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◎简介

神人的生活乃是人活神并彰显神。

基督是第一位神人，祂是神人生活的模型，成了所有信主之人的榜样。祂的生活是从马槽到十字架；这是祂一生开始和末了的两个记号。祂降卑自己，过卑微的生活；顺从至死，且死在十字架上。终其一生，祂都是在祂人性的美德里，彰显神的属性，使神得以在祂身上显现无遗。

我们借着重生，得着神的生命，成为神的儿女，就是神人，属于神的种类，也当用这样的心思武装自己，跟随主耶稣走马槽到十字架的窄路；借着祷告与祂是一，不信靠自己，只信靠祂，并凭祂而活，使祂能在地上的团体中彰显。

◎ 目录

- 第一篇 借重生从神而生
- 第二篇 在基督这位好牧人的生机喂养与牧养之下
- 第三篇 第一个神人的生活—从马槽到十字架（一）
- 第四篇 第一个神人的生活—从马槽到十字架（二）
- 第五篇 解释的话（一）
- 第六篇 解释的话（二）
- 第七篇 第一个神人的生活—从马槽到十字架（三）
- 第八篇 第一个神人的生活—从马槽到十字架（四）
- 第九篇 第一个神人的生活—从马槽到十字架（五）
- 第十篇 第一个神人的生活—一个祷告的人（一）
- 第十一篇 第一个神人的生活—一个祷告的人（二）
- 第十二篇 第一个神人的生活—一个祷告的人（三）
- 第十三篇 第一个神人的生活—一个祷告的人（四）再论
- 第十四篇 第一个神人的生活—一个祷告的人（五）
- 第十五篇 第一个神人的生活—一个祷告的人（六）
- 第十六篇 第一个神人的生活—一个祷告的人（七）
- 第十七篇 第一个神人的生活—一个祷告的人（八）

说明

本书是由李常受弟兄于一九九六年二月二十一日至六月二十六日在美国加州安那翰所释放的信息集成。

CONTENTS

- 1. Born of God through Regeneration
- 2. Under the Organic Feeding and Shepherding of Christ as the Good Shepherd
- 3. The First God-man's Living From the Manger to the Cross (1)
- 4. The First God-man's Living From the Manger to the Cross (2)
- 5. A Word of Definition (1)
- 6. A Word of Definition (2)
- 7. The First God-man's Living From the Manger to the Cross (3)
- 8. The First God-man's Living From the Manger to the Cross (4)
- 9. The First God-man's Living From the Manger to the Cross (5)
- 10. The First God-man's Living A Man of Prayer (1)
- 11. The First God-man's Living A Man of Prayer (2)
- 12. The First God-man's Living A Man of Prayer (3)
- 13. The First God-man's Living A Man of Prayer (4) A Further Word
- 14. The First God-man's Living—A Man of Prayer (5)
- 15. The First God-man's Living—A Man of Prayer (6)
- 16. The First God-man's Living—A Man of Prayer (7)
- 17. The First God-man's Living—A Man of Prayer (8)

PREFACE

This book is composed of messages given by Brother Witness Lee in Anaheim, California from February 21 through June 26, 1996.

第一篇

借重生从神而生

读经：约翰福音三章十六节，以弗所书一章五节，九节，创世记一章二十六节，箴言二十章二十七节，创世记二章七节，传道书三章十一节，创世记二章九节，三章二十四节，约翰福音十四章六节，希伯来书十章十九至二十节，约翰福音一章一至五节，十一至十三节，三章六节下，三节，五节。

纲目

壹 神爱世人，甚至将祂的独生子赐给他们，使他们借着信入祂而接受祂，可以得着永远的生命，就是神的生命——约三 16。

贰 祂的喜悦乃是要与人成为一，使人在生命、性情上与祂一样，但无分于祂的神格——弗一 5，9。

叁 祂创造人：

一 照着祂的形像，按着祂的样式——创一 26。

二 给人造灵（生命之气——人的灵——箴二十 27），使人接受并盛装祂，好叫人凭祂而活，以祂作人的生命（由生命树所表征）和一切——创二 7。

三 将永远栽种在他们心里（这永远乃是神所栽种，历代以来就在运行的一种要有目的的感觉，然而在日光之下，除神以外，别无什么可以满足这种感觉）——传三 11。

四 将人放在生命树（表征神，就是人的创造主，作人的生命）跟前——创二 9。

MESSAGE ONE

BORN OF GOD THROUGH REGENERATION

Scripture Reading: John 3:16; Eph. 1:5, 9; Gen. 1:26; Prov. 20:27; Gen. 2:7; Eccl. 3:11; Gen. 2:9; 3:24; John 14:6; Heb. 10:19-20; John 1:1-5, 11-13; 3:6b, 3, 5

OUTLINE

I. God so loved the world that He gave them His only begotten Son, that they may receive Him by believing into Him to have the eternal life—the divine life—John 3:16.

II. His good pleasure is to be one with man and make man the same as He is in life and in nature but not in His Godhead—Eph. 1:5, 9.

III. He created man:

A. In His image and after His likeness—Gen. 1:26.

B. With a spirit (breath of life—spirit of man—Prov. 20:27) for man to receive and contain Him that man may live by Him as man's life (signified by the tree of life) and everything—Gen. 2:7.

C. Implanting in their heart eternity (a divinely implanted sense of a purpose working through the ages which nothing under the sun, but only God, can satisfy)—Eccl. 3:11.

D. Putting man in front of the tree of life (signifying God, the Creator of man, to be man's life)—Gen. 2:9.

肆 因着人的堕落，人接触神这生命树的路，就被以下的东西所封闭：

- 一 神的荣耀，由基路伯所表征。
- 二 神的圣别，由火焰所表征。
- 三 神的公义，由杀戮的剑所表征——创三 24。

伍 在新约里，主借着祂的死，满足了神荣耀、圣别和公义的一切要求，把这条封闭的路打开了。因此，现今这位钉十字架的基督成了那条重新开启的路，使人可以接触神作生命树——约十四 6，来十 19 ~ 20。

陆 神人借重生由神而生之路：

- 一 神圣的生命是在那创造万有之基督这神的话里面——约一 1 ~ 4。
- 二 在基督里的这神圣生命，乃是人的光，带着神圣的生命照耀在黑暗里的人——一 4 ~ 5。
- 三 任何人接受这照耀的光，并信入基督这盛装神之神圣生命的神的话，就要得着权柄，成为神的儿女——一 11 ~ 12。
- 四 他们不是从血（肉身的生命）生的，不是从肉体的意思（成为肉体后堕落之人的意思）生的，也不是从人的意思（神所创造之人的意思）生的，乃是从那是生命源头和生命泉源之神生的——一 13。
- 五 这些儿女都是从神生的神人。
- 六 他们由神这灵重生，成为众灵——众神，（三 6 下，）属于神的种类，得以看见并进入神的国。（三 3，5。）

IV. The way for man to contact God as the tree of life was closed due to man's fall by:

- A. God's glory, signified by the cherubim.
- B. God's holiness, signified by the burning flame.
- C. God's righteousness, signified by the slaying sword — Gen. 3:24.

V. This closed way was, in the New Testament, opened by the Lord through His death who fulfilled all the requirements of God's glory, holiness, and righteousness. Hence, now the crucified Christ becomes the reopened way for man to contact God as the tree of life—John 14:6; Heb. 10:19-20.

VI. The way the God-man is born of God through regeneration:

- A. In the creating Christ of all things as the Word of God is the divine life—John 1:1-4.
- B. This divine life in Christ is the light of men shining with the divine life over men in darkness—John 1:4-5.
- C. Whoever receives this shining light and believes into Christ as the Word of God who contains God's divine life will have the authority to become children of God—John 1:11-12.
- D. They are born not of blood (the physical life), nor of the will of the flesh (the will of fallen man after man became flesh), nor of the will of man (the will of the man created by God), but of God, who is the source of life and the fountain of life—John 1:13.
- E. All these children are God-men born of God.
- F. They are regenerated of God the Spirit to be spirits—gods (John 3:6b) belonging to the species of God to see and enter into the kingdom of God (John 3:3, 5).

在这一系列的信息里，我们要来看神人的生活。这神人的生活，乃是基督生机拯救的八个主要项目：重生、牧养、圣化、更新、变化、建造、模成和荣化。摸着神人的生活，意思就是摸着这八个主要的项目。神人生活的开始，乃是我们借着重生，从神而生。我们必须有一个特定的开始，才会有的一种的生活。生活必须以出生为开始。

壹 神爱世人， 使他们得着永远的生命

神爱世人，甚至将祂的独生子赐给他们，使他们借着信入祂而接受祂，可以得着永远的生命，就是神的生命。（约三16。）约翰三章十六节说，神这样的爱。（直译。）神极其爱世人，甚至到一个地步，将祂的独生子赐给我们。祂这样作，目的是要叫我们相信祂并接受祂，使我们可以得着永远的生命。永远的生命就是神爱我们的目标。这样，我们才能成为祂的儿女，形成召会，结果带进基督的身体，终极完成于新耶路撒冷。这便将神的爱与新耶路撒冷连接在一起。神的爱是联于新耶路撒冷的；新耶路撒冷是神爱的终极完成。

贰 祂的喜悦

神的喜悦乃是要与人成为一，使人在生命、性情上与祂一样，但无分于祂的神格。（弗一5，9。）以弗所一章五节说，神按着祂意愿所喜悦的，预定我们得儿子的名分。“得儿子的名分”意思就是使我们成为众子。神在创立世界以前预定了我们，标出了我们，使我们按着祂的喜悦，成为祂的众子。如果我们问说，“父神哪，你的喜悦是什么？”祂会说，“我的喜悦就是使我自己与你们成为一，并使你们成为我的众子。”

以弗所一章九节也说到神在祂自己里面预先定下的喜悦。神有一个计划要完成，这计划乃是要得着召会作基督的身体，终极完成于新耶路撒冷。我们需要整本圣经，来明白圣经中以弗所书的这一节。神的喜悦，乃是要得着我们作祂的众子，并且至终所有的众子要终极完成新耶路撒冷。我们不该忘记这些项目：首先，神爱我们；其次，祂有一个喜悦。按照圣经的启示，神的喜悦乃是要得着许多儿子，并且要这许多儿子都终极完成为新耶路撒冷。

In this series of messages we want to see the God-man living. This God-man living is the eight major items of Christ's organic saving: regeneration, shepherding, dispositional sanctification, renewing, transformation, building, conformation, and glorification. To touch the God-man living means to touch these eight major items. The commencement of the God-man living is our being born of God through regeneration. We need a particular beginning to have a certain kind of living. The living must have the birth as its beginning.

I. GOD LOVING THE WORLD THAT THEY MAY HAVE ETERNAL LIFE

God so loved the world that He gave them His only begotten Son, that they may receive Him by believing into Him to have the eternal life—the divine life (John 3:16). John 3:16 says that God so loved. God loved the world so much, to such an extent, that He gave His only begotten Son to us. This was for the purpose that we may believe in Him and receive Him that we may have the eternal life. The eternal life is the goal of God's loving of us. Then we can be His children forming the church, issuing in the Body of Christ and consummating in the New Jerusalem. This conjoins God's love with the New Jerusalem. God's love is linked with the New Jerusalem, which is the ultimate consummation of God's love.

II. HIS GOOD PLEASURE

God's good pleasure is to be one with man and make man the same as He is in life and in nature but not in His Godhead (Eph. 1:5, 9). Ephesians 1:5 says that God predestinated us unto sonship according to the good pleasure of His will. Unto sonship means to make us sons. God predestinated us, marked us out, before the foundation of the world that we could be made His sons according to His good pleasure. If we would ask, "Father God, what is Your good pleasure?" He would say, "My good pleasure is to make Myself one with you and to make you My sons."

Ephesians 1:9 also speaks of God's good pleasure, which He purposed in Himself. God has some plan to fulfill, and this plan is to have the church as the Body of Christ which consummates in the New Jerusalem. We need the entire Bible to understand this one verse of the Bible in Ephesians. The good pleasure of God is to have us as His sons, and eventually, all these sons ultimately consummate the New Jerusalem. We should not forget these items—first, God loves us and second, He has a good pleasure. According to the revelation of the Bible, God's good pleasure is to have many sons and have all these many sons consummated as the New Jerusalem.

叁 祂创造人

神的喜悦是要得着许多儿子，终极完成为新耶路撒冷；为此，祂用特别的方式创造人。

一 照着祂的形像，按着祂的样式

根据创世记一章二十六节，神照着祂的形像，按着祂的样式创造人。

二 给人造灵，使人接受并盛装祂

不仅如此，神给人造灵，使人接受并盛装祂，好叫人凭祂而活，以祂作人的生命（由生命树所表征）和一切。（创二7。）人的灵是神的生命之气。创世记二章七节的“气”这字，原文与箴言二十章二十七节的“灵”同字；那里说，人的灵乃是耶和华的灯。

三 将永远栽种在他们心里

神照着祂的形像，按着祂的样式创造人，并给人造灵，使人接受并盛装祂。传道书三章十一节也说，神将永远栽种在人心里。在这宇宙中的事物，主要的有两类：暂时的事物和永远的事物。保罗在林后四章十八节说，“我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。”这一节是对所罗门在传道书三章十一节之话的正确解释。智慧的王说，神造万物，各按其时成为美好，又将永远栽种在人心里。（另译。）这与我们人的经历是相合的。一个人无论多么富有或成功，他仍然觉得虚空。人有一个深的渴望，要得着永久的事物，而唯有永远的事物才是永久的。扩大本英文圣经说，在人心里的这永远，乃是“神所栽种，历代以来就在运行的一种要有目的的感觉，然而在日光之下，除神以外，别无什么可以满足这种感觉”。我们有一种要有目的的感觉，是只有神才能满足的。唯独神才能满足我们心里这种要有目的的感觉。

神创造人的时候，有三个显著的东西：祂的形像；人的灵，使我们接受祂；以及神所栽种，历代以来就在我们心里运行的一种要有目的的感觉——在日光之下，除神以外，别无什么可以满足这种感觉。雅歌中所描绘的罗曼史，不是从主开始的，乃是从寻求者开始的。一个人成了这样一个寻求者，是

III. HIS CREATION OF MAN

In view of His good pleasure to have many sons consummated as the New Jerusalem, He created man in a special way.

A. In His Image and after His Likeness

According to Genesis 1:26 God created man in His image and after His likeness.

B. With a Spirit for Man to Receive and Contain Him

Furthermore, God created man with a spirit for man to receive and contain Him that man may live by Him as man's life (signified by the tree of life) and everything (Gen. 2:7). Man's human spirit is God's breath of life. The Hebrew word for breath in Genesis 2:7 is the same word for spirit in Proverbs 20:27, which says that the spirit of man is the lamp of the Lord.

C. Implanting Eternity in Their Heart

God created man in His image and with a human spirit for man to receive and contain Him. Ecclesiastes 3:11 also says that God put eternity in man's heart. The things in this universe are mainly of two categories: temporal things and eternal things. Paul in 2 Corinthians 4:18 said, "We do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal." This verse is the proper explanation of Solomon's word in Ecclesiastes 3:11. The wise king said that God created everything beautiful in its own time and also put eternity in man's heart. This matches our human experience. Regardless of how rich or successful a person becomes, he still feels empty. Man has a deep desire for permanent things, and the only things which are permanent are the eternal things. The Amplified Bible says that eternity in man's heart is "a divinely implanted sense of a purpose working through the ages which nothing under the sun, but only God, can satisfy." We have a sense of a purpose which nothing can satisfy but God. Only God can satisfy the sense of purpose in our heart.

In God's creation of man there are three striking things: His image, our human spirit to receive Him, and a divinely implanted sense of a purpose in our hearts working through the ages which all things under the sun cannot satisfy—only God. The romance depicted in Song of Songs does not start from the Lord but from the seeker. A person becomes such a seeker because within him there is a sense of purpose to seek

因为在他里面有一种要有目的的感觉，要寻求永远的事物。除了神自己，就是基督之外，没有什么能填满或满足这个感觉。许多人认为我们在浪费时间，但事实上我们是在赎回光阴。那些追求短暂事物的人，才是在浪费时间。他们是无事而忙；他们所忙的事，都是暂时的，不是永远的。在全宇宙中，只有一位是永远的，就是永远的神。

四 将人放在生命树跟前

神照着祂的形像创造人，并给人造灵，也将一种要有目的的感觉，深深的栽种在人心里。然后神将这放在生命树跟前；这生命树乃是表征神，就是人的创造主，作人的生命。（创二 9。）

肆 因着人的堕落， 人接触神这生命树的路就封闭了

因着人的堕落，人接触神这生命树的通路，就被基路伯所表征之神的荣耀、火焰所表征之神的圣别、杀戮的剑所表征之神的公义所封闭。（创三 24。）杀戮的剑是为着执行神的公义。神的荣耀、神的圣别和神的公义，乃是生命树周围的看守者。

伍 钉十字架的基督 成了那条重新开启的路， 使人可以接触神作生命树

在新约里，主借着祂的死，满足了神荣耀、圣别和公义的一切要求，把这条封闭的路打开了。因此，现今这位钉十字架的基督成了那条重新开启的路，使人可以接触神作生命树。（约十四 6，来十 19～20。）主在约翰十四章六节说，“我就是道路、实际、生命。”祂借着被钉十字架，成为道路。希伯来十章十九至二十节说，如今祂借着死，为我们开创了一条又新又活的路。基督和祂的死，今天乃是重新开启的路，使人可以接触神作生命树。

陆 神人借重生 由神而生之路

something eternal. Nothing can fulfill or satisfy this sense of purpose but God Himself, who is Christ. Many people would think that we are wasting our time, but actually we are redeeming the time. Those who pursue temporary things are wasting their time. They are busy for nothing. Anything they are busy for is temporary, not eternal. Only One in the whole universe is eternal, the eternal God.

D. Putting Man in Front of the Tree of Life

God created man in His image, with a human spirit, and with a sense of a purpose deeply implanted in man's heart. Then God put this man in front of the tree of life—signifying God, the Creator of man, to be man's life (Gen. 2:9).

IV. THE WAY FOR MAN TO CONTACT GOD AS THE TREE OF LIFE WAS CLOSED DUE TO MAN'S FALL

The way for man to contact God as the tree of life was closed due to man's fall by God's glory, signified by the cherubim, God's holiness, signified by the burning flame, and God's righteousness, signified by the slaying sword (Gen. 3:24). The slaying sword is for executing God's righteousness. God's glory, God's holiness, and God's righteousness were the gatekeeper around the tree of life.

V. THE CRUCIFIED CHRIST BECOMING THE REOPENED WAY FOR MAN TO CONTACT GOD AS THE TREE OF LIFE

This closed way was, in the New Testament, opened by the Lord through His death who fulfilled all the requirements of God's glory, holiness, and righteousness. Hence, now the crucified Christ becomes the reopened way for man to contact God as the tree of life (John 14:6; Heb. 10:19-20). In John 14:6 the Lord said, "I am the way and the reality and the life." He became the way by being crucified. Hebrews 10 says that today a new way and a living way has been opened for us through His death. Christ with His death today is the reopened way for man to contact God as the tree of life.

VI. THE WAY THE GOD-MAN IS BORN OF GOD THROUGH REGENERATION

一 生命在那创造之基督这神的话里面

现在我们要来看，神人借重生，就是基督生机拯救的头一项，由神而生之路。神圣的生命是在那创造万有之基督这神的话里面。（约一1～4。）约翰一章里有宇宙历史中的五件大事：创造；（3；）成为肉体；（14；）基督成为神的羔羊，为着救赎；（29；）基督成为赐生命的灵，为着变化；（32，42；）以及神家的建造，有基督作为梯子，把天带到地上，且把地联于天。（51。）至终，终极完成的新耶路撒冷就是伯特利，神的家。基督作为梯子，乃是为着天与地之间的来往交通。神的使者，就是服事者，上去下来在这梯子上，以服事我们。我们是家，就是享受者。

约翰在写到基督是神的话，为神说话并启示神时，选了这五件事。在创造里，基督讲说神。受造之物为神说话。诗篇十九篇说，诸天述说神的荣耀，虽然无声音可听，但受造之物仍然说话。（1～4。）保罗在罗马一章二十节说，借着神的受造之物，人可以看见神永远的大能和神性的特征。至终，在圣经末了，神所造的万物都要颂赞神。（启五11～14。）受造之物一直在讲说神。那就是基督的话在讲说。成为肉体继续讲说并启示神。约翰一章二十九节说，“看哪，神的羔羊，除去世人之罪的！”这也是一个极大的讲说。然后有变化的灵，把泥土的人变化为石头，为着建造伯特利，那将要成为终极完成的新耶路撒冷。

二 在基督里的这神圣生命，乃是人的光

宇宙历史中的这五件大事，乃是约翰一章的“树干”。从这树干有一条小枝子萌芽出来。这枝子乃是：生命在这话里，这生命就是光，带着生命而照耀。（4～5。）在基督里的这神圣生命，乃是人的光，带着神圣的生命照耀在黑暗里的人。

三 得着权柄，成为神的儿女

任何人接受这照耀的光，并信入基督这盛装神之神圣生命的神的话，就要得着权柄，成为神的儿女。（11～12。）

四 从神而生

这等人不是从血（肉身的生命）生的，不是从肉体的意思（成为肉体后堕落之人的意思）生的，也不是从人的意思（神

A. In the Creating Christ as the Word of God Is Life

Now we want to see the way the God-man is born of God through regeneration, the first item of the organic salvation of Christ. In the creating Christ of all things as the Word of God is the divine life (John 1:1-4). In John 1 there are five great events in the history of the universe: creation (v. 3), incarnation (v. 14), Christ being the Lamb of God for redemption (v. 29), Christ's becoming the life-giving Spirit for transformation (vv. 32, 42), and the building up of the house of God with Christ as the ladder bringing heaven to earth and joining earth to heaven (v. 51). Ultimately, the consummated New Jerusalem will be the very Bethel, the house of God. Christ as the ladder is for the traffic between heaven and earth. The angels of God, the serving ones, ascend and descend on this ladder to serve us. We are the house, the enjoyers.

In writing about Christ as the Word of God, speaking for God and revealing God, John chose these five events. In creation Christ spoke God. The creation speaks for God. Psalm 19 says that the heavens declare the glory of God and that without a voice heard, the creation still speaks (vv. 1-4). Paul said in Romans 1:20 that God's eternal power and divine characteristics can be seen by man through 's creation. Eventually, millions of items of God's creation are praising God at the end of the Bible (Rev. 5:11-14). Creation is speaking God. That is the word of Christ speaking. Incarnation continues to speak and reveal God. John 1:29 says, "Behold, the Lamb of God, who takes away the sin of the world." This is also a big speaking. Then there is the transforming Spirit transforming the men of clay into stones for the building of Bethel, which will be the consummated New Jerusalem.

B. The Divine Life in Christ Being the Light of Men

These five great events in the history of the universe are the "trunk" of John 1. Out of this trunk a little branch springs up. This branch is that in this Word is life, and the life is the light that shines with the life (vv. 4-5). The divine life in Christ is the light of men shining with the divine life over men in darkness.

C. Having the Authority to Become Children of God

Whoever receives this shining light and believes into Christ as the Word of God who contains God's divine life will have the authority to become children of God (vv. 11-12).

D. Born of God

These ones are born not of blood (the physical life), nor of the will of the flesh (the will of fallen man after man became flesh), nor of the will of man (the will of the man

所创造之人的意思)生的,乃是从那是生命源头和生命泉源之神生的。(13。)神是生命的源头;祂也是涌流的生命水源。在约翰的著作里,他描写神是涌流的一位。至终,三一神涌流出来,如同生命水的河,而这道水流临及新耶路撒冷四边所有的十二个门,以满足并滋养全城。(启二二1。)在约翰四章十四节,神这水源流出如水泉。主赐给我们生命水,在我们里面成了泉源,直涌入永远的生命。

没有多少基督徒照着他们所应当的,把全部注意力放在重生的事上。我们从父母而生,乃是我们的第一次出生。然后有一天,我们因着基督的光,就接受祂而得了重生;我们有了另一个出生。但我要问:在这两个出生中,我们对那一个更加注意?是从我们父母而有的第一个出生,还是从神而有的第二个出生?我们不该注意我们的第一个出生。我们应当只记得一个出生,就是我们的重生。一日过一日,我们不该忘记我们是神的儿女,我们不是从血生的,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。今天,我们这些在基督里的信徒,都知道我们的父是谁。我们尊重我们的第二个出生,在这个出生里,我们是从神而生。

五 神的儿女都是神人

神的儿女都是从神生的神人。

六 属于神的种类

我们由神这灵重生,成为众灵—众神,(约三6下,)属于神的种类,得以看见并进入神的国。(3,5。)约翰一章告诉我们,如何得着权柄,成为神的儿女。然后三章又说到重生。六节说,“从肉体生的,就是肉体;从那灵生的,就是灵。”按着我们天然的生命说,我们乃是肉体,也是从肉体生的。但我们从神这灵而生,就成为众灵,就是众神。牛生牛,马生马。我们是从那灵生的,而那灵就是神。四章二十四节清楚的告诉我们,神是灵。我们既从神这灵而生,就必定在生命和性情上是众神,但无分于神格。我们若不信我们这些从神而生的是众神,那么我们是什么?从那灵生的,就是灵。

我们的第二个出生,使我们得进神的国,成为神的种类。动物和植物都有它们特别的种类。我们是从神而生,所以

created by God), but of God, who is the source of life and the fountain of life (v. 13). God is the source of life. He is also the fountain of life that flows. In John's writings he describes God as the flowing One. Eventually, the Triune God flows out as the river of the water of life, and this flow reaches all the twelve gates of the New Jerusalem on the four sides to satisfy and nourish the entire city (Rev. 22:1). God as the fountain flows out as the spring in John 4:14. The Lord gives us the water of life which becomes in us a spring of water gushing up into eternal life.

Not many Christians have paid full attention to regeneration as they should. Our being born of our parents was our first birth. Then one day we received Christ because of His light, and we were regenerated. We had another birth. But I would ask: Of these two births which one receives more of our attention—the first birth of our parents or the second birth of God? We should not pay attention to our first birth. We should remember only one birth, our regeneration. Day by day, we should not forget that we are children of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Today we believers in Christ know who our Father is. We respect our second birth, the birth in which we were born of the very God.

E. The Children of God Being God-men

The children of God are God-men born of God.

F. Belonging to the Species of God

We are regenerated of God the Spirit to be spirits—gods (John 3:6b) belonging to the species of God to see and enter into the kingdom of God (vv. 3, 5). John 1 tells us how we received the authority to be the children of God. Then John 3 speaks of regeneration again. Verse 6 says, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” We are the flesh and born of the flesh in our natural life. But we were born of God the Spirit to be spirits, gods. That which is born of a cow is a cow. That which is born of a horse is a horse. We are born of the Spirit, and the Spirit is God. John 4:24 tells us clearly that God is Spirit. Because we are born of God the Spirit, we must be gods in life and in nature but not in the Godhead. If we do not believe that we who are born of God are gods, then what are we? That which is born of the Spirit is spirit.

Our second birth caused us to enter into the kingdom of God to become the species of God. The animals and plants have their particular species. We are born of God, so we

我们是众神，属于神的种类。我们应当一直记得，我们是神人，属于神的种类。一个神人是不与人争吵的。这是对神的话一种内在的读经。

重生是基督生机救恩的第一步。重生的洗涤洁除我们旧人一切旧性情的东西。（多三5。）这洗涤乃是一种生机的拯救。没有重生的洗涤，在我们里面就会有旧造的层层累积。有些人可能觉得他们不是神的种类，而是美国人的“种类”。这个种类应当洗除。我们必须看见，重生作为基督生机拯救的第一步，乃是将我们旧性情里旧造的层层累积洗除。

我们不可忘记，我们是属于神种类的神人。我们既是从神而生的神人，且属于神的种类，我们对自己的配偶说话时，就不可随便。作丈夫的必须是神人，生活像神人。只是作好人，离神的喜悦太远了。我们必须看见，我们是神人，从神而生，并且属于神的种类。这是神人生活的开端。

神爱你。神有一个喜悦，要把你作成与祂一模一样。祂是神，所以你也必须是神。神人的生活就是神的生活。这种教训远高过如何圣洁或得胜的教训。在我初作信徒时，我读了许多关于如何过基督徒生活的书，但那些书并没有真正指出那条路。你怎样才能圣洁？你过神人的生活就能圣洁。你怎样才能得胜？也唯有借着过神人的生活。永远不要忘记你是从神而生，属于神种类的神人。

are gods belonging to the species of God. We should always remember that we are God-men belonging to the species of God. A God-man does not quarrel with others. This is an intrinsic-study of the Word of God.

Regeneration is the first step of Christ's organic salvation. The washing of regeneration purges away all the things of the old nature of our old man (Titus 3:5). This washing is an organic saving. Without regeneration's washing, there would be layers of the old creation in our being. Perhaps some would feel that they are not of the species of God, but of the "species" of the Americans. This species should be washed away. We need to see that regeneration as the first step of Christ's organic saving is to wash away the layers of the old creation of our old nature.

We must not forget that we are God-men belonging to God's species. As God-men born of God and belonging to God's species, we cannot speak to our spouse in a loose way. A husband must be a God-man, living as a God-man. To be merely a good man is far away from God's good pleasure. We need to see that we are God-men, born of God and belonging to God's species. This is the beginning of the God-man living.

God loves you. God has a good pleasure to make you the same as He is. He is God, so you must be God also. A God-man living is God living. This kind of teaching is much higher than the teaching concerning how to be holy or victorious. In my early days as a believer, I saw many books on how to live the Christian life, but these books did not really reveal the way. How can you be holy? You can be holy by living a God-man life. How can you be victorious? It is only by living a God-man life. Never forget that you are a God-man, born of God and belonging to God's species.

第二篇

在基督这位好牧人的 生机喂养与牧养之下

读经：约翰福音十一章二十五节，十四章六节，十章十节下至十一节，十四节，十六节，二十一章十五至十七节，以弗所书四章十一至十三节，彼得前书五章四节，希伯来书十三章二十节，彼得前书二章二十五节，二节，哥林多前书三章二节上，希伯来书五章十三至十四节，帖撒罗尼迦前书二章七节，以弗所书五章二十九节，歌罗西书一章二十八节，以弗所书六章十七节，哥林多前书十二章十一节，以弗所书四章四节，彼得前书五章二节，使徒行传二十章二十八节。

纲目

壹 约翰福音是生命的福音，向我们揭示基督不仅是生命，（十一 25，十四 6，）使祂作我们的生命，叫我们借祂从神得重生；基督也是好牧人，（十 10 下～11，14，16，）喂养并牧养我们这些祂的羊群。

贰 信徒在属灵的出生之后，作为才生的婴孩，需要基督的喂养和牧养，正如祂嘱咐祂的第一个使徒彼得，要照顾信徒，就是祂的小羊和羊，喂养并牧养他们——约二 15～17。

叁 在召会生活里，元首基督将祂的恩赐分给成熟者，其中有些是牧人，为着成全圣徒并建造基督的身体——弗四 11～12。

MESSAGE TWO

UNDER THE ORGANIC FEEDING AND SHEPHERDING OF CHRIST AS THE GOOD SHEPHERD

Scripture Reading: John 11:25; 14:6; 10:10b-11, 14, 16; 21:15-17; Eph. 4:11-13; 1 Pet. 5:4; Heb. 13:20; 1 Pet. 2:25, 2; 1 Cor. 3:2; Heb. 5:13-14; 1 Thes. 2:7; Eph. 5:29; Col. 1:28; Eph. 6:17; 1 Cor. 12:11; Eph. 4:4; 1 Pet. 5:2; Acts 20:28

OUTLINE

I. The Gospel of John, as the gospel of life, unveils to us that Christ is not only life (11:25; 14:6) for Him to be life to us that through Him we may be regenerated by God, but also a good Shepherd (10:10b-11, 14, 16) who feeds and shepherds us as His flock.

II. After their spiritual birth, as newborn babes, the believers need the feeding and the shepherding of Christ, as He charged Peter, His first apostle, to take care of the believers as His lambs and sheep by feeding and shepherding them—John 21:15-17.

III. In the church life Christ as the Head distributes His gifts to the mature ones, among whom are the shepherds, for the perfecting of the saints and the building up of the Body of Christ—Eph. 4:11-12.

肆 基督是信徒的救赎主、救主和生命，成了牧长（彼前五 4）和大牧人，（来十三 20，）牧养祂的信徒，作他们的监督。（彼前二 25。）

伍 牧养包括喂养，特别是照顾才生者，而为着喂养才生者，奶是最好的；（彼前二 2，林前三 2 上，来五 13；）使徒保罗将自己比作这样一个乳母。（帖前二 7。）

陆 喂养和牧养，都是为使神人在神的神圣生命中长大，以致日日得救——彼前二 2 下。

柒 牧人的喂养，不仅是为使信徒长大，以致日日得救，也是为使他们在神圣生命中达到成熟；这是神人所需要的，使他们在基督的身体中得着建造——来五 14，弗四 12～13。

捌 基督是身体的头，保养顾惜我们。（弗五 29。）基督的牧养包括保养和顾惜；保养是喂养我们，顾惜是安慰、抚慰我们，以柔爱养育我们，并以亲切的照料维护我们。这一切都是帮助我们在神圣生命中长大，使我们可以其中长大成人并成熟。（西一 28，弗四 13。）

IV. Christ, who is the believers' Redeemer, Savior, and life, becomes the Chief Shepherd (1 Pet. 5:4) and the great Shepherd (Heb. 13:20), who shepherds His believers as their Overseer (1 Pet. 2:25).

V. Shepherding includes feeding, especially in taking care of the newborn ones, and for the feeding of the newborn ones, milk is the best (1 Pet. 2:2; 1 Cor. 3:2a; Heb. 5:13); the apostle Paul likened himself to such a nursing mother (1 Thes. 2:7).

VI. Both the feeding and the shepherding are for the God-men's growth in the divine life of God for their daily salvation—1 Pet. 2:2b.

VII. The shepherds' feeding is not only for the growth unto the believers' daily salvation but also unto their maturity in the divine life which is needed for the God-men to be built up in the Body of Christ—Heb. 5:14; Eph. 4:12-13.

VIII. Christ as the Head of the Body nourishes and cherishes us (Eph. 5:29). Christ's shepherding includes nourishing and cherishing; nourishing is to feed us, and cherishing is to comfort us, to soothe us, to nurture us with tender love, and to foster us with tender care. All of this is to help us grow in the divine life that we may be full-grown and matured in it (Col. 1:28; Eph. 4:13).

玖 基督的喂养，是为使信徒在神圣生命中长大；而神人在神圣生命中的长大，是为使他们在基督身体里的功用得以显明。

拾 信徒在神圣生命中的长大，是借着神话语的喂养，而神的话也就是神的灵；（弗六 17；）信徒在基督身体里功用的显明，也是借着那灵。（林前十二 11。）因此，基督的喂养，最终是与那灵有关的；那灵完全是为着基督的身体，（弗四 4，）以完成神永远经纶的终极目标。

拾壹 基督这样的喂养和牧养，应当是长老们对众召会的责任，（彼前五 2，徒二十 28，）也是我们今日活力排主体的功用。

IX. Christ's feeding is for the believers' growth in the divine life, and the God-men's growth in the divine life is for the manifestation of their functions in the Body of Christ.

X. The believers' growth in the divine life is by feeding on the word of God, which is also the Spirit of God (Eph. 6:17), and the manifestation of the believers' functions in the Body of Christ is also by the Spirit (1 Cor. 12:11); hence, the feeding of Christ is related eventually to the Spirit who is altogether for the Body of Christ (Eph. 4:4) to consummate the ultimate goal of God's eternal economy.

XI. Such feeding and shepherding of Christ should be the responsibility of the elders for the churches (1 Pet. 5:2; Acts 20:28) and the great part of the function of our today's vital groups.

我们在上一篇信息指出，甚至从永远起，神就爱上了人。神的喜悦乃是要与人成为一，使祂自己成为人，并使人在生命和性情上成为神，但无分于神的神格。神为了要完成祂的喜悦，就给人创造了三样重要的东西。第一，神照着祂的形像造人，使人成为祂的复本；第二，神给人造了灵；第三，神把永远栽种在人心。 “永远”这辞也可译为“历代”。扩大本英文圣经对传道书三章十一节里的这辞，有很好的翻译，说，在人心里的永远，指明神所栽种，历代以来就在运行的一种要有目的的感觉，然而在日光之下，除神以外，别无什么可以满足这种感觉。

神创造人之后，就把人放在生命树前；但因着人的堕落，通往生命树的路封闭了。后来，钉十字架的基督成了那条重新开启的路，使人可以接触神作生命树。人一接受神的生命，就得着重生。重生乃是产生神的儿女。牧养乃是照顾这些儿女，喂养他们。牧养之后，就是圣化与更新、变化与建造、以及模成神长子的形像与荣化。这些乃是神生机拯救的八个项目。

神生机的救恩就是神借祂的生命所施的拯救。内里生命这条线开始于盖恩夫人（Madame Guyon）和奥秘派其他的人。劳威廉（William Law）改进这些奥秘派的著作；而后，慕安得烈（Andrew Murray）使用劳威廉的著作。宾路易师母（Mrs. Penn-Lewis）从慕安得烈的著作得了帮助，继续往前看见了基督主观的死。在她之后，史百克（T. Austin-Sparks）看见了复活生命的原则。但所有这些在内里生命线上的人，都没有看见主的牧养乃是主生机救恩的一部分。

牧养的工作就是喂养。喂养是乳养之母亲的事。父母生了孩子之后，必须喂养他们，使他们得以存活。喂养是神生机救恩的一部分。在神人的生活里，我们首先借着重生从神而生。然后我们就在基督这位好牧人的喂养和牧养之下。我们出生之后，就需要喂养，好在生命上长进。

牧养和喂养乃是神人生活的一部分；神人就是信徒。在本篇信息中，我交互使用“信徒”和“神人”这两个辞。在新约里，我们找不出“神人”这辞，但有“神的儿女”一辞，作为“神人”的同义辞。（“神的儿女”一辞，在新约里用了十次。）约翰一章十二节说，“凡接受祂的，

In the previous message we pointed out that even from eternity God fell in love with man. God's good pleasure is to be one with man, to make Himself a man, and to make man Himself in life and in nature but not in the Godhead. In order to accomplish His good pleasure, God created three important things for man. First, He created man in His image, making man His xerox copy; second, He created man with a human spirit; and third, He put eternity in man's heart. The word for eternity may also be translated "the ages." The Amplified Bible gives a marvelous translation of this word in Ecclesiastes 3:11 by saying that eternity in man's heart indicates a divinely implanted sense of a purpose working through the ages which nothing under the sun, but only God, can satisfy.

After His creation of man, God put man in front of the tree of life, but the way to the tree of life was closed due to man's fall. The crucified Christ later became the reopened way for man to contact God as the tree of life. When man receives the life of God, he is regenerated. Regeneration is to bring forth the children of God. Shepherding is to take care of the children by feeding them. After shepherding comes dispositional sanctification and renewing, transformation and building, and conformation unto the image of the firstborn Son of God and glorification. These are the eight items of God's organic salvation.

God's organic salvation is His salvation by His life. The line of the inner life started with Madame Guyon and other mystics. William Law improved these mystical writings, and later Andrew Murray used William Law's writings. Mrs. Penn-Lewis, who received help from Andrew Murray's writings, went on to see the subjective death of Christ. Following her, T. Austin-Sparks saw the principles of life in resurrection. But all of these saints in the line of the inner life never considered the Lord's shepherding a part of the Lord's organic salvation.

The shepherding work is to feed. Feeding is the business of a nursing mother. After parents beget children, they have to feed them so that they can live. Feeding is a part of God's organic salvation. In the God-man living we are firstly born of God through regeneration. Then we are under the organic feeding and shepherding of Christ as the good Shepherd. After our birth we need feeding to progress in life.

Shepherding and feeding are a part of the God-man living. The God-men are just the believers. In this message I use believers and God-men interchangeably. In the New Testament we cannot find the term God-men, but a synonym for God-men is the children of God. (The children of God is used ten times in the New Testament.) John 1:12 says, "But as many as received Him, to them He gave the authority to become

就是信入祂名的人，祂就赐他们权柄，成为神的儿女。”罗马八章十六节说，“那灵自己同我们的灵见证我们是神的儿女。”神的儿女就是神人。

我们在本系列第一篇信息里看见，神的儿女属于神的种类。一个种类就是一个国度；有植物的国度、动物的国度、人的国度、神的国度。约翰三章说，我们从神而生，就看见并进入神的国。（3，5。）“国度”这辞在这里是指生机的范围、种类，而不是指行政的范围。主告诉尼哥底母，他若不重生，就不能见神的国，也就是不能懂得神的国。一个人若不是狮子，怎能懂得狮子的国？你若从狮子生为一只小狮子，你就立即看见、懂得狮子的国。看见乃是内在的懂得。

我们一旦生到神的国里，成为神的儿女，成为神人，就需要得喂养。我们不该认为每一个神人都已长大成人。神人开始他们属灵的生命时乃是婴孩。但无论我们属灵成熟的程度如何，我们都需要基督生机的喂养和牧养。

壹 基督是好牧人

约翰福音是生命的福音，向我们揭示基督不仅是生命，（十一 25，十四 6，）使祂作我们的生命，叫我们借祂从神得重生；基督也是好牧人，（十 10 下～11，14，16，）喂养并牧养我们这些祂的羊群。在雅歌里，主告诉祂的佳偶，要跟随祂羊群的脚步，到祂牧放群羊的地方去。（一 7～8。）后来，祂也在百合花中，就是在寻求主，并以单纯的心，过信靠神之生活的人中间，牧放祂的群羊。（二 16，六 3。）

贰 神的儿女需要基督的喂养和牧养

神的儿女在属灵的出生之后，作为才生的婴孩，需要基督的喂养和牧养，正如祂嘱咐祂的第一个使徒彼得，要照顾信徒，就是祂的小羊和羊，喂养并牧养他们。（约二 15～17。）约翰二十一章是约翰福音的附言。在这篇附言里，基督在复活里来到使徒们那里，嘱咐彼得要喂养主的小羊，并牧养祂的羊。

children of God, to those who believe into His name.” Romans 8:16 says, “The Spirit Himself witnesses with our spirit that we are children of God.” The children of God are the God-men.

We saw in message one that the children of God belong to the species of God. A species is a kingdom. There are the plant kingdom, the animal kingdom, the human kingdom, and the God kingdom. John 3 says that when we are born of God, we see and enter into the kingdom of God (vv. 3, 5). The word kingdom here refers to the organic realm, the species, not to the governmental realm. The Lord told Nicodemus that unless he was regenerated he would not be able to see, or understand, the kingdom of God. Who can understand the kingdom of lions if he is not a lion? If you are born of a lion to be a small lion, right away you see, understand, the kingdom of lions. To see is to intrinsically understand.

Once we are born into the kingdom of God to be the children of God, the God-men, we need the feeding. We should not think that every God-man is full-grown. The God-men begin their spiritual lives as babes. But regardless of our spiritual maturity, we all need the organic feeding and shepherding of Christ.

I. CHRIST BEING THE GOOD SHEPHERD

The Gospel of John, as the Gospel of life, unveils to us that Christ is not only life (11:25; 14:6) for Him to be life to us that through Him we may be regenerated by God, but also a good Shepherd (10:10b-11, 14, 16) who feeds and shepherds us as His flock. In Song of Songs the Lord instructs His lover to go to the place where He pastures His sheep by following the footsteps of His flock (1:7-8). Later, He also pastures His flock among the lilies, that is, among those who seek the Lord and live a life of trusting in God with a pure heart (2:16; 6:3).

II. THE CHILDREN OF GOD NEEDING THE FEEDING AND SHEPHERDING OF CHRIST

After their spiritual birth, as newborn babes, the children of God need the feeding and the shepherding of Christ, as He charged Peter, His first apostle, to take care of the believers as His lambs and sheep by feeding and shepherding them (John 21:15-17). John 21 is an appendix to the Gospel of John. In this appendix Christ came in resurrection to the apostles to charge Peter to feed the Lord's lambs and to shepherd His sheep.

叁 牧人乃是为着成全圣徒

在召会生活里，元首基督将祂的恩赐分给成熟者，其中有些是牧人，为着成全圣徒并建造基督的身体。（弗四 11～12。）我们都需要一些牧人来成全我们。这是活力排所需要的。活力排必须是一班神人。

肆 基督是牧长和大牧人

基督是信徒的救赎主、救主和生命，成了牧长（彼前五 4）和大牧人，（来十三 20，）牧养祂的信徒，作他们的监督。（彼前二 25。）“牧长”是彼得的话；“大牧人”是保罗的话。所有神的信徒，都该在这一个牧人之下；这牧人顾到信徒，作他们的监督。众召会之所以如此软弱，是因为众召会忽略了以基督作牧长和监督的活力排。我盼望在以后几年里，我们要重新实行以喂养和牧养为元素的活力排。我们若不知道如何喂养并牧养别人，我们就无法有活力排。

伍 牧养包括喂养

牧养包括喂养，特别是照顾才生者，而为着喂养才生者，奶是最好的；（彼前二 2，林前三 2 上，来五 13；）使徒保罗将自己比作这样一个乳母。（帖前二 7。）

陆 使神人在神圣生命中长大

喂养和牧养，都是为使神人在神的神圣生命中长大，以致日日得救。（彼前二 2 下。）我们需要神生机的救恩，使我们日日得救。彼前二章二节说，才生的婴孩切慕神话中的奶，使他们得以长大，以致得救，就是日日得救。我们需要从发脾气、批评别人、错待别人、甚至说谎这类事上，得着拯救。我们需要每日的救恩，救我们脱离这样罪恶的行为。借着从主话中的奶得喂养，我们就能蒙拯救。

甚至在以弗所书这样一卷大而深的书中，保罗也说，偷窃的不要再偷。（四 28。）这样一卷高而深的书，仍然有这样较低的嘱咐。如果在我们中间有偷窃的，我们可能会觉得他还没有得救。但保罗指明，这样的人需要日日得救。他们的晨更需要用以弗所四章二十八节：“偷窃的不要再偷。”

III. THE SHEPHERDS FOR THE PERFECTING OF THE SAINTS

In the church life Christ as the Head distributes His gifts to the mature ones, among whom are the shepherds, for the perfecting of the saints and the building up of the Body of Christ (Eph. 4:11-12). We all need some shepherds to come to perfect us. This is needed for the vital groups. Vital groups must be groups of God-men.

IV. CHRIST BEING THE CHIEF SHEPHERD AND THE GREAT SHEPHERD

Christ, who is the believers' Redeemer, Savior, and life, becomes the Chief Shepherd (1 Pet. 5:4) and the great Shepherd (Heb. 13:20), who shepherds His believers as their Overseer (1 Pet. 2:25). The Chief Shepherd is Peter's word; the great Shepherd is Paul's word. All of God's believers should be under this one Shepherd, who cares for the believers as their Overseer. The churches are so weak because they are missing the vital groups with Christ as the Chief Shepherd and Overseer. I hope that in these next few years we will practice anew the vital groups with the elements of feeding and shepherding. If we do not know how to feed and shepherd others, we cannot have the vital groups.

V. SHEPHERDING INCLUDING FEEDING

Shepherding includes feeding, especially in taking care of the newborn ones, and for the feeding of the newborn ones, milk is the best (1 Pet. 2:2; 1 Cor. 3:2a; Heb. 5:13); the apostle Paul likened himself to such a nursing mother (1 Thes. 2:7).

VI. FOR THE GOD-MEN'S GROWTH IN THE DIVINE LIFE

Both the feeding and the shepherding are for the God-men's growth in the divine life of God for their daily salvation (1 Pet. 2:2b). We need God's organic salvation to be our daily salvation. First Peter 2:2 says that the newborn babes desire the milk from God's word that they may grow unto salvation, the daily salvation. We need to be saved from such things as losing our temper, criticizing others, mistreating others, and even lying. We need an everyday salvation from such sinful practices. We can be saved by being fed with the milk of the word.

Even in such a great and deep book like Ephesians, Paul said that the one who steals should steal no more (4:28). Such a high and deep book still has such a lower charge. If there were a stealer among us, perhaps we would feel that he is not saved. But Paul indicated that such saved ones are in need of a daily salvation. They need to have Ephesians 4:28 for their morning watch: "He who steals should steal no more."

在以弗所书里，保罗也说到要孝敬父母。（六1～3。）所有在我们中间的年轻人，都需要这样的话。此外，无论一个人多么年长，他仍然应当孝敬父母。一个弟兄对他的儿女说话是一种方式，对他的父母说话应当是另一种方式。我们对父母说话的方式，必须是尊敬的方式。在今天这时代，许多儿女对父母直呼其名。这不是对自己父母说话尊敬、尊重的方式。为着这样日常生活的罪，我们需要借着从主话中的奶得喂养，而日日得救。这样，我们就能长大，以致日日得救。

柒 牧人的喂养， 是为使信徒在神圣生命中成熟

牧人的喂养，不仅是为使信徒长大，以致日日得救，也是为使他们在神圣生命中达到成熟；这是神人所需要的，使他们在基督的身体中得着建造。（来五14，弗四12～13。）照着我多年来所观察圣徒的情形，我不知道基督的身体怎样才能建造起来。有些长老太强了，有些又太弱了。两者都不对。一个长老若是太强或太弱，就不够资格作长老。唯有那些温和的，既不太强也不太弱的，才有资格作长老。有些弟兄很好，但他们不喜欢和人谈话。他们既认识主和真理，原本应当是活力排里刚强的一分子，但他们难得讲话。在我们中间，有些人太强，有些人又太弱；结果就没有建造。我们之所以没有建造，是因为我们没有过神人的生活。神人的生活会使我们适合于建造在基督的身体里。这种生活是我们从话奶得喂养，叫我们在日常生活中长大以致得救而有的结果。

捌 保养和顾惜

基督是身体的头，保养顾惜我们。（弗五29。）基督的牧养包括保养和顾惜；保养是喂养我们，顾惜是安慰、抚慰我们，以柔爱养育我们，并以亲切的照料维护我们。这一切都是帮助我们在神圣生命中长大，使我们可以在其中长大成人并成熟。（西一28，弗四13。）顾惜人会使他们快乐。在召会生活中，有时候我们必须使人在主里快乐。

玖 基督身体里的功用 得以显明

Paul also spoke in Ephesians about honoring our parents (6:1-3). All the young people among us need this word. Also, regardless of how old a person becomes, he should still honor his parents. A brother talks to his own children in one way, but to his parents in another way. The way in which we speak to our parents must be in an honoring way. In today's age some children address their parents by their first name. This is not an honoring or respectful way to speak to one's parents. For such daily-life sins, we need a daily salvation by feeding on the milk of the word. Then we can grow unto daily salvation.

VII. THE SHEPHERDS' FEEDING BEING FOR THE BELIEVERS' MATURITY IN THE DIVINE LIFE

The shepherds' feeding is not only for the growth unto the believers' daily salvation but also unto their maturity in the divine life which is needed for the God-men to be built up in the Body of Christ (Heb. 5:14; Eph. 4:12-13). After observing the saints for so many years, I wonder how the Body of Christ could be built up. Some elders are too strong, while others are too weak. Both are wrong. If an elder is either too strong or too weak, he is disqualified from the eldership. Only those who are mild, not so strong and not so weak, are qualified to be elders. Some brothers are very good, but they do not like to talk to people. Because they know the Lord and the truth, they should be strong members of the vital groups, but they hardly ever speak. Some are so strong among us and others are so weak. As a result, there is no building. There is no building because we do not live the life of a God-man. The God-man living will make us fit to be built in the Body of Christ. This living is the issue of our feeding on the milk of the word so that we can grow in our daily life unto salvation.

VIII. NOURISHING AND CHERISHING

Christ as the Head of the Body nourishes and cherishes us (Eph. 5:29). Christ's shepherding includes nourishing and cherishing; nourishing is to feed us, and cherishing is to comfort us, to soothe us, to nurture us with tender love, and to foster us with tender care. All of this is to help us grow in the divine life that we may be full-grown and matured in it (Col. 1:28; Eph. 4:13). Cherishing people makes them happy. In the church life, sometimes we have to make people happy in the Lord.

IX. THE MANIFESTATION OF THE FUNCTIONS IN THE BODY OF CHRIST

基督的喂养，是为使信徒在神圣生命中长大；而神人在神圣生命中的长大，是为使他们在基督身体里的功用得以显明。

拾 基督的喂养， 最终是与那灵有关的； 那灵完全是为着基督的身体

信徒在神圣生命中的长大，是借着神话语的喂养，而神的话也就是神的灵；（弗六 17；）信徒在基督身体里功用的显明，也是借着那灵。（林前十二 11。）因此，基督的喂养，最终是与那灵有关的；那灵完全是为着基督的身体，（弗四 4，）以完成神永远经纶的终极目标。凡我们在牧养并喂养别人时所作的，都与那灵有关。神人一切的生活都与那灵有关，所以我们必须是出于那灵的人。唯有出于那灵的人，才能过正当的神人生活。

拾壹 长老们的责任， 以及活力排主体的功用

基督这样的喂养和牧养，应当是长老们对众召会的责任，（彼前五 2，徒二十 28，）也是我们今日活力排主体的功用。一个人若不知道如何喂养并牧养别人，他就不够资格作长老。长老的责任乃是喂养并牧养圣徒，而今日活力排主体的功用也是喂养和牧养。喂养和牧养要花时间，也需要忍耐。我们必须有忍耐有恒心，来实行活力排。我们不该期望有快的结果。快的结果来得快，去得也快。我们必须花时间喂养并牧养别人。这就是主在我们身上正在作的。

甚至在今天，我这个年长跟从主的人，仍然需要祂的喂养和牧养。我知道很少人懂得我所受与年龄有关的苦。唯一知道我所受之苦的就是基督，所以我需要祂来喂养和牧养我。祂是我的牧长和大牧人。我们众人都需要在基督生机的喂养和牧养之下，并与祂是一，来喂养并牧养别人。

Christ's feeding is for the believers' growth in the divine life, and the God-men's growth in the divine life is for the manifestation of their functions in the Body of Christ.

