

二〇一二年夏季訓練

小申言者書結晶讀經

第九篇

基督從太初而出

讀經：彌五 2～5 上，約一 1, 3, 14, 29, 32～42, 51

綱 目

彌 5:2 (伯利恆以法他阿，你在猶大諸城中為小，將來必有一位從你那裏為我而出，在以色列中作掌權者；祂是從亙古，從太初而出。)

彌 5:3 因此，耶和華必將以色列人交付敵人，直等那臨產的婦人生下孩子來；那時掌權者其餘的弟兄必歸到以色列人那裏。

彌 5:4 祂必站起來，靠耶和華的力量，並耶和華祂神之名的威嚴，牧養祂的羊群；他們要安然居住，因為如今祂必尊大，直到地極。

彌 5:5 上這位必作我們的平安。...

約 1:1 太初有話，話與神同在，話就是神。

約 1:3 萬物是藉著祂成的；凡已成的，沒有一樣不是藉著祂成的。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

約 1:29 次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！

約 1:32 約翰又作見證說，我曾看見那靈，彷彿鴿子從

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Nine

Christ's "Goings Forth" from the Days of Eternity

Scripture Reading: Micah 5:2-5a; John 1:1, 3, 14, 29, 32-42, 51

Outline

Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

Micah 5:3 Therefore He will give them up until the time / When she who is in labor delivers the child; / Then the remainder of His brothers will return, / Along with the children of Israel.

Micah 5:4 And He will stand and feed His flock in the strength of Jehovah, / In the majesty of the name of Jehovah His God; / And they will abide, for now He will be great / Unto the ends of the earth.

Micah 5:5a And this One will be the peace...

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

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

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

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 1:32 And John testified saying, I beheld the Spirit descending as a dove out of

天降下，停留在祂身上。

約 1:33 我先前不認識祂，只是那差我來在水裏施浸的，對我說，你看見那靈降下來，停留在誰身上，誰就是在聖靈裏施浸的。

約 1:34 我看見了，就見證這是神的兒子。

約 1:35 再次日，約翰同他兩個門徒又站在那裏。

約 1:36 他見耶穌行走，就說，看哪，神的羔羊！

約 1:37 那兩個門徒聽見他所說的，就跟從了耶穌。

約 1:38 耶穌轉過身來，看見他們跟著，就問他們說，你們尋求甚麼？他們說，拉比，你住在那裏？（拉比繙出來，就是夫子。）

約 1:39 耶穌說，你們來看。他們就去看祂住在那裏，那一天便與祂同住，那時約是上午十時。

約 1:40 聽見約翰的話，跟從耶穌的那兩個人中，一個是西門彼得的兄弟安得烈。

約 1:41 他先找著自己的哥哥西門，對他說，我們遇見彌賽亞了。（彌賽亞繙出來，就是基督。）

約 1:42 於是領他到耶穌那裏。耶穌看著他說，你是約翰的兒子西門，你要稱為磯法。（磯法繙出來，就是彼得。）

約 1:51 又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。

壹 『伯利恆以法他阿，你在猶大諸城中為小，將來必有一位從你那裏為我而出，在以色列中作掌權者；祂是從亙古，從太初而出』——彌五 2：

heaven, and He abode upon Him.

John 1:33 And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.

John 1:34 And I have seen and have testified that this is the Son of God.

John 1:35 Again the next day John was standing with two of his disciples,

John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!

John 1:37 And the two disciples heard him speak this, and they followed Jesus.

John 1:38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), where are You staying?

John 1:39 He said to them, Come, and you will see. They went therefore and saw where He was staying, and they stayed with Him that day; it was about the tenth hour.

John 1:40 One of the two who heard this from John and followed Him was Andrew, Simon Peter's brother.

John 1:41 He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ).

