

LESSON SEVEN: KNOWING THE TRUE GOD

God is the foremost item revealed in the Bible because He is the beginning of all things. Everything in the universe originated from Him and began with Him. God is also the main content of the Bible from its first book to the last. He created us and regenerated us and has everything to do with our life and our being. Thus, we should know Him first.

I. ALL IDOLS BEING FALSE GODS

1) “Their idols are silver and gold, the work of men’s hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat...neither is there any breath in their mouths” (Psa. 115:4-7; 135:15-17).

According to these verses, all idols are false and are not the true God.

2) “We know that an idol is nothing in the world, and that there is no God but one. For if even there are so-called gods...even as there are many gods and many lords, yet to us there is one God” (1 Cor. 8:4-6). These verses clearly state that since God is the true God, the one unique God, all the idols are nothing and the so-called gods are not God.

3) “Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity...of them that hate me” (Exo. 20:5). This verse also tells us that the one and only true God is a jealous God who hates all the idols and will punish the sin of idol worship.

II. THE UNIQUE TRUE GOD

1) “I am Jehovah, and there is none else, there is no God beside me” (Isa. 45:5).

2) “Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory unto the ages of the ages” (1 Tim. 1:17).

3) “How you turned to God from idols to serve a living and true God” (1 Thes. 1:9).

These three verses clearly and emphatically reveal to us how God is the unique Jehovah, incorruptible, invisible, and existing unto eternity. Besides Him, there is not another true God.

III. ELOHIM—THE FAITHFUL MIGHTY ONE

1) “In the beginning God created the heaven and the

第七课：认识真神

神是圣经第一所启示的，因为神是一切的元始，宇宙的一切源于他，也始于他。神也是圣经从头一卷，直到末一卷的主要内容。他是创造我们的，也是重生我们的，与我们有切身、生命的关系。所以我们应该首先对他有认识。

壹 一切的偶像都是假神

(一)“偶像，是金的银的，是人手所造的。有口却不能言，有眼却不能看，有耳却不能听，有鼻却不能闻，有手却不能摸，有脚却不能走，有喉咙也不能出声，口中也没有气息。”(诗一一五 4~7，一三五 15~17)

照这些经文所说，偶像全是假的，不是真神。

(二)“我们晓得偶像在世上算不得什么，也晓得神只有一位，再没有别的神。纵然有称为神的，...就如那许多的神，许多的主，在我们却只有一位神。”(林前八 4~6)这经文清楚的说明，偶像算不得什么，一切称为神的，也算不得神，因为神，就是真神，只有一位，乃是独一无二的。

(三)“不可跪拜那些象，也不可事奉它，因为我耶和华你的神是忌邪的神，恨我的，我必追讨他的罪。”(出二十 5)这经文也告诉我们，独一的真神乃是忌邪的，憎恶一切偶像，必追讨拜偶像的罪。

贰 独一的真神

(一)“我是耶和华，在我以外并没有别神，除了我以外再没有神。”(赛四五 5)

(二)“但愿尊贵荣耀归与...那不能朽坏、不能看见、独一的神，直到永永远远。”(提前一 17)

(三)“离弃偶像转向神，要服事又活又真的神。”(帖前一 9)

这三处经文，清楚又强烈的启示我们，真神是独一的耶和华，是不能朽坏，不能看见，生存到永永远远的，除他以外再没有别的真神。

叁 以罗欣—信实的大能者

(一)“起初神创造天地”(创一 1)。

earth” (Gen. 1:1).

Here in Hebrew, the word for God is Elohim. This is the first divine title used in the Bible to reveal God, and it means the faithful mighty One. It shows that the true God, whom we worship according to the Bible, is not only mighty but also faithful. He is the mighty One; so He could create the heavens, the earth, all things, and mankind, calling what is not being as being. He is faithful; therefore, He is dependable, ever unchanging, and immovable. His works according to His faithfulness are as enduring as the sun and as established as the moon (Psa. 89:33-37).

IV. JEHOVAH—THE SELF-EXISTING AND EVER-EXISTING I AM

1) “And God said unto Moses, I AM THAT I AM [THE SELF-EXISTING AND EVER-EXISTING ONE]...Jehovah God...this is my name for ever, and this is my memorial unto all generations” (Exo. 3:14-15).

