

二〇二四年
十二月半年度训练

经历、享受并彰显基督(二)

纲要附经文

2024 DECEMBER
SEMIANNUAL TRAINING

Experiencing, Enjoying, and Expressing Christ (2)

Outline & Scriptures

标语

- (一) 神的独生子借着成为肉体穿上人性，成了神人；然后基督在复活里生为神的长子，同时祂的信徒也生为神许多的儿子。
- (二) 三一神已经经过成为肉体、钉死、复活并升天的过程，成了生命之灵的律，装置在我们灵里作为“科学的”律，就是自动的原则；这是在神经纶里最大的发现，甚至是最大的恢复之一。
- (三) 我们这些神的儿女乃是神人，由神而生，有神的生命和性情，属于神的种类；现今我们这些神的儿女，应当在爱和光中行事为人，有爱，就是神内在的本质，并有光，就是作神外显的元素。
- (四) 基督是神军装的构成成分，祷告是应用基督作神军装唯一并实际的路。

Key Statements

- ① **Through incarnation God's only begotten Son put on humanity and became a God-man; then in resurrection Christ was born to be the firstborn Son, and at the same time His believers were born to be the many sons of God.**
- ② **The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a "scientific" law, an automatic principle; this is one of the biggest discoveries, even recoveries, in God's economy.**
- ③ **As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God; now as children of God, we should walk in love and light, with love as the inner substance of God and with light as the expressed element of God.**
- ④ **Christ is the constituents of God's armor, and prayer is the unique and practical way to apply Christ as the armor of God.**

D

4/4

D A Bm G A D G A
 1 3 1 2 5 | 1 ---- | 6 1 7 1 2 | 5 ---- | 6 1 7 · 5 |

①

F#m Bm G A D A Bm
 5 5 3 1 - | 6 1 1 3 | 2 ---- | 1 3 1 2 5 | 1 ---- |

G A D G A F#m Bm G
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②

Bm G A D G A F#m
 1 ---- | 6 1 7 1 2 | 5 ---- | 6 1 7 1 2 | 5 5 5 3

Bm G A D A Bm
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G A D G A F#m Bm
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G A7 D A Bm G
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A D A D F#m Bm G
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A D A Bm G A D A
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(续)

D 4/4

$\underline{1} \underline{2} \mid \overset{D}{3} \overset{F\sharp m}{5} \overset{7}{5} \mid \overset{Bm}{\dot{2} \dot{1} 7} \dot{1} - \mid \overset{G}{6-6} \overset{6}{6} \mid \overset{A7}{5-1} \overset{2}{2} \mid$

$\overset{D}{1- - - -} \mid 1 - - \underline{1} \underline{2} \mid 3 \ 3 \ 3 \ \underline{2} \underline{1} \mid \overset{F\sharp m}{5 \cdot 6} \overset{5}{5} \overset{3}{3} \overset{5}{5} \mid \overset{Bm}{\dot{1} \ \dot{1} \ \dot{1}}$

③

$\overset{F\sharp m}{3} \overset{6}{6} \mid \overset{F\sharp m}{5- -} \overset{1}{1} \mid \overset{G}{6 \cdot 6} \overset{6}{6} \overset{5}{5} \overset{4}{4} \mid \overset{D}{5} \overset{3}{3} \overset{1}{1} - \mid \overset{E}{2 \cdot 2} \overset{2}{2} \overset{1}{1} \overset{3}{3} \mid \overset{A7}{2- -}$

$\underline{1} \underline{2} \mid \overset{D}{\underline{3} \ \underline{3} \ \underline{3} \ \underline{3} \ \underline{3} \ \underline{2} \underline{1}} \mid \overset{F\sharp m}{5 \cdot 6} \overset{5}{5} \overset{3}{3} \overset{5}{5} \mid \overset{Bm}{\dot{1} \ \dot{1} \ \dot{1} \ \dot{1} \ \dot{1} \ \dot{1}}$

$\overset{F\sharp m}{3} \overset{6}{6} \mid \overset{F\sharp m}{5- -} \overset{1}{1} \mid \overset{G}{6 \cdot 6} \overset{6}{6} \overset{5}{5} \overset{4}{4} \mid \overset{D}{5} \overset{5}{5} \overset{5}{5} \overset{3}{3} \overset{1}{1} \overset{1}{1} \overset{1}{1} \mid \overset{G}{6 \cdot 6}$

$\overset{6}{6} \overset{5}{5} \overset{4}{4} \mid \overset{F\sharp m}{5} \overset{5}{5} \overset{5}{5} \overset{3}{3} \overset{\dot{1}}{\dot{1}} - \mid \overset{Bm}{6-6} \overset{6}{6} \mid \overset{G}{5-1} \overset{2}{2} \mid \overset{A7}{5-1} \overset{2}{2} \mid \overset{D}{1- - - -} \mid 1 - -$

$\underline{1} \underline{2} \mid \overset{A}{3} \overset{5}{5} \overset{2}{2} \overset{5}{5} \mid \overset{Bm}{1} \overset{1}{1} \overset{7}{7} \overset{1}{1} - \mid \overset{G}{6-5} \overset{2}{2} \mid \overset{D}{3 \cdot 4} \overset{A}{2} \overset{1}{1} \overset{2}{2} \mid$

④

$\overset{D}{3} \overset{5}{5} \overset{5}{5} \overset{7}{7} \overset{5}{5} \mid \overset{F\sharp m}{\dot{2}} \overset{Bm}{\dot{1}} \overset{7}{7} \overset{\dot{1}}{\dot{1}} - \mid \overset{G}{6} \overset{6}{6} \overset{6}{6} \overset{5}{5} \overset{1}{1} \overset{1}{1} \mid \overset{A}{2- -} \overset{1}{1} \overset{2}{2} \mid$

$\overset{D}{3} \overset{A}{5} \overset{2}{2} \overset{5}{5} \mid \overset{Bm}{1} \overset{1}{1} \overset{7}{7} \overset{1}{1} - \mid \overset{G}{6-5} \overset{2}{2} \mid \overset{D}{3 \cdot 4} \overset{A}{2} \overset{1}{1} \overset{2}{2} \mid \overset{D}{3} \overset{5}{5}$

$\overset{F\sharp m}{5} \overset{7}{7} \overset{5}{5} \mid \overset{Bm}{\dot{2}} \overset{\dot{1}}{\dot{1}} \overset{7}{7} \overset{\dot{1}}{\dot{1}} - \mid \overset{G}{6-6} \overset{6}{6} \mid \overset{A7}{5-1} \overset{7}{7} \mid \overset{D}{\dot{1}} - - - \parallel$

经历、享受并彰显基督(二)

篇题

- 第一篇 大卫的后裔成为神的儿子
- 第二篇 基督作为释放者以及使我们得胜有余的那一位
- 第三篇 神的能力与神的智慧
- 第四篇 我们的灵食、我们的灵磐石、以及主筵席的内容
- 第五篇 基督作为神的像并作为宝贝
- 第六篇 神的恩典与包罗万有的灵
- 第七篇 成形在信徒里面的那一位
- 第八篇 接受、经历并享受包罗万有之基督作为包罗万有赐生命之灵(就是神全备福音那包括一切之福的集大成)的路
- 第九篇 召会的奥秘
- 第十篇 一个新人—作为神的杰作—的创造者
- 第十一篇 神的儿女在爱和光中行事为人
- 第十二篇 恩赐的赐与者与神军装的构成成分

Experiencing, Enjoying, and Expressing Christ (2)

Contents

- Msg. 1: The Seed of David Becoming the Son of God**
- Msg. 2: Christ as the Emancipator and as the One Who Makes Us More Than Conquerors**
- Msg. 3: God's Power and God's Wisdom**
- Msg. 4: Our Spiritual Food, Our Spiritual Rock, and the Contents of the Lord's Table**
- Msg. 5: Christ as the Image of God and the Treasure**
- Msg. 6: The Grace of God and the All-inclusive Spirit**
- Msg. 7: The One Who Is Formed in the Believers**
- Msg. 8: The Way to Receive, Experience, and Enjoy the All-inclusive Christ as the All-inclusive Life-giving Spirit—the Aggregate of the All-embracing Blessing of the Full Gospel of God**
- Msg. 9: The Mystery of the Church**
- Msg. 10: The Creator of the One New Man as the Masterpiece of God**
- Msg. 11: The Children of God Walking in Love and Light**
- Msg. 12: The Giver of Gifts and the Constituents of God's Armor**

第一篇

大卫的后裔成为神的儿子

R. K.; 诗 109, 附 5

读经: 徒十三 23, 33, 罗一 3~4, 八 29

- 徒 13: 23 从这人的后裔中, 神已经照着所应许的, 给以色列带来一位救主, 就是耶稣。
- 徒 13: 33 神已经向我们这作儿女的完全应验, 叫耶稣复活了, 正如诗篇第二篇上所记: “你是我的儿子, 我今日生了你。”
- 罗 1: 3 论到祂的儿子, 我们的主耶稣基督: 按肉体说, 是从大卫后裔生的,
- 罗 1: 4 按圣别的灵说, 是从死人的复活, 以大能标出为神的儿子;
- 罗 8: 29 因为神所预知的人, 祂也预定他们模成神儿子的形像, 使祂儿子在许多弟兄中作长子。

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

- 徒 13: 1 在安提阿当地的召会中, 有几位申言者和教师, 就是巴拿巴和称呼尼结的西面, 古利奈人路求, 与分封王希律同养的马念, 并扫罗。
- 徒 13: 2 他们事奉主, 禁食的时候, 圣灵说, 要为我分别巴拿巴和扫罗, 去作我召他们所作的工。
- 徒 13: 3 于是禁食祷告, 按手在他们身上, 就打发他们去了。
- 徒 13: 4 他们既被圣灵差遣, 就下到西流基, 从那里坐船往居比路去。
- 徒 13: 5 到了撒拉米, 就在犹太人的各会堂里宣传神的话, 也有约翰作他们的帮手。
- 徒 13: 6 他们经过全岛, 到了帕弗, 遇见一个犹太人, 是个行法术的假申言者, 名叫巴耶稣,
- 徒 13: 7 他常和省长士求保罗同在, 士求保罗是个通达人, 他请了巴拿巴和扫罗来, 切求要听神的话。

Message One

The Seed of David Becoming the Son of God

R. K.; Hymns: E124, E151

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

Acts 13:23 From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

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

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

- Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
- Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.
- Acts 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.
- Acts 13:4 They then, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.
- Acts 13:5 And when they were in Salamis, they announced the word of God in the synagogues of the Jews. And they also had John as their attendant.
- Acts 13:6 And when they had passed through the whole island as far as Paphos, they found a certain man, a magician and Jewish false prophet, whose name was Bar-jesus,
- Acts 13:7 Who was with the proconsul, Sergius Paulus, an intelligent man; the latter called Barnabas and Saul to him and sought to hear the word of God.

徒 13:8 只是那行法术的以吕马(他的名字翻出来就是行法术的)抵挡使徒, 想要叫省长转离这信仰。

徒 13:9 扫罗, 又名保罗, 被圣灵充溢, 定睛看他, 说,

徒 13:10 你这满了各样诡诈和奸恶, 魔鬼的儿子, 众义的仇敌, 你歪曲主的正路, 还不止住么?

徒 13:11 看哪, 现在主的手临到你, 你要瞎眼, 暂时不见日光。立刻就有雾气和黑暗落在他身上, 他就四下找人牵手领他。

徒 13:12 省长看见所发生的事, 因惊讶主的教训, 就信了。

徒 13:13 保罗和他的同伴从帕弗开船, 来到旁非利亚的别加; 约翰就离开他们, 回耶路撒冷去。

徒 13:14 他们离开别加往前行, 来到彼西底的安提阿, 在安息日进入会堂坐下。

徒 13:15 读过了律法和申言者的书, 管会堂的打发人到他们跟前, 说, 二位, 弟兄们, 若有什么劝勉百姓的话, 请说。

徒 13:16 保罗就站起来, 摆手说, 诸位, 以色列人和敬畏神的人, 请听:

徒 13:17 这以色列民的神, 拣选了我们的祖宗, 当这民寄居埃及地的时候, 抬举他们, 以高举的膀臂领他们出来;

徒 13:18 又在旷野抚养他们, 为时约有四十年;

徒 13:19 既灭了迦南地的七族, 就把那地分给他们为业;

徒 13:20 此后给他们设立士师, 直到申言者撒母耳的时候, 约有四百五十年。

徒 13:21 后来他们求一个王, 神就把便雅悯支派中的一个人, 基士的儿子扫罗, 赐给他们作王四十年。

徒 13:22 既废了扫罗, 就兴起大卫作他们的王, 又为他作见证说, 我寻得耶西的儿子大卫, 他是合乎我心的人, 必实行我一切的旨意。

徒 13:23 从这人的后裔中, 神已经照着所应许的, 给以色列带来一位救主, 就是耶稣。

徒 13:24 在祂来到以前, 约翰预先向以色列众民宣传悔改的浸。

徒 13:25 约翰将行尽他路程的时候, 说, 你们以为我是谁? 我不是基督; 只是看哪, 有一位要在我以后来, 我就是解祂脚上的鞋带也不配。

徒 13:26 诸位, 弟兄们, 亚伯拉罕种族的子孙, 和你们中间敬畏神的人哪, 这救恩的话是传给我们的。

徒 13:27 耶路撒冷的居民和他们的官长, 因为不认识这人, 也不明白每安息日所读众申言者的话, 就审判了祂, 正应验了申言者的话。

徒 13:28 虽然查不出祂有什么该定罪罪的, 还是求彼拉多杀祂。

徒 13:29 既成就了经上所记关于祂的一切事, 就把祂从木头上取下来, 放在坟墓里。

徒 13:30 神却叫祂从死人中复活。

徒 13:31 祂多日向那些从加利利同祂上耶路撒冷的人显现, 这些人如今向百姓作了祂的见证人。

徒 13:32 我们也传福音给你们, 就是那给祖宗的应许,

Acts 13:8 But Elymas the magician (for so his name is translated) opposed them, seeking to turn the proconsul away from the faith.

Acts 13:9 But Saul, who is also Paul, filled with the Holy Spirit, looked intently at him

Acts 13:10 And said, O you who are full of all deceit and all unscrupulousness, son of the devil, enemy of all righteousness, will you not cease perverting the straight ways of the Lord?

Acts 13:11 And now, behold, the hand of the Lord is upon you, and you will be blind, not seeing the sun for a time. And instantly a mist and a darkness fell upon him; and he went about and sought some to lead him by the hand.

Acts 13:12 Then the proconsul, seeing what had happened, believed, being astonished at the teaching of the Lord.

Acts 13:13 And putting out to sea from Paphos, Paul and his companions came to Perga of Pamphylia; and John departed from them and returned to Jerusalem.

Acts 13:14 And they passed through from Perga and arrived at Pisidian Antioch. And they went into the synagogue on the Sabbath day and sat down.

Acts 13:15 And after the reading of the Law and the Prophets, the synagogue rulers sent word to them, saying, Men, brothers, if you have any word of exhortation for the people, say it.

Acts 13:16 And Paul, rising up and motioning with his hand, said, Men of Israel and those who fear God, listen.

Acts 13:17 The God of this people Israel chose our fathers and exalted the people during their sojourn in the land of Egypt, and with a high arm He led them out of it.

Acts 13:18 And for a time of about forty years He carried them as a nurse in the wilderness.

Acts 13:19 And when He had overthrown seven nations in the land of Canaan, He distributed their land as an inheritance.

Acts 13:20 And after these things, for about four hundred and fifty years, He gave them judges until Samuel the prophet.

Acts 13:21 And afterward they asked for a king; and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for forty years.

Acts 13:22 And when He had deposed him, He raised up David for them as king, to whom also He testified and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will.

Acts 13:23 From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,

Acts 13:24 After John had proclaimed, prior to His public entrance, a baptism of repentance to all the people of Israel.

Acts 13:25 Now as John was completing his course, he said, What do you suppose that I am? I am not the Christ. But behold, One is coming after me, the sandals of whose feet I am not worthy to untie.

Acts 13:26 Men, brothers, sons of the race of Abraham, and those among you who fear God, to us the word of this salvation has been sent forth.

Acts 13:27 For those dwelling in Jerusalem and their rulers, being ignorant of this One and of the words of the prophets which are read every Sabbath, fulfilled them by judging Him.

Acts 13:28 And though they did not find one cause of death in Him, they asked of Pilate that He be done away with.

Acts 13:29 And when they had accomplished all that was written concerning Him, they took Him down from the tree and laid Him in a tomb.

Acts 13:30 But God raised Him from the dead.

Acts 13:31 And for many days He appeared to those who had come up with Him from Galilee to Jerusalem, who are now His witnesses to the people.

Acts 13:32 And we announce to you the gospel of the promise made to the fathers,

徒 13:33 [神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”](#)

徒 13:34 论到神叫祂从死人中复活，不再归于朽坏，就这样说：“我必将大卫那圣的，那可贵的，赐给你们。”

徒 13:35 所以又在另一篇上说，“你必不容你的圣者见朽坏。”

徒 13:36 大卫在神的旨意中，服事了他那一代的人，就睡了，归到他祖宗那里，已见朽坏；

徒 13:37 唯独神所复活的，祂并未见朽坏。

徒 13:38 所以诸位，弟兄们，你们当晓得，赦罪是借这人传给你们的。

徒 13:39 在一切你们靠摩西的律法不得称义的事上，靠这人，凡信的就都得称义了。

徒 13:40 所以你们要谨慎，免得申言者书上所说的临到你们：

徒 13:41 “轻慢的人哪，你们要观看，要希奇，要灭亡；因为在你们的日子，我行一件事，就是有人详细地告诉你们，你们也绝不信。”

徒 13:42 他们出会堂的时候，众人恳求他们到下个安息日，再讲这话给他们听。

徒 13:43 散会以后，犹太人和敬神入犹太教的人，多有跟从保罗、巴拿巴的，二人对他们讲论，劝勉他们要一直留于神的恩中。

徒 13:44 到了下个安息日，全城的人几乎都来聚集，要听神的话。

徒 13:45 但犹太人看见群众，就充满嫉妒，硬驳保罗所说的话，并且毁谤。

徒 13:46 保罗和巴拿巴放胆说，神的话先讲给你们听，原是应当的；只因你们弃绝这话，断定自己不配得永远的生命，看哪，我们就转向外邦人去。

徒 13:47 因为主曾这样吩咐我们说，“我已经立你作外邦人的光，叫你施行救恩直到地极。”

徒 13:48 外邦人听见了，就欢乐，并且荣耀主的话，凡指定得永远生命的人都信了。

徒 13:49 于是主的话传遍了整个地区。

徒 13:50 但犹太人挑唆敬神的尊贵妇女，和城内首要的人，掀起逼迫，反对保罗、巴拿巴，将他们赶出境外。

徒 13:51 二人对着众人跺下脚上的尘土，就往以哥念去了。

徒 13:52 门徒就被喜乐和圣灵充满。

诗 2:1 外邦为什么吼闹，万民为什么谋算虚妄的事？

诗 2:2 地上的君王一齐起来，臣宰一同商议，要抵挡耶和華并祂的受膏者，

诗 2:3 说，我们要挣开他们的捆绑，摆脱他们的绳索。

诗 2:4 那坐在诸天之上的必发笑；主必嗤笑他们。

诗 2:5 那时祂要在怒中对他们说话，在烈怒中惊吓他们，

诗 2:6 说，我已经立我的王在锡安我的圣山上了。

诗 2:7 [受膏者说，我要传述耶和華的命令；祂曾对我说，你是我的儿子，我今日生了你。](#)

诗 2:8 你求我，我就将列国赐你为基业，将地极赐你为产业。

[Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."](#)

Acts 13:34 And as to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, "I will give you the holy things of David, the faithful things."

Acts 13:35 Therefore He also says in another place, "You will not allow Your Holy One to see corruption."

Acts 13:36 Now David, having served his own generation by the counsel of God, did indeed fall asleep and was buried with his fathers and saw corruption;

Acts 13:37 But He whom God has raised did not see corruption.

Acts 13:38 Therefore let it be known to you, men, brothers, that through this One forgiveness of sins is announced to you;

Acts 13:39 And from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.

Acts 13:40 Therefore beware that what is spoken in the prophets does not come upon you:

Acts 13:41 "Look, you despisers, and marvel, and vanish away; for I am doing a work in your days, a work which you will by no means believe, though someone tells it to you in detail."

Acts 13:42 And as Paul and Barnabas were going out, the people begged that these words would be spoken to them on the next Sabbath.

Acts 13:43 And when the synagogue gathering had been dismissed, many of the Jews and the devout proselytes followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

Acts 13:44 And on the following Sabbath almost all the city gathered together to hear the word of God.

Acts 13:45 But when the Jews saw the crowds, they were filled with jealousy and contradicted the things being spoken by Paul and blasphemed.

Acts 13:46 And Paul and Barnabas spoke boldly and said, It was necessary for the word of God to be spoken to you first. Since you thrust it away and do not judge yourselves worthy of eternal life, behold, we turn to the Gentiles.

Acts 13:47 For so the Lord has commanded us, "I have set you as a light of the Gentiles, that you would be for salvation unto the uttermost part of the earth."

Acts 13:48 And the Gentiles, hearing this, rejoiced and glorified the word of the Lord; and as many as were appointed to eternal life believed.

Acts 13:49 And the word of the Lord was carried through the whole region.

Acts 13:50 But the Jews incited the women of high standing who worshipped God, and the chief men of the city, and raised up a persecution against Paul and Barnabas and cast them out from their borders.

Acts 13:51 But they shook off the dust of their feet against them and came to Iconium.

Acts 13:52 And the disciples were filled with joy and with the Holy Spirit.

Psa. 2:1 Why are the nations in an uproar, / And why do the peoples contemplate a vain thing?

Psa. 2:2 The kings of the earth take their stand, / And the rulers sit in counsel together, / Against Jehovah and against His Anointed:

Psa. 2:3 Let us break apart their bonds / And cast their ropes away from us.

Psa. 2:4 He who sits in the heavens laughs; / The Lord has them in derision.

Psa. 2:5 Then He will speak to them in His anger, / And in His burning wrath He will terrify them:

Psa. 2:6 But I have installed My King / Upon Zion, My holy mountain.

[Psa. 2:7 I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have begotten You.](#)

Psa. 2:8 Ask of Me, / And I will give the nations as Your inheritance / And the limits of the earth as Your possession.

诗 2:9 你必用铁杖打破他们；你必将他们如同窑匠的瓦器摔碎。
诗 2:10 现在你们君王应当留意；你们地上的审判官该受警戒。
诗 2:11 当存畏惧事奉耶和华，又当存战兢而欢乐。
诗 2:12 当以嘴亲子，恐怕祂发怒，你们便在路中灭亡，因为祂的怒气快要发作。凡投奔于祂的，都是有福的。

Psa. 2:9 You will break them with an iron rod; / You will shatter them like a potter's vessel.
Psa. 2:10 Now therefore, O kings, be prudent; / Take the admonition, O judges of the earth.
Psa. 2:11 Serve Jehovah with fear, / And rejoice with trembling.
Psa. 2:12 Kiss the Son / Lest He be angry and you perish from the way; / For His anger may suddenly be kindled. / Blessed are all those who take refuge in Him.

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

徒 13:32 我们也传福音给你们，就是那给祖宗的应许，
徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”

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

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

二 复活对那人耶稣乃是出生：

B. Resurrection was a birth to the man Jesus:

1 在复活里，祂被神生为许多弟兄中的长子——罗八 29。

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

罗 8:29 因为神所预定的人，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。

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

2 祂从永远就是神的独生子——约一 18，三 16。

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

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永久的生命。

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

3 成为肉体以后，祂借着复活，在人性里被神生为神的长子——来一 6。

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

来 1:6 再者，神再带长子到世上来的时候，就说，“神的众使者都要拜祂。”

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

三 保罗能在诗篇二篇七节看见主的复活：“你是我的儿子，我今日生了你”：

C. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You":

诗 2:7 受膏者说，我要传述耶和华的命令；祂曾对我说，你是我的儿子，我今日生了你。

Psa. 2:7 I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have begotten You.

1 保罗把“今日”一辞应用到主复活的日子。

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

2 这就是说，基督的复活就是祂生为神的长子。

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

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

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

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”

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

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

路 1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”

来 1:6 再者，神再带长子到世上来的时候，就说，“神的众使者都要拜祂。”

罗 8:29 因为神所预定的人，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。

- 1 神的独生子在成为肉体以前，没有属人的性情，只有神圣的性情。
- 2 神的长子在复活里，有神圣的性情，也有属人的性情。

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

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

来 2:10 原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。

- 1 在神许多儿子当中，只有长子是神的独生子——约一 18, 约壹四 9。
- 约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。
- 约壹 4:9 神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。
- 2 这位神的独生子在祂复活的人性里，也是神的长

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

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

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

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

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

1. Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.
2. In resurrection God's firstborn Son has the human nature as well as the divine nature.

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

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

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

1. Among these many sons, only the Firstborn is God's only begotten Son—John 1:18; 1 John 4:9.
- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
- 1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.
2. This only begotten Son of God, in His resurrected humanity, is also the

子——罗八 29。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

3 神的长子兼有神性和人性，我们这些作神许多儿子的信徒，也兼具人的性情和神的性情——彼后 1:4。

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

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

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

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

约 1:18 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 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

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

约 1:1 太初有话，话与神同在，话就是神。

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰富满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定了罪，

1 神的儿子成为肉体以后，祂神圣的性情被肉体所遮蔽。

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

firstborn Son of God—Rom. 8:29.

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

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

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

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

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

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

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

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

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

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

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

路 1:31 看哪，你将怀孕生子，要给祂起名叫耶稣。
路 1:32 祂要为大，称为至高者的儿子，主神要把祂祖大卫的宝座给祂，
路 1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

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

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，
罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”
来 1:5 神曾对哪一个天使说过，“你是我的儿子，我今日生了你”？又说，“我要作祂的父，祂要作我的儿子”？

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

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；
腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，
弗 1:19 以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，
弗 1:20 就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，

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

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

1 在成为肉体以前，祂只是具有神性之神的儿子；借着祂的复活，祂被标出为兼具神性与人性之神的儿子——4 节。

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.
Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,
Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

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

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
Heb. 1:5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

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

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

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

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

1. Before His incarnation He was the Son of God only with divinity; through His resurrection He was designated the Son of God with both divinity and humanity—v. 4.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

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

约 1:18 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 17:5 父啊，现在求你使我与父同得荣耀，就是未有世界以前，我与父同有的荣耀。

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

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定了罪，

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

来 2:14 儿女既同有血肉之体，祂也照样亲自具有血肉之体，为要借着死，废除那掌死权的，就是魔鬼，

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

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

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

四 基督被标出为具有人性之神的儿子，乃是“按圣别的灵”——4 节：

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

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

太 1:18 耶稣基督的由来，乃是这样：祂母亲马利亚已经许配了约瑟，他们还没有同居，马利亚就被看出怀了孕，就是她从圣灵所怀的。

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

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

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

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

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

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

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

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

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

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

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

太 1:20 正思念这事的时候，看哪，有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出于圣灵。
路 1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

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

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

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

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

路 24:26 基督受这些害，又进入祂的荣耀，岂不是应当的么？

约 17:5 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。

徒 3:13 亚伯拉罕、以撒、雅各的神，就是我们列祖的神，已经荣耀了祂的仆人耶稣。这位耶稣，你们曾把祂交付彼拉多，彼拉多定意要释放祂，你们竟在彼拉多面前弃绝了祂。

五 我们需要将罗马一章三至四节与八章二十九节联系起来看：

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

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

来 2:10 原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。

来 2:11 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，说，

Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

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

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

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

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

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

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

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

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

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

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

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

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

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

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

约 1:1 太初有话，话与神同在，话就是神。

约 1:2 这话太初与神同在。

约 1:3 万物是借着祂成的；凡已成的，没有一样不是借着祂成的。

约 1:4 生命在祂里面，这生命就是人的光。

约 1:5 光照在黑暗里，黑暗未曾胜过光。

约 1:6 有一个人，是从神那里差来的，名叫约翰。

约 1:7 这人来，为要作见证，就是为光作见证，叫众人借着他可以信。

约 1:8 他不是那光，乃是要为那光作见证。

约 1:9 那光是真光，来到世上，要照亮每一个人。

约 1:10 祂在世界，世界也是借着祂成的，世界却不认识祂。

约 1:11 祂到自己的地方来，自己的人却不接受祂。

约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。

约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。

约壹 3:1 你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。世人所以不认识我们，是因未曾认识祂。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新

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

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

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

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

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

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

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 He was in the beginning with God.

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

John 1:4 In Him was life, and the life was the light of men.

John 1:5 And the light shines in the darkness, and the darkness did not overcome it.

John 1:6 There came a man sent from God, whose name was John.

John 1:7 He came for a testimony that he might testify concerning the light, that all might believe through him.

John 1:8 He was not the light, but came that he might testify concerning the light.

John 1:9 This was the true light which, coming into the world, enlightens every man.

John 1:10 He was in the world, and the world came into being through Him, yet the world did not know Him.

John 1:11 He came to His own, yet those who were His own did not receive Him.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a

妇妆饰整齐，等候丈夫。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 21:11 城中有神的荣耀，城的光辉如同极贵的宝石，好像碧玉，明如水晶；

bride adorned for her husband.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

第二篇

基督作为释放者以及 使我们得胜有余的那一位

E. M.; 诗 401, 诗 568

读经: 罗八 2, 31 ~ 39

- 罗 8:2 因为生命之灵的律, 在基督耶稣里已经释放了我, 使我脱离了罪与死的律。
- 罗 8:31 这样, 对这些事, 我们可说什么? 神若帮助我们, 谁能抵挡我们?
- 罗 8:32 神既不吝惜自己的儿子, 为我们众人舍了, 岂不也把万有和他一同白白地赐给我们么?
- 罗 8:33 谁能控告神所拣选的人? 有神称我们为义了。
- 罗 8:34 谁能定我们的罪? 有基督耶稣已经死了, 而且已经复活了, 现今在神的右边, 还为我们代求。
- 罗 8:35 谁能使我们与基督的爱隔绝? 难道是患难么? 是困苦么? 是逼迫么? 是饥饿么? 是赤身么? 是危险么? 是刀剑么?
- 罗 8:36 如经上所记: “我们为你的缘故, 终日被杀, 人看我们如将宰的羊。”
- 罗 8:37 然而借着那爱我们的, 在这一切的事上, 我们已经得胜有余了。
- 罗 8:38 因为我深信, 无论是死, 是生, 是天使, 是掌权的, 是现今的事, 是要来的事, 是有能的,
- 罗 8:39 是高, 是深, 或是别的受造之物, 都不能叫我们与神的爱隔绝, 这爱是在我们的主基督耶稣里的。

壹 我们可以凭生命之灵的律, 经历、享受并彰显基督作为我们的释放者——罗八 2:

罗 8:2 因为生命之灵的律, 在基督耶稣里已经释放了我, 使我脱离了罪与死的律。

- 一 享受罗马八章生命之灵的律, 将我们引进罗马十二章基督身体的实际里; 当我们活在基督的身体里并为基督的身体而活, 这律就在我们里面运行——八 2, 28 ~ 29, 十二 1 ~ 2, 11, 腓一 19。

Message Two

Christ as the Emancipator and as the One Who Makes Us More Than Conquerors

E. M.; Hymns: E540, E784

Scripture Reading: Rom. 8:2, 31-39

- Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?
- Rom. 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
- Rom. 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
- Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
- Rom. 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
- Rom. 8:37 But in all these things we more than conquer through Him who loved us.
- Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
- Rom. 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

I. We can experience, enjoy, and express Christ as our Emancipator by the law of the Spirit of life—Rom. 8:2:

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

- A. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.

罗 8:1 如此，现今那些在基督耶稣里的，就没有定罪了。
罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，
罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。
罗 8:5 因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。
罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
罗 8:7 因为置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服；
罗 8:8 而且在肉体里的人，不能得神的喜悦。
罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。
罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。
罗 8:12 弟兄们，这样，我们并不是欠肉体的债，去照肉体活着。
罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。
罗 8:14 因为凡被神的灵引导的，都是神的儿子。
罗 8:15 你们所受的不是奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。
罗 8:16 那灵自己同我们的灵见证我们是神的儿女。
罗 8:17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。
罗 8:18 因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。
罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。
罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，
罗 8:21 指着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。
罗 8:22 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。
罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。
罗 8:24 因为我们是在盼望中得救的；只是所见的盼望不是盼望，谁还盼望他所见的？
罗 8:25 但我们若盼望所不见的，就必忍耐着热切等待。
罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。
罗 8:27 那监察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。

Rom. 8:1 There is now then no condemnation to those who are in Christ Jesus.
Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
Rom. 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom. 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.
Rom. 8:8 And those who are in the flesh cannot please God.
Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
Rom. 8:12 So then, brothers, we are debtors not to the flesh to live according to the flesh;
Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.
Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
Rom. 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.
Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
Rom. 8:24 For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees?
Rom. 8:25 But if we hope for what we do not see, we eagerly await it through endurance.
Rom. 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按他旨意被召的人。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

罗 8:30 祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。

罗 8:31 这样，对这些事，我们可说什么？神若帮助我们，谁能抵挡我们？

罗 8:32 神既不吝惜自己的儿子，为我们众人舍了，岂不也把万有和祂一同白白地赐给我们么？

罗 8:33 谁能控告神所拣选的人？有神称我们为义了。

罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。

罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？

罗 8:36 如经上所记：“我们为你的缘故，终日被杀，人看我们如将宰的羊。”

罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。

罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的，

罗 8:39 是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。

罗 12:1 所以弟兄们，我借着神的怜悯劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

罗 12:3 我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都一样的功用；

罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

罗 12:6 照着所赐给我们的恩典，我们得了不同的恩赐：或申言，就当照着信心的程度申言；

罗 12:7 或服事，就当忠于服事；或作教导的，就当忠于教导；

罗 12:8 或作劝勉的，就当忠于劝勉；分授的，就当单纯；带领的，就当殷勤；怜悯人的，就当甘心乐意。

罗 12:9 爱不可假冒，恶要厌弃，善要贴近。

罗 12:10 爱弟兄，要彼此亲热；恭敬人，要互相争先。

罗 12:11 殷勤不可懒惰，要灵里火热，常常服事主。

罗 12:12 在指望中要喜乐，在患难中要忍耐，在祷告上要坚定持续，

罗 12:13 在圣徒缺乏上要有交通，待客要追寻机会。

罗 12:14 逼迫你们的，要为他们祝福；只要祝福，不可咒诅。

罗 12:15 与喜乐的人要同乐，与哀哭的人要同哭。

罗 12:16 要彼此思念相同的事，不要思念高傲的事，倒要俯就卑微的人，不要自以为精明。

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

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

Rom. 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?

Rom. 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?

Rom. 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

Rom. 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

Rom. 8:37 But in all these things we more than conquer through Him who loved us.

Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

Rom. 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

Rom. 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

Rom. 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;

Rom. 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.

Rom. 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

Rom. 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

Rom. 12:12 Rejoice in hope; endure in tribulation; persevere in prayer.

Rom. 12:13 Contribute to the needs of the saints; pursue hospitality.

Rom. 12:14 Bless those who persecute you; bless and do not curse.

Rom. 12:15 Rejoice with those who rejoice; weep with those who weep.

Rom. 12:16 Be of the same mind toward one another, not setting your mind on the high things but going along with the lowly; do not be wise in yourselves.

罗 12:17 不要以恶报恶，要准备在众人面前作善美的事。
罗 12:18 若是可能，总要尽力与众人和睦。
罗 12:19 亲爱的，不要为自己伸冤，宁可给神的忿怒留地步，因为经上记着：“主说，伸冤在我，我必报应。”
罗 12:20 反而“你的仇敌若饿了，就给他吃，若渴了，就给他喝，因为你这样行，就是把炭火堆在他的头上。”
罗 12:21 你不可为恶所胜，反要以善胜恶。
腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

二 每一种生命都有一个律，甚至都是一个律；神的生命是最高的生命，这生命的律是最高的律——参约一 4~5，十二 24，十四 6 上，十 10 下，林前十五 45 下。

约 1:4 生命在祂里面，这生命就是人的光。
约 1:5 光照在黑暗里，黑暗未曾胜过光。
约 12:24 我实实在在地告诉你们，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 14:6 耶稣说，我就是道路、实际、生命；若不借着祂，没有人能到父那里去。
约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。
林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

三 三一神已经经过成为肉体、钉死、复活并升天的过程，成了生命之灵的律，装置在我们灵里作为“科学的”律，就是自动的原则；这是在神经纶里最大的发现，甚至是最大的恢复之一——罗八 2~3，11，34，16。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，
罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。
罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。
罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

四 生命之灵的律是神圣生命的自然能力，也是神圣生命自然的特性和自有、自动的功能——2 节，腓

Rom. 12:17 Repay no one evil for evil; take forethought for things honorable in the sight of all men.
Rom. 12:18 If possible, as far as it depends on you, live in peace with all men.
Rom. 12:19 Do not avenge yourselves, beloved, but give place to the wrath of God, for it is written, "Vengeance is Mine, I will repay, says the Lord."
Rom. 12:20 But "if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire upon his head."
Rom. 12:21 Do not be conquered by evil, but conquer evil with good.
Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

B. Every life has a law and even is a law; God's life is the highest life, and the law of this life is the highest law—cf. John 1:4-5; 12:24; 14:6a; 10:10b; 1 Cor. 15:45b.

John 1:4 In Him was life, and the life was the light of men.
John 1:5 And the light shines in the darkness, and the darkness did not overcome it.
John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.
1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

C. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a "scientific" law, an automatic principle; this is one of the biggest discoveries, even recoveries, in God's economy—Rom. 8:2-3, 11, 34, 16.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

D. The law of the Spirit of life is the spontaneous power of the divine life; it is the natural characteristic and the innate, automatic function of the divine

二 13, 结三六 26 ~ 27, 箴三十 18 ~ 19, 赛四十 28 ~ 31, 来十二 2 上, 腓四 13, 西一 28 ~ 29。

- 罗 8:2 因为生命之灵的律, 在基督耶稣里已经释放了我, 使我脱离了罪与死的律。
- 腓 2:13 因为乃是神为着祂的美意, 在你们里面运行, 使你们立志并行事。
- 结 36:26 我也要赐给你们新心, 将新灵放在你们里面; 又从你们的肉体中除掉石心, 赐给你们肉心。
- 结 36:27 我必将我的灵放在你们里面, 使你们遵行我的律例, 谨守遵行我的典章。
- 箴 30:18 我所测不透的奇妙有三样, 连我所不知道的共有四样,
- 箴 30:19 就是鹰在空中飞的道, 蛇在磐石上爬的道, 船在海中行的道, 男与女交合的道。
- 赛 40:28 你岂不知道么? 你岂不曾听见么? 永远的神耶和華, 创造地极的主, 并不疲乏, 也不困倦; 祂的聪明无法测度。
- 赛 40:29 疲乏的, 祂赐能力; 无力的, 祂加力量。
- 赛 40:30 就是少年人也要疲乏困倦, 年轻人也必力竭跌倒;
- 赛 40:31 但那等候耶和華的必重新得力; 他们必如鹰展翅上腾; 他们奔跑却不困倦, 行走却不疲乏。
- 来 12:2 望断以及于耶稣, 就是我们信心的创始者与成终者; 祂为那摆在前面的喜乐, 就轻看羞辱, 忍受了十字架, 便坐在神宝座的右边。
- 腓 4:13 我在那加我能力者的里面, 凡事都能作。
- 西 1:28 我们宣扬祂, 是用全般的智慧警戒各人, 教导各人, 好将各人在基督里成熟地献上;
- 西 1:29 我也为此劳苦, 照着祂在我里面大能的运行, 竭力奋斗。

五 当我们保持与主的接触, 留在与主的接触中, 生命之灵的律就自动自发、毫不费力地作工:

1 我们需要停止自己的挣扎和努力——加二 20 上, 罗七 15 ~ 20:

- 加 2:20 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, 是我在神儿子的信里, 与祂联结所活的, 祂是爱我, 为我舍了自己。
- 罗 7:15 因为我所行出来的, 我不认可; 我所愿意的, 我并不作; 我所恨恶的, 我倒去作。
- 罗 7:16 若我所作的, 是我所不愿意的, 我就同意律法是善的。
- 罗 7:17 其实, 不是我行出来的, 乃是住在我里面的罪行出来的。
- 罗 7:18 我知道住在我里面, 就是我肉体之中, 并没有善, 因为立志为善由得我, 只是行出来由不得我。
- 罗 7:19 因为我所愿意的善, 我反不作; 我所不愿意的恶, 我倒去作。
- 罗 7:20 若我去作所不愿意的, 就不是我行出来的, 乃是住在我里面的罪行出来的。

life—v. 2; Phil. 2:13; Ezek. 36:26-27; Prov. 30:18-19; Isa. 40:28-31; Heb. 12:2a; Phil. 4:13; Col. 1:28-29.

- Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.
- Ezek. 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.
- Prov. 30:18 There are three things which are too wonderful for me, / Indeed four which I do not know:
- Prov. 30:19 The way of an eagle in the sky, / The way of a serpent upon a rock, / The way of a ship in the midst of the sea, / And the way of a man with a maiden.
- Isa. 40:28 Do you not know, / Or have you not heard, / That the eternal God, Jehovah, / The Creator of the ends of the earth, / Does not faint and does not become weary? / There is no searching out of His understanding.
- Isa. 40:29 He gives power to the faint, / And to those who have no vigor He multiplies strength.
- Isa. 40:30 Although youths will faint and become weary, / And young men will collapse exhausted;
- Isa. 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.
- Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
- Phil. 4:13 I am able to do all things in Him who empowers me.
- Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
- Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

E. While we remain in the touch with the Lord, staying in contact with the Lord, the law of the Spirit of life works automatically, spontaneously, and effortlessly:

1. We need to cease from our own struggling and striving—Gal. 2:20a; Rom. 7:15-20:

- Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- Rom. 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.
- Rom. 7:16 But if what I do not will, this I do, I agree with the law that it is good.
- Rom. 7:17 Now then it is no longer I that work it out, but sin that dwells in me.
- Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
- Rom. 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
- Rom. 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.

a 我们若没有看见罪是一个律，以及我们的意志绝不能胜过这律，就会落在罗马七章的圈套里，绝不能达到罗马八章。

- 罗 7:1 弟兄们，我现在对明白律法的人说，你们岂不知律法作主管辖人，是在他活着的时候么？
- 罗 7:2 女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。
- 罗 7:3 所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。
- 罗 7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。
- 罗 7:5 因为我们在肉体中的时候，那借着律法活动的罪欲，就在我们肢体中发动，以致结果子给死。
- 罗 7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。
- 罗 7:7 这样，我们可说什么？律法是罪么？绝对不是！只是非借律法，我就不知何为罪；非律法说，“不可起贪心，”我就不知何为贪心。
- 罗 7:8 然而罪借着诫命得着机会，叫诸般的贪心在我里面发动，因为没有律法，罪是死的。
- 罗 7:9 我以前没有律法是活着的，但是诫命来到，罪又活了，我就死了。
- 罗 7:10 那本来叫人得生命的诫命，反倒成了叫我死的；
- 罗 7:11 因为罪借着诫命得着机会，诱骗了我，并且借着诫命杀了我。
- 罗 7:12 这样看来，律法是圣的，诫命也是圣的、义的并善的。
- 罗 7:13 这样，那善的是叫我死么？绝对不是！然而罪为要显出真是罪，就借着那善的叫我死，使罪借着诫命成为极其罪恶的。
- 罗 7:14 我们原晓得律法是属灵的，但我是属肉的，是已经卖给罪了。
- 罗 7:15 因为我所行出来的，我不认可；我所愿意的，我并不作；我所恨恶的，我倒去作。
- 罗 7:16 若我所作的，是我所不愿意的，我就同意律法是善的。
- 罗 7:17 其实，不是我行出来的，乃是住在我里面的罪行出来的。
- 罗 7:18 我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。
- 罗 7:19 因为我所愿意的善，我反不作；我所不愿意的恶，我倒去作。
- 罗 7:20 若我去作所不愿意的，就不是我行出来的，乃是住在我里面的罪行出来的。
- 罗 7:21 于是我发现那律与我这愿意为善的人同在，就是那恶与我同在。
- 罗 7:22 因为按着里面的人，我是喜欢神的律，
- 罗 7:23 但我看出我肢体中另有个律，和我心思的律交战，借着那在我肢体中罪的律，把我掳去。
- 罗 7:24 我是个苦恼的人！谁要救我脱离那属这死的身體？

a. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.

