

2240 三一神的启示与行动

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◎简介

本书是由李常受弟兄于一九九五年八月二十三日至十二月十三日在美国加州安那翰所释放的信息集成。

全书共十二篇，论到三一神、祂的话、祂的启示、祂的异象与行动、圣经安排的顺序。如何从圣经得着启示，并借着启示看见异象，最后五篇论到新约中三一神的启示与行动。

说明

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The Triune God's Revelation and His Move

PREFACE

This book is composed of messages given by Brother Witness Lee in Anaheim, California from August 23 through December 13, 1995.

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第一篇

三一神、祂的话、祂的启示、 祂的异象与祂的行动

读经：马太福音二十八章十九节，希伯来书一章一至二节，提摩太后书三章十六节，以弗所书一章十七节，使徒行传二十六章十九节，提摩太前书一章四节，以弗所书一章十节，三章九节。

纲目

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- 一 当神圣的光照明神圣的启示，神圣的启示就成了神圣的异象—徒二六 19。

MESSAGE ONE

THE TRIUNE GOD, HIS WORD, HIS REVELATION, HIS VISION, AND HIS MOVE

Scripture Reading: Matt. 28:19; Heb. 1:1-2; 2 Tim. 3:16; Eph. 1:17; Acts 26:19; 1 Tim. 1:4; Eph. 1:10; 3:9

OUTLINE

I. The Triune God:

- A. The source of the divine revelation.
- B. Revealed as the Triune God in the divine revelation throughout the whole Scriptures—Matt. 28:19.

II. The Triune God's word:

- A. The speaking God—Heb. 1:1-2.
- B. The Triune God's speaking became His written word—the holy Scriptures—2 Tim. 3:16.

III. The Triune God's revelation:

- A. The Triune God's word contains and conveys His divine revelation.
- B. Through His Spirit—Eph. 1:17.

IV. The Triune God's vision:

- A. When the divine light shines over the divine revelation, the divine revelation becomes the divine vision—Acts 26:19.

二 启示的灵给我们视力，使我们看见异象，并以祂的智慧明白异象——弗一 17。

B.The Spirit of revelation gives us the sight to see the vision and understand it with His wisdom—Eph. 1:17.

伍 三一神的行动：

V. The Triune God's move:

一 三一神在祂的神圣启示里并照着祂的神圣启示行动。

A.The Triune God moves in and according to His divine revelation.

二 为着完成祂永远的经纶——提前一 4，弗一 10，三 9。

B.For the accomplishment of His eternal economy—1 Tim. 1:4; Eph. 1:10; 3:9.

在这一系列的信息中，我们要交通到三一神的启示与行动。这个交通是要把整本圣经的结晶释放出来。圣经的第一节，创世记一章一节说，“起初神创造天地。”然后圣经的末了一节，启示录二十二章二十一节说，“愿主耶稣的恩与众圣徒同在。阿们。”这总结的经节，乃是基于新耶路撒冷的启示。圣经的开头把神启示出来；圣经的末了把新耶路撒冷，就是神行动的终极完成启示出来。这就是整本圣经。整本圣经概要的内容，乃是以神为开头，以新耶路撒冷为结束。我们必须对神和新耶路撒冷这两者有深刻的印象。

近二十个世纪以来，成千上万的教师一直研究、教导、并解释圣经。我们为此感谢神。我们承受了他们所看见的，所以我们今天是站在已往圣经教师的肩头上。就这一面的意义说，我们比他们更容易“摸着天”。今天圣经从头一页到末一页，向我们是打开的，如同结晶般的明亮。我有负担，要尽力把我们在已过七十年间所看见的，用简要并结晶的方式释放出来。

神的启示和神的行动，包括了整本圣经。在这第一篇信息中，我们要强调五件事：三一神、祂的话、祂的启示、祂的异象、以及祂的行动。

壹 三一神

一 三一神是神圣启示的源头

三一神是神圣启示的源头。就神而言，是无始的；但祂是万有的开始。三一神是自有永有的。

二 在全部圣经的神圣启示里被启示为三一神

这位自有永有的神，被启示为三一神。这是教父们伟大的发现。虽然圣经没有用“三一”这辞，但教父们从整本圣经的神圣启示，看见神是三一的这个事实。主耶稣在马太二十八章十九节说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”在主从创世记到马太福音这许多卷书中的说话后，祂突然在这里说到父、

In this series of messages, we want to fellowship concerning the Triune God's revelation and His move. This fellowship will be the release of the crystallization of the entire Bible. The first verse of the Bible, Genesis 1:1, says, "In the beginning God created the heaven and the earth." Then Revelation 22:21, the last verse, says, "The grace of the Lord Jesus be with all the saints. Amen." This concluding verse is based upon the revelation of the New Jerusalem. At the beginning of the Bible, God is revealed. At the end of the Scripture, the New Jerusalem is revealed as the consummation of God's move. This is the whole Bible. The summarized content of the whole Scripture is God at the beginning and the New Jerusalem at the end. We need to be impressed with these two things: God and the New Jerusalem.

The Bible has been studied, taught, and interpreted for nearly twenty centuries by thousands of teachers. We thank God for this. What they have seen we inherit, so today we are standing on the shoulders of all the foregoing teachers of the Bible. In this sense, we can "touch the heavens" easier than they could. Today the Bible is open to us, from the first page to the last page. It is as clear as crystal. I am burdened and trying to release what we have seen in the past seventy years in a brief and crystallized way.

God's revelation and God's move cover the entire Bible. In this first message we want to stress five things: the Triune God, His word, His revelation, His vision, and His move.

I. THE TRIUNE GOD

A. The Triune God Being the Source of the Divine Revelation

The Triune God is the source of the divine revelation. With Him there is no beginning, but He is the beginning of all things. The Triune God is self-existing and ever-existing.

B. Revealed as the Triune God in the Divine Revelation throughout the Whole Scriptures

This self-existing and ever-existing God is revealed as the Triune God. This was a great discovery of the church fathers. Although the Bible does not use the word triune, the church fathers saw the fact that God is triune in the divine revelation throughout the whole Scriptures. In Matthew 28:19 the Lord Jesus said, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." After the Lord's speaking in many books, from Genesis to Matthew, He

子、圣灵。如果我们在场，必定会大吃一惊。我们可能会问：“主啊，我从来没有听说过这三者。父是谁？子是谁？灵又是谁？”祂们乃是三一神的组成。神是三一的；祂是三，又是一。

创世记的头一节说，起初神创造。这里的“神”字，原文是复数的。然后在一章二十六节，神对祂自己说了一些话。祂说，“我们要照着我们的形像，按着我们的样式造人。”在三章末了，神说，“那人已经与我们之一相似。”（22，直译。）“我们”这辞给我们看见，神是复数的。祂是一，却又是三；祂乃是三一。主在太福音末了告诉我们，要将人浸入三者（复数）的名（单数）里。三一神有单一的名。

贰 三一神的话

这位三一神是极其伟大而有定旨的。祂有祂的定旨和祂的愿望。祂按着祂的愿望，定下祂的计划，就是永远的经纶。在新约里，特别是在保罗的书信里，很重的强调这经纶。保罗在提前一章三至四节告诉提摩太，要嘱咐那几个人，不可教导别的事，只要教导神的经纶。在全宇宙中，神有一个经纶。为了要完成祂的经纶，神必须说话。

一 说话的神

三一神是说话的神。（来一1～2。）宇宙中若没有神的说话，会是什么情形？如果神没有说话，我们就不会存在。圣经说，凡受造之物都是出自神的话。保罗在希伯来一章一至二节说，我们的神是说话的神；祂已经借着众申言者多方的说话，现今仍然借着祂的儿子说话。祂的儿子耶稣基督，乃是神的话。当一个人在灵里供应神的话时，表面上是这个人在说话，事实上乃是神的儿子基督在说话。这位尽话语职事的人算不得什么，但从他口中说出来的，乃是出自那位是一切者。神今天仍然在说话。

二 三一神的说话成了祂写下来的话—圣经

提后三章十六节说，圣经都是神的呼出。神在呼出。祂所说的话记载下来，成了写下来的话，就是圣经。神的话不仅说出来了，更写下来了。感谢神，近二十个世纪以来，也一直有人向神的子民解释并教导这说出来并写下来的话。

suddenly spoke of the Father, the Son, and the Holy Spirit. If we had been there, we would have been shocked. We might have asked, “Lord, I never heard about these three. Who is the Father? Who is the Son? Who is the Spirit?” They are the composition of the Triune God. God is triune; He is three, yet one.

The first verse of Genesis says that in the beginning God created. The word for God here is in the plural. Then in Genesis 1:26 God said something to Himself. He said, “Let us make man in our image, after our likeness.” At the end of chapter three God said, “The man is become as one of us” (v. 22). The word us shows that God is plural. He is one, but three; He is triune. The Lord told us at the end of Matthew that we are to baptize people into the name (singular) of the three (plural). There is one name for the Triune God.

II. THE TRIUNE GOD’S WORD

This Triune God is so great and purposeful. He has His purpose and His desire. According to His desire, He made a plan, an eternal economy. In the New Testament, especially in the Epistles of Paul, this economy is strongly stressed. Paul in 1 Timothy 1:3-4 told Timothy to charge certain ones not to teach other things, only the economy of God. There is an economy of God in the whole universe. In order to carry out His economy, God has to speak.

A. The Speaking God

The Triune God is a speaking God (Heb. 1:1-2). What if there were no speaking of God in the universe? If God had not spoken, we would not exist. The Bible says that every created thing came out of the word of God. In Hebrews 1:1-2 Paul said that our God is a speaking God. He has been speaking through the prophets in different ways, and now He is still speaking through His Son. His Son, Jesus Christ, is the Word of God. When someone is ministering the word of God in the Spirit, apparently it is he who is speaking, but actually it is Christ, the Son of God, speaking. This minister of the word is nothing, but out of his lips something comes from One who is everything. God is still speaking today.

B. The Triune God’s Speaking Becoming His Written Word—the Holy Scriptures

Second Timothy 3:16 says that all Scripture is God’s breathing. God is breathing, exhaling. His spoken word was taken down to be the written word, which is the holy Scripture. God’s word was not only spoken but also written. Thank God that for nearly twenty centuries this spoken and written word has also been interpreted, taught, to God’s people.

叁 三一神的启示

一 三一神的话包含并传输祂神圣的启示

在圣经之外，没有神进一步的启示。神的启示，从起头到末了，都包含在祂的话里，并借着祂的话传输给我们。你若得着神的启示，就必须读圣经，从创世记一直到启示录。因此，启示录这卷书的末了警告我们，不可在神的话上加添什么，或删去什么。（二二 18～19。）这样作是亵渎，是极大的罪。圣经已经完成了。摩门教的创始人史密斯约瑟（Joseph Smith），宣称他在圣经之外得了一些启示。那是属鬼魔的。任何人宣称在圣经的启示之外又得着启示的，乃是亵渎神。

二 借着祂的灵

神的话借着祂的灵，成为神的启示。（弗一 17。）圣经已经印成多种语言。对每一个人而言，圣经的内容都是一样的，但我们如何能从圣经接受启示？已故中国哲学家胡适之先生曾作过驻美大使，他虽然读了圣经，却只领受写下来之话的字句。许多基督徒也是这样作。这乃是错误的。

当我们来到圣经这里，我们必须预备自己。我们要把自己预备好来读神的话，而不是读报纸或任何世俗的书。首先，我们应当来到神面前，说，“神哪，我是有罪的，求你赦免我。我是错误的，求你赦免我；我并不爱你，求你赦免我。我甚至不敬畏你，求你赦免我。”我们必须彻底认自己的罪。这样，我们就立刻进入与神的交通里，那交通一点不差就是灵神。神的交通就是神的灵。当我们在神的灵里时，我们就与神交通。当我们在神的灵之外时，我们就不在这交通里。

我们必须承认我们一切的罪，使我们纯净清洁，在我们与神之间没有任何拦阻的事物。这样，我们才在与神的交通中。那时，我们就在神的灵里；当我们这样来读圣经，就会不一样。这是我们所学会的——在灵里，在与神的交通中，来读圣经。

然后我们要祷读主的话，不只是读而已。当我们读创世记一章一节时，我们应当祷告：“神哪，我感谢你。起初你创造了天。哦，创造了天！创造了天！”要学习祷读。历世以来，所有热诚爱主的人和研读圣经的人，事实上都实行祷

III. THE TRIUNE GOD'S REVELATION

A. The Triune God's Word Containing and Conveying His Divine Revelation

Outside of the holy Scriptures, there is no further revelation of God. God's revelation, from the beginning to the ending, is contained in His word and conveyed to us through His word. If you are going to have God's revelation, you have to come to the Scriptures, from Genesis to Revelation. Thus, the end of the book of Revelation warns us not to add anything or cut off anything from the word of God (22:18-19). This is blasphemy, a big sin. The holy Scripture has been completed. The Mormons' founder, Joseph Smith, claimed that he received some revelation in addition to the Bible. That is demonic. Anyone who claims to have a revelation other than the Bible's revelation is blasphemous to God.

B. Through His Spirit

The word of God becomes the revelation of God through His Spirit (Eph. 1:17). The Bible has been printed in many different languages. The content is the same to everyone, but how can we receive revelation from the Bible? A late Chinese philosopher who was an ambassador to the United States read the Bible, but he received only the letter of the written word. Many Christians have done the same thing. This is wrong.

When we come to the Bible, we have to prepare ourselves. We are getting ourselves prepared to read the word of God, not a newspaper or any secular book. First, we should come to God saying, "God, I am sinful; forgive me. I am mistaken; forgive me. I do not love You; forgive me. Even I do not fear You; forgive me." We have to make a thorough confession of our sins. Then right away we enter into fellowship with God, and that fellowship is nothing less than God the Spirit. God's fellowship is God's Spirit. When we are in the Spirit of God, we are in fellowship with God. When we are outside the Spirit of God, we are not in the fellowship.

We must confess all of our sins to make ourselves pure and clean, without any hindering thing between us and God. Then we are in God's fellowship. At that time we are in the Spirit of God, and when we come to the Bible, it is different. This is what we have learned—to study the Bible in the Spirit, in God's fellowship.

Then we have to pray-read, not just read, the Word. As we read Genesis 1:1 we should pray, "God, thank You. In the beginning You created the heavens. O created the heavens! Created the heavens!" Learn to pray-read. Throughout the centuries, all the devoted lovers of the Lord and students of the Bible practiced pray-reading in fact,

读，虽然他们并没有“祷读”这辞。已过曾有人指出，我们必须用祷告来读圣经。用祷告读圣经，就是祷读。

我们教导祷读的实行，乃是根据以弗所六章十七至十八节。我们借着各样的祷告，借着不同的祷告—借着呼喊、静默、歌唱等，接受神的话。我无法告诉你，我从祷读得着多么大的益处。在以弗所三章，保罗说，“我向父屈膝，…愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，…使你们被充满，成为神一切的丰满。”（14～19。）多年前我读到这几节圣经时，只能明白一点点。最后我看见，基督安家在我们心里，乃是祂的建造。如果没有建造，怎能有家？我之所以得着帮助，明白这几节圣经，乃是借着祷读。在“以弗所书生命读经”里，关于这些经节的真理已经讲了很多，但今天我能就着这几节释放更多的信息。在圣经里，有很多经节是超过我们所能理解的。我们必须祷读主的话，才能进入其中属灵的意义。

当我们祷读主的话，那灵就赐给我们启示。（弗一17。）借着我们用祷告来读主的话，那灵就使话成为启示。

肆 三一神的异象

现在我们要来看，三一神的异象如何临到我们。

一 借着神圣的光照明神圣的启示

当神圣的光照明神圣的启示，神圣的启示就成了神圣的异象。（徒二六19。）异象乃是一个景象，借此我们可以看见一些事物。一个人的眼睛若蒙上厚厚的帕子，尽管在他眼前有美景，他也无法看见。他看不见，因为他没有异象；但是当帕子除去时，他就能看见。

许多基督徒读经时，有帕子遮蔽。这就是为何保罗说，我们应当以没有帕子遮蔽的脸观看主。（林后三18。）保罗在林后三章说，当以色列人诵读摩西书的时候，帕子还在他们心上，他们什么也没有看见。（13～15。）然后保罗说，但他们的心几时转向主，帕子就几时除去了；又说，主的灵在哪里，哪里就有自由。（16～17。）这意思是说，当我们被帕子遮蔽时，我们乃是被捆绑的；我们是被监禁

though they did not have the term pray-reading. Some in the past pointed out that we have to read the Bible prayerfully. To read the Bible prayerfully is to pray-read.

We teach the practice of pray-reading based upon Ephesians 6:17-18. We receive the word of God by means of all prayer, by different prayers—by shouting, by quietness, by singing, etc. I cannot tell you the tremendous amount of benefit I have received from pray-reading. In Ephesians 3 Paul said, “I bow my knees unto the Father...that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...that you may be filled unto all the fullness of God” (vv. 14-19). When I read these verses long ago, I could understand only a little. Eventually, I realized that Christ’s making His home in our hearts is His building. Without building, how could there be a home? The only way through which I could get the help to understand these verses was by pray-reading them. There is much truth concerning these verses in the Life-study of Ephesians, and today I can give many more messages on them. A lot of verses in the Bible are beyond our understanding. We must pray-read the word in order to enter into their spiritual significance.

When we pray-read the word, the Spirit gives us the revelation (Eph. 1:17). Through our reading the word prayerfully, the Spirit makes the word a revelation.

IV. THE TRIUNE GOD’S VISION

Now we need to see how the Triune God’s vision can come to us.

A. By the Divine Light Shining over the Divine Revelation

When the divine light shines over the divine revelation, the divine revelation becomes the divine vision (Acts 26:19). A vision is a view whereby we may see something. If a person’s eyes are covered by a thick veil, there may be some wonderful scenery in front of him, but he is not able to see it. He cannot see because he has no vision, but when the veil is taken away he can see.

Many Christians read the Bible with a veil. This is why Paul said that we should look unto Christ with an unveiled face (2 Cor. 3:18). In 2 Corinthians 3 Paul said that when the sons of Israel read the books of Moses, they have a veil upon them and see nothing (vv. 13-15). Paul then said that whenever their heart turns to the Lord, the veil is taken away and that wherever the Spirit is, there is freedom (vv. 16-17). This means that when we are veiled, we are bound; we are imprisoned; we do not have freedom. When the veil is gone, we are released. This freedom comes from the Spirit of God. It is by the

的；我们是没有自由的。当帕子除去时，我们就得了释放；这自由来自神的灵。我们乃是借着神的灵，才能以没有帕子遮蔽的脸观看主，借着主灵渐渐变化成为祂的形像。

我们必须学习每天借着来到神面前，而读圣经。我们应当承认自己的罪，使我们与神之间的光景是清爽的，好叫我们能在灵里与神有交通。然后我们该借着祷读来读祂的话。每一天我们都会得着启示；那灵也会照明这启示，这样我们就会得着异象。这里有一个进展，从话进展为启示，又从启示进展为异象。

二 启示的灵给我们视力，使我们看见异象，并以祂的智慧明白异象

在以弗所一章十七节，保罗求主赐给我们智慧和启示的灵。当那灵照明启示时，异象就在那里。没有光，即使帕子除去了，我们也无法得着异象。帕子必须除去；光必须来。不仅如此，我们也需要视力。我们若是眼瞎，即使帕子除去，也有光在这里，我们仍然无法看见什么。我们需要启示、光、借着光而有的异象、以及视力。这样，帕子除去了，异象在这里，并且有光和视力。我们也借着那灵的智慧，能以明白异象。

伍 三一神的行动

一 三一神在祂的神圣启示里并照着祂的神圣启示行动

神的行动，一直是在祂的神圣启示里，也是照着祂的神圣启示。在挪亚的时代，神告诉挪亚要建造方舟，好救他和他全家。挪亚花了许多年日造方舟。毫无疑问的，那时必定有许多好讥诮的人，讥诮挪亚所作的。（参彼后三3～6。）挪亚可能对他们说，“神告诉我，全地要被洪水淹没，所以我们需要方舟拯救我们。”但是人们不相信他。至终，只有挪亚一家八口进入方舟。其余的人都为洪水所灭。在挪亚的时代，神的行动乃是要按着神的启示造方舟。

然后在亚伯拉罕的时候，神告诉他要从他父家的地出来，迁移到美地去。神的话是要亚伯拉罕留在美地，那地要成为他的基业。在摩西的时候，神向他启示，要他把神的律法

Spirit of God that we look unto the Lord with an unveiled face to be transformed into His image through the Lord Spirit.

We need to learn to come to the Bible every day by coming to God. We should confess our sins to make a clear situation so that we can have fellowship with God in the Spirit. Then we should read His word by pray-reading. Every day we will receive revelation; the Spirit will also shine over the revelation, and we will receive a vision. There is a progression from the word to revelation and from revelation to vision.

B. The Spirit of Revelation Giving Us the Sight to See the Vision and Understand It with His Wisdom

In Ephesians 1:17 Paul asked the Lord to grant us a spirit of wisdom and revelation. When the Spirit shines over the revelation, the vision is here. Without the light, we cannot receive the vision, even if the veil is taken away. The veil should be gone; and the light should come. Furthermore, we need the sight. If we are blind, we will not be able to see anything, even if the veil is removed and the light is here. We need the revelation, the light, the vision through the light, and the sight. Then the veil is gone, the vision is here, and we have the light with the sight. We also have the understanding of the vision through the Spirit's wisdom.

V. THE TRIUNE GOD'S MOVE

A. The Triune God Moving in His Divine Revelation and according to His Divine Revelation

God moves all the time in and according to His divine revelation. In the age of Noah, God told Noah to build an ark to save him and his family. Noah spent his days working on that ark. No doubt, at that time there were many mockers who mocked what Noah was doing (cf. 2 Pet. 3:3-6). Noah could have told them, "God told me that the whole earth will be flooded, so we need an ark to save us." The people would not believe him. Eventually, only eight members of Noah's family entered into the ark. All others were destroyed by the flood. In Noah's age, the move of God was to make an ark according to God's revelation.

Then at Abraham's time God told him to come out of his father's land and immigrate to the good land. God's word was for Abraham to stay in the good land, which would be his inheritance. At Moses' time God revealed to him that he should bring the law of God

带给神的子民，并建造会幕。这些旧约的例子给我们看见，三一神的行动是在祂的神圣启示里，也是照着祂的神圣启示。

现在我们来看新约。彼得是一个渔夫，蒙主呼召并吸引。然后主逐渐的给他启示，使他认识主在新约时代所要作的是什么。在使徒保罗身上也是这样。主在新约时代所要作的，乃是拯救许多神所拣选的罪人，使其成为基督的肢体，使召会得着建造，并且从众召会的建造，使基督的身体得以产生。基督的这身体，要终极完成于新耶路撒冷，而新耶路撒冷要成为神永远的扩大、扩展和彰显，直到永远。这是整个新约的启示。

今天我们乃是在新约时代的末了。我们该作神照着祂的启示所作的。祂正在祂的启示里行动并工作。这就是为什么我们必须认识圣经。成百万的基督徒虽然读圣经，却没有启示或异象。他们不知道神今天所作的是什么，所以他们建立了许多东西，都不是在神的启示里，也不是照着神的启示。因此，他们所作的，不是在神的行动里。今天我们感谢主，我们看见了神启示的异象，我们也知道神如何行动。我们必须是在祂的行动中。

二 为着完成祂永远的经纶

三一神的行动，乃是为着完成祂永远的经纶。（提前一4，弗一10，三9。）

to God's people and build up the tabernacle. These are examples in the Old Testament of the Triune God moving in and according to His divine revelation.

Now consider the New Testament. Peter was a fisherman whom the Lord called and attracted. Then the Lord gradually gave him revelation so that he came to know what the Lord would do in the New Testament age. It was the same with the apostle Paul. What the Lord wants to do in the New Testament age is to save many sinners who were chosen by God to be the members of Christ, to have the church built, and to have the Body of Christ produced from the building up of the churches. This Body of Christ will consummate in the New Jerusalem, and the New Jerusalem will be God's eternal enlargement, expansion, and expression forever. This is the revelation of the entire New Testament.

Today we are at the end of the New Testament age. We should do what God is doing according to His revelation. He is moving and working in His revelation. This is why we have to know the Bible. Millions of Christians read the Bible, but they do not have the revelation or the vision. They do not know what God is doing today, so they establish things which are not in and according to the revelation of God. Thus, what they are doing is not in the move of God. Today we thank the Lord that we have seen the vision of God's revelation, and we know how God is moving. We must be in His move.

B. For the Accomplishment of His Eternal Economy

The Triune God's move is for the accomplishment of His eternal economy (1 Tim. 1:4; Eph. 1:10; 3:9).

第二篇

圣经安排的顺序（一）

读经：创世记一章一节，玛拉基书四章五至六节，马太福音一章一节，启示录二十二章二十至二十一节。

纲目

壹 旧约—神永远经纶表征的图画：

一 在预表里—创世记至申命记：

- 1 揭示三一神具体化身在基督里，作祂永远经纶的中心和圆周。
- 2 揭示这位基督作三一神选民的福分和一切。

二 在历史里—约书亚记至以斯帖记：

- 1 揭示三一神在祂选民中的行动，使他们取得、承受、并享受祂所应许包罗万有的基督作美地。
- 2 揭示祂选民的失败，作为对祂新约选民的警戒。

三 在诗歌里—约伯记至雅歌：

- 1 揭示三一神应当是人所追求的，作人的完全；这位神化身成为一个在肉体里的人，作神的受膏者；祂是神所喜悦的，并且被神高举；祂该被神的选民接受、宝爱并高举。
- 2 揭示在日光之下，人生的一切都是虚空的虚空，而基督作三一神的具体化身，乃是神选民唯一的满足。

MESSAGE TWO

THE SEQUENCE OF THE ARRANGEMENT OF THE BIBLE (1)

Scripture Reading: Gen. 1:1; Mal. 4:5-6; Matt. 1:1; Rev. 22:20-21

OUTLINE

I. The Old Testament—a figurative portrait of God's eternal economy:

A. In types—Genesis to Deuteronomy:

1. Unveiling the Triune God embodied in Christ as the center and circumference of His eternal economy.
2. Unveiling this Christ as the blessing and everything to the Triune God's chosen people.

B. In history—Joshua to Esther:

1. Unveiling the Triune God's move in His chosen people to possess, inherit, and enjoy His promised all-inclusive Christ as the good land.
2. Unveiling the failures of His chosen people as a warning to His New Testament chosen people.

C. In poetry—Job to Song of Songs:

1. Unveiling that the Triune God should be man's pursuit as his perfection, and this God was incarnated to be a man in the flesh to be His Anointed, who is His delight and has been exalted by Him and who should be received, treasured, and exalted by His chosen people.
2. Unveiling that all things in the human life under the sun are vanity of vanities and Christ as the embodiment of the Triune God is the unique satisfaction to God's chosen people.

四 在申言者的申言里—以赛亚书至玛拉基书:

- 1 揭示三一神具体化身在基督里，要来作神人，（赛七 14，九 6，）以完成救赎，（赛五三，）好按照旧约前面三类的各卷书，成就神永远的经纶。
- 2 揭示经过过程并终极完成之三一神在基督里的成就，要终极完成于新天新地—赛六五 17，六六 22，彼后三 13，启二一 1。

总结的注:

以上各点向我们陈明一幅生动的图画，说到旧约中那在神永远经纶里，并为着神永远经纶之包罗万有的基督。在预表里我们看见，基督是神永远经纶的中心和普及，也是神所有选民的神圣福分。在历史里我们看见，包罗万有的基督是神所应许的美地，所有神的选民应当得着、取得、承受、并享受到极点，甚至达到作王的水平。在诗歌里我们看见，基督是神选民所要追求唯一的完全，也是神选民所要得着并享受唯一的满足。在申言者的申言里我们看见，三一神成为神人，来完成祂完满的救赎，好成就祂永远的经纶，这要终极完成于新天新地。

D. In prophecy—Isaiah to Malachi:

1. Unveiling that the Triune God embodied in Christ will come to be the God-man (Isa. 7:14; 9:6) to accomplish redemption (Isa. 53) for the fulfillment of God's eternal economy according to the preceding three categories of the books in the Old Testament.
2. Unveiling that the accomplishment of the processed and consummated Triune God in Christ will consummate in the new heaven and new earth—Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1.

A concluding note:

All the above points present us a vivid portrait of the all-inclusive Christ in and for God's eternal economy in the Old Testament. In types, we see that Christ is the centrality and universality of God's eternal economy and the divine blessing to all God's chosen people. In history, we see that the all-inclusive Christ is the God-promised good land that all God's chosen people should take, possess, inherit, and enjoy to the uttermost, even to the level of kingship. In poetry, we see that Christ is the unique perfection for God's chosen people to pursue after and the unique satisfaction for God's chosen people to obtain and enjoy. In prophecy, we see that the Triune God has become a God-man to accomplish His full redemption for the fulfillment of His eternal economy which will consummate in the new heaven and new earth.

神一直在说话，祂的说话乃是为着祂的行动。祂是借着祂的说话而行动。比如，祂说，“要有光，”于是就有了光。（创一3。）上一篇信息是讲到三一神、祂的话、祂的启示、祂的异象与祂的行动。现在我们要来看圣经安排的顺序，借此来看圣经所揭示的是什么。

整本圣经给我们看见一幅图画，在宇宙中有一位永存者。这一位乃是神；祂是三一的，并且祂历代以来一直在说话。祂曾在祂的说话里，并照着祂的说话行动，现今仍然在行动。这行动要终极完成于新耶路撒冷。圣经就其素质而言，乃是说到三一神和新耶路撒冷。这虽简单，却是包罗一切。圣经开始于三一神，总结于新耶路撒冷。

壹 旧约— 神永远经纶表征的图画

圣经分为两部分—旧约和新约。为什么这样？我们可以说，圣经的头一部分—旧约，所陈明的是影儿，而新约所摆出的是实际。一个人是他影子的实际。现在我要用一个新辞来描绘整个旧约。这个新辞就是“表征的图画”。旧约乃是神永远经纶一幅表征的图画。描绘、图画都是影儿。旧约是一幅图画，不过是表征的图画。

圣经揭示，三一神有一个愿望。祂有一个目的，于是祂就定了一个计划，一个经纶。祂乃是在祂自己里面，在祂儿子基督里定下这经纶的。祂的经纶是关于祂来，借着成为肉体而出生，在地上生活，至终在十字架上经过一个包罗万有的死。然后祂进到复活里，将祂自己这神圣的生命释放出来，好叫这生命能分赐到祂在创世以前所拣选的许多人里面，使这些人成为神人。在祂神圣的三一里，祂是独一的神，但借着祂的成为肉体、在地上的生活、死与复活，祂已经使成千上万祂所拣选的人，在生命和性情上与祂一样，只是无分于祂的神格。他们是许多神人，成为基督身体的肢体，而这身体乃是经过过程并终极完成之三一神的生机体，要终极完成于新耶路撒冷，作祂的扩大、扩展和彰显，直到永远。这是神经纶简要的说明。

旧约中所陈明这幅神永远经纶表征的图画，包括了三十九卷书，但只有四部分：预表、历史、诗歌和申言。

God is speaking, and His speaking is for His moving. He moves by His speaking. For instance, He spoke, “Let there be light,” and light was there (Gen. 1:3). The previous message was concerning the Triune God, His word, His revelation, His vision, and His move. Now we want to see what the Bible unveils by considering the sequence of the arrangement of the Bible.