Here God told Moses in plain words that His name is Jehovah. The name Jehovah is the second main divine title used by the Bible in revealing God. It means the self-existing and ever-existing I Am, the I Am who was, who is, and who is to come. It indicates that He is the I Am, and besides Him nothing is. Only He is, and He is the self-existing and ever-existing I Am, who was, who is, and who is coming. Thus, everything in the entire universe is vain and is not; only He is, only He exists forever, and only He is reality. He is everything to the people whom He created and who belong to Him. Whatever they need, He is.

V. THE TRIUNE GOD

1) “And God said, Let us make man in our image, after our likeness” (Gen. 1:26).

The word God here is still Elohim. It is in the plural, denoting that this God, Elohim, is the very Triune God to be revealed later in the Bible. Hence, in this verse in Genesis 1, God called Himself “Us.” Several times later in the Bible God also called Himself “Us” (Gen. 3:22; 11:7; Isa. 6:8; John 17:21-22). These verses indicate that though God is uniquely one, He also has the aspect of three. He is the Triune God.

2) “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19).

After Christ resurrected and passed through all the necessary processes, it is shown here in plain words in this verse of the Bible that the unique true God is triune, the Father, the Son, and the Spirit. Although the Father, the Son, and the Spirit are three and are distinct, they are one unique God. Although the name in this verse is of the Three, the Father, the Son, and the Spirit, it is singular, indicating

这里的神字，希伯来文是以罗欣，这是圣经启示神，所用的第一个神圣称谓，意即信实的大能者。这说出，我们照圣经所敬拜的真神，不仅是大能者，且是信实的。他是大能者，所以他能创造天地万物和人类，就是从无造出有来。他是信实的，所以他是信实可靠，永不变更，永不易动的。他凭他的信实所作的事，如日之恒，如月之坚（诗八九 33~37）

肆 耶和華—自有永有的我是

（一）“神对摩西说，我是自有永有的，...耶和華是我的名，直到永远，这也是我的记念，直到万代。”（出三 14~15）

神在这里，用明言告诉摩西，他的名是耶和華。耶和華这名，乃是圣经启示神所用的第二个主要圣称，意即那自有永有的我是，那昔在、今在、以后永在的我是，指他是那我是的，除他以外，一切的不是，惟有他是，而且他是自有永有的是，昔在、今在、以后永在的是。宇宙中一切都是虚无不是，惟有他是，惟有他是永远存在的，惟有他是实际。他对于他所创造，属他的人，是一切。他们需要什么，他就是什么。

伍 三一神

（一）“神说，我们要照着我们的形像，按着我们的样式造人。”（创一 26）

神字在此仍是以罗欣，是复数的，含示以罗欣这位神，乃是圣经中以后所要启示出来的三一神。所以在创世记第一章，到此节，神称自己为“我们”。在圣经中，神以后还数次这样的称自己作我们（创三 22，十一 7，赛六 8，约十七 21~22）。这都含示神虽是独一的，却有三面的讲究，他乃是三一的神。

（二）“你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”（太二八 19）

圣经到基督复活完成了神所要经过的一切过程之后，在这里就用明文说出，那独一的真神，乃是三一的，就是父、子、灵。父、子、灵虽是三者，各自有分别，却是一位独一的神。这节中的名字，虽是父、子、灵三者的，却是单数的，表明父、子、灵三者虽有分别，却仍是一位独一的神。

that the Three are still the one unique God despite the distinction between them.

3) "Except Him [the Son] who is from God, He has seen the Father" (John 6:46). "I [the Son] am from Him [the Father]" (John 7:29).

In these two verses, Christ the Son of God says that He is from the Father. This proves that the Father is the source.

4) "I [the Son] am from Him [the Father]" (John 7:29).

In the Greek text, the word "from" has the meaning of "from with." This reveals to us that the Son is not only from the Father, but from with the Father. When He came to earth, He brought the Father and the Father came with Him.