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

I. “You, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity”—Micah 5:2:

一 這節經文豫言基督成肉體於伯利恆—太二 4 ~ 6，路二 4 ~ 7。

太 2:4 他就召集了所有的祭司長和民間的經學家，向他們查問，基督當生在何處。

太 2:5 他們對他說，在猶太的伯利恆，因為藉著申言者所記的是這樣：

太 2:6 『猶大地的伯利恆阿！你在猶大的首領中，絕不是最小的，因為有一位掌權者要從你出來，牧養我民以色列。』

路 2:4 約瑟也從加利利的拿撒勒城上猶太去，到了大衛的城，名叫伯利恆，因他本是大衛一家一族的人，

路 2:5 要和許配給他，已有身孕的馬利亞，一同申報戶口。

路 2:6 他們在那裏的時候，馬利亞的產期到了，

路 2:7 就生了頭胎的兒子，用布包起來，放在馬槽裏，因為客房裏沒有為著他們的地方。

二 基督雖是出於伯利恆，卻是從亙古，從太初而出；這是指基督永遠的根源，也指明在永遠裏，在創造地以前，基督就豫備要出來。

三 基督的出現，祂的顯現，開始於永遠裏；從亙古，從太初，三一神就豫備要從永遠裏出來，進到時間裏，要藉着生於伯利恆，成為一個人，帶着祂的神性而來，進到人性裏。

四 祂創造萬有乃是豫備讓祂從永遠裏出來，進到時間裏；這是創造的目的。

五 然後當『蝗蟲』在活動要銷毀以色列人時，（珥一 4，二 25，）基督就出來了。

A. *This verse prophesies concerning the incarnation of Christ in Bethlehem—Matt. 2:4-6; Luke 2:4-7.*

Matt 2:4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

Matt 2:5 And they said to him, In Bethlehem of Judea, for so it is written through the prophet:

Matt 2:6 "And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel."

Luke 2:4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David,

Luke 2:5 To be registered with Mary, who was engaged to him and was pregnant.

Luke 2:6 And while they were there, the days were fulfilled for her to bear,

Luke 2:7 And she bore her firstborn son; and she wrapped Him in swaddling clothes and laid Him in a manger because there was no place for them in the inn.

B. *Although Christ came forth from Bethlehem, His goings forth were from ancient times, from the days of eternity; this refers to Christ's eternal origin and indicates that in eternity, before the creation of the earth, Christ was preparing to come forth.*

C. *Christ's appearing, His manifestation, began in eternity; from ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man.*

D. *His creating of all things was His preparation for Him to come out of eternity into time; this was the purpose of creation.*

E. *Then, while the "locusts" were operating to consume Israel (Joel 1:4; 2:25), Christ came forth.*

珥 1:4 剪蝗剩下的，群蝗來喫；群蝗剩下的，舔蝗來喫；
舔蝗剩下的，毀蝗來喫。

珥 2:25 我打發到你們中間的大軍隊，就是群蝗、舔蝗、
毀蝗、剪蝗，那些年所喫的，我要補還你們。

六 基督的出來，基督的顯現，乃是一件繼續不斷的事：

1 在成為肉體時，祂開始出來。

2 祂繼續出來，經過人性生活、受死、復活、升天、終極
完成之靈（就是基督自己的實際）的澆灌、以及藉着福音
的傳揚將祂擴展至整個居人之地；這些都是基督出來的重
大步驟。

3 基督的出來、顯現，要終極完成於祂回來擊敗敵基督，並將
敵基督扔在火湖裏（啟十九 19 ~ 20）的時候，就是撒但被扔
在無底坑裏，（二十 2 ~ 3，）以及基督設立祂的寶座作王掌
權（太二五 31，34，40）的時候；那時，祂的顯現就完全了。

啓 19:19 我看見那獸和地上的君王、並他們的眾軍都聚
攏，要與騎白馬的並祂的軍兵爭戰。

啓 19:20 那獸被擒拿，那在獸面前曾行奇事，藉此迷
惑受獸印記，並拜獸像之人的假申言者，也與獸
同被擒拿。他們兩個就活活的被扔在燒著硫磺的
火湖裏。

啓 20:2 他捉住那龍，就是古蛇，也就是魔鬼，撒但，
把他捆綁一千年，

啓 20:3 扔在無底坑裏，關起來，封上印，使他不得再
迷惑列國，等那一千年完了；以後必須暫時釋放他。

太 25:31 但是，當人子在祂的榮耀裏，所有的天使同著
祂來的時候，祂要坐在祂榮耀的寶座上；

Joel 1:4 What the cutting locust has left, the swarming locust has eaten; / And what
the swarming locust has left, the licking locust has eaten; / And what the licking
locust has left, the consuming locust has eaten.