X. THE FEEDING OF CHRIST BEING RELATED TO THE SPIRIT, WHO IS ALTOGETHER FOR THE BODY OF CHRIST

The believers' growth in the divine life is by feeding on the word of God, which is also the Spirit of God (Eph. 6:17), and the manifestation of the believers' functions in the Body of Christ is also by the Spirit (1 Cor. 12:11); hence, the feeding of Christ is related eventually to the Spirit who is altogether for the Body of Christ (Eph. 4:4) to consummate the ultimate goal of God's eternal economy. Whatever we do in shepherding and feeding others is related to the Spirit. All of the God-man's living is related to the Spirit, so we must be men of the Spirit. Only a man of the Spirit can have a proper God-man living.

XI. THE RESPONSIBILITY OF THE ELDERS AND THE GREAT PART OF THE FUNCTION OF THE VITAL GROUPS

Such feeding and shepherding of Christ should be the responsibility of the elders for the churches (1 Pet. 5:2; Acts 20:28) and the great part of the function of our today's vital groups. If someone does not know how to feed and shepherd others, he is not qualified to be an elder. The responsibility of an elder is to feed and to shepherd the saints, and the greater part of the function of today's vital groups is also feeding and shepherding. Feeding and shepherding takes time and requires patience. We must have patience with endurance to practice the vital groups. We should not expect quick fruit. Quick fruit comes and goes. We have to spend our time to feed and shepherd others. This is what the Lord is doing with us.

Even today, as an old follower of Christ, I need His feeding and shepherding. I realize that very few people understand my suffering related to my age. The only one who knows my suffering is Christ, so I need Him to shepherd and feed me. He is my Chief Shepherd and great Shepherd. All of us need to be under the organic feeding and shepherding of Christ and be one with Him to feed and shepherd others.

第三篇

第一个神人的生活— 从马槽到十字架（一）

读经：路加福音二章七至十六节，马太福音二章一至二十三节，路加福音二章二十一至二十四节，歌罗西书二章十一节，路加福音二章二十五节，三十四至三十五节，四十节，四十九节，五十二节，三章二十三节，以赛亚书五十三章二至三节，五十二章十四节，希伯来书四章十五节下，二章十八节，民数记四章三节。

纲目

壹 在祂婴孩的时期：

- 一 卧在马槽里——路二 7 ~ 16。
- 二 逃离反对祂的人：
 - 1 从以色列地逃往埃及——太二 1 ~ 15。
 - 2 从埃及回到以色列地——太二 16 ~ 21。
 - 3 从伯利恒往加利利，并定居在拿撒勒——太二 22 ~ 23。

贰 在祂幼年的时期：

- 一 第八天受割礼，除去祂的肉体，又被圣别归主——路二 21 ~ 24，西二 11。
- 二 西面这个盼望以色列安慰的人，对祂母亲马利亚预言：“看哪，这孩子被立，是要叫以色列中许多人跌倒，许多人兴起，又要成为受人反对的标记，叫许多人心里的意念被揭露出来，你自己的魂也要被刀刺透”——路二 25，34 ~ 35。

MESSAGE THREE

THE FIRST GOD-MAN'S LIVING FROM THE MANGER TO THE CROSS (1)

Scripture Reading: Luke 2:7-16; Matt. 2:1-23; Luke 2:21-24; Col. 2:11; Luke 2:25, 34-35, 40, 49, 52; 3:23; Isa. 53:2-3; 52:14; Heb. 4:15b; 2:18; Num. 4:3

OUTLINE

I. In His infancy:

A. Lying in a manger—Luke 2:7-16.

B. Fleeing from His opposers:

- 1. From the land of Israel to Egypt—Matt. 2:1-15.
- 2. From Egypt back to the land of Israel—Matt. 2:16-21.
- 3. From Bethlehem to Galilee and settled in Nazareth—Matt. 2:22-23.

II. In His youth:

A. Circumcised on the eighth day to put off His flesh and sanctified unto the Lord—Luke 2:21-24; Col. 2:11.

B. Simeon, a man who was waiting for the consolation of Israel, prophesied to Mary His mother, “Behold, this One is appointed for the falling and rising up of many in Israel and for a sign spoken against—and a sword will pierce through your own soul also—so that the reasonings of many hearts may be revealed”—Luke 2:25, 34-35.

三 渐渐长大，刚强起来，充满智慧（指祂的神性），又有神的恩（指神在祂人性里的恩典）在祂身上一路二 40。

四 祂在十二岁时对祂父母说，“我必须以我父的事为念，”或，“我必须在我父的家里。”（路二 49。）早在十二岁时，第一个神人就以祂父的事为念，也就是说，以祂父家的事为念，这父家就是召会，带进基督的身体，并终极完成新耶路撒冷，以成就神永远的经纶。

五 在智慧（指祂的神性）和身量（指祂人性上的身材和年龄）上，并在神与人面前显在祂身上的恩典上，都不断增长一路二 52。

叁 在祂十二岁至三十岁（路三 23）之间静默的时期：

一 在耶和華面前生长如嫩芽，像根出于干地，（赛五三 2 上，）指明祂是出于贫寒之家。

二 无佳形美容，我们看见祂的时候，也无美貌使我们羡慕祂，（赛五三 2 下，）表征在祂的身分和身材上，祂都没有吸引人的威严和令人羡慕的外貌。

三 被人藐视厌弃，多受痛苦，常经忧患，也不受人尊重——赛五三 3。

四 祂的面貌比别人憔悴，形容比世人枯槁——赛五二 14。

五 在各方面受过试诱，与我们一样，只是没有罪——来四 15 下，二 18。

C. Growing to be strong, filled with wisdom (referring to His deity), and the grace of God (referring to God's grace in His humanity) being upon Him—Luke 2:40.

D. At the age of twelve He said to His parents, "I must be in the things of My Father," or, "I must be in My Father's house" (Luke 2:49). Early, at the age of twelve, the first God-man was in the things of His Father, that is, in the things concerning His Father's house, which is the church issuing in the Body of Christ, which will consummate the New Jerusalem for the fulfillment of God's eternal economy.

E. Advancing in wisdom (referring to His deity) and stature (referring to His humanity in stature and age) and in grace manifested in Him before God and men—Luke 2:52.

III. In His silence between the age of twelve and the age of thirty (Luke 3:23):

A. Growing up like a tender plant before Jehovah and like a root out of dry ground (Isa. 53:2a), indicating that He was of a poor family.

B. Having no attracting form nor majesty that we should look upon Him, nor beautiful appearance that we should desire Him (Isa. 53:2b), signifying that in both His status and stature He had no dignity of attraction nor desirable appearance.

C. Being despised and forsaken of men, a man of sorrows and acquainted with grief, respected by no man—Isa. 53:3.

D. His appearance being marred more than that of any man, and His form more than that of the sons of men—Isa. 52:14.

E. Tempted in all respects like us, yet without sin—Heb. 4:15b; 2:18.

前面所提的一切情况与情形，都使人静默不动，不显于社会。

六 主虽然在十二岁时就关心神家的事，但神还没有托付祂完成那为要成就神永远经纶的职事，使祂照顾神的家，带进基督的身体，终极完成新耶路撒冷。

七 神的许多仆人不能忍受这样一段静默的时候，反而在神这样的试验上失败了。照顾神家，带进基督身体的真正职事，需要年龄的成熟。（民四 3。）

All of the states and conditions mentioned above make people silent and inactive in social appearance.

F. Although the Lord had a concern for God's house when He was at the age of twelve, God did not yet commission Him to carry out the ministry for the purpose to accomplish His eternal economy in taking care of God's house issuing in the Body of Christ, consummating the New Jerusalem.

G. Many servants of God could not tolerate such a time of silence; rather, they failed such a test by God. The real ministry to take care of the house of God issuing in the Body of Christ needs the maturity of age (Num. 4:3).

在本篇信息中，我们要来看第一个神人的生活。我们许多人都知道“神人”这辞，但我们必须能指出，新约何处清楚提到这位神人。我们可能想要用约翰一章十四节和马太一章二十三节，但这两处并不是最好的经节。约翰一章十四节说，话成了肉体。这一节含示神人，因为话指神自己，祂成了一个在肉体里的人。马太一章二十三节说，主的名要称为以马内利，意思就是神与我们同在。祂是神，祂也是神成为肉体，住在我们中间。

但启示神人的最好的经节，乃是罗马一章三至四节。这两节说，我们的主耶稣基督，按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，标出为神的儿子。神的儿子就是神自己。我们的基督有两个源头和两种元素。一个是肉体；另一个是圣别的灵。肉体是指祂的人性；圣别的灵是指祂的神性。这是一个人兼有神、人两种性情。

若没有保罗所说的罗马一章三至四节，我们对于基督是第一个神人，有两种性情和两个源头，就不会有清楚的看见。这位神人乃是为着大量复制的原型。祂是第一个神人，我们是许多的神人。彼后一章四节说，我们这些人都有分于神的性情。约翰一章告诉我们，生命在话里，就是在神里，而这生命乃是人的光，照耀在黑暗里。凡接受这照耀的人，就接受了话中的生命，也就得着权柄，成为神的儿女。

那些从神生为神儿女的，若不是神，那么他们是什么？儿女和父亲岂不都是属于同一种类么？约翰三章六节说，“从肉体生的，就是肉体。”你和你的父母都是属于同一种类，就是肉体的种类。六节又说，“从那灵生的，就是灵。”这两个灵是属于同一种类，也是出于同一源头。我们是神生的，成为许多的神人，就是神的许多儿女。此外，我们所信、所敬拜并跟从的主，乃是第一个神人。

创世记一章说到亚当是第一个人，而罗马一章说到基督是第一个神人。亚当的根源是神。路加三章里的家谱说，亚当是神的儿子。（38。）亚当之所以是神的儿子，因为他有神的形像，并且神是他的根源。在创世记一章，万有都是各从其类、各按其种被造的。但人乃是按神类被造的，因为人是照着神的形像，按着神的样式造的。（26。）就这一面意义说，亚当在形像和样式上是神的儿子，但他只有神的形像，

In this message we want to see the first God-man's living. Many of us know the term God-man, but we need to be able to give a clear portion in the New Testament where this God-man is mentioned. We may want to use John 1:14 and Matthew 1:23, but these are not the best verses. John 1:14 says that the Word became flesh. This verse implies the God-man because the Word refers to God Himself who became a man in the flesh. Matthew 1:23 says that the Lord's name would be called Emmanuel, which means God with us. He is God and He is also God incarnated to dwell among us.

But the best verses that reveal the God-man are Romans 1:3 and 4. These verses say that our Lord Jesus Christ was out of the seed of David according to the flesh and was designated the Son of God according to the Spirit of holiness out of the resurrection of the dead. The Son of God is God Himself. Our Christ has two sources and two elements. One is the flesh. The other is the Spirit of holiness. The flesh refers to His humanity. The Spirit of holiness refers to His divinity. This is one Man with two natures—human and divine.

Without Romans 1:3-4, which was spoken by Paul, we would not have a clear view concerning Christ being the first God-man with two natures and two sources. This God-man is the prototype for mass reproduction. He is the first God-man, and we are the many God-men. Second Peter 1:4 says that we are partakers of the divine nature. John 1 tells us that in the Word, which is God, is life, and this life is the light of men shining in the darkness. Whoever would receive this shining receives the life in the Word, and authority is given to him to be a child of God.

If those who are born of God as God's children are not gods, what are they? Are not the children and the Father of the same species? John 3:6 says, "That which is born of the flesh is flesh." Both you and your parents are of the same species, the species of flesh. Verse 6 also says, "That which is born of the Spirit is spirit." The two spirits are of the same species and also of the same source. We are born of God to be the many God-men, the children of God. Also, our Lord, in whom we believe and whom we worship and follow, is the first God-man.

Genesis 1 speaks of Adam as the first man, and Romans 1 speaks of Christ as the first God-man. Adam's origin was God. The genealogy in Luke 3 says that Adam was the son of God (v. 38). Adam was the son of God because he bore the image of God and God was his origin. In Genesis 1 all things were created according to their kind, their species. But man was created according to God's kind because he was created in God's image and after God's likeness (v. 26). In this sense, Adam was the son of God in image and likeness, but he had only the image of God without the life and nature

而没有神的生命和性情。我们却不一样。我们不仅是神所造的，也是从神生的，所以神是我们真实、真正的父；我们是祂真实、真正的儿女。我们有权柄说，我们是神的儿女。我们有神的形像，也有祂的生命和性情。罗马八章十六节说，那灵同我们的灵见证我们是神的儿女。这是一件大事。神的儿女乃是神人。当我们接受主耶稣，祂也进到我们灵里时，我们就立即得着一个权柄。那个权柄就是神圣的生命，而这生命乃是带着神圣的性情。我们有神的生命和性情，因为我们是从神生为祂的儿女。我们乃是神人。

我们不该忘记我们的神人身分，这会影晌我们生活的方式。我们承认自己是神人，还不是那么彻底。我们若看见自己是神人，并对这事认真，我们就立即提高了我们的身分。一个神人会在百货公司与售货员争执么？一九六八年我归化为美国公民后，就开始持美国护照旅行。我的为人就必须像一个美国人；我必须尊重我的身分。就我们的神人身分说，也是这样。我们已经把我们神人的身分贱卖了。我们需要被带回到较高的水平，就是过神人生活的水平。大多数基督徒已经卖掉了作基督徒的身分，因为他们像属世的人一样生活。我们应当是另一类基督徒。我们是今天的神人，因为我们已经从神而生。祂是我们神圣的父，我们是祂神圣的儿子。我们有了这样的领悟，就不会行事轻率、说话随便。亲爱的圣徒，无论我们的职业是什么，无论我们是教师或医师，我们都不可忘记，我们的身分乃是神人的身分。一个神人需要过神人的生活。

神人的生活有一个原型，这原型该成为我们的榜样。第一个神人的生活，是从马槽到十字架。在祂一生的开始和末了，有这两个记号。我年轻时，若要我说是否喜欢马槽和十字架，我会犹豫不决。但今天我能说，我是过着一种开始于马槽，结束于十字架的生活，我觉得这是荣耀的。这就是神人的生活。主的道路乃是降卑祂自己，顺从至死，且死在十字架上。（腓二 8。）祂拣选了这种开始于马槽，结束于十字架的生活。

彼得说，基督既在肉身受过苦，我们也当用同样的心思武装自己。（彼前四 1。）我们需要有刚强的心思，才能受苦。我得救以后，立即祷告说，“神啊，从今天起我只要你。别的我什么也不要。我一生要传你的福音。我要带着圣经，以喝山水吃树根为满足。”那是我基督徒生活的开始。我

of God. We are different. We are not only created by God but also born of God, so God is our real, genuine, Father, and we are His real, genuine, children. We have the authority to say that we are the children of God. We have God's image and His life and nature. Romans 8:16 says that the Spirit and our spirit witness together that we are the children of God. This is a great thing. The children of God are the God-men. When we received the Lord Jesus and He came into our spirit, right away an authority was given to us. That authority was the divine life and with this life is the divine nature. We have the life and nature of God because we were born of God to be His children. We are God-men.

We should not forget our status as God-men. This will affect the way that we live. Our admission that we are God-men is not that thorough. If we realize that we are God-men and we mean it, right away we uplift our status. Can a God-man fight with a salesgirl in a department store? In 1968 I was naturalized to be an American citizen, and I began to travel with an American passport. Then I had to behave myself as an American. I had to honor my status. It is the same with our status as God-men. We have sold our status as God-men too cheaply. We need to be brought to a higher level, the level of living the life of a God-man. Most Christians have sold their status as Christians because they live as worldly people. We should be another class of Christians. We are today's God-men because we have been born of God. He is our divine Father, and we are His divine sons. With this realization we could not behave so lightly or speak that freely. Dear saints, whatever our profession is, whether we are teachers or doctors, we should not forget that our status is that of a God-man. A God-man needs to have a God-man living.

The God-man living has a prototype, which should be our example. The first God-man's living was from the manger to the cross. At the beginning and end of His life, there are these two signs. When I was young, I would hesitate to say whether I liked the manger and the cross. But today I feel glorious to say that I am living a life which has the manger at the beginning and the cross at the end. This is the God-man's living. The Lord took the way of humbling Himself, becoming obedient even unto death, the death of the cross (Phil. 2:8). He chose this kind of life, starting with a manger and ending with a cross.

Peter said that since Christ has suffered in His flesh, we also should arm ourselves with the same mind (1 Pet. 4:1). We need to have a strong mind to suffer. Right after I was saved I prayed, "God, from today I want You. I don't want anything else. My whole life will be spent preaching Your gospel. I will bear the Bible and be satisfied with drinking the water from the hills and eating the roots of the trees." That was the start of

那时已经预备好，要为主的权益受苦；所以直到大约七十年后的今天，从无任何贫穷困苦使我绊跌。我们必须用这样的心思武装自己，但这不该是出于我们天然的胆量。这乃是跟随那走这条马槽和十字架之窄路的主耶稣基督。

壹 在祂婴孩的时期

主的婴孩时期给我们看见两件事：祂卧在马槽里，（路二7～16，）以及逃离反对祂的人。

一 卧在马槽里

婴孩在马槽里，表明微小并卑下，是人救主一生的记号。（路二12。）

二 逃离反对祂的人

祂从以色列地逃往埃及，（太二1～15，）又从埃及回到以色列地。（16～21。）然后祂从伯利恒逃往加利利，并定居在拿撒勒。（22～23。）加利利是一个受藐视的省分。人认识祂是拿撒勒人。“拿撒勒人”这个名称，得自祂逃往那微不足道的拿撒勒村庄。我愿意帮助在我们训练下的年轻人，看见第一个神人生活的榜样。我们不是训练你们成为王子，到大城市去。我们乃是在训练你们“逃”。我到美国来，乃是“逃”到这里。在美国我有言论的自由，可以把一切主所给我看见的供应出来，使主的恢复得以扩展。

贰 在祂幼年的时期

一 第八天受割礼，又被圣别归主

在主耶稣幼年的时期，祂于第八天受割礼，除去祂的肉体，又被圣别归主。（路二21～24，西二11。）割礼是一个记号，表明我们不该凭我们的肉体活着。在消极一面，主受了割礼。在积极一面，祂乃是奉献给神，以成为圣别。

二 西面的见证

此外，西面这个盼望基督作以色列之安慰的人，对祂母亲马利亚预言：“看哪，这孩子被〔神所〕立，是要叫以色列中许多人跌倒，许多人兴起，又要成为受人反对的标记，叫许多人心里的意念被揭露出来，你自己的魂也要被

my Christian life. I was ready to suffer for the Lord's interests, so until today, after about seventy years, nothing of poverty or suffering has ever stumbled me. We must arm ourselves with such a mind, but this should not be out of our natural boldness. This is a following of the Lord Jesus Christ who took this narrow way of a manger and a cross.

I. IN HIS INFANCY

The Lord's infancy shows two things: His lying in a manger (Luke 2:7-16) and His fleeing from His opposers.

A. Lying in a Manger

A baby in a manger, signifying smallness in lowliness, was a sign of the Man-Savior's life (Luke 2:12).

B. Fleeing from His Opposers

He fled from the land of Israel to Egypt (Matt. 2:1-15), and from Egypt back to the land of Israel (vv. 16-21). Then He fled from Bethlehem to Galilee and settled in Nazareth (vv. 22-23). Galilee was a despised province. He became known as the Nazarene. The nickname Nazarene came from His fleeing to the insignificant village of Nazareth. I want to help our young people under our training see the pattern of the first God-man's living. We are not training you to be princes to go to big cities. We are training you to flee. My coming to the United States was my fleeing. In the United States I have the freedom of speech to minister all the Lord has shown me for the spreading of the Lord's recovery.

II. IN HIS YOUTH

A. Circumcised on the Eighth Day and Sanctified unto the Lord

In His youth the Lord Jesus was circumcised on the eighth day to put off His flesh and sanctified unto the Lord (Luke 2:21-24; Col. 2:11). Circumcision is a sign that we should not live by our flesh. On the negative side, the Lord was circumcised. On the positive side, He was consecrated to the Lord for His sanctification.

B. The Testimony of Simeon

Also, Simeon, a man who was waiting for Christ as the consolation of Israel, prophesied to Mary His mother, "Behold, this One is appointed [by God] for the falling and rising up of many in Israel and for a sign spoken against—and a sword will pierce through your own soul also—so that the reasonings of many hearts may be revealed"

刀刺透。”（路二 25，34～35。）主从幼年时期就成了受人反对的标记，人们批评的中心。我们若认真的看自己是神人，就会成为人们谈论的中心。他们所谈关于我们的事，要将他们心里的意念揭露出来。

三 渐渐长大，刚强起来

第一个神人渐渐长大，刚强起来；祂充满了智慧（指祂的神性），又有神的恩（指神在祂人性里的恩典）在祂身上。（路二 40。）我们应当期望我们的儿女会这样长大。

四 以祂父家的事为念

祂在十二岁时对祂父母说，“我必须以我父的事为念，”或，“我必须在我父的家里。”（路二 49。）早在十二岁时，第一个神人就以祂父的事为念，也就是说，以祂父家的事为念，这父家就是召会，带进基督的身体，并终极完成新耶路撒冷，以成就神永远的经纶。在神永远的经纶里，中心乃是祂的家。这家就是今日的召会，这召会结果带进基督的身体，而基督的身体终极完成新耶路撒冷。主只有十二岁的时候，就关心神的经纶。新耶路撒冷是整本圣经六十六卷书的总结。这圣城就是三一神的生机体，由三一神并祂所救赎的人构成。

神是非常有思想、有目的的。祂有一个心愿作祂的喜悦，所以祂定了一个经纶。保罗在提前一章三至四节告诉提摩太，要嘱咐那几个人，不可教导与神的经纶不同的事。在以弗所三章，我们能看见神的经纶是什么。神的经纶乃是祂的计划，要把基督那追测不尽的丰富分给人，使召会得以产生。（8～11。）这召会就带进基督的身体，而这基督的身体终极完成于新耶路撒冷。新耶路撒冷就是终极完成之基督的身体，也是神经纶的总和。我们在这里就是为此而活。我们关心父的家，这也就是主耶稣在十二岁时所关心的。

五 在智慧和身量上都不断增长

主耶稣在智慧（指祂的神性）和身量（指祂人性上的身材和年龄）上，并在神与人面前显在祂身上的恩典上，都不断增长。（路二 52。）祂在童年时期，乃是这样长大。但是今天我们这些神人，都应当这样长大。

(Luke 2:25, 34-35). From His youth the Lord became a sign spoken against, a kind of center of people's criticizing. If we mean business to consider ourselves God-men, we will be the center of people's talk. What they speak about us will reveal the reasonings in their hearts.

C. Growing to Be Strong

The first God-man grew to be strong; He was filled with wisdom (referring to His deity), and the grace of God (referring to God's grace in His humanity) was upon Him (Luke 2:40). We should expect that our children would grow in this way.

D. Being in the Things concerning His Father's House

At the age of twelve He said to His parents, "I must be in the things of My Father," or, "I must be in My Father's house" (Luke 2:49). Early, at the age of twelve, the first God-man was in the things of His Father, that is, in the things concerning His Father's house, which is the church issuing in the Body of Christ, which will consummate the New Jerusalem for the fulfillment of God's eternal economy. In God's eternal economy, the center is His house. This house is today's church, this church issues in the Body of Christ, and the Body of Christ consummates the New Jerusalem. When the Lord was only twelve, He had the concern for God's economy. The New Jerusalem is the total end of the entire sixty-six books of the Bible. This holy city is the very organism of the Triune God, constituted with the Triune God and with His redeemed.

God is very thoughtful and purposeful. He has a heart's desire as His good pleasure, so He made an economy. In 1 Timothy 1:3-4 Paul told Timothy to charge certain ones not to teach different things other than the economy of God. In Ephesians 3 we can see what the economy of God is. The economy of God is His plan to distribute the unsearchable riches of Christ to people that the church may be produced (vv. 8-11). This church issues in the Body of Christ, and this Body of Christ is consummated in the New Jerusalem. The New Jerusalem is the consummated Body of Christ and the totality of God's economy. We are here living for this. We have the concern for the Father's house which the Lord Jesus had when He was twelve.

E. Advancing in Wisdom and Stature

The Lord Jesus advanced in wisdom (referring to His deity) and stature (referring to His humanity in stature and age) and in grace manifested in Him before God and men (Luke 2:52). He was growing in this way when He was in His childhood. But today as God-men we all should grow in this way.

叁 在祂十二岁至三十岁之间

静默的时期

一 在耶和华面前生长如嫩芽， 像根出于干地

主像根出于干地，（赛五三2上，）意思是说，祂是出于贫寒之家。

二 没有吸引人的威严和令人羡慕的外貌

祂无佳形美容，我们看见祂的时候，也无美貌使我们羡慕祂，（赛五三2下，）表征在祂的身分和身材上，祂都没有吸引人的威严和令人羡慕的外貌。

三 被人藐视厌弃

祂被人藐视厌弃，多受痛苦，常经忧患，也不受人尊重。（赛五三3。）

四 祂的面貌比别人憔悴

祂的面貌比别人憔悴，形容比世人枯槁。（赛五二14。）

五 受过试诱，只是没有罪

祂在各方面受过试诱，与我们一样，只是没有罪。（来四15下，二18。）

前面所提的一切情况与情形，都使人静默不动，不显于社会。你若处在这一切的情况与情形中，就必定是静默的，因为无人尊敬或珍赏你。在社会上作一个很活跃的人，善于交际，是很危险的。当主耶稣在地上时，祂没有这种危险。祂被人藐视，外面的样子无人羡慕，也不受人尊重。

六 神还没有托付祂

主虽然在十二岁时就关心神家的事，但神还没有托付祂完成那为要成就神永远经纶的职事，使祂照顾神的家，带进基督的身体，终极完成新耶路撒冷。人行动总是太快，神却是有忍耐的。神告诉亚当，祂将要作女人的后裔，来

III. IN HIS SILENCE BETWEEN THE AGE OF TWELVE

AND THE AGE OF THIRTY

A. Growing Up like a Tender Plant before Jehovah and like a Root out of Dry Ground

The Lord's being a root out of dry ground (Isa. 53:2a) meant that He came from a poor family.

B. Having No Dignity of Attraction nor Desirable Appearance

He had no attracting form nor majesty that we should look upon Him, nor beautiful appearance that we should desire Him (Isa. 53:2b), signifying that in both His status and stature He had no dignity of attraction nor desirable appearance.

C. Being Despised and Forsaken of Men

He was despised and forsaken of men, a man of sorrows and acquainted with grief, respected by no man (Isa. 53:3).

D. His Appearance Being Marred More Than That of Any Man

His appearance was marred more than that of any man, and His form more than that of the sons of men (Isa. 52:14).

E. Tempted yet without Sin

He was tempted in all respects like us, yet without sin (Heb. 4:15b; 2:18).

All of the states and conditions mentioned above make people silent and inactive in social appearance. If you are in all these kinds of states and conditions, you have to be silent, because no one honors or appreciates you. To be a very active person in society, to be so social, is dangerous. When the Lord Jesus was on this earth, He did not have this kind of danger. He was despised, undesirable in outward appearance, and not respected by any men.

F. God Not Yet Commissioning Him

Although the Lord had a concern for God's house when He was at the age of twelve, God did not yet commission Him to carry out the ministry for the purpose to accomplish His eternal economy in taking care of God's house issuing in the Body of Christ, consummating the New Jerusalem. Man moves too fast, but God is patient.

毁坏撒但，然而祂直等到四千年以后才来。当主耶稣出生时，才应验了神在创世记三章十五节向亚当的应许。

七 真正的职事需要年龄的成熟

神的许多仆人不能忍受这样一段静默的时候，反而在神这样的试验上失败了。照顾神家，带进基督身体的真正职事，需要生命〔年龄〕的成熟。（民四 3。）你越成熟，就越有智慧。长老应当是已经长大成熟到某种程度的弟兄，然后他们才有资格作长老。我盼望所有的年轻人都受训练，照着第一个神人这原型的榜样，一直长大。

He told Adam that He would come as the seed of woman to destroy Satan, but He did not come until four thousand years later. When the Lord Jesus was born, that was a fulfillment of God's promise to Adam in Genesis 3:15.

G. The Real Ministry Needing the Maturity of Age

Many servants of God could not tolerate such a time of silence; rather, they failed such a test by God. The real ministry to take care of the house of God issuing in the Body of Christ needs the maturity of life [age] (Num. 4:3). The more maturity you have, the wiser you will be. Elders should be brothers who have grown up to a certain degree in maturity. Then they are qualified to be elders. I hope all of the young people will be trained to go on to grow up according to the pattern of the first God-man, the prototype.

第四篇

第一个神人的生活— 从马槽到十字架（二）

读经：马太福音三章十三至十七节，二十一章三十二节，约翰福音一章十四节，罗马书一章三至四节，八章三节，马太福音十二章十七至十九节，希伯来书一章九节，马太福音四章一至十一节。

纲目

肆 在祂尽职的时期：

一 第一个神人为着完成神永远经纶之职事的开始：

1 借着受施浸者约翰的浸—太三 13～17：

a 照着约翰所带进的义路而尽义—太三 15，二一 32。

b 承认按祂的肉体（祂的人性—约一 14，罗一 3，八 3）说，祂一无用处，只配死和埋葬。

2 凭父神的施膏—太三 16 下～17：

a 将诸天开启，指明神人受浸的意义被诸天所悦纳并印证。

b 差遣祂的灵降在神人身上，指明三一神与祂是一，作祂职事的源头、供应、能力和权柄。

c 向全宇宙，特别向天使宣告，按圣别的灵（神人的神性—罗一 4）说，神人是神的儿子，是父所爱的，父所喜悦的。

MESSAGE FOUR

THE FIRST GOD-MAN'S LIVING FROM THE MANGER TO THE CROSS (2)

Scripture Reading: Matt. 3:13-17; 21:32; John 1:14; Rom. 1:3-4; 8:3; Matt. 12:17-19; Heb. 1:9; Matt. 4:1-11

OUTLINE

IV. In His ministry:

A. The commencement of the first God-man's ministry for the accomplishing of God's eternal economy:

1. Through His baptism by John the Baptist—Matt. 3:13-17:

a. To fulfill the righteousness according to the way of righteousness brought in by John—v. 15; 21:32.

b. Recognizing that, according to His flesh (His humanity—John 1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial.

2. By God the Father's anointing—vv. 16b-17:

a. In opening the heavens, indicating that the significance of His baptism was accepted and sealed by the heavens.

b. In sending His Spirit to descend upon Him, indicating that the Triune God would be one with Him as the source, supply, power, and authority of His ministry.

c. Declaring to the whole universe, particularly to the angels, that according to the Spirit of holiness (His divinity—Rom. 1:4) He is the Son of God, the Beloved of the Father, in whom is the Father's delight.

- d 根据父的拣选—太十二 17～19。
- e 因为祂爱公义，恨恶不法—来一 9。

二 祂的受试诱：

1 在祂职事开始时—太四 1～11：

- a 这试诱是在神的圣灵引导下，由神所安排，使神人在承担祂的职事前受考验—1 节上。

b 魔鬼的试诱—1 节下～10 节：

- (一) 魔鬼根据父神在膏神人时所说，祂是神爱子的话，试诱祂显扬自己是神的儿子，好高抬自己并荣耀自己，并且行神迹，吩咐石头变成饼，解决祂的饥饿，但是神人击败了魔鬼，不肯显扬自己，也不顾到饼，只顾到神的每一句话—3～4 节。
- (二) 魔鬼又根据父神所说，神人是祂爱子的话，试诱神人从殿翼跳下，好叫神吩咐祂的使者托住祂，但神人胜过魔鬼，告诉魔鬼说，经上记着，“不可试探主你的神”—5～7 节。
- (三) 魔鬼带神人上到一座极高的山，将世上的万国，和万国的荣耀，都指给祂看，对祂说，“你若俯伏拜我，我就把这一切都给你。”但是神人征服了魔鬼，不爱世上的万国，和万国的荣耀，并对祂说，“撒但，退去吧！因为经上记着，‘当拜主你的神，单要事奉祂’”—8～10 节。

d. Based upon the Father's choosing—Matt. 12:17-19.

e. Because of His loving of righteousness and hating of lawlessness—Heb. 1:9.

B. His temptations:

1. At the beginning of His ministry—Matt. 4:1-11:

- a. A temptation under the leading of the Holy Spirit of God arranged by God for the God-man to be tested before His assuming of His ministry—v. 1a.

b. The temptation of the devil—vv. 1b-10:

- (1) The devil, based upon God the Father's saying in His anointing to the God-man that He was God's beloved Son, tempted Him to make a show of Himself being the Son of God for His self-exaltation and self-glorification and to do a miracle to bid the stones to become loaves of bread for His hunger, but the God-man defeated him by not making a show of Himself and not caring for the loaves of bread but for every word of God—vv. 3-4.
- (2) Again, the devil, based upon God the Father's saying that the God-man was His beloved Son, tempted the God-man to jump from the wing of the temple so that God would command His angels to bear Him up, but the God-man overcame him by telling him that it is written, "You shall not test the Lord your God"—vv. 5-7.
- (3) The devil took the God-man to a very high mountain and showed Him all the kingdoms of the world and their glory and said to Him, "All these will I give You if You will fall down and worship me," but the God-man conquered him by not loving the worldly kingdoms and their glory and saying to the devil, "Go away, Satan! For it is written, 'You shall worship the Lord your God, and Him only shall you serve'"—vv. 8-10.

- c 第一个神人乃是在神的灵引导下，被带去受魔鬼试诱，作为对祂的考验。就神的仇敌魔鬼而论，那试诱是个试诱，但就神来说，那试诱是个考验，而这考验成了撒但与神之间，关于完成神永远经纶这事的争战。撒但知道神要借着他所毒害并败坏的人，在这人的肉体（人性）里毁坏他，于是就用计谋试诱第一个神人，要祂自居是神的儿子，远离祂人性的地位。第一个神人看出这个，于是反击说，“人…，”（4，）持守祂是人的立场。这击败了撒但狡猾的计谋！不仅如此，在神人第二和第三次的反击中，祂的回答，“不可试探你的神，”以及“当拜主你的神，单要事奉祂”，（7，10，）都是祂最强的着重祂乃是人，是神的造物，来对付撒但，神的另一个造物，好与神绝对的站在一起，使神得着荣耀。
- d 神人击败试诱者初步的试诱，等于祂通过了神的考验，使祂有资格作神的受膏者，就是弥赛亚，也就是基督，为着神的经纶。
- e 在这初步的交战中，撒但的目的是要毁坏神为祂经纶所膏的那一位。然而撒但被打败了，在神的使者面前羞惭的离开那个战场—11 节上。
- f 在为着神经纶的这个初步争战中，第一个神人为着神的荣耀赢得了争战，并且神的使者凯旋的来服事神人，顾到祂四十天禁食的饥饿—11 节下。

- c. It was under the leading of the Spirit of God that the first God-man was brought to be tempted by the devil for His test. With the devil, the enemy of God, that temptation was a temptation, but with God, it was a test, and the test became a battle between Satan and God concerning the accomplishment of God's eternal economy. Knowing that God wanted to destroy him by the man, in his flesh, that is, in his humanity, whom he had poisoned and spoiled, Satan took the strategy of tempting the first God-man to assume that He was the Son of God, standing far off from the position of His humanity. Knowing this, the first God-man fought back by saying "man" (v. 4), holding fast the standing of His being a man. This defeated Satan's subtle strategy! Furthermore, in the God-man's second and third fighting back, His answers, "You shall not test the Lord your God" and "You shall worship the Lord your God, and Him only shall you serve" (vv. 7, 10), all were His strongest emphasis that He was a man, a creature of God, dealing with Satan, another creature of God, to take the strongest stand with God for God's glory.
- d. The God-man's defeating of the tempter's initial temptation equals His passing of God's test and qualifies Him to be God's Anointed, Messiah, and Christ for God's economy.
- e. In this initial warfare Satan's intention was to destroy the One anointed by God for His economy. But he lost the war and left that battleground in shame before the angels of God—v. 11a.
- f. In this initial fighting for God's economy, the first God-man won the war for the glory of God, and the angels of God came triumphantly and ministered to the God-man, taking care of His forty-day fasting hunger— v. 11b.

马太三章十三节至四章十一节启示，主在祂三十岁起首尽职，（路三 23，）如何开始祂职事的生活。基督的职事不仅是要拯救罪人或行善事，乃是要完成神永远的经纶。当祂三十岁时，神设立祂尽祂的职事，目的是要完成神永远的经纶。

圣经六十六卷书的结束和最终的结果，给我们看见神永远经纶的总结。创世记结束于约瑟在棺材里，出埃及记却荣耀的结束于荣耀的神在会幕里。在启示录最后两章，也就是整本圣经的末了，有圣城新耶路撒冷。人们研究、解释、并教导圣经，特别是新约，已经几乎二十个世纪了。在我们之前，许多人看见了许多部分的神圣启示，我们乃是站在这些人的肩膀上。今天我们对圣经的解释，不是根据我们狭窄的观点，乃是根据基督身体团体的观点。

解经家解释新耶路撒冷时，很难说新耶路撒冷是一座实在的城，还是一个表号。启示录一章一节清楚的说，基督用表号将祂的启示指示约翰。羔羊，就是基督，乃是一个表号。灯台也是表号。在启示录，基督在永世里称为羔羊，这羔羊有一个妻子，而这妻子乃是一座城。二十一章九节说到这城乃是羔羊的妻。一座城怎能是妻子？根据启示录的原则，圣城必定也是一个表号，表征历代以来全体蒙神救赎之圣徒的组成；他们已经得了重生、被变化且得荣耀。这城不是物质的、无生命的城，乃是一个团体的活人作为新妇，以基督这样奇妙的人位为其丈夫。这圣城乃是神经纶的终极完成。

一 第一个神人为着完成神永远经纶之职事的开始

第一个神人基督，以特别的方式活在地上，为着完成神永远的经纶，这经纶要终极完成于新耶路撒冷。四福音的中心乃是基督。马太一章十八节和二十节说，这位神人的成孕乃是出于圣灵。神人是个人位，却有两个源头。第一个源头是神圣的，第二个源头是属人的。祂是兼有属人与神圣二性的一个人。

Matthew 3:13 through 4:11 reveals how the Lord began to live in His ministry, which commenced when He was thirty years old (Luke 3:23). Christ's ministry is not just to save sinners or to do good things but to accomplish God's eternal economy. When He became thirty, God established Him to carry out His ministry for the purpose of accomplishing God's eternal economy.

The end and the ultimate issue of the sixty-six books of the Bible show us the conclusion of God's eternal economy. Genesis ends with Joseph in a coffin, but Exodus ends gloriously with the glorious God in the tabernacle. In the last two chapters of Revelation, which are the end of the entire Scriptures, is a holy city, the New Jerusalem. The Bible, especially the New Testament, has been studied, interpreted, and taught for nearly twenty centuries. We are standing on the shoulders of many who have gone before us and have seen many parts of the divine revelation. Today our interpretation of the Bible is not based upon our narrow view. It is based upon the corporate view of the Body.

When the expositors of the Bible came to the New Jerusalem, it was difficult for them to say whether the New Jerusalem was a literal city or a sign. Revelation 1:1 clearly says that Christ made His revelation known to John by signs. The Lamb, who was Christ, is a sign. The lampstands are signs. For eternity Christ in Revelation is called the Lamb, the Lamb has a wife, and the wife is the city. Revelation 21:9 speaks of the city as the wife of the Lamb. How could a city be a wife? Surely, based upon the principle of the book of Revelation, the holy city is also a sign, signifying the composition of the totality of God's redeemed saints throughout the generations, who have been regenerated, transformed, and glorified. It is not a material, lifeless city but a corporate living person as the bride, having Christ, such a wonderful person, as her Husband. This holy city is the ultimate consummation of God's economy.

A. The Commencement of the First God-man's Ministry for the Accomplishing of God's Eternal Economy

As the first God-man, Christ lived on earth in a particular way for the accomplishing of God's eternal economy which ultimately consummates in the New Jerusalem. The very center of the four Gospels is Christ. Matthew 1:18 and 20 say that this God-man's conception was of the Holy Spirit. The God-man was one person, but of two sources. The first source is divine, and the second source is human. He was one person of two natures—human and divine.

从马太三章末了到四章开头的这一段，给我们看见这位神人如何生活并尽职。这一段包括三件事：基督受浸，基督为神所膏，以及基督受魔鬼试诱。祂虽然是受魔鬼的试诱，却是受圣灵的引导去受魔鬼撒但的试诱。我们有否看见，基督的受试诱乃是受圣灵的引导？换句话说，乃是圣灵将祂放在魔鬼的试诱里。我们必须看见基督受浸、受膏、并受试诱的内在意义。

基督是在三十岁时开始尽职；这个岁数是神要求任何事奉祂的人所该达到的年龄。在旧约里，所有的祭司必须满三十岁。（民四 3。）你若是二十五岁，就只能作学徒，作学习的人，而不能作正式的祭司。路加三章告诉我们，当基督三十岁时，祂出来尽职。然后祂受一个人（施浸者约翰）的浸，为神所膏，并受撒但的试诱。人、神、撒但都与神人职事的开始有关联。

1 借着受施浸者约翰的浸

a 照着约翰所带进的义路而尽义

施浸者约翰来的时候，神放弃了摩西的律法。律法已经过去了。施浸者约翰只带着一路义路而来。主在马太二十一章三十二节说，“约翰在义路中来到你们这里。”我们必须注意“义路”这辞。摩西到以色列人这里来，带着许多诫命、律例和典章。出埃及记、利未记、民数记和申命记都是记载这些。但施浸者约翰没有带来任何律法的东西。他只是在义路中而来。义路就是承认你一无用处，只配死和埋葬。

约翰的传讲，乃是耶稣基督福音的开始。（可一 1。）他宣告说，“你们要悔改，因为诸天的国已经临近了。”（太三 2。）当人悔改时，他就把他们放到水里，埋葬他们。约翰用水给人施浸，指明在肉体里的人只配死和埋葬。但是主耶稣来了，乃是把人放在灵里，使人得生命。（11。）这就是新约。

基督借着受浸开始祂的职事。（13～17。）在祂尽职作任何事之前，祂所作的第一件事乃是受浸，照着约翰所带进的义路而尽义。（三 15，二一 32。）这意思是说，虽然

The section from the end of Matthew 3 through the beginning of Matthew 4 shows us how this God-man lived and ministered. This one section covers three things: Christ being baptized, Christ being anointed by God, and Christ being tempted by the devil. He was tempted by the devil, but He was led by the Holy Spirit to be tempted by the devil, Satan. Have we ever realized that Christ's temptation was led by the Holy Spirit? In other words, it was the Holy Spirit who put Him into the temptation of the devil. We need to see the intrinsic significance of His being baptized, anointed, and tempted.

Christ started His ministry when He became thirty years of age, the full age God required for anyone to serve Him. All the priests in the Old Testament had to be thirty years of age (Num. 4:3). If you were twenty-five, you could be only an apprentice, a learner, not a full priest. Luke 3 tells us that when Christ became thirty years of age, He came out to minister. Then He was baptized by a man, John the Baptist, anointed by God, and tempted by Satan. Man, God, and Satan were all involved at the beginning of the God-man's ministry.

1. Through His Baptism by John the Baptist

a. To Fulfill the Righteousness according to the Way of Righteousness Brought In by John

When John the Baptist came, God gave up the Mosaic law. The law was over. John the Baptist came with only one way, the way of righteousness. In Matthew 21:32 the Lord said, "John came to you in the way of righteousness." We have to pay attention to this expression the way of righteousness. Moses came to Israel with many commandments, statutes, and ordinances. Exodus, Leviticus, Numbers, and Deuteronomy cover all of them. But John the Baptist did not bring anything of the law. He came only in the way of righteousness. The way of righteousness is to recognize that you are good for nothing except death and burial.

John's preaching was the beginning of the gospel of Jesus Christ (Mark 1:1). He declared, "Repent, for the kingdom of the heavens has drawn near" (Matt. 3:2). When people repented, he would put them into the water to bury them. John baptized people with water, indicating that man in the flesh is good only for death and burial. But then the Lord Jesus came to put people into the Spirit to have life (v. 11). This is the New Testament.

Christ's ministry commenced by His baptism (vv. 13-17). Before He carried out any part of His ministry, the first thing He did was to be baptized to fulfill the righteousness according to the way of righteousness brought in by John (v. 15; 21:32).

以色列人有了摩西全部的律法，但他们在神面前完全是不义的。在以色列人中间，义已经全数破产了。摩西的律法没有帮助他们成为义的，所以神差遣另一个名叫约翰的人来，而有一个新的开始。他与摩西不同。摩西满了文化和教育，但约翰是没有文化和未受教育的。他吃野的食物，穿野的衣服。这样一个人受神差遣，开始传新约的福音。他的传讲是叫人为自己一切的不义悔改。没有一个人是义的，所以他们都必须悔改。当他们悔改时，约翰就给他们施浸，指明他们只配死和埋葬。这样埋葬之后，他们就被引到那在约翰以后要来的一位。这一位要将他们埋葬到灵里，好赐给他们一个新生命。

b 承认按祂的肉体说，祂一无用处，只配死和埋葬

主耶稣承认，按祂的肉体（祂的人性—约一 14，罗一 3，八 3）说，祂一无用处，只配死和埋葬。耶稣需要受浸，因为祂成了肉体，而肉体在神眼中是一无用处，只配死和埋葬的。借着浸，将这样一个死人埋葬，乃是义路，而不是律法及其律例和规条的路。

2 凭父神的施膏

基督职事的开始，是借着祂的受浸，也是凭父神的施膏。（太三 16 下～ 17。）将诸天开启，指明神人受浸的意义被诸天所悦纳并印证。父差遣祂的灵降在神人身上，指明三一神与祂是一，作祂职事的源头、供应、能力和权柄。祂受父神的施膏，乃是向全宇宙，特别向天使宣告，按圣别的灵（神人的神性—罗一 4）说，神人是神的儿子，是父所爱的，父所喜悦的。

在肉体里，祂一无用处，只配死和埋葬。但父借着膏祂，就照着另一个源头，就是圣别之灵的源头，也就是祂的神性，而有所宣告。父宣告说，站在水里受约翰之浸的这位，有两个源头：肉体（祂的人性）的源头，和圣别之灵（祂的神性）的源头。照着祂的人性，祂是在肉体里，这是一无用处，只配死和埋葬的；但照着祂的神性，祂乃是神的儿子。旧约有时也称天使为神的儿子。约伯记一章说到神

This means that even though Israel had all the laws of Moses, they were altogether unrighteous before God. Righteousness became bankrupt among Israel. Moses' law did not help them to be righteous, so God had a new start by sending another man by the name of John. He was different from Moses. Moses was full of culture and education, but John was uncultured and uneducated. He ate wild food and wore wild clothing. Such a one was sent by God to preach the New Testament gospel at the very beginning. He preached by telling people to repent of all their unrighteousness. No one was righteous, so they all had to repent. When they repented, John baptized them, indicating that they were good only for death and burial. After this burial, they were led to One who would come after John. This One would bury them into the Spirit to give them a new life.

b. Recognizing That, according to His Flesh, He Was Good for Nothing but Death and Burial

The Lord Jesus recognized that according to His flesh (His humanity—John 1:14; Rom. 1:3; 8:3) He was good for nothing but death and burial. Jesus needed to be baptized because He became flesh, and the flesh, in the eyes of God, is good for nothing but death and burial. To bury such a dead person by baptism is the way of righteousness, not the way of the law with its statutes and ordinances.

2. By God the Father's Anointing

Christ's ministry commenced through His baptism and then by God the Father's anointing (Matt. 3:16b-17). The opening of the heavens indicated that the significance of His baptism was accepted and sealed by the heavens. The Father's sending His Spirit to descend upon Him indicated that the Triune God would be one with Him as the source, supply, power, and authority of His ministry. His anointing by God the Father declared to the whole universe, particularly to the angels, that according to the Spirit of holiness (His divinity—Rom. 1:4) He is the Son of God, the Beloved of the Father, in whom is the Father's delight.

In the flesh He was good for nothing but death and burial. But by anointing Him the Father declared something according to another source, the source of the Spirit of holiness, His divinity. The Father declared that this One standing in the water, baptized by John, had two sources: the source of the flesh, His humanity, and the source of the Spirit of holiness, His divinity. According to His humanity He was in the flesh, which was good for nothing but death and burial, but according to His divinity He was the Son of God. In the Old Testament sometimes the angels were called the sons of God. Job 1

与祂的天使开会的时候，就说这些天使是祂的众子。（6。）但基督不是神的一个使者。这一位乃是出于神圣的源头，就是出于神性的。神膏了祂，并且宣告，特别向天使宣告，按基督的神性，祂乃是神的儿子。

基督的受膏是根据父的拣选，（太十二 17～19，）也是因为基督爱公义，恨恶不法。（来一 9。）神带进了义路，所以基督作为人就爱公义，恨恶不法。因此，神就特别的膏了祂。

二 祂的受试诱

1 在祂职事开始时

a 在神的圣灵引导下

主在祂职事开始时，经过了试诱；（太四 1～11；）这试诱是在神的圣灵引导下，由神所安排，使神人在承担祂的职事前受考验。（1上。）没有多少人看见，基督受试诱，乃是在圣灵的引导下，并在神的安排下。这位受膏者在承担祂的职事前，必须受那恶者的试验。

b 魔鬼的试诱

（一）试诱神人显扬自己是神的儿子

魔鬼根据父神在膏神人时所说，祂是神爱子的话，试诱祂显扬自己是神的儿子，好高抬自己并荣耀自己，并且行神迹，吩咐石头变成饼，解决祂的饥饿，但是神人击败了魔鬼，不肯显扬自己，也不顾到饼，只顾到神的每一句话。（3～4。）我们任何一个人若是在主的地位上，可能会宣告说，“我是神的儿子，”然后就吩咐石头变成饼，来证实我们的话。但耶稣基督不受魔鬼的试诱。祂虽然是神的儿子，但祂不需要显扬。祂取了人的地位，活着不是单靠食物，乃是靠神口里所出的一切话。祂只顾神的权益，不顾自己的需要。这是魔鬼第一部分试诱的内在意义。

（二）试诱神人从殿翼跳下

魔鬼又根据父神所说，神人是祂爱子的话，试诱神人从殿翼跳下，好叫神吩咐祂的使者托住祂，但神人胜过魔鬼，

speaks of a time when God and the angels had a conference, and it refers to the angels as His sons (v. 6). But Christ is not an angel of God. This One is of the divine source, divinity. God anointed Him and declared, particularly to the angels, that He was the Son of God according to His divinity.

His anointing was based upon the Father's choosing (Matt. 12:17-19) and because of Christ's loving of righteousness and hating of lawlessness (Heb. 1:9). God brought in the way of righteousness, so Christ as a man hated lawlessness and loved righteousness. Because of this God particularly anointed Him.

B. His Temptations

1. At the Beginning of His Ministry

a. Under the Leading of the Holy Spirit of God

At the beginning of His ministry the Lord passed through a temptation under the leading of the Holy Spirit of God arranged by God for the God-man to be tested before His assuming of His ministry (Matt. 4:1-11). Not many have seen that Christ was tempted by the devil under the leading of the Holy Spirit and under the arrangement of God. This anointed One had to be tested by the evil one before He assumed His ministry.

b. The Temptation of the Devil

(1) Tempting the God-man to Make a Show of Himself as the Son of God

The devil, based upon God the Father's saying in His anointing to the God-man that He was God's beloved Son, tempted Him to make a show of Himself being the Son of God for His self-exaltation and self-glorification and to do a miracle to bid the stones to become loaves of bread for His hunger, but the God-man defeated him by not making a show of Himself and not caring for the loaves of bread but for every word of God (vv. 3-4). If any of us had been in the Lord's place, we probably would have declared, "I am the Son of God," and then we would have proved it by bidding the stones to become loaves of bread. But Jesus Christ did not take the devil's temptation. He was the Son of God, but He did not need to make a show of it. He took the position of a man, who lives not only by bread but also by every word of God. He cared only for God's interests, not for His need. This is the intrinsic significance of the first part of the devil's temptation.

