约翰福音，父指生命的源头。甚至在人的家庭里，父亲也是那家庭生命的源头。家中的父亲怎样是生命的源头和起源，父这名照样启示父是生命的源头。

父这生命的源头，是为着生命的繁殖并扩增。父的生命是为着繁殖并扩增。许多儿子由父（生命的源头，且为着生命的繁殖并扩增）而生，作祂的彰显。（约一 12～13。）

父这名与神圣的生命有密切的关系。没有神圣的生命，神无法成为父。人怎么可能成为父亲？唯有借着生命才可能。父亲是生产者。父亲生产不是借着制造，乃是借着生育。父亲有生育的生命。同样，父借着祂的生命生了我们。每当我们称祂为父的时候，我们需要领会这名称是由神圣的生命所实化。没有祂的生命，父这名仅仅是空洞的名辞，没有内容或实际。

In Titus 3:4 Paul tells us that “the kindness and love to man of our Savior God appeared.” It is the kindness and love of our Savior God that has saved us and made us different from others.

Jude 25 also speaks of God our Savior: “To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, might, and authority before all time, and now, and unto all eternity. Amen.” Here we see that the only God is our Savior. To such a Savior may there be glory, majesty, might, and authority throughout all ages. Glory is the expression and splendor; majesty, the greatness in honor; might, the strength in power; and authority, the power in ruling.

11. Abba Father of the Believers

In His person God is Abba Father of the believers. “Abba” is an Aramaic word, thus a Hebrew word, and “Father” is the translation of the Greek word pater. Such a term was first used by the Lord Jesus in Gethsemane while praying to the Father (Mark 14:36). The combination of the Hebrew title with the Greek expresses a stronger affection in crying to the Father. Such an affectionate cry implies an intimate relationship in life between a genuine son and a begetting father.

The Father is the source of life. This is indicated by the Lord’s word in John 5:26: “The Father has life in Himself.” In the New Testament, especially in the Gospel of John, the Father denotes the source of life. Even in a human family the father is the source of the life of that family. As the father of a family is the very source and origin of life, so the name Father reveals the Father as the source of life.

The Father, the source of life, is for propagation and multiplication of life. The Father’s life is for propagation and multiplication. Of the Father, who is the source of life, and who is for the propagation and multiplication of life, many sons are born for His expression (John 1:12-13).

The name Father is very much related to the divine life. Without having the divine life, God could not be the Father. How is it possible for a man to be a father? It is possible only by life. A father is a producer. A father produces not by manufacturing but by begetting. A father has a begetting life. Likewise, the Father has begotten us through His life. Whenever we call Him Father, we need to understand that this title is realized by the divine life. Without His life, the name Father is merely an empty term, without content or reality.

在父这名背后的启示是什么？父是指生命关系的名。我说，“阿爸，父，”就指明我有祂的生命，我由祂而生。新约里启示神是重生许多儿子的父。祂是生命的源头；因此，祂是父。祂的心意是要用祂的生命重生他们，借此产生许多儿子。在马太福音，主教导门徒称神为父，说，“我们在诸天之上的父。”（太六9。）每当我们称神为我们的父时，我们该领悟祂是我们真实的父。祂不是我们的干爹，我们也不是祂的养子。我们的父是生命里的父，真实的父。我们称祂为父，因为我们由祂而生，有祂的生命。

“阿爸”与“父”二辞放在一起，结果是深刻、甜美的感觉，极其亲密的感觉。“阿爸，父”是加倍的甜美。因此，我们这样呼叫时所有的感觉，是非常甜美、亲密的。

虽然儿子名分的灵已进入我们灵里，但那灵在我们心里呼叫：“阿爸，父。”这指明我们在儿子名分里与父的关系是甜美、亲密的。例如，儿子叫父亲“爸爸，”他里面深处会有甜美、亲密的感觉。然而，他若想要对岳父说同样的话，感觉就不同了。原因是他与岳父没有生命里的关系。小孩子享受与他们父亲在生命里的关系，亲切的说“爸爸，”那是何等甜美！同样，呼叫神“阿爸，父，”是何等亲切、甜美！这样亲密的呼叫与我们的灵和心都有关系。我们灵里儿子名分的灵，从我们心里呼叫“阿爸，父。”这证明我们与我们的父有生命里真实、真正的关系。我们是祂真正的儿子，真实的儿子，祂是我们真实的父亲。

十二　独一的神

新约里清楚启示神是独一的神。提前一章十七节说，“但愿尊贵荣耀归与那永世的君王，就是那不能朽坏、不能看见、独一的神，直到永永远远。阿们。”在罗马十六章二十七节保罗宣告说，“愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。”犹大书二十五节说，神我们的救主是独一的神。不仅如此，在林前八章四节、六节保罗说，“神只有一位，再没有别的神，”“在我们却只有一位神，就是父，”我们的神是独一的；祂与许多假神绝对有别。

十三　不能看见的神

What is the revelation behind the name Father? Father is the name for the relationship of life. When I say, “Abba Father,” I indicate that I have His life and that I was born of Him. In the New Testament God is revealed as the Father who regenerates many sons. He is the source of life; hence, He is the Father. It is His intention to bring forth many sons by regenerating them with His life. In the book of Matthew the Lord taught His disciples to call God Father, saying, “Our Father who is in the heavens” (6:9). Whenever we call God our Father, we should realize that He is our genuine Father. He is not our father-in-law, and we are not His adopted children. Our Father is our Father in life, our genuine Father. We call Him Father because we were born of Him and have His life.

When the two terms “Abba” and “Father” are put together, the result is a deep, sweet sense, a sense that is exquisitely intimate. “Abba, Father” is sweetness intensified. Therefore, the sense we have when calling in this way is very sweet and intimate.

Although the Spirit of sonship has come into our spirit, the Spirit cries in our hearts, “Abba, Father.” This indicates that our relationship with our Father in the sonship is sweet and intimate. For example, when a son calls his father “daddy,” there may be a sweet and intimate sense deep within him. However, the sense is not the same if he tries to say the same thing to his father-in-law. The reason is that with the father-in-law there is no relationship in life. How sweet it is when little children, enjoying a relationship in life with their fathers, tenderly say, “daddy.” In like manner, how tender and sweet it is to call God, “Abba, Father!” Such an intimate calling involves our heart as well as our spirit. The Spirit of sonship in our spirit cries, “Abba, Father,” from our heart. This proves that we have a genuine, bona fide relationship in life with our Father. We are His real sons, His genuine sons, and He is our genuine Father.

12. The Only God

In the New Testament God is clearly revealed as being the only God. First Timothy 1:17 says, “Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory unto the ages of the ages, Amen!” In Romans 16:27 Paul declares, “To the only wise God through Jesus Christ be the glory forever and ever! Amen.” Jude 25 says that God our Savior is the only God. Furthermore, in 1 Corinthians 8:4 and 6 Paul says that “there is no God but one” and that “to us there is one God, the Father.” Our God is uniquely one; He is utterly distinct from the many false gods.

13. The Invisible God

歌罗西一章十五节说到不能看见的神。虽然神是不能看见的，但祂的爱子，（西一13，）神荣耀的光辉，神本质的印像，（来一3，）乃是祂的像，彰显祂的所是。

其他告诉我们神是不能看见的经文有提前一章十七节，六章十六节，希伯来十一章二十七节，和约壹四章十二节。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。”按约翰福音一章，神虽是不能看见的，但父的独生子借着话、生命、光、恩典和实际，将神表明出来。话是神的彰显，生命是神的分赐，光是神的照耀，恩典是神给人享受，实际是神给人实化、领略。借着这五件事，那不能看见的神在子里完全表明出来了。

十四　活神

新约里有好些经文启示神是活神。在马太十六章十六节，主耶稣称为活神的儿子。这节的活神与死宗教相对。那具体表现在基督里的活神，与死宗教无分无关。

在提前三章十五节，我们看见召会，神的家，是活神的召会。保罗说到召会是神的家时，特别指神是活神。活在召会里的活神，对召会必是主观的，不是仅仅客观的。在异教庙里的偶像是无生命的。但神是活的，不仅在祂活的殿，召会中活着，并且在其中活动、行动并工作。因为神是活的，召会也就在祂里面、凭祂并同祂活着。活的神与活的召会，同活着、同行动、同工作。活的召会是活神的家和家人。

在提前三章十五节，保罗不仅仅说到神，更说到活神。神是活的，现今祂在召会里活着、居住、行动并工作。因此，召会是活神的召会。

希伯来三章十二节有关于活神的警告：“弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，将活神离弃了。”我们的神是活神。不信是邪恶的，因为不信侮辱祂这活的一位。

关于活神，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，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”希伯来书不是教

Colossians 1:15 speaks of the invisible God. Although God is invisible, the Son of His love (Col. 1:13), “the effulgence of His glory and the express image of His substance” (Heb. 1:3), is His image, expressing what He is.

Other verses that tell us that God is invisible are 1 Timothy 1:17; 6:16; Hebrews 11:27; and I John 4:12. 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.” According to chapter one of the Gospel of John, although God is invisible, the Father’s only begotten Son has declared God by the Word, life, light, grace, and reality. The Word is God expressed, life is God imparted, light is God shining, grace is God enjoyed, and reality is God realized. The invisible God is fully declared in the Son through these five things.

14. The Living God

A number of verses in the New Testament reveal that God is the living God. In Matthew 16:16 the Lord Jesus is called the Son of the living God. In this verse the living God is in contrast to dead religion. The living God, who is embodied in Christ, has nothing to do with dead religion.

In 1 Timothy 3:15 we see that the church, the house of God, is the church of the living God. In speaking of the church as the house of God, Paul specifically refers to God as the living God. The living God who lives in the church must be subjective to the church rather than merely objective. An idol in a heathen temple is lifeless. The God who not only lives but also acts, moves, and works in His living temple, the church, is living. Because God is living, the church is also living in Him, by Him, and with Him. A living God and a living church live, move, and work together. The living church is the house and the household of the living God.

In 1 Timothy 3:15 Paul refers not merely to God but to the living God. God is living, and now He lives, dwells, moves, and works in the church. Therefore, the church is the church of the living God.

In Hebrews 3:12 there is a warning with respect to the living God: “Beware, brothers, lest there be in any one of you an evil heart of unbelief in withdrawing from the living God.” Our God is the living God. Unbelief is evil because it insults Him as the living One.

Regarding the living God, Hebrews 9:14 says, “How much more shall the blood of Christ, who through the eternal Spirit offered Himself spotless to God, purify our conscience from dead works to serve the living God.” Hebrews is not a book which teaches

导宗教的书，乃是启示活神的书。我们若要接触这位活神，需要运用我们的灵，（来四 12，）并且有灵里被血洁净的良心。基督的血洁净我们的良心，叫我们事奉活神。

希伯来九章十四节说到死行与活神。我们重生以前，死在过犯并罪之中。（弗二 1，西二 13。）因此，凡我们所作的，无论善恶，在活神面前都是死行。但现今我们能用基督的血所洁净的良心事奉活神。

希伯来十章三十一节说，“落在活神的手里是可怕的。”希伯来十章嘱咐希伯来信徒要照着神新约的经纶前来，不要漂回老旧的犹太教；然后警告他们，若从神新约的路坠落，就要受活神的对付。祂既是活的，就要审判祂的百姓。

希伯来十二章二十二节说到活神的城。希伯来书是对付老旧犹太教的书，从不同的角度启示神是活神。这里告诉我们，新约信徒来到活神的城，就是属天的耶路撒冷，这城与属地的耶路撒冷相对，属地的耶路撒冷已被神在祂新约的经纶里弃绝了。（太二三 37 ～ 38。）既然神在各方面都是活的，希伯来信徒就只该留在符合活神的事物中。

十五　那不死，住在不能靠近的光中者

神也是那不死，住在不能靠近的光中者。关于这点，提前六章十六节说，“就是那独一不死，住在不能靠近的光中，是人未曾看见，也不能看见的，…愿尊贵和永远的权能都归与祂。阿们。”虽然父住在不能靠近的光中，但我们在基督里不仅能靠近祂，也能与祂有交通。我们能靠近父，因为我们不再在黑暗里。祂在光中，我们也在光中。（约壹一 5，7。）不仅如此，这位不死，住在不能靠近的光中者，正分赐到我们的里面。

十六　在祂的圣别和严厉上是烈火

希伯来十二章二十九节说，“我们的神乃是烈火。”祂在祂的圣别和严厉上是烈火。神是圣别的，圣别是祂的性情。凡与祂圣别性情不符的，祂这烈火就要烧尽。因此祂是严厉的，是在祂的严厉上彰显祂的圣别。希伯来的信徒，希伯来书的受信者，若偏向神所看为凡俗，不圣的犹太教，就会成为不圣的，圣别的神既是烈火，就要把他们烧尽。

religion, but a book which reveals the living God. If we would have contact with this living God, we need to exercise our spirit (Heb. 4:12) and have a blood-purified conscience. The blood of Christ purifies our conscience to serve the living God.

Hebrews 9:14 speaks of dead works and of the living God. Before we were regenerated we were dead in trespasses and sins (Eph. 2:1; Col. 2:13). Therefore, whatever we did, bad or good, was dead works before the living God. But now we may serve the living God with a conscience purified by the blood of Christ.

Hebrews 10:31 says, “It is a fearful thing to fall into the hands of the living God.” Hebrews 10 charges the Hebrew believers to come forward according to God’s New Testament economy and not to drift back to the old Judaism. Then it warns them that if they would fall away from God’s New Testament way, they will be dealt with by God who is living. Since He is living He will judge His people.

Hebrews 12:22 speaks of the city of the living God. As a book dealing with the dead Judaism, Hebrews reveals God as the living God from different angles. Here it tells us that the New Testament believers have come to the city of the living God, which is the heavenly Jerusalem, in contrast with the earthly Jerusalem, which has been given up by God in His New Testament economy (Matt. 23:37-38). Since God is living in every way, the Hebrew believers should remain only in the things which fit in with the living God.

15. The Immortal One Dwelling in Unapproachable Light

God is also the immortal One dwelling in unapproachable light. Concerning this, 1 Timothy 6:16 says, “Who alone has immortality, dwelling in unapproachable light, whom no man has seen nor can see, to whom be honor and eternal might. Amen.” Although the Father dwells in unapproachable light, we not only can approach Him in Christ, but we also can have fellowship with Him. We can approach the Father because we are no longer in darkness. He is in the light, and we are in the light also (1 John 1:5, 7). Furthermore, this immortal One who dwells in unapproachable light is being dispensed into us.

16. A Consuming Fire in His Holiness and Severity

Hebrews 12:29 says, “Our God is also a consuming fire.” He is a consuming fire in His holiness and severity. God is holy; holiness is His nature. Whatever does not correspond to His holy nature He, as the consuming fire, will consume. Thus He is severe, expressing His holiness in severity. If the Hebrew believers, to whom the Epistle of Hebrews was addressed, would have turned aside to Judaism, which was common, unholy, in the sight of God, it would have made them unholy, and the holy God as the consuming fire would have consumed them.

神不仅是公义的，也是圣别的。我们要满足神的公义，就需要借基督的救赎得称义。我们要满足神圣别的要求，就需要成为圣别，就是被这位属天的、现今的、活的基督来圣别。罗马书是为着神的公义，（罗三25～26，）着重称义；（罗三24；）希伯来书是为着神的圣别，（来十二14，）强调圣别。（来二11，十10，14，29，十三12。）为此，希伯来的信徒必须从不圣的犹太教圣别出来，归与这位在新约下，在子里已经将自己完全彰显出来圣别的神；免得他们因世俗的老宗教受到玷污，而受这位是烈火圣别之神的对付。

十七　全能者

好些经文告诉我们神是全能者。（启一8，四8，十九6，15，林后六18。）启示录揭示神是全能者。在希伯来语中，“神”这名称的意思是大能者，是有大能、权能的一位。但在启示录我们看见神不仅是大能的，也是全能的。祂是全能者，在每方面、在每件事、对每个人都是有权能的。

十八　独一的真神

在约翰十七章三节，主耶稣称父为“独一的真神。”这指明唯有神是实际，真理。在祂以外，任何东西都不是真实，不是实际。主同着神来作真理，实际，（约一14，）使我们的生命成为实际的。为了使我们认识这实际，就是真神，主已赐给我们永远的生命。在约翰十七章二至三节，祂的话含示永远的生命有能力认识真神。要认识真神，我们需要祂神圣的生命，永远的生命。因为我们信徒已由祂神圣的生命而生，我们就能认识祂这位真神。真神的生命当然能认识真神。我们既有真神的生命，就有能力认识独一的真神。

约壹五章二十节说，“我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。”这节里“那位真实的”是指真神。认识那位真实的，实际上的意思就是经历、享受、并拥有真神。我们需要真神的生命，永远的生命，以经历、享受、并拥有祂这位真实者。

在约壹五章二十节，“那位真实的”一辞用了两次。更好的翻译是“那真实者。”仅仅说神是神，说法相当客观。然而，“那真实者”一辞是主观的；这指明神对

God is not only righteous but also holy. To satisfy God’s righteousness we need to be justified through the redemption of Christ. To meet the demands of His holiness we need to be sanctified, to be made holy, by the heavenly, present, and living Christ. Romans emphasizes the matter of justification (Rom. 3:24) for God’s righteousness (Rom. 3:25-26), whereas Hebrews emphasizes the matter of sanctification (Heb. 2:11; 10:10, 14, 29; 13:12) for God’s holiness (Heb. 12:14). For this it was necessary for the Hebrew believers to separate themselves from unholy Judaism unto the holy God who has fully expressed Himself in the Son under the New Testament. Otherwise, they would defile themselves with their old profane religion and suffer the holy God as a consuming fire.

17. The Almighty

A number of verses tell us that God is the almighty One (Rev. 1:8; 4:8; 19:6, 15; 2 Cor. 6:18). The book of Revelation unveils God as the Almighty. In the Hebrew language the title “God” means the mighty One, the One who is mighty, powerful. But in Revelation we see that God is not only mighty but also almighty. As the almighty One, He is powerful in every way, in every aspect, in everything, and with everyone.

18. The Only True God

In John 17:3 the Lord Jesus addresses the Father as “the only true God.” This indicates that only God is the reality, the truth. Anything that is without Him is not true, not a reality. The Lord came with God as the truth, the reality (John 1:14), to make our life real. In order that we may know this reality, the true God, the Lord has given us the eternal life. His word in John 17:2-3 implies that eternal life has the ability to know the true God. In order to know the true God, we need His divine life, the eternal life. Because as believers we have been born of His divine life, we are able to know Him as the true God. The life of the true God certainly is able to know the true God. Since we have the life of the true God, we have the ability to know the only true God.

First John 5:20 says, “We know that the Son of God has come, and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.” In this verse “Him who is true” denotes the true God. To know Him who is true actually means to experience, enjoy, and possess the true God. We need the true God’s life, the eternal life, in order to experience, enjoy, and possess Him as the true One.

In 1 John 5:20 the expression “Him who is true” is used twice. A better translation would be “the true One.” To speak of God simply as God may be to speak in a rather objective way. However, the term “the true One” is subjective; it refers to God becoming

我们成了主观的。客观的神在我们的生命和经历中主观的成为那真实者。那真实者就是实际。神的儿子借着成为肉体、死与复活，已将悟性赐给我们，使我们可以认识，就是经历、享受、并拥有这神圣的实际。那从前对我们仅仅是客观的神，如今成了我们主观的实际。

约壹五章二十节下半说，“这是真神，也是永远的生命。”“这”字是指那位已成肉体而来，并已赐我们能力，主观的认识祂是那真实者，使我们在祂儿子耶稣基督里与祂在生机上成为一的神。这一切对我们就是真神和永远的生命。这位真神对我们所是的一切，乃是对我们的永远生命，使我们能有分于并享受祂作我们重生之人的一切。

十九　独有权能的

在提前六章十五节，保罗在该撒统治之下时，告诉我们神是独有权能的，指明神是独一的统治者，独一的治理者，有最绝对和最高的权柄和能力。因此，祂是万王之王，万主之主。该撒在祂之下。毫无疑问，在该撒之下被监禁的使徒，因着认识神是这样一位有权能者而得着鼓励。

二十　圣别真实的主人

在启示录六章十节，殉道的圣徒称神为“圣别真实的主人。”“主人”原文指奴隶的主人，对奴隶有绝对的主权，如在行传四章二十四节，路加二章二十九节，犹大书四节，提前六章一至二节。为神的话和耶稣的见证殉道的圣徒，承认他们所事奉，并允许他们殉道的神，是这样一位主人，祂在祂的性情和性格上是圣别（与万物有别）真实（真诚）的，也使他们对祂成为圣别（成圣，分别）真实（真诚，忠信）的。（参启三 7 与注 2。）

二一　永世的君王

在提前一章十七节，保罗说到神是永世的君王。这里的“永世，”实际上就是永远的意思。这辞需要在召会的败落上来领会。保罗在狱中时，召会开始败落，情况非常令人失望。许多人感到沮丧。甚至保罗的一些同工也离开他。但他有坚强的信心同绝对的把握：他所相信、那将荣耀的福音托付给他的神，乃是永世的君王，就是那有绝对权柄

subjective to us. The God who is objective becomes the true One in our life and experience subjectively. The true One is the reality. The Son of God has, through His incarnation, death and resurrection, given us an understanding so that we may know, that is, experience, enjoy, and possess, this divine reality. Now the God who was once merely objective to us has become our subjective reality.

The last part of 1 John 5:20 says, “This is the true God and eternal life.” The word “this” refers to the God who has come through incarnation and has given us the ability to know Him subjectively as the true One, making us one with Him organically in His Son Jesus Christ. All this is the true God and eternal life to us. All that this true God is to us is eternal life to us so that we may partake of and enjoy Him as everything to our regenerated being.

19. The Only Sovereign

In 1 Timothy 6:15 Paul, when he was under Caesar’s rule, tells us that God is the only Sovereign, indicating that God is the only Ruler, the only Potentate, who has the most absolute and the highest authority and power. Hence, He is the King of those who reign as kings and Lord of those who rule as lords. Caesar was under Him. Undoubtedly the apostle who was imprisoned under Caesar was encouraged by knowing God as such a Sovereign.

20. The Sovereign Lord, Holy and True

In Revelation 6:10 the martyred saints called God the “sovereign Lord, holy and true.” The Greek word for “sovereign Lord” is despotes, denoting a slave’s master who has absolute sovereign power over the slave, as in Acts 4:24; Luke 2:29; Jude 4; 1 Timothy 6:1-2. The saints who suffered martyrdom for the word of God and the testimony of Jesus recognized the very God, whom they served and who allowed them to be martyred, as such a sovereign Master, who is holy (distinct from all things) and true (truthful) in His nature and character and has made them holy (sanctified, separated) and true (truthful, faithful) to Him (cf. Rev. 3:7 and note 3).

21. The King of the Ages

In 1 Timothy 1:17 Paul speaks of God as the King of the ages. Here “ages” actually means eternity. This word needs to be understood in relation to the decline of the church. When Paul was in prison, the churches began to decline, and the situation was very disappointing. Many were discouraged. Even some of Paul’s co-workers left him. But he had a strong faith with an absolute assurance that the very God in whom he believed, the One who had entrusted him with the gospel of glory, is the King of the ages, the One with

直到永远的一位，祂绝不改变。没有一位属地的君王能称为永世的君王。该撒是暂时的统治者，但我们的神何等不同！保罗所事奉的神的确是永世的君王，永远的君王。我们所事奉，并且正分赐到我们里面的，乃是永世的君王。

二二　万王之王，万主之主

在提前六章十五节，保罗也告诉我们，神是“万王之王，万主之主，”指明神是全宇宙中至高的权柄。因此，祂是使徒所信靠那独有权能的。

二三　不能朽坏的

在提前一章十七节我们看见，神是永世的君王，是不能朽坏的。祂在祂的性情、能力、和任何一种属性上，都绝不改变；祂始终如一。在祂以外的一切都是必朽坏的。召会也许败落、变质并堕落，但神是不能朽坏的。

二四　永远的神

罗马十六章二十五至二十六节告诉我们，那赐命令使万国认识隐藏之奥秘的神，是永远的。这指明神不能改变，不因任何环境和情况而有任何改变。既然赐这命令的神是永远的，永远不改变，照样这命令也是永远的。

the absolute authority for eternity, who never changes. No earthly king can be called the King of the ages. Caesar was a temporary ruler, but how different is our God! The God whom Paul served truly is the King of the ages, the King of eternity. The One whom we serve and who is being dispensed into us is the King of the ages.

22. The King of Kings and the Lord of Lords

In 1 Timothy 6:15 Paul also tells us that God is “the King of those who reign as kings and Lord of those who rule as lords,” indicating that God is the highest Authority in the entire universe. Hence, He is the only Sovereign in whom the apostle trusted.

23. The Incorruptible

In 1 Timothy 1:17 we see that as the King of the ages, God is the incorruptible. He never changes in His nature, power, and any kind of His attributes; He always remains the same. Everything except Him is corruptible. The church may decline, deteriorate, and become degraded, but God is incorruptible.

24. The Eternal God

Romans 16:25 to 26 tells us that God, who has given the command to make the hidden mystery known to all the nations, is eternal. This indicates that God remains immutable, not subject to any change due to any kind of environments and circumstances. Since the God who gives this command is eternal, remaining unchangeable forever, so is this command.

第六篇

神—祂的身位（四）

在本篇信息中，我们要总结新约里所启示神之身位的各面。

二五　今是昔是以后永是者

启示录两次告诉我们，神是今是昔是以后永是者。这是耶和华这名的意义。在希伯来文里，耶和华的意思是“我是那我是。”祂是那我是，表征祂是从永远存在到永远者。这名称基本上由动词“是”所组成。在耶和华神以外，别的都算不得什么。唯有祂是那是的一位，唯有祂有存在的实际。动词“是”不该绝对的应用于祂以外的任何人事物。唯有祂是自有永有的。宇宙中的万有都算不得什么。唯有神是那今是昔是以后永是者。已往祂是，现今祂是，将来祂也是。

希伯来十一章六节说，“到神面前来的人，必须信神是。”（直译。）按这节看，神是，我们必须相信祂是。神是，但我们不是，万有也不是。神是那今是昔是以后永是者，是自有者，也是永有者，祂的存在不依赖祂自己以外的事物，并且祂永远存在，既无始也无终。在别的事物存在以前，神就存在了。在许多事物不存在以后，神仍然存在。神昔在今在以后永在。

神这自有者，并永有者，乃是一切正面事物的实际。约翰福音启示，祂是我们所需要的一切：生命、亮光、食物、饮料、草场、道路、和一切。因此，神这名称不仅指明祂永远存在，也指明祂在正面的意义上乃是一切。你需要生命么？神就是生命。你要亮光么？神就是亮光。你渴望圣别么？神就是圣别。神从永远存在到永远，并且祂是一切。这就是我们的神。

我们需要认识神是那今是昔是以后永是者。天地会过去，但神永远存在。你因你的软弱沮丧么？有一天你的软弱会不再存在，但神仍然存在。不要相信神以外的任何事物。不要相信你的软弱或力量，因你的软弱和力量都要过去。然而，当那些消失时，神还要继

MESSAGE SIX

GOD—HIS PERSON (4)

In this message we shall conclude our study of the aspects of God’s person revealed in the New Testament.

25. The One Who Is, Who Was, and Who Is Coming

Twice in the book of Revelation we are told that God is the One who is, who was, and who is coming. This is the meaning of the name Jehovah. In Hebrew Jehovah means “I am that I am.” His being the I Am signifies that He is the One who exists from eternity to eternity. This title is composed basically of the verb “to be.” Apart from God, Jehovah, all else is nothing. He is the only One who is, the only One who has the reality of being. The verb “to be” should not be applied absolutely to anyone or anything except Him. He is the only self-existent and ever-existent being. In the universe all things are nothing. Only God is the One who is, who was, and who is coming. In the past He was, in the present He is, and in the future He will be.

Hebrews 11:6 says that “he who comes forward to God must believe that He is.” According to this verse, God is, and we must believe that He is. God is, but we are not and all things are not either. As the One who is, who was, and who is coming, God is the self-existing One and the ever-existing One, the One whose being depends on nothing apart from Himself and the One who exists eternally, having neither beginning nor ending. Before anything else came into existence, God was. After so many things have passed out of existence, God will still be. God was, God is, and God will be.

As the self-existing One and ever-existing One, God is the reality of every positive thing. The Gospel of John reveals that He is all we need: life, light, food, drink, the pasture, the way, and everything. Therefore, this title of God indicates not only that He exists eternally but also that, in a positive sense, He is everything. Do you need life? God is life. Do you want light? God is light. Do you desire holiness? God is holiness. God exists from eternity to eternity, and He is everything. This is our God.

It is necessary that we know God as the One who is, who was, and who is coming. Heaven and earth may pass away, but God is. Are you discouraged by your weakness? One day your weaknesses will cease to exist, but God will still be. Do not believe in anything other than God. Do not believe either in your weakness or in your strength, for both your weakness and your strength will pass away. However, when they are gone, God will

续存在。哦，我们必须相信祂是永存者！我们若认识神是那今是昔是以后永是者，就要大得鼓励，尤其是在艰难的时候。

二六　阿拉法与俄梅嘎

神也是阿拉法与俄梅嘎。（启一8，二一6。）永远全能的神是阿拉法，是开始，为着起始；也是俄梅嘎，是终结，为着完成祂永远的定旨。祂在创世记是阿拉法，在启示录是俄梅嘎。凡祂所起始的，祂都必完成；在行政上，祂从亘古开始了宇宙性的工作，现今还在继续，将来终必完成。

阿拉法与俄梅嘎是希腊字母的首末字母。神是阿拉法与俄梅嘎，这事实指明，祂是撰写宇宙故事所需要的全部字母。祂也是撰写我们个人生活历史所使用的“字母。”我们的神是阿拉法与俄梅嘎，这是何等有意义！

二七　审判众人者

按希伯来十二章二十三节，神是审判众人者。希伯来十二章二十二至二十四节列举新约信徒来到八个积极的项目这里。八项中的第五项是神这审判众人者。神是万有的创造者和主，主人，祂在凡事上并且对凡事都是公义的。祂既是这样一位神，就必须使凡事在祂眼中都是对的。祂必须称义对的人，定罪错的人。因此，祂是审判众人者。在所列的八个积极项目中，在审判众人的神之后是被成全之义人的灵。这些义人是神这审判众人者所成全、所改正的旧约圣徒；祂改正祂选民的错误，使他们完全。希伯来书是对付希伯来信徒的书，他们对神新约经纶的观念，以及漂回老旧犹太教的行动，都是错误的。为此，神要审判他们，（来十26～31，）改正他们的错谬，至终他们能被神这审判众人者所成全。因此十二章告诉他们，他们来到审判众人的神这里。这该警告他们要改正自己的错谬，使他们不需要神这审判众人者来审判他们，叫他们能符合祂的公义。

二八　主

continue to be the One who is. Oh, we must believe in Him as the ever-existing One! If we know God as the One who is, who was, and who will be, we shall be greatly encouraged, especially during difficult times.

26. The Alpha and the Omega

God is also the Alpha and the Omega (Rev. 1:8; 21:6). The eternal and almighty God is the Alpha, the beginning for the origination, and the Omega, the ending for the completion of His eternal purpose. In the book of Genesis He was the Alpha, and in the book of Revelation He is the Omega. Whatever He has originated He will complete. Governmentally He continues His universal operation, which He originated from eternity and will bring to completion.

Alpha and Omega are the first and last letters of the Greek alphabet. The fact that God is the Alpha and the Omega indicates that He is the entire “alphabet” needed for composing the story of the universe. He is also the “letters” used in writing the history of our personal lives. How meaningful it is that our God is the Alpha and the Omega!

27. The Judge of All

According to Hebrews 12:23, God is the Judge of all. In Hebrews 12:22-24 is a list of the eight positive items to which the New Testament believers have come. The fifth of the eight items is God the Judge of all. God is the Creator and the Lord, the Owner, of all things, and He is just in all things and with all things. As such a God He must keep all things right in His eyes. He must justify the right and condemn the wrong. Hence, He is the Judge of all. In the list of the eight positive items, the item next to God the Judge of all is the spirits of just men who had been made perfect. These just men were the Old Testament saints who had been made perfect, that is, rectified, by God as the Judge of all who rectifies the wrongdoings of His chosen people to make them perfect. Hebrews is a book dealing with the Hebrew believers who were wrong both in their concept concerning God’s New Testament economy and in their act to drift back to the old Judaism. For this, God will judge them (Heb. 10:26-31), to rectify their error that eventually they might be made perfect by God as the Judge of all. Thus they were told in chapter twelve that the very God to whom they had come is the Judge of all. This should have warned them to rectify themselves of their error that they would not need God as the Judge of all to judge them that they might fit in with His justice.

28. The Lord

新约里好些经文指明神是主。（太一20，22，徒三19～20，启一8。）神这全能者乃是主。祂是主，意思就是祂是宇宙的主人。可以说，祂是全宇宙的“老板。”祂是治理者，是权柄。我们或别人所说的算不得什么，但神所说的是一切，因为祂是主。祂说是，意思就是是，祂说不，意思就是不。神是主，是老板，是权柄。

二九　新耶路撒冷的设计者并建筑者

希伯来十一章十节指明，神是新耶路撒冷的设计者并建筑者。这节说到亚伯拉罕，告诉我们：“他等候那座有根基的城，其设计者并建筑者乃是神。”这城就是活神的城，属天的耶路撒冷，（来十二22，）在上的耶路撒冷，（加四26，）圣城新耶路撒冷，（启二一2，三12，）是神为祂子民所预备的；（来十一16；）也是神的帐幕，神要在其中与人同住，直到永远。（启二一3。）列祖怎样等候这座城，我们也照样寻求她。（来十三14。）

在希伯来十一章十节，“设计者”的希腊原文，意指匠人，就是凭艺术规则作事的人，因此译为设计者。“建筑者”的希腊原文，意指为人工作的人，一般的用法指建造者或建筑者。在希伯来十一章十节，二辞都用来指神。前者说到神是新耶路撒冷的设计者，计划者；后者说到神是那城真正的建筑者或结构者。

有些译本，希伯来十一章十节的译文不能清楚表达神是新耶路撒冷的设计者。想想新约里所启示的新耶路撒冷。在神以外，谁能设计这样一座城？唯有神这至高的设计者能设计这城。新耶路撒冷是永远、神圣的设计者所设计的。

贰　用比喻与表号

一　恶园户比喻里作家主的人

神的身位也启示在新约的比喻里。在恶园户的比喻里，（太二一33～46，）神是作家主的人。关于这点，马太二十一章三十三节说，“有一个作家主的人，栽了一个葡萄园，四周围上篱笆，里面挖了一个压酒池，盖了一座楼，租给园户，就往外国去了。”作家主的人乃是神，

A number of verses in the New Testament indicate that God is the Lord (Matt. 1:20, 22; Acts 3:19-20; Rev. 1:8). God, the almighty One, is the Lord. His being the Lord means that He is the Owner of the universe. We may say that He is the “Landlord” of the whole universe. He is the Ruler, the Authority. What we or others say means nothing, but what God says means everything because He is the Lord. When He says, “Yes,” it means yes, and when He says, “No,” it means no. God is the Lord, the Owner, the Authority.

29. The Architect and Maker of the New Jerusalem

Hebrews 11:10 indicates that God is the Architect and the Maker of the New Jerusalem. Referring to Abraham, this verse tells us, “He waited for the city which has the foundations, whose Architect and Maker is God.” This is “the city of the living God, heavenly Jerusalem” (Heb. 12:22), “the Jerusalem above” (Gal. 4:26), “the holy city, New Jerusalem” (Rev. 21:2; 3:12), which God has prepared for His people (Heb. 11:16), and the tabernacle of God in which God will dwell with men for eternity (Rev. 21:3). As the patriarchs waited for this city, so we also seek it (Heb. 13:14).

The Greek word rendered “Architect” in Hebrews 11:10 is technites, an artificer, one who does a thing by rules of art; hence, an architect. The Greek word translated “Maker” is demiourgos and literally means one who works for the people. In general usage it came to denote a builder or maker. In Hebrews 11:10 both technites and demiourgos are used of God. The former speaks of God as the Architect, the Designer of the New Jerusalem; the latter, as the actual Maker or Framer of the city.

Some translations of Hebrews 11:10 obscure the fact that God is an Architect, the Architect of the New Jerusalem. Consider the New Jerusalem as it is revealed in the New Testament. Who other than God is capable of designing such a city? Only God as the supreme Architect is able to design it. The New Jerusalem was designed by the eternal, divine Architect.

B. IN PARABLES AND SIGNS

1. The Householder in the Parable of the Evil Husbandmen

The person of God is also revealed in the parables of the New Testament. In the parable of the evil husbandman (Matt. 21:33-46) God is the Householder. Concerning this, Matthew 21:33 says, “There was a man, a householder, who planted a vineyard and put a hedge around it, and dug a winepress in it, and built a tower, and leased it out to husbandmen, and went into another country.” The householder is God, the vineyard is the

葡萄园是耶路撒冷城，（赛五1，）园户是以色列人的首领。（太二一34。）在这比喻里我们看见，神是作家主的人，打发奴仆，就是申言者。后来作家主的人打发祂的儿子，就是主耶稣。至终，作家主的人除灭恶园户，将葡萄园租给别的园户。这应验于主后七十年，提多和他的军队毁灭耶路撒冷之时。这比喻里别的园户是众使徒，他们在新约里照顾召会，神的国。（太二一41。）

二　婚筵比喻里的王

神是婚筵比喻里的王。（太二二1～14。）关于这点，马太二十二章二节说，“诸天的国好比一个作王的人，为他儿子摆设婚筵。”这里的王是神，儿子是基督。按这比喻，首先，神打发奴仆，就是新约的头一批使徒，去召那些被召的人来赴婚筵。（太二二3。）后来祂打发别的奴仆，就是主后来差遣的使徒。（太二二4。）在六、七节，王对苦待祂奴仆的人动怒，并且杀了他们。“发兵除灭那些凶手，烧毁他们的城。”这些兵是指提多手下的罗马军兵，他们在主后七十年毁灭了耶路撒冷。

三　恒切祷告比喻里的朋友

路加十一章五至八节是描述恒切祷告的比喻。在这比喻里，我们所祷告的神好比我们的朋友，我们也好比祂的朋友；这指明在祷告中，在相互的爱里，神对我们是亲密的，我们对祂也是亲密的。这幅朋友之间亲密的图画，在我们向神的祷告中，消除“虔诚”的宗教观念。

四　不结果子的无花果树比喻里的主

路加十三章六至九节是不结果子之无花果树的比喻。在这比喻里，神是主。（路十三8。）神是那在葡萄园中栽植无花果树的园主，祂在子里到了犹太人那里；犹太人是一棵栽在葡萄园，就是神所应许之地的无花果树，神来要从他们得果子。祂找了三年，（路十三7，）竟找不着什么，就想把他们砍了；但作管园的子为他们祷告，叫父神容忍他们，直等祂为他们受死，（在无花果树周围掘开土—路十三8，）给他们养分，（堆上肥，）盼望他们到时会悔改结果子；不然，他们就要被砍下来。路加十一章二十九至三十二节和四十二至五十二节，这两段话揭示犹太人是邪恶的世代，证实这解释。

city of Jerusalem (Isa. 5:1), and the husbandmen are the leaders of the Israelites (Matt. 21:34). In this parable we see that as the Householder God sent His slaves, the prophets. Later, the Householder sent His Son, the Lord Jesus. Eventually, the Householder destroyed the evil husbandmen and leased the vineyard to other husbandmen. This was fulfilled when Titus and his army destroyed Jerusalem in A.D. 70. The “other husbandmen” in this parable were the apostles, who took care of the church, the kingdom of God (Matt. 21:41) in the New Testament.

2. The King in the Parable of the Marriage Feast

God is the King in the parable of the marriage feast (Matt. 22:1-14). Concerning this, Matthew 22:2 says, “The kingdom of the heavens was likened to a man, a king, who made a marriage feast for his son.” The “king” here is God, and the “son” is Christ. First, according to this parable, God sent “his slaves,” the first group of the New Testament apostles, to call those who were invited to the marriage feast (v. 3). Later He sent “other slaves,” the apostles sent later by the Lord (v. 4). In verses 6 and 7 we see that the King, angry with those who mistreated His slaves and killed them, “sent his troops and destroyed those murderers and burned their city.” These were the Roman troops under Titus which destroyed Jerusalem in A.D. 70.

3. The Friend in the Parable of Persisting Prayer

Luke 11:5-8 speaks of a parable illustrating the persisting prayer. In this parable God to whom we pray is likened to our friend, and we are likened to His friend, indicating that in prayer God is intimate to us and we are intimate to Him in a mutual love. This picture of intimacy between friends annuls the religious concept of “reverence” in our prayer to God.

4. The Lord in the Parable of the Unfruitful Fig Tree

In Luke 13:6-9 we have the parable of the unfruitful fig tree. In this parable God is the Lord (v. 8). This parable indicates that God as the owner of the fig tree planted in His vineyard came in the Son to the Jewish people as a fig tree planted in God’s promised land as the vineyard to seek fruit from them. He had been seeking for three years (v. 7), and He did not find any. He wanted to cut them down, but the Son as the vinedresser prayed for them that God the Father would tolerate them until He died for them (dug the ground around the fig tree—v. 8) and gave them fertilizer (threw on manure), hoping that they would then repent and produce fruit. Otherwise, they would be cut down. The passages in Luke 11:29-32 and 42-52, unveiling the Jewish people as an evil generation, confirm this interpretation.

在这比喻里，犹太人被神当作无花果树。神在这树上找不着果子，就想要把它砍了。但园主，就是主耶稣，恳求父不要这样作，等祂借着死与复活，周围掘开土，堆上肥。然后无花果树若仍不结果子，就可以把它砍了。这事果真发生了。因为甚至到主耶稣死而复活，那灵来临之后，犹太人仍不悔改，“无花果树”就被“砍了。”这发生在主后七十年，提多带着罗马军队到耶路撒冷，将其毁灭。那次耶路撒冷被毁灭，就是无花果树被砍下。

五　大筵席比喻里的家主

在路加十四章十五至二十四节，神是大筵席比喻里的家主。（路十四 21。）这大筵席与马太二十二章二至十四节的婚筵不同。那婚筵是为着国度的赏赐，这大筵席是为着神完全的救恩。神就是那人，（路十四 16，）预备了完全的救恩作大筵席，并打发头一批使徒作祂的奴仆，去邀请犹太人。（路十四 16 ～ 17。）但他们因被财富，如地、牛或妻子霸占，竟拒绝祂的邀请。（路十四 18 ～ 20。）于是神打发使徒们去邀请街上的人—贫穷的、残废的、瞎眼的、瘸腿的。他们因着贫穷和困苦，就接受神的邀请。（路十四 21 ～ 22 上。）但神的救恩还有空位给更多的人；所以祂打发奴仆进一步到外邦世界去，就是到路上和篱笆那里，勉强外邦人进来，坐满祂救恩的空位。（路十四 22 下～ 23，徒十三 46 ～ 48，罗十一 25。）

六　浪子比喻里慈爱接纳的父亲

在浪子的比喻里，（路十五 11 ～ 32，）启示神是慈爱接纳的父亲。（路十五 20 ～ 24。）浪子收拾从父亲所得的一切，起身往远方去，在那里生活放荡，挥霍家产。（路十五 13。）他耗尽了从父亲所得的一切，又遇着大饥荒，（路十五 14，）就察觉自己的光景，决意回到他父亲那里。（路十五 17 ～ 18。）“相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切的与他亲嘴。”（路十五 20。）父亲看见浪子，不是偶然发生的；父亲乃是走出家门，盼望浪子回来。父亲看见儿子，就跑去抱着他的颈项，热切的与他亲嘴。这指明父神跑去迎接回来的罪人。这显出祂是何等迫切！父亲抱着儿子的颈项，热切的与他亲嘴，显示温暖慈爱的接纳。然后父亲吩咐

In this parable the Jewish people are regarded by God as a fig tree. When God did not find fruit on this tree, He was thinking to cut it down. But the vinedresser, the Lord Jesus, begged the Father not to do this until, by means of His death and resurrection, He dug around the tree and threw on manure. Then if the tree still did not bring forth fruit, it could be cut down. This is actually what took place. Because the Jews did not repent, even after the Lord Jesus died and resurrected and the Spirit came, the “fig tree” was “cut down.” This happened in A.D. 70 when Titus brought his Roman army to Jerusalem and destroyed it. That destruction of Jerusalem was the cutting down of the fig tree.

5. The Master of the House in the Parable of a Great Dinner

In Luke 14:15-24 God is “the master of the house” (v. 21) in the parable of the great dinner. This great dinner is different from the marriage feast in Matthew 22:2-14. That marriage feast was for the reward of the kingdom. This great dinner is for God’s full salvation. God, as the “certain man” (Luke 14:16), has prepared His full salvation as a great dinner, and He sent the first apostles as His slaves to invite the Jews (vv. 16-17). But because they were occupied by their riches, such as land, cattle, or a wife, they refused His invitation (vv. 18-20). Then God sent the apostles to invite the street people—the poor, the crippled, the blind, and the lame. Because of their poverty and misery, they received God’s invitation (vv. 21-22a). Yet God’s salvation still had room for more. Therefore, He sent His slaves to go out further into the Gentile world, as “the roads and hedges,” to compel the Gentiles to come in and fill up the room of His salvation (vv. 22b-23; Acts 13:46-48; Rom. 11:25).

6. The Loving and Receiving Father in the Parable of the Prodigal Son

In the parable of the prodigal son (Luke 15:11-32) God is revealed as the loving and receiving father (vv. 20-24). The prodigal son gathered everything he received from his father and traveled into a distant country where he squandered his estate, living dissolutely (v. 13). After he had spent all of what he took from the father and had fallen into a severe famine (v. 14), he became aware of his condition and made a resolution to go back to his father (vv. 17-18). “While he was still a long way off, his father saw him and was moved with compassion; and he ran and fell on his neck and kissed him affectionately” (v. 20). The father’s seeing the son did not happen by chance. Rather, the father went out of the house to look for his prodigal’s return. When the father saw his son, he ran to him and fell on his neck and kissed him affectionately. This indicates that God the Father runs to receive a returning sinner. What eagerness this shows! The father’s falling on his son’s neck and kissing him affectionately shows a warm and loving reception. The father then

奴仆说，“快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，把那肥牛犊牵来宰了，让我们吃喝快乐。因为我这个儿子是死而复活，失而又得的。”（路十五 22 ～ 24 上。）

七　恒切祷告比喻里不义的审判官

在路加十八章一至八节关于恒切祷告的比喻里，不义的审判官指公义的神。（路十八 6 ～ 7。）三节的“寡妇”表征信徒。就某种意义说，在基督里的信徒在今世是寡妇，因他们的丈夫基督（林后十一 2）不在他们这里了。在基督里的信徒也有一个对头，就是魔鬼撒但，对这对头我们需要神的伸冤。我们应当为此恒切祷告，不可灰心。八节指明神报复我们的仇敌，乃是在救主回来的时候。（帖后二 6 ～ 9。）

这比喻指明主表面上不在的期间，我们因对头所受的苦。祂表面上不在的期间，我们是寡妇，我们的反对者一直搅扰我们。我们的反对者逼迫我们的时候，似乎我们的神不是公义的，因祂允许祂的儿女受不义的逼迫。例如，施浸者约翰被斩，彼得殉道，保罗被监禁，约翰被放逐。历代以来，千千万万主耶稣忠信的跟从者受了不义的逼迫。甚至今天我们仍在受不义的苦待。我们的神似乎是不义的，因为祂没有进来审判并表白。我们的丈夫表面上不在，而我们留在地上作寡妇时，我们的神暂时似乎是不义的审判官。虽然祂似乎是不义的，但我们仍须向祂恳求，恒切祷告，一再烦扰祂。

一面，这比喻指明审判官是主宰一切的。这就是说，祂审判与否都在于祂。祂可以听寡妇，也可以不听她，似乎没有理由。这比喻启示神是主宰一切的主，祂选择什么时候，就在什么时候审判。另一面，这比喻指明我们需要恒切祷告，借此烦扰主。这比喻的意义很深奥。我们都需要认识这里所启示的神。

八　碧玉与红宝石

这一项和下两项在启示录都是表号，描绘神的所是。在启示录，神“用表号，”（启一 1，）就是用有属灵意义的象征，使我们得知祂的启示。约翰得着的启示，在许多方面都十分神圣、奥秘、且深奥，没有人的言语能充分解释，因此用表号使

said to his slaves, “Quickly bring out the best robe and put it on him, and put a ring on his hand, and sandals on his feet; and bring the fattened calf; slaughter it, and let us eat and be merry; because this son of mine was dead and lives again, was lost and was found!” (Luke 15:22-24a).

7. The Unrighteous Judge in the Parable of Persisting Prayer

In the parable concerning persisting prayer in Luke 18:1-8 the unrighteous judge refers to the righteous God (vv. 6-7). The “widow” in verse 3 signifies the believers. In a sense, the believers in Christ are a widow in the present age because their husband Christ (2 Cor. 11:2) is absent from them. The believers in Christ also have an opponent, Satan the Devil, concerning whom we need God’s avenging. We ought to pray persistently for this avenging and not lose heart. Verse 8 indicates that God’s avenging of our enemy will be at the Savior’s coming back (2 Thes. 2:6-9).

This parable indicates the suffering we have from our opponent during the Lord’s apparent absence. During His apparent absence, we are a widow and our opposer is troubling us all the time. While our opposer is persecuting us, it seems that our God is not righteous, for He allows His children to be unrighteously persecuted. For example, John the Baptist was beheaded, Peter was martyred, Paul was imprisoned, and John was exiled. Throughout the centuries thousands upon thousands of faithful followers of the Lord Jesus have suffered unrighteous persecution. Even today we are still undergoing unrighteous mistreatment. Our God seems to be unrighteous, since He does not come in to judge and vindicate. When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again.

On the one hand, this parable indicates that the Judge is sovereign. This means that whether or not He judges is up to Him. Seemingly without reason, He may either listen to the widow or not listen to her. This parable reveals that God is the sovereign Lord and that He judges whenever He chooses. On the other hand, this parable indicates that we need to bother the Lord by praying persistently. The significance of this parable is profound. We all need to know God as He is revealed here.

8. A Jasper Stone and a Sardius

This item and the next two are all figures in the book of Revelation to portray what God is. In the book of Revelation God makes His revelation known to us “by signs” (Rev. 1:1), that is, by symbols with spiritual significance. John received a revelation so divine, mysterious, and profound in many respects that no human words can explain them

人得知。启示录四章二、三节说，“有一个宝座安置在天上，又有一位坐在宝座上。那位坐着的，显出来的样子好象碧玉和红宝石。”照启示录二十一章十一节看，碧玉乃是“极贵的宝石，…明如水晶。”它必是深绿色的，表征丰盛的生命。这里的碧玉，就如二十一章十一节所指明的，表征神在祂丰富生命里可传输的荣耀。（约十七 22，2。）碧玉是神显出的样子，也是圣城新耶路撒冷显出的样子。（启二一 11。）城墙和第一根基也是用碧玉造的。（启二一 18 ～ 19。）

红宝石是一种极贵的宝石，红色表征救赎。碧玉指明那在祂丰富生命中之荣耀的神；红宝石表征这位神是救赎的神。在旧约里，镶在大祭司胸牌上的宝石，第一块是红宝石，最后一块是碧玉。（出二八 17，20。）这表征作神的赎民，是开始于神的救赎，完成于神在生命里荣耀的显出。

九　新耶路撒冷里的殿

启示录二十一章二十二节指明，神是新耶路撒冷里的殿：“我未见城内有殿，因主神全能者和羔羊为城的殿。”这节的殿字，原文不是一般的指整个殿，包括至圣所和圣所；乃是指内殿，就是至圣所。这内殿是主神，表征神将是我们蒙救赎者居住并事奉祂的地方。在新耶路撒冷里，我们要住在神里面。神自己将是所有事奉祂者的居所。

十　新耶路撒冷里的光

在启示录二十一章二十三节我们看见，神是新耶路撒冷里的光：“那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”城的殿是神自己，光也是神自己。那是灯的羔羊凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮这城。因为圣城有这种神圣的光照亮，就无需天然的光，或人造的光。神自己将是圣城里的光。

在这些信息中，我们看过了神身位的许多方面。我们在这件事上也许已经把新约查透了。我们来看神身位的各面时，就能看见这将自己分赐到我们里面的神是怎样的一位。

adequately. Thus they are made known by signs. Revelation 4:2 and 3 say, “There was a throne set in heaven, and One sitting upon the throne, and He who was sitting was like in appearance to a jasper stone and a sardius.” According to Revelation 21:11, jasper is “a most precious stone…clear as crystal.” Its color must be dark green, which signifies life in its richness. Jasper here, as Revelation 21:11 indicates, signifies God’s communicable glory in His rich life (John 17:22, 2). It is the appearance of God, which will also be the appearance of the holy city, New Jerusalem. The city’s wall and its first foundation are built with it (Rev. 21:18-19).

Sardius is a most precious stone in the color of red, which signifies redemption. Whereas jasper indicates God as the God of glory in His rich life, sardius signifies God as the God of redemption. On the breastplate of the high priest in the Old Testament, the first stone was sardius and the last jasper (Exo. 28:17, 20). This signifies that God’s redeemed people have their beginning in God’s redemption and their consummation in God’s glorious appearance in life.

9. The Temple in the New Jerusalem

Revelation 21:22 indicates that God is the temple in the New Jerusalem: “And I saw no temple in it, for its temple is the Lord God the Almighty and the Lamb.” The Greek word for temple in this verse, naos, does not denote the whole temple in a common way including the Holy of Holies and the Holy Place. Rather, it denotes the inner temple, the Holy of Holies. This inner temple is the Lord God, signifying that God will be the place in which we, His redeemed, dwell and serve Him. In the New Jerusalem we shall dwell in God. God Himself will be the dwelling place of all His serving ones.

10. The Light in the New Jerusalem

In Revelation 21:23 we see that God is the light in the New Jerusalem: “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 temple of the city is God Himself, and the light is also God Himself. The Lamb as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light. Because this divine light will illumine the holy city, there will not be the need of natural light or man-made light. God Himself will be the light in the holy city.

In these messages we have considered many aspects of God’s person. We may have exhausted the New Testament in this matter. As we consider all the aspects of God’s person, we can see what kind of God is dispensing Himself into us.

第七篇

神—祂的性质

在前面的信息中，我们说过神身位的许多面。在本篇信息中，我们要来看神的性质。

壹　有分于神的性情

最近我读到某圣经学院院长写的一封信，指控我教导异端，因为我说，按新约看，信徒有神的性情。作这种不实指控的人，也许不熟悉彼后一章四节，这节告诉我们，我们有分于神的性情。有分于神的性情，就是享受并分享这性情。我们能见证，一天过一天，我们不仅有神的性情，也享受这性情。我们信徒里面的确有神的性情。某些苦难和艰辛，我们凭自己无法忍受；然而，我们凭神的性情却能忍受。

一　享受神的所是

我们需要密切留意有分于神的性情这件事。彼后一章四节说，“借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。”借着神所赐又宝贵又极大的应许，我们在基督（我们的神和救主）里的信徒，在与祂生机的联结里，得有分于神的性情。我们借着信入和受浸已进入这联结。（约三 15，加三 27，太二八 19。）这神圣性情的美德要带我们进入祂的荣耀，进入三一神完满的彰显。

借着“又宝贵又极大的应许，”我们得有分于神的性情。我们借着相信就得着神的生命，而神的性情就是神生命的本质。虽然我们相信的时候就得着神的生命，但神的性情必须一直给我们享受。这种享受需要神的恩典。我们越享受神的性情，就越得着祂的美德，也越被带进祂的荣耀里。

有分于神的性情，就是享受神的所是。为了使我们能享受神的一切所是，神要照着祂又宝贵又极大的应许，

MESSAGE SEVEN

GOD—HIS NATURE

In the foregoing messages we covered many aspects of God’s person. In this message we shall go on to consider God’s nature.

A. PARTAKERS OF THE DIVINE NATURE

Recently I read a letter written by the dean of a certain Bible college. That letter accused me of teaching heresy because I say, according to the New Testament, that the believers have God’s nature. Perhaps the one who made this false accusation is not familiar with 2 Peter 1:4, a verse that tells us that we are partakers of the divine nature. To partake of God’s nature is to enjoy it and to participate in it. We can testify that day by day we not only possess the divine nature but also enjoy it. As believers, we certainly have the divine nature within us. Certain sufferings and hardships we cannot bear by ourselves; however, we are able to bear them by the divine nature.

1. Enjoying What God Is

We need to pay close attention to the matter of being partakers of the divine nature. 2 Peter 1:4 says, “Through which He has granted to us precious and exceedingly great promises, that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.” Through the precious and exceedingly great promises given by God, we, the believers in Christ, who is our God and Savior, have become partakers of His divine nature in an organic union with Him. We have entered into this union through faith and baptism (John 3:15; Gal. 3:27; Matt. 28:19). The virtue of this divine nature carries us into God’s glory, into the full expression of the Triune God.

Through the “precious and exceedingly great promises” we may become partakers of the divine nature. We receive the divine life simply by believing, and the divine nature is the substance of the divine life. Although we received the divine life at the time we believed, the divine nature must be continually enjoyed by us. This enjoyment requires the grace of God. The more we enjoy the divine nature, the more we have His virtue, and the more we are brought into His glory.

To partake of the divine nature is to enjoy what God is. In order that we may enjoy all that He is, God will do many things for us according to His precious and

为我们作许多事。这使我们能享受祂的性情，祂的所是。祂又宝贵又极大的应许中，有一个乃是：祂的恩典够我们用的。（林后十二9。）一天又一天，神够用的恩典要在我们里面作工，使我们能享受祂的性情。

神的性情乃指神之所是的丰富。凡神的所是，都在祂的性情里。因此，我们有分于神的性情，就有分于神的丰富。我们重生的时候既得着了神的生命，就必须往前享受神在性情上的所是。

这享受是为着现今，也是为着永世。我们要继续有分于神的性情，直到永远。这由启示录二十二章一、二节里生命树和生命水的河所例证。生命河从神和羔羊的宝座流出来。这表征神流出来成为祂赎民的享受。那涌流的河要浸透整个新耶路撒冷城，在河中并沿着河生长的生命树，要以神作生命的供应来供应赎民。这是有分于神性情之意义的一幅图画。

二　由神的性情构成

正如我们在肉身上由所吃的食物构成，照样，我们在基督里的信徒，既有分于神，就该由神构成。这该是我们天天的经历。我们若享受神并有分于祂，就会由祂构成。我们将完全由神的性情构成。

我们在肉身上都由所吃的食物构成。例如，有人吃许多鱼，由鱼构成到一个地步，身上甚至有鱼的味道。同样，我们会由神构成，以致在一切所是所作上都彰显神。我们甚至散发神的“馨香之气。”我们若天天有分于神，至终就不知不觉的有分于祂。别人接触我们，会在我们身上看见三一神的彰显。所有的圣徒都需要被神的性情浸透。我们越被神浸透，就越彰显祂。

有分于神的性情，就是有分于神所是的元素、成分。我们有分于神，神所是的各面就成为我们的享受。这是享受神性情的构成成分。

三　逃离和有分的循环

彼后一章四节是有分于神性情的条件：就是“逃离世上从情欲来的败坏。”我们越逃离这败坏，就越享受神

exceedingly great promises. This will enable us to enjoy His nature, what He is. One of His precious and exceedingly great promises is that His grace is sufficient for us (2 Cor. 12:9). God's sufficient grace will work within us day by day so that we may enjoy His nature.

The divine nature refers to the riches of what God is. Whatever God is, is in His nature. Therefore, when we partake of the divine nature, we partake of the divine riches. Having received the divine life at the time of our regeneration, we must go on to enjoy what God is in His nature.

This enjoyment is both for the present and for eternity. For eternity we shall continue to partake of the divine nature. This is illustrated by the tree of life and the river of water of life in Revelation 22:1 and 2. Out from the throne of God and the Lamb the river of life flows. This signifies God flowing out to be the enjoyment of His redeemed. That flowing river will saturate the entire city of New Jerusalem, and the tree of life that grows in and along the river will supply the redeemed with God as their life supply. This is a picture of what it means to partake of the divine nature.

2. Constituted of God's Nature

Just as we are constituted physically of the food we eat, so we, believers in Christ, should be constituted of the God of which we partake. This should be our experience day by day. If we enjoy God and partake of Him, we shall be constituted of Him. We shall be thoroughly constituted of God's nature.

We all are constituted physically of the food we eat. For example, someone may eat so much fish and be constituted of fish to such an extent that he even smells of fish. In like manner, we may become so constituted of God that we express God in all that we are and do. We may even give off a divine “fragrance.” If we partake of God day by day, eventually we shall partake of Him unconsciously. When others contact us, they will see in us the expression of the Triune God. All the saints need to be saturated with the nature of God. The more we are saturated with God, the more we shall express Him.

To be a partaker of the divine nature is to be a partaker of the elements, the ingredients, of God's being. When we partake of God, the aspects of what God is become our enjoyment. This is to enjoy the constituents of the divine nature.