The entire Bible presents a picture that in the universe there is One who is. This One is God. He is triune, and He has been speaking throughout the generations. He has moved and is still moving in and according to His speaking. This move will consummate in the New Jerusalem. In its essence the Bible speaks about the Triune God and the New Jerusalem. This is simple but all-inclusive. The Bible begins with the Triune God, and it consummates with the New Jerusalem.

I. THE OLD TESTAMENT— A FIGURATIVE PORTRAIT OF GOD’S ETERNAL ECONOMY

The Bible is of two parts, the Old Testament and the New Testament, but why is this so? We may say that the first part of the Bible, the Old Testament, presents a shadow, and the New Testament presents the reality. A person is the reality of his shadow. Now I would like to use a new term to describe the entire Old Testament. This new term is figurative portrait. The Old Testament is a figurative portrait of God’s eternal economy. A portrait, a picture, is a shadow. The Old Testament is a portrait but in figure.

The Bible unveils that the Triune God has a desire. He has a purpose, so He made a plan, an economy. He made this economy in Himself and in His Son, Christ. His economy concerns His coming to be born through incarnation, to live on this earth, and eventually to die an all-inclusive death on the cross. Then He entered into resurrection to release Himself as the divine life so that this life can be dispensed into many people chosen by Him before the foundation of the world to make these ones God-men. He is the unique God in His Divine Trinity, but through His incarnation, living on earth, death, and resurrection, He has made the many thousands of His chosen people the same as He is in life and in nature but not in His Godhead. They are the many God-men to be the members of the Body of Christ, and this Body is the organism of the processed, consummated Triune God to consummate in the New Jerusalem for His enlargement, expansion, and expression forever. This is a brief definition of God’s economy.

The figurative portrait of God’s eternal economy presented in the Old Testament spans thirty-nine books, but it is only in four sections—in types, in history, in poetry,

预表的部分有五卷书，从创世记到申命记。历史的部分有十二卷书，从约书亚记到以斯帖记。诗歌的部分有五卷书，从约伯记到雅歌。申言的部分有十七卷书，从以赛亚书到玛拉基书；其中有五卷大申言者书，和十二卷小申言者书。因此，旧约三十九卷书可以分为三个“五”和两个“十二”；有五卷预表的书，十二卷历史的书，五卷诗歌的书，五卷大申言者的书，和十二卷小申言者的书。这十二位小申言者，是从何西阿到玛拉基。我们要来看，旧约这四部分内在的意义。

一 在预表里—创世记至申命记

从创世记至申命记的预表，揭示三一神具体化身在基督里，作祂永远经纶的中心和圆周，也揭示这位基督作三一神选民的福分和一切。

二 在历史里—约书亚记至以斯帖记

从约书亚记至以斯帖记这十二卷历史书，揭示三一神在祂选民中的行动，使他们取得、承受、并享受祂所应许包罗万有的基督作美地；也揭示祂选民的失败，作为对祂新约选民的警戒。在旧约里，神所拣选的人在神的行动中完全失败了。圣经记载这事，对我们今天这些在新约里召会中的人，乃是一个警告。

三 在诗歌里—约伯记至雅歌

在旧约里，只有五卷诗歌：约伯记、诗篇、箴言、传道书和雅歌。这五卷诗歌揭示，三一神自己（不是伦理或道德）应当是人所追求的，作人的完全。这一句话总括了约伯记中心、内在的启示。诗篇揭示，这位神化身成为一个在肉体里的人，作神的受膏者；祂是神所喜悦的，并且被神高举；祂该被神的选民接受、宝爱并高举。传道书揭示，在日光之下，人生的一切都是虚空的虚空，而雅歌给我们看见，基督作三一神的具体化身，乃是神选民唯一的满足。因此，我们应当追求神作我们的完全，也应当追求基督作我们的满足。神应当是我们的完全，基督应当是我们的满足。

四 在申言者的申言里—以赛亚书至玛拉基书

and in prophecy. The section of types is of five books, from Genesis to Deuteronomy. The section of history is of twelve books, from Joshua to Esther. The section of poetry is of five books, from Job to Song of Songs. The section of prophecy is of seventeen books, from Isaiah to Malachi. There are five major prophets and twelve minor ones. Thus, the thirty-nine books of the Old Testament can be divided into three “fives” and two “twelves.” There are five books of types, twelve of history, five of poetry, five of the major prophets, and twelve of the minor prophets. The twelve minor prophets are from Hosea to Malachi. We want to see the intrinsic significance of these four sections of the Old Testament.

A. In Types—Genesis to Deuteronomy

The types from Genesis to Deuteronomy unveil the Triune God embodied in Christ as the center and circumference of His eternal economy. They also unveil this Christ as the blessing and everything to the Triune God’s chosen people.

B. In History—Joshua to Esther

The twelve books of history from Joshua to Esther unveil the Triune God’s move in His chosen people to possess, inherit, and enjoy His promised all-inclusive Christ as the good land. They also unveil the failures of God’s chosen people as a warning to His New Testament chosen people. God’s chosen people in the Old Testament became altogether a failure in God’s move. The record of this in the Bible is a warning to us, the church people today in the New Testament.

C. In Poetry—Job to Song of Songs

The poetry in the Old Testament is only of five books: Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs. They unveil that the Triune God Himself, not ethics or morality, should be man’s pursuit as his perfection. This one sentence covers the central, intrinsic revelation of Job. The Psalms unveil that this God was incarnated to be a man in the flesh to be His Anointed, who is His delight, who has been exalted by Him, and who should be received, treasured, and exalted by His chosen people. Ecclesiastes unveils that all things in the human life under the sun are vanity of vanities, and Song of Songs shows that Christ as the embodiment of the Triune God is the unique satisfaction to God’s chosen people. Thus, we should pursue God as our perfection, and we should pursue after Christ as our satisfaction. God should be our perfection, and Christ can be our satisfaction.

D. In Prophecy—Isaiah to Malachi

从以赛亚书至玛拉基书这十七卷申言者书，揭示三一神具体化身在基督里，要来作神人，（赛七 14，九 6，）以完成救赎，（五三，）好按照旧约前面三类的各卷书，成就神永远的经纶；也揭示经过过程并终极完成之三一神在基督里的成就，要终极完成于新天新地。（赛六五 17，六六 22，彼后三 13，启二一 1。）

五 总结的注

以上各点向我们陈明一幅生动的图画，说到旧约中那在神永远经纶里，并为着神永远经纶之包罗万有的基督。在预表里我们看见，基督是神永远经纶的中心和普及，也是神所有选民的神圣福分。在历史里我们看见，包罗万有的基督是神所应许的美地，所有神的选民应当得着、取得、承受、并享受这美地到极点，甚至达到作王的水平。在诗歌里我们看见，基督是神选民所要追求唯一的完全，也是神选民所要得着并享受唯一的满足。在申言者的申言里我们看见，三一神成为神人，来完成祂完满的救赎，好成就祂永远的经纶，这要终极完成于新天新地。

以赛亚书预言到新天新地，使基督在整个新天新地里作中心和普及，如新耶路撒冷所说明的。在旧约这四部分里，启示出基督是神经纶的中心与普及。

The seventeen books of prophecy from Isaiah to Malachi unveil that the Triune God embodied in Christ will come to be the God-man (Isa. 7:14; 9:6) to accomplish redemption (ch. 53) for the fulfillment of God's eternal economy according to the preceding three categories of the books in the Old Testament. They also unveil that the accomplishment of the processed and consummated Triune God in Christ will consummate in the new heaven and new earth (Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1).

E. A Concluding Note

All the above points present us a vivid portrait of the all-inclusive Christ in and for God's eternal economy in the Old Testament. In types, we see that Christ is the centrality and universality of God's eternal economy and the divine blessing to all God's chosen people. In history, we see that the all-inclusive Christ is the God-promised good land which all God's chosen people should take, possess, inherit, and enjoy to the uttermost, even to the level of kingship. In poetry, we see that Christ is the unique perfection for God's chosen people to pursue after and the unique satisfaction for God's chosen people to obtain and enjoy. Then in prophecy we see that the Triune God has become a God-man to accomplish His full redemption for the fulfillment of His eternal economy which will consummate in the new heaven and new earth.

Isaiah prophesied about the new heaven and new earth for Christ to be the centrality and universality in the entire new heaven and new earth as illustrated by the New Jerusalem. In the four sections of the Old Testament Christ is revealed as the centrality and universality of God's economy.

第三篇

圣经安排的顺序（二）

纲目

贰 新约—神永远经纶实际的完成：

- 一 马太福音至约翰福音揭示，三一神经过过程并终极完成，成为包罗万有赐生命的灵：
 - 1 借着祂的成为肉体成了神人。
 - 2 借着祂的人性生活过神人的生活。
 - 3 借着祂包罗万有的死，救赎祂丧失的受造物，并释放祂神圣的生命。
 - 4 借着祂的复活，将祂自己分赐到祂所救赎的选民里面，作他们的生命和一切。
- 二 使徒行传揭示，包罗万有赐生命的灵，作那是神具体化身之基督的实际，扩展祂自己，为着产生神的众召会。
- 三 罗马书至启示录揭示，包罗万有赐生命的灵借着将众召会变化成为那作神长子之基督的形像，而将众召会建造成成为终极完成之三一神的生机体，作基督的身体，这要终极完成于新耶路撒冷，作终极完成之三一神永远的扩大和彰显。

在本篇信息中，我们要来看圣经安排之顺序的第二部分。第一部分说到旧约，第二部分说到新约。

MESSAGE THREE

THE SEQUENCE OF THE ARRANGEMENT OF THE BIBLE (2)

OUTLINE

II. The New Testament—the practical fulfillment of God's eternal economy:

- A. Matthew to John unveil that the Triune God has been processed and consummated to be the all-inclusive life-giving Spirit:
 1. Through His incarnation to become the God-man.
 2. Through His human living to live the God-man's life.
 3. Through His all-inclusive death to redeem His lost creation and to release His divine life.
 4. Through His resurrection to dispense Himself into His redeemed chosen people as their life and everything.
- B. Acts unveils the all-inclusive life-giving Spirit spreading Himself as the reality of Christ, who is the embodiment of God, for the producing of the churches of God.
- C. Romans to Revelation unveil the all-inclusive life-giving Spirit building up the churches into the organism of the consummated Triune God as the Body of Christ, by transforming them into the image of Christ as the firstborn Son of God, which will consummate in the New Jerusalem as the eternal enlargement and expression of the consummated Triune God.

In this message we want to see the second part concerning the sequence of the arrangement of the Bible. The first part covered the Old Testament. The second part covers the New Testament.

贰 新约—神永远经纶实际的完成

我们已经看见，旧约是神永远经纶表征的图画。新约乃是神永远经纶实际的完成。旧约是图画，新约是完成。图画是图像、照片。人可以说他们在录影带上看见一个人，但事实上他们并没有看见那个人；他们所看见的，是那人的影像、图画。后来他们可能很高兴看到他们在录影带上所看到那真实的人。旧约就像录影带。新约是实物；不是图画，乃是完成。在完成的一面那真实的人，与他的影像是完全一样的。新约有二十七卷书，分为三部分：福音书、使徒行传和书信。福音书有四卷，使徒行传是一卷，书信有二十二卷。

一 马太福音至约翰福音

有些基督徒会说，大体上四福音书是告诉我们基督详细的历史，包括祂由童女所生，死于十字架，以及祂的复活。另有些人可能说，福音书以四重的方式启示基督：马太福音启示祂是君王，马可福音启示祂是奴仆，路加福音启示祂是人，约翰福音启示祂是神。虽然这个思想很高，我们愿意更进一步来看四卷福音书那中心、内在的启示。从马太福音至约翰福音中心、内在的启示乃是：三一神经过了种种过程并终极完成，成为包罗万有赐生命的灵。三一神经过了成为肉体、人性生活、死与复活的过程。祂也终极完成成为赐生命的灵。在四福音的末了，在祂复活那一日，祂回到祂的门徒那里，向他们吹入一口气，说，“你们受圣灵。”（约二十 22。）在祂复活之后，基督在我们里面乃是那灵。保罗在林前十五章四十五节说，末后的亚当，就是那具体化身的神，也就是具体化身在人里面的神，成了赐生命的灵。有些反对者争辩说，这意思不是说，耶稣基督就是那灵。他们说，林前十五章四十五节说，末后的亚当成了一个赐生命的灵，不是那赐生命的灵。但不论是“一个”还是“那”，并没有关系。无论我说，“这里有一人，”或是说，“这里有那人，”人仍是人；其间没有什么不同。除了圣灵之外，没有另一个赐人生命的灵。

借着祂的成为肉体成了神人，借着祂的人性生活过神人的生活，借着祂包罗万有的死，救赎祂丧失的受造之物，并释放祂神圣的生命，也借着祂的复活，将祂自己分赐到祂所救

II. THE NEW TESTAMENT—THE PRACTICAL FULFILLMENT OF GOD'S ETERNAL ECONOMY

We have seen that the Old Testament is a figurative portrait of God's eternal economy. The New Testament is the practical fulfillment of God's eternal economy. The Old Testament is a portrait, and the New Testament is a fulfillment. A portrait is a picture, a photo. People may say that they have seen someone on a videotape, but actually they have not seen that person. They have seen his photo, his portrait. Later they may be glad to see the real person whom they saw on the video. The Old Testament is like a video. The New Testament is the real thing. It is not a portrait, but a fulfillment. The person in the fulfillment is exactly the same as his photo. There are twenty-seven books in the New Testament in three sections: the Gospels, the Acts, and the Epistles. The Gospels are of four books; the Acts is one book; and the Epistles are of twenty-two books.

A. Matthew to John

Some Christians would say in general that the four Gospels tell us the detailed history of Christ, including His being born of a virgin, His death on the cross, and His resurrection. Others may say that the Gospels reveal Christ in a fourfold way: in Matthew as a king, in Mark as a slave, in Luke as a man, and in John as God. Although this thought is very high, we want to go further to see the central, intrinsic revelation of the four Gospels. This revelation from Matthew to John is that the Triune God has been processed and consummated to be the all-inclusive life-giving Spirit. The Triune God has been processed through incarnation, human living, death, and resurrection. He was also consummated to be a life-giving Spirit. At the end of the four Gospels, on the day of His resurrection, He came back to His disciples, breathed into them, and said, "Receive the Holy Spirit" (John 20:22). After His resurrection, Christ is in us as the Spirit. In 1 Corinthians 15:45, Paul said that the last Adam, the embodied God, God embodied in a man, became the life-giving Spirit. Some opposers have argued that this does not mean that Jesus Christ is the Spirit. They said that 1 Corinthians 15:45 says that the last Adam became a life-giving Spirit, not the life-giving Spirit. But whether the article is definite or indefinite does not matter. If I say, "Here is a man," or, "Here is the man," a man is still a man. There is no difference. There is not another Spirit who gives life besides the Holy Spirit.

The Triune God has been processed through His incarnation to become the God-man, through His human living to live the God-man's life, through His all-inclusive death to redeem His lost creation and to release His divine life, and through His resurrection

赎的选民里面，作他们的生命和一切，三一神已经经过了过程。因此，这位经过过程并终极完成的三一神，作为包罗万有赐生命的灵，就分赐到祂所拣选、救赎的人里面，作他们的生命和一切。今天基督教里一般的教训，只说到基督是救赎主，却没有说到基督是我们的生命和一切。

二 使徒行传

使徒行传揭示，包罗万有赐生命的灵，作那是神具体化身之基督的实际，扩展祂自己，为着产生神的众召会。当我们相信主耶稣，我们就接受祂到我们里面作那灵。事实上，那灵就是基督，就是基督的实际。

三 罗马书至启示录

现在我们来到新约的末了一段，就是从罗马书至启示录这二十二卷书信。

在四卷福音书里，只有两次提到召会，就是在马太十六章十八节和十八章十七节，但是没有提到基督的身体。使徒行传说到众召会，但也没有提到基督的身体。基督的身体只在书信中提及。事实上，头二十一卷书信揭示基督的身体，而启示录启示新耶路撒冷作为基督身体的终极完成。罗马十二章五节是整本新约第一处提到基督身体的经节。这指明所有的书信都是为着基督的身体。别卷说到基督身体的书信，有哥林多前书、以弗所书，和歌罗西书。罗马书、哥林多前书、以弗所书、和歌罗西书这四卷书，乃是新约主要的书。如果把这四卷书拿走，新约就会变得空洞。

罗马书至启示录揭示，包罗万有赐生命的灵借着将众召会变化成为那作神长子之基督的形像，而将众召会建造成成为终极完成之三一神的生机体，作基督的身体，这要终极完成于新耶路撒冷，作终极完成之三一神永远的扩大和彰显。

当我们告诉人，新约向我们揭示什么时，我们应当告诉他们以上所说，新约作神永远经纶实际之完成的三部分。我们若能背诵这三部分的三个定义，那就更好。

to dispense Himself into His redeemed chosen people as their life and everything. Thus, the processed, consummated Triune God as the all-inclusive life-giving Spirit is dispensed into His chosen, redeemed people to be their life and everything. The general teaching in today's Christianity says only that Christ is the Redeemer, not that Christ is our life and everything.

B. Acts

Acts unveils the all-inclusive life-giving Spirit spreading Himself as the reality of Christ, who is the embodiment of God, for the producing of the churches of God. When we believed in the Lord Jesus, we received Him into us as the Spirit. Actually that Spirit is Christ, the reality of Christ.

C. Romans to Revelation

Now we come to the last section of the New Testament, the twenty-two Epistles from Romans to Revelation.

In the four Gospels the church is mentioned only twice, in Matthew 16:18 and 18:17, but the Body of Christ is not mentioned. Acts speaks of the churches, but also does not mention the Body of Christ. The Body of Christ is mentioned only in the Epistles. Actually, the first twenty-one Epistles unveil the Body of Christ, whereas Revelation reveals the New Jerusalem as the consummation of the Body of Christ. Romans 12:5 is the first verse in the entire New Testament that mentions the Body of Christ. This indicates that all the Epistles are for the Body of Christ. Other Epistles that speak of the Body of Christ are 1 Corinthians, Ephesians, and Colossians. These four books—Romans, 1 Corinthians, Ephesians, and Colossians—are the master books of the New Testament. If these books were taken away, the New Testament would become empty.

Romans to Revelation unveil the all-inclusive life-giving Spirit building up the churches into the organism of the consummated Triune God as the Body of Christ, by transforming them into the image of Christ as the firstborn Son of God, which will consummate in the New Jerusalem as the eternal enlargement and expression of the consummated Triune God.

When we tell people what the New Testament unveils we should tell them what we have spoken of above concerning its three sections as the practical fulfillment of God's eternal economy. It would be very good if we were able to recite the three definitions of these three sections.

第四篇

如何从圣经得着启示， 并借着启示看见异象

读经：以弗所书六章十七至十八节，一章十七至十八节，使徒行传二十六章十六至十九节，十六章九至十节，一章八节，十章十七至二十节。

纲目

壹 如何从圣经得着启示：

一 读圣经并了解其中事实的内容：

- 1 熟悉经文。
- 2 借助于原文—希伯来文和希腊文。
- 3 借着学习认识预表—表征和影儿。

二 借着祷告操练我们的灵接触主，而得着神圣的启示—弗六 17～18。

- 1 不是凭我们天然的领悟力。
- 2 不是凭我们奇异的想像。
- 3 乃是凭智慧和启示的灵—弗一 17。
- 4 借着多祷告接触主。

贰 如何借着神圣的启示看见异象：

一 借着神圣之光的照明—弗一 18 上。

二 借着在我们的灵里重温神圣的启示来接触主。

三 借着得着属灵的视力—弗一 18 上。

四 神圣的异象主要的是关于神的行动—徒二六 16～19，十六 9～10，一 8，十 17～20。

MESSAGE FOUR

THE WAY TO RECEIVE REVELATION FROM THE HOLY WORD AND SEE VISION THROUGH REVELATION

Scripture Reading: Eph. 6:17-18; 1:17-18; Acts 26:16-19; 16:9-10; 1:8; 10:17-20

OUTLINE

I. The way to receive revelation from the holy Word:

A.To read the holy Word and apprehend its contents in facts:

- 1.To be familiar with the text.
- 2.By the help of the original text—Hebrew and Greek.
- 3.By learning to know the types—figures and shadows.

B.To receive the divine revelation by exercising our spirit to contact the Lord through pray-reading—Eph. 6:17-18:

- 1.Not by our natural understanding ability.
- 2.Not by our fanciful imaginations.
- 3.But by the spirit of wisdom and revelation—Eph. 1:17.
- 4.Through much prayer in contacting the Lord.

II. The way to see vision through the divine revelation:

A.Through the enlightenment of the divine light—Eph. 1:18b.

B.By contacting the Lord through the reviewing of the divine revelation in our spirit.

C.By having the spiritual sight—Eph. 1:18a.

D. The divine vision is mostly concerning God's move—Acts 26:16-19; 16:9-10; 1:8; 10:17-20.

在本篇信息中，我们要来看如何从圣经得着启示，并借着启示看见异象。

壹 如何从圣经得着启示

一 读圣经并了解其中事实的内容

1 熟悉经文

我们要从圣经得着启示，就必须读圣经，并了解其中事实的内容。我们若要从创世记一章得着启示，就必须先读懂这一章，并记住这一章的事实。我们必须知道，创世记一章是神创造的记载。最终，神造了人，并把这人摆在生命树跟前。这些事实都非常的重要。

2 借助于原文——希伯来文和希腊文

我们要了解事实，就需要借助于原文——希伯来文和希腊文。没有一本圣经的翻译是完美无缺的。所以若是可能，我们应当研读旧约的语言——希伯来文，以及新约的语言——希腊文。我们也可借助于一些新旧约的字义研究。

3 借着学习认识预表

我们也需要学习认识圣经中的预表——表征和影儿。旧约满了预表。在创世记一章，几乎每一样东西都是基督的预表。罗马十五章十四节告诉我们，亚当是基督的预像。雅歌这卷书短短的八章中，满了表征和影儿。在这卷书里，基督是凤仙花、（一14、）没药（13）和苹果树。（二3。）最后，基督来作葡萄树，（约十五1，）至终作生命树。（创二9，启二二2。）

二 借着祷读操练我们的灵接触主，而得着神圣的启示

1 不是凭我们天然的领悟力

首先，我们需要读圣经，了解其内容。读是用我们的心思。然后我们需要借着祷读操练我们的灵接触主，而不是凭我们天然的领悟力，来得着神圣的启示。（弗六17～18。）在六〇年代初期，当我到美国供应主的话时，许多人告诉我，他们从未听说过人的灵。那使我非常惊讶。如果我们不知道我们有灵，也不知道如何操练、运用我们的

In this message we want to see the way to receive revelation from the holy Word and see vision through revelation.

I. THE WAY TO RECEIVE REVELATION FROM THE HOLY WORD

A. To Read the Holy Word and Apprehend Its Contents in Facts

1. To Be Familiar with the Text

To receive revelation from the holy Word, we must read the Word and apprehend its contents in facts. If we want to receive revelation from Genesis 1, we first have to read this chapter with our understanding and with our memory to apprehend the contents. We have to know that Genesis 1 is a record of God's creation. Eventually, God created man and put this man in front of the tree of life. These facts are very important.

2. By the Help of the Original Text— Hebrew and Greek

To apprehend the facts we need the help of the original text in Hebrew and Greek. No translation of the Bible is perfect. This is why, if possible, we should study Hebrew, the Old Testament language, and Greek, the New Testament language. We can also use the help of certain word studies of the Old and New Testaments.

3. By Learning to Know the Types

We also need to learn to know the types—figures and shadows—in the Bible. The Old Testament is full of types. Nearly everything in Genesis 1 is a type of Christ. Romans 5:14 tells us that Adam is a type of Christ. The Song of Songs, a short book of eight chapters, is full of figures and shadows. In this book Christ is the henna flower (1:14), the myrrh (v. 13), and the apple tree (2:3). Eventually, Christ came to be the vine tree (John 15:1), and ultimately the tree of life (Gen. 2:9; Rev. 22:2).

B. To Receive the Divine Revelation by Exercising Our Spirit to Contact the Lord through Pray-reading

1. Not by Our Natural Understanding Ability

First, we need to read the holy Word to apprehend its contents. To read is by our mind. Then we need to receive the divine revelation, not by exercising our natural understanding ability, but by exercising our spirit to contact the Lord through pray-reading (Eph. 6:17-18). When I came to the United States to minister the word in the early sixties, many people told me that they had never before heard about the human spirit. That shocked me. If we do not know that we have a spirit or how to exercise, to

灵，我们就无法从圣经得着启示。我们若不操练灵，圣经就只是字句，只是事实，不能成为我们的启示。但我们若操练我们的灵，写下来的话就成为属灵的话，成为那是灵的话，不是由我们的心思所领受，乃是由我们的灵所领受。

我们必须操练我们的灵接触主，因为主自己就是话。（约一1。）话就是神，这话乃是神的呼出，也就是那灵。（提后三16，弗六17。）我们必须借着祷读，操练灵接触主。操练灵、接触主和祷读，三者必须加在一起。

“祷读”这辞是根据以弗所六章十七至十八节，那里说，我们要借着各样的祷告，时时在灵里祷告，好接受神的话，这话就是那灵。在这两节里，我们有话、神的灵、以及我们祷读时所操练的灵。启示来自接受神的话，不仅借着心思领悟，更是借着祷读神的话，用操练的灵接触主。当我们祷读时，我们必须操练我们的灵。这样，我们才会得着启示。

2 不是凭我们奇异的想像

我们接受神圣的启示，不是凭我们天然的领悟力，也不是凭我们奇异的想像。有些基督徒，特别是安息日会的人，凭着他们的想像来明白圣经的一些部分。创立基督复临安息日会的怀特女士（Mrs. White）告诉人，基督要在某一天回来。他们中间有些人便预备在那一天迎见基督，但是基督并没有来。她也错误的教导说，基督徒应当守旧约的安息日。

3 乃是凭智慧和启示的灵

我们接受神圣的启示，不是凭这样奇异的想像，乃是凭以弗所一章十七节所说智慧和启示的灵。这里的灵是调和的灵，就是神的灵调和着人的灵。感谢神，今天在宇宙中不仅有神的灵或人的灵，也有调和的灵。神与人能调和在一起成为一灵。（林前六17。）基本上说，接受启示的路乃是借着调和的灵，也就是说，借着神的灵内住于人的灵。这调和的灵称为智慧的灵，是为着使我们能领悟的。如果我们得着启示，我们就需要智慧来解释并领悟这启示。

use, our spirit, we cannot receive revelation from the holy Word. Without the exercise of the spirit, the holy Word remains only in letters, in facts, but it cannot be a revelation to us. But if we exercise our spirit, the written Word becomes the spiritual word, the word which is the Spirit, to be received not by our mind but by our spirit.

We have to exercise our spirit to contact the Lord because the Lord Himself is the Word (John 1:1). The Word, which is God, is God's breathing, the Spirit (2 Tim. 3:16; Eph. 6:17). We must exercise the spirit to contact the Lord through pray-reading. Exercising our spirit, contacting the Lord, and pray-reading must be added together.

The term pray-read is based upon Ephesians 6:17-18, which says that we are to receive the word of God, which word is the Spirit, by means of all kinds of prayer, praying at every time in spirit. In these verses, we have the word, the Spirit of God, and our spirit exercised in pray-reading. Revelation comes from receiving the word, not just by the mind to understand it, but by the spirit exercised to contact the Lord through pray-reading it. When we pray-read, we have to exercise our spirit. Then we will receive revelation.

2. Not by Our Fanciful Imaginations

We receive the divine revelation not by our natural understanding ability or by our fanciful imaginations. Some Christians, especially those who are Seventh-day Adventists, understand parts of the Bible by exercising their imagination. Mrs. White, who established the Seventh-day Adventists, told people a specific date on which Christ would return. Some of them prepared to receive Christ on that date, but He did not come. She also wrongly taught that Christians should keep the Sabbath day of the Old Testament.

3. By the Spirit of Wisdom and Revelation

We cannot receive the divine revelation through such fanciful imaginations. Instead, we receive it by the spirit of wisdom and revelation, spoken of in Ephesians 1:17. The spirit here is the mingled spirit, the divine Spirit mingled with the human spirit. Thank God that today in the universe there is not only the divine Spirit or only the human spirit but also the mingled spirit. God and man can be mingled together as one spirit (1 Cor. 6:17). Basically, the way to receive revelation is by the mingled spirit, that is, by the divine Spirit indwelling the human spirit. This mingled spirit is called the spirit of wisdom. This is for our understanding. If we have a revelation, we need the wisdom to interpret and understand it.

4 借着多祷告接触主

我们要从圣言接受启示，也需要借着多祷告接触主。走路如何是操练我们的腿最好的路，祷告也是操练我们的灵最好的路。没有什么能比祷告更操练我们的灵。我们越祷告主的话，就越有光。借着祷告，我们摸着话，摸着神的灵，也摸着我们的灵。神的灵就是基督，基督就是神。神、话、灵、基督、和我们的灵，借着祷告调和在一起，就使我们能领受启示。

贰 如何借着神圣的启示看见异象

一 借着神圣之光的照明

我们必须先有启示。然后那个启示在神圣之光的照明之下，（弗一 18 上，）就成为异象。

为了说明这事，让我们来看雅歌五至六章里的异象。在这卷书里我们能看见，基督的佳偶借着活在基督的升天里，作在复活里神的新造，而得以在生命上成熟并丰富，成为基督的园子。（五 1。）她也成为神在诸天里的圣所。（六 4。）因此，她是基督在地上的园子，也是神在诸天里的圣所。园子着重于基督生命的丰富，有各种美丽的树和芬芳的香品。神在诸天里的圣所，指明基督的生命也有建造的元素。

在诸天里的圣所有一层幔子，将圣所分为两部分；外面的部分是圣所，里面的部分是至圣所，就是神自己所在之处。我们可能活在圣所里，但仍然没有活在幔内，没有活在至圣所里。所以基督呼召我们，要我们在幔内，就是在神所在之处生活。至圣所就是神自己，也是我们的灵。

当寻求者进到幔内，她就成了像日月一样的天上光体，成为神的光在宇宙中的照耀。（六 10 上。）她也成为威武的军队，（10 下，）打那在以弗所六章的属灵争战。最终，她成了书拉密女。（歌六 13。）“书拉密女”这名是“所罗门”的女性写法，指明她已成了所罗门的复本。因此，这位基督的寻求者并基督的佳偶成了五样东西：园子、神的圣所、天上的光体、威武的军队、和书拉密女。新耶路撒冷乃是真正并终极完成的书拉密女。这是我们借着神圣之光的照明，所得着的启示。

4. Through Much Prayer in Contacting the Lord

To receive revelation from the holy Word we also need much prayer in contacting the Lord. Just as walking is the best way to exercise our legs, prayer is the best way to exercise our spirit. Nothing exercises our spirit as much as prayer does. The more prayer we have over the word, the more the light comes. Through prayer, we touch the word, the Spirit of God, and our spirit. The Spirit of God is Christ, and Christ is God. God, the word, the Spirit, Christ, and our spirit are blended together through prayer so that we can receive revelation.