(2) Tempting the God-man to Jump from the Wing of the Temple

Again, the devil, based upon God the Father's saying that the God-man was His beloved Son, tempted the God-man to jump from the wing of the temple so that God would

告诉魔鬼说，经上记着，“不可试探主你的神。”（5～7。）魔鬼又试诱主行神迹，好高抬并荣耀己，但神人胜过他，告诉他说，祂是人，不可试探主祂的神。祂乃是站在人的地位上，不愿作什么来显扬祂是神的儿子。

在主的恢复或在职事里年幼的人，总是想要作一些奇异的事。你可能去到一个新地方，就想要举行福音聚会，盼望有许多人得救，也有许多神迹。但我们必须看见，这是一种试诱，要高抬并荣耀己。任何在宗教里行神奇的事，要使己得着高举的想法，都是魔鬼的试诱。主耶稣说，“当那日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？那时，我要向他们宣告：我从来不认识你们，你们这些行不法的人，离开我去吧。”（七 22～23。）

（三） 用世上的万国和万国的荣耀试诱神人

魔鬼带神人上到一座极高的山，将世上的万国，和万国的荣耀，都指给祂看，对祂说，“你若俯伏拜我，我就把这一切都给你。”但是神人征服了魔鬼，不爱世上的万国，和万国的荣耀，并对祂说，“撒但，退去吧！因为经上记着，‘当拜主你的神，单要事奉祂’”（四 8～10。）主站在人应当敬拜神，单要事奉祂的立场上，击败了魔鬼。

c 在神的灵引导下，被带去受魔鬼试诱

第一个神人乃是在神的灵引导下，被带去受魔鬼试诱，作为对祂的考验。就神的仇敌魔鬼而论，那试诱是个试诱，但就神来说，那试诱是个考验，而这考验成了撒但与神之间，关于完成神永远经纶这事的争战。撒但知道神要借着他所毒害并败坏的人，在这人的肉体（人性）里毁灭他，于是就用计谋试诱第一个神人，要祂自居是神的儿子，远离祂人性的地位。第一个神人看出这个，于是反击说，“人…，”（4，）持守祂是人的立场。这击败了撒但狡猾的计谋！不仅如此，在神人第二和第三次的反击中，祂的回答，“不可试探主你的神，”以及“当拜主你的神，单要事奉祂”，（7，10，）都是祂最强的着重祂乃是人，是神的造物，来对付撒但，神的另一个造物，好

command His angels to bear Him up, but the God-man overcame him by telling him that it is written, “You shall not test the Lord your God” (vv. 5-7). The devil tempted the Lord again to perform a miracle that would exalt and glorify the self, but the God-man overcame him by telling him that He as a man should not test the Lord His God. He was standing on His position as a man, and He did not want to do anything to show that He was the Son of God.

Those who are young in the Lord’s recovery or in the ministry always want to do something marvelous. You may go to a new place and desire to have gospel meetings with many people getting saved and with miracles. But we need to realize that this is a temptation to exalt and glorify the self. Any thought of doing miraculous things in religion for self-exaltation is a temptation of the devil. The Lord Jesus said, “Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power? And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness” (7:22-23).

（3） Tempting the God-man with the Kingdoms of the World and Their Glory

The devil took the God-man to a very high mountain and showed Him all the kingdoms of the world and their glory and said to Him, “All these will I give You if You will fall down and worship me,” but the God-man conquered him by not loving the worldly kingdoms and their glory and saying to the devil, “Go away, Satan! For it is written, ‘You shall worship the Lord your God, and Him only shall you serve’” (4:8-10). The Lord defeated the devil by standing on the ground of man to worship and serve only God.

c. Brought to Be Tempted by the Devil under the Leading of the Spirit

It was under the leading of the Spirit of God that the first God-man was brought to be tempted by the devil for His test. With the devil, the enemy of God, that temptation was a temptation, but with God, it was a test, and the test became a battle between Satan and God concerning the accomplishment of God’s eternal economy. Knowing that God wanted to destroy him by the man, in his flesh, that is, in his humanity, whom he had poisoned and spoiled, Satan took the strategy of tempting the first God-man to assume that He was the Son of God, standing far off from the position of His humanity. Knowing this, the first God-man fought back by saying “man” (v. 4), holding fast the standing of His being a man. This defeated Satan’s subtle strategy! Furthermore, in the God-man’s second and third fighting back, His answers, “You shall not test the Lord your God” and “You shall worship the Lord your God, and Him only shall you serve” (vv. 7, 10), all were His strongest emphasis that He was a man, a creature of God, dealing

与神绝对的站在一起，使神得着荣耀。神不愿以撒但之创造者的身分来对付撒但，神乃是要借着另一个造物，就是人，来对付撒但。撒但尽其所能的来试诱这人，要祂离开祂作人的地位。但主坚定的站在人的地位上来荣耀神，而完成神的经纶。

d 使祂有资格作神的受膏者，就是弥赛亚，也就是基督

神人击败试诱者初步的试诱，等于祂通过了神的考验，使祂有资格作神的受膏者，就是在以色列人中的弥赛亚，也就是在基督徒中的基督，为着神的经纶。

e 撒但被打败了

在这初步的交战中，撒但的目的是要毁坏神为祂经纶所膏的那一位。然而撒但被打败了，在神的使者面前羞惭的离开那个战场。（11 上。）

f 第一个神人为着神的荣耀赢得了争战

在为着神经纶的这个初步争战中，第一个神人为着神的荣耀赢得了争战，并且神的使者凯旋的来服事神人，顾到祂四十天禁食的饥饿。（11 下。）

with Satan, another creature of God, to take the strongest stand with God for God's glory. God would not deal with Satan as his Creator. Instead, God dealt with him by another creature, man. Satan tried his best to tempt this man to stay away from His position as a man. But the Lord Jesus stood in man's position firmly to glorify God and accomplish God's economy.

d. Qualifying Him to Be God's Anointed, Messiah, and Christ

The God-man's defeating of the tempter's initial temptation equals His passing of God's test and qualifies Him to be God's Anointed, Messiah, among Israel, and Christ among Christians for God's economy.

e. Satan's Losing the War

In this initial warfare Satan's intention was to destroy the One anointed by God for His economy. But he lost the war and left that battleground in shame before the angels of God (v. 11a).

f. The First God-man Winning the War for the Glory of God

In this initial fighting for God's economy, the first God-man won the war for the glory of God, and the angels of God came triumphantly and ministered to the God-man, taking care of His forty-day fasting hunger (v. 11b).

第五篇

解释的话（一）

纲目

壹 义路：

读经：马太福音二十一章三十二节：“约翰在义路中来到你们这里。”

一 旧约律法的时代，结束于第一个神人的职事开始时：

- 1 旧约时代的律法，吩咐人要照着律法行善，使神可以照着祂的律法称人为义，（利十八 5，）但人想要建立自己的义，而不服神的义——罗十 3， 5。
- 2 律法的结果，是使人在公义的神面前被暴露为有罪的，（罗四 15，五 20，加三 19，）并且凡属肉体的人，都不能得神称义。（罗三 20。）

二 新约时代，就是恩典时代，也就是耶稣基督福音的时代，开始于施浸者约翰的传道——可一 1～4：

- 1 约翰在义路中而来，传道说，“你们要悔改，因为诸天的国已经临近了”——太三 2。
- 2 约翰吩咐人要因着诸天的国悔改。神的国是属于公义的，（罗十四 17，）而诸天的国特别是建立在公义上的。（太五 20。）这公义乃是神宝座的根基。（诗八九 14。）

MESSAGE FIVE

A WORD OF DEFINITION (1)

OUTLINE

I. The way of righteousness:

Scripture Reading: Matt. 21:32: “John came to you in the way of righteousness.”

A. The Old Testament dispensation of law ended at the commencement of the first God-man's ministry:

1. The law of the Old Testament dispensation charged man to do good according to the law that man might be justified by God according to His law (Lev. 18:5), yet men sought to establish their own righteousness, not subject to the righteousness of God—Rom. 10:3, 5.
2. The outcome of the law was that man was exposed to be sinful before the righteous God (Rom. 4:15; 5:20; Gal. 3:19) and no man of the flesh could be justified by God (Rom. 3:20).

B. The New Testament dispensation, the dispensation of grace, that is, the dispensation of the gospel of Jesus Christ, began from the preaching of John the Baptist—Mark 1:1-4:

1. John came in the way of righteousness and preached, “Repent, for the kingdom of the heavens has drawn near”—Matt. 3:2.
2. John charged the people to repent because of the kingdom of the heavens. The kingdom of God is of righteousness (Rom. 14:17), and the kingdom of the heavens is particularly based upon righteousness (Matt. 5:20). This righteousness is the foundation of God's throne (Psa. 89:14).

- 3 当人接受约翰的传道而来向他悔改时，他就立即给他们施浸，将他们放在水里，埋葬他们，指明他们是属肉体的人，并没有善，（罗七 18，）只配死与埋葬。
- 4 接着约翰的职事，耶稣基督来了，用灵给这些人施浸，使他们在复活里，联于那照着神的义称他们为义而拯救他们的神——罗一 17，三 21～25，林前一 30。
- 5 不仅如此，基督在法理上为这些悔改的人死了之后，又复活过来，而活在他们里面，使他们凭基督的生命，活出公义的生活，而一直蒙神称义——罗四 25。
- 6 这些人都称为“义人”，他们在将来的国度里，要发光如同太阳，（太十三 43，）并且他们的义要居住在新天新地中，直到永远。（彼后三 13。）
- 7 因此，照着约翰的传道和实行而悔改、受浸，乃是神照着祂永远经纶的公义要求所命定的，因此乃是尽神的义，（太三 15，）作为一件永远的事。

贰 耶稣受浸之正确并公义的基础：

读经：马太福音三章十三至十五节：“当下，耶稣从加利利出来，到约但河约翰那里，要受他的浸。约翰想要拦住祂，说，我当受你的浸，你反到我这里来么？耶稣回答说，你暂且容许我吧，因为我们理当这样尽全般的义。于是约翰容许了祂。”

- 一 耶稣受浸的基础，乃是祂认为自己照着祂的人性是一个人，特别是个以色列人，是“在肉体里”的人。（约一 14。）虽然祂只是“在罪之肉体的样式里”，（罗八 3，）

3. When the people received John's preaching and came to repent to him, he right away baptized them by putting them into the water to bury them, indicating that they were men of the flesh who had nothing good (Rom. 7:18) and were worthy only of death and burial.
4. Following John's ministry, Jesus Christ came and baptized these people with the Spirit, joining them, in resurrection, to God, who saved them by justifying them according to His righteousness—Rom. 1:17; 3:21-25; 1 Cor. 1:30.
5. Furthermore, after He died judicially for these repentant people, Christ resurrected to live within them that they may live by Christ's life a life of righteousness to be justified by God all the time—Rom. 4:25.
6. All these people are called “the righteous” who will shine forth like the sun in the coming kingdom (Matt. 13:43), and their righteousness will abide in the new heavens and new earth forever (2 Pet. 3:13).
7. Thus, to repent and be baptized according to John's preaching and practice was ordained by God according to the righteous requirements of God's eternal economy; hence, it is to fulfill the righteousness of God (Matt. 3:15) as a matter of eternity.

II. The proper and righteous base of Jesus' baptism:

Scripture Reading: Matt. 3:13-15: “Then Jesus came from Galilee to the Jordan to be baptized by him. But John tried to prevent Him, saying, It is I who have need of being baptized by You, and You come to me? But Jesus answered and said to him, Permit it for now, for it is fitting for us in this way to fulfill all righteousness. Then he permitted Him.”

- A. The base for Jesus to be baptized is that He considered Himself, according to His humanity, a man, especially an Israelite, who is a man “in the flesh” (John 1:14). Even though He was only “in the likeness of the flesh of sin” (Rom. 8:3), “without sin” (Heb. 4:15),

是“没有罪”的，（来四15，）但祂仍是“在肉体里”，这肉体并没有善，只配死与埋葬。

二 基于这个事实，在祂为神开始祂的职事时，祂情愿受施浸者约翰的浸，承认祂照着自己的人性，并没有任何资格作神的仆人。

三 作为一个在肉体里的人，祂需要成为死了的人，埋在死水中，以履行神照着祂的公义而有的新约要求，并且祂这样作是情愿的，认为这是尽神的义。这样的基础必定是正确且公义的。

yet He was “in the flesh,” which has nothing good but is worthy only of death and burial.

B. Based upon this fact, at the beginning of His ministry for God, He was willing to be baptized by John the Baptist, recognizing that, according to His humanity, He was one who did not have any qualification to be a servant of God.

C. As a man in the flesh, He needed to be a dead man buried in the death water to fulfill God’s New Testament requirement according to His righteousness, and He did it willingly, considering it the fulfilling of God’s righteousness. Such a base surely is proper and righteous.

在本篇信息中，我们要对义路，以及耶稣受浸之正确并公义的基础，说一些解释的话。当我年轻时，我不懂主耶稣既不是罪人，为什么祂需要受浸。这个问题一直留在我里面，大约有七十年了。直到我写这些信息的纲目时，我才找到了答案。

我也愿意指出，研究第一个神人的生活，实际上就是研究祂所经过的一切试诱。四福音乃是祂所受试诱的记载。祂受了魔鬼撒但、法利赛人、撒都该人和希律党人的试诱、察验；甚至主肉身的兄弟也试验祂。无论祂去哪里，祂接触什么人，都有试诱。作一个基督徒，在某种意义上说，不是一件容易的事。这是因为神和我们有一个敌对者撒但。

我们不容易明白，为什么神容让撒但这么自由。根据以赛亚十四章，神已经审判了撒但。（12～15。）此外，根据希伯来二章十四节，基督已在十字架上废掉了撒但。神用很强的判决定罪了撒但，基督也废掉了他，但为什么今天他仍然这么自由？我愿意用另一个问题，来回答这事——没有撒但，神怎能试验我们？撒但甚至试验神，神甚至邀请撒但来试验祂。祂对撒但说，“你曾用心察看我的仆人约伯没有？”（伯一8。）撒但向神挑战之后，神容许撒但去试验约伯，说，“凡他所有的，都在你手中；只是不可伸手加害于他。”（12。）后来约伯经过了一段几乎没有人能忍受的试验时间。在神的经纶里，祂安排要有一个仇敌，一个试验者，就是由神所造、为神所立、甚至受神所膏的基路伯。

壹 义路

马太二十一章三十二节说，“约翰在义路中来到你们这里。”在旧约里，摩西是在定罪的路中而来。林后三章清楚的说，旧约的职事是定罪的职事，而新约的职事是称义的职事。（9。）整本新约就是称义的事。施浸者约翰不属于旧约。有些人说，约翰是一个过渡的人，既不在旧约里，也不在新约里；但这是错的。马可一章启示，耶稣基督的福音是从施浸者约翰开始的。约翰的教训乃是神新约经纶的开始。

一 旧约律法的时代， 结束于第一个神人的职事开始时

In this message we want to give a word of definition concerning the way of righteousness and concerning the proper and righteous base of Jesus' baptism. When I was young, I wondered why the Lord Jesus, who was not a sinner, needed to be baptized. This question has been remaining within me for about seventy years. It was not until writing the outlines for these messages that I found the answer.

Also, I would like to point out that to study the first God-man's living is actually to study all the temptations through which He passed. The four Gospels are a record of His temptations. He was tempted, tested, by the devil Satan, the Pharisees, Sadducees, and Herodians. Even the Lord's fleshly brothers tested Him. Wherever He went and with whomever He contacted, there were temptations. To be a Christian, in a sense, is not an easy thing. This is because God and we have an opposing party, Satan.

It is not easy to understand why God lets Satan be so free. According to Isaiah 14, God has judged Satan (vv. 12-15). Also, according to Hebrews 2:14, Christ destroyed him on the cross. God condemned him with a strong verdict, and Christ destroyed him, but why is he still so free today? I would answer this by asking another question—without Satan, how could God test us? Satan even tested God, and God even invited Satan to test Him. He said to Satan, “Have you considered My servant Job?” (Job 1:8, NASB). After Satan challenged the Lord, He gave Satan the permission to test Job, saying, “All that he has is in your power, only do not put forth your hand on him” (v. 12). Job then passed through a time of testing which nearly no one could stand. In God's economy, He arranged to have an enemy, a testing one, who had been a cherub created by God, appointed by God, and even anointed by God.

I. THE WAY OF RIGHTEOUSNESS

Matthew 21:32 says, “John came to you in the way of righteousness.” In the Old Testament, Moses came in the way of condemnation. Second Corinthians 3 says clearly that the Old Testament ministry was a ministry of condemnation and that the New Testament ministry is a ministry of righteousness (v. 9). The entire New Testament is a matter of righteousness. John the Baptist does not belong to the Old Testament. Some have said that John was a transitional person who was neither in the Old Testament nor in the New Testament, but this is wrong. Mark 1 reveals that the gospel of Jesus Christ began from John the Baptist. John's teaching was the commencement of God's New Testament economy.

A. The Old Testament Dispensation of Law Ending at the Commencement of the First God-man's Ministry

1 旧约时代的律法，吩咐人要照着律法行善

旧约时代的律法，吩咐人要照着律法行善，使神可以照着祂的律法称人为义，（利十八5，）但人想要建立自己的义，而不服神的义。（罗十3，5。）

2 律法的结果

律法的结果，是使人在公义的神面前被暴露为有罪的，（罗四15，五20，加三19，）并且凡属肉体的人，都不能得神称义。（罗三20。）律法不能帮助神的子民成为义的，反而暴露他们。没有人能因行善而得神称义。相反的，众人都被暴露。没有一个属肉体的人，能得神称义。律法的结果、结局，与律法所期望的完全不同。

二 新约时代

新约时代是恩典时代，不像旧约时代乃是律法时代。整个新约就是恩典时代，也就是耶稣基督福音的时代。这个时代开始于施浸者约翰的传道。这可以从马可一章一至四节得到证实：“神的儿子，耶稣基督福音的开始，正如申言者以赛亚书上所记的：‘看哪，我在你面前差遣我的使者，他要预备你的道路；在旷野有人声喊着：预备主的道路，修直祂的途径。’照这话，约翰出来了，在旷野施浸，传悔改的浸，使罪得赦。”约翰出来传他的福音，乃是算为耶稣基督福音的开始。

1 约翰在义路中而来

约翰在义路中而来，传道说，“你们要悔改，因为诸天的国已经临近了。”（太三2。）在摩西律法职事下的以色列人需要悔改，因为他们全都行不义。以赛亚一章关于以色列社会的记载，给我们看见他们变得何等的邪恶。在外邦社会中的恶事，也见于以色列社会。

2 神的国是属于公义的

在以色列人中间没有公义，所以他们需要悔改。约翰吩咐人要因着诸天的国悔改。神的国是属于公义的，（罗十四17，）而诸天的国特别是建立在公义上的。主在马太

1. Charging Man to Do Good according to the Law

The law of the Old Testament dispensation charged man to do good according to the law that man might be justified by God according to His law (Lev. 18:5), yet men sought to establish their own righteousness, not subject to the righteousness of God (Rom. 10:3, 5).

2. The Outcome of the Law

The outcome of the law was that man was exposed to be sinful before the righteous God (Rom. 4:15; 5:20; Gal. 3:19) and no man of the flesh could be justified by God (Rom. 3:20). The law did not help God's people become righteous. Instead, it exposed them. No one could do good things to be justified by God. On the contrary, all were exposed. No man of the flesh could be justified by God. The result, the outcome, of the law was absolutely different from what the law expected.

B. The New Testament Dispensation

The New Testament dispensation is the dispensation of grace, unlike the dispensation of the Old Testament, which was the dispensation of the law. The entire New Testament is the dispensation of grace, which is the dispensation of the gospel of Jesus Christ. This dispensation began from the preaching of John the Baptist. This is proved by Mark 1:1-4: “The beginning of the gospel of Jesus Christ, the Son of God, even as it is written in Isaiah the prophet: ‘Behold, I send My messenger before Your face, who will prepare Your way, a voice of one crying in the wilderness: Prepare the way of the Lord; make straight His paths.’ John came baptizing in the wilderness and preaching a baptism of repentance for forgiveness of sins.” John's coming out to preach his gospel was counted as the beginning of the gospel of Jesus Christ.

1. John Coming in the Way of Righteousness

John came in the way of righteousness and preached, “Repent, for the kingdom of the heavens has drawn near” (Matt. 3:2). The Israelites who were under the ministry of the law of Moses needed to repent because they were all practicing unrighteousness. The record of the society of Israel in Isaiah 1 shows how evil the people had become. The evils seen in Gentile society could also be seen in Israel's society.

2. The Kingdom of God Being of Righteousness

There was no righteousness among the Israelites, so they needed to repent. John charged the people to repent because of the kingdom of the heavens. The kingdom of God is of righteousness (Rom. 14:17), and the kingdom of the heavens is particularly based

五章二十节说，“你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。”这公义乃是神宝座的根基。（诗八九 14。）

3 属肉体的人只配死与埋葬

当人接受约翰的传道而来向他悔改时，他就立即给他们施浸，将他们放在水里，埋葬他们，指明他们是属肉体的人，并没有善，（罗七 18，）只配死与埋葬。有些人可能以为，他们向约翰悔改之后，应当会有好的结果。但约翰反而把他们放在水里埋葬他们，指明他们一无用处。我信这就是为什么法利赛人和撒都该人不愿到约翰这里来。四福音给我们看见，有三班门徒：施浸者约翰的门徒、法利赛人的门徒、和撒都该人的门徒。施浸者约翰的门徒对法利赛人和撒都该人是真实的试验，所以他们中间没有人敢到约翰那里去。

新约恩典时代—耶稣基督之福音的时代—的第一个思想乃是，所有堕落属肉体的人，除了死和埋葬之外，一无用处。这是非常严肃的。但是很可惜，在今天的基督教里，许多人传福音时给人一个错误的观念。今天我们必须有人，在传福音时就像施浸者约翰一样，呼召人悔改。

4 耶稣基督用灵给人施浸

接着约翰的职事，耶稣基督来了，用灵给这些人施浸，使他们在复活里，联于那照着神的义称他们为义而拯救他们的神。（罗一 17，三 21～25，林前一 30。）新约开始于约翰所传之道的思想，也就是说，属肉体的人只配死和埋葬。但这不是整个新约福音的思想，这只不过是开端。这个思想继续于主耶稣来施另一种的浸。祂把人浸到灵里，使他们在复活里联于神。在受浸时，人被埋在水里，然后人从水里起来，表征复活。借着死与埋葬，我们都结束了，但接着还有复活。在复活里，耶稣把我们联于神。这个思想比死与埋葬更大。

新约福音的第一个思想乃是，每一个堕落属肉体的人，除了死与埋葬以外，便一无用处；第二个思想乃是，你若承认这个，耶稣基督就要来把你浸入活神里面，在复活里把你联于神。这就照着神的公义称你为义，借此拯救你。

upon righteousness. In Matthew 5:20 the Lord said, “Unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” This righteousness is the foundation of God’s throne (Psa. 89:14).

3. Men of Flesh Being Worthy Only of Death and Burial

When the people received John’s preaching and came to repent to him, he right away baptized them by putting them into the water to bury them, indicating that they were men of the flesh who had nothing good (Rom. 7:18) and were worthy only of death and burial. Perhaps some people thought that there should be a good result after their repenting to John. Instead, John put them into the water to bury them, indicating that they were good for nothing. I believe this was why the Pharisees and Sadducees would not come to John. The Gospels show us that there were disciples of three parties: those of John the Baptist, those of the Pharisees, and those of the Sadducees. Those of John the Baptist were a real test to the Pharisees and the Sadducees, so none of them dared to come to John.

The first thought of the New Testament dispensation of grace, the dispensation of the gospel of Jesus Christ, is that all fallen men of the flesh are worthy of nothing except death and burial. This is very serious. Regretfully, many in today’s Christianity give people a wrong concept in their preaching of the gospel. We must have people preaching the gospel today who are like John the Baptist, calling people to repent.

4. Jesus Christ Baptizing People with the Spirit

Following John’s ministry, Jesus Christ came and baptized these people with the Spirit, joining them, in resurrection, to God, who saved them by justifying them according to His righteousness (Rom. 1:17; 3:21-25; 1 Cor. 1:30). The New Testament begins with the thought of John’s preaching, that is, that men of the flesh are good only for death and burial. But this is not the thought of the entire New Testament gospel. This is just the beginning. This thought is continued with the Lord Jesus’ coming to practice another kind of baptism. He baptized people into the Spirit to join them in resurrection to God. In baptism there is the practice of burial into water and then a rising up from the water, signifying resurrection. Through death and burial we are finished, but then there is a resurrection. In resurrection, Jesus joins us to God. This thought is greater than death and burial.

The first thought of the New Testament gospel is that every fallen man of the flesh is good for nothing except death and burial, and the second thought is that if you recognize this, Jesus Christ will come to baptize you into the living God, joining you to God in resurrection. This saves you by justifying you according to His righteousness.

施浸者基督，把你联于神，使你与那是公义的神成为一。神唯有凭着祂的公义，才会称你为义。

罗马一章十六至十七节说，福音本是神的大能，要救以色列人，也要救外邦人，因为神的义显示在这福音上。受浸是很有能力的，因为耶稣把受浸者联于神，使他们在生命、性情上成为神，但无分于神格。一个贫穷的妻子，在婚姻上联于她那有百万财富的丈夫时，他们二人就成为一。她虽然原是个贫穷的女子，但是当他们在婚姻上联结的那一刻，她也就成了百万富翁。这就是当我们在受浸联于神时，所发生的事。

施浸者约翰的职事，是对付我们真实的光景；而我们的光景乃是：我们是属肉体的人，只配死和埋葬。但是基督这另一位施浸者，来把我们在复活中联于神。我们与基督一同复活，而与神成为一。如今我们乃是与另一个人位相联的“百万富翁”。这就是新约恩典福音的第二个思想。公义的神将祂自己赐给我们作我们的义，这义就使我们得称为义。

5 活在他们里面，使他们活出公义的生活

不仅如此，基督在法理上为这些悔改的人死了之后，又复活过来，而活在他们里面，使他们凭基督的生命，活出公义的生活，而一直蒙神称义。这就是为什么罗马四章二十五节说，祂复活是为我们的称义。我们不是有一位死了的救主；我们乃是有一位活的救主，而祂是活的灵，住在我们里面。我们凭祂的生命，就能过一种一直蒙神称义的生活。这就是神人的生活。

神这位义者，将祂自己赐给我们作我们的义。同样的原则，基督也已赐给我们作我们的义。基督与神乃是一。林前一章三十节说，这位赐给我们的基督，乃是我们的公义。基督也有祂自己的义行。罗马五章十八节说，借着基督一次的义行，众人都被称义得生命了。借着祂在十字架上受死的一次义行，我们众人都被称义了。基督有祂自己的义，使祂有资格作我们的救主。

有些人犯了错误，把基督个人的义行与基督自己这人位混淆一起。我们编我们的诗歌本时，把诗歌中所有这样的错误都改正过来。诗歌第二百三十七首是新生铎夫（Zinzendorf）写的，原诗说，“耶稣你血和你的义，是我

The Baptizer, Christ, joins you to God to make you one with God, who is righteousness. God would justify you only by His righteousness.

Romans 1:16 and 17 say that the gospel is the power of God that saves both Israel and the Gentiles because the righteousness of God is revealed in it. Baptism is so powerful because Jesus joins the baptized ones to God to make them God in life and nature but not in the Godhead. When a poor wife is joined to her millionaire husband in marriage, they become one. She may have been a poor girl, but at the moment they are joined in marriage she becomes a millionaire. This is what happened when we were joined to God in baptism.

John the Baptist's ministry is to deal with our real situation, which is that we are men of the flesh who are worthy only of death and burial. But Christ, another baptizer, came and joined us to God in resurrection. We were resurrected with Christ to be one with God. Now we are “millionaires” who are joined to another person. This is the second thought of the New Testament gospel of grace. The righteous God gave Himself to us as our righteousness, and this righteousness justified us.

5. Living within Them That They May Live a Life of Righteousness

Furthermore, after He died judicially for these repentant people, Christ resurrected to live within them that they may live by Christ's life, a life of righteousness to be justified by God all the time. This is why Romans 4:25 says that He was raised for our justification. We do not have a dead Savior. We have a Savior who is living, and as the living Spirit, He lives in us. By His life, we have a living that God has to justify all the time. This is the God-man living.

God, the righteous One, gave Himself to us as our righteousness. In the same principle, Christ is given to us as our righteousness. Christ and God are one. First Corinthians 1:30 says Christ, who is given to us, is our righteousness. Christ also has His own righteous act. Romans 5:18 says that Christ's one righteous act was unto justification of life to all men. By His one righteous act of dying on the cross, we all have been justified. Christ has His own righteousness, which qualifies Him to be our Savior.

Some make the mistake of confusing Christ's personal righteous act with Christ Himself, the person. When we compiled our hymnal (Hymns), we corrected all such mistakes in the hymns. Hymn #295 by Zinzendorf said, “Jesus, Thy blood and righteousness / My beauty are, my glorious dress.” We corrected this to read: “God's

美丽，是我锦衣。”我们改正为：“神的基督是我的义，我的美丽，我的锦衣。”基督这个人位，乃是我们的义。

6 “义人”在将来的国度里，要发光如同太阳

这些人都称为“义人”，他们在将来的国度里，要发光如同太阳，（太十三43，）并且他们的义要居住在新天新地中，直到永远。（彼后三13。）马太十章四十一节和路加十四章十四节也提及义人，而彼后二章二十一节说到义路。路加十四章十四节说到义人的复活。彼后二章二十一节说到悖逆的人虽认识义路，竟然转离神。新约恩典的时代，是要产生神人的生活，而神人的生活乃是义的生活。

7 借着悔改受浸而尽神的义

因此，照着约翰的传道和实行而悔改、受浸，乃是神照着祂永远经纶的公义要求所命定的，因此乃是尽神的义，（太三15，）作为一件永远的事。受浸乃是遵守神新约的命定，在神面前按照神的评价承认你自己，并满足神公义的要求。

贰 耶稣受浸之 正确并公义的基础

马太三章十三至十五节启示耶稣受浸之正确并公义的基础：“当下，耶稣从加利利出来，到约但河约翰那里，要受他的浸。约翰想要拦住祂，说，我当受你的浸，你反到我这里来么？耶稣回答说，你暂且容许我吧，因为我们理当这样尽全般的义。于是约翰容许了祂。”

一 耶稣受浸的基础

耶稣受浸的基础，乃是祂认为自己照着祂的人性是一个人，特别是个以色列人，是“在肉体里”的人。（约一14。）虽然祂只是“在罪之肉体的样式里”，（罗八3，）是“没有罪的”，（来四15，）但祂仍是“在肉体里”，这肉体并没有善，只配死与埋葬。基督是神的话来成了肉体，而“肉体”乃是一个反面的辞。当然，罗马八章三节告诉我们，基督只在罪之肉体的样式里，但祂仍然是在肉体里。这是祂在祂人性里的立足

Christ, who is my righteousness, / My beauty is, my glorious dress.” Christ, the person, is our righteousness.

6. “The Righteous” Shining Forth like the Sun in the Coming Kingdom

All these people are called “the righteous” who will shine forth like the sun in the coming kingdom (Matt. 13:43), and their righteousness will abide in the new heavens and new earth forever (2 Pet. 3:13). The righteous are also referred to in Matthew 10:41 and Luke 14:14, and the way of righteousness is spoken of in 2 Peter 2:21. Luke 14:14 speaks of the resurrection of the righteous. Second Peter 2:21 speaks of the rebellious ones who knew the way of righteousness but turned away from God. The New Testament dispensation of grace is to produce the God-man living, and the God-man living is a life of righteousness.

7. Fulfilling the Righteousness of God by Repenting and Being Baptized

Thus, to repent and be baptized according to John’s preaching and practice was ordained by God according to the righteous requirements of God’s eternal economy; hence, it is to fulfill the righteousness of God (Matt. 3:15) as a matter of eternity. To be baptized is to keep God’s New Testament ordinance, to recognize yourself before God according to His evaluation and to fulfill God’s righteous requirement.

II. THE PROPER AND RIGHTEOUS BASE OF JESUS’ BAPTISM

Matthew 3:13-15 reveals the proper and righteous base of Jesus’ baptism: “Then Jesus came from Galilee to the Jordan to John to be baptized by him. But John tried to prevent Him, saying, It is I who have need of being baptized by You, and You come to me? But Jesus answered and said to him, Permit it for now, for it is fitting for us in this way to fulfill all righteousness. Then he permitted Him.”

A. The Base for Jesus to Be Baptized

The base for Jesus to be baptized is that He considered Himself, according to His humanity, a man, especially an Israelite, who is a man “in the flesh” (John 1:14). Even though He was only “in the likeness of the flesh of sin” (Rom. 8:3), “without sin” (Heb. 4:15), yet He was “in the flesh,” which has nothing good but is worthy only of death and burial. Christ as the Word of God became flesh and flesh is a negative term. Of course, Romans 8:3 tells us that He was only in the likeness of the flesh of sin, but He was still in the flesh. This was His standing in His humanity. John the Baptist came out to preach

点。施浸者约翰出来，向那些在肉体里的人传悔改的道。耶稣承认祂是在肉体里；按照肉体，凡祂所有的都只配死与埋葬。祂乃是站在那个立场上，而那个立场成了祂受浸的基础。

二 情愿受施浸者约翰的浸

基于这个事实，在祂为神开始祂的职事时，祂情愿受施浸者约翰的浸，承认祂照着自己的人性，并没有任何资格作神的仆人。耶稣照着祂真实的情形站住。祂真实的情形乃是，祂是一个属肉体的人。

三 需要成为死了的人

作为一个在肉体里的人，祂需要成为死了的人，埋在死水中，以履行神照着祂的公义而有的新约要求，并且祂这样作是情愿的，认为这是尽神的义。这样的基础必定是正确且公义的。

repentance to people in the flesh. Jesus admitted He was in the flesh. Whatever He had according to the flesh was only good for death and burial. He was standing on that ground, and that ground became His base for Him to be baptized.

B. Willing to Be Baptized by John the Baptist

Based upon this fact, at the beginning of His ministry for God, Jesus was willing to be baptized by John the Baptist, recognizing that, according to His humanity, He was one who did not have any qualification to be a servant of God. Jesus stood according to His real situation. His real situation was that He was a man of flesh.

C. Needing to Be a Dead Man

As a man in the flesh, He needed to be a dead man buried in the death water to fulfill God's New Testament requirement according to His righteousness, and He did it willingly, considering it the fulfilling of God's righteousness. Such a base surely is proper and righteous.

第六篇

解释的话（二）

纲目

叁 魔鬼的第一个诡计—试诱第一个神人 忽视祂是人的为人身分—太四 3:

- 一 神在膏第一个神人时，宣告第一个神人是祂的爱子—太三 17。
- 二 根据神所宣告第一个神人是神的爱子，魔鬼运用他的第一个诡计，试诱第一个神人忽视祂是人。
- 三 但第一个神人击败祂的试诱者，坚定的站在祂是人的地位上，回答他说，“人活着…，”坚持指明祂乃是人—太四 4。

肆 魔鬼的第二个诡计—试诱第一个神人 自居祂的神性，是神的儿子—太四 5～7:

- 一 这又是根据神所宣告第一个神人的所是。
- 二 魔鬼运用他的第二个诡计，试诱第一个神人自居祂的神性，而行一个受天使保护的神迹。
- 三 但第一个神人胜过祂狡猾的试诱者，说，“不可试探主你的神，”很强的指明祂在神面前是一个人，祂不可试探主祂的神。

MESSAGE SIX

A WORD OF DEFINITION (2)

OUTLINE

III. The devil's first stratagem in tempting the first God-man to ignore His human status of being a man—Matt. 4:3-4:

- A. In His anointing the first God-man, God declared that He was His beloved Son—Matt. 3:17.
- B. Based upon God's declaration that the first God-man was His beloved Son, the devil exercised his first stratagem, tempting the first God-man to ignore that He was a man.
- C. But the first God-man defeated His tempter by standing firmly in His position of a man and answering him by saying, "Man shall not live..." insisting to indicate that He was a man—Matt. 4:4.

IV. The devil's second stratagem in tempting the first God-man to assume His divinity of being the Son of God—Matt. 4:5-7:

- A. Again, it was based upon what God declared the first God-man was.
- B. The devil exercised his second stratagem, tempting the first God-man to assume His divinity by having a miracle of protection by the angels.
- C. But the first God-man overcame His subtle tempter by saying, "You shall not test the Lord your God," indicating strongly that He was a man before God who should not test the Lord His God.

四 神在祂永远的经纶里，要得着一个人，就是祂的受造之物，以对付祂的仇敌撒但。这另一个受造之物，但祂的仇敌试诱第一个神人自居祂的神性，是万有的创造者。撒但用这狡猾的方法，把神这创造者的层次和撒但自己这受造之物的层次混杂在一起。

伍 魔鬼的第三个诡计—引诱第一个神人贪爱世上万国的荣耀，以他为神而拜他，并作他的属下来事奉他—太四 8～11，路四 5～8：

- 一 神应当是在亚当以前的世代，指派天使长作亚当以前世代的首领，（结二八 13～14，）而地上万国的权柄和荣耀，也应当已交付了他。等到他背叛神，成了神的仇敌撒但之后，就受到神的审判，（赛十四 12～15，）但神在他身上审判的完全执行，要到千年国结束时才完成。（启二十 7～10。）因此，在那时以前，他仍然有权柄管理地上的万国。
- 二 撒但在狡猾的试诱主时，愿将地上的万国及其荣耀给第一个神人，好作为诱饵使神人上钩，以他为神而拜他，并作他的属下来事奉他。
- 三 但第一个神人看穿了邪恶试诱者属鬼魔的计谋，而征服了他，将他赶走并羞辱他说，祂在神面前是一个人，祂当敬拜神，单要事奉祂。

D. God in His eternal economy wanted to have a man as one of His creatures to deal with His enemy Satan, another creature, but the enemy tempted the first God-man to assume His divinity as the Creator of all things. By this subtle way, Satan mixed up the levels of God as the Creator and Satan himself as a creature.

V. The devil's third stratagem in seducing the first God-man to love the glory of the kingdoms of the world, worshipping him as God and serving him as his subordinate—Matt. 4:8-11; Luke 4:5-8:

- A. It should have been that in the preadamite age, God appointed the archangel to be the head of the preadamite age (Ezek. 28:13-14), and the authority and glory of the kingdoms of the earth should have been given to him. After he rebelled against God and became God's enemy, Satan, he was judged by God (Isa. 14:12-15), but the full execution of God's judgment upon him will not be completed until the end of the millennium (Rev. 20:7-10). Hence, until that time he has authority over the kingdoms of the earth.
- B. In his subtle temptation of the Lord, he offered the earthly kingdoms and their glory to the first God-man as a bait to hook Him so that He would worship him as God and serve him as his subordinate.
- C. But the first God-man saw through the evil tempter's devilish device and conquered him by chasing him away and telling him in a shaming way that as a man before God He would worship God and serve Him only.

在前一篇信息里，我们看见义路的解释，以及耶稣受浸之正确并公义的基础的解释。耶稣站在祂认识自己是一个在肉体里之人的基础上，受了施浸者约翰的浸。当然，耶稣是没有罪的。虽然罗马八章三节说，祂只是在罪之肉体的样式里，但祂仍然是在肉体里，而在神眼中，这肉体是完全被定罪、弃绝的，只配死与埋葬。耶稣站在这个基础上，受了约翰的浸。

主耶稣在开始为祂的职事作任何事之前，祂所作的第一件事乃是到约翰这里来，受这样的浸，向全宇宙宣告说，祂一点也不靠肉体来尽神的职事。我们都必须看见这事。没有一个人该把他天然生命的东西，肉体的东西，带到神的职事里。特别是同工和长老必须看见，我们这些在肉体里的天然人，除了死与埋葬之外，一无用处。我们必须使自己在受浸的水里完全了结。这就是耶稣受浸之根据的内在意义。我也盼望所有全时间的受训者，按属灵一面说，都受这样的浸。我们都该在我们的生活和工作上宣告：“我是一个在肉体里的人，在神眼中什么也不配，只配死与埋葬；所以我愿意使自己被了结、钉死并埋葬。”

在本篇信息中，我们要继续来看三个解释，说到仇敌对第一个神人那一个试诱的三个段落。

叁 魔鬼的第一个诡计— 试诱第一个神人 忽视祂是人的为人身分

耶稣受引导禁食四十天。过了四十天，祂就饿了。然后试诱者撒但对祂说，“你若是神的儿子，就叫这些石头变成饼吧。”（太四3。）撒但似乎是对耶稣说，“当你站在水里时，神派定你，并宣告说，你是祂的爱子，是神的儿子。你若是这样一个神的儿子，你就对这些石头说话，把它们变成饼吧。”

我信我们会在这个试验上失败。我们会行神迹，向每一个人显示我们是神的儿子。但是主若这样作，就抵触了祂受浸的基础。祂是以人的身分，而不是以神儿子的身分，到旷野受试诱。谁能试诱神？耶稣在旷野里乃是一个人。

In the previous message, we saw the definitions of the way of righteousness and the proper and righteous base of Jesus' baptism. Jesus received the baptism by John the Baptist, standing on the base of realizing that He was a man in the flesh. Of course, Jesus had no sin. Romans 8:3 says that He was in the likeness of the flesh of sin, but He was still in the flesh, which in the eyes of God is altogether condemned, rejected, and worthy only of death and burial. Jesus stood on this base to receive the baptism from John.

Before the Lord Jesus began to do anything for His ministry, the first thing He did was to come to John to receive such a baptism to declare to the whole universe that He did not depend at all upon the flesh for God's ministry. We all have to see this. No one should bring anything of his natural life, anything of his flesh, into God's ministry. Especially the co-workers and elders need to realize that as a natural man in the flesh, we are good for nothing except death and burial. We need to have ourselves absolutely terminated in the water of baptism. This is the intrinsic significance of the base of Jesus' baptism. I hope also that all the full-time trainees, spiritually speaking, have accepted such a baptism. We all should declare in our life and work: "I am a person in the flesh, worthy of nothing in the eyes of God but death and burial; so I want to have myself terminated, crucified and buried."

In this message we want to go on to see three definitions covering the three sections of the enemy's one temptation of the first God-man.

III. THE DEVIL'S FIRST STRATAGEM IN TEMPTING THE FIRST GOD-MAN TO IGNORE HIS HUMAN STATUS OF BEING A MAN

Jesus was led to fast for forty days. After the forty days, He was hungry. Then the tempter, Satan, said to Him, "If You are the Son of God, speak that these stones may become loaves of bread" (Matt. 4:3). It was as if Satan were saying to Jesus, "God appointed You and declared that You were His beloved Son, the Son of God, when You were standing in the waters of baptism. If You are such a Son of God, give the word for these stones to become loaves of bread."

I believe we would have failed such a test. We would have performed a miracle to display to everyone that we are the sons of God. But if the Lord had done this, it would have been against the base of His baptism. He came to the wilderness to be tempted as a man, not as the Son of God. The Son of God is just God Himself. Who can tempt God?

作为神自己，祂会饥饿么？对着神来说，是不会饥饿的；但作为一个人，耶稣饿了。魔鬼的诡计，是试诱耶稣忽视祂是人的为人身份，而自居祂是神儿子的地位。所以主回答撒但说，“经上记着，‘人活着不是单靠食物，乃是靠神口里所出的一切话。’”（4。）祂站在是人的地位上，击败了仇敌。

神在膏第一个神人时，宣告第一个神人是祂的爱子。（三17。）根据神所宣告第一个神人是神的爱子，魔鬼运用他的第一个诡计，试诱第一个神人忽视祂是人。但第一个神人击败祂的试诱者，坚定的站在祂是人的地位上，回答他说，“人活着…，”坚持指明祂乃是人。（四4。）

现在我们需要来看，如何把魔鬼的第一个诡计应用到我们自己的情形中。当一些同工访问别的地方时，他们可能盼望当地的长老欢迎他们，把他们看作主恢复中最高的同工，邀请他们讲一篇信息。我们在这样的情形中会怎么作？我们会接受这样的邀请，还是站在我们是在肉体里之人的基础上？我们应当有一种态度，看见我们一无用处，只配死与埋葬。假定我们抓住机会说话，并且说得很成功；我们就可以宣告：“我是一个真正的神的儿子。”这是我们该站在其上的么？我们该站在我们乃是在肉体里的人这个基础上。我们所有的，在神眼中算不得什么，只配死与埋葬。

全时间受训者经过两年训练之后，回到他们原来所在的地方，可能觉得自己是特别的。他们可能期望每一个人都会出来列队欢迎他们回来。甚至长老们也可能这样觉得，因为他们都太天然了。他们会向会众宣布，有一个受训者回来了，然后要他讲一篇信息。回去的受训者可能觉得这是他的黄金机会，向人显扬他是一个神的儿子。原则上，这与撒但要主将石头变成饼的试诱是一样的。

另一面说，一个受训者回到他所在的地方，如果没有人注意他，他可能会很失望，不知道该作什么，也不知道该往何处去。你应当往何处去？到水里去受死，并且埋在那里。这样的试诱是一种试验。在原文里，“试诱”和“试验”是同一个字。就着神来说，这是一个试验；就着仇敌来说，这是一个试诱。当我们通过了仇敌的试诱，我们就通过了神的试验，蒙神称许。仇敌的第一个诡计，是要废掉我们正确的立足点，而鼓励我们自居较高

Jesus was a man in the wilderness. As God Himself, could He be hungry? With God there is no hunger; but as a man Jesus was hungry. Satan's stratagem was to tempt Jesus to ignore His standing as a man and to assume His position as the Son of God. So the Lord answered him by saying, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out through the mouth of God'" (v. 4). He defeated the enemy by His standing as a man.

In His anointing the first God-man, God declared that He was His beloved Son (Matt. 3:17). Based upon God's declaration that the first God-man was His beloved Son, the devil exercised his first stratagem, tempting the first God-man to ignore that He was a man. But the first God-man defeated His tempter by standing firmly in His position of a man and answering him by saying, "Man shall not live..." insisting to indicate that He was a man.

Now we need to consider the application of the devil's first stratagem to our own situation. When some co-workers visit another place, they may expect that the elders there will welcome them as the top co-workers in the recovery and ask them to give a message. What would we do in such a situation? Would we accept this invitation or stand on the base that we are men in the flesh? We should have the attitude that we have nothing good and are worthy only of death and burial. Suppose we take the chance to speak and speak successfully. Then we could declare, "I am a real son of God." Is this what we should stand on? We should stand on the base that we are men in the flesh. What we have is not worth anything in the eyes of God except death and burial.

After passing through two years of training, the full-time trainees may feel that they are special when they return to their localities. Perhaps they expect that everyone will come out in a parade to welcome them back. Even the elders may feel this way because they are so natural. They would announce to the congregation that a certain trainee has returned, and they would ask him to give a message. The returning trainee may feel that this is his golden opportunity to show that he is a son of God. In principle this is the same as Satan's temptation of the Lord to make the stones loaves of bread.

On the other hand, if a trainee returns to his locality and nobody pays any attention to him, he may be disappointed and not know what to do or where to go. Where should you go? Go to the water to die and be buried there. Such a temptation is a test. The Greek word is the same for both temptation and test. With God it is a test; with the enemy it is a temptation. When we pass through the temptation of the enemy, we pass through the test of God to be approved by God. The first stratagem of the enemy is to annul our proper standing and encourage us to assume a higher standing. Some sisters

的立足点。在祷告时，有些姊妹可能对别人比她们得到更多的阿们，而感到妒忌。这意思是说，她们需要另一个埋葬。我们都必须看见，在我们的肉体里，我们什么也不配，只配死与埋葬。

肆 魔鬼的第二个诡计— 试诱第一个神人自居祂的神性， 是神的儿子

魔鬼在第一个诡计之后，他对第一个神人的试诱有了一点改变。（太四5～7。）他带耶稣到殿翼的高处那里。试诱者对耶稣说，“你若是神的儿子，就跳下去吧；因为经上记着，‘主要为你吩咐祂的使者，用手托着你，免得你的脚碰在石头上。’”（6。）这个试诱是要引诱耶稣，要祂显扬自己是神的儿子，能行神奇的事。在五旬节运动中，许多所谓的医病，目的不过是要显扬，而不是真正的医病。我们可能受主吸引，对祂的吸引有反应，而爱祂并跟从祂，但同时我们也可能想要得着像神的儿子这样的名声，以及像神的神圣地位这样的地位。这是我们的难处。

魔鬼的第二个诡计，又是根据神所宣告第一个神人的所是。魔鬼据此运用他的第二个诡计。魔鬼的第一个诡计，是要试诱主忽视祂是人的为人身分，而自居祂是神儿子的神圣地位，而行神迹。当这个诡计行不通时，魔鬼就想要使主自居祂在神性里的地位，借着行一个受天使保护的神迹，而显示祂的能力与权柄。但第一个神人胜过祂狡猾的试诱者，说，“不可试探主你的神，”（7，）很强的指明祂在神面前是一个人，祂不可试探主祂的神。不可试探，意思是不可试诱。祂是第一个神人，站在受造之物的立场上，承认神是祂的主。祂宣告说，“我不可试探我的主。神是我的主。”在受试诱时，主至少有三个身分：第一，祂是人；第二，祂是受造之物；第三，祂是神的儿子。作为一个人，祂不能试探祂的主。

神在祂永远的经纶里，要得着一个人，就是祂的受造之物，以对付祂的仇敌撒但。这另一个受造之物，但祂的仇敌试诱第一个神人自居祂的神性，是万有的创造者。撒但用这狡猾的方法，把神这创造者的层次和撒但自己这受造之物的层次混杂在一起。当耶稣指明祂是人，是神的受造之物，祂不试探祂的主时，我们能看见这个。今天我们必须看见，第一，

may become jealous of others who receive more amens than they do in response to their prayer. This means that they need another burial. We all need to realize that in our flesh we are worthy of nothing except death and burial.

IV. THE DEVIL'S SECOND STRATAGEM IN TEMPTING THE FIRST GOD-MAN TO ASSUME HIS DIVINITY OF BEING THE SON OF GOD

After the devil's first stratagem, his temptation of the first God-man changed somewhat (Matt. 4:5-7). He brought Jesus to the wing of the temple, a very high place. The tempter said to Jesus, "If You are the Son of God, cast Yourself down; for it is written, 'To His angels He shall give charge concerning You, and on their hands they shall bear You up, lest You strike Your foot against a stone'" (v. 6). This was a temptation enticing Jesus to show that as the Son of God He was able to act miraculously. Many of the so-called healings in Pentecostalism are just for the purpose of making a show and are not genuine. We may be attracted by the Lord and react to His attraction by loving and following Him, but at the same time we may desire to have a name like the Son of God and a position like the divine position of God. This is our trouble.

The devil's second stratagem was again based upon what God declared that the first God-man was. The devil then exercised his second stratagem. The first one was to tempt the Lord to ignore His position as a man and to assume His divine position as the Son of God by performing a miracle. When this did not work, the devil tried to make Him assume His position in divinity to display His power and His authority by having a miracle of protection by the angels. But the first God-man overcame His subtle tempter by saying, "You shall not test the Lord your God" (v. 7), indicating strongly that He was a man before God who should not test the Lord His God. Not to test means not to tempt. He, the first God-man, stood on the ground of a creature, recognizing that God was His Lord. He declared, "I shall not tempt My Lord. He is My Lord." In being tempted the Lord had at least three statuses: first He was a man, second a creature, and third the Son of God. As a man, He could not test His Lord.

God in His eternal economy wanted to have a man as one of His creatures to deal with His enemy Satan, another creature, but the enemy tempted the first God-man to assume His divinity as the Creator of all things. By this subtle way, Satan mixed up the levels of God as the Creator and Satan himself as a creature. We can see this when Jesus indicated that as a man, God's creature, He would not test the Lord, His Creator. Today we must realize first that we are a man of the flesh worthy of nothing

我们是属于肉体的人，什么也不配；第二，我们是受造之物。神要用一个受造之物对付撒但，这另一个受造之物。在此我们能看见神的智慧。神绝不会直接对付撒但。根据希伯来二章十四节，主耶稣借着有分于肉体，而废除了撒但。祂在祂的肉体里，废掉了撒但。基督以受造之物的身分，而不是以创造主的身分，废掉了撒但。祂以受造之物的身分，在与撒但同等的水平上，废掉了撒但。借此，祂尊重神是创造者的独一无二地位。撒但的作法乃是把自己高抬到创造者的水平上。

伍 魔鬼的第三个诡计—— 引诱第一个神人贪爱世上万国的荣耀， 以他为神而拜他， 并作他的属下来事奉他

撒但头两个诡计失败后，第三次就想要试诱主贪爱世上万国的荣耀，以他为神而拜他，并作他的属下来事奉他。（太四 8～11，路四 5～8。）

仇敌要试诱我们爱世界，使我们想到世上的人多么成功，而我们什么也不是。我在一九三三年开始全时间事奉主。大约十年之后，我被日本侵略军队关在监里，出监后我得了肺病。有一天，当我还在休养中，我在桥上扶杖而行时，有一个思想临到我，说，“你已经为你的主劳苦了十年。你得着了什么？你所得着的，除了手中的杖，什么也没有。但看看你同班的同学和别人，他们是多么的成功。”那是一个试诱。许多人胜不过仇敌的第三个诡计：利用世界为饵，钩引我们。我看见许多人被这饵所钩。

神应当是在亚当以前的世代，指派天使长作亚当以前世代的首领，（结二八 13～14，）而地上万国的权柄和荣耀，也应当已交付了他。等到天使长背叛神，成了神的仇敌撒但之后，他就受到神的审判，（赛十四 12～15，）但神在他身上审判的完全执行，要到千年国结束时才完成。（启二十 7～10。）因此，在那时以前，他仍然有权柄管理地上的万国。撒但在狡猾的试诱主时，愿将地上的万国及其荣耀给第一个神人，好作为诱饵使神人上钩，以他为神而

and second that we are a creature. God desires to use a creature to deal with Satan, another creature. Here we can see God's wisdom. God would never deal with Satan directly. According to Hebrews 2:14, the Lord Jesus destroyed Satan by partaking of the flesh. He destroyed Satan in His flesh. Christ, as a creature, not as the Creator, destroyed Satan. He destroyed Satan as a creature on the same level as Satan. By this, He honored God's unique position as the Creator. Satan's way was to uplift himself to the level of the Creator.

