4063-3A 新约总论

第三册　基督（二）

The Conclusion of the New Testament

CHRIST (2) (Msgs. 050-078)

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。

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22. As Our Peace Abolishing the Law of the Commandments in Ordinances—Breaking Down the Middle Wall of Partition, the Enmity
23. As a Grain of Wheat Falling into Death for the Release of the Divine Life
24. Flowing Out the Water from His Body Signifying the Release of His Divine Life for the Producing of the Church

F. IN HIS BURIAL

Message 073: CHRIST—HIS WORK (11)

G. IN HIS RESURRECTION

1. Rising from the Dead to Be the Firstfruit of Resurrection Offered to God for His Satisfaction
2. Causing His Believers to Be Regenerated by God
3. Rising on the First Day of the Week to Germinate the New Creation
4. Producing Many Grains for His Multiplication and Glorification
5. Bringing Forth the Corporate Child— the Corporate New Man— Including Himself as God's Firstborn Son and His Many Brothers as God's Many Sons
6. Rebuilding God's Temple, Making It a Corporate One

Message 074: CHRIST—HIS WORK (12)

7. Becoming the Life-giving Spirit
8. Breathing Himself as the Holy Spirit into the Disciples
9. Staying with the Disciples and Teaching Them the Things concerning the Kingdom of God

十　为着祂的繁殖，预备并嘱咐门徒传扬福音，使万民作主的门徒，使召会能产生

捌　在祂的升天里

第七十五篇　基督—祂的工作（十三）

玖　在祂天上的职事里

一　将信徒带到诸天之上以后，从神接受信徒为恩赐，并将他们赐给召会

二　在经纶上差出父所应许的圣灵，降在信徒身上，为着祂的繁殖，以产生召会

三　是主，运用祂在万有之上的主宰权柄，以完成神圣的经纶

四　是基督，神的受膏者，完成神对祂关于新约经纶的使命

五　向着召会作万有的头，使万有互相效力，以产生并建造召会

六　是身体的头，借着使祂的肢体在生命里长大，成全他们，以建造祂的身体

第七十六篇　基督—祂的工作（十四）

七　建造召会

八　圣化、洁净、保养、并顾惜召会

九　是新约的中保，执行那约，就是借着祂的死所立并遗赠给我们的新遗命

十　是更美之约的保证，担保并保证新遗命的功效

十一　是我们的辩护者，基于祂为我们的罪所成就的平息，照料我们的事务

十二　照着麦基洗德的等次作我们的大祭司，为我们代求

十三　是真帐幕的执事，用新遗命的遗赠服事神的子民

10. Preparing and Charging the Disciples to Preach the Gospel and Disciple the Nations for His Propagation That the Church May Be Produced

H. IN HIS ASCENSION

Message 075: CHRIST—HIS WORK (13)

I. IN HIS HEAVENLY MINISTRY

1. Receiving from God the Believers as Gifts after Bringing Them to the Heavens, and Giving Them to the Church
2. Sending Forth the Holy Spirit, Promised by the Father, upon the Believers Economically for His Propagation to Produce the Church
3. As the Lord Exercising His Sovereignty over All for the Accomplishment of the Divine Economy
4. As Christ, God's Anointed, Carrying Out God's Commission to Him concerning the New Testament Economy
5. As Head over All Things to the Church, Making All Things Work Together for the Producing and Building Up of the Church
6. As Head of the Body, Perfecting His Members by Giving Them Growth in Life for the Building Up of His Body

Message 076: CHRIST—HIS WORK (14)

7. Building the Church
8. Sanctifying, Cleansing, Nourishing, and Cherishing the Church
9. As Mediator of the New Covenant, Executing That Covenant, Which Is the New Testament, Enacted and Bequeathed to Us by His Death
10. As the Surety of a Better Covenant, Guaranteeing and Ensuring the Effectiveness of the New Testament
11. As Our Paraclete, Taking Care of Our Affairs on the Ground of His Propitiation for Our Sins
12. As Our High Priest according to the Order of Melchisedec, Interceding for Us
13. As a Minister of the True Tabernacle, Serving God's People with the Bequests of the New Testament

第七十七篇　基督—祂的工作（十五）

拾　在神圣的行政里

一　是治理全世界之地上君王的元首，使福音得以广传，召会得以产生

二　是大祭司，审判、炼净众召会，并握着众召会的使者

三　是狮子羔羊，得胜的救赎者，展开神经纶的书卷

四　另一位天使

1 照顾神的子民，就是以色列子孙和信徒

2 执行神对地、海、江河、日、月、星辰、和人的审判

3 来据有海与地

4 来宣告对大巴比伦的审判

五　是万王之王，万主之主，击败并审判敌基督同他的假申言者，以及列国中他的一切跟从者—众王、他们的众军、和他们的众民

第七十八篇　基督—祂的工作（十六）

拾壹　在祂回来时

一　收割初熟的果子

二　提取得胜者

三　将大体圣徒提到云里—收割庄稼

四　审判被提的圣徒

五　迎娶得胜的圣徒

六　除灭敌基督

七　聚集并拯救以色列的众支派

八　审判活着的外邦人

拾贰　在千年国里

拾叁　在千年国以后

拾肆　在新耶路撒冷里—在永世里

Message 077: CHRIST—HIS WORK (15)

J. IN THE DIVINE ADMINISTRATION

1. As the Ruler of the Kings of the Earth Ruling the Whole World That the Gospel May Be Spread and the Church May Be Produced
2. As the High Priest, Judging and Purifying the Churches and Holding the Messengers of the Churches
3. As the Lion-Lamb, the Overcoming Redeemer, Opening the Scroll of God's Economy
4. As Another Angel

a. Taking Care of God's People, Both the Sons of Israel and the Believers

b. Executing God's Judgment upon the Earth, the Sea, the Rivers, the Sun, the Moon, the Stars, and Men

c. Coming to Take Possession of the Sea and the Land

d. Coming to Declare the Judgment over Babylon the Great

5. As the King of Kings and the Lord of Lords, Defeating and Judging Antichrist with His False Prophet and All His Followers from the Nations— the Kings, Their Armies, and Their Peoples

Message 078: CHRIST—HIS WORK (16)

K. AT HIS COMING BACK

1. Reaping the Firstfruit
2. Taking Up the Overcomers
3. Catching Up the Majority of the Saints in Clouds—Reaping the Harvest
4. Judging the Raptured Saints
5. Marrying the Overcoming Saints
6. Slaying Antichrist
7. Gathering and Saving All the Tribes of Israel
8. Judging the Gentiles, the Living Peoples

L. IN THE MILLENNIUM

M. AFTER THE MILLENNIUM

N. IN THE NEW JERUSALEM-IN ETERNITY

一　是救赎的神，在新天新地的新耶路撒冷里管理

二　是圣城的灯，从新耶路撒冷里凭着是光的神照耀列国

三　是生命树，滋养神的众子—作新耶路撒冷组成分子的圣徒，并医治在新地上作神百姓的万民

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

2. As the Lamp of the Holy City, Shining with God as Light from within the New Jerusalem over the Nations

3. As the Tree of Life, Nourishing the Sons of God—the Saints as the Components of the New Jerusalem— and Healing the Nations as the Peoples of God on the New Earth

第五十篇

基督—祂的身位（三十）

在本篇信息中，我们要开始来看基督对信徒之所是的身位。

贰拾　对信徒

一　众圣徒的分

在歌罗西一章十二节，保罗说到基督是众圣徒的分。保罗写歌罗西书，在说到众圣徒的分的时候，他心里无疑有旧约以色列人分得美地的图画。歌罗西一章十二节的“分”字，原文也可译为“业分”。保罗以旧约对地的记载为背景，使用这辞。神将美地赐给祂的选民以色列人，作他们的产业和享受。十二支派的每一支派都得着美地的一分；美地乃是基督包罗万有的预表。今天，我们是神所拣选的人，是圣徒，我们有基督作我们的分。美地如何对以色列人是一切，基督也照样是我们的分，我们的业分，我们的一切。

我们若要明白基督作信徒的分这件事，需要读歌罗西一章十二至二十九节；这段经文描述这分（或业分）的不同方面。这分乃是神的像，也是一切受造之物的首生者。（西一15。）就着祂的神性说，祂是那不能看见之神的像。就着祂的人性说，祂是神造物中的头一项。祂也是复活里的首生者，（西一18，）新造的首生者。祂是神圣三一的一切丰满都居住在祂里面的那一位。（西一19。）这一位必须在万有中居首位。因为祂是在万有中居首位的那一位，祂救赎了万有，叫万有与神和好了。这位奇妙、包罗万有的基督乃是我们的分，在神圣的分赐里给我们享受。

林前一章二节说，“…我们主耶稣基督…是他们的，也是我们的。”基督这包罗万有者属于所有的信徒。祂是神赐给我们的分。我们已经蒙信实的神所呼召，进入这位基督的交通里；（林前一9；）祂乃是我们的。基督是我们的，意思就是祂是我们的分。所有信徒都有基督作他们独一的分。我们已经蒙召进入这分的交通里，就是有分于并享受

MESSAGE FIFTY

CHRIST—HIS PERSON (30)

In this message, we shall begin to consider Christ’s person in what He is to the believers.

T. TO THE BELIEVERS

1. The Portion of the Saints

In Colossians 1:12, Paul speaks of Christ as the portion of the saints. When Paul was writing the Epistle to the Colossians, and was speaking of the portion of the saints, he no doubt had in mind the picture of the allotting of the good land to the children of Israel in the Old Testament. The Greek word rendered “portion” in Colossians 1:12 may also be translated “lot.” Paul used this term with the Old Testament record of the land as the background. God gave His chosen people, the children of Israel, the good land for their inheritance and enjoyment. Each of the twelve tribes received an allotment of the good land, which is an all-inclusive type of Christ. Today, as God’s chosen people, the saints, we have Christ as our portion. Just as the good land was all things to the children of Israel, so Christ is our portion, our lot, our everything.

If we would understand the matter of Christ as the believers’ portion, we need to read Colossians 1:12-29, verses that describe different aspects of this portion, or lot. This portion is the image of God and also the Firstborn of all creation (v. 15). As to His divinity He is the image of the invisible God. In His humanity He is the first item of God’s creation. He is also the Firstborn in resurrection (v. 18), the Firstborn of the new creation. He is the One in whom all the fullness of the divine Trinity dwells (v. 19). This One must have the preeminence, the first place, in everything. Because He is the One who has the preeminence in all things, He redeemed and reconciled all things to God. This wonderful, all-inclusive Christ is our portion for our enjoyment in the divine dispensing.

In 1 Corinthians 1:2 is the expression, “our Lord Jesus Christ…theirs and ours.” Christ as the all-inclusive One belongs to all believers. He is the portion given to us by God. We have been called by the faithful God into the fellowship of this Christ who is ours (1 Cor. 1:9). That Christ is ours means that He is our portion. All the believers have Christ as their unique portion. We have been called into the fellowship, that is, into the participation and enjoyment, of this portion, and this portion is God’s power

这分；这分对我们乃是神的能力和智慧。（林前一 24。）在神的经纶里，我们已经被放在这分里，神也已经使这分成为我们的公义、圣别和救赎。（林前一 30。）

二　神

作为信徒的分，基督—我们的救主，对我们乃是神，（多一 3，三 4，）是三一神。我们也许不领会三一神是我们的分，给我们享受，而仅仅把神视为我们敬拜的对象。属世的人谈论神，通常想到神是敬拜的对象。但对我们在基督里的信徒，神不仅是敬拜的对象，祂乃是给我们享受的分。

约翰四章启示神是给我们享受的。在主耶稣与撒玛利亚妇人的谈话中，祂指明真正的敬拜神乃是喝神，在我们灵里喝活水。在约翰四章十四节主说，“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”在二十四节主继续说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”我们把这些经节放在一起，就看见真正的敬拜神，乃是在我们灵里享受祂作我们的饮料。这确定指明，基督这位神是给我们享受的。

三　救赎主

基督也是我们的救赎主。我们在祂里面得着救赎。（罗三 24。）“救赎”一辞的意思是，将原属于我们却失去了的东西买回来。因此，救赎就是出代价得回。

我们原来属于神，是祂的产业。然而，我们失丧了。神不甘心放弃我们。祂出代价买回我们，出极大的代价得回我们。这就是救赎。

即使在我们失丧之后，神还想要再得着我们。祂要作这事并不容易，因为我们的失丧，把我们卷在罪和许多别的违反神公义、圣别和荣耀的消极事物里。因为我们失丧了，我们在神的公义、圣别和荣耀上与神有很多难处。许多要求压在我们身上，我们不可能履行这些要求，因为代价太大了。基督为我们付了代价，用极重的代价得回我们。主耶稣死在十字架上，为我们完成永远的救赎。（加三 13，彼前二 24，三 18，来十 12，九 28。）祂的血为我们得到了永远的救赎。（来九 12，14，彼前一 18 ～ 19。）

and wisdom to us (1 Cor. 1:24). In God’s economy we have been put into this portion, and God has made this portion our righteousness, sanctification, and redemption (1 Cor. 1:30).

2. God

As the believers’ portion, Christ who is our Savior is God (Titus 1:3; 3:4), the Triune God, to us. We may not realize that the Triune God is our portion for our enjoyment. Instead, we may regard God merely as an object of our worship. When worldly people talk about God, they usually think of Him as an object of worship. But for us, believers in Christ, God is not only an object of worship; He is a portion for us to enjoy.

Chapter four of the Gospel of John reveals that God is for our enjoyment. In His conversation with the Samaritan woman the Lord Jesus indicated that the real worship of God is to drink of God, to drink of the living water in our spirit. In verse 14 the Lord says, “Whoever drinks of the water that I shall give him shall by no means thirst forever; but the water that I shall give him shall become in him a spring of water welling up into eternal life.” In verse 24 the Lord goes on to say, “God is Spirit; and those who worship Him must worship in spirit and reality.” When we put these verses together, we see that the real worship of God is enjoying Him as our drink in our spirit. This surely indicates that, as God, Christ is for our enjoyment.

3. Redeemer

Christ is also our Redeemer. In Him we have redemption (Rom. 3:24). The word “redeem” means to purchase back something which originally was ours but which has become lost. Thus, redemption means to repossess at a cost.

Originally we belonged to God; we were His possession. However, we were lost. God was not willing to give us up. He paid the price to have us back, repossessing us at a great cost. This is redemption.

Even after we had become lost, God desired to regain us. This was not easy for Him to do because our being lost involved us in sins and many other negative things that were against His righteousness, holiness, and glory. Because we were lost, we had many problems with God in relation to His righteousness, holiness, and glory. Many requirements were laid upon us, and it was impossible for us to fulfill them, for the price was too great. Christ paid the price for us, repossessing us at a tremendous cost. The Lord Jesus died on the cross to accomplish eternal redemption for us (Gal. 3:13; 1 Pet. 2:24; 3:18; Heb. 10:12; 9:28). His blood has obtained eternal redemption for us (Heb. 9:12, 14; 1 Pet. 1:18-19).

我们是信徒，可以享受基督作我们的救赎主。以弗所一章七节说，“我们在这蒙爱者里面，借着祂的血…得蒙救赎。”这指明我们已经在那蒙爱者里面，就是在神所喜悦的那位里面得蒙救赎。因此，在神眼中，救赎乃是可喜悦的事。说我们在基督里蒙救赎，这是准确的，但比不上说我们在那蒙爱者里面蒙救赎，那么令人喜悦。我们乃是在神的喜悦，那蒙爱者里面得蒙救赎。我们已经借着那蒙神所爱者，为我们在十字架上所流的血得蒙救赎，现今我们可以享受那蒙爱者作我们的救赎主。

四　逾越节

在哥林多前书，保罗将在哥林多的信徒，也将他自己，与以色列人比较。他把以色列人的历史拿来作这书信的背景。这给我们理由说，以色列人的历史乃是我们在召会中基督徒生活的完满预表。在林前五章七节保罗说，“我们的逾越节基督，已经被杀献祭了。”基督若是保罗的逾越节，祂就必是每位信徒的逾越节。以色列人既是预表，他们所遭遇的就该是我们今天的经历。他们经历了逾越节，我们也有逾越节，就是基督自己。基督不仅是逾越节的羊羔，更是整个逾越节。为了作我们的逾越节，祂在十字架上作了牺牲，好救赎我们，使我们与神和好。因此，我们能在神面前享受祂作这节。

基督是我们的逾越节，进一步的启示见于约翰六章。这章约在开头的地方说，“那时犹太人的逾越节近了。”（约六 4。）这指明逾越节是约翰六章所记载之事的背景。在逾越节这背景下，主耶稣用五饼二鱼喂饱了群众，然后说到祂自己是生命的粮，也说到我们需要吃祂的肉，喝祂的血。（约六 35，51，53 ～ 55，57。）四节的逾越节表征基督作神赎罪的羔羊，流出祂的血叫我们得救赎，并舍了祂的肉叫我们得喂养。人在逾越节宰杀赎罪的羊羔，洒羊羔的血，吃羊羔的肉。（出十二 3 ～ 11。）这预表基督是我们的逾越节，作神赎罪的羔羊，（约一 29，36，）为我们被宰杀，使我们能吃祂的肉，喝祂的血，接受祂作生命的供应，凭祂活着。神的羔羊有两个元素：救赎的血和喂养的肉。今天我们享受基督，可以有救赎的一面，也有喂养的一面。祂是羔羊，逾越节的中心，祂是给我们享受的。我们从祂得喂养，就接受祂作我们生命的供应。

As believers, we may enjoy Christ as our Redeemer. Ephesians 1:7 says, “In whom we have redemption through His blood.” The phrase “in whom” refers to “the Beloved” in Ephesians 1:6, indicating that we have been redeemed in the Beloved, in the One in whom God delights. Therefore, in the sight of God redemption is something to be delighted in. Although it is accurate to say that we are redeemed in Christ, this is not as delightful as saying that we are redeemed in the Beloved. In God’s delight, the Beloved, we have redemption. We have been redeemed through the blood of God’s Beloved shed for us on the cross, and now we may enjoy the Beloved as our Redeemer.

4. Passover

In the book of 1 Corinthians Paul compares the believers at Corinth, and himself as well, to the children of Israel. He takes the history of the children of Israel as the background for this Epistle. This gives us the ground to say that the history of the children of Israel is a full type of our Christian life in the church. In 1 Corinthians 5:7 Paul says, “Our Passover, Christ, has been sacrificed.” If Christ was Paul’s Passover, then He must be the Passover for every believer. What happened to the children of Israel as a type should be our experience today. They experienced the Passover; we also have a Passover, a Passover that is Christ Himself. Christ is not only the Lamb but also the entire Passover. To be our Passover, He was sacrificed on the cross for our redemption and reconciliation to God. Thus, we may enjoy Him as a feast before God.

A further revelation of Christ as our Passover is found in chapter six of the Gospel of John. A verse near the beginning of this chapter says, “The Passover, the feast of the Jews, was near” (v. 4). This indicates that the Passover was the background for what is recorded in John 6. With the Passover feast as the background, the Lord Jesus fed the multitude with five loaves and two fishes and then went on to speak concerning Himself as the bread of life and also of our need to eat His flesh and drink His blood (vv. 35, 51, 53-55, 57). The Passover in verse 4 signifies Christ as the redeeming Lamb of God who shed His blood for our redemption and gave His flesh for our feeding. At the Passover people slay the redeeming lamb, strike its blood, and eat its flesh (Exo. 12:3-11). This typifies Christ as the redeeming Lamb of God who was slain so that we may eat His flesh and drink His blood, thus taking Him in as the life supply for us to live by. In the Lamb of God there are two elements: the blood for redeeming and the meat, the flesh, for feeding. Today we may enjoy Christ in the way of redeeming and in the way of feeding as well. As the Lamb, the center of the feast of Passover, He is for our enjoyment. As we feed on Him, we take Him as our life supply.

五　救主

我们信徒在神面前原是堕落的罪人。神差遣基督，拯救我们脱离我们的罪并我们堕落的情形。祂出生是要作我们的救主，（路二 11，）祂名称为耶稣，意思是耶和华我们的救主，因祂要亲自将祂的百姓从他们的罪里救出来。（太一 21。）祂也拯救我们脱离神的定罪、死亡、和永远的沉沦。（约三 18，五 24，十 28。）不仅如此，祂更在我们日常的生活中拯救我们，（罗五 10，）并且祂要拯救我们到底。（来七 25。）我们该经历并享受祂作这样一位救主。

六　智慧

在林前一章三十节保罗说，“基督成了从神给我们的智慧。”保罗不是说基督是给我们的智慧，乃是说基督“成了”给我们的智慧。这指明在某个时候，基督不是给我们的智慧，但后来祂成了给我们的智慧。我们在基督里之前，祂不能成为给我们的智慧。但我们相信基督，神将我们放在基督里，基督就成了给我们的智慧。

在林前一章三十节，保罗不是说基督成了我们的智慧，乃是说基督成了“给我们”的智慧。基督成了从神给我们的智慧，指明基督这智慧是从神传输给我们，作我们每天的经历。保罗这样写三十节，为要向信徒指明，基督该不断的成为从神给我们的智慧。基督这智慧该不住的从神流到我们，在经历中作我们现时并实际的智慧。当我们面临某些难处，并且领会自己不知道如何处理的时候，就该应用基督作我们的智慧。我们若留在主面前接受祂的分赐，祂就要传输到我们里面作智慧，以处理各种的难处和事情。这就是在我们日常的生活中应用基督作智慧。

智慧可领会为作事的方法（路）。我们若有智慧，就会知道正确的作事方法。我们若没有智慧，我们作事的方法就是愚昧的。为了在日常生活中有最好的作事方法，我们必须有智慧。基督作信徒的智慧，实际上就是神圣的方法（路）。因此，林前一章三十节的智慧，等于约翰十四章六节的道路，在那一节主耶稣说，“我就是道路。”神的路就是祂的智慧。我们若享受神的基督并有分于祂，就会得着祂作我们的智慧，作我们的

5. Savior

We the believers were fallen sinners before God. God sent Christ to save us from our sins and from our fallen state. He was born to be our Savior (Luke 2:11), and His name was called Jesus, meaning Jehovah our Savior, for He shall save His people from their sins (Matt. 1:21). He also saves us from God's condemnation, death, and eternal perdition (John 3:18; 5:24; 10:28). Furthermore, He also saves us in our daily life (Rom. 5:10), and He would save us to the uttermost (Heb. 7:25). We should experience and enjoy Him as such a Savior.

6. Wisdom

In 1 Corinthians 1:30 Paul says that Christ "became wisdom to us from God." Paul does not say that Christ is wisdom to us; he says that Christ became wisdom to us. This indicates that at one time Christ was not wisdom to us but that later He became wisdom to us. Christ could not become wisdom to us before we were in Him. But when we believed in Christ, God put us into Him, and then Christ became wisdom to us.

In 1 Corinthians 1:30 Paul does not say that Christ became our wisdom; he says that Christ became wisdom to us. For Christ to become wisdom to us from God indicates that there is a transmission of Christ as wisdom from God to us for our daily experience. Paul composed verse 30 in the way he did in order to indicate to the believers that Christ should continually become wisdom to us from God. Christ as wisdom should unceasingly flow from God to us to be our present and practical wisdom in our experience. As we face certain problems and realize that we do not know how to handle them, we should apply Christ as our wisdom. If we remain with the Lord to receive His dispensing, He will be transmitted into us as the wisdom to handle various problems and matters. This is to apply Christ as wisdom in our daily life.

Wisdom may be understood as the way to do things. If we have wisdom, we shall know the proper way to do things. But if we are not wise, our way of doing things will be foolish. In order to have the best way to do things in our daily life, we must have wisdom. Christ as wisdom to the believers is actually the divine way. Hence, wisdom in 1 Corinthians 1:30 is equal to the way in John 14:6, a verse where the Lord Jesus says, "I am the way." God's way is His wisdom. If we enjoy His Christ and participate in Him, we shall have Him as our wisdom, as our way. How do we receive the wisdom

路。我们如何得着所需要的智慧？这智慧来自我们对基督的享受。我们该天天时时活在灵里，运用灵呼求主耶稣的名。我们若这样作，就会享受基督，并得着祂作我们的智慧，就是我们作事的方法（路）。这就是基督作为给信徒的智慧。

七　公义

林前一章三十节指明基督是我们的公义。基督乃是我们借以得神称义的义，使我们能在灵里重生，得着神的生命。

我们有些人可能想，我们是得着基督的义。这不正确。我们的义不是基督的义，乃是基督自己。我们不该说基督的义成了我们的义，乃该说基督自己成了我们的义。神已经使基督，神自己的化身，成了我们的义。

基督是我们主观的义，也是我们客观的义。作为我们客观的义，基督乃是我们在祂里面得神称义的那一位。称义是神根据祂义的标准，称许我们的行动。在基督（我们在神前客观的义）里，我们得神称义，蒙神称许。

作为我们主观的义，基督乃是住在我们里面的那一位，为我们过一种能得神称义，并始终蒙神悦纳的生活。我们活这位基督并彰显祂，祂就成为我们每天的义。实际上，作我们主观之义的基督乃是我们的生命；祂是我们所活并彰显为义的那一位。这就是马太五章二十节所说超凡的义。所以，客观的义是我们相信时所得着的基督，为要在神面前得称义。（罗三 26。）主观的义乃是从我们所活出内住的基督，作我们日常生活中的义。我们信徒不仅需要客观的接受基督作我们的义，更需要主观的活祂作我们的义。在基督我们的义里，我们已经得称义并得救。但在接受基督以后，我们需要活祂，好叫祂能成为我们主观的义。这主观的义就是在我们日常生活中，从我们所活出的基督。

基督作我们的义是给信徒享受的。每逢我们享受基督并经历祂，我们就得着祂作我们的义，不仅是客观的，更是主观的。这就是说，我们运用灵接触祂，我们就成为义的。我们越接触祂并享受祂，我们就越在祂里面成

we need? This wisdom comes from our enjoyment of Christ. Day by day and hour by hour we should live in the spirit and exercise the spirit to call on the name of the Lord Jesus. If we do this, we shall enjoy Christ and have Him as our wisdom, as our way of doing things. This is Christ as wisdom to the believers.

7. Righteousness

First Corinthians 1:30 indicates that Christ is our righteousness. Christ is the righteousness by which we have been justified by God so that we may be reborn in our spirit to receive the divine life.

Some of us may think that we have the righteousness of Christ. This is not correct. Our righteousness is not the righteousness of Christ; it is Christ Himself. Instead of saying that the righteousness of Christ has become our righteousness, we should say that Christ Himself has become our righteousness. God has made Christ, the embodiment of God Himself, our righteousness.

Christ is both our objective and subjective righteousness. As our objective righteousness, Christ is the One in whom we are justified by God. Justification is God's action in approving us according to the standard of His righteousness. In Christ as our objective righteousness before God we are justified, approved, by Him.

As our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God. When we live this Christ and express Him, He becomes our daily righteousness. Actually, Christ as our subjective righteousness is our life; He is the One whom we live and express as righteousness. This is the surpassing righteousness mentioned in Matthew 5:20. Therefore, objective righteousness is the Christ we received when we believed in Him in order to be justified before God (Rom. 3:26). Subjective righteousness is the indwelling Christ lived out of us as our righteousness in our daily living. As believers we need not only to receive Christ as our righteousness objectively but also to live Him as righteousness subjectively. In Christ, who is our righteousness, we have been justified and saved. But after receiving Christ we need to live Him so that He may become our subjective righteousness. This subjective righteousness is Christ lived out of us in our daily life.

Christ as our righteousness is for the believers' enjoyment. Whenever we enjoy Christ and experience Him, we have Him as our righteousness not only objectively but also subjectively. This means that when we exercise our spirit to contact Him, we become righteous. The more we contact Him and enjoy Him, the more righteous we

为义的。至终，因着有基督作到我们里面，信徒就在基督里面成为神的义。

八　生命

歌罗西三章四节说到“基督是我们的生命”。基督是神，也是生命。（约壹五 12。）那原是神的生命，神所是的生命，就在基督里面。（约一 4。）因此，主耶稣说祂是生命，（约十四 6，十一 25，）并且祂来要叫我们得生命。（约十 10。）所以，人有了基督，就有生命，（约壹五 12，）现今祂住在信徒里面作生命。生命如何就是神自己，生命也如何就是基督。得着生命，如何就是得着神自己；得着生命，也如何就是得着基督。基督就是神来作我们的生命。神显出来作生命，是借着基督。所以，基督现今是我们的生命。

人的话语无法充分表达基督作我们生命的意思。但即使我们无法完满的说明这生命，我们却能经历并享受它。我们不该止于在道理上认识基督作我们的生命。基督必须日复一日在实际和经历上作我们的生命。祂该是我们里面的生命，我们该与祂同有一个生命和生活。

基督作我们的生命，意思就是祂对我们是至为主观的。没有一样东西比生命对我们更主观，与我们的关系更亲密。我们的生命实际上就是我们自己。要将一个人与那人的生命分开是不可能的，因为人的生命就是他自己。我们若没有生命，我们就不再存在。说基督成了我们的生命，意思就是基督成了我们。我们的生命既无法与我们分开，而基督既是我们的生命，祂就无法与我们分开。因为我们的生命就是我们自己，又因为基督是我们的生命，我们就可以说，在这意义上，基督成了我们。

我们肉身的存在全在于我们有生命。我们身体中若没有生命，与我们有关的一切都要了结。没有生命，我们就不能有爱、服从这些美德。一切联于人的生活的，都是基于人的生命。这说明基督作信徒生命的紧要。我们看见包罗万有的基督是我们的生命，乃是重要的。

基督作信徒的生命有三个特征。第一，这生命是钉十字架的生命。主耶稣在地上的时候，始终活钉十字架的生命。我们若真经历基督作我们的生命，我们也要活钉十字架的生命。

become in Him. Eventually, by having Christ wrought into us the believers become the very righteousness of God in Christ.

8. Life

Colossians 3:4 speaks of “Christ our life.” Christ is God and also life (1 John 5:12). The life which is God, the life that God is, is in Christ (John 1:4). Hence, the Lord Jesus said that He is life (John 14:6; 11:25) and that He came that we may have life (John 10:10). Therefore, he who has Christ has life (1 John 5:12), and He now dwells in the believers as life. Just as life is God Himself, so also life is Christ. Just as having life is having God Himself, so also having life is having Christ. Christ is God becoming life to us. Through Christ God is manifested as life. Therefore, Christ is now our life.

Human words cannot express adequately what it means for Christ to be our life. But even though we cannot define this life fully, we can experience and enjoy it. We should not stop with the doctrinal knowledge that Christ is our life. Christ must be our life in a practical and experiential way day by day. He should be our life within, and we should have one life and living with Him.

For Christ to be our life means that He is subjective to us to the uttermost. Nothing is more subjective to us, or more intimately related to us, than our life. Our life is actually we ourselves. It is impossible to separate a person from the life of that person, for a person’s life is the person himself. If we did not have life, we would cease to be. To say that Christ has become our life means that Christ has become us. Since our life cannot be separated from us and since Christ is our life, He cannot be separated from us. Because our life is our self and because Christ is our life, we may say that, in this sense, Christ has become us.

For our physical existence everything depends on our having life. If there were no life in our body, everything related to us would be terminated. Without life we could not have such virtues as love and submission. Everything associated with human living is based on human life. This illustrates the crucial importance of Christ being the believers’ life. It is vital for us to see that the all-inclusive Christ is our life.

With Christ as the believers’ life there are three characteristics. First, this life is a crucified life. When the Lord Jesus was on earth, He always lived a crucified life. If we truly experience Christ as our life, we also shall live a crucified life.

这样一个钉十字架的生命，乃是经过过程并彻底受了对付的生命。基督作我们的生命，第二个特征乃是这生命是复活的生命。没有一样事物，包括死，能压抑它。最后，这乃是藏在神里面的生命。（西三3。）只有神圣的生命能藏在神里面。我们若经历基督作我们的生命，我们在召会中所作的，就不会采取显扬的方式，乃会凭着藏在神里面的生命来作。

九　那圣别人者

对信徒，基督也是那圣别人者。希伯来二章十一节说，“那圣别人的，和那些被圣别的，都是出于一。”那圣别人的是基督，是神的长子；那些被圣别的，是信基督的人，是神许多的儿子。神的长子和祂许多的儿子，都在复活里为同一位父神所生。（徒十三33，彼前一3。）因此，长子和许多的儿子有同样神圣的生命和性情。

基督若没有成为肉体，祂就不能照着神的经纶来圣别我们。那圣别人者不仅是神的儿子，也是神的儿子成为肉体。基督这成为肉体者，乃是人的儿子。这位人的儿子只有在被钉、复活、得荣耀并被高举之后，才能圣别我们。这些是祂作那圣别我们者的资格。就祂属人的性情而言，基督在复活那天生为神的儿子，因而成了神的长子。现今作为长子，祂乃是那圣别人者。祂能圣别我们，因为祂有两种性情，神性与人性；并且我们这些神的众子也有两种性情，属人的和神圣的。所以，那圣别我们者，不是神的独生子，乃是神的长子，那兼有属人性情和神圣性情的一位。因为祂和我们同有这两种性情，祂就能圣别我们。祂有资格作那圣别我们者，我们也有资格被圣别。现今祂这位圣别人者，神的长子，正在我们这些神的众子身上作工。

基督，那圣别我们者，不仅在地位上圣别我们，更在性质上圣别我们。这就是说，祂不仅叫我们在地位上有改变，更叫我们在性质上有改变。这就是说，那圣别人者实际上就是那变化人者，因为祂在我们的性质上变化我们，用祂自己作新的元素浸透我们全人，造成我们在性格上新陈代谢的改变。

希伯来十三章十二节是说到基督作那圣别人者的另一节：“耶稣为要借自己的血圣别百姓，也就在城门外受苦。”赎罪祭的血，在赎罪日被带进至圣所里为百姓赎罪；

Such a crucified life is a life that has been processed and thoroughly dealt with. The second characteristic of Christ as our life is that this life is a resurrected life. Nothing, including death, can suppress it. Finally, this is a life hidden in God (Col. 3:3). Only the divine life can be hidden in God. If we experience Christ as our life, what we do in the church will not be done in a showy way but rather be done by a life hidden in God.

9. Sanctifier

In relation to the believers Christ is also the Sanctifier. Hebrews 2:11 says, “Both He who sanctifies and those who are being sanctified are all of one.” He who sanctifies is Christ as the firstborn Son of God, and those who are being sanctified are the believers of Christ as the many sons of God. Both the firstborn Son and the many sons of God are born of the same Father in resurrection (Acts 13:33; 1 Pet. 1:3). Both the firstborn Son and the many sons are thus the same in the divine life and nature.

If Christ had not been incarnated, He would not be able to sanctify us according to God’s economy. The Sanctifier is not only the Son of God but the Son of God incarnated. As the incarnated One, Christ is the Son of Man. This Son of Man could not sanctify us until He had been crucified, resurrected, glorified, and exalted. These are His qualifications to be our Sanctifier. With respect to His human nature Christ was begotten as the Son of God on the day of resurrection and thereby became the firstborn Son of God. Now as the firstborn Son He is the Sanctifier. He can sanctify us because He has two natures, divinity and humanity, and because we, the many sons of God, also have two natures, human and divine. Our Sanctifier, therefore, is not the only begotten Son of God; He is the firstborn Son of God, the One who has the human nature as well as the divine nature. Because He and we are of the same two natures, He can sanctify us. He is qualified to be our Sanctifier, and we are qualified to be sanctified. Now as the Sanctifier He, the firstborn Son of God, is working on us, the many sons of God.

Christ, our Sanctifier, sanctifies us not only positionally but also dispositionally. This means that He gives us not only a change in our position but also a change in our disposition. This means that the Sanctifier is actually the Transformer, for He transforms us in our disposition, saturating our entire being with Himself as the new element that causes a metabolic change in our character.

Hebrews 13:12 is another verse that speaks of Christ as the Sanctifier: “Jesus, that He might sanctify the people through His own blood, suffered outside the gate.” The blood of the sin offering being brought into the Holy of Holies on the day of atonement

祭牲的身体，乃被烧在营外。（利十六 14 ～ 16，27。）这是预表基督作真赎罪祭，祂的血被带进真至圣所里，为我们完成救赎；祂的身体乃在耶路撒冷城门外，为我们牺牲。基督的身体在城门外受十字架的死，祂的血为着我们的圣别被带进至圣所里，叫我们能成为圣别归神的子民。基督在十字架上受死，流出血来，又带着祂的血进入至圣所，（来九 12，）使祂能借着祂属天祭司职分（来七 26）的天上职事，（来八 2，6，）作圣别人的工作；并使我们借着祂的血，能经历祂作圣别我们者，就是那在地位和性质上都圣别我们的一位。

十　圣别

基督不仅是那圣别我们者，祂自己就是我们的圣别。（林前一 30。）这就是说，基督是那产生变化的元素。在祂以外，我们无法得着一种元素，加给我们这人之后能产生新陈代谢的改变。

钉十字架的基督是为叫我们称义，而复活的基督是为叫我们圣别。基督在我们灵里是赐生命的灵，祂活在我们里面叫我们圣别。祂是赐生命的灵，祂是我们的生命，现今正用祂圣别的性情浸透我们这人，直到我们在性质上完全被圣别。所以，这不仅是凭着主的血而有地位上的圣别，更是凭着神圣的生命，就是凭着活的基督自己，而有性质上的圣别。现今主正在我们灵里作工，从我们人的中心，将祂自己扩展到圆周，遍及我们每一部分。然后我们就要被祂圣别的性情完全浸透。分别，或客观的圣别，相当容易，在很短的时间内就能完成。但性质上的圣别，需要漫长的时间。我们若留在三一神的分赐之下，经历基督作我们性质上的圣别，我们就要天天被神圣的性情浸透，直到我们在心思、情感和意志里完全变化。

十一　我们身体的救赎

根据林前一章三十节，基督甚至是我们的救赎，就是我们身体的救赎。（罗八 23。）基督是我们的救赎，要“将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。”（腓三 21。）卑贱的身体就是我们天然的身体，由没有价值的尘土所造，（创二 7，）且为罪恶、软弱、疾病和死

to make atonement for the people and its body being burnt outside the camp (Lev. 16:14-16, 27) typified the blood of Christ, the real sin offering, being brought into the true Holy of Holies to accomplish redemption for us and His body being sacrificed for us outside the gate of the city of Jerusalem. Christ's body suffered the death of the cross outside the gate, and His blood was brought into the Holy of Holies for our sanctification so that we may be a people sanctified unto God. Christ suffered the death of the cross, shed His blood on it, and entered the Holy of Holies with His blood (Heb. 9:12) so that He might be able to do the sanctifying work by the heavenly ministry (Heb. 8:2, 6) of His heavenly priesthood (Heb. 7:26) and that we might, by His blood, experience Him as our Sanctifier, as the One who sanctifies us both positionally and dispositionally.

10. Sanctification

Christ is not only our Sanctifier; He Himself is our sanctification (1 Cor. 1:30). This means that Christ is the element that produces transformation. Apart from Him we cannot have the element that, when added to our being, produces a metabolic change.

Whereas the crucified Christ was for our justification, the resurrected Christ is for our sanctification. As the life-giving Spirit in our spirit, Christ lives within us for our sanctification. As the life-giving Spirit, He is our life, and He is saturating our being with His holy nature until we are thoroughly sanctified dispositionally. Sanctification, therefore, is not only positional by the Lord's blood but also dispositional by the divine life, even by the living Christ Himself. The Lord is now working within our spirit, spreading Himself from the center of our being throughout every part of us until He reaches the circumference. Then we shall be completely saturated with His holy nature. Separation, or objective sanctification, can take place rather easily and in a very short time. But it takes a long time for us to be sanctified dispositionally. If we remain under the dispensing of the Triune God, experiencing Christ as our dispositional sanctification, we shall daily be saturated with the divine nature until we are thoroughly transformed in mind, emotion, and will.

11. Redemption of Our Body

According to 1 Corinthians 1:30, Christ is even our redemption, that is, the redemption of our body (Rom. 8:23). As the One who is our redemption, Christ "will transfigure the body of our humiliation, conforming it to the body of His glory" (Phil. 3:21). The body of humiliation is our natural body, made of worthless dust (Gen. 2:7) and damaged by sin, weakness, sickness, and death (Rom. 6:6; 7:24; 8:11). The body

亡所侵害。（罗六 6，七 24，八 11。）荣耀的身体就是复活的身体，为神的荣耀所浸透，并且超越朽坏和死亡。

根据约壹三章二节，我们必要与基督相象，“因为我们必要看见祂，正如祂所是的。”今天我们在身体上不象主。但我们的身体改变形状，完全得赎的时候，我们的灵、魂、体就要全然象祂。基督作我们身体的救赎，祂自己就是我们身体借以改变形状的元素，叫我们得有祂荣耀的样式。

of glory is the resurrected body, saturated with God’s glory and transcendent over corruption and death.

According to 1 John 3:2, we shall be like Christ “because we shall see Him even as He is.” Today we are not like the Lord in our body. But when our body is transfigured, fully redeemed, we shall be wholly like Him in spirit, soul, and body. As the redemption of our body, Christ Himself is the element by which we shall be transfigured in our body to have His glorious likeness.

第五十一篇

基督—祂的身位（三一）

在本篇信息中，我们要进一步来看基督在祂的身位里对信徒的所是。

十二　赐生命的灵

为着信徒的经历与享受，基督是赐生命的灵。林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”末后的亚当就是在肉体里的耶稣基督。祂这在肉体里的人，乃是除去我们之罪的神的羔羊。不仅如此，当祂钉十字架的时候，也对付了我们天然的生命和我们的己。这样我们才可能接受神圣的生命。在十字架上死了以后，末后的亚当，我们的救赎主，在祂的复活里成了赐生命的灵，将祂自己分赐到我们里面作生命。

在我们相信主耶稣并接受祂作我们救赎主的时候，进到我们里面的乃是赐生命的灵。我们可能不领悟，我们不仅接受了主耶稣作救赎主并救主，也接受祂作赐生命的灵。我们在相信基督的时候，知道自己是有罪的。所以，我们祷告、悔改、认罪、并接受祂作我们的救赎主。虽然我们接受祂作我们的救赎主，但祂进到我们里面的时候，不仅是救赎主，也是赐生命的灵，目的为着分赐生命到我们里面。祂是赐生命的灵，就是分赐生命的灵。

赐生命的灵乃是基督复活的实际与命脉。基督若仅仅带着身体复活，而没有成为赐生命的灵，祂的复活对我们就不会这么重要；祂的复活就仅仅是与生命无关的客观事实，就好比拉撒路的复活一样。拉撒路的复活仅仅是复活的行动，并没有产生任何与生命有关的东西。但基督的复活完全是与生命有关的事，因为在复活里祂成了赐生命的灵，分赐生命到信徒里面。所以，复活不仅仅是基督所完成的客观行动，乃是与我们有非常主观的关系。复活不仅是复活本身的行动，也是一个过程，带进赐生命的灵。借着复活的过程，那结束旧造的基督，成了赐生命的灵，就是新造那使人有新生起头的元素。

MESSAGE FIFTY-ONE

CHRIST—HIS PERSON (31)

In this message we shall consider further what Christ is in His person to the believers.

12. The Life-giving Spirit

For the believers’ experience and enjoyment Christ is the life-giving Spirit. First Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” The last Adam was Jesus Christ in the flesh. As a man in the flesh, He was the Lamb of God who took away our sins. Furthermore, when He was crucified, He dealt with our natural life and our self. This made it possible for us to receive the divine life. After dying on the cross, the last Adam, our Redeemer, became in His resurrection the life-giving Spirit to impart Himself into us as life.

When we believed in the Lord Jesus and received Him as our Redeemer, it was the life-giving Spirit who came into us. We may not realize that we have received the Lord Jesus not only as the Redeemer and the Savior but also as the life-giving Spirit. When we believed in Christ, we knew that we were sinful. Therefore, we prayed, repented, confessed, and received Him as our Redeemer. Although we received Him as our Redeemer, He came into us not only as the Redeemer, but also as the life-giving Spirit for the purpose of dispensing life into us. As the life-giving Spirit He is the life-dispensing Spirit.

The life-giving Spirit is the reality and the life pulse of Christ’s resurrection. If Christ had merely been resurrected with a body and had not become the life-giving Spirit, His resurrection would not mean nearly as much to us. It would simply be an objective fact unrelated to life and would then be comparable to the resurrection of Lazarus. The resurrection of Lazarus was merely an act of resurrection; it did not produce anything related to life. But Christ’s resurrection is absolutely a matter related to life, for in resurrection He became the life-giving Spirit to dispense life into the believers. Therefore, resurrection was not merely an objective act accomplished by Christ, but is very much related to us subjectively. Resurrection was not only an act in itself; it was also a process to bring forth the life-giving Spirit. Through the process of resurrection Christ, who ended the old creation, became the life-

基督进入复活的时候，成了那赐人生命的灵。实际上，这赐生命的灵就是经过过程的三一神。三一神经过了成为肉体、钉十字架并复活的过程，现今在复活里乃是赐生命的灵，带着生命的素质使新造有新生的起头。我们借着经过过程的三一神这赐生命的灵，已经得有新生的起头，成了新造。

不仅如此，赐生命的灵乃是基督这包罗万有者一切所是的总和。哥林多前书揭示，基督这众信徒的分并我们蒙召进入其交通的，（一2，9，）乃是包罗万有的。祂是神的能力和智慧，成了我们的公义、圣别和救赎，（一24，30，）为着叫我们得荣耀，（二7，）祂是荣耀的主。（二8。）祂是神的深奥，（二10，）是神建造的唯一根基，（三11，）是我们的逾越节、（五7、）无酵饼、（五8、）灵食和流出灵水的灵磐石，（十3～4，）是头，（十一3，）是身体，（十二12，）是初熟的果子，（十五20，23，）第二个人，（十五47，）和末后的亚当。祂是这样包罗万有的一位，现今成了赐生命的灵，给我们经历并享受；这灵乃是祂一切所是的总和。

十三　使人自由并变化的灵

基督这赐生命的灵，也是使人自由并变化的灵。基督这灵的三方面，都见于林后三章。六节有叫人活（赐人生命）的那灵；十七节有使人自由，使人释放的灵。十八节有变化的灵。

林后三章十七节说，“主就是那灵；主的灵在哪里，哪里就有自由。”根据上下文，这里的主必是指主基督。（林后二12，14～15，17，三3～4，14，16，四5。）这是一句很强的话，着重的告诉我们，主基督就是那灵。不仅如此，“主的灵”一辞指明那灵与主是一。主的灵在哪里，意思就是那灵—主—在哪里。主的灵实际上就是主自己，有祂就有自由。这里的自由，乃指脱离律法的字句而有的自由。（加二4，五1。）

主是给我们自由的那灵。因为主就是那灵，当我们转向祂的时候，我们就从律法字句的辖制里得着自由。主的灵在哪里，哪里就没有辖制，没有死，没有字句规条的缠累。因为基督这使人自由的灵在我们里面，我们就得释放脱去律法、辖制、规条和死的字句。

giving Spirit, the germinating element of the new creation. When Christ entered into resurrection, He became the Spirit who gives life. Actually, this life-giving Spirit is the processed Triune God. The Triune God has passed through the process of incarnation, crucifixion, and resurrection, and now in resurrection He is the life-giving Spirit with the life essence to germinate the new creation. We have become the new creation germinated by the processed Triune God as the life-giving Spirit.

Furthermore, the life-giving Spirit is the totality of all Christ is as the all-inclusive One. First Corinthians unveils that the Christ who is the portion of all believers and into whose fellowship we have been called (1:2, 9) is all-inclusive. He is God’s power and God’s wisdom as righteousness, sanctification, and redemption to us (1:24, 30); our glory for our glorification (2:7), hence, the Lord of glory (2:8); the depths of God (2:10); the unique foundation of God’s building (3:11); our Passover (5:7), the unleavened bread (5:8), the spiritual food, and the spiritual rock flowing out the spiritual drink (10:3-4); the Head (11:3) and the Body (12:12); the firstfruit (15:20, 23), the second Man (15:47), and the last Adam. As such an all-inclusive One, He is now the life-giving Spirit, the totality of all He is for our experience and enjoyment.

13. The Freeing and Transforming Spirit

As the life-giving Spirit, Christ is also the freeing and transforming Spirit. All three aspects of Christ as the Spirit are found in 2 Corinthians 3. In verse 6 we have the Spirit who gives life; in verse 17, the freeing, liberating, Spirit; and in verse 18, the transforming Spirit.

Second Corinthians 3:17 says, “The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.” According to the context, the Lord here must refer to Christ the Lord (2:12, 14, 15, 17; 3:3, 4, 14, 16; 4:5). This, then, is a strong word telling us emphatically that Christ the Lord is the Spirit. Furthermore, the phrase “the Spirit of the Lord” indicates that the Spirit and the Lord are one. Where the Spirit of the Lord is means where the Spirit, the Lord, is. The Spirit of the Lord is actually the Lord Himself, with whom there is freedom. The freedom here is the freedom from the letter of the law (Gal. 2:4; 5:1).

The Lord is the Spirit who gives us freedom. Because the Lord is the Spirit, when we turn to Him, we are freed from the bondage of the letter of the law. Where the Spirit of the Lord is there is no bondage, no deadness, no entanglement of letters and regulations. Because Christ as the freeing Spirit is within us, we are free from the law, bondage, regulations, and dead letters.

林后三章十八节说，“但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，乃是从主灵变化成的。”基督这赐生命的灵现今在我们里面，乃是作变化的工作，将祂自己分赐到我们里面作生命。当我们向祂敞开，观看祂并返照祂的时候，我们就在变化的过程中，祂一切的所是就传输到我们这人里面。借着祂所是的传输，我们就会有完全的变化。我们要变化成为祂的形像，从一种程度的荣耀，到另一种程度的荣耀，直到我们与祂一样。这事只有借着作主的基督才能发生。

林后三章十八节里的荣光，是指复活并升天之基督的荣光；祂是神又是人，经过成为肉体、为人生活和钉十字架，进入复活，成就完全的救赎，并成为赐生命的灵，住在我们里面，使祂和祂所完成、所得着以及所达到的一切，都成为我们的实际，使我们与祂是一，并且变化成为与祂同样的形像，从荣耀到荣耀。我们以没有帕子遮蔽的脸，观看并返照主的荣光，祂就用祂的所是及所作的元素，灌注我们。结果，我们就借着祂生命的大能，凭祂生命的素质，新陈代谢的变化，而有祂生命的形状；这变化主要是借着我们心思的更新，（罗十二2，）变化成为祂的形像。这个变化乃是从荣耀到荣耀，就是从主灵到主灵。主灵加上主灵，这意思就是主灵作丰富的供应，不断的加到我们这人里面。

十八节的形像是指复活并得荣之基督的形像。变化成为与祂同样的形像，指明我们渐渐被模成复活并得荣的基督，使我们与祂一样。这个变化成为与祂同样的形像，乃是从一种程度的荣耀，到另一种程度的荣耀，因为变化乃是在复活里，在生命里持续不断的过程。

“主灵”可视为复合的名称，就如父神、主基督等，这辞再次有力的证明并证实，主基督就是那灵，那灵就是主基督。

“变化”这辞含示基督那追测不尽的丰富供应。我们接受这供应，它就在我们里面顶替旧的元素，将其排除并带走。结果，在我们里面生出新的东西，正如新的细胞和组织借着新陈代谢的过程，在我们体内产生一样。

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, even as from the Lord Spirit.” Christ as the life-giving Spirit is now doing a transforming work within us as He imparts Himself into us as life. When we open to Him, behold Him, and reflect Him, we are under the process of transformation. All that He is, is transfused into our being. Through being transfused with what He is we shall have a complete transformation. We shall be transformed into His image from one stage of glory to another, until eventually we are the same as He. This takes place only by means of Christ as the Lord Spirit.

The glory in 2 Corinthians 3:18 is the glory of Christ as the resurrected and ascended One, the One who is both God and man. This One passed through incarnation, human living, and crucifixion, entered into resurrection, having accomplished full redemption, and became a life-giving Spirit. As the life-giving Spirit, the resurrected Christ dwells in us to make Himself and all He has accomplished, obtained, and attained real to us so that we may be one with Him and may be transformed into His image from glory to glory. When we with an unveiled face behold and reflect the glory of the Lord, He infuses us with the elements of what He is and what He has done. As a result, we are transformed metabolically to have His life shape by His life power with His life essence, transfigured, mainly by the renewing of our mind (Rom. 12:2), into His image. This transformation is from glory to glory, that is, from the Lord Spirit to the Lord Spirit. The Lord Spirit is upon the Lord Spirit. This means that the Lord Spirit as the rich supply is continually added into our being.

The image in verse 18 is the image of the resurrected and glorified Christ. The “same image” indicates that we are being conformed to the resurrected and glorified Christ, being made the same as He is. This transformation into the same image is from one degree of glory to another degree, for transformation is a continuing process in life in resurrection.

The title “Lord Spirit” may be considered a compound title like the Father God and the Lord Christ. This expression again strongly proves and confirms that the Lord Christ is the Spirit and that the Spirit is the Lord Christ.

The word “transformed” implies the unsearchably rich supply of Christ. As we receive this supply, it replaces the old element within us and causes it to be discharged and carried away. The result is that something new is brought forth in us, just as new cells and tissues are produced in our body through the process of

这就是保罗对变化的观念，他的话指明这事实；他说我们渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。为叫信徒经历变化，基督经过了成为肉体、人性生活、钉十字架并复活，成为包罗万有、赐生命、使人自由并变化的灵，住在我们灵里。这灵现今正将复活的基督，连同祂一切的丰富，分赐到我们里面，叫我们得以变化。

十四　离开羊圈的门

对信徒，基督也是离开羊圈的门。（约十 9。）约翰十章的羊圈象征律法，也象征犹太教，律法的宗教。在基督来到以前，神将祂的选民放在律法的监管之下。律法乃是羊圈，神的子民这些羊暂时被看守并保护在其中，直等到草场，羊永久停留的地方，预备好了。基督乃是草场，神子民永久停留的地方。在基督来到以前，神预备了律法作羊圈，暂时看守并限制祂的选民。然而，犹太宗教利用律法形成犹太教，犹太教就成了羊圈。

约翰十章启示，基督是神的子民借以离开羊圈并来到草场的门。神不愿再将祂的选民看守在律法的羊圈里，祂要他们从律法进到基督里。现今，在新约时代，神愿意借着基督作门，将祂的子民从律法领出来。基督已经来了，草场也预备好了。羊不再需要在犹太教律法的监管下受限制。他们必须从律法的羊圈得释放，享受草场的丰富。基督乃是门，信祂的人借着祂就能从任何一种羊圈里出来，而进到祂这草场里面。

今天，在神看来，各种公会、宗派和独立团体都是羊圈。不仅如此，羊圈乃是任何形成规条的东西。任何先为神所用，然后成了规条的东西，都是羊圈。例如，浸水施浸是正确的，但我们若使这事成为规条，我们就会形成另一个羊圈。要蒙保守脱离任何为神所用之事的规条，我们应当只在意基督，并专注于祂。

基督是离开羊圈的门，祂就是叫我们脱离规条的自由。我们在基督里有出入的自由。这意思就是我们没有任何规条。我们享受的自由，乃是基督自己。因为基督是我们的自由，我们的门，我们就不受任何规条的辖制。当然这不是说，我们可以自由放纵肉体。（加五 13。）我们在基督里就不受规条的辖制。因为基督是我们的门，我们就有真正的自由。

metabolism. The fact that this is Paul's concept of transformation is indicated by His word that we are being transformed into the same image from glory to glory, even as from the Lord Spirit. For the believers' experience of transformation, Christ passed through incarnation, human living, crucifixion, and resurrection to become the all-inclusive, life-giving, freeing, and transforming Spirit dwelling in our spirit. This Spirit is now dispensing the resurrected Christ with all His riches into us for our transformation.

14. The Door to Leave the Fold

For the believers Christ is also the door to leave the fold (John 10:9). The fold in John 10 signifies the law and also Judaism, the religion of the law. Before Christ came, God put His chosen people under the custody of the law. The law was the fold where God's people as the sheep were kept and protected temporarily until the pasture, the permanent place for the sheep, was ready. Christ is the pasture, the permanent place for God's people to stay. Before Christ came, God prepared the law as the sheepfold to keep and confine His chosen people temporarily. However, the Jewish religion utilized the law to form Judaism, which then became the sheepfold.

John 10 reveals that Christ is the door through which God's people leave the fold and come to the pasture. God no longer intends to keep His chosen people in the fold of the law. He wants them to come out of the law into Christ. Now, during the New Testament age, God intends to bring His people out of the law through Christ as the door. Christ has come, and the pasture is ready. There is no need for the sheep to be confined any longer in the custody of the Judaic law. They must be released from the fold of the law to enjoy the riches of the pasture. Christ is the door through which His believers may come out of any kind of fold and come into Him as the pasture.

Today, in the sight of God, the various denominations, sects, and independent groups are folds. Furthermore, a fold is anything formed into a legality. Anything that is first used by God and then becomes a legality is a fold. For example, baptism by immersion is correct, but if we make this a legality, we shall form another fold. To be kept from legality concerning anything used by God, we should care only for Christ and focus on Him.

As the door to leave the fold, Christ is our freedom from legality. In Christ we have the freedom to go in and go out. This means that we do not have any legality. The freedom we enjoy is Christ Himself. Because Christ is our freedom, our door, we are not bound by any legality. This does not mean, of course, that we are free to indulge the flesh (Gal. 5:13). In Christ we are not in bondage to legality. Because Christ is our door, we have true freedom.

十五　草场

约翰十章九节说，“我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。”羊圈外面是青绿的草场，草场象征基督是羊得喂养的地方。草场不能用时，羊必须暂时看守在羊圈里。等到草场能用了，羊就该从羊圈出来，永久留在草场。现今我们在基督里的信徒，该享受祂作我们的草场。

主耶稣说，“我来了，是要叫羊得生命，并且得的更丰盛。”（约十 10 下。）这就是说，因为基督是羊的草场，祂来就是要将自己当作生命分赐给祂的羊。只要羊留在草场，他们就会丰盛的得着生命的供应。借着从草场得喂养，羊就要享受草场作他们丰盛生命的供应，因为主耶稣乃是他们丰盛的生命。他们要享受祂并经历祂作他们的生命。

为了成为羊生命的草场，基督必须为他们死。羊所吃一切活的草，都必须经过死的过程。因此，主为祂的羊舍了祂的生命。（约十 11，15。）基督必须为羊死，好将祂自己作为生命供应给他们，因而成了他们的草场。

有一首诗歌说到主耶稣是带我们从羊圈出来，并进入祂自己这草场的一位：

一　耶稣是那奇妙牧人，
　　带领我们出羊圈。
　　肥沃草地，广阔无边，
　　我们身处在其间！
（副歌）哦，召会生活，
　　无比荣耀又丰富！
　　在此我们合一相处，
　　享受生命的祝福。
二　身处异地，饥寒交迫，
　　是祂来把我找着；
　　神带我们进入美地，
　　灵里舒适真无比！

15. Pasture

John 10:9 says, “I am the door; if anyone enters through Me, he shall be saved, and shall go in and go out and shall find pasture.” Outside the fold is the green pasture, which signifies Christ as the feeding place for the sheep. When the pasture is not available, the sheep must be kept in the fold temporarily. When the pasture is ready, the sheep should come out of the fold and remain in the pasture permanently. As believers in Christ, we should now enjoy Him as our pasture.

The Lord Jesus said, “I came that they may have life and may have it abundantly” (John 10:10b). This means that, because He is their pasture, Christ came to impart Himself as life to His sheep. As long as the sheep stay in the pasture, they will have the supply of life abundantly. By feeding on the pasture the sheep will enjoy the pasture as their abundant life supply, for the Lord Jesus is their abundant life. They will enjoy Him and experience Him as their life.

In order to be the pasture of life to the sheep Christ had to die for them. All the living grass eaten by the sheep must pass through the process of death. Hence, the Lord laid down His life for His sheep (John 10:11, 15). Christ had to die for the sheep in order to minister Himself as life to them and thereby be the pasture to them.

There is a hymn that speaks of the Lord Jesus as the One who brought us out of the fold and into Himself as the pasture:

Jesus, our wonderful Shepherd,
Brought us right out of the fold
Into His pasture so plenteous,
Into His riches untold.
Glorious church life,
Feasting from such a rich store!
Here where we’re dwelling in oneness
God commands life evermore.
In the divisions He sought us,
Weary and famished for food;
Into the good land He brought us,
Oh, to our spirit how good!

三　耶稣自己乃是草场，
祂是我们的食物；
我们都是属祂的羊，
每次聚集真饱足。
（补充本诗歌七一一首）

草场是满了嫩草的地方，就是满了生命供应的地方。羊在草场，就不缺食物。今天我们的草场就是复活的基督这赐生命的灵。在我们日常的基督徒生活中，该确实的领悟，我们乃是在草场上享受基督这丰富生命的供应。

十六　牧人

除了是门和草场，基督也是我们的牧人。祂按着名叫自己的羊，领他们出离羊圈。（约十 3。）然后祂在前头走，羊也跟着祂。（约十 4。）基督是牧人，借着祂自己这门，把羊从羊圈带到祂自己这草场上。

在约翰十章十一节主耶稣说到祂自己：“我是好牧人，好牧人为羊舍命。”基督是好牧人，为羊舍了祂的魂生命，祂的属人生命，使羊能得着神圣的生命，永远的生命。现今祂在里面用生命的方式牧养我们，不是用外面活动的方式。我们里面有基督作我们的牧人，这牧人是生命的，也是在生命里的。因为基督是借着从里面作我们的生命来牧养我们，所以我们越凭着祂作生命而活，就越享受祂的牧养。一面，基督活在我们里面。另一面，我们在祂里面、凭着祂、同着祂并借着祂而活。我们这样活在主里面，我们就在祂的牧养之下。我们在基督的牧养之下，我们里面就有生命的感觉，也有生命里的教导、引领。在我们里面的生命，实际上就是基督自己，会指明主要在某方面引领我们。这生命的感觉连同祂的引领和教导，指明我们是在主的牧养之下。

真牧人乃是活的基督。主作我们的牧人，不仅给我们生命；祂对我们就是生命。基督在我们里面活着，实际上就是祂活的牧养。因此，主耶稣牧养我们，乃是借着作我们的生命，并借着活在我们里面。

Jesus Himself is our pasture,
He is the food that we eat;
We as His sheep are fed richly
Each time, whenever we meet.
(Hymns, #1221)

The pasture is a place of tender grass; that is, a pasture is a place full of the supply of life. When sheep are in the pasture, they do not lack food. Today our pasture is the resurrected Christ as the life-giving Spirit. In our daily Christian life we should have the definite realization that we are in the pasture enjoying Christ as the rich supply of life.

16. Shepherd

In addition to being the door and the pasture, Christ is our Shepherd. He calls His sheep by name and leads them out of the fold (John 10:3). Then He goes before the sheep, and they follow Him (v. 4). As the Shepherd, Christ takes the sheep out of the fold through Himself as the door and to Himself as the pasture.

In John 10:11 the Lord Jesus says of Himself, “I am the good shepherd; the good shepherd lays down His life for the sheep.” As the good Shepherd, Christ laid down His psuche life, His human life, for the sheep so that they may have the zoe life, the divine life, the eternal life. Now He shepherds us inwardly in the way of life, not in the way of outward activity. Inwardly we have Christ as our Shepherd, as a Shepherd of life and in life. Because Christ shepherds us by being life to us from within, the more we live by Him as our life, the more we enjoy His shepherding. On the one hand, Christ lives in us. On the other hand, we live in Him, by Him, with Him, and through Him. When we live in the Lord in this way, we are under His shepherding. As we are under Christ’s shepherding, there will be a life consciousness within us and also an instruction, a guidance, in life. The life within us, which is actually Christ Himself, will indicate that the Lord intends to lead us in a certain way. This life consciousness with its leading and instruction is an indication that we are under the Lord’s shepherding.

The real Shepherd is the living Christ. As our Shepherd, the Lord not only gives us life; He is life to us. The living of Christ within us is actually His living shepherding. Hence, the Lord Jesus shepherds us by being life to us and by living in us.

基督作信徒的牧人，将他们形成一个羊群，（约十16，）一个宇宙的召会，一个基督的身体，包括所有在基督里的信徒。主以祂自己为生命，供应祂的羊，好有一个羊群和一个牧人，一个身体和一个头。这一个羊群在性质上与羊圈非常不同。羊圈是宗教组织，羊群是召会。基督作我们的牧人，已经带我们出离羊圈，进入羊群，在那里我们乃是在草场上享受祂作我们的生命和生命的供应。

十七　葡萄树

在约翰十五章，我们看见神在宇宙中所作之事的中心。这里父是栽培的人，农夫，栽种真葡萄树—基督，连同其枝子—在基督里的信徒。在祂的经纶里，神正在种植基督，我们众人都是基督这真葡萄树上的枝子。所以，对我们这些信徒，基督乃是葡萄树。

除了葡萄树，没有一种植物能充分说明信徒与基督之间活的关系。我们信徒乃是葡萄树的枝子，不适合别的，只适合彰显葡萄树。葡萄树一切的所是并所有，乃是借着枝子得着彰显。个别的说，枝子是重生的人；团体的说，枝子是召会，基督的身体。枝子，在子里的信徒，乃是为着子同父的彰显。

当我们相信主耶稣的时候，祂就分枝到我们里面。这个分枝使我们成为基督这葡萄树的枝子。现今我们是枝子，充满了作生命的基督，因为成为葡萄树上的枝子，意思就是基督成了我们的生命。

葡萄树是枝子的一切。凡在葡萄树里面的，也在枝子里面。这指明基督这葡萄树对我们枝子是极大的享受。我们从葡萄树并借着葡萄树，得着我们所需要的一切：生命、养分、光、水。所以，我们需要住在葡萄树上。只有枝子住在葡萄树上的时候，葡萄树对它们才能是一切。这就是何以主耶稣论到自己是葡萄树，我们是枝子时，说，“你们要住在我里面，我也住在你们里面。”（约十五4。）我们的生命和享受，是要住在葡萄树上。我们作枝子的定命，是要留在葡萄树里。

在约翰十五章五节主耶稣说，“离了我，你们就不能作什么。”葡萄树的枝子不能凭自己活着，因为离了葡萄树，枝子就会枯萎死去。枝子与葡萄树之间的关系，描绘出我们与

As the believers' Shepherd, Christ forms them into one flock (John 10:16), the one, universal church, the one Body of Christ, consisting of all the believers in Christ. The Lord supplies His sheep with Himself as life so that there may be one flock and one Shepherd, one Body and one Head. This one flock is very different in nature from a fold. A fold is a religious organization; the one flock is the church. As our Shepherd, Christ has brought us out of the fold into the flock, where we are in the pasture enjoying Him as our life and life supply.

17. The Vine

In John 15 we see the focus of what God is doing in the universe. Here the Father is a husbandman, a farmer, cultivating the true vine, Christ, with its branches, the believers in Christ. In His economy God is growing Christ, and all of us are branches in Christ as the true vine. Therefore, to us as believers, Christ is the vine.

No plant other than the vine tree can illustrate adequately the living relationship between the believers and Christ. As believers, we are branches of the vine and are good for nothing except to express the vine. All that the vine is and has is expressed through the branches. Individually, the branches are the regenerated ones. Corporately, they are the church, the Body of Christ. The branches, the believers in the Son, are for the expression of the Son with the Father.

When we believed in the Lord Jesus, He branched out into us. This branching out has made us branches of Christ as the vine. Now as branches we are filled with Christ as life, for to be a branch in the vine means that Christ has become our life.

The vine is everything to the branches. Whatever is in the vine is also in the branches. This indicates that as the vine Christ is a great enjoyment for us, the branches. From the vine and through the vine we receive everything we need: life, nourishment, light, water. Therefore, we need to abide in the vine. Only when the branches abide in the vine can the vine be everything to them. This is the reason the Lord Jesus said concerning Himself as the vine and us as the branches, "Abide in Me and I in you" (John 15:4). Our life and our enjoyment are to abide in the vine. Our destiny as branches is to remain in the vine.

In John 15:5 the Lord Jesus says, "Apart from Me you can do nothing." A branch of a vine cannot live by itself, for it will wither and die apart from the vine. The relationship between the branches and the vine portrays the relationship between

主之间的关系。离了祂，我们就一无所是，一无所有，也一无所能。我们的所是、我们的所有、并我们的所作，必须在主里面，并凭着我们里面的主。所以，我们住在主里面，以及主住在我们里面，这是很要紧的。否则，我们就了了，并且一无所是。我们不该在自己里面作任何事，而该凭着住在葡萄树上来作每件事。基督这葡萄树是我们的分，包罗万有的分，作我们日常的享受。因为我们对主是枝子，主对我们是葡萄树，我们就必须住在祂里面，也让祂住在我们里面。然后在我们的经历中，基督对我们就是一切，给我们享受。

十八　住处

对信徒，基督也是住处。在约翰十五章四节，主告诉我们要住在祂里面。“住”字原文的意思不仅是留在某个地方，也是住在那里，甚至安家在那里。基督是我们的住处，我们的居所，我们的家，我们需要完全在祂里面定居。

us and the Lord. We are nothing, we have nothing, and we can do nothing apart from Him. What we are, what we have, and what we do must be in the Lord and by the Lord in us. Therefore, it is crucial for us to abide in the Lord and for the Lord to abide in us. Otherwise, we shall be finished and be nothing. We should not do anything in ourselves; rather, we should do everything by abiding in the vine. Christ as the vine is our portion, an all-inclusive portion, for our daily enjoyment. Because we are branches to the Lord and the Lord is the vine to us, we must abide in Him and let Him abide in us. Then in our experience Christ will be everything to us for our enjoyment.

18. The Abiding Place

To the believers Christ is also the abiding place. In John 15:4 He tells us to abide in Him. The Greek word translated “abide” means not only to remain in a certain place but also to dwell there, even to make our home there. Christ is our abiding place, our dwelling place, our home, and we need to be fully settled in Him.

第五十二篇

基督—祂的身位（三二）

在本篇信息中，我们要更多来看关于基督在祂的身位里对信徒的所是。

十九　那有追测不尽之丰富的包罗万有者

对信徒，基督是那有追测不尽之丰富的包罗万有者。在以弗所三章八节，保罗说到基督追测不尽的丰富。基督的丰富就是基督对我们的所是。祂是神，就是父、子、灵、主、基督。祂是人，就是使徒、牧人、先锋、我们救恩的元帅。基督的丰富有无数方面，因为祂是宇宙中一切正面事物的实际。例如，基督是真实的地心引力。没有祂，我们就会飘走。基督是那有真实维系能力者，祂维持、载着并推动整个宇宙。（来一3。）因为一切正面的事物都表征基督，祂在地上时，就能用这么多的事物作祂自己的例证。祂用门描绘祂自己，祂说，“我就是门。”（约十9。）祂也是真实的光、生命、气息、水、食物、衣服、和住处。

基督的丰富也包括人性的美德和神圣的属性。基督是真实的爱、忍耐、和赦免。离了基督，我们就不能爱，不能忍耐或赦免。但我们有了基督，就有拔高的人性美德，也有某些神圣属性。

我们是信徒，需要认识并经历基督追测不尽的丰富，这些丰富是为着产生召会作祂的彰显。这是借着将基督神圣的分赐分赐到信徒里面所发生的。召会的产生，不是凭着教训或组织，乃是凭着基督的分赐。基督越多分赐到我们里面，我们所得着的生命就越多、越刚强、越丰富，召会生活也就越拔高。基督的丰富，借着我们对基督的经历和享受，就产生召会。在基督那一面，是分赐的事；在我们这一面，是经历和享受的事。我们经历并享受那分赐到我们里面的基督，就成为正确召会生活的一部分。借着吸取基督的丰富，我们就成为基督的身体，作祂的丰满彰显祂。因此，基督的身体是由我们所享受并吸收之基督的丰富构成的。

MESSAGE FIFTY-TWO

CHRIST—HIS PERSON (32)

In this message we shall see more concerning what Christ is in His person to the believers.

19. The All-inclusive One with the Unsearchable Riches

To the believers Christ is the all-inclusive One with the unsearchable riches. In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ. The riches of Christ are what Christ is to us. As God, He is the Father, the Son, the Spirit, the Lord, the Christ. As man He is the Apostle, the Shepherd, the Forerunner, the Captain of our salvation. There are countless aspects of the riches of Christ, for He is the reality of every positive thing in the universe. For example, Christ is the real gravity. Without Him, we would drift away. As the One with the true holding power, Christ upholds the entire universe (Heb. 1:3). Because all positive things signify Christ, when He was on earth He could use so many things as illustrations of Himself. Using a door as a picture of Himself, He could say, “I am the door” (John 10:9). He is also the real light, life, breath, water, food, clothing, and dwelling place.

The riches of Christ also include both human virtues and divine attributes. Christ is the real love, patience, and forgiveness. Apart from Christ we cannot love, be patient, or forgive. But when we have Christ, we have the uplifted human virtues and also certain of the divine attributes.

As believers, we need to know and experience the unsearchable riches of Christ, which are for the producing of the church as His expression. This takes place through the divine dispensing of Christ into the believers. The church is produced not by teaching nor by organizing but by the dispensing of Christ. The more Christ is dispensed into us, the more life we have, the stronger life we have, the richer life we have, and the more uplifted the church life becomes. The riches of Christ produce the church through our experience and enjoyment of Christ. On Christ’s side it is a matter of dispensing; on our side it is a matter of experience and enjoyment. When we experience and enjoy the Christ who is dispensed into us, we become part of the proper church life. By absorbing the riches of Christ we become the Body of Christ as His fullness to express Him. Therefore, the Body of Christ is constituted of the riches of Christ that have been enjoyed and assimilated by us.

追测不尽的丰富就是神格的丰满。（西二9。）这些丰富是何等包罗万有、延展无限！神格的丰满成了基督追测不尽的丰富，以分赐到我们里面，给我们经历并享受。

保罗论到基督追测不尽之丰富的话，见于以弗所书，这是很有意义的。我们若要认识这些追测不尽之丰富的真实意义，就需要看整卷以弗所书。我们可能以为这些丰富仅仅是平安、喜乐、安息这类的事物。然而，我们若摸着以弗所书的深处，就会看见包罗万有之基督追测不尽的丰富远比喜乐、平安、和安息深奥。我们当然不会轻看这些事物。然而，我们可能过于照着我们人的领会和需要来看这些事物，而没有看见基督追测不尽之丰富所指的，远比这些深奥。我们不能说，喜乐、平安、和安息是追测不尽的。以弗所三章八节的“追测不尽”一辞，该使我们看见，基督追测不尽的丰富必是指那些深奥、远超我们所能领会的事。

在以弗所一章保罗祷告，愿我们有智慧和启示的灵，使我们知道三件重大且深奥的事：神的呼召有何等盼望，神在圣徒中之基业的荣耀有何等丰富，神的能力向着我们这信的人是何等超越的浩大，就是神在基督身上所运行，使祂从死人中复活，叫祂在诸天界里坐在自己右边的能力，这能力现今正传输给我们，并应用到我们身上。（弗一18～22。）这三类深奥的事是基督追测不尽之丰富的一些方面。保罗说到基督追测不尽的丰富，是指神呼召的盼望、神基业之荣耀的丰富、神能力的超越浩大等重大的事，不仅仅是指喜乐、平安、安息这类次要的事。因此，我们若要认识并见证基督追测不尽的丰富，就需要知道神呼召的盼望、神基业的荣耀、以及神在基督身上所运行之能力的浩大。我们都需要领受这些深奥之事的异象。

基督是我们的救赎主、救主、先锋、救恩的元帅、信心的创始者和成终者。基督的这些方面都是祂追测不尽之丰富的一部分。然而，连基督的这些方面也未包括以弗所书中所启示追测不尽的丰富。我们需要铭记一个事实：要认识基督追测不尽的丰富，需要考量整卷以弗所书，看见这卷书中不同的辞句，如何表达基督追测不尽的丰富。例如，以弗所一章二十三节说，基督是那在万

The unsearchable riches are the fullness of the Godhead (Col. 2:9). How all-inclusive and extensive these riches are! The very fullness of the Godhead has become the unsearchable riches of Christ to be dispensed into us for our experience and enjoyment.

It is significant that Paul's word concerning the unsearchable riches of Christ is found in the book of Ephesians. If we are to know the real significance of these unsearchable riches, we need to consider the context of the whole book of Ephesians. We may regard these riches merely as things such as peace, joy, and rest. However, if we touch the depths of Ephesians, we shall see that the unsearchable riches of the all-inclusive Christ are much more profound than joy, peace, and rest. We certainly do not despise these things. However, we may consider them too much according to our human understanding and need, not realizing that the unsearchable riches of Christ refer to something much more profound. We cannot say that joy, peace, and rest are unsearchable. The word "unsearchable" in Ephesians 3:8 should cause us to realize that the unsearchable riches of Christ must refer to matters that are profound, far beyond our understanding.

In chapter one of Ephesians Paul prayed that we would have a spirit of wisdom and revelation to know three great and profound matters: the hope of God's calling, the riches of the glory of God's inheritance in the saints, and the surpassing greatness of His power toward us who believe, the power God exercised in raising Christ from among the dead and seating Him at His right hand in the heavenlies, a power that is now being transmitted to us and applied to us (vv. 18-22). These three categories of profound matters are aspects of the unsearchable riches of Christ. When Paul spoke regarding the unsearchable riches of Christ, he was referring to such important matters as the hope of God's calling, the riches of the glory of God's inheritance, and the surpassing greatness of His power, not merely to such minor items as joy, peace, and rest. Therefore, if we would know the unsearchable riches of Christ and testify of them, we need to know the hope of God's calling, the glory of God's inheritance, and the greatness of God's power exercised in Christ. We all need to receive a vision of these profound matters.

Christ is our Redeemer, Savior, Forerunner, Captain of salvation, and the Author and Perfecter of faith. All these aspects of Christ are part of His unsearchable riches. Nevertheless, not even these aspects of Christ cover His unsearchable riches as revealed in Ephesians. We need to be deeply impressed with the fact that in order to know Christ's unsearchable riches, we need to consider the entire book of Ephesians and see how various expressions in this book convey the unsearchable riches of Christ. For example, Ephesians 1:23 says that Christ is the One who fills all

有中充满万有者。因为基督是那在万有中充满万有者，祂的丰富就是追测不尽的。我们没有能力尽测或领略这些丰富。我们甚至无法充分领会“在万有中充满万有”这个辞句。这两个“万有”是什么意思？我们只能说，基督那包罗万有者，在宇宙的万有中充满万有。

基督追测不尽的丰富也与祂在升天里的地位有关。以弗所四章八节说，基督已经“升上高处”，就是宇宙的至高处。什么是至高处？我们要如何测量它？我们既无法领会这地方是什么，也无法测量它。再者，照着四章八节，基督升到高处的时候，“掳掠了那些被掳的，将恩赐赐给人。”基督升到高处的时候，父神把基督所掳掠的人当作恩赐赐给祂。基督接受了这些恩赐，就把他们赐给召会，祂的身体。这节也有基督追测不尽之丰富的一面。

以弗所一章十节说到“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。”将万有在基督里归一于一个元首之下，乃是照着神永远的经纶，就是祂行政的安排。神在自己里面预先定下的经纶，是要在时期满足时，将万有在基督里归一于一个元首之下。神已经使基督作万有的头。（弗一22。）借着神在所有世代中一切的经纶，万有要在新天新地里在基督里归一于一个元首之下。这将是神永远的行政和经纶。神创造宇宙的目的，是要照着祂行政的经纶，在时期满足时，使万有在基督里归一于一个元首之下。这也是基督追测不尽之丰富的一部分。

正如以弗所书中所启示的，基督是神经纶中的一切。基督是中心，也是圆周。以轮子为例，我们可以说基督是轮轴、轮圈、并一切轮辐。基督是宇宙中这个大“轮”的每一面。祂的丰富是何等追测不尽！

关于基督追测不尽的丰富，我们可能只认识喜乐、平安、或安息等事物，也可能只认识基督是救赎主、救主、先锋、救恩的元帅等方面。甚至连这些事物和方面，我们也可能只有肤浅的认识，没有深入、透彻的认识。再者，我们可能认识基督是救主，却毫不认识祂是使人圣别者。但即使我们确实深入的认识基督的这些方面，我们也仍

in all. Because Christ is the One who fills all in all, His riches are unsearchable. We do not have the ability to search them out or to comprehend them. We cannot even adequately understand the expression “all in all.” What is the meaning of these two “alls”? We can only say that Christ, the all-inclusive One, fills all things in all things in the universe.

The unsearchable riches of Christ are also related to His position in His ascension. Ephesians 4:8 says that Christ has “ascended to the height,” that is, to the highest place in the universe. What is the highest place? How shall we measure it? We can neither understand what this place is nor can we measure it. Furthermore, according to 4:8, when Christ ascended to the height, “He led captive those taken captive and gave gifts to men.” When Christ ascended to the height, God the Father gave to Him as gifts the ones Christ had taken captive. Having received these gifts, Christ then gave them to the church, His Body. In this verse we also have an aspect of Christ’s unsearchable riches.

Ephesians 1:10 speaks of 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 heading up of all things in Christ is according to God’s eternal dispensation, according to God’s economy, His administrative arrangement. The economy or dispensation which God purposed in Himself is to head up all things in Christ at the fullness of the times. God has made Christ the Head over all things (Eph. 1:22). Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth. This will be God’s eternal administration and economy. God created the universe for the purpose that at the fullness of the times all things will be headed up in Christ according to His administrative economy. This also is a part of the unsearchable riches of Christ.

As revealed in Ephesians, Christ is everything in God’s economy. Christ is the center and also the circumference. Using the illustration of a wheel, we may say that Christ is the hub, the rim, and all the spokes. Christ is every aspect of this great “wheel” in the universe. How unsearchably rich He is!

Concerning the unsearchable riches of Christ, we may only know matters such as joy, peace, and rest, or we may know aspects of Christ such as the Redeemer, Savior, Forerunner, and Captain of salvation. However, even these matters and aspects we may know only in a superficial way, not in a deep and thorough way. Furthermore, we may know Christ as the Savior but not at all as the Sanctifier. But even if we do know these aspects of Christ in a deep way, we are still in the realm

在基督之丰富的范围里，不在基督追测不尽之丰富的范围里，因基督这些方面是丰富的，但不是追测不尽的丰富。要认识基督是那有追测不尽之丰富的包罗万有者，我们需要看以弗所一章十节这样的经文所启示的基督。有些人读以弗所书，可能留意二章八节的恩典，认为恩典仅仅是不配得的恩惠，却不晓得有一处经文说到基督追测不尽的丰富，并且有许多经文启示这些深奥的丰富。我们看见那作我们的分，供我们享受的基督，乃是有追测不尽之丰富的基督，这是紧要的。

包罗万有的基督经过了追测不尽、包罗万有的死。借着祂的死，祂除去了我们的罪，对付了我们有罪的性情和旧人，并废除了魔鬼。照着以弗所书，基督借着祂的死特别废掉了那规条中诫命的律法。（弗二 15。）一切不同的风俗、习惯和生活方式，都被基督的十字架废掉了。追测不尽的基督经过了追测不尽的死。因此，基督之死的丰富和量度是追测不尽的。要测量或追测基督的丰富是过于我们所能的。我们需要考量以弗所书中所启示一切深奥的事，以认识并经历这些丰富。

二十　灵食

基督也是信徒的灵食。在林前十章三节保罗说，“都吃了一样的灵食。”这是指吗哪，（出十六 14 ～ 18，）预表基督为着基督徒的旅程，作我们每日生命的供应。（约六 31 ～ 35。）我们信徒都该吃一样的灵食，不该吃基督之外的任何东西。

照着神的经纶，我们该凭基督，且单单凭基督而活。基督该是我们唯一的食物，我们不该寻求凭别的食物而活。凡满足、加强、并维持我们的，就是我们的食物。我们信徒所接受，作我们维持、力量、和满足的唯一食物，应当是基督。我们都该能见证，只有基督满足我们，并且我们每日因祂得着加强、维持、和满足。

那作我们灵食的基督，就是那对我们成为主观的基督。祂是经过过程的三一神，作为包罗万有的灵，住在我们灵里。何等奇妙，基督主观的在我们里面！基督对我们是主观的，主要的目的是要作我们的灵食。任何要作我们食物和生命供应的东西，必须能进入我们里面，然后被我们消化、吸收，成为我们组织和纤维的一部分。基

of the riches of Christ, not of the unsearchable riches of Christ, for these aspects of Christ are rich but not unsearchably rich. To know Christ as the all-inclusive One with the unsearchable riches we need to consider what is revealed of Christ in a verse such as Ephesians 1:10. In reading the book of Ephesians some may pay attention to grace in 2:8, perhaps regarding it merely as unmerited favor, without even realizing that there is a verse that speaks of the unsearchable riches of Christ, or that there are many verses that reveal these profound riches. It is crucial for us to realize that the Christ who is our portion for our enjoyment is the Christ with unsearchable riches.

The all-inclusive Christ died an unsearchable and all-inclusive death. Through His death He took away our sins, dealt with our sinful nature and with the old man, and destroyed the Devil. In particular, according to the book of Ephesians, through His death Christ abolished the law of the commandments in ordinances (Eph. 2:15). All the different customs, habits, and ways of living have been abolished by the cross of Christ. The unsearchable Christ died an unsearchable death. Therefore, the riches and the dimensions of Christ's death are unsearchable. It is beyond our ability to measure or search the riches of Christ. We need to know these riches and experience them by considering all the profound matters revealed in the book of Ephesians.

20. Spiritual Food

Christ is also the believers' spiritual food. In 1 Corinthians 10:3 Paul says, "All ate the same spiritual food." This refers to manna (Exo. 16:14-18), which typifies Christ as our daily life supply (John 6:31-35) for the Christian journey. We believers should all eat the same spiritual food, not eating anything other than Christ.

According to God's economy, we should live on Christ and on Christ alone. Christ should be our unique food, and we should not seek to live on any other food. Whatever satisfies, strengthens, and sustains us is our food. The unique food we should take for our sustenance, strength, and satisfaction as believers should be Christ. We all should be able to testify that only Christ satisfies us and that daily we are strengthened, sustained, and satisfied by Him.

The Christ who is our spiritual food is the Christ who becomes subjective to us. He is the processed Triune God indwelling our spirit as the all-inclusive Spirit. How wonderful that Christ is within us subjectively! The main purpose for His being subjective to us is that He may be our spiritual food. Anything that is to be our food and life supply must be something that can enter into us and then be digested and assimilated by us to become part of the very tissue and fiber of our being. Christ is

督对我们是主观的，正是如此。我们吃基督作我们的灵食，就与祂联合，并与祂成为一灵。（林前六17。）因此，那对我们是主观的基督，就是我们与其联合、与其成为一灵的基督，乃是我们的灵食。

约翰六章陈明基督是信徒的灵食。在四十八节主宣告说，“我就是生命的粮。”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。（创二9。）在三十三节基督说到祂自己是神的粮，就是那从天上降下来赐生命给世人的。基督，就是神，成了肉体，为要作生命的粮给我们吃。祂从天上来，不仅要作我们的救主，更要作我们的食物。我们需要看见，我们何等需要基督作我们每日的食物。

约翰六章是独特的，很详尽的说到基督是生命的粮，是我们的灵食。这一章有基督作我们食粮的五个特征：属天的粮、（约六41，50，51，58、）神的粮、（约六33、）生命的粮、（约六35、）活粮、（约六51、）和真粮。（约六32。）作为从天上降下来的粮，基督是属天的粮。作为神的粮，祂是属神的，是神所差来，且与神同在的。作为生命的粮，祂是有永远生命的粮。作为活粮，祂是活的。作为真粮，祂是真理或实际的粮。基督是真粮，其他各种食粮不过是祂这真粮的影儿。我们每日所吃之食物的实际，乃是耶稣基督。祂是神所差来真正生命的粮，带给我们永远的生命。我们都需要祂作我们生命的粮，我们的灵食。

在约翰六章五十七节主说，“那吃我的人，也要因我活着。”吃就是把食物接受到我们里面，并生机的吸收到体内。因此，吃主耶稣就是将祂接受到我们里面，为我们重生的新人以生命的方式所吸收；然后，我们就凭着所接受作为食物的主而活。借此，祂这位复活者就活在我们里面。（约十四19～20。）

二一　涌流灵水的磐石

保罗在林前十章四节的话，指明基督是涌流灵水的磐石：“都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”这里的灵水，指流自裂开之磐石的活水，（出十七6，）预表那灵作我们包罗万有的水。（约七37～39，林前十二13。）我们都该喝一样的灵水，不该喝这包罗万有之灵以外的任何东西。

subjective to us in precisely this way. When we eat Christ as our spiritual food, we are joined to Him and become one spirit with Him (1 Cor. 6:17). Hence, the Christ who is subjective to us, to whom we are joined and with whom we are one spirit, is our spiritual food.

The sixth chapter of the Gospel of John presents Christ as the believers' spiritual food. In verse 48 the Lord declares, "I am the bread of life." The bread of life is the life supply in the form of food, like the tree of life (Gen. 2:9). In verse 33 Christ refers to Himself as the bread of God, who came down out of heaven and gives life to the world. Christ, the very God, became flesh in order to be the bread of life for us to eat. He came from heaven not only to be our Savior but also to be our food. We need to realize how much we need Christ as our daily food.

John 6 is unique in giving many details concerning Christ as the bread of life, as our spiritual food. In this chapter we have five characteristics of Christ as our bread: heavenly bread (vv. 41, 50, 51, 58), the bread of God (v. 33), the bread of life (v. 35), the living bread (v. 51), and the true bread (v. 32). As the bread that came down out of heaven, Christ is the heavenly bread. As the bread of God, He is of God, He was sent by God, and He was with God. As the bread of life, He is the bread with eternal life. As the living bread, He is living. As the true bread, He is the bread of truth or reality. Christ is the true food, and all other kinds of food are merely shadows of Him as the real food. The reality of the food we eat daily is Jesus Christ. He is the true bread of life sent by God to bring us eternal life. We all need Him to be the bread of life, the spiritual food, to us.

In John 6:57 the Lord says, "He who eats Me shall also live because of Me." To eat is to take food into us to be assimilated into our body organically. Hence, to eat the Lord Jesus is to receive Him into us to be assimilated by the regenerated new man in the way of life. Then we shall live by Him whom we receive as our food. It is in this way that Christ lives in us as the resurrected One (John 14:19-20).

21. The Rock Flowing with the Spiritual Drink

Paul's word in 1 Corinthians 10:4 indicates that Christ is the rock flowing with the spiritual drink: "All drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ." The spiritual drink here refers to the living water that flowed out of the cleft rock (Exo. 17:6), which typifies the Spirit as our all-inclusive drink (John 7:37-39; 1 Cor. 12:13). We should all drink the same spiritual drink, not drinking anything other than the all-inclusive Spirit.

基督借着成为肉体，到地上来作磐石。祂在加略被钉死，为神的律法及其能力和权柄所击打。祂的肋旁裂开了，（约十九34，）流出活水给我们喝。这活水就是那灵，三一神的终极流出。这灵水解我们的干渴，并且充分满足我们全人。

为着神的选民被击打、裂开、流出活水的磐石，乃是物质的磐石；但保罗称之为灵磐石，因它预表那被神击打、裂开，流出生命的水，以解信徒干渴的基督。因此保罗说，那磐石就是基督。因为它是表征基督的灵磐石，就能随着以色列人。这指明作真磐石的基督，乃是随着祂的信徒。

我们不该把吃喝基督看作仅仅是比喻或隐喻。这乃是事实。我们该每日，甚至每时吃喝主耶稣。在约翰六章主说，祂从天上来，作我们的食物。这不是比喻，或隐喻的说法；这乃是神圣的事实。在约翰七章三十七、三十八节，祂接着说，人若渴了，可以到祂这里来喝；并且从他腹中要流出活水的江河来。这也是属天的事实。

吃喝在我们日常生活中虽然非常普通，在圣经里却是意义重大的事。乃是凭着我们吃喝基督，神把祂自己作到我们里面。我们凭着吃喝吸取主，祂就生机的与我们成为一。我们吃喝某些元素，那些元素就被吸取到我们里面，并在实质和素质上与我们成为一。我们吃喝时，我们的食物就生机的与我们成为一，并且，食物被消化和吸收，实际上就成为我们这人，我们纤维和组织的一部分。领悟这点会帮助我们看见吃喝主的重要。我们都需要吃祂喝祂。

照圣经的记载，喝比吃更重要。圣经说到灵水，或生命水，比灵食更多。我们若蒙主光照，就会看见我们需要喝，过于需要吃。为这缘故，保罗在林前强调喝过于吃。在林前十二章十三节他说，我们得以喝一位灵。实际上，喝包括吃。这就是说，灵食包括在生命水里。没有生命水，我们就不能有灵食。因此，我们若不能喝，就不能吃。

Through incarnation Christ came to earth as the rock. At Calvary He was crucified, smitten by God's law with its power and authority. His side was cleft (John 19:34), and living water flowed forth for us to drink. This living water is the Spirit, the ultimate issue of the Triune God. This spiritual drink quenches our thirst and fully satisfies our being.

Literally, the Greek words rendered "a spiritual rock which followed" are "a spiritual following rock." The rock that was smitten and cleft to flow out the living water for God's chosen people was a physical rock. Yet Paul calls it a spiritual rock because it typifies Christ smitten and cleft by God to flow out the water of life to satisfy the thirst of His believers. Hence, Paul says that the rock was Christ. Because it was a spiritual rock signifying Christ, it was able to follow the children of Israel. This indicates that Christ as the real rock is following the believers.

We should not regard the eating and drinking of Christ as mere parables or metaphors. These are facts. Daily, even hourly, we should eat and drink of the Lord Jesus. In John 6 the Lord says that He came from heaven to be our food. This is not a parable or a metaphoric utterance; it is a divine fact. In John 7:37 and 38 He goes on to say that whoever thirsts may come to Him and drink and that out of his inner being will flow rivers of living water. This also is a heavenly fact.

Although eating and drinking are very common in our daily living, in the Bible they are matters of crucial significance. It is by our eating and drinking of Christ that God works Himself into us. By eating and drinking we take the Lord in, and He becomes one with us organically. As we eat and drink certain elements, those elements are taken into us and become one with us in substance and essence. As we eat and drink, our food becomes one with us organically, and, when it has been digested and assimilated, it actually becomes part of our being, our very fiber and tissue. Realizing this will help us to see the importance of eating and drinking the Lord. We all need to eat Him and drink Him.

According to the biblical record, drinking is more important than eating. In the Scriptures more is said about spiritual water, or the water of life, than about spiritual food. If we are enlightened by the Lord, we shall realize that we need drinking even more than eating. For this reason, in 1 Corinthians Paul emphasizes drinking more than eating. In 1 Corinthians 12:13 he says that we have been given to drink of one Spirit. Actually, drinking includes eating. This means that the spiritual food is included in the water of life. Without the water of life, we cannot have spiritual food. Therefore, if we fail to drink, we shall not be able to eat.

照启示录二十二章一、二节，生命树是长在生命水的河里。这启示生命水在哪里涌流，生命树就在哪里生长。河流自宝座，树长在河里，这事实指明灵水比灵食更紧要。基督对信徒是灵食，也是涌流灵水的磐石。

二二　光

基督在祂的身位里对信徒也是光。约翰一章四节说，“生命在祂里面，这生命就是人的光。”生命就是光，这是绝对真实的。我们呼求主耶稣的名，把祂接受到里面，神圣的光就进到我们这人里面。我们立刻感觉到有个东西在里面照亮，但那时我们可能没有话语或口才描述它。那个照亮就是基督作光的照亮。因着这光照亮，生命就是人的光。光在我们里面照亮，有力的证明我们已经从神而生，成为祂的儿女。

我们听见了话，接受了生命，这生命就成为在里面照亮的光，来光照我们。基督这神圣的生命在我们里面作生命的光照亮，我们就在祂的光照之下。我们凭着接受话由神而生，就有神圣的生命，永远的生命，这生命且成为在我们里面照亮的光。基督就是神的话，神的彰显，借此我们认识神。我们接受祂作神的彰显，祂就成为我们的生命，并且这生命成为在我们里面照亮的光。

以弗所五章十四节也指明，基督对信徒乃是光：“所以祂说，睡着的人哪，要起来，要从死人中站起来，基督就要光照你了。”

According to Revelation 22:1 and 2, the tree of life grows in the river of water of life. This reveals that wherever the water of life flows, there the tree of life grows. The fact that the river flows from the throne and that the tree grows in the river indicates that the spiritual drink is even more crucial than the spiritual food. To the believers Christ is both spiritual food and the rock flowing with the spiritual drink.

22. Light

In His person to the believers Christ is also light. John 1:4 says, “In Him was life, and the life was the light of men.” It is absolutely true that the life is the light. When we called on the name of the Lord Jesus, receiving Him into us, the divine light came into our being. Immediately we had the sense of something shining within, but perhaps, at the time, we did not have the language or the utterance to describe it. That shining was the shining of Christ as light. Because this light shines, the life is the light of men. The shining of the light within us is a strong confirmation that we have been born of God to be His children.

When the Word is heard and life is received, the life becomes the light shining within to enlighten us. When Christ, as the divine life, shines within us as the light of life, we are under His enlightening. Having been born of God by receiving the Word, we have the divine life, eternal life, and this life becomes the light shining within us. Christ is the Word of God, the expression of God by which we may know God. When we receive Him as the expression of God, He becomes our life, and this life becomes the light that shines within us.

Ephesians 5:14 also indicates that Christ is light to the believers: “Wherefore He says, Awake, sleeper, and arise from among the dead, and Christ shall shine on you.”

第五十三篇

基督—祂的身位（三三）

在本篇信息中，我们要更多说到基督在祂的身位里对信徒所是的方面。

二三　道路

基督在祂的身位里乃是信徒到父那里去的路。在约翰十四章四节主耶稣说，“我往哪里去，你们知道那条路。”请注意主用“哪里”和“路”二辞。在五节多马回答说，“主啊，我们不知道你往哪里去，怎能知道那条路？”于是主回答说，“我就是道路…若不借着我，没有人能到父那里去。”（约十四 6。）这节启示基督是道路，并指明“那里”就是父。因为道路是一个活的人位，就是子，所以地方也必是一个活的人位，就是父神自己。所以，道路和那里都是活的人位。道路是子；那里，地方，是父。

以基督为我们到父那里去的道路，意思是我们接受基督，就得着父。我们行走在那作道路的基督里，我们就到达目的地，就是父。因此，我们以基督为道路，就达到父作所到的地方。使我们进入父神这活的地方的活路，乃是主耶稣基督自己。

在约翰十四章六节主耶稣不是说，“若不借着我，没有人能到天上去。”祂乃是说，“若不借着我，没有人能到父那里去。”基督的心意不是要带我们进入天上，乃是要带我们进入神里面，进入父里面。基督不是带信徒进入天上的路，乃是带信徒进入父里面的路。借着子的死与复活，我们已经被带到父里面。子在父里面，我们因为在子里面，所以也在父里面。

父是圣别的，住在不能靠近的光中，（提前六 16，）而我们是有罪的。我们也与世界、撒但和其他消极的事物纠缠在一起，这一切都是我们不可能到父那里去的障碍。罪、世界和撒但是三大障碍，使人不可能进到父面前。我们不可能胜过这些消极的事物，并打通道路。因此，我们需要基督作到父那里去的道路，作我们到父那里去的凭借。

MESSAGE FIFTY-THREE

CHRIST—HIS PERSON (33)

In this message we shall cover more aspects of what Christ is in His person to the believers.

23. The Way

In His person Christ is the believers' way to the Father. In John 14:4 the Lord Jesus says, "You know where I go, and you know the way." Notice that the Lord uses the words "where" and "way." In verse 5 Thomas replies, "Lord, we do not know where You are going, and how can we know the way?" Then the Lord answers, "I am the way...no one comes to the Father except through Me" (v. 6). This verse reveals that Christ is the way and indicates that the "where" is the Father. Because the way is a living person, the Son, so the place must also be a living person, God the Father Himself. Therefore, both the way and the where are living persons. The way is the Son, and the where, the place, is the Father.

To have Christ as our way to the Father means that when we take Christ, we get the Father. When we walk in Christ as the way, we arrive at the destination, which is the Father. Hence, we take Christ as the way and we reach the Father as the place. The living way for us to get into God the Father, the living place, is the Lord Jesus Christ Himself.

In John 14:6 the Lord Jesus does not say, "No one comes to heaven except through Me." He says, "No one comes to the Father except through Me." Christ's intention is not to bring us into heaven but to bring us into God, into the Father. Christ is not the way to bring the believers into heaven; He is the way to bring the believers into the Father. Through the Son's death and resurrection we have been brought into the Father. The Son is in the Father, and we also are in the Father because we are in the Son.

The Father is holy and dwells in unapproachable light (1 Tim. 6:16), and we are sinful. We are also involved with the world, Satan, and other negative things, all of which are obstacles that make it impossible for us to come to the Father. Sin, the world, and Satan are three great obstacles that make access to the Father impossible. It is impossible for us to overcome these negative things and to clear the way. Therefore, we need Christ as the way to the Father, as the means by which we may come to the Father.

主耶稣借着祂在十字架上的死，对付了罪、世界和撒但。这就是说，祂已经清除了我们与神之间一切消极的事物，一切的障碍。现今，对付过这些消极的事物以后，基督自己乃是我们到父那里去的道路。我们只需要进入基督里，祂就要带我们到父那里去。基督借着祂的死打通了路，现今祂自己成为我们进入父里面的道路，唯一的道路。我们进入基督这道路，我们就到达父，我们的目的地，因为子与父乃是一。因此，在子里面也就是在父里面。一旦我们在基督耶稣里，我们与神之间就不再有任何距离。因为我们在基督里，我们就立即被带到父里面。这不仅仅是道理；这是属灵的事实。当我们呼求主耶稣的名，我们立即在经历上在三一神里面。基督是唯一的道路，使我们进入神里面。

我们这些信徒能见证，我们有神，并且我们享受神。我们借以进入父神里面的道路，乃是那钉死并复活的基督以及祂的救赎。（约十四 2 下～3，来十 19。）基督已经除去了罪，审判了世界，废除了撒但，并且了结了旧造。如今我们与神之间不再有任何障碍。当我们呼求主，我们立即在神的同在里。我们经历神在我们里面，并我们与祂是一的事实，那时神就借着神圣的分赐成为我们的享受。

以弗所二章十八节说，“借着祂，我们两下在一位灵里，得以进到父面前。”这指明借着基督作道路，我们就在那灵里得以进到父面前。我们呼喊“哦，主耶稣，”我们就感觉我们在神的同在里，并且感觉神在我们里面。今天基督是赐生命的灵。这赐生命的灵如今乃是我们摸着父神，并进入祂里面的通路。

二四　实际

在约翰十四章六节，主耶稣也说祂是实际。离了三一神，整个宇宙就是虚无，没有内容，没有实际。三一神—父、子、灵—乃是实际。作为到父那里去的道路，基督乃是实际。祂若不是实际，就不能作我们的道路。道路需要实际。我们若呼求主耶稣之名以外的名，就不会有进入神里面的道路，因为所有别的名都没有实际。我们呼求主耶稣的名，就立即在进入神里面的路上，因为基督是三一神的具体化身。因此，我们呼求耶稣的名，就领受一些真实的东西到我们里面。

Through His death on the cross the Lord Jesus dealt with sin, the world, and Satan. This means that He has cleared away all the negative things, all the obstacles, between us and God. Now, having dealt with the negative things, Christ Himself is our way to the Father. We simply need to enter into Christ, and He will bring us to the Father. Through His death Christ cleared the path, and now He Himself becomes our way, the only way, into the Father. When we get into Christ as the way, we arrive at the Father as our destination, because the Son is one with the Father. Therefore, to be in the Son is also to be in the Father. Once we are in Christ Jesus, there is no longer any distance between us and God. Because we are in Christ we are immediately brought into the Father. This is not a mere doctrine; it is a spiritual fact. When we call on the name of the Lord Jesus, we are immediately in the Triune God in an experiential way. Christ is the unique way for us to enter into God.

As believers we can testify that we have God and that we enjoy God. The way by which we enter into God the Father is the crucified and resurrected Christ with His redemption (John 14:2b-3; Heb. 10:19). Christ has taken away sin, He has judged the world, He has destroyed Satan, and He has terminated the old creation. Now there are no longer any obstacles between us and God. When we call on the Lord, we are immediately in the presence of God. We experience the fact that God is in us and that we are one with Him, and then God becomes our enjoyment through the divine dispensing.

Ephesians 2:18 says, “Through Him we both have access in one Spirit unto the Father.” This indicates that through Christ as the way we have access in the Spirit unto the Father. When we call, “O Lord Jesus,” we have the sense that we are in the presence of God and that God is within us. Today Christ is the life-giving Spirit. This life-giving Spirit is now the access for us to touch God the Father and to enter into Him.

24. The Reality

In John 14:6 the Lord Jesus also says that He is the reality. Apart from the Triune God, the entire universe is vanity, having no content, no reality. The Triune God—the Father, the Son, and the Spirit—is the reality. As the way to the Father, Christ is the reality. If He were not the reality, He could not be our way. The way needs the reality. If we call on a name other than the name of the Lord Jesus, we shall not have a way into God, because all other names are void of reality. When we call on the name of the Lord Jesus, we are immediately on the way into God because Christ is the embodiment of the Triune God. Therefore, when we call on the name of Jesus, we receive something real into us.

我们借着呼求主耶稣的名所领受的实际，乃是三一神的所是和所作。首先，这实际是成为肉体的神。（约一1，14。）这实际也是子（约八32，36）和那灵。（约十四17，十五26，十六13，约壹五6。）因此，实际就是三一神—父、子、灵。此外，这实际包括三一神所作的。这就是福音。（弗一13。）因此，实际就是三一神的所是和祂的所作。

宇宙中只有神的所是和所作是实际的。这就是说，宇宙中的实际就是神的所是和神的所作。神的所是就是父、子、灵，神的所作就是救赎。在福音里，祂是一切，并且祂已经作成我们接触祂所需要的一切。现今我们呼求主耶稣的名，就领受这宇宙的实际。

实际上，实际就是道路，而道路就是目的地。我们上了道路，就到达目的地。这就是说，我们接受主耶稣，就得着父。我们接受子作道路，就得着父作目的地。因为子是父的具体化身，我们呼求主的名，就有子也有父。这就是实际成为道路。这就是子同祂所作的成为我们到父那里去的道路。我们只要呼求主耶稣的名，就上了这道路。我们呼求主的名，我们就有实际，我们就在道路上，我们也就得着父。

二五　荣耀的盼望

基督对信徒也是荣耀的盼望。在歌罗西一章二十七节，保罗说到“基督在你们里面成了荣耀的盼望。”基督不仅住在我们里面；祂住在我们里面是作我们荣耀的盼望。基督能成为我们荣耀的盼望，因为祂住在我们灵里，作我们的生命和我们的人位。照歌罗西三章四节，基督是我们的生命，祂显现的时候，我们也要与祂一同显现在荣耀里。祂要显现，在我们得赎且改变形状的身体上得荣耀。（罗八23，腓三21，帖后一9。）当基督来的时候，我们要在祂里面得荣耀，祂也要在我们身上得荣耀。这指明内住的基督要浸透我们全人，包括我们物质的身体。这要使我们的身体改变形状，使之同形于祂荣耀的身体。那时基督就要在我们身上得荣耀。这就是基督在我们里面作荣耀的盼望。

保罗在以弗所一章十八节所说神呼召的盼望，与基督是荣耀的盼望有关。保罗祷告，愿我们得着智慧和启示

The reality we receive by calling on the name of the Lord Jesus is the being and the doing of the Triune God. First, this reality is the incarnated God (John 1:1, 14). This reality is also the Son (John 8:32, 36) and the Spirit (John 14:17; 15:26; 16:13; 1 John 5:6). Hence, the reality is the Triune God—the Father, the Son, and the Spirit. Furthermore, this reality includes what the Triune God has done. This is the gospel (Eph. 1:13). The reality, therefore, is the very being of the Triune God and what He has done.

In the universe only what God is and what God does are real. This means that the reality in the universe is God’s being and God’s doing. God’s being is the Father, the Son, and the Spirit, and His doing is redemption. In the gospel He is everything and has done everything necessary for us to contact Him. Now when we call on the name of the Lord Jesus, we receive this universal reality.

The reality is actually the way, and the way is the destination. When we get on the way, we arrive at the destination. This means that when we receive the Lord Jesus, we have the Father. When we receive the Son as the way, we have the Father as the destination. Because the Son is the embodiment of the Father, when we call on the name of the Lord we have both the Son and the Father. This is the reality becoming the way. This is the Son with what He has done becoming our way to the Father. We get on this way simply by calling on the name of the Lord Jesus. When we call on the Lord’s name, we have the reality, we are on the way, and we have the Father.

25. The Hope of Glory

To the believers Christ is also the hope of glory. In Colossians 1:27 Paul speaks of “Christ in you, the hope of glory.” Christ not only dwells within us; He dwells within us as our hope of glory. Christ can be our hope of glory because He dwells in our spirit to be our life and our person. According to Colossians 3:4, when Christ our life is manifested, we also shall be manifested with Him in glory. He will appear to be glorified in our redeemed and transfigured body (Rom. 8:23; Phil. 3:21; 2 Thes. 1:10). When Christ comes, we shall be glorified in Him, and He will be glorified in us. This indicates that the indwelling Christ will saturate our entire being, including our physical body. This will cause our body to be transfigured and to become like His glorious body. At that time Christ will be glorified in us. This is Christ in us as the hope of glory.

Paul’s word in Ephesians 1:18 about the hope of His calling is related to Christ’s being the hope of glory. Paul prayed that we would have a spirit of wisdom and

的灵，以认识某些事物，其中第一就是神呼召的盼望。我们在得救以前没有盼望。那时我们“在基督以外…在世上没有指望，没有神。”（弗二12。）但既然得救了，我们就不再是没有指望的；反之，我们是满有盼望。然而，因着很多信徒不知道他们有何等的盼望，保罗就祷告，愿我们得着智慧和启示的灵，好知道神呼召的盼望。

作为神所呼召的子民，我们满有盼望；这盼望就是基督自己。提前一章一节说到“基督耶稣我们的盼望。”基督不仅是我们的救主；祂也是我们的盼望，带我们进入永远生命完满的福分和享受。我们的盼望单单且唯独是基督。我们盼望的每一面都与祂有关。我们盼望的其他方面包括被提的迁移，从属地、物质的范围，迁到属天、属灵的范围，以及得荣；（罗八23～25，30，腓三21；）将来魂的救恩，（彼前一5，9，）就是主带我们的魂进入祂的享受；在千年国里与基督一同作王的享受；（启五10，提后四18，太二五21，23；）以及在新耶路撒冷里对基督终极的享受，连同在新天新地里普遍而永远的福分。（启二一1～7，二二1～5。）

在歌罗西一章二十七节，保罗特别说基督是荣耀的盼望。荣耀就是神的彰显。神已经命定我们要被带进这荣耀，（林前二7，）并且我们信徒已经蒙召来得这荣耀。（帖前二12，彼前五10。）不仅如此，当我们重生时，基督这荣耀的生命进到我们里面作神圣的种子，至终这种子要开花，达到神完满的彰显。这位基督，神的彰显，神荣耀的光辉，（来一3，）如今住在我们里面，作我们荣耀的盼望。荣耀对我们还是个盼望，因为还没有从我们里面显出来，叫人看见。我们怎样盼望撒下的种子开花，也照样盼望如今在我们里面的荣耀生命开花。我们这样一个荣耀的盼望，就是内住的基督自己。

二六　和平（平安）

论到基督，以弗所二章十四节说，“祂自己是我们的和平。”“我们”一辞指不同的民族，指犹太和外邦信徒。这里所说的和平，不是神与人之间的和平，乃是人与人之间的和平。借着基督的血，我们不仅得以亲近神，也得以亲近神的子民。基督既为犹太和外邦的信徒成就了完全的救赎，祂自己就成了我们的和平，我们的和谐，将两下作成一个。由于人类的堕落以及被选族类的蒙召，

revelation to know certain things, the first of which is the hope of God’s calling. Before we were saved, we had no hope. We were “apart from Christ…having no hope and without God in the world” (Eph. 2:12). But now that we are saved, we are no longer without hope; instead, we are full of hope. However, because many believers do not know what a hope is theirs, Paul prayed that we would have a spirit of wisdom and revelation in order to know the hope of God’s calling.

As God’s called people we are full of hope, which is Christ Himself. First Timothy 1:1 speaks of “Christ Jesus our hope.” Christ is not only our Savior; He is also our hope to bring us into the full blessing and enjoyment of eternal life. Our hope is singly and uniquely Christ. Every aspect of our hope is related to Him. Other aspects of our hope include the rapturous transfer from the earthly and physical realm to the heavenly sphere and glorification (Rom. 8:23-25, 30; Phil. 3:21); the coming salvation of the soul (1 Pet. 1:5, 9), the Lord’s bringing of our soul into His enjoyment; the kingly enjoyment with Christ in the millennium (Rev. 5:10; 2 Tim. 4:18; Matt. 25:21, 23); and the consummate enjoyment of Christ in the New Jerusalem with the universal and eternal blessings in the new heaven and new earth (Rev. 21:1-7; 22:1-5).

