

第五篇

神在约伯身上的目的— 好人成为神人

诗歌：

读经：伯一1, 8, 二3, 9, 二七5, 三一6, 四二5~6,
约一14, 罗一3~4, 八29

纲要

壹 约伯是一个好人，彰显自己的完全、正直和纯全—伯二七5, 三一6, 三二1:

一 完全，与里面的人有关；正直，与外面的人有关—一1。

二 约伯是一个纯全的人；纯全是完全和正直的总和—二3, 9, 二七5, 三一6:

1 就约伯而言，纯全是他这人的总体表现。

2 在性格上，约伯是完全、正直的；在道德上，他有高标准的纯全。

三 约伯在积极一面敬畏神，在消极一面远离恶事—一1:

1 神造人不仅是要人敬畏祂、不犯错；神乃是按着自己的形像，照着自己的样式造人，为叫人彰显祂—创一26。

2 彰显神比敬畏神和远离恶事更高。

3 约伯在他的完全、正直和纯全上所达到的，全是虚

Message Five

God's Intention with Job— a Good Man Becoming a God-man

Hymns:

Scripture Reading: Job 1:1, 8; 2:3, 9; 27:5; 31:6; 42:5-6; John 1:14; Rom. 1:3-4; 8:29

Outline

I. Job was a good man, expressing himself in his perfection, uprightness, and integrity—Job 27:5; 31:6; 32:1:

A. Being perfect is related to the inner man, and being upright is related to the outer man—1:1.

B. Job was a man of integrity; integrity is the totality of being perfect and upright—2:3, 9; 27:5; 31:6:

1. With respect to Job, integrity is the total expression of what he was.

2. In character Job was perfect and upright, and in his ethics he had a high standard of integrity.

C. Job feared God positively and turned away from evil negatively—1:1:

1. God did not create man merely to fear Him and not do anything wrong; rather, God created man in His own image and according to His likeness that man may express God—Gen. 1:26.

2. To express God is higher than fearing God and turning away from evil.

3. What Job had attained in his perfection, uprightness, and integrity was

空，并没有完成神的定旨，也没有满足神的愿望；因此，神对约伯有爱的关切—伯一6~8，二1~3。

四 唯有神知道约伯有一个需要—他里面没有神；因此，神要约伯得着祂好彰显祂，以完成祂的定旨—四二5~6。

贰 神的目的是使约伯成为神人，在神的属性上彰显祂—二二24~25，三八1~3：

一 神把约伯引进另一个范围，神的范围里，使他能得着神，而不是得着他在自己的完全、公义和纯全上的成就—四二5~6。

二 神的目的是要使约伯成为属神的人，充满了作神具体化身的基督，成为神的丰满，好在基督里彰显神—提前六11，提后三17。

三 神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人，在生命和性情上与神一样（但无分于祂的神格），好彰显神—弗三16~21。

四 神不要我们在基督里的信徒作好人；祂要我们作神人—约一12~13，罗八16：

1 神按祂自己的形像造了我们，目的是要我们彰显祂，并有祂的管治权以代表祂—创一26~28。

2 我们若只是好人，就无法彰显神或代表神。

3 彰显神并代表神的，不是好人，乃是神人—林后三18。

4 彰显神的神人乃是神的代表，有神的权柄管理万有—创一27~28。

altogether vanity; it neither fulfilled God's purpose nor satisfied His desire, and thus, He was lovingly concerned for Job—Job 1:6-8; 2:1-3.

D. Only God knew that Job had a need—he did not have God within him; therefore, God wanted Job to gain Him in order to express Him for the fulfillment of His purpose—42:5-6.

II. God's intention was that Job would become a God-man, expressing God in His attributes—22:24-25; 38:1-3:

A. God ushered Job into another realm, the realm of God, so that Job might gain God instead of his attainments in his perfection, righteousness, and integrity—42:5-6.

B. God's intention was to make Job a man of God, filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ—1 Tim. 6:11; 2 Tim. 3:17.

