

传道书结晶读经

第十二篇

虚空的虚空，
那在耶稣身上的实际，
以及神的众子显示出来

诗歌：

读经：传一 2～11，14，二 17，22，三 11，十二 8，诗
三九 4～6，弗四 17～21，24，约壹五 20，罗八 19～22

纲要

壹 “虚空的虚空，凡事都是虚空”——传一 2 下：

一 在传道书一章二至十一节我们看，这卷书的主题是虚空的虚空：

- 1 传道书的中心思想是：在日光之下，堕落离开神的人生是虚空的虚空——2。
- 2 传道书的内容是对堕落人类在日光之下，在败坏世界中之人生的描绘——弗二 12。
- 3 所罗门在传道书里的教训，给我们看见败坏世界里的人生，都是虚空，都是捕风——14。
- 4 照传道书看，人的历史从起初到现今，都是虚空——十二 8。
- 5 一件事无论多么美好、超绝、美妙、奇妙，只要是

Crystallization-Study of Ecclesiastes

Message Twelve

Vanity of Vanities,
the Reality in Jesus,
and the Revelation of the Sons of God

Hymns:

Scripture Reading: Eccl. 1:2-11, 14; 2:17, 22; 3:11; 12:8; Psa. 39:4-6; Eph. 4:17-21, 24; 1 John 5:20; Rom. 8:19-22

Outline

I. “Vanity of vanities; all is vanity”——Eccl. 1:2b:

A. In Ecclesiastes 1:2-11 we see that the theme of this book is vanity of vanities:

1. The central thought of Ecclesiastes is the vanity of vanities of human life under the sun in its falling away from God——v. 2.
2. The contents of Ecclesiastes are a description of the human life of fallen mankind under the sun, a life in the corrupted world——Eph. 2:12.
3. The teachings of Solomon in Ecclesiastes show that the human life in the corrupted world is a vanity, a chasing after wind——1:14.
4. According to Ecclesiastes, human history, from its beginning to the present, is vanity——12:8.
5. No matter how good, excellent, marvelous, and wonderful a thing may be,

属旧造的，那就是日光之下虚空的虚空的一部分——
一 9，二 11，17，22。

6 唯有那在诸天之上，不在“日光之下”（一 9）的新造，不是虚空，乃是实际——林后五 17，加六 15，弗四 24。

二 在诗篇三十九篇四至六节，大卫领悟他生命的无有和虚幻：

1 在这篇诗里，大卫被神带到一个地步，领悟他是无有和虚幻；他学知各人站得稳妥的时候，不过尽是虚幻——5 节。

2 我们领悟我们的光景是罪恶的，（诗三八，）我们的处境是虚幻的，这就为基督开路，将我们钉十字架，并进到里面，使我们活出祂自己，并使我们在生机的联结里与祂同活，借此顶替我们，正如保罗在加拉太二章二十节所表达的。

三 人是神以最高、最尊贵的定旨造的，就是要凭神的神圣生命和性情，彰显神的形像——创一 26：

1 神的仇敌魔鬼撒但进来，将他自己作为罪，注入到神为着祂的定旨所造的人里面——三 1～6，罗五 18，三 23，约壹三 4。

2 因着人这堕落，人以及神所交托给人管理的一切受造物，都服在虚空之下；（罗八 20～21；）因此，在败坏世界里的人生，也成了虚空。

3 逃离这虚空的路，就是回到神那里，在基督里以神作救赎、生命、财富、享受、快乐和满足，使我们仍然可以为神所用，以成就神创造人时原初的定旨，而完成神永远的经纶——传十二 13～14。

as long as it is of the old creation, it is part of the vanity of vanities under the sun——1:9; 2:11, 17, 22.

6. Only the new creation, which is in the heavens and not “under the sun” (1:9), is not vanity but is reality——2 Cor. 5:17; Gal. 6:15; Eph. 4:24.

B. In Psalm 39:4-6 David realized the nothingness and vanity of his life:

1. In this psalm David was brought by God to realize that he was nothing and vanity; he learned that every man at his best is altogether vanity——v. 5.

2. Our realizing that our condition is sinful (Psa. 38) and that our situation is one of vanity opens the way for Christ to crucify us and enter into us to replace us by living Himself through us and causing us to live together with Him in an organic union, as expressed by Paul in Galatians 2:20.