II. THE WAY TO SEE VISION THROUGH THE DIVINE REVELATION

A. Through the Enlightenment of the Divine Light

We must have the revelation first. Then that revelation under the enlightenment of the divine light (Eph. 1:18b) becomes a vision.

In order to illustrate this, let us consider the vision in chapters five and six of Song of Songs. In this book we can see that the lover of Christ, through living in Christ's ascension as God's new creation in resurrection, becomes mature and rich in life to be a garden to Christ (5:1). She also becomes the sanctuary of God in the heavens (6:4). Thus, she is a garden to Christ on the earth and a sanctuary of God in the heavens. The garden stresses the riches of Christ's life with all kinds of beautiful trees and fragrant spices. The sanctuary of God in the heavens indicates that Christ's life also has a building element.

The sanctuary in the heavens has a veil separating it into two parts; the outer part is the Holy Place, and the inner part is the Holy of Holies, where God Himself is. We may live in the sanctuary of God, yet still not be living within the veil, in the Holy of Holies. So there is a calling of Christ asking us to live within the veil where God is. The Holy of Holies is both God Himself and our spirit.

When the seeker enters within the veil, she becomes like the heavenly bodies, the moon and the sun, to be the shining of God's light in the universe (6:10a). She also becomes a terrible army (v. 10b) to fight the spiritual warfare seen in Ephesians 6. Ultimately, she becomes a Shulamite (S.S. 6:13). The name Shulamite is the feminine form of Solomon, indicating that she has become Solomon's duplication. Thus, the seeker and lover of Christ becomes five things: the garden, the sanctuary of God, the heavenly bodies, the terrible army, and the Shulamite. The New Jerusalem is the real and consummate Shulamite. This is the vision we can receive through being enlightened by the divine light.

我们必须成为有基督生命之丰富的园子，给祂享受。然后我们必须成为神的圣所，作神的建造。我们也必须经过十字架的对付，使我们能在神至圣所的幔内生活。然后我们成为天上照耀的光体。我们不仅是圣别的，也是属天的，像神是属天的一样。这样的人乃是神的得胜者。这些得胜者是威武的军队，要击败神所有的仇敌，如在以弗所六章所看见的。这要引进书拉密女所预表的新耶路撒冷。新耶路撒冷一面是神的居所，一面是基督的妻子，就是书拉密女。基督的妻子与基督联结成为新耶路撒冷，作神的彰显；那就是终极完成的书拉密女。借此我们能看见，雅歌包括了整本新约圣经。

二 借着在我们的灵里重温神圣的启示来接触主

我得着雅歌五至六章里的异象，乃是借着接触主，一再重温神圣的启示。我们在我们的灵里与主是一，所以我们的灵里同着主重温神圣的启示。这样，光就要照耀，把异象带给我们。否则，我们最多不过得着启示，而没有异象。我们在灵里同着主自己一再重温神圣的启示之后，就会有更多的光，也就会有异象给我们看见。

三 借着得着属灵的视力

我们需要看见异象的能力，这看见的能力就是视力。保罗在以弗所一章十八节祷告，愿我们的心眼得着光照，使我们能看见。我们不仅需要光，也需要视力。在我们面前可能有美景，但若没有光，我们就看不见这景象。有了光，就可以看见。但我们若没有视力，我们仍然无法看见。我们需要启示加上光，加上视力。光来自神；视力是在我们里面。启示加上神圣的光和我们的视力，就带给我们异象。

四 神圣的异象主要的是关于神的行动

使徒行传给我们看见，神圣的异象主要的是关于神的行动。保罗看见天上的异象，在这异象里，神嘱咐保罗要有所行动，向外邦世界传福音。（二六 16～19。）保罗也看见马其顿人向他呼唤的异象。他就立即转离亚西亚，渡海到欧洲东南角的马其顿去。（十六 9～10。）那是一个行动。主在行传一章告诉门徒，他们要领受圣灵，在耶路撒冷、犹太全地、撒

We have to become a garden with the riches of Christ's life for His enjoyment. Then we must become a sanctuary of God to be God's building. We also have to pass through the dealing of the cross so we can live within the veil in God's Holy of Holies. Then we become like the shining heavenly bodies. We are not only sanctified but also heavenly like God is. Such ones are God's overcomers. These overcomers are a terrible army to fight down all the enemies of God as seen in Ephesians 6. This will usher in the New Jerusalem, typified by the Shulammite. The New Jerusalem, on the one hand, is God's dwelling place, and on the other hand, is Christ's wife, the Shulammite. The wife of Christ and Christ are joined together to be the New Jerusalem for God's expression. That is the consummated Shulammite. By this we can see that the Song of Songs covers the entire New Testament.

B. By Contacting the Lord through the Reviewing of the Divine Revelation in Our Spirit

I received the vision in Song of Songs 5 and 6 through reviewing the divine revelation again and again by contacting the Lord. We are one with the Lord in our spirit, so we must review the divine revelation in our spirit with the Lord. Then the light shines to bring us the vision. Otherwise, at most we can have only revelation but no vision. After we review the divine revelation again and again in our spirit with the Lord Himself, more light comes, and the vision is here for us to see.

C. By Having the Spiritual Sight

We need the ability to see the vision, and the seeing ability is the sight. Paul prayed in Ephesians 1:18 that the eyes of our heart would be enlightened that we might see. We need not only the light but also the sight. There may be some wonderful scenery in front of us, but without the light, we cannot see a vision of this scenery. When the light comes, the vision is here. But if we do not have the sight, we will still not be able to see. We need the revelation plus the light plus the sight. The light comes from God; the sight is within us. The revelation plus the divine light with our sight brings us the vision.

D. The Divine Vision Being Mostly concerning God's Move

The book of Acts shows that the divine vision is mostly concerning God's move. Paul saw a heavenly vision, and in this vision God charged Paul to move to preach the gospel to the Gentile world (Acts 26:16-19). Paul also saw a vision of a Macedonian calling him. Right away he moved from Asia across the sea to Macedonia, the southeastern part of Europe (16:9-10). That was a move. In Acts 1 the Lord told the disciples that they would receive the Spirit to witness for Him from Jerusalem through Judea and

玛利亚，直到地极，作祂的见证人。（8。）行传十章记载彼得在祷告时得着的异象。（9～16，参 17～20。）在那个异象里，神嘱咐彼得要借着一个名叫哥尼流的义大利百夫长，行动到外邦人那里。这给我们看见，我们从主所得的异象，会使我们有行动。我们的行动乃是照着我们所看见的异象。

Samaria to the uttermost part of the earth (v. 8). Acts 10 records the vision which Peter received while he was praying (vv. 9-16; cf. 17-20). In that vision God charged Peter to move to the Gentiles through an Italian centurion named Cornelius. This shows that the vision we receive from the Lord will cause us to move. We move according to the vision we have seen.

第五篇

从圣经得着启示 以及借着启示 看见异象的例证（一）

读经：创世记一章。

纲目

壹 事实：

- 一 神创造诸天和地，而地变为荒废空虚—创—1～2 上。
- 二 神借着祂的灵、祂的话、和祂的光，恢复并重造宇宙—2 节下～31 节：
 - 1 头一日光来了，把光（昼）暗（夜）分开—3～5 节。
 - 2 第二日神造出空气，将诸水分开—6～8 节。
 - 3 第三日神将天下的水聚在一处，使旱地露出来，又叫地发生青草、菜蔬、并结果子的树木—9～13 节。
 - 4 第四日神造了较强的光—日、月和众星—14～19 节。
 - 5 第五日神造了海中的水生活物，和空中的飞鸟—20～23 节。
 - 6 第六日神造了野兽、牲畜、昆虫和爬物；最后，神照着自己的形像，按着自己的样式造人，使他们管理祂一切的造物—24～31 节。

MESSAGE FIVE

ILLUSTRATIONS OF RECEIVING REVELATION FROM THE HOLY WORD AND SEEING VISION THROUGH REVELATION (1)

Scripture Reading: Gen. 1

OUTLINE

I. The facts:

- A. God created the heavens and the earth, and the earth became waste and void—vv. 1-2a.
- B. God restored and remade the universe by His Spirit, His word, and His light—vv. 2b-31:
 1. On the first day light came to divide the light (day) from the darkness (night)—vv. 3-5.
 2. On the second day God made the firmament to divide the waters from the waters—vv. 6-8.
 3. On the third day God gathered the waters under the heavens together unto one place, the dry land emerged, and the grass, herbs, and fruit trees were brought forth—vv. 9-13.
 4. On the fourth day God made the stronger lights—sun, moon, and stars—vv. 14-19.
 5. On the fifth day God created the aquatics in the seas and the birds in the air—vv. 20-23.
 6. On the sixth day God made the beasts, the cattle, the insects, and the creeping things, and lastly, He created man in His image and after His likeness to rule over all His created things—vv. 24-31.

貳 启示：

- 一 神的创造乃是按着祂的定旨，为着完成祂的经纶。（启四 11，弗一 10。）
- 二 神的创造乃是祂的见证，为使人认识祂并寻求祂。（诗十九 1～2，罗一 20，徒十四 15，17，十七 24～27。）
- 三 神的创造乃是借着基督，（约一 3，西一 16，）就是三一神的具体化身，作那是祂实际的那灵，作那是神解释之神的话，（约一 1，）并作光。
- 四 旱地预表基督从死水中复活、露出，好产生各样的生命：
 - 1 植物生命预表基督生命追测不尽之丰富的丰富彰显：
 - a 显于它们悦人眼目的美丽，（创二 9，）它们的馨香，（歌一 12～13，）并它们对人和动物的滋养。（创一 29～30。）
 - b 显于基督作树、（创二 9，出十五 23～25，歌二 3，结三四 29，赛十一 1，约十五 1，5，启二二 2，）作花、（歌一 14，）作人的食物、（约六 9，13，太十四 19～20，十五 36～37，26～27，启二 7，17，）并作献给神的供物。（利二 1～3，14。）
 - 2 海里的动物生命预表基督生命的丰富：
 - a 显于祂在生活中胜过死亡（咸水）的能力。
 - b 显于祂用祂的丰富喂养人。（约六 9 上，二一 9。）
 - 3 空中的动物生命预表基督生命的丰富：

II. Revelation:

- A. God's creation was made according to His will for the accomplishment of His economy (Rev. 4:11; Eph. 1:10).
- B. God's creation is His testimony for man to know Him and seek after Him (Psa. 19:1-2; Rom. 1:20; Acts 14:15, 17; 17:24-27).
- C. God's creation was through Christ (John 1:3; Col. 1:16), the embodiment of the Triune God, as the Spirit who is His reality, as the Word of God which is the definition of God (John 1:1), and as the light.
- D. The dry land typifies Christ resurrected, emerged, from the waters of death to produce all kinds of life:
 1. The plant life typifies the rich expression of the unsearchable riches of the life of Christ:
 - a. In its beauty for man's sight (Gen. 2:9), in its fragrance (S.S. 1:12-13), and in its nourishing man and animals (Gen. 1:29-30).
 - b. In Christ being the trees (Gen. 2:9; Exo. 15:23-25; S.S. 2:3; Ezek. 34:29; Isa. 11:1; John 15:1, 5; Rev. 22:2), the flowers (S.S. 1:14), the food for man (John 6:9, 13; Matt. 14:19-20; 15:36-37, 26-27; Rev. 2:7, 17), and the offerings to God (Lev. 2:1-3, 14).
 2. The animal life in the sea typifies the riches of the life of Christ:
 - a. In the power that overcomes death (salt water) in His living.
 - b. In feeding man with His riches (John 6:9a; 21:9).
 3. The animal life in the air typifies the riches of the life of Christ:

a 显于基督作鹰，把神所救赎的人背负到祂的目的地。（出十九 4，申三二 11～12，赛四十 31，启十二 14。）

b 显于基督作斑鸠或鸽子，为着神子民的罪献给神。（利一 14，五 7。）

4 地上的走兽和牲畜预表基督生命的丰富：

a 显于基督作狮子，（创四九 8～9，启五 5，）为神的经纶争战。

b 显于基督作羊和牛，献给神，为着成就神完全的救赎。（利一 2～3，10，三 1，6，12，四 3，五 6，约一 29，彼前一 19，启五 6～8，12～13，十二 11，二一 9，23，二二 1，3。）

五 人预表基督（创一 26～28，罗五 14，林前十五 45，诗八 4～8，来二 6～9）：

1 作一切受造之物的头。（林前十一 3。）

2 在神的形像和样式上作神的彰显。（来一 3，林后四 4，西一 15。）

3 代表神管理神所造的万有。（创一 28。）

六 神的创造是以生命为中心，为要达到彰显神并代表神的目标。

叁 异象：

一 有异象看见神照着祂的定旨，井然有序的创造诸天和地，以致晨星一同歌唱，神的众子也都欢呼。（伯三八 7。）但神的仇敌撒但背叛神，（赛十四 13～14，结二八 15～18，）神就审判因撒但背叛而受玷污的宇宙，（伯九 5～7，）地也变为荒废空虚。（创一

a. In Christ as the eagle for carrying God's redeemed to His destination (Exo. 19:4; Deut. 32:11-12; Isa. 40:31; Rev. 12:14).

b. In Christ as the turtledoves or pigeons for offering to God for the sins of God's people (Lev. 1:14; 5:7).

4. The beasts and the cattle on the land typify the riches of the life of Christ:

a. In Christ as the lion (Gen. 49:8-9; Rev. 5:5) to fight for God's economy.

b. In Christ as the sheep and oxen for offering to God for the fulfillment of God's full redemption (Lev. 1:2-3, 10; 3:1, 6, 12; 4:3; 5:6; John 1:29; 1 Pet. 1:19; Rev. 5:6-8, 12-13; 12:11; 21:9, 23; 22:1, 3).

E. Man typifies Christ (Gen. 1:26-28; Rom. 5:14; 1 Cor. 15:45; Psa. 8:4-8; Heb. 2:6-9):

1. As the head of all creation (1 Cor. 11:3).

2. As God's expression in God's image and likeness (Heb. 1:3; 2 Cor. 4:4; Col. 1:15).

3. Representing God to rule over all things created by God (Gen. 1:28).

F. God's creation is centered on life to reach the goal of expressing and representing God.

III. Visions:

A. A vision to see that God created the heavens and the earth in order according to His purpose so that the morning stars sang together and all the sons of God shouted for joy (Job 38:7). But God's enemy Satan rebelled against God (Isa. 14:13-14; Ezek. 28:15-18), God judged the universe defiled by Satan's rebellion (Job 9:5-7), and the earth became waste and void (Gen. 1:2). Then God restored the

2。)然后神恢复被定罪的宇宙，主要是恢复那预表基督作神经纶之中心的地，为着产生各样的生命，好完成祂的经纶—创一1～5。

二 有异象看见由地所预表的基督，作神经纶的中心和普及，从死水中复活、露出，照着祂生命的丰富，产生不同方面的生命；这些不同方面的生命由植物生命，海里和空中的动物生命，地上的走兽和牲畜，以及与神是一、彰显并代表神之人的生命所预表—创一6～28。

三 有异象看见三一神，在作祂具体化身的基督里，把人作成属神的人，与祂是一，得着繁增并复制，为要产生基督的身体，作祂的扩大和配偶，如创世记二章所描绘的；这要终极完成于新耶路撒冷—创一26～28。

condemned universe mainly to restore the land, typifying Christ as the center of God's economy, for the producing of all kinds of life for the accomplishment of His economy—Gen. 1:1-5.

B. A vision to see that Christ, typified by the land, as the centrality and universality of God's economy, resurrected, emerged, from the waters of death to produce, according to the riches of His life, lives in different aspects, typified by the plant life, the animal life in the sea and in the air, the beasts and cattle on the land, and the life of man to be one with God, expressing and representing God—Gen. 1:6-28.

C. A vision to see that the Triune God, in Christ as His embodiment, made man God's man, one with Him to be multiplied and duplicated for producing the Body of Christ as His enlargement and counterpart, as illustrated in the next chapter, which will consummate in the New Jerusalem—Gen. 1:26-28.

在本篇信息中，我们要开始从创世记一章里的事实、启示和异象，来看从圣经得着启示以及借着启示看见异象的例证。

壹 事实

首先，我们必须熟悉圣经内容的事实。

一 神创造诸天和地

创世记一章的事实开始于神创造诸天和地，而地变为荒废空虚。（1～2上。）

二 神借着祂的灵、祂的话、和祂的光，恢复并重造宇宙

神借着祂的灵、祂的话、和祂的光，恢复并重造宇宙。（2下～31。）头一日，光来了，把光（昼）暗（夜）分开。（3～5。）第二日，神造出空气，将诸水分开。（6～8。）第三日，神将天下的水聚在一处，使旱地露出来，又叫地发生青草、菜蔬、并结果子的树木。（9～13。）第四日，神造了较强的光一日、月和众星。（14～19。）第五日，神造了海中的水生活物，和空中的飞鸟。（20～23。）第六日，神造了野兽、牲畜、昆虫和爬物；最后，神照着自己的形像，按着自己的样式造人，使他们管理祂一切的造物。（24～31。）这些都是记载在创世记一章的事实。任何一个仔细阅读的人，都能得着这些事实。但圣经不只是一本事实的书，更是一本启示的书。因此，我们必须学习如何借着话中的事实，得着启示。

贰 启示

一 神的创造乃是按着祂的定旨

创世记一章启示，神的创造乃是按着祂的定旨，为着完成祂的经纶。（启四11，弗一10。）

二 神的创造乃是祂的见证

创世记一章也启示，神的创造乃是祂的见证，为使人认识祂并寻求祂。（诗十九1～2，罗一20，徒十四15，17，十七24～27。）

In this message we want to begin to see illustrations of receiving revelation from the holy Word and seeing vision through revelation by considering the facts, the revelation, and the visions in Genesis 1.

I. THE FACTS

First, we must be familiar with the facts of the contents of the Bible.

A. God Creating the Heavens and the Earth

The facts in Genesis 1 begin with God creating the heavens and the earth, and the earth becoming waste and void (vv. 1-2a).

B. God Restoring and Remaking the Universe by His Spirit, His Word, and His Light

God restored and remade the universe by His Spirit, His word, and His light (vv. 2b-31). On the first day light came to divide the light, day, from the darkness, night (vv. 3-5). On the second day God made the firmament to divide the waters from the waters (vv. 6-8). On the third day God gathered the waters under the heavens together unto one place, the dry land emerged, and the grass, herbs, and fruit trees were brought forth (vv. 9-13). On the fourth day God made the stronger lights—sun, moon, and stars (vv. 14-19). On the fifth day God created the aquatics in the seas and the birds in the air (vv. 20-23). On the sixth day God made the beasts, the cattle, the insects, and the creeping things, and lastly, He created man in His image and after His likeness to rule over all His created things (vv. 24-31). These are the facts recorded in Genesis 1. Anyone who can read carefully can get these facts. But the Bible is more than a book of facts. It is a book of revelation. Thus, we have to learn how to receive revelation through the facts of the Word.

II. REVELATION

A. God's Creation Being according to His Will

Genesis 1 reveals that God's creation was made according to His will for the accomplishment of His economy (Rev. 4:11; Eph. 1:10).

B. God's Creation Being His Testimony

Genesis 1 also reveals that God's creation is His testimony for man to know Him and seek after Him (Psa. 19:1-2; Rom. 1:20; Acts 14:15, 17; 17:24-27).

三 神的创造乃是借着基督

创世记一章给我们看见，神的创造乃是借着基督，（约一3，西一16，）就是三一神的具体化身，作那是祂实际的那灵，作那是神解释之神的话，（约一1，）并作光。那灵、话和光，乃是神用以创造天地的凭借。基督是那灵，就是神的实际；基督是话，就是神的说话；基督也是光，就是神的照耀。不仅如此，那灵属于生命，话属于生命，光也属于生命。

四 旱地预表基督从死水中复活、露出，好产生各样的生命

在创世记一章，第三日露出的旱地，预表基督从死水中复活、露出，好产生各样的生命。

1 植物生命

植物生命预表基督生命追测不尽之丰富的丰富彰显，显于它们悦人眼目的美丽，（创二9，）它们的馨香，（歌一12～13，）并它们对人和动物的滋养。（创一29～30。）植物生命也预表基督生命丰富的彰显，显于基督作树、（创二9，出十五23～25，歌二3，结三四29，赛十一1，约十五1，5，启二二2，）作花、（歌一14，）作人的食物、（约六9，13，太十四19～20，十五36～37，26～27，启二7，17，）以及作献给神的供物。（利二1～3，14。）基督曾用五饼二鱼吃饱五千人。饼是从植物生命来的，所以是给人作食物的。素祭是用麦的细面作成，给神的子民在与神的交通中作食物吃的。

2 海里的动物生命

海里的动物生命预表基督生命的丰富，显于祂在生活中胜过死亡（咸水）的能力。海水是咸水，但鱼仍能活在其中。那是基督的生命在我们里面的图画，表明我们能生活在这世界里，抵挡一切盐分，就是死的事物。在海里的动物生命，也表明基督生命的丰富，显于祂用祂的丰富喂养人。（约六9上，二一9。）

3 空中的动物生命

空中的动物生命预表基督生命的丰富，显于基督作鹰，把神所救赎的人背负到祂的目的地；（出十九4，申三二

C. God's Creation Being through Christ

Genesis 1 shows that God's creation was through Christ (John 1:3; Col. 1:16), the embodiment of the Triune God, as the Spirit who is His reality, as the Word of God which is the definition of God (John 1:1), and as the light. The Spirit, the Word, and the light were the instruments used by God to create the heavens and the earth. Christ is the Spirit, the reality of God; Christ is the Word, the speaking of God; and Christ is the light, the shining of God. Furthermore, the Spirit is of life, the Word is of life, and the light is of life.

D. The Dry Land Typifying Christ Resurrected, Emerged, from the Waters of Death to Produce All Kinds of Life

In Genesis 1 the dry land emerging on the third day typifies Christ resurrected, emerged, from the waters of death to produce all kinds of life.

1. The Plant Life

The plant life typifies the rich expression of the unsearchable riches of the life of Christ in their beauty for man's sight (Gen. 2:9), in their fragrance (S.S. 1:12-13), and in their nourishing man and animals (Gen. 1:29-30). The plant life also typifies the rich expression of Christ's life in Christ being the trees (Gen. 2:9; Exo. 15:23-25; S.S. 2:3; Ezek. 34:29; Isa. 11:1; John 15:1, 5; Rev. 22:2), the flowers (S.S. 1:14), the food for man (John 6:9, 13; Matt. 14:19-20; 15:36-37, 26-27; Rev. 2:7, 17), and the offerings to God (Lev. 2:1-3, 14). Christ fed five thousand with five loaves and two fish. The loaves are from the plant life, so that is the food for man. Also, the meal offering is made of fine flour of wheat for God's people to eat as their food in their fellowship with God.

2. The Animal Life in the Sea

The animal life in the sea typifies the riches of the life of Christ in the power that overcomes death (salt water) in His living. The water in the sea is salt water, but the fish still can live in it. That is a picture of Christ's life in us, showing that we can live in this world against all the salt, the things of death. The animal life in the sea also shows the riches of Christ's life in feeding man with His riches (John 6:9a; 21:9).

3. The Animal Life in the Air

The animal life in the air typifies the riches of the life of Christ in Christ as the eagle for carrying God's redeemed to His destination (Exo. 19:4; Deut. 32:11-12; Isa. 40:31;

11～12，赛四十31，启十二14；）也显于基督作斑鸠或鸽子，为着神子民的罪献给神。（利一14，五7。）

4 地上的走兽和牲畜

地上的走兽和牲畜预表基督生命的丰富，显于基督作征服一切的狮子，（创四九8～9，启五5，）为神的经纶争战；也显于基督作羊和牛，献给神，为着成就神完全的救赎。（利一2～3，10，三1，6，12，四3，五6，约一29，彼前一19，启五6～8，12～13，十二11，二一9，23，二二1，3。）施浸者约翰宣告，基督是神的羔羊，除去世人之罪的。

五 人预表基督

人预表基督（创一26～28，罗五14，林前十五45，诗八4～8，来二6～9）作一切受造之物的头，（林前十一3，）并在神的形像和样式上作神的彰显，（来一3，林后四4，西一15，）代表神管理神所造的万有。（创一28。）没有植物生命、动物生命、人的生命，地就是荒废空虚的。地的美丽和丰富，乃在于各种不同的生命。

六 神的创造是以生命为中心

神的创造是以生命为中心，为要达到彰显神并代表神的目标。那灵、话和光，都是指着生命说的。复活的基督由旱地所预表，产生各种生命。至终，神照着祂的形像，按着祂的样式，用这地的尘土造人，以代表并彰显祂。

叁 异象

一 神创造，撒但背叛，神审判，神恢复

我们必须有异象，看见神照着祂的定旨，井然有序的创造诸天和地，以致晨星一同歌唱，神的众子也都欢呼。（伯三八7。）这里的晨星和神的众子是指天使。在神原初的创造之后，神的仇敌撒但背叛神，（赛十四13～14，结二八15～18，）神就审判因撒但背叛而受玷污的宇宙，（伯九5～7，）地也变为荒废空虚。（创一2。）然后神恢复被定罪的宇宙，主要是恢复那预表基督作神经纶之中心的地，为着产生各样的生命，好完成祂的经纶。（1～5。）

Rev. 12:14) and in Christ as the turtledoves or pigeons for offering to God for the sins of God's people (Lev. 1:14; 5:7).

4. The Beasts and the Cattle on the Land

The beasts and the cattle on the land typify the riches of the life of Christ in Christ as the conquering lion (Gen. 49:8-9; Rev. 5:5) to fight for God's economy and in Christ as the sheep and oxen for offering to God for the fulfillment of God's full redemption (Lev. 1:2-3, 10; 3:1, 6, 12; 4:3; 5:6; John 1:29; 1 Pet. 1:19; Rev. 5:6-8, 12-13; 12:11; 21:9, 23; 22:1, 3). John the Baptist declared that Christ was the Lamb of God who takes away the sin of the world.

E. Man Typifying Christ

Man typifies Christ (Gen. 1:26-28; Rom. 5:14; 1 Cor. 15:45; Psalms 8:4-8; Hebrews 2:6-9) as the head of all creation (1 Cor. 11:3) and as God's expression in God's image and likeness (Hebrews 1:3; 2 Cor. 4:4; Col. 1:15), representing God to rule over all things created by God (Gen. 1:28). Without the plant life, the animal life, and the human life, the earth would be waste and void. The earth's beauty and riches are dependent upon all the different kinds of life.

F. God's Creation Being Centered on Life

God's creation is centered on life to reach the goal of expressing and representing God. The Spirit, the word, and the light refer to life. The resurrected Christ is typified by the dry land producing all kinds of life. Eventually out of the dust of this land, God created a man in His image and after His likeness to represent and express Him.

III. VISIONS

A. God Creating, Satan Rebelling, God Judging, and God Restoring

We need a vision to see that God created the heavens and the earth in order according to His purpose so that the morning stars sang together and all the sons of God shouted for joy (Job 38:7). The morning stars and the sons of God here refer to the angels. After God's original creation, God's enemy Satan rebelled against God (Isa. 14:13-14; Ezek. 28:15-18), God judged the universe defiled by Satan's rebellion (Job 9:5-7), and the earth became waste and void (Gen. 1:2). Then God restored the condemned universe mainly to restore the land, typifying Christ as the center of God's economy, for the producing of all kinds of life for the accomplishment of His economy (Gen. 1:1-5).

二 由地所预表的基督，作神经纶的中心和普及

我们必须有异象，看见由地所预表的基督，作神经纶的中心和普及，从死水中复活、露出，照着祂生命的丰富，产生不同方面的生命；这些不同方面的生命由植物生命，海里和空中的动物生命，地上的走兽和牲畜，以及与神是一、彰显并代表神之人的生命所预表。（创一6～28。）

三 三一神把人作成属神的人，为要产生基督的身体

最后，我们也必须有异象，看见三一神，在作祂具体化身的基督里，把人作成属神的人，与祂是一，得着繁增并复制，为要产生基督的身体，作祂的扩大和配偶，如创世记二章所描绘的；这要终极完成于新耶路撒冷。（一26～28。）

B. Christ Typified by the Land as the Centrality and Universality of God's Economy

We need a vision to see that Christ, typified by the land, as the centrality and universality of God's economy, resurrected, emerged, from the waters of death to produce, according to the riches of His life, lives in different aspects, typified by the plant life, the animal life in the sea and in the air, the beasts and cattle on the land, and the life of man to be one with God, expressing and representing God (Gen. 1:6-28).

C. The Triune God Making Man God's Man for Producing the Body of Christ

Finally, we need a vision to see that the Triune God, in Christ as His embodiment, made man God's man, one with Him to be multiplied and duplicated for producing the Body of Christ as His enlargement and counterpart, as illustrated in the next chapter, which will consummate in the New Jerusalem (Gen. 1:26-28).

第六篇

从圣经得着启示 以及借着启示 看见异象的例证（二）

读经：创世记二章。

纲目

壹 事实：

- 一 神命定第七日为安息日作歇息—创二 1 ~ 3。
- 二 神造人有三部分—7 节：
 - 1 用尘土所造的体。
 - 2 用神的生命之气所造的灵，为要给人接受神。
 - 3 灵与体相接触所产生的魂。
- 三 神把人摆在园子当中生命树前，而在生命树旁有善恶知识树，是神禁止人吃的—8 ~ 9, 15 ~ 17 节。
- 四 从生命树所在之处有一条河流出，分为四道，在河流中有金子、珍珠和红玛瑙—10 ~ 14 节。
- 五 神所造的活物中，没有一样够资格作人的配偶，好与人相配，作人的妻子—18 ~ 20 节。
- 六 耶和华使人沉睡，取出他的一条肋骨，用以建造一个妻子与人相配，与他成为一体—21 ~ 25 节。

MESSAGE SIX

ILLUSTRATIONS OF RECEIVING REVELATION FROM THE HOLY WORD AND SEEING VISION THROUGH REVELATION (2)

Scripture Reading: Gen. 2

OUTLINE

I. The facts:

- A. God ordained the seventh day to be the Sabbath as a repose—vv. 1-3.
- B. God created man in three parts—v. 7:
 1. A body made with the dust.
 2. A spirit made with God's breath of life for man to receive God.
 3. A soul as the issue of the spirit meeting with the body.
- C. God put man into a garden in front of the tree of life, and by the side of the tree of life there was the tree of the knowledge of good and evil, which was prohibited to be eaten by man—vv. 8-9, 15-17.
- D. From the place where the tree of life was, a river flowed out into four heads, and at the flow there were gold, bdellium, and onyx stone—vv. 10-14.
- E. None of the living creatures created by God was qualified to be a mate to match man as his wife—vv. 18-20.
- F. Jehovah caused man to sleep and took one of his ribs with which He built a wife to match man to be one body with him—vv. 21-25.