- Rom. 7:1 Or are you ignorant, brothers (for I speak to those who know the law), that the law lords it over the man as long as he lives?
- Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.
- Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.
- Rom. 7:4 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.
- Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.
- Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
- Rom. 7:7 What then shall we say? Is the law sin? Absolutely not! But I did not know sin except through the law; for neither did I know coveting, except the law had said, "You shall not covet."
- Rom. 7:8 But sin, seizing the opportunity through the commandment, worked out in me coveting of every kind; for without the law sin is dead.
- Rom. 7:9 And I was alive without the law once; but when the commandment came, sin revived and I died.
- Rom. 7:10 And the commandment, which was unto life, this very commandment was found to me to be unto death.
- Rom. 7:11 For sin, seizing the opportunity through the commandment, deceived me and through it killed me.
- Rom. 7:12 So then the law is holy, and the commandment holy and righteous and good.
- Rom. 7:13 Did then that which is good become death to me? Absolutely not! But sin did, that it might be shown to be sin by working out death in me through that which is good, that sin through the commandment might become exceedingly sinful.
- Rom. 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.
- Rom. 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.
- Rom. 7:16 But if what I do not will, this I do, I agree with the law that it is good.
- Rom. 7:17 Now then it is no longer I that work it out, but sin that dwells in me.
- Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
- Rom. 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
- Rom. 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.
- Rom. 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
- Rom. 7:22 For I delight in the law of God according to the inner man,
- Rom. 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.
- Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?

罗 7:25 感谢神，借着我们的主耶稣基督！这样看来，我自己用心思服事神的律，却用肉体服事罪的律。

罗 8:1 如此，现今那些在基督耶稣里的，就没有定罪了。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，

罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

罗 8:5 因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗 8:7 因为置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服；

罗 8:8 而且在肉体里的人，不能得神的喜悦。

罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

罗 8:12 弟兄们，这样，我们并不是欠肉体的债，去照肉体活着。

罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。

罗 8:14 因为凡被神的灵引导的，都是神的儿子。

罗 8:15 你们所受的并非奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。

罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

罗 8:17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。

罗 8:18 因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。

罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。

罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，

罗 8:21 指望受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。

罗 8:22 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。

罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。

罗 8:24 因为我们在盼望中得救的；只是所见的盼望不是盼望，谁还盼望他所见的？

罗 8:25 但我们若盼望所不见的，就必忍耐着热切等待。

罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。

Rom. 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

Rom. 8:1 There is now then no condemnation to those who are in Christ Jesus.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom. 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.

Rom. 8:8 And those who are in the flesh cannot please God.

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom. 8:12 So then, brothers, we are debtors not to the flesh to live according to the flesh;

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.

Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,

Rom. 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Rom. 8:24 For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees?

Rom. 8:25 But if we hope for what we do not see, we eagerly await it through endurance.

Rom. 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.

罗 8:27 那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

罗 8:30 祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。

罗 8:31 这样，对这些事，我们可说什么？神若帮助我们，谁能抵挡我们？

罗 8:32 神既不吝惜自己的儿子，为我们众人舍了，岂不也把万有和祂一同白白地赐给我们么？

罗 8:33 谁能控告神所拣选的人？有神称我们为义了。

罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。

罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？

罗 8:36 如经上所记：“我们为你的缘故，终日被杀，人看我们如将宰的羊。”

罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。

罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的，

罗 8:39 是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。

b 保罗一次又一次地立志，但结果只是一再地失败；人所能作的，顶多是下定决心——七 18。

罗 7:18 我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。

c 罪在我们里面潜伏时，仅仅是罪，被我们为善的意愿唤起时，就变成“那恶”——“于是我发现那律与我这愿意为善的人同在，就是那恶与我同在”——21 节。

罗 7:21 于是我发现那律与我这愿意为善的人同在，就是那恶与我同在。

d 我们不该立志，而该将我们的心思置于灵，并照着灵而行——八 6，4，腓二 13。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

腓 2:13 因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。

2 我们需要借着祷告并有倚靠的灵，维持我们与生命之主和工作之主的交通，而与内住、装置好、自

Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

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

Rom. 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?

Rom. 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?

Rom. 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

Rom. 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

Rom. 8:37 But in all these things we more than conquer through Him who loved us.

Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

Rom. 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to make resolutions—7:18.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes "the evil"—"I find then the law, with me who wills to do the good, because the evil is present with me"—v. 21.

Rom. 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.

d. Instead of willing, we should set our mind on the spirit and walk according to the spirit—8:6, 4; Phil. 2:13.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

2. We need to cooperate with the indwelling, installed, automatic, and inner operating God by prayer and by having a spirit of dependence, thus

动、并在内里运行的神合作——帖前五 17，弗六 17 ~ 18。

帖前 5:17 不住地祷告，

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

3 我们需要顾到我们灵里生命的感受，好留在生命的交通里，就是留在神圣生命的涌流里，使生命之灵的律得以运行——罗八 6，16，约壹一 2 ~ 3，6 ~ 7。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

约壹 1:2 (这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；)

约壹 1:3 我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。

约壹 1:6 我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；

约壹 1:7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

六 基督身体生活和事奉的一切关键，乃是那在我们里面运行的生命之灵的律：

1 生命之灵的律使我们在生命、性情和彰显上（但不在神格上）成为神，使我们成形，而有神长子的形像，成为祂团体的彰显——罗八 2，29。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

2 生命之灵的律将我们构成为基督身体的肢体，有各种的功用——弗四 11 ~ 12，16。

弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，

弗 4:12 为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，

弗 4:16 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。

maintaining our fellowship with the Lord of life and the Lord of work—1 Thes. 5:17; Eph. 6:17-18.

1 Thes. 5:17 Unceasingly pray,

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

3. We need to care for the sense of life in our spirit to remain in the fellowship of life, the flowing of the divine life, for the operation of the law of the Spirit of life—Rom. 8:6, 16; 1 John 1:2-3, 6-7.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

F. The whole key to our living and serving in the Body of Christ is the law of the Spirit of life, which operates within us:

1. The law of the Spirit of life makes us God in life, nature, and expression but not in the Godhead, shaping us into the image of the firstborn Son of God so that we may become His corporate expression—Rom. 8:2, 29.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

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

2. The law of the Spirit of life constitutes us the members of the Body of Christ with all kinds of functions—Eph. 4:11-12, 16.

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

七 我们可以与内里运行之三神这生命之灵的律合作，借以下的路“打开”这律的“开关”：

1 我们需要照着灵而行，就是活在灵里——罗八4，参诗二三3：

罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

诗 23:3 祂使我的魂苏醒，为自己的名引导我走义路。

a 经历基督的秘诀，乃是要在那加我们能力、使我们凡事都能作的一位里面，而在祂里面的秘诀乃是要在我们的灵里——腓四12~13，23。

腓 4:12 我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。

腓 4:13 我在那加我能力者的里面，凡事都能作。

腓 4:23 愿主耶稣基督的恩与你们的灵同在。

b 我们在实行上活在基督里面，乃是活在我们的灵里；在罗马书中，使徒保罗强调，我们所是的一切、（二29，八5~6，9、）所有的一切、（10，16、）和向神所作的一切，（一9，七6，八4，13，十二11，）都必须在我们的灵里：

罗 2:29 唯有在内里作的，才是犹太人；割礼也是心里的，在于灵，不在于字句。这人的称赞，不是从人来的，乃是从神来的。

罗 8:5 因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

罗 1:9 我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们，

罗 7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。

罗 12:11 殷勤不可懒惰，要灵里火热，常常服事主。

G. We can cooperate with the inner operating Triune God as the law of the Spirit of life by "switching on" this law in the following ways:

1. We need to walk according to the spirit—live in the spirit—Rom. 8:4, cf. Psa. 23:3:

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Psa. 23:3 He restores my soul; He guides me on the paths of righteousness / For His name's sake.

a. The secret of experiencing Christ is to be in the One who empowers us to do all things, and the secret of being in Him is to be in our spirit—Phil. 4:12-13, 23.

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil. 4:13 I am able to do all things in Him who empowers me.

Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.

b. The practicality of living in Christ is for us to live in our spirit; in the book of Romans the apostle Paul stresses that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit:

Rom. 2:29 But he is a Jew who is one inwardly; and circumcision is of the heart, in spirit, not in letter, whose praise is not from men, but from God.

Rom. 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

(一) 我们要活在我们的灵里，就需要花时间观看主，祷告与主来往交通，沐浴在祂面光中，被祂的荣美浸透，并返照祂的面容——林后三 16，18，诗二七 4，参太六 6，十四 23，出三三 11 上，三四 4 注 1。

林后 3:16 但他们的心几时转向主，帕子就几时除去了。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像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。

诗 27:4 有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。

太 6:6 你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。

太 14:23 既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。

出 33:11 耶和与摩西面对面说话，好像人与同伴说话一般。摩西回到营里去，但他的帮手，一个少年人，就是嫩的儿子约书亚，不离开会幕。

出 34:4 注 1

清晨与神相会，不仅是在一天之中早早与祂相会，也是在一种满了光的情况下与神相会。（参箴四 18。）我们该像摩西一样，单独来到祂面前，没有任何人、事、物打岔或占有我们。（3，参可一 35。）

(二) 我们要活在我们的灵里，就需要不住地祷告——帖前五 17，参约二十 22，哀三 55 ~ 56，罗十 12 ~ 13。

帖前五 17 不住地祷告，

约 20:22 说了这话，就向他们吹入一口气，说，你们受圣灵。

哀 3:55 耶和华啊，我从极深的坑里呼求你的名。

哀 3:56 你曾听见我的声音；求你不要掩耳不听我的呼吸，我的呼吁。

罗 10:12 因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切呼求祂的人是丰富的。

罗 10:13 因为“凡呼求主名的，就必得救。”

(三) 我们要活在我们的灵里，就需要留在神圣生命的交通中，而在神圣的光中行——约壹一 2 ~ 3，6 ~ 7。

约壹 1:2 （这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；）

约壹 1:3 我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。

约壹 1:6 我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；

约壹 1:7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

1) In order to live in our spirit, we need to take time to behold the Lord, praying to fellowship with Jesus, to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence—2 Cor. 3:16, 18; Psa. 27:4; cf. Matt. 6:6; 14:23; Exo. 33:11a; 34:4, footnote 2.

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt. 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Exo. 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

Exo. 34:4, footnote 2

To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of light (cf. Prov. 4:18). Like Moses, we should go to God alone, without any persons, matters, or things to distract or occupy us (v. 3; cf. Mark 1:35).

2) In order to live in our spirit, we need to pray without ceasing—1 Thes. 5:17; cf. John 20:22; Lam. 3:55-56; Rom. 10:12-13.

1 Thes. 5:17 Unceasingly pray,

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Lam. 3:55 I called upon Your name, O Jehovah, / From the lowest pit.

Lam. 3:56 You have heard my voice; do not hide / Your ear at my breathing, at my cry.

Rom. 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom. 10:13 For "whoever calls upon the name of the Lord shall be saved."

3) In order to live in our spirit, we need to remain in the fellowship of the divine life to walk in the divine light—1 John 1:2-3, 6-7.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

2 我们可以思念那灵的事，就是将心思置于灵——罗八 5～6：

罗 8:5 因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

a 我们需要留意我们的灵，注意我们灵的感觉，不叫那灵忧愁，不销灭那灵——玛二 15～16，弗四 30，帖前五 19。

玛 2:15 然而神岂不是使二人成为一么？祂灵的余裔是属祂的。为何成为一呢？乃是要得着属神的后裔。所以当留意你们的灵，谁也不可以诡诈待自己幼年所娶的妻子。

玛 2:16 耶和華以以色列的神说，休妻是我所恨恶的，休妻的人是以强暴行事；所以当留意你们的灵，不可行诡诈；这是万军之耶和華说的。

弗 4:30 并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。

帖前五 19 不要销灭那灵，

b 神的话是灵是生命，我们将心思置于神的话上，就能将心思置于灵——约六 63，赛五五 8～11。

约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

赛 55:8 耶和華说，我的意念并非你们的意念，你们的道路并非我的道路。

赛 55:9 天怎样高过地，照样我的道路高过你们的道路，我的意念高过你们的意念。

赛 55:10 就如雨雪从天而降，并不返回，却滋润地土，使地发芽结实，使撒种的有种，使要吃的有粮；

赛 55:11 我口所说的话也必如此，绝不徒然返回，却要成就我所喜悦的，在我所打发去成就的事上必然亨通。

c 将心思置于灵，思念那灵的事，也是与主是一，在基督耶稣的心肠里顾到召会同众圣徒——腓二 21，一 8。

腓 2:21 因为众人都寻求自己的事，并不寻求基督耶稣的事。

腓 1:8 神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人。

3 我们可以靠着那灵治死身体的行为——罗八 13，亚四 6，加五 16：

罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。

亚 4:6 他回答说，这是耶和華给所罗巴伯的话，说，万军之耶和華说，

2. We can mind the things of the Spirit—setting our mind on the spirit—Rom. 8:5-6:

Rom. 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

a. We need to take heed to our spirit, paying attention to the sense of our spirit, in order to not grieve the Spirit and not quench the Spirit—Mal. 2:15-16; Eph. 4:30; 1 Thes. 5:19.

Mal. 2:15 But did He not make them one? And the remnant of the Spirit was His. And why the one? He sought the seed of God. Take heed then to your spirit, and let no one be treacherous to the wife of his youth.

Mal. 2:16 For I hate divorce, says Jehovah the God of Israel; and he who does it behaves in violence, says Jehovah of hosts. Take heed then to your spirit, and do not be treacherous.

Eph. 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

1 Thes. 5:19 Do not quench the Spirit;

b. We can set our mind on the spirit by setting our mind on God's words, which are spirit and life—John 6:63; Isa. 55:8-11.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Isa. 55:8 For My thoughts are not your thoughts, / And your ways are not My ways, declares Jehovah.

Isa. 55:9 For as the heavens are higher than the earth, / So My ways are higher than your ways, / And My thoughts higher than your thoughts.

Isa. 55:10 For just as the rain comes down / And the snow from heaven, / And does not return there, / Until it waters the earth / And makes it bear and sprout forth, / That it may give seed to the sower and bread to the eater;

Isa. 55:11 So will My word be which goes forth from My mouth; / It will not return to Me vainly, / But it will accomplish what I delight in, / And it will prosper in the matter to which I have sent it.

c. To set our mind on the spirit, to mind the things of the Spirit, is also to be one with the Lord to care for the church with all the saints in the inward parts of Christ Jesus—Phil. 2:21; 1:8.

Phil. 2:21 For all seek their own things, not the things of Christ Jesus.

Phil. 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

3. We can put to death by the Spirit the practices of our body—Rom. 8:13; Zech. 4:6; Gal. 5:16:

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Zech. 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying,

不是倚靠权势，不是倚靠能力，乃是倚靠我的灵。

加 5:16 我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。

a 我们必须让那灵居住并住留在我们里面的所是里——罗八 9，11。

罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。

b 我们需要留在召会生活中，在此平安的神要将撒但践踏在我们的脚下——十六 20，十二 1～2，11。

罗 16:20 平安的神快要將撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。

罗 12:1 所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

罗 12:11 殷勤不可懒惰，要灵里火热，常常服事主。

4 我们可以作为神的儿子被那灵引导——八 14：

罗 8:14 因为凡被神的灵引导的，都是神的儿子。

a 被那灵引导，就是顾到内里的膏油涂抹，就是内住、复合之灵的运行和作工——约壹二 20，27。

约壹 2:20 你们有从那圣者来的膏油涂抹，并且你们众人都知道。

约壹 2:27 你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。

b 被那灵引导，就是顾到我们灵里的安息，在基督凯旋的行列中作俘虏受帅领——林后二 12～14，七 5～6。

林后 2:12 再者，我从前为基督的福音到了特罗亚，借着主也有门向我开了，林后 2:13 那时没有找到我的弟兄提多，我灵里不安，便辞别那里的人，往马其顿去了。

林后 2:14 感谢神，祂常在基督里，在凯旋的行列中帅领我们，并借着我们在各处显扬那因认识基督而有的香气；

林后 7:5 原来我们就是到了马其顿，我们的肉身也不得安宁，反而凡事遭患难，外有争战，内有惧怕。

林后 7:6 但那安慰颓丧之人的神，借着提多来，安慰了我们；

5 我们可以在儿子名分的灵里呼叫父——罗八 15，加四 6：

罗 8:15 你们所受的不是奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，

Not by might nor by power, but by My Spirit, says Jehovah of hosts.

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

a. We must allow the Spirit to inhabit and reside in our inward being—Rom. 8:9, 11.

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

b. We need to remain in the church life, where the God of peace crushes Satan under our feet—16:20; 12:1-2, 11.

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

4. We can be led by the Spirit as the sons of God—8:14:

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

a. To be led by the Spirit is to take care of the inner anointing, the moving and working of the indwelling compound Spirit—1 John 2:20, 27.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

b. To be led by the Spirit is to care for the rest in our spirit, being led as a captive in Christ's triumphal procession—2 Cor. 2:12-14; 7:5-6.

2 Cor. 2:12 Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord, 2 Cor. 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

2 Cor. 7:5 For even when we came into Macedonia, our flesh had no rest, but we were afflicted in everything; without were fightings, within were fears.

2 Cor. 7:6 But He who comforts those who are downcast, that is, God, comforted us by the coming of Titus;

5. We can cry to the Father in the spirit of sonship—Rom. 8:15; Gal. 4:6:

Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received

在这灵里，我们呼叫：阿爸，父。

加 4:6 而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！

a 我们呼叫：“阿爸，父”时，（罗八 15，）那灵自己就同我们的灵见证我们是神的儿女。（16。）

罗 8:15 你们所受的不是奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。

罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

b 呼叫：“阿爸，父！”表现我们与我们的神亲密关系的甜美——参太十八 3。

太 18:3 我实在告诉你们，你们若不回转，变成像小孩子一样，绝不能进诸天的国。

6 我们可以为着完满的儿子名分，就是我们的身体得赎，在代求的灵里叹息——罗八 23，26 ~ 27：

罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。

罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。

罗 8:27 那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。

a 在我们的叹息里，那灵也叹息，为我们代求。

b 代求的灵为我们祷告，使我们模成神长子基督的形像——28 ~ 29 节。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

贰 我们可以经历、享受、并彰显基督作为使我们得胜有余的那一位——37 节：

罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。

一 我们可以爱神，并被基督的爱困迫、限制、推动、迫使、催逼并推进，而在一切的事上得胜有余——31 ~ 39 节：

罗 8:31 这样，对这些事，我们可说什么？神若帮助我们，谁能抵挡我们？

a spirit of sonship in which we cry, Abba, Father!

Gal. 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

a. When we cry "Abba, Father!" (Rom. 8:15), "the Spirit Himself witnesses with our spirit that we are children of God" (v. 16).

Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

b. To cry "Abba, Father!" expresses the sweetness of our intimate relationship with our God—cf. Matt. 18:3.

Matt. 18:3 And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.

6. We can groan in the interceding Spirit for our full sonship, which is the redemption of our body—Rom. 8:23, 26-27:

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Rom. 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.

Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

a. In our groaning the Spirit groans also, interceding for us.

b. The interceding Spirit prays for us so that we may be conformed to the image of Christ as the firstborn Son of God—vv. 28-29.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

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

II. We can experience, enjoy, and express Christ as the One who makes us more than conquerors—v. 37:

Rom. 8:37 But in all these things we more than conquer through Him who loved us.

A. We can love God and be constrained, restricted, motivated, compelled, impelled, and propelled by the love of Christ to more than conquer in all things—vv. 31-39:

Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?

罗 8:32 神既不吝惜自己的儿子，为我们众人舍了，岂不也把万有和他一同白白地赐给我们么？
罗 8:33 谁能控告神所拣选的人？有神称我们为义了。
罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。
罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？
罗 8:36 如经上所记：“我们为你的缘故，终日被杀，人看我们如将宰的羊。”
罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。
罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的，
罗 8:39 是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。

1 借着爱神，我们就有分于包含在神里面的一切丰富——林前二 9 ~ 10，参提后三 2 ~ 4。

林前 2:9 只是如经上所记：“神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。”
林前 2:10 但神借着那灵向我们启示了，因为那灵参透万事，甚至神的深奥也参透了。
提后 3:2 因为那时人要成为爱自己者、爱钱财者、自夸者、狂傲的、毁谤者、违背父母的、忘恩负义的、不圣的、
提后 3:3 无亲情的、不解怨的、好说谗言者、不能自约的、性情凶暴的、不爱良善者、
提后 3:4 卖主卖友者、鹵莽行事的、为高傲所蒙蔽的，宁愿作爱宴乐者，不愿作爱神者；

2 我们需要被基督的爱困迫，而以基督作我们的爱来爱神并爱众圣徒——林后五 14。

林后 5:14 原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；

二 “神若帮助我们，谁能抵挡我们？”——罗八 31，耶三一 31 ~ 34，来八 8 ~ 10:

罗 8:31 这样，对这些事，我们可说什么？神若帮助我们，谁能抵挡我们？
耶 31:31 耶和華说，日子将到，我要与以色列家和犹太家，另立新约，
耶 31:32 不像我拉着他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和華说的。
耶 31:33 耶和華说，那些日子以后，我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。
耶 31:34 他们各人不再教导自己的邻舍和自己的弟兄，说，你该认识耶和

Rom. 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
Rom. 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
Rom. 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
Rom. 8:37 But in all these things we more than conquer through Him who loved us.
Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
Rom. 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

1. By loving God, we participate in all the riches contained in God—1 Cor. 2:9-10; cf. 2 Tim. 3:2-4.

1 Cor. 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."
1 Cor. 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.
2 Tim. 3:2 For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy,
2 Tim. 3:3 Without natural affection, implacable, slanderers, without self-control, savage, not lovers of good,
2 Tim. 3:4 Traitors, reckless, blinded with pride, lovers of pleasure rather than lovers of God,

2. We need to be constrained by the love of Christ to love God and the saints with Christ as our love—2 Cor. 5:14.

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

B. "If God is for us, who can be against us?"—Rom. 8:31; Jer. 31:31-34; Heb. 8:8-10:

Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?
Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,
Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.
Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.
Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know

华；因为他们从最小的到至大的，都必认识我，因为我要赦免他们的罪孽，不再记念他们的罪；这是耶和華说的。

来 8:8 但神既找出祂百姓的瑕疵，就说，“看哪，日子将到，主说，我要与以色列家和犹太家，立定新约，

来 8:9 不是照着我拉他们祖宗的手，领他们出埃及的日子，与他们所立的约；因为他们没有恒守我的约，我也不理他们；这是主说的。

来 8:10 主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。

1 “我又要与他们立永远的约，必不转身离开他们，必善待他们，并且赐他们敬畏我的心，使他们不转身离开我。我必因他们喜乐，必善待他们，且要全心全魂，真真实实，将他们栽植在这地”——耶三二 40 ~ 41。

耶 32:40 我又要与他们立永远的约，必不转身离开他们，必善待他们，并且赐他们敬畏我的心，使他们不转身离开我。

耶 32:41 我必因他们喜乐，必善待他们，且要全心全魂，真真实实，将他们栽植在这地；

2 这永远的约就是新约；凭着这约，神必不转身离开我们，反要将我们栽植在我们的美地基督里，并且我们得以买回基督的各方面，也就是借着付代价，忘记背后，竭力追求基督，而赢得基督——40 ~ 44 节，腓三 8 ~ 14。

耶 32:40 我又要与他们立永远的约，必不转身离开他们，必善待他们，并且赐他们敬畏我的心，使他们不转身离开我。

耶 32:41 我必因他们喜乐，必善待他们，且要全心全魂，真真实实，将他们栽植在这地；

耶 32:42 因为耶和華如此说，我怎样使这一切大灾祸临到这百姓，我也要照样使我所应许他们的一切福乐，都临到他们。

耶 32:43 你们所说，这荒凉、无人、无牲畜，已经交在迦勒底人手中之地，日后在这地必有人置买田地。

耶 32:44 在便雅悯地、耶路撒冷四围的各处、犹大的城邑、山地的城邑、低陆的城邑、并南地的城邑，人必用银子买田地，写下契约，将契书封缄，请出见证人，因为我必使被掳的人归回；这是耶和華说的。

腓 3:8 不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督，

腓 3:9 并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是

Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

Heb. 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb. 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb. 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

1. "I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me. And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul"—Jer. 32:40-41.

Jer. 32:40 And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.

Jer. 32:41 And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul.

2. This eternal covenant is the new covenant; it is by this covenant that God will not turn away from us and will plant us in Christ, our good land, and Christ in all His aspects will be bought by us, that is, gained by us through our paying the price to forget the things that are behind and pursue Christ—vv. 40-44; Phil. 3:8-14.

Jer. 32:40 And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.

Jer. 32:41 And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul.

Jer. 32:42 For thus says Jehovah, Just as I have brought all this great evil upon this people, so I will bring upon them all the good that I promised them.

Jer. 32:43 And fields will be bought in this land of which you are saying, It is a desolation, without man or beast; it has been given into the hand of the Chaldeans.

Jer. 32:44 They will buy fields with money and sign and seal deeds and call witnesses in the land of Benjamin and all around Jerusalem and in the cities of Judah and in the cities of the hill country and in the cities of the lowland and in the cities of the Negev, for I will turn their captivity, declares Jehovah.

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which

腓 3:10 有那借着信基督而有的义，就是那基于信、本于神的义，使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，
腓 3:11 或者我可以达到那从死人中杰出的复活。
腓 3:12 这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。
腓 3:13 弟兄们，我不是以为自己已经取得了，我只有件事，就是忘记背后，努力面前的，
腓 3:14 向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。

三 神把万有和基督一同白白地赐给我们；一切人 事物和境遇，都是我们这些爱祂之人的，为要 成全我们——罗八 28，32，林前三 21 ~ 22。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。
罗 8:32 神既不吝惜自己的儿子，为我们众人舍了，岂不也把万有和祂一同白白地赐给我们么？
林前 3:21 所以谁都不可拿人夸口，因为万有全是你们的，
林前 3:22 或保罗、或亚波罗、或矶法、或世界、或生命、或死亡、或现今的事、或要来的事，全是你们的，

四 基督为我们死了，并且复活了，在神的右边为 我们代求——罗八 34:

罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。

1 三十四节说基督在神的右边，但十节说祂现今在我们里面，就是在我们的灵里——提后四 22，参约一 51，创二八 11 ~ 22。

罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。
罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
提后 4:22 愿主与你的灵同在。愿恩典与你们同在。
约 1:51 又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。
创 28:11 到了一个地方，因为太阳落了，就在那里过夜；他拾起那地方的一块石头枕在头下，在那里躺卧睡了。
创 28:12 他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。
创 28:13 耶和華站在梯子上，说，我是耶和華你祖亚伯拉罕的神，也是以撒的神；我要将你现在所躺卧之地，赐给你和你的后裔。
创 28:14 你的后裔必像地上的尘沙那样多，必向东西南北开展；地上万族必因你和你的后裔得福。

is through faith in Christ, the righteousness which is out of God and based on faith,
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.
Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

C. God freely gives us all things with Christ; every thing, every person, and every situation are ours, the ones who love Him, for our perfecting—Rom. 8:28, 32; 1 Cor. 3:21-22.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Rom. 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
1 Cor. 3:21 So then let no one boast in men, for all things are yours,
1 Cor. 3:22 Whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are yours,

D. Christ, having died for us and having been raised, is interceding for us at the right hand of God—Rom. 8:34:

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

1. In verse 34 Christ is at the right hand of God, yet in verse 10 Christ is now in us, in our spirit—2 Tim. 4:22; cf. John 1:51; Gen. 28:11-22.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
2 Tim. 4:22 The Lord be with your spirit. Grace be with you.
John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.
Gen. 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.
Gen. 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.
Gen. 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.
Gen. 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

创 28:15 看哪，我与你同在；你无论往哪里去，我必保守你，使你归回这地。我总不离弃你，直到我成就了向你所应许的。
创 28:16 雅各睡醒了，就说，耶和华真在这地方，我竟不知道。
创 28:17 他就惧怕，说，这地方何等可畏！这不是别的，乃是神的家，也是天的门。
创 28:18 雅各清早起来，把所枕的石头立作柱子，浇油在上面。
创 28:19 他就给那地方起名叫伯特利；但那城起先名叫路斯。
创 28:20 雅各许愿说，神若与我同在，在我去的路上保守我，又给我食物吃，衣服穿，
创 28:21 使我平平安安地回到我父亲的家，我就必以耶和華為我的神。
创 28:22 我所立为柱子的石头，也必作神的家；凡你所赐给我的，我必将十分之一献给你。

2 在罗马八章三十四节，基督为我们代求；但在二十六节，那灵为我们代求：

罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。
罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。

a 为我们代求者，不是两位，乃是一位，就是主灵——林后三 18。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像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。

b 祂在两端为我们代求，一端是那灵在我们里面，可能是为我们发起代求；一端是主基督在神的右边，可能是为我们完成代求；主要的必是为着将我们模成祂的形像，并带进祂的荣耀。

五 一切的苦难，包括患难、困苦、逼迫、饥饿、赤身、危险、刀剑，都不能使我们与基督的爱隔绝——罗八 35。

罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？

六 借着那爱我们的，在这一切的患难上，我们已经得胜有余了——37 节：

罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。

Gen. 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.
Gen. 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.
Gen. 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
Gen. 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.
Gen. 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.
Gen. 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,
Gen. 28:21 So that I return to my father's house in peace, then Jehovah will be my God,
Gen. 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

2. In Romans 8:34 it is Christ who intercedes for us, yet in verse 26 it is the Spirit who intercedes for us:

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
Rom. 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.

a. These are not two Intercessors but one, the Lord Spirit—2 Cor. 3:18.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

b. He is interceding for us at two ends: at one end it is the Spirit in us, probably initiating the intercession for us; at the other end it is the Lord Christ at the right hand of God, probably completing the intercession for us, which must be mainly that we will be conformed to His image and brought into His glory.

E. No suffering, including tribulation, anguish, persecution, famine, nakedness, peril, and sword, shall separate us from the love of Christ—Rom. 8:35.

Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

F. In all the sufferings we more than conquer through Christ who loved us—v. 37:

Rom. 8:37 But in all these things we more than conquer through Him who loved us.

1 因着神对我们不变的爱，以及基督为我们成就的一切，患难逼迫不能压制或胜过我们；反而借着那爱我们的，在这一切的事上，我们已经得胜有余了。

2 神的爱是祂永远救恩的源头；这爱乃是在基督里，由圣灵浇灌在我们心里的，什么都不能叫我们与神这爱隔绝——38 ~ 39 节，五 5，耶三一 3。

罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的，

罗 8:39 是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。

罗 5:5 盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。

耶 31:3 耶和华从远方向我显现，说，我以永远的爱爱你，因此我以慈爱吸引了你。

3 神的爱在神的救恩里，成了基督对我们的爱，经过基督的恩，为我们作了许多奇妙的事，直到在我们身上完成神完整的救恩——罗八 35，何十一 4。

罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？

何 11:4 我用慈绳爱索牵引他们；我待他们如人松开他们腮上的轭，温和地喂养他们。

4 这许多奇妙的事，惹起神的仇敌，用种种灾害攻击我们；但这些攻击，因着我们对神在基督里之爱的响应，都成了我们的益处；因此，我们在这一切的苦难灾害上，都是得胜有余了——罗八 35 ~ 37，28。

罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？

罗 8:36 如经上所记：“我们为你的缘故，终日被杀，人看我们如将宰的羊。”

罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。

1. Because of God's unchanging love for us and the fact that Christ has accomplished everything on our behalf, neither tribulation nor persecution can suppress or defeat us; rather, in all these things we more than conquer through Him who loved us.

2. The love of God is the source of His eternal salvation; this love, from which nothing can separate us, is in Christ and has been poured out in our hearts through the Holy Spirit—vv. 38-39; 5:5; Jer. 31:3.

Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

Rom. 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

Jer. 31:3 Jehovah appeared to me from afar, saying, / Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.

3. In God's salvation the love of God has become the love of Christ, which does many marvelous things for us through the grace of Christ until God's complete salvation is accomplished in us—Rom. 8:35; Hosea 11:4.

Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

Hosea 11:4 I drew them with cords of a man, / With bands of love; And I was to them like those / Who lift off the yoke on their jaws; / And I gently caused them to eat.

4. These marvelous things provoke God's enemy to attack us with all kinds of calamities, but because of our response to the love of God in Christ, these attacks have become benefits to us; hence, we more than conquer in all our afflictions and calamities—Rom. 8:35-37, 28.

Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

Rom. 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

Rom. 8:37 But in all these things we more than conquer through Him who loved us.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

第三篇

神的能力与神的智慧

J. L.; 诗 21, 诗 150

读经: 林前一 2, 23 ~ 24, 30, 罗六 6, 19, 22, 弗一 9, 11, 三 11

- 林前 1:2 写信给在哥林多神的召会, 就是给在基督耶稣里被圣别, 蒙召的圣徒, 同着所有在各地呼求我们主耶稣基督之名的人; 祂是他们的, 也是我们的;
- 林前 1:23 我们却是传扬钉十字架的基督, 对犹太人为绊脚石, 对外邦人为愚拙;
- 林前 1:24 但对那蒙召的, 无论是犹太人、或希利尼人, 基督总是神的能力, 神的智慧。
- 林前 1:30 但你们得在基督耶稣里, 是出于神, 这基督成了从神给我们的智慧: 公义、圣别和救赎,
- 罗 6:6 知道我们的旧人已经与祂同钉十字架, 使罪的身体失效, 叫我们不再作罪的奴仆,
- 罗 6:19 我因你们肉体的软弱, 就照着人的常情说, 你们从前怎样将肢体献给不洁不法作奴仆, 以至于不法, 现今也要照样将肢体献给义作奴仆, 以至于圣别。
- 罗 6:22 但现今你们既从罪里得了释放, 作了神的奴仆, 就有圣别的果子, 结局就是永远的生命。
- 弗 1:9 照着祂的喜悦, 使我们知道祂意愿的奥秘; 这喜悦是祂在自己里面预先定下的,
- 弗 1:11 我们既在祂里面, 照着那位按祂意愿所决议的, 行作万事者的定旨, 蒙了预定, 也就在祂里面成了所选定的基业,
- 弗 3:11 这是照着祂在我们的主基督耶稣里, 所立的永远定旨;

壹 保罗在林前一章二十四节提到基督是神的能力与神的智慧之前, 在二十三节宣告说, “我们…是传扬钉十字架的基督, 对犹太人为绊脚石, 对外邦人为愚拙”:

- 林前 1:24 但对那蒙召的, 无论是犹太人、或希利尼人, 基督总是神的能力, 神的智慧。

Message Three

God's Power and God's Wisdom

J. L.; Hymns: E24, E197

Scripture Reading: 1 Cor. 1:2, 23-24, 30; Rom. 6:6, 19, 22; Eph. 1:9, 11; 3:11

- 1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
- 1 Cor. 1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,
- 1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
- 1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Rom. 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
- Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

I. Before mentioning Christ as the power of God and the wisdom of God in 1 Corinthians 1:24 Paul, in verse 23, declares, "We preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness":

- 1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

林前 1:23 我们却是传扬钉十字架的基督，对犹太人为绊脚石，对外邦人为愚拙；

1 Cor. 1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,

一 这指明这位作为神的能力与神的智慧，为要完成神经纶的基督，是钉十字架的基督，一位不作什么来救自己的基督——24 节。

A. This indicates that the Christ who is the power of God and the wisdom of God for the carrying out of God's economy is the crucified Christ, a Christ who did not do anything to save Himself—v. 24.

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

二 在人眼中，一个人若被钉十字架，他会被认为是无能的，因为一个有能力的人不会让自己被钉十字架；然而，基督是神的能力，却被钉十字架。

B. In man's eyes, if a person is crucified, he is deemed powerless, because a powerful person would not allow himself to be crucified; nevertheless, the Christ who is the power of God was crucified.

三 不仅如此，从人的观点来看，一个智慧的人会想办法躲避钉十字架；然而，基督是神的智慧，却被钉十字架——加二 20。

C. Furthermore, from the human perspective, a wise person would find ways to avoid crucifixion, yet the Christ who is the wisdom of God was crucified—Gal. 2:20.

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

四 钉十字架的基督是神的能力——林前一 24:

D. The crucified Christ is the power of God—1 Cor. 1:24:

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

- 1 在基督的十字架这里，我们看见神的能力。
- 2 要打败撒但、世界、罪、堕落的人、肉体、天然的生命、旧造和规条，都需要神的能力。
- 3 基督的死——基督的钉十字架——已经成了神的能力——24 节。

1. In the cross of Christ we see God's power.
2. It takes the power of God to defeat Satan, the world, sin, fallen man, the flesh, the natural life, the old creation, and the ordinances.
3. The death of Christ—His crucifixion—has become the power of God—v. 24.

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

五 钉十字架的基督是神的智慧——二 7:

E. The crucified Christ is the wisdom of God—2:7:

林前 2:7 我们讲的，乃是从前所隐藏，神奥秘中的智慧，就是神在万世以前，为使我们得荣耀所预定的；

1 Cor. 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

- 1 我们要完成任何事，就需要基督作能力和智慧——24 节。

1. In order to accomplish anything, we need Christ as both power and wisdom—1:24.

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

2 智慧是为着计划和定意，能力是为着实现、完成所计划和定意的。

3 当我们经历钉十字架的基督，祂对我们就不仅成为神的能力，也成为神的智慧——罗六 6，加二 20。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

加 2:20 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，是在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

4 钉十字架的基督作为神的智慧，与神照着祂的喜悦，并祂完成祂旨意的方式，所定之深奥的计划有关——弗一 9，11，三 11：

弗 1:9 照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，

弗 1:11 我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业，

弗 3:11 这是照着祂在我们的主基督耶稣里，所立的永远定旨；

a 我们既有钉十字架的基督作神的智慧，就不需要寻求一条路来完成神的旨意。

b 只要经历钉十字架的基督，自然就有路来行神的旨意。

c 我们会很有智慧地来行神的旨意——西一 9，四 12。

西 1:9 所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意，

西 4:12 有你们那里的人，作基督耶稣奴仆的以巴弗问你们安；他在祷告中常为你们竭力奋斗，要你们得以成熟，站立得住，在神一切的旨意上满有确信。

d 只要我们经历钉十字架的基督，基督就要成为从神给我们的智慧，以完成祂的计划；我们会有神的智慧来行祂的旨意——一 9。

西 1:9 所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意，

六 当我们经历钉十字架的基督时，我们就被了

2. Wisdom is for planning and purposing, whereas power is for carrying out and accomplishing what is planned and purposed.

3. When we experience the crucified Christ, He becomes to us not only the power of God but also the wisdom of God—Rom. 6:6; Gal. 2:20.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

4. The crucified Christ as God's wisdom is related to God's deep and profound plan according to His good pleasure and also according to God's way to fulfill His will—Eph. 1:9, 11; 3:11:

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

a. Since we have the crucified Christ as God's wisdom, there is no need for us to seek a way to carry out God's will.

b. Simply by experiencing the crucified Christ, we spontaneously have a way to do God's will.

c. We become very wise in doing the will of God—Col. 1:9; 4:12.

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,

Col. 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.

d. As long as we experience the crucified Christ, Christ will become to us God's wisdom to fulfill His plan; we will have the wisdom of God to do His will——1:9.

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,

F. When we experience the crucified Christ, we are terminated—Gal.

结——加二 20:

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

- 1 我们的一切所是、所有和所能，都已完全了结。
- 2 当我们呼求主耶稣的名，经历并享受祂的时候，祂的钉十字架就会了结我们。
- 3 钉十字架的基督不仅是能力，也是使我们蒙拯救脱离肉体、天然生命和旧造的道路。

贰 我们是蒙神所召的人，需要认识并经历基督的能力和智慧——林前一 24:

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

一 林前一章二节提到“蒙召的圣徒”：

林前 1:2 写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各地呼求我们主耶稣基督之名的人；祂是他们的，也是我们的；

- 1 在基督里的信徒乃是蒙召的圣徒，并不是蒙召作圣徒；这是地位上的事，是地位上的圣别，为了达到性质上的圣别。
- 2 呼求主的名，包含信入祂——罗十 14。

罗 10:14 然而人所未曾信入的，怎能呼求？所未曾听见的，怎能信入？没有传道的，怎能听见？
- 3 所有在主里的信徒，都该是呼求的人——徒九 14，21，二二 16。

徒 9:14 并且他在这里有从祭司长得来的权柄，要捆绑一切呼求你名的人。
徒 9:21 凡听见的人都惊奇，说，在耶路撒冷损毁呼求这名者的，不就是这人么？并且他到这里来，不就是为要捆绑他们，带到祭司长面前去么？
徒 22:16 现在你为什么耽延？起来，呼求着祂的名受浸，洗去你的罪。
- 4 我们已经蒙召来呼求，就是蒙神呼召来呼求主的名。
- 5 对那蒙神所召的，基督总是神的能力与神的智慧。

2:20:

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

1. All that we are, all that we have, and all that we can do—all is completely terminated.
2. When we call on the name of the Lord Jesus, as we are experiencing and enjoying Him, His crucifixion will terminate us.
3. Christ crucified is not only the power but also the way for us to be delivered from the flesh, the natural life, and the old creation.

II. As those who are called by God, we need to know and experience Christ's power and wisdom—1 Cor. 1:24:

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

A. First Corinthians 1:2 mentions "the called saints":

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

1. The believers in Christ are called saints, not called to be saints; this is a positional matter, a sanctification in position with a view to sanctification in disposition.
2. To call upon the name of the Lord implies to believe into Him—Rom. 10:14.

Rom. 10:14 How then shall they call upon Him into whom they have not believed? And how shall they believe into Him of whom they have not heard? And how shall they hear without one who proclaims Him?
3. All the believers in the Lord should be callers—Acts 9:14, 21; 22:16.

Acts 9:14 And here he has authority from the chief priests to bind all who call upon Your name.
Acts 9:21 And all who heard him were amazed and said, Is this not the one who ravaged those who call upon this name in Jerusalem and came here for this, that he might bring them bound before the chief priests?
Acts 22:16 And now, why do you delay? Rise up and be baptized and wash away your sins, calling on His name.
4. We have been called to call, called by God to call upon the name of the Lord.
5. To those called by God, Christ is the power of God and the wisdom of God.

二 “那蒙召的”，（林前一 24，）就是那些在永远里为神所拣选，（弗一 4，）在时间里相信基督（徒十三 48）的信徒。

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

徒 13:48 外邦人听见了，就欢乐，并且荣耀主的话，凡指定得永远生命的人都信了。

三 对那相信基督并呼求祂名的人，祂总是神的能力与神的智慧。

四 钉十字架的基督是神的能力，为要拯救我们；也是神的智慧，为要完成祂的计划：

1 能力是才能，智慧是道路。

2 基督首先是我们的能力，然后是我们的智慧，也就是说，是我们的道路。

3 基督是神的能力，来完成神的经纶；祂也是神的智慧，就是神的道路，来完成神的经纶。

五 基督作为神的能力，用大能加强我们，在我们的所是和所作上供应、维持我们：

1 在我们一切的遭遇和景况中，基督这神的能力，叫我们能忍受苦难、背负重担、并稳定站住。

2 祂也维持我们，叫我们不动摇；因此，保罗宣告说，“我在那加我能力者的里面，凡事都能作”——腓四 13。

腓 4:13 我在那加我能力者的里面，凡事都能作。

3 基督作为神的能力，借着祂神圣的分赐，天天供应我们并维持我们。

六 基督作为神的智慧，不断地从神流向我们，在我们的经历中，成为我们当下且实际的智慧——林前一 24。

B. Those who are called (1 Cor. 1:24) refers to the believers who were chosen by God in eternity (Eph. 1:4) and who believed in Christ in time (Acts 13:48).

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Acts 13:48 And the Gentiles, hearing this, rejoiced and glorified the word of the Lord; and as many as were appointed to eternal life believed.

C. To those who believe in Christ and call upon His name, He is the power of God and the wisdom of God.

D. Christ crucified is the power of God for saving us and the wisdom of God for fulfilling His plan:

1. Power is the ability, and wisdom is the way.

2. Christ is first our power, and then He is our wisdom, that is, our way.

3. Christ is the power of God to carry out God's economy, and He is also the wisdom of God, the way of God, to carry out God's economy.

E. Christ as the power of God strengthens us with a dynamic power, supplying and sustaining us in what we are and what we do:

1. In all our circumstances and conditions, Christ as the power of God enables us to suffer, to bear burdens, and to stand firm.

2. He also sustains us to the point of being unshakable; for this reason, Paul declares, "I am able to do all things in Him who empowers me"—Phil. 4:13.

Phil. 4:13 I am able to do all things in Him who empowers me.

3. Christ as the power of God is daily supplying and sustaining us through His divine dispensing.

F. Christ as the wisdom of God flows unceasingly from God to us to be our present and practical wisdom in our experience—1 Cor. 1:24.