V. THE DEVIL'S THIRD STRATAGEM IN SEDUCING THE FIRST GOD-MAN TO LOVE THE GLORY OF THE KINGDOMS OF THE WORLD, WORSHIPPING HIM AS GOD AND SERVING HIM AS HIS SUBORDINATE

After his first two stratagems failed, Satan tried a third time to tempt the Lord to love the glory of the kingdoms of the world, worshipping him as God and serving him as his subordinate (Matt. 4:8-11; Luke 4:5-8).

The enemy would tempt us to love the world by getting us to consider how successful the people in the world are, while we are nothing. I began to serve the Lord with my full time in 1933. About ten years later, I was imprisoned by the invading Japanese army and afterward I contracted tuberculosis of the lungs. One day while I was still recuperating from my illness, I was walking with a stick on a bridge and a thought came to me saying, "You've been laboring for your Lord for ten years. What have you gained? All you have is a stick in your hand and nothing else. But look at how successful your classmates and other people have become." That was a temptation. Many cannot overcome the third stratagem of the enemy: to use the world as a bait to hook us. I have seen many get hooked by this bait.

It should have been that in the preadamic age God appointed the archangel to be the head of the preadamic age (Ezek. 28:13-14), and the authority and glory of the kingdoms of the earth should have been given to him. After he rebelled against God and became God's enemy, Satan, he was judged by God (Isa. 14:12-15), but the full execution of God's judgment upon him will not be completed until the end of the millennium (Rev. 20:7-10). Hence, until that time he has authority over the kingdoms of the earth. In his subtle temptation of the Lord, he offered the earthly kingdoms and their glory to the first God-man as a bait to hook Him so that He would worship him as God and serve

拜他，并作他的属下来事奉他。但第一个神人看穿了邪恶试诱者属鬼魔的计谋，而征服了他，将他赶走并羞辱他说，祂在神面前是一个人，祂当敬拜神，单要事奉祂。

我盼望这些解释，能帮助我们看见撒但的种种诡计。我们都在这些危险之下。我们的仇敌每天都是忙碌的，也是很殷勤的。

him as his subordinate. But the first God-man saw through the evil tempter's devilish device and conquered him by chasing him away and telling him in a shaming way that as a man before God He would worship God and serve Him only.

I hope that these definitions will help us to see Satan's stratagems. All of us are under these dangers. Every day our enemy is busy, and he is very diligent.

第七篇

第一个神人的生活— 从马槽到十字架（三）

读经：马太福音二十二章十五至四十六节，二十六章五十七至六十八节。

纲目

肆 在祂尽职的时期：

二 祂的受试诱：

2 在祂尽职期间—太二二 15 ~ 46：

a 试诱者的用意—要就着祂的话陷害祂—15 节。

b 受法利赛人同希律党人的试诱—16 ~ 22 节：

(一) 法利赛人是犹太教的基要派。

(二) 希律党是希律王之下支持罗马帝国主义的政党，被法利赛人所霸占而利用，来试诱第一个神人。

(三) 他们试诱祂，问祂纳税给罗马皇帝该撒可以不可以，想要捉住祂是反对罗马帝国主义者—17 节。

(四) 祂叫他们拿一个上税的钱给祂看。当他们拿给祂看时，祂问他们，钱币上的像和号是谁的；他们回答说，“是该撒的。”祂回答说，“这样，把该撒的物归给该撒，把神的物归给神。”祂胜过了他们的阴谋—18 ~ 22 节。

c 受撒都该人的试诱—23 ~ 34 节：

MESSAGE SEVEN

THE FIRST GOD-MAN'S LIVING FROM THE MANGER TO THE CROSS (3)

Scripture Reading: Matt. 22:15-46; 26:57-68

OUTLINE

IV. In His ministry:

B. His temptations:

2. During His ministry—Matt. 22:15-46:

a. The tempter's intention—to ensnare Him in His words—v. 15.

b. By the Pharisees with the Herodians—vv. 16-22:

(1) The Pharisees were the fundamentalists of Judaism.

(2) The Herodians were the political party under King Herod for Roman imperialism, usurped by the Pharisees in tempting the first God-man.

(3) They tempted Him by asking whether it was lawful to give tribute to Caesar, the emperor of Rome, trying to catch Him as one who was against imperialistic Rome—v. 17.

(4) He asked them to show Him the coin for the tribute. When they showed Him, He asked them whose image and inscription were on the coin; they answered, "Caesar's." He answered them, "Render then the things that are Caesar's to Caesar and the things that are God's to God." He defeated them in their plot—vv. 18-22.

c. By the Sadducees—vv. 23-34:

(一) 撒都该人是当时犹太宗教中的摩登派，他们不相信复活。

(二) 他们试诱第一个神人，告诉祂，他们那里从前有兄弟七人，接续娶过同一个妇人。然后他们问祂，在复活的时候，这妇人是谁的妻子。祂说，他们错了，他们不明白圣经，也不晓得神的大能；因为在复活的时候，人也不娶也不嫁，乃像天上的使者一样。祂教训他们说，神是亚伯拉罕的神，以撒的神，雅各的神，神不是死人的神，乃是活人的神。借此，祂笼住了他们的口—23 ~ 34 节。

d 受法利赛人中一个律法师的试诱—34 ~ 40 节：

(一) 法利赛人中间有一个律法师，知道第一个神人笼住了撒都该人的口，就试验祂，问祂律法上那一条诫命最大—34 ~ 36 节。

(二) 祂回答说，“‘你要全心、全魂并全心思，爱主你的神。’这是最大的，且是第一条诫命。其次也相仿：‘要爱邻舍如同自己。’一切律法和申言者的教训都系于这两条诫命。”借此，祂也征服了他们—37 ~ 40 节。

e 第一个神人转而试验他们—41 ~ 46 节：

(一) 祂试验他们说，“论到基督，你们怎么看？祂是谁的子孙？”他们说，“是大卫的。”祂说，“这样，大卫在灵里怎么还称祂为主，〔诗一一〇 1，〕…大卫既称祂为主，祂怎么又是大卫的子孙？”—41 ~ 45 节。

(二) 他们没有人能回答祂一句话；从那一天，再也没有任何人敢问祂什么了—46 节。

(1)The Sadducees were the modernists at their time in the Jewish religion, not believing in the resurrection.

(2)They tempted the first God-man by telling Him that among them there were seven brothers who married one woman consecutively. Then they asked Him whose wife this woman would be in the resurrection. He said that they erred and did not know the Scriptures nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. He taught them that God as the God of Abraham, the God of Isaac, and the God of Jacob is not the God of the dead, but of the living. By this He muzzled their mouths—vv. 23-34.

d.By a lawyer of the Pharisees—vv. 34-40:

(1)A lawyer of the Pharisees, knowing that the first God-man muzzled the mouths of the Sadducees, tested Him by asking Him which is the great commandment in the law—vv. 34-36.

(2)He answered, “‘You shall love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the great and first commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.” By this He conquered them also—vv. 37-40.

e. The first God-man turned the test to them—vv. 41-46:

(1)He tested them by saying, “What do you think concerning the Christ? Whose son is He?” They answered, “David’s.” He said, “How then does David in spirit call Him Lord [Psa. 110:1]...? If then David calls Him Lord, how is He his son?”—vv. 41-45.

(2)Not one of them was able to answer Him a word, nor did anyone from that day dare to question Him anymore—v. 46.

(三) 法利赛人、希律党人、撒都该人、以及法利赛人中的一个律师，试诱第一个神人，问祂关于罗马帝国主义、犹太宗教的信仰、以及他们的信条的问题，以为他们能陷害祂，但祂用智慧和征服的回答击败他们所有的人。祂的回答使他们思考基督的身位；基督才是他们真正的需要，政治和宗教的事都不是。

(四) 当祂以基督的身位试验他们时，他们没有充分的知识，只知道基督在人性里，是大卫的子孙，但不知道祂在神性里，是大卫的主，将要坐在神的右边。（诗一一〇1。）至终，祂笼住了所有人的口，在相互的试验中得胜了。

3 在祂尽职末期—太二六 57 ~ 68:

- a 在祂于晚上被罗马政权捉拿后，受犹太议会审判的时候—57 ~ 58 节。
- b 他们试验祂好几件事，为要把祂治死，但祂什么都不回答—59 ~ 62 节。
- c 至终，大祭司试验祂，关于祂是不是神的儿子基督—63 节。
- d 祂回答说，“你说的对了。然而我还要告诉你们，从此以后你们要看见人子，坐在那大能者的右边，〔诗一一〇1，〕驾着天上的云而来”—64 节。
- e 大祭司就撕开衣服，说，“祂说了僭妄的话，”议会就认为祂是该死的—65 ~ 66 节。
- f 他们吐唾沫在祂脸上，用拳头打祂，也有用手掌打祂的—67 ~ 68 节。

(3)The Pharisees, the Herodians, the Sadducees, and a lawyer of the Pharisees tempted the first God-man with questions concerning Roman imperialism, the belief of the Jewish religion, and their creed, thinking that they could ensnare Him, but He defeated them all by His wise and subduing answers, which led them to consider the person of Christ who, not the political and religious things, was their real need.

(4)When He tested them with the person of Christ, they did not have the adequate knowledge, knowing Christ only in His humanity as the seed of David but not in His divinity as the Lord of David, who will sit at the right hand of God (Psa. 110:1). Eventually, He muzzled all their mouths and won the victory in the mutual testings.

3.At the end of His ministry—Matt. 26:57-68:

- a. In the time of His being judged by the Jewish Sanhedrin after He was arrested by the Roman authorities in the night—vv. 57-58.
- b.They tested Him about several things so that they might put Him to death, but He answered nothing—vv. 59-62.
- c. Eventually, the high priest tested Him concerning whether He was the Christ, the Son of God—v. 63.
- d.He answered, “You have said rightly. Nevertheless I say to you, From now on you will see the Son of Man sitting at the right hand of Power [Psa. 110:1] and coming on the clouds of heaven”—v. 64.
- e. The high priest tore his garments and said that He had blasphemed, and the Sanhedrin considered that He was worthy of death—vv. 65-66.
- f. They spit in His face and beat Him with their fists, and others slapped Him—vv. 67-68.

g 在第一个神人所受末了一个试诱里，大祭司被撒但霸占而利用来试诱祂；大祭司的试验，在原则上和魔鬼最初的试诱一样，要第一个神人自居祂是神的儿子神性地位，而忽视祂是人的地位——四 3～7。

h 第一个神人知道撒但的诡计，在祂的回答里，祂再次不自居祂是神儿子的神性地位，乃很强的着重祂是人的地位，以祂的人性羞辱撒但并废除他。

4 总结来说，撒但所有的试诱和他所霸占而利用的工具，向我们陈明一幅鲜活的图画：第一个神人在按照祂神人双重身分之地位的限度里，举止行事威严庄重。祂的智慧、祂的诚实、祂对神的忠信、祂对自己地位和身分的清明自守、以及祂得胜并征服的才能，全显于祂的仇敌魔鬼撒但这幅丑恶的图画里。第一个神人的反对者试诱的真正结果，乃是给祂机会，向他们完全揭示基督的身位，祂是神，是他们所尊敬的祖宗大卫的主，祂也是人，是大卫的子孙，将要坐在神的右边。（诗一一〇1。）这样一位包罗万有的基督，乃是他们生活真正的需要，但何等可怜，他们被撒但弄瞎眼睛，不知道他们真正的需要，以致轻视祂、弃绝祂、并判祂钉死于十字架！（太二六 66～67。）

g. In the last temptation of the first God-man by the high priest usurped by Satan, the high priest's test was in principle the same as the devil's in the beginning of the temptations, tempting the first God-man to assume His divine position as the Son of God and ignore His human position as a man—Matt. 4:3-7.

h. The first God-man, knowing the stratagem of Satan, in His answer again did not assume His divine position as the Son of God but strongly stressed His human position as the Son of Man to shame Satan and annul him by His humanity.

4. In conclusion, all the temptations by Satan and his usurped instruments present us a vivid picture that the first God-man behaved stately within the limit of His positions according to His dual status of God and man. His wisdom, His honesty, His faithfulness to God, His sobermindedness concerning His position and status, and His conquering and subduing ability, all were shown in this ugly portrait of His enemy Satan, the devil. The actual result of the temptations by the opposers of the first God-man did afford a chance for Him to unveil to them the person of Christ in full, that He is both God as the Lord of David, their respected father, and man, a seed of David, who will sit at the right hand of God (Psa. 110:1). Such an all-inclusive Christ was the real need for their life, but what a pity that they were blinded by Satan and became ignorant of their real need so that they despised Him, forsook Him, and sentenced Him to death by crucifixion! (Matt. 26:66-67).

在前一篇信息里，我们看见在主职事开始时，魔鬼试诱主的种种诡计。在本篇信息中，我们要来看主在尽职时期和末期所受的试诱。虽然主经过了一些别的试诱，但原则都包括在这三类的试诱里。盼望我们集中注意本篇信息的交通，甚至与别人一同研读。

二 祂的受试诱

2 在祂尽职期间

马太二十二章十五至四十六节给我们看见，主在祂尽职期间所经过的试诱。

a 试诱者的用意

试诱者的用意乃是要就着祂的话陷害祂。（太二二 15。）

b 受法利赛人同希律党人的试诱

法利赛人是犹太教的基要派。希律党是希律王之下支持罗马帝国主义的政党，被法利赛人所霸占而利用，来试诱第一个神人。他们试诱祂，问祂纳税给罗马皇帝该撒可以不可以，想要捉住祂是反对罗马帝国主义者。（16～17。）法利赛人支持犹太人，而希律党人支持罗马人。纳税给罗马皇帝该撒可以不可以，这样一个问题很难回答。如果主说可以，祂就得罪了犹太人。如果主说不可以，那就得罪了罗马帝国。那问题真是个陷阱。但主的才能极高，祂的智慧极深，并且祂的回答极其折服人。

祂叫他们拿一个上税的钱给祂看。这意思是说，祂没有该撒的钱，而要他们给祂一个钱币。他们口袋里有罗马钱币，意思是说，他们已经被打败了。主耶稣没有拿出罗马的钱币，却叫他们拿一个给祂。他们持有罗马钱币，所以被主捉到了。当他们拿给祂看时，祂问他们，钱币上的像和号是谁的；他们回答说，“是该撒的。”祂回答说，“这样，把该撒的物归给该撒，把神的物归给神。”祂胜过了他们的阴谋。（18～22。）

c 受撒都该人的试诱

In the previous message we saw the devil's stratagems in tempting the Lord at the beginning of His ministry. In this message we want to see the temptations suffered by the Lord during His ministry and at the end of His ministry. Although the Lord passed through some other temptations, the principles are all covered by these three categories of temptations. I hope that we would pay our full attention to the fellowship in this message and even study it with some others.

B. His Temptations

2. During His Ministry

Matthew 22:15-46 shows the temptations through which the Lord passed during His ministry.

a. The Tempter's Intention

The tempter's intention was to ensnare Him in His words (v. 15).

b. By the Pharisees with the Herodians

The Pharisees were the fundamentalists of Judaism. The Herodians were the political party under King Herod for Roman imperialism, usurped by the Pharisees in tempting the first God-man. They tempted Him by asking whether it was lawful to give tribute to Caesar, the emperor of Rome, trying to catch Him as one who was against imperialistic Rome (vv. 16-17). The Pharisees were for the Jews, whereas the Herodians were for the Romans. Such a question concerning whether or not to give tribute to Caesar was hard to answer. If the Lord said yes, he would offend the Jews. If He said no, that would offend Rome. That was really an ensnaring question. But the Lord's capacity was so high, His wisdom was so deep, and His answer was very subduing.

He asked them to show Him the coin for the tribute. This means that He did not have any coin from Caesar and asked them to give Him one. Their having a Roman coin in their pocket meant that they had lost the case already. The Lord Jesus did not show the Roman coin but asked them to show one to Him. Since they possessed one of the Roman coins, they were caught. When they showed Him, He asked them whose image and inscription were on the coin; they answered, "Caesar's." He answered them, "Render then the things that are Caesar's to Caesar and the things that are God's to God." He defeated them in their plot (vv. 18-22).

c. By the Sadducees

撒都该人是当时犹太宗教中的摩登派，他们不相信复活。今天在基督徒中间有摩登派；他们不信圣经，也不信基督是由童女所生。他们不信基督为我们的罪死在十字架上，而说祂死在十字架上只是一个殉道者。他们不信复活，也不信神迹。摩登派把圣经中的神迹都解释得没有了。那些古时的撒都该人，乃是古代的摩登派。

他们试诱第一个神人，告诉祂，他们那里从前有兄弟七人，接续娶过同一个妇人。然后他们问祂，在复活的时候，这妇人是谁的妻子。祂说，他们错了，他们不明白圣经，也不晓得神的大能；因为在复活的时候，人也不娶也不嫁，乃像天上的使者一样。祂教训他们说，神是亚伯拉罕的神，以撒的神，雅各的神，神不是死人的神，乃是活人的神。

神是活人的神，但亚伯拉罕、以撒、雅各都已经死了，神怎能是他们的神？神既称为这三位已死之人的神，这就指明他们将要复活。没有主耶稣的解释，我们就看不见这个亮光，不知道这个神圣的称呼乃是指明复活。这就是为什么主告诉撒都该人，他们不明白圣经。他们按字面明白这个称呼，但他们不知道这称呼内在的意义。借此，祂笼住了他们的口。（23～34。）

d 受法利赛人中一个律法师的试诱

法利赛人中间有一个律法师，知道第一个神人笼住了撒都该人的口，就试验祂，问祂律法上那一条诫命最大。（34～36。）祂回答说，“‘你要全心、全魂并全心思，爱主你的神。’这是最大的，且是第一条诫命。其次也相仿：‘要爱邻舍如同自己。’一切律法和申言者的教训都系于这两条诫命。”借此，祂也征服了他们。（37～40。）

e 第一个神人转而试验他们

所有那些试验主的人都被打败了，被笼住了口。事实上，祂是唯一有资格试验人的。祂试验他们说，“论到基督，你们怎么看？祂是谁的子孙？”他们的问题指明他们所关心的是罗马帝国主义、犹太宗教的信仰、以及他们的信条（律法）。主指明这些事都算不得什么。要紧的是基督；祂才是他们所需要的。当祂问他们，基督是谁的子孙，他们回答说，“是大卫的。”祂说，“这样，大卫在灵里怎么还称祂为主，〔诗一一〇1，〕…大卫既称祂为主，

The Sadducees were the modernists at their time in the Jewish religion, not believing in the resurrection. Today among Christians there are modernists. They do not believe in the Bible or in the birth of Christ by a virgin. They do not believe that Christ died on the cross for our sins but that He died on the cross merely as a martyr. They do not believe in the resurrection or in miracles. The modernists explain away all the miracles in the Bible. Those ancient Sadducees were the ancient modernists.

They tempted the first God-man by telling Him that among them there were seven brothers who married one woman consecutively. Then they asked Him whose wife this woman would be in the resurrection. He said that they erred and did not know the Scriptures nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. He taught them that God as the God of Abraham, the God of Isaac, and the God of Jacob is not the God of the dead, but of the living.

God is the God of the living, but Abraham, Isaac, and Jacob were dead. How could God be their God? Since God is called the God of these three dead persons, this indicates they will be resurrected. Without the interpretation of the Lord Jesus, we could not see the light that this divine title indicates resurrection. This is why the Lord told the Sadducees that they did not know the Scripture. They knew it in its words but not in its intrinsic significance. By this He muzzled their mouths (vv. 23-34).

d. By a Lawyer of the Pharisees

A lawyer of the Pharisees, knowing that the first God-man muzzled the mouths of the Sadducees, tested Him by asking Him which is the great commandment in the law (vv. 34-36). He answered, “‘You shall love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the great and first commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.” By this He conquered them also (vv. 37-40).

e. The First God-man Turning the Test to Them

All those who tested the Lord were defeated, muzzled. Actually, He was the only one qualified to test. He tested them by saying, “What do you think concerning the Christ? Whose son is He?” Their questions indicated that they were concerned about Roman imperialism, their Jewish belief, and their creed (the law). The Lord indicated that those things meant nothing. What mattered was Christ. He is what they needed. When He asked them whose son Christ is, they answered, “David’s.” He said, “How then does David in spirit call Him Lord [Psa. 110:1]...? If then David calls Him Lord, how is He his

祂怎么又是大卫的子孙？”（太二二 41～45。）他们没有人能回答祂一句话；从那一天，再也没有任何人敢问祂什么了。（46。）

法利赛人、希律党人、撒都该人、以及法利赛人中的一个律师，试诱第一个神人，问祂关于罗马帝国主义、犹太宗教的信仰、以及他们的信条的问题，以为他们能陷害祂，但祂用智慧和征服的回答击败他们所有的人。祂的回答使他们思考基督的身位；基督才是他们真正的需要，政治和宗教的事都不是。主似乎是说，“你们必须思考你们真正的需要。你们生活真正的需要乃是基督。但很可惜，你们不认识祂。你们懂得罗马帝国主义、犹太人的信仰和信条。你们明白一切政治和宗教的事，但你们不认识你们真正需要的这位基督。”

当祂以基督的身位试验他们时，他们没有充分的知识，只知道基督在人性里，是大卫的子孙，但不知道祂在神性里，是大卫的主，将要坐在神的右边。（诗一一〇 1。）至终，祂笼住了所有人的口，在相互的试验中得胜了。

3 在祂尽职末期

现在我们要来看主在祂尽职末期所经过的试诱。（太二六 57～68。）这是在祂于晚上被罗马政权捉拿后，受犹太议会审判的时候。（57～58。）他们试验祂好几件事，为要把祂治死，但祂什么都不回答。（59～62。）至终，大祭司试验祂，关于祂是不是神的儿子基督。（63。）祂回答说，“你说的对了。然而我还要告诉你们，从此以后你们要看见人子，坐在那大能者的右边，〔诗一一〇 1，〕驾着天上的云而来。”（太二六 64。）主向他们提到诗篇一百一十一篇一节，那里说，“耶和华对我主说，你坐在我的右边，等我使你仇敌作你的脚凳。”祂虽然是人，却能坐在神的右边。祂乃是说，祂是与神同等的，那触犯了犹太人，但大卫在诗篇一百一十一篇一节早已预言到这事。祂也说，人子要驾着天上的云而来。这话尚未得着应验。我们信主耶稣是人子，要驾着天上的云而来，好得着并据有这地。（启十 1～2。）

当大祭司听见拿撒勒人耶稣这人说，祂要坐在神的右边，使祂自己与神同等，大祭司就撕开衣服，说，“祂说了僭妄的话，”议会就认为祂是该死的。（太二六 65～66。）他们吐唾沫在祂脸上，用拳头打祂，也有用手掌打祂的。（67～68。）

son?” (vv. 41-45). Not one of them was able to answer Him a word, nor did anyone from that day dare to question Him anymore (v. 46).

The Pharisees, the Herodians, the Sadducees, and a lawyer of the Pharisees tempted the first God-man with questions concerning Roman imperialism, the belief of the Jewish religion, and their creed, thinking that they could ensnare Him, but He defeated them all by His wise and subduing answers, which led them to consider the person of Christ who, not the political and religious things, was their real need. It was as if the Lord were saying, “You have to consider your real need. The real need for your life is Christ. But regretfully you don’t know Him. You know Roman imperialism, Jewish belief, and the Jewish creed. You know all the political and religious things, but you don’t know the very Christ who is your real need.”

When He tested them with the person of Christ, they did not have the adequate knowledge, knowing Christ only in His humanity as the seed of David but not in His divinity as the Lord of David who will sit at the right hand of God (Psa. 110:1). Eventually, He muzzled all their mouths and won the victory in the mutual testings.

3. At the End of His Ministry

Now we want to consider the temptations through which the Lord passed at the end of His ministry (Matt. 26:57-68). This was at the time of His being judged by the Jewish Sanhedrin after He was arrested by the Roman authorities in the night (vv. 57-58). They tested Him about several things so that they might put Him to death, but He answered nothing (vv. 59-62). Eventually, the high priest tested Him concerning whether He was the Christ, the Son of God (v. 63). He answered, “You have said rightly. Nevertheless I say to you, From now on you will see the Son of Man sitting at the right hand of Power [Psa. 110:1] and coming on the clouds of heaven” (v. 64). The Lord Jesus referred them to Psalm 110:1, which says, “Jehovah saith unto my Lord, Sit thou at my right hand, / Until I make thine enemies thy footstool” (ASV). Although He was a man, He could sit at the right hand of God. He was saying that He was equal to God, and that offended the Jews, but it was prophesied by David in Psalm 110:1. He also said that the Son of Man would come on the clouds of heaven. This word has not yet been fulfilled. We believe that the Lord Jesus as the Son of Man will come on the clouds of heaven to take the earth and possess it (Rev. 10:1-2).

When the high priest heard this man, Jesus of Nazareth, say that He would sit at the right hand of God, making Himself equal with God, the high priest tore his garments and said that He had blasphemed, and the Sanhedrin considered that He was worthy of death (Matt. 26:65-66). They spit in His face and beat Him with their fists, and others slapped Him (vv. 67-68).

在第一个神人所受末了一个试诱里，大祭司被撒但霸占而利用来试诱祂；大祭司的试验，在原则上和魔鬼最初的试诱一样，要第一个神人自居祂是神的神子地位，而忽视祂是人的地位。（四 3～7。）起初是撒但亲自来试诱主，末了是大祭司来试诱祂。这两个试诱事实上是一样的，因为大祭司被撒但霸占而利用了。他的试诱不过是重复撒但的试诱。他们试诱主，要祂自居神所给的地位，也就是祂神性的地位，而忽视神所命定的地位，也就是祂人性的地位。第一个神人知道撒但的诡计，在祂的回答里，祂再次不自居祂是神儿子的神性地位，乃很强的着重祂是人的地位，以祂的人性羞辱撒但并废除他。主站住人性的地位，乃是祂很强的武器，用以击败撒但，和撒但所霸占而利用的工具。

4 第一个神人一幅鲜活的图画

总结来说，撒但所有的试诱和他所霸占而利用的工具，向我们陈明一幅鲜活的图画：第一个神人在按照祂神人双重身分之地位的限度里，举止行事威严庄重。祂的智慧、祂的诚实、祂对神的忠信、祂对自己地位和身分的清明自守、以及祂得胜并征服的才能，全显于祂的仇敌魔鬼撒但这幅丑恶的图画里。第一个神人的反对者试诱的真正结果，乃是给祂机会，向他们完全揭示基督的身位，祂是神，是他们所尊敬的祖宗大卫的主，祂也是人，是大卫的子孙，将要坐在神的右边。（诗一一〇 1。）这样一位包罗万有的基督，乃是他们生活真正的需要，但何等可怜，他们被撒但弄瞎眼睛，不知道他们真正的需要，以致轻视祂、弃绝祂、并判祂钉死于十字架！（太二六 66～67。）

In the last temptation of the first God-man by the high priest usurped by Satan, the high priest's test was in principle the same as the devil's in the beginning of the temptations, tempting the first God-man to assume His divine position as the Son of God and ignore His human position as a man (Matt. 4:3-7). At the beginning Satan himself was tempting the Lord. At the ending the high priest was tempting Him. These two temptations were actually the same because the high priest was usurped by Satan. His temptation was just a repetition of that by Satan. They tempted the Lord to assume His God-given position, the position of His divinity, and ignore His God-ordained position, the position of humanity. The first God-man, knowing the stratagem of Satan, in His answer again did not explicitly assume His divine position as the Son of God but strongly stressed His human position as the Son of Man to shame Satan and annul him by His humanity. The Lord's standing on the position of humanity was a strong weapon for Him to defeat Satan and the instrument usurped by Satan.

4. A Vivid Picture of the First God-man

In conclusion, all the temptations by Satan and his usurped instruments present us a vivid picture that the first God-man behaved stately within the limit of His positions according to His dual status of God and man. His wisdom, His honesty, His faithfulness to God, His sobermindedness concerning His position and status, and His conquering and subduing ability, all were shown in this ugly portrait of His enemy Satan, the devil. The actual result of the temptations by the opposers of the first God-man did afford a chance for Him to unveil to them the person of Christ in full, that He is both God as the Lord of David, their respected father, and man, a seed of David, who will sit at the right hand of God (Psa. 110:1). Such an all-inclusive Christ was the real need for their life, but what a pity that they were blinded by Satan and became ignorant of their real need so that they despised Him, forsook Him, and sentenced Him to death by crucifixion! (Matt. 26:66-67).

第八篇

第一个神人的生活— 从马槽到十字架（四）

读经：腓立比书二章八节，马太福音十一章二十八至二十九节，十二章十六节，十九至二十节，九章三十六节，十一章五节，路加福音四章十八至二十二节，约翰福音十一章三十五节，路加福音九章五十八节，五十三至五十六节，以赛亚书五十三章三节，七节，彼得前书四章一节，二章二十一至二十三节，路加福音二十三章三十四节上，四十二至四十三节，希伯来书二章十八节，四章十五节，约翰福音五章十九节，三十节，八章二十八节，十四章十节，六章三十八节，马太福音二十六章三十九节，四十二节，约翰福音七章六节，八节，提摩太前书三章十六节上。

纲目

肆 在祂尽职的时期：

三 祂为着尽职的生活：

1 基于水浸的意义：

- a 领悟一个在肉体里的人乃是一无用处，只配死与埋葬。
- b 否认祂的己和祂天然的人。
- c 一直将祂的己放在十字架上，而在十字架的阴影下生活。
- d 降卑自己，过卑微的生活—腓二 8。
- e 心里柔和谦卑，生活在神的轭下—太十一 28～29。
- f 嘱咐人不要显扬祂—太十二 16。

MESSAGE EIGHT

THE FIRST GOD-MAN'S LIVING FROM THE MANGER TO THE CROSS (4)

Scripture Reading: Phil. 2:8; Matt. 11:28-29; 12:16, 19-20; 9:36; 11:5; Luke 4:18-22; John 11:35; Luke 9:58, 53-56; Isa. 53:3, 7; 1 Pet. 4:1; 2:21-23; Luke 23:34a, 42-43; Heb. 2:18; 4:15; John 5:19, 30; 8:28; 14:10; 6:38; Matt. 26:39, 42; John 7:6, 8; 1 Tim. 3:16a

OUTLINE

IV. In His ministry:

C. His living for His ministry:

1. Based upon the significance of the water baptism:

- a. Realizing that a man in the flesh is good for nothing but death and burial.
- b. Denying His self and His natural man.
- c. Putting His self on the cross and living under the shadow of the cross all the time.
- d. Living a humble life by humbling Himself—Phil. 2:8.
- e. Living under the yoke of God, being meek and lowly in heart—Matt. 11:28-29.
- f. Charging people not to make Him known—Matt. 12:16.

g 不争竞，不喧嚷，也不叫街上任何人听见祂的声音；压伤的芦苇，祂不折断，将残的火把，祂不吹灭，直到祂施行公理，至于得胜——太十二 19～20。

h 关心神的群羊——太九 36：

(一) 行神迹，顾到有需要的人：“瞎子看见，瘸子行走，患麻风的得洁净，聋子听见，死人复活，穷人有福音传给他们”——太十一 5。

(二) 用祂口中所出的恩言，传福音给贫穷的人——路四 18～22。

(三) 同情受苦和无知的门徒，甚至哭了一——约十一 35。

i 虽然狐狸有洞，天空的飞鸟有窝，祂却没有枕头的地方——路九 58。

j 改正祂的门徒，要他们向着拒绝的人有对的灵——路九 53～56。

k 受痛苦，却不报复，给我们留下榜样，叫我们跟随祂的脚踪行——赛五三 3，7，彼前四 1，二 21～23。

l 祂被钉十字架时，为那些钉祂十字架的人祷告，求父赦免他们无知的罪——路二三 34 上。

m 甚至在祂受苦垂死的时候，祂还将祂的救恩给与一个和祂同钉十字架的犯人——路二三 42～43。

n 受试诱，却没有罪——来二 18，四 15，彼前二 22。

o 不从自己作什么——约五 19，30 上，八 28。

p 不从自己说什么话——约十四 10 上。

q 不寻求自己的意思，只寻求神的意思——约五 30 下，六 38，太二六 39，42：

g. Not striving nor crying out nor making anyone hear His voice in the streets; a bruised reed He will not break, and smoking flax He will not quench until He brings forth justice unto victory—Matt. 12:19-20.

h. Having a concern for God's flock—Matt. 9:36:

(1) Doing miracles to take care of the needy ones: "The blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; and the dead are raised and the poor have the gospel announced to them"—Matt. 11:5.

(2) Preaching the gospel to the poor with words of grace proceeding out of His mouth—Luke 4:18-22.

(3) Sympathizing with the suffering and ignorant disciples, even unto weeping—John 11:35.

i. Having not a place where He may lay His head, though the foxes have holes, and the birds of heaven have roosts—Luke 9:58.

j. Correcting His disciples to have a right spirit toward the rejecting ones—Luke 9:53-56.

k. Suffering afflictions without avenging, leaving us a model so that we may follow in His steps—Isa. 53:3, 7; 1 Pet. 4:1; 2:21-23.

l. In His crucifixion He prayed for those who were crucifying Him, that the Father would forgive them their sin of ignorance—Luke 23:34a.

m. Even in His suffering and dying He extended His salvation to one of the criminals who were crucified with Him—Luke 23:42-43.

n. Being tempted but without sin—Heb. 2:18; 4:15; 1 Pet. 2:22.

o. Doing nothing from Himself—John 5:19, 30a; 8:28.

p. Not speaking any word from Himself—John 14:10a.

q. Not seeking His own will but the will of God—John 5:30b; 6:38; Matt. 26:39, 42:

“我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。”

“我父啊，这杯若不能离开我，必要我喝，就愿你的旨意成就。”

r 顺从神至死，且死在十字架上——腓二 8。

2 没有自由照祂自己生活：

a 祂对祂的兄弟说，“我的时候还没有到，你们的时候却常是方便的”——约七 6。

b “你们上去过节吧，我现在不上去过这节，因为我的时候还没有到”——七 8。

3 与那住在祂里面作事的父配合，以完成祂的经纶——约十四 10 下。

4 在祂人性的美德里彰显神的属性，而使神显现出来——提前三 16 上。

“My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.”

“My Father, if this cannot pass away unless I drink it, Your will be done.”

r. Being obedient to God even unto death, and that the death of a cross—Phil. 2:8.

2. Having no freedom to live according to Himself:

a. He said to His brothers, “My time has not yet come, but your time is always ready”—John 7:6.

b. “You go up to the feast; I am not going up to this feast, because My time has not yet been fulfilled”—v. 8.

3. Coordinating with the Father who abides and works in Him for the accomplishment of His economy—John 14:10b.

4. Manifesting God to express God’s attributes in His human virtues—1 Tim. 3:16a.

三 祂为着尽职的生活

到目前为止，我们已经看过第一个神人在祂婴孩时期、在祂幼年时期、以及在祂十二至三十岁之间静默时期的生活。我们也看过祂在职事开始时，以及受试诱时的生活。在本篇信息中，我们要来看第一个神人为着尽职的生活。我们必须思考我们为着尽职的生活。许多人今天活在地上没有目的。我来美国是为着尽职事而过生活。若不是为着职事，我不会到这个国家来。我们乃是为着主的职事而活。

1 基于水浸的意义

a 领悟一个在肉体里的人乃是一无用处，只配死与埋葬

当主开始尽职时，在祂尚未作任何事之前，祂到约翰那里去受浸。水浸表征一个在肉体里的人在神眼中乃是一无用处，只配死与埋葬。基督为着祂尽职的生活，乃是基于水浸的这个意义。我们在生活中，也必须有同样的基础。

b 否认祂的己和祂天然的人

基于这个意义，基督否认祂的己和祂天然的人。我们不该忘记，我们所受的水浸对我们的意义是什么。水浸的意思乃是我们已经被埋葬了。我们对待配偶的方式，不该像已往那样。由于我们已经被埋葬，我们就应当否认我们的己和我们天然的人。我们不该凭我们天然的生命作任何事，因为我们天然的生命已经被埋葬了。

c 将祂的己放在十字架上

主一直将祂的己放在十字架上，而在十字架的阴影下生活。祂说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”（太十六 24。）我们跟从基督的人，应当一直把十字架应用于我们的己。我们该不断的活在十字架的阴影下。在我整个基督徒一生中，我一直在学习把我的己放在十字架上，并学习活在十字架的阴影下。从我一开始跟从主，我就受教导要背起十字架跟从祂。这不在乎我们天然的人是好是坏。即使我们天然的人是好的，我们也应当拒绝并否认。我们不该以为，因为我们天然的人是温顺谦和、以善待人的，我们就可以凭天然的生命而活。我们必须记住，

C. His Living for His Ministry

Thus far, we have seen the first God-man's living in His infancy, in His youth, and in His silence between the age of twelve and the age of thirty. We have also seen His living in the commencement of His ministry and in His temptations. In this message we want to see the first God-man's living for His ministry. We need to consider our living for our ministry. Many people today are living on this earth with no purpose. I came to the United States to live a life for my ministry. If it were not for the ministry, I would not have come to this country. We are living for the Lord's ministry.

1. Based upon the Significance of Water Baptism

a. Realizing That a Man in the Flesh Is Good for Nothing but Death and Burial

When He commenced His ministry, before He did anything, He came to John to be baptized. Water baptism signifies that a man in the flesh in the eyes of God is good for nothing but death and burial. Christ's living for His ministry was based upon this significance of water baptism. We need to have the same base in our living.

b. Denying His Self and His Natural Man

Based upon this significance, Christ denied His self and His natural man. We should not forget what our water baptism means to us. It means that we were buried. We should not deal with our spouse the way that we did in the past. Based upon our having been buried, we should deny our self and our natural man. We should not do anything by our natural life, because it has been buried.

c. Putting His Self on the Cross

The Lord put His self on the cross and lived under the shadow of the cross all the time. He said, "If anyone wants to come after Me, let him deny himself and take up his cross and follow Me" (Matt. 16:24). We followers of Christ should apply the cross to our self all the time. We should continuously live under the shadow of the cross. Throughout my entire Christian life, I have been learning the lessons of putting my self on the cross and of living under the shadow of the cross. From the very beginning of my following the Lord, I was taught to follow Him by bearing the cross. It does not matter whether our natural man is good or bad. We should reject and deny our natural man, even if it is good. We should not think that we should live by our natural life because it is meek, gentle, and good to people. We have to remember that that meek,

在我们受浸的时候，那个温顺谦和的生命就已经埋葬了。今天我们的生命乃是基督作那灵，作神圣的生命。

d 过卑微的生活

基督也降卑自己，过卑微的生活。（腓二 8。）这给我们看见，我们不该有什么可骄傲的。我们没有什么值得骄傲的。神使保罗肉体上有一根刺，因为神担心他会因着所看见的启示而骄傲。神容许有一根刺加在保罗身上，好治服他，使他不骄傲。

e 生活在神的轭下

主在祂地上的职事里，也心里柔和谦卑，生活在神的轭下。（太十一 28～29。）为着我们尽职事的缘故，我们应当这样生活在神的轭下。在轭下的牲畜，必须在主人的指引下劳苦耕地。当我们在神的轭下，我们就没有自由，没有选择，没有偏好。

f 嘱咐人不要显扬祂

马太十二章十六节说，主嘱咐人不要显扬祂。这意思是说，祂不要得著名声。所有的同工都在面对这样的试诱。有些人喜欢得著名声，喜欢为人所共知，但主耶稣与此相反。受人欢迎是一种试诱。当我们想要受人欢迎，我们就完了。基督教中，有些工人不敢说别人不好，因为他们想要受人欢迎。他们不说一些事，因为他们怕下次不再被邀请。一九六四年，我受邀请去达拉斯向一班信徒说话。我受他们欢迎，因为我把基督供应给他们。那一次我与他们在一起，到末了的时候，我终于说到召会就是基督的身体。因着这事我被拒绝了。我们必须忠信的讲说神圣启示的真理。一位从前的同工，不敢说基督这末后的亚当成了赐生命的灵，因为他说这会触犯别人。这与第一个神人的生活是相反的。祂不寻求被众人接纳，为祂自己得名声。

g 不争竞，不喧嚷，也不叫街上任何人听见祂的声音

马太十二章十九至二十节说，“祂不争竞，不喧嚷，街上也没有人听见祂的声音。压伤的芦苇，祂不折断；将残的火把，祂不吹灭，直到祂施行公理，至于得胜。”古时

gentle life was buried when we were baptized. Our life today is Christ as the Spirit, the divine life.

d. Living a Humble Life

Christ also lived a humble life by humbling Himself (Phil. 2:8). This shows that we should not be proud of anything. We have nothing that is worth being proud about. Paul was given a thorn in the flesh because God was concerned that he would be proud because of the revelations he had seen. God allowed a thorn to be placed upon him to subdue him from being proud.

e. Living under the Yoke of God

In His earthly ministry the Lord also lived under the yoke of God, being meek and lowly in heart (Matt. 11:28-29). For our ministry's sake, we should be living such a life under the yoke. An animal under the yoke must labor to plow the land under the master's direction. When we are under the yoke of God, we have no freedom, no choice, no preference.

f. Charging People Not to Make Him Known

Matthew 12:16 says that the Lord charged people not to make Him known. This means that He did not want to be renowned. All the co-workers are facing such a temptation. Some like to be renowned, to be known by everybody, but the Lord Jesus was contrary to this. To be popular is a temptation. When we want to be popular, we are finished. Some Christian workers dare not say anything bad about people, because they want to be popular. They will not say certain things out of fear that they will not be invited the next time. In 1964 I was invited to speak to a group of believers in Dallas. I was welcomed by them because I ministered Christ to them. Eventually, at the end of my time with them, I spoke about the church being the Body of Christ. I was rejected because of this. We must be faithful to speak the truths of the divine revelation. One former co-worker dared not say that Christ as the last Adam became a life-giving Spirit, because he said this would offend others. This is contrary to the living of the first God-man. He was not seeking to be accepted by everyone to make a name for Himself.

g. Not Striving nor Crying Out nor Making Anyone Hear His Voice in the Streets

Matthew 12:19 and 20 say, "He will not strive nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break, and smoking flax He will not quench until He brings forth justice unto victory." In ancient times the Jews made

犹太人用芦苇作笛子。当芦苇压伤了，他们就折断。他们 also 用麻燃油作火把。油用尽了，麻冒烟，他们就吹灭。主的百姓有些就像压伤的芦苇，不能吹出乐音；有些就像冒烟的火把，不能发出亮光。然而，主不折断压伤的芦苇，也不吹灭将残的火把。有些像压伤之芦苇和冒烟之火把的人，要被基督用来施行公理，至于得胜。如果我们以为除了我们自己之外，没有一人有用，我们就不能完成主的工作。当我们选择同工时，也许只考虑他们外表的样子，但他们可能不是那么忠信。主要拣选一些压伤的芦苇和冒烟的火把。然后祂要成全他们，使他们能在祂手中成为有用的，好施行公理，至于得胜。我们应当用主所给我们的。如果祂给我们好的人，我们就应当用好的人。如果祂给我们不好的人，我们就应当用不好的人。

h 关心神的群羊

主看见群众，“就对他们动了慈心，因为他们困苦流离，如同羊没有牧人一样。”（太九 36。）祂行神迹，顾到有需要的人。祂说，“瞎子看见，瘸子行走，患麻风的得洁净，聋子听见，死人复活，穷人有福音传给他们。”（十一 5。）这是主作他们牧人所施的怜悯，好照顾他们。我们是主的执事，应当学习如何关心有需要的人。主也用祂口中所出的恩言，传福音给贫穷的人。（路四 18～22。）有时候我们说责备和定罪的话，而不是说恩言。我们必须学习与主是一，讲说恩言。此外，主也同情受苦和无知的门徒，甚至哭了。（约十一 35。）马大和马利亚失去了他们的兄弟拉撒路，但她们仍然无知，那迫使主哭了。这里的“哭”字，原文的意思是“默默的哭”。主告诉她们拉撒路要复活，但祂却受到人意见的阻挠。马大把这个复活延后到末日去。（24。）因此，主耶稣哭了。今天许多基督徒在受苦，而不知道为什么受苦，也不知道在那样受苦之下该作什么。主同情这样的情形。

i 没有枕头的地方

虽然狐狸有洞，天空的飞鸟有窝，主却没有枕头的地方。（路九 58。）我们必须学习这样忍受贫穷。

j 改正祂的门徒，要他们有对的灵

flutes of reeds. When a reed was bruised, they broke it. Also, they made torches out of flax, which can burn oil. When the oil ran out, the flax smoked and they quenched it. Some of the Lord's people are like a bruised reed, which cannot give a musical sound; others are like smoking flax, which cannot produce a shining light. Yet the Lord will not break the bruised ones or quench the smoking ones. Some of those who are as bruised reeds and smoking flax will be used by Christ to bring forth justice unto victory. If we think that no one is useful except ourself, we cannot carry out the Lord's work. When we select co-workers, we may consider only how they appear outwardly, but they may not be that faithful. The Lord would select some bruised reeds and smoking flax. Then He would perfect them so that they could become useful in His hand to bring forth justice unto victory. We should use what the Lord has given us. If He gives us good ones, we should use the good ones. If He gives us bad ones, we should use the bad ones.

h. Having a Concern for God's Flock

When the Lord saw the crowds, "He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd" (Matt. 9:36). He did miracles to take care of the needy ones. He said, "The blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; and the dead are raised and the poor have the gospel announced to them" (11:5). This is the mercy exercised by the Lord as their Shepherd to take care of them. As a minister of the Lord, we should learn how to be concerned for the needy ones. The Lord also preached the gospel to the poor with words of grace proceeding out of His mouth (Luke 4:18-22). Sometimes we speak words of rebuking and condemnation instead of words of grace. We must learn to be one with the Lord to speak words of grace. Also, the Lord sympathized with the suffering and ignorant disciples, even unto weeping (John 11:35). Martha and Mary lost their brother Lazarus, but they still remained ignorant and that compelled the Lord to weep. The word weep here means "to weep silently." The Lord told them that Lazarus would be resurrected, but He was frustrated by human opinions. Martha postponed the resurrection to the last day (v. 24). Thus, the Lord Jesus wept. Many Christians today are suffering, without knowing why or what they should do under that suffering. The Lord sympathizes with this situation.

i. Having No Place to Lay His Head

The Lord did not have a place to lay His head, though the foxes have holes and the birds of heaven have roosts (Luke 9:58). We have to learn to suffer poverty in this way.

j. Correcting His Disciples to Have a Right Spirit

主改正祂的门徒，要他们向着拒绝的人有对的灵。主和祂的门徒经过一个村庄，那里的人不接待他们。雅各和约翰这两个雷子问说，“主啊，你要我们吩咐火从天上降下来，烧灭他们么？”主却说，“你们的灵如何，你们并不知道。”（路九 53～55。）这指明主总是用对的灵对待人。我后悔有时我用错的灵对待人。我们必须学习功课，在我们对待人的方式上改正我们的灵。如果我们用错的灵回应不接待我们的人，我们就没有资格服事人。我们的灵若不对，我们就不能将神的话供应人。

根据新约，召会只有一个地方立场；一城只能有一个召会。我们这样实行，就废掉了一切宗派的立场。因此，他们不会接纳或欢迎我们。我们该像雅各、约翰在路加九章那样，用错的灵反应么？我们必须操练有对的灵。主是神人生活的真实榜样。

k 受痛苦，却不报复

主受痛苦，却不报复，给我们留下榜样，叫我们跟随祂的脚踪行。（赛五三 3，7，彼前四 1，二 21～23。）祂默默的受苦，像羊在剪毛的人面前一样。祂被骂不还口。今天我们同工们都必须学习这榜样。人若骂我们，我们不该有任何还口或报复的思想。

在原文里，“榜样”这辞按字面的意思是“（给学生临摹习字的）字帖，范本”。主已把祂受苦的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行。这不是指仅仅效法祂和祂的生活，乃是指我们要在受苦时享受祂作恩典，好使祂自己这内住的灵，带着祂生命一切的丰富，在我们里面复制祂自己。我们乃是要成为祂这原字帖的复本，而不仅是效法祂，以祂作我们外面的榜样。

l 为那些钉祂十字架的人祷告

祂被钉十字架时，为那些钉祂十字架的人祷告，求父赦免他们无知的罪。（路二三 34 上。）

m 将祂的救恩给与一个犯人

甚至在祂受苦垂死的时候，祂还将祂的救恩给与一个和祂同钉十字架的犯人。（路二三 42～43。）

The Lord corrected His disciples to have a right spirit toward the rejecting ones. The Lord and His disciples passed a village which would not receive them. The two sons of thunder, James and John, asked, “Lord, do You want us to command fire to come down from heaven and consume them?” Then the Lord said, “You do not know of what kind of spirit you are” (Luke 9:53-56). This indicates that the Lord always treated people with a right spirit. I regretted that sometimes I had treated people with a wrong spirit. We must learn the lesson to correct our spirit in the way that we treat people. If we respond with a wrong spirit to people who do not receive us, we are not qualified to serve people. We cannot minister the word of God to people if we have a wrong spirit.

According to the New Testament, the church has only one local ground; there is only one church for one city. By practicing this we annul the standing of all the denominations. Because of this they would not receive or welcome us. Should we respond the way James and John did in Luke 9, with a wrong spirit? We must exercise to have a right spirit. The Lord is a real model of the God-man living.

k. Suffering Afflictions without Avenging

The Lord suffered afflictions without avenging, leaving us a model so that we may follow in His steps (Isa. 53:3, 7; 1 Pet. 4:1; 2:21-23). He was suffering silently like a sheep before its shearers. When He was reviled, He did not revile in return. Today we co-workers must learn of this model. If people revile us, we should not have any thought of avenging by reviling them in return.

The Greek word for model literally means “a writing copy, an underwriting, used by students to trace letters and thereby learn to draw them.” The Lord has set His suffering life before us so that we can copy it by tracing and following His steps. This does not refer to a mere imitation of Him and His life but to a reproduction of Him that comes from enjoying Him as grace in our sufferings, so that He Himself as the indwelling Spirit, with all the riches of His life, reproduces Himself in us. We become the reproduction of the original writing copy, not a mere imitation of Him produced by taking Him as our outward model.

l. Praying for Those Who Were Crucifying Him

In His crucifixion He prayed for those who were crucifying Him, that the Father would forgive them their sin of ignorance (Luke 23:34a).

m. Extending His Salvation to One of the Criminals

Even in His suffering and dying, He extended His salvation to one of the criminals who were crucified with Him (23:42-43).

n 受试诱，却没有罪

基督虽然受试诱，却没有罪。（来二 18，四 15，彼前二 22。）

o 不从自己作什么

主说祂不从自己作什么。（约五 19，30 上，八 28。）这是因为祂看自己是一个埋葬了的人。

p 不从自己说什么话

主不说什么自己的话。祂乃是说父的话。（约十四 10 上。）

q 不寻求自己的意思，只寻求神的意思

祂不寻求自己的意思，只寻求神的意思。（约五 30 下，六 38。）祂在马太二十六章三十九节说，“我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。”然后在四十二节祂说，“我父啊，这杯若不能离开我，必要我喝，就愿你的旨意成就。”

r 顺从神至死

腓立比二章八节说，主顺从神至死，且死在十字架上。

2 没有自由照祂自己生活

主没有自由照祂自己生活。祂对祂的兄弟说，“我的时候还没有到，你们的时候却常是方便的。”（约七 6。）在八节主说，“你们上去过节吧，我现在不上去过这节，因为我的时候还没有到。”主作为一个人在地上生活，甚至受时间的限制。这给我们看见，我们在作任何事之先，都需要接触主。我们可以祷告说，“主啊，我有负担去看一位弟兄。这是对的的时候么？”通常当我这样祷告时，主告诉我要等一等。我有负担去帮助一位弟兄，但主不许我在那时候去作。我们必须学习时间的功课。我们必须学习不照着我们的喜好行动。

诗歌三百八十二首第一节说到基督：“荣耀基督，亲爱救主，你是神的荣耀显出！原是永远无限的神，竟作时间有限的人。”祂原是在永远里无限的神，竟成了一个在地上受时间、空间限制的人。祂被限制在拿撒勒村庄过生活，大约三十年之久。我们能这样受限制么？我们可能有负担去访问许多地方，但主可能不要我们去。我们必须学习受限制的功课。

n. Being Tempted but without Sin

Although Christ was tempted, He was without sin (Heb. 2:18; 4:15; 1 Pet. 2:22).

o. Doing Nothing from Himself

The Lord said that He did nothing from Himself (John 5:19, 30a; 8:28). This is because He considered Himself a buried person.

p. Not Speaking Any Word from Himself

The Lord did not speak His own words. He spoke the Father's words (John 14:10a).

q. Not Seeking His Own Will but the Will of God

He did not seek His own will but the will of God (John 5:30b; 6:38). In Matthew 26:39 He said, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." Then in verse 42 He said, "My Father, if this cannot pass away unless I drink it, Your will be done."

r. Being Obedient to God Even unto Death

Philippians 2:8 says that the Lord was obedient unto death, and that the death of a cross.

2. Having No Freedom to Live according to Himself

The Lord had no freedom to live according to Himself. He said to His brothers, "My time has not yet come, but your time is always ready" (John 7:6). In verse 8 the Lord said, "You go up to the feast; I am not going up to this feast, because My time has not yet been fulfilled." The Lord lived on earth as a man, being limited even in the matter of time. This shows that before doing anything, we need to contact the Lord. We may pray, "Lord, I have a burden to go and see a certain brother. Is this the right time?" Often when I prayed in this way, the Lord told me that I should wait. I had a burden to help a brother, but the Lord would not allow me to do it then. We must learn the lesson of timing. We must learn not to act according to our preference.