3. A Cycle of Escaping and Partaking

In 2 Peter 1:4 there is a condition for becoming partakers of the divine nature: It is “having escaped the corruption which is in the world by lust.” The more we escape this

的性情。同样，我们越有分于神的性情，就越逃离世上从情欲来的败坏。这是一个循环，是逃离和有分，有分和逃离的循环。倘若这有分和逃离的循环，在我们里面刚强、迅速的作工，我们就很难接受任何世界的败坏。神的性情会加强我们，使我们远离败坏。然后，我们越远离世界的败坏，就越享受神性情的丰富。这是对神经纶的经历。

四　继续不断的享受

得着永远的生命是一次永远的事，但有分于神的性情是继续不断的事。虽然我们一次永远的得着永远的生命，但我们无法一次永远的享受神的性情。我们基督徒在地上生活的过程中，甚至在永世里，仍要有分于神的性情。

神的性情乃指神的所是。我们可以再用吃东西作有分于神性情的例证。例如，我们吃鸡，就有分于鸡的性质。鸡的所是成为我们的滋养。我们吃鸡，实际上是吃鸡的性质，包括各种滋养的元素。这些元素或成分是鸡性质的构成成分。神性情的原则也是一样。借着神的应许，我们有分于神的性情连同神一切的成分。正如我们不是一次永远的吃尽食物，照样，我们也不是一次永远的有分于神的性情。就如启示录二十二章里生命树和生命水的河所描绘的，我们要有分于神的性情，直到永远。

五　由神而生，得着神的生命和性情

我们看过，神的性情乃指神的所是，就是神之所是的构成成分。因为我们是神所生的儿女，我们就有神的生命，也有祂的性情作我们的享受。因为我照着圣经宣扬这真理，有些人就定罪我，并且不实的指控我教导“神格化。”他们说我将自己神格化，并且教导召会是神，该受敬拜为神的一部分。我们完全驳斥这不实的指控！由美国籍父母所生的孩子，当然是美国人。那么由神而生的人如何呢？借着我们的新生、重生，我们已由神而生，我们是神的儿女。因为我们已由神而生，在生命和性情上我们就与神一样。就这意义说，那些由神而生的人是神圣的。但我们确定不是有分于神格，也必定没有成为敬拜的对象。我们有神的生命和性情，但我们没有成为神格的一部分。

corruption, the more we shall enjoy the nature of God. Likewise, the more we partake of the divine nature, the more we shall escape the corruption that is in the world by lust. This is a cycle, a cycle of escaping and partaking and of partaking and escaping. If this cycle of partaking and escaping works within us in a strong, rapid way, it will be difficult for us to take in any of the corruption of the world. The divine nature will strengthen us to stay away from corruption. Then the more we stay away from the corruption of the world, the more we shall enjoy the riches of the divine nature. This is the experience of God's economy.

4. A Continual Enjoyment

To have eternal life is a matter once for all, but to partake of the divine nature is a continual matter. Although we have the divine life once for all, we cannot enjoy the divine nature once for all. During the course of our Christian life on earth, and even in eternity, we shall still be partaking of the divine nature.

The divine nature denotes what God is. We may again use eating food as an illustration of partaking of the divine nature. When we eat chicken, for example, we partake of the chicken nature. What the chicken is becomes our nourishment. When we eat chicken, we are actually eating the chicken nature, which includes various nourishing elements. These elements, or ingredients, are the constituents of the chicken nature. The principle is the same with the divine nature. Through God's promises we are partaking of God's nature with all the divine ingredients. Just as we do not eat food once for all, so we do not partake of the divine nature once for all. For eternity, as portrayed by the tree of life and the river of water of life in Revelation 22, we shall be partaking of the divine nature.

5. Born of God to Have the Divine Life and Nature

We have seen that the divine nature denotes what God is, that is, the constituents of God's being. Because we are children of God born of Him, we possess God's life and also His nature for our enjoyment. Because I have proclaimed this truth according to the Bible, some have condemned me and falsely accused me of teaching deification. They say that I am deifying myself and teaching that the church is God and should be worshipped as a part of God. We utterly repudiate this false accusation! A child born of American parents will certainly be American. Then what about those who have been born of God? Through our new birth, regeneration, we have been born of God, and we are God's children. Because we have been born of God, in life and in nature we are the same as God. In this sense, those who are born of God are divine. But we definitely do not participate in the Godhead, and we certainly do not become an object of worship. We have God's life and nature, but we do not become part of the Godhead.

有些早期的教父教导信徒神格化的事。但他们并没有教导信徒会达到神格，或者会受敬拜象神一样。他们的意思乃是，那些由神重生的基督徒有神的生命和性情。我们重生的人在生命和性情上与神一样，但我们在神格的地位上与神不同。关于这点，我们需要非常谨慎。在宣称信徒达到神格的意义上教导神格化，乃是异端。但教导我们因为由神而生，有神的生命和神的性情，而在这些方面成为与神一样的，这乃是照着圣经。我们确实无法有分于神格，或有地位受别人敬拜象神一样。然而，借着重生，我们已经得着了神的生命和性情。

我们需要回到神纯正的话，并且告诉人，凡相信神儿子的，就由神而生，并有权利、权柄成为神的儿女。（约一12～13。）既是这样的人，就有权利有分于、享受神的性情。因此，我们有神的生命，我们在享受神的性情，我们也有神儿女的地位。但我们确实没有神格的地位，就是受别人敬拜为神的地位。赞美主，我们有地位、能力、和供备，有分于神的性情！一天又一天，我们该有分于神的性情，并享受祂的所是，就是享受神丰富所是的构成成分。

贰　灵、爱、光

神的性质是什么？按新约看，神是灵，（约四24，）是爱，（约壹四8，16，）也是光。（约壹一5。）“神是灵，”“神就是爱，”以及“神就是光，”这些辞句不是作为隐喻，乃是作为叙述。这些辞句用以指明并描述神的性质。

在神的性质上，祂是灵，是爱，也是光。灵是指神身位的性质，爱是指神素质的性质，光是指神彰显的性质。爱和光都与神是生命有关，而这生命是属于灵的。（罗八2。）神、灵和生命，实际上乃是一。神就是灵，灵就是生命。在这样的生命里，有爱也有光。这神圣的爱向我们显明，就成了恩典；这神圣的光照在我们身上，就成了真理。

约翰的福音书启示主耶稣将恩典和真理带给我们，（约一14，17，）使我们得着神圣的生命；（约三14～16；）约翰的书信揭示神圣生命的交通把我们带到恩典和真理的源头，就是神圣的爱与神圣的光。约翰一书乃是

Certain early church fathers taught concerning the deification of the believers. But they did not teach that the believers attained to the Godhead, or that they would ever be worshipped as God. Rather, they meant that Christians, those who have been regenerated of God, have God's life and nature. We, the regenerated ones, are the same as God in life and nature, but we are not the same as God in position in the Godhead. Concerning this, we need to be very careful. It would be heretical to teach deification in the sense of claiming that believers attain to the Godhead. But it is according to the Scriptures to teach that because we have been born of God, we possess the divine life and the divine nature and that, in these aspects, we have become the same as God. We definitely cannot participate in the Godhead, or have the position to be worshipped by others as God. Nevertheless, through regeneration we have God's life and nature.

We need to come back to the pure Word of God and to tell others that whoever believes in the Son of God is born of God and has the right, the authority, to become a child of God (John 1:12-13). As such, he has the right to partake of, to enjoy, the nature of God. Therefore, we have God's life, we are enjoying God's nature, and we have the position of God's children. But we definitely do not have the position of the Godhead, the position to be worshipped by others as God. Praise the Lord that we have the position, the ability, and the provision to become partakers of the divine nature! Day by day we should partake of God's nature and enjoy what He is, that is, enjoy the constituents of God's rich being.

B. SPIRIT, LOVE, AND LIGHT

What is God's nature? According to the New Testament God is Spirit (John 4:24), love (1 John 4:8, 16), and light (1 John 1:5). The expressions, "God is Spirit," "God is love," and "God is light," are not used in a metaphoric sense, but in a predicative sense. These expressions denote and describe the nature of God.

In His nature God is Spirit, love, and light. Spirit denotes the nature of God's person; love, the nature of God's essence; and light, the nature of God's expression. Both love and light are related to God as life, which life is of the Spirit (Rom. 8:2). God, Spirit, and life are actually one. God is Spirit, and Spirit is life. Within such a life are love and light. When this divine love appears to us, it becomes grace, and when this divine light shines upon us, it becomes truth.

The Gospel of John reveals that the Lord Jesus has brought grace and truth to us (John 1:14, 17) so that we may have the divine life (John 3:14-16), whereas the Epistle of 1 John unveils that the fellowship of the divine life brings us to the very sources of grace and truth, which are the divine love and the divine light. First John is the continuation of

约翰福音的延续。在约翰福音里，是神在子里到我们这里来作恩典和真理，使我们成为神的儿女；（约一 12 ～ 13；）在约翰一书里，是我们这些儿女在父生命的交通里，往父那里去，有分于祂的爱与光。前者是神出到外院，在祭坛那里满足我们的需要；（利四 28 ～ 31；）后者是我们进入至圣所，在约柜那里接触神。（出二五 22。）这是对神圣生命更往前、更深的经历。

神是灵。这是指祂的身位。神也是爱与光。爱是指祂的素质，光是指祂的彰显。神的爱与光都与祂的生命有关。这生命实际上就是神自己。这生命也就是那灵。

这生命显现时，带着恩典和真理而来。当我们接受主耶稣时，我们是接受生命；如今我们是享受恩典和真理。这生命把我们带回神那里，享受祂的爱与光。首先，神到我们这里来，使我们接受恩典和真理。如今我们回到父那里，接触祂这恩典和真理的源头，这源头就是爱与光。因此，在神圣生命的交通里，我们被带回到神那里，享受祂的爱作恩典的源头，享受祂的光作真理的源头。

这种对爱与光的领会不是源自人的推理，乃是来自主话里神圣的启示。在这启示里有好些项目给我们享受，好比筵席上的许多道菜。我们有神，是灵作神人位的性质，是爱作神素质的性质，也是光作神彰显的性质。我们有这一切神圣的事，意思就是我们已被带回父神那里。我们被带回父神那里，就遇见祂并享受祂是爱，就是恩典的源头；享受祂是光，就是真理的源头。何等奇妙，在神圣生命的交通里，我们享受神圣的光与神圣的爱！因此，在我们的经历中，我们能享受神的性质；也就是说，我们能享受神是灵，是爱，也是光。

叁　神的性质正分赐到我们里面，使我们活在灵、爱、光里

照着神新约的经纶，神如今正将祂自己分赐到我们里面。当然，神所分赐到我们里面的，乃是祂在性质上的所是。神分赐到我们里面，祂的性质也分赐到我们里面。神将祂自己分赐到我们里面，意思就是祂正以性质上的所是，将自己分赐到我们里面。

the Gospel of John. In the Gospel it was God in the Son coming to us as grace and truth so that we may become His children. In the Epistle of 1 John it is we, the children, in the fellowship of the Father's life, coming to the Father in order to participate in His love and light. The former was God coming out to the outer court to meet our need at the altar with His grace and truth (Lev. 4:28-31); the latter is we entering into the Holy of Holies to contact Him at the ark in the divine love and light (Exo. 25:22). This is further and deeper in the experience of the divine life.

God is Spirit. This refers to His person. God is also love and light. Love refers to His essence, and light, to His expression. Both God's love and light are related to His life. This life is actually God Himself. Life is also the Spirit.

When this life was manifested, it came with grace and truth. When we received the Lord Jesus, we received life, and now we enjoy grace and truth. This life brings us back to God to enjoy His love and light. First, God came to us so that we may receive grace and truth. Now we go back to the Father and contact Him as the source of grace and truth, and this source is love and light. Therefore, in the fellowship of the divine life we are being brought back to God to enjoy His love as the source of grace and His light as the source of truth.

This understanding of love and light is not derived from human reasoning; it comes from the divine revelation in the Word. In this revelation we have a number of items for our enjoyment, comparable to the many courses of a feast. We have God, the Spirit as the nature of God's person, love as the nature of God's essence, and light as the nature of God's expression. When we have all these divine things, it means that we have been brought back to God the Father. When we are brought back to God the Father, we meet Him and enjoy Him as love, which is the source of grace, and light, which is the source of truth. How marvelous that in the fellowship of the divine life we enjoy the divine light and the divine love! Thus, in our experience we may enjoy God's nature; that is, we may enjoy God as Spirit, love, and light.

C. GOD'S NATURE BEING DISPENSED INTO US FOR OUR LIVING IN SPIRIT, LOVE, AND LIGHT

According to His New Testament economy, God is now dispensing Himself into us. Surely what God dispenses into us is what He is in His nature. When God is dispensed into us, His nature is also dispensed into us. For God to dispense Himself into us means that He is dispensing Himself into us with what He is in His nature.

我的妻子每天给我食物时，同时就给我维他命。每种维他命都各有其性质。我将维他命接受到里面，也就将维他命的性质接受进来。接受维他命，也是神以祂自己喂养我们的例证。神是最好的喂养者，祂天天都以神圣的维他命喂养我们。神正以祂性质的“维他命”喂养我们。

我们看过，神的性质包括灵作神身位的性质，爱作神素质的性质，以及光作神彰显的性质。既然神在祂的性质上将祂自己分赐到我们里面，我们越在神的分赐之下，就越有祂的灵、爱、和光。

没有神的分赐，人只有肉体，属魂的心思、情感、意志，和隐伏的灵。结果，他们只在肉体、精神上生活。但我们若天天在神的分赐之下，我们就有多而又多的灵。至终，别人能在我们的言行上感觉那灵。

我们需要在婚姻生活中经历神的分赐。结了婚的弟兄姊妹，当你的丈夫或妻子为难你的时候，你如何反应？你若消极的反应，这就指明你不在神的分赐之下。你若在祂的分赐之下，多而又多的将那灵接受到里面，你就不会在肉体或情感里反应。你会以那灵来反应。

因为神是灵也是爱，我们越在祂的分赐之下，我们就越有爱。事实上，神的性质越分赐到我们里面，我们就越成为爱。这就是说，我们不仅有爱，我们也就是爱。新约说神就是爱，这不是说神仅仅有爱，祂也就是爱。借着神将祂自己分赐到我们里面，由于这位是爱的神构成的工作，我们就成为爱。作神素质之性质的爱分赐到我们里面，我们就会在爱里对别人反应。唯有一种爱是真实的，就是那出于神分赐的爱。我们在神的分赐之下，就以真实的爱，就是神自己来反应。

我们在神的分赐之下，我们的生活就不仅有灵与爱，也有光。我们天然的爱是在黑暗里。唯有一种爱满了光，那就是来自神之分赐的爱。

我们若天天在神的分赐之下，我们的行动就会有灵，有爱，也有光。你在日常生活的行动上有多少灵、爱、和光？这试验你在不在神的分赐之下。

Every day my wife gives me vitamins with my food. Each vitamin has its own nature. When I take the vitamins into me, I also take in the nature of the vitamins. Taking vitamins is also an illustration of God’s feeding us with Himself. God is the best feeder. Daily He is feeding us with divine vitamins. God is feeding us with the “vitamins” of His nature.

We have seen that God’s nature includes Spirit as the nature of God’s person, love as the nature of God’s essence, and light as the nature of God’s expression. Since God is dispensing Himself in His nature into us, the more we are under God’s dispensing, the more we have of His Spirit, love, and light.

Apart from God’s dispensing, human beings have only the flesh, the soulish mind, emotion, and will, and a dormant spirit. As a result, they live only in a fleshly, psychological way. But if we are daily under God’s dispensing, we shall have more and more Spirit. Eventually, others will be able to sense the Spirit in what we do and say.

We need to experience God’s dispensing in our marriage life. Married brothers and sisters, how do you react when your husband or wife gives you a difficult time? If you react in a negative way, this indicates that you are not under God’s dispensing. If you are under His dispensing and are receiving the Spirit into you more and more, you will not react in your flesh or in your emotion. Instead, you will react with the Spirit.

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God’s nature is dispensed into us, the more we become love. This means that we not only have love but that we are love. When the New Testament says that God is love, this does not mean that God merely has love but that He is love. Through God’s dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God’s essence is dispensed into us, we shall react to others in love. Only one kind of love is genuine, and that is the love that comes out of God’s dispensing. When we are under God’s dispensing, we react with genuine love, which is God Himself.

When we are under God’s dispensing, our living will not only be with Spirit and love, but also with light. Our natural love is in darkness. Only one kind of love is full of light, and that is the love that comes from God’s dispensing.

If we are under God’s dispensing day by day, we shall behave with Spirit, with love, and with light. With how much Spirit, love, and light do you behave in your daily life? This is a test of whether or not you are under God’s dispensing.

在前面的信息中我们看过神的身位有许多面，在本篇信息中我们看过祂有那是灵、爱、光的性质。我们若在这样一位神的分赐之下，祂必然要以祂的性质，就是祂的自己来灌注我们；祂是灵（祂身位的性质），是爱（祂内在素质的性质），也是光（祂外在彰显的性质）。

假定某位弟兄一直相当充分的在神的分赐之下。你接触他，就会感觉他的生活和行动满有灵。在他身上你看不见任何肉体或魂的标记，却看见灵的标记。不仅如此，你也会感觉爱与光。你与他在一起，会觉得蒙光照。这样一位弟兄就是由灵、爱、光来构成，因为他是在神的分赐之下；而神在性质上是灵，是爱，也是光。

凭着灵、爱、光生活，与仅仅照着伦常、道德的教训生活大不相同。新约启示这位神的分赐，祂的身位有许多面，祂的性质是灵、爱、和光。我们若与祂是一，若天天在祂的分赐之下，我们自然而然就会过满了灵、爱、光的生活。

我们需要想想神在祂身位上之所是的各面。虽然神的身位有许多面，但在性质上非常简单：祂是灵，是爱，也是光。我们若在祂的分赐之下，我们的反应会向别人指明我们满有灵、爱、光，甚至我们由灵、爱、和光所构成。

我们若在神的分赐之下，我们必然会有分于神是灵、爱、光的性质。然后我们会成为活在灵、爱、光里的人。这意思就是说，我们已由神性质的这些元素来构成。在我们的生活中，我们不需要刻意表演、做作。我们只要照着神的性质过生活。

In the foregoing messages we have seen that God's person has many aspects, and in this message we have seen that He has a nature which is Spirit, love, and light. If we are under the dispensing of such a God, certainly He will infuse us with His nature, that is, with Himself as Spirit, the nature of His person, love, the nature of His essence inwardly, and light, the nature of His expression outwardly.

Suppose a certain brother is continually under God's dispensing in a full way. When you contact him, you will sense that he lives and behaves with much Spirit. With him you will not see any sign of the flesh or the soul but of the Spirit. Furthermore, you will also sense love and light. When you are with him, you will have the sense that you are being enlightened. Such a brother is constituted of Spirit, love, and light because he is under the dispensing of the God who, in His nature, is Spirit, love, and light.

To live with Spirit, love, and light is very different from living only according to ethical, moral teachings. The New Testament reveals the dispensing of a God whose person is of many aspects and whose nature is Spirit, love, and light. If we are one with Him and if we are daily under His dispensing, we shall be those who spontaneously live a life that is full of Spirit, love, and light.

We need to consider all the aspects of what God is in His person. Although God's person has many aspects, in nature He is very simple: He is Spirit, love, and light. If we are under His dispensing, our reactions will indicate to others that we have much Spirit, love, and light, even that we are constituted of Spirit, love, and light.

If we are under God's dispensing, surely we shall participate in God's nature as Spirit, love, and light. Then we shall become those who are living in Spirit, love, and light in the sense that we have been constituted of these elements of God's nature. In our living there will be no need for us to perform, to act deliberately. Rather, we shall simply live a life according to the divine nature.

第八篇

神—祂的属性（一）

在本篇信息中，我们要来看新约里所启示神的许多属性。属性所指的比美德更多。我们说到神的属性，乃指属于神的一切。当属于神的东西成为我们的经历时，这当然就成了我们的美德。譬如，生命是神的属性，不是美德。但神的生命成为我们的经历，就产生美德。因此，说到神，我们用“属性”一辞，但说到我们自己，我们用“美德”一辞。

壹　生命

神圣的生命可视为神首要且基本的属性。虽然“生命”一辞在新约里用了多次，但“神的生命”一辞只出现一次。以弗所四章十八节是说到神的生命唯一的经文：“他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了。”神的生命是永远、非受造的。人受造时没有得着这生命。在受造后，有受造生命的人被摆在生命树前，（创二 8～9，）以接受那非受造、神的生命。但人堕落到心思的虚妄里，并在悟性上变为昏暗。人在这种堕落的光景中，无法摸着神的生命，直到人悔改（心思转向神），并相信主耶稣，以接受神这永远的生命。（徒十一 18，约三 16。）

事实上，在全宇宙中，唯有神的生命才算为生命。约壹五章十二节说，“人有了神的儿子，就有生命；没有神的儿子，就没有生命。”这节指明，除非我们有神的生命，否则我们就没有生命。在神看来，唯有祂的生命是生命。因此，新约里提到神的生命，就把它看作唯一的生命。（约一 4，十 10，十一 25，十四 6。）

神的生命是神圣、永远的。“神圣”一辞，意思是属于神，有神的性质。“永远”一辞，意思是非受造的，无始无终，自有永有，永不改变。神的生命是非受造的，无始无终，自有永有，绝不改变。

MESSAGE EIGHT

GOD—HIS ATTRIBUTES (1)

In this message we shall begin to consider the many attributes of God revealed in the New Testament. Attributes refer to something more than virtues. When we speak of God's attributes, we refer to all that belongs to God. Of course, when the things that belong to God become our experience, they become our virtues. Therefore, with God there are attributes, and with us there are virtues. For instance, life is an attribute of God, not a virtue. But when the life of God becomes our experience, it produces virtues. Hence, with respect to God we use the word “attributes,” but in relation to ourselves we use the word “virtues.”

A. LIFE

The divine life may be considered as the first and the basic attribute of God. Although the word “life” is used many times in the New Testament, the phrase “the life of God” is found only once. Ephesians 4:18 is the unique verse that speaks of the life of God: “Being darkened in their understanding, estranged from the life of God because of the ignorance which is in them, because of the hardness of their heart.” The life of God is eternal, uncreated. Man did not receive this life at the time of creation. After being created, man with the created human life was placed before the tree of life (Gen. 2:8-9) to receive the uncreated divine life. But man fell into the vanity of his mind and became darkened in his understanding. In such a fallen condition man is not able to touch the life of God until he repents (has his mind turned to God) and believes in the Lord Jesus to receive God's eternal life (Acts 11:18; John 3:16).

Actually in the whole universe only the life of God can be counted as life. First John 5:12 says, “He who has the Son has the life; he who does not have the Son of God does not have the life.” This verse indicates that unless we have the life of God we do not have life. In the sight of God only His life is life. Therefore, when the life of God is mentioned in the New Testament, it is treated as if it is the unique life (John 1:4; 10:10; 11:25; 14:6).

The life of God is divine and eternal. The word “divine” means being of God, having the nature of God. The word “eternal” means being uncreated, without beginning or ending, existing by itself, and ever, unchangeably existing. The life of God is uncreated, without beginning or ending, self-existing, ever-existing, and never changing.

神的生命是神圣、永远的，是不朽坏、不改变的；经过任何一种打击或毁坏，仍然一样，继续存活。宇宙中其他各种生命—天使的生命、人的生命、动物的生命、和植物的生命—都是必朽坏、会改变的。唯有神的生命是神圣、永远的，不朽坏、不改变的。它无论遭受怎样的打击或毁坏，仍然不改变，永远是一样的。因此，从永远的观点看，唯有神的生命才是生命。照着神的生命神圣、永远的性质，神的生命是唯一的生命。因为神的生命是唯一的生命，所以每当新约原文说到这生命，就用 zoe，奏厄，来指这最高的生命。（约一 4，约壹一 2，五 12。）

神造人的心意是要人吃生命树的果子，借此接受神永远的生命。但在堕落时，撒但邪恶的性情注射到了人里面。结果，人必须与生命树隔离。按创世记三章二十四节，耶和华“把他赶出去了；又在伊甸园的东边安设基路伯，和四面转动发火焰的剑，要把守生命树的道路。”因此，人与神的生命隔绝了。基路伯、火焰、和剑表征神的荣耀、圣别、和公义。这三件东西使有罪的人不能接受神永远的生命。但主耶稣在十字架上死了，满足神一切荣耀、圣别、和公义的要求。因此，借着主耶稣的救赎，为我们开了路，能再次接触作生命树的神。这就是希伯来十章十九节所说，我们“因耶稣的血，得以坦然进入至圣所”的原因。生命树是在至圣所里。我们在基督里的信徒，已被带回到生命树这里，如今至圣所里神圣的生命能成为我们每天的享受。然而，不信者仍与神的生命隔绝。

贰　爱

我们在前面的信息中看过，神圣的爱是神素质的性质。因此，爱是神素质的属性。约翰三章十六节告诉我们：“神爱世人，甚至将祂的独生子赐给他们。”约壹四章九节说，“神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。”世上，指堕落的人类所在的地方，与提前一章十五节者同。

约壹四章十节接着说：“不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就

The life of God, being divine and eternal, is immortal and unchangeable; it remains the same and continues living even after passing through any kind of blow or destruction. All other kinds of life in the universe—angelic life, human life, animal life, and plant life—are mortal and changeable. Only the life of God is divine and eternal, immortal and unchangeable. No matter what kind of blow or destruction it undergoes, it remains unchanged and stays forever the same. Therefore, from the standpoint of eternity only the life of God is life. According to the divine and eternal nature of the life of God, God's life is the unique life. Because the life of God is the unique life, whenever the New Testament in the original Greek speaks of this life, it uses the word zoe, which refers to the highest life (John 1:4; 1 John 1:2; 5:12).

God's intention in His creation of man was that man would partake of the fruit of the tree of life and thereby receive the eternal life of God. But in the fall Satan's evil nature was injected into man. As a result, man had to be barred from the tree of life. According to Genesis 3:24, the Lord "drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Thus, man was estranged from the life of God. The cherubim, the flame, and the sword signify God's glory, holiness, and righteousness. These three things kept sinful man from receiving God's eternal life. When the Lord Jesus died on the cross, He fulfilled all the requirements of God's glory, holiness, and righteousness. Therefore, through the redemption of the Lord Jesus, the way has been opened for us to contact God as the tree of life once more. This is the reason Hebrews 10:19 says that we have "boldness for entering the Holy of Holies by the blood of Jesus." The tree of life is in the Holy of Holies. As believers in Christ, we have been brought back to the tree of life, and the divine life in the Holy of Holies may now be our daily enjoyment. The unbelievers, however, are still estranged from the life of God.

B. LOVE

The divine love, as we have seen in the preceding message, is the nature of God's essence. Thus, it is an essential attribute of God. John 3:16 tells us that "God so loved the world that He gave His only begotten Son," and 1 John 4:9 says, "In this the love of God was manifested to us, that God has sent His Son, the only begotten, into the world that we might live through Him." As in 1 Timothy 1:15, the "world" refers to fallen mankind, whom God so loved that, by making them alive through His Son with His own life, they might become His children. In this the love of God has been manifested.

First John 4:10 goes on to say, "In this is love, not that we have loved God, but that He loved us, and sent His Son a propitiation concerning our sins." The word "this" refers to the

是爱了。”“此”字指上述的事实：不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物。在这事实里，有神高超、高贵的爱。神圣的爱这神素质的属性，主要是彰显在差祂的儿子救赎我们，并将神的生命分赐到我们里面，使我们成为祂的儿女。

以弗所二章四节说，“神富于怜悯，因祂爱我们的大爱。”爱的对象应该是在可爱的光景里，但怜悯的对象总是在可怜的光景里。因此，神的怜悯比祂的爱达到得更远。神爱我们，因为我们是祂拣选的对象；然而我们因着堕落变得极为可怜，甚至死在过犯并罪之中，所以我们需要神的怜悯。因着祂的大爱，神是富于怜悯的，把我们从可怜的地位，救到适合祂爱的光景。神高贵的爱这素质的属性，需要祂怜悯的属性，好叫祂能在我们堕落生命的深坑中临到我们。

叁　光

我们在前面的信息中看过，神圣的光是神彰显的性质。因此，光是神彰显的属性。启示录二十一章二十三节说，“那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”在千年国里，日光、月光都要加强；（赛三十 26；）但在新天新地的新耶路撒冷里，却不需要日月光照。在新天新地里有日月，但在新耶路撒冷不需要日月光照，因为神这神圣的光，要照耀得更为明亮。

在新耶路撒冷里，那是灯的羔羊要凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮这城。因为圣城有这种神圣的光照亮，就无需天然的光，或人造的光。那里不需要天然的光。虽然在新天新地里有日月，但我们不需要日月，因为我们的居所比日月明亮得多。那里也不需要人造的光。神自己要作圣城的光。

启示录二十一章二十三节也说，羔羊—基督—是灯。神是光，基督是灯。光需要带光体。这指明我们不该将基督与神或神与基督分开。事实上，神与基督是一个光。神是内容，基督是带光体，是彰显。正如光在灯里作灯的内容，借着灯得彰显，照样，父神也是在子里，借着子得彰显。

following fact: not that we loved God, but that He loved us and sent His Son a propitiation concerning our sins. In this fact is the higher and nobler love of God. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us that we may become His children.

Ephesians 2:4 says, "God, being rich in mercy because of His great love with which He loved us." The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. Hence, God's mercy reaches further than His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins; therefore, we need God's mercy. Because of His great love, God is rich in mercy to save us from our wretched position to a condition that is suitable for His love. The nobler love of God as His essential attribute needs His attribute of mercy to reach us in the deep pit of our fallen life.

C. LIGHT

The divine light, as we have seen in the foregoing message, is the nature of God's expression. Thus, it is an expressive attribute of God. Revelation 21:23 says, "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." In the millennium the light of the sun and the moon will be intensified (Isa. 30:26). But in the New Jerusalem in the new heaven and new earth there will be no need of the sun nor of the moon. 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.

In the New Jerusalem the Lamb as the lamp will shine with God as the light to illumine the city with the glory of God, the expression of the divine light. Because such a divine light will illumine the holy city, it will have no need of any other light, whether created by God or made by man. There will be no need of natural light. Although the sun and moon will be in the new heaven and new earth, we shall not have any need for them, because our dwelling place will be much brighter than either of them. Man-made light will not be needed either. God Himself will be the light in the holy city.

Revelation 21:23 also says that the Lamb, Christ, is the lamp. God is the light, and Christ is the lamp. The light needs the light-bearer. This indicates that we should not separate Christ from God or God from Christ. Actually, God and Christ are one light. God is the content, and Christ is the light-bearer, the expression. As the light is in the lamp to be its content and to be expressed through the lamp, so God the Father is in the Son to be expressed through the Son.

启示录二十二章五节也说到光是神圣的属性：“不再有黑夜，他们也不需要灯光日光，因为主神要光照他们。”蒙主神光照，是神所救赎的人在永世里的一项福分。我们不需要人造的灯光，也不需要神造的日光。神自己要照耀在我们身上，我们要活在祂的光照之下。神自己要作光，基督要作灯，将神照耀出来，照亮全城。

在新耶路撒冷里，神圣的光是里面的光，也是外面的荣耀作彰显。这光要在宝石里并借着宝石照耀，这宝石是碧玉，表征变化过的信徒。（启二一11。）是光的神在是灯的羔羊里，照耀全城。在这城里有照耀的光，在城外这光彰显神的荣耀，以致全城充满神的荣耀。神的荣耀就是神自己，借着透亮的碧玉墙，从城里照耀出来。（启二一18。）

今天神圣的光，神彰显的属性，在我们基督徒的生活中应用到我们身上了。约壹一章五至七节告诉我们，神就是光，我们若与祂交通，就应当在神圣的光中行。这指明甚至在今世，在新天新地里新耶路撒冷还未来到以前，我们就能享受神这彰显的属性。

肆　丰富

神圣的丰富是神之属性在许多方面的集大成。罗马二章四节说到神丰富的恩慈、宽容与恒忍。恩慈、宽容与恒忍，主要是神向着罪人的属性，其中有神圣的丰富。以弗所书说到神富于怜悯，（弗二4，）神恩典超越的丰富，（弗一7，二7，）以及神荣耀的丰富。（弗三16。）罗马九章二十三节也说到神荣耀的丰富。在怜悯、恩典、和荣耀这些神圣属性上的神圣丰富，主要是向着信徒。神恩典的丰富，超越各样的限制。这些乃是神自己的丰富，今天作了我们的享受；这些丰富要向全宇宙公开显示，展览，直到永远。神荣耀的丰富是为着神在信徒身上的彰显；信徒是神的器皿，为基督所内住并完全占有，以彰显神。（弗三16～19，罗九23。）罗马十一章三十三节说深哉，神的丰富、智慧和知识！在神一切属性上的神圣丰富是深的，人无法追踪，正如神的智慧和知识人无法追踪一样。

Revelation 22:5 also refers to light as a divine attribute: “Night shall be no more; and they have no need of the light of a lamp and the light of the sun, for the Lord God shall illumine them.” Being illumined by the Lord God will be one of the blessings to God’s redeemed in eternity. We shall have no need of a lamp, the light made by man, nor of the sun, the light created by God. God Himself will shine upon us, and we shall live under His illumination. God Himself will be the light, and Christ will be the lamp, shining out God to enlighten the entire city.

In the New Jerusalem the divine light will be both the inward light and the outward glory for expression. This light will shine in and through the precious stone, as a jasper stone, signifying the transformed believers (Rev. 21:11). God as the light within the Lamb as the lamp will shine through the city. Within this city there will be shining light. Outside the city the light will express God’s glory, so that the entire city will bear the glory of God. The glory of God is God Himself shining out of the city through the transparent wall of jasper (Rev. 21:18).

Today the divine light as God’s expressive attribute is applied to us in our Christian life. First John 1:5-7 tells us that God is light, and that if we fellowship with Him we should walk in the divine light. This indicates that we can enjoy this expressive attribute of God even in this age before the New Jerusalem will come in the new heaven and the new earth.

D. RICHES

The divine riches are an aggregate of a particular attribute of God in many respects. Romans 2:4 speaks of the riches of God’s kindness, forbearance, and longsuffering. Kindness, forbearance, and longsuffering are God’s attributes mainly toward the sinners, in which there are the divine riches. The book of Ephesians speaks of God’s riches in mercy (2:4), God’s surpassing riches of grace (1:7; 2:7), and God’s riches of glory (3:16). Romans 9:23 also speaks of God’s riches of glory. The divine riches in the divine attributes of mercy, grace, and glory are mainly toward the believers. The riches of God’s grace surpass every limit. These are the riches of God Himself for our enjoyment today, which will be publicly displayed, exhibited, to the whole universe for eternity. The riches of God’s glory are for God’s expression in the believers as God’s vessels, being indwelt and fully occupied by Christ to express God (Eph. 3:16-19; Rom. 9:23). Romans 11:33 speaks of the depth of the riches and the wisdom and the knowledge of God. The divine riches in all God’s attributes are deep, with an untraceable depth just as God’s wisdom and knowledge are untraceable.

伍　丰满

神的另一个属性是丰满。歌罗西一章十九节说，“因为一切的丰满，乐意居住在祂里面。”这节说到的丰满是什么？许多人会回答，这是神格的丰满。虽然这是正确的，但保罗在这里没有用“神格的”或“神的”这样的辞来形容丰满。他只说一切的丰满，乐意居住在基督里面。有个东西我们知道是丰满，这丰满乐意居住在基督里面。歌罗西一章十九节的丰满，不是指神所是的丰富，乃是指这些丰富的彰显。不论在受造之物中，或在召会里，神丰富之所是的一切彰显，都居住在基督里面。因此，歌罗西一章十九节的丰满，意思就是彰显。

一样东西若没有丰满，就无法得着彰显。这东西若有了丰满，就得着了彰显。例如，我们的爱若非常少，就无法得着彰显。但我们的爱若是丰满的，我们爱的丰满就是它的彰显。同样的原则，歌罗西一章十九节是神在祂丰富上一切所是的彰显。

在歌罗西一章十九节，保罗说到丰满，没有用任何字来形容，这是很有意义的。这指明他在说唯一的丰满。你无论怎样形容丰满，都可能含示这丰满不是唯一的。为了保守丰满的唯一性，保罗没有用形容辞。因此，这里的丰满就是那丰满。

丰满，神的彰显，是一个人位。歌罗西一章十九节以下的经文里，许多人称代名词指明丰满是一个人位。十九、二十节说，丰满乐意居住在基督里面，“借着祂叫万有…都与自己和好了。”丰满若不是一个人位，如何能乐意居住在基督里面？丰满能乐意，这指明丰满是一个人位。丰满不仅乐意居住在基督里面，并且借着祂叫万有都与自己和好了。原文在十九、二十节，有两个不定词—居住与和好，由一个连接词相连着。因此，丰满乐意居住，并且叫万有与自己和好。“借着祂”在二十节用了两次，都是指基督用以作主动的凭借，使和好得以完成。但是谁借着基督来与“自己”和好呢？乃是十九节的丰满。达秘的新约译本，在二十和二十二节用中性代名词（itself 和 it）来指十九节的丰满。然而，原文的代名词不该视为中性的，而该视为阳性的。这就是说，我们不该说“它，”而该说“祂。”因此，万有乃是与丰满和

E. FULLNESS

Another attribute of God is fullness. Colossians 1:19 says, “For in Him all the fullness was pleased to dwell.” What is the fullness spoken of in this verse? Many would answer that it is the fullness of the Godhead. Although this is correct, here Paul does not modify the word “fullness” by a phrase such as “of the Godhead” or “of God.” He simply says that all the fullness was pleased to dwell in Christ. There is something known as the fullness, and this fullness is pleased to dwell in Christ. In Colossians 1:19 fullness denotes not the riches of what God is but the expression of these riches. All the expression of the rich being of God, both in creation and in the church, dwells in Christ. Therefore, fullness in Colossians 1:19 means expression.

If something has no fullness, it cannot be expressed. But if a thing has fullness, it can be expressed. For example, if we have very little love, our love cannot be expressed. But if our love is full, the fullness of our love will be its expression. In the same principle, the fullness in Colossians 1:19 is the expression of all that God is in His riches.

It is significant that in Colossians 1:19 Paul speaks of the fullness as the fullness, using no word to modify it. This indicates that he is speaking of the unique fullness. To modify the fullness in any way might imply that it is not unique. In order to preserve the uniqueness of the fullness, Paul does not use a modifier. Hence, the fullness here is simply the fullness.

The fullness, the expression of God, is a person. Many of the personal pronouns in the verses following Colossians 1:19 refer to the fullness as a person. Verses 19 and 20 say that in Christ the fullness was pleased to dwell, and “through Him to reconcile all things to Him.” If the fullness were not a person, how could it be pleased to dwell in Christ? The fact that the fullness can be pleased indicates that it is a person. The fullness was pleased not only to dwell in Christ, but through Him to reconcile all things to Him. In verses 19 and 20 two infinitives—to dwell and to reconcile—are joined by a conjunction. Hence, the fullness was pleased to dwell and to reconcile. The phrase “through Him” is used twice in verse 20, both times referring to Christ as the active instrument through which reconciliation was processed. But what is the antecedent of the pronoun “Him” to whom all things are reconciled? The antecedent is the fullness in verse 19. This is the reason that in his New Translation, J. N. Darby uses the pronoun “itself” and “it” in verses 20 and 22 to refer to the fullness in verse 19. However, the Greek pronouns should not be regarded as neuter but as masculine. This means that instead of saying “it,” we should say “Him.” Therefore,

好了。在二十一、二十二节，我们原来是仇敌，但祂在肉体的身体里，借着死，叫我们与丰满和好了，好把我们圣别、没有瑕疵、无可责备的呈献在这丰满面前。这样领会这段话，是何等的有意义！居住在基督里面的是丰满，使我们和好的是丰满，我们也是呈献给丰满。这丰满就是彰显出来的神自己。这丰满乐意居住在基督里面，使我们和好，并且将我们呈献给祂自己。

我们看过，在歌罗西一章十九节，丰满是神的彰显，甚至是神自己。这丰满不是指神所是的丰富，乃是指这些丰富的彰显，就是神在祂一切丰富所是上完满的彰显。神丰富的所是彰显在旧造里，也在新造里。在歌罗西二章九节，保罗接着说，“因为神格一切的丰满，都有形有体的居住在基督里面。”丰满一辞也不是指神的丰富，乃是指神丰富的彰显。那居住在基督里面的，不仅是神格的丰富，也是神所是之丰富的彰显。要紧的是我们要看见，神格的丰满是神格的彰显，就是神在祂的丰富上所是的彰显。神格彰显在旧造，宇宙里，也彰显在新造，召会里。

在歌罗西一章十九节和二章九节，我们看见丰满的两面。按一章十九节，一切的丰满，乐意居住在基督里面。按二章九节，一切的丰满，都有形有体的居住在基督里面。这含示基督在祂的人性里所穿上的物质身体。这指明神格一切的丰满，都居住在那有属人身体的基督里面。在祂成为肉体以前，神格的丰满居住在是永远之话的祂里面，并没有有形有体的居住在祂里面。祂成为肉体以后，神格的丰满开始有形有体的居住，并且居住在得荣耀的身体里，（腓三 21，）从今时直到永远。基督是神丰满的具体化身，是神在祂无限且无法追踪的丰富上，一切所是之彰显的具体化身。

以弗所三章十九节是关于神的丰满进一步的话：“并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”这节有些译本说，“被神一切的丰满所充满。”按这译法，神的丰满是我们被充满的元素、素质。但这是对这节错误的领会。这里保罗是说我们要被充满，以致成为神一切的丰满。也就是说，我们要被充满，以致成为神的彰显。当我们得以加强到里面的人里，使基督安家在我们心里，并且我们在爱里生根立基，（弗三 16～17，）我们就被充满，成为神一切的丰满。在我们的灵里，我们被充满，成为神一切的丰满，成为祂的彰显。

all things have been reconciled to the fullness. In verses 21 and 22 we who were enemies have been reconciled by the fullness in the body of His flesh through death so that we may be presented holy and blameless and without reproach before the fullness. How meaningful is this understanding of the passage! It is the fullness that dwells in Christ, it is the fullness that reconciles us, and it is to the fullness that we shall be presented. This fullness is God Himself expressed. This fullness was pleased to dwell in Christ, to reconcile us, and to present us to Himself.

We have seen that in Colossians 1:19 the fullness is the expression of God, even God Himself. This fullness does not denote the riches of what God is; rather, it denotes the expression of these riches, the full expression of God in all His rich being. The rich being of God is expressed both in the old creation and in the new creation. In Colossians 2:9 Paul goes on to say, “For in Him dwells all the fullness of the Godhead bodily.” Once again, the word fullness refers not to the riches of God but to the expression of God’s riches. What dwells in Christ is not only the riches of the Godhead but the expression of the riches of what God is. It is crucial for us to see that the fullness of the Godhead is the expression of the Godhead, that is, the expression of what God is in His riches. The Godhead is expressed in both the old creation, the universe, and in the new creation, the church.

In Colossians 1:19 and 2:9 we see two aspects of the fullness. According to 1:19, all the fullness was pleased to dwell in Christ. According to 2:9, all the fullness dwells in Christ bodily. This implies the physical body which Christ put on in His humanity. It indicates that all the fullness of the Godhead dwells in Christ as the One who has a human body. Before His incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but it did not dwell in Him bodily. After He became incarnate, the fullness of the Godhead began to dwell in a bodily way, and it dwells in His glorified body (Phil. 3:21) now and forever. For eternity Christ is the embodiment of the fullness of God, the embodiment of the expression of all that God is in His unlimited and untraceable riches.

In Ephesians 3:19 we have a further word concerning the fullness of God: “And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.” Some translations of this verse say, “filled with all the fullness of God.” According to this rendering, the fullness of God is the element, the essence, with which we are filled. But this is a mistaken understanding of this verse. Here Paul is saying that we shall be filled unto all the fullness of God, that is, we shall be filled to be the expression of God. When we are strengthened into our inner man, when Christ makes His home in our hearts, and when we are rooted and grounded in love (Eph. 3:16-17), we are filled unto all the fullness of God. In our spirit we are filled unto all the fullness of God to become His expression.

不仅如此，以弗所三章十九节不是说，我们被神的丰富所充满；这节乃是说，我们被充满，成为神的丰满。这就是说，我们被充满，成为神的彰显。今天神的彰显是召会，就是身体，那在万有中充满万有者的丰满。（弗一23。）

当基督安家在我们心里，我们满有力量，能以和众圣徒一同领略基督的量度，并且借着经历认识祂那超越知识的爱，我们就要被充满，成为神一切的丰满。这一切的丰满，都居住在基督里面。如今基督借着祂的内住，将神的丰满分赐到我们这人里面。我们被充满成为神的丰满，就成为神的彰显，这是召会所该是的。

“神的丰满”含示神所是的丰富成为祂的彰显。丰富在神自己里面时，是祂的丰富。神的丰富得彰显时，就成为祂的丰满。（约一16。）

我们区别丰富与丰满时，有些人也许想要引用约翰一章十六节来争辩：“从祂的丰满里我们都领受了，而且恩上加恩。”他们说，“约翰一章十六节宣告，从祂的丰满里我们都领受了。这丰满与丰富岂不是相同么？你怎能区别丰富与丰满呢？”

当基督同祂的门徒在地上时，你会说神的丰富与祂同在呢，或者说神的丰满与祂同在？倘若与祂同在的是丰富，而不是丰满，就会有所缺欠，没有完成，没有丰满。主耶稣来了，无疑带来神一切的丰富。然而，在祂不仅有神的丰富，也有神的丰满。因这缘故，约翰一章十六节说，从祂的丰满里我们都领受了。丰满是丰富的完成。希腊文的“丰满，”意思是完成。因此，将这希腊文译为“完成”是正确的。约翰一章十六节的“从，”原文可译为“出于。”因此，出于基督的丰满，神一切丰富的完成，我们都领受了。基督来了，不是局部被神的丰富所充满。反之，祂被神无限的丰富所满溢。因此，神在祂的丰富上所是的丰满，完成，与祂同在。这丰满，这完成，是神的彰显。按新约看，神的丰满乃是借着神丰富的完成而有的彰显。

按约翰一章十六节，神的丰满与基督同来，祂是神丰满的具体化身。对基督而言，彰显是个人的事。因此，这彰显需要从个人的事扩大，扩展为团体的事。召会是

Furthermore, Ephesians 3:19 does not say that we are filled with the riches of God; this verse says that we are filled unto the fullness of God. This means that we are filled to become the expression of God. The expression of God today is the church, which is the Body, the fullness of Him who fills all in all (Eph. 1:23).

When Christ makes His home in our hearts and when we are strong to apprehend with all the saints the dimensions of Christ and to know by experience His knowledge-surpassing love, we shall be filled unto all the fullness of God. All this fullness dwells in Christ. Now, through His indwelling, Christ imparts the fullness of God into our being. When we are filled unto all the fullness of God, we become the expression of God, which is what the church should be.

The “fullness of God” implies that the riches of what God is become His expression. When the riches are in God Himself, they are His riches. When the riches of God are expressed, they become His fullness (John 1:16).

When we make a distinction between the riches and the fullness, some may try to argue by quoting John 1:16: “For of His fullness we all received, and grace upon grace.” Then they may say, “John 1:16 declares that of His fullness we have all received. Isn’t this fullness the same as the riches? How can you make a distinction between riches and fullness?”

When Christ was on earth with His disciples, would you say that the riches of God were there with Him, or that the fullness of God was there with Him? If the riches had been with Him but not the fullness, something would have been lacking. There would have been no completion, no fullness. When the Lord Jesus came, He no doubt brought all the riches of God with Him. However, with Him there were not only the riches of God, but there was also the fullness of God. This is the reason John 1:16 says that we all have received of His fullness. The fullness is the completion of the riches. In Greek the word for “fullness” means completion. Hence, it is correct to render this Greek word as “completeness.” The Greek word translated “of” in John 1:16 means “out from” or “out of.” Thus, out of the fullness of Christ, the completeness of all the riches of God, we have all received. When Christ came, He did not come only partially filled with the riches of God. On the contrary, He was filled with the unlimited riches of God to the brim. Hence, the fullness, the completeness of what God is in His riches, was present with Him. This fullness, this completeness, is the expression of God. According to the New Testament, the fullness of God is the expression through the completion of the riches of God.

According to John 1:16, the fullness of God came with Christ, who is the embodiment of God’s fullness. With Christ, the expression was an individual matter. This expression, therefore, needs to be enlarged, to be expanded, from an individual matter to a corporate

神团体的丰满。在召会里，神得彰显不是借着个人，乃是团体的借着身体。因此，神的丰满具体化身在召会里。召会作神丰满的具体化身，乃是三一神的彰显。

以弗所三章论到神的经纶产生神的丰满，在这些经文里我们看见三一神。父（弗三14）答应并成就使徒借着灵（弗三16）的祷告，使子基督（弗三17）安家在我们心里。结果，我们被充满，成为三一神的丰满。这是三一神分赐到我们这人里面，使我们成为祂团体的彰显。

按以弗所三章，三一神不是道理争辩的题目；三一神是为着将自己分赐到信徒里面，使他们被充满，成为神一切的丰满。保罗祷告父，借着祂的灵加强我们，使基督安家在我们心里，因而完全占有我们里面的人，结果我们被充满，成为三一神的彰显。何等荣耀！何等奇妙！这是神的经纶，这也是祂新约的启示。因此作为祂的属性之神的丰满，至终一点不差就是基督连同作祂身体的召会。

one. The church is to be the fullness of God in a corporate way. In the church God is expressed not through an individual but corporately through the Body. Therefore, the fullness of God is embodied in the church. The church as the embodiment of the fullness of God is the expression of the Triune God.

In these verses in chapter three of Ephesians concerning the economy of God resulting in the fullness of God, we see the Triune God. The Father (v. 14) answers and fulfills the apostle's prayer through the Spirit (v. 16) so that Christ the Son (v. 17) may make His home in our hearts. As a result, we are filled unto the fullness of the Triune God. This is the dispensing of the Triune God into our being to make us His corporate expression.

According to Ephesians 3, the Triune God is not the object of doctrinal debate; the Triune God is for the dispensing of Himself into the believers so that they may be filled unto the fullness of God. Paul prayed that the Father would strengthen us through His Spirit so that Christ might make His home in our hearts and thereby fully occupy our inward being with the result that we might be filled unto the expression of the Triune God. How glorious and how marvelous! This is God's economy, and this is also His New Testament revelation. Thus the fullness of God as His attribute is eventually nothing less than Christ with the church as His Body.

第九篇

神—祂的属性（二）

在本篇信息中，我们要更多来看神的属性。

陆　圣别

圣别是我们的神一个主要的属性。启示录四章八节说，“四活物…昼夜不歇息的说，圣哉，圣哉，圣哉，主神是昔是今是以后永是的全能者。”这里三次说到圣哉，与以赛亚六章三节者同，含示神是三一的，就如用三种时态说到神的存在一样。这里强调三一神是圣别的，是三重的圣别，以指神的性情—神的所是—的性质。凡神所是的，都是圣别的。有分于神的圣别，（来十二 10，）就是有分于祂的性情，祂之所是的性质。

彼前一章十五、十六节说，“照着那呼召你们的圣者，在一切行事为人上，也成为圣的；因为经上记着：‘你们要圣别，因为我是圣别的。’”那圣者就是三一神—拣选的父、救赎的子、并圣别的灵。（彼前一 2。）父重生了祂的选民，将祂圣别的性情分赐到他们里面；（彼前一 3；）子用血救赎了他们，使他们脱离虚妄的生活；（彼前一 18 ～ 19；）灵照着父圣别的性情圣别了他们，把他们从不符合神性情的事物中圣别出来，使他们借着父圣别的性情，在一切行事为人上成为圣的，甚至和神自己一样的圣。（彼前一 15 ～ 16。）

我们成为圣的，是借着那灵的圣别，基于那把神圣别的性情带给我们，并产生圣别生活的重生。父重生了我们，产生圣别的家庭—圣别的父同圣别的儿女。我们是圣别的儿女，行事为人应当圣别。否则，父就要对付我们的不圣。祂在里面用祂的生命生了我们，使我们得着祂圣别的性情；祂在外面管教我们，使我们有分于祂的圣别。（来十二 9 ～ 10。）

“圣别的”与“圣别”这些辞，已被今天基督教的教训搞坏了。圣经里的圣别一辞，我们不该按着天然的观念来领会。有些人以为圣别就是无罪。按这观念，某人若没有罪，就是圣别的。这思想完全是错误的。圣别既不是无罪，也不是完全。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神在祂的性

MESSAGE NINE

GOD—HIS ATTRIBUTES (2)

In this message we shall consider more of God’s attributes.

F. HOLINESS

Holiness is one of the main attributes of our God. Revelation 4:8 says, “The four living creatures…have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was, and who is, and who is coming.” The mentioning of “holy” three times, as in Isaiah 6:3, implies the thought of God being triune, as the mentioning of God’s existence with three tenses does. The emphasis here is that the Triune God is holy and is triply holy, referring to the quality of God’s nature—God’s being. What God is, is holy. To partake of God’s holiness (Heb. 12:10) is to partake of the quality of His nature, of what He is.

First Peter 1:15 and 16 say, “According to the Holy One who called you, you yourselves also become holy in all your manner of life; because it is written, You shall be holy, because I am holy.” The Holy One is the Triune God—the choosing Father, the redeeming Son, and the sanctifying Spirit (1 Pet. 1:1-2). The Father has regenerated His elect, imparting His holy nature into them (1 Pet. 1:3); the Son has redeemed them with His blood from the vain manner of life (1 Pet. 1:18-19); and the Spirit has sanctified them according to the Father’s holy nature, separating them from anything that does not fit in with God’s nature so that they, by the holy nature of the Father, may become holy in all manner of life, even as holy as God Himself is.

We become holy through the sanctification of the Spirit, based on regeneration, which brings us the holy nature of God and issues in a holy life. The Father has regenerated us to produce a holy family—a holy Father with holy children. As holy children we should walk in a holy manner of life. Otherwise the Father will deal with our unholiness. He begot us with His life inwardly so that we might have His holy nature; He disciplines us outwardly so that we may partake of His holiness (Heb. 12:9-10).

These words “holy” and “holiness” have been spoiled by today’s teachings. In the Bible the word holy should not be understood according to the natural concept. Some think that holiness is sinlessness. According to this concept, someone is holy if he does not sin. This thought is absolutely mistaken. Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things

情上与一切不同，与一切有别。因此，只有祂是圣别的，圣别是祂的性情显著的性质，是祂的一个属性。

神使我们成为圣别的作法，是将祂自己，那圣者，分赐到我们里面，使我们全人被祂圣别的性情浸透并饱和。对我们神所拣选的人而言，成为圣别就是有分于祂的性情，（彼后一4，）并使我们全人被神自己所浸透。这与仅仅“无罪的完全”不同。这使我们全人圣别，象神自己在祂的性情上一样。

成为圣别就是从神以外的一切事物中分别归神。这意思也就是与一切不是神的不同、有别。因此，我们成为不凡俗而有所不同。在宇宙中，唯独神是圣别的。祂与一切不同、有别。因此，成为圣别，意思就是在神的不同上与祂是一。你也许无罪且完全，但你若不与神是一，就不圣别。神进到我们里面，我们就是圣别的。我们进到神里面，就更加圣别。我们与神调和，就是最圣别的。因着有神在我们里面，我们就成为圣别；因着在神里面，我们就更加圣别；因着被神调和、浸透、并饱和，我们就最为圣别。至终这要带进称为圣城的新耶路撒冷，（启二一2，10，）这城不仅是属于神，为着神，也是被神充满，被神浸透，并与神是一，是一个被神圣别的神圣实体。

柒　公义

神的另一个属性是公义。神是圣别的，也是公义的。圣别与神里面的性情有关，而公义与神外面的行动、作法、行为、和活动有关。神所作的一切都是公义的。

神的公义是什么？神的公义就是在有关公平和公义之行动上神的所是。神是公平、公义的。凡神在祂公平和公义上的所是，就构成祂的公义。

启示录十五章三节说，“主神，全能者，你的作为大哉、奇哉！万国之王，你的道路义哉、诚哉！”神的作为是祂的活动，而神的道路是祂管治的法则。神的道路在祂的法则上是公义的。你若认识神的道路，就无须等到看见祂的作为才赞美祂。虽然祂的作为尚未来到，但你知道它会来到，因为你认识神作事的管治法则。神照着祂的法则而有的道路是公义的。

in His nature. Hence, He is holy; holiness is the distinct quality of His nature, as one of His attributes.

The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of His nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This is different from mere sinless perfection. This makes our being holy, like God Himself is in His nature.

To be holy is to be separated unto God from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we become not common but different. In the universe God alone is holy. He is different from everything and is distinct. Therefore, to be holy means to be one with God in His distinction. You may be sinless and perfect, but if you are not one with God, you are not holy. When God gets into us, we are holy. When we get into God, we are more holy. And when we are mingled with God, we are most holy. We become holy by having God in us, we become more holy by being in God, and we become the holiest by being mingled, permeated, and saturated with God. This will eventually issue in the New Jerusalem, which is called the holy city (Rev. 21:2, 10), a city that not only belongs to God and is for God, but is filled with God, saturated with God, and one with God, a holy entity sanctified with God.

G. RIGHTEOUSNESS

Another attribute of God is righteousness. God is righteous as well as holy. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities. Everything God does is righteous.

What is the righteousness of God? The righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness.

Revelation 15:3 says, "Great and wonderful are Your works, Lord God the Almighty; righteous and true are Your ways, O King of the nations." God's works are His acts, whereas God's ways are His governing principles. God's ways are righteous in His principles. If you know God's ways, you will not need to wait to see His works in order to praise Him. Although His works have not yet come, you will know they will come because you know the governing principles by which God does things. God's ways are righteous according to His principles.

在罗马一章十六节下半和十七节上半，保罗说，福音“本是神的大能，要救一切信的人，先是犹太人，后是希利尼人。因为神的义在这福音上，本于信显示与信。”在约翰三章十六节，神的爱乃是神救恩的源头和动机。在以弗所二章五节、八节，神的恩乃是神救恩的基本元素。在这里，神的义乃是神救恩的大能。神的义是坚定的，是祂宝座的根基；（诗八九 14；）神的国也是建立在神的义上。（罗十四 17。）就律法而论，爱和恩都可变动，但义不能变动。神的义更是如此。因为神的义显示在福音上，因此福音是神的大能，能救一切信的人。

按约翰三章十六节，救恩是出于神的爱；按以弗所二章五节、八节，救恩是凭着神的恩。但在罗马一章十七节保罗说，救恩是借着神的义来的。爱或恩都与律法无关。没有律法强迫我们爱或施恩。无论我们爱或不爱，我们仍是合法的；无论我们施恩或不施恩，我们也仍是合法的。就一面说，神无须爱我们。不仅如此，祂在律法上也无须向我们显示恩典。然而，义却与律法息息相关。因为基督满足了神律法一切义的要求，神就必须拯救我们。你若说，“主耶稣，你是我的救主，”你就能转向神说，“神，无论你喜欢不喜欢，你必须赦免我。你赦免我，你就是义的；你不赦免我，你就是不义的。”我们能对神这样说，因为基督满足了律法一切义的要求，结果，神就被祂的义约束，必须拯救我们。因此，义是神无法逃脱的有力束缚—祂必须拯救我们，因为祂是义的。

约壹一章九节说，“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神在祂的话上是信实的，（约壹一 10，）在祂儿子耶稣的血上又是公义的。（约壹一 7。）祂的话，就是祂福音真理的话，（弗一 13，）告诉我们，祂要因着基督赦免我们的罪；（徒十 43；）基督的血已经满足了神公义的要求，使祂能赦免我们的罪。（太二六 28。）我们若认自己的罪，祂就要照着祂的话，并基于那借着耶稣之血的救赎，赦免我们。因为祂必须在祂的话上信实，并在耶稣的血上公义；否则，祂就是不信实、不公义的。

在罗马三章二十一节，保罗进一步说到神的义：“但如今神的义在律法以外已经显明出来，有律法和申言者为证。”说神的义在律法以外已经显明出来，意思是神的义不是基于我们的作为；也就是说，神的义不是基于我们的守律法。虽

In Romans 1:16b and 17a Paul says that the gospel “is the power of God unto salvation to every one who believes, both to Jew first and to Greek. For the righteousness of God is revealed in it.” In John 3:16 God’s love is the source and motive of God’s salvation. In Ephesians 2:5 and 8 God’s grace is the basic element of God’s salvation. But here God’s righteousness is the power of God’s salvation. Legally speaking, both love and grace can fluctuate, but not righteousness. This is true even the more with God’s righteousness. Because God’s righteousness is revealed in the gospel, the gospel is the power of God unto salvation.

According to John 3:16, salvation is out of God’s love, and according to Ephesians 2:5 and 8, salvation is by God’s grace. But in Romans 1:17 Paul says that salvation comes by the righteousness of God. Neither love nor grace is related to the law. No law forces us to love or to give grace. Whether we love or not we are still lawful, and whether we extend grace or not we are still legal. In a sense, God is not bound to love us. Furthermore, He is not legally bound to show us grace. Righteousness, on the contrary, is very much related to the law. Because Christ has fulfilled all the righteous requirements of God’s law, God is bound to save us. If you say, “Lord Jesus, You are my Savior,” you can turn to God and say, “God, You must forgive me, whether You like it or not. You are righteous if You forgive me, but You are unrighteous if You do not forgive me.” We can say this to God because Christ has fulfilled all the righteous requirements of the law, and, as a result, God is bound by His righteousness to save us. Righteousness, therefore, is a mighty bond God cannot escape—He must save us because He is righteous.