In Colossians 1:27 Paul specifically says that Christ is the hope of glory. Glory is the expression of God. God has ordained that we should be brought into this glory (1 Cor. 2:7), and, as believers, we have been called into this glory (1 Thes. 2:12; 1 Pet. 5:10). Furthermore, when we were regenerated, Christ as the life of glory came into us as a divine seed that eventually will blossom into the full expression of God. The Christ who was God’s expression, the effulgence of God’s glory (Heb. 1:3), now dwells within us to be our hope of glory. Glory is still a hope to us because it has not yet come out of us in a visible way. Just as we hope for the blossoming of a seed that has been sown, so we hope for the blossoming of the life of glory that is now within us. Our hope of such a glory is the indwelling Christ Himself.

26. Peace

Speaking of Christ, Ephesians 2:14 says, “He Himself is our peace.” The word “our” refers to different peoples, to the Jewish and Gentile believers. The peace spoken of here is not that between God and man but that between one man and another. Through the blood of Christ we have been brought near not only to God but also to God’s people. Christ, who has accomplished full redemption for both Jewish and Gentile believers, is Himself our peace, our harmony, in that He has made both one. Due to the fall of mankind and the call of the chosen race, there was a separation

以色列人和外邦人有了隔离。但借着基督的救赎，这隔离已经除去。现今，在救赎的基督里，两下乃是一：祂是一的联索，和平的联索。基督借着祂救赎的死，除去了犹太人和外邦人之间的隔离，如今祂是我们的和平。

约翰福音也陈明基督是信徒的平安。主耶稣说，“我留下平安给你们，我将我的平安赐给你们；我所赐给你们的，不象世人所赐的。你们心里不要受搅扰，也不要胆怯。”（约十四 27。）基督所赐的平安胜过一切搅扰、恐惧，特别是那些由宗教的逼迫所引起的。主耶稣说这些话的时候，门徒冒着丧失性命的危险，或者至少冒着失去谋生之路的危险来跟从祂。因着门徒惧怕那反对并逼迫他们的宗教，主就告诉他们在祂里面有平安。主留下祂的平安给他们，这平安实际上就是主自己。不管我们可能面对什么反对和逼迫，在我们里面的主耶稣乃是我们的平安，我们可以享受祂作平安。

在约翰十六章三十三节基督说，“我将这些事对你们说了，是要叫你们在我里面有平安。在世上你们有苦难，但你们可以放心，我已经胜了世界。”这启示信徒在得胜的基督里有平安。虽然主耶稣死了，也已经复活了，但我们仍留在没有平安的世界里。在这世界里我们只会有搅扰。但主自己要成为我们的平安，我们在祂里面就能有平安。无论这世界多么搅扰我们，逼迫我们，主已经胜了世界。我们无须忧虑或惧怕世界。世界也许逼迫我们，搅扰我们，但基督是我们的平安，祂已经胜了世界。

二七　喜乐

基督在祂的身位里对信徒是喜乐。“这些事我已经对你们说了，是要叫我的喜乐可以在你们里面，并叫你们的喜乐可以满足。”（约十五 11。）这节的上下文是主说到葡萄树和枝子乃是一个生机体，彰显神圣生命的丰富以荣耀父。（约十五 1～11。）我们成为神圣葡萄树的枝子，并结果子以彰显神圣的生命，乃是喜乐的事，也是喜乐的生活。我们若住在主里面，并借着住在祂的爱里而持续的住在祂里面，以致多结果子彰显祂生命的丰富，叫父得荣耀，我们就要被喜乐充满。我们的喜乐总是来自我们住在主里面，来自我们住在祂的爱里，来自我们在祂丰富的生命里结果子，并来自父的彰显与得荣。在这种生活里我们满了喜乐；这喜乐实际上就是基督自己。

between Israel and the Gentiles. Through Christ's redemption this separation has been removed. Now the two are one in the redeeming Christ, who is the bond of oneness, the bond of peace. The very Christ who has removed through His redemptive death the separation between the Jews and the Gentiles is now our peace.

The Gospel of John also presents Christ as the believers' peace. The Lord Jesus said, "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be fearful" (John 14:27). The peace Christ gives overcomes all troubles and fears, especially those caused by the persecution of religion. When the Lord Jesus spoke these words, the disciples followed Him at the risk of losing their lives, or, at the very least, of losing the way to earn their living. Because the disciples were under the fear of the opposing and persecuting religion, the Lord told them that in Him they had peace. He left His peace with them, a peace that is actually the Lord Himself. No matter what opposition and persecution we may face, the Lord Jesus within us is our peace, and we may enjoy Him as peace.

In John 16:33 Christ said, "These things I have spoken to you that in Me you may have peace. In the world you have affliction, but be of good courage, I have overcome the world." This reveals that the believers have peace in the overcoming Christ. Although the Lord Jesus died and has been resurrected, we remain in the world where there is no peace. In this world we shall have only trouble. But the Lord Himself will be our peace, and we can have peace in Him. No matter how much this world troubles us and persecutes us, the Lord has overcome the world. We do not need to worry nor to fear the world. The world may persecute us and trouble us, but Christ is our peace, and He has overcome the world.

27. Joy

In His person Christ is joy to the believers. "These things I have spoken to you that My joy may be in you and that your joy may be made full" (John 15:11). The context of this verse is the Lord's word concerning the vine and the branches being an organism to glorify the Father by expressing the riches of the divine life (John 15:1-11). For us to be branches of the divine vine and to bear fruit to express the divine life is a matter of joy—a joyful life. If we abide in the Lord and keep abiding in Him by abiding in His love so that we may bear much fruit to express the riches of His life for the glorification of the Father, we shall be filled with joy. Our joy always comes from our abiding in the Lord, from our abiding in His love, from our fruit-bearing in His rich life, and from the expression and glorification of the Father. In this kind of life we are full of a joy that is actually Christ Himself.

在约翰十七章十三节，主耶稣又说到信徒里面要充满祂的喜乐。在祂向父的祷告里，祂说，“现在我往你那里去，我还在世上说这话，是叫他们里面充满我的喜乐。”喜乐的充满是在真正的一里。我们在父的名里，凭着父的生命成为一，一起享受父的时候，我们里面就充满主的喜乐。这就是为何当我们真正成为一的时候，我们就充满对父的赞美。这赞美是里面喜乐的涌流。我们在一里喜乐，涌流出喜乐。

在腓立比三章一节保罗说，“还有，我的弟兄们，你们要在主里喜乐。把同样的话写给你们，于我并不为难，于你们却是妥当。”这里保罗嘱咐圣徒要在主里喜乐。他的话指明，在主里喜乐是一种保护、保障。保罗把在主里喜乐这话写给圣徒，于他们是妥当的。在腓立比必定有一种光景，需要某种防卫，保护。保罗所想到的光景，就是热中犹太教者所引起的搅扰。保罗鼓励圣徒要在主里喜乐，作为保护免于受搅扰。

在腓立比四章四节保罗说，“你们要在主里常常喜乐，我再说，你们要喜乐。”所有的信徒都需要在主里喜乐。不喜乐的人是不对的，喜乐的人才是对的。照着保罗这里的话，我们应当在主里常常喜乐。这喜乐给我们力量，使我们能有腓立比四章二、三节所说的一。信徒若要思念相同的事，他们需要学习喜乐。在主里喜乐，也是得到腓立比四章五至九节所列优越美德的秘诀。我们若要有这些经节所说的美德，就需要在主里喜乐。所以，在主里喜乐是非常重要的。

二八　安息

基督在祂的身位里是信徒的安息。在马太十一章二十八节，主耶稣发出一个呼召，说到祂自己是安息：“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”这节所说的劳苦，不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦。凡这样劳苦的，总是担重担的。主耶稣在颂扬父，承认父的道路，并宣告神圣的经纶之后，（太十一 25 ～ 27，）便呼召这样劳苦的人到祂这里来得安息。安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。

In John 17:13 the Lord Jesus again speaks concerning His joy being made full in the believers. In His prayer to the Father, He said, “Now I come to You, and these things I speak in the world that they may have My joy made full in themselves.” The fullness of joy is in the real oneness. When we are one in the Father’s name by the Father’s life, enjoying the Father together, we shall have the Lord’s joy made full in us. This is the reason that when we are truly one, we are filled with praise to the Father. This praise is the overflow of the inner joy. We rejoice in oneness with the overflow of joy.

In Philippians 3:1 Paul says, “For the rest, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, and for you it is safe.” Here Paul charges the saints to rejoice in the Lord. His word indicates that rejoicing in the Lord is a safeguard, a security. For Paul to write to the saints about rejoicing in the Lord was safe to them. There must have been a situation in Philippi that required a safeguard, some kind of protection. The situation Paul had in mind was the trouble caused by the Judaizers. As a protection from that trouble, Paul encouraged the saints to rejoice in the Lord.

In Philippians 4:4 Paul says, “Rejoice in the Lord always; again I will say, rejoice.” All believers need to rejoice in the Lord. Those who do not rejoice are wrong, and those who do rejoice are right. According to Paul’s word here, we should rejoice in the Lord always. This rejoicing affords us the strength for the oneness spoken of in Philippians 4:2 and 3. If believers are to think the same thing, it is necessary for them to learn to rejoice. Rejoicing in the Lord is also the secret of having the excellent characteristics listed in Philippians 4:5-9. If we would have the virtues found in these verses, we need to rejoice in the Lord. Therefore, rejoicing in the Lord is very important.

28. Rest

In His person Christ is the believers’ rest. In Matthew 11:28 the Lord Jesus sounded out a call related to Himself as rest: “Come to Me all who labor and are burdened, and I will give you rest.” The labor mentioned in this verse refers not only to the labor of striving to keep the commandments of the law and religious regulations, but also to the labor of struggling to be successful in any work. Whoever labors thus is always heavily burdened. After the Lord Jesus had praised the Father, acknowledging the Father’s way and declaring the divine economy (Matt. 11:25-27), He called such laboring ones to come to Him for rest. Rest refers not only to being set free from labor and burden under the law and religion or under any work and responsibility, but also to perfect peace and full satisfaction.

在马太十一章二十九节，基督给我们得安息的路：“我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。”负主的轭就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。主过这样的生活，并不在意别的，只在意祂父的旨意。（约四 34，五 30，六 38。）祂将自己完全降服于父的旨意。（太二六 39～42。）因此，祂要我们跟祂学，祂乃是心里柔和谦卑的一位。柔和，意即不抵抗任何反对；谦卑，意即不重看自己。在一切的敌对中，主耶稣是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。

主耶稣说，我们若负祂的轭，并跟祂学，我们魂里就必得安息。我们负主的轭、跟主学，就叫我们的魂得安息。这是里面的安息，不是仅仅在本质上外面的事物。

当我们为主尽职遭受反对时，若是抗拒，我们就不会有平安；若是不抗拒，反而降服于父的旨意，我们魂里就必有安息。基督始终降服于父的旨意，以神的旨意为祂的分，不抗拒任何事。结果，祂一直是安息的。我们需要跟祂学，也接受这观点。我们若这样作，我们魂里就必有安息；这安息实际上就是内住的基督自己。

In Matthew 11:29 Christ gives us the way to rest: “Take My yoke on you and learn from Me; for I am meek and lowly in heart, and you shall find rest to your souls.” The Lord’s yoke is to take the will of the Father. It is not to be regulated or controlled by any obligations of the law or religion, nor to be enslaved by any work, but to be constrained by the will of the Father. The Lord Jesus lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father’s will (Matt. 26:39-42). Therefore, He asks us to learn from Him, the One who is meek and lowly in heart. To be meek means not to resist opposition, and to be lowly means not to esteem oneself highly. In all the opposition the Lord Jesus was meek, and in all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself nor expecting to gain something for Himself. Hence, no matter what the situation was, He had rest in His heart. He was fully satisfied with His Father’s will.

The Lord Jesus said that if we take His yoke upon us and learn from Him, we shall find rest to our souls. The rest we find by taking the Lord’s yoke and learning from Him is for our souls. It is an inward rest; it is not anything merely outward in nature.

If we are opposed as we minister for the Lord, and we resist, we shall not have peace. But if instead of resisting we submit to the will of the Father, we shall have rest in our souls. Christ always submitted to the Father’s will, taking God’s will as His portion and not resisting anything. As a result, He was always at rest. We need to learn of Him and also take this view. If we do, we shall have rest in our souls, a rest that is actually the indwelling Christ Himself.

第五十四篇

基督—祂的身位（三四）

在本篇信息中，我们要进一步来看基督在祂的身位里对信徒所是的方面。

二九　节期

歌罗西二章十六、十七节说，“所以不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。”这里所说礼仪律法的各项，都是在基督里要来之属灵事物的影儿。实体，就如人的身体，乃是实质。在律法里的仪式，是福音真实事物的影儿，就如身体的影儿。基督是福音的实际。在福音里一切美好的事物都属于祂。对我们这些信徒，基督是节期、月朔和安息日。

保罗在歌罗西二章十六、十七节的话，指明基督对信徒乃是真节期。十六节里的“节期”一辞指犹太人每年的节期，表征喜乐、享受和满足。神的选民每年三次相聚过节，这些节期是他们在主面前享受、欢聚的时候。节期中虽然满有享受，但仅仅是基督的影儿。基督才是真正的喜乐、享受和满足。

三十　月朔

歌罗西二章十六、十七节也指明基督是月朔。月朔表征在黑暗中因着光而有新的开始。正如月朔在旧约时标明新的开始，基督也在今天的黑暗中给我们带着光的新开始。我们在来就近主以前，和所有不信的人一样是在黑暗里；但现在我们有基督作月朔。

三一　安息日

在歌罗西二章十六、十七节，我们看见基督是表征完成和安息的安息日。我们没有完成，就不得安息。安息总是来自完成和满足。我们完成了一件事，并且因这事得了满足，我们就能安息。神在第六天完成了祂创造的工作，在第七天就享受安息。同样，我们也唯有在完成

MESSAGE FIFTY-FOUR

CHRIST—HIS PERSON (34)

In this message we shall cover further aspects of what Christ is in His person to the believers.

29. The Feast

Colossians 2:16 and 17 say, “Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of Sabbaths, which are a shadow of things to come, but the body is of Christ.” All the aforementioned items of the ceremonial law are a shadow of the spiritual things in Christ, which are the things to come. The body, like a man’s physical body, is the substance. The rituals in the law are a shadow of the real things in the gospel, like the shadow of man’s body. Christ is the reality of the gospel. All the good things in the gospel belong to Him. For us as believers, Christ is the feast, the new moon, and the Sabbath.

Paul’s word in Colossians 2:16 and 17 indicates that to the believers Christ is the real feast. The word “feast” in verse 16 refers to the annual Jewish festivals, signifying joy, enjoyment, and satisfaction. Three times a year God’s chosen people came together for the annual feasts, which were times of enjoyment, of rejoicing together before the Lord. Although the feasts were enjoyable, they were simply shadows of Christ. He is the real joy, enjoyment, and satisfaction.

30. The New Moon

Colossians 2:16 and 17 also indicate that Christ is the new moon. The new moon signifies a new beginning with light in darkness. Just as the new moon marked a new beginning in Old Testament times, so Christ affords us a new beginning with light in darkness today. Before we came to the Lord, we, like all unbelievers, were in darkness. Now we have Christ as the new moon.

31. Sabbath

In Colossians 2:16 and 17 we see that Christ is the Sabbath, which signifies completion and rest. Without completion, we cannot rest. Rest always comes from completion and satisfaction. When we have finished a certain matter and are satisfied with it, we are then able to be at rest. After God completed His work of creation on the sixth day, He enjoyed rest on the seventh day. Likewise, we also can enjoy rest

了我们的工作，并且因这工作得了满足时，才能享受安息。所以，安息日表征基督是信徒的完成和安息。

按照歌罗西二章十六、十七节，基督是礼仪律法各面的实际；这些礼仪律法是属灵事物的影儿。节期、月朔和安息日都是影儿。这些影儿的实体，具体实质乃是基督。这样一位基督现今乃是为着给我们享受并经历。

三二　军装

以弗所六章十一节开头的话是：“要穿戴神全副的军装。”我们要打属灵的仗，就需要基督作神的军装。神全副的军装是为着基督的整个身体，不是为着基督身体上任何单个的肢体。召会是一个团体的战士，信徒是这唯一战士的一分子。只有团体的战士才能穿戴神全副的军装，单个的信徒不能。这和许多基督徒所持有的观念相反，他们以为单个的信徒能穿戴全副的军装。以弗所六章的军装不是为着单个的信徒，乃是为着作基督身体之团体的召会。本章启示，不是单个的信徒，而是团体的信徒，为着神在地上的权益争战。因此，我们必须在基督的身体里打属灵的仗，不能单独作战。

按照以弗所六章，基督是我们所穿戴作为保护的军装。我们要打属灵的仗，必须穿戴基督作神全副的军装。以弗所六章十四至十七节有基督作军装的六方面：真理（或实际）的腰带、义的胸甲、和平福音的稳固根基（鞋）、信的盾牌、救恩的头盔、以及那灵的剑。在基督作我们军装的六项中，唯有剑是为着攻击仇敌的。其他各项都是为着防卫。

我们需要穿戴基督作神全副的军装，使我们“能以站住，抵挡魔鬼的诡计。”这些诡计是魔鬼邪恶的计谋。魔鬼不仅有邪恶的意图，也有达到他意图的狡猾诡计。我们若要站住抵挡这些诡计，就需要穿戴基督作我们的军装。现在我们简要的来看基督作信徒军装的六方面。

1　真理的腰带

以弗所六章十四节说，“所以要站住，用真理束你们的腰。”用真理束我们的腰是为加强我们全人。我们要站住，我们的全人就需要用真理来加强。这里的真理，是指神在

only when our work has been completed and we are satisfied with it. Therefore, the Sabbath signifies Christ as the believers' completion and rest.

According to Colossians 2:16 and 17, Christ is the reality of the various aspects of the ceremonial law, which are shadows of spiritual things. The festivals, the new moons, and the Sabbaths were all shadows. The body, the solid substance, of these shadows is Christ. Such a Christ is now for our enjoyment and experience.

32. The Armor

Ephesians 6:11 opens with the words, “Put on the whole armor of God.” To fight the spiritual warfare, we need Christ as the armor of God. The whole armor of God is for the entire Body, not for any individual member of the Body. The church is a corporate warrior, and the believers together make up this unique warrior. Only the corporate warrior, not an individual believer, can wear the armor of God. This is contrary to the concept held by many Christians that an individual believer is able to wear the entire armor. The armor in Ephesians 6 is not for the believers as individuals; it is for the church corporately as the Body. This chapter reveals not the believers fighting as individuals, but the believers fighting as a corporate entity for God's interests on earth. Therefore, we must fight the spiritual warfare in the Body, not individually.

According to Ephesians 6, Christ is the armor that we put on for our protection. In order to fight in the spiritual warfare, we must put on Christ as the whole armor of God. In Ephesians 6:14-17 there are six aspects of Christ as armor: the girdle of truth, or reality; the breastplate of righteousness; the firm foundation of the gospel of peace (the shoes); the shield of faith; the helmet of salvation; and the sword of the Spirit. Of these six aspects of Christ as our armor, only the sword is for offensive warfare. All the other items are for defense.

We need to put on Christ as the whole armor of God so that we “may be able to stand against the stratagems of the Devil.” These stratagems are the Devil's evil plans. Not only does the Devil have an evil will, but he also has subtle stratagems to work out his will. If we would stand against these stratagems, we need to put on Christ as our armor. Let us now consider briefly the six aspects of Christ as armor to the believers.

a. The Girdle of Truth

Ephesians 6:14 says, “Stand therefore, having girded your loins with truth.” For us to gird our loins is to strengthen our entire being. For the purpose of standing, our whole being needs to be strengthened with truth. Truth here refers to God

基督里作我们生活的实际，就是神成为我们生活中的实际和经历。这也就是基督自己从我们活出来。（约十四 6。）这样的真理，这样的实际，乃是我们的腰带，为着属灵的争战来加强我们全人。我们的生活必须有原则和标准。这原则和标准一点不差就是神在基督里实际的彰显在我们的生活中。有这样的真理来束我们的腰，我们就成为刚强的。

我们为着属灵争战所用以束腰的真理，乃是我们所经历的基督。保罗在腓立比一章二十一节说，“在我，活着就是基督。”这位保罗所活的基督就是他真理的腰带。这位基督就是神彰显并启示在保罗日常的行事为人中。因为保罗的日常生活被模成基督的模型，他就有力量面对一切反对和横逆的环境。因为保罗已经用真理束腰，他就有力量站住。

2 义的胸甲

以弗所六章十四节也说到义的胸甲来遮盖我们的良心，就是胸所表征的。撒但是控告我们的，我们在与他争战时，需要有无亏的良心。不论我们觉得良心多无亏，我们的良心仍需要用义的胸甲来遮盖。义是与神与人都是对的。我们若是与神或与人出了一点问题，撒但就要控告我们，使我们的良心有漏洞，漏去我们所有的信心和胆量。因此，我们需要义的遮盖，保护我们不受仇敌的控告。这样的义就是基督。（林前一 30。）

那遮盖我们良心，并且保守我们不受撒但控告的义，就是基督自己。祂是遮盖我们良心之义的胸甲。因此，不是我们自己的义，乃是作我们义的基督来遮盖我们。不仅如此，义的胸甲与基督并祂的血都有关系。在经历上我们不能把血与基督分开。没有血，基督就不能遮盖我们。在祂血的洁净之下，祂就成为我们的义，来遮盖我们的良心。

3 和平福音的稳固根基

以弗所六章十五节说，“以和平福音的稳固根基，当作鞋穿在脚上。”我们的脚需要穿上鞋，好加强我们在争战中的站立。“和平福音的稳固根基，”这辞意指和平福音的建立。基督已经在十字架上，为我们与神并与人成就了和平，这和平就成了我们的福音。（弗二 13～17。）这已经建立成稳

in Christ as reality in our living, that is, God realized and expressed by us as our living. This is actually Christ Himself lived out by us (John 14:6). Such truth, such reality, is the girdle that strengthens our being for spiritual warfare. Our living must have a principle and a standard. This is nothing less than God in Christ expressed in our living in a practical way. When such a truth girds our loins, we are made strong.

The truth with which we are girded for spiritual warfare is the Christ we experience. In Philippians 1:21 Paul says, “To me to live is Christ.” This Christ whom Paul lived was his girdle of truth. This Christ was God expressed and revealed in Paul’s daily walk. Because Paul’s daily living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances. Because Paul had been girded about with truth, he had the strength to stand.

b. The Breastplate of Righteousness

Ephesians 6:14 also speaks of the breastplate of righteousness, which covers our conscience, signified by the breast. In fighting against Satan, our accuser, we need a conscience void of offense. But no matter how good we may feel our conscience is, we still need to have it covered with the breastplate of righteousness. Righteousness is a matter of being right with both God and man. If we have a problem with either God or man, Satan will accuse us, and there will be holes in our conscience through which our faith and boldness will leak out. Therefore, we need the covering of righteousness to protect us from the enemy’s accusation. Such righteousness is Christ (1 Cor. 1:30).

The righteousness which covers our conscience and that guards us from Satan’s accusations is Christ Himself. He is the breastplate of righteousness that covers our conscience. Hence, we are covered not by our own righteousness but by Christ as our righteousness. Furthermore, the breastplate of righteousness is related both to Christ and to His blood. In experience we cannot separate the blood from Christ. Apart from His blood, Christ cannot cover us. Under the cleansing of His blood, He becomes our righteousness to cover our conscience.

c. The Firm Foundation of the Gospel of Peace

Ephesians 6:15 says, “Having shod your feet with the firm foundation of the gospel of peace.” Our feet need to be shod in order to strengthen our stand in the battle. The phrase “the firm foundation of the gospel of peace” means the establishment of the gospel of peace. Christ made peace for us on the cross both with God and with man, and this peace has become our gospel (Eph. 2:13-17). This has been established as

固的根基，好象预备好的鞋，给我们穿在脚上。这样，我们就有稳固的立足点，使我们站立得住，打属灵的仗。为着这样稳固根基的和平，也是基督。（弗二14。）

以弗所六章十五节所说和平的福音，乃是基督在十字架上所成就的和平，使我们与神成为一，并使外邦信徒与犹太信徒成为一。这和平是我们的福音。随着这和平，有准备、预备、稳固的根基。这稳固的根基是稳固的立足点，使我们站住。所以，基督在十字架上所成就的和平，乃是稳固的立足点，稳固的根基。当我们与邪恶的权势争战时，基督所完成的和平，是稳固的根基，作我们的和平。我们若要参与属灵的争战，我们的脚必须穿上这稳固的根基。我们在和平里并以和平来争战；我们靠着站在和平上来争战。基督是使我们与神成为一并与众圣徒成为一的和平。这和平乃是稳固的根基，使我们能站住抵挡仇敌。

真理的腰带、义的胸甲、以及和平福音的稳固根基，都是基督。祂是我们的真理、我们的义、并我们的和平。基督是彰显并启示出来的神，基督是遮盖我们之义的元素，并且基督是使我们能站住的和平。所以，我们若要在属灵的争战上得胜，就需要基督作我们真理的腰带，作我们义的胸甲，并作我们和平的稳固根基。

4 信的盾牌

以弗所六章十六节继续说，“此外，拿起信的盾牌，借此就能销灭那恶者一切火烧的箭。”我们需要真理来束腰，义来遮盖良心，和平来使脚站住，并需要信来保护我们全人。我们若凭那是实际（真理）的神而活，我们就有义，（弗四24，）义又产生和平。（来十二11，赛三二17。）有了这些，我们就很容易有信作盾牌，抵挡那恶者火烧的箭。基督是这样的信的创始者与成终者。（来十二2。）

信的盾牌不是我们所穿戴的，乃是我们所拿起以保护我们，抵挡仇敌攻击的东西。信在真理、义、和平之后。我们若在生活中有真理，有义作我们的遮盖，并有和平作我们的立场，我们就自自然然的有信。这信是我们的保护，抵挡仇敌火烧的箭，就是他的攻击。

5 救恩的头盔

a firm foundation, as a readiness for our feet to be shod with. Thus, we shall have a firm footing that we may stand to fight the spiritual warfare. The peace for such a firm foundation is also Christ (Eph. 2:14).

The gospel of peace spoken of in Ephesians 6:15 is the peace accomplished by Christ on the cross for us to be one with God and for the Gentile believers to be one with the Jewish believers. This peace is our gospel. With this peace there is preparation, readiness, a firm foundation. This firm foundation is a secure footing for our standing. Therefore, the peace accomplished by Christ on the cross is a firm footing, a firm foundation. As we fight against the evil powers, the peace Christ accomplished is a firm foundation for our peace. If we would take part in the spiritual warfare, our feet must be shod with this firm foundation. We fight in peace and with peace; we fight by standing in peace. Christ is the peace for us to be one with God and with the saints. This peace is the firm foundation that enables us to stand against the enemy.

The girdle of truth, the breastplate of righteousness, and the firm foundation of the gospel of peace are all Christ. He is our truth, our righteousness, and our peace. Christ is God expressed and revealed, Christ is the righteous element that covers us, and Christ is the peace that enables us to stand. Therefore, if we would be victorious in the spiritual warfare, we need Christ as our girdle of truth, as our breastplate of righteousness, and as our peace to be our firm foundation.

d. The Shield of Faith

Ephesians 6:16 continues, “With all these, having taken up the shield of faith, with which you shall be able to quench all the flaming darts of the evil one.” We need truth to gird our loins, righteousness to cover our conscience, peace as the standing for our feet, and faith to shield our entire being. If we live by God as truth, we have righteousness (Eph. 4:24), and righteousness issues in peace (Heb. 12:11; Isa. 32:17). With all these we can easily have faith as a shield against the flaming darts of the evil one. Christ is the Author and Perfecter of such faith (Heb. 12:2).

The shield of faith is not something that we put on; it is something that we take up in order to protect ourselves against the attacks of the enemy. Faith comes after truth, righteousness, and peace. If we have truth in our living, righteousness as our covering, and peace as our standing, we shall spontaneously have faith. This faith is a safeguard against the fiery darts, the attacks, of the enemy.

e. The Helmet of Salvation

保罗在以弗所六章十七节说，“接受救恩的头盔。”这是为着遮盖我们的心思、思想，抵挡那恶者射到我们里面的消极思想。这样的头盔，这样的遮盖，乃是神的救恩。撒但把威吓、忧虑、挂虑、和其他叫人软弱的思想，注射到我们的心思里。神的救恩就是我们所拿起抵挡这一切的遮盖。这样的救恩，就是我们在日常生活中所经历那拯救的基督。（约十六 33。）

撒但的箭通过我们的心思临到我们。所以，我们的良心怎样需要义的胸甲，我们的意志怎样需要信的盾牌，照样，我们的心思也需要救恩的头盔。我们需要真理、义、和平、信以及救恩。义产生和平，和平给我们立场，使我们有信心。然后，信带进救恩。

6 那灵的剑

保罗在以弗所六章十七节也告诉我们，要接受“那灵的剑，那灵就是神的话。”在神的军装中，只有剑是为着攻击仇敌的。我们穿戴腰带、胸甲和鞋，并且拿起信的盾牌和救恩的头盔以后，就全然得着保护，然后我们就可以接受那灵的剑。

以弗所六章十七节指明那灵是神的话。那灵和话都是基督。（林后三 17，启十九 13。）保罗说，“那灵的剑，那灵就是神的话。”剑在这里是那灵的剑，还是话的剑？那灵就是剑本身，不是使用剑的人。神的话也是剑。剑是那灵，那灵是话。这里有三而一：剑、那灵和话。在我们基督徒的经历中，话与那灵必须一直是一。没有接受话，我们就没有那灵。在经历中，我们多半是借着话接受那灵。我们以活的方式接触话，话对我们就成为那灵。基督是那灵也是话。祂不是话，就不是那灵；不是那灵，也就不是话。

我们从事属灵争战抵挡仇敌时，唯一的武器乃是那灵—话，就是剑。我们不用狡猾的伎俩；我们使用那灵的剑。我们用真理束腰，以基督作我们的义遮盖我们的良心。然后我们有和平作我们稳固的根基，因为我们正站在基督在十字架上所成就的和平上。不仅如此，我们还有信的盾牌保护我们，救恩的头盔护卫我们。然后我们有那灵—话作为击杀仇敌的剑。这就是以基督为神全副的军装，打属灵的仗。

In Ephesians 6:17 Paul says, “Receive the helmet of salvation.” This is for covering our mind, our mentality, against the negative thoughts directed at us by the evil one. Such a helmet, such a covering, is God’s salvation. Satan injects into our mind threats, worries, anxieties, and other weakening thoughts. God’s salvation is the covering we take up against all these. Such a salvation is the saving Christ we experience in our daily life (John 16:33).

Satan’s darts come to us through our mind. Therefore, just as our conscience needs the breastplate of righteousness and our will needs the shield of faith, so our mind needs the helmet of salvation. We need truth, righteousness, peace, faith, and salvation. Righteousness issues in peace, and peace gives us the ground to have faith. Then faith brings in salvation.

f. The Sword of the Spirit

In verse 17 Paul also tells us to receive “the sword of the Spirit which is the word of God.” The sword is the one item of the armor that is used for attacking the enemy. After we put on the girdle, the breastplate, and the shoes, and we take up the shield of faith and the helmet of salvation, we are entirely protected, and we may then receive the sword of the Spirit.

In verse 17 the antecedent of the word “which” is Spirit, not sword. This indicates that the Spirit is the word of God, both of which are Christ (2 Cor. 3:17; Rev. 19:13). Paul speaks of “the sword of the Spirit which is the word of God.” Is the sword here the sword of the Spirit or the sword of the word? The Spirit is the sword itself, not the one who uses the sword. The word of God is also a sword. The sword is the Spirit, and the Spirit is the Word. Here we have three that are one: the sword, the Spirit, and the Word. In our Christian experience the Word and the Spirit must always be one. Without taking the Word, we cannot have the Spirit. In our experience we receive the Spirit mostly through the Word. As we contact the Word in a living way, it becomes the Spirit to us. Christ is both the Spirit and the Word. He is not the Spirit without being the Word, nor the Word without being the Spirit.

As we engage in spiritual warfare against the enemy, our only weapon is the Spirit-Word, which is the sword. We do not use cunning craftiness; we wield the sword of the Spirit. Our loins are girded with truth, and our conscience is covered by Christ as our righteousness. Then we have peace as our firm foundation, for we are standing on the peace accomplished by Christ on the cross. Furthermore, we are protected by the shield of faith and guarded by the helmet of salvation. Then we have the Spirit-Word as the sword that slays the enemy. This is to fight the spiritual warfare with Christ as the whole armor of God.

第五十五篇

基督—祂的身位（三五）

在本篇信息中，我们要继续来看基督在祂的身位里对信徒的所是。

三三　活在他们里面，使他们能活祂的一位

现在我们来看，基督是活在信徒里面，使他们能活祂的一位，这是一件极其重大且要紧的事。基督不仅是我们的生命；祂乃是一个人位活在我们里面。所有的基督徒都需要领悟，我们有另一个人位—基督—活在我们里面。我们需要看见这异象：那在十字架上受死救赎我们的一位，现今活在我们里面。

一面，基督在三层天上；另一面，祂活在我们里面。基督成了赐生命的灵，为要使祂能活在我们里面。天上的基督若不是赐生命的灵，就不可能活在我们里面。按照新约的启示，基督是升天的主，也是赐生命的灵。作为升天的主，祂坐在诸天之上神的右边；作为赐生命的灵，祂活在我们里面。现今我们不仅有基督作我们的生命，也有基督作我们的人位。因为祂活在我们里面，我们就该接受祂作我们的人位，并且活祂。

保罗在加拉太二章二十节说，“基督在我里面活着。”我们需要正确领会基督在我们里面活着是什么意思。要领会基督活着相当容易，但要领会基督怎样在我们里面活着却很困难。基督在我们里面活，意思不是祂替我们活。保罗在加拉太二章二十节说，一面，“不再是我，”另一面，“基督在我里面活着。”“在我里面”这辞非常重要。是的，是基督活，但祂是在我们里面活。

要领会基督怎样能在我们里面活，我们需要来看约翰十四章。主耶稣在死而复活以前对门徒说，“因为我活着，你们也要活着。”（约十四 19。）基督使我们与祂同活，借此在我们里面活着。基督不是单独活着；祂在我们里面活着，也与我们一同活着。祂借着使我们与祂同活而在我们里面活着。真正说来，我们若没有与祂同活，祂就不能在我们里面活着。我们并没有完全被排除，我们的生命没

MESSAGE FIFTY-FIVE

CHRIST—HIS PERSON (35)

In this message we shall continue to consider what Christ is in His person to the believers.

33. The One Living within Them That They May Live Him

We come now to the very important and vital matter of Christ being the One who lives within the believers so that they may live Him. Christ is not only our life; He as a person lives in us. All Christians need to realize that we have another person—Christ—living in us. We need to see the vision that the very One who died on the cross to redeem us is now living within us.

Christ, on the one hand, is in the third heavens. But on the other hand, He lives within us. Christ became the life-giving Spirit in order that He might live in us. Without being the life-giving Spirit, it would not be possible for the heavenly Christ to live in us. According to the New Testament revelation, Christ is both the ascended Lord and the life-giving Spirit. As the ascended Lord He is sitting in the heavens at the right hand of God, and as the life-giving Spirit He lives within us. Now we have Christ not only as our life but also as our person. Because He lives in us, we should take Him as our person and live Him.

In Galatians 2:20 Paul says, “Christ lives in me.” We need a proper understanding of what it means for Christ to live in us. It is rather easy to understand that Christ lives, but it is difficult to understand how Christ lives in us. For Christ to live in us does not mean that He lives instead of us. In Galatians 2:20 Paul says, on the one hand, “no longer I,” and on the other hand, “Christ lives in me.” The phrase “in me” is of great importance. Yes, it is Christ who lives, but He lives in us.

In order to understand how Christ can live in us, we need to consider John 14. Before His death and resurrection, the Lord Jesus said to the disciples, “Because I live, you shall live also” (v. 19). Christ lives in us by causing us to live with Him. Christ does not live alone; He lives in us and with us. He lives in us by enabling us to live with Him. In a very real sense, if we do not live with Him, He cannot live in us. We have not been altogether ruled out, and our life has not been exchanged for the divine life. We continue to exist, but we exist with the Triune God. The Triune

有被神圣的生命所替换。我们继续存在，但我们是与三一神一同存在。现今住在我们里面的三一神，使我们与基督同活。因此，基督借着我们与祂同活，而在我们里面活着。

主耶稣在约翰六章五十七节说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”子不凭自己活着。然而，这意思不是子被摆在一边，停止存在。子当然继续存在，但祂不活自己的生命，祂乃是活父的生命。子与父是这样的同有一个生命和一个生活。我们今天与基督的关系也是这样。我们与基督没有两个生命。我们只有一个生命和一个生活。我们凭祂活着，而祂在我们里面活着。我们若不活，祂就不活；祂若不活，我们就不能活。一面，我们被了结；另一面，我们继续存在，但我们不是在基督之外存在。基督活在我们里面，我们与祂同活。因此，我们与祂同有一个生命，同过一个生活。

在加拉太二章二十节保罗说到基督在我们里面活着的话，是确定而强调的。这里没有模棱两可。保罗清楚的说，基督这一个人位，在我们里面活着。这位活在我们里面的基督，乃是那是灵的基督（the pneumatic Christ），是那灵的基督。既然祂这位灵住在我们里面，我们就需要学习怎样让祂活在我们里面，并学习怎样与祂同活。正常的信徒是与基督同有一个生命、一个生活的人。我们与祂是一灵，（林前六 17，）我们与祂同有一个生命，现今我们该与祂同是一个人位。那些寻求主的人，迟早要晓得有一位神圣、属天、永远并属灵者，乃是一个人位活在他们里面。我们若看见这事，我们也会看见，祂怎样因父活着，现今我们也该接受祂作我们的人位，因祂活着。

保罗不仅能说基督在他里面活着，也能说在他活着就是基督。（腓一 21。）一面，基督在保罗里面活着；另一面，保罗活基督。基督在里面是保罗的生命，基督在外面是保罗的生活。因此保罗与基督同有一个生命和一个生活。基督的生命是保罗的生命，而保罗的生活是基督的生活。基督和保罗二人活着如同一人。林前六章十七节提到这种生活。保罗在这节说，我们与主是一灵。我们与基督之间生机的联结，使我们与祂如此亲近、亲密，甚至我们与祂是一灵。我们若要活基督，就必须接受祂作我们的人位，并与祂是一个人位。祂与我们必须在实际上是一。

God who now dwells within us causes us to live with Christ. Hence, Christ lives in us through our living with Him.

In John 6:57 the Lord Jesus said, “As the living Father sent Me, and I live because of the Father, so he who eats Me shall also live because of Me.” The Son did not live by Himself. However, this does not mean that the Son was set aside and ceased to exist. The Son, of course, continued to exist, but He did not live His own life. Instead, He lived the life of the Father. In this way the Son and the Father had one life and one living. It is the same in our relationship with Christ today. We and Christ do not have two lives. We have one life and one living. We live by Him, and He lives in us. If we do not live, He does not live; and if He does not live, we cannot live. On the one hand, we are terminated; on the other hand, we continue to exist, but we do not exist without Christ. Christ lives within us, and we live with Him. Therefore, we and He have one life and one living.

Paul’s word in Galatians 2:20 about Christ living in us is definite and emphatic. There is no ambiguity here. Paul clearly says that Christ, as a person, lives in us. This Christ who lives in us is the pneumatic Christ, the Christ who is the Spirit. Now that He dwells in us as the Spirit, we need to learn how to let Him live in us and how to live together with Him. A normal believer is a person who has one life and one living with Christ. We are one spirit with Him (1 Cor. 6:17), we have one life with Him, and now we should be one person with Him. Sooner or later, those who seek the Lord realize that Someone divine, heavenly, eternal, and spiritual lives in them as a person. If we see this, we shall also see that just as He lived because of the Father, we should now live because of Him, taking Him as our person.

Paul could say not only that Christ lived in him, but also that to him to live was Christ (Phil. 1:21). On the one hand, Christ lived in Paul; on the other hand, Paul lived Christ. Inwardly Christ was Paul’s life, and outwardly Christ was Paul’s living. Paul and Christ thus had one life and one living. Christ’s life was Paul’s life, and Paul’s living was Christ’s living. The two, Christ and Paul, lived as one. First Corinthians 6:17 refers to such a living. In this verse Paul says that we are one spirit with the Lord. The organic union that has taken place between us and Christ causes us to be so close and intimate with Him that we are even one spirit with Him. If we would live Christ, we must take Him as our person and be one person with Him. He and we must be one in a practical way.

活基督不仅仅是圣洁、属灵、得胜；活基督乃是活一个人位。我们承认“活基督”这辞是新的。我们特意使用这辞。在我们日常的生活中，我们该单单活基督。我们应该活一个生命，就是基督自己。

约翰福音启示，我们这些相信基督的人，需要活基督。我们已经看见，按照约翰六章五十七节，我们该因祂活着。不仅如此，按照约翰十四章十九、二十节，我们是以互相内在的方式活在基督里面。祂活在父里面，我们活在祂里面，祂也活在我们里面。我们不仅与基督同时并存；我们也与祂互相内在。这意思是祂活在我们里面，我们也活在祂里面。我们与基督有这种互相内在的生活，因为祂乃是那是灵的基督，就是赐生命的灵。

基督活在我们里面，使我们能活祂。我们需要在日常生活中，事无巨细的实行活基督，特别是在小事上。我相信这是保罗的经历和实行。加拉太书和腓立比书指明保罗是在一切小事上实行活基督的人。他的愿望是给别人看出他在基督里面。（腓三9。）这指明他在一切事上，在生活的每一点滴上，实行活基督。对保罗，这不仅是道理，也是事实。基督活在我们里面，并且我们活祂，这对我们也该是真实且实际的。

三四　成形在他们里面的一位

保罗在加拉太四章十九节说，“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”当保罗初次向加拉太人传福音，使他们得着重生时，基督已经生在他们里面，但还没有成形在他们里面。然后使徒为他们再受生产之苦，使基督能成形在他们里面。基督这活的人位，乃是保罗福音的中心。他的传扬是把基督，活神的儿子，生在信徒里面。保罗的传扬强调基督为中心。按照加拉太书，基督已经启示在我们里面，（加一16，）现今活在我们里面，（加二20，）还要成形在我们里面。（加四19。）使基督成形在我们里面，就是使基督在我们里面完全长大。基督先是在我们悔改信主时，生在我们里面；然后是在我们基督徒的生活中，活在我们里面；还要在我们成熟时，成形在我们里面。

保罗说到基督成形在我们里面的话，含示我们正被基督所构成。使基督成形在我们里面是一件活的、生机的事。基督现今活在我们里面，使我们能被祂生机的构成。祂要

To live Christ is not merely to be holy, spiritual, and victorious. To live Christ is to live a person. We admit that the expression “live Christ” is new. We use this term deliberately. In our daily living we should simply live Christ. We should live a life that is Christ Himself.

The Gospel of John reveals that, as those who believe in Christ, we need to live Christ. We have seen that, according to John 6:57, we should live because of Him. Furthermore, according to John 14:19 and 20, we live in Christ in the way of coinherence. He lives in the Father, we live in Him, and He lives in us. We not only coexist with Christ; we coinhere with Him. This means that He lives in us and we live in Him. We have such a life of coinherence with Christ because He is the pneumatic Christ, the life-giving Spirit.

Christ lives in us so that we may live Him. We need to practice living Christ in all the details, particularly in the small things, of our daily life. I believe that this was Paul’s experience and practice. The books of Galatians and Philippians indicate that Paul was a person who practiced living Christ in all the small things. His desire was to be found in Christ by others (Phil. 3:9). This indicates that in all things, in every detail of his life, he practiced living Christ. For Paul, this was not a mere doctrine; it was also a fact. It should also be real and practical to us that Christ lives in us and that we live Him.

34. The One Being Formed within Them

In Galatians 4:19 Paul says, “My children, of whom I am again in travail until Christ is formed in you.” Christ was born into the Galatian believers, but not formed in them when they were regenerated through Paul’s preaching the gospel to them the first time. The apostle then travailed again that Christ might be formed in them. Christ, a living person, was the focus of Paul’s gospel. His preaching was to bring forth Christ, the Son of the living God, in the believers. Paul’s preaching was emphatically Christ-centered. According to the book of Galatians, Christ has been revealed in us (1:16), He is now living in us (2:20), and He will be formed in us (4:29). To have Christ formed in us is to have Christ grown in us in full. First Christ was born into us at our conversion, now He lives in us in our Christian life, and He will be formed in us at our maturity.

Paul’s word about Christ being formed in us implies that we are being constituted of Christ. To have Christ formed in us is a living, organic matter. Christ is now living in us so that we may be constituted of Him organically. He intends to

以祂自己构成我们这个人—我们的心思、情感和意志。祂要构成我们魂的每一部分，使我们这人的每一部分有祂的形状，祂的形像。加拉太四章十九节的“成形”与林后三章十八节的“形像”一致，那里保罗告诉我们，我们渐渐变化成为基督的形像。这形像是一种形状。基督必须成形在我们里面，使我们能借着在祂的形像里来彰显祂。

内住的基督正活在我们里面，祂正成形在我们里面，并且渐渐成为我们的构成。这就是变化。比方，在我们的思想上，我们该接受基督作我们的人位。我们若这样作，祂的元素就要成为我们心思构成的一部分。至终，我们全人要被基督的元素所构成。结果，我们的构成就单单是基督自己。

诗歌三百七十八首第二节说到基督成形在我们里面：

何等快乐！何等安息！
基督成形在我心里！
祂的生命、祂的性情，
在我全人都已组成；
我的一切全都了结，
祂的成分作我一切！
我的一切全都了结，
祂的成分作我一切！

这节诗歌是根据加拉太四章十九节写的。基督成形在我们里面，意思是祂的元素构成到我们这人里面。换句话说，祂的所是成了我们的所是，祂的构成也成了我们的构成。这不仅仅是基督的元素在我们里面的事，乃是基督的元素构成到我们这人里面的事。这样被基督所构成，包含生机变化和成形的过程。在这过程里，有个活的东西构成、作到我们这人里面。

新约启示基督与我们这人有深切的关系。这不仅是一个观念、理论或神学，这是我们需要充分经历的神圣事实。基督带着祂的元素住在我们里面，乃是事实。祂这活的一位带着祂的元素，正生机的作到我们里面，把祂自己构成到我们这人里面，使我们有祂的形状，并彰显祂的形像。保罗受生产之苦，使基督能这样成形在信徒里面。

constitute our being—our mind, emotion, and will—of Himself. He will constitute every part of our soul so that we may have His form, His image, in every part of our being. The word “formed” in Galatians 4:19 corresponds to the word “image” in 2 Corinthians 3:18, where Paul tells us that we are being transformed into Christ’s image. This image is a form. Christ must be formed in us so that we may express Him by being in His image.

The indwelling Christ is living in us, He is being formed in us, and He is becoming our constitution. This is transformation. In our thinking, for example, we should take Christ as our person. If we do this, His element will become part of the very constitution of our mind. Eventually, our entire being will be constituted of the element of Christ. As a result, our constitution will simply be Christ Himself.

The second stanza of #499 in Hymns speaks of Christ being formed in us:

Oh, what a joy! Oh, what a rest!
Christ now is being formed in me.
His very nature and life divine
In my whole being inwrought shall be.
All that I am came to an end,
And all of Christ is all to me.
All that I am came to an end,
And all of Christ is all to me.

This stanza of the hymn was written with Galatians 4:19 as the basis. For Christ to be formed within us means that His element is being constituted into our being. In other words, His being becomes our being, and His constitution becomes our constitution. This is not merely a matter of the element of Christ being within us but of having the element of Christ constituted into our being. To be constituted of Christ in this way involves a process of organic transformation and formation. In this process something living is being constituted into, wrought into, our being.

The New Testament reveals that Christ is deeply related to our being. This is not merely a concept, theory, or theology. This is a divine fact that we need to experience in full. It is a fact that Christ with His element dwells within us. As the living One, He with His element is working within us organically, constituting Himself into our being so that we may have His form and express His image. Paul travailed that Christ might be formed in the believers in this way.

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，乃是从主灵变化成的。”渐渐变化成为基督的形像，从荣耀到荣耀，这不是道理。道理不能把我们变化成为基督的形像。这变化的工作只能在我们这人被基督活的元素所构成时，才能完成。然后，我们就能变化成为祂的形像。今天我们的基督是活在我们里面的一位，也是借着将祂神圣的元素来构成我们，而成形在我们这人里面的一位。

三五　安家在他们心里的一位

活在我们里面并成形在我们里面的基督，现今正安家在我们心里。保罗在以弗所三章十七节说，“使基督…安家在你们心里。”心是我们这人的中心。基督现今正在我们心里安家，就是使自己定居。所以，基督不仅在我们里面，也安家在我们里面。

我们的心是由魂的各部分—心思、情感、意志，加上灵的主要部分—良心—组成的。这些是我们人内里的各部分。借着重生，基督进到我们的灵里。（提后四 22。）接着，我们该让祂扩展到我们心的每一部分。我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。

基督渴望从我们的灵扩展到我们心的各部分。然而，我们也许未必愿意让祂扩展到我们的心思、情感、或意志里。所以，保罗向父祷告，求祂借着祂的灵，用大能使我们得以加强到里面的人里，使基督能安家在我们心里。这指明借着这样得加强，我们就愿意让内住的基督扩展到我们这人的各部分，并掌管每一部分。这就是基督安家在我们心里。

以弗所三章十七节翻成“安家”的希腊字，是由房子加上意为“向下”的字首所组成。这指明基督要深深安家在我们这人里面。我们得救的时候，基督进到我们的灵里。现今我们必须给祂机会，将祂自己扩展遍及我们内里之人的各部分。我们得以加强到里面的人里，就开了门让基督在我们里面扩展，从我们的灵扩展到我们心思、情感、意志的每一部分。基督越在我们里面扩展，

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, even as from the Lord Spirit.” Being transformed into Christ’s image from glory to glory is not a doctrine. Doctrine cannot transform us into Christ’s image. This transforming work can be accomplished only as our being is constituted of Christ’s living element. Then we can be transformed into His image. Our Christ today is the One who lives in us and also the One who is being formed in our being by constituting us of His divine element.

35. The One Making His Home in Their Hearts

The Christ who lives in us and who is being formed in us is now making His home in our hearts. In Ephesians 3:17 Paul says, “That Christ may make His home in your hearts.” The heart is the center of our being. In our hearts Christ is now making His home, that is, settling Himself. Therefore, Christ is not only in us, but He is making His home in us.

Our heart is composed of the three parts of our soul—the mind, the emotion, and the will—plus our conscience, the main part of our spirit. Through regeneration, Christ came into our spirit (2 Tim. 4:22). Now we should allow Him to spread Himself into every part of our hearts. The heart is the totality of all our inward parts and the center of our inward being. Therefore, when Christ makes His home in our hearts, He controls our entire inward being and supplies and strengthens every inward part with Himself.

Christ desires to spread from our spirit to all the parts of our heart. We, however, may not always be willing for Him to spread into our mind, emotion, or will. Therefore, Paul prayed to the Father that He would strengthen us according to His power by His Spirit into our inner man so that Christ may make His home in our hearts. This indicates that by being strengthened in this way, we shall be willing to let the indwelling Christ spread into all the parts of our being and to take over each part. This is Christ making His home in our hearts.

The Greek word rendered “make home” in Ephesians 3:17 is the word for house plus a prefix that means “down.” This indicates that Christ wants to make His home deep down in our being. When we were saved, Christ came into our spirit. Now we must give Him the opportunity to spread Himself throughout all the parts of our inner being. As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles

祂就越定居在我们里面，并安家在我们里面。这就是说，祂占有我们内里之人的每一部分，据有这些部分，并用祂自己浸透这些部分。结果，我们就被基督充满。

三六　在他们身上显大的一位

基督也是在信徒身上显大的一位。保罗说，“无论是生，是死，总叫基督在我身体上，现今也照常显大。”（腓一 20。）在保罗的身体受苦时，基督得着显大，也就是显示或宣扬为大（没有限量）、得着高举、得着称赞。所以，显大基督就是没有限量的彰显基督，就是向全宇宙显示，那活在我们里面，我们也活祂的基督是无限量的。保罗的受苦给他机会，彰显基督无限的伟大。无论环境如何，保罗盼望基督在他身上得着显大。

“显大”这辞，意思是使某物在我们的眼中变大。我们也许不懂，既然基督已经是宇宙那样大，祂如何能被显大。按照以弗所三章十八节，基督的量度—那阔、长、高、深，是不可测量的，因为那是宇宙的量度。虽然基督是广大、延展无限、不可测量的，但在该撒皇家侍卫的眼中，基督实际上等于不存在。在他们眼中，没有耶稣基督这样的人。然而，保罗显大基督；他使基督在别人眼中为大，特别在那些在牢中看守他的人眼中。结果，借着保罗显大基督，甚至该撒家里的一些人也转向基督，并且得救了。（腓四 22。）虽然基督是伟大的，但在罗马人眼中，祂不算什么。然而，当保罗被囚在罗马监牢时，他显大基督，使基督在看守他的人眼中显为大。我们需要放大的、显大的让别人看见基督。按照人的观念，基督是有限的。但别人看见我们活基督时，他们就要领悟基督是无限的。保罗若没有被摆在监牢里，没有人会领悟基督是何等无限。乃是借着保罗的下监，他所活的基督才彰显为无限的一位。

保罗在腓立比一章二十节说，无论是生，是死，（直译，是借着生，或是借着死，）总叫基督在他身上显大。不论什么事临到保罗—继续活着或殉道—他都盼望显大基督。保罗在他的生活中显大基督，这是借着生显大基督。当他盼望殉道的时候，他也显大基督，这是借着死显大基督。因此，无论是借着生，或是借着死，基督都借着

down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. As a result, we are filled with Christ.

36. The One Magnified in Them

Christ is also the One magnified in the believers. Paul said, “Christ shall be magnified in my body, whether through life or through death” (Phil. 1:20). In Paul’s bodily sufferings Christ was magnified, that is, shown or declared great (shown to be without limitation), exalted, and extolled. Therefore, to magnify Christ is to express Christ without limitation. It is to show to the whole universe that the Christ who lives in us and whom we live is unlimited. Paul’s sufferings afforded him opportunity to express Christ in His unlimited greatness. No matter what the circumstances were, Paul expected Christ to be magnified in him.

The word “magnify” means to make something large to our sight. We may wonder how Christ can be magnified since He is already universally great. According to Ephesians 3:18, the dimensions of Christ—the breadth, length, height, and depth—are immeasurable, for they are the dimensions of the universe. Although Christ is vast, extensive, and immeasurable, in the eyes of the imperial guards of Caesar Christ was virtually nonexistent. In their eyes there was not such a person as Jesus Christ. However, Paul magnified Christ; he made Him great before the eyes of others, especially before the eyes of those who guarded him in prison. As a result, through Paul’s magnification of Christ even some in Caesar’s household turned to Christ and were saved (Phil. 4:22). Although Christ is great, in the eyes of the Romans He was nothing. But as Paul was held captive in a Roman prison, he magnified Christ, making Him appear great in the eyes of his captors. In our daily living we also should magnify Christ, making Him great in the eyes of others. We need to let others see Christ in the way of enlargement, in the way of magnification. According to the human concept, Christ is limited. But when others see us living Christ, they will realize that He is not limited. If Paul had not been put in prison, no one would have understood how unlimited Christ is. It was through Paul’s imprisonment that the Christ whom Paul lived was expressed as the unlimited One.

In Philippians 1:20 Paul says that Christ would be magnified in him whether through life or through death. No matter what faced him—the opportunity to go on living or martyrdom—Paul expected to magnify Christ. In his living Paul magnified Christ. This is to magnify Him through life. As he was expecting to be martyred, he also magnified Him. This is to magnify Christ through death. Thus, whether through life or through death, Christ was magnified through Paul’s body. Far from

保罗的身体得着显大。保罗一点也没有因着下监身心俱疲，反而他充满喜乐，在主里欢乐。无疑的，他照耀出基督，并且彰显祂。这种的彰显就是宣扬基督的无限伟大，宣扬基督是无穷尽的。

天然人的美德和显大基督的美德有极大的分别。比方，我们的爱终必枯竭，然而是爱的基督永不枯竭。我们所活的基督显大出来的爱，是无限且不会枯竭的。同样，我们天然的忍耐是有限的，但作我们忍耐的基督是无限的。我们都能忍耐，但只能到某一个程度。我们天然的忍耐是有限的，但作为忍耐的基督却是无限、没有穷尽、不可测量的。

即使保罗在监牢中必然受到苦待，他仍然能向狱卒展示基督的无限伟大。尤其保罗展示了基督无穷尽的忍耐。基督必定在保罗身体上得着显大。保罗在主里喜乐，并且他的喜乐与时俱增。他在他的喜乐里能显示出他所经历并享受之不可测量的基督。保罗这样彰显、展览、高举并称赞基督。他是基督活的见证人，见证基督的才能、能力、忍耐、爱和智慧，都是不可测量的。保罗在监牢中扩大的彰显基督的伟大。他借着生、也借着死显大基督。

现今，我们在基督里的信徒也该显大基督。基督活在我们里面，成形在我们里面，并且安家在我们里面，我们就自自然然的活祂。然后基督就在我们身上得着显大。

三七　加他们能力的一位

基督是加我们能力的一位。保罗在腓立比四章十三节说，“我在那加我能力者的里面，凡事都能作。”我们若要经历基督是加能力的一位，就需要让祂活在我们里面，成形在我们里面，安家在我们里面，并在我们身上得着显大。我们若没有作这些事，祂就无法加我们能力。然而，当基督活在我们里面，成形在我们里面，安家在我们里面，并在我们身上得着显大，就为祂预备了路，使祂不仅加强我们，也加能力给我们。

基督加给能力，乃是使人在里面有动力。基督住在我们里面。（西一 27。）祂加我们能力，使我们有动力，不是从外面，乃是从里面。借着这样里面的加力，保罗在基督里面凡事都能作。

being exhausted by his imprisonment, Paul was full of joy and rejoicing in the Lord. No doubt, he was shining forth Christ and expressing Him. Such an expression was a declaration of the unlimited greatness of Christ, a declaration that Christ is inexhaustible.

There is a crucial difference between natural human virtues and those virtues that are the magnification of Christ. For example, our love is eventually exhausted, but Christ as love is inexhaustible. The love that is the magnification of Christ lived by us is unlimited and cannot be exhausted. Likewise, our natural patience is limited, but Christ as our patience is without limit. We all have the capacity to be patient, but only to a certain extent. Although our natural patience is limited, Christ as patience is unlimited, inexhaustible, immeasurable.

Even though Paul must have been mistreated in prison, he could display to the guards the unlimited greatness of Christ. In particular, Paul displayed Christ's inexhaustible patience. Christ certainly was magnified in Paul's body. Paul was happy in the Lord, and his happiness did not diminish as time went by. In his happiness he could show forth the immeasurable Christ he experienced and enjoyed. In this way Paul expressed, exhibited, exalted, and extolled Christ. He was a living witness of Christ, testifying of His ability, power, patience, love, and wisdom, all without measure. While Paul was in prison, he expressed the greatness of Christ in an enlarged way. He magnified Christ both through life and through death.

Now, as believers in Christ, we also should magnify Him. As Christ lives in us, is being formed in us, and makes His home in us, spontaneously we shall live Him. Then Christ will be magnified in us.

37. The One Empowering Them

Christ is the One who empowers us. In Philippians 4:13 Paul says, “I can do all things in Him who empowers me.” If we would experience Christ as the empowering One, we need to let Him live in us, be formed in us, make His home in us, and be magnified in us. If we fail to do these things, He will not have the way to empower us. But when Christ lives in us, is formed in us, makes His home in us, and is magnified in us, the way is prepared for Him not only to strengthen us but to empower us.

To be empowered by Christ is to be made dynamic inwardly. Christ dwells in us (Col. 1:27). He empowers us, makes us dynamic, from within, not from without. By such inward empowering Paul could do all things in Christ.

保罗是一个在基督里的人，（林后十二2，）他盼望给人看出他在基督里面。（腓三9。）他在腓立比四章十三节宣告，他在那加他能力的基督里面，凡事都能作。这是他对基督的经历包罗并总结的话。主在约翰十五章五节说到我们与祂生机的联结，说，“离了我，你们就不能作什么。”保罗在这里是从正面来说这事。只要我们有基督并且在祂里面，我们在祂里面就凡事都能作。

腓立比四章十三节的“凡事”，是指四章十二节所提的事，和四章八节所列的美德。这就是说，四章十三节的应用限于四章八至十三节。凭着基督的加力，我们能过知足的生活，（腓四11～12，）并且能真实、庄重、公义、纯洁、可爱、有美名。这就是说，我们是一班在基督里面的人，祂加我们能力，来活出每一种的美德。这就是活基督，在祂的美德上显大基督。

腓立比四章八节所提的六项美德，事实上是神的形像。神造人是照着祂的形像，就是照着祂的属性。神是爱和光，也是圣的和义的。这四件事物是神的属性，构成神的形像。人照着神的形像被造，意思就是照着爱、光、圣、义的样式被造。这六项，无论是真实、庄重、公义、纯洁、可爱、有美名，都是在爱、光、圣、义这四项神圣的属性里。这是真正的美德，是基督之彰显的美德。基督加能力给信徒，使他们活祂并在这一切美德上显大祂。所以，保罗说到基督是加能力者的话，特别是应用在基督加我们能力，使我们活祂作我们的人性美德，因而在祂无限的伟大上显大祂。

Paul was a person in Christ (2 Cor. 12:2), and he desired to be found in Christ by others (Phil. 3:9). In Philippians 4:13 he declared that he could do all things in Christ, the One who empowered him. This is an all-inclusive and concluding word of Paul's experience of Christ. It is the converse of the Lord's word concerning our organic relationship with Him in John 15:5, "Apart from Me you can do nothing." As long as we have Christ and are in Him, we can do all things in Him.

The "all things" in Philippians 4:13 refer to the things mentioned in verse 12 and the virtues listed in verse 8. This means that the application of verse 13 is limited by the context of verses 8 through 13. By the empowering of Christ we can live a contented life (vv. 11-12) and be true, honorable, righteous, pure, lovely, and well-spoken of. This means that we are persons in Christ who empowers us to live out every kind of virtue. This is to live Christ, to magnify Christ in His virtues.

The six virtues mentioned in Philippians 4:8 are actually the image of God. God created man in His image, that is, in His attributes. God is love and light, and He is holy and righteous. These four things are God's attributes which constitute the image of God. That man was made in the image of God means that he was made in the form of love, light, holiness, and righteousness. The six items, whatever is true, honorable, righteous, pure, lovely, and well-spoken of, are in these four divine attributes of love, light, holiness, and righteousness. This is the real virtue, virtue that is the expression of Christ. Christ empowers the believers to live Him and magnify Him in all these virtues. Therefore, Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness.

第五十六篇

基督—祂的身位（三六）

在本篇信息中，我们仍要来看基督在祂的身位里对信徒的所是。

三八　那有超越能力的宝贝

我们已经看见，对于信徒，基督是活在他们里面，使他们能活祂的一位，是成形在他们里面、安家在他们心里、在他们身上显大、并加他们能力的一位。我们若这样经历基督，就会把祂看为至宝，看为有超越能力的宝贝。

林后四章六、七节说，“那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”七节的“这宝贝”一辞是指六节。因着那在我们心里的照耀，我们就有这宝贝，美妙、宝贵且奇妙的宝贝。神照在我们心里，带给我们一个宝贝，就是那是神的具体化身，（西二9，）作了我们的生命和一切之荣耀的基督。但我们盛装这宝贝的，却是没有价值且脆弱的瓦器。无价之宝竟盛装在没有价值的器皿里！这使没有价值的器皿成为新约的众执事，有无上宝贵的职事。这乃是借着在复活里的神圣能力。这超越的能力必是属于神，不是出于我们。

内住的基督作为我们的宝贝，乃是基督徒生活神圣供应的源头。信徒靠这宝贝超越的能力，就能过钉十字架的生活，使基督复活的生命得以显明。因此，信徒将真理显扬出来，使福音得以照耀。

基督照耀的实际，就是我们这些瓦器里的宝贝。我们外面是瓦器，里面却有无价之宝。这宝贝就是基督这经过过程之三一神的具体化身，在我们里面作包罗万有赐生命的灵。这宝贝有能力，这能力是超越的。在我们里面作赐生命之灵的基督，乃是照耀并工作的一位。这就是我们里面所有的宝贝。

MESSAGE FIFTY-SIX

CHRIST—HIS PERSON (36)

In this message we are still on what Christ is in His person to the believers.

38. The Treasure of Excellent Power

We have seen that to the believers Christ is the One living within them so that they may live Him, that He is being formed within them, that He is making His home in their hearts, that He is the One magnified in them, and that He is the One empowering them. If we experience Christ in this way, we shall regard Him as most precious, as a treasure of excellent power.

Second Corinthians 4:6 and 7 say, “The God who said, Out of darkness light shall shine, is the One who shined in our hearts for the illumination of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.” The phrase “this treasure” in verse 7 refers to verse 6. Because of the shining in our hearts, we have this treasure, a treasure that is wonderful, precious, and marvelous. God’s shining in our hearts brings into us a treasure, the Christ of glory, who is the embodiment of God (Col. 2:9) to be our life and our everything. But we who contain this treasure are earthen vessels, worthless and fragile. A priceless treasure is contained in worthless vessels. This has made the worthless vessels ministers of the new covenant with a priceless ministry. The excellence of the power, the divine power in resurrection, is surely of God and not of ourselves.

The indwelling Christ as our treasure is the divine source of the supply of the Christian life. By the excellent power of this treasure the believers are able to live a crucified life so that the resurrection life of Christ may be made manifest. Thus, the believers manifest the truth for the shining of the gospel.

The shining reality of Christ is the treasure in us, the earthen vessels. Outwardly we are earthen vessels, but inwardly we have a priceless treasure. This treasure is Christ as the embodiment of the processed Triune God to be in us as the all-inclusive life-giving Spirit. This treasure has a power, and this power is excellent. Christ as the life-giving Spirit in us is the One who shines and works. This is the treasure we have in us.

“超越”原文的意思也是超绝，优越，极大。我们是瓦器的事实证明，这超越的能力是属于神，不是出于我们。我们在自己里面，没有能力照耀出福音的荣耀。这超越的能力是属于神。虽然我们是瓦器，但神已将基督这珍贵的宝贝照到我们里面。现今这宝贝已成了能力的源头，加力给我们，使我们能照耀神的荣耀，并显扬真理。所以，我们信徒有基督这活的、活跃的宝贝，在我们里面运行。这宝贝甚至困迫我们作某些事。这就是基督在祂的身位里，作有超越能力的宝贝。

三九　神的深奥

林前二章十节说，“那灵参透万事，甚至神的深奥也参透了。”神的深奥是指神深奥的事，就是基督在各方面作我们的永分，为神所预定、预备，而白白恩赐我们的。这些是人心未曾想到的，但借着神的灵，在我们的灵里向我们启示出来。神的灵探索神关于基督的深奥，并在我们灵里，向我们显示这深奥，使我们领略并有分。因此，我们若要有分于这些，就必须属灵。我们必须在我们的灵里行事为人，使我们能享受基督作我们的一切。

基督自己就是神的深奥。每位真基督徒都知道，基督是救主，为我们的罪死在十字架上。然而，这样认识基督，只是认识肤浅的事。认识神的深奥，乃是认识基督在各方面作我们的永分。基督是神经纶的中心，是神给我们享受的分，是隐藏在神里面奥秘的智慧。神奥秘中的智慧，就是基督作为神深奥的事。所以，神的深奥就是基督自己作奥秘且隐藏的智慧，作神经纶的中心，并作神给我们享受的分。基督，那包罗万有、延展无限的一位，实在是神的深奥。

我们可能是信徒，却还不认识神的深奥。我们需要照着神的深奥认识神，认识那些神看为深奥的事。我们若要认识神的深奥，神深奥的事，就需要认识罗马书、加拉太书、以弗所书、腓立比书、歌罗西书、希伯来书、约翰书信和启示录。但甚至这些书，就是启示深奥之事的书，也没有告诉我们，基督，在肉体里末后的亚当，已成了赐生命的灵；只有林前十五章四十五节有这样的记载。此外，只有在哥林多前书里，保罗说，“与主联合的，

The Greek word translated “excellence” also means transcendence, surpassingness, exceeding greatness. The fact that we are earthen vessels proves that the excellence of the power is of God and not of us. In ourselves we do not have the power to shine forth the glory of the gospel. The excellence of this power is of God. Although we are earthen vessels, God has shined Christ as a precious treasure into us. Now this treasure has become the source of the power energizing us and enabling us to shine forth God’s glory and to manifest the truth. Therefore, as believers we have Christ operating within us as a living and active treasure. This treasure even constrains us to do certain things. This is Christ in His person as the treasure of excellent power.

39. The Depths of God

First Corinthians 2:10 says, “The Spirit searches all things, even the depths of God.” The depths of God refer to the deep things of God, which are Christ in many aspects as our eternal portion, foreordained, prepared, and given to us freely by God. These deep things have never arisen in man’s heart, but they are revealed to us in our spirit by God’s Spirit. The Spirit of God explores the depths of God concerning Christ and shows them to us in our spirit for our realization and participation. Hence, we must be spiritual in order to partake of them. We must move and live in our spirit so that we may enjoy Christ as everything to us.

Christ Himself is the depths of God. Every genuine Christian knows that Christ is the Savior who died on the cross for our sins. However, to know Christ in this way is to know only superficial things. To know the depths of God is to know Christ in many aspects as our eternal portion. Christ is the center of God’s economy, the portion given to us by God for our enjoyment and the mysterious wisdom hidden in God. God’s wisdom in a mystery is Christ as the deep things of God. Therefore, the depths of God are Christ Himself as the mysterious and hidden wisdom, the focus of God’s economy, and the portion given to us by God for our enjoyment. Christ, the all-inclusive and extensive One, is truly the depths of God.

We may be believers and yet not know the depths of God. We need to know God according to His depths, knowing those matters which God regards as deep. If we would know the depths of God, the deep things of God, we need to know the books of Romans, Galatians, Ephesians, Philippians, Colossians, Hebrews, John, and Revelation. But not even these books, books that reveal deep and profound matters, tell us that Christ, the last Adam in the flesh, has become the life-giving Spirit. Only in 1 Corinthians 15:45 do we have such a statement. Moreover, only in 1 Corinthians does Paul say, “He who is joined to the Lord is one spirit” (6:17). What is deeper

便是与主成为一灵。”（林前六 17。）有什么比这更深？有什么比末后的亚当成了赐生命的灵，并我们与主联合成为一灵更深？这些事深不可测，是无限的深奥。

我们要认识基督是神的深奥，就需要认识，有一天神借着成为肉体，成了一个名叫耶稣的人。主耶稣借着钉十字架，了结了旧造，并释放出神圣的生命，使这生命能分赐给相信祂的人。祂现今在复活里乃是赐生命的灵，住在我们灵里，并与我们成为一灵。在我们里面有一个调和的灵，就是我们那与神圣的灵调和的重生之灵。这是非常深奥的事。

我们若思考全本哥林多前书，就会确信二章十节里神的深奥，是指包罗万有的基督，作赐生命的灵，住在我们灵里。这位基督在完成救赎之后，成了赐生命的灵。如此，祂对我们太便利了，甚至我们与祂联合成为一灵。没有什么比这更深的了。

当我们不断的享受基督，至终我们要进入神所是的深奥里。那时我们要领悟自己是在全能神的中心、深奥里，并且祂逐渐的成为我们内里的元素。然后我们要在基督里与神调和。当我们享受基督，我们就摸着神的深奥，神就成为我们里面的元素。

在我们的经历中，基督对我们是实际的。祂不仅是我们的公义、圣别和救赎，（林前一 30，）也是神的深奥。因为我们的经历有限，我们无法充分解释何谓基督是神的深奥。但有一天我们会在经历中往前，就要真正认识祂是神的深奥。

四十　榜样

彼前二章二十一节说，“基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”“榜样”一辞已被一般的用法破坏。这辞原文的直译是，给学生临摹习字的字帖、范本。古时老师把字写在纸上作为范本。小孩子把另一张纸放在范本上，然后将范本上的字描到摹本上，以此来习字。榜样的原文就是指这样教人写字用的范本。主耶稣已把祂的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行。

than this? What is deeper than the last Adam becoming the life-giving Spirit and our being joined to the Lord as one spirit? These things are unfathomable; they are immeasurably deep and profound.

In order to know Christ as the depths of God, we need to know that through incarnation God one day became a man named Jesus. Through His crucifixion the Lord Jesus terminated the old creation and released the divine life that it might be imparted to all those who believe in Him. Now, in resurrection, He is the life-giving Spirit who indwells our spirit and who has become one spirit with us. We have a mingled spirit within us, our regenerated human spirit mingled with the divine Spirit. This is a very deep matter.

If we consider the context of the whole book of 1 Corinthians, we shall have the assurance to interpret the depths of God in 2:10 as referring to the all-inclusive Christ who, as the life-giving Spirit, indwells our spirit. After accomplishing redemption, this Christ became a life-giving Spirit. As such, He is so available to us that we are joined to Him as one spirit. Nothing is deeper than this.

When we enjoy Christ continually, we shall eventually enter into the depths of God’s being. Then we shall realize that we are in the very heart, the depths, of the almighty God, and that He is becoming our inner element. Then in Christ we shall be mingled with God. When we enjoy Christ, we touch the depths of God, and God becomes the element within us.

Christ is practical to us in our experience. He is not only our righteousness, sanctification, and redemption (1 Cor. 1:30) but also the depths of God. Because our experience is limited, we are not able to explain adequately what it means for Christ to be the depths of God. But one day we shall advance in our experience and we shall truly know Him as God’s depths.

40. A Model

First Peter 2:21 says, “Christ also suffered on your behalf, leaving you a model that you should follow in His steps.” The word “model” has been spoiled by common usage. Literally, the Greek word means a writing-copy, an under-writing for students to use in tracing letters as they learn to draw them. In ancient times teachers would write letters on writing material, and those letters became a master copy. Another piece of writing material was put upon the master copy. Then the children would practice writing by tracing the letters from the master copy onto their copy. The Greek word for model is the word that denotes such a master copy used in the teaching of writing. The Lord Jesus has set His life before us as an underwriting for us to copy by tracing and following His steps.

然而，神的用意不是要我们试着靠自己的努力来效法祂。我们从经历中知道，努力效法基督是不灵的。我们不能效法祂。我们所需要的不是效法，乃是复制。效法与复制有很大的差别。在外面，基督是我们的榜样；在里面，基督是我们的人位，活在我们里面，成形在我们里面，并安家在我们里面。借着这过程，我们成为原作的复制品，就是作我们榜样之基督的复制品。

基督不仅仅是我们在外面跟随的榜样。祂是字帖，是用来制造许多摹本的原作。我们需要经历那包含神圣生命之丰富的过程，借此成为基督的复制品，基督的摹本。完成这过程，我们就成为基督的复制品。当三一神从信徒里面彰显出来的时候，就指明这样的信徒成了基督这榜样的复制品。那彰显经过过程之三一神的生活方式，乃是基督的复制品。

作为信徒的榜样，基督乃是原版，用来制造祂自己的复制品。要领会基督是我们的榜样，我们需要经历。我们从经历中知道，我们天天享受基督的时候，就是在经过属灵复制的过程，使我们成为基督活的摹本。

成为基督的复制品与努力效法祂大不相同。举例来说，人可以向猴子示范直立，猴子就效法人站起来。人行走，猴子也效法他，用两脚行走。但仿效完毕后，人离开了，猴子就回去用四脚行走。至少在某种程度上，那些教导信徒效法基督的教师，就象人训练猴子效法人一样。这样努力效法基督根本不灵。所以，我不鼓励你效法基督，我只向你指出祂的丰富。我要向你指出，祂是活在我们里面、成形在我们里面、并安家在我们里面的一位，使我们能经过过程，成为我们的榜样（基督）的复制品。

四一　信心的创始者与成终者

对我们信徒，基督是信心的创始者与成终者。希伯来十二章二节说，“望断以及于耶稣，就是我们信心的创始者与成终者。”“创始者”原文也可译作起始者、开创者、首领、开拓者、先锋。基督是信心的创始者；祂是信心的起始者、开创者、源头和因由。

It is not God's intention, however, that we try to imitate Christ by our own effort. We know from experience that trying to imitate Christ does not work. We are not able to imitate Him. What we need is not imitation, but reproduction. There is a great difference between imitation and reproduction. Outwardly Christ is our model, and inwardly He is our person, living in us, being formed in us, and making His home in us. Through this process we become a reproduction of the original, a reproduction of Christ as our model.

Christ is not merely a model for us to follow outwardly. He is a writing-copy, an original to be used for making many copies. We need to become Christ's reproduction, copies of Christ, by experiencing a process that involves the riches of the divine life. When this process is completed, we shall become a reproduction of Christ. When anyone observes the expression of the Triune God from within a believer, this indicates that such a believer has become a reproduction of Christ, the model. The manner of life that expresses the processed Triune God is a reproduction of Christ.

As a model to the believers, Christ is the original used for making a reproduction of Himself. In order to understand Christ as our model, we need experience. From experience we know that as we enjoy Christ day by day, we are undergoing the process of spiritual reproduction to make us living copies of Christ.

To become the reproduction of Christ is very different from trying to imitate Him. To illustrate, a man may set an example for a monkey to stand upright, and the monkey stands up, imitating the man. Then the man walks, and the monkey imitates him by walking on two feet. But after the imitation is finished, the man leaves, and the monkey goes back to walking on all fours. At least to a certain extent, those teachers who instruct believers to imitate Christ are like a man training a monkey to imitate a human being. Trying to imitate Christ in such a way simply does not work. Therefore, I do not encourage you to imitate Christ. Instead, I would point you to His riches. I would point you to Him as the One living in us, being formed in us, and making His home in us so that we may undergo the process of becoming the reproduction of Christ as our model.

41. The Author and Finisher of Faith

To us as believers Christ is the Author and Perfecter of faith. Hebrews 12:2 says, “Looking away unto Jesus, the Author and Perfecter of faith.” The Greek word rendered “Author” may also be translated Originator, Inaugurator, Leader, Pioneer, Forerunner. Christ is the Author of faith; He is the Originator, the Inaugurator, the source and cause of faith.

我们需要基督作信心的创始者，因为照我们天然的人，我们没有信的能力。我们天然的人没有信的元素。自然的，我们只有不信的能力，没有信的能力。因此，那叫我们得救的信，乃是我们从主所得宝贵的信。（彼后一1。）当我们望断以及于耶稣，祂这赐生命的灵，就将祂自己分赐到我们里面，作信的成分。这样，自然而然的，信的能力在我们里面升起，我们就有信心相信祂。

我们若要有信心，就必须望断以及于耶稣这信心的源头。当我们望断一切其他的事物以及于祂，祂就将自己照射到我们里面，用祂自己来充满我们。结果，自然而然的，我们就有信心，这信心不是起始于我们，乃是起始于祂。信心实际上就是基督自己，非常主观的为我们相信。祂将自己灌输到我们里面，将自己作到我们里面，直到祂这人位，成为我们里面信的成分。因此，这不是我们相信，乃是祂在我们里面相信。这样，祂就使我们成为相信的人。表面看来是我们相信，实际上是基督相信。这是真正的信心。

一旦基督在我们里面起始了信心，祂绝不会放弃。反之，祂会使这信心完全、完成并成终。因此，祂也是信心的成终者。希伯来十二章二节的“成终”，原文也可译作完成者或完全者。基督是信心的完成者、完全者。我们不断的仰望祂，就会使祂完成并完全这信心，这信心是祂将自己这信的成分，分赐到我们里面而起始的。要紧的是，我们信徒要望断一切以及于耶稣。当我们望断以及于祂，就给祂机会将自己作到我们这人的每一部分，直到我们被祂浸透。我们越被祂浸透，就越容易相信。因为基督这信的成分已经灌输到我们里面，作到我们里面，我们就自动的相信主，没有努力或挣扎。这就是得着信心的路。我们信徒都需要借着望断以及于基督—我们信心的创始者与成终者，这样主观的经历信心。

四二　救恩的创始者

希伯来二章十节说，“原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”神莫大救恩的最后一步，是要领许多的儿子进入荣耀，就是进入祂的彰显里。要成就这事，神需要一个表样，榜样。

We need Christ as the Author of faith, because, according to our natural man, we do not have any believing ability. The believing element is absent from our natural being. Naturally, we have only the unbelieving ability, not the ability to believe. Hence, the faith we have through which we have been saved is not of ourselves; it is the gift of God (Eph. 2:8; 2 Pet. 1:1). When we look away unto Jesus, He, as the life-giving Spirit, dispenses Himself into us as the believing element. Then spontaneously the believing ability arises in our being, and we have the faith to believe in Him.

If we would have faith, we must look away unto Jesus, the source of faith. When we look away from all other things unto Him, He radiates Himself into us, charging us with Himself. As a result, spontaneously we have faith, a faith that originates not with us but with Him. Faith is actually Christ Himself believing for us in a very subjective way. He transfuses us with Himself, working Himself into us, until He, the very person, becomes the believing element within us. Thus, it is not we who believe; it is He who believes within us. In this way, He makes us a believing being. Apparently it is our believing; actually it is Christ's believing. This is genuine faith.

Once Christ has originated this faith within us, He will never let it go. Rather, He will complete, finish, and perfect it. Therefore, He is also the Perfecter of faith. The Greek word translated "Perfecter" in Hebrews 12:2 may also be rendered Finisher or Completer. Christ is the Finisher, the Completer, of faith. By looking unto Him continually, we shall have Him finish and complete the faith that He has originated by dispensing Himself as the believing element into us. It is crucial that, as believers, we look away from all things unto the Lord Jesus. When we look away unto Him, we give Him the opportunity to work Himself into every inward part of our being until we are saturated with Him. The more we are saturated with Him, the easier it is for us to believe. Because Christ as the believing element has been transfused into us and worked into us, we believe in the Lord automatically, without any effort or strife. This is the way to have faith. As believers, we all need to experience faith in such a subjective way by looking away unto Christ, the Author and Perfecter of our faith.

42. The Captain of Salvation

Hebrews 2:10 says, "It was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Captain of their salvation perfect through sufferings." The last step of God's great salvation is to bring His many sons into glory, into His expression. In order to accomplish this, God needs an example, a model. Such a one would be the qualified Captain taking the lead to

这样的一位就是够资格领许多儿子进荣耀里去的创始者。基督是这位创始者，就是救恩的创始者。然而，在祂成为创始者之前，祂必须借着苦难得成全。虽然基督在成为肉体之前就是完全的，但祂没有人生苦难的经历。因此，在祂能成为信徒救恩的创始者以前，需要借着苦难得成全。希伯来二章十节的“成全”一辞，实际的意思是得以够格。基督被神成全，并不含示主耶稣在美德或属性上，有什么不完全，只指使祂完成人生苦难的经历，能适合作跟从祂者救恩的创始者和首领。因为基督已借着肉体里人生苦难的经历得了成全，祂就够资格尽职作我们救恩的创始者。祂已经开了进入荣耀的路，领先进入荣耀，现今祂是创始者，带领信徒进入祂所已经进入的荣耀里。

有一天，那作表样、榜样、和创始者的基督进到了我们里面。祂不只是我们的救主；祂是领先进入荣耀的一位，是进入了神完满彰显的一位，甚至今天就是这完满彰显的一位。这一位是神的彰显，神荣耀的光辉，（来一3，）祂是进到我们里面的基督。所以，歌罗西一章二十七节说，“基督在你们里面，成了荣耀的盼望。”一面，基督在诸天之上，住在神的彰显里；另一面，祂住在我们里面。

当救恩的创始者进到我们里面，荣耀就与祂同来。换句话说，救恩的创始者进到我们里面，成了我们里面的荣耀。至少，祂进来成为荣耀的种子。我们信徒现今有这荣耀的种子，救恩的创始者自己，在我们里面。因着基督为进入荣耀而经过苦难，也因着祂现今完全够资格尽职作创始者，祂就能进到我们里面，作创始者和荣耀。现今基督这救恩的创始者，正领着众圣徒进荣耀里去。祂天天领我们进入荣耀，进入神的彰显。当祂领我们进入荣耀时，祂就是我们里面的荣耀。至终，当我们全人被荣耀的元素浸透时，荣耀就要从我们里面出来，我们的创始者就要完满的带我们进入神的彰显。

四三　先锋

希伯来六章二十节说，基督也是信徒进入幔内的先锋。希伯来书鼓励退后的希伯来信徒要向前达到神的目标。他们在旧约里徘徊不前，犹如在外院子里。希伯来书的

bring the many sons into glory. Christ is this Captain, the Captain of salvation. Before He became the Captain, however, He had to be perfected through sufferings. Although Christ was perfect before His incarnation, He did not have the experience of human suffering. It was necessary for Him to be perfected through suffering before He could become to the believers the Captain of salvation. The word “perfect” in Hebrews 2:10 means to carry to the end or consummation by completing or perfecting. To be perfect here actually means to be qualified. For Christ to be perfected by God does not imply any imperfection of virtue or attribute in the Lord Jesus, but only the completing of His experience of human sufferings which makes Him fit to become the Captain, the Leader, of His followers’ salvation. Because Christ has been perfected through His experience of human sufferings in the flesh, He is qualified to fulfill the office of the Captain of our salvation. He has cut the way into glory, He has taken the lead to enter into glory, and He is now the Captain bringing the believers into the glory which He has already entered.

One day Christ, who is the example, model, and Captain came into us. He is not only our Savior; He is the One who took the lead to enter into glory, the One who has entered into the full expression of God, the One who, even today, is this full expression. This One, who is God’s expression, the effulgence of God’s glory (Heb. 1:3), is the Christ who has come into us. Therefore, Colossians 1:27 says, “Christ in you, the hope of glory.” On the one hand, Christ is in the heavens dwelling in the expression of God. On the other hand, He dwells in us.

When the Captain of salvation came into us, the glory came with Him. In other words, the Captain of salvation came into us to be the glory within us. At the very least, He came in to be the seed of glory. Now, as believers, we have this seed of glory, the Captain of salvation Himself, within us. Because He passed through sufferings in order to enter into glory and because He is now fully qualified to fulfill the office of Captain, Christ could come into us both as the Captain and as the glory. Now as the Captain of salvation, Christ is leading an army of believers into glory. Every day He is leading us into glory, into the expression of God. While He is leading us into glory, He is the glory within us. Eventually, when our entire being has been saturated with the element of glory, the glory will come out of us, and we shall be brought by our Captain fully into the expression of God.

43. The Forerunner

Hebrews 6:20 says that Christ is also the believers’ Forerunner to enter into the veil. The book of Hebrews encourages the backsliding Hebrew believers to go forward to reach God’s goal. They were staggering in the Old Testament as in the outer court.

作者劝勉他们要往前达到神新约的目标，进入幔内，就是进入至圣所。为此，基督作先锋，领头进入幔内，使信徒能跟从祂。

四四　使徒

基督对信徒也是使徒。“你们应当留意思想我们所承认为使徒、为大祭司的耶稣。”（来三1。）使徒原文意受差遣者，受更高权柄所差遣的人。基督是我们的使徒，是从神并同着神到我们这里来的人。（约六46，八16，29。）神差遣基督到我们这里来作使徒，与我们一同分享神，使我们有分于祂神圣的生命、性情和丰满。此外，基督是使徒，受差遣照顾神的家，召会，甚至成为建造神家的人。所以，我们在作为神家的召会中，享受基督作从神差遣给我们的忠信使徒。

四五　大祭司

希伯来四章十四节说，“所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。”基督借着成为肉体，受差遣从神到我们这里，作我们的使徒。然后祂借着复活和升天，从我们这里回到神那里，作我们的大祭司，在神面前担负我们，并照顾我们一切的需要。

基督是信徒的大祭司，主要的功用是将神供应到信徒里面。我们需要我们的大祭司将神供应到我们里面。我们该忘记我们的环境、软弱、烦扰、甚至我们自己，该记得基督是供应我们的大祭司。

照着旧约，每当大祭司在至圣所里进到神面前的时候，他在两肩上担着两块红玛瑙，上面刻着以色列儿子的名字。（出二八9～12。）他也带着一个胸牌，上面镶了十二块刻着以色列儿子名字的宝石。（出二八15～30。）这表征百姓在大祭司的肩上和胸前。现今我们的大祭司基督在诸天之上的至圣所里，在神面前担着我们。当祂在神面前担着我们的时候，祂就将神供应到我们里面。

照着希伯来四章十四节，基督是尊大的大祭司。这里的“尊大”一辞，意思是绝佳、美妙、荣耀且至尊的。基督今天是绝佳、美妙、荣耀且至尊的大祭司。基督是这样一位尊大的大祭司，祂在祂的身位上是至尊至大的，因为祂

The writer of Hebrews advises them to go on to reach God’s New Testament goal to enter into the veil, that is, to enter the Holy of Holies. For this, Christ has taken the lead, as a Forerunner, to enter into the veil that the believers may follow Him.

44. The Apostle

To the believers Christ is also the Apostle. “Consider the Apostle and High Priest of our confession, Jesus” (Heb. 3:1). The word “apostle” in Greek means a sent one, one who is sent by a higher authority. As our Apostle, Christ is the One who was sent to us from God and with God (John 6:46; 8:16, 29). God sent Christ to us as the Apostle to share God with us so that we may partake of His divine life, nature, and fullness. Moreover, as the Apostle Christ was sent to care for God’s house, the church, even to be the Builder of the house. Therefore, it is in the church as the house of God that we enjoy Christ as the faithful Apostle sent from God to us.

45. High Priest

Hebrews 4:14 says, “Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.” Christ was sent from God to us through incarnation to be our Apostle. Then He went back from us to God through resurrection and ascension to be our High Priest to bear us in the presence of God and to care for all our needs.

The main function of Christ as the believers’ High Priest is to minister God into them. We need our High Priest to minister God into us. We should forget our environment, weaknesses, troubles, and even ourselves and remember that Christ is our High Priest ministering to us.

According to the Old Testament, whenever the high priest went into the presence of God in the Holy of Holies, he bore upon his shoulders two onyx stones in which were engraved the names of the children of Israel (Exo. 28:9-12). He also wore the breastplate in which were set twelve precious stones engraved with the names of the children of Israel (Exo. 28:15-30). This signified that the people were on the shoulder and breast of the high priest. Now Christ, our High Priest in the Holy of Holies in the heavens, bears us before God. As He bears us in the presence of God, He ministers God into our being.

According to Hebrews 4:14, Christ is a great High Priest. The word “great” here means excellent, wonderful, glorious, most honorable. Christ today is an excellent, wonderful, glorious, and most honorable High Priest. As such a great High Priest, He is great in His person, for He is both the Son of God and the Son of man. He is also

是神子，也是人子。祂在祂的工作以及成就上，也是至尊至大的。祂所成就的是如此高，祂已进入诸天之上的至圣所里，并得着荣耀尊贵为冠冕。（来六 20，九 24，二 9。）

希伯来四章十五节指明，我们的大祭司基督，已在各方面受过试诱，与我们一样，只是没有罪。因为祂受过试诱，就够资格，也能帮助我们这些被试诱的人。（来二 18。）因为祂受过试诱却没有被罪摸着，祂就得着装备，来帮助我们经过试诱，保守我们免于罪的缠累。此外，我们的大祭司基督既在各方面受过试诱，与我们一样，就能同情我们的软弱。祂容易摸着我们软弱的感觉，并立即与我们一同受苦。我们无论发生什么事，有什么苦难，祂都感同身受，并且同情我们。

关于基督是信徒的大祭司，希伯来七章有更多的启示。基督的祭司职分是神圣的。祂是神圣的，乃是一件构成成分的事，祂具有将祂构成我们大祭司的必要、基本的元素。基督的神性使祂成为一位活着且满了生命的大祭司，叫祂能永久继续祂的祭司职任。基督是神圣的大祭司，在祂没有死亡，因为祂已胜过、征服并吞灭了死亡。祂在哪里，哪里就有生命。基督经过了成为肉体、人性生活、钉死并复活之后，就充分得着装备，够资格作我们的大祭司。这位大祭司里面不仅没有罪，也绝对没有死亡。祂神圣的生命已完全吞灭了死亡。

基督成为大祭司，不是照着律法的字句，乃是照着不能毁坏之生命的大能。（来七 16。）所以，作为我们的大祭司，基督用祂不能毁坏的生命照顾我们。在祂不能毁坏、永远的生命里，我们有分于并享受祂作我们的大祭司。

希伯来七章二十五节告诉我们，我们的大祭司能拯救我们到底。“到底”原文的意思也是全备、完整、完全、极点、直到永远。因为基督活到永远，祂就能在程度、时间和空间上拯救我们到底。

希伯来七章二十五节指明基督能拯救我们到底，因为祂是长远活着，为我们代求。基督作我们的大祭司，为我们代求，承担我们的案件。祂为我们显在神前，为我们祷告，使我们蒙拯救，并完全被带进神永远的定旨。祂不断的为我们代求，因祂知道我们何等容易堕落，一

great in His work and attainment. His attainment is so high that He has entered into the Holy of Holies in the heavens and has been crowned with glory and honor (Heb. 6:19; 9:24; 2:9).

Hebrews 4:15 indicates that, as our High Priest, Christ has been tried in all respects like us but without sin. Because He has been tried, He is qualified and able to help us who are being tried (Heb. 2:18). Because He suffered trials without being touched by sin, He is equipped to help us pass through trials and to keep us from any entanglement of sin. Furthermore, as the One who has been tried in all respects like us, our High Priest, Christ, is able to sympathize with our weaknesses. He is easily touched with the feeling of our weaknesses and quickly enters into a fellow-suffering with us. Whatever happens to us and whatever suffering we may have, He feels it with us and sympathizes with us.

More concerning Christ as the believers' High Priest is revealed in Hebrews 7. Christ's priesthood is divine. For Him to be divine is a matter of constituent, a matter of His having the necessary, basic element that constitutes Him our High Priest. Christ's divinity constitutes Him a High Priest who is living and full of life so that He may be able to continue His priesthood perpetually. With Christ as the divine High Priest there is no death, for He has conquered, subdued, and swallowed death. Wherever He is, there is life. Having passed through incarnation, human living, crucifixion, and resurrection, Christ is fully equipped and qualified to be our High Priest. In this High Priest there is not only no sin but absolutely no death. Death has been completely swallowed up by His divine life.

Christ has not been constituted the High Priest according to the law of letters but according to the power of an indestructible life (Heb. 7:16). Therefore, as our High Priest Christ takes care of us with His indestructible life. In His indestructible, eternal life we participate and enjoy Him as our High Priest.

Hebrews 7:25 tells us that our High Priest is able to save us to the uttermost. The Greek word translated "uttermost" also means completely, entirely, perfectly, for all time and eternity and to the end. Because Christ lives forever, He is able to save us to the uttermost in extent, time, and space.

Hebrews 7:25 indicates that Christ is able to save us to the uttermost because He is always living to intercede for us. As our High Priest, Christ undertakes our case by interceding for us. He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose. He intercedes for us constantly, knowing how easy it is for us to fall and, once we have fallen, to remain in

旦堕落就留在堕落的光景里。祂的代求实在拯救我们。神已指派基督照顾我们，祂现今在为我们代求，借此照顾我们。祂为我们代求，并要拯救我们到底。

希伯来七章二十六节说，“象这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的大祭司，原是与我们合宜的。”基督是圣别、无邪恶、无玷污、与罪人分别的，祂是完全的一位，祂的确是与我们合宜的。此外，祂升天时，经过了诸天。祂现今不仅在天上，并且高过诸天，远超诸天之上。（弗四10。）因为我们的大祭司高过诸天，祂就能救我们，并且拯救我们到底。

四六　丈夫

在林后十一章二节保罗说，“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。”这里我们看见基督是信徒的丈夫，我们所爱独一的丈夫。我们该只属于祂，珍赏祂，爱祂。基督是我们的丈夫，吸引了我们，我们已经如同贞洁的童女献给了祂。现今我们该只在意祂，在我们心里不允许任何事物顶替祂。我们对祂的爱该是纯洁的，并且全人以祂为中心。

四七　新郎

在约翰三章二十九节，施浸者约翰指明基督对信徒是新郎：“娶新妇的，就是新郎。”新郎是最令人喜悦的人；祂为新妇而来。信徒是团体的新妇，乃是为基督预备的。基督该是我们的吸引、喜悦和满足。所有的信徒都该享受祂作这样一位令人喜悦的新郎。

our fallen state. Truly we are saved by His intercession. God has appointed Christ to take care of us, and He is now caring for us by interceding for us. He is interceding for us, and He will save us to the uttermost.

Hebrews 7:26 says, “Such a High Priest befits us, holy, guileless, undefiled, separated from sinners, and become higher than the heavens.” As the One who is holy, guileless, undefiled, and separated from sinners, Christ is the perfect One, and He surely befits us. Moreover, in His ascension He has passed through the heavens. Now He is not only in heaven but is also higher than the heavens, far above all the heavens (Eph. 4:10). Because our High Priest is higher than the heavens, He is able to rescue us and save us to the uttermost.

46. Husband

In 2 Corinthians 11:2 Paul says, “I am jealous over you with a jealousy of God; for I betrothed you to one husband, to present a pure virgin to Christ.” Here we see that Christ is the believers’ Husband, the unique Husband for us to love. We should belong only to Him, and we should appreciate Him and love Him. As our Husband, Christ has attracted us, and we have been presented as a pure virgin to Him. Now we should care only for Him, allowing nothing to replace Him in our hearts. Our love for Him should be pure, and our whole being should be focused on Him.

47. Bridegroom

The word of John the Baptist in John 3:29 indicates that to the believers Christ is the Bridegroom: “He who has the bride is the bridegroom.” The bridegroom is a most pleasant person, who comes for the bride. The believers as a corporate bride are prepared for Christ. To us He should be the attraction, the pleasure, and the satisfaction. All the believers should enjoy Him as such a pleasant Bridegroom.

第五十七篇

基督—祂的身位（三七）

在本篇信息中，我们要来看基督在祂的身位里对信徒所是其余的各面。

四八　头

保罗在林前十一章三节说，“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。”在以弗所一章二十二、二十三节，基督乃是向着祂的身体，召会，作万有的头。在林前十一章三节这里，基督作各人的头，是关于个人的。基督是团体身体（召会）的头，也是个别信徒的头，是我们各人直接的头。

我们可以把保罗在林前十一章三节的话联于启示录。按照启示录四、五章，基督，那被杀、复活并升天的羔羊，现今在诸天之上，在神的元首权柄底下执行神的行政。在神的宝座前，没有背叛。然而，地上满了背叛。撒但领头背叛神。但在这一切的背叛中，有由那些已经蒙救赎并被浸入三一神的信徒所组成之基督的身体，就是那位在诸天之上服元首权柄者的身体。信徒应该返照作头的基督，祂服神的元首权柄。基督是成为人，为我们的罪被杀，并复活成为赐生命之灵的一位，使我们能得着生命。现今这一位在诸天之上，服神的元首权柄以执行神圣的行政。因此，我们应当借着尊荣基督为我们的头，彰显基督对神元首权柄的服从，以执行神的行政。

四九　主

我们信徒有基督为我们的主。罗马十四章八节说，“我们若活着，是向主活；若死了，是向主死。所以我们或活或死，总是主的人。”所有的真信徒都是主的人。他们都由同一位主所生，不论他们受浸的方式、所吃的食物、或所守的日子。因为基督是我们的主，我们就不该凭自己来定规。不仅如此，也不该向别人提议，或给别人指导，因为基督是他们的主。只有主耶稣是主。我们

MESSAGE FIFTY-SEVEN

CHRIST—HIS PERSON (37)

In this message we shall cover the remaining aspects of what Christ is in His person to the believers.

48. Head

In 1 Corinthians 11:3 Paul 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.” In Ephesians 1:22 and 23 the headship of Christ over all things is to His Body, the church. Here in 1 Corinthians 11:3 the headship of Christ over every man is pertaining to individuals. Christ is both the Head corporately of the Body, the church, and individually of the believers. He is the Head directly of every one of us.

We may link Paul’s word in 1 Corinthians 11:3 to the book of Revelation. According to Revelation 4 and 5, Christ, the slain, resurrected, and ascended Lamb, is now in the heavens carrying out God’s administration under God’s headship. Before the throne of God, there is no rebellion. However, the earth is filled with rebellion. Satan takes the lead to rebel against God. But in the midst of all this rebellion, there is a Body composed of believers who have been redeemed and baptized into the Triune God, the Body of the One in heaven who submits Himself to God’s headship. The believers should reflect Christ as the Head submitting Himself to the headship of God. Christ is the One who became a man, who was slain for our sins, and who was resurrected to become the life-giving Spirit so that we may have life. Now this One is in the heavens submitting Himself to God’s headship for the carrying out of the divine administration. We, therefore, by honoring Christ as our Head, should express Christ’s submission to the headship of God for the carrying out of His administration.

49. Lord

As believers, we have Christ as our Lord. Romans 14:8 says, “Whether we live, we live to the Lord, or if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s.” All genuine believers are the Lord’s. All have been born of the same Lord regardless of the way in which they have been baptized, of the food they eat, or the days they observe. Because Christ is our Lord, we should not make decisions on our own. Furthermore, we should not make suggestions to others or give instructions to them, for Christ is their Lord. Only the Lord Jesus is the Lord. We must honor Him

必须不在我们自己里面定规，借此尊荣祂。我们应当领悟祂是我们的主，我们不够格也没有地位定规什么。我们若认识基督是我们的主，是所有信徒的主，我们就要祷告并等候祂的引导，借此尊荣祂。

保罗在以弗所一章十七节说到“我们主耶稣基督”。我们信徒不仅应当承认基督是主；也应当更个人的、更亲密的以祂为我们的主。祂是万有并万人的主，这是一般的。我们应当专特的在经历救恩和基督徒的生活上，以祂为我们的主。在我们日常的生活中，我们应当一直领略，我们有一位主，就是神的基督。

五十　主人（主）

保罗说到奴仆与主人之间的关系，（弗六 5～9，）启示基督是信徒的主人，主。保罗劝勉作奴仆的要恐惧战兢，凭心中的单纯，顺从他们的主人，如同顺从基督一样。（弗六 5。）恐惧是里面服事的动机，战兢是外面服事的态度。单纯意在动机上纯洁，只有单一的目的。作奴仆的要单纯，不可有双重目的。这就是说，作奴仆的不能带着为自己得利的用意，服事他们的主人。这里奴仆与主人之间的关系，预表我们与基督，我们主人的关系。我们应当凭心中的单纯，作奴仆顺从祂。

以弗所六章九节说，“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。”这指明对所买的奴仆操生杀大权的主人，应当放弃威吓，因为主是他们和奴仆真正的主人。在肉身上，有人也许是奴仆，有人也许是主人。然而在主眼中，奴仆和主人之间并没有分别。祂是我们独一的主人，我们的主，而我们都是祂的奴仆。

五一　主人（主宰的主）

基督对信徒也是作主宰之主的主人。彼后二章一节说到基督是买我们的主（直译，主人），这是指基督的身位并祂借以买回信徒的救赎。犹大书四节说到“我们独一的主人和主，耶稣基督。”本节的“主人”，原文指绝对的所有者并对别人有无限权能者。

by not making decisions in ourselves. We should realize that He is our Lord and that we are not qualified and do not have the position to make decisions. If we know that Christ is our Lord, and the Lord of all believers, we shall honor Him by praying and waiting on Him for His leading.

In Ephesians 1:17 Paul speaks of “our Lord Jesus Christ.” We the believers should not only recognize Christ as the Lord; we should take Him as our Lord, more personally and more intimately. He is the Lord of all things and of all people. That is general. We should take Him specifically as our Lord in our experience of salvation and our Christian life. In our daily life we should always realize that we have a Lord who is the Christ of God.

50. Master (Lord)

Paul’s word concerning the relationship between slaves and masters (Eph. 6:5-9) reveals that Christ is the believers’ Master, Lord. Paul exhorts the slaves to obey their masters with fear and trembling, in singleness of heart, as to Christ (v. 5). Fear is the inward motive and trembling is the outward attitude. Singleness means to be pure in motive, with only a single purpose. Slaves are to be single; they are not to have a double purpose. This means that slaves are not to serve their masters with the intention of receiving some gain for themselves. Here the relationship between slaves and masters is a type of our relationship with Christ, our Master. We should obey Him as slaves, in singleness of heart.

Ephesians 6:9 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.” This indicates that the masters who had the right over the lives of their purchased slaves should give up threatening, because the Lord is the real Master of both them and the slaves. In the flesh, some may be slaves, and others may be masters. But in the eyes of the Lord, there is no difference between slaves and masters. He is our unique Master, our Lord, and we are all His slaves.

51. Master (Sovereign Lord)

To the believers Christ is also the Master as their Sovereign Lord. Second Peter 2:1 speaks of Christ as the Master who bought us, referring both to Christ’s person and His redemption, by which He purchased the believers. Jude 4 speaks of “our only Master and Lord, Jesus Christ.” The Greek word translated “Master” in this verse is despotes, which denotes one who is the absolute owner and who has unlimited power over another.

五二　朋友

主在约翰十五章十五节的话指明祂是信徒的朋友：“以后我不再称你们为奴仆，因为奴仆不知道主人所作的事；我乃称你们为朋友，因我从我父所听见的，都已经告诉你们了。”约翰十五章十三至十五节指明，我们这些枝子与葡萄树有亲密的关系。枝子不是主的奴仆；他们是主的朋友，而主对他们也是朋友。因为枝子是主的朋友，他们能知道父渴望在团体的身体里得着彰显，得着荣耀。主直接从父所听见的，都已经告诉祂的朋友了。

五三　弟兄

我们在基督里的信徒有基督作我们的弟兄。罗马八章二十九节说到神所预知的人，“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。”神的目的是要产生祂长子的许多弟兄。所以，我们已被神预定要模成神儿子的形像，使祂能在许多弟兄中作长子。基督，信徒的弟兄，是祂所有要模成祂形像的弟兄的模型和榜样。祂这长子是原型，而我们信徒是祂的许多弟兄，是大量生产。

神的目的是要得着祂长子的许多弟兄。基督是独生子，祂是独一的。但神渴望得着许多儿子，作祂儿子的许多弟兄。这样神的独生子就成为许多弟兄中的长子。祂是长子，我们是众子；神得着众子的目的是要我们团体的彰显祂。神的国是由祂的众子建造成的，基督的身体是由祂许多的弟兄建造成的。没有众子，神就不能得着国度；没有许多弟兄，基督就不能得着身体。因此，神的众子是为着神的国；基督的许多弟兄是为着基督的身体。神的国就是身体生活，而召会中的身体生活乃是神在地上得着彰显并运用祂管治权的国度。这就是神产生我们作基督众弟兄的目的。

借着模成的过程，长子要得着许多弟兄。基督在永远里是神的儿子，祂是那独一的独生子。如今基督借着祂的成为肉体、钉死并复活，已经成为长子；而信徒已经成为祂的许多弟兄，正被模成祂的形像，作神的彰显。

52. Friend

The Lord’s word in John 15:15 indicates that He is a Friend to the believers: “No longer do I call you slaves, for the slave does not know what his lord is doing; but I have called you friends, for all things which I have heard from My Father, I have made known to you.” John 15:13-15 indicates that as branches we have an intimate relationship with the vine. The branches are not the Lord’s slaves; they are His friends, and He is a Friend to them. Because the branches are the Lord’s friends, they can know the Father’s desire to be expressed, glorified, in a corporate Body. What the Lord has heard directly from the Father He has made known to His friends.

53. Brother

As believers in Christ, we have Christ as our Brother. Romans 8:29 says that those whom God foreknew “He also predestinated to be conformed to the image of His Son, that He should be the Firstborn among many brothers.” God’s purpose is to produce many brothers of His firstborn Son. Therefore, we have been predestinated by God to be conformed to the image of the Son so that He may be the Firstborn among many brothers. Christ, the believers’ Brother, is the model and pattern for all His brothers, who will be conformed to His image. He, the Firstborn, is the prototype, and we, the believers as His many brothers, are the mass production.

God’s purpose is to have many brothers of His firstborn Son. When Christ was the only begotten Son, He was unique. But God desires to have many sons who will be the many brothers of His Son. In this way the only begotten Son of God becomes the Firstborn among many brothers. He is the firstborn Son, and we are the many sons. God’s purpose in having many sons is that we express Him in a corporate way. God’s kingdom is built up with His many sons, and the Body of Christ is built up with His many brothers. Without the many sons God cannot have a kingdom, and without the many brothers Christ cannot have a Body. Thus, the many sons of God are for the kingdom of God, and the many brothers of Christ are for the Body of Christ. The kingdom of God is the Body life, and the Body life in the church is God’s kingdom where He is expressed and where His dominion is exercised on earth. This is God’s purpose in producing us as the brothers of Christ.

Through the process of conformation, the firstborn Son will have many brothers. As the Son of God in eternity, Christ was the unique, only begotten Son. Now through His incarnation, crucifixion, and resurrection, Christ has become the Firstborn, and the believers have become His many brothers who are being conformed to His image for God’s expression.

主耶稣在祂复活那天对马利亚说，“你往我弟兄那里去，告诉他们说，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。”（约二十 17。）主在复活之前，从未称祂的门徒为弟兄。然而现在，祂复活以后，他们已经成为祂的弟兄。借着祂的复活，门徒就因神的生命得了重生，（彼前一 3，）这生命是借祂分赐生命的死释放出来，如约翰十二章二十四节所指明的。彼前一章三节说，我们借着基督的复活蒙了重生。基督借着祂的复活将祂自己这灵分赐到祂的门徒里面。他们借着接受祂的生命，重生成为祂的弟兄。现在信徒乃是基督的弟兄，因为他们与祂有相同的生命。

基督这独生子，在祂的复活里成了许多弟兄中的长子。这许多弟兄就是那些借着主的复活蒙了重生的人。这就是主对马利亚说，“你往我弟兄那里去”的缘故。这许多弟兄就是父生命的繁殖，也是子在神圣生命里的扩增。因此，神的目的在基督的复活里得以达成。

希伯来二章十一节说，“因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻。”那圣别人的，是基督，是神的长子；那些被圣别的，是信基督的人，是神的许多儿子。这里的“一”是指父。子，那圣别人的，和我们，那些被圣别的，都是出于一位父。神的长子和祂的许多儿子，都在复活里为同一位父神所生。长子和许多儿子在神圣的生命和性情上都是一样。因此，基督称他们为弟兄，并不以为耻。因为基督和信徒出于同一个源头，并有一样的生命同一样的性情，祂称我们为弟兄，并不以为耻。

基督借着祂分赐生命的死与复活，已使信祂的人与祂成为一。现今祂的父也是信祂之人的父，祂的神也是信祂之人的神。我们借着基督的复活，已经接受了父的生命和性情。基督使我们成为祂的弟兄，借此将父的生命和性情分赐到我们里面。祂使祂的父和神成为我们的，借此将我们带到祂在父面前的地位，就是子的地位上，使我们在复活里有分于父。因此，基督和祂的许多弟兄，无论在内里的生命和性情上，还是在外面的地位上，都是一样的。父不仅是主耶稣基督的父，祂也是信徒的父。我们这许多弟兄和长子一样，祂也和我们一样。

On the day of His resurrection the Lord Jesus said to Mary, “Go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God” (John 20:17). Before His resurrection, the Lord never called His disciples brothers. But now, after His resurrection, they have become His brothers. Through His resurrection the disciples have been regenerated (1 Pet. 1:3) with the divine life released by His life-imparting death, as indicated in John 12:24. First Peter 1:3 says that we were regenerated through Christ’s resurrection. It was through His resurrection that Christ imparted Himself as the Spirit into His disciples. By receiving His life, they were reborn and became His brothers. Now the believers are brothers of Christ because they have the same life as He.

In His resurrection Christ, the only begotten Son, became the Firstborn among many brothers. These many brothers are those who have been regenerated through the Lord’s resurrection. This was the reason the Lord said to Mary, “Go to My brothers.” These many brothers are the propagation of the Father’s life and the multiplication of the Son in the divine life. Hence, in Christ’s resurrection God’s purpose is fulfilled.

Hebrews 2:11 says, “Both He who sanctifies and those who are being sanctified are all of one, for which cause He is not ashamed to call them brothers.” He who sanctifies is Christ as the firstborn Son of God, and those who are being sanctified are the believers of Christ as the many sons of God. The “one” here refers to the Father. The Son, who is the Sanctifier, and we, who are being sanctified, are all of one Father. Both the firstborn Son of God and the many sons of God were born of the same Father God in resurrection. Both the firstborn Son and the many sons are the same in the divine life and nature. Therefore, Christ is not ashamed to call them brothers. Because Christ and the believers are of the same source and have the same life with the same nature, He is not ashamed to call us brothers.