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

This verse clearly states that the Son who brought the Father is the manifestation of the Father. The Father is the source, and the Son is the manifestation. Therefore, "I [the Son] and the Father are one" (John 10:30).

6) "And I will ask the Father, and He will give you another Comforter, that He may be with you forever; even the Spirit of reality...He abides with you and shall be in you. I will not leave you orphans; I am coming to you...and I in you" (John 14:16-20).

This section shows us that the Spirit is the transfiguration of the Son to be the reality of the Son, coming to abide with the disciples and to be in them. His being in the disciples is the Son in them. Therefore, the Spirit is the reaching and entering in of the Son. This indicates that the Son and the Spirit are also one. The Father is the source, the Son is the manifestation of the Father, and the Spirit is the reaching and entering in of the Son with the Father. The Three are just one God, who was manifested from the source to come among men and who reached the disciples to enter into them. This signifies that God is triune for the purpose of working Himself into those who believe into the Son to be their life and everything and to become their divine enjoyment.

7) "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Cor. 13:14).

This is the blessing of the Apostle Paul to the believers that they may enjoy the triune care of the Triune God in love, grace, and fellowship. The love of God the Father became the grace of Christ, God the Son, in the fellowship of God the Spirit, to be the daily blessing and enjoyment of the believers.

8) "But when the Comforter comes, whom I will send

(三) "惟独从神来的(子), 他看见过父。(约翰六 46) — "我(子)是从他(父)来的。"(约七 29)

神子基督, 在这两处圣经里说, 他是从父出来的。这证明父是源头。

(四) "我(子)是从他(父)来的。"(约七 29)

原文从字在此含有带同的意思。这启示我们, 子不仅是从父来的, 也是带同父来的。他降世的时候, 是带着父来的, 父也是同着他来的。

(五) "从来没有人看见神, 只有在父怀里的独生子, 将他表明出来。"(约一 18)

这话清楚说明, 带着父来的子, 乃是父的显出。父是源头, 子是显出, 所以 "子与父原是一" (约十 30)。

(六) "我要求父, 他必赐给你们另一位保惠师, 叫他永远与你们同在, 就是实际的灵, ... 他与你们同住, 且要在你们里面。我不撇下你们为孤儿, 我正往你们这里来。... 我也在你们里面。"(约十四 16~20)

这段话给我们看见, 灵乃是子的化身, 作子的实际, 来与门徒同住, 且要在他们里面, 而他在门徒里面, 就是子在门徒里面。所以灵是子的临及与进入。这说明子与灵也是一。父是源头, 子是父的显出, 灵是子带着父的临及与进入, 三者就是一位神, 从源头显出, 来到人中间, 再临及门徒, 而进入他们里面。这说明神是三一的, 乃是为着将他自己作到信入子的人里面, 作他们的生命和一切, 成为他们神圣的享受。

(七) "愿主耶稣基督的恩, 神的爱, 圣灵的交通, 与你们众人同在。"(林后十三 14)

这是使徒保罗对信徒的祝福, 愿他们得享三一神爱、恩、交通三一的垂顾。父神的爱, 成为子神基督的恩, 在灵神的交通中, 作了信徒日常的祝福和享受。

(八) "我要从父差保惠师来, 就是从父出

to you from the Father, the Spirit of reality who proceeds from the Father” (John 15:26).

The word “from,” as we have mentioned before, means “from with.” The Spirit of reality sent by the Son from the Father is actually from with the Father. This proves that the Spirit is not only one with the Father but also one with the Son, who is one with the Father. This verse also demonstrates that all Three, the Father, the Son, and the Spirit, coexist from eternity to eternity without succession. 9) “I am in the Father, and the Father is in Me” (John 14:10).

This word shows us how the Father, the Son, and the Spirit not only coexist but also coinhere. Coexistence indicates distinction whereas coinherence signifies mingling as one. This confirms that despite a distinction among the Three, the Father, the Son, and the Spirit, They are still one God; They are Three yet one, and all three are one. This is strongly proven by the following verses:

1. “For unto us a child is born, unto us a son is given...and his name shall be called...The mighty God, The Father of eternity” (Isa. 9:6).