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

叁“你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎”——30 节：

林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

一 在这节保罗不是说，基督成了我们的智慧；他乃是说，基督成了“从神给我们”的智慧：

- 1 “从神给我们”这个说法，指明有一种传输是现今的、实际的、经历的，也是持续进行的。
- 2 基督成了从神给我们的智慧，指明有从神传输给我们的基督作为智慧，作我们每天的经历。
- 3 我们不断需要基督作为从神给我们的智慧。

二 基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：

1 祂是我们的公义（为着我们的已往），借此我们已经得神称义，使我们能在灵里重生，得着神的生命——罗 5:18。

罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。

2 祂是我们的圣别（为着我们的现在），借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化——六 19，22。

罗 6:19 我因你们肉体的软弱，就照着人的常情说，你们从前怎样将肢体献给不洁不法作奴仆，以至于不法，现今也要照样将肢体献给义作奴仆，以至于圣别。

罗 6:22 但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。

3 祂是我们的救赎（为着我们的将来），就是我们的身体得赎，（八 23，）借此我们的身体要因祂神圣

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

III. "Of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption"—v. 30:

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

A. In this verse Paul does not say that Christ became our wisdom; instead, he says that Christ became wisdom "to us from God":

1. The expression to us from God indicates something present, practical, experiential, and ongoing in the way of transmission.
2. For Christ to become wisdom to us from God indicates that there is the transmission of Christ as wisdom from God to us for our daily experience.
3. We need Christ continually as wisdom to us from God.

B. Christ became wisdom to us from God as three vital things in God's salvation:

1. He is our righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life—Rom. 5:18.

Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

2. He is our sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life—6:19, 22.

Rom. 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

3. He is our redemption (for our future), that is, the redemption of our body (8:23), by which we will be transfigured in our body with His divine life to

的生命改变形状，有祂荣耀的样式。（腓三 21。）

罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。

腓 3:21 祂要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。

4 我们能有分于这样完整且完全的救恩，使我们的全人——灵、魂、体——在生机上与基督成为一，并使基督成为我们的一切，乃是出于神。

5 这全是出于神，不是出于我们自己，使我们可以祂里面，而不在自己里面，夸口并夸耀——弗三 20 ~ 21。

弗 3:20 然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永远永远。阿们。

have His glorious likeness (Phil. 3:21).

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

4. It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us.

5. This is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves—Eph. 3:20-21.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

第四篇

我们的灵食、我们的灵磐石、 以及主筵席的内容

T. W.; 诗 586, 补 212

读经: 林前十 3 ~ 4, 16 ~ 17, 21, 十一 23 ~ 26

林前 10:3 并且都吃了一样的灵食,

林前 10:4 也都喝了一样的灵水; 所喝的是出于随行的灵磐石, 那磐石就是基督。

林前 10:16 我们所祝福的福杯, 岂不是基督之血的交通么? 我们所擘开的饼, 岂不是基督身体的交通么?

林前 10:17 因着只有一个饼, 我们虽多, 还是一个身体, 因我们都分受这一个饼。

林前 10:21 你们不能喝主的杯, 又喝鬼的杯; 不能有分于主的筵席, 又有分于鬼的筵席。

林前 11:23 我从主领受又交付你们的, 就是主耶稣被出卖的那一夜, 拿起饼来,

林前 11:24 祝谢了, 就擘开, 说, 这是我的身体, 为你们舍的, 你们要如此行, 为的是记念我。

林前 11:25 饭后, 也照样拿起杯来, 说, 这杯是用我的血所立的新约, 你们每逢喝的时候, 要如此行, 为的是记念我。

林前 11:26 你们每逢吃这饼, 喝这杯, 是宣告主的死, 直等到祂来。

壹 出埃及十六章的深奥真理, 乃是神要更换我们的饮食, 使我们以基督为我们的灵食, 就是父神所差的真吗哪, 使神所拣选的人凭基督活着——林前十 3, 约六 31 ~ 35, 48 ~ 51, 57 ~ 58:

出 16:1 以色列人全会众从以琳起行, 在出埃及地后第二个月十五日, 到了以琳和西乃之间, 汛的旷野。

出 16:2 以色列全会众在旷野向摩西、亚伦发怨言,

出 16:3 对他们说, 巴不得我们在埃及地死在耶和華的手下; 那时我们坐

Message Four

Our Spiritual Food, Our Spiritual Rock, and the Contents of the Lord's Table

T. W.; Hymns: E811, E1110

Scripture Reading: 1 Cor. 10:3-4, 16-17, 21; 11:23-26

1 Cor. 10:3 And all ate the same spiritual food,

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

1 Cor. 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

1 Cor. 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.

1 Cor. 11:23 For I received from the Lord that which also I delivered to you, that the Lord Jesus in the night in which He was betrayed took bread,

1 Cor. 11:24 And having given thanks, He broke it and said, This is My body, which is given for you; this do unto the remembrance of Me.

1 Cor. 11:25 Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.

1 Cor. 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.

I. The deep truth in Exodus 16 is that God wants to change our diet to a diet of Christ as our spiritual food, the real manna sent by God the Father for God's chosen people to live by Christ—1 Cor. 10:3; John 6:31-35, 48-51, 57-58:

Exo. 16:1 And they journeyed from Elim, and all the assembly of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of the land of Egypt.

Exo. 16:2 And the whole assembly of the children of Israel murmured against Moses and against Aaron in the wilderness.

Exo. 16:3 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of

在肉锅旁边，有食物吃得饱足。你们将我们领出来，到这旷野，是要叫这全会众都饿死啊！

出 16:4 耶和華对摩西说，我要将粮食从天降给你们。百姓可以出去，每天收取当天的分，我好试验他们遵不遵行我的法度。

出 16:5 到第六天，他们要把所收进来的预备好，比每天所收取的多一倍。

出 16:6 摩西、亚伦对以色列众人说，到了晚上，你们就知道是耶和華将你们从埃及地领出来的。

出 16:7 早晨，你们要看见耶和華的荣耀，因为耶和華听见你们向祂所发的怨言了。我们算什么，你们竟向我们发怨言？

出 16:8 摩西又说，耶和華晚上必给你们肉吃，早晨必给你们食物得饱；因为你们向耶和華发的怨言，祂都听见了。我们算什么？你们的怨言不是向我们发的，乃是向耶和華发的。

出 16:9 摩西对亚伦说，你告诉以色列人全会众说，你们就近耶和華面前，因为祂已经听见你们的怨言了。

出 16:10 亚伦正对以色列全会众说话的时候，他们向旷野观看，不料，耶和華的荣光在云中显现。

出 16:11 耶和華告诉摩西说，

出 16:12 我已经听见以色列人的怨言。你告诉他们，到黄昏的时候，你们要吃肉，早晨必有食物得饱，你们就知道我是耶和華你们的神。

出 16:13 到了晚上，有鹌鹑飞上来，遮满了营；早晨营的四围满了露水。

出 16:14 露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。

出 16:15 以色列人看见，不知道是什么，就彼此对问说，这是什么？摩西对他们说，这就是耶和華给你们吃的食物。

出 16:16 耶和華所吩咐的是这样，你们要按着各人的食量收取；各按自己帐棚里的人数收取，每人一俄梅珥。

出 16:17 以色列人就这样行；有多收的，有少收的。

出 16:18 及至用俄梅珥量一量，多收的没有余，少收的也没有缺；各人按着自己的食量收取。

出 16:19 摩西对他们说，所收的，不许什么人留到早晨。

出 16:20 然而他们不听摩西，有人把一些留到早晨，就生虫变臭了；摩西便向他们发怒。

出 16:21 他们每日早晨，按着各人的食量收取；日头一发热，就融化了。

出 16:22 到第六天，他们收了双倍的食物，每人二俄梅珥。会众的首领都来告诉摩西。

出 16:23 摩西对他们说，耶和華这样说，明天是完全安息的日子，是向耶和華守的圣安息日。你们要烤的就烤了，要煮的就煮了，所剩下的要自己保存着，直留到早晨。

出 16:24 他们就照摩西的吩咐留到早晨，竟然不变臭，里头也没有虫子。

出 16:25 摩西说，你们今天吃这个罢，因为今天是向耶和華守的安息日；你们在田野必找不着了。

Egypt, when we sat by the fleshpots, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole congregation with hunger.

Exo. 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

Exo. 16:5 And on the sixth day when they prepare what they bring in, it will be twice as much as they gather daily.

Exo. 16:6 So Moses and Aaron said to all the children of Israel, In the evening you will know that Jehovah has brought you out from the land of Egypt;

Exo. 16:7 And in the morning you will see the glory of Jehovah, for He hears your murmurings against Jehovah. And what are we, that you murmur against us?

Exo. 16:8 And Moses said, This you will see when Jehovah gives you flesh to eat in the evening, and bread to the full in the morning; for Jehovah hears your murmurings which you murmur against Him. And what are we? Your murmurings are not against us but against Jehovah.

Exo. 16:9 And Moses said to Aaron, Say to all the assembly of the children of Israel, Come near before Jehovah, for He has heard your murmurings.

Exo. 16:10 And as Aaron spoke to the whole assembly of the children of Israel, they looked toward the wilderness, and there the glory of Jehovah appeared in the cloud.

Exo. 16:11 And Jehovah spoke to Moses, saying,

Exo. 16:12 I have heard the murmurings of the children of Israel. Speak to them, saying, At twilight you will eat flesh, and in the morning you will be filled with bread; and you shall know that I am Jehovah your God.

Exo. 16:13 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp.

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Exo. 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

Exo. 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.

Exo. 16:17 And the children of Israel did so; and some gathered much, and some little.

Exo. 16:18 And when they measured it with an omer, he who gathered much had no excess, and he who gathered little had no lack; each of them gathered according to his eating.

Exo. 16:19 And Moses said to them, Let no man leave any of it until the morning.

Exo. 16:20 But they did not listen to Moses, and some men left part of it until the morning; and it bred worms and stank. And Moses was indignant with them.

Exo. 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.

Exo. 16:22 And on the sixth day they gathered twice as much bread, two omers for each one; and all the leaders of the assembly came and told Moses.

Exo. 16:23 And he said to them, This is what Jehovah has spoken, Tomorrow is a Sabbath of complete rest, a holy Sabbath to Jehovah. Bake what you will bake, and boil what you will boil, and all that is left over put aside for yourselves to be kept until the morning.

Exo. 16:24 And they put it aside until the morning, as Moses commanded; and it did not stink, nor was there any worm in it.

Exo. 16:25 And Moses said, Eat it today, for today is a Sabbath to Jehovah; today you will not find it in the field.

出 16:26 六天可以收取，第七天乃是安息日，那一天必没有了。
出 16:27 第七天，百姓中有人出去收取，什么也找不着。
出 16:28 耶和華对摩西说，你们不肯守我的诫命和法度，要到几时呢？
出 16:29 看哪，耶和華既将安息日赐给你们，所以第六天祂赐给你们两天的食物；第七天各人要住在自己的地方，不许什么人出去。
出 16:30 于是百姓第七天安息了。
出 16:31 这食物，以色列家起名叫吗哪，就像芫荽子，是白色的，滋味如同搀蜜的薄饼。
出 16:32 摩西说，耶和華所吩咐的是这样，要将一满俄梅珥吗哪留到世世代代，使后人可以看见我当日将你们领出埃及地，在旷野所给你们吃的食物。
出 16:33 摩西对亚伦说，你拿一个罐子，盛一满俄梅珥吗哪，存放在耶和華面前，要留到世世代代。
出 16:34 亚伦就照耶和華所吩咐摩西的，把吗哪存放在见证的版前保留着。
出 16:35 以色列人吃吗哪共四十年，直到进了有人居住之地，就是迦南地的境界。
出 16:36 一俄梅珥就是一伊法的十分之一。
林前 10:3 并且都吃了一样的灵食，
约 6:31 我们的祖宗在旷野吃过吗哪，如经上所记：“祂把那从天上来的粮赐给他们吃。”
约 6:32 耶稣说，我实实在在地告诉你们，不是摩西把那从天上来的粮赐给你们，乃是我父把那从天上来的真粮赐给你们。
约 6:33 因为神的粮，就是那从天上降下来赐生命给世人的。
约 6:34 他们对祂说，主啊，常将这粮赐给我们。
约 6:35 耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。
约 6:48 我就是生命的粮。
约 6:49 你们的祖宗在旷野吃过吗哪，还是死了。
约 6:50 这是从天上降下来的粮，叫人吃了就不死。
约 6:51 我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。
约 6:57 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。
约 6:58 这就是从天上降下来的粮，吃这粮的人，就永远活着，不像你们的祖宗吃过吗哪，还是死了。

一 我们所吃的基督作为我们重新构成的成分，并作为使我们成为神在宇宙中居所的供应，这要成为永远的纪念——出十六 16, 32。

出 16:16 耶和華所吩咐的是这样，你们要按着各人的食量收取；各按自己帐棚里的人数收取，每人一俄梅珥。
出 16:32 摩西说，耶和華所吩咐的是这样，要将一满俄梅珥吗哪留到世世代代，使后人可以看见我当日将你们领出埃及地，在旷野所给你们吃的食物。

二 正如金罐里的吗哪是神居所的中心点，照样，

Exo. 16:26 Six days you shall gather it, but on the seventh day is the Sabbath; on it there will be none.
Exo. 16:27 And on the seventh day some of the people went out to gather, and they found none.
Exo. 16:28 And Jehovah said to Moses, How long do you refuse to keep My commandments and My laws?
Exo. 16:29 See, Jehovah has given you the Sabbath, therefore He gives you bread for two days on the sixth day. Let each of you stay in his place; let no man go out of his place on the seventh day.
Exo. 16:30 So the people rested on the seventh day.
Exo. 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
Exo. 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.
Exo. 16:33 And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.
Exo. 16:34 As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.
Exo. 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land; they ate the manna until they came to the border of the land of Canaan.
Exo. 16:36 Now an omer is a tenth of an ephah.
1 Cor. 10:3 And all ate the same spiritual food,
John 6:31 Our fathers ate the manna in the wilderness, as it is written, "He gave them bread out of heaven to eat."
John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
John 6:34 They said therefore to Him, Lord, give us this bread always.
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
John 6:48 I am the bread of life.
John 6:49 Your fathers ate the manna in the wilderness, and they died.
John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
John 6:58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.

A. Whatever we eat of Christ to be our reconstituting element and our supply to make us God's dwelling place in this universe will be an eternal memorial—Exo. 16:16, 32.

Exo. 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.
Exo. 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

B. Just as the manna in the golden pot was the focal point of God's dwelling

基督作为我们所吃的吗哪也是今天神建造的中心点——来九3~4, 弗四16, 西二19。

- 来 9:3 第二幔子后, 还有一层帐幕, 叫作至圣所,
来 9:4 有金香坛, 和四面包金的约柜, 柜里有盛吗哪的金罐、和亚伦发过芽的杖、并两块约版;
弗 4:16 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。
西 2:19 不持定元首; 本于祂, 全身借着节和筋, 得了丰富的供应, 并结合一起, 就以神的增长而长大。

三 我们所接受作我们维持、力量、和满足的独一食物必须是基督, 而新约中那独一无二的职事只输送基督作为给神子民的独一食物——民十一5~6, 参徒一17, 25, 林后四1, 提前一12, 林后三6。

- 民 11:5 我们记得, 在埃及的时候不花钱就有鱼吃, 还有黄瓜、西瓜、韭菜、葱、蒜。
民 11:6 现在我们的胃口都没有了, 我们眼前除了这吗哪以外, 什么也没有。
徒 1:17 他本来列在我们数中, 并且在这职事上得了一分。
徒 1:25 叫他得这职事与使徒职分的地位。这一分犹大已经离弃, 往自己的地方去了。
林后 4:1 因此, 我们既照所蒙的怜悯, 受了这职事, 就不丧胆,
提前 1:12 我感谢那加我能力的, 我们的主基督耶稣, 因祂以我为忠信, 派我尽职事。
林后 3:6 祂使我们够资格作新约的执事, 这些执事不是属于字句, 乃是属于灵, 因为那字句杀死人, 那灵却叫人活。

四 当我们持续享受基督时, 那作为我们独一食物的基督, 就是我们每日的吗哪, 就借着新陈代谢的变化, 使祂的特征成为我们的特征, 而使祂得着显大——约六57, 腓一20~21, 参加六17:

- 约 6:57 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。
腓 1:20 这是照着我所专切期待并盼望的, 就是没有一事会叫我羞愧, 只要凡事放胆, 无论是生, 是死, 总叫基督在我身体上, 现今也照常显大,
腓 1:21 因为在我, 活着就是基督, 死了就有益处。
加 6:17 从今以后, 人都不要搅扰我, 因为我身体上带着耶稣的烙印。

1 吗哪是一个奥秘——出十六15, 西二2, 赛九6, 弗三4, 约三8。

- 出 16:15 以色列人看见, 不知道是什么, 就彼此对问说, 这是什么? 摩西

place, so Christ as the manna eaten by us is the focal point of God's building today—Heb. 9:3-4; Eph. 4:16; Col. 2:19.

- Heb. 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies,
Heb. 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

C. The unique food that we take for our sustenance, strength, and satisfaction must be Christ, and the one unique ministry in the New Testament conveys Christ as the unique food for God's people—Num. 11:5-6; cf. Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12; 2 Cor. 3:6.

- Num. 11:5 We remember the fish which we used to eat in Egypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic;
Num. 11:6 But now our appetite has gone; there is nothing at all but this manna to look at.
Acts 1:17 For he was numbered among us and was allotted his portion of this ministry.
Acts 1:25 To take the place of this ministry and apostleship, from which Judas turned aside to go to his own place.
2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;
1 Tim. 1:12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,
2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

D. The characteristics of Christ as our unique food, our daily manna, become our characteristics for His magnification through our metabolic transformation as we continually enjoy Him—John 6:57; Phil. 1:20-21; cf. Gal. 6:17:

- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
Phil. 1:21 For to me, to live is Christ and to die is gain.
Gal. 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

1. Manna is a mystery—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8.

- Exo. 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not

对他们说，这就是耶和华给你们吃的食物。

- 西 2:2 要叫他们的心得安慰，在爱里结合在一起，以致丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；
- 赛 9:6 因有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头上；祂的名称为奇妙的策士、全能的神、永远的父、和平的君。
- 弗 3:4 你们念了，就能借此明了我对基督的奥秘所有的领悟，
- 约 3:8 风随着意思吹，你听见风的响声，却不晓得从哪里来，往哪里去；凡从那灵生的，就是这样。

2 吗哪是一个长期的神迹——出十六 4，参太六 34。

- 出 16:4 耶和華对摩西说，我要将粮食从天降给你们。百姓可以出去，每天收取当天的分，我好试验他们遵不遵行我的法度。
- 太 6:34 所以你们不要为明天忧虑，因为明天自有明天的忧虑，一天的难处一天当就够了。

3 吗哪从天而降——出十六 4，约六 41。

- 出 16:4 耶和華对摩西说，我要将粮食从天降给你们。百姓可以出去，每天收取当天的分，我好试验他们遵不遵行我的法度。
- 约 6:41 犹太人因为耶稣说，我是从天上降下来的粮，就唧咕议论祂。

4 吗哪随露水而来——出十六 13 ~ 14，民十一 9，诗一三三 3，哀三 22 ~ 23，来四 16，诗一一〇 3。

- 出 16:13 到了晚上，有鹌鹑飞上来，遮满了营；早晨营的四围满了露水。
- 出 16:14 露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。
- 民 11:9 夜间露水降在营中的时候，吗哪也随着降下。
- 诗 133:3 又好比黑门的甘露，降在锡安山；因为在那里有耶和華所命定的福，就是永远的生命。
- 哀 3:22 我们不至消灭，是出于耶和華的慈爱，因祂的怜恤不至断绝；
- 哀 3:23 每早晨这些都是新的；你的信实，极其广大。
- 来 4:16 所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。
- 诗 110:3 当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。

5 吗哪是在早晨降下——出十六 21，参歌一 6 下，七 12，约五 39 ~ 40，罗六 4，七 6。

- 出 16:21 他们每日早晨，按着各人的食量收取；日头一发热，就融化了。
- 歌 1:6 不要看我，因为我是黑的，因为日头把我晒黑了。我同母的弟兄向我发怒；他们使我看守葡萄园；我自己的葡萄园，我却没有看守。
- 歌 7:12 我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你。

know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

- Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
- Isa. 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.
- Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- John 3:8 The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born of the Spirit.

2. Manna is a long-term miracle—Exo. 16:4; cf. Matt. 6:34.

- Exo. 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.
- Matt. 6:34 Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own evil.

3. Manna is from heaven—Exo. 16:4; John 6:41.

- Exo. 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.
- John 6:41 The Jews therefore murmured concerning Him because He said, I am the bread that came down out of heaven.

4. Manna comes with the dew—Exo. 16:13-14; Num. 11:9; Psa. 133:3; Lam. 3:22-23; Heb. 4:16; Psa. 110:3.

- Exo. 16:13 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp.
- Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
- Num. 11:9 And when the dew fell on the camp at night, the manna would fall with it.
- Psa. 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
- Lam. 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
- Lam. 3:23 They are new every morning; / Great is Your faithfulness.
- Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
- Psa. 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.

5. Manna comes in the morning—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6.

- Exo. 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.
- S.S. 1:6 Do not look at me, because I am black, / Because the sun has scorched me. / My mother's sons were angry with me; / They made me keeper of the vineyards, / But my own vineyard I have not kept.
- S.S. 7:12 Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love.

约 5:39 你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。
约 5:40 然而你们不肯到我这里来得生命。
罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。
罗 7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

6 吗哪是小的——出十六 14，路二 12，约六 35，参士九 9，11，13，太十三 31 ~ 32。

出 16:14 露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。
路 2:12 你们要看见一个婴孩，包着布，卧在马槽里，那就是给你们的记号了。
约 6:35 耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。
士 9:9 橄榄树对他们说，我岂可停止生产我那尊重神和人的油，去飘摇在众树之上呢？
士 9:11 无花果树对他们说，我岂可停止结出我的甘甜和美果，去飘摇在众树之上呢？
士 9:13 葡萄树对他们说，我岂可停止生产我那使神和人喜乐的新酒，去飘摇在众树之上呢？
太 13:31 耶稣在他们跟前另设一个比喻，说，诸天的国好像一粒芥菜种，有人拿去种在他的田里。
太 13:32 这乃是百种里最小的，但长起来，却比别的菜都大，且成了树，甚至天空的飞鸟来栖宿在它的枝上。

7 吗哪是细的——出十六 14，约六 12。

出 16:14 露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。
约 6:12 他们吃饱了，耶稣对门徒说，把剩下的零碎收拾起来，免得有糟蹋的。

8 吗哪是圆的——出十六 14，约八 58。

出 16:14 露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。
约 8:58 耶稣对他们说，我实实在在地告诉你们，还没有亚伯拉罕，我就是。

9 吗哪是白色的——出十六 31，诗十二 6，一一九 140，林后十一 3 中。

出 16:31 这食物，以色列家起名叫吗哪，就像芫荽子，是白色的，滋味如同蜂蜜的薄饼。
诗 12:6 耶和华的言语，是纯净的言语，如同地上炉中炼过的银子，精炼过七次。

John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.
John 5:40 Yet you are not willing to come to Me that you may have life.
Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

6. Manna is small—Exo. 16:14; Luke 2:12; John 6:35; cf. Judg. 9:9, 11, 13; Matt. 13:31-32.

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
Luke 2:12 And this will be the sign to you: you will find a baby wrapped in swaddling clothes and lying in a manger.
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?
Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?
Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
Matt. 13:31 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field,
Matt. 13:32 And which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

7. Manna is fine—Exo. 16:14; John 6:12.

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
John 6:12 And when they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost.

8. Manna is round—Exo. 16:14; John 8:58.

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

9. Manna is white—Exo. 16:31; Psalms 12:6; 119:140; 2 Cor. 11:3b.

Exo. 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
Psa. 12:6 The words of Jehovah are pure words, / Silver refined in a furnace on the earth, / Purified seven times.

诗 119:140 你的话极其精炼，为你的仆人所爱。

林后 11:3 我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就像蛇用诡诈诱骗了夏娃一样。

10 吗哪如霜——出十六 14，箴十七 27。

出 16:14 露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。

箴 17:27 克制言语的有知识，灵里冷静的有聪明。

11 吗哪像芫荽子——出十六 31，民十一 7，路八 11。

出 16:31 这食物，以色列家起名叫吗哪，就像芫荽子，是白色的，滋味如同搀蜜的薄饼。

民 11:7 这吗哪仿佛芫荽子，样子好像珍珠。

路 8:11 这比喻乃是这样：种子就是神的道。

12 吗哪是坚实的——民十一 8，林后一 4，弗六 18。

民 11:8 百姓周围行走，把吗哪收起来，或用磨碾，或用臼捣，在锅里煮，又作成饼；滋味好像烤的油饼。

林后 1:4 祂在我们一切的患难中安慰我们，叫我们能用自己从神所受的安慰，安慰那些在各样患难中的人。

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上警醒，且为众圣徒祈求，

13 吗哪的外表像珍珠的外表——民十一 7，启四 6，8，结一 18。

民 11:7 这吗哪仿佛芫荽子，样子好像珍珠。

启 4:6 宝座前好像一个玻璃海，如同水晶；宝座中、和宝座周围有四个活物，前后满了眼睛。

启 4:8 四活物各个都有六个翅膀，周围和里面统满了眼睛；他们昼夜不歇息地说，圣哉，圣哉，圣哉，主神是昔是今是以后永是的全能者。

结 1:18 至于轮辋，高而可畏；四个轮辋周围满了眼睛。

14 吗哪的滋味好像新油——民十一 8，诗九二 10。

民 11:8 百姓周围行走，把吗哪收起来，或用磨碾，或用臼捣，在锅里煮，又作成饼；滋味好像烤的油饼。

诗 92:10 你却高举了我的角，如野牛的角；我是被新油膏了的。

15 吗哪的滋味如同搀蜜的薄饼——出十六 31，诗一一九 103。

出 16:31 这食物，以色列家起名叫吗哪，就像芫荽子，是白色的，滋味如

Psa. 119:140 Your word is very pure, / And Your servant loves it.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

10. Manna is like frost—Exo. 16:14; Prov. 17:27.

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Prov. 17:27 He who restrains his words has knowledge, / And he who is cool in spirit is one who has understanding.

11. Manna is like coriander seed—Exo. 16:31; Num. 11:7; Luke 8:11.

Exo. 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.

Num. 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.

Luke 8:11 Now the parable is this: The seed is the word of God.

12. Manna is solid—Num. 11:8; 2 Cor. 1:4; Eph. 6:18.

Num. 11:8 The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its taste was like the taste of cakes baked in oil.

2 Cor. 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

13. Manna's appearance is like that of bdellium—Num. 11:7; Rev. 4:6, 8; Ezek. 1:18.

Num. 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.

Rev. 4:6 And before the throne there was as it were a glassy sea like crystal; and in the midst of the throne and around the throne, there were four living creatures full of eyes in front and behind.

Rev. 4:8 And the four living creatures, each one of them having six wings apiece, are full of eyes around and within; and they have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming.

Ezek. 1:18 As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around.

14. Manna's taste is like that of fresh oil—Num. 11:8; Psa. 92:10.

Num. 11:8 The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its taste was like the taste of cakes baked in oil.

Psa. 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.

15. Manna's taste is like that of wafers made with honey—Exo. 16:31; Psa. 119:103.

Exo. 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its

同捣蜜的薄饼。

诗 119:103 你的言语在我上膛何等甘美！在我口中比蜜更甜！

16 吗哪适于作饼——民十一 8，提前四 6。

民 11:8 百姓周围行走，把吗哪收起来，或用磨碾，或用臼捣，在锅里煮，又作成饼；滋味好像烤的油饼。

提前 4:6 你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并向向来所紧紧跟随善美教训的话上，得了喂养。

贰 基督被钉十字架，成了随着祂百姓的灵磐石；这随行的磐石就是复活的基督这赐生命的灵，祂一直与召会同在，用生命的水供应祂的信徒——林前十 4，出十七 6，民二十 8，约十九 34:

林前 10:4 也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。

出 17:6 我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。

民 20:8 你拿着杖，和你的哥哥亚伦招聚会众，在他们眼前吩咐磐石发出水来；这样，你就为他们使水从磐石中流出来，给会众和他们的牲畜喝。

约 19:34 唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。

一 神百姓中间的难处可能是由缺水引起的，这水预表生命的灵；神的子民一缺少生命的灵，就会有难处；当神的子民有丰盛的那灵，他们中间的难处并与神之间的难处就得着解决——民二十 2～13，约七 37～39，罗八 2。

民 20:2 会众没有水喝，就聚集攻击摩西、亚伦。

民 20:3 百姓向摩西争闹说，巴不得我们的弟兄死在耶和華面前的時候，我们也死了！

民 20:4 你们为何把耶和華的会众领到这旷野，使我们和牲畜都死在这里？

民 20:5 你们为何把我们从埃及带上来，领我们到这坏地方？这地方不好撒种，也没有无花果树、葡萄树、石榴树，甚至没有水喝。

民 20:6 摩西、亚伦离开会众，到会幕门口，面伏于地；耶和華的荣光向他们显现。

taste was like wafers made with honey.

Psa. 119:103 How sweet are Your words to my taste! / Sweeter than honey to my mouth!

16. Manna is good for making cakes—Num. 11:8; 1 Tim. 4:6.

Num. 11:8 The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its taste was like the taste of cakes baked in oil.

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

II. Christ has been crucified to become a spiritual rock that follows His people; this following rock is the resurrected Christ as the life-giving Spirit, who is always with the church to supply His believers with the water of life—1 Cor. 10:4; Exo. 17:6; Num. 20:8; John 19:34:

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

A. Trouble among God's people can be caused by the shortage of water, which typifies the Spirit of life; whenever God's people are short of the Spirit of life, they will have problems; when God's people have an abundance of the Spirit, their problems among themselves and with God are solved—Num. 20:2-13; John 7:37-39; Rom. 8:2.

Num. 20:2 And there was no water for the assembly, and they gathered themselves together against Moses and against Aaron.

Num. 20:3 And the people contended with Moses and spoke, saying, If only we had expired when our brothers expired before Jehovah!

Num. 20:4 Why then have you brought the congregation of Jehovah into this wilderness for us and our livestock to die there?

Num. 20:5 Why then did you bring us up out of Egypt, to bring us to this wretched place? It is not a place of grain or figs or vines or pomegranates, and there is not even water to drink.

Num. 20:6 And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and fell upon their faces, and the glory of Jehovah appeared to them.

民 20:7 耶和華對摩西說，
民 20:8 你拿着杖，和你的哥哥亞倫招聚會眾，在他們眼前吩咐磐石發出水來；這樣，你就為他們使水從磐石中流出來，給會眾和他們的牲畜喝。
民 20:9 於是摩西照耶和華所吩咐的，從耶和華面前取了杖去。
民 20:10 摩西、亞倫就招聚會眾到磐石前；摩西對他們說，你們這些背叛的人聽我說，我們要為你們使水從這磐石中流出來么？
民 20:11 摩西舉手，用杖擊打磐石兩下，就有許多水流出來，會眾和他們的牲畜都喝了。
民 20:12 耶和華對摩西、亞倫說，因為你們不信我，不在以色列人眼前尊我為聖，所以你們必不得領這會眾進我所賜給他們的地去。

民 20:13 這就是米利巴水；以色列人在那裏向耶和華爭鬧，耶和華就在他們中間顯為聖。
約 7:37 節期的末日，就是最大之日，耶穌站着高聲說，人若渴了，可以到我這裏來喝。
約 7:38 信入我的人，就如經上所说，從他腹中要流出活水的江河來。

約 7:39 耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。
羅 8:2 因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。

二 基督既已被釘十字架，那靈也既已賜下，基督就不需要再被釘了，就是不需要再次擊打磐石，使活水流出；在神的經綸里，基督只該釘死一次——來七 27，九 26～28 上。

來 7:27 祂不像那些大祭司，每天必須先為自己的罪，再為百姓的罪獻上祭物，因為祂獻上自己，就把這事一次永遠地作成了。
來 9:26 如果這樣，從創世以來，祂就必須多次受苦了；但如今祂在諸世代的終結顯明了一次，好借着獻上自己為祭，把罪除掉。

來 9:27 按着定命，人人都有一死，死后且有審判；
來 9:28 基督也是這樣，既一次被獻，担当了多人的罪，將來還要向那熱切等待祂的人第二次顯現，並與罪無關，乃為拯救他們。

三 我們要从釘十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”——民二十 8:

民 20:8 你拿着杖，和你的哥哥亞倫招聚會眾，在他們眼前吩咐磐石發出水來；這樣，你就為他們使水從磐石中流出來，給會眾和他們的牲畜喝。

1 拿着杖就是在基督的死里與祂聯合，並將基督的死應用在我們自己身上和我們的處境中。

Num. 20:7 Then Jehovah spoke to Moses, saying,
Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
Num. 20:9 And Moses took the rod from before Jehovah, as He had commanded him.
Num. 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?
Num. 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.
Num. 20:12 And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.
Num. 20:13 These are the waters of Meribah, where the children of Israel contended with Jehovah, and He was sanctified among them.
John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

B. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again; that is, there is no need to strike the rock again so that the living water may flow; in God's economy Christ should be crucified only once—Heb. 7:27; 9:26-28a.

Heb. 7:27 Who does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then for those of the people; for this He did once for all when He offered up Himself.
Heb. 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
Heb. 9:27 And inasmuch as it is reserved for men to die once, and after this comes judgment,
Heb. 9:28 So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

C. To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock"—Num. 20:8:

Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

1. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation.

2 吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们——参约四 10，路十一 13。

约 4:10 耶稣回答说，你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。

路 11:13 你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？

3 我们若将基督的死应用在自己身上，并在信心里求基督赐给我们那灵，就必得着活的灵，作为生命全备的供应。

四 摩西没有吩咐磐石，反而向百姓动怒，定罪他们是背叛的人，并用他的杖击打磐石两下——民二十 9~11：

民 20:9 于是摩西照耶和華所吩咐的，从耶和華面前取了杖去。

民 20:10 摩西、亚伦就招聚会众到磐石前；摩西对他们说，你们这些背叛的人听我说，我们要为你们使水从这磐石中流出来么？

民 20:11 摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。

1 摩西定罪百姓是背叛的人，其实摩西才是违背了神的话的人——24 节，二七 14。

民 20:24 亚伦要归到他本民那里，他必不得进我所赐给以色列人的地，因为在米利巴水的事上，你们违背了我的话。

民 27:14 因为你们在寻的旷野，当会众争闹的时候，违背了我的话，没有在涌水之处，在会众眼前尊我为圣。（这水就是在寻的旷野，加低斯米利巴的水。）

2 摩西不信耶和華，不在以色列人眼前尊祂为圣——二十 12：

民 20:12 耶和華对摩西、亚伦说，因为你们不信我，不在以色列人眼前尊我为圣，所以你们必不得领这会众进我所赐给他们的地去。

a 尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的。

b 神没有动怒，摩西却对百姓动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话；因此，摩西违犯了神的圣别性情

2. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—cf. John 4:10; Luke 11:13.

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!

3. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life.

D. Instead of speaking to the rock, Moses was angry with the people, condemned them as rebels, and struck the rock with his rod twice—Num. 20:9-11:

Num. 20:9 And Moses took the rod from before Jehovah, as He had commanded him.

Num. 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?

Num. 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.

1. Moses condemned the people as rebels, but Moses was the one who rebelled against God's word—v. 24; 27:14.

Num. 20:24 Aaron shall be gathered to his people, for he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the waters of Meribah.

Num. 27:14 Because you rebelled against My word in the wilderness of Zin, in the strife of the assembly, and failed to sanctify Me at the waters before their eyes. (These are the waters of Meribah-kadesh, in the wilderness of Zin.)

2. Moses did not believe in Jehovah to sanctify Him in the sight of the children of Israel—20:12:

Num. 20:12 And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.

a. To sanctify God is to make Him holy, that is, to separate Him from all the false gods; to fail to sanctify God is to make Him common.

b. In being angry with the people when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy; thus, Moses

和祂神圣的经纶。

- c 为这缘故，摩西虽然与神亲密，被视为神的同伴，（出三三 11，）却失去了进入美地的权利。

出 33:11 耶和与摩西面对面说话，好像人与同伴说话一般。摩西回到营里去，但他的帮手，一个少年人，就是嫩的儿子约书亚，不离开会幕。

- 3 在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶；这就是尊祂为圣；不然，我们会在言语和行动背上背叛祂并得罪祂。

叁 基督作为主筵席的内容，乃是神新约经纶的实际——林前十 16～17，21，十一 23～26:

林前 10:16 我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？

林前 10:17 因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。

林前 10:21 你们不能喝主的杯，又喝鬼的杯；不能有分于主的筵席，又有分于鬼的筵席。

林前 11:23 我从主领受又交付你们的，就是主耶稣被出卖的那一夜，拿起饼来，

林前 11:24 祝谢了，就擘开，说，这是我的身体，为你们舍的，你们要如此行，为的是纪念我。

林前 11:25 饭后，也照样拿起杯来，说，这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是纪念我。

林前 11:26 你们每逢吃这饼，喝这杯，是宣告主的死，直等到祂来。

一 主的筵席所着重的，乃是交通于祂的血和祂的身体，就是有分于主，彼此在交通里享受主——十 16～17，21:

林前 10:16 我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？

林前 10:17 因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。

林前 10:21 你们不能喝主的杯，又喝鬼的杯；不能有分于主的筵席，又有分于鬼的筵席。

offended both God's holy nature and His divine economy.

- c. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land.

Exo. 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

3. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy; this is to sanctify Him; otherwise, in our words and deeds we will rebel against Him and offend Him.

III. Christ as the contents of the Lord's table is the reality of the New Testament economy of God—1 Cor. 10:16-17, 21; 11:23-26:

1 Cor. 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

1 Cor. 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.

1 Cor. 11:23 For I received from the Lord that which also I delivered to you, that the Lord Jesus in the night in which He was betrayed took bread,

1 Cor. 11:24 And having given thanks, He broke it and said, This is My body, which is given for you; this do unto the remembrance of Me.

1 Cor. 11:25 Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.

1 Cor. 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.

A. The emphasis of the Lord's table is the fellowship of His blood and body, the participation in the Lord, the enjoyment of the Lord in mutuality, in fellowship—10:16-17, 21:

1 Cor. 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

1 Cor. 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.

1 主已将祂自己赐给我们，使我们有分于祂作我们的筵席，并借着吃喝祂而享受祂；基督为要成为我们的筵席，就是美地出产的实际，必须经过过程——参申八 7 ~ 10：

申 8:7 因为耶和华你神领你进入美地，那地有川，有泉，有源，从谷中和山上流出水来；

申 8:8 那地有小麦、大麦、葡萄树、无花果树、石榴树；那地有出油的橄榄树，有蜜。

申 8:9 你在那地不缺食物，你必一无所缺；那地的石头是铁，山内可以挖铜。

申 8:10 你吃得饱足，就要颂赞耶和华你的神，因祂将那美地赐给你了。

a 基督若没有成为肉体，祂就无法有血和身体；借着成为肉体，基督穿上有血有肉之人的身体——来二 14。

来 2:14 儿女既同有血肉之体，祂也照样亲自 有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼，

b 基督若没有钉十字架，祂的血就无法与祂的身体分开；借着钉十字架，祂的血与祂的身体分开——约六 53 ~ 55。

约 6:53 耶稣说，我实实在在地告诉你们，你们若不吃人子的肉，不喝人子的血，就没有生命在你们里面。

约 6:54 吃我肉喝我血的人，就有永远的生命，在末日我要叫他复活。

约 6:55 我的肉是真正的食物，我的血是真正的饮料。

c 基督若没有复活，就无法在筵席上作我们的食物；在复活里，祂成为桌上的筵席，作我们的滋养和享受；这位将祂的身体和血给我们的，就是复活的基督这包罗万有赐生命的灵——林前十五 45 下，林后三 17。

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。

2 主耶稣“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：

太 26:26 他们吃的时候，耶稣拿起饼来，祝福了，就擘开，递给门徒，说，

1. The Lord has given Himself to us so that we may partake of Him as our feast and enjoy Him by eating and drinking Him; in order to become our feast, the reality of the produce of the good land, Christ had to be processed—cf. Deut. 8:7-10:

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

a. If Christ had not been incarnated, He could not have blood and a body; through incarnation Christ put on a human body with blood and flesh—Heb. 2:14.

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

b. If Christ had not been crucified, His blood could not be separated from His body; through crucifixion His blood was separated from His body—John 6:53-55.

John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.

John 6:55 For My flesh is true food, and My blood is true drink.

c. If Christ had not been resurrected, He could not be on the table as our food; in resurrection He is served to us on the table as a feast for our nourishment and enjoyment; the One who presents His body and His blood to us is the resurrected Christ as the all-inclusive life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2. The Lord Jesus "took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body"—Matt. 26:26:

Matt. 26:26 And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the

你们拿着吃，这是我的身体。

a 饼指生命，就是神的生命，永远的生命；这饼表征主物质的身体，就是祂在十字架上为我们所舍的，为要将生命分授到我们里面——约六 35，57，63，路二二 19。

约 6:35 耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。

约 6:57 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。

约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

路 22:19 又拿起饼来，祝谢了，就擘开，递给他们，说，这是我的身体，为你们舍的，你们要如此行，为的是纪念我。

b 这饼也表征主奥秘的身体，就是基督尽祂天上的职事，以完成神圣行政的凭借——弗一 22 ~ 23，四 16，启五 6。

弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；

弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。

弗 4:16 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。

启 5:6 我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

c 借着有分于主神圣的生命，吃祂并享受祂作生命的饼，我们就成为祂奥秘的身体，就是祂的扩大——林前十 17，十二 27。

林前 10:17 因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。

林前 12:27 你们就是基督的身体，并且各自作肢体。

3 主耶稣“又拿起杯来，祝谢了，递给他们，说，你们都喝这个，因为这是我立约的血，为多人流出来，使罪得赦”——太二六 27 ~ 28：

太 26:27 又拿起杯来，祝谢了，递给他们，说，你们都喝这个，

太 26:28 因为这是我立约的血，为多人流出来，使罪得赦。

a 杯指福分，就是神自己作我们的分——诗十六 5。

disciples and said, Take, eat; this is My body.

a. The bread denotes life, the life of God, the eternal life; the bread signifies the Lord's physical body, which He gave for us on the cross in order to impart life into us—John 6:35, 57, 63; Luke 22:19.

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Luke 22:19 And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given for you; do this in remembrance of Me.

b. The bread also signifies the Lord's mystical Body, the means for Christ to carry out His heavenly ministry for the accomplishment of the divine administration—Eph. 1:22-23; 4:16; Rev. 5:6.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

c. By participating in the Lord's divine life, eating and enjoying Him as the bread of life, we become His mystical Body, His enlargement—1 Cor. 10:17; 12:27.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

1 Cor. 12:27 Now you are the body of Christ, and members individually.

3. The Lord Jesus took a cup and gave thanks, and He gave it to them, saying, "Drink of it, all of you, for this is My blood of the covenant, which is being poured out for many for forgiveness of sins"—Matt. 26:27-28:

Matt. 26:27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

a. The cup denotes blessing, which is God Himself as our portion—Psa. 16:5.

诗 16:5 耶和華是我的產業，是我杯中的分；我所得的分你為我持守。

b 主的救恩成了我們的分，就是滿溢的救恩之杯，其內容乃是神作我們包羅萬有的福分——一六 13，二三 5。

詩 116:13 我要舉起救恩的杯，呼求耶和華的名。

詩 23:5 在我敵人面前，你為我擺設筵席；你用油膏了我的頭，使我的酒杯滿溢。

c 基督的血作為立新約的血，將我們引進新約，在其中神賜給我們新心、新靈、祂的靈、內里生命的律、以及生命的能力，使我們能認識神、據有神、被神據有、並得着那赦免並忘記我們一切罪孽的福分——結三六 26 ~ 27，路二二 20，來八 10 ~ 12，詩一〇三 1 ~ 3，12。

結 36:26 我也要賜給你們新心，將新靈放在你們裡面；又從你們的肉體中除掉石心，賜給你們肉心。

結 36:27 我必將我的靈放在你們裡面，使你們遵行我的律例，謹守遵行我的典章。

路 22:20 飯後，也照樣拿起杯來，說，這杯是用我血所立的新約，這血是為你們流出來的。

來 8:10 主又說，因為這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思里，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。

來 8:11 他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我；

來 8:12 因為我要寬恕他們的罪，絕不再記念他們的罪。”

詩 103:1 我的魂哪，你要頌贊耶和華，在我裡面的一切，都要頌贊祂的聖名。

詩 103:2 我的魂哪，你要頌贊耶和華，不可忘記祂的一切恩惠：

詩 103:3 祂赦免你的一切罪孽，醫治你的一切疾病；

詩 103:12 東離西有多遠，祂叫我們的過犯，離我們也有多遠。

d 這約的血將我們引進至聖所里神的同在里（在此我們觀看祂的榮美），引進神的注入與傳輸里，並引進對神永遠的享受里；這樣享受神就產生屬神的人——二七 4，出二四 8，參利十六 11 ~ 16。

詩 27:4 有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿里求問。

出 24:8 摩西將血洒在百姓身上，說，看哪，這是耶和華按這一切話與你們所立之約的血。

Psa. 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.

b. The Lord's salvation has become our portion, the cup of salvation that runs over, the content of which is God as our all-inclusive blessing—116:13; 23:5.