Stanza 1 of Hymns, #501 says concerning Christ: "God infinite, in eternity, / Yet man in time, finite to be." He was God in eternity without limitation, but He became a man on this earth limited by time and space. He was limited to the village of Nazareth in His living for about thirty years. Can we be limited in such a way? We may have the burden to visit many places, but the Lord may not want us to. We must learn the lesson to be limited.

3 与父配合

主耶稣所作的每一件事，都是与那住在祂里面作事的父配合，以完成祂的经纶。在约翰十四章十节下半，主说，“我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”这就是与那住在祂里面作事的父配合。

4 在祂人性的美德里彰显神的属性，而使神显现出来

祂在地上所过的生活，完全是在祂人性的美德里彰显神的属性，而使神显现出来。（提前三 16 上。）当人看见祂的美德，他们就看见神的属性，那就是神的显现。我们必须把所有这些点，都应用到日常生活中与人接触的事上。

3. Coordinating with the Father

Everything that the Lord Jesus did was in coordination with the Father who abode and worked in Him for the accomplishment of His economy. In John 14:10b the Lord said, “The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.” This was a coordination with the Father who lived and worked in Him.

4. Manifesting God to Express God's Attributes in His Human Virtues

He was on this earth living a life totally for the manifestation of God to express God's attributes in His human virtues (1 Tim. 3:16a). When people saw His virtues, they saw God's attributes, and that was a manifestation of God. We need to apply all of these points to our daily living in our contact with everyone.

第九篇

第一个神人的生活— 从马槽到十字架（五）

读经：马太福音三章十六节，希伯来书一章九节，使徒行传十章三十八节上，路加福音四章十八至十九节，马太福音十二章十八节上，四章一至二节，路加福音四章一节，约翰福音三章三十四节，使徒行传十章三十八节下，马太福音十二章十八节下，二十八节，启示录一章五节，三章十四节，提摩太前书三章十六节，希伯来书九章十四节。

纲目

肆 在祂尽职的时期：

四 祂为着尽职的行动：

1 在那灵的涂抹之下：

- a 祂在水里受浸之后，神用那仿佛鸽子降在祂身上的灵来膏祂—太三 16。
- b 蒙神用欢乐的油所膏，胜过膏祂的同伙—来一 9。
- c 蒙神以圣灵和能力所膏—徒十 38 上。
- d 主的灵在祂身上一路四 18 上。
- e 神将祂的灵放在祂身上一太十二 18 上。
- f 被圣灵引导，受魔鬼的试诱四十天—太四 1～2，路四 1。
- g 作为神所差来者，祂说神的话，并且赐那灵是有限量的—约三 34。

MESSAGE NINE

THE FIRST GOD-MAN'S LIVING FROM THE MANGER TO THE CROSS (5)

Scripture Reading: Matt. 3:16; Heb. 1:9; Acts 10:38a; Luke 4:18-19; Matt. 12:18a; 4:1-2; Luke 4:1; John 3:34; Acts 10:38b; Matt. 12:18b, 28; Rev. 1:5; 3:14; 1 Tim. 3:16; Heb. 9:14

OUTLINE

IV. In His ministry:

D. His moving for His ministry:

1. Under the Spirit's anointing:

- a. After He was baptized in the water, God anointed Him with the Spirit descending upon Him as a dove—Matt. 3:16.
- b. Anointed by God with the oil of exultant joy above His partners—Heb. 1:9.
- c. Anointed by God with the Holy Spirit and with power—Acts 10:38a.
- d. The Spirit of the Lord was upon Him—Luke 4:18a.
- e. God had put His Spirit upon Him—Matt. 12:18a.
- f. Led by the Holy Spirit to be tempted by the devil for forty days—Matt. 4:1-2; Luke 4:1.
- g. As the One sent by God, speaking the words of God and giving the Spirit not by measure—John 3:34.

- h 周游各处行善事，医好凡被魔鬼压制的人——徒十 38 下。
 - i 传福音给贫穷的人，宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由——路四 18～19。
 - j 将公理宣布与外邦——太十二 18 下。
 - k 靠着神的灵赶鬼，为着神国的来临——太十二 28。
 - l 忠信的见证神——启一 5，三 14。
 - m 被称义于灵里——提前三 16。
 - n 借着永远的灵将自己无瑕无疵的献给神，使祂可以用自己的血洁净我们的良心，使其脱离死行，叫我们事奉活神——来九 14。
- 2 神人这位神的受膏者，弥赛亚，基督，在神的灵的涂抹之下行动，这乃是当神人在肉体里并在地上的时候，在祂的职事里完成神永远的经纶。
- 3 基督这第一位神人，一面凭那住在祂里面作事的父而活，另一面凭那灵行动并尽职。这指明第一位神人的生活，实际上乃是那经过过程之三一神在基督地上人性生活中的生活与行动。

- h. Going about doing good and healing all those who were being oppressed by the devil—Acts 10:38b.
 - i. Announcing the gospel to the poor, proclaiming release to the captives, and recovery of sight to the blind, and sending away in release those who are oppressed—Luke 4:18-19.
 - j. Announcing justice to the Gentiles—Matt. 12:18b.
 - k. By the Spirit of God casting out the demons for the coming of the kingdom of God—Matt. 12:28.
 - l. Witnessing God faithfully—Rev. 1:5; 3:14.
 - m. Justified in the Spirit—1 Tim. 3:16.
 - n. Through the eternal Spirit offering Himself without blemish to God that He may purify our conscience with His blood from dead works to serve the living God—Heb. 9:14.
2. That the God-man as God's anointed One, Messiah, Christ, moved under the anointing of the Spirit of God is the accomplishment of God's eternal economy in the God-man's ministry while He was in the flesh and on the earth.
3. Christ as the first God-man on the one hand lived by the Father, who abode and worked in Him, and on the other hand moved and ministered by the Spirit. This indicates that the living of the first God-man was actually the living and moving of the processed Triune God in Christ's human living on the earth.

四 祂为着尽职的行动

我们已经看过基督为着尽职的生活，现在我们要继续来看基督为着尽职的行动。祂为着尽职的生活是关于祂的生命。祂为着尽职的行动是关于祂的工作。基督生活的中心是十字架；祂工作的中心是那灵。十字架在先，然后是那灵。

1 在那灵的涂抹之下

基督在祂工作中的行动，完全是在那灵的涂抹之下。

a 神用那灵来膏祂

祂在水里受浸之后，神用那仿佛鸽子降在祂身上的灵来膏祂。（太三 16。）祂的受浸表征祂取用十字架，将肉体的人治死埋葬。在十字架之后，神用那灵来膏祂。这给我们看见神圣三一的运作。父用降在子身上如同温柔、柔和之鸽子的那灵来膏子。这膏乃是装备基督，为着祂的工作；也是武装基督，为着祂的争战。基督争战的兵器不是炸弹，乃是鸽子。此外，祂工作的器具不是斧头，乃是鸽子。今天我们是为神的国争战，并为基督工作，但我们必须记住，鸽子乃是我们的兵器和器具。当基督被捉拿并在犹太议会前受审时，祂乃是鸽子；祂在罗马当权者彼拉多和希律面前乃是鸽子。祂乃是用鸽子去争战、工作。今天我们是争战、工作、劳苦并奋斗，但我们的兵器和器具应当是鸽子。鸽子有两眼，但它一次只能看一样东西。这意思是说，我们该有单一的观点，专注于神，一直的信靠祂。

b 蒙神用欢乐的油所膏

基督蒙神用欢乐的油所膏，胜过膏祂的同伙。（来一 9。）如果你有神的膏油涂抹，你就会喜乐欢腾。祂蒙神用欢乐的油所膏，胜过膏祂的同伙。我们不能与祂相比；甚至彼得和保罗也不能与祂相比。在受膏的这事上，祂远超我们众人之上。

c 蒙神以圣灵和能力所膏

行传十章三十八节上半说，神用圣灵和能力膏了耶稣。今天神的灵极有能力。没有人能测量祂制伏全地的能力。

d 主的灵在祂身上

D. His Moving for His Ministry

Now that we have seen the living of Christ for His ministry, we want to go on to see His moving for His ministry. His living for the ministry is concerning His life. His moving for His ministry is concerning His work. The cross was the center of Christ's living. The Spirit was the center of His work. The cross came first, and then the Spirit.

1. Under the Spirit's Anointing

Christ's move in His work was altogether under the Spirit's anointing.

a. God's Anointing Him with the Spirit

After He was baptized in the water, God anointed Him with the Spirit descending upon Him as a dove (Matt. 3:16). His being baptized signifies that He took the cross to put the man of flesh to death for burial. After the cross, God anointed Him with the Spirit. This shows us the operation of the Divine Trinity. The Father anointed the Son with the Spirit descending upon Him as a gentle and meek dove. This anointing was to equip Christ for His work and to armor Christ for His fighting. The weapon for Christ's fighting is not a bomb but a dove. Also, the instrument for His work is not an ax but a dove. Today we are fighting for the kingdom of God and working for Christ, but we must remember that a dove is both our weapon and our instrument. Christ was a dove as He was being arrested and as He was being judged before the Jewish Sanhedrin. He was a dove before Pilate and Herod, the Roman authorities. He fought with and worked with a dove. Today we are fighting, working, laboring, and struggling, but our weapon and our instrument should be a dove. A dove has two eyes but it can see only one thing at a time. This means that we should have a single view, focusing on God to trust in Him continually.

b. Anointed by God with the Oil of Exultant Joy

Christ was anointed by God with the oil of exultant joy above His partners (Heb. 1:9). If you have God's anointing, you will be exultantly joyful. He was anointed with the oil of exultant joy above His partners. We cannot compare with Him. Even Peter and Paul cannot compare with Him. He is above all of us in this matter of anointing.

c. Anointed by God with the Holy Spirit and with Power

Acts 10:38a says that God anointed Jesus with the Holy Spirit and with power. Today the Spirit of God is so powerful. No one can measure His power to subdue the whole earth.

d. The Spirit of the Lord Being upon Him

在路加四章十八节上半主说，主的灵在祂身上。

e 神将祂的灵放在祂身上

在马太十二章十八节上半，论到基督，神说，“我要将我的灵放在祂身上。”神将这样大能的灵，放在这位在地上在肉体里的基督——一个温柔、柔和又谦卑的人——身上。

f 被圣灵引导

祂不仅在圣灵之下，祂也被圣灵引导，受魔鬼的试诱四十天。（太四 1～2，路四 1。）在宇宙中，只有魔鬼能作神的反对者而与神有一种交易。神差遣祂的儿子成为人，目的是要击败撒但，但神的灵引导这一位去受撒但的试诱。这是一种的试验，共有四十天之久。历世纪以来，每一位神所拣选的奴仆或仆人，都是先受了魔鬼的试验。我们不该以为只要我们答应了神的呼召，我们就会亨通。我们所遇到的第一件事不是亨通，乃是试验。试验不是甜美的，乃是艰难的事。我们无法逃避，我们必须通过试验。

g 说神的话，并且赐那灵是没有限量的

作为神所差来者，基督说神的话，并且赐那灵是没有限量的。（约三 34。）神将那灵赐给祂，而祂赐那灵是没有限量的。那灵是无限量的住在我们里面。基督乃是凭那灵说神话语的那一位。当祂说神的话时，祂赐那灵是没有限量的。当我们说神的话时，我们应当供应、分赐那灵。若没有分赐那灵，我们的话就是虚空的，也是死的。我们讲说神的话，却没有赐给那灵，我们所讲说的就是死的字句。我们可能只听到一篇信息，但我们在这篇信息中因着主的说话而从主所领受的那灵，却是没有限量的。来聚会听主的话，不是徒然的。当我们听见神的话，就有神的灵随着这话，并且是没有限量的。我们可能只听了一篇信息，但我们所领受的那灵却是无限无量的。

h 周游各处行善事，医好凡被魔鬼压制的人

祂在魔鬼的试诱上，击败了魔鬼。从那时起，祂就周游各处行善事，医好凡被魔鬼压制的人。（徒十 38 下。）祂先击败了魔鬼，然后出去为着叫被压制的得自由而击败魔鬼。

In Luke 4:18a the Lord said that the Spirit of the Lord was upon Him.

e. God Having Put His Spirit upon Him

In Matthew 12:18a God said concerning Christ, “I will put My Spirit upon Him.” God put such a powerful Spirit upon Christ in the flesh on the earth—a gentle, meek, and humble man.

f. Led by the Holy Spirit

He was not only under but also led by the Holy Spirit to be tempted by the devil for forty days (Matt. 4:1-2; Luke 4:1). In the universe, only the devil can have a kind of transaction with God as His opponent. God sent His Son to be a man with the intention to defeat Satan, but the Spirit of God led this One to be tempted by Satan. This was a kind of a test for forty days. Every chosen slave, or servant, of God through the centuries has been firstly tested by the devil. We should not think that if we answer God’s call, we will be prosperous. The first thing we meet will not be prosperity but testing. Testing is not sweet but a difficult thing. We cannot escape. We have to pass the test.

g. Speaking the Words of God and Giving the Spirit Not by Measure

As the One sent by God, Christ spoke the words of God and gave the Spirit not by measure (John 3:34). The Spirit was given by God to Him, and He gives the Spirit not by measure. The Spirit dwells within us unlimitedly. Christ is the One who speaks the word with the Spirit. When He speaks the word of God, He gives the Spirit without measure. When we speak the word, we should minister, dispense, the Spirit. Without the dispensing of the Spirit, our word is vanity and also death. Without the giving of the Spirit to accompany the speaking of the word, the word spoken by us is dead letters. We may hear just one message, but the Spirit we receive of the Lord in this message by His speaking is not by measure. To come to the meeting to hear the word is not vain. When we hear the word of God, the Spirit of God goes along with this word not by measure. We may hear only one message, but the measure of the Spirit we receive is without limitation.

h. Going About Doing Good and Healing All Those Who Were Being Oppressed by the Devil

He defeated the devil in the devil’s temptation. From that time onward, He was going about to do good and to heal all those who were being oppressed by the devil (Acts 10:38b). He defeated the devil first; then He went out to defeat the devil for the release of the oppressed ones.

i 传福音给贫穷的人

基督传福音给贫穷的人，宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由。（路四 18～19。）

j 将公理宣布与外邦

马太十二章十八节下半说，祂将公理宣布与外邦。这里的“公理”是指包罗万有的基督。你有了基督，就有公理和平安。没有公理，就没有平安和满足。世上各国一直在彼此相斗相争，因为没有公理。没有一国是满足的。公理的意思是说，基督在满足你。我们有了基督，我们就满足了；我们与别人的冲突就了结了。当我们向人宣布基督是一切时，基督就满足他们，将公理带给他们。如果在你和另一个人之间有缺少公理的感觉，这就指明你缺少基督。你必须更多接受基督；这样就会有公理。

k 靠着神的灵赶鬼

基督靠着神的灵赶鬼，为着神国的来临。（太十二 28。）

l 忠信的见证神

启示录一章五节和三章十四节说，基督是神忠信的见证人。祂把神彰显出来，那就是祂的见证。许多人不知道祂是谁。这人乃是神，见证神。

m 被称义于灵里

提前三章十六节说，祂被称义于灵里。祂虽然受人反对、逼迫、弃绝，却被称义于灵里。祂这在灵里的一位，没有任何人能定罪或批评。

n 借着永远的灵将自己无瑕无疵的献给神

祂借着永远的灵将自己无瑕无疵的献给神，使祂可以用自己的血洁净我们的良心，使其脱离死行，叫我们事奉活神。（来九 14。）基督将自己献给神，被钉十字架以完成救赎，将我们带回，叫我们事奉活神，这乃是一件大事。在祂的人性里，这对祂是一件难事，如祂在客西马尼园里的祷告所给我们看见

i. Announcing the Gospel to the Poor

Christ announced the gospel to the poor, proclaiming release to the captives, and recovery of sight to the blind, and sending away in release those who are oppressed (Luke 4:18-19).

j. Announcing Justice to the Gentiles

Matthew 12:18b says that He announced justice to the Gentiles. Justice here refers to the all-inclusive Christ. If you have Christ, you have justice and peace. With injustice there is no peace and satisfaction. The nations of the world are struggling and fighting against one another because of injustice. None of them is satisfied. Justice means Christ is satisfying you. When we have Christ, we are satisfied, and our conflict with others is terminated. When we are announcing Christ as everything to people, Christ satisfies them and brings them justice. If there is a feeling of injustice between you and someone else, this indicates you are short of Christ. You need to receive more of Christ; then justice is there.

k. Casting Out Demons by the Spirit of God

By the Spirit of God, Christ cast out demons for the coming of the kingdom of God (Matt. 12:28).

l. Witnessing God Faithfully

Revelation 1:5 and 3:14 say that Christ is the faithful Witness. His expressing God was His witnessing. Many people wondered who He was. This man was God, witnessing God.

m. Justified in the Spirit

First Timothy 3:16 says that He was justified in the Spirit. He was opposed, persecuted, and rejected by man, but He was justified in the Spirit. As One who was in the Spirit, He could not be condemned or criticized by anyone.

n. Through the Eternal Spirit, He Offered Himself without Blemish to God

Through the eternal Spirit, He offered Himself without blemish to God that He may purify our conscience with His blood from dead works to serve the living God (Heb. 9:14). For Christ to offer Himself to God to be crucified to accomplish redemption to bring us back to serve the living God was a great thing. This was difficult for Him in His humanity as seen by His prayer at Gethsemane. He prayed three times for the Father,

的。祂三次向父祷告说，若是可能，就叫这受死的杯离开祂，但祂结束时祷告：“然而不要照我的意思，只要照你的意思。”（太二六 39～44。）这指明甚至祂这位在肉体里的基督，也遭受一些对祂的人性而言不是那么容易的事。祂知道需要那灵的加强，所以祂借着永远的灵将自己（包括祂的人性）献给神。祂在救赎里所完成的乃是永远的，因为那是借着永远的灵作成的。这指明祂作每一件事都是借着那灵。

2 在神人的职事里完成神永远的经纶

神人这位神的受膏者，弥赛亚，基督，在神的灵的涂抹之下行动，这乃是当神人在肉体里并在地上的时候，在祂的职事里完成神永远的经纶。

3 凭父而活，凭灵行动

基督这第一位神人，一面凭那住在祂里面作事的父而活，（约十四 10，）另一面凭那灵行动并尽职。约翰十四章十节说，“我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”这证明当基督作事时，父也借着住在祂里面而在祂里面作事。祂凭父而活，凭那灵尽职，指明第一位神人的生活，实际上乃是那经过过程之三一神在基督地上人性生活中的生活与行动。

if possible, to remove the cup of death from Him, but He ended by praying, “Yet not as I will, but as You will” (Matt. 26:39-44). That indicates that even He, Christ in the flesh, was suffering something that was not so easy for His humanity. He realized the need of the strengthening of the Spirit, so He offered Himself, including His humanity, to God through the eternal Spirit. What He accomplished in His redemption was eternal, because that was done through the eternal Spirit. This indicates that He did everything through the Spirit.

2. The Accomplishment of God’s Eternal Economy in the God-man’s Ministry

The God-man as God’s anointed One, Messiah, Christ, moved under the anointing of the Spirit of God. This was the accomplishment of God’s eternal economy in the God-man’s ministry while He was in the flesh and on the earth.

3. Living by the Father and Moving by the Spirit

Christ as the first God-man on the one hand lived by the Father, who abode and worked in Him (John 14:10), and on the other hand moved and ministered by the Spirit. John 14:10 says, “Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.” This proves that while Christ was working, the Father was working in Him by abiding in Him. His living by the Father and ministering by the Spirit indicate that the living of the first God-man was actually the living and moving of the processed Triune God in Christ’s human living on the earth.

第十篇

第一个神人的生活—— 一个祷告的人（一）

读经：腓立比书三章十二至十四节，八节，约翰福音十章三十节，使徒行传十章三十八节下，约翰福音八章二十九节，十六章三十二节，彼得前书二章二十三节下，路加福音二十三章四十六节，约翰福音十四章三十节下，马太福音三章十三节至四章十一节，六章五节，十六节，十七章二十一节，使徒行传十三章二至三节。

纲目

壹 一个祷告的人：

- 一 不是作一个普通的人，向神祷告一些普通的祷告。
- 二 不是作一个虔诚的人，就是所谓敬虔的人，以宗教的方式向神祷告。
- 三 不是作一个寻求神的人，为着神圣的成就和得着，向神祷告。
- 四 甚至不是仅仅作一个寻求基督的人，迫切的祷告要得着至宝的基督——腓三12~14，8。
- 五 乃是一个在肉体里的人，在神圣、奥秘的范围里向奥秘的神祷告，也是一个有以下几种情形的人：
 - 1 与神是一——约十30。
 - 2 不住的活在神的同在里——徒十38下，约八29，十六32。

MESSAGE TEN

THE FIRST GOD-MAN'S LIVING A MAN OF PRAYER (1)

Scripture Reading: Phil. 3:12-14, 8; John 10:30; Acts 10:38c; John 8:29; 16:32; 1 Pet. 2:23b; Luke 23:46; John 14:30b; Matt. 3:13—4:11; 6:5, 16; 17:21; Acts 13:2-3

OUTLINE

I. A man of prayer:

- A. Not as a common man praying common prayers to God.
- B. Not as a pious man, a so-called godly man, praying to God in a religious way.
- C. Not as a God-seeking man praying to God for the divine attainments and obtainments.
- D. Not even as merely a Christ-seeker praying desperately to gain Christ in His excellency—Phil. 3:12-14, 8.
- E. But a man in the flesh praying to the mysterious God in the divine, mystical realm, and a man who is:
 1. One with God—John 10:30.
 2. Living in the presence of God without ceasing—Acts 10:38c; John 8:29; 16:32.

- 3 在任何苦难和逼迫下都信靠神，不信靠自己——彼前二 23 下，路二三 46。
- 4 世界的王撒但在祂里面是毫无所有（没有立场，没有机会，没有盼望，任何事都没有可能）——约十四 30 下。

貳 在对观福音书论到第一个神人是诸天之国里的君王救主、在神福音之服事中的奴仆救主、以及在神救恩中的人救主之记载里，第一个神人奥秘的人性生活里神圣的事实：

- 一 祂在水里受浸，并且神从天上膏祂，给祂极大的托付，叫祂把诸天之国带到地上，此后，祂就在那灵的引领下，到旷野去禁食四十昼四十夜——太三 13～四 11：
 - 1 祂应该感觉到：
 - a 祂父所给祂，有关诸天之神圣托付，对祂乃是极大而紧要的负担。
 - b 关于如何把祂父在诸天里的国带给地上堕落的亚当族类，祂需要寻求祂父的旨意。
 - 2 按照一般禁食的实行，禁食总要带着祷告——太六 5，16，十七 21，徒十三 2～3。
 - 3 但圣经没有提到第一个神人在四十昼四十夜里，禁食附带的祷告。
 - 4 我们应当相信，该有这样一个附带的祷告，但这个祷告被保密而成为奥秘，我们不可能知道其内容。
 - 5 这指明第一个神人的祷告，是在神圣、奥秘的范围里。

- 3.Trusting in God and not in Himself, under any kind of suffering and persecution—1 Pet. 2:23b; Luke 23:46.
- 4.And in whom Satan, the ruler of the world, had nothing (no ground, no chance, no hope, no possibility in anything)—John 14:30b.

II. The divine facts in the mystical human life of the first God-man in the record of the synoptic Gospels concerning the first God-man as the King-Savior in the kingdom of the heavens, the Slave-Savior in God's gospel service, and the Man-Savior in God's salvation:

- A.After His baptism in the water, and God's anointing from the heavens with the great commission for Him to bring in the kingdom of the heavens to the earth, He, under the leading of the Spirit, went to the wilderness to fast forty days and forty nights—Matt. 3:13—4:11:
 - 1.He should have felt that:
 - a. His Father's divine commission to Him concerning the kingdom of the heavens was a great and critical burden to Him.
 - b.He needed to seek His Father's counsel concerning how to bring His Father's kingdom in the heavens to the fallen Adamic race on the earth.
 - 2.According to the common practice of fasting, it is always accompanied by prayer—Matt. 6:5, 16; 17:21; Acts 13:2-3.
 - 3.But there is no mention of prayer accompanying the first God-man's fasting, not only in forty days but also in forty nights.
 - 4.We should believe that there should have been such an accompanying prayer, but it is kept in secret as a mystery and it is impossible for us to know what the content was.
 - 5.This indicates that the first God-man's prayer was in the divine, mystical realm.

在本篇信息中，我们要继续交通到第一个神人的生活，我们要来看祂是一个祷告的人。

壹 一个祷告的人

主活着就是一个祷告的人。祂活着不是作一个普通的人，向神祷告一些普通的祷告；不是作一个虔诚的人，就是所谓敬虔的人，以宗教的方式向神祷告；也不是作一个寻求神的人，为着神圣的成就和得着，向神祷告。祂作为一个祷告的人，甚至不是仅仅作一个寻求基督的人，迫切的祷告要得着至宝的基督。（腓三 12～14，8。）祂乃是一个在肉体里的人，在神圣、奥秘的范围里向奥秘的神祷告。福音书告诉我们，祂常去到山上，或退到隐密处去祷告。（太十四 23，可一 35，路五 16，六 12，九 28。）

根据我所学习的，我们可能是一个寻求基督的人，迫切的祷告要得着至宝的基督，但这并不是在福音书里所启示这个祷告之人的纯净榜样。我们若是寻求基督的人，我们会以为自己很特别，很属灵。但是在描述第一个神人是祷告的人时，我避免用“属灵”这个辞；我乃是用“神圣”和“奥秘”这样的辞。“神圣”是在神这一面；“奥秘”是在人那一面。一面说，耶稣是在肉体里的人，但祂乃是在神圣、奥秘的范围里，向奥秘的神祷告。

祂是一个祷告的人，一个与神是一的人。（约十 30。）我们可能是寻求基督的人，迫切的祷告要得着基督，但我们可能与神不是一。主也是一个不住的活在神同在里的人。（徒十 38 下，约八 29，十六 32。）祂告诉我们，祂从没有独自一人，父一直与祂同在。祂每一刻都看见父的面容。我们可能寻求基督，但也许不是这么亲密、继续不断的活在神的面光中。此外，祂在任何苦难和逼迫下都信靠神，不信靠自己。彼前二章二十三节下半说，祂在受苦之中，不说威吓的话，只将一切交给那按公义审判的。路加二十三章四十六节说，当祂在十字架上将要死的时候，祂祷告说，“父啊，我将我的灵交在你手里。”在我们的日常生活中，当困难临到时，我们是否信靠神？我们可能只在很小的程度上信靠神，而不是完全的信靠神。

主在约翰十四章三十节下半说，“这世界的王将到，他在我里面是毫无所有。”这意思是说，世界的王撒但在主耶稣

In this message we want to continue our fellowship on the first God-man's living by seeing Him as a man of prayer.

I. A MAN OF PRAYER

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way, or as a God-seeking man praying to God for the divine attainments and obtainments. His being a man of prayer was not even as merely a Christ-seeker praying desperately to gain Christ in His excellency (Phil. 3:12-14, 8). Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray (Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28).

According to what I have learned, we may be a Christ-seeker, praying desperately to gain Christ in His excellency, yet this is not the pure pattern of the man of prayer revealed in the Gospels. If we are a Christ-seeker, we would think that we are very special and spiritual. But in describing the first God-man as a man of prayer, I have avoided using the word spiritual. Instead, I have used the words divine and mystical. Divine is on God's side. Mystical is on man's side. On the one hand, Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

He was a man of prayer, a man who is one with God (John 10:30). We may be a Christ-seeker, desperately praying to gain Christ, yet we may not be one with God. He was also a man living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32). He told us that He was never alone, but the Father was with Him. Every moment He saw His Father's face. We may seek Christ, yet not live in the presence of God so closely and continuously without ceasing. Also, He trusted in God and not in Himself, under any kind of suffering and persecution. First Peter 2:23b says that in the midst of His suffering He did not speak threatening words but kept committing all to Him who judges righteously. Luke 23:46 says that at the time He was dying on the cross, He prayed, "Father, into Your hands I commit My spirit." In our daily life, do we trust in God when trouble comes? Maybe we do to a small extent, but not absolutely.

In John 14:30 the Lord said, "The ruler of the world is coming, and in Me he has nothing." This means that in the Lord Jesus, Satan as the ruler of the world had no

里面没有立场，没有机会，没有盼望，任何事都没有可能。如果我们蒙了光照，我们就会承认，撒但在我们里面有太多的东西。他在许多事上有立场，有机会，有盼望，有可能。但这里有一个祷告的人，他说世界的王撒但，在祂里面是毫无所有。在全圣经里，这是一句特别的话。因此，基督是祷告的人，是与神是一的人，一直活在神的面光中，在受苦遭逼迫时信靠神，并且撒但在祂里面是毫无所有。

贰 第一个神人奥秘的人性生活里 神圣的事实

主一切的祷告都是神圣的事实。我们必须问，我们的祷告是不是神圣的事实。作妻子的可能求主照顾她的家人，因为她的丈夫失业了。这样的祷告不是神圣的。她可以这样祷告：“主啊，作为家庭主妇，我赞美你并感谢你，我们乃是在你手中。在这样的情况里，我们信靠你。”这才是神圣的祷告。如果我们祷告说，“主啊，今天需要有人到莫斯科去。”这不是神圣的祷告。我们应当祷告说，“主啊，感谢你，现今你把你的恢复扩展到俄国了。主啊，这是你的行动。”这才是神圣的祷告。

当我们思想主在约翰十七章里的祷告，我们就会看见什么是神圣的祷告。我们可能为自己的需要祷告，但我们必须用神圣的方式为我们的需要祷告。我们的祷告必须是神圣的，而不是属人的祷告。基督所有的祷告，都是在祂奥秘的人性生活中神圣的事实。虽然我们是人，但是人们应当感觉到我们多多少少有一点奥秘。我们的同学、同事和伙伴，应当感觉到我们有些东西是他们所不能明白的。这是因为我们乃是奥秘的。约翰十七章里所记载之祷告的祷告者，乃是拿撒勒人耶稣，一个在肉体里的人，但祂的祷告却是奥秘的。

一个失去儿子的姊妹有一次说，她不明白为什么她越爱主，她就似乎越有所失。她祷告说，“主啊，你不知道我爱你么？你为什么取去我的儿子？”这不仅是属人的祷告，也是属肉体的祷告。根据这个光，我们应当考虑我们的祷告。我们的祷告，许多都是属人和属肉体的祷告，而不是神圣的祷告。没有一个祷告是像主在约翰十七章的祷告那么高。祂祷告说，“父啊，时候到了，愿你荣耀你的儿子，使儿子也荣耀你。”（1。）基督的祷告是

ground, no chance, no hope, no possibility in anything. If we are enlightened, we will admit that Satan has too many things in us. He has the ground, the chance, the hope, and the possibility in many things. But here is a man of prayer who said that Satan, the ruler of the world, had nothing in Him. This is a particular sentence in the whole Bible. Thus, Christ was a man of prayer, a man who is one with God, lives in the presence of God continuously, trusts in God in His suffering and persecution, and in whom Satan has nothing.

II. THE DIVINE FACTS IN THE MYSTICAL HUMAN LIFE OF THE FIRST GOD-MAN

All of the Lord's prayers are divine facts. We need to ask if our prayers are divine facts. A wife may ask the Lord to take care of her family because her husband has lost his job. Such a prayer is not divine. Instead, she may pray, "Lord, as a housewife, I praise You and thank You that we are in Your hands. We trust in You in this circumstance." This is divine prayer. If we pray, "Lord, today there is a need for people to go to Moscow," this is not divine prayer. Instead, we should pray, "Lord, thank You that You are now spreading Your recovery to Russia. Lord, this is Your move." This is divine prayer.

When we consider the Lord's prayer in John 17, we can see what divine prayer is. We may pray for our need, but we have to pray about it in a divine way. We should pray divine prayers, not human prayers. All the prayers Christ prayed were divine facts in His mystical human life. Although we are human, people should sense that there is something mystical about us. Our classmates, colleagues, or peers should sense that there is something about us that they cannot understand. This is because we are mysterious, mystical. The One who prayed the prayer recorded in John 17 was Jesus of Nazareth, a man in the flesh, yet His prayer was mystical.

A sister who lost her son once said she could not understand why it was that the more she loved the Lord, the more she seemed to lose. She prayed, "Lord, don't You know I love You? Why did You take away my son?" This is not only a human prayer but also a fleshly prayer. Based upon this light, we should consider our prayers. We pray many human and fleshly prayers, not divine prayers. No prayer is as high as the Lord's prayer in John 17. He prayed, "Father, the hour has come; glorify Your Son that the Son may glorify You" (v. 1). Christ's prayer is divine. When He was dying on the

神圣的。当祂在十字架上受死时，祂祷告说，“父啊，赦免他们，因为他们所作的，他们不晓得。”（路二三 34。）祂向父祷告，求父赦免那些钉祂十字架的人。那是神圣而奥秘的。

我们要来看在对观福音书的记载里，第一个神人奥秘的人性生活里神圣的事实。祂在水里受浸，并且神从天上膏祂，给祂极大的托付，叫祂把诸天之国带到地上。此后，祂就在那灵的引导下，到旷野去禁食四十昼四十夜。（太三 13～四 11。）祂应该感觉到，祂父所给祂，有关诸天之国的神圣托付，对祂乃是极大而紧要的负担。关于如何把祂父在诸天里的国带给地上堕落的亚当族类，祂需要寻求祂父的旨意。按照一般禁食的实行，禁食总要带着祷告。（太六 5，16，十七 21，徒十三 2～3。）但圣经没有提到第一个神人在四十昼四十夜里，禁食附带的祷告。主在这样长时间的禁食里，显然附带着祷告，但在圣经中并没有记载。这是很有意义的。我们应当相信，该有这样一个附带的祷告，但这个祷告被保密而成为奥秘，我们不可能知道其内容。这指明第一个神人的祷告，是在神圣、奥秘的范围里。

第一个神人是一个祷告的人，这个榜样给我们看见，我们应当以神圣的方式作每一件事。甚至丈夫爱妻子也应当是神圣的，而不是属人的。我们买鞋、理发，都应当是神圣的。在第一个神人的历史中，非常重要的一部分乃是祂的祷告。祂一切的祷告都是神圣的，但这些祷告乃是在人的生活中，使那个人的生活成为奥秘的。丈夫爱妻子应当是神圣的，而不仅仅是属灵的。这是因为他不是凭自己的方式，乃是以神的方式爱妻子，并且不是以自己的爱，乃是以神的爱来爱妻子。一个在肉体里的人，怎能以神圣的方式，并用神圣的爱来爱妻子？这是奥秘的。我们应当是过一种神圣而奥秘之生活的人。我们的生活应当是神圣的，却是属人的——不是仅仅属人，乃是奥秘而属人。这就是圣言中所揭示的。

我们有一种对属灵的观念，使我们眼瞎。我们需要看见，我们不该仅仅是属灵的，乃该是神圣而奥秘的。今天每一位信徒都该是神圣而奥秘的人。我们应当是神圣的，却又是极其奥秘的。甚至那些与我们亲近的人，也应当能感觉到我们有一些东西是奥秘的，是不能明白的。这关键乃在于我们虽然是人，我们的生活却是神圣的。真实的属灵，应当使我们成为神圣的。这是更高的。

cross, He prayed, “Father, forgive them, for they do not know what they are doing” (Luke 23:34). He prayed to the Father for the forgiveness of His crucifiers. That was divine and mystical.

We want to see the divine facts in the mystical human life of the first God-man in the record of the synoptic Gospels. After His baptism in the water and God’s anointing from the heavens with the great commission for Him to bring in the kingdom of the heavens to the earth, He, under the leading of the Spirit, went to the wilderness to fast for forty days and forty nights (Matt. 3:13—4:11). He should have felt that His Father’s divine commission to Him concerning the kingdom of the heavens was a great and critical burden to Him. He needed to seek His Father’s counsel concerning how to bring His Father’s kingdom in the heavens to the fallen Adamic race on the earth. According to the common practice of fasting, it is always accompanied by prayer (Matt. 6:5, 16; 17:21; Acts 13:2-3). But there is no mention of prayer accompanying the first God-man’s fasting, not only in forty days but also in forty nights. The Lord’s prayer which obviously accompanied His long period of fasting is not recorded. This is very meaningful. We should believe that there was such an accompanying prayer, but it is kept in secret as a mystery and it is impossible for us to know what the content was. This indicates that the first God-man’s prayer was in the divine, mystical realm.

The pattern of the first God-man being a man of prayer shows that we should do everything in a divine way. Even a husband’s loving his wife should be divine and not human. Our buying a pair of shoes and the way that we cut our hair should be divine. A very critical part of the history of the first God-man was His prayer. All of His prayers were divine, yet they were in a human life, making that human life mystical. He lived a mystical human life. A husband should love his wife divinely, not merely spiritually. This is because he does not love her in his way but in God’s way and not with his love but with God’s love. How could a man in the flesh love his wife in a divine way and with the divine love? This is mystical. We should be persons living a life which is divine yet mystical. Our life should be divine yet human—not merely human, but mystically human. This is what is unveiled in the holy Word.

We have a concept concerning spirituality which blinds us. We need to see that we should not be merely spiritual but divine and mystical. Every believer today should be a divine and a mystical person. We should be divine yet so mysterious. Even those who are close to us should be able to sense that there is something about us which is mysterious and cannot be understood. The key is that although we are human, we live divinely. True spirituality should make us divine. This is higher.

有时候当我们听见一个年轻姊妹作见证时，我们感觉到她的说话是神圣而奥秘的。我们生活中的每一件事，都应当是神圣而奥秘的。这就是我们在主耶稣身上所看见的。当人看见祂所作的，他们就惊讶说，“这人的智慧和异能，是从哪里来的？这不是那木匠的儿子么？”（太十三 54～55。）这是因为祂所作的一切，都是神圣而奥秘的。神借着祂而活。祂乃是神显现于肉体。这是极大的奥秘。提前三章十六节说，大哉敬虔的奥秘，乃是神显现于肉体。那神圣的乃是在奥秘属人的方式里得以显现。

“神人”这个名称，清楚的指明耶稣是人，但祂却活神。今天你是一个神人。这意思是说，你虽然是人，却活神并彰显神。你虽然是人，却是神在你里面活着。这是“神人”这个名称的意义。神人的生活，乃是人活出神来。

Sometimes when we hear a young sister giving a testimony, we have the sense that her speaking is divine yet mystical. Everything in our living should be divine and mystical. This is what we see in the Lord Jesus. When people saw what He did, they were astounded and said, “Where did this man get this wisdom and these works of power? Is not this the carpenter’s son?” (Matt. 13:54-55). This is because all that He did was divine and mystical. God was living through Him. He was God manifested in the flesh. This is a great mystery. First Timothy 3:16 says that the great mystery of godliness is God manifested in the flesh. The divine is manifested in a mystical human way.

The title God-man indicates clearly that Jesus was a man, but He was living God. Today you are a God-man. This means that you are a man, yet you live God and express God. You are a man, yet it is God who lives in you. This is the significance of the title God-man. A God-man’s living is a man living God.

第十一篇

第一个神人的生活— 一个祷告的人（二）

读经：马太福音六章五至十八节，七章七至八节。

纲目

贰 在对观福音书论到第一个神人是诸天之国里的君王救主、在神福音之服事中的奴仆救主、以及在神救恩中的人救主之记载里，第一个神人奥秘的人性生活里神圣的事实：

二 第一个神人这位诸天之上的君王救主，在山上祂至高的教训里，两次教导祂的门徒关于祷告的事：

1 第一次是在祂至高之教训的中心部分里，向祂的门徒揭示关于对国度生活极紧要之祷告的属天异象，以及四个反面的嘱咐作为警告—太六 5～18：

a 这个祷告：“我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。我们日用的食物，今日赐给我们；免我们的债，如同我们免了欠我们债的人；不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。”（9～13。）这个简短而紧要的祷告包括：

MESSAGE ELEVEN

THE FIRST GOD-MAN'S LIVING A MAN OF PRAYER (2)

Scripture Reading: Matt. 6:5-18; 7:7-8

OUTLINE

II. The divine facts in the mystical human life of the first God-man in the record of the synoptic Gospels concerning the first God-man as the King-Savior in the kingdom of the heavens, the Slave-Savior in God's gospel service, and the Man-Savior in God's salvation:

B. In His supreme teaching on the mount, the first God-man as the King-Savior in the kingdom of the heavens taught His disciples twice concerning prayer:

1. The first time is in the central part of His supreme teaching, unveiling to His disciples the heavenly vision concerning the prayer which is critical to the kingdom life, with four negative charges as warnings—Matt. 6:5-18:

a. The prayer: “Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen” (vv. 9-13). This brief but critical prayer covers:

- (一) 父的圣名被尊为圣。
- (二) 父的属天之国来临。
- (三) 父的神圣旨意行在地上，如同行在天上。
- (四) 顾到供应我们的需用，我们日用的食物。
- (五) 父免去我们的债，如同我们免了欠我们债的人。
- (六) 不叫我们陷入试诱，救我们脱离那恶者魔鬼。
- (七) 恭敬的承认并赞美，国度、能力、荣耀，都是属于父的，直到永远。

注：这样紧要的祷告，必定能使我们更多寻求诸天的国，就是父的心愿，并且供给我们的需要，使我们得着恩典的神圣供应，以履行诸天之国一切至高且严格的要求，使父得着喜悦。

b 四个反面的嘱咐作为警告—5～8, 14～18 节:

- (一) 祂的门徒不应当像假冒为善之人那样祷告，喜欢公开的显扬，为要叫人看见，好照着自己肉体愿望的情欲，得着人的荣耀；门徒应当进他们的密室，关上门，祷告他们在诸天之上的父，好叫他们蒙父在隐密中察看，而得着祂的报答—5～6 节。
- (二) 他们也不该像外邦人那样祷告，唠唠叨叨，以为话说多了，就必蒙垂听；门徒不该像他们一样，因为门徒求他们的父以前，祂早已知道他们所需用的—7～8 节。
- (三) 祂的门徒若赦免人的过犯，他们的天父也必赦免他们；否则他们的父也必不赦免他们的过犯。这就废掉了他们向他们天父的祷告—14～15 节。

- (1)The Father's holy name to be sanctified.
- (2)The Father's heavenly kingdom to come.
- (3)The Father's divine will to be done on earth as in the heavens.
- (4)The care of the supply of our necessity, our daily bread.
- (5)The Father's forgiving of our debts as we have done with our debtors.
- (6)Not bringing us into temptation but delivering us from the devil, the evil one.
- (7)Recognizing and praising reverently that the kingdom, the power, and the glory belong to the Father forever.

Note: Such a critical prayer surely increases our seeking of the kingdom of the heavens as the Father's heart's desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for the Father's good pleasure.

b. The four negative charges as warnings— vv. 5-8, 14-18:

- (1)His disciples should not pray as the hypocrites do, loving to make a show publicly that they may be seen by men and receive glory from them according to the lust of their fleshly desire; the disciples should enter into their private room, shutting their door and praying to the Father in the heavens to be seen by Him in secret and repaid by Him—vv. 5-6.
- (2)Neither should they pray as the Gentiles do, babbling empty words, supposing that in their multiplicity of words they will be heard; the disciples should not do like them, for the Father of the disciples knows the things that they need before they ask Him—vv. 7-8.
- (3)If His disciples forgive men's offenses, their heavenly Father will forgive the disciples also; otherwise, their Father will not forgive their offenses. This annuls their prayer to their heavenly Father—vv. 14-15.

(四) 祂的门徒禁食时，不该像面带愁容的假冒为善者，把脸装得难看，为要叫人看出他们在禁食。门徒禁食时，要油头洗脸，为要不叫人，只叫他们在隐密中的父，看出他们在禁食；他们的父察看，必要报答他们—16～18 节。

2 第二次是在祂论到诸天之国那至高之教训的结语里，就是祂在马太七章七至八节应许那些寻求诸天之国的人，他们：

a “求〔指明在一段距离之外的祷告〕，就给你们。”

b “寻找〔指明追求祷告所要得着的〕，就寻见。”

c “叩门〔指明达到所寻求的目标〕，就给你们开门。”

注：这样的应许，乃是向寻求诸天之国的人保证，他们必得着一个敞开的门，使他们进入诸天之国一切的福分里。

(4) His disciples should not fast like the sullen-faced hypocrites, disfiguring their faces that their fast may appear to men. The disciples should fast by anointing their head and washing their face that their fast may not appear to men but to their Father who is in secret and who sees it and will repay them—vv. 16-18.

2. The second time is in the conclusion of His supreme teaching concerning the kingdom of the heavens, when He promised the seekers of the kingdom of the heavens in Matthew 7:7-8, that they:

a. “Ask [indicating the prayer at a distance] and it shall be given to you.”

b. “Seek [indicating the pursuit of what is prayed for] and you shall find.”

c. “Knock [indicating the reaching of the goal of what is sought] and it shall be opened to you.”

Note: Such a promise assures the seekers of the kingdom of the heavens that they will be given an open door to enter into all the blessings in the kingdom of the heavens.

我们要继续来看第一个神人（祂是一个祷告的人）奥秘的人性生活里神圣的事实。祂奥秘的人性生活，乃是一个神圣的范围，这范围就是神的国。真实而正确的祷告，总该是神圣的，而不只是属灵的。这意思是说，三一神与我们一同祷告，我们也借着与三一神同活而祷告。祂住在我们里面，并且与我们是一。新约清楚的启示，终极完成的那灵，也就是神的灵成了赐生命的灵和基督的灵，住在我们里面。（罗八2，9～11。）提后四章二十二节说，主与我们的灵同在。今天终极完成的神作为复合的赐生命之灵，乃是住在我们里面。我们无疑是人，但有这神圣的人位加到我们里面。

我们成为属灵的还是不够。我们必须看见，神已经使祂自己与我们成为一，并使我们与祂成为一。因此，我们每一位信徒都是神人。就这一面意义说，我们在生命和性情上是神，然而无分于祂的神格。这是因为我们已经从祂而生，成为属祂的种类。（约一12～13。）我们与祂是同类的。根据这个启示，我们能看见，真正的祷告应当是神圣的发表。我们若凭自己祷告，那只是人的发表。我们若借着与神同活并与基督同行动而祷告，我们就是从祂这人位祷告，我们的祷告也就是神圣的。我觉得在这些日子里，这对我们是一个新的启示。

唯有一个神圣的人才能祷告说，“我们在诸天之上的父，愿你的名被尊为圣。”（太六9。）一个神圣而属人的人，乃是一个奥秘。这样一个人完全是奥秘的。在这宇宙中，有一个神圣、奥秘的范围。属世的人不认识这个范围。他们是在物质、堕落、犯罪、邪恶的世界里。但我们已经从凡俗中被分别出来；我们已经被圣别，分别出来归给圣别的神了。现今我们是在终极完成之灵的神圣、奥秘的范围里。

二 第一个神人在山上祂至高的教训里，两次教导祂的门徒关于祷告的事

马太的记载说到第一个神人在诸天的国里是君王救主。我们已经看过祂在旷野里禁食四十昼四十夜的神圣事实，现在我们要来看祂在山上关于祷告的至高教训。许多圣经学者称此为“登山宝训”，但我不喜欢“宝训”这个辞，我要用“至高的教训”一辞。在人类历史中，没有什么教训比这个教训更高。第一个神人这位诸天之国的君王救主，在山上祂至高的教训里，两次教导祂的门徒关于祷告

We want to continue to see the divine facts in the mystical human life of the first God-man, who was a man of prayer. His mystical human life was a divine realm, and this realm is the kingdom of God. The genuine and proper prayer should always be divine, not just spiritual. This means that the Triune God prays with us and that we pray by living with the Triune God. He is indwelling us and is one with us. The New Testament reveals clearly that the consummated Spirit, the Spirit of God as the life-giving Spirit and the Spirit of Christ, indwells us (Rom. 8:2, 9-11). Second Timothy 4:22 says that the Lord is with our spirit. The consummated God today as the compound life-giving Spirit indwells us. We are human beings, no doubt, but the divine person was added to us.

For us to be spiritual is inadequate. We have to see that God has made Himself one with us and made us one with Him. Thus, each of us believers is a God-man. In this sense, we are God in life and in nature, but of course, not in His Godhead. This is because we have been born of Him to be of His species (John 1:12-13). We are one kind with Him. Based upon this revelation, we can see that genuine prayer should be the divine expression. If we pray by ourselves, that is the human expression. If we pray by living with God and moving with Christ, we pray from this Person and our prayers are divine. I feel that this is a new revelation to us in these days.

Only a divine person could pray, “Our Father who is in the heavens, Your name be sanctified” (Matt. 6:9). A divine, human person is a mystery. He is altogether mystical. There is a realm in this universe which is divine and mystical. The worldly people do not know this realm. They are in the physical, fallen, sinful, evil world. But we have been separated from being common; we have been sanctified and separated unto our God, who is holy. Now we are in the divine and mystical realm of the consummated Spirit.

B. In His Supreme Teaching on the Mount, the First God-man Teaching His Disciples Twice concerning Prayer

Matthew's record is concerning the first God-man as the King-Savior in the kingdom of the heavens. We have seen the divine fact of His fasting in the wilderness for forty days and forty nights. Now we want to see His supreme teaching on the mount concerning prayer. Many Bible scholars call this “the sermon on the mount,” but I do not like the word sermon. Instead, I use the term supreme teaching. No teaching in human history is higher than this one. In His supreme teaching on the mount, the first God-man as the King-Savior in the kingdom of the heavens taught His disciples twice

的事。第一次是在这至高教训的中段，第二次是结束祂至高的教训。

1 第一次是揭示关于对国度生活极紧要之祷告的属天异象

今天许多所谓的教会，背诵主在马太六章教导我们祷告的祷告辞，但大多数人不明白他们所背诵的真实意义是什么。这个祷告对国度生活，就是在诸天之国里所过的生活，是极其紧要的。这一个祷告也带着四个反面的嘱咐作为警告。（5～18。）

a 这个祷告

这个祷告乃是这样：“我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。我们日用的食物，今日赐给我们；免我们的债，如同我们免了欠我们债的人；不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。”（9～13。）祷告的人必须是神的儿女，从神而生，所以他们有权柄，有权利称神为他们的父。我们若不是从某人所生，就不能称他为父。我们有一位在诸天之上的父，祂生了我们。这个简短而紧要的祷告，包括许多紧要的项目。

(一) 父的圣名被尊为圣

被尊为圣的意思，就是从一切凡俗的分开并分别出来。在这堕落的地上，有许多假神。世人把我们的神也看作与那些神一样凡俗。如果我们祷告，愿父的名被尊为圣，我们就不该只是用我们的话说出来而已。要使祂的名被尊为圣，我们就必须在生活中彰显祂。我们必须过圣别的生活，就是从凡俗分别出来的日常生活。我们要这样祷告，我们就必须是圣别的人，就是从一切凡俗分别出来的人。我们应当从我们周围所有的人中分开、分别出来。换句话说，我们应当是圣别的。我们这些圣别的人，应当祷告说，“我们的父，愿你的名被尊为圣。”

(二) 父的属天之国来临

今天世界不是神的国，乃是祂仇敌的国。这就是为什么圣经说，撒但是今天世界的王。（约十二 31。）在撒但的国里，就是在世界里，没有公义、和平与喜乐。罗马十四

concerning prayer. The first time is in the middle of the supreme teaching, and the second time concludes His supreme teaching.

1. The First Time Unveiling the Heavenly Vision concerning the Prayer Which Is Critical to the Kingdom Life

Many so-called churches today recite the prayer which the Lord taught us to pray in Matthew 6 (vv. 5-18), but most do not understand the real significance of what they are reciting. This prayer is critical to the kingdom life, a life that lives in the kingdom of the heavens. This one prayer also is accompanied by four negative charges as warnings.

a. The Prayer

The prayer is as follows: “Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen” (vv. 9-13). The praying ones must be children of God, born of God, so they have the authority, the right, to call God their Father. We cannot call a person our father if we are not born of him. We have a Father in the heavens who has begotten us. This brief but critical prayer covers a number of crucial items.

(1) The Father's Holy Name to Be Sanctified

To be sanctified means to be separated and distinct from all that is common. On the fallen earth there are many false gods. The worldly people consider our God as being in common with those gods. If we pray for our Father's name to be sanctified, we should not just utter this with our words. For His name to be sanctified, we should express Him in our living. We must live a sanctified life, a daily life separated from being common. To pray such a prayer requires us to be sanctified persons, those who are separated from being common. We should be distinct, separate, from all of the people around us. In other words, we should be holy. As sanctified people, we should pray, “Our Father, Your name be sanctified.”