This word clearly says that the Son is called the Father, proving that the Son and the Father are one.

2. “And the Lord [Jesus Christ] is the Spirit” (2 Cor. 3:17).

This word also plainly shows that Christ the Son is the Spirit, proving that the Son and the Spirit are one. Therefore, the Bible reveals that although the true God is uniquely one, He is three, the Father, the Son, and the Spirit; and while the Father, the Son, and the Spirit are distinct, They are still the one unique God.

来实际的灵。”（约十五 26）

这里的从，也和我们前面所说的一样，含有带同的意思，子从父所差来实际的灵，是带同父来的。这证明灵不只与父是一，也与同父是一的子是一。而且这节也证明父、子、灵三者是同时存在的，没有先后，从永远到永远都是如此。

（九）“我在父里面，父在我里面。”（约十四 10）

这话给我们看见，父、子、灵不只同时并存，并且互相内在。同时并存，表明各自有分别；互相内在，表明调和为一。这些话说明，父、子、灵三者虽有分别，却是一位神，虽三仍一，三者是一。如下面经文所强而有力证明的：

（1）“有一婴孩为我们而生，有一子赐给我们...他名称为...全能的神、永远的父。”（以赛亚九 6）

这话清楚说出，子的名就是父，证明子、父二者是一。

（2）“主（耶稣基督）就是那灵”（林后三 17）。

这话也清楚说出，子基督就是那灵，证明子、灵二者也是一。

所以，圣经启示，真神虽是独一位，却是父、子、灵三者；父、子、灵三者虽有分别，仍是一位独一的神。

LESSON EIGHT: KNOWING CHRIST (1)

Christ is the subject and center of the Bible and is the main content of the Bible from beginning to end. Even more He is the reality of our faith. We who have believed into Him and received grace must know Him in a thorough way.

I. THE SACRED TITLES OF CHRIST

A. Jesus

1) “And she will bring forth a Son, and you shall call His name Jesus, for He shall save His people from their sins” (Matt. 1:21).

When Christ was incarnated to be a man, He was given the name Jesus by an angel. Jesus is equivalent to Joshua in Hebrew (Num. 13:16), which means the salvation of Jehovah, or Jehovah the Savior. Thus, He is the Savior, who will save His people from their sins.

B. Christ

1) “Mary, of whom was born Jesus, Who is called Christ” (Matt. 1:16).

The second name of Christ is Christ, the equivalent of Messiah in Hebrew (John 1:41), which means the anointed One. This name reveals that He is God’s anointed One, being anointed by God with His Spirit to create and to redeem in order to fulfill God’s eternal purpose.

C. Emmanuel

1) “Behold, the virgin shall be with child and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us” (Matt. 1:23).

Jesus and Christ were names given by God. When men discovered that He was God, they called Him Emmanuel, which means God with us. This name reveals that Jesus, who is our Savior, and Christ, who is God’s Anointed, are actually God Himself coming to be with us.

II. THE PERSON OF CHRIST

A. God

1) “Christ, who is over all, God blessed forever” (Rom. 9:5).

This word simply and strongly declares that Christ is God, who is over all, the complete God blessed forever.

B. The Son of God

1) “But these have been written that you may believe that Jesus is the Christ, the Son of God” (John 20:31).

We have already seen how God has the aspects of the Father, the Son, and the Spirit. All Three—God the Father, God the Son, and God the Spirit—are God, even the one