C. Man was created by God with the highest and most noble purpose, that is, to express God in His image with His divine life and nature——Gen. 1:26:

1. God’s enemy, Satan, the devil, came in to inject himself as sin into the man created by God for His purpose——3:1-6; Rom. 5:18; 3:23; 1 John 3:4.

2. Through this fall of man, man and all the created things that had been committed by God to his dominion were made subject to vanity (Rom. 8:20-21); thus, human life in the corrupted world also became vanity.

3. The way for us to escape this vanity is to come back to God and take God in Christ as redemption, life, wealth, enjoyment, pleasure, and satisfaction so that we may still be used by God to fulfill His original purpose in creating man for the fulfillment of His eternal economy——Eccl. 12:13-14.

四 虽然在败坏世界里的人生是虚空，是捕风，但我们需要领悟，神已将永远安置在人心里—三 11:

- 1 传道书三章十一节里的“永远”，是“神所栽种，历代以来就在运行的一种要有目的的感觉；日光之下，除神以外，别无什么可以满足这感觉”。（The Amplified Bible，扩大本圣经。）
- 2 神按着自己的形像创造人，并在人里面造了灵，使人能接受祂并盛装祂，并且给人造了寻求神自己的心，使神能作人的满足—创一 26，二 7，亚十二 1。
- 3 虽然人堕落离开神，并且罪借着撒但进来，阻挠人接受神作人的满足，但在人心里仍存留着对神的渴望、对神的寻求—传三 11。
- 4 短暂的事物绝不能满足人；唯有永远的神，就是基督，能满足人心深处要有目的的感觉—参林后四 18。

贰 在以弗所四章十七至二十一节和二十四节，保罗陈明那在耶稣身上的实际，使我们不再在心思的虚妄里行事为人：

一 在以弗所四章十七节保罗劝勉信徒“不要再象外邦人在他们心思的虚妄里行事为人”：

- 1 堕落人类日常生活的基本元素乃是心思的虚妄。
- 2 外邦人是堕落之人，在他们的推想上变为虚妄—罗一 21：
 - a 他们在心思的虚妄里，行事为人没有神，受他们虚妄思想的控制和摆布。
 - b 在神的眼中和使徒保罗的眼中，世人所想、所说、

D. Although the human life in the corrupted world is a vanity, a chasing after wind, we need to realize that God has put eternity in man's heart—3:11:

1. "Eternity" in Ecclesiastes 3:11 is "a divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy" (The Amplified Bible).
2. God created man in His image and formed in him a spirit so that man may receive and contain Him and have a heart that seeks God Himself so that God can be man's satisfaction—Gen. 1:26; 2:7; Zech. 12:1.
3. Although man fell away from God, and sin through Satan came in to frustrate man from receiving God for his satisfaction, the desire for God, the seeking for God, still remains in man's heart—Eccl. 3:11.
4. Temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man's heart—cf. 2 Cor. 4:18.

II. In Ephesians 4:17-21 and 24 Paul presents the reality in Jesus for a walk that is no longer in the vanity of the mind:

A. In Ephesians 4:17 Paul exhorts the believers to "no longer walk as the Gentiles also walk in the vanity of their mind":

1. The basic element in the daily life of fallen mankind is the vanity of the mind.
2. The Gentiles, the nations, are the fallen people, who have become vain in their reasonings—Rom. 1:21:
 - a. They walk without God in the vanity of their mind and are controlled and directed by their vain thoughts.
 - b. In the eyes of God and of the apostle Paul, whatever the people in the world