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The
licking locust and the consuming locust and the cutting locust, / My great army /
That I sent among you.

F. Christ's going forth, His appearing, is a continuous matter:

1. At the time of His incarnation He began to come forth.

2. He continued to go forth through His human living, His death, His resurrection, His
ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself),
and His spreading through the preaching of the gospel to the whole inhabited earth; all
these are great steps in Christ's going forth.

3. Christ's going forth, His manifestation, will consummate when He comes back to defeat
Antichrist and cast him into the lake of fire (Rev. 19:19-20), when Satan is cast into the
abyss (20:2-3), and when Christ sets up His throne to reign as King (Matt. 25:31, 34, 40); at
that time His appearing will be complete.

Rev 19:19 And I saw the beast and the kings of the earth and their armies gathered
together to make war with Him who sits on the horse and with His army.

Rev 19:20 And the beast was seized, and with him the false prophet, who in his
presence had done the signs by which he deceived those who received the mark
of the beast and those who worshipped his image. These two were cast alive into
the lake of fire, which burns with brimstone.

Rev 20:2 And he laid hold of the dragon, the ancient serpent, who is the Devil and
Satan, and bound him for a thousand years

Rev 20:3 And cast him into the abyss and shut it and sealed it over him, that he might
not deceive the nations any longer until the thousand years were completed;
after these things he must be loosed for a little while.

Matt 25:31 But when the Son of Man comes in His glory and all the angels with Him,
at that time He will sit on the throne of His glory.

太 25:34 於是王要對那在祂右邊的說，你們這蒙我父賜福的，來承受那創世以來為你們所豫備的國。

太 25:40 王要回答他們說，我實在告訴你們，這些事你們既作在我這些弟兄中最小的一個身上，就是作在我身上。

七 基督在出來的途中，一直顧到分散的猶太人；一面，以色列在神的懲治下；另一面，以色列也在神牧養的照顧下；這牧養乃是神對以色列的保守。

八 在復興的時候，基督要作祂選民以色列的掌權者、牧者和平安；（彌五2～5上；）今天，作為我們的掌權者，基督保守我們；作為我們的牧者，祂保養顧惜我們；作為我們的平安，祂管治我們的環境，使我們可以享受祂。

彌 5:2 （伯利恆以法他阿，你在猶大諸城中為小，將來必有一位從你那裏為我而出，在以色列中作掌權者；祂是從亙古，從太初而出。）

彌 5:3 因此，耶和華必將以色列人交付敵人，直等那臨產的婦人生下孩子來；那時掌權者其餘的弟兄必歸到以色列人那裏。

彌 5:4 祂必站起來，靠耶和華的力量，並耶和華祂神之名的威嚴，牧養祂的羊群；他們要安然居住，因為如今祂必尊大，直到地極。

彌 5:5 上這位必作我們的平安。...

貳 基督從太初而出，也可見於約翰一章，那裏揭示，在永遠的兩段與時間的橋梁裏，基督乃是神的話—參詩九十1：

詩 90:1 （神人摩西的禱告。）主阿，你世世代代作我們的居所。

Matt 25:34 Then the King will say to those on His right hand, Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

Matt 25:40 And the King will answer and say to them, Truly I say to you, Inasmuch as you have done it to one of these, the least of My brothers, you have done it to Me.

G. While Christ is on the way, He is taking care of the scattered Jews; on the one hand, Israel is under God's chastisement; on the other hand, Israel is also under God's shepherding care; this shepherding is God's preservation of Israel.