第八课：认识基督（一）

基督是圣经的题目和中心，也是圣经从始至终主要的内容，更是我们信仰的实际。是我们每一个信入他蒙恩的人，所必须透彻认识的。

壹 基督的圣称

一 耶稣

（一）“她将要生一个儿子，你要给他起名叫耶稣，因他要亲自将他的百姓从他们的罪里救出来。”（太一 21）

基督成为肉体，成为人，天使命名耶稣。耶稣等于希伯来文的约书亚（民十三 16），意即耶和華救恩，或耶和華救主，所以他是救主，要将他的百姓从他们的罪里救出来。

二 基督

（一）“那称为基督的耶稣，是从马利亚生的。”（太一 16）

基督的第二个名字，就是基督，等于希伯来文的弥赛亚（约一 41），意即受膏者，说出他是神的受膏者，为神用他的灵所膏，来创造、救赎，以完成神永远的计划。

三 以马内利

（一）“看哪，必有童女怀孕生子，人要称他的名为以马内利。（以马内利翻出来，就是神与我们同在。”（太一 23）

耶稣和基督，是神所命名的。等人发现他是神的时候，就称他为以马内利，意即神与我们同在。这启示，那作我们救主的耶稣，和那作神受膏者的基督，乃是神自己来与我们同在。

贰 基督的身位

一 神

（一）“基督...是在万有之上，永远受颂赞的神。”（罗九 5）

这话简单而强有力的说明，基督就是神，是那在万有之上，永远受颂赞完整的神。

二 神的儿子

（一）“但记这些事，要叫你们信耶稣是基督，是神的儿子。”（约二十 31）

在前面我们已经看见神有父、子、灵的讲究。父神、子神和灵神三者都是神，而且都是独一无二的一位神。基督既是神，就不光

unique God. Since Christ is God, He is not only God the Father, but also God the Son, that is, the Son of God.

C. Man

1) "In the beginning was the Word...and the Word was God...And the Word became flesh" (John 1:1, 14).

2) "The Man, Christ Jesus"(1 Tim. 2:5).

3) "And confessedly, great is the mystery of godliness, who was manifested in the flesh" (1 Tim. 3:16).

The three portions of the Word above clearly tell us that Jesus Christ, who is God, became flesh to be a perfect man with a human body and human nature. Therefore, He is God manifested in the flesh. He is God and He is man, a God-man, possessing both the divine and the human natures. As to His divine nature, He is completely God; as to His human nature, He is perfectly man. This is a great mystery.

D. The Creator

1) "You in the beginning, Lord, have founded the earth, and the heavens are the works of Your hands" (Heb. 1:10).

This tells us that Christ is also the Creator.

E. The Firstborn of All Creation

1) "The Son of His love...Firstborn of all creation" (Col. 1:13, 15).

This makes known to us that Christ is also a creature; He is the Firstborn, the first item, of all creation. As God, He is the Creator of heaven and earth; as a man, He is the first One of all creation.

III. THE WORK OF CHRIST

In being anointed by God to be God's anointed One to fulfill His eternal plan, Christ accomplished and will accomplish the following great things:

A. Creating

1) "You in the beginning, Lord, have founded the earth, and the heavens are the works of Your hands" (Heb. 1:10).

2) "Because in Him were all things created in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him" (Col. 1:16).

These two verses tell us that the first great thing Christ did was to create the heavens and the earth, all things, and man. Hence, He is the Creator of all things.

B. Becoming Flesh

1) "And the Word became flesh and tabernacled among us...full of grace and reality" (John 1:14). The second great thing accomplished by Christ, God's

是父神，也是子神，就是神的儿子。

三 人

(一)“太初有话，...话就是神，...话成了肉体。”(约一 1、14)

(二)“那人基督耶稣”(提前二 5)。

(三)“大哉！敬虔的奥秘！...就是神在肉体显现”(提前三 16)。

以上三处经文，清楚的告诉我们，那是神的耶稣基督，成了肉体，来作一个有人身和人性的完全人。所以他是神在肉体显现，是神又是人，是神人，兼有神性与人性。就他的神性说，他完全是神；就他的人性说，他又完全是人。这是一个极大的奥秘。

四 创造主

(一)“主啊，你起初立了地的根基，诸天也是你手的工作。”(来一 10)

这是告诉我们，基督也是创造主。

五 受造的首生者

(一)“爱子...是一切受造之物的首生者”(西一 15)。

这告诉我们，基督也是受造之物，就是受造之物中的首生者。首生者乃是第一个。就他是神说，他是天地万物的创造主；就他是人说，他是受造之物中的第一个。

叁 基督的工作

基督为神所膏，作神的受膏者，来完成神永远的计划，作了并要作下列几件大事：

一 创造

(一)“主啊，你起初立了地的根基，诸天也是你手的工作。”(来一 10)