所作的，不过是虚妄。

3 外邦人在他们心思的虚妄里行事为人，因着心里的刚硬，就在悟性上昏暗了—弗四 18：

a 当堕落之人的心思充满虚妄，他们的悟性在神的事上就昏暗了—诗九四 11。

b 堕落之人心里的刚硬，乃是他悟性昏暗、心思虚妄的根源—弗四 17 ~ 18。

二 在以弗所四章十七节和二十一节，有那在耶稣身上的实际与在堕落之人心思里之虚妄的对照：

1 堕落之人不敬虔的行事为人乃是虚妄；但在耶稣敬虔的生活里乃是实际。

2 那在耶稣身上的实际就是二十四节里所提到新人的“那实际”：

a 那迷惑（22）是撒但的人位化，那实际（24）是神的人位化；那迷惑是魔鬼，那实际乃是神。

b 神是那实际，展示在耶稣的生活里—21 节。

3 那在耶稣身上的实际，是指四福音书所记载耶稣一生的真实光景：

a 耶稣的人性生活是照着这实际，就是照着神自己—弗四 24。

b 耶稣生活的素质就是实际；祂行事为人总是在实际中。

c 主在祂人性生活中所作的一切，都是神的彰显，所以就是实际。

4 耶稣这种照着实际的生活，乃是信徒生活的模型—约贰 1 ~ 2，4，约叁 3 ~ 4：

a 我们需要学基督，并在祂里面受教导，过实际的生

think, say, and do is nothing but vanity.

3. The nations who walk in the vanity of the mind are darkened in their understanding because of the hardness of their heart—Eph. 4:18:

a. When the mind of fallen people is filled with vanity, their understanding is darkened in the things of God—Psa. 94:11.

b. The hardness of fallen man's heart is the source of the darkness in his understanding and the vanity of his mind—Eph. 4:17-18.

B. In Ephesians 4:17 and 21 there is a contrast between the reality in Jesus and the vanity of the fallen human mind:

1. In the godless walk of fallen man there is vanity, but in the godly life of Jesus there is reality.

2. The reality in Jesus is “the reality” of the new man mentioned in verse 24:

a. The deceit (v. 22) is the personification of Satan, and the reality (v. 24) is the personification of God; the deceit is the devil, and the reality is God.

b. God as the reality was exhibited in the life of Jesus—v. 21.

3. The reality in Jesus is the actual condition of the life of Jesus recorded in the four Gospels:

a. The human living of Jesus was according to the reality, that is, according to God Himself—Eph. 4:24.

b. The essence of the life of Jesus was reality; He always walked in reality.

c. Everything the Lord did in His human life was God expressed and therefore was reality.

4. The life of Jesus according to reality is the pattern for the believers' life—2 John 1-2, 4; 3 John 3-4:

a. We need to learn Christ and be taught in Him to live a life of reality—Eph.

活—弗四 20 ~ 21，约贰 1，约四 23 ~ 24。

b 我们是基督身体的肢体，该过一种实际的生活，如同那在耶稣身上的实际—一种彰显神的生活。

三 我们能活在那在耶稣身上的实际里，因为“我们…在那位真实的里面”—约壹五 20:

1 “那位真实的”是指神对我们成了主观的，指客观的神在我们的生活和经历中成了那真实者。

2 在那位真实的—那真实者—里面，就是在祂儿子耶稣基督里面，因为神的儿子主耶稣就是真神—20 节。

3 那真实者就是神圣的实际；认识那真实者，意即借着经历、享受并拥有这实际，而认识这神圣的实际。

叁 受造之物因着服在虚空之下，所以热切等待神的众子显示出来，“指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由”—罗八 19 ~ 22:

一 因着撒但将他自己作为罪注入到人里面，结果人和一切受造之物都被带到败坏的奴役之中，服在虚空之下—五 12，八 20:

1 因着受造之物服在虚空和败坏的奴役之下，日光下一切尽都虚空—传一 2，十二 8。

2 现今一切受造之物，都在腐朽与败坏之律下受奴役；唯一的指望，是当神的众子显示出来时，可以从败坏的奴役得着释放，得享神儿女之荣耀的自由—罗八 20 ~ 21。

二 受造之物专切期望着，全神贯注地期望着，“热切等待神的众子显示出来”—19 节:

4:20-21; 2 John 1; John 4:23-24.

b. As members of the Body of Christ, we should live a life of reality, as the reality is in Jesus—a life of expressing God.

C. We can live in the reality that is in Jesus because “we are in Him who is true”—1 John 5:20:

1. Him who is true refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience.

2. To be in the One who is true—the true One—is to be in His Son Jesus Christ, for the Lord Jesus, the Son of God, is the true God—v. 20.

3. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.