(2) The Father's Heavenly Kingdom to Come

Today the world is not God's kingdom but His enemy's kingdom. This is why the Bible says that Satan is the ruler of today's world (John 12:31). In Satan's kingdom, the world, there is no righteousness, no peace, and no joy. Romans 14:17 tells us that the

章十七节告诉我们，国度生活的实际乃是公义、和平、并圣灵中的喜乐。今天在撒但的国里没有喜乐，因为其中没有和平。联合国一直谈论和平，却没有和平，因为没有公义。和平乃是公义的结果。在彼得后书里，彼得告诉我们，唯一居住在新天新地里的，乃是义。（三 13。）在要来的国度里，就是在千年国里，主要的东西乃是义。在今天的世界上没有义，因为这世界是撒但这邪恶之王的国。

(三) 父的神圣旨意行在地上，如同行在天上

今天撒但的旨意借着恶人行在地上。希特勒、墨索里尼、史达林、和今天地上大多数的掌权者，都尽力要完成撒但的旨意。但感谢主，撒但的意愿没有完全实现。希特勒、墨索里尼和史达林，都被毁灭了。拿破仑想要遂行他的意愿，但他没有成功。我们需要祷告，愿父的神圣旨意行在地上，如同行在天上。这乃是把属天的管治，就是诸天的国，带到地上。这样，父的旨意就必定行在地上。

名、国度、旨意这三样，乃是一位三一神的属性。名是属于父的，因为父是源头；国度是属于子的；旨意是属于灵的。这样的祷告，乃是祷告愿三一神在地上得胜，如同祂在天上得胜一样。

(四) 顾到供应我们的需用，我们日用的食物

主在祂的祷告中，顾到我们日常的需用。祂教导我们只要为一日的食物祷告。为着我们日用的食物，我们乃是求我们的父今日（不是明日或下个月）赐给我们。祂不要祂的子民为明天忧虑。祂要他们只为今日的需用祷告。当我还年轻的时候，我们这些在中国的同工有时到了物质供应的尽头，我们不知道第二天要怎样过活。但总是有供应来应付我们那一日的需要。在顾到我们日常需用的供应上，主是信实的。

(五) 父免去我们的债，如同我们免了欠我们债的人

在主的祷告里，我们看见我们需要顾到我们与别人的关系。当我们求父免去我们的债，我们也应当免了欠我们债的人。我们欠了神的债，我们也有欠我们债的人。为了维持与别人和睦的关系，我们必须赦免他们。因此，我们必须清除我们与神之间，以及我们与别人之间，任何分离的因素。

reality of the kingdom life is righteousness, peace, and joy in the Holy Spirit. In Satan's kingdom today, there is no joy, because there is no peace. In the United Nations, peace is talked about all the time, but there is no peace, because there is no righteousness. Peace is the issue of righteousness. In his second Epistle, Peter tells us that the unique thing that dwells in the new heavens and new earth is righteousness (3:13). In the coming kingdom, the millennium, the primary thing will be righteousness. There is no righteousness in today's world, because this is the kingdom of Satan, the evil ruler.

(3) The Father's Divine Will to Be Done on Earth as in the Heavens

Today Satan's will is being done on the earth through evil men. Hitler, Mussolini, and Stalin tried to carry out his will along with most of the rulers on this earth today. Thank the Lord that Satan's will is not fully carried out. Hitler, Mussolini, and Stalin were destroyed. Napoleon wanted his will to be done, but he did not succeed. We need to pray for the Father's divine will to be done on earth as in the heavens. This is to bring the heavenly ruling, the kingdom of the heavens, to this earth. Then the Father's will surely will be done on the earth.

These three things—the name, the kingdom, and the will—are the attributes of the one Triune God. The name is of the Father, because the Father is the source; the kingdom is of the Son, and the will is of the Spirit. To pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens.

(4) The Care of the Supply of Our Necessity, Our Daily Bread

In His prayer, the Lord covers our daily necessity. He teaches us to pray for our bread only for one day. We are to ask our Father to give us today, not tomorrow or next month, our daily bread. He does not want His people to worry about tomorrow. He wants them to pray only for today's needs. When I was younger, we co-workers in China sometimes came to the end of our material supply, and we did not know how we would live the next day. Something always came to meet our need for that day. The Lord is faithful to take care of the supply of our daily necessity.

(5) The Father's Forgiving of Our Debts As We Have Done with Our Debtors

In the Lord's prayer, we see that we need to take care of our relationship with others. As we ask the Father to forgive us our debts, we should forgive our debtors. We are in debt with God, and we also have debtors who owe us something. To maintain a peaceful relationship with others, we have to forgive them. Thus, we have to clear up any separating factors between us and God and between us and others.

（六）不叫我们陷入试诱，救我们脱离那恶者魔鬼

这位信实且看顾我们的神，有时候会带我们到一种试诱的情形里来试验我们，就如神的灵在主耶稣身上所作的一样。（太四 1。）但我们既知道自己的软弱，就应当祷告：“不叫我们陷入试诱。”（六 13 上。）这指明我们自己的软弱。求父救我们脱离那恶者，乃是对付撒但。主的祷告顾到三一神，顾到我们日常的需用，顾到我们与神并与别人的关系，也对付撒但。

（七）恭敬的承认并赞美，国度、能力、荣耀，都是属于父的，直到永远

这个向父的祷告，乃是这样结束：“因为国度、能力、荣耀，都是你的，直到永远。阿们。”（13 下。）这里乃是认识并赞美神的国度、能力和荣耀。这也是说到三一神。国度是子的，这国乃是神在其中施行权能的范围。能力属于那灵，这能力完成神的目的，使父能彰显祂的荣耀。这指明主教导我们的祷告，乃是开始于三一神，按着父、子、灵的次序；也是结束于三一神，但是按着子、灵、父的次序。因此，主在祂至高教训里所教导的祷告，开始于父神，也结束于父神。父神是开始，也是结束；是阿拉法，也是俄梅嘎。

这样紧要的祷告，必定能使我们更多寻求诸天的国，就是父的心愿，并且供给我们的需要，使我们得着恩典的神圣供应，以履行诸天之国一切至高且严格的要求，使父得着喜悦。一面，我们是照着父的心愿，而有所寻求。另一面，我们得着供应而履行一些事，使父喜悦。

b 四个反面的嘱咐作为警告

（一）不要像假冒为善之人那样祷告

主警告祂的门徒不应当像假冒为善之人带着假面具那样祷告。他们喜欢公开的显扬，为要叫人看见，好照着自己肉体愿望的情欲，得着人的荣耀。门徒应当进他们的密室，关上门，祷告他们在诸天之上的父，好叫他们蒙父在隐密

6) Not Bringing Us into Temptation but Delivering Us from the Devil, the Evil One

Sometimes our God, who is faithful and who takes care of us, brings us into a situation of temptation to test us as the Spirit of God did the Lord Jesus (Matt. 4:1). But because we know our weakness, we should pray, “Do not bring us into temptation.” This indicates our knowledge of our weakness. To pray for deliverance from the evil one is to deal with Satan. The Lord’s prayer takes care of the Triune God, of our daily necessity, of our relationship with God and with others, and also of Satan.

7) Recognizing and Praising Reverently That the Kingdom, the Power, and the Glory Belong to the Father Forever

The prayer to the Father concludes in this way: “For Yours is the kingdom and the power and the glory forever. Amen” (Matt. 6:13). Here is the realization and praise of God’s kingdom, power, and glory. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God’s intention so that the Father can express His glory. This indicates that the prayer which the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega.

Such a critical prayer surely increases our seeking of the kingdom of the heavens as the Father’s heart’s desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for the Father’s good pleasure. On the one hand, we are seeking for something according to the Father’s heart’s desire. On the other hand, we have the supply to fulfill something for the Father’s good pleasure.

b. The Four Negative Charges as Warnings

(1) Not Praying As the Hypocrites Do

The Lord warned His disciples not to pray as the hypocrites do with a mask. They love to make a show publicly that they may be seen by men and receive glory from them according to the lust of their fleshly desire. Instead, the disciples should enter into their private room, shutting their door and praying to the Father in the heavens

中察看，而得着祂的报答。（太六5～6。）我们必须学作隐密的人。我们应当在隐密处祷告，好蒙父在隐密中察看，而不是在外面公开的显扬，好被人看见。如果我们正确的祷告，神会给我们报答。假冒为善的人已经得了他们的赏赐，但我们要得着我们神的报答。

(二) 不要像外邦人那样祷告

门徒也不该像外邦人那样祷告，唠唠叨叨，以为话说多了，就必蒙垂听。这是因为门徒求他们的父以前，祂早已知道他们所需用的。（7～8。）有些人指控我们说，我们祷读主的话就是一再的重复；但祷读乃是属灵的呼吸，呼吸总是重复的。我们若不重复呼吸，我们就会丧命。

(三) 要赦免人的过犯

祂的门徒若赦免人的过犯，他们的天父也必赦免他们；否则他们的父也必不赦免他们的过犯。这就废掉了他们向他们天父的祷告。（14～15。）

(四) 禁食时不该像面带愁容的假冒为善者

祂的门徒禁食时，不该像面带愁容的假冒为善者，把脸装得难看，为要叫人看出他们在禁食。门徒禁食时，要油头洗脸，为要不叫人，只叫他们在隐密中的父，看出他们在禁食；他们的父察看，必要报答他们。（16～18。）

2 第二次是在祂论到诸天之国那至高之教训的结语里

现在我们要来看主在山上祂至高的教训里，第二次教导祂的门徒关于祷告的事。第二次是在祂论到诸天之国那至高之教训的结语里，那是祂在马太七章七至八节对那些寻求诸天之国的人所应许的话。主说，“求〔指明在一段距离之外的祷告〕，就给你们；寻找〔指明追求祷告所要得着的〕，就寻见；叩门〔指明达到所寻求的目标〕，就给你们开门。”这样的应许，乃是向寻求诸天之国的人保证，他们必要得着一个敞开的门，使他们进入诸天之国一切的福分里。

to be seen by Him in secret and repaid by Him (vv. 5-6). We have to learn to be secret persons. We should pray in our private place to be seen by the Father in secret, not by others for an outward public display. If we pray properly, God will repay us as a reward. The hypocrites have received their reward already, but we want to receive our God's repayment.

(2) Not Praying As the Gentiles Do

The disciples should not pray as the Gentiles do, babbling empty words, supposing that in their multiplicity of words they will be heard. This is because the Father of the disciples knows the things that they need before they ask Him (vv. 7-8). Some have accused us by saying that our pray-reading of the Word is repetitious, but pray-reading is spiritual breathing. Breathing is always repetitious. If we do not repeat our breathing, we will die.

(3) Forgiving Men's Offenses

If His disciples forgive men's offenses, their heavenly Father will forgive the disciples also; otherwise, their Father will not forgive their offenses. This annuls their prayer to their heavenly Father (vv. 14-15).

(4) Not Fasting like the Sullen-faced Hypocrites

His disciples should not fast like the sullen-faced hypocrites, disfiguring their faces that their fast may appear to men. The disciples should fast by anointing their head and washing their face that their fast may not appear to men but to their Father who is in secret and who sees it and will repay them (vv. 16-18).

2. The Second Time Being in the Conclusion of His Supreme Teaching concerning the Kingdom of the Heavens

Now we want to consider the second time the Lord taught the disciples concerning prayer in His supreme teaching on the mount. The second time is in the conclusion of His supreme teaching concerning the kingdom of the heavens, when He made a promise to the seekers of the kingdom of the heavens in Matthew 7:7-8. The Lord said, "Ask [indicating the prayer at a distance] and it shall be given to you; seek [indicating the pursuit of what is prayed for] and you shall find; knock [indicating the reaching of the goal of what is sought] and it shall be opened to you." Such a promise assures the seekers of the kingdom of the heavens that they will be given an open door to enter into all the blessings in the kingdom of the heavens.

我们读了马太五至七章所记载，主在山上至高的教训后，可能会失望，认为这样至高、严格的要求，是我们达不到的。所以在结语里，有一个祷告，这祷告事实上是一个应许。主应许我们，我们求，就得着；寻找，就寻见；叩门，就给我们开门。我们若求、寻找、叩门，就要进入诸天之国一切的福分里，使我们过至高、严格的国度生活。这应许供给我们所需要的恩典，好履行至高而严格的要求。我们必得着大大敞开的门，使我们进入诸天之国一切的福分里。

When we read the supreme teaching of the Lord on the mount recorded in Matthew 5—7, we may be disappointed and think that we cannot make it because of the supreme, strict requirements. So at the conclusion, there is a prayer which is actually a promise. The Lord promised us that if we ask, we will receive; if we seek, we will find; and if we knock, it will be opened to us. If we ask, seek, and knock, we will enter into all the blessings in the kingdom of the heavens for our supreme and strict kingdom life. This promise affords us the grace that we need to fulfill the supreme and strict requirements. The door will be opened wide for us to enter into all the blessings of the kingdom of the heavens.

第十二篇

第一个神人的生活— 一个祷告的人（三）

读经：马太福音九章三十六节至十章四节，十一章二十五至三十节。

纲目

貳 在对观福音书论到第一个神人是诸天之国里的君王救主、在神福音之服事中的奴仆救主、以及在神救恩中的人救主之记载里，第一个神人奥秘的人性生活里神圣的事实：

三 祂教导门徒，为神那些困苦流离的羊祷告—太九 36～十 4：

- 1 第一个神人这位神选民的牧人，看见神的选民困苦流离，如同羊没有牧人一样，就动了慈心，嘱咐门徒要祈求庄稼的主，催赶工人收割祂的庄稼—九 36～38。
- 2 然后祂差遣祂所选立为十二使徒的十二个门徒，给他们权柄，可以赶出污灵，并医治各样的疾病—十 1～4。
- 3 路加在对这件事相同的记载里告诉我们，主耶稣独自“出去上山祷告，整夜祷告神”。次日，祂就设立十二使徒，要他们去看望并照顾那些被污灵缠磨的人，并医治他们—路六 12～18。

MESSAGE TWELVE

THE FIRST GOD-MAN'S LIVING A MAN OF PRAYER (3)

Scripture Reading: Matt. 9:36—10:4; 11:25-30

OUTLINE

II. The divine facts in the mystical human life of the first God-man in the record of the synoptic Gospels concerning the first God-man as the King-Savior in the kingdom of the heavens, the Slave-Savior in God's gospel service, and the Man-Savior in God's salvation:

C. He taught His disciples to pray concerning the harassed and cast-away sheep of God—Matt. 9:36—10:4:

1. The first God-man as the Shepherd of God's elect, seeing that God's elect were harassed and cast away like sheep not having a shepherd and being moved with compassion, charged His disciples to beseech the Lord of the harvest that He would thrust out workers into His harvest—9:36-38.
2. Then He sent His twelve disciples, who were appointed by Him as the twelve apostles, and gave them authority to cast out unclean spirits and heal all kinds of diseases—10:1-4.
3. In Luke's parallel record of this case, we are told that the Lord Himself “went out to the mountain to pray, and He spent the whole night in prayer to God.” The next day He established the twelve apostles to visit and take care of the people who were troubled by unclean spirits and heal them—Luke 6:12-18.

四 第一个神人，在责备周围那些不肯接受祂的教训并悔改的城之后，（太十一 20～24，）向父祷告，并且根据祂的祷告，给了门徒一篇美好的教训—太十一 25～30：

1 祂向父超越的祷告：“父啊，天地的主，我颂扬你，因为你将这些事，向智慧通达人藏起来，向婴孩却启示出来。父啊，是的，因为在你眼中看为美的，本是如此”—25～26 节：

a 当第一个神人斥责那些城的时候，祂与父交通，用祷告回答父。

b 祂颂扬父，承认父是天地的主。

c 祂赞美父，因为父将二十七节里所提一切的事，向智慧通达人藏起来，向婴孩却启示出来。

d 祂承认这是在父眼中看为美的，并且将祂自己降服于此。

2 祂所给门徒的一个揭示的教训—27～30 节：

a 父已将一切都交付了祂。

b 除了父，没有人认识祂；除了祂和祂所愿意启示的，也没有人认识父—27 节。

c 祂呼召凡劳苦担重担的，到祂这里来，祂必使他们得安息—28 节。

d 祂嘱咐他们说，祂心里柔和谦卑，因此他们要负祂的轭，且要跟祂学，他们魂里就必得安息—29 节。

e 祂向他们保证，祂的轭是容易的，祂的担子是轻省的—30 节。

D. The first God-man, after reproaching the surrounding cities for not being willing to receive His teaching and repent (Matt. 11:20-24), prayed to the Father, and based upon His prayer, He gave a wonderful teaching to His disciples—Matt. 11:25-30:

1. His surpassing prayer to the Father: “I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for thus it has been well-pleasing in Your sight”—vv. 25-26:

a. While the first God-man was rebuking the cities, He fellowshiped with the Father, answering the Father by His prayer.

b. He extolled the Father, acknowledging the Father as Lord of heaven and of earth.

c. He praised the Father that He has hidden all the things mentioned in verse 27 from the wise and intelligent and has revealed them to infants.

d. He acknowledged that this has been well-pleasing in the Father's sight and submitted Himself to it.

2. His unveiling teaching to the disciples—vv. 27-30:

a. All things have been delivered to Him by the Father.

b. No one fully knows Him except the Father; neither does anyone fully know the Father except Him and him to whom He wills to reveal Him—v. 27.

c. He calls all who toil and are burdened to come to Him, and He will give them rest—v. 28.

d. He charges them to take His yoke upon them and learn from Him, for He is meek and lowly in heart, and they will find rest for their souls—v. 29.

e. He assures them that His yoke is easy and His burden is light—v. 30.

在本篇信息中，我们要讲到主耶稣这第一个神人祷告的两个榜样。第一个祷告是关于马太九章三十六节至十章四节里，神那些困苦流离的羊。第二个祷告带着一个奇妙的教训，是在马太十一章二十五至三十节。在这个教训里，主吩咐我们要负祂的轭。我们可能愿意负祂的轭，却不知道祂的轭是什么。主的轭乃是父的旨意。主不在意别的，只在意祂父的旨意。（约四 34，五 30，六 38。）祂将自己完全服在父照着祂经纶而有的旨意之下。（太二六 39，42。）主也为着父的经纶颂扬父。

我们必须记住，我们仍然在看第一个神人奥秘的人性生活里神圣的事实。主在这地上生活的每一部分，都是神圣的事实。凡神所作的，都是神圣的事实，而这些神圣的事实在人性生活里活出来，使这个人性生活成为奥秘的。在人性里有神圣的东西，这就是奥秘的。主一切祷告的榜样，都是神圣的事实，由祂在肉体里作为那人耶稣所发出。如果只是人，就不能说出这样神圣的辞句。耶稣是神人，祂所说的和所作的，都是很奥秘的在祂人性生活里完成的神圣事实。

三 教导门徒为神那些困苦流离的羊祷告

这是第一个神人的人性生活中，第三个祷告的例子。第一个例子是在马太四章，关于主的禁食。第二个例子是在马太六至七章，在主山上至高的教训中。

1 祈求庄稼的主，催赶工人收割祂的庄稼

第一个神人这位神选民的牧人，看见神的选民困苦流离，如同羊没有牧人一样，就动了慈心，嘱咐门徒要祈求庄稼的主，催赶工人收割祂的庄稼。（太九 36～38。）祷告是一般的，祈求是专特的。庄稼的主在这里是父神。我们知道这个，因为在路加六章十二至十八节这一段相同的记载中说，主整夜祷告。如果祂是独一的庄稼之主，祂就不必向父祷告。祂的祷告指明，祂认为自己是受差遣者。祂说父是差祂来的，（约八 29，）祂也认为父是庄稼的主。

祂吩咐门徒要求父不仅是打发，更是要催赶工人收割庄稼。催赶比打发更有力。一九九一年初，为着主的恢复去莫斯科的亲爱的圣徒，就是被主催赶出去的。

In this message we want to cover two examples of prayer uttered by the Lord Jesus, the first God-man. The first prayer is concerning the harassed and cast-away sheep of God in Matthew 9:36—10:4. The second prayer, accompanied by a wonderful teaching, is in Matthew 11:25-30. In this teaching the Lord charged us to take His yoke upon us. We may want to take the Lord's yoke upon us but not know what His yoke is. The yoke of the Lord is the will of the Father. The Lord cared for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (Matt. 26:39, 42) according to His economy. The Lord also extolled the Father for His economy.

We must remember that we are still looking at the divine facts in the mystical human life of the first God-man. Every part of the Lord's living on this earth is a divine fact. Whatever God does is a divine fact, and the divine facts were lived in a human life, making that human life mystical. Something divine in humanity is mystical. All the examples of the Lord's prayer are divine facts uttered by Him in His flesh as the man Jesus. A mere human being could not utter such divine sentences. Jesus was a God-man, and all that He said and did are divine facts accomplished in His human life mystically.

C. Teaching His Disciples to Pray concerning the Harassed and Cast-away Sheep of God

This is the third case of prayer in the first God-man's human life. The first case is in Matthew 4 concerning the Lord's fasting. The second is in Matthew 6 and 7 in the Lord's supreme teaching on the mount.

1. Beseeching the Lord of the Harvest to Thrust Out Workers into His Harvest

The first God-man as the Shepherd of God's elect, seeing that God's elect were harassed and cast away as sheep not having a shepherd and being moved with compassion, charged His disciples to beseech the Lord of the harvest that He would thrust out workers into His harvest (Matt. 9:36-38). Prayer is general; beseeching is particular. The Lord of the harvest here is God the Father. We know this because of the parallel record in Luke 6:12-18, which says that the Lord spent the whole night in prayer. If He were the unique Lord of the harvest, He would not have needed to pray to the Father. His prayer indicates that He considered Himself a sent One. He referred to the Father as the One who sent Him (John 8:29) and considered the Father to be the Lord of the harvest.

He charged His disciples to ask the Father not just to send, but to thrust out workers into the harvest. To thrust out is much more forceful than to send. The dear saints who went to Moscow for the Lord's recovery beginning in 1991 were thrust out by the Lord.

2 差遣十二个门徒

然后祂差遣祂所选立为十二使徒的十二个门徒，给他们权柄，可以赶出污灵，并医治各样的疾病。（太十1～4。）事实上，主的羊不仅受人搅扰，更是受污灵搅扰而困苦。一面，污鬼使他们困苦。另一面，犹太首领使他们流离失所。所以主差遣十二使徒来照顾这些受邪灵、污鬼搅扰而困苦，且因着假冒为善之犹太首领而流离失所的神的羊。

3 路加的同记载

路加在对这件事相同的记载里告诉我们，主耶稣独自“出去上山祷告，整夜祷告神”。次日，祂就设立十二使徒，要他们去看望并照顾那些被污灵缠磨的人，并医治他们。（路六12～18。）路加启示，主的差遣是根据父对祂祷告的答应。祂问父，在跟从祂的人中间谁有资格作使徒。甚至卖主的犹大，也是父为着完成祂的旨意而决定选立的。

主到山上去，完全离开人群社会，为要祷告接触父；祂在那里整夜祷告。次日祂就设立了十二使徒，所以祂选立十二使徒，应当是照着父的应允、决定和指示。马太没有记载这一点，因为马太揭示基督是诸天之国的王。祂既是诸天之国的王，就必是庄稼的主。事实上，真正庄稼的主乃是王的父。路加的记载是论到基督是正确的人，而不是王。在路加福音里，这一个人到父神那里去祷告。

现在我们需要来看，从主的榜样里我们该学习什么。如果我们看见一位弟兄遭遇困苦、有难处、或患病，我们该作什么？我们可能无心照顾他。另一面，我们可能关心他，想要为他作些事，顾到他的需要。结果，我们可能急忙去看这位弟兄，为他作些事。这是我们天然人的作为；而不是神圣的作为。我们应当从主耶稣学习。我们该到主那里祷告说，“主，我的弟兄病重。你要作什么？你要给我负担去照顾他么？若是这样，我愿意接受负担。不然，我就不愿凭自己以人的身分作什么。我要凭着你照顾他，好使这个照顾不是人的作为，而是神圣的作为。”有时我们为着某位有需要的弟兄到主那里去，主可能不要我们在那时就接触这位弟兄，因为他是在主的手中。

2. Sending His Twelve Disciples

Then He sent His twelve disciples, who were appointed by Him as the twelve apostles, and gave them authority to cast out unclean spirits and heal all kinds of diseases (Matt. 10:1-4). Actually, the Lord's sheep were being harassed not merely by men but by the unclean spirits. On the one hand, the demons were harassing them. On the other hand, the Jewish leaders were casting them away. So the Lord sent the twelve apostles to take care of the sheep of God who were under the harassing of evil spirits, demons, and the casting away of the hypocritical Jewish leaders.

3. Luke's Parallel Record

In Luke's parallel record of this case, we are told that the Lord Himself “went out to the mountain to pray, and He spent the whole night in prayer to God.” The next day He established the twelve apostles to visit and take care of the people who were troubled by unclean spirits and heal them (Luke 6:12-18). Luke reveals that the Lord's sending was according to the Father's answering of His prayer. He asked the Father who among His followers would be qualified to be apostles. Even Judas, the betrayer, was appointed by the Father's decision for the carrying out of His will.

The Lord went to the mountain completely apart from human society to contact His Father in prayer, and He prayed the whole night. The next day He established the twelve apostles, so His appointment of the twelve apostles should have been according to the Father's answer, decision, and instruction. Matthew did not record this point because Matthew unveils Christ as the King of the kingdom of the heavens. As the King of the kingdom of the heavens, surely He was the Lord of the harvest. But actually, the real Lord of the harvest was the King's Father. Luke's record is on Christ as a proper human, not the King. In Luke this human being went to God the Father to pray.

Now we need to consider what we should learn from the Lord's example. If we saw that a certain brother was harassed, troubled, or sick, what would we do? Perhaps we would not have the heart to care for him. On the other hand, we might care for him and want to do something for him in his need. As a result, we might hurry to see this brother and do things for him. This is our natural doing; it is not divine. Instead, we should learn of the Lord Jesus. We should go to the Lord and pray, “Lord, my brother is very sick. What would You do, Lord? Would You burden me to take care of him? If so, I will bear the burden. If not, I will not do anything by myself as a human being. I want to take care of him with You, to make this care not a human doing but a divine doing.” Sometimes when we go to the Lord about a certain needy brother, He may ask us not to contact him at that time, because this brother is in His hand.

我们这些爱召会的人，在看见圣徒有困难时，都愿意帮助他们。但我们若在神之外这么作，就不是神圣的。我们作每一件事，都要与神同作，凭神而作，在神里面作，并借神而作，这样才是神圣的。当有人带着重担或难处来找我们，我们总该将那重担或难处带到主面前。主可能说，“把这事留给我，你站在一边吧。这不是你该作的事。”另一面，主若给我们负担作一些事，我们所作的就是神圣的。

当主看见神的选民如同神的羊群困苦流离，祂就动了慈心。但祂没有吩咐门徒要直接照顾他们。祂乃是叫他们向庄稼的主祷告，求祂催赶工人。主自己实行这个原则。祂看见神的选民需要牧人，所以整夜向神祷告。祂的行动都是有祷告的。祂把这事带到祂的父面前，所以祂得着父的决定。

四 祂向父超越的祷告和祂美好的教训

第一个神人，在责备周围那些不肯接受祂的教训并悔改的城之后，（太十一 20～24，）向父祷告，并且根据祂的祷告，给了门徒一篇美好的教训。（25～30。）大多数的時候，我们责备人之后，就不能祷告。一个父亲在责备儿女之后若是不能祷告，他的责备就不是神圣的。但我们在责备一个人之后若仍能祷告，我们的责备就是神圣的。

1 祂超越的祷告

主向父超越的祷告乃是这样说，“父啊，天地的主，我颂扬你，因为你将这些事，向智慧通达人藏起来，向婴孩却启示出来。父啊，是的，因为在你眼中看为美的，本是如此。”（25～26。）在历史上，未曾有人这样祷告过。

a 与父交通

当第一个神人斥责那些城的时候，祂与父交通，用祷告回答父。主的祷告事实上就是祂对父的回答。那指明当祂斥责时，祂乃是在与父交通。当一个父亲责备孩子时，他应当留在与主的交通中。

b 颂扬父

在主的祷告中，祂颂扬父，承认父是天地的主。颂扬就是用承认来赞美。我们对主的赞美多数没有带着

All of us who love the church want to help the saints when we see that they are troubled. But if we do this apart from God, it is not divine. To be divine is to do everything with God, by God, in God, and through God. When someone comes to us with a burden or a problem, we should always bring it to the Lord. The Lord may say, “Leave this matter to Me. You stand aside. This is not the thing that you should do.” On the other hand, if the Lord burdens us to do something, our doing will be divine.

When the Lord saw God’s elect as God’s flock harassed and cast away, His heart was moved with compassion. But He did not charge the disciples to directly take care of them. Instead, He told them to pray to the Lord of the harvest and ask Him to thrust out the laborers. The Lord Himself practiced this principle. He saw the need of shepherds for God’s elect, so He spent the whole night in prayer to God. He did not act without prayer. He brought this case to His Father, so He got the Father’s decision.

D. His Surpassing Prayer to the Father and His Wonderful Teaching

The first God-man, after reproaching the surrounding cities for not being willing to receive His teaching and repent (Matt. 11:20-24), prayed to the Father, and based upon His prayer, He gave a wonderful teaching to His disciples (vv. 25-30). Most of the time, we cannot pray after reproaching people. If a father cannot pray after reproaching his children, his reproaching was not divine. But if we can still pray after reproaching someone, our reproaching was divine.

1. His Surpassing Prayer

The Lord’s surpassing prayer to the Father is as follows: “I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for thus it has been well-pleasing in Your sight” (vv. 25-26). No one in history has ever prayed such a prayer.

a. Fellowship with the Father

While the first God-man was rebuking the cities, He fellowshiped with the Father, answering the Father by His prayer. The Lord’s prayer was actually His answering the Father. That indicates that while He was reproaching, He was fellowshiping with the Father. When a father reproaches his children, he should remain in fellowship with the Lord.

b. Extolling the Father

In His prayer the Lord extolled the Father, acknowledging the Father as Lord of heaven and of earth. To extol is to praise with acknowledgment. Mostly we give

什么承认；但主赞美父，承认父是天地的主。我们应当学习，借着在父的经纶、旨意、并作为里承认父，而赞美父。

当神的百姓被祂的仇敌击败时，祂就称为“天上的神”。（拉五 12，但二 18，37。）但因着亚伯拉罕是一个在地上为神站住的人，他就称神为“天地的主”。（创十四 19，22。）主这位人子，称父为“天地的主”，指明祂是在地上为着神的权益站住。祂的父借着祂和祂的门徒，就能作全地的主。

c 赞美父，因为父将这些事向婴孩启示出来

主赞美父，因为父将马太十一章二十七节里所提一切的事，向智慧通达人藏起来，向婴孩却启示出来。“智慧通达人”是指所有那些弃绝主的城里的人。他们有属人和属鬼魔的智慧和通达，就像今天属世、聪明的人一样。主将神圣的事向他们藏起来，却将这些事向门徒这些婴孩启示出来。

d 在父眼中看为美

主承认这是在父眼中看为美的，并且将祂自己降服于此。

2 祂所给门徒的一个揭示的教训

主的祷告是超越的，祂的教训是向人有所揭示的。（27～30。）作为婴孩，我们得着了揭示，因为主已经从我们身上除去了所有的帕子。

a 父已将一切都交付了祂

这里的“一切”事实上是指所有的门徒，就是跟从主的人。在约翰福音里，主一再的说，凡到祂这里来，并且相信祂的人，都是父赐给祂的。（六 37，44，65，十七 6 下，十八 9。）如果不是父将我们赐给主耶稣，我们今天就不会在召会生活里。要叫我们脱开属世的追求，不是一件容易的事。我们在主的恢复中，是因为父已经把我们赐给了主耶稣。我们能在这里，不是由于我们自己。

b 认识子和父需要启示

praise to the Lord without any acknowledgment, but the Lord praised the Father by acknowledging that the Father is the Lord of heaven and earth. We should learn to praise by acknowledging the Father in His economy, His will, and His doing.

When God's people were defeated by His enemy, God was called "the God of heaven" (Ezra 5:12; Dan. 2:18, 37). But because Abraham was a man on the earth standing for God, he called God "the possessor of heaven and earth" (Gen. 14:19, 22). The Lord as the Son of Man called the Father "Lord of heaven and of earth," indicating that the Lord was standing on the earth for God's interest. His Father could be the Lord of the earth through Him and through His disciples.

c. Praising the Father for Revealing These Things to Infants

The Lord praised the Father that He has hidden all the things mentioned in Matthew 11:27 from the wise and intelligent and has revealed them to infants. The wise and intelligent refers to all the peoples in the cities who rejected the Lord. They were humanly and devilishly wise and intelligent like today's worldly, intellectual people. The Lord hides the divine things from them and reveals them to the disciples, who are the infants.

d. Well-pleasing in the Father's Sight

The Lord acknowledged that this is well-pleasing in the Father's sight and submitted Himself to it.

2. His Unveiling Teaching to the Disciples

The Lord's prayer is surpassing, and His teaching is unveiling (vv. 27-30). As the infants, we are unveiled, because the Lord has taken away all the veils from us.

a. All Things Having Been Delivered to Him by the Father

"All things" here actually refers to all the disciples, the persons who follow the Lord. In the Gospel of John, the Lord said repeatedly that all the ones who come to Him and believe in Him were given to Him by the Father (6:37, 44, 65; 17:6b; 18:9). If the Father had not given us to the Lord Jesus, we would not be in the church life today. To get us away from our worldly pursuits was not an easy thing. We are in the Lord's recovery because the Father has given us to the Lord Jesus. Our being here is not of ourselves.

b. Knowing the Son and the Father Requiring Revelation

除了父，没有人完全认识子；除了子和子所愿意启示的，也没有人完全认识父。（太十一 27。）关于子，只有父有这样的认识；关于父，也只有子和子所启示的人，才有这样的认识。因此，要认识子，就需要父的启示；（十六 17；）要认识父，也需要子的启示。（约十七 6，26。）在腓立比三章十节，保罗渴望认识基督。认识基督是首要的事。基督是包罗万有、延展无际、无限无量的。

c 呼召凡劳苦担重担的，到祂这里来

主呼召凡劳苦担重担的，到祂这里来，祂必使他们得安息。（太十一 28。）热心宗教的犹太人，因着在律法之下工作，而劳苦担重担。在这地上，谁不是劳苦担重担的？这世界是一个劳苦的世界，满了重担，所以主呼召我们到祂这里来，好得安息。安息的意思是完全的平安和完全的满足。

d 嘱咐门徒要负祂的轭，且要跟祂学

主嘱咐门徒说，祂心里柔和谦卑，因此他们要负祂的轭，且要跟祂学，他们魂里就必得安息。（29。）柔和的意思是不抵抗任何反对；谦卑意即不重看自己。主是叫我们的魂得安息；这是里面的安息，不是任何仅仅在本质上是外面的事物。困苦和艰难是在我们的魂里。保罗告诉我们要一无挂虑，只要将我们所要告诉主。这样，神的平安必在基督耶稣里，保卫我们的心怀意念。（腓四 6～7。）

e 向他们保证，祂的轭是容易的，祂的担子是轻省的

主向门徒保证，祂的轭是容易的，祂的担子是轻省的。（太十一 30。）“容易的”这辞原文的意思是“合用的”；因此，是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。神经纶的轭就是如此。在神经纶中的每一件事，都不是重担，乃是享受。

No one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal Him (Matt. 11:27). Concerning the Son, only the Father has such knowledge, and concerning the Father, only the Son and he to whom the Son reveals Him have such knowledge. Hence, to know the Son requires that the Father reveal Him (16:17), and to know the Father requires that the Son reveal Him (John 17:6, 26). Paul aspired in Philippians 3:10 to know Christ. To know Christ is the preeminent thing. Christ is all-inclusive, all-extensive, and unlimited.

c. Calling All Who Toil and Are Burdened to Come to Him

The Lord called all who toil and are burdened to come to Him and He would give them rest (Matt. 11:28). The religious Jews were toiling and burdened by working under the law. On this earth who is not toiling or burdened? This world is a toiling world, full of burdens, so the Lord called us to come to Him for rest. Rest means perfect peace and full satisfaction.

d. Charging the Disciples to Take His Yoke upon Them and Learn from Him

The Lord charged the disciples to take His yoke upon them and learn from Him because He is meek and lowly in heart and they would find rest for their souls (v. 29). To be meek means not to resist opposition, and to be lowly means not to have self-esteem. The rest from the Lord is for our souls; it is an inward rest, not something merely outward in nature. The harassment and the troubles are in our soul. Paul told us to be anxious for nothing and to tell the Lord all our requests. Then the peace of God will guard our hearts and our thoughts in Christ Jesus (Phil. 4:6-7).

e. Assuring Them That His Yoke Is Easy and His Burden Is Light

The Lord assured the disciples that His yoke is easy and His burden is light (Matt. 11:30). The Greek word for easy means “fit for use”; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter. The yoke of God’s economy is like this. Everything in God’s economy is not a heavy burden but an enjoyment.

第十三篇

第一个神人的生活— 一个祷告的人（四）

再论马太十一章二十五至三十节里
第一个神人向父超越的祷告
以及向祂的跟随者揭示的教训

纲目

壹 关于神永远的经纶—太十一 27:

- 一 父已将祂一切的选民都交付了子，为着建造子的身体—太一 27 上，约六 37，44，65，十七 6 下，十八 9。
- 二 只有父认识子是祂经纶的中心和普及—太一 27 中，参西二 2，太十六 15～17，加一 15～16，弗三 4，腓三 10。
- 三 只有子认识父是祂经纶的源头和制定者—太一 27 下。
- 四 子将父启示给祂的信徒，为要形成祂的身体—太一 27 下，约十七 6 上。

贰 关于神的美意—太一 25～26:

- 一 父将祂经纶内容的一切事，向智慧通达人—世人—藏起来—林前一 26。
- 二 但祂将这些事向婴孩—子的信徒—启示出来—太十九 13～14，林前一 27～28。

MESSAGE THIRTEEN

THE FIRST GOD-MAN'S LIVING A MAN OF PRAYER (4)

A FURTHER WORD CONCERNING THE FIRST GOD-MAN'S
SURPASSING PRAYER TO HIS FATHER AND HIS UNVEILING
TEACHING TO HIS FOLLOWERS IN MATTHEW 11:25-30

OUTLINE

I. Regarding God's eternal economy—v. 27:

- A. The Father has delivered all His elect to the Son for the building up of the Son's Body—v. 27a; John 6:37, 44, 65; 17:6b; 18:9.
- B. Only the Father knows the Son as the centrality and universality of His economy—v. 27b; cf. Col. 2:2; Matt. 16:15-17; Gal. 1:15-16; Eph. 3:4; Phil. 3:10.
- C. Only the Son knows the Father as the source and Maker of His economy—v. 27c.
- D. The Son reveals the Father to His believers for the formation of His Body—v. 27d; John 17:6a.

II. Regarding God's pleasant will—vv. 25-26:

- A. The Father has hidden all the things as the contents of His economy from the wise and the intelligent—the worldlings—1 Cor. 1:26.
- B. But He has revealed these things to the infants—the Son's believers—Matt. 19:13-14; 1 Cor. 1:27-28.

三 这是父的美意。

叁 关于第一个神人作身体的头、原型和榜样—太一 26, 29 上:

一 绝对服从神, 并完全以神为满足。

二 心里柔和, 不抵抗任何反对者, 并且谦卑, 在人中间降卑自己。

肆 关于祂的信徒是祂身体的肢体、祂的大量产品和复制—28 节上, 29 节下~30 节:

一 他们心里答应祂的呼召, 并且身体到祂这里来—28 节上。

二 他们灵里翻印祂, 照祂的榜样负祂的轭—神的旨意—并为神的经纶劳苦—29 节下, 彼前二 21。

三 他们魂里分享祂满足的安息—28 节下, 29 节下~30 节。

C. This is the Father's pleasant will.

III. Regarding the first God-man as the Head of the Body, the prototype, and the model—vv. 26, 29a:

A. Being absolutely submissive to God and altogether satisfied with God.

B. Being meek, not resisting the opponents, and lowly, humbling Himself among men in His heart.

IV. Regarding His believers as the members of His Body, His mass production, and His duplication—vv. 28a, 29b-30:

A. Answering His call in their heart and coming to Him bodily—v. 28a.

B. Copying Him in their spirit by taking His yoke—God's will—and toiling for God's economy according to His model—v. 29a; 1 Pet. 2:21.

C. Sharing in their soul His rest in satisfaction— vv. 28b, 29b, 30.

在马太十一章二十五至三十节里，主超越的祷告以及祂揭示的教训，是关于四个主要的项目：关于神永远的经纶；关于神的美意；关于第一个神人作身体的头、原型和榜样；以及关于祂的信徒是祂身体的肢体、祂的大量产品和复制。大量产品是从原型而来的；复制是从榜样而有的。

壹 关于神永远的经纶

神永远的经纶可见于马太十一章二十七节，主在那里说，“我父已将一切都交付了我；除了父，没有人认识子；除了子和子所愿意启示的，也没有人认识父。”

一 父已将祂一切的选民都交付了子

父已将祂一切的选民都交付了子，为着建造子的身体。（太十一 27 上，约六 37, 44, 65, 十七 6 下，十八 9。）父神已将一切祂所拣选的人都赐给子，不是要叫他们上天堂，也不只是为要拯救他们，乃是为着基督身体的建造。子需要一个身体，而三一神需要一个生机体。基督的身体就是三一神的生机体，作祂的彰显和扩大。就着肉身一面说，我们的身体是我们的扩大。基督的身体这生机体，乃是元首基督的扩大。父所赐给子的一切选民，都是基督的扩大，也是三一神的生机体，以彰显祂。

二 只有父认识子

只有父认识子是祂经纶的中心和普及。（太十一 27 中，参西二 2，太十六 15～17，加一 15～16，弗三 4，腓三 10。）子基督是神的奥秘。神有祂的身位和定旨。神的身位是三一的。祂的三一是祂的身位。新约的内容就是三一神。以弗所书每一章都启示三一神。（见恢复本林后十三 14 注 1。）第一章启示，神给了我们三重的祝福。在父里面，祂拣选了我们；在子里面，祂救赎了我们；在灵里面，祂印涂我们，并且是我们的保证。三一神的经纶，是要将祂自己分赐到祂所拣选并救赎的人里面，使他们成为祂的彰显。

三一神的经纶乃是照着祂的定旨、为着祂的喜悦所制定的，而祂的喜悦乃是出于祂心头的愿望。神是活的人位，是满有感觉的。祂有祂心头的愿望。出于神心头愿望的，

The Lord's surpassing prayer and His unveiling teaching in Matthew 11:25-30 are regarding four major items: regarding God's eternal economy, regarding God's pleasant will, regarding the first God-man as the Head of the Body, the prototype, and the model, and regarding His believers as the members of His Body, His mass production, and His duplication. The mass production is from the prototype, and the duplication is from the model.

I. REGARDING THE ETERNAL ECONOMY OF GOD

God's eternal economy is seen in Matthew 11:27, where the Lord says, "All things have been delivered to Me by My Father, and no one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal Him."

A. The Father Having Delivered All His Elect to the Son

The Father has delivered all His elect to the Son for the building up of the Son's Body (v. 27a; John 6:37, 44, 65; 17:6b; 18:9). God the Father has given all His chosen ones to the Son, not for them to go to heaven or merely for their salvation but for the building up of the Body of Christ. The Son needs a Body and the Triune God needs an organism. The Body of Christ is the Triune God's organism for His expression and enlargement. Physically speaking, our body is our enlargement. The Body of Christ as the organism is the enlargement of Christ as the Head. All the elect given to the Son by the Father are the enlargement of Christ and the organism of the Triune God to express Him.

B. Only the Father Knowing the Son

Only the Father knows the Son as the centrality and universality of His economy (Matt. 11:27b; cf. Col. 2:2; Matt. 16:15-17; Gal. 1:15-16; Eph. 3:4; Phil. 3:10). Christ the Son is the mystery of God. God has His person and His purpose. God's person is triune. His Trinity is His person. The content of the New Testament is the Triune God. Every chapter of Ephesians reveals the Triune God (see note 1 of 2 Corinthians 13:14—Recovery Version). Chapter one reveals that God has blessed us in a threefold way. In the Father, He has chosen us; in the Son, He has redeemed us; and in the Spirit, He seals us and is our guarantee. The economy of the Triune God is for Him to dispense Himself into His chosen and redeemed people to make them His expression.

The Triune God's economy was made according to His purpose for His good pleasure, and His good pleasure comes out of His heart's desire. God is a living person, full of feeling. He has His heart's desire. Out of God's heart's desire is God's good

乃是神的喜悦；出于这喜悦的，乃是神的定旨；出于这定旨的，乃是祂的经纶。整本圣经就是神经纶的内容。

基督是神，祂为着神的经纶来成为人。祂是神的中心与普及。一九三四年一月，倪柝声弟兄开了一次特会，说到基督是神的中心与普及。祂是神经纶的轮轴、轮辋和轮辐，祂就是神经纶的整个内容。我在美国所开的第一次特会，乃是只从申命记八章七至九节这三节经节，说到美地所表征之包罗万有的基督。认识基督，就如保罗在腓立比三章十节所说的，不是一件小事，因为基督乃是一切。认识任何一个别的人都很简单，因为那个人不是包罗万有的。

基督是神成为人，而这个在肉体里的人作为末后的亚当，成了赐生命的灵。（林前十五 45 下。）这赐生命的灵乃是由神圣的三一、神性、人性、基督的死及其功效、和祂的复活及其大能复合而成的。这一切的项目，都复合到出埃及三十章涂抹的膏油所表征的复合之灵里。此外，这复合、赐生命的灵也得了七倍的加强。（启一 4，四 5，五 6。）新约在福音书里启示在肉体里的基督，在书信里启示基督是赐生命的灵，在启示录里启示基督是七倍加强的赐生命之灵。除了父，没有人能对子基督认识尽透。子是父的话，就是父的解释、说明和彰显。

三 只有子认识父

只有子认识父是祂经纶的源头和制定者。（太十一 27 下。）除了子和子所愿意启示的，没有人完全认识父。四福音给我们看见父神。没有一卷书启示父，像约翰福音启示的那么多。我们看见主耶稣颂扬父是天地的主。（25。）祂以承认来赞美父。

四 子将父启示给祂的信徒

子将父启示给祂的信徒，为要形成祂的身体。（太十一 27 下，约十七 6 上。）神的经纶是要借着子凭祂的生机体，就是基督的身体，彰显父。新约教导说，父这源头有一个愿望，要借着子得着一个生机体；子来呼召神的选民到祂这里来，叫祂能重生、圣别、并变化他们，使他们成为祂的身体，作三一神的生机体。

pleasure. Out of this pleasure is God's purpose, and out of this purpose is His economy. The entire Bible is the contents of God's economy.

Christ as God came to be a man for God's economy. He is the centrality and universality of God. In January 1934 Brother Watchman Nee gave a conference on Christ being the centrality and universality of God. He is the hub, the rim, and the spokes—the entire content—of God's economy. The first conference I gave in the United States was on the all-inclusive Christ typified by the good land from only three verses—Deuteronomy 8:7-9. To know Christ, as Paul said in Philippians 3:10, is not a small thing, because He is everything. To know any other person is simple because that person is not all-inclusive.

Christ was God becoming a man, and this man who was in the flesh, as the last Adam, became a life-giving Spirit (1 Cor. 15:45b). This life-giving Spirit is compounded with the Divine Trinity, divinity, humanity, Christ's death with its effectiveness, and His resurrection with its power. All these items are compounded into the compound Spirit typified by the anointing ointment in Exodus 30. Also, this compounded, life-giving Spirit became intensified sevenfold (Rev. 1:4; 4:5; 5:6). The New Testament reveals Christ in the flesh in the Gospels, Christ as the life-giving Spirit in the Epistles, and Christ as the sevenfold intensified life-giving Spirit in Revelation. No one can know Christ the Son in an exhaustive way except the Father. The Son is the Father's word, explanation, definition, and expression.

C. Only the Son Knowing the Father

Only the Son knows the Father as the source and Maker of His economy (Matt. 11:27c). No one fully knows the Father except the Son and those believers to whom the Son wills to reveal the Father. The four Gospels show us God the Father. No other book reveals the Father as much as the Gospel of John does. We have seen that the Lord Jesus extolled the Father as the Lord of heaven and earth (v. 25). He praised the Father with acknowledgment.

D. The Son Revealing the Father to His Believers

The Son reveals the Father to His believers for the formation of His Body (v. 27d; John 17:6a). God's economy is for the expression of the Father through the Son with His organism, the Body of Christ. The New Testament teaches that the Father as the source has a desire to have an organism through the Son, and the Son came to call God's elect to come to Him so that He can regenerate, sanctify, and transform them, making them His Body to be the organism of the Triune God.

新约教训我们这些基督身体的肢体，在每一件事上都要与神同作，在神里面作，凭神而作并借神而作。新约没有教导我们，要用我们天然的爱，以伦理的方式爱人。我们必须以神圣并奥秘的方式，凭神并与神一同来爱人。祂的爱是神圣的，但外面这个爱人的人乃是奥秘的人。圣经教训我们，要作神圣奥秘的人而活。

贰 关于神的美意

一 父将祂经纶的内容，向智慧通达人藏起来

父将祂经纶内容的一切事，向智慧通达人——世人——藏起来。保罗在林前一章二十六节说，“弟兄们，你们看你们蒙召的，按着肉体有智慧的不多，有能力的不多，出身尊高的也不多。”在大学里满了智慧通达人，但这些人对神的经纶却是瞎眼的。

二 将这些事向婴孩启示出来

父已经将这些事向婴孩——子的信徒——启示出来。（太十九 13～14，林前一 27～28。）在马太十九章，有人带着婴孩到主耶稣那里，门徒就责备他们。但主说，“让小孩子到我这里来，不要禁止他们，因为诸天之国正是这等人的。”（14。）我们若是智慧通达人，而不是小孩子，我们就没有进诸天之国的指望。

三 父的美意

父的美意是要将祂的经纶向智慧通达人——世人——藏起来，而向婴孩——子的信徒——启示出来。

叁 关于第一个神人 作身体的头、原型和榜样

第一个神人是身体的头、原型和榜样。（太十一 26，29 上。）祂作为一粒麦子而来，产生许多的子粒。（约十二 24。）一粒子粒是原型，许多子粒是大量产品。大量产品是榜样的复制。彼得告诉我们，基督是信徒的榜样。（彼前二 21。）“榜样”这辞，按原文直译是，（给学生临摹

The New Testament teaches us, the members of the Body of Christ, to do everything with God, in God, by God, and through God. It does not teach us to love people in an ethical way with our natural love. We have to love others by and with God, in a divine and mystical way. His love is divine, but the outward lover is a mystical human. The Bible teaches us to live as divine and mystical persons.

II. REGARDING GOD'S PLEASANT WILL

A. The Father Hiding the Contents of His Economy from the Wise and Intelligent

The Father has hidden all the things as the contents of His economy from the wise and the intelligent—the worldlings. In 1 Corinthians 1:26 Paul said, “For consider your calling, brothers, that there are not many wise according to flesh, not many powerful, not many wellborn.” The universities are full of wise and intelligent men who are blind concerning God's economy.

B. Revealing These Things to the Infants

The Father has revealed these things to the infants—the Son's believers (Matt. 19:13-14; 1 Cor. 1:27-28). In Matthew 19, when people brought the infants to the Lord Jesus, the disciples rebuked them. But the Lord said, “Allow the little children and do not prevent them from coming to Me, for of such is the kingdom of the heavens” (v. 14). If we are wise and intelligent and not as children, there is no hope for us to enter into the kingdom of the heavens.

C. The Father's Pleasant Will

It is the Father's pleasant will to hide the contents of His economy from the wise and intelligent, the worldlings, and reveal them to infants, the Son's believers.

III. REGARDING THE FIRST GOD-MAN AS THE HEAD OF THE BODY, THE PROTOTYPE, AND THE MODEL

The first God-man is the Head of the Body, the prototype, and the model (Matt. 11:29a). He came as one grain of wheat to produce many grains (John 12:24). The one grain was the prototype, and the many grains are the mass production. The mass production is the duplication of the model. Peter told us that Christ is a model to the believers (1 Pet. 2:21). The Greek word for model is literally a writing copy, an

习字的)字帖,范本。我们成了基督这原本字帖的复本。基督是原型,产生大量产品;祂也是榜样(模型),产生许多复制品。

一 绝对服从神,并完全以神为满足

基督是第一个神人,我们是许多的神人。我们必须在祂绝对服从神,并完全以神为满足的事上跟祂学。基督是如此服从父和父的意愿,并以父和父的意愿为满足。

二 心里柔和,不抵抗任何反对者,并且谦卑,在人中间降卑自己

主是心里柔和的,意思是祂不抵抗任何反对者。祂也是心里谦卑的,意思是祂在人中间降卑自己。

肆 关于祂的信徒 是祂身体的肢体、 祂的大量产品和复制

一 他们心里答应祂的呼召

主的信徒心里答应祂的呼召,并且身体到祂这里来。(太十一28上。)身体到祂这里来,意思是说,我们的全人必须到祂这里来。这就是为什么保罗在罗马十二章一节吩咐我们,要将我们的身体献上,当作活祭。我们必须实际的将我们的身体献上,来到召会的聚会中。我在一九二五年蒙主拯救后,就一直是全人到祂这里来。

二 他们灵里翻印祂

信徒在他们灵里翻印祂,照祂的榜样负祂的轭—神的旨意—并为神的经纶劳苦。(太十一29下,彼前二21。)主告诉我们,要跟祂学。跟祂学就是翻印祂,而不是在外面模仿祂。这样,我们就成了祂的复制和大量的产品。跟祂学的第一个要求是负祂的轭,这轭就是神的旨意。神的旨意必须成为我们的轭,我们必须把颈项摆在这轭之下。七十年前,我还是个青年人,就接受了耶稣的轭。那个轭在已过七十年保护了我。

underwriting used by students to trace letters and thereby learn to draw them. We become the reproduction of Christ as the original writing copy. Christ is the prototype to produce a mass production and the model to produce the many duplications.

A. Being Absolutely Submissive to God and Altogether Satisfied with God

Christ was the first God-man, and we are the many God-men. We have to learn of Him in His absolute submission to God and His uttermost satisfaction with God. Christ was so submissive to and satisfied with the Father and His will.

B. Being Meek, Not Resisting the Opponents, and Lowly, Humbling Himself among Men in His Heart

The Lord was meek, meaning that He did not resist His opponents. He was also lowly, meaning that He humbled Himself among men in His heart.