H. In the restoration Christ will be the Ruler, the Shepherd, and the peace to His elect, Israel (Micah 5:2-5a); today, as our Ruler, Christ keeps us; as our Shepherd, He nourishes and cherishes us; and as our peace, He controls our environment so that we may enjoy Him.

Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

Micah 5:3 Therefore He will give them up until the time / When she who is in labor delivers the child; / Then the remainder of His brothers will return, / Along with the children of Israel.

Micah 5:4 And He will stand and feed His flock in the strength of Jehovah, / In the majesty of the name of Jehovah His God; / And they will abide, for now He will be great / Unto the ends of the earth.

Micah 5:5a And this One will be the peace...

II. Christ's goings forth from the days of eternity are also seen in the first chapter of the Gospel of John, which unveils Christ as the Word of God in the two sections of eternity with the bridge of time—cf. Psalms 90:1:

Psa 90:1 O Lord, You have been our dwelling place / In all generations.

一 在約翰一章一節裏，神的話是指神的獨生子基督，(18,) 在已過的永遠裏作神的解釋、說明和彰顯：

約 1:1 太初有話，話與神同在，話就是神。

約 1:18 從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。

1 祂是偉大的『我是』，自有永有的一出三 14 ~ 15, 約八 24, 28, 58。

出 3:14 神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。

出 3:15 神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。

約 8:24 所以我對你們說，你們要死在你們的罪中；你們若不信我是，必要死在你們的罪中。

約 8:28 所以耶穌對他們說，你們舉起人子以後，必知道我是，並且知道我不從自己作甚麼；我說這些話，乃是照著父所教訓我的。

約 8:58 耶穌對他們說，我實實在在的告訴你們，還沒有亞伯拉罕，我就是。

2 祂是永遠的，無始無終的一來七 3。

來 7:3 他無父，無母，無族譜，既無時日之始，也無生命之終，乃與神的兒子相似，是永久為祭司的。

二 約翰一章是整卷約翰福音的引言，主要強調的乃是基督是神的話—那奧秘且看不見之神的解釋、說明和彰顯；其中說到基督以及祂從太初而出，包含宇宙歷史中五件最大的事：

A. *The Word of God in John 1:1 refers to Christ, the only begotten Son of God (v. 18), in eternity past as the definition, explanation, and expression of God:*

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

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

1. He is the great “I Am,” self-existing and ever-existing—Exo. 3:14-15; John 8:24, 28, 58.

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

2. He is eternal, without beginning or ending—Heb. 7:3.

Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.

B. *John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God; it refers to Christ and His goings forth from the days of eternity in the five greatest events in the history of the universe:*

約 1 (從略)

1 約翰一章啟示基督在時間起首時創造萬物—3 節。

約 1:3 萬物是藉著祂成的；凡已成的，沒有一樣不是藉著祂成的。

2 基督也可見於那看不見之神成為肉體，成為看得見的人，(14,) 有分於人的血肉之體，(來二 14,) 為着救贖失落的宇宙，以帶進新約的時代。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

來 2:14 兒女既同有血肉之體，祂也照樣親自分於血肉之體，為要藉著死，廢除那掌死權的，就是魔鬼，

3 基督也啟示於祂成為羔羊，為着新約在法理上除去世人(人類)的罪—約一 29, 36:

約 1:29 次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！

約 1:36 他見耶穌行走，就說，看哪，神的羔羊！

a 基督『按着神的定議先見被交給人』—徒二 23 上。

b 這定議必定是神聖的三一在創世以前舉行的會議中所定的，指明主釘十字架不是人類歷史上偶然的事，乃是特意成就三一神的神聖定議—彼前一 20, 啟十三 8。

彼前 1:20 基督在創世以前，就豫先被神知道，卻在諸時期的末後，纔為你們顯現出來；

啟 13:8 凡住在地上，名字沒有記在從創世以來被殺之羔羊生命冊上的人，都要拜牠。

c 救贖的基督『在創世以前，就豫先被神知道』—彼前一 20。

John 1 (omitted)

1. John 1 reveals Christ in the creation of all things in the beginning of time—v. 3.

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

2. Christ is also seen in the incarnation of the invisible God to be a visible man (v. 14), partaking of man's flesh and blood (Heb. 2:14), for the redemption of the lost universe to bring in the New Testament age.