貳 启示：

- 一 安息日作为歇息，把神的创造分为两部分：
 - 1 头一部分没有神的生命。
 - 2 第二部分以神的生命为中心。
- 二 神特别为人造了灵，使人能够接受祂作生命和一切。
- 三 生命树表征神作人的生命，使人能够在神的样子、生命和性情上，完全像神，但在神格上与神有别。
- 四 神造了这个有灵的人之后，就把人摆在园子里生命树前。这幅图画指明，神要人接受生命树。
- 五 善恶知识树表征撒但在神的创造中作神的仇敌，含示撒但是由善、恶和知识组成的。
- 六 从生命树所在之处流出的河，表征神的灵作生命水的河从神流出，分为四道，好达到地的四方。
- 七 河流中的金子、珍珠和红玛瑙这些宝贵的材料，乃是为着神的建造—基督的身体，终极完成于新耶路撒冷。（林前三 9，启二一 18～21。）
- 八 在神创造的第一部分里，神所造的活物中，没有一样够资格作人的妻子，表征不仅没有一个活物，也没有一个人，够资格与基督相配，作祂的配偶。

II. The revelation:

- A. The Sabbath, as a repose, divides God's creation into two sections:
 1. The first section was without the life of God.
 2. The second section is centered on the life of God.
- B. God particularly made a spirit for man that man may receive Him as life and everything.
- C. The tree of life signifies God as life to man that man could be completely like God in His appearance, life, and nature but not in His Godhead.
- D. After God created man with a spirit, God put this man into the garden in front of the tree of life. This picture indicates that God wanted man to receive the tree of life.
- E. The tree of the knowledge of good and evil signifies Satan as God's enemy in God's creation, implying that Satan is composed of knowledge and evil as well as good.
- F. The river that flowed out from the place where the tree of life was, signifies that the Spirit of God flows out of God as the river of the water of life with four heads to reach the four directions of the earth.
- G. The gold, bdellium, and onyx stone at the flow of the river are precious materials for God's building—the Body of Christ consummating in the New Jerusalem (1 Cor. 3:9; Rev. 21:18-21).
- H. None of the living creatures created by God in the first section of His creation was qualified to be the wife of man, signifying that no living creature and also no man are qualified to match Christ as His counterpart.

九 神使人沉睡，取出他的一条肋骨，用以建造一个妻子给人，表征基督按照神的旨意死了，从祂肋旁流出祂的血为着救赎，以及祂的生命之灵为着生命的分赐；借此，祂的身体被建造起来，在生命、性情和彰显上，（但不在神格上，）与祂成为一，如新耶路撒冷所完全揭示的。

I. God caused man to sleep and took a rib out of him with which He built a wife for man, signifying that Christ died according to God's will and that from His side flowed His blood for redemption and His Spirit of life for life dispensing, through which His Body is built up and becomes one with Him in His life, nature, and expression, but not in His Godhead, as fully unveiled by the New Jerusalem.

在这几篇信息中，我的目的不是要从创世记一至二章教导大家。我的目的乃是要用创世记一至二章为例，好指引我们如何正确的读经。首先，我们从圣经的记载得着事实。今天圣经已经翻译为一千多种语言，几乎每一个人都能接触并读到圣经，因而得着其中的事实。

不仅如此，学习圣经原初写成时所用的希伯来文和希腊文，也能帮助我们更了解圣经真实的意义。圣经原文的翻译，不是一件容易的工作。中文和合本把人的“灵”翻作“灵魂”或“心灵”；这表示翻译的人以为人的灵、魂和心都是同一个东西。这样错误的翻译，使人岔出去，无法正确的明白圣经。这就是为何我们必须根据希伯来文和希腊文，找出事实的真义。许多圣经学者和神学教师懂得圣经的语文，但他们也犯了错误，把“灵”与“魂”当作同义字。然而，保罗在帖前五章二十三节说，神圣别我们的灵、与魂、与身子。这三个名词之间有两个连接词，有力的给我们看见，人有三部分。

我们已经看见，首先我们需要从圣经得着事实，然后我们还需要往前得着启示。我们一旦得着启示，就需要更进一步看见异象。在这几篇信息里，我有负担举例说明如何这么作。现在让我们从创世记二章来看，得着启示并借着启示得着异象的例证。

壹 事实

一 神命定第七日为安息日

创世记二章告诉我们，神命定第七日为安息日作歇息。（1～3。）安息日是一个歇息，把神六天创造的工和第八日分开。

二 神造人有三部分

创世记二章七节给我们看见，神造人有三部分：用尘土所造的体；用神的生命之气所造的灵，为要给人接受神；以及灵与体相接触所产生的魂。

三 神把人摆在园子当中生命树前

My intention in these messages is not to teach us from Genesis 1 and 2. Instead, my intention is to use Genesis 1 and 2 as an illustration to instruct us in how to read the Bible properly. First, we need to get the facts from the record of the Bible. Today the Bible has been translated into more than one thousand languages and has become accessible for nearly everyone to read and receive its facts.

Furthermore, learning the Hebrew and Greek languages, the original languages with which the Bible was written, can help us to better understand the real meaning of the Bible. The translation of the Bible from the original languages is not an easy task. A popular Chinese translation translates the word spirit, the human spirit, as “spirit-soul” or “spirit-heart.” This means that the translators thought that man’s spirit, soul, and heart are the same thing. Such wrong translation leads people astray from the proper understanding of the Bible. This is why we must find out the real meaning of the facts according to Hebrew and Greek. Many Bible scholars and theological teachers understand the biblical languages, but they also make the mistake of saying that spirit and soul are synonyms. Paul, however, said in 1 Thessalonians 5:23 that God sanctifies us in our spirit and soul and body. The three nouns with two conjunctions strongly show that man is of three parts.

We have seen that we first need to get the facts from the Bible, but then we need to go on to receive revelation. Once we receive the revelation, we need to go further to see the vision. In these few messages, I have the burden to present illustrations of how to do this. Now let us consider the illustration from Genesis 2 of receiving revelation and vision through revelation.

I. THE FACTS

A. Ordaining the Seventh Day to Be the Sabbath

Genesis 2 tells us that God ordained the seventh day to be the Sabbath as a repose (vv. 1-3). The Sabbath is a separating repose between God’s creation work of six days and the eighth day.

B. God Creating Man in Three Parts

Genesis 2:7 shows that God created man in three parts with a body made with the dust, a spirit made with God’s breath of life for man to receive God, and a soul as the issue of the spirit meeting with the body.

C. Putting Man into a Garden in Front of the Tree of Life

神把人摆在园子当中生命树前，而在生命树旁有善恶知识树，是神禁止人吃的。（8～9，15～17。）

四 一条有宝贵材料的河

从生命树所在之处有一条河流出，分为四道，在河流中有金子、珍珠和红玛瑙。（10～14。）

五 没有一样活物够资格与人相配

神把所造的各样活物，都带到亚当面前看他叫什么，于是亚当给一切活物起了名。神所造的活物中，没有一样够资格作人的配偶，好与人相配，作人的妻子。（18～20。）

六 耶和华建造一个女人

耶和华使人沉睡，取出他的一条肋骨，用以建造一个妻子与人相配，与他成为一体。（21～25。）

这些都是创世记二章的事实，但含意是什么？为什么要有歇息，有安息日？为什么在安息日之前，在神创造的记载中不提人的灵？创世记一章说，神照着自己的形像，按着自己的样式造人，但乃是到了创世记二章，说过安息日之后，才提到人的灵。

贰 启示

一 安息日作为歇息，把神的创造分为两部分

我从年幼就受教导说，神把安息日赐给我们，使我们記念祂是天地的创造主。但我们需要看见安息日真实的属灵意义。安息日把神的创造分为两部分。头一部分没有神的生命；在创世记一章，没有提到神的生命。我们看到人只有神的形像和样式，而没有神的生命。

创世记二章神创造之记载的第二部分，乃是以神的生命为中心。在创世记二章，最显著的东西是生命树。多年前，有一位著名的圣经教师说，今天生命树已经过去了。但是生命树并没有过去，因为在启示录提到生命树作得胜者的赏赐，（二7，）并在新耶路撒冷作神所救赎之人永远生命的供应。（二二2。）安息日把神创造中没有神生命的头一

God put man into a garden in front of the tree of life, and by the side of the tree of life there was the tree of the knowledge of good and evil, which was prohibited by God to be eaten by man (vv. 8-9, 15-17).

D. A River with Precious Materials

From the place where the tree of life was, a river flowed out into four heads, and at the flow there were gold, bdellium, and onyx stone (vv. 10-14).

E. None of the Living Creatures Being Qualified to Match Man

God brought all the created things to man to see what man would call them, so Adam named all the living things. None of the living creatures created by God was qualified to be a mate to match man as his wife (vv. 18-20).

F. Jehovah Building a Woman

Jehovah caused man to sleep and took one of his ribs with which He built a wife to match man to be one body with man (vv. 21-25).

These are the facts of chapter two, but what do they mean? Why was there a repose, a Sabbath? Why is man's spirit not mentioned in the account of God's creation before the Sabbath? Genesis 1 says that God created man in His own image and after His own likeness, but it is not until Genesis 2, after the mentioning of the Sabbath, that man's spirit is mentioned.

II. THE REVELATION

A. The Sabbath, as a Repose, Dividing God's Creation into Two Sections

I was taught from my youth that the Sabbath was given to us by God so that we may remember that He is the Creator of the heavens and earth. But we need to see the real spiritual significance of the Sabbath. The Sabbath divides God's creation into two sections. The first section was without the life of God. The life of God is not mentioned in Genesis 1. We see man only with the image and likeness of God but not with the life of God.

The second section of the account of God's creation in Genesis 2 is centered on the life of God. The most striking item in Genesis 2 is the tree of life. A number of years ago, there was a famous teacher of the Bible who said that the tree of life is over today. But the tree of life is not over, because it is mentioned in Revelation as a reward to the overcomers (2:7) and as the eternal life supply for God's redeemed in the New Jerusalem (22:2). The Sabbath divides the first section of God's creation without the

部分，与有神生命的第二部分分开。这就是安息日的属灵意义。

神在六日的创造之工后，就在第七日，就是安息日歇息了。然后在第八日，论到人的存在，一切都以神的生命为中心，因为神把祂所造的人摆在生命树跟前。第八日是主复活的日子。在新约里，我们的第八日是从主的复活一直到新耶路撒冷。我们都需要一个安息日作歇息，像保罗在往大马色的路上一样，那时主使他停住，并把他带进基督复活的第八日。

二 神特别为人造了灵

神特别为人造了灵，使人能够接受祂作生命和一切。创世记一章告诉我们，神创造了许多东西，但神没有说到祂创造的细节。然而在第二章，神给了我们清楚的记载，说到细节。神用尘土给人造了身体，并且将生命之气吹到人里面。创世记二章七节的“气”，与箴言二十章二十七节的“灵”，在原文是同一个字；在箴言那里说，人的灵是耶和华的灯。魂乃是灵与体相接触的结果。神为人造了灵，使人能接受神作生命和一切。

三 生命树

生命树表征神作人的生命，使人能够在神的样子、生命和性情上，完全像神，但在神格上与神有别。生命树是一个表号，表征神是生命。主在约翰福音说，“我就是…生命，”（十四6上，）祂也说祂是葡萄树。（十五1。）祂是生命，祂也是树，所以祂是生命树。启示录二章七节说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”然后，在圣经的末了，生命树长在出自神宝座的流中，供应整个新耶路撒冷。这是很清楚的启示。

四 神把人摆在生命树前

神造了这个有灵的人之后，就把人摆在园子里生命树前。这幅图画指明，神要人接受生命树。

五 善恶知识树

善恶知识树表征撒但在神的创造中作神的仇敌，含示撒但是由善、恶和知识组成的。这指明在宇宙中，神有一个

life of God from the second section with the life of God. This is the spiritual significance of the Sabbath.

After God's creating work of six days, He had a repose on the seventh day, the Sabbath. Then on the eighth day everything is centered on the life of God, because God put the man whom He had created before the tree of life. The eighth day is the day of the Lord's resurrection. Our eighth day in the New Testament is from the day of the Lord's resurrection until the New Jerusalem. We all need a repose, a Sabbath, like Paul had on the road to Damascus when the Lord stopped him and brought him into the eighth day of Christ's resurrection.

B. God Particularly Making a Spirit for Man

God particularly made a spirit for man that man may receive Him as life and everything. Genesis 1 tells us that God created many things, but He did not give the details of His creation. But in chapter two He gave us a clear record with details. God created the body for man with the dust, and God breathed into him the 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 man's spirit is the lamp of Jehovah. The soul is the issue of the spirit meeting with the body. God created man with a spirit so that man could receive Him as life and as everything.

C. The Tree of Life

The tree of life signifies God as life to man so that man could be completely like God in His appearance, life, and nature but not in His Godhead. The tree of life is a figure signifying God as life. In the Gospel of John the Lord said, "I am...the life" (14:6a), and He also said that He is the vine tree (15:1). He is the life and He is the tree, so He is the tree of life. Revelation 2:7 says, "To him who overcomes, to him I will give to eat of the tree of life." Then at the end of the Bible, the tree of life grows in the flow out of God's throne to supply the entire New Jerusalem. This is the clear revelation.

D. God Putting Man in Front of the Tree of Life

After God created man with a spirit, God put this man into the garden in front of the tree of life. This picture indicates that God wanted man to receive the tree of life.

E. The Tree of the Knowledge of Good and Evil

The tree of the knowledge of good and evil signifies Satan as God's enemy in God's creation, implying that Satan is composed of knowledge and evil as well as good. This

对头。神要作人的生命，但是撒但要作人的善、恶和知识，引入到死亡。神禁止亚当有分于知识树。亚当若有分于生命树，他就会得着生命；然而他却有分于另一棵树，而得着死亡。

撒但用知识试诱夏娃，问说，“神岂是真说…？”（创三1，）使她怀疑神的话。夏娃上了钩，因为她回答了撒但，而被带进知识树的范围。这样的知识是可怕的东西。许多时候，最有学问的人是最难说服他们信基督的。简单、没有受什么教育的人，比较容易得救。

当年轻人听见这话，他们可能不知道他们是否该上大学。在一九七七年，我释放了创世记生命读经的信息；在那些信息里，我鼓励年轻人要受最高的教育。许多年轻人听到关于户兰这位建造神殿中柱子之巧匠的信息，得了帮助。但我在这些信息里指出，当我们得了教育之后，就必须把所得的教育埋葬，好在复活里为着神的建造成为有用的。（见创世记生命读经八十五至八十六篇，一三〇九至一三四一页。）使徒保罗受了最高的教育，在名叫迦玛列这位有学问的拉比脚前受栽培。（徒二二3。）保罗蒙主拯救之后，他的教育和他的才干在复活里起来，为主所使用，以建造祂的身体。

六 涌流的河

从生命树所在之处流出的河，表征神的灵作生命水的河从神流出，分为四道，好达到地的四方。

七 金子、珍珠和红玛瑙

河流中的金子、珍珠和红玛瑙这些宝贵的材料，乃是作为着神的建造——基督的身体，终极完成于新耶路撒冷。（林前三9，启二一18～21。）这里的珍珠不是由蚌产生的，乃是由树脂产生的。林前三章说，我们乃是神用金、银、宝石所建造的建筑；不仅如此，我们不该用木、草、禾秸建造神的建筑。（9～12。）在圣经末了的启示录里，有一座城是用金、珍珠、宝石这三样宝贵的材料建成的。金是基础，珍珠是门，宝石是墙和根基。这给我们看见，借着圣灵的流，我们被变化为宝贵的材料，为着神的建造，就是新耶路撒冷。这是极大的启示。

indicates that there is an opposer to God in the universe. God is to be life to man but Satan is to be knowledge, evil, and good to man which leads to death. God prohibited Adam from partaking of the tree of knowledge. If Adam had partaken of the tree of life, he would have received life, but instead he partook of the other tree and received death.

Satan tempted Eve with knowledge, causing her to doubt God's word by asking, "Has God said...?" (Gen. 3:1). Eve was hooked because she answered him and was brought into the realm of the tree of knowledge. Such knowledge is a terrible thing. Many times the most learned ones are the hardest ones to convince about Christ. It is easier for a simple, uneducated person to get saved.

When the young people hear this word, they may wonder whether or not they should go to college. In 1977 I gave messages on the Life-study of Genesis in which I encouraged the young people to get the highest education. Many young people were helped by those messages which were concerning Hiram, the skillful builder of the pillars in God's temple. In those messages however, I pointed out that after we gain our education it must be buried so that it can be useful in resurrection for God's building (see Messages Eighty-five and Eighty-six of Life-study of Genesis, pp. 1093-1120). The apostle Paul received the highest education, being brought up at the feet of a learned rabbi named Gamaliel (Acts 22:3). After he was saved by the Lord, Paul's education and capacity came up in resurrection to be used by the Lord for the building up of His Body.

F. The Flowing River

The river that flowed out from the place where the tree of life was, signifies that the Spirit of God flows out of God as the river of the water of life with four heads to reach the four directions of the earth.

G. Gold, Bdelium, and Onyx Stone

The gold, bdellium, and onyx stone at the flow of the river are precious materials for God's building—the Body of Christ consummating in the New Jerusalem (1 Cor. 3:9; Rev. 21:18-21). Bdelium is a pearl made not from the oyster but from the resin of a tree. First Corinthians 3 says that we are God's building built with gold, silver, and precious stones; furthermore, we should not build God's building with wood, grass, and stubble (vv. 9-12). At the end of the Bible in Revelation, there is a city built with three precious materials—gold, pearls, and precious stones. Gold is the base, pearls are the gates, and precious stones are the wall and foundations. This shows that through the flow of the Holy Spirit, we are transformed into precious materials for God's building, that is, the New Jerusalem. This is a great revelation.

八 没有一样活物，也没有一个人，够资格与基督相配

在神创造的第一部分里，神所造的活物中，没有一样够资格作人的妻子，表征不仅没有一个活物，也没有一个人，够资格与基督相配，作祂的配偶。亚当是基督的预像。（罗五14。）他在寻求一个妻子。基督也是这样，正在寻求召会作祂的妻子，祂的配偶。但是在旧造中，没有一样能与基督相配，作祂的配偶。我们要与基督相配，就必须有基督的生命。

九 神取出人的一条肋骨，用以建造一个妻子给人

神使人沉睡，取出他的一条肋骨，用以建造一个妻子给人，表征基督按照神的旨意死了，从祂肋旁流出祂的血为着救赎，以及祂的生命之灵为着生命的分赐；借此，祂的身体被建造起来，在生命、性情和彰显上，（但不在神格上，）与祂成为一，如新耶路撒冷所完全揭示的。钦定英文译本说，神用亚当身上所取的肋骨，“造”成一个女人。这里的“造”是错误的翻译。（国语和合本者同一译者注。）原文乃是说，神“建造”了一个女人。

神使亚当沉睡。那意思是说，神凭祂的意愿决定，要让基督受死。然后，当基督死在十字架上时，祂的肋旁被扎。从亚当肋旁，取出一条肋骨；而从基督的肋旁，流出血和水。（约十九34。）血表征救赎；水表征那灵的分赐。按照新约，肋骨表征基督不能毁坏的生命。当祂在十字架上时，兵丁来要打断祂的腿，但是当他们在祂已经死了，就没有这样作。约翰十九章三十六节说，“这些事发生，为要应验经书：‘祂的骨头，一根也不可折断。’”耶稣复活的生命是不能毁坏的。夏娃是新耶路撒冷的预像，新耶路撒冷乃是用从主所释放出来祂复活的生命建造的。

H. No Living Creature and No Man Being Qualified to Match Christ

None of the living creatures created by God in the first section of His creation was qualified to be the wife of man, signifying that no living creature and also no man are qualified to match Christ as His counterpart. Adam was a type of Christ (Rom. 5:14). He was seeking a wife, just as Christ was seeking the church to be His wife, His counterpart. But nothing in the old creation can match Christ to be His counterpart. To match Christ we must have Christ's life.

I. God Taking a Rib out of Man with Which He Built a Wife for Man

God caused man to sleep and took a rib out of him with which He built a wife for man, signifying that Christ died according to God's will and that from His side flowed His blood for redemption and His Spirit of life for life dispensing, through which His Body is built up and becomes one with Him in His life, nature, and expression, but not in His Godhead, as fully unveiled in the New Jerusalem. The King James Version says that God made the rib taken out of the side of Adam into a woman. The word made is a wrong translation. In Hebrew it says that God built a woman.

God caused Adam to sleep. That means God decided by His will to let Christ die. Then when Christ died on the cross, His side was pierced. From Adam's side a rib came out, whereas from the side of Christ, blood and water came out (John 19:34). Blood signifies redemption. Water signifies the dispensing of the Spirit. The rib, according to the New Testament, signifies Christ's unbroken life. When He was on the cross, the soldiers came to break His legs, but when they saw that He had already died, they did not do it. John 19:36 says, "For these things happened that the Scripture might be fulfilled: 'No bone of His shall be broken.'" Jesus' resurrection life is unbreakable. Eve is a prefigure of the New Jerusalem, which is built with the Lord's resurrection life released out of Him.

第七篇

从圣经得着启示 以及借着启示 看见异象的例证（三） 最大并最高的异象

读经：创世记一章一节，二十六至二十八节，二章七至二十五节。

纲目

- 壹 包括神全部的经纶——创一～二。
- 贰 神的创造乃是为着使祂与人成为一。
- 叁 在神创造的第一部分里，神只是在外
面照着祂的形像，按着祂的样式造人，
在人里面并没有神的生命。
- 肆 神创造的第二部分，开始于祂为人造
灵，并将人摆在生命树前。
- 伍 神为人造灵，并将人摆在生命树前，
指明神要人接受祂这生命树，作人的生
命和一切。
- 陆 从生命树所在之处，有一道河涌流，
并产生金子、珍珠和红玛瑙，指明在信
徒里神生命的流，变化他们，使他们成
为三种宝贵的材料，为着建造基督的身
体，就是神永远的目标——林前三 12，
启二一 18～21。

MESSAGE SEVEN

ILLUSTRATIONS OF RECEIVING REVELATION FROM THE HOLY WORD AND SEEING VISION THROUGH REVELATION (3) THE GREATEST AND HIGHEST VISION

Scripture Reading: Gen. 1:1, 26-28; 2:7-25

OUTLINE

- I. Covering the entire economy of God—Gen. 1—2.
- II. God's creation is for Him to be one with man.
- III. In the first section of His creation God created man only
in His image and after His likeness outwardly, without the
life of God inwardly.
- IV. The second section of His creation begins with His making
man a spirit and putting man in front of the tree of life.
- V. Making a spirit for man and putting man in front of the
tree of life indicate that God wanted man to receive Him as
the tree of life to be man's life and everything.
- VI. From the place of the tree of life, a river flowing and
producing gold, bdellium, and onyx stone indicates that
the flow of the life of God in the believers transforms them
to be the three kinds of precious materials for the building
of the Body of Christ as God's eternal goal—1 Cor. 3:12;
Rev. 21:18-21.

柒 没有一个活物够资格作亚当的配偶、妻子，指明没有一种天然的生命够资格与基督相配，作祂的配偶。

捌 神使亚当沉睡，裂开他的肋旁，取出他的一条肋骨，将其建造成一个女人，这女人完全够资格作他的配偶；这指明神将基督治死，从祂被扎的肋旁流出血来为着救赎，并流出水来为着分赐生命，以产生召会，作基督的配偶与祂相配。

玖 从亚当身上取出的肋骨，表征基督那不能毁坏的生命，（约十九 33，36，）涌流为生命的活水。

拾 这最大并最高的异象揭示，神的新造乃是祂在复活里第二部分的创造，出自祂的旧造，就是祂在天然里第一部分的创造。这等于整本圣经的整个启示，从神的创造，（创一，）经过祂的成为肉体，将自己当作生命树，供给所有堕落的人，为着产生召会，经过祂的死、复活、并变化的工作，为着建造祂生机的身体，作祂的配偶与祂相配，直到终极完成于新耶路撒冷，就是救赎的神和蒙救赎的人成为对偶，作神扩大的彰显，带着神圣的荣耀，显明在人性里，直到永远。

拾壹 神在历世历代的行动，都是受这最大并最高之异象一切的内容所推动的。

VII. None of the living creatures was qualified to be Adam's counterpart, wife, indicating that no natural life is qualified to match Christ as His counterpart.

VIII. God caused Adam to sleep, opened his side, took one of his ribs out of him, and built it into a woman who was fully qualified to be his counterpart, indicating that God put Christ to death and from His pierced side flowed blood for redemption and water for dispensing of life to produce the church to match Christ as His counterpart.

IX. The rib of Adam taken out of him signifies the unbreakable life of Christ (John 19:33, 36) which flows as the living water of life.

X. This greatest and highest vision unveils God's new creation as the second section of His creation in resurrection, out of His old creation as the first section of His creation in nature. It equals the entire revelation of the entire Bible, from God's creation (Gen. 1), through His incarnation to present Himself as the tree of life to all the fallen people for the producing of the church, through His death, resurrection, and transforming work for the building up of His organic Body to match Him as His counterpart, unto the consummation in the New Jerusalem as a couple of the redeeming God and the redeemed people for God's enlarged expression for eternity with the divine glory manifested in humanity.

XI. God's moves in all the ages are motivated by all the contents of this greatest and highest vision.

壹 包括神全部的经纶

我们很难从圣经的头两章，就是创世记一至二章，得着启示，要从其中看见异象就更难了。但因着主的怜悯，祂多年来已经把祂话语中的这一部分向我们打开。这两章的异象是最大、最高的异象。没有一个异象比这异象更大、更高；这异象包括神全部的经纶。

贰 神的创造乃是为着使祂与人成为一

神的创造乃是为着使祂与人成为一。这是神经纶的头一项，很着重的启示在创世记一章里。创世记一章是很长的一章，告诉我们神如何创造了许多东西。最终，祂照着祂的形像，按着祂的样式造了人。（26。）这指明，神在祂的经纶里，借着创造，要与人成为一。这是最大、最高之异象的头一点。创世记一章只包含一个主要的点，那就是在神的创造里，神的目的是要与人成为一。

叁 人只有神的形像和样式， 并没有神的生命

在神创造的第一部分里，神只是在外面照着祂的形像，按着祂的样式造人，在人里面并没有神的生命。

肆 神创造的第二部分

神创造的第二部分，开始于祂为人造灵，并将人摆在生命树前。（创二7～9。）这第二部分是神新造的一幅图画，开始于人的灵和生命树，表征人要借着祂的灵接受神，使人得着神的神圣生命。在神创造的第一部分末了，有一个歇息，一个安息日。然后神创造的第二部分，成了神的新造，开始于两件事：人的灵，以及人借着灵得着神作生命。

伍 神渴望作人的生命和一切

神为人造灵，并将人摆在生命树前，指明神要人接受祂这生命树，作人的生命和一切。

I. COVERING THE ENTIRE ECONOMY OF GOD

It is very hard to receive revelation and even harder to see a vision from Genesis 1 and 2, the first two chapters of the Bible. But the Lord in His mercy has opened up this part of His Word to us for many years. The vision in these two chapters is the greatest and highest vision. No vision is greater or higher than this vision, which covers the entire economy of God.

II. GOD'S CREATION BEING FOR HIM TO BE ONE WITH MAN

God's creation is for Him to be one with man. This is the first item of God's economy strongly revealed in Genesis 1. Genesis 1 is a long chapter telling us how God created many things. Eventually, He created man in His own image and after His own likeness (v. 26). This indicates that God, in His economy, through creation, wants to be one with man. This is the first point of the greatest and highest vision. Genesis 1 contains only one major point, that is, in God's creation, His intention is to be one with man.

III. MAN BEING IN GOD'S IMAGE AND AFTER GOD'S LIKENESS BUT WITHOUT THE LIFE OF GOD

In the first section of His creation, God created man only in His image and after His likeness outwardly, without the life of God inwardly.

IV. THE SECOND SECTION OF GOD'S CREATION

The second section of God's creation begins with His making a spirit for man and putting man in front of the tree of life (Gen. 2:7-9). This second section is a picture of God's new creation, which starts with man's spirit and with the tree of life, signifying that God is to be taken by man through man's spirit, that man may have God's divine life. At the end of the first section of God's creation, there was a repose, a Sabbath. Then the second section of God's creation, which becomes God's new creation, begins with two things: man's spirit and God as life to be received by man through his spirit.

V. GOD DESIRING TO BE MAN'S LIFE AND EVERYTHING

God's making a spirit for man and putting man in front of the tree of life indicate that God wanted man to receive Him as the tree of life to be man's life and everything.

陆 在信徒里神生命的流， 变化他们，使他们成为宝贵的材料， 为着建造基督的身体

从生命树所在之处，有一道河涌流，并产生金子、珍珠和红玛瑙，（创二 10～12，）指明在信徒里神生命的流，变化他们，使他们成为三种宝贵的材料，为着建造基督的身体，就是神永远的目标。（林前三 12，启二一 18～21。）

在圣经里只有三处提到三种材料：创世记二章，林前三章，和启示录二十一章。创世记二章说到金子、珍珠、和一种宝石—红玛瑙。（10～12。）林前三章说，我们必须谨慎怎样建造神的建筑。我们必须用金、银和宝石来建造。（12。）最后，在圣经的末了，神建造的终极完成乃是用金子、珍珠、宝石所建造成的新耶路撒冷。（启二一 18～21。）

这是一个大的异象，给我们看见人得着神的生命之后，这生命就如同活水的江河，在人里面流进流出，以产生变化的材料。人借着接受神作生命，在他的灵里得了重生，但他的魂仍然留在神的旧造里。这个魂必须变化成为宝贵的材料。金表征神的神圣性情，珍珠表征基督救赎和释放生命的死，以及祂分赐生命的复活，宝石表征变化之灵的工作。

新约强调变化。首先，新约给我们看见，人的灵得着重生，接受神作生命。然后新约接着强调我们的心思需要变化。（罗十二 2。）这指明变化乃是在我们的魂里发生，使我们成为新人。我们的魂原是属于旧造的旧人，但是在我们的灵得了重生之后，我们的魂就渐渐变化，从旧造变化为新造，而成为新人。

柒 没有一种天然的生命够资格与基督相配

没有一个活物够资格作亚当的配偶、妻子，（创二 20，）指明没有一种天然的生命够资格与基督相配，作祂的配偶。属于旧造的人，与基督无分无关，特别无分于作基督的配偶，基督的妻子。

VI. THE FLOW OF THE LIFE OF GOD IN THE BELIEVERS TRANSFORMING THEM INTO PRECIOUS MATERIALS FOR THE BUILDING OF THE BODY OF CHRIST

From the place of the tree of life, a river is flowing and producing gold, bdellium, and onyx stone (Gen. 2:10-12). This indicates that the flow of the life of God in the believers transforms them to be the three kinds of precious materials for the building of the Body of Christ as God's eternal goal (1 Cor. 3:12; Rev. 21:18-21).

There are only three places in the Bible which mention three kinds of materials: Genesis 2, 1 Corinthians 3, and Revelation 21. Genesis 2 speaks of gold, bdellium (pearl), and onyx stone, a precious stone. First Corinthians 3 says that we must be careful how we build up God's building. We have to build it with gold, silver, and precious stones (v. 12). Eventually, at the end of the Bible, the consummation of God's building is the New Jerusalem built with gold, pearl, and precious stones.