Psa. 116:13 I will take up the cup of salvation / And call upon the name of Jehovah.

Psa. 23:5 You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over.

c. The blood of Christ as the blood of the new covenant ushers us into the new covenant, in which God gives us a new heart, a new spirit, His Spirit, the inner law of life, and the ability of life to know God, possess God, be possessed by God, and receive the blessing of the forgiveness and forgetting of all our iniquities—Ezek. 36:26-27; Luke 22:20; Heb. 8:10-12; Psa. 103:1-3, 12.

Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

Ezek. 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Heb. 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb. 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb. 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

Psa. 103:1 Bless Jehovah, O my soul; / And all that is within me, bless His holy name.

Psa. 103:2 Bless Jehovah, O my soul; / And do not forget all His benefits:

Psa. 103:3 He pardons all your iniquities; / He heals all your diseases;

Psa. 103:12 As far as the east is from the west, / So far has He removed our transgressions from us.

d. The blood of the covenant ushers us into the presence of God in the Holy of Holies, where we behold His beauty, into the infusion and transfusion of God, and into the eternal enjoyment of God; enjoying God in this way is what produces a man of God—27:4; Exo. 24:8; cf. Lev. 16:11-16.

Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Exo. 24:8 So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.

利 16:11 亚伦要把为自己作赎罪祭的公牛牵来，为自己和家人遮罪，把公牛宰了。

利 16:12 他要拿一个香炉，从耶和華面前的坛上盛满火炭，又拿一满捧捣细的馨香之香，都带入幔内，

利 16:13 在耶和華面前，把香放在火上，使香的烟云遮掩见证柜上的遮罪盖，免得他死亡；

利 16:14 也要取些公牛的血，用指头弹在遮罪盖上朝东的一面，又在遮罪盖的前面用指头弹血七次。

利 16:15 随后他要宰那为百姓作赎罪祭的公山羊，把羊的血带入幔内，弹在遮罪盖的上面和前面，好像弹公牛的血一样。

利 16:16 他要因以色列人诸般的不洁、过犯，就是他们一切的罪，为至圣所遮罪；也要为那在他们不洁之中与他们同住的会幕，照样而行。

e 至终，这约（永远之约）的血，将神的子民带进对神作生命树和生命水的完满享受里，从今时直到永远——来十三 20，启七 14，17，二二 1～2，14，17。

来 13:20 但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的，

启 7:14 我对他说，我主，你晓得。他对我说，这些人是从大患难中出来的，曾用羔羊的血，洗净了他们的袍子，并且洗白了。

启 7:17 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。

启 22:1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。

启 22:14 那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。

启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

二 “你们每逢吃这饼，喝这杯，是宣告主的死，直等到祂来”——林前十一 26，参罗五 10:

林前 11:26 你们每逢吃这饼，喝这杯，是宣告主的死，直等到祂来。

罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。

1 “宣告主的死”，就是宣扬并陈列主的死；宣告祂释放生命的死，就是宣告祂第一次的来，为着法理

Lev. 16:11 And Aaron shall present the bull of the sin offering, which is for himself, and shall make expiation for himself and for his household, and shall slaughter the bull of the sin offering, which is for himself.

Lev. 16:12 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground fragrant incense, and bring it inside the veil.

Lev. 16:13 And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.

Lev. 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.

Lev. 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.

Lev. 16:16 And he shall make expiation for the Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the Tent of Meeting, which dwells with them in the midst of their uncleannesses.

e. Ultimately, the blood of the covenant, the eternal covenant, leads God's people into the full enjoyment of God as the tree of life and the water of life both now and for eternity—Heb. 13:20; Rev. 7:14, 17; 22:1-2, 14, 17.

Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Rev. 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

Rev. 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

B. "As often as you eat this bread and drink the cup, you declare the Lord's death until He comes"—1 Cor. 11:26; cf. Rom. 5:10:

1 Cor. 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

1. To declare the Lord's death is to proclaim and display the Lord's death; to declare His life-releasing death is to declare His first coming for His judicial

的救赎，以产生召会——约十二 24，十九 34。

约 12:24 我实实在在地告诉你们，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 19:34 唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。

2 “直等到”含示召会借着在基督生机救恩的过程中吃喝祂，在主第一次与第二次来之间作桥梁。

3 “祂来”，乃是祂第二次的来，要在地上设立神的国，如主在马太二十六章二十九节所说的：“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”

太 26:29 但我告诉你们，从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。

4 因此，“宣告主的死，直等到祂来，”就是宣告召会的存在，是为着带进国度；我们吃主的晚餐，结果必须是在主两次的来里纪念祂。

redemption to produce the church—John 12:24; 19:34.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

2. Until implies that the church bridges the gap between His first coming and second coming by the eating and drinking of Christ in the process of His organic salvation.

3. He comes is His second coming to establish the kingdom of God on earth, as the Lord said in Matthew 26:29: "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father."

Matt. 26:29 But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.

4. Thus, to declare the Lord's death until He comes is to declare the existence of the church for the bringing in of the kingdom; our eating of the Lord's supper must result in the remembrance of the Lord in His two comings.

第五篇

基督作为神的像并作为宝贝

R. A.; 诗 425, 诗 588, 诗 388

读经: 林后四 4, 7, 西一 15, 来一 3, 约一 18

- 林后 4:4 在他们里面, 这世代的神弄瞎了他们这不信者的心思, 叫基督荣耀之福音的光照, 不照亮他们; 基督本是神的像。
- 林后 4:7 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;
- 西 1:15 爱子是那不能看见之神的像, 是一切受造之物的首生者。
- 来 1:3 祂是神荣耀的光辉, 是神本质的印像, 用祂大能的话维持、载着并推动万有; 祂成就了洗罪的事, 就坐在高处至尊至大者的右边;
- 约 1:18 从来没有人看见神, 只有在父怀里的独生子, 将祂表明出来。

壹 林后四章一至七节表明, 我们可以经历并享受基督作为神的像并作为宝贝:

- 林后 4:1 因此, 我们既照所蒙的怜悯, 受了这职事, 就不丧胆,
- 林后 4:2 乃将那些可耻隐密的事弃绝了, 不以诡诈行事, 也不搀混神的话, 只将真理显扬出来, 借以在神面前将自己荐与各人的良心。
- 林后 4:3 如果我们的福音真的受蒙蔽, 也是蒙蔽在灭亡的人身上;
- 林后 4:4 在他们里面, 这世代的神弄瞎了他们这不信者的心思, 叫基督荣耀之福音的光照, 不照亮他们; 基督本是神的像。
- 林后 4:5 因为我们不是传自己, 乃是传基督耶稣为主, 也传自己为耶稣的缘故, 作你们的奴仆。
- 林后 4:6 因为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光荣。
- 林后 4:7 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;

一 神的像是指基督作我们外面的彰显, 而宝贝是指基督作我们里面的内容。

二 外在一面, 我们应该有基督作神的像; 内在一

Message Five

Christ as the Image of God and the Treasure

R. A.; Hymns: E548, E812, E510

Scripture Reading: 2 Cor. 4:4, 7; Col. 1:15; Heb. 1:3; John 1:18

- 2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
- 2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
- Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation,
- Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

I. **Second Corinthians 4:1-7 shows us that we may experience and enjoy Christ as the image of God and the treasure:**

- 2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;
- 2 Cor. 4:2 But we have renounced the hidden things of shame, not walking in craftiness nor adulterating the word of God, but by the manifestation of the truth commending ourselves to every conscience of men before God.
- 2 Cor. 4:3 And even if our gospel is veiled, it is veiled in those who are perishing,
- 2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
- 2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
- 2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
- 2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

A. The image of God refers to Christ as our outward expression, whereas the treasure refers to Christ as our inward content.

B. We should bear Christ as the image of God without, and we should have

面，我们应该有基督作宝贝。

三 我们需要进入对基督丰富且完满的享受里。

四 按照希伯来一章三节，基督是神荣耀的光辉；也就是说，祂是神形像的彰显。

来 1:3 祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边；

五 基督作为神的像，乃是神的表明、彰显；祂表明神并彰显神——约一 18。

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

六 歌罗西一章十五节说到，基督是“那不能看见之神的像”；这里的像，不是指物质的形状，乃是指神的所是在祂一切属性和美德上的彰显。

西 1:15 爱子是那不能看见之神的像，是一切受造之物的首生者。

七 我们的心思需要更新到一个地步，使我们对基督是神的像有清楚的看见——罗十二 2。

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

贰 在林后四章四节保罗说到“基督荣耀之福音的光照，…基督本是神的像”：

林后 4:4 在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。

一 在这节保罗也告诉我们，这世代的神，就是这世界的王，（约十二 31，十四 30，十六 11，弗二 2，）弄瞎了不信者的心思：

约 12:31 现在这世界受审判，这世界的王要被赶出去。

约 14:30 以后我不再同你们多说话，因为这世界的王将到，他在我里面是毫无所有；

约 16:11 为审判，是因这世界的王受了审判。

弗 2:2 那时，你们在其中行事为人，随着这世界的世代，顺着空中掌权者的首领，就是那现今在悖逆之子里面运行之灵的首领；

1 这世代的神就是撒但，现今世代的管辖者；他统治

Christ as the treasure within.

C. We need to enter into the rich and full enjoyment of Christ.

D. According to Hebrews 1:3, Christ is the effulgence of God's glory; that is, He is the expression of the image of God.

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

E. Christ as the image of God is the declaration, the expression, of God; He declares God and expresses God—John 1:18.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

F. Colossians 1:15 speaks of Christ as "the image of the invisible God"; the image here is not a physical form but an expression of God's being in all His attributes and virtues.

Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation,

G. Our mind needs to be renewed to such an extent that we have a clear view of Christ as the image of God—Rom. 12:2.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

II. In 2 Corinthians 4:4 Paul speaks of "the illumination of the gospel of the glory of Christ, who is the image of God":

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

A. In this verse Paul also informs us that the god of this age, the ruler of this world (John 12:31; 14:30; 16:11; Eph. 2:2), has blinded the thoughts of the unbelievers:

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing;

John 16:11 And concerning judgment, because the ruler of this world has been judged.

Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

1. The god of this age is Satan, the ruler of the present age, who dominates

着今天的世界，弄瞎人的思想和心思，猎取人的敬拜——林后四4。

林后 4:4 在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。

- 2 今天世上的人，不论是未开化的或是有高尚文化的，都被这世代的神弄瞎了。
- 3 我们需要祷告：“主，我信靠你击败这世代的神；除你之外，我不敬拜任何人或任何事物。”
- 4 如果我们这样祷告，神圣的光就会照耀，我们就会得着启示。
- 5 如果我们放下自己的观念，并将我们的心转向主，（三16，）帕子就除去了，这世代的神在我们里面就没有地位。

林后 3:16 但他们的心几时转向主，帕子就几时除去了。

二 基督的福音，就是神的荣耀照明并照耀的福音。

三 神是不能看见的，但基督（神的爱子，祂是神荣耀的光辉，神本质的印像——来一3）乃是祂的像，彰显祂的所是。

来 1:3 祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边；

四 歌罗西一章十五节里神的像乃是指神的彰显和神的丰满，就是基督自己。

西 1:15 爱子是那不能看见之神的像，是一切受造之物的首生者。

五 “那不能看见之神的像”这话含示，尽管神自己是看不见的，祂的像却是可见的——15节。

西 1:15 爱子是那不能看见之神的像，是一切受造之物的首生者。

六 那不能看见的神有一个可见的像，这像就是基督

- 1 约翰一章十八节说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

today's world and hunts for people's worship by blinding their mind and thoughts—2 Cor. 4:4.

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

2. All people today, whether primitive or highly cultured, have been blinded by the god of this age.
3. We need to pray, "Lord, I trust in You to defeat the god of this age; apart from You, I do not worship anyone or anything."
4. If we pray in this way, the divine light will shine, and we will receive revelation.
5. If we drop our concepts and turn our heart to the Lord (3:16), the veils will be taken away, and the god of this age will have no ground in our being.

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

B. The gospel of Christ is the gospel of His glory that illuminates and shines forth.

C. God is invisible, but Christ, the Son of God's love, who is the effulgence of the glory of God and the impress of His substance (Heb. 1:3), is His image, expressing what He is.

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

D. The image of God in Colossians 1:15 refers to the expression of God and the fullness of God, that is, Christ Himself.

Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation,

E. The expression the image of the invisible God implies that although God Himself is invisible, His image is visible—v. 15.

Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation,

F. The invisible God has a visible image, and this image is Christ:

1. John 1:18 says, "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him."

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

2 尽管神是看不见的，祂却借着一个人位——神的儿子耶稣基督——得着彰显——三 16。

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

叁 “我们有这宝贝在瓦器里”——林后四 7 上

林后 4:7 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；

一 在我们里面作赐生命之灵的基督，乃是照耀并工作的一位；这是我们里面所有的宝贝。

二 神照在我们心里，（4, 6,）带给我们一个宝贝，就是那是神的具体化身，作了我们的生命和一切之荣耀的基督。

林后 4:4 在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。

林后 4:6 因为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。

三 因着那在我们心里的照耀，我们就有一个美妙、宝贵且奇妙的宝贝。

四 这宝贝，内住的基督，在我们这些瓦器里，乃是基督徒生活神圣供应的源头——7 节。

林后 4:7 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；

五 四章七节的“这宝贝”一辞，是指保罗在六节所说耶稣基督的面：

林后 4:7 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；

林后 4:6 因为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。

1 神照在我们心里，是为着光照我们，使我们能认识那显在基督面上之神的荣耀。

2 显在耶稣基督面上之神的荣耀，就是耶稣基督所彰显

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

2. Although God is invisible, He is expressed by a living person, that is, Jesus Christ, the Son of God—3:16.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

III. "We have this treasure in earthen vessels"—2 Cor. 4:7a:

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

A. Christ as the life-giving Spirit in us is the One who shines and works; this is the treasure we have in us.

B. God's shining in our hearts (vv. 4, 6) brings into us a treasure, the Christ of glory, who is the embodiment of God to be our life and our everything.

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

C. Because of the shining in our hearts, we have a treasure that is wonderful, precious, and marvelous.

D. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life—v. 7.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

E. The expression this treasure in 2 Corinthians 4:7 refers to verse 6, where Paul speaks of the face of Jesus Christ:

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

1. The shining of God in our hearts is to illuminate us that we may know the glory of God in Christ's face.

2. The glory of God manifested in the face of Jesus Christ is the God of glory

那荣耀的神；认识祂，也就是认识那荣耀的神——6节。

林后 4:6 因为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。

3 六节的“面”与二章十节的“面”在希腊原文同字，指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。

林后 4:6 因为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。

林后 2:10 你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的；

4 这指明我们若没有基督之面的标示，祂就无法实际地成为我们的宝贝：

a 我们看到耶稣基督的面，才会觉得我们里面有宝贝。

b 一面来说，我们都能宣告我们是瓦器，并且基督是我们里面的宝贝。

c 另一面说，我们需要看见，只有当我们活在基督的面前，注视祂所是的标示，我们才会感觉到祂之于我们是宝贝——10节。

林后 2:10 你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的；

六 神达成祂目的的手续，第一步是创造人作瓦器，以盛装祂自己作生命——创二7:

创 2:7 耶和華神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂。

1 神拣选我们，乃是要我们作被三一神充满的贵重器皿——罗九 21，23，林后十三 14。

罗 9:21 窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？

罗 9:23 且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

2 新约给我们看见，神要信徒作爱祂并把自己一直向

expressed through Jesus Christ; to know Him is to know the God of glory—v. 6.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

3. Literally, the Greek word for face in 2 Corinthians 4:6 is the same word translated "person" in 2:10, which refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

4. This indicates that unless we have the index of Christ's face, He cannot be a treasure to us in reality:

a. We will not sense that we have a treasure within us until we see the face of Jesus Christ.

b. On the one hand, we can all declare that we are the earthen vessels and that Christ is the treasure within us.

c. On the other hand, we need to see that it is only when we are living in the presence of Christ, looking at the index of His being, that we will sense that He is a treasure to us—v. 10.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

F. The first step of God's procedure in fulfilling His purpose was to create man as an earthen vessel to contain Himself as life—Gen. 2:7:

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

1. God chose us so that we may be vessels of honor filled with the Triune God—Rom. 9:21, 23; 2 Cor. 13:14.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2. The New Testament shows us that God wants believers as vessels loving Him

祂敞开的器皿——罗九 21, 23, 林后三 16。

罗 9:21 窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？

罗 9:23 且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；

林后 3:16 但他们的心几时转向主，帕子就几时除去了。

3 我们深处若不向主敞开，祂就无法将祂自己分赐到我们里面并安家在我们心里——林前二 10。

林前 2:10 但神借着那灵向我们启示了，因为那灵参透万事，甚至神的深奥也参透了。

4 敞开的器皿就是不作什么，只是一直敞开，好被神圣三一的神圣分赐充满——林后十三 14。

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

5 主充满我们时，就为我们作一切——弗三 19。

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

七 我们所以软弱，乃因我们是瓦器；但我们这器皿里面的宝贝使我们能把自已一直向主敞开，给祂每一个机会来作祂所要作的一切事；这就是正确且真正的基督徒生活——17 节，加二 20。

弗 3:17 使基督借着信，安家在你们心里，叫你们在爱里生根立基，

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

肆 “要显明这超越的能力，是属于神，不是出于我们”——林后四 7 下：

林后 4:7 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；

一 我们是瓦器，这事实证明这超越的能力是属于神，不是出于我们：

1 我们在自己里面，不过是瓦器，罪恶、堕落又卑下。

and keeping themselves open to Him—Rom. 9:21, 23; 2 Cor. 3:16.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

3. If in the depths of our being we are not open to the Lord, He cannot dispense Himself into us and make His home in our heart—1 Cor. 2:10.

1 Cor. 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

4. An open vessel is doing nothing but keeping itself open to be filled by the divine dispensing of the Divine Trinity—2 Cor. 13:14.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

5. When the Lord fills us, He does everything for us—Eph. 3:19.

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

G. We are weak because we are earthen vessels; however, a treasure within us, the vessel, enables us to keep ourselves open to the Lord, giving Him every opportunity to do everything He wants to do; this is the proper and genuine Christian life—v. 17; Gal. 2:20.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

IV. "That the excellency of the power may be of God and not out of us"—2 Cor. 4:7b:

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

A. The fact that we are earthen vessels proves that the excellency of the power is of God and not out of us:

1. In ourselves we are nothing more than earthen vessels; we are sinful, fallen, and low.

2 因此，我们本身没有显扬真理和照耀福音之荣耀的能力——4 节。

林后 4:4 在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。

二 尽管我们是没有价值的瓦器，神却已将宝贝照在我们里面：

1 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——7 节上。

林后 4:7 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；

2 这宝贝有能力，这能力是超越的。

三 我们外在来说是瓦器，内在来说却有无价之宝，就是基督这经过过程并终极完成之三一神的具体化身，作为包罗万有赐生命的灵——林前十五 45 下。

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

四 我们里面有基督作奇妙的宝贝；我们外面有基督作神的像，就是三一神的彰显——林后四 4。

林后 4:4 在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。

五 当我们相信主耶稣时，我们所接受的不只是一位救赎主，更是宇宙中最超绝的一位。

六 我们需要经历并享受基督在里面作宝贝，在外面作形像。

2. As such, we do not have the power to manifest the truth and shine forth the glory of the gospel—v. 4.

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

B. Although we are worthless earthen vessels, God has shined the precious treasure into us:

1. Now this treasure becomes the source of the power energizing us and enabling us to shine forth God's glory and manifest the truth—v. 7a.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2. This treasure has the power, and this power is excellent.

C. Outwardly, we are earthen vessels, but inwardly, we have a priceless treasure—Christ as the embodiment of the processed and consummated Triune God to be the all-inclusive life-giving Spirit—1 Cor. 15:45b.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

D. Within us, we have Christ as a wonderful treasure; outwardly, we bear Christ as the image of God, the expression of the Triune God—2 Cor. 4:4.

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

E. When we believed in the Lord Jesus, we received more than simply a Redeemer; we received the most excellent One in the universe.

F. We need to experience and enjoy Christ as the treasure within and the image without.

第六篇

神的恩典与包罗万有的灵

E. M.; 诗 443, 诗 451

读经 林前十五10, 林后一12, 15, 21~22, 三3, 6, 8, 17~18, 十二9, 十三14

林前 15:10 然而因着神的恩, 我成了我今天这个人, 并且神的恩临到我, 不是徒然的; 反而我比众使徒格外劳苦, 但这不是我, 乃是神的恩与我同在。

林后 1:12 我们所夸的, 是我们的良心见证我们凭着神的单纯和纯诚, 在世为人, 不靠属肉体的智慧, 乃靠神的恩典, 对你们更是这样。

林后 1:15 我既然这样深信, 先前就有意到你们那里去, 叫你们得着两次恩典, 林后 1:21 然而那把我们同你们, 坚固地联于基督, 并且膏了我们的, 就是神, 林后 1:22 祂既印了我们, 又赐那灵在我们心里作质。

林后 3:3 你们显明是基督的信, 由我们供职所写的, 不是用墨, 乃是用活神的灵写的, 不是写在石版上, 乃是写在肉版, 就是心上。

林后 3:6 祂使我们够资格作新约的执事, 这些执事不是属于字句, 乃是属于灵, 因为那字句杀死人, 那灵却叫人活。

林后 3:8 何况那灵的职事, 岂不更带着荣光?

林后 3:17 而且主就是那灵; 主的灵在哪里, 哪里就有自由。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸, 好像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。

林后 12:9 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。所以我极其喜欢夸我的软弱, 好叫基督的能力覆庇我。

林后 13:14 愿主耶稣基督的恩, 神的爱, 圣灵的交通, 与你们众人同在。

壹 在哥林多后书里, 基督作为神的恩典乃是那给我们进入、经历、享受、有分、并据有的美地——约一17, 林前十五10, 参加二20, 林前五7, 十3~4, 林后十三14:

Message Six

The Grace of God and the All-inclusive Spirit

E. M.; Hymns: E602, E612

Scripture Reading: 1 Cor. 15:10; 2 Cor. 1:12, 15, 21-22; 3:3, 6, 8, 17-18; 12:9; 13:14

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2 Cor. 1:15 And in this confidence I intended to come to you previously that you might have double grace,

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,

2 Cor. 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

I. In 2 Corinthians Christ as the grace of God is the good land for us to enter into, experience, enjoy, partake of, and possess—John 1:17; 1 Cor. 15:10; cf. Gal. 2:20; 1 Cor. 5:7; 10:3-4; 2 Cor. 13:14:

约 1:17 因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。
林前 15:10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。
加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。
林前 5:7 你们要把旧酵除净，好使你们成为新团，正如你们是无酵的一样，因为我们的逾越节基督，已经被杀献祭了。
林前 10:3 并且都吃了一样的灵食，
林前 10:4 也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。
林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
1 Cor. 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
1 Cor. 10:3 And all ate the same spiritual food,
1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

一 林后十三章十四节先说主的恩，因为这卷书是着重基督的恩——一 12，四 15，六 1，八 1，九，九 8，14，十二 9:

A. In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9:

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。
林后 1:12 我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世上为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。
林后 4:15 因为凡事都是为你们，好叫恩典借着更多的人而增多，使感谢洋溢，以致荣耀归与神。
林后 6:1 而且我们既与神同工，也就劝你们不可徒受祂的恩典，
林后 8:1 还有，弟兄们，我们把神在马其顿众召会中所赐的恩典告诉你们，
林后 8:9 你们知道我们主耶稣基督的恩典，祂本来富足，却为你们成了贫穷，叫你们因祂的贫穷，可以成为富足。
林后 9:8 神能使各样的恩典向你们洋溢，使你们在凡事上常常十分充足，能洋溢出各样的善工。
林后 9:14 他们也因神在你们身上超越的恩典，切切地想念你们，为你们祈求。
林后 12:9 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。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
2 Cor. 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
2 Cor. 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,
2 Cor. 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.
2 Cor. 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;
2 Cor. 9:14 While in petition on your behalf they also long after you on account of the surpassing grace of God upon you.
2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

1 圣灵作为基督的恩同着父爱的循环、传输，乃是我們基督徒生活和召会生活中的供应：

1. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:

a 整个召会生活都在于林后十三章十四节。

a. The entire church life depends upon 2 Corinthians 13:14.

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

b 林后十三章十四节所启示，在我们里面神圣三一的流，乃是我们属灵的命脉。

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

2 林后十三章十四节的祝福，与民数记六章二十二至二十七节的祝福是一样的；这是三一神永远的祝福，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受：

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

民 6:22 耶和華对摩西说，

民 6:23 你要对亚伦和他儿子们说，你们要这样为以色列人祝福，说，

民 6:24 愿耶和華赐福给你，保护你；

民 6:25 愿耶和華使祂的面光照你，赐恩给你；

民 6:26 愿耶和華向你仰脸，赐你平安。

民 6:27 他们要如此将我的名赐给以色列人，好使我赐福给他们。

a “愿耶和華赐福给你，保护你”是父神的爱，如同生命和光的源头——24 节，诗三六 9。

民 6:24 愿耶和華赐福给你，保护你；

诗 36:9 因为在你那里，有生命的源头；在你的光中，我们必得见光。

b “愿耶和華使祂的面光照你，赐恩给你”是基督的恩，如同神殿里的肥甘——民六 25，诗三六 8。

民 6:25 愿耶和華使祂的面光照你，赐恩给你；

诗 36:8 他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。

c “愿耶和華向你仰脸，赐你平安”是圣灵的交通，如同神的乐河——民六 26，诗三六 8。

民 6:26 愿耶和華向你仰脸，赐你平安。

诗 36:8 他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。

二 神在祂经纶中的恩典是丰富、繁增而洋溢的——弗二 7，彼前一 2 下，彼后一 2，弗一 7 下~ 8:

弗 2:7 好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。

彼前 1:2 就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人：愿恩典与平安，繁增地归与你们。

b. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2. The blessing in 2 Corinthians 13:14 is the same as that in Numbers 6:22-27; this is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Num. 6:22 Then Jehovah spoke to Moses, saying,

Num. 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

Num. 6:24 Jehovah bless you and keep you;

Num. 6:25 Jehovah make His face shine upon you and be gracious to you;

Num. 6:26 Jehovah lift up His countenance upon you and give you peace.

Num. 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

a. "Jehovah bless you and keep you" is the love of God the Father as the fountain of life and light—v. 24; Psa. 36:9.

Num. 6:24 Jehovah bless you and keep you;

Psa. 36:9 For with You is the fountain of life; / In Your light we see light.

b. "Jehovah make His face shine upon you and be gracious to you" is the grace of Christ as the fatness of God's house—Num. 6:25; Psa. 36:8.

Num. 6:25 Jehovah make His face shine upon you and be gracious to you;

Psa. 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.

c. "Jehovah lift up His countenance upon you and give you peace" is the fellowship of the Holy Spirit as the river of God's pleasures—Num. 6:26; Psa. 36:8.

Num. 6:26 Jehovah lift up His countenance upon you and give you peace.

Psa. 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.

B. The grace of God in His economy is rich, multiplying, and abounding—Eph. 2:7; 1 Pet. 1:2b; 2 Pet. 1:2; Eph. 1:7b-8:

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

1 Pet. 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

彼后 1:2 愿恩典与平安，因你们充分认识神和我们的主耶稣，繁增地归与你们。

弗 1:7 我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙赦赎，就是过犯得以赦免，

弗 1:8 这恩典是神用全般的智慧和明达，使其向我们洋溢的，

1 神在那蒙爱者里面恩赐了我们——6 节。

弗 1:6 使祂恩典的荣耀得着称赞，这恩典是祂在那蒙爱者里面所恩赐我们的；

2 我们因信得进入现在所站的这恩典中——罗 5:2 上。

罗 5:2 我们又借着祂，因信得进入现在所站的这恩典中，并且因盼望神的荣耀而夸耀。

3 当基督天天在我们里面给我们接受、经历并享受，那就是恩典加给我们，而且恩上加恩——约 1:16。

约 1:16 从祂的丰满里我们都领受了，而且恩上加恩；

三 新约众执事的生活是恩典的生活，是对恩典的经历——来十二 28，林前十五 10，林后一 12，15:

来 12:28 所以我们既领受了不能震动的国，就当接受恩典，借此得以照神所喜悦的，以虔诚和畏惧事奉神；

林前 15:10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。

林后 1:12 我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。

林后 1:15 我既然这样深信，先前就有意到你们那里去，叫你们得着两次恩典，

1 主耶稣基督的恩，恩典的灵，与我们已经得了重生作三一神居所和器皿的灵同在——来十 29 下，加六 18，腓四 23，门 25，提后四 22，参一 6 ~ 7。

来 10:29 何况那践踏神的儿子，将他借以成圣的立约之血当作俗物，又亵慢恩典之灵的，你们想，他该受怎样更重的刑罚？

加 6:18 弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。

腓 4:23 愿主耶稣基督的恩与你们的灵同在。

门 25 愿主耶稣基督的恩与你们的灵同在。

提后 4:22 愿主与你的灵同在。愿恩典与你们同在。

提后 1:6 为这缘故，我提醒你，将那借我按手，在你里面神的恩赐，再如火挑旺起来。

2 Pet. 1:2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph. 1:8 Which He caused to abound to us in all wisdom and prudence,

1. God has graced us in the Beloved—v. 6.

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

2. We have obtained access by faith into this grace in which we stand—Rom. 5:2a.

Rom. 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

3. When Christ in us is daily received, experienced, and enjoyed by us, that is grace being added to us, grace upon grace—John 1:16.

John 1:16 For of His fullness we have all received, and grace upon grace.

C. The new covenant ministers' living is the living of grace, the experience of grace—Heb. 12:28; 1 Cor. 15:10; 2 Cor. 1:12, 15:

Heb. 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2 Cor. 1:15 And in this confidence I intended to come to you previously that you might have double grace,

1. The grace of the Lord Jesus Christ, the Spirit of grace, is with our spirit, which has been regenerated to be the dwelling place and vessel of the Triune God—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22; cf. 1:6-7.

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.

Philem. 25 The grace of the Lord Jesus Christ be with your spirit.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

提后 1:7 因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。

2 每当我们转到灵里，就能借着基督作天梯，进入天的门，摸着天上施恩的宝座——来四 16，创二八 12～17，约一 51，弗二 22。

来 4:16 所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。

创 28:12 他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。

创 28:13 耶和華站在梯子上，说，我是耶和華你祖亚伯拉罕的神，也是以撒的神；我要将你现在所躺卧之地，赐给你和你的后裔。

创 28:14 你的后裔必像地上的尘沙那样多，必向东西南北开展；地上万族必因你和你的后裔得福。

创 28:15 看哪，我与你同在；你无论往哪里去，我必保守你，使你归回这地。我总不离弃你，直到我成就了向你所应许的。

创 28:16 雅各睡醒了，就说，耶和華真在这地方，我竟不知道。

创 28:17 他就惧怕，说，这地方何等可畏！这不是别的，乃是神的家，也是天的门。

约 1:51 又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

弗 2:22 你们也在祂里面同被建造，成为神在灵里的居所。

3 恩典是与一切在朽坏之中，爱我们主耶稣基督的人同在——一六 24。

弗 6:24 愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。

4 谦卑救我们免去各种的毁坏，而邀来神的恩典——彼前五 5～6，雅四 6。

彼前 5:5 照样，年幼的，要服从年长的；你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。

彼前 5:6 所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。

雅 4:6 但祂赐更大的恩典；所以经上说，“神敌挡狂傲的人，赐恩给谦卑的人。”

5 我们需要享受祂恩典的话——徒二十 32，耶十五 16。

徒 20:32 如今我把你们交托神和祂恩典的话，这话能建造你们，叫你们在一切圣别的人中得着基业。

耶 15:16 耶和華万军之神啊，我得着你的言语，就当食物吃了；你的言语成了我心中的欢喜快乐；因我是称为你名下的人。

6 我们需要经历恩典与恳求的灵，将我们带进对三一

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

2. Whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder— Heb. 4:16; Gen. 28:12-17; John 1:51; Eph. 2:22.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Gen. 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen. 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen. 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

Gen. 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

Gen. 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

Gen. 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

3. Grace is with all those who love our Lord Jesus Christ in incorruptibility—6:24.

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

4. Humility saves us from all kinds of destruction and invites God's grace—1 Pet. 5:5-6; James 4:6.

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

James 4:6 But He gives greater grace; therefore it says, "God resists the proud but gives grace to the humble."

5. We need to enjoy the word of His grace—Acts 20:32; Jer. 15:16.

Acts 20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.

Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.

6. We need to experience the Spirit of grace and of supplications to bring us into

神的享受里——亚十二 10 上。

亚 12:10 我必将恩典和恳求的灵，浇灌大卫家和耶路撒冷的居民；他们必仰望我，就是他们所扎的；他们必为我哀号，如为丧独生子哀号，又为我痛哭，如为丧长子痛哭。

7 新约的执事借着苦难，享受基督作他们全丰全足的恩典：

a 新约的职事，是由启示加上苦难所产生的——林后十二 7，一 3 ~ 4，8 ~ 10。

林后 12:7 又恐怕我因所得启示的超越，就过于高抬自己，所以有一根刺，就是撒但的使者，加在我的肉体上，为要攻击我，免得我过于高抬自己。

林后 1:3 我们主耶稣基督的神与父，就是那怜悯人的父，和赐诸般安慰的神，是当受颂赞的；

林后 1:4 祂在我们一切的患难中安慰我们，叫我们能用自己从神所受的安慰，安慰那些在各样患难中的人。

林后 1:8 弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，

林后 1:9 自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神；

林后 1:10 祂曾救我们脱离那极大的死亡，并且仍要救我们，我们指望祂将来还要救我们，

b 基督是恩典，成了覆庇新约执事的能力，荫庇他们的软弱，成为他们的居所，扶持、支持、维持、保护并保守他们——十二 9 下。

林后 12:9 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。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。

8 我们需要将神在基督里的恩典，应用到我们身上作力量和能力，为着我们的行动，并作我们的保护——结一 6 下，9 上，出十九 4，赛四十 31，林后四 7，一 12，十二 9，林前十五 10，诗十七 8，五七 1，六三 7，九一 4。

结 1:6 各有四个脸面，四个翅膀。

结 1:9 他们的翅膀彼此相接；他们行走并不转身，俱各直往前行。

出 19:4 我向埃及人所行的事，你们都看见了，且看见我如鹰将你们背在翅膀上，带来归我。

赛 40:31 但那等候耶和华的必重新得力；他们必如鹰展翅上腾；他们奔跑

the enjoyment of the Triune God—Zech. 12:10a.

Zech. 12:10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.

7. The new covenant ministers enjoy Christ as their all-sufficient grace through sufferings:

a. The ministry of the new covenant is produced by revelation plus suffering—2 Cor. 12:7; 1:3-4, 8-10.

2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

2 Cor. 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort,

2 Cor. 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 1:10 Who has delivered us out of so great a death, and will deliver us; in whom we have hoped that He will also yet deliver us,

b. Christ as grace becomes power tabernacling over the new covenant ministers, overshadowing them in their weakness to become their dwelling place to sustain, support, maintain, protect, and keep them—12:9b.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

8. We need the grace of God in Christ applied to us as the strength and power for our move and our protection—Ezek. 1:6b, 9a; Exo. 19:4; Isa. 40:31; 2 Cor. 4:7; 1:12; 12:9; 1 Cor. 15:10; Psa. 17:8; 57:1; 63:7; 91:4.

Ezek. 1:6 And every one had four faces, and every one of them had four wings.

Ezek. 1:9 Their wings were joined one to another; they did not turn as they went; each went straight forward.

Exo. 19:4 You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself.

Isa. 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like

却不困倦，行走却不疲乏。

林后 4:7 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；

林后 1:12 我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世上为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。

林后 12:9 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。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。

林前 15:10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。

诗 17:8 求你保护我，如同保护你眼中的瞳人；将我隐藏在你翅膀的荫下，
诗 57:1 神啊，求你恩待我，恩待我；因为我的心投靠你；我要投靠在你翅膀的荫下，等到灾害过去。

诗 63:7 因为你曾帮助我，我要在你翅膀的荫下欢呼。

诗 91:4 祂必用自己的翎毛遮蔽你，你要投靠祂的翅膀底下；祂的真实，是大小的盾牌。

9 我们借着领受洋溢的恩典，在生命中作王——罗五 17。

罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。

10 我们需要作神诸般恩典的好管家——彼前四 10，弗三 2。

彼前 4:10 各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。

弗 3:2 谅必你们曾听见那为着你们所赐给我，神恩典的管家职分，

11 我们的话应当把恩典传输给听的人——路四 22，弗四 29，赛五十四 4。

路 4:22 众人都称赞祂，并希奇祂口中所出的恩言，又说，这不是约瑟的儿子么？

弗 4:29 败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。

赛 50:4 主耶和華賜我受教者的舌头，使我知道怎样用言语扶助疲乏的人。主每早晨唤醒我；祂唤醒我的耳朵，使我能听，像受教者一样。

12 我们需要享受召会生活中生命的恩典，保守我们在真正的一里——诗一三三。

诗 133 大卫的上行之歌。

诗 133:1 看哪，弟兄和睦同居，是何等的善，何等的美！

诗 133:2 这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；

eagles; / They will run and will not faint; / They will walk and will not become weary.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

Psa. 17:8 Guard me like the pupil of Your eye; / In the shadow of Your wings hide me

Psa. 57:1 Be gracious to me, O God, be gracious to me; / For my soul takes refuge in You; / Indeed in the shadow of Your wings I will take refuge, / Until the destruction passes by.

Psa. 63:7 For You have been my help, / And in the shadow of Your wings I will shout for joy.

Psa. 91:4 With His pinions He will cover You, / And under His wings You will take refuge; / His truth is a shield and a buckler.

9. We reign in life by receiving the abundance of grace—Rom. 5:17.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

10. We need to be good stewards of the varied grace of God—1 Pet. 4:10; Eph. 3:2.

1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

11. Our word should convey grace to the hearers—Luke 4:22; Eph. 4:29; Isa. 50:4.

Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

Isa. 50:4 The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.

12. We need to enjoy the grace of life in the church life to keep ourselves in the genuine oneness—Psa. 133.

Psa. 133 A Song of Ascents. Of David

Psa. 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!

Psa. 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;

诗 133:3 又好比黑门的甘露，降在锡安山；因为在那里有耶和華所命定的福，就是永远的生命。

13 在召会生活中，我们蒙恩典时，召会就会得建立，我们所蒙的恩典也会是可以看出的——徒四 33，十一 23。

徒 4:33 使徒大有能力，见证主耶稣的复活，众人也都蒙大恩。

徒 11:23 他到了，看见神的恩典，就欢乐，劝勉众人，要立定心志，一直与主同在；

14 神经纶中之恩典的产品，乃是基督的身体，就是神的诗章，彰显神无穷的智慧 and 神圣的设计——弗二 10，7，林后五 17。

弗 2:10 我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。

弗 2:7 好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。

林后 5:17 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。

15 主耶稣的恩典在整个新约时代分赐到祂的信徒里面，要终极完成于新耶路撒冷，在其中经过过程并终极完成的三一神，要作恩典给所有的信徒享受，直到永远——启二二 21，参二一 23，二二 1～2。

启 22:21 愿主耶稣的恩与众圣徒同在。阿们。

启 21:23 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。

启 22:1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。

贰 我们要构成为新约的众执事，为着基督身体的建造，就需要经历哥林多后书中基督作为包罗万有之灵的各方面：

一 施膏的灵就是内住复合的灵，在我们里面运行并工作，将神一切神圣的元素和构成成分，分赐到我们里面——一 21，腓一 19，出三十 23～25，罗十 12～13：

Psa. 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

13. In the church life, when we have grace upon us, the church will be built up, and the grace that we receive will be visible—Acts 4:33; 11:23.

Acts 4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

Acts 11:23 Who, when he arrived and saw the grace of God, rejoiced and encouraged them all to remain with the Lord with purpose of heart;

14. The product of the grace in God's economy is the Body of Christ as the poem of God, expressing God's infinite wisdom and divine design—Eph. 2:10, 7; 2 Cor. 5:17.

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

15. The grace of the Lord Jesus dispensed to His believers throughout the new testament age consummates in the New Jerusalem, in which the processed and consummated Triune God will be the grace enjoyed by all the believers for eternity—Rev. 22:21; cf. 21:23; 22:1-2.

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

II. In order to be constituted as the ministers of the new covenant for the building up of the Body of Christ, we need to experience all the aspects of Christ as the all-inclusive Spirit in 2 Corinthians:

A. The anointing Spirit is the indwelling, compound Spirit moving and working within us to impart all of God's divine ingredients and constituents into us—1:21; Phil. 1:19; Exo. 30:23-25; Rom. 10:12-13:

林后 1:21 然而那把我们同你们，坚固地联于基督，并且膏了我们的，就是神。
腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，
终必叫我得救。
出 30:23 你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，
就是二百五十舍客勒，香菖蒲二百五十舍客勒，
出 30:24 桂皮五百舍客勒，都按着圣所的舍客勒，又取橄榄油一欣；
出 30:25 你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。

罗 10:12 因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切
呼求祂的人是丰富的。
罗 10:13 因为“凡呼求主名的，就必得救。”

1 膏油涂抹的临及，成就了神救恩的中心目的，将复合的神膏抹到我们里面，使我们与祂联结、调和且合并——林前十五 45 下，约壹二 20，27。

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当
成了赐生命的灵。
约壹 2:20 你们有从那圣者来的膏油涂抹，并且你们众人都知道。
约壹 2:27 你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，
乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，
你们要按这膏油涂抹所教导你们的，住在祂里面。

2 膏油涂抹的教导，就是那灵在我们里面运行所产生之内里的感觉，使我们能知道神的心思并活在祂里面，而且教导我们关于三一神和祂活动的事——27 节，徒十六 6～7。

约壹 2:27 你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，
乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，
你们要按这膏油涂抹所教导你们的，住在祂里面。
徒 16:6 圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。
徒 16:7 到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许，

二 盖印的灵使神圣的元素形成一种印记，彰显神的形像——林后一 22，弗一 13:

林后 1:22 祂既印了我们，又赐那灵在我们心里作质。
弗 1:13 你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，
就在祂里面受了所应许的圣灵为印记；

1 盖印的灵不断浸透信徒，直到他们的身体得赎——四 30。

弗 4:30 并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful
supply of the Spirit of Jesus Christ,
Exo. 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon
half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,
Exo. 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
Exo. 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the
work of a compounder; it shall be a holy anointing oil.
Rom. 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to
all who call upon Him;
Rom. 10:13 For "whoever calls upon the name of the Lord shall be saved."

1. The reaching of the anointing accomplishes the central purpose of God's salvation to anoint the compounded God into us so that we may be united, mingled, and incorporated with Him—1 Cor. 15:45b; 1 John 2:20, 27.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-
giving Spirit.
1 John 2:20 And you have an anointing from the Holy One, and all of you know.
1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have
no need that anyone teach you; but as His anointing teaches you concerning all things and is
true and is not a lie, and even as it has taught you, abide in Him.

2. The teaching of the anointing is the inward feeling generated by the moving of the Spirit within us, enabling us to know God's mind and to live in Him, teaching us the things concerning the Triune God and His activities—v. 27; Acts 16:6-7.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have
no need that anyone teach you; but as His anointing teaches you concerning all things and is
true and is not a lie, and even as it has taught you, abide in Him.
Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy
Spirit to speak the word in Asia.
Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not
allow them.