Through His life-imparting death and resurrection, Christ has made the believers one with Him. Now His Father is also the believers’ Father, and His God is their God. Through Christ’s resurrection we have received the Father’s life and nature. By making us His brothers, Christ has imparted the Father’s life and nature into us. By making His Father and God ours, He has brought us into His position—the Son’s position—before the Father so that we may partake of the Father in resurrection. Therefore, in life and nature inwardly and in position outwardly, Christ and His many brothers are the same. The Father is not only the Father of the Lord Jesus Christ; He is also the Father of the believers. We, the many brothers, are the same as the Firstborn, and He is the same as we are.

神的长子基督是我们的长兄。因此，祂是我们的模型和榜样。因为祂是我们的长兄，祂就在一切事上领头，而我们跟随祂的脚踪。

五四　同伙

希伯来一章九节和三章十五节启示，基督是我们的同伙。希伯来一章九节说，“神，就是你的神，用欢乐的油膏你，胜过膏你的同伙。”在神的经纶里，基督是神所立，完成神计划者，我们乃是基督在神圣权益上的同伙。祂为神所膏，我们也与祂一同分受这膏，为要完成神的定旨。

神在宇宙中的运作是要成就祂自己荣耀的彰显。为着完成这计划，基督在已过的永远里被立，在时间里受膏。灵神将自己当作膏油浇灌在这位被立者身上，膏祂成为神运作的完成者。我们是基督的同伙，是在祂受膏上的同伙。祂已经得着膏抹，我们与祂一同分受这膏。因此，我们是基督的同伙，共同有分来完成神的运作。基督要成就神在荣耀里完满的彰显，我们正与祂在这运作上合作。

希伯来三章十五节说，“就必作基督的同伙了。”这里以及一章九节的“同伙”，原文与希伯来三章一节，六章四节的“有分于”，十二章八节的“共受”同字。那三处的意思是，我们同有属天的呼召、圣灵和管教，所以译为有分于、共受。这里和一章九节的意思是，我们与基督一同分享，所以译作同伙。有分于或共受与同伙不同。我们是有分于属天、圣别和属灵事物的人，享有属天的呼召、圣灵和属灵的管教。我们也是基督的同伙，与祂同享属灵的膏抹，如同众肢体与头同享那灵；我们也与祂同享属天的安息，如同迦勒与约书亚同享美地的安息。（民十四 30。）

按照上下文，希伯来三章十五节的希腊字 metochos，应该翻作同伙。希伯来三章七至十五节的这段话，是论到进入美地。这进入的预表是在约书亚的领导下进入的。约书亚进入迦南地，迦勒是他进入并得着这美地的同事、同伴和同伙。今天基督是我们的约书亚，我们应当是祂的迦勒。在这方面，我们是基督的同伙，不是祂的有分者。我们享受基督时，我们是祂的有分者。我们跟随祂时，我们是祂的同伙。我们是祂的同伙，正与祂同工，与祂合作。

Christ, the firstborn Son of God, is our elder Brother. As such, He is our model and example. Because He is our elder Brother, He takes the lead in everything, and we follow in His footsteps.

54. Partner

Hebrews 1:9 and 3:14 reveal that Christ is our Partner. Hebrews 1:9 says, “God, Your God, has anointed You with the oil of exultant joy above Your partners.” In God’s economy Christ is God’s appointed One to accomplish God’s plan, and we are Christ’s partners in the divine interest. He was anointed by God, and we share with Him in this anointing for the fulfillment of God’s purpose.

God’s operation in the universe is to accomplish a glorious expression of Himself. For the accomplishment of this plan, Christ was appointed in eternity past and anointed in time. God the Spirit poured Himself out as the anointing oil upon this appointed One, anointing Him to be the accomplisher of God’s operation. As partners of Christ, we are partners in His anointing. He has obtained the anointing, and we share it with Him. Therefore, we are partners of Christ, sharing in the accomplishment of God’s operation. Christ will accomplish a full expression of God in glory, and we are cooperating with Him in this operation.

Hebrews 3:14 says, “We have become partners of the Christ.” The Greek word for “partners” here as in 1:9, is metochos, the same word for “partakers” in Hebrews 3:1; 6:4; and 12:8. In those three places it means that we share in the heavenly calling, the Holy Spirit, and the discipline; therefore, we use the word partakers. In 3:14 and 1:9 it means that we share with Christ; therefore, we use the word partners. A partaker is different from a partner. We are partakers of heavenly, holy, and spiritual things, sharing in the heavenly calling, the Holy Spirit, and the spiritual discipline. We are partners of Christ, sharing with Him the spiritual anointing as the members share with the Head the Spirit, and sharing with Him the heavenly rest as Caleb shared with Joshua the rest of the good land (Num. 14:30).

According to the context, metochos in 3:14 should be translated partners. The portion from 3:7 through 3:14 deals with entering into the good land. The type of this entering was the entering into the good land under the leadership of Joshua. Joshua entered into the land of Canaan, and Caleb was his comrade, companion, and partner in entering into and possessing this good land. Today Christ is our Joshua, and we should be His Calebs. In this respect, we are Christ’s partners, not His partakers. When we enjoy Christ, we are His partakers. When we follow Him, we are His partners. As His partners, we are working together with Him, cooperating with

作有分者，目的是为着作同伙。我们是基督的有分者，有分于祂的丰富与滋养。我们这样享受了祂，在我们的经历中，祂就成为领头的元帅，我们就作祂的同伙来跟随祂。祂往前的时候，我们与祂一同往前。祂是元帅，我们是军队。借着作基督的同伙跟随祂，我们要进入祂的安息，（来四 8 ～ 9，）也要被带进祂的荣耀。（来二 10。）

五五　医生

主在马太九章十二节的话启示祂是我们的医生：“强健的人用不着医生，有病的人才用得着。”按照上下文，主告诉法利赛人，税吏和罪人是患者，生病的人，而祂对他们不是审判官，乃是医生，医治者。基督在尽职呼召人跟从祂的事上，是作医生。审判官的审判是按着公义，医生的医治是按着怜悯和恩典。若是主作审判官，临到这些可怜的人，他们就都要被定罪、被弃绝，没有一个够资格、被选上并蒙呼召，成为跟从祂的人。因此，祂来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新被构成，作祂身体的肢体。

主作我们的医生，主要的是医治我们的灵和我们的魂，不是医治我们的体。马太九章的税吏和罪人不是身体有病，乃是灵里有病。主耶稣与他们坐席的时候，就在属灵上医治他们。同样的，虽然主不一定医治我们的身体，但祂却总是预备好要医治我们灵和魂的每一部分。

保罗在他晚期职事里的经历，帮助我们对基督作信徒的医生有正确的认识。保罗在提后四章二十节说，“特罗非摩病了，我就留他在米利都。”使徒为什么让这样亲密的人生病，而没有为他得医治祷告？他为什么不施行他医病的恩赐，（徒十九 11 ～ 12，）治好提摩太的胃病，反倒教导他用自然的方法得医治？（提前五 23。）保罗用人的方法顾到提摩太和特罗非摩的病，有些人也许认为他的作法好象不信的人。圣经没有记载他为这两位得医治祷告，当然他也没有运用医病的恩赐。反而，保罗鼓励提摩太用一点酒，并将特罗非摩留在米利都。保罗用非常属人的方法照顾他的同工。保罗这样照顾他们，原因乃是：使徒及其同工们在这段受苦的时期，是在里面生命的管治之下，不是在外面恩赐的能力之下。前者属于生命的恩典，后者

Him. Being a partaker is for the purpose of being a partner. As partakers of Christ, we partake of His riches and nourishment. After we have enjoyed Him in this way, in our experience He becomes the Captain who takes the lead, and we follow Him as His partners. When He marches, we march with Him. He is the Captain, and we are the army. By following Christ as His partners, we shall enter into His rest (Heb. 4:8-9) and shall be brought into His glory (Heb. 2:10).

55. Physician

The Lord’s word in Matthew 9:12 reveals that He is our Physician: “Those who are strong have no need of a physician, but those who are ill.” According to the context, the Lord was telling the Pharisees that the tax collectors and sinners were patients, sick ones, and that to them He was not a judge but a physician, a healer. In calling people to follow Him, Christ ministered as a physician. The judgment of a judge is according to righteousness, whereas the healing of a physician is according to mercy and grace. Had the Lord visited the people as a judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be His followers. Therefore, He came to minister as a physician, to heal, recover, enliven, and save them so that they might be reconstituted to be the members of His Body.

As our Physician, the Lord heals us mainly in our spirit and our soul, not in our body. The tax collectors and sinners in Matthew 9 were not physically sick; they were spiritually sick. While the Lord Jesus was feasting with them, He was healing them spiritually. Likewise, although the Lord may or may not heal us in our body, He is always ready to heal us in every part of our spirit and soul.

Paul’s experience in his later ministry helps us to have a proper appreciation of Christ as the believers’ Physician. In 2 Timothy 4:20 Paul says, “Trophimus I left at Miletus sick.” Why did the apostle leave such an intimate one in sickness without exercising healing prayer for him? Why did he not also execute his healing gift (Acts 19:11-12) to cure Timothy of his stomach illness rather than instruct him to take the natural way for healing (1 Tim. 5:23)? It may appear to some that in caring for Timothy’s ailment and Trophimus’ sickness in a human way Paul acted as if he were an unbeliever. There is no record that he prayed for healing, and he certainly did not exercise the gift of healing. Instead, Paul encouraged Timothy to take a little wine, and he left Trophimus at Miletus. Paul cared for his co-workers in a very human way. The reason Paul cared for them in this way is that, in a time of suffering, Paul and his co-workers were under the discipline of the inner life rather than under the power of the outward gift. The former is of grace in life; the latter of gift in power, miraculous

属于神奇能力的恩赐。保罗的经历应当帮助我们看见，基督今天的医治绝大部分是为着灵和魂。基督是信徒的医生，是我们灵、魂、偶尔也是体的医治者。我们若看见这异象，就会信靠祂并经历祂作我们的医生。

五六　帮助者

希伯来十三章五节说到我们生活为人不可贪爱钱财，要以现有的为足，因为主绝不撇下我们，也绝不丢弃我们。“所以我们放胆说，‘主是帮助我的。’”（来十三6。）我们应当以我们所有的并我们现有的为足，知道我们有主，并且我们能为着我们的生活信靠祂。因为我们有基督作我们的帮助者，我们应当知足并安息。主知道我们的需要。因此，我们能有确信为祂并为召会生活牺牲一切，而不忧虑我们的生活。主会顾到我们的需要。祂是我们的帮助者，祂绝不丢弃我们。我们的生命在祂里面，我们的生活在祂手里。

五七　监督

在彼前二章二十五节我们看见，基督是我们魂的监督。我们信徒有基督作监督，作长老。新约启示监督就是长老，长老就是监督。监督的原文意思是，督察某种情形或光景的一位。这辞似乎是指在我们之上监督我们，注视我们所作的人。然而，主作监督是为照顾我们。祂监督我们，意思是照顾我们。主作监督不是控制我们或辖管我们，乃是象母亲照顾孩子一样的照顾我们。母亲监督她的孩子，目的为着照顾孩子，要顾到孩子的每一需要。基督作我们的监督也是这样。

按照彼前二章二十五节，基督是我们魂的监督。我们的魂是我们内里的所是，也就是我们这个人。主作我们魂的监督，乃是为着我们里面各部分的益处，并监督我们这人的光景。

power. Paul's experience should help us to see that, for the most part, Christ's healing today is for the spirit and the soul. Christ is the believers' Physician, the Healer of our spirit, our soul, and at times, also of our body. If we see this vision we shall trust in Him and experience Him as our Physician.

56. Helper

Hebrews 13:5 says that our way of life should be without love of money and that we should be satisfied with our circumstances, for the Lord upholds us and will by no means forsake us. "So that, being of good courage we say, the Lord is my Helper" (v. 6). We should be satisfied with whatever we have and with whatever circumstances we are in, knowing that we have the Lord and that we can trust in Him for our living. Because we have Christ as our Helper, we should be content and at peace. The Lord knows our need. Therefore, we may have the assurance to sacrifice everything for Him and for the church life without worrying about our living. The Lord will take care of our needs. He is our Helper and He never forsakes us. Our life is in Him, and our living is in His hands.

57. Overseer

In 1 Peter 2:25 we see that Christ is the Overseer of our souls. As believers, we have Christ as an Overseer, as an Elder. The New Testament reveals that an overseer is an elder and that an elder is an overseer. The Greek word for overseer means one who oversees a particular condition or situation. This word seems to indicate someone above us who takes oversight concerning us and watches what we are doing. However, the Lord as the Overseer is the One who cares for us. For Him to oversee us means that He takes care of us. As the Overseer, the Lord does not govern us or rule over us. Instead, He cares for us as a mother cares for her child. A mother oversees her child with the purpose of caring for the child, wanting to take care of every need. The same is true of Christ as our Overseer.

According to 1 Peter 2:25 Christ is the Overseer of our souls. Our soul is our inner being, our real person. Christ as the Overseer of our souls cares for the welfare of our inner being and exercises His oversight over the condition of our real person.

第五十八篇

基督—祂的身位（三八）

在本篇信息中，我们要开始来看基督在祂的身位里在召会中的所是。

贰壹　在召会中

一　作根基的磐石

在召会中，基督是作根基的磐石，召会被建造在其上。彼得从父领受启示，宣告耶稣是基督，是活神的儿子（太十六 16）以后，主说，“我要把我的召会建造在这磐石上。”（太十六 18。）罗马天主教宣称这里的“磐石”是指彼得，但大多数基要派基督徒说它是指基督。说磐石表明基督是正确的，但就是这种领会也不够完全。这里的磐石不仅指基督，也指关于基督的启示。首先，这磐石指基督自己这活神的儿子。其次，这磐石指彼得从父所领受关于基督的启示。这属天的启示就是磐石。我们看见这关于基督的启示，这启示就成了磐石。所以，召会是建造在基督和关于基督的启示上。

建造在基督和关于基督启示之磐石上的召会，是真实的召会，不是宗派。然而，难处是基督徒照着他们的观念和见解，形成各种团体或所谓的召会。但他们的观念不是关于基督的启示。召会必须建造在磐石上，就是建造在基督和关于基督的启示上。我们若看见这点，就会蒙拯救脱离分裂。唯有一样东西建造在基督这磐石上，就是召会。任何建造在道理、实行、或观念上的团体，都不是建造在基督和关于基督启示上的召会。

作为召会建造在其上的磐石，基督是召会独一的根基。“除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。”（林前三 11。）主耶稣是基督，是活神的儿子，祂是神为着召会的建造，所立的唯一根基。此外没有人能立别的根基。

MESSAGE FIFTY-EIGHT

CHRIST—HIS PERSON (38)

In this message we shall begin to consider what Christ is in His person in the church.

U. IN THE CHURCH

1. The Rock as the Foundation

In the church Christ is the rock as the foundation on which the church is built. After Peter, receiving a revelation from the Father, declared that Jesus is the Christ, the Son of the living God (Matt. 16:16), the Lord said, “On this rock I will build My church” (Matt. 16:18). Roman Catholicism claims that “the rock” here refers to Peter, whereas most fundamental Christians say that it refers to Christ. Although it is correct to say that the rock denotes Christ, not even this understanding is adequate. The rock here refers not only to Christ but also to the revelation concerning Christ. First, this rock refers to Christ Himself as the Son of the living God. Second, this rock refers to the revelation of Christ which Peter received from the Father. This heavenly revelation is the rock. When we see this revelation concerning Christ, it becomes the rock. Therefore, the church is built both upon Christ and the revelation concerning Christ.

The church that is built upon the rock of Christ and the revelation concerning Christ is the genuine church, and it is not sectarian. However, the problem is that Christians form groups or so-called churches according to their concept and viewpoint. But their concept is not the revelation concerning Christ. The church must be built upon the rock, that is, upon Christ and the revelation of Him. If we see this, we shall be saved from division. Only one thing is built upon Christ as the rock, and this is the church. Any group that is built upon doctrines, practices, or concepts is not the church built upon Christ and the revelation concerning Christ.

As the rock upon which the church is built, Christ is the unique foundation of the church. “Other foundation no one is able to lay besides that which is being laid, which is Jesus Christ” (1 Cor. 3:11). As the Christ and the Son of the living God, the Lord Jesus Christ is the unique foundation laid by God for the building of the church. No one should lay any other foundation.

我们由林前三章十一节知道，基督是召会作神建造的唯一根基。然而，有些哥林多的信徒以保罗、亚波罗、或矶法作他们的根基。他们宣告他们是属保罗、亚波罗、或矶法的，就是说这些是他们的根基和立场。在林前一章十三节保罗问他们：“保罗为你们钉了十字架么？或者你们是浸入保罗的名里么？”借着题出这些问题，保罗指出，他不是唯一的根基。反之，保罗在三章十节说，“我照神所给我的恩典，好象一个智慧的工头，立好了根基。”唯一的根基不是保罗、亚波罗、矶法、或神儿子耶稣基督以外的任何人事物。

哥林多人中间的难处是想要立许多别的根基。我们在十四章看见，对有些人而言，说方言是根基。这指明特别的作法可能成为根基。所以，保罗要哥林多的信徒领悟，他已经立好了唯一的根基，就是耶稣基督。

今天基督徒在基督这唯一的根基以外另立根基，是很普通的事。例如，有人宣告他赞成浸水施浸，他就是立浸水施浸为根基。赞成说方言的人也是如此。每当你宣称你赞成某个人物、道理、或作法，你就是在立别的根基。在基督以外立根基，会破坏身体生活，并毁损神的建造。我们不可立别的根基，我们必须在已经立好的根基上建造。按林前一章二节、九节，基督是我们共同的分，我们已经蒙召进入了基督的交通。这位基督，神唯一的中心和我们唯一的分，乃是唯一的根基。这就是说，我们必须在独一的基督上面建造。我们不仅应当在道理上明白这点，也应当在实际和经历上领会这点。

我们若摸着林前三章十一节里真理的深处，并且照着内文和背景领会这节，就会看见基督作召会唯一根基的异象。然后这异象，这真理，就会管治并控制我们。“没有异象，民就放肆。”（箴二九18。）今天在大多数的基督徒中间，没有基督作唯一根基这管治并约束的异象。一面，许多人提到保罗关于基督是根基的话；另一面，他们甚至在说到这节圣经的时候，也在立别的根基。由此我们看见，我们不仅仅需要在道理上，也需要非常实际的领会林前三章十一节。我们绝不该说，我们是属某人或某事的，或者我们比较喜欢某事。这样说就是在基

We know from 1 Corinthians 3:11 that Christ is the unique foundation for the church as God’s building. Nevertheless, certain of the believers at Corinth were taking Paul, Apollos, or Cephas as their foundation. When they were declaring that they were of Paul, Apollos, or Cephas, they were saying that these were their foundation and standing. In 1 Corinthians 1:13 Paul asks them, “Was Paul crucified for you? Or were you baptized into the name of Paul?” By asking these questions Paul was pointing out that he was not the unique foundation. On the contrary, Paul says in 3:10, “According to the grace of God given to me, as a wise master builder I have laid a foundation.” The unique foundation is not Paul, Apollos, Cephas, or any one or anything other than Jesus Christ, the Son of God.

The problem among the Corinthians was that they were trying to lay many other foundations. We see in chapter fourteen that, for some, speaking in tongues was a foundation. This indicates that it is possible for a particular practice to become a foundation. Therefore, Paul wanted the believers at Corinth to realize that he had already laid the unique foundation, Jesus Christ.

It is common for Christians today to lay foundations other than Christ as the unique foundation. For example, when someone declares that he is for immersion, he is laying immersion as a foundation. The same is true of someone who is for tongue-speaking. Whenever you claim to be for a particular person, doctrine, or practice, you are laying another foundation. To lay a foundation other than Christ ruins the Body life and damages God’s building. Instead of laying another foundation, we must build upon the foundation already laid. According to 1 Corinthians 1:2 and 9, Christ is our common portion, and we have been called into the fellowship of Christ. This Christ, God’s unique center and our unique portion, is the unique foundation. This means that we must build upon the unique Christ. We should understand this not only doctrinally but also practically and experientially.

If we touch the depth of the truth in 1 Corinthians 3:11 and understand this verse according to its context and background, we shall see a vision of Christ as the unique foundation of the church. This vision, this truth, will then govern and control us. “Where there is no vision, the people cast off restraint” (Prov. 29:18, ASV). Among the vast majority of Christians today, there is no governing, restraining vision of Christ as the unique foundation. On the one hand, many refer to Paul’s word concerning Christ as the foundation; on the other hand, even while speaking of this verse, they are laying another foundation. From this we see that we need to understand 1 Corinthians 3:11 not merely in a doctrinal way but in a way that is very practical. We should never say that we are of a certain person or a certain thing or that we prefer a certain matter. To

督以外立别的根基。我们不该立别的根基，只该在已经立好的根基上建造。

召会的根基是借着使徒和申言者所启示并供应的基督。以弗所二章二十节说到使徒和申言者的根基。这根基就是他们所供应给别人的基督。那作召会根基的基督，乃是早期使徒所启示并供应的独一基督，如新约里所记载的。我们必须与这位基督同在。

二　身体的头

基督是身体的头。“基督是召会的头；祂自己乃是身体的救主。”（弗五 23。）基督不仅是身体的救主，也是召会的头。救主是爱的事，头是权柄的事。祂是我们的救主，我们要爱祂；祂是我们的头，我们必须服从祂。

基督是召会（祂的身体）的头，必然联于身体。正如人物质的身体里，头与身体是一，照样，基督（头）与召会（祂的身体）也是联结的，所以是一。身体与头在神圣的生命和神圣的灵里乃是一。

凡基督作头所成就、所得着、并所达到的，不仅是为着身体，也是向着身体。（弗一 22 ～ 23。）这就是说，凡头所得着的如今都属于身体，因这一切是向着身体传输的。所以，身体是由于头的传输而存在。凡基督所经过、所得着、并所达到的，如今都传输到身体里面。

歌罗西一章十八节说，“祂也是召会身体的头；祂是元始，是从死人中复活的首生者。”基督是从死人中复活的首生者，这事实指明祂是在复活里作身体的头。基督在祂复活以前，还不是身体的头。以弗所一章指明，基督在祂复活并升天以后，向着召会被立为万有的头。因此，基督作头是在复活里。因为基督作头是在复活里，享受基督就自然而然将我们带到复活里，并拯救我们脱离天然的所是。

因为基督是身体的头，我们就需要持定元首，使身体能以神的增长而长大。（西二 19。）身体持定元首，意思就是身体不让自己与元首分开。我们若真持定基督作元首，我们就不会让任何事物使我们与祂分开。我们会留在祂里面，在我们与祂之间没有任何间隔。

speak in this way is to lay another foundation in addition to Christ. Instead of laying another foundation, we should build upon the foundation already laid.

The church’s foundation is Christ, revealed and ministered through the apostles and prophets. Ephesians 2:20 speaks of the foundation of the apostles and prophets. This foundation is the Christ whom they ministered to others. The Christ who is the foundation of the church is the unique Christ revealed and ministered by the early apostles, as recorded in the New Testament. We must stay with this Christ.

2. The Head of the Body

Christ is the Head of the Body. “Christ is Head of the church, being Himself the Savior of the Body” (Eph. 5:23). In addition to being the Savior of the Body, Christ is also the Head of the church. The Savior is a matter of love, whereas the Head is a matter of authority. We love Christ as our Savior, but we must also be subject to Him as our Head.

As the Head of the church, His Body, Christ certainly is joined to the Body. Just as in one’s physical body the head and the body are one, so Christ, the Head, and the church, His Body, are joined and therefore are one. The Body is one with the Head in the divine life and in the divine Spirit.

All that Christ has accomplished, obtained, and attained as the Head is not only for the Body but also to the Body (Eph. 1:22-23). This means that what the Head has gained now belongs to the Body, for it is transmitted to the Body. The Body, therefore, comes into existence from the transmission of the Head. Whatever Christ has passed through, obtained, and attained is now being transmitted into the Body.

Colossians 1:18 says, “He is the Head of the Body, the church; who is the beginning, Firstborn from among the dead.” The fact that Christ is the Firstborn from among the dead indicates that He is the Head of the Body in resurrection. Before His resurrection, Christ was not yet the Head of the Body. Ephesians 1 indicates that after His resurrection and ascension, Christ was made the Head over all things to the church. Hence, Christ’s headship is in resurrection. Because Christ’s headship is in resurrection, the enjoyment of Christ spontaneously brings us into resurrection and saves us from our natural being.

Because Christ is the Head of the Body, we need to hold the Head so that the Body may grow with the growth of God (Col. 2:19). For the Body to hold the Head means that the Body does not allow itself to be separated from the Head. If we truly hold Christ as the Head, we shall not be separated from Him by anything. We shall remain in Him without any insulation between us and Him.

身体的长大在于从基督作元首所出的。我们若不接受从基督作元首而来的供应，身体就无法长大。但身体借着持定元首而得供应，身体就以神的增长而长大。身体由元首而长大，因为一切的供应都来自元首。

三　身体

林前十二章十二节启示，在召会里基督不仅是头，也是身体：“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”这里的基督不是个别的基督，乃是团体的基督，就是身体基督。这节的基督，直译为那基督，乃指团体的基督，由基督自己作头，召会作祂的身体，连同所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并且都是用祂的生命和元素所构成的，成为祂的身体这个生机体，以彰显祂。因此，祂不仅是头，也是身体。就如我们物质的身体虽有许多肢体，仍是一个身体，基督也是这样。

葡萄树如何不仅包括干，也包括枝子，团体的基督，身体基督，照样不仅包括基督自己，也包括基督身体的肢体，就是基督的众肢体，基督的各部分。按我们天然的构成，我们无法成为基督身体的众肢体。基督自己是使我们成为祂各部分的元素、因素。所以，要成为基督的各部分，作祂身体的肢体，我们必须让基督作到我们全人里面。

要成为身体，甚至成为身体基督，基督必须经过一个过程的各步骤。首先，祂这位神为着救赎我们，成为肉体。然后在复活里，祂成了赐生命的灵，进到我们里面，并在我们里面作工。这样祂就成为身体基督。如今在召会生活里，我们不仅享受神、救赎主、和赐生命的灵，也享受是身体的基督。我们来在一起，彼此分享基督，团体的基督就显出了。团体基督，身体基督的显出，在于我们在聚会中说祂。我们说基督，基督就在我们的说话中显出。我们若都说出基督，那么团体的基督就会显出。这就是基督这身体的实行。

四　新人的每一肢体

在召会里，基督是新人的每一肢体。歌罗西三章十一节说，“在此并没有希利尼人和犹太人、受割礼的和未

The growth of the Body depends on what comes out of Christ as the Head. If we do not receive the supply that comes from Christ as the Head, the Body cannot grow. But when the Body is supplied by holding the Head, the Body grows with the growth of God. The Body grows out from the Head, for all the supply comes from the Head.

3. The Body

First Corinthians 12:12 reveals that in the church Christ is not only the Head but also the Body: “As the body is one and has many members, but all the members of the body being many are one body, so also is Christ.” Christ here is not the individual Christ but the corporate Christ, the Body-Christ. In Greek “Christ” in this verse is “the Christ,” referring to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted of His life and element to become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members yet is one, so is this Christ.

As a vine includes not only the stock but also the branches, so the corporate Christ, the Body-Christ, includes not only Christ Himself but also the members of Christ’s Body, who are the members of Christ, parts of Christ. According to our natural constitution, we cannot be members of Christ’s Body. Christ Himself is the element, the factor, that makes us parts of Him. Therefore, in order to be parts of Christ as members of His Body, we must have Christ wrought into our being.

In order to become the Body, even the Body-Christ, Christ had to pass through the steps of a process. First He, the very God, became flesh for our redemption. Then in resurrection He became the life-giving Spirit to come into us and work within us. In this way He becomes the Body-Christ. Now in the church life we enjoy not only God, the Redeemer, and the life-giving Spirit but also the Christ who is the Body. When we come together, we share Christ with one another, and the corporate Christ comes forth. The coming forth of the corporate Christ, the Body-Christ, depends on our speaking Him forth in the meetings. When we speak Christ, Christ comes forth in our speaking. If we all speak forth Christ, then the corporate Christ will come forth. This is the practicality of Christ as the Body.

4. Every Member of the New Man

In the church Christ is every member of the new man. Colossians 3:11 says, “Where there cannot be Greek and Jew, circumcision and uncircumcision,

受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”“此”是指歌罗西三章十节所说的新人，“在此”指在新人里。在新人里没有天然的人。不仅如此，在新人里不仅没有天然的人，连天然的人存在的可能和地位都没有。在新人里没有要哲学智慧的希利尼人，也没有要神迹的犹太人；（林前一22；）没有遵守犹太宗教仪式的受割礼者，也没有不理会犹太宗教的未受割礼者。不仅如此，在新人里没有化外人、西古提人、为奴的、自主的。化外人是未开化的人，西古提人被视为最野蛮的人，为奴的是卖身为奴的人，自主的是从为奴得自由的人。无论我们是怎样的人，就新人而论，我们必须认为自己算不得什么。在新人里只有基督有地位，任何天然的人都没有地位，因为基督以祂自己顶替了新人中每一肢体的天然生命。

按歌罗西三章十、十一节，在新人里基督是一切，又在一切之内。祂是新人一切的肢体，也在一切的肢体之内。在新人里祂是一切。祂是新人的每一部分，又在每一部分之内。实际上，祂就是新人。在新人里基督是中心，也是普及。

十一节的“一切”，指组成新人的一切肢体。基督是一切肢体，又在一切肢体之内。为这缘故，在召会里我们没有地位。任何国籍都没有地位。因为在新人里基督是一切，又在一切之内，而我们是新人的各部分，因此我们是基督的各部分。新人的每一肢体，每一部分都是基督。毫无疑问，新人是团体的人，就是召会，基督的身体。虽然许多不一样的人组成召会，但所有的人都是基督的各部分。他们不再是天然的人。基督在新人里是每一个人，祂在新人里又在每一个人里面。我们看见在新人里基督是一切，又在一切之内，这是很重要的。

在新人里基督是每一肢体。关于这点，保罗说基督是一切。这是说，在新人里任何天然的人都没有地位。宗教、文化、或国籍的不同，都没有地位。任何种族、国籍、文化、或社会地位都没有地位。在新人里只有基督有地位。基督确实是新人的一切肢体。要这事成为实际，我们必须以基督作我们的生命，并且活祂，不活自己。基督若是所有信徒的生活，就唯有祂会在新人里。所有的肢体，无论他们的国籍是什么，都要活基督。然后基督就要真实且实

barbarian, Scythian, slave, freeman, but Christ is all and in all.” The word “where” referring to the new man in Colossians 3:10 means in the new man. There is no natural person in the new man. Furthermore, there is no possibility, no room, for any natural person. There cannot be Greeks, who are for philosophical wisdom, and Jews, who are for miraculous signs (1 Cor. 1:22). There cannot be circumcision, those who observe Jewish religious rituals, and uncircumcision, those who do not care for Jewish religion. Furthermore, in the new man there cannot be barbarian, Scythian, slave, or freeman. A barbarian is an uncultured person, the Scythians were considered the most barbarous people, the slaves were those sold into slavery, and the freemen were those who had been freed from slavery. No matter what kind of person we may be, as far as the new man is concerned, we must regard ourselves as nobodies. In the new man there is room only for Christ, not for any kind of natural person, because Christ replaces with Himself the natural life of every member of the new man.

According to Colossians 3:10 and 11, in the new man Christ is all and in all. He is all the members of the new man and in all the members. He is everything in the new man. He is every part of the new man and in every part. Actually, He is the new man. In the new man Christ is the centrality and universality.

The word “all” in verse 11 refers to all the members who make up the new man. Christ is all the members and He is in all the members. For this reason, in the church there is no room for us. There is no room for any nationality. Because Christ is all and in all in the new man and we are parts of the new man, then we are parts of Christ. Each member, each part, of the new man is Christ. No doubt, the new man is a corporate man, the church, Christ’s Body. Although many different kinds of people make up the church, all are parts of Christ. They are no longer the natural person. Christ ieveryone in the new man, and He is in everyone in the new man. It is crucial for us to see that in the new man Christ is all and in all.

In the new man Christ is every member. Concerning this, Paul says that Christ is all. This means that in the new man there is no place for any natural person. There is no place for regional, cultural, or national distinctions. There is no room for any race, nationality, culture, or social status. In the new man there is room only for Christ. Christ surely is all the members of the new man. For this to be a reality, we must take Christ as our life and live Him, not ourselves. If Christ is the living of all the believers, then only He will be in the new man. All the members, whatever their nationality may be, will live Christ. Then in a way that is real and practical Christ will be all the

际的成为新人一切的肢体。因为我们都活基督，不活自己，基督就是我们所有的人，是新人的每一肢体。

在歌罗西三章十一节，保罗不仅说基督是一切，也说祂在一切之内。一面，基督是一切的肢体，另一面，祂在一切的肢体之内。既然保罗说基督是一切，为什么他需要加上基督在一切之内？保罗若没有说基督在一切之内，只说祂是一切，我们也许就以为在新人里需要基督，不需要我们。我们不该以为，因为在新人里基督是一切的肢体，就不需要我们。圣经的确说，在新人里天然的人没有地位，因为基督是一切的肢体。然而，保罗还说基督在众肢体里面。基督在新人的众肢体里面，这事实指明众肢体仍然存在。当我们接受基督作我们的生命，并与祂同活，我们就与基督是一，基督就是我们。自然而然，基督也就在我们里面。因此，说基督在我们里面，并且祂就是我们，乃是正确的。我们是新人的各部分，有基督在我们里面。我们继续存在，但我们不是没有基督而存在；我们乃是由基督所内住。因此，在新人里基督是一切肢体，又在一切肢体之内。

神的心愿是要得着新人；新人是由作我们生命的基督所构成的。（西三 4。）我们若接受基督作我们的生命，并且活祂，新人就要得着彰显，满足神的愿望。最终，我们经历并享受的基督成了新人的构成成分。在这新人，身体，召会里，基督是一切，又在一切之内。

五　召会的建造者

基督是召会的建造者。在马太十六章十八节祂说，“我要把我的召会建造…。”“我的召会”一辞指明召会是主的，不是任何人事物的。主耶稣完成了救赎、从死人中复活、并升到了诸天之上，召会的建造就开始了。

主耶稣有两种性情：人性，适于作建造召会的材料；神性，建造者的元素。基督在祂的人性里是为着神建造的材料，在祂的神性里是建造者。祂建造召会，是用祂神圣且属人的身位，用祂所经过的成为肉体、人性生活、钉十字架、和复活，并用祂所成就、所得着、所达到的，借着祂自己这赐生命的灵。祂不是直接建造召会，乃是间接借着祂所拣选的使徒和其他的恩赐，（弗四 11～12，）甚至借着祂身体一切的肢体。（弗四 16。）信徒

members of the new man. Because we all live Christ, not ourselves, Christ will be all of us, every member of the new man.

In Colossians 3:11 Paul says not only that Christ is all but also that He is in all. On the one hand, Christ is all the members, and on the other hand, He is in all the members. Since Paul says that Christ is all, why is there the need for him to add that Christ is in all? If Paul had not said that Christ is in all, only that He is all, we might think that in the new man Christ is needed and that we are not needed. We should not think that, because Christ is all the members in the new man, we are not needed. The Bible does say that in the new man there is no place for the natural person, because Christ is all the members. Nevertheless, Paul says that Christ is in the members. The fact that Christ is in the members of the new man indicates that the members still exist. When we take Christ as our life and live together with Him, we are one with Christ and Christ is us. Simultaneously, Christ is in us. Therefore, it is true to say that Christ is both in us and that He is us. We are parts of the new man with Christ in us. We continue to exist, but we do not exist without Christ; we are indwelt by Christ. Therefore, in the new man Christ is both all the members and is in all the members.

The desire of God’s heart is to have the new man, which is constituted of the Christ who is our life (Col. 3:4). If we take Christ as our life and live Him, the new man will be expressed to satisfy God’s desire. Ultimately, the Christ we experience and enjoy becomes the constituent of the new man. In this new man, the Body, the church, Christ is all and in all.

5. The Builder of the Church

Christ is the Builder of the church. In Matthew 16:18 He said, “I will build My church.” The words “My church” indicate that the church is of the Lord, not of any other person or thing. After the Lord Jesus had accomplished redemption, had resurrected from the dead, and had ascended to the heavens, the building of the church began.

The Lord Jesus has two natures: humanity, which is good for the material for the building of the church, and divinity, which is the element of the Builder. In His humanity Christ is the material for God’s building, and in His divinity He is the Builder. He builds the church with His person, divine and human, with whatever He has gone through, incarnation, human living, crucifixion, and resurrection, and with what He has accomplished, obtained, and attained, through Himself as the life-giving Spirit. He does not build the church directly, but indirectly through His chosen apostles and other gifts (Eph. 4:11-12), and even through all the members of His

该借着有恩赐的人，甚至借着基督一切的肢体，享受祂作召会的建造者，接受祂连同祂一切所是、所有、并所成就的。

六　分配职事的主

在召会里，基督也是分配职事的主。“职事也有分别，主却是同一位。”（林前十二5。）译为“职事”的原文，也可译为“服事”。林前十二章四节的恩赐是为着这些服事，而这些服事又是为着六节的功效。

因为主分配职事，我们在尽功用时就该领悟，我们功用和职事的源头乃是主自己。我们的职事和功用必须在祂的分配之下；这分配乃是一件神圣分赐的事。为将职事和功用分配给祂的众肢体，基督必须将自己分赐到他们里面。因此，我们需要活在基督的分赐之下。我们若活在这分赐之下，那么在聚会中，我们必然会被祂内里的分赐所推动来尽职，尽功用，行一些事，以滋养、造就、建造一切的肢体。

七　那圣化并洁净人者

按以弗所五章二十五、二十六节，基督为召会舍了自己，“好圣化召会，借着话中之水的洗涤洁净召会。”这里我们看见，在召会里，基督是那圣化并洁净人者。基督为召会舍了自己，目的是为着圣化召会，不仅使召会从一切凡俗的事物圣别归祂，也用祂自己的成分浸透召会，使召会成为与祂相象的配偶。这是借着用祂话中之水的洗涤，洁净召会而得完成的。基督圣别并圣化召会，首先用祂的血洗去我们的罪，（来十三12，）然后用祂的生命洗去我们天然的瑕疵。我们现今正在这洗涤的过程中，使召会能成为圣别、没有瑕疵。

要认识基督是那圣化人者，并要认识圣化的意义，我们需要接触那住在我们灵里赐生命的灵。圣化有一面乃是分别。被圣化就是在地位上被分别，经历地位的改变。然而，这不是圣化唯一的方面。在圣化中，某样原来天然的东西，逐渐在性质上成为圣别。因此，当我们被基督主观的圣化时，就在性质上成为圣别。因此，圣化的意思不仅仅是从凡俗的事物被分别，也是使基督的元素

Body (Eph. 4:16). The believers should enjoy Him as the Builder of the church to take Him with all that He is, has, and accomplishes through the gifted persons and even through all His members.

6. The Lord Distributing the Ministries

In the church Christ is also the Lord distributing the ministries. “There are distributions of ministries, and the same Lord” (1 Cor. 12:5). The Greek word translated “ministries” can also be rendered “services.” The gifts in verse 4 are for these services, and they are for the operations in verse 6.

Because the Lord distributes the ministries, when we function we should have the realization that the source of our function and ministry is the Lord Himself. Our ministry and function must be under His distribution, which is a matter of the divine dispensing. In order to distribute the ministries and functions to His members, Christ dispenses Himself into them. Therefore, we need to live under Christ’s dispensing. If we live under this dispensing, then in the meetings we shall certainly be motivated by His inward dispensing to minister, to function, to do something that will render nourishment, edification, or building up to all the members.

7. The Sanctifier and the Cleanser

According to Ephesians 5:25 and 26 Christ gave Himself up for the church that “He might sanctify her, cleansing her by the washing of the water in the word.” Here we see that in the church Christ is the Sanctifier and the Cleanser. The purpose of Christ giving Himself to the church is to sanctify her, not only separating her to Himself from anything common but also saturating her with Himself so that she may be His counterpart. This is accomplished by cleansing her with the washing of the water in the word. In sanctifying the church, Christ first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process in order that the church may be holy and without blemish.

In order to know Christ as the Sanctifier and also to know the meaning of sanctification, we need to contact the life-giving Spirit dwelling in our spirit. One aspect of sanctification involves separation. To be sanctified is to be separated positionally, to undergo a change of position. However, this is not the only aspect of sanctification. In sanctification something that was once natural gradually becomes holy in nature. Hence, as we are sanctified by Christ subjectively, we become holy dispositionally. Therefore, sanctification does not mean merely to be separated

加给我们。基督渴望用祂自己浸透我们全人。因此，祂就借着将祂的元素分赐到我们这人里面，主观的来圣化我们。

在主观的圣化中，有基督的一些东西加给了我们；但在洁净中，乃是我们的东西被减除，尤其是我们天然的个性。当我们被洁净时，我们天然的个性就被洗去。个性是我们的构成最内里的一面，是我们这人的根。我们生来就有某种个性。因此，个性完全是内里的。当基督将祂的元素加到我们里面时，祂也洁净我们，减除我们天然的个性。祂的洁净从我们这人深处洗去天然的元素。那为洁净者的基督不仅是在诸天之上客观的基督，也是主观的基督，亲切便利的基督。祂是那圣化并洁净人者，祂将自己分赐到我们里面。当祂的元素加给我们时，我们自己的东西就被除去。因此，一面有基督的增加，另一面有天然个性的减除。逐渐的，基督加到我们这人里面，并且我们天然的个性被减除。这过程的结果就是变化，就是新陈代谢的改变，有新的元素构成到我们里面，并有旧的元素被带走。

那为圣化并洁净人者的基督是赐生命的灵。祂是在我们灵里的那灵，正在圣化我们并洁净我们。祂将祂的元素分赐到我们里面，借此圣化我们。当我们为着祂的分赐向祂敞开时，祂这赐生命的灵就在我们里面作工，将祂自己加给我们，并带走我们天然的个性。这就是在召会里活的、主观的基督，作那圣别并洁净人者。

from what is common; it also means to have the very element of Christ added to us. Christ desires to saturate our whole being with Himself. Hence, He is sanctifying us subjectively by dispensing His element into our being.

In subjective sanctification something of Christ is added to us, but in cleansing something of us, especially our natural disposition, is subtracted. As we are cleansed, our natural disposition is washed away. Disposition is the most inward aspect of our constitution; it is the very root of our being. We were born with a certain disposition. Disposition, therefore, is altogether inward. As Christ is adding His element into us, He is also cleansing us and subtracting our natural disposition. His cleansing washes away the natural element from the depths of our being. The Christ who is the Cleanser is not the objective Christ in the heavens but the subjective Christ, the Christ who is intimate and available. As the Sanctifier and the Cleanser, He dispenses Himself into us. As His element is being added to us, something of ourselves is being removed. Therefore, on the one hand, we have the addition of Christ, but, on the other hand, we have the subtraction of the natural disposition. Gradually, Christ is being added into our being, and our natural disposition is being subtracted. The result of this process is transformation, a metabolic change in which the new element is constituted into us and the old element is carried away.

The Christ who is the Sanctifier and the Cleanser is the life-giving Spirit. As the Spirit in our spirit, He is sanctifying us and cleansing us. He sanctifies us by dispensing His element into us. As we open to Him for His dispensing, He will work within us as the life-giving Spirit to add Himself to us and to carry away our natural disposition. This is the living, subjective Christ as the Sanctifier and the Cleanser in the church.

第五十九篇

基督—祂的身位（三九）

在本篇信息中，我们要进一步来看基督在祂的身位里在召会里的所是。然后我们要接下去看在神建造里的基督。

八　保养者与顾惜者

以弗所五章二十九节告诉我们，基督保养顾惜召会。这启示基督在召会里是保养者与顾惜者。保养就是喂养。我们在接受保养时，就有东西进到我们这人里面，满足我们的需要。所以，保养必须出自供应。没有供应，就不可能有保养。

基督用父一切的丰富来保养召会。基督是神格丰满的具体化身。（西二9。）因此，神一切的丰富都在基督里，祂享受这些丰富，然后祂用自己所享受神格的丰富来保养召会。这可由约翰十五章得着证明，那里主耶稣说祂是葡萄树，父是栽培的人，我们在基督里的信徒是枝子。葡萄树用它从土壤所吸取的来保养枝子。父神是基督这葡萄树的土壤、水、和一切。葡萄树从土壤和水吸取丰富，消化这些丰富，然后将这些丰富传输给枝子。这就是保养。基督用祂所吸取并吸收父的丰富来保养召会。借着这样保养召会，基督满足召会内里的需要。

说基督用祂的生命和祂的话保养召会是正确的。但祂的生命或祂的话都不是源头。源头乃是父。基督从父所接受的，成为具体化在话里的生命和生命的供应。为这缘故，话是生命的话，甚至是生命的粮，或生命的供应。我们若要为基督所保养，就需要住在祂里面，将祂的内容吸取到我们这人里面，作生命和生命的供应。要实际的经历这点，我们需要天天接触活的话，因为话是生命和生命供应的具体化。我们越住在主里面，并接触话，我们就越经历祂的保养。

我们为基督所保养时，就得着洁净和变化。我们所接受的保养，使洁净成为可能的。若保养停止，洁净也就

MESSAGE FIFTY-NINE

CHRIST—HIS PERSON (39)

In this message we shall consider further what Christ is in His person in the church. Then we shall go on to see Christ in God's building.

8. The Nourisher and the Cherisher

Ephesians 5:29 tells us that Christ nourishes and cherishes the church. This reveals that in the church Christ is the Nourisher and the Cherisher. To nourish is to feed. When we are nourished, something enters into our being to meet our need. Nourishment, therefore, must come out of a supply. Without a supply, it is impossible to have nourishment.

Christ nourishes the church with all the riches of the Father. Christ is the embodiment of the fullness of the Godhead (Col. 2:9). Hence, all the riches of God are in Christ, and He enjoys these riches. Then He nourishes the church with the very riches of the Godhead that He Himself has enjoyed. This is proved by John 15, where the Lord Jesus says that He is the vine, that the Father is the husbandman, and that we, the believers in Christ, are the branches. The vine nourishes the branches with what the vine absorbs from the soil. God the Father is the soil, the water, and everything to Christ as the vine. The vine absorbs the riches from the soil and the water, digests them, and then transmits them to the branches. This is nourishing. Christ nourishes the church with the riches of the Father that He has absorbed and assimilated. By nourishing the church in this way Christ meets the inward need of the church.

It is correct to say that Christ nourishes the church with His life and His word. But neither His life nor His word is the source. The source is the Father. What Christ receives of the Father becomes the life and life supply that are embodied in the Word. For this reason, the Word is the word of life, even the bread of life, or the supply of life. If we would be nourished by Christ, we need to abide in Him to absorb His content into our being as life and life supply. In order to experience this in a practical way, we daily need to contact the living Word, for the Word is the embodiment of life and of the life supply. The more we abide in the Lord and contact the Word, the more we experience His nourishing.

As we are nourished by Christ, we are cleansed and transformed. The nourishment we receive makes the cleansing possible. If the nourishment ceases,

停止。我们若不断接受属灵的供应，我们所吸取到我们这人里面的元素，就在里面洁净我们。我们越来到话跟前，就越得保养。我们所接受的保养，产生内里的洁净，以脱去天然生命所造成的缺点。

唯有借着经历基督的保养，我们才能忍受主对我们个性新陈代谢的洁净。任何没有伴随着保养的洁净，都不是真实的。每当我们想要洁净自己的时候，我们就会有属灵饥饿的感觉。但若是基督来洁净，祂就供应养分，我们也就享受甜美的满足。主越炼净我们，我们就越接受祂的保养。我们在炼净的过程中不是受苦，乃是享受基督和祂丰盛生命的供应。

基督保养召会也造成变化。我们成为我们所吃的。这就是说，我们若吃基督，至终就会由基督来构成。借着那分赐到我们里面基督的元素，我们就会被变化。借着基督的保养，我们就被变化，因而成为带着新元素和本质的新人。

基督对召会的照顾也包括保养和顾惜。“顾惜”是极其亲切的辞。顾惜是以柔爱来养育，并以亲切的照料来维护。主保养我们时，就顾惜我们。祂象母亲，甚至在喂养孩子的时候也顾惜他。小孩子何等享受母亲的温暖和安慰！主在保养我们的时候，就用祂柔细的温暖来顾惜我们。祂的顾惜安慰我们，抚慰我们，而且平静我们。

受到顾惜就是借着接受温暖而被软化。当我们刚硬、冷淡的时候，需要基督来顾惜我们，需要祂来温暖我们的心。对祂的温暖有一些经历之后，我们就软化了。正如母亲把孩子抱在胸前，借此顾惜孩子，照样，主抱着我们亲近祂，借此顾惜我们。主耶稣是何等亲切、甜美、温暖！因着安息在祂身上，从前刚硬、冷淡的我们，就成了柔软、温暖的。这样的改变是借着基督从里面照顾我们而发生的。我们享受祂的柔细、甜美、和慈爱的时候，祂就温暖我们，软化我们。基督的确是那顾惜者。

基督在召会里的同在产生柔细、温暖的气氛，来顾惜我们这个人。为这缘故，在召会里，我们能享受主顾惜的气氛。事实上，基督乃是借着祂覆翼的同在所产生的气氛，来顾惜召会。我们在这气氛中，就经历来自基督顾惜召会的安息、温暖、安慰、和鼓励。

the cleansing will cease also. But if we continually take in the spiritual supply, the elements we absorb into our being will cleanse us inwardly. The more we come to the Word, the more we are nourished. The nourishment we receive brings about an inner cleansing from the defects caused by the natural life.

Only by experiencing Christ’s nourishing can we endure the Lord’s metabolic cleansing of our disposition. Any cleansing that is not accompanied by nourishment is not genuine. Whenever we try to cleanse ourselves, we shall have the sense of spiritual starvation. But if Christ does the cleansing, He will supply the nourishment, and we shall enjoy sweet satisfaction. The more the Lord purifies us, the more of His nourishment we receive. Instead of suffering under the process of purification, we enjoy Christ and His abundant life supply.

Christ’s nourishing of the church also causes transformation. We become what we eat. This means that if we eat Christ, we shall eventually be constituted of Christ. We shall be transformed by the element of Christ that has been dispensed into us. Through Christ’s nourishment we are transformed and thereby become a new person with a new element and substance.

Christ’s care of the church includes cherishing as well as nourishing. “Cherish” is a word of utmost tenderness. To cherish is to nurture with tender love and foster with tender care. As the Lord nourishes us, He cherishes us. He is like a mother who cherishes her child even as she feeds him. How the little ones enjoy the warmth and comfort of their mothers! When the Lord nourishes us, He cherishes us with His tender warmth. His cherishing comforts us, soothes us, and calms us.

To be cherished is to be softened by being warmed. When we are hard and cold, we need Christ to cherish us. We need Him to warm our hearts. After some experience of His warming, we are softened. Just as a mother cherishes a child by holding the child to her breast, so the Lord cherishes us by holding us close to Him. How tender, sweet, and warm the Lord Jesus is! By resting on Him, we who once were hard and cold become soft and warm. Such a change takes place through Christ’s care for us from within. He warms us and softens us as we enjoy His tenderness, sweetness, and lovingness. Christ truly is the cherishing One.

Christ’s presence in the church produces an atmosphere of tenderness and warmth to cherish our very being. For this reason, in the church we enjoy the atmosphere of the Lord’s cherishing. Actually, it is by the atmosphere produced by His brooding presence that Christ cherishes the church. When we are in this atmosphere we experience the rest, warmth, comfort, and encouragement that come from Christ’s cherishing of the church.

九　在圣所里整理灯的大祭司

在启示录一章十二至十六节我们看见，基督是整理灯的大祭司。（参出三十 7。）今天基督是在众召会中间。（启一 13。）一面，祂是在诸天之上为众召会代求的大祭司；（来九 24，七 25 ～ 26，罗八 34；）另一面，祂是在众召会中间照顾她们的大祭司。

基督“身穿长袍，直垂到脚，”（启一 13，）这事实证明祂是祭司，因为这长袍是祭司袍。（出二八 33 ～ 35。）今天基督对众召会施行祭司的照顾。不仅如此，祂“胸间束着金带。”（启一 13。）注意祂不是腰间束带，乃是胸间束带，这是很有趣的。这指明祂的工作已经完成，如今祂对祂所爱的众召会施行爱的照顾，甚至在爱里责备并惩治。祂是爱的大祭司，在祂的众召会中间行走，照顾她们。

在旧约里祭司作四件主要的事。他们献上祭物、摆列陈设饼、整理灯、并且烧香。整理灯包括两件事：把灯装满油，以及修剪灯芯。修剪灯芯，就是将灯芯烧焦的部分剪掉。因为基督献祭的工作在十字架上已经完成了，如今祂不是在祭坛那里，乃是在灯台中间，就是在圣所里。祂不再需要献上祭物，但祂确实需要整理灯台，把灯台装满油，并修剪烧焦的灯芯。祂仍有关切的心，照顾所有发光的灯台。祂是祭司，供应油并修剪残屑。今天祂在众召会中间作这事。当祂为我们代祷的时候，祂就在修剪我们。祂知道众召会需要多少修剪。

十　掌握着众召会使者的人

基督是掌握着众召会使者的人。启示录一章十六节说，“祂右手中拿着七星，”二十节指明，“那七星就是七个召会的使者。”这些使者是众召会中属灵的人，担负着耶稣的见证的责任。他们应当象星一样，有属天的性质，并在属天的地位上。在行传和书信里，长老在地方召会的经管上是领头的。（徒十四 23，二十 17，多一 5。）长老的职分多少是正式的，到写启示录时，召会中的职分因着召会的堕落就变质了。在本书里，主要我们回头留意属灵的实际。为这缘故，启示录强调召会的使者过

9. The High Priest Dressing the Lamps in the Sanctuary

In Revelation 1:13-16 we see that Christ is the High Priest dressing the lamps (cf. Exo. 30:7). Christ today is in the midst of the churches (Rev. 1:13). On the one hand, He is the High Priest in the heavens interceding for the churches (Heb. 9:24; 7:25-26; Rom. 8:34). On the other hand, He is the High Priest among the churches taking care of them.

The fact that Christ is “clothed with a garment reaching to the feet” proves that He is a Priest, for this garment is a priestly robe (Exo. 28:33-35). Today Christ is exercising a priestly care for the churches. Furthermore, He is “girded about at the breasts with a golden girdle.” It is interesting to note that He is not girded about the loins but about the breast. This indicates that His work has been accomplished and that now He is exercising a loving care for His beloved churches, even rebuking and chastising them in love. He is the loving High Priest walking among His churches and caring for them.

In the Old Testament the priests did four main things. They offered the sacrifices, arranged the show bread, dressed the lamps, and burned the incense. To dress the lamps included two matters: filling the lamps with oil and snuffing the wick. To snuff the wick means to cut off the burned part of the wick. Because the sacrificial work of Christ was accomplished on the cross, now He is not at the altar but among the lampstands, that is, in the sanctuary. He no longer needs to offer the sacrifices, but He does need to dress the lampstands by filling them with oil and snuffing the burned wick. He still has a heart of concern to care for all the shining lampstands. He is the Priest to supply the oil and to snuff the waste. He is doing this today among the churches. While He is praying for us, He is trimming us. He knows how much trimming the churches need.

10. The Holder of the Messengers of the Churches

Christ is the Holder of the messengers of the churches. Revelation 1:16 says, “He had in His right hand seven stars,” and, as verse 20 makes clear, “the seven stars are messengers of the seven churches.” These messengers are the spiritual ones in the churches bearing the responsibility of the testimony of Jesus. Like stars, they should be of the heavenly nature and in a heavenly position. In the Acts and the Epistles the elders were the leading ones in the operation of the local churches (Acts 14:23; 20:17; Titus 1:5). The eldership is somewhat official. Furthermore, at the time the book of Revelation was written, the offices in the churches had deteriorated in the degradation of the church. Therefore, in this book the Lord calls our attention back to spiritual reality. For this reason Revelation emphasizes the messengers of the churches rather

于长老。长老的职分很容易被人察知，但信徒需要看见，使者具有属灵和属天的实际，使正当的召会生活在召会堕落的黑暗时期，能作耶稣的见证，是何等重要！

灯台和星都是为着在黑夜中发光。灯台，代表地方召会，是集体的单位；星，代表地方召会的使者，是单个的个体。在召会堕落的黑夜里，需要集体的召会发光，也需要单个的使者发光。基督在众召会中间行走时，右手中握着领头的人。领头的人该因着他们在祂手中，以及祂握着他们这事实得着安慰。因为领头的人在主手中，他们就不需要退缩。基督的确为着祂的见证负责任。

召会与众召会中领头的人都必须发光。所有领头的人都该是在这黑暗、邪恶的世代中发光的星。我们若要在召会里作发光的星，就需要领悟我们在自己里面没有光。基督是我们的光。我们需要以没有帕子遮蔽的脸观看祂，使我们能返照祂的荣光。（林后三 18。）这使我们成为主耶稣所握着的星，使者。

十一　拿着死亡和阴间的钥匙者

启示录一章十八节主耶稣说，“我…拿着死亡和阴间的钥匙。”因着人堕落有了罪，死就进来在地上作工，将一切有罪的人聚拢到阴间，就是拘留死人的地方。然而，在召会生活里，我们不再受死亡和阴间的支配。基督在十字架上废掉了死，并且在祂的复活里胜过了阴间。虽然死尽其所能要扣住祂，却没有能力这样作。（徒二 24。）基督是神，也是复活，（约一 1，十一 25，）有不能毁坏的生命。（来七 16。）因为祂是这样一位永活者，死就不能拘禁祂。祂将自己交与死，死却无法扣住祂；反而死被祂击败，祂就从死里复活了。因此，对基督而言，死没有毒刺，阴间也没有能力。

因为基督在召会里是那拿着死亡和阴间的钥匙者，死亡和阴间在我们身上就不该有任何能力。在召会生活里，死亡和阴间的钥匙是在主手中。我们不可能对付死；我们根本没有能力操纵死。每当死进来的时候，许多人就被死征服。但我们若给主耶稣地位、机会、和自由的路，在我们中间运行并行动，死亡和阴间就在祂的控制之下。

than the elders. The office of the elders is easily perceived, but the believers need to see the importance of the spiritual and heavenly reality of the messengers for the proper church life to bear the testimony of Jesus in the darkness of the church’s degradation.

Both the lampstands and the stars are for shining at night. A lampstand representing a local church is a collective unit, whereas a star representing a messenger of a local church is an individual entity. In the dark night of the church’s degradation there is the need of the shining both of the collective churches and of the individual messengers. As Christ walks among the churches, He holds the leading ones in His right hand. The leading ones should be comforted by the fact that they are in His hand and that He is holding them. Because the leading ones are in the Lord’s hands, there is no need for them to shrink back. Christ truly takes the responsibility for His testimony.

Both the church and the leading ones in the churches must shine. All the leading ones should be stars shining in this dark and evil age. If we would be shining stars in the church, we need to realize that in ourselves we have no light. Christ is our light. We need to look unto Him with an unveiled face so that we may reflect His glory (2 Cor. 3:18). This causes us to become the stars, the messengers, held by the Lord Jesus.

11. The Holder of the Keys of Death and Hades

In Revelation 1:18 the Lord Jesus says, “I have the keys of death and of Hades.” Due to the fall and sin of man, death has come in and is now operating on earth to collect all sinful people and to bring them to Hades, the place where the dead are kept. In the church life, however, we are no longer subject to death and Hades. Christ abolished death on the cross, and He overcame Hades in His resurrection. Although death tried its best to hold Him, it was powerless to do so (Acts 2:24). Christ is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Because He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; instead, death was defeated by Him, and He rose up from it. With Christ, therefore, death has no sting and Hades has no power.

Because Christ is the One in the church who is the Holder of the keys of death and Hades, death and Hades should not have any power over us. In the church life the keys of death and Hades are in the Lord’s hand. It is impossible for us to deal with death; we simply do not have the ability to handle it. Whenever death enters, many will be overcome by it. But if we give the Lord Jesus the ground, the opportunity, and the free way to move and act among us, both death and Hades will be under His

然而，每当主耶稣在召会里没有地位的时候，死亡立刻猖狂，阴间也成为有能力的，来扣住死了的人。我们看见基督拿着死亡和阴间的钥匙—权柄，这是很重要的。死亡受祂的支配，阴间也在祂的控制之下。

十二　那活着的

在召会里，基督也是那活着的。在启示录一章十八节主说，祂是那活着的；祂曾死过，现在又活了，直活到永永远远。这位行走在众召会中间，作众召会的头，并为众召会所属的基督，乃是那满了生命活着的一位。在召会里，我们有这一位胜过死亡、活着的基督。我们的基督，就是复活的基督，在我们里面、在我们中间乃是活着的。因此，所有的召会都该象基督一样的活，满了生命而且胜过死亡。

十三　那圣别的、真实的

在启示录三章七节，主耶稣说到自己是“那圣别的、真实的。”召会凭着祂并以祂为元素，就能成为圣别，从世界分出来，并对神真实且忠信。事实上，基督是召会的圣别与实际。没有祂，我们就有世俗，没有圣别；有虚空，没有实际。因此，我们需要经历基督作那圣别的、真实的。我们若这样经历祂，那么召会就有真实的内容。

十四　那阿们

在启示录三章十四节主说，“那阿们…这样说。”这指明在召会里，基督是那阿们。阿们在原文意坚定、稳固或可靠。在召会里，基督是那坚定、稳固并可靠的一位。离了祂，没有什么是真实或忠信的。离了祂，没有什么是“是的”，反而一切人事物都是“不”。基督是那阿们，乃是真实的是。那些没有基督的人是“不”。但我们有基督，我们在祂里面就是“是”，因我们有祂作那阿们。

贰贰　在神的建造里

现在我们接着来看，基督在祂的身位里在神建造里的所是。神要完成祂永远的定旨，必须成就两类的工作：创造的工作和建造的工作。圣经开始于神的创造，结束于祂的建造。神的创造是为着祂的建造，神的建造是成就祂在创造里之定旨的终极完成。今天神不是在作创造

control. However, whenever the Lord Jesus does not have the ground in the church, death immediately becomes prevailing and Hades becomes powerful to hold the dead ones. It is crucial for us to see that Christ has the keys, the authority, of death and Hades. Death is subject to Him, and Hades is under His control.

12. The Living One

In the church Christ is also the living One. In Revelation 1:18 the Lord says that He is the living One, that He became dead, and that He is now living forever and ever. The Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One full of life. In the church we have a living Christ who has overcome death. Our Christ, who is the resurrected Christ, is living in us and among us. Therefore, all the churches should be as living as Christ, full of life and overcoming death.

13. The Holy One and the True One

In Revelation 3:7 the Lord Jesus refers to Himself as “the holy One, the true One.” He is the One by whom and with whom the church can be holy, separated from the world, and true, faithful, to God. Actually, Christ is the holiness and reality of the church. Without Him, we have worldliness, not holiness, and vanity, not reality. Therefore, we need to experience Christ as the holy One and as the true One. If we experience Him in this way, then the church will have genuine content.

14. The Amen

In Revelation 3:14 the Lord says, “These things says the Amen.” This indicates that in the church Christ is the Amen. In Greek “amen” means firm, steadfast, trustworthy. In the church Christ is the firm, steadfast, and trustworthy One. Apart from Him, nothing is real or faithful. Apart from Him, nothing is “yes”; instead, everything and everyone is “no.” As the Amen, Christ is the real yes. Those who do not have Christ are a “no.” But if we have Christ, we are a “yes” in Him, for we have Him as the Amen.

V. IN GOD’S BUILDING

Let us now go on to consider what Christ is in His person in God’s building. To fulfill His eternal purpose God must accomplish two categories of work: the work of creation and the work of building. Scripture opens with God’s creation and finishes with His building. God’s creation is for His building, and God’s building is the ultimate consummation which fulfills His purpose in creation. Today God is not doing

的工作，乃是在作建造的工作。祂完成了创造的工作，就有一个伊甸园。园子指明神所创造的东西。在圣经末了我们看见一个建造，就是新耶路撒冷。园子怎样表征创造，城也照样表征建造。因此，在圣经开头，有指明神创造的园子；在圣经末了，有指明神建造的城。虽然许多人疏忽神建造的事，但在新约里有力的强调这事。（太十六 18，林前三 9，弗二 20 ～ 22，四 16。）在神的建造里，基督是磐石、活石、根基、和房角石。

一　磐石

在神的建造里需要磐石，这磐石就是基督。（太十六 18。）按新约，神的建造完全是建造在这磐石，就是永远的磐石上。这磐石是基督这三一神的具体化身，（西二 9，）并且在祂经过各步骤以后，也是三一神的完成。因此，为着建造神家的磐石，乃是完成的三一神。

二　活石

基督也是为着神建造的活石。彼前二章四节说到基督是活石：“你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前。”活石不仅有生命，也能在生命里长大。这活石就是为着神建造的基督。为着作我们的生命，基督是种子；为着神的建造，祂是石头。我们接受祂作生命的种子后，就需要长大，好经历祂作活在我们里面的石头。这样，祂也要把我们作成因祂石头性情而变化的活石，在祂这根基和房角石（赛二八 16）上，与别人同被建造，成为属灵的殿。

在基督里并借着基督，我们也成为活石，被建造成属灵的殿。（彼前二 5。）我们这些在基督里的信徒，借着重生和变化，也成了活石，象基督一样。我们原是用泥土造的，（罗九 21，）但在重生时，得着了神圣生命的种子，这种子在我们里面长大，就把我们变化为活石。彼得在悔改信主时，主给他取了一个新名，就是彼得—石头；（约一 42；）当他得着关于基督的启示之后，主进一步启示祂也是磐石—石头。（太十六 16 ～ 18。）这两件事使彼得领悟，基督和祂的信徒都是为着神建造的石头。在实际上，我们是借着变化的过程成为石头。在这过程中，我们天然的生命为基督所顶

the work of creation but the work of building. After He finished the work of creation, there was a garden in Eden. A garden indicates something created by God. At the end of the Bible we see a building, the New Jerusalem. Just as a garden signifies creation, so a city signifies building. Therefore, at the beginning of the Bible we have a garden indicating God's creation and at the end of the Bible a city indicating God's building. Although many neglect the matter of God's building, it is strongly emphasized in the New Testament (Matt. 16:18; 1 Cor. 3:9; Eph. 2:20-22; 4:16). In God's building Christ is the rock, a living stone, the foundation, and the cornerstone.

1. The Rock

In God's building there is the need for a rock, and this rock is Christ (Matt. 16:18). According to the New Testament, God's building is built absolutely on this rock, which is the Rock of Ages. This rock is Christ as the embodiment of the Triune God (Col. 2:9) and as the consummation of the Triune God after the steps of His process. Therefore, the rock for the building of God's house is the consummated Triune God.

2. A Living Stone

Christ is also the stone, the living stone, for God's building. First Peter 2:4 speaks of Christ as a living stone: "To whom coming, a living stone, having been rejected by men, but with God chosen, held in honor." A living stone is one that not only possesses life but also grows in life. This is Christ for God's building. As life to us, Christ is the seed. For God's building, He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. In this way He makes us also living stones, transformed with His stone nature so that we may be built together with others a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16).

In Christ and through Christ we also become living stones to be built up a spiritual house (1 Pet. 2:5). We, the believers in Christ, are living stones, like Christ, through regeneration and transformation. We were created of clay (Rom. 9:21). But at regeneration we received the seed of the divine life, which by its growth in us transforms us into living stones. At Peter's conversion the Lord gave him a new name—Peter, a stone (John 1:42). When Peter received the revelation concerning Christ, the Lord revealed further that He was also the rock (Matt. 16:16-18). Peter realized by these two incidents that both Christ and His believers are stones for God's building. In actuality we become stones through the process of transformation. In this process our natural life is replaced by Christ, and Christ becomes us, thereby

替，并且基督成了我们，因而使我们成了为着神建造的宝贵材料。今天我们在经历变化的过程，使基督这活石构成到我们里面，使我们成为为着神建造的活石。

我们被建造在其中之属灵的殿，是神的建造。至终，这建造要完成于新耶路撒冷。在新路撒冷里不会有泥土，因一切的泥土都变化成了宝石。这指明新耶路撒冷是用宝石建造的。我们正在成为那要建造到新耶路撒冷里的宝石。当我们天天接触基督这为着神建造的活石，并且被变化，我们就是在这过程中。

三　根基

在神的建造里，基督是唯一的根基。“除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。”（林前三 11。）主耶稣是基督和活神的儿子，祂是神为着祂的建造，所立的唯一根基。此外没有人能立别的根基。基督是包罗万有者。没有什么人事物能与祂相比。除祂以外，没有什么人事物够资格，照着神永远的经纶，作宇宙中神圣建造的根基。唯有祂是这神圣建造的唯一根基。

四　房角石

以弗所二章二十节说，在神的建造里基督是房角石。这节说基督作房角石，而不说祂是根基，因为这里所着重的不是根基，乃是房角石，将犹太信徒和外邦信徒这两面墙联结一起。犹太匠人轻弃基督，乃是轻弃祂作房角石，（徒四 11，彼前二 7，）就是那位要将外邦人联于犹太人，以建造神家者。

神拯救我们的心意不是要将我们带到诸天，乃是要将我们联于犹太人，使祂能得着祂的建造。许多不信的犹太人弃绝主耶稣，因为他们不要联于外邦人。只要一个犹太人不相信基督，他就与外邦人隔离。但只要犹太人相信祂，基督这房角石就将他联于外邦信徒。我们无论是犹太人或外邦人，既已得救，就在基督里联结为一，来为着神的建造。

在新约时代中神的建造完全是在于基督，我们看见这个是很重要的。在这建造里，基督是一切。这就是为什

making us the precious materials for God’s building. Today we are undergoing the process of transformation so that Christ, the living stone, may be constituted into us to make us living stones for God’s building.

The spiritual house into which we are being built is God’s building. Eventually this building will consummate in the New Jerusalem. In the New Jerusalem there will not be any clay, for all the clay will have been transformed into precious stone. This indicates that the New Jerusalem is built with precious stones. We are becoming the precious stones that will be built up into the New Jerusalem. This process takes place as we daily contact Christ, the living stone for God’s building, and are transformed.

3. The Foundation

In God’s building Christ is the unique foundation. “Other foundation no one is able to lay besides that which is being laid, which is Jesus Christ” (1 Cor. 3:11). As the Christ and the Son of the living God, the Lord Jesus Christ is the unique foundation laid by God for His building. No one can lay any other foundation. Christ is the all-inclusive One. Nothing and no one can compare with Him. Nothing and no one, other than He, are qualified to be the foundation of the divine building in the universe according to God’s eternal economy. He is the unique One to be the unique foundation of this divine building.

4. The Cornerstone

Ephesians 2:20 says that in God’s building Christ is the cornerstone. In this verse Christ is referred to as the cornerstone, not as the foundation, because the main concern here is the cornerstone that joins the two main walls: the wall of the Jewish believers and the wall of the Gentile believers. When the Jewish builders rejected Christ, they rejected Him as the cornerstone (Acts 4:11; 1 Pet. 2:7), which joins the Gentiles to them for the building of God’s house.

God’s intention in saving us is not to bring us into the heavens; rather, it is to join us to the Jews so that He may have His building. Many unbelieving Jews reject the Lord Jesus because they do not want to be joined to the Gentiles. As long as a Jew does not believe in Christ, he may be separated from the Gentiles. But as soon as a Jew believes in Him, he is joined by Christ, the cornerstone, to the Gentile believers. Whether we are Jews or Gentiles, we have been saved in order to be joined in Christ for God’s building.

It is crucial for us to see that God’s building in the New Testament age is altogether with Christ. In this building Christ is everything. This is why we should

么我们该学习，不将基督以外的东西供应信徒。为着神的建造，我们需要基督作我们的一切。

learn to minister nothing other than Christ to the believers. For God's building we need Christ as everything to us.

第六十篇

基督—祂的身位（四十）

在本篇信息中，我们要来到基督在祂身位里所是的最后一方面—在神圣行政里的基督。

贰叁　在神圣的行政里

一　地上君王的元首

在神圣的行政里，基督是地上君王的元首。（启一5。）基督是永远的神成为人，在地上生活了三十三年半，在十字架上接受了包罗万有的死，复活成为赐生命的灵，并且升到诸天之上为主，为基督，为神新约经纶的执行者，如今祂是地上君王的元首。祂是君王的元首，远超一切地上的统治者。表面看来，地由君王或总统治理着；事实上，乃是主耶稣借着地上的掌权者在治理全地。甚至所有的君王和总统都在祂的治理之下。祂是一切掌权之人的元首。在神圣的行政里，祂是大元首，以完成神永远的计划。祂是万王之王，万主之主。（启十九16。）祂是这样一位元首，治理全地。今天全世界都在主的治理之下。祂主宰着一切人事物。

二　众召会的审判者

在神圣的行政里，基督也是众召会的审判者。（启一13～16。）祂是在众召会中间行走的一位，有如同火焰的眼目，（启一14，）使祂在借着光照的审判中鉴察并搜寻。启示录含有审判的性质，火是为着神圣的审判。（林前三13，来六8，十27。）“我们的神乃是烈火；”（来十二29；）祂的宝座是火焰，宝座的轮是烈火，从祂面前有火象河发出。（但七9～10。）这一切都是为着审判。主的眼目如同火焰，主要的意义是为着审判。（启二18～23，十九11～12。）

启示录一章十五节说，基督作众召会的审判者，祂的脚“好象在炉中煅炼过明亮的铜。”脚象征人的行事为人。铜在象征上，表征神圣的审判。（出二七1～6。）当基督在地

MESSAGE SIXTY

CHRIST—HIS PERSON (40)

In this message we come to the last aspect of what Christ is in His person—Christ in the divine administration.

W. IN THE DIVINE ADMINISTRATION

1. The Ruler of the Kings of the Earth

In the divine administration Christ is the Ruler of the kings of the earth (Rev. 1:5). The Christ who is God eternal, who became a man, who lived on earth for thirty-three and a half years, who died an all-inclusive death on the cross, who resurrected to become the life-giving Spirit, and who ascended to the heavens to be the Lord, the Christ, and the Executor of God's New Testament economy is now the Ruler of the kings of the earth. As the Ruler of the kings, He is far above all earthly rulers. Apparently the earth is ruled by kings and presidents; actually the Lord Jesus rules the whole earth through the earthly authorities. Even all the kings and presidents are under His rule. He is the Ruler of all the ones who are in power. He is the chief Ruler in the divine government for the fulfillment of God's eternal plan. He is the King of kings, and Lord of lords (Rev. 19:16). As such a Ruler, He rules the entire earth. Today the entire world is under the Lord's ruling. He is sovereign over everyone and everything.

2. The Judge of the Churches

In the divine administration Christ is also the Judge of the churches (Rev. 1:13-16). As the One who walks in the midst of the churches, He has eyes that are as a flame of fire (Rev. 1:14), for Him to observe and search in His judging by enlightening. The book of Revelation is a book with a judging nature, and fire is for divine judgment (1 Cor. 3:13; Heb. 6:8; 10:27). "Our God is also a consuming fire" (Heb. 12:29). His throne is like the fiery flame and its wheels as burning fire, and a fiery stream issues and comes forth from before Him (Dan. 7:9-10). All this is for judgment. The main significance of the Lord's eyes being as a flame of fire is for His judgment (Rev. 2:18-23; 19:11-12).

Revelation 1:15 says that, as the Judge of the churches, Christ has feet that are "like shining brass, as having been fired in a furnace." Feet signify one's walk, and in typology brass signifies divine judgment (Exo. 27:1-6). When Christ was on earth,

上的时候，祂在地上的行径和日常的行事是受过试炼和试验的。因为祂的行事为人受过试验，就发出光来。在炉中煅炼，就是借着被焚烧受试炼。基督的行事为人，受到祂的苦难，甚至祂十字架上之死的试炼。如今基督的脚好象明亮的铜，表征祂完全、明亮的行事为人，使祂够资格执行神圣的审判。

从基督口中所出来一把两刃的利剑，（启一16，）也与审判有关。这剑表征基督那辨明、审判、击杀的话，（来四12，弗六17，）这是为着对付消极的人事物。从主口中出来的话是锋利的，刺入我们这人，剖开我们的魂与灵，并且辨明我们心中的主意。因着召会的堕落，我们都需要一些借着主的话而有的审判。

在启示录二章十二、十八节，我们又看见基督是众召会的审判者。在十二节主对在别迦摩的召会说话，祂说，“那有两刃利剑的，这样说。”在十八节祂对在推雅推喇的召会说话，祂说，“那眼目如火焰，脚象明亮之铜的神之子，这样说。”在别迦摩的召会，属世的召会，需要在主锋利的话中接受主的审判。在推雅推喇的召会，背道的召会，需要祂搜寻的眼目和践踏的脚审判。主的眼目搜寻人内里的部分和心，祂的脚审判并照各人的行为报应各人。（启二23。）身为神新约经纶的管理者，祂审判人，并且祂的审判是从神的家起首。（彼前四17。）基督借着整理、修剪灯台，审判众召会。

三　新约的展开者

在启示录五章我们看见，在神圣的行政里，基督是新约的展开者。这章的书卷必是用羔羊的血所立的新约。新约是包括召会、以色列人、地、和宇宙之救赎的书卷。在封严的书卷中，有神在宇宙中行政的秘密。新约虽是由基督的死所立的，对人类却是一个奥秘。如今，基督在复活和升天之后，乃是新约书卷的展开者。

在基督以外，没有人配展开新约的书卷。（启五2～4。）因为找不到一位配展开、配观看那书卷的，约翰就大哭。（启五4。）然后约翰听见这些话：“看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。”（启五5。）基督是争战、胜利、得胜

His earthly walk and daily walk were tried and tested. Because His walk was tested, it came out shining. To be fired in the furnace is to be tried by being burned. Christ's walk was tried by His sufferings, even by His death on the cross. Now the feet of Christ are as shining brass, signifying that His perfect and bright walk qualifies Him to exercise the divine judgment.

The sharp two-edged sword that proceeds out of Christ's mouth (Rev. 1:16) is also related to judgment. This sword signifies Christ's discerning, judging, and slaying word (Heb. 4:12: Eph. 6:17), which is for His dealing with negative persons and things. The words that proceed out of the Lord's mouth are sharp, piercing into our being, dividing our soul from our spirit, and discerning the intents of our heart. Because of the church's degradation, we all need a certain amount of judgment by the Lord's word.

In Revelation 2:12 and 18 we again see Christ as the Judge of the churches. Speaking to the church in Pergamos, the Lord says in verse 12: "These things says He who has the sharp two-edged sword." Speaking to the church in Thyatira, He says in verse 18: "These things says the Son of God, who has eyes as a flame of fire, and His feet like shining brass." The church in Pergamos, a worldly church, needed to receive the Lord's judgment in His sharp word. The church in Thyatira, an apostate church, needed the judging of His searching eyes and treading feet. The Lord's eyes search the inward parts and the heart, and His feet judge and give to everyone according to his works (2:23). As the Administrator of God's New Testament economy He judges, and His judgment begins from the house of God (1 Pet. 4:17). Christ judges the churches by dressing, snuffing, trimming, the lampstands.

3. The Opener of the New Covenant

In Revelation 5 we see that, in the divine administration, Christ is the Opener of the new covenant. The scroll in this chapter must be the new covenant enacted with the blood of the Lamb. The new covenant is a scroll covering the redemption of the church, Israel, the earth, and the universe. In the sealed scroll is the secrecy of God's administration in the universe. Although the new covenant was enacted by the death of Christ, it has been a mystery to mankind. Now, after His resurrection and ascension, Christ is the Opener of the scroll of the new covenant.

Apart from Christ, no one is worthy to open the scroll of the new covenant (Rev. 5:2-4). John "wept much because no one was found worthy to open the scroll or to look into it" (v. 4). Then John heard these words: "Behold, the Lion of the tribe of Judah, the Root of David, has overcome to open the scroll and its seven seals" (v. 5). Christ is the fighting, victorious, and overcoming Lion. As the Lion of the tribe of

的狮子。祂是犹大支派中的狮子，已经胜过神的仇敌撒但。祂为神解决了这难处，并除去了拦阻，以完成神的定旨。祂的得胜使祂够资格展开那书卷，揭开它的七印。因此，祂配展开那关于神新约经纶的书卷。

虽然约翰听见有话要他观看犹大支派中的狮子，启示录五章六节却说，“我又看见宝座…中间…有羔羊站立，象是刚被杀过的。”天使引荐基督是狮子，但约翰看见祂是羔羊。基督是狮子，乃是抵挡仇敌的战士；祂是羔羊，乃是为着我们的救赎主。神的定旨需要那能解决神一切难处的人将其完成。神所有的难处是撒但的背叛和人的堕落。基督是狮子，击败了背叛的撒但；祂是羔羊，除去了堕落之人的罪。因为基督为神解决了这两个难处，祂就配展开神经纶的书卷。

四　神赎民的牧者

启示录七章九至十七节是在永世里基督同神赎民的记载。九节说到“有大批的群众，没有人能数得过来，是从各邦国、各支派、各民族、各方言来的，站在宝座前和羔羊面前，身穿白袍，手拿棕树枝。”这些是历代从各邦国救赎出来的人，他们构成了召会。（启五9，罗十一25，徒十五14，19。）他们是用羔羊的血买来的，他们的白袍指明他们的行为，借羔羊之血的洗净，是纯洁的，并且蒙神称许。（启七14。）在神圣的行政里，基督是蒙救赎之人的牧者。在永世里，我们不会有难处，但我们仍需要基督的牧养，尤其是祂的喂养。在基督的牧养下，我们必不至缺乏。（诗二三1。）

启示录七章十六、十七节说，“他们不再饥、不再渴，日头和一切炎热也必不伤害他们，因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。”这里我们看见，羔羊要牧养神的赎民，领他们到生命水的泉。基督是我们的牧者，必领我们到祂自己这生命水的泉，使我们享受三一神永远的分赐。在永世里，我们要饮于许多的泉，并享受许多不同的水。

不仅如此，在基督的牧养下，我们的眼泪必被擦去。眼泪是不满足的表记。生命水是为着满足。因为羔羊要

Judah, He has overcome Satan, the enemy of God. He has solved this problem for God and has removed the hindrances to the fulfillment of God's purpose. His overcoming qualifies Him to open the scroll and its seven seals. Hence, He is worthy to open the scrolls concerning God's New Testament economy.

Although John was told to behold the Lion of the tribe of Judah, verse 6 says that, "I saw in the midst of the throne... a Lamb standing as having been slain." The angel recommended Christ as the Lion, but John saw Him as the Lamb. As the Lion, Christ is the Fighter against the enemy; as the Lamb, He is the Redeemer for us. God's purpose needs someone to carry it out who can solve all the problems of God. The problems that God had were the rebellion of Satan and the fall of man. As the Lion, Christ has defeated the rebellious Satan, and as the Lamb, He has taken away the sin of fallen man. Because Christ has solved these two problems for God, He is worthy to open the scroll of God's economy.

4. The Shepherd of God's Redeemed

Revelation 7:9-17 is a record of Christ with God's redeemed in eternity. Verse 9 speaks of "a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches in their hands." These are the redeemed ones, throughout all generations from the nations, who constitute the church (Rev. 5:9; Rom. 11:25; Acts 15:14, 19). They have been purchased with the blood of the Lamb, and their white robes indicate that their conduct is pure and approved by God through the washing of the blood of the Lamb (v. 14). In the divine administration Christ is the Shepherd of the redeemed. In eternity we shall not have problems, but we shall still need Christ's shepherding, especially His feeding. Under the shepherding of Christ, we shall not want (Psa. 23:1).

Revelation 7:16 and 17 say, "They shall not hunger any more, neither shall they thirst any more, neither shall the sun beat upon them, nor any heat; for the Lamb in the midst of the throne shall shepherd them and shall guide them to springs of waters of life; and God shall wipe away every tear from their eyes." Here we see that the Lamb will shepherd God's redeemed and guide them to springs of waters of life. As our Shepherd Christ will lead us into Himself as the spring of water of life so that we may enjoy the eternal dispensing of the Triune God. In eternity we shall drink of many springs and enjoy many different waters.

Furthermore, under Christ's shepherding our tears will be wiped away. Tears are a sign of dissatisfaction. Waters of life are for satisfaction. Because the Lamb will

用生命水供应神的赎民，使他们满足，他们就不再有不满足的眼泪。羔羊要供应他们生命水，并要擦去他们的泪水。在永世里，在基督的牧养下，必没有眼泪、饥饿、或干渴—只有享受。

五　神审判的执行者

启示录是审判的书，启示录八章三至五节揭示基督是神审判的执行者。三节说，“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。”这另一位天使就是基督，祂不是平常的天使，乃是特别的天使。在神对地审判的行政里，基督是站在受神差遣者之地位上的天使。这里基督显为另一位天使，作大祭司，用众圣徒的祷告服事神，如此执行神对地的行政。当基督将众圣徒的祷告献给神时，将祂的香加在这些祷告上。因此，四节说，“那香的烟同众圣徒的祷告，从那天使手中上升于神面前。”那香的烟指明，那香同众圣徒的祷告向神焚烧，上升于神面前。这含示借着所加上的香，众圣徒的祷告有了功效，且蒙神悦纳。

五节继续说，“那天使拿着香炉，盛满了坛上的火，丢在地上，于是有雷轰、声音、闪电、地震。”这含示对众圣徒祷告的答应，特别指启示录六章九至十一节的祷告，以及路加十八章七至八节的祷告。这些祷告，必是求神审判这抵挡神经纶的地。对众圣徒祷告的答应，就是执行神对这地的审判。将火丢在地上，是执行神对地的审判。所以，雷轰、声音、闪电、地震的来临，乃是神审判的标记。

六　海与地的据有者

在神圣的行政里，基督也是海与地的据有者。启示录十章一至七节是基督来据有地的异象。二节说，“右脚踏在海上，左脚踏在地上。”基督的脚踏在海上与地上，意思就是据有海与地。（申十一24，书一3，诗八6～8。）基督要降临据有地。只有祂配展开神经纶的书卷，也只有祂够资格据有地。

supply God’s redeemed with waters of life for their satisfaction, they will have no tears of dissatisfaction. The waters of life will be supplied, and the water of tears will be wiped away. Under Christ’s shepherding in eternity there will be no tears, hunger, or thirst—just enjoyment.

5. The Executor of God’s Judgment

The book of Revelation is a book of judgment, and Revelation 8:3-5 unveils Christ as the Executor of God’s judgment. Verse 3 says, “Another Angel came and stood at the altar, having a golden censer, and much incense was given to Him that He should add it to the prayers of all the saints upon the golden altar which was before the throne.” This another Angel is Christ, not as a common angel but as a special Angel. In the administration of God’s judgment on earth, Christ is the Angel standing in the position of One who has been sent by God. Here Christ appears as another Angel to execute God’s administration over the earth in the way of ministering to God as the High Priest with the prayers of His saints. As Christ offers the prayers of His saints to God, He adds His incense to them. Hence, verse 4 says that “the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.” The smoke of the incense indicates that the incense is burned to God with the prayers of the saints. This implies that by the incense which is added to them the prayers of the saints become effective and acceptable to God.

Verse 5 continues, “The Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake.” This implies the answer to the prayers of the saints, especially the prayers in Revelation 6:9-11 and Luke 18:7-8. These prayers must be for the judgment of the earth which opposes God’s economy. The answer to the saints’ prayers is the execution of God’s judgment upon the earth. To cast fire to the earth is to execute God’s judgment upon the earth. Therefore, the thunders, voices, lightnings, and the earthquake come as signs of God’s judgment executed by Christ.

6. The Possessor of the Sea and the Land

In the divine administration Christ is also the Possessor of the sea and the land. Revelation 10:1-7 is a vision of Christ coming to possess the earth. Verse 2 says, “He placed His right foot on the sea and the left on the land.” For Christ to place His feet on the sea and on the land is to tread on them, and this means that He takes possession of them (Psa. 8:6; cf. Deut. 11:24; Josh. 1:3). Christ is coming to take possession of the earth. Only He is worthy to open the scroll of God’s New Testament economy, and only He is qualified to possess the earth.

七　宣告对大巴比伦的审判者

按启示录十八章一、二节，基督是宣告对大巴比伦的审判者。一节说，“我看见另一位有大权柄的天使从天降下，地就因祂的荣耀发光。”这另一位天使就是基督，祂从天降下，地就因祂的荣耀发光。基督在为着审判大巴比伦的显现中，要作神所差遣的天使而来。在启示录十章一节基督披着云彩；在十四章十四节祂坐在云上；但在十八章一节祂的荣耀照耀大地。这指明祂的回到地上，比十章一节和十四章十四节所说的更近了。基督要在云里隐密的从天而降，然后祂要坐在云上公开的来到，至终要照耀地，用祂的大权柄毁灭大巴比伦，就是罗马城。这时祂要完全据有地，地要成为祂的国。（启十一15。）因此，对大巴比伦的审判要在基督显现时进行。

基督是宣告对大巴比伦的审判者，祂说，“大巴比伦倾倒了！倾倒了！成了鬼的居所，和各样污秽之灵的巢穴，并各样污秽可恨之鸟的巢穴。”（启十八2。）在启示录十四章八节天使说，“大巴比伦倾倒了！倾倒了！”在十八章二节基督以同样的话呼喊。这指明巴比伦将有两次倾倒，就是宗教巴比伦的倾倒和物质巴比伦的倾倒。宗教的巴比伦要在大灾难的起头倾倒，物质的巴比伦要在大灾难的末了倾倒。在十八章二节基督宣告的是对物质巴比伦的审判，不是对宗教巴比伦的审判，因这城在神看来是丑恶、可憎的。

八　在审判台前信徒的审判者

在新约里有些经文启示，基督是在审判台前信徒的审判者。“我们众人，必要在基督的审判台前显露出来，叫各人按着本身所行的，或善或恶，受到应得的报应。”（林后五10。）在审判台前基督要审判祂的信徒，这不是关于他们永远的救恩，乃是关于他们时代的赏罚。所以，我们还在身内时，就该借身体行讨主喜悦的事，使我们可以在主来时，因这些事从祂得赏赐。

7. The One Declaring the Judgment over Babylon the Great

According to Revelation 18:1 and 2, Christ is the One declaring the judgment over Babylon the great. Verse 1 says, “I saw another Angel coming down out of heaven, having great authority; and the earth was illumined with His glory.” This another Angel is Christ, coming down out of heaven, with whose glory the earth is illumined. In His appearing for the judgment of Babylon the great, Christ will come as the Angel sent by God. In Revelation 10:1 Christ is clothed with a cloud, and in 14:14 He is sitting on a cloud, but His glory in 18:1 shines over the earth, indicating that His coming back to earth is closer than the coming mentioned in 10:1 and 14:14. Christ will come down out of heaven on the cloud secretly, then He will come on the cloud openly, and eventually He will shine over the earth to destroy Babylon the great, the city of Rome, with great authority. At this time He will take full possession of the earth, and earth will become His kingdom (Rev. 11:15). Therefore, the judgment of Babylon the great will take place at the appearing of Christ.

As the One declaring the judgment over Babylon the great, Christ says, “Fallen, fallen is Babylon the great! And she has become a dwelling place of demons and a hold of every unclean spirit and a cage of every unclean and hateful bird” (v. 2). In Revelation 14:8 an angel said, “Fallen, fallen is Babylon the great,” and in 18:2 Christ cries out with the same words. This indicates that Babylon will have two falls, the fall of religious Babylon and the fall of material Babylon. The fall of religious Babylon will take place at the beginning of the great tribulation, and the fall of material Babylon will occur at the end of the great tribulation. In 18:2 Christ declares judgment over material Babylon, not religious Babylon, for this city is ugly and abominable in the sight of God.

8. The Judge of the Believers at the Judgment Seat

Certain verses in the New Testament reveal that Christ is the Judge of the believers at the judgment seat. “We must all be manifested before the judgment seat of Christ, that each one may be recompensed for the things done through the body, according to what he has practiced, whether good or bad” (2 Cor. 5:10). At the judgment seat Christ will judge His believers not concerning their eternal salvation but concerning their dispensational reward. Therefore, while we are still in the body we should do things through it to please the Lord so that we may be rewarded by the Lord at His coming.

林后五章十节的审判，不是罗马二章二、三、五、十六节，三章八节所说神永远的审判。神永远的审判，主要的乃是在启示录二十章十一至十五节所描述白色大宝座前施行的。白色宝座前永远的审判要在千年国以后，审判所有已死的不信者，而与火湖里永远的刑罚有关。基督审判台前的审判，是审判信徒的生活和工作，要断定信徒因行善得赏赐，或因行恶遭亏损。

在罗马十四章十节保罗说，“我们都要站在神的审判台前。”白色宝座前永远的审判是要在千年国以后，为着已死的不信者，并且为着在火湖里永远的刑罚。然而，神的审判台，就是林后五章十节基督审判台前的审判，是要在千年国以前，紧接着基督回来时施行，（林前四5，太十六27，二五19，路十九15，）那时信徒的生活和工作要受审判。（启二二12，太十六27，林前四5，三13～15，太二五19，路十九15。）这审判与信徒的得救无关，因每一个显在神审判台前的人都已经得救了。这审判是要审判信徒得救以后的生活和工作，要断定信徒在千年国里的赏罚。（太二五21，23，路十九17，19，启二二12，路十四14，提后四8。）在主耶稣的审判台前，信徒要站在祂面前，为他们的生活和工作交账。

林前四章五节说，“在那时以前，什么都不要论断，直等主来，祂要照出暗中的隐情，也要显明人心的意图，那时各人要从神那里得着称赞。”这节也指明基督要作信徒的审判者。我们若看这节的上下文，就会领悟，这里保罗是说那察验我们的乃是主，我们该将审判的事留给祂。基督要在祂显现的日子审判我们。我们若行得正确，就要从神那里得着称赞。

在林前三章十三节保罗说，“各人的工程必然显露，因为那日子要将它指明出来；它要在火中被揭露，这火要试验各人的工程是哪一种的。”这里的日子是指基督再来的日子，那时祂要审判祂的信徒。火指主审判的火，（玛三2，四1，帖后一6，来六8，）这火要使每一信徒的工程显露出来，并要试炼并试验他们的工程。一切木、草、禾秸的工程（林前三12）都经不起这试验，都要被焚烧。存得住的工程（林前三14）必定是金、银、宝石的工程。这样的工程必定得着那要来并审判之主的

The judgment in 2 Corinthians 5:10 is not the eternal judgment of God mentioned in Romans 2:2, 3, 5, 16, and 3:8, which will be mainly carried out at the white throne described in Revelation 20:11-15. The eternal judgment at the white throne will be after the millennium, will judge all the dead unbelievers, and will concern eternal punishment in the lake of fire. The judgment at the judgment seat of Christ will judge the life and work of the believers, and it will determine whether the believers will receive a reward for the good or suffer a loss for the bad.

In Romans 14:10 Paul says, “We shall all stand before the judgment seat of God.” The eternal judgment at the white throne will be after the millennium, it will be for the dead unbelievers, and it will be for eternal punishment in the lake of fire. However, the judgment at the judgment seat of God, which is the judgment seat of Christ in 2 Corinthians 5:10, will be held before the millennium, immediately after Christ’s return (1 Cor. 4:5; Matt. 16:27; 25:19; Luke 19:15), and the life and work of the believers will be judged at that time (Rev. 22:12; Matt. 16:27; 1 Cor. 4:5; 3:13-15; Matt. 25:19; Luke 19:15). This judgment has nothing to do with a believer’s salvation, for everyone who appears at the judgment seat of God will have already been saved. This judgment will judge the believers’ life and work after they have been saved, and it will determine a believer’s reward in the millennial kingdom (Matt. 25:21, 23; Luke 19:17, 19; Rev. 22:12; Luke 14:14; 2 Tim. 4:8). The believers will stand before the Lord Jesus at His judgment seat to give an account of their life and work.

First Corinthians 4:5 says, “Do not judge anything before the time, until the Lord comes, who shall both bring to light the hidden things of darkness and make manifest the counsels of the hearts, and then there will be praise to each one from God.” This verse also indicates that Christ will be the Judge of the believers. If we consider this verse in context, we shall realize that here Paul is saying that the One who examines us is the Lord and that we should leave the matter of judgment with Him. Christ will judge us in the day of His appearing. If we have done rightly, we shall receive praise from God.

In 1 Corinthians 3:13 Paul says, “The work of each shall become manifest; for the day shall make it known, because it is revealed by fire, and the fire itself will test each one’s work, of what sort it is.” The day here is the day of Christ’s second coming, when He will judge His believers. The fire is the fire of the Lord’s judgment (Mal. 3:2; 4:1; 2 Thes. 1:8; Heb. 6:8), which will cause each believer’s work to be manifest and will try and test his work. All the work of wood, grass, and stubble (1 Cor. 3:12) will not be able to stand that test and will be burned. The work that remains (v. 14) must be that of gold, silver, and precious stones. Such a work will be rewarded by the coming and judging Lord. Christ’s reward is based upon the believer’s work after

赏赐。基督的赏赐是基于信徒得救后的工作，与救恩不同；救恩是基于相信主和主救赎的工作。

九　击败敌基督的万王之王，万主之主

在启示录十九章十一至二十一节我们看见，基督是那击败敌基督的万王之王，万主之主。十一节说，“我看见天开了，并且看哪，有一匹白马，骑在马上的，称为忠信真实，祂审判、争战都凭着公义。”基督在毁灭敌基督上是忠信的，在完成神的经纶上是真实的。祂要凭公义审判并争战，甚至借争战审判。基督来审判敌基督的时候，敌基督将是完全背叛的。因此，基督需要争战，征服这背叛，并且凭公义审判这背叛。祂借争战审判，不仅是照着公义，也是要维持公义。

基督是那击败敌基督者，祂称为神的话。（启十九13。）神的话乃是神的解释、说明并彰显。基督这神的话为神说话，不仅是借着将生命当作恩典分赐给神的选民，也是借着在敌基督和他的跟从者身上执行神的审判。主甚至在争战的时候，也为神说话并彰显神。神是公义并主宰一切的。祂是有秩序的神，无法容忍混乱与背叛。基督在与敌基督争战时，要宣告神是主宰一切、公义且有秩序的，神在每个人之上，祂不容忍对祂权柄的背叛。所以，基督与敌基督的争战，将是有能力的说话。这争战要告诉撒但、敌基督、假申言者、和全宇宙，神是主宰一切的，没有人能背叛祂。

启示录十九章十五节说：“有利剑从祂口中出来。”主耶稣来与敌基督争战时，只需要说话。这是主争战的方式。毫无疑问，敌基督要用最现代的武器，但基督要用利剑，就是从祂口中出来全能的话击败他。

启示录十九章十六节告诉我们：“在祂衣服和大腿上，有名字写着：万王之王，万主之主。”这名字要写在基督的衣服和大腿上，这事实指明这名要向众人公开启示出来，给他们知道。基督的衣服表明基督的属性，特别是祂在人性中的公义；祂的大腿表明祂站立的能力，祂的稳定。祂这万王之王，万主之主的称呼，是在祂的公义、稳定中展示出来。

being saved. It differs from salvation, which is based upon faith in the Lord and His redemptive work.

9. The King of Kings and Lord of Lords Defeating Antichrist

In Revelation 19:11-21 we see Christ as the King of kings and Lord of lords defeating Antichrist. Verse 11 says, “I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.” Christ will be faithful in destroying Antichrist and true in carrying out God’s economy. He will judge and fight in righteousness, even judging by fighting. When Christ comes to judge Antichrist, Antichrist will be utterly rebellious. Thus, there will be the need for Christ to fight to subdue this rebellion and judge it in righteousness. His judging by fighting will not only be according to righteousness but will also maintain righteousness.

As the One who defeats Antichrist, Christ is called The Word of God (v. 13). The Word of God is the definition, explanation, and expression of God. As the Word of God, Christ speaks for God not only by imparting life as grace to God’s chosen people but also by executing God’s judgment upon Antichrist and his followers. Even as the Lord fights, He speaks for God and expresses God. God is righteous and sovereign. He is also a God of order and cannot tolerate disorder and rebellion. As Christ fights against Antichrist, He will declare that God is sovereign, righteous, and orderly, that God is over everyone and that He does not tolerate rebellion against His authority. Christ’s fighting against Antichrist, therefore, will be a powerful speaking. It will tell Satan, Antichrist, the false prophet, and the entire universe that God is sovereign and that no one can rebel against Him.

Revelation 19:15 says, “Out of His mouth proceeds a sharp sword.” When the Lord Jesus comes to fight against Antichrist, He will simply need to speak a word. This is the Lord’s way of fighting. Undoubtedly, Antichrist will use the most modern weapons, but Christ will defeat him with the sharp sword, the almighty word that proceeds out of His mouth.

Revelation 19:16 tells us, “He has on His garment and on His thigh a name written, King of kings and Lord of lords.” The fact that this name will be written upon Christ’s garment and thigh indicates that it will be openly revealed and known to all. The garment signifies Christ’s attributes, especially His righteousness in His humanity, and the thigh signifies His standing strength, His stability. His title King of kings and Lord of lords is exhibited in His righteousness and stability.

启示录十九章十九节说到基督的仇敌：“我看见那兽和地上的君王、并他们的众军都聚拢，要与骑白马的并祂的军兵争战。”基督的仇敌是兽、敌基督（无疑包括他的同伙，假申言者）、地上的君王、并他们的众军。地上的君王特别包括在敌基督之下的十王，（启十七 12～14，）众军包括那来自日出之地的二万万马军。（启九 14～16，十六 12。）

在启示录十九章二十、二十一节我们看见，基督击败敌基督和他的众军。“那兽被擒拿，那…假申言者，也与兽同被擒拿。他们两个就活活的被扔在烧着硫磺的火湖里。”（启十九 20。）敌基督和假申言者要首先在火湖里灭亡，其余的要被骑白马者口中出来的剑杀了。（启十九 21。）这是在神圣行政里的基督，就是击败敌基督的万王之王，万主之主。

十　活人的审判者

在神圣的行政里，基督是活人的审判者。“父也不审判什么人，乃将审判的事全交与子。”（约五 22。）基督是神子，（约五 25，）能赐人生命；（约五 21；）祂又是人子，能执行审判。因为基督是人，祂就完全有资格审判人。罗马二章十六节说，“神借耶稣基督…审判人隐秘事…。”因为祂是人子，父就赐给祂行审判的权柄。（约五 27。）不仅如此，父将审判的事全交与子，“叫人都尊敬子，如同尊敬父一样。”（约五 23。）子要照着父的意思公平审判。（约五 30。）在审判的事上，祂与父是一。

行传十七章三十一节说，神“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。”神所设立，审判天下的日子，乃指千年国前，基督在祂荣耀的宝座上，审判活人（就是在祂再来时地上的万国）的日子，（太二五 31～46，）也许不包括千年国后，祂在白色大宝座上审判死人的日子。（启二十 11～15。）按行传十章四十二节，基督已为神所立定，要作审判活人死人的那一位。千年国后，祂要在白色大宝座前审判死人。提后四章一节和彼前四章五节也说，基督要审判活人和死人。行传十七章三十一节的日子，特别是指基督审判活人的日子，

Revelation 19:19 speaks of Christ's enemies: "I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army." Christ's enemies are the beast, Antichrist (undoubtedly including his associate, the false prophet), and the kings of the earth and their armies. The kings of the earth especially include the ten kings under Antichrist (Rev. 17:12-14), and the armies include the two hundred million cavalry troops from the rising of the sun (Rev. 19:16; 16:12).

In Revelation 19:20 and 21 we see Christ's defeat of Antichrist and his armies. "The beast was seized, and with him the false prophet....These two were cast alive into the lake of fire which burns with brimstone" (v. 20). Antichrist and the false prophet will be the first to perish in the lake of fire. All the rest will be killed "with the sword which proceeds out of the mouth of Him who sits on the horse" (v. 21). This is Christ in the divine administration as the King of kings and the Lord of lords defeating Antichrist.

10. The Judge of the Living

In the divine administration Christ is the Judge of the living. "The Father does not judge anyone, but He has given all judgment to the Son" (John 5:22). As the Son of God (John 5:25) Christ can give life (John 5:21), and as the Son of Man He can execute judgment. Because Christ is a man, He is fully qualified to judge man. Romans 2:16 says, "God shall judge the secrets of men...by Jesus Christ." The Father "gave Him authority to execute judgment, because He is the Son of Man" (John 5:27). Furthermore, the Father gave all judgment to the Son "that all may honor the Son even as they honor the Father" (John 5:23). The Son will judge justly according to the Father's will (John 5:30). He is one with the Father in the matter of judgment.

Acts 17:31 says that God "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." The day set by God for the judgment of the inhabited earth will be the day when Christ will judge the living from the throne of His glory before the millennium (Matt. 25:31-36), probably not including the day when He will judge the dead at the great white throne after the millennium (Rev. 20:11-15). According to Acts 10:42, Christ has been designated by God "to be the Judge of the living and the dead." He will be the Judge of the dead after the millennium at the great white throne. Second Timothy 4:1 and 1 Peter 4:5 also say that Christ will judge both the living and the dead. The day in Acts 17:31 refers particularly to the day when Christ will judge the living, because on this day He will

因为在这日祂要审判“天下”，那应当是单指活人说的。基督要借着祂的回来，带进审判全地的日子。祂为神设立来施行这审判；神已叫祂从死人中复活，是这事有力的凭据。

十一　在千年国和永世里掌管这地的王

启示录二十章四、六节启示，在要来的世代，基督同得胜者要掌管列国一千年；启示录十一章十五节揭示，在基督回来时，世上的国要成为我主和祂基督的国，祂要作王，直到永永远远。借这一切经文我们能看见，作神管理者的基督，在千年国和永世里要成为掌管这地的王。在要来的世代和永世里，基督在神圣的行政里，要作地上众民的治理者。

十二　所有死人的审判者

在神圣的行政里，基督不仅要作活人的审判者，也要作所有死人的审判者。（徒十 42，提后四 1。）如启示录二十章十一至十五节所描述的，千年国以后，基督要在白色大宝座上审判死人。启示录二十章十一节说，“我又看见一个白色的大宝座和那坐在上面的，从祂面前天地都逃遁，再无可见之处了。”白色在这里表征公义，指明主审判的大宝座是公义的。坐在上面的，是指主耶稣，因父神已将审判的事全交与子，并且设立祂作那审判活人死人的。

启示录二十章十二节接着说，“我又看见死了的，无论大小，都站在宝座前。案卷展开了，并且另有一卷展开，就是生命册。死了的都凭着这些案卷所记载的，照他们所行的受审判。”“站”字指明死了的人已经复活。这是指千年国以后不信者的复活，就是审判的复活。（约五 28 ～ 29，林前十五 23 ～ 24。）不信的死人要凭着案卷所记载的受审判。这些案卷记载着不信者的工作和行为，他们要照所记载的受审判。另一卷展开的，就是生命册，乃是信徒的名册。（启十三 8，十七 8，路十 20。）不信者要凭着案卷所记载的，照他们所行的受审判。凡他们所说所行的都记在这些案卷里。

judge “the inhabited earth,” which should refer only to living men. This day of Christ’s judgment on earth will be brought in by His coming back. He has been designated by God to execute this judgment, and God’s raising Him from among the dead is strong proof of this.

11. The King Reigning over the Earth in the Millennium and for Eternity

Revelation 20:4 and 6 reveal that Christ with the overcomers will reign over the nations for a thousand years in the coming age, and Revelation 11:15 unveils that at Christ’s coming back the kingdom of the world will become the kingdom of our Lord and of His Christ, and He shall reign forever and ever. By all these verses we can see that Christ as the Administrator of God will be the King reigning over the earth in the millennium and for eternity. In the coming age and eternity Christ will be the Ruler over all the peoples on the earth in the divine administration.

12. The Judge of All the Dead

In the divine administration Christ will be the Judge not only of the living but also of all the dead (Acts 10:42; 2 Tim. 4:1). As described in Revelation 20:11-15, Christ will judge the dead at the great white throne after the millennium. Revelation 20:11 says, “I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them.” “White” here signifies righteous, indicating that the Lord’s great throne for His judgment is righteous. “Him” is the Lord Jesus, for God the Father has given all judgment to the Son and has ordained Him to be the Judge of the living and the dead.

Revelation 20:12 goes on to say, “I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life. And the dead were judged by the things which were written in the books, according to their works.” The word “standing” indicates that the dead have been resurrected. This is the resurrection of the unbelievers, the resurrection of judgment, after the millennium (John 5:28-29; 1 Cor. 15:23-24). The unbelieving dead will be judged by the things written in the books. These books are the records of the works, the deeds, of the unbelievers, according to which they will be judged. The other book that is opened, the book of life, is the record of the names of the believers (Rev. 13:8; 17:8; Luke 10:20). The unbelievers will be judged by the things written in the books, according to their works. All that they have said and done will be written in these books.

启示录二十章十五节说，“无论谁在生命册上不见是记着的，就被扔在火湖里。”那些灭亡的不信者，虽是照着记载他们所行的案卷受审判，（启二十 12～13，）却要照着生命册被扔在火湖里。这指明他们虽因恶行被主定罪，却因不信，名字没有记在生命册上而灭亡。不相信主耶稣，乃是唯一使人灭亡的罪。（约十六 9。）

在本篇信息中，我们看过基督在神经纶之行政里的所是。基督的这些方面是奇妙的，过于我们所能享受或完全领略。基督的这些方面，有的也包括在神圣的分赐里。我们若让基督将祂自己带着祂一切追测不尽的丰富，分赐到我们里面，这分赐就要包括祂在神圣行政里的所是。

Revelation 20:15 says, “If anyone was not found written in the book of life, he was cast into the lake of fire.” The perishing unbelievers will be judged according to the books, which are a record of their works (vv. 12-13), but they will be cast into the lake of fire according to the book of life. This indicates that they are condemned by the Lord because of their evil deeds, but they will perish because of their unbelief, not having their names written in the book of life. Not believing in the Lord Jesus is the unique sin that causes people to perish (John 16:9).

In this message we have seen all that Christ is in God’s economical administration. These aspects of Christ are marvelous, beyond our ability to enjoy or comprehend fully. Some of these aspects of Christ are also included in the divine dispensing. If we allow Christ to dispense Himself with all His unsearchable riches into us, this dispensing will include what He is in the divine administration.

第六十一篇

基督—祂的属性与美德（一）

在本篇信息中，我们要开始来看基督的属性与美德。我们使用与神有关的“属性，”以及与人有关的“美德。”主耶稣兼有神圣的性情同神圣的属性，以及属人的性情同属人的美德。神圣的属性与神的所是和所有有关。因为主耶稣由带着神圣素质的圣灵成孕，祂有神圣的性情同神圣的属性。因为祂由带着属人素质的童女所生，祂有属人的美德。所以，当祂在地上的时候，祂是过着属人且神圣的生活。祂过为人生活，但在那生活中，神圣的属性得以彰显。

基督是神人，一个神性与人性调和的人。在祂身上我们看见神一切的属性，和人一切的美德。基督所是的组成，祂的构成，乃是神圣性情同神圣属性，以及属人性情同属人美德的组合。在主耶稣里面，人与神，神与人调和，形成满了神圣属性和人性美德的组成。不仅如此，在基督里面，神圣的属性加强且丰富人性的美德。

在成为肉体时，基督这位神出生的方式，使祂有人性的美德。祂由神成孕，有神圣的属性；祂由人类而生，有人性的美德。对祂而言，神圣的属性充满人性的美德，人性的美德包含神圣的属性。在基督里面，神圣的属性与人性的美德成为一；就是说，神圣的属性与人性的美德调和一起成为一。对基督而言，神圣的属性在人性的美德里，人性的美德包含神圣的属性。所以，既有神圣的性情与属人的性情，祂在地上就过一种生活，有神的属性彰显在人的美德里。

今天活在我们里面的基督，仍有那由神圣属性所加强并丰富的人性美德。那分赐到我们里面的基督，乃是神圣性情同神圣属性，以及属人性情同属人美德的组成。祂在地上的时候，过着这二者所组成的生活。等到祂复活以后，祂就寻求在信徒里面过祂在地上所过的这种生活。这就是说，今天基督在我们里面，仍要过一种生活，是神圣性情同神圣属性，以及属人性情同属人美德的组

MESSAGE SIXTY-ONE

CHRIST—HIS ATTRIBUTES AND VIRTUES (1)

In this message we shall begin to consider Christ’s attributes and virtues. We use “attributes” in relation to God and “virtues” in relation to man. The Lord Jesus possesses both the divine nature with its divine attributes and the human nature with its human virtues. The divine attributes are related to what God is and has. Because the Lord Jesus was conceived of the Holy Spirit with the divine essence, He possesses the divine nature with the divine attributes. Because He was born of a human virgin with the human essence, He possesses the human virtues. Therefore, while He was on earth, He lived a life that was both human and divine. He lived a human life, but in that life the divine attributes were expressed.

Christ is the God-man, a person who is the mingling of divinity with humanity. In Him we see all the attributes of God and all the human virtues. The makeup of Christ’s being, His constitution, is a composition of the divine nature with its divine attributes and the human nature with its human virtues. In the Lord Jesus man and God, God and man, are mingled to form a composition full of the divine attributes and the human virtues. Furthermore, in Christ the divine attributes strengthen and enrich the human virtues.