IV. REGARDING HIS BELIEVERS AS THE MEMBERS OF HIS BODY, HIS MASS PRODUCTION, AND HIS DUPLICATION

A. Answering His Call in Their Heart

The Lord's believers answer His call in their heart and come to Him bodily (Matt. 11:28a). To come to Him bodily means that our entire being has to come to Him. This is why Paul charges us in Romans 12:1 to present our bodies to the Lord as a living sacrifice. We have to present our bodies in a practical way by being in the meetings of the church. Since I was saved by the Lord in 1925, I have come to Him with my entire being.

B. Copying Him in Their Spirit

The believers copy the Lord in their spirit by taking His yoke—God's will—and toiling for God's economy according to His model (Matt. 11:29a; 1 Pet. 2:21). The Lord told us to learn from Him. To learn from Him is to copy Him, not to imitate Him outwardly. In this way we become His duplication and mass production. The first requirement in learning from Him is to take His yoke, which is God's will. God's will has to yoke us, and we have to put our neck into this yoke. Seventy years ago as a young man, I took the yoke of Jesus. That yoke has protected me for the past seventy years.

我们也必须是为神的经纶劳苦的人。世人都在许多事上劳苦担重担，他们非常的忙碌。主在呼召这些劳苦的、担重担的、没有安息和满足的，到祂这里来，好使祂能赐给他们真正的安息和满足。安息而没有满足不是真安息。我们必须负祂的轭，照着祂的模样，跟随祂的脚踪，为着神的经纶劳苦。

三 他们魂里分享祂满足的安息

最难的事就是在魂里得安息。人们因着魂里受搅扰而失眠。我们因着负主的轭并跟祂学所得着的安息，是为着我们的魂。我们在魂里分享祂满足的安息。（太十一 28 下，29 下～ 30。）

We also need to be those who toil for God's economy. All the worldly people are toiling and are burdened in many things. They are very busy. The Lord is calling those who are toiling, who are burdened, and who have no rest or satisfaction, to come to Him so that He can give them the real rest with satisfaction. The rest without satisfaction is not the real rest. We take His yoke and toil for God's economy according to His model, following Him in His footsteps.

C. Sharing in Their Soul His Rest in Satisfaction

The hardest thing is to rest in our soul. People lose sleep because their soul is bothered. The rest that we find by taking the Lord's yoke and learning from Him is for our soul. We share in our soul His rest in satisfaction (Matt. 11:28b, 29b, 30).

第十四篇

第一个神人的生活— 一个祷告的人（五）

读经：马太福音十四章十九节，二十三节。

纲目

贰 在对观福音书论到第一个神人是诸天之国里的君王救主、在神福音之服事中的奴仆救主、以及在神救恩中的人救主之记载里，第一个神人奥秘的人性生活里神圣的事实：

五 祂在用五饼二鱼食饱五千人所行的神迹上，训练门徒要跟祂学（太十一 29）：

- 1 在行神迹之前，祂拿着五个饼两条鱼，望着天（指明祂仰望祂在天上的父）祝福，（太十四 19，）这指明：
 - a 作为那受天上的父所差遣在地上的子，祂与父是一并信靠父—约十 30。
 - b 祂不从自己作什么—约五 19。
 - c 祂不寻求自己的意思，只寻求那差祂来者的意思—约五 30 下。
 - d 祂不寻求自己的荣耀，只寻求那差祂来的父的荣耀—约七 18。

MESSAGE FOURTEEN

THE FIRST GOD-MAN'S LIVING A MAN OF PRAYER (5)

Scripture Reading: Matt. 14:19, 23

OUTLINE

II. The divine facts in the mystical human life of the first God-man in the record of the synoptic Gospels concerning the first God-man as the King-Savior in the kingdom of the heavens, the Slave-Savior in God's gospel service, and the Man-Savior in God's salvation:

E. In the performing of the miracle of feeding five thousand people with five loaves and two fish, He trained His disciples to learn from Him (Matt. 11:29) that:

1. Before performing the miracle, He took the five loaves and two fish, looked up to heaven (indicating that He looked up to His Father in heaven), and blessed them (Matt. 14:19), indicating that:
 - a. As the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father—John 10:30.
 - b. He did not do anything from Himself—John 5:19.
 - c. He did not seek His own will but the will of Him who sent Him—John 5:30b.
 - d. He did not seek His own glory but the glory of the Father who sent Him—John 7:18.

2 在行了神迹后，祂就独自上山去祷告，（太十四 23，参路六 12，）这指明：

a 祂没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上独自在祷告中与父在一起。

b 祂要求父祝福所有得享这神迹结果的人：

(一) 使他们不满足于那必坏的食物；

(二) 反而寻求那存到永远生命的食物；

(三) 并认识祂不仅是人子，也是神子：

(1) 受父所差遣，并为父所印证，

(2) 且能赐他们永远的生命——约六 27。

c 祂要得着父的指示，好知道如何照顾那借着祂的神迹而得喂养的五千人。

2. After performing the miracle, He went up to the mountain privately to pray (Matt. 14:23; cf. Luke 6:12), indicating that:

a. He did not remain in the issue of the miracle with the crowds but went away from them privately to be with the Father on the mountain in prayer.

b. He might ask the Father to bless all those who had participated in the enjoyment of the issue of the miracle:

(1) That they would not be satisfied with the food which perishes;

(2) But that they should seek for the food which abides unto eternal life;

(3) And recognize that He was not only the Son of Man but also the Son of God:

(a) Who was sent and sealed by the Father,

(b) And who could give them the eternal life—John 6:27.

c. He might receive of the Father some instruction concerning how to take care of the five thousand people fed by His miracle.

在本篇信息中，我们要继续交通到在马太福音的记载里，主这祷告之人的榜样。

五 祂在用五饼二鱼食饱五千人所行的神迹上，训练门徒要跟祂学

1 祂拿着五个饼两条鱼，望着天祝福

祂在用五饼二鱼食饱五千人所行的神迹上，训练门徒要跟祂学。在马太十一章二十九节，主告诉门徒要跟祂学，指明祂乃是他们的榜样。

马太十四章十九节说，祂拿着五个饼两条鱼，在祝福的时候，是望着天。换句话说，祂是望着天而为食物祝福。“望着天”指明祂仰望祂在天上的父。这指明祂知道祝福的源头不是祂。祂乃是受差遣者，受差遣者不应当是祝福的源头。差遣者是父，祂才是祝福的源头。

这里有一个很大的功课要我们学。读圣经的人大多注意到在马太十四章里，主从无变有的神迹。但我们必须看见，主在这里为我们所立的榜样。我们必须记得，祂在门徒面前仰望天上的父，并祝福五饼二鱼。祂这样祝福之后，就告诉门徒该作什么。毫无疑问的，祂所作的乃是榜样，要门徒跟祂学。按照这个榜样，我们必须看见，我们不是差遣者，我们只是差遣者所差遣的人。无论我们能作多少，我们应当看见，我们仍然需要从源头，就是从那差遣我们者而来的祝福，使我们能把祝福传给受益处的人。这是我所要强调一个大的功课。

一个同工被邀请到一个地方讲道，他可能以为自己已经为主说话多年，所以知道如何说。我们都必须放下这种态度，看见我们不是源头。没有一样祝福是出于我们的。无论我们能作多少，无论我们多么懂得作什么，我们必须看见，我们需要差遣者祝福我们所作的，我们信靠祂而不信靠我们自己。甚至在我们吃饭的时候，也该学主仰望那作我们源头的父。当我们为食物祝福时，我们该借着仰望祝福的源头，而祝福食物。

In this message we want to continue our fellowship concerning the Lord's pattern as a man of prayer in the record of Matthew.

E. Training His Disciples to Learn from Him in the Miracle of Feeding Five Thousand People

1. Taking the Five Loaves and Two Fish, Looking Up to Heaven, and Blessing Them

In the performing of the miracle of feeding five thousand people with five loaves and two fish, He trained His disciples to learn from Him. In Matthew 11:29 the Lord told the disciples that they needed to learn from Him, indicating that He was their pattern.

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. Looking up to heaven indicates that He was looking up to His Father in heaven. This indicates that He realized the source of the blessing was not Him. He was the sent One. The sent One should not be the source of blessing. The sending One, the Father, should be the source of blessing.

Here is a great lesson for us to learn. Most readers of the Bible would pay attention to the miracle of creating something from nothing performed by the Lord Jesus in Matthew 14. But we need to see the pattern which the Lord set up for us here. We need to remember that He looked up to the Father in heaven and blessed the five loaves and two fish in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. According to this pattern, we have to realize that we are not the Sender, but the ones sent by the Sender. Regardless of how much we can do, we should realize that we still need the blessing from the source, from our Sender, that we can pass on to the benefited ones. This is a big lesson which I want to stress.

A co-worker who is invited to speak somewhere may think that since he has been speaking for the Lord for many years, he knows how to speak. All of us need to drop this kind of attitude and realize that we are not the source. No blessing is of us. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender's blessing upon our doing by trusting in Him, not in ourselves. Even when we take our meals, we should learn of the Lord to look up to the Father as the source. When we bless our food, we should bless it by looking up to the source of blessing.

a 与父是一

祂仰望天上的父，指明作为那受天上的父所差遣在地上的子，祂与父是一并信靠父。（约十 30。）这是非常重要的原则。每当我为主说话时，我必须感觉我是信靠主，与主是一。我所知道的，我所能作的，都算不得什么。在我们尽职时，与主是一并信靠祂才是最重要的。我们绝不该留在自己里面，信靠我们所能作的，去供应话语。我们若信靠我们所能作的，我们就完了。唯有当我们与主是一，并且信靠祂，祝福才会临到。

b 不从自己作什么

主不从自己作什么。（约五 19。）这也是祂给门徒的榜样。虽然整个宇宙都是借着祂创造的，但祂不从自己作什么。这就是祂多次所教导的，否认我们的己。祂说凡跟从祂的人，都必须背起自己的十字架，并否认己。（太十六 24。）祂乃是过着否认己的生活。

在大学里，有学问的教授作许多事，表现他们所知并所能作的，来吸引人的注意。但我们不是今天的教授；我们是今天的神人，就是耶稣的复本。我们应当否认己，不要存心从自己作任何事，乃要存心从祂作每一件事。这就是实行否认己的教训，与主一同作事。

c 不寻求自己的意思

主不寻求自己的意思，只寻求那差祂来者的意思。（约五 30 下。）首先，祂否认自己；第二，祂拒绝自己的意思、打算和目的。祂只寻求那差祂来者的意思。我们每个人都该在这一件事上有警觉——当我们受差遣作一个工作时，我们不该利用那个机会寻求自己的目标。我们去作神的工作时，我们去是寻求我们的目的，还是神的目的？倪柝声弟兄总是很担心，当他差遣一位弟兄出去作主的工时，那位弟兄会利用机会遂行自己的目的。

有一天，我预备要从上海到杭州去。倪弟兄问我：“常受，你去杭州的目的是什么？”我回答说，我去看望那里的弟兄们。他说这是错误的回答。我应当说我是去实行主的目的。你若去只是为着看望弟兄们，你就能为自己作许多事。

a. Being One with the Father

His looking up to the Father in heaven indicated that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father (John 10:30). This is a very important principle. Whenever I speak for the Lord, I must have the sensation that I am one with the Lord, trusting in Him. What I know and what I can do mean nothing. Being one with the Lord and trusting in Him mean everything in our ministry. We should never go to minister the word by remaining in ourselves and by trusting in what we can do. If we trust in what we can do, we are finished. The blessing comes only by our being one with the Lord and trusting in Him.

b. Not Doing Anything from Himself

The Lord did not do anything from Himself (John 5:19). This was also a pattern to the disciples. He was the One through whom the entire universe was created, but He would not do anything from Himself. This is the denying of our self, which He taught so much. He said that anyone who follows Him must take up his cross and deny himself (Matt. 16:24). He lived a life of denying Himself.

The learned professors in the universities do many things in order to attract people's attention, displaying what they know and can do. But we are not today's professors; we are today's God-men, the duplication of Jesus. We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him. This is to practice the teaching of denying the self by doing things with the Lord.

c. Not Seeking His Own Will

The Lord did not seek His own will but the will of Him who sent Him (John 5:30b). First, He denied Himself; second, He rejected His idea, His intention, and His purpose. He would only seek the will of the One who sent Him. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal. When we go to perform God's work, do we go by seeking our purpose or God's purpose? Brother Watchman Nee was always concerned that when he sent a brother out for the Lord's work, that brother would take the chance to perform his own purpose.

One day I was preparing to go from Shanghai to Hangchow. Then Brother Nee asked me, "Witness, for what purpose are you going to Hangchow?" I responded that I was going to visit the brothers there. He said that this was a wrong answer. Instead, I should say that I am going to perform the Lord's purpose. If you merely go to visit the brothers, you can do

你可能利用看望他们的机会达到你的目的，而没有寻求主的意思。我们不容易有一个单纯的心，没有自己的目的、目标和意思。我们只该寻求那差遣我们的主的意思、目标和目的。这需要我们这一面多有学习。

有时候，一些弟兄问我对他们接受邀请去某一个地方的感觉。我基本的考虑乃是：“你去只是为着完成主的定旨、标的、目标、意思、目的，亦即主的意愿，还是你要利用机会达到你的目的、意愿？”寻求我们的目的，完全是不纯净的。我们必须借着十字架得洁净。我们该祷告说，“主啊，拯救我，使我出去不是为照着我的目的和意思而成就什么。”主耶稣从不寻求祂自己的意思、定旨、观念和目的。祂单纯的只寻求父的意思。

d 不寻求自己的荣耀

第一个神人不寻求自己的荣耀，只寻求那差祂来的父的荣耀。（约七 18。）我与倪弟兄在一起大约二十年。对于同工，最使他受搅扰的是，很难看到一个是没有野心的。有野心就是寻求自己的荣耀。在召会生活里，我们对主的服事中，常常有我们的野心。一个弟兄可能有野心作长老。为了要作长老，他觉得必须先作执事。对他来说，作执事是被提高到长老职分的一步。我们不该认为自己完全没有这样的野心。我们都是堕落亚当的子孙，患了同样的病，有同样的罪。七年前在我们中间发生的背叛，完全是由于野心。多年来，我看见在我们中间许多的同工被野心所破坏。靠主的怜悯，我学了秘诀，对付我的己和我的目的；这帮助我对付我的自我荣耀。

在约翰七章十八节，主对法利赛人说，“那从自己说的，是寻求自己的荣耀；唯有那寻求差祂来者之荣耀的，这人才能是真的，在祂里面没有不义。”法利赛人寻求他们自己的荣耀。照这一节上下文看，主向他们指明，他们若不寻求自己的荣耀，他们就知道祂是父所差来的。

我们必须看见，在我们的工作中，我们的己、企图、野心，乃是三条大“蛀虫”。在主的恢复中，我们若要一直被主使用，就必须否认我们的己，弃绝我们的企图，并放弃我们的野心。我们不该有我们自己的企图；我们只该有主的意思。我们都必须学这三件事：没有己，没有企图，

many things for yourself. You may take your visit to them as a chance for you to accomplish your purpose instead of seeking the Lord's will. It is not easy to have a pure heart, without having our purpose, our goal, and our idea. We should just go seeking the idea, purpose, goal, and intention of the sending Lord. This requires much learning on our part.

At times certain brothers may ask me how I feel about their accepting the invitation to a certain place. My basic consideration is, "Are you going just to fulfill the Lord's purpose, the Lord's aim, the Lord's goal, the Lord's idea, the Lord's intention, that is, the Lord's will, or would you take the chance to accomplish your intention, your will?" To seek our intention is absolutely impure. We need to be purified by the cross. We should pray, "Lord, save me from going out to accomplish something according to my intention and idea." The Lord Jesus never sought His own idea, His own purpose, His own concept, or His own intention. He purely sought only the Father's will.

d. Not Seeking His Own Glory

The first God-man did not seek His own glory but the glory of the Father who sent Him (John 7:18). I was with Brother Nee for about twenty years. What bothered him the most about the co-workers was that it was hard to see one who was not ambitious. To be ambitious is to seek your own glory. In the service we render to the Lord in the church life, there is always our ambition. A brother may have the ambition to be an elder. In order to become an elder, he feels that he must first become a deacon. To him being a deacon is a step toward being uplifted to the eldership. We should not think that we are absolutely not ambitious in this way. We are all fallen descendants of Adam and sick of the same disease, the same sin. The rebellion that occurred among us seven years ago was altogether due to ambition. Through the years I have seen a number of co-workers among us spoiled by ambition. By the Lord's mercy, I have learned the secret of dealing with my self and my intention, and this has helped me to deal with my self-glorification.

In John 7:18 the Lord told the Pharisees, "He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him." The Pharisees were seeking their own glory. According to the context of this verse, the Lord indicated to them that if they were not seeking their own glory, they would know that He was sent by His Father.

We need to see that our self, our purpose, and our ambition are three big destroying "worms" in our work. If we are going to be used for the Lord always in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up. We should not have our own purpose; instead, we should have only the Lord's will. We all have to learn of these three things: no self, no purpose, and no ambition. We

没有野心。我们只该知道为祂劳苦、作工，否认我们的己，弃绝我们的企图，并放弃我们的野心。己、企图、野心，在我们里面就像三条蛇或蝎子。我们必须学习恨恶它们。

2 独自上山去祷告

在行了神迹后，主就独自上山去祷告。（太十四 23，参路六 12。）

a 没有与群众在一起留在所行神迹的结果里

主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上独自在祷告中与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。祂没有留在所行大神迹的结果里。祂独自上山去祷告。“独自”这辞很有意义。这意思是说，祂不让人知道祂去祷告；否则，他们会跟着祂。祂离开他们，独自在祷告中与父在一起。我喜欢这三句话：“在山上”、“在祷告中”、“与父在一起”。我们应当从主在这里的榜样学，操练在山上在祷告中与祂在一起。祂望着天，意思是祂不靠自己。祂上山去，意思是祂要在祷告中与父在一起。

与别人一起祷告是很好的，但通常我们需要独自祷告。我们与别人一起祷告时，无法像我们独自向主祷告时享受主那样深。甚至主耶稣也告诉我们，我们祷告时，要私下关上门，隐密的向那在隐密中察看我们的父祷告。（太六 6。）这样，我们就会感觉到祂与我们是何等亲，我们与祂是何等近。我们必须学习离开群众、家庭、朋友、和召会里的圣徒，去到更高一层的“高山”。我们必须上得更高，远离较低一层属地的事物，独自与父在一起，隐密的与祂有亲密的交通。这就是“上山祷告”的意义。

b 求父祝福所有得享这神迹结果的人

我们需要来看，主耶稣为什么在这神迹之后，立即到山上去。约翰六章二十七节告诉我们这个理由。这一节说，主在行了神迹之后说，“不要为那必坏的食物劳力，要为

should only know to labor, to work for Him, by denying our self, rejecting our purpose, and giving up our ambition. Self, purpose, and ambition are like three snakes or scorpions in us. We must learn to hate them.

2. Going Up to the Mountain Privately to Pray

After performing the miracle, the Lord went up to the mountain privately to pray (Matt. 14:23; cf. Luke 6:12).

a. Not Remaining in the Issue of the Miracle with the Crowds

The Lord did not remain in the issue of the miracle with the crowds but went away from them privately to be with the Father on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle which He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know He was going to pray. Otherwise, they would have followed Him. He went away from them privately to be with the Father in prayer. I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer.

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should shut our door privately and pray secretly to the Father who sees in secret (Matt. 6:6). Then we have the sensation of how intimate He is to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain.” We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer.

b. Asking the Father to Bless All Those Who Participated in the Enjoyment of the Issue of the Miracle

We need to consider why the Lord Jesus went to the mountain right after this miracle. John 6:27 gives us the reason. This verse says that after performing the miracle, the Lord said: “Work not for the food which perishes, but for the food which

那存到永远生命的食物劳力，就是人子要赐给你们们的，因为祂是父神所印证的。”主告诉那些得着祂喂养的人，不要寻求那必坏的食物，乃要寻求那存到永远生命的食物。我信主耶稣到山上，是这样祷告：“父啊，在你的祝福下，我向你祷告。你借着祝福喂养了五千人；但是父啊，他们只是寻求那必坏的食物。我仰望你祝福他们，使他们寻求那存到永远生命的食物。父啊，你知道我是你所差遣的那一位；只有我能给他们那存到永远生命的食物，但他们不是这样认识我。他们只知道我能行神迹，用物质的食物喂养他们。但他们却不知道，唯有我能给他们永远生命的食物。”我信主是这样进一步的祷告，求父祝福他们。

祂到山上去独自祷告，指明祂是求父祝福所有得享这种迹结果的人，使他们不满足于那必坏的食物；反而寻求那存到永远生命的食物；并认识祂不仅是人子，也是神子，受父所差遣，并为父所印证，且能赐他们永远的生命。当那五千人得祂喂养时，他们承认祂是很能干的人子，但他们不知道，事实上祂乃是父所差遣并为父所印证的神子。祂是那能赐给他们有关永远生命之粮的一位。为这缘故，祂在约翰六章有另一个教训。在约翰六章，主启示祂是从天上来的粮，也就是生命的粮。至终，祂告诉我们，这粮就是祂的话。“我对你们所说的话，就是灵，就是生命。”（63。）约翰三章三十四节说，祂是那说神的话并无限赐给那灵的一位。要这样认识祂，需要有启示，因此祂独自到山上为他们祷告。

c 得着父的指示

祂独自到山上去祷告，也指明祂要得着父的指示，好知道如何照顾那借着祂的神迹而得喂养的五千人。

在马太十四章这结晶的读经里，我们能看见我们何等需从主来的启示，好看见祂话语的内在意义。看见用五饼二鱼食饱五千人的神迹是容易的，但要从行这神迹者的身上认识我们必须学习的更深功课，却需要启示。这些功课是内在的、更深的、属于生命的。认识主所行的大神迹，并不能给我们什么生命。我们只能希奇主外面所作的。但

abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.” The Lord told the ones whom He fed not to seek the food that perishes, but to seek the food that abides unto eternal life. I believe the Lord Jesus went to the mountain to pray in this way: “Father, I pray to You under Your blessing. Through Your blessing You fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life.” I believe that the Lord prayed to bless them further in this way.

His going up to the mountain privately to pray indicated His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle that they would not be satisfied with the food which perishes, but that they should seek for the food which abides unto eternal life and recognize that He was not only the Son of Man but also the Son of God who was sent and sealed by the Father and who could give them eternal life. When the five thousand were being fed by Him, they recognized that He was the capable Son of Man, but they did not realize that He was actually the Son of God who was not only sent but also sealed by the Father. He was the One who could give them the very bread that is related to the eternal life. For this reason, He had another teaching in John 6. In John 6 the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He told us that this bread is just His word. “The words which I have spoken to you are spirit and are life” (v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain.

c. Receiving Some Instruction from the Father

His going up to the mountain privately to pray also indicated that He wanted to receive of the Father some instruction concerning how to take care of the five thousand people fed by His miracle.

In this crystallization-study of Matthew 14, we can see how much we need revelation from the Lord to see the intrinsic significance of His word. To see the miracle of feeding five thousand with five loaves and two fish is easy, but to know the deeper lessons which we have to learn from the Performer of this big miracle requires revelation. These lessons are intrinsic, deeper, and of life. To know the great miracle the Lord performed does not give us any life. We can only admire the Lord's outward doing.

我们若从主行神迹的方式而跟主学，看见生命功课一切详细的点，就有生命分赐给我们。我们需要从主学这些活的功课，使我们能进入神人的生活。

But to see all the detailed points concerning the lessons of life to learn from the Lord in His way of performing the miracle imparts life to us. We need to learn these living lessons from the Lord so that we can enter into the God-man living.

第十五篇

第一个神人的生活— 一个祷告的人（六）

读经：马太福音十五章三十六至三十九节，十七章十九至二十一节，十八章十五至二十二节，十九章十三至十五节。

纲目

贰 在对观福音书论到第一个神人是诸天之国里的君王救主、在神福音之服事中的奴仆救主、以及在神救恩中的人救主之记载里，第一个神人奥秘的人性生活里神圣的事实：

六 祂在用七个饼和几条小鱼食饱四千人所行的神迹上，（太十五 36～39，）再次训练门徒要跟祂学：

- 1 在行神迹之前，祂先祝谢，（太十五 36，）这指明：
 - a 祂尊父为供应人们需要的源头，站在是父所差遣者的地位上。
 - b 祂训练门徒，要为他们的需要并在凡事上感谢父神。（帖前五 18，弗五 20。）
- 2 在行了神迹后，祂就离开群众，到马加丹的境界去，（太十五 39，）这指明祂不愿意与群众留在所行神迹的结果里，享受他们的珍赏。

MESSAGE FIFTEEN

THE FIRST GOD-MAN'S LIVING A MAN OF PRAYER (6)

Scripture Reading: Matt. 15:36-39; 17:19-21; 18:15-22; 19:13-15

OUTLINE

II. The divine facts in the mystical human life of the first God-man in the record of the synoptic Gospels concerning the first God-man as the King-Savior in the kingdom of the heavens, the Slave-Savior in God's gospel service, and the Man-Savior in God's salvation:

F. In the performing of the miracle of feeding four thousand people with seven loaves and a few small fish (Matt. 15:36-39), He trained His disciples again to learn from Him that:

1. Before performing the miracle, He gave thanks (Matt. 15:36), indicating that:
 - a. He honored His Father as the source of the supply of the people's necessities, standing on the position of One sent by His Father.
 - b. He trained His disciples to give thanks to God the Father for their necessities and in everything (1 Thes. 5:18; Eph. 5:20).
2. After performing the miracle, He left the crowd and went to the borders of Magadan (Matt. 15:39), indicating that He would not remain in the issue of the miracle with the crowd for the enjoyment of their appreciation.

七 祂在回答门徒所提，为什么他们不能赶出一个鬼的问题上，（太十七 19～21，）训练他们：

1 他们应当凭信心祷告—20 节。

2 他们也应当禁食祷告—21 节。

八 祂在对付不听从召会的人这事上，（太十八 15～22，）训练门徒：

1 凭两三个人聚集在一起，和谐一致的为那不听从的人祷告，而用他们属天的权柄捆绑他—18～20 节。

2 赦免得罪他们的人（这可能是指那不听从的人），到七十个七次—21～22 节。

九 有人带着小孩子到祂那里，要祂为他们按手祷告，但门徒责备那些人，（太十九 13～15，）祂就训练门徒：

1 借着改正他们，叫他们不要禁止小孩子，反要让他们到祂这里来，指明诸天的国正是这等人的—14 节。

2 借着给小孩子按手—15 节。

G. In answering His disciples' question concerning why they were not able to cast out a demon (17:19-21), He trained them that:

1. They should pray with faith—v. 20.

2. They should also pray with fasting—v. 21.

H. In dealing with one who is disobedient to the church (18:15-22), He trained His disciples:

1. To bind the disobedient one with their heavenly authority by two or three of them meeting together to pray for the disobedient one in harmony—vv. 18-20.

2. To forgive the offending one (this might indicate the disobedient one) up to seventy times seven times—vv. 21-22.

I. When people brought their children to Him that He might lay His hands on them and pray but His disciples rebuked them (19:13-15), He trained them:

1. By correcting them not to prevent the little children but to allow them to come to Him, indicating that the kingdom of the heavens is of such—v. 14.

2. By laying His hands on the little children—v. 15.

我们已经从马太十一章看见，主耶稣告诉我们，我们必须跟祂学。（29。）祂是我们的原型，也是我们的榜样。我们必须是祂的复制品，也是祂的复本。正如马太十四章所记载的，主用五饼二鱼食饱五千人，乃是要叫门徒跟祂学，而不仅是给他们看见一个大神迹。主所关心的，乃是生命的功课。

六 在食饱四千人所行的神迹上

1 在行神迹之前先祝谢

祂在用七个饼和几条小鱼食饱四千人所行的神迹上，（太十五 36～39，）再次训练门徒要跟祂学。这是祂第二次给群众吃饱。第一次，祂食饱五千人时，祂望着天祝福饼和鱼。祂的祝福乃是在天上之父的祝福之下。在食饱四千人之前，祂先向神祝谢。（36。）我信主这样作，目的是要训练门徒。

a 尊父为源头

祂的祝谢指明祂尊父为供应人们需要的源头，站在是父所差遣者的地位上。这向祂的门徒指明，祂的父（不是祂）乃是人们一切需要的源头。否则，人们会将荣耀归给祂，以为祂是源头。作为受差遣者，主耶稣感谢那差祂来者。祂乃是站在为父所差遣者的地位上。

撒但与主耶稣正好相反。主耶稣站在祂这受差遣者的地位上；祂是一个从属者，而不是源头。撒但却背叛了源头，而高抬自己。这就成了背叛，使整个宇宙成为混乱。不仅人类在地上争战，并且照但以理书看，天使也在争战。（十 13, 20。）圣经清楚的给我们看见，有两种的天使：与神站在一起的好天使，以及跟随撒但的坏天使。在启示录十二章，撒但被比作大红龙，它的尾巴拖拉着天上星辰的三分之一。（3～4。）天上的星辰在这里表征天使。（伯三八 7，赛十四 12。）天上星辰的三分之一是指那些跟从撒但背叛神的堕落天使。在地上和天上都有争战在进行。今天地上满了背叛和争战。联合国想要维持和平，却办不到。甚至在召会中也显出紊乱，所以照着新约的教训，主耶稣立了一个榜样，为要保持好的次序。祂一直站在从父所差遣来者的地位上。

We have seen from Matthew 11 that the Lord Jesus told us we have to learn from Him (v. 29). He is our prototype and also our model. We have to be His reproduction and His copy. When the Lord fed the five thousand with five loaves and two fish, as recorded in Matthew 14, He did that for the disciples to learn from Him, not just for them to see a big miracle. The Lord cares for the lessons of life.

F. In the Performing of the Miracle of Feeding Four Thousand People

1. Giving Thanks before Performing the Miracle

In the performing of the miracle of feeding four thousand people with seven loaves and a few small fish (Matt. 15:36-39), He trained His disciples again to learn from Him. This was the second time that He fed a great multitude. The first time, when He fed the five thousand, He blessed the loaves and the fish, looking up to heaven. His blessing was under the blessing from the Father who is in heaven. Before feeding the four thousand, He gave thanks to God (v. 36). I believe the Lord did this purposely for the training of the disciples.

a. Honoring His Father as the Source

His giving thanks indicated that He honored His Father as the source of the supply of the people's necessities, standing on the position of One sent by the Father. This indicated to His disciples that His Father, not He, was the source of all the necessities of the people. Otherwise, people would give the glory to Him, thinking that He was the source. As the sent One, the Lord Jesus gave thanks to the Sender. He stood on the position of One sent by His Father.

Satan is the opposite of the Lord Jesus. The Lord Jesus stood on His position as a sent One, a subordinate, not the source. But Satan rebelled against the source to exalt himself. That became a rebellion which caused the entire universe to become chaos. Not only are humans fighting on this earth, but also, according to Daniel, the angels are fighting (10:13, 20). The Bible shows us clearly that there are two kinds of angels: the good angels standing with God and the bad ones following Satan. In Revelation 12 Satan is likened to a great red dragon whose tail drags away the third part of the stars of heaven (vv. 3-4). The stars of heaven here signify the angels (Job 38:7; Isa. 14:12). The third part of the stars of heaven are the fallen angels who followed Satan in his rebellion against God. There is war taking place both on the earth and in the heavens. Today the earth is full of rebellion and fighting. The United Nations attempts to keep the peace but there is no way for them to do it. Even in the church, disorder appears, so according to the New Testament teaching the Lord Jesus set up a model to keep a good order. He always stood on the position of a sent One from the Father.

祂行神迹时，也是以人的身分行的。在祂地上职事的三年半里，祂是一个服从神而行动的人。这使撒但蒙羞。这就是为什么主说，撒但在祂里面是毫无所有。（约十四30下。）撒但之所以在祂里面毫无所有，是因为祂向神的服从，把撒但隔绝了。今天在主的恢复里，我们必须学习如何保持在基督的身体里正确服从的次序。倪柝声弟兄非常着重这件事。主在这事上没有多少的教训，但祂这样的举止，就训练了祂的门徒。那就是为什么祂告诉门徒要负祂的轭，并要跟祂学。今天我们必须跟从主的榜样。祂尊父为人们需要的供应源头，站在父所差遣者的地位上，我们必须以祂为范本来翻印。

b 训练门徒感谢父神

祂也训练门徒，要为他们的需要并在凡事上感谢父神。在帖前五章十八节和以弗所五章二十节，保罗告诉我们要凡事感谢神。这是非常重要的。我们并不想把任何事弄成徒具形式。但是在作每一件事，甚至作普通的事时，我们仍然必须说，“主，我为这事感谢你。靠着你的怜悯和你神圣的供备，你所创造的一切，都是预备好要应付我的需要。”为着主一切物质的和属灵的祝福，我们必须感谢祂。

2 在行了神迹后，就离开群众，到马加丹的境界去

在食饱五千人后，祂就离开群众，独自上山去祷告。（太十四23。）在食饱四千人后，祂也离开群众，到马加丹的境界去，（十五39，）这指明祂不愿意与群众留在所行神迹的结果里，享受他们的珍赏。这是我们的榜样。每当我们讲道，并且有很好的聚会时，我们就想要留在群众那里，享受人们的珍赏。那是属肉体的。在第一次给群众吃饱之后，主就离开他们，独自上山去了。在第二次之后，祂离开珍赏的群众，到马加丹那个地方去。

七 回答门徒所提，为什么他们不能赶出一个鬼的问题

1 凭信心祷告

When He performed miracles, He was also in the status of a man. During the three and a half years of His earthly ministry, He acted as a man submissive to God. This put Satan to shame. This is why the Lord said that in Him Satan had nothing (John 14:30b). Satan has nothing in Him because His submission to the Father cuts off Satan. Today in the Lord's recovery, we must learn how to keep a proper order of submission in the Body. Brother Watchman Nee stressed this greatly. The Lord did not teach this much, but He behaved in this way to train His disciples. That was why He told His disciples to take His yoke and learn from Him. Today we have to follow the Lord's pattern. We have to take Him as the model to copy, honoring the Father as the source of the supply of the people's necessities, standing on the position of the One sent by His Father.

b. Training His Disciples to Give Thanks to God the Father

He also trained His disciples to give thanks to God the Father for their necessities and in everything. In both 1 Thessalonians 5:18 and Ephesians 5:20 Paul told us to give thanks to God in everything. This is very important. We do not want to make anything a mere formality. But still in doing everything, even in common things, we have to say, "Lord, I thank You for this. Everything You have created has been prepared to meet my need by Your mercy and by Your divine provision." We need to thank the Lord for all of His physical and spiritual blessings.

2. After Performing the Miracle, Leaving the Crowd and Going to the Borders of Magadan

After He fed the five thousand, He left the crowd to go to the high mountain privately to pray (Matt. 14:23). After feeding the four thousand, He also left the crowd and went to the borders of Magadan (15:39), indicating that He would not remain in the issue of the miracle with the crowd for the enjoyment of their appreciation. This is a pattern to us. Whenever we speak and have a good meeting, we want to stay with the crowd to enjoy people's appreciation. That is fleshly. In the first feeding, the Lord left and went to the mountain privately. The next time He left the appreciating crowd and went to the locality of Magadan.

G. Answering His Disciples' Question concerning Why They Were Not Able to Cast Out a Demon

1. Praying with Faith

门徒尝试赶出一个鬼却未成功，所以他们问主为什么会这样。祂在回答他们所提的问题时，训练他们应当凭信心祷告。（太十七 19～20。）早年在中国，我们中间有许多赶鬼的事例，近年不太有这样的了。如果我们要赶鬼，鬼会定罪我们。当鬼定罪我们时，我们会失去把握，以致祷告没有信心。所以我们必须宣告：“撒但，你已经被打败了。你是被打败的仇敌，主耶稣已经在十字架上把你废掉了。我们有羔羊的血遮盖我们，胜过你的控告。”这是我们打败魔鬼的见证的话。（见恢复本启十二 11 与注 3。）这使我们有把握凭信心祷告。

2 禁食祷告

主也说我们需要禁食祷告。（太十七 21。）有时鬼会持久挣扎，不肯离开。所以我们需要凭信心祷告，也需要禁食祷告。信心和禁食这两件事，制伏我们天然的所是，我们的肉体。我们若在肉体里，就无法有信心，也无法有真正的禁食。凭信心祷告乃是接触神，被神充满，结果叫我们对神有信心，使神得高举；禁食是对付己，制伏己。

八 在对付不听从召会的人这事上

1 用他们属天的权柄捆绑那不听从的人

主在对付不听从召会的人这事上，训练门徒，要凭两三个人聚集在一起，和谐一致的为那不听从的人祷告，而用他们属天的权柄捆绑他。（太十八 18～20。）马太十八章十五至二十二节，描述一个弟兄先是不听从一位要牧养他的人。因为他不听从，这位牧养的人就带另外一两个人同去。如果他仍是不服，他们就告诉召会。他若连召会也不听，就会失去召会的交通，而像那些无分于召会交通的外邦人和税吏一样。

主耶稣告诉门徒，要用从天上来的权柄捆绑这样不听从的人。我们所捆绑的，在天上也要捆绑。长老们尤其必须学习如何捆绑不听从的人。我们不该用肉体的方式，在外面捆绑人。我们必须凭两三个人聚集在一起，在身体的原则里，用天上的权柄捆绑，而不是凭我们自己。两三个人代表身体的合作。

The disciples could not succeed in attempting to cast out a demon, so they asked the Lord why this was so. In His answer to their question, He trained them that they should pray with faith (17:19-20). In the early years in China among us, there were a number of cases of casting out demons, but not in recent years. If we try to cast out demons, they will condemn us. When they condemn us, we can lose our assurance, causing us to pray without faith. This is why we have to declare, “Satan, you are defeated. You are the defeated enemy, and the Lord Jesus crossed you out on the cross. We have the blood of the Lamb that covers us and that overcomes your accusation.” This is the word of our testimony which defeats the devil (see Rev. 12:11 and note 3). This gives us the assurance to pray with faith.

2. Praying with Fasting

The Lord also said that we need to pray with fasting (Matt. 17:21). Sometimes the demons are very persistent to struggle and not go away. This is why we need to pray with faith and also with fasting. These two things—faith and fasting—put down our natural being, our flesh. If we are in the flesh, we can neither have faith nor fast in a genuine way. To pray with faith is to contact God and to be saturated with God, resulting in having faith in God for the exaltation of God, and to fast is to deal with the self, putting down ourselves.

H. In Dealing with One Who Is Disobedient to the Church

1. To Bind the Disobedient One with Their Heavenly Authority

In dealing with one who is disobedient to the church, the Lord trained His disciples to bind the disobedient one with their heavenly authority by two or three of them meeting together to pray for the disobedient one in harmony (18:18-20). Matthew 18:15-22 describes the case of a brother who is disobedient first to someone who wants to shepherd him. Because he will not listen, this shepherding one takes one or two more with him. If he still rebels, they tell it to the church. If he will not hear the church, he will lose the fellowship of the church and will be like the Gentile and the tax collector, those who are outside the fellowship of the church.

The Lord Jesus told the disciples to bind such rebellious ones with the authority from the heavens. What we bind will be bound in heaven. The elders especially have to learn how to bind the rebellious ones. We should not bind someone outwardly in a fleshly way. We have to bind with the authority of the heavens by two or three coming together in the principle of the Body, not by ourselves. Two or three represent the cooperation of the Body.

这两三个人聚集在一起，不是讨论事情，乃是和谐的祷告。在人中间需要和谐一致，才会有属天的权柄。和谐一致的祷告，就像音乐的声调和谐一样。我们捆绑不听从者时所说的话，对神必须像音乐一样，并且对仇敌撒但也是这样，使他被打败。如果我们里面满了意见和异议，魔鬼知道我们的心。丈夫和妻子很难和谐一致。甚至在召会生活里，在圣徒中间也可能是同样的情形。长老只要不和谐一致，就失去了长老的职分。他们就不能运用主的权柄。

无论谁不和谐到一个地步，甚至在召会生活中背叛，这人必要招损。主耶稣设立了榜样，这对大叛徒撒但是真正的羞辱。在宇宙中，有一个叫耶稣基督的人，绝对且不断的使祂自己服从祂的父，站在祂自己的地位上，以保持神圣三一中的和谐一致。

2 赦免得罪他们的人

马太十八章二十一至二十二节说，“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？耶稣对他说，我不是对你说到七次，乃是到七十个七次。”根据这两节的上下文，那得罪人的可能就是在前一段里那不听从的人。彼得可能被一个不听从的弟兄得罪了。因为彼得是很强、很直言无隐的，就问主，他当赦免他的弟兄几次。主说，如果我们要赦免得罪我们的人，我们必须赦免他七十个七次，也就是四百九十次。捆绑很容易，赦免很难。妻子和丈夫不该彼此捆绑，乃该彼此赦免。过诸天里国度生活的人，不会有被得罪的感觉。我们越活在国度里，就越少感觉到什么人得罪我们，即使他们的确对我们作了许多错事。

九 有人带着小孩子到主那里

有人带着小孩子到主那里，要祂为他们按手祷告，但门徒责备那些人。（太十九 13～15。）

1 改正门徒

主训练门徒，改正他们，叫他们不要禁止小孩子，反要让他们到祂这里来，指明诸天的国正是这等人的。（14。）所有国度的子民，都该像小孩子。门徒责备到主这里来的

These two or three do not come together to discuss things but to pray in harmony. There is the need of the harmony among men to have the heavenly authority. To pray in harmony is as musical sounds are in harmony. Whatever we say in binding a rebellious one must be like music to God and also to the enemy Satan for him to be defeated. If we are inwardly opinionated and dissenting, the devil knows our hearts. It is very difficult for husbands and wives to be in harmony. Even in the church life, it can be the same among the saints. As long as the elders are not in harmony, the eldership is lost. They will not be able to exercise the Lord's authority.

Whoever is not in harmony to the extent that he rebels in the church life will suffer loss. The Lord Jesus set up an example which is a real shame to Satan, who is the great rebel. In the universe there is one person by the name of Jesus Christ who submitted Himself absolutely and continuously to His Father, standing in His own position to keep the harmony among the Trinity.

2. To Forgive the Offending One

Matthew 18:21 and 22 say, "Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven." According to the context of these verses, the offending one might be the disobedient one in the previous section. It might be that Peter was offended at a disobedient brother. Because he was strong and outspoken, Peter asked the Lord how many times he should forgive his brother. The Lord said that if we are going to forgive a disobedient brother, we have to forgive him seventy times seven, that is, 490 times. To bind is easy; to forgive is hard. The wives and the husbands should not bind each other, but forgive each other. The ones who live the kingdom life in the heavens do not have the feeling of being offended. The more we live in the kingdom, the less we feel that some have offended us, even though they may have done many wrong things to us.

I. People Bringing Their Children to the Lord

People brought their children to the Lord that He might lay His hands on them and pray, but His disciples rebuked them (Matt. 19:13-15).

1. Correcting the Disciples

The Lord trained the disciples by correcting them not to prevent the little children but to allow them to come to Him, indicating that the kingdom of the heavens is of such (v. 14). All the kingdom people should be like children. For the disciples to rebuke

小孩子，指明他们觉得自己是成熟而特别的。我们绝不可这样骄傲。我们绝不可弃绝那些软弱、堕落、犯错、退后的人，或我们以为不长进的人。在事奉主的事上，我们必须顾到这样的人。保罗在加拉太六章里嘱咐我们，当用温柔的灵挽回为罪所胜的人。（1。）

2 给小孩子按手

主也借着给小孩子按手，训练门徒。（太十九 15。）主的祝福总是随着祂的手。祂给小孩子按手，指明祂绝不弃绝软弱、犯错、失败的人，他们乃是像小孩子一样。主不会忘掉他们；祂仍然为他们祝福。所有这些点，都很有教导性，给我们看见我们为着主的权益该如何对待人，如何处在他们中间。

the children coming to the Lord indicates that they felt that they were mature and special. We should never be proud in this way. We should never reject the weaker ones, the fallen ones, the mistaken and backsliding ones, or the ones whom we feel are not growing. In the service of the Lord, we have to take care of such ones. Paul in Galatians 6 charged us to recover in a spirit of meekness the ones overtaken by sin (v. 1).

2. Laying His Hands on the Little Children

The Lord also trained the disciples by laying His hands on the little children (Matt. 19:15). The Lord's blessing goes with His hand. His laying His hands on the little ones indicates that He would never reject any weaker ones, mistaken ones, or defeated ones, who are like children. The Lord would not forget them; He would still give them the blessing. All these points are very instructive and show us how we should deal with people and be among them for the Lord's interests.

第十六篇

第一个神人的生活— 一个祷告的人（七）

读经：马太福音二十一章十八至二十二节，马可福音十一章二十至二十四节，马太福音二十四章十五至二十二节，二十六章二十至三十节，三十六至四十六节。

纲目

贰 在对观福音书论到第一个神人是诸天之国里的君王救主、在神福音之服事中的奴仆救主、以及在神救恩中的人救主之记载里，第一个神人奥秘的人性生活里神圣的事实：

十 第一个神人在咒诅无花果树，而使其立刻枯干的事上，教导门徒如何凭信心祷告—太二一 18～22，可十一 20～24：

1 第一个神人在这里的教导，是按照神所要成就的旨意，以完成祂的经纶：

a 无花果树是以色列国的象征。（耶二四 2，5，8。）

b 以色列国由于腐败，失去了她完成神经纶的性能。

c 因着第一个神人在他们中间尽职事之后，他们的光景仍旧是不结果子，只有叶子，所以神定意要放弃他们—太二一 33～43。

d 在这个时候，第一个神人咒诅以色列国，使其枯干，这是照着神要完成祂经纶的旨意—太二一 19。

MESSAGE SIXTEEN

THE FIRST GOD-MAN'S LIVING A MAN OF PRAYER (7)

Scripture Reading: Matt. 21:18-22; Mark 11:20-24; Matt. 24:15-22; 26:20-30, 36-46

OUTLINE

II. The divine facts in the mystical human life of the first God-man in the record of the synoptic Gospels concerning the first God-man as the King-Savior in the kingdom of the heavens, the Slave-Savior in God's gospel service, and the Man-Savior in God's salvation:

J. In cursing the fig tree so that it instantly dried up, the first God-man taught His disciples how to pray by faith—Matt. 21:18-22; Mark 11:20-24:

1. The first God-man's teaching here was according to God's will to be accomplished for the fulfillment of His economy:

a. The fig tree is a symbol of the nation of Israel (Jer. 24:2, 5, 8).

b. The nation of Israel lost her capacity in fulfilling God's economy because of her rottenness.

c. Because their condition of not bearing fruit but having only leaves still remained after the first God-man's ministry among them, God intended to give them up—Matt. 21:33-43.

d. At this juncture, the first God-man cursed her to dry up, according to God's will in fulfilling His economy—Matt. 21:19.

2 根据这个背景，第一个神人教导门徒凭着信心祷告，好按照神的经纶，执行祂的旨意—太二一 21～22。

3 因此，祷告者能在神里面有信心，毫不疑惑，并且信他所求的已经得着了，就必得着—可十一 24。

十一 第一个神人在预言将来归回的以色列人要遭受大灾难的事上，教导他们如何借着祷告逃走—太二四 15～22：

1 他们应当求神，叫他们逃走的时候，不遇见冬天或安息日—20 节。

2 他们应当相信，神乃是控制天气和周遭环境的一位。

十二 在祂被捉拿、受审判、并宣判钉十字架之前，在客西马尼的祷告中，祂祷告并教导门徒要跟祂学如何祷告—太二六 20～30，36～46：

1 在逾越节的筵席之后，祂教导门徒如何擘饼饮杯记念祂—20，26～29 节。

2 祂在深夜，有负担同门徒到客西马尼这个安静的地方去祷告—30，36 节。

3 祂带着彼得、约翰和雅各到一边去，就忧愁起来，极其难过，便对他们说，“我的魂极其忧伤，几乎要死，”并要他们留在那里，和祂一同儆醒—37～38 节：

a 祂稍往前走，面伏于地，祷告说，“我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思”—39 节。

2. Based upon this background, the first God-man taught His disciples to pray for executing God's will according to His economy by faith—Matt. 21:21-22.

3. Thus, the praying one could have faith in God without doubting, but believing that he had received what he asked for, and he would have it—Mark 11:24.

K. In prophesying that the returned Israel in the future will suffer the great tribulation, the first God-man taught them here how to flee by prayer—Matt. 24:15-22:

1. They should ask God that their flight may not be in winter nor on a Sabbath—v. 20.

2. They should believe that God is the One who controls the weather and the surrounding environment.

L. In His prayer in Gethsemane before He was arrested, judged, and sentenced to be crucified, He prayed and taught His disciples to learn from Him how to pray—Matt. 26:20-30, 36-46:

1. After the Feast of the Passover He taught His disciples how to remember Him by breaking the bread and drinking the cup—vv. 20, 26-29.

2. He was burdened to go to Gethsemane, a quiet place, deep in the night, with His disciples, to pray—vv. 30, 36.

3. He took Peter, John, and James aside and began to be sorrowful and deeply distressed, saying to them, “My soul is exceedingly sorrowful, even to death,” and asking them to remain there and watch with Him—vv. 37-38:

a. He went forward a little, fell on His face, and prayed, saying, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will”—v. 39.

- b 祂第二次又去祷告说，“我父啊，这杯若不能离开我，必要我喝，就愿你的旨意成就”—42 节。
 - c 祂又离开他们，第三次去祷告，还是说同样的话—44 节。
- 4 第一个神人在这里的祷告，像祂在对观福音书里所有的祷告一样，是祂在祂的人性里所祷告的；这里的这个祷告，是祂在非常忧伤，极其难过时所祷告的，与保罗在希伯来五章七节所提的祷告相符合，那里说到祂强烈的哭号并流泪，献上祈祷和恳求，求神救祂出死。
- 5 这个祷告是在基督于约翰十七章的祷告之后。基督于约翰十七章的祷告，是祂在十四至十六章论到经过过程并终极完成之三一神与祂所拣选、救赎之人的联结、调和、与合并这个神圣教训的总结；那个祷告乃是基督在祂的神性里所祷告的。（我们将在夏季训练约翰福音结晶读经中来看这个祷告。）

- b. He went away a second time and prayed, saying, “My Father, if this cannot pass away unless I drink it, Your will be done”—v. 42.
 - c. He left them and went away again and prayed a third time, saying the same word again—v. 44.
4. The first God-man’s prayer here, like all His prayers in the synoptic Gospels, was prayed by Him in His humanity; this prayer here, made by Him when He was exceedingly sorrowful and deeply distressed, corresponds with the one in Paul’s writing in Hebrews 5:7 in which He offered up both petitions and supplications with strong crying and tears, asking God to save Him out of death.
5. This prayer was after Christ’s prayer in John 17 as the conclusion of His divine teaching in John 14—16 concerning the union, mingling, and incorporation of the processed and consummated Triune God with His chosen and redeemed people, which was prayed in Christ’s divinity. (We will cover this prayer in the summer training on the Crystallization-study of the Gospel of John.)

我们一直在交通第一个神人作诸天之国君王救主在人性里的祷告。主在马太、马可、路加这三卷对观福音书中所有的祷告，都是基督在祂人性里的祷告。这些祷告与祂在约翰十七章的祷告是不同类的。主在约翰十七章的祷告，是祂在约翰十四至十六章这一长篇论到经过过程并终极完成之三一神，与蒙祂拣选并救赎之信徒的联结、调和、与合并的谈话之后的祷告。这是基督在祂神性里，而不是在祂人性里，向神的祷告。

在本篇信息中，我们要来看基督在马太福音里另外三个祷告的例子。我们需要看见，这些祷告都与神的旨意有关，为要完成神的经纶。

十 在咒诅无花果树的事上，教导门徒如何凭信心祷告

第一个神人在咒诅无花果树，而使其立刻枯干的事上，教导门徒如何凭信心祷告。（太二一 18～22，可十一 20～24。）

1 祂的教导是按照神的旨意

第一个神人在这里的教导，是按照神所要成就的旨意，以完成祂的经纶。没有多少人看见，主关于祷告的教训，是与神的经纶有关，而神的经纶，是借着祂忠信的子民遵行祂的旨意才得以完成。这位教导门徒要凭信心祷告的，乃是神人基督。祂是唯一在神面前绝对是对的人。要有这样的祷告，我们这个人必须是对的，是遵行神旨意的。这是神的旨意，但不是在小事上，诸如我们该搬到哪里，乃是在祂大的旨意上，为着完成神的经纶。今天许多基督徒很肤浅、轻率的使用“神的旨意”这辞。我们应当是实行神旨意，以完成神经纶的人。神的经纶是要为着祂的喜悦产生一个生机体。以色列人在这事上使神失望，所以神临到召会，盼望召会能作祂的生机体。至终，一般的说，召会也使神失望了。什么是我们必须完成的神真实的旨意？乃是顾到产生并建造神的生机体，就是基督的身体，终极完成新耶路撒冷。

a 无花果树的象征

无花果树是以色列国的象征。（耶二四 2，5，8。）

b 以色列国失去了她完成神经纶的性能

We have been fellowshipping concerning the prayers of the first God-man made by Him in His humanity as the King-Savior in the kingdom of the heavens. All the prayers offered by the Lord in Matthew, Mark, and Luke—the synoptic Gospels—were made by Christ in His humanity. These prayers are in a different category from His prayer in John 17. This prayer was offered by the Lord after His discourse in John 14 through 16 concerning the union, mingling, and incorporation of the processed and consummated Triune God with His chosen and redeemed people. It was offered by Christ to God not in His humanity but in His divinity.