First John 1:9 says, “If we confess our sins, He is faithful and righteous that He may forgive us our sins and cleanse us from all unrighteousness.” God is faithful in His word (1 John 1:10) and righteous in the blood of Jesus His Son (1 John 1:7). His word is the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43), and the blood of Christ has fulfilled His righteous requirements that He may forgive us our sins (Matt. 26:28). If we confess our sins, He, according to His word and based on the redemption through the blood of Jesus, forgives us, because He must be faithful in His word and righteous in the blood of Jesus. Otherwise, God would be unfaithful and unrighteous.

In Romans 3:21 Paul speaks a further word concerning the righteousness of God: “But now without law the righteousness of God has been manifested, being witnessed by the law and the prophets.” To say that the righteousness of God has been manifested without law means that the righteousness of God is not based on our doing; that is, it is not based

然神的义存在了许多世代，但这义没有向我们显明出来，直到我们相信主耶稣，并呼求祂的名，于是神的义就向我们显示出来。当神的义向我们显示，这就是神的义显明出来了。我们相信主的时候，这义就向我们显明出来。

罗马书两次提到神的义显明出来。罗马一章十七节说，神的义本于信显示与信。然后罗马三章二十一节说，神的义在律法以外已经显明出来。如今在律法以外，神的义已经借着信耶稣基督显明出来。（罗三 22。）

神借着赦免我们，显示祂的义。祂向全宇宙宣告，因为祂是义的，祂必须为我们的罪赦免我们。因为神的儿子主耶稣基督，在十字架上为我们被神治死，神在律法上就有义务赦免我们。无论祂满意不满意我们，祂都必须照着祂的义赦免我们。神知道每当人指向复活并升天的基督作清偿罪债的“收据”时，神就必须赦免那人。在这件事上，公义的神没有选择。

每当我们的良心因着我们的失败定罪我们时，我们就需要记得站在神公义的根基上。今天你也许为主热心。但将来你也许失败，并且对自己非常失望，无法相信神能赦免你。这时候你需要为神的公义赞美祂，告诉祂无论你多失败，基督仍在祂右边，作清偿你一切债务的收据。（来一 3。）我们的经历可以变动，但神永远是公义的。每当我们承认自己的罪，取用耶稣的血，并诉诸神的公义，神除了赦免我们以外，就别无选择。

我们对基督的经历寄托在神公义的根基上。根基不是我们的热心或得胜，乃是神的公义—神宝座不可动摇的根基。（诗八九 14。）神已借着赦免我们的罪，显明祂的义。这样神就证明了祂是公义的。如今神这样的义是我们稳固的根基。

我们看过，爱和恩都可能变动，但义是稳固且坚定的。神有自由爱我们或不爱我们；然而，祂却被祂的义所约束。因为基督死了，满足了神义的要求，神就将自己放在一个地位上，就律法说祂必须赦免每个相信基督的人。神被祂自己的义约束，必须赦免我们。因此，作神宝座根基的公义，也是我们救恩的根基。

on our keeping the law. Although the righteousness of God has existed for ages, it was not manifested to us until we believed in the Lord Jesus and called on His name. Then the righteousness of God was revealed to us. When God's righteousness is revealed, it is manifested. It is manifested to us when we believe in the Lord.

The manifestation of God's righteousness is mentioned twice in the book of Romans. Romans 1:17 says that the righteousness of God is revealed out of faith to faith. Then Romans 3:21 says that the righteousness of God has been manifested without the law. Now apart from the law, the righteousness of God has been manifested through faith of Jesus Christ (Rom. 3:22).

By forgiving us God shows forth His righteousness. He makes a declaration to the whole universe that because He is righteous, He must forgive us for our sins. Because His Son, the Lord Jesus Christ, was put to death by Him on the cross on our behalf, God is legally obligated to forgive us. Whether He is happy with us or not, He must forgive us according to His righteousness. God knows that whenever a person points to the resurrected and ascended Christ as a “receipt” for sin, God must forgive that one. In this matter the righteous God has no choice.

Whenever our conscience condemns us because of our failures, we need to remember to stand upon the foundation of God's righteousness. You may be fervent for the Lord today. But in the future you may fail Him and become very disappointed with yourself, unable to believe that God could ever forgive you. At such a time you need to praise God for His righteousness. Tell Him that no matter how much you have failed, Christ is still at His right hand as the receipt for payment for all your debts (Heb. 1:3). Our experience may fluctuate, but God remains righteous forever. Whenever we confess our sins, claim the blood of Jesus, and appeal to God's righteousness, God has no choice except to forgive us.

Our experience of Christ rests on the foundation of God's righteousness. The foundation is not our fervency or victory; it is God's righteousness, the unshakable foundation of God's throne (Psa. 89:14). God has shown forth His righteousness by forgiving us of our sins. In this way God has proved that He is righteous. Now such righteousness of God is our solid foundation.

We have seen that both love and grace may change, but righteousness is solid and steadfast. God is free either to love us or not to love us; however, He is bound by His righteousness. Because Christ died to fulfill God's righteous requirements, God has put Himself into a position where He is legally bound to forgive everyone who believes in Christ. God is bound by His own righteousness to forgive us. Therefore, the righteousness that is the foundation of God's throne is also the foundation of our salvation. Can the

神宝座的根基能动摇么？当然不能。同样，我们救恩的根基也不能动摇。

我们若看看自己，就会领悟我们不可爱，也不配得神的恩典。我们不配从神得任何东西。但神是公义的；祂为我们治死基督，并且祂已承认基督的死完全清偿了我们的债务。因此，我们能放胆对神说，“你若不照着你的公义对待我，你的宝座就要动摇。重要的后果不是我会不会得救，乃是你会不会允许你宝座的根基动摇。神，我以你的公义提醒你。基督为我的罪死了，祂如今在你右边，证明你已接受祂清偿我一切的债务。照着你的公义，除了赦免我以外，你别无选择。你在律法上受了约束，必须赦免我的罪。父神啊，我珍赏你的爱和恩。但如今我在你的公义中站在你面前。因为你是公义的，你必须赦免我。”你曾这样向神祷告么？我们这样祷告就会使祂喜悦。这是认识神的公义，并照着祂的公义向神诉求的祷告。我们的神是公义的，并且基督的福音乃是神的大能，因为神的义在这福音上显示了出来。这样，神圣的公义乃是神一个刚强的属性。

捌　智慧

罗马十一章三十三节说到神的智慧：“深哉，神的丰富、智慧和知识！祂的判断何其难测，祂的道路何其难寻！”在罗马书末了保罗说，“愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。”（罗十六27。）智慧与聪明不同，比聪明更深。聪明而无智慧是可能的。例如，罪犯也许非常聪明，但完全缺少智慧。神非常智慧，宇宙显明祂的智慧。

看见智慧与知识的不同是很重要的。智慧比知识更深且更高。智慧见于事物的创始，例如，对新发明的陈述。知识见于实际的应用。你若只有知识，缺少智慧，就无法创始任何东西，发明任何东西。神是独一的创始者。祂创始了许多事物，不是凭祂的知识，乃是凭祂的智慧。祂进来应用祂所创始的，就展示祂的知识。

foundation of God’s throne be shaken? Certainly not. Likewise, the foundation of our salvation cannot be shaken.

If we consider ourselves, we shall realize that we are not lovable or worthy of God’s grace. We simply do not deserve anything from God. But God is righteous. He put Christ to death on our behalf, and He has recognized the death of Christ as the full payment of our debt. Therefore, we can boldly say to God, “If You do not deal with me according to Your righteousness, Your throne will be shaken. The important issue is not whether or not I shall be saved or perish; it is whether or not You will allow the foundation of Your throne to be shaken. God, I remind You of Your righteousness. Christ has died for my sins, and He is now at Your right hand as proof that You have received His payment for all my debts. According to Your righteousness, You have no choice except to forgive me. You are legally bound to forgive me of my sins. O Father God, I appreciate Your love and grace. But now I stand before You in Your righteousness. Because You are righteous, You must forgive me.” Have you ever prayed to God in this way? It pleases Him when we pray like this. This is a prayer that knows God’s righteousness and appeals to God according to His righteousness. Our God is righteous, and the gospel of Christ is the power of God because the righteousness of God is revealed in it. Such a divine righteousness is a strong attribute of God.

H. WISDOM

Romans 11:33 speaks of God’s wisdom: “O the depth of the riches of the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His paths!” At the very end of the book of Romans Paul says, “To the only wise God through Jesus Christ be the glory forever and ever! Amen” (Rom. 16:27). Wisdom is different from cleverness and deeper than cleverness. It is possible to be clever without being wise. For example, a criminal may be very clever, but he is altogether lacking in wisdom. God is very wise, and the universe reveals His wisdom.

It is important to see the difference between wisdom and knowledge. Wisdom is both higher and deeper than knowledge. Wisdom is seen in the initiation of something, for example, in the formulation of a new invention, and knowledge is seen in the practical application. If you have only knowledge and lack wisdom, you will not be able to initiate anything or invent anything. God is the unique Initiator. He has initiated many things, not by His knowledge but by His wisdom. When He comes in to apply what He has initiated, He displays His knowledge.

以弗所三章十节说到借着召会，使诸天界里执政的、掌权的，得知神万般的智慧。译为“万般”的希腊文指明，神的智慧是多面多方的。

唯有借着难题，才能显明神各面的智慧。这就是说，在某种意义上，神需要问题和难处：祂甚至需要一个对头，撒但。没有撒但，神的智慧无法完全显明。撒但造了许多机会，使神的智慧以万般的方式显明。撒但的背叛是在难处的范围之内，以显明神的智慧。若不是因着撒但的背叛，就无法完全得知神的智慧。你若是满了智慧的人，你的麻烦和难处越多，你彰显的智慧就越多。若是与你有关的一切平安无事，你就没有机会彰显你的智慧。你需要难处，以展示你的智慧。同样，神需要难处，以展示祂的智慧。凡神的仇敌所作的，都给神机会来显明祂的智慧。

神智慧的另一面启示在林前一章三十节，那里告诉我们，我们得在基督耶稣里，是出于神，“这基督成了从神给我们的智慧：公义、圣别和救赎。”要基督成为我们的公义、圣别和救赎，在神的一面需要许多的智慧。神智慧的许多面显明在祂使基督成为我们的公义、圣别和救赎。我们在这些事上对基督的经历，乃是照着神诸般的智慧。

不仅如此，神在祂的智慧里能使我们成为召会。有时神也许说，“瞧，撒但，我得着了你所破坏的人，将他们作成召会。你有智慧作这样的事么？你没有这智慧，但我有。”

在神看来，宇宙中最奇妙的东西就是召会，因为借着召会，撒但和他的天使得知祂万般的智慧。日子将到，撒但和他的天使要蒙羞。他们要领悟，他们所作的一切给了神机会，显明祂的智慧。同样的原则，我们的失败、错误、和过犯也给了神机会，展示祂的智慧。我们是神所拣选的人，祂甚至借着我们的失败，显明祂万般的智慧。这样的智慧也是我们的神一个刚强的属性。

玖　明达

Ephesians 3:10 speaks of the multifarious wisdom of God being made known to the rulers and authorities in the heavenlies through the church. The Greek word translated “multifarious” indicates that God’s wisdom has many sides, aspects, and directions.

Only through problems can all the aspects of God’s wisdom be manifested. This means that, in a sense, God needs problems and troubles: He even needs an adversary, Satan. Without Satan, God’s wisdom cannot be fully manifested. Satan has created many opportunities for God’s wisdom to be manifested in a multifarious way. The rebellion of Satan is within the realm of troubles for God’s wisdom. If it were not for Satan’s rebellion, God’s wisdom could not be made known in a full way. If you are a person full of wisdom, the more troubles and difficulties you have, the more wisdom you will express. But if everything related to you is peaceful and without problems, you will have no opportunity to express your wisdom. You need problems in order to display your wisdom. Likewise, God needs problems in order to display His wisdom. Whatever the enemy of God does gives God the opportunity to show forth His wisdom.

Another aspect of God’s wisdom is revealed in 1 Corinthians 1:30, where we are told that of God we are in Christ Jesus, “who became wisdom to us from God: both righteousness and sanctification and redemption.” For Christ to be our righteousness, sanctification, and redemption requires much wisdom on God’s part. Many aspects of God’s wisdom are manifested in His making Christ our righteousness, sanctification, and redemption. Our experience of Christ in these matters is according to God’s manifold wisdom.

Furthermore, in His wisdom God is able to make us the church. Sometimes God may say, “Look, Satan, I have taken the very people whom you have ruined and I have made them into the church. Do you have the wisdom to do such a thing? You do not have this wisdom, but I have it.”

In the sight of God the most marvelous thing in the universe is the church, for through it His multifarious wisdom is made known to Satan and his angels. The day is coming when Satan and his angels will be put to shame. They will realize that everything they have done has given God the opportunity to manifest His wisdom. In the same principle, our failures, mistakes, defeats, and wrongdoings have also given God opportunities to display His wisdom. We are God’s chosen people, and even through our failures He manifests His multifarious wisdom. Such a wisdom is also a strong attribute of our God.

I. PRUDENCE

以弗所一章八节指明，智慧与明达有所不同。在这节，保罗说到神恩典的丰富，他说，“这恩典是神用全般的智慧和明达，使其向我们洋溢的。”智慧是在神里面所用以计划并定意关乎我们之旨意的；明达是神智慧的应用。神首先用祂的智慧计划并定意，然后用明达应用祂为我们所计划并定意的。智慧主要的是为着神在永远里的计划，明达主要的是为着神在时间里计划的执行。神在永远里用祂的智慧所计划的，现今在时间里用祂的明达来执行。

我们可以说，明达是“楼梯，”将较低水平上的聪明，连于较高水平上的智慧。要从聪明达到智慧，我们需要明达。某人若定意不留在聪明里，而要进展到智慧，他就必须登上明达的楼梯。我们也可以说，明达是正确的聪明。明达的人不会愚昧的作事。这样的明达也是神行动上一个神圣的属性。

Ephesians 1:8 indicates that there is a difference between wisdom and prudence. In this verse, Paul, speaking of the riches of God’s grace says, “Which He caused to abound to us in all wisdom and prudence.” Wisdom is what is within God to plan and purpose a will concerning us; prudence is the application of God’s wisdom. First, God planned and purposed in His wisdom, and then He applied what He had planned and purposed for us with prudence. Wisdom was mainly for God’s plan in eternity, and prudence is mainly for God’s execution of His plan in time. What God planned in eternity in His wisdom He is now executing in time in His prudence.

We may say that prudence is a “stairway” connecting cleverness, which is on a lower level, to wisdom, which is on a higher level. In order to go up to wisdom from cleverness, we need prudence. If a certain person chooses not to remain in his cleverness but to advance to wisdom, he must ascend up the stairway of prudence. We may also say that prudence is a proper cleverness. Those who are prudent will not do things in a foolish way. This kind of prudence is also a divine attribute in God’s move.

第十篇

神—祂的属性（三）

在本篇信息中，我们要继续来看神的属性。

拾　信实

林前一章九节说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”这话是接续林前一章八节，用对神信实的确信，加强八节的思想。在祂的信实里，祂必坚固信徒到底，使他们在主回来的日子无可指责。在祂的信实里，祂已呼召我们进入祂儿子的交通、分享，并且祂要以祂的信实保守我们在这分享和享受里。祂的信实向我们保证这享受。

约壹一章九节也启示神的信实：“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神在祂的话上是信实的。（约壹一10。）祂的话，就是祂福音真理的话，（弗一13，）告诉我们，祂要因着基督赦免我们的罪。（徒十43。）我们若认自己的罪，祂就要照着祂的话赦免我们，因为祂必须在祂的话上信实。

在林前十章十三节保罗说，“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”一面我们该留意不受试诱，免得跌倒；另一面神在祂的信实里，必不容任何试诱临到我们，过于我们所能受的，祂必随着试诱，给我们开一条出路。这是应许和鼓励的话。

帖前五章二十三、二十四节说，“且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。那召你们的是信实的，祂也必作成这事。”这里我们看见，信实的神召了我们，也必要全然圣别我们，并保守我们全人得以完全。这里保罗的话向信徒保证神的信实。当然这神圣的信实是神一个甜美的属性。

MESSAGE TEN

GOD—HIS ATTRIBUTES (3)

In this message we shall continue to consider God’s attributes.

J. FAITHFULNESS

First Corinthians 1:9 says, “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.” This word is a continuation of 1 Corinthians 1:8, strengthening the thought with the assurance of God’s faithfulness. In His faithfulness He will confirm the believers till the end, making them unreprovable in the day of the Lord’s return. In His faithfulness He has called us into the fellowship, the participation in His Son, and He will keep us in this participation and enjoyment in His fullness. His fullness is an assurance to us for this enjoyment.

First John 1:9 also reveals God’s faithfulness: “If we confess our sins, He is faithful and righteous that He may forgive us our sins and cleanse us from all unrighteousness.” God is faithful in His word (1 John 1:10), the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43). If we confess our sins, He, according to His word, forgives us, because He must be faithful in His word.

In 1 Corinthians 10:13 Paul says, “No temptation has taken you except that which is common to man; but God is faithful, who will not let you be tempted beyond what you are able, but will with the temptation make also the way out, that you may be able to endure it.” On the one hand, we should take heed not to be tempted, lest we fall. On the other hand, God in His faithfulness will not allow any temptation to befall us beyond what we are able to endure, but will always make a way out for us. This is a word of promise and encouragement.

First Thessalonians 5:23 and 24 say, “And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it.” Here we see that the faithful God who has called us will also sanctify us wholly and preserve our entire being complete. This is Paul’s word of assurance to the believers concerning the faithfulness of God. Surely this divine faithfulness is a sweet attribute of God.

拾壹　真诚

除了信实以外，神还有真诚的属性。在罗马三章七节和十五章八节，“真实”一辞实际上指真诚。真诚与信实非常接近，但神这两个属性有所不同。信实必须有基础，而信实的基础乃是真诚。神的真诚、真实、可靠，乃是神在对待我们上的神圣属性。

拾贰　简单

在林后一章十二节，保罗说到神的单纯或简单。你曾领悟神是简单的么？简单是祂的一个属性。

神是智慧、全能的，但祂也是单纯且简单的。我们和某些弟兄谈话时，发现他们极其复杂。但我们的神对我们是简单的。每当我们和祂谈话的时候，我们就发现祂不是复杂的。祂说“白”或“黑，”意思就是白或黑，不是灰。

无论神在一个时候对我们感觉如何，祂对我们总是简单的。想想看，神若不简单，祂若对我们的想法复杂，我们会有怎样的遭遇。你愿意神复杂的考量你的情况并察验你么？神若这样对待我们，我们没有一人会得祂的恩宠。但因着神的简单，祂的单纯，我们一直从祂领受无保留的祝福。

在基督徒中间所以有混乱和分裂，根源就在于信徒里面复杂。所有的基督徒若成为简单的，就不会有难处。地方召会里的难处总是来自复杂。这是哥林多人中间的情况，保罗写信给他们，说到他凭着神的简单在世为人。神的简单是一个神圣的属性，是神在祂信实上所是的属性。在简单中爱基督，并享受基督，（林后十一 3，）就是在神简单的属性上经历祂。

拾叁　纯诚

在林后一章十二节，保罗不仅说到神的简单，也说到神的纯诚。纯诚是随着简单，也是出自简单。纯诚的人总是简单的。我不信靠复杂的人，因为他们太聪明了。然而，我能信靠简单的人，因我知道，由于简单，他们是纯诚的。我们有简单，单一，就会有纯诚。因为保罗凭着神的简单行事为人，他确实是纯诚的，活在纯诚的神圣属性里。

K. TRUTHFULNESS

In addition to faithfulness, God has the attribute of truthfulness. In Romans 3:7 and 15:8 the word “truth” actually denotes truthfulness. Although truthfulness is very close to faithfulness, there is a difference between these two attributes of God. Faithfulness must have a basis, and the basis of faithfulness is truthfulness. The truthfulness, genuineness, trustworthiness, of God is a divine attribute in God’s dealing with us.

L. SIMPLICITY

In 2 Corinthians 1:12 Paul speaks of the singleness, or simplicity, of God. Have you ever realized that God is simple? Simplicity is one of His attributes.

God is wise and almighty, but He is also single and very simple. When we talk to certain brothers, we find that they are extremely complicated. But our God is simple with us. Whenever we talk to Him, we find that He is not full of complications. When He says “white” or “black,” He means white or black, not gray.

No matter how God may feel about us at a particular time, He is always simple with us. Imagine what would happen to us if God were not simple and if He thought about us in a complicated way. Would you like God to consider your situation and examine you in a complicated way? None of us would be favored by God if He were to deal with us in this way. But because of God’s simplicity, His singleness, we have received unreserved blessing from Him all the time.

The source of confusion and division among Christians is the complications within the believers. If all Christians became simple, there would be no problems. The problems in a local church always come from complications. This was the situation among the Corinthians, to whom Paul wrote concerning his conducting himself in the simplicity of God. The simplicity of God is a divine attribute, an attribute of what God is in His faithfulness. To love and enjoy Christ in simplicity (2 Cor. 11:3) is to experience God in His attribute of simplicity.

M. SINCERITY

In 2 Corinthians 1:12 Paul speaks not only of the simplicity of God but also of the sincerity of God. Sincerity follows simplicity and comes out of simplicity. A sincere person is always simple. I do not trust those who are complicated, because they are too clever. However, I can trust those who are simple, for I know that, being simple, they are sincere. When we have simplicity, singleness, we shall also have sincerity. Because Paul conducted himself in the simplicity of God, he was truly sincere, living in the divine attribute of sincerity.

拾肆　良善

在路加十八章十八节，有一个官问主耶稣说，“良善的夫子，我该作什么，才可以承受永远的生命？”耶稣对他说，“你为什么称我是良善的？除了神一位以外，再没有良善的。”（路十八19。）这节启示，神，只有神，是良善的。良善是神的另一个属性。

就神而言，良善一辞是什么意思？原文这辞乃是描述“由于在性格或构成上良善，其效果是有益的。”（Vine，范恩。）因此良善是指在素质上绝对、完全对人有益。神是良善的，在素质上绝对完全对人有益。就这面的意义说，祂的良善是祂属性中美丽的一项。

拾伍　怜悯

罗马九章十六节说，“这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”怜悯是神的属性中构得最远的。怜悯比恩典构得更远。神的爱没有祂的恩典构得远，祂的恩典又没有祂的怜悯构得远。我的光景若很好，地位也与你相配，你送我礼物，那是恩典。但我的光景若很可怜，地位也与你悬殊，你送我东西，那是怜悯。我若是你亲爱的朋友，到你这里来，你送我礼物，那是恩典。然而，我若是可怜、不洁的乞丐，无法为自己作什么，而你送我礼物，那是怜悯。这说明神的怜悯比祂的恩典构得更远的事实。恩典只延及相称的情况。但怜悯构得更远，达到可怜且不配得恩典的情况。按我们天然的光景，我们离神太远，完全不配得祂的恩典。我们只适合接受祂的怜悯。

神的怜悯不在于人美好的光景。神的怜悯反而显于人可怜的光景。它比恩典构得更远。

临到我们的是神的怜悯。我们没有一人在符合祂恩典的光景里。我们这样贫穷又可怜，需要神的怜悯延及我们堕落的光景。神的怜悯把我们带到祂的恩典里。我们何等需要领悟这点，并为着神的怜悯敬拜祂！即使现在，我们得救并有分于神生命的丰富之后，在有些方面，我们的光景仍需要神的怜悯临到我们。因这缘故，希伯来四章十六节说，我们首先需要受怜悯，然后才能得恩典，作应时的帮助。哦，我们何

N. GOODNESS

In Luke 18:18 a “certain ruler” questioned the Lord Jesus, saying, “Good Teacher, what shall I do that I may inherit eternal life?” Jesus said to him, “Why do you call Me good? No one is good except One—God” (v. 19). This verse reveals that God, and only God, is good. Goodness is another attribute of God.

What does the word “good” mean in regard to God? In Greek it is agathos, describing “that which, being good in its character or constitution, is beneficial in its effect” (Vine). Thus it denotes something being essentially, absolutely, and consummately beneficial. God, being good, is essentially, absolutely, and consummately beneficial to man. His goodness, in this sense, is a beautiful item of His attributes.

O. MERCY

Romans 9:16 says, “So then, it is not of the one who wills, nor of the one who runs, but of God, the One who shows mercy.” Mercy is the most far reaching of God’s attributes. Mercy goes further than grace. God’s love does not reach as far as His grace, and His grace does not reach as far as His mercy. If I am in a good condition and my standing matches yours, and you give me a gift, that is grace. But if I am in a pitiful condition and my standing is far removed from yours, and you give me something, that is mercy. If I come to you as your dear friend, and you give me a gift, that is grace. However, if I am a poor, unclean beggar, unable to do anything for myself, and you give me a gift, that is mercy. This illustrates the fact that God’s mercy is more far reaching than His grace. Grace extends only to a situation that corresponds to it. But mercy goes much further, reaching into a situation that is poor and unworthy of grace. According to our natural condition, we were far removed from God, totally unworthy of His grace. We were eligible only to receive His mercy.

God’s mercy does not depend on man’s good condition. Rather, God’s mercy is shown in man’s pitiful condition. It reaches beyond His grace.

It is God’s mercy that has reached us. None of us was in a condition that corresponded to His grace. We were so poor and pitiful that there was the need for God’s mercy to extend to our fallen condition. God’s mercy has brought us into His grace. How we need to realize this and worship God for His mercy! Even now, after being saved and having shared in the riches of God’s life, we still, in some ways, are in a condition that needs God’s mercy to reach us. This is the reason Hebrews 4:16 says that first we need to obtain mercy, and then we can find grace for timely help. Oh, how much we need God’s mercy! We should treasure

等需要神的怜悯！我们该宝贵祂的怜悯，象我们珍赏祂的恩典一样。使我们够资格有分于神恩典的，总是祂的怜悯。

在罗马九章十六节保罗说，“这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”我们的观念是：那定意的会得着他所定意要得着的；那奔跑的会得着他所追求的。若情形是这样，那么神的拣选就是照着我们的努力和劳苦了。但情形并非如此。反之，神的拣选是出于施怜悯的神。我们不需要定意或奔跑，因为神怜悯我们。我们若认识神的怜悯，就不会信靠自己的努力，我们也不会因自己的失败而失望。我们可怜光景的盼望，是在于神的怜悯。

罗马十一章三十二节说，“因为神将众人都圈在不信从之中，为要怜悯众人。”人的不信从给神的怜悯机会，神的怜悯就将救恩带给人。神的怜悯是何等奇妙！

神的怜悯和祂的恩典都是神爱的彰显。当我们在可怜的光景中，神的怜悯临到我们，把我们带进一种光景，使神能以恩典厚待我们。路加十五章二十至二十四节说，父亲看见浪子回家，对他动了慈心，这是更深的怜悯，彰显父亲热切的爱。接着，父亲给他儿子穿上上好的袍子，又给他吃肥牛犊。这是恩典，这也显明父的爱。神的怜悯比祂的恩典构得更远，如同一座桥梁，将我们与神的恩典连接起来。

常常因着我们可怜的光景，我们需要先受怜悯，才能得恩典。我们象乞丐一样来到施恩的宝座前，（来四16，）光景多少有点象浪子回到父亲那里一样。乞丐和浪子一样，需要怜悯。我们来到施恩的宝座前，也许觉得我们很可怜，并说，“父啊，我什么都不配。”但父会说，“你不配，但我有怜悯。我的怜悯临到你，使你有资格接受我的恩惠。我的怜悯将我带给你，使我给你穿上上好的袍子。”神的怜悯对我们总是便利的。

我们若要在神新约的经纶里事奉神，就需要认识这完全是神主宰的怜悯。经过多年的经历，我坚定也深刻的相信，我们遭遇的每件事，都是出于神的怜悯。一切都是神的怜悯。我们越看见这点，就自然越在主面前背负责任。然而，甚至背负责任也是出于神的怜悯。为什么有些信徒愿意背负责任，有些信徒不愿意？答案在于神的怜悯。在罗马九章十五节，保罗引用主的话：“我要

His mercy as much as we appreciate His grace. It is always God’s mercy that qualifies us to participate in His grace.

In Romans 9:16 Paul says that “it is not of the one who wills, nor of the one who runs, but of God, the One who shows mercy.” Our concept is that the one who wills will gain what he wills to obtain and that the one who runs will gain what he runs after. If this were the case, then God’s selection would be according to our effort and labor. But it is not so. On the contrary, God’s selection is of God who shows mercy. We do not need to will or to run, for God has mercy on us. If we know God’s mercy, we shall not put our trust in our effort. Neither shall we be disappointed by our failures. The hope for our wretched condition is in God’s mercy.

Romans 11:32 says, “For God has shut up all in disobedience that He might show mercy to all.” Man’s disobedience affords God’s mercy an opportunity, and God’s mercy brings man salvation. How marvelous is God’s mercy!

God’s mercy and His grace are both the expression of His love. When we are in a pitiful condition, His mercy reaches us and brings us into a state where He is able to favor us with His grace. Luke 15:20-24 says that when the father saw the prodigal son returning, he had compassion on him. This is the deeper mercy, an expression of the father’s affectionate love. Then the father clothed his son with the best robe and fed him with the fatted calf. This is grace, which also manifests the father’s love. God’s mercy reaches further than His grace, bridging the gap between us and God’s grace.

Often, because of our pitiful condition, we need to receive mercy before we can find grace. We come to the throne of grace (Heb. 4:16) like beggars, in somewhat the same condition as was the prodigal son when he came to his father. A beggar, like the prodigal, needs mercy. When we come to the throne of grace, we may have the sense that we are pitiful and say, “Father, I am not worthy of anything.” But the Father may say, “You are unworthy, but I am merciful. My mercy reaches you and qualifies you to receive my favor. My mercy brings Me to you that I may clothe you with the best robe.” God’s mercy is always available to us.

If we would serve God in His New Testament economy, we need to know that it is wholly a matter of God’s sovereign mercy. Through many years of experience I have become strongly and deeply convinced that everything that happens to us is of God’s mercy. All is a matter of God’s mercy. The more we see this, the more we shall spontaneously bear our responsibility before the Lord. However, even the bearing of responsibility is of God’s mercy. Why is it that some believers are willing to bear their responsibility and that others are not? The answer lies in God’s mercy. In Romans 9:15

向谁施怜悯，就向谁施怜悯。”因着神的怜悯，我们对福音有反应，别人没有反应；我们接受关于基督是生命的话，别人拒绝接受；我们走主恢复的路，别人退后不走这条路。

就着神的恢复来说，神已经向祂所要施怜悯的施了怜悯。我们在主的恢复里，不是因为比别人更聪明，或因为比别人更寻求主。我们在这里，完全是由于神的怜悯。你若想想主如何将你带进主恢复里的召会生活，就要为祂的怜悯敬拜祂。就着福音、生命的职事、和召会生活来说，神已经怜悯了我们。我们必须为着祂主宰的怜悯赞美祂，为着祂的怜悯敬拜祂！

以弗所二章四节说，“神富于怜悯，因祂爱我们的大爱。”这里我们看见，神因祂向着我们的大爱，富于怜悯。爱的对象应该是在可爱的光景里，但怜悯的对象总是在可怜的光景里。因着神的爱，神的怜悯临到了我们。神爱我们，因为我们是祂拣选的对象；然而我们因着堕落变得极为可怜，甚至死在过犯并罪之中，所以我们需要神的怜悯临到我们。因着祂的大爱，神是富于怜悯的，把我们从可怜的地位，救到适合祂爱的光景。神这构得最远的属性，该使我们的心回应祂的爱。

拾陆　怜恤

罗马九章十五节提到神的怜悯和祂的怜恤：“祂对摩西说，‘我要向谁施怜悯，就向谁施怜悯；要对谁动怜恤，就对谁动怜恤。’”不仅如此，林后一章三节说，“我们主耶稣基督的神与父，就是那怜恤人的父，和赐诸般安慰的神，是当受颂赞的。”怜悯与怜恤有何不同？要区别二者有点困难。怜恤与怜悯相近，不过怜恤比怜悯更深、更细、也更丰富。怜悯有点是外面的，但怜恤是里面的。不仅如此，怜恤比怜悯持续得更长久。因此，怜恤比怜悯更深，也持续得更久。

怜悯的希腊文，eleos，指由可怜一方的可怜光景所促起的一种反应。怜悯多指回应可怜光景的行动或显明。在罗马九章十五节和林后一章三节，怜恤的希腊文是oiktirmos。这字的基本字根乃指人里面的器官，一般相信是人里面柔细情爱的中心。因此，怜恤的希腊文，乃

Paul quotes the Lord’s words, “I will have mercy on whom I will have mercy.” Because of God’s mercy we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord’s recovery when others drew back from taking this way.

Regarding His recovery, God has mercy on whom He will have mercy. We are not in the Lord’s recovery because we are more intelligent than others or because we seek the Lord more than others do. Our being here is altogether due to the mercy of God. If you consider how the Lord brought you into the church life in the Lord’s recovery, you will worship Him for His mercy. Concerning the gospel, the ministry of life, and the church life, God has had mercy on us. How we must praise Him for His sovereign mercy, and worship Him for His mercy!

Ephesians 2:4 says, “God, being rich in mercy because of His great love with which He loved us.” Here we see that God is rich in mercy because of His great love toward us. The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. God’s mercy reaches us for His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins. Therefore, we need God’s mercy to reach us. Because of His great love, God is rich in mercy to save us from our wretched position to a condition that is suitable for His love. This most far-reaching attribute of God should cause our heart to react to His love.

P. COMPASSION

Romans 9:15 mentions both God’s mercy and His compassion: “He says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” Furthermore, 2 Corinthians 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all encouragement.” What is the difference between mercy and compassion? It is somewhat difficult to differentiate them. Although compassion is close to mercy, compassion is deeper, finer, and richer than mercy. Mercy is somewhat outward, but compassion is inward. Furthermore, compassion is more long lasting than mercy. Therefore, compassion is both deeper and longer lasting than mercy.

The Greek word for mercy, eleos, refers to the kind of response that is motivated by the wretched condition of the poor party. Mercy refers more to the action or manifestation in response to wretchedness. The Greek word for compassion in Romans 9:15 and 2 Corinthians 1:3 is oiktirmos. The basic root of this word refers to the inward organs of man which were believed to be the center of tender affections in man. Hence, this Greek

指爱人的一方心里所产生的内在感觉。这感觉不是轻淡的，乃是深挚的。因此，怜恤乃指人观察别人可怜的光景，所起内在的感觉。这是最深刻的辞，显示神对可怜光景中的人内在的情爱。

看过这些定义，为着充分的对照，我们可以再看罗马九章十五节，将经文这样翻译：“我要向谁显示我怜悯的恩慈行动，就向谁显示我怜悯的恩慈行动；我要对谁动怜恤的最深感觉，就对谁动怜恤的最深感觉。”前者指神由我们可怜光景所促起的外在作为；后者指祂在爱的素质里所产生的内在情爱。我们都该珍赏神这种更甜美之情爱的属性。

拾柒　恩典

以弗所二章七节说，“好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。”在林前十五章十节保罗见证：“然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”神的恩是极其重大的事。我们要找出新约里神的恩真实、正确的意义，这是很重要的。我们若要领会新约里所启示神的恩是什么，需要清楚看见全本新约。

我年轻时受教导，恩典的意思是我们不作什么，让神为我们作一切。按这教导，我们所作的任何事都是工作，不是恩典；而神为我们所作的，都是恩典。然而，按新约看，恩典实际上是神之于我们的所是，作我们的享受。（约一16～17，林后十二9。）恩典实际上是神在基督里分赐到我们这人里面，在我们的经历中作我们的享受。恩典主要不是神为我们作的工作；恩典乃是三一神自己分赐到我们这人里面，给我们经历，作我们的享受。简单的说，恩典就是三一神给我们经历并享受。新约启示，恩典一点不差就是神在基督里分赐到我们这人里面，作我们的享受。

约翰一章十七节说，恩典是借着耶稣基督来的。这指明恩典多少象一个人位。恩典的人位化就是神自己。保罗领悟这点，他说，“这不是我，乃是神的恩与我同在。”（林前十五10。）对保罗而言，恩典是活的人位。在保

word for compassion refers to the inward feeling that originates in the heart of the affectionate party. This feeling is not mild but deeply affectionate. Compassion, therefore, refers to the inward feeling that resides in the one who looks upon wretchedness. It is the deepest of words showing the inward affection of God for man in his pitiful condition.

With these definitions in view, we may consider Romans 9:15 again for a full contrast, translating the verse in this way: “I will display My kind act of mercy to whom I will display My kind act of mercy, and I will have the deepest feeling of compassion upon whom I will have the deepest feeling of compassion.” The former refers to God’s outward doing motivated by our wretched state; the latter refers to His inward affection originating in His loving essence. We all should appreciate such a sweeter affectionate attribute of God.

Q. GRACE

Ephesians 2:7 says, “That He might display in the ages which are coming the surpassing riches of His grace in kindness toward us in Christ Jesus.” In 1 Corinthians 15:10 Paul testifies, “But by the grace of God I am what I am; and His grace unto me was not in vain, but I labored more abundantly than all of them, yet not I, but the grace of God with me.” The grace of God is a matter of tremendous significance. It is important for us to find out the genuine and proper meaning of the grace of God in the New Testament. If we would understand what the grace of God is as revealed in the New Testament, we need a clear view of the New Testament as a whole.

When I was young, I was taught that grace means that we do nothing and that God does everything for us. According to this teaching, anything we do is work, not grace, but whatever God does for us is grace. However, according to the New Testament, grace is actually what God is to us for our enjoyment (John 1:16-17; 2 Cor. 12:9). Grace is actually God in Christ dispensed into our being for our enjoyment in our experience. Grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced as our enjoyment. In brief, grace is the Triune God experienced and enjoyed by us. The New Testament reveals that grace is nothing less than God in Christ dispensed into our being for our enjoyment.

John 1:17 says that grace came through Jesus Christ. This indicates that grace is somewhat like a person. The personification of grace is God Himself. Paul realized this when he said, “Not I, but the grace of God with me” (1 Cor. 15:10). For Paul, grace was a living person. In Paul this person became the very grace by which he labored. Therefore,

罗身上，这人位成了他借以劳苦的恩典。因此，恩典就是神自己；是神之于我们的所是作我们的享受。神给我们享受时，那就是恩典。恩典就是这位神在祂的儿子耶稣基督里，成为我们的分，使我们享受祂的一切所是。

我们需要强调这事实，恩典乃是神作我们的享受。神成为我们的分，给我们享受，那就是恩典。不要认为恩典是少于神的什么。恩典一点不差就是三一神实际给我们享受，作我们的分。关于恩典的这个定义，诗歌三百七十六首第一节说：

神所赐恩典，最高的定意，是神在子里所给的自己；
不重在事物，赐于古或今，乃是神自己作我的永分。

恩典不是道理上的神，乃是我们经历中的神，因为恩典就是神在基督里带着祂的一切所是，作我们的享受。这包括生命、力量、安慰、安息、亮光、公义、圣别、能力、和其他神圣的属性。我们享受神并有分于祂，那就是恩典。

我们曾指出，在以弗所二章七节保罗指明，神要“在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。”显示神恩典的丰富，就是将这些丰富向全宇宙公开展示。神恩典的丰富，超越各样的限制，因为这是神自己的丰富，作了我们的享受。神恩典的丰富要公开显示出来，直到永远。

在以弗所二章八节，保罗接着说，我们得救是靠着恩典。在以弗所书，恩典乃指分赐到我们里面的神。因此，靠着恩典得救，意思就是靠着在基督里分赐到我们里面的神得救。然而，大多数的基督徒认为恩典是事物，不是人位。对他们而言，恩典仅仅是白给的恩赐。按这种对恩典的观念，我们原是不配得神救恩的罪人，但神赐给我们不配得的恩惠，借此白白拯救我们。然而，这是对靠着恩典得救肤浅的领会。以弗所书启示，拯救的恩典乃是神自己在基督里作到我们这人里面。因此，靠着恩典得救，实际的意思就是靠着三一神分赐到我们里面而得救。

按以弗所书，救恩是神传输到我们里面作恩典。神要传输到我们里面作恩典，不是简单的事。祂需要经过成为肉体、钉十字架、复活、以及升天种种过程。因着经过这样的过程，祂如今就能将自己传输到我们里面。经

grace is God Himself; it is what God is to us for our enjoyment. When God is enjoyed by us, that is grace. Grace is the very God in His Son Jesus Christ to be our portion so that we may enjoy all He is.

We need to emphasize the fact that grace is God as our enjoyment. When God becomes our portion for us to enjoy, that is grace. Do not consider grace as something less than God. Grace is nothing less than the Triune God enjoyed by us in a practical way as our portion. Concerning this definition of grace, the first stanza of Hymns 497 says:

Grace in its highest definition is God in the Son to be enjoyed by us; It is not only
something done or giv'n, But God Himself, our portion glorious.

Grace is God not in doctrine, but in our experience, for grace is God in Christ with all He is for our enjoyment. This includes life, strength, comfort, rest, light, righteousness, holiness, power, and the other divine attributes. When we enjoy God and participate in Him, that is grace.

We have pointed out that in Ephesians 2:7 Paul indicates that God will “display in the ages which are coming the surpassing riches of His grace in kindness toward us in Christ Jesus.” To display the riches of God’s grace is to exhibit them to the whole universe. The riches of God’s grace surpass every limit, for they are the riches of God Himself for our enjoyment. The riches of God’s grace will be publicly displayed for eternity.

In Ephesians 2:8 Paul goes on to say that we are saved by grace. In Ephesians grace denotes God dispensed into us. Therefore, to be saved by grace means to be saved by God dispensed into us in Christ. Most Christians, however, regard grace as a thing, not as a person. To them, grace is merely a gift freely given. According to this concept of grace, we were sinners who did not deserve God’s salvation, but God saved us freely by giving us His unmerited favor. This, however, is a superficial understanding of what it means to be saved by grace. Ephesians reveals that saving grace is God Himself in Christ wrought into our being. Hence, to be saved by grace actually means to be saved by the dispensing of the Triune God into us.

According to Ephesians, salvation is the transmission of God into us as grace. It was not a simple matter for God to be transmitted into us as grace. It was necessary for Him to be processed through incarnation, crucifixion, resurrection, and ascension. By being processed in this way, He is now able to transmit Himself into us. When the processed

过过程的神传输到我们里面，祂就在我们的经历中对我们成为拯救的恩典。这恩典不仅是惊人的恩典，更是洋溢的恩典。恩典乃是经过过程的神传输到我们这人里面。

你若带着很多的祷告来读以弗所一、二章，你会看见，经过过程并传输到我们这人里面的神，就是拯救的恩典和洋溢的恩典。我们因这经过过程之神的传输而得救了。神在基督耶稣里，在向我们所施的恩慈中，凭着祂的恩典拯救了我们。在要来的诸世代中—千年国和永远—神要向全宇宙公开显示这恩典。

在林前十五章十节，保罗三次提到恩。他三次说到神的恩。这节的恩乃是三一神成了我们的生命和一切。大数的扫罗原是罪人中的罪魁，（提前一 15 ～ 16，）但因着这恩竟成了最前面的使徒，比众使徒格外劳苦。

彼前四章十节说到神诸般的恩典：“各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。”神诸般的恩典乃是生命丰富的供应，也就是三一神在多方面供应到我们里面。我们既是好管家，就该借着所得的恩赐，将这样的恩典，而非仅仅道理，供应给召会和众圣徒。

彼前五章十节说到“全般恩典的神。”这节的“全般恩典，”是指在神的经纶里，按着在我们身上及里面神圣工作的许多步骤，供应给我们神圣生命多面全备供应的丰富。“全般恩典的神”一辞是独特的，新约里只见于彼前五章十节。彼得不是仅仅说神是恩典的神；他说神是全般恩典的神。我们信徒该因着我们的神是全般恩典的神得着鼓励。这神圣的恩典是我们的神一个特出的属性；祂在基督里以这恩典恩待了我们。

拾捌　平安（和平）

神的另一个属性是平安（和平）。新约说到神的恩典与神的平安。关于平安的神，罗马十六章二十节说，“平安的神快要将撒但践踏在你们的脚下。”关于神的平安，腓立比四章七节说，“神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”神的平安实际上就是平安的神自己，借着我们祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑。（约十六 33。）平安的

God is transmitted into us, He becomes saving grace to us in our experience. This grace is not only amazing grace; it is abounding grace. Grace is the processed God transmitted into our being.

If you read Ephesians 1 and 2 with much prayer, you will see that God processed and transmitted into our being is the saving grace and the abounding grace. We have been saved by the transmission of this processed God. In His kindness toward us in Christ Jesus, God has saved us by His grace. In the ages to come—in the millennium and eternity—God will display this grace publicly to the whole universe.

In 1 Corinthians 15:10 Paul speaks three times concerning grace. Twice he speaks of the grace of God, and once, of “His grace.” In this verse grace is the Triune God becoming life and everything to us. It was by this grace that Saul of Tarsus, the foremost of sinners (1 Tim. 1:15-16), became the foremost apostle, laboring more abundantly than all the apostles.

First Peter 4:10 speaks of the varied grace of God: “Each one according as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.” The varied grace of God is the rich supply of life, which is the Triune God ministered to us in many aspects. As good stewards, by the gift we have received we should minister to the church and to the saints such grace, not mere doctrine.

In 1 Peter 5:10 we have a word concerning “the God of all grace.” In this verse “all grace” refers to the riches of the bountiful supply of the divine life in many aspects ministered to us in the many steps of the divine operation in God’s economy. The term “the God of all grace” is unique; it is found in the New Testament only in 1 Peter 5:10. Peter does not say merely that God is the God of grace; he says that God is the God of all grace. As believers, we should be encouraged by the fact that our God is the God of all grace. This divine grace is an outstanding attribute of our God who has favored us with it in Christ.

R. PEACE

Another attribute of God is peace. The New Testament speaks about both the peace of God and the God of peace. Concerning the God of peace, Romans 16:20 says, “The God of peace will soon crush Satan under your feet.” Concerning the peace of God, Philippians 4:7 says, “And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.” The peace of God is actually God as peace, infused into us through our fellowship with Him by prayer, as the counterpoise of troubles and the antidote to anxiety (John 16:33). The God of peace

神在基督耶稣里，在我们的心怀意念前守卫。祂在基督里，在我们的心怀意念前巡查。

神的平安与平安的神乃是一。神与我们同在，平安也就与我们同在。我们所享受真实的平安就是神自己。享受平安之神的路，乃是借着祷告与祂有交通。

在帖前五章二十三节保罗说，“且愿和平的神，亲自全然圣别你们。”这里我们看见，和平的神是那圣别人的，祂的圣别带来和平。当我们从里面被祂全然圣别时，就在各方面享受祂的平安。

在我们的经历中，平安是恩典所产生的光景，出于我们对父神的享受。我们享受神作恩典，就在满了安息与满足的光景中。这就是平安。恩典是本质，而平安是光景。平安的本质是神自己，平安的光景是出于我们享受神作恩典。我们都能见证，我们享受神作恩典时所有的平安。我们有神圣的本质作我们的享受，我们也有属天的光景。这是我们所享受的平安。

平安是恩典的结果，这事实由保罗在以弗所一章二节和其他书信问候圣徒的方式所指明：“愿恩典与平安，从神我们的父，并主耶稣基督归与你们。”这平安由享受神作恩典所产生，也是我们在基督里所享受之神的一个属性。

拾玖　喜乐

罗马十五章十三节说：“那赐盼望的神，…将一切喜乐平安充满你们，”指明喜乐是神的一个属性。神是喜乐的神。在我们的经历中，我们若享受神作恩典，就会有平安；我们若有平安，就会有喜乐。

贰拾　盼望

罗马十五章十三节两次说到盼望，这也是神的一个属性。“那赐盼望的神，因信将一切喜乐平安充满你们，使你们靠圣灵的能力，充盈满溢的有盼望。”神是赐盼望的神。祂将喜乐平安充满我们，我们就充盈满溢的有盼望。没有喜乐平安的人，无法有盼望。但我们若享受神作恩典，因而有平安喜乐，就会满了盼望。

mounts guards over our hearts and thoughts in Christ Jesus. He patrols before our hearts and thoughts in Christ.

The peace of God and the God of peace are one. When God is with us, peace is with us also. The genuine peace we enjoy is God Himself. The way to enjoy the God of peace is by praying to have fellowship with Him.

In 1 Thessalonians 5:23 Paul says, “And the God of peace Himself sanctify you wholly.” Here we see that the God of peace is the Sanctifier. His sanctification brings in peace. When we are wholly sanctified by Him from within, we enjoy His peace in every way.

In our experience peace is a condition that results from grace, that issues from the enjoyment of God our Father. When we enjoy God as grace, we are in a condition that is full of rest and satisfaction. This is peace. Grace is a substance, whereas peace is a condition. The substance of grace is God Himself, and the condition of peace is that which issues out of our enjoyment of God as grace. We all can testify of the peace we have when we enjoy God as grace. We have the divine substance as our enjoyment, and we have the heavenly condition. This is the peace which we enjoy.

The fact that peace is the issue of grace is indicated by the way Paul greets the saints in Ephesians 1:2 and in other Epistles: “Grace to you and peace from God our Father and the Lord Jesus Christ.” This peace results from the enjoyment of God as grace which is also an attribute of the God whom we enjoy in Christ.

S. JOY

Romans 15:13 says, “The God of hope fill you with all joy and peace,” indicating that joy is one of God’s attributes. God is the God of enjoyment. In our experience, if we enjoy God as grace, we shall have peace, and if we have peace, we shall have joy.

T. HOPE

Romans 15:13 speaks twice of hope which is also one of God’s attributes. “The God of hope fill you with all joy and peace in believing, that you may abound in hope in the power of the Holy Spirit.” God is the God of hope. When He fills us with joy and peace, we abound in hope. Those who are without joy and peace cannot have hope. But if we enjoy God as grace and thereby have peace and joy, we shall be full of hope.

第十一篇

神—祂的属性（四）

在本篇信息中，我们要总结我们对神的属性的研读。

贰壹　鼓励（安慰）

在罗马十五章五节，神称为赐鼓励的神。林后一章三节说，“我们主耶稣基督的神与父，就是那怜恤人的父，和赐诸般安慰的神，是当受颂赞的。”这节的安慰，含鼓舞意，亦可翻作鼓励。鼓励也是神的一个属性。鼓励与盼望有关，若有盼望，就有鼓励。

保罗经历神是那赐诸般鼓励的神。在林后一章四节，他见证那赐鼓励的神，“在我们一切的患难中安慰我们，叫我们能用自己从神所受的安慰，安慰那些在各样患难中的人。”首先我们需要经历神的鼓励，然后才能用所经历于神的这鼓励，去鼓励别人。因此，我们受鼓励，使我们能鼓励别人。这需要经历。

贰贰　恩慈

新约启示出恩慈这个神圣属性。罗马二章四节说，“还是你藐视祂丰富的恩慈、宽容与恒忍，不晓得神的恩慈是领你悔改？”罗马十一章二十二节说到神的恩慈和祂的严厉，强调神恩慈的属性。不仅如此，以弗所二章七节宣告说，“好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。”恩慈是一种仁慈的良善，出自怜悯和爱。神的恩典是在这样的恩慈中赐给我们的。提多书三章四至五节说，“当我们救主神的恩慈，和祂对人的爱显现的时候，祂便救了我们。”乃是我们救主神的恩慈和爱拯救了我们，使我们与人有别。

贰叁　宽容

关于神对待罪人的方式，罗马二章四节说到祂宽容的超特属性。神宽容堕落的罪人，是有目的的。祂显示宽容的目的，就是要成就祂的经纶。神若不向人显示宽容，神就无法达成祂成就经纶的目的。

MESSAGE ELEVEN

GOD—HIS ATTRIBUTES (4)

In this message we shall conclude our study of God’s attributes.

U. ENCOURAGEMENT

In Romans 15:5 God is called the God of encouragement. Furthermore, 2 Corinthians 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all encouragement.” Encouragement, as an attribute of God, is slightly different from comfort and consolation. The Greek word rendered encouragement in 2 Corinthians 1:3 has the sense of cheered. Encouragement is related to hope. If we have hope, we shall have encouragement.

Paul experienced God as the God of all encouragement. In 2 Corinthians 1:4 he testifies that the God of encouragement “encourages us in all our affliction, that we may be able to encourage those who are in every affliction through the encouragement with which we ourselves are encouraged by God.” First we need to experience the encouragement of God. Then we shall be able to encourage others with the encouragement we have experienced of God. Hence, we are encouraged so that we may be able to encourage others. This requires experience.

V. KINDNESS

The New Testament reveals the divine attribute of kindness. Romans 2:4 says, “Do you despise the riches of His kindness and forbearance and longsuffering, not knowing that the kindness of God leads you to repentance?” Romans 11:22, speaking of the kindness of God and His severity, emphasizes the attribute of God’s kindness. Furthermore, Ephesians 2:7 declares, “That He might display in the ages which are coming the surpassing riches of His grace in kindness toward us in Christ Jesus.” Kindness is a benevolent goodness which issues out of mercy and love. It is in such kindness that the grace of God is given to us. Titus 3:4-5 says, “When the kindness and love to man of our Savior God appeared,... He saved us.” It is the kindness and love of our Savior God that has saved us and made us different from others.

W. FORBEARANCE

Regarding the way God deals with sinners, Romans 2:4 refers to His excellent attribute of forbearance. God forbears with fallen man for a purpose. His purpose in showing forbearance is to accomplish His economy. If God did not show forbearance to man, there would be no way for God to fulfill His purpose of accomplishing His economy.

圣经启示，神在祂的经纶里，施行了极大的宽容。人堕落以后，神立刻开始在对待人上显示宽容。你若从宽容的观点来读创世记三章，就会看见神对堕落的人是何等宽容。神运用祂的悟性，完全领会人的情况和需要。神也运用祂的智慧对待堕落的人。

为着成就神永远的定旨，为着完成神的经纶，神一直施行宽容。祂的宽容满了悟性、智慧、忍耐、体贴、同情、怜悯、恩慈、爱、和恩典。甚至丰富的生命供应也包括在神的宽容里。神从不要求我们作什么，而不考虑我们的需要，不给我们祂的供应。神的宽容总是包括祂充分的供应，以应付我们的需要。

神以不同的方式对待不同的人。祂以一种方式对待亚当，以另一种方式对待亚伯，又以另一种方式对待该隐。在此我们看见神的宽容。

在圣经里，神对待人有不同的时期，不同的作法。这些时期实际上与宽容有关。神在某一时代以特别的方式对待人，是要给祂显示宽容。

神以合理、适当、且周到的方式对待我们，借此使人得知祂的宽容。没有正确的考虑，神从不管教任何人。祂在惩治人以前，常等候很长的期间。神在对待我们这件事上，确实是宽容的。

贰肆　恒忍

罗马二章四节也说到神的恒忍。这也是一个神圣的属性。恒忍不只是忍耐。它的意思是恒久忍受。“恒忍是面对激怒而自制的品性，不仓促报复或立即惩罚；恒忍是愠怒的相反词，与怜悯相连。”（哈格与范恩，Hogg and Vine。）

贰伍　忍耐

在罗马十五章五节，神称为赐忍耐的神。我们要如何区别恒忍与忍耐？恒忍是对引起难处之人的耐心，而忍耐是对感到为难之事的耐心。神对我们这些给祂难处的人是恒忍的，对我们所引起的难处是忍耐的。恒忍与忍耐都是祂的属性，我们是祂的儿女，对人和处境该有分于这属性。

The Bible reveals that in His economy God has exercised great forbearance. Immediately after the fall of man, God began to show forbearance in His dealings with man. If you read Genesis 3 from the viewpoint of forbearance, you will see how forbearing God was with fallen man. God exercised His understanding, fully realizing man's situation and need. God also exercised His wisdom to deal with fallen man.

For the accomplishment of His eternal purpose, for the carrying out of His economy, God has always exercised forbearance. With His forbearance, it is full of understanding, wisdom, patience, consideration, sympathy, mercy, kindness, love, and grace. Even the rich supply of life is included in God's forbearance. God never commands us to do anything without considering our need and granting us His supply. God's forbearance always includes His adequate supply to meet our need.

God dealt with different people in different ways. He dealt with Adam in one way, with Abel in another way, and with Cain in yet another way. In this we see God's forbearance.

In the Scriptures there are different dispensations, different ways, God deals with man. These dispensations are actually related to forbearance. For God to deal with people in a particular way during a certain age is for Him to show forbearance.

God makes known His forbearance by dealing with us in a way that is reasonable, suitable, and considerate. God never disciplines anyone without proper consideration. He often waits a long period of time before chastising someone. God certainly is forbearing in dealing with us.

X. LONGSUFFERING

Romans 2:4 also speaks of God's longsuffering. This also is a divine attribute. Longsuffering is something more than patience. It means to suffer long. "Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish; it is the opposite of anger, and it is associated with mercy" (Hogg and Vine).

Y. ENDURANCE

In Romans 15:5 God is called the God of endurance. How shall we differentiate longsuffering and endurance? Longsuffering is patience toward the troubling persons, whereas endurance is patience toward the afflicting things. Toward us who give Him trouble, God has His longsuffering; toward the troubles we make, He has endurance. Both longsuffering and endurance are His attributes, which we, as His children should participate in toward people and environment.

贰陆　妒忌

林后十一章二节说，“我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女，献给基督。”妒忌通常被视为消极的东西，但这是神的一个属性。宇宙中神是最妒忌的一位。每当我们爱任何人事物而不爱祂，祂就起了妒忌。祂要我们唯独、单单、完全的爱祂。

神的妒忌如同丈夫对妻子的妒忌。没有一个丈夫能容忍自己的妻子在他以外爱别的男人。同样，神对我们是妒忌的。因此，妒忌是祂的一个属性。

我们既知道我们的神是妒忌的，就该让祂的妒忌成为我们的，使我们只在意祂，只爱祂，不让别的人事物在我们心里顶替祂。不仅如此，我们对祂的爱该是纯洁的，我们的心思该是单一的，并且我们的全人该以祂为中心。祂是妒忌的一位，无法容忍人不单单且完全的爱祂。

贰柒　严厉

罗马十一章二十二节显示，神的另一个属性是严厉：“你看神的恩慈和严厉；对那跌倒的人是严厉，对你却是神的恩慈，只要你常留在祂的恩慈中；不然，你也要被砍下来。”神有恩慈，也有严厉。虽然祂是恩慈的，但祂也非常严厉。恩慈与严厉都是神圣的属性。

贰捌　不偏私

不偏私是神的一个属性。关于这点，彼得在行传十章三十四节说，“我真看出神是不偏待人的。”在罗马二章十一节保罗说，“神并不偏待人。”不仅如此，在以弗所六章九节保罗说，“作主人的，也要同样待奴仆，放弃威吓，知道他们和你们的主人，乃是在诸天之上，祂并不偏待人。”这些经文也指明神不偏私。

贰玖　不死

提前六章十六节宣告神是“独一不死”的。原文的“不死”意思是不朽，指免于死。唯有神自己不死，不死是祂所是的基本元素。

Z. JEALOUSY

Second Corinthians 11:2 says, “For I am jealous over you with a jealousy of God; for I betrothed you to one Husband, to present a pure virgin to Christ.” Jealousy is usually regarded as a negative thing, but it is one of God’s attributes. The most jealous one in the universe is God. He is jealous whenever we love anything or anyone in place of Him. He wants us to love Him uniquely, singly, wholly.

The jealousy of God is like the jealousy of a husband over his wife. No husband could tolerate his wife’s loving another man besides him. Likewise, God is jealous over us. Jealousy, therefore, is one of His attributes.

Knowing that our God is jealous, we should let His jealousy be ours that we would care only for Him, love Him, and allow no one and nothing to replace Him in our hearts. Furthermore, our love for Him should be pure, our mind should be single, and our entire being should be focused on Him. As the jealous One, He cannot tolerate anyone who does not love Him solely and wholly.

AA. SEVERITY

Romans 11:22 shows that another attribute of God is severity: “Behold then the kindness and severity of God; on those who fell, severity; but on you the kindness of God, if you continue in His kindness; otherwise you also will be cut off.” God has both kindness and severity. Although He is kind, He is also very severe. Both kindness and severity are divine attributes.

BB. IMPARTIALITY

Impartiality is an attribute of God. Concerning this, Peter says in Acts 10:34, “I surely perceive that God is not a respecter of persons.” In Romans 2:11 Paul says, “There is no respect of persons with God.” Furthermore, in Ephesians 6:9 Paul says, “The masters, do the same things toward them, giving up threatening, knowing that both their Master and yours is in the heavens, and there is no respect of persons with Him.” These verses also indicate that God is impartial.

CC. IMMORTALITY

First Timothy 6:16 declares that God “alone has immortality.” Literally, the Greek word for “immortality” is athanasia, which means deathlessness, denoting freedom from death. Only God possesses immortality in Himself; immortality is an essential element of His being.