In His incarnation Christ, the very God, was born in such a way as to have the human virtues. He was conceived of God to have the divine attributes, and He was born of mankind to have the human virtues. With Him the divine attributes filled the human virtues, and the human virtues contained the divine attributes. In Christ the divine attributes and the human virtues are one; that is, the divine attributes and the human virtues are mingled together as one. With Christ the divine attributes are in the human virtues, and the human virtues contain the divine attributes. Therefore, possessing the divine nature and the human nature, He lived a life on earth with the attributes of God expressed in the virtues of man.

Today the Christ who lives in us is still the One who possesses the human virtues strengthened and enriched by the divine attributes. The Christ who is being dispensed into us is a composition of the divine nature with its divine attributes and the human nature with its human virtues. While He was on earth, He lived a life that was a composition of these two. From the time of His resurrection He has been seeking to live in the believers the kind of life He lived on earth. This means that within us today Christ is still living a life that is a composition of the divine nature

成。我们若看见这点，就会与保罗同说，“现在活着的，不再是我，乃是基督在我里面活着。”（加二 20。）

壹　荣耀

基督有一个属性就是荣耀。（来二 9，启五 12。）按圣经，荣耀是彰显出来的神。每当神得着彰显，那就是荣耀。希伯来二章九节说，基督得了荣耀为冠冕。这荣耀是指在神的彰显里，联于耶稣人位的荣美。主耶稣借着受死的苦完成救赎以后，就在祂的复活里得着荣耀，（路二四 26，）并在升到诸天之上时得着荣耀为冠冕。人用荆棘给祂作冠冕以羞辱祂，（约十九 2，）但神用荣耀给祂作冠冕，表明祂的人位在神荣耀里的荣美。

主在约翰十七章五节的话指明，祂与父在荣耀里是相同的：“父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。”这启示子在得荣里与父完全一样。子与父同得荣耀，子得着与父同样的荣耀。这话表明在未有世界以先，就是在已过的永远里，基督就与父同有神圣的荣耀，因此祂现在该与父同得那荣耀。主耶稣并非独自有分于神圣的荣耀，乃是与父一同有分，因为祂与父原是一。（约十 30。）所以，基督与父在神圣的荣耀里是一样的。

基督在成为肉体以前是神的独生子，在荣耀里与父同在，并与父同享这荣耀。但祂借着成为肉体穿上肉体的时候，这荣耀就遮藏在祂的肉体里。祂的人性是外壳，遮藏并限制祂里面神圣的生命和性情，连同神圣的荣耀。所以神圣的荣耀，就是神圣生命和性情的彰显被限制并遮藏在主的人性里。基督神圣的元素被限制在祂的人性里，如同神的荣光遮藏在帐幕里。主耶稣外面显为犹太人，甚至是被藐视的加利利人和拿撒勒人。这是祂人性外壳的样式。神圣的荣耀被限制并遮藏在这外壳里面。主在人中间生活、行事、工作的时候，祂的门徒在祂身上看见人前所未见的东西。虽然主在他们中间生活为人，但祂生活的方式却彰显神。门徒在主耶稣身上所看见的，是祂里面神圣荣耀的彰显。在变化山上，祂神圣的元素曾从祂的肉体里释放出来，彰显在荣耀里，为三个门徒所看见；（太十七 1～4，约一 14；）但是过后，这神

with its divine attributes and the human nature with its human virtues. If we see this, we shall say with Paul, “It is no longer I who live, but Christ lives in me” (Gal. 2:20).

A. GLORY

One of Christ’s attributes is glory (Heb. 2:9; Rev. 5:12). According to the Bible, glory is God expressed. Whenever God is expressed, that is glory. Hebrews 2:9 says that Christ has been crowned with glory. This glory is the splendor, in the expression of God, related to His person. After He accomplished redemption by suffering death, the Lord Jesus was glorified in His resurrection (Luke 24:26), and in His ascension to the heavens He was crowned with glory. Man crowned Him with thorns to shame Him (John 19:2), but God crowned Him with glory to show forth the splendor of His person in God’s glory.

The Lord’s word in John 17:5 indicates that He and the Father are the same in glory: “Glorify Me with Yourself, Father, with the glory which I had with You before the world was.” This reveals that the Son is exactly the same as the Father in glorification. The Son is glorified along with the Father and with the same glory that the Father has. This word shows that Christ had the divine glory along with the Father before the world was, that is, in eternity past, and that He should be glorified with the Father with that glory now. The Lord Jesus participates in the divine glory, not separately by Himself, but along with the Father, for He and the Father are one (John 10:30). Therefore, Christ and the Father are the same in the divine glory.

Before His incarnation, Christ as the only begotten Son of God was with the Father in glory and enjoyed this glory with the Father. But when He put on flesh through incarnation, this glory was concealed in His flesh. His humanity was a shell that covered and confined the divine life and nature, along with the divine glory, that were within Him. The divine glory, the expression of the divine life and nature, was therefore confined and concealed within the Lord’s humanity. Christ’s divine element was confined in His humanity much as God’s shekinah glory was concealed within the tabernacle. Outwardly, the Lord Jesus appeared to be a Jew, even a despised Galilean and a Nazarene. This was the appearance of the shell of His humanity. But within this shell the divine glory was confined and concealed. As the Lord lived, walked, and worked among the people, His disciples saw in Him something that had never been seen by men before. Although the Lord lived among them as a man, He lived in such a way that He expressed God. What the disciples saw in the Lord Jesus was the expression of the divine glory that was within Him. Once, on the mountain of transfiguration, Christ’s divine element was released from within His flesh and expressed in glory, being seen by three of the disciples (Matt. 17:1-4;

圣的元素又遮藏在祂的肉体里。所以，祂需要经过死，使祂人性的体壳得以破裂，让祂神圣的元素释放出来。祂也必须复活，将祂的人性提高到神圣的元素里，并使祂神圣的元素得着彰显，以致祂的全人，包括神性和人性，都得着荣耀。

贰　尊贵

基督有另一属性是尊贵。（来二9，启五12。）尊贵是指与耶稣之价值、宝贵（彼前二7的宝贵与这里的尊贵，原文同字）及尊荣相关联的珍贵，这尊荣与祂的地位有关。（彼后一17，参彼前二17，罗十三7。）荣耀，神的彰显，指光景，而尊贵指崇高的地位，尤其是指与这样的地位有关的尊荣。基督是得着荣耀尊贵为冠冕的升天者，在荣耀的境地，并有尊贵的地位。

基督虽是神子和人子，但我们来看祂得着荣耀尊贵为冠冕时，必须特别留意祂的人性，留意祂是人子。祂乃是在祂的人性里得着荣耀尊贵为冠冕。作为一个升到了诸天之上的人，祂得着了这样的冠冕。这位生在马槽里，长在拿撒勒贫寒之家，并且无佳形美容的耶稣，在祂的升天里得了荣耀尊贵为冠冕。

叁　权柄

基督也有权柄的属性。“耶稣讲完了这些话，群众都惊讶祂的教训；因为祂教训他们，象有权柄的人，不象他们的经学家。”（太七28～29。）基督颁布诸天之国的新律法时，话语带着权柄。主给十二门徒制伏污灵的权柄，（太十1，）也指明祂的权柄。

约翰十七章二节说，“正如你曾赐给祂权柄，管理一切属肉体的人，叫祂将永远的生命赐给一切你所赐给祂的人。”这节指明子基督有父的权柄管理全人类，使祂可以将永远的生命赐给人；不是赐给所有的人，乃是赐给父所赐给祂的人，就是父所拣选的人。全人类都在子的权柄之下，因为父已将这权柄交托祂，目的要将永远的生命赐给父所拣选的人。

John 1:14). But it was concealed again in His flesh. Therefore, it was necessary for Him to pass through death so that the concealing shell of His humanity might be broken for His divine element to be released. He also had to be resurrected so that He might uplift His humanity into the divine element and that His divine element might be expressed so that His entire being, both His divinity and His humanity, might be glorified.

B. HONOR

Another of Christ's attributes is honor (Heb. 2:9; Rev. 5:12). Honor is the preciousness related to Jesus' worth, value ("precious" in 1 Peter 2:7 is the same word in Greek as "honor" in Hebrews 2:9), and the dignity which is related to His position (2 Pet. 1:17; Rom. 13:7). Whereas glory, the expression of God, refers to a condition, honor refers to a high position, in particular to the dignity that is related to such a position. As the ascended One crowned with glory and honor, Christ is in a state of glory and has a rank of honor.

Although Christ is both the Son of God and the Son of Man, when we come to His being crowned with glory and honor, we must pay special attention to His humanity, to His being the Son of Man. It is in His humanity that He is crowned with glory and honor. As a man in His ascension to the heavens, He has been crowned in this way. The very Jesus who was born in a manger, who was raised in a poor home in Nazareth, and who had no beauty or comeliness, in His ascension has been crowned with glory and honor.

C. AUTHORITY

Christ also has the attribute of authority. "The crowds were astounded at His teaching, for He was teaching them as One having authority, and not as their scribes" (Matt. 7:28-29). In decreeing the new law of the kingdom of the heavens, Christ spoke with authority. The Lord's authority is also indicated in His giving the twelve disciples authority over unclean spirits (Matt. 10:1).

John 17:2 says, "You gave Him authority over all flesh, that He may give eternal life to all whom You have given Him." This verse indicates that Christ the Son has the Father's authority over all mankind so that He may give eternal life not to all mankind, but to those whom the Father has given Him. All mankind is under the authority of the Son because the Father has entrusted Him with this authority for the purpose of giving eternal life to the Father's chosen ones.

在马太二十八章十八节主耶稣说，“天上地上所有的权柄，都赐给我了。”主在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上的权柄，是在祂复活之后赐给祂的。基督是神，在祂成为肉体以前就有管理万有的权柄。祂经过成为肉体、人性生活、钉十字架、和复活以后，祂这经过过程且得着完成的神人，作了万有的主和神的基督，就得着天上地上所有的权柄。祂在权柄上是独一的。

肆　能力

启示录五章十二节指明基督有能力的属性。林后十二章九节说，“祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。”苦难和试炼常是主为我们命定的，叫我们经历基督作恩典和能力。保罗在他的经历中领悟，主的恩典成了象帐幕一样覆庇他的能力。因此，这“恩典能力”成了保罗在苦难中的居所。保罗受苦的时候，能住在覆庇他的帐幕里。这帐幕，这帐棚扶持他，支持他，维持他，并保守他。

要显明基督能力的完全，我们的软弱是需要的。为这缘故，保罗极其喜欢夸自己的软弱，好叫基督的能力覆庇他。恩典是供应，能力是恩典的力量、才能。这二者都是复活的基督，祂现今是赐生命的灵，住在我们里面，给我们享受。

林后十二章九节的覆庇，原文是由二字所组成的复合动词，第一字意“在上面”，第二字意“住在帐棚里”，如约翰一章十四节和启示录二十一章三节所用者。这复合动词意即把帐棚或居所固定在某物之上。这描绘基督的能力，就是基督自己，如同帐棚覆罩在我们身上，荫庇我们的软弱。

在腓立比三章十节，保罗说到基督复活的大能。基督复活的大能，就是使祂从死人中复活的复活生命。（弗一19～20。）基督复活大能的实际，乃是那灵。（罗一4。）我们要认识、经历基督这大能，就需要联于并模成基督的死。死乃是复活的根基。我们要经历基督复活的

In Matthew 28:18 the Lord Jesus says, “All authority has been given to Me in heaven and on earth.” In His divinity as the only begotten Son of God, Christ had authority over all. However, in His humanity as the Son of Man to be the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection. As God, Christ had all authority over all before His incarnation. After He went through all the processes of incarnation, human living, crucifixion, and resurrection, as the processed and consummated God-man to be the Lord of all and the Christ of God, He was given all authority both in heaven and on earth. He is unique in authority.

D. POWER

Revelation 5:12 indicates that Christ has the attribute of power. Second Corinthians 12:9 says, “He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of Christ might tabernacle over me.” Sufferings and trials are often the Lord’s ordination for us that we may experience Christ as grace and power. In his experience Paul realized that the Lord’s grace became power spread over him like a tent. Hence, this grace-power became a dwelling place for Paul in his sufferings. As he was suffering, Paul could dwell in the tabernacle spread over him. This tabernacle, this tent, sustained him, supported him, maintained him, and kept him.

To show forth the perfectness of Christ’s power, our weakness is needed. For this reason, Paul would most gladly boast in his weakness, that the power of Christ might tabernacle over him. Grace is the supply, and power is the strength, the ability, of grace. Both are the resurrected Christ, who is now the life-giving Spirit dwelling in us for our enjoyment.

The Greek word translated “tabernacle” in 2 Corinthians 12:9 is episkenoo, a compound verb composed of epi and skenoo. Skenoo, meaning to dwell in a tent, is used in John 1:14 and Revelation 21:3. Episkenoo here means to fix a tent or a habitation upon. It portrays how the power of Christ, even Christ Himself, dwells upon us as a tent spread over us, overshadowing us in our weakness.

In Philippians 3:10 Paul speaks of the power of Christ’s resurrection. The power of Christ’s resurrection is His resurrection life which raised Him from among the dead (Eph. 1:19-20). The reality of the power of Christ’s resurrection is the Spirit (Rom. 1:4). To know, to experience, this power requires identification with Christ’s death and conformity to it. Death is the base of resurrection. To experience the power

大能，就需要象祂一样，过钉十字架的生活。我们模成祂的死，就叫祂复活的大能据以兴起，使祂神圣的生命在我们身上彰显出来。

伍　权能

启示录五章十三节说，“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。”这节指明权能是基督的另一属性。权能的原文指彰显出来的能力。神向着我们的能力（power），是照祂力量（strength）之权能（might）的运行。（弗一19。）我们靠着祂力量的权能，得着加力。（弗六10。）照祂荣耀的权能，得以在各样的力上加力。（西一11。）主的权能属于主的力量，主的力量是为着主的能力。因此，主的权能是主能力的本质，实化祂向着我们的能力。

陆　丰富

启示录五章十二节说羔羊基督配得丰富，以弗所三章八节说到基督追测不尽的丰富。基督的丰富广大无边。在圣经里用预表描述这些丰富，如光、太阳、星星、葡萄树、苹果树、香柏树、柏树、逾越节、小麦、大麦、凤仙花、亚当、亚伯、以撒、雅各、约瑟、亚伦、和摩西。在圣经的表面之下，还有这些预表，给我们看见基督一切的丰富。因为这些丰富是如此广大，任何人都难以说出基督的预表有多少。仅仅预表这件事就启示出基督许多的丰富。

基督的丰富也描绘在影儿、表号、预言、和预言的应验里。在圣经里，关于基督的第一个预言是在创世记三章十五节，这节预告基督是女人的后裔，要伤蛇（撒但）的头。这含示基督必须成为童女所生的人，因祂必须是女人的后裔。这一节启示基督许多的丰富。

有时候，在新约关于基督之预言的应验里，加了进一步的东西。例如，旧约启示基督将是羔羊，但在旧约里没有称祂为神的羔羊。然而，在关于基督是羔羊之预言的应验里，称祂为神的羔羊，（约一29，）因为基督不能被关于祂的预言所限制。祂来了，祂所应验的比预言的更多。不仅如此，我们对基督的经历也超过预言的应验。在我们的经历中，基督不仅是神的羔羊，也是永

of Christ’s resurrection, we need to live a crucified life as He did. Our conformity to His death affords a base for the power of His resurrection to rise up so that His divine life may be expressed in us.

E. MIGHT

Revelation 5:13 says, “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.” This verse indicates that might is another of Christ’s attributes. The Greek word for “might” (kratos), denotes manifested power. God’s power toward us is according to the operation of the might of His strength (Eph. 1:19). We are empowered in the might of His strength (Eph. 6:10), empowered with all power according to the might of His glory (Col. 1:11). The Lord’s might is of the Lord’s strength, and the Lord’s strength is for the Lord’s power. Hence, the Lord’s might is the substance of the Lord’s power, substantiating His power toward us.

F. RICHES

Revelation 5:12 says that Christ the Lamb is worthy to receive riches, and Ephesians 3:8 speaks of the unsearchable riches of Christ. Christ’s riches are vast and inexhaustible. In the Scriptures these riches are depicted in types, such as light, the sun, the star, the vine, the apple tree, the cedar, the cypress, the Passover, wheat, barley, the henna flower, Adam, Abel, Isaac, Jacob, Joseph, Aaron, and Moses. Beneath the surface of the Bible are all the riches of Christ seen in the types. Because these riches are so vast, it is difficult for anyone to say how many types of Christ there are. Just this one matter of the types reveals many of the riches of Christ.

Christ’s riches are also portrayed in shadows, figures, prophecies, and in the fulfillment of prophecies. In the Bible the first prophecy concerning Christ is Genesis 3:15, a verse which predicts that Christ as the seed of the woman will bruise the head of the serpent, Satan. This implies that Christ had to become a man born of a virgin, for He was to be the seed of woman. This one verse reveals much of the riches of Christ.

Sometimes in the fulfillment of a prophecy concerning Christ in the New Testament something further is added. For example, the Old Testament reveals that Christ will be the Lamb, but in the Old Testament He is not called the Lamb of God. Nevertheless, in the fulfillment of the prophecy regarding Christ as the Lamb, He is called the Lamb of God (John 1:29). The reason for this is that Christ cannot be limited by the prophecies concerning Him. When He came, He fulfilled more than what had been prophesied. Furthermore, our experience of Christ surpasses the fulfillment of the prophecies. In

远的羔羊。（启二一 22 ～ 23，二二 1。）因此，预言很短，应验较长，经历是永远的。我们在关于基督之预言的应验里经历祂，就进入基督无穷无尽之丰富的永远经历中。

因为基督的丰富测不透，追不尽，宇宙中一切正面的事物就都指着基督。为这缘故，祂在地上的时候，能用许多事物作祂自己的例证。基督连同祂追测不尽的丰富，是宇宙中一切正面事物的实际。

基督一切的丰富都是为着产生召会。召会的产生不是靠着教训，也不是靠着组织，乃是借着将基督的丰富分赐到我们里面。这些丰富分赐到我们里面的时候，我们需要消化并吸收它们。借着这样吸取基督的丰富，我们就成为祂的身体，作祂的丰满（弗一 22 ～ 23）彰显祂。所以，基督的身体是由我们所享受并吸收之基督的丰富构成的。

柒　平安

约翰十四章二十七节说，“我留下平安给你们，我将我的平安赐给你们；我所赐给你们的，不象世人所赐的。你们心里不要受搅扰，也不要胆怯。”这里我们看见，基督有平安的属性。基督的平安不仅是基督的属性，也是基督自己。以弗所二章十四节说，“祂自己是我们的和平（平安）。”这平安是为着我们与神并与人的关系。这平安也与我们的光景和情况有关。基督将这平安赐给我们，使我们在与神并与人的关系上，并在日常的生活中，能享受宁静，无论我们的光景和情况如何。

捌　喜乐

在约翰十五章十一节主耶稣说，“这些事我已经对你们说了，是要叫我的喜乐可以在你们里面，并叫你们的喜乐可以满足。”这节指明基督的另一属性是喜乐。喜乐来自平安，且与平安并行。基督既有平安的属性，同时也就有喜乐的属性。我们在祂的喜乐中就能喜乐。我们该一直在祂里面喜乐。（腓三 1，四 4。）这就是享受祂作我们的喜乐。

our experience Christ is not only the Lamb of God but the Lamb of eternity (Rev. 21:22-23; 22:1). Thus, the prophecy is short, the fulfillment is longer, and the experience is eternal. When we experience Christ in the fulfillment of the prophecies concerning Him, we enter into the eternal experience of the inexhaustible riches of Christ.

Because Christ's riches are unsearchable, untraceable, all the positive things in the universe point to Christ. For this reason, when He was on earth, He could use many things as illustrations of Himself. Christ with His unsearchable riches is the reality of every positive thing in the universe.

All the riches of Christ are for the producing of the church. The church is produced not by teaching nor by organizing but by the dispensing of the riches of Christ into us. As these riches are dispensed into us, we need to digest and assimilate them. By absorbing Christ's riches in this way, we become His Body as His fullness (Eph. 1:22-23) to express Him. Therefore, the Body of Christ is constituted of the riches of Christ enjoyed and assimilated by us.

G. PEACE

John 14:27 says, "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be fearful." Here we see that Christ has the attribute of peace. Christ's peace is not only an attribute of Christ; it is also Christ Himself. Ephesians 2:14 says, "He Himself is our peace." This peace is for our relationship with God and with men. This peace is also concerning our condition and situation. Christ has given us this peace that we may enjoy tranquillity in our relationship with God and with men and in our daily life, regardless of what our condition and situation may be.

H. JOY

In John 15:11 the Lord Jesus says, "These things I have spoken to you that My joy may be in you and that your joy may be made full." This verse indicates that another of Christ's attributes is joy. Joy comes out of peace and goes along with peace. Since Christ has the attribute of peace, He simultaneously also has the attribute of joy. It is in His joy that we can rejoice. We should rejoice in Him always (Phil. 3:1; 4:4). This is to enjoy Him as our joy.

玖　超越知识的爱

在以弗所三章十九节，保罗说到基督超越知识的爱。基督的爱超越知识；但我们能借着经历认识这爱。按我们的头脑，基督的爱是超越知识的，我们的心思无法认识这爱。但在我们的灵中，我们能借着我们的经历认识基督的爱。

基督怎样是不可度量的，（弗三18，）祂的爱也照样是不可度量的。事实上，基督的爱不仅仅是属于基督的东西；这爱乃是基督自己。因为基督是不可度量的，祂的爱就是超越知识的。我们若将我们到目前为止所经历基督不可度量的爱，与可经历的相比，就如同将水滴与海洋相比。基督在祂宇宙的量度和不可度量、超越知识的爱里，就象深广、无限的海洋，给我们在灵里经历并认识。

拾　够用的恩典

保罗为肉体上的刺三次求过主，叫这刺离开他。（林后十二7～8。）但主耶稣对他说，“我的恩典够你用的。”（林后十二9。）主没有除去刺，却供应保罗够用的恩典，使他能忍受苦难。于是在保罗的经历中，这恩典就成了在软弱中得以完全的能力。

按新约，恩典是基督对于我们的所是，给我们享受。（约一16～17。）恩典实际上就是基督分赐到我们这人里面，在我们的经历中作我们的享受。因此，恩典主要不是主耶稣为我们作的工作；恩典乃是三一神在基督里分赐到我们里面，给我们经历，作我们的享受。简单的说，恩典是基督这神的具体化身，（西二9，）借着神圣的分赐给我们经历并享受。

约翰一章十七节说，恩典是借着耶稣基督来的。保罗在他的经历中领悟，这恩典就是基督自己。基督给我们享受作我们的分，那就是恩典。恩典不是道理上的基督，乃是经历中的基督，因为恩典就是基督连同祂的一切所是来作我们的享受。这包括生命、能力、和祂别的神圣属性。

林后十三章十四节也说到基督的恩典：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这祝福由恩、爱、和交通所组成。父神的爱是源头，泉源；基督的恩是爱的流，彰显。圣灵的交通是来往、交通、

I. KNOWLEDGE-SURPASSING LOVE

In Ephesians 3:19 Paul speaks of the knowledge-surpassing love of Christ. The love of Christ surpasses knowledge; yet we can know it by experiencing it. According to our mentality, the love of Christ is knowledge-surpassing. Our mind is not able to know it. But in our spirit we can know the love of Christ through our experience.

Just as Christ is immeasurable (Eph. 3:18), so His love is also immeasurable. Actually, the love of Christ is not merely something belonging to Christ; this love is Christ Himself. Because Christ is immeasurable, His love is knowledge-surpassing. If we compare what we have so far experienced of the immeasurable love of Christ to all there is to experience, it is like comparing a raindrop to the ocean. Christ in His universal dimensions and in His immeasurable, knowledge-surpassing love is like a vast, limitless ocean for us to experience and know in our spirit.

J. SUFFICIENT GRACE

Regarding the thorn in the flesh, Paul entreated the Lord three times that it might depart from him (2 Cor. 12:7-8). But the Lord Jesus said to him, “My grace is sufficient for you” (v. 9). Instead of removing the thorn, the Lord supplied Paul with the sufficient grace to enable him to bear the suffering. Then in Paul’s experience this grace became the power that is made perfect in weakness.

According to the New Testament, grace is what Christ is to us for our enjoyment (John 1:16-17). Grace is actually Christ dispensed into our being for our enjoyment in our experience. Thus, grace is mainly not the work the Lord Jesus does for us; grace is the Triune God in Christ dispensed into us and experienced as our enjoyment. In brief, grace is Christ as the embodiment of God (Col. 2:9) experienced and enjoyed by us through the divine dispensing.

John 1:17 says that grace came through Jesus Christ. In his experience Paul realized that this grace is Christ Himself. When Christ is enjoyed by us as our portion, that is grace. Grace is Christ not in doctrine but in experience, for grace is Christ with all He is for our enjoyment. This includes life, power, and His other divine attributes.

Second Corinthians 13:14 also speaks of the grace of Christ: “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” This blessing is composed of grace, love, and fellowship. The love of God the Father is the source, the fount; and the grace of Christ is the flow, the expression, of love. The fellowship of the

传输的事。所以，爱是源头，恩是流，交通是流同源头的传输。林后十三章十四节清楚的说，恩是基督的，爱是神的，交通是圣灵的。恩典实际上就是三一神具体化身在基督里，并借着那灵传输到我们里面，作我们的享受。因此，基督的恩典就是三一神作我们的生命、生命的供应、和享受。这恩典从父的爱流出，并借着那灵传输到我们里面。所以，我们有基督的恩、神的爱、和圣灵的交通，作为对三一神完全的享受。

拾壹　同情

希伯来四章十五节指明，我们的大祭司基督有同情的美德：“我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。”基督在各方面受过试诱，与我们一样。因为祂受过试诱，祂就有资格并且能帮助我们这些受试诱的人。祂装备好来帮助我们经过试诱，并且保守我们脱离任何罪的缠累。基督既在各方面受过试诱，与我们一样，就能同情我们的软弱。祂很容易被我们软弱的感觉所摸着，并且立刻在我们的软弱中与我们一同受苦。凡在我们身上所发生的事，凡我们所可能有的苦难，祂都与我们一同感受，并且同情我们。

Holy Spirit is a matter of communication, transportation, transmission. Therefore, love is the source, grace is the flow, and fellowship is the transmission of the flow with the source. Second Corinthians 13:14 clearly says that grace is of Christ, love is of God, and fellowship is of the Holy Spirit. Grace is actually the Triune God embodied in Christ and transmitted into our being through the Spirit for our enjoyment. Hence, the grace of Christ is the Triune God as our life, life supply, and enjoyment. This grace issues out from the Father's love and is transmitted into us by the Spirit. Therefore, we have the grace of Christ, the love of God, and the fellowship of the Holy Spirit as the full enjoyment of the Triune God.

K. SYMPATHY

Hebrews 4:15 indicates that Christ, our High Priest, has the virtue of sympathy: "We do not have a high priest who is not able to sympathize with our weaknesses, but One who has been tried in all respects like us, yet without sin." Christ has been tried in all respects like us. Because He has been tried, He is qualified and able to help us who are being tried. He is equipped to help us pass through trials and to keep us from any entanglement of sin. As the One who has been tried in all respects like us, Christ is able to sympathize with our weaknesses. He is easily touched with the feeling of our weaknesses and quickly enters into a fellow suffering with us in our weaknesses. Whatever happens to us and whatever suffering we may have, He feels it with us and sympathizes with us.

第六十二篇

基督—祂的属性与美德（二）

在本篇信息中，我们要进一步来看基督的神圣属性与人性美德。

拾贰　怜悯

希伯来二章十七节说，“祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司。”基督成为人，并且在地上生活为人，经过人生一切的苦难。结果，祂完全有资格来怜悯我们。祂知道如何怜悯人，因祂是有人生经历，就是有人生苦难经历的人。

为了有资格作大祭司，基督成为肉体，与我们一样。我们甚至可以说，祂不只是与我们一样，因为祂在为人生活中遭遇了我们所没有遭遇过的事。祂成了和我们一样的，同情我们一切的软弱。所以，祂这大祭司是怜悯我们的。

基督的怜悯构得很远。祂的怜悯比祂的恩典构得更远。基督的爱没有祂的恩典构得那么远，祂的恩典没有祂的怜悯构得那么远。恩典只达到与其相当的情况。但怜悯构得远多了，达到可怜且不配得恩典的情况。按我们天然的光景，我们只有资格接受主的怜悯，就是构到我们可怜光景的怜悯。

甚至如今，虽然我们得救了，但在有些方面，我们的光景仍需要主的怜悯构到我们。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。基督的怜悯对我们总是便利的。然而，我们需要运用我们的灵，接触那在我们一切软弱中同情我们的大祭司，借此接受怜悯。

拾叁　怜恤

马太福音描绘基督的怜恤。马太九章三十六节说，“祂看见群众，就对他们动了慈心，因为他们困苦流离，如同羊没有牧人一样。”这节指明基督认为百姓是羊，祂自己是牧人。当祂临到百姓时，他们是患麻风的、瘫痪

MESSAGE SIXTY-TWO

CHRIST—HIS ATTRIBUTES AND VIRTUES (2)

In this message we shall consider further Christ’s divine attributes and human virtues.

L. MERCY

Hebrews 2:17 says, “He ought to be made like His brothers in all things, that He might become a merciful and faithful High Priest in things pertaining to God.” Christ became a man and lived on earth as a man, passing through all the human sufferings. As a result, He is fully qualified to be merciful to us. He knows how to be merciful to man, for He is a man with the experience of human life, the experience of human suffering.

In order to be qualified to be the High Priest, Christ was incarnated to be like us. We may even say that He is more than like us because He suffered in His human life certain things that we have not suffered. He became like us, sympathizing with all our weaknesses. Therefore, as the High Priest He is merciful to us.

Christ’s mercy is far-reaching. His mercy goes farther than His grace. Christ’s love does not reach as far as His grace, and His grace does not reach as far as His mercy. Grace extends only to a situation that corresponds to it. But mercy goes much farther, reaching into a situation that is poor and unworthy of grace. According to our natural condition, we are eligible only to receive the Lord’s mercy, a mercy that reaches down to our pitiful condition.

Even now, although we are saved, we are still, in some ways, in a condition that needs the Lord’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. Christ’s mercy is always available to us. However, we need to receive it by exercising our spirit to contact our High Priest who sympathizes with us in all our weaknesses.

M. COMPASSION

The Gospel of Matthew portrays Christ’s compassion. Matthew 9:36 says, “Seeing the crowds, He was moved with compassion concerning them, because they were harrassed and cast away as sheep not having a shepherd.” This verse indicates that Christ regarded the people as sheep and Himself as the Shepherd. When He came to the people, they

的、鬼附的、和各样可怜的人，因为他们没有牧人照顾。祂看见人在绝望的情况里，就动了慈心。在另一个场合，祂“看见大批的群众，就对他们动了慈心，治好了他们的病人。”（太十四 14。）

基督的怜恤也显示在使四千人吃饱的神迹里。（太十五 32 ～ 39。）三十二节说，“耶稣叫祂的门徒来，说，我对这群众动了慈心，因为他们同我在一起已经三天，也没有什么吃的了。我不愿意叫他们饿着散去，恐怕他们在路上困乏。”主耶稣在旷野对群众动了慈心，祂不愿叫他们饿着回去。基督不让跟从祂的人，在跟从祂的路上饥饿困乏。

怜恤与怜悯多少有些不同。虽然怜恤与怜悯相近，但怜恤比怜悯更深、更细、更丰富。怜悯多少有些是外面的，怜恤却是内里的。怜恤包含深刻情爱的感觉。所以，怜恤指看见苦恼之事的人内里所存的感觉。这是最深刻的辞句，表明基督对可怜光景中的人内里的情爱。这情爱源于基督爱的素质。不仅如此，怜恤比怜悯持续更久。因此，怜恤比怜悯更深、更长久。

拾肆　温柔

基督在祂的人性里有温柔的美德。温柔意即不抵抗世人的反对，甘心忍受。有温柔的美德，意即我们不侵犯别人，或与他们相争。反之，我们甘愿让步。温柔的人向别人让步，但那些天然刚强的人要抗争，拒绝让步。至少，他们要站住他们的立场。然而，温柔的人让步，不抗争，也不侵犯别人的领域。主耶稣说到祂自己：“我心里柔和。”（太十一 29。）在面临敌对时，主耶稣总是温柔的。

保罗在林后十章一节说到基督的温柔。温柔是基督借着神圣生命而有的人性美德。基督的温柔不是简单的事，因这温柔在祂的人性里，并且凭着神圣的生命。主耶稣在地上的时候，凭着神圣的生命过为人生活。借着这神性与人性的调和，温柔的美德得以显明。

基督的温柔见于马太二十一章一至十一节所描述祂进耶路撒冷的方式。祂是“温柔的，骑着驴，骑着驴驹，就是负重牲口的崽子。”（太二一 5。）这表征主所甘愿

were like lepers, paralytics, demon-possessed, and all manner of pitiful persons, because they had no shepherd to care for them. He was moved with compassion, therefore, when He saw the people in their desperate situation. On another occasion, “He saw a great crowd, and He had compassion on them and healed their sick” (Matt. 14:14).

Christ’s compassion is also displayed in the miracle of the feeding of the four thousand (Matt. 15:32-39). Verse 32 says, “Jesus called His disciples to Him and said, I have compassion on the crowd, because they have remained with Me now three days and do not have anything they can eat; and I am not willing to send them away fasting, lest they faint in the way.” Because the Lord Jesus had compassion on the multitude in the wilderness, He would not send them away fasting. Christ will not allow His followers to hunger and faint in the way while following Him.

Compassion is somewhat different from mercy. Although compassion is close to mercy, compassion is deeper, finer, and richer than mercy. Mercy is somewhat outward, but compassion is inward. Compassion involves a deeply affectionate feeling. Compassion, therefore, refers to the inward feeling that resides in the one who looks upon wretchedness. It is the deepest of words showing Christ’s inward affection for man in his pitiful condition. This affection originates in Christ’s loving essence. Furthermore, compassion is longer lasting than mercy. Hence, compassion is both deeper and longer lasting than mercy.

N. MEEKNESS

In His humanity Christ has the virtue of meekness. To be meek means not to resist the world’s opposition but to suffer it willingly. To have the virtue of meekness means that we do not invade others or fight with them. Instead, we are willing to give in. The meek give in to others, but those who are strong in a natural way fight and refuse to give in. At the least, they want to stand their ground. The meek, however, give in, do not fight, and do not invade others’ territory. The Lord Jesus said of Himself, “I am meek…in heart” (Matt. 11:29). In facing opposition the Lord Jesus was always meek.

Paul in 2 Corinthians 10:1 speaks of the meekness of Christ. Meekness is a virtue of the humanity of Christ by the divine life. Christ’s meekness is not a simple matter, for it is in His humanity and by the divine life. When the Lord Jesus was on earth, He lived a human life by the divine life. Through this mingling of divinity and humanity the virtue of meekness was manifested.

Christ’s meekness is seen in the way He entered Jerusalem as described in Matthew 21:1-11. He was “meek and mounted on a donkey and on a colt, the foal of a beast of burden” (v. 5). This signifies the meek and lowly state in which the Lord was willing to

呈现自己谦逊卑微的情形。驴和驴驹在一起，给人温柔的印象。主若只骑着驴，温柔的印象就不会这么显著。主骑着驴，骑着驴驹，意义不是微小，乃是温柔。基督这属天的王不是高傲显赫的来，乃是温柔谦卑的来。祂不是骄傲的骑着马进耶路撒冷，乃是骑着小驴，甚至骑着小驴驹而来。没有一个地上的王会作这样的事。然而，主耶稣来是作温柔的王。不错，祂是属天的王，但祂无意来作大君王，与别人相争或竞争。反之，祂来是作温柔的王，不与任何人相争，或与任何人竞争。这是基督的温柔。

拾伍　和蔼

在林后十章一节，保罗也说到基督的和蔼，这美德与温柔一样，是由主耶稣里面的神性与人性调和而产生的。因此，和蔼是基督借着神圣的生命活在祂人性里的另一美德。温柔是不侵犯别人，对人让步；和蔼意即甘愿被别人侵犯，并且忍受患难与伤害。温柔与和蔼是基督凭着神圣的生命活在祂人性里的两种美德。

林后十章一节的和蔼，原文由二字组成：第一字是介系词，意向着，第二字意恰当、合宜、或合式。该介系词加在其他的字上为字首，常有完全或广阔的意思。用这介系词作林后十章一节和蔼这字的成分，指明这字的意思是完全合理，或合宜、合式到最完全的地步。基督有完全且广大的合理与体谅。不仅如此，祂的行动总是合宜、合式到最完全的地步。

不同的译本对和蔼的原文有不同的译法。有些译本将这辞译为柔顺。国语和合本译为和平。这些领会是正确的，但相当肤浅。其他的译者指出，原文这字的意思是合理、体谅、合式、合宜。和蔼的人是始终合宜的人，其行为始终是合式的。

和蔼的美德是包罗一切的。它指明爱、恩慈、怜悯、和平、柔顺、温和、合理、适应的能力、以及许多其他的美德。我们若是合理、体谅、且能适应的，我们也就

present Himself. The donkey and the colt together give an impression of meekness. If the Lord had been mounted only on a donkey, the impression of meekness would not have been so striking. The significance of the Lord's being mounted on a donkey and on a colt is not smallness but meekness. Christ, the heavenly King, did not come with haughty splendor but with gentle, humble meekness. He did not ride into Jerusalem proudly on a horse; He came mounted on a little donkey, even a small colt. No earthly king would do such a thing. The Lord Jesus, however, came to be a meek King. Yes, He was the heavenly King, but He had no intention to come as a great king fighting or competing with others. Instead, He came as a meek King who did not fight against anyone or compete with anyone. This is the meekness of Christ.

O. FORBEARANCE

In 2 Corinthians 10:1 Paul also speaks of the forbearance of Christ, a virtue, like meekness, that is produced by the mingling of divinity and humanity in the Lord Jesus. Hence, forbearance is another virtue of Christ lived in His humanity by the divine life. To have meekness is to not invade others but to give in to them; to have forbearance means that we are willing to be invaded by others and to suffer affliction and injury. Meekness and forbearance are two of the virtues Christ lived in His humanity by the divine life.

The Greek word rendered forbearance in 2 Corinthians 10:1 is composed of two words: epi, a preposition that means unto, and eikos, which means seemly, fitting, or suitable. When the preposition epi is added to other Greek words as a prefix, it often bears the meaning of full or extensive. The use of this preposition as a component of the Greek word for forbearance in 2 Corinthians 10:1 indicates that the meaning of this word is to be fully reasonable, or fitting or suitable to the fullest extent. Christ has a full and extensive reasonableness and considerateness. Furthermore, He always acts in a way that is fitting and suitable to the fullest extent.

The Greek word for forbearance is rendered different ways by different translations. Some versions render the word as yieldingness. The word used in the Chinese version means to give in humbly. These understandings are correct, but they are rather shallow. Other translators point out that the Greek word means reasonable, considerate, suitable, and fitting. A forbearing person is one who always fits in, one whose behavior is always suitable.

The virtue of forbearance is all-inclusive. It includes love, kindness, mercy, peacefulness, mildness, gentleness, reasonableness, the ability to fit in, and many other virtues. If we are reasonable, considerate, and able to fit in, we shall also be

是温和、恩慈、温柔、和平的。不仅如此，我们会温柔且适度，对别人满了怜恤。和蔼的反面是严格正直。缺少和蔼的人会严格要求别人。但和蔼的意思是我们易于满足，甚至所得的少于所当得的，我们也感到满足。阿福德（Alford）说，和蔼的原文，意思是不严格要求合法的权利。

概括基督人性美德的总和，最好的辞就是和蔼。除了主耶稣以外，没有一个人实行过和蔼的生活。你研读名人传记，就会看见没有一个人是真正和蔼的人。然而，你读四福音，就看见主耶稣的为人生活满了和蔼。主尤其对祂的门徒发挥和蔼。例如，想想路加二十四章的记载，祂在往以马忤斯的路上如何对两个门徒说话，祂就近他们，和他们同行，对他们说，“你们走路彼此交谈的是什么事？”（路二四 17。）其中一个门徒以责备的口气回答说，“独有你在耶路撒冷作客，不知道这几天在那里所发生的事么？”（路二四 18。）主似乎一无所知，问说，“什么事？”（路二四 19。）于是他们告诉祂，拿撒勒的耶稣，如何“是个申言者，在神和众百姓面前，行事说话都有大能，”（路二四 19，）但祂被钉了十字架。主耶稣是何等和蔼，静听门徒说祂的事，其实祂比他们知道得更多！走了相当距离之后，“将近他们所要去的村子，耶稣好象还要往前行。他们却强留祂说，请你同我们住下吧，因为时候晚了，日头已经平西了。耶稣就进去，要同他们住下。”（路二四 28～29。）甚至坐下同他们吃饭。祂拿起饼来，祝福了，擘开，递给他们。“他们的眼睛开了，这才认出祂来。”（路二四 30～31。）在此我们确实看见基督的和蔼。祂具有和蔼这美德所需要之生命的长大、生命的满足、和生命的满意。所以，祂无论在哪里，都满了和蔼，并且能向众人显出和蔼。

拾陆　卑微

卑微与谦卑多少有些不同。人也许谦卑，却不愿意卑微，因他也许渴望被高举。反之，卑微的人是在他的卑微里谦卑。在他的卑微里，能给人看见他的谦卑。

gentle, kind, mild, and peaceful. Furthermore, we shall be meek and moderate, full of compassion for others. The opposite of forbearance is being just in an exacting way. A person who lacks forbearance will be exacting and demanding of others. But to be forbearing means that we are easily satisfied, even with less than our due. Alford says that the Greek word for forbearance means not to be strict with respect to legal rights.

The best word to sum up the totality of Christ's human virtues is forbearance. Besides the Lord Jesus, no human being has ever practiced a life of forbearance. If you study the biographies of famous people, you will see that not one was truly a person of forbearance. However, if you read the four Gospels, you will see that the human living of the Lord Jesus was full of forbearance. In particular, the Lord exercised forbearance with His disciples. Consider, for example, how He spoke to the two disciples on the way to Emmaus as recorded in Luke 24. He drew near, went with them, and said to them, "What are these words which you are exchanging with one another while you are walking?" (v. 17). With a rebuking tone, one of the disciples replied, "Are you a stranger dwelling alone in Jerusalem and do not know the things which took place in it in these days?" (v. 18). Appearing not to know anything, the Lord asked, "What things?" (v. 19). Then they proceeded to tell Him about Jesus of Nazareth, "a Prophet, powerful in work and word before God and all the people" (v. 19) and who was crucified. How forbearing the Lord Jesus was to listen to the disciples speak things that He knew much better than they did! After walking quite a distance, "they drew near to the village where they were going, and He acted as though He would go farther. And they urged Him, saying, Stay with us, because it is toward evening and the day is already nearly over. And He went in to stay with them" (vv. 28-29), even sitting down to dine with them. When He took bread, blessed it, broke it, and gave it to them, "their eyes were opened, and they recognized Him" (vv. 30-31). In this we surely see Christ's forbearance. He has the growth in life, the satisfaction in life, and the contentment of life required to have the virtue of forbearance. Therefore, wherever He was He was full of forbearance and He could exercise His forbearance toward all.

P. LOWLINESS

Lowliness is somewhat different from humility. A person may be humble without being willing to be lowly, for he may desire to be uplifted. A lowly person, on the contrary, is humble in his lowliness. In his lowliness his humility can be seen.

按马太十一章二十九节，基督有卑微的美德：“我心里…谦卑（卑微）。”卑微，意即不重看自己。在一切的弃绝里，主耶稣心里是卑微的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。我们该享受祂作这样卑微的一位。

拾柒　降卑自己

腓立比二章八节上半说到基督：“既显为人的样子，就降卑自己。”这里我们看见基督降卑自己的美德。当基督成为人的样式，进入人性的情况时，祂显为人的样子。既显为人的样子，就降卑自己。首先祂将祂神性的形状，外面的彰显，搁在一边，成为人的样式，借此倒空自己；然后祂又降卑自己。

基督是神，有神的彰显。祂与神同等，但祂将这同等搁在一边，并且倒空自己，取了人的样式。然后，既显为人的样子，又降卑自己。这就是说，当祂作人的时候，祂不坚持什么，反而降卑自己，直到死在十字架上的地步。

基督降卑自己，是进一步的倒空自己。基督的降卑自己，显明祂的倒空自己。十字架的死，是基督降卑的极点。我们该在祂降卑的极点上敬拜祂。

拾捌　顺从

腓立比二章八节也说到基督的顺从，说祂“顺从至死，且死在十字架上。”罗马五章十九节告诉我们，借着基督的顺从，多人要构成义的。这是指基督在十字架上顺从的义行。这顺从的结果是神的恩典更加洋溢的临到多人，（罗五 15，）使多人构成义的，（罗五 19，）使我们被称义得生命，（罗五 18，）并且在基督里众人也都要活过来。（林前十五 22。）基督顺从的结果是叫众人得生命。

拾玖　忠信

希伯来二章十七节告诉我们，基督是怜悯、忠信的大祭司。“怜悯”一辞与基督是人相合；“忠信”一辞与

According to Matthew 11:29, Christ has the virtue of lowliness: “I am…lowly in heart.” To be lowly means not to esteem oneself highly. In facing rejection the Lord Jesus was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself nor expecting to gain something for Himself. Hence, regardless of the situation, He had rest in His heart. He was fully satisfied with His Father’s will. We should enjoy Him as such a One in His lowliness.

Q. SELF-HUMBLING

The first part of Philippians 2:8 says of Christ, “Being found in fashion as a man, He humbled Himself.” Here we see Christ’s virtue of self-humbling. When Christ became in the likeness of men, entering into the condition of humanity, He was found in fashion as a man by men. Then being found in fashion as a man, He humbled Himself. First He emptied Himself by putting aside the form, the outward expression, of His deity and becoming in the likeness of men. Then He humbled Himself.

Christ was God with the expression of God. Although He was equal with God, He put aside this equality and emptied Himself by taking the likeness of men. Then, being found in the appearance of a man, He humbled Himself. This means that when He was a man, He did not insist on anything. Rather, He humbled Himself to the point of dying on the cross.

Christ’s humbling Himself was a further step in the emptying of Himself. Christ’s self-humbling manifested His self-emptying. The death of the cross was the climax of Christ’s humiliation. We should worship Him in the climax of His humiliation.

R. OBEDIENCE

Philippians 2:8 also speaks of Christ’s obedience, saying that He became “obedient even unto death, and that the death of a cross.” Romans 5:19 tells us that through this obedience of Christ shall the many be constituted righteous. This refers to the righteous act of Christ’s obedience on the cross. The result of this obedience is that the grace of God has abounded to many (Rom. 5:15), that the many will be constituted righteous (v. 19), that we have been justified unto life (v. 18), that grace will reign through righteousness unto eternal life (v. 21), and that in Christ all shall be made alive (1 Cor. 15:22). The result of Christ’s obedience is life unto all.

S. FAITHFULNESS

Hebrews 2:17 tells us that Christ is a merciful and faithful High Priest. The word “merciful” corresponds to Christ’s being a man, and the word “faithful” corresponds

祂是神相合。要成为忠信的，不仅需要美德，也需要能力。我们也许渴望在遵守我们的话上忠信，但我们缺少能力、方法履行这话。至终，由于我们的无能，我们也许被迫不忠信。然而，基督作我们的大祭司，不仅仅是诚实、有美德的人，也是忠信的神。神是信实的。（来十 23。）祂无论说什么，都能履行。不仅如此，神绝不说谎。（来六 18。）无论祂说什么，祂都能履行，因祂有办法履行祂的话。所以，基督能忠信，因为祂是神。

唯有神能完全忠信，我们没有一个人能全然忠信。但没有什么能使神不履行祂的话。所以，基督能作忠信的大祭司，因为祂是全能的神。既然祂这神的儿子就是神自己，祂就能对我们忠信，作我们的大祭司。

贰拾　真实

在林后十一章十节保罗说，“基督的真实在我里面。”这里的真实是指真实的美德。因为保罗凭基督而活，凡基督之所是，就都成了他行为上的美德。基督的真实就是祂的真实、真诚、诚实、可靠，是神圣的属性，（罗三 7，十五 8，）也是人性的美德，（可十二 14，）就是神圣实际的流出。（约四 23 ～ 24，约贰 1，约叁 1。）这样一种神圣的属性和人性的美德，该是我们对基督的经历和享受。

贰壹　公义

彼后一章一节说到“我们的神和救主，耶稣基督的义。”耶稣基督是神作我们的救主。这节不仅说到我们神的义，也说到我们救主的义。由保罗在罗马书中所说的，我们也许以为神的义是一回事，基督的义是另一回事。但这里彼得说到我们的神和救主，耶稣基督的义，将这两种义结合。这是需要正确领会的重要事情。

我们的神是义的。祂借着祂的义，把宝贵的信当作神圣的分，同等的分给所有在基督里的信徒；无论是犹太人，或外邦人，祂都不偏待。现今祂不仅是我们的神，也是我们的救主。因此如今祂的义不仅是神的义，也不仅是基督的义，乃是我们的神和救主，耶稣基督的义。就祂是我们的救主说，祂的义乃是祂的义行，就是祂绝对顺从的死在十字架上，（腓二 8，）为我们成就了救赎，

to His being God. In order to be faithful we need not only virtue but also ability. We may have the desire to be faithful in keeping our word, but we may lack the ability, the means, to fulfill it. Eventually, due to our inability, we may be forced to be unfaithful. However, as our High Priest Christ is not merely an honest, virtuous man; He is the faithful God. God is faithful (Heb. 10:23). He is able to fulfill whatever He says. Furthermore, God never lies (Heb. 6:18). Whatever He speaks He is able to fulfill, for He has the means to fulfill His word. Therefore, Christ can be faithful because He is God.

Only God can be fully faithful. None of us can be altogether faithful. But nothing can keep God from fulfilling His word. Therefore, Christ can be a faithful High Priest because He is the almighty God. Since He, as the Son of God, is God Himself, He can be faithful to us as our High Priest.

T. TRUTHFULNESS

In 2 Corinthians 11:10 Paul says, “The truth of Christ is in me.” Here “truth” refers to the virtue of truthfulness. Because Paul lived by Christ, whatever Christ is became his virtue in his behavior. Christ’s truthfulness is His genuineness, sincerity, honesty, trustworthiness as a divine attribute (Rom. 3:7; 15:8) and as a human virtue (Mark 12:14), an issue of the divine reality (John 4:23-24; 2 John 1; 3 John 1). Such a divine attribute and a human virtue should be our experience and enjoyment of Christ.

U. RIGHTEOUSNESS

Second Peter 1:1 speaks of “the righteousness of our God and Savior, Jesus Christ.” Jesus Christ is God to be our Savior. This verse speaks of the righteousness not only of our God but also of our Savior. From what Paul says in Romans we may think that the righteousness of God is one thing and that the righteousness of Christ is another. But here Peter combines these two kinds of righteousness when he speaks of the righteousness of our God and Savior, Jesus Christ. This is an important matter that requires proper understanding.

The Greek word for righteousness in 2 Peter 1:1 may also be rendered justice. Our God is righteous, just. In His justice, He has allotted precious faith as a divine portion equally to all believers in Christ, both Jew and Gentile, without respect of persons. Now He is not only our God but also our Savior. Thus, His righteousness is not the righteousness merely of God nor merely of Christ but the righteousness of both our God and our Savior, Jesus Christ. As our Savior, His righteousness is His righteous act, His death on the cross in absolute obedience

（来九 12，）使我们能被神称义。（罗五 18。）就祂是我们的神说，祂的义乃是祂的公义，使祂基于我们救主耶稣基督的义行、救赎，（罗三 24 ～ 25，）称义犹太和外邦（罗三 30）一切在基督里的信徒。（罗三 26。）在这双重的义里，因这双重的义，就是我们神和救主，耶稣基督的义，所有的信徒都已同等的分得宝贵的信，就是新约之福宝贵的质实。

在约壹二章一节，耶稣基督称为“那义者”。我们的主耶稣是全人类中唯一的义者。祂在十字架上的义行，（罗五 18，）为我们和所有的罪人满足了公义之神公义的要求。唯有祂够资格作我们的辩护者，在我们犯罪的光景中照顾我们，并且把我们恢复到义的光景中，以平息我们与我们公义的父之间的关系。

我们可以不说“那义者耶稣基督”，而说“耶稣基督，那义的一位”。耶稣基督的确是那义者，那义的一位，唯有这义者能作我们与父同在的辩护者。我们有难处，父有反对我们的案件，因为我们是错误的人。因着我们是错误的人，我们就需要那义者来顾到我们的案件。

在行传三章十四节，彼得称主耶稣为那“公义者”。公义就是与神、并与一切人事物都是对的。唯有主耶稣能称为那公义者，因为唯有祂与神、并与一切人事物都是对的。主耶稣是那义者，就是公义的一位。祂从未与神、或与任何人事物不对。这样一位的公义也该是我们对基督享受的一分。

贰贰　圣别

基督的另一属性是圣别。路加一章三十五节下半论到基督说，“所要生的圣者，必称为神的儿子。”主耶稣的成孕既是出于圣灵，所以这样成孕所要生的是圣者，就是内里圣别者。这圣者是耶稣我们的救主。因此，祂有圣别的神圣属性，使祂够资格作我们的救主和圣别我们的那一位。（来二 11。）

在行传三章十四节，彼得说到主耶稣是那圣别者。这节的“圣别”指明，拿撒勒人耶稣，犹太首领所藐视的一位，是绝对为着神并分别归祂的。不仅如此，祂绝对

(Phil. 2:8), accomplishing propitiation for the sins of the whole world (1 John 2:2), enabling us to be justified by God (Rom. 5:18). As our God, His righteousness is His justice in that, based upon the righteous act, the redemption of our Savior, Jesus Christ (Rom. 3:24-25) justifies all the believers in Christ (Rom. 3:26), both Jew and Gentile (Rom. 3:30). In and by means of such a twofold righteousness, the righteousness of both our God and our Savior, Jesus Christ, the precious faith has been allotted equally to all believers.

In 1 John 2:1 Jesus Christ is called “the Righteous.” Our Lord Jesus is the only righteous Man among all men. His righteous act (Rom. 5:18) on the cross fulfilled the righteous requirement of the righteous God for us and all sinners. Only He is qualified to be our Advocate to care for us in our sinning condition and restore us to a righteous condition so that our Father, who is righteous, may be appeased.

Instead of speaking of “Jesus Christ the Righteous,” we may say, “Jesus Christ, the right One.” Jesus Christ certainly is the right One, the One who is right, and only this right One can be our Advocate with the Father. The reason we have a problem and the Father has a case against us is that we are wrong ones. Because we are the ones who are wrong, we need the righteous One to take care of our case.

In Acts 3:14 Peter calls the Lord Jesus the “Righteous One.” To be righteous is to be right with God and also with everyone and everything. Only the Lord Jesus can be called the Righteous One, because only He is right with God and with everyone and with everything. As the Righteous One, the Lord Jesus is the Right One. He was never wrong with God or with anyone or with anything. The righteousness of such a One should be also a portion of our enjoyment of Christ.

V. HOLINESS

Another attribute of Christ is holiness. Speaking of Christ, the last part of Luke 1:35 says, “The holy thing which is born will be called, Son of God.” As the conceiving of the Lord Jesus was of the Holy Spirit, so what was born of that conception was a holy thing, something intrinsically holy. This holy thing is Jesus our Savior. Hence, He has the divine attribute of holiness to qualify Him to be our Savior and our Sanctifier (Heb. 2:11).

In Acts 3:14 Peter refers to the Lord Jesus as the Holy One. In this verse “holy” indicates that Jesus, the Nazarene, the One despised by the Jewish leaders, was absolutely for God and separated unto Him. Furthermore, He was absolutely one with

与神是一。按圣经里“圣别”一辞的含意，表征祂是绝对向着神、绝对为着神、并绝对与神是一的人。唯有主耶稣是这样的人。祂终其一生都绝对分别归神，为着神，并与神是一。所以，祂称为那圣别者。

在启示录三章七节，基督说到祂自己是“那圣别的”。凭着祂并借着祂，召会就能圣别，从世界分别出来。不仅如此，借着在祂圣别的性情里，召会就得以圣别。

贰叁　能力

在希伯来七章二十五节，马太九章二十八至三十节，腓立比三章二十一节，希伯来二章十八节，启示录五章三至五节，和六章一节，完全表明基督能力的属性。基督的能力使祂够资格具有同情、怜悯、怜恤、温柔、和蔼、卑微、降卑自己、顺从、忠信、真实、公义、和圣别的属性。凡祂所喜欢作的，祂都能作；凡祂所要作的，祂也能作。祂无限的能力是祂所是的独特属性。

贰肆　配得

启示录五章十二节告诉我们，基督是配得的一位。配得是祂的一个属性，这属性值得我们的赞美和珍赏。基督的配得来自祂的所是以及祂所成就的资格，尤其是祂借着所经过的过程而有的成功。祂一切神圣的属性和人性的美德，也是祂配得的资格。

God. According to the denotation of the word “holy” in the Bible, this word signifies one who is absolutely unto God, who is absolutely for God, and who is absolutely one with God. Only the Lord Jesus is such a one. Throughout His entire life He was absolutely separated unto God, for God, and one with God. Therefore, He is called the Holy One.

In Revelation 3:7 Christ refers to Himself as “the holy One.” By Him and through Him the church can be holy, separated from the world. Furthermore, in and through His holy nature the church is sanctified.

W. ABILITY

In Hebrews 7:25, Matthew 9:28-30, Philippians 3:21, Hebrews 2:18, Revelation 5:3-5, and 6:1, the attribute of Christ’s ability is fully shown. Christ’s ability qualifies Him in His attributes of sympathy, mercy, compassion, meekness, forbearance, lowliness, self-humbling, obedience, faithfulness, truthfulness, righteousness, and holiness. He is able to do whatever He likes to do, and He is able to be whatever He wants to be. His unlimited ability is a unique attribute of His being.

X. WORTHINESS

Revelation 5:12 tells us that Christ is the worthy One. Worthiness is one of His attributes which deserves our praise and appreciation. Christ’s worthiness comes from His qualification of what He is and what He has accomplished, especially of the success He has made through the process He has gone through. All His divine attributes and His human virtues are also the qualifications of His worthiness.

第六十三篇

基督—祂的工作（一）

作为在基督里的信徒，我们需要对基督的身位和工作有基本的认识，这些乃是基督徒信仰的构成成分。我们若从纯正的话得着关于基督身位和工作的正确认识，就不至受人误引。我们说过基督的身位、属性、和美德，现在要继续来看基督的工作。我们要从祂在创造里的工作开始。

壹　在创造里

一　创造诸天与地

因着神是万有的创造者，而基督就是神，所以基督是万有的创造者。希伯来一章十节引用诗篇一百零二篇二十五节，将这话应用在基督身上，指明基督是神，创造了诸天与地：“你起初立了地的根基，诸天也是你手的工作。”作为诸天与地的创造者，基督是一切受造之物的起源和源头。这证明祂是在万有之上，永远受颂赞的神。（罗九5下。）祂创造诸天与地，开始实施神永远的计划，以完成神的心意，使祂在宇宙中，在人身上得着完满的彰显。

二　万有在祂里面并借着祂被造

歌罗西一章十六节说，“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。”“在祂里面”，是指在基督人位的能力里。万有都是在基督所是的能力里被造的。不仅如此，“在祂里面”，也含示基督是创造的范围和元素。万有都是在基督这范围和元素里被造的。“借着祂”，指明基督是主动的凭借。借这凭借，万有的创造才得依次完成。所以，创造的过程是在基督里并借着基督完成的。

基督与创造的关系是主观的。祂不是仅仅作客观的创造者，客观的创造宇宙。换句话说，祂不是站在一旁，称一切为有。反之，创造的过程乃是在祂里面，就是在

MESSAGE SIXTY-THREE

CHRIST—HIS WORK (1)

As believers in Christ, we need a basic knowledge concerning Christ's person and work, which are the main constituents of the Christian faith. If we have from the pure Word the proper knowledge of Christ's person and work, we shall not be misled. Having covered Christ in His person, attributes, and virtues, we shall go on to consider Christ's work. We begin with His work in creation.

A. IN CREATION

1. Creating the Heavens and the Earth

Since God is the Creator of all things and since Christ is God, Christ is the Creator of all things. Hebrews 1:10, a quotation from Psalm 102:25, is applied to Christ and indicates that, as God, Christ created the heavens and the earth: "You in the beginning, Lord, have founded the earth, and the heavens are the works of Your hands." As the Creator of the heavens and the earth, Christ is the origination and the source of all the created things. This proves that He is the very God who is over all and is blessed forever (Rom. 9:5b). His creation of the heavens and of the earth began the fulfillment of God's eternal plan to carry out God's intention to have a full expression in man in the universe.

2. In Him and through Him All Things Being Created

Colossians 1:16 says, "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." "In Him" means in the power of Christ's person. All things were created in the power of what Christ is. Furthermore, "in Him" implies that Christ is both the sphere and the element of creation. All things were created in Christ as the sphere and the element. "Through Him" indicates that Christ is the active instrument through which the creation of all things was processed. Therefore, the process of creation was carried out in Christ and through Christ.

Christ is related to creation in a subjective way. He did not create the universe merely in an objective way as an objective Creator. He did not, so to speak, stand apart and call everything into being. On the contrary, the process of creation took

祂人位的能力里进行的。基督是宇宙中独一的能力。祂的人位就是这能力。所以，创造是在祂里面得以依次完成。这就是说，祂不仅仅是客观的创造者，也是创造借以依次完成的主观凭借。创造是在基督人位的能力里，并借着祂作主动的凭借而实行的。

基督不仅是创造者，也是万物借着祂而成的凭借。约翰一章三节论到基督，说，“万物是借着祂成的；凡已成的，没有一样不是借着祂成的。”这里我们看见，创造是借着基督成的。万物是借着祂成的，没有一样不是借着祂成的，这意思就是离了祂，没有一样能存在。有一天，借着基督作凭借，万物产生了。所以，基督是创造者，也是万物凭以并借以被造的凭借。

三　维持、载着并推动万有

希伯来一章三节说，基督“用祂大能的话维持、载着并推动万有。”在创造万有以后，基督成了维持、载着并推动万有者。譬如，基督创造了那没有可见之物来维持、载着并推动的地以后，就开始维持、载着并推动这地，如今祂是用祂大能的话来维持、载着并推动这地。基督维持、载着并推动万有，并且祂仅仅借着说话，就很容易的维持、载着并推动它们。宇宙是用基督大能的话来维持、载着并推动的。所以，基督不仅是创造者和创造的凭借，也是维持、载着并推动者。祂创造了宇宙，如今用祂大能的话以维持、载着并推动宇宙。

歌罗西一章十七节论到基督，说，“万有也在祂里面得以维系。”万有在基督里面得以维系，意指万有靠着基督作联系的中心，得以一同存在，如同轮子的轮辐靠着轮轴作中心，得以联系在一起。歌罗西一章十七节的“维系”一辞含示一同存在、生存并生活。万有不仅在基督里面生存，也在祂里面生活，或继续生存。此外，万有也是在祂里面一起存在。宇宙以基督作中心得以维系。万有不仅在祂里面存在；万有也在祂里面生活，并且在祂里面一同集体的生活。

贰　在成为肉体里

一　将神带到人里面

place in Him, that is, in the power of His person. Christ is the unique power in the universe. His person is this power. Therefore, creation was processed in Him. This means that He was not merely an objective Creator but also the subjective instrument through which creation was processed. Creation took place in the power of Christ's person and through Him as the active instrument.

Christ is not only the Creator but also the One who is the means through whom all things came into being. Speaking of Christ, John 1:3 says, "All things came into being through Him, and apart from Him nothing came into being which has come into being." Here we see that creation came into being through Christ. For all things to come into being through Him and for nothing to come into being apart from Him means that apart from Him nothing has existence. One day, through Christ as the means, all things came into being. Therefore, Christ is both the Creator and the means by which and through which all things were created.

3. Upholding All Things

Hebrews 1:3 says that Christ upholds "all things by the word of His power." After creating all things, Christ became the Upholder of all things. For instance, after Christ created the earth, which has nothing visible supporting it, He began to uphold it, and He upholds it now by the word of His power. Christ upholds all things, and He upholds them very easily simply by speaking. The universe is upheld by the word of Christ's power. Therefore, Christ is not only the Creator and the means of creation but also the Upholder. He created the universe, and now He upholds it by His powerful word.

Speaking of Christ, Colossians 1:17 says, "All things subsist together in Him." For all things to subsist together in Christ means that they exist together by Christ as the holding center, just as the spokes of a wheel are held together by the hub at their center. The word "subsists" in Colossians 1:17 implies to exist, to live, and to live together. All things not only exist in Christ but also live, or continue in existence, in Him. Furthermore, all things exist together in Him. The universe subsists in Christ as the center. All things not only exist in Him; all things also live in Him and live together corporately in Him.

B. IN INCARNATION

1. Bringing God into Man

基督借着祂成为肉体的工作，作了奇妙的事—祂将神带到人里面，（约一1，14。）我们若透彻、深刻的研读约翰福音，会看见基督成为肉体不仅是为着产生救主。事实上，基督成为肉体是将神性带到人性里。这就是说，基督的成为肉体是一件伟大的工作，为将神带到人里面。我们要到永世里，才会完全领会基督的成为肉体所包括并含示的有多少。一般人以为成为肉体不过是圣灵临到马利亚，孕育并生出主耶稣。但在成为肉体时，所发生的事比这个多得多。当主耶稣成孕时，有伟大的工作在进行着，为将神带进人里面。

借着基督成为肉体的工作，神进到人里面，并且借着童女由人类而生，这的确是奇妙的事。在创造里，神是创造者。祂虽然创造了万有，却没有进到祂所造的任何东西里面。甚至在创造人时，神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。但借着基督成为肉体的工作，神被带到人里面。祂首先成孕，然后留在童女腹中九个月，以后才出生。这是何等伟大的工作！

借着主耶稣的成孕，神被带到人里面。那个成孕包含将神带到人里面的过程，手续。所以，当耶稣出生，就是神人出生了。我们要领悟这不仅仅是一个孩子的出生，而是神自己包含在这个出生里，这样的领悟是很重要的。

我们不该以为当主耶稣在马利亚腹中成孕，那时神还远在诸天之上，要等主耶稣即将出生时，神才临到祂，使祂成为神人。这样的领会太客观、太外面了。基督的成为肉体包含了神性与人性的内里素质。祂的成孕是出于圣灵，（太一18，20，）圣灵就是神自己。圣灵临到马利亚，（路一35，）不是仅仅以外面的方式临到她，乃是在里面以包含神圣素质的方式进到她里面。是圣灵的神圣素质（直译，出于圣灵的神圣素质）运行在马利亚腹中，以孕育出主耶稣来。

正如每一次成孕都是一种调和，基督的成孕也是一种调和，是神圣素质与属人素质在一个实体，就是基督美妙的人位里调和。祂出于圣灵在童女里面的成孕，由神

Through His work in incarnation Christ did something marvelous—He brought God into man (John 1:1, 14). If we study the Gospel of Luke thoroughly and deeply, we shall see that the incarnation of Christ was not only for the producing of the Savior. Actually, the incarnation of Christ brought divinity into humanity. This means that Christ's incarnation was a great work to bring God into man. Only when we are in eternity shall we have a full understanding of how much was involved and implied in Christ's incarnation. It is commonly thought that the incarnation was simply a matter of the Holy Spirit coming upon Mary for the conception and birth of the Lord Jesus. But much more than this was taking place. When the Lord Jesus was conceived, a great work was taking place to bring God into man.

It was surely a marvelous thing for God to come into man by means of Christ's work in incarnation and to be born of mankind through a virgin. In creation God was the Creator. But though He created all things, He did not enter into any of the things He created. Even in creating man God 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 through Christ's work in incarnation God was brought into man. He was first conceived and then remained in the virgin's womb for nine months, after which He was born. What a great work this was!

God was brought into man through the conception of the Lord Jesus. That conception involved a process, a procedure, that brought God into man. Therefore, when Jesus was born, the God-man was born. It is crucial for us to realize that not only was a human child born, but God Himself was involved in that birth.

We should not think that when the Lord Jesus was conceived within Mary's womb God was far away in the heavens and that when the Lord Jesus was about to be delivered God came upon Him and made Him the God-man. Such an understanding is too objective and outward. Christ's incarnation involved the intrinsic essence of both divinity and humanity. His conception was of the Holy Spirit (Matt. 1:18, 20), and the Holy Spirit is God Himself. When the Holy Spirit came upon Mary (Luke 1:35), He did not come upon her merely in an outward way, but came into her in a way that involved the divine essence intrinsically. The divine essence of (literally, out of), the Holy Spirit was generated in Mary's womb to conceive the Lord Jesus.

Just as every conception is a mingling, Christ's conception was also a mingling, the mingling of the divine essence with the human essence in one entity, the wonderful person of Christ. His conception of the Holy Spirit in a human virgin, accomplished

圣与属人这两种素质所成就，构成了神圣性情与属人性情的调和，产生了神人。在基督这神人里面，这两种素质不是在联合里，乃是在调和里被带在一起。

这调和是经过九个月的期间而发生的神迹。凭着神圣素质与属人素质的调和，借着怀孕这个手续，这个过程，基督作工将神带到人里面。所以，借着基督成为肉体的工作，在人类以外的神就被带到人性里。

二　使神与人成为一

借着基督成为肉体的工作，神不仅被带到人里面，神也与人成为一。基督完成了使神与人成为一的伟大工作，使二者—神与人—成为一个人位，带着两种性情—神性与人性。这件事如何得着成就，我们无法加以解释。然而，圣经清楚启示，借着基督的成为肉体，在神性里的神与在人性里的人成为一。神性与人性两种素质成为单一的实体，并不产生第三种素质。在这一个实体里，神性与人性两种素质都是原有的素质。甚至在这位神人的人位里调和以后，这二者仍是不同的；没有搀杂。神还是神，人还是人，但二者成为一个人位，就是基督这位神人，在祂里面神与人是一。没有人能充分解释这点。

基督由带着神圣素质的圣灵成孕，并由带着属人素质的童女而生。我们很强的用“素质”一辞，表明比性质更内里的东西。素质是某样本质内里的构成成分。基督由那不仅带着神圣性质，也带着神圣素质的圣灵成孕。因此，祂有两种素质，神圣的与属人的。这两种素质不是仅仅加在一起，乃是调在一起。在基督的成孕里，神圣的素质与属人的素质有了调和。

关于基督借着祂的成为肉体，将神带到人里面并使神与人成为一的工作，有一件事是很重要的，就是我们对“调和”一辞该有正确的领会。我们用这辞，绝不是指神性与人性在基督里的调和，会产生第三种性质，既不是神圣的，也不是属人的。关于主耶稣，若是说神圣素质与属人素质的调和产生了第三种性质，既不是完全属人的也不是完全神圣的，这种说法乃是异端。我们同意韦氏大字典对调和所下的第一个定义：“（调和乃是将一样东西与另一样，或另两样或另两样以上的东西）结合

with both the divine and human essences, constitutes a mingling of the divine nature with the human nature, producing the God-man. In Christ, the God-man, these two essences are brought together not in union but in mingling.

This mingling was a miracle that took place over a period of nine months. Through this procedure, this process of pregnancy by the mingling of the divine essence and the human essence, Christ was working to bring God into man. Therefore, through Christ's work in His incarnation the God who had been outside of mankind was brought into humanity.

2. Making God One with Man

Through Christ's work in His incarnation not only was God brought into man, but God was also made one with man. Christ has accomplished the great work of making God one with man, of making the two—God and man—one person with two natures, divinity and humanity. How this was accomplished we cannot explain. Nevertheless, the Bible reveals clearly that through Christ's incarnation God in His divinity was made one with man in humanity. The two essences of divinity and humanity were made into a single entity without a third essence being produced. In this one entity the two essences of divinity and humanity are the original essences. Even after being mingled in the person of the God-man, they are distinct; there is no mixture. God is still God, and man is still man, yet they have become one person, Christ, the God-man, in whom God is one with man. No one can explain this adequately.

Christ was conceived of the Holy Spirit with the divine essence and born of a human virgin with a human essence. We use the word “essence” in a strong sense to denote something even more intrinsic than nature. The essence is the intrinsic constituent of a certain substance. Christ was conceived of the Holy Spirit not only with the divine nature but with the divine essence. Therefore, He has two essences, the divine and the human. These two essences were not merely added together; they were mingled together. In the conception of Christ the divine essence and the human essence were mingled.

It is crucial that we have the proper understanding of the word “mingle” with respect to Christ's work of bringing God into man and of making God one with man through His incarnation. We definitely do not use this word to mean that the mingling of divinity with humanity in Christ caused a third nature to be produced, something that is neither divine nor human. To say that with respect to the Lord Jesus the mingling of the divine essence and the human essence produced a third nature, a nature that is neither fully human nor divine, is heretical. We agree with the first definition of mingle given in Webster's unabridged dictionary: “to combine or join (one thing with another, or two or more things together), especially so that

或联合在一起，其原来的元素在结合中仍是可区分的。”因此，调和就是将两样或更多样的东西结合在一起，而原来的元素仍是可区分的。

这确实是基督这位神人的情况。因为祂是由神圣的素质与属人的素质成孕，祂乃是神与人的调和。但神圣的素质与属人的素质仍旧存在，并且是可区分的。这些素质在祂里面的调和，并不产生第三种性质。基督在祂的一个人位里有两种素质，并且在祂里面每一种素质都是可区分的。所以，说基督成为肉体是神与人的调和，乃是完全正确的。这调和产生了单一的人位，神圣的人位，神人的人位。虽然基督有两种素质，但祂没有两个人位。

这位神人的成孕乃是神成为肉体，不仅是凭着神圣的能力，也是由于神圣素质与属人素质的调和而构成，以产生神人。借着基督所完成这伟大的工作，神与人成为一，使神显现于肉体。（提前三 16。）

神圣三一是一个大的奥秘。成为肉体也是一个大的奥秘。一切真基督徒，一切持守共同信仰（多一 4）的人，必须相信三一神和基督的成为肉体。基督是神与人成为一。虽然祂兼有神性与人性，但祂不是两个人位。基督是带着两种素质的一个人位。我们虽然无法充分解释这点，却能享受祂这位神人。在成为肉体里，基督这位三一神的具体化身，完成了将神带到人里面，并使神与人成为一的工作。

三　将肉体的人穿在自己身上

基督在祂的成为肉体里，将肉体的人穿在自己身上。这肉体的人可比喻为衣服。基督穿上这“衣服”，并且穿着它。所以，祂在地上生活、行事为人的时候，里面是神，外面是肉体的人，因祂穿着这人为衣服。

关于基督将肉体的人穿在自己身上，希伯来二章十四节上半说，“儿女既同有血肉之体，祂也照样亲自有分于血肉之体。”这清楚指明基督成为人，是要有分于血肉之体。我们没有一位在性情上与我们不同的救主。除了没有罪以外，基督成了与我们一样一式的人。基督在肉体里来与我们成为一，有分于血肉之体。

the original elements are distinguishable in the combination.” Hence, to mingle is to combine two or more things together so that the original elements remain distinguishable.

This certainly is the situation regarding Christ as the God-man. Because He was conceived of the divine essence and the human essence, He is the mingling of God and man. But both the divine essence and the human essence remain and are distinguishable. These essences are mingled in Him without producing a third nature. In His one person Christ possesses two essences, and in Him each essence is distinguishable. Therefore, it is altogether accurate to say that the incarnation of Christ was the mingling of God with man. This mingling produced a single person, a divine-human person, the person of the God-man. Although Christ has two essences, He does not have two persons.

The conception of the God-man was God’s incarnation, constituted not only by the divine power but also of the divine essence mingled with the human essence to produce the God-man. Through this great work accomplished by Christ, God was made one with man so that He might be manifested in the flesh (1 Tim. 3:16).

The Trinity is a great mystery. The incarnation is also a great mystery. All genuine Christians, all who hold to the common faith (Titus 1:4), must believe in the Triune God and in Christ’s incarnation. Christ is God made one with man. Although He has both divinity and humanity, He is not two persons. Christ is one person with two essences. Although we cannot explain this adequately, we can enjoy Him as the God-man. In incarnation Christ, the embodiment of the Triune God, accomplished the great work of bringing God into man and of making God one with man.

3. Putting Man in the Flesh upon Himself

In His incarnation Christ put man in the flesh upon Himself. This man in the flesh may be likened to a garment. Christ put on this “garment” and wore it. Therefore, while He was living and walking on earth, inwardly He was God, and outwardly He was a man in the flesh, for He wore this man as a garment.

Concerning Christ’s putting on man in the flesh upon Himself, Hebrews 2:14a says, “Since therefore the children have partaken of blood and flesh, He also Himself in like manner shared in the same.” This clearly indicates that Christ became a man in order to partake of blood and flesh. We do not have a Savior who is different in nature from us. No, Christ became exactly the same as we are, except for sin. Christ came in the flesh to be one with us, partaking of blood and flesh.

基督成为肉体，意思就是神成了肉体。按约翰一章十四节，那是神的话成了肉体。为什么祂成为肉体？祂成为肉体，使祂能与我们一样。我们是血肉之人，基督有分于同样的血肉之体。所以，借着成为肉体，祂来到我们的水平上来作人。虽然基督是神，但祂来到我们的水平上，并有分于我们的性情。

约壹四章二节说，“凡灵承认耶稣基督是在肉体里来的，就是出于神的；在此你们可以认出神的灵来。”这里的灵，乃指由真理的圣灵所推动之真申言者的灵；这灵承认耶稣神圣的成孕，确认祂是生为神的儿子。凡这样的灵必是出于神的。

耶稣是由圣灵成孕的。（太一18。）承认耶稣是在肉体里来的，就是承认祂神圣的成孕，生为神的儿子。（路一31～35。）因为祂是由圣灵成孕，在肉体里出生，圣灵就绝不会否认祂是借着神圣的成孕在肉体里来的。的确，借着祂成为肉体的工作，基督成了在肉体里的人，将肉体的人穿在自己身上。

Christ’s incarnation means that the very God has become flesh. According to John 1:14, the Word, which is God, became flesh. Why did He become flesh? He became flesh so that He might be the same as we are. We are men of blood and flesh, and Christ partook of the same. Therefore, through incarnation He came as a man to our level. Although Christ is God, He came to our level and shared in our nature.

First John 4:2 says, “In this you know the Spirit of God: every spirit which confesses Jesus Christ having come in the flesh is out of God.” Here “spirit” denotes the spirit of a genuine prophet motivated by the Holy Spirit of truth, which confesses the divine conception of Jesus, affirming that He was born as the Son of God. Every such spirit is surely out of God.

Jesus was conceived of the Spirit (Matt. 1:18). To confess Jesus coming in the flesh is to confess that He was divinely conceived to be born as the Son of God (Luke 1:31-35). Because He was conceived of the Spirit to be born in the flesh, the Spirit would never deny that He has come in the flesh through divine conception. Truly, through His work in incarnation Christ became a man in the flesh, putting man in the flesh upon Himself.

第六十四篇

基督—祂的工作（二）

在本篇信息中，我们要继续来看基督在祂人性生活里的工作。

叁　在祂的人性生活里

基督借着成为肉体，成了在地上生活的人。基督成为人所需要的时间，远比祂创造宇宙所需要的时间长；祂在人性生活里工作的时间，也远比祂在成为人里工作的时间长，就是三十年与九个月之比。主耶稣在祂的人性生活里工作三十年之久。我们也许希奇，为什么祂这位创造者，永远的神，花这么长的期间单单在地上生活。按新约的记载，我们没有看见多少主在那些年间所作的。也许对我们而言，祂似乎只是生活，一点没有作什么工。然而，主耶稣的人性生活就是祂的工作。

就着在人性生活里的基督，祂的生活和祂的工作并没有什么区别。祂的生活就是祂的工作，祂的工作就是祂的生活。我们可以说，主耶稣活祂的工作，活祂的职事。对祂只有一件事—祂的生活，这就是祂的工作，祂的职事。无论祂作什么，无论祂说什么，无论祂去哪里，都是祂生活和工作的一部分。祂不断的生活并工作。为这缘故，我们无法说主耶稣作了多少。祂处处、时时工作，因为祂的工作就是祂的生活，祂的生活就是祂的行动，祂的行动就是祂的工作。对于主耶稣，祂生活的每一面都相同。对祂而言，生活和工作之间没有区别。

基督的生活怎样就是祂的工作，我们基督徒的生活照样也该是我们的工作。这就是说，我们需要过一种生活，符合我们为着主的职事；需要过一种生活，作为我们事奉祂的立场和支持。因为我们需要这样一种生活，所以渴望事奉主的人，需要经过多年，才能在祂的职事里真正对祂有用。

一　显为人的样子，甚至奴仆的形状

MESSAGE SIXTY-FOUR

CHRIST—HIS WORK (2)

In this message we shall go on to see Christ's work in His human living.

C. IN HIS HUMAN LIVING

Through His incarnation Christ became a man living on earth. The time required for Christ to become a man was much longer than that required for Him to create the universe, and the time of His work in His human living was far greater than the time of His work in becoming a man, thirty years compared to nine months. For thirty years the Lord Jesus was working in His human living. We may wonder why He, the Creator, the eternal God, spent such a long period of time simply living on earth. According to the record of the New Testament, we do not see much of what the Lord did during those years. It may seem to us that He only lived and that He did not do any work at all. However, the human living of the Lord Jesus was His work.

With Christ in His human living, there was no difference between life and work. His life was His work, and His work was His life. We may say that the Lord Jesus lived His work; He lived His ministry. With Him there was just one thing—His life, which was His work, His ministry. Whatever He did, whatever He spoke, and wherever He went were all a part of His life and work. He was continually living and working. For this reason, we cannot say how much the Lord Jesus worked. He worked everywhere and all the time because His work was His life, His life was His move, and His move was His work. With the Lord Jesus every aspect of His life was the same. With Him there was no distinction between life and work.

Just as Christ's life was His work, so our living as Christians should be our working. This means that we need a living that matches our ministry for the Lord, a living that is the ground and support of our service for Him. Because we need such a living, it takes many years before one who desires to serve the Lord can be truly useful to Him in His ministry.

1. Being Found in Fashion as a Man, Even in the Form of a Slave

基督在祂的人性生活里显为人的样子，甚至奴仆的形状。保罗说，主“倒空自己，取了奴仆的形状，成为人的样式；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”（腓二7～8。）人的样式，指出祂人性外在的表现。祂外面显于人的是人，但祂里面却有神格的实际，就是神。不仅如此，当基督成为人的样式，进入人性的情况时，祂是显为人的样子。“样子”一辞表征外貌，外观。基督在祂人性里的外表，向人显为人的样子。

腓立比二章七节说，基督甚至取了奴仆的形状。主耶稣在成为肉体时，并没有改变祂的神性，只是将祂外面的彰显，由最高的形状—神的形状，（腓二6，）变成最低的形状—奴仆的形状。这不是素质的改变，乃是状态的改变。

基督虽然是神，有神的形状，但祂被别人看见时是显为人的样子。在祂成为肉体以前，祂当然没有人的样子，只有神的形状。但祂成为人以后，祂就需要这样的生活并工作，以建立人的样子，而向别人显为人的样子。主耶稣需要三十年的人性生活以建立这样一个人的样子。所以，这该视为祂在人性生活里工作的一部分。

主耶稣在地上活在人性里时，祂是在工作以建立人的样子。主不是只在短短的期间举止象人一样。祂成为人，然后过为人的生活三十年，生活在一个贫寒、卑微的木匠家里。祂在那里生活时，建立人的样子，并显为人的样子。所以，主完成了建立人的样子这伟大的工作。这是祂在为人生活的前三十年间所作的。

保罗在腓立比二章写到基督的人性生活时，他是非常谨慎。毫无疑问，他曾考虑如何写这部分的书信给腓立比人。保罗的确选择正确的字，告诉我们基督显为人的样子，并且取了奴仆的形状。基督没有工作以建立被高举之人或高位之人的样子。反之，祂工作以建立一个作奴仆之人的样子。主耶稣建立一个身分这样卑微之人的样子，不是容易的事。这是非常细的工作，需要祂花三十年来充分成就这事。在祂完成这工以后，就出来开始尽职事。祂的职事是基于祂在自己身上建立人的样子的工作。

In His human living Christ was found in fashion as a man, even in the form of a slave. Paul says that He “emptied Himself, taking the form of a slave, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross” (Phil. 2:7-8). The likeness of men denotes the outward appearance of His humanity. He appeared outwardly to men as a man, but inwardly He had the reality of deity. Furthermore, when Christ became in the likeness of men, entering into the condition of humanity, He was found in fashion as a man by men. The word “fashion” signifies the outward guise, the semblance. What Christ looked like in His humanity was found by men to be in fashion as a man.

Philippians 2:7 says that Christ even took the form of a slave. In His incarnation the Lord Jesus did not alter His divine nature but only His outward expression of the form of God (Phil. 2:6) to that of a slave. This was not a change of essence but of state.

Although Christ was God in the form of God, He was seen by others as being in fashion as a man. Before His incarnation He was, of course, not in fashion as a man. He was only in the form of God. But after He became a man it was necessary for Him to live and work in such a way as to build up the fashion of man in order to be found by others in fashion as a man. It took the Lord Jesus thirty years to build up such a fashion of man in His human living. Therefore, this should be considered part of His work in His human living.

While the Lord Jesus was living in His humanity on earth, He was working to build up the fashion of man. The Lord did not simply behave like a man for a short period of time. He became a man and then lived a human life for thirty years, living in the poor and lowly home of a carpenter. As He lived there, He built up the fashion of man and was found in fashion as a man. The Lord, therefore, carried out the great work of building up a human fashion. This is what He was doing during the first thirty years of His human life.

When Paul wrote about Christ’s human living in Philippians 2, he was very careful. He no doubt considered how to compose this part of the Epistle to the Philippians. Paul surely selected the right words, telling us that Christ was found in fashion as a man and that He took the form of a slave. Christ did not work to build up the fashion of a highly exalted man or of a man with a high rank. On the contrary, He worked to build up the fashion of a man who was a slave. It was not an easy thing that the Lord Jesus built up a fashion of a man in such a low state. This was a very fine work, and it took Him thirty years to accomplish it in full. After He finished this work, He came forth to begin His ministry. His ministry was based upon His work of building up in Himself the fashion of a man.

我们该看见基督在人性生活里建立人的样子，并取了奴仆的形状，祂这工作乃是祂职事的根基和背景。那些渴望事奉主的人需要有一种工作，不是凭着作为，乃是凭着生活。这是一种借着人的日常生活而完成的工作。那些盼望事奉主的人，需要生活以建立一种工作，作他们将来事奉主的扎实立场和坚固背景。

二　作木匠

马可六章三节告诉我们，基督是一个卑微家庭的木匠。木匠不是伟大的工作，但非常需要细心和忍耐。在这样的工作里，基督显为人的样子，不是崇高的，乃是卑微、细致、忍耐的。

三　表明神

基督在为人生活里之工作的另一面是表明神。“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。）基督在祂的人性生活里表明神。按约翰一章一至十八节，基督是借着话、（约一1，14、）生命、（约一4、）光、（约一4～5、）恩典（约一14、16、17）和实际，（约一14，17，）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，实际是神给人领略。借着这五件事，神在子里完全表明出来了。虽然从来没有人看见神，但在人性生活里的基督，以祂是话、生命、光、恩典和实际的方式，将神表明出来了。我们越接受话，得着神圣的生命，并让生命的光在我们里面照耀，我们越享受神作恩典，并领略祂为实际，祂就越向我们表明出来。基督在祂的人性生活里，完成了这样表明神的工作。基督在祂生活并作木匠工作的三十年里，将神表明出来。当祂生活以建立人的样子时，祂向祂的母亲、兄弟、和姊妹表明神。他们必定领悟祂有个超特、不凡的东西，有个比单单彰显人性更高的东西。他们在主耶稣的人性生活里所看见的，乃是神在祂身上表明出来。祂的人性生活将神表明出来。

你若要事奉主，你不该一开始就想要为主作伟大的工作，这违反神圣的原则。你该单单过一种表明神的生活，叫别人在你身上看见一种超特的东西，神圣的东西。这指明在你的日常生活中有表明神的工作。

It is crucial for us to see that Christ's work in His human living to build up the fashion of a man and to take on the form of a slave was the foundation and background of His ministry. Those who aspire to serve the Lord need to have a work not by doing but by living. This is a work carried out by one's daily living. Those who wish to serve the Lord need to live to build up a work that will be the solid ground and strong background for their coming service to the Lord.

2. Doing Carpentry

Mark 6:3 tells us that Christ was a carpenter in a lowly home. Carpentry is not a magnificent work, but it needs much of fineness and patience. In such a work Christ was found in fashion as a man, not in loftiness but in lowliness, fineness, and patience.

3. Declaring God

Another aspect of Christ's work in His human living was to declare God. "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him" (John 1:18). In His human living Christ declared God. According to John 1:1-18, Christ declared God by the Word (vv. 1, 14), life (v. 4), light (vv. 4-5), grace (vv. 14, 16, 17), and reality (vv. 14, 17). The Word is God expressed, life is God imparted, light is God shining, grace is God enjoyed, and reality is God realized. God is declared in the Son through these five things. Although no one has ever seen God, Christ in His human living has declared God in the way of being the Word, life, light, grace, and reality. The more we receive the Word, have the divine life, and let the light of life shine within us, and the more we enjoy God as grace and apprehend Him as reality, the more He is declared to us. In His human living Christ carried out the work of declaring God in this way. During the thirty years of His living and working as a carpenter, Christ declared God. While He was living to build up the fashion of a man, He declared God to His mother, brothers, and sisters. They must have realized that there was something excellent and extraordinary with Him, something higher than the expression only of humanity. What they saw in the human living of the Lord Jesus was the declaration of God in Him. His human living declared God.

If you want to serve the Lord, you should not begin by trying to do a great work for the Lord. This is contrary to the divine principle. You should simply live a life that declares God. Then others will see in you something excellent, something divine. This indicates that in your daily living there is a work that declares God.

我们读新约时，也许不了解主耶稣三十年之久日复一日在作什么。就一面说，祂没有作什么。祂只是在生活，那个生活就是祂唯一的工作，用以建立真实之人的样子。因为主耶稣是这样被建立的，到祂出来尽职事的时候，祂不需要装假或表演。祂不需要特意想要举止象一个神人，象一个有神在祂里面的人，因祂就是一个真实的人，并显为一个人的样子。祂这真正的人自然而然的将神表明出来。在祂尽职事的三年半以前，祂三十年之久成就了预备的工作。所以，对主耶稣而言，三十年是为着预备的工作。以后，主耶稣在祂的职事里只被神使用了三年半。

四　彰显父

基督在人性生活里的工作也包括祂彰显父。（约十四9。）按约翰福音，子基督在父的名里来，（约五43，）在父的名里行事，（约十25，）行父的旨意，（约六38，）说父的话，（约三34上，十四24，七16～17，十二47～50，）并寻求父的荣耀。（约七18。）祂与父是一。（约十30。）祂为着自己没有工作，没有旨意，没有话语，没有荣耀，也没有野心。基督是这样的一个人，单单彰显父。祂没有彰显自己。祂是子，然而祂彰显父。

因为子不是彰显自己，乃是彰显父，子的彰显就是父的彰显。所以，我们看见子，就看见父。这由约翰十四章主耶稣与腓力之间的交谈得着证明。在七节主向门徒指出，他们若认识祂，也就认识祂的父。然后祂说，“从今以后，你们认识祂，并且已经看见祂。”然而，腓力回答说，“主啊，将父显给我们看，我们就知足了。”（约十四8。）对此主耶稣回答说，“人看见了我，就是看见了父；你怎么说，将父显给我们看？”（约十四9。）父是在子里得着彰显，并给人看见，因为子是父的彰显。我们若看见子，就看见了父，因为父具体化身在子里，借着祂在人性生活里得着彰显。

甚至在主耶稣十二岁的时候就是如此。主在十二岁时是个孩子。但我们读路加二章的记载，就看见在这孩子身上有神圣的元素。神的属性在基督的人性生活里得着彰显。主耶稣过真实的为人生活，但在祂的为人生活里，

As we read the New Testament, we may wonder what the Lord Jesus was doing day after day for thirty years. In a sense, He was not doing anything. He was just living, and that living was His unique work to build up a fashion of a genuine man. Because the Lord Jesus was built up in this way, when He came out to minister, He did not need to pretend or to perform. There was no need for Him to deliberately try to behave like a God-man, a man with God in Him, for He was a genuine man and was found in fashion as a man. As a real man, He spontaneously declared God. Before the three and a half years of His ministry, He accomplished a preparatory work for thirty years. Therefore, with the Lord Jesus, thirty years were for the work of preparation. Afterward, the Lord Jesus was used by God in His ministry for only three and a half years.

4. Expressing the Father

Christ's work in His human living also includes His expressing the Father (John 14:9). According to the Gospel of John, Christ the Son came in the Father's name (5:43), worked in the Father's name (10:25), did the Father's will (6:38), spoke the Father's word (3:34a; 14:24; 7:16-17; 12:47-50), and sought the Father's glory (7:18). He was one with the Father (10:30). He had no work, no will, no word, no glory, and no ambition for Himself. As such a one, Christ expressed only the Father. He did not express Himself. He was the Son, yet He expressed the Father.

Because the Son expresses not Himself but the Father, the Son's expression is the Father's expression. Therefore, when we see the Son, we see the Father. This is proved by the exchange between the Lord Jesus and Philip in John 14. In verse 7 the Lord pointed out to the disciples that if they had known Him, they would have known His Father also. Then He said, "Henceforth you know Him and have seen Him." However, Philip replied, "Lord, show us the Father and it suffices us" (v. 8). To this the Lord Jesus answered, "He who has seen Me has seen the Father. How is it that you say, Show us the Father?" (v. 9). In the Son the Father is expressed and seen, for the Son is the expression of the Father. If we have seen the Son, we have seen the Father because the Father is embodied in the Son to be expressed through Him in His human living.

This was true of the Lord Jesus even at the age of twelve. When the Lord was twelve, He was a human child. But as we read the account in Luke 2, we see that in this child there was the divine element. God's attributes were expressed in Christ's human living. The Lord Jesus lived a genuine human life, yet in His human life we see

我们看见神圣的元素，也看见某些神圣的因素。这生活不是彰显人，乃是彰显父神。

五　顾到父的事

主耶稣在祂的人性生活里顾到父的事。路加二章四十一至五十一节启示，祂十二岁的时候顾到神的权益。四十二节说，“当祂十二岁的时候，他们按着节期的规矩上去。”犹太人称满十二岁的男孩为律法之子，开始受律法的约束。（Alford，阿福德。）十二这数字也表征神行政中永远的完全。因此，十二岁指明主耶稣在这里所作的，完全与神的行政有关。

按四十三至四十八节，孩童耶稣仍留在耶路撒冷，祂的父母并不知道。他们发觉祂不在同行的人中间，就回耶路撒冷去找祂。他们找着了祂，祂的母亲对祂说，“孩子，为什么向我们这样行？看哪，你父亲和我多么伤心的在找你。”（路二48。）主回答说，“你们为什么找我？岂不知我必须以我父的事为念么？”（路二49。）这指明孩童耶稣顾到神的事。四十九节的“我父”一辞指明耶稣的神性。（约五18。）在人性上，祂是父母的儿子；在神性上，祂是父神的儿子。这里我们看见主双重的身分，就是祂为神子和人子的身分。在人性上，神子和人子基督顾到父的事，顾到神的权益。

the divine element and also certain divine factors. This life did not express man; it expressed God the Father.

5. Caring for the Things of the Father

In His human living the Lord Jesus cared for the things of the Father. Luke 2:41-51 reveals that at the age of twelve He cared for God's interests. Verse 42 says, "When He became twelve years old, they went up according to the custom of the feast." At the age of twelve, a boy was called by the Jews "son of the law," and first incurred legal obligation (Alford). The number twelve also signifies eternal perfection in God's administration. Hence, "twelve years old" indicates that what the Lord Jesus did here was perfectly related to God's administration.

According to verses 43 through 48, the boy Jesus remained behind in Jerusalem, and His parents did not know it. When they realized that He was not with them in the caravan, they returned to Jerusalem searching for Him. When they found Him, His mother said to Him, "Child, why did You treat us like this? Behold, Your father and I are greatly distressed seeking You" (v. 48). The Lord replied, "Why is it that you were seeking Me? Did you not know that I must be in the things of My Father?" (v. 49). This indicates that the boy Jesus was caring for the interests of God. The words "My Father" in verse 49 point to the deity of Jesus (John 5:18). In His humanity He was the son of His parents; in His deity He was the Son of God the Father. Here we see the Lord's dual status, His status as the Son of God and the Son of Man. In His humanity Christ, the Son of God and the Son of Man, cared for the things of the Father, for God's interests.

第六十五篇

基督—祂的工作（三）

在本篇信息中，我们要开始说到基督在地上的职事里之工作的许多面。

肆　在地上的职事里

一　陈明福音

主耶稣在地上的职事里陈明福音，佳音。路加四章十八节上半说，“主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人。”传福音，原文意宣报佳音。传福音是主耶稣为神的受膏者（弥赛亚）的第一个使命。福音要传给贫穷的人，就是在属天、属灵和神圣的事上贫穷的人。（路十二 21，启三 17，参太五 3。）

马可一章十四节说，“耶稣来到加利利，传扬神的福音。”基督的传扬，是将神的喜信报给受辖制悲惨的人；祂的教训（可一 21 ～ 22）是以真理神圣的光，照亮黑暗中无知的人。祂的传扬包含教训，祂的教训也包含传扬。（太四 23。）这是祂尽职时所行的头一件事，也是祂福音服事包罗一切的结构。（可一 38 ～ 39，三 14，六 12，十四 9，十六 15，20。）

主耶稣在传讲里，告诉人“要悔改，相信福音。”（可一 15。）悔改，主要是在心思里；相信，主要是在心里。（罗十 9。）如马可一章十五节所使用的，“悔改”一辞原文意是此后想法不同；即心思改变。悔改就是心思改变，懊悔已往，为着将来而转变。相信某事是信入我们所信的事，并将所信的事接受到我们里面。相信福音主要是相信主耶稣基督。（徒十六 31。）相信祂乃是信入祂，（约三 15 ～ 16，）并将祂接受到我们里面，（约一 12，）使我们与祂有生机的联结。这样在基督里的信，（加三 22，）是神借着我们听见福音真理的话（罗十 17，弗一 13）所赐给我们的。这信带我们进入福音一切的福分里，（加三 14，）因此对我们是宝贵的。

MESSAGE SIXTY-FIVE

CHRIST—HIS WORK (3)

In this message we shall begin to cover the many aspects of Christ's work in His earthly ministry.

D. IN HIS EARTHLY MINISTRY

1. Preaching the Gospel

In His earthly ministry the Lord Jesus preached the gospel, the good news. Luke 4:18a says, "The Spirit of the Lord is upon Me, because He has anointed Me 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 Lord Jesus as God's anointed One, the Messiah. The good news was to be preached to the poor, that is, to the poor in heavenly, spiritual, and divine things (Luke 12:21; Rev. 3:17; cf. Matt. 5:3).

Mark 1:14 says, "Jesus came into Galilee, preaching the gospel of God." Christ's preaching was to announce God's glad tidings to the miserable people in bondage. His teaching (Mark 1:21-22) was to enlighten the ignorant ones in darkness with the divine light of truth. His preaching implied teaching, and His teaching implied preaching (Matt. 4:23). This is the first thing He did in His ministry, and it was the all-embracing structure of His evangelical service (Mark 1:38-39; 3:14; 6:12; 14:9; 16:15, 20).

In His preaching the Lord Jesus told people to "repent and believe in the gospel!" (Mark 1:15). To repent is mainly in the mind; to believe is mainly in the heart (Rom. 10:9). As used in Mark 1:15, the word "repent" literally means to think differently afterward, that is, to have a change of mind. To repent is to have a change of mind with regret for the past and a turn for the future. To believe in something is to believe into the thing which we believe. It is also to receive the things which we believe into us. To believe in the gospel is mainly to believe in the Lord Jesus Christ (Acts 16:31), and to believe in Him is to believe into Him (John 3:15-16) and receive Him into us (John 1:12) so that we may be organically united with Him. Such a faith in Christ (Gal. 3:22) is given to us by God (Eph. 2:8) through our hearing the word of the truth of the gospel (Rom. 10:17; Eph. 1:13). This faith brings us into all the blessings of the gospel (Gal. 3:14). Hence, it is precious to us (2 Pet. 1:1).

信乃是接受主耶稣，这不仅为着罪得赦免，（徒十43，）也为着重生，（彼前一21，23，）叫信的人在与三一神生机的联结里，（太二八19，）成为神的儿女（约一12～13）和基督的肢体。（弗五30。）

在马可一章十五节，主耶稣特别传讲我们该相信福音。这是神儿子耶稣基督的福音，（可一1，）神的福音和神国的福音。神的儿子耶稣基督，以及祂所经过的一切过程，（如成为肉体、钉十字架、复活和升天，）并祂所完成的一切救赎工作，都是这福音的内容，（罗一2～4，路二10～11，林前十五1～4，提后二8，）因此这是耶稣基督的福音。这福音乃是神所计划、应许并成就的，（弗一8～9，徒二23，罗一2，林后五21，徒三15，）是神的大能，要救一切信的人，（罗一16，）使他们与神和好，（林后五19，）由神重生，（彼前一3，）成为神的儿女，（约一12～13，罗八16，）并享受祂一切的丰富和福分为产业；（弗一14；）因此这是神的福音。这福音将信徒带进神圣管治的范围里，使他们在神圣的国里，（帖前二12，）有分于神生命的福分，因此也是神国的福音。所以福音完全的内容，与新约及其一切遗赠的内容相同。我们相信这福音时，就承受三一神以及祂的救赎、救恩、神圣的生命，连同这生命的丰富，作我们永远的分。

二　行善事

行传十章三十八节说，“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。”行善事，必是指主耶稣为人所行的神迹，尤其是医治。基督，就是神成为肉体来作人，行过许多神迹，作为祂在地上职事里的善工，释放人脱离疾病的苦难和鬼的霸占。祂在人性里带着神圣能力所作的这工，是要拯救人，释放他们脱离魔鬼的压制，并要在祂的人性里彰显神。

三　行神迹

主耶稣在地上的职事里行神迹。祂洁净患麻风者，医治病人，叫死人复活，并且赶鬼。

1　洁净患麻风者

To believe is to receive the Lord Jesus not only for forgiveness of sins (Acts 10:43) but also for regeneration (1 Pet. 1:21, 23), that those who believe may become the children of God (John 1:12-13) and the members of Christ (Eph. 5:30) in an organic union with the Triune God (Matt. 28:19).

Specifically, in Mark 1:15 the Lord Jesus preached that we should believe in the gospel. This is the gospel of Jesus Christ, the Son of God (Mark 1:1), the gospel of God, and the gospel of the kingdom of God. Jesus Christ, the Son of God, with all the processes through which He has passed, including incarnation, crucifixion, resurrection, and ascension, and all the redemptive work He accomplished, is the contents of the gospel (Rom. 1:2-4; Luke 2:10-11; 1 Cor. 15:1-4; 2 Tim. 2:8). Hence, the gospel is of Him. The gospel was planned, promised, and accomplished by God (Eph. 1:8-9; Acts 2:23; Rom. 1:2; 2 Cor. 5:21; Acts 3:15), and it is the power of God unto salvation to all believers (Rom. 1:16), that they may be reconciled to God (2 Cor. 5:19) and regenerated by Him (1 Pet. 1:3) to be His children (Rom. 8:16) and enjoy all His riches and blessings as their inheritance (Eph. 1:14). Hence, it is the gospel of God. It brings the believers into the realm of the divine ruling that they may participate in the blessings of the divine life in the divine kingdom (1 Thes. 2:12). Hence, it is also the gospel of the kingdom of God. Therefore, its full contents are the same as that of the New Testament with all its bequests. When we believe in this gospel, we inherit the Triune God with His redemption, His salvation, and His divine life with its riches for our eternal portion.

2. Doing Good

Acts 10:38 says, “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.” “Doing good” must refer to the miracles, especially healings, the Lord Jesus did for people. Christ, as God incarnated to be a man, did many miracles, as a beneficent work in His earthly ministry to release people from their sufferings of diseases and the possession of demons. This work, which He did in His humanity with the divine power, is to rescue people and set them free from the oppression of the Devil and to express God in His humanity.

3. Doing Miracles

In His earthly ministry the Lord Jesus did miracles. He cleansed lepers, healed the sick, raised the dead, and cast out demons.

a. Cleansing Lepers

马太八章二节说，“看哪，有一个患麻风的人前来拜祂，说，主啊，你若肯，必能叫我洁净了。”患麻风的人，是描绘一个典型的罪人。麻风是最污染人、破坏人的疾病，使患者与神与人隔离。按照律法，患麻风的人因着不洁，应当从民中隔离，人不能摸他。（利十三 45～46。）按照圣经的事例，麻风来自背叛与不服。米利暗成了患麻风的，是由于她背叛神的代表权柄。（民十二 1～10。）乃缦的麻风得了洁净，是由于他的顺从。（王下五 1，9～14。）堕落的人类由于对神的背叛，在神眼中都成了患麻风的。因为麻风使患者与神与人隔离，洁净患麻风的，就表征使罪人恢复与神与人的交通。

马太八章三节继续说，“耶稣伸手摸他，说，我肯，你洁净了吧。他的麻风立刻洁净了。”虽然没有人可以摸患麻风的人，基督却摸了他。何等的怜悯和同情！祂一摸，患麻风的人立刻就洁净了。何等奇妙的洁净！麻风不仅和别的疾病一样需要医治，并且因其污秽不洁的性质，也和罪（单数）一样需要洁净。（约壹一 7。）

路加十七章十一至十四节说到主耶稣如何在撒玛利亚洁净十个患麻风者。当祂“进入一个村子，有十个患麻风的人迎面而来，远远的站着，高声说，耶稣，夫子，可怜我们吧！”（路十七 12～13。）我们由路加十章知道，当主在路上经过撒玛利亚时，撒玛利亚人弃绝祂。祂必晓得那十个患麻风者多半是撒玛利亚人。然而，那十个人一恳求祂怜悯，祂就毫无偏见的医治他们。“耶稣看见，就对他们说，你们去，把身体给祭司察看。他们去的时候，就洁净了。”（路十七 14。）

2　医治病人

马太十五章三十节说，“好多群众到祂跟前来，带着瘸子、瞎子、残废的、哑吧和好些别种病人，都放在祂的脚前，祂就治好了他们。”在马太八章十四、十五节有医治彼得岳母的特殊事例：“耶稣到了彼得家里，见他的岳母发烧躺着。耶稣摸她的手，烧就退了；她便起来服事耶稣。”疾病是罪的结果，也是人因着罪，在神面前不正常光景的标记。所以，主耶稣在地上的职事里，医治他们身体和属灵的疾病，使他们恢复正常，能服事

Matthew 8:2 says, “Behold, a leper approached and worshipped Him, saying, Lord, if You are willing, You can cleanse me.” A leper portrays a typical sinner. Leprosy is the most contaminating and damaging disease, isolating its victim from both God and from men. According to the law, a leper should be excluded from the people because of His uncleanness. No one could touch him (Lev. 13:45-46). According to the scriptural examples, leprosy comes from rebellion and disobedience. Miriam became leprous because of her rebellion against God’s deputy authority (Num. 12:1-10). Naaman was cleansed because of his obedience (2 Kings 5:1, 9-14). All fallen human beings have become leprous in the sight of God because of their rebellion. Because leprosy isolated its victim from both God and man, to cleanse a leper signifies to recover the sinner to fellowship with God and with men.

Matthew 8:3 continues, “Stretching out His hand, He touched him, saying, I am willing; be cleansed. And immediately his leprosy was cleansed.” Although no one was allowed to touch a leper, Christ touched him. What mercy and sympathy! By His one touch, “immediately his leprosy was cleansed.” What wonderful cleansing! Leprosy not only requires healing as do other diseases; it also requires cleansing like sin (1 John 1:7), because of its filthy and contaminating nature.

Luke 17:11-14 tells how the Lord Jesus cleansed ten lepers in Samaria. “As He entered into a certain village, there met Him ten leprous men, who stood at a distance; and they raised their voice, saying, Jesus, Master, have mercy on us!” (vv. 12-13). We know from Luke 10 that while the Lord was on the way through Samaria, He was rejected in Samaria. He must have realized that the majority of the ten lepers were Samaritans. Nevertheless, as soon as the ten appealed to Him for mercy, He healed them all without preference. “Seeing them, He said to them, Go and show yourselves to the priests. And it came about as they were going away, they were cleansed” (v. 14).

b. Healing the Sick

Matthew 15:30 says, “Great crowds came to Him, having with them the lame, the crippled, the blind, the dumb, and many others, and they cast them at His feet; and He healed them.” In Matthew 8:14 and 15 we have the specific case of the healing of Peter’s mother-in-law: “When Jesus had come into Peter’s house, He saw his mother-in-law laid aside and in a fever; and He touched her hand, and the fever left her; and she arose and ministered to Him.” Sickness is an issue of sin and a sign of man’s abnormal condition before God because of sin. Therefore, in His earthly ministry the Lord Jesus healed people of their sick condition both physically and spiritually and

祂。福音书记载了许多事例，说明这样的医治。（太八 13，可五 25 ～ 34。）

3　叫死人复活

在某些场合，主行大神迹叫死人复活。路加七章十一至十七节有主叫拿因城寡妇死了的儿子复活的事例。“将近城门的时候，看哪，有一个死人被抬出来，这人是他母亲独生的儿子，他母亲又是寡妇，有城里大批的群众陪着她。主看见那寡妇，就对她动了慈心，说，不要哭。”（路七 12 ～ 13。）这事例的悲惨是独特的—寡妇的独生子在棺材里被人抬着。主的慈心显于祂爱心的同情也是独特的—没有人要求祂这样作，但祂在慈怜中，自愿用祂复活的大能，叫寡妇的儿子从死里复活。“于是上前按着棺杠，抬的人就站住了。耶稣说，青年人，我吩咐你，起来。那死人就坐起来，并且说起话来，耶稣便把他交给他母亲。”（路七 14 ～ 15。）基督叫那死了的儿子复活，把他交给他母亲，在此我们看见基督神圣的属性彰显在祂人性的美德里。

基督叫死人复活的另一事例，是约翰十一章拉撒路的事例。在二十五节主对马大说，“我是复活，我是生命；信入我的人，虽然死了，也必复活。”这里主耶稣用现在式来说话，祂说，“我是复活，我是生命。”“我是”二字指明祂是耶和华，那伟大的我是，在祂没有时间的因素。因为基督是复活，每当祂在的时候，复活就在那里。主接着叫拉撒路复活，借以证明这事实：“就大声喊着说，拉撒路，出来！那死人就出来了。”（约十一 43 ～ 44。）拉撒路听见活的主的声音，就被点活，从死人中复活了。这复活的事例指明，主耶稣不仅是医治的救主，也是赐生命的救主。祂不仅要医治我们，也要赐我们生命，叫我们复活。

4　赶鬼

主耶稣也赶鬼。（太八 16。）马可一章二十三至二十八节有赶鬼的事例。有一个被污灵附着的人喊叫，主耶稣斥责他说，“不要作声，从这人身上出来！”（可一 23 ～ 25。）这污灵不是堕落的天使；这污灵乃是鬼，（可一 32，34，39，路四 33，）是一种活类脱体的灵。这些活类

restored them to normal so that they might serve Him. Many cases are recorded in the Gospels to illustrate such healing (Matt. 8:13; Mark 5:25-34).

c. Raising the Dead

On certain occasions the Lord performed the great miracle of raising the dead. In Luke 7:11-17 we have the case of the Lord’s raising up the dead son of a widow in the city of Nain. “As He came near the gate of the city, behold, one who had died was being carried out, the only son of his mother, and she was a widow; and a considerable crowd from the city was with her. And seeing her, the Lord had compassion on her, and said to her, Do not weep” (vv. 12-13). This case was unique in its misery—the only son of a widow was being carried in the coffin. The Lord’s compassion was also unique in His loving sympathy. He volunteered, in His tender mercy, His power of resurrection to raise the widow’s son from death, without being asked to do so. “He touched the coffin, and those carrying it stood still. And He said, Young man, I say to you, arise! And the dead man sat up and began to speak; and He gave him to his mother” (vv. 14-15). In His raising up the dead son and giving him to his mother, we see the expression of Christ’s divine attributes in His human virtues.