In this message we want to see three more cases of Christ's prayer in the Gospel of Matthew. We need to see that these prayers are related to God's will for the accomplishment of God's economy.

J. In Cursing the Fig Tree, Teaching His Disciples How to Pray by Faith

In cursing the fig tree so that it instantly dried up, the first God-man taught His disciples how to pray by faith (Matt. 21:18-22; Mark 11:20-24).

1. His Teaching Being according to God's Will

The first God-man's teaching here was according to God's will to be accomplished for the fulfillment of His economy. Not many see that the Lord's teaching on prayer is related to God's economy, which is to be accomplished by His faithful people doing His will. The One who taught the disciples to pray by faith was the God-man, Christ. He is the only One who is absolutely right before God. To pray such a prayer we must be right persons doing God's will. This is God's will not in small matters, such as where we should move, but His great will for the accomplishment of God's economy. Many Christians today use the term the will of God in a very shallow and light way. We should be those who are carrying out God's will to accomplish God's economy. God's economy is to produce an organism for His good pleasure. Israel disappointed God in this matter, so God came to the church, hoping that the church would be His organism. Eventually, the church, generally speaking, has also failed God. What is the real will of God that we have to carry out? It is to take care of the producing and building up of God's organism, which is the Body of Christ that will consummate the New Jerusalem.

a. The Symbol of the Fig Tree

The fig tree is a symbol of the nation of Israel (Jer. 24:2, 5, 8).

b. Israel Losing Her Capacity in Fulfilling God's Economy

以色列国由于腐败，失去了她完成神经纶的性能。在启示录二章，在主给以弗所这第一个召会的头一封书信里说，因为在那里的召会失去了照耀出耶稣之见证的性能，所以主要把她的灯台挪去。（5。）在古时，同样的事发生在以色列国身上。事实上，以色列国原是灯台，由神所设立，站立在全地照耀出神的见证，（亚四2，）但由于以色列国的腐败，她失去了这性能。

c 不结果子的光景

因着第一个神人在以色列人中间尽职事之后，他们的光景仍旧是不结果子，只有叶子，所以神定意要放弃他们。（太二一33～43。）主在他们中间尽职事三年半。毫无疑问的，祂是最高尽职事的人；祂的职事也是最高的职事。但这职事对神所拣选的国民并没有果效，所以神定意要放弃他们。主用马太二十一章三十三至四十三节的比喻，告诉他们，神的国要从他们夺去，赐给那能结果子的百姓。这百姓就是召会。

d 咒诅无花果树，使其枯干，这是照着神要完成祂经纶的旨意

主耶稣在神眼中是对的，知道神的心，所以祂对无花果树的咒诅，乃是照着祂对神要完成祂经纶之旨意的认识，祂知道神要放弃腐败的以色列国。（太二一19。）

2 教导门徒祷告

根据这个背景，第一个神人教导门徒凭着信心祷告，好按照神的经纶，执行祂的旨意。（太二一21～22。）

3 在神里面有信心，毫不疑惑

因此，祷告者能在神里面有信心，毫不疑惑，并且信他所求的已经得着了，就必得着。（可十一24。）祷告者现在与神是一，与神联结。他与神一直调和，所以神成了他的信心。这就是按照主在马可十一章二十二节的话，在神里面有信心的意思。祷告者完全与神是一，神也成了他的信心。

主在马可十一章二十四节说，“凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”我愿意给你们两个关于经历这一节的见证。第一个见证是关于主到俄国

The nation of Israel lost her capacity in fulfilling God's economy because of her rottenness. In Revelation 2, the Lord's first epistle to the first church, at Ephesus, says that because the church there lost her capacity to shine forth the testimony of Jesus, the Lord would remove her lampstand (v. 5). The same thing occurred to Israel in the ancient time. Actually, Israel was a lampstand, established by God to stand on the whole earth to shine forth God's testimony (Zech. 4:2), but she lost this capacity because of her rottenness.

c. The Condition of Not Bearing Fruit

Because the people of Israel's condition of not bearing fruit but having only leaves still remained after the first God-man's ministry among them, God intended to give them up (Matt. 21:33-43). The Lord ministered among them for three and a half years. No doubt, He was the top Minister and His ministry was the top ministry, but it had no effect on this nation chosen by God, so God intended to give them up. The Lord used a parable in Matthew 21:33-43 to tell them that the kingdom of God would be taken from them and given to a nation producing its fruit. This nation is the church.

d. Cursing the Fig Tree So That It Dried Up, according to God's Will in Fulfilling His Economy

The Lord Jesus, who is right in the eyes of God, knows God's heart, so His cursing the fig tree was according to His knowledge of God's will in the fulfillment of God's economy to give up the rotten Israel (Matt. 21:19).

2. Teaching His Disciples to Pray

Based upon this background, the first God-man taught His disciples to pray for executing God's will according to His economy by faith (Matt. 21:21-22).

3. Having Faith in God without Doubting

Thus, the praying one could have faith in God without doubting, but believing that he had received what he asked for, and he would have it (Mark 11:24). The praying one is now one with God, in union with God. He is mingled with God, so God becomes his faith. This is what it means to have faith in God, according to the Lord's word in Mark 11:22. The praying one is absolutely one with God, and God becomes his faith.

In Mark 11:24 the Lord said, "All things that you pray and ask, believe that you have received them, and you will have them." I would like to present two testimonies concerning the experience of this verse. The first one is concerning the Lord's move to Russia. Soon

的行动。一九九一年，美国打败伊拉克之后不久，有一天我有一个意念：“为什么你不来俄国？现在正是时候。”当我与领头的同工们交通这事时，他们都同意，所以我们就向圣徒宣布，我们要跟从主的引领去俄国。对主的这个行动，立即从主的身上有回应。这是一个见证，我完全有信心会得着成功。我们决定要去俄国时，有许多圣徒已经受了训练，完成在安那翰的两期全时间训练。他们回应说他们愿意去，于是在一九九一年十一月，有三十多人去俄国。从各召会也立即有财物的支持。今天在俄国，莫斯科和圣彼得堡有两处大召会。最近，又有三十五处召会建立起来。此外，还有许多地方有寻求的基督徒团体离开了宗派，等候我们去帮助他们建立地方召会。弟兄们估计，到今年年底，在俄国将有五十处稳固建立的召会。除了俄国，主也在其他东欧国家行动，诸如波兰、阿尔巴尼亚、罗马尼亚和亚美尼亚。这些都是主所作的。我们不过是跟从祂的引领。我们去俄国乃是出于主的旨意，为着完成祂的经纶。这是经历在神里面有信心，毫不怀疑，并且信我们已经得着我们所求的，所以我们就得着了。我们必须按着神的旨意祷告，以完成祂的经纶。这样，我们就与神是一，在神眼中也是对的人。这样，我们就有确信，我们已经得着我们所求的。

第二个见证是我在一九四三年对主的经历；那一年是中日战争关键的一年。我受到在我城市里日本侵略军宪兵极大的迫害。有一天晚上，我梦见主向我保证，我不会受他们的害。在那个梦里，我走到一个往下有四个台阶的斜坡。当我往下走时，一条德国狼犬跳上来，把前爪按在我身上，但是并没有害我。当狗不再为难我时，我看见天亮了，像清晨黎明一样，前面是一条康庄大道，非常明亮平直。我醒过来后，知道这不是一个普通的梦。

当我在思想这梦时，我得着了解释。这四步台阶是指中国非常艰难的末了四年的战争。中日战争有八年之久，末后四年在美国参战之后，非常的艰难。日本宪兵逮捕我，但在他们逮捕我之前，我作了这梦。我知道德国狼犬象征给我麻烦的日本人，但至终他们没有伤害我。在这个为难之后，有一条康庄大道在晨光之下照耀。我那时知道，在日本人的为难之后，主必带我到这样的大道上。

after the United States defeated Iraq in 1991, one day a thought came to me: “Why don’t you go to Russia? Now is the time.” When I fellowshiped with the leading co-workers about this, they all agreed with me, so we announced to the saints that we would follow the Lord’s leading to go to Russia. Right away there was a response from the Body for this move of the Lord. This is a testimony that I had the full faith that we received a success. By the time we decided to go to Russia, a number of the saints had been trained and prepared by finishing two terms of the full-time training in Anaheim. They responded that they would go, and in November 1991 over thirty went to Russia. Right away the financial support came from the churches. In Russia today there are two big churches in Moscow and St. Petersburg. Recently, thirty-five more churches have been established. Also, there are numerous locations with groups of seeking Christians who have left the denominations and are waiting for us to visit them to help establish them as local churches. The brothers have estimated that by the end of this year, there will be fifty well-established churches in Russia. Besides Russia, the Lord has been moving in other eastern European countries, such as Poland, Albania, Romania, and Armenia. This has been the Lord’s doing. We have just followed His leading. Our going to Russia has been of the Lord’s will for the accomplishment of His economy. This is the experience of having faith in God without doubting, and believing that we have received what we have asked for so that we receive it. We have to pray according to God’s will for the fulfillment of His economy. Then we are one with God and the right persons in God’s eyes. Then we have the assurance that we have received what we have prayed for.

The second testimony is concerning my experience of the Lord in 1943, which was a critical year of the war between China and Japan. I was very much oppressed by the military police of the Japanese invading army in my city. One night I had a dream in which the Lord assured me that I would not be harmed by them. In that dream I was walking and I came to a slope with four steps. After I stepped down, a German shepherd jumped up and put its front paws upon me, but the dog did not hurt me. When it stopped bothering me, I saw the day dawn, like the dawning in the morning, with a broad highway, very bright and very straight. After waking up, I realized that this was not an ordinary dream.

As I considered this dream, I received its interpretation. The four steps were the last four years of the war, which were very difficult in China. There were eight years of fighting between Japan and China, and the last four years, after America joined the war, became very hard. The Japanese military police arrested me, but before they did I had this dream. I realized that the German shepherd signified the Japanese who were troubling me but who eventually did not do any harm to me. After this troubling there was a broad highway shining under the dawning of the day. I then knew that after the Japanese trouble, the Lord would bring me onto such a highway.

我是在五十三年前作这个梦，那时是一九四三年，我只有三十九岁。过了一九四三年，由于被日本人监禁，我得了肺病。医师嘱咐我要完全卧床静养六个月。一九四四年十月，我离开烟台，到青岛又休养了一年半，直到一九四五年日本人投降。战后在上海和南京的弟兄们要我探访众召会。一九四八年，中国的政局改变，倪弟兄决定把我送出去。一九四九年我到台湾供应基督，为要建立并建造在那里的召会。至终，我于一九六二年来到美国，为着主的恢复开始在美国尽职。我从未梦想我会到这里来。今天全地都向着这恢复敞开。在我召会生活的全部时间里，我从未看见众召会中间、众长老中间、并众同工中间，有今天这样的和谐一致。靠着祂的怜悯和恩典，我们能夸口说，今天在这全地上，众召会、同工、和长老都是和谐一致的。每一个迹象都是令人鼓舞的，每一个报导都是美好的，各处都有主的工作。向着主恢复敞开的门，乃是主的作为。为着这个行动，我在安息里祷告，相信我得着我所求的。

如果我们求主，要得着一些满足我们愿望的东西，我们就不会得着什么。这是因为我们的祷告不是按照神的旨意，以完成神的经纶；我们也不是一个对的人。第一，我们必须是对的人，完全与神是一。在我被日本人监禁的三十天之中，有一天晚上，我抬起头仰望说，“主啊，你知道我为什么在这里。”那时主耶稣似乎就在我面前。我有充分的把握对主说，“主啊，我是为你的缘故被监禁的。”我们在神面前必须先是对的人，与神是一。然后我们才能有神作我们的信心，并且能按着我们对神旨意的认识祷告，以完成祂的经纶。我们的祷告若是照着我们的意愿，而不是照着神的旨意，为着达到我们的目的，而不是完成神的经纶，我们就绝不会在神里面有信心，相信我们已经得着我们所求的。

十一 教导他们如何借着祷告逃走

第一个神人在预言将来归回的以色列人要遭受大灾难的事上，教导他们如何借着祷告逃走。（太二四 15～22。）按照神的经纶，祂放弃了以色列，但祂没有永远的放弃他们；这是一件暂时的事。主在马太二十一章告诉以色列的首领，神要将他们放弃。然后在马太二十四章，主预言分

I had this dream fifty-three years ago, when I was only thirty-nine years old, in 1943. After 1943, because of being imprisoned by the Japanese, I became sick with tuberculosis of the lungs. The doctor charged me to rest absolutely in bed for six months. In October 1944 I left Chefoo and rested in Tsingtao for another one and a half years until 1945 when the Japanese surrendered. After the war, the brothers in Shanghai and Nanking asked me to visit the churches. In 1948 the political situation changed in China, and Brother Nee made the decision to send me out. I went to Taiwan in 1949 to minister Christ for the establishing and building up of the churches there. Eventually, I came to the United States and began to minister here for the Lord's recovery in 1962. I never dreamed that I would be here. Today the whole earth is open to the recovery. During all my time in the church life, I have never seen such a harmony among the churches, among the elders, and among the co-workers as today. By His mercy and grace, we can boast that today on this whole earth, all the churches, the co-workers, and the elders are in harmony. Every sign is an encouragement. Every report is beautiful. The Lord is working everywhere. The open door to the Lord's recovery is His doing. For this move, I have prayed at rest, believing that I have what I have asked for.

If we ask the Lord for things that satisfy our desire, we will not receive anything. This is because our prayer is not according to God's will for the fulfillment of God's economy, and we are not the right persons. First, we must be the right persons, absolutely one with God. One night, during my imprisonment by the Japanese for thirty days, I looked up and said, "Lord, You know why I am here." At the time it seemed as if the Lord Jesus was right before me. I had the full assurance to say to the Lord, "Lord, I am imprisoned for Your sake." We must first be the right persons before God, persons who are one with God. Then we can have God as our faith and pray according to our knowledge of God's will for the fulfillment of His economy. If we pray for something according to our desire, not according to God's will, to fulfill our purpose, not to fulfill God's economy, we can never have the faith in God to believe that we have received what we asked for.

K. Teaching Them How to Flee by Prayer

In prophesying that the returned Israel in the future will suffer the great tribulation, the first God-man taught them how to flee by prayer (Matt. 24:15-22). According to God's economy, He gave up Israel but He would not give them up for eternity. This is a temporary matter. The Lord Jesus told the leaders of Israel in Matthew 21 that God would give them up. Then in Matthew 24 the Lord prophesied that the dispersed

散的以色列人至终要归回他们的圣地。但在这时代的末了，由于敌基督的缘故，大灾难（21）要发生在圣地，因此以色列人要受苦。主告诉他们要祷告，求神拯救他们。

1 叫他们逃走的时候，不遇见冬天或安息日

主告诉他们应当求神，叫他们逃走的时候，不遇见冬天或安息日。（太二四 20。）冬天要逃走是很困难的。此外，在安息日，一个人只准走很短的路程，（见徒一 12 注 1，）那样的距离是不够逃走的。

2 相信神乃是控制的一位

他们应当相信，神乃是控制天气和周遭环境的一位。祷告求神叫他们逃走的时候不遇见冬天，乃是求神控制天气。祷告求神叫他们逃走的时候不遇见安息日，乃是求神管理他们的环境。当我们求神作一件事时，我们必须是对的人，是为着神在地上经纶的人。我们也必须与神是一，使我们能信我们所祷告的这位神，乃是控制天气，并管理世局的。

十二 在客西马尼的祷告

在祂被捉拿、受审判、并宣判钉十字架之前，在客西马尼的祷告中，祂祷告并教导门徒要跟祂学如何祷告。（太二六 20～30，36～46。）

1 教导门徒如何記念祂

在逾越节的筵席之后，祂教导门徒如何擘饼饮杯記念祂。（20，26～29。）祂先照着旧约吃了逾越节的筵席；然后在那筵席的末了，祂设立了主的桌子，好借着擘饼饮杯記念祂。

2 有负担到客西马尼

祂在深夜，有负担同门徒到客西马尼这个安静的地方去祷告。（30，36。）

3 忧愁起来，极其难过

祂带着彼得、约翰和雅各到一边去，就忧愁起来，极其难过，便对他们说，“我的魂极其忧伤，几乎要死，”并

Israel would eventually return to their holy land. But at the end of this age, because of Antichrist, a great tribulation (Matt. 24:21) will occur in the holy land, so Israel will suffer. The Lord told them to pray, asking God to save them.

1. That Their Flight May Not Be in Winter nor on a Sabbath

The Lord told them to ask God that their flight would not be in winter nor on a Sabbath (Matt. 24:20). Winter is a time when escape is difficult. Also, on the Sabbath one was allowed to walk only a short distance (see Acts 1:12, note 2), a distance not adequate for escaping.

2. Believing That God Is in Control

They should believe that God is the One who controls the weather and the surrounding environment. To pray that they do not flee in winter is to ask God to control the weather. To pray that their flight is not on a Sabbath day is to ask God to manage their environment. When we ask God to do something, we must be the right persons, persons for God's economy on this earth. We must also be one with God so that we can believe that the very God to whom we pray controls the weather and rules the world situation.

L. His Prayer in Gethsemane

In His prayer in Gethsemane before He was arrested, judged, and sentenced to be crucified, He prayed and taught His disciples to learn from Him how to pray (Matt. 26:20-30, 36-46).

1. Teaching His Disciples How to Remember Him

After the Feast of the Passover, He taught His disciples how to remember Him by breaking the bread and drinking the cup (vv. 20, 26-29). He was firstly eating the Passover according to the Old Testament. Then at the end of that feast, He established the Lord's table to remember Him by breaking the bread and drinking the cup.

2. Burdened to Go to Gethsemane

He was burdened to go to Gethsemane, a quiet place, deep in the night, with His disciples, to pray (vv. 30, 36).

3. Being Sorrowful and Deeply Distressed

He took Peter, John, and James aside and began to be sorrowful and deeply distressed, saying to them, "My soul is exceedingly sorrowful, even to death," and asking

要他们留在那里，和祂一同儆醒。(37~38。)祂忧伤难过，甚至出汗如同血点滴落，(路二二44，)因为祂完全知道祂所受之伟大托付的意义；这托付乃是要祂受死，好为着神堕落的子民完成神的救赎。这负担太重了。我们不该忘记祂那时是人。钉在十字架上是真的受苦。祂也知道卖祂的犹大要带人来捉拿祂。在祂的人性里，祂极其忧伤难过，几乎要死。祂带着门徒到客西马尼园去祷告。他们到了那里，祂又带着彼得、约翰和雅各这三位亲密的门徒到一边去。这给我们看见，我们能跟从主多远，乃在于我们与祂之间的光景如何。然后，主甚至离开这三位去祷告。

祂稍往前走，面伏于地，祷告说，“我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。”(太二六39。)”“这杯”是指祂在十字架上的死。在人性里，祂在受苦的事上极其服从。在祂的人性里，这样的受苦几乎是不能忍受的，但祂求父的旨意，不是祂的旨意，得以成就。祂第二次又去祷告说，“我父啊，这杯若不能离开我，必要我喝，就愿你的旨意成就。”(42。)祂又离开他们，第三次去祷告，还是说同样的话。(44。)腓立比二章说，祂顺从至死，且死在十字架上。(8。)

4 求神救祂出死

第一个神人在这里的祷告，像祂在对观福音书里所有的祷告一样，是祂在祂的人性里所祷告的；这里的这个祷告，是祂在非常忧伤，极其难过时所祷告的，与保罗在希伯来五章七节所提的祷告相符合，那里说到祂强烈的哭号并流泪，献上祈祷和恳求，求神救祂出死。祂是在这样的情形下祷告，但祂仍然服从并顺从父。我们必须看见，主是这样在祂受苦的人性里祷告。在约翰十章，祂是好牧人，为羊舍命。祂在神性里乐意那样作；但在祂的人性里，祂却是忧伤的。

5 在客西马尼的祷告是在基督于约翰十七章的祷告之后

主在客西马尼的祷告是在基督于约翰十七章的祷告之后。基督于约翰十七章的祷告，是祂在十四至十六章论到经过过程并终极完成之三一神与祂所拣选、救赎之人的联结、调

them to remain there and watch with Him (vv. 37-38). He was sorrowful, even sweating with drops like blood (Luke 22:44), because He realized the full meaning of the great commission for Him to die for the accomplishment of God's redemption for God's fallen people. This burden was too great. We should not forget that He was a human. To be crucified on the cross was a real suffering. He also knew that Judas, the betrayer, would bring others to arrest Him. In His humanity He was exceedingly sorrowful, distressed even to death. He brought the disciples to the garden of Gethsemane to pray. When they arrived He took Peter, John, and James, these three intimate ones, aside. This shows that how far we can follow the Lord depends on our situation with Him. Then the Lord even left these three to pray.

He went forward a little, fell on His face, and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will" (Matt. 26:39). This cup refers to His death on the cross. In His humanity He was so submissive in His suffering. In His humanity such suffering was nearly unbearable, yet He prayed for the Father's will, not His will, to be done. He went away a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done" (v. 42). He left them and went away again and prayed a third time, saying the same word again (v. 44). Philippians 2 says that He was obedient even to death, and that the death of a cross (v. 8).

4. Asking God to Save Him out of Death

The first God-man's prayer here, like all His prayers in the synoptic Gospels, was prayed by Him in His humanity; this prayer here, made by Him when He was exceedingly sorrowful and deeply distressed, corresponds with the one in Paul's writing in Hebrews 5:7 in which He offered up both petitions and supplications with strong crying and tears, asking God to save Him out of death. He was praying under this kind of condition, but He still was submissive and obedient to the Father. We need to see that the Lord prayed this way in His humanity, in which He was troubled. In John 10 He is the good Shepherd who would lay down His life for His sheep. He was willing to do that in His divinity. But in His humanity, He was sorrowful.

5. The Prayer in Gethsemane Being after His Prayer in John 17

The Lord's prayer in Gethsemane was after Christ's prayer in John 17 as the conclusion of His divine teaching in John 14—16 concerning the union, mingling, and incorporation of the processed and consummated Triune God with His chosen and

和、与合并这个神圣教训的总结；那个祷告乃是基督在祂的神性里所祷告的。我们必须分别基督在人性里的祷告和祂在神性里的祷告。基督在头三卷福音书里所有的祷告，都是祂在人性里的祷告。唯有在约翰福音里的祷告，是祂在神性里的祷告。这是因为头三卷福音书，是与基督作君王、奴仆和人的的人性有关，但约翰福音是说到基督是神。因此，祂在约翰福音里所作的一切，都是祂在神性里作的。在约翰福音里，主说，“我与父原是一。”（十 30。）这样的话并没有记载在头三卷福音书里。然后祂说，祂这位受差遣者不是独自一人，因为差遣祂的父，一直在祂的神性里与祂同在。（十六 32，八 16，29。）（我们将在夏季训练约翰福音结晶读经中来看主在约翰十七章的祷告。）

redeemed people, which was prayed in Christ's divinity. We have to make a distinction between Christ's prayer in His humanity and His prayer in His divinity. All the prayers in the first three Gospels were made by Christ in His humanity. Only the prayers in John were made by Christ in His divinity. This is because the first three Gospels are related to Christ's humanity as the King, the Slave, and the Man, but John is concerning Christ as God. Thus, whatever He did in John was done by Him in His divinity. In John the Lord said, "I and the Father are one" (10:30). Such a word was not recorded in the first three Gospels. Then He said that as the sent One, He was not alone, because the Sender, His Father, was with Him all the time in His divinity (16:32; 8:16, 29). We will cover the Lord's prayer in John 17 in the Crystallization-study of the Gospel of John, in the upcoming summer training.

第十七篇

第一个神人的生活— 一个祷告的人（八）

读经：马太福音二十六章二十至三十节，三十六至四十六节，路加福音二十三章三十三至三十四节，马太福音二十七章四十六节，路加福音二十三章四十六节。

纲目

贰 在对观福音书论到第一个神人是诸天之国里的君王救主、在神福音之服事中的奴仆救主、以及在神救恩中的人救主之记载里，第一个神人奥秘的人性生活里神圣的事实：

十二 在祂被捉拿、受审判、并宣判钉十字架之前，在客西马尼的祷告中，祂祷告并教导门徒要跟祂学如何祷告—太二六 20～30，36～46：

6 祂教导门徒如何做醒祷告：

a 祂来到门徒那里，见他们睡着了，就对彼得说，“怎么，你们不能同我做醒片时么？要做醒祷告，免得入了试诱；你们的灵固然愿意，肉体却软弱了”—40～41 节。

b 祂又来，见门徒睡着了，因为他们的眼睛困倦—43 节。

c 祂第三次来到门徒那里，对他们说，“现在你们还在睡觉安歇么？看哪，时刻近了，人子要被交在罪人手里。起来，我们走吧。看哪，出卖我的人近了”—45～46 节：

MESSAGE SEVENTEEN

THE FIRST GOD-MAN'S LIVING A MAN OF PRAYER (8)

Scripture Reading: Matt. 26:20-30, 36-46; Luke 23:33-34; Matt. 27:46; Luke 23:46

OUTLINE

II. The divine facts in the mystical human life of the first God-man in the record of the synoptic Gospels concerning the first God-man as the King-Savior in the kingdom of the heavens, the Slave-Savior in God's gospel service, and the Man-Savior in God's salvation:

L. In His prayer in Gethsemane before He was arrested, judged, and sentenced to be crucified, He prayed and taught His disciples to learn from Him how to pray—Matt. 26:20-30, 36-46:

6. He taught His disciples how to watch and pray:

a. He came to His disciples and found them sleeping. He said to Peter, “So were you not able to watch with Me for one hour? Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak”—vv. 40-41.

b. He came again and found the disciples sleeping, for their eyes were heavy—v. 43.

c. He came to the disciples the third time and said to them, “Are you still sleeping and resting? Behold, the hour has drawn near, and the Son of Man is being delivered up into the hands of sinners. Arise, let us be going. Behold, the one who is betraying Me has drawn near”—vv. 45-46:

(一) 主特别带着与祂较为亲近亲密的彼得、约翰和雅各，（见十七 1，）离开了其余的门徒，嘱咐他们与祂一同儆醒—37 ~ 38 节。

(二) 他们没有谨守主的话，因为他们的灵固然愿意，肉体却软弱了—40 ~ 41 节。

(三) 这给我们看见，我们在祷告中不与主一同儆醒的原因。

十三 基督在十字架上三次祷告：

1 第一次，祂为那些钉祂十字架的人祷告—路二 33 ~ 34：

a 这曾由以赛亚所预言。（赛五 3 12。）

b 这指明第一个神人是真正的人，照着祂在马太六章十二、十四至十五节所教导我们的祷告，对那些反对祂的人，确实有赦免的灵。

c 祂乃是在祂的人性里，凭永远之灵的神圣能力这样作的一来九 14。

2 第二次，祂向神祷告，说，“我的神，我的神，你为什么弃绝我”—太二 7 46：

a 基督钉十字架共有六小时，从上午九时到下午三时。（可十五 25，太二 7 45。）前三小时，祂是为着遵行神的旨意，被人迫害；后三小时，祂是为我们的罪，受神审判。（林前十五 3。）

b 在祂钉十字架的后三小时里，因为神使我们的罪孽都归在祂身上，（赛五 3 6，）并且使祂替我们成为罪，（林后五 21，）所以神在那时离开了祂。

(1) The Lord took Peter, John, and James, who were more close and intimate to Him (see Matt. 17:1), apart from the rest of the disciples particularly and charged them to watch with Him—vv. 37-38.

(2) They did not keep the Lord's word, because they were weak in their flesh even though they were willing in their spirit— vv. 40-41.

(3) This shows us the reason that we do not watch with the Lord in our prayer.

M. On the cross Christ prayed three times:

1. The first time, He prayed for those who were crucifying Him—Luke 23:33-34:

a. This was prophesied by Isaiah (53:12).

b. This indicates that the first God-man as a genuine man did have a spirit to forgive His opposers according to what He taught us to pray in Matthew 6:12, 14-15.

c. He did this in His humanity with the divine power of the eternal Spirit—Heb. 9:14.

2. The second time, He prayed to God, saying, “My God, My God, why have You forsaken Me?”— Matt. 27:46:

a. Christ's crucifixion lasted for six hours from 9:00 A.M. to 3:00 P.M. (Mark 15:25; Matt. 27:45). In the first three hours He was persecuted by men for doing God's will; in the last three hours He was judged by God for our sins (1 Cor. 15:3).

b. In the last three hours of His crucifixion God had caused our iniquity to fall on Him (Isa. 53:6) and made Him sin for us (2 Cor. 5:21), so God left Him at that juncture.

- c 基督在这里的祷告，似乎与祂所说，当祂在地上时，父神是与祂同在的话相反。（约八 16, 29, 十六 32。）
- d 这乃是由于对观福音书与约翰福音之间不同的观点。对观福音书的观点是物质的，论及基督在祂的肉体里，也就是说，在祂的人性里；而约翰福音的观点是奥秘的，论及基督在祂的神性里。
- e 根据约翰关于基督在祂神性里之奥秘观点的记载，父神同祂和那灵作为三一神，按素质说总是一，是同时并存，甚至是互相内在的；这就是所谓素质的三一；而根据对观福音书关于基督在祂人性里之物质观点的记载，当祂在十字架上替我们成为罪时，按经纶说，父神离开了祂；这就是所谓经纶的三一。
- f 彼前三章十八节向我们揭示，当基督为我们的罪受苦时，一面说，祂是在祂的肉体里（在祂的人性里）钉了十字架，但另一面说，在灵里（在祂的神性里）祂却活着。这证明有两个关于基督不同的观点：第一个是按照祂的人性，第二个是按照祂的神性。
- g 祂在祂的人性里靠着神的灵赶鬼，（太十二 28，）并且在祂的人性里靠着父的祝福，行神迹食饱五千人和四千人；这一切都证明，基督在对观福音书中所行的，乃是祂在人性里带着神性所行的。
- h 祂乃是在祂的人性里忧伤难过的向父祷告，（太二六 37～38，）出汗如同血点滴落，（路二二 44，）甚至强烈的哭号流泪，求神救祂出

- c. Christ's prayer here seems to contradict His word that God the Father was with Him while He was on the earth (John 8:16, 29; 16:32).
- d. This is due to the different views of the synoptic Gospels and the Gospel of John. The view of the synoptic Gospels is physical concerning Christ in His flesh, that is, in His humanity; whereas the view of the Gospel of John is mystical concerning Christ in His divinity.
- e. According to John's record in the mystical view concerning Christ in His divinity, God the Father with Him and the Spirit as the Triune God are always one essentially, coexisting and even coinhering; this is what is called the essential Trinity; whereas according to the record of the synoptic Gospels in the physical view concerning Christ in His humanity, God the Father left Him economically when He was made sin for us on the cross; this is what is called the economical Trinity.
- f. First Peter 3:18 unveils to us that when Christ suffered for our sins, on the one hand, He was crucified in His flesh (in His humanity), but on the other hand, He was made alive in the Spirit (in His divinity). This proves that concerning Christ there are two different views: the first one according to His humanity and the second one according to His divinity.
- g. He cast out demons in His humanity by the Spirit of God (Matt. 12:28), and He performed the miracles of feeding the five thousand and feeding the four thousand in His humanity by the blessing of the Father; all these prove that what Christ did in the synoptic Gospels was in His humanity with His divinity.
- h. It is in His humanity that He prayed to the Father with sorrow and distress (Matt. 26:37-38), sweating with drops like blood (Luke 22:44), and even cried strongly with tears, asking God to save Him out of death (Heb. 5:7). At that juncture, He needed an angel to strengthen

死。（来五 7。）在那时候，祂需要一位天使加给祂力量，（路二二 43，）不用说，祂也需要那灵扶持祂。（来九 14。）

3 第三次，在祂断气前，祂大声喊着说，“父啊，我将我的灵交在你手里”——路二三 46：

a 这告诉我们，第一个神人是真正的人，祂信靠神，直到祂人生的尽头。

b 基督这样的祷告，必定是在祂的人性里所作的。

Him (Luke 22:43), needless to say that He needed the Spirit to support Him (Heb. 9:14).

3. The third time, He cried with a loud voice, before He expired, saying, “Father, into Your hands I commit My spirit”—Luke 23:46:

a. This tells us that the first God-man as a genuine man trusted in God to the end of His human life.

b. Surely such a prayer of Christ was made by Him in His humanity.

许多读圣经的人都觉得，读四福音时，最容易读的是基督的祷告。这个观念是错的。在马太福音里的祷告，如我们所看见的，是很难明白的。这些祷告给我们看见，如何按照神的旨意，为着完成神的经纶而祷告。

在本篇信息中，我们要结束我们关于神人生活的交通，特别是关于基督是祷告的人这事。我们所要看的，包括主在十字架上的祷告；在那个祷告里祂说，“我的神，我的神，你为什么弃绝我？”（太二七 46。）这一段话很难与主在约翰福音所说，父神一直与祂这位被差遣者同在的话（约十六 32，八 16，29）相符合。父神虽然一直与祂同在，但当祂死在十字架上时，祂喊着说，“我的神，我的神，你为什么弃绝我？”我们需要来看，这两段话如何能彼此相符合。

我们要强调，我们仍然是在交通到第一个神人奥秘的人性生活里神圣的事实。在主桌子上的饼，有两面的意义。一面是物质的，另一面是奥秘的。这饼一面表征主物质的血肉之体，就是祂为了我们和我们的罪死在十字架上时，为我们所舍的。这饼同时也表征基督奥秘的身体。物质的身体是法理的；奥秘的身体是生机的。我们是基督奥秘的身体。我们已经在位灵里受浸，成了这一个身体，（林前十二 13，）神也将我们安置并调和在这一个奥秘的身体里。（18，24。）

这样一个奥秘的观点，只有寻求的基督徒才能看见。像主耶稣一样，我们必须在看得见的一面是物质的，在看不见的一面却是奥秘的。一切真正的祷告、真实的祷告、神算得数的祷告，都是在奥秘的人性生活里神圣的事实。我们已经看见，在主食饱五千人之前，祂仰望祂的父而祷告。（太十四 19。）这是在奥秘的人性生活里所作的一件神圣的事。

6 教导门徒如何做醒祷告

现在我们要来结束我们在前一篇信息关于主在客西马尼祷告的交通，主在那里教导门徒要跟祂学如何祷告。（太二六 20～30，36～46。）

a 灵固然愿意，肉体却软弱了

在客西马尼，主来到门徒那里，见他们睡着了，就对彼得说，“怎么，你们不能同我做醒片时么？要做醒祷告，免得

Many readers of the Bible feel that in studying the four Gospels, the easiest thing to study is Christ's prayer. This concept is wrong. The prayers in Matthew, as we have seen, are hard to understand. They show us how to pray according to God's will for the accomplishment of God's economy.

In this message we will conclude our fellowship concerning the God-man living, specifically concerning Christ as a man of prayer. Among other things, we want to consider the Lord's prayer on the cross in which He said, "My God, My God, why have You forsaken Me?" (Matt. 27:46). It is difficult to reconcile this portion of the Word with what the Lord said in John concerning God the Father's always being with Him as God's sent One (16:32; 8:16, 29). God the Father was with Him all the time, but when He was dying on the cross, He cried, "My God, My God, why have You forsaken Me?" We need to see how to reconcile these two portions of the Word.

We want to emphasize that we are still fellowshiping concerning the divine facts in the mystical human life of the first God-man. The significance of the loaf on the Lord's table has two aspects. One is the physical aspect, and the other is the mystical aspect. The loaf, on the one hand, signifies the Lord's physical human body of blood and flesh, which He gave for us on the cross in dying for us and for our sins. At the same time, that loaf signifies Christ's mystical Body. The physical body is judicial. The mystical Body is organic. We are the mystical Body of Christ. We have been baptized in one Spirit into this one Body (1 Cor. 12:13), and God has placed us and blended us together in this one mystical Body (vv. 18, 24).

Such a mystical view can be possessed only by the seeking Christians. Like the Lord Jesus, we need to be those who are apparently physical, yet invisibly mystical. All the genuine prayers, real prayers, prayers that can be counted by God, are divine facts in the mystical human life. We have seen that before the Lord fed the five thousand, He prayed by looking unto His Father (Matt. 14:19). This is something divine, performed in a mystical human life.

6. Teaching His Disciples How to Watch and Pray

Now we want to conclude our fellowship from the previous message concerning the Lord's prayer in Gethsemane, where He taught His disciples to learn from Him how to pray (Matt. 26:20-30, 36-46).

a. The Spirit Being Willing but the Flesh Being Weak

In Gethsemane the Lord came to His disciples and found them sleeping. He said to Peter, "So were you not able to watch with Me for one hour? Watch and pray that

入了试诱；你们的灵固然愿意，肉体却软弱了。”（40～41。）在我们基督徒的生活中，儆醒祷告是很强的原则，因为那试诱者撒但一直在我们四围。我们越爱主，试诱者就越注意我们。一旦我们转向主来爱祂，撒但就要不停的来搅扰我们。在这宇宙中，在神和撒但之间有一场争战、斗争。

我信主告诉门徒要做醒祷告，也是祂对彼得的警告。最终，彼得在当天晚上就进入撒但的试诱。他当着主的面三次否认主。他那时必定没有儆醒祷告。在同一晚，彼得因着没有儆醒祷告，就受了试诱。

寻求基督的信徒另外还有一个原则。这个原则就是，他们的灵一直是愿意的，他们的肉体却软弱了。这原则不仅适用于祷告，也适用于整个寻求基督的生活。我们的灵想要作得胜者，但我们的肉体却软弱。我们愿意在灵里，但我们在肉体里却没有力量。这就是为什么我们不该信靠肉体，乃该顾到我们的灵。

b 见门徒睡着了

主又来到门徒那里，见他们睡着了，因为他们的眼睛困倦。（43。）

c 我们在祷告中不与主一同儆醒的原因

主第三次来到门徒那里，对他们说，“现在你们还在睡觉安歇么？看哪，时刻近了，人子要被交在罪人手里。起来，我们走吧。看哪，出卖我的人近了。”（45～46。）当门徒睡着了，主却在祷告中争战，甚至到一个地步，出汗如同血点滴落。（路二二 44。）

主特别带着与祂较为亲近亲密的彼得、约翰和雅各，（见太十七 1，）离开了其余的门徒，嘱咐他们与祂一同儆醒。（二六 37～38。）他们没有谨守主的话，因为他们的灵固然愿意，肉体却软弱了。（40～41。）这给我们看见，我们在祷告中不与主一同儆醒的原因。我们的灵固然愿意，但我们的肉体，包括我们的己，却有难处。

十三 基督在十字架上三次祷告

1 为那些钉祂十字架的人祷告

you may not enter into temptation. The spirit is willing, but the flesh is weak” (vv. 40-41). Watching and praying is a very strong principle in our Christian life because the tempter, Satan, is always around us. The more we love the Lord, the more the tempter pays attention to us. Once we turn to the Lord to love Him, Satan would not stop trying to trouble us. There is a battle and a struggle in this universe between God and Satan.

I believe that the Lord's telling His disciples to watch and pray was also His warning to Peter. Eventually, Peter entered into Satan's temptation in the same night. He denied the Lord to the Lord's face three times. Surely he was not watching and praying at that time. In the same night, Peter entered into temptation due to his not watching and praying.

There is another principle of the seeking believers of Christ. This principle is that all the time their spirit is willing, but their flesh is weak. This is a principle not only in prayer but also in the entirety of the Christ-seeking life. Our spirit desires to be an overcomer, but our flesh is weak. We have the desire in our spirit, but we do not have the strength in our flesh. This is why we should not trust in the flesh but take care of our spirit.

b. Finding the Disciples Sleeping

When the Lord came again to the disciples, He found them sleeping, for their eyes were heavy (v. 43).

c. The Reason We Do Not Watch with the Lord in Prayer

The Lord came to the disciples the third time and said to them, “Are you still sleeping and resting? Behold, the hour has drawn near, and the Son of Man is being delivered up into the hands of sinners. Arise, let us be going. Behold, the one who is betraying Me has drawn near” (vv. 45-46). While the disciples were sleeping, the Lord was fighting in His prayer, even to the extent of sweating with drops like blood (Luke 22:44).

The Lord took Peter, John, and James, who were more close and intimate to Him (see Matt. 17:1), apart from the rest of the disciples particularly and charged them to watch with Him (26:37-38). They did not keep the Lord's word, because they were weak in their flesh even though they were willing in their spirit (vv. 40-41). This shows us the reason that we do not watch with the Lord in our prayer. Our spirit is willing, but we have a problem with our flesh, which includes our self.

M. Christ Praying Three Times on the Cross

1. Praying for Those Who Were Crucifying Him

基督在十字架上三次祷告。第一次，祂为那些钉祂十字架的人祷告。（路二三 33～34。）当逼迫者钉祂十字架时，祂求父赦免他们，因为他们所作的，他们不晓得。这曾由以赛亚所预言。（赛五三 12。）这指明第一个神人是真正的人，照着祂在太六章十二、十四至十五节所教导我们的祷告，对那些反对祂的人，确实有赦免的灵。主教导说，我们若不赦免欠我们债的人，就会使我们的祷告失效。我们的祷告要得着答应，我们就必须赦免那些欠我们债的人。

基督乃是在祂的人性里，凭永远之灵的神圣能力祷告，求父赦免那些钉祂十字架的人。希伯来九章十四节说，祂借着永远的灵将自己献给神。就着祂也是人来说，在十字架上当作燔祭和赎罪祭献给神，并不是一件容易的事，所以祂需要永远的灵来维持祂。为那些钉祂十字架的人祷告求赦免，不是一件容易的事，但祂在祂的人性里，凭永远之灵的神圣能力这样作了。这是在人性生活里所行的神圣事实，但不是在物质的人性生活里，乃是在奥秘的人性生活里，凭永远之灵的神圣能力作的。

2 向神祷告，说，“我的神，我的神，你为什么弃绝我？”

第二次，祂向神祷告，说，“我的神，我的神，你为什么弃绝我？”（太二七 46。）

a 被人迫害，并受神审判

基督钉十字架共有六小时，从上午九时到下午三时。（可十五 25，太二七 45。）前三小时，祂是为着遵行神的旨意，被人迫害；后三小时，祂是为我们的罪，受神审判。（林前十五 3。）

b 使我们的罪孽都归在祂身上

在祂钉十字架的后三小时里，神使我们的罪孽都归在祂身上。（赛五三 6。）很少研究圣经的人看见这两段时间。人的迫害、钉死、讥诮、藐视，乃是在前三小时，从上午九时到正午。然后到了正午，全宇宙都黑暗了，因为那时神因着我们的罪，在那里审判基督。圣经告诉我们，祂担负了我们的罪，因为神将那个重担归在祂身上。神使我们的罪孽都归在祂身上，甚至使祂替我们成为罪，（林后五 21，）所以神在那时离开了祂。那

On the cross Christ prayed three times. The first time, He prayed for those who were crucifying Him (Luke 23:33-34). While the persecutors were crucifying Him, He asked the Father to forgive them because they did not know what they were doing. This was prophesied by Isaiah (53:12). This indicates that the first God-man as a genuine man did have a spirit to forgive His opposers according to what He taught us to pray in Matthew 6:12, 14-15. The Lord taught that if we do not forgive our debtors, this will annul our prayer. To have our prayer answered, we must forgive those who are indebted to us.

Christ prayed, asking the Father to forgive those people who were crucifying Him, in His humanity with the divine power of the eternal Spirit. Hebrews 9:14 says that He offered Himself to God by the eternal Spirit. For Him, as also a human being, to be offered to God as a burnt offering and as a sin offering on the cross was not an easy thing, so He needed the eternal Spirit to sustain Him. To pray for the forgiveness of those who were crucifying Him was not an easy thing, but He did it in His humanity with the divine power. This is a divine fact performed in a human life—yet not the physical human life, but the mystical human life—by the divine power of the eternal Spirit.

2. Praying, “My God, My God,

Why Have You Forsaken Me?”

The second time, He prayed to God, saying, “My God, My God, why have You forsaken Me?” (Matt. 27:46).

a. Persecuted by Men and Judged by God

Christ’s crucifixion lasted for six hours from 9:00 A.M. to 3:00 P.M. (Mark 15:25; Matt. 27:45). In the first three hours He was persecuted by men for doing God’s will; in the last three hours He was judged by God for our sins (1 Cor. 15:3).

b. Causing Our Iniquity to Fall on Him

In the last three hours of His crucifixion God had caused our iniquity to fall on Him (Isa. 53:6). Very few Bible students have seen these two sections of time. Man’s persecuting, crucifying, mocking, and despising were in the first three hours from 9:00 A.M. to noon. Then at noon the whole universe became dark because at that time God was judging Christ because of our sins. The Bible tells us He bore our sins, because God cast that burden upon Him. God caused our iniquity to fall on Him and even made Him sin for us (2 Cor. 5:21), so God left Him at that juncture. At that time He became the

时祂成了宇宙中独一的罪人。祂甚至就是罪的总和。神使祂替我们成为罪，但祂自己并没有罪。祂甚至不知道罪是什么。

c 基督在这里的祷告，似乎与祂所说，父神是与祂同在的话相反

基督在这里的祷告，似乎与祂所说，当祂在地上时，父神是与祂同在的话相反。（约八 16, 29, 十六 32。）

d 由于对观福音书与约翰福音之间不同的观点

这乃是由于对观福音书与约翰福音之间不同的观点。对观福音书的观点是物质的，论及基督在祂的肉体里，也就是说，在祂的人性里。头三卷福音书——马太、马可、路加——是以物质的观点写的，论到在人性里的基督，在马太福音里是君王，在马可福音里是奴仆，在路加福音里是人救主。但约翰福音的观点是奥秘的，论及基督在神性里。只有约翰福音是以基督是神的观点写的。

e 神圣三一素质和经纶的两面

根据约翰关于基督在祂神性里之奥秘观点的记载，父神同祂和那灵作为三一神，按素质说总是一，是同时并存，甚至是互相内在的。互相内在就是彼此互相的内住。神格的三一是互相内在、调和、联调为一的。这就是所谓素质的三一。但根据对观福音书关于基督在祂人性里之物质观点的记载，当祂在十字架上替我们成为罪时，按经纶说，父神离开了祂；这就是所谓经纶的三一。

素质的三一是按照神的素质。经纶的三一是根据神的行动。约翰十四章说，父在子里，子也在父里；祂们二者乃是一。至终，祂们作工把我们带到祂们里面，也就是说，把我们带到与三一神联结、调和与合并里。约翰启示，我们已经与三一神联结、调和，也合并于三一神了。但在马太、路加这两卷对观福音书里，当基督受浸时，祂站在地上，在水里祷告。那时，父神从天上说话，灵神在空中飞翔。（太三 16～17，路三 21～22。）神圣三一的三者三个不同的地点：父在天上，子在地上，灵在空中飞翔。虽然祂们在经纶上是分开的，但祂们在素质上仍然是一。

unique sinner in the universe. He was even the totality of sin. God made Him sin for us, yet He Himself did not sin. Even He did not know what sin was.

c. Christ's Prayer Here Seeming to Contradict His Word That God the Father Was with Him

Christ's prayer here seems to contradict His word that God the Father was with Him while He was on the earth (John 8:16, 29; 16:32).

d. Due to the Different Views of the Synoptic Gospels and the Gospel of John

This is due to the different views of the synoptic Gospels and the Gospel of John. The view of the synoptic Gospels is physical concerning Christ in His flesh, that is, in His humanity. The first three Gospels—Matthew, Mark, and Luke—were written with the physical view concerning Christ in His humanity as a King in Matthew, a Slave in Mark, and a human Savior in Luke. But the view of the Gospel of John is mystical concerning Christ in His divinity. Only the Gospel of John is written with the view of Christ being God.

e. The Essential and Economical Aspects of the Trinity

According to John's record in the mystical view concerning Christ in His divinity, God the Father with Him and the Spirit as the Triune God are always one essentially, coexisting and even coinhering. To coinhere is to mutually indwell one another. The three of the Godhead are coinhering, mingled, and blended as one. This is what is called the essential Trinity. But according to the record of the synoptic Gospels in the physical view concerning Christ in His humanity, God the Father left Him economically when He was made sin for us on the cross; this is what is called the economical Trinity.

The essential Trinity is according to God's essence. The economical Trinity is according to God's move. John 14 says that the Father is in the Son and the Son is in the Father. They two are one. Eventually, They work to bring us into Them, that is, into the union, mingling, and incorporation with the Triune God. John reveals that we have been united with, mingled with, and even incorporated into the Triune God. But in Matthew and Luke, the synoptic Gospels, when Christ was being baptized, He stood in the water on earth praying. At that juncture, God the Father spoke from heaven, and God the Spirit was soaring in the air (Matt. 3:16-17; Luke 3:21-22). The three of the Divine Trinity were in three different locations. The Father was in heaven; the Son was on the earth; and the Spirit was soaring in the air. Even though They were separated economically, They were still one essentially.

f 在肉体里钉了十字架，在灵里却活着

彼前三章十八节向我们揭示，当基督为我们的罪受苦时，一面说，祂是在祂的肉体里（在祂的人性里）钉了十字架，但另一面说，在灵里（在祂的神性里）祂却活着。这证明有两个关于基督不同的观点：第一个是按照祂的人性，第二个是按照祂的神性。基督是神又是人，有神圣的性情，就是神性，也有属人的性情，就是人性。当祂被钉死时，祂不是在祂的神性里死了；祂乃是在祂的人性里为我们的罪被杀。同时，祂也在祂的神性里作事。就着基督在祂人性里这物质的观点说，祂被杀了。就着基督在祂神性里这奥秘的观点说，祂得着生命的加力。

g 基督在对观福音书中所行的，乃是祂在人性里带着神性所行的

祂在祂的人性里靠着神的灵赶鬼，（太十二 28，）并且在祂的人性里靠着父的祝福，行神迹食饱五千人和四千人；这一切都证明，基督在对观福音书中所行的，乃是祂在人性里带着神性所行的。

h 在祂的人性里祷告，需要那灵扶持祂，甚至需要一位天使加给祂力量

祂乃是在祂的人性里忧伤难过的向父祷告，（太二六 37～38，）出汗如同血点滴落，（路二二 44，）甚至强烈的哭号流泪，求神救祂出死。（来五 7。）在那时候，祂需要一位天使加给祂力量，（路二二 43，）不用说，祂也需要那灵扶持祂。（来九 14。）作为一个人，祂在人性里将自己献给神，所以祂需要永远的灵来扶持祂。

3 将祂的灵交在父手里

第三次，在祂断气前，祂大声喊着说，“父啊，我将我的灵交在你手里。”（路二三 46。）这告诉我们，第一个神人是真正的人，祂信靠神，直到祂人生的尽头。基督这样的祷告，必定是在祂的人性里所作的。

我们必须看见，基督在对观福音书中的祷告，乃是祂在人性里带着祂的神性所作的。但祂在约翰十七章里的祷告，不是在祂的人性里，乃是在祂的神性里。约翰十七章给我

f. Crucified in the Flesh and Made Alive in the Spirit

First Peter 3:18 unveils to us that when Christ suffered for our sins, on the one hand, He was crucified in His flesh (in His humanity), but on the other hand, He was made alive in the Spirit (in His divinity). This proves that concerning Christ there are two different views: the first one according to His humanity and the second one according to His divinity. Christ is both God and man, possessing the divine nature, divinity, and the human nature, humanity. When He was crucified to death, He did not die in His divinity, but He was killed in His humanity for our sins. In the meantime He was working in His divinity. In the physical view of Christ in His humanity, He was killed. In the mystical view of Christ in His divinity, He was empowered with life.

g. What Christ Did in the Synoptic Gospels Being in His Humanity with His Divinity

He cast out demons in His humanity by the Spirit of God (Matt. 12:28), and He performed the miracles of feeding the five thousand and feeding the four thousand in His humanity by the blessing of the Father; all these prove that what Christ did in the synoptic Gospels was in His humanity with His divinity.

h. Praying in His Humanity and Needing the Spirit to Support Him and Even an Angel to Strengthen Him

It was in His humanity that He prayed to the Father with sorrow and distress (Matt. 26:37-38), sweating with drops like blood (Luke 22:44), and even cried strongly with tears, asking God to save Him out of death (Heb. 5:7). At that juncture, He needed an angel to strengthen Him (Luke 22:43), needless to say that He needed the Spirit to support Him (Heb. 9:14). As a man He offered Himself in His humanity to God, so He needed the eternal Spirit to support Him.

3. Committing His Spirit into the Father's Hands

The third time, He cried with a loud voice, before He expired, saying, “Father, into Your hands I commit My spirit” (Luke 23:46). This tells us that the first God-man as a genuine man trusted in God to the end of His human life. Surely such a prayer of Christ was made by Him in His humanity.

We need to see that the prayers made by Christ in the synoptic Gospels were made by Him in His humanity with His divinity. But His prayer in John 17 was not in His humanity but in His divinity. John 17 shows us how Christ prayed that His believers

们看见，基督如何祷告，愿祂的信徒实行神圣三一的一，正如神圣三一所行的。祂祷告，求父使我们都成为一，正如祂与父是一一样。我们要在祂们里面成为一，正如祂们是一一样。（21～23。）这乃是三一神的一。凭我们自己，我们无法实行这样的一。我们必须在三一神里，并照着三一神所行的来实行。

would practice the oneness of the Divine Trinity as the Divine Trinity does. He prayed that the Father would make us one as He and the Father are one. We are to be one in Them as They are one (vv. 21-23). This is the oneness of the Triune God. We cannot practice this oneness in ourselves. We must practice it in the Triune God and according to what the Triune God does.