This is a great vision to show us that after man receives God's life, this life flows in and out of man as a river of living water to produce transformed material. Man has been regenerated in his spirit by receiving God as life, but his soul remains in the old creation of God. This soul has to be transformed into precious material. Gold signifies God's divine nature, pearl signifies Christ's redeeming and life-releasing death and His life-imparting resurrection, and precious stones signify the work of the transforming Spirit.

The New Testament stresses transformation. First, the New Testament shows us the regeneration of man's spirit to receive God as life. Then following this the New Testament stresses that we need to be transformed in our mind (Rom. 12:2). This indicates that transformation transpires in our soul to make us a new man. Our soul was an old man of the old creation, but after our spirit has been regenerated, our soul is then transformed from the old creation into the new creation to be a new man.

VII. NO NATURAL LIFE BEING QUALIFIED TO MATCH CHRIST

None of the living creatures was qualified to be Adam's counterpart (Gen. 2:20), indicating that no natural life is qualified to match Christ as His counterpart. The man of the old creation has nothing to do with Christ, especially to be Christ's counterpart, Christ's wife.

捌 产生召会， 作基督的配偶与祂相配

神使亚当沉睡，裂开他的肋旁，取出他的一条肋骨，将其建造成一个女人，这女人完全够资格作他的配偶；（创二 21～22；）这指明神将基督治死，从祂被扎的肋旁流出血来为着救赎，并流出水来为着分赐生命，以产生召会，作基督的配偶与祂相配。（约十九 34。）这是非常重要的一点，也是一个大的预表。亚当没有找到什么能与祂相配，作祂的配偶，所以神使亚当沉睡，裂开他的肋旁，取出他的一条肋骨，将其建造成一个女人。创世记二章二十二节的原文不是说，神用这肋骨“造”了一个女人，乃是说，用这肋骨“建造”成一个女人。新耶路撒冷就是这女人完全的描绘。新耶路撒冷乃是基督的妻子，基督的配偶。

玖 基督那不能毁坏的生命

这妻子是出自基督被扎、流出血与水的肋旁。活水表征基督复活的生命，这复活的生命也是由创世记二章里的肋骨所表征。没有什么能毁坏主复活的生命。在十字架上，主的肋旁被扎，但祂的骨头一根也没有折断。（约十九 33, 36。）唯有基督的生命是不能毁坏的，正如祂的骨头没有折断一样；其他所有的生命都是能毁坏的。从亚当身上取出的肋骨，表征基督那不能毁坏的生命，涌流为生命的活水。

拾 揭示神的新造

这最大并最高的异象揭示，神的新造乃是祂在复活里第二部分的创造，出自祂的旧造，就是祂在天然里第一部分的创造。第一部分是旧造，所以是在天然里的，是天然的。但第二部分是指神在复活里的新造。在新造里的一切都经过了死与复活。夏娃的产生，是借着亚当的沉睡（表征死），并借着亚当的肋骨（表征复活）。这给我们看见，召会是出自基督的死，以及基督的复活。

这最大并最高的异象，等于整本圣经的整个启示，从神的创造，（创一，）经过祂的成为肉体，将自己当作生命树，供给所有堕落的人，为着产生召会，经过祂的死、复活并变化的工作，为着建造祂生机的身体，作基督的配偶与祂

VIII. PRODUCING THE CHURCH TO MATCH CHRIST AS HIS COUNTERPART

God caused Adam to sleep, opened his side, took one of his ribs out of him, and built it into a woman who was fully qualified to be Adam's counterpart (Gen. 2:21-22). This indicates that God put Christ to death and from His pierced side flowed blood for redemption and water for dispensing of life to produce the church to match Christ as His counterpart (John 19:34). This is a very crucial point and a great type. Adam did not find anyone to match him to be his counterpart, so God caused Adam to sleep, opened up his side, took out one of his ribs, and built this rib into a woman. Genesis 2:22 in the Hebrew does not say that God made a woman of this rib but that He built this rib into a woman. This woman is fully described in the New Jerusalem. The New Jerusalem will be Christ's wife, Christ's counterpart.

IX. THE UNBREAKABLE LIFE OF CHRIST

This wife came from Christ's side, which was pierced to flow out blood and water. The living water typifies Christ's resurrection life, which is also typified by the bone, the rib, in Genesis 2. Nothing can break the Lord's resurrection life. The Lord's side was pierced on the cross, but not one of His bones was broken (John 19:33, 36). Only Christ's life is unbreakable, just as His bones were not broken. All other lives are breakable. The rib of Adam taken out of him signifies the unbreakable life of Christ, which flows as the living water of life.

X. UNVEILING GOD'S NEW CREATION

This greatest and highest vision unveils God's new creation as the second section of His creation in resurrection, out of His old creation as the first section of His creation in nature. The first section is the old creation, so it is in nature, natural. But the second section refers to the new creation of God in resurrection. Everything in the new creation has passed through death and resurrection. Eve was produced through Adam's sleep, signifying death, and through Adam's rib, signifying resurrection. This shows that the church comes out of Christ's death plus Christ's resurrection.

The greatest and highest vision equals the entire revelation of the entire Bible, from God's creation (Gen. 1) through His incarnation to present Himself as the tree of life to all the fallen people for the producing of the church, through His death, resurrection, and transforming work for the building up of His organic Body to match Christ as

相配，直到终极完成于新耶路撒冷，就是救赎的神和蒙救赎的人成为对偶，作神扩大的彰显，带着神圣的荣耀，显明在人性里，直到永远。我们应当注意，在前面这一长句里，有“从”、“经过”、和“直到”这些辞。圣经的记载是“从”神的创造开始，然后继续“经过”神的成为肉体、死、复活、以及变化的工作，为着建造基督的身体；这要“直到”新耶路撒冷。

旧约在创世记里说到神的创造。旧约其后的三十八卷书，都满了关于基督与召会的预表和预言。关于基督主要的预言是在以赛亚书，那里说到必有童女生子，他的名称为以马内利。（七 14。）这是关于基督成为肉体的预言。以赛亚五十三章给我们关于基督之死清楚、详细的记载。以赛亚五十三章末了，有一段很短的话提到基督的复活。（10～12。）以赛亚书也说到新耶路撒冷所在的新天新地。（六五 17，六六 22。）最终，所有的预表和预言，都要在新约里，借着基督来完成祂永远的经纶而得着应验。

创世记一至二章不仅陈明神创造的事实，以及从神创造所得的启示，更陈明神整个经纶之极大的异象，独一的异象，最大并最高的异象。神整个经纶包括两部分：神的旧造和神的新造。旧造只占创世记一章。神新造的图画开始于创世记二章，神为人造灵，并将人摆在生命树前。然后，神的生命从重生的信徒里面流出来，将他们变化为宝贵的材料，为着神的建造。神的建造有两部分：头一部分是基督的身体作起源；第二部分是新耶路撒冷作终极的完成。

根据创世记一至二章，神的经纶只包含四件主要的事。第一是神的创造，就是旧造。第二是神为人造了灵，使人可以凭这灵接受神这生命树，作人的生命。第三是涌流的河，表征神的生命从信徒里面流出来，产生三种宝贵的材料，为着神的目标，就是神的建造。第四是没有一样天然的东西够资格作基督的配偶；唯有出自基督的生命所建造成的妻子，才能与基督相配，作祂的配偶。这建造是一个女人，是以基督那不能毁坏的复活生命建造成的，作神永远的扩大和彰显。至终，神的建造乃是新耶路撒冷。一面，新耶路撒冷是以神生命流中的宝贵材料建造成的；另一面，新耶路撒冷是以基督那不能毁坏的复活生命建造成的。这是圣经中最大并最高的异象，这也是神的经纶。

His counterpart, unto the consummation in the New Jerusalem as a couple of the redeeming God and the redeemed people for God's enlarged expression for eternity with the divine glory manifested in humanity. We should notice that in the previous long sentence, there are the words from, through, and unto. The Bible's record begins from God's creation. Then the record of the Bible goes on through God's incarnation, death, resurrection, and transforming work for the building up of Christ's Body. This is unto the New Jerusalem.

The Old Testament in Genesis speaks of God's creation. The following thirty-eight books of the Old Testament are full of types and prophecies of Christ and the church. The main prophecies concerning Christ are in Isaiah, which says that a virgin will bring forth a son whose name will be called Immanuel (7:14). This is a prophecy of Christ's incarnation. Isaiah 53 gives us a clear, detailed record of Christ's death. At the end of Isaiah 53, there is a short section referring to Christ's resurrection (vv. 10-12). Isaiah also refers to the new heaven and new earth where the New Jerusalem will be (65:17; 66:22). Eventually, all the types and prophecies are fulfilled through the coming of Christ in the New Testament to carry out His eternal economy.

Genesis 1 and 2 present not just the facts of God's creation, not just revelations from God's creation, but a big vision, the unique vision, the greatest and the highest vision of God's entire economy. God's entire economy comprises two parts: God's old creation and God's new creation. The old creation occupies only Genesis 1. The picture of God's new creation starts from Genesis 2 with God making a spirit for man and putting man in front of the tree of life. Then the life of God flows out of the regenerated believers to transform them into precious materials for the building of God. The building of God is of two parts. First there is the Body of Christ as the origin, and second, the New Jerusalem as the ultimate consummation.

According to Genesis 1 and 2, God's economy comprises only four main things. The first is God's creation, the old creation. The second is God's making man a spirit with which man can receive Him as the tree of life to be man's life. The third is the flowing river which signifies that the life of God flows out of the believers to produce three kinds of precious materials for God's building as God's goal. The fourth is that nothing natural is qualified to be Christ's counterpart. Only the life that comes out of Christ is built into a wife to match Christ as His counterpart. This building is a woman, built with Christ's unbreakable resurrection life for God's eternal enlargement and expression. Eventually, the building of God is the New Jerusalem. On the one hand, the New Jerusalem is built with the precious materials in the flow of God's life. On the other hand, the New Jerusalem is built with Christ's unbreakable resurrection life. This is the greatest and highest vision in the Bible, and this is God's economy.

拾壹 神在历世历代的行动

神在历世历代的行动，都是受这最大并最高之异象一切的内容所推动的。

事实和记载

神在第六日用地上的尘土造亚当，并为他造了灵。创世记一章也说，神在第六日造男造女。但我们必须看见，圣经在记载事情的方式上，是一卷特别的书。在圣经里，事实是一回事，记载又是另一回事。神常常根据记载，而不是只根据事实，来揭示一些事。

要说明这事，让我们来看希伯来七章里麦基洗德的例子。这一章说他无父，无母，无族谱。（3。）创世记十四章里的麦基洗德当然是有父母的，但是在神的记载里没有提到他的父母或他的家谱。这是因为神要用他来预表基督是从永远就有的一位。在创世记一至二章的记载与此相似，因为神要用关于祂的创造之记载的两部分，来给我们看见一些东西。创造亚当的灵和建造夏娃，不是记载在旧造的第一部分，乃是记载在第二部分，就是展示新造的部分。这是很有意义的。

XI. GOD'S MOVES IN ALL THE AGES

God's moves in all the ages are motivated by all the contents of this greatest and highest vision.

THE FACTS AND THE RECORD

God made Adam out of the dust of the ground, and made a spirit for him on the sixth day. Genesis 1 also says that on the sixth day God created man and woman. But we also need to see that the Bible is a particular book even in the way that it records things. The facts are one thing in the Bible, whereas the record is another thing. Quite often God counts on the record, not just on the facts, to unveil something.

As an illustration of this, let us consider the case of Melchisedec in Hebrews 7. This chapter says that he was without father, without mother, and without genealogy (v. 3). Surely the Melchisedec in Genesis 14 had a father and mother, but in God's record nothing is mentioned about his father, his mother, or his genealogy. This is because God wanted to use him to typify Christ as the One from eternity. The record in Genesis 1 and 2 is similar to this because God wants to use the two sections of the record of His creation to show us something. The creation of Adam's spirit and the building of Eve were recorded not in the first section of the old creation, but in the second section, which displays the new creation. This is very meaningful.

第八篇

新约中三一神的 启示与行动（一）

读经：约翰福音一章一节，十四节，启示录二十一章一至二节。

纲目

壹 事实：

- 一 神成肉身来作一个在肉体中的人——约一 1, 14。
- 二 那人耶稣在地上经历人生三十三年半之久。
- 三 耶稣被钉十字架，成功神对人的救赎——太二七 33～50，弗一 7，来九 12。
- 四 基督钉死后，第三日从死人中复活——太二八 1～7，徒十 40，林前十五 4 下。
- 五 复活的基督，在祂复活那日晚上，来将祂自己所成为的那灵，如同气吹到信祂的人里面——约二十 19～22。
- 六 基督升天登宝座，得着荣耀的冠冕，（路二四 51，徒一 9，二 33，来二 9，）被神立为主为基督，（徒二 36，）为地上君王的元首，（启一 5，）并为救主；（徒五 31；）且被神设立作祂新约的执事，（来八 2，）作大祭司，（二 17，四 14，七 26，八 1，）并作新约的中保和保证。（八 6，九 15，七 22。）

MESSAGE EIGHT

THE TRIUNE GOD'S REVELATION AND HIS MOVE IN THE NEW TESTAMENT (1)

Scripture Reading: John 1:1, 14; Rev. 21:1-2

OUTLINE

I. The facts:

- A. God was incarnated to be a man in the flesh—John 1:1, 14.
- B. The man Jesus experienced the human living on earth for thirty-three and a half years.
- C. Jesus was crucified to accomplish God's redemption for man—Matt. 27:33-50; Eph. 1:7; Heb. 9:12.
- D. Christ resurrected from among the dead on the third day after His crucifixion—Matt. 28:1-7; Acts 10:40; 1 Cor. 15:4b.
- E. In the evening on the day of His resurrection the resurrected Christ came to breathe the Spirit, whom He had become, as breath into His believers—John 20:19-22.
- F. Christ ascended to the heavens, was enthroned, and received the crown of glory (Luke 24:51; Acts 1:9; 2:33; Heb. 2:9); He has been made Lord, Christ (Acts 2:36), the Ruler of the kings of the earth (Rev. 1:5), and the Savior (Acts 5:31), and also has been established by God to be the Minister of His new covenant (Heb. 8:2), the High Priest (2:17; 4:14; 7:26; 8:1), and the Mediator and guarantee of the new covenant (8:6; 9:15; 7:22).

- 七 升天的基督在升天里，将圣灵如暴风浇灌在信祂的人身上——徒二 1～2。
- 八 基督差遣祂用灵所浇灌的使徒和门徒们，出去到各地传福音，设立召会。
- 九 在信徒中间那些有恩赐的人，借变化的灵建造基督的身体。
- 十 基督的再来要结束召会时代而带进祂的国度，就是千年国，（启十一 15，）祂和祂得胜的圣徒，要在其中作神的祭司事奉神，并作君王管理列国。（二十 4，6。）
- 十一 基督再来时，要审判圣徒，将祂的国当作赏赐，赐给祂所称义的圣徒，（林后五 10，）并娶祂所称义的得胜圣徒作祂的配偶，他们将由祂率领作祂得胜的军队，击败敌基督和他的伙伴假申言者，并那些跟从他们背叛神的列国；（启十九 7～9，11～16；）祂要将敌基督和假申言者扔在火湖里；（19～21；）同时撒但也要被捆绑一千年，扔在无底坑里，（二十 1～3，）然后基督的千年国就要开始。（4～6。）
- 十二 基督再来到地上时，要在祂荣耀的宝座上审判当时所存留的列国（就是活人——徒十 42，提后四 1），有些是山羊被祂定罪，永远灭亡；有些是绵羊被祂称义，进入永远的生命——太二五 31～46。
- 十三 在千年国末了，撒但要被释放，又去迷惑列国背叛神；列国要被从天降下的火烧灭，撒但也要被扔在火湖里——启二十 7～10。

- G. In His ascension the ascended Christ poured out the Holy Spirit as a violent wind upon His believers—Acts 2:1-2.
- H. Christ sent out the apostles and disciples, upon whom He had poured out the Spirit, to different places to preach the gospel and establish churches.
- I. The gifted ones among the believers build up the Body of Christ through the transforming Spirit.
- J. The coming back of Christ will end the church age and bring in His kingdom, the millennial kingdom (Rev. 11:15), in which He and His overcoming saints will be priests of God to serve God and kings to rule over the nations (20:4, 6).
- K. In His coming back Christ will judge the saints and give His kingdom as a reward to the saints justified by Him (2 Cor. 5:10); He will marry the justified, overcoming saints as His spouse, who will be led by Him as His overcoming army to defeat Antichrist, Antichrist's partner—the false prophet—and the nations who follow them in rebelling against God (Rev. 19:7-9, 11-16); He will cast Antichrist and the false prophet into the lake of fire (vv. 19-21); in the meantime, Satan will be bound for a thousand years and cast into the abyss (20:1-3), and then the millennial kingdom of Christ will begin (vv. 4-6).
- L. At His coming back to the earth, Christ will be on the throne of His glory to judge the nations (the living—Acts 10:42; 2 Tim. 4:1) who remain at that time—some as goats will be condemned to perish eternally and some as sheep will be justified to enter into eternal life—Matt. 25:31-46.
- M. At the end of the millennial kingdom, Satan will be released and will deceive the nations again to rebel against God; the nations will be devoured by fire from heaven, and Satan will be cast into the lake of fire—Rev. 20:7-10.

十四 千年国之后，基督要在祂白色的大宝座上，审判历世历代所有的死人，将他们扔在火湖里—启二十 11～12, 15。

十五 新天新地要来到，有圣城新耶路撒冷显在其中—启二一 1～2。

N. After the millennium, Christ will be on His great white throne to judge all the dead throughout the generations and cast them into the lake of fire—Rev. 20:11-12, 15.

O. The new heaven and new earth will come, in which the holy city, New Jerusalem, is manifested—Rev. 21:1-2.

在本篇信息中，我们要开始来看新约中三一神的启示与行动。圣经是神的话，将神的启示传达给我们。多数基督徒都概略的认识这事，但是他们不知道如何把神的话转为启示。他们甚至不知道，这些启示如何成为我们的异象，使我们能与神一同行动。圣经告诉我们许多故事，其中满了事实；我们不该仅仅读这些故事，乃要得着事实。马太一章陈明基督的家谱，给我们看见基督临到人类。我们必须看见这事实，作为基础，好从基督的家谱看见启示和异象。在本篇信息中，我尽力把新约的事实简化为十五类。这十五大类，乃是新约实际内容的十五个事实。

壹 事实

一 成为肉体

新约第一类事实是神成肉身来作一个在肉体中的人。（约一1，14。）

二 人性生活

第二类是那人耶稣在地上经历人生三十三年半之久。这人乃是神人。神成为人，经历了人性的生活。祂原是神，但祂成了一个人，过着人的生活三十三年半之久。

三 被钉十字架

耶稣被钉十字架，成功神对人的救赎。（太二七33～50，弗一7，来九12。）耶稣过了三十三年半的人性生活之后，就死在十字架上，作了一件奇妙的事，就是照着神的经纶成功神对人的救赎。

四 复活

基督钉死后，第三日从死人中复活。（太二八1～7，徒十40，林前十五4下。）

五 将那灵吹到信祂的人里面

复活的基督，在祂复活那日晚上，来将祂自己所成为的那灵，如同气吹到信祂的人里面。（约二十19～22。）基督在祂复活的同一天，回到祂的门徒那里。祂没有教导他们，祂乃是把祂自己作生命之气吹到他们里面。

In this message we want to begin to see the Triune God's revelation and His move in the New Testament. The Bible is the Word of God that conveys to us God's revelation. Most Christians know this in a general way, but they do not know how to convert the Word of God into revelation. Even more, they do not know how these revelations can become visions to us for us to move with God. The Bible presents stories to us which are full of facts. We should not merely read the stories, but get the facts. Matthew 1 presents the genealogy of Christ, showing the coming of Christ to mankind. We must see this fact as a basis in order to see the revelation and the vision from Christ's genealogy. I have done my best in this message to simplify the facts of the New Testament into fifteen categories. These fifteen main categories are the fifteen facts which are the real content of the New Testament.

I. THE FACTS

A. Incarnation

The first category of the New Testament is that God was incarnated to be a man in the flesh (John 1:1, 14).

B. Human Living

Second, the man Jesus experienced human living on earth for thirty-three and a half years. This man is a God-man. God as a man experienced the human life. He was God, yet He became a man to live as a man for thirty-three and a half years.

C. Crucifixion

Jesus was crucified to accomplish God's redemption for man (Matt. 27:33-50; Eph. 1:7; Heb. 9:12). After thirty-three and a half years of human living, Jesus died on the cross to do one marvelous thing, that is, to accomplish God's redemption according to God's economy for man.

D. Resurrection

Christ resurrected from among the dead on the third day after His crucifixion (Matt. 28:1-7; Acts 10:40; 1 Cor. 15:4b).

E. Breathing the Spirit into His Believers

In the evening on the day of His resurrection the resurrected Christ came to breathe the Spirit, whom He had become, as breath into His believers (John 20:19-22). On the same day in which He resurrected, Christ came back to His disciples. He did not teach them, but He breathed Himself into them as the breath of life.

六 升天

基督将祂自己当作气吹到祂的门徒里面之后，就升天登宝座，得着荣耀的冠冕，（路二四 51，徒一 9，二 33，来二 9，）被神立为主为基督，（徒二 36，）为地上君王的元首，（启一 5，）并为救主；（徒五 31；）且被神设立作祂新约的执事，（来八 2，）作大祭司，（二 17，四 14，七 26，八 1，）并作新约的中保和保证。（八 6，九 15，七 22。）在诸天里，在升天基督身上所发生的事，远多于基督在地上时，在祂身上所发生的事。祂够资格成为这样一个人，因为祂是神来成为那人。这是耶稣独一的资格。耶稣是谁？祂是神！在升天里，祂登宝座，得冠冕，被任命，并被设立作许多项目，有许多身分。

七 将圣灵浇灌下来

升天的基督在升天里，将圣灵如暴风浇灌在信祂的人身上。（徒二 1～2。）在祂被立、被膏，成为许多项目之后，祂所作的头一件事，就是将圣灵如同暴风一样浇灌在信祂的人身上，作为从高处来的能力。在祂复活的晚上，主将那灵如同柔和的气赐给祂的门徒，但在五旬节那日，祂乃是将能力的灵浇灌在他们身上。这灵一点不差的就是三一神，浇灌在信祂的人身上，使他们得着能力，以完成基督要他们作的事。

八 差遣使徒和门徒们

基督将能力的灵浇灌在祂的使徒和门徒们身上之后，就差遣他们出去，到各地传福音，设立召会。

九 有恩赐的人

在信徒中间那些有恩赐的人，借变化的灵建造基督的身体。众召会形成之后，在信徒们中间有一些有恩赐的人。他们成全所有寻求的圣徒，使他们够资格建造基督的身体。（弗四 11～12。）

十 基督的再来

基督工作的第一个主要项目，乃是祂来成为人，以完成祂地上的职事。第二个主要项目，乃是祂升上诸天，被神所派、所膏、所立，以作成神的经纶。这是祂天上的职事。

F. Ascension

After Christ breathed Himself as the breath into His disciples, He ascended to the heavens, was enthroned, and received the crown of glory (Luke 24:51; Acts 1:9; 2:33; Heb. 2:9); He has been made Lord, Christ (Acts 2:36), the Ruler of the kings of the earth (Rev. 1:5), and the Savior (Acts 5:31), and also has been established by God to be the Minister of His new covenant (Heb. 8:2), the High Priest (Heb. 2:17; 4:14; 7:26; 8:1), and the Mediator and guarantee of the new covenant (Heb. 8:6; 9:15; 7:22). The things which transpire with the ascended Christ in the heavens are much more than what transpired with Him on earth. He was qualified to be such a man because He was God becoming that man. That was the unique qualification of Jesus. Who was Jesus? He was God! In His ascension He was enthroned, crowned, appointed, and established to be many items with many statuses.

G. Pouring Out the Holy Spirit

In His ascension the ascended Christ poured out the Holy Spirit as a violent wind upon His believers (Acts 2:1-2). After He was appointed, anointed, to be many items, the first thing He did was to pour out the Spirit upon His believers as the power from on high, as the violent wind. The Spirit as the gentle breath was given to the disciples in the night of His resurrection, but on the day of Pentecost, He poured out the Spirit of power upon them. This Spirit is nothing less than the Triune God upon His believers to empower them to carry out what Christ wants them to do.

H. Sending Out the Apostles and Disciples

After He poured out the Spirit of power upon His apostles and disciples, Christ sent them out to different places to preach the gospel and establish churches.

I. The Gifted Ones

The gifted ones among the believers build up the Body of Christ through the transforming Spirit. After the formation of the churches among the believers, there are some gifted persons. They perfect all the seeking saints to be qualified to build up the Body of Christ (Eph. 4:11-12).

J. The Coming Back of Christ

The first major item of Christ's work was His coming to be a man to accomplish His earthly ministry. The second major item was His ascending to the heavens to be appointed, anointed, and established by God to work out God's economy. This is His

在他天上的职事里，基督将那灵浇灌下来作能力的灵。然后他产生并建造召会作他的身体，他的生机体。在基督天上的职事之后，就是他第二次的来。基督的再来要结束召会时代而带进他的国度，就是千年国；（启十一15；）他和祂得胜的圣徒，要在其中作神的祭司事奉神，并作君王管理列国。（二十四，6。）祂回来是要将祂的国带到地上，使其成为千年的国。祂和祂的得胜者要作祭司事奉神，并作君王管理全地和列国。

十一 审判圣徒，与得胜者成婚，击败敌基督，捆绑撒但，带进千年国

基督再来时，要审判圣徒，将祂的国当作赏赐，赐给祂所称义的圣徒，（林后五10，）并娶祂所称义的得胜圣徒作祂的配偶，他们将由祂率领作祂得胜的军队，击败敌基督和他的伙伴假申言者，并那些跟从他们背叛神的列国；（启十九7～9，11～16；）祂要将敌基督和假申言者扔在火湖里；（十九～21；）同时撒但也要被捆绑一千年，扔在无底坑里，（二十1～3，）然后基督的千年国就要开始。（4～6。）

在祂的国度开始时，祂所作的第一件事就是要审判我们这些信徒，断定谁是能得祂称义的得胜者。基督要将千年国当作赏赐，赐给这些被断定为得胜者的人。这是国度的赏赐。同时基督要与得胜者成婚，他们要作祂的新妇，与祂一同争战抵挡敌基督、假申言者、和一切背叛的列国。基督和祂的得胜者，也就是丈夫与新妇，要击败撒但的一伙—敌基督、假申言者、和列国中的跟从者。敌基督和假申言者要被扔在火湖里，只留下一个仇敌，一个大叛逆者，就是撒但。撒但要被捆绑一千年，并被扔进无底坑里。那时，这地上就不再有撒但。然后，这地要成为基督的国。

十二 审判列国

基督再来到地上时，要在祂荣耀的宝座上审判当时所存留的列国（就是活人—徒十42，提后四1），有些是山羊被祂定罪，永远灭亡；有些是绵羊被祂称义，进入永远的生命。（太二五31～46。）新约圣经告诉我们，基督已经

heavenly ministry. In His heavenly ministry, Christ poured out the Spirit as the Spirit of power. Then He produces and builds up the church as His Body, His organism. After Christ's heavenly ministry is His second coming. The coming back of Christ will end the church age and bring in His kingdom, the millennial kingdom (Rev. 11:15), in which He and His overcoming saints will be priests of God to serve God and kings to rule over the nations (20:4, 6). He comes back to bring His kingdom down to the earth and make it a kingdom of one thousand years. He and His overcomers will be priests serving God and kings to rule over all the earth with all the nations.

K. Judging the Saints, Marrying the Overcomers, Defeating Antichrist, Binding Satan, and Bringing In the Millennial Kingdom

In His coming back Christ will judge the saints and give His kingdom as a reward to the saints justified by Him (2 Cor. 5:10); He will marry the justified, overcoming saints as His spouse, who will be led by Him as His overcoming army to defeat Antichrist, Antichrist's partner—the false prophet—and the nations who follow them in rebelling against God (Rev. 19:7-9, 11-16); He will cast Antichrist and the false prophet into the lake of fire (vv. 19-21); in the meantime, Satan will be bound for a thousand years and cast into the abyss (20:1-3), and then the millennial kingdom of Christ will begin (vv. 4-6).

At the beginning of His kingdom, the first thing He will do will be to judge us, His believers, to discern the overcomers who can be justified by Him. Christ will give to those who are discerned as the overcomers the kingdom of a thousand years as a reward. This is the kingdom reward. At the same time, Christ will marry the overcomers, and they will be His bride to fight with Him against Antichrist, the false prophet, and all the rebellious nations. Christ and His overcomers, that is, the Husband and the bride, will defeat Satan's crew— Antichrist, the false prophet, and their followers from the nations. Antichrist and the false prophet will then be cast into the lake of fire, leaving one enemy, one big rebel, Satan. Satan will be bound for a thousand years and put into the bottomless pit, which is called the abyss. At that time on this earth there will be no more Satan. Then this earth will become Christ's kingdom.

L. Judging the Nations

At His coming back to the earth, Christ will be on the throne of His glory to judge the nations (the living—Acts 10:42; 2 Tim. 4:1) who remain at that time—some as goats will be condemned to perish eternally and some as sheep will be justified to enter into eternal life (Matt. 25:31-46). The Bible in the New Testament tells us that Christ has been

被神设立，要审判活人和死人。在千年国开始时，基督要审判活着的万民，断定谁是绵羊，就是好的，以及谁是山羊，就是坏的。山羊要到火湖里，与敌基督在一起；绵羊要进到永远生命的范围里，他们要成为列国，生活在新耶路撒冷外面，作新耶路撒冷的属民。

十三 千年国末了

在一千年的末了，神在祂的经纶里，要容许撒但被释放，好为神完成一些事。撒但要迷惑列国中的一些人背叛神；列国就要被从天降下的火烧灭，撒但也要被扔在火湖里。（启二十 7～10。）那就是千年国的结束。

十四 审判死人

千年国之后，基督要在祂白色的大宝座上，审判历世历代所有的死人，将他们扔在火湖里。（启二十 11～12, 15。）这样，基督就清理了整个宇宙。基督要将一切消极和背叛的东西，都扫进火湖这个宇宙的垃圾桶里。

十五 新耶路撒冷

新天新地要来到，圣城新耶路撒冷显在其中。（启二一 1～2。）在永世里，新耶路撒冷将是新天新地的中心。

以上所列的十五类，是新约主要的事实。总括的说，新约及其事实乃是基督的传记。这位奇妙者，乃是神成为人。这人活在地上，然后死而复活。祂将祂自己如同柔和的气吹入祂的信徒里面。然后祂升上诸天。祂在那里为神所派、所膏、所立，成为许多项目，以完成神的经纶，产生召会作基督的身体。祂完成祂在天上的职事之后，就要回来审判信徒，断定谁是得胜者。我们若是得胜者，祂就要称义我们，赐给我们国度为赏赐，并且要与我们成婚，使我们成为祂的妻子，好组成军队与祂一同争战，抵挡地上所有消极的人物—敌基督、假申言者、堕落的列国和撒但。至终，基督要在白色大宝座上审判死人。这样，祂借着祂的两个职事—天上的职事和地上的职事，所终极完成的一切，就清理了整个宇宙，使其成为新天新地。这两个职事的终极完成，乃是新耶路撒冷。

established by God to judge the living and the dead. At the beginning of the thousand-year kingdom, Christ will judge the living nations to discern who are the sheep, the good ones, and who are the goats, the bad ones. The goats will go to the lake of fire to be with Antichrist, and the sheep will be sent into the sphere of eternal life. They will become the nations living outside the New Jerusalem as the New Jerusalem's subjects.