(二)“万有，无论是在诸天之上的、在地上的、能看见的、不能看见的或是有位的、主治的、执政的、掌权的，都是在他里面造的；万有都是借着他...造的。”(西一 16)

这二处经文告诉我们，基督所作的第一件大事，就是创造天地、万物和人类，所以他是万有的创造主。

二 成为肉体

(一)“话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。”(约一 14) 基督作神的受膏者所作的第二件大事，乃

Anointed, was that He as God became flesh; that is, He came to be a man in the flesh to be the tabernacle of God among men, bringing God to men to be realized as reality and to be received as grace. Reality is God known and contacted by man, and grace is God received and enjoyed by man. In the fleshly tabernacle which He became, Christ lived with man for thirty-three and a half years, thus fully bringing God to man to be his reality and grace.

C. Being Crucified on the Cross

To fulfill God's eternal plan, Christ, who is God's Anointed, brought God to men in His earthly tabernacle to be contacted by men. After thirty-three and a half years, He went to the cross to be crucified to accomplish the redemption in God's eternal plan. This is the third great thing He did, solving, once and for all, the problem of everything that God had condemned in the universe, such as Satan, sin, the world, the flesh, the old man, and the old creation. He did this for God and for those who are chosen by God, who will eternally inherit His salvation.

D. Being Resurrected from among the Dead

Christ gave up His own life, and He Himself took it back by rising from among the dead (John 10:17-18). This is the fourth great thing He did, which accomplished the following three matters pertaining to us:

1) "Jesus...was raised because of our justification" (Rom. 4:24-25).

The death of Christ accomplished redemption for us that we might be justified by God, yet His resurrection is needed to confirm the effectiveness of His death. Therefore, His resurrection is the evidence of our justification.

2) "Even when we were dead in offenses, made us alive together with Christ...and raised us up together...in Christ Jesus" (Eph. 2:5-6).

The resurrection of Christ released God's life from within Him for us to receive, making us alive together with Christ and raising us up together.

3) "Who [God]...has regenerated us...through the resurrection of Jesus Christ from among the dead"(1 Pet. 1:3).

Since Christ resurrected to release His life into us, He regenerated us that we may be a born-again, new man.

是以神的身分成为肉体，就是来作一个在肉体里的人，在人中间作神的帐幕，将神带来给人领略作实际，并接受作恩典。实际是神给人认识并接触；恩典是神给人接受并享受。基督在他这成为肉体的帐幕里面，与人同住了三十三年半，十足的将神这样带给了人，作实际，作恩典。

三 钉死十架

基督作神的受膏者，为着成全神永远的计划，在地上的帐幕中，将神带给人接触，三十三年半之后，就到十字架上去钉死，完成神永远计划中的救赎。这是他所作的第三件大事，就是把宇宙间神所定罪的一切，就如撒但、罪、世界、肉体、旧人、旧造等等，都为神和神所拣选，永远承受他救恩的人，一次永远的解决了。

四 从死人中复活

基督是把他自己的生命舍了，又亲自取回来，就从死人中复活起来（约十 17~18）。这是他所作的第四件大事，完成了与我们有关的下列三事：

（一）“耶稣...复活是为我们的称义”（罗四 25）。

基督的死已经为我们完成了救赎，使我们能蒙神称义。但还需要他的复活证明他死的功效。所以他的复活就作了我们称义的凭证。

（二）“在我们因过犯死了的时候，便叫我们与基督一同活过来，...又叫我们在基督耶稣里一同复活。”（弗二 5~6）

基督的复活，把神的生命从他里面释放出来，给我们得着，叫我们与他一同活过来，也一同复活。

（三）“他（神）...借耶稣基督从死人中复活，重生了我们。”（彼前一 3）

基督复活既把他的生命释放给我们，就把我们重生了，叫我们作一个重生的新人。

LESSON NINE: KNOWING CHRIST(2)

E. Ascending into the Heavens

After Christ rose from among the dead, He ascended into the heavens. This is the fifth great thing done by Him as God's anointed One, accomplishing the following two matters for us:

1) "Having ascended to the height [the heavens], He led captive those taken captive and gave gifts to men" (Eph. 4:8).