叁拾　不变

神的另一个属性是不变。神是不变的，意思祂是不改变、不变动的。关于这属性，雅各书一章十七节说，“一切美善的赐与、和各样完备的恩赐，都是从上头，从众光之父降下来的，在祂并没有变动，或转动的影儿。”译为“变动”的希腊文，也可译为“可变性。”父是众光，天上光体的创造者、源头。在祂并没有转动的影儿，不象天上的星体有转动投射的影儿，如月亮因绕转而有盈亏，或日蚀时太阳被月亮所遮；因祂不变动，也不转变。因为神是不改变、不变动的，希伯来六章十七节就说到“祂的旨意是不更改的。”

叁壹　荣耀

神的另一个奇妙属性是荣耀。行传七章二节说，“我们的祖宗亚伯拉罕…荣耀的神向他显现。”行传七章五十五节说，“司提反…定睛望天，看见神的荣耀。”荣耀是神的彰显，是神在辉煌中彰显出来。神的荣耀对亚伯拉罕是极大的吸引，将他从世界分别出来归给神。神的荣耀也是极大的鼓励和力量，使亚伯拉罕能以跟从神。（创十二 1，4。）

彼后一章三节说，神用祂自己的荣耀和美德呼召我们，或呼召我们到祂自己的荣耀和美德。此外，彼前五章十节说，神召我们进入祂永远的荣耀。按提后二章十节，神的救恩乃是连同着永远的荣耀。这指明永远的荣耀是神救恩的终极目标。（罗八 21。）神的救恩领我们进入祂的荣耀。（来二 10。）

在约翰福音我们读到，那是神的话成为肉体，支搭帐幕在我们中间，我们也见过祂的荣耀。（约一 1，14。）约翰一章十八节接着说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”神得表明的时候有荣耀。我们看见神，就看见荣耀。

罗马三章二十三节说，“众人都犯了罪，亏缺了神的荣耀。”人是神照着祂的形像造的，为叫人为着祂的荣耀彰显祂。但人犯了罪，不但没有彰显神，反倒彰显罪和有罪的己，因此，亏缺了神的荣耀。然而，我们已被命定要得神的荣耀，并且蒙召来得这荣耀。（林前二 7，帖前二 12。）现今我们信徒正被变化到这荣耀里，（林后三 18，）并且要被带进这荣耀里。（来二 10。）至终我们要与基督同得这荣耀，（罗八 17，30，）在新耶路撒冷里带着神的荣耀作神的彰显。

DD. IMMUTABILITY

Another of God’s attributes is immutability. For God to be immutable means that He is not changeable or variable. Regarding this attribute, James 1:17 says, “All good giving and every perfect gift is from above, coming down from the Father of the lights, with whom is no variableness or shadow cast by turning.” The Greek word rendered “variableness” may also be translated “variation.” The Father is the Creator, the source, of the lights, of the heavenly luminaries. With Him there is no shadow cast by turning, as there is with the heavenly orbs in the moon turning its dark side to us, or in the sun being eclipsed by the moon, for He is not variable, not changeable. Because God is unchangeable, immutable, Hebrews 6:17 speaks of “the unchangeableness of His counsel.”

EE. GLORY

Another marvelous attribute of God is glory. Acts 7:2 says, “The God of glory appeared to our father Abraham.” Acts 7:55 says, “Looking intently into heaven, he [Stephen] saw the glory of God.” Glory is the expression of God, God expressed in splendor. God’s glory was a great attraction to Abraham, separating him from the world unto God. God’s glory was also a great encouragement and strength, enabling Abraham to follow God (Gen. 12:1, 4).

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God’s salvation is with eternal glory. This indicates that eternal glory is the ultimate goal of God’s salvation (Rom. 8:21). God’s salvation leads us into His glory (Heb. 2:10).

In the Gospel of John we read that the Word, who was God, became flesh and tabernacled among us, and that we beheld His glory (John 1:1, 14). John 1:18 goes on to say, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” There is glory in the declaration of God. When we see God, we see glory.

Romans 3:23 says, “All have sinned and come short of the glory of God.” Man was made by God in His image in order that man may express Him for His glory. But man sinned. Now instead of expressing God, man expresses sin and his sinful self. Therefore, man is short of God’s glory. Nevertheless, we have been ordained for God’s glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). As believers, we are being transformed into this glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God’s expression in the New Jerusalem.

罗马九章二十三节说，“且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”神创造我们作祂的器皿，以盛装祂并彰显祂。神在我们这些预备得荣耀的器皿上，彰显祂荣耀的丰富。我们被祂的主宰预定来作祂的容器，祂贵重的器皿，以彰显祂在荣耀里的所是。这要在新耶路撒冷里完全得显明。

新耶路撒冷一个显著的特色是有神的荣耀，（启二一11，）有神的彰显。新耶路撒冷全城要带着神的荣耀，这荣耀就是神自己经过那城照耀出来。事实上，神的荣耀乃是新耶路撒冷的内容，因这城要完全被神的荣耀所充满。这指明那城是器皿，盛装神并彰显神。神的荣耀实际上就是神自己得显明。新耶路撒冷满了神的荣耀，这件事的意思就是神在这城里得显明。今天召会生活也该有神的荣耀，在这奇妙的神圣属性上显明且彰显祂。

叁贰　尊贵

启示录四章九节说，四活物“将荣耀、尊贵、感谢，归与那坐在宝座上，活到永永远远者。”启示录五章十三节说，“我又听见在天上、地上、地底下、沧海里的一切受造之物，以及天地间的万有都说，但愿颂赞、尊贵、荣耀、权能，都归与坐宝座的和羔羊，直到永永远远。”启示录的这些经文指明，尊贵是神的另一个属性。荣耀—彰显出来的神自己—指光景，尊贵指崇高的地位，尤其是指与这样的地位有关的尊严。

叁叁　尊大

神的另一个属性是尊大。犹大书二十四、二十五节说，“但愿荣耀、尊大、权能和权柄，借着我们的主耶稣基督，归与…独一的神我们的救主，从万世之前，并现今，直到永永远远。阿们。”这里的尊大是指在尊贵里的伟大。神有尊大的属性，指明祂是最伟大者，满有尊严。可以说，尊大是荣耀与尊贵的总和。因为神有荣耀与尊贵，祂也就有尊大。

叁肆　主宰权柄

神不仅有荣耀、尊贵、和尊大，也有主宰权柄。主宰权柄也是神的一个属性。祂是主宰一切的。主宰权柄指明神

Romans 9:23 says, “What if He should make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.” God created us as His vessels to contain Him and express Him. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. This will be fully revealed in the New Jerusalem.

An outstanding feature of the New Jerusalem is that it has the glory of God (Rev. 21:11), His expression. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. Actually, the glory of God will be the content of the New Jerusalem, for this city will be completely filled with His glory. This indicates that the city is a vessel to contain God and express Him. The glory of God is actually God Himself being manifested. The fact that the New Jerusalem is full of God’s glory means that God is manifested in this city. The church life today should also have God’s glory, manifesting and expressing Him in this marvelous divine attribute.

FF. HONOR

Revelation 4:9 says that the living creatures “give glory and honor and thanks to Him who sits upon the throne, to Him who lives forever and ever.” Revelation 5:13 says, “And every creature which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying: To Him who sits upon the throne and to the Lamb, be the blessing and the honor and the glory and the might forever and ever.” These verses from Revelation indicate that honor is another attribute of God. Whereas glory—God Himself expressed—refers to a condition, honor refers to a high position, in particular to the dignity that is related to such a position.

GG. MAJESTY

Another attribute of God is majesty. Jude 25 says, “To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, might, and authority before all time, and now, and unto all eternity. Amen.” Here majesty denotes greatness in honor. The fact that God has the attribute of majesty indicates that He is the greatest One with His dignity. We may also say that majesty is the totality of glory and honor. Because God has glory and honor, He also has majesty.

HH. SOVEREIGNTY

God not only has glory, honor, and majesty; He also has sovereignty. Sovereignty is also one of God’s attributes. He is sovereign. Sovereignty indicates God’s unlimited authority

无限的权柄与能力。神的地位也是无限的。我们无法说神的地位有多高。同样，我们无法测度神的荣耀与尊大。祂是主宰一切者，祂的权柄、能力、和地位没有限量。

罗马九章二十、二十一节虽然没有用“主宰一切”或“主宰权柄”这些辞，但这些经文的确是指神的主宰权柄：“人哪，你是谁，竟向神顶嘴？被塑造者岂能对塑造他者说，你为什么这样造我？窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”我们都需要领悟我们是谁。我们是神的造物，祂是我们的创造者。我们是祂的造物，不该抗拒祂的旨意，（罗九19，）或向祂这创造者顶嘴。因这缘故，保罗问说，“被塑造者岂能对塑造他者说，你为什么这样造我？”然后保罗指明，神是窑匠，有权柄从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。神是窑匠，我们是泥土。神既是窑匠，就是主宰一切的。祂对泥土有权柄。祂若愿意，就能拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。这不在于我们的选择，乃在于神的主宰权柄。

罗马九章的这些经文指明，神照着祂的预定，主宰的将我们造成祂的器皿，祂的容器。提后二章二十、二十一节表达同样的思想，说我们是贵重的器皿。作贵重的器皿不是我们选择的结果，乃是起始于神的主宰权柄。神造出蒙怜悯的器皿来盛装祂自己，借以彰显祂的荣耀，乃是出于祂的主宰权柄。这是深刻的话。神的主宰权柄是祂拣选的基础。祂的拣选在于祂的主宰权柄。

在罗马九章二十二节保罗接着说，“若是神愿意显示祂的忿怒，彰显祂的能力，就多用恒忍宽容那些可怒、预备遭毁灭的器皿。”对这我们该说什么？我们无话可说。神是窑匠，祂有权柄。人类不过是泥土。

在罗马九章二十三、二十四节，保罗接着说，“且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；这器皿就是我们这蒙祂所召的，不但从犹太人中，也从外邦人中，这有什么不可？”这在于神的主宰权柄。神有权柄不但从犹太人中，也从外邦人中，将祂所拣选并呼召的人，作成蒙怜悯的器皿盛装祂，使祂的荣耀得显明。照着祂的主宰权柄，祂已预备我们得这荣耀。我们被祂的主宰

and power. God’s position is also unlimited. We are not able to say how high is God’s position. Likewise, we cannot measure God’s glory and majesty. As the sovereign One, there is no limit to His authority, power, and position.

Although the words “sovereign” or “sovereignty” are not used in Romans 9:20 and 21, these verses certainly refer to God’s sovereignty: “But, O man, who are you that replies against God? Shall the thing formed say to him who formed it, Why did you make me thus? Or has not the potter authority over the clay, out of the same lump to make one vessel to honor and another to dishonor?” We all need to realize who we are. We are God’s creatures, and He is our Creator. As His creatures, we should not resist His purpose (v. 19) or answer back to Him, the Creator. This is the reason Paul asks, “Shall the thing formed say to him who formed it, Why did you make me thus?” Paul then goes on to indicate that as the Potter God has authority over the clay, out of the same lump to make one vessel to honor and another to dishonor. God is the Potter, and we are the clay. As the Potter, God is sovereign. He has authority over the clay. If He wills, He can make one vessel to honor and another to dishonor. This does not depend on our choice—it depends on God’s sovereignty.

These verses from Romans 9 indicate that God has sovereignly created us to be His vessels, His containers, according to His predestination. Second Timothy 2:20 and 21 convey the same thought, saying that we are vessels unto honor. However, being vessels unto honor is not the result of our choice; it originates with God’s sovereignty. It is of God’s sovereignty that He makes His glory known by creating vessels of mercy to contain Himself. This is a deep word. God’s sovereignty is the basis of His selection. His selection depends on His sovereignty.

In Romans 9:22 Paul continues, “What if God, willing to show forth His wrath and to make His power known, endured with much longsuffering vessels of wrath fitted for destruction?” What should we say about this? We have nothing to say. God is the Potter, and He has the authority. Human beings are simply clay.

In Romans 9:23 and 24 Paul goes on to say, “And what if He should make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory, even us, whom He has also called, not only from among the Jews, but also from among the nations?” This depends on God’s sovereignty. God has the authority to make the ones He has selected and called, not only from among the Jews but also from among the Gentiles, vessels of mercy to contain Him in order that His glory might be manifested. According to His sovereign authority, He has prepared us unto this glory. We were predestinated by His

权柄所预定，作祂的容器。这是我们对神功用的极点。这是神照着祂的主宰权柄而有之拣选的目标。

叁伍　权柄

犹大书二十四节指明神有权柄，这是祂的一个属性。权柄是管治的能力。关于权柄的神圣属性，主耶稣在路加十二章五节说，“我要指示你们当怕的是谁；当怕那杀了以后，又有权柄扔在火坑里的；我实在告诉你们，正要怕祂。”唯独神有权柄将人扔在火坑里。

穿制服的警察说明能力与权柄的不同。警察也许没有多少力量，但他有权柄指挥交通。反之，拳击手的力量也许比警察大，但他没有权柄。权柄大于能力。当然，神有权柄也有能力。

叁陆　能力

林前一章二十四节说到神的能力，这是神圣属性一个重要的项目。“对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。”钉十字架的基督是神的能力。神这能力废除撒但，审判世界，对付罪，钉死堕落的人、肉体、天然的生命、和旧造，并且废掉规条。这是钉十字架的能力，基督奇妙之死的能力。这能力不仅对付消极的事，也完成神的计划。神圣的智慧是为着神的计划、定意，而神圣的能力是为着完成神所计划、定意的。

以弗所一章十九节说，“祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大。”神向着我们的能力是超越的浩大。这是照祂力量之权能的运行，是神在基督身上所运行的。（弗一 20 上。）神向着我们的能力，与祂在基督身上所运行的能力相同。首先，这能力使基督从死人中复活。这能力已经胜过死，和拘禁死人的阴间。因着这能力，死和阴间就不能拘禁基督。（徒二 24。）

其次，神在基督身上所运行的能力，叫祂在诸天界里，坐在自己的右边，远超过一切。（弗一 20 下～ 21。）神的右边，就是基督因神超越的大能所坐之处，是最尊贵之处，最高权柄之处。

sovereignty to be His containers. This is the climax of our usefulness to God. This is the goal of God’s selection according to His sovereignty.

II. AUTHORITY

Jude 25 indicates that God has authority as one of His attributes. Authority is power in ruling. Regarding the divine attribute of authority, the Lord Jesus says in Luke 12:5, “I will show you whom you should fear: fear Him who, after killing, has authority to cast into Gehenna. Yes, I tell you, fear this One.” God alone has the authority to cast one into Gehenna.

A policeman in uniform illustrates the difference between power and authority. Although the policeman may not have much strength, he has the authority to direct traffic. A boxer, on the contrary, may have much more strength than a policeman, but he does not have any authority. Authority is greater than power. God, of course, has both authority and power.

JJ. POWER

First Corinthians 1:24 speaks of God’s power, which is a crucial item of the divine attributes. “To those who are called, both Jews and Greeks, Christ, God’s power and God’s wisdom.” Christ crucified is God’s power. This power of God destroys Satan, judges the world, deals with sin, crucifies the fallen man, the flesh, the natural life, and the old creation, and annuls the ordinances. It is the power of crucifixion, the power of the wonderful death of Christ. This power not only deals with the negative things, but also carries out God’s plan. Whereas the divine wisdom is for God’s planning and purposing, the divine power is for carrying out what is planned and purposed by God.

Ephesians 1:19 says, “The surpassing greatness of His power toward us who believe, according to the operation of the might of His strength.” God’s power toward us is surpassingly great. It is according to the operation of the might of His strength. It is the power which God wrought in Christ (Eph. 1:20a). God’s power toward us is the same power which God wrought in Christ. First it has raised Christ from among the dead. This power has overcome death and Hades where the dead are held. Because of this power, death and Hades could not hold Christ (Acts 2:24).

Second, God’s great power which God wrought in Christ has seated Him at God’s right hand in the heavenlies far above all (Eph. 1:20b-21). God’s right hand, where Christ has been seated by the surpassingly great power of God, is the most honorable place, the place of supreme authority.

第三，神在基督身上所运行的能力，已将万有服在基督的脚下。（弗一22上。）使基督远超过一切是一回事，将万有服在祂的脚下是另一回事。前者是基督的超越，后者是万有对祂的归服。

第四，神在基督身上所运行的能力，使基督向着召会作万有的头。（弗一22下。）基督作万有的头，是神给祂的恩赐。基督乃是借着神超越浩大的能力，在全宇宙中得着元首的身分。

在这些经文里，启示神在基督身上所运行的能力有四方面：复活的能力、升天的能力、使万有归服的能力、以及使万有归一于一个元首之下的能力。这四重的能力都是向着召会。二十二节的“向着召会，”含示一种传输。凡元首基督所达到、所得着的，现在都传输给祂的身体—召会。

事实上，神在基督身上所运行的能力就是三一神，祂已经过成为肉体、钉十字架、复活、和升天，并且已安装在我们里面，作包罗万有的能力。使徒保罗祷告，叫我们有智慧和启示的灵，认识这神圣能力超越的浩大。当然我们需要有同样的祷告！

叁柒　力量

以弗所一章十九节说到神力量的权能，启示录五章十二节也说到这点。神有能力的属性，也有力量的属性。神本有力量。按文生（M. R. Vincent）所说，以弗所一章十九节和启示录五章十二节的力量，原文指内住的力量。这是内里的，不是外面的。

叁捌　权能

最后，神有权能的属性。以弗所一章十九节说到“祂力量的权能。”启示录一章六节宣告说，“愿荣耀权能归与祂，直到永永远远。”在启示录五章十三节，一切受造之物都说，“但愿颂赞、尊贵、荣耀、权能，都归与坐宝座的和羔羊，直到永永远远。”犹大书二十四节说到将权能归与神，提前六章十六节说，“愿尊贵和永远的权能都归与祂。”权能的希腊文指显明的能力。力量大于权能，能力大于力量，权柄大于能力，主宰权柄大于权柄。我们的神有权能、力量、能力、权柄、和主宰权柄。这一切都是祂的属性。

Third, God's great power which God wrought in Christ has subjected all things under Christ's feet (Eph. 1:22a). To seat Christ far above all is one thing; to subject all things under His feet is another. The former is Christ's transcendency; the latter is the subjection of all things to Him.

Fourth, God's great power which God wrought in Christ gave Christ to be Head over all things to the church (Eph. l:22b). The headship of Christ over all things is a gift from God to Him. It was by God's great power that Christ received the headship in the universe.

In these verses God's great power which God wrought in Christ, is revealed in four aspects: resurrection power, transcending power, subjecting power, and heading-up power. This fourfold power is to the church. The phrase "to the church" in verse 22 implies a transmission. Whatever Christ, the Head, has attained and obtained is now being transmitted to the church, His Body.

Actually, God's great power which He wrought in Christ is the Triune God, who has passed through incarnation, crucifixion, resurrection, and ascension, and who has been installed in us as the all-inclusive power. The Apostle Paul prayed that we may have a spirit of wisdom and revelation to know the surpassing greatness of this divine power. Surely we need to pray the same prayer!

KK. STRENGTH

Ephesians 1:19 speaks of the might of God's strength, and Revelation 5:12 also refers to it. God has the attribute of strength as well as power. Inherently God has strength. According to M. R. Vincent, the Greek word is chuos for strength in Ephesians 1:19 and Revelation 5:12 denotes indwelling strength. It is intrinsic, not outward.

LL. MIGHT

Finally, God has the attribute of might. Ephesians 1:19 speaks of "the might of His strength." Revelation 1:6 declares, "To Him be the glory and the might forever and ever." In Revelation 5:13 all the creatures say, "To Him who sits upon the throne and to the Lamb, be the blessing and the honor and the glory and the might forever and ever." Jude 25 ascribes might to God, and 1 Timothy 6:16 says that to Him should be "honor and eternal might." The Greek word for "might" (kratos) denotes manifested power. Strength is greater than might, power is greater than strength, authority is greater than power, and sovereignty is greater than authority. Our God has might, strength, power, authority, and sovereignty. All these are His attributes.

在这些信息里，我们看过神在祂身位上所是的许多方面。我们也看过神的属性。这位神现今正将自己分赐到我们里面。这就是说，神带着祂的一切所是和一切所有，正分赐到我们里面。我们越在神的分赐之下，神圣的属性就越注入我们这人里面。神将祂自己分赐到我们里面的时候，也就将祂的一切所是和所有分赐到我们里面。

我们可以很快的温习一下神圣的属性：生命、爱、光、丰富、丰满、圣别、公义、智慧、明达、信实、真诚、简单、纯诚、良善、怜悯、怜恤、恩典、平安、喜乐、盼望、鼓励（安慰）、恩慈、宽容、恒忍、忍耐、妒忌、严厉、不偏私、不死、不变、荣耀、尊贵、尊大、主宰权柄、权柄、能力、力量、和权能。何等美妙，这些属性正分赐到我们里面！我们天天留在神的分赐之下，祂的属性就要一直分赐并注入我们里面。神的属性分赐并注入我们里面以后，就都要成为我们的美德。

In these messages we have seen the many aspects of what God is in His person. We have also considered God's attributes. This God is now dispensing Himself into us. This means that God with all that He is and with all that He has is being dispensed into us. The more we are under God's dispensing, the more the divine attributes are infused into our being. While God is dispensing Himself into us, He is dispensing all that He is and has.

Let us quickly review the divine attributes: life, love, light, riches, fullness, holiness, righteousness, wisdom, prudence, faithfulness, truthfulness, simplicity, sincerity, goodness, mercy, compassion, grace, peace, joy, hope, encouragement, kindness, forbearance, longsuffering, endurance, jealousy, severity, impartiality, immortality, immutability, glory, honor, majesty, sovereignty, authority, power, strength, and might. How wonderful that these attributes are being dispensed into us! As we remain under God's dispensing day by day, His attributes will be dispensed and infused into us. After God's attributes have been dispensed and infused into us, they will all become our virtues.

第十二篇

神—祂的喜悦

在本篇信息中，我们要来看：

神的喜悦—神的心愿

以弗所一章五节说，“按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”以弗所一章九节接着说，“照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”神有一个旨意，其中有祂的喜悦。这喜悦是祂的心愿。神的喜悦是祂心中的爱好。

壹　得着许多儿子

神的喜悦，神的心愿，是要得着许多儿子。神预先，就是在创立世界以前，预定了我们，标出了我们，（弗一４～５，）归于某一定命。神预先标出我们要归于的定命，就是儿子的名分。神命定的目标是要得着许多儿子。这是神的心愿，在罗马书中着重的启示出来。

罗马书的中心思想，乃是神的救恩，使罪人成为神的儿子，有神的生命和性情以彰显神，使他们成为基督身体的构成成分，作祂的彰显。

罗马八章十四节说，“因为凡被神的灵引导的，都是神的儿子。”那灵在我们日常生活中的引导，表明我们是神的儿子。既是神的儿子，我们就有神的生命和性情。那灵的引导总是与神的生命和性情一致，证明我们是神的儿子。

罗马八章十五节说，“你们所受的不是奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。”我们是神的儿子，呼叫：“阿爸，父。”借着三一神的分赐，我们在生命里确实成了神的儿子；因此，我们能呼叫祂：“阿爸，父。”我们是神的儿子，我们里面有神的生命、神的性情、以及神儿子的灵。

罗马八章二十九节继续说，“神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

MESSAGE TWELVE

GOD—HIS GOOD PLEASURE

In this message we shall consider:

GOD'S GOOD PLEASURE—GOD'S HEART'S DESIRE

Ephesians 1:5 says, "Having predestinated us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will." Ephesians 1:9 goes on to say, "Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself." God has a will in which is His good pleasure. This good pleasure is the desire of His heart. God's good pleasure is the delight of His heart.

A. TO HAVE MANY SONS

God's good pleasure, God's heart's desire, is to have many sons. God has predestinated us, marked us out beforehand, that is, before the foundation of the world (Eph. 1:4), unto a certain destiny. The destiny of God's marking us out beforehand is sonship. The goal of God's predestination is to have many sons. This is God's heart's desire and is emphatically revealed in the book of Romans.

The central thought of the book of Romans is that God's salvation makes sinners His sons with His life and nature to express Him so that they may become constituents of the Body of Christ for His expression.

Romans 8:14 says, "For as many as are led by the Spirit of God, these are sons of God." The Spirit's leading in our daily life is a sign that we are the sons of God. As sons of God, we have God's life and nature. The Spirit's leading always corresponds with God's life and nature to prove that we are sons of God.

Romans 8:15 says, "You have not received a spirit of slavery to fear again, but you have received a spirit of sonship in which we cry, Abba, Father." As sons of God, we cry, "Abba, Father." Through the dispensing of the Triune God, we have truly become God's sons in life; hence, we can call Him, "Abba, Father." As sons of God, we have within us the life of God, the nature of God, and the Spirit of the Son of God.

Romans 8:29 goes on to say, "Whom He foreknew, He also predestinated to be conformed to the image of His Son, that He should be the Firstborn among many brothers."

在起初的阶段我们是神的儿女。（罗八16。）在进步的阶段我们是神的儿子。（罗八14。）罗马八章二十九节不是说，我们要模成神儿女的形像；乃是说，我们要模成神儿子的形像。借着模成的过程，神的长子耶稣基督要得着许多弟兄。基督是神的儿子，是唯一、独生的儿子。现今借着祂的成为肉体、钉十字架、和复活，祂成了神的长子，而神的许多儿子，就是祂的众弟兄，正在模成祂的形像。

在罗马一章四节，神的长子被标出，但在八章二十九节，神的众子被模成。神长子的标出是在原型上的工作；神众子的模成是大量生产的工作。神已经得着原型，现今要有大量生产，为要照着长子的形像产生许多儿子。

神照着祂的喜悦，祂的心愿而有的目标，是要产生众子。这个产生神众子的目标需要救赎、生命的分赐、以及凭着这生命的生活，使他们得重生、变化、并模成神长子的形像。神用祂的长子作原型、模型、样本，产生许多儿子。因此，神的独生子成了许多弟兄中的长子。这是三一神分赐到我们里面的结果。

希伯来二章十节说，神要“领许多的儿子进荣耀里去。”这里的许多儿子，就是罗马八章二十九节的许多弟兄。神莫大救恩的最后一步，是要领许多的儿子进荣耀里去。罗马八章告诉我们，神在我们身上恩典的工作，开始于祂的预知，经过祂的预定、呼召、称义，终结于祂叫我们得荣耀。（罗八29～30。）罗马八章也说，一切受造之物，正在热切等待神的众子显示出来，（就是得着荣耀，）指望着受造之物自己，得享神儿女之荣耀的自由。（罗八19～21。）这件事要借着主的再来得着成就，（腓三21，）那时我们要与祂一同显现在荣耀里；（西三4；）这是我们的盼望。（西一27。）神的众子这样得着荣耀，乃是神救恩的目标，要持续的经过千年国，而完满的显于新耶路撒冷，直到永远。（启二一11，23。）

今天三一神仍在作工，将祂的许多儿子带进荣耀里。我们是神的儿子，但我们还未在荣耀里。有一天我们都要在荣耀里。那将是我们的身体得赎。（罗八23。）我们的身体今天还未得赎，但有一天要变化成荣耀的身体。（腓三21。）我们的身体这样得赎，就是我们完满的儿子名分。

In the initial stage we are children of God (Rom. 8:16). In the advanced stage we are sons of God (Rom. 8:14). Romans 8:29 does not say that we shall be conformed to the image of the children of God; it says that we shall be conformed to the image of the Son of God. Through the process of conformation, the firstborn Son of God, Jesus Christ, will have many brothers. As the Son of God, Christ was the unique, only begotten Son. Now through His incarnation, crucifixion, and resurrection, He has become the firstborn Son of God, and the many sons of God, who are His brothers, are being conformed to His image.

In Romans 1:4 the Firstborn of God is designated, but in 8:29 the many sons of God are conformed. The designation of the Firstborn of God is the work on the prototype; the conformation of the many sons of God is the work of mass production. Having gained the prototype, God is now seeking to have the mass production in order to produce many sons in the image of the Firstborn.

God’s goal according to His good pleasure, the desire of His heart, is to produce many sons. This goal of producing many sons of God requires redemption, the imparting of life, and the living by this life so that they may be regenerated, transformed, and conformed to the image of the Firstborn of God. God uses His firstborn Son as a prototype, a model, a pattern, to produce many sons. Thus, God’s only begotten Son has become the Firstborn among many brothers. This is the issue of the dispensing of the Triune God into us.

Hebrews 2:10 says that God is “leading many sons into glory.” The many sons here are the many brothers in Romans 8:29. The last step of God’s great salvation is to bring His many sons into glory. Romans 8 tells us that God’s work of grace upon us began with His foreknowing through His predestination, calling, and justification and will end with His glorification (vv. 29-30). Romans 8 also says that the whole creation eagerly expects the revelation, the glorification, of the sons of God, hoping that the creation itself will enter into the freedom of the glory of the children of God (vv. 19-21). This will take place at the Lord’s coming back, at which time we shall appear with Him in glory (Col. 3:4). This glorification of the sons of God, as the goal of God’s salvation, will last through the millennial kingdom and will be manifested in full in the New Jerusalem for eternity (Rev. 21:11, 23).

The Triune God is still working today to bring His many sons into glory. We are sons of God, but we are not yet in glory. One day we shall all be in glory. That will be the redemption of our body (Rom. 8:23). Our body has not yet been redeemed, but one day it will be transfigured into a glorious body (Phil. 3:21). This redemption of our body is our full sonship.

启示录二十一章七节说，“得胜的，必承受这些为业，我要作他的神，他要作我的儿子。”这是说到永世新耶路撒冷里神的众子。这里的得胜是指因信得胜，与约壹五章四至五节者同。这使所有的信徒够资格有分于新耶路撒冷，连同其中一切的享受，作神给祂众子永远救恩共同的分。事实上，在新耶路撒冷里神的众子乃是新耶路撒冷的构成成分。新耶路撒冷乃是神所有重生之众子的组合，以完成神的心愿。

贰　作祂儿子的彰显

得着众子作祂儿子的彰显，乃是神的喜悦，神的心愿。我们看过，罗马八章二十九节说，神预定我们模成祂儿子的形像。使我们模成祂儿子的形像，乃是为着祂儿子的彰显。林后三章十八节说，“我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀。”这符合罗马八章二十九节，我们这些神的众子，该变化并模成神儿子的形像，以彰显祂。在腓立比一章二十节，使徒保罗，神许多儿子中的一个，说，无论是生，是死，总叫基督在他身体上显大。这是彰显神的儿子。在腓立比一章二十一节，保罗继续说，“在我，活着就是基督。”保罗的生活就是彰显神儿子基督的生活。约壹三章二节说，“祂若显现，我们必要象祂。”象主也是彰显神的儿子。照着神的愿望和祂的计划，我们这些神的众子今天该彰显祂的儿子，并且我们被命定在祂儿子回来时彰显祂的儿子。

关于神儿子的彰显，以弗所一章二十三节指明，祂的身体是那在万有中充满万有者的丰满。这丰满是神儿子基督的彰显。基督，无限之神的具体化身，没有任何的限制；祂大到一个地步，在万有中充满万有。这样一位伟大的基督，需要由神的许多儿子所构成的身体，作祂完全的彰显。召会是那追测不尽之丰富基督的彰显，是无限基督的无限彰显。召会是基督的丰满，而基督自己是神丰满的具体化身。（西二 9。）今天召会作神儿子基督这样一个彰显，乃是神的愿望。至终在启示录二十一章，新耶路撒冷就是神所有众子的组合，（启二一 7，）以及召会的完成，要作神儿子基督的团体彰显；基督将是圣城里的殿，也是灯，经过那城照耀出来。（启二一 22 ～ 23。）

Revelation 21:7 says, “He who overcomes shall inherit these things, and I will be God to him, and he shall be a son to Me.” This speaks of the sons of God in eternity in the New Jerusalem. Here “overcomes” means to overcome by believing, as in 1 John 5:4 and 5. This overcoming qualifies all believers to participate in the New Jerusalem with all its enjoyment as a common portion of God’s eternal salvation for His sons. Actually, the sons of God in the New Jerusalem will be the constituents of the New Jerusalem. The New Jerusalem will be a composition of all the regenerated sons of God to fulfill the desire of God’s heart.

B. FOR THE EXPRESSION OF HIS SON

It is God’s good pleasure, the desire of His heart, to have many sons for the expression of His Son. As we have seen, Romans 8:29 says that God predestinated us to be conformed to the image of His Son. To have us conformed to the image of His Son is for the expression of His Son. Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory.” This corresponds with Romans 8:29 that we, the sons of God, should be transformed and conformed to the image of the Son of God to express Him. In Philippians 1:20, the Apostle Paul, one of God’s many sons, says that Christ shall be magnified in his body, whether through life or through death. This is to express the Son of God. In Philippians 1:21 Paul continues to say, “To me to live is Christ.” Paul’s life was one that expressed Christ the Son of God. First John 3:2 says, “If He is manifested, we shall be like Him.” To be like the Lord is also to express the Son of God. According to God’s desire and His plan, we, as the sons of God, should express His Son today, and we are destined to express His Son at the coming of His Son.

Concerning the expression of the Son of God, Ephesians 1:23 indicates that His Body is the fullness of the One who fills all in all. This fullness is the expression of Christ the Son of God. Christ, who is the embodiment of the infinite God without any limitation, is so great that He fills all things in all things. Such a great Christ needs the Body, constituted of the many sons of God, for His complete expression. As the expression of the unsearchably rich Christ, the church is the unlimited expression of the unlimited Christ. The church is the fullness of Christ, who is Himself the embodiment of the fullness of God (Col. 2:9). It is God’s desire that the church today be such an expression of Christ, His Son. Eventually in Revelation 21 the New Jerusalem, which is the composition of all the sons of God (Rev. 21:7) and the consummation of the church, will be a corporate expression of Christ the Son of God, who will be the temple within the holy city and the lamp to shine out through the city (vv. 22-23).

叁　使祂在子里借着那灵得以彰显

神渴望得着许多儿子，作祂儿子的彰显，使祂在子里借着那灵彰显出来。借着神长子基督的成为肉体、钉十字架、和复活，神产生了无数的儿子。这些儿子乃是为着祂儿子的彰显。神的愿望是要得着许多儿子，以彰显祂的儿子；祂如今是许多弟兄中的长子。这儿子得着彰显，神就在子里借着那灵彰显出来。

保罗在以弗所三章十九节说到我们“被充满，成为神一切的丰满。”这是指着神的彰显说的，这里神的丰满就是神借着召会而有的团体彰显。被充满成为神一切的丰满，就是被充满，结果使召会成为神团体的彰显。在以弗所三章保罗祷告，求父借着祂的灵，用大能将我们加强到里面的人里，使基督借着信，安家在我们心里，使我们认识基督的量度—阔、长、高、深—使我们被充满，结果成为神的丰满，就是祂团体的彰显—召会。

以弗所三章十九节有神的彰显，以弗所三章十六节有关于那灵的话。神的许多儿子是祂儿子的彰显，使神自己在子里借着那灵彰显出来。这是神的喜悦，祂的心愿。

肆　借着祂的分赐

神要在子里借着那灵彰显出来，就需要神将自己分赐到祂所拣选的人里面，产生团体的彰显。在以弗所三章，父答应并成就使徒借着那灵的祷告，使子基督安家在我们心里。结果，我们就被充满，成为神的丰满。这是三一神分赐到我们这人里面，使祂得着团体的彰显。这彰显是在今天的召会里，也要完成在新耶路撒冷，就是三一神永远的团体彰显。

神渴望将自己分赐到祂所拣选的人里面，以产生召会，使祂得着团体的彰显。我们看过神身位的许多方面，以及祂属性的各项。神身位的一切方面以及祂属性的一切项目，都是神的成分，作我们的食物，好分赐到我们这人里面。

伍　生命是凭借，吃是路

C. THAT HE MAY BE EXPRESSED IN THE SON THROUGH THE SPIRIT

God desires to have many sons for the expression of His Son so that He may be expressed in the Son through the Spirit. Through the incarnation, crucifixion, and resurrection of Christ, the firstborn Son of God, God has produced millions of sons. These sons are for the expression of His Son. God’s desire is to have many sons to express His Son, who is now the Firstborn among many brothers. When this Son is expressed, God is expressed in the Son through the Spirit.

Paul refers to the expression of God in Ephesians 3:19 when he speaks of our being “filled unto all the fullness of God.” The fullness of God here is the corporate expression of God by the church. To be filled unto all the fullness of God is to be filled with the result that we, as the church, become the corporate expression of God. In Ephesians 3 Paul prayed that the Father would strengthen us with power through His Spirit into our inner man so that Christ might make His home in our hearts and that we might know Christ’s dimensions—the breadth, the length, the height, and the depth—that we might be filled unto, resulting in, the fullness of God, which is His corporate expression, the church.

In Ephesians 3:19 we have the expression of God, and in Ephesians 3:16 we have a word concerning the Spirit. God’s many sons are the expression of His Son so that God Himself may be expressed in the Son through the Spirit. This is God’s good pleasure, His heart’s desire.

D. BY HIS DISPENSING

For God to be expressed in the Son through the Spirit needs God’s dispensing of Himself into His chosen people to produce a corporate expression. In Ephesians 3 the Father answers and fulfills the apostle’s prayer through the Spirit that Christ the Son may make His home in our hearts. As a result, we are filled unto the fullness of God. This is the dispensing of the Triune God into our being for His corporate expression. This expression is in the church today, and it will consummate in the New Jerusalem, the eternal corporate expression of the Triune God.

God desires to dispense Himself into His chosen people for the producing of the church so that He may be expressed in a corporate way. We have seen the many aspects of God’s person and the items of His attributes. All the aspects of God’s person and all the items of His attributes are the ingredients of God as our food to be dispensed into our being.

E. LIFE AS THE MEANS AND EATING AS THE WAY

按创世记一章，神照着祂的形像造人，目的是要将自己分赐到人里面。这分赐得完成的路，描绘在创世记二章。神将自己分赐到人里面的路，是借着人吃祂作生命树。吃生命树含示两件事：首先，生命是神将自己分赐到我们里面的凭借；其次，吃是神分赐到我们里面的路。我们若要有神的分赐，就需要生命为凭借，吃为路。

圣经从创世记开始到启示录末了，处处可见吃的事。创世记二章有生命树，启示录二十二章也有生命树。在创世记二章和启示录二十二章之间，有一条关于吃的线。在逾越节的时候，以色列人吃羊羔的肉，以得着生命的供应。（出十二 3～5，8～9。）然后在旷野里，他们借着吗哪得供养。（出十六 14～15。）吗哪是他们的食物，借着吃吗哪，他们得着生命的供应。至终，以色列人进入美地，在那里享受那地丰富的出产。（书五 12。）百姓每年三次来在一起，在神面前并同着神吃美地的出产。在他们的节期中，他们吃，神也吃。

在新约里，主耶稣在约翰六章说，祂是生命的粮，我们需要吃祂。（约六 35，51，56～57。）我们若吃祂作生命的粮，就要凭祂而活。保罗在书信中也说到吃灵食。在林前十章三节他说，“都吃了一样的灵食。”在启示录二章七节和二十二章十四节，主说到吃生命树。

圣经中关于属灵的吃的记载，有力的指明且含示，神要借着生命并借着吃，将自己分赐到我们这人里面。神对我们是生命，我们接受祂作生命的方法是吃祂。神是我们的食物，而我们来吃祂。神不仅是我们的食物—祂更是我们的筵席。这启示在圣经里。

神主要的不是来教导我们，而是要将祂自己分赐到我们里面。神的分赐是神圣的喂养。神一直喂养我们。祂以祂自己作食物来喂养我们。

在已过的多少世纪里，一直有接受神分赐的人，就是时时接触神的圣徒。即使他们不知道“分赐”一辞，或对吃神没有充分的知识，他们仍是将神接受到里面作食物。他们多半借着吃神的话而吃神。神的话，其内容是为传达神。没有神作话的内容，话就是空洞的。因此，吃圣经的话，实际上就是吃话里所传达的神。已往，那

According to Genesis 1, God created man in His image with the intention of dispensing Himself into man. The way this dispensing is carried out is portrayed in chapter two of Genesis. God's way to dispense Himself into man is through man's eating of Him as the tree of life. The eating of the tree of life implies two things: first, that life is the means for God to dispense Himself into us; second, that eating is the way God is dispensed into us. If we would have God's dispensing, we need both life as the means and eating as the way.

The matter of eating is found throughout the Bible, from the beginning in Genesis to the end in Revelation. We have the tree of life in Genesis 2, and we have the tree of life again in Revelation 22. Between Genesis 2 and Revelation 22 there is a line related to eating. At the time of the Passover the children of Israel ate the meat of the lamb in order to receive the life supply (Exo. 12:3-5, 8-9). Then in the wilderness they were sustained by manna (Exo. 16:14-15). Manna was their food, and by eating manna they received the supply of life. Eventually, the children of Israel entered into the good land, and there they enjoyed the rich produce of the land (Josh. 5:12). Three times a year the people came together to eat the produce of the good land before God and with God. In their feasts they were eating, and God was eating as well.

In the New Testament, the Lord Jesus in John 6 says that He is the bread of life and that we need to eat Him (vv. 35, 51, 56-57). If we eat Him as the bread of life, we shall live by Him. Paul speaks also about eating the spiritual food in his Epistles. In 1 Corinthians 10:3 he says, "All ate the same spiritual food." In Revelation 2:7 and 22:14 the Lord speaks about eating the tree of life.

The record regarding the spiritual eating in the Bible is a strong indication and implication that God intends to dispense Himself into our being by means of life and by the way of eating. God is life to us, and the way we take Him as life is to eat Him. God is our food, and we eat Him. God is not only our food—He is our feast. This is revealed in the Scriptures.

God is not mainly teaching us but dispensing Himself into us. God's dispensing is a divine feeding. God is constantly feeding us. He feeds us with Himself as food.

During the past centuries there have been those who received God's dispensing, the saints who contacted God all the time. Even though they may not have known the word "dispensing" or had the adequate knowledge about eating God, they took God into them as their food. For the most part, they ate God by eating the Word. The Word conveys God as its content. Apart from God as the content of the Word, the Word is empty. Hence, to eat the words of the Bible is actually to eat God conveyed in the Word. In the past, the godly

些花许多时间接触神的敬虔人，是自然而然的，甚至不知不觉的，在神的分赐之下。借着神的分赐，神身位的各面和祂属性的各项，就是神的成分，便注入我们里面，作我们的食物。我们也许无法记住神身位的一切方面，或祂属性的一切项目，但只要我们在祂的分赐之下，这些成分便注入我们里面。只要吃神，祂所是和所有的一切就要注入你里面。吃是经历神的分赐以彰显祂的路。

ones who spent much time contacting God spontaneously and even unconsciously were under God's dispensing. The aspects of God's person and the items of His attributes are infused into us as the ingredients of God as our food by His dispensing. We may not be able to remember all the aspects of God's person or all the items of His attributes, but as long as we are under His dispensing, these ingredients are infused into us. Simply eat God, and all that He is and has will be dispensed into you. Eating is the way to experience God's dispensing for His expression.

第十三篇

神—祂的显明

在前面的信息中，我们看见神的喜悦，神的心愿，是要得着许多儿子，作祂儿子的彰显，使祂在子里借着那灵彰显出来。为这目的，神已显明自己，首先在基督里—肉体里个别的彰显；然后在召会，基督的身体里—肉体里扩大团体的彰显；最终，在新耶路撒冷里—新天新地里终结团体的彰显。在本篇信息中，我们要来看神在这三个阶段的显明。

壹　在基督里，是在肉体里个别的彰显

神的显明首先是在基督里—肉体里个别的彰显。关于这点，歌罗西二章九节说，“神格一切的丰满，都有形有体的居住在基督里面。”这节的“丰满，”不是指神的丰富，乃是指神丰富的彰显。那居住在基督里的，是神所是之丰富的彰显。我们需要看见，神格的丰满是神格的彰显，而这彰显是个别的在基督里面。

基督是神格丰满的具体化身。这就是说，三一神的丰满，有形有体的居住在基督里面。神格的丰满有形有体的居住在基督里面，这事实就是说，这丰满真实且实际的居住在祂里面。这含示基督在祂的人性里所穿上的肉身。这指明神格一切的丰满，都居住在这位有属人身体的基督里面。在祂成为肉体以前，神格一切的丰满，乃是居住在祂所是之永远的话（约一1）里面，并不是有形有体的居住在祂里面。在祂成为肉体以后，神格的丰满就开始有形有体的居住在祂里面。因此，祂是在肉体里神的显明，神个别的彰显。

“神格的丰满”一辞乃指整个的神格，完整的神，包括父、子、灵。因为神格包含父、子、灵，所以说神格的丰满只包括子神，不包括父神和灵神，就不正确。神格既包含父、子、灵，神格的丰满就必是父、子、灵的丰满。基督是神格丰满的具体化身，不仅是神的儿子，也是完整的神。

MESSAGE THIRTEEN

GOD—HIS MANIFESTATION

In the foregoing message we saw that God’s good pleasure, God’s heart’s desire, is to have many sons for the expression of His Son so that He may be expressed in the Son through the Spirit. For this purpose, God has manifested Himself, first in Christ as an individual expression in the flesh and then in the church, the Body of Christ, as the enlarged corporate expression in the flesh. Ultimately, God will be manifested in the New Jerusalem as the consummated corporate expression in the new heaven and new earth. In this message we shall consider God’s manifestation in these three stages.

A. IN CHRIST AS AN INDIVIDUAL EXPRESSION IN THE FLESH

God’s manifestation was first in Christ as an individual expression in the flesh. Concerning this, Colossians 2:9 says, “In Him dwells all the fullness of the Godhead bodily.” In this verse “fullness” does not refer to the riches of God; instead, it refers to the expression of the riches of God. What dwells in Christ is the expression of the riches of what God is. We need to see that the fullness of the Godhead is the expression of the Godhead and that this expression is in Christ individually.

Christ is the embodiment of the fullness of the Godhead. This means that the fullness of the Triune God dwells in Christ in a bodily form. The fact that the fullness of the Godhead dwells in Christ bodily means that it dwells in Him in a way that is both real and practical. This implies the physical body which Christ put on in His humanity. It indicates that all the fullness of the Godhead dwells in Christ as the One who has a human body. Before His incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but it did not dwell in Him bodily. After He became incarnate, the fullness of the Godhead began to dwell in Him in a bodily way. Thus, He is the manifestation of God, the individual expression of God, in the flesh.

The expression “the fullness of the Godhead” refers to the entire Godhead, to the complete God, including the Father, the Son, and the Spirit. Because the Godhead comprises the Father, the Son, and the Spirit, it would not be correct to say that the fullness of the Godhead includes only God the Son and not also God the Father and God the Spirit. Since the Godhead comprises the Father, the Son, and the Spirit, the fullness of the Godhead must be the fullness of the Father, the Son, and the Spirit. As the embodiment of the fullness of the Godhead, Christ is not only the Son of God but the entire God.

约翰一章一节和十四节也启示，神显明在基督里，这是祂在肉体里个别的彰显。一节说，“太初有话，话与神同在，话就是神。”在十四节，这是神的话成了肉体。这是指成为肉体的基督。太初祂不仅与神同在，祂也就是神。成为肉体的基督，是神显现于肉体。（提前三16。）

约翰一章进一步说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”（约一18。）这告诉我们，基督是神的独生子，是神的彰显。从来没有人看见神，但祂将神表明出来。父是不能看见的神，隐藏的神；基督是显明的神。

我们说基督是话，就是说祂是神的彰显。我里面也许有许多感觉，但我若没有话，我的感觉就无法表达。但我的感觉用话表达出来，你就能领会了。基督是神的话。虽然没有人认识神，但基督这话为神说话，说明神，甚至将神表明出来。

因为神是抽象、奥秘、且不能看见的，因此需要神成为话，解释祂自己，说明祂自己，启示祂自己。约翰一章一节乃是指说明出来的神，解释并彰显出来的神，启示出来并使人认识的神。这话就是我们的主耶稣基督，神活的话。话是三一神的具体化身。虽然三一神是奥秘的，然而祂具体化身在话里。话是那奥秘且不能看见之神的说明、解释、和彰显。具体化身在话里的三一神，得着了解释、说明、并彰显。

在约翰一章十四节，话—三一神的具体化身，成了肉体。在成为肉体的基督里，神彰显在肉体里的人身上。这是照着神的计划。神的计划就是将自己在人里面，并借着人，显明于肉体。

约翰一章十四节继续说，话成为肉体之后，“支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”这指明话成为肉体，将神表明出来。基督是神的显明，将神表明出来，丰丰满满的有恩典，有实际。神，就是这享受的神，在基督里对我们成为恩典和实际，作我们的享受。借着享受祂，我们得着祂作恩典和实际。祂以享受的方式向人表明神。

John 1:1 and 14 also reveal that God was manifested in Christ as an individual expression in the flesh. Verse 1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” In verse 14, this Word, which is God, became flesh. This refers to the incarnated Christ. In the beginning He was not only with God but He is the very God. The incarnated Christ is God manifested in the flesh (1 Tim. 3:16).

John 1 further says, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him” (v. 18). This tells us that Christ, being the only begotten Son of God, is the expression of God. No one has ever seen God, yet He declares God. The Father is the invisible God, the hidden God; Christ is the manifested God.

When we say that Christ is the Word, we are saying that He is the expression of God. I may have a great deal of feeling within me, but if I have no words, my feelings cannot be expressed. But when my feelings are expressed in words, then you are able to understand them. Christ is the Word of God. Although no one knows God, Christ as the Word speaks for God, defines God, and even declares God.

Because God is abstract, mysterious, and invisible, there is the need for God to be the Word in order to explain Himself, define Himself, and reveal Himself. The Word in John 1:1 refers to the defined God, the explained and expressed God, the God revealed and made known to human beings. This Word is our Lord Jesus Christ, the living Word of God. The Word is the embodiment of the Triune God. Although the Triune God is mysterious, He is nonetheless embodied in the Word. The Word is the definition, explanation, and expression of the mysterious and invisible God. The Triune God embodied in the Word is explained, defined, and expressed.

In John 1:14, the Word, the embodiment of the Triune God, became flesh. In the incarnated Christ God is expressed in a man in the flesh. This is according to God’s plan. God’s plan is to manifest Himself in man and through man in the flesh.

John 1:14 continues to say that the Word, after becoming flesh “tabernacled among us (and we beheld His glory, glory as of an only begotten from a father), full of grace and reality.” This indicates that the Word was incarnated to declare God. As the manifestation of God, Christ declared God in a way that was full of grace and reality. He declared God by presenting Himself as grace and reality. God, the very God of enjoyment, becomes grace and reality to us in Christ for our enjoyment. Through enjoying Him we gain Him as grace and reality. He declares God to man in the way of enjoyment.

我们在基督里享受神作恩典，并在基督里领悟祂作实际，就寻到基督那追测不尽的丰富。约翰一章十六节说，“从祂的丰满里我们都领受了，而且恩上加恩。”一切的丰满，神丰富的彰显，都居住在成为肉体的基督里面。（西二9。）借着祂在基督里成为肉体，我们就能从祂神圣的丰满里领受恩典与实际的丰富。

基督是父的独生子，借着话、生命、光、恩典和实际，将神表明出来。（约一1，4，9，14。）话是神的彰显，生命是神的分赐，光是神的照耀，恩典是神给人享受，实际是神给人实化。借着这些事，神就在作祂个别彰显的子里表明出来。因着基督是成为肉体的话，作人的生命和光，带着恩典与实际，给人享受，祂就解释、说明、表明、并彰显神。这样，神就在子里向人表明出来。

贰　在基督的身体召会里，是在肉体里扩大团体的彰显

我们已指出，神的丰满是神的彰显。按约翰一章十六节，神的丰满与基督同来；祂是神丰满的具体化身。对基督而言，神的彰显是个别的事。这彰显需要从个人扩大到团体的彰显。召会是神在肉体里扩大团体的彰显。这就是说，召会该是神团体的丰满，彰显。在召会里，神不是借着个人彰显出来，乃是借着基督的身体团体的彰显出来。因为神的丰满具体化身在召会里，召会就是三一神团体的彰显。

提前三章十五、十六节指明，神显现于召会—基督的身体—就是在肉体里扩大团体的彰显：“神的家…就是活神的召会，真理的柱石和根基。并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”“祂”是指基督，是神显现于肉体，作为敬虔的奥秘。从“敬虔的奥秘”转到“祂，”含示神在肉体的显现，基督，就是敬虔的奥秘。（西一27，加二20。）这敬虔的奥秘就是正当召会的生活，这样的生活也就是神显现于肉体。

When we enjoy God in Christ as grace and realize Him in Christ as reality, we find the unsearchable riches of Christ. John 1:16 says, “Of His fullness we all received, and grace upon grace.” In the incarnated Christ dwells all the fullness, the expression of the riches of God (Col. 2:9). Through His incarnation in Christ, we can receive the riches of grace and reality out of His divine fullness.

Christ as the Father’s only begotten Son declared God by the Word, life, light, grace, and reality (John 1:1, 4, 9, 14). The Word is God expressed, life is God imparted, light is God shining, grace is God enjoyed, and reality is God realized. It is by these things that God is declared in the Son as His individual expression. Christ explained, defined, declared, and expressed God, by being the Word incarnated to be life and light to man with grace and reality for man’s enjoyment. It is in this way, God was declared to man in the Son.

B. IN THE CHURCH—THE BODY OF CHRIST—AS THE ENLARGED CORPORATE EXPRESSION IN THE FLESH

We have pointed out that the fullness of God is the expression of God. According to John 1:16, the fullness of God came with Christ, who is the embodiment of God’s fullness. With Christ, the expression of God was an individual matter. This expression needs to be enlarged from an individual to a corporate expression. The church is to be the enlarged corporate expression of God in the flesh. This means that the church should be the fullness, the expression of God, in a corporate way. In the church God is expressed not through an individual but corporately through the Body of Christ. Because the fullness of God is embodied in the church, the church is the corporate expression of the Triune God.

First Timothy 3:15 and 16 indicate that God is manifested in the church—the Body of Christ—as the enlarged corporate expression in the flesh: “The house of God, which is the church of the living God, the pillar and base of the truth. And confessedly, great is the mystery of godliness, who was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.” In Greek the antecedent of “who” is omitted but easily recognized, that is, Christ who was God manifested in the flesh as the mystery of godliness. The transition from “the mystery…” to “who” implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). This mystery of godliness is the living of a proper church, and such a living is also the manifestation of God in the flesh.

这些经文含示，不仅作头的基督自己是神显现于肉体，连作身体的召会也是神显现于肉体。当召会在基督里以神的增长而长大，（西二19，）就要显出功用，成为活神的家和家人，为着神在地上的行动；并成为支持真理的柱石，和托住真理的根基，有基督和祂身体的神圣实际，对世人作见证。这样，召会就成为基督是神显现于肉体的延续。这就是敬虔的极大奥秘—基督从召会活出，成为神在肉体的显现。

在提前三章十五节，“家”的希腊文也可译作“家人。”神的家人，神的家庭，就是神的家。家与家人是指同一样东西—由信徒组成的会集。（弗二19，来三6。）这家是活神的居所，其实际是在我们的灵里。（弗二22。）我们必须在我们的灵里生活行动，使神能在这家中显明为活的神。

召会作为活神的家与家人，乃是真理的柱石和根基。柱石支持建筑物，根基托住柱石。召会就是这样支持真理的柱石，也是这样托住真理的根基。真理是实际，指照着神新约的经纶，在新约里所启示，关乎基督与召会的真实事物。这经纶由基督是神的奥秘，（西二2，）以及召会是基督的奥秘（弗三4）所组成。基督与召会，头与身体，是神新约经纶之实际的内容。召会作为活神的家与家人，是支持真理（神新约经纶的实际）的柱石，也是托住柱石的根基。

这样的召会是神显现于肉体的延续、扩大、与扩展。神这显现就是作为神的家以及真理之柱石和根基的召会。因此，召会是神显现于肉体的扩增，扩大。这是神更广泛的显现于肉体。这是照着新约成为肉体，即神显现于肉体的原则。

提前三章十六节开始于“并且，大哉！敬虔的奥秘！这是众所公认的”这话。这里的连接词“并且”指明，十五节关于召会所说的还没有完，召会不只是活神的家，以及真理的柱石和根基。召会也是敬虔的奥秘。按上下文，敬虔乃指神活在召会中，就是那是生命的神在召会中活了出来，得着了彰显。召会生活是神的彰显。基督与召会，头与身体，都是敬虔的奥秘，在肉体里彰显神。

These verses imply that not only Christ Himself as the Head but also the church as the Body is the manifestation of God in the flesh. When a church grows in Christ with the growth of God (Col. 2:19), it will function as the house and household of the living God for His move on the earth and as the supporting pillar and holding base of the truth, bearing the divine reality of Christ and His Body as a testimony to the world. Then the church becomes the continuation of Christ's manifestation of God in the flesh. This is the great mystery of godliness—Christ lived out of the church as the manifestation of God in the flesh.

In 1 Timothy 3:15, the Greek word for "house" may also be translated "household." The household, the family, of God is the house of God. The house and the household are one thing—the assembly of the believers (Eph. 2:19; Heb. 3:6). The reality of this house as the dwelling place of the living God is in our spirit (Eph. 2:22). We need to live in our spirit so that God can be manifested in this house as the living God.

The church, as the house and household of the living God, is the pillar and base of the truth. The pillar supports the building, and the base holds the pillar. The church is such a supporting pillar and holding base of the truth. The truth is the reality, referring to the real things which are revealed in the New Testament concerning Christ and the church according to God's New Testament economy. This economy is composed of Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4). Christ and the church, the Head and the Body, are the contents of the reality of God's New Testament economy. The church as the house and household of the living God is both the pillar which bears the truth, the reality of God's New Testament economy, and the base which upholds the pillar.

Such a church is the continuation, the enlargement and expansion of God manifested in the flesh. This manifestation of God is the church as the house of God and the pillar and base of the truth. The church is, then, the increase, the enlargement, of the manifestation of God in the flesh. This is God manifested in the flesh in a wider way. This is according to the New Testament principle of incarnation, which is God manifested in the flesh.

First Timothy 3:16 begins with the words, "And confessedly, great is the mystery of godliness." The conjunction "and" here indicates that the speaking about the church in verse 15 is not finished yet, and that the church is something even more than the house of the living God and the pillar and base of the truth. The church is also the mystery of godliness. According to the context, godliness refers to the living of God in the church, that is, God as life lived out in the church to be expressed. The church life is the expression of God. Both Christ and the church, the Head and the Body, are the mystery of godliness, expressing God in the flesh.

叁　在新耶路撒冷里，是在新造里终结团体的彰显

神显明的最后阶段是在新耶路撒冷，这是在新造里终结团体的彰显。启示录二十一章一至三节说，“我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住。”在已过的永远，神就定意要得着一个团体的彰显，使祂得着完满的彰显和荣耀；（弗三9～11，一9～12；）为此祂创造了诸天、地和人类。至终，旧天旧地要被火焚烧而过去，更新为新天新地，（彼后三10～13，）新耶路撒冷要降到其中作神永远的彰显。

一　圣城

在新天新地里的新耶路撒冷将是圣城，“活神的城，属天的耶路撒冷。”（来十二22。）“圣城”这名称表征新耶路撒冷是被圣别且分别归神的城，为着实现祂的定旨。它在地位上圣别且分别归神，在性质上也被神圣别且浸透。它里外都圣别。它是一个实体，完完全全的圣别，符合神圣别的性情，作神的彰显，以实现祂的心愿。

今天召会—神显现于肉体，乃是神的家；而在新天新地里，新耶路撒冷—神显明于新造，将是神的城。城比家大多了，表征新耶路撒冷—神显明于祂的新造，将是召会的扩大和完成，在永世里彰显神。

正如旧耶路撒冷是在以色列国里神国的中心与首都，新耶路撒冷将是在新宇宙里神永远之国的行政中心，为着要来的世代作神的显明。

圣经开头在神的旧造里有一个园子，就是伊甸园。（创二8。）圣经末了在神的新造里将有一座城，就是新耶路撒冷城。圣经两端的园子和城互相辉映，以两端都有的生命树为连结。（创二9，启二二2。）园子是

C. IN THE NEW JERUSALEM AS THE CONSUMMATE CORPORATE EXPRESSION IN THE NEW CREATION

The final stage of God’s manifestation will be in the New Jerusalem as the consummated corporate expression in the new creation. Revelation 21:1-3 says, “I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men and He shall tabernacle with them.” In eternity past God purposed to have a corporate expression so that He might be fully expressed and glorified (Eph. 3:9-11; 1:9-11). For this, He created the heavens, the earth, and mankind. Eventually, the old heaven and the old earth will pass away through fire and be renewed into the new heaven and new earth (2 Pet. 3:10-13) into which the New Jerusalem will come for God’s eternal expression.

1. The Holy City

The New Jerusalem in the new heaven and new earth will be the holy city, “the city of the living God, heavenly Jerusalem” (Heb. 12:22). The designation “holy city” signifies that the New Jerusalem is a city sanctified and separated unto God for fulfilling His purpose. It is both sanctified and separated unto God positionally and sanctified and saturated with God dispositionally. It is holy both extrinsically and intrinsically. It is an entity, entirely and thoroughly holy, that fits in with God’s holy nature for God’s expression to fulfill His heart’s desire.

Today the church, as the manifestation of God in the flesh, is the house of God, whereas in the new heaven and new earth the New Jerusalem, as the manifestation of God in the new creation, will be the city of God. The city is much bigger than the house, signifying that the New Jerusalem, as the manifestation of God in His new creation, will be the enlargement and consummation of the church to express God in eternity.

As the old Jerusalem was the center and capital of God’s kingdom in the nation of Israel, the New Jerusalem will be the administrative center of the eternal kingdom of God in the new universe for the manifestation of God for the ages to come.