C. God's stripping and consuming were exercised over Job to tear him down that God might have a base and a way to rebuild him with God Himself so that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God—Eph. 3:16-21.

D. God does not want us, the believers in Christ, to be a good man; He wants us to be a God-man—John 1:12-13; Rom. 8:16:

1. God created us in His own image for the purpose of expressing God and with His dominion to represent Him—Gen. 1:26-28.

2. If we are merely a good man, we cannot express God or represent Him.

3. It is not a good man but a God-man who expresses God and represents God—2 Cor. 3:18.

4. God-men who express God are God's representative and have God's authority over all things—Gen. 1:27-28.

叁 基督（三一神的具体化身和彰显）的成为肉体，产生了一位神人——路一 31 ~ 32 上，约一 1，14，18，51：

一 路加福音启示这位神人，祂过属人的生活，满有神圣的生命为其内容——一 35，二 7 ~ 16，34 ~ 35，40，49，52。

二 在基督里，神与人成为一个实体，就是神人——一 35，约一 14，太一 18，20 ~ 23：

1 因着主耶稣是由神圣的素质成孕，且从属人的素质所生，所以祂生为一个神人；因此，祂这位神人兼有两种素质——神圣的素质和属人的素质——18 节。

2 圣灵在童女里面的成孕，构成了神性与人性的调和，产生出一位神人，这一位既是完整的神，又是完全的人——路一 35。

3 这位神人既是完全的人，又是完整的神，有人性连同人性的美德，以盛装神并彰显神连同神圣的属性。

三 主耶稣这位神人在地上生活，不是凭祂属人的生命，乃是凭神圣的生命——约五 18 ~ 19，30，六 57 上：

1 当主耶稣在地上时，虽然祂是人，但祂凭神活着——57 节上，五 19，30，六 38，八 28，七 16 ~ 18：

a 主耶稣在一切事上活神并彰显神；祂无论作什么，都是神从祂里面并借着祂作出来——十四 10。

b 主耶稣凭神的生命，不凭人的生命，过神人的生活——六 57 上。

c 祂的为人生活不是凭属人的生命，乃是凭神圣的生命活出来的——一 4，十一 15，十四 6。

III. The incarnation of Christ, the embodiment and expression of the Triune God, produced a God-man——Luke 1:31-32a; John 1:1, 14, 18, 51:

A. The Gospel of Luke is a revelation of the God-man who lived a human life filled with the divine life as the content——1:35; 2:7-16, 34-35, 40, 49, 52.

B. In Christ, God and man have become one entity, the God-man——1:35; John 1:14; Matt. 1:18, 20-23:

1. Because the Lord Jesus was conceived of the divine essence and born of the human essence, He was born a God-man; hence, for His being as the God-man, He had two essences——the divine essence and the human essence——v. 18.

2. The conception of the Holy Spirit in a human virgin constituted a mingling of the divine nature with the human nature, producing the God-man, the One who is both the complete God and the perfect man——Luke 1:35.

3. As a perfect man and the complete God, the God-man has the human nature with its virtues to contain God and express Him with the divine attributes.

C. As the God-man, the Lord Jesus lived on earth not by His human life but by the divine life——John 5:18-19, 30; 6:57a:

1. When the Lord Jesus was on earth, although He was a man, He lived by God——v. 57a; 5:19, 30; 6:38; 8:28; 7:16-18:

a. The Lord Jesus lived God and expressed God in everything; whatever He did was God's doing from within Him and through Him——14:10.

b. The Lord Jesus lived as a God-man by the life of God, not by the life of man——6:57a.

c. His human living was not lived out by the human life but by the divine life——1:4; 11:25; 14:6.