Those taken captive refers to us, who were captured before by Satan and death. Now Christ, in His triumphant resurrection, has captured us from the hands of Satan and death, bringing us to the heavens to make us God's gift to Christ that Christ may give us as gifts to the church.

2) "And seated us together in the heavenlies in Christ Jesus" (Eph. 2:6).

The ascension of Christ also brought us, who have believed into Him and have been joined to Him to be one, to the heavenlies, that we may attain to a heavenly position and live in a heavenly atmosphere and state.

F. Fulfilling His Heavenly Ministry

Upon His ascension into heaven, Christ proceeded to accomplish His heavenly ministry. He was anointed by God to do this sixth great thing, continually performing the following four matters on our behalf:

1) "But now He has obtained a more excellent ministry; inasmuch as He is also the Mediator of a better covenant" (Heb. 8:6).

After Christ enacted the new covenant (Matt. 26:28) through His death on the earth, He ascended to the heavens to be the Mediator of this new covenant, executing it upon those who believe in Him.

2) "Who [Christ] sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the holy places, even of the true tabernacle" (Heb. 8:1-2). Christ is also the Minister of the true tabernacle in the heavens today, ministering to His believers the heavenly life and the divine, heavenly supply.

3) "Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God" (Heb. 4:14).

Today, Christ is also our great High Priest in the heavens, interceding before God on our behalf that we may be saved to the uttermost (Heb. 7:24-26).

4) "And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous; and He is a propitiation concerning our sins" (1 John 2:1-2).

第九课：认识基督（二）

五 升上高天

基督从死人中复活之后，又升上高天。这是他作神受膏者所作的第五件大事，为我们完成下列二事：

（一）“他既升上高处（高天），就掳掠了那些被掳的，将恩赐赐给人。”（弗四 8）

这里被掳掠的，指我们这些从前被撒但和死亡所掳去的人。现在基督在他得胜的复活中，把我们这些俘虏，从撒但和死亡手中掳掠出来，带到天上，使我们成为神所给基督的恩赐，他好当作恩赐赐给召会。

（二）“他又叫我们在基督耶稣里...一同坐在诸天界里。”（弗二 6）

基督的升天，也把我们这些信入他，与他联合为一人的人，带到诸天界里，得到属天的地位，而能活在属天的气氛和情景中。

六 尽他天上的职事

基督升到高天之后，就进行完成他在天上的职事。这是他受神所膏所作的第六件大事，在天上不断的为我们作下列四事：

（一）“如今耶稣已经得着更超特的职任，正如他也是更美之约的中保。”（来八 6）

基督在地上借着他的死，立了新约（太二六 28），就升到天上，作这新约的中保，把这新约执行到信他的人身上。

（二）“他（基督）已经坐在诸天之上至尊至大者宝座的右边，作了圣所，就是真帐幕的执事。”（来八 1~2）

基督今天在天上，也作真帐幕里的执事，把属天的生命和神圣属天的供应，服事给他的信徒。

（三）“我们...有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣。”（来四 14）

基督现今在天上，也作我们的大祭司，在神面前为我们代祷，使我们得救达于极点（来七 24~26）

（四）“若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督；他为我们的罪，作了平息的祭物。”（约壹二 1~2）

Christ in the heavens today is also our Advocate before the righteous God. If we sin after we are saved, based upon His being our propitiation, He pleads for us in order to recover the broken fellowship between God and us.

G. Coming Again

When Christ completes His heavenly ministry, He will come back to accomplish the seventh great thing as God's Anointed, which includes the following three matters:

1) "Because the Lord Himself...will descend from heaven, and the dead in Christ shall rise first; then we who are living, who remain, shall be caught up at the same time together with them in clouds into a meeting of the Lord in the air; and so we shall be always together with the Lord" (1 Thes. 4:16-17).

Here we are told that when Christ comes again, He will rapture all believers to the air, whether they are resurrected or living, to meet with Him, that they may always be together with Him. This is the first matter He will perform in His second coming.

2) "And so all Israel will be saved, as it is written, The Deliverer will come out of Zion; He will turn away ungodliness from Jacob" (Rom. 11:26).