B. The sealing Spirit forms the divine elements into an impression to express God's image—2 Cor. 1:22; Eph. 1:13:

2 Cor. 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.
Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also
believing, you were sealed with the Holy Spirit of the promise,

1. The sealing Spirit saturates the believers continuously unto the redemption of their body—4:30.

Eph. 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

赎的日子。

2 盖印的灵使信徒变化成为神的珍宝，作神的基业——11。

弗 1:11 我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业，

3 我们越被盖印就越有神的形像，而被构成为神的杰作——林后三 18 下，弗二 10。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像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。

弗 2:10 我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。

三 作质的灵给我们预尝，作我们对神全享的样品和保证——林后一 22，五 5:

林后 1:22 祂既印了我们，又赐那灵在我们心里作质。

林后 5:5 那为这事培植我们的乃是神，祂已将那灵赐给我们作质。

1 那灵的作质，保证神是我们的基业——弗一 14。

弗 1:14 这圣灵是我们得基业的凭质，为使神所买的产业得赎，使祂的荣耀得着称赞。

2 基督这作质的灵，在我们里面给我们品尝，使我们借着操练我们的灵，享受祂作我们神圣的基业，我们所分得的分——诗三四 8，彼前二 3，西一 12。

诗 34:8 你们要尝尝，便知道耶和华是美善的；投奔于祂的人有福了。

彼前 2:3 你们若尝过主是美善的，就必如此。

西 1:12 感谢父，叫你们够资格在光中同得所分给众圣徒的分；

四 书写的灵将基督写在我们里面，使我们成为基督的活信——林后三 3，参诗四五 1:

林后 3:3 你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。

诗 45:1 我心里涌出美辞，讲说我论到王的作品。我的舌头是快手的笔。

1 基督被写在我们里面，是用属灵的墨，就是活神的灵写的；我们若在那灵的书写之下，就会深深觉得里面是活的。

2. The sealing Spirit transforms the believers into a treasure to God as His inheritance—1:11.

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

3. The more we are sealed, the more we bear the image of God to be constituted into the masterpiece of God—2 Cor. 3:18b; Eph. 2:10.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

C. The pledging Spirit gives us a foretaste as a sample and guarantee of the full taste of God—2 Cor. 1:22; 5:5:

2 Cor. 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.

2 Cor. 5:5 Now He who has wrought us for this very thing is God, who has given to us the Spirit as a pledge.

1. The Spirit's pledging guarantees that God is our inheritance—Eph. 1:14.

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

2. Christ as the pledging Spirit is in us for our taste, for our enjoyment of Him as our divine inheritance, our allotted portion, through the exercise of our spirit—Psa. 34:8; 1 Pet. 2:3; Col. 1:12.

Psa. 34:8 Taste and see that Jehovah is good; / Blessed is the man who takes refuge in Him.

1 Pet. 2:3 If you have tasted that the Lord is good.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

D. The inscribing Spirit writes Christ into us to make us the living letters of Christ—2 Cor. 3:3; cf. Psa. 45:1:

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

Psa. 45:1 My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a ready writer.

1. Christ is being inscribed into us with the spiritual ink, the Spirit of the living God; if we are under the Spirit's inscribing, we have the deep sensation of being living within.

2 那灵乃是墨，而墨的内容就是基督同祂的身位、工作和成就；复合的灵作复合的墨，把基督的实质加到我们里面，并以基督的素质浸透我们。

2. The Spirit is the ink, and the content of the ink is Christ with His person, work, and attainments; the compound Spirit as the compound ink adds the substance of Christ into us and saturates us with the essence of Christ.

五 赐生命的灵，就是使人有生气的灵，将神圣的生命分赐到我们里面，使我们成为生命人，有生命的职事——林后三 6，17，约七 38:

E. The life-giving Spirit, the vivifying Spirit, imparts the divine life into our being to make us men of life with the ministry of life—2 Cor. 3:6, 17; John 7:38:

林后 3:6 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

1 当我们操练我们的灵，用祷告的方式研读并阅读圣经时，我们就越发有生气——林后三 6，约六 63。

1. When we study and read the Bible prayerfully with the exercise of our spirit, we are vivified—2 Cor. 3:6; John 6:63.

林后 3:6 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

2 我们要成为能将生命赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人——约壹五 16 上。

2. To be one who can give life to others, we must abide in the divine life and must walk, live, and have our being in the divine life—1 John 5:16a.

约壹 5:16 人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。

1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.

六 供职的灵将基督所是的一切分赐到我们里面，并使基督所是和所有的一切对我们成为实际——林后三 8，约十六 13～15:

F. The ministering Spirit imparts all that Christ is into us and makes all that Christ is and has real to us—2 Cor. 3:8; John 16:13-15:

林后 3:8 何况那灵的职事，岂不更带着荣光？

2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?

约 16:13 只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

约 16:14 祂要荣耀我，因为祂要从我有所领受而宣示与你们。

John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.

约 16:15 凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。

John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

1 借着操练我们的灵，祷告并呼求主，我们就能领受供职之灵的供应——加三 5 上，西四 2，罗十 12～13。

1. We can receive the supply of the ministering Spirit by exercising our spirit to pray and call on the Lord—Gal. 3:5a; Col. 4:2; Rom. 10:12-13.

加 3:5 这样，那丰富供应你们那灵，又在你们中间行异能的，是本于行

Gal. 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you,

律法，还是本于听信仰？

西 4:2 你们要坚定持续地祷告，在此儆醒感恩，

罗 10:12 因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切呼求祂的人是丰富的。

罗 10:13 因为“凡呼求主名的，就必得救。”

2 供职的灵将基督供应到我们里面，并借着我们将基督供应给别人——林后三 6，参腓一 25。

林后 3:6 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。

腓 1:25 我既然这样深信，就知道仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐，

七 使人自由的灵释放我们脱离律法字句的辖制；主的灵就是主自己，有祂就有自由——林后三 17，四 5，加二 4，五 1：

林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。

林后 4:5 因为我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆。

加 2:4 因为有偷着引进来的假弟兄，他们偷着进来，要窥探我们在基督耶稣里所得的自由，为要强制我们作奴隶；

加 5:1 基督释放了我们，叫我们得以自由；所以要站立得住，不要再受奴役的轭挟制。

1 这个自由包括完全的满足，有丰富、支持的供应，以及对基督完满的享受——约四 14 下。

约 4:14 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。

2 这个自由包括享受真正的安息，不在守律法的重担之下——太十一 28 ~ 30。

太 11:28 凡劳苦担重担的，可以到我这里来，我必使你们得安息。

太 11:29 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；

太 11:30 因为我的轭是容易的，我的担子是轻省的。

八 变化的灵将神圣的生命、性情、素质、元素，就是神圣的所是，分赐到我们里面，使我们全人里面有新陈代谢的改变——林后三 18：

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像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。

does He do it out of the works of law or out of the hearing of faith?

Col. 4:2 Persevere in prayer, watching in it with thanksgiving,

Rom. 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom. 10:13 For "whoever calls upon the name of the Lord shall be saved."

2. The ministering Spirit ministers Christ into us and ministers Christ to others through us—2 Cor. 3:6; cf. Phil. 1:25.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

G. The freeing Spirit frees us from the bondage of the letter of the law; the Spirit of the Lord is the Lord Himself, with whom is freedom—2 Cor. 3:17; 4:5; Gal. 2:4; 5:1:

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

Gal. 2:4 And this, because of the false brothers, brought in secretly, who stole in to spy out our freedom which we have in Christ Jesus, that they might bring us into slavery.

Gal. 5:1 It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again.

1. This freeing includes full satisfaction, with a rich, supporting supply and the full enjoyment of Christ—John 4:14b.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

2. This freeing includes the enjoyment of true rest, without being under the heavy burden to keep the law—Matt. 11:28-30.

Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt. 11:30 For My yoke is easy and My burden is light.

H. The transforming Spirit dispenses the divine life, nature, essence, element—even the Divine Being—into us so that we may be metabolically changed in our inner being—2 Cor. 3:18:

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

- 1 当我们的的心转向主，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。
- 2 因此，我们就借着祂生命的大能，凭祂生命的素质，渐渐新陈代谢地变化，从一种程度的荣耀，达到另一种程度的荣耀，而有祂生命的形状。

九 传输的灵将基督所是的一切，同着神一切的丰富，传输到我们里面，给我们有分——十三14:

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

- 1 神是爱，这爱作为恩，借着那灵传输到我们里面；那灵乃是传输者。
- 2 那灵乃是基督的恩同着父的爱之交通、往来、循环、输供，将神圣的丰富传输到我们里面，作我们的享受。

1. When we turn our heart to the Lord to behold and reflect the glory of the Lord with an unveiled face, He infuses us with the elements of what He is and what He has done.
2. Thus, we are being transformed metabolically from one degree of glory to another degree of glory to have His life shape by His life power with His life essence.

I. The transmitting Spirit transmits all that Christ is with all the riches of God into us for our participation—13:14:

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1. God is love, and this love is being transmitted as grace into us by the Spirit, who is the Transmitter.
2. The Spirit is the fellowship, the communication, the circulation, the transmission of the grace of Christ with the love of the Father, transmitting the divine riches into our being for our enjoyment.

第七篇

成形在信徒里面的那一位

R. M.; 诗 378, 诗 399

读经: 加一 15 ~ 16, 二 20, 三 29, 四 5, 19,
弗三 17 上, 林后三 18, 罗八 29, 十二 2 上

- 加 1:15 然而那把我从母腹里分别出来, 又借着祂的恩典呼召我的神,
加 1:16 既然乐意将祂儿子启示在我里面, 叫我把祂当作福音传在外邦人中, 我就即刻没有与血肉之人商量,
加 2:20 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, 是我在神儿子的信里, 与祂联结所活的, 祂是爱我, 为我舍了自己。
加 3:29 你们既属于基督, 就是亚伯拉罕的后裔, 是照着应许为后嗣了。
加 4:5 要把律法以下的人赎出来, 好叫我们得着儿子的名分。
加 4:19 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。
弗 3:17 使基督借着信, 安家在你们心里, 叫你们在爱里生根立基,
林后 3:18 但我们众人既然以没有帕子遮蔽的脸, 好像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。
罗 8:29 因为神所预知的人, 祂也预定他们模成神儿子的形像, 使祂儿子在许多弟兄中作长子。
罗 12:2 不要模仿这世代, 反要借着心思的更新而变化, 叫你们验证何为神那美好、可喜悦、并纯全的旨意。

壹 新约启示基督与我们内里的所是有很深的
关联, 并且祂渴望与我们有主观的关系——
加一 15 ~ 16, 二 20:

- 加 1:15 然而那把我从母腹里分别出来, 又借着祂的恩典呼召我的神,
加 1:16 既然乐意将祂儿子启示在我里面, 叫我把祂当作福音传在外邦人中, 我就即刻没有与血肉之人商量,
加 2:20 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, 是我在神儿子的信里, 与祂联结所活的, 祂是爱我, 为我舍了自己。

Message Seven

The One Who Is Formed in the Believers

R. M.; Hymns: E499, E538

Scripture Reading: Gal. 1:15-16; 2:20; 3:29; 4:5, 19; Eph. 3:17a; 2 Cor. 3:18; Rom. 8:29; 12:2a

- Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
Gal. 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
Gal. 4:5 That He might redeem those under law that we might receive the sonship.
Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

I. The New Testament reveals that Christ is deeply related to our inner being and desires to have a subjective relationship with us—Gal. 1:15-16; 2:20:

- Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

一 神将祂的儿子启示给保罗和我们——15~16:

加 1:15 然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，
加 1:16 既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量，

1 十六节里的“启示”这辞是关键且极为重要的。

加 1:16 既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量，

2 启示是使人知道（向人透露）或清楚显示（展示）先前所保密的事物。

3 新约是以与我们的灵有关之深奥的方式使用“启示”这辞——罗一 17（显示），八 18（显），林前二 10（启示），彼前一 5（显现），五 1（显出）。

罗 1:17 因为神的义在这福音上，本于信显示与信，如经上所记：“义人必本于信得生并活着。”

罗 8:18 因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。

林前 2:10 但神借着那灵向我们启示了，因为那灵参透万事，甚至神的深奥也参透了。

彼前 1:5 就是你们这因信蒙神能力保守的人，得着所预备，在末后的时期要显现的救恩。

彼前 5:1 所以，我这不作长老，作基督受苦的见证人，并同享那将要显出之荣耀的，劝你们中间作长老的人，

4 神将祂的儿子启示给我们，是在我们里面；不是外在的，乃是内在的；不是借着外面的异象，乃是借着里面的看见。

5 神的心愿，是要将祂的儿子启示在我们里面，使我们认识祂，接受祂作我们的生命，（约十七 3，三 16，）成为神的儿子。（一 12，加四 5~6。）

约 17:3 认识你唯一的真神，并你所差来的耶稣基督，这就是永远的生命。

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。

加 4:5 要把律法以下的人赎出来，好叫我们得着儿子的名分。

加 4:6 而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！

A. God revealed His Son to Paul and to us—1:15-16:

Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

1. The word reveal in Galatians 1:16 is crucial and of utmost importance.

Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

2. To reveal is to make known (divulge) or to show plainly (display) something that has been kept secret.

3. In the New Testament revealed is used in a profound manner related to our spirit—Rom. 1:17; 8:18; 1 Cor. 2:10; 1 Pet. 1:5; 5:1.

Rom. 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

1 Cor. 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

1 Pet. 1:5 Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time;

1 Pet. 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:

4. God's revealing of His Son to us is in us; it is not outward but inward, not by an outward vision but an inward seeing.

5. God's heart's desire is to reveal His Son in us so that we may know Him, receive Him as our life (John 17:3; 3:16), and become sons of God (1:12; Gal. 4:5-6).

John 17:3 And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

Gal. 4:5 That He might redeem those under law that we might receive the sonship.

Gal. 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

二 在加拉太二章二十节我们看见神经纶最基本的真理——不再是我，乃是基督在我里面活着：

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

1 照着神的经纶，基督被钉十字架时，我们都包括在祂里面；这是已经成就的事实——罗六 6，加二 20，六 14。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

加 6:14 但就我而论，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。

2 我们借着与基督生机的联结已经向律法死了，并向神活着——约十五 4~5，林前六 17，罗十二 4~5，帖前一 1。

约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。

约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

林前 6:17 但与主联合的，便是与主成为一灵。

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都有一样的功用；

罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

帖前 1:1 保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会：愿恩典与平安归与你们。

3 在加拉太二章二十节的“我”不仅指保罗，也指我们每一个人；保罗的见证也是我们的见证：

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

a “我已经与基督同钉十字架”——20 节上。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

b “现在活着的，不再是我，乃是基督在我里面活着”——20 节中。

加 2:20 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

B. In Galatians 2:20 we see the most basic truth of God's economy—no longer I but Christ living in me:

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

1. When Christ was crucified according to God's economy, we were included in Him; this is an accomplished fact—Rom. 6:6; Gal. 2:20; 6:14.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Gal. 6:14 But 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.

2. We have died to the law and live to God through the organic union with Christ—John 15:4-5; 1 Cor. 6:17; Rom. 12:4-5; 1 Thes. 1:1.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

1 Thes. 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

3. The "I" in Galatians 2:20 refers not only to Paul but to each one of us, and Paul's testimony is also our testimony:

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

a. "I am crucified with Christ"—v. 20a.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

b. "It is no longer I who live, but it is Christ who lives in me"—v. 20b.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and

我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

c “我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的”——20 节中。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

d “祂〔神的儿子〕是爱我，为我舍了自己”——20 节下。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

e “什么能使你我分离？你爱就必爱到底！你必与我永远合一，你爱刚强无可比！这爱使我感激不已，是我赞美的目的！你成为我，我成为你，这是你爱的至极！”——诗歌一三〇首，第四节。

诗歌一三〇首，第四节：哦主，你爱何等深广
什么能使你我分离？ 你爱就必爱到底！
你必与我永远合一， 你爱刚强无可比！
这爱使我感激不已， 是我赞美的目的！
你成为我，我成为你， 这是你爱的至极！

贰 基督钉十字架，（加三1，）赎出我们脱离律法的咒诅，（13，）并把我们从世界这邪恶的宗教系救出来，（一4，）并且祂从死人中复活，使祂能活在我们里面，（二20，）并要在我们成熟时成形在我们里面。（四19。）

加 3:1 无知的加拉太人哪，耶稣基督钉十字架，已经活画在你们眼前，谁竟迷惑了你们？

加 3:13 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 1:4 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。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

加 4:19 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。

叁 在加拉太四章十九节，基督被陈明为成形

the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

c. "The life which I now live in the flesh I live in faith, the faith of the Son of God"—v. 20c.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

d. "The Son of God, who loved me and gave Himself up for me"—v. 20d.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

e. "What from Thee can separate me? / Thou wilt love me to the end! / Oh! Thy love is so prevailing, / E'en Thyself with me to blend! / We two one will be forever; / I am Thine and Thou art mine! / This will be my testimony: / In Thy love we'll ever twine!"—Hymns, #152, stanza 4.

Hymns, #152, stanza 4 O how deep and how far-reaching
What from Thee can separate me? Thou wilt love me to the end!
Oh! Thy love is so prevailing, E'en Thyself with me to blend!
We two one will be for ever; I am Thine and Thou art mine!
This will be my testimony: In Thy love we'll ever twine!

II. Christ was crucified (Gal. 3:1) to redeem us out of the curse of the law (v. 13) and rescue us out of the evil religious course of the world (1:4), and He was resurrected from the dead so that He might live in us (2:20) and be formed in us at our maturity (4:19).

Gal. 3:1 O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was openly portrayed crucified?

Gal. 3:13 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. 1:4 Who 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,

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

III. In Galatians 4:19 Christ is presented as the One who is formed

在信徒里面的那一位:

加 4:19 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。

一 基督这活的人位,乃是保罗福音的中心——16, 罗一1, 3~4。

加 1:16 既然乐意将祂儿子启示在我里面,叫我把祂当作福音传在外邦人中,我就即刻没有与血肉之人商量,

罗 1:1 基督耶稣的奴仆保罗,蒙召的使徒,被分别出来归于神福音的;

罗 1:3 论到祂的儿子,我们的主耶稣基督:按肉体说,是从大卫后裔生的,

罗 1:4 按圣别的灵说,是从死人的复活,以大能标出为神的儿子;

二 保罗的传扬是把基督,活神的儿子,生在信徒里面——加一15~16, 二20, 四19。

加 1:15 然而那把我从母腹里分别出来,又借着祂的恩典呼召我的神,

加 1:16 既然乐意将祂儿子启示在我里面,叫我把祂当作福音传在外邦人中,我就即刻没有与血肉之人商量,

加 2:20 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,是我在神儿子的信里,与祂联结所活的,祂是爱我,为我舍了自己。

加 4:19 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。

三 基督现今正活在我们里面,并要成形在我们里面——19节。

加 4:19 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。

四 保罗受生产之苦,使基督能成形在信徒里面,使他们得着完满的儿子名分——5, 19节。

加 4:5 要把律法以下的人赎出来,好叫我们得着儿子的名分。

加 4:19 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。

肆 按照保罗在新约的用法,“形状”一辞指内里所是的外在彰显;(腓二6;)我们的所是彰显于我们的形状,这形状就是我们内里所是的外在彰显。

腓 2:6 祂本有神形状,不以自己与神同等为强夺之珍,紧持不放,

伍 让基督成形在我们里面,就是让基督在我们里面完全长大——加四19, 弗四13~16:

加 4:19 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。

in the believers:

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

A. Christ, a living person, is the focus of Paul's gospel—1:16; Rom. 1:1, 3-4.

Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

Rom. 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

B. Paul's preaching was to bring forth Christ, the Son of the living God, in the believers—Gal. 1:15-16; 2:20; 4:19.

Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

C. Christ is now living in us, and He will be formed in us—v. 19.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

D. Paul was travailing so that Christ might be formed in the believers for their full sonship—vv. 5, 19.

Gal. 4:5 That He might redeem those under law that we might receive the sonship.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

IV. According to Paul's usage in the New Testament, the word form refers to the outward expression of the inner being (Phil. 2:6); what we are is expressed in our form, that is, the outward expression of our inner being.

Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

V. To have Christ formed in us is to have Christ fully grown in us—Gal. 4:19; Eph. 4:13-16:

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，
弗 4:14 使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为；
弗 4:15 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；
弗 4:16 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。

一 基督先是在我们悔改信入祂时，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；（加二20）至终还要在我们成熟时，成形在我们里面。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

二 让基督成形在我们里面，就是让祂浸润我们全人，并浸透我们内里的各部分——四 19，弗三 17 上，西三 4，10～11：

加 4:19 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。
弗 3:17 使基督借着信，安家在你心里，叫你在爱里生根立基，
西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。
西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；
西 3:11 在此并没有希腊人和犹太人、受割礼的和未受割礼的、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。

1 当基督这样占有我们内里的所是，祂就成形在我们里面——诗五一 6。

诗 51:6 看哪，你所喜爱的，是内里真实；你在我隐密处，必使我认识智慧。

2 我们需要让基督浸透我们内里所是的每一部分；祂必须占有我们，并且浸透我们的心思、情感与意志——腓二 5，弗三 17 上。

腓 2:5 你们里面要思念基督耶稣里面所思念的：
弗 3:17 使基督借着信，安家在你心里，叫你在爱里生根立基，

3 让基督占有我们全人，就是让祂成形在我们里面——加四 19。

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

A. First, Christ was born into us at the time we repented and believed into Him, then He lives in us in our Christian life (Gal. 2:20), and finally, He will be formed in us at our maturity.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

B. To have Christ formed in us is to allow Him to permeate our whole being and saturate our inward parts—4:19; Eph. 3:17a; Col. 3:4, 10-11:

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

1. When Christ occupies our inner being in this way, He is formed in us—Psa. 51:6.

Psa. 51:6 Behold, You delight in truth in the inward parts; / And in the hidden part You would make known wisdom to me.

2. We need to allow Christ to saturate every part of our inner being; He must occupy us and saturate our mind, emotion, and will—Phil. 2:5; Eph. 3:17a.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

3. To have Christ possess our entire being is to have Him formed in us—Gal. 4:19.

加 4:19 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。

三 基督要安家在我们心里，就需要定居在我们里面，而这需要我们让祂安家在我们内里所是各部分；这就是让基督成形在我们里面——弗 3:17 上。

弗 3:17 使基督借着信，安家在我们心里，叫你们在爱里生根立基，

四 让基督成形在我们里面，就是让包罗万有的灵占有我们里面之人的每一部分——加四 19，三 2~3，14:

加 4:19 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。

加 3:2 我只愿问你们这一件，你们接受了那灵，是本于行律法，还是本于听信仰？

加 3:3 你们是这样的无知么？你们既靠那灵开始，如今还靠肉体成全么？

加 3:14 为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。

1 基督不只该扩展到我们的心思、情感和意志里，也该实际地成为我们的心思、情感和意志——腓 2:5，林前 2:16。

腓 2:5 你们里面要思念基督耶稣里面所思念的：

林前 2:16 谁曾知道主的心思能教导祂？但我们是有基督的心思了。

2 基督以外的一切事物必须减少，基督必须在我们的经历中成为我们的一切；这就是让基督成形在我们里面。

五 让基督成形在我们里面，就是让基督与我们全人调和——六 17:

林前 6:17 但与主联合的，便是与主成为一灵。

1 基督该在我们这人的每一部分与我们调和——弗 4:23。

弗 4:23 而在你们心思的灵里得以更新，

2 基督必须浸润我们并浸透我们，直到祂完全与我们调和；这样，祂就要成形在我们里面——三 17 上，加四 19。

弗 3:17 使基督借着信，安家在我们心里，叫你们在爱里生根立基，

加 4:19 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。

六 保罗论到基督成形在信徒里面的话，含示我们正在被基督所构成——西 1:27，三 4，10~11:

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

C. For Christ to make His home in our hearts, He needs to be able to settle down within us, and this requires that we allow Christ to make His home in all the parts of our inner being; this is to have Christ formed in us—Eph. 3:17a.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

D. To have Christ formed in us is to allow the all-inclusive Spirit to occupy every part of our inner being—Gal. 4:19; 3:2-3, 14:

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Gal. 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal. 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

1. Christ should not only spread into our mind, emotion, and will; He should actually become our mind, emotion, and will—Phil. 2:5; 1 Cor. 2:16.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,

1 Cor. 2:16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.

2. Everything other than Christ must diminish, and Christ must become everything to us in our experience; this is to have Christ formed in us.

E. To have Christ formed in us is to have Christ mingled with our whole being—六 17:

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

1. In every part of our being, Christ should be mingled with us—Eph. 4:23.

Eph. 4:23 And that you be renewed in the spirit of your mind

2. Christ must permeate us and saturate us until He is completely blended with us; then He will be formed in us—三 17a; Gal. 4:19.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

F. Paul's word about Christ being formed in the believers implies that we are being constituted with Christ—Col. 1:27; 3:4, 10-11:

西 1:27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望；
西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。
西 3:10 并且穿上了新人；这新人照着创造他的形像渐渐更新，以致有充足的知识；
西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、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。

1 基督正活在我们里面，成形在我们里面，并成为我们的构成；基督现今活在我们里面，使我们可以生机地被祂所构成——加 2:20，西 3:4，10～11。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。
西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。
西 3:10 并且穿上了新人；这新人照着创造他的形像渐渐更新，以致有充足的知识；
西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、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。

2 至终，我们全人将由基督的元素所构成，因为祂将构成我们魂的每一部分，使我们所是的每一部分都有祂的形状、形像——林后 3:18，罗 8:29。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像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。
罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

七 加拉太四章十九节的“成形”，与林后三章十八节的“形像”相对应：

加 4:19 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。
林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像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。

1 基督同其元素正在我们里面生机地作工，使我们得有祂的形状，彰显祂的形像——罗 8:29。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

2 基督成形在我们里面，在于我们被变化成为祂的形像——林后 3:18。

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

1. Christ is living in us, He is being formed in us, and He is becoming our constitution; Christ is now living in us so that we may be constituted with Him organically—Gal. 2:20; Col. 3:4, 10-11.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

2. Eventually, our whole being will be constituted with the element of Christ, for He will constitute every part of our soul so that we may have His form, His image, in every part of our being—2 Cor. 3:18; Rom. 8:29.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

G. The word formed in Galatians 4:19 corresponds to the word image in 2 Corinthians 3:18:

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,
2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

1. Christ with His element is working within us organically so that we may have His form and express His image—Rom. 8:29.

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

2. Christ's being formed in us depends on our being transformed into His image—2 Cor. 3:18.

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像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。

3 我们变化成为祂的形像以及祂成形在我们里面，就使我们被模成祂的形像；我们被模成祂的形像，乃是祂成形在我们里面的结果——加四 19，罗八 29。

加 4:19 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。
罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

八 让基督成形在我们里面，就是让我们魂的三部分——心思、情感、意志——得着更新——十二 2 上，弗四 23:

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

弗 4:23 而在你们心思的灵里得以更新，

1 我们的心思、情感、意志要得着更新，基督就必须浸透我们的心思、情感、意志，以祂自己顶替我们魂中的己和世界——罗十二 2 上。

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

2 我们若这样得更新，我们内里所是的各部分就会有基督的形像——林后三 18，罗八 29。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像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。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

陆 基督需要成形在我们里面，使我们可以成为成年的儿子，成为承受神应许之福的后嗣，并在神圣的儿子名分上成熟——加三 14, 26, 29, 四 5~6:

加 3:14 为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。

加 3:26 因为你们众人借着相信基督耶稣，都是神的儿子。

加 3:29 你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

3. Our being transformed into His image and His being formed in us cause us to be conformed to His image; our being conformed to His image is the issue of His being formed in us—Gal. 4:19; Rom. 8:29.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,
Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

H.To have Christ formed in us is to have the three parts of our soul—our mind, emotion, and will—renewed—12:2a; Eph. 4:23:

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Eph. 4:23 And that you be renewed in the spirit of your mind

1. In order for our mind, emotion, and will to be renewed, Christ must saturate our mind, emotion, and will and replace the self and the world in our soul with Himself—Rom. 12:2a.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

2. If we are renewed in this way, every part of our inner being will bear the image of Christ—2 Cor. 3:18; Rom. 8:29.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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

VI. Christ needs to be formed in us so that we may be sons of full age and heirs to inherit God's promised blessing and so that we may mature in the divine sonship—Gal. 3:14, 26, 29; 4:5-6:

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Gal. 3:26 For you are all sons of God through faith in Christ Jesus.

Gal. 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.

加 4:5 要把律法以下的人赎出来，好叫我们得着儿子的名分。
加 4:6 而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：
阿爸，父！

Gal. 4:5 That He might redeem those under law that we might receive the sonship.
Gal. 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

一 加拉太三章二十六节说，“你们众人借着相信基督耶稣，都是神的儿子；”“神的儿子”这发表，指成年的儿子。

A. Galatians 3:26 says, "You are all sons of God through faith in Christ Jesus"; the expression sons of God refers to sons of full age.

加 3:26 因为你们众人借着相信基督耶稣，都是神的儿子。

Gal. 3:26 For you are all sons of God through faith in Christ Jesus.

二 在旧约下，神的选民被看为婴孩；现今在新约下，他们被看为成年的儿子，要承受所应许的福，就是基督那包罗万有的灵。

B. Under the old testament, God's chosen people were considered infants; now under the new testament, they are considered sons of full age, who will inherit the promised blessing—the all-inclusive Spirit of Christ.

三 基督必须在我们里面成熟，使我们成为后嗣，完满地享受三一神作我们的基业；圣灵乃是我们得基业的凭质——弗一13下~14，彼前一4。

C. Christ must mature in us in order for us to be heirs for the full enjoyment of the Triune God as our inheritance; the Holy Spirit is the pledge of our inheritance—Eph. 1:13b-14; 1 Pet. 1:4.

弗 1:13 你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记；

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

弗 1:14 这圣灵是我们得基业的凭质，为使神所买的产业得赎，使祂的荣耀得着称赞。

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

彼前一4 可以得着不能朽坏、不能玷污、不能衰残，为你们存留在诸天之上的基业，

1 Pet. 1:4 Unto an inheritance, incorruptible and undefiled and unfading, kept in the heavens for you,

四 我们需要祷告，愿主带我们进入对基督的经历和享受；祂已生在我们里面，现今正活在我们里面，并要在我们成熟时成形在我们里面，使我们成为成年的儿子，成为承受神应许之福的后嗣，并在神圣的儿子名分上成熟——加三29，四6，19。

D. We need to pray that the Lord will bring us into the experience and enjoyment of Christ, who has been born into us, is now living in us, and will be formed in us at our maturity in order that we may be sons of full age and heirs of God's promised blessing and that we may mature in the divine sonship—Gal. 3:29; 4:6, 19.

加 3:29 你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。

Gal. 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.

加 4:6 而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：
阿爸，父！

Gal. 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

加 4:19 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。

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

第八篇

接受、经历

并享受包罗万有之基督

作为包罗万有赐生命之灵

(就是神全备福音

那包括一切之福的集大成)的路

J. L.; 诗 162, 诗 371

读经: 加一 15 ~ 16 上, 二 20, 四 19, 三 14

- 加 1:15 然而那把我从母腹里分别出来, 又借着祂的恩典呼召我的神,
加 1:16 既然乐意将祂儿子启示在我里面, 叫我把祂当作福音传在外邦人中, 我就即刻没有与血肉之人商量,
加 2:20 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, 是在神儿子的信里, 与祂联结所活的, 祂是爱我, 为我舍了自己。
加 4:19 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。
加 3:14 为叫亚伯拉罕的福, 在基督耶稣里可以临到外邦人, 使我们借着信, 可以接受所应许的那灵。

壹 加拉太书启示, 神照着祂喜悦而有的计划, 乃是要将基督自己作到我们里面; 根据加拉太书, 最邪恶的事就是使人转移离开基督——弗一 5, 加一 4 ~ 17, 二 20, 四 19, 诗歌三九九首。

- 弗 1:5 按着祂意愿所喜悦的, 预定了我们, 借着耶稣基督得儿子的名分, 归于祂自己,
加 1:4 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。
加 1:5 愿荣耀归与祂, 直到永永远远。阿们。
加 1:6 我希奇你们这么快离开那在基督的恩典里召了你们的, 去归向不

Message Eight

The Way to Receive, Experience,

and Enjoy the All-inclusive Christ

as the All-inclusive Life-giving Spirit—
the Aggregate of the All-embracing Blessing
of the Full Gospel of God

J. L.; Hymns: E191, E493

Scripture Reading: Gal. 1:15a, 16a; 2:20; 4:19; 3:14

- Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,
Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

I. Galatians reveals that God's plan according to His good pleasure is to work Christ Himself into us; the most evil thing, according to Galatians, is to distract people from Christ—Eph. 1:5; Gal. 1:4-17; 2:20; 4:19; Hymns, #538.

- Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Gal. 1:4 Who 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,
Gal. 1:5 To whom be the glory forever and ever. Amen.
Gal. 1:6 I marvel that you are so quickly removing from Him who has called you in the grace of Christ to

同的福音。

- 加 1:7 那并不是另一个福音，不过是有些人搅扰你们，想要转变基督的福音。
- 加 1:8 但即使是我们，或是从天上来的使者，若在我们所传给你们的福音之外，另传一个福音给你们，他就该受咒诅。
- 加 1:9 我们先前说过，现在我再讲，若有人在你们所领受的之外，另传一个福音给你们，他就该受咒诅。
- 加 1:10 我现在是要得人的心，还是要得神的心？或者我是要讨人的喜悦么？若我仍讨人的喜悦，我就不是基督的奴仆了。
- 加 1:11 弟兄们，我要你们知道，那借着我所传的福音，并不是照着人意的，
- 加 1:12 因为我不是从人领受的，也不是人教导我的，乃是借着耶稣基督的启示领受的。
- 加 1:13 你们听过我从前在犹太教中所行的事，怎样极力逼迫神的召会，并损毁神的召会。
- 加 1:14 我又在犹太教中，比我本族许多同龄的人更有长进，为我祖宗的传统格外热心。
- 加 1:15 然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，
- 加 1:16 既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量，
- 加 1:17 也没有上耶路撒冷，去见那些比我先作使徒的，却往亚拉伯去，后又回到大马色。
- 加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。
- 加 4:19 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。

诗歌三九九首：神的心意所喜所爱

- 一 神的心意所喜所爱：基督启示我灵中；
不是接受外面宗教，乃让基督来居衷。
- (副) 神的心意所喜所爱：基督作到我里面；
不是有何外面成就，乃让基督来扩展。
- 二 神的心意所喜所爱：基督活在我里面；
不是注意外面事工，乃享基督作恩典。
- 三 神的心意所喜所爱：基督成形我魂间；
不是跟随外面仪式，乃让基督时加添。
- 四 神的心意所喜所爱：基督安家在我心头；
不仅外面对祂事奉，更让基督全占有。
- 五 神的心意所喜所爱：基督成为我盼望；
不是外面客观荣耀，乃是基督作荣光。
- 六 神的心意所喜所爱：基督居衷作一切；
不是外面有何得着，乃有基督作秘诀。

贰 加拉太书陈明基督是在人性里三重的后裔，使神将祂自己分赐到基督的信徒里面，以完成祂的经纶——三 16，创三 15，加四 4，

a different gospel,

- Gal. 1:7 Which is not another gospel, only there are some who trouble you and desire to pervert the gospel of Christ.
- Gal. 1:8 But if even we or an angel out of heaven should announce to you a gospel beyond that which we have announced to you, let him be accursed.
- Gal. 1:9 As we have said before, now also I say again, If anyone announces to you a gospel beyond that which you have received, let him be accursed.
- Gal. 1:10 For am I now trying to win the assent of men or of God? Or am I seeking to please men? If I were still trying to please men, I would not be a slave of Christ.
- Gal. 1:11 For I make known to you, brothers, concerning the gospel announced by me, that it is not according to man.
- Gal. 1:12 For neither did I receive it from man, nor was I taught it, but I received it through a revelation by Jesus Christ.
- Gal. 1:13 For you have heard of my manner of life formerly in Judaism, that I persecuted the church of God excessively and ravaged it.
- Gal. 1:14 And I advanced in Judaism beyond many contemporaries in my race, being more abundantly a zealot for the traditions of my fathers.
- Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
- Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
- Gal. 1:17 Neither did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia and again returned to Damascus.
- Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Hymns, #538

It is God's intent and pleasure

- | | | |
|----------|---|---|
| 1 | It is God's intent and pleasure
Nothing outward as religion, | To have Christ revealed in me,
But His Christ within to be. |
| (chorus) | It is God's intent and pleasure
Nothing outwardly performing, | That His Christ be wrought in me;
But His Christ my all to be. |
| 2 | It is God's intent and pleasure
Nothing as an outward practice, | That His Christ may live in me;
But Christ working inwardly. |
| 3 | It is God's intent and pleasure
Not the outward forms to follow, | That His Christ be formed in me;
But Christ growing inwardly. |
| 4 | It is God's intent and pleasure
Not just outwardly to serve Him, | That His Christ make home in me;
But Christ dwelling inwardly. |
| 5 | It is God's intent and pleasure
It is not objective glory, | That His Christ my hope may be;
But 'tis Christ subjectively. |
| 6 | It is God's intent and pleasure
Nothing outwardly possessing, | That His Christ be all in me;
But His Christ eternally. |

II. Galatians presents the Christ who is the threefold seed in humanity for God's dispensing of Himself into the believers of Christ for the fulfillment of His economy—3:16; Gen. 3:15;

路八 5 上, 11, 约十二 24:

- 加 3:16 应许原是向亚伯拉罕和他后裔说的。并不是说, 和众后裔, 像是指着许多人, 乃是说, “和你那后裔,” 指着一个人, 就是基督。
- 创 3:15 我又要叫你和女人彼此为仇, 你的后裔和女人的后裔也彼此为仇; 女人的后裔要伤你的头, 你要伤他的脚跟。
- 加 4:4 及至时候满足, 神就差出祂的儿子, 由女子所生, 且生在律法以下,
- 路 8:5 那撒种的出去撒他的种子。撒的时候, 有的落在路旁, 被人践踏, 天空的飞鸟又来吃尽了。
- 路 8:11 这比喻乃是这样: 种子就是神的道。
- 约 12:24 我实实在在告诉你们, 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。

一 基督作为女人的后裔, 指成为肉体的基督, 就是完整的神借着将祂自己分赐到人性里, 成了完全的人, 为要废除撒但, 并拯救在基督里的信徒脱离罪和死——创三 15, 赛七 14, 太一 16, 20~21, 23, 加四 4, 约一 1, 14, 来二 14, 林前十五 53~57。

- 创 3:15 我又要叫你和女人彼此为仇, 你的后裔和女人的后裔也彼此为仇; 女人的后裔要伤你的头, 你要伤他的脚跟。
- 赛 7:14 因此, 主自己要给你们一个兆头: 看哪, 必有童女怀孕生子, 她要给他起名叫以马内利。
- 太 1:16 雅各生约瑟, 就是马利亚的丈夫, 那称为基督的耶稣, 是从马利亚生的。
- 太 1:20 正思念这事的时候, 看哪, 有主的使者向他梦中显现, 说, 大卫的子孙约瑟, 不要怕, 只管娶过你的妻子马利亚来, 因那生在她里面的, 乃是出于圣灵。
- 太 1:21 她将要生一个儿子, 你要给祂起名叫耶稣, 因祂要亲自将祂的百姓从他们的罪里救出来。
- 太 1:23 “看哪, 必有童女怀孕生子, 人要称祂的名为以马内利。” (以马内利翻出来, 就是神与我们同在。)
- 加 4:4 及至时候满足, 神就差出祂的儿子, 由女子所生, 且生在律法以下,
- 约 1:1 太初有话, 话与神同在, 话就是神。
- 约 1:14 话成了肉体, 支搭帐幕在我们中间, 丰丰满满地有恩典, 有实际。我们也见过祂的荣耀, 正是从父而来独生子的荣耀。
- 来 2:14 儿女既同有血肉之体, 祂也照样亲自 有分于血肉之体, 为要借着死, 废除那掌死权的, 就是魔鬼,
- 林前 15:53 因这必朽坏的, 必要穿上不朽坏; 这必死的, 必要穿上不死。
- 林前 15:54 几时这必朽坏的穿上不朽坏, 这必死的穿上不死, 经上所记“死被吞灭而致成得胜”的话, 就应验了。
- 林前 15:55 死啊, 你的得胜在哪里? 死啊, 你的毒刺在哪里?
- 林前 15:56 死的毒刺就是罪, 罪的权势就是律法。
- 林前 15:57 感谢神, 祂借着我们的主耶稣基督, 使我们得胜。

Gal. 4:4; Luke 8:5a, 11; John 12:24:

- Gal. 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.
- Gen. 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.
- Gal. 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,
- Luke 8:5 The sower went out to sow his seed. And as he sowed, some seed fell beside the way, and it was trampled underfoot, and the birds of heaven devoured it.
- Luke 8:11 Now the parable is this: The seed is the word of God.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

A. Christ as the seed of the woman refers to the incarnated Christ, the complete God becoming a perfect man through the dispensing of Himself into humanity in order to destroy Satan and to save the believers in Christ from sin and death—Gen. 3:15; Isa. 7:14; Matt. 1:16, 20-21, 23; Gal. 4:4; John 1:1, 14; Heb. 2:14; 1 Cor. 15:53-57.

- Gen. 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.
- Isa. 7:14 Therefore the Lord Himself will give you a sign: Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel.
- Matt. 1:16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
- Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
- Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
- Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
- Gal. 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- 1 Cor. 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.
- 1 Cor. 15:54 And when this corruptible will put on incorruption and this mortal will put on immortality, then the word which is written will come to pass, "Death has been swallowed up unto victory."
- 1 Cor. 15:55 Where, O death, is your victory? Where, O death, is your sting?
- 1 Cor. 15:56 The sting of death is sin, and the power of sin is the law.
- 1 Cor. 15:57 But thanks be to God who gives us the victory through our Lord Jesus Christ.

二 基督作为亚伯拉罕的后裔，乃是为着地上万族的福；亚伯拉罕唯一的后裔，就是末后的亚当成了赐生命的灵，乃是亚伯拉罕的福（美地的实际），为要将祂自己分赐到基督的信徒里面，使他们成为亚伯拉罕团体的后裔——创十二2~3, 7, 十七7~8, 加三14, 16, 29, 约十四17~20, 林前十五45下, 约十二24, 赛五三10。

- 创 12:2 我必使你成为大国；我必赐福给你，使你的名为大；你也要使别人得福。
- 创 12:3 那为你祝福的，我必赐福与他；那咒诅你的，我必咒诅他。地上的万族都必因你得福。
- 创 12:7 耶和華向亚伯兰显现，说，我要把这地赐给你的后裔。亚伯兰就在那里为向他显现的耶和華筑了一座坛。
- 创 17:7 我必与你并你世世代代的后裔坚立我的约，作永远的约，为要作你和你的后裔的神。
- 创 17:8 我要将你寄居的地，就是迦南全地，赐给你和你的后裔永远为业，我也必作他们的神。
- 加 3:14 为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。
- 加 3:16 应许原是向亚伯拉罕和他后裔说的。并不是说，和众后裔，像是指着许多人，乃是说，“和你那后裔，”指着一个人，就是基督。你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。
- 加 3:29 你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。
- 约 14:17 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。
- 约 14:18 我不撇下你们为孤儿，我正往你们这里来。
- 约 14:19 还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。
- 约 14:20 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。
- 林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。
- 约 12:24 我实实在在地告诉你们，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。
- 赛 53:10 耶和華却喜悦将祂压伤，使祂受痛苦。祂使自己成了为着罪的祭，祂必看见后裔，并且延长年日；耶和華所喜悦的事，必在祂手中亨通。

三 基督作为大卫的后裔，指复活的基督，祂完成了神新约的经纶，将经过过程的三一神分赐到基督身体的肢体里，使他们在祂的复活里，在永远的国里有分于祂的君王职分——撒下七12~14上, 太二二42~45, 罗一3, 启二二16, 徒二30~31, 太十六16~18, 启二十四, 6

B. Christ as the seed of Abraham is for the blessing to all the families of the earth; the unique seed of Abraham as the last Adam became the life-giving Spirit, who is the blessing of Abraham (the reality of the good land), for the dispensing of Himself into the believers of Christ to make them the corporate seed of Abraham—Gen. 12:2-3, 7; 17:7-8; Gal. 3:14, 16, 29; John 14:17-20; 1 Cor. 15:45b; John 12:24; Isa. 53:10.

- Gen. 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.
- Gen. 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
- Gen. 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen. 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.
- Gen. 17:8 And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.
- Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- Gal. 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.
- Gal. 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
- John 14:17 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.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- Isa. 53:10 But Jehovah was pleased to crush Him, to afflict Him with grief. / When He makes Himself an offering for sin, / He will see a seed, He will extend His days, / And the pleasure of Jehovah will prosper in His hand.