Another case of Christ’s raising the dead is that of Lazarus in John 11. In verse 25 the Lord said to Martha, “I am the resurrection and the life; he who believes in Me, even if he should die, shall live.” Here the Lord Jesus spoke in the present tense, saying, “I am the resurrection and the life.” The words “I am” indicate that He is Jehovah, the great I Am, the One with whom there is no time element. Because Christ is resurrection, whenever He is present, resurrection is there. The Lord proceeded to demonstrate this fact by raising up Lazarus: “He cried out with a loud voice, Lazarus, come forth! And he who died came out” (vv. 43-44). When Lazarus heard the voice of the living Lord, he was quickened and was raised from the dead. This case of resurrection indicates that the Lord Jesus is not merely a healing Savior but a life-giving Savior. He wants not only to heal us but to give us life, to resurrect us.

d. Casting Out Demons

The Lord Jesus also cast out demons (Matt. 8:16). In Mark 1:23-28 we have a case of the casting out of demons. A man with an unclean spirit cried out, and the Lord Jesus rebuked him saying, “Be quiet, and come out of him!” (vv. 23-25). This unclean spirit was not a fallen angel; this spirit was a demon (vv. 32, 34, 39; Luke 4:33), one of the spirits of the living creatures who lived in the preadamic age and

曾生存在亚当以前的世代，因为参与撒但的背叛受了神的审判，成为脱体的灵。（见创世记生命读经第二篇。）堕落的天使，在空中与撒但一同作工；（弗二2，六11～12；）这些污灵，就是鬼，在地上与撒但一同行动。二者都为着撒但的国，在人身上邪恶的活动。鬼附着人，表征撒但霸占神为祂目的所造的人。主耶稣来消除撒但的作为，（约壹三8，）祂在地上的职事里，将鬼从鬼附的人身上赶出去，（可一34，39，三15，六7，13，十六17，）使他们从撒但的辖制中得着释放，（路十三16，）脱离撒但黑暗的权势，（徒二六18，西一13，）进入神的国里。（可一15。）

在马太十二章二十八节主耶稣说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”神的灵乃是神国的能力。神的灵在哪里掌权，哪里就有神的国，鬼就没有地位。借着主这里的话我们看见，为着国度的争战不是单靠着人，乃是靠着人同神的灵。所以，主耶稣说，祂靠着神的灵赶鬼，这就是神的国来临了。

四　行表号（signs）

主耶稣在地上的职事里也行一些表号（signs），其中有许多记载在约翰福音里。（约二十30。）表号是一种带有特别意义的象征。约翰福音是一卷表号（signs）的书，不是一卷神迹（miracles）的书。在马太、马可、和路加福音我们读到神迹，但在约翰福音里没有用“神迹”一辞。这卷书乃是说到表号。例如，变水为酒（约二7～11）被称为表号。（约二11。）这卷书的另一表号是用五个大麦饼和两条鱼食饱五千人。（约六9～14。）

1　变水为酒

当主耶稣在迦拿参加婚筵时，（约二1～2，）酒用尽了。（约二3。）婚筵表征人生的快乐和享受。酒是葡萄的生命汁液，象征生命。酒与水不同，它源于葡萄，来自活的东西。酒象征生命，葡萄酒是葡萄的生命。因此，人的享受在于人的生命。生命被带到尽头，一切的享受就完了。因此，酒用尽了，表征人的生命到了尽头。酒，婚筵享受的中心，用尽了，婚筵的快乐就完了。这不仅

were judged by God when they joined Satan’s rebellion (see Life-study of Genesis, Message Two). The fallen angels work with Satan in the air (Eph. 2:2; 6:11-12), and these demons, the unclean spirits, move with him on the earth. Both act evilly upon man for the kingdom of Satan. The possession of people by demons signifies Satan’s usurpation of man, whom God created for His purpose. The Lord Jesus came to destroy the works of Satan (1 John 3:8), and in His earthly ministry He cast out demons from the possessed people (Mark 1:34, 39; 3:15; 6:7, 13; 16:17) so that they might be delivered from Satan’s bondage (Luke 13:16), out of Satan’s authority of darkness (Acts 26:18; Col. 1:13), into God’s kingdom (Mark 1:15).

In Matthew 12:28 the Lord Jesus says, “If I by the Spirit of God cast out demons, then the kingdom of God is come upon you.” The Spirit of God is the power of the kingdom of God. Where the Spirit of God is in power, there the kingdom of God is, and there the demons have no ground. By the Lord’s word here we see that the battle fought for the kingdom is not fought by man alone but by a man with the Spirit of God. Therefore, the Lord Jesus said that He cast out demons by the Spirit of God and that this is the coming of the kingdom of God.

4. Doing Signs

In His ministry on earth the Lord Jesus did signs, many of which are recorded in the Gospel of John (John 20:30). A sign is a symbol with a particular significance. The Gospel of John is a book of signs, not of miracles. In Matthew, Mark, and Luke we read of miracles, but in the Gospel of John the word “miracle” is not used. Instead this Gospel speaks of signs. For example, the changing of water into wine (John 2:7-11) is called a sign (v. 11). Another sign in this Gospel is the feeding of the five thousand with five barley loaves and two fishes (John 6:9-14).

a. Changing Water into Wine

While the Lord Jesus was at a wedding feast in Cana (John 2:1-2), the wine ran out (v. 3). A wedding feast signifies the pleasure and enjoyment of human life, and wine, the life juice of the grape, signifies life. Because wine, unlike water, derives its source from grapes, it comes from something living. Wine signifies life, for the wine of the grapes is the life of the grapes. Thus, the enjoyment of man depends on the life of man. When the life is brought to an end, all enjoyment is gone. Hence, the wine running out symbolizes the human life running out. When the wine, the center of the

表征生命的享受完结了，也表征人的生命结束了。我们人的生命结束时，我们一切的享受也完了。

酒用尽了以后，基督变水为酒。（约二6～9。）这里水象征死亡，如在创世记一章二节、六节，出埃及十四章二十一节，和马太三章十六节。主耶稣神奇的将这死水变为酒。既然水象征死亡，酒象征生命，基督变水为酒就表征祂变死亡为生命。在我们的经历中，主耶稣将我们的水变为酒，将我们的死亡变为生命，我们“婚筵”中的酒就绝不会用尽。因为我们蒙了重生，生命连同其属灵的享受要永远持续。我们会有永远的婚筵，这筵席不是在我们天然的生命里，乃是在借着重生所得着新的生命，神圣的生命里。

变水为酒称为“头一件表号”，（约二11，）是很有意义的。圣经首次提起任何事，都是立定那件事的原则。因此，这里的头一件表号，立定了往后一切表号的原则，（约三2，四54，六2，14，26，30，七31，九16，十41，十一47，十二18，37，）就是变死亡为生命。主变水为酒，立定了生命的原则—变死亡为生命。

2　用五个大麦饼和两条鱼食饱五千人

约翰六章九至十四节有基督用五个大麦饼和两条鱼食饱五千人的表号。在“包罗万有的基督”一书里我们曾指出，大麦的意义与小麦（约十二24）不同。小麦象征成为肉体的基督，大麦象征复活的基督。在利未记二十三章主告诉祂的子民，每年要献上他们初熟的庄稼。在巴勒斯坦地，大麦比其他作物早成熟，是庄稼中最先收成的，因此象征作我们生命供应的复活基督。（利二三10。）所以，大麦饼表征基督在复活里作我们的食物。五这数字表征负责任，由代表受造之物的四（启四6）和代表创造者的一（林前八6）所组成。这指明五个大麦饼象征能承担责任的复活基督。

当然，大麦属于植物生命。在预表里，植物生命是为着繁殖，为着生产。两条鱼属于动物生命，象征基督生命救赎的一面。二这数字意思是见证。（启十一3。）两条鱼见证基督足以在喂养我们的事上承担责任。

enjoyment of the wedding feast, runs out, the pleasure of the wedding feast is gone. This signifies not only that the enjoyment of life is over, but also that human life is finished. When our human life is ended, all our enjoyment is also gone.

After the wine ran out, Christ changed water into wine (vv. 6-9). Here water signifies death, as in Genesis 1:2, 6; Exodus 14:21; and Matthew 3:16. The Lord Jesus marvelously changed this death water into wine. Since the water signifies death and the wine signifies life, Christ's changing water into wine signifies that He changes death into life. When in our experience the Lord Jesus changes our water into wine, our death into life, the wine in our "wedding feast" will never end. Because we have been regenerated, life with its spiritual enjoyment will last forever. We shall have an eternal wedding feast, a feast not in our natural life but in the new life, the divine life, received through regeneration.

It is significant that the changing of water into wine is called "the beginning of signs" (John 2:11). The first mention of anything in the Scriptures sets forth the principle of that thing. Therefore, the first sign here sets forth the principle of all the following signs (John 3:2; 4:54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37), that is, to change death into life. The Lord's changing water into wine establishes the principle of life—changing death into life.

b. Feeding Five Thousand Men with Five Barley Loaves and Two Fishes

In John 6:9-14 we have the sign of Christ's feeding five thousand men with five barley loaves and two fishes. In The All-Inclusive Christ we point out that the significance of barley is different from that of wheat (John 12:24). Wheat signifies the incarnated Christ, and barley signifies the resurrected Christ. The Lord told His people in Leviticus 23 to offer the firstfruits of their harvest each year. In the land of Palestine barley ripens earlier than any other crop and is the first of the harvest. Hence, it typifies the resurrected Christ (Lev. 23:10), who is our life supply. Therefore, the barley loaves signify Christ in resurrection as food to us. The number five, composed of four, representing the creatures (Rev. 4:6), and one, representing the Creator (1 Cor. 8:6), signifies responsibility. This indicates that five barley loaves signify the resurrected Christ, who is able to bear responsibility.

Barley, of course, is of the plant life. In typology, the plant life is for generating, for producing. The two fishes are of the animal life and signify the redeeming aspect of Christ's life. The number two means testimony (Rev. 11:3). The two fishes are a testimony that Christ is sufficient to bear responsibility in feeding us.

植物生命的大麦饼象征基督生命生产的一面，鱼象征祂生命救赎的一面。作为生产的生命，基督长在陆地，神所创造的地上；作为救赎的生命，基督活在海中，撒但所败坏的世界里。为着重生我们，祂长在神所造的地上，为着繁殖生命；但为着救赎我们，祂活在撒但罪恶的世界里。鱼怎样能活在盐水中，却不是咸的，基督照样能活在罪恶的世界里，却没有罪，也不受世界的影响。在祂救赎的生命里，如两条鱼所象征的，基督在有罪世界的“死水”中活得胜的生命。所以，祂用大麦饼和鱼喂养人是很有意义的。这指明祂用生产的生命和救赎的生命，就是胜过死亡的生命，来喂养他们。

我们需要基督作我们重生的生命和救赎的生命。祂在十字架上受死的时候，血与水从祂肋旁流出来。（约十九 34。）血是要救赎我们，水是要繁殖我们。基督所流的血为我们完成了救赎，流自祂受伤肋旁的水将生命分赐给我们。如今我们能领会，为什么五个大麦饼同着两条鱼，就是象征为着救赎的动物生命。主由大麦饼和鱼所象征，因祂是植物生命以繁殖我们，也是动物生命以救赎我们。至终，凭基督复活生命的喂养，带进永远的生命。因这缘故，祂说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的。”（约六 27。）约翰六章这表号的意义是，我们需要从作我们生命和生命供应的基督得喂养。

五　服事人

马太二十章二十八节上半指明，基督在地上的职事里服事人：“人子来，不是要受人的服事，乃是要服事人。”当然，祂服事神。祂借着作医治人和喂养人这样的事来服事人。例如，在约翰六章祂食饱五千人，就是给他们的一大服事。主耶稣洗门徒的脚，（约十三 1 ～ 38，）也是服事他们。

马可福音强调基督在地上职事里的服事。马可有意使我们对祂在福音服事中超绝的作为，有深刻的印象；他比别的福音书提供更多细节，描绘基督在为着神拯救罪人的服事上，所显出的殷勤、忠信和其他的美德。基督在服事人时殷勤作工，祂需要食物和歇息，（可三 20 ～ 21，六 31，）祂也动怒、（可三 5、）叹息，（可七 34，）并祂对人的亲爱，（可十

The barley loaves of the plant life signify the generating aspect of Christ's life, and the fishes signify the redeeming aspect of His life. As the generating life, Christ grew on the land, on the God-created earth. As the redeeming life, He lived in the sea, the Satan-corrupted world. In order to regenerate us He grew on the God-created earth for producing life, but in order to redeem us He lived in the satanic and sinful world. Just as fish can live in salty water without being salty, so Christ could live in the sinful world without being sinful and without being affected by the world. In His redeeming life, as typified by the two fishes, Christ lived a victorious life in the "death waters" of the sinful world. It is significant, therefore, that He fed the people with barley loaves and fishes. This indicates that He fed them with the generating life and the redeeming life, the life that overcomes death.

We need Christ as both our regenerating life and our redeeming life. When He died on the cross, blood and water came out of His side (John 19:34). The blood is to redeem us, and the water is to generate us. Christ's shed blood accomplished redemption for us, and the water from His wounded side imparted His life to us. Now we can understand why the five barley loaves were accompanied by the two fishes, which signify the animal life for redemption. The Lord is signified by both the barley loaves and the fishes, for He is the plant life to generate us and the animal life to redeem us. Eventually, the feeding with Christ's resurrection life results in eternal life. This is the reason He said, "Do not work for the food which perishes, but for the food which abides to eternal life, which the Son of Man shall give you" (John 6:27). The significance of this sign in John 6 is that we need to feed on Christ as our life and life supply.

5. Serving People

Matthew 20:28a indicates that in His earthly ministry Christ served people: "The Son of Man came not to be served, but to serve." He, of course, served God. He served people by doing such things as healing them and feeding them. For example, His feeding the five thousand in John 6 was a great service rendered to them. The Lord Jesus also served the disciples when He washed their feet (John 13:1-38).

The Gospel of Mark emphasizes Christ's serving in His earthly ministry. Mark's intention is to impress us with the Lord's excellent deeds in His gospel service, providing more detail than the other Gospels in order to portray Christ's diligence, faithfulness, and other virtues in the saving service He rendered to sinners for God. While Christ's diligence in labor, His need of food and rest (Mark 3:20-21; 6:31), His anger (3:5), His groaning (7:34), and His affection (10:21)

21，）都优美的表现出祂人性的美德和完全；而祂是主，（可二 28，）祂无所不知，（可二 8，）祂有能力行神迹，祂有权柄赶鬼、（可一 27，三 15、）赦罪、（可二 7，10、）并平静风和海，（可四 39，）又都充分显明祂的神性。这样的一位作了罪人的救主来服事他们，以祂的生命作他们的赎价，（可十 45，）为要成就神永远的定旨。

六　寻找拯救失丧的人，罪人

路加十九章一至十节有基督寻找拯救失丧罪人撒该的事例。税吏长撒该是被隔离的人。他为犹太社会所藐视，比患麻风者更被隔离。然而，主耶稣在大批群众面前对他说，“今天我必须住在你家里。”（路十九 5。）虽然主没有对撒该说得很多，但撒该承认祂是他的主，非常强的回应说，“主啊，看哪，我把家业的一半给穷人，我若讹诈了谁，就还他四倍。”（路十九 8。）这是主救恩大能的自然结果。这救恩实际上就是主自己。在五节祂说，“我必须住在你家里，”但在九节祂说，“救恩到了这家。”五节的“我”等于九节的“救恩”，指明救恩实际上就是基督自己。祂来了，救恩就来了。

在路加十九章十节主耶稣说，“人子来，是要寻找拯救失丧的人。”这里我们看见撒该不仅是罪人，他也是失丧的。救主特意来到耶利哥，寻找拯救这样一个失丧的人。主住在撒该家里，要拯救这失丧的罪人。

在提前一章十五节保罗宣告说，“基督耶稣降世，为要拯救罪人。”基督借着成为肉体来到世上，作我们的救主。（约一 14。）祂是神成为肉体来作人，使祂能在人的身体里，借着死与复活拯救我们。这该在地方召会中，当作喜信不断的宣扬。

七　照耀那在黑暗和死亡阴影中的人

基督地上职事的另一面是祂照耀那在黑暗和死亡阴影中的人。祂在尽职事的开始，往外邦人的加利利去。马太四章十六节说，“那坐在黑暗中的百姓，看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。”这里我们看见，基督的职事不是凭属地的

display beautifully His humanity in its virtue and perfection, His lordship (2:28), His omniscience (2:8), His miraculous power, His authority to cast out demons (1:27; 3:15), to forgive sins (2:7, 10), and to silence the wind and the sea (4:39) manifest in full His deity, even as He served people. Such a One served sinners as their Savior, with His life as their ransom (10:45), for the fulfillment of the eternal purpose of God.

6. Seeking and Saving the Lost, the Sinners

In Luke 19:1-10 we have the case of Christ's seeking and saving Zaccheus, a lost sinner. Zaccheus, a chief tax collector, was an isolated person. He was despised by the Jewish community and was even more isolated than a leper. Nevertheless, in front of a large crowd the Lord Jesus said to him, "Today I must stay in your house" (v. 5). Although the Lord did not say much to Zaccheus, Zaccheus responded in a very strong way, recognizing Him as his Lord: "Behold, the half of my possessions, Lord, I give to the poor; and if I have taken anything from anyone by false accusations, I restore four times as much" (v. 8). This was the spontaneous issue of the dynamic power of the Lord's salvation. This salvation is actually the Lord Himself. In verse 5 He says, "I must stay in your house," but in verse 9 He says, "Salvation has come to this house." The "I" in verse 5 equals "salvation" in verse 9, indicating that salvation is actually Christ Himself. When He comes, salvation comes.

In Luke 19:10 the Lord Jesus says, "The Son of Man has come to seek and to save that which is lost." Here we see that Zaccheus was not only a sinner but also that he was lost. The Savior came to Jericho purposely to seek and to save such a lost one. The Lord stayed in Zaccheus' house in order to save this lost sinner.

In 1 Timothy 1:15 Paul declares, "Christ Jesus came into the world to save sinners." Christ came into the world to be our Savior by incarnation (John 1:14). He was God incarnated to be a man so that He may save us through His death and resurrection in His human body. This should be constantly announced as the gospel, the glad tidings, in the local churches.

7. Shining upon the People in Darkness and the Shadow of Death

Another aspect of Christ's earthly ministry was His shining upon the people in darkness and the shadow of death. At the beginning of His ministry He went to Galilee of the nations. Matthew 4:16 says, "The people sitting in darkness saw a great light, and to those sitting in a region and shadow of death, to them light sprang up." Here we see that Christ's ministry did not begin with earthly power but with

权能，乃是凭属天的大光开始。这光实际上就是基督自己作生命的光，（约八 12，）照在死亡的阴影中。

主作光开始祂的职事时，没有展现能力或权柄。祂乃是平常的人在海边行走。但祂在加利利海边接触人时，象一道照在黑暗、死亡的境域和阴影中的大光，照耀他们。祂出生时是小小的星，但祂尽职时成了大光。祂是这样一道大光，往加利利去照耀那在黑暗和死亡阴影中的人。

heavenly light. This light was actually Christ Himself as the light of life (John 8:12) shining in the shadow of death.

When the Lord began His ministry as light, He made no display of power or authority. Rather, He walked on the seashore as a common person. But when He contacted people by the Sea of Galilee, He shined upon them like a great light shining in the darkness and in a region and shadow of death. At His birth He was a little star, but in His ministry He became a great light. As such a great light, He went to Galilee to shine upon the people in darkness and in the shadow of death.

第六十六篇

基督—祂的工作（四）

在本篇信息中，我们要更多说到基督在地上的职事里工作的方面。

八　呼召门徒

基督在祂的职事里呼召门徒。主耶稣要呼召别人出来跟从祂并不容易，但在祂的职事里祂作了这样的工作。

马太四章十八至二十二节描述基督呼召门徒的工作。十八节说，“耶稣在加利利海边行走，看见两个兄弟，就是那称呼彼得的西门，和他的兄弟安得烈，向海里撒网；他们本是渔夫。”这里我们看见，基督的职事不是开始于耶路撒冷，乃是开始于海边；要得着一班住在海边，不住在圣地，不是那么宗教的人，使他们成为得人的渔夫。

十九、二十节继续说，“耶稣对他们说，来跟从我，我要使你们作得人的渔夫。他们就立刻撇下网，跟从了祂。”安得烈是施浸者约翰的门徒。在此之前，他曾在约翰传道的地方，把彼得带到主的面前。（约一 35 ～ 36，40 ～ 42。）那是他们第一次遇见主。祂在加利利海边第二次遇见他们时，他们被祂这一道照在死亡之黑暗中的大光（太四 16）所吸引，就在生命的光（约八 12）中跟从了祂。

主耶稣呼召彼得、安得烈时，他们正向海里撒网。主呼召他们跟从祂，并且应许要使他们成为得人的渔夫。他们就撇下网，跟从了主耶稣，成为得人的渔夫。至终，彼得在五旬节那天，成了头一个伟大的渔夫。（徒二 37 ～ 42，四 2。）

主耶稣呼召雅各、约翰的时候，他们正在船上补网。（太四 21 ～ 22。）主呼召他们来跟从祂，他们就撇下船和他们的父亲，跟从了祂。约翰和他的兄弟，与彼得和安得烈一样，受主耶稣吸引，跟从了祂。至终，约翰成了真正的修补者，用他生命的职事修补召会的裂缝。

MESSAGE SIXTY-SIX

CHRIST—HIS WORK (4)

In this message we shall cover more aspects of Christ’s work in His earthly ministry.

8. Calling Disciples

In His ministry Christ called disciples. It was not easy for the Lord Jesus to call out others to follow Him, but in His ministry He did such a work.

Matthew 4:18-22 describes Christ’s work in calling disciples. Verse 18 says, “Walking beside the sea of Galilee, He saw two brothers, Simon who was called Peter and Andrew his brother, casting a net into the sea, for they were fishermen.” Here we see that Christ’s ministry began not in Jerusalem but by the seashore and consisted of catching men who were not so religious, who lived around the sea instead of in the holy place, and making them fishers of men.

Verses 19 and 20 continue, “He said to them, Come, follow Me, and I will make you fishers of men. And immediately, leaving the nets, they followed Him.” Andrew, a disciple of John the Baptist, had brought Peter to the Lord, in the place where John preached, prior to this (John 1:35-36, 40-42). That was the first time they met the Lord. When He met them the second time, at the Sea of Galilee, they were attracted by Him as the great light in the darkness of death (Matt. 4:16) and followed Him in the light of life (John 8:12).

When Peter and Andrew were called by the Lord Jesus, they were casting a net into the sea. The Lord called them to follow Him and promised to make them fishers of men. They left the net and followed the Lord Jesus to become fishers of men. Eventually, Peter became the first great fisher on the day of Pentecost (Acts 2:37-42; 4:4).

When James and John were called by the Lord Jesus, they were mending their nets in the boat (Matt. 4:21-22). The Lord called them, and they left the boat and their father and followed Him. John and his brother, like Peter and Andrew, were attracted by the Lord Jesus and followed Him. Eventually, John became a real mender, mending the breakages in the church by his ministry of life.

基督呼召这四个门徒是建立诸天之国的根基。这四个门徒成了十二使徒中的头四个。彼得和安得烈是头一对，雅各和约翰是第二对。因此，主耶稣所得着的头四个门徒成了神国的头四块基石，就是新耶路撒冷十二根基（启二一14）中的四个。

九　将祂的羊从犹太羊圈—犹太教—领出来

基督在地上的职事里，将祂的羊从犹太羊圈，从犹太教领出来。（约十2～5，7，9。）约翰十章的羊是神的选民。羊圈是律法，或犹太教这律法的宗教，神的选民被看守、监管在其中，直等基督来到。在已过的永远里，神用祂的先见拣选了祂的子民。在时间里，在基督来临以前，祂将祂的选民放在律法的监管里。基督来了以后，祂要祂所有的子民从律法的监管中出来。然而，犹太宗教已利用律法形成犹太教。因此，犹太教成了羊圈。

在约翰十章七节主耶稣说，“我实实在在的告诉你们，我就是羊的门。”然后在九节祂继续说，“我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。”基督是羊圈的门。祂是门，是羊圈的入口和出口。首先，旧约圣徒借着基督作门进入圈中。律法的圈，至终成了犹太教，监禁祂所有的选民。基督是门，信徒如今可以借着这门从犹太教出来，并进入祂这草场里。所以，基督在祂的职事里，按着名叫自己的羊，领他们从羊圈出来，并且进入草场。（约十3。）草场象征基督是羊得喂养的地方。既然基督来了，羊，神的选民，就必须从羊圈出来，进入祂里面，享受祂作他们的草场。主耶稣没有将羊留在羊圈里，原因是时代，时期改了。在旧约时代，羊留在羊圈里是正确的。但既然基督来了，时期也改了，羊就不该再留在羊圈里。为这缘故，即使犹太教徒控告基督偷羊，祂也完成了将羊从犹太教的圈中领出来的工作。犹太教徒定罪祂作这工。

十　将永远的生命分赐到祂的羊里面

主耶稣将祂的羊从羊圈领出来以后，就将永远的生命分赐到他们里面。祂说，“我来了，是要叫羊得生命，并且

Christ's calling of these four disciples was the foundation for the establishment of the kingdom of the heavens. These four disciples became the first four of the twelve apostles. Peter and Andrew were the first pair, and James and John were the second. Thus, the first four disciples caught by the Lord Jesus became the first four foundation stones of the kingdom of God, which are four of the twelve foundations of the New Jerusalem (Rev. 21:14).

9. Leading His Sheep out of the Jewish Fold—Judaism

In His earthly ministry Christ led His sheep out of the Jewish fold, out of Judaism (John 10:2-5, 7, 9). The sheep in John 10 are God's chosen people. The sheepfold is the law, or Judaism as the religion of the law, in which God's chosen people were kept and guarded in custody and ward until Christ came. In eternity past God with His foresight had chosen His people. In time, before Christ came, God put His chosen people into the custody of the law. After Christ came, He wanted all of His people to come out of the law's custody. However, the Jewish religion had utilized the law to form Judaism. Hence, Judaism had become the sheepfold.

In John 10:7 the Lord Jesus says, "Truly, truly, I say to you, I am the door of the sheep." Then in verse 9 He continues, "I am the door; if anyone enters through Me, he shall be saved, and shall go in and go out and shall find pasture." Christ is the door to the sheepfold. As the door, He is both the entrance and the exit of the sheepfold. First, the Old Testament saints went into the fold, which was the law, through Christ as the door. The fold of the law, which eventually became Judaism, confined all of His chosen people. Christ is the door through which the believers may now come out of Judaism and come into Him as the pasture. Therefore, in His ministry Christ called His own sheep by name and led them out of the fold and into the pasture (John 10:3). The pasture signifies Christ as the feeding place for the sheep. Now that Christ has come, the sheep, God's chosen people, must come out of the sheepfold and come into Him to enjoy Him as their pasture. The reason the Lord Jesus did not leave the sheep in the sheepfold was that the age, the dispensation, had been changed. During the time of the Old Testament, it was right for the sheep to remain in the fold. But since Christ has come and the dispensation has changed, the sheep should no longer remain in the fold. For this reason, even though the Judaizers may have accused Christ of stealing the sheep, He accomplished the work of leading the sheep out of the fold of Judaism. He was condemned by the Judaizers for doing this work.

10. Imparting Eternal Life into His Sheep

After leading His sheep out of the fold, the Lord Jesus imparted eternal life into them. He said, "I came that they may have life and may have it abundantly"

得的更丰盛。”（约十 10 下。）这里的生命，希腊文是 zoe，奏厄，在新约里用来指永远、神圣的生命。这是神的生命，神圣、无限、非受造、永远的生命。这是基督分赐到祂的羊里的生命，这也是我们借着相信祂所得着的生命。“信入子的人有永远的生命。”（约三 36 上。）

在约翰十章十一节主耶稣说，“我是好牧人，好牧人为羊舍命。”这里的生命，希腊文是 psuche，朴宿克，与魂字同，表征魂生命，人的生命。主耶稣是人，有人的生命；祂也是神，有神的生命。祂舍了祂人的生命，为祂的羊成功救赎，使他们能有分于祂神的生命，永远的生命，使他们借此得以合为一群，归于祂这一位牧人之下。

主的羊虽是神的选民，却是需要救赎的堕落之人。所以，主耶稣牺牲祂人的生命，好为羊成功救赎。这样，祂的羊就蒙了救赎。然后羊接受永远的生命，借这生命他们成为一群，生活在一起。因此，羊群借着基督分赐到他们里面的永远生命，形成一个单位，一个实体。在人的生命里，我们是被定罪并分裂的；在神的生命里，我们是蒙悦纳并联合的，且成为一个生命里的一个实体，一个羊群。羊群借着神圣的生命被产生、保守、维持、并形成。借着基督的救赎，永远的生命已经分赐到我们里面，使我们成为一个羊群。

在约翰十章二十七节、二十八节上半，主耶稣继续说，“我的羊听我的声音，我也认识他们，他们也跟着我。我又赐给他们永远的生命，他们必永不灭亡。”永远的生命是神非受造的生命，就是主耶稣借着祂的死所释放，（约十二 24，）并借着祂的复活所分赐到祂每一个信徒里面的。（彼前一 3。）这既是持续到永远的永远生命，凡拥有这生命的必永不灭亡，就是不灭亡直到永远。

十一　传扬国度

马太四章十七节说，“从那时候，耶稣开始传道，说，你们要悔改，因为诸天的国已经临近了。”这里基督接续祂的开路先锋，施浸者约翰所传的。（太三 2。）施浸者约翰是头一位为着国度传扬悔改的，基督是第二位。很奇妙，主耶稣重复并接续施浸者约翰所传的。这表明国度的重要。若是国度的传扬不重要，主耶稣就不

(John 10:10b). The Greek word for “life” here, zoe, is the word used in the New Testament for eternal, divine life. This is God’s life, the divine, infinite, uncreated, eternal life. This is the life Christ imparted into His sheep, and this is the life we receive by believing in Him. “He who believes in the Son has eternal life” (John 3:36).

In John 10:11 the Lord Jesus says, “I am the good shepherd; the good shepherd lays down His life for the sheep.” Here the Greek word for life is psuche, the same word for soul, which signifies the soulish life, the human life. As a man the Lord Jesus has the human life, and as God, He has the divine life. He laid down His human life to accomplish redemption for His sheep so that they might share His divine life, the eternal life, by which they are formed into one flock under Himself as the one Shepherd.

Although the Lord’s sheep are God’s chosen ones, they are fallen persons in need of redemption. Therefore, the Lord Jesus sacrificed His human life in order to accomplish redemption for the sheep. In this way His sheep have been redeemed. Then the sheep receive eternal life, and by this life they live together as one flock. Thus, the flock is formed into one unit, one entity, by the eternal life Christ imparts into them. In the human life we are condemned and divided; in the divine life we are accepted and united and become one entity, one flock in one life. The flock is produced, kept, maintained, and formed by the divine life. Through Christ’s redemption, eternal life has been imparted into us to make us one flock.

In John 10:27 and 28a the Lord Jesus goes on to say, “My sheep hear My voice, and I know them, and they follow Me; and I give to them eternal life, and they shall by no means perish forever.” Eternal life is the uncreated life of God, which the Lord Jesus released through His death (John 12:24) and imparted into every one of His believers through His resurrection (1 Pet. 1:3). Since this is the eternal life that lasts forever, whoever possesses it will by no means perish forever, that is, for eternity.

11. Preaching the Kingdom

Matthew 4:17 says, “From that time Jesus began to preach and to say, Repent for the kingdom of the heavens has drawn near.” Here Christ continued the preaching of His forerunner, John the Baptist (Matt. 3:2). John the Baptist was the first to preach repentance for the kingdom, and Christ was the second. It is marvelous that the Lord Jesus repeated and continued the preaching of John the Baptist. This shows the importance of the kingdom. If the preaching of the kingdom were not important,

会重复。祂重复施浸者约翰所传的，证明国度的传扬非常重要。

在马可一章十五节上半基督宣告说，“时期满了，神的国已经临近了。”神的国就是神的管治、掌权，连同它一切的福分和享受。人要进这国，就需要为罪悔改，相信福音，（可一 15 下，）使他们的罪得赦免，并使他们由神重生，得着符合这国神圣性质之神的生命。（约三 3，5。）所有在基督里的信徒，在召会时代都能有分于这国，在神的公义、和平、并圣灵中的喜乐里享受神。（罗十四 17。）这国在要来的国度时代，要成为基督和神的国，给得胜的信徒承受并享受，（林前六 9 ～ 10，加五 21，弗五 5，）好叫他们与基督同王一千年。（启二十 4，6。）然后，因这国是永远的国，它要成为神永远生命的永远福分，在新天新地里给神所有的赎民享受，直到永远。（启二一 1 ～ 4，二二 1 ～ 5，14，17。）按主的话，那已经临近的，就是这样一个神的国。

按路加四章四十三节，主耶稣在地上的职事里，“传神的国为福音。”神的国乃是基督自己（路十七 21）作生命的种子，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，使神在祂神圣的生命里，能在其中掌权。神国的入门是重生，（约三 5，）其发展是信徒在神圣生命里的长大。（彼后一 3 ～ 11。）神的国在今天是召会生活，是忠信的信徒在其中生活的，（罗十四 17，）并要发展为要来的国度，作得胜圣徒在千年国里（启二十 4，6）所承受的赏赐。（加五 21，弗五 5。）至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远。（启二一 1 ～ 4，二二 1 ～ 5，14。）这样的国，就是出于神生命的国，乃是主耶稣在这里当作福音，好信息，所传扬给与神生命隔绝（弗四 18）之人的。

十二　差遣十二使徒和七十门徒传扬国度

在路加九、十章，主耶稣差遣十二使徒和七十门徒去传扬国度。祂宣扬国度时，独自尽神所赐的职事。祂开始传扬国度以后，就呼召某些人到祂自己这里。在路加

the Lord Jesus would not have repeated it. His repeating the preaching of John the Baptist proves that the preaching of the kingdom is very important.

In Mark 1:15a Christ declared, “The time is fulfilled, and the kingdom of God has drawn near.” The kingdom of God is the ruling, the reigning of God with all its blessing and enjoyment. To enter into this kingdom, people need to repent of their sins and believe in the gospel (Mark 1:15b) so that their sins may be forgiven and that they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom (John 3:3, 5). All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). This kingdom will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age (1 Cor. 6:9-10; Gal. 5:21; Eph. 5:5), that they may reign with Christ a thousand years (Rev. 20:4, 6). Then, as the eternal kingdom, it will be an eternal blessing of God’s eternal life for all God’s redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5, 14, 17). It was such a kingdom of God that, according to the Lord’s word, had drawn near.

According to Luke 4:43, in His earthly ministry the Lord Jesus brought the “good news of the kingdom of God.” The kingdom of God is Christ Himself (Luke 17:21) 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 His divine life. Its entrance is regeneration (John 3:5), and its development is in the believers’ growth in the divine life (2 Pet. 1:3-11). The kingdom is the church life today, in which the faithful believers live, and it will develop into the coming kingdom as an inheritance reward to the overcoming saints in the millennium. Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God’s eternal life for all God’s redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5, 14). Such a kingdom, the kingdom of God, is what the Lord Jesus preached as the gospel, the good news.

12. Sending the Twelve Apostles and the Seventy Disciples to Preach the Kingdom

In Luke 9 and 10 the Lord Jesus sent the twelve apostles and the seventy disciples to preach the kingdom. When He proclaimed the kingdom, He alone was carrying out the God-given ministry. After He began to preach the kingdom, He called certain

六章十三节，主耶稣呼召祂的门徒：“祂就叫门徒来，从他们中间挑选十二个人，称他们为使徒。”这十二使徒成了跟从主的“学徒”，学习如何尽祂的职事。至终，他们预备好有分于国度的扩展。在路加九章一节以前，唯有主自己尽职事。但在这里借着十二使徒扩展国度。不再只有一个人宣扬国度。如今另外十二个人被差遣出去传扬国度。

路加九章一节说，“耶稣叫齐了十二个门徒，给他们能力、权柄，制伏一切的鬼，并医治疾病。”制伏一切鬼的能力、权柄，并医治疾病，乃是为着释放被掳的。（路四 18。）堕落的结果，人被撒但、罪、和疾病所掳；疾病是罪的结果。每个堕落的人都是鬼和疾病的俘虏。所以，主耶稣给十二使徒能力、权柄，制伏鬼和疾病。这是禧年消极的一面，（路四 18 ～ 19，）俘虏得释放的一面。制伏鬼和疾病的权柄，乃是预尝来世，就是千年国的能力。（来六 5。）在那里所有的鬼都要被赶出，各样的疾病也都要得医治。（赛三五 5 ～ 6。）

路加九章二节继续说，“又差遣他们去宣扬神的国，医治病弱的。”这里有宣扬神的国，就是禧年积极的一面。神的国包含恢复在基督里享受神的权利。所以，宣扬神的国就是宣扬禧年，尤其是传扬禧年积极的一面—恢复我们失去的权利，使我们在基督里享受神。

在路加十章一节、九节我们看见，后来主耶稣选立七十个门徒传扬国度。“主又选立另外七十个人，差遣他们两个两个的，在祂前面往自己所要到的各城各地去。”（路十 1。）这七十个人也是对人说，“神的国已经临近你们了。”（路十 9。）借着十二使徒传扬国度是在加利利。但在路加十章，从加利利往耶路撒冷，在经过撒玛利亚的路上，需要大多了。所以，主耶稣设立七十个人，差遣他们传扬国度。祂选立七十个门徒同担祂的职事，正如摩西照神所吩咐的，选立七十个长老同当他的重任。（民十一 16 ～ 17，出二四 1，9。）祂差遣他们两个两个的出去，指明他们是受差遣出去作见证人。（申十七 6，十九 15，太十八 16。）

ones to Himself. In Luke 6:13 the Lord Jesus called His disciples, and “He chose from among them twelve, whom He also named apostles.” These twelve apostles became “apprentices” following the Lord to learn how to carry out His ministry. Eventually, they were ready to share in the spreading of the kingdom. Prior to Luke 9:1 the ministry was carried out only by the Lord Himself. But here we have the spreading of the kingdom through the twelve apostles. No longer was there just one person proclaiming the kingdom. Now twelve others were sent out to preach the kingdom.

Luke 9:1 says, “Having called together the twelve, He gave them power and authority over all the demons, and to heal diseases.” The power and authority over demons and to heal diseases is for the release of the captives (Luke 4:18). As a result of the fall, man was captured by Satan, sin, and disease, which is the issue of sin. Every fallen human being is a captive both of demons and of diseases. Therefore, the Lord Jesus gave the twelve apostles power and authority over demons and diseases. This is the negative aspect of the jubilee (Luke 4:18-19), the aspect of the release of the captives. The authority over demons and disease is a foretaste of the power of the coming age (Heb. 6:5), that is, of the millennium, in which all demons will be cast out and all diseases will be healed (Isa. 35:5-6).

Luke 9:2 continues, “He sent them to proclaim the kingdom of God and to cure the sick.” Here we have the proclaiming of the kingdom of God as the positive aspect of the jubilee. The kingdom of God involves the recovery of the right to enjoy God in Christ. Therefore, to proclaim the kingdom of God is to proclaim the jubilee. In particular, it is to preach the positive aspect of the jubilee—the recovery of our lost right to the enjoyment of God in Christ.

In Luke 10:1 and 9 we see that later the Lord Jesus appointed seventy disciples to preach the kingdom. “The Lord appointed seventy others, and sent them two by two before His face into every city and place where He Himself was about to come” (v. 1). These seventy were to say to the people, “The kingdom of God has drawn near to you” (v. 9). The preaching of the kingdom through the twelve was in Galilee. But in Luke 10, on the way from Galilee to Jerusalem and through Samaria, the need was much greater. Therefore, the Lord Jesus appointed seventy and sent them to preach the kingdom. He appointed seventy disciples to share His ministry, even as Moses appointed seventy elders to share his burden as God charged him (Num. 11:16-17; Exo. 24:1, 9). The fact that He sent them out two by two indicates that they were sent out as witnesses (Deut. 17:6; 19:15; Matt. 18:16).

十三　撒国度的种子

马太十三章启示，基督在祂的职事里撒国度的种子。在三节祂说，“看哪，那撒种的出去撒种。”在二十四节祂说到“人撒好种在他的田里，”这人就是人子。（太十三37。）虽然主耶稣常被称为夫子，但在祂地上的职事里，实际上祂是撒种的。祂来撒种，这种子是国度的道，（太十三19，）在这道里有基督作生命。种子也是国度之子，国度的子民。（太十三38。）因此，主耶稣所撒的种子就是祂自己这生命，使信徒成为国度的种子。这里三件事彼此相关：国度的道、国度之子、以及在种子里面作生命的基督自己。国度的道实际上就是基督自己这生命的话。这种子至终产生作信徒的国度之子。所以，种子指国度的道，指基督自己这生命，也指我们这些国度之子。借着基督自己作撒在我们这人里面的生命活话，我们就成为国度之子。

在马太十三章我们看见，基督建立诸天的国，是借着将祂自己这生命的种子撒在信的人里面，使国度长大。这指明国度的建立完全是在生命里长大的事。建立国度就是生长国度。国度不是借着外面的工作，乃是借着里面的长大而建立。我们若没有看见这点，也许以为召会是借着工作和劳苦建造的。然而，召会只能借着将基督这种子撒在人性里而产生。这种子要在信徒里面长大，并产生召会。所以，国度的产生不是借着教训或工作，乃是借着将基督这生命的活话撒在人性里面。这种子要生长，其中的生命要产生国度。国度是长大之生命的事。国度的源头是基督这生命的种子。愿我们都对这事实有深刻的印象：国度完全是生命的事。这就是说，国度就是那撒在我们里面的基督自己这生命的种子。撒种者是基督，种子也是基督，基督在话里撒在我们里面，使我们成为国度之子。

马可四章进一步启示基督撒国度种子的工作。三节里那撒种的是神的儿子基督，在祂的道（可四14）里将自己当作生命的种子，撒在人的心里，使祂生长并活在他们里面，且从他们彰显出来。这撒种就是基督传扬神的福音，带进神的国。（可一14～15。）这与马可四章

13. Sowing the Seed of the Kingdom

Matthew 13 reveals that in His ministry Christ sowed the seed of the kingdom. In verse 3 He says, “Behold, the sower went out to sow.” In verse 24 He speaks of “a man sowing good seed in his field,” and this man is the Son of Man (v. 37). Although the Lord Jesus was often called a teacher, in His earthly ministry He was actually a sower. He came to sow the seed, and this seed is the word of the kingdom with Christ in it as life (v. 19). The seed is also the sons, the people, of the kingdom (v. 38). Hence, the seed sown by the Lord Jesus was Himself as life to make the believers the seed of the kingdom. Here three things are interrelated: the word of the kingdom, the sons of the kingdom, and Christ Himself as the life within the seed. The word of the kingdom actually is Christ Himself as the word of life. This seed eventually produces the sons of the kingdom who are the believers. Therefore, the seed refers to the word of the kingdom, to Christ Himself as life, and to us, the sons of the kingdom. By Christ’s being the living word of life sown into our being, we are made the sons of the kingdom.

In Matthew 13 we see that Christ establishes the kingdom by sowing Himself as the seed of life into believing people so that the kingdom may grow. This indicates that the establishment of the kingdom is absolutely a matter of growth in life. To establish the kingdom is to grow the kingdom. The kingdom is not established by outward working but by inward growing. If we do not see this, we may think that the church is built up by work and labor. The church, however, can be produced only by sowing Christ as the seed into humanity. This seed will grow within the believers and produce the church. Therefore, the kingdom is brought into being not by teaching or working but by sowing Christ as the living word of life into humanity. This seed will grow, and the life in it will produce the kingdom. The kingdom is a matter of life which has grown. The source of the kingdom is Christ as the seed of life. May we all be deeply impressed with the fact that the kingdom is wholly a matter of life. This means that the kingdom is Christ Himself as the seed of life sown into our being. The Sower is Christ, and the seed also is Christ, Christ in the word sown into us to make us sons of the kingdom.

In Mark 4 we have a further revelation of Christ’s work in sowing the seed of the kingdom. The sower in verse 3 is Christ, the Son of God, coming to sow Himself as the seed of life in His word (v. 14) into people’s hearts so that He may grow and live in them and be expressed from within them. This sowing was Christ’s preaching of the gospel that brought in the kingdom of God (Mark 1:14-15). It was, as in Mark 4:26,

二十六节一样，乃是撒出主耶稣所说之道中生命的种子。这指明祂的服事，是要将神的生命撒在祂所服事的人里面。这生命的长大是按照接受服事之人的光景；光景不同，结果就不同。

主耶稣将国度的种子撒在人的心里。在马可四章和马太十三章，人的心被比喻为土壤。我们的心是田地，土壤，基督将祂自己这生命的种子撒在其中。所以，主耶稣是撒种者，也是所撒的种子。祂是撒种者，借着祂的道撒播祂自己这生命的种子。

我们读马太十三章和马可四章，需要有深刻的印象，就是神的国与人的国大不相同。人的国是组织的事，神的国不是组织的事，而绝对是生命的事。神的国实际上就是神人耶稣基督，作种子撒在祂的信徒里面。这种子撒在他们里面以后，就要在他们里面生长，至终发展为国度。耶稣基督，神国的种子，已撒在相信祂的人里面。如今这种子在信徒里面生长并发展。至终，这生长和发展会有结果，这结果就是国度。

我们若说我们在实行国度生活，就需要领悟这国度不是组织。这国度乃是生命，就是主耶稣基督自己，祂已撒在我们里面，如今正在我们里面生长。

要弄清楚这事，我们可从生物学借用“基因”一辞。那撒在我们这人里面的基督，乃是国度的基因。我们知道没有人的基因，就不可能有人的生命。我们的出生、所是、和存在，都来自基因。如今我们必须看见，基督已撒在我们里面，作国度的基因。至终，国度要来自这基因。愿我们都看见，那已撒在我们心里的一位，乃是国度的基因。基督已撒在我们里面作基因，作生命的种子，生长、发展、并带进国度。

the sowing of the seed of life in the word spoken by the Lord Jesus. This indicates that His ministry was to sow the divine life into the people whom He served. The growth of this life depends upon the condition of the served ones, its issue differing according to their various conditions.

The Lord Jesus sowed the seed of the kingdom into the human heart. In Mark 4 and Matthew 13 the human heart is likened to soil. Our heart is the field, the soil, into which Christ has sown Himself as the seed of life. Therefore, the Lord Jesus is both the Sower and the seed sown. As the Sower, He sows Himself as the seed of life through His word.

In our reading of Matthew 13 and Mark 4 we need to be impressed with the fact that the kingdom of God is very different from the kingdom of man. The kingdom of man is a matter of organization. The kingdom of God is not a matter of organization but absolutely a matter of life. The kingdom of God is actually the God-man, Jesus Christ, sown as a seed into His believers. After this seed has been sown into them, it will grow in them and eventually develop into a kingdom. Jesus Christ, the seed of the kingdom of God, has been sown into those who believe in Him. Now this seed is growing and developing within the believers. Eventually, this growth and development will have an issue, and this issue will be the kingdom.

If we say that we are practicing the kingdom life, we need to realize that this kingdom is not an organization. No, this kingdom is a life which is the Lord Jesus Christ Himself, who has been sown into us and is now growing within us.

In order to make this matter clear, we may borrow from biology the word “gene.” The Christ who has been sown into our being is the gene of the kingdom. We know that without human genes it is impossible to have human life. Our birth, being, and existence all came from a gene. Now we must see that Christ has been sown into us to be the gene of the kingdom. Eventually, the kingdom will issue from this gene. May we all see that the One who has been sown into our heart is the gene of the kingdom. Christ has been sown into us as a gene, as a seed of life, to grow, develop, and issue in the kingdom.

第六十七篇

基督—祂的工作（五）

在本篇信息中，我们要留意基督地上职事特别的一面—祂教导关于某些重要之事的真理。

十四　教导真理，主要是关于：

1　福音与救恩

a　赦罪

路加福音记载基督关于福音与救恩的教导。路加七章四十一至四十八节有祂关于赦罪的教导。主耶稣对法利赛人西门说，“一个债主有两个债户，一个欠五百银币，另一个欠五十银币。因为他们没有什么可偿还的，债主就把两个都恩免了。这样，他们哪一个更爱他？”（路七 41 ～ 42。）西门回答说，“我想是那多得恩免的。”主回答说，“你断得不错。”（路七 43。）然后，祂论到那女人用眼泪湿了祂的脚，用自己的头发擦干，又用香膏抹祂的脚，说，“我告诉你，她许多的罪都赦免了，因为她爱得多；但那赦免少的，他爱得就少。”（路七 47。）在这些经文里，主耶稣指明罪人没有什么可偿还他们所欠神的债，并且他们对救主的爱，不是救主赦免的原因，乃是救主赦免的结果。

关于债主所赦免的两个债户，主问说，“这样，他们哪一个更爱他？”这清楚指明爱是赦免的结果。关于这点，我们需要留意四十二节的“这样”一辞，这辞证明爱是在赦免之后，不是在赦免之前。那么，赦罪的原因是什么？原因是信。（路七 50。）女人的罪得赦免，不是因着她的爱，乃是因着她的信。所以，信在赦免之前，爱随着信来。

我们看见赦免在爱之前是非常重要的。爱不是罪得赦免的原因；爱是我们信的结果，结局。我们相信主耶稣，我们的信就成为祂赦免我们罪的原因。我们的罪既得赦免，结果我们就开始爱主。

MESSAGE SIXTY-SEVEN

CHRIST—HIS WORK (5)

In this message we shall pay attention to a particular aspect of Christ’s earthly ministry—His teaching the truths concerning certain crucial matters.

14. Teaching the Truths Mainly concerning:

a. The Gospel and Salvation

(1) The Forgiveness of Sins

The Gospel of Luke records Christ’s teaching regarding the gospel and salvation. In Luke 7:41-48 we have His teaching about the forgiveness of sins. The Lord Jesus said to Simon the Pharisee, “A certain moneylender had two debtors: the one owed five hundred denarii, and the other fifty. But having nothing to repay, he graciously forgave them both. Which of them therefore will love him more?” (vv. 41-42). Simon answered, “I suppose the one whom he graciously forgave the more,” and the Lord replied, “You judged correctly” (v. 43). Then, referring to the woman who had been wetting His feet with her tears, wiping them with her hair, and anointing them with ointment, He said, “I say to you, her sins which are many have been forgiven, because she loved much; but to whom little is forgiven, he loves little” (v. 47). In these verses the Lord Jesus indicates that sinners have nothing to repay their debt to God and that love to the Savior is the issue, not the cause, of the Savior’s forgiveness. The woman’s much love was a strong proof that her many sins had been forgiven.

Regarding the two debtors who were forgiven by the moneylender, the Lord asked, “Which of them therefore will love him more?” This indicates clearly that love is the issue of forgiveness. Concerning this, we need to pay attention to the word “therefore” in verse 42, a word which proves that love comes after forgiveness instead of preceding it. What, then, is the cause of the forgiveness of sins? The cause is faith (v. 50). The woman’s sins were forgiven not because of her love but because of her faith. Therefore, faith comes before forgiveness, and love follows faith.

It is very important for us to see that forgiveness comes before love. Love is not the cause of the forgiveness of sins; love is the issue, the outcome of our faith. When we believe in the Lord Jesus, our faith becomes the cause of His forgiveness of our sins. Then as a result of having our sins forgiven, we begin to love the Lord.

b 赐给完全救恩者

对一个问到该作什么才可以承受永远生命的自义律法师，主耶稣说了好撒玛利亚人的比喻。（路十 30 ～ 37 上。）在这比喻里，我们看见基督是能赐给我们完全救恩者；我们也看见我们对这救恩的需要。

好撒玛利亚人照顾垂死的人，每一点都描绘出基督在带着神性的人性里，对律法定罪之下的罪人怜悯、亲切、全备的照顾。这将祂崇高的道德标准，在拯救的恩典上表明到极点。“上前把油和酒倒在他的伤处，包裹好了，扶他骑上自己的牲口，带到客店里照料他。第二天，拿出两个银币，交给店主说，请你照料他；此外所花费的，我回来必还你。”（路十 34 ～ 35。）他包裹他的伤处—医治他；把油和酒倒在他的伤处—赐给他圣灵和神的生命；（太九 17，约二 9；）扶他骑上自己的牲口（驴）—用低微的方法，低微的带着他；（亚九 9；）把他带到客店里—把他带到召会中；照料他—借着召会照顾他；为他将所花费的付给客店—为他祝福召会；客店所花费的，他回来必偿还—召会在今世为主所拯救的人所花费的，救主回来时必要偿还。

自义的律法师以为能爱邻舍，（路十 29，）但因自义而盲目，不晓得自己需要一位邻舍（主耶稣）来爱他。因此，自义的律法师得了帮助，晓得他需要一位有爱心的邻舍（就如表征救主的好撒玛利亚人）爱他，而不是他爱邻舍。救主想要借这故事向他揭示：他在律法下已定了死罪，无能照顾自己，更不用说爱别人；主耶稣乃是那爱他，并给他完全救恩的一位。

c 关于贪婪的警告

主耶稣在路加十二章十五至二十一节的福音信息里，给人关于贪婪的警告。群众中有一个人求祂吩咐他的兄弟同他分产业。（路十二 13。）分产业就是留意物质的东西。主说，“你们要当心，要自守，免去一切的贪婪；因为人的生命，不在于家业丰富。”（路十二 15。）这里主指明我们不该留意物质的东西，乃该留意生命，魂，

(2) The One Who Renders Full Salvation

To a self-justified lawyer who asked what he could do to inherit eternal life, the Lord Jesus told the parable of the good Samaritan (10:30-37a). In this parable we see Christ as the One who can render us full salvation; we also see our need for this salvation.

All the points of the good Samaritan's care for the dying one portrayed, in His humanity with His divinity, Christ's merciful, tender, and bountiful care for a sinner condemned under law. This shows to the uttermost His high standard of morality in His saving grace. "Coming to him, he bound up his wounds, pouring on them oil and wine. And placing him on his own beast, he brought him to an inn and took care of him. And on the next morning, taking out two denarii, he gave them to the innkeeper and said to him, Take care of him; and whatever you spend in addition, when I return, I will repay you" (vv. 34-35). He bound up his wounds—healing him; he poured on his wounds oil and wine—giving him the Holy Spirit and the divine life (Matt. 9:17; John 2:9); he placed him on his own beast (donkey)—carrying him by lowly means in a lowly way (Zech. 9:9); he brought him to an inn—bringing him to the church; he took care of him—taking care of him through the church; he paid the inn for him—blessing the church for him; and whatever the inn spends he will repay at his return—whatever the church spends for him in this age will be repaid at the Savior's coming back.

The self-justified lawyer thought that he could love another as his neighbor (v. 29), not knowing, under the blindness of self-justification, that he himself needed a neighbor, the Lord Jesus, to love him. Hence, the self-justified one was helped to know that he needed a loving neighbor (like the good Samaritan, who is a figure of the Savior) to love him, not a neighbor to be loved by him. The Savior intended to unveil to him through this story that he was condemned to death under the law, unable to take care of himself, needless to say to love others, and that the Lord Jesus was the One who would love him and render him full salvation.

(3) A Warning concerning Covetousness

In His gospel message in Luke 12:15-21 the Lord Jesus gives a warning concerning covetousness. Someone in the crowd had asked Him to tell his brother to divide the inheritance with him (v. 13). To divide the inheritance is to pay attention to material things. The Lord said, "Take heed and guard yourself from all covetousness; for no one's life is in the abundance of his possessions" (v. 15). Here the Lord indicates that we should pay attention not to material things but to life, to the soul, for one's life

因为人的生命不在于物质的东西。然后祂说了关于一个财主的比喻：他的田地出产丰富，他就决定盖更大的仓房，（路十二 16 ～ 18，）然后对他的魂说，“魂哪，你有许多财物积存，可供多年享用，你休息吧，吃喝快乐吧。”（路十二 19。）财主要倚靠他物质的产业，使他能休息、吃喝、快乐。他不知道当夜神就要他的魂。（路十二 20。）这是他的愚昧。主耶稣说，“那为自己积财，对神却不富足的，也是这样。”（路十二 21。）这里的点是我们要享受神的救恩，就不该持守物质的产业作属地的财宝。反之，我们该为自己积蓄财宝在诸天之上。

d 接受神的邀请

路加十四章十六至二十四节有基督关于接受神邀请的教导。“有一人摆设大筵席，请了许多人。到了坐席的时候，打发奴仆去对所请的人说，请来吧，样样都齐备了。”（路十四 16 ～ 17。）这大筵席是为着神完全的救恩。神就是那人，预备了完全的救恩作大筵席，并且打发头一批使徒作祂的奴仆，去邀请犹太人。但他们被财富，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。）

在这比喻里，主的心意是要让法利赛人知道神已邀请他们赴祂的大筵席，但他们拒绝了神的邀请。这使神必须到较低阶层的人那里—贫穷的、残废的、瞎眼的、瘸腿的。此后，因为神的救恩里还有空位，神就打发奴仆到外邦世界，将更多的人聚集到祂的筵席里。所以，至终那些首先被神邀请的人—法利赛人、经学家、和律法师—将不能进入神的国。

这比喻是关于救恩绝佳的比喻，要得救，不需要作什么，只需要答应神的邀请。我们要得救，所需要作的就是来接受神为我们所预备的。只要我们答应祂的邀请，接受祂为我们所预备的，我们就必得救。

does not consist in material things. Then He spoke a parable about a certain rich man whose land brought forth well, who decided to build larger barns (vv. 16-18), and who would say to his soul, “Soul, you have many goods laid up for many years; take it easy, eat, drink, be merry” (v. 19). The rich man intended to rely on his material possessions so that he might rest, eat, drink, and be merry. He did not know that on that very night God would require his soul (v. 20). This was his foolishness. “So,” the Lord Jesus said, “is he who lays up treasure for himself and is not rich toward God” (v. 21). The point here is that as those who would enjoy God’s salvation, we should not hold on to material possessions as an earthly treasure. Rather, we should lay up treasures for ourselves in the heavens.

(4) Accepting God’s Invitation

In 14:16-24 we have Christ’s teaching about the acceptance of God’s invitation. “A certain man was making a great dinner and invited many; and he sent his slave at the dinner hour to say to those who had been invited, Come, for it is now ready” (vv. 16-17). This great dinner is for God’s full salvation. God, as the certain man, has prepared His full salvation as a great dinner and sent the first apostles as His slaves to invite the Jews. 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 accepted God’s invitation (vv. 21-22a). Yet God’s salvation still had room for more; therefore, He sent His slaves to go out further to 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).

In this parable the Lord’s intention was to let the Pharisees know that God had invited them to His great feast, but they had rejected God’s invitation. This made it necessary for God to go to those of the lower class—to the poor, crippled, blind, and lame. After that, because there was still room in God’s salvation, God sent His slaves into the Gentile world to gather more people into His feast. Therefore, eventually those who had first been invited by God—the Pharisees, the scribes, and the lawyers—will not be able to enter into the kingdom of God.

This parable is an excellent parable concerning salvation. In order to be saved it is not necessary for us to do anything. We simply need to answer God’s invitation. To be saved all we need to do is come and receive what God has prepared for us. As long as we answer His invitation and accept what He has prepared for us, we shall be saved.

e　三一神对罪人的爱

在路加十五章三至三十二节，主的话揭示三一神对罪人的爱。自义的法利赛人和经学家，定罪主耶稣同罪人吃饭，（路十五 1 ～ 2，）主耶稣回答他们时说了三个比喻，揭示并描述神圣的三一，如何借着子、凭着灵作工，将罪人带回归父。子在祂的人性里作牧人，寻找罪人犹如寻找迷羊，并将其带回家中。（路十五 4 ～ 7。）那灵寻找罪人，如同妇人细细寻找失落的一个银币，直到找着。（路十五 8 ～ 10。）父接纳悔改归回的罪人，如同人接纳他的浪子。（路十五 11 ～ 32。）因此，神圣的三一都宝贝罪人，共同将罪人带回归神。

十五章三至三十二节的三个比喻，强调神圣三一的爱，过于悔改罪人堕落的光景，以及他的悔改。子象好牧人亲切的看顾，灵象爱宝贝者细细的寻找，父象慈父温暖的接纳；在此，神圣的爱完全得了彰显。

路加十五章三一的次序与马太二十八章十九节的不同。在马太二十八章十九节，次序是父、子、圣灵。但在路加先有子作牧人，然后有灵作妇人，最终有父作接纳回家浪子的父亲。这次序与以弗所二章十八节的相同：“借着祂，我们两下在一位灵里，得以进到父面前。”按这节，我们是借着子并在灵里，得以进到父面前。

路加十五章先题子，原因是在神的救恩里，实际的说，来临的一位是子。子来完成救赎，乃是我们得救的根基。然后那灵来寻找我们，并找着我们。因着那灵找着我们，我们就悔改，而回到父神面前。按路加十五章的第三个比喻，父在等候我们回来。这美妙的次序是按着神救恩的步骤，这救恩是基于基督的救赎。神的救恩是借着子，凭着灵，并向着父。

f　我们需要降卑自己

路加十八章九至十四节有基督关于我们需要降卑自己以进入神国的教导。在十至十三节，主说到有两个人上殿里去祷告，一个是法利赛人，另一个是税吏。法利赛人的祷告（路十八 11 ～ 12）听起来不象祷告，倒象控告别人，又象对神傲慢的自夸。“那税吏却远远的站着，

(5) The Love of the Triune God toward Sinners

The Lord’s word in Luke 15:3-32 unveils the love of the Triune God toward sinners. In answering the self-righteous Pharisees and scribes, who condemned Him for eating with sinners (vv. 1-2), the Lord Jesus spoke three parables, unveiling and depicting how the divine Trinity works to bring sinners back, through the Son by the Spirit, to the Father. The Son came in His humanity as the shepherd to find the sinner as a lost sheep and bring it back home (vv. 4-7). The Spirit seeks the sinner as a woman seeks carefully one lost coin until she finds it (vv. 8-10). And the Father receives the repenting and returned sinner as a certain man receives his prodigal son (vv. 11-32). Hence, the divine Trinity treasures the sinner and participates in bringing him back to God.

The three parables in 15:3-32 emphasize the love of the divine Trinity more than the fallen condition and repentance of the penitent sinner. The divine love is fully expressed in the Son’s tender care as the good Shepherd, in the Spirit’s fine seeking as the treasure lover, and in the Father’s warm receiving as a loving father.

The sequence of the Trinity in Luke 15 is different from that in Matthew 28:19. In Matthew 28:19 the sequence is the Father, the Son, and the Holy Spirit. But in Luke we first have the Son as the shepherd, then the Spirit as the woman, and finally the Father as the father receiving his returned son. This sequence is the same as that in Ephesians 2:18: “Through Him we both have access in one Spirit unto the Father.” According to this verse, through the Son and in the Spirit we have access unto the Father.

The reason the Son is mentioned first in Luke 15 is that in God’s salvation the One who comes, practically speaking, is the Son. The Son comes to accomplish redemption, the foundation of our salvation. Then the Spirit comes to seek us and find us. Because of the Spirit’s finding of us, we repent and come back to God the Father. According to the third parable in Luke 15, the Father is waiting for us to come back. This wonderful sequence is according to the steps of God’s salvation, the salvation based on Christ’s redemption. God’s salvation is by the Son, through the Spirit, and unto the Father.

(6) Our Need to Humble Ourselves

In 18:9-14 we have Christ’s teaching about our need to humble ourselves in order to enter into the kingdom of God. In verses 10 through 13 the Lord tells of two men who went up to the temple to pray, the one a Pharisee and the other a tax collector. The prayer of the Pharisee (vv. 11-12) sounds not like a prayer but rather like an accusation of others and an arrogant boast to God. “But the tax collector, standing

连举目望天也不敢，只捶着胸说，神啊，宽恕我这个罪人！（直译，愿你对我这个罪人得以平息！）”（路十八13。）这含示他需要一位救赎主，也需要平息的祭物。税吏晓得自己犯罪，何等得罪神，因此向神求平息，求借赎罪的祭物得宽恕，使神怜悯并恩待他。

税吏说，“神啊，宽恕我这个罪人！”这话是很有意义的。他晓得他得罪了神，他需要某人作他平息的祭物，使神得以平息。这谦卑的人晓得他一无所是，只是罪人。因为他献上了基于神平息的祷告，所以他“回家去，得称为义。”（路十八14。）

在十四节下半主下结论说，“凡高抬自己的，必降为卑；降卑自己的，必升为高。”凡得救的人，都该是降卑自己到税吏所作的地步。事实上，悔改并承认我们的罪就是降卑我们自己。所有得救的人都是被降卑并征服的人。我们需要降卑自己到这样的地步，认为自己算不得什么，也不是什么。

g　进神的国

在十八章十八至三十节我们看见，我们若要进神的国，就需要撇下一切跟从主耶稣。尤其我们需要撇下物质的产业。

十八节说，“有一个官问耶稣说，良善的夫子，我该作什么，才可以承受永远的生命？”承受永远的生命，不同于得着永远的生命。按约翰福音，得着永远的生命是指人因神非受造的生命而得救，使人能凭这生命活着，从今时直到永远；但承受永远的生命，是指在来世有分于诸天之国的实现，得以更丰满的享受神永远的生命。

后来，主耶稣对那官说，“你还缺少一件：要变卖你一切所有的，分给穷人，就必有财宝在诸天之上，你还要来跟从我。”（路十八22。）这里我们看见，跟从主耶稣需要我们爱祂胜于一切。这是进神的国最高的要求。

主耶稣看见这官甚是忧愁，因为他极其富足，就说，“有钱财的人要进神的国，是何等的难！骆驼穿过针的眼，比财主进神的国还容易。”（路十八24～25。）“针”

at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!” (v. 13). This implies the need of a Redeemer and also of propitiation. The tax collector realized how his sinfulness offended God. Hence, he asked God to be propitiated, to be appeased toward him by a propitiation, so that He may be merciful and gracious to him.

It is significant that the tax collector said, “God, be propitiated to me, the sinner!” He realized that he had offended God and that he needed someone to be his offering of propitiation so that God would be appeased. This humbled person realized that he was nothing but a sinner. Because he offered up a prayer that was based upon God’s propitiation, he “went down to his house justified” (v. 14).

In 14b the Lord concludes, “Everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.” Every saved person should be one who humbles himself to the same extent the tax collector did. Actually, to repent and confess our sins is to humble ourselves. All saved ones are those who have been humbled and subdued. We need to humble ourselves to such an extent that we consider ourselves nobody and nothing.

(7) Entering into the Kingdom of God

In 18:18-30 we see that if we would enter into the kingdom of God, we need to renounce all and follow the Lord Jesus. In particular, we need to renounce material possessions.

Verse 18 says, “A certain ruler questioned Him, saying, Good Teacher, what shall I do that I may inherit eternal life?” To inherit eternal life is different from having eternal life. According to the Gospel of John, to have eternal life is to be saved with God’s uncreated life so that we may live by this life today and for eternity. But to inherit eternal life is to share in the manifestation of the kingdom in the coming age.

Eventually, the Lord Jesus said to the ruler, “Yet one thing you are lacking: all things, whatever you have, sell and distribute to the poor, and you will have treasure in the heavens; and come, follow Me” (v. 22). Here we see that to follow the Lord Jesus requires that we love Him above all things. This is the supreme requirement for entering into the kingdom of God.

When the Lord Jesus observed that this ruler became sorrowful because he was exceedingly rich, He said, “How difficult it is for those who hold on to riches to go into the kingdom of God. For it is easier for a camel to enter through the eye of a

字原文指外科医生所使用的针。这里主的话指明，我们凭着天然的生命，不可能进神的国。

听见主话的人说，“这样谁能得救？”（路十八26。）他们把得救与进神的国混为一谈。主对那官所说的话，是关于进神的国。门徒却以为是说到得救。他们对得救的观念相当天然、凡俗，并没有领会主对于进神国的启示。

在二十七节主耶稣继续说，“在人所不能的事，在神却能。”我们凭着人的生命不能进神的国，但凭着神的生命，神圣的生命却能。这生命就是基督自己分赐到我们里面，使我们能过国度的生活。

在三十节主说到在来世得永远的生命。这是得胜信徒在要来的国里所要享受的生命。在来世进入这享受，就是进入要来的国，有分于永远生命的享受。

2 新约的经纶

马太九章十五至十七节和十二章三至八节有基督关于新约经纶的教导。

a 新郎、新衣、新酒、和新皮袋

主耶稣答复施浸者约翰一些门徒所问关于禁食的问题时说，“新郎和伴友同在的时候，伴友岂能哀恸？”（太九 15 上。）“伴友”指基督的门徒。祂在地上尽职事的过渡时期中，祂的门徒是祂的伴友，以后他们要成为祂的新妇。（约三 29，启十九 7。）这里的要点是主耶稣启示自己是新郎，要娶新妇。施浸者约翰曾告诉他的门徒说，基督是新郎。（约三 25 ～ 29。）现在基督将这事提醒他们。主耶稣的跟从者该珍赏祂是他们的新郎，使他们在祂面前有活的享受。

在马太九章十六节主耶稣继续说，“再者，没有人用未漂过的布作补丁，补在旧衣服上，因为所补上的，会扯破那衣服，裂缝就更大了。”未漂过的布，象征从成为肉体到钉十字架之前的基督，如同一块新布；路加五章三十六

needle than for a rich man to enter into the kingdom of God” (vv. 24-25). The Greek word for “needle” indicates a surgeon’s needle. The Lord’s word here indicates the impossibility of entering into the kingdom of God by our natural life.

Those who heard the Lord’s word said, “Then who can be saved?” (v. 26). They confused salvation with the kingdom of God. The Lord’s word to the ruler concerned entering into the kingdom of God. But the disciples thought that it referred to salvation. Having the natural concept of being saved, they did not grasp the Lord’s revelation concerning entering into the kingdom of God.

In verse 27 the Lord Jesus went on to say, “The things that are impossible with men are possible with God.” By our human life it is impossible to enter into the kingdom of God. But this is possible by God’s life, the divine life, which is Christ Himself imparted into us so that we may live the kingdom life.

In verse 30 the Lord speaks of receiving eternal life in the coming age. This is the life which the overcoming believers will enjoy in the coming kingdom. To enter into this enjoyment in the coming age is to enter into the coming kingdom and participate in its enjoyment of eternal life.

b. The New Testament Economy

In Matthew 9:15-17 and 12:3-8 we have Christ’s teaching concerning the New Testament economy.

(1) The Bridegroom, the New Garment, the New Wine, and the Fresh Wineskin

In answer to the question asked by certain disciples of John the Baptist regarding fasting, the Lord Jesus said, “Can the sons of the bridechamber mourn as long as the bridegroom is with them?” (Matt. 9:15a). The “sons of the bridechamber” refer to Christ’s disciples. In the transitory period of His earthly ministry, His disciples were the sons of the bridechamber. Later they will become the bride (John 3:29; Rev. 19:7). The crucial point here is that the Lord Jesus reveals Himself as the Bridegroom to take the bride. John the Baptist had told his disciples that Christ was the Bridegroom (John 3:25-29). Now Christ reminded them of this. The followers of the Lord Jesus should appropriate Him as their Bridegroom so that they may have a living enjoyment in His presence.

In Matthew 9:16 the Lord Jesus goes on to say, “Now no one puts a patch of unshrunk cloth on an old garment, for that which fills it up pulls away from the garment, and a worse tear is made.” The unshrunk cloth signifies Christ from His incarnation to His crucifixion as a piece of new cloth, whereas the new garment in

节的新衣服，乃是象征基督，经过了钉十字架的处理，如同一件新衣服。基督先是未漂过的布，为要作成一件新衣服；然后，祂借着死而复活，就作成了一件新衣服，在神面前作我们的义，遮盖我们，使我们能得神称义，蒙祂悦纳。（路十五 22，加三 27，林前一 30。）主的心意是要将祂自己赐给我们，不是作一块未漂过的布，乃是作完成、作好的衣服，使我们能穿上，作我们的义。因此，基督不仅是新郎，也是作好的衣服，使我们能穿上，作我们的义。

在马太九章十七节主耶稣继续说，“也没有人把新酒装在旧皮袋里；不然，皮袋胀裂，酒洒出来，皮袋也就坏了。人乃是把新酒装在新皮袋里，两样就都得保全。”这里的新酒，象征基督是新生命，满有活力，激我们振奋。新酒是基督激励人的生命。我们接受祂的生命，这生命就在我们里面作工，激起我们，振奋我们，加强我们，加力给我们，并使我们喜乐。所以，基督不仅是新郎作我们的享受，是新衣遮盖我们，也是新生命激动我们，好享受祂作我们的新郎。我们要享受基督作新郎，就需要祂在外面作我们的新衣服，并在里面作我们的新酒。

在九章十七节主耶稣说，我们不该把新酒装在旧皮袋里。旧皮袋象征宗教的作法，就如法利赛人和约翰门徒在他们的宗教里所实行的禁食。一切的宗教都是旧皮袋。新酒装在旧皮袋里，由于新酒发酵的力量，会将皮袋胀裂。把新酒装在旧皮袋里，就是把基督这使人振奋的生命，放在任何一种宗教里，放在不同模式的宗教仪文、形式和作法里。然而，新酒需要新皮袋。

九章十七节的新皮袋象征地方召会的召会生活，乃是新酒的容器，这新酒就是基督自己那使人振奋的生命。信徒是建造在召会中，（太十六 18，）召会又是借着信徒所活在其中的地方召会得着彰显。（太十八 15 ～ 20。）在基督里的信徒是蒙了重生的人，构成基督的身体，成为召会。（罗十二 5，弗一 22 ～ 23。）这基督的身体乃是祂的丰满，也称为“那基督”，（林前十二 12，直译，）就是团体的基督。个人的基督是新酒，是里面使人振奋的生命；团体的基督是新皮袋，是外面盛装新酒的容器。这里有召会生活以及作内容的基督。

Luke 5:36 signifies Christ, after being treated in His crucifixion, as a new robe. First, Christ was the unshrunk cloth for making a new garment, and then through His death and resurrection He was made a new garment to cover us as our righteousness before God so that we may be justified by God and acceptable to Him (Luke 15:22; Gal. 3:27; 1 Cor. 1:30). The Lord’s intention was to give Himself to us not as a piece of unshrunk cloth but as a complete, finished garment that we may put on as our righteousness. Hence, Christ is not only the Bridegroom but also a finished garment that we may put on as our righteousness.

In Matthew 9:17 the Lord Jesus continues, “Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are destroyed; but they put new wine into fresh wineskins, and both are preserved.” The new wine here signifies Christ as the new life, full of vigor, stirring us to excitement. The new wine is Christ’s cheering life. When we receive His life, it works within us to stir us up and excite us, to strengthen us, energize us, and make us happy. Christ, therefore, is not only the Bridegroom for our enjoyment and our new garment to cover us, but also our new life to excite us for the enjoyment of Him as our Bridegroom. In order to enjoy Christ as the Bridegroom, we need Him as our new garment outwardly and as our new wine inwardly.

In 9:17 the Lord Jesus said that we should not put new wine into old wineskins. Old wineskins signify religious practices, such as the fasting practiced by the Pharisees and the disciples of John in their religion. All religions are old wineskins. New wine put into old wineskins bursts the wineskins by its fermenting power. To put new wine into old wineskins is to put Christ as the exciting life into any kind of religion, into different modes of religious ritual and formality. The new wine, however, requires a fresh wineskin.

The fresh wineskins in 9:17 signify the church life in the local churches as the container of the new wine, which is Christ Himself as the exciting life. The believers are built into the church (16:18), and the church is expressed through the local churches in which they live (18:15-20). The believers in Christ are regenerated persons constituting the Body of Christ to be the church (Rom. 12:5; Eph. 1:22-23). This Body of Christ as His fullness is also called “the Christ” (1 Cor. 12:12, lit), the corporate Christ. The individual Christ is the new wine, the exciting life inwardly, and the corporate Christ is the fresh wineskin, the container to hold the new wine outwardly. Here we have the church life with Christ as the contents.

作为新皮袋的召会，实际上是基督的扩大。个人的基督在我们里面作新酒，扩大成为团体的基督，那就是召会。这团体的基督是皮袋，容器，盛装个人的基督作我们的酒。因此，召会是满了基督的团体实体，因召会就是扩大的基督。

基督不仅是我们的新衣和新酒，因着扩大，祂也是我们的新皮袋，用以盛装酒。祂是我们外面的资格，祂是我们里面的满足，并且在团体一面，祂是能盛装酒的召会，身体。在新约的经纶里，基督是一切。祂是新郎、新衣、新酒、和团体的器皿，以盛装我们对祂的享受。

b 真大卫、比殿更大的一位、和安息日的主

在马太十二章三至八节，基督继续祂关于新约经纶的教导。法利赛人告诉祂，祂的门徒在安息日掐麦穗是不可的，祂就说，“大卫和跟从他的人饥饿之时所作的，你们没有念过么？他怎样进了神的殿，他们且吃了陈设饼，就是他不可吃，跟从他的人也不可吃，唯独祭司才可吃的。”（太十二 3～4。）主在这里的话，含示祂是真大卫。古时，大卫和跟从他的人，在被弃绝时，进了神的殿，吃了陈设饼，似乎干犯了利未记的律法。现今真大卫和跟从祂的人也被弃绝，并且门徒有掐麦穗吃的行动，似乎犯了安息日的规条。大卫和跟从他的人怎样不算为有罪，基督和祂的门徒也不该被定罪。大卫王是基督这真大卫的预表。大卫有跟从者，基督这真大卫也有门徒作祂的跟从者。大卫王和跟从他的人被人弃绝，真大卫和跟从祂的人也被人弃绝。大卫和跟从他的人怎样是饥饿的，基督和祂的门徒也照样是饥饿的。不仅如此，大卫和跟从他的人，或基督和跟从祂的人，都没有东西吃，但有个地方有东西吃；对大卫而言是神的殿，对基督而言是麦地。这一切含示大卫和跟从他的人，是基督和祂门徒的预表。

要紧的是我们要看见，基督在这里的话含示，从祭司职分到君王职分时代的转换。古时，大卫的来，转换了时代，将祭司时代转到君王时代，叫君王在祭司之上。在祭司时代，百姓的首领应当听从祭司；（民二七 21～

As the new wineskin, the church is actually the enlargement of Christ. When the individual Christ as the wine within us is enlarged into a corporate Christ, that is the church. This corporate Christ is the wineskin, the container, to contain the individual Christ as our wine. Thus, the church is a corporate entity full of Christ, for the church is Christ enlarged.

Christ is not only our new garment and new wine, but, being increased, He is also our new wineskin to contain the wine. He is our outward qualification, He is our inward satisfaction, and, in a corporate way, He is the church, the Body, capable of holding the wine. In the New Testament economy Christ is everything. He is the Bridegroom, the new garment, the new wine, and the corporate vessel to contain what we enjoy of Him.

(2) The Real David, the One Greater Than the Temple, and the Lord of the Sabbath

In Matthew 12:3-8 Christ continues His teaching concerning the New Testament economy. When the Pharisees told Him that it was not lawful for His disciples to pick ears of grain on the Sabbath, He said, “Have you not read what David did when he was hungry and those who were with him; how he entered into the house of God, and they ate the showbread, which was not lawful for him to eat, nor for those who were with him, but for the priests only?” (vv. 3-4). The Lord’s word here implies that He is the real David. In ancient times David and his followers, when rejected, entered into the house of God and ate the showbread, apparently breaking the Levitical law. Now the real David and His followers were also rejected and took action to eat, apparently against the sabbatical regulation. Just as David and his followers were not held guilty, neither should Christ and His disciples be condemned. King David was a prefigure of Christ, the real David. David had followers and Christ, the real David, also had disciples as His followers. King David and his followers were rejected by the people, and the real David and his followers were rejected also. Just as David and his followers were hungry, so Christ and His disciples were hungry. Furthermore, neither David and his followers nor Christ and His followers had anything to eat, but there was a place where there was something to eat. For David it was the house of God, and for Christ it was the grainfield. All this implies that David and his followers were a type of Christ and His disciples.

It is important for us to see that Christ’s word here implies the dispensational change from the priesthood to the kingship. In ancient times the coming of David changed the dispensation from the age of the priests to the age of the kings, in which the kings were above the priests. In the age of the priests the leader of the people should listen to the

22；）但在君王时代，祭司应当服从君王。（撒上二35～36。）因此，大卫王和跟从他的人所作的并不违法。现今，借着基督的来，时代也转换了，这次是从律法时代转到恩典时代；这时基督是在一切之上，凡祂所作的都是对的。

在马太十二章五、六节主耶稣继续说，“律法上记着，当安息日，祭司在殿里渎犯了安息日，还是没有罪，你们没有念过么？但我告诉你们，在这里有比殿更大的。”基督向法利赛人启示，祂比殿更大。这是另一个转换，就是应验预表的转换，从殿转换到一个人。大卫的事例，是从一个时代转换到另一个时代；但这事例，就是关于祭司的事例，乃是从殿转到比殿更大的一位。因为祭司当安息日在殿里作事没有罪，主的门徒当安息日在那比殿更大的主里面作事，怎能算为有罪？表面看来祭司是渎犯安息日，但实际上他们不是渎犯安息日，因为他们在殿里，在一个范围里，其中每一天、每件事都是圣的。照样，每一天都因殿成圣。在殿里，每一天，每一个人事物都是圣的。自然，殿是影儿，不是实际。实际乃是基督，那比殿更大的一位。

最终，在马太十二章八节主说，“人子是安息日的主。”主在这里指明第三个转换，就是维持主权的转换，从安息日转到安息日的主。基督是安息日的主，有权更改安息日的规条。因此，在马太十二章，祂给定罪人的法利赛人三重的判决。祂是真大卫、更大的殿、安息日的主。祂既是这样的一位，当安息日，无论祂喜欢作什么，祂都能作；并且无论祂作什么，都是祂所称义的。在新约的经纶里，基督是在一切仪式和规条之上。

priest (Num. 27:21-22). But in the age of the kings the priest should submit to the king (1 Sam. 2:35-36). Hence, what King David did with his followers was not illegal. Now by the coming of Christ the dispensation has also been changed, this time from the age of the law to the age of grace, in which Christ is above all. Whatever He does is right. The matter of keeping the Sabbath belonged to the old dispensation of the law. But in the age of grace Christ has the final word. It is not a matter of law but of Christ.

In Matthew 12:5 and 6 the Lord Jesus goes on to say, “Have you not read in the law that on the Sabbaths the priests in the temple profane the Sabbath and are guiltless? Now I say to you that a greater than the temple is here.” Christ’s revealing to the Pharisees that He is greater than the temple is another change, a type-fulfilling change from the temple to a person. In the case of David the change was from one age to another. In this case, a case concerning the priests, it is a change from the temple to One who is greater than the temple. Because the priests were guiltless in doing things on the Sabbath in the temple, how could Christ’s disciples be guilty in doing things on the Sabbath in Him who is greater than the temple? Apparently the priests were profaning the Sabbath, but actually they were not profaning the Sabbath, because they were in the temple, in a sphere where every day and everything was holy. Likewise, every day was sanctified by the temple. Everything, every day, every matter, and everyone in the temple were holy. The temple, however, was a shadow, not the reality. The reality is Christ, the One who is greater than the temple.

Finally, in Matthew 12:8 the Lord said, “The Son of Man is Lord of the Sabbath.” Here the Lord indicated a third change, a right-asserting change from the Sabbath to the Lord of the Sabbath. As the Lord of the Sabbath, Christ has the right to change the regulations concerning the Sabbath. Therefore, in Matthew 12 He gave the condemning Pharisees a threefold verdict. He was the real David, the greater temple, and the Lord of the Sabbath. As such a One, He could do whatever He liked on the Sabbath, and whatever He did was justified by Himself. In the New Testament economy Christ is above all rituals and regulations.

第六十八篇

基督—祂的工作（六）

在本篇信息中，我们要更多说到基督在地上的职事里所教导真理的方面。

3　国度

a　国度宪法的颁布

基督所说作为国度宪法的话，（太五 1 ～七 29，）启示出诸天之国的属灵生活和属天原则，共有七段。（太五 1 ～ 12，五 13 ～ 16，五 17 ～ 48，六 1 ～ 18，六 19 ～ 34，七 1 ～ 12，七 13 ～ 29。）

第一段，五章一至十二节，描述九福之下诸天之国子民的性质。他们灵里贫穷，为当前的情况哀恸，以温柔对反对，饥渴慕义，怜悯别人，心里纯洁，制造和平，为义受逼迫，因主遭辱骂、被毁谤。灵里贫穷，（太五 3，）就是我们人的深处，完全被倒空，好领悟并得着诸天的国。照着神和神的经纶哀恸，（太五 4，）就是为世界全然违反神的经纶的局面哀恸。温柔，（太五 5，）意即不抵抗世人的反对，甘心忍受。饥渴慕义，（太五 6，）就是寻求在行为上是对的。怜悯（太五 7）是将人所不当得的给人。清心（太五 8）是目的专一，只有一个目标，要完成神的旨意荣耀神。（林前十 31。）制造和平，（太五 9，）就是凭父的生命并照祂和平的性情而行动，借此与众人和睦。（来十二 14。）为义受逼迫，（太五 10，）就是我们为诸天之国寻求义而付代价。我们为着诸天的国，凭其属灵的性质，照其属天的原则生活为人，就会因主的缘故遭受辱骂、逼迫和毁谤。（太五 11。）这逼迫是直接为着基督的缘故，因为我们跟从祂。

主耶稣说到国度子民对世界的影响时，（太五 13 ～ 16，）说他们是地上的盐，（太五 13，）和世上的光。（太五 14。）盐在性质上是一种杀菌防腐的元素。对败坏的

MESSAGE SIXTY-EIGHT

CHRIST—HIS WORK (6)

In this message we shall cover more aspects of the truths taught by Christ in His earthly ministry.

c. The Kingdom

(1) The Decree of the Kingdom's Constitution

The word spoken by Christ as the constitution of the kingdom (Matt. 5:1—7:29) is a revelation of the spiritual living and heavenly principles of the kingdom of the heavens. It is composed of seven sections (5:1-12; 5:13-16; 5:17-48; 6:1-18; 6:19-34; 7:1-12; 7:13-29).

The first section, 5:1-12, depicts the nature of the people of the kingdom of the heavens under nine blessings. They are people poor in spirit, mourning for the present situation, meek in suffering opposition, hungry and thirsty for righteousness, merciful toward others, pure in heart, making peace with all men, suffering persecution for righteousness, reproached and evil spoken of. To be poor in spirit (v. 3) is to be emptied in our spirit, in the depths of our being, in order to realize and possess the kingdom of the heavens. To mourn (v. 4) according to God and His economy is to mourn over the situation of the world, which is altogether contrary to God's economy. To be meek (v. 5) means not to resist the world's opposition but to suffer it willingly. To hunger and thirst for righteousness (v. 6) is to seek to be right in our behavior. To be merciful (v. 7) is to give others what they do not deserve. To be pure in heart (v. 8) is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). To be a peacemaker (v. 9) is to make peace with all men (Heb. 12:14) by behaving in the Father's life and according to His peaceful nature. To be persecuted for the sake of righteousness (v. 10) is to pay a price for the righteousness we seek for the kingdom of the heavens. When we live a life for the kingdom of the heavens in its spiritual nature and according to its heavenly principle, we shall be reproached, persecuted, and evil spoken of for the Lord's sake (v. 11). This persecution is directly for the sake of Christ because of our following Him.

When the Lord Jesus speaks of the influence of the kingdom people upon the world (5:13-16), He says that they are the salt of the earth (v. 13) and the light of the world (v. 14). Salt by nature is an element that kills and eliminates the germs of corruption. To

地，诸天之国的子民就是这样的元素，防止地完全败坏。光乃是灯的照耀，光照在黑暗里的人。对于这黑暗的世界，诸天之国的子民就是这样的光，除去世界的黑暗。他们在性质上是医治的盐，在行为上是照亮的光。

在第三段，五章十七至四十八节，基督颁布国度子民的律法。祂说，“不要以为我来是要废除律法或申言者；我来不是要废除，乃是要成全。”（太五17。）成全律法，在这里的意思是：基督在积极方面遵行了律法；基督在消极方面借着十字架的代死，满足了律法的要求；基督以祂的新律法补充了旧律法，正如祂不断的说“但是我告诉你们”（太五22，28，32，34，39，44）所表明的。基督遵行了律法，使祂有资格借着祂十字架的代死，满足律法的要求。基督借着祂十字架的代死满足了律法的要求，带进复活的生命以补充律法，完满的成全律法。旧律法，就是较低的律法，带着要人遵行的要求，并人必须受惩罚的条件，已经过去。国度的子民是父的儿女，现在只需要凭着复活的生命，就是父永远的生命，成全新律法，就是更高的律法。旧律法是借摩西赐的，新律法是基督亲自颁布的。

关于律法，有诫命与原则两方面。律法的诫命，因着主来得了成全和补充；律法的原则，照着神新约的经纶为信仰的原则所顶替。

在五章二十节主耶稣说，“你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。”这里的义，不仅是指救赎的基督，因我们相信接受祂，在客观方面成为我们的义，使我们在神面前得称为义；（林前一30，罗三26；）更是指内住的基督，从我们里面活出来，在主观方面作我们的义，使我们在今天活在国度的实际里，并在将来进入国度的实现里。这主观的义，不是借着仅仅成全旧律法，乃是借着成全基督所赐诸天之国的新律法以补充旧律法而得着的。国度子民照着国度新律法所得的这义，超过经学家和法利赛人照着旧律法所得的义。我们天然的生命，不可能得着这超凡的义。这样的义，只能由更高的生命，就是基督复活的生命，产生出来。这样的义，就是比作婚筵礼服的，（太二二11～12，）使我们够资格，有分于羔羊的婚筵，（启十九7～8，）

the corrupted earth, the kingdom people are such an element, keeping the earth from being fully corrupted. Light is the shining of a lamp to enlighten those in darkness. To the darkened world, the people of the kingdom are such a light effacing its darkness. In nature they are the healing salt, and in behavior they are the shining light.

In the third section, 5:17-48, Christ decrees the law of the kingdom people. He says, “Do not think that I came to abolish the law or the prophets; I did not come to abolish, but to fulfill” (v. 17). To fulfill the law here means that Christ has kept the law on the positive side, that through His substitutionary death on the cross He has fulfilled the requirement of the law on the negative side, and that He complements the old law by His new law, as continually expressed by the word, “But I say to you” (vv. 22, 28, 32, 34, 39, 44). Christ’s keeping of the law qualified Him to fulfill the requirement of the law through His substitutionary death on the cross. Christ’s fulfilling the requirement of the law through His substitutionary death on the cross brought in the resurrection life to complement the law, to fill the law to the full. The old law, the lower law, with its keeping-demand and punishing-requirement, is over. The kingdom people, as children of the Father, now only need to fulfill the new law, the higher law, by the resurrection life, which is the eternal life of the Father.

Concerning the law, there are two aspects: the commandments of the law and the principle of the law. The commandments of the law are fulfilled and complemented by the Lord’s coming, whereas the principle of the law is replaced by the principle of faith according to God’s New Testament economy.

In 5:20 the Lord Jesus says, “Unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” “Righteousness” here does not refer to the objective righteousness, which is the Christ we receive when we believe in Him that we may be justified before God (1 Cor. 1:30; Rom. 3:26); it refers to the subjective righteousness, which is the indwelling Christ lived out of us as our righteousness that we may live in the reality of the kingdom today and enter into its manifestation in the future. This subjective righteousness is not obtained by merely fulfilling the old law, but by completing the old law through the fulfillment of the new law of the kingdom of the heavens given by Christ. This righteousness of the kingdom people, according to the new law of the kingdom, surpasses that of the scribes and Pharisees according to the old law. It is impossible for our natural life to gain this surpassing righteousness; it can only be produced by a higher life, the resurrection life of Christ. This righteousness, which is likened to the marriage garment (Matt. 22:11-12), qualifies us to participate in

并在诸天的国实现时承受诸天的国，也就是在将来进诸天的国。

经学家和法利赛人的义，乃是他们凭人的生命，照着旧的字句律法，所行字句的义，而国度子民这超凡的义，乃是他们凭基督作生命，照着新的生命律法，所活出生命的义，在性质和水平上，都远超过经学家和法利赛人所行那没有生命的义。

在五章四十八节主总结这段话说，“所以你们要完全，象你们的天父完全一样。”国度子民要完全，象他们的天父完全一样，乃是指在祂的爱里完全。他们是父的儿女，有父的神圣生命和性情，因此能象父一样完全。国度新律法的要求，只能借着父神圣的生命，不能凭着天然的生命达到。诸天的国乃是最高的要求，父神圣的生命也是最高的供应，以达到这要求。马太五至七章所论国度新律法的要求，就是重生的国度子民里面新生命（神圣生命）的彰显。这要求开启了重生子民里面的所是，借此给他们看见，他们能达到如此高的程度，能过如此高的生活。

国度宪法的第四段，（太六 1 ～ 18，）论到国度子民的义行。一节说，“你们要小心，不可将你们的义行在人前，故意叫他们注视；不然，在你们诸天之上的父面前，你们就没有赏赐了。”人那寻求荣耀自己的肉体，总想在人前行善，得人称赞。但国度子民在国度属天的管治之下，活在倒空、谦卑的灵里，以纯洁、单一的心行事，就不可在肉体里作什么，得人的称赞；乃是必须凡事行在灵里，讨他们天父的喜悦。国度的新律法颁布给他们，用意是要他们不凭着人堕落的生命，乃凭着父永远的神圣生命来遵行；不是要得人的荣耀，乃是要得父的赏赐。

国度子民的生活，乃是凭着父神圣的生命，照着他们的灵而有的。这就需要他们在隐密中行善，而不在明处。（太六 4。）任何公开的显扬，都不符合神圣生命那奥秘隐藏的性情。

在六章十九至三十四节，第五段，有主关于国度子民理财的话。在二十节主说，“只要为自己积蓄财宝在天上。”

the wedding of the Lamb (Rev. 19:7-8) and inherit the kingdom of the heavens in its manifestation, that is, to enter into the kingdom of the heavens in the future.

In 5:48 the Lord concludes this section by saying, “You, therefore, shall be perfect as your heavenly Father is perfect.” For the kingdom people to be perfect as their Father is, is to be perfect in His love. They are the Father’s children, having the Father’s divine life and nature. Hence, they can be perfect like the Father. The demands of the new law of the kingdom can be met only by the divine life, not by the natural life. The kingdom of the heavens is the highest demand, and the divine life of the Father is the highest supply to meet this demand. The demand of the new law of the kingdom in Matthew 5 through 7 is actually the regenerated kingdom people’s expression from within their new life—the divine life. This demand, by opening up the inner being of the regenerated people, is to show them that they are able to attain to such a high degree.

The fourth section of the constitution of the kingdom (6:1-18) concerns the righteous deeds of the kingdom people. Verse 1 says, “Take heed not to do your righteousness before men to be gazed at by them; otherwise, you surely have no reward with your Father who is in the heavens.” Man’s flesh, seeking to glorify itself, always wants to do good deeds before men to be praised by them. But the kingdom people, who live in an emptied and humble spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh for the praise of men, but must do all things in the spirit for the pleasing of their heavenly Father. The new law of the kingdom is given to them with the intention that they should keep it not by their fallen human life, but by the Father’s eternal divine life, not to gain man’s glory, but to receive the Father’s reward.

The living of the kingdom people is by the Father’s divine life according to their spirit. Thus, they are required to do good things in secret, not in public (vv. 3-4). Any public exhibition does not correspond to the mysterious hidden nature of the divine life.

In 6:19-34, the fifth section, we have the Lord’s word concerning the dealing of the kingdom people with riches. In verse 20 the Lord says, “Lay up for yourselves

这是将财物分给贫穷的人，（太十九 21，）并顾到缺乏的圣徒，（徒二 45，四 34 ～ 35，十一 29，罗十五 26，）以及主的仆人。（腓四 16 ～ 17。）按二十一节，国度子民必须将他们的财宝送到天上，使他们的心也能在天上。

在二十四节主继续说，“没有人能事奉两个主；因为他不是恨这个爱那个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门。”“玛门”是亚兰文，指钱财、财富。这里的玛门与神对立，指明钱财或财富是神的对头，夺取神子民对神的事奉。

主说，“你们要先寻求祂的国和祂的义，这一切就都要加给你们了，”（太六 33，）这是祂论忧虑的部分话语。父的国是今天诸天之国的实际，（就是今天召会生活的实际，）也是来世诸天之国的实现；父的义乃是因遵行国度新律法而有的义，（就是国度子民所活出的基督。）因着国度子民先寻求他们天父的国和祂的义，不仅祂的国和祂的义要赐给他们，连他们一切的需用也都要加给他们。

在下一段，七章一至十二节，有基督关于国度子民待人原则的话。祂说，“不要审判，免得你们受审判；因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。”（太七 1 ～ 2。）国度子民在国度属天的管治之下，活在谦卑的灵里，总是审判自己，不审判别人。在国度属天的管治之下，国度子民用什么审判人，也必受什么审判。他们若用公义审判别人，也要受主公义的审判；他们若用怜悯审判别人，也要受主怜悯的审判。

最终，末了一段（太七 13 ～ 29）有基督关于国度子民生活工作之根基的教导。十三、十四节说，“你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少。”那门窄，那路狭，因为国度的新律法比旧约的律法更严格，而且国度的要求比旧约的要求更高。那窄门不仅对付外面的行为，也对付里面的动机。旧人、己、肉体、人的观念、世界同其荣耀，都被摒除在外；只有合乎神旨意的，才能进去。国度子民要先进这样一道窄门，然后再走一条狭路。进门不过是开始走路，这路乃是一生之久。

treasures in heaven.” This is to give material things to the poor (Matt- 19:21) and to care for the needy saints (Acts 2:45; 4:34-35; 11:29; Rom. 15:26) and the Lord’s servants (Phil. 4:16-17). According to verse 21, the kingdom people must send their treasure to heaven so that their heart may also be in heaven.

In verse 24 the Lord goes on to say, “No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.” “Mammon” is an Aramaic word signifying wealth, riches. Here mammon, standing in opposition to God, indicates that wealth or riches are the opponent of God, robbing God’s people of their service to Him.

As part of His word about anxiety, the Lord says, “Seek first His kingdom and His righteousness, and all these things shall be added to you” (v. 33). The Father’s kingdom is the reality of the kingdom of the heavens today and its manifestation in the coming age; the Father’s righteousness is the righteousness by keeping the new law of the kingdom. Because the kingdom people seek first the kingdom and righteousness of their heavenly Father, not only His kingdom and His righteousness will be given to them, but also their necessities will be added.

In the next section, 7:1-12, we have Christ’s word concerning the principles of the kingdom people in dealing with others. He says, “Do not judge, lest you be judged; for with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you” (vv. 1-2). The kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, always judge themselves, not others. Under the heavenly ruling of the kingdom, the kingdom people will be judged with what they judge. If they judge others with righteousness, they will be judged by the Lord with righteousness. If they judge others with mercy, they will be judged by the Lord with mercy.

Finally, in the last section (7:13-29) we have Christ’s teaching concerning the ground of the kingdom people’s living and work. Verses 13 and 14 say, “Enter in through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and many are those who enter through it. For the gate is narrow and the way is constricted which leads to life, and few are those who find it.” The gate is narrow and the way is constricted because the new law of the kingdom is stricter and the demand of the kingdom is higher than that of the old covenant. It deals not only with outward conduct but also with inward motive. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded. Only that which corresponds to God’s will can enter in. First the kingdom people need to enter such a narrow gate and then walk in such a constricted way. To enter the gate is to begin walking the way, a way which is lifelong.

在二十一节主说，“不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”我们要进诸天的国，需要呼求主，并实行天父的旨意。呼求主够叫我们得救，（罗十13，）但要进诸天的国，还需要实行天父的旨意。因为进诸天的国需要实行天父的旨意，就显然与借着重生进神的国不同。（约三3，5。）进神的国是借着神圣生命的出生，进诸天的国是借着神圣生命的生活。

在七章二十四节主继续说，“所以，凡听见我这些话就实行的，好比一个精明人，把他的房子盖在磐石上。”这里的磐石是指基督智慧的话—那启示祂天父旨意的话。国度子民的生活和工作，必须建立在基督的话上，以成就天父的旨意。这就是进窄门，走那引到生命的狭路。

b 国度奥秘的揭示

马太十三章一至五十二节有国度奥秘的揭示。这揭示是在本章所记载的七个比喻里讲说的。

在一至二十三节，随着撒种者的比喻，有国度初步的工作。三节说，“看哪，那撒种的出去撒种。”那撒种的乃是主自己，（太十三37，）种子（太十三3）是国度的道，（太十三19，）在这道里有主作生命。种子落在路旁、（太十三4、）土浅石头地上、（太十三5、）荆棘里、（太十三7、）和好土里。（太十三8。）路旁，象征有的心为属世的交通往来所硬化，无法敞开以领悟国度的道。（19。）土浅石头地，象征有的心接受国度的道是肤浅的，因为在这样的心里有隐藏的事物。（20～21。）荆棘象征今世的思虑和钱财的迷惑。这荆棘把道全然挤住了，使道不能在心里长大并结实。（太十三22。）好土象征好的心，这样的心让出每一寸的地土，接受主的话，使主的话可以长大，结出果实，甚至结了百倍。（太十三23。）

在二十四至三十节和三十六至四十三节，我们看见国度的建立及假冒的成分。二十四、二十五节说，“诸天的国好比人撒好种在他的田里；及至人们睡觉的时候，他的仇敌来了，将稗子撒在麦子中间，就走了。”那

In verse 21 the Lord says, “Not everyone who says to Me, Lord, Lord, shall enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.” To enter into the kingdom of the heavens we need to call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father. Because entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God by being regenerated (John 3:3, 5). This latter is by the birth of the divine life; the former is by the living of that life.

In 7:24 the Lord goes on to say, “Everyone therefore who hears these words of Mine and does them shall be likened to a prudent man, who built his house on the rock.” The rock here refers to Christ’s wise word, the word that reveals the will of His Father. The kingdom people’s living and work must be founded on the word of Christ for the accomplishment of the will of the heavenly Father. This is to enter the narrow gate and walk the constricted way which leads to life.

(2) The Unveiling of the Kingdom’s Mysteries

In Matthew 13:1-52 we have the unveiling of the kingdom’s mysteries. This unveiling is given in the seven parables recorded in this chapter.

In 13:1-23 we have with the parable of the sower the preliminary work of the kingdom. Verse 3 says, “Behold, the sower went out to sow.” The sower is the Lord Himself (v. 37), and the seeds (v. 4) are the word of the kingdom (v. 19) with the Lord in this word as life. Seed fell beside the way (v. 4), on rocky places (v. 5), on thorns (v. 7), and on good ground (v. 8). The wayside signifies the heart that is hardened by worldly traffic and does not open to understand the word of the kingdom (v. 19). The rocky places signify the heart that is shallow in receiving the word of the kingdom because of the things hidden in such a heart (vv. 20-21). The thorns signify the anxiety of the age and the deceitfulness of riches, which choke the word from growing in the heart and cause it to become unfruitful (v. 22). The good ground signifies the good heart, a heart that gives every inch of its ground to receive the word so that it may grow, bear fruit, and produce even a hundredfold (v. 23).

In 13:24-30 and 36-43 we see the establishment of the kingdom and its false constituents. Verses 24 and 25 say, “The kingdom of the heavens was likened to a man sowing good seed in his field. But while the men slept, his enemy came and sowed tares amidst the wheat and went away.” The one who sows the good seed is the Son

撒好种的是人子，（太十三37，）田地是世界，好种是国度之子，稗子是恶者之子。（太十三38。）稗子和麦子一齐长在田里，就是假信徒和真信徒都活在世界里。诸天的国是由国度之子—麦子，建立起来的，但恶者之子—稗子，长起来改变了情形。于是，诸天的国及其外表就产生了差异。国度之子—麦子，构成了国度；恶者之子—稗子，形成了国度的外表，就是今天所谓的基督教国。

三十三节有关于国度外表之内在腐败的比喻："诸天的国好象面酵，有妇人拿去藏在三斗面里，直到全团都发了酵。"酵在圣经里象征邪恶的事（林前五6，8）和邪恶的教训。（太十六6，11～12。）这里的面是为作素祭，（利二1，）象征基督是神和人的食物。三斗乃是作一全餐所需之量。（创十八6。）召会既是实行的诸天之国，有基督，那无酵的细面为内容，就该是无酵的饼。（林前五7～8。）然而，由这里妇人所象征，那在第六世纪完全且正式形成的罗马天主教，采取了许多异教的作法、异端的道理和邪恶的事物，将其搀到关于基督的教训里，使基督教的全部内容都发了酵。因此，把酵藏在三斗面里，象征天主教暗中使一切关于基督的教训都发了酵。这成为诸天之国外表的腐败内容。

在十三章四十四节，我们看见藏于神所创造之地的国度："诸天的国好象宝贝藏在田地里，人找到了，就藏起来，欢欢喜喜的去变卖他一切所有的，买这田地。"田地是地，表征神为着祂的国所创造的世界。藏在田地里的宝贝，必然有金子或宝石，这些乃是建造召会和新耶路撒冷的材料。（林前三12，启二一18～20。）召会既是今天实行的国度，而新耶路撒冷又是来世实现的国度，所以宝贝藏在田地里，乃是表征国度隐藏在神所创造的世界里。找到这宝贝的人是基督。祂在四章十二节至十二章二十三节，找到了国度；在十二章二十四节至十三章四十三节，就藏起来；在十六章二十一节，十七章二十二至二十三节，二十章十八至十九节，并在二十六章一节至二十七章五十二节，欢欢喜喜的上了十字架，为国度变卖祂一切所有的，买这田地，就是赎回受造却失去的地。

of Man (v. 37), the field is the world, the good seed are the sons of the kingdom, and the tares are the sons of the evil one (v. 38). Both the tares and the wheat grow in the field; that is, the false believers and the true ones live in the world. The kingdom of the heavens was established with the sons of the kingdom, the wheat, but the sons of the evil one, the tares, grew up to alter the situation. Hence, a difference has arisen between the kingdom of the heavens and its outward appearance. Whereas the sons of the kingdom constitute the kingdom, the sons of the evil one have formed the outward appearance of the kingdom, which today is called Christendom.

In verse 33 we have a parable concerning the inward corruption of the outward appearance of the kingdom: "The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened." Leaven in Scripture signifies evil things (1 Cor. 5:6, 8) and evil doctrines (Matt. 16:6, 11-12). The meal here, for making the meal offering (Lev. 2:1), signifies Christ as food for God and man. Three measures is the quantity needed to make a full meal (Gen. 18:6). The church, as the practical kingdom of the heavens, with Christ—the unleavened fine flour—as its contents, should be unleavened bread (1 Cor. 5:7-8). However, the Catholic Church, which was fully and officially formed in the sixth century and which is signified here by the woman, took many pagan practices, heretical doctrines, and evil matters and mixed them with the teachings concerning Christ to leaven the whole content of Christianity. Hence, the hiding of leaven in three measures of meal signifies that the Catholic Church has fully leavened in a hidden way all the teachings concerning Christ. This became the inward corrupted content of the outward appearance of the kingdom of the heavens.

In 13:44 we see the kingdom hidden in the God-created world: "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and in his joy goes and sells all, whatever he has, and buys that field." The field is the earth, which signifies the world created by God for His kingdom. The treasure hidden in the field must consist of gold or precious stone, the materials for the building of the church and the New Jerusalem (1 Cor. 3:12; Rev. 21:18-20). Since the church is the practical kingdom today and the New Jerusalem will be the kingdom in manifestation in the coming age, so the treasure hidden in the field signifies the kingdom hidden in the God-created world. The man who finds this treasure is Christ. He found the kingdom in chapters 4:12 to 12:23, hid it in 12:24 to 13:43, and in His joy went to the cross in 16:21; 17:22-23; 20:18-19; and 26:1 to 27:52 to sell all He had to buy the field—to redeem the created and lost earth—for the kingdom.

十三章四十五、四十六节有产自撒但败坏之世界的召会：“诸天的国又好象一个商人，寻找好珠子，寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子。”这里的商人是基督，祂为着国度寻找召会。在十六章十八节和十八章十七节，祂寻到后，就为着国度去十字架，变卖祂一切所有的，买了这珠子。珠子也是建造新耶路撒冷的材料，乃是活蚌（活的基督）在死水（满了死亡的世界）里为小石子（罪人）所伤，分泌出生命的汁液，包住那叫它受伤的石子（信徒）而产生的。因为珠子出于那象征撒但所败坏之世界的海，（赛五七 20，启十七 15，）就必是指召会，这召会主要的是由外邦世界中重生的信徒所构成，乃是珍贵的。

最终，在十三章四十七至五十节，我们看见永远的福音及其结果。这比喻相当于二十五章三十二至四十六节所说的。十三章四十七节的网，不是象征召会时代所传恩典的福音，乃是象征大灾难时，要向外邦世界所传那永远的福音。（启十四 6～7。）海象征外邦世界，各样的水族象征所有的外邦人。（太二五 32。）四十八节里好的，是蒙称义的绵羊；坏的，是被定罪的山羊。五十节的火炉是指火湖。（太二五 41，启二十 10，15。）

c 国度的赏赐

马太二十章一至十六节的比喻，是解释主在十九章二十八至三十节对彼得所说的话，与国度的赏赐有关。彼得以为他付得起买国度的代价，但主向他指明国度是无价的，无法购买。因为国度价值无比，我们买不起。主要彼得放下的，不是得着国度的代价。祂不过要彼得放下一切的缠累和阻挠。国度不是报酬，乃是赏赐。彼得需要领悟，他撇下一切缠累和阻挠，会得着国度作赏赐，不是作报酬。这就是说，主不是按着商业的原则而行；商业的原则是说付出越多，就得着越多。在国度实现里永远生命的全享是无价的。我们所付的代价无法与我们所要得着的赏赐相比。所以，得着赏赐不是商业的交易。这不是付多少代价而得着价值相等的东西。

In 13:45 and 46 we have the church produced out of the Satan-corrupted world: “Again, the kingdom of the heavens is like a merchant seeking fine pearls, and finding one pearl of great value, he went and sold all, whatever he had, and bought it.” The merchant here is Christ, who was seeking the church for His kingdom. After finding it in 16:18 and 18:17, He went to the cross and sold all He had and bought it for the kingdom. The pearl, produced in the death waters (the world filled with death) by the living oyster (the living Christ), wounded by a little rock (the sinner), and secreting its life juice around the wounding rock (the believer), is also the material for the building of the New Jerusalem. Because the pearl comes out of the sea, which signifies the world corrupted by Satan (Isa. 57:20; Rev. 17:15), it must refer to the church, which is mainly constituted of regenerated believers from the Gentile world and which is of great value.

Finally, in 13:47-50 we see the eternal gospel and its result. This parable corresponds to 25:32-46. The net in verse 47 does not signify the gospel of grace, which is preached in the church age, but signifies the eternal gospel, which will be preached to the Gentile world in the great tribulation (Rev. 14:6-7). The sea signifies the Gentile world, and “every kind” signifies all the Gentiles (Matt. 25:32). The “good” in verse 48 are the sheep, and the “corrupt” are the goats. The “furnace of fire” in verse 50 is the lake of fire (Matt. 25:41; Rev. 20:10, 15).

(3) The Kingdom Reward

The parable in Matthew 20:1-16, which is an explanation of the Lord’s word to Peter in 19:28-30, concerns the kingdom reward. Peter thought that he was able to pay the price of buying the kingdom, but the Lord indicated to him that the kingdom is priceless and cannot be purchased. Because the kingdom is of peerless worth, we cannot buy it. What the Lord had asked Peter to give up was not the price of gaining the kingdom. He had simply asked Peter to give up all entanglements and frustrations. The kingdom is not a recompense; it is a reward. Peter needed to realize that, having forsaken every entanglement and frustration, he would receive the kingdom as a reward, not as a recompense. This means that the Lord does not act according to the commercial principle which says that the more we pay, the more we receive. The full enjoyment of eternal life in the manifestation of the kingdom is priceless. The price we pay cannot compare with the reward we shall receive. Therefore, receiving the reward is not a commercial transaction. It is not a matter of paying a certain amount and of receiving something equal to that in value.