This tells us the second thing Christ will perform in His second coming, that is, He will save all of Israel.

3) "But when the Son of Man comes in His glory... then He shall sit on His throne of glory; and all the nations shall be gathered before Him, and He shall separate them from one another, as the shepherd separates the sheep from the goats" (Matt. 25:31-32).

This portion of Scripture reveals to us the third matter the Lord will perform when He returns, that is, He will judge all the living unbelieving nations.

H. Establishing the Millennial Kingdom

After Christ cleans up the earth at His coming, He will set up the millennial kingdom. This is the eighth great thing He will accomplish as God's anointed One.

1) "The souls of those who had been beheaded because of the testimony of Jesus and because of the word of God...and they lived [were resurrected]...and shall reign with Him [Christ] a thousand years" (Rev. 20:4, 6).

These verses show us that after Christ comes to the earth, He will establish the millennial kingdom and will reign with His overcoming believers in it for a thousand years.

I. Being the Center of the New Jerusalem in the New Heaven and the New Earth

At the end of the millennial kingdom, the old heaven and the old earth will be abolished. Christ will be the center of eternity in the New Jerusalem in the new heaven and new

今天基督在天上，也在公义的神面前，作我们的辩护者。我们得救以后，若犯了罪，他就凭他作我们平息的祭物，为我们辩护，恢复我们与神中间断了的交通。

七 再来

基督完成了他在天上的职事，就要再来完成他作神受膏者所要作的第七件大事，包括下列三事：

(一)“主必亲自从天降临，...那在基督里死了的人必先复活，然后我们这些活着还存留的人，必同时与他们一起被提到云里，在空中与主相会；这样，我们就要和主常常同在。”(帖前四 16~17)

这里告诉我们，基督再来，就要把一切的信徒，无论是死了复活的，还是活着的，都提到空中，与他相会，叫我们和他永远同在。这是他再来时首先所要作的事。

(二)“于是以色列全家都要得救，如经上所记：‘必有拯救者从锡安出来，他要从雅各家消除不虔。’”(罗十一 26)

这是告诉我们，基督再来时所要作的第二件事，就是要拯救全体的以色列人。

(三)“当人子在他的荣耀里...来的时候，他要坐在他荣耀的宝座上；万民都要聚集在他面前，他要把他们彼此分开，好象牧人把绵羊从山羊分开一样。”(太二五 31~32)

这段经文告诉我们，主再来时所要作的第三件事，就是审判一切活着不信的万民。

八 设立千年国

基督再来，把地上清理了之后，就在地上设立千年国。这是他作神的受膏者，所要作的第八件大事。

(一)“那些为耶稣的见证，并为神的话被斩者...的魂，他们都活(复活)了，...与基督一同作王一千年。”(启二十 4、6)

这话给我们看见，基督来到地上以后，要设立千年国，与他得胜的信徒，在其中一同作王一千年。

九 作新天新地中新耶路撒冷的中心

千年国结束以后，旧天旧地就废去了，新天新地也就进来，基督在其中的新耶路撒冷里，作永世的中心。这是基督作神的受

earth to come. This is the last great thing to be done by Christ as God's Anointed in fulfilling God's eternal purpose. All those redeemed by God throughout the ages will then be with Him, enjoying the bountiful issue of God's work throughout the ages in God's eternal life forever and ever.

1) "And the city...the glory of God illumined it, and its lamp is the Lamb" (Rev. 21:23).

This verse shows us that in the future in the New Jerusalem of the new heaven and new earth, the unlimited glory of God will shine forth as light with Christ as the lamp, signifying that Christ is the center of the New Jerusalem in the new heaven and the new earth for all eternity.

膏者，完成神永远的计划，所作的末了一件大事，叫神历代所救赎的人，都在神永久的生命中，与他一同享受神历代工作的丰厚结果，直到永永远远。

(一)“那城内...有神的荣耀光照，又有羔羊为城的灯。”(启二一 23)

这话给我们看见，将来在新天新地的新耶路撒冷中，神那无量的荣耀，如同光，以基督为灯照耀出去。这表明基督是新天新地中新耶路撒冷的中心，直到永世无终。