At the beginning of the Scripture in God’s old creation there was a garden, the garden of Eden (Gen. 2:8). At the end of the Scripture in God’s new creation there will be a city, the city of the New Jerusalem. The garden and the city at the two ends of the Scripture reflect each other, with the tree of life which is in both of them as the link (Gen. 2:9; Rev. 22:2). The garden

神创造的结果；而城乃是神建造的完成，这建造是神在历世历代，就是旧造的列祖时代、律法时代、恩典时代、和国度时代所执行的。从历世历代神的旧造里，神一直以重生和复活的方式作祂建造的工作。这建造工作的终极结果和终极完成，将是在新天新地里的新耶路撒冷，作神在祂新造里的显明，直到永远。这不是凭着神的神圣能力，以称无为有的方式，而有的创造；乃是凭着神的神圣生命，以复活的生命使存在之物重生，而有的建造，使他们在神的神圣生命和性情上与祂是一，作祂的彰显。

二　羔羊的新妇与神的帐幕

在新天新地里的新耶路撒冷是新妇，就是羔羊基督的妻，（启二一9，）作祂的配偶，（约三29，）也是神的帐幕，作祂的居所。（启二一3。）基督与神乃是一，乃是一位神，却是三一的。帐幕是一个实体而有两方面，以应付三一神不同的需要。对基督，羔羊，救赎者，新耶路撒冷是祂的新妇，作祂的配偶，使祂满足。对神，起源者，创造者，新耶路撒冷是祂的帐幕，作祂的居所，使祂安息。作羔羊新妇的新耶路撒冷，是出自她的丈夫基督，而成为祂的配偶，正如夏娃是出自她的丈夫亚当，而成为亚当的配偶。（创二21～24。）她是借着有分于羔羊基督的生命和性情的丰富，所预备好的。作为神的帐幕，新耶路撒冷是神以祂的所是建造的。它完全由神的性情构成，作祂的居所。

在新旧两约，神将祂的选民比作自己的配偶（赛五四6，耶三1，结十六8，何二19，林后十一2，弗五31～32）和居所。（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。）配偶是在爱里使神得着满足，居所是在彰显中使神得着安息。这两面要终极完成于新耶路撒冷。因着她，神在爱里得着完全的满足，并在彰显中得着终极的安息，直到永远。

三　它的组成分子

启示录二十一章十二节说，新耶路撒冷的十二个门上有以色列十二支派的名字；启示录二十一章十四节告诉我们，新耶路撒冷的十二根基上有羔羊十二使徒的名字。

was the issue of God's creation; whereas the city will be the consummation of God's building, a building which God has been carrying out through all the dispensations: the dispensation of the patriarchs, the dispensation of the law, the dispensation of grace, and the dispensation of the kingdom, of the old creation. Out of His old creation through all the dispensations, God has been doing His building work in the way of regeneration and resurrection. The ultimate result and the ultimate consummation of this building work will be the New Jerusalem in the new heaven and new earth as God's manifestation in His new creation for eternity. It is not a creation by God's divine power in the way to call things not being as being; but it is a building by God's divine life in the way to regenerate the things which exist with the resurrection life that they may be one with God in His divine life and nature for His expression.

2. The Bride of the Lamb and the Tabernacle of God

The New Jerusalem in the new heaven and new earth is the bride, the wife (Rev. 21:9) of the Lamb Christ as His counterpart (John 3:29) and the tabernacle of God as His habitation (Rev. 21:3). Christ and God are one. They are one God, but triune. And the tabernacle is one entity with two aspects to meet the different needs of its Triune God. To Christ, the Lamb, the Redeemer, the New Jerusalem is His bride as His counterpart for His satisfaction. To God, the Originator, the Creator, the New Jerusalem is His tabernacle as His habitation for His rest. As the bride of the Lamb, the New Jerusalem comes out of Christ, her Husband, and becomes His counterpart, just as Eve came out of Adam, her husband, and became His counterpart (Gen. 2:21-24). She is prepared by participating in the riches of the life and nature of Christ the Lamb. As the tabernacle of God, the New Jerusalem is built by God with what He is. It is wholly constituted of the nature of God to be His habitation.

In both the Old and the New Testaments God 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) and a dwelling place for Himself (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 His satisfaction in love, and the dwelling place is for His rest in expression. Both aspects will be ultimately consummated in the New Jerusalem. In her, God will have the fullest satisfaction in love and the uttermost rest in expression for eternity.

3. Its Components

Revelation 21:12 says that on the twelve gates of the New Jerusalem are the names of the twelve tribes of the sons of Israel, and Revelation 21:14 tells us that on the twelve foundations of the New Jerusalem are the names of the twelve apostles of the Lamb.

十二支派代表旧约的圣徒，十二使徒代表新约的圣徒。这指明所有旧约和新约的圣徒，都是新耶路撒冷的组成分子，构成成分，作神的彰显。所有的圣徒都是神所重生并变化的儿女。他们是启示录二十一章七节所说神的众子，有神的生命和性情，与启示录二十一章三节所说的百姓不同，他们是启示录二十一章二十四节和二十二章二节里围绕新耶路撒冷的列国。在新天新地里的新耶路撒冷，将是神众子的集大成，他们已得救赎、重生、圣别、变化并荣耀，为着建造新耶路撒冷，作神终极的显明，直到永远。

四　它的根基

启示录二十一章十八节说，“城是纯金的，如同明净的玻璃。”启示录二十一章二十一节说，“城内的街道是纯金，好象透明的玻璃。”城内的街道既是金的，金必是那城的根基，在这根基上有街道。在预表里，金表征在神圣性情里的神。神的神圣性情是城的根基。这指明新耶路撒冷完全由神的性情所构成，神的性情是明净、透明的，如同明净、透明的玻璃，毫无搀杂，在这性情中没有什么东西能被遮掩。这给神明净、透明的彰显，作祂在新耶路撒冷里终极的显明。

五　它的门

启示录二十一章十三节和二十一节告诉我们，新耶路撒冷“东边有三门，北边有三门，南边有三门，西边有三门。…十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的。”珍珠表征基督连同祂释放生命的死，以及分泌生命的复活，使罪人凭祂神圣的生命得重生，能成为新耶路撒冷的各部分，作它的入口。这入口带进三一神（由三这数字所表征）与受造之人（由四这数字所表征，含示于四倍的三门）的调和（由十二这数字所表征），作三一神的显明。

六　它的墙与墙的根基

启示录二十一章十八至二十节告诉我们，墙的建造材料是碧玉，城墙的根基是用十二样宝石装饰的，第一根基也是碧玉。碧玉具深绿色，是生命丰富的记号，表征生命丰富之神显出的样子。这指明新耶路撒冷是以所有

The twelve tribes represent the Old Testament saints and the twelve apostles, the New Testament saints. This indicates that all the saints of both the Old Testament and New Testament are the components, the constituent, of the New Jerusalem for God’s expression. All the saints are God’s regenerated and transformed children. They are the sons of God spoken of in Revelation 21:7, having God’s life and nature, different from the peoples spoken of in Revelation 21:3, who are the nations around the New Jerusalem in Revelation 21:24 and 22:2. The New Jerusalem in the new heaven and new earth will be the aggregate of all the sons of God, who have been redeemed, regenerated, sanctified, transformed, and glorified for the building of the New Jerusalem as God’s consummate manifestation for eternity.

4. Its Base

Revelation 21:18 says, “The city was pure gold, like pure glass,” and Revelation 21:21 says, “The street of the city was pure gold as transparent glass.” Since the street of the city is gold, gold must be the base of the city, on which is the street. Gold, in typology, signifies God in His divine nature. The divine nature of God is the base of the city. This indicates that the New Jerusalem is wholly constituted of the nature of God, which is pure and transparent as the pure and transparent glass without any mixture, with which and in which nothing can be covered. This affords God a pure and transparent expression for His consummate manifestation in the New Jerusalem.

5. Its Gates

Revelation 21:13 and 21 tell us that the New Jerusalem has “on the east three gates, and on the north three gates, and on the south three gates, and on the west three gates... and the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl.” Pearl signifies Christ with His life-releasing death and His life-secreting resurrection to cause the sinners to be regenerated with His divine life that they may become parts of the New Jerusalem as its entrance. This entrance brings in the blending (signified by the number twelve) of the Triune God (signified by the number three) with the created man (signified by the number four, implied in the four times of three gates) for the manifestation of the Triune God.

6. Its Wall and the Foundation of Its Wall

Revelation 21:18-20 tell us that the building material of its wall was jasper, and that the foundation of the wall of the city was adorned with twelve precious stones the first of which was also jasper. Jasper, with its dark green color, a sign of being rich in life, signifies the appearance of the very God who is rich in life. This indicates that the New Jerusalem

蒙救赎、变化为宝石的圣徒建造的，（林前三12，彼前二2～5，）这些宝石，领先的一类是碧玉，具有生命丰富之神显出的样子，发亮象极贵的宝石，就是碧玉，明如水晶，在新造里作变化人的神在祂显明中的彰显，直到永远。

圣徒从天然的人变化为宝石，（表征基督在不同荣美里的丰富，具有神丰富生命显出的样子，）是由那灵作成的。新耶路撒冷由三类宝贵的材料所组成：金，表征在神圣性情里的神；珍珠，表征在释放生命的死以及分泌生命之复活里的基督；宝石，表征在变化工作里的那灵。神具体化身在基督里，（西二9，）基督又实化为那灵。（约十四16～20。）三者乃是一，尤其是在信徒对生命的经历中。神的性情就是祂神圣的生命，这生命是基督借着祂的死所释放，并在祂的复活里所分泌到祂信徒里面的。那灵用这生命变化信徒，使他们成为建造新耶路撒冷的宝贵材料，好在要来的诸世代中，在永远里，在祂奇妙的显明里，在神格三者的所是和所作上，彰显经过过程的三一神。

七　它的殿

在启示录二十一章二十二节，使徒约翰告诉我们，祂未见在新耶路撒冷里有殿，因主神全能者和羔羊为殿。神和羔羊既是殿，神和羔羊就无法住在其中，它不是神和羔羊的居所，而是所有蒙救赎之圣徒的居所；他们借着住在祂里面事奉三一神。一面，新耶路撒冷，由所有蒙救赎的圣徒所组成，作为神的居所，乃是帐幕；另一面，新耶路撒冷，由经过过程之三一神所构成，作为所有蒙救赎之圣徒的居所，乃是殿。因此，新耶路撒冷是救赎之神与蒙祂救赎者相互的居所。它是帐幕和殿；帐幕是蒙救赎者，殿是救赎的神。这有力的指明，借着救赎之神所经过的过程，以及蒙祂救赎者所有分的手续，祂与他们有了调和，作祂在祂永远显明里的彰显。

八　它的荣耀与光

启示录二十一章十一节和二十三节告诉我们，新耶路撒冷有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶。它不需要日月光照，因有神的荣耀光照，又有羔

is built with all the redeemed saints who have been transformed into precious stones (1 Cor. 3:12; 1 Peter 2:2-5), the leading category of which is jasper, bearing the very appearance of their God who is rich in life, and shining with the light like a most precious stone, even jasper stone, clear as crystal, for the expression of the transforming God in His manifestation in the new creation for eternity.

The transformation of the saints, from their natural being into precious stones, which signify the riches of Christ in different splendors with the appearance of God's life in its richness, is done by the Spirit. The New Jerusalem is composed of three categories of precious materials: gold, signifying God in His divine nature; pearls, signifying Christ in His life-releasing death and life-secreting resurrection; and precious stones, signifying the Spirit in His transforming work. God is embodied in Christ (Col. 2:9), and Christ is realized as the Spirit (John 14:16-20). The Three are one, especially in the believers' experience of life. God's nature is His divine life which is the very life Christ released through His death and is secreting in His resurrection into His believers. With this life the Spirit transforms the believers, making them precious materials for the building of the New Jerusalem to express the processed Triune God in what the Three of the Godhead are and have done, in His marvelous manifestation in the ages to come in eternity.

7. Its Temple

In Revelation 21:22 the Apostle John tells us that he saw no temple in the New Jerusalem, for the temple is the Lord God the Almighty and the Lamb. Since God and the Lamb are the temple, they could not dwell in it, and it is not their dwelling place. It is the dwelling place of all the redeemed saints who serve the Triune God by dwelling in Him. On the one hand, the New Jerusalem, which is composed of all the redeemed saints, as the habitation of God, is the tabernacle; on the other hand, the New Jerusalem, which is constituted of the processed Triune God, as the dwelling place of all the redeemed saints, is the temple. Thus, the New Jerusalem is the mutual dwelling of both the redeeming God and His redeemed. It is both the tabernacle and the temple; the tabernacle is the redeemed and the temple is the redeeming God. This indicates strongly that the redeeming God is mingled with His redeemed, through the processes He has gone through and the procedures they have shared in, for His expression in His eternal manifestation.

8. Its Glory and Its Light

Revelation 21:11 and 23 tell us that the New Jerusalem has the glory of God and her light was like a most precious stone, as jasper stone, clear as crystal. It has no need of the sun or of the moon that they should shine in it, for the glory of God illumines it, and its

羊为城的灯。神的荣耀，就是彰显出来的神，光照新耶路撒冷。因此，神的荣耀，有神为其本质、素质、和元素，是新耶路撒冷的光，在那是灯的羔羊里照耀。神彰显出来的荣耀，或彰显出来之神的荣耀，借着新耶路撒冷如同极贵宝石的碧玉墙，具有神生命丰富显出的样子，在那是灯的基督里作照耀的光。神生命丰富显出的样子，与照耀并行，在神最后、终结的显明里，作祂的彰显。

九　它的宝座

启示录二十二章一节和三节告诉我们，神和羔羊的宝座要在新耶路撒冷里，并且生命水的河要从神和羔羊的宝座流出来。按这段话的上下文，神和羔羊的宝座是新耶路撒冷的中心，在其上救赎的神（由“神和羔羊”一辞所指明）基于祂的救赎，在新天新地祂永远的国里，执行祂的行政，使宇宙中的一切有秩序，为着祂在祂永远显明里的彰显效力。这是祂救赎的目标。

十　它的街道

启示录二十一章二十一节说，“城内的街道是纯金，好象透明的玻璃。”启示录二十二章一节说，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。街道表征道路，街道是纯金的，指明神的性情是新耶路撒冷里的道路。在新耶路撒冷里由神的性情所构成的一切，都是照着神圣的性情，并符合这性情。因此，生命水的河，就是作三一神之完成的那灵，流在这街道当中，并且明亮如水晶，毫无模糊、不透明之处。

因为那是从宝座出来的一条街道，达到那城所有的十二个门，它就该是盘旋的，通过全城。这样出自一个宝座的一条街道，就能达到且供应十二个门，指明真实的一在圣城里得以保守。蒙救赎者借着十二个门从四方进到城里，但他们都被聚集到一条街道；这街道是照着神的性情，并符合这性情。

十一　它的供应

lamp is the Lamb. The glory of God, which is God expressed, illumines the New Jerusalem. Hence, the glory of God, with God as its substance, essence, and elements, is the light of the New Jerusalem, which shines in the Lamb as its lamp. The expressed glory of God, or the God of glory expressed, is the light shining in Christ as the lamp through the jasper wall of the New Jerusalem like the most precious jasper, which bears God's appearance rich in life. The appearance of God rich in life goes with the shining for God's expression in His final and consummated manifestation.

9. Its Throne

Revelation 22:1 and 3 tell us that the throne of God and of the Lamb shall be in the New Jerusalem and that a river of water of life proceeds out of the throne of God and of the Lamb. According to the context of this portion of the Word, the throne of God and of the Lamb is the center of the New Jerusalem, on which the redeeming God, as indicated by the expression "God and the Lamb", carries out His administration, based upon His redemption, in His eternal kingdom in the new heaven and new earth, to keep everything in the universe in the order that serves the purpose for His expression in His eternal manifestation. This is the goal of His redemption.

10. Its Street

Revelation 21:21 says, "The street of the city was pure gold as transparent glass," and Revelation 22:1 says that a river of water of life, bright as crystal, proceeds out of the throne of God and of the Lamb in the middle of the street of the city. The street signifies the way, and the street being pure gold indicates that the nature of God is the way in the New Jerusalem. Everything in the New Jerusalem which is constituted of God in His nature, is according to the divine nature and corresponds to it. Hence, the river of water of life, which is the Spirit as the consummation of the Triune God, proceeds in the middle of this street and is bright as crystal, without any opaqueness and obscureness.

Because it is one street that proceeds out of the throne to reach all the twelve gates of the city, it should be spiral that passes through the entire city. In this way the one street, proceeding out of one throne, is able to reach and serve the twelve gates, indicating that the genuine oneness is kept in the holy city. The redeemed came into the city through twelve gates from four directions, but they all are gathered into one street which is according to the nature of God and corresponds to it.

11. Its Supply

启示录二十二章一至二节说，“在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子。”从神和羔羊的宝座所流出生命水的河，表征从神和羔羊所流出的那灵，就是经过过程之三一神的完成。在河流中有生命水，同着生命树，藤枝在河两边伸展。生命水表征生命的灵（罗八2）是灵水，（启二一6，）生命树表征基督是灵食，（启二二14，）供应由所有的圣徒，神的众子所组成的整个新耶路撒冷，使他们得着滋养和扶持，直到永远。这种以那灵为灵水，以基督为灵食的供应，开始于约翰七章三十三至三十九节和六章三十五节、五十一节里神个别的显明。这供应指明经过过程的三一神是新耶路撒冷的供应，而这供应乃是救赎的神分赐到蒙祂救赎者里面，为着在祂永远的显明里作祂的彰显。

生命水的河同着长在河中的生命树，出自神行政的宝座，并在金的街道当中涌流。这指明为着新耶路撒冷的神圣供应，与神的权柄（宝座）和性情（金）有关。没有神的权柄和神的性情，神就不可能在祂的显明里得着彰显。

十二　神与人调和

按以上各点的内在意义，新耶路撒冷确实是经过过程的三一神，与祂所拣选、救赎、重生、圣别、变化、模成、建造并荣耀的三部分人奇妙的调和，在祂终极的显明里作祂荣耀、至极的彰显，直到永远。这是在复活的新造里，不再在天然的肉体里，如已过祂在基督里个别的彰显，以及祂团体的彰显。

Revelation 22:1-2 says, “A river of water of life, bright as crystal, proceeding 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 was the tree of life, producing twelve fruits, yielding its fruits each month.” The river of water of life, proceeding out of the throne of God and of the Lamb, signifies the Spirit as the consummation of the processed Triune God, flowing out of God and the Lamb. In the flow of the river is the water of life with the tree of life as a vine going on the two sides of the river. The water of life signifies the Spirit of life (Rom. 8:2) as the spiritual drink (Rev. 21:6), and the tree of life signifies Christ as the spiritual food (Rev. 22:14), to supply the entire New Jerusalem, which is composed of all the saints, the sons of God, that they may be nourished and sustained forever. This kind of supply with the Spirit as the spiritual drink and Christ as the spiritual food began in the individual manifestation of God in John 7:33-39 and 6:35, 51. This supply indicates that the processed Triune God is the supply of the New Jerusalem, and that this supply is the dispensing of the redeeming God into His redeemed for His expression in His eternal manifestation.

The river of the water of life with the tree of life growing in it comes out of the throne of God’s administration and flows in the middle of the golden street. This indicates that the divine supply for the New Jerusalem is related to the authority (throne) and nature (gold) of God. Apart from God’s authority and God’s nature there is no possibility for God to have an expression in His manifestation.

12. The Mingling of God with Man

According to the intrinsic significance of all the above points, the New Jerusalem is really a marvelous mingling of the processed Triune God with His chosen, redeemed, regenerated, sanctified, transformed, conformed, built and glorified tripartite people for His glorious and utmost expression in His consummated manifestation for eternity, in the new creation of resurrection, no longer in the natural flesh, as His individual manifestation in Christ and His corporate manifestation were in the past.

第十四篇

神—祂的工作（一）

从本篇信息开始，我们要来看新约里所启示神的工作。我们的神是作工的神。在约翰五章十七节，主的话指明了这一点：“我父作工直到如今。”在新约里，我们看见神在已过的永远里、在祂旧的经纶里、在祂新的经纶里、并在将来的永远里有多面的工作。

壹　在已过的永远里

一　立了神圣的经纶

在已过的永远里，神立了神圣的经纶，祂永远的计划。（弗一9～11，三9～11，提前一4下。）在以弗所一章十节，三章九节，和提前一章四节，译为“经纶”的希腊文是oikonomia，奥依克诺米亚，英语化形式是economy。希腊文的意思是家庭律法或家庭行政，指神的家庭行政，要在基督里将自己分赐到祂所拣选的人里面，使祂能得着召会，作祂团体的彰显；所以等于经纶，安排，计划。我们可以用简单的话说，在已过的永远里，神立了一个计划，神圣、永远的计划。

二　在创立世界以前拣选信徒

神立了祂永远的计划以后，就拣选信徒：“就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”（弗一4。）神的拣选就是祂的选择。祂从无数人中选上了我们，这是祂在基督里所作的。基督是我们蒙神拣选的范围；在基督之外，我们就不是神所拣选的。

“在创立世界以前，”这意思是在已过的永远里。神按着祂无限的先见，在创造我们之前拣选了我们。这含示世界（即宇宙）的创立乃是为着人的生存，以成就神永远的定旨。神拣选我们不仅是在我们被造以前，更是在创立世界以前。祂的受造之物还未存在时，祂就拣选了我们。

MESSAGE FOURTEEN

GOD—HIS WORK (1)

In this message we shall begin to consider God’s work as revealed in the New Testament. Our God is a working God. The Lord’s word in John 5:17 indicates this: “My Father is working until now.” In the New Testament we see God’s work in eternity past, in His old dispensation, in His new dispensation, and in eternity future, with many aspects.

A. IN ETERNITY PAST

1. Making the Divine Economy

In eternity past God made the divine economy, His eternal plan (Eph. 1:9-11; 3:9-11; 1 Tim. 1:4b). The Greek word translated “dispensation” in Ephesians 1:10; 3:9; and 1 Timothy 1:4 is oikonomia, the anglicized form of which is “economy.” The Greek word means the law of a household or household administration. It denotes God’s household administration to dispense Himself in Christ into His chosen people so that He may have the church as His corporate expression. Economy equals dispensation, arrangement, plan. In simple words, we may say that in eternity past God made a plan, a divine, eternal plan.

2. Choosing the Believers before the Foundation of the World

After God made His eternal plan, He chose the believers: “According as He chose us in Him before the foundation of the world that we should be holy and without blemish before Him, in love” (Eph. 1:4). God’s choosing is His selection. From among numberless people He selected us, and this He did in Christ before the foundation of the world. Christ was the sphere in which we were selected by God. Outside of Christ we are not God’s choice.

The phrase “before the foundation of the world” means in eternity past. God chose us according to His infinite foresight before He created us. This implies that the world, which is the universe, was founded for man’s existence to fulfill God’s eternal purpose. God selected us not only before we were created, but even before the foundation of the world. Nothing of His creation had yet come into existence when He selected us.

神乃是在已过的永远里拣选了我们。我们在已过的永远里蒙拣选，意思是我们的救恩在创立世界以前，在时间以前就开始了。“拣选”一辞含示有些人被选上，有些人没有被选上。我们赞美主，我们在蒙拣选的人当中。我们若在这件事上转向我们的灵，并且接触主，就会领悟神怎样是永远的，祂对我们的拣选也照样是永远的。

三　在创立世界以前预定信徒

神在已过永远里的工作，也包括祂在创立世界以前，预定—标出—信徒。关于这点，以弗所一章五节说，“按着祂的意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”译为“预定”的希腊文，也可译为“预先标出。”预先标出是过程，而预定是预先决定定命的目的。神在创立世界以前，拣选了我们，预先标出了我们归于某种定命。神预先标出我们，乃是命定我们得儿子的名分。我们甚至在被造以前，就被预定为神的儿子。因此，我们这些神的造物，需要由祂重生，好有分于祂的生命，成为祂的儿子。儿子的名分，不仅含示儿子的生命，也含示儿子的地位。神所标出的人，有生命成为祂的儿子，也有儿子的地位。

神照着祂的先见（彼前一 2）预定了我们。这指明我们与神的关系，是由祂照着祂的先见所发起的。

不仅如此，神也预定我们，借着耶稣基督得儿子的名分。“借着耶稣基督，”意即借着神的儿子那救赎者。借着祂，我们得蒙救赎，成为神的众子，有神儿子的生命和地位。

以弗所一章五节说，神按着祂的意愿（祂的目的）所喜悦的，预定我们得儿子的名分。神有一个意愿，在其中有祂的喜悦。神按着这喜悦，按着祂的心愿，预定我们作祂的儿子。

以弗所一章四节说，神拣选了我们，使我们成为圣别，五节说，祂预定了我们，得儿子的名分。“成为圣别”是手续，“得儿子的名分”是目标。我们已被预定得儿子的名分。换句话说，神拣选了我们，使我们成为圣别，以致成为祂的儿子。因此，成为圣别是过程，手续，而成为神的儿子是目标。神不仅仅要一班圣别的人；祂渴望得着许

God chose us in eternity past. The fact that we were chosen in eternity past means that our salvation began before the foundation of the world and before time. The word “chosen” implies that some were selected and that others were not selected. We praise the Lord that we are among the chosen ones. If we turn to our spirit and contact the Lord regarding this matter, we shall realize that just as God is eternal, so His choosing of us was also eternal.

3. Predestinating the Believers before the Foundation of the World

God’s work in eternity past also included His predestinating—marking out—the believers before the foundation of the world. Concerning this, Ephesians 1:5 says, “Having predestinated us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.” The Greek word rendered “predestinated” may also be translated “marked out beforehand.” Marking out beforehand is the process, while predestination is the purpose to determine a destiny beforehand. God first selected us and then marked us out beforehand, that is, before the foundation of the world, unto a certain destiny. The destiny of God’s marking us out beforehand is sonship. We were predestinated to be sons of God even before we were created. Hence, as God’s creatures, we need to be regenerated by Him so that we may participate in His life to be His sons. Sonship implies not only the life of a son but also the position of a son. God’s marked-out ones have both the life to be His sons and also the position of sons.

God predestinated us according to His foresight (1 Pet. 1:2). This indicates that our relationship with God was initiated by Him according to His foreknowledge.

Furthermore, God predestinated us unto sonship through Jesus Christ. “Through Jesus Christ” means through the Redeemer, who is the Son of God. Through Him we have been redeemed to be the sons of God with the life and position of God’s sons.

Ephesians 1:5 says that God predestinated us unto sonship according to the good pleasure of His will, which is His purpose. 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.

Ephesians 1:4 says that God has chosen us to be holy, and verse 5 says that He has predestinated us unto sonship. “To be holy” is the procedure, and “unto sonship” is the goal. We have been predestinated unto sonship. In other words, God has chosen us to be holy so that we might be His sons. Thus, to be holy is the process, the procedure, whereas to be sons of God is the goal. God does not merely want a group of holy people; He desires many sons. It may seem to us that it is adequate for God to choose us to be holy. We may

多儿子。也许对我们而言，神拣选我们，使我们成为圣别就够了。我们也许对这可以完全满意。然而，神拣选我们，使我们成为圣别，目的是叫我们成为神的儿子。

我从年轻的时候就宝爱以弗所一章四、五节。不过，我起初以为神是预定我上天堂。以后我以为我被预定得救恩。我们许多人也许想过同样的事，将自己观念里的事读到圣经里。但以弗所一章五节不是说，神预定我们上天堂或得救恩；乃是说，我们已被预定得儿子的名分。神在创立世界以前，坚决定意要我们作祂的儿子。在已过的永远里，神借着祂的先见，将我们从许许多多的人中标出，作祂的儿子。这不是在时间里由我们发起的，乃是在永远里由神发起的。

四　神格的三一可能对于要来的创造与救赎有过商议

在已过的永远里，神可能也在神格的三一中商议关于要来的创造与救赎，如行传二章二十三节所指明或含示的。这节说，“祂（耶稣）既按着神的定议先见被交给人，你们就借着不法之人的手，把祂钉在十字架上杀了。”卫斯特（Wuest）译本的行传二章二十三节，括弧中插进的话说，“神的定议”是“在三一所举行的会议中”决定的。在已过的永远里，神按着祂的喜悦定了计划，然后按着这计划，祂拣选了我们，并且标出了我们。神按着祂的先见，知道受造之物会堕落。因此，可能在神格的三一中，有关于要来的创造与救赎的会议，定规如何创造宇宙，以及在宇宙堕落以后如何加以救赎。这指明主钉十字架不是人类历史中偶然的事，乃是特意成就三一神的神圣定旨。

基督的死也是照着神的先见。基督是神在创世以前，按着祂的先见为祂的选民所预定并预备作救赎羔羊的。（彼前一 20，约一 29。）这事的成就不是偶然的，乃是照着神永远的定旨和计划。因此，在神永远的眼光里，从创立世界以来，也就是从人（世界的一部分）堕落起，基督就被杀了。（启十三 8。）

按我们从行传二章二十三节，彼前一章二十节，和启示录十三章八节所收集的启示，基督借着祂钉十字架所

be fully satisfied with this. Nevertheless, God has chosen us to be holy for a purpose that we might be the sons of God.

When I was young, I loved Ephesians 1:4 and 5. However, at first I thought that God had predestinated me unto heaven. Then I thought that I was predestinated unto salvation. Many of us may have thought the same thing, reading into the Bible something of our own concept. But Ephesians 1:5 does not say that God has predestinated us unto heaven or unto salvation. It says that we have been predestinated unto sonship. God made a firm decision before the foundation of the world that we would be His sons. In eternity past, God, through His foresight, marked us out from among a vast number of people to be His sons. It was not initiated by us in time; it was initiated by God in eternity.

4. Probably Making a Counsel among the Trinity of the Godhead concerning the Coming Creation and Redemption

In eternity past God probably also made a counsel among the Trinity of the Godhead concerning the coming creation and redemption, as indicated, or implied, by Acts 2:23, which says, “This man [Jesus], delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to the cross and killed.” A bracketed insertion in translation of Acts 2:23 says that “the determined counsel...of God” was decided “in the council held by the Trinity.” In eternity past God should have made a plan according to His good pleasure. Then according to this plan, He selected us and marked us out. In His foreknowledge God knew that the creation would become fallen. Therefore, probably among the Trinity of the Godhead there was a conference concerning the coming creation and redemption. A decision was made regarding how to create the universe and how to redeem it after it had become fallen. This indicates that the Lord’s crucifixion was not an accident in human history, but a purposeful fulfillment of the divine counsel determined by the Triune God.

Christ’s death was also according to the foreknowledge of God. Christ was foreordained, prepared, by God to be His redeeming Lamb (John 1:29) for His elect according to His foreknowledge before the foundation of the world (1 Pet. 1:20). This was done according to God’s eternal purpose and plan, not accidentally. Hence, in the eternal view of God, from the foundation of the world, that is, since the fall of man as a part of the world, Christ was slain (Rev. 13:8).

According to the revelation we have collected from Acts 2:23, 1 Peter 1:20, and Revelation 13:8, the redemption accomplished by Christ through His crucifixion is a

成就的救赎，在神心里是一件大事，是为着按祂的喜悦完成祂永远的计划。

贰　在旧的经纶里

神在旧经纶里的工作，就是祂在旧约里的工作。旧的经纶是神旧的行政安排或经营。在旧约和新约里，神都有经营，经纶，行政的安排。

一　创造宇宙

在行传十七章二十四节，保罗说到神是“创造宇宙和其中万物的神。”这是很强的预防剂，防备无神论的以彼古罗派，他们不承认造物主；也防备泛神论的斯多亚派。（徒十七 18。）在行传十四章十五节保罗的传讲中，也说到“那创造天、地、海和其中万物的活神。”

按以弗所一章五节、九节，神创造的动机是祂的愿望和喜悦。神完成创造的工作，为要实现祂的喜悦，满足祂的喜悦。

神的创造实现祂的愿望，并成就祂的定旨；神的创造也启示祂在宇宙中的愿望，并显明祂在永远里的定旨。我们所造的任何东西，都表达我们的愿望。我们也许说得不多，但我们所造的东西显示出我们的目的。神创造诸天和地的时候，的确有个定旨。借着祂的创造，我们可以看见神有愿望和定旨。首先，神在祂创造里的定旨，是要荣耀神的儿子。（西一 15 ～ 19。）其次，神的创造显明神。虽然神的神圣能力和神圣特征是看不见的，但借着所造之物，人就能有些领会。（罗一 20。）

为什么神创造诸天和地？按圣经看，诸天是为着地，地是为着人。撒迦利亚十二章一节说，神铺张诸天，奠立地基，造人里面之灵。诸天是为着地，地是为着人，有灵的人是为着神。

神在创造里之工作的基础是神的旨意和计划。（弗一 10。）启示录四章十一节说，万有是照着神的旨意被创造的。神是一位有定旨的神，有祂自己喜悦的旨意。祂为着自己的旨意，创造了万有，好成就并完成祂的定旨。神有一个旨意，照着那旨意，祂孕育了祂的计划。照着那旨意和计划，祂创造了万有。

great thing in the heart of God for the carrying out of His eternal plan according to His good pleasure.

B. IN THE OLD DISPENSATION

God’s work in the old dispensation was His work in the Old Testament. The old dispensation was God’s old administrative arrangement or economy. In the Old Testament as well as in the New, God had an economy, a dispensation, an administrative arrangement.

1. Creating the Universe

In Acts 17:24 Paul speaks of God as “the God who made the world and all things in it.” This was a very strong inoculation against both the atheistic Epicureans, who did not acknowledge the Creator, and the pantheistic Stoics (v. 18). In his preaching in Acts 14:15 Paul also spoke of the “living God, who made the heaven and the earth and the sea, and all the things in them.”

According to Ephesians 1:5 and 9, the motive of God’s creation was His desire and pleasure. God carried out the work of creation in order to fulfill His good desire and to satisfy His good pleasure.

God’s creation fulfills His desire and accomplishes His purpose; it also reveals His desire in the universe and manifests His purpose in eternity. Anything we make expresses our desire. Although we may not say very much, the thing we make manifests our purpose. When God created the heavens and the earth, He certainly had a purpose. By His creation we can see that God had a desire and a purpose. First, God’s purpose in His creation is to glorify the Son of God (Col. 1:15-19). Second, God’s creation manifests God. Although God’s divine power and His divine characteristics are invisible, man can have some understanding of them through the things made by God (Rom. 1:20).

Why did God create the heavens and the earth? According to the Bible, the heavens are for the earth, and the earth is for man. Zechariah 12:1 says that God stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man. The heavens are for the earth, the earth is for man, and man with a spirit is for God.

The basis of God’s work in creation was God’s will and plan (Eph. 1:10). Revelation 4:11 says that all things were created according to God’s will. God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose. God has a will, and according to that will He conceived His plan. According to that will and plan, He created all things.

虽然创造是神的工作，但祂创造的凭借是神的儿子，（西一15～16，来一2下，）和神的话。（来十一3，约一1～3。）新约清楚告诉我们，神是借着那是神的儿子和神的话的基督创造了宇宙。论到基督是创造的凭借，歌罗西一章十六节说，“因为万有，无论是在诸天之上的、在地上的、能看见的、不能看见的、或是有位的、主治的、执政的、掌权的，都是在祂里面造的；万有都是借着祂并为着祂造的。”关于基督是话，约翰一章三节说，“万物是借着祂成的；凡已成的，没有一样不是借着祂成的。”

唯有神能创造。创造的意思是使某样东西从无到有。神是唯一的创造者。

二　创造人，并预先定准人类的时期，和居住的疆界

神在创造宇宙之后，就创造人，并预先定准人类的时期，和居住的疆界。关于这点，行传十七章二十六节说，“祂从一本造出万族的人，住在全地面上，并且预先定准他们的时期，和居住的疆界。”这里的“一本”乃指亚当。神不仅创造人类，也预先定准人类的时期，和居住的疆界。移民美洲的时期和疆界，有力的证明这话。神创造人类以后，保存了美洲。美洲被欧洲人发现以后，许多人移民到这里。这是照着神的主宰。神为着完成祂恢复的定旨，定准了美国的时期和疆界。

三　对付从亚当到挪亚堕落的人类

神对付从亚当到挪亚堕落的人类，是祂工作的一部分。这段历史是记在旧约里，不过，在新约里却有提及。在新约里，我们能看见神在旧约时代所作的某些事。

1　拒绝该隐却称义亚伯

神在对付堕落的人类时，拒绝该隐却称义亚伯。“亚伯因着信献祭给神，比该隐所献的更美，借此便得了称许为义的见证，就是神指着他的礼物所作的见证。”（来十一4。）按预表，亚伯更美的祭物，乃预表基督是真正更美的祭物。（来九23。）

Although creation was God’s work, the means of His creation were the Son of God (Col. 1:15-16; Heb. 1:2b) and the Word of God (Heb. 11:3; John 1:1-3). The New Testament clearly tells us that God created the universe through Christ as the Son of God and the Word of God. Speaking of Christ as the means of creation, Colossians 1:16 says, “Because in Him were all things created in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.” Regarding Christ as the Word, John 1:3 says, “All things came into being through Him, and apart from Him nothing came into being which has come into being.”

Only God can create. To create means to bring something into existence out of nothing. God is the unique Creator.

2. Creating Man and Determining Mankind’s Appointed Seasons and the Boundaries of Dwelling

After creating the universe, God created man and determined mankind’s appointed seasons and the boundaries of dwelling. Concerning this, Acts 17:26 says, “And He made from one every nation of men to dwell on all the face of the earth, determining their appointed seasons and the boundaries of their dwelling.” The “one” here refers to Adam. God not only created mankind but determined mankind’s appointed seasons and boundaries of dwelling. The migrations to America in its times and boundaries is a strong proof of this word. After creating mankind, God preserved America. After it was discovered by the Europeans, a great many people migrated here. This was according to God’s sovereignty. God determined the seasons and boundaries of the United States for the sake of His purpose concerning the working out of His recovery.

3. Dealing with Fallen Mankind from Adam to Noah

As part of His work, God dealt with fallen mankind from Adam to Noah. The history of this is recorded in the Old Testament, but it is nevertheless referred to in the New Testament. In the New Testament we can see certain things God did in Old Testament times.

a. Rejecting Cain and Justifying Abel

In His dealing with fallen mankind, God rejected Cain and justified Abel. “By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained testimony that he was righteous, God testifying to his gifts” (Heb. 11:4). According to typology, Abel’s more excellent sacrifice was a type of Christ, who is the real “better sacrifices” (Heb. 9:23).

该隐将自己劳苦的果子献给神。他带来地里没有流血的果子。这就是说，他拒绝了神救赎的路，他必从他父母听过这事。神救赎的路是叫祭牲流血，因为没有流血，就没有赦罪。（来九 22。）该隐不顾神的路，却照着他的观念发明自己敬拜神的路。然而，神不悦纳该隐的供物。该隐该领悟，神所要的是流血的祭牲，但他没有献这样的祭牲。反之，该隐是照着自己的观念敬拜神，没有流血。他的供物对神乃是侮辱，在祂眼中是可憎之物，祂拒绝了这供物。

亚伯与该隐不同，他献上祭牲不是照着他的观念，乃是照着神救恩的路。他照着神的启示敬拜神。亚伯领悟他需要流血的供物。亚伯知道他是由堕落的父母生的，并且是有罪的，他就献上他羊群中头生的，在此有为着救赎的流血。因此，亚伯得神称义。

2　使以诺被接免死

希伯来十一章五节说，“以诺因着信被接去，不至于见死，人也找不着他，因为神把他接去了；原来他被接去以前，已经得了蒙神喜悦的见证。”神在旧经纶里的工作，包括祂使以诺被接免死。神将以诺取去，原因是他不该见死。他蒙保守脱离死，这是神终极的救恩。以诺享受并有分于神的救恩到最完满的地步。

以诺是头一个被提的人。圣经首次提起一件事，就立定那件事的原则。以诺的事例，首次提起被提，就立定被提的原则。被提的原则是借着与神同行而在生命上成熟。以诺与神同行三百年，然后神将他取去。（创五 22 ～ 24。）

以诺在被神接去以前，“已经得了蒙神喜悦的见证。”希伯来十一章六节接着说，“人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。”这节既随着五节，就指明以诺不仅与神同行，他也信。以诺信有神，他也因着信神是赏赐者而寻求祂。推动他与神同行的，必是他的相信神和寻求神。至终，以诺得神的赏赐。神给他被提的赏赐，使他不见死。

Cain offered to God the fruit of his own labor. He brought the fruit of the ground with no blood for shedding. This means that he had rejected God's way of redemption, which he must have heard from his parents. God's way of redemption was that of a sacrifice in which blood was shed, for without the shedding of blood there is no forgiveness of sins (Heb. 9:22). Instead of caring for God's way, Cain invented his own way of worshipping God according to his concept. God, however, did not accept Cain's offering. Although Cain should have realized that what God wanted was a sacrifice with the shedding of blood, he did not offer such a sacrifice. Rather, Cain worshipped God according to his own concept, without the shedding of blood. His offering was an insult to God, an abomination in His sight, and He rejected it.

In contrast to Cain, Abel did not present his sacrifice according to his concept, but according to God's way of salvation. He worshipped God according to His revelation. Abel realized that he needed an offering with the shedding of blood. Because Abel knew that he had been born of fallen parents and that he was sinful, he offered some firstlings of his flock with the shedding of blood for redemption. Therefore, Abel was justified by God.

b. Translating Enoch from Death

Hebrews 11:5 says, "By faith Enoch was translated so that he should not see death, and was not found, because God had translated him. For before his translation he obtained the testimony that he was well-pleasing to God." God's work in the old dispensation included His translating Enoch from death. The reason God took Enoch away was that he should not see death. His being kept away from death was God's ultimate salvation. Enoch enjoyed and partook of God's salvation to the fullest.

Enoch was the first person to be raptured. Because the first mention of a thing in the Bible establishes the principle for that thing, the case of Enoch, the first mention of the rapture, establishes the principle of rapture. The principle of rapture is to be matured in life by walking with God. Enoch walked with God for three hundred years, and then God took him away (Gen. 5:22-24).

Before Enoch was translated by God, "he obtained the testimony that he was well-pleasing to God." Hebrews 11:6 goes on to say, "Now without faith it is impossible to be well-pleasing to Him; for he who comes forward to God must believe that He is, and that He is a rewarder of those who seek Him out." This verse, since it follows verse 5, indicates that Enoch not only walked with God but that he also believed. Enoch believed that there was a God, and he sought out God by believing that He is a Rewarder. It must have been his believing in God and his seeking God that motivated him to walk with God. Eventually, Enoch was rewarded by God. God gave him the reward of being translated so that he would not see death.

3　用洪水审判不敬虔的世代，却拯救挪亚和他一家脱离败坏的世代

神在祂旧行政的安排里，用洪水审判了不敬虔的世代，却拯救挪亚和他一家脱离败坏的世代。彼后二章五节告诉我们，神“没有宽容上古的世界，曾叫洪水临到那不敬虔的世界，却保守了传扬义的挪亚一家八口。”八口，直译为第八个人。说挪亚是第八个人，意即他是八人中的一人。（彼前三 20。）挪亚是传扬义的。人是义的、敬虔的，或是不义的、不敬虔的，在神行政的审判里非常重要。（彼后二 5 ～ 9。）义的，就是在神面前与人是对的；敬虔的，就是在人面前是彰显神的。这是挪亚和罗得所过的生活，这使他们免去神照祂的义所施行的行政审判。

挪亚不是传扬福音，乃是传扬神的义，反对他那一代的败坏。彼得在这里说到义，因为他强调神的行政。挪亚的传扬义，与神的行政有关。神告诉挪亚，祂要毁灭世界，挪亚该向他那一代传扬义。神叫洪水临到那不敬虔的世界，借此对那败坏的世代施行了审判。

关于挪亚，希伯来十一章七节说，“挪亚因着信，既蒙神指示他未见的事，就为虔敬所动，预备了一只方舟，使他全家得救，借此就定了那世界的罪，并且承受了那照着信而得的义。”挪亚向他那一代传扬义的时候，就建造方舟。挪亚因着信，照着神的启示建造方舟，不照着自己的观念。他建造方舟，完全是反他那一代的潮流。因着预备方舟，“就定了那世界的罪。”除了挪亚一家以外，没有一人珍赏那工作。等到挪亚进入方舟，神就把他关在方舟里头。（创七 16。）当洪水临到那不敬虔的世代时，挪亚和他一家在方舟里面，蒙了保护、保守、并拯救。

c. Judging the Ungodly Generation with a Flood and Delivering Noah and His Family out of the Corrupted Generation

In His old administrative arrangement God judged the ungodly generation with the flood and delivered Noah and his family out of the corrupted generation. Second Peter 2:5 tells us that God “did not spare the ancient world, but guarded Noah, the eighth, a herald of righteousness, when He brought a flood upon the world of the ungodly.” To say that Noah was the eighth means that he was one of the eight (1 Pet. 3:20). Noah was a herald of righteousness. To be righteous and godly or unrighteous and ungodly is crucial with respect to God’s governmental judgment (2 Pet. 2:5-9). To be righteous is to be right with man before God, and to be godly is to express God before man. This was the manner of life Noah lived, which saved him from God’s governmental judgment according to His righteousness.

Noah did not preach the gospel; he preached God’s righteousness over against the corruption of his generation. Peter speaks of righteousness here because his emphasis is on God’s government. Noah’s preaching of righteousness was related to God’s government. God told Noah that He would wipe out the world and that Noah should preach righteousness to his generation. God exercised His judgment upon that corrupted generation by bringing a flood upon the world of the ungodly.

Concerning Noah, Hebrews 11:7 says, “By faith Noah, having been warned concerning things not yet seen, being devout, prepared an ark for the salvation of his house, through which he condemned the world and became heir of the righteousness which is according to faith.” While Noah was preaching righteousness to his generation, he was building the ark. Noah built the ark by faith according to God’s revelation, not according to his own concept. His building of the ark was absolutely against the tide of his generation. By preparing the ark “he condemned the world.” No one besides Noah’s family appreciated that work. After Noah entered into the ark, God shut him in (Gen. 7:16). When the flood came upon the ungodly generation, Noah and his family were in the ark, protected, preserved, and saved.

第十五篇

神—祂的工作（二）

在本篇信息中，我们要进一步来看神在旧的经纶里，在祂旧的行政安排里的工作。

四　呼召蒙拣选族类的父，亚伯拉罕，从拜偶像的世代中出来

司提反在犹太宗教徒面前见证，说到神呼召蒙拣选族类的父，亚伯拉罕，从拜偶像的世代中出来：“当日我们的祖宗亚伯拉罕在米所波大米还未住哈兰的时候，荣耀的神向他显现。”（徒七２～３。）亚伯拉罕蒙神呼召。亚当是受造族类的父和元首，但亚伯拉罕是蒙召族类的父和元首。如创世记里所记载的，受造族类的历史在巴别塔与城的建造时达于极点。偶像的名记在这塔上，指明受造族类已弃绝神，转向拜偶像。于是神进来，呼召亚伯拉罕从拜偶像的世代中出来。按行传七章二至三节，神呼召亚伯拉罕从他本地和他亲族中出来。

神呼召亚伯拉罕的时候，人已弃绝了神。人弃绝神，由人造城以求保护所表征。不仅如此，人也造塔作高举自己的标记。不仅如此，人类已从神转向偶像。因此，亚伯拉罕蒙召从拜偶像的世代中出来。

亚伯拉罕蒙召是由神自己起始的。这不是由蒙召者发起的。虽然亚伯拉罕是蒙召族类的父，但蒙召不是由他起始。有一天，当他在米所波大米敬拜别神的时候，（书二四２，）神向他显现并呼召他。神是亚伯拉罕蒙召的起始者。

虽然神呼召亚伯拉罕是在时间里发生的，但在那以前，有件事—神的拣选—在已过的永远里就发生了。在创立世界以前，神就拣选了亚伯拉罕，也预定了他。然后，在时间里，当亚伯拉罕在敬拜别神时，根本没有想到他会蒙神呼召，神却向他显为荣耀的神，来呼召他。

向亚伯拉罕显现的是荣耀的神。神的荣耀对亚伯拉罕乃是极大的吸引，将他从拜偶像的世代分别出来归给神。

MESSAGE FIFTEEN

GOD—HIS WORK (2)

In this message we shall consider further God’s work in the old dispensation, in His old administrative arrangement.

4. Calling Abraham, the Father of the Chosen Race, out of the Idolatrous Generation

In his testimony before the Jewish religionists, Stephen spoke concerning God’s calling Abraham, the father of the chosen race, out of the idolatrous generation: “The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said to him, Go out of your land and from your relatives, and come into the land which I will show you” (Acts 7:2-3). Abraham was called by God. Adam was the father and head of the created race, but Abraham was the father and head of the called race. As recorded in Genesis, the history of the created race culminated in the building of the tower and city of Babel. Names of idols were written on this tower, indicating that the created race had given up God and had turned to idolatry. Then God came in to call Abraham out of the idolatrous generation. According to Acts 7:2-3, God called Abraham out of his land and from his relatives.

By the time God called Abraham, man had forsaken God. Man’s forsaking of God was signified by his building a city for protection. Furthermore, man had built a tower as a sign of self-exaltation. Furthermore, mankind had turned from God to idols. Abraham, therefore, was called out of an idolatrous generation.

The calling of Abraham was originated by God Himself. It was not initiated by the called one. Although Abraham was the father of the called race, the calling did not originate with him. One day, while he was in Mesopotamia worshipping other gods (Josh. 24:2), God appeared to him and called him. God was the Originator of the calling of Abraham.

Although God’s calling of Abraham took place in time, something prior to that—God’s selection—took place in eternity past. Before the foundation of the world, God selected Abraham and also predestinated him. Then, in time, while Abraham was worshipping other gods, having no thought that he would be called by God, God appeared to him as the God of glory and called him.

It was the God of glory that appeared to Abraham. God’s glory was a great attraction to Abraham, and it separated him from the idolatrous generation unto God. This appearing

这显现加强亚伯拉罕接受神的呼召。按亚伯拉罕在米所波大米的光景，若没有神荣耀的吸引和鼓励，他不可能接受神的呼召。但荣耀的神向他显现，并将自己灌输到他里面，因此他答应了神的呼召。

神不是仅仅向亚伯拉罕显现，而不向他说话。祂临到亚伯拉罕，就呼召他。呼召的意思就是说话。按行传七章三节，荣耀的神对亚伯拉罕说，“你要从你本地和你亲族中出来，往我所要指示你的地去。”这就是神对亚伯拉罕说话。这样的说话也该使他能接受神的呼召。

神的呼召表征新的开始。神创造人的时候，有一个开始。但神为自己所创造的人堕落了，弃绝了神。因此，神进来召出亚伯拉罕，使祂有新的开始。神在呼召亚伯拉罕的时候，开始有新的起头。

神的呼召也表征族类的转换。神借着祂的呼召在人身上新的开始，乃是族类的转换。神呼召亚伯拉罕，意思就是祂放弃了亚当的族类，拣选了亚伯拉罕同他的后裔，作新的族类，成为祂的子民，以完成祂永远的定旨。这是从受造的亚当族类转换到蒙召的亚伯拉罕族类。（加三 7～9，14，罗四 16～17。）我们说神的呼召是新的开始，我们需要领会，这新的开始是族类的转换。

神呼召亚伯拉罕的用意，是要带他归向祂自己这生命树。按创世记一章，人不仅是神创造的，也是为着神并向着神创造的，使人彰显神的形像，并行使祂的管治权。在创世记二章，神由生命树所代表。神所创造的人被安置在生命树前，这事实指明人该不断的吃这树。人需要到神这里来，接触神，并使神灌输到他里面。然而，人没有这样作，反而到错误的源头—知识树—那里去。结果，向着神所造的人转离了祂。这就是人堕落的意义。

神显现，呼召亚伯拉罕从这样堕落的光景中出来。这就是说，神要带人归向祂自己。神呼召亚伯拉罕从米所波大米出来，祂的用意就是要带他归向祂自己。在呼召亚伯拉罕时，神带他回到生命树。神向他显现，那就是生命树的显现。亚伯拉罕花时间在神面前，就享受生命树。每次这事发生，神的素质就灌输到他里面。这样，神就训练亚伯拉罕，完全被神灌输并浸透，并且不再凭自己行动，使神成为他的一切。

strengthened Abraham to accept God’s calling. According to Abraham’s situation in Mesopotamia, without the attraction and encouragement of God’s glory, it would not have been possible for Abraham to accept God’s calling. But the God of glory appeared to him and transfused Himself into him, so that he answered God’s calling.

God did not appear to Abraham without speaking to him. When He came to Abraham, He called him. Calling means speaking. According to Acts 7:3, the God of glory said to Abraham, “Go out of your land and from your relatives, and come into the land which I will show you.” This was God’s speaking to Abraham. Such a speaking should have also enabled him to accept God’s calling.

God’s calling signifies a new beginning. When God created man, there was a beginning. But the man God created for Himself became fallen and forsook God. Therefore, God came in to call out Abraham so that He might have a new beginning. At the time of His calling of Abraham, God began to have a new beginning.

God’s calling also signifies a transfer of race. God’s new beginning with man through His 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 to be His people for the fulfilling of His eternal purpose. This was a transfer from the created Adamic race to the called Abrahamic race (Gal. 3:7-9, 14; Rom. 4:16-17). When we say that God’s calling is a new beginning, we need to understand that this new beginning is a transfer of race.

God’s intention in calling Abraham was to bring him back to Himself as the tree of life. According to Genesis 1, man was not only created by God but also for God and to God that man might express God’s image and exercise His dominion. In Genesis 2 God was represented by the tree of life. The fact that the man created by God was placed in front of the tree of life indicates that man should continually eat of this tree. Man needed to come to God, contact God, and have God transfused into him. However, man failed to do this and instead went to the wrong source, the tree of knowledge. As a result, the man who was made to God turned away from Him. This is the meaning of man’s fall.

God appeared to call Abraham out of such a fallen condition. This means that God wanted to bring man back to Himself. When God called Abraham out of Mesopotamia, His intention was to bring him back to Himself. In calling Abraham, God was bringing him back to the tree of life. When God appeared to him, that was the appearing of the tree of life. As Abraham spent time in the presence of God, he enjoyed the tree of life. Every time this happened God’s essence was transfused into him. In this way God trained Abraham to be totally transfused and permeated with God and to no longer act by himself that God may be everything to him.

五　应许亚伯拉罕，借着他的后裔基督，福音的福要临到地上的万族

神应许亚伯拉罕，借着他的后裔基督，福音的福要临到地上的万族，这是神在旧经纶里工作的一部分。加拉太三章八说，“圣经既预先看明，神要本于信称外邦人为义，就预先传福音给亚伯拉罕，说，‘万国都必因你得福。’”在加拉太三章十四节，保罗接着说，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”然后在十六节，保罗继续说，“应许原是向亚伯拉罕和他后裔说的。并不是说，‘和众后裔，’象是指着许多人，乃是说，‘和你那后裔，’指着一个人，就是基督。”因为十四节将所应许的那灵与亚伯拉罕的福连结起来，这节就极其重要。亚伯拉罕的福是神为着地上的万国，应许给亚伯拉罕的福。（创十二3。）这应许已经成就了，这福已经在基督里，借十字架的救赎临到了万国。十四节指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵乃是复合的灵，实际上就是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。

神应许亚伯拉罕物质方面的福乃是美地，（创十二7，十三15，十七8，二六3～4，）作包罗万有之基督的预表。（西一12。）因着基督至终实化为包罗万有赐生命的灵，（林前十五45，林后三17，）这应许之灵的福，就与应许亚伯拉罕之地的福一致。实际上，这灵作为基督在我们经历中的实化，就是美地，作为神全备供应的源头，给我们享受。怎样的灵能成为神应许亚伯拉罕的福？什么灵能成为包罗万有的福，就是作为那地的基督？必是那灵，就是包罗万有赐生命的灵。

保罗关于那灵的话该使我们想起约翰七章三十九节：“那时还没有那灵，因为耶稣尚未得着荣耀。”加拉太三章十四节和约翰七章三十九节的那灵，是三一神终极的彰显。那灵乃指经过过程的神。父是源头。神的儿子是流道，成为肉体，在地上生活，钉十字架，并且复活。成为肉体、钉十字架、和复活，都是过程的各面。在复活里，末后的亚当基督，成了赐生命的灵。毫无疑问，赐生命的灵是赐

5. Promising Abraham That through His Seed, Christ, the Blessing of the Gospel Would Come to All the Families of the Earth

As part of His work in the old dispensation, God promised Abraham that through his seed, Christ, the blessing of the gospel would come to all the families of the earth. Galatians 3:8 says, “The Scripture, foreseeing that God would justify the nations by faith, preached the gospel beforehand to Abraham: In you all the nations shall be blessed.” In Galatians 3:14 Paul goes on to say, “In order that the blessing of Abraham might come to the nations in Jesus Christ, that we might receive the promise of the Spirit through faith.” Then in verse 16 Paul continues, “To Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one, And to your seed, who is Christ.” Because verse 14 combines the promise of the Spirit with the blessing of Abraham, this verse is extremely important. The blessing of Abraham is the blessing promised by God to Abraham (Gen. 12:3) for all the nations of the earth. This promise was fulfilled, and this promise has come to the nations in Christ through His redemption by the cross. The context of verse 14 indicates that the Spirit is the blessing God promised to Abraham for all the nations and which has been received by the believers through faith in Christ. This Spirit is the compound Spirit and is actually God Himself processed in His trinity through incarnation, crucifixion, resurrection, ascension, and descension, for us to receive as our life and our everything.

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 (Col. 1:12). Because Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds to the blessing of the promised land. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God’s bountiful supply for us to enjoy. What kind of Spirit could be the blessing God promised to Abraham? What Spirit could be the all-inclusive blessing, which is Christ as the land? It must be the Spirit, the all-inclusive life-giving Spirit.

Paul’s word concerning the Spirit should remind us of John 7:39: “The Spirit was not yet, because Jesus was not yet glorified.” The Spirit in Galatians 3:14 and John 7:39 is the ultimate expression of the Triune God. The Spirit denotes the processed God. The Father is the source. The Son of God as the course was incarnated, lived on earth, was crucified, and was resurrected. Incarnation, crucifixion, and resurrection are all aspects of a process. In resurrection, Christ, the last Adam, became the life-giving Spirit. No doubt, the life-giving Spirit is the very Holy Spirit who gives life. This Spirit is the ultimate consummation of

人生命的圣灵。这灵是经过过程之神的终极完成。美地既是基督包罗万有的预表，而作三一神具体化身的基督（西二9）已经成了那灵，所以那灵，就是包罗万有的灵这经过过程的神，至终对我们新约信徒乃是美地，应验了神对亚伯拉罕的应许，就是地上的万国都必因他得福。

在加拉太三章十四节，应许的福乃是那灵，而在加拉太三章十六节，应许是向亚伯拉罕的后裔基督立的。一面，那灵是包罗万有的基督；另一面，那灵作应许的福，是给基督这后裔的。我们相信主耶稣，就接受祂作后裔，作生命。这后裔是包罗万有赐生命的灵，是美地的实际。我们所接受为后裔的基督，就是美地所预表的那灵。基督进到我们里面作后裔，但我们凭祂而活，祂就成为那地（包罗万有的灵），就是我们的分。这是应验神应许亚伯拉罕的话，借着他的后裔，福音的福要临到地上的万族。

六　判定所多玛、蛾摩拉的罪，用火毁灭

彼后二章六节说，“又判定了所多玛、蛾摩拉的罪，将二城毁灭，焚烧成灰，给那些想要过不敬虔生活的人立为鉴戒。”在旧的经纶里，神判定了所多玛、蛾摩拉的罪，用火毁灭。祂作这事，给那些要过不敬虔生活的人作鉴戒。过不敬虔的生活，就是不从神的旨意，只从人的情欲，在肉体里生活；就是随从外邦人的心意，（彼前四2～3，）而过虚妄、不敬虔的生活。（彼前一18。）过这样不敬虔生活的人，该受这鉴戒的警告。

七　拣选亚伯拉罕的后裔，以色列人，并使他们成为祂的子民，作召会的预表

在神旧的行政的预表安排里，神拣选了亚伯拉罕的后裔，以色列人，并使他们成为祂的子民，作召会的预表。（罗九11～13，徒七38。）在旧约里，没有明言提起召会。然而，有描绘召会的预表。作神选民的以色列人，是召会最大、集体的预表，在其中我们能看见召会蒙神拣选并救赎，享受基督与那灵作生命的供应，建造神的居所，承受基督作她的分，堕落且被掳，却得恢复，并等候基督的来临。在旧的经纶里，神预备了召会这样一个包罗万有的预表，这是何等的工作！

the processed God. As the good land is an all-inclusive type of Christ, and as Christ who is the embodiment of the Triune God (Col. 2:9) has become the Spirit, so the Spirit, the all-inclusive Spirit as the processed God, is eventually the good land to us, the New Testament believers, as the fulfillment of God's promise to Abraham that all the nations of the earth would be blessed in him.

In Galatians 3:14, the blessing of the promise is the Spirit, and in Galatians 3:16 the promises were made to Abraham's seed, which is Christ. On the one hand, the Spirit is the all-inclusive Christ. On the other hand, the Spirit, as the blessing of the promise, was given to Christ as the seed. When we believed in the Lord Jesus, we received Him as the seed, as life. This seed is the all-inclusive life-giving Spirit, the reality of the good land. The Christ whom we received as the seed is the Spirit typified by the good land. Christ came into us as the seed, but as we live by Him He becomes the land (the all-inclusive Spirit) which is our portion. This is the fulfillment of God's word in promising Abraham that through his seed the blessing of the gospel would come to all the families of the earth.