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

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

3. Christ is also revealed in His becoming the Lamb to take away the sin of the world (mankind) judicially for the New Testament—John 1:29, 36:

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!

a. Christ was “delivered up by the determined counsel and foreknowledge of God”—Acts 2:23a.

b. This counsel must have been determined in a council held by the Divine Trinity before the foundation of the world, indicating that the Lord's crucifixion was not an accident in human history but a purposeful fulfillment of the divine counsel determined by the Triune God—1 Pet. 1:20; Rev. 13:8.

1 Pet 1:20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake,

Rev 13:8 And all those dwelling on the earth will worship him, everyone whose name is not written in the book of life of the Lamb who was slain from the foundation of the world.

c. The redeeming Christ was “foreknown before the foundation of the world”—1 Pet. 1:20.

彼前 1:20 基督在創世以前，就豫先被神知道，卻在諸時期的末後，纔為你們顯現出來；

d 基督為着我們法理的救贖被釘在十字架上，不是偶然發生的，乃是照着神永遠的定旨和計畫。

e 因此，在神永遠的眼光裏，從創立世界以來，就是從人（世界的一部分）墮落起，基督就被殺了一啟十三 8。

啓 13:8 凡住在地上，名字沒有記在從創世以來被殺之羔羊生命冊上的人，都要拜牠。

4 基督啟示於祂成為那靈，為着新約在生機上使蒙神救贖的人變化成為石頭，（約一 32～42，）以建造神的家（伯特利—51 節）。

約 1:32 約翰又作見證說，我曾看見那靈，彷彿鴿子從天降下，停留在祂身上。

約 1:33 我先前不認識祂，只是那差我來在水裏施浸的，對我說，你看見那靈降下來，停留在誰身上，誰就是在聖靈裏施浸的。

約 1:34 我看見了，就見證這是神的兒子。

約 1:35 再次日，約翰同他兩個門徒又站在那裏。

約 1:36 他見耶穌行走，就說，看哪，神的羔羊！

約 1:37 那兩個門徒聽見他所說的，就跟從了耶穌。

約 1:38 耶穌轉過身來，看見他們跟著，就問他們說，你們尋求甚麼？他們說，拉比，你住在那裏？（拉比繙出來，就是夫子。）

約 1:39 耶穌說，你們來看。他們就去看祂住在那裏，那一天便與祂同住，那時約是上午十時。

約 1:40 聽見約翰的話，跟從耶穌的那兩個人中，一個是西門彼得的兄弟安得烈。

1 Pet 1:20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake,

d. Christ was crucified on the cross for our judicial redemption according to God's eternal purpose and plan; it did not happen accidentally.

e. Hence, in the eternal view of God, from the foundation of the world, that is, from the fall of man as part of the world, Christ was slain—Rev. 13:8.

Rev 13:8 And all those dwelling on the earth will worship him, everyone whose name is not written in the book of life of the Lamb who was slain from the foundation of the world.

4. Christ is revealed in His becoming the Spirit for the transformation of God's redeemed people into stones (John 1:32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament.

John 1:32 And John testified saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

John 1:33 And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.

John 1:34 And I have seen and have testified that this is the Son of God.

John 1:35 Again the next day John was standing with two of his disciples,

John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!

John 1:37 And the two disciples heard him speak this, and they followed Jesus.

John 1:38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), where are You staying?

John 1:39 He said to them, Come, and you will see. They went therefore and saw where He was staying, and they stayed with Him that day; it was about the tenth hour.

John 1:40 One of the two who heard this from John and followed Him was Andrew, Simon Peter's brother.