M. The End of the Millennial Kingdom

At the end of the thousand years, God in His economy will allow Satan to be released to accomplish something for God. He will deceive some of the nations again to rebel against God; the nations will be devoured by fire from heaven, and Satan will be cast into the lake of fire (Rev. 20:7-10). That will close the millennial kingdom.

N. Judging the Dead

After the millennium, Christ will be on His great white throne to judge all the dead throughout the generations and cast them into the lake of fire (Rev. 20:11-12, 15). In this way Christ will clear up the entire universe. Christ will sweep everything negative and rebellious into the universal trash can, the lake of fire.

O. The New Jerusalem

The new heaven and new earth will come, in which the holy city, New Jerusalem, is manifested (Rev. 21:1-2). The New Jerusalem will be the center of the new heaven and new earth in eternity.

The fifteen categories listed above are the major facts of the New Testament. In conclusion the New Testament with its facts is the biography of Christ. This wonderful person was God becoming a man. This Man lived on earth and then died and resurrected. He breathed Himself as the gentle breath into His believers. Then He ascended to the heavens. There He was appointed, anointed, and established by God to be many items to carry out God's economy to produce the church and build the church into the Body of Christ. After He finishes His heavenly ministry, He will come back to judge the believers, to determine who the overcomers are. If we are the overcomers, He will justify us to give us the reward of the kingdom, and He will marry us as His wife to form an army to fight with Him against all the negative persons on the earth—Antichrist, the false prophet, the fallen nations, and Satan. Eventually, Christ will judge the dead at the great white throne. In this way He will clear up the entire universe and make it a new heaven and new earth by what He has consummated through His two ministries, the earthly ministry and the heavenly ministry. The ultimate consummation of these two ministries will be the New Jerusalem.

新约是一个人的传记，这人的故事开始于已过的永远，结束于将来的永远。在已过的永远里，祂自己是三一神，但在将来的永远里，祂要与祂的伴侣，祂的妻子，在一起。三一神在将来的永远里要有一个妻子，一个配偶，作基督身体的终极完成，与祂相配。

The New Testament is the biography of a Person whose story begins in eternity past and ends in eternity future. In eternity past He is by Himself as the Triune God, but in eternity future He will be with His companion, His wife. The Triune God in eternity future will have a wife, a counterpart, as the consummation of the Body of Christ to match Him.

第九篇

新约中三一神的 启示与行动（二）

纲目

贰 启示：

一 三一神的成为肉体，是要把神带进人里面，叫神与人调和，使神在神圣的生命和神圣的性情上（但不在神格上），以及在人的生命和人的性情上，与人成为一——约一 14，提前三 16。

二 那人耶稣在地上的人性生活，是要借着祂神圣的属性显于耶稣人性的美德，而在人身上彰显神。

三 耶稣基督的钉十字架乃是要：

1 了结旧造同其一切的牵连——撒但、世界、罪、旧人、以及律法同其规条——来二 14，约十二 31，约一 29，罗六 6，弗二 15。

2 从耶稣人性的体壳释放出神圣的生命，好将这神圣的生命分赐到基督的信徒里面——约十二 24。

四 基督钉十字架后从死人中复活，乃是要：

1 将祂的人性标出（提高）到神圣的儿子名分里，将祂产生为神的长子——罗一 4，徒十三 33。

2 使祂这末后的亚当，成为赐生命的灵——林前十五 45 下。

MESSAGE NINE

THE TRIUNE GOD'S REVELATION AND HIS MOVE IN THE NEW TESTAMENT (2)

OUTLINE

II. The revelations:

A. The Triune God's incarnation is to bring God into man, mingling God with man and making God one with man both in the divine life and divine nature (but not in the Godhead) and in the human life and human nature—John 1:14; 1 Tim. 3:16.

B. The human living of the man Jesus on earth is to express God in man through His divine attributes expressed in the human virtues of Jesus.

C. The crucifixion of Jesus Christ is:

1. To terminate the old creation with all its involvements—Satan, the world, sin, the old man, and the law with its ordinances—Heb. 2:14; John 12:31; John 1:29; Rom. 6:6; Eph. 2:15.

2. To release the divine life from Jesus' human shell for the dispensing of the divine life into the believers of Christ—John 12:24.

D. Christ's resurrection from among the dead after His crucifixion is:

1. To designate (uplift) His humanity into the divine sonship, producing Him to be the firstborn Son of God—Rom. 1:4; Acts 13:33.

2. To make Him, the last Adam, the life-giving Spirit—1 Cor. 15:45b.

3 重生所有蒙神拣选的人，使他们成为神的儿女（众子），基督的肢体，为要构成基督生机的身体——彼前一3，约一12，罗八16，十二4～5。

五 基督这位终极完成之三一神的具体化身，在祂复活那天晚上，将祂自己这是灵的基督当作柔和的气，吹进祂的信徒里面。这指明整个终极完成的三一神，作为终极完成包罗万有的灵，已经作到基督的信徒里面，作他们的生命和一切。这是基督地上职事终极完成的一步，就是使终极完成之三一神作包罗万有之生命的灵，与信徒的灵联结一起，成为一个奇妙的调和之灵；（林前六17；）神圣的灵住在人的灵里，（提后四22，）并且二者一同作工如同一灵（罗八16）：

1 新约是基督的传记，向我们揭示基督作为神的基督，神的弥赛亚，（约一41，）神的受膏者，（但九26，）神所立的一位，以三重的职事成就神所给祂的托付。

2 基督三重的职事有三个阶段：

a 头一阶段是祂地上的职事，开始于祂的成为肉体，结束于祂将自己作为生命的灵吹入祂的信徒里面，将祂的信徒带进与经过过程并终极完成之三一神的生机联结里——太二八19。

b 第二阶段是祂天上的职事，开始于祂在升天里将那具体化在祂自己里面、经过过程并终极完成的三一神，作为能力的灵，浇灌下来，以形成众召会，结束于祂生机身体的建造。这产生出得胜者，并要终极完成于新耶路撒冷。

3.To regenerate all the people chosen by God, making them the children (sons) of God, members of Christ for the constitution of the organic Body of Christ—1 Pet. 1:3; John 1:12; Rom. 8:16; 12:4-5.

E.Christ, as the embodiment of the consummated Triune God, in the evening of His resurrection, breathed Himself as the pneumatic Christ into His believers as the gentle breath. This indicates that the entire consummated Triune God as the consummated all-inclusive Spirit has been wrought into the believers of Christ as their life and everything. This is the consummating step of Christ's ministry on the earth, that is, to have the consummated Triune God as the all-inclusive Spirit of life join together with the believers' spirit as one wonderful mingling spirit (1 Cor. 6:17); the divine Spirit indwells the human spirit (2 Tim. 4:22) and the two work together as one spirit (Rom. 8:16):

1.The New Testament as the biography of Christ unveils to us that Christ as the Christ of God, the Messiah of God (John 1:41), the anointed One of God (Dan. 9:26, lit.), the appointed One of God, fulfills God's commission to Him with a threefold ministry.

2.The threefold ministry of Christ is in three stages:

a.In the first stage it is His earthly ministry, which begins in His incarnation and ends in His breathing of Himself into His believers as the Spirit of life to bring His believers into an organic union with the processed and consummated Triune God—Matt. 28:19.

b.In the second stage it is His heavenly ministry, which begins with His outpouring, in ascension, of the processed and consummated Triune God, embodied in Himself, as the Spirit of power to form the churches and ends with the building up of His organic Body. This has produced the overcomers and will consummate in the New Jerusalem.

c 第三阶段是祂国度的职事，开始于祂在祂的审判台前审判信徒，结束于祂在白色大宝座上审判所有的死者。

3 基督在这三个阶段的一切职事，将神永远的经纶终极完成于新耶路撒冷，作新天新地的中心。

c. In the third stage it is His kingdom ministry, which begins with His judgment of the believers at His judgment seat and ends with His judgment of all the dead at the great white throne.

3. All the ministries of Christ in the three stages consummate God's eternal economy in the New Jerusalem as the center of the new heaven and new earth.

在前一篇信息里，我们看见在新约中三一神的启示与行动的事实。在本篇信息中，我们要来看有关这些事实的启示。

一 三一神的成为肉体

三一神的成为肉体，是要把神带进人里面，叫神与人调和，使神在神圣的生命和神圣的性情上（但不在神格上），以及在人的生命和人的性情上，与人成为一。（约一 14，提前三 16。）

二 那人耶稣的人性生活

那人耶稣在地上的人性生活，是要借着祂神圣的属性显于耶稣人性的美德，而在人身上彰显神。这是关于耶稣这人在地上生活的真实启示。“借着祂神圣的属性显于耶稣人性的美德，”这句话是无价的。神圣的属性是实际，人性的美德是彰显。神有许多属性，这一切的属性都是神所是的项目。神是爱，也是光；爱和光是神的两个属性。对神而言，是属性；对人而言，是美德。基督活出那彰显于人性美德的神的属性。

三 耶稣基督的钉十字架

1 了结旧造同其一切的牵连

耶稣基督的钉十字架，乃是要了结旧造同其一切的牵连——撒但、世界、罪、旧人、以及律法同其规条。（来二 14，约十二 31，约一 29，罗六 6，弗二 15。）从年幼就有人告诉我，耶稣被钉十字架，为我的罪而死。但按照新约的启示，耶稣基督的钉十字架，含示许多事。整个旧造同其一切的牵连，都钉在十字架上。

2 释放出神圣的生命

耶稣基督的钉十字架，也是要从耶稣人性的体壳释放出神圣的生命，好将这神圣的生命分赐到基督的信徒里面。（约十二 24。）耶稣说，祂像一粒麦子，神的神圣生命包含在这子粒的外壳里，就是在基督人性的体壳里。十字架将这体壳裂开，释放出神圣的生命，就使这神圣的生命能分赐到基督的信徒里面。

In the previous message we saw the facts concerning the Triune God's revelation and His move in the New Testament. In this message we want to see the revelations concerning these facts.

A. The Triune God's Incarnation

The Triune God's incarnation is to bring God into man, mingling God with man to make God one with man both in the divine life and divine nature (but not in the Godhead) and in the human life and human nature (John 1:14; 1 Tim. 3:16).

B. The Human Living of the Man Jesus

The human living of the man Jesus on earth is to express God in man through His divine attributes expressed in the human virtues of Jesus. This is the real revelation of Jesus as a man living on this earth. The phrases through His divine attributes and expressed in the human virtues of Jesus are priceless. The reality is the divine attributes, and the expression is the human virtues. God has many attributes, and all of these attributes are the items of what God is. God is love and light. Love and light are two of God's attributes. With God they are the attributes. With man they are the virtues. Christ lived out God's attributes expressed in His human virtues.

C. The Crucifixion of Jesus Christ

1. To Terminate the Old Creation with Its Involvements

The crucifixion of Jesus Christ is to terminate the old creation with all its involvements—Satan, the world, sin, the old man, and the law with its ordinances (Heb. 2:14; John 12:31; John 1:29; Rom. 6:6; Eph. 2:15). From my youth I was told only that Jesus was crucified and died for my sins. But according to the New Testament revelation, the crucifixion of Jesus Christ implies many things. The entire old creation with all of its involvements was crucified on the cross.

2. To Release the Divine Life

The crucifixion of Jesus Christ is also to release the divine life from Jesus' human shell for the dispensing of the divine life into the believers of Christ (John 12:24). Jesus said He was like a grain of wheat, and God's divine life was contained within the shell of this grain, the shell of Christ's humanity. The cross broke this shell to release the divine life so that this divine life could be dispensed into Christ's believers.

四 基督的复活

1 将祂的人性标出（提高）到神圣的儿子名分里

基督钉十字架后从死人中复活，乃是要将祂的人性标出（提高）到神圣的儿子名分里，将祂产生为神的长子。（罗一4，徒十三33。）当我们出去传福音时，我们必须学习说这种语言。

2 使祂成为赐生命的灵

基督的复活，是要使祂这末后的亚当，成为赐生命的灵。（林前十五45下。）

3 重生所有蒙神拣选的人

基督的复活，也是要重生所有蒙神拣选的人，使他们成为神的儿女（众子），基督的肢体，为要构成基督生机的身体。（彼前一3，约一12，罗八16，十二4～5。）按照彼前一章三节，我们是在基督复活时得了重生。

五 基督将祂自己这是灵的基督当作柔和的气，吹进祂的信徒里面

基督这位终极完成之三一神的具体化身，在祂复活那天晚上，将祂自己这是灵的基督当作柔和的气，吹进祂的信徒里面。这指明整个终极完成的三一神，作为终极完成包罗万有的灵，已经作到基督的信徒里面，作他们的生命和一切。基督从死人中复活之后，在当天晚上回到祂的门徒那里。祂没有教导他们什么，祂乃是将一口气吹进他们里面，而这气就是圣灵。在复活里，祂不再是在肉体里的基督，乃是那是灵的基督。借着复活，祂成了那灵。（林后三17。）祂将自己作为那灵吹进门徒里面之后，他们就得了终极完成的三一神在他们里面。这是基督地上职事终极完成的一步，就是使终极完成之三一神作包罗万有之生命的灵，与信徒的灵联结一起，成为一个奇妙的调和之灵；（林前六17；）神圣的灵住在人的灵里，（提后四22，）并且二者一同作工如同一灵。（罗八16。）

1 新约是基督的传记

D. Christ's Resurrection

1. To Designate (Uplift) His Humanity into the Divine Sonship

Christ's resurrection from among the dead after His crucifixion is to designate (uplift) His humanity into the divine sonship, producing Him to be the firstborn Son of God (Rom. 1:4; Acts 13:33). We have to learn to speak this kind of language when we go out to preach the gospel.

2. Making Him the Life-giving Spirit

Christ's resurrection is to make Him, the last Adam, the life-giving Spirit (1 Cor. 15:45b).

3. To Regenerate All the People Chosen by God

Christ's resurrection is to regenerate all the people chosen by God, making them the children (sons) of God, members of Christ for the constitution of the organic Body of Christ (1 Pet. 1:3; John 1:12; Rom. 8:16; 12:4-5). According to 1 Peter 1:3 we were regenerated when Christ was resurrected.

E. Christ Breathing Himself as the Pneumatic Christ into His Believers as the Gentle Breath

Christ, as the embodiment of the consummated Triune God, in the evening of His resurrection, breathed Himself as the pneumatic Christ into His believers as the gentle breath. This indicates that the entire consummated Triune God as the consummated all-inclusive Spirit has been wrought into the believers of Christ as their life and everything. After Christ resurrected from the dead, in the evening He came back to His disciples. He did not teach them anything. Instead, He breathed into them, and this breath was the Holy Spirit. In resurrection He is not the Christ in the flesh, but the pneumatic Christ. Through resurrection He became the Spirit (2 Cor. 3:17). After He breathed Himself as the Spirit into the disciples, they had the consummated Triune God in them. This is the consummating step of Christ's ministry on the earth, that is, to have the consummated Triune God as the all-inclusive Spirit of life join together with the believers' spirit as one wonderful mingling spirit (1 Cor. 6:17); the divine Spirit indwells the human spirit (2 Tim. 4:22) and the two work together as one spirit (Rom. 8:16).

1. The New Testament Being the Biography of Christ

新约是基督的传记，向我们揭示基督作为神的基督，神的弥赛亚，（约一 41，）神的受膏者，（但九 26，）神所立的一位，以三重的职事成就神所给祂的托付。

2 基督三重的职事有三个阶段

a 祂地上的职事

基督三重的职事有三个阶段。头一阶段是祂地上的职事，开始于祂的成为肉体，结束于祂将自己作为生命的灵吹入祂的信徒里面，将祂的信徒带进与经过过程并终极完成之三一神的生机联结里。（太二八 19。）

b 祂天上的职事

第二阶段是祂天上的职事，开始于祂在升天里将那具体化在祂自己里面、经过过程并终极完成的三一神，作为能力的灵，浇灌下来，以形成众召会，结束于祂生机身体的建造。这产生出得胜者，并要终极完成于新耶路撒冷。

c 祂国度的职事

第三阶段是祂国度的职事，开始于祂在祂的审判台前审判信徒，结束于祂在白色大宝座上审判所有的死者。国度的职事清理宇宙中消极的事物。基督在祂国度的职事里，解决了神所有的对头，包括撒但，而在地上建立国度，与祂所有的得胜者一同作王，管理地上的列国。

3 终极完成神永远的经纶

基督在这三个阶段的一切职事，将神永远的经纶终极完成于新耶路撒冷，作新天新地的中心。

The New Testament as the biography of Christ unveils to us that Christ as the Christ of God, the Messiah of God (John 1:41), the anointed One of God (Dan. 9:26, lit.), the appointed One of God, fulfills God's commission to Him with a threefold ministry.

2. The Threefold Ministry of Christ Being in Three Stages

a. His Earthly Ministry

The threefold ministry of Christ is in three stages. In the first stage it is His earthly ministry, which begins in His incarnation and ends in His breathing of Himself into His believers as the Spirit of life to bring His believers into an organic union with the processed and consummated Triune God (Matt. 28:19).

b. His Heavenly Ministry

In the second stage it is His heavenly ministry, which begins with His outpouring, in ascension, of the processed and consummated Triune God, embodied in Himself, as the Spirit of power to form the churches and ends with the building up of His organic Body. This has produced the overcomers and will consummate in the New Jerusalem.

c. His Kingdom Ministry

In the third stage it is His kingdom ministry, which begins with His judgment of the believers at His judgment seat and ends with His judgment of all the dead at the great white throne. The kingdom ministry clears up the negative things in the universe. In His kingdom ministry, Christ gets rid of all the opposers of God, including Satan, to establish a kingdom on this earth with all His overcomers as His co-kings to reign over the nations on this earth.

3. Consummating God's Eternal Economy

All the ministries of Christ in the three stages consummate God's eternal economy in the New Jerusalem as the center of the new heaven and new earth.

第十篇

新约中三一神的 启示与行动（三）

纲目

贰 启示：

六 那作终极完成之三一神具体化身的终极完成之基督的升天，把祂从地上带进天上的范围，在那里祂登宝座，被立为许多的身分，使祂够资格在祂天上的职事里，执行祂在地上的职事所完成的：

- 1 作神所立的救赎主，将祂的救赎应用在悔改的罪人身上——罗三 24，弗一 7。
- 2 作神所任命地上君王的元首和救主，将祂在生命里完全的救恩执行在信徒身上，使他们得重生——启一 5，徒五 31。
- 3 作神所设立的执事，将祂一切追溯不尽的丰富连同天，供应给祂的信徒，使他们在生命里长大——来八 2。
- 4 作神所任命新约的中保，将祂在新约里所完成的，执行在信徒身上——来八 6，九 15，十二 24。
- 5 作神所任命新约的保证，向信徒担保新约必定成就——来七 22。
- 6 作神所任命的大祭司，照料作神子民的信徒，给他们爱的同情并为他们代求，使他们能蒙拯救到底——来四 14～15，七 25。

MESSAGE TEN

THE TRIUNE GOD'S REVELATION AND HIS MOVE IN THE NEW TESTAMENT (3)

OUTLINE

II. The revelations:

F. The ascension of the consummated Christ as the embodiment of the consummated Triune God brought Him from the earth into the heavenly sphere, where He was enthroned to be appointed as so many items of His status for His qualification to carry out, in His heavenly ministry, what He has consummated in His earthly ministry:

1. As the God-appointed Redeemer to apply His redemption to the repentant sinners—Rom. 3:24; Eph. 1:7.
2. As the God-ordained Ruler of the kings of the earth and the Savior to execute His full salvation in life to the believers for their regeneration—Rev. 1:5; Acts 5:31.
3. As the God-established Minister to minister all His unsearchable riches with heaven to His believers for their growth in life—Heb. 8:2.
4. As the God-ordained Mediator of the new covenant to execute what He has accomplished in the new covenant to the believers—Heb. 8:6; 9:15; 12:24.
5. As the God-ordained surety of the new covenant to guarantee the sure fulfillment of the new covenant to the believers—Heb. 7:22.
6. As the God-ordained High Priest to take care of the believers as God's people in His loving sympathy and intercession for them that they may be saved to the uttermost—Heb. 4:14-15; 7:25.

- 7 作神所设立的好牧人，牧养作神羊群之神的子民，领他们在这地上过完基督徒的一生——约十 11, 14, 16, 彼前二 25, 五 4。
- 七 升天的基督在祂天上的职事里，首先将圣灵像暴风一样浇灌在祂的信徒身上，作能力的灵，为着产生并形成众召会——徒二 1～2。
- 八 升天的基督作祂身体的头，在祂天上的职事里，差遣使徒和门徒去传福音并设立众召会。
- 九 升天的基督作祂身体的头，在祂升天的职事里，以变化的灵，借着信徒中有恩赐的人，建造祂的身体：
- 1 基督地上职事的完成，乃是使终极完成的三一神作到信徒里面，使他们成为一班属神的子民，在他们重生的灵里，与经过过程并终极完成之三一神作包罗万有赐生命的灵，有生命的联结。
 - 2 基督天上职事的完成，乃是将那与经过过程并终极完成之三一神有生命联结的信徒，借着那由他们所组成的众召会，建造成祂生机的身体。基督身体这样的建造，就产生基督所要婚娶的得胜者；他们作基督的新妇，要成为基督的军队，使基督得以完成祂即将来到之国度的职事。基督身体这样的建造，也要完成神永远经纶的终极完成——新耶路撒冷，作神在永远里的扩大和彰显。
7. As the God-established good Shepherd to shepherd God's people as His flock throughout their Christian life on this earth—John 10:11, 14, 16; 1 Pet. 2:25; 5:4.
- G. In His heavenly ministry the ascended Christ first poured out the Holy Spirit as a violent wind upon His believers as the Spirit of power for the producing and formation of the churches—Acts 2:1-2.
- H. In His heavenly ministry the ascended Christ as the Head of His Body sent out the apostles and disciples to preach the gospel and establish the churches.
- I. In His heavenly ministry the ascended Christ as the Head of His Body builds up His Body by the transforming Spirit through the gifted ones among the believers:
1. The consummation of the earthly ministry of Christ is to have the consummated Triune God wrought into the believers that they may become a people of God who have the organic union with the processed and consummated Triune God as the all-inclusive life-giving Spirit in their regenerated spirits.
 2. The consummation of the heavenly ministry of Christ is to build the believers, who have the organic union with the processed and consummated Triune God, into His organic Body through the churches, which are composed of the believers, who have the organic union with the Triune God. This building up of the Body of Christ produces the overcomers whom Christ will marry, and they as the bride of Christ will become the army of Christ for Christ to carry out His upcoming kingdom ministry. This building up of the Body of Christ also consummates the ultimate consummation of God's eternal economy—the New Jerusalem as God's expansion and expression in eternity.

在本篇信息中，我们要来看有关基督天上职事的启示。新约这本基督的传记，包括祂的三个职事：祂在地上的职事、祂在诸天上的职事、以及祂在国度里的职事。在第一个职事，就是地上的职事里，祂终极完成了一件主要的事，就是将三一神分赐到祂所救赎的人里面。借着成为肉体，祂来成为人，将神带到人里面。然后祂在地上过一种生活，借着基督的人性美德，彰显神的神圣属性。祂经过了一个包罗万有的死，清除了一切消极的事物。然后祂复活，被标出为神的儿子，使祂的人性被提高到神圣儿子名分的水平。（罗一4，徒十三33。）借着那复活，祂生为神的长子。祂这位末后的亚当，又成了赐生命的灵，（林前十五45下，）指明祂要将终极完成的神作为赐生命的灵，分赐到祂所救赎的人里面。在复活里，祂也重生了所有蒙神拣选的人，使他们成为神的众子。（彼前一3。）

这样，祂就将终极完成的三一神带进入里面，使人与三一神成为一。这里有一个生机的联结，就是在神圣性情并在那灵里的生机联结。神已经终极完成成为赐生命的灵，神也已经重生祂所拣选之人的灵。这赐生命的灵内住于神所拣选之人重生的灵里。因此，不仅神被带进入里面，人也被带进神里面，使人与神，神与人，成为一灵。（林前六17。）这完成于约翰二十章，当基督在复活那天晚上回到祂门徒那里，将祂自己作为那灵吹进他们里面的时候。（22。）

基督复活之后，就升到诸天之上。祂成了天上职事的执事。在祂天上的职事里，祂完成了一件主要的事，就是将重生的信徒建造成为祂的身体。首先，神得着一班人，使他们与祂联结，并与祂成为一。第二，祂建造基督的身体。

六 基督天上的职事

那作终极完成之三一神具体化身的终极完成之基督的升天，把祂从地上带进天上的范围，在那里祂登宝座，被立为许多的身分，使祂够资格在祂天上的职事里，执行祂在地上的职事所完成的。

在祂天上的职事里，祂是神所立的救赎主，将祂的救赎应用在悔改的罪人身上。（罗三24，弗一7。）祂是神所任命地上君王的元首和救主，将祂在生命里完全的救恩执行在信徒身上，使他们得重生。（启一5，徒五31。）祂

In this message we want to see the revelations concerning Christ's heavenly ministry. The New Testament as a biography of Christ is composed of His three ministries: His ministry on the earth, His ministry in the heavens, and His ministry in the kingdom. In the first ministry, the earthly ministry, He consummated one major thing, that is, to impart the Triune God into His redeemed. Through incarnation He came to be a man, to bring God into man. Then on this earth He lived a life to express God in His divine attributes through Christ's human virtues. He died an all-inclusive death to clear up all the negative things. Then He resurrected to be designated the Son of God with His humanity uplifted into the level of divine sonship (Rom. 1:4; Acts 13:33). Through that resurrection He was born to be the firstborn Son of God. Also, as the last Adam, He became the life-giving Spirit (1 Cor. 15:45b), indicating that He was going to impart the consummated God as the life-giving Spirit into His redeemed. In resurrection He also regenerated all God's chosen people to be God's sons (1 Pet. 1:3).

In this way He brought the consummated Triune God into man, making man one with the Triune God. Here is an organic union, an organic union in the divine nature and in the Spirit. God was consummated to be the life-giving Spirit, and also God regenerated His chosen people's spirit. This life-giving Spirit indwells the human regenerated spirit of God's chosen people. Thus, God was not only brought into man but man was also brought into God, making man and God, God and man, one spirit (1 Cor. 6:17). This was consummated in John 20, when Christ came back to His disciples in the night of His resurrection to breathe Himself as the Spirit into them (v. 22).

After His resurrection Christ ascended to the heavens. He became the Minister of the heavenly ministry. In His heavenly ministry He consummates a major thing, that is, to build up the regenerated believers into His Body. First, God gains a people to be joined to Him and be one with Him. Second, He builds up the Body of Christ.

F. Christ's Heavenly Ministry

The ascension of the consummated Christ as the embodiment of the consummated Triune God brought Him from the earth into the heavenly sphere, where He was enthroned to be appointed as so many items of His status for His qualification to carry out, in His heavenly ministry, what He has consummated in His earthly ministry.

In His heavenly ministry He is the God-appointed Redeemer to apply His redemption to the repentant sinners (Rom. 3:24; Eph. 1:7). He is the God-ordained Ruler of the kings of the earth and the Savior to execute His full salvation in life to the believers for their regeneration (Rev. 1:5; Acts 5:31). He is the God-established

是神所设立的执事，将祂一切追测不尽的丰富连同天，供应给祂的信徒，使他们在生命里长大。（来八2。）基督一切追测不尽的丰富，都有诸天的味道和性质，也都分赐到信徒里面，使他们在神圣的生命里长大。

基督是神所任命新约的中保，将祂在新约里所完成的，执行在信徒身上。（来八6，九15，十二24。）祂借着死与复活立了新约，但祂必须成为这新约的中保，好在实际里执行这约。基督也是神所任命新约的保证，向信徒担保新约必定成就。（七22。）祂是神所任命的大祭司，照料作神子民的信徒，给他们爱的同情并为他们代求，使他们能蒙拯救到底。（四14～15，七25。）在基督天上的职事里，祂也是神所设立的好牧人，牧养作神羊群之神的子民，领他们在这地上过完基督徒的一生。（约十11，14，16，彼前二25，五4。）每天、每时、每刻，我们都有一位大牧人，牧长，在照顾我们，如同牧人照顾羊群一样。

七 将圣灵浇灌下来

升天的基督在祂天上的职事里，首先将圣灵像暴风一样浇灌在祂的信徒身上，作能力的灵，为着产生并形成众召会。（徒二1～2。）这不同于祂将祂自己作为赐生命的灵吹进门徒里面。那灵如同柔和的气，乃是内在的灵。在五旬节那日，祂将祂自己，就是终极完成的神，如同暴风一样浇灌在祂的信徒身上。

八 差遣使徒和门徒

升天的基督作祂身体的头，在祂天上的职事里，差遣使徒和门徒去传福音并设立众召会。当祂将那灵浇灌在祂的信徒身上时，就产生了有恩赐的人。这些人受差遣去传福音，救罪人，并兴起众召会。

九 建造祂的身体

升天的基督作祂身体的头，在祂天上的职事里，以变化的灵，借着信徒中有恩赐的人，建造祂的身体。一面，祂在诸天之上是身体的头；另一面，祂同时也是变化的灵，将所有的信徒变化成为新造。

Minister to minister all His unsearchable riches with heaven to His believers for their growth in life (Heb. 8:2). All the unsearchable riches of Christ bear the flavor and the nature of the heavens; they are dispensed into the believers for their growth in the divine life.

Christ is the God-ordained Mediator of the new covenant to execute what He has accomplished in the new covenant to the believers (Heb. 8:6; 9:15; 12:24). He made the new covenant through His death and resurrection. But He needs to be the Mediator of this new covenant to execute it in reality. Christ is also the God-ordained surety of the new covenant to guarantee the sure fulfillment of the new covenant to the believers (Heb. 7:22). He is the God-ordained High Priest to take care of the believers as God's people in His loving sympathy and intercession for them that they may be saved to the uttermost (Heb. 4:14-15; 7:25). In His heavenly ministry, Christ is also the God-established good Shepherd to shepherd God's people as His flock throughout their Christian life on this earth (John 10:11, 14, 16; 1 Pet. 2:25; 5:4). Daily, hourly, and moment by moment we have a great Shepherd, the Chief of the shepherds, taking care of us like a shepherd taking care of his flock.

G. Pouring Out the Holy Spirit

In His heavenly ministry the ascended Christ first poured out the Holy Spirit as a violent wind upon His believers as the Spirit of power for the producing and formation of the churches (Acts 2:1-2). This is different from His breathing Himself into the disciples as the life-giving Spirit. The Spirit as the gentle breath is the inward Spirit. On the day of Pentecost He poured out Himself, the consummated God, as a violent wind, upon His believers.