C. Christ as the seed of David refers to the resurrected Christ, who carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body so that they may share His kingship in His resurrection in the eternal kingdom—2 Sam. 7:12-14a; Matt. 22:42-45; Rom. 1:3; Rev. 22:16; Acts 2:30-31; Matt. 16:16-18; Rev. 20:4, 6:

撒下 7:12 你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。

撒下 7:13 他必为我的名建造殿宇；我必坚定他的国位，直到永远。

撒下 7:14 我要作他的父，他要作我的子。他若有了罪孽，我必用人的杖，用世人的鞭责打他；

太 22:42 论到基督，你们怎么看？祂是谁的子孙？他们说，是大卫的。

太 22:43 耶稣对他们说，这样，大卫在灵里怎么还称祂为主，说，

太 22:44 “主对我主说，你坐在我的右边，等我把你的仇敌，放在你的脚下？”

太 22:45 大卫既称祂为主，祂怎么又是大卫的子孙？

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

启 22:16 我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。

徒 2:30 大卫既是申言者，又晓得神曾用誓言向他起誓，要从他的后裔中，立一位坐在他的宝座上，

徒 2:31 就预先查明这事，讲论基督的复活说，祂不被撒在阴间，祂的肉身也不见朽坏。

太 16:16 西门彼得回答说，你是基督，是活神的儿子。

太 16:17 耶稣回答他说，西门巴约拿，你是有福的，因为不是血肉之人启示了你，乃是我在诸天之上的父启示了你。

太 16:18 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。

启 20:4 我又看见几个宝座和坐在上面的，有审判的权柄赐给他们。我又看见那些为耶稣的见证、并为神的话被斩者，以及那些没有拜过兽与兽像，额上和手上也没有受过它印记之人的魂，他们都活了，与基督一同作王一千年。

启 20:6 在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。

1 但以理二章三十四至三十五节那充满全地的大山，即神的国，乃是在人性里团体的三重后裔，包括所有在基督里的信徒——参可四 26。

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

但 2:35 于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

可 4:26 耶稣又说，神的国是这样，如同人把种子撒在地上，

2 借着基督这位在人性里三重的后裔，仇敌消灭了，福就在这里，我们就在国度里；这是整本圣经的启示。

叁 加拉太书启示出，接受、经历并享受包罗万有之基督作为包罗万有赐生命之灵（就

2 Sam. 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam. 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam. 7:14 I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;

Matt. 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.

Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,

Matt. 22:44 "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?

Matt. 22:45 If then David calls Him Lord, how is He his son?

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rev. 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

Acts 2:30 Therefore, being a prophet and knowing that God had sworn with an oath to him to seat One from the fruit of his loins upon his throne,

Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.

Matt. 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

Matt. 16:17 And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

1. The great mountain, the kingdom of God that fills the whole earth in Daniel 2:34-35, is the corporate threefold seed in humanity, which includes all the believers in Christ—cf. Mark 4:26.

Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.

Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth,

2. Through Christ as the threefold seed in humanity, the enemies are gone, the blessing is here, and we are in the kingdom; this is the revelation of the entire Bible.

III. Galatians reveals the way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit—

是神全备福音那包括一切之福的集大成的路——三 14:

加 3:14 为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。

一 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着神将基督启示在我们里面；我们乃是照着我们所看见的基督，过基督徒生活——一 16 上，弗一 17，创十三 14~18，弗三 8，19:

- 加 1:16 既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量，
- 弗 1:17 愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂；
- 创 13:14 罗得离别亚伯兰以后，耶和華对亚伯兰说，从你所在的地方，举目向东西南北观看；
- 创 13:15 凡你所看见的一切地，我都要赐给你和你的后裔，直到永远。
- 创 13:16 我也要使你的后裔如同地上的尘沙那样多，人若能数算地上的尘沙，才能数算你的后裔。
- 创 13:17 你起来，纵横走遍这地，因为我必把这地赐给你。
- 创 13:18 亚伯兰就搬了帐棚，来到希伯仑幔利的橡树那里居住，在那里为耶和華筑了一座坛。
- 弗 3:8 这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，
- 弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

1 没有什么比神的儿子活的人位揭示、启示在我们里面，更使神喜悦——加一 15~16 上，林后三 14~17，四 3~6。

- 加 1:15 然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，
- 加 1:16 既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量，
- 林后 3:14 但他们的心思刚硬，因为直到今日他们诵读旧约的时候，同样的帕子还存留着，他们还未得启示这帕子在基督里已经废去了。
- 林后 3:15 是的，直到今日，每逢诵读摩西书的时候，帕子还留在他们心上；
- 林后 3:16 但他们的心几时转向主，帕子就几时除去了。
- 林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。
- 林后 4:3 如果我们的福音真的受蒙蔽，也是蒙蔽在灭亡的人身上；
- 林后 4:4 在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。
- 林后 4:5 因为我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆。

the aggregate of the all-embracing blessing of the full gospel of God—3:14:

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

A. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by God's revealing of Christ in us; we live the Christian life according to the Christ whom we have seen—1:16a; Eph. 1:17; Gen. 13:14-18; Eph. 3:8, 19:

- Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
- Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,
- Gen. 13:14 And Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward;
- Gen. 13:15 For all the land that you see I will give to you and to your seed forever.
- Gen. 13:16 And I will make your seed as the dust of the earth, so that if a man can number the dust of the earth, then your seed can also be numbered.
- Gen. 13:17 Rise up; walk through the land according to its length and its breadth, for I will give it to you.
- Gen. 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

1. Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God in us—Gal. 1:15a, 16a; 2 Cor. 3:14-17; 4:3-6.

- Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
- Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
- 2 Cor. 3:14 But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ.
- 2 Cor. 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;
- 2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.
- 2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor. 4:3 And even if our gospel is veiled, it is veiled in those who are perishing,
- 2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
- 2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

林后 4:6 因为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。

2 我们越多得着神儿子内在、主观的启示，祂就越活在我们里面；祂越活在我们里面，祂对我们就越成为亚伯拉罕的福，就是包罗万有、赐生命之灵的福这包罗万有之地的实际——加 2:20，三 14。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

加 3:14 为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。

3 倘若我们放下自己的观念，将我们的心转向主，注意灵，并在祷告的灵和气氛里花时间在主的话上，基督就要启示在我们里面，活在我们里面，并成形在我们里面——一 15 ~ 16 上，二 20，四 19：

加 1:15 然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，

加 1:16 既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量，

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

加 4:19 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。

a 我们必须放下我们的观念；每一个观念，不论是属灵的或属肉体的，都是帕子；这个内里的启示乃是在我们的灵里，透过我们蒙光照的心思而有的——林后三 14 ~ 15，四 4，弗一 17 ~ 18，路二四 45。

林后 3:14 但他们的心思刚硬，因为直到今日他们诵读旧约的时候，同样的帕子还存留着，他们还未得启示这帕子在基督里已经废去了。

林后 3:15 是的，直到今日，每逢诵读摩西书的时候，帕子还留在他们心上；

林后 4:4 在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。

弗 1:17 愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂；

弗 1:18 光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富；

路 24:45 于是耶稣开他们的心窍，使他们能明白圣经；

b 我们必须将我们的心转向主；我们越将心转向主，这世代的神在我们的生命和我们全人里就越没有地

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2. The more inward, subjective revelation we receive of the Son of God, the more He will live in us; the more He lives in us, the more He will become to us the reality of the all-inclusive land as the blessing of Abraham, the blessing of the all-inclusive life-giving Spirit—Gal. 2:20; 3:14.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

3. If we drop our concepts, turn our heart to the Lord, pay attention to the spirit, and spend time in the Word in a spirit and atmosphere of prayer, Christ will be revealed in us, live in us, and be formed in us—1:15a, 16a; 2:20; 4:19:

Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

a. We must drop our concepts; every concept, whether spiritual or carnal, is a veil; this inward revelation is in our spirit through our enlightened mind—2 Cor. 3:14-15; 4:4; Eph. 1:17-18; Luke 24:45.

2 Cor. 3:14 But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ.

2 Cor. 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Luke 24:45 Then He opened their mind to understand the Scriptures;

b. We must turn our heart to the Lord; the more we turn our heart to the Lord, the less ground the god of this age will have in our life and

位，然后我们将在属天之光的照耀下，得着这活人位内在的启示——林后三 16，18。

林后 3:16 但他们的心几时转向主，帕子就几时除去了。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像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。

c 我们必须顾到并注意我们的灵；乃是在我们的灵里，那灵将基督照耀、启示在我们里面，并向我们讲说基督——弗一 17，三 5，参启一 10，二 7。

弗 1:17 愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂；

弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

启 1:10 当主日我在灵里，听见在我后面有大声音如吹号说，

启 2:7 那灵向众召会所说的话，凡有耳的，就当听。得胜的，我必将神乐园中生命树的果子赐给他吃。

d 我们必须祷读主的话——弗六 17 ~ 18。

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

4 我们必须满了对神儿子的启示，因而成为新造，有基督作包罗万有的灵活在我们里面，成形在我们里面，并且被我们不断地享受——加六 14 ~ 15。

加 6:14 但就我而论，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。

加 6:15 受割礼不受割礼，都无关紧要，要紧的乃是作新造。

二 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着我们本于听信仰接受基督——三 2:

加 3:2 我只愿问你们这一件，你们接受了那灵，是本于行律法，还是本于听信仰？

1 信徒的信乃是基督进到他们里面作他们的信，使他们的灵成为信心的灵——来十二 2 上，加二 16，罗三 22，林后四 13。

来 12:2 望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在

in our being, and we will be under the shining of the heavenly light to receive the inward revelation of this living person—2 Cor. 3:16, 18.

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

c. We must care for and pay attention to our spirit; it is in our spirit that the Spirit is shining, revealing Christ in us and speaking to us concerning Christ—Eph. 1:17; 3:5; cf. Rev. 1:10; 2:7.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

d. We must pray-read the Word—Eph. 6:17-18.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

4. We need to be full of the revelation of the Son of God and thereby become a new creation with Christ living in us, being formed in us, and being enjoyed by us continually as the all-inclusive Spirit—Gal. 6:14-15.

Gal. 6:14 But 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.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

B. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by our receiving of Christ out of the hearing of faith—Gal. 3:2:

Gal. 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

1. The faith of the believers is Christ entering into them to be their faith, making their spirit a spirit of faith—Heb. 12:2a; Gal. 2:16; Rom. 3:22; 2 Cor. 4:13.

Heb. 12:2 Looking away unto Jesus, the Author and Perfector of our faith, who for the joy set before Him

前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。
加 2:16 且知道人得称义，不是本于行律法，乃是借着信耶稣基督，连我们也信入了基督耶稣，使我们本于信基督得称义，不是本于行律法；因为凡属肉体的人，都不能本于行律法得称义。
罗 3:22 就是神的义，借着信耶稣基督，归与一切信的人，并没有分别。

林后 4:13 并且照经上所记：“我信，所以我说话；”我们既有这同样信心的灵，也就信，所以也就说话，

2. 信来自听见话——罗十 17。

罗 10:17 可见信是由于听，听是借着基督的话。

3. 信就是信神是，我们不是；信总是除掉我们，并把基督启示给我们——来十一 6，创五 24，约八 58，加二 20。

来 11:6 人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。

创 5:24 以诺与神同行，神将他取去，他就不在世了。

约 8:58 耶稣对他们说，我实实在在地告诉你们，还没有亚伯拉罕，我就是。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

4. 信徒是信仰之家（家庭）的一分子；这个信仰的家，乃是借着神的话而相信神的家——六 10。

加 6:10 所以我们有了时机，就当向众人行善，尤其是向信仰之家的人。

三. 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着按着灵而生，并借着得着神儿子的灵进入我们的心——四 29 下，6。

加 4:29 只是，当时那按着肉体生的，怎样逼迫了那按着灵生的，现在也是这样。

加 4:6 而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！

四. 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着因受浸被放在基督里而穿上基督——三 27。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

五. 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着在基督的死里与祂联合，使那活着的不再是我们，乃是祂在我

endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
Gal. 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.

Rom. 3:22 Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction;

2 Cor. 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

2. Faith comes out of the hearing of the word—Rom. 10:17.

Rom. 10:17 So faith comes out of hearing, and hearing through the word of Christ.

3. Faith is to believe that God is and we are not; faith always annuls us and reveals Christ to us—Heb. 11:6; Gen. 5:24; John 8:58; Gal. 2:20.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

4. The believers are the members of the family, the household, of faith; this faith house is a house that believes in God through His word—6:10.

Gal. 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.

C. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by being born according to the Spirit and by being given the Spirit of God's Son into our hearts—4:29b, 6.

Gal. 4:29 But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.

Gal. 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

D. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by putting on Christ through the baptism that puts us into Christ—3:27.

Gal. 3:27 For as many as were baptized into Christ have put on Christ.

E. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by being identified with Him in His death so that it may be no longer we who live but He who lives

们里面活着；我们如今在肉身里所活的生命， 是我们在基督的信里所活的——二 20:

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

1 与基督联合就是与基督成为一灵，甚至与祂成为一个实体——林前十五 45 下，六 17，腓一 20～21 上。

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

林前 6:17 但与主联合的，便是与主成为一灵。

腓 1:20 这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，

腓 1:21 因为在我，活着就是基督，死了就有益处。

2 我们已在基督的死里与祂联合，使那活着的不再是我们，乃是基督在我们里面活着——罗六 3～4，加二 20 上。

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

3 我们所活的生命，乃是在基督作我们的信里所活的；真正的信乃是基督自己注入我们里面，成为我们对祂的珍赏，作为我们对祂吸引的一种反应——二 20 节下，林后五 14～15，来十二 2 上。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

林后 5:14 原来基督的爱因迫我们，因我们断定：一人既替众人死，众人就都死了；

林后 5:15 并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。

来 12:2 望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。

六 接受、经历并享受包罗万有的基督作为包罗万

in us; and the life which we now live in the flesh we live in the faith of Christ—2:20:

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

1. To be identified with Christ means to be one spirit with Him and even to be one entity with Him—1 Cor. 15:45b; 6:17; Phil. 1:20-21a.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

2. We are identified with Christ in His death in order that it may be no longer we who live but Christ who lives in us—Rom. 6:3-4; Gal. 2:20.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

3. We live such a life in Christ as our faith; genuine faith is Christ Himself infused into us to become our appreciation of Him as a reaction to His attraction—v. 20b; 2 Cor. 5:14-15; Heb. 12:2a.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

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

F. The way to receive, experience, and enjoy the all-inclusive Christ as the

有赐生命之灵的路，乃是借着凭灵活着，并凭灵而行——加五 16, 25。

加 5:16 我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。

加 5:25 我们若凭着灵活着，也就当凭着灵而行。

七 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着受生产之苦，使基督成形在我们里面——四 19。

加 4:19 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。

八 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着照那灵的愿望和目的而为着那灵撒种，以完成那灵所愿望的——六 7~8。

加 6:7 不要受迷惑，神是嗤慢不得的，因为人种的是什么，收的也是什么。

加 6:8 为着自己的肉体撒种的，必从肉体收败坏；为着那灵撒种的，必从那灵收永远的生命。

九 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着夸基督的十字架并活新造——14~15 节。

加 6:14 但就我而论，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。

加 6:15 受割礼不受割礼，都无关紧要，要紧的乃是作新造。

十 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着主耶稣基督的恩与我们的灵同在——17~18 节。

加 6:17 从今以后，人都不要搅扰我，因为我身体上带着耶稣的烙印。

加 6:18 弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。

all-inclusive life-giving Spirit is by living and walking by the Spirit—Gal. 5:16, 25.

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

G. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by having Christ formed in us through travail—4:19.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

H. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by sowing unto the Spirit with the desire and aim of the Spirit in view, to accomplish what the Spirit desires—6:7-8.

Gal. 6:7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.

Gal. 6:8 For he who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life.

I. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by boasting in the cross of Christ and living a new creation—vv. 14-15.

Gal. 6:14 But 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.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

J. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by the grace of the Lord Jesus Christ with our spirit—vv. 17-18.

Gal. 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

第九篇

召会的奥秘

R. K.; 诗 764, 诗 616

读经: 启十 7, 罗十六 25, 弗一 1, 5, 9, 11, 22~23, 三 3~11, 林前六 17

- 启 10:7 但在第七位天使发声的日子, 要吹号的时候, 神的奥秘就完成了, 正如神所传给祂的奴仆众申言者的福音。
- 罗 16:25 神能照我的福音, 就是关于耶稣基督的传扬, 照历世以来密而不宣之奥秘的启示, 坚固你们;
- 弗 1:1 凭神旨意, 作基督耶稣使徒的保罗, 写信给在以弗所的圣徒, 就是在基督耶稣里的忠信者;
- 弗 1:5 按着祂意愿所喜悦的, 预定了我们, 借着耶稣基督得儿子的名分, 归于祂自己,
- 弗 1:9 照着祂的喜悦, 使我们知道祂意愿的奥秘; 这喜悦是祂在自己里面预先定下的,
- 弗 1:11 我们既在祂里面, 照着那位按祂意愿所决议的, 行作万事者的定旨, 蒙了预定, 也就在祂里面成了所选定的基业,
- 弗 1:22 将万有服在祂的脚下, 并使祂向着召会作万有的头;
- 弗 1:23 召会是祂的身体, 是那在万有中充满万有者的丰满。
- 弗 3:3 就是照着启示使我知道这奥秘, 正如我前面略略写过的,
- 弗 3:4 你们念了, 就能借此明了我对基督的奥秘所有的领悟,
- 弗 3:5 这奥秘在别的世代中, 未曾给人们的子孙知道, 像如今在灵里启示祂的圣使徒和申言者一样;
- 弗 3:6 就是外邦人在基督耶稣里, 借着福音得以同为后嗣, 同为一个身体, 并同为应许的分享者;
- 弗 3:7 我作了这福音的执事, 是照着神恩典的恩赐, 这恩赐是照着祂大能的运行所赐给我的。
- 弗 3:8 这恩典赐给了我这比众圣徒中最小者还小的, 叫我将基督那追测不尽的丰富, 当作福音传给外邦人,
- 弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶, 向众人照明,
- 弗 3:10 为要借着召会, 使诸天界里执政的、掌权的, 现今得知神万般的智慧,
- 弗 3:11 这是照着祂在我们的主基督耶稣里, 所立的永远定旨;

Message Nine

The Mystery of the Church

R. K.; Hymns: E948, E852

Scripture Reading: Rev. 10:7; Rom. 16:25; Eph. 1:1, 5, 9, 11, 22-23; 3:3-11; 1 Cor. 6:17

- Rev. 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.
- Rom. 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages
- Eph. 1:1 Paul, an apostle of Christ Jesus through the will of God, to the saints who are in Ephesus and are faithful in Christ Jesus:
- Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph. 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,
- Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,
- Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
- Eph. 3:7 Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.
- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

壹 以弗所三章三至十一节启示，我们可以经历并享受基督作召会的奥秘：

- 弗 3:3 就是照着启示使我知道这奥秘，正如我前面略略写过的，
- 弗 3:4 你们念了，就能借此明了我对基督的奥秘所有的领悟，
- 弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；
- 弗 3:6 就是外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者；
- 弗 3:7 我作了这福音的执事，是照着神恩典的恩赐，这恩赐是照着祂大能的运行所赐给我的。
- 弗 3:8 这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，
- 弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，
- 弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，
- 弗 3:11 这是照着祂在我们的主基督耶稣里，所立的永远定旨；

贰 神隐藏的定旨是个奥秘，这奥秘的揭开就是启示；圣经说到奥秘的启示——罗十六 25，弗三 3，5：

- 罗 16:25 神能照我的福音，就是关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示，坚固你们；
- 弗 3:3 就是照着启示使我知道这奥秘，正如我前面略略写过的，
- 弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

一 基督的奥秘就是召会，在别的世代是隐藏的，直到新约时代才启示出来——5 节。

- 弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

二 这奥秘历世历代一直隐藏在神里面，但现今新约的信徒已经得着照明，而能看见——9 节。

- 弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

三 基督的奥秘在灵里借启示向使徒和申言者揭示出来——5 节：

I. Ephesians 3:3-11 reveals that we may experience and enjoy Christ as the mystery of the church.

- Eph. 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,
- Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,
- Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
- Eph. 3:7 Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.
- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

II. God's hidden purpose is the mystery, and the unveiling of this mystery is revelation; the Bible speaks of the revelation of the mystery—Rom. 16:25; Eph. 3:3, 5:

- Rom. 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages
- Eph. 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,
- Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

A. The mystery of Christ, the church, was hidden in other generations but has been revealed in the New Testament age—v. 5.

- Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

B. This mystery was hidden in God throughout the ages, but now the New Testament believers, having been enlightened, are able to see it—v. 9.

- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

C. The mystery of Christ has been revealed to the apostles and prophets in their spirit by revelation—v. 5:

弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

1 新约关乎基督与召会的启示，是借着调和的灵，启示给使徒和申言者。

2 当我们的灵与神圣的灵调和时，我们的灵就成为基督的奥秘得以向其启示的器官——林前六 17，弗一 17，三 5。

林前 6:17 但与主联合的，便是与主成为一灵。

弗 1:17 愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂；

弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

四 我们若要看见这隐藏奥秘的启示，就需要得以加强到里面的人里，就是我们重生的灵里，并让基督安家在我们心里——14~17 节上。

弗 3:14 因这缘故，我向父屈膝，

弗 3:15 在诸天里以及在地上的各家族，都是从祂得名，

弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，

弗 3:17 使基督借着信，安家在你们心里，叫你们在爱里生根立基，

五 在罗马十六章二十五至二十六节保罗说到奥秘的启示：“关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示…；这奥秘如今显明出来。”

罗 16:25 神能照我的福音，就是关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示，坚固你们；

罗 16:26 这奥秘如今显明出来，且照永远之神的命令，借着众申言者所写的，指示万国，使他们顺从信仰。

叁 第七号作为经过过程之三一神永远经纶的终结，结束现今奥秘的时代；因此，启示录十章七节说，“神的奥秘就完成了”：

启 10:7 但在第七位天使发声的日子，要吹号的时候，神的奥秘就完成了，正如神所传给祂的奴仆众申言者的福音。

Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

1. The mingled spirit is the means by which the New Testament revelation concerning Christ and the church is unveiled to the apostles and prophets.

2. When our spirit is mingled with the divine Spirit, our spirit becomes the organ to which the mystery of Christ is revealed—1 Cor. 6:17; Eph. 1:17; 3:5.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

D. If we would see the revelation of the hidden mystery, we need to be strengthened into our inner man, our regenerated spirit, and allow Christ to make His home in our heart—vv. 14-17a.

Eph. 3:14 For this cause I bow my knees unto the Father,

Eph. 3:15 Of whom every family in the heavens and on earth is named,

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

E. In Romans 16:25 and 26 Paul speaks of the revelation of the mystery: "The proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages but has now been manifested."

Rom. 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages

Rom. 16:26 But has now been manifested, and through the prophetic writings, according to the command of the eternal God, has been made known to all the Gentiles for the obedience of faith;

III. The seventh trumpet, as the conclusion of the eternal economy of the processed Triune God, closes the present age of mystery; hence, Revelation 10:7 says, "The mystery of God is finished":

Rev. 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.

一 “封住异象和预言”，（但九 24 下，）就是结束奥秘的时代，也就是完成神的奥秘。（启十 7，提前三 9。）

但 9:24 为你本国之民和你的圣城，已经截定了七十个七，要终止过犯，了结罪恶，为罪孽成就平息，带进永远的义，封住异象和预言，并膏至圣所。

启 10:7 但在第七位天使发声的日子，要吹号的时候，神的奥秘就完成了，正如神所传给祂的奴仆众申言者的福音。

提前 3:9 用清洁的良心持守信仰的奥秘。

二 从亚当到摩西，以及从摩西到基督这两个时代，每件事都是启示出来的，都是显明的，没有奥秘。

三 将来在千年国和新天新地时代，也是这样，一切都是显明的，不再有奥秘。

四 基督自己、（西二 2、）召会、（弗三 4~6、）诸天的国、（太十三 11、）福音、（弗六 19、）基督的内住、（西一 26~27、）以及作为这奥秘时代结束之圣徒的复活和改变形状，（林前十五 51~52、）都是历世历代所隐藏的奥秘。（罗十六 25，弗三 5，西一 26。）

西 2:2 要叫他们的心得安慰，在爱里结合在一起，以致丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；

弗 3:4 你们念了，就能借此明了我对基督的奥秘所有的领悟，

弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

弗 3:6 就是外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者；

太 13:11 祂回答说，因为诸天之国的奥秘，只给你们知道，不给他们知道。

弗 6:19 也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘，

西 1:26 就是历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了；

西 1:27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望；

林前 15:51 看哪，我把一个奥秘告诉你们：我们不是都要睡觉，乃是都要改变，

林前 15:52 就是在一刹那，眨眼之间，末次号筒的时候；因号筒要响，死人要复活，成为不朽坏的，我们也要改变。

罗 16:25 神能照我的福音，就是关于耶稣基督的传扬，照历世以来密而不

A. "To seal up vision and prophet" (Dan. 9:24c) is to close the age of mystery, that is, to finish the mystery of God (Rev. 10:7; 1 Tim. 3:9).

Dan. 9:24 Seventy weeks are apportioned for your people and for your holy city, to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies.

Rev. 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.

1 Tim. 3:9 Holding the mystery of the faith in a pure conscience.

B. In the dispensations from Adam to Moses and from Moses to Christ, everything was unveiled, manifested, and there was no mystery.

C. It will be the same in the dispensation of the millennial kingdom and in the new heaven and new earth—everything will be unveiled, and then there will be no more mystery.

D. Christ Himself (Col. 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming resurrection and transfiguration of the saints as the end of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries that were hidden in times of the ages (Rom. 16:25; Eph. 3:5; Col. 1:26).

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

Matt. 13:11 And He answered and said to them, Because to you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given.

Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,

Col. 1:26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;

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

1 Cor. 15:51 Behold, I tell you a mystery: We will not all sleep, but we will all be changed,

1 Cor. 15:52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

Rom. 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus

宣之奥秘的启示，坚固你们；

弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

五 第七号吹响时，这一切奥秘都要完成、结束、并且过去。

六 在吹第七号时，不仅神忿怒的审判要临到地上，神的奥秘也要完成。

七 从基督的成为肉体到千年国这个时代——召会时代，恩典时代——一切都是奥秘：

1 基督成为肉体是个奥秘，乃是奥秘时代的开始——提前 3:16。

提前 3:16 并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。

2 基督是神的奥秘——西 2:2。

西 2:2 要叫他们的心得安慰，在爱里结合在一起，以致丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；

3 召会是基督的奥秘——弗 3:4-6：

弗 3:4 你们念了，就能借此明了我对基督的奥秘所有的领悟，

弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

弗 3:6 就是外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者；

a 基督是奥秘；召会作为基督的身体彰显基督，乃是基督的奥秘。

b 基督与召会成为一灵，乃是极大的奥秘——五 32，林前 6:17。

弗 5:32 这是极大的奥秘，但我是指着基督与召会说的。

林前 6:17 但与主联合的，便是与主成为一灵。

c 在召会时代，奥秘的时代，基督正在建造召会作祂的新妇——太 16:18，弗 4:16，启 19:7-9。

太 16:18 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。

弗 4:16 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

Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages

Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

E. All these mysteries will be completed, finished, and will be over at the trumpeting of the seventh trumpet.

F. At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth but also the mystery of God are finished.

G. In the dispensation from the incarnation of Christ to the millennial kingdom—the church age, the age of grace—everything is a mystery:

1. The incarnation of Christ, as the beginning of the age of mystery, is a mystery—1 Tim. 3:16.

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

2. Christ is the mystery of God—Col. 2:2.

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

3. The church is the mystery of Christ—Eph. 3:4-6:

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

a. Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.

b. Christ and the church as one spirit are the great mystery—五 32; 1 Cor. 6:17.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

c. During the church age, the age of mystery, Christ is building up the church to be His bride—太 16:18; Eph. 4:16; Rev. 19:7-9.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint

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。

启 19:7 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。

启 19:8 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。

启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

4 诸天的国、基督的内住、以及圣徒的复活和改变形状，都是奥秘——太十三 11，西一 26 ~ 27，林前十五 51 ~ 53。

太 13:11 祂回答说，因为诸天之国的奥秘，只给你们知道，不给他们知道。

西 1:26 就是历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了；

西 1:27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望；

林前 15:51 看哪，我把一个奥秘告诉你们：我们不是都要睡觉，乃是都要改变，
林前 15:52 就是在一刹那，眨眼之间，末次号筒的时候；因号筒要响，死人要复活，成为不朽坏的，我们也要改变。

林前 15:53 因这必朽坏的，必要穿上不朽坏；这必死的，必要穿上不死。

肆 召会的奥秘是宇宙终极的奥秘：

一 召会乃是神永远经纶里隐藏的奥秘——弗三 9 ~ 11：

弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

弗 3:11 这是照着祂在我们的主基督耶稣里，所立的永远定旨；

1 宇宙的奥秘是神，神的奥秘是基督，而基督的奥秘乃是召会——创一 1，启四 11，西二 2，弗三 4。

创 1:1 起初神创造诸天与地，

启 4:11 我们的主，我们的神，你是配得荣耀、尊贵、能力的，因为你创造了万有，并且万有是因你的旨意存在并被创造的。

西 2:2 要叫他们的心得安慰，在爱里结合在一起，以致丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；

弗 3:4 你们念了，就能借此明了我对基督的奥秘所有的领悟，

2 按照以弗所三章四节，召会有一个特别的名称——基督的奥秘。

弗 3:4 你们念了，就能借此明了我对基督的奥秘所有的领悟，

of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

4. The kingdom of the heavens, the indwelling of Christ, and the resurrection and transfiguration of the saints are all mysteries—Matt. 13:11; Col. 1:26-27; 1 Cor. 15:51-53.

Matt. 13:11 And He answered and said to them, Because to you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given.

Col. 1:26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;

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

1 Cor. 15:51 Behold, I tell you a mystery: We will not all sleep, but we will all be changed,

1 Cor. 15:52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

1 Cor. 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

IV. The mystery of the church is the ultimate mystery in the universe:

A. The church is the hidden mystery in God's eternal economy—Eph. 3:9-11:

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

1. The mystery of the universe is God, the mystery of God is Christ, and the mystery of Christ is the church—Gen. 1:1; Rev. 4:11; Col. 2:2; Eph. 3:4.

Gen. 1:1 In the beginning God created the heavens and the earth.

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

2. According to Ephesians 3:4, the church has a particular title—the mystery of Christ.

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

3 在新约以前的诸世代中，召会的奥秘是隐藏的，未曾给人知道；唯有在新约时代，这奥秘才启示给使徒和信徒——5 节，西一 26。

弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

西 1:26 就是历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了；

4 召会的奥秘从已过的永远到旧约的各时代，都是隐藏的；但在新约时代，这奥秘已向所有在基督里的信徒显明了。

5 在新耶路撒冷，神在祂所造的人里面得着永远、圆满的彰显；这就是宇宙终极的奥秘——召会的奥秘——弗五 32。

弗 5:32 这是极大的奥秘，但我是指着基督与召会说的。

6 我们的灵需要是刚强的，满有智慧和启示，使我们能认识召会的奥秘——17。

弗 1:17 愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂；

7 基督的奥秘与召会的奥秘是极大且深奥的。

二 极大的奥秘——基督与召会——乃是宇宙和人生的意义——启四 11，弗五 32:

启 4:11 我们的主，我们的神，你是配得荣耀、尊贵、能力的，因为你创造了万有，并且万有是因你的旨意存在并被创造的。

弗 5:32 这是极大的奥秘，但我是指着基督与召会说的。

1 神创造万有（包括人）的心意是要人与神调和，以产生召会——亚十二 1，弗三 9。

亚 12:1 耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人里面之靈的耶和華說，

弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

2 神的心爱美意是要得着基督的奥秘——基督的身体作基督的扩增和彰显——1:5, 9, 11, 22 ~ 23。

弗 1:5 按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己，

3. In the ages before the New Testament, the mystery of the church was hidden from men; it has been revealed to the apostles and the believers only in the New Testament age—v. 5; Col. 1:26.

Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

Col. 1:26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;

4. The mystery of the church was hidden from eternity past throughout the Old Testament times, but in the New Testament age it has been manifested to all the believers in Christ.

5. In the New Jerusalem God obtains an eternal and full expression in the man whom He created; this is the ultimate mystery in the universe—the mystery of the church—Eph. 5:32.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

6. Our spirit needs to be strong and full of wisdom and revelation so that we may know the mystery of the church—1:17.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

7. The mystery of Christ and the mystery of the church are great and deep.

B. The great mystery—Christ and the church—is the meaning of the universe and of human life—Rev. 4:11; Eph. 5:32:

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

1. God's intention in His creation of all things, including man, was that man would be mingled with God to produce the church—Zech. 12:1; Eph. 3:9.

Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

2. The desire of God's heart is to have the mystery of Christ—the Body of Christ as the increase and expression of Christ—1:5, 9, 11, 22-23.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

弗 1:9 照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，
弗 1:11 我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业，
弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；
弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。

3 身体生活是我们属灵经历的终极满足——五 30。

弗 5:30 因为我们是祂身体上的肢体。

4 历世历代隐藏在神里之奥秘的经纶乃是召会作为基督的身体这个奥秘——三 9 ~ 10。

弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，
弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

5 基督的奥秘和召会的奥秘应该是我们每天的生活；若没有这奥秘，我们所过的生活就只是人的生活，而不是基督徒的生活——4 节，提前 3:15 ~ 16。

弗 3:4 你们念了，就能借此明了我对基督的奥秘所有的领悟，
提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。
提前 3:16 并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

3. The Body life is the ultimate satisfaction of our spiritual experience—5:30.

Eph. 5:30 Because we are members of His Body.

4. The economy of the mystery hidden in God throughout the ages is the mystery of the church as the Body of Christ—3:9-10.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

5. The mystery of Christ and the mystery of the church should be our daily life; without this mystery, our life would be merely the life of a human being, not the life of a Christian—v. 4; 1 Tim. 3:15-16.

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

第十篇

一个新人——作为神的杰作—— 的创造者

R. A.; 补 625, 英译 1179

读经: 创一 26, 弗二 14~16, 四 22~24

- 创 1:26 神说,我们要按着我们的形像,照着我们的样式造人,使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。
- 弗 2:14 因祂自己是我们的和平,将两下作成一个人,拆毁了中间隔断的墙,就是仇恨,
- 弗 2:15 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,造成一个新人,成就了和平;
- 弗 2:16 既用十字架除灭了仇恨,便借这十字架,使两下在一个身体里与神和好了;
- 弗 4:22 在从前的生活样式上,脱去了旧人,这旧人是照着那迷惑的情欲败坏的;
- 弗 4:23 而在你们心思的灵里得以更新,
- 弗 4:24 并且穿上了新人,这新人是照着神,在那实际的义和圣中所创造的。

壹 神创造人的目的是要得着一个团体的人,以彰显祂并代表祂——创一 26, 弗二 15:

- 创 1:26 神说,我们要按着我们的形像,照着我们的样式造人,使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。
- 弗 2:15 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,造成一个新人,成就了和平;

一 神按着祂自己的形像造人,以彰显祂,并将祂的管治权给人,使人能代表祂以对付祂的仇敌——创一 26。

- 创 1:26 神说,我们要按着我们的形像,照着我们的样式造人,使他们管

Message Ten

The Creator of the One New Man as the Masterpiece of God

R. A.; Hymns: E1230, E1179

Scripture Reading: Gen. 1:26; Eph. 2:14-16; 4:22-24

- Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Eph. 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,
- Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
- Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
- Eph. 4:23 And that you be renewed in the spirit of your mind
- Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

I. God's intention in His creation of man was to have a corporate man to express Him and to represent Him—Gen. 1:26; Eph. 2:15:

- Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

A. God created man in His own image for His expression and gave man His dominion so that man would represent Him to deal with His enemy—Gen. 1:26.

- Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have

理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

二 召会作为在新造中的新人，有神的形像，作神的彰显，并为着神的国度与神的仇敌争战——西三10~11，弗二15，四24，六10~11。

- 西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；
- 西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、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。
- 弗 2:15 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，造成一个新人，成就了和平；
- 弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。
- 弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。
- 弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

三 在旧人里分裂并分散的，在新人里得着恢复——创十一5~9，徒二5~12，西三10~11。

- 创 11:5 耶和華降臨，要看看世人所建造的城和塔。
- 创 11:6 耶和華說，看哪，他們是一樣的人民，都說一樣的语言；這不過是他們開頭要作的事，以後他們所圖謀要作的，就沒有能阻擋的了。
- 创 11:7 來罷，我們下去，在那裡變亂他們的语言，使他們的言語彼此不通。
- 创 11:8 於是耶和華使他們從那裡分散在全地上；他們就停工，不造那城了。
- 创 11:9 因為耶和華在那裡變亂全地人的语言，使眾人分散在全地上，所以那城名叫巴別。
- 徒 2:5 那時，有猶大人，就是從天下各國來的虔誠人，住在耶路撒冷。
- 徒 2:6 這聲音一響，許多人都來在一起，各人因聽見門徒用聽眾各人的本地話講論，就感困惑。
- 徒 2:7 他們都驚訝希奇，說，看哪，這些說話的不都是加利利人么？
- 徒 2:8 我們各人怎麼聽見他們說我們生來所用的本地話？
- 徒 2:9 我們帕提亞人、瑪代人、以攔人、和住在米所波大米、猶太、加帕多家、本都、亞西亞、
- 徒 2:10 弗呂家、旁非利亞、埃及的人，並靠近古利奈的呂彼亞一帶地方的人，以及旅居的羅馬人，或是猶大人，或是入猶太教的人，
- 徒 2:11 革哩底和亞拉伯人，都聽見他們用我們的语言，講說神的大作為。
- 徒 2:12 眾人就都驚訝猜疑，彼此說，這是什麼意思？
- 西 3:10 並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知识；
- 西 3:11 在此並沒有希利尼人和猶大人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，唯有基督是一切，又在一切之內。

B. The church as the new man in the new creation bears God's image for God's expression and fights against God's enemy for God's kingdom—Col. 3:10-11; Eph. 2:15; 4:24; 6:10-11.

- Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
- Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
- Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

C. What was divided and scattered in the old man is recovered in the new man—Gen. 11:5-9; Acts 2:5-12; Col. 3:10-11.

- Gen. 11:5 And Jehovah came down to see the city and the tower which the children of men had built.
- Gen. 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.
- Gen. 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.
- Gen. 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.
- Gen. 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.
- Acts 2:5 Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.
- Acts 2:6 And when this sound occurred, the multitude came together and was confounded because each one heard them speaking in his own dialect.
- Acts 2:7 And they were amazed and marveled, saying, Behold, are not all these who are speaking Galileans?
- Acts 2:8 And how is it that we each hear them in our own dialect in which we were born?
- Acts 2:9 Parthians and Medes and Elamites and those dwelling in Mesopotamia, both in Judea and Cappadocia, in Pontus and Asia,
- Acts 2:10 Both in Phrygia and Pamphylia, in Egypt and the parts of Libya around Cyrene, and the sojourning of Rome, both Jews and proselytes,
- Acts 2:11 Cretans and Arabians, we hear them speaking in our tongues the magnificent works of God?
- Acts 2:12 And they were all amazed and perplexed, saying to one another, What does this mean?
- Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

贰 新人作为神的诗章、杰作，乃是借着基督

II. The new man as the poem, the masterpiece, of God was

的死并在祂的复活里所创造的——弗二 10, 15～16:

- 弗 2:10 我们原是神的杰作，在基督耶稣里，为着神预先预备好，要我们行在其中的善良事工创造的。
- 弗 2:15 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，创造一个新人，成就了和平；
- 弗 2:16 既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了；

一 我们需要谨慎注意十五节的两个辞：“在祂的肉体里”，和“在祂自己里面”：

弗 2:15 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，创造一个新人，成就了和平；

- 1 基督“在祂的肉体里”了结了宇宙中一切消极的事物：神的仇敌，就是魔鬼撒但；（来二 14；）罪；（罗八 3，约一 29；）堕落之人的肉体；（加五 24；）撒但邪恶的系统，就是世界，“科斯莫斯”（the cosmos）；（约十二 31；）旧人所代表的旧造；（罗六 6；）以及律法之隔离的规条。（弗二 15。）

- 来 2:14 儿女既同有血肉之体，祂也照样亲自 有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼，
- 罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定了罪，
- 约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！
- 加 5:24 但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。
- 约 12:31 现在这世界受审判，这世界的王要被赶出去。
- 罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，
- 弗 2:15 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，创造一个新人，成就了和平；

- 2 基督“在祂自己里面”，就是以祂自己为范围、元素和素质，将犹太人和外邦人创造成一个新人：

- a 基督不仅是一个新人——召会——的创造者，并且是这一个新人得以创造的范围，又是用来创造这新人的元素和素质。

created through Christ's death and in His resurrection— Eph. 2:10, 15-16:

- Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
- Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
- Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

A. We need to pay careful attention to two phrases in verse 15: in His flesh and in Himself:

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

1. "In His flesh" Christ terminated all the negative things in the universe: Satan, the devil, the enemy of God (Heb. 2:14); sin (Rom. 8:3; John 1:29); the flesh of fallen man (Gal. 5:24); the world, the cosmos, the evil system of Satan (John 12:31); the old creation represented by the old man (Rom. 6:6); and the separating ordinances of the law (Eph. 2:15).

- Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
- Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
- John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.
- Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

2. "In Himself" as the sphere, element, and essence, Christ created the Jews and the Gentiles into one new man:

- a. Christ is not only the Creator of the one new man, the church, but also the sphere in which and the element and essence with which the new man was created.

b 基督是一个新人的元素和素质，使神性与人性成为一个实体——参西三 10 ~ 11。

西 3:10 并且穿上了新人；这新人照着创造他的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、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。

二 在新人的创造里，首先我们天然的人被基督钉死，然后借着除去旧人，基督将神圣的元素分赐到我们里面，使我们成为神工作的杰作，宇宙中全新的东西，就是神的新发明——罗六 6，林后五 17:

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

林后 5:17 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。

1 杰作，原文 poiema，波依玛，意，“写成的诗章”。

2 不仅诗词作品，凡是表达制作者智慧和设计的艺术品，都是诗章。

3 我们——召会——是神工作的杰作，也是一首诗章，彰显神无穷的智慧 and 神圣的设计；召会是神对基督一切所是的智慧展示——弗三 10 ~ 11。

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

弗 3:11 这是照着祂在我们的主基督耶稣里，所立的永远定旨；

4 基督成了从神给我们的智慧，作为在神救恩里三件重要的事物——林前一 30：

林前一 30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

a 祂是我们的公义（为着我们的已往），借此我们已经得神称义，使我们能在灵里重生，得着神的生命——罗五 18，八 10。

罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。

b. Christ is the very element and essence of the one new man, making God's divine nature one entity with humanity—cf. Col. 3:10-11.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

B. In the creating of the new man, first our natural man was crucified by Christ, and then through the crossing out of the old man, Christ imparted the divine element into us, causing us to become the masterpiece of God's work, an absolutely new item in the universe, a new invention of God—Rom. 6:6; 2 Cor. 5:17:

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

1. The Greek word for masterpiece is poiema, meaning "something that has been written or composed as a poem."

2. Not only a poetic writing may be considered a poem, but also any work of art that expresses the maker's wisdom and design.

3. We, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design; the church is God's wise exhibition of all that Christ is—Eph. 3:10-11.

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

4. Christ became wisdom to us from God as three vital things in God's salvation—1 Cor. 1:30:

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

a. He is our righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life—Rom. 5:18; 8:10.

Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

b 祂是我们的圣别（为着我们的现在），借此我们因祂神圣的生命在魂里渐渐被圣别，也就是在我们的心思、情感和意志里渐渐被变化——六 19，22。

罗 6:19 我因你们肉体的软弱，就照着人的常情说，你们从前怎样将肢体献给不洁不法作奴仆，以至于不法，现今也要照样将肢体献给义作奴仆，以至于圣别。

罗 6:22 但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。

c 祂是我们的救赎（为着我们的将来），就是我们的身体得赎，借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式——八 23，腓三 21。

罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。

腓 3:21 祂要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。

5 我们能分于这样完整且完全的救恩，使我们的全人——灵、魂、体——在生机上与基督成为一，使基督成为我们的一切，并使我们成为基督一切所是智慧展示，这全是出于神。

叁 基督在十字架上，在祂的肉体里，废掉了那规条中诫命的律法，就是中间隔断的墙，而在祂自己里面创造了一个新人——弗二 14 下~15:

弗 2:14 因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨，

弗 2:15 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，成就了和平；

一 十五节所说的律法，不是道德诫命的律法，乃是仪式诫命的律法，如行割礼、守安息日、以及某些饮食的条例。

弗 2:15 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，成就了和平；

二 规条是生活和敬拜的形式或作法，造成仇恨和

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

b. He is our sanctification (for our present), by which we are being sanctified in our soul (transformed in our mind, emotion, and will) with His divine life—6:19, 22.

Rom. 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

c. He is our redemption (for our future), that is, the redemption of our body, by which we will be transfigured in our body with His divine life to have His glorious likeness—8:23; Phil. 3:21.

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

5. It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ to make Him everything to us and to make us the wise exhibition of all that Christ is.

III. On the cross Christ created the new man in Himself by abolishing in His flesh the law of the commandments in ordinances, the middle wall of partition—Eph. 2:14b-15a:

Eph. 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

A. The law spoken of in verse 15 is not the law of the moral commandments but the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods.