約 1:41 他先找著自己的哥哥西門，對他說，我們遇見彌賽亞了。（彌賽亞繙出來，就是基督。）

約 1:42 於是領他到耶穌那裏。耶穌看著他說，你是約翰的兒子西門，你要稱為磯法。（磯法繙出來，就是彼得。）

約 1:51 又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。

5 末了題到基督乃是天梯，在伯特利，就是神的家那裏，從祂回來直到將來的永世，把天帶到地，並把地聯於天—51 節，創二八 11 ~ 22。

約 1:51 又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。

創 28:11 到了一個地方，因為太陽落了，就在那裏過夜；他拾起那地方的一塊石頭枕在頭下，在那裏躺臥睡了。

創 28:12 他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來。

創 28:13 耶和華站在梯子以上，說，我是耶和華你祖亞伯拉罕的神，也是以撒的神；我要將你現在所躺臥之地，賜給你和你的後裔。

創 28:14 你的後裔必像地上的塵沙那樣多，必向東西南北開展；地上萬族必因你和你的後裔得福。

創 28:15 看哪，我與你同在；你無論往那裏去，我必保守你，使你歸回這地。我總不離棄你，直到我成就了向你所應許的。

創 28:16 雅各睡醒了，就說，耶和華真在這地方，我竟不知道。

創 28:17 他就懼怕，說，這地方何等可畏！這不是別的，

John 1:41 He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ).

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

5. Finally, Christ is referred to in His being the heavenly ladder to bring heaven to earth and join earth to heaven at Bethel, the house of God, from His coming back to eternity future—v. 51; Gen. 28:11-22.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

Gen 28:17 And he was afraid and said, How awesome is this place! This is none other

乃是神的家，也是天的門。

創 28:18 雅各清早起來，把所枕的石頭立作柱子，澆油在上面。

創 28:19 他就給那地方起名叫伯特利；但那城起先名叫路斯。

創 28:20 雅各許願說，神若與我同在，在我去的路上保守我，又給我食物喫，衣服穿，

創 28:21 使我平平安安的回到我父親的家，我就必以耶和華為我的神。

創 28:22 我所立為柱子的石頭，也必作神的家；凡你所賜給我的，我必將十分之一獻給你。

6 這五件歷史大事（包括基督從太初而出），可以用五個辭來概括：創造、成肉體、羔羊、那靈和梯子。

三 在這五件宇宙的歷史事件上，神的話基督（作為：1·在創造時的創造者；2·在成為肉體時的人；3·在救贖時的羔羊；4·在變化時的那靈；5·在把地聯於天時的梯子），解釋、說明並彰顯那看不見的神：

1 在祂創造的事上，『諸天述說神的榮耀，穹蒼傳揚祂手的作為。這日到那日發出言語；這夜到那夜傳出知識。無言無語，也無聲音可聽，』（詩十九 1～3，）並且『自從創造世界以來，神那看不見永遠的大能，和神性的特徵，是人所洞見的』（羅一 20；）行傳十四章十五至十七節，和十七章二十四至二十九節所說的，都是同樣用以啟示基督的創造。

羅 1:20 自從創造世界以來，神那看不見永遠的大能，和神性的特徵，是人所洞見的，乃是藉著受造之物，給人曉得的，叫人無法推諉；

徒 14:15 諸位，為甚麼作這事？我們也是人，性情和你們一樣，我們傳福音給你們，是叫你們離棄這些虛妄，轉向那創造天、地、海和其中萬物的活神。

than the house of God, and this is the gate of heaven.

Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.

Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,

Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,

Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

6. These five great historical events, which include Christ's goings forth from the days of eternity, can be summed up in five words: creation, incarnation, Lamb, Spirit, and ladder.