在二十章一至十六节主继续说一个比喻，进一步说明我们不可能赚得国度，或为国度付某种代价。祂说到一个家主，有一个葡萄园，在一天中不同的时间出去雇工人。到了黄昏，家主给工人工钱，从后来的开始，直到先来的为止，同样给每个工人一个银币。有些人埋怨说，“那些后来的作了一小时的工，你竟叫他们和我们这些整天劳苦受热的一样。”（太二十 12。）于是家主（指基督）回答说，“朋友，我没有对你不义。你不是与我讲定一个银币么？拿你的走吧；我愿意给那后来的，正如给你的一样。难道我不可随我的意思，用我的东西么？”（太二十 13～15 上。）这是主给彼得有力的答复，指明主有权柄照着自己的意愿和喜悦，不按作工的原则，乃按恩典的原则，将同样的工钱付给后来的工人。

彼得在十九章二十七节与主讲条件时，他的观念全然是商业的，按着作工的原则。主答复彼得时有力的指明，祂对跟从祂者的赏赐，不是商业的，乃是按着祂的意愿和恩典。门徒要得着诸天的国，就需要撇下一切并跟从主，但主所要给他们的赏赐，超过他们所当得的。这不是按着商业的原则，乃是按着主的喜悦。这对跟从祂的人是个激励。

d　国度的转迁

在马太二十一章三十三至四十五节，我们看见神的国从以色列转给召会。在三十三节，作家主的人乃是神，葡萄园是耶路撒冷城，（赛五 1，）园户是以色列人的首领。三十四至三十六节的奴仆是旧约的申言者，三十七、三十八节的子是基督。三十八节指明犹太教的首领妒忌基督的主权，想要保留自己虚伪的地位。结果，基督在耶路撒冷城外被杀。（太二一 39，来十三 12。）四十二节的石头，是为着神的建造的基督，（赛二八 16，亚三 9，彼前二 4，）匠人是犹太首领，他们原该为着神的建造而工作。在四十三节主耶稣说，“神的国必从你们夺去，赐给那能结果子的百姓。”这国是召会。所以，主启示国度从以色列转给召会。

e　国度的婚筵

In 20:1-16 the Lord goes on to speak a parable to further illustrate the impossibility of earning the kingdom or of paying a certain price for it. He tells of a householder who has a vineyard and who goes out at different times during the day to hire workmen. Then in the evening the householder pays the workmen, beginning with the last group and concluding with the first group and giving each worker the same thing—a denarius. Some murmured saying, “These last have worked one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat” (v. 12). Then the householder, who denotes Christ, replied, “Friend, I am not wronging you; did you not agree with me for a denarius? Take what is yours and go. I desire to give to this last one even as to you. Is it not lawful for me to do what I wish with what is mine?” (vv. 13-15a). This was a strong answer to Peter from the Lord, indicating that the Lord had given him what He thought he deserved. But the Lord was right to give the same thing to the latest workmen according to His own wish, in the principle not of work but of grace.

Peter’s concept, in dealing with the Lord in 19:27, was altogether commercial, according to the principle of work. In His answer to Peter the Lord strongly indicated that His reward to His followers is not commercial but according to His desire and grace. For the disciples to gain the kingdom of the heavens, they need to leave all and follow the Lord. But what He will give them as a reward is more than they deserve. It is not according to the principle of commerce but according to the Lord’s good pleasure. This is an incentive to His followers.

(4) The Transfer of the Kingdom

In Matthew 21:33-45 we see the transfer of the kingdom of God from Israel to the church. In verse 33 the householder is God, the vineyard is the city of Jerusalem (Isa. 5:1), and the husbandmen are the leaders of the Israelites. The slaves in verses 34 through 36 are the Old Testament prophets, and the son in verses 37 and 38 is Christ. Verse 38 indicates that the Jewish leaders were jealous of Christ’s rights, wanting to maintain their false position. As a result, Christ was killed outside the city of Jerusalem (v. 39; Heb. 13:12). The stone in verse 42 is Christ for God’s building (Isa. 28:16; Zech. 3:9; 1 Pet. 2:4), and the builders are the Jewish leaders, who were supposed to work on God’s building. In verse 43 the Lord Jesus says, “The kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it.” This nation is the church. Therefore, the Lord reveals the transfer of the kingdom from Israel to the church.

(5) The Kingdom’s Marriage Feast

马太二十二章一至十四节有基督关于国度婚筵的教导。“诸天的国好比一个作王的人，为他儿子摆设婚筵。”（太二二2。）王是神，儿子是基督。基督是新郎，乃是婚筵的中心。神预备了婚筵，基督是其中心。主耶稣借这比喻向宇宙指明，祂是宇宙的中心，因祂是父神标出作宇宙婚筵中心的新郎。祂是神经纶的中心。在婚筵中没有人比新郎更重要。基督是新郎，乃是神新约经纶的中心、焦点。我们都需要领悟，基督是神经纶的焦点和中心，作我们的享受。

三、四节说，“他打发奴仆去召那些被召的人来赴婚筵，他们却不肯来。他又打发别的奴仆去，说，你们要告诉那些被召的：看哪，我的筵席已经预备好了，公牛和肥畜已经宰了，各样都齐备，请来赴婚筵。”奴仆是主所差遣的使徒，公牛和肥畜指基督这被杀的一位，使神的选民可以享受祂作筵席。

婚筵比喻里重要的元素是礼服：“王进来观看坐席的，见那里有一个没有穿婚筵礼服的。”（11。）这礼服是诗篇四十五篇十四节的锦绣衣服所预表的，也是启示录十九章八节的细麻衣所象征的。这就是马太五章二十节，得胜信徒超凡的义。那没有穿婚筵礼服的人是得救的，因他已来到婚筵中。他已接受基督作他的义，使他在神面前得称义；（林前一30，罗三26；）但他没有活出基督作他主观的义，（腓三9，）使他能有分于诸天之国的享受。他已经蒙召得救了，但他没有被选上享受诸天的国，（太二二14，）那是单单为着得胜信徒的。

我们在基督里的信徒，该有两件衣服。我们都有第一件衣服，就是使我们有资格得救的衣服。这衣服就是我们所接受，在神面前作我们之义的客观基督。在那作我们之义的基督里，我们已得称义并得救了。但我们在接受基督以后，需要活出祂来。我们需要活基督，使祂成为我们主观的义。这主观的义，就是在我们日常生活中从我们活出来的基督，是白色细麻衣，第二件衣服，就是使我们够资格有分于婚筵的礼服。所以，我们需要客观和主观的义。这是马太福音里要紧的事，因这是国度的要求。

In Matthew 22:1-14 we have Christ’s teaching concerning the kingdom’s marriage feast. “The kingdom of the heavens was likened to a man, a king, who made a marriage feast for his son” (v. 2). The king is God, and the son is Christ. As the Bridegroom, Christ is the center of the marriage feast. God has prepared a marriage feast, and Christ is its center. Through this parable the Lord Jesus indicates that He is the center of the universe, for He is the Bridegroom who has been designated by God the Father as the center of the universal marriage feast. He is the center of God’s economy. No one is more important at a marriage feast than the bridegroom. Christ as the Bridegroom is the center, the focus, of God’s New Testament economy. We all need to realize that Christ is the focus and center of God’s economy for our enjoyment.

Verses 3 and 4 say, “He sent his slaves to call those who were invited to the marriage feast, and they would not come. Again he sent other slaves, saying, Tell those who were invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things are ready; come to the marriage feast.” The slaves are the apostles sent by the Lord, and the oxen and fatted beasts refer to Christ as the One killed so that God’s chosen people may enjoy Him as a feast.

A crucial element in the parable of the marriage feast is the wedding garment: “When the king came in and beheld those reclining at the table, he saw there a man not clothed with a marriage garment” (v. 11). This marriage garment is typified by the raiment of embroidery in Psalm 45:14 and signified by the fine linen in Revelation 19:8. This is the surpassing righteousness of the overcoming believers in Matthew 5:20. The man not clothed with a marriage garment is saved, for he has come to the marriage feast. He has received Christ as his righteousness so that he might be justified before God (1 Cor. 1:30; Rom. 3:26), but he has not lived Christ out as his subjective righteousness so that he might participate in the enjoyment of the kingdom of the heavens. He has been called to salvation, but he has not been chosen for the enjoyment of the kingdom of the heavens (v. 14), which is only for the overcoming believers.

As believers in Christ, we should have two garments. We all have the first garment, the garment that qualifies us to be saved. This garment is the objective Christ whom we have received as our righteousness before God. In Christ, who is our righteousness, we have been justified and saved. But after receiving Christ, we need to live Him out. We need to live Christ so that He may become our subjective righteousness. This subjective righteousness, Christ lived out of us in our daily life, is the white linen, the second garment, the marriage garment that qualifies us to participate in the marriage feast. Therefore, we need both objective and subjective righteousness. This is an important matter in the Gospel of Matthew, for it is a requirement of the kingdom.

在二十二章十四节主耶稣下结论说，“被召的多，选上的少。”被召，是接受救恩；（罗一7，林前一2，弗四1；）选上，是得着赏赐。信徒都已经被召了，但将来选上得赏的不多。得胜者，选上的，要得赏赐，并且够资格有分于羔羊的婚筵。（启十九7～9。）

4 召会

a 宇宙的

在马太十六章十八节主耶稣说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”这是宇宙召会的启示，就是基督独一的身体。（弗一22～23。）“我的召会”一辞指明召会是属于主的，不属于任何人事物；召会不象宗派那样，以某人或照某事来命名。

在十八节主说，阴间的门不能胜过祂的召会。阴间的门乃是指撒但黑暗的权势或能力。（西一13，徒二六18。）基督要在这关于祂自己之启示的磐石上，并以彼得这样经过变化的人为石头，建造真正的召会，这样的召会是阴间的门不能胜过的。主这话也指明，撒但黑暗的权势要攻击召会；因此，召会（神的国）和撒但的权势（撒但的国），二者之间进行着属灵的争战。

b 地方的

在马太十八章十七节主耶稣说，“他若不听他们，就告诉召会。”十六章十八节所启示的召会是宇宙召会，乃是基督独一的身体；这里所启示的召会是地方召会，乃是基督独一的身体在某一地方的彰显。十六章论到召会宇宙的建造，十八章论到召会地方的实行。十六章十八节的宇宙召会，需要十八章十七节地方召会的实行。没有地方召会，宇宙召会无法得着实行。地方召会是宇宙召会的实行。宇宙召会作基督的身体，借着众地方召会得着彰显。所以，宇宙召会是在众地方召会中得着实现。

5 三一神分赐到祂的信徒里面，使他们成为三一神生机体的各部分

In 22:14 the Lord Jesus concludes, “Many are called but few are chosen.” To be called is to receive salvation (Rom. 1:7; 1 Cor. 1:2; Eph. 4:1), whereas to be chosen is to receive a reward. All believers have been called, but few will be chosen as overcomers. The overcomers, the chosen ones, will be rewarded and qualified to participate in the marriage feast of the Lamb (Rev. 19:7-9).

d. The Church

(1) Universal

In Matthew 16:18 the Lord Jesus says, “I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.” This is a revelation of the universal church, the unique Body of Christ (Eph. 1:22-23). The words “My church” indicate that the church is of the Lord, not of any person or thing; it is not like the denominations, which are denominated after some person’s name or according to some thing.

The Lord says in verse 18 that the gates of Hades will not prevail against His church. The gates of Hades refer to Satan’s authority, or power, of darkness (Col. 1:13; Acts 26:18), which cannot prevail against the genuine church built by Christ upon the revelation concerning Him as the rock, with stones such as Peter, a transformed human being. This word of the Lord also indicates that Satan’s power of darkness will attack the church. Hence, there is spiritual warfare between Satan’s power, which is his kingdom, and the church, which is God’s kingdom.

(2) Local

In Matthew 18:17 the Lord Jesus says, “If he refuses to hear them, tell it to the church.” Whereas the church revealed in 16:18 is the universal church, the unique Body of Christ, the church revealed here is the local church, the expression of the unique Body of Christ in a certain locality. Chapter sixteen relates to the universal building of the church, but chapter eighteen relates to the local practice of the church. The universal church in 16:18 requires the practicality of the local church in 18:17. Without the local church the universal church cannot be practiced. The local church is the practicality of the universal church. The universal church as the Body of Christ is expressed through the local churches. The universal church, therefore, is realized in the local churches.

e. The Dispensing of the Triune God into His Believers, Making them Parts of the Organism of the Triune God

在约翰十四章一节至十六章二十五节上半，主的教导是关于三一神分赐到祂的信徒里面，使他们成为三一神生机体的各部分。约翰十四章一至三十一节启示，三一神的分赐是为着产生住处。一至六节说到耶稣借死而去，基督在复活里来，将信徒带进父里面。在二节主说，“在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”照二章十六、二十一节的解释，“父的家”乃是殿，基督的身体，作神的居所。起初，基督的身体只是祂个人的身体。借着祂的死与复活，基督的身体就扩增成了祂团体的身体，就是召会，包括所有借祂复活蒙了重生的信徒。（彼前一3。）在基督的复活里，召会乃是祂的身体，就是神的家，（提前三15，彼前二5，来三6，）神的居所，（弗二21～22，）神的殿。（林前三16～17。）许多住处是指基督身体的许多肢体，（罗十二5，）这身体就是神的殿。（林前三16～17。）约翰十四章二十三节说，主与父要同爱祂的人安排住处，证明这一点。

在十四章三节主耶稣继续说，“我若去为你们预备了地方，就再来接你们到我那里，我在哪里，叫你们也在哪里。”这话指明基督的去（借着死与复活）就是祂的来（到门徒这里—18，28）。祂曾在肉体里来，（约一14，）也曾在门徒中间，但祂在肉体里无法进到门徒里面。祂必须进一步经过死与复活，使祂得以变化形像，从肉体变化为灵，好进入并居住在门徒里面，如十四章十七至二十节所启示的。

基督的用意是要将人带进神里面，以建造祂的居所。但在人与神之间有许多障碍，就如罪性、罪行、死、世界、肉体、己、旧人和撒但。要将人带进神里面，主耶稣必须解决这一切的问题；所以，祂必须上十字架成功救赎，为人开路，并为人作出立场，好使人进入神里面。在神里面的立场扩大之后，就成为在基督身体里的立场。凡在神里面没有立场、没有地方的，他在基督的身体，就是神的居所里，也没有地方。因此，基督去成功救赎，乃是为门徒在祂的身体里预备地方。

主耶稣是在父里面。祂要门徒也在父里面，如十七章二十一节所启示的。祂借着死与复活，就把门徒带进祂自己里面。祂既在父里面，门徒因着在祂里面，也就在父里面。

In John 14:1—16:25a we have the Lord’s teaching concerning the dispensing of the Triune God into His believers, making them parts of the organism of the Triune God. John 14:1-31 reveals the dispensing of the Triune God for the producing of His abode. Verses 1 through 6 speak of Jesus going through death and Christ coming in resurrection to bring the believers into the Father. In verse 2 the Lord says, “In My Father’s house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.” The Father’s house, according to the book’s own interpretation in 2:16 and 21, is the temple, the body of Christ, as God’s dwelling place. At first the body of Christ was His individual body. Through His death and resurrection the body of Christ has increased to be His corporate Body, including all His believers, regenerated through His resurrection (1 Pet. 1:3), who are the church. In His resurrection, the church is the Body of Christ, which is the house of God (1 Tim. 3:15; 1 Pet. 2:5; Heb. 3:6), God’s habitation (Eph. 2:21-22), God’s temple. The many abodes in John 14:2 are the many members of the Body of Christ (Rom. 12:5), which is God’s temple. This is proved by John 14:23, which says that the Lord and the Father will make an abode with the one who loves Him.

In 14:3 the Lord Jesus goes on to say, “If I go and prepare a place for you, I am coming again and will receive you to Myself, that where I am you also may be.” This word indicates that Christ’s going (through His death and resurrection) is His coming (to the disciples—vv. 18, 28). He came in the flesh (1:14) and was among His disciples, but He could not get into them in the flesh. It was necessary for Him to take the further step of passing through death and resurrection so that He might be transfigured from the flesh into the Spirit in order to come into them and dwell in them, as revealed in 14:17-20.

Christ’s intention is to bring man into God for the building of His dwelling place. But between man and God there are many obstacles, such as sin, sins, death, the world, the flesh, the self, the old man, and Satan. For the Lord Jesus to bring man into God He had to solve all these problems. Therefore, He had to go to the cross to accomplish redemption so that He might open the way and make a standing for man to get into God. The standing in God, being enlarged, becomes the standing in the Body of Christ. Anyone who does not have the standing, a place, in God, does not have a place in the Body of Christ, which is God’s dwelling place. Hence, Christ’s going to accomplish redemption was to prepare a place in His Body for the disciples.

The Lord Jesus is in the Father. He wanted His disciples also to be in the Father, as revealed in 17:21. Through His death and resurrection He brought His disciples into Himself. Because He is in the Father, so they also are in the Father by being in Him.

约翰十四章七至二十节启示三一神将自己分赐到信徒里面。七至十节有父具体化身在子里面显于信徒中间，十五至二十节有子实化成为那灵住在信徒里面。这章揭示三一神如何将祂自己分赐到人里面。在将祂自己分赐到我们里面这事上，神是三一的。祂是独一的，却又是三—父、子、灵。子是父的化身和彰显，灵是子的实际和实化。父在子里（子甚至称为父—赛九 6）得着彰显，被人看见；子成那灵，（林后三 17，）得以启示并实化。父在子里，彰显于信徒中间；子成那灵，实化在信徒里面。父神是隐藏的，子神是显明在人中间的，灵神是进到人里面作人的生命和生命的供应并一切的。因此，父在子里，子成为灵，这三一神将祂自己分赐到我们里面，成为我们的分，使我们在祂的神圣三一里，享受祂作我们的一切。

关于子实化为灵，十六、十七节说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。”这里所应许的灵，七章三十九节曾题过，就是生命的灵。（罗八 2。）主在复活那天，将这灵作为生命之气吹进门徒里面，（约二十 22，）就成就了祂的应许。

约翰十四章十七节的“祂”，是指实际的灵；到十八节成了“我”，就是主自己。这指明主复活以后，成了实际的灵，如林前十五章四十五节下半所证实的。

在十四章二十节主耶稣继续说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”这里的那日，是指基督复活的日子。从主复活起，祂就活在门徒里面，他们也凭祂而活，如加拉太二章二十节所提的。

在十四章二十一至二十四节，主说到三一神同信徒安排住处。在二十三节祂说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”这里的住处，乃是二节所提许多住处之一。这要成为三一神住在信徒里面，信徒住在三一神里面，相互的住处。

约翰十四章二十五至三十一节启示保惠师的提醒与基督的平安。二十六节说，“保惠师，就是父在我的名里

John 14:7-20 reveals the Triune God dispensing Himself into the believers. In verses 7 through 14 we have the Father embodied in the Son seen among the believers, and in verses 15 through 20, the Son realized as the Spirit abiding in the believers. This chapter unveils the Triune God for the dispensing of Himself into the believers. He is the only one God, yet He is three—the Father, the Son, and the Spirit. The Son is the embodiment and expression of the Father, and the Spirit is the reality and realization of the Son. In the Son (the Son is even called the Father—Isa. 9:6) the Father is expressed and seen, and as the Spirit (2 Cor. 3:17) the Son is revealed and realized. The Father in the Son is expressed among the believers, and the Son as the Spirit is realized in the believers. God the Father is hidden, God the Son is manifested among men, and God the Spirit enters into man to be his life, life supply, and everything. Hence, the Father in the Son and the Son as the Spirit is man's portion so that man may enjoy the Triune God.

Regarding the Son realized as the Spirit, verses 16 and 17 say, "I will ask the Father, and He will give you another Comforter, that He may be with you forever; even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you." The Spirit promised here has been referred to in 7:39. This is the Spirit of life (Rom. 8:2), and this promise of the Lord was fulfilled on the day of His resurrection, when the Spirit was breathed into the disciples as the breath of life (John 20:22).

The very "He" who is the Spirit of reality in John 14:17, becomes the very "I" who is the Lord Himself in verse 18. This indicates that after His resurrection the Lord became the Spirit of reality, as confirmed in 1 Corinthians 15:45b.

In 14:20 the Lord Jesus goes on to say, "In that day you shall know that I am in My Father, and you in Me, and I in you." The day here refers to the day of Christ's resurrection. Since His resurrection the Lord lives in His disciples and they live by Him, as mentioned in Galatians 2:20.

In 14:21-24 the Lord speaks regarding the Triune God making His abode with the believers. In verse 23 He says, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." The abode here is one of the many abodes spoken of in verse 2. Eventually, this will be a mutual abode for the Triune God to abide in the believers and for the believers to abide in Him.

John 14:25-31 reveals the Comforter's reminding and Christ's peace. Verse 26 says, "The Comforter, the Holy Spirit, whom the Father will send in My

所要差来的圣灵，祂要将一切的事教导你们，并且要叫你们想起我对你们所说的一切话。”保惠师，就是圣灵，乃是父在子的名里所要差来的。所以，圣灵是父差来的，也是子差来的。这样，圣灵不只是从父来的，也是从子来的；不只是父的实际，也是子的实际。因此，我们呼求子的名，就得着这灵。（林前十二3。）

约翰十五章一节至十六章四节启示三一神在神圣分赐中的生机体。在十五章一节主说，“我是真葡萄树，我父是栽培的人。”这棵真葡萄树及其枝子，就是子和子里的众信徒，乃是神经纶中三一神的生机体，因神的丰富而长大，并彰显祂神圣的生命。

这里“栽培的人”，原文意耕地者，农地工作者，农夫。（提后二6，雅五7，太二一33。）因此，作为栽培的人，父是葡萄树的源头、创始者、计划者、种植者、生命、本质、土壤、水分、空气、阳光和一切。子是葡萄树，是神经纶的中心，也是父一切丰富的具体化身。父借着栽培子，将祂自己连同祂一切的丰富，都作到这葡萄树里面；至终，这葡萄树借着枝子，作父团体的彰显。这就是父在宇宙中的经纶。

在十五章二十六节主说，“我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”“从”字原文意“从…同…”。实际的灵为子从父所差，不仅从父而来，而且同父而来。父是源头。这灵从源头而来，并不是离开源头，乃是带着源头同来。这灵为子所差，且与父同来，要为子作见证。所以，祂为子所作的见证，乃是三一神的事。

主在十六章五至三十三节的话启示，那灵向着神性与人性调和的工作。在五至七节我们看见子的去是为着灵的来。八至十五节启示那灵的工作，乃是使世人知罪自责，（8～11，）并将子带同父的丰满启示与信徒以荣耀子。（约十六12～15。）那灵的工作，第一是使世人知罪自责，然后是作实际的灵，引导信徒进入一切的实际。（约十六13。）这是叫子的一切所是、所有，对信徒成为实际。凡父的所是和所有，都具体化于子，（西

name, He will teach you all things, and remind you of all things which I said to you.” The Comforter, the Holy Spirit, will be sent by the Father in the Son’s name. Hence, the Holy Spirit comes in the Son’s name to be the reality of the name. The name is the Son Himself, and the Spirit is the person, the being, of the Son. Therefore, when we call on the name of the Son, we receive the Spirit (1 Cor. 12:3).

John 15:1—16:4 reveals the organism of the Triune God in the divine dispensing. In 15:1 the Lord says, “I am the true vine, and My Father is the husbandman.” This true vine, which is the Son, with its branches, which are the believers in the Son, is the organism of the Triune God in God’s economy to grow with His riches and to express His divine life.

Literally, the Greek word for “husbandman” here means cultivator of the soil, land-worker, farmer (2 Tim. 2:6; James 5:7; Matt. 21:33). Thus, the Father, as the husbandman, is the source, the author, the planner, the planter, the life, the substance, the soil, the water, the air, the sunshine, and everything to the vine. The Son as the vine is the center of God’s economy and the embodiment of all the riches of the Father. The Father, by cultivating the Son, works Himself with all His riches into this vine, and eventually the vine expresses the Father through its branches in a corporate way. This is the Father’s economy in the universe.

In 15:26 the Lord says, “When the Comforter comes, whom I will send to you from the Father, the Spirit of reality who proceeds from the Father, He will testify concerning Me.” The sense of the Greek word rendered “from” is “from with.” The Spirit of reality is sent by the Son, not only from the Father but also with the Father. The Comforter comes from the Father and with the Father. The Father is the source. When the Spirit comes from the source, He does not leave the source but the source comes with Him. This Spirit, sent by the Son and coming with the Father, will testify concerning the Son. Therefore, His testimony concerning the Son is a matter of the Triune God.

The Lord’s word in 16:5-33 reveals the work of the Spirit unto the mingling of divinity with humanity. In verses 5 through 7 we see the Son’s going for the Spirit’s coming. Verses 8 through 15 reveal the work of the Spirit to convict the world (vv. 8-11) and to glorify the Son by revealing Him with the fullness of the Father to the believers (vv. 12-15). The work of the Spirit is first to convict the world, and then, as the Spirit of reality, to guide the believers into all the reality (v. 13). This is to make all that the Son is and has real to the believers. All that the Father is and has is embodied in the Son (Col. 2:9), and all that the Son is and has is revealed as

二 9，）凡子的所是和所有，都借着那灵向信徒宣示为实际。（约十六 14 ～ 15。）这就是叫子与父同得荣耀。因此，这是三一神作到信徒里面，并与信徒调和。最终，那灵要宣示要来的事，这些事主要的是启示在启示录里。（启一 1，19。）那灵三方面的工作，符合约翰三部分的著作：福音书、书信和启示录。

约翰十六章十六至二十四节启示子在复活里生为新生的孩子。在二十一、二十二节主耶稣说，“妇人生产的时候会有忧愁，因为她的时候到了；既生了孩子，就不再记得那苦楚，因为欢喜世上生了一个人。你们现在也有忧愁，但我要再见你们，你们的心就喜乐了，并且你们的喜乐，没有人能从你们夺去。”这里主指明，门徒就象妇人在受生产之苦，而祂是那要在复活里出生的孩子。（徒十三 33，来一 5，罗一 4。）主在复活里出生之后，在当天晚上来看门徒，门徒因着主的同在就喜乐了。（约二十 20。）

reality to the believers through the Spirit (John 16:14-15). This is to glorify the Son with the Father. Hence, it is a matter of the Triune God wrought into and mingled with the believers. Finally, the Spirit will disclose the things to come, which are mainly revealed in Revelation (Rev. 1:1, 19). These three aspects of the Spirit’s work correspond to the three sections of John’s writing: the Gospel, the Epistles, and the Revelation.

John 16:16-24 reveals the Son born in resurrection as a newborn child. In verses 21 and 22 the Lord Jesus says, “When a woman gives birth she has sorrow, because her hour has come; but when she brings forth the child, she no longer remembers the affliction because of the joy that a man has been born into the world. And you therefore now indeed have sorrow; but I shall see you again and your heart will rejoice, and no one will take your joy away from you.” Here the Lord indicates that the disciples would be like a woman travailing in birth and that He would be the child to be brought forth in His resurrection (Acts 13:33; Heb. 1:5; Rom. 1:4). After being born in resurrection, He came to see the disciples in the evening of the day of His resurrection, and the disciples rejoiced at His presence (John 20:20).

第六十九篇

基督—祂的工作（七）

在本篇信息中，我们要完成我们对基督在地上职事里之工作的研读。

十五　洁净殿

主耶稣在祂地上的职事开始和结束时，两次洁净殿。约翰二章十四至十六节说，“祂看见殿里有卖牛羊鸽子的，并有兑换银钱的人坐在那里，就拿绳子作成鞭子，把众人连羊带牛都赶出殿去，倒出兑换银钱之人的钱币，推翻他们的桌子。又对卖鸽子的说，把这些东西从这里拿走，不要将我父的家，当作买卖的场所。”这里主耶稣用绳子作成的鞭子洁净神的家，借此对付神的家。十七节说，“祂的门徒就想起经上记着：‘我为你的家，心里焦急，如同火烧。’”主耶稣里面为神的家焦急。这焦急将祂吞没，将祂吞尽。祂是绝对为着神的家。祂看见殿里败坏的光景，就无法容忍。因为祂的心为着父是纯净的，祂看见殿，祂父的家，被人贪婪的东西所玷污、污染，就无法容忍。所以，祂为对祂父家的热心所驱使，就洁净这家，将玷污从其中赶出去。

基督第二次洁净殿，记载在马太二十一章十二、十三节。祂进了耶路撒冷城以后，所作的第一件事就是洁净殿。任何一位属地的王进了京城，就会立刻登宝座。但主耶稣没有这样作，因为祂不是为着自己的权益，乃是为着神的权益。祂的心不是为着祂的国，乃是为着神的家。

十六　活父

在约翰六章五十七节主耶稣说，祂因父活着。基督活在地上不仅仅是凭父或借父，乃是因父。祂的生活有原因，那原因就是父。因此，父不仅仅是子借以或凭以活着的凭借；父乃是子活在地上的原因。今天基督该是我们日常生活的原因。我们不仅该凭祂并借祂活着，也该

MESSAGE SIXTY-NINE

CHRIST—HIS WORK (7)

In this message we shall complete our study of Christ’s work in His earthly ministry.

15. Cleansing the Temple

The Lord Jesus cleansed the temple twice, at the beginning of His earthly ministry and at the end. John 2:14 through 16 says that He “found in the temple those selling oxen and sheep and doves, and the moneychangers sitting there. And having made a whip of cords, He drove them all, both the sheep and the oxen, out of the temple, and He poured out the coins of the moneychangers and overturned the tables; and to those who were selling the doves He said, Take these things away; do not make My Father’s house a house of merchandise.” Here the Lord Jesus dealt with the house of God by cleansing it with a whip, or a scourge, made of cords. Verse 17 says, “His disciples remembered that it was written, The zeal of Your house shall devour Me.” Within the Lord Jesus was a zeal for the house of God. This zeal devoured Him, ate Him up, consumed Him. He was absolutely for God’s house. When He saw the corrupted situation in the temple, He could not tolerate it. Because His heart was pure for the Father, He could not bear to see that the temple, His Father’s house, was defiled, contaminated by the things of man’s greed. Therefore, driven by zeal for His Father’s house, He cleansed it, driving the defilement out of it.

Christ’s cleansing of the temple the second time is recorded in Matthew 21:12 and 13. After He entered the city of Jerusalem, the first thing He did was to cleanse the temple. Any earthly king, upon entering the capital, would immediately have ascended to the throne. But the Lord Jesus did not do this, because He was not for His own interests but for God’s interests. His heart was not for His kingdom but for God’s house.

16. Living the Father

In John 6:57 the Lord Jesus said that He lived because of the Father. Christ lived on earth not merely by the Father or through the Father but because of the Father. His living had a cause, and that cause was the Father. Hence, the Father was not simply an instrument through which or by which the Son lived; rather, the Father was the cause of the Son’s living on earth. Today Christ should be the cause of our daily living. We

因祂活着。祂该是我们生活的原因。否则，我们的生活就没有意义。没有父作子的原因，子活在地上三十三年半就是徒然的。但祂的生活不是徒然的，因为子的生活有父作原因。

十七　与父同工

在约翰五章主耶稣作了点活软弱人的工作。宗教的犹太人逼迫祂，因为祂在安息日点活软弱的人。祂回答他们说，“我父作工直到如今，我也作工。”（约五 17。）在他们宗教的观念里，他们在安息并守他们的安息日。他们不知道，只要可怜的罪人不得救，父与子就没有安息。宗教的犹太人在守他们的安息日时安息，而父与子在作工，使罪人能得着生命并有安息。

虽然神在创造里的工作完成了，（创二 1 ～ 3，）但在基督地上的职事里，父与子仍在为着救赎与建造作工。（约五 19 ～ 20。）这工作包括子的赐生命，就是约翰五章所显明的。在这事上父与子是一。凡父在赐生命的事上所要作的，子就照样作。

没有父，主耶稣绝不作任何工作。祂总是与父同工。这需要绝对的否认己。基督否认己，为要与父同工。

当主耶稣与父同工时，祂是在父的名里作工。（约十 25。）祂既在父的名里来，（约五 43，）就绝不在自己的名里作什么；祂是在父的名里作一切。祂在父的名里作工，意思就是祂以父的身分作工。主耶稣与父不是分开作工。反之，主与父同工如同一人。

当基督与父同工时，祂不是与只在天上的父同工，乃是与那和祂同在并在祂里面的父同工。这关于基督与父同工的真理违反传统的教训；这些传统的教训说当子在地上的时候，父只是在诸天之上。就经纶说，子在地上时，父是在诸天之上。然而，就素质说，子在地上作工的时候，父是活在祂里面，并与祂同工。就素质说，父与子原是一；（约十 30；）二者无法分开。所以，基督与父是一而与父同工。

should live not only by Him and through Him but also because of Him. He should be the cause of our living. Otherwise, our living will be meaningless. Without the Father as His cause, the Son's living on earth for thirty-three and a half years would have been vain. But His living was not vain, because the Son's living had the Father as the cause.

17. Working with the Father

In John 5 the Lord Jesus did the work of enlivening an impotent man. The religious Jews persecuted Him because He enlivened the impotent man on the Sabbath. He answered them, "My Father is working until now, and I am working" (5:17). In their religious concept they were resting and keeping their Sabbath. They did not know that there was no rest for the Father and the Son as long as the poor sinners were not saved. While the religious Jews were resting in keeping their Sabbath, the Father and the Son were working so that sinners might receive life and have rest.

Although God's work in creation was finished (Gen. 2:1-3), in Christ's earthly ministry the Father and the Son were still working for redemption and building (John 5:19-20). This work includes the Son's life-giving, which is manifested in John 5. In this matter the Father and the Son are one. Whatever the Father wants to do in the matter of life-giving, the Son does accordingly.

The Lord Jesus never did any work without the Father. He always worked with the Father. This required the absolute denial of the self. Christ denied Himself in order to work with the Father.

As the Lord Jesus worked with the Father, He worked in the name of the Father (John 10:25). Having come in the Father's name (John 5:43), He never did anything in His own name; He did everything in the Father's name. For Him to work in the name of the Father means that He worked as the Father. The Lord Jesus and the Father were not working separately. On the contrary, the Lord was working with the Father as one.

When Christ worked with the Father, He worked not with the Father who was merely in heaven, but with the Father who was with Him and in Him. This truth concerning Christ's working with the Father is contrary to the traditional teaching which says that when the Son was on earth, the Father was merely in the heavens. Economically, the Son was on earth and the Father was in the heavens. Essentially, however, while the Son was working on earth, the Father was living in Him and working with Him. Essentially, the Father and the Son are one (John 10:30); They cannot be separated. Therefore, Christ worked with the Father in the way of being one with Him.

十八　说父的话

主耶稣在地上的职事里绝不说自己的话。凡祂所说的，就是父所说的。在一个场合中祂说，“我的教训不是我自己的，乃是那差我来者的。”（约七16。）主不从自己说话，祂不寻求自己的荣耀，乃寻求差祂来者的荣耀。（约七18。）祂不说自己的话，乃是说神。祂说神的话时，神就借着祂所说的从祂出来。祂过着说神的生活，就是为着神的荣耀彰显神的生活。

在约翰十二章四十九、五十节主耶稣说，“我所讲的没有出于自己的；唯有差我来的父，已经给了我命令，叫我说什么，讲什么。我也知道祂的命令就是永远的生命。所以我所讲的，乃是父怎样告诉我，我就照样讲。”这清楚启示主在祂的职事里说父的话。尤其父所给祂，叫祂讲说的命令，就是永远的生命。所以，祂带着活的话来，凡接受祂话的，必得着永远的生命。

在约翰十四章十节主耶稣继续说，“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。”主又指明祂不是说自己的话，乃是说父的话。子这样说话时，父就在作事。子说话就是父作事。

十九　实行父的旨意

主耶稣多次有力的宣告，祂不是行自己的旨意，祂所行的一切都是父的旨意。有一天，祂对带着食物回来，并求祂吃的门徒说，“我的食物就是实行差我来者的旨意，作成祂的工。”（约四34。）主的食物就是实行父的旨意。在约翰四章，这里是说，祂的食物特别是拯救并满足罪人。主耶稣来到撒玛利亚有个目的—寻找一个有罪的撒玛利亚妇人并满足她。祂这样作，就实行神的旨意，而实行神的旨意就是祂的食物和满足。

在约翰六章三十八节主耶稣说，祂从天上降下来，不是要行自己的意思，乃是要行那差祂来者的意思。在约翰五章三十节祂说，祂不寻求自己的意思，只寻求那差祂来者的意思。这些经文清楚指明，主耶稣在地上的职事里，不是完成自己的意思，乃是完成父的意思。

18. Speaking the Father’s Word

In His earthly ministry the Lord Jesus never spoke His own word. Whatever He spoke was the Father’s speaking. On one occasion He said, “My teaching is not Mine, but His who sent Me” (John 7:16). In not speaking from Himself the Lord did not seek His own glory but the glory of the One who sent Him (v. 18). Instead of speaking His own words, He spoke God. When He spoke God’s word, God was expressed through His speaking. God came forth from Him through His words. He lived a life of speaking God, a life of expressing God for His glory.

In John 12:49 and 50 the Lord Jesus says, “I do not speak from Myself, but the Father who sent Me has Himself given Me commandment what I should say and what I should speak. And I know that His commandment is eternal life. The things therefore that I speak, even as the Father has said to Me, so I speak.” This clearly reveals that in His ministry the Lord spoke the Father’s word. In particular, the commandment that the Father gave Him to speak was eternal life. Therefore, He came with living words, and whoever receives His words will have eternal life.

In John 14:10 the Lord Jesus goes on to say, “The words which I speak to you, I do not speak from Myself; but the Father who abides in Me, He does His works.” Once again the Lord makes it clear that He did not speak His own word but the Father’s word. While the Son was speaking in this way, the Father was working. The Son’s speaking was the Father’s working.

19. Doing the Father’s Will

A number of times the Lord Jesus declared strongly that He did not do His own will, but that everything He did was the Father’s will. One day He said to His disciples, who had returned with food and were urging Him to eat: “My food is to do the will of Him who sent Me, and to finish His work” (John 4:34). The Lord’s food was to do the will of the Father. In John 4 this means that, in particular, His food was to save and satisfy sinners. The Lord Jesus had come to Samaria with a purpose—to find a sinful Samaritan woman and satisfy her. In doing this He did God’s will, and doing God’s will was His food and satisfaction.

In John 6:38 the Lord Jesus says that He came down from heaven not to do His own will but the will of the Father who sent Him. In John 5:30 He says that He did not seek His own will but the will of the Father who sent Him. These verses indicate clearly that in His earthly ministry the Lord Jesus did not carry out His own will but the Father’s will.

二十　彰显父

我们由约翰福音知道，子基督在父的名里来，实行父的旨意，说父的话，并寻求父的荣耀。（约七 18。）祂也彰显父。（约十四 7～9。）祂不是彰显自己，乃是只彰显父。主耶稣在地上的职事里，说到许多关于神的国和三一神分赐的事。但祂一切所说的，都彰显父，不是彰显自己。

在约翰十四章主耶稣和腓力的对话，证明子彰显父的事实。在七节主向门徒指出，他们若认识祂，也就认识父。然后祂说，“从今以后，你们认识祂，并且已经看见祂。”然而，腓力回答说，“主啊，将父显给我们看，我们就知足了。”（约十四 8。）对此主耶稣回答说，“人看见了我，就是看见了父。”（约十四 9。）父在子里得彰显并给人看见，因子是父的彰显。子不是彰显自己，乃是彰显父。子的彰显就是父的彰显。因此，我们看见子，就是看见父。

二一　向门徒启示父

主耶稣在祂的职事里向门徒启示父。马太十一章二十七节说，“除了父，没有人认识子；除了子和子所愿意启示的，也没有人认识父。”这指明要认识父需要子的启示。

主耶稣在钉十字架以前向父祷告说，“你从世上赐给我的人，我已将你的名显明与他们。”（约十七 6。）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，神的子民主要认识神是以罗欣（Elohim），就是神，以及耶和华，就是自有永有者，但他们对父的名称认识不多。神是祂为着创造的名，耶和华是祂为着自己与人之关系的名。然后，子在父的名里来，在父的名里行事，（约五 43，十 25，）要将父显明与父所赐给祂的人，并叫他们认识父的名；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，父的名与神圣的生命有密切的关系。

20. Expressing the Father

We know from the Gospel of John that Christ the Son came in the Father’s name, did the Father’s will, spoke the Father’s word, and sought the Father’s glory (7:18). He also expressed the Father (John 14:7-9). He did not express Himself but expressed only the Father. During His earthly ministry the Lord Jesus spoke much concerning the kingdom of God and the dispensing of the Triune God. But in all that He spoke He expressed the Father, not Himself.

The fact that the Son expresses the Father is proved by the exchange between the Lord Jesus and Philip in John 14. In verse 7 the Lord pointed out to the disciples that if they had known Him, they would have known the Father also. Then He said, “Henceforth you know Him and have seen Him.” However, Philip replied, “Lord, show us the Father and it suffices us” (v. 8). To this the Lord Jesus answered, “He who has seen Me has seen the Father” (v. 9). In the Son the Father is expressed and seen, for the Son is the expression of the Father. The Son does not express Himself; instead, He expresses the Father. The Son’s expression is the Father’s expression. Hence, when we see the Son, we see the Father.

21. Revealing the Father to the Disciples

In His ministry the Lord Jesus revealed the Father to the disciples. Matthew 11:27 says, “No one knows the Son except the Father, neither does anyone know the Father except the Son and he to whom the Son wills to reveal Him.” This indicates that to know the Father requires the Son’s revelation. The Greek word for “wills” in verse 27 means to deliberately exercise the will through counsel. This the Lord did in revealing the Father to the disciples.

In His prayer to the Father before His crucifixion the Lord Jesus said, “I have manifested Your name to the men whom You gave Me out of the world” (John 17:6). The name referred to here is the name Father. The names “God” and “Jehovah” were adequately revealed to man in the Old Testament, but not the name Father, though it is 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 did not know much about the title Father. God is His name for creation, and Jehovah is His name for the relationship between Himself and man. Eventually, the Son came and worked in the Father’s name (John 5:43; 10:25) to manifest the Father to the ones whom the Father gave Him and to make the Father’s name known to them, the name which reveals the Father as the source of life (5:26) for the propagation and multiplication of life, of whom many sons are born (1:12-13) to express the Father. Hence, the Father’s name is very much related to the divine life.

在约翰十七章二十六节主耶稣在祷告中继续说，“我已叫他们认识了你的名，并且还要叫他们认识。”子叫信徒认识父的名，不是借着教训，乃是借着将生命分赐到他们里面。我们在基督里的信徒，有父的生命。因为我们在生命和性情上与父一样，我们就很容易认识祂。主耶稣是父的儿子，来将生命分赐到我们里面。因为父的生命已分赐到我们里面，自然而然我们就借着生命，不是借着教训认识父。我们在生命里认识父。

主耶稣在祂的工作里真正与父是一。祂活父，祂与父同工，祂说父的话，祂实行父的旨意，并且祂彰显父。主耶稣所作的一切都是为着彰显父，并完成父的旨意。由此我们看见，主在地上尽职的时候，绝对与父是一，彰显祂，并且祂这样向门徒启示父。

二二　消除魔鬼的作为

约壹三章八节启示，主耶稣在地上尽职时，消除魔鬼的作为：“为此，神的儿子显现出来，是要消除魔鬼的作为。”为此，直译，向此。即向这目的、为这缘故。魔鬼从古时就不断的犯罪，并生出罪人与他一同实行罪。为这缘故，神的儿子显现出来，要消除并毁灭魔鬼罪恶的作为，就是借十字架上的死，在肉体中定罪那恶者所起始的罪，（罗八 3，）毁灭罪的权势，就是魔鬼罪恶的性情，（来二 14，）并且除去罪与诸罪。

二三　预言要来的事和祂的回来

主耶稣在地上的职事里，预言要来的事和祂的回来。（太二四 3～二五 46。）在马太二十四章三节门徒问祂说，“什么时候会有这些事？你的来临和这世代的终结，有什么兆头？”主的答复分三段：第一段（太二四 4～31）关于犹太选民；第二段（太二四 32～二五 30）关于召会；第三段（太二五 31～46）关于外邦人（万民）。第一段，关于犹太人的，应该字面解；第二段，关于召会的，应该灵然解，因为这一段，由于马太十三章十一至十三节的理由，是用比喻讲的。例如，二十四章二十节的冬天是真正

In John 17:26 the Lord Jesus went on to say in His prayer, “I have made Your name known to them, and will make it known.” The Son made the Father’s name known to the believers not by teaching but by imparting life into them. As believers in Christ, we have the Father’s life. Because we are the same in life and nature as the Father, it is easy for us to know Him. As the Son of the Father, the Lord Jesus came to impart life into us. Because the Father’s life has been imparted into us, spontaneously the Father is made known to us by life, not by teaching. In life we know the Father.

In His work the Lord Jesus was truly one with the Father. He lived the Father, He worked with the Father, He spoke the Father’s word, He did the Father’s will, and He expressed the Father. Everything the Lord Jesus did was for the expression of the Father and was the carrying out of the Father’s will. From this we see that while He was ministering on earth the Lord was absolutely one with the Father, expressing Him, and in this way He revealed the Father to the disciples.

22. Undoing the Works of the Devil

First John 3:8 reveals that as He ministered on earth the Lord Jesus was undoing the works of the Devil: “For this the Son of God was manifested, that He might undo the works of the Devil.” The Greek word rendered “undo” may also be translated loose, dissolve, destroy. Also, the Greek word translated “for this” literally means unto this, that is, to this end, for this purpose. The Devil sins continually from ancient times and begets sinners to practice sin with him. Hence, for this purpose the Son of God was manifested, that He might undo and destroy the Devil’s sinful deeds—that is, condemn, through death on the cross in the flesh (Rom. 8:3), sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the Devil (Heb. 2:14); and take away both sin and sins.

23. Prophesying the Things to Come and His Coming Back

During His earthly ministry the Lord Jesus prophesied the things to come and His coming back (Matt. 24:3— 25:46). In verse 3 of Matthew 24 the disciples asked Him, “When shall these things be, and what is the sign of Your coming and of the consummation of the age?” The Lord’s answer is of three sections: the first section (24:4-31) concerns the Jews who are the elect; the second (24:32—25:30) concerns the church; and the third (25:31-46) concerns the Gentiles (the nations). The first section, concerning the Jews, should be literally interpreted, whereas the second section, concerning the church, should be spiritually interpreted because it is spoken in parables for the reason given in 13:11-13. For instance, the winter in 24:20 is an

的冬天，但三十二节的夏天却是象征的，表征复兴的时候。第三段，关于外邦人的，也应该字面解。

二十四章四至十四节的预言，包括从基督升天到这世代末期的时间。这预言有些方面已经应验了，有些还在应验的过程中，要到大灾难期间，就是这世代的终结，末了，才会完全应验。六节说到的末期，就是这世代的终结，（但十二4，9，6～7，）也就是大灾难的三年半。

马太二十四章十四节说，“这国度的福音要传遍天下，对万民作见证，然后末期才来到。”国度的福音重在神属天的管治和主的权柄。在这世代结束之前，国度的福音要传遍天下，对万民作见证，如启示录六章一至二节第一印之白马所表征的。在这世代结束以前，就是大灾难以前，这见证必须传遍全地。所以，国度福音的传扬乃是这世代终结的兆头。

在二十四章十五至三十一节，主预言到大灾难，（太二四 15～26，）祂来临到地上，（太二四 27～30，）以及以色列人被聚集。（太二四 31。）从四至十四节，所经过的时间究竟多久，没有人知道。然而，十五至三十一节关于犹太遗民的预言，要确定的应验在这世代末了的三年半，就是大灾难的期间，也就是但以理九章二十七节所预言末七的后半。这预言的应验，要开始于敌基督的像（偶像）立在殿内，（太二四 15，）结束于基督公开的来临。

在马太二十四章二十七节主说，“闪电怎样从东边发出，直照到西边，人子来临也要这样。”基督的再来有两方面：隐密的一面，向着儆醒的信徒；公开的一面，向着不信的犹太人和外邦人。闪电象征大灾难后公开的一面；（太二四 29～30；）四十三节的贼来，象征大灾难前隐密的一面。

在三十一节主继续说到祂这位人子，“要差遣天使，用号筒的大声，将祂的选民从四方，从诸天的这边到诸天的那边，都聚集了来。”大灾难后，主回到地上时，要把散居世界各地的犹太人聚集到圣地。

actual winter, but the summer in 24:32 is a symbol signifying the time of restoration. The third section, concerning the Gentiles, should also be literally interpreted.

The prophecy in 24:4-14 covers the time from Christ's ascension to the end of the age. Some aspects of this prophecy have been fulfilled, and some are in the process of being fulfilled, until the time of the great tribulation, which will be the consummation, the end, of the age. The end spoken of in verse 6 is the consummation of the age (Dan. 12:4, 9, 6-7), which will be the three and a half years of the great tribulation.

Matthew 24:14 says, "This gospel of the kingdom shall be preached in the whole inhabited earth for a testimony to all the nations, and then the end shall come." The emphasis of the gospel of the kingdom is the heavenly ruling of God and the authority of the Lord. The gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age comes. This testimony must spread to the whole earth before the end of this age, the time of the great tribulation. The preaching of the gospel of the kingdom, therefore, will be a sign of the consummation of the age.

In 24:15-31 the Lord prophesies concerning the great tribulation (vv. 15-26), His coming to the earth (vv. 27-30), and the gathering of Israel (v. 31). How long the period of time will be for verses 4 through 14 no one knows. But the prophecy in verses 15 through 31 concerning the remnant of the Jews will definitely be fulfilled in the last three and a half years of this age, the time of the great tribulation, the second half of the last week prophesied in Daniel 9:27, beginning with the setting up of Antichrist's image (the idol) in the temple (Matt. 24:15) and ending with Christ's coming.

In Matthew 24:27 the Lord says, "As the lightning comes forth from the east and shines to the west, so shall the coming of the Son of Man be." The second coming of Christ has two aspects: one is the secret aspect toward His watchful believers; the other is the open aspect toward the unbelieving Jews and Gentiles. The lightning signifies the open aspect after the great tribulation (v. 29), whereas the thief's coming in verse 43 signifies the secret aspect before the great tribulation.

In verse 31 the Lord goes on to say of Himself as the Son of Man, "He shall send His angels with a loud trumpet, and they shall gather together His elect from the four winds, from the extremities of the heavens to their extremities." After the great tribulation, at His coming back to earth, the Lord will gather together the scattered Jews from all parts of the earth to the holy land.

主耶稣预言了以色列人以后，在二十四章三十二节至二十五章三十节继续预言到召会。祂嘱咐信徒要儆醒预备，（太二四 32 ～ 44，）并要忠信精明。（太二四 45 ～ 51。）在三十七、三十八节，祂解释人子的来临（巴路西亚）要和挪亚的日子一样。这就是说，在主的巴路西亚要临到时，人沉迷于今生的需求，不知道基督来临时，神的审判要临到他们。然而，信徒应该清醒的知道，基督要来对这败坏的世界施行神的审判。不仅如此，如四十、四十一节所指明的，当世人沉迷于物质的事物，对要来的审判毫无感觉的时候，有些清明、儆醒的信徒要被取去。对沉迷、麻木的人，这该是基督来临的一个兆头。主耶稣要象贼一样，隐密的临到那些爱祂的人，（太二四 43，）把他们当作宝贝取走。

在二十五章一至三十节，主用儆醒的比喻（太二五 1 ～ 13）和忠信的比喻，（太二五 14 ～ 30，）继续预言到召会。童女比喻里的油，象征神的灵；而二十五章十五节的银子，象征属灵的恩赐。（罗十二 6，林前十二 4，彼前四 10，提后一 6。）为着生命，我们需要油，神的灵，甚至祂的充满，使我们能过童女的生活，作主的见证；为着服事、工作，我们需要银子，属灵的恩赐，使我们能装备为良善的奴仆，完成主所要完成的。在生命上那灵的充满，是为着我们在服事上运用属灵的恩赐；在服事上属灵的恩赐，配上在生命上那灵的充满，使我们能成为基督完美的肢体。

马太二十五章十九节说，“过了许久，那些奴仆的主人竟然来和他们算账。”这个“许久”，表征整个召会时代；“来”，表征基督在祂的来临（巴路西亚）里，降临到空中。（帖前四 16。）算账，表征主审判台前的审判。（林后五 10，罗十四 10。）在那里，信徒的生活、行为、工作，都要受到审判；或得赏赐，或受惩罚。（林前四 5，太十六 27，启二二 12，林前三 13 ～ 15。）

最后，在二十五章三十一至四十六节，基督预言祂与万民有关的来临。三十一节说，“当人子在祂的荣耀里，所有的天使同着祂来的时候，祂要坐在祂荣耀的宝座上。”这是指基督来临公开的一面，是二十四章三十节所说祂来临的继续。

After prophesying concerning Israel, the Lord Jesus goes on in 24:32—25:30 to prophesy concerning the church. He charges the believers to watch and be ready (vv. 32-44) and to be faithful and prudent (vv. 45-51). In verses 37 and 38 He explains that the coming, the parousia, of the Son of Man will be as the days of Noah. This means that during the Lord's parousia people will be befuddled by the necessities of life and not know that God's judgment will come upon them by Christ's coming. The believers, however, should soberly know that Christ is coming to execute God's judgment upon this corrupted world. Furthermore, as verses 40 and 41 indicate, while the worldly people are befuddled by material things, with no sense of the coming judgment, some of the sober and watchful believers will be taken away. This should be a sign of Christ's coming to the befuddled and senseless people. The Lord Jesus will come secretly as a thief to those who love Him (v. 43) and will take them away as His treasures.

In 25:1-30 the Lord continues His prophecy concerning the church with a parable for watchfulness (vv. 1-13) and a parable for faithfulness (vv. 14-30). Whereas the oil in the parable of the virgins signifies the Spirit of God, the talents in verse 15 signify spiritual gifts (Eph. 4:8; Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6). For life we need oil, the Spirit of God, even His fullness, that we may be enabled to live the virgin life for the Lord's testimony. For service, for work, we need the talent, the spiritual gift that we may be equipped as a good slave for the Lord's accomplishment. The fullness of the Spirit in life is for us to use the spiritual gift in service, and the spiritual gift in service matches the fullness of the Spirit in life that we may be a perfect member of Christ.

Matthew 25:19 says, "After a long time the lord of those slaves comes and settles accounts with them." This "long time" signifies the entire church age, and "comes" signifies Christ's coming to the air (1 Thes. 4:16) in His parousia. "Settles accounts" signifies the Lord's judgment at His judgment seat (2 Cor. 5:10; Rom. 14:10), where the believers' life, conduct, and work will be judged for reward or punishment (1 Cor. 4:5; Matt. 16:27; Rev. 22:12; 1 Cor. 3:13-15).

Finally, in 25:31-46 Christ prophesies of His coming in relation to the nations. Verse 31 says, "When the Son of Man comes in His glory, and all the angels with Him, then He shall sit on His throne of glory." This refers to the open aspect of Christ's coming. It will be the continuation of His coming mentioned in 24:30.

马太二十五章三十二节继续说，“万民都要聚集在祂面前，祂要把他们彼此分开，好象牧人把绵羊从山羊分开一样。”基督回到地上，在哈米吉顿毁灭那些跟随敌基督的外邦人（启十六 14，16，十九 11 ～ 15，19 ～ 21）之后，在地上所余留的外邦人，就是这里的“万民”。他们都要聚集在基督荣耀的宝座前受审判，这是千年国之前，基督对活人的审判，（徒十 42，提后四 1，）不同于千年国之后，基督在白色大宝座前对死人的审判。（启二十 11 ～ 15。）基督对活着的外邦人的审判，是祂在空中审判台前审判信徒之后，来到地上施行的。在基督荣耀宝座前的审判之后，“绵羊”要迁到千年国里，在基督和得胜者的君尊治理之下，（启二 26 ～ 27，十二 5，二十 4 ～ 6，）并在得救犹太人的祭司职任之下（亚八 20 ～ 23）作百姓。“山羊”要在火湖里灭亡。（太二五 41。）

二四　设立祂的筵席叫信徒记念祂

主耶稣在地上职事的末了设立祂的筵席，叫信徒记念祂。（太二六 26 ～ 28。）“他们吃的时候，耶稣拿起饼来，祝福了，就擘开，递给门徒，说，你们拿着吃，这是我的身体。”（太二六 26。）主筵席上的饼是个表号，象征主的身体在十字架上为我们裂开，将祂的生命释放出来，使我们能有分于这生命；借此，我们就成为基督奥秘的身体，（林前十二 27，）这奥秘的身体，也是桌上的饼所象征的。（林前十 17。）因此，我们分享这饼，就有分于基督身体的交通。（林前十 16。）

在马太二十六章二十七节，主耶稣拿起杯来，祝谢了，递给门徒，并且说，“你们都喝这个。”杯与主的血有关；主的血救赎我们，从堕落的光景回到神面前，并回到神完满的福分里。关于主的筵席，（林前十 21，）饼象征我们有分于生命，杯象征我们享受神的福分，因此，这杯称为福杯。（林前十 16。）在这杯里有神一切的福分，甚至有神自己作我们的分。（诗十六 5。）在亚当里，我们的分乃是神忿怒的杯，（启十四 10，）但基督已经为我们喝了那杯，（约十八 11，）祂的血已经为我们构成了救恩的杯，（诗一一六 13，）满溢的杯。（诗二三 5。）我们分享这杯，就有分于基督之血的交通。（林前十 16。）

Matthew 25:32 continues, “All the nations shall be gathered before Him, and He shall separate them from one another, as the shepherd separates the sheep from the goats.” “All the nations” refer to all the Gentiles who will be left at Christ’s coming back to the earth after He destroys those Gentiles who follow Antichrist at Armageddon (Rev. 16:14, 16; 19:11-15, 19-21). They will all be gathered and judged at Christ’s throne of glory. This will be Christ’s judgment on the living before the millennium (Acts 10:42; 2 Tim. 4:1), differing from His judgment on the dead at the great white throne after the millennium (Rev. 20:1-15). Christ’s judgment of the living Gentiles will occur after His judgment on the believers at His judgment seat in the air. After the judgment at Christ’s throne of glory, the sheep will be transferred into the millennium to be the people under the kingly ruling of Christ and the overcomers (Rev. 2:26-27; 12:5; 20:4-6) and under the priestly ministry of the saved Jews (Zech. 8:20-23). The “goats” will perish in the lake of fire (v. 41).

24. Establishing His Table for the Believers to Remember Him

At the end of His earthly ministry the Lord Jesus established His table for the believers to remember Him (Matt. 26:26-28). “As they were eating, Jesus took the bread and blessed and broke it and gave it to the disciples, and said, Take, eat; this is My body” (v. 26). The bread of the Lord’s table is a symbol signifying the Lord’s body broken for us on the cross to release His life that we may participate in it. By participating in this life we become the mystical body of Christ (1 Cor. 12:27), which is also signified by the bread of the table (1 Cor. 10:17). Hence, by partaking of this bread we have the fellowship of the body of Christ (1 Cor. 10:16).

In Matthew 26:27 the Lord Jesus took the cup, gave thanks, gave it to the disciples, and said, “Drink of it, all of you.” The cup is related to the Lord’s blood, which has redeemed us from our fallen condition back to God and back to God’s full blessing. Concerning the Lord’s table (1 Cor. 10:21), the bread signifies our participation in life, and the cup, our enjoyment of God’s blessing. Hence, it is called the cup of blessing (1 Cor. 10:16). In this cup are all the blessings of God and even God Himself as our portion (Psa. 16:5). In Adam our portion was the cup of God’s wrath (Rev. 14:10). Christ has drunk that cup for us (John 18:11), and His blood has constituted the cup of salvation for us (Psa. 116:13), the cup that runs over (Psa. 23:5). By partaking of this cup we also have the fellowship of the blood of Christ (1 Cor. 10:16).

在马太二十六章二十八节主继续说，“因为这是我立约的血，为多人流出来，使罪得赦。”主的血既满足了神的公义，就立了新约。在这新约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。当神将这新约赐给我们时，这约乃是一个杯，（路二二 20，）就是我们的分。主流了血，神立了约，而我们享受这杯；在这杯里，神和一切属神的都是我们的分。血是基督为我们所付的代价，约是神为我们所立的契据，杯是我们从神所领受的分。主筵席上杯里葡萄树的产品（太二六 29）也是个表号，象征主在十字架上为我们的罪所流的血。这血乃是神的公义所要求的，为使我们的罪得赦免。（来九 22。）

二五　为祂的羊舍了祂的魂生命

在约翰十章十、十一节主耶稣说，“我来了，是要叫羊得生命，并且得的更丰盛。我是好牧人，好牧人为羊舍命。”在这经文里，原文用两个不同的希腊文来指生命。在十节，希腊文是 zoe，奏厄，在新约里是指永远、神圣的生命。在十一节，希腊文是 psuche，朴宿克，与魂字同，意即魂生命，就是人的生命。这经文指明主耶稣有两种生命。祂是人，有朴宿克的生命，人的生命；祂也是神，有奏厄的生命，神的生命。祂舍了祂的魂生命，就是人的生命，为祂的羊成功救赎，使他们能有分于神的生命，永远的生命。

主神圣的生命无法被杀。祂钉十字架时所舍、被杀的生命是祂人的生命，祂的魂生命。为了作我们的救主，祂成为人，舍了祂人的生命，为我们成功救赎，使我们能得着神的生命。祂舍了祂的魂生命，好使我们蒙救赎以后，能得着永远的生命。

二六　顶替一切的供物

当基督在十字架上受死时，顶替了一切的供物。（来十 5 ～ 9。）旧约里不同的供物都是基督的预表、表号。神唯一的旨意是要差遣基督来顶替这一切供物。祂一次永远的献上自己，作成了这事。（来十 10。）这确实是一件伟大的工作。

In Matthew 26:28 the Lord goes on to say, “For this is My blood of the covenant, which is poured out for many for forgiveness of sins.” The “fruit of the vine” (v. 29) within the cup of the Lord’s table is also a symbol, signifying the Lord’s blood shed on the cross for our sins. His blood was required by God’s righteousness for the forgiveness of our sins (Heb. 9:22). The Lord’s blood, having satisfied God’s righteousness, enacted the new covenant. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. When this new covenant is given to us, it is a cup (Luke 22:20), a portion for us. The Lord shed the blood. God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion. The blood is the price Christ paid for us, the covenant is the title deed God made to us, and the cup is the portion we receive from God.

25. Laying Down His Soul Life for His Sheep

In John 10:10 and 11 the Lord Jesus says, “I came that they may have life and may have it abundantly. I am the good shepherd; the good shepherd lays down His life for the sheep.” In these verses two different Greek words are used for life. In verse 10 the Greek word is zoe, which is the word used in the New Testament for the eternal, divine life. In verse 11 the Greek word is psuche, the same word for soul, which means the soulish life, that is, the human life. These verses indicate that the Lord Jesus has two kinds of lives. As a man He has the psuche life, the human life, and as God He has the zoe life, the divine life. He laid down His soul life, His human life, to accomplish redemption for His sheep so that they may share His divine life, the eternal life.

The Lord’s divine life could not be slain. What He laid down and what was slain in His crucifixion was His human life, His soul life. In order to be our Savior, He, as a man, laid down His human life to accomplish redemption for us so that we may receive the divine life. He laid down His soul life in order that we, after being redeemed, may receive eternal life.

26. Replacing All the Offerings

When Christ was dying on the cross, He replaced all the offerings (Heb. 10:5-9). The various offerings in the Old Testament are types, prefigures, of Christ. God’s unique will was to send Christ to replace all these offerings. This He did when He offered up Himself once for all (Heb. 10:10). This surely was a great work.

从人堕落时起，神就用羔羊、绵羊、牛犊、公牛，给神的选民作预表，以指着基督，就是神所预定的真羔羊。（约一 29，彼前一 19 ～ 20。）到了时期满足时，（加四 4，）神就差子成为肉体而来，取了人的身体，（来十 5，）使祂可以在十字架上献给神，（来九 14，十 12，）实行神的旨意。（来十 7。）神的旨意就是基督用祂人性的自己，作唯一的供物，顶替一切作预表的供物，使神的选民得以成圣。（来十 9 ～ 10。）所以，基督成就了用自己顶替一切供物的伟大工作，作祂地上职事的总结。

From the time of man's fall, lambs, sheep, calves, and bulls were used by God's chosen people as types pointing to Christ, the real Lamb foreordained by God (John 1:29; 1 Pet. 1:19-20). In the fullness of time (Gal. 4:4) God sent forth the Son to come in incarnation to take a human body (Heb. 10:5) that He might be offered to God on the cross (Heb. 9:14; 10:12) to do the will of God (Heb. 10:7). God's will was that Christ replace all the offerings, which were types, with Himself in His humanity as the unique offering for the sanctification of God's chosen people (Heb. 10:9-10). Therefore, as the conclusion of His earthly ministry Christ accomplished the great work of replacing all the offerings with Himself.

第七十篇

基督—祂的工作（八）

在本篇信息中，我们要开始来看基督在祂的死里的工作。

伍　在祂的死里

一　将自己赐给信徒，使祂能救赎他们，并洁净他们，归祂自己成为独特的子民，作祂的奇珍

基督在祂的死里，将自己赐给信徒，使祂能救赎他们，并洁净他们，归祂自己成为独特的子民，作祂的奇珍。以弗所五章二节说，基督爱我们，“为我们舍了自己，作供物和祭物献与神，成为馨香之气。”在圣经里，供物和祭物不同。供物是为着与神交通，祭物是为着得赎脱罪。基督为我们舍了自己，作供物使我们与神有交通，也作祭物赎我们脱离罪。基督爱我们，为我们舍了自己。这虽是为我们，却是献与神的馨香之气。

在加拉太二章二十节保罗说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我因信神的儿子所活的，祂是爱我，为我舍了自己。”基督这名称，主要的是指基督的使命，为着完成神的计划；神的儿子，是指基督的人位，为着分赐神的生命到我们里面。神的儿子爱我们，特意为我们舍了自己，使祂能将神的生命分赐到我们里面。保罗写这节时，充满了对主耶稣的珍赏。因这缘故，在这节末了他说到基督爱他，为他舍了自己。

在提多书二章十四节保罗说，基督“为我们舍了自己，要赎我们脱离一切的不法，并洁净我们，归祂自己成为独特的子民，作祂特有的产业，热心行善。”这里说主舍自己是为着我们，不是代替我们。赎是指用代价来买。（林前六 20，彼前一 18 ～ 19，提前二 6。）基督为我们舍了自己，不仅要赎我们脱离一切的不法，并要洁净我们，归祂自己成为独特的子民。祂自己独特的子民是取自旧约的

MESSAGE SEVENTY

CHRIST—HIS WORK (8)

In this message we shall begin to consider Christ's work in His death.

E. IN HIS DEATH

1. Giving Himself for the Believers That He Might Redeem Them and Purify to Himself a People for His Own Possession as His Peculiar Treasure

In His death Christ gave Himself for the believers that He might redeem them and purify to Himself a people for His own possession as His peculiar treasure. Ephesians 5:2 says that Christ loved us and "gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor." In the Bible there is a difference between an offering and a sacrifice. An offering is for fellowship with God, whereas a sacrifice is for redemption from sin. Christ gave Himself up for us both as an offering to have fellowship with God and as a sacrifice to redeem us from sin. In loving us Christ gave Himself up for us. It was for us, but it was a sweet-smelling savor to God.

In Galatians 2:20 Paul says, "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself for me." Whereas the title "Christ" mainly denotes Christ's mission to carry out God's plan, "the Son of God" denotes Christ's person to impart God's life into us. The Son of God loved us and purposely gave Himself for us that He might impart the divine life into us. As Paul wrote this verse, he was filled with appreciation of the Lord Jesus. This was the reason at the end of the verse he spoke of Christ's loving him and of having given Himself for him.

In Titus 2:14 Paul says that Christ "gave Himself for us, that He might redeem us from all lawlessness and purify to Himself a people for His own possession, zealous of good works." The words "for us" here mean on our behalf. They do not mean instead of us. To redeem means to buy with a price (1 Cor. 6:20; 1 Pet. 1:18-19; 1 Tim. 2:6). Christ gave Himself for us not only that He might redeem us from all lawlessness but also purify to Himself a people for His own possession. A people for His own possession or a peculiar people is an expression borrowed

说法，（申七 6，十四 2，二六 18，）指神自己所特有的子民，作祂的奇珍，（出十九 5—和合本之子民，原文意奇特的所有物，奇珍，）祂自己的产业。（彼前二 9。）

二　为召会舍己

以弗所五章二十五节告诉我们，基督爱召会，为召会舍了自己。基督爱召会，为召会舍己，乃是为着救赎和分赐生命。按约翰十九章三十四节，有血和水从主被扎的肋旁流出来。血是为着救赎，水是为着分赐生命，使召会能产生。以弗所五章二十五节说到召会的产生是借着基督爱召会，为召会舍了自己。

三　为信徒舍了祂物质的身体，使他们能成为祂奥秘身体的肢体

路加二十二章十九节说，“拿起饼来，祝谢了，就擘开，递给他们，说，这是我的身体，为你们舍的。”这饼是个表号，象征基督物质的身体在十字架上为我们裂开，将祂的生命释放出来，使我们能有分于这生命；借此，我们就成为基督奥秘的身体。（罗十二 5，林前十二 27。）路加二十二章十九节的“为你们”这辞指明，这里的身体乃指基督物质的身体。基督物质的身体是为我们，而基督奥秘的身体是为祂。那钉十字架的耶稣物质的身体是为我们，基督奥秘的身体是为祂。

耶稣物质的身体在十字架上舍了，为我们完成救赎。那身体与神当前的行政无关。然而，基督奥秘的身体却与神的行政绝对有关。没有基督奥秘的身体，神就没有路完成祂的行政。因着耶稣物质的身体在十字架上献上，救赎已完全成就。但今天基督有一个奥秘的身体，这身体是为完成神的行政。为使我们成为这奥秘身体的肢体，基督在十字架上为我们舍了祂物质的身体。

看过基督为信徒并为召会舍了自己，以及祂为信徒舍了祂物质的身体，使他们能成为祂奥秘身体的肢体之后，我们需要来看基督如何为我们舍去自己。当然，这舍己是在十字架上成就的。四福音清楚指明主耶稣在十字架上六小时，从上午九时到下午三时。所以，主的舍己花

from the Old Testament (Deut. 7:6; 14:2; 26:18) and denotes a people privately possessed by God as His peculiar treasure (Exo. 19:5), His own possession (1 Pet. 2:9).

2. Giving Himself for the Church

Ephesians 5:25 tells us that Christ loved the church and gave Himself up for her. Christ's loving the church and giving Himself up for her was for redemption and for the impartation of life. According to John 19:34, blood and water came out of the Lord's pierced side. The blood was for redemption, and the water was for the impartation of life so that the church might come into existence. In Ephesians 5:25 we have the church coming into existence through Christ's loving her and giving Himself up for her.

3. Giving His Physical Body for the Believers That They May Become Members of His Mystical Body

Luke 22:19 says, "Having taken a loaf, when He had given thanks, He broke it, and gave it to them, saying, This is My body which is given for you." This loaf is a symbol signifying Christ's physical body broken for us on the cross to release His life that we may participate in it. By participating in this life we become the mystical Body of Christ (Rom. 12:5; 1 Cor. 12:27). The words "for you" in Luke 22:19 indicate that the body here denotes Christ's physical body. His physical body is for us, whereas the mystical Body of Christ is for Him. The physical body of Jesus which was crucified is for us, and the mystical Body of Christ is for Him.

The physical body of Jesus was given on the cross to accomplish redemption for us. But that body has nothing to do with God's present administration. However, the mystical Body of Christ is absolutely related to God's administration. Apart from the mystical Body of Christ, God has no means to carry out His administration. Redemption has been fully accomplished by the offering of the physical body of Jesus on the cross. But Christ today has a mystical Body, and this Body is for the carrying out of God's administration. In order that we may become members of this mystical Body Christ gave His physical body for us on the cross.

Having seen that Christ gave Himself for the believers and for the church and that He gave His physical body for the believers so that they may become members of His mystical Body, we need to consider how Christ gave Himself for us. This giving, of course, was accomplished on the cross. The four Gospels indicate clearly that the Lord Jesus was on the cross for six hours, from nine o'clock in the morning until three o'clock in the

了六小时。主耶稣在钉十字架以前，从加利利到耶路撒冷走了漫长的行程，目的是将自己献给神。献是向神，舍是为我们。

基督在十字架上为我们舍己，是非常艰难的工作。这需要主耶稣经过人残酷的对待。主在十字架上的前三小时，受尽犹太人和罗马人的逼迫。他们对主耶稣所作的一切，是祂为我们舍己所经过的部分过程。没有犹太和罗马的逼迫者，祂无法为我们舍己；祂无法为我们舍去祂物质的身体，使我们能成为祂奥秘身体的肢体。我们需要牢记，基督为我们舍己，包含借着漫长受苦过程所完成的艰难工作。犹太人和罗马人若没有逼迫祂，祂就无法被钉十字架。犹太人和罗马人逼迫祂以后，犹太人戏弄祂，兵丁剥祂的衣服。凡犹太人和罗马人对祂所作的，都是祂为我们舍己的部分手续。

主耶稣在受人逼迫以后，就受神审判。马太二十七章四十五节说，“从正午到午后三时，遍地都黑暗了。”正午，直译，第六时。午后三时，直译，第九时。主在第三时，我们的上午九时被钉，直到第九时，我们的下午三时。我们看过，在基督钉十字架的前三小时，祂是为着遵行神的旨意，被人迫害；后三小时，祂是为我们完成救赎，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，都受了对付。神将我们一切的罪、罪孽、和过犯，都归在主耶稣身上。神若不将我们的罪归在主耶稣身上，祂就无法为我们舍己，担当我们的罪。所以，人作了人的部分，将主耶稣钉在十字架上，逼迫祂。然后神进来作祂的部分，将我们一切的罪、罪孽、和过犯，都归在主耶稣身上，并为着救赎我们，叫祂替我们受审判。这也是主为我们舍己所经过的部分过程。

基督为我们舍己，不是瞬间发生的简单事情。反之，这是花了六小时，需要主经过漫长过程的复杂事情。基督要完成祂为我们舍己的事，需要人作人的部分，神作神的部分。主在十字架上经过过程，个别是为我们信徒，团体是为召会舍己，尤其是为我们舍了祂物质的身体，使我们能成为祂奥秘身体的肢体。

afternoon. The Lord's giving of Himself, therefore, took six hours. Before His crucifixion, the Lord Jesus made the long journey from Galilee to Jerusalem for the purpose of presenting Himself to God. The presenting was to God, and the giving was for us.

Christ's giving Himself for us on the cross was a very difficult task. It required the Lord Jesus to pass through man's cruel treatment. During the first three hours the Lord was on the cross, He was persecuted by both the Jews and the Romans. All that they did to Him was part of the process through which the Lord Jesus gave Himself for us. Without the Jewish and Roman persecutors, He could not have given Himself for us. He could not have given His physical body for us so that we may become the members of His mystical Body. We need to be impressed that Christ's giving Himself for us involves hard work carried out through a long process of suffering. If the Jews and the Romans had not persecuted Him, He could not have been crucified. After the Jews and Romans persecuted Him, the Jews mocked Him, and the soldiers robbed Him of His garments. Whatever the Jews and Romans did to Him was part of the procedure of His giving of Himself for us.

After the Lord Jesus was persecuted by men, He was judged by God. Matthew 27:45 says, "From the sixth hour darkness came over all the land until the ninth hour." The sixth hour is our twelve noon, and the ninth hour is our three o'clock in the afternoon. We have seen that during the first three hours of His crucifixion, Christ 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. It was during this time that 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 being dealt with. God put all our sins, iniquities, and transgressions upon the Lord Jesus. If God had not put our sins upon Him, the Lord Jesus could not have given Himself for us to bear our sins. Therefore, man did his part by putting the Lord Jesus on the cross and persecuting Him. Then God came in to do His part by putting all our sins, iniquities, and transgressions upon the Lord Jesus and judging Him as our Substitute for our redemption. This also was part of the process the Lord passed through to give Himself for us.

Christ's giving Himself for us was not a simple matter that happened quickly. On the contrary, it was a complicated matter that took six hours and required the Lord to pass through a long process. In order for Christ to complete His giving of Himself for us, it was necessary for man to do his part and for God to do His part. On the cross the Lord passed through the process to give Himself for us individually as believers and corporately as the church and in particular to give His physical body for us so that we may become members of His mystical Body.

四　为新约并为信徒罪得赦免流出祂的血

基督为新约并为信徒罪得赦免流出祂的血，这是祂在祂的死里工作的一部分。在路加二十二章二十节主说，“这杯是用我血所立的新约，这血是为你们流出来的。”神在出埃及二十四章三至八节，与蒙救赎的以色列人立约，（来九 18 ～ 21，）那约成了旧的遗命，作为祂在律法时代对待赎民的依据。基督照着神的旨意，（来十 7，9 ～ 10，）借着祂的死，为神的选民完成神永远的救赎，并用祂的血立了新约，就是更美之约。（来八 6 ～ 13。）这约在祂复活以后成了新的遗命，（来九 16 ～ 17，）作为神在恩典时代与祂所救赎并重生的人联合为一的依据。这新约顶替了旧约，同时将神的旧时代转换为祂的新时代。主耶稣要祂的门徒知道这点，并在祂复活后基于这点、照着这点过生活。

在马太二十六章二十八节主耶稣说，“这是我立约的血，为多人流出来，使罪得赦。”主的血乃是神的公义所要求的，为使我们的罪得赦免。没有流血，就没有赦罪，（来九 22，）没有赦罪，就无法满足神公义的要求，使约无法成立。但基督的血已经流出，使罪得赦；新约也凭祂的血得以成立。主耶稣的血为我们成就了完全的救赎，使我们一切的罪都得赦免。祂的血救赎我们，从堕落的光景回到神面前，并回到神完满的福分里。主的血既满足了神的公义，就立了新约。在这新约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。所以，基督在祂的工作里流出祂的血来，使新约得以成立，信徒的罪也得以赦免。

卫斯理查理（Charles Wesley）在他的一首诗歌里，说到基督在加略所受五处流血的伤。这些伤有四处是祂被钉十字架时，在手上和脚上所受的伤，第五处是祂肋旁的伤。前四处流血的伤是逼迫的事，但第五处的伤是救赎的事。

路加二十二章二十节和马太二十六章二十八节都指明基督的血流出来。当然，这血是主耶稣自己流出来的。我们会以为是主的肋旁为兵丁所扎，使主的血流

4. Pouring Out His Blood for the New Covenant and for the Forgiveness of the Believers' Sins

As part of His work in His death Christ poured out His blood for the new covenant and for the forgiveness of the believers' sins. In Luke 22:20 the Lord says, "This cup is the new covenant in My blood, which is being poured out for you." God made a covenant with redeemed Israel in Exodus 24:3-8 (Heb. 9:18-21), which became the old testament, as a base for Him to deal with His redeemed people in the dispensation of law. Christ came to accomplish God's eternal redemption for God's chosen people by His death, according to God's will (Heb. 10:7, 9-10), and with His blood instituted a new covenant, a better covenant (Heb. 8:6-13), which became the new testament after His resurrection (Heb. 9:16-17), as a base for God to be one with His redeemed and regenerated people in the dispensation of grace. This new covenant replaced the old covenant and simultaneously changed God's old dispensation to His new dispensation. The Lord Jesus wanted His disciples to know this and live a life based on it and according to it after His resurrection.

In Matthew 26:28 the Lord Jesus says, "This is My blood of the covenant, which is poured out for many for forgiveness of sins." The Lord's blood was required by God's righteousness for the forgiveness of our sins. Without shedding of blood there is no forgiveness of sin (Heb. 9:22). Without forgiveness of sin there is no way to fulfill the requirement of God's righteousness so that the new covenant may be enacted. But Christ's blood was poured out for the forgiveness of sins, and the new covenant has been enacted with His blood. The blood of the Lord Jesus has made a complete redemption for us so that all our sins may be forgiven. His blood has redeemed us from our fallen condition back to God and to God's full blessing. The Lord's blood, having satisfied God's righteousness, enacted the new covenant. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. Therefore, in His work Christ poured out His blood so that the new covenant may be enacted and the believers' sins may be forgiven.

In one of his hymns Charles Wesley speaks of Christ's five bleeding wounds received on Calvary. Four of these wounds were the wounds in His hands and feet received when He was nailed to the cross, and the fifth wound was the wound in His side. The first four bleeding wounds were a matter of persecution, but the fifth wound was a matter of redemption.

Luke 22:20 and Matthew 26:28 both indicate that Christ's blood was poured out. Of course, this blood was poured out by the Lord Jesus Himself. However, we may think that it was the piercing of the Lord's side by the soldiers that caused His

出来。从人的观点看，罗马兵丁扎主的肋旁，因此祂的血流出来。但从基督的观点看，是祂为着救赎流出祂的血来。路加二十二章二十节和马太二十六章二十八节所说主的血流出来，是指从祂肋旁流出的血，不是指从祂手上和脚上的伤流出的血；后者与逼迫有关，前者与救赎有关。

我们常说到基督在十字架上流血。然而，主耶稣说祂的血流出来。祂流出祂的血不是为着遭受逼迫，乃是为着完成救赎。

似乎是由于罗马兵丁扎主的肋旁，才使祂的血流出来。事实上，是主耶稣率先流出祂的血来。主的血流出来，若只是由兵丁所扎造成的，那就只是遭受逼迫。但照着主自己的话，祂的血流出来是为着救赎。这两件事有很大的不同。基督的血流出来，若只是由于祂被兵丁所扎，这工作就是由兵丁所完成的。但基督的血流出来不是罗马兵丁的工作。在神看来，这是基督在祂的死里的工作。当主为我们流出祂的血来，那时祂作了极大的工作。这不是在祂钉十字架的前三小时被人逼迫时所发生的，乃是在后三小时祂为我们作工完成救赎时发生的。是的，基督流出祂的血来，是借着兵丁所扎而发生的；但祂的血为着救赎我们流出来，实际上是基督自己的工作。

五　舍命作多人的赎价

主耶稣在祂的死里作工，舍命作多人的赎价。“人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”（太二十 28。）主在祂的人性里，甚至用祂的生命，就是祂的魂生命，服事罪人。在约翰十章十一节，主清楚却笼统的说祂要舍命。但在马太二十章二十八节祂明确的说，祂舍命作多人的赎价。主的魂生命是祂为多人所付的赎价，代价。

主耶稣在十字架上受死的时候，舍了祂的魂作多人的赎价。主耶稣在十字架上的后三小时，神将我们的罪归在祂身上，把祂当作独一的罪人，甚至当作罪本身。结果，神在经纶上弃绝基督，把祂独自留在神的审判之下。

blood to pour out. From the human point of view, the Roman soldiers pierced the Lord’s side, and His blood came out. But from Christ’s point of view, He poured out His blood for redemption. The pouring out of the Lord’s blood spoken of in Luke 22:20 and Matthew 26:28 refers to the blood that poured out of His side, not to the blood that issued from the wounds in His hands and feet. The latter was related to persecution, and the former, to redemption.

Often we speak of the shedding of Christ’s blood on the cross. The Lord Jesus, however, said that His blood was poured out. He poured out His blood not for the suffering of persecution but for the accomplishing of redemption.

It may seem that the Roman soldiers took the initiative to pierce the Lord’s side to cause His blood to come out. Actually, the Lord Jesus took the initiative to pour out His blood. If the pouring out of the Lord’s blood had resulted from the piercing by the soldiers, it might only have been for the suffering of persecution. But according to the Lord’s own word, the pouring out of His blood was for redemption. There is a great difference between these two things. If the pouring out of Christ’s blood was a matter of His being pierced by the soldiers, then this would have been a work accomplished by the soldiers. But the pouring out of Christ’s blood was not the work of Roman soldiers. In the sight of God this was Christ’s work in His death. The Lord did a great work when He poured out His blood for us. This did not take place during the first three hours of His crucifixion when He was persecuted by man. Rather, it happened during the last three hours when He was working to accomplish redemption for us. Yes, Christ’s pouring out of His blood took place through the piercing by the soldiers. But the pouring out of His blood for our redemption was actually Christ’s own work.

5. Giving His Life a Ransom for Many

In His death the Lord Jesus worked to give His life a ransom for many. “The Son of Man came not to be served, but to serve and to give His life a ransom for many” (Matt. 20:28). In His humanity the Lord served sinners even with His life, that is, with His soulish life. In John 10:11 the Lord says in a clear but general way that He would lay down His life. But in Matthew 20:28 He says definitely that He gives His life a ransom for many. The Lord’s soulish life was the ransom, the price, He paid for many.

The Lord Jesus gave His soul a ransom for many when He died on the cross. During the last three hours the Lord Jesus was on the cross, God put our sins upon Him, regarding Him as the unique sinner, even as sin itself. As a result, God forsook Christ economically, leaving Him alone under His judgment. Therefore,

所以，基督舍去祂人的生命，作我们的赎价，这是在神审判的过程中进行的。祂为我们受神审判时，舍了祂的魂生命，作我们的赎价，偿付。这偿付至少需要一段持续三小时的手续。

主耶稣在十字架上为我们付了代价，舍了祂的魂生命作赎价，这是一件大事。因为神是律法的神，祂必须合法的作每件事。甚至在赦免我们、勾销我们的债务上，祂的行动也必须合法。不仅如此，神的仇敌撒但总是留意，要看神的行动是否不义。神若要不义的作什么，撒但会立刻抗议。所以，关于基督舍己作多人的赎价，偿付我们的债务，神不能非法的作什么。反之，祂必须照着祂的性情和祂的法则作一切。基督照着神的性情、公平、和要求，并在仇敌撒但的监视之下，作了伟大的工作，借此为我们付了代价。一面，神在经纶上弃绝基督。另一面，神在等候并观察，要看作为我们代替的基督，如何为我们偿付债务。因这缘故，神审判那作我们代替的基督，时间持续了三小时。基督要清偿我们的债务，需要经过一段持续三小时的过程。由此我们看见，基督作了伟大的工作，舍己作赎价，好在神面前清偿我们的债务。

六　为罪献上自己作祭物

基督在祂的死里为我们的罪献上自己作祭物。希伯来十章十二节说，“这一位既为罪一次献上祭物，就永久在神的右边坐下了。”旧约的祭司天天站着，（来十11，）一再献上同样的祭物，因为他们所献上的永不能除罪。他们站着，就是除罪的事尚未完成的标记。基督献上祂自己，就完成了除罪的事。旧约的祭司天天站着，一再献上同样的祭物，而基督为着罪将自己当作那唯一的祭物献给神，就把罪除掉。祂坐在天上乃是除罪的事已经成就的标记和证明。（来一3。）祂无须再为罪作什么，因祂已经一次永远的作成了。

希伯来九章二十六节说，“如今祂在诸世代的终结显明了一次，好借着献上自己为祭，把罪除掉。”这里诸世代的终结，是指旧约时代的末了，而马太二十八章二十节所说这世代的终结，是指召会时代的结束。基督是在创世以前，就为我们被预定，（彼前一20，）并且是从

Christ's giving His human life as a ransom for us took place under the process of God's judgment. While He was being judged by God for us, He gave His soul life as a ransom, as a payment, for us. This payment required a procedure that lasted at least three hours.

It is a great matter that on the cross the Lord Jesus paid the price for us, giving His soul life as a ransom. Because God is a God of law, He must do everything legally. Even in forgiving us, in writing off our debt, He must act legally. Furthermore, God's enemy Satan is always watchful to see if God will act righteously. If God were to do anything in an unrighteous way, Satan would immediately protest. Therefore, with respect to Christ's giving Himself as a ransom for many in payment of our debt, God could not do anything lawlessly. On the contrary, He had to do everything according to His nature and His way. Christ paid the price for us by doing a great work according to God's nature, justice, and requirements and under the watching of the enemy, Satan. On the one hand, God forsook Christ economically. On the other hand, God was waiting and watching to see how Christ as our Substitute would pay the debt for us. This was the reason that the time of God's judgment of Christ as our Substitute lasted three hours. For Christ to pay off our debt it was necessary for Him to pass through a process that went on for three hours. From this we see that Christ did a great work in giving Himself as a ransom to pay off our debt before God.

6. Offering Himself as a Sacrifice for Sins

In His death Christ offered Himself as a sacrifice for our sins. Hebrews 10:12 says, "This One, having offered one sacrifice for sins, sat down forever on the right hand of God." The priests in the old covenant stood daily (v. 11) and offered the same sacrifices again and again, because what they offered could not take away sins. Their standing was a sign that the taking away of sins had not been accomplished. It was Christ's offering of Himself that has accomplished the taking away of sins. Whereas the old covenant priests stood daily offering the same sacrifices again and again, Christ has put away sin by offering Himself to God as the unique sacrifice for sin. His sitting in heaven is a sign and proof that the taking away of sins has been accomplished (Heb. 1:3). He no longer needs to do anything for sin, for He has done it once for all.

Hebrews 9:26 says, "Now once at the consummation of the ages He has been manifested for the putting away of sin by His sacrifice." Here the consummation of the ages means the end of the Old Testament age, whereas the consummation of the age in Matthew 28:20 indicates the close of the church age. Christ was foreordained for us before the foundation of the world (1 Pet. 1:20), and He was slain from the

创世以来就被杀的。（启十三8。）事实上，祂的被杀是一次永远的发生在诸世代的终结，就是祂第一次显明，献上自己给神，把罪除掉的时候。

十九个世纪多以前，基督把罪除掉。在祂完成这事以前，祭司天天献上赎罪祭。但那不是真正的把罪除掉；那只是预表、图画。真正的把罪除掉，乃是基督在十字架上，为罪献上自己作祭物的时候，一次永远完成的。

希伯来九章十四节告诉我们，基督借着永远的灵，将自己献给神。基督在十字架上，在人的身体里将自己献给神，（来十5，10，）这身体是受时间限制的。但祂借着永远的灵作这事，这灵是永远的，不受时间的限制。祂献上自己是一次永远的，（来七27，）并且借着祂的死所完成的救赎也是永远的，（来九12，）有永远的功效。

基督为罪献上自己作祭物，包含祂作赎罪祭。祂在十字架上的后三小时，在神看来，祂是那献上自己作赎罪祭的独一罪人。这工作一次永远的完成了，并且永远有功效。

foundation of the world (Rev. 13:8). Actually, His being slain took place once for all at the consummation of the ages, when He offered Himself to God for the putting away of sin.

More than nineteen centuries ago, Christ put away sin. Before He accomplished this, the priests offered the sin offering day after day. But that was not the actual putting away of sin; it was only a type, a picture. The real putting away of sin was accomplished once for all by Christ on the cross when He offered Himself as a sacrifice for sins.

Hebrews 9:14 tells us that Christ offered Himself to God through the eternal Spirit. On the cross Christ offered Himself to God in a human body (Heb. 10:5, 10), which body is a matter of time. But He did this through the eternal Spirit, who is of eternity, without any limit of time. His offering of Himself was once for all (Heb. 7:27), and the redemption accomplished through His death is eternal (Heb. 9:12), having an eternal effect.

Christ's offering Himself as a sacrifice for sin involves His being the sin offering. During the last three hours He was on the cross, He was in the sight of God the unique sinner offering Himself as a sin offering. This work was accomplished once for all, and it is eternally effective.

第七十一篇

基督—祂的工作（九）

在本篇信息中，我们要说到基督在祂的死里工作的更多方面。

七　为我们的罪献上自己作平息的祭物

约壹二章二节说，基督为我们的罪，作了平息的祭物，而四章十节说，神差祂的儿子，为我们的罪作了平息的祭物。在这些经文里，平息的祭物，原文是 hilasmos，希拉斯模斯，指平息物，就是平息的祭物。因此，约壹二章二节和四章十节指明，主耶稣为我们的罪作了平息的祭物。基督为我们的罪，将自己当作祭物献给神，（来九 28，）不仅为着救赎我们，更为着满足神的要求，平息我们与神之间的关系。因此，祂是我们在神面前平息的祭物。

希伯来二章十七节启示，基督为我们的罪成就平息。这里的平息，原文是 hilaskomai，希拉斯哥迈，指平息的事，就是成就平息，满足一方的要求，而使双方和息相安。因此，基督为我们的罪成就了平息，（来二 17，）如此祂就成了我们与神之间的平息物，就是平息的祭物，（约壹二 2，四 10，）也就作了我们在神面前得享平息，并神向我们施恩的地方，就是约柜的盖所预表的。（来九 5。）基督借着祂在十字架上的工作，为我们的罪成就平息。这就是说，祂为我们使神平息。基督借着平息神的公义以及神在我们身上一切的要求，解决了我们与神之间一切的问题。

八　作神的羔羊，除去世人的罪

约翰一章二十九节说到基督作神的羔羊，除去世人的罪。这就是说，基督作神的羔羊，从人类中除去罪。这节的除去世人之罪，实际上的意思是从人类中除去罪。罪借着撒但进到人里面，因撒但将罪，就是他有毒的性情，注射到人类里面。但神的羔羊来了，从世人，从人类中除去这罪。

基督作神的羔羊，乃是一切祭物的代表和应验，以成

MESSAGE SEVENTY-ONE

CHRIST—HIS WORK (9)

In this message we shall cover more aspects of Christ's work in His death.

7. Offering Himself as a Propitiation for Our Sins

First John 2:2 says that Christ is a propitiation concerning our sins, and 4:10 says that God sent His Son a propitiation concerning our sins. The Greek word for "propitiation" in these verses, hilasmos, means "that which propitiates," that is, a propitiatory sacrifice. Hence, 1 John 2:2 and 4:10 indicate that the Lord Jesus is the propitiatory sacrifice for our sins. Christ offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for our redemption but also for God's satisfaction. Through His vicarious death and in Him as our Substitute, God is satisfied and appeased. Hence, Christ is the propitiation between God and us.

Hebrews 2:17 reveals that Christ has made propitiation for our sins. Here the Greek word rendered "to make propitiation" is hilaskomai, which means to appease, to reconcile one by satisfying the other's demands, that is, to propitiate. Hence, in Hebrews 2:17 the Lord Jesus makes propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us. Through His work on the cross Christ made propitiation for our sins. This means that He appeased God for us. By appeasing God's righteousness and all His requirements on us, Christ has settled every problem between us and God.

8. As the Lamb of God Taking Away the Sin of the World

John 1:29 speaks of Christ as the Lamb of God who takes away the sin of the world. This means that Christ as the Lamb of God takes away sin from the human race. The phrase "of the world" in this verse actually means from mankind. Through Satan sin entered into man, for Satan injected sin, his poisonous nature, into the human race. But the Lamb of God has come to take away this sin from the world, from mankind.

Christ as the Lamb of God is the representation and fulfillment of all the offerings to accomplish God's full redemption. Christ is the totality of all the offerings. He

就神完全的救赎。基督是一切祭物的总和。祂不仅是赎罪祭，也是赎愆祭、燔祭、素祭、平安祭、摇祭、举祭、甘心祭、和奠祭。有基督作一切的祭物，我们就有神完全的拯救和完全的救赎。借着基督作代表一切祭物之神的羔羊，我们就能进入神里面，并有分于神圣的生命和性情。（约三 14 ～ 15，彼后一 4。）因为基督作神的羔羊，我们就足能进入神里面。我们在基督里有完全的救赎，因而使我们能进入神里面，享受祂一切的所是。

主耶稣在十字架上的后三小时，背负人类罪的重担。祂作神的羔羊，除去全人类的罪。要除去世人的罪，需要许多工作。主不是仅仅吩咐罪离去。反之，祂在十字架上作工，偿付我们的债务，使神平息，并且除去罪。祂作工除去世人之罪的时候，在经纶上为神所弃绝。主作神的羔羊，在祂的死里作了伟大的工作，除去人类的罪。

九　担当多人的罪

基督在十字架上担当我们的罪。按以赛亚五十三章六节，基督在十字架上的时候，神将我们一切的罪都归在神这羔羊身上。希伯来九章二十八节说，基督“一次被献，担当了多人的罪。”基督一次受死，担当了我们的罪，并且在十字架上为我们受了审判。（赛五三 5，11。）

彼前二章二十四节告诉我们，基督“在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着。”这里的木头，指木头作的十字架，为罗马人处决罪犯的刑具，如旧约所预言的。（申二一 23，加三 13。）这里的罪，如在希伯来九章二十八节，指我们在外面行为上所犯的罪；而约翰一章二十九节的罪，指我们生来在性情里的罪。基督为我们的罪死了，在十字架上担当我们的罪，使我们能蒙神赦免。

彼前二章二十四节的“向罪死了”，直译的意思是在罪上了了。因此是向罪死了。在基督的死里，我们已经向罪死了，（罗六 8，10 ～ 11，18，）使我们得以向义活着。这个向义活着，是在基督的复活里活着。（弗二 6，约十四 19，提后二 11。）

is not only the sin offering but also the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, the free will offering, and the drink offering. With Christ as all the offerings we have God's full salvation and full redemption. Through Christ as the Lamb of God representing all the offerings we may enter into God and participate in the divine life and nature (John 3:14-15; 2 Pet. 1:4). Because of Christ as the Lamb of God, we are well able, even enabled, to enter into God. We have full redemption in Christ, and thereby we are enabled to enter into God to enjoy all He is.

During the last three hours the Lord Jesus was on the cross, He bore the load of the sin of mankind. As the Lamb of God He took away the sin of mankind as a whole. A great deal of work was required to remove the sin of the world. The Lord did not simply command the sin to go away. On the contrary, while on the cross He worked to pay our debt, to appease God, and to remove sin. As He was working to take away the sin of the world, He was forsaken by God economically. The Lord as the Lamb of God did a great work in His death to take away the sin of mankind.

9. Bearing the Sins of Many

On the cross Christ bore our sins. According to Isaiah 53:6, when Christ was on the cross God took all our sins and put them upon this Lamb of God. Hebrews 9:28 says that Christ has been "once offered to bear the sins of many." Christ died once to bear our sins, and He suffered the judgment for us on the cross (Isa. 53:5, 11).

First Peter 2:24 tells us that Christ "carried up our sins in His body onto the tree, in order that we, having died to sins, might live to righteousness." The tree in this verse denotes the cross made of wood, a Roman instrument of capital punishment for the execution of malefactors, as prophesied in the Old Testament (Deut. 21:23; Gal. 3:13). Sins here, as in Hebrews 9:28, refer to sins we commit in our outward conduct, whereas sin in John 1:29 refers to the sin that is in our nature by birth. Christ died for our sins, carrying up our sins onto the cross, that we might be forgiven by God.

Literally, in 1 Peter 2:24 "having died to sins" means being away from sins; hence, having died to them. In the death of Christ we have died to sins (Rom. 6:8, 10-11, 18) so that we might live to righteousness. This living to righteousness is in the resurrection of Christ (Eph. 2:6; John 14:19; 2 Tim. 2:11).

基督在十字架上担当我们的罪，死了的时候，那死成就了许多事。基督的死了结了我们，这了结能使我们脱离罪。借着基督的死，我们能脱离罪，使我们得以向义活着。我们堕落的人原是死的，并且满了罪。但基督将我们的罪归在祂自己身上，并且在木头，十字架上，担当了我们的罪，在那里为我们一切的罪受了神公义的审判。基督在十字架上的死是伤，那伤，那死，医治了我们的死。如今我们成了活的。一面，基督那医治我们的伤，使我们借着祂的死脱离罪；另一面，这个医治点活我们，使我们得以向义活着。

基督十字架的主观方面，今天借着那灵仍在我们的经历中继续着。赐生命的灵在我们里面不断的作工，在我们的生活中完成基督十字架的主观方面。基督的死在我们与罪之间画了分界线。如今借着祂的死，我们得以脱离罪。这是在我们的经历中，借着赐生命的灵在我们里面的工作，客观的十字架对我们就成了主观的。我们呼求主的名，并与祂有交通，赐生命的灵就在我们里面运行。自然而然我们就经历十字架主观的工作，在我们与罪之间造成分别，使我们自动向义活着。

十　为我们成了咒诅，赎出我们脱离律法的咒诅

基督在祂十字架的工作里，为我们成了咒诅，赎出我们脱离律法的咒诅。“基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上记着：‘凡挂在木头上的，都是被咒诅的。’”（加三13。）基督代替我们挂在十字架上，不仅为我们承当咒诅，更为我们成了咒诅。律法的咒诅，出自人的罪。（创三17。）基督在十字架上除去我们的罪，就赎出我们脱离律法的咒诅。因为罪的问题解决了，咒诅的问题也解决了。

所有的罪人既是亚当的子孙，就都在咒诅之下。在罗马五章我们看见，亚当把我们众人带到咒诅之下。不过，咒诅还没有成为正式的，直到律法颁赐下来。如今律法宣告，亚当所有堕落的子孙都在咒诅之下。律法定罪我们，并使咒诅成为正式的；但基督借着钉十字架赎出我们脱离律法的咒诅。祂在十字架上甚至为我们成了咒诅。所以，那借着亚当堕落而进来的咒诅，因着基督的救赎受了对付。

When Christ carried up our sins onto the cross and died, that death accomplished many things. The death of Christ terminated us, and this termination can keep us away from sin. Through Christ’s death we can be kept away from sins so that we may live to righteousness. As fallen human beings, we were dead and full of sin. But Christ put our sins upon Himself and carried them up onto the tree, the cross, where He suffered God’s righteous judgment for all our sins. Christ’s death on the cross was a bruise, and that bruise, that death, has healed our death. Now we have become alive. On the one hand, Christ’s bruise that heals us keeps us away from sins through His death; on the other hand, this healing enlivens us so that we may live to righteousness.

The subjective aspect of the cross of Christ continues in our experience today by the Spirit. The life-giving Spirit is working within us continually to carry out the subjective aspect of Christ’s cross in our living. Christ’s death has drawn a separating line between us and sins. Now through His death we are being kept away from sins. This is the objective cross becoming subjective to us in our experience through the working of the life-giving Spirit within us. When we call on the name of the Lord and have fellowship with Him, the life-giving Spirit operates within us. Spontaneously we experience the subjective working of the cross to make a separation between us and sins so that we automatically live to righteousness.

10. Becoming a Curse on Our Behalf and Redeeming Us out of the Curse of the Law

In His work on the cross Christ became a curse on our behalf and redeemed us out of the curse of the law. “Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, Cursed is everyone hanging on a tree” (Gal. 3:13). Christ as our Substitute on the cross not only bore the curse for us but also became a curse for us. The curse of the law issued from the sin of man (Gen. 3:17). When Christ took away our sin on the cross, He redeemed us out of the curse. Because the problem of sin has been solved, the problem of the curse has been solved as well.

As descendants of Adam, all sinners are under the curse. In Romans 5 we see that Adam brought us all under the curse. However, the curse was not made official until the law was given. Now the law declares that all the fallen descendants of Adam are under the curse. Whereas the law condemns us and makes the curse official, Christ through His crucifixion has redeemed us out of the curse of the law. On the cross He was even made a curse for us. Therefore, the curse that came in through Adam’s fall has been dealt with by Christ’s redemption.

咒诅的起源是人的罪。神在亚当犯罪之后带进咒诅，说，“地必为你的缘故受咒诅。”（创三 17。）咒诅的记号就是荆棘。为这缘故，在亚当犯罪之后，地长出荆棘。不仅如此，咒诅是借着律法实施的。这就是说，律法执掌咒诅。所以，咒诅与神的律法有关；咒诅是公义的神对罪人的要求。

当基督担当我们的罪时，也除去我们的咒诅。荆棘冠冕指明这点。（约十九 2，5。）荆棘既是咒诅的记号，基督戴荆棘冠冕，就指明祂在十字架上除去我们的咒诅。因为基督代替我们受咒诅，律法的要求得着了满足，祂就赎出我们脱离律法的咒诅。

基督不仅赎出我们脱离咒诅；祂甚至替我们成为咒诅。这指明祂完全为神所离弃。神在经纶上弃绝了基督，也将祂当作咒诅。基督在十字架上成就了将我们从律法的咒诅带出来的伟大工作，作工担当我们的罪，并除去咒诅。

十一　受死的羞辱

希伯来书启示基督受死的羞辱。（来二 9，十二 2，十三 12 下。）基督为样样尝到死味时，遭受并忍受羞辱。蒙羞受辱就是受苦以致被耗尽。受羞辱之苦总是将人消磨。基督在十字架上受了极大的羞辱—死的羞辱。这也是祂工作的一部分。

十二　为信徒成为罪

基督在祂的死里不仅担当我们的罪，甚至为我们成为罪。“神使那不知罪的，替我们成为罪。”（林后五 21。）这指明神使基督为我们成为罪。基督没有接触罪，或亲身经历罪，所以就经历说，祂是不知罪的。（参约八 46，彼前二 22，来四 15，七 26。）在经历上，在直接的接触上，主耶稣与罪无关，祂不知罪。然而，祂成为罪，并除去世人的罪，使罪的问题得以解决。

罪乃是来自那背叛神的撒但，（赛十四 12 ～ 14，）这出于那恶者的罪进到人里面，（罗五 12，）使人在神的审判之下，不仅成为罪人，并且成为罪。因此，当基督在肉体里成为人，（约一 14，）祂是替我们成为罪（并非成为

The origin of the curse is man’s sin. God brought in the curse after Adam’s sin, saying, “Cursed is the ground for thy sake” (Gen. 3:17). The sign of the curse is thorns. For this reason, after Adam’s sin, the earth brought forth thorns. Furthermore, the curse is carried out through the law. This means that the law administers the curse. Therefore, the curse is related to the law of God; it is the demand of the righteous God upon sinners.

When Christ bore our sins, He also took our curse. The crown of thorns indicates this (John 19:2, 5). Since thorns are a sign of the curse, Christ’s wearing a crown of thorns indicates that He took our curse on the cross. Because Christ was cursed in our place, the demand of the law was fulfilled, and He could redeem us from the curse of the law.

Not only did Christ redeem us out from the curse; He even became a curse on our behalf. This indicates that He was absolutely abandoned by God. God forsook Christ economically and also considered Him a curse. On the cross Christ accomplished the great work of bringing us out from the curse of the law, working to bear our sins and to remove the curse.

11. Suffering the Shame of Death

The book of Hebrews reveals that Christ suffered the shame of death (2:9; 12:2; 13:12b). When Christ tasted death on behalf of everything, He suffered and endured shame. To be shamed and insulted is to suffer in such a way as to be tired out. The suffering of insulting shame always wears people out. On the cross Christ suffered the greatest shame—the shame of death. This also was part of His work.

12. Being Made Sin for the Believers

In His death Christ not only bore our sins but even became sin for us. “Him who did not know sin He made sin on our behalf” (2 Cor. 5:21). This indicates that God made Christ sin for us. Christ 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). In experience, in direct contact, the Lord Jesus had nothing to do with sin, and He did not know sin. Nevertheless, He became sin and took away the sin of the world so that the problem of sin might be solved.

Sin came from Satan as the rebel against God (Isa. 14:12-15), entered into man (Rom. 5:12), and made man not only a sinner but sin itself under God’s judgment. Hence, when Christ became a man in the flesh (John 1:14), He was made sin (not sinful) on our behalf to be judged by God (Rom. 8:3) that we might become God’s

有罪的），受神的审判，（罗八 3，）好叫我们在祂里面成为神的义。基督在十字架上的后三小时，在神看来，祂成了罪。那时神在肉体中定罪了罪。基督是为我们成为罪的一位，祂代替我们一次永远的受了神的审判。

十三　是在肉体中的人，使罪在肉体中被神定罪

基督在祂的死里是在肉体中的人，使罪在肉体中被神定罪。罗马八章三节说，“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，但神的儿子竟然成了肉体。（约一 14，来二 14，提前三 16。）然而，祂只有肉体的样式，没有肉体的罪。按罗马八章三节，神在罪之肉体的样式里，并为着罪，差来了自己的儿子，使祂能在肉体中定罪罪。

神为着罪，在罪之肉体的样式，形状里，差来了自己的儿子。这指明罪居在某种元素里，这元素就是人的肉体。我们的肉体因此是罪的住处。罪住在我们的肉体里。不仅如此，罪事实上与我们的肉体成为一，使我们的肉体实际上成为罪的具体化。具体化这辞是指一样东西原先在另一样东西之外，但它进入那样东西里面，而与那样东西成为一。有一天，主耶稣基督，就是神，成为肉体。这样，人就成了基督的具体化。同样的原则，罪已与我们的肉体成为一，使我们的肉体成为罪的具体化。

当父神为着罪差来子神，要对付罪，甚至废除罪，祂不是在罪之肉体的实际里，乃是在罪之肉体的样式，外表里，差来子神。这就是说，神在那成了罪具体化之肉体的样式里差来基督。神在罪之肉体的样式里，为着罪，要对付罪，差来自己的儿子。

罗马八章三节清楚启示，神在肉体中定罪了罪。神在谁的肉体中定罪罪？答案是神在耶稣基督，那在罪之肉体的样式里受差者里面定罪了罪。神在这肉体中定罪了罪。按约翰一章一节、十四节，那是神的话成了肉体。在这肉体，永远之话的具体化里，神借着钉十字架定罪了罪。当主耶稣在肉体中钉十字架时，神就在肉体中定罪了罪。所以，在耶稣基督的肉体中，并借着祂在死里的工作，神在肉体中定罪了罪。

righteousness in Him. During the last three hours He was on the cross, Christ was made sin in the sight of God. It was during that time that God condemned sin in the flesh. As the One who was made sin for us, Christ as our Substitute was judged by God once for all.

13. As a Man in the Flesh Causing Sin to Be Condemned in the Flesh by God

In His death Christ as a man in the flesh caused sin to be condemned in the flesh by God. Romans 8:3 says, “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; 1 Tim. 3:16). However, He was only in the likeness of the flesh and had no participation in the sin of the flesh. According to Romans 8:3, God sent His Son in the likeness of the flesh of sin and concerning sin so that God might condemn sin in the flesh.

Concerning sin, God sent His Son in the likeness, in the form, of the flesh of sin. This indicates that sin dwells in a certain element, and this element is man’s flesh. Our flesh is thus the habitation of sin. Sin dwells in our flesh. Furthermore, sin has actually become one with our flesh, making our flesh virtually the incarnation of sin. Incarnation refers to one thing which was formerly outside another thing entering into that thing and becoming one with it. One day the Lord Jesus Christ, who is God, was incarnated. In this way man became Christ’s incarnation. In the same principle, sin has become one with our flesh, making it the incarnation of sin.

When God the Father sent God the Son concerning sin and to deal with sin, even to abolish it. He sent Him not in the reality of the flesh of sin but in the likeness, in the appearance, of the flesh of sin. This means that God sent Christ in the likeness of the flesh that had become sin’s incarnation. In the likeness of the flesh of sin, God sent His Son concerning sin and to deal with it.

Romans 8:3 clearly reveals that God has condemned sin in the flesh. In whose flesh did God condemn sin? The answer is that God condemned sin in the flesh of Jesus Christ, the One who was sent in the likeness of the flesh of sin. In this flesh God condemned sin. According to John 1:1 and 14, the Word, which is God, became flesh. In this flesh, the incarnation of the eternal Word, God condemned sin through crucifixion. When the Lord Jesus was crucified in the flesh, God condemned sin in the flesh. Therefore, in the flesh of Jesus Christ and through His work in His death, God condemned sin in the flesh.

基督是个在肉体中的人，祂以在肉体中之人的身分死在十字架上。祂是这样一个在肉体中的人，只有罪之肉体的样式，没有罪之肉体的有罪性情。在祂的肉体中没有罪。基督的人性没有罪，然而祂的人性却在某方面与罪有关。所以，祂以肉体中之人的身分死在十字架上，使罪在肉体中被神对付。换句话说，神借着基督在十字架上的工作定罪了内住的罪。基督在祂的死里成就了一项工作，借此神在肉体中定罪了罪。

十四　是末后的亚当，使旧人钉十字架

基督在十字架的死里，乃是末后的亚当，（林前十五45下，）使旧人钉十字架。（罗六6。）全人类的元首亚当，由于堕落，使自己连同他的子孙成为神旧造里堕落的人。基督这末后的亚当，是旧人的总结，将旧人带到十字架钉死。祂被钉十字架的时候，我们的旧人与祂同钉十字架。

虽然基督将旧人钉十字架，但祂不是直接作这事。祂乃是借着以末后亚当的身分受死，将旧人钉十字架。祂以末后亚当的身分钉十字架，使我们的旧人钉十字架。因为主耶稣以旧造里人的身分受死，我们的旧人便借着祂的死受了对付。罗马六章六节说，“我们的旧人已经与祂同钉十字架。”同样，加拉太二章二十节说，“我已经与基督同钉十字架。”因为基督奇妙的死是包罗万有的，这死就包括我们。神将我们放在基督里，当祂钉十字架的时候，我们就在祂里面。因此，我们乃是包括在祂包罗万有永远的死里。加拉太六章十四节说，“借着祂，就我们而论，世界已经钉了十字架；就世界而论，我们也已经钉了十字架。”就我们而论，世界已经钉了十字架，就世界而论，我们也已经钉了十字架；这不是直接的，乃是借着钉十字架的基督。

十五　是一切受造之物的首生者，了结旧造

歌罗西一章十五节说，基督是一切受造之物的首生者。因为主耶稣是一切受造之物的首生者，祂在十字架的死里，以一切受造之物中首生者的身分受死，就了结了旧造。就祂的人性说，基督是神造物的第一项。祂在十字架上受死时，是以旧造中第一项的身分受死。因此，借着祂在十字架上的死，整个旧造了结了。

Christ was a man in the flesh, and He died on the cross as a man in the flesh. As such a man in the flesh, He had only the likeness of the flesh of sin, not the sinful nature of the flesh of sin. There was no sin in His flesh. Christ's humanity does not have sin, but nevertheless His humanity was in some way related to sin. Therefore, His dying on the cross as a man in the flesh caused sin to be condemned in the flesh by God. In other words, God condemned indwelling sin through Christ's work on the cross. Christ accomplished a work in His death through which God condemned sin in the flesh.

14. As the Last Adam Causing the Old Man to Be Crucified

In His death on the cross Christ was the last Adam (1 Cor. 15:45b) causing the old man to be crucified (Rom. 6:6). Adam, the head of all mankind, made himself with his descendants a fallen man in God's old creation through his fall. Christ, as the last Adam, as the conclusion of the old man, brought the old man to the cross to be crucified. When He was crucified, our old man was crucified with Him.