2 因着主耶稣是一直拒绝祂属人的生命，把祂自己一直摆在十字架底下而活着，祂的为人生活不是彰显人性，乃是有神圣的属性成为人性的美德而彰显神性——太十六 21，24。

3 祂在地上的日子，一直否认己，背起十字架，使祂能活神，有神圣的属性成为人性的美德而彰显神；这是第一个神人作为原型的生活——路一 31 ~ 32 上，七 11 ~ 16，十 25 ~ 37，十三 10 ~ 16，罗八 3，29。

肆 起初圣经说到这位神人；这位神人借着祂的复活被复制为许多神人——罗一 3 ~ 4，八 29，来二 10：

一 第一个神人主耶稣乃是原型，为着产生许多神人，祂的复制——彼前二 21。

二 神成为人，为要得着祂自己的大量复制，因而产生新的一类；这新的一类乃是神人类——罗八 3，29，来二 10。

三 这位神人主耶稣，乃是一粒麦子落在地里，为要产生许多子粒作祂的复制——约十二 24：

1 头一个子粒——第一个神人——是原型，由这一子粒借着死与复活所产生的许多子粒——许多神人——乃是这第一个神人的复制。

2 许多子粒——许多神人——乃是神的复制；这样的复制使神喜乐，因为祂的复制看起来象祂，说话象祂，生活象祂——约壹二 6，三 2，四 17 下。

四 这位神人复制的第一步，乃是我们必须在我们的灵里，由是灵的基督，以祂神圣的生命和性情所重生——约三 3，6。

2. Because the Lord Jesus always lived by rejecting His human life—by always putting Himself under the cross—His human living did not express humanity but divinity in the divine attributes becoming human virtues—Matt. 16:21, 24.

3. All His days on the earth, He denied Himself and took up the cross so that He might live God to express God in His divine attributes becoming human virtues; this was the life of the first God-man as a prototype—Luke 1:31-32a; 7:11-16; 10:25-37; 13:10-16; Rom. 8:3, 29.

IV. Initially, the Bible speaks of the God-man; through His resurrection this God-man was reproduced as the many God-men—Rom. 1:3-4; 8:29; Heb. 2:10:

A. The Lord Jesus, the first God-man, is the prototype for the producing of the many God-men, His reproduction—1 Pet. 2:21.

B. God became man to have a mass reproduction of Himself and thereby to produce a new kind; this new kind is God-man kind—Rom. 8:3, 29; Heb. 2:10.

C. The Lord Jesus, the God-man, was a grain of wheat falling into the ground in order to produce many grains as His reproduction—John 12:24:

1. The first grain—the first God-man—was the prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the reproduction of the first God-man.

2. The many grains, as the many God-men, are the reproduction of God; such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him—1 John 2:6; 3:2; 4:17b.

D. The first step of the reproduction of the God-man is that we must be reborn of the pneumatic Christ in our spirit with His divine life and nature—John 3:3, 6.

五 为着这位神人的复制，我们需要在我们的魂里被是灵的基督变化，以祂神圣的属性拔高、加强、丰富、并充满我们人性的美德，使祂在我们的人性里得着彰显——林后三 17 ~ 18，罗十二 2。

六 我们需要看见，我们是从神而生的神人，有神的生命和性情，属于神的种类——约一 12 ~ 13：

1 我们这些神的儿女，由神用神圣的生命所生，乃是神人，神圣的人；我们与生我们的那位一样——约壹三 1，五 1。

2 我们既然已由神而生，就可以说我们在生命和性情上是神，只是无分于神格——约一 12 ~ 13，罗八 16，彼后一 4。

3 想到自己是神人，认识且领悟自己是谁，会使我们在日常的经历中有革命性的改变——约壹二 20，三 1 ~ 2，五 13，20。

4 我们不仅仅是基督徒，或在基督里的信徒；我们乃是神人，神人类，神的复制——约十二 24，罗八 16，29，来二 10 ~ 11。

伍 基督的神人生活将祂构成一个原型，使祂在我们里面得着复制，并再次活在我们这些神人里面——约十四 19，加二 20：

一 我们是这位神人的复制，需要过神人的生活——腓一 19 ~ 21 上，三 10。

二 基督的人性生活乃是人活神，在人性美德里彰显神的属性；祂的人性美德为神圣的属性所充满、调和并浸透——路一 26 ~ 35，七 11 ~ 17，十 25 ~ 37，十九 1 ~ 10。

E. For the reproduction of the God-man, we need to be transformed by the pneumatic Christ in our soul with His divine attributes to uplift, strengthen, enrich, and fill our human virtues for His expression in our humanity——2 Cor. 3:17-18; Rom. 12:2.