C. In all these five universal, historical events, Christ, the Word of God (as: 1. the Creator in creation; 2. the man in incarnation; 3. the Lamb in redemption; 4. the Spirit in transformation; and 5. the ladder in joining earth to heaven), defines, explains, and expresses the invisible God:

1. In His creation “the heavens are telling of the glory of God; / And their expanse [firmament] is declaring the work of His hands. / Day to day pours forth speech, / And night to night reveals knowledge. / There is no speech, nor are there words; / Their voice is not heard” (Psa. 19:1-3, NASB), and the invisible things of God, “both His eternal power and divine characteristics, have been clearly seen since the creation of the world” (Rom. 1:20); what is referred to in Acts 14:15-17 and 17:24-29 serves the same purpose of revealing Christ's creation.

Rom 1:20 For the invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse;

Acts 14:15 And saying, Men, why are you doing these things? We also are men of like feeling as you, and announce the gospel to you that you should turn from these vain things to the living God, who made heaven and earth and the sea and all things in them;

徒 14:16 祂在已過的世代，容讓萬國各行其道，

徒 14:17 然而為自己未嘗不顯出證據來，就如常施恩惠，從天降雨，賞賜豐年，叫你們飲食飽足，滿心快樂。

徒 17:24 創造宇宙和其中萬物的神，既是天地的主，就不住人手所造的殿，

徒 17:25 也不用人手服事，好像缺少甚麼，自己倒將生命、氣息、萬物賜給萬人。

徒 17:26 祂從一本造出萬族的人，住在全地面上，並且豫先定準他們的時期，和居住的疆界，

徒 17:27 要叫他們尋求神，或者可以揣摩而得，其實祂離我們各人不遠；

徒 17:28 因我們生活、行動、存留都在於祂，就如你們中間有些作詩的說，原來我們也是祂的族類。

徒 17:29 我們既是神的族類，就不當以為那神聖的，像人用手藝、心思所雕刻的金、銀、石頭一樣。

2 在祂成為肉體的事上，祂揭示創造者成了一個受造之物，（西一 15，）把神帶到人裏面，使神性與人性調和為一，並且祂在人性生活裏，藉着祂人性的美德，在神聖的屬性裏彰顯神。

西 1:15 愛子是那不能看見之神的像，是一切受造之物的首生者。

3 在祂成為羔羊，以救贖失喪的世人的事上，基督對我們說出，神如何按祂的公義，藉祂的死作為手續，在法理方面完成了祂的救贖。

4 在祂成為那靈，為着賜生命並使人變化的事上，（林前十五 45，）基督對我們進一步說出，神如何照祂的心願，為着祂神聖的定旨，憑祂的神聖生命，在生機方面完成祂的經綸。

Acts 14:16 Who in the generations gone by allowed all the nations to go their ways.

Acts 14:17 And yet He did not leave Himself without witness, in that He did good by giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness.

Acts 17:24 The God who made the world and all things in it, this One, being Lord of heaven and earth, does not dwell in temples made with hands;

Acts 17:25 Neither is He served by human hands as though He needed anything in addition, since He Himself gives to all life and breath and all things.

Acts 17:26 And He made from one every nation of men to dwell on all the face of the earth, determining beforehand their appointed seasons and the boundaries of their dwelling,

Acts 17:27 That they might seek God, if perhaps they might grope for Him and find Him, even though He is not far from each one of us;

Acts 17:28 For in Him we live and move and are, as even some poets among you have said, For we are also His race.

Acts 17:29 Being then the race of God, we ought not to suppose that what is divine is like gold or silver or stone, like an engraving of art and thought of man.

2. In His incarnation He unveils that the Creator has become one of His creatures (Col. 1:15), bringing God into man, mingling divinity with humanity as one, and in His human living He expresses God in the divine attributes through His human virtues.