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

B. Ordinances are the forms or ways of living and worship, which create

分裂:

1 在十字架上，基督废去一切有关生活和敬拜的规条，就是那分裂了各民族的规条——15 节，西二 14。

弗 2:15 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，造成一个新人，成就了和平；

西 2:14 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。

2 从巴别的时候起，人类就因生活和敬拜作法的规条而分裂了；在神的经纶里，在召会生活中，我们必须胜过巴别——创十一 1 ~ 9：

创 11:1 那时，全地的人只有一种语言，都说同样的话语。

创 11:2 他们往东边迁移的时候，在示拿地发现一片平原，就住在那里。

创 11:3 他们彼此商量说，来罢，我们作砖，把砖烧透。他们就拿砖当石头，又拿石漆当灰泥。

创 11:4 他们说，来罢，我们建造一座城和一座塔，塔顶通天；我们要宣扬我们的名，免得我们分散在全地上。

创 11:5 耶和华降临，要看看世人所建造的城和塔。

创 11:6 耶和华说，看哪，他们是一样的人民，都说一样的语言；这不过是他们开头要作的事，以后他们所图谋要作的，就没有能阻挡的了。

创 11:7 来罢，我们下去，在那里变乱他们的语言，使他们的言语彼此不通。

创 11:8 于是耶和华使他们从那里分散在全地上；他们就停工，不造那城了。

创 11:9 因为耶和华在那里变乱全地人的语言，使众人分散在全地上，所以那城名叫巴别。

a 基督应该是我们唯一的源头；我们不该让我们背景、文化、或国籍的任何东西，成为我们的源头——参西三 10 ~ 11。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、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。

b 世人认为文化的差异乃是声望的来源，但是在基督里我们摆脱了这声望；现今我们唯一的声望乃是基督和真正的一。

c 我们若愿意放下我们文化的骄傲，主才有可能得着正当的召会生活——弗四 22 ~ 24。

enmity and division:

1. On the cross Christ abolished all the regulations regarding living and worship, regulations that have divided the nations—v. 15; Col. 2:14.

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Col. 2:14 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.

2. From the time of Babel, mankind has been divided by ordinances concerning the ways of living and worship; in God's economy in the church life, we must overcome Babel—Gen. 11:1-9:

Gen. 11:1 And the whole earth had one language and the same speech.

Gen. 11:2 And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there.

Gen. 11:3 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar.

Gen. 11:4 And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.

Gen. 11:5 And Jehovah came down to see the city and the tower which the children of men had built.

Gen. 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.

Gen. 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.

Gen. 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.

Gen. 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.

a. Christ should be our only source; we should not allow anything of our background, culture, or nationality to be our source—cf. Col. 3:10-11.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

b. The worldly people regard cultural differences as a source of prestige, but in Christ we have put off this prestige; now our only prestige is Christ and the genuine oneness.

c. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life—Eph. 4:22-24.

弗 4:22 在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；
弗 4:23 而在你们心思的灵里得以更新，
弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
Eph. 4:23 And that you be renewed in the spirit of your mind
Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

肆 为着一个新人并在一个新人里，我们需要让基督的平安在我们心里作仲裁——二 14 上，15 下，西 3:12~15，二 14~18，罗 5:1，太 18:21~35:

弗 2:14 因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨，
弗 2:15 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，创造一个新人，成就了和平；
西 3:12 所以你们既是神的选民，圣别蒙爱的人，就要穿上怜悯的心肠、恩慈、卑微、温柔、恒忍。
西 3:13 倘若这人与那人有嫌隙，总要彼此容忍，彼此饶恕；主怎样饶恕了你们，你们也要怎样饶恕人。
西 3:14 在这一切之上，还要穿上爱，爱是全德的联系。
西 3:15 又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。
西 2:14 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。
西 2:15 既将执政的和掌权的脱下，神就把他们公然示众，伏着十字架在凯旋中向他们夸胜。
西 2:16 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，
西 2:17 这些原是要来之事的影子，那实体却属于基督。
西 2:18 不可让人凭故意卑微，并敬拜天使，所作反对你们的判断，骗取你们的奖赏；这等人留恋于所见过的，随着自己肉体的心思，徒然自高自大，
罗 5:1 所以，我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平。
太 18:21 那时，彼得进前来，对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？
太 18:22 耶稣对他说，我不是对你说到七次，乃是到七十个七次。
太 18:23 因此，诸天的国好比一个作君王的人，要和他的奴仆算账。
太 18:24 才算的时候，有人带了一个欠一万他连得银子的来。
太 18:25 因为他没有什么可偿还的，主人吩咐把他和他的妻子儿女，并一切所有的都卖了来偿还。
太 18:26 那奴仆就俯伏拜他，说，宽容我，将来我都要还清。
太 18:27 那奴仆的主人就动了慈心，把他释放，并且免了他的债。

IV. For and in the one new man, we need to allow the peace of Christ to arbitrate in our hearts—2:14a, 15b; Col. 3:12-15; 2:14-18; Rom. 5:1; Matt. 18:21-35:

Eph. 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,
Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
Col. 3:12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;
Col. 3:13 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.
Col. 3:14 And over all these things put on love, which is the uniting bond of perfectness.
Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.
Col. 2:14 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.
Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
Col. 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.
Col. 2:18 Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh,
Rom. 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
Matt. 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?
Matt. 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.
Matt. 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.
Matt. 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.
Matt. 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.
Matt. 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.
Matt. 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.

太 18:28 但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。
太 18:29 那和他同作奴仆的，俯伏央求他说，宽容我，将来我必还你。
太 18:30 他却不肯，竟去把他下在监里，等他还清所欠的债。
太 18:31 那些和他同作奴仆的，看见所发生的事，就甚忧愁，去把一切所发生的事，都完全告诉他们的主人。
太 18:32 于是主人把他叫来，对他说，你这恶仆，因你央求我，我就把你一切所欠的都免了；
太 18:33 你岂不应当怜悯和你同作奴仆的，像我怜悯你么？
太 18:34 主人就大怒，把他交给掌刑的，直到他还清了一切所欠的债。
太 18:35 你们各人若不从心里赦免你的弟兄，我天父也要这样待你们了。

Matt. 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.
Matt. 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.
Matt. 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.
Matt. 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.
Matt. 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.
Matt. 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?
Matt. 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.
Matt. 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

一 “作仲裁”一辞的希腊文也可译为：“作裁判”，“作主席”，“登位作每件事的管治者和决断者”；基督那在我们心里作仲裁的平安，消除我们与任何人的嫌隙——西三13~15。

西 3:13 倘若这人与那人有嫌隙，总要彼此容忍，彼此饶恕；主怎样饶恕了你们，你们也要怎样饶恕人。
西 3:14 在这一切之上，还要穿上爱，爱是全德的联系。
西 3:15 又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。

A. The Greek term for arbitrate can also be rendered "umpire, preside, or be enthroned as a ruler and decider of everything"; the arbitrating peace of Christ in our hearts dissolves our complaint against anyone—Col. 3:13-15.

Col. 3:13 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.
Col. 3:14 And over all these things put on love, which is the uniting bond of perfectness.
Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

二 我们常常发现我们里面有三派：一派是积极的，另一派是消极的，还有一派是中立的；因此，需要内里的仲裁来解决我们里面的争执：

B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:

- 1 每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安作主席，并让这平安，就是新人的一，在我们里面管治并下最后的断语。
- 2 我们需要把我们的意见、观念摆在一边，听内住之裁判的话。

1. Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.
2. We need to set aside our opinion, our concept, and listen to the word of the indwelling Referee.

三 我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执，我们就会与神有纵的平安，并与圣徒有横的平安：

C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we will have peace with God vertically and with the saints horizontally:

- 1 借着基督的平安作仲裁，我们的难处解决了，圣徒

1. Through the arbitration of the peace of Christ, our problems are solved, and

之间的摩擦也消失了；然后召会生活就能甜美地得保全，新人也实际地得以维持。

2 基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断——参赛九 6～7。

赛 9:6 因有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头上；祂的名称为奇妙的策士、全能的神、永远的父、和平的君。

赛 9:7 祂的政权与平安必加增无穷，祂必在大卫的宝座上，治理祂的国，以公平公义使国坚定稳固，从今时直到永远。万军之耶和華的热心，必成就这事。

3 如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人；我们反而会靠着主的恩典连同祂的平安，把生命供应给别人。

4 这平安应当将所有的信徒联结一起，成为联索——弗四 3。

弗 4:3 以和平的联索，竭力保守那灵的一：

伍 在一个新人里，基督是一切的肢体，又在一切的肢体之内——西三 10～11：

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、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。

一 住在我们里面的基督乃是一个新人的构成成分——一 27，三 11：

西 1:27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、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。

1 因着基督是新人的一切肢体，在一个新人里不可能有天然的人（任何种族、国籍、文化或社会身分），也没有地位给天然的人——10～11 节。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、

the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.

2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.

Isa. 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

Isa. 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.

3. If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them; rather, by the Lord's grace and with His peace, we will minister life to others.

4. This peace should bind all the believers together and become the uniting bond—Eph. 4:3.

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

V. In the one new man Christ is all the members and is in all the members—Col. 3:10-11:

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

A. The Christ who dwells in us is the constituent of the one new man—1:27; 3:11:

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

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

1. Because Christ is all the members of the new man, there is no possibility, no room, for any natural person (for any race, nationality, culture, or social status) in the new man—vv. 10-11.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian,

西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。

2 不论我们是何种人，就着一个新人而言，我们都算不了什么。

3 在一个新人里只有一个人位——包罗万有的基督——二 17，三 4，11。

西 2:17 这些原是要来之事的影子，那实体却属于基督。

西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、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。

二 为着新人，我们都需要接受基督作我们的人位——弗二 15，三 17 上：

弗 2:15 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，创造一个新人，成就了和平；

弗 3:17 使基督借着信，安家在你们心里，叫你们在爱里生根立基，

1 召会作为基督的身体，需要基督作生命；召会作为一个新人，需要基督作人位。

2 基督是在我们众人里面作一个人位；因此，我们大家只有一个人位——加二 20，弗三 17 上。

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

弗 3:17 使基督借着信，安家在你们心里，叫你们在爱里生根立基，

3 为着一个新人实际的出现，旧人的整个人位就必须除去，并且我们必须凭我们的新人位而活——罗六 6，加二 20，弗四 22 ~ 24，三 17 上：

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

弗 4:22 在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；

弗 4:23 而在你们心思的灵里得以更新，

弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

slave, free man, but Christ is all and in all.

2. No matter what kind of person we may be, as far as the one new man is concerned, we all are nobodies.

3. In the one new man there is only one person—the all-inclusive Christ—2:17; 3:4, 11.

Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

B. For the new man we all need to take Christ as our person—Eph. 2:15; 3:17a:

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

1. As the Body of Christ, the church needs Christ as its life; as the one new man, the church needs Christ as its person.

2. Christ is in all of us as one person; therefore, we all have only one person—Gal. 2:20; Eph. 3:17a.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

3. For the practical existence of the one new man, the total person of the old man must be put away, and we must live by our new person—Rom. 6:6; Gal. 2:20; Eph. 4:22-24; 3:17a:

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

Eph. 4:23 And that you be renewed in the spirit of your mind

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

弗 3:17 使基督借着信，安家在你们心里，叫你们在爱里生根立基，

- a 我们需要接受基督作我们的人位，以祂作我们里面主张一切的一位，而过在新人里的生活。
- b 我们一旦看见自己是一个新人的一部分，就无法仅仅凭着自己有所主张。
- c 我们需要看见，我们是团体的身体和团体的新人，并且我们的生活（人位）和行动（生命）都是团体的——林前十二 12，罗十二 4～5。

林前 12:12 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。

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都有一样的功用；

罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

- 4 我们需要把以弗所二章十五节的“一个新人”，与罗马十五章六节“同一的口”，以及林前一章十节“说一样的话”连起来看：

弗 2:15 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，造成一个新人，成就了和平；

罗 15:6 使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。

林前 1:10 弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。

- a 从前口太多，是因为人位太多了。
- b “同心合意”以及“用同一的口”（罗十五 6）的意思是，我们人数虽多，并且众人都说话，我们却都“说一样的话”。（林前一 10。）

罗 15:6 使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。

林前 1:10 弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。

- c 我们人数虽多，并且来自许多地方，我们却都有同一的口，我们也都说一样的话；这是因为我们众

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

- a. We need to live a life in the new man by taking Christ as our person, with Him as the One making all the decisions in us.
- b. Once we see that we are a part of the one new man, we will not be able to decide things merely by ourselves.
- c. We need to see that we are a corporate Body and a corporate new man and that both our living (person) and our moving (life) are corporate—1 Cor. 12:12; Rom. 12:4-5.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

4. We need to consider one new man in Ephesians 2:15 together with one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10:

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Rom. 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

- a. In the past there were too many mouths because there were too many persons.
- b. With one accord and with one mouth (Rom. 15:6) mean that even though we are many and all are speaking, we all "speak the same thing" (1 Cor. 1:10).

Rom. 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

- c. Although we are many and come from many places, we all have one mouth, and we all speak the same thing; this is because we all are the

人乃是一个新人，只有一个人位——弗二 15，四 22～24，三 17 上，罗十五 6，林前一 10。

弗 2:15 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，创造一个新人，成就了和平；

弗 4:22 在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；

弗 4:23 而在你们心思的灵里得以更新，

弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，

罗 15:6 使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。

林前 1:10 弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。

one new man having only one person—Eph. 2:15; 4:22-24; 3:17a; Rom. 15:6; 1 Cor. 1:10.

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

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第十一篇

神的儿女在爱和光中行事为人

R. K.; 补 410, 诗 6

读经: 弗一 5, 9, 五 1~14, 约壹四 8, 16, 一 5

- 弗 1:5 按着祂意愿所喜悦的, 预定了我们, 借着耶稣基督得儿子的名分, 归于祂自己,
- 弗 1:9 照着祂的喜悦, 使我们知道祂意愿的奥秘; 这喜悦是祂在自己里面预先定下的,
- 弗 5:1 所以你们要效法神, 好像蒙爱的儿女一样;
- 弗 5:2 也要在爱里行事为人, 正如基督爱我们, 为我们舍了自己, 作供物和祭物献与神, 成为馨香之气。
- 弗 5:3 至于淫乱、并一切污秽、或是贪婪, 在你们中间连题都不可, 如此才与圣徒相宜;
- 弗 5:4 还有淫辞、妄语、或是粗鄙的戏言, 都不相宜, 宁可说感谢的话。
- 弗 5:5 因为你们晓得这事, 知道凡是淫乱的, 或是污秽的, 或是贪婪的, (就是拜偶像的,) 在基督和神的国里, 都得不到基业。
- 弗 5:6 不要让人用虚空的话欺骗你们, 因这些事, 神的忿怒正临到那悖逆之子。
- 弗 5:7 所以你们不要与他们同伙。
- 弗 5:8 你们从前是黑暗, 但如今在主里面乃是光, 行事为人就要像光的儿女,
- 弗 5:9 (光的果子是在于一切的善、义和真实,)
- 弗 5:10 要验证何为主所喜悦的,
- 弗 5:11 不要有分子黑暗无果子的行为, 倒要责备,
- 弗 5:12 因为他们所行隐密的事, 就是提起来也是可耻的。
- 弗 5:13 一切事受了责备, 就被光显明了; 因为凡将事显明的, 就是光。
- 弗 5:14 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。
- 约壹 4:8 不爱弟兄的, 未曾认识神, 因为神就是爱。
- 约壹 4:16 神在我们身上的爱, 我们也知道也信。神就是爱, 住在爱里面的, 就住在神里面, 神也住在他里面。
- 约壹 1:5 神就是光, 在祂里面毫无黑暗; 这是我们从祂所听见, 现在又报给你们的信息。

壹 神的喜悦乃是与人成为一, 并使人在生命

Message Eleven

The Children of God Walking in Love and Light

R. K.; Hymns: E1191, E13

Scripture Reading: Eph. 1:5, 9; 5:1-14; 1 John 4:8, 16; 1:5

- Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph. 5:1 Be therefore imitators of God, as beloved children;
- Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
- Eph. 5:3 But fornication and all uncleanness or greediness, let it not even be named among you, as is fitting for saints,
- Eph. 5:4 And obscenity and foolish talking or sly, filthy jesting, which are not becoming, but rather the giving of thanks.
- Eph. 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolator) has no inheritance in the kingdom of Christ and of God.
- Eph. 5:6 Let no one deceive you with vain words, for because of these things the wrath of God is coming upon the sons of disobedience.
- Eph. 5:7 Therefore do not be partakers with them;
- Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light
- Eph. 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),
- Eph. 5:10 Proving what is well pleasing to the Lord.
- Eph. 5:11 And do not participate in the unfruitful works of darkness, but rather even reprove them.
- Eph. 5:12 For the things which are done by them in secret it is shameful even to speak of.
- Eph. 5:13 But all things which are reprovèd are made manifest by the light; for everything that makes manifest is light.
- Eph. 5:14 Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.
- 1 John 4:8 He who does not love has not known God, because God is love.
- 1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
- 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

I. God's good pleasure is to be one with man and to make

和性情上，但不在神格上，与祂一式一样——弗一5，9。

- 弗 1:5 按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己，
弗 1:9 照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，

贰 我们这些神的儿女乃是神人，由神而生，有神的生命和性情，属于神的种类——五1，约壹三1，约一12~13:

- 弗 5:1 所以你们要效法神，好像蒙爱的儿女一样；
约壹 3:1 你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。世人所以不认识我们，是因未曾认识祂。
约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。
约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。

一 神是我们真实、真正的父，我们是祂真实、真正的儿女——约壹三1，弗五1。

- 约壹 3:1 你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。世人所以不认识我们，是因未曾认识祂。
弗 5:1 所以你们要效法神，好像蒙爱的儿女一样；

二 宇宙中最大的奇迹，乃是人类竟能从神而生，罪人竟能成为神的儿女——约壹三1，9，四7，五1，4，18，约一12~13。

- 约壹 3:1 你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。世人所以不认识我们，是因未曾认识祂。
约壹 3:9 凡从神生的，就不犯罪，因为神的种子住在他里面；他也不能犯罪，因为他是从神生的。
约壹 4:7 亲爱的，我们应当彼此相爱，因为爱是出于神的；凡爱弟兄的，都是从神生的，并且认识神。
约壹 5:1 凡信耶稣是基督的，都是从神生的；凡爱那生他的，也爱从祂生的。
约壹 5:4 因为凡从神生之物，就胜过世界，胜过世界的，就是我们的信。
约壹 5:18 我们晓得凡从神生的都不犯罪，那从神生的，保守自己，那恶者也就不摸他。
约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。

man the same as He is in life and in nature but not in the Godhead—Eph. 1:5, 9.

- Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

II. As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—5:1; 1 John 3:1; John 1:12-13:

- Eph. 5:1 Be therefore imitators of God, as beloved children;
1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

A. God is our real, genuine, Father, and we are His real, genuine, children—1 John 3:1; Eph. 5:1.

- 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
Eph. 5:1 Be therefore imitators of God, as beloved children;

B. The greatest wonder in the universe is that human beings could be begotten of God and that sinners could be made children of God—1 John 3:1, 9; 4:7; 5:1, 4, 18; John 1:12-13.

- 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.
1 John 4:7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.
1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.
1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world—our faith.
1 John 5:18 We know that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him.
John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

约 1:13 这些人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。

三 借着这种惊人的神圣出生，我们得着了神圣的生命，就是永远的生命，作为神圣的种子种到我们里面——约壹一 2，三 9。

约壹 1:2 (这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；)

约壹 3:9 凡从神生的，就不犯罪，因为神的种子住在他里面；他也不能犯罪，因为他是从神生的。

四 我们既是由神圣的生命所生，有神圣的生命，我们这些神的儿女就是神圣的人——五 11 ~ 13，三 1，10。

约壹 5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。

约壹 5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。

约壹 5:13 我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。

约壹 3:1 你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。世人所以不认识我们，是因未曾认识祂。

约壹 3:10 在此，神的儿女和魔鬼的儿女就显出来了。凡不行义的，就不是出于神；不爱他弟兄的也是如此。

五 我们这些由神所生的人，不仅有神圣的生命，也有神圣的性情——彼后一 4。

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

六 因为我们是神的儿女，有神的生命和性情，我们就能效法神——弗 5 1。

弗 5:1 所以你们要效法神，好像蒙爱的儿女一样；

七 我们是父的儿女，有父的生命和性情，因此我们能完全，像我们的父完全一样——太 5 48。

太 5:48 所以你们要完全，像你们的天父完全一样。

叁 我们需要认识并经历神作为爱和光——约壹四 8，16，一 5:

约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。

约壹 4:16 神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

C. Through such an amazing divine birth we have received the divine life, the eternal life, as the divine seed sown into our being—1 John 1:2; 3:9.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

D. Since we have been born of the divine life and possess the divine life, we, the children of God, are divine persons—5:11-13; 3:1, 10.

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

1 John 3:10 In this the children of God and the children of the devil are manifest. Everyone who does not practice righteousness is not of God, neither he who does not love his brother.

E. As those who have been born of God, we have not only the divine life but also the divine nature—2 Pet. 1:4.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

F. Because we are the children of God with the life and nature of God, we can be imitators of God—Eph. 5:1.

Eph. 5:1 Be therefore imitators of God, as beloved children;

G. As the Father's children, having the Father's life and nature, we can be perfect as our Father is perfect—Matt. 5:48.

Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.

III. We need to know and experience God as love and light—1 John 4:8, 16; 1:5:

1 John 4:8 He who does not love has not known God, because God is love.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

一 爱与光，事实上乃是神自己；这二者是神的所是，神的素质——四 8，一 5。

约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。

约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

二 约翰一书先说神就是光，（ 5， ）然后说神就是爱。（ 四 8， 16。 ）

约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。

约壹 4:16 神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。

三 爱是神素质的性质，乃是恩典的源头；光是神彰显的性质，乃是真理的源头。

四 神圣的爱向我们显明，就成为恩典；神圣的光照耀在我们身上，就成为真理。

肆 我们这些神的儿女，应当在爱和光中行事为人——弗 5 2， 8:

弗 5:2 也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。

弗 5:8 你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女，

一 恩典与实际（真理）怎样是以弗所四章十七至三十二节基本的元素，爱与光照样是五章一至三十三节保罗劝勉的基本元素：

弗 4:17 所以我这样说，且在主里见证，你们行事为人，不要再像外邦人在他们心思的虚妄里行事为人，

弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；

弗 4:19 他们感觉既然丧尽，就任凭自己放荡，以致贪行种种的污秽。

弗 4:20 但你们并不是这样学了基督；

弗 4:21 如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导，

弗 4:22 在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

A. Love and light are actually God Himself; they are God's being, His essence—4:8; 1:5.

1 John 4:8 He who does not love has not known God, because God is love.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

B. First John says that God is light (v. 5) and then that God is love (4:8, 16).

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

1 John 4:8 He who does not love has not known God, because God is love.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

C. Love, as the nature of God's essence, is the source of grace, and light, as the nature of God's expression, is the source of truth.

D. When the divine love appears to us, it becomes grace, and when the divine light shines upon us, it becomes truth.

IV. As children of God, we should walk in love and light—Eph. 5:2, 8:

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light

A. As grace and truth are the basic elements in 4:17-32, so love and light are the basic elements of Paul's exhortation in 5:1-33:

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

Eph. 4:20 But you did not so learn Christ,

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted

弗 4:23 败坏的；
弗 4:24 而在你们心思的灵里得以更新，
弗 4:25 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。
弗 4:26 所以你们既已脱去谎言，各人就要与邻舍说实话，因为我们是互相为肢体。
弗 4:27 生气却不要犯罪，不可含怒到日落，
弗 4:28 也不可给魔鬼留地步。
弗 4:29 偷窃的不要再偷，倒要劳力，亲手作正经事，好有所分给需要的人。
弗 4:30 败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。
弗 4:31 并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。
弗 4:32 一切苦毒、恼恨、忿怒、喧嚷、毁谤，同一切的恶毒，都要从你们中间除掉。
弗 5:1 你们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了你们一样。
弗 5:2 所以你们要效法神，好像蒙爱的儿女一样；
弗 5:3 也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。
弗 5:4 至于淫乱、并一切污秽、或是贪婪，在你们中间连题都不可，如此才与圣徒相宜；
弗 5:5 还有淫辞、妄语、或是粗鄙的戏言，都不相宜，宁可说感谢的话。
弗 5:6 因为你们晓得这事，知道凡是淫乱的，或是污秽的，或是贪婪的，（就是拜偶像的，）在基督和神的国里，都得不到基业。
弗 5:7 不要让人用虚空的话欺骗你们，因这些事，神的忿怒正临到那悖逆之子。
弗 5:8 所以你们不要与他们同伙。
弗 5:9 你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女，（光的果子是在于一切的善、义和真实，）
弗 5:10 要验证何为上所喜悦的，
弗 5:11 不要有分于黑暗无果子的行为，倒要责备，
弗 5:12 因为他们所行隐密的事，就是提起来也是可耻的。
弗 5:13 一切事受了责备，就被光显明了；因为凡将事显明的，就是光。
弗 5:14 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。
弗 5:15 你们要仔细留意怎样行事为人，不要像不智慧的人，乃要像有智慧的人；
弗 5:16 要赎回光阴，因为日子邪恶。
弗 5:17 所以不要作愚昧人，却要明白什么是主的旨意。
弗 5:18 不要醉酒，醉酒使人放荡，乃要在灵里被充满，
弗 5:19 用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏，

according to the lusts of the deceit,
Eph. 4:23 And that you be renewed in the spirit of your mind
Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
Eph. 4:25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.
Eph. 4:26 Be angry, yet do not sin; do not let the sun go down on your indignation,
Eph. 4:27 Neither give place to the devil.
Eph. 4:28 He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need.
Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.
Eph. 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
Eph. 4:31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.
Eph. 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.
Eph. 5:1 Be therefore imitators of God, as beloved children;
Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
Eph. 5:3 But fornication and all uncleanness or greediness, let it not even be named among you, as is fitting for saints,
Eph. 5:4 And obscenity and foolish talking or sly, filthy jesting, which are not becoming, but rather the giving of thanks.
Eph. 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolator) has no inheritance in the kingdom of Christ and of God.
Eph. 5:6 Let no one deceive you with vain words, for because of these things the wrath of God is coming upon the sons of disobedience.
Eph. 5:7 Therefore do not be partakers with them;
Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light
Eph. 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),
Eph. 5:10 Proving what is well pleasing to the Lord.
Eph. 5:11 And do not participate in the unfruitful works of darkness, but rather even reprove them.
Eph. 5:12 For the things which are done by them in secret it is shameful even to speak of.
Eph. 5:13 But all things which are reprov'd are made manifest by the light; for everything that makes manifest is light.
Eph. 5:14 Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.
Eph. 5:15 Look therefore carefully how you walk, not as unwise, but as wise,
Eph. 5:16 Redeeming the time, because the days are evil.
Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.
Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
Eph. 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,

弗 5:20 凡事要在我们主耶稣基督的名里，时常感谢神与父，
弗 5:21 凭着敬畏基督，彼此服从：
弗 5:22 作妻子的，要服从自己的丈夫，如同服从主；
弗 5:23 因为丈夫是妻子的头，如同基督是召会的头；祂自己乃是身体的救主。
弗 5:24 召会怎样服从基督，妻子也要照样凡事服从丈夫。

弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，
弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会，
弗 5:27 祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。
弗 5:28 丈夫也当照样爱自己的妻子，如同爱自己的身体；爱自己妻子的，便是爱自己了。
弗 5:29 从来没有人恨恶自己的身体，总是保养顾惜，正像基督待召会一样，
弗 5:30 因为我们是祂身体上的肢体。
弗 5:31 为这缘故，人要离开父母，与妻子联合，二人成为一体。

弗 5:32 这是极大的奥秘，但我是指着基督与召会说的。
弗 5:33 然而你们每一个人，也要这样各爱自己的妻子，如同爱自己一样；妻子也要敬畏丈夫。

1 恩典是爱的发表，爱是恩典的源头；真理是光的启示，光是真理的根源——约壹四 8，一 5。

约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。
约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

- 2 爱是神内在的本质，光是神外显的元素；神内在的爱是可感觉的，神外显的光是可看见的。
- 3 我们这些神儿女的日常行事为人，该由神爱的本质和光的元素二者所构成；这该是我们行事为人内在的源头。
- 4 在爱和光里行事为人，比照着真理并凭着恩典行事为人更深、更柔细。

二 “要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气”——弗五 2:

弗 5:2 也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。

Eph. 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,
Eph. 5:21 Being subject to one another in the fear of Christ:
Eph. 5:22 Wives, be subject to your own husbands as to the Lord;
Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.
Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.
Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
Eph. 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.
Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
Eph. 5:30 Because we are members of His Body.
Eph. 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.
Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.
Eph. 5:33 Nevertheless you also, each one of you, in the same way love your own wife as yourself; and the wife should fear her husband.

1. Grace is the expression of love, and love is the source of grace; truth is the revelation of light, and light is the origin of truth—1 John 4:8; 1:5.

1 John 4:8 He who does not love has not known God, because God is love.
1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

2. Love is the inner substance of God, and light is the expressed element of God; the inner love of God is sensible, and the outer light of God is visible.
3. Our daily walk as children of God should be constituted with both the loving substance of God and the shining element of God; this should be the inner source of our walk.
4. Walking in love and light is deeper and more tender than living according to truth and by grace.

B. "Walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor"—Eph. 5:2:

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

1 在爱里行事为人，就是在与神亲密的关系中行事为人——参约壹三 1：

约壹 3:1 你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。世人所以不认识我们，是因未曾认识祂。

a 在父面前，我们不仅享受恩典，就是爱的发表，我们也享受爱的本身。

b 我们在日常的行事为人中，该一直顾到我们父的感觉，因为我们亲密地活在祂温柔的爱里。

2 以弗所书的目标，乃是要带我们进入神的爱，就是祂内在的本质里，使我们在甜美的神圣之爱里享受祂的同在，而像基督一样地爱别人——五 25：

弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，

a 在爱的情形与气氛中，我们被神浸透，在祂面前成为圣别、没有瑕疵——一 4。

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

b 我们在其中为着长大而生根、为着建造而立基的爱，乃是我们实际认识并经历之神圣的爱——三 17。

弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，

c 基督的爱就是基督自己，是不可度量且超越知识的，但我们能借着经历认识这爱——19 节。

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

d 我们在基督里面神的爱里持守着真实，就是持守基督同祂的身体——四 15。

弗 4:15 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；

e 基督的身体在爱里把自己建造起来；为着建造基督的身体，我们无论是什么或作什么，爱乃是极超越的路——16 节，林前十二 31。

1. To walk in love is to walk in intimacy with God—cf. 1 John 3:1:

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

a. In the Father's presence, we not only enjoy grace, the expression of love, but we also enjoy love itself.

b. In our daily walk we should always care for our Father's feeling, for we live intimately in His tender love.

2. The goal of the book of Ephesians is to bring us into love as the inner substance of God that we may enjoy His presence in the sweetness of the divine love and thereby love others as Christ did—5:25:

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

a. In the condition and atmosphere of love, we are saturated with God to be holy and without blemish before Him—1:4.

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

b. The love in which we are rooted for growth and grounded for building is the divine love realized and experienced by us in a practical way—3:17.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

c. The love of Christ, which is Christ Himself, is immeasurable and knowledge-surpassing, yet we can know it by experiencing it—v. 19.

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

d. In the love of God in Christ, we hold to truth, that is, to Christ with His Body—4:15.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

e. The Body of Christ builds itself up in love; love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—v. 16; 1 Cor. 12:31.

弗 4:16 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。

林前 12:31 但你们要切慕那更大的恩赐。我还要把极超越的路指示你们。

f 在朽坏之中爱主，意思就是在新造里，并照着以弗所书所启示一切不朽坏的事项爱主——六 24。

弗 6:24 愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。

3 我们既已重生，成了神的种类，我们这些神的儿女就应当是爱，因为神就是爱；我们既在生命和性情上成了神，也就应当成为爱——约壹四 8，16。

约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。

约壹 4:16 神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。

三 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女”——弗五 8:

弗 5:8 你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女，

1 神是光，所以我们这些神的儿女，也是光的儿女——约壹一 5，弗五 8，约十二 36。

约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

弗 5:8 你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女，
约 12:36 你们应当趁着有光，信入这光，使你们成为光的儿子。耶稣说了这话，就离开他们，隐藏了。

2 我们不仅是光的儿女，并且就是光的本身；我们是光，因为我们在主里与神是一——太五 14，约壹一 5。

太 5:14 你们是世上的光。城立在山上，是不能隐藏的。

约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

3 当我们在光中时，我们就在对错的范围之外——7 节。

约壹 1:7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

4 我们若行事为人像光的儿女，就会结出以弗所五章九节所描述的果子：

弗 5:9 (光的果子是在于一切的善、义和真实，)

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

1 Cor. 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

f. To love the Lord in incorruptibility means to love Him in the new creation and according to all the incorruptible things revealed in the book of Ephesians—6:24.

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

3. As those who have been regenerated to become God's species, we, the children of God, should be love because God is love; since we become God in life and in nature, we also should become love—1 John 4:8, 16.

1 John 4:8 He who does not love has not known God, because God is love.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

C. "You were once darkness but are now light in the Lord; walk as children of light"—Eph. 5:8:

Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light

1. As God is light, so we, the children of God, are children of light—1 John 1:5; Eph. 5:8; John 12:36.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light
John 12:36 While you have the light, believe into the light, so that you may become sons of light. Jesus said these things, and He went away and was hidden from them.

2. We are not only children of light—we are light itself; we are light because we are one with God in the Lord—Matt. 5:14; 1 John 1:5.

Matt. 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

3. When we are in the light, we are outside the realm of right and wrong—v. 7.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

4. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:

Eph. 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),

a 光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。

b 在善、义和真实中之光的果子，与三一神有关：

(一) 父神就是善，乃是光之果子的性质；因此，在九节的善，指着父神——太十九 17。

弗 5:9 (光的果子是在于一切的善、义和真实，)
太 19:17 耶稣对他说，你为什么以善问我？只有一位是善的。你若想进入生命，就要遵守诫命。

(二) 义，指着子神，因为基督照着神义的手续，成就神的定旨——罗五 17 ~ 18，21。

罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。
罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。
罗 5:21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。

(三) 真实，就是光之果子的彰显，指着灵神，因为祂是实际的灵——约十四 17，十六 13。

约 14:17 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。
约 16:13 只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。

c 我们行事为人像光的儿女，证据乃是看有没有结出这种果子。

a. The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.

b. The fruit of the light in goodness, righteousness, and truth is related to the Triune God:

1) God the Father as goodness is the nature of the fruit of the light; therefore, goodness in verse 9 refers to God the Father—Matt. 19:17.

Eph. 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),
Matt. 19:17 And He said to him, Why do you ask Me concerning what is good? There is only One who is good. But if you want to enter into life, keep the commandments.

2) Righteousness refers to God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.
Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

3) Truth, the expression of the fruit of the light, refers to God the Spirit, for He is the Spirit of reality—John 14:17; 16:13.

John 14:17 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.
John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

c. The proof that we are walking as children of light is seen in the bearing of such fruit.

第十二篇

恩赐的赐与者 与神军装的构成成分

E. M.; 诗 637, 补 917

读经: 弗四 7~16, 六 10~20

- 弗 4:7 但恩典赐给我们各人, 是照着基督恩赐的度量。
弗 4:8 所以经上说, “祂既升上高处, 就掳掠了那些被掳的, 将恩赐赐给人。”
弗 4:9 (若非祂也曾降到地的低下之处, “祂升上”是什么意思?
弗 4:10 那降下的, 也是那升上, 远超诸天之上, 为要充满万有的。)
弗 4:11 祂所赐的, 有些是使徒, 有些是申言者, 有些是传福音者, 有些是牧人和教师,
弗 4:12 为要成全圣徒, 目的是为着职事的工作, 为着建造基督的身体,
弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一, 达到了长成的人, 达到了基督丰满之身材的度量,
弗 4:14 使我们不再作小孩子, 为波浪漂来漂去, 并为一切教训之风所摇荡, 这教训是在于人的欺骗手法, 在于将人引入错误系统的诡诈作为;
弗 4:15 唯在爱里持守着真实, 我们就得以在一切事上长到祂, 就是元首基督里面;
弗 4:16 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。
弗 6:10 末了的话, 你们要在主里, 靠着祂力量的权能, 得着加力。
弗 6:11 要穿戴神全副的军装, 使你们能以站住, 抵挡魔鬼的诡计,
弗 6:12 因我们并不是与血肉之人摔跤, 乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。
弗 6:13 所以要拿起神全副的军装, 使你们在邪恶的日子能以抵挡, 并且作成了一切, 还能站立得住。
弗 6:14 所以要站住, 用真理束你们的腰, 穿上义的胸甲,
弗 6:15 且以和平福音的稳固根基, 当作鞋穿在脚上;
弗 6:16 此外, 拿起信的盾牌, 借此就能销灭那恶者一切火烧的箭。

Message Twelve

The Giver of Gifts and the Constituents of God's Armor

E. M.; Hymns: E885, E893

Scripture Reading: Eph. 4:7-16; 6:10-20

- Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
Eph. 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."
Eph. 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?
Eph. 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)
Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；
弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，
弗 6:19 也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘，
弗 6:20 (我为这奥秘作了带锁链的大使，)使我在这奥秘上，照我所当讲的，放胆讲说。

壹 以弗所四章七至十六节向我们陈明基督是恩赐的赐与者，为着内在的建造基督生机的身体，这建造乃是借着神圣恩典的赐给、分赐，而恩典是照着基督恩赐的度量赐给的：

弗 4:7 但恩典赐给我们各人，是照着基督恩赐的度量。
弗 4:8 所以经上说，“祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。”
弗 4:9 (若非祂也曾降到地的低下之处，“祂升上”是什么意思？
弗 4:10 那降下的，也是那升上，远超诸天之上，为要充满万有的。)
弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，
弗 4:12 为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，
弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，
弗 4:14 使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入谬误系统的诡诈作为；
弗 4:15 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；
弗 4:16 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。

一 基督身体的每一个肢体都是身体上不可少的恩赐——7节，林前十二14~22，罗十二4~5:

弗 4:7 但恩典赐给我们各人，是照着基督恩赐的度量。
林前 12:14 身体原不是一个肢体，乃是许多肢体。
林前 12:15 倘若脚说，我不是手，所以不属于身体，它不能因此就不属于身体。
林前 12:16 倘若耳说，我不是眼，所以不属于身体，它也不能因此就不属于身体。
林前 12:17 若全身是眼，听觉在哪里？若全身是听觉，嗅觉在哪里？

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

I. Ephesians 4:7-16 presents to us Christ as the Giver of gifts for the intrinsic building up of the organic Body of Christ; this building up is by the giving, the dispensing, of the divine grace according to the measure of the gift of Christ:

Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
Eph. 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."
Eph. 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?
Eph. 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)
Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

A. Every member of the Body of Christ is an indispensable gift to the Body—v. 7; 1 Cor. 12:14-22; Rom. 12:4-5:

Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
1 Cor. 12:14 For the body is not one member but many.
1 Cor. 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.
1 Cor. 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.
1 Cor. 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?

林前 12:18 但如今神照着自己的意思，把肢体俱各安置在身体上了。

林前 12:19 若都是一个肢体，身体在哪里？

林前 12:20 但如今肢体是多的，身体却是一个。

林前 12:21 眼不能对手说，我不需要你；头也不能对脚说，我不需要你。

林前 12:22 不但如此，身上肢体似乎较为软弱的，更是不可少的；

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都一样的功用；

罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

1 基督的恩赐，乃是一个被神圣三一所分赐到他里面基督的生命和元素构成的人——参林后 15。

林后 1:15 我既然这样深信，先前就有意到你们那里去，叫你们得着两次的恩典，

2 每一个有恩赐的人都有一个度量，而神圣的恩典乃是照着那度量赐给他、分赐到他里面的——弗四 16，参罗十二 3。

弗 4:16 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。

罗 12:3 我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。

二 基督生机身体内在的建造，乃是借着元首基督在祂的升天（包括祂的复活）里，将那些由神圣三一的分赐所构成有恩赐的人，就是使徒、申言者、传福音者、以及牧人和教师，赐给基督的身体——弗四 8～12:

弗 4:8 所以经上说，“祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。”

弗 4:9 （若非祂也曾降到地的低下之处，“祂升上”是什么意思？

弗 4:10 那降下的，也是那升上，远超诸天之上，为要充满万有的。）

弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，

弗 4:12 为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，

1 以弗所四章八节说，“祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人”：

1 Cor. 12:18 But now God has placed the members, each one of them, in the body, even as He willed.

1 Cor. 12:19 And if all were one member, where would the body be?

1 Cor. 12:20 But now the members are many, but the body one.

1 Cor. 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.

1 Cor. 12:22 But much rather the members of the body which seem to be weaker are necessary.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

1. The gift of Christ is a person constituted with Christ's life and element dispensed into him by the Divine Trinity—cf. 2 Cor. 1:15.

2 Cor. 1:15 And in this confidence I intended to come to you previously that you might have double grace,

2. Each gifted person has a measure, and the divine grace is given, dispensed, into him according to that measure—Eph. 4:16; cf. Rom. 12:3.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

B. The intrinsic building up of the organic Body of Christ is by the giving of the gifted persons, such as apostles, prophets, evangelists, and shepherds and teachers, who are constituted by the dispensing of the Divine Trinity, by Christ as the Head in His ascension (including His resurrection), to the Body of Christ—Eph. 4:8-12:

Eph. 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

Eph. 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?

Eph. 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

1. Ephesians 4:8 says, "Having ascended to the height, He led captive those taken captive and gave gifts to men":

弗 4:8 所以经上说,“祂既升上高处,就掳掠了那些被掳的,将恩赐给人。”

a “高处”引自诗篇六十八篇十八节,指锡安山,(15~16,)象征第三层天,神的居所。(王上八 30。)

诗 68:18 你已经升上高处,掳掠了那些被掳的;你在人间,甚至在悖逆的人中间,受了恩赐,叫耶和華神可以住在他们中间。

诗 68:15 巴珊山是大能的山,巴珊山是多峰多岭的山:

诗 68:16 你们多峰多岭的山哪,为何嫉视神所愿居住的山?耶和華必住这山,直到永远。

王上 8:30 你仆人和你民以色列向此处祷告的时候,求你垂听他们的恳求;求你在天上你的居所垂听,垂听而赦免。

b 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;(民十 35;)这描绘基督如何得了胜,且凯旋地升到诸天之上。

诗六八 大卫的诗,一首歌,交与歌咏长。

诗 68:1 愿神兴起;愿祂的仇敌四散;愿恨祂的人从祂面前逃跑。

诗 68:2 你要驱逐他们,使他们如烟被风吹散;恶人要见神的面而灭没,如蜡见火而融化。

诗 68:3 唯有义人必然喜乐;他们必在神面前欢欣,并欢喜快乐。

诗 68:4 你们当向神唱诗,歌颂祂的名;要因那坐车行过荒野的人夸胜,祂的名是耶和華;要在祂面前欢乐。

诗 68:5 神在祂的圣所作孤儿的父,作寡妇的伸冤者。

诗 68:6 神叫孤独的有家可居住,使被困的出来得亨通;唯有悖逆的住在干燥之地。

诗 68:7 神啊,你曾在你百姓前头出来,在荒野行走,(细拉)

诗 68:8 那时地见神的面就震动,天也落雨;西乃山见了以色列神的面也震动。

诗 68:9 神啊,你降下沛雨;你产业凋萎的时候,你使它复苏。

诗 68:10 你的羊群住在其中;神啊,你凭你的恩惠为困苦人有所预备。

诗 68:11 主发命令;传好信息的妇女成了大群。

诗 68:12 统兵的君王逃跑了,逃跑了!留守在家的妇女,分得了掠物。

诗 68:13 你们虽然躺卧在羊圈之间,却像鸽子的翅膀镀了白银,翎毛镀了绿黄色的金。

诗 68:14 全能者在境内赶散列王的时候,势如飘雪在撒们。

诗 68:15 巴珊山是大能的山,巴珊山是多峰多岭的山:

诗 68:16 你们多峰多岭的山哪,为何嫉视神所愿居住的山?耶和華必住这山,直到永远。

诗 68:17 神的车辇累万盈千;主在其中,好像在西乃,在圣所一样。

诗 68:18 你已经升上高处,掳掠了那些被掳的;你在人间,甚至在悖逆的人中间,受了恩赐,叫耶和華神可以住在他们中间。

诗 68:19 天天加给我们美福的主,就是拯救我们的神,是当受颂赞的。(细拉)

诗 68:20 神是为我们施行拯救的神;人能脱离死亡,是在于主耶和華。

Eph. 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

a. Height in the quotation from Psalm 68:18 refers to Mount Zion (vv. 15-16), symbolizing the third heaven, where God dwells (1 Kings 8:30).

Psa. 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

Psa. 68:15 O mighty mountain, O mountain of Bashan, / O many-peaked mountain, O mountain of Bashan:

Psa. 68:16 Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.

1 Kings 8:30 And listen to the supplication of Your servant and of Your people Israel when they pray toward this place. Hear then in Your dwelling place in the heavens; and when You hear, forgive.

b. Psalm 68 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory (Num. 10:35); this portrays how Christ has won the victory and ascended triumphantly to the heavens.

Psa. 68 To the choir director. Of David. A Psalm; a Song

Psa. 68:1 Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him.