6. Condemning Sodom and Gomorrah to Ruin by Fire

Second Peter 2:6 says, "Having reduced to ashes the cities of Sodom and Gomorrah, He condemned them to ruin, having set an example to those who intend to live an ungodly life." In the old dispensation, God condemned Sodom and Gomorrah to ruin by fire. This He did as an example to those who would live an ungodly life. To live an ungodly life is to live in the flesh in the lusts of men, not in the will of God (1 Pet. 4:2); it is to work out the desire of the nations (1 Pet. 4:3) and to live in a vain, ungodly manner of life (1 Pet. 1:18). People who live such an ungodly life should be warned by this example.

7. Choosing the Children of Israel, the Descendants of Abraham, and Making Them His People as a Type of the Church

In His old administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church (Rom. 9:11-13; Acts 7:38). In the Old Testament the church is not mentioned in plain words. However, there are types that portray the church. The children of Israel, as the chosen people of God, are the greatest, collective type of the church, in which we can see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming. What a work that in the old dispensation God prepared such an all-inclusive type of the church!

保罗将以色列人的历史应用到新约的召会生活。在希伯来书和哥林多前书，他清楚指出，发生在以色列人身上的事，乃是我们的鉴戒。（林前十 6。）以色列人的整个历史，都是召会的故事。这样，圣经包含两种历史—以色列的历史和召会的历史。以色列人的历史是预表，召会的历史是预表的应验。因此，全本圣经给我们一个启示，就是神关于召会之经纶的启示。在旧约里，有神关于召会之经纶的预表、图画，而在新约里，神关于召会的经纶得着了应验。

八　颁赐律法并设立旧约

神在旧经纶里工作的一部分，是颁赐律法并设立旧约。约翰一章十七节说，“律法是借着摩西赐的。”

律法的颁赐也是要暴露人的所是和人的所在。人被暴露最好的路，就是使他的情况在神属性的光中被看见。十诫主要是由四种神圣的属性构成的：圣、义、光、爱。神是圣的、义的；并且神是光、是爱。你若查究十诫，就看见十诫是将神圣的圣、义、光、爱具体化。为这缘故，律法成了神的见证。换句话说，十诫见证神是圣的、义的，并且神是光、是爱。神用这见证暴露人。人站在这见证前，他的罪恶就被暴露。

律法颁赐的时候，以色列人应许要遵行神的诫命。（出十九 8。）在以色列人这样回答以前，西乃山周围的气氛不是吓人的。但百姓宣告要遵守神的诫命，气氛就改变了，成为恐怖的。神运用祂的圣别，百姓不得再靠近。他们被神圣别的显明吓住了，就请求摩西替他们到神那里去。这指明律法的功用是暴露堕落的人类。

神颁赐律法的时候，知道人无法遵行。但祂仍颁赐律法，为要暴露人。当律法尽功用暴露人时，就看守他们。律法被神用来作监护人，看守祂的子民，正如羊圈在冬天或暴风雨时看守羊群一样。在基督来临以前的时代，好比冬季。神用律法作羊圈看守人。保罗在加拉太三章二十三节指明这基本原则：“信仰还未来到以先，我们是被看守在律法之下，被圈住好归于那要显示的信仰。”在二十四节他接着说，“这样，律法成了我们的儿童导师，带我们归于基督，好使我们

Paul applies the history of the children of Israel to the New Testament church life. In Hebrews and 1 Corinthians he points out clearly that what happened to the children of Israel is a type of us (1 Cor. 10:6). The entire history of Israel is a story of the church. The Bible, then, contains two histories—the history of Israel and the history of the church. The history of the children of Israel is a type, and the history of the church is the fulfillment of the type. Thus, the entire Bible gives us one revelation, the revelation of God’s economy concerning the church. In the Old Testament we have a type, a picture, of God’s economy concerning the church, whereas in the New Testament God’s economy concerning the church is fulfilled.

8. Giving the Law and Making the Old Covenant

Part of God’s work in the old dispensation was to give the law and to make the old covenant. John 1:17 says, “The law was given through Moses.”

The law was also given to expose what man is and where man is. The best way for man to be exposed is to cause his situation to be seen in the light of God’s attributes. The Ten Commandments are composed mainly of four divine attributes: holiness, righteousness, light, and love. God is holy and righteous; He is also light and love. If you look into the Ten Commandments, you will see that they embody the divine holiness, righteousness, light, and love. For this reason, the law became God’s testimony. In other words, the Ten Commandments testify that God is holy and righteous and that God is light and love. God used this testimony to expose man. As man stands before this testimony, his sinfulness is exposed.

When the law was given, the children of Israel promised to obey God’s commandments (Exo. 19:8). Before the children of Israel responded in this way, the atmosphere around Mount Sinai was not threatening. But when the people declared that they would keep God’s commandments, the atmosphere changed and became terrifying. God exercised His holiness, and the people were not allowed to approach further. Frightened by the manifestation of God’s holiness, they asked Moses to go to God on their behalf. This indicates that the function of the law is to expose fallen mankind.

When God gave the law, He knew that the people would not be able to keep it. But He still gave it in order to expose the people. As the law functions to expose people, it keeps them. The law was used by God as a custodian to keep His people, just as a fold keeps a flock of sheep during the winter or during a storm. The time before the coming of Christ can be compared to a winter season. God used the law as a fold to guard the people. Paul makes this basic principle clear in Galatians 3:23: “Before faith came we were guarded under law, being shut up unto the faith which was about to be revealed.” In verse 24 he goes on to say, “So the law has become our child-conductor unto Christ, that we might be

本于信得称义。”这些经文清楚启示律法作监护人的功用。它暴露人的过犯时，就看守神的子民，直到基督来临。

在旧的经纶里，神不仅颁赐律法给祂的子民，也与他们立约。关于这点，希伯来九章十八至二十节说，“第一约也不是不用血创立的。因为各条诫命既由摩西照着律法，向众百姓讲过了，他就拿牛犊和山羊的血，用水和朱红色绒并牛膝草，洒在那约书上，并众百姓身上，说，‘这就是神与你们所立之约的血。’”洒祭牲的血就是签约，并完成正式的制定。

约牵涉二方或多方。这里的约是在神与祂的百姓之间。这种立约是了不得的事。用今天的话说，这约是合同或契约。今天订立契约的正确方式，是参与各方签字。约定时间，备妥正式文件，然后有关各方签订这文件。在一些事例中，各方还起誓或宣誓。没有这样正式的立约，契约就形同具文，对任何一方都没有约束力。虽然律法借着摩西颁赐给人，但仍需要立约。因此，神颁赐律法以后，就在祂与祂的子民之间立约。

神在旧经纶里的约是根据祂的应许而立。应许是平常、普通的话，未经确立。神立了应许以后，就用誓言保证。祂凭祂的神格起誓，使祂的应许得确立。一旦祂的应许用誓言确立，立刻成了神所保证的约。你若细读旧约，会看见神的应许都是用祂的誓言保证的。应许成了约，意思就是这些应许不可能更改。一旦应许用神的誓言确立；成了不能更改的，就不可能改变了。应许得了保证，就不再是应许，乃是神的誓言所确立的约。

九　应许蒙拣选族类的君王大卫，他的后裔要成为要来的弥赛亚—基督

神应许蒙拣选族类的君王大卫，他的后裔要成为要来的弥赛亚—基督。关于这点，行传二章三十、三十一节说，“大卫既是申言者，又晓得神曾用誓言向他起誓，要从他的后裔中，立一位坐在他的宝座上，就预先看明这事，讲论基督的

justified by faith.” These verses reveal clearly that the law functions as a custodian. As it exposed man’s transgression, it guarded God’s people until Christ came.

In the old dispensation God not only gave the law to His people; He also made a covenant with them. Concerning this, Hebrews 9:18-20 says, “Neither was the first 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.” The sprinkling of the blood of the sacrifices was the sealing of the covenant and the completion of the official enactment of the covenant.

A covenant involves two or more parties. Here the covenant was between God and His people. This making of a covenant was a tremendous matter. Using today’s words, this covenant was an agreement or a contract. The proper way for a contract to be enacted today is for the participating parties to sign it. A time is set, and an official document is prepared. Then all the parties concerned sign this document. In some cases, the parties make an oath or a pledge. Without such an official enactment, the contract would exist as a written statement, but it would not be binding on either party. Although the law had been given to the people through Moses, there was still the need for the covenant to be enacted. Therefore, after God gave the law, He made a covenant between Him and His people.

God’s covenant in the old dispensation was enacted upon His promise. A promise is a common, ordinary word without confirmation. After God made His promise, He sealed it with an oath. He swore by His Godhead that His promise was confirmed. Once His promise was confirmed by an oath, it immediately became the covenant sealed by God. If you read the Old Testament carefully, you will see that God’s promises were all sealed by His oath. That the promises have become a covenant means that they cannot possibly be altered. Once the promises were confirmed by God’s oath, having been made unalterable, there was no possibility of change. The promise had been sealed; it was no longer a promise but a covenant confirmed by God’s oath.

9. Promising David, the King of the Chosen Race, That the Fruit of His Loins Would Be the Coming Messiah—Christ

God promised David, the king of the chosen race, that the fruit of his loins would be the coming Messiah—Christ. Regarding this, Acts 2:30 and 31 say, “Being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins he would seat One upon his throne, he, seeing this beforehand, spoke concerning the resurrection of

复活说，祂不被撇在阴间，祂的肉身也不见朽坏。”三十节的“后裔，”直译为腰中的果子。果子用在基督身上，只在这里和路加一章四十二节，用以指后裔；在启示录二十二章二节，用以指生命树的果子。基督是耶和华的枝子，（赛四2，直译，）大卫的枝子，（耶二三5，直译，）也是马利亚的果子，大卫的果子，使我们可以吃祂作生命树。应许这样一位基督要来，是一件大事，也是一个喜讯。神在旧的经纶里对大卫王作这事，作为给祂选民的一个大福。

十　借着蒙拣选族类中的众申言者，应许要来之新经纶的福音

神在祂旧行政安排里的工作，包括借着蒙拣选族类中的众申言者，应许要来之新经纶的福音。“福音”一辞的意思是喜讯，佳音。福音是使听见的人喜乐的信息，是从神、从诸天来的佳音。

在罗马一章二节至三节上半，保罗说到福音是“神从前借着祂的众申言者，在圣经上所应许的，论到祂的儿子，我们的主耶稣基督。”神的福音是论到一个人，就是基督。当然，赦免和救恩这类的事都包括在福音里，但这些不是中心点。神的福音是论到神的儿子，我们主耶稣基督的人位。福音不是道理，不是教训，也不是宗教，乃是一个人位。

这福音是神借着众申言者，在圣经上所应许的。神的福音不是偶然的，乃是神所计划并预备的。圣经给我们看见，这福音是神在已过的永远里所计划的。在创立世界以前，神就计划要有这福音。因此，在圣经里，从创世记到玛拉基书，神无数次借着众申言者用应许来说到福音。这指明我们若要领会福音这喜讯的内容，就需要认识旧约。旧约不仅仅是创造和历史的记载。旧约启示出有关福音的重要元素。

我们看过神在已过永远里的工作。神立了神圣的经纶，在创立世界以前拣选了信徒，预定了信徒得儿子的名分，也可能在神格的三一中商议关于创造与救赎。我们也看过神在旧经纶里的工作：创造宇宙，创造人并定准人类的时期和疆界，对付从亚当到挪亚堕落的人类，呼召亚伯拉罕，应许亚伯拉罕，借着他的后裔

the Christ, that He was neither left in Hades, nor did His flesh see corruption.” The Greek word rendered “fruit” in verse 30 is karpos, used for Christ only in the sense of offspring here and in Luke 1:42. It is used for the fruit of the tree of life in Revelation 22:2. Christ is the branch of Jehovah (Isa. 4:2) and of David (Jer. 23:5), and the fruit of Mary and of David, that we may eat of Him as the tree of life. To promise that such a Christ would come was a great thing and was a glad tiding. God did this to King David in the old dispensation as a great blessing to His chosen people.

10. Promising the Coming Gospel of the New Dispensation through the Prophets among the Chosen Race

God’s work in His old administrative arrangement included promising the coming gospel of the new dispensation through the prophets among the chosen race. The word “gospel” means glad tidings, good news. The gospel is news that gladdens those who hear it. It is good news from God, from the heavens.

In Romans 1:1b-3a Paul speaks of the gospel which “He promised before through His prophets in the holy Scriptures, concerning His Son, Jesus Christ our Lord.” The gospel of God concerns a person, Christ. Of course, such matters as forgiveness and salvation are included in the gospel, but they are not the central point. The gospel of God concerns the Person of the Son of God, Jesus Christ our Lord. The gospel is not a doctrine nor a teaching nor a religion; it is a Person.

This gospel was promised by God through the prophets in the Scriptures. The gospel of God was not an accident; it was planned and prepared by God. The Bible shows us that this gospel was planned by God in eternity past. Before the foundation of the world, God planned to have this gospel. Therefore, numerous times in the Scriptures, from Genesis through Malachi, God spoke in promise through the prophets regarding the gospel. This indicates that if we would understand the content of the gospel as the good news, we need to know the Old Testament. The Old Testament is not merely a record of creation and history. In it are revealed crucial elements pertaining to the gospel.

We have seen God’s work in eternity past. God made the divine economy, chose the believers before the foundation of the world, predestinated the believers unto sonship, and probably made a counsel among the Trinity of the Godhead concerning creation and redemption. We have also seen God’s work in the old dispensation: the work of creating the universe, creating man and determining mankind’s seasons and boundaries, dealing with fallen mankind from Adam to Noah, calling Abraham, promising Abraham that

福音的福要临到地上的万族，判定所多玛、蛾摩拉的罪，用火毁灭，拣选以色列人，使他们成为祂的子民，颁赐律法并设立旧约，应许大卫他的后裔要成为要来的弥赛亚，并借着蒙拣选族类中的众申言者，应许要来之新经纶的福音。

现在我们需要问，为什么神在已过的永远和旧的经纶里作这一切的工作？祂这样作是为着什么目的？神作这一切，目的是要将祂自己分赐到祂的选民里面。这是圣经里的基本思想。圣经里的中心题目、基本思想，乃是神要将自己分赐到祂的选民里面，使祂得着团体的彰显，完成于新耶路撒冷。这是神设立神圣经纶，永远计划的目的。这是神拣选信徒，预定信徒，并在神格三一中商议的目的。这是神在祂旧行政安排里创造宇宙，创造人并定准人的时期和疆界，又作许多其他事的目的。神在已过永远和旧经纶里工作的目的，是要将自己分赐到祂的选民里面，以产生召会作祂团体的彰显，完成于新耶路撒冷，作三一神永远的彰显。

这些关于新约总论的信息，与仅仅道理、神学、或教训无关。这些信息的中心点，乃是三一神神圣的分赐到我们里面的异象。你们仅仅知道神身位的一切项目和祂属性的一切方面，并不是我的用意。我的用意乃是，我们要看见我们天天所吸取神圣食物的丰富成分，以致使我们有分于三一神分赐到我们里面。

through his seed the blessing of the gospel would come to all the families of the earth, condemning Sodom and Gomorrah to ruin by fire, choosing the children of Israel and making them His people, giving the law and making the old covenant, promising David that the fruit of his loins would be the coming Messiah, and promising the coming gospel of the new dispensation through the prophets among the chosen race.

Now we need to ask why God did all this work in eternity past and in the old dispensation. For what purpose did He work in this way? The answer is that God did all this for the purpose of dispensing Himself into His chosen people. This is the underlying thought in the Bible. The central subject, the underlying thought, in the Scriptures is that God wants to dispense Himself into His chosen people so that He may have a corporate expression that consummates in the New Jerusalem. This was God's purpose for making the divine economy, His eternal plan. This was God's purpose in choosing the believers, predestinating them, and making a counsel among the Trinity of the Godhead. This was God's purpose in creating the universe, in creating man and determining man's seasons and boundaries, and in doing so many other things in His old administrative arrangement. The purpose of God's work in eternity past and in the old dispensation was the dispensing of Himself into His chosen people for the producing of the church as His corporate expression consummating in the New Jerusalem as the eternal expression of the Triune God.

These messages on the conclusion of the New Testament are not concerned with mere doctrine, theology, or teaching. The focus of these messages is the vision of the divine dispensing of the Triune God into us. It is not my intention that you simply know all the items of God's person or all the aspects of His attributes. Rather, my intention is that we would see the rich ingredients of the divine food that we are taking in day by day so that we may participate in the dispensing of the Triune God into us.

第十六篇

神—祂的工作（三）

新约的记载启示，神新约的经纶乃是将祂自己分赐到所拣选的人里面，为要产生团体的身体来彰显祂。在以弗所书，保罗对我们说了关于神永远经纶非常高的话。在以弗所一、三章我们看见，神设立祂的经纶，目的是要在基督里产生一个召会。你若读以弗所一章九至十一节，和三章九至十一节，你不仅看见神照着祂的喜悦在自己里面所立的经纶，也看见神经纶的目标。神经纶的目标是要得着召会，就是神团体的彰显。召会作神团体的彰显，乃是神经纶的完成。

我们已经指出，照着全本圣经所启示的原则，神将祂自己分赐到我们里面的凭借是神圣的生命，方法是我们吃祂。以弗所一、三章给我们看见神的经纶，但在这两章我们没有看见神分赐的凭借或方法。但我们若读保罗所写的其他卷书，就会看见神分赐自己的凭借是生命，神分赐自己的方法是我们吃祂作我们的食物。

神设立祂的经纶以后，就作拣选和预定的工作。关于这点，以弗所一章四、五节说，“就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂的意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”这里我们看见，神的拣选和祂的预定都是为着儿子的名分。

产生儿子唯一的路是生，生是分赐的事。父如何能生育儿女？父在祂的生命里，将自己分赐到那些要成为祂儿女的人里面，借此生育儿女。你可能从未领悟，生或繁殖包含生命的分赐。亚当生育儿女，将他的生命分赐到他们里面。借着这样的分赐，地就满了亚当的后裔。亚当的后裔怎样借着属人生命的分赐得以产生，神的众子照样借着神圣生命的分赐得以产生。

父的生命若没有进到我们里面，我们如何能成为祂的众子？这是不可能的。儿子的名分需要父的生命。我们不是神的养子，乃是神生命和性情里的儿子。因为我们已由神而生，

MESSAGE SIXTEEN

GOD—HIS WORK (3)

The record of the New Testament reveals God’s New Testament economy, which is God’s dispensing of Himself into His chosen people for the producing of a corporate Body to express Him. In Ephesians Paul gives us a very high word concerning God’s eternal economy. In Ephesians 1 and 3 we see that the economy of God was made for the purpose of producing a church in Christ. If you read Ephesians 1:9-11 and 3:9-11, you will see not only the economy made by God in Himself according to His good pleasure, but also the goal of God’s economy. The goal of God’s economy is to have the church, which is the corporate expression of God. The church as God’s corporate expression is the consummation of God’s economy.

We have pointed out that according to the principle revealed throughout the Bible, the means of God’s dispensing Himself into us is the divine life, and the way is our eating of Him. Ephesians 1 and 3 show us the economy of God, but in these chapters we do not see either the means or the way for God’s dispensing. But if we read the other books written by Paul, we shall see that the means of God’s dispensing Himself is life and the way for God to dispense Himself is our eating of Him as our food.

After God made His economy, He did the work of selection and predestination. Concerning this, Ephesians 1:4 and 5 say, “According as He chose us in Him before the foundation of the world that we should be holy and without blemish before Him, in love, having predestinated us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.” Here we see that both God’s choosing and His predestinating are for sonship.

The only way to produce sons is begetting, and begetting is a matter of dispensing. How can the Father beget children? The Father begets children by dispensing Himself in His life into those who are to become His children. Perhaps you have never realized that begetting, or propagating, involves the dispensing of life. When Adam begot children, he dispensed his life into them. Through such a dispensing the earth is filled with Adam’s descendants. Just as Adam’s descendants are produced by the dispensing of human life, so God’s sons are produced by the dispensing of the divine life.

If the Father’s life had not come into us, how could we be His sons? This would be impossible. Sonship requires the Father’s life. We are neither God’s sons-in-law nor His adopted sons; we are sons in God’s life and nature. Because we have been born of God and

并且神已生到我们里面，现今我们就有神在我们里面。我们能成为神众子唯一的路，就是祂将自己分赐到我们里面。

神为着完成祂的分赐，在已过的永远里自己商议，作了某些决定。首先神决定创造人。神不创造人，就无法拣选某些人作祂的儿子。神决定创造人以后，也决定人类要如何分布在地上。祂决定时期和疆界，使蒙拣选的人可以预备好且便于接受神的分赐。

神创造人之后，虽然人堕落了，但神并不放弃人。反之，祂进来对付从亚当到挪亚堕落的人类。我们若只有关于亚当、亚伯、以诺、和挪亚的记载，就不知道神的目标是什么。但我们往前到关于亚伯拉罕的记载，就能看见神的目标。神告诉亚伯拉罕，借着他的后裔，地上的万族都要得福。亚伯拉罕的后裔是谁？亚伯拉罕的后裔就是基督，那成为肉体的神。因此，神对亚伯拉罕的应许指向祂的分赐。

神给亚伯拉罕、以撒、雅各进一步的应许以后，至终拣选了亚伯拉罕的后裔，以色列人，使他们成为祂的子民，作召会的预表。他们是为着特别的目的分别出来的人，那目的就是神将自己分赐到祂的选民里面，使他们成为祂在地上的彰显。这彰显就是召会，以色列是其预表。

神颁赐律法并设立旧约以后，应许蒙拣选族类的君王大卫，他的后裔要成为要来的弥赛亚，就是基督。这应许也与神的分赐有关。我们来看神在旧经纶，旧行政安排里的工作，需要清楚的领会，这工作是指向神的分赐。神在旧约里工作的“箭头，”总是朝着一个目标，就是将自己分赐到祂的子民里面，以产生祂自己团体的彰显。

最终，神在祂旧经纶的工作里，借着蒙拣选族类中的众申言者，应许要来之新经纶的福音，预言到福音的繁殖。我们若细读旧约，就会看见这事。

叁　在新的经纶里

看过神在已过永远和旧经纶里的工作，现在我们往前来看祂在新的经纶，新的行政安排—经营—里的工作。

because God has been born into us, we now have God in us. The only way we can be God's sons is for Him to dispense Himself into us.

For the carrying out of His dispensing, God in eternity past made a counsel with Himself to make certain decisions. First, God decided to create man. Without creating man God would not be able to select certain ones to be His sons. After deciding to create man, God also decided how mankind would be distributed on earth. He made a decision concerning seasons and boundaries so that it would be possible for the chosen ones to be ready and available to receive God's dispensing.

After God created man and man became fallen, God did not give up on man. Instead, He came in to deal with fallen mankind from Adam to Noah. If we had the record concerning only Adam, Abel, Enoch, and Noah, we would not know what God's goal is. But as we go on to the record concerning Abraham, we can see God's goal. God told Abraham that through his seed all the families of the earth would be blessed. Who is the seed of Abraham? Abraham's seed is Christ, the incarnated God. God's promise to Abraham, therefore, points toward His dispensing.

After giving further promises to Abraham, Isaac, and Jacob, God eventually chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church. They were a people separated for a particular purpose, and that purpose was God's dispensing of Himself into His chosen people to make them His expression on earth. This expression is the church, of which Israel was a type.

After giving the law and making the old covenant, God promised David, the king of the chosen race, that the fruit of his loins would be the coming Messiah, the Christ. This promise is also related to God's dispensing. As we consider God's work in the old dispensation, in His old administrative arrangement, we need to have a clear understanding that this work is with a view to God's dispensing. The "arrow" of God's work in the Old Testament always moves toward the goal of God's dispensing of Himself into His people to produce a corporate expression of Himself.

Finally, in His work in the old dispensation God promised the coming gospel of the new dispensation through the prophets among the chosen race. Prophecies were given concerning the propagation of the gospel. If we read the Old Testament carefully, we shall see this matter.

C. IN THE NEW DISPENSATION

Having considered God's work in eternity past and in the old dispensation, let us now go on to view His work in the new dispensation, in His new administrative arrangement—economy.

一　差遣施浸者约翰为基督预备道路

首先，神在祂新经纶的工作里，差遣施浸者约翰为基督预备道路。新约开始于施浸者约翰的记载，他受神差遣，预备道路，使基督这分赐者能来临。人问约翰是谁，他回答说，“我不是基督。”（约一 19 ～ 20。）施浸者约翰论到自己，说，“我就是那在旷野里呼喊者的声音：‘修直主的道路！’正如申言者以赛亚所说的。”（约一 23。）约翰乃是为那要完成神分赐的基督预备道路。

路加三章二节说，“亚那和该亚法作大祭司。那时，撒迦利亚的儿子约翰在旷野里，神的话临到他。”施浸者约翰是照着预言，在旷野开始尽他的职事。这指明约翰引进神新约的经纶，不是偶然的，乃是神所计划，并借着申言者以赛亚所预言的。这含示神定意要以全新的作法，开始祂新约的经纶。施浸者约翰不在圣城的圣殿里传道，那里是宗教徒和文化人照着圣经条例敬拜神的地方；他乃在旷野传道，不守一切老路的规条。这指明照着旧约敬拜神的老路已经废弃，一条新路即将引进。

路加三章三节继续说，“他就来到约但河四周全境，传悔改的浸，使罪得赦。”施浸者约翰的工作主要是传悔改的浸。给人施浸就是把人浸入水里，埋在水里。因此，浸表征死亡。约翰来给人施浸，为要指明那些悔改的人只配埋葬。这浸也象征旧人的了结，使新的开始能在复活里得以实现，这新的开始是由基督这分赐者带进来的。因此，接着施浸者约翰的职事，基督来了。约翰的浸不仅了结那些悔改的人，也把他们引到基督，好得着祂的分赐。

约翰传悔改的浸使罪得赦。译为“使”的希腊文，也有“达于”的意思。悔改受浸是为使罪得赦，也达于使罪得赦，以清除人因堕落而有的拦阻，使人得与神和好。

路加三章四至六节说，“正如申言者以赛亚书上所记的话：‘在旷野有人声喊着：预备主的道路，修直祂的途径。一切山洼都要填满，大小山冈都要削平；弯曲的要修为直路，崎岖的要改为坦途；凡属肉体的人，都要看见神的救恩。’”预备主的道路，修直祂的途径，意

1. Sending John the Baptist to Prepare the Way for Christ

First, in His work in the new dispensation God sent John the Baptist to prepare the way for Christ. The New Testament opens with the record of John the Baptist, who was sent by God to prepare the way so that Christ, the Dispenser, might come. When John was asked who he was, he answered, “I am not the Christ” (John 1:19-20). Concerning himself, John the Baptist said, “I am a voice of one crying in the wilderness, Make straight the way of the Lord, as Isaiah the prophet said” (John 1:23). The One whose way John was preparing was the very Christ who would carry out God’s dispensing.

Luke 3:2 says, “In the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zachariah, in the wilderness.” It was according to prophecy that John the Baptist began his ministry in the wilderness. This indicates that the introduction of God’s New Testament economy by John was not accidental, but was planned and foretold by God through Isaiah the prophet. This implied that God intended His New Testament economy to begin in an absolutely new way. John the Baptist did his preaching not in the holy temple within the holy city, where the religious and cultured people worshipped God according to their scriptural ordinances, but in the wilderness, not keeping any regulation of the old way. This indicates that the old way of the worship of God according to the Old Testament was repudiated and that a new way was about to be brought in.

Luke 3:3 goes on to say, “And he came into all the country around the Jordan, preaching a baptism of repentance for forgiveness of sins.” John the Baptist’s work was mainly to preach the baptism of repentance. To baptize someone is to immerse, to bury, him in water. Hence, baptism signifies death. John came to baptize the people in order to indicate that the repentant ones were good only for burial. This baptism also signifies the termination of the old person and that a new beginning may be realized in resurrection through Christ as the Dispenser. Therefore, following John’s ministry Christ came. John’s baptism not only terminated those who repented but also ushered them to Christ for His dispensing.

John’s preaching the baptism of repentance was for the forgiveness of sins. The Greek word translated “for” also means unto. Repentance with baptism is for, and results in, forgiveness of sins, so that the obstacle of man’s fall may be removed and man may be reconciled to God.

Luke 3:4 through 6 say, “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.” To prepare the way of the Lord and to make His paths

思就是转变人的心思，将人的心思转向要来的救主。这意思也是借着悔改使他们的心正确，修直他们心的每一部分，使基督能有路进到他们里面作生命。

山洼、山冈、弯曲的、崎岖的地方，都是比喻的说法，描述人心向神并彼此相向的光景，以及人与人的关系。（路一 16 ～ 17。）人心的光景以及他们的关系，都需要受对付，好为救主的来临预备道路，将祂自己分赐到神所拣选的人里面。

“凡属肉体的人，都要看见神的救恩，”这话里的“肉体”乃指堕落的人，“救恩”乃指救主就是神的救恩。约翰的职事是要预备道路，使所有的人都能看见救主基督是神的救恩。

二　在罪之肉体的样式里，差来了祂的儿子，要把律法以下的人赎出来，好叫我们得着儿子的名分

神在罪之肉体的样式里，差来了自己的儿子，要把律法以下的人赎出来，好叫我们得着儿子的名分。罗马八章三节说到“神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”肉体是属于罪的，但神的儿子竟成了肉体。（约一 14，来二 14，提前三16。）然而，祂只有肉体的样式，并没有肉体的罪。（林后五 21，来四 15。）这是摩西为有罪的以色列人举起的铜蛇所预表的。（民二一 9，约三 14。）铜蛇有真蛇的形状、样式，却没有蛇毒。同样，基督有罪之肉体的样式，却没有罪之肉体的有罪性情。

罗马八章三节的主词是神。神在罪之肉体的样式里，差来了自己的儿子。神是智慧的。祂知道祂不能差祂的儿子成为罪的肉体，因为若那样作，祂的儿子就与罪有关。因此，祂在罪之肉体的样式里，差来了祂的儿子，如摩西在旷野举起的铜蛇所预表的。基督没有罪的性情。神不过是在罪之肉体的样式里，差来了祂。

神在罪之肉体的样式里差来了祂的儿子，要把我们从律法以下赎出来，叫我们得着儿子的名分。加拉太四章四、五节说，“及至时候满足，神就差出祂的儿子，由女子所生，且生在律法以下，要把律法以下的人赎出来，好叫我们得着儿子的名分。”四节的“时候满足，”指旧约时期

straight means to change people’s minds, turning their minds toward the coming Savior. It also means to make their hearts right, to straighten every part of their hearts through repentance, so that Christ may enter into them to be their life.

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 (Luke 1:16-17). Both the condition of men’s hearts and their relationships need to be dealt with for the way to be prepared for the Savior’s coming to dispense Himself into God’s chosen people.

“Flesh” in the word “all flesh will see the salvation of God” refers to fallen men, and “salvation” denotes the Savior as the salvation of God. John’s ministry was to prepare the way that all men might see Christ the Savior as the salvation of God.

2. Sending His Son in the Likeness of the Flesh of Sin That He Might Redeem Those under Law That We Might Receive the Sonship

God sent His Son in the likeness of the flesh of sin that He might redeem those under law so that we might receive the sonship. Romans 8:3 speaks of “God sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.” The flesh is of sin, and the Son of God did indeed become flesh (John 1:14; Heb. 2:14). However, He was only in the likeness of the flesh of sin, but had no participation in the sin of the flesh (2 Cor. 5:21; Heb. 4:15). This was typified by the brass serpent lifted up by Moses for sinful Israelites (Num. 21:9; John 3:14). The brass serpent was in the form, the likeness, of an actual serpent, but it did not have the poison of a serpent. In like manner, Christ had the likeness of the flesh of sin, but He did not have the sinful nature of the flesh of sin.

The subject of Romans 8:3 is God. God sent His own Son in the likeness of the flesh of sin. God was wise. He knew that He could not send His Son to be the flesh of sin, for, if He did that, His Son would have been involved with sin. Therefore, He sent His Son in the likeness of the flesh of sin, as typified by the brass serpent lifted up by Moses in the wilderness. Christ does not have the nature of sin. God sent Him only in the likeness of the flesh of sin.

God sent His Son in the likeness of the flesh of sin in order to redeem us from under the law so that we might receive the sonship. Galatians 4:4 and 5 say, “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 we might receive the sonship.” The fullness of time in verse 4 denotes the completion of the Old Testament time, which occurred

的完结；发生在父所预定的时候。保罗在这节描述神的儿子“由女子所生，且生在律法以下。”女子当然是童女马利亚。（路一 27 ～ 35。）神的儿子由她而生，成了女人的后裔，如创世记三章十五节所应许的。不仅如此，基督是生在律法以下，如路加二章二十一至二十四节、二十七节所启示的；祂也守律法，如四福音所启示的。

神的选民被律法圈住，受其监护；（加三 23；）基督生在律法以下，要把他们从律法的监护下赎出来，使他们得着儿子的名分，成为神的儿子。

照着新约的整个启示，神的经纶是要产生众子。儿子的名分是神新约经纶的中心点。神新约的经纶是将自己分赐到祂所拣选的人里面，使他们成为祂的众子。基督的救赎是将我们带进神儿子的名分里，使我们能享受神的生命。神的经纶不是使我们成为守律法的人，这律法只是为暂时的目的所颁赐的。神的经纶乃是使我们成为神的儿子，承受神所应许的福，这应许是为神永远的定旨所赐给的。神永远的定旨乃是要得着许多儿子，作祂团体的彰显。（来二 10，罗八 19。）因此，神预定我们得儿子的名分，（弗一 5，）又重生我们成为祂的儿子。（约一 12 ～ 13。）

加拉太四章四节说，及至时候满足，神就差出祂的儿子。神正好在适当的时候差基督来。早些就太快，晚些就太迟。基督在适当的时候来临。那是预定的时候，就是时候满足。为这缘故，子的来临满了意义。

首先，神差遣施浸者约翰为基督预备道路，然后祂差遣祂的儿子。神差遣祂的儿子，好叫我们得着儿子的名分。得着儿子的名分，就是得着神圣生命的分赐。因此，差遣施浸者约翰和基督，都是为着将神圣的生命分赐到神所拣选的人里面。

三　成为肉体

借着差遣祂的儿子，神自己成了肉体。实际上，神借着成为肉体差了祂的儿子。新约关于成为肉体的说法是说，那是神的话成了肉体，（约一 1，14，）又说神显现于肉体。（提前三 16。）

神进到人里面，并借着童女由人类而生，确实是一件奇妙的事。我们的神竟成为人！在创造里祂是创造者。

at the time appointed of the Father. In this verse Paul describes the Son as “come of a woman, come under law.” The woman is, of course, the virgin Mary (Luke 1:27-35). The Son of God came of her to be the seed of woman, as promised in Genesis 3:15. Furthermore, Christ was born under law, as revealed in Luke 2:21-24, 27, and He kept the law, as the four Gospels reveal.

God’s chosen people were shut up by the law under its custody (Gal. 3:23). Christ was born under the law in order to redeem them from its custody so that they might receive the sonship and become sons of God.

According to the entire revelation of the New Testament, God’s economy is to produce sons. Sonship is the focal point of God’s New Testament economy. God’s New Testament economy is the dispensing of Himself into His chosen people to make them His sons. Christ’s redemption is to bring us into the sonship of God so that we may enjoy the divine life. God’s New Testament economy is not to make us keepers of the law, which was given only for a temporary purpose. God’s New Testament economy is to make us sons of God, inheriting the blessing of God’s promise, which was given for His eternal purpose. God’s eternal purpose is to have many sons for His corporate expression (Rom. 8:29; Heb. 2:10). Hence, He predestinated us unto sonship (Eph. 1:5) and regenerated us to be His sons (John 1:12-13).

Galatians 4:4 says that God sent forth His Son when the fullness of the time had come. God sent Christ at exactly the right time. Earlier would have been too soon, and later would have been too late. Christ came when the time was right. It was at the appointed time, at the fullness of time. For this reason, the Son’s coming was full of meaning.

First, God sent John the Baptist to prepare the way for Christ, and then He sent His Son. God sent His Son that we might receive the sonship. To receive the sonship is to receive the dispensing of the divine life. Therefore, the sending of both John the Baptist and of Christ were for the dispensing of the divine life into God’s chosen people.

3. Being Incarnated

By sending His Son God Himself was incarnated. Actually, God sent His Son through the incarnation. The New Testament way of speaking about the incarnation is to say that the Word, which is God, became flesh (John 1:1, 14) and that God was manifested in the flesh (1 Tim. 3:16).

It was surely a marvelous thing for God to come into man and to be born of mankind through a virgin. Our God became a man! In creation He was the Creator. But though He

祂虽然创造了万有，却没有进到所创造的任何东西里面。甚至在创造人时，祂也只将生命之气吹到他里面。（创二7。）祂仍在人外面。按约伯记三十三章四节，祂的气赐人生命；然而，祂自己没有进到人里面。在成为肉体以前，祂与人是分开的。但凭着成为肉体，祂亲自进到人里面。祂首先成孕，留在童女腹中九个月，以后才出生。

我们必须领悟，成为肉体的乃是整个神，不仅是子神，这是很重要的。那是神的话成了肉体。我们需要领悟，话所是的这位神，不仅是部分的神，不仅是子神，乃是子神、父神、灵神—整个神。新约不是说，成了肉体的话是子神。新约乃是说，太初有话，这话是整个三一神父子灵。那成了肉体的是完全的神，完整的神。整个神显现于肉体。

四　与子同来并在子里作事

父神差遣子时，祂与子同来并在子里作事。约翰福音启示，那是源头和起始者的父差遣子。（约五 24，30，36 ～ 38，十三 20，十四 24。）用来指“差遣”的希腊文有两个，其一意思是受差遣带着特殊的使命。这指明父差遣子作带着特殊使命的大使。

新约启示父差遣子，并且祂与子同来。（约十七 8。）一般说来，人若差遣你去某地，那人会留在所在之处，而你会去指定的地方。但父差遣子不是这样。祂差遣子，就与子同来。

约翰六章四十六节说，“这不是说，有人看见过父，唯独从神来的，祂看见过父。”达秘（J. N. Darby）在这节的注解里说，这里译为“从”的希腊文介系词，有“从…同…”的意思。主不仅从神而来，也与神同来。这就是说，祂从神来的时候，神仍与祂同在。子来时，父与祂同来。约翰八章十六节也指明神与子同来：“我并不单独，还有差我来的父与我同在。”同章二十九节主清楚的说，“那差我来的是与我同在。”不仅如此，约翰十六章三十二节主说，“其实我不是独自一人，因为有父与我同在。”这些经文都指明，在神新经纶的工作里，神与子同来。

created all things, He did not enter into any of the things He created. Even in creating man He only breathed the breath of life into him (Gen. 2:7). He was still outside man. His breath, according to Job 33:4, gave man life; however, He Himself did not come into man. Until the incarnation He was separate from man. But with the incarnation He personally entered into man. He was first conceived and then remained in the virgin's womb for nine months, after which He was born.

It is important for us to realize that it was the entire God and not only the Son of God who was incarnated. The Word, which was God, became flesh. We need to realize that this God, who the Word was, is not only a partial God, that is, not only God the Son but God the Son, God the Father, and God the Spirit, the entire God. The New Testament does not say that the Word, who became flesh, was God the Son. Rather, the New Testament says that in the beginning was the Word, and this Word was the entire Triune God, the Father, the Son, and the Spirit. It was the entire God, the complete God, that became flesh. The whole God was manifested in the flesh.

4. Coming with the Son and Working within the Son

When God the Father sent the Son, He came with Him and worked within Him. The Gospel of John reveals that the Father, who is the source and the Initiator, sent the Son (John 5:24, 30, 36-38; 13:20; 14:24). There are two Greek words used for the English word "sent," one of which means to be sent with a special commission. This indicates that the Father sent the Son as an envoy with a special commission.

The New Testament reveals that the Father sent the Son and that He came with the Son (John 17:8). As a rule, if someone sends you to a certain place, that person will remain where he is, and you will go to the designated place. But when the Father sent the Son, it was not like this. When He sent the Son, He came with the Son.

John 6:46 says, "Not that anyone has seen the Father, except Him who is from God, He has seen the Father." In his note on this verse J. N. Darby says that the Greek preposition translated "from" here has the sense of "from with." The Lord was not only from God but also with God. This means that while He was from God, God was still with Him. When the Son came, the Father came with Him. John 8:16 also indicates that God came with the Son: "I am not alone, but I and the Father who sent Me." In verse 29 of the same chapter the Lord clearly said, "He who sent Me is with Me." Furthermore, in John 16:32 the Lord said, "I am not alone, because the Father is with Me." All these verses indicate that, in His work in the new dispensation, God came with the Son.

其他的经文启示神在子里作事。约翰十四章十、十一节说，“我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。你们当信我，我在父里面，父在我里面；即或不然，也当因我所作的事而信。”父在子里停留并作事。父不仅仅与子同来，父乃是与子同在并作事。约翰十四章十、十一节清楚告诉我们，子说话的时候，父在祂里面作事。

父差遣子，父也与子同在；那就是说，父与子同来。在神圣的经纶里，父差遣子，而子来的时候，父与子同来。因此，行传十章三十八节说，“神与祂同在。”

五　膏子以完成祂的使命

子三十岁的时候，神膏祂以完成祂的使命。马太三章十六、十七节说到这点：“耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。”因为主耶稣受了浸，尽了神的义，诸天就向祂开了，圣灵降在祂身上，并且父说话。主耶稣在神的灵降到祂身上以前，已经从圣灵而生，（路一 35，太一 18，20，）证明祂里头早有神的灵，这是为着祂的出生。现在神的灵降在祂身上，是为着祂的职事。这应验了以赛亚六十一章一节，四十二章一节和诗篇四十五篇七节的话，就是膏祂以完成神所赐给祂的使命。

主耶稣借着两个步骤就职进入祂的职事：在水里受浸并受圣灵膏抹。主耶稣受浸以后，父神就在经纶上差遣圣灵到祂身上，为着祂的职事膏祂。

路加四章十八、十九节进一步说到神膏子以完成祂的职事：“主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人，差遣我去宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，宣扬主悦纳人的禧年。”这里我们看见主的灵在子身上，因为神膏了祂，叫祂传福音给贫穷的人。“传福音”原文意宣报佳音。传福音是救主身为神的受膏者—弥赛亚—的第一个使命。不仅如此，神差遣祂去宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，并宣扬主悦纳人的

Other verses reveal that God worked within the Son. John 14:10 and 11 say, “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; but if not, believe Me because of the works themselves.” The Father remained and worked in the Son. The Father not only came with the Son, but He remained and worked with Him. John 14:10 and 11 tell us clearly that when the Son spoke, the Father worked in Him.

The Father sent the Son, and the Father was with the Son; that is, the Father came with the Son. In the divine economy the Father sent the Son, and when the Son came, the Father came with the Son. Therefore, Acts 10:38 says, “God was with Him.”

5. Anointing the Son to Carry Out His Commission

When the Son became thirty years of age, God anointed Him for the carrying out of His commission. Matthew 3:16 and 17 speak of this: “Having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending as a dove and coming upon Him; and behold, a voice out of the heavens, saying, This is My beloved Son, in whom I delight.” Because the Lord Jesus was baptized, fulfilling God’s righteousness, the heavens were opened to Him, the Holy Spirit descended upon Him, and the Father spoke concerning Him. Before the Spirit of God descended and came upon Him, the Lord Jesus had been born of the Spirit (Luke 1:35; Matt. 1:18, 20), which proved that He already had the Spirit of God within Him. That was for His birth. Now, for His ministry, the Spirit of God descended upon Him. That was for the fulfillment of Isaiah 61:1; 42:1; and Psalm 45:7 to anoint Him to carry out His God-given commission.

The Lord Jesus was inaugurated into His ministry by two steps: baptism in water and the anointing of the Holy Spirit. After the Lord Jesus was baptized, God the Father sent the Holy Spirit upon Him economically, anointing Him for His ministry.

In Luke 4:18 and 19 we have a further word regarding God’s anointing the Son for the carrying out of His ministry: “The Spirit of the Lord is upon Me, because He has anointed Me to bring good news to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed, to proclaim the acceptable year of the Lord.” Here we see that the Spirit of the Lord was upon the Son because God had anointed Him to bring good news to the poor. The Greek word rendered “bring good news” is euaggelizo, which means to evangelize, to announce good news. To preach the gospel was the first commission of the Savior as God’s anointed One, the Messiah. Furthermore, God had sent Him to proclaim release to the captives and recovery

禧年，就是禧年（利二五 8 ～ 17）所预表的新约时代，那时神要悦纳（赛四九 8，林后六 2）归回的罪俘，并且在罪的辖制下受压制的人，可以享受神救恩的释放，而过新约的禧年。我们在这里所强调的是神前部分的工作，就是膏子。

另一节说到神膏基督的工作是在行传十章三十八节：“就是神怎样以圣灵和能力膏拿撒勒人耶稣，祂周游各处行善事，医好凡被魔鬼压制的人，因为神与祂同在。”神膏基督也是为着行善，医好凡被魔鬼压制的人。这证明神与祂同在。

六　借着异能、奇事、神迹，将耶稣证明出来

行传二章二十二节说，“神借着拿撒勒人耶稣，在你们中间施行异能、奇事、神迹，将祂证明出来。”这里的“证明，”直译为指出，展示，陈列；意即借着表明加以证明，因而带来称许。这指明主的工作是神对祂的证明，神对祂的展示。基督在尽职的时候，凡祂所作的，都是神借着祂所作之工的展示。在四福音里，有一个奇妙的人，神人的展示，祂完全被神所试验、证明、并称许。

of sight to the blind, to send away in release those who are oppressed, and to proclaim the acceptable year of the Lord, which is the New Testament age typified by the year of jubilee (Lev. 25:8-17), a time when God accepts the returned captives of sin and when the oppressed under the bondage of sin may enjoy the release of God’s salvation. The point we are emphasizing here, however, is that part of God’s work was to anoint the Son.

Another verse that speaks of God’s work in anointing Christ is Acts 10:38: “Jesus, the One from Nazareth, how God anointed Him with the Holy Spirit and power, who went about doing good and healing all those who were oppressed by the Devil, for God was with Him.” God anointed Christ also to do good and to heal all the sick who were oppressed by the Devil. This proves that God was with Him.

6. Demonstrating Jesus by Works of Power and Wonders and Signs

Acts 2:22 says, “Jesus the Nazarene, a man demonstrated by God to you by works of power and wonders and signs, which God did through Him in your midst.” The Greek word translated “demonstrated” here literally means to point out, to exhibit, to show forth, in the sense of proving by demonstrating, thus bringing about an approval. This indicates that the Lord’s work was God’s demonstration of Him, His exhibition of Him. While Christ was ministering, whatever He did was an exhibition of the work done by God through Him. In the four Gospels we have the exhibition of a wonderful person, the God-man, who was fully tested, proved, and approved by God.

第十七篇

神—祂的工作（四）

在本篇信息中，我们要进一步来看神在新经纶，新行政安排里的工作。

七　在子里经过死

神在新经纶里的工作包括祂在子里经过死。约壹一章七节里“祂儿子耶稣的血”一辞指明这点。为着救赎我们在十字架上所流的血，不仅是耶稣的血，也是神儿子的血。这含示耶稣在十字架上受死的时候，神在祂里面经过死。

约壹一章七节说到“祂儿子耶稣的血”是很有意义的。“耶稣”这名是指为人流出救赎的血所需之主的人性；“祂儿子”这名称是指使救赎的血永远有功效所需之主的神性。因此祂儿子耶稣的血指明，这血乃是真正的人所流正确的血，为要救赎堕落的人，有神圣的保证为其永远的功效，这功效在空间上是普及各处的，在时间上是永远长存的。因此，由神人所完成的救赎是永远的。（来九 12。）

另一处指明神在子里经过死的经文是行传二十章二十八节：“牧养神的召会，就是祂用自己的血所买来的。”神付上“祂自己的血”的代价，借此买来召会。“祂自己的血，”就是神的血，证明神在十字架上受死的事实。

两个世纪多以前，卫斯理查理（Charles Wesley）写了一首说到神为我们受死的诗歌。（诗歌二三四首。）在这首诗歌里卫斯理说：

惊人之爱，何竟如此？

我主我神为我受死！

在这首诗歌里，卫斯理接着说，“不能死者，竟然受死！全是奥秘，谁能尽知？”这里卫斯理宣告，神为我们受死。卫斯理查理看见关于这事的异象，并在他的诗歌里宣告神为我们受死。

MESSAGE SEVENTEEN

GOD—HIS WORK (4)

In this message we shall consider further God’s work in the new dispensation, in His new administrative arrangement.

7. Passing through Death in the Son

God’s work in the new dispensation includes His passing through death in the Son. The phrase “the blood of Jesus His Son” in 1 John 1:7 indicates this. The blood shed on the cross for our redemption was not only the blood of Jesus, but also the blood of the Son of God. This implies that while Jesus was dying on the cross, God went through death in Him.

It is significant that 1 John 1:7 speaks of “the blood of Jesus His Son.” The name “Jesus” denotes the Lord’s humanity, which was needed for the shedding of the redeeming blood for men, and the title “His Son” denotes the Lord’s divinity, which is needed for the eternal efficacy of the redeeming blood. Thus, the blood of Jesus His Son indicates that this blood is the proper blood of a genuine man for redeeming the fallen men with the divine surety for its eternal efficacy, an efficacy that is all-prevailing in space and everlasting in time. Thus, the redemption accomplished by the God-man is eternal (Heb. 9:12).

Another verse which indicates that God passed through death in the Son is Acts 20:28: “Shepherd the church of God, which He obtained through His own blood.” God obtained the church by paying the price of “His own blood.” “His own blood,” as the blood of God, proves the fact that God died on the cross.

More than two centuries ago, Charles Wesley wrote a hymn that speaks of God dying for us. In this hymn Wesley says:

Amazing love! How can it be

That thou, my God, shouldst die for me?

In this hymn Wesley goes on to say, “‘Tis mystery all! The Immortal dies!” Here Wesley declares that God died for us. Charles Wesley saw the vision concerning this and declared in his hymn that God died for us.

为我们受死的神不是成为肉体以前的神。在成为肉体以前，神确定没有血，祂也无法为我们受死。乃是在成为肉体以后，神与人性调和，祂才为我们受死。借着成为肉体，我们的神，创造者，永远者，耶和华，与人调和。结果，祂不再仅仅是神—祂成了神人。既是神人，祂当然有血，并且能为我们受死。

八　基督作我们的代替，替我们成为罪，并担当我们的罪而受神的审判时，神在经纶上弃绝了祂

基督作我们的代替，替我们成为罪，并担当我们的罪而受到神的审判时，神在经纶上弃绝了祂。关于这点，马太二十七章四十五、四十六节说，“从正午到午后三时，遍地都黑暗了。约在午后三时，耶稣大声呼喊说，以利，以利，拉马撒巴各大尼？就是：我的神，我的神，你为什么弃绝我？”正午，直译，第六时。午后三时，直译，第九时。主耶稣在第三时，就是上午九时被钉，（可十五25，）直到第九时，就是下午三时。祂在十字架上受苦六小时。前三小时，祂是为着遵行神的旨意，受人迫害；后三小时，祂是为完成我们的救赎，受神审判。在这段时间内，神算祂为我们的罪，替我们受痛苦。（赛五三10。）因此，遍地都黑暗了，因为我们的罪性、罪行、和一切消极的事物，都在那里受了对付；并且神因着我们的罪弃绝了祂。神弃绝十字架上的基督，因为祂取了罪人的地位，（彼前三18，）担当了我们的罪，（彼前二24，赛五三6，）并且替我们成了罪。（林后五21。）这就是说，神为着我们的罪，审判祂作我们的代替。在神眼中，基督成了大罪人。因着基督是我们的代替，甚至在神眼中就是罪，神就审判祂，甚至弃绝祂。

按四福音，主耶稣在十字架上有六小时。在前三小时，人对祂作了许多不义的事。他们逼迫、戏弄祂。因此，在前三小时，主是遭受人不义的对待。但在第六时，正午十二时，神进来了，遍地都黑暗了，直到第九时，就是午后三时。黑暗来临是神的作为，在黑暗中，主喊出引自马太二十七章四十六节的话。主遭受人的逼迫时，神与祂同在，祂也享受神的同在。但在前三小时末了，神弃绝祂，并且黑暗来临。主无法忍受这事，就大声呼喊：“我的神，我的神，你为什么弃绝我？”我们已指出，神弃绝祂，因

The God who died for us is not the God before incarnation. Prior to incarnation, God certainly did not have blood, and He could not have died for us. It was after the incarnation, in which God was mingled with humanity, that He died for us. Through incarnation, our God, the Creator, the eternal One, Jehovah, became mingled with man. As a result, He was no longer only God—He became a God-man. As the God-man, He surely had blood and was able to die for us.

8. Forsaking Christ Economically When He Was Judging Christ as Our Substitute Made Sin for Us and Bearing Our Sins

When God was judging Christ as our Substitute made sin for us and bearing our sins, God forsook Christ economically. Regarding this, Matthew 27:45 and 46 say, “Now from the sixth hour darkness came over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, ”Eli, Eli, lama sabachthani? that is, My God, My God, why have You forsaken Me?” The sixth hour is our twelve o’clock noon, and the ninth is our three o’clock in the afternoon. The Lord Jesus was crucified at the third hour, at our nine o’clock in the morning (Mark 15:25), and He suffered on the cross for six hours. In the first three hours He was persecuted by men for doing God’s will; in the last three hours He was judged by God for the accomplishment of our redemption. During that time God counted Him as our suffering Substitute for sin (Isa. 53:10). Hence, darkness came over all the land because our sin and sins and all negative things were dealt with there, and God forsook Him because of our sin. God forsook Christ on the cross because He took the place of sinners (1 Pet. 3:18), bearing our sins (1 Pet. 2:24; Isa. 53:6) and being made sin for us (2 Cor. 5:21). This means that God judged Him as our Substitute for our sins. In the sight of God Christ became a great sinner. Because Christ was our Substitute and was even sin in the sight of God, God judged Him and even forsook Him.

According to the four Gospels, the Lord Jesus was on the cross for six hours. During the first three hours, men did many unrighteous things to Him. They persecuted and mocked Him. Thus, in the first three hours the Lord suffered man’s unrighteous treatment. But at the sixth hour, twelve noon, God came in, and there was darkness over all the land until the ninth hour, until three o’clock in the afternoon. The coming of darkness was God’s doing, and in the midst of it the Lord cried out the words quoted in Matthew 27:46. When the Lord was suffering the persecution of man, God was with Him, and He enjoyed the presence of God. But at the end of the first three hours, God forsook Him, and darkness came. Unable to tolerate this, the Lord shouted loudly, “My God, My God, why have You

为祂是我们的代替，担当我们的罪。以赛亚五十三章启示，这是神使我们的罪孽归在祂身上的时候。从正午十二时至午后三时的三小时里，公义的神使我们一切的罪都归在这位代替者身上，并且为我们的罪公义的审判祂。神弃绝祂，因为在这三小时，祂在十字架上是罪人；祂甚至成为罪。一面，主担当我们的罪；另一面，祂替我们成为罪。因此，神照着祂的公义审判祂，并且在经纶上弃绝祂。

主由生育的灵（即神临到人）作神圣的素质而生，这灵在素质上从未离开祂。甚至当祂在十字架上呼喊：“我的神，我的神，你为什么弃绝我？”那时祂仍有生育的灵（在素质上的神）作神圣的素质。那么谁离开祂？乃是施膏的灵（在经纶上的神），在经纶上离开祂；借着这灵，祂将自己这神人献给神作包罗万有的祭物。（来九 14。）神悦纳基督作包罗万有的供物之后，施膏的灵就离开祂。但施膏的灵虽然在经纶上离开祂，主在素质上却仍有生育的灵。

主耶稣这位神人在神的审判之下在十字架上受死时，祂在素质上仍有神在祂里面，作祂神圣的所是。然而，祂在经纶上却被公义并审判的神所弃绝。

九　借着基督在肉体中的死，在肉体中定罪了罪

神借着基督在肉体中的死，就在肉体中定罪了罪，这是神在祂新的行政安排或经纶里工作的一部分。关于这点，罗马八章三节说，“律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”这里我们看见，神在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。神“在罪之肉体的样式里，”差来了自己的儿子，借此解决了罪的问题。基督成了肉体，（约一 14，）但祂只是在罪之肉体的样式里。祂的肉体里没有罪。祂只有罪之肉体的样式，并没有罪之肉体有罪的性情。

“罪之肉体的样式”这一片语包含三个重要的辞：罪、肉体、样式。只说“罪之肉体，”会指明有罪的肉体。然而，保罗加上“在…样式里，”指明在基督属人的性情里没有罪，即使那性情的确带着罪之肉体的样式，样子。不仅如

forsaken Me?” As we have pointed out, God forsook Him because He was our Substitute bearing our sins. Isaiah 53 reveals that this was the time God put our sins on Him. In the three hours from twelve noon to three o’clock in the afternoon, the righteous God put all our sins upon this Substitute and judged Him righteously for our sins. God forsook Him because during these hours He was a sinner there on the cross; He was even made sin. On the one hand, the Lord bore our sins; on the other hand, He was made sin for us. Therefore, according to His righteousness, God judged Him and forsook Him economically.

The Lord was born of the begetting Spirit, who is God reaching man, as the divine essence, who never left Him essentially. Even when He was on the cross crying out, “My God, My God, why have You forsaken Me?” He still had the begetting Spirit (God in the essential sense) as the divine essence. Then who left Him? It was the anointing Spirit (God in the economical sense), through whom He presented Himself as the God-man to be the all-inclusive sacrifice to God (Heb. 9:14), who left Him economically. After God accepted Christ as the all-inclusive offering, the anointing Spirit left Him. But although the anointing Spirit left Him economically, the Lord still had the begetting Spirit essentially.

When the Lord Jesus, the God-man, died on the cross under God’s judgment, He had God within Him essentially as His divine being. Nevertheless, He was forsaken by the righteous and judging God economically.

9. Condemning Sin in the Flesh through the Death of Christ in the Flesh

As part of His work in His new administrative arrangement, or economy, God condemned sin in the flesh through the death of Christ in the flesh. Concerning this, Romans 8:3 says, “For, the law being impossible in that it was weak through the flesh, God sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.” Here we see that God sent His own Son in the likeness of the flesh of sin and concerning sin and condemned sin in the flesh. God solved the problem of sin by sending His own Son “in the likeness of the flesh of sin.” Christ became flesh (John 1:14), but He was only in the likeness of the flesh of sin. There was no sin in His flesh. He had only the likeness of the flesh of sin, not the sinful nature of the flesh of sin.

The phrase “the likeness of the flesh of sin” contains three important words: likeness, flesh, and sin. To say only “the flesh of sin” would indicate sinful flesh. Paul, however, adds “in the likeness,” indicating that in Christ’s human nature there was no sin, even though that nature did bear the likeness, the appearance, of the flesh of sin. Furthermore, Paul

此，保罗不是仅仅说神在肉体的样式里差来了祂的儿子；他加上“罪之”二字。“样式”一辞有力的指明基督的人性并没有罪，但祂的人性仍在某方面与罪有关。

神借着基督在肉体中的死，在肉体中定罪了罪，神这样作是智慧的。祂知道祂不该差祂的儿子成为罪的肉体，因为祂若那样作，祂的儿子就要与罪牵连。因此，神在罪之肉体的样式里，差来了祂的儿子，就如摩西在旷野举起的铜蛇所预表的，（民二一9，）也如主自己在约翰三章十四节所提到的。主在约翰三章十四节的话指明，铜蛇是祂自己在十字架上代替我们的预表。耶稣在十字架上时，在神看来祂是在蛇的形状里。撒但是蛇，而注射到人身体里的罪是撒但的性情，使人的身体变质为罪的肉体。因此，罪的肉体实际上的意思是带着撒但性情的肉体。圣经说，神的儿子耶稣成了肉体。然而，这绝不是说，基督成了带着撒但性情的肉体，因为罗马八章三节说，神在罪之肉体的样式里差来了祂，因而指明基督只有罪之肉体的样式，没有罪之肉体有罪的性情。

在另一处，就是林后五章二十一节，保罗说，基督“不知罪。”这就是说，祂没有罪，祂没有接触或亲身经历，就经历说是不知罪的。（参约八46，彼前二22，来四15，七26。）但林后五章二十一节也说，神使这位不知罪的，替我们成为罪。虽然这节说基督成为罪，但这不是说祂在性情上有罪，因为祂只是在罪之肉体的样式里被差来。铜蛇有蛇形却无蛇毒。基督在形状上成为罪，在里面却没有罪，祂与罪的性情无分无关。祂只在罪之肉体的样式里替我们成为罪。

罗马八章三节不仅说，神在罪之肉体的样式里差来了祂的儿子；也说，神“为着罪”差来了祂。有些译本将这里的希腊文译为“为着罪的供物。”保罗的思想乃是罪对我们是难处，并使我们的肉体在律法前软弱。（罗八3上。）不仅我们的肉体需要受对付，罪也需要受对付。所以神不仅在罪之肉体的样式里，也为着罪，就是为着罪的难处，差来了祂的儿子。这样，神就定罪罪，并对付我们的肉体，以解决难处。

does not say that God sent His Son in the likeness of the flesh and stop there. He adds “of sin.” The word “likeness” denotes strongly that Christ’s humanity does not have sin, but still that His humanity was in some way related to sin.