III. Because creation has been made subject to vanity, the creation eagerly awaits the revelation of the sons of God “in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God”—Rom. 8:19-22:

A. As a result of Satan’s injecting himself as sin into man, man and all created things were brought into the slavery of corruption and made subject to vanity—5:12; 8:20:

1. Because creation has been made subject to vanity and to the slavery of corruption, everything under the sun is vanity—Eccl. 1:2; 12:8.

2. At present the creation is enslaved under the law of decay and corruption; its only hope is to be freed from the slavery of corruption into the freedom of the glory of the children of God when the sons of God are revealed—Rom. 8:20-21.

B. The anxious watching—watching with full concentration—of the creation “eagerly awaits the revelation of the sons of God”—v. 19:

- 1 显示出来意即揭露或显示出先前被遮盖或隐藏的事物—弗一 17，三 5，加一 15 ~ 16，后一 1。
- 2 到主再来时，我们要得着荣耀，身体完全得赎，那时幔子就要揭开—罗八 18。
- 3 受造之物“一同叹息，一同受生产之苦，直到如今”，(22,)正在等待神的众子显示出来。(19。)
- 4 这样的显示，乃是我们现今所经历之标出过程的完成—见一 4 注 6。

三 虽然一切受造之物目前都被拘留在虚空和败坏的光景里，但神要带进祂的国，以对付现今这光景—启十一 15:

- 1 要来的国将是神荣耀的国，主要由神显示出来的众子所组成—太六 10，13，罗八 19。
- 2 神的荣耀与神的国并行，并在神国的范围里得彰显—太六 10，13 下，诗一四五 11 ~ 13。
- 3 神已经呼召我们进入祂的国和荣耀—帖前二 12:
 - a 神的国乃是我们神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围—太六 13 下。
 - b 国度是神施行祂权能的范围，使祂能彰显祂的荣耀—启五 10，13。
 - c 国度的照耀乃是为使父得荣耀—太五 16。
- 4 神的国就是神为祂神圣的行政，在祂的荣耀里带着祂的权柄的显出；因此，进入神的国和进入神彰显出来的荣耀，是同时发生的一件事—来二 10，太五 20，帖前二 12，帖后一 9，后二一 9 ~ 11，二二 1，5。
- 5 受造之物正在专切期望着，热切等待神的国来临；

1. Revelation is an unveiling or an appearing of something previously covered or hidden—Eph. 1:17; 3:5; Gal. 1:15-16; Rev. 1:1.
2. At the Lord's second coming, when we will be glorified and our bodies will be fully redeemed, the veil will be lifted—Rom. 8:18.
3. The creation, which “groans together and travails in pain together until now” (v. 22), is awaiting the revelation of the sons of God (v. 19).
4. This revelation will be the consummation of the process of designation that we are now passing through—cf. 1:4, footnote 1.

C. Although the entire creation is presently held in a condition of vanity and corruption, God will bring in His kingdom to deal with the present condition—Rev. 11:15:

1. The coming kingdom will be a kingdom of the glory of God, a kingdom composed primarily of the revealed sons of God—Matt. 6:10, 13; Rom. 8:19.
2. God's glory goes with His kingdom and is expressed in the realm of His kingdom—Matt. 6:10, 13b; Psa. 145:11-13.
3. God has called us to enter into His kingdom and glory—1 Thes. 2:12:
 - a. The kingdom of God is the sphere for us to worship God and enjoy God under the divine ruling with the view of entering into God's glory—Matt. 6:13b.
 - b. The kingdom is the realm for God to exercise His power so that He may express His glory—Rev. 5:10, 13.
 - c. The shining of the kingdom is for the glorification of the Father—Matt. 5:16.
4. The kingdom of God is God's manifestation in His glory with His authority for His divine administration; hence, to enter into the kingdom of God and to enter into the expressed glory of God take place as one thing simultaneously—Heb. 2:10; Matt. 5:20; 1 Thes. 2:12; 2 Thes. 1:10; Rev. 21:9-11; 22:1, 5.
5. The creation is eagerly expecting and anxiously watching for God's

神的国显示出来时，一切受造之物都要得着释放，神显示出来的众子要脱离虚空，并且“在他们父的国里，要发光如同太阳”——太十二 43。

kingdom to come; at the time of the revelation of the kingdom, the whole creation will be liberated, and the manifested sons of God will be delivered from vanity and “will shine forth like the sun in the kingdom of their Father”——Matt. 13:43.