Although Christ crucified the old man, He did not do this directly. Rather, He crucified the old man by dying as the last Adam. His crucifixion as the last Adam caused our old man to be crucified. Because the Lord Jesus died as a man in the old creation, our old man was dealt with through His death. Romans 6:6 says, "Our old man has been crucified with Him." Similarly, Galatians 2:20 says, "I have been crucified with Christ." Because the marvelous death of Christ was all-inclusive, it included us. We were put into Christ by God, and we were in Him when He was crucified. Hence, we were included in His all-inclusive eternal death. Galatians 6:14 says that through the cross of our Lord Jesus Christ the world has been crucified to us and we to the world. The world has been crucified to us and we to the world not directly, but through Christ who was crucified.

15. As the Firstborn of All Creation Terminating the Old Creation

Colossians 1:15 says that Christ is the Firstborn of all creation. Because He is the Firstborn of all creation, in His death on the cross the Lord Jesus terminated the old creation, dying as the Firstborn of all creation. With respect to His humanity, Christ was the first item of God's creation. When He died on the cross, He died as this first item of the old creation. Hence, through His death on the cross the entire old creation was terminated.

基督所完成的救赎不仅是为着人，也是为着受造之物。歌罗西一章不仅告诉我们，基督是一切受造之物的首生者，也告诉我们，借着基督的救赎，天上地上一切受造之物都与神和好了。（西一 20。）基督的救赎是为着万有的。希伯来二章九节清楚说，基督不仅为人人，也为样样尝到死味。

基督若只是人，不是一切受造之物的首生者，一切受造之物的第一项，祂就无法为一切受造之物完成救赎。要为人完成救赎，祂需要是人；同样，要为一切受造之物完成救赎，祂需要是受造之物。我们的救赎主需要是一切受造之物的第一项，好救赎一切受造之物；所以，祂首先是一切受造之物的首生者。同样的原则，祂是末后的亚当，全人类的元首，既是这样，祂就有资格作人类的救赎主。

十六　赶出这世界的王，并审判他的世界

基督在十字架的工作里，也赶出这世界的王，并审判他的世界。“现在这世界受审判，这世界的王要被赶出去。”（约十二 31。）这指明基督在祂死里的工作，包括赶出这世界的王撒但。撒但以为他使主耶稣钉十字架是智慧的。事实上，因着这样作，撒但使自己被赶出去。十字架是神赶出撒但所用的方法。

新约启示撒但形成了邪恶、撒但性的系统，称为世界。借着世界，就是撒但性的世界，撒但将堕落的人类系统化在他霸占的手下。撒但利用世界使人不能成全神的定旨，并打岔人对神的享受。但这邪恶的世界体系，黑暗的国度，借着基督在十字架上的工作受了审判。

因为世界的系统与撒但相连，当他这世界的王受了审判，世界也受了审判。撒但因着基督在祂死里的工作被赶出去时，这世界的王就被赶出去。同时，与撒但有关的世界系统就受了审判。

主耶稣钉十字架时，整个旧造和撒但性的世界都与祂同钉十字架。因此，主钉十字架是撒但性世界的了结。所以，在加拉太六章十四节保罗能宣告：“就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”

The redemption accomplished by Christ is not only for man but also for creation. Chapter one of Colossians tells us not only that Christ is the Firstborn of all creation but also that through Christ's redemption all the created things in heaven and on earth were reconciled to God (v. 20). Christ's redemption is for all things. Hebrews 2:9 says clearly that Christ tasted death not only on behalf of every man but also on behalf of everything.

If Christ were only a man and not the Firstborn of all creation, the first item of all the creatures, He could not have accomplished redemption for all the creatures. In the same way that it was necessary for Him to be a man to accomplish redemption for man, it was necessary for Him to be a creature to make a redemption for all the creatures. It was necessary for our Redeemer to be the first item of all creation in order for Him to redeem all creation; therefore, He is in the first place as the Firstborn of all creation. In the same principle, He is the last Adam, the head of all mankind, and as such He is qualified to be the Redeemer of mankind.

16. Casting Out the Ruler of This World and Judging His World

In His work on the cross Christ also cast out the ruler of this world and judged his world. “Now is the judgment of this world; now shall the ruler of this world be cast out” (John 12:31). This indicates that Christ's work in His death included the casting out of Satan, the ruler of this world. Satan thought that he was wise in having the Lord Jesus crucified. Actually, by doing this Satan caused himself to be cast out. The cross was the way used by God to cast out Satan.

The New Testament reveals that Satan has formed an evil, satanic system called the world. Through the world, the satanic cosmos, Satan has systematized fallen mankind under his usurping hand. Satan uses the world to keep people from the purpose of God and to distract them from the enjoyment of God. But this evil world system, the kingdom of darkness, was judged through Christ's work on the cross.

Because the world system is connected to Satan, when he, the ruler of the world, was judged, the world was judged as well. The ruler of this world was cast out when Satan was cast out by Christ's work in His death. Simultaneously, the world system related to Satan was judged.

When the Lord Jesus was crucified, the entire old creation and the satanic world were crucified with Him. Hence, the Lord's crucifixion was the termination of the satanic world. Therefore, in Galatians 6:14 Paul could declare, “Far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.”

十七　作为铜蛇，废除那掌死权的魔鬼

基督在十字架上受死时，是以铜蛇的身分受死，废除那掌死权的魔鬼。在约翰三章十四节祂说到这点：“摩西在旷野怎样举蛇，人子也必照样被举起来。”这里主耶稣把摩西在旷野举铜蛇的预表（民二一４～９）应用到自己身上。当以色列子民得罪神，为蛇所咬之后，神吩咐摩西举起铜蛇，替他们受神的审判，凡望那铜蛇的就活了。这是个预表。主耶稣把这个预表应用到自己身上，表明祂成为肉体，乃是成为罪之肉体的样式，（罗八３，）就是铜蛇的形状，有蛇形而无蛇毒。基督成为罪之肉体的样式，却与肉体的罪无分无关。（林后五21，来四15。）

民数记二十一章的铜蛇，代表被蛇所咬的人。在神看来，那些人成了蛇。神要赦免他们，拯救他们，并恢复他们，他们就需要受神审判。然而，他们自己没有受到审判，他们是借着他们的代表，在他们的代表里面受了审判；这代表就是铜制的蛇。在神看来，挂在杆子上而在那里受审判的铜蛇，代表所有成了蛇的人；但铜蛇只有蛇形，没有蛇的毒性。同样，主耶稣在十字架的死里，是在蛇形里被钉。

毫无疑问，主耶稣以铜蛇的身分钉十字架，是要对付撒但，魔鬼，古蛇。借着以铜蛇的身分钉十字架，祂打伤了古蛇的头。（创三15。）这样，主耶稣就废除了那掌死权的魔鬼。（来二14。）基督在祂的人性里，并借着祂在死里的工作，废除了撒但。所以，基督不仅代替被蛇所咬的堕落之人受死，并且废除了魔鬼。

17. As the Brass Serpent Destroying the Devil, Who Had the Might of Death

When Christ died on the cross, He died as the brass serpent destroying the Devil, who had the might of death. In John 3:14 He said concerning this, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.” Here the Lord Jesus applies to Himself the type of the brass serpent lifted up by Moses in the wilderness (Num. 21:4-9). When the children of Israel sinned against God, they were bitten by serpents. God told Moses to lift up a brass serpent on their behalf for God’s judgment so that by looking upon that brass serpent all may live. This is a type. Applying this type to Himself, the Lord Jesus indicated that when He was in the flesh, He was in the likeness of the flesh of sin (Rom. 8:3), which likeness was the form of the brass serpent. It had the form of the serpent but not the poison. Christ was made in the likeness of the flesh of sin, but He had no participation in the sin of the flesh (2 Cor. 5:21; Heb. 4:15).

The brass serpent in Numbers 21 was a representative of the people bitten by the serpents. In the sight of God, those people had become serpents. For God to forgive them, save them, and recover them, they needed to be judged by God. Nevertheless, they themselves were not judged, but they were judged in and through their representative, which was the serpent made of brass. In the sight of God that serpent lifted up on the pole and judged there was the representative of all those people who had become serpents, but the brass serpent possessed only the form of the serpent and not the poisonous nature of the serpent. Likewise, in His death on the cross the Lord Jesus was crucified as a serpent in form.

No doubt, the Lord Jesus was crucified as the brass serpent in order to deal with Satan, the Devil, the old serpent. It was through being crucified as the brass serpent that He crushed the head of the old serpent (Gen. 3:15). In this way the Lord Jesus destroyed the Devil, who had the power of death (Heb. 2:14). In His humanity and through His work in His death Christ has destroyed Satan. Therefore, Christ died not only as the Substitute of fallen men, who had been bitten by the serpent, but also to destroy the Devil.

第七十二篇

基督—祂的工作（十）

在本篇信息中，我们要来看基督在祂死里的工作其余的方面。然后我们要继续看祂在埋葬里的工作。

十八　为样样尝到死味

希伯来二章九节说，主耶稣为样样尝到死味。祂不仅为人类，也为一切受造之物尝到死味。这指明基督所完成的救赎，不仅是为着人，也是为着神所造的每样东西；因此，神能借着祂叫万有与自己和好。歌罗西一章二十节说，神借着基督的死，叫万有都与自己和好了。挪亚方舟的救赎是这事清楚的预表：在方舟里，不只八个人得救了，连神所造各样的活物，也都得救了。（创七 13～23。）方舟在这方面是基督的预表、图画。希伯来二章九节有这深奥的启示：基督不仅为人，也为万有尝到死味。由于旧造的元首亚当的罪，每样东西都在死亡之下。基督在祂十字架的工作里，为每样东西尝到这死味。这就是我们说基督的死是包罗万有之死的原因。

十九　把死废掉

在提后一章十节保罗告诉我们，基督借着祂在死里的工作，把死废掉。废掉，原文意思也是使其失效，使其无有，除去，废除，取消，废弃。基督借着祂废除魔鬼的死，（来二 14，）把死废掉，使其失效。把死废掉，意思不是把死除去，乃是使其无效。死不会被除去，直到千年国以后，才被扔在火湖里。（启二十 14。）死亡是主最后所要毁灭的仇敌。（林前十五 26。）虽然死亡还没有被除去，然而借着基督在十字架上的死，死亡已被废掉，这乃是事实。

二十　使执政的和掌权的被脱下，把他们公然示众，并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。”

MESSAGE SEVENTY-TWO

CHRIST—HIS WORK (10)

In this message we shall cover the remaining aspects of Christ's work in His death. Then we shall go on to consider His work in His burial.

18. Tasting Death on Behalf of Everything

Hebrews 2:9 says that the Lord Jesus tasted death on behalf of everything. He tasted death not only for human beings but also for every creature. This indicates that Christ's redemption was accomplished not only for people but for everything created by God. Thus God could reconcile all things to Himself by Him. Colossians 1:20 says that God has reconciled all things to Himself through the death of Christ. This is clearly typified by the redemption of Noah's ark, in which not only eight persons but all other living things created by God were saved (Gen. 7:13-23). The ark is a type, a picture, of Christ in this respect. In Hebrews 2:9 we have the profound revelation that Christ tasted death not only for man but also for all other things. Due to the sin of Adam, the head of the old creation, everything is under death. In His work on the cross Christ tasted this death, a death on behalf of everything. This is the reason we say that Christ's death was an all-inclusive death.

19. Nullifying Death

In 2 Timothy 1:10 Paul tells us that through His work in His death Christ nullified death. The Greek word translated "nullified" also means make of none effect, bring to naught, do away with, abolish, annul, discard. Through His Devil-destroying death, Christ nullified death, making it of none effect. To nullify death does not mean to remove death but to make it of no effect. Death will not be removed until it is cast into the lake of fire after the millennium (Rev. 20:14). Death will be the last enemy destroyed by the Lord (1 Cor. 15:26). Although death has not yet been removed, it is none the less a fact that it has been nullified through Christ's death on the cross.

20. Causing the Rulers and Authorities to Be Stripped Off, to Be Made a Display of Openly, and to Be Triumphed Over in the Cross by God

Colossians 2:15 says, "Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it." Here we see that in His work on the cross

这里我们看见，基督在十字架的工作里，使执政的和掌权的被脱下，把他们公然示众，仗着十字架在凯旋中向他们夸胜。这节所说执政的和掌权的，是执政和掌权的天使。脱下，原文也可译为脱去。示众，原文意展示，或陈列，含公开羞辱意。神在十字架上公开羞辱了那些执政掌权的邪恶天使，仗着十字架在凯旋中向他们夸胜。仗着十字架，或，在祂（基督）里面。

实在的说，基督的十字架是宇宙的中心。神创造诸天、地、和宇宙中亿万的项目以后，天使长背叛了，许多天使跟从了他。这天使长成了撒但，他的跟从者成了诸天界里邪恶的执政者、有能者、掌权者。后来，神创造的人堕落了，也成了有罪的。至终，基督，成为肉体的神，上到十字架作工，以完成救赎。基督在十字架上的时候，有许多事情发生。那时十字架是宇宙的中心。救主、罪、撒但、我们、和神都在那里。神审判罪的时候，邪恶的执政者和掌权者也在场，并且非常活跃，群集在钉十字架的基督四周，紧紧围逼。他们若没有紧紧围逼，神就无法将他们脱下。脱下，指明执政的和掌权的非常接近，象我们的衣服和身体那样接近。神既将执政的和掌权的脱下，就把他们公然示众，羞辱他们，并向他们夸胜。

歌罗西二章十五节描绘在基督钉十字架的时候所进行的争战。基督在钉十字架的时候，作工要完成救赎；父神也在作工，要审判罪。在那同时，执政的和掌权的也忙着企图阻挠神与基督的工作。歌罗西二章十五节说到夸胜，含示争战；这指明争战在激烈进行着。基督作工要完成救赎的时候，执政的和掌权的来干预，紧紧围逼基督。但那时神将他们脱下，向他们夸胜，并把他们公然示众，公开羞辱他们。基督在祂死里的工作使这一切发生。

二一　为信徒的罪舍己，要把他们从现今这邪恶的世代救出来

加拉太一章四节说，基督“照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。”这里我们看见，基督钉十字架时为我们的罪舍了自己。没有基督在十字架上的死，我们无法蒙救赎脱离我们的罪。

Christ caused the rulers and authorities to be stripped off, to be made a display of openly, and to be triumphed over in the cross by God. The rulers and authorities spoken of in this verse are the angelic rulers and authorities. The Greek word for “stripping off” can also be rendered “putting off.” The Greek word for “make a display” means show or exhibit in the sense of putting to an open shame. God openly shamed the evil angelic rulers and authorities on the cross and triumphed over them in it. The Greek words translated “in it” refer to the cross, but they can also be rendered “in Him,” referring to Christ.

In a very real sense the cross of Christ is the center of the universe. After God created the heavens, the earth, and billions of 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. Later, the man created by God fell and became sinful. Eventually, Christ, God incarnate, went to the cross to work for the accomplishment of redemption. While Christ was on the cross, many things took place. At that time the cross was the center of the universe. The Savior, sin, Satan, we, and God were all there. While God was judging sin, the evil rulers and authorities were present and were very active, swarming around the crucified Christ, pressing in very closely. If they had not pressed in closely, God could not have stripped them off. The words “stripping off” indicate that the rulers and authorities 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, putting them to shame and triumphing over them.

Colossians 2:15 portrays the warfare that took place at the time of Christ’s crucifixion. In His crucifixion Christ was working to accomplish redemption, and God the Father was working to judge sin. At the same time the rulers and authorities were busy in the attempt to frustrate the work of God and Christ. The reference to triumph in Colossians 2:15 implies fighting; it indicates that a war was raging. While Christ was working to accomplish redemption, the rulers and authorities came to interfere, pressing in close to Christ. But at that very juncture God stripped them off, triumphed over them, and made a display of them openly, putting them to an open shame. Christ’s work in His death caused all this to take place.

21. Giving Himself for the Believers’ Sins That He Might Rescue Them out of the Present Evil Age

Galatians 1:4 says that Christ “gave Himself for our sins, that He might rescue us out of the present evil age, according to the will of our God and Father.” Here we see that in His crucifixion Christ gave Himself for our sins. Apart from Christ’s death on the cross, there is no way for us to be redeemed from our sins.

虽然基督为我们的罪钉十字架，但祂钉十字架的目标是要把我们从现今这邪恶的世代救出来。世代是世界这撒但系统的一部分。世代是指撒但之系统的部分、片段、方面、现今或现代的显出，这系统为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。撒但的世界系统有不同的时代，不同的片段。我们可将每十年看作撒但之世界系统不同的时代或片段。现今的世代是撒但的世界，是他世界系统现今的片段。罪是鬼魔的，现今的世代是撒但性的。神的仇敌是魔鬼，与罪有关；他是撒但，与邪恶的世代有关。神的仇敌是狡诈的，潜伏在罪与邪恶世代的背后。没有基督的钉十字架，我们无法对付魔鬼所藏于其后的罪，或撒但所藏于其后的邪恶世代。基督为我们的罪钉十字架，要拯救我们脱离这邪恶的世代。这指明唯有基督能拯救我们脱离魔鬼与撒但。罪与邪恶的世代已被钉十字架的基督所对付。祂照着神的旨意，在十字架上为我们的罪舍了自己。祂为我们的罪而死，要拯救我们脱离现今邪恶的世代。所以，我们若要蒙拯救脱离这邪恶的世代，我们的罪必须受对付。我们若借着传扬福音，帮助别人罪得赦免，他们就会开始领悟，他们需要蒙拯救脱离现今邪恶的世代。

加拉太一章四节的“救”，原文直译的意思是拔出来，拉出来，解脱出来。按加拉太书全文看，这节所说现今邪恶的世代，是指宗教世界，世界的宗教系，在保罗的时代就是犹太宗教。这由六章十四、十五节得着证实。那里把割礼看作世界（宗教世界）的一部分。对使徒保罗，这世界已经钉了十字架。保罗在这里着重的说，基督为我们的罪舍了自己，目的是要把我们从犹太宗教，就是现今这邪恶的世代救出来。这是照着神的旨意，把神所拣选的人从律法的监护下释放出来，（加三 23，）把他们从羊圈带出来。（约十 1，3。）

在加拉太一章四节保罗指出，为了救我们脱离现今邪恶的宗教世代，基督为我们的罪舍了自己。这指明基督受死，为要救我们脱离犹太教。在约翰十章我们看见，基督这好牧人进入羊圈，要将祂的羊带出羊圈，且带进草场。约翰十章的羊圈象征律法，或犹太教这律法的宗教，神的选民被看守、监管在其中，直等基督来到。至终基督这好牧人来了，要将羊从羊圈带到草场，在那里

Although Christ was crucified for our sins, the goal of His crucifixion was to rescue us out of the present evil age. An age is a part of the world as the satanic system. An age refers to a section, an aspect, the present or modern appearance, of the system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose. The world system of Satan has different ages, different sections. We may regard each decade as a distinct age or section of Satan's world system. The present age is the present section of Satan's cosmos, his world system. Whereas sins are devilish, the present age is satanic. As the Devil God's enemy is involved with sins, and as Satan he is involved with the evil age. God's enemy is subtle, lurking behind sins and the evil age. Apart from the crucifixion of Christ, we have no way to deal with sins, behind which the Devil hides, or the evil age, behind which Satan hides. Christ was crucified for our sins so that He might rescue us from this evil age. This indicates that only Christ can save us from the Devil and Satan. Both sins and the evil age have been dealt with by Christ crucified. He gave Himself for us on the cross according to the will of God. He died for our sins so that we might be delivered from the present evil age. Therefore, if we would be delivered from this evil age, our sins must be dealt with. If we, through the preaching of the gospel, help others to have the forgiveness of sins, they will begin to realize that they need to be rescued from the present evil age.

Literally, the Greek word translated "rescue" in Galatians 1:4 means to pluck out, to draw out, to extricate. The present evil age in this verse, according to the context of the book, refers to the religious world, the religious course of the world, which at Paul's time was the Jewish religion. This is confirmed by Galatians 6:14 and 15, where circumcision is considered part of the world—the religious world to which the Apostle Paul is crucified. Here Paul emphasizes that the purpose of Christ's giving Himself for our sins was to rescue us, to pluck us out, from the Jewish religion, the present evil age. This is to release God's chosen people from the custody of the law (Gal. 3:23), to bring them out of the sheepfold (John 10:1, 3), according to the will of God.

In Galatians 1:4 Paul points out that in order to rescue us from the present evil religious age, Christ gave Himself for our sins. This indicates that Christ died in order to rescue us from Judaism. In John 10 we see that Christ as the good Shepherd entered into the fold in order to bring His sheep out of the fold and into the pasture. The fold in John 10 signifies the law, or Judaism as a religion of the law, in which God's chosen people were kept and guarded in custody until Christ came. Eventually Christ came as the Shepherd to bring the sheep out of the fold to the pasture, where

他们能从祂的丰富得喂养。虽然基督来了，要释放羊脱离羊圈，热中犹太教者却将祂钉十字架。基督在十字架上受死不仅是为着祂羊的罪，也是要将他们带出羊圈。

在加拉太一章我们看见，基督为我们的罪舍了自己，目的是要把我们从宗教，从现今邪恶的世代救出来。热中犹太教者将祂钉十字架。但主耶稣借着祂在十字架上的死，为我们的罪舍了自己，要救我们脱离宗教的羊圈。对保罗时代的信徒和今天的我们，原则都是一样的。

二二　是我们的和平，废掉了那规条中诫命的律法—拆毁了中间隔断的墙，就是仇恨

在以弗所二章十四、十五节我们看见，基督是我们的和平，祂在十字架上死了，废掉了那规条中诫命的律法—拆毁了中间隔断的墙，就是仇恨：“祂自己是我们的和平，将两下作成一个，拆毁了中间隔断的墙，就是仇恨。”这里我们看见，基督在十字架上死了，废掉了人类中间一切的规条。由于人的堕落，人类中间有许多规条、风俗、习惯、生活方式、和敬拜方式。在人中间这一切的不同，已使人类分裂、离散、并混淆，所以人类中间没有和平。基督在十字架上受死，要废掉这一切的规条。祂受死，尤其是要除去犹太人和外邦人之间的隔离。不仅犹太人和外邦人之间有隔离，每个国家和种族之间也有隔离。这些隔离若不除去，我们就无法在主耶稣里成为一，作祂的身体。

基督在十字架上废掉了一切的规条。祂钉十字架的时候，祂的死废掉、取消为人生活和宗教中不同的规条。不仅如此，基督的死也废掉了种族之间的不同，以及社会阶级的不同。

以弗所二章十四节说，“祂自己是我们的和平。”“我们”一辞是指犹太和外邦信徒。借着基督的血，我们已得亲近神和神的子民。基督既为犹太和外邦的信徒成就了完全的救赎，祂自己就成了我们的和平，我们的和谐，将我们两下作成一个。由于人类的堕落并被选族类的蒙召，以色列人和外邦人有了隔离。借着基督的救赎，这隔离已经除去。现今在救赎的基督里，两下乃是一；祂是一的联索。

they may feed on His riches. Although Christ came to release the sheep from the fold, the Judaizers crucified Him. Christ died on the cross not only for the sins of His sheep but also to bring them out of the fold.

In Galatians 1 we see that Christ gave Himself for our sins for the purpose of rescuing us out of religion, out of the present evil age. The Judaizers crucified Him. But through His death on the cross the Lord Jesus gave Himself for our sins in order to rescue us from the religious fold. The principle is the same both with the believers in Paul’s time and with us today.

22. As Our Peace Abolishing the Law of the Commandments in Ordinances— Breaking Down the Middle Wall of Partition, the Enmity

In Ephesians 2:14 and 15 we see that on the cross Christ died as our peace, abolishing the law of commandments in ordinances, breaking down the middle wall of partition, the enmity: “He Himself is our peace, who has made both one, and has broken down the middle wall of partition, the enmity, having abolished in His flesh the law of the commandments in ordinances.” Here we see that Christ died on the cross to abolish all the ordinances among mankind. Due to man’s fall, among mankind there are many ordinances, many customs, habits, ways to live, and ways to worship. All these differences among peoples have divided, scattered, and confused mankind. Therefore, among the human race there is no peace. Christ died on the cross to abolish all these ordinances. In particular, He died to take away the partition between the Jews and the Gentiles. Not only was there a partition between Jews and Gentiles; there were also partitions between every nationality and race. Without the removal of these partitions, there would not be a way for us to be one in the Lord Jesus as His Body.

All the ordinances were abolished by Christ on the cross. When He was crucified, His death abolished, annulled, the different ordinances of human life and religion. Furthermore, the differences among the races and the differences of social rank have been abolished by the death of Christ.

Ephesians 2:14 says, “He Himself is our peace.” The word “our” refers to both Jewish and Gentile believers. Through the blood of Christ we have been brought near both to God and to God’s people. Christ, who has accomplished full redemption for both Jewish and Gentile believers, is Himself our peace, our harmony, in that He made both one. Because of the fall of mankind and the call of the chosen race, there was a separation between Israel and the Gentiles. Through Christ’s redemption, this separation has been removed. Now the two are one in the redeeming Christ, who is the bond of oneness.

以弗所二章十四节说到中间隔断的墙。这中间隔断的墙，就是那规条中诫命的律法，乃是因人的肉体而立的。这些规条的第一条是割礼，割除人的肉体。割礼成了中间隔断的墙，因为割礼造成犹太人（受割礼的）和外邦人（未受割礼的）主要的区别。因此，中间隔断的墙，这个区别，成了犹太人和外邦人之间的仇恨。

摩西的律法有两种诫命：道德的诫命，如关于偷盗和孝敬父母的诫命；以及仪式的诫命，如关于守安息日的诫命。关于割礼和饮食规条的诫命，是仪式的诫命，不是道德的诫命。道德的诫命绝不会被废掉，无论在今世、千年国、或永世。反之，仪式的诫命不是永久的。保罗所说中间隔断的墙，意指那规条中诫命的律法，与割礼、安息日、和饮食有关的仪式诫命。仪式诫命的律法是犹太人和外邦人中间隔断的墙。事实上，任何规条或仪式都是中间隔断的墙。

以弗所二章十五节说，基督“在祂的肉体里”，废掉了那规条中诫命的律法。人既成了为肉体，（创六 3，和合本译为血气，）因而远离神和祂的定旨，神就命定祂的选民受割礼，除去肉体。这规条是因人的肉体而立的。基督被钉十字架是在肉体里。祂被钉死时，祂的肉体，就是殿里把圣所和至圣所分隔的幔子所预表的，裂开了。（来十 20。）基督在十字架上拆毁中间隔断的墙，借此成就了和平。

歌罗西二章十四节说，“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。”“涂抹”，原文也可译为消去，抹去，擦去，废去（律法的条例）。“字据”，原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，钉在基督的十字架上。这就是废掉那规条中诫命的律法。

二三　是一粒麦子，落在地里死了以释放神圣的生命

在十字架的工作里，主耶稣死了，祂是一粒麦子落在地里死了，以释放神圣的生命：“一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”（约十二

Ephesians 2:14 speaks of the middle wall of partition. This middle wall of partition is the law of the commandments in ordinances, which was given because of man's flesh. The first of these ordinances was circumcision to cut off man's flesh. Circumcision became the middle wall of partition because it made the main distinction between the Jews, the circumcision, and the Gentiles, the uncircumcision. Thus, the middle wall of partition, this distinction, became the enmity between the Jews and the Gentiles.

In the law of Moses there were two kinds of commandments: moral commandments, such as the commandments concerning stealing and the honoring of parents, and ritual commandments, such as the commandment concerning the keeping of the Sabbath. The commandments regarding circumcision and the eating regulations were ritual commandments, not moral commandments. The moral commandments will never be abolished, not in this age nor in the millennium nor in eternity. The ritual commandments, on the contrary, are not permanent. By the middle wall of partition Paul meant the law of commandments in ordinances, the ritual commandments related to circumcision, the Sabbath, and diet. The law of ritual commandments was a middle wall of partition between the Jews and the Gentiles. Actually, any ordinance or ritual is a middle wall of partition.

Ephesians 2:15 says that Christ abolished "in His flesh" the law of commandments in ordinances. Because mankind became flesh (Gen. 6:3) and was thus kept from God and His purpose, God ordained His chosen people to be circumcised from the flesh. This ordinance was given because of man's flesh. It was in the flesh that Christ was crucified. When He was crucified, His flesh, which was typified by the separating veil in the temple, was rent (Heb. 10:20). By breaking down the middle wall of partition on the cross, Christ has made peace.

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 rendered "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 of Christ. This is to abolish the law of the commandments in ordinances.

23. As a Grain of Wheat Falling into Death for the Release of the Divine Life

In His work on the cross the Lord Jesus died as a grain of wheat falling into death for the release of the divine life. "Unless a grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit" (John 12:24). Christ's all-

24。）基督包罗万有的死释放了在祂里面神圣的生命。作为一粒麦子，祂死了，释放出神圣的生命并点活神所救赎的人，以产生许多子粒；这些子粒能调和为一个饼献给神。这饼就是召会，基督的身体。（林前十 17。）

主耶稣落在地里死了，使祂神圣的元素，神圣的生命，从祂人性的体壳释放出来，在复活里产生许多信徒，（彼前一 3，）正如一粒麦子落在地里，把生命的元素释放出来，又从地里长出，结出许多果实，就是许多子粒。主耶稣是一粒麦子落在地里，借着死丧失魂生命，使祂得以在复活里，将祂神圣的生命释放给许多子粒。

在消极一面，基督包罗万有的死解决了罪行、罪性、旧人、旧造、撒但、世界、和规条的问题。在积极一面，基督的死使祂从里面释放了神圣的生命。祂是一粒麦子，这粒麦子除了落在地里死了，没有别的路得以扩增。这是得着生命繁增的路。所以，基督在祂的死里，是一粒麦子种在地里，借着神圣生命的释放产生繁增。

不仅如此，借着受死释放神圣的生命，主耶稣就得着荣耀并荣耀父。在约翰十二章二十三节主说，“人子得荣耀的时候到了，”在二十八节祂祷告说，“父啊，愿你荣耀你的名。”主借着死与复活得着荣耀，因为借着死与复活，祂神圣的元素得着释放并彰显。因着子得荣耀，父神就得荣耀。子神圣的元素借着死与复活得着释放并彰显，父神圣的生命就得着释放并彰显。因此，父在子借着死与复活的得荣里得着了荣耀。主耶稣的死与复活荣耀父神，因为基督的死将神圣的元素从祂里面释放出来。这元素原是局限在祂的肉体里，正如麦子的生命元素局限在外壳里。麦子的生命元素要得荣耀，麦粒必须死去，使其中的元素得着释放。主耶稣里面神圣的元素也是这样。

荣耀父的名，乃是使父的元素得着彰显。这元素，就是永远的生命，是在成为肉体的子里面。子成为肉体所穿上的体壳，就是祂的肉体，必须借着死被破裂，父的元素才能在祂的复活里得着释放并彰显。正如一粒麦子的生命元素，借着外壳破裂得了释放，并借着开花得了彰显。这就是父神在子的得荣里得荣；子的得荣是借着祂这一粒麦子死了，以释放神圣的生命。

inclusive death released the divine life that was within Him. As a grain of wheat He died to release the divine life and to enliven God's redeemed ones, to produce many grains that can be blended together in a loaf to be offered to God. This loaf is the church, the Body of Christ (1 Cor. 10:17).

The Lord Jesus fell into the ground and died so that His divine element, His divine life, might be released from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat has its life element released by falling into the ground and growing up out of the ground to bear much fruit, that is, to bring forth many grains. The Lord Jesus, as a grain of wheat falling into the ground, lost His soulish life through death so that He might release His divine life in resurrection to the many grains.

On the negative side, Christ's all-inclusive death has solved the problems of sins, sin, the old man, the old creation, Satan, the world, and the ordinances. On the positive side, Christ's death has released the divine life from within Him. He was a grain of wheat, and there was no other way for that grain to increase except to fall into the ground and die. This is the way to have the multiplication of life. Therefore, in His death Christ was sown into the earth as a grain of wheat to produce a multiplication through the release of the divine life.

Furthermore, it was by dying to release the divine life that the Lord Jesus was glorified and glorified the Father. In John 12:23 the Lord said, "The hour has come for the Son of Man to be glorified," and in verse 28 He prayed, "Father, glorify Your name." The Lord was glorified through death and resurrection because it was through death and resurrection that His divine element was released and manifested. God the Father was glorified by the Son's being glorified. When the Son's divine element was released and manifested through His death and resurrection, the Father's divine life was released and manifested. Thus, the Father was glorified in the Son's glorification through His death and resurrection. The death and resurrection of the Lord Jesus glorified God the Father because Christ's death released the divine element from within Him. This element was confined in His flesh, just as the life element of a grain of wheat is confined within its shell. In order for the life element of a grain of wheat to be glorified, the grain must die so that the element within it can be released. It is the same with the divine element within the Lord Jesus.

To glorify the name of the Father is to cause the Father's element to be manifested. This element, which is the eternal life, was in the incarnated Son. The shell of the Son's incarnation, His flesh, had to be broken through death so that the Father's element might be released and manifested in resurrection, just as the life element of a grain of wheat is released by its shell being broken and manifested by its blossom. This is the glorification of God the Father in the Son's glorification through His dying as a grain of wheat to release the divine life.

二四　从祂的身体流出水来，表征祂神圣生命的释放为着产生召会

最终，主耶稣在十字架的工作里，从祂的身体流出水来，表征祂神圣生命的释放为着产生召会。“有一个兵用枪扎祂的肋旁，随即有血和水流出来。”（约十九34。）这里我们看见，从主被扎的肋旁，流出两样东西：血和水。血是为着救赎，为着买召会（徒二十28）而对付罪；（约一29，来九22；）水是为着分赐生命，为着产生召会（弗五26～30）而对付死。（约十二24，三14～15。）我们原是堕落远离神的罪人，但借着耶稣的血，我们已被带回来。不仅如此，我们也是死的；所以，主释放祂神圣的生命来点活我们，使我们活过来。这样死的问题就解决了，召会这新造也产生了。一面，召会是借着主的血买的；另一面，召会是借着祂所释放并分赐给我们的神圣生命产生的。

基督的死在消极一面，除去我们的罪；在积极一面，释放神圣的生命。因此，祂的死有救赎和释放生命这两面。救赎的一面是为着释放生命的一面，释放生命的一面比救赎的一面更美妙。神的目的是要叫救赎之后随着就有生命的分赐，因神的心意是要将祂自己分赐到我们里面作生命。所以，救赎是为着神圣生命的分赐预备道路，使这生命能分赐到我们里面，以产生召会。

从主肋旁流出的水表征祂的死释放生命的一面。这是从那被击打的磐石流出的水所预表的。（出十七6，林前十4。）基督之死的这面，乃是释放生命、繁殖生命、繁增生命的死，生产并复制的死。当主耶稣说祂是一粒麦子落在地里死了，为要产生许多子粒，（约十二24，）祂是指祂的死释放生命的一面。这粒麦子死了，不是为着救赎，乃是为着释放神圣的生命，使这生命能分赐到许多子粒里面。在消极一面，基督的死对付我们的罪；在积极一面，这死释放神圣的生命。今天我们相信祂，我们的罪就借着祂救赎的死得着赦免，永远的生命就借着祂释放生命的死分赐到我们里面。

借着基督在十字架上的死，祂神圣的生命得着释放。因此，祂的死是释放生命的死。因为祂神圣的生命不仅

24. Flowing Out the Water from His Body Signifying the Release of His Divine Life for the Producing of the Church

Finally, in His work on the cross the Lord Jesus flowed out water from His body, signifying the release of His divine life for the producing of the church. “One of the soldiers pierced His side with a spear, and immediately there came out blood and water” (John 19:34). Here we see that two substances came out of the Lord’s pierced side: blood and water. Blood is for redemption, dealing with sins (John 1:29; Heb. 9:22) for the purchase of the church (Acts 20:28), and water is for imparting life, dealing with death (John 12:24; 3:14-15) for the producing of the church (Eph. 5:26-31). We were sinners fallen away from God, but through the blood of Jesus we have been brought back. Moreover, we were dead. Therefore, the Lord released His divine life to enliven us, to make us alive. In this way the problem of death is solved, and the church as the new creation is produced. On the one hand, the church was bought by the Lord’s blood; on the other hand, the church was produced by His divine life, which He released and imparted to us.

On the negative side, Christ’s death takes away our sins; on the positive side, it releases the divine life. Hence, His death has two aspects—the redemptive aspect and the life-releasing aspect. The redemptive aspect is for the life-releasing aspect, which is even more wonderful than the redemptive aspect. God’s purpose is that redemption be followed by the imparting of life, for God’s intention is to dispense Himself into us as life. Therefore, redemption prepares the way for the release of the divine life so that this life may be dispensed into us for the producing of the church.

The water that flowed out of the Lord’s side signifies the life-releasing aspect of His death. This is typified by the water flowing out of the smitten rock (Exo. 17:6; 1 Cor. 10:4). This aspect of Christ’s death is the life-releasing, life-propagating, life-multiplying death, the generating and reproducing death. When the Lord Jesus said that He was a grain of wheat falling into the ground to die so that many grains might be produced (John 12:24), He was referring to the life-releasing aspect of His death. The dying of this grain of wheat was not for redemption; it was for releasing the divine life so that it may be imparted into the many grains. On the negative side, Christ’s death dealt with our sins; on the positive side, it released the divine life. As we believe in Him today, our sins are forgiven through His redemptive death, and eternal life is imparted into us through His life-releasing death.

Through His death on the cross Christ’s divine life was released. Hence, His death was a life-releasing death. Because His divine life has not only been released out of

从祂得着释放，也分赐到我们里面，祂的死也就是分赐生命的死。在祂一面这是释放生命的死；在我们一面这是分赐生命的死。再者，这是繁殖生命的死，因为借此生命向许多方向有了扩展。不仅如此，这也是繁增生命的死，使生命得以繁增。这也是产生生命的死，因一个子粒在许多子粒里面得了繁生。我们需要深深铭记基督包罗万有之死释放生命的美妙一面。

陆　在祂的埋葬里

现在我们需要来看基督在祂埋葬里的工作。基督被埋葬以后，在祂活的灵里，去向那些在监狱里的灵（背叛的天使），宣扬神的得胜，就是神借着祂在基督里的成为肉体，以及基督在肉体里的死，胜过了撒但阻挠神圣计划的诡计。

按彼前三章十八节，基督“在肉体里祂被治死，在灵里祂却活着。”这不是指圣灵，乃是指作基督属灵性质的灵。（可二8，路二三46。）钉十字架不是在基督的灵里把祂治死，只是在祂的肉体里把祂治死，这肉体是祂成为肉体时所得着的。在十字架上，基督的肉体死了，祂的灵却没有死，反倒因着生命的新能力得以活泼的活着，以致在基督的肉体死后，在祂复活以前，祂在这得了加力的灵里传道给堕落的天使听。

我们不该将“在灵里祂却活着”，解释为基督的复活。彼前三章十八节没有提到基督的复活。这节乃是指明，基督埋葬在坟墓里的时候，在祂复活以前，祂在得了加力的灵里，到无底坑去，向背叛的天使宣扬神的得胜。

彼前三章十九、二十节说，“在这灵里，祂也曾去向那些在监狱里的灵…宣扬。”“在这灵里”一辞指十八节的灵，指明并证实基督在肉体里受死以后，在这灵里仍是活动的。在祂被点活的灵里，祂特别是去向那些在监狱里的灵宣扬。历代以来，各派教师对于在监狱里的灵，有种种不同的解释。照圣经看，最可接受的解释如下：这里的灵不是指留在阴间里死人的脱体之灵，乃是指挪亚时代因悖逆而堕落，（彼前三20，创世记生命读经第二十七篇，）并且被拘留在幽暗坑中，等候大日审判（彼后二4～5，犹6）的天使。（天使是灵—来一14。）基督在肉体里受死以后，在祂活的灵里到这些背叛的天使

Him but also imparted into us, His death was a life-imparting death. On His side it was the life-releasing death; on our side it is the life-imparting death. Moreover, it is the life-propagating death, for by it life is spread in many directions. Furthermore, it is the life-multiplying death, causing the multiplication of life. It is also the life-producing death, for the one grain has been reproduced in the many grains. We need to be deeply impressed with the wonderful life-releasing aspect of Christ's all-inclusive death.

F. IN HIS BURIAL

Now we need to consider Christ's work in His burial. After He was buried, Christ went in His living spirit to the spirits in prison (the rebellious angels) to proclaim God's victory, through His incarnation in Christ and Christ's death in the flesh, over Satan's scheme to derange the divine plan.

According to 1 Peter 3:18, Christ was "put to death in flesh, but made alive in spirit." This is not the Holy Spirit but the spirit which is Christ's spiritual nature (Mark 2:8; Luke 23:46). The crucifixion put Christ to death only in His flesh which He received through incarnation, not in His spirit. Instead of dying at the cross when His flesh did, Christ's spirit was made alive, enlivened with new power of life, so that in this empowered spirit Christ made a proclamation to the fallen angels after His death in the flesh and before His resurrection.

We should not interpret "made alive in spirit" as referring to Christ's resurrection. There is no mention of Christ's resurrection in 1 Peter 3:18. Rather, this verse indicates that when Christ was buried in the tomb, in His empowered spirit, He went before His resurrection, to the abyss to proclaim God's victory to the rebellious angels.

First Peter 3:19 says, "In which also having gone to the spirits in prison, He proclaimed." The phrase "in which" refers to the spirit in verse 18, indicating and proving that in this spirit Christ, after dying in His flesh, was still active. In particular, in His enlivened spirit He made a proclamation to the spirits in prison. Throughout the centuries great teachers of different schools have had varying interpretations concerning the spirits in prison. The most acceptable according to the Scriptures is as follows. The spirits here do not refer to the disembodied spirits of dead human beings held in Hades, but to the angels (angels are spirits—Heb. 1:14) who fell through disobedience at Noah's time (1 Pet. 3:20 and Life-study of Genesis Message 27, pp. 363-364) and are imprisoned in pits of gloom for the judgment of the great day (2 Pet. 2:4-5; Jude 6). After His death in the flesh, Christ in His living spirit went

那里，（可能是到无底坑—罗十 7，）也许是去宣扬神的得胜，就是神借着祂在基督里的成为肉体，以及基督在肉体里的死，胜过了撒但阻挠神圣计划的诡计。

彼前三章十九节的监狱指他他拉，幽暗的深坑，（彼后二 4，犹 6，）拘留堕落天使的地方。“宣扬”一辞不是传扬福音，乃是宣扬神所成功的得胜，就是神借着基督十字架的死毁坏了撒但，和他黑暗的权势。（来二 14，西二 15。）这宣扬是向“从前…那些悖逆者。”（彼前三 20。）这些不是指人类，乃是指天使，所以与二十节所说那八个人不同。因此，在监狱里的灵不是指留在阴间里死人的脱体之灵，乃是指挪亚时代因悖逆而堕落的天使。那些天使离开自己的地方，降到地上，并且利用人的身体与人的女儿犯淫乱，玷污人类，而产生了伟人。（创六 4。）基督就是向这些天使，向这些灵，宣扬得胜。

基督为着救赎我们死在十字架上。祂虽然在身体里被治死，在灵里却被点活且得加力，甚至在复活以前就如此。在这被点活且得加力的灵里，祂去向背叛的天使宣扬神胜过了撒但，就是他们的首领。因此，基督的死不仅为我们完成救赎，也赢得对撒但及其跟从者的胜利。基督在祂受死以后，复活以前，向撒但的跟从者宣扬神借着基督的钉十字架胜过了魔鬼。这是基督在祂的埋葬里的工作。

(probably to the abyss—Rom. 10:7) to these rebellious angels to proclaim, perhaps, God’s victory through His incarnation in Christ and Christ’s death in the flesh, over Satan’s scheme to derange the divine plan.

The prison in 1 Peter 3:19 refers to Tartarus, the deep and gloomy pits (2 Pet. 2:4; Jude 6) where the fallen angels are kept. The word “proclaimed” does not indicate the preaching of the good news but the proclaiming of the triumphant victory. This proclamation was made to “those once disobedient” (1 Pet. 3:20). These are angelic beings, not human beings, and therefore are different from the eight souls also spoken of in verse 20. Thus, the spirits in prison do not refer to the disembodied spirits of dead human beings held in Hades, but to angels who fell through their disobedience at the time of Noah. Those angels left their own place, came down to earth, and used human bodies to commit fornication with the daughters of men, polluting the human race and producing giants (Gen. 6:4). It was to these angels, to these spirits, that Christ made a proclamation of victory.

Christ died on the cross for our redemption. But although He was put to death in His body, He was enlivened and empowered in His spirit, even before the resurrection. In this enlivened and empowered spirit He went to proclaim to the rebellious angels God’s victory over Satan, their leader. Hence, Christ’s death not only accomplished redemption for us, but also gained the victory over Satan and his followers. After His death and before His resurrection, Christ proclaimed to Satan’s followers God’s victory over the Devil through the crucifixion of Christ. This was Christ’s work in His burial.

第七十三篇

基督—祂的工作（十一）

在本篇信息中，我们要来看基督在祂复活里的工作。

柒　在祂的复活里

一　从死人中复活，作复活的初熟果子献给神，使神满足

基督在祂的复活里完成的工作，是从死人中复活，作复活的初熟果子献给神，使神满足。行传十章四十一节说，“祂从死人中复活，”罗马十四章九节说，“基督死了，又活了。”论到主耶稣是人，新约告诉我们，神叫祂从死人中复活；（罗八11；）论到祂是神，新约告诉我们，祂自己从死人中复活。（罗十四9。）这证明祂属人和神圣的双重身分。主耶稣是神，也是复活，（约一1，十一25，）有不能毁坏的生命。（来七16。）祂既是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂，反而被祂击败，祂从死里复活了。

在约翰二十章十七节主耶稣对马利亚说，“不要摸我，因我还没有升到父那里。”在这节里，主说到祂升到父那里。主耶稣在复活那天，升到父那里去。这是隐密的升天，比祂在门徒眼前公开的升天（徒一9～11）早四十天。在复活那天清晨，祂升到天上去满足父。祂复活的新鲜必须先给父享受；正如在预表上，初熟的庄稼要先献给神。

在利未记二十三章十、十一节，和出埃及二十三章十九节上半，我们看见预表。利未记二十三章十、十一节说，“要将初熟的庄稼一捆，带给祭司；他要把这一捆在耶和华面前摇一摇，使你们得蒙悦纳；祭司要在安息日的次日，把这捆摇一摇。”这捆初熟的庄稼预表在复活里的基督。（林前十五20，23。）基督正是在安息日的次日，就是七日的第一日复活。安息日是第七日，安息日的次日是七日的第一日。初熟的庄稼在安息日的次日，就是下周的第一日，献给神。在七日的

MESSAGE SEVENTY-THREE

CHRIST—HIS WORK (11)

We come in this message to Christ’s work in His resurrection.

G. IN HIS RESURRECTION

1. Rising from the Dead to Be the Firstfruit of Resurrection Offered to God for His Satisfaction

In His resurrection Christ accomplished the work of rising from the dead to be the firstfruit of resurrection offered to God for His satisfaction. Acts 10:41 says, “He rose from among the dead,” and Romans 14:9 says, “Christ died and lived again.” Regarding the Lord Jesus as a man, the New Testament tells us that God raised Him from the dead (Rom. 8:11). Regarding Him as God, it tells us that He Himself rose from the dead. This indicates His dual status, human and divine. The Lord Jesus is God and also resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Because He is the ever-living One, death was not able to hold Him. He delivered Himself to death, but death could not detain Him. Rather, death was defeated by Him, and He rose up from it.

In John 20:17 the Lord Jesus said to Mary, “Do not touch Me, for I have not yet ascended to the Father.” In this verse the Lord refers to His ascending to the Father. On the day of His resurrection the Lord Jesus ascended to the Father. This was a secret ascension forty days prior to His public ascension before the eyes of His disciples (Acts 1:9-11). On the day of resurrection, early in the morning, He ascended to satisfy the Father. The freshness of His resurrection was first for the Father’s enjoyment, as the firstfruit of the harvest was, in type, brought first to God.

We see the type in Leviticus 23:10 and 11 and Exodus 23:19a. Leviticus 23:10 and 11 say, “Ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.” This sheaf of the firstfruits is a type of Christ in resurrection (1 Cor. 15:20, 23). Christ resurrected exactly on the day after the Sabbath, that is, on the first day of the week. The Sabbath is the seventh day, and the morrow after the Sabbath is the first day of the week. The firstfruits of the harvest were offered to God on the day after the Sabbath, on the first day of the following week. On the first day of the week Christ, the firstfruit of resurrection, resurrected

第一日，基督这复活的初熟果子，从死人中复活，将自己献给神。这不仅是预表，也是在约翰二十章得应验的预言。

出埃及二十三章十九节上半说，“地里首先初熟之物，要送到耶和华你神的殿。”按这节，初熟之物要送到神的殿。这预表基督这复活的初熟果子，送到神的居所使祂满足。所以，基督在祂复活里工作的一面，是复活作初熟的果子，献给父使祂满足。

二　使信祂的人由神重生

基督在祂复活里的工作，使信祂的人由神重生。神“借耶稣基督从死人中复活，重生了我们。”（彼前一3。）当基督复活的时候，我们这些信祂的人全都包括在祂里面。因此我们也与祂一同复活。（弗二6。）在复活里，祂把神圣的生命分赐到我们里面，使我们在生命和性情上与祂一样。这是我们重生的基本因素。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。

重生就是在人的生命以外，得着另一个生命，神圣的生命。我们都从父母得着人的生命。但因着神的拣选、那灵的圣别、和基督的救赎，神生了我们，重生了我们。结果，我们有了第二次的出生。借着重生，父神将神圣的生命分赐到我们里面。所以，第一次出生是我们属人生命的出生，第二次出生是神圣生命的出生。我们都已由神圣的生命而生。这就是得重生的意思。

借着基督的复活，我们已由神重生，使我们有活的盼望。使我们的“使”字，原文的意思也是生出，结果，为要。父神重生了我们，为要使我们有活的盼望，这盼望就是我们这人的每一部分，以及与我们有关的一切，都被点活。与未得救之人有关的一切都是死的。但凭神圣的生命由神重生的人有盼望，就是一切都要被点活，因而成为活的。

from the dead to offer Himself to God. This is not only a type but also a prophecy which was fulfilled in John 20.

Exodus 23:19a says, “The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.” According to this verse, the first of the firstfruits was to be brought into the house of God. This typifies Christ as the firstfruit of resurrection brought to God’s dwelling place for His satisfaction. Therefore, one aspect of Christ’s work in His resurrection was to rise up to be the firstfruit presented to the Father for His satisfaction.

2. Causing His Believers to Be Regenerated by God

In His work in His resurrection Christ caused His believers to be regenerated by God. God “has regenerated us unto a living hope through the resurrection of Jesus Christ from among the dead” (1 Pet. 1:3). 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 He imparted the divine life into us and made us the same as He is in life and nature. This is the basic factor of our regeneration.

To be regenerated is to receive another life, the divine life, in addition to the human life. We all received the human life from our parents. But because of God’s choosing, the Spirit’s sanctifying, and Christ’s redeeming, God has begotten us, has regenerated us. As a result, we have had a second birth. Through regeneration God the Father imparts the divine life into us. Therefore, the first birth was the birth of our human life, and the second birth, the birth of the divine life. We all have been born of the divine life. This is what it means to be regenerated.

Through Christ’s resurrection we have been regenerated by God unto a living hope. The Greek word translated “unto” also means issuing in, resulting in, with a view to. God the Father has regenerated us with a view to a living hope, the hope that every part of our being and everything related to us will be enlivened. Everything related to an unsaved person is dead. But with one who has been regenerated by God with the divine life there is the hope that everything will be enlivened and thus become living.

在亚当里，我们都死了，但借着基督的复活，神重生了我们，点活了我们。我们在基督的复活里由神而生。阿福德（Dean Alford）说，“基督的复活，带进生命和赐生命之灵的恩赐，使新的出生有能力得着活的盼望。”基督的复活使我们的重生有能力得着活的盼望。我们得重生时，复活的基督进入我们里面。祂不仅是活的一位—祂也是复活的一位。如今祂在我们里面是生命，使新生有能力成为活的，并使我们这人的每一部分成为活的。

三　在七日的第一日复活，使新造有新生的起头

基督在祂复活里工作的另一面，是在七日的第一日复活，使新造有新生的起头。（林后五17。）约翰二十章一节说，“七日的第一日清早，天还黑的时候，抹大拉的马利亚来到坟墓那里，看见石头从坟墓挪开了。”主耶稣不是在七日的末一日，乃是在七日的第一日复活，这是很有意义的。第一日指新起头。在圣经里，七日的第一日也称为第八日。（约二十26。）在七日的一周之后，有第八日，就是七日的第一日。主耶稣在一周中死了，并且在另一周的开始复活了。所以，主耶稣的复活是给新世代和新时代开路的新起头。

在旧造里有七日。神用六日创造，在第七日安息；这七日是旧造的世代。借着主耶稣的复活，新开创了另一世代。换句话说，借着基督的复活，旧造过去了，新造开始了。旧的世代结束了，新的世代开始了。所以，七日的第一日表征新造，新世代，新时代的开始。

基督在七日的第一日复活，这事实指明整个宇宙在基督的复活里有新的起头。祂的复活引进新的时期，新的时代。在神看来，整个旧造都与基督同钉十字架，并与祂同埋葬。然后在七日的第一日，由基督的复活有新的起头。

主的死是旧造的了结，祂的复活是新造新生的起头。为这缘故，我们不守安息日，就是七日的第七日，而在主日，就是七日的第一日聚集。这就是说，在复活里，我们是在第八日，或七日的第一日。新约别处称七日的第一日为主日，（启一10，）因主耶稣是在这日复活，成为活的主，并且在复活里引进新的起头。

In Adam we all died, but through the instrumentality of Christ's resurrection God has regenerated us, has enlivened us. We were born with Christ in His resurrection. Dean Alford says, "The resurrection of Christ, bringing in life and the gift of the life-giving Spirit, is that which potentiates the new birth into a living hope." The resurrection of Christ potentiates our regeneration into a living hope. When we were regenerated, the resurrected Christ entered into us. He is not only the living One—He is also the resurrected One. Now He is the life within us that potentiates the new birth and causes every part of our being to become living.

3. Rising on the First Day of the Week to Germinate the New Creation

Another aspect of Christ's work in His resurrection is His rising on the first day of the week to germinate the new creation (2 Cor. 5:17). John 20:1 says, "On the first day of the week, Mary the Magdalene came early to the tomb while it was yet dark, and saw the stone taken away from the tomb." It is significant that the Lord Jesus was resurrected not on the last day of the week but on the first day of the week. The first day denotes a new beginning. In the Bible the first day of the week is also called the eighth day (John 20:26). After a week of seven days, we have the eighth day, which is the first day of the week. The Lord Jesus died during one week, and He resurrected at the beginning of another week. Therefore, the resurrection of the Lord Jesus was a new start opening the way to a new generation and a new age.

In the old creation there were seven days. God created for six days and rested on the seventh. These seven days were the generation of the old creation. By the resurrection of the Lord Jesus another generation was newly started. In other words, by the resurrection of Christ the old creation has passed away and a new creation has begun. The old generation is over, and the new generation has started. Therefore, the first day of the week signifies the beginning of a new creation, a new generation, and a new age.

The fact that Christ arose on the first day of the week indicates that the entire universe has a new beginning in Christ's resurrection. His resurrection ushered in a new period, a new age. In the sight of God the entire old creation was crucified with Christ and buried with Him. Then on the first day of the week there was a new beginning with Christ's resurrection.

Whereas the Lord's death was the termination of the old creation, His resurrection was the germination of the new creation. For this reason, instead of keeping the Sabbath, the seventh day of the week, we meet on the Lord's Day, the first day of the week. This means that in resurrection we are in the eighth day, or the first day of the week. Elsewhere, the New Testament calls the first day of the week the Lord's day (Rev. 1:10), for it was on this day that the Lord Jesus was resurrected to become the living Lord and to usher in a new beginning in resurrection.

当基督复活，使新造有新生的起头时，祂把旧造，就是细麻布和裹头巾所象征的，（约二十 5～7，）留在坟墓里。耶稣的身体在被埋葬以前，是用细麻布裹着的。（约十九 40。）这指明祂带着旧造的东西进到坟墓里，表征旧造借着祂的埋葬被带到坟墓里。凡从主复活的身体上去掉，撇在坟墓里的，都是象征旧造。祂带着旧造钉十字架，也带着旧造埋葬。但祂从旧造里复活，将旧造撇在坟墓里，在复活里成为新造的初熟果子。

旧造没有神圣的生命和性情；新造，就是由神所重生的信徒，却有。（约一 13，三 15，彼后一 4。）因此我们是新造，（加六 15，）不是照着肉体的旧性情，乃是照着神圣生命的新性情。

旧造凭神圣的生命有新生的起头，就成为新造。我们在基督里的信徒，已借着祂的复活有了新生的起头，如今乃是新造。旧造没有神在其中，但新造开始于神以新生起头的方式进到我们里面。这新生的起头就是神圣的生命分赐到信徒里面。借着这神圣生命的分赐，我们蒙了重生。所以，新生的起头是神圣的生命分赐到信徒里面，使他们重生，叫他们成为新造。

四　为着祂的繁增和得荣产生许多子粒

主耶稣在祂的复活里为着祂的繁增和得荣产生了许多子粒。祂是一粒麦子，（约十二 24，）有人性的“体壳”，使祂受了限制，并且使祂神圣的元素被遮盖并隐藏。当祂死时，神圣的生命就从祂人性的体壳里得着释放，在祂的复活里产生了许多子粒。这就是说，祂在复活里作了工，使祂自己从一个子粒繁增为许多子粒。因着这样得着繁增，祂就得着荣耀。祂的繁增就是祂的得荣。

耶稣基督是神成为肉体。当祂成为肉体时，祂进到人性里，穿上人性为外壳。结果，基督神圣的生命和性情被限制并隐藏在祂人性的外壳里。借着成为肉体，祂成了一粒需要结果子的种子。这结果子就是基督的得荣。一粒麦子要得荣耀，唯一的路就是落在地里死了，然后长起来。这样，种子里面的生命就得着释放，结出许多果子，这样结果子就是得荣耀。主耶稣借着经过这死与复活的过程，就了结了旧造，并且在复活里使新造有新

When Christ resurrected to germinate a new creation, He left the old creation, signified by the linen cloths and the handkerchief (John 20:5-7), in the tomb. Before the body of Jesus was buried, it was bound in linen (John 19:40). This indicates that He went into the tomb with something of the old creation, signifying that the old creation was brought into the tomb by His burial. All the things which were cast off from the Lord’s resurrected body and left in His tomb signify the old creation. Christ was crucified with the old creation and buried with it. But He resurrected from within it, leaving it in the tomb and becoming the firstfruit of the new creation in resurrection.

The old creation does not have the divine life and nature. But the new creation, which consists of believers born again of God (John 1:13; 3:15; 2 Pet. 1:4), does have the divine life and nature. Therefore, we are a new creation (2 Cor. 5:17; Gal. 6:15), not according to the old nature of flesh but according to the new nature of the divine life.

When the old creation is germinated with the divine life, it becomes the new creation. We, the believers in Christ, who have been germinated through His resurrection, are now the new creation. The old creation does not have God in it, but the new creation begins by God coming into us in the way of germination. This germination is the impartation of the divine life into the believers. Through this impartation of the divine life we were regenerated. Therefore, germination is the impartation of the divine life into the believers for their regeneration to make them a new creation.

4. Producing Many Grains for His Multiplication and Glorification

In His resurrection the Lord Jesus produced many grains for His multiplication and glorification. As a grain of wheat (John 12:24) He had a human “shell,” by which He was restricted and under which His divine element was covered and concealed. When He died, the divine life was released from within the shell of His humanity to produce many grains in His resurrection. This means that in resurrection He did a work to have Himself multiplied from one grain to many grains. By being multiplied in this way He was glorified. His multiplication was His glorification.

Jesus Christ is God incarnate. When He was incarnated, He entered into humanity and put on humanity as a shell. As a result, Christ’s divine life and nature were confined and concealed within the shell of His humanity. Through incarnation He became a seed that needed to bear fruit. This fruit-bearing was to be Christ’s glorification. The only way for a grain of wheat to be glorified is for it to fall into the ground and die and then grow up. In this way the life within the seed is released to bring forth much fruit, and this fruit-bearing is glorification. By going through this process of death and resurrection the Lord Jesus terminated the old creation and germinated the new

生的起头。在这复活里，祂产生了许多子粒。相信基督的人，就是这许多子粒。所以，主耶稣这一粒麦子落在地里，并在复活里起来，将自己释放、彰显在许多子粒里面。这就是主耶稣得荣耀的意思。

在约翰十二章二十三节主耶稣说，“人子得荣耀的时候到了。”这里主论到祂的得荣耀。在二十四节祂继续解释这个得荣耀是什么：“一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”主耶稣得荣耀，是借着作一粒麦子死了，然后在复活里长起来，产生许多子粒。祂落在地里死了，使祂神圣的元素，神圣的生命，从祂人性的体壳释放出来，在复活里产生许多信徒，正如一粒麦子落在地里，把生命的元素释放出来，又从地里长出，结出许多果实，就是许多子粒。所以得荣是一件死而复活的事，为要结出许多子粒来。这指明基督的得荣就是祂的繁增，祂的繁增就是祂的得荣。主耶稣在产生许多子粒上得了荣耀；这些子粒是为着建造祂的身体。因此，基督得荣耀就是祂在复活里结出许多子粒，作祂的繁增。

在约翰十三章三十一、三十二节，主耶稣又说到祂的得荣耀：“如今人子得了荣耀，神在人子身上也得了荣耀。神若在人子身上得了荣耀，祂也要在自己身上荣耀人子，并且要快快的荣耀祂。”这里我们看见父在子身上得荣耀。这就是说，子得荣耀时，父也得荣耀。在约翰十二章二十八节主耶稣祷告说，“父啊，愿你荣耀你的名。”荣耀父的名，乃是使父神圣的元素得着彰显。父神圣的元素，就是永远的生命，是在成了肉体的子里面。子人性的体壳，必须借着死被破裂，父神圣的元素才能在祂的复活里，得着释放并彰显。这就是父神在子身上得荣耀。父在子的得荣里得荣，因为在这得荣里，父得着彰显。

主耶稣说了约翰十三章三十一、三十二节所记载的话以后，继续释放约翰十四至十六章所记载的长篇信息。事实上，这篇信息开始于十三章三十一节，这节说到子得荣耀。主在十四至十六章的信息，以及祂在十七章的祷告，主题都是得荣耀。祂在信息中说到得荣耀，祂在祷告中也说到得荣耀。

creation in resurrection. In this resurrection He produced many grains. Those who believe in Christ are these many grains. Therefore, the Lord Jesus fell into the ground as a grain of wheat and rose up in resurrection to have Himself released and expressed in the many grains. This is what it means for the Lord Jesus to be glorified.

In John 12:23 the Lord Jesus said, “The hour has come for the Son of Man to be glorified.” Here the Lord was concerned for His glorification. In verse 24 He went on to explain what this glorification is: “Unless a grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.” The Lord Jesus was glorified by dying as a grain of wheat and then growing up in resurrection to produce many grains. He fell into the ground and died so that His divine element, His divine life, might be released from within the shell of His humanity to produce many believers in resurrection, just as a grain of wheat has its life element released by falling into the ground and growing up out of the ground to bear much fruit, that is, to bring forth many grains. Therefore, glorification is a matter of dying and rising so that many grains may be brought forth. This indicates that Christ’s glorification was His multiplication, and His multiplication was His glorification. The Lord Jesus was glorified in the producing of many grains, which are for the building up of His Body. Hence, for Christ to be glorified is for Him to bring forth many grains as His multiplication in resurrection.

In John 13:31 and 32 the Lord Jesus spoke again concerning His glorification: “Now is the Son of Man glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.” Here we see that the Father is glorified in the Son. This means that when the Son is glorified, the Father is glorified as well. In John 12:28 the Lord Jesus prayed, “Father, glorify Your name.” To glorify the name of the Father is to cause the Father’s element to be expressed. The Father’s element, the divine element, which is eternal life, was in the incarnated Son. It was necessary for the shell of the Son’s humanity to be broken through death so that the Father’s element might be released and expressed in resurrection. This is the glorification of God the Father in the Son. The Father is glorified in the Son’s glorification because in this glorification the Father is expressed.

After speaking the words recorded in John 13:31 and 32, the Lord Jesus went on to give the lengthy message recorded in John 14 through 16. Actually, this message began in 13:31, which speaks of the glorification of the Son. Both the Lord’s message in chapters fourteen through sixteen and His prayer in chapter seventeen are on the subject of glorification. In His message He spoke concerning glorification, and in His prayer He prayed concerning glorification.

在约翰十七章一节主耶稣祷告说，“父啊，时候到了，愿你荣耀你的儿子，使儿子也荣耀你。”这里我们看见，得荣耀是主祷告的主题。祂是神成为肉体，祂这肉体乃是一个帐幕，给神在地上居住。（约一14。）祂神圣的元素限制在祂的人性里，如同神的荣光遮藏在帐幕里。在变化山上，祂神圣的元素曾从祂的肉体里释放出来，彰显在荣耀里；（太十七1～4；）但是过后，这神圣的元素又遮藏在祂的肉体里。主在约翰十七章所记载的祷告之先，曾预言祂要得荣耀，父也要在祂身上得荣耀。主耶稣知道祂要经过死，使祂人性的体壳得以破裂，让祂神圣的元素，神圣的生命释放出来；祂也要复活，将祂的人性提高到神圣的元素里，并使祂神圣的元素得着彰显。然后祂神圣的所是，包括神性和人性，都要得着荣耀。这样，父就在祂身上得着荣耀。

在约翰十七章五节，主耶稣在祂的祷告中继续说，“父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。”基督在成为肉体以前，是神的独生子，与父同在荣耀里，并与父同享这荣耀。但祂借着成为肉体，穿上肉体时，这荣耀就遮藏在祂的肉体里。祂的人性是外壳，遮藏并限制那在祂里面的神圣生命和性情，连同神圣的荣耀。所以神圣的荣耀，神圣生命和性情的彰显，被限制并遮藏在主的人性里。祂外面显为犹太人，甚至是被藐视的拿撒勒人。那是基督人性体壳的样式。但神圣的生命、性情、和荣耀，遮藏在这外壳里面。基督借着祂的死，并凭着祂在复活里的工作，将神圣的生命从祂里面释放出来，为着祂的得荣产生许多子粒。这是基督在祂复活里工作的重要一面。

五　生出团体的孩子—团体的新人—包括祂自己作神的长子，以及祂的许多弟兄作神的许多儿子

基督借着祂在复活里的工作，生出团体的孩子—团体的新人—包括祂自己作神的长子，以及祂的许多弟兄作神的许多儿子。（约十六19～22，罗八29。）在约翰十六章二十、二十一节主耶稣说，“我实实在在的告诉你们，你们将要痛哭哀号，世人倒要喜乐；你们将要忧

In John 17:1 the Lord Jesus prayed, “Father, the hour has come; glorify Your Son that the Son may glorify You.” Here we see glorification as the subject of the Lord’s prayer. He was God incarnate, and His flesh was a tabernacle for God’s dwelling on earth (John 1:14). His divine element was confined in His humanity, just as God’s shekinah glory was concealed within the tabernacle. Once, on the mountain of transfiguration, His divine element was released from within His flesh and expressed in glory (Matt. 17:1-4). But it was concealed again in His flesh. Before the prayer recorded in John 17, the Lord indicated that He would be glorified and that the Father would be glorified in Him. The Lord Jesus knew that He would pass through death so that the concealing shell of His humanity might be broken to release His divine element, His divine life. He would also resurrect so that He might uplift His humanity into the divine element and that His divine element might be expressed. Then His divine being, both divinity and humanity, would be glorified. In this way the Father would be glorified in Him.

In John 17:5 the Lord Jesus went on to say in His prayer, “Now, glorify Me with Yourself, Father, with the glory which I had with You before the world was.” Before His incarnation Christ as the only begotten Son of God was with the Father in glory and enjoyed this glory with the Father. But when He put on flesh through incarnation, this glory was concealed in His flesh. His humanity was a shell that covered and confined the divine life and nature, along with the divine glory, that were within Him. The divine glory, the expression of the divine life and nature, was therefore confined and concealed within the Lord’s humanity. Outwardly, He appeared to be a Jew, even a despised Nazarene. That was the appearance of the shell of Christ’s humanity. But within this shell the divine life, nature, and glory were concealed. Through His death and by His work in His resurrection, Christ released the divine life from within Him to produce many grains for His glorification. This is a crucial aspect of Christ’s work in His resurrection.

5. Bringing Forth the Corporate Child— the Corporate New Man—Including Himself as God’s Firstborn Son and His Many Brothers as God’s Many Sons

By His work in His resurrection Christ brought forth the corporate child—the corporate new man—including Himself as God’s firstborn Son and His many brothers as God’s many sons (John 16:19-22; Rom. 8:29). In John 16:20 and 21 the Lord Jesus says, “Truly, truly, I say to you, that you shall weep and lament, but the world shall rejoice; you shall be sorrowful, but your sorrow shall be turned into joy.

愁，然而你们的忧愁，要变为喜乐。妇人生产的时候会有忧愁，因为她的时候到了；既生了孩子，就不再记得那苦楚，因为欢喜世上生了一个人。”这里主耶稣指明，门徒就象妇人在受生产之苦，而祂是那要在复活里出生的孩子。（徒十三 33，来一 5，罗一 4。）事实上，约翰十六章二十一节的“人”，包括基督和所有的信徒。按行传十三章三十三节，主耶稣在复活里，在祂的人性上生为神的儿子。所以，主的复活乃是一个出生。这就是说，当基督复活的时候祂出生了。

我们也许希奇，为什么神的独生子耶稣基督需要在复活里生为神的儿子。在永远里，基督就是神的独生子。然后在成为肉体里，祂由马利亚而生；在复活里，祂有另一次出生。当基督由马利亚而生时，祂是生为一个人；而祂的人性与神的儿子名分无关。严格的说，耶稣人性的部分不是神的儿子，乃是人的儿子。所以，主耶稣属人的部分，需要借着复活生到神圣的儿子名分里。因此，基督的复活对祂乃是一次新生。在祂成为肉体以前，祂已经是神的独生子。然后借着成为肉体，祂生而为人。如今在复活里，祂生为神的长子。

不仅如此，基督是神的长子含示祂有许多弟兄，祂是这许多弟兄中的长子。（罗八 29。）借着基督复活而有的出生，不仅包含个人的出生，也包含一班人的出生，这班人包括神的长子和神的许多儿子。这指明借着一次出生，一次生产，许多儿子被生出来。按神的观点，神圣的观点，所有蒙祂拣选的人，都在基督的复活里与基督一同出生。这复活乃是团体孩子的出生。

我们不该以为，基督这位长子是在祂的复活里出生，而祂所有的弟兄，神的许多儿子，是祂复活以后，历代以来逐渐出生的。不，我们都是在基督的复活里生为神的众子。因这缘故，彼前一章三节说，我们借基督的复活蒙了重生。在基督复活时，我们蒙了重生。所有的信徒，包括早期的使徒和最后相信主耶稣的人，都一起蒙了重生。我们都借着一次宇宙性的生产被生出来。在基督的复活里，神无数的儿子出生了。所以，在约翰十六章二十一节，主论到在复活里出生的团体人，包括祂自己作长子，以及所有的信徒作许多的儿子。

When a woman gives birth she has sorrow, because her hour has come; but when she brings forth the child, she no longer remembers the affliction because of the joy that a man has been born into the world.” Here the Lord Jesus indicates that the disciples were like a woman travailing in birth, and He was the child to be brought forth in His resurrection (Acts 13:33; Heb. 1:5; Rom. 1:4). Actually, the man in John 16:21 includes Christ and all believers. According to Acts 13:33, the Lord Jesus was begotten in resurrection to be the Son of God with respect to His humanity. The Lord’s resurrection, therefore, was a birth. This means that when Christ was resurrected, He was born.

We may wonder why it was necessary for Jesus Christ, the only begotten Son of God, to be born in resurrection as the Son of God. In eternity Christ was the only begotten Son of God. Then in His incarnation He was born of Mary, and in resurrection He had another birth. When Christ was born of Mary, He was born as a man, and His humanity had nothing to do with God’s sonship. Strictly speaking, the human part of Jesus was not the Son of God but the Son of Man. Therefore, it was necessary for the human part of the Lord Jesus to be born into the divine sonship through resurrection. Hence, Christ’s resurrection was a new birth for Him. He was already the only begotten Son of God before His incarnation. Then through incarnation He was born to be a man. Now in resurrection He was born to be the firstborn Son of God.

Furthermore, Christ’s being the firstborn Son of God implies that He has many brothers and that He is the Firstborn among these brothers (Rom. 8:29). The birth that took place through Christ’s resurrection involved the birth not only of an individual but of a group, a group that includes the firstborn Son of God and the many sons of God. This indicates that through one birth, one delivery, many sons were brought forth. According to God’s view, the divine view, all His chosen people were born together with Christ in His resurrection. This resurrection was the birth of a corporate child.

We should not think that Christ as the firstborn Son was born in His resurrection and that all His brothers, the many sons of God, have been born gradually during the centuries following His resurrection. No, we were all born to be sons of God in the resurrection of Christ. This is the reason 1 Peter 1:3 says that we have been regenerated through the resurrection of Christ. When Christ was resurrected, we were regenerated. All the believers, including the early apostles and those who will be the last to believe in the Lord Jesus, were regenerated together. We all were brought forth by means of a single universal delivery. In Christ’s resurrection millions of God’s sons were born. Therefore, the Lord’s word in John 16:21 concerning the corporate man born in resurrection includes Himself as the firstborn Son and all the believers as the many sons.

基督在祂复活里的工作所生出团体的人，就是以弗所二章十五节所说的新人：“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人。”这新人包括基督作头，和所有的信徒作身体。头是神的长子，身体是神所有的儿子，主所有弟兄的组成。这新人，这孩子，是借着基督在复活里的工作生出来的。

六　重建神的殿，使其成为团体的殿

基督在祂的复活里重建神的殿，使其成为团体的殿。（约二 19 ～ 22，林前三 16 ～ 17。）在约翰二章十九节主耶稣说，“你们拆毁这殿，我三日内要将它建立起来。”祂说这话，是“以祂的身体为殿”说的。（约二 21。）耶稣物质的身体在十字架上被拆毁。基督成为肉体的时候，穿上了物质的身体。约翰一章十四节清楚指明，主物质的身体是帐幕。按约翰二章，祂物质的身体也是殿。主耶稣在肉体里的时候，祂的身体是神的帐幕和殿。帐幕和殿都是神的居所。撒但晓得耶稣物质的身体是神在地上的居所，就竭尽所能要拆毁这身体，并且他在十字架上的确拆毁了这身体。就一面说，是撒但拆毁基督物质的身体；就另一面说，是主耶稣将祂的身体交给死。

撒但在十字架上拆毁基督物质的身体以后，祂的身体被放在坟墓里，在那里安息了。当基督复活的时候，祂自己使祂死了并葬了的身体复活。那在十字架上被拆毁的耶稣的身体，微小且软弱；但在复活里，基督的身体广大且有能。在主复活以后，祂的身体，就是殿，得以更大规模的建立起来。仇敌借着钉十字架所拆毁的身体，仅仅是耶稣的身体。主在复活里所建立的，不仅仅是祂自己的身体，也是每一个借信与祂联合的人。（彼前一 3，弗二 6。）

基督在约翰二章十九节的话，实际上是关于祂的死与复活的预言。在这预言里主耶稣指明，祂要在复活里重建圣殿，就是神的家。这样在复活里神家的重建，乃是神家的扩大。不仅基督自己复活，所有构成祂身体的信徒也与祂一同复活，这事实证明此点。这复活是重建，也是出生。论到神的家，是在复活里重建。论到新人，是在复活里出生。借此我们看见，基督的复活就一面说是出生，就另一面说是重建。

The corporate man brought forth by Christ’s work in His resurrection is the new man spoken of in Ephesians 2:15: “Having abolished in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man.” This new man includes Christ as the Head and all the believers as the Body. The Head is the firstborn Son of God, and the Body is a composition of all the many sons of God, the many brothers of the Lord. This new man, this child, was brought forth through Christ’s work in resurrection.

6. Rebuilding God’s Temple, Making It a Corporate One

Christ in His resurrection rebuilt God’s temple, making it a corporate one (John 2:19-22; 1 Cor. 3:16-17). In John 2:19 the Lord Jesus said, “Destroy this temple, and in three days I will raise it up.” In speaking this word, He was referring to “the temple of His body” (v. 21). The physical body of Jesus was destroyed on the cross. When Christ became flesh, He took on a physical body. John 1:14 clearly indicates that the Lord’s physical body was a tabernacle. According to John 2, His physical body was also the temple. When the Lord Jesus was in the flesh, His body was the tabernacle and temple of God. Both the tabernacle and the temple are God’s dwelling place. Realizing that the physical body of Jesus was God’s dwelling place on earth, Satan did his best to destroy this body, and he did destroy it on the cross. In a sense, Satan destroyed Christ’s physical body. In another sense, the Lord Jesus gave up His body to death.

After Satan destroyed Christ’s physical body on the cross, His body was put into a tomb and rested there. When Christ arose, He Himself raised up His dead and buried body. The body of Jesus that was destroyed on the cross was small and weak; the Body of Christ in resurrection is vast and powerful. After the Lord’s resurrection, His Body, that is, the temple, was reared up on a much larger scale. The body the enemy destroyed by crucifixion was merely the body of Jesus. What was raised up by the Lord in resurrection was not only His own body but everyone who is joined to Him by faith (1 Pet. 1:3; Eph. 2:6).

Christ’s word in John 2:19 was actually a prophecy concerning His death and resurrection. In this prophecy the Lord Jesus indicated that He would rebuild the temple, God’s house, in resurrection. This rebuilding of the house of God in resurrection was to be an enlargement of God’s house. This is proved by the fact that not only was Christ Himself resurrected but that all the believers, who constitute His Body, were resurrected with Him. This resurrection was both a rebuilding and a birth. With respect to the house of God it was a rebuilding in resurrection. With respect to the new man it was a birth in resurrection. By this we see that, in one sense, the resurrection of Christ was a birth and, in another sense, it was a rebuilding.

在约翰十四章二节主耶稣说，“在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”这话应验主在二章十九节所说的预言。在约翰二章主耶稣预言，祂要在复活里重建圣殿，就是神的家，并且祂要扩大的建造这殿。我们若没有十四章，就不会看见二章所说的预言要在那里得应验。约翰十四章二节乃是二章十九节的应验。

我们需要领悟，被拆毁的殿已经重建完成了。在基督的复活里，我们都已复活。我们看过，我们借基督的复活蒙了重生。（彼前一3。）这就是说，在神的观点里，照着神在祂经纶里的成就，基督的身体已经建造起来了。启示录里某些动词时态指明这点。例如，使徒约翰不是说新耶路撒冷要来；他告诉我们他看见新耶路撒冷由神那里从天而降。（启二一2。）在大约一千九百年前，约翰就看到新耶路撒冷。这指明照着神的看法，基督的身体，扩大的殿，已经借着基督在复活里的工作建造起来了。

In John 14:2 the Lord Jesus said, “In My Father’s house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.” This word is a fulfillment of the prophecy given by the Lord in 2:19. In chapter two of John the Lord Jesus prophesied that He would rebuild the temple, the house of God, in resurrection and that He would build it in an enlarged way. If we did not have chapter fourteen we would not see where the prophecy given in chapter two is fulfilled. John 14:2 is the fulfillment of 2:19.

We need to realize that the rebuilding of the destroyed temple has already been accomplished. In Christ’s resurrection we all have been resurrected. As we have seen, we were regenerated through the resurrection of Christ (1 Pet. 1:3). This means that in God’s view, according to His accomplishment in His economy, the Body of Christ has already been built. The tense of certain verbs in the book of Revelation indicates this. For example, the Apostle John does not say that the New Jerusalem will come; he tells us that he saw the New Jerusalem descending out of heaven from God (Rev. 21:2). Approximately nineteen hundred years ago, John saw the New Jerusalem. This indicates that, according to God’s way of seeing, the Body of Christ, the enlarged temple, has already been built up through Christ’s work in His resurrection.

第七十四篇

基督—祂的工作（十二）

在本篇信息中，首先我们要来看基督在复活里工作的更多方面，然后要接着来看祂在升天里的工作。

七　成了赐生命的灵

基督在复活里成了赐生命的灵。（林前十五45。）这不是一件容易的事情；反之，这是一件伟大的工作。主耶稣要完成成为赐生命之灵的工作，必须经过死，然后在复活里作一些奇妙的事。如今祂是赐人生命的灵，分赐生命给我们的灵，将自己作生命分赐到信徒里面的灵。

基督的复活就是祂变化形像成为赐生命的灵。祂原是在肉体里的基督，但祂已变化形像成为是灵的基督（pneumatic Christ），就是赐生命之灵的基督。复活是祂真正的变化形像。在祂死而复活以前，祂曾在变化山上改变形像。然而，那次改变形像是暂时的。祂真正的变化形像是祂的复活，因为在复活里，祂成了赐生命的灵。

我们若缺少启示、正确属灵的异象，也许就不能领悟，在复活里，基督这末后的亚当成了赐生命的灵。否认基督是赐生命的灵，就等于否认复活的实际。赐生命的灵是基督复活的命脉。基督若仅仅带着身体复活，没有成为赐生命的灵，祂的复活对我们就没有多少意义。那仅仅是与生命无关的客观事实，就好比拉撒路的复活。拉撒路的复活仅仅是复活的行动，没有产生任何与生命有关的东西。但基督的复活是绝对与生命有关的事，因为在复活里，祂成了赐生命的灵，就是分赐生命的灵。

复活不仅仅是基督所完成的客观行动，它与我们有非常主观的关系。借着成为肉体，基督成了人。成为肉体比客观的事实多得多；它是将神带到人性里的过程。复活的过程原则上也是一样。复活不仅仅是一种行动，它是产生赐生命之灵的过程。借着复活的过程，那结束旧造的基督，成了赐生命的灵，这灵乃是使新造有新生起头的元素。

MESSAGE SEVENTY-FOUR

CHRIST—HIS WORK (12)

In this message we shall first cover more aspects of Christ's work in His resurrection. Then we shall go on to consider His work in His ascension.

7. Becoming the Life-giving Spirit

In resurrection Christ became the life-giving Spirit (1 Cor. 15:45). This was not an easy matter; on the contrary, it was a great work. In order to accomplish the work of becoming the life-giving Spirit, the Lord Jesus had to pass through death and then, in resurrection, do certain wonderful things. Now He is the Spirit who gives life, the Spirit who imparts life to us, the Spirit who dispenses Himself as life into the believers.

Christ's resurrection was His transfiguration into the life-giving Spirit. He was Christ in the flesh, but He has been transfigured into the pneumatic Christ, the Christ who is the life-giving Spirit. Resurrection was His actual transfiguration. Before His death and resurrection He was transfigured on the Mount of Transfiguration. However, that transfiguration was temporary. His actual transfiguration was His resurrection, for in resurrection He became the life-giving Spirit.

If we are lacking in revelation, in proper spiritual vision, we may not realize that in resurrection Christ as the last Adam became the life-giving Spirit. To deny that Christ is the life-giving Spirit is equal to denying the reality of resurrection. The life-giving Spirit is the life pulse of Christ's resurrection. If Christ had merely been resurrected with a body and had not become the life-giving Spirit, His resurrection would not mean nearly as much to us. It would simply be an objective fact unrelated to life. It could then be compared to the resurrection of Lazarus. The resurrection of Lazarus was merely an act of resurrection; it did not produce anything related to life. But Christ's resurrection is a matter absolutely related to life, for in resurrection He became the life-giving Spirit, the Spirit who imparts life.

Resurrection was not merely an objective act accomplished by Christ. It is very much related to us subjectively. Through incarnation Christ became a man. Incarnation was much more than an objective fact; it was a process that brought God into humanity. The principle is the same with the process of resurrection. Resurrection was not merely an act in itself; it was a process to bring forth the life-giving Spirit. Through the process of resurrection Christ, who ended the old creation, became the life-giving Spirit, the germinating element of the new creation.

很少基督徒看见复活里的基督是赐生命的灵。慕安得烈（Andrew Murray）曾领会与此有关的事，并在他的名著“基督的灵”，标题为“那得着荣耀之耶稣的灵”那一章里，写到这事。那得着荣耀之耶稣的灵，实际上就是在复活和荣耀里的主耶稣自己。祂进入复活，成了赐人生命的灵。这赐生命的灵是使新造有新生起头的元素。使新造有新生起头的元素，就是复活的基督这赐生命的灵。

林前十五章四十五节是一节重要的经文，因为它含示以那灵为中心的新造。那灵一点不差就是基督，三一神。事实上，赐生命的灵就是经过过程的三一神。基督经过了成为肉体、钉十字架、和复活的过程。如今在复活里，祂是生命的素质，使新造有新生的起头。我们成了借着基督这赐生命的灵而有新生起头的新造。复活最高的定义是，它是末后的亚当基督成为赐生命之灵的过程。

当基督借着成为肉体而来时，祂是同着父且借着灵而来。祂在成为肉体里来了之后，进一步经过死，并进入复活。这就是基督从肉体变化形像成为那灵的过程。借着这变化形像的过程，那在成为肉体里同着父并借着灵而来的主耶稣，成了那作三一神终极完成的灵。所以，基督的复活就是祂的变化形像—变化形像成为赐生命的灵，好进入祂的信徒里面。这个变化形像包括好些元素：人性、人性生活、基督包罗万有的死、以及祂分赐生命的复活。这一切元素都已带到这位包罗万有赐生命的灵，就是三一神的完成里。

八　将祂自己，就是圣灵，吹入门徒里面

基督在复活里来到门徒那里，并且将祂自己，就是圣灵，吹入他们里面。“就向他们吹入一口气，说，你们受圣灵。”（约二十 22。）我们也许不认为这是工作，但这是基督在祂的复活里所完成的伟大工作。圣灵是复活基督的实化，主将这实化吹入门徒里面。

主耶稣在死而复活以前，无法在祂的门徒里面，祂只能在他们中间。祂要进入他们里面，就需要作奇妙的工作，就是成为赐生命的灵，并且将这灵吹入门徒里面。这伟大的工作是基督在祂的复活里完成的。

Few Christians have seen that Christ in resurrection is the life-giving Spirit. Andrew Murray, however, understood something concerning this and wrote about it in his masterpiece, The Spirit of Christ, in the chapter entitled, “The Spirit of the Glorified Jesus.” The Spirit of the glorified Jesus is actually the Lord Jesus Himself in resurrection and in glory. When He entered into resurrection, He became the Spirit who gives life. This life-giving Spirit is the essence to germinate a new creation. The germinating element of the new creation is the resurrected Christ as the life-giving Spirit.

First Corinthians 15:45 is a great verse because it implies the new creation with the Spirit as the center. This Spirit is nothing less than Christ, the Triune God. Actually, the life-giving Spirit is the processed Triune God. Christ passed through the process of incarnation, crucifixion, and resurrection. Now in resurrection He is the life essence to germinate the new creation. We have become the new creation germinated by Christ as the life-giving Spirit. The highest definition of resurrection is that it is the process by which Christ, the last Adam, became the life-giving Spirit.

When Christ came through incarnation, He came with the Father and by the Spirit. After coming in incarnation, He took a further step to pass through death and enter into resurrection. This is the process that we call Christ’s transfiguration from the flesh into the Spirit. By going through this process of transfiguration, the Lord Jesus, who came in incarnation with the Father and by the Spirit, became the Spirit as the ultimate consummation of the Triune God. Therefore, Christ’s resurrection was His transfiguration—the transfiguration into the life-giving Spirit to enter into His believers. This transfiguration included a number of elements: humanity, human living, Christ’s all-inclusive death, and His life-imparting resurrection. All these elements have been brought into the all- inclusive life-giving Spirit, the consummation of the Triune God.

8. Breathing Himself as the Holy Spirit into the Disciples

In resurrection Christ came to the disciples and breathed Himself as the Holy Spirit into them. “He breathed into them and said to them, Receive the Holy Spirit” (John 20:22). We may not think that this was a work, but it was a great work accomplished by Christ in His resurrection. The Holy Spirit is the realization of the resurrected Christ, and the Lord breathed this realization into the disciples.

Before His death and resurrection, the Lord Jesus could not be in His disciples. He could only be among them. In order to come into them, He needed to do the marvelous work of becoming the life-giving Spirit and of breathing this Spirit into the disciples. This great work was accomplished by Christ in His resurrection.

约翰福音启示基督是话，是永远的神，（约一1，）祂经过了漫长的过程，至终成为气，纽玛（pneuma），使祂能进入信徒里面。为着完成神永远的定旨，祂采取了两个步骤：第一个步骤是成为肉体，成了在肉体里的人，（约一14，）作神的羔羊，为人成功救赎，（约一29，）将神向人表明出来，（约一18，）并将父显给祂的信徒看；（约十四9～11；）第二个步骤是死而复活，化身成为那灵，使祂能将自己分赐到信徒里面，作他们的生命和一切，为要建造祂的身体，就是召会，神的居所，以彰显三一神，直到永远。约翰福音清楚启示，基督成为肉体作神的羔羊，并且在复活里成为赐生命的灵。因此，祂在复活那天晚上，来将祂自己，就是那灵，吹入信徒里面。

约翰二十章二十二节的圣灵，就是七章三十九节所期待的那灵，也是十四章十六至十七节、二十六节，十五章二十六节，十六章七至八节、十三节所应许的那灵。这指明主将圣灵吹入门徒里面，乃是成就祂关于圣灵作保惠师的应许。在十四章，主耶稣应许祂要求父差另一位保惠师来。（约十四16。）然后在二十章，祂将这另一位保惠师，就是实际的灵，带给祂的门徒。现今实际的灵已经来到门徒这里，已经在他们里面；现今门徒知道主耶稣是在父里面，父是在主里面；现今他们是在主里面，主也是在他们里面。他们领悟他们如今已与三一神是一。所以，凡主耶稣在十四至十六章对他们所说的，都在这一刻得着应验。这应验就是主耶稣借着死与复活而去，并成为灵来到门徒这里，作另一位保惠师而来，成为他们的实际，使他们能以与三一神是一。

落在地里死了，又从地里长出来，怎样使一粒麦子变成另一种又新又活的形态；照样，基督的死与复活也使祂从肉体变成那灵。祂在肉体里是末后的亚当，经过死与复活的过程，成了赐生命的灵。祂怎样是父的化身，那灵也照样是祂的实化，实际。祂是那灵，就得以吹入门徒里面。祂是那灵，就能给祂的信徒接受到里面，并且如同活水的江河，从他们里面涌流出来。（约七38～39。）祂是那灵，就能借着死与复活回到门徒中间，进入他们里面作保惠师，开始住在他们里面。（约十四16～

The Gospel of John reveals that Christ is the Word, the eternal God (1:1), who passed through a long process eventually to become the breath, the pneuma, that He might enter into the believers. For the accomplishment of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. The Gospel of John clearly reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit. Thus, in the evening of the day of His resurrection He came and breathed Himself as the Spirit into the disciples.

The Holy Spirit in John 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. This indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. In chapter fourteen the Lord Jesus promised that He would ask the Father to send another Comforter (v. 16). Then in chapter twenty He brought to His disciples this other Comforter, the Spirit of reality. Now the Spirit of reality has come to the disciples to be within them; now the disciples know that the Lord Jesus is in the Father and that the Father is in the Lord; and now they are in the Lord and the Lord is in them. They realize that they are now one with the Triune God. Therefore, all that the Lord Jesus spoke to them in chapters fourteen through sixteen is fulfilled at this very moment. This fulfillment is that the Lord Jesus went by death and resurrection and came to the disciples as the Spirit, coming as another Comforter to be their reality that they might be one with the Triune God.

As the falling into the ground to die and the growing out of the ground transforms a grain of wheat into another new and lively form, so the death and resurrection of Christ transfigured Him from the flesh into the Spirit. As the last Adam in the flesh He became the life-giving Spirit through the process of death and resurrection. As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He was received into His believers and flowed out of them as rivers of living water (7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their

17。）祂是那灵，就能活在门徒里面，门徒也能因祂活着，并与祂同活。（约十四 19。）祂是那灵，就能住在门徒里面，门徒也能住在祂里面。（约十四 20，十五 4～5。）祂是那灵，就能与父到爱祂的人那里，同他安排住处。（约十四 23。）祂是那灵，就能使祂一切的所是和所有，全被门徒实化。（约十六 13～16。）祂是那灵，就能与祂的众弟兄（即召会）聚集，向他们宣告父的名，并在他们中间歌颂父。（来二 11～12。）祂是那灵，就能作他们的生命和一切，为着祂的使命差遣他们，正如父差遣祂一样。（约二十 21。）

九　与门徒同在，并教导他们神国的事

主耶稣将自己吹入门徒里面以后，仍在经纶上与门徒同在四十天之久。行传一章三节说，“祂受害之后，用许多确据，将自己活活的显给使徒看，四十天之久向他们显现，讲说神国的事。”基督将自己活活的显给他们看，目的是要训练门徒习惯并享受主看不见的同在。约翰福音没有明言，也没有暗示，主耶稣将自己吹入门徒里面以后，曾离开他们。虽然他们不觉得主的同在，实际上祂仍与他们同在。主进一步向他们显现，乃是祂的显出。主受死以前，祂在肉体里的同在是看得见的。主复活以后，祂是灵的同在是看不见的。祂复活后的显现或显出，是要训练门徒领悟、享受、并习惯祂看不见的同在。看不见的同在是更便利、更优越、更宝贵、更丰富、也更真实的。基督看不见的同在，就是在复活里的那灵。主已将那灵吹进门徒里面，那灵要一直与他们同在。

主耶稣将祂自己，就是那灵吹入门徒里面以后，在素质上从未离开他们。然而，在经纶上祂会显现然后又不见。主在经纶上显现又不见，是要训练门徒。关于这点，我们不该说祂去又来，而该说祂显现又不见。门徒曾经习惯基督看得见的同在。三年半之久，祂以看得见的方式在肉体里与他们同在。忽然祂这看得见的同在被取走了。然后主又回到门徒那里，将自己吹入他们里面。从那时起，祂与他们的同在就成了看不见的。那不再是肉

Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and they can live by Him and with Him (14:19). It is as the Spirit that He can abide in the disciples and they can abide in Him (14:20; 15:4-5). It is as the Spirit that He can come with the Father to the one who loves Him and make an abode with him (14:23). It is as the Spirit that He can make all that He is and has to be fully realized by the disciples (16:13-16). It is as the Spirit that He came to meet with His brothers as the church to declare the Father's name to them and to praise Him in their midst (Heb. 2:11-12). And it is as the Spirit that He can send His disciples with His commission, with Himself as life and everything to them, in the same way that the Father sent Him (John 20:21).

9. Staying with the Disciples and Teaching Them the Things concerning the Kingdom of God

After the Lord Jesus breathed Himself into the disciples, He stayed with them economically for forty days. Acts 1:3 says, "To whom also He presented Himself alive after His suffering by many convincing proofs, through a period of forty days, appearing to them and speaking the things concerning the kingdom of God." Christ's presenting Himself alive was for the purpose of training the disciples to practice and enjoy His invisible presence. In the Gospel of John there is no word or hint indicating that the Lord Jesus left the disciples after breathing Himself into them. Actually, He stayed with them, although they were unconscious of His presence. The Lord's further appearing to them was His manifestation. Before His death, the Lord's presence was visible in the flesh. After His resurrection, His presence was invisible in the Spirit. His manifestations, or appearings, after His resurrection were to train the disciples to realize, enjoy, and practice His invisible presence, which is more available, prevailing, precious, rich, and real than His visible presence. Christ's invisible presence is just the Spirit in His resurrection whom He breathed into the disciples and who would be with them all the time.

After the Lord Jesus breathed Himself as the Spirit into the disciples, He never left them essentially. However, economically He would appear and then disappear. The Lord appeared and disappeared economically in order to train the disciples. Regarding this, we should not speak of His going and coming but of His appearing and disappearing. The disciples had become accustomed to the visible presence of Christ. For three and a half years He had been with them visibly in the flesh. Suddenly His visible presence was taken away. Then the Lord came back to the disciples to breathe Himself into them. From that time onward His presence with them became

身的同在，乃是属灵的同在。从祂复活那天，祂将自己，就是那灵，吹进门徒里面的时候，复活的基督就住在他们里面。行传一章三节所说祂的显现，意思不是说祂曾离开门徒，乃是祂使祂的同在对他们成为看得见的，为要训练他们不断体认并享受祂看不见的同在。

基督属灵的同在虽然是看不见的，却比祂看得见的同在更真实、更要紧。主看得见的同在包含空间和时间的元素。但祂看不见的同在既没有空间的元素，也没有时间的元素。祂看不见的同在处处都有。无论我们在哪里，主看不见的同在都随着我们。事实上，祂看不见的同在不仅随着我们，更在我们里面。

主耶稣四十天之久向祂的门徒显现。在圣经里，四十天是试炼和试验的时期。（申九 9，18，王上十九 8。）主耶稣被那灵引到旷野，受魔鬼的试诱，那时祂禁食四十昼四十夜。（太四 1 ～ 2。）以色列人也在旷野被神试验了四十年。所以，四十是试验、验证、试炼、教育的数字。在行传一章，主耶稣四十天之久显现又不见，为要训练祂的门徒。

在这四十天里，主耶稣向门徒讲说关于神国的事。使徒行传虽然没有告诉我们，主耶稣讲说了什么关于国度的事，但我们可以借着查考主话的其他部分，推论祂所说的。在福音书里，主耶稣教导门徒许多国度的事。在祂复活以后的四十天里，祂不会给门徒关于国度新的东西。反之，祂也许重复祂在福音书里所教导他们的。主在福音书里说到国度时，门徒无法领会祂所教导他们的。他们没有必需的属灵见识，因为主还没有在他们里面。但在约翰二十章，他们接受了基督这赐生命的灵。结果，在行传一章，他们非常不同，因为基督，赐生命的灵，现今在他们里面，作了他们的生命和人位。因为他们里面有赐生命的灵，他们就能领会基督所讲说神国的事。

神的国不是眼所能见物质的国，乃是神圣生命的国。神的国实际上乃是基督作生命扩展到祂的信徒里，以形成神在祂生命里管治的范围。神的国就是神的管治、掌权，连同这国的一切福分和享受。这神的国是神的福音

invisible. It was no longer a physical presence but a spiritual presence. From the time He breathed Himself as the Spirit into the disciples on the day of His resurrection, the resurrected Christ dwelt in them. His appearing spoken of in Acts 1:3 does not mean that He ever left the disciples. Rather, it means that He made His presence visible to them, training them to realize and enjoy continually His invisible presence.

Although Christ's spiritual presence is invisible, it is more real and vital than His visible presence. The Lord's visible presence involved the elements of space and time. But with His invisible presence there is neither the element of space nor the element of time. His invisible presence is everywhere. Wherever we are the Lord's invisible presence is with us. Actually, His invisible presence is not merely with us—it is within us.

The Lord Jesus appeared to His disciples for a period of forty days. In the Bible forty days are a period of trial and testing (Deut. 9:9, 18; 1 Kings 19:8). When the Lord Jesus was led up by the Spirit into the wilderness to be tempted by the Devil, He fasted forty days and forty nights (Matt. 4:1-2). Also, the children of Israel were tested by God in the wilderness for forty years. Forty, therefore, is the number of testing, proving, trying, educating. In Acts 1 the Lord Jesus appeared and disappeared during a period of forty days in order to train His disciples.

During these forty days the Lord Jesus spoke to the disciples concerning the kingdom of God. Although we are not told in Acts what the Lord Jesus spoke concerning the kingdom, we may infer what He said by considering other portions of the Word. In the Gospels the Lord Jesus taught the disciples much concerning the kingdom. It is not likely that during the forty days after His resurrection He gave the disciples something new concerning the kingdom. Rather, He may have repeated what He taught them in the Gospels. When the Lord spoke regarding the kingdom in the Gospels, the disciples were not able to understand what He was teaching them. They did not have the necessary spiritual insight, because the Lord was not yet in them. But in John 20 they received Christ as the life-giving Spirit. As a result, in Acts 1 they were very different, for Christ, the life-giving Spirit, was now within them as their life and person. Because they had the life-giving Spirit within them, they were able to understand Christ's speaking concerning the kingdom of God.

The kingdom of God is not a kingdom visible to human sight; it is a kingdom of the divine life. The kingdom of God is actually the spreading of Christ as life into His believers to form a realm in which God rules in His life. The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment. It is the goal of the

和耶稣基督福音的目标。人要进这国，就需要为罪悔改，相信福音，（可一15，）使他们的罪得赦免，并使他们由神重生，得着符合这国神圣性质之神的生命。（约三3，5。）

神的国实际上就是基督自己（路十七21）作生命的种子，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，使神在祂神圣的生命里，能在其中掌权。神国的入门是重生，（约三5，）其发展是信徒在神圣生命里的长大。（彼后一3～11。）神的国在今天是召会的生活，是忠信的信徒在其中生活的，（罗十四17，）并要发展为要来的国度，作得胜圣徒在千年国里所承受的赏赐。（加五21，弗五5。）至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远。

在行传一章三节，主耶稣必定帮助门徒对神的国有这样正确的体认。门徒必定开始看见，神的国是基督作生命扩展到祂的信徒里；是基督作生命的繁殖，形成神在祂的生命里，在其中掌权的范围。门徒必然已领会，他们现今是基督繁殖、扩展的一部分，因此是神国的一部分。基督教导神国的事，是祂在复活里工作的重要方面。

十　为着祂的繁殖，预备并嘱咐门徒传扬福音，使万民作主的门徒，使召会得以产生

最终，基督在祂复活的工作里，为着祂的繁殖，预备并嘱咐门徒传扬福音，使万民作主的门徒，使召会得以产生。路加二十四章四十四、四十五节说，“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。”摩西的律法、申言者的书和诗篇，是全部旧约，就是“经上…的话”（路二四27）的三部分。主这里的话揭示，全部旧约都启示祂，祂乃是旧约的中心和内容。祂开门徒的心窍，这事实指明要明白圣经，需要借着主灵的光照，（弗一18，）来开我们的心窍。

gospel of God and of Jesus Christ. To enter into this kingdom, people need to repent of their sins and believe in the gospel (Mark 1:15) so that their sins may be forgiven and that they may be regenerated by God to have the divine life, which matches the divine nature of His kingdom (John 3:3, 5).

The kingdom of God is actually Christ Himself (Luke 17:21) 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 His divine life. Regeneration is its entrance (John 3:5), and the growth of the divine life within the believers is its development (2 Pet. 1:3-11). The kingdom of God is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium. Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God and the eternal realm of the eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth.

In Acts 1:3 the Lord Jesus must have helped the disciples to have such a proper realization concerning the kingdom of God. The disciples must have begun to see that the kingdom of God is the spreading of Christ as life to His believers, that it is the propagation of Christ as life to form a realm in which God rules in His life. The disciples certainly must have understood that they were now part of the propagation, the spreading, of Christ, and thereby were part of the kingdom of God. Christ's teaching the things concerning the kingdom of God was an important aspect of His work in His resurrection.

10. Preparing and Charging the Disciples to Preach the Gospel and Disciple the Nations for His Propagation That the Church May Be Produced

Finally, in His work in His resurrection Christ prepared and charged the disciples to preach the gospel and disciple the nations for His propagation that the church may be produced. Luke 24:44 and 45 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.” The Law of Moses, the Prophets, and Psalms are the three sections of the entire Old Testament, that is, all the Scriptures (v. 27). The Lord's word here unveils that the entire Old Testament was a revelation of Him and that He was its center and content. The fact that He opened the mind of the disciples indicates that in order to understand the Scriptures, our mind needs to be opened by the Lord Spirit through His enlightening (Eph. 1:18).

在路加二十四章，基督与门徒相聚，那是祂托付他们传赦罪之道的正确时候。祂指出基督必须受害，第三日从死人中复活，（路二四 46，）以后祂告诉他们：“人要靠着祂的名，传悔改以得赦罪之道，从耶路撒冷起，直到万邦。你们就是这些事的见证人。”（路二四 47 ～ 48。）唯有基督为罪人的罪代死，得了成就，并借祂的复活加以确证以后，（参罗四 25，）赦罪之道才得以宣扬。

宣扬赦罪之道就是宣扬禧年。路加四章说到被掳的得释放。宣扬赦罪之道，就是宣扬被掳的从奴役和辖制中得释放。禧年的第一面是罪得赦免。按新约以下各卷书，罪得赦免将蒙赦免的人引进三一神的丰富。所以，罪得赦免将我们带进对三一神的享受。这就是禧年。

约翰福音强调生命，为着结果子；（约十五 5；）而路加福音强调赦罪，为着宣扬。要在生命中结果子，需要在素质上，借那灵的吹气得着生命的灵。（约二十 22。）要宣扬赦罪之道，需要在经纶上，借那灵里的浸得着能力的灵。（徒一 5，8。）

在马可十六章十五节，主耶稣对祂的门徒说，“你们往普天下去，向一切受造之物传扬福音。”这启示主耶稣借着死与复活所成就神的救赎，不仅是为着神造物里最主要的人，也是为着一切受造之物。因此，万有，无论是地上的、诸天之上的，都与神和好了，并且福音该传与天下一切受造之物。（西一 20，23。）基于这点，一切受造之物都期待从败坏的奴役得着释放，得享神儿女之荣耀的自由。（罗八 19 ～ 22。）

在马可十六章十六节，主耶稣继续对门徒说，“信而受浸的必然得救，不信的必被定罪。”信乃是接受主耶稣，（约一 12，）这不仅为着罪得赦免，（徒十 43，）也为着重生，（彼前一 21，23，）叫信的人在与三一神生机的联结里，（太二八 19，）能成为神的儿女（约一 12 ～ 13）和基督的肢体。（弗五 30。）受浸乃是确认这个，一面凭着埋葬，借着基督的死，了结旧造；另一面，凭着复起，借着基督的复活，成为神的新造。信和受浸，

Christ’s meeting with the disciples in Luke 24 was the right time for Him to commission them to preach the forgiveness of sins. After pointing out that it was necessary that Christ should suffer and rise up from the dead on the third day (v. 46), He told them that “repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things” (vv. 47-48). Forgiveness of sins could be proclaimed only after Christ’s vicarious death for the sinners’ sins had been accomplished and had been verified by His resurrection (cf. Rom. 4:25).

To proclaim the forgiveness of sins is to proclaim the jubilee. Luke 4 speaks of the release of the captives. To proclaim the forgiveness of sins is to proclaim the release of captives from slavery and bondage. The first aspect of the jubilee is the forgiveness of sins. According to the following books of the New Testament, the forgiveness of sins ushers the forgiven ones into the riches of the Triune God. Therefore, forgiveness of sins brings us into the enjoyment of the Triune God. This is the jubilee.

The Gospel of John emphasizes life for fruit-bearing (John 15:5), whereas the Gospel of Luke stresses forgiveness of sins for proclaiming. To bear fruit in life requires essentially the Spirit of life received through the breathing of the Spirit (John 20:22). To proclaim forgiveness of sins requires economically the Spirit of power received through the baptism in the Spirit (Acts 1:5, 8).

In Mark 16:15 the Lord Jesus said to His disciples, “Go into all the world and preach the gospel to all the creation.” This reveals that the redemption of God accomplished by the Lord Jesus through His death and resurrection is not only for man, the leading one in God’s creation, but for all the creation. Hence, all things, whether on earth or in the heavens, were reconciled to God, and the gospel should be proclaimed to all creation under heaven (Col. 1:20-23). Based upon this, all the creation expects to be freed from the slavery of corruption into the freedom of the glory of the children of God (Rom. 8:19-22).

In Mark 16:16 the Lord Jesus went on to say to the disciples, “He who believes and is baptized shall be saved, but he who does not believe shall be condemned.” To believe is to receive the Lord Jesus (John 1:12) not only for forgiveness of sins (Acts 10:43) but also for regeneration (1 Pet. 1:21, 23), so that those who believe may become the children of God (John 1:12-13) and the members of Christ (Eph. 5:30) in an organic union with the Triune God (Matt. 28:19). To be baptized is to affirm this by being buried to terminate the old creation through the death of Christ and by being raised up to be the new creation of God through Christ’s resurrection. To believe and to be so baptized are two parts of one

乃是接受神完全救恩之完整步骤的两部分。受浸而不信，只是虚空的仪式；信而不受浸，只是里面得救，没有外面的确认。这二者应当并行。

马可十六章十六节不是说，“不信也不受浸的，必被定罪。”这指明定罪只与不信有关，与不受浸无关。信就足以叫人得着救恩，脱离定罪，但还需要浸作外面的确认，使人里面的救恩得以完成。

在马太二十八章十八节，复活的基督对祂的门徒说，“天上地上所有的权柄，都赐给我了。”主耶稣在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上的权柄，是在祂复活之后赐给祂的。

在十九节主耶稣继续说，“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。”因为所有的权柄都已经赐给祂了，主耶稣就差遣门徒去，使万民作祂的门徒。他们是带着祂的权柄去的。使万民作主的门徒，就是使外邦人成为国度的子民，好在这地上，就在今天，建立祂的国，就是召会。

请注意，主耶稣不仅仅嘱咐门徒传扬福音，也嘱咐他们使万民作主的门徒。传扬福音和使万民作主的门徒不同。传扬福音仅仅是带罪人得救，但使万民作主的门徒，是使外邦人成为国度的子民。门徒受主差遣，不仅要带别人得救，也要使万民作主的门徒。

在十九节，主说到将万民浸入父、子、圣灵的名里。施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并以基督的新生命重生他们，使他们成为国度的子民。主耶稣既已完成祂在地上的职事，经过死而复活的过程，并成了赐生命的灵，祂就吩咐门徒，将作祂门徒的人，浸入三一神里面。这浸有两面：看得见的一面是借着水，看不见的一面是借着圣灵。（徒二 38，41，十 44～48。）前者是后者的彰显和见证，后者是前者的实际。没有看不见的灵浸，那看得见的水浸就是徒然的；没有看得见的水浸，那看不见的灵浸就是抽象和无实行的。因此，两面都不可缺。主耶稣凭这浸吩咐门徒以后不久，就将他们和全召会都

complete step for receiving the full salvation of God. To be baptized without believing is merely an empty ritual; to believe without being baptized is to be saved only inwardly without an outward affirmation of the inward salvation. These two should go together.

Mark 16:16 does not say “who does not believe and is not baptized shall be condemned.” This indicates that condemnation is related only to not believing; it is not related to not being baptized. Believing itself is sufficient for one to receive salvation from condemnation; yet it needs baptism as an outward affirmation for the completion of one’s inward salvation.

In Matthew 28:18 the resurrected Christ spoke to His disciples saying, “All authority has been given to Me in heaven and on earth.” In His divinity as the only begotten Son of God the Lord Jesus had authority over all. However, in His humanity as the Son of Man to be the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection.

In verse 19 the Lord Jesus continued, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” Because all authority had been given to Him, the Lord Jesus sent His disciples to go and disciple all the nations. They go with His authority. To disciple the nations is to cause the heathen to become kingdom people for the establishment of His kingdom, which is the church on earth today.

Notice that the Lord Jesus did not charge the disciples merely to preach the gospel but to disciple the nations. The difference between preaching the gospel and discipling the nations is that to preach the gospel is simply to bring sinners to salvation, but to disciple the nations is to cause the Gentiles to become kingdom people. The disciples were sent by the Lord not only to bring others to salvation but also to disciple the nations.