Psa. 68:2 As smoke is driven away, You will drive them away; / As wax melts before fire, / The wicked will perish before God.

Psa. 68:3 But the righteous will rejoice; they will exult before God / And be glad with rejoicing.

Psa. 68:4 Sing to God; sing psalms to His name; / Triumph in Him who rides through the deserts - / For Jah is His name - and exult before Him.

Psa. 68:5 A Father to the orphans and a Judge for the widows / Is God in His holy habitation.

Psa. 68:6 God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity; / But the rebellious dwell in a parched land.

Psa. 68:7 O God, when You went forth before Your people, / When You marched through the desert, Selah.

Psa. 68:8 The earth trembled, the heavens also dripped, / At the presence of God; / Sinai there quaked / At the presence of God, the God of Israel.

Psa. 68:9 You shed forth bountiful rain, O God; / You confirmed Your inheritance when it languished.

Psa. 68:10 Your living flock dwelt in the land; / In Your goodness You provided for the poor, O God.

Psa. 68:11 The Lord gives the command; / The women who bear the glad tidings are a great host.

Psa. 68:12 The kings of the armies flee. / They flee! / And she who abides at home / Divides the spoil.

Psa. 68:13 Though you lie among the sheepfolds, / There are dove wings covered with silver, / And its pinions, with greenish yellow gold.

Psa. 68:14 When the Almighty scattered / The kings in the land, / It snowed on Zalmon.

Psa. 68:15 O mighty mountain, O mountain of Bashan, / O many-peaked mountain, O mountain of Bashan:

Psa. 68:16 Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.

Psa. 68:17 The chariots of God are twenty thousand, / Thousands upon thousands; / The Lord is among them, / As at Sinai, in the sanctuary.

Psa. 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

Psa. 68:19 Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah.

Psa. 68:20 God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth even

诗 68:21 神要打破祂仇敌的头，就是那在自己罪过中往来之人的发顶。

诗 68:22 主说，我要使他们从巴珊归来，使他们从深海返回；

诗 68:23 使你的脚洗在血中，使你狗的舌头，从仇敌得分。

诗 68:24 神啊，你是我的神，我的王；人已经看见你行走，在圣所中行走：

诗 68:25 歌唱的行在前，作乐的随在后，都在击鼓的童女中间。

诗 68:26 你们从以色列源头而来的，当在各会中颂赞耶和華神。

诗 68:27 在那里，有统管他们的小便雅悯，有犹大的首领在他们的群众中，有西布伦的首领，有拿弗他利的首领。

诗 68:28 你的能力是你神所命定的；神啊，求你坚固你为我们所成全的事。

诗 68:29 因你在耶路撒冷的殿，列王必带贡物献给你。

诗 68:30 求你叱喝芦苇中的野兽，众民牛犊中成群的公牛，把贪爱银子的蹄在脚下；求你把喜好争战的众民赶散。

诗 68:31 公侯要从埃及出来朝见神；古实人要急忙向神举手祷告。

诗 68:32 地上的列国啊，你们要向神歌唱，要向主歌颂，（细拉）

诗 68:33 祂是那驾行在自古就有，天上之天以上的主。看哪，祂发出声音，是极大的声音。

诗 68:34 你们要将能力归给神，祂的威荣在以色列之上，祂的能力是在穹苍。

诗 68:35 神啊，你从圣所显为可畏；以色列的神，是那将力量权能赐给百姓的。神是当受颂赞的！

民 10:35 约柜往前行的时候，摩西就说，耶和華啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。

c 基督借着祂宇宙的历程并在祂的升天里，把那些撒但的俘虏掳掠过来，并把他们作成恩赐赐给祂的身体——弗四 8 ~ 11：

弗 4:8 所以经上说，“祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。”

弗 4:9 （若非祂也曾降到地的低下之处，“祂升上”是什么意思？

弗 4:10 那降下的，也是那升上，远超诸天之上，为要充满万有的。）

弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，

(一) 被赎的圣徒在还未借着基督的死和复活得救以前，乃是被撒但所掳的——参路四 18。

路 4:18 “主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人，差遣我去宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，

(二) 基督在升天时，掳掠了他们，就是把他们从撒但的掳掠中拯救出来，归给祂自己——诗六八 18。

from death.

Psa. 68:21 Indeed God will smash / The head of His enemies, / The hairy crown / Of him who goes about in his guiltiness.

Psa. 68:22 The Lord said, I will bring them again from Bashan; / I will bring them again from the depths of the sea,

Psa. 68:23 That you may bathe your foot in blood, / That the tongue of your dogs may have their portion from the enemies.

Psa. 68:24 They have seen Your goings, O God, / The goings of my God, my King, in the sanctuary:

Psa. 68:25 Singers go before; players after; / In the midst of virgins sounding the tambourines.

Psa. 68:26 Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel.

Psa. 68:27 There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali.

Psa. 68:28 Your God has commanded your strength; / Strengthen, O God, that which You have done for us.

Psa. 68:29 Because of Your temple at Jerusalem, / Kings will bring a gift to You.

Psa. 68:30 Rebuke the animals of the reeds, / The herd of the bulls among the calves of the peoples, / Trampling on those who lust after silver; / Scatter the peoples who take delight in war.

Psa. 68:31 Nobles will come out of Egypt; / Cush will quickly stretch out its hands to God.

Psa. 68:32 O kingdoms of the earth, / Sing to God, / Sing psalms to the Lord, Selah.

Psa. 68:33 To Him who rides upon the ancient heaven of heavens. / Behold, He utters His voice, a mighty voice.

Psa. 68:34 Ascribe strength to God; / His excellence is over Israel, / And His strength is in the skies.

Psa. 68:35 You are awesome, O God, from Your sanctuaries. / The God of Israel, He gives strength and power to the people. / Blessed be God!

Num. 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.

c. Through His universal traffic and in His ascension, Christ led as captives those who had been taken captive by Satan and made them gifts to His Body—Eph. 4:8-11:

Eph. 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

Eph. 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?

Eph. 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

1) The redeemed saints had been taken captive by Satan before they were saved by Christ's death and resurrection—cf. Luke 4:18.

Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,

2) In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself—Psa. 68:18.

诗 68:18 你已经升上高处，掳掠了那些被掳的；你在人间，甚至在悖逆的人中间，受了恩赐，叫耶和華神可以住在他们中间。

(三) 基督在祂的升天里，帅领了一列被征服的仇敌，把他们带到诸天之上，并将他们作成恩赐，赐给祂的身体。

(四) 现今基督在庆祝祂在所征服之仇敌身上的得胜，并在祂那为着建造身体之职事的行动里，在凯旋的行列中帅领他们作俘虏——林后 2:14。

林后 2:14 感谢神，祂常在基督里，在凯旋的行列中帅领我们，并借着我们在各处显扬那因认识基督而有的香气；

2 基督越在我们里面上去下来，掳掠并征服我们，祂就越以祂自己充满我们，而将我们构成祂身体的恩赐——参弗 4:9～10。

弗 4:9 (若非祂也曾降到地的低下之处，“祂升上”是什么意思？)

弗 4:10 那降下的，也是那升上，远超诸天之上，为要充满万有的。)

三 基督生机身体内在的建造，乃是借着有恩赐的人在神圣的分赐里成全圣徒，使众圣徒都能作新约职事的工作，就是建造基督的身体——11～12节：

弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，

弗 4:12 为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，

1 有恩赐的人成全圣徒，是按照生命树，以生命的供应喂养他们，借此使他们在生命上长大——创 2:9，林前三 2，6。

创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

林前三 2 我给你们奶喝，没有给你们干粮，因为那时你们不能吃，就是如今还是不能，

林前三 6 我栽种了，亚波罗浇灌了，唯有神叫他生长。

2 有恩赐的人成全圣徒，使众圣徒都作他们所作的，以直接建造基督的身体——太十六 18，弗四 11～12，参提前一 16，四 12。

Psa. 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

3) In His ascension Christ led them to the heavens as His captives in His train of vanquished foes and made them gifts to His Body.

4) Now Christ is celebrating His triumph over them, His vanquished foes, and is leading them as His captives in a triumphal procession in His move for His ministry to build up His Body—2 Cor. 2:14.

2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

2. The more Christ ascends and descends within us, capturing and vanquishing us, the more He fills us with Himself to constitute us as gifts to His Body—cf. Eph. 4:9-10.

Eph. 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?)

Eph. 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

C. The intrinsic building up of the organic Body of Christ is by the gifted persons' perfecting of the saints in the divine dispensing so that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ—vv. 11-12:

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

1. The gifted persons perfect the saints by nourishing them according to the tree of life with the life supply for their growth in life—Gen. 2:9; 1 Cor. 3:2, 6.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

1 Cor. 3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able,

1 Cor. 3:6 I planted, Apollos watered, but God caused the growth.

2. The gifted persons perfect the saints to do what they do for the direct building of the Body of Christ—Matt. 16:18; Eph. 4:11-12; cf. 1 Tim. 1:16; 4:12.

太 16:18 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。
弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，
弗 4:12 为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，
提前 1:16 然而，我所以蒙了怜悯，是要叫耶稣基督在我这罪魁身上，显示祂一切的恒忍，给后来信靠祂得永生的人作榜样。
提前 4:12 不可叫人小看你年轻，总要在言语、为人、爱、信、纯洁上，都作信徒的榜样。

3 这成全的结果是要使我们众人都达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量——弗四 13，参约十七 23。

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，
约 17:23 我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。

4 这成全要使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入撒但错谬系统的诡诈作为——弗四 14。

弗 4:14 使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为；

5 这成全要使基督身体的每一肢体成为在爱里建造的肢体——长到元首里面，并且本于元首尽功用——15 ~ 16 节。

弗 4:15 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；
弗 4:16 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。

贰 以弗所六章十至二十节启示，基督是神军装的构成成分：

弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。
弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，
弗 6:12 因为我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。
弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
1 Tim. 1:16 But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.
1 Tim. 4:12 Let no one despise your youth, but be a pattern to the believers in word, in conduct, in love, in faith, in purity.

3. The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ—Eph. 4:13; cf. John 17:23.

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

4. This perfecting will cause us to be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to the satanic system of error—Eph. 4:14.

Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

5. This perfecting will cause every member of the Body of Christ to be a building member in love—growing up into the Head and functioning out from the Head—vv. 15-16.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

II. Ephesians 6:10-20 reveals that Christ is the constituents of God's armor:

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，
弗 6:15 且以和平福音的稳固根基，当作鞋穿在脚上；
弗 6:16 此外，拿起信的盾牌，借此就能销灭那恶者一切火烧的箭。
弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；
弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，
弗 6:19 也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘，
弗 6:20 (我为这奥秘作了带锁链的大使，)使我在这奥秘上，照我所当讲的，放胆讲说。

一 神全副的军装是为着基督的整个身体作团体的战士，不是为着基督身体上任何单个的肢体；我们必须在基督的身体里打属灵的仗，绝不能单独作战——10~13节，雅四7，参罗十三12~14，申三二30。

弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。
弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，
弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。
弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。
雅 4:7 所以你们要服从神，抵挡魔鬼，魔鬼就必离开你们逃跑了。
罗 13:12 黑夜已深，白昼将近，所以我们当脱去黑暗的行为，穿上光的兵器。
罗 13:13 行事为人要端正得体，好像在白昼；不可荒宴醉酒，不可纵欲淫荡，不可争竞嫉妒；
罗 13:14 总要穿上主耶稣基督，不要为肉体打算，去放纵私欲。
申 32:30 若不是他们的磐石卖了他们，若不是耶和華交出他们，一人焉能追赶他们千人？二人焉能使万人逃跑呢？

二 在以弗所二章，我们是与基督一同坐在诸天界里，有分于祂一切所成就的；(6；)在四章和五章，我们是在地上，在基督的身体里行事为人，以成就神永远的定旨；(四1, 17, 五2, 8, 15；)然后在六章，我们是在诸天界里，在基督的大能里站住，以抵挡神的仇敌。(11, 13~14, 参约壹五4, 18, 约三6下。)

弗 2:1 而你们原是死在过犯并罪之中，
弗 2:2 那时，你们在其中行事为人，随着这世界的世代，顺着空中掌权者的首领，就是那现今在悖逆之子里面运行之灵的首领；

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

A. The whole armor of God is for the entire Body of Christ as the corporate warrior, not for any individual member of the Body; we must fight the spiritual warfare in the Body, not as individuals—vv. 10-13; James 4:7; cf. Rom. 13:12-14; Deut. 32:30.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
James 4:7 Be subject therefore to God; but withstand the devil, and he will flee from you.
Rom. 13:12 The night is far advanced, and the day has drawn near. Let us therefore cast off the works of darkness, and let us put on the weapons of light.
Rom. 13:13 Let us walk becomingly as in the day; not in reveling and drunkenness, not in fornication and licentiousness, not in strife and jealousy.
Rom. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.
Deut. 32:30 How shall one chase a thousand, / And two put ten thousand to flight, / Were it not that their Rock sold them, / And Jehovah delivered them up?

B. In Ephesians 2 we sit with Christ in the heavenlies to participate in all His accomplishments (v. 6); in chapters 4 and 5 we walk in His Body on the earth to fulfill God's eternal purpose (4:1, 17; 5:2, 8, 15); then in chapter 6 we stand in His power in the heavenlies to fight against God's enemy (vv. 11, 13-14; cf. 1 John 5:4, 18; John 3:6b).

Eph. 2:1 And you, though dead in your offenses and sins,
Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

弗 2:3 我们众人从前也都在他们中间，在我们肉体的私欲里，行事为人，行肉体 and 思念所意欲的，生来就是可怒的儿女，和其余的人一样；
弗 2:4 然而神富于怜悯，因祂爱我们的大爱，
弗 2:5 竟然在我们因过犯死了的时候，便叫我们一同与基督活过来，（你们得救是靠着恩典，）
弗 2:6 祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里，
弗 2:7 好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。
弗 2:8 你们得救是靠着恩典，借着信；这并不是出于你们，乃是神的恩赐，
弗 2:9 也不是出于行为，免得有人夸口。
弗 2:10 我们原是神的杰作，在基督耶稣里，为着神预先预备好，要我们行在其中的善良事工创造的。
弗 2:11 所以你们应当记念，你们从前在肉身上是外邦人，是那些凭人手所行，在肉身称为受割礼之人，所称为未受割礼的；
弗 2:12 那时，你们在基督以外，和以色列国民隔绝，在所应许的诸约上是局外人，在世上没有指望，没有神。
弗 2:13 但如今在基督耶稣里，你们这从前远离的人，靠着基督的血，已经得亲近了。
弗 2:14 因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨，
弗 2:15 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，创造一个新人，成就了和平；
弗 2:16 既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了；
弗 2:17 又来传和平为福音，给你们这远离的人，也传和平为福音，给那相近的人，
弗 2:18 因为借着祂，我们两下在一位灵里，得以进到父面前。
弗 2:19 这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人，
弗 2:20 被建造在使徒和申言者的根基上，有基督耶稣自己作房角石；
弗 2:21 在祂里面，全房联结一起，长成在主里的圣殿；
弗 2:22 你们也在祂里面同被建造，成为神在灵里的居所。
弗 2:6 祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里，
弗 4:1 所以我这在主里的囚犯劝你们，行事为人要与你们所蒙的呼召相配，
弗 4:2 凡事卑微、温柔、恒忍，在爱里彼此担就，
弗 4:3 以和平的联系，竭力保守那灵的一；
弗 4:4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；
弗 4:5 一主，一信，一浸；
弗 4:6 一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。
弗 4:7 但恩典赐给我们各人，是照着基督恩赐的度量。
弗 4:8 所以经上说，“祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。”
弗 4:9 （若非祂也曾降到地的低下之处，“祂升上”是什么意思？
弗 4:10 那降下的，也是那升上，远超诸天之上，为要充满万有的。）

Eph. 2:3 Among whom we also all conducted ourselves once in the lusts of our flesh, doing the desires of the flesh and of the thoughts, and were by nature children of wrath, even as the rest;
Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,
Eph. 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.
Eph. 2:8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;
Eph. 2:9 Not of works that no one should boast.
Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
Eph. 2:11 Therefore remember that once you, the Gentiles in the flesh, those who are called uncircumcision by that which is called circumcision in the flesh made by hands,
Eph. 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.
Eph. 2:13 But now in Christ Jesus you who were once far off have become near in the blood of Christ.
Eph. 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,
Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
Eph. 2:17 And coming, He announced peace as the gospel to you who were far off, and peace to those who were near,
Eph. 2:18 For through Him we both have access in one Spirit unto the Father.
Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,
Eph. 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;
Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
Eph. 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
Eph. 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
Eph. 4:5 One Lord, one faith, one baptism;
Eph. 4:6 One God and Father of all, who is over all and through all and in all.
Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
Eph. 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."
Eph. 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?
Eph. 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill

弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，
弗 4:12 为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，
弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，
弗 4:14 使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入谬误系统的诡诈作为；
弗 4:15 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；
弗 4:16 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。
弗 4:17 所以我这样说，且在主里见证，你们行事为人，不要再像外邦人在他们心思的虚妄里行事为人，
弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；
弗 4:19 他们感觉既然丧尽，就任凭自己放荡，以致贪行种种的污秽。
弗 4:20 但你们并不是这样学了基督；
弗 4:21 如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导，
弗 4:22 在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；
弗 4:23 而在你们心思的灵里得以更新，
弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。
弗 4:25 所以你们既已脱去谎言，各人就要与邻舍说实话，因为我们是互相为肢体。
弗 4:26 生气却不要犯罪，不可含怒到日落，
弗 4:27 也不可给魔鬼留地步。
弗 4:28 偷窃的不要再偷，倒要劳力，亲手作正经事，好有所分给需要的人。
弗 4:29 败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。
弗 4:30 并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。
弗 4:31 一切苦毒、恼恨、忿怒、喧嚷、毁谤，同一切的恶毒，都要从你们中间除掉。
弗 4:32 你们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了你们一样。
弗 5:1 所以你们要效法神，好像蒙爱的儿女一样；
弗 5:2 也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。
弗 5:3 至于淫乱、并一切污秽、或是贪婪，在你们中间连题都不可，如

all things.)
Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
Eph. 4:20 But you did not so learn Christ,
Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
Eph. 4:23 And that you be renewed in the spirit of your mind
Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
Eph. 4:25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.
Eph. 4:26 Be angry, yet do not sin; do not let the sun go down on your indignation,
Eph. 4:27 Neither give place to the devil.
Eph. 4:28 He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need.
Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.
Eph. 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
Eph. 4:31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.
Eph. 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.
Eph. 5:1 Be therefore imitators of God, as beloved children;
Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
Eph. 5:3 But fornication and all uncleanness or greediness, let it not even be named among you, as is

此才与圣徒相宜；
弗 5:4 还有淫辞、妄语、或是粗鄙的戏言，都不相宜，宁可说感谢的话。
弗 5:5 因为你们晓得这事，知道凡是淫乱的，或是污秽的，或是贪婪的，（就是拜偶像的，）在基督和神的国里，都得不到基业。
弗 5:6 不要让人用虚空的话欺骗你们，因这些事，神的忿怒正临到那悖逆之子。
弗 5:7 所以你们不要与他们同伙。
弗 5:8 你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女，
弗 5:9 （光的果子是在于一切的善、义和真实，）
弗 5:10 要验证何为主所喜悦的，
弗 5:11 不要有分子黑暗无果子的行为，倒要责备，
弗 5:12 因为他们所行隐密的事，就是提起来也是可耻的。
弗 5:13 一切事受了责备，就被光显明了；因为凡将事显明的，就是光。
弗 5:14 所以他说，睡着的人哪，要起来，要从死人中站起来，基督就要光照你了。
弗 5:15 你们要仔细留意怎样行事为人，不要像不智慧的人，乃要像有智慧的人；
弗 5:16 要赎回光阴，因为日子邪恶。
弗 5:17 所以不要作愚昧人，却要明白什么是主的旨意。
弗 5:18 不要醉酒，醉酒使人放荡，乃要在灵里被充满，
弗 5:19 用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏，
弗 5:20 凡事要在我们主耶稣基督的名里，时常感谢神与父，
弗 5:21 凭着敬畏基督，彼此服从：
弗 5:22 作妻子的，要服从自己的丈夫，如同服从主；
弗 5:23 因为丈夫是妻子的头，如同基督是召会的头；祂自己乃是身体的救主。
弗 5:24 召会怎样服从基督，妻子也要照样凡事服从丈夫。
弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，
弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会，
弗 5:27 祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。
弗 5:28 丈夫也当照样爱自己的妻子，如同爱自己的身体；爱自己妻子的，便是爱自己了。
弗 5:29 从来没有人恨恶自己的身体，总是保养顾惜，正像基督待召会一样，
弗 5:30 因为我们是祂身体上的肢体。
弗 5:31 为这缘故，人要离开父母，与妻子联合，二人成为一体。
弗 5:32 这是极大的奥秘，但我是指着基督与召会说的。
弗 5:33 然而你们每一个人，也要这样各爱自己的妻子，如同爱自己一样；妻子也要敬畏丈夫。
弗 6:1 作儿女的，要在主里顺从你们的父母，因为这是正当的。

fitting for saints,
Eph. 5:4 And obscenity and foolish talking or sly, filthy jesting, which are not becoming, but rather the giving of thanks.
Eph. 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolator) has no inheritance in the kingdom of Christ and of God.
Eph. 5:6 Let no one deceive you with vain words, for because of these things the wrath of God is coming upon the sons of disobedience.
Eph. 5:7 Therefore do not be partakers with them;
Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light
Eph. 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),
Eph. 5:10 Proving what is well pleasing to the Lord.
Eph. 5:11 And do not participate in the unfruitful works of darkness, but rather even reprove them.
Eph. 5:12 For the things which are done by them in secret it is shameful even to speak of.
Eph. 5:13 But all things which are reprovved are made manifest by the light; for everything that makes manifest is light.
Eph. 5:14 Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.
Eph. 5:15 Look therefore carefully how you walk, not as unwise, but as wise,
Eph. 5:16 Redeeming the time, because the days are evil.
Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.
Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
Eph. 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,
Eph. 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,
Eph. 5:21 Being subject to one another in the fear of Christ:
Eph. 5:22 Wives, be subject to your own husbands as to the Lord;
Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.
Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.
Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
Eph. 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.
Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
Eph. 5:30 Because we are members of His Body.
Eph. 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.
Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.
Eph. 5:33 Nevertheless you also, each one of you, in the same way love your own wife as yourself; and the wife should fear her husband.
Eph. 6:1 Children, obey your parents in the Lord, for this is right.

弗 6:2 “要孝敬父母，使你亨通，在世长寿。”这是第一条带应许的诫命。
弗 6:3 (2、3节合并)
弗 6:4 作父亲的，不要惹你们儿女的气，只要用主的管教和警戒养育他们。
弗 6:5 作奴仆的，要恐惧战兢的，凭心中的单纯，顺从肉身的主人，如同顺从基督一样。
弗 6:6 不要只在眼前事奉，像是讨人喜欢的，乃要像基督的奴仆，从心里实行神的旨意，
弗 6:7 用善意服事，好像对主，不像对人；
弗 6:8 晓得各人，或是为奴的，或是自主的，无论行了什么善，都必从主得着赏报。
弗 6:9 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。
弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。
弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，
弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。
弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。
弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，
弗 6:15 且以和平福音的稳固根基，当作鞋穿在脚上；
弗 6:16 此外，拿起信的盾牌，借此就能消灭那恶者一切火烧的箭。
弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；
弗 6:18 时时在灵里祷告，并尽力坚持，在这事上警醒，且为众圣徒祈求，
弗 6:19 也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘，
弗 6:20 (我为这奥秘作了带锁链的大使，)使我在这奥秘上，照我所当讲的，放胆讲说。
弗 6:21 但为叫你们知道关于我的事，我的景况如何，有亲爱的弟兄，在主里忠信的执事推基古，要将一切全告诉你们，
弗 6:22 我特为这事，打发他到你们那里去，好叫你们知道关于我们的事，并叫他安慰你们的心。
弗 6:23 愿平安与爱同着信，从父神并主耶稣基督归与弟兄们。
弗 6:24 愿恩典与一切在不朽坏之中，爱我们主耶稣基督的人同在。
约壹 5:4 因为凡从神生之物，就胜过世界，胜过世界的，就是我们的信。
约壹 5:18 我们晓得凡从神生的都不犯罪，那从神生的，保守自己，那恶者也就不摸他。
约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。

Eph. 6:2 "Honor your father and mother," which is the first commandment with a promise,
Eph. 6:3 "That it may be well with you and that you may live long on the earth."
Eph. 6:4 And fathers, do not provoke your children to anger, but nurture them in the discipline and admonition of the Lord.
Eph. 6:5 Slaves, be obedient to those who are your masters according to the flesh with fear and trembling, in singleness of your heart, as to Christ;
Eph. 6:6 Not with eye-service as men-pleasers but as slaves of Christ, doing the will of God from the soul;
Eph. 6:7 With good will serving as slaves, as serving the Lord and not men;
Eph. 6:8 Knowing that whatever good thing each one does, this he will receive back from the Lord, whether he is a slave or a free man.
Eph. 6:9 And masters, do the same things toward them, giving up your threatening, knowing that both their Master and yours is in the heavens, and there is no respect of persons with Him.
Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.
Eph. 6:21 But that you also may know the things concerning me, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you.
Eph. 6:22 Him I have sent to you for this very thing, that you may know the things concerning us and that he may comfort your hearts.
Eph. 6:23 Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.
Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.
1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world—our faith.
1 John 5:18 We know that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him.
John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

三 “所以要站住，用真理束你们的腰”——弗六14上：

C. "Stand therefore, having girded your loins with truth"—Eph. 6:14a:

弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，

1 这里的真理，是指神在基督里作我们生活的实际，就是神在我们的生活中被我们实化并经历；这也就是基督自己从我们活出来——四 15，21，24～25，约十四 6，八 31～32，36。

弗 4:15 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；

弗 4:21 如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导，

弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

弗 4:25 所以你们既已脱去谎言，各人就要与邻舍说实话，因为我们是互相为肢体。

约 14:6 耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。

约 8:31 耶稣对信祂的犹太人，你们若住在我的话里，就真是我的门徒；

约 8:32 你们必认识真理，真理必叫你们得以自由。

约 8:36 所以神的儿子若叫你们自由，你们就真自由了。

2 我们所用以束腰的真理，实际上就是我们所经历的基督；因为保罗的生活模成了基督的模型，所以他有力面对一切的反对和逆境——弗四 20～21，腓一 19～21 上。

弗 4:20 但你们并不是这样学了基督；

弗 4:21 如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导，

腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

腓 1:20 这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，

腓 1:21 因为在我，活着就是基督，死了就有益处。

四 “穿上义的胸甲”——弗六 14 下，林前一 30，耶二三 6:

弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，

林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

耶 23:6 在祂的日子，犹太必得救，以色列必安然居住；人要称呼祂的名为，耶和華我们的义。

1 基督作为义的胸甲，遮盖我们的良心，就是胸所表

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

1. Truth here refers to God in Christ as the reality in our living, that is, God realized and experienced by us in our living; this is actually Christ Himself lived out by us—4:15, 21, 24-25; John 14:6; 8:31-32, 36.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Eph. 4:25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;

John 8:32 And you shall know the truth, and the truth shall set you free.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

2. The truth with which we are girded is actually the Christ whom we experience; because Paul's living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances—Eph. 4:20-21; Phil. 1:19-21a.

Eph. 4:20 But you did not so learn Christ,

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

D. "Having put on the breastplate of righteousness"—Eph. 6:14b; 1 Cor. 1:30; Jer. 23:6:

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Jer. 23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.

1. Christ as the breastplate of righteousness covers our conscience, signified

征的；撒但是控告我们的，我们在与他争战时，需要有被血洁净的良心，就是无亏的良心——来九 14，十 22，徒二四 16。

来 9:14 何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？

来 10:22 并且在心一面，我们已经被基督的血洒过，脱开了邪恶的良心，在身体一面，也已经用清水洗净了，就当存着真诚的心，以十分确信的信，前来进入至圣所；

徒 24:16 我因此操练自己，对神对人常存无亏的良心。

2 “弟兄们胜过他，是因羔羊的血；”（启十二 11；）对撒但的控告，我们应该回应说，“我胜过那控告者撒但，不是靠着我的完全，甚至也不是靠着无亏的良心，乃是靠着羔羊的血；我靠义的胸甲，抵挡他的控告。”

启 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。

五 “以和平福音的稳固根基，当作鞋穿在脚上”——弗六 15:

弗 6:15 且以和平福音的稳固根基，当作鞋穿在脚上；

1 基督已经在十字架上，为我们与神并与人成就了和平，这和平成了我们的福音；这和平的福音已经建立成稳固的根基，好像预备好的鞋，给我们穿在脚上——二 13 ~ 17。

弗 2:13 但如今在基督耶稣里，你们这从前远离的人，靠着基督的血，已经得亲近了。

弗 2:14 因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨，

弗 2:15 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，创造一个新人，成就了和平；

弗 2:16 既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了；

弗 2:17 又来传和平为福音，给你们这远离的人，也传和平为福音，给那相近的人，

2 我们借着在和平里站住而打属灵的仗；我们若失去我们与神之间，或与别的信徒之间的和平，我们就

by the breast; in fighting against Satan, our accuser, we need a blood-purified conscience, a conscience void of offense—Heb. 9:14; 10:22; Acts 24:16.

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

Heb. 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

2. "They overcame him because of the blood of the Lamb" (Rev. 12:11); our response to Satan's accusations should be, "I overcome Satan, the accuser, not by my perfection and not even by a conscience void of offense but by the blood of the Lamb; I am defended against his accusations by the breastplate of righteousness."

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

E. "Having shod your feet with the firm foundation of the gospel of peace"—Eph. 6:15:

Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;

1. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel; the gospel of peace has been established as a firm foundation, as a readiness with which our feet may be shod—2:13-17.

Eph. 2:13 But now in Christ Jesus you who were once far off have become near in the blood of Christ.

Eph. 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Eph. 2:17 And coming, He announced peace as the gospel to you who were far off, and peace to those who were near,

2. We fight the spiritual warfare by standing in peace; if we lose the peace between us and God or between us and other believers, we lose the standing

失去了争战的立足点——西三 15。

西 3:15 又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。

六 “此外，拿起信的盾牌，借此就能销灭那恶者一切火燃烧的箭”——弗六 16，林后四 13，来十二 2:

弗 6:16 此外，拿起信的盾牌，借此就能销灭那恶者一切火燃烧的箭。

林后 4:13 并且照经上所记：“我信，所以我说话；”我们既有这同样信心的灵，也就信，所以也就说话，

来 12:2 望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。

1 火燃烧的箭就是撒但的试诱、提议、怀疑、问题、谎言和攻击；我们需要拿起信的盾牌，销灭这些火燃烧的箭。

2 我们需要操练我们信心的灵，连同降服且复活的意志，相信主的显现是要消除魔鬼的作为——约壹三 8，太十六 22 ~ 23，路四 39 ~ 41，太十二 28，路十 17，19。

约壹 3:8 犯罪的是出于魔鬼，因为魔鬼从起初就犯罪。为此，神的儿子显现出来，是要消除魔鬼的作为。

太 16:22 彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。

太 16:23 祂却转过来，对彼得说，撒但，退我后面去罢！你是绊跌我的，因为你思念神的事，只思念人的事。

路 4:39 耶稣站在她旁边，斥责那热病，热就退了，她立刻起来服事他们。

路 4:40 日落的时候，凡有病的人，不论患什么病，都带到耶稣跟前；耶稣按手在他们各人身上，治好了他们。

路 4:41 又有鬼从好些人身上出来，喊着说，你是神的儿子。耶稣斥责它们，不许它们说话，因为它们知道祂是基督。

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

路 10:17 那七十个人欢欢喜喜地回来，说，主啊，在你的名里，就是鬼也服了我们。

路 10:19 看哪，我已经给你们权柄，可以践踏蛇和蝎子，并胜过仇敌一切的能力，绝没有什么能伤害你们。

3 我们需要操练我们信心的灵，相信主的死已废除撒但——来二 14，创二 17，三 15，加二 20，罗六 3 ~

to fight—Col. 3:15.

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

F. "Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one"—Eph. 6:16; 2 Cor. 4:13; Heb. 12:2:

Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

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

1. The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks; we need to take up the shield of faith to quench these flaming darts.

2. We need to exercise our spirit of faith with our subdued and resurrected will to believe that the Lord's manifestation is to destroy the works of the devil—1 John 3:8; Matt. 16:22-23; Luke 4:39-41; Matt. 12:28; Luke 10:17, 19.

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Matt. 16:22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!

Matt. 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.

Luke 4:39 And standing over her, He rebuked the fever, and it left her. And she instantly rose up and served them.

Luke 4:40 And when the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on each one of them and healed them.

Luke 4:41 And demons also came out from many, crying out and saying, You are the Son of God! And He rebuked them and would not allow them to speak, because they knew that He was the Christ.

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Luke 10:17 And the seventy returned with joy, saying, Lord, even the demons are subject to us in Your name.

Luke 10:19 Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.

3. We need to exercise our spirit of faith to believe that the Lord's death has destroyed Satan—Heb. 2:14; Gen. 2:17; 3:15; Gal. 2:20; Rom. 6:3-6; 1 Cor.

6, 林前十五 54 ~ 58。

- 来 2:14 儿女既同有血肉之体，祂也照样亲自 有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼，
- 创 2:17 只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。
- 创 3:15 我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。
- 加 2:20 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，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。
- 罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？
- 罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。
- 罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长；
- 罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，
- 林前 15:54 几时这必朽坏的穿上不朽坏，这必死的穿上不死，经上所记“死被吞灭而致成得胜”的话，就应验了。
- 林前 15:55 死啊，你的得胜在哪里？死啊，你的毒刺在哪里？
- 林前 15:56 死的毒刺就是罪，罪的权势就是律法。
- 林前 15:57 感谢神，祂借着我们的主耶稣基督，使我们得胜。
- 林前 15:58 所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。

4 我们需要操练我们信心的灵，相信主的复活已叫撒但蒙羞——西二 12 ~ 15, 20, 三 1, 约十四 30, 腓三 10, 赛六一 10, 亚三 4 ~ 5。

- 西 2:12 在受浸中与祂一同埋葬，也在受浸中，借着那叫祂从死人中复活之神所运行的信心，与祂一同复活。
- 西 2:13 你们从前在过犯，和未受割礼的肉体中死了，神赦免了你们一切的过犯，叫你们一同与基督活过来；
- 西 2:14 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。
- 西 2:15 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。
- 西 2:20 你们若是与基督同死，脱离了世上的蒙学，为什么仍像在世界中活着，服从那不可拿，不可尝，不可摸等类的规条？
- 西 3:1 所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。
- 约 14:30 以后我不再同你们多说话，因为这世界的王将到，他在我里面是

15:54-58.

- Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.
- Gen. 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.
- Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
- Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
- Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- 1 Cor. 15:54 And when this corruptible will put on incorruption and this mortal will put on immortality, then the word which is written will come to pass, "Death has been swallowed up unto victory."
- 1 Cor. 15:55 Where, O death, is your victory? Where, O death, is your sting?
- 1 Cor. 15:56 The sting of death is sin, and the power of sin is the law.
- 1 Cor. 15:57 But thanks be to God who gives us the victory through our Lord Jesus Christ.
- 1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

4. We need to exercise our spirit of faith to believe that the Lord's resurrection has put Satan to shame—Col. 2:12-15, 20; 3:1; John 14:30; Phil. 3:10; Isa. 61:10; Zech. 3:4-5.

- Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.
- Col. 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;
- Col. 2:14 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.
- Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
- Col. 2:20 If you died with Christ from the elements of the world, why, as living in the world, do you subject yourselves to ordinances:
- Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has

毫无所有；

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，

赛 61:10 我必因耶和大大欢喜，我的魂必因我的神欢腾；因祂以拯救为衣给我穿上，以公义为袍给我披上，好像新郎戴上祭司的华冠，又像新妇佩戴她的饰物。

亚 3:4 祂吩咐那些站在祂面前的说，你们要脱去他身上污秽的衣服。又对约书亚说，你看，我使你的罪孽离开你，给你穿上华美的衣袍。

亚 3:5 祂说，要将洁净的顶冠戴在他头上。他们就把洁净的顶冠戴在他头上，给他穿上华美的衣服，耶和华的使者在旁边站立。

5 我们需要操练我们信心的灵，相信主的升天远超过撒但的权势——弗一 19 ~ 23，二 6，六 11，13。

弗 1:19 以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，

弗 1:20 就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，

弗 1:21 远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，

弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；

弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。

弗 2:6 祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里，

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

6 我们必须相信神；祂是真的、活的、应时的、且便利的——可十一 22，后一 18。

可 11:22 耶稣回答说，你们要信神。

启 1:18 又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。

7 我们必须相信神的心；神对我们的心总是好的；祂没有意思要惩罚我们、伤害我们、或叫我们受亏损——罗八 28 ~ 39。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

罗 8:30 祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。

罗 8:31 这样，对这些事，我们可说什么？神若帮助我们，谁能抵挡我们？

罗 8:32 神既不吝惜自己的儿子，为我们众人舍了，岂不也把万有和祂一

nothing;

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Isa. 61:10 I will rejoice greatly in Jehovah, / My soul will exult in my God; / For He has clothed me with the garments of salvation, / He has wrapped me with the robe of righteousness; / I am like a bridegroom who wears the headdress of the priest, / And like a bride who adorns herself with her jewels.

Zech. 3:4 And He answered and spoke to those standing before Him, saying, Remove the filthy garments from him. Then He said to him, See, I hereby make your iniquity pass from you and clothe you with stately robes.

Zech. 3:5 And He said, Let them put a clean turban upon his head. And they put the clean turban upon his head and clothed him with garments while the Angel of Jehovah stood by.

5. We need to exercise our spirit of faith to believe that the ascension of the Lord is far above Satan's power—Eph. 1:19-23; 2:6; 6:11, 13.

Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

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

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

6. We must have faith in God, who is real, living, present, and available—Mark 11:22; Rev. 1:18.

Mark 11:22 And Jesus answered and said to them, Have faith in God.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

7. We must have faith in God's heart; God's heart toward us is always good; He has no intention to punish us, to injure us, or to cause us to suffer loss—Rom. 8:28-39.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

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

Rom. 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?

Rom. 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not

同白白地赐给我们么？

罗 8:33 谁能控告神所拣选的人？有神称我们为义了。

罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。

罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？

罗 8:36 如经上所记：“我们为你的缘故，终日被杀，人看我们如将宰的羊。”

罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。

罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的，

罗 8:39 是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。

8 我们必须相信神的信实；神不能说谎，祂对自己的话总是信实的——林前 1:9，约壹 1:9，多 1:2。

林前 1:9 神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。

约壹 1:9 我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。

多 1:2 根据永远生命的盼望，（就是那不能说谎的神，在历世之前所应许，

9 我们必须相信神的大能——弗 3:20。

弗 3:20 然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；

10 我们必须相信神的话；神受了约束，要成就祂所说的一切——参帖前五 24，弗六 17 ~ 18。

帖前 5:24 那召你们的是信实的，祂也必作成这事。

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上警醒，且为众圣徒祈求，

11 我们必须相信神的意愿——1:5, 9, 11。

弗 1:5 按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己，

弗 1:9 照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，

弗 1:11 我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业，

12 我们必须相信神的主宰；在祂的主宰权柄下，连我们的错误也互相效力，叫我们得益处——罗九 19 ~ 29。

罗 9:19 这样，你必对我说，祂为什么还指责人？有谁抗拒祂的旨意？

also with Him freely give us all things?

Rom. 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

Rom. 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

Rom. 8:37 But in all these things we more than conquer through Him who loved us.

Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

Rom. 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

8. We must have faith in God's faithfulness; God cannot lie but is always faithful to His word—1 Cor. 1:9; 1 John 1:9; Titus 1:2.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Titus 1:2 In the hope of eternal life, which God, who cannot lie, promised before the times of the ages,

9. We must have faith in God's ability—Eph. 3:20.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

10. We must have faith in God's word; God is bound to fulfill all that He has spoken—cf. 1 Thes. 5:24; Eph. 6:17-18.

1 Thes. 5:24 Faithful is He who calls you, who also will do it.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

11. We must have faith in God's will—1:5, 9, 11.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

12. We must have faith in God's sovereignty; under His sovereignty even our mistakes work for good—Rom. 9:19-29.

Rom. 9:19 You will say to me then, Why does He still find fault? For who withstands His will?

罗 9:20 人哪，你是谁，竟向神顶嘴？被塑造者岂能对塑造他者说，你为什么这样造我？
罗 9:21 窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？
罗 9:22 若是神愿意显示祂的忿怒，彰显祂的能力，就多用恒忍宽容那些可怒、预备遭毁灭的器皿，
罗 9:23 且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；
罗 9:24 这器皿就是我们这蒙祂所召的，不但从犹太人，也从外邦人中，这有什么不可？
罗 9:25 就如神在何西阿书上也说，“那本来不是我子民的，我要称为我的子民；本来不是蒙爱的，我要称为蒙爱的；
罗 9:26 从前在什么地方对他们说，你们不是我的子民，将来就在那里称他们为活神的儿子。”
罗 9:27 以赛亚指着以色列人喊着：“以色列子孙的数目虽如海沙，得救的不过是剩下的余数；
罗 9:28 因为主要在地上实行祂的话，要将祂的话完成且截短。”
罗 9:29 又如以赛亚先前说过，“若不是万军之主给我们存留余种，我们早已成了所多玛，并像蛾摩拉的样子了。”

七 “接受救恩的头盔”——弗六 17 上:

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

- 1 救恩的头盔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。
- 2 撒但把威吓、忧虑、挂虑、恐惧、和其他叫人软弱的思想，注射到我们的心思里；神的救恩乃是我们抵挡这一切所拿起的遮盖；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，腓一 19，罗五 10，十 12 ~ 13。

约 16:33 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。
腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。
罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。
罗 10:12 因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切呼求祂的人是丰富的。
罗 10:13 因为“凡呼求主名的，就必得救。”

八 接受“那灵的剑，那灵就是神的话”——弗六

Rom. 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?
Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
Rom. 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,
Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
Rom. 9:24 Even us, whom He has also called, not only from among the Jews but also from among the Gentiles?
Rom. 9:25 As He also says in Hosea, "I will call those who were not My people My people, and her who was not beloved beloved;
Rom. 9:26 And it shall be that in the place where it was said to them, You are not My people, there shall they be called sons of the living God."
Rom. 9:27 And Isaiah cries concerning Israel, "Though the number of the sons of Israel be like the sand of the sea, it is the remnant that shall be saved;
Rom. 9:28 For the Lord will execute His word upon the earth, accomplishing it and cutting it short."
Rom. 9:29 And as Isaiah has previously said, "Unless the Lord of hosts had left us a seed, we would have become like Sodom and been made like Gomorrah."

G. "Receive the helmet of salvation"—Eph. 6:17a:

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

1. The helmet of salvation is for covering our mind, our mentality, against the negative thoughts shot in by the evil one; such a helmet, such a covering, is God's salvation.
2. Satan injects threats, worries, anxieties, fears, and other weakening thoughts into our mind; God's salvation is the covering that we take up against all of these, and this salvation is the saving Christ whom we experience in our daily life—John 16:33; Phil. 1:19; Rom. 5:10; 10:12-13.

John 16:33 These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.
Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
Rom. 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
Rom. 10:13 For "whoever calls upon the name of the Lord shall be saved."

H. Receive "the sword of the Spirit, which Spirit is the word of God"—Eph.

17下:

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

- 1 在神军装的六项中，唯有那灵的剑是为着攻击仇敌的；我们用剑砍碎仇敌。
- 2 基督作那灵与话，能供我们进攻的剑，杀败我们的仇敌。
- 3 当娄格斯（logos——圣经中常时的话）对我们成了雷玛（rhema——那灵现时、即时、活的说话）时，这雷玛就是砍碎仇敌的剑——参约六 63。

约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

九 “借着各样的祷告和祈求，…时时在灵里祷告，并尽力坚持，在这事上做醒，且为众圣徒祈求”——弗六 17 上，18:

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上做醒，且为众圣徒祈求，

- 1 祷告可视为神军装的第七项，因为这一项是凭借，叫我们借以应用其他各项。
- 2 祷告是应用基督作神军装唯一的路；祷告使军装对我们成为实际可用的。

6:17b:

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

1. Among the six items of God's armor, the sword of the Spirit is the only one for attacking the enemy; with the sword we cut the enemy to pieces.
2. Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the enemy.
3. When the logos (the constant word in the Bible) becomes the rhema (the present, instant, living speaking of the Spirit) to us, this rhema is the sword that cuts the enemy to pieces—cf. John 6:63.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

I. "By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints"—Eph. 6:18:

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

1. Prayer may be considered the seventh item of the armor of God, because it is the means by which we apply the other items.
2. Prayer is the unique way to apply Christ as the armor of God; it is prayer that makes the armor available to us in a practical way.