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

3. In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness.

4. In His becoming the Spirit for life-giving and transforming (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.

林前 15:45 經上也是這樣記著：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

5 在祂作為伯特利的天梯的事上，基督也對我們說出，神如何渴望在地上得着一個由蒙祂救贖並變化的選民所構成的家，使祂可以把天帶到地，並把地聯於天，使二者成為一，直到永遠。

6 除了以上的各項目之外，約翰在他最後的著作啟示錄裏告訴我們，甚至在為神的國爭戰的事上，基督也是神的話，為着神的定旨說話—十九 13。

啓 19:13 祂穿著蘸過血的衣服，祂的名稱為神的話。

四 基督從太初而出，引進神永遠的建造新耶路撒冷，就是神永遠計畫的終極完成，作神與人相互的住處—二一 3，22，參詩九十 1：

啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。

啓 21:22 我未見城內有殿，因主神全能者和羔羊為城的殿。

詩 90:1 (神人摩西的禱告。) 主阿，你世世代代作我們的居所。

1 藉着基督從太初而出，已過永遠裏作為神的話的基督，成了將來永遠裏 (與祂所揀選的人聯結、調和並合併) 的新耶路撒冷。

2 這永遠的建造，新耶路撒冷，將結束時間的橋梁，引進將來有福的永遠—參傳三 11。

傳 3:11 神造萬物，各按其時成為美好，又將永遠安置在世人心裏。雖是這樣，人並不能參透神從始至終的作為。

1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

5. Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.

6. In addition to all the above items, John, in his last writing, Revelation, tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God's purpose—19:13.

Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

D. Christ's goings forth from the days of eternity usher in God's eternal building, the New Jerusalem, which will be the ultimate fulfillment of God's eternal plan as the mutual abode of God and man—21:3, 22; cf. Psa. 90:1:

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Psa 90:1 O Lord, You have been our dwelling place / In all generations.

1. By Christ's goings forth from the days of eternity, Christ as the Word of God in eternity past becomes (united, mingled, and incorporated with His chosen ones) the New Jerusalem in eternity future.

2. This eternal building, the New Jerusalem, will terminate the bridge of time and usher in the blessed eternity in the future—cf. Eccl. 3:11.

Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.

3 我們必須是為着那建造，並且我們必須就是那建造——約一 51，創二八 11～22，林前三 9，12 上，16～17。

約 1:51 又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。

創 28:11 到了一個地方，因為太陽落了，就在那裏過夜；他拾起那地方的一塊石頭枕在頭下，在那裏躺臥睡了。

創 28:12 他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來。

創 28:13 耶和華站在梯子以上，說，我是耶和華你祖亞伯拉罕的神，也是以撒的神；我要將你現在所躺臥之地，賜給你和你的後裔。

創 28:14 你的後裔必像地上的塵沙那樣多，必向東西南北開展；地上萬族必因你和你的後裔得福。

創 28:15 看哪，我與你同在；你無論往那裏去，我必保守你，使你歸回這地。我總不離棄你，直到我成就了向你所應許的。

創 28:16 雅各睡醒了，就說，耶和華真在這地方，我竟不知道。

創 28:17 他就懼怕，說，這地方何等可畏！這不是別的，乃是神的家，也是天的門。

創 28:18 雅各清早起來，把所枕的石頭立作柱子，澆油在上面。

創 28:19 他就給那地方起名叫伯特利；但那城起先名叫路斯。

3. We must be for that building, and we must be that building—John 1:51; Gen. 28:11-22; 1 Cor. 3:9, 12a, 16-17.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.

創 28:20 雅各許願說，神若與我同在，在我去的路上保守我，又給我食物喫，衣服穿，

創 28:21 使我平平安安的回到我父親的家，我就必以耶和華為我的神。

創 28:22 我所立為柱子的石頭，也必作神的家；凡你所賜給我的，我必將十分之一獻給你。

林前 3:9 因為我們是神的同工，你們是神的耕地，神的建築。

林前 3:12 上然而，若有人用金、銀、寶石，…，在這根基上建造，

林前 3:16 豈不知你們是神的殿，神的靈住在你們裏面麼？

林前 3:17 若有人毀壞神的那殿，神必要毀壞這人，因為神的那殿是聖的，你們就是這殿。

Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,

Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,

Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor 3:12a But if anyone builds upon the foundation gold, silver, precious stones, ...

1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.