In doing the work of condemning sin in the flesh through the death of Christ in the flesh, God was wise. He knew that He should not send His Son to be the flesh of sin, for if He had done that, His Son would have been involved with sin. Therefore, God sent His Son in the likeness of the flesh of sin, as typified by the brass serpent lifted up by Moses in the wilderness (Num. 21:9), as mentioned by the Lord Himself in John 3:14. The Lord’s word in John 3:14 indicates that the brass serpent was a type of Himself on the cross in our stead. When Jesus was on the cross, in the sight of God He was in the form of the serpent. Satan is the serpent, and the sin that was injected into man’s body, transmuting it into the flesh of sin, is the nature of Satan. Hence, the flesh of sin actually means the flesh with the nature of Satan. The Bible says that Jesus, the Son of God, became flesh. However, this absolutely does not mean that Christ became the flesh with the nature of Satan, because Romans 8:3 says that God sent Him in the likeness of the flesh of sin, thereby indicating that Christ assumed only the likeness of the flesh of sin, not the sinful nature of the flesh of sin.

In another verse, 2 Corinthians 5:21, Paul says that Christ “did not know sin.” This means that He had no sin and that He did not know sin in an experiential way by contact or personal experience (cf. John 8:46; 1 Pet. 2:22; Heb. 4:15; 7:26). Yet 2 Corinthians 5:21 also says that this One who had no sin was made sin for us by God. Although this verse says that Christ was made sin, it does not mean that He was sinful in nature, for He was sent only in the likeness of the flesh of sin. The brass serpent had the form of the serpent, but it did not have the poison of the serpent. Christ was made sin in form. Within Him there was no sin; He had nothing to do with the nature of sin. He was made only in the likeness of the flesh of sin for us.

Romans 8:3 says not only that God sent His Son in the likeness of the flesh of sin, but also that God sent Him “concerning sin.” Some versions render the Greek here as “an offering for sin.” Paul’s thought is that sin is a problem to us and makes our flesh weak before the law (Rom. 8:3a). Not only our flesh but also sin needs to be dealt with. So God sent His Son not only in the likeness of the flesh of sin but also concerning sin, that is, for sin, for the problem of sin. In this way, God condemned sin and dealt with our flesh to resolve the problem.

在十字架上，罪在基督的肉体中被定罪。罪是撒但的性情。撒但的性情，就是罪，是在肉体中，而基督穿上了这罪之肉体的样式，就是罪—撒但性情—所居住之肉体的样式。然后基督将这肉体带到十字架上，将它钉死。这样，神借着基督在肉体中的死，就在肉体中定罪了罪。

神所定罪肉体中的罪，可称为人位化的罪。罗马五至七章描述这人位化的罪，告诉我们，罪作王，（罗五 21，六 12，）在人身上作主，（罗六 14，）诱骗并杀死我们，（罗七 11，）住在我们里面。在肉体中这人位化的罪，就是那能强迫我们作我们所不愿意的，事实上就是在我们有罪的肉体里运行的撒但。因此，神在肉体中定罪了罪，也就废除了撒但—魔鬼。（来二 14。）

十　裂开幔子，开了通往至圣所的路

主耶稣被钉十字架时，神裂开幔子，开了通往至圣所的路。马太二十七章五十一节说，“看哪，殿里的幔子从上到下裂为两半。”这表征神与人之间的间隔除去了，因为基督所取罪之肉体的样式，（罗八 3，）就是幔子所象征的，已经钉在十字架上。（来十 20。）“从上到下，”这话指明幔子的裂开，是神从上头的作为。因为罪已受了审判，罪的肉体已钉在十字架上，神与人之间的间隔就除去了。如今进到神面前的路，已经为我们开了。

希伯来十章十九、二十节也说到神裂开幔子，为我们开了进入至圣所的路：“弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”今天至圣所是在主耶稣所在的天上。（来九 12，24。）当我们还在地上时，如何能进入？秘诀就在我们的灵。（来四 12。）这位在天上的基督，现今也在我们的灵里。（提后四 22。）祂是那天梯，（创二八 12，约一 51，）将我们的灵联于天，也将天带到我们的灵里。我们一转到灵里，就进入了至圣所，在那里与施恩宝座上的神相会。

按希伯来十章二十节，我们进入至圣所，是借着基督给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。进入至圣所的路已经开了。这节译为“新”的希腊文，意思是刚开的。借着基督在十字架上的死，路刚为我们

Sin was condemned in the flesh of Christ on the cross. Sin is the nature of Satan. Satan's nature, that is, sin, was in the flesh, and Christ put on the likeness of this flesh of sin, the likeness of the flesh in which sin, the nature of Satan, dwelt. Then Christ took this flesh to the cross and crucified it. In this way God condemned sin in the flesh through the death of Christ in the flesh.

The sin in the flesh condemned by God may be called personified sin. This personified sin is described in Romans 5 through 7, where we are told that sin reigns (5:21; 6:12), that it can lord it over us (6:14), that it deceives us (7:11), and that it dwells in us (7:17, 20). This personified sin in the flesh, which can force us to do things against our will, is actually Satan moving in our sinful flesh. Therefore, when God condemned sin in the flesh, He also destroyed Satan, the Devil (Heb. 2:14).

10. Tearing the Veil to Open the Way to the Holy of Holies

When the Lord Jesus was crucified, God tore the veil to open the way to the Holy of Holies. Matthew 27:51 says, “Behold, the veil of the temple was torn in two from the top to the bottom.” This signifies that the separation between God and man was abolished, because the flesh (signified by the veil) of sin taken by Christ in its likeness (Rom. 8:3) had been crucified (Heb. 10:20). The words “from the top to the bottom” indicate that the tearing of the veil was God's doing from above. Because sin had been judged and the flesh of sin had been crucified, the separation between God and man was taken away. Now the way to enter into the presence of God is open for us.

Hebrews 10:19 and 20 also speak of God's tearing the veil to open the way for us to enter into the Holy of Holies: “Having therefore, brothers, boldness for entering the Holy of Holies by the blood of Jesus, by a new and living way, which He dedicated for us through the veil, that is, His flesh.” The Holy of Holies today is in heaven, where the Lord Jesus is (Heb. 9:12, 24). How, then, can we enter it while we are still on earth? The secret is our spirit (Heb. 4:12). The Christ who is in heaven is also now in our spirit (2 Tim. 4:22). He, as the heavenly ladder (Gen. 28:12; John 1:51), joins our spirit to heaven and brings heaven into our spirit. Whenever we turn to our spirit, we enter into the Holy of Holies, and here we meet with God who is on the throne of grace.

According to Hebrews 10:20, we enter the Holy of Holies by a new and living way, which Christ dedicated for us through the veil, that is, His flesh. The way into the Holy of Holies has been cut. The Greek word translated “new” in this verse means freshly slain. Through Christ's death on the cross, the way has been freshly slain for us. What was slain?

开了。被杀的是什么？不仅是肉体，也是整个旧造。这节的幔子，就是基督的肉体，表征旧造，包括我们在内。幔子上有表征受造之物（结十 15）的基路伯。（出二六 31。）幔子裂开时，基路伯也裂开，表征由幔子所预表基督的肉体钉十字架时，一切受造之物也与祂的肉体同钉十字架。我们看过，主耶稣受死时，殿里的幔子从上到下裂为两半，意即幔子是神在诸天之上所裂开的。旧造已经被杀，神已经开了一条又新又活的路，通往至圣所。如今经过肉体裂开的幔子，并借着耶稣的血，我们就能进入至圣所。

希伯来十章二十节的幔子是帐幕里的第二层幔子，（来九 3，）我们看过，这预表基督的肉体。当基督的肉体钉死十字架时，这层幔子裂开了，（太二七 51，）就为我们这些原来与生命树所表征（创三 22～24）的神隔绝的人，开了一条路，使我们得以进入至圣所接触神，并以神为生命树给我们享受。

十一　涂抹了规条上所写的字据，把它钉在十字架上

基督被钉十字架时，神涂抹了规条上所写的字据，把它钉在十字架上。歌罗西二章十四节说到神“涂抹了规条上所写，攻击我们，反对我们的字据，并且把它撤去，钉在十字架上。”译为“涂抹”的希腊文也可译为消去，抹去，擦去，废去（律法的条例）。“所写的字据，”希腊文指法律文件或契约，这里是指成文的律法。规条指礼仪律法的规条及其仪式，就是生活与敬拜的形式或方式。神已把这些规条撤去，钉在十字架上。这是废去规条中诫命的律法。（弗二 15。）

规条、仪式、和律法的礼仪已在基督的死里被钉在十字架上。不仅罪、天然的人、世界、和撒但被钉在十字架上，律法也被钉在十字架上。当恶人将基督钉在十字架上时，神就将律法钉在十字架上。虽然律法是神借着天使所颁赐的，但神亲自把它钉在基督的十字架上。正如罪已被定罪，（罗八 3，）照样律法也被钉在十字架上。神不愿将律法留在基督与我们之间。祂所渴望的是我们不受打岔的与复活的基督同活。

Not only the flesh but the entire old creation. In this verse, the veil, which is Christ's flesh, signifies the old creation, including us. On the veil were cherubim (Exo. 26:31), which signify the creatures (Ezek. 10:15). When the veil was torn, the cherubim were also torn, signifying that when the flesh of Christ, which is typified by the veil, was crucified, all the creatures also were crucified with His flesh. We have seen that when the Lord Jesus died, the veil in the temple was torn from the top to the bottom, meaning that it was torn by God in the heavens. The old creation has been slain, and a new and living way to enter into the Holy of Holies has been opened by God. Now through the riven veil of the flesh and by the blood of Jesus we can enter into the Holy of Holies.

The veil in Hebrews 10:20 is the second veil (Heb. 9:3) within the tabernacle which, as we have seen, typifies the flesh of Christ. When Christ's flesh was crucified, this veil was torn, thus opening the way for us, who were excluded from God signified by the tree of life (Gen. 3:22-24), to enter into the Holy of Holies to contact Him and take Him as the tree of life for our enjoyment.

11. Wiping Out the Handwriting in Ordinances by Nailing It to the Cross

When Christ was crucified, God wiped out the handwriting in ordinances, nailing it to the cross. Speaking of God, Colossians 2:14 says, “Wiping out the handwriting in ordinances which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.” The Greek word rendered “wiping out” can also be translated blotting out, obliterating, erasing, or annulling (a decree of law). The Greek word for “handwriting” denotes a legal document, a bond. Here it refers to the written law. The ordinances, or decrees, refer to the ceremonial law with its rituals, the forms or ways of living and worship. These ordinances God has taken out of the way by nailing them to the cross. This is to abolish the law of the commandments in ordinances (Eph. 2:15).

Ordinances, rituals, and ceremonies of the law have been crucified in Christ's death. Not only were sin, the natural man, the world, and Satan crucified; the law was also crucified. As evil men were putting Christ on the cross, God was nailing the law to the cross. Although the law had been given by God through angels, God Himself nailed it to the cross of Christ. Just as sin has been condemned (Rom. 8:3), so the law has been crucified. God does not want the law to remain in between Christ and us. What He desires is for us to live together with the risen Christ without any interruption.

十二　将执政的和掌权的脱下，把他们公然示众，仗着十字架在凯旋中向他们夸胜

歌罗西二章十五节说，“既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”基督在十字架上时，神不仅涂抹了律法的规条，也将执政的和掌权的脱下，并把他们公然示众，在凯旋中向他们夸胜。执政的和掌权的是那作撒但部属，为他作工的邪恶天使，堕落天使。主耶稣在十字架上受死时，这些执政的和掌权的，这些堕落的天使，非常忙碌。事实上，在基督钉十字架的时候，在神与这些邪恶的执政者和掌权者之间，有一场看不见的属灵冲突。神赢得了胜利，将执政的和掌权的脱下，并把他们公然示众，仗着十字架在凯旋中向他们夸胜。

神创造诸天、地、和宇宙万象，以后天使长背叛，也有许多天使跟随他。这天使长成了撒但，他的跟随者成了诸天界里邪恶的执政者、有能者、掌权者。人受造以后，撒但引诱人堕落，人就成为有罪的。天使的背叛和人的堕落将神陷于困境。神对付这难处的路是十字架。首先，神成了人，因而将人性穿在自己身上。然后基督，成为肉体的神，上了十字架被钉死。祂在十字架上受死时，有许多事发生。神审判了罪和有罪的旧人。同时，祂将律法钉在十字架上。将律法钉在十字架上时，邪恶的天使在场，并且非常活跃。但神借着十字架将他们脱下。

基督在十字架上作工来完成救赎时，神也在作工。在主钉十字架时，十字架是宇宙的中心。救主、罪、撒但、我们、和神都在那里。神在那里审判罪，并将律法钉在十字架上。祂这样作的时候，执政的和掌权的聚集在神与基督周围。神与基督都在作工。基督的工作是祂的钉十字架，而神的工作是审判罪和一切消极的事物，并把律法同其规条钉在十字架上。聚集在神与基督周围的执政者和掌权者也在作工，忙着图谋阻挠神与基督的工作，围逼神与基督。他们若不是围逼，神如何能将他们脱下？“脱下”一辞指明他们非常接近，象我们的衣服接近身体一样。借着将执政的和掌权的脱下，神就把他们公然示众。祂公然羞辱他们，并在凯旋中向他们夸胜。这是何等的大事！

12. Stripping Off the Rulers and the Authorities, Making a Display of Them Openly, and Triumphing Over Them in the Cross

Colossians 2:15 says, “Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.” The pronoun “He” refers to God. When Christ was on the cross, God not only wiped out the ordinances of the law, but also stripped off the rulers and the authorities and made a display of them openly, triumphing over them. The rulers and the authorities are evil angels, fallen angels that are subordinates of Satan working for him. While the Lord Jesus was dying on the cross, these rulers and authorities, these fallen angels, were very busy. Actually, during the time of Christ’s crucifixion; there was an invisible spiritual conflict between God and these evil rulers and authorities. God won the victory, stripped off the rulers and authorities, and made a display of them openly, triumphing over them in the cross.

After God created the heavens, the earth, and other items in the universe, an archangel rebelled, and many angels followed him. This archangel became Satan, and his followers became the evil rulers, powers, and authorities in the heavenlies. And after man was created, Satan induced man to fall and man became sinful. The rebellion of the angels and the fall of man put God into a difficult situation. God’s way to deal with this difficulty was the cross. First, God became a man, thereby putting humanity on Himself. Then Christ, God incarnate, went to the cross and was crucified. While He was dying on the cross, many things took place. God judged sin and the sinful old man. At the same time, He nailed the law to the cross. When God was nailing the law to the cross, the evil angels were present and very active. But God stripped them off through the cross.

While Christ was laboring on the cross to accomplish redemption, God was working. At the time of the Lord’s crucifixion, the cross was the center of the universe. The Savior, sin, Satan, we, and God were all there. God was judging sin and nailing the law to the cross. As He was doing this, the rulers and authorities gathered around God and Christ. Both God and Christ were working. Christ’s work was His crucifixion, whereas God’s work was to judge sin and all the negative things and to nail the law with its ordinances to the cross. The rulers and authorities who had gathered around God and Christ were also working, busy in the attempt to frustrate the work of God and Christ, pressing in closely around God and Christ. If they had not pressed in closely, how could God have stripped them off? The words “stripping off indicate that they were very close, as close as our garments are to our body. By stripping off the rulers and authorities God made a display of them openly. He openly put them to shame and triumphed over them. What a great matter this is!

“夸胜”一辞含示争战。这指明争战在猛烈进行。基督在完成救赎，神在对付律法和消极的事物时，执政的和掌权的来干扰，围逼神与基督。那时神将他们脱下，在凯旋中向他们夸胜，并且把他们公然示众，羞辱他们。

既然律法与邪恶的天使已被摆在一边，神就有清楚的立场和平安的环境，点活祂所拣选的人。祂有合式的气氛完成愉快的工作，就是将自己分赐到祂在已过的永远所拣选的人里面。三一神这赐生命的灵，既将执政的和掌权的脱下，就借着将自己分赐到我们这人里面，赐生命给我们。

十三　叫基督从死人中复活

神在祂的工作里，也叫基督从死人中复活。行传二章二十四节说，“神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”彼得在这里和三十二节说，神叫主耶稣复活。论到基督是神，新约告诉我们，祂自己从死人中复活。（罗十四 9。）但论到主是人，新约说，神叫祂从死人中复活。（罗八 11。）神叫基督从死人中复活，就是祂认准基督为弥赛亚。借着基督的复活，神宣告复活的基督是真正的弥赛亚，是神所膏并指派的一位，以完成祂永远的使命。

在行传三章十五节，彼得又说到神叫基督从死人中复活：“你们杀了那生命的创始者，神却叫祂从死人中复活了，我们都是这事的见证人。”虽然生命的创始者基督，这生命的起始者，被杀了，神却叫祂从死人中复活。论到主耶稣是人，行传三章十五节又告诉我们，神叫祂从死人中复活。

十四　在素质上在子的名里差祂的灵来

在约翰十四章二十六节，主告诉门徒，父要在祂的名里差圣灵作保惠师。这发生在基督的复活里。借着基督的复活，神在素质上在子的名里差祂的灵来。约翰五章四十三节说，子在父的名里来；十四章二十六节又说，父在子的名里差圣灵来。这不仅证明子与父原为一，（约十 30，）也证明圣灵与父和子都是一。约翰十四章十六至二十节证明，父所差来的那灵，就是实际的灵，是子的实际，实化。约翰十五章二十六节说，子要从父差那

The word “triumph” implies fighting. It indicates that a war was raging. While Christ was accomplishing redemption and God was dealing with the law and with negative things, the rulers and authorities came to interfere, pressing in close to God and Christ. At that very juncture God stripped them off, triumphed over them, and made a display of them openly, putting them to shame.

Now that the law and the evil angels have been set aside, God has a clear ground and a peaceful environment to enliven His chosen ones. He has a proper atmosphere to carry out the pleasant task of dispensing Himself into the very ones He chose in eternity past. As the life-giving Spirit, the Triune God, having stripped off the rulers and authorities, is giving life to us by dispensing Himself into our being.

13. Raising Up Christ from the Dead

In His work God also raised up Christ from the dead. Acts 2:24 says, “Whom God raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.” Here and in verse 32 Peter says that God raised up the Lord Jesus. Considering Christ as God, the New Testament tells us that He Himself rose from the dead (Rom. 14:9). But regarding the Lord as a man, the New Testament says that God raised Him from the dead (Rom. 8:11). God’s raising up Christ from the dead was His approval of Christ to be the Messiah. Through the resurrection of Christ God was declaring that the resurrected Christ was the real Messiah, the One anointed and appointed by God to carry out His eternal commission.

In Acts 3:15 Peter again speaks about Christ’s being raised up by God from the dead: “The Author of life you killed, whom God raised from the dead, of which we are witnesses.” Although the Author of life, Christ, as the Originator of life, had been killed, God raised Him from the dead. Considering the Lord Jesus as a man, Acts 3:15 again tells us that He was raised up from the dead by God.

14. Sending His Spirit Essentially in the Son’s Name

In John 14:26 the Lord told the disciples that the Father will send the Holy Spirit as the Comforter in His name. This took place in Christ’s resurrection. Through Christ’s resurrection God sent His Spirit essentially in the Son’s name. The Son came in the Father’s name (John 5:43), because the Son and the Father are one (10:30). The Spirit is sent in the Son’s name, because the Spirit and the Son are also one (2 Cor. 3:17). John 14:16-20 proves that the Spirit, who is the Spirit of reality, sent by the Father, is the reality, the realization, of the Son. John 15:26 says that the Son will send the Spirit from with the Father, and the Spirit comes from with the Father. This, compared with John 14:26, which

灵来，并且那灵与父同来。比较约翰十四章二十六节，（这节说父要差那灵来，）这指明子与父在差遣那灵的事上是一，并且那灵在祂的来上不仅与子是一，（如约翰十四章二十六节祂在子的名里来所指明的，）也与父是一。（如约翰十五章二十六节祂与父同来所指明的。）这就是三一神—父、子、灵—至终成为那灵临到人。

says that the Father will send the Spirit, indicates that the Son and the Father are one in sending the Spirit, and the Spirit, in His coming, is not only one with the Son, as indicated by His coming in the Son's name in John 14:26, but also one with the Father, as indicated by His coming with the Father in John 15:26. This is the Triune God—the Father, the Son, and the Spirit—reaching man eventually as the Spirit.

第十八篇

神—祂的工作（五）

在本篇信息中，我们要继续来看神在祂新行政安排里的工作，特别在基督的升天里。

十五　叫基督坐在诸天之上，将万有服在祂的脚下，并使祂向着召会作万有的头

以弗所一章二十至二十一节说，“使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内。”神不仅使基督从死人中复活，也叫基督在诸天界里，坐在自己的右边。诸天界不仅指第三层天，宇宙的最高处，神所居住之处，也指诸天的情形和气氛，就是基督因神的能力而坐在其中的。神的右边，就是基督因神的大能所坐之处，是有最高权柄，最尊贵之处。执政的，指最高的职位；掌权的，指各种的职权；有能的，指掌权者的权力；主治的，指有能的所建立的超越地位。掌权的不仅包括天上、或善或恶之天使的权柄，也包括地上属人的权柄。

以弗所一章二十二节接着说，神已将万有服在基督的脚下。基督远超过一切是一回事，将万有服在祂的脚下是另一回事。前者是基督的超越，后者是万有对祂的归服。

以弗所一章二十二节下半说，“并使祂向着召会作万有的头。”基督作万有的头，是神给祂的恩赐。基督乃是借着神浩大的能力，在全宇宙中得了元首的身分。这不是说，神将基督给召会作恩赐；乃是说，神给基督恩赐—作万有的头。神给基督极大的恩赐，这恩赐就是作万有的头。

神使基督作万有的头是向着召会。“向着召会”一辞含示传输。神所给基督的，是向着召会，传输给召会。召会同享这事。借着那向着召会的传输，召会与基督同享祂所达到、所得着的一切。

MESSAGE EIGHTEEN

GOD—HIS WORK (5)

In this message we shall continue to see God’s work in His new administrative arrangement, particularly in Christ’s ascension.

15. Seating Christ in the Heavens, Subjecting All Things under His Feet, and Giving Him to Be Head over All Things to the Church

Ephesians 1:20-22 says, “Raising Him [Christ] from among the dead, and seating Him at His right hand in the heavenlies, 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.” God has not only raised Christ from among the dead but also has seated Christ “at His right hand in the heavenlies, 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. 1:20b-21). God’s right hand, where Christ has been seated by the great power of God, is the most honorable place, the place with supreme authority. The “heavenlies” refers not only to the third heaven, the highest place in the universe, where God dwells, but also to the state and atmosphere of the heavens in which Christ was seated by God’s power. “Rule” refers to the highest office; “authority,” to every kind of official power; “power,” to the might of authority; and “lordship,” to the preeminence which power establishes. The authorities include not only the angelic, heavenly authorities, good or evil, but also the human, earthly ones.

Ephesians 1:22 goes on to say that God has subjected all things under Christ’s feet. To seat Christ far above all is one thing; to subject all things under Christ’s feet is another. The former is a matter of transcendency; the latter is a matter of the subjection of all things to Christ.

The last part of Ephesians 1:22 says, “And gave Him to be Head over all things to the church.” The headship of Christ over all things is a gift from God to Him. Through God’s great power Christ has received the headship in the universe. It does not mean that God gave Christ to the church as a gift; it means that God gave Christ a gift—the headship over all things. A great gift was given to Christ by God, and this gift is the headship over all things.

God’s giving Christ to be the Head over all things is to the church. The phrase “to the church” implies a transmission. What God gave Christ to be is to the church; it is transmitted to the church. The church shares it. Through the transmission that is to the church, the church shares with Christ in all His attainments and obtainments.

以弗所一章二十二节的“向着”一辞指明神的分赐。在神新经纶安排的工作里，神在子里经过死，在肉体中定罪了罪，裂开幔子，涂抹规条上所写的字据，将执政的和掌权的脱下，使基督从死人中复活，叫基督坐在诸天之上，将万有服在祂的脚下，并使祂向着召会作万有的头。因为召会是升天基督的流出，召会也就脱离了罪，脱离了律法的规条，并且脱离了空中执政的和掌权的。召会生机的联于万有的头。如今召会是神能将自己分赐到祂子民里面的地方。召会是直接得着神一切分赐的机关。

十六　立耶稣为主为基督

行传二章三十六节说到神立耶稣为主为基督的工作：“所以，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”就着主是神，祂一直是主。（路一 43，约十一 21，二十 28。）但就着主是人，祂是在复活里将祂的人性带进神里面以后，才在升天里被立为主。

神立耶稣为主，作万有的主，是要得着万有。神立祂为主，以得着全宇宙，神所拣选的人，以及一切正面的人事物。神不仅立基督为神所拣选之人的主，也为天使和一切将要在千年国和新天新地里之人的主。这意思就是，基督已被立为天地的主，以及祂所救赎一切人、一切物的主。

行传二章三十六节告诉我们，神也立耶稣为基督。耶稣是神所差并所膏的一位，祂生下来就是基督。（路二 11，太一 16，约一 41，太十六 16。）但连这样的一位，也是在祂的升天里面，才正式被立为神的基督。神立祂为基督，以完成神的使命。

十七　高举耶稣作元首，作救主，将悔改和赦罪赐给祂所拣选的人

行传五章三十一节说，“这一位，神已将祂高举在自己的右边，作元首，作救主，将悔改和赦罪赐给以色列人。”犹太首领所弃绝杀害的那人耶稣，神已将祂高举，作至高的元首、君王、君王的元首，以管治世界，（启一 5，十九 16，）并作救主，拯救神所拣选的人。元首与祂的权

The word “to” in Ephesians 1:22 indicates God’s dispensing. In His work in the new dispensation God passed through death in the Son, condemned sin in the flesh, tore the veil, wiped out the handwriting in ordinances, stripped off the principalities and powers, raised up Christ from the dead, seated Christ in the heavens, subjected all things under His feet, and gave Him to be Head over all things to the church. Because the church is the issue of the ascended Christ, the church is free from sin, from the ordinances of the law, and from the rulers and authorities in the air. The church is organically united to the Head over all things. The church is now the place where God can dispense Himself into His people. The church is the organ that receives directly all of God’s dispensing.

16. Making Jesus Both Lord and Christ

Acts 2:36 speaks of God’s work in making Jesus both Lord and Christ: “Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ— this Jesus whom you crucified.” 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.

God made Jesus the Lord, as the Lord of all (Acts 10:36), to possess all. God made Him the Lord to possess the whole universe, God’s chosen people, and all positive things, matters, and persons. God has made Christ the Lord not only of God’s chosen people but also of the angels and of all those who will be in the millennium and in the new heaven and new earth. This means that Christ has been made the Lord of the heavens, the earth, and of everything and everyone He has redeemed.

Acts 2:36 tells us that God has also made Jesus to be Christ. As God’s sent One and anointed One, Jesus was Christ from the time 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 Christ of God in His ascension. God made Him to be the Christ to carry out His commission.

17. Exalting Jesus to Be a Leader and Savior, to Give His Chosen People Repentance and Forgiveness of Sins

Acts 5:31 says, “This One God has exalted to His right hand as a Leader and Savior, to give repentance to Israel and forgiveness of sins.” God exalted the Man Jesus, rejected and killed by the Jewish leaders, as the highest leader, the Prince, the Ruler of the kings to rule over the world (Rev. 1:5; 19:16), and the Savior to save God’s chosen people. “Leader” is related to His authority, and “Savior” to His salvation. Because He has been

柄有关，救主与祂的救恩有关。因为基督已为神所高举，祂用祂的权柄主宰管治全地，使环境适合神所拣选的人接受祂的救恩。（徒十七 26～27，约十七 2。）“将悔改和赦罪赐给”神所拣选的人，需要基督被高举作管治的元首和救主。祂主宰的管治，引领并使神所拣选的人悔改；并且祂的救恩，根据祂的救赎，将赦罪赐给他们。

悔改是为着赦罪。（可一 4。）在神那面，赦罪是基于祂的救赎；（弗一 7；）在人这面，赦罪是借着悔改。如今我们需要悔改，并得着赦免。悔改和赦免是两个步骤，借此将我们预备好接受三一神的分赐，使我们能成为召会。

神在新经纶里工作的目标，是为着祂将自己分赐到我们里面。神作了我们在本篇信息中所说过的一切事，目标是使一切预备好，并使祂所拣选的人可得着祂的分赐。分赐是神唯一的目标。我们都需要祷告：“主，将你自己分赐到我里面。主啊，以你自己注入我里面。”今天我们的需要是接受神多而又多的分赐。

十八　立基督为大祭司

罪阻挠人享受神的分赐。当神借着基督在肉体中的死，在肉体中定罪了罪，（罗八 3，）祂就对付祂分赐的拦阻。当基督钉十字架，神也涂抹了规条上所写的字据，（西二 14，）并将执政的和掌权的脱下，把他们公然示众，并仗着十字架在凯旋中向他们夸胜。（西二 15。）此后，神使基督从死人中复活，叫祂坐在诸天之上，将万有服在祂的脚下，并使祂向着召会作万有的头。（弗一 20～22。）神也立耶稣为主为基督。（徒二 36。）不仅如此，祂已高举耶稣作元首，作救主，使祂能将悔改和赦罪赐给祂所拣选的人。（徒五 31。）如今我们需要看见，神在祂的工作里，已立基督为大祭司。

希伯来五章五、六节说，“基督也不是自取荣耀作大祭司，乃是那向祂说‘你是我的儿子，我今日生了你’的，荣耀了祂；就如神在另一处又说，‘你是照着麦基洗德的等次，永远为祭司。’”五节包含引自诗篇二篇七节的话：“你是我的儿子，我今日生你。”这是指基督的复活，（徒十三 33，）这使祂有资格作我们的大祭司。基督要作我们的大祭

exalted by God, Christ rules sovereignly over the earth with His authority so that the environment may be fit for God's chosen people to receive His salvation (Acts 17:26-27; John 17:2). "To give repentance...and forgiveness of sins" to God's chosen people requires Christ to be exalted as a ruling Leader and Savior. His sovereign ruling causes and leads God's chosen people to repent, and His salvation based upon His redemption affords them forgiveness of sins.

Repentance is for forgiveness of sins (Mark 1:4). On God's side, forgiveness of sins is based upon His redemption (Eph. 1:7). On man's side, forgiveness of sins is through repentance. Now we need to repent and receive forgiveness. Repentance and forgiveness are two steps by which we are made ready to receive the dispensing of the Triune God so that we may be the church.

The goal of God's work in the new dispensation is for His dispensing of Himself into us. God did all the things we have covered in this message for the goal of making everything ready and having His chosen people available for His dispensing. Dispensing is God's unique goal. We all need to pray. "Lord, dispense Yourself into me. O Lord, infuse me with Yourself." Our need today is to receive more and more of God's dispensing.

18. Making Christ the High Priest

Sin frustrates people from enjoying God's dispensing. When God condemned sin in the flesh through the death of Christ in the flesh (Rom. 8:3), He dealt with this hindrance to His dispensing. When Christ was crucified, God also wiped out the handwriting in ordinances (Col. 2:14) and stripped off the rulers and authorities, making a display of them openly and triumphing over them in the cross (Col. 2:15). After this, God raised up Christ from the dead, seated Him in the heavens, subjected all things under His feet, and gave Him to be Head over all things to the church (Eph. 1:20-22). God has also made Jesus both Lord and Christ (Acts 2:36). Furthermore, He has exalted Jesus to be a Leader and Savior so that He may give His chosen people repentance and forgiveness of sins (Acts 5:31). Now we need to see that, in His work, God has made Christ the High Priest.

Hebrews 5:5 and 6 say, "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; as also in another place He says, You are a Priest forever according to the order of Melchisedec." Verse 5 contains a quote from Psalm 2:7: "You are My Son, this day I have begotten You." This refers to Christ's resurrection (Acts 13:33), which qualified Him to be our High Priest. For Christ to be our High Priest, He had to partake of our humanity and enter with this humanity into

司，就必须有分于我们的人性，并且必须带着这人性进入复活。就祂的人性说，祂能同情我们，怜悯我们。（来四15，二17。）就祂的神性说，祂在复活里，能为我们作每一件事，并且对我们是忠信的。（来七24～25，二17。）

希伯来五章六节引自诗篇一百一十篇，指基督的升天和登宝座。（诗一一〇1～4。）升天和登宝座是基督作我们大祭司进一步的资格。（来七26。）不仅神叫基督从死人中复活，基督也升到宇宙的高处。

神已照着麦基洗德的等次，立基督为我们的大祭司。麦基洗德的等次比亚伦的更高。亚伦的等次仅仅是为着在人性里的祭司职分，而麦基洗德的等次是为着在人性并神性里的祭司职分。

亚伯拉罕争战拯救罗得以后，麦基洗德出来将饼和酒供应亚伯拉罕。他预表基督是神的大祭司。如今基督是照着麦基洗德的等次为大祭司，祂的工作就是要带着饼和酒临到我们这些今日的亚伯拉罕。当我们来擘饼时，就享受我们的大祭司—我们的麦基洗德—所供应的饼和酒。桌子上的饼和酒，表征基督的身体和血；祂是神的具体化身，已经经过过程，使祂能供应到我们里面。饼和酒包含基督在祂死与复活里的元素，这些元素正分赐到我们里面。我们是今日的亚伯拉罕，享受我们麦基洗德的供应，就是基督之丰富的供应，这是为着神将自己分赐到我们里面。

按圣经看，祭司职任有两个等次—亚伦的等次和麦基洗德的等次。麦基洗德的等次在亚伦的以先。亚伦的祭司职任是在消极一面对付罪。反之，麦基洗德的职事是积极的。麦基洗德不是带着供物到亚伯拉罕那里，为着除去罪；他乃是带着饼和酒来滋养亚伯拉罕。基督作这样一位大祭司，就是亲自在饼和酒里，作经过过程之神的具体化身，来供应我们，作我们的滋养。

希伯来书启示，虽然基督已经完成了祂救赎的工作，但祂今天作我们的大祭司，却非常活跃，在经过过程的饼和酒里将自己供应到我们里面，作我们每天的供应。这就是为什么神不照着亚伦的等次，乃照着麦基洗德的等次，立基督为大祭司。今天基督不是献上祭牲的大祭司；祂是供应饼和酒的大祭司。祂在地上，在祂的人性里，以祂自己

resurrection. With His humanity He can sympathize with us and be merciful to us (Heb. 4:15; 2:17). In resurrection, with His divinity, He can do everything for us and be faithful to us (Heb. 7:24-25; 2:17).

The context of the quotation of Hebrews 5:6, from Psalm 110, refers to Christ in His ascension and enthronement (Psa. 110:1-4). Ascension and enthronement are further qualifications for Christ to be our High Priest (Heb. 7:26). Christ was not only raised up from the dead by God, but He also ascended to the height of the universe.

God has made Christ our High Priest according to the order of Melchisedec. The order of Melchisedec is higher than the order of Aaron. The order of Aaron was for the priesthood only in humanity, whereas the order of Melchisedec is for the priesthood in both humanity and divinity.

Melchisedec came forth to minister bread and wine to Abraham after Abraham had fought to rescue Lot. He is a type of Christ as God's High Priest. Christ is now a priest according to the order of Melchisedec, and His work is to come to us, today's Abrahams, with bread and wine. When we come to the table, we enjoy the bread and wine supplied by our High Priest, our Melchisedec. The bread and wine on the table signify the body and blood of Christ who, as the embodiment of God, has been processed so that He may be ministered into us. The bread and wine contain the elements of Christ in His death and resurrection, that are being dispensed into us. As today's Abrahams, we enjoy the supply of our Melchisedec, a supply of the riches of Christ, that is for God's dispensing of Himself into us.

According to the Bible, there are two orders of the priesthood—the order of Aaron and the order of Melchisedec. The order of Melchisedec came before that of Aaron. The Aaronic priesthood deals with sin on the negative side. The ministry of Melchisedec, on the contrary, is positive. Melchisedec did not appear to Abraham with an offering to take away sin; he came with bread and wine to nourish Abraham. As such a High Priest, Christ ministers to us Himself in the bread and wine, as the embodiment of the processed God for our nourishment.

The book of Hebrews reveals that although Christ has completed His redemptive work, He is very active as our High Priest, ministering Himself into us in the processed bread and wine for our daily supply. This is why God made Christ a High Priest not according to the order of Aaron but according to the order of Melchisedec. Today Christ is not the sacrifice-offering High Priest; He is the bread-and-wine-ministering High Priest. He has redeemed us with Himself in His humanity as the sacrifice on the earth, and now He feeds us with

作祭物救赎了我们；如今祂在诸天之上，在祂的神性里，以祂自己作生命的供应喂养我们。祂照着麦基洗德的等次而有的祭司职任，是为着神原初的目的，就是将祂自己分赐到我们里面，好为祂自己产生团体的彰显。

十九　立定基督为活人死人的审判者

行传十章四十二节说，“祂吩咐我们向百姓传道，并郑重见证祂是神所立定，要审判活人死人的那一位。”基督已被神立定为全人类的审判者。祂要审判活人和死人。复活的基督在千年国前回来时，要在祂荣耀的宝座上审判活人。（太二五31～46。）这与祂的再来有关。（提后四1。）千年国以后，祂还要在白色大宝座上审判死人。（启二十11～15。）那是对受了玷污的旧创造最后的清理。因此，罗马二章十六节说，“神借耶稣基督，…审判人隐秘事…。”

行传十七章三十一节说，“因为祂已经定了日子，要借着祂所设立的人，按公义审判天下；祂已叫这人从死人中复活，供万人作可信的凭据。”神已设立基督，在祂所定的日子，审判天下。这是指千年国前，基督要在祂荣耀的宝座上，审判活人（就是在祂再来时地上的万国）的日子。（太二五31～46。）因为在那日祂要审判天下，那应当是单指祂审判活人说的。神已设立祂施行这审判，因为祂是人。（约五27。）神叫祂从死人中复活，是这事有力的凭据。

神将审判的事全交与基督，叫人都尊敬基督，如同尊敬神一样，（约五22～23，）并且祂要照着神的旨意审判。（约五30。）祂是神子，（约五25，）能赐人生命；（约五21；）祂是人子，能施行审判。（约五27。）在点活人的事上，祂与父是一；在审判的事上，祂也与父是一。

二十　在经纶上将祂的灵浇灌在祂的奴仆身上

神叫基督坐在诸天之上，立祂为主为基督，高举祂作元首，作救主，立祂为大祭司，并立定祂为活人死人的审判者，以后就将祂的灵浇灌在祂的奴仆身上。关于这点，行传二章十七、十八节说，“神说，在末后的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说预言，你们的青年人要见异象，你们的老年人要作异梦。在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上，他们就要说预言。”

Himself in His divinity as the supply of life in the heavens. His priesthood according to the order of Melchisedec is for God’s original purpose of dispensing Himself into us to produce a corporate expression for Himself.

19. Designating Christ to Be the Judge of the Living and the Dead

Acts 10:42 says, “He charged us to proclaim to the people and solemnly testify that this is the One who was designated by God to be the Judge of the living and the dead.” Christ has been designated, by God, the Judge of all mankind. He will judge both the living and the dead. At His coming back the resurrected Christ will be the Judge of the living before the millennium on His throne of glory (Matt. 25:31-46). This is related to His second coming (2 Tim. 4:1). Christ will also be the Judge of the dead after the millennium on the great white throne (Rev. 20:11-15). Thus, Romans 2:16 says, “God shall judge the secrets of men…by Jesus Christ.”

Acts 17:31 says, “Because He has set a day in which He is about to judge the inhabited earth in righteousness by a Man whom He has designated, having furnished proof to all by raising Him from among the dead.” God has designated Christ to judge the inhabited earth at a day set by Him. This refers to the day when Christ will judge the living on the throne of His glory before the millennium. Because on that day He will judge the inhabited earth, it should refer only to His judgment on the living. God has designated Him to execute this judgment because He is a Man (John 5:27), and God’s raising Him from among the dead is a strong proof of this.

God has given the authority of all judgment to Christ that all men may honor Him as they honor God (John 5:22-23), and He will judge according to the will of God (John 5:30). As the Son of God (John 5:25), He can give life (John 5:21), and as the Son of Man, He can execute judgment (John 5:27). He is one with the Father in the matter of enlivening, and He is also one with Him in the matter of judgment.

20. Pouring Out His Spirit Economically upon His Slaves

After God seated Christ in the heavens, made Him both Lord and Christ, exalted Him to be a Leader and a Savior, made Him the High Priest, and designated Him to be the Judge of the living and the dead, He poured out His Spirit upon His slaves. Concerning this, Acts 2:17 and 18 say, “It shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.” The pouring out of the

这里那灵的浇灌，与基督在祂复活那日，从祂口中将圣灵吹进门徒里面不同。（约二十 22。）神的灵是在基督升天后，从诸天之上浇灌下来。前者是那灵在素质一面，为着门徒的生活，吹进他们里面作生命；后者是那灵在经纶一面，为着他们的工作，浇灌在他们身上作能力。同一位灵就素质说，是在信徒里面；就经纶说，是在他们身上。

浇灌的灵是经过过程之三一神的完成。三一神成为肉体，在地上生活了三十三年半，然后上十字架，接受包罗万有的死，解决了一切的难处。然后祂被埋葬，并从死人中复活；祂进入复活，就成了赐生命的灵。祂复活以后，升到诸天之上，被立为主、基督、救主、元首、大祭司、和万有的头。经过这样的过程之后，祂成了那灵，那灵乃是三一神的完成。

五旬节那天浇灌下来的那灵，不仅仅是所谓的圣灵，如一般所教导的。照着圣经完整的启示，这灵乃是三一神经过成为肉体到升天的过程，而完成为那灵。因此，五旬节那天浇灌下来的那灵，乃是三一神的完成。这灵浇灌下来，就是经过过程的三一神浇灌下来，这浇灌包括了成为肉体、为人生活、钉十字架、复活、升天、和降临的元素。

包罗万有的灵作为经过过程之三一神的完成浇灌下来，对神所拣选的人乃是大福。如今神的子民能完满的接受这完成之神的分赐。从五旬节那天直到如今，神所拣选的人一直在这分赐之下。我们可以天天甚至时时在这样神圣的分赐之下。在这分赐之下乃是大事，这是神在新约里奇妙工作的结果。

在施浸者约翰的时候，或者彼得与主耶稣同行的时候，这分赐还无法进行。那时神圣的分赐还无法给人经历，因为三一神还没有完成。但基督复活后，临到祂的门徒，并且告诉他们要去，使万民作祂的门徒，将他们浸入父、子、圣灵的名里，（太二八 19，）这时三一神就完成了。听见三一神已完成为包罗万有的灵，为将祂自己分赐到我们里面，这的确是佳音，喜信。

Spirit here differs from the breathing of the Spirit into the disciples out of the mouth of Christ on the day of His resurrection (John 20:22). The pouring out of God's Spirit was from the heavens after Christ's ascension. The former is the essential aspect of the Spirit breathed into the disciples as life for their living; the latter is the economical aspect of the Spirit poured out upon them as power for their work. The same Spirit is both within the believers essentially and upon them economically.

The poured-out Spirit is the consummation of the processed Triune God. The Triune God became incarnate, and then He lived on earth for thirty-three and a half years, after which He went to the cross and died an all-inclusive death to solve all problems. Then He was buried and raised up from the dead, entering into resurrection and becoming a life-giving Spirit. After His resurrection, He ascended to the heavens to be made Lord, Christ, Savior, Leader, High Priest, and Head of all things. After passing through such a process, He became the Spirit, and the Spirit is the consummation of the Triune God.

The Spirit poured out on the day of Pentecost was not merely the so-called Holy Spirit, as is commonly taught. Rather, according to the entire revelation of the Bible, this Spirit was the Triune God consummated, through the process of incarnation unto ascension, as the Spirit. Therefore, the Spirit poured out on the day of Pentecost was the consummation of the Triune God. When this Spirit was poured out, the processed Triune God was poured out, and this outpouring included the elements of incarnation, human living, crucifixion, resurrection, ascension, and descension.

The outpouring of the all-inclusive Spirit as the consummation of the processed Triune God is a great blessing to God's chosen people. Now God's people can receive in full the dispensing of this consummated God. From the day of Pentecost until now, God's chosen people have been under this dispensing. We may be under such a divine dispensing day by day and even moment by moment. It is a great thing to be under this dispensing, which is the issue of God's marvelous work in the New Testament.

This dispensing could not take place at the time of John the Baptist, or when Peter was traveling with the Lord Jesus. The reason the divine dispensing could not be experienced then was that the Triune God had not yet been consummated. But by the time Christ came to His disciples after His resurrection and told them to go and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19), the Triune God had been consummated. It certainly is good news, glad tidings, to hear that the Triune God has been consummated as the all-inclusive Spirit to dispense Himself into us.

神已将作祂完成的包罗万有之灵浇灌在基督整个身体上，包括我们众人在内。这浇灌乃是神将自己完满的分赐到祂所拣选的人里面。今天我们就在这浇灌，这分赐之下。愿我们都看见这异象，就是神已将包罗万有完成的灵浇灌下来，并且我们都在这奇妙的分赐之下。

二一　差复活的基督到祂所拣选的人那里

神将完成的灵浇灌在基督的身体上以后，就差复活的基督回到祂所拣选的人那里。行传三章二十六节说到这事：“神既兴起祂的仆人，就先差祂到你们这里来，祝福你们，叫你们各人回转，离开邪恶。”神已经在五旬节那天，借着浇灌下祂的灵，先差复活且升天的基督回到犹太人那里。因此，神所浇灌下来完成的灵，就是神所复活并高举到诸天之上的基督。使徒传讲并供应这位基督时，就把完成的灵供应给人。

彼得说行传三章二十六节所记载的话时，基督作神的仆人已升到诸天之上，并且仍在那里。然而，彼得告诉百姓，神已差基督祝福他们。事实上，神已将基督接到诸天之上。但这里彼得说，神已差这升天者到百姓那里。神怎样差升天的基督到犹太人那里？神乃是借着浇灌下完成的灵而差祂来。那是神差升天的基督到百姓那里的路。这含示浇灌的灵实际上就是升天的基督自己。浇灌的灵临到百姓，就是神差基督这升天者到他们那里。由此我们看见，浇灌的灵就是升天的基督自己。在神为着祂子民经历的经纶里，升天的基督与浇灌的灵是一。在神的经纶里，基督与那灵是一，好将经过过程的三一神分赐到我们里面，并叫我们享受这分赐。

我们听过许多，神在将来，再临的时候，要差基督回来。但照着行传三章二十六节，神已经差升天的基督回来。首先祂被差到犹太人那里，然后到全世界的外邦人那里。

基督第一次被神差来，是在肉体里被差来。祂升天以后是作为那灵，被神差回来。今天基督就是那灵。五旬节那天，包罗万有的灵浇灌下来，那就是神差遣基督来。那灵的浇灌就是基督的降临。在行传二章，那灵浇灌下来，彼得也接受了这灵的浇灌。然后在三章彼得说，神已差基督回到祂的子民这里。神尊崇基督，荣耀基督，

God has poured out the all-inclusive Spirit as His consummation upon the whole Body of Christ including all of us. This outpouring is God dispensing Himself into His chosen people in a full way. Today we are under this outpouring, this dispensing. May we all see this vision that God has poured out the all-inclusive consummated Spirit and that we all are under this marvelous dispensing.

21. Sending the Resurrected Christ to His Chosen People

After God poured out the consummated Spirit upon the Body of Christ, He sent the resurrected Christ back to His chosen people. Acts 3:26 speaks of this: “To you first, God, having raised up His Servant, has sent Him to bless you in turning away each one of you from your wickedness.” God has sent back the resurrected and ascended Christ to the Jews first by pouring out His Spirit on the day of Pentecost. Hence, the very consummated Spirit God poured out is the Christ God raised and exalted to the heavens. When the apostles preached and ministered this Christ, the consummated Spirit was ministered to people.

At the time Peter spoke the word recorded in Acts 3:26, Christ as God’s Servant had ascended to the heavens and was still there. Nevertheless, Peter told the people that God had sent Christ to bless them. Actually, God has received Christ into the heavens. But here Peter says that God has sent this ascended One to the people. In what way did God send the ascended Christ to the Jews? God sent Him by pouring out the consummated Spirit. That was God’s way of sending the ascended Christ to the people. This implies that the outpoured Spirit is actually the ascended Christ Himself. When the outpoured Spirit came to the people, that was Christ, the ascended One, sent by God to them. From this we see that the poured-out Spirit is identical to the ascended Christ. In God’s economy for the experience of His people, the ascended Christ and the poured-out Spirit are one. In God’s economy Christ and the Spirit are one for the dispensing of the processed Triune God into us and for our enjoyment of this dispensing.

We have heard much that God will send Christ back in the future, at the time of the second advent. But according to Acts 3:26, God has already sent back the ascended Christ. First He was sent to the Jews and then to Gentiles throughout the world.

The first time Christ was sent by God He was sent in the flesh. After His ascension He was sent back by God as the Spirit. Christ today is the Spirit. When the all-inclusive Spirit was poured out on the day of Pentecost, that was God’s sending of Christ. The outpouring of the Spirit was the descension of Christ. In chapter two of Acts the Spirit was poured out, and Peter received this outpouring of the Spirit. Then in chapter three Peter says that God has sent Christ back to His people. God honored Christ, glorified Christ, and sent Him back.

并差祂回来。甚至彼得对百姓说话的时候，基督也在那里。祂在那里，不是在肉体里的基督，乃是是灵的基督，就是那灵。因此，神差复活的基督作为那灵到祂所拣选的人那里，是祂工作的一部分。

Even while Peter was speaking to the people, Christ was there. He was present not as the Christ in the flesh but as the pneumatic Christ, who is the Spirit. Therefore, as part of His work, God has sent the resurrected Christ to His chosen people as the Spirit.

第十九篇

神—祂的工作（六）

在本篇信息中，我们要更多来看神在新经纶里工作的方面。

二二　呼召、赦免、称义、和好、接纳、重生、洗净、圣别、并荣耀信徒

神的工作包括祂呼召、赦免、称义、和好、接纳、重生、洗净、圣别、并荣耀信徒。让我们简要的逐一来看这些事。

1　呼召信徒

罗马八章三十节提到神，说，“祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”这里我们看见，我们已蒙神呼召。按林前一章九节，神已召我们“进入了祂儿子我们主耶稣基督的交通。”进入了祂儿子我们主耶稣基督的交通，意即有分于那与神儿子耶稣基督的联合，并共同享受祂的交通。神已经呼召我们进入这样的交通，享受基督作祂赐给我们的分。

帖前二章十二节说，神已召我们“进入祂自己的国和荣耀。”这里的国乃是信徒在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围。

保罗在帖后二章十三、十四节说到神的呼召。“祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。神借着我们所传的福音，也呼召你们到这地步，好得着我们主耶稣基督的荣耀。”十四节的“这地步，”指前节“借着…圣别，并…信…得救。”神在永远里拣选我们，叫我们可以得救，然后在时间里呼召我们，叫我们得着主的荣耀。借着那灵的圣别并我们对真理的信而得救是过程，得着我们主的荣耀是目标。

在提后一章九节保罗说，神“救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨。”神不仅救我们来享受祂的福，更以圣召（为着特定目标的

MESSAGE NINETEEN

GOD—HIS WORK (6)

In this message we shall consider more aspects of God’s work in the new dispensation.

22. Calling, Forgiving, Justifying, Reconciling, Receiving, Regenerating, Washing, Sanctifying, and Glorifying the Believers

God’s work includes His calling, forgiving, justifying, reconciling, receiving, regenerating, washing, sanctifying, and glorifying the believers. Let us briefly consider these matters one by one.

a. Calling the Believers

Romans 8:30, speaking of God, says, “Whom He predestinated, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.” Here we see that we have been called by God. According to 1 Corinthians 1:9, God has called us “into the fellowship of His Son, Jesus Christ our Lord.” To be called into the fellowship of God’s Son is to be called into the partaking of, the participating in, His Son. This is to be called to partake of and to participate in the all-inclusive Christ. God has called us into such a fellowship so that we may partake of and participate in Christ and enjoy Him as our God-given portion.

First Thessalonians 2:12 says that God has called us “into His own kingdom and glory.” The kingdom here is the sphere in which the believers worship and enjoy God under the divine ruling with the view of entering into His glory.

Paul speaks of God’s calling in 2 Thessalonians 2:13 and 14. “God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth, to which also He called you through our gospel unto the obtaining of the glory of our Lord Jesus Christ.” The pronoun “which” in verse 14 refers to salvation and belief in the preceding verse. God chose us unto salvation and belief in eternity, and then in time He called us to salvation and belief unto the obtaining of the glory of our Lord. Salvation in sanctification of the Spirit and the belief of the truth are the procedures; obtaining the glory of our Lord is the goal.

In 2 Timothy 1:9 Paul says that God “has saved us and called us with a holy calling, not according to our works, but according to His own purpose.” God has not only saved us to enjoy His blessing, but also called us with a holy calling, a calling for a particular cause,

呼召）召我们，为要完成祂的定旨。这里的定旨，乃是神按祂旨意所定的计划，要把我们放在基督里，使我们与祂成为一，有分于祂的生命和地位，好成为祂的见证。

彼得在他的第二封书信里给我们关于神呼召的话，说，神“用祂自己的荣耀和美德呼召我们。”（彼后一3。）荣耀是神的彰显，是神辉煌的彰显。美德，直译为优越，乃指一种生命的能力，能胜过一切阻碍以实现一切优越的品德。荣耀是神圣的目标，美德是达到这目标的生命能力与力量。

彼前二章九节告诉我们，神已召我们出黑暗、入祂奇妙之光。黑暗是撒但在死里的彰显和范围；光是神在生命里的彰显和范围。神已经呼召我们，拯救我们脱离撒但黑暗死亡的范围，进入神光明生命的范围。（徒二六18，西一13。）

2 赦免信徒

除了呼召我们以外，神也赦免了我们。以弗所四章三十二节告诉我们，神在基督里饶恕了我们。歌罗西二章十三节说，神赦免了我们一切的过犯。按希伯来八章十二节，神绝不记念我们的罪。这就是说，神必赦免我们的罪。赦免的意思就是忘记，因为忘记罪才是真的赦免罪。不忘记，赦免就不是真的。因此，神不仅赦免我们的罪，也忘记我们的罪。

约壹一章九节告诉我们，神是信实的，是公义的，要赦免我们的罪。赦免我们，是释放我们脱离罪的亏欠。赦罪是神福音的基本元素。（路二四47，徒五31，十43，十三38。）借此，接受基督的信徒成为神的儿女。（约壹二12，约一12～13。）

3 称义信徒

在罗马书里，好些经文说到称义信徒的神。罗马八章三十节说，“所召来的人，又称他们为义。”然后八章三十三节下半宣告说，“有神称我们为义了。”按罗马三章二十四节，我们“因神的恩典，借着在基督耶稣里的救赎，就白白的得称义，”因为祂是义的，也称那以信耶稣为本的人为义。（罗三26。）称义是神照着祂义的标准称许人的行动。称义的标准乃是神的义，不是我们的义。无论我们多么公义，我们都不能照着自己的义被神称许。我们也许对每个人—我们的

to fulfill His purpose. The purpose here is God’s plan according to His will to place us into Christ, making us one with Him to share His life and position so that we may be His testimony.

In his second Epistle Peter gives us a word regarding God’s calling, saying that God “has called us to His own glory and virtue” (2 Pet. 1:3). Glory is the expression of God, God expressed in splendor. Literally, the Greek word rendered “virtue” means excellency. Virtue denotes the energy of life to overcome all obstacles and to carry out all excellent attributes. Glory is the divine goal, and virtue is the energy and strength of life to reach the goal.

In 1 Peter 2:9 we are told that God has called us out of darkness into His marvelous light. Darkness is the expression and sphere of Satan in death; light is the expression and sphere of God in life. God has called us, delivered us, out of Satan’s death-realm of darkness into His life-realm of light (Acts 26:18; Col. 1:13).

b. Forgiving the Believers

In addition to calling us, God has forgiven us. Ephesians 4:32 tells us that God in Christ forgave us, and Colossians 2:13 says that God has forgiven us all offenses. According to Hebrews 8:12, God will by no means remember our sins. This means God will forget our sins. To forgive means to forget, for the forgetting of sins is the real forgiveness of sins. Without forgetting, forgiveness is not real. Hence, God not only forgives our sins but also forgets them.

First John 1:9 tells us that God is faithful and righteous to forgive us our sins. To forgive us is to release us from the offense of our sins. The forgiveness of sins is the basic element of God’s gospel (Luke 24:47; Acts 5:31; 10:43; 13:38). Through this, the believers who receive Christ become the children of God (1 John 2:12; John 1:12-13).

c. Justifying the Believers

A number of verses in Romans speak of God justifying the believers. Romans 8:30 says that those “whom He called, these He also justified.” Then 8:33b declares, “It is God who justifies.” According to Romans 3:24, we are “justified freely by His grace through the redemption in Christ Jesus,” for God is just and justifies the one who is of the faith of Jesus (v. 26). Justification is God’s action in approving people according to His standard of righteousness. God’s righteousness is the standard, not ours. No matter how righteous we are, we cannot be approved by God according to our righteousness. Although we may be right with everyone—our parents, our children, our neighbors and friends—our

父母、儿女、邻居和朋友—都是对的，但我们的义绝不会在神面前称义我们。我们也许照着我们义的标准称义自己，但这不能使我们得神照着祂的标准称义。但神称义我们时，我们就照着祂义的标准得祂称许。

神如何能称义我们，照着祂义的标准称许我们？祂能这样作，因为称义的工作是基于基督的救赎。基督的救赎应用到我们身上，我们就得称义。若没有这样的救赎，我们就不可能得神称义。基督的救赎是神称义的基础。

在罗马三章三十节保罗说，“神既是一位，祂就要本于信称那受割礼的为义，也要借着信称那未受割礼的为义。”神是一位。这一位神称义犹太人和外邦人。无论我们是犹太人或外邦人，称义我们众人的都是这一位神，使我们能成为一，作基督的身体。

4 使信徒与祂自己和好

神也已使我们与祂自己和好。罗马五章十节说，“我们作仇敌的时候，且借着神儿子的死得与神和好。”歌罗西一章二十一、二十二节也指明，我们这些仇敌已与神和好。原来我们不仅是罪人，也是神的仇敌。借着基督救赎的死，神已称义我们罪人，并使我们这些仇敌与祂自己和好。因我们是罪人，我们需要救赎；又因我们与神为敌，我们需要和好。这发生在我们相信主耶稣的时候。我们已借着信接受神的称义与和好。

歌罗西一章二十、二十二节告诉我们，借着基督作主动的凭借，神和好的工作得以完成，叫我们与神和好，就是为我们与神成就和平。这是借着基督的血所成就的。借着基督的死，神已使我们与祂自己和好，为要把我们圣别、没有瑕疵、无可责备的呈献在祂面前。

5 接纳信徒

罗马十四章三节指明神接纳信徒。神照着祂的儿子接纳我们。只要人接受祂的儿子我们的主耶稣基督作救主，神就立刻接纳他。神的接纳是基于基督的接纳，而基督的接纳乃是根据我们对祂的信。我们一旦相信基督，就为神所接纳。神的接纳引我们进入对三一神的享受，以及祂在基督里为我们所预备并成就的一切，作我们永远的分。

righteousness will never justify us before God. We may justify ourselves according to our standard of righteousness, but this does not enable us to be justified by God according to His standard. But when God justifies us, we are approved by Him according to the standard of His righteousness.

How can God justify us, approving us according to His standard of righteousness? He can do this because the work of justification is based on the redemption of Christ. When the redemption of Christ is applied to us, we are justified. If there were no such redemption, it would be impossible for us to be justified by God. Christ's redemption is the basis of God's justification.

In Romans 3:30 Paul says, "It is one God who shall justify the circumcision out of faith and uncircumcision through faith." God is one. This one God justifies both the Jews and the Gentiles. Whether we are Jews or Gentiles, it is the one God who has justified all of us so that we may be one as the Body of Christ.

d. Reconciling the Believers

God has also reconciled us to Himself. Romans 5:10 says, "While we were enemies, we were reconciled to God through the death of His Son." Colossians 1:21 and 22 also indicate that as enemies we have been reconciled to God. Originally, we were not only sinners but also enemies of God. Through the redeeming death of Christ, God has justified us, the sinners, and has reconciled us, His enemies, to Himself. Because we were sinners, we needed redemption. Because we were also enemies of God, we needed reconciliation to Him. This took place when we believed in the Lord Jesus. We have received God's justification and reconciliation by faith.

Colossians 1:20 and 22 tell us that it was through Christ as the active instrument that God's work of reconciliation was processed, that to reconcile us to God is to make peace with God for us, and that this was accomplished through the blood of Christ. Through the death of Christ God has reconciled us to Himself in order that we may be presented holy, blameless, and without reproach before Him.

e. Receiving the Believers

Romans 14:3 indicates that God receives the believers. God receives us according to His Son. As long as a person receives His Son, our Lord Jesus Christ, as his Savior, God receives him immediately. God's receiving is based on Christ's receiving, and Christ's receiving is in accordance with our faith in Him. Once we have believed in Christ, we are received by God. God's receiving ushers us into the enjoyment of the Triune God and all that He has prepared and accomplished in Christ for us as our eternal portion.