H. Sending Out the Apostles and Disciples

In His heavenly ministry the ascended Christ as the Head of His Body sent out the apostles and disciples to preach the gospel and establish the churches. When He poured out the Spirit upon His believers, that produced gifted persons. These ones are sent out to preach the gospel, to save sinners, and to raise up the churches.

I. Building Up His Body

In His heavenly ministry the ascended Christ as the Head of His Body builds up His Body by the transforming Spirit through the gifted ones among the believers. On the one hand, He is the Head of the Body in the heavens. On the other hand, at the same time, He is the transforming Spirit to transform all the believers into the new creation.

1 基督地上职事的完成

基督地上职事的完成，乃是使终极完成的三一神作到信徒里面，使他们成为一班属神的子民，在他们重生的灵里，与经过过程并终极完成之三一神作包罗万有赐生命的灵，有生机的联结。

2 基督天上职事的完成

基督徒今天把基督地上的职事和天上的职事，以及这两个职事不同的工作，完全混淆不分。所以他们的教训不是那么清楚。我们必须清楚的教导这两个职事。

基督天上职事的完成，乃是将那与经过过程并终极完成之三一神有生机联结的信徒，借着那由他们所组成的众召会，建造成祂生机的身体。基督身体这样的建造，就产生基督所要婚娶的得胜者；他们作基督的新妇，要成为基督的军队，使基督得以完成祂即将来到之国度的职事。基督身体这样的建造，也要完成神永远经纶的终极完成——新耶路撒冷，作神在永远里的扩大和彰显。

基督身体的建造，产生得胜者。在启示录二、三章写给众召会的七封书信中，主七次呼召得胜者。这指明祂身体的建造，乃是要产生得胜者。这些得胜者，要在基督的审判台前得着国度的赏赐；他们要与基督成为婚配，作祂的新妇与祂相配，并与祂一同争战。我们必须看见，基督身体的建造成就了两件事。第一，基督身体的建造产生得胜者，带进国度。第二，基督身体的建造终极完成新天新地的新耶路撒冷。所以即将来到的国度和即将来到的新耶路撒冷，都在于基督身体之建造所产生的得胜者。这就是为何我们这么注意基督身体的建造。

基督在祂国度的职事里，击败了神一切的对头，并清除了地上所有消极的事物。得胜者与基督成为婚配，作祂的新妇之后，成了祂的军队，与神一切的对头争战。国度的职事乃在于地上的职事和天上的职事。地上的职事是要产生一班人，与神有生机的联结。在天上的职事里，基督要建造祂的身体。今天我们不该停留在基督地上的职事里，而应当往前进入祂天上的职事，使基督的身体得以凭祂那属天追溯不尽的丰富建造起来。

1. The Consummation of the Earthly Ministry of Christ

The consummation of the earthly ministry of Christ is to have the consummated Triune God wrought into the believers that they may become a people of God who have the organic union with the processed and consummated Triune God as the all-inclusive life-giving Spirit in their regenerated spirits.

2. The Consummation of the Heavenly Ministry of Christ

Christians today altogether mix up the earthly and heavenly ministries of Christ and the different works of these two ministries. Therefore, their teaching is not so clear. We have to learn to teach these two ministries clearly.

The consummation of the heavenly ministry of Christ is to build the believers, who have the organic union with the processed and consummated Triune God, into His organic Body through the churches, which are composed of the believers, who have the organic union with the Triune God. This building up of the Body of Christ produces the overcomers whom Christ will marry, and they as the bride of Christ will become the army of Christ for Christ to carry out His upcoming kingdom ministry. This building up of the Body of Christ also consummates the ultimate consummation of God's eternal economy—the New Jerusalem as God's expansion and expression in eternity.

The building up of the Body of Christ produces the overcomers. In the seven epistles to the churches in Revelation 2 and 3, the Lord calls for the overcomers seven times. This indicates that His building up of the Body is to produce the overcomers. These overcomers will be awarded at Christ's judgment seat with the kingdom, and they will be married to Christ as His bride to match Him and to fight with Him. We have to see that the building up of the Body of Christ accomplishes two things. First, it produces the overcomers to bring in the kingdom. Second, it consummates the New Jerusalem in the new heaven and new earth. So the upcoming kingdom and the upcoming New Jerusalem both depend upon the overcomers produced by the building up of the Body of Christ. This is why we pay so much attention to the building up of the Body of Christ.

In His kingdom ministry, Christ will defeat all of God's opposers and clear up the negative things on earth. The overcomers, after being married to Christ to be His bride, become His army to fight against all the opposers of God. The kingdom ministry depends upon the earthly ministry and the heavenly ministry. The earthly ministry is to produce a people joined to God organically. In the heavenly ministry, Christ builds up the Body of Christ. Today we should not remain in the earthly ministry of Christ without going forward into His ministry in the heavens to have the Body of Christ built up with His heavenly unsearchable riches.

新约的一切事实，给我们看见基督的三个职事：祂地上的职事、祂天上的职事、和祂国度的职事，以清理全地，并使地成为神的国，有一千年之久。然后新天新地同新耶路撒冷就要出现。这乃是整本新约的结晶读经。

All the facts of the New Testament show us Christ's three ministries: His earthly ministry, His heavenly ministry, and His kingdom ministry to clear up the whole earth and to make the earth the kingdom of God for one thousand years. Then the new heaven and new earth with the New Jerusalem will come into being. This is the crystallization-study of the entire New Testament.

第十一篇

新约中三一神的 启示与行动（四）

纲目

贰 启示：

十 第壹大点第十至十四中点（见第八篇纲目）这末了五项事实，向我们启示基督国度的职事，开始于基督的回来，直到基督在白色大宝座上对所有死人的审判。

十一 基督在祂国度的职事里头一件要作的事，乃是要在祂的审判台前审判祂的信徒（林后五 10）：

- 1 以祂的国度赏赐祂得胜的信徒，使他们进入千年国，有分于祂作生命树，（启二 7，）并分享祂的喜乐和祂的王权—太二五 21，23，启二十 4，6。
- 2 以千年国里的惩罚来管教祂失败的信徒，使他们从祂的荣耀和可享受的同在里被挪开，到黑暗的地方受惩治，（太二五 30，）好叫他们在祂的生命里成熟，为使他们在国度时代之后，在新天新地里有分于新耶路撒冷。
- 3 迎娶祂得胜的信徒作祂的新妇。（启十九 7～9。）
- 4 在哈米吉顿的战争中，击败敌基督和他的同伙假申言者、以及跟随他们背叛神的列国。（启十九 11～16。）祂新婚的新妇，作祂

MESSAGE ELEVEN

THE TRIUNE GOD'S REVELATION AND HIS MOVE IN THE NEW TESTAMENT (4)

OUTLINE

II. The revelations:

J. The last five items of facts, from I. J. to I. N., reveal to us Christ's kingdom ministry, beginning from the coming back of Christ to Christ's judgment at the great white throne over all the dead.

K. In the kingdom ministry of Christ, the first thing that Christ will do is to judge His believers at His judgment seat (2 Cor. 5:10):

1. To reward His overcoming believers with His kingdom that they may enter into the millennial kingdom to partake of Him as the tree of life (Rev. 2:7) and to share His joy and His kingship—Matt. 25:21, 23; Rev. 20:4, 6.
2. To discipline His defeated believers with the punishment in the millennial kingdom that they may be put away from His glory and enjoyable presence to a place of darkness for their discipline (Matt. 25:30) that they may mature in His life for them to participate in the New Jerusalem in the new heaven and new earth after the kingdom age.
3. To marry His overcoming believers as His bride (Rev. 19:7-9).
4. To defeat Antichrist with his partner, the false prophet, and the nations who follow them in rebelling against God in the war at Armageddon (Rev. 19:11-16). His newly married bride, as His

的军队，要和祂一同争战。（十九 14，十七 14。）基督和祂的新妇军队，要击败敌基督和跟随敌基督者，并将敌基督和假申言者直接扔在火湖里。（十九 19～21。）同时，撒但要被捆绑一千年，并被扔在无底坑里。（二十 1～3。）然后基督的千年国就开始了。（4，6。）

十二 基督在祂国度的职事里所要作的第二件事，乃是要在祂荣耀的宝座上，审判在那时还存留的万民（活人—徒十 42，提后四 1）：有些是山羊，要被定罪，永远沉沦；有些是绵羊，要被称义，进入永远的生命—太二五 31～46。

十三 在千年国末了，撒但要被释放，再次迷惑列国背叛神；列国要被从天上降下的火烧灭，撒但也要被扔在火湖里—启二十 7～10。

注：借着以上这一切的审判，基督要从这地清除所有反对神者；这要完成祂国度的职事。

十四 在千年国之后，基督要在祂白色的大宝座上，审判历世历代所有的死人，并将他们扔在火湖里。（启二十 11～12，15。）如此，基督就要清理整个宇宙，为新天新地的来临预备道路。

十五 新天新地将要来到，圣城新耶路撒冷要在其中显出，作神永远的扩大和彰显—启二一 1～2。

armies, will fight together with Him (19:14; 17:14). Christ and His bride-army will defeat Antichrist and his followers and cast Antichrist and the false prophet into the lake of fire directly (19:19-21). In the meantime, Satan will be bound for a thousand years and cast into the abyss (20:1-3). Then the millennial kingdom of Christ will begin (vv. 4, 6).

L. The second thing that Christ will do in His kingdom ministry is to judge, on the throne of His glory, the nations (the living—Acts 10:42; 2 Tim. 4:1) who remain at that time: some as goats will be condemned to perish eternally and some as sheep will be justified to enter into eternal life—Matt. 25:31-46.

M. At the end of the millennial kingdom, Satan will be released and will deceive the nations again to rebel against God; the nations will be devoured by fire from heaven, and Satan will be cast into the lake of fire—Rev. 20:7-10.

Note: Through all the above judgments Christ will clear up all the opposers of God from this earth; this consummates His kingdom ministry.

N. After the millennium, Christ will be at His great white throne to judge all the dead throughout the generations and cast them into the lake of fire (Rev. 20:11-12, 15). Thus, Christ will clear up the entire universe, preparing the way for the new heaven and new earth to come.

O. The new heaven and new earth will come, in which the holy city, New Jerusalem, is manifested for God's eternal enlargement and expression—Rev. 21:1-2.

我们已经看过基督地上的职事和天上的职事。现在我们要来看祂国度的职事。基督在地上的职事里，将经过过程的三一神作到祂的信徒里，使他们成为神所拣选的一班人，在祂生命的生机联结上，得与神联结。这职事完成于约翰二十章二十二节，当基督在祂的复活里回到祂的门徒那里，将祂自己作为赐生命的灵吹入他们里面。此后，祂升到诸天；现今在诸天里，在祂的升天里，祂在完成祂天上的职事，兴起众召会并建造基督的身体。

为要完成神的经纶，祂的职事还有另外的一部分。这是基督职事的国度部分。国度是神应许给祂子民的一件大事。但是按照旧约的用辞，基督所要带来，在地上一千年的国度，乃是复兴的时代。神一切的造物，因着亚当的罪而堕落、腐败、朽坏了。这样一个堕落的宇宙，需要一个复兴，将其带回到神原初创造的情形。（参赛十一6～9。）虽然这也是基督国度职事的一部分，但这不是我们所该集中注意的。

基督国度的职事，乃是要对付所有敌对祂的人。这地上满了敌对基督的人。至终，敌基督乃是这些敌对者所产生的最终结果。他和他的军队，就是列国，要与基督直接争战。神的基督是神所立的一位，但敌基督是撒但所兴起的一个敌对者。撒但要兴起一个假基督，就是敌基督，来敌对神的受膏者，就是基督。

天使的势力不对付这些敌对的人。那不是照着神的原则。按照神的原则，撒但是个天使，属于天使的反对团体，所以神不用任何人直接对付撒但。那必须是天使的事。但是敌基督和他的军队这些敌对者都是人，所以基督必须得着一班人来作祂的军队。（启十七14，十九13～14。）这一班人乃是得胜者。

在启示录二、三章，基督写信给众召会，以呼召得胜者。有些人会答应那呼召。基督再来时，要在空中设立祂的审判台，将所有信祂的人召集到那里。然后基督要审判所有的信徒，断定谁是得胜者，谁是失败的基督徒。然后祂要以国度赏赐给祂的得胜者，使他们得与祂同享王权，治理列国，并有分于祂的喜乐。国度对主而言，乃是大喜乐。祂被敌对祂的人藐视了二千年，但最终祂要得着一班人与祂站在一起，而这班人乃是得胜者。

We have covered the earthly ministry and the heavenly ministry of Christ. Now we come to the kingdom ministry. In the earthly ministry, Christ wrought the processed Triune God into His believers, making them a group of God's chosen people joined to God in the organic union of His life. This ministry was concluded in John 20:22, when Christ in His resurrection came back to His disciples and breathed Himself as the life-giving Spirit into them. Afterward, He ascended to the heavens, and now in the heavens in His ascension He accomplishes His heavenly ministry to raise up the churches and to build up the Body of Christ.

For the accomplishment of God's economy, there is still another part of His ministry. This is the kingdom part of Christ's ministry. The kingdom was a great thing God promised to His people. But according to the Old Testament terms, the coming kingdom of Christ which He will bring to the earth for one thousand years, will be an age of restoration. All of God's creation, due to Adam's sin, became fallen, rotten, and corrupted. Such a fallen universe needs a restoration to bring it back to God's original created situation (cf. Isa. 11:6-9). Although this is a part of Christ's kingdom ministry, this is not what our focus should be.

The kingdom ministry of Christ is to deal with all His human opposers. This earth is full of the human opposers of Christ. Eventually, Antichrist will be the concluding issue of these human opposers. He and his armies, the nations, will fight directly with Christ. God's Christ is the One appointed by God, but Antichrist is the opposing one raised up by Satan. Satan will raise up a false Christ, Antichrist, to oppose God's anointed One, Christ.

The angelic powers do not deal with these human opposers. That is not according to God's principle. According to God's principle, Satan is an angel and belongs to the angelic opposing party, so God would not use any human to deal directly with Satan. It must be an angel. But Antichrist and his armies are all human opposers, so Christ must have a group of human beings to be His army (Rev. 17:14; 19:13-14). These human beings will be the overcomers.

Christ wrote epistles to the churches in Revelation 2 and 3 to call out the overcomers. A number will answer that call. In Christ's second coming, He will gather all His believers to the judgment seat which He will set up in the air. Christ will then judge all the believers to discern who the overcomers and the defeated Christians are. Then He will award His overcomers with His kingdom, to enjoy the co-kingship with Him in which they will rule over the nations and participate in His joy. The kingdom will be a great joy to the Lord. He will have been despised by His human opposers for two thousand years, but eventually He will gain a group of human beings to stand with Him, and these human beings are the overcomers.

基督要断定谁是得胜者，并以祂的国度作他们的赏赐，使他们与祂同享王权和喜乐。然后祂要与众得胜者成为婚配，使他们团体的作祂的新妇，祂的配偶；他们要与祂完全一样，与祂相配。与基督相配的这新妇，要成为基督的军队，与基督一同争战，不仅击打撒但，也要击打敌对基督的人，就是敌基督、假申言者和列国。这时，撒但要被捆绑，但不是被任何人捆绑，乃是被天使捆绑。敌对基督的天使需要天使将其捆绑，并将其扔在无底坑里一千年。（启二十1～3。）这就从地上清除了一切敌对基督者，使祂有路可以设立祂的国度，以管理所有存留的列国，达一千年之久。

十 末了五项事实，向我们启示基督国度的职事

末了五项事实，（见第八篇纲目第壹大点第十至十四中点，）启示基督国度的职事，开始于基督的回来，直到基督在白色大宝座上对所有死人的审判。这些事实满了启示，但大多数人只看见事实。我盼望我们都祷告：“主啊，与你再来有关的一切事实，都带有启示；我要看见这些启示。求你给我看见这些启示。”在本篇信息里，我不是要摆出事实，乃是要摆出启示。

十一 基督在祂国度的职事里头一件要作的事，乃是要在祂的审判台前审判祂的信徒

基督在祂国度的职事里头一件要作的事，乃是要在祂的审判台前审判祂的信徒。（林后五10。）

1 赏赐祂得胜的信徒

基督要以祂的国度赏赐祂得胜的信徒，使他们进入千年国，有分于祂作生命树，（启二7，）并分享祂的喜乐和祂的王权。（太二五21，23，启二十四，6。）基督在启示录二章七节应许，得胜的，祂必将生命树赐给他们吃。在国度里享受基督作生命树，乃是一种赏赐。但在永世里，在新耶路撒冷里享受基督作生命树，乃是给所有信徒共同的享受。

2 惩罚祂失败的信徒

基督要以千年国里的惩罚来管教祂失败的信徒，使他们从祂的荣耀和可享受的同在里被挪开，到黑暗的地方受惩

Christ will discern the overcomers and award them with His kingdom for them to enter into His co-kingship and joy. Then He will marry all the overcomers collectively as His bride, His counterpart, who will be exactly the same as He is to match Him. This bride matching Christ will be Christ's army to fight with Christ not against Satan but against Christ's human opposers: Antichrist, the false prophet, and all the nations. At this time Satan will be bound, not by any human but by an angel. The angelic opposer of Christ needs an angel to bind him and put him into the abyss for one thousand years (Rev. 20:1-3). This will clear up the opposers of Christ from this earth, and give Him the way to set up His kingdom to rule over all the remaining nations for one thousand years.

J. The Last Five Items of Facts Reveal to Us Christ's Kingdom Ministry

The last five items of facts (from I. J. to I. N.) reveal Christ's kingdom ministry, beginning from the coming back of Christ to Christ's judgment at the great white throne over all the dead. These facts are full of revelations, but most people see only the facts. I hope that we would pray, "Lord, all the facts related to Your second coming bear revelations, and I need to see them. Show me these revelations." In this message I am not presenting the facts but the revelations.

K. In the Kingdom Ministry of Christ, the First Thing That Christ Will Do Is to Judge His Believers at His Judgment Seat

The first thing which Christ will do in His kingdom ministry is to judge His believers at His judgment seat (2 Cor. 5:10).

1. Rewarding His Overcoming Believers

He will reward His overcoming believers with His kingdom that they may enter into the millennial kingdom to partake of Him as the tree of life (Rev. 2:7) and to share His joy and His kingship (Matt. 25:21, 23; Rev. 20:4, 6). In Revelation 2:7 Christ promised those who overcome that He will give them to eat of the tree of life. The enjoyment of Christ as the tree of life in the kingdom is a reward. But the enjoyment of Christ as the tree of life in the New Jerusalem in eternity will be a common enjoyment to all the believers.

2. Disciplining His Defeated Believers

Christ will discipline His defeated believers with the punishment in the millennial kingdom that they may be put away from His glory and enjoyable presence to a place of

治，（太二五 30，）好叫他们在祂的生命里成熟，为使他们在国度时代之后，在新天新地里有分于新耶路撒冷。

你将会如何？你将是得胜的圣徒，还是失败的信徒？我尽力要作得胜者，但我能否作到，乃在于主的断定和审判。保罗说，他虽不觉得自己有错，却也不能因此得称义，因为我们必须等候主来审判。（林前四 4～5。）那个审判将在空中，基督的审判台那里施行。因此，今天在我们面前，有警告，也有赏赐。

今天的基督教从来不摸这样的点。他们只帮助你得救、行善、尽力与神与人都是对的。他们从不打开圣经，给人看见有一段时间是为着基督国度的职事。唯有得胜者，才能联于主，正面的有分于祂国度的职事。谁是得胜者？没有人能确定的说自己是不是得胜者。但一天过一天，我们该尽力过神人的生活，这会使我们成为基督真正的得胜者。我们若不过神人的生活，就必定是失败的信徒。

神人的生活，就是借着享受基督复活的大能模成祂死的生活，（腓三 10，）也是凭耶稣基督之灵全备的供应，活基督并显大基督的生活。（一 19～21 上。）这样的生活使我们够资格作得胜者。一天过一天，我查问自己，在某些事上是否模成基督的死。有时候我必须说，“主，赦免我；在这事上我没有背十字架。在这事上我没有让基督的十字架破碎我的自我中心。主，我真是太以自我为中心了。”对我们来说，几乎每一件事都是以自我为中心；几乎每一件事都是“我”。甚至在召会生活中，每一件事都是“我”；在工作中，每一件事都是“我”；在带领的事上，每一件事都是“我”。“我”总是居首位。这不是模成基督之死的生活。我们若不过这样的生活，就不能有分于祂复活的大能，也不认识受苦的耶稣与得荣的基督之灵全备的供应。

以上腓立比书中的要点，是很重要的。保罗说，只要他能显大基督，或生、或死，对他而言都算不得什么。然后他告诉我们，显大基督需要我们活基督，而活基督需要我们有分于耶稣基督之灵全备的供应。我们今天过的是这样的生活么？我们是否过神人的生活，使我们够资格作祂的得胜者？

darkness for their discipline (Matt. 25:30) that they may mature in His life for them to participate in the New Jerusalem in the new heaven and new earth after the kingdom age.

Who will you be? Will you be the overcoming saints or the defeated believers? I am doing my best to be an overcomer, but whether or not I will make it depends upon His discernment, His judgment. Paul said that although he was conscious of nothing against himself, he was not justified in this, because we have to wait until the Lord comes to judge (1 Cor. 4:4-5). That judgment will be at the judgment seat of Christ in the air. Thus, before us today there is a warning and a reward.

Today's Christianity never touches such a point. They only help you to be saved and to do good and to try to be right with God and with man. They never open up the Word to show that there will be a time for Christ's kingdom ministry. Only the overcoming ones will join the Lord in a positive participation in His kingdom ministry. Who will be an overcomer? No one can say definitely that he is or is not an overcomer. But day after day we should do our best to live a God-man's life, which will make us the real overcomers of Christ. If we do not live a God-man's life, we surely are defeated believers.

A God-man's life is a life that is conformed to the death of Christ by the enjoyment of His power of resurrection (Phil. 3:10), and a life that lives Christ and magnifies Christ by the bountiful supply of the Spirit of Jesus Christ (1:19-21a). Such a life qualifies us to be the overcomers. Day by day I check with myself concerning whether I am conformed to the death of Christ in certain things. Sometimes I have to say, "Lord, forgive me; in this matter I didn't bear the cross. In this matter I didn't allow the cross of Christ to break my self-center. Lord, I am too self-centered." With us nearly everything is self-centered; nearly everything is "me." Even in the church life, everything is "me." In the work, everything is "me." In the leadership, everything is "me." "Me" is always first. This is not a life that is conformed to the death of Christ. If we do not live such a life, we cannot participate in His power of resurrection, nor do we know the bountiful supply of the Spirit of the suffering Jesus and the glorified Christ.

The above points from the book of Philippians are crucial. Paul said that whether he lived or died meant nothing to him as long as he could magnify Christ. Then he told us that to magnify Christ needs us to live Christ, and to live Christ needs us to participate in the bountiful supply of the Spirit of Jesus Christ. Are we living such a life today, a life of a God-man, so that we can be qualified as His overcomers?

3 迎娶祂得胜的信徒作祂的新妇

基督要迎娶祂得胜的信徒作祂的新妇。（启十九7～9。）在来世祂只承认祂得胜的信徒。你若是失败的信徒，祂就要从生命册上涂抹你的名，但不是永远的，乃是要受一千年的管教。（见恢复本启三5与注3。）这样作，不是使你失去永远的救恩；你的得救是永远稳固的。但是有一段时间，有一千年之久，你的名要从生命册上被涂抹。我们既是基督徒，就是得救的人，我们的名字就写在生命册上，从今时直到永远。但我们今天若不过得胜的生活，我们的名字就会从生命册上被涂抹，有一千年之久。

主说，“凡在人面前，在我里面承认我的，人子在神的使者面前，也必在他里面承认他；那在人面前不认我的，人子在神的使者面前，也必否认他。”（路十二8～9。）永远稳固的得救，乃是出于神的恩典。但是受一千年的管教，乃是照着神的公义。你看你今天的生活，公义的神能称义你么？

今天有成千上万的信徒，根本不知道基督的千年国，以及得赏赐或受管教的可能。但这光在我们中间照亮，已经大约七十年了。这光是借着倪柝声弟兄带给我们的。我从他学习，并且也出了一些书，说到国度的事。（见“诸天之国的要义”和“国度”。）

潘汤（D. M. Panton）曾说，许多人保证你有一张进入千年国的门票，但是当你到了国度的门口，守门的会对你说，你的门票不算数，你不能进去。甚至连进到新耶路撒冷，你也必须通过律法所借以设立之天使的眼目。（启二一12，加三19。）你必须是一个在基督里的人，有祂两层的分泌，一层是祂救赎和释放生命的死，一层是祂分赐生命的复活，使你成为真正的珍珠。然后，设立律法的天使，才会称义你，让你进入。

4 击败敌基督

基督在祂国度的职事里，要在哈米吉顿的战争中，击败敌基督和他的同伙假言者、以及跟随他们背叛神的列国。（启十九11～16。）祂新婚的新妇，作祂的军队，要和祂一同争战。（十九14，十七14。）基督和祂的新妇军队，要击败敌基督和跟随敌基督者，并将敌基督和假言者直接扔在火湖

3. Marrying His Overcoming Believers as His Bride

Christ will marry His overcoming believers as His bride (Rev. 19:7-9). He will recognize only His overcoming believers in the coming age. He will erase your name out of the book of life if you are a defeated believer, not for eternity, but for one thousand years of discipline (see Rev. 3:5 and note 3—Recovery Version). To do this is not to reject your eternal security. You are eternally secured. But for a period of time, for one thousand years, your name will be erased from the book of life. As Christians we are saved ones whose names are written in the book of life today and for eternity. But if we do not live an overcoming life today, our names will be erased from the book of life for one thousand years.

The Lord said, “Everyone who confesses in Me before men, the Son of Man will also confess in him before the angels of God; but he who denies Me before men will be denied before the angels of God” (Luke 12:8-9). To be secured, saved eternally, is of God’s grace. But to be disciplined for one thousand years is according to God’s righteousness. Look at your living today. Could the righteous God justify you?

Today thousands of believers do not know anything concerning the thousand-year kingdom of Christ with the possibility of reward or discipline. But this light has been shining among us for about seventy years. This light was brought to us through Brother Watchman Nee. I learned of him and have also put out some books on the kingdom (see A Brief Definition of the Kingdom of the Heavens and The Kingdom).

D. M. Panton said that many promise you a ticket into the thousand-year kingdom. But when you go to the gate of the kingdom, the gatekeepers will tell you that your ticket means nothing and that you cannot enter. Even to enter into the New Jerusalem, you have to pass through the eyes of the angels through whom the law was ordained (Rev. 21:12; Gal. 3:19). You must be a person in Christ with His two layers of secretion, the secretion of His redeeming and life-releasing death and the secretion of His life-dispensing resurrection, to make you a real pearl. Then the angels who ordained the law will justify you and let you in.

4. Defeating Antichrist

In His kingdom ministry Christ will defeat Antichrist with his partner, the false prophet, and the nations who follow them in rebelling against God in the war at Armageddon (Rev. 19:11-16). His newly married bride, as His armies, will fight together with Him (19:14; 17:14). Christ and His bride-army will defeat Antichrist and his followers and cast Antichrist and the false prophet into the lake of fire directly

里。（十九 19～21。）这两个要首先被扔在火湖里，甚至是在撒但之先。同时，撒但要被捆绑一千年，并被扔在无底坑里。（二十 1～3。）然后基督的千年国就开始了。（4，6。）在千年国里，基督要与祂的得胜者一同掌权，他们要与祂一同作王，而所有的王都要享受基督所享受同样的喜乐。在马太二十五章十四至三十节的比喻里，主亲自提及这事。本篇信息需要很多的研读；否则我们得不着光，也看不见启示。

十二 审判万民

基督在祂国度的职事里所要作的第二件事，乃是要在祂荣耀的宝座上，审判在那时还存留的万民（活人—徒十 42，提后四 1）：有些是山羊，要被定罪，永远沉沦；有些是绵羊，要被称义，进入永远的生命。（太二五 31～46。）当基督回来时，在祂眼中第一班好的人，乃是祂的信徒。祂要审判他们，把得胜者和失败者分辨出来。然后祂要审判在哈米吉顿战争后存留的万民，把绵羊，就是好的，和山羊，就是坏的，分辨出来。祂要把山羊扔在火湖里。然后，基督要把好的，就是绵羊，送往永远的生命里去，但不是进到永远生命的本身里，乃是进到永远生命的福分里，成为住留于新耶路撒冷四围的万民。留在新耶路撒冷四围的万民，乃是这些绵羊。

基督教神学所教导的与此不同。他们教导说，绵羊是得救的人，山羊是假信徒。我们这些在主恢复里的人若向主忠信，主恢复里的真理，真神学，有一天要击败今日基督教中一切的神学，并将其暴露到极点。我是有负担为主说话的一个微小奴仆，我必须告诉人真话。我必须诚实，并忠于主所给我看见的。我们所看见的，乃是有赖于在我们以前那些忠信解释圣经的人。他们把所看见的传给我们，这就成了我们的看见。因此，主恢复的神学，乃是从前所有忠信解经者的真神学。

十三 千年国末了

在千年国末了，撒但要被释放，再次迷惑列国背叛神；列国要被从天上降下的火烧灭，撒但也要被扔在火湖里。（启二十 7～10。）堕落之人背叛的天性，会留在人里面，直到千年国时代的末了。在国度末了时，神要暂时把撒但释放，他要再次迷惑列国与神争战。然后他们要被从天上降下的火烧灭，撒但也要被扔在火湖里。

(19:19-21). These two will be the first who will be thrown into the lake of fire, even before Satan. In the meantime, Satan will be bound for a thousand years and cast into the abyss (20:1-3). Then the millennial kingdom of Christ will begin (vv. 4, 6). In the millennial kingdom, Christ will reign with all His overcomers as His co-kings, and all the kings will enjoy the same joy that Christ does. This is mentioned by the Lord Himself in the parable given in Matthew 25:14-30. This message needs a lot of study. Otherwise, we will not be able to receive the light and see the revelation.

L. Judging the Nations

The second thing that Christ will do in His kingdom ministry is to judge, on the throne of His glory, the nations (the living—Acts 10:42; 2 Tim. 4:1) who remain at that time: some as goats will be condemned to perish eternally and some as sheep will be justified to enter into eternal life (Matt. 25:31-46). When Christ comes back, the first good people in His eyes will be His believers. Then He will judge them to discern the overcomers and the defeated ones. Later, He will judge the nations who are left after the war at Armageddon to discern who are the sheep, the good ones, and who are the goats, the bad ones. He will throw the goats into the lake of fire. Then Christ will send the good ones, the sheep, into eternal life, not the life itself but into the blessing of the eternal life, to be the nations who will remain around the New Jerusalem. The nations who remain around the New Jerusalem will be these sheep.

Christianity's theology teaches differently from this. They teach that the sheep are saved ones and the goats are false ones. One day if those of us in the recovery are faithful to the Lord, the truths, the real theology, in the Lord's recovery will defeat all the theology in today's Christianity and expose it to the uttermost. As a little slave of the Lord burdened to speak for Him, I must tell people the truth. I must be honest and faithful to what my Lord has shown me. What we have seen depends upon the foregoing faithful interpreters of the Bible. They have passed on their seeing to us and this has become our seeing. Thus, the recovery's theology is the genuine theology of all the foregoing faithful interpreters.