F. We need to see that we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God——John 1:12-13:

1. As children of God, born of God with the divine life, we are God-men, divine persons; we are the same as the One of whom we are born——1 John 3:1; 5:1.

2. Since we have been born of God, we may say that we are God in life and in nature but not in the Godhead——John 1:12-13; Rom. 8:16; 2 Pet. 1:4.

3. To think of ourselves as God-men and to know and realize who we are revolutionizes us in our daily experience——1 John 2:20; 3:1-2; 5:13, 20.

4. We are not merely Christians or believers in Christ; we are God-men, God-man kind, the reproduction of God——John 12:24; Rom. 8:16, 29; Heb. 2:10-11.

V. Christ's God-man living constituted Him to be a prototype so that He might be reproduced in us and live again in us, the God-men——John 14:19; Gal. 2:20:

A. As the reproduction of the God-man, we need to live the life of a God-man——Phil. 1:19-21a; 3:10.

B. Christ's human living was man living God to express the attributes of God in the human virtues; His human virtues were filled, mingled, and saturated with the divine attributes——Luke 1:26-35; 7:11-17; 10:25-37; 19:1-10.

三 我们作为第一位神人的扩展、扩增、复制和继续，应当过与祂所过同一种的生活—约壹二 6:

1 主的神人生活为我们的神人生活设立了模型—被钉死而活，好使神在人性里得着彰显—加二 20。

2 我们需要否认己，借着基督的灵全备的供应模成基督的死，并显大祂—太十六 24，腓三 10，一 19 ~ 21 上。

3 我们必须拒绝自我修养，并且定罪建立天然的人；我们需要领悟基督徒的美德在素质上与神圣的生命、神圣的性情、和神自己有关—加五 22 ~ 23。

4 那位过神人生活者，如今乃是那灵活在我们里面并借我们而活；我们不该让这一位以外的任何事物充满并占有我们—林后三 17，十三 5，弗三 16 ~ 19。

四 腓立比一章二十一节上半的基督乃是二章五至八节的神人；因此，活基督就是借着耶稣基督之灵全备的供应活这位神人—一 19。

五 当我们向主敞开，爱祂，渴慕与祂联结为一，我们就被祂充满，被祂据有，并活出神性的荣耀和人性的美德—林前二 9，六 17，腓四 4 ~ 9。

C. As the expansion, increase, reproduction, and continuation of the first God-man, we should live the same kind of life that He lived—1 John 2:6:

1. The Lord's God-man living set up a model for our God-man living—being crucified to live so that God might be expressed in humanity—Gal. 2:20.

2. We need to deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit—Matt. 16:24; Phil. 3:10; 1:19-21a.

3. We must reject self-cultivation and condemn the building up of the natural man; we need to realize that the Christian virtues are related essentially to the divine life, to the divine nature, and to God Himself—Gal. 5:22-23.

4. The One who lived the life of a God-man is now the Spirit living in us and through us; we should not allow anything other than this One to fill us and occupy us—2 Cor. 3:17; 13:5; Eph. 3:16-19.

D. The Christ in Philippians 1:21a is the God-man in Philippians 2:5-8; therefore, to live Christ is to live the God-man by the bountiful supply of the Spirit of Jesus Christ—1:19.

E. When we open ourselves to the Lord, love Him, and desire to be joined to Him as one, we are filled and possessed by Him and live out the glory of divinity and the virtues of humanity—1 Cor. 2:9; 6:17; Phil. 4:4-9.