6　重生信徒

彼前一章三节说，“我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”重生，就如救赎和称义，是神完全救恩的一面。救赎和称义解决了我们与神之间的难处，使我们与神和好；重生是用神的生命点活我们，把我们带进与神生命的关系，生机的联结里，因此带来并产生活的盼望。这样的重生是借着基督从死人中复活而成全的。基督复活时，我们这些信徒都包括在祂里面。因此，我们是与祂一同复活。（弗二6。）在祂的复活里，神圣的生命分赐到我们里面，使我们在生命和性情上与基督一样。这是我们重生的基本因素。

重生是在我们人的生命以外，得着另一个生命，就是神的神圣生命。借着重生，神将祂神圣的生命分赐到我们里面。我们都已由祂神圣的生命而生。这是由神重生。

雅各书一章十八节也说到神重生信徒的工作：“祂照自己的定意，用真理的话生了我们，叫我们在祂所造的万物中，成为初熟的果子。”神出于祂自己的旨意，借着祂的意愿，生了我们，重生了我们，叫我们在祂所造的万物中，成为初熟的果子，以完成祂的定旨。作神所造的万物中初熟的果子，就是作首先成熟的有活力的生命。这是借着神圣的出生，我们的重生，（约三5～6，）这重生是照神永远的定旨所完成的。

神借着真理的话生了我们，重生我们。真理的话是神圣实际的话，就是三一神所是的话；（约一14，17；）这话乃是生命的种子，借此我们蒙了重生。（彼前一23。）

7　洗净信徒

约壹一章九节说到神洗净或洁净信徒：“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”赦免我们，是释放我们脱离罪的亏欠，而洗净我们，是洗去我们不义的玷污。这节的不义与罪是同义辞。一切的不义都是罪。（约壹五17。）二者都是指我们错误的行为。罪指明我们错误的行为对神对人的亏欠；不义指明我们错误行为的玷污，使我们与神与人都是不对的。亏欠需要神的赦免，玷污需要神的洗净。为着恢复我

f. Regenerating the Believers

First Peter 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from among the dead.” Regeneration, like redemption and justification, is an aspect of God’s full salvation. Redemption and justification solve our problem with God and reconcile us to God. Regeneration enlivens us with God’s life and brings us into a relationship of life, an organic union, with God. Hence, regeneration issues and results in a living hope. Such regeneration takes place through the resurrection of Christ from among the dead. When Christ was resurrected, we, His believers, were all included in Him. Thus, we were resurrected with Him (Eph. 2:6). In His resurrection the divine life was imparted to us and made us the same as Christ in life and nature. This is the basic factor of our regeneration.

To be regenerated is to receive another life, God’s divine life, in addition to our human life. Through regeneration God imparts His divine life into us. We all have been born of His divine life. This is to be regenerated by God.

James 1:18 also speaks of God’s work in regenerating the believers: “Having purposed, He brought us forth by the word of truth, that we should be a certain firstfruit of His creatures.” God brought us forth, regenerated us, of His own will, by His intention, to carry out His purpose, so that we might be the firstfruit of His creatures. To be the firstfruit of God’s creatures is to be the vigorous life that matures first. This is by the divine birth, our regeneration (John 3:5-6), which is carried out according to God’s eternal purpose.

God brought us forth, regenerated us, by the word of truth. The word of truth is the word of the divine reality, the word of what the Triune God is (John 1:14, 17). This word is the seed of life by which we have been regenerated (1 Pet. 1:23).

g. Washing the Believers

First John 1:9 speaks of God’s cleansing, or washing, the believers: “If we confess our sins, He is faithful and righteous that He may forgive us our sins and cleanse us from all unrighteousness.” Whereas to be forgiven is to be released from the offense of our sins, to be cleansed is to be washed from the stain of unrighteousness. In this verse “unrighteousness” and “sins” are synonyms. All unrighteousness is sin (1 John 5:17). Both refer to our wrongdoings. “Sins” indicates the offense of our wrongdoings against God and man; “unrighteousness” indicates the stain of our wrongdoings, that we are not right either with God or with men. The offense needs God’s forgiveness, and the stain requires

们与神中断的交通，使我们可以用没有亏欠的良心，（提前一5，徒二四16，）在不受打岔的交通中享受神，神的赦免与神的洗净都是我们所需要的。

8　圣别信徒

在神新经纶的工作里，神也圣别信徒：“愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”（帖前五23。）和平的神是那圣别人的，祂的圣别带来和平。当我们从里面被祂全然圣别时，就在凡事上与祂与人都有和平。（帖前五13。）

希腊文的“圣别，”意思是从凡俗或世俗的事物分别归神。然而，圣别所包含的不仅仅是从凡俗属世的地位，分别到为着神的地位，如马太二十三章十七、十九节及提前四章三至五节所说的；也是性质上的变化，就是借着基督这赐生命的灵，用神圣别的性情浸透我们全人，将我们天然的性质变化为属灵的性质，如罗马十二章二节，林后三章十八节所说的。这包含一个长的过程，从重生开始，经过基督徒的一生，（帖前四3，来十二14，弗五26，）在被提、生命成熟的时候完成。

按帖前五章二十三节，神在全然圣别信徒。这就是说，祂在完全、彻底、达到极点的圣别我们。神全然圣别我们，叫我们全人—灵、魂、体，没有一部分是凡俗或世俗的。

9　荣耀信徒

在神新经纶的工作里，神也荣耀信徒。罗马八章三十节说，“祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”得荣耀既是将来才要发生，为什么保罗用过去式说到得荣耀？你得荣耀了么？虽然在经历中我们还没有得荣耀，但圣经说我们已经得着荣耀。三十节所提的每件事都是成就的事实—预定、呼召、称义、和得荣耀。保罗在这里这样说，原因是我们虽然受时间的支配，神却不然；祂是永远的神。对祂这位永远的神而言，没有时间。因此，在神看来，我们已经得着荣耀。按祂的观念，这已经成就

His cleansing. Both God’s forgiveness and God’s cleansing are needed for the restoration of our broken fellowship with Him so that we may enjoy Him in uninterrupted fellowship with a good conscience void of offense (1 Tim. 1:5; Acts 24:16).

h. Sanctifying the Believers

In his work in the new dispensation God also sanctifies the believers: “The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ” (1 Thes. 5:23). The God of peace is the Sanctifier. His sanctification brings in peace. When we are wholly sanctified by Him from within, we have peace with Him in every way.

The Greek word for “sanctified” means set apart, separated unto God, from things common or profane. However, to be sanctified involves more than being separated from a common, worldly position to a position that is for God, as illustrated in Matthew 23:17 and 19, where the gold is sanctified by the temple and the gift by the altar in changing their position, and in 1 Timothy 4:3-5, where food is sanctified by the saints’ prayer. To be sanctified is also a matter of disposition, that is, a matter of being transformed from the natural disposition to a spiritual one, as indicated in Romans 12:2 and 2 Corinthians 3:18. This involves a long process, beginning from regeneration, passing the whole Christian life (1 Thes. 4:3; Heb. 12:14; Eph. 5:26), and being completed at the time of rapture, at the maturity of life.

According to 1 Thessalonians 5:23, God is sanctifying the believers wholly. This means that He is sanctifying us entirely, thoroughly, to the consummation. God sanctifies us wholly so that no part of our being, either of our spirit or soul or body, will be left common or profane.

i. Glorifying the Believers

In His work in the new dispensation God also glorifies the believers. Romans 8:30 says, “Whom He predestinated, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.” Since glorification will occur in the future, why does Paul use the past tense and say “glorified”? Have you been glorified? Although in our experience we have not been glorified, the Bible says that we have been glorified already. Everything mentioned in verse 30 is an accomplished fact—predestinated, called, justified, and glorified. The reason Paul speaks this way here is that although we are subject to time, God is not. He is the God of eternity. With Him, as the eternal God, there is no time. Therefore, in the sight of God, we have already been glorified. According to His concept, this has already been accomplished. Our glorification is secured

了。我们的得荣耀，在永远的神自己里面是稳妥确定的。按我们的经历，得荣耀将来才会发生。但按神的观点，这已经发生了。对神而言，一切都没有时间。在祂看来，我们的预定、呼召、称义、和得荣耀，都是永远的事。

按罗马五章二节，我们“因盼望神的荣耀而夸耀。”罗马九章二十三节说，我们是“蒙怜悯、早预备得荣耀的器皿。”这荣耀将在要来之国度的显示里，我们这些神的众子要有分于这国度。（罗八 21。）神已呼召我们进入这荣耀，（帖前二 12，帖后二 14，彼前五 10，）基督自己就是这荣耀的盼望，（西一 27，）这是我们正在期望并等待的。在我们得荣之日，我们要同享这荣耀。

罗马八章三十节不是说我们要被摆在荣耀里；这节指明我们是要得荣耀。我们已指出，荣耀是神的彰显。基督这荣耀的盼望，已种在我们里面作荣耀的种子，这种子要长大，直到达到开花的阶段，那时荣耀就要出来。神荣耀我们，意思就是那已种在我们里面的荣耀，浸透我们全人，并借着我们得着彰显。我们全人被荣耀的元素充满并浸透，那荣耀就要从我们出来。这就是神荣耀我们的意思。我们经历这得荣，就要在神的彰显里。

我们看过了神与信徒有关之工作的九面：呼召、赦免、称义、和好、接纳、重生、洗净、圣别、和荣耀。我们已蒙呼召、赦免、称义、和好、接纳、重生、并洗净。我们正被圣别，并要得荣耀。这一切事都与神的分赐有关。神的呼召、赦免、称义、和好、接纳、重生、洗净、并圣别，乃是为着将祂自己分赐到我们里面。最后一步—得荣耀—是为着神完满的分赐。我们需要看见，神对信徒之工作的各面，都是为着祂将自己分赐到我们里面的目标。

二三　差出祂儿子的灵，进入信徒的心

加拉太四章六节说，“因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！”神的儿子是神生命的具体化身。（约壹五 12。）因此，神儿子的灵就是生命的灵。（罗八 2。）神将祂生命的灵赐给我们，非因我们是守律法的人，乃因我们是祂的儿子。守律法的人无权享受神的生命之灵，但神的儿子有地位，有充分的权利，能有分于

and ensured in the eternal God Himself. According to our experience, glorification will take place in the future. But according to God’s view, it has already occurred. With God everything is timeless. In His sight, our predestination, calling, justification, and glorification are eternal matters.

According to Romans 5:2, we “boast in hope of the glory of God.” Romans 9:23 says that we are “vessels of mercy, which He had before prepared unto glory.” This glory will be in the revelation of the coming kingdom in which we, as sons of God, shall participate (Rom. 8:21). God has called us into this glory (1 Thes. 2:12; 2 Thes. 2:14; 1 Pet. 5:10), and Christ Himself is the hope of this glory (Col. 1:27) which we are expecting and for which we are waiting. We shall share this glory at the day of our glorification.

Romans 8:30 does not say that we shall be put into glory; rather, this verse indicates that we shall be glorified. As we have pointed out, glory is the expression of God. Christ, the hope of glory, has been sown into us as the seed of glory, and this seed will grow until it reaches the stage of blossoming, at which time the glory will come out. For God to glorify us means that the glory that has been sown into us, saturates our whole being, and is expressed through us. When our whole being has been permeated and saturated with the element of glory, that glory will come out of us. This is what it means for God to glorify us. When we experience this glorification, we shall be in the expression of God.

We have considered nine aspects of God’s work in relation to the believers: calling, forgiving, justifying, reconciling, receiving, regenerating, washing, sanctifying, and glorifying. We have been called, forgiven, justified, reconciled, received, regenerated, and washed. We are being sanctified, and we shall be glorified. All these matters are related to God’s dispensing. God’s calling, forgiveness, justification, reconciliation, receiving, regeneration, washing, and sanctifying are for His dispensing of Himself into us. The final step—glorification—is for the dispensing of God in full. We need to see that all these aspects of God’s work with respect to the believers are for the goal of His dispensing of Himself into us.

23. Sending Forth the Spirit of His Son into the Believers’ Hearts

Galatians 4:6 says, “Because you are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father!” God’s Son is the embodiment of the divine life (1 John 5:12). Hence, the Spirit of God’s Son is the Spirit of life (Rom. 8:2). God gives us His Spirit of life not because we are lawkeepers but because we are His sons. As law-keepers we have no right to enjoy God’s Spirit of life. As sons of God we have the position with the full right to participate in the Spirit of God, who has the bountiful

神的灵，这灵有全备生命的供应。这样的灵，就是神儿子的灵，乃是神所应许给亚伯拉罕之福的中心。（加三 14。）

在加拉太四章四至六节，三一神正在产生许多儿子，以成就祂永远的定旨。父神差出子神，要把我们从律法下赎出来，叫我们能得着儿子的名分。祂也差出灵神，将祂的生命分赐到我们里面，叫我们能实际的成为祂的儿子。

加拉太四章四、六节说到两种差出。四节说神差出祂的儿子，六节说神差出祂儿子的灵。按创世记三章十五节的应许，基督是女人的后裔，生在律法以下，要把律法以下的人赎出来，好叫他们得着儿子的名分。因此，基督救赎的目标是儿子的名分。借着祂的救赎，基督已开了路，叫我们得着神儿子的名分。然而，神若没有差出祂儿子的灵，进入我们的心，我们的儿子名分就是空的。那只是在地位或形式上的儿子名分，不是带着实际的儿子名分。儿子名分的实际，在于生命与成熟，这唯有借着神儿子的灵而来。因此，加拉太四章六节宣告，神已差出祂儿子的灵，进入我们的心。

我们不该以为神儿子的灵与神的儿子是分开的人位。事实上，神儿子的灵是神儿子的另一形态。钉在十字架上的是基督，但进到信徒里面的是那灵。在钉十字架救赎我们时，祂是基督；但在内住成为我们的生命时，祂是那灵。神的儿子钉在十字架上时是基督，但祂进入我们里面时是那灵。首先祂是神的儿子，生在律法以下，使我们有资格得着儿子的名分，并且开了路，叫我们有分于这儿子的名分。祂完成了这工作以后，就在复活里成了赐生命的灵，作儿子的灵临到我们。因此，首先父神差子来完成救赎，并使我们有资格得着儿子的名分。然后祂差儿子的灵来赋予生命给儿子的名分，并使儿子的名分在我们的经历中成为实际。今天儿子的名分实际上在于神儿子的灵。

加拉太四章六节说，神差出祂儿子的灵，进入我们的心。实际上，神的灵在我们重生时，就进入我们的灵里。（约三 6，罗八 16。）因我们的灵是隐藏在我们的心里，（彼前三 4，）又因加拉太四章六节所指的，与我们的感觉和悟性有关，这两部分又都属于我们的心，所以这节说神儿子的灵受差遣进入我们的心。

supply of life. Such a Spirit, the Spirit of the Son of God, is the focus of the blessing of God's promise to Abraham (Gal. 3:14).

In verses 4 through 6 of Galatians 4 the Triune God is producing many sons for the fulfillment of His eternal purpose. God the Father sent forth God the Son to redeem us from the law so that we might receive the sonship. He also sent forth God the Spirit to impart His life into us so that we might become His sons in reality.

Galatians 4:4 and 6 speak of two kinds of sending. Verse 4 says that God sent forth His Son, and verse 6, that God sent forth the Spirit of His Son. According to the promise in Genesis 3:15, Christ came under law as the seed of the woman in order to redeem those who were under law, that they might receive the sonship. The goal of Christ's redemption, therefore, is sonship. Through His redemption Christ has opened the way for us to possess God's sonship. However, if God had not sent forth the Spirit of His Son into our hearts, our sonship would be empty. It would be a sonship in position or form, not a sonship with reality. The reality of sonship, which depends on life and maturity, comes only by the Spirit of God's Son. Thus, Galatians 4:6 declares that God has sent forth the Spirit of His Son into our hearts.

We should not think that the Spirit of the Son is a person separate from the Son. Actually, the Spirit of the Son is another form of the Son. The One who was crucified was Christ, but the One who enters into the believers is the Spirit. In crucifixion for our redemption this One was Christ, but in the indwelling to be our life He is the Spirit. When the Son died on the cross, He was Christ, but when He enters into us, He is the Spirit. First He came as the Son under the law to qualify us for sonship and to open the way for us to share in this sonship. After He had finished this work, He became, in resurrection, the life-giving Spirit and comes to us as the Spirit of the Son. Thus, first God the Father sent the Son to accomplish redemption and to qualify us for sonship. Then He sent the Spirit of the Son to vitalize the sonship and to make it real in our experience. Today sonship actually depends upon the Spirit of God's Son.

Galatians 4:6 says that God sent forth the Spirit of His Son into our hearts. Actually the Spirit of God came into our spirit at our regeneration (John 3:6; Rom. 8:16). Because our spirit is hidden in our hearts (1 Pet. 3:4) and because the word in Galatians 4:6 refers to a matter that is related to our feeling and understanding, both of which belong to our heart, this verse says that the Spirit of God's Son was sent into our hearts.

二四　赐生命给信徒

罗马八章十一节说，“那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”那叫基督从死人中复活的复活之神，将生命，就是神圣的生命，赐给信徒必死的身体，以加强他们的身体，甚至借着祂住在我们灵里的灵，叫我们必死的身体活过来。借此信徒能将生命赐给犯罪的弟兄，如约壹五章十六节所提的。这位弟兄不是凭自己将生命赐给别人，他乃是借着与主是一灵，（林前六17，）将生命赐给别人；因此他能借着赐生命的灵，在主神圣生命的交通里，将主的生命分赐到别人里面。

二五　使信徒在生命里长大

在林前三章六至七节，使徒保罗，神耕地上领头的栽种者，告诉我们，唯有神叫信徒（神耕地上属灵的植物）生长。无论保罗能栽种多少，亚波罗能浇灌多少，他们都无法叫植物生长。神是唯一能使我们生长的一位，因为祂是独一生命的源头，带着独一生命的供应。神叫我们长大，就是在生命里长大；我们要为着神的建造，变化成为宝贵的材料，宝石，这种长大是极其需要的。（林前三9～12上。）

二六　在生命里在信徒里面运行

腓立比二章十三节说，“乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”腓立比书给我们看见经历基督的路。这节告诉我们，为着我们经历基督，神在我们里面运行，使我们里面立志，并外面行事，使我们为着神的美意活基督作我们的生命，如基督在地上的时候，在祂的人性里所作的。神在我们里面的运行，是要在日常的生活中，（如前节所指明的，）甚至在发怨言和起争论的事上，（如下节所指出的，）作成我们的救恩。

二七　在信徒里面运行一切的事

论到属灵的恩赐，关于功效的分别，使徒保罗在林前十二章六节说，神“在众人里面运行一切的事。”在神新经纶的工作里，祂也运行一切的事，尤其是，按林前十二章六节上下文，关于为着主的职事，运用那灵的恩赐这些

24. Giving Life to the Believers

Romans 8:11 says “If the Spirit of Him who raised Jesus from among the dead dwells in you, He who raised Christ Jesus from among the dead will also give life to your mortal bodies through His Spirit who indwells you.” The God of resurrection who raised Christ from among the dead gives life, the divine life, to the believers’ mortal bodies to strengthen their bodies and even make their dying bodies alive through His Spirit who indwells our spirit. It is by this that a believer can give life to a sinning brother as mentioned in 1 John 5:16. This brother does not give life to others by himself; he gives life to others by being one spirit with the Lord (1 Cor. 6:17), thus he can impart, through the life-giving Spirit, the Lord’s life to others in the fellowship of the Lord’s divine life.

25. Making the Believers to Grow in Life

In 1 Corinthians 3:6-7 the Apostle Paul, the master planter in God’s farm, tells us that only God gives the growth to the believers, the spiritual plants on God’s farm. Regardless of how much Paul can plant and Apollos can water, they cannot give growth to the plants. God is the only One who makes us to grow, because He is the unique source of life with the unique life-supply. The growth God gives to us is the growth in life, which is crucially needed for us to be transformed into precious materials, the precious stones, for God’s building (1 Cor. 3:9-12a).

26. Operating in the Believers in Life

Philippians 2:13 says, “It is God who operates in you both the willing and the working for His good pleasure.” Philippians is a book showing us the way to experience Christ. In this verse it tells us that for us to experience Christ, God operates in us both the willing inwardly and working outwardly, that we may live Christ as our life for God’s good pleasure, as Christ did in His humanity while He was on the earth. God’s operating in us is to carry out our salvation in our daily life as indicated by the proceeding verse, even in murmurings and reasonings as pointed out in the following verse.

27. Operating all Things in the Believers

In speaking about spiritual gifts, concerning the distributions of operations, the Apostle Paul says, in 1 Corinthians 12:6, that God operates “all things in all.” In God’s new dispensational work, He also operates all things, especially, according to the context of 1 Corinthians 12:6, the things related to the exercise of the Spirit’s gifts for the Lord’s

事。为要借着并在所有信徒里面完成神新约的经纶，神照着祂的愿望在信徒里面运行一切的事。这主要是在神不同的功效之下为着主的职事，在那灵恩赐的运用里，借着信徒的功用，在召会的聚会中所作的。这是神按祂新约的经纶，在祂神圣的三一里，在信徒里面作工的路，以成就祂永远的定旨，好在祂的显明里彰显祂自己。

ministries. To carry out His New Testament economy in and through all the believers God operates all things in the believers according to His desire. This is mainly done in the church meetings through the believers' functions in the exercise of the Spirit's gifts for the Lord's ministries under God's diverse operations. This is the way that God in His divine Trinity works in the believers, according to His New Testament economy, to accomplish His eternal purpose for the expression of Himself in His manifestation.

第二十篇

神—祂的工作（七）

在本篇信息中，我们还要说到好几项神在祂新经纶里的工作，然后再继续看神在将来永远里的工作。

二八　顾念并保卫信徒，且在试诱中给他们开一条出路

神顾念并保卫信徒，也在试诱中给他们开一条出路。关于神顾念信徒，彼前五章七节说，“你们要将一切的忧虑卸给神，因为祂顾念你们。”这里的卸给神一辞，意思是抛给神，即交托神、让给神。这动词表明一劳永逸的举动。一切的忧虑，指明一生一切的忧虑，整个人生及其一切忧虑，都该卸给神。我们需要学习如何将忧虑的重担卸给神。虽然动词“卸”指明一劳永逸的举动，但因为我们软弱，也许需要一再的将忧虑卸给神。

我们可以将一切的忧虑卸给神，原因是祂顾念我们。祂顾念你们，这话也可译为祂关心你们。神对信徒，特别对受逼迫者有爱的关切。因为祂信实的顾念他们，他们能将忧虑卸给祂，特别是在受逼迫的时候。

在腓立比四章七节保罗说，“神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”这里译为“保卫”的希腊文，也可译为“守卫。”平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁。心怀是源头，意念是发出。神的平安保卫我们的心怀意念。这就是说，在基督耶稣里，神的平安如同来回巡逻的守卫，在我们的心怀意念前巡查。那在我们里面的人里，这样巡查之神的平安，保守我们平静安宁。即使我们有许多烦恼，许多忧虑，也没有一事会搅扰我们。那注入我们里面之神的平安，就在保卫我们的时候，保守我们平静。

犹大书二十四节说到，神是“那能保守你们不失脚，并使你们无瑕无疵，欢欢乐乐站在祂荣耀之前的。”这里作者清楚指明，虽然他嘱咐信徒要在二十至二十三节所说的事上竭力，但唯有神我们的救主能保守他们不失脚，并使他们无瑕无疵，欢欢乐乐的站在祂荣耀之前。

MESSAGE TWENTY

GOD—HIS WORK (7)

In this message we shall cover several more items of God’s work in His new dispensation, and then we shall go on to consider God’s work in eternity future.

28. Caring for and Guarding the Believers and Making a Way out of Temptation for Them

God cares for the believers and guards them; He also makes a way out of trials for them. Concerning God’s caring for the believers, 1 Peter 5:7 says, “Casting all your anxiety on Him, because it matters to Him concerning you.” The word “casting” here means throwing upon, that is, committing to, giving up to. The verb denotes a once-for-all act. The words “all your anxiety” indicate that the whole lot of our anxiety throughout our entire life, our whole life with all its anxiety, should be cast on God. We need to learn how to throw the burden of our anxiety upon God. Although the verb “casting” indicates a once-for-all act, because we are weak, we may need to cast our anxieties upon God again and again.

The reason we may cast all our anxiety on God is that “it matters to Him” concerning us. The words “it matters to Him concerning you” may also be rendered, “He cares for you.” God has a loving concern for the believers, especially the persecuted ones. Because He cares for them faithfully, they can cast their care upon Him, especially in their persecution.

In Philippians 4:7 Paul says, “The peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.” The Greek word translated “guard” here may also be rendered “mount guard over.” The God of peace patrols, or stands guard, before our hearts and thoughts in Christ. The heart is the source, and the thoughts are the issue. The peace of God guards both our hearts and our thoughts. This means that in Christ Jesus the peace of God patrols as a guard who goes back and forth before our hearts and thoughts. The peace of God which patrols within our inner being in such a way keeps us calm and tranquil. Even though we may have many troubles and much anxiety, nothing will disturb us. The peace of God infused into us keeps us calm even as it guards us.

Jude 24 speaks of God as the One “who is able to guard you from stumbling, and to set you before His glory without blemish in exultation.” Here the writer indicates clearly that although he has charged the believers to endeavor in the things mentioned in verses 20 through 23, yet only God our Savior is able to guard them from stumbling and to set them before His glory without blemish in exultation.

林前十章十三节告诉我们，神要在试诱中给信徒预备一条出路：“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”神在祂的信实里，必不容过于我们所能受的试诱临到我们，总要给我们开一条出路。保罗的话是安慰，也是改正。我们也许以为试诱太强，无法抵挡。但保罗说，那临到我们的试诱，无非是人所能受的。他也向我们保证，神是信实的，必不容我们受试诱过于所能受的，却要随着试诱预备一条出路，叫我们能忍受得住。这是应许和鼓励的话。

二九　安慰信徒

在林后一章三至四节，使徒保罗颂赞神是那赐诸般安慰的神；祂在他们一切的患难中安慰他和他的同工，叫他们能用从神所受的安慰，安慰受患难的人。不仅如此，在林后七章六节，他认为神是那安慰颓丧之人的，这位神借着提多来，安慰了他和他的同工。安慰含鼓舞意。这指明神不仅安慰我们，也鼓舞我们，使我们因祂的良善喜乐。这也是神在我们里面恩慈的工作。

三十　成全、坚固、加强信徒，并给信徒立定根基

彼前五章十节说，“那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”按彼得在这里所说的，我们的苦难只是暂时的，但神的荣耀是永远的。等我们暂受苦难之后，那全般恩典的神，必要亲自成全我们，坚固我们，加强我们，给我们立定根基。

这节的“亲自”一辞，指明神在恩典工作里亲身的行动。译为“成全”的希腊文，直译是恢复，含示修理，调整，整顿，修补，完美的合在一起，装备完全，准备齐整；因此是成全，完成，教育。希腊文的“坚固你们”一辞，直译是使你们稳固、坚定。在路加二十二章三十二节，主曾用同样的辞嘱咐彼得。“加强”与坚固的意义

First Corinthians 10:13 tells us that God provides a way out of temptation for the believers: “No temptation has taken you except that which is common to man; but God is faithful, who will not let you be tempted beyond what you are able, but will with the temptation make also the way out, that you may be able to endure it.” God in His faithfulness will not allow any temptation to befall us beyond what we are able to endure, but will always make a way out for us. Paul’s word is both a comfort and a correction. We may think that temptations are too strong to be resisted. But Paul says that no temptation has taken us except that which is common to man. He also assures us that God is faithful and will not allow us to be tempted beyond what we are able to bear, but with the temptation will provide a way out so that we may be able to endure it. This is a word of promise and encouragement.

29. Encouraging the Believers

In 2 Corinthians 1:3-4, the Apostle Paul blessed God as the God of all encouragement, who encourages him and his co-workers in all their afflictions, that they may be able to encourage the afflicted ones through the encouragement with which they are encouraged by Him. Further, in 2 Corinthians 7:6, he considered God as the One who encourages those who are cast down, and this God has encouraged him and his co-workers, even by the coming of Titus. Encouragement is slightly different from comfort and consolation, with the sense of cheering. It indicates that God not only comforts and consoles us, but also cheers us, making us happy with His goodness. This is also one of God’s kind works in us.

30. Perfecting, Establishing, Strengthening, and Grounding the Believers

First Peter 5:10 says, “The God of all grace, who called you into His eternal glory in Christ, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.” According to what Peter says here, our sufferings are only for a little while, but God’s glory is eternal. After we have suffered a little while, the God of all grace will personally perfect, establish, strengthen, and ground us.

The word “Himself” in this verse indicates God’s personal activity in the work of grace. The Greek word rendered “perfect” literally means restore. It implies repairing, adjusting, putting in order again, mending, perfectly joining together, thoroughly equipping, well furnishing, and thus, perfecting, completing, educating. In Greek the word “establish” literally means to set fast, to confirm. The same word was used by the Lord in His charge to Peter in Luke 22:32. The meaning of “strengthen” is very close to that of establish.

非常接近。“立定根基”一辞，原文源自“根基；”因此，是扎实的立定根基，与马太七章二十五节，以弗所三章十七节，希伯来一章十节者同。

这四项恩典的神圣举动是进展的。成全带来坚固，坚固带来加强，加强带来在全般恩典的神里立定根基。全般恩典的神，就是在祂的分赐里作稳固根基的三一神。首先神成全我们。借着逼迫的苦难，我们得成全。然后在成全以后，神坚固我们。我们得坚固时，就不再漂流，也不再改变。神在坚固我们以后，又加强我们，加我们能力，至终叫我们在祂自己这三一神里面立定根基。

罗马十六章二十五节告诉我们，神能照着关于主耶稣基督的传扬，照着历世以来密而不宣之奥秘的启示，坚固我们。这指明神坚固我们是一件大事。这是照着关于基督的传扬，照着历世以来密而不宣之奥秘的启示。

以弗所三章十六节是说到神加强信徒的另一节：“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”

“加强”这辞有四个形容句：“照着祂荣耀的丰富、”“借着祂的灵、”“用大能、”以及“到里面的人里。”首先我们是照着父荣耀的丰富得加强，然后我们是用大能得加强，这大能就是以弗所一章十九至二十二节所说，使基督从死人中复活，叫祂在诸天界里坐在神的右边，又将万有服在祂的脚下，并使祂向着召会作万有之头的大能。不仅如此，父是借着内住的灵来加强我们。这不是说，那灵不与我们同在，或那灵要从诸天降临来加强我们。从神重生我们起，加强的灵一直与我们同在。如今祂仍在我们里面。借着这内住的灵，父从里面加强我们。按十六节，我们还是得加强到里面的人里。里面的人，是我们重生的灵，有神的生命为其生命。这是我们的灵，由神的灵重生，（约三6，）由神的灵内住，（罗八11，16，）并与神的灵调和。（林前六17。）为了经历基督，使我们成为神一切的丰满，我们需要被神加强到我们这里面的人里。

Literally, the Greek word rendered “ground” means to lay a basis for. It is a derivation of the word that means foundation. Hence, it is to ground solidly, as in Matthew 7:25, Ephesians 3:17, and Hebrews 1:10.

There is a progress in these four divine acts of grace. Perfecting leads to establishing, establishing to strengthening, and strengthening to grounding in the God of all grace—the Triune God in His dispensing as the solid foundation. First God perfects us. Through the suffering of persecution we are perfected. Then after perfecting us, God establishes us. When we are established, we no longer wander, and we are no longer changeable. After God establishes us, He strengthens us, empowers us, and, eventually, grounds us in Himself as the Triune God.

Romans 16:25 tells us that it is according to the gospel and the preaching of the Lord Jesus Christ, according to the revelation of the mystery which has been kept in silence in times eternal, that the God who is of power establishes us. This indicates that God’s establishing of us is a great matter. It is according to the preaching of Christ according to the revelation of the mystery hidden in times eternal.

Ephesians 3:16 is another verse that speaks of God’s strengthening the believers: “That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.”

The word “strengthened” is modified by four phrases: “According to the riches of His glory,” “with power,” “through His Spirit,” and “into the inner man.” First, we are strengthened according to the riches of the Father’s glory, and then we are strengthened with power, the resurrection power referred to in Ephesians 1:19-20. Furthermore, the Father strengthens us by the indwelling Spirit. This does not mean that the Spirit is not with us, or that the Spirit will come down from the heavens to strengthen us. The strengthening Spirit has been with us since God regenerated us. He is still within us now. Through this indwelling Spirit the Father strengthens us from within. According to verse 16, we are strengthened into the inner man. The inner man is our regenerated spirit with God’s life as its life. It is our spirit regenerated by the Spirit of God (John 3:6), indwelt by the Spirit of God (Rom. 8:11, 16), and mingled with the Spirit of God (1 Cor. 6:17). In order to experience Christ unto all the fullness of God, we need to be strengthened by God into the inner man.

三一　管教信徒

希伯来十二章五至十一节说到希伯来信徒的遭受逼迫，认为逼迫是父神对作祂真儿子（来十二7）之信徒的管教。那里说，“主所爱的，祂必管教，又鞭打凡所收纳的儿子，”（来十二6，）并且所有作神儿子的信徒，共受父的管教。（来十二8。）它嘱咐我们神的众子不可轻看神的管教，（来十二5，）乃要敬重父管教我们，并且更当服从万灵的父而得活着。（来十二9。）父管教我们，是为了我们的益处，使我们有分于祂的圣别，（来十二10，）就是祂圣别性情的特征。这是我们父神对付我们这些众子更细致的工作。祂使我们圣别的工作，与那灵变化的工作有关，（林后三18，）这工作是借着里面神圣的分赐和外面环境的对付而完成的。

希伯来十二章继续告诉我们：“一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。”（来十二11。）神的管教不仅使我们有分于祂的圣别，也结出平安的义果。平安乃是义的果子。（赛三二17。）圣别是内里的性情，公义是外面的行为。神的管教不仅帮助我们有分于祂的圣别，也使他们与神与人都是对的，叫他们在这种义的光景里，享受平安作甘甜的果子，就是平安的义果。

三二　使万有互相效力，叫爱神的人得益处，就是按祂旨意被召的人

罗马八章二十八节说，“我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”译为“万有”的希腊文是指万人、万事与万物。父神是主宰一切的，祂安排每件事。祂知道我们所需要的。在祂主宰的权柄里，祂使万人、万事与万物都互相效力，叫爱神并蒙祂呼召的人得益处，至终使祂得以完成祂的旨意。

神预先决定了我们的定命，但若没有那使万有都为我们互相效力的神圣安排，这定命就无法完成。我们的定命是要模成神长子的形像。（罗八29。）今天我们还没有完全有神长子的形像，但父神正使万有互相效力，叫我们得益处，以致祂使许多儿子模成神长子形像的旨意得以完成。

31. Disciplining the Believers

Referring to the Hebrew believers' suffering of persecution, Hebrews 12:5-11 considers the persecution as God the Father's discipline of the believers who are God's genuine sons (v. 7). It says, "Whom the Lord loves He disciplines and scourges every son whom He receives" (v. 6), and all the believers as God's sons have become partakers of the Father's discipline (v. 8). It charges that we as sons of God do not make light of God's discipline (v. 5), but rather respect the Father as a discipliner and be much in subjection to Him who is the Father of our spirits, that we may live (v. 9). The Father disciplines us for our profit that we might partake of His holiness (v. 10) which is the very characteristic of His holy nature. This is God our Father's finer work in dealing with us as His sons. His work of making us holy is related to the Spirit's transformation work (2 Cor. 3:18), which is carried out through the divine dispensing inwardly and the environmental dealings outwardly.

Hebrews 12 goes on to tell us that "indeed all discipline for the present does not seem to be a matter of joy but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it." (v. 11). God's discipline not only makes us to partake of His holiness but also yields the peaceable fruit of righteousness. Peace is the fruit of righteousness (Isa. 32:17). Holiness refers to the inward nature, whereas righteousness refers to the outward behavior, that is, to make us right outwardly both with God and man, that in such a situation of righteousness, we may enjoy peace as a sweet fruit, a peaceable fruit of righteousness.

32. Causing All Things to Work Together for Good to Those Who Love God and Who Are Called according to the Purpose

Romans 8:28 says, "We know that God causes all things to work together for good to those who love God, to those who are called according to the purpose." In Greek the word translated "all things" refers to all matters, all persons, and all things. God the Father is sovereign and He arranges everything. He knows what we need. In His sovereignty, He causes all things, all matters, and all persons to work together for good to those who love Him and who have been called by Him to the end that He may fulfill His purpose.

God has determined our destiny beforehand, and this destiny cannot be fulfilled without the divine arrangement that causes all things to work together for us. Our destiny is to be conformed to the image of the firstborn Son of God (Rom. 8:29). We are not yet fully in the image of the firstborn Son of God, but God the Father is causing all things to work together for good so that His purpose of having many sons conformed to the image of the firstborn Son may be fulfilled.

神的心意是要把我们带进完满的儿子名分里，所以我们需要长大。毫无疑问，长大来自里面的滋养，但这滋养需要外面环境的配合。在此需要神主宰的权柄安排我们的环境，使万有按祂旨意互相效力，叫我们得益处。

三三　答应信徒的祷告

约翰十六章二十三节下半，马太六章六节，路加十八章七至八节，雅各书五章十四至十六节，腓立比四章六至七节，和启示录六章十至十一节，八章三至五节，有力的指明神答应信徒的祷告。答应我们的祷告，包含神叫我们得益处之工作里的许多作为。因此这也是神在祂新约经纶里的一项工作。

三四　将撒但践踏在信徒脚下

罗马十六章二十节说，“平安的神快要将撒但践踏在你们的脚下。”这应许指明神在作工，要将我们的仇敌撒但践踏在我们脚下。虽然这是消极的事，但这仍是神在祂新经纶里为着我们的一项工作，以成就祂永远的计划，使祂得着完全的显明，作祂永远的彰显。

三五　建造新耶路撒冷

希伯来十一章十节告诉我们，神是圣城新耶路撒冷（来十二 22 上，启二一 2。）的设计者和建筑者。这指明神是新耶路撒冷的建造者。神这建造的工作乃由成全旧约的圣徒开始，始于旧经纶里的列祖。继而在新经纶里更加强的产生成熟的信徒。事实上，全本圣经乃是神建造新耶路撒冷之工作的完全记载；新耶路撒冷是祂完全的显明，作祂在永世里完全的彰显，历经旧造里一切的时代：列祖时代、律法时代、恩典时代、和国度时代。新耶路撒冷是旧约一切得成全之圣徒，和新约一切成熟之信徒的组合。这是神工作中的最大者，为要成就祂永远的经纶，其中一大部分正在新约的时代里执行。

三六　将关于召会、以色列、和世界要来之事的启示赐给基督

启示录一章一节说到“耶稣基督的启示，就是神赐给祂，叫祂将必要快发生的事指示祂的众奴仆。”神赐给

God’s intention is to bring us into full sonship, so we need to grow. No doubt growth comes from inward nourishment, but this nourishment needs the coordination of the outward environment. Here is the need of God’s sovereignty to arrange our environment that all things may work together for our good according to His purpose.

33. Answering the Believers’ Prayers

John 16:23b; Matthew 6:6; Luke 18:7-8; James 5:14-16; Philippians 4:6-7; and Revelation 6:10-11 and 8:3-5, indicate strongly that God answers the believers’ prayers. Answering our prayers involves a lot of doings in God’s work for our good. Hence it is also an item of God’s work in His New Testament economy.

34. Crushing Satan under the Believers’ Feet

Romans 16:20 says, “The God of peace will soon crush Satan under your feet.” This promise indicates that God is working to crush our enemy Satan under our feet. Though this is something negative, it is still an item of God’s work for us in His new dispensation for the accomplishment of His eternal plan that He may have a complete manifestation for His eternal expression.

35. Building the New Jerusalem

Hebrews 11:10 tells us that God is the Architect and Maker of the holy city, the New Jerusalem (Heb. 12:22a; Rev. 21:2). This indicates that God is the Builder of the New Jerusalem. This building work of God began in perfecting the Old Testament saints, beginning with the patriarchs in the old dispensation. It continues more intensively in producing the matured believers in the new dispensation. Actually the entire Bible is a full record of God’s work in building the New Jerusalem as His complete manifestation for His full expression in eternity, throughout all the dispensations in the old creation: the dispensation of the patriarchs, the dispensation of law, the dispensation of grace, and the dispensation of the kingdom. The New Jerusalem is a composition of all the perfected saints of the Old Testament and all the matured believers of the New Testament. This is the greatest among the works of God for the accomplishment of His eternal economy, the great part of which is being carried out in the New Testament dispensation.

36. Giving Christ the Revelation of the Things to Come concerning the Church, Israel, and the World

Revelation 1:1 speaks of the “revelation of Jesus Christ which God gave to Him to show to His slaves what must swiftly take place.” As a conclusion of the divine revelation in the

基督这末了的启示，作圣经中神圣启示的总结，论到宇宙中的三班人：召会、以色列人、和世人。召会是在属天基督的管教和成全之下，要引进神的国和基督的国，而完成于新耶路撒冷，作神在永世里的彰显。以色列人是在神主宰的眷顾之下，也要完成于新耶路撒冷，作神永远的显明。世界完全是在神的审判之下，要被带到终极的定命—火湖里永远的沉沦。

三七　将许多信徒带进荣耀

希伯来二章十节说，神正在“领许多的儿子进荣耀里去。”这许多的儿子，就是罗马八章二十九节的许多弟兄，也是约翰十二章二十四节的许多子粒。神莫大救恩的最后一步，就是要领许多的儿子进入荣耀，进入神的彰显。罗马八章二十九至三十节告诉我们，神在我们身上恩典的工作，开始于祂的预知，经过祂的预定、呼召、称义，终结于祂叫我们得荣耀。这要借着主的再来得着成就，（腓三21，）那时我们要与祂一同显现在荣耀里；（西三4；）神的众子这样得荣耀，作为神救恩的目标，要完满的显于新耶路撒冷，直到永远。（启二一11，23。）

主耶稣在向父的祷告中说，“你所赐给我的荣耀，我已赐给他们。”（约十七22。）神要领我们进入的荣耀，就是祂已经赐给我们的荣耀。虽然荣耀已经赐给我们，但我们仍需要进入荣耀。

我们已蒙召进入荣耀，这荣耀是在已过的永远里，照着神的智慧所设计的。（帖前二12，彼前五10，林前二7。）基督显现的时候，我们要与祂一同显现在荣耀里。（西三4。）我们要与基督一同在其中显现的荣耀，不仅仅是某种客观的照耀或光明，乃是神圣生命从我们里面主观的散发，象某些花朵一样。

借着重生，荣耀的生命已进入我们里面，如今我们里面有荣耀的种子。在我们里面作种子的生命，是荣耀的生命。这就是基督在我们里面成了荣耀的盼望。（西一27。）至终这种子要开花，借此将我们带进荣耀里。这就如主耶稣的变化形像。（太十七1～2。）主在山顶上变化形像时，不是辉煌的荣耀忽然从诸天之上临到祂，乃是神圣的荣耀从祂里面照耀出来。同样，我们要被带进其中的荣耀，乃是现今就在我们里面的荣耀照耀出来。

Holy Scripture, God gave Christ this last revelation concerning the three categories of people in the universe: the church, Israel, and the world. The church is under the heavenly Christ's discipline and perfection that it may usher in the kingdom of God and of Christ and be consummated in the New Jerusalem for God's expression in eternity. Israel is under God's sovereign care that it may also be consummated in the New Jerusalem for God's eternal manifestation. The world is absolutely under God's judgment that it may be brought to its ultimate destiny— the eternal perdition in the lake of fire.

37. Bringing Many Believers into Glory

Hebrews 2:10 says that God is "leading many sons into glory." These many sons are the many brothers in Romans 8:29 and the many grains in John 12:24. The last step of God's great salvation is to bring His many sons into glory, into the expression of God. Romans 8:29-30 tell us that God's work of grace upon us began with His foreknowing, continued through His predestination, calling, and justification, and it will end with His glorification. This will be accomplished by the Lord's coming back (Phil. 3:21), at which time we shall appear with Him in glory (Col. 3:4). This glorification of the sons of God, as the goal of God's salvation, will be manifested in fullness in the New Jerusalem for eternity (Rev. 21:11, 23).

In His prayer to the Father the Lord Jesus said, "The glory which You have given Me I have given to them" (John 17:22). The glory into which God is leading us is the glory which He has already given us. Although glory has been given to us already, we still need to enter into it.

We have been called into glory and this glory was designed according to God's wisdom in eternity past (1 Thes. 2:12; 1 Pet. 5:10; 1 Cor. 2:7). When Christ appears, we shall appear with Him in His glory (Col. 3:4). The glory in which we shall appear with Christ is not merely some objective shining or brightness; it is the subjective radiation of the divine life from within us, like the blossom of certain flowers.

Through regeneration the life of glory has come into us, and now we have a seed of glory within us. The life that we have within us as a seed is the life of glory. This is Christ in us, the hope of glory (Col. 1:27). Eventually this seed will blossom, and thereby we shall be brought into glory. It will be like the transfiguration of the Lord Jesus (Matt. 17:1-2). When the Lord was transfigured on the mountaintop, it was not that the shekinah glory suddenly came upon Him from the heavens; it was that the divine glory shone from within Him. Likewise, the glory into which we shall be brought is the out-shining of the very glory that is within us right now.

三八　在复兴的时候差遣预先选定的基督给祂的选民

在复兴的时候，神要差遣预先选定的基督给祂的选民，给以色列。关于这点，行传三章二十一节说，“天必留祂，直到万物复兴的时候，就是神自古以来，借着祂圣申言者的口所说的。”万物复兴的时候，指千年国里复兴的时候，如以赛亚十一章一至十节，六十五章十八至二十五节所预言的，以及基督在马太十七章十一节和十九章二十八节所指的。万物复兴的时候要由基督的回来所带进，那时神要差遣祂到以色列那里，为要复兴祂的选民。

三九　回来重新建造大卫的帐幕—复兴以色列国

行传十五章十六节说，“此后我要回来，重新建造大卫倒塌的帐幕，我要重建它的颓墟，把它再立起来。”大卫的帐幕指以色列国。重新建造大卫的帐幕，就是复兴以色列国。（徒一6。）在旧约里，主应许犹太人，弥赛亚，就是受膏者，要来承受大卫的宝座，并复兴犹太国，就是以色列国。（创四九10，撒下七13，16，诗二8～9，七二1～20，八九4，一一〇2～3，赛九6～7，十一1～5，10，耶二三5～6，三十9，三三14～17，结二一27，三四23～24，三七24，28，但二35，44，七14，何三5，摩九11～12，亚三8，六12～13，九9～10。）主耶稣第一次来的时候，犹太人期望弥赛亚复兴祂的国。（路二25，三15，七19，约一41，七27，41。）然而，直到主第二次来的时候，祂才会复兴弥赛亚国。（太二三39。）弥赛亚所要复兴的国—将来要复兴的弥赛亚国或以色列国—将是千年国的属地部分，就是神要重新建造之大卫的帐幕，也就是人子的国。（太十三41，启十一15。）然后基督为人子，就是大卫君尊的后裔，要坐在大卫的宝座上，作王管理雅各家，就是犹太人，（路一32～33，）并在千年国时治理地上的列国。（诗二8，七二8，但七14，二35，44。）

四十　在千年国里建立祂的国

神要在千年国里建立祂的国。马太十三章四十三节说到这点：“那时，义人在他们父的国里，要发光如同太

38. Sending the Appointed Christ to His Chosen People at the Times of Restoration

At the times of restoration God will send the appointed Christ to His chosen people, to Israel. Concerning this Acts 3:20 and 21 say, “He may send Him who has been appointed for you, Christ Jesus, whom heaven must indeed receive until the times of restoration of all things, of which God spoke through the mouth of His holy prophets from of old.” The times of restoration of all things are the times of restoration in the millennium, as prophesied in Isaiah 11:1-10 and 65:18-25 and referred to by Christ in Matthew 17:11 and 19:28. The times of restoration of all things will be brought in by Christ’s coming back, when God sends Him to Israel in order to restore His chosen people.

39. Returning to Rebuild the Fallen Tabernacle of David—to Restore the Nation of Israel

Acts 15:16 says, “After these things I will return, and I will rebuild the tabernacle of David which has fallen; and I will rebuild its ruins, and I will erect it again.” The tabernacle of David is the kingdom of Israel and to rebuild the tabernacle of David is to restore the nation of Israel (Acts 1:6). In the Old Testament the Lord promised the Jewish people that the Messiah, the anointed One, would come to inherit the throne of David and restore the Jewish nation, the nation of Israel (Gen. 49:10; 2 Sam. 7:13, 16; Psa. 2:8-9; 72:1-20; 89:4; 110:2-3; Isa. 9:6-7; 11:1-5, 10; Jer. 23:5-6; 30:9; 33:14-17; Ezek. 21:27; 34:23-24; 37:24, 28; Dan. 2:35, 44; 7:14; Hosea 3:5; Amos 9:11-12; Zech. 3:8; 6:12-13; 9:9-10). When the Lord Jesus came the first time, the Jewish people were expecting the Messiah to restore His kingdom (Luke 2:25; 3:15; 7:19; John 1:41; 7:27, 41). However, it will not be until the Lord’s second coming that He will restore the Messianic kingdom (Matt. 23:39). The kingdom which the Messiah will restore—the kingdom of the Messiah or the kingdom of Israel to be restored in the future—will be the earthly part of the millennium, the tabernacle of David which God will rebuild, and which will be the kingdom of the Son of Man (Matt. 13:41; Rev. 11:15). Then Christ as the Son of Man, David’s royal descendant, will sit on the throne of David and reign as the King over the house of Jacob, the Jewish people (Luke 1:32-33), ruling over the nations on the earth during the millennium (Psa. 2:8; 72:8; Dan. 7:14; 2:35, 44).

40. Setting Up His Kingdom in the Millennium

God will set up His kingdom in the millennium. Matthew 13:43 refers to this: “Then the righteous shall shine forth as the sun in the kingdom of their Father.” The kingdom of

阳。”父的国是千年国的属天部分，乃是诸天之国的实现，作为给得胜者的赏赐。这节的“义人”是得胜者，他们要在父的国里作照耀的光。在千年国的属天部分，就是诸天之国的实现和父的国，得胜的圣徒要与基督一同作王掌权。

启示录二十章六节指明，得胜者“要作神和基督的祭司，并要与基督一同作王一千年。”这一千年作王指父的国，就是神在千年国里所要建立的。在千年国的这部分，基督与得胜者要为着父的彰显和满足而作王。

四一　在千年国结束时，把一切仇敌都放在基督脚下

在千年国结束时，神要把一切的仇敌都放在基督的脚下。林前十五章二十五节说，“因为基督必要作王，直到神把一切仇敌都放在祂的脚下。”基督越作王，就越把仇敌放在祂的脚下。至终，在千年国结束时，就是旧造末了的一个世代，一切仇敌都要被放在基督的脚下。“直到”一辞指明这点，并指向一千年的末了。那将是神把一切仇敌都放在基督脚下的时候。

四二　废除最后的仇敌，就是死

神在新经纶里工作的最后一面，将是废除最后的仇敌，就是死。林前十五章二十六节说，“最后所废除的仇敌，就是死。”人堕落以后，神立刻开始工作，要废除罪和死。这工作在旧约和新约的世代里，一直进行着，今天仍在过程中。到旧造的末期，罪被除去，罪的源头撒但，也被扔在火湖里，（启二十 7 ～ 10，）那时死就被废除了。在白色大宝座前末次并最终的审判以后，死和死的权势，阴间，也要被扔在火湖里。（启二十 11 ～ 15。）火湖是全宇宙的“垃圾箱，”一切消极的东西，包括死和阴间，（启二十 14，）都要被扔在其中。死将是神所毁灭的最后仇敌。

神所作的一切和将要作的一切，目的都是为着将自己分赐到祂所拣选的人里面。神作工要挪去一切的障碍，并预备道路，将自己分赐到一切祂所拣选的人里面，以成就祂永远的经纶。我们仅仅知道这事并不够—我们需要看见这事。我们若看见神所作的及其目的，那么就知道我们需要

the Father is the heavenly part of the millennium, the manifestation of the kingdom of the heavens as a reward to the overcomers. The “righteous” in this verse are the overcomers, who will be the light shining in the kingdom of their Father. In the heavenly part of the millennium, which will be the manifestation of the kingdom of the heavens and the kingdom of the Father, the overcoming saints will reign with Christ as co-kings.

Revelation 20:6 indicates that the overcomers “shall be priests of God and of Christ and shall reign with Him a thousand years.” This thousand-year reign refers to the kingdom of the Father, which God will set up in the millennium. In this part of the millennium Christ and the overcomers will reign for the Father’s expression and satisfaction.

41. Putting All the Enemies under the Feet of Christ at the End of the Millennium

At the end of the millennium God will put all the enemies under the feet of Christ. First Corinthians 15:25 says, “For He must reign until He puts all His enemies under His feet.” The longer Christ reigns, the more enemies are put under His feet. Eventually, at the end of the millennium, the last age of the old creation, every enemy will have been put under the feet of Christ. The word “until” indicates this and points to the end of the thousand years. That will be the time when God has put every enemy under Christ’s feet.

42. Abolishing the Last Enemy, Death

The last aspect of God’s work in the new dispensation will be the abolishing of the last enemy, death. First Corinthians 15:26 says, “The last enemy that is being abolished is death.” Immediately after the fall of man, God began His work to abolish sin and death. This work has been progressing through the Old and New Testament ages and is still in process today. When sin is done away with at the end of the old creation and when its source, Satan, is cast into the lake of fire (Rev. 20:7-10), death will be abolished. It also will be cast into the lake of fire with Hades, its power, after the last and final judgment at the white throne (Rev. 20:11-15). The lake of fire is the “trash can” for the entire universe, into which all negative things, including death and Hades (Rev. 20:14), will be cast. Death will be the last enemy destroyed by God.

All that God has done and all that He will do is for the purpose of dispensing Himself into His chosen people. God is working to remove all the obstacles and to prepare the way to dispense Himself into all of His chosen people to accomplish His eternal economy. It is not sufficient for us merely to know about this—we need to see it. If we see what God is doing and the purpose for it, then we shall know where we need to

在哪里，就是不断的在祂的分赐之下。因此，让我们留在神的面光中，使祂有机会将祂所是的一切和所有的一切，注入我们里面。这是我们在这些信息中的负担。

肆　在将来的永远里

一　作救赎的神在新天新地的新耶路撒冷里管理

在千年国以后，将来的永远里，神要作救赎的神，在新天新地的新耶路撒冷里管理。启示录二十二章一节说到神和羔羊的宝座。一个宝座既为着神，也为着羔羊，表征神和羔羊乃是一——祂是羔羊神，是救赎的神，是神那救赎者。在永世里，坐宝座的神乃是我们救赎的神，从祂的宝座有生命水的河流出来，作我们的供应和满足。这描述三一神—神、羔羊和生命水所象征的那灵—如何在祂元首权柄（宝座的权柄所含示的）之下，将自己分赐给祂所救赎的人，直到永远。因此，启示录二十二章一节乃是救赎的神在新耶路撒冷里管理，这管理是为着完满的完成神的分赐。

神和羔羊都坐在宝座上。祂们不是并肩而坐，乃是神在羔羊里。神是光，羔羊是灯。（启二一23。）光和灯的荣光不是并排的。光是在灯里。那是灯的羔羊借着是光的神而照耀。这指明神是在羔羊里坐在宝座上。祂们二者实际上乃是一，正如光与灯是一个单位，一个实体。神在羔羊里是救赎的神。在新耶路撒冷里我们看见救赎的神，就是在羔羊里的神，直到永远。

生命水的河从神和羔羊的宝座流出来。生命水从宝座流出来，意思就是从神自己流出来。在新耶路撒冷里，有在羔羊里的神，而从这位救赎的神流出生命河，就是赐生命的灵。这就是三一神的分赐。神在将自己分赐到我们里面以先，必须救赎我们。因此，启示录二十二章的图画启示，救赎的神是分赐生命的神。羔羊表征救赎，生命河表征生命的分赐。我们的神将是救赎并分赐生命的神，直到永远。在新天新地的新耶路撒冷里，我们的神将在救赎的羔羊里，作生命河（赐生命的灵）流出，将祂的生命分赐到城的每一部分。

be—continually under His dispensing. Therefore, let us remain in God's presence so that He may have the opportunity to infuse into us all He is and all He has. This is our burden in these messages.

D. IN ETERNITY FUTURE

1. As the Redeeming God Administrating within the New Jerusalem in the New Heaven and the New Earth

In eternity future, after the millennium, God as the redeeming God will administrate within the New Jerusalem in the new heaven and the new earth. Revelation 22:1 speaks of the throne of God and of the Lamb. The one throne for both God and the Lamb signifies that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity the very God who sits on the throne will be our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit (symbolized by the water of life)—dispenses Himself into His redeemed people under His headship (implied in the authority of the throne) for eternity. Therefore, in Revelation 22:1 is the redeeming God administrating within the New Jerusalem. This administrating will be for the carrying out in full of God's dispensing.

Both God and the Lamb are sitting on the throne. They are not sitting side by side. Rather, God is in the Lamb. God is the light and the Lamb is the lamp (Rev. 21:23). The glory of the light and the lamp are not side by side. The light is in the lamp. The Lamb as the lamp shines with God as the light. This indicates that God is in the Lamb sitting on the throne. They two are actually one, just as the light and the lamp are one unit, one entity. God in the Lamb is the redeeming God. For eternity in the New Jerusalem we shall see the redeeming God, God in the Lamb.

The river of water of life proceeds out of the throne of God and of the Lamb. For the water of life to flow out of the throne means that it flows out of God Himself. In the New Jerusalem, we have God in the Lamb, and out of the redeeming God flows the river of life, the life-giving Spirit. This is the dispensing of the Triune God. Before God could dispense Himself into us, He had to redeem us. Thus, the picture in Revelation 22 reveals that the redeeming God is the life-dispensing God. The Lamb signifies redemption, and the river of life signifies the dispensing of life. For eternity, our God will be the redeeming and life-dispensing God. In the New Jerusalem in the new heaven and the new earth, our God will be in the redeeming Lamb, flowing out as the river of life (the life-giving Spirit) to dispense His life into every part of the city.

生命树长在生命河里，而从宝座流出的生命河临到城的每一部分。这指明三一神的流浇灌全城。城的每一部分都得着生命的供应，因为生命树长在河里，河达到城的每一部分。生命树是一种藤蔓，长在河的两岸，随着河的流。河流到哪里，生命树就长到哪里。生命的供应是在生命的流中。这是神分赐的一幅图画。基督这生命树沿着那灵的流—生命的水，乃是便利的生命供应。那灵流到哪里，哪里就可寻得基督生命的供应。由神所有赎民构成的新耶路撒冷全城，将由生命水的河所浇灌，并由生命树所滋养。这是三一神完满的分赐，直到永远。

在这些信息中，我们看过在已过的永远里，在旧经纶和新经纶里，神多面的工作。至终，神要将一切的仇敌都放在基督脚下，并要废除死，就是最后的仇敌。然后一切都是新的，将有新天新地，以新耶路撒冷为中心。救赎的神将在新耶路撒冷的中心坐在宝座上，并且从宝座，就是从神自己，要流出生命水浸透那城，直到永远。不仅如此，生命树要长在生命水里滋养那城。这种浸透和滋养就是完满的神圣分赐。我们要在那里吃生命树，喝生命水。我们要吃喝并敬拜神，直到永远。这是对神分赐的永远享受。我们借着吃喝享受三一神的分赐时，就要敬拜祂。

二　借着新天新地里的新耶路撒冷彰显祂自己—三一神

借着新天新地里的新耶路撒冷彰显祂自己—三一神，也是神在将来永远里的工作。启示录二十一章十一节说，新耶路撒冷有神的荣耀。这指明新耶路撒冷带着神的彰显。三一神以三一的方式：以生命树、生命河、生命的光，借着新耶路撒冷彰显祂自己。经过过程之神这三一的彰显，是祂照着祂永远的经纶，为着祂神圣的分赐，在祂永远显明里完满的彰显。

The tree of life grows in the river of life, and the river of life that flows out of the throne reaches every part of the city. This indicates that the flow of the Triune God waters the whole city. Every part of the city receives the life supply because the tree of life grows in the river and the river reaches every part of the city. The tree of life, as a vine, grows on both sides of the river, following the flow of the river. Wherever the river flows, the tree of life grows. The supply of life is in the flow of life. This is a picture of God's dispensing. Christ as the tree of life is the life supply available along the flow of the Spirit as the water of life. Where the Spirit flows, there the life supply of Christ is found. The entire city of New Jerusalem, which will be constituted of all the redeemed people of God, will be watered by the river of the water of life and nourished by the tree of life. This is the dispensing of the Triune God in full for eternity.

In these messages we have considered the many aspects of God's work in eternity past, in the old dispensation, and in the new dispensation. Eventually, God will put all the enemies under the feet of Christ, and He will abolish death, the last enemy. Then everything will be new. There will be the new heaven and the new earth with the New Jerusalem as the center. For eternity the redeeming God will sit on the throne in the center of the New Jerusalem, and out of the throne, that is, out of God Himself, will flow the water of life to saturate the city. Furthermore, the tree of life will grow in the water of life to nourish the city. This saturating and nourishing is the divine dispensing in full. We shall be there eating of the tree of life and drinking of the water of life. For eternity, we shall be eating, drinking, and worshipping God. This is the eternal enjoyment of God's dispensing. While we are enjoying the dispensing of the Triune God by eating and drinking, we shall worship Him.

2. Expressing Himself—the Triune God— through the New Jerusalem in the New Heaven and the New Earth

To express Himself through the New Jerusalem in the new heaven and the new earth will also be God's work in eternity future. Revelation 21:11 says that the New Jerusalem has the glory of God. This indicates that the New Jerusalem bears the expression of God. The Triune God expresses Himself through the New Jerusalem in the triune way: in the tree of life, in the river of life, and in the light of life. This triune expression of the processed God is His full expression in His eternal manifestation according to His eternal economy for His divine dispensing.