M. The End of the Millennial Kingdom

At the end of the millennial kingdom, Satan will be released and will deceive the nations again to rebel against God; the nations will be devoured by fire from heaven, and Satan will be cast into the lake of fire (Rev. 20:7-10). The rebellious nature of fallen man will remain in man until the end of the millennial age. At the end of the kingdom, God temporarily will release Satan, who will seduce the nations again to fight against God. Then they will be devoured by fire from heaven, and Satan will be cast into the lake of fire.

借着以上这一切的审判，基督就从这地清除所有反对神者；这要完成祂国度的职事。若没有这样一个国度的职事，神所造的地如何得以清理，适合于神的国？神需要基督这样一个国度的职事，好从这地清除人和撒但所有反对的因素。

十四 千年国之后

在千年国之后，基督要在祂白色的大宝座上，审判历世历代所有的死人，并将他们扔在火湖里。（启二十 11～12, 15。）如此，基督就要清理整个宇宙，为新天新地的来临预备道路。

十五 新天新地里的圣城

新天新地将要来到，圣城新耶路撒冷要在其中显出，作神永远的扩大和彰显。（启二一 1～2。）

Through all the above judgments Christ will clear up all the opposers of God from this earth; this consummates His kingdom ministry. Without such a kingdom ministry, how could the earth created by God be cleared up to be good for God's kingdom? There is the need of such a kingdom ministry of Christ to clear the earth from all the opposing factors of man plus Satan.

N. After the Millennium

After the millennium, Christ will be at His great white throne to judge all the dead throughout the generations and cast them into the lake of fire (Rev. 20:11-12, 15). Thus, Christ will clear up the entire universe, preparing the way for the new heaven and new earth to come.

O. The Holy City in the New Heaven and New Earth

The new heaven and new earth will come, in which the holy city, New Jerusalem, is manifested for God's eternal enlargement and expression (Rev. 21:1-2).

第十二篇

新约中三一神的 启示与行动（五） 异象与神的行动

纲目

叁 异象与神的行动：

一 启示：

早期的门徒从基督的成为肉体，经过祂在地上的人性生活、祂的钉十字架和祂的复活，看见基督工作的历史事实。在基督复活的时候，他们都看见了这些事内在的属灵意义，这些就成了他们的启示，如基督在约翰十四章二十节所指明的。基督复活后，与门徒同在四十天之久。在这四十天里，祂所作主要的事，乃是使他们对祂从成为肉体到复活所作之事的启示，有属灵的领悟。

二 异象：

四十天之后，在祂到天上去之前，根据祂给门徒看见的启示，产生了一个结果，就是异象。在这异象里，基督首先嘱咐祂的门徒，根据他们所看见的，出去传悔改以得赦罪之道。（路二四 45～47。）在祂与门徒同在的末了，祂嘱咐他们，要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作祂的见证人。（徒一 8。）然后在祂升天之前，祂嘱咐门徒要根据天上地上所有的权柄都已赐给祂的这个启示，去使万民作祂的门徒，并将祂所吩咐的，都教训他们。（太二八 18～20。）祂升天之后，在五旬节那天，为了引进神在地上的行动，以建立众召会，祂所作的头一件事，乃是将能力的灵（就是祂自己作终极完成、包罗万有的灵）浇灌在门徒身上。（徒二 1～4，17，33。）

三 主的行动：

MESSAGE TWELVE

THE TRIUNE GOD'S REVELATION AND HIS MOVE IN THE NEW TESTAMENT (5)

THE VISIONS AND GOD'S MOVE

OUTLINE

III. The visions and God's move:

A. The revelations:

From the incarnation of Christ through His human living on the earth, His crucifixion, and His resurrection, the early disciples saw the historical facts of Christ's work. At the time of Christ's resurrection, they all got to see the intrinsic spiritual significances of these things, which all became revelations to them, as Christ indicated in John 14:20. After His resurrection Christ stayed with the disciples for forty days. The main thing He did in those forty days was to bring them into the spiritual realization of the revelations of what He had done from His incarnation to His resurrection.

B. The visions:

After the forty days, before He went to the heavens, based upon what He had shown the disciples as revelations, an issue came out, that is, the vision. In this vision Christ firstly charged His disciples to go out, based upon what they had seen, to preach repentance for the forgiveness of sins (Luke 24:45-47). At the end of His stay with the disciples, He charged them to be His witnesses in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth (Acts 1:8), and then before His ascension He charged the disciples to go and disciple the nations and teach them all that He had commanded them based upon the revelation that all authority had been given to Him in heaven and on earth (Matt. 28:18-20). After His ascension into the heavens, on the day of Pentecost, the first thing He did as the initiation of God's move on the earth to establish the churches was to pour out the Spirit of power (Himself as the consummated all-inclusive Spirit) upon the disciples (Acts 2:1-4, 17, 33).

C. The Lord's move:

1 主给早期的门徒看见祂地上职事的启示之后，就根据这些启示，向他们陈明为着祂行动的异象：

a 他们在主为着完成祂新约经纶的头一个行动上，与主联合，在犹太人中间兴起在耶路撒冷的召会——徒八1。

b 根据同样的启示和异象，主借着犹太人在耶路撒冷的逼迫，使大部分早期的信徒迁移，在主的行动里，将福音带到犹太地、撒玛利亚，甚至借着埃提阿伯（东非的古实）的太监带到非洲——徒八1，4～5，26～39。

c 根据同样的启示，主将异象赐给彼得，要彼得与祂一同继续行动，从罗马百夫长哥尼流的家开始，将祂新约的经纶开展到外邦人中——徒十1～33。

d 然后主把进一步的异象，赐给在安提阿召会中的使徒保罗与其他四位申言者和教师，要他们为着完成主新约的经纶，与主一同行动，去小亚细亚全境广传福音。保罗和他的同工借着三次的福音行程作了这事——徒十三1～十四28，十五40～十八22，十八23～二一17。

注：主借着在以上四项里的行动，就达到了亚西亚和非洲，并在外邦人中间引进祂的召会。

e 主将进一步的异象，就是马其顿人呼声的异象，赐给保罗，（徒十六6～10，）把他福音行程的方向从亚西亚转到东欧。于是他在东欧广传福音，除了以利哩古之外。（罗十五19。）然后在他第四次的福音行程中，借着被放逐到罗马，也把福音传到那里。借此，他将福音更强的带到西欧，

1. After the Lord showed the early disciples the revelations of His earthly ministry, based upon which He presented them a vision for His move:

a. They joined the Lord with His first move for the carrying out of His New Testament economy in raising up the church in Jerusalem among the Jews—Acts 8:1.

b. Based upon the same revelations and visions, the Lord, through the Jews' persecution in Jerusalem, moved most of the early believers to bring the gospel to Judea, Samaria, and even to Africa through the eunuch of Ethiopia (Cush, eastern Africa), in the Lord's move—Acts 8:1, 4-5, 26-39.

c. Based upon the same revelations, the Lord gave the vision to Peter that the Lord wanted him to move on together with Him to spread His New Testament economy to the Gentiles as a beginning from the house of Cornelius, a Roman centurion—Acts 10:1-33.

d. Then the Lord gave a further vision to the apostle Paul and the other four prophets and teachers in the church in Antioch, that they should go, in moving together with the Lord for the carrying out of His New Testament economy, to evangelize all of Asia Minor. Paul and his co-workers did this by three gospel trips—Acts 13:1—14:28; 15:40—18:22; 18:23—21:17.

Note: By the Lord's move in the above four points the Lord covered Asia and Africa and initiated His church among the Gentiles.

e. The Lord gave Paul a further vision, the vision of the Macedonian call (Acts 16:6-10), to direct his gospel trip from Asia to eastern Europe. Then he evangelized eastern Europe, leaving Illyricum not touched (Rom. 15:19). Then by his fourth gospel trip he covered Rome through his Roman exile. By this he brought the gospel more strongly to western Europe, leaving Spain not touched, although he expected

除了西班牙之外；虽然他盼望也传到那地，按着当时的地图，那里被视为地极之处。（23，28。）

- 2 所有的圣徒都应当被三一神的启示和异象所推动，为着祂的行动联于祂，好在地上完成祂新约的经纶。

to cover that land which, according to the map at that time, was considered the uttermost part of the earth (Rom. 15:24, 28).

2. All the saints should be motivated by the Triune God's revelations and visions to join with Him for His move to accomplish His New Testament economy on the earth.

在本篇信息中，我们要结束三一神的启示与行动这一系列的信息。我们已经从新约的事实，充分的看见神的启示。现在我们要来看异象与神的行动。

叁 异象与神的行动

一 启示

新约的启示始于基督的成为肉体。基督的成为肉体是神来成为人。这些启示继续经过祂在地上三十三年半的人性生活、祂的钉十字架、和祂的复活。借着这过程，早期的门徒看见基督工作的历史事实，但是他们没有得着启示。他们看见耶稣基督这个人，在祂的人性里将神显出来，但是他们没有看见神在祂经纶里的启示。

今天许多基督徒读了四福音，但只知道其中的故事。他们看见了事实，但他们不知道这些事内在的属灵意义或启示。圣经对你只是一些事实么？圣经所记载的一切事实，有否成为从神对你的启示？基督出生的内在启示，乃是神来成为人，以及神被带到人里面。我们必须看见启示与圣经所记载历史事实之间的不同。

在基督复活的时候，早期的门徒就看见这些事内在的属灵意义，这些都成了他们的启示。在基督复活的那日，他们领悟被埋葬的基督不在了，于是就对他们在基督地上的生活所看见的，开始有了内在的启示。他们与祂在一起大约三年半，并看见祂作了许多事，但他们不明白祂所作之事的内在意义。然而在祂复活那日，情形改变了。主的复活使他们的眼睛得以开启。

基督在约翰十四章二十节指明，门徒要在祂复活那日得着启示。在那一节说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”在这一节里有三个“在…里面”。子在父里面，我们在子里面，子在我们里面。在主复活以前，门徒不认识这个。但是“到那日”，就是在复活之日，他们认识了。一般的说，“到那日”的意思就是“在复活里”。这不仅指实际的那一天，更是指那个事实。在复活里，门徒领悟子是在父里面，与父是一；领悟他们是在子里面，与子是一；也领悟子是在他们里面，与他们是一。这三者完全调和在一起成为一。许多基督徒相信圣经，但是有

In this message we are consummating the series of messages on the Triune God's revelation and His move. We have seen adequately God's revelations from the facts in the New Testament. Now we are on the visions and God's move.

III. THE VISIONS AND GOD'S MOVE

A. The Revelations

The revelations of the New Testament begin from the incarnation of Christ. The incarnation of Christ is God becoming a man. These revelations continue through His human living on the earth for thirty-three and a half years, His crucifixion, and His resurrection. Through this process, the early disciples saw the historical facts of Christ's work, but they did not have the revelation. They saw Jesus Christ as a man manifesting God in His humanity, but they did not see the revelation of God in His economy.

Today many Christians who read the four Gospels know only the stories. They see the facts, but they do not know the intrinsic spiritual significance, the revelation. Is the Bible just a book of facts to you? Or have all the facts recorded in the Bible become revelation from God to you? The intrinsic revelation of the birth of Christ is God becoming a man and God being brought into man. We need to see the difference between the revelations and the historical facts recorded in the Bible.

At the time of Christ's resurrection, the early disciples got to see the intrinsic spiritual significances of these things, which all became revelations to them. On the day of resurrection, they realized that the buried Christ was gone, and they began to enter into the intrinsic revelation of what they had seen in His earthly life. They were with Him for about three and a half years and saw Him doing many things, but they did not understand the intrinsic significance of His doing. But on the day of resurrection, the situation changed. The resurrection opened their eyes.

Christ indicated that the disciples would receive revelation on the day of His resurrection in John 14:20: "In that day you will know that I am in My Father, and you in Me, and I in you." There are three ins in this verse. The Son is in the Father, we are in the Son, and the Son is in us. The disciples did not know this before the Lord's resurrection. But "in that day," the day of resurrection, they knew it. In a general way, in that day means "in resurrection." This is not just a matter of the actual day but a matter of the fact. In resurrection the disciples would realize that the Son is in the Father, one with the Father; that they are in the Son, one with the Son; and that the Son is in them, one with them. These three parties are altogether mingled as one. Many Christians believe in the Bible, but how many realize that Christ is one with the Father,

多少人领悟基督与父是一？有多少人领悟他们与基督是一，而基督与他们是一？这一个启示，能彻底改变基督教的一切。

基督复活后，与门徒同在四十天之久。（徒一3。）在这四十天里，祂所作主要的事，乃是使他们对祂从成为肉体到复活所作之事的启示，有属灵的领悟。在五旬节那日，彼得更加领悟，基督在他里面，而这位基督乃是在父里面、父也在祂里面的那一位。“在…里面”这辞是极其有意义的。

彼得、雅各、约翰原是加利利的渔夫，蒙主呼召跟从祂。他们跟从基督，看见了许多事，却不明白这些事。然后主告诉他们，祂要去受死，并在第三日复活。（太二十17～19。）但雅各、约翰所关心的，反而是在主要来的国里坐在祂右边和左边。（20～21。）他们和别的门徒不明白主所说，死而复活的意思是什么。

但是在五旬节那日，彼得很清楚。他不仅有启示，也有异象。这异象乃是我们“去”宣扬这一切的启示；彼得这样作了许多年。彼得所作的，乃是神的行动。他不仅看见启示，也看见异象，看见了这宇宙中一个景象。他就被推动，开始传扬。从那时起，这位加利利的渔夫成了第一个传扬基督的人。

神在五旬节开始行动，因为所有早期的门徒都得着动力。那一百二十人都能传扬基督，并申言有关基督的事。他们都变得癫狂，像喝醉酒的人一样。（参徒二12～17。）醉酒的人只晓得不停的说话。那一百二十人在五旬节那日，就像这样。他们不停的说到基督就是神。我们若不向人说到基督，这意思是说，我们没有启示或异象，看不见神在宇宙中正在作的是什么。但我盼望我们看见神在这宇宙中所作之事的异象，而不停的对别人说到基督。这样，我们就在神的行动中。神正在行动，但我们若不参与这行动，神就无法行动。我们看见了启示和异象之后，就开始行动，而我们的行动乃是神的行动。我们行动，神就行动。

有一天我看见一个异象，就是我所看见的一切启示，都应当在美国传扬。一九五八年，我受邀请访问英国和丹麦。当我经过美国时，我得着一个异象，看见主的恢复和其中一切的真理应当传到这里。从那日起，我一直就着主在美国的行动仰望主。最终，我进到这行动里，来到了美国。

that they are one with Christ, and that Christ is one with them? This one revelation can revolutionize all of Christianity.

After His resurrection Christ stayed with the disciples for forty days (Acts 1:3). The main thing He did in those forty days was to bring them into the spiritual realization of the revelations of what He had done from His incarnation to His resurrection. On the day of Pentecost, Peter would have even more realization that Christ was in him as the One who is in the Father and the Father in Him. The preposition in is meaningful to the uttermost.

Peter, James, and John were Galilean fishermen called by the Lord to follow Him. They followed Christ and saw many things but understood nothing. Then the Lord told them that He was going to die and be resurrected on the third day (Matt. 20:17-19). James and John, though, were concerned about sitting on His right and on His left in His coming kingdom (vv. 20-21). They and the other disciples did not understand what the Lord meant concerning His dying and resurrecting.

But on the day of Pentecost, Peter was clear. He had not only the revelation but also the vision. The vision is that we have to go to proclaim all the revelations, and Peter did this for many years. Peter's doing was the move of God. He saw not only the revelation but also a vision, a scenery in this universe. Then he was motivated to start preaching. From that time this fisherman from Galilee became the first preacher of Christ.

God began to move on the day of Pentecost because all the early disciples were motivated. All of the one hundred twenty could preach Christ and prophesy concerning Christ. They all became “crazy,” like drunkards (cf. Acts 2:12-17). A drunkard knows only how to talk ceaselessly. The one hundred twenty on the day of Pentecost were like this. They were talking ceaselessly about Christ as the very God. If we do not talk to people about Christ, this means that we have not seen either the revelation or the vision of what God is doing in the universe. But I hope that we will see the scenery of what God is doing in this universe and begin to talk ceaselessly about Christ to others. Then we will be in God's move. God is moving, but if we do not join this moving, God has no way to move. After seeing the revelation and the vision, we begin to move, and our move is God's move. When we move, God moves.

One day I saw a vision that all the revelations which I had seen should be preached in the United States. In 1958 I was invited to visit England and Denmark. As I was passing through the United States, I received a vision that the Lord's recovery with all its truths should come here. From that day I was looking to the Lord concerning His move to the United States. Eventually, I got into this move and came here.

二 异象

四十天之后，在基督到天上去之前，根据祂给门徒看见的启示，产生了一个结果，就是异象。在这异象里，基督首先嘱咐祂的门徒，根据他们所看见的，出去传悔改以得赦罪之道。（路二四 45～47。）在祂与门徒同在的末了，祂嘱咐他们，要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作祂的见证人。（徒一 8。）然后在祂升天之前，祂嘱咐门徒要根据天上地上所有的权柄都已赐给祂的这个启示，去使万民作祂的门徒，并将祂所吩咐的，都教训他们。（太二八 18～20。）祂升天之后，在五旬节那天，为了引进神在地上的行动，以建立众召会，祂所作的头一件事，乃是将能力的灵（就是祂自己作终极完成、包罗万有的灵）浇灌在门徒身上。（徒二 1～4, 17, 33。）这是神的行动，但祂的行动是与彼得的行动并进的，也是与一百二十人的行动并进的。

三 主的行动

主地上职事的启示，开始于祂的成为肉体，终极完成于祂的复活。然后祂升天，开始另一个职事，就是祂天上的职事。

1 主根据祂地上职事的启示，向门徒陈明为着祂行动的异象

a 祂的头一个行动—兴起在耶路撒冷的召会

主给早期的门徒看见祂地上职事的启示之后，就根据这些启示，向他们陈明为着祂行动的异象。他们在主为着完成祂新约经纶的头一个行动上，与主联合，在犹太人中间兴起在耶路撒冷的召会。（徒八 1。）神的行动随着彼得的行动所完成的头一件事，乃是设立在耶路撒冷的召会。这对犹太人来说，完全是新的。

b 使大部分早期的信徒迁移，将福音带到犹太地、撒玛利亚，甚至带到非洲

根据同样的启示和异象，主借着犹太人在耶路撒冷的逼迫，使大部分早期的信徒迁移，在主的行动里，将福音带

B. The Visions

After the forty days, before Christ went to the heavens, based upon what He had shown the disciples as revelations, an issue came out, that is, the vision. In this vision Christ firstly charged His disciples to go out, based upon what they had seen, to preach repentance for the forgiveness of sins (Luke 24:45-47). At the end of His stay with the disciples, He charged them to be His witnesses in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth (Acts 1:8), and then before His ascension He charged the disciples to go and disciple the nations and teach them all that He had commanded them based upon the revelation that all authority had been given to Him in heaven and on earth (Matt. 28:18-20). After His ascension into the heavens, on the day of Pentecost, the first thing He did as the initiation of God's move on the earth to establish the churches was to pour out the Spirit of power (Himself as the consummated all-inclusive Spirit) upon the disciples (Acts 2:1-4, 17, 33). This was God's move, but His move was going on with Peter's move and with the move of the one hundred twenty.

C. The Lord's Move

The revelations in the Lord's earthly ministry began from the incarnation and consummated with His resurrection. Then He ascended and that began another ministry, His heavenly ministry.

1. Based upon the Revelations of His Earthly Ministry, the Lord Presenting to the Disciples a Vision for His Move

a. His First Move in Raising Up the Church in Jerusalem

After the Lord showed the early disciples the revelations of His earthly ministry, based upon which He presented them a vision for His move, they joined the Lord with His first move for the carrying out of His New Testament economy in raising up the church in Jerusalem among the Jews (Acts 8:1). The first thing accomplished in God's move with Peter's move was to set up a church in Jerusalem. This was altogether new to the Jews.

b. Moving Most of the Early Believers to Bring the Gospel to Judea, Samaria, and Even to Africa

Based upon the same revelations and visions, the Lord, through the Jews' persecution in Jerusalem, moved most of the early believers to bring the gospel

到犹太地、撒玛利亚，甚至借着埃提阿伯（东非的古实）的太监带到非洲。（徒八 1，4～5，26～39。）主兴起犹太人的逼迫，驱使犹太的信徒都离开耶路撒冷。最终，他们之中有一个人甚至遇见一个从埃提阿伯来的太监，神的行动就借着这个太监到了埃提阿伯那里。

c 将异象赐给彼得，要彼得将祂新约的经纶开展到外邦人中

根据同样的启示，主将异象赐给彼得，要彼得与祂一同继续行动，从罗马百夫长哥尼流的家开始，将祂新约的经纶开展到外邦人中。（徒十 1～33。）借着彼得，主的行动从犹太人转到外邦人。主给彼得看见一个异象，但是彼得犹豫不决。当然，彼得是个犹太人，他告诉主，他从年幼就从来没有吃过不洁之物。但在从主来的异象中，主告诉他：“神所洁净的，你不可当作俗物。”（15。）彼得必须跟从神的行动，用福音接触外邦人。这样，神就在彼得的行动中行动。在罗马帝国一个百夫长哥尼流的家中，兴起了召会。这是主的行动，借着祂在彼得的行动里而行动所完成的。

d 把进一步的异象赐给保罗，去小亚细亚全境广传福音

然后主把进一步的异象，赐给在安提阿召会中的使徒保罗与其他四位申言者和教师，要他们为着完成主新约的经纶，与主一同行动，去小亚细亚全境广传福音。保罗和他的同工借着三次的福音行程作了这事。（徒十三 1～十四 28，十五 40～十八 22，十八 23～二一 17。）借着这些福音的行程，保罗把福音传到小亚细亚，并在各城建立召会。

主借着在以上四项里的行动，就达到了亚西亚和非洲，并在外邦人中间引进祂的召会。

e 赐给保罗有关马其顿人的呼声这进一步的异象，把他福音行程的方向转到欧洲

主将进一步的异象，就是马其顿人呼声的异象，赐给保罗，（徒十六 6～10，）把他福音行程的方向从亚西亚转到东欧。于是他在东欧广传福音，除了以利哩古之外。（罗十五

to Judea, Samaria, and even to Africa through the eunuch of Ethiopia (Cush, eastern Africa), in the Lord's move (Acts 8:1, 4-5, 26-39). The Lord raised up a persecution by the Jews to drive all of the Jewish believers out of Jerusalem. Eventually, one of them even met a eunuch from Ethiopia, and through him God's move went to Ethiopia.

c. Giving the Vision to Peter to Spread His New Testament Economy to the Gentiles

Based upon the same revelations, the Lord gave the vision to Peter that the Lord wanted him to move on together with Him to spread His New Testament economy to the Gentiles as a beginning from the house of Cornelius, a Roman centurion (Acts 10:1-33). From the Jews the Lord moved to the Gentiles through Peter. The Lord showed Peter a vision but Peter hesitated. Peter, of course, was a Jew, and he told the Lord that from his youth he had never eaten anything unclean. But in the vision from the Lord, the Lord told him, "The things that God has cleansed, do not make common" (v. 15). Peter had to contact the Gentiles with the gospel to follow God's move. Then God would move in his move. The church was raised up in the house of a centurion of the Roman Empire, Cornelius. This was the Lord's move accomplished by His move within Peter's move.

d. Giving a Further Vision to Paul to Evangelize All of Asia Minor

Then the Lord gave a further vision to the apostle Paul and the other four prophets and teachers in the church in Antioch, that they should go, in moving together with the Lord for the carrying out of His New Testament economy, to evangelize all of Asia Minor. Paul and his co-workers did this by three gospel trips (Acts 13:1—14:28; 15:40—18:22; 18:23—21:17). Through those gospel trips, Paul evangelized Asia Minor and established churches in city after city.

By the Lord's move shown in the above four points the Lord covered Asia and Africa and initiated His church among the Gentiles.

e. Giving Paul a Further Vision of the Macedonian Call to Direct His Gospel Trip to Europe

The Lord gave Paul a further vision, the vision of the Macedonian call (Acts 16:6-10), to direct his gospel trip from Asia to eastern Europe. Then he evangelized eastern Europe, leaving Illyricum not touched (Rom. 15:19). Then by his fourth gospel trip he

19。)然后在他第四次的福音行程中，借着被放逐到罗马，也把福音传到那里。保罗借着被放逐，有一个福音的行程。他在被放逐中，没有把自己看为囚犯，反而看自己是传扬基督的人、扩展基督的人，也是将他从神所看见的一切启示和异象扩展出去的人。神是主宰一切的，将他置于放逐之中。最终，那个放逐成了保罗最后一次的福音行程。借此，他将福音更强的带到西欧，除了西班牙之外；虽然他盼望也传到那地，按着当时的地图，那里被视为地极之处。（罗十五 23, 28。）

2 被三一神的启示和异象所推动

所有的圣徒都应当被三一神的启示和异象所推动，为着祂的行动联于祂，好在地上完成祂新约的经纶。除了回教国家之外，今天福音几乎已经传遍世上所有的国家。几乎每一个地方都满了基督徒。既是这样，今天我们的启示和异象是什么？在已过三年里，我们的启示和异象大为提高，因为我们看见了神启示的高峰。我们的这些启示和异象，主要的是关于神成为人，使人在生命和性情上成为神，但无分于神格。这是在我们中间神圣启示之高峰的中心。

今天我们的异象乃是去告诉基督徒这些高峰的真理。这就是在已过几年中，我们在俄国所作的。我们必须用神圣启示的高峰，光照那些在基督教里的人。今天，这些高峰的真理有广大的市场。我们今天无论往哪里去，若能讲说这些高峰的真理，都会大受欢迎。

在基督教里，所有的团体都搁浅在他们自己的沙堆里，就像船搁浅在沙滩上一样。天主教搁浅在迷信的沙上，大多数更正教会团体搁浅在肤浅的沙上。他们不深入，乃是太肤浅、太在表面上了。几乎所有的更正教会团体都搁浅在他们那种不冷不热的神学上。

在公会里有许多寻求的基督徒，许多亲爱的弟兄们，在寻求比他们所听过的、所有的更高、更深、更丰富的东西。他们厌倦了肤浅的东西。我们若告诉他们高峰的真理，他们会醒过来。起初他们可能会反对，但他们渐渐的会找到真理。那么我们该作什么？我们必须学习神当前启示的高峰，并学习讲说这些事。我们必须去，我们也必须说。我信今天这启示的高峰，要成为今日基督徒中间最热门的市场产品。

covered Rome through his Roman exile. Paul had a gospel trip by being exiled. In his exile he did not consider himself a prisoner. Rather, he considered himself a preacher of Christ, a spreader of Christ, a spreader of all the things he had seen as revelations and visions from God. God was sovereign, putting him into exile. Eventually, that exile became Paul's last gospel journey. By this he brought the gospel more strongly to western Europe, leaving Spain not touched, although he expected to cover that land which, according to the map at that time, was considered the uttermost part of the earth (Rom. 15:24, 28).

2. Being Motivated by the Triune God's Revelations and Visions

All the saints should be motivated by the Triune God's revelations and visions to join with Him for His move to accomplish His New Testament economy on the earth. Today almost all the countries of this world, except the Muslim countries, have been evangelized. Nearly every place is filled with Christians. Since this is the case, what are our revelation and our vision today? Our revelation and vision have been greatly uplifted in the last three years because we have seen the high peaks of God's revelation. These are mainly concerning God becoming a man so that man may become God in life and nature but not in the Godhead. This is the center of the high peaks of the divine revelation among us.

Today our vision is to go to tell the high-peak truths to the Christians. This is what we have been doing in Russia for the past few years. We need to enlighten those in Christianity with the high peaks of the divine revelation. There is a hot market for these high peaks today. Wherever we go today, we will be greatly welcomed if we can speak these high peaks.

All the groups in Christianity have been stranded on their own sands, like a boat stranded on sands in shallow water. The Catholic Church is stranded on their sands of superstitions. Most of the Protestant churches are stranded on the sands of superficiality. They are not deep; they are too shallow, on the surface. Nearly all the Protestant churches are stranded in their kind of lukewarm theology.

Many seeking Christians, dear brothers, in the denominations are seeking something higher, deeper, and richer than what they have heard and possess. They are tired of shallow things. If we tell them the high-peak truths, they will wake up. At first, they may oppose but gradually they will find the truth. Then what shall we do? We have to learn the high peaks of God's present revelation and learn to speak these things. We have to go, and we have to speak. I believe that the high peaks of today's revelation will become the hottest market among today's Christians.

当然，要从事这样高任命的工作，我们必须预备好面对各种的艰难。但我用诗篇八十四篇六节作为在这些艰难中的祝福：“他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了全谷。”诗篇八十四篇所提到的人，经过一条满了眼泪、受苦的路，但他们使这路成为泉源之地。去俄国的弟兄们，能见证他们所走的路是经过流泪之谷，但他们在已过四年留在那里，使俄国成为泉源之地，并有秋雨之福。我愿意鼓励大家，都接受这个高的托付：带着神圣启示的高峰，并带着神今时代的异象出去，为着神圣启示的高峰，与神一同行动，以完成祂永远的经纶。

在这一系列的信息里，我们看见了旧约和新约里的事实。然后我们看见了根据旧约事实的启示，和根据新约事实的新启示。我们也看见了旧约的景象带着神在旧约里的行动，以及新约的异象带着神在新约里的行动。这行动借着主天上的职事，在地上完成了许多事，以建立许多召会，并建造基督的身体。但是有许多人搁浅在迷信、肤浅、和不冷不热之神学的沙土上。怎样才能挽救这情形？唯一的路就是我们要看见神启示的高峰，并且看见神在新约里的异象，乃是要将神启示的这一切高峰，带给所有的基督徒。

Of course, to do such a high mission work, we have to be prepared to encounter all kinds of difficulties. But I took Psalm 84:6 as a blessing in these kinds of hardships: “Who passing through the valley of Baca make it a place of springs; yea, the early rain covereth it with blessings” (Heb.). The valley of Baca is the valley of tears. The ones mentioned in Psalm 84 passed through a way full of tears, sufferings, but they made it a place of springs. The brothers who went to Russia can testify that they took a pathway through the valley of tears, but their stay there for the past four years has made Russia a place of springs with the early rains of blessing. I would encourage all of us to pick up this high commission: to go out with the high peaks of the divine revelation and with God’s up-to-date vision to move with God for His high peaks of the divine revelation that will consummate His eternal economy.

In this series of messages we have seen the Old Testament and the New Testament facts. Then we have seen the revelations based upon the Old Testament facts and the new revelations based upon the New Testament facts. We have also seen the visions with God’s move in the Old Testament and the New Testament visions with God’s move in the New Testament. This move consummates many things on this earth through the Lord’s heavenly ministry to establish many churches and to build up the Body of Christ. But many have been stranded on the sands of superstition, superficiality, and lukewarm theology. How can this situation be rescued? The only way is for us to see the high peaks of God’s revelation and to see that God’s vision in the New Testament is to bring forth all these high peaks of God’s revelation to all the Christians.