In verse 19 the Lord speaks of baptizing the nations into the name of the Father and of the Son and of the Holy Spirit. Baptism is to bring repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ that they may become kingdom people. After the Lord Jesus accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the discipled people into the Triune God. This baptism has two aspects: the visible aspect by water and the invisible aspect by the Holy Spirit (Acts 2:38, 41; 10:44-48). The visible aspect is the expression, the testimony, of the invisible aspect, whereas the invisible aspect is the reality of the visible aspect. Without the invisible aspect by the Spirit, the visible aspect by water is vain, and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical. Both are needed. Not

浸在圣灵里（林前十二13）：犹太部分在五旬节那天，（徒一5，二4，）外邦部分在哥尼流家里。（徒十一15～17。）以后，基于这事实，门徒将新悔改的人（徒二38）不仅浸入水里，也浸入基督的死、（罗六3～4、）基督自己、（加三27、）三一神、（太二八19、）以及基督的身体里。（林前十二13。）水，象征基督的死和埋葬，可以看作了结受浸者老旧历史的坟墓。因为基督的死包含在基督里面，又因为基督是三一神的具体化身，（西二9，）并且三一神最终与基督的身体是一；所以将初信的人浸入基督的死、基督自己、三一神、并基督的身体里，乃是作一件事：在消极方面，了结他们老旧的生命；在积极方面，为着基督的身体，用新生命，就是三一神永远的生命，重生他们。因此，这里主耶稣所命定的浸，乃是为着诸天的国，把人从自己的生命浸出来，而浸入基督身体的生命里。

在马太二十八章二十节主耶稣下结论说，“看哪，我天天与你们同在，直到这世代的终结。”基督是以马内利，神与我们同在。（太一23。）在这里祂应许要在祂的复活里，带着所有的权柄，天天与我们同在，直到这世代的终结，就是直到这世代的末了。

捌　在祂的升天里

基督在祂升天的工作里，掳掠了那些被掳的。“祂既升上高处，就掳掠了那些被掳的。”（弗四8。）“高处”一辞引自诗篇六十八篇十八节，（和合本译为高天，）指锡安山，（诗六八15～16，）象征第三层天，神的居所。（王上八30。）诗篇六十八篇含示在约柜得胜之后，神在约柜中升到锡安山。诗篇六十八篇一节是引用民数记十章三十五节的话。这指明诗篇六十八篇的背景，是神在会幕中的行动，而这会幕是以约柜为中心。约柜是基督清楚的预表。约柜无论往哪里去，总是赢得胜利。最终，这约柜凯旋的升到锡安山顶。这描绘基督如何得了胜，且凯旋的升到诸天之上。

以弗所四章八节的“那些”一辞乃指被赎的圣徒，他们在还未借着基督的死和复活得救以前，乃是被撒但所掳的。基督在升天时，掳掠了他们，就是把他们从撒但

long after the Lord Jesus charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13) on the day of Pentecost (Acts 1:5; 2:4) and in the house of Cornelius (Acts 11:15-17). Then, based upon this, the disciples baptized the new converts (Acts 2:38), not only visibly into water but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered a tomb to terminate the history of the baptized ones. Because the death of Christ is included in Christ, because Christ is the embodiment of the Triune God, and because the Triune God is one with the Body of Christ, to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do one thing: on the negative side to terminate their old life and on the positive side to germinate them with a new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord Jesus here is to baptize people out of their life into the Body life for the kingdom of the heavens.

In Matthew 28:20 the Lord Jesus concludes, “Behold, I am with you all the days until the consummation of the age.” Christ is Emmanuel, God with us (Matt. 1:23). Here He promised to be with us in His resurrection with all authority all the days until the consummation of the age, that is, until the end of this age.

H. IN HIS ASCENSION

In His work in His ascension Christ led captive those taken captive. “Having ascended to the height, He led captive those taken captive” (Eph. 4:8). The word “height” in the quotation from Psalm 68:18 refers to Mount Zion (Psa. 68:15-16), symbolizing the third heaven where God dwells (1 Kings 8:30). Psalm 68 implies that it was in the ark that God ascended to Mount Zion after the ark had led the way to victory. Verse 1 of Psalm 68 is a quotation of Numbers 10:35. This indicates that the background of Psalm 68 is God’s move in the tabernacle with the ark as its center. The ark was a clear type of Christ. Wherever the ark went the victory was won. Eventually the ark ascended triumphantly to the top of Mount Zion. This portrays how Christ has won the victory and has ascended triumphantly to the heavens.

The word “those” in Ephesians 4:8 refers to the redeemed saints who had been taken captive by Satan before they were saved by Christ’s death and resurrection. In His ascension Christ led them captive; that is, He rescued them from Satan’s captivity

的掳掠中拯救出来，归给祂自己。这指明基督已经征服并胜过那借着罪和死掳掠人的撒但。

扩大本新约圣经（Amplified New Testament）将“祂…掳掠了那些被掳的”译为“祂…帅领了一列被征服的仇敌。”“被征服的仇敌”可指撒但、撒但的使者、以及我们这些罪人；也指明基督胜过撒但、罪和死的得胜。祂升天时，有一列被征服，成了战俘的仇敌，庆祝基督的得胜。

在亚当里，我们都被撒但所掳掠。这就是说，由于亚当的堕落，我们都成了撒但的俘虏。至终，主耶稣来消除撒但的作为，借着祂的死击败他，并且借着祂的死与复活掳掠撒但的俘虏。然后在祂的升天里，祂将这些俘虏象队伍，行列一样，领到诸天之上。这指明我们在基督里的信徒，是在诸天之上，因为基督升到诸天之上时，我们就在祂领到宇宙至高之处的那列俘虏中。

这由以弗所二章六节所证实，这节说神“叫我们在基督耶稣里一同复活，一同坐在诸天界里。”神不仅叫我们从死的地位复活，也叫我们坐在诸天界里，就是宇宙的至高之处。诸天界乃是我们在基督里得救，所进入的最高地位。“诸天界”不仅指一个地方，也指一种带着某种性质和特征的气氛。神的救恩已把我们带到属天的所在，以及带着属天特征的属天气氛里。

神是在基督里，使我们一次永远的一同坐在诸天界里。这是在基督升天时完成的，并且从我们相信祂起，就借着基督的灵应用到我们身上。今天我们在灵里，借着信这已经完成的事实，就领略并经历其实际。

基督借着祂的死与复活，释放我们脱离撒但霸占的手。然后，祂将我们带到我们现今所坐的诸天之上，不是作俘虏，乃是作神的儿子和基督的肢体。基督在祂升天里唯一的工作，已将我们众人带到宇宙的至高之处。

and took them to Himself. This indicates that Christ has conquered and overcome Satan, who had captured them by sin and death.

The Amplified New Testament renders “He led a train of vanquished foes” for “He led captive those taken captive.” “Vanquished foes” may refer to Satan, to his angels, and to us the sinners, also indicating Christ’s victory over Satan, sin, and death. In His ascension there was a procession of these vanquished foes as captives from a war for a celebration of Christ’s victory.

In Adam we all were captured by Satan. This means that through Adam’s fall we became Satan’s captives. Eventually, the Lord Jesus came to undo Satan’s work, defeating him by His death and capturing Satan’s captives through His death and resurrection. Then in His ascension He led these captives to the heavens as a train, a procession. This indicates that, as believers in Christ, we are in the heavens, for when Christ ascended to the heavens we were in that train of captives led by Him to the highest place in the universe.

This is confirmed by Ephesians 2:6, which says that God “raised us up together and seated us together in the heavenlies in Christ Jesus.” God not only raised us up from the position of death but also seated us in the heavenlies, in the highest place in the universe. The heavenlies are the high position into which we have been saved in Christ. The word “heavenlies” refers not only to a place but also to an atmosphere with a certain nature and characteristic. God’s salvation has brought us into a heavenly place and into a heavenly atmosphere with a heavenly characteristic.

It was in Christ that God seated us all together, once for all, in the heavenlies. This was accomplished when Christ ascended to the heavens, and it was supplied to us by the Spirit of Christ when we believed in Him. Today we realize and experience this reality in our spirit through faith in the accomplished fact.

Through His death and resurrection Christ released us from the usurping hand of Satan. Then He brought us to the heavens where we are now sitting, not as captives but as sons of God and members of Christ. Christ’s unique work in His ascension has brought us all to the highest place in the universe.

第七十五篇

基督—祂的工作（十三）

在本篇信息中，我们要来看基督在祂天上职事里工作的许多方面。

玖　在祂天上的职事里

一　将信徒带到诸天之上以后，从神接受信徒为恩赐，并将他们赐给召会

基督将信徒带到诸天之上以后，在祂天上的职事里所作的第一件事，就是从父神接受信徒为恩赐，并将他们赐给召会。以弗所四章八节说，升天的基督“将恩赐赐给人。）这里的“恩赐”，不是指各种服事的能力或才干，乃是指各种有恩赐的人，尤其是十一节的那些人—使徒、申言者、传福音者、牧人和教师。基督借死与复活，征服了撒但和死，并拯救他们这些人脱离撒但和死之后，就在升天里用祂复活的生命，使这些蒙拯救的罪人成为这样的恩赐，并将他们赐给祂的身体，以建造祂的身体。得胜的基督升天时，帅领了一列被征服的仇敌，并将他们构成祂身体的恩赐。

以弗所书启示，基督是作成恩赐并赐给恩赐的基督。因为基督向着召会作万有的头，祂就能作成恩赐，并将这些恩赐赠与召会。以弗所一章二十二节说，基督向着召会作万有的头。“向着”一辞很重要，它含示传输。凡元首基督所达到、所得着的，现在都传输给祂的身体—召会。在这传输里，召会与基督同享祂所达到的一切。因为基督的一切所是和所有都传输给召会，祂就能将我们构成祂身体的恩赐。

基督在将信徒当作恩赐赐给召会以前，必须先从父神接受他们。基督在祂的升天里，将信徒在一列被征服的仇敌中，带到诸天之上。然后祂必定将信徒呈献给父神。神立刻将所有的信徒当作极大的恩赐赐给基督。所以，基督从父接受了信徒为恩赐，然后将他们赐给召会。一面，基督从父神接受恩赐；另一面，祂将这些包括所有信徒在内的恩赐，赐给召会。因此，信徒不仅是为着建

MESSAGE SEVENTY-FIVE

CHRIST—HIS WORK (13)

In this message we shall cover a number of aspects of Christ's work in His heavenly ministry.

I. IN HIS HEAVENLY MINISTRY

1. Receiving from God the Believers as Gifts after Bringing Them to the Heavens, and Giving Them to the Church

The first thing Christ did in His heavenly ministry was to receive from God the Father the believers as gifts, after bringing them to the heavens, and giving them to the church. Ephesians 4:8 says that the ascended Christ "gave gifts to men." "Gifts" here does not refer to abilities or enablements for varied services but to various gifted persons, especially those in verse 11—apostles, prophets, evangelists, and shepherds and teachers. After conquering and rescuing them from Satan and death through His own death and resurrection, Christ in His ascension made the rescued sinners themselves such gifts with His resurrection life and gave them to His Body for its building up. When the victorious Christ ascended, He led a train of vanquished foes and constituted them into gifts to His Body.

Ephesians reveals that Christ is the gift-making and gift-giving Christ. Because Christ is the Head over all things to the church, He is able to make gifts and to present them to the church. Ephesians 1:22 says that Christ is the Head over all things to the church. The word "to" is crucial. It implies transmission. Whatever Christ, the Head, attained and obtained is transmitted to the church, His Body. In this transmission the church shares with Christ in all His attainments. Because all that Christ is and has is transmitted to the church, He is able to constitute us as gifts to the Body.

Before Christ gave the believers as gifts to the church He first had to receive them from God the Father. In His ascension Christ brought the believers to the heavens in His train of vanquished foes. Then He must have presented the believers to God the Father. Immediately God gave all the believers to Christ as a great gift. Therefore, having received the believers as gifts from the Father, Christ then gave them to the church. On the one hand, Christ received gifts from God the Father; on the other hand, He gave these gifts, which include all the believers, to the church. Hence, the believers are not only materials for the building up of the church; they are also gifts

造召会的材料；他们也是建造召会的恩赐。我们都是为着建造的材料，也是作建造工作的恩赐。

基督隐密的也公开的升到父那里。在主复活那天清晨，祂告诉马利亚，祂要升到父那里。（约二十 17。）在这隐密的升天里，祂将自己当作复活的初熟果子呈献给父。四十天以后，主耶稣公开的升天。在祂公开的升天里，祂将所有的信徒当作祂复活的果子呈献给父。祂在一列被征服的仇敌中掳掠了信徒，然后将他们呈献给父。所以，基督有两次升天，对父有两次呈献。主耶稣将信徒当作祂复活的果子呈献给父以后，父就将他们赐给升天的基督为恩赐。基督从父接受这些恩赐，然后将他们赐给祂的召会，建造祂的身体。

以弗所四章八节引自诗篇六十八篇。诗篇六十八篇十八节预言基督，说，“你已经升上高处，掳掠了那些被掳的；你在人间，…受了恩赐。”（另译。）这节说到接受恩赐的基督。但以弗所四章八节说到赐给恩赐的基督。预言用“受了”一辞，但应验用“赐给”一辞。我们如何领会这事？保罗写以弗所书时，是在圣灵的默示之下，而启示的灵是不受捆绑的。诗篇六十八篇是在基督升天以前写的，以弗所书是在基督升天以后写的。也许因这缘故，诗篇六十八篇十八节说到受了，以弗所四章八节说到赐给。诗篇六十八篇只预言接受的事，没有继续说到赐给的事。但保罗引用诗篇六十八篇十八节时，赐给的事已经完成了。所以，保罗写到这事实，不仅说基督接受信徒为恩赐，如诗篇六十八篇所预言的，也说祂将信徒当作恩赐赐给召会。保罗根据诗篇六十八篇告诉我们，元首基督升天以后，将恩赐赐给召会。

二　在经纶上差出父所应许的圣灵，降在信徒身上，为着祂的繁殖，以产生召会

基督在祂天上的职事里，接受信徒为恩赐，并将他们赐给召会以后，就在经纶上差出父所应许的圣灵，降在信徒身上，为着祂的繁殖，以产生召会。在路加二十四章四十九节主耶稣说，“看哪，我要将我父所应许的，降在你们身上；你们要留在城里，直到你们穿上从高处来的能力。”这里的应许就是约珥书二章二十八至二十九节的应许，应验在五旬节那

who build up the church. We all are materials for the building and also gifts to do the work of building.

Christ ascended to the Father both secretly and publicly. Early in the morning on the day of His resurrection the Lord told Mary that He was ascending to the Father (John 20:17). In this secret ascension He presented Himself to the Father as the firstfruit of resurrection. Forty days later the Lord Jesus ascended publicly. In His public ascension He presented to the Father all the believers as fruits of His resurrection. He led the believers captive in a train of vanquished foes and then presented them to the Father. Therefore, Christ had two ascensions with two presentations to the Father. After the Lord Jesus presented to the Father the believers as the fruits of His resurrection, the Father gave them to the ascended Christ as gifts. Christ received these gifts from the Father and then gave them to His church to build up His Body.

Ephesians 4:8 is a quotation from Psalm 68. Psalm 68:18, prophesying of Christ, says, “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men.” This verse speaks of Christ receiving gifts. But Ephesians 4:8 speaks of Christ giving gifts. The prophecy uses the word “received,” but the fulfillment uses the word “gave.” How are we to understand this? When Paul wrote the book of Ephesians, he was under the inspiration of the Holy Spirit, and the revealing Spirit is not bound. Psalm 68 was written before Christ’s ascension, and Ephesians was written afterward. This may be the reason that Psalm 68:18 speaks of receiving and Ephesians 4:8, of giving. Psalm 68 prophesied only concerning the receiving; it did not go on to say anything concerning the giving. But when Paul quoted Psalm 68:18, the giving had been accomplished. Therefore, Paul wrote of this fact, saying not only that Christ received the believers as gifts, as prophesied in Psalm 68, but also that He gave the believers as gifts to the church. Paul took Psalm 68 as the basis for telling us that after His ascension Christ, the Head, gave gifts to the church.

2. Sending Forth the Holy Spirit, Promised by the Father, upon the Believers Economically for His Propagation to Produce the Church

After receiving the believers as gifts and giving them to the church, Christ, in His heavenly ministry, sent forth the Holy Spirit, promised by the Father, upon the believers economically for His propagation to produce the church. In Luke 24:49 the Lord Jesus said, “Behold, I am sending forth the promise of My Father upon you; but you, stay in the city until you are clothed with power from on high.” The promise here is the promise of Joel 2:28 and 29, fulfilled on the day of Pentecost (Acts 1:4-

天，（徒一4～5，8，二1～4，16～18，）使高处来的能力，在经纶上为着信徒的职事，浇灌下来。这与生命的灵不同。生命的灵是复活的救主，在复活那天吹到门徒里面，（约二十22，）为着祂的内住，使祂在素质上作他们的生命。

要完成繁殖的工作以产生召会，基督的门徒需要在经纶上被那灵装备好。在素质上，他们有了所需要的；然而在经纶上，有所不足。他们要在耶路撒冷等候，直到升天的基督将父的应许，就是经纶之灵的应许，浇灌在他们身上。基督在升天并登宝座之后，将经纶的灵浇灌在信徒身上；他们已经在素质上成了基督身体的肢体。基督在祂的复活里所成就的，是素质的事。但主在祂天上的职事里所成就的，是经纶的事。

约翰二十章二十二节的灵，就是约翰七章三十九节所期待的那灵，也是十四章十六至十七节、二十六节，十五章二十六节，十六章七至八节、十三节所应许的那灵。因此，主将圣灵吹入门徒里面，乃是成就祂关于圣灵作保惠师的应许。这成就与行传二章一至四节者不同，那是主成就路加二十四章四十九节所说父的应许。在行传，为着门徒的工作，圣灵象一阵暴风刮过，降在他们身上作能力。在约翰二十章二十二节，为着门徒的生命，圣灵象一口气，吹入他们里面作生命。主把圣灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。

就生命的灵说，我们需要吸入祂，象吸入空气一样；就能力的灵说，我们需要穿上祂，象穿上制服一样，这是以利亚的外衣所预表的。（王下二9，13～15。）前者象生命的水，需要我们喝；（约七37～39；）后者象受浸的水，需要我们浸。（徒一5。）这是一位灵的两方面，都是为着我们的经历。（林前十二13。）生命之灵的内住是素质的，为着我们的生命与生活；能力之灵的浇灌是经纶的，为着我们的职事与工作。

信徒在素质和经纶上接受那灵，是跟随主耶稣所设立的榜样。主在素质上由圣灵而生。这就是说，圣灵是祂所是的素质。然后在祂三十岁开始尽职事的时候，那作祂所是之素质的同一位圣灵，在经纶上降临在祂身上。

5, 8; 2:1-4, 16-18), for the outpouring as the power from on high for the believers' ministry economically. This is different from the Spirit of life, who was breathed into the believers (John 20:22) by the resurrected Christ on the day of His resurrection for His indwelling so that He might be life to them essentially.

In order to carry out the work of propagation for the producing of the church, Christ's disciples needed to be equipped with the Spirit economically. Essentially, they had what they needed; economically, however, there was a lack. They were to wait in Jerusalem until the ascended Christ poured out upon them the promise of the Father, the promise of the economical Spirit. After His ascension and enthronement, Christ poured out the economical Spirit upon the believers, who had already become members of the Body of Christ essentially. What had been accomplished by Christ in His resurrection was something essential. But the sending forth of the Holy Spirit upon the believers, accomplished by the Lord in His heavenly ministry, was economical.

The Spirit in John 20:22 is the Spirit expected in John 7:39 and promised in John 14:16-17, 26; 15:26; 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from that in Acts 2:1-4. That was the fulfillment of the Father's promise in Luke 24:49. In Acts the Spirit as "a rushing violent wind" came as power upon the disciples for their work. In John 20:22 the Spirit as the breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the resurrected Christ imparted Himself as life and everything to them essentially.

As for the Spirit of life, we need to breathe Him in as the breath. As for the Spirit of power, we need to put Him on as the uniform, typified by the mantle of Elijah (2 Kings 2:9, 13-15). The former as the water of life requires our drinking (John 7:37-39); the latter as the water for baptism requires our being immersed (Acts 1:5). These are the two aspects of the one Spirit for our experience (1 Cor. 12:13). The indwelling of the Spirit of life is essential for our life and living; the outpouring of the Spirit of power is economical for our ministry and work.

In receiving the Spirit essentially and economically the believers followed the pattern set up by the Lord Jesus. The Lord was born of the Holy Spirit essentially. This means that the Holy Spirit was the essence of His being. Then when He began His ministry at the age of thirty, the same Holy Spirit who was the essence of His

那在素质上为着基督的生活，作基督所是之元素的同一位灵，在经纶上为着祂的工作降临在祂身上，加能力给祂，或膏祂，以完成神的经纶。

主的信徒跟随同样的榜样。在基督的复活里，我们由那作我们属灵素质的圣灵而生。然后在基督升天以后，同样的灵在经纶上浇灌在我们身上，使我们能作工，以完成神的经纶。如今为着我们属灵的所是和存在，我们在素质上有那灵在我们里面；为着我们的工作和职事，我们在经纶上也有同样的灵在我们身上。在经纶上差出圣灵，降在信徒身上，乃是基督在祂天上职事里工作的重要方面。

三　是主，运用祂在万有之上的主宰权柄，以完成神圣的经纶

基督在祂天上的职事里是主，运用祂在万有之上的主宰权柄，以完成神圣的经纶。（徒二 36。）在启示录里，基督这位在诸天之上的主，被启示为宇宙中神圣行政的管理者，在地上完成神在万有之上行政的行动，好使地上一切的局势都效力，目的是要完成神的计划和祂的应许，使神圣的经纶得以完成。

四　是基督，神的受膏者，完成神对祂关于新约经纶的使命

基督是神的受膏者，在祂天上的职事里，正在作工，要完成神对祂关于新约经纶的使命。（徒二 36。）基督在祂的升天里不仅被立为万有的主，也被立为神的基督，要照着神新约的经纶，完成福音的广传，和召会的建造，使神所拣选的人能得救并得成全，以构成新耶路撒冷，作神永远的居所和彰显，使神永远满足。

五　向着召会作万有的头，使万有互相效力，以产生并建造召会

基督向着召会作万有的头。（弗一 22。）祂既向着召会作万有的头，就使万有互相效力，以产生并建造召会。基督在祂的升天里，不仅被立为万有的主和神的基督，也得以向着召会作万有的头，借着建造召会，就是祂的

being came upon Him economically. The same Spirit who was the element of Christ's being essentially for His living came upon Him economically to empower Him, or anoint Him, for His work to carry out God's economy.

The Lord's believers followed the same pattern. In Christ's resurrection we were born of the Holy Spirit as our spiritual essence. Then after Christ's ascension the same Spirit was poured out upon us economically that we may work to carry out God's economy. Now we have the Spirit within us essentially for our spiritual being and existence, and we also have the same Spirit upon us economically for our work and ministry. The sending forth of the Holy Spirit upon the believers economically was an important aspect of Christ's work in His heavenly ministry.

3. As the Lord Exercising His Sovereignty over All for the Accomplishment of the Divine Economy

In His heavenly ministry Christ is the Lord, exercising His sovereignty over all for the accomplishment of the divine economy (Acts 2:36). In Revelation, Christ, as the Lord in the heavens, is revealed as the Administrator in the divine government in the universe, carrying out God's governmental activities over all things on this earth, with the view that all the situations on the earth may serve the purpose for the fulfilling of God's plan and His promises that the divine economy might be accomplished.

4. As Christ, God's Anointed, Carrying Out God's Commission to Him concerning the New Testament Economy

In His heavenly ministry Christ, as God's Anointed, is doing a work to carry out God's commission to Him concerning the New Testament economy (Acts. 2:36). Christ in His ascension has not only been made the Lord of all, but also the Christ of God to work out the spreading of the gospel and the building up of the church that God's chosen people may be saved and perfected for the constitution of the New Jerusalem to be God's eternal habitation and manifestation, according to God's New Testament economy, for God's eternal satisfaction.

5. As Head over All Things to the Church, Making All Things Work Together for the Producing and Building Up of the Church

Christ is Head over all things to the church (Eph. 1:22). As the Head over all things to the church, He makes all things work together for the producing and building up of the church. In His ascension, Christ was not only made the Lord of all and the Christ of God, but also given to be the Head over all things to the church, that all things may be

身体，那在万有中充满万有者的丰满，（弗一 23，）使万有服从，并在祂里面归一于一个元首之下，（弗一 10，）以永远彰显三一神，就是父具体化身在子里，子实化为那灵，那灵作神圣三一的终极完成，借着一切神所拣选、救赎、重生、变化、并得荣的圣徒得彰显。

六　是身体的头，借着使祂的肢体在生命里长大，成全他们，以建造祂的身体

基督这身体的头，在祂天上的职事里，借着使祂的肢体在生命里长大，成全他们，以建造祂的身体。（弗四 12，15～16。）这是基督在祂天上的职事里所作最细致的工作。借着祂的主宰权柄，祂将我们带在一起，以完成神圣的经纶。如今祂在作非常细致的工作，借着使我们在生命里长大，成全我们。这个长大是为着身体，召会的缘故。借着生命的长大，我们要达到长成的人，并达到基督丰满之身材的度量。基督的丰满就是基督的身体，就是祂的彰显。

以弗所四章十五节说到“在一切事上长到祂，就是元首基督里面。”这里我们看见，我们该长到基督里面，不是长到我们自己里面，或长到基督以外的任何事物里面。不仅如此，这节清楚的说，我们要长到那作元首者的里面。这指明我们的长大必须在身体里。要长到元首里面，我们定然必须在身体里。以弗所四章十五节不是说长到救主或主里面，乃是说长到元首里面，这是极有意义的。这个长大唯有在身体里才能发生。

以弗所四章十五节说，我们必须在一切事上长到元首里面。身体的肢体借着基督的职事得成全，就必在个别的事上长到祂里面。我们有基督在我们里面，但在许多事上我们仍在自己里面。因此，我们需要长大，这会将我们从自己里面带出来，并进入基督里面。这唯有借着基督的职事才能发生。

在以弗所四章十六节保罗继续说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。首先我们长到元首里面，然后我们就有一些本于（出于）元首的东西。

subjected to and headed up in Him (Eph. 1:10) through the building up of the church which is His Body, the fullness of Him, the One who fills all in all (Eph. 1:23), for the eternal expression of the Triune God, the Father embodied in the Son, the Son realized as the Spirit, and the Spirit as the ultimate consummation of the Trinity expressed through all of God's chosen, redeemed, regenerated, transformed, and glorified saints.

6. As Head of the Body, Perfecting His Members by Giving Them Growth in Life for the Building Up of His Body

As the Head of the Body, Christ in His heavenly ministry is perfecting His members by giving them growth in life for the building up of His Body (Eph. 4:12, 15-16). This is the finest work Christ is doing in His heavenly ministry. By His sovereignty He brings us together for the accomplishment of the divine economy. Now He is doing a very fine work to perfect us by giving us growth in life. This growth is for the sake of the Body, the church. Through the growth of life we shall arrive at a full-grown man and at the measure of the stature of the fullness of Christ. The fullness of Christ is the Body of Christ, His expression.

Ephesians 4:15 speaks of growing up "into Him in all things, who is the Head, Christ." Here we see that we should grow up into Christ, not grow up into ourselves or into anything apart from Christ. Furthermore, this verse clearly says that we are to grow up into the One who is the Head. This indicates that our growth must be in the Body. In order to grow into the Head, we must surely be in the Body. It is of great significance that Ephesians 4:15 speaks not of growing into the Savior or into the Lord but into the Head. This growth can take place only in the Body.

Ephesians 4:15 says that we must grow into the Head in all things. As the members of the Body are perfected through the ministry of Christ, they will grow up into Him in particular matters. We have Christ within us, but in many matters we are still in the self. Hence, we need the growth that will bring us out of ourselves and into Christ. This can take place only through the ministry of Christ.

In Ephesians 4:16 Paul goes on to say, "Out from whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love." Our growth in life is to grow into the Head, Christ, but our function in the Body is to function out from Him. First we grow up into the Head. Then we have something which is out from the Head.

以弗所四章十六节指明，长大不是为着个人，乃是为着身体。任何不是为着身体的长大，都不是真实的。“每一部分”这辞指身体的每一肢体。基督身体的每一肢体，都有其借生命的长大与恩赐的发展而有的度量，可以为着基督身体的长大而尽功用。基督的身体借着供应的节，和尽功用的各部分，叫自己长大。供应的节和有其度量的每一部分，都是召会把自己建造起来所需要的。基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来。

以弗所四章十六节告诉我们，全身使身体长大。这就是说，身体借着身体本身长大，身体使身体长大。为这缘故，身体的元首基督使肢体在生命里长大，好叫他们得成全，以建造基督的身体。

Ephesians 4:16 indicates that growth is not for individuals but for the Body. Any growth that is not for the Body is not genuine. The words “each one part” refer to every member of the Body. Every member of the Body of Christ has its measure, and this measure works for the growth of the Body. The Body causes the growth of itself through the supplying joints and working parts. Both the joints of the supply and every single part with its measure are needed for the church to build itself up. The growth of the Body is the increase of Christ in the church. This results in the Body building itself up.

Ephesians 4:16 tells us that all the Body causes the growth of the Body. This means that the Body grows by the Body itself. The Body makes the growth of the Body. For this reason, Christ, the Head of the Body, gives the growth in life to the members so that they may be perfected for the building up of the Body.

第七十六篇

基督—祂的工作（十四）

在本篇信息中，我们要说到基督在祂天上职事里工作的其他几面。

七　建造召会

基督在祂天上的职事里正在建造召会。（太十六 18。）基督是在诸天之上的升天者，正指引、管理祂在地上召会的建造。基督不是凭自己直接建造召会，乃是借着祂有恩赐的肢体，就是使徒、申言者、传福音者、牧人和教师，如以弗所四章十一至十二节所启示的。要得着这些有恩赐的人，祂首先借着祂地上的职事，产生头一批信徒和使徒，借着这头一批信徒和使徒，福音得以传扬，真理得以教导，以繁增祂的信徒和有恩赐的肢体的人数。借着这些得繁增的信徒和有恩赐的肢体，召会就在祂天上的职事之下建造起来了。这样建造的工作在祂天上的职事之下仍在进行着，直到这神圣的工作完成。

八　圣化、洁净、保养、并顾惜召会

基督在祂天上的职事里，也在作圣化、洁净、保养、并顾惜召会的工作。（弗五 26，29。）成为圣别不仅是从凡俗的分别出来，也是被基督的元素浸透。因此，圣别的一面是在地位上被分别出来，经历地位的改变；圣别的另一面是借着基督分赐到我们里面，在性质上成为圣别。基督为召会舍了自己，目的是为着圣化召会，使召会圣别归祂，也用祂自己的成分浸透召会，使召会成为与祂相象的配偶。

基督圣化召会的工作，是借着用话中之水的洗涤来洁净召会而完成的。照着神圣的观念，这里的水是指神涌流的生命，由涌流的水所象征。（出十七 6，林前十 4，约七 38～39，启二一 6，二二 1，17。）这水的洗涤与基督救赎之血的洗净不同。救赎的血，洗去我们的罪；（约壹一 7，启七 14；）而生命的水，乃是洗去我们旧人天然生命的瑕疵，就如“斑点、皱纹、或任何这类的病。”

MESSAGE SEVENTY-SIX

CHRIST—HIS WORK (14)

In this message we shall cover several other aspects of Christ's work in His heavenly ministry.

7. Building the Church

In His heavenly ministry Christ is building the church (Matt. 16:18). As the ascended One in the heavens, Christ is directing, managing, the building up of His church on earth. Christ does not build the church by Himself directly, but through His gifted members, the apostles, the prophets, the evangelists, and the shepherd-teachers, as revealed in Ephesians 4:11-12. To have these gifted members, He firstly produced the first group of believers and apostles through His earthly ministry, and through this first group of believers and apostles the gospel was preached and the truths were taught to multiply the number of His believers and gifted members. It is through these multiplied believers and gifted members that the church has been built up under His heavenly ministry. Such a building work is still going on under His heavenly ministry until the completion of this divine work.

8. Sanctifying, Cleansing, Nourishing, and Cherishing the Church

In His heavenly ministry Christ is also doing the work of sanctifying, cleansing, nourishing, and cherishing the church (Eph. 5:26, 29). To be sanctified is not only to be separated from what is common but also to be saturated with the element of Christ. Hence, one aspect of sanctification is to be separated positionally, to undergo a change of position. Another aspect of sanctification is to become holy dispositionally by having Christ dispensed into us. Christ's purpose in giving Himself to the church is to sanctify her, separating her to Himself and saturating her with Himself that she may be His counterpart.

Christ's work of sanctifying the church is accomplished by cleansing her with the washing of the water in the Word. According to the divine concept, the water in Ephesians 5:26 refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of such water is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as "spot or wrinkle or any such

（弗五 27。）主圣别并圣化召会，首先用祂的血洗去我们的罪，（来十三 12，）然后用祂的生命洗去我们天然的瑕疵。斑点出于天然的生命，皱纹是老旧的标记。只有生命的水，能新陈代谢的洗去这类缺点。召会中一切的斑点、皱纹，都要借着话中之水内里的洁净而洗去。我们都需要这样生机、新陈代谢的洗涤，除去我们的缺陷，和我们老旧的标记。当召会这样生机且新陈代谢的被洗涤，召会就得着更新，没有瑕疵。我们现今正在这样洗涤的过程中，使召会能成为圣别，没有瑕疵。

主耶稣圣化并洁净召会的时候，也保养顾惜召会。保养就是喂养。基督保养我们，意思就是用祂的丰富供应我们。

这个保养产生变化。因为我们就是我们所吃的，所以我们越吃基督，就越由基督所构成。然后我们就借着那分赐到我们里面之基督的元素得着变化。所以，借着基督保养召会的工作，我们得着变化；我们成为带着新的元素和本质的新人。

随着基督的保养，我们有祂的顾惜。顾惜是以柔爱养育，并以亲切的照料维护。顾惜也是借温暖而软化。正如母亲把孩子紧抱胸前，借此顾惜孩子，主耶稣也紧抱我们，借此顾惜我们。这样我们就被温暖并软化。我们享受主的柔细、甜美和爱时，祂就温暖我们，软化我们。主耶稣是何等柔细、甜美、温暖！祂在祂天上职事的工作里是顾惜者。

九　是新约的中保，执行那约，就是借着祂的死所立并遗赠给我们的新遗命

基督在祂天上的职事里是新约的中保，正执行那约，就是借着祂的死所立并遗赠给我们的新遗命。（来九 15。）在原文，约与遗命同字。约是合同，带着一些应许，要为受约的人成就一些事；遗命是遗书，带着一些已成就的事物，遗赠给承受的人。基督的血所完成的新约，不仅是约，更是遗命，将基督的死所成就的一切，遗赠给我们。神先应许要立新约，（耶三一 31 ～ 34，）然后基督流血，立了新约。（路二二 20。）这约所应许

things" (Eph. 5:27). In sanctifying the church, the Lord first washes away our sins with His blood and then washes away our natural blemishes with His life. Spots are something out of the natural life, and wrinkles are signs of oldness. Only the water of life can metabolically wash away such defects. All the spots and wrinkles in the church will be washed away through the inner cleansing of the water in the Word. We all need such an organic, metabolic washing to take away our defects and the marks of our oldness. As the church is washed organically and metabolically in this way, the church is renewed and without blemish. We are now in such a washing process in order that the church may be holy and without blemish.

As the Lord Jesus sanctifies and cleanses the church, He also nourishes and cherishes her. To nourish is to feed. For Christ to nourish us means that He supplies us with His riches.

This nourishment causes transformation. Since we are what we eat, the more we eat Christ, the more we are constituted of Christ. Then we shall be transformed by the element of Christ that has been dispensed into us. Therefore, through Christ's work of nourishing the church we are transformed; we become new persons with a new element and substance.

Along with Christ's nourishing we have His cherishing. To cherish is to nurture with tender love and foster with tender care. To cherish is also to soften by warming. As a mother cherishes a child by holding the child close to her breast, the Lord Jesus cherishes us by holding us close to Him. In this way we are warmed and softened. The Lord warms us and softens us as we enjoy His tenderness, sweetness, and lovingness. How tender, sweet, and warm the Lord Jesus is! In His work in His heavenly ministry He is the cherishing One.

9. As Mediator of the New Covenant, Executing That Covenant, Which Is the New Testament, Enacted and Bequeathed to Us by His Death

In His heavenly ministry Christ, as Mediator of the new covenant, is executing that covenant, which is the new testament, enacted and bequeathed to us by His death (Heb. 9:15). In Greek the same word is used for both covenant and testament. A covenant is an agreement with some promises to accomplish certain things for the covenanted people, while a testament is a will with certain accomplished things bequeathed to the inheritors. The new covenant consummated with the blood of Christ is not merely a covenant but a testament with all the things which have been accomplished by the death of Christ bequeathed to us. First God gave the promise that He would make a new covenant (Jer. 31:31-34). Then Christ shed His blood to enact the covenant (Luke 22:20). Because these

的既有已成就的事实，这约也就是遗命。这遗命，遗书，因基督的死已经得以确定并生效，且由复活的基督执行并实施。神的约的应许是由神的信实来坚立，神的约是由神的义来保证，而新遗命是由复活并升天的基督在祂天上的职事里来实施。

基督如今在诸天之上是活的、神圣的，并且能执行新遗命。没有什么能阻挠祂。祂这活的一位能在每一细节上执行新遗命。当祂执行新遗命时，祂使其中所包含的每项遗赠对我们成为便利、实际的。

基督今天所执行的不仅仅是新约，也是新遗命，就是凭着祂的死所立，并借着祂的复活遗赠给我们的遗书。如今祂在天上的职事里，正执行这遗书连同其一切遗赠。我们在自己里面绝无法想像，今天新约的中保基督，在作工执行这约；这约成了新遗命。我们需要看见基督在祂天上职事的工作里这重要的一面。

十　是更美之约的保证，担保并保证新遗命的功效

基督是更美之约的保证，在祂天上的职事里担保并保证新遗命的功效。希伯来七章二十二节说，“祂就成了更美之约的保证。”“保证”的字根意（四）肢，即身体的肢体。意思是身体的肢体将自己质押给身体。例如，手将自己质押给膀臂，为膀臂作一切。这质押就是担保。希伯来七章二十二节的“保证”一辞指明，基督已经将祂自己，质押给新约和我们众人。祂是受契约束缚者，担保者，祂要作每件必需的事，以履行新约。基督已经将祂自己，质押给新约和我们在新约之下的众人。所以，祂担保并保证新遗命的功效。

那将自己质押给新约和我们，并且担保、保证新遗命之功效的基督，乃是无限的。祂要作一切，祂也能为我们作一切。祂是合格、胜任、有能的保证。祂总是备妥并有力的履行祂所担保的。不仅如此，祂对自己的质押是包罗万有的。所以，新遗命不能失误，因为基督是保证。新遗命里所包括的一切不是由我们来成就，乃是由基督在祂作更美之约保证的工作里来成

are accomplished facts promised in this covenant, it is also a testament. This testament, this will, has been confirmed and validated by Christ's death, and it is being executed and enforced by Christ in His heavenly ministry. The promise of God's covenant is ensured by God's faithfulness; God's covenant is guaranteed by God's righteousness; and the new testament is enforced by the resurrected and ascended Christ in His heavenly ministry.

Christ is now in the heavens, living, divine, and capable of executing the new testament. Nothing can frustrate Him. He, the living One, is able to execute the new testament in every detail. As He executes the new testament, He makes every bequest contained in it available and real to us.

What Christ is executing today is not merely the new covenant but the new testament, a will that was enacted by His death and bequeathed to us through His resurrection. Now in His heavenly ministry He is executing this will with all its bequests. In ourselves we would never imagine that Christ today, the Mediator of the new covenant, is working to execute this covenant, which has become the new testament. We need to see this crucial aspect of Christ's work in His heavenly ministry.

10. As the Surety of a Better Covenant, Guaranteeing and Ensuring the Effectiveness of the New Testament

As the surety of a better covenant, Christ in His heavenly ministry guarantees and ensures the effectiveness of the new testament. Hebrews 7:22 says, "Jesus has become the surety of a better covenant." The root of the Greek word for "surety" means a limb, a member of the body. The meaning is that a member of the body pledges itself to the body. For example, the hand may pledge itself to the arm to do everything for the arm. This pledge is a guarantee. The word surety in Hebrews 7:22 indicates that Christ has pledged Himself to the new covenant and to all of us. He is the bondsman, the guarantee, that He will do everything necessary for the fulfillment of the new covenant. Christ has pledged Himself to the new covenant and to all of us who are under the new covenant. Therefore, He guarantees and ensures the effectiveness of the new testament.

The Christ who has pledged Himself to the new covenant and to us and who guarantees and ensures the effectiveness of the new testament is unlimited. He will do everything and He can do everything for us. He is the qualified, capable, and able surety. He is always available and prevailing to fulfill whatever He has guaranteed. Furthermore, His pledging of Himself is all-inclusive. Therefore, the new testament cannot fail, because Christ is the surety. Everything included in the new testament will be fulfilled not by us but by Christ in His work as the surety of a better covenant.

就。基督不仅是新约的完成者，祂也是保证，是其中一切都必成就的凭质。

有时候我们读圣经，对新遗命里某些遗赠的项目也许有所怀疑。我们不知道我们是否真能经历这些事。例如，我们怀疑圣灵是否真的已经在经纶一面浇灌在所有的信徒身上。但因基督在祂天上的职事里作了我们的保证，我们就不该对新遗命里的任何事物有所怀疑。一面，圣经启示一切已成就的事实。另一面，基督是我们的保证，担保并保证新遗命里所包括的每件事。所以，每当我们对新遗命里的项目说“是”，基督就要尊重我们信心的确认。这是祂在祂天上职事里工作的一部分。

十一　是我们的辩护者，基于祂为我们的罪所成就的平息，照料我们的事务

基督是我们的辩护者，（约壹二1，）基于祂为我们的罪所成就的平息，（约壹二2，）照料我们的事务。在我们的日常生活中，我们常有失败和犯罪。这时我们需要基督作我们的辩护者，作我们属天的律师，基于祂在十字架上为我们的罪所成就的平息，照料我们的案件，因此能平息我们现今与公义之神的光景。

约壹二章一节说，“若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督。”辩护者是希腊文 parakletos 的翻译。这字是由介系词 para（这里用作字首）和 kletos 一字所形成。这些字放在一起，指被召到另一个人身边以帮助他的一位，因此是帮助者；也指提供法律之援助的人，或为别人代求的人，因此是辩护者、律师或代求者。这辞表明抚慰与安慰，因此是抚慰者、安慰者。基督在祂天上的职事里，与父同在，作我们的辩护者，在我们犯罪时，基于祂所成就的平息，照料我们的案件，为我们代求（罗八34）并辩护。

约壹二章一节特别告诉我们，基督是我们与父同在的辩护者。与父同在，原文含示在与父的联结并交通里生活行动。作我们辩护者的主耶稣，乃是活在与父的交通里。

Christ is not only the consummator of the new covenant; He is also the surety, the pledge, that everything in it will be fulfilled.

Sometimes as we read the Bible we may have doubts concerning certain items that are bequests in the new testament. We may wonder if it is actually possible for us to experience these things. For instance, we may question if the Holy Spirit has actually been poured out economically upon all believers. Because of Christ's work in His heavenly ministry as our surety we should not have doubts regarding anything in the new testament. On the one hand, the Bible reveals all the accomplished facts. On the other hand, as our surety Christ is guaranteeing and ensuring everything that is included in the new testament. Therefore, whenever we say "yes" to the items in the new testament, Christ will honor our affirmation of faith. This is part of His work in His heavenly ministry.

11. As Our Paraclete, Taking Care of Our Affairs on the Ground of His Propitiation for Our Sins

As our Paraclete (1 John 2:1), Christ takes care of our affairs on the ground of His propitiation for our sins (v. 2). Often in our daily living we have failures and commit sins. At such times we need Christ as our Paraclete, as our heavenly attorney, to take care of our case on the basis that on the cross He made propitiation for our sins and thus can propitiate our present situation with the righteous God.

First John 2:1 says, "If anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous." "Advocate" is a translation of the Greek word parakletos. This word is formed of the preposition para (used here as a prefix) and the word kletos. Put together, these words denote one who is called to another's side to aid him, hence, a helper; one who offers legal aid or one who intercedes on behalf of someone else, hence, an advocate, counsel, or intercessor. The word denotes consoling and consolation, hence, a consoler, a comforter. Paraclete is its anglicized form. In His heavenly ministry Christ, as our Advocate, our Paraclete, with the Father, as the One who cares for our case, intercedes on our behalf (Rom. 8:34) and pleads for us if we sin. This interceding and pleading is based on His propitiation.

First John 2:1 tells us specifically that Christ is our Advocate with the Father. The Greek word translated "with" is pros, with the accusative, a preposition of motion, implying living, acting, in union and communion with. The Lord Jesus as our Paraclete is living in communion with the Father.

约翰在这里用这神圣的名称指明，我们的辩护者主耶稣为我们所处理的案件，乃是家庭中的事，是儿女与父亲之间的事。借着重生，我们已生为神的儿女。重生以后，我们若犯罪，就是儿女得罪父亲的事。我们的辩护者，处理我们犯罪的事，以恢复我们与父中断的交通，使我们能以住在神圣交通的享受里。

约壹二章二节继续说，“祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有的世人。”这里平息的祭物，希腊文是 hilasmos，希拉斯模斯。我们的辩护者，流血以洗净我们的罪，（约壹一 7，）是我们平息的祭物，这辞指明平息或成就和平。主耶稣为我们的罪，将自己当作祭物献给神，（来九 28，）不仅为着救赎我们，更为着满足神的要求，平息我们与神之间的关系。因此，祂是我们在神面前平息的祭物。祂是根据这平息的祭物来作我们的辩护者。

十二　照着麦基洗德的等次作我们的大祭司，为我们代求

基督在祂天上的职事里，也照着麦基洗德的等次作我们的大祭司，为我们代求。（来五 10，七 24 ～ 26。）麦基洗德的等次比亚伦的等次高。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。祂是这样一位大祭司，将我们所需要的供应我们，将经过过程的三一神分赐到我们里面，作我们的供应，以完成神永远的定旨。

基督成为我们的大祭司，乃是照着不能毁坏之生命的大能，（来七 16，）这生命是一切都不能毁坏、不能消除的。这是无穷的生命，是永远、神圣、非受造的生命，也是经过死亡和阴间之试验的复活生命。（徒二 24，启一 18。）今天基督就是借着这样的生命供职作我们的大祭司，祂的祭司职任是不能更换的，这祭司职任和祂一样是永远的。（来七 24，十三 8。）

希伯来七章二十五节说，“那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”拯救到底，意思也是拯救得全备，拯救得完整，拯救得完全，拯救

John’s use of Father as the divine title here indicates that our case is a family affair, a case between children and the Father. Through regeneration we have been born children of God. After regeneration, in case we sin, it is a matter of children sinning against their Father. Our Advocate undertakes for our sinning to restore our interrupted fellowship with the Father so that we may abide in the enjoyment of the divine fellowship.

First John 2:2 goes on to say, “And He is a propitiation concerning our sins, and not concerning ours only, but also concerning the whole world.” The Greek word for propitiation here is hilasmos. Our Paraclete, who shed His blood for the cleansing of our sins (1 John 1:7), is our propitiation, a word that indicates appeasing or peacemaking. The Lord Jesus offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for our redemption but also for God’s satisfaction. In Him as our Substitute, through His vicarious death, God is satisfied and appeased. Hence, Christ is a propitiation between God and us. With this propitiation as the basis, He does His work as our Paraclete.

12. As Our High Priest according to the Order of Melchisedec, Interceding for Us

In His work in His heavenly ministry, Christ is also our High Priest, according to the order of Melchisedec, interceding for us (Heb. 5:10; 7:24-26). 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 both in humanity and divinity. As such a High Priest He ministers to us whatever we need, dispensing the processed Triune God into us as our supply to fulfill God’s eternal purpose.

Christ has been constituted our High Priest according to the power of an indestructible life (Heb. 7:16), which nothing can dissolve. It is an endless life, being the eternal, divine, uncreated life and the resurrection life that has passed through the test of death and Hades (Acts 2:24; Rev. 1:18). It is by such a life that Christ ministers today as our High Priest with an unalterable priesthood, a priesthood that, like Him, is forever (Heb. 7:24; 13:8).

Hebrews 7:25 says, “He is able to save to the uttermost those who come forward to God through Him, seeing He is always living to intercede for them.” The word translated “uttermost” also means completely, entirely, perfectly, for all time and

到极点，拯救直到永远。因为基督活到永远，没有改变，因此无论在程度、时间、和空间上，祂都能拯救我们到底。

基督能完全拯救我们，因为祂在为我们代求。祂是我们永久、常时、永远的代求者。基督作我们的大祭司，借着为我们代求，承担我们的案件。祂为我们显在神前，为我们祷告，使我们可以蒙拯救，完全被带进神永远的定旨。基督不断的为我们代求，至终祂的代求要胜过、征服、并拯救我们。我们都要完全为祂的代求所拯救。神已指派祂照顾我们，祂如今正借着为我们代求来照顾我们。祂如今在为我们代求，并要拯救我们到底。

希伯来七章二十六节继续说，“象这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的大祭司，原是与我们合宜的。”象这样完全的一位，的确是与我们合宜的。我们有堕落、败坏的性情，需要这样一位大祭司的工作，一直来拯救我们。

希伯来七章二十六节也说，基督“高过诸天”。基督在升天时，经过了诸天，（来四 14，）现今不仅在天上，（来九 24，）并且高过诸天。因为我们的大祭司高过诸天，祂就能在祂天上的职事里救我们，并且拯救我们到底。

十三　是真帐幕的执事，用新遗命的遗赠服事神的子民

最终，基督在祂天上的职事里是天上真帐幕的执事，（来八 2，）用新遗命的遗赠、祝福服事神的子民。基督是我们天上的执事，带着更超特的职事，在执行更美之约。祂作这事是借着使新约的事实有效。借着这位天上的执事以及祂更超特的职事，新约里的每一事实都成了有效的。

基督这天上的执事也在执行新遗命里的遗赠。凡在约里的事实，都是遗命里的遗赠。事实是指某些在遗赠以前，已成就却还未标明的事物。已成就的事实遗赠以后，立刻成为标明给我们的遗赠。凡在约里的都是事实，但凡在遗命里的都是遗赠。在约里是事实的，如今在遗命里成了合法标明给我们的遗赠。新约有四个事实，在新遗命里成了遗赠：为着不义和赦罪的平息，生命之律的

eternity and to the end. Because Christ lives forever without change, He is able to save us to the uttermost in extent, time, and space.

Christ is able to save us completely because He is interceding for us. He is our perpetual, constant, and eternal Intercessor. As our High Priest Christ undertakes our case by interceding for us. He appears before God on our behalf, praying that we may be wholly saved and brought fully into God’s eternal purpose. Christ intercedes for us constantly, and eventually His intercession will overcome, subdue, and save us. We all shall be completely saved by His intercession. God has appointed Him to take care of us, and He is now caring for us by interceding for us. He is interceding for us now, and He will save us to the uttermost.

Hebrews 7:26 goes on to say, “Such a High Priest befits us, holy, guileless, undefiled, separated from sinners.” As such a perfect One, He surely befits us. We, having a fallen and corrupted nature, need the work of such a High Priest to save us all the time.

Hebrews 7:26 also says that Christ has “become higher than the heavens.” In His ascension Christ “has passed through the heavens” (Heb. 4:14), and now He is not only in heaven (Heb. 9:24) but is also higher than the heavens. Because our High Priest is higher than the heavens, He is able, in His heavenly ministry, to rescue us and save us to the uttermost.

13. As a Minister of the True Tabernacle, Serving God’s People with the Bequests of the New Testament

Finally, in His heavenly ministry Christ is a Minister of the true, the heavenly tabernacle (Heb. 8:2), serving God’s people with the bequests, the blessings, of the new testament. As our heavenly Minister with a more excellent ministry, Christ is carrying out the better covenant. He does this by making the facts of the new covenant effective. Every fact in the new covenant is made effective by the heavenly Minister with His more excellent ministry.

Christ, the heavenly Minister, is also executing the bequests in the new testament. Whatever is a fact in the covenant is a bequest in the testament. Facts refer to certain things that have been accomplished but which are not yet designated until they are bequeathed. After the accomplished facts have been bequeathed, they immediately become bequests designated for us. Whatever is in a covenant is a fact, but whatever is in a testament is a bequest. What were facts in the covenant have now become legally designated for us as bequests in the testament. There are four facts of the new

分赐，得着神并作祂子民的福分，以及认识主的内在能力。基督在祂天上职事的工作里，如今正用这些遗赠服事我们。

covenant which have become bequests in the new testament: the propitiation for unrighteousness and forgiveness of sins; the imparting of the law of life; the blessing of having God and of being His people; and the inward ability of knowing the Lord. In His work in His heavenly ministry Christ is now serving us with these bequests.

第七十七篇

基督—祂的工作（十五）

我们现在来看基督工作的另一类—祂在神圣行政里的工作。

拾　在神圣的行政里

一　是治理全世界之地上君王的元首，使福音得以广传，召会得以产生

基督在祂神圣行政的工作里，是地上君王的元首。（启一5。）基督是地上君王的元首，治理全世界，使福音得以广传，召会得以产生。表面看来，地是由君王和总统治理。事实上，地是由那高过所有君王和总统的至高元首基督所治理。我们若在圣经的光中研读历史，就会领悟历史完全在基督这君王元首的手下。祂用祂的权柄主宰的管治全地，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。）祂在管理世界局势，目的是为着产生召会，使祂能回来在地上建立神的国。如今我们需要对祂忠信，尽我们的一分，使祂能用我们扩展福音并建造召会。

二　是大祭司，审判、炼净众召会，并握着众召会的使者

基督在神圣的行政里也是大祭司，审判、炼净众召会，并握着众召会的使者。启示录一章十三节说，“灯台中间，有一位好象人子，身穿长袍，直垂到脚，胸间束着金带。”这里描述基督是大祭司，就如祂的长袍，直垂到脚的祭司袍所显示的，表征祂神圣属性和人性美德的丰满。十四节说，祂的眼目如同“火焰”。这火是为着神圣的审判。因此，主的眼目如同火焰，主要的意义是为着审判。不仅如此，十五节说，“脚好象在炉中煅炼过明亮的铜。”这里的脚象征行事为人。铜在象征上，表征神圣的审判。基督的脚好象明亮的铜，指明祂完全且明亮的行事为人，使祂够资格

MESSAGE SEVENTY-SEVEN

CHRIST—HIS WORK (15)

We come now to another classification of Christ’s work—His work in the divine administration.

J. IN THE DIVINE ADMINISTRATION

1. As the Ruler of the Kings of the Earth Ruling the Whole World That the Gospel May Be Spread and the Church May Be Produced

In His work in the divine administration Christ is the Ruler of the kings of the earth. As the Ruler of the kings of the earth, Christ rules the whole earth that the gospel may be spread and the church may be produced. Apparently the earth is ruled by kings and presidents. Actually the earth is ruled by Christ, the highest Ruler, who is above all kings and presidents. If we study history in the light of the Bible, we shall realize that history has been altogether under the hand of Christ as the Ruler of the kings. He is ruling 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). He is managing the world’s situation for the purpose of producing the church so that He may come back to establish the kingdom of God on earth. Now we need to do our part by being faithful to Him so that He may use us to spread the gospel and build up the church.

2. As the High Priest, Judging and Purifying the Churches and Holding the Messengers of the Churches

In the divine administration Christ is also the High Priest, judging and purifying the churches and holding the messengers of the churches. Revelation 1:13 says, “In the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.” Here Christ is depicted as the High Priest, as shown by His garment, a priestly robe reaching to the feet, signifying the fullness of His divine attributes and human virtues. Verse 14 says that His eyes are as a “flame of fire.” This fire is for divine judgment. Hence, the main significance of the Lord’s eyes being as a flame of fire is for His judgment. Furthermore, verse 15 says, “His feet were like shining brass, as having been fired in a furnace.” Here the feet signify the walk. In typology brass signifies divine judgment (Exo. 27:1-6). Christ’s feet being like shining brass indicates that His perfect and

施行神圣的审判。所以，基督在神圣的行政里，审判并炼净众召会。

启示录一章十六、二十节，和二章一节指明，基督是大祭司，握着众召会的使者。这些使者是祂右手中的七星所表征的。众召会的使者是众召会中属灵的人，担负着“耶稣的见证”的责任。他们应当象星一样，有属天的性质，并在属天的地位上。

启示录二章十二节说，基督“有两刃利剑；”二章十八节说，祂“眼目如火焰，脚象明亮之铜。”基督在对付属世的别迦摩召会时，称自己是那有两刃利剑的；在对付背道的推雅推喇召会时，称自己是那眼目如火焰，脚象明亮之铜的。属世的召会需要主那击打、杀死的话对付；背道的召会，需要祂搜察的眼目和践踏的脚审判。

今天在这恢复里，基督这大祭司在神圣的行政里，不仅在不同的地方建造众召会，也在审判并炼净众召会。祂也握着负责的人，忠信的人，就是在地上背负祂见证的担子的人。我们信靠祂，并且仰望祂继续炼净并握着我们，使我们众人能纯净的往前。

三　是狮子羔羊，得胜的救赎者，展开神经纶的书卷

在神圣的行政里，基督是狮子羔羊，得胜的救赎者，展开神经纶的书卷。（启五3～7，六1，3，5，7，9，12，八1。）在启示录五章一节，坐宝座的右手中有书卷，用七印封严了。这七印乃是这书卷的内容，而书卷本身就是用羔羊的血所立的新约。因此，新约是论到对召会、以色列人、世界和宇宙的救赎。

这里我们看见神在宇宙中行政的秘密。历代以来，智慧的人认真的想要知道宇宙的秘密。但他们失败了，因为他们没有启示。新约虽然凭基督的死而立，但对人类一直是个奥秘。在启示录里，复活并升天的基督展开神经纶的书卷。

基督这展开书卷的一位，被描述为狮子羔羊，得胜的救赎者。启示录五章五节有这话：“看哪，犹大支派中

bright walk qualifies Him to exercise divine judgment. Therefore, in the divine administration Christ is judging the churches and purifying them.

Revelation 1:16, 20 and 2:1 indicate that, as the High Priest, Christ is holding the messengers of the churches. These messengers are signified by the seven stars in His right hand. The messengers of the churches are the spiritual ones in the churches bearing the responsibility of the testimony of Jesus. They should be of the heavenly nature and in a heavenly position like stars.

Revelation 2:12 says that Christ “has the sharp two-edged sword,” and 2:18, that He “has eyes as a flame of fire, and His feet like shining brass.” In dealing with the church in Pergamos, the worldly church, Christ refers to Himself as the One who has the sharp two-edged sword. In dealing with the church in Thyatira, the apostate church, He refers to Himself as the One who has eyes as a flame of fire and whose feet are like shining brass. The worldly church requires the dealing of His smiting and killing word, whereas the apostate church needs the judging of His searching eyes and treading feet.

Today in the recovery Christ, the High Priest in the divine administration, is not only building up the churches in different localities but also judging and purifying them. He is also holding the responsible ones, the faithful ones, who are bearing the burden of His testimony on earth. We trust in Him and look to Him for His continued purifying and holding so that we all may go on in a pure way.

3. As the Lion-Lamb, the Overcoming Redeemer, Opening the Scroll of God’s Economy

In the divine administration Christ, as the Lion-Lamb, the overcoming Redeemer, opens the scroll of God’s economy (Rev. 5:3-7; 6:1, 3, 5, 7, 9, 12; 8:1). In Revelation 5:1 the One sitting on the throne has a scroll in His hand sealed with seven seals. These seven seals are the contents of the scroll, and the scroll itself is the new covenant, enacted with the blood of the Lamb. Hence, the new covenant is a scroll covering the redemption of the church, Israel, the world, and the universe.

Here we see the secrecy of God’s administration in the universe. Throughout the centuries, wise men have earnestly tried to learn the secret of the universe. But they failed because they did not have the revelation. Although the new testament was enacted by the death of Christ, it has been a mystery to mankind. In the book of Revelation the resurrected and ascended Christ opens the scroll of God’s economy.

As the One who opens the scroll, Christ is portrayed as the Lion-Lamb, as the overcoming Redeemer. In Revelation 5:5 we have this word: “Behold, the Lion of the

的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。”然后六节接着说到“羔羊站立”。基督是争战、胜利、得胜的狮子，也是救赎的羔羊。是狮子，祂是抵挡仇敌魔鬼的战士；是羔羊，祂是我们的救赎主。祂争战是为救赎我们，如今祂已胜过仇敌，并为我们成功了救赎。

基督是犹大支派中的狮子，胜过了神的仇敌。祂为神解决了这难处，并除去了拦阻，以完成神的定旨。神的定旨需要那能解决神一切难处的人将其完成。神所有的难处是撒但的背叛，和人的堕落。基督是狮子，击败了背叛的撒但；基督是羔羊，除去了堕落之人的罪。因为祂为神解决了这些难处，祂就配展开神经纶的书卷，也配揭开它的七印。

在启示录六章一至八节，基督揭开前四印。这些印包含四匹马以及骑在马上的，犹如一场四马竞赛。这些骑马的都不是真人，而是人位化的事物。骑第二匹马（红马）的，是战争；（启六4；）骑第三匹马（黑马）的，是饥荒；（启六5～6；）骑第四匹马（灰马）的，是死亡。（启六8。）根据历史事实，骑第一匹马（白马）的，是福音的传扬。白象征清洁、纯一、正直、和可称许的。白马与骑马者，象征传扬清洁、纯一、正直、以及对人对神都是可称许的福音。紧接基督升天之后，福音、战争、饥荒和死亡这四件事，便象四个骑马的骑在四匹马上，开始奔跑，一直持续到基督回来。

第五印的揭开，（启六9，）揭示从第一世纪到将近这世代末了基督徒的殉道。当福音广传，总有忠信圣徒的殉道。

在启示录六章十二节，基督这得胜的救赎者揭开第六印。这印标明超自然灾难的开始，是神对第五印中殉道圣徒呼求的答应。揭开第六印以后，主进来震动地和天象。这个大震动将是对地上的警告，要人悔改归向神。这灾难不是神真正的忿怒，乃是指明神要快来给殉道圣徒伸冤，并表白祂自己。

tribe of Judah, the Root of David, has overcome to open the scroll and its seven seals." Then verse 6 goes on to speak of a "Lamb standing as having been slain." Christ is both the fighting, victorious, and overcoming Lion and the Redeeming Lamb. As the Lion, He is the Fighter against the enemy, Satan; as the Lamb, He is the Redeemer for us. He has fought to redeem us, and He has won the battle over the enemy and accomplished redemption for us.

As the Lion of the tribe of Judah, Christ has overcome the enemy of God. He has solved this problem for God and has removed the hindrances to the fulfillment of God's purpose. God's purpose needs someone to carry it out who can solve all the problems of God. The problems which God had were the rebellion of Satan and the fall of man. As the Lion, Christ has defeated rebellious Satan, and as the Lamb He has taken away the sin of fallen man. Because He has solved these problems for God, He is worthy to open the scroll of God's economy and its seven seals.

Christ opens the first four seals in Revelation 6:1-8. These seals comprise four horses with their riders in a four-horse race. These riders are not real persons but personified things. The rider of the second horse, the red horse, is war (v. 4); the rider of the third horse, the black horse, is famine (vv. 5-6); and the rider of the fourth horse, the pale horse, is death (v. 8). According to historical facts, the rider of the first horse, the white horse, is the preaching of the gospel. White signifies clean, pure, just, and approvable. The white horse with its rider is a symbol of the preaching of the gospel which is clean, pure, just, and approvable both to men and to God. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses and will continue until Christ comes back.

The opening of the fifth seal (Rev. 6:9) discloses Christian martyrdom from the first century to the time near the end of this age. As the gospel is being preached, there is always the martyrdom of the faithful saints.

In Revelation 6:12 Christ, the overcoming Redeemer, opens the sixth seal. This seal, which marks the beginning of supernatural calamities, is God's answer to the cry of the martyred saints in the fifth seal. After the opening of the sixth seal, the Lord comes in to shake the earth and the host of the heavens. This great shaking will be a warning on earth to repent and turn to God. This calamity is not the actual wrath of God. Rather, it indicates that God will soon come in to avenge the martyred saints and to vindicate Himself.

神经纶之书卷的头四印是同时的，而第五、第六印是连续的。第七印包括从第六印以后到将来永世的一切。因此，由七号所组成的第七印是包罗一切的。

启示录八章一节说，狮子羔羊“揭开第七印的时候，天上寂静约有半小时。”这个寂静指明这是严肃的时刻。揭开第七印时，天上变为寂静，因为时代就要转换了—从神宽容的时代转到神发怒的时代。揭开第七印以前是神宽容的时代。神为着祂的定旨，要传扬福音，产生众召会，以完成祂永远的计划，一直宽容地上罪恶的情况。但随着第七印的揭开，宽容的时代被了结，另一个时代—神忿怒的时代—被带进来。这七印的揭开，乃是基督在神圣的行政里作得胜救赎者的工作。

四　另一位天使

基督在祂神圣行政的工作里也是另一位天使。（启七 2，八 3，十 1，十八 1。）基督是另一位天使，站在受神差遣者的地位上。在旧约，基督被称为耶和华的使者，就是神自己。（创二二 11 ～ 12，出三 2 ～ 6，士六 11 ～ 24，亚一 11 ～ 12，二 8 ～ 11，三 1 ～ 7。）在启示录，祂再次被称为天使（使者）。基督是另一位天使；祂是独一、特别的天使。

1　照顾神的子民，就是以色列子孙和信徒

基督这另一位天使照顾神的子民，就是以色列子孙和信徒。（启七 2 ～ 17。）首先祂顾到蒙拣选的以色列遗民。（启七 2 ～ 8。）启示录七章二、三节说，“我又看见另一位天使，从日出之地上来，拿着活神的印；祂向那得着权柄要伤害地和海的四位天使，大声喊着说，地与海并树木，你们不可伤害，等我们印了我们神众奴仆的额。”在头四号以前，主要印蒙拣选的以色列人，免于这些号所要执行的超自然灾难。在七章四至八节我们看见，祂要从以色列子孙各支派中，印十四万四千人。这些是在大灾难期间，守神诫命的以色列人。（启十二 17，十四 12。）我们不知道这将是怎样的印，但这对受差遣审判地的天使，将是可辨识的标记。这是主在执行对地的审判时，保守蒙拣选之以色列人的作法。

Whereas the first four seals of the scroll of God’s economy are simultaneous, the fifth and sixth seals are consecutive. The seventh seal includes everything from after the sixth seal to eternity future. Thus, the seventh seal, consisting of the seven trumpets, is all-inclusive.

Revelation 8:1 says that when the Lion-Lamb “opened the seventh seal, there was silence in heaven about half an hour.” This silence indicates solemnity. At the opening of the seventh seal, all heaven becomes silent because the age is about to be changed. The period before the opening of the seventh seal was the age of God’s toleration. For the sake of His purpose of preaching the gospel to produce the churches to fulfill His eternal plan, God has been tolerating the sinful situation on earth. But with the opening of the seventh seal the age of toleration is terminated, and another age is brought in—the age of God’s wrath. The opening of these seven seals is Christ’s work as the overcoming Redeemer in the divine administration.

4. As Another Angel

In His work in the divine administration Christ is also another Angel (Rev. 7:2; 8:3; 10:1; 18:1). As another Angel Christ stands on the position of One who has been sent by God. In the Old Testament Christ was called the Angel of the Lord, who was God Himself (Gen. 22:11-12; Exo. 3:2-6; Judg. 6:11-24; Zech. 1:11-12; 2:8-11; 3:1-7). In the book of Revelation He is again called the Angel. Christ is another Angel; He is the unique, special Angel.

a. Taking Care of God’s People, Both the Sons of Israel and the Believers

As another Angel Christ takes care of God’s people, both the sons of Israel and the believers (Rev. 7:2-17). First He cares for the chosen remnant of Israel (7:2-8). Revelation 7:2 and 3 say, “I saw another Angel ascend from the rising of the sun, having the seal of the living God; and He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, saying, Do not harm the earth nor the sea nor the trees until we have sealed the slaves of our God upon their foreheads.” Before the first four trumpets the Lord will seal the chosen Israelites from the supernatural calamities that will be carried out by these trumpets. In 7:4-8 we see that He will seal one hundred forty-four thousand out of every tribe of the sons of Israel, sealing twelve thousand out of each of the twelve tribes. These are the Israelites who will keep the commandments of God during the great tribulation (Rev. 12:17; 14:12). We do not know what kind of seal this will be, but it will be a mark recognizable to the angels sent to judge the earth. This is the Lord’s way of preserving the chosen Israelites while He is executing His judgment upon the earth.

基督在祂这另一位天使的工作里，也照顾信徒，就是召会蒙救赎的圣徒。我们在启示录七章九至十七节看见这事，那里有蒙救赎的人在一切患难中蒙保守的异象。主保守以色列遗民的作法是印他们，并将他们留在地上。祂保守信徒的作法是借着被提将他们取去。至终所有蒙救赎的圣徒都要从地上被提到天上。

2 执行神对地、海、江河、日、月、星辰、和人的审判

启示录八章三节至九章二十一节揭示，基督这另一位天使如何执行神对地、海、江河、日、月、星辰、和人的审判。启示录八章三至五节描绘基督揭开第七印后天上的景象。基督这另一位天使把香加到众圣徒的祷告上。（启八 3～4。）然后祂拿着香炉，盛满了坛上的火，丢在地上。（启八 5。）这里众圣徒的祷告，必是求神审判这抵挡神经纶的地。对这些祷告的答应，就是执行神的审判。将火丢在地上，是执行神对地的审判。

随着七号的吹响，基督这另一位天使就执行神的审判。随着第一号，有对地的审判；（启八 7；）随着第二号，有对海的审判；（启八 8～9；）随着第三号，有对江河的审判；（启八 10～11；）随着第四号，有对日、月、和星辰的审判；（启八 12；）随着第五号，就是第一样灾祸，有对人的审判；（启八 13～九 11；）随着第六号，就是第二样灾祸，有对人进一步的审判。（启九 12～21。）

3 来据有海与地

在启示录十章一、二节，基督这另一位天使来据有海与地。启示录十章一节说，“我又看见另一位大力的天使，从天降下，披着云彩，头上有虹，脸面象日头，两脚象火柱。”虹指明基督在审判地时，信守神与挪亚关于地所立的约。（创九 8～17。）这也指明基督执行神的审判，是照着那坐在天上有虹围绕之宝座上的神，（启四 2～3，）就是那信实守约的神。火表征神的圣别；（出十九 18，来十二 29；）基督要照着神的圣别，在地上执行审判。柱指明坚定不移。（耶一 18，加二 9。）

In His work as another Angel Christ also takes care of the believers, the redeemed saints of the church. This is seen in Revelation 7:9-17, where we have a vision of the preservation of the redeemed ones throughout all the tribulations. The Lord's way to preserve the remnant of Israel is to seal them and leave them on earth. His way to preserve the believers is to take them away by means of rapture. Eventually all the redeemed saints will be raptured from earth to heaven.

b. Executing God's Judgment upon the Earth, the Sea, the Rivers, the Sun, the Moon, the Stars, and Men

Revelation 8:3—9:21 discloses how Christ as another Angel executes God's judgment upon the earth, the sea, the rivers, the sun, the moon, the stars, and men. Revelation 8:3-5 portrays the scene in heaven after the opening of the seventh seal. Christ as another Angel adds incense to the prayers of the saints (vv. 3-4). Then He takes the censer, fills it with the fire of the altar, and casts it to the earth (v. 5). The prayers of the saints here must be for the judgment of the earth which opposes God's economy. The answer to these prayers is the execution of God's judgment. To cast fire to the earth is to execute God's judgment upon the earth.

With the sounding of the seven trumpets, Christ as another Angel executes God's judgment. With the first trumpet there is judgment on the earth (8:7); with the second, judgment on the sea (vv. 8-9); with the third, judgment on the rivers (vv. 10-11); with the fourth, judgment on the sun, moon, and stars (v. 12); with the fifth, which is the first woe, judgment on men (8:13—9:11); and with the sixth, which is the second woe, further judgment on men (9:12-21).

c. Coming to Take Possession of the Sea and the Land

In Revelation 10:1 and 2 Christ comes as another Angel to take possession of the sea and the land. Revelation 10:1 says, "I saw another strong Angel coming down out of heaven, clothed with a cloud; and the rainbow was upon His head, and His face was as the sun, and His feet as pillars of fire." The rainbow indicates that Christ, in His judgment upon the earth, will keep the covenant God made with Noah (Gen. 9:8-17). The pillars indicate steadfastness (Jer. 1:18; Gal. 2:9), and fire signifies the holiness of God (Exo. 19:18; Heb. 12:29), according to which Christ will execute His judgment upon the earth.

启示录十章二节继续说，“手里拿着展开的小书卷，右脚踏在海上，左脚踏在地上。”这展开的小书卷，就是五章一节里唯有基督配展开之神经纶的书卷。在五章一节，书卷是封严的；这里却是展开的。

基督这另一位天使，脚踏在海上与地上，就是据有海与地，（申十一 24，书一 3，诗八 6～8，）这指明基督降临是来据有地。只有祂配展开神经纶的书卷，也只有祂够资格来据有地。

4 来宣告对大巴比伦的审判

最终，基督在祂这另一位天使的工作里，要来宣告对大巴比伦的审判。启示录十八章一、二节说，“这些事以后，我看见另一位有大权柄的天使从天降下，地就因祂的荣耀发光。祂用强有力的声音喊着说，大巴比伦倾倒了！倾倒了！”在十章一节基督仍披着云彩；在这里祂的荣耀照耀大地。这指明祂的回到地上，比十章一节所说的更近了。基督在祂的来临里，至终要照耀全地，用大权柄毁灭大巴比伦。二节所宣告的巴比伦倾倒了，是指物质的巴比伦，要在大灾难末了倾倒。

五 是万王之王，万主之主，击败并审判敌基督同他的假申言者，以及列国中他的一切跟从者—众王、他们的众军、和他们的众民

最终，基督在祂神圣行政的工作里，是万王之王，万主之主，（启十九 16，）要击败并审判敌基督同他的假申言者，以及列国中他的一切跟从者—众王、他们的众军、和他们的众民。启示录十九章十一节说，“我看见天开了，并且看哪，有一匹白马，骑在马上的，称为忠信真实，祂审判、争战都凭着公义。”这里我们看见，基督帅领祂的军队，与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战。敌基督和假申言者要被“扔在烧着硫磺的火湖里。”（启十九 20。）其余的要被“骑白马者口中出来的剑”杀了。（启十九 21。）基督借着被提将得胜者和大体圣徒取去以后，要回来击败敌基督同他的假申言者，以及他的一切跟从者。然后祂要审判活着的列国，并且设立千年国。

Revelation 10:2 continues, “And having in His hand a little opened scroll. And He placed His right foot on the sea and the left on the land.” The little opened scroll is the scroll in 5:1, the scroll of God’s economy, which only Christ is worthy to open. In 5:1 it was sealed; here it is opened.

For Christ as another Angel to place His feet on the sea and upon the land is to tread upon them, and to tread upon them is to take possession of them (Deut. 11:24; Josh. 1:3; Psa. 8:6). This indicates that Christ is coming to take possession of the earth. Only He is worthy to open the scroll of God’s economy, and only He is qualified to possess the earth.

d. Coming to Declare the Judgment over Babylon the Great

Finally, Christ in His work as another Angel will come to declare the judgment over Babylon the Great. Revelation 18:1 and 2 say, “After these things I saw another Angel coming down out of heaven, having great authority; and the earth was illumined with His glory. And He cried with a strong voice, saying, Fallen, fallen is Babylon the great!” In 10:1 Christ is still clothed with a cloud, whereas here His glory shines over the earth, indicating that His coming back to earth is closer than the coming mentioned in chapter ten. In His coming Christ will eventually shine over the whole earth to destroy Babylon the Great with great authority. The fall of Babylon pronounced in verse 2 is the fall of material Babylon, which will take place at the end of the great tribulation.

5. As the King of Kings and the Lord of Lords, Defeating and Judging Antichrist with His False Prophet and All His Followers from the Nations— the Kings, Their Armies, and Their Peoples

Finally, in His work in the divine administration Christ, as the King of kings and Lord of lords (Rev. 19:16), will defeat and judge Antichrist with his false prophet and all his followers from the nations—the kings, their armies, and their peoples. Revelation 19:11 says, “I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.” Here we see Christ as the One leading His army to fight Antichrist and the kings under him and their armies at Armageddon. Antichrist and the false prophet will be “cast alive into the lake of fire which burns with brimstone” (v. 20). The rest will be killed “with the sword which proceeds out of the mouth of Him who sits on the horse” (v. 21). After Christ takes away the overcomers and the majority of saints by means of rapture, He will come back to defeat Antichrist with his false prophet and all his followers. Then He will judge the living nations and set up the millennial kingdom.

第七十八篇

基督—祂的工作（十六）

在本篇关于基督工作的最后一篇信息中，我们要说到基督在祂回来时、在千年国里、在千年国以后、以及在新耶路撒冷里的工作。

拾壹　在祂回来时

一　收割初熟的果子

基督在祂回来时工作的第一面是收割初熟的果子。（启十四 1 ～ 5。）启示录十四章四节说到“作初熟的果子归与神和羔羊”的人，就是在神的庄稼中最早成熟且被收割使祂满足的人。他们是首先成熟的人，要在庄稼收割以先被收割，作初熟的果子归与神和羔羊。按启示录十四章十四至十六节，大体的庄稼要在以后才被收割。这就是说，初熟的果子要在大体的庄稼还未收割时，先被提到诸天之上，正如美地的初熟果子要在庄稼收割以先被收割，且被带到神的殿中。（利二三 10 ～ 11，出二三 19。）启示录十四章六至十三节所记的事，都是发生在大灾难期间；（太二四 21；）这清楚的指明，且有力的证明，首批得胜者，就是初熟的果子，要在大灾难之前被提；但包括大体信徒在内的庄稼，要在大灾难末了被提。

新约希腊文里用一个特别的字来指基督的来临—parousia，巴路西亚，意即同在。基督的再来乃是与祂的子民同在。这同在要开始于男孩子的被提，以及初熟果子的收割，被提，结束于祂和圣徒一同在地上的显现。基督的巴路西亚要开始于祂还在诸天之上的宝座上。主耶稣在祂回来时要作的第一件事，将是把初熟的果子带进祂的同在，带进祂的巴路西亚。然后在祂的巴路西亚期间，会有开始于超自然灾难（启六 12 ～ 17，八 7 ～ 12）的大灾难、（太二四 21，启九 1 ～ 21，十一 14，十六 1 ～ 21、）基督降临到空中、（启十四 14、）大体信徒被提到空中、（帖前四 15 ～ 17、）基督的审判台、（林后五 10、）以及羔羊的婚娶。（启十九 7 ～ 9。）

MESSAGE SEVENTY-EIGHT

CHRIST—HIS WORK (16)

In this message, the last on Christ's work, we shall cover Christ's work at His coming back, in the millennium, after the millennium, and in the New Jerusalem.

K. AT HIS COMING BACK

1. Reaping the Firstfruit

The first aspect of Christ's work at His coming back is the reaping of the firstfruit (Rev. 14:1-5). Revelation 14:4 speaks of those who are the "firstfruit to God and to the Lamb," those in God's crop who mature the earliest and who are reaped for His satisfaction. As the first ones to ripen, they will be reaped before the harvest as firstfruit to God and to the Lamb. According to Revelation 14:14-16, the harvest will be reaped later. This means that the firstfruit will be raptured to the heavens before the harvest, just as the firstfruit of the good land was reaped and brought into the temple of God before the harvest (Lev. 23:10-11; Exo. 23:19). The events recorded in Revelation 14:6-13, all of which will take place during the great tribulation (Matt. 24:21), indicate clearly and prove strongly that the first overcomers as the firstfruit will be raptured before the great tribulation, and the harvest, which includes the majority of believers, will be raptured toward the end of the great tribulation.

In the New Testament a special Greek word is used for Christ's coming—the word parousia, which means presence. Christ's coming back will be His presence with His people. This presence will begin with the reaping, the rapture, of the firstfruit and end with His appearing on earth with His saints. Christ's parousia will begin while He is still on the throne in the heavens. The first thing the Lord Jesus will do in His coming back will be to bring the firstfruit into His presence, into His parousia. Then during the period of His parousia, there will be supernatural calamities (Rev. 8:7-12), the great tribulation (Matt. 24:21; Rev. 9:1-21; 11:14; 16:1-21), Christ's descending to the air (Rev. 14:14), the rapture of the majority of the believers to the air (1 Thes. 4:15-17), the judgment seat of Christ (2 Cor. 5:10), and the marriage of the Lamb (Rev. 19:7-9).

二　提取得胜者

除了收割初熟的果子，基督在祂回来时也要提取得胜者。（太二四 39 ～ 44，路十七 34 ～ 35，二一 34 ～ 36，启三 10。）得胜者和初熟的果子一样，要在大灾难之前被主耶稣提取。不过，我们不知道初熟果子的收割和得胜者的被提，究竟是一件事，还是两件分开的事。关于这点，新约里没有清楚的指示。

马太二十四章三十九至四十四节说到得胜者被取去。那里告诉我们，两个人在田里和两个女人在推磨，“取去一个，撇下一个。”（太二四 40 ～ 41。）这是在大灾难之前被提。

四十二、四十三节继续说，“所以你们要儆醒，因为不知道你们的主哪一天要来。但你们要知道，家主若晓得贼在几更天要来，他就必儆醒，不容他的房屋被人挖透。”这里的家主是指信徒；房屋是指信徒在基督徒的生活里，所建立的行为和工作。贼是在人不晓得的时候，来偷取贵重的物品。主要象贼一样，隐密的临到那些爱祂的人，把他们当作宝贝取走。因此，我们应当儆醒。

马太二十四章四十四节下半结论说，“所以你们也要预备，因为在你们想不到的时辰，人子就来了。”这是指基督隐密的来提取儆醒的得胜者。

在路加十七章三十四、三十五节主耶稣说，“我告诉你们，当那一夜，两个人在一个床上，要取去一个，撇下一个。两个女人在一处推磨，要取去一个，撇下一个。”这些经文启示得胜信徒的被提。这事要隐密且突然的发生：在夜间，是对于一些睡着的信徒；在白昼，是对于一些在家里推磨的姊妹，并一些在田里作工的弟兄。他们是蒙拣选的，因为他们胜过了今世的麻醉影响。在路加十七章二十二至三十七节，主耶稣嘱咐我们，要胜过今世放纵自己之生活的麻醉影响，使我们可以被提进入祂巴路西亚（同在，来临）的享受里。

在路加二十一章三十四至三十六节主耶稣说，“你们要小心，恐怕因酗酒、沉醉并今生的思虑，累住你们的心，那日子就如同网罗忽然临到你们，因为那日子要这样临到全地面上一切居住的人。但你们要时时儆醒，常

2. Taking Up the Overcomers

In addition to reaping the firstfruit, Christ at His coming back will also take up the overcomers (Matt. 24:39-44; Luke 17:34-35; 21:34-36; Rev. 3:10). Like the firstfruit, the overcomers will be taken up by the Lord Jesus before the great tribulation. However, we do not know whether the reaping of the firstfruit and the rapture of the overcomers will be one matter or two separate matters. Concerning this there is no clear indication in the New Testament.

Matthew 24:39-44 speaks of the taking up of the overcomers. Concerning two men in the field and two women grinding at the mill, we are told that “one is taken, and one is left” (vv. 40-41). This is to be raptured before the great tribulation.

Verses 42 and 43 continue, “Watch therefore, for you do not know on what day your Lord comes. But know this, that if the householder knew in what watch the thief was coming, he would have watched and would not have allowed his house to be broken into.” The householder here refers to the believer, and the house, to the believer’s conduct and work that he has built up in his Christian life. The Lord will come secretly as a thief, who steals precious things at an unknown time, to those who love Him and take them away as His treasures. Hence, we should watch.

Matthew 24:44 concludes, “Therefore, you also, be ready, for the Son of Man comes in an hour that you think not.” This refers to Christ’s secret coming to take up the watchful overcomers.

In Luke 17:34 and 35 the Lord Jesus says, “I tell you, in that night there will be two on one couch; the one will be taken, and the other will be left. There will be two grinding at the same place; the one will be taken, but the other will be left.” In these verses the rapture of the overcoming believers is revealed. It will occur secretly and unexpectedly, at night to some believers who are sleeping, in the daytime to some sisters grinding at home and to some brothers working in the field. They are chosen because they have overcome the stupefying effect of the age. In Luke 17:22-37 the Lord Jesus charges us to overcome the stupefying effect of self-indulgent living in this age so that we may be raptured into the enjoyment of His parousia, His presence.

In Luke 21:34-36 the Lord Jesus says, “Take heed to yourselves lest at some time your hearts be weighed down with dissipation and drunkenness and anxieties of life, and that day come upon you suddenly as a snare; for it will come in upon all those dwelling on the face of all the earth. But be watchful, at every time beseeching, that

常祈求，使你们得胜，能逃避这一切要发生的事，得以站立在人子面前。”“逃避这一切要发生的事”，指在大灾难以前被取去，被提。大灾难是个厉害的试炼，要临到普天下的人。站立在人子面前，与启示录十四章一节的“站”相符，这指明在大灾难前，被提的得胜者要在天上的锡安山，站在救主面前。

启示录三章十节说，“你既遵守我忍耐的话，我也必保守你免去那将要临到普天下，试炼一切住在地上之人试炼的时候。”这里的“试炼”一辞，无疑的是指大灾难。主应许恢复的召会，要保守她免去这试炼的时候，不是仅仅免去这试炼。主这应许，与路加二十一章三十六节者同，指明那些遵守主忍耐之话的圣徒，要在大试炼前被提；也含示不遵守主忍耐之话的人，要留在那试炼中。

三　将大体圣徒提到云里—收割庄稼

初熟的果子被收割，得胜者被取去以后，在大灾难期间，基督要带着他们降临到空中。然后祂要将大体圣徒提到云里。（帖前四 16 ～ 17。）这里有两个不同的时间和地点。初熟果子和得胜者是在大灾难之前被提到诸天之上的宝座那里；大体圣徒是在大灾难末了被提到空中。

大体信徒被提到云里，就是启示录十四章十四至十六节的收割庄稼。十四节说，“我又观看，看哪，有一片白云，云上坐着一位好象人子，头上戴着金冠冕，手里拿着快镰刀。”主手里拿着快镰刀，指明主是那位收割神田地的一位。

十五节继续说，“又有一位天使从殿中出来，向那坐在云上的大声喊着说，伸出你的镰刀来收割，因为收割的时候到了，地上的庄稼已经熟了。”地上的庄稼就是神在地上的子民，在基督里的信徒。（林前三 9。）主耶稣第一次到地上来时，将自己撒在信祂的人里面；（太十三 3 ～ 8，24；）从那时起，凡接受祂这生命种子的信徒，就成了神在地上的农作物。那最先成熟的，要在大灾难前收割，作初熟的果子献给神，而大体的信徒要借助于大灾难期间的苦难得以成熟，并在大灾难末了被收

you may prevail to escape all these things which are about to take place, and to stand before the Son of Man.” To “escape all these things” is to be taken, raptured, before the great tribulation, which will be a severe trial upon the whole inhabited earth. Standing before the Son of Man corresponds to the standing in Revelation 14:1. This indicates that the raptured overcomers will stand before the Savior on Mount Zion in the heavens before the great tribulation.

Revelation 3:10 says, “Because you have kept the word of My endurance, I also will keep you out of the hour of trial which is about to come on the whole inhabited earth, to try them who dwell on the earth.” The word “trial” here undoubtedly denotes the great tribulation. The Lord promises the recovered church that He will keep her out of the hour of trial, not only out of the trial. This promise of the Lord, like that in Luke 21:36, indicates that the saints who keep the word of the Lord’s endurance will be raptured before the great trial. This implies that those who do not keep the word of His endurance will be left in the trial.

3. Catching Up the Majority of the Saints in Clouds—Reaping the Harvest

After the firstfruit is reaped and the overcomers are taken up, during the tribulation Christ will descend with them to the air. Then He will catch up the majority of the saints in clouds (1 Thes. 4:16-17). Here we have two different times and locations. The firstfruit and the over-comers are taken to the throne in the heavens before the tribulation; the majority of the saints are taken to the air toward the end of the tribulation.

The catching up of the majority of the believers in clouds is the reaping of the harvest in Revelation 14:14-16. Verse 14 says, “I saw, and behold, a white cloud, and on the cloud One sitting like the Son of Man, having a golden crown on His head and a sharp sickle in His hand.” The sharp sickle in the Lord’s hand indicates that He is the One who reaps God’s field.

Verse 15 continues, “Another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Send forth Your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe.” The harvest of the earth is God’s people on earth, the believers in Christ (1 Cor. 3:9). At His first coming the Lord Jesus sowed Himself into His believers (Matt. 13:3-8, 24). All the believers since that time who have received Him as the seed of life have become the crop of God on earth. The first ripe ones will be reaped as the firstfruit to God, whereas the majority will ripen with the help of the sufferings in the great tribulation and will be reaped near the end of the tribulation. The suffering of the great tribulation will be like the

割，就是被提。大灾难的苦难要象薰烤的太阳，将在大灾难中留在地上之圣徒属地的水分晒干，好使他们成熟。

最终，十六节说，“那坐在云上的，把镰刀扔在地上，地上的庄稼就被收割了。”这个收割是指那些留在地上，经历大灾难之大体信徒的被提。

四　审判被提的圣徒

所有的圣徒被提到空中以后，基督就设立祂的审判台。祂要审判所有的信徒，派定他们或得赏赐，或受某种刑罚。林后五章十节说，“我们众人，必要在基督的审判台前显露出来，叫各人按着本身所行的，或善或恶，受到应得的报应。”基督在祂回来时对信徒的审判，并不是关于他们永远的救恩，乃是关于他们时代的赏罚。那时主“要照出暗中的隐情，也要显明人心的意图，那时各人要从神那里得着称赞。”（林前四 5。）

罗马十四章十节告诉我们：“我们都要站在神的审判台前。”这要发生在千年国以前，紧接在基督回来之时，要就着在千年国里的赏罚，审判所有复活、被提的信徒。所以，这审判要评审信徒得救以后的生活和工作。

五　迎娶得胜的圣徒

其次，基督在祂回来时的工作里要迎娶得胜的圣徒。启示录十九章七至九节描述这事。七节说，“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”羔羊的婚娶乃是神新约经纶完成的结果。神新约的经纶是要借着祂的救赎和神圣的生命，为基督娶得一个新妇，就是召会。借着圣灵历代以来不断的作工，到这世代结束时，这目标必然达到。那时，新妇，就是得胜的信徒，要预备好。

启示录十九章七节的“新妇”一辞，直译为祂的妻子。指召会，（弗五 24～25，31～32，）就是基督的新妇。（约三 29。）然而，按照启示录十九章八至九节，这里的妻子（基督的新妇），只包含千年国中得胜的信徒；而启示录二十一章二节的新妇（妻子），乃是由所有得救的圣徒所组成，从千年国以后直到永远。新妇的

parching sun, drying the earthly water from the believers who will be left on earth in the great tribulation that they may ripen.

Finally, verse 16 says, “He who sat on the cloud thrust His sickle over the earth, and the earth was reaped.” This reaping is the rapture of the majority of the believers who will be left on earth to pass through the greater part of the great tribulation.

4. Judging the Raptured Saints

After all the saints have been caught up to the air, Christ will set up His judgment seat. He will judge all the believers, assigning them either a reward or some kind of punishment. Second Corinthians 5:10 says, “We must all be manifested before the judgment seat of Christ, that each one may be recompensed for the things done through the body, according to what he has practiced, whether good or bad.” Christ’s judgment of believers at His coming back will not be concerning their eternal salvation but their dispensational reward. At that time the Lord “shall both bring to light the hidden things of darkness and make manifest the counsels of the hearts, and then there will be praise to each one from God” (1 Cor. 4:5).

Romans 14:10 tells us that “we shall all stand before the judgment seat of God.” This will take place before the millennium, immediately after Christ’s coming back for the judgment of the resurrected and raptured believers with respect to reward in the millennial kingdom. Therefore, this judgment will take account of how the believers have lived before the Lord and what work they have done for the Lord after they were saved.

5. Marrying the Overcoming Saints

Next, in His work at His coming back Christ will marry the overcoming saints. This is described in Revelation 19:7-9. Verse 7 says, “Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb is come, and His wife has made herself ready.” The marriage of the Lamb is the issue of the completion of God’s New Testament economy. God’s economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride with the overcoming believers will be ready.

The words “His wife” in Revelation 19:7 refer to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29). However, according to Revelation 19:8 and 9, the wife, the bride of Christ, here consists only of the overcoming believers during the millennium, whereas the bride, the wife, in Revelation 21:2 is composed of all the saved saints after the millennium for eternity. The readiness of the bride depends on

预备是在于得胜者生命的成熟。再者，得胜者不是分开的个人，乃是团体的新妇。为着这一面，就需要建造。他们不仅在生命上成熟，更是同被建造，成为一个新妇。

启示录十九章八节继续说，“又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”这里的义不是指我们所接受，使我们得救的义。我们所接受，使我们得救的义是客观的，使我们满足公义之神的要求；这里得胜圣徒的义是主观的，使他们满足得胜基督的要求。得胜者所穿的细麻衣，等于马太二十二章十一至十二节婚筵的礼服。

启示录十九章九节下半结论说，“凡被请赴羔羊婚筵的有福了。”羔羊的婚筵就是马太二十二章二节的婚筵。这是给得胜信徒的奖赏；并不是所有得救的人都能有分，只有得胜者才会被请赴席。马太二十五章八至十三节那五个愚拙的童女就错过了。然而她们在国度时代受主对付之后，仍将有分于新耶路撒冷，直到永远。所以，被请赴基督婚筵的人有福了，这要将得胜的信徒引进千年国的享受里。被请赴羔羊婚筵的得胜信徒，也是羔羊的新妇。所以，基督在祂回来时要迎娶得胜的圣徒。

六　除灭敌基督

基督迎娶得胜者以后，要除灭敌基督。“这不法者必显露出来，主耶稣要用祂口中的气除灭他，并用祂来临的显现废掉他。”（帖后二8。）这要在启示录十九章十九至二十节得着应验：“我看见那兽和地上的君王、并他们的众军都聚拢，要与骑白马的并祂的军兵争战。那兽被擒拿，那在兽面前曾行奇事，借此迷惑受兽印记，并拜兽像之人的假申言者，也与兽同被擒拿。他们两个就活活的被扔在烧着硫磺的火湖里。”基督这属天的将军，在祂回来时，要带着得胜的圣徒，忠信的人，作祂的军兵，与敌基督争战，除灭他，将他扔在火湖里。

七　聚集并拯救以色列的众支派

基督在祂回来时，也要聚集并拯救以色列的众支派。用保罗的话说，那时“以色列全家都要得救，如经上所记：‘必有拯救者从锡安出来，祂要从雅各家消除不虔。’”（罗十一26。）

the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals but a corporate bride. For this, building is needed. The overcomers are not only mature in life but also built together as the bride.

Revelation 19:8 goes on to say, “It was given to her that she should be clothed in fine linen, bright and pure; for the fine linen is the righteousnesses of the saints.” “Righteousnesses” does not refer to the righteousness we receive for our salvation. The righteousness we receive for salvation is objective so that we may meet the requirement of the righteous God. The righteousnesses of the overcoming saints are subjective so that they may meet the requirements of the overcoming Christ. The fine linen with which the overcomers are clothed is equal to the marriage garment in Matthew 22:11 and 12.

Revelation 19:9 concludes, “Blessed are they who are invited to the marriage dinner of the Lamb.” The marriage dinner of the Lamb is the marriage feast in Matthew 22:2. It will be a reward to the overcoming believers. Only the overcomers, not all the saved ones, will be invited to it. The foolish virgins in Matthew 25:8-13 will miss it. However, after being dealt with by the Lord in the kingdom age, they will participate in the New Jerusalem for eternity. Hence, to be invited to the marriage feast of Christ, which will usher the overcoming believers into the enjoyment of the millennium, is to be blessed. The overcoming believers invited to the marriage dinner of the Lamb will also be the bride of the Lamb. Therefore, at His coming back Christ will marry the overcoming saints.

6. Slaying Antichrist

After Christ marries the overcomers, He will slay Antichrist. “The lawless one shall be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the appearing of His coming)” (2 Thes. 2:8). This will be fulfilled in Revelation 19:19 and 20: “I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army. And the beast was seized, and with him the false prophet who in his presence had done the signs, by which he deceived those who received the mark of the beast and those who worship his image. These two were cast alive into the lake of fire which burns with brimstone.” As the heavenly general with the overcoming saints, the faithful ones, as His army, Christ at His coming back will fight against Antichrist, slay him, and cast him into the lake of fire.

7. Gathering and Saving All the Tribes of Israel

At His coming back Christ will also gather and save all the tribes of Israel. In Paul’s words, at that time “all Israel will be saved, as it is written. The Deliverer will come out of Zion; He will turn away ungodliness from Jacob” (Rom. 11:26).

马太二十四章三十、三十一节说，“那时，人子的兆头要显在天上，这地的各族都要哀哭；他们要看见人子，带着能力和大荣耀，驾着天上的云而来。祂要差遣天使，用号筒的大声，将祂的选民从四方，从诸天的这边到诸天的那边，都聚集了来。”这里的这地，是指圣地；各族，是指以色列国的各支派。当基督显现时，以色列的各支派都要悔改、哀哭。（亚十二 10 ～ 14，启一 7。）大灾难后，主回到地上时，要把散居世界各地的犹太人聚集到圣地。这不仅要应验主在马太二十三章三十七节的话，也要应验神在旧约的应许。（申三十 3～5，赛四三 5～7，四九 9 ～ 13，22 ～ 26，五一 11，五六 8，六十 4，六二 10 ～ 12，二七 13，结三四 13，三七 21，二八 25。）

八　审判活着的外邦人

最终，基督在祂回来时的工作里，要审判活着的外邦人。这将是基督审判天下的日子。（徒十七 31。）这是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。）在主击败敌基督和他的军兵以后，仍有许多外邦人在地上。主要将他们聚集到祂那里，审判他们。马太二十五章三十一、三十二节说，“当人子在祂的荣耀里，所有的天使同着祂来的时候，祂要坐在祂荣耀的宝座上；万民都要聚集在祂面前，祂要把他们彼此分开，好象牧人把绵羊从山羊分开一样。”基督回到地上，在哈米吉顿毁灭那些跟随敌基督的外邦人（启十六 14，16，十九 11 ～ 15，19 ～ 21）之后，在地上所余留的外邦人，就是这里的“万民”。那些被视为绵羊的，要迁到千年国里，在基督和得胜信徒的君尊治理之下，（启二 26 ～ 27，十二 5，二十 4 ～ 6，）并在得救犹太人的祭司职任之下（亚八 20 ～ 23）作百姓。那些被视为山羊的，要随着他们的首领，就是敌基督，“进入那为魔鬼和他的使者所预备的永火里去。”（太二五 41。）

今天地上有三类的人：组成召会的信徒、作神选民的以色列人、和外邦人。主在祂回来时，要对待这三类的人。祂首先要提取得胜的信徒，后来要提取大体的圣徒。然后祂要审判所有的信徒，拣选那些要组成祂的新妇和军兵的人。这事以后，祂要迎娶得胜的圣徒，并与祂的

Matthew 24:30 and 31 say, “The sign of the Son of Man shall appear in heaven, and then all the tribes of the land shall wail, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. And He shall send His angels with a loud trumpet, and they shall gather together His elect from the four winds, from the extremities of the heavens to their extremities.” The tribes here refer to the tribes of the nation of Israel, and the land, to the holy land. At Christ’s appearing all the tribes of Israel will repent and wail (Zech. 12:10-14; Rev. 1:7). After the great tribulation, at His coming back to earth, the Lord will gather together the scattered Jews from all parts of the earth to the holy land. This will be the fulfillment not only of His word in Matthew 23:37 but also of God’s promise in the Old Testament (Deut. 30:3-5; Isa. 43:5-7; 49:9-13, 22-26; 51:11; 56:8; 60:4; 62:10-12; 27:13; Ezek. 34:13; 37:21; 28:25).

8. Judging the Gentiles, the Living Peoples

Finally, in His work at His coming back Christ will judge the Gentiles, the living peoples. This will be the day of Christ’s judgment of the inhabited earth (Acts 17:31). This is the day when Christ will judge the living at the throne of His glory (Matt. 25:31-46). After He defeats Antichrist and his army, many of the Gentiles will still be living on earth. The Lord will gather them to Himself and judge them. Matthew 25:31 and 32 say, “When the Son of Man comes in His glory, and all the angels with Him, then He shall sit on His throne of glory; and all the nations shall be gathered before Him, and He shall separate them from one another, as the shepherd separates the sheep from the goats.” “All the nations” are all the Gentiles who will be left at Christ’s coming back to earth after He destroys those Gentiles who follow Antichrist at Armageddon (Rev. 16:14, 16; 19:11-15, 19-21). Those that are regarded as sheep will be transferred into the millennium to be the people under the kingly ruling of Christ and the overcoming believers (Rev. 2:26-27; 12:5; 20:4-6) and under the priestly ministry of the saved Jews (Zech. 8:20-23). Those who are regarded as goats will go with their leader, Antichrist, “into the eternal fire prepared for the Devil and his angels” (Matt. 25:41).

On earth today there are three categories of people: the believers who comprise the church, Israel as God’s chosen people, and the Gentiles. At His coming back the Lord will deal with all three categories. First, He will take up the overcoming believers and later catch up the majority of the saints. Then He will judge all the believers, selecting those who will make up His bride and His army. Following this, He will

军兵同来，毁灭敌基督和他的军兵。然后祂要聚集并拯救离散的犹太人。祂在耶路撒冷设立祂的宝座以后，要审判万民中所有留下的人。基督在祂回来时的工作里，要这样对付信徒、犹太人、和外邦人。

拾贰　在千年国里

基督在祂千年国的工作里，要与同祂作王的得胜者辖管列国。（启二十 4，6，二 26 ～ 27，十九 15 下。）千年国将是在旧造里，在神所创造、堕落、并得恢复的列国之上，神的国在这地上的末了一段。这些国将是旧地上人的国末了的阶段，他们要成为神的基督的国，（启十一 15，）基督和祂的得胜者将是他们的王。这样的掌权将是基督在千年国里唯一的工作，要向全宇宙显示祂带着神圣、属天权柄的王权，为时一千年，以羞辱撒但，就是那被基督击败之神的仇敌。那时撒但要被捆绑并监禁在无底坑里。（启二十 2 ～ 3。）

拾叁　在千年国以后

在千年国以后，基督要作审判所有死人的工作，因为祂是那审判活人和死人的。（徒十 42，提后四 1。）启示录二十章十一至十五节描述这审判。十二节说，“我又看见死了的，无论大小，都站在宝座前。案卷展开了，并且另有一卷展开，就是生命册。死了的都凭着这些案卷所记载的，照他们所行的受审判。”这里的“站”指明死了的人已经复活。这是指千年国以后不信者的复活，就是审判的复活。（约五 28 ～ 29，林前十五 23 ～ 24。）这些案卷记载着不信者的工作和行为，他们要照所记载的受审判。

十三节继续说，“海交出其中的死者，死亡和阴间也交出其中的死者，他们都各自照所行的受审判。”那些溺毙在海中的不信者，乃是包含在阴间的死人中，所以这里海所交出的死者，并不包括不信的人类；这些死者可能是亚当以前的时代中，（见创世记生命读经第二篇，）那些活类的灵（即现今的鬼—太八 31 ～ 32，十二 43）。这也许指明，现今的鬼要和不信的人类，一同在白色大宝座前受审判。

marry the overcoming saints and come with His army to destroy Antichrist and his army. Then He will gather and save the scattered Jews. After He sets up His throne in Jerusalem, He will judge all those who remain from the nations. In this way Christ in His work at His coming back will deal with the believers, the Jews, and the Gentiles.

L. IN THE MILLENNIUM

In His work in the millennium Christ with His overcomers as co-kings will reign over all the nations (Rev. 20:4, 6; 2:27; 19:15c). The millennium will be the last section of God's kingdom on this earth in the old creation over the God-created, fallen, and restored nations. They all will be the last stage of human nations on the old earth, and they all will become the kingdom of God's Christ (Rev. 11:15), and Christ and His overcomers shall be the kings over them. Such a reigning will be the unique work of Christ in the millennium to show, for one thousand years, to the entire universe His kingship with His divine and heavenly authority for the shame of Satan, the defeated enemy of God, who will then be bound and imprisoned in the abyss, the bottomless pit (Rev. 20:2-3).

M. AFTER THE MILLENNIUM

After the millennium Christ will do the work of judging all the dead, for He is the Judge of both the living and the dead (Acts 10:42; 2 Tim. 4:1). This judgment is described in Revelation 20:11-15. Verse 12 says, "I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life. And the dead were judged by the things which were written in the books, according to their works." The "standing" here indicates that the dead have been resurrected. This is the resurrection of the unbelievers, the resurrection of judgment (John 5:28-29; 1 Cor. 15:23-24). The books are a record of the works, the deeds, of the unbelievers, according to which they will be judged.

Verse 13 continues, "The sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged everyone according to their works." Because the dead unbelievers who were drowned in the sea are included among those in Hades, the dead given up by the sea should not be any unbelieving human beings. Rather, they may be the spirits (the demons today—Matt. 8:31-32; 12:43) of the living beings of the preadamic age (see Life-study of Genesis, Message 2). This may indicate that today's demons will be judged at the great white throne along with unbelieving human beings.

十四节继续说，“死亡和阴间也被扔在火湖里，这火湖就是第二次的死。”堕落的人在第一次的死里，魂和灵与身体分开，并灭亡于阴间受苦的地方。（路十六 22～24。）在第二次的死里，魂和灵与复活的身体重新联结，然后与身体一同被扔进火湖里。这是说，不信者的全人—灵、魂、体，都要在火湖永远的痛苦里灭亡。

启示录二十章十五节下半结论说，“无论谁在生命册上不见是记着的，就被扔在火湖里。”那些灭亡的不信者，虽是照着记载他们所行的案卷受基督审判，却要照着生命册被扔在火湖里。这指明他们虽因恶行被主定罪，却因不信，名字没有记在生命册上而灭亡。不相信主耶稣，乃是唯一使人灭亡的罪。（约十六 9。）

拾肆　在新耶路撒冷里—在永世里

基督审判死人的工作要标明旧造的结束。然后新天新地连同新耶路撒冷要来临。在新耶路撒冷里—在永世里—基督仍要作工。

一　是救赎的神，在新天新地的新耶路撒冷里管理

基督是救赎的神，要在新天新地的新耶路撒冷里执行管理。启示录二十二章一、三节告诉我们，神和羔羊的宝座将在新耶路撒冷的里面。按这段经文的全文，神和羔羊的宝座乃是新耶路撒冷的中心。从这宝座，基督这救赎的神，要基于祂的救赎，在新天新地永远的国里，执行祂的行政。

基督在新耶路撒冷里管理的工作，乃是叫祂借着行政得着彰显。凡救赎的神所管理的，目的都是为着叫祂得彰显。在新耶路撒冷里，救赎之神的宝座将在城的中心，而祂的彰显要延及圆周。所以，在宝座上管理的救赎之神，是行政和彰显的神。祂行政的目的，是为着祂在永远显明里的彰显。

Verse 14 goes on to say, “Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.” In the first death the soul and the spirit are separated from the body and perish in the suffering section of Hades (Luke 16:22-24). In the second death the soul and the spirit, after being rejoined to the body in resurrection, are cast with the body into the lake of fire. This means that the unbelievers’ whole being—spirit, soul, and body—will perish in eternal torment in the lake of fire.

Revelation 20:15 concludes, “If anyone was not found written in the book of life, he was cast into the lake of fire.” Christ will judge the perishing unbelievers according to the books, which are a record of their works. But they will be cast into the lake of fire according to the book of life. This indicates that they are condemned by the Lord because of their evil deeds, but they perish because of their unbelief, not having their names written in the book of life. Not believing in the Lord Jesus is the unique sin that causes people to perish (John 16:9).

N. IN THE NEW JERUSALEM-IN ETERNITY

Christ’s work in judging the dead will mark the end of the old creation. Then the new heaven and the new earth with the New Jerusalem will come. In the New Jerusalem—in eternity—Christ will still be working.

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

As the redeeming God Christ will administrate within the New Jerusalem in the new heaven and the new earth. Revelation 22:1 and 3 tell us that the throne of God and of the Lamb will be in the New Jerusalem. 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. From this throne Christ, the redeeming God, carries out His administration, based on His redemption, in the eternal kingdom in the new heaven and the new earth.

Christ’s work in administrating within the New Jerusalem is for His expression through His administration. All that the redeeming God administrates is for the purpose that He might be expressed. In the New Jerusalem the throne of the redeeming God will be in the center of the city, and His expression will extend to its circumference. Therefore, the redeeming God administrating on the throne is the God both of administration and of expression. His administration serves the purpose of His expression in His eternal manifestation.

二　是圣城的灯，从新耶路撒冷里凭着是光的神照耀列国

基督在新耶路撒冷的工作里，是圣城的灯，要从新耶路撒冷里凭着是光的神照耀列国。“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。列国要借着城的光行走。”（启二一 23 ～ 24 上。）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。（启二二 5。）在新天新地里有日月，但在新耶路撒冷不需要日月光照，因为我们的居所比日月明亮得多。基督这灯要凭着是光的神照耀。

列国要借着这光行走。在千年国里，月光必象日光，日光必加七倍。（赛三十 26。）我信在新天新地里，日光要比这个更为明亮。然而，启示录二十一章二十四节上半说，列国要在新耶路撒冷的光里行走。基督要凭着是光的神照耀，这照耀比日月的照耀更为明亮。事实上，列国不需要在日光里行走，因他们要在基督照耀的光里行走。

三　是生命树，滋养神的众子—作新耶路撒冷组成分子的圣徒，并医治在新地上作神百姓的万民

最终，基督在祂新耶路撒冷的工作里，是生命树，要滋养神的众子—作新耶路撒冷组成分子的圣徒，并医治在新地上作神百姓的万民。（启二二 2，二一 7。）在新天新地里，神所有的赎民要享受基督这生命树作他们永远的分，直到永远。基督要永远执行滋养神众子的工作。（启二一 7。）

在启示录二十二章二节，生命树长在河的两岸，表征生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受。基督这生命树，乃是沿着生命河，就是那灵的流，作为便利取用的生命供应。哪里有那灵的流，哪里就可找着基督生命的供应。生命树的果子要作神赎民的食物，直到永远。

2. As the Lamp of the Holy City, Shining with God as Light from within the New Jerusalem over the Nations

In His work in the New Jerusalem Christ, as the lamp of the holy city, will shine with God as light from within the New Jerusalem over the nations. “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. And the nations shall walk by its light” (Rev. 21:23-24a). 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 not have need of any other light, whether created by God or made by man (Rev. 22:5). Although the sun and moon will be in the new heaven and new earth, we shall have no need of them in the New Jerusalem, because our dwelling place will be much brighter than either of them. Christ, the lamp, will shine with God as light.

The nations will walk by this light. In the millennium the light of the moon will be as the light of the sun, and the light of the sun will be intensified sevenfold (Isa. 30:26). I believe that in the new heaven and the new earth the light of the sun will be even brighter than this. Nevertheless, Revelation 21:24a says that the nations will walk in the light of the New Jerusalem. Christ will shine with God as light, and this shining will be brighter than that of either the moon or the sun. Actually, the nations will not need to walk in the sunlight, for they will walk in the light of Christ’s shining.

3. As the Tree of Life, Nourishing the Sons of God—the Saints as the Components of the New Jerusalem— and Healing the Nations as the Peoples of God on the New Earth

Finally, in His work in the New Jerusalem Christ, as the tree of life, will nourish the sons of God—the saints as the components of the New Jerusalem—and heal the nations as the peoples of God on the new earth (Rev. 22:2; 21:7). For eternity in the new heaven and the new earth, all God’s redeemed will enjoy Christ as the tree of life as their eternal portion. Eternally, Christ will carry on the work of nourishing the sons of God (Rev. 21:7).

In Revelation 22:2 the tree of life growing on the two sides of the river signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God’s people to receive and enjoy. Christ as the tree of life, as the life supply, will be available along the flow of the Spirit as the water of life. Where the Spirit flows, there the life supply of Christ will be found. The fruits of the tree of life will be the food of God’s redeemed for eternity.

启示录二十二章二节下半说，“树上的叶子乃为医治万民。”神的众子，就是新耶路撒冷的组成分子，由神而生，有祂的生命和性情，而列国是启示录二十一章三节的百姓。在千年国以后，列国中没有受魔鬼迷惑而背叛主的人，要迁到新地作列国，住在新耶路撒冷周围。他们是受造而未重生的人，要因生命树叶子的医治而得维持，永远活在受造时的情形中。这些叶子象征基督的行为。

在新天新地里，重生的信徒要吃生命树的果子，接受基督作内里的生命和生命的供应，使他们得享神圣的生命，直到永远。但复兴的万民要靠生命树的叶子得医治，以基督的行为作外在的引导和规律，使他们过人的生活，直到永远。当万民注视主耶稣行事为人的方式，祂的行为对他们就成为医治的源头，这医治要维持他们的为人生活，直到永远。

The last part of Revelation 22:2 says, “The leaves of the tree are for the healing of the nations.” Whereas the sons of God, who are the components of the New Jerusalem, are born of God with His life and nature, the nations are the peoples in Revelation 21:3. After the millennial kingdom, those of the nations who are not deceived by the Devil to rebel against the Lord will be transferred to the new earth as the nations living around the New Jerusalem. They, as the created unregenerated man, will be maintained to live forever in their created state by the healing of the leaves of the tree of life. These leaves symbolize the deeds of Christ.

In the new heaven and the new earth the regenerated believers will eat the fruit of the tree of life, receiving Christ as their life and life supply inwardly so that they may enjoy the divine life for eternity. But the restored nations will be healed by the leaves of the tree of life, taking the deeds of Christ as their guide and regulation outwardly so that they may live the human life forever. When the nations look at the way the Lord Jesus does things and behaves Himself, His deeds will become a source of healing to them, and this healing will maintain their human life forever.