

第七篇

关于旧约里神同着人并在人中间的行动，
以及新约里神在人里的行动，
以成就神的心愿
并应付人在神面前的需要
之内在神圣的启示

诗歌：

读经：伯十 13，四二 1～6，弗三 9，约一 1，14，太一 23，林后三 18，四 16～17，罗八 29～30，西一 12，15～19，三 4 上，10～11，徒二六 16～18，弗三 16～19

纲要

壹 在旧约里，神同着人并在人中间行动；神同着人并在人中间的行动，不是完成神为着基督与召会之永远经纶的直接行动，乃是在祂旧造里间接的行动，为着在祂新造里祂永远经纶的直接行动作准备——林后五 17，加六 15：

一 神按着自己的形像所造的人需要接受神（由生命树所象征）作生命，使他能活神、彰显神、并代表神；这样的一个人，需要被变化成为宝贵的材料，并被建造为神的配偶——创一 26～27，二 9～12，18～24。

Message Seven

The Intrinsic Divine Revelation concerning the Move of God with and among Men in the Old Testament and concerning the Move of God in Man in the New Testament to Accomplish God's Heart's Desire and to Meet Man's Need before God

Hymns:

Scripture Reading: Job 10:13; 42:1-6; Eph. 3:9; John 1:1, 14; Matt. 1:23; 2 Cor. 3:18; 4:16-17; Rom. 8:29-30; Col. 1:12, 15-19; 3:4a, 10-11; Acts 26:16-18; Eph. 3:16-19

Outline

I. The move of God with men and among men is in the Old Testament; God's move with men and among men was not the direct move to carry out His eternal economy for Christ and the church but the indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy——2 Cor. 5:17; Gal. 6:15:

A. As the man created by God in His image, man needed to take God (symbolized by the tree of life) as his life that he might live, express, and represent God; and as such a one, he needed to be transformed into precious materials and to be built up as a counterpart to God——Gen. 1:26-27; 2:9-12, 18-24.

二 堕落的人需要接受基督作他的救赎（由祭物及其流出的血所预表），使他能在基督里被神称义（由祭牲皮子作的衣服所预表）；堕落的人也需要接受基督作女人的后裔，使他得拯救，脱离撒但这“蛇”死的权势——三 8～9，15，21，来二 14。

三 神因着燔祭而看中人，悦纳人；基督是燔祭的实际，过一种绝对为着神并满足神的生活，作为怡爽的香气，使神喜悦并快乐——创四 4，八 20～22，利一 9，赛四二 1，太三 17，十七 5，十二 18，约五 30，六 38，七 18，八 29，十四 24，参林后二 15，歌四 10～16。

四 神应许亚伯拉罕，地上万国必因他的后裔（基督）得福——创二二 18，加三 8，14，16～17。

五 神所拣选的人需要接受并答应神的呼召，（创十二 1～4，）借着基督作燔祭而活在神前，（7，十三 18，二二 13，）被律法暴露，知道自己是有罪的，没有能力遵守律法，（出十九 8，21～二十 21，）并借着以基督为帐幕、祭司和供物，与神一同活着，而得以进到神里面，同着基督并在基督里，享受神一切的所是。（出二五～利二七。）

六 按照约伯游牧的生活方式，（伯一 3，）以及他为儿女献燔祭的方式，（5，）约伯和他的朋友们可能是活在亚伯拉罕的时代；（创二二 13；）那时摩西五经连同律法尚未写成：

1 约伯和他的朋友们必然在口头上从他们的先祖接受了一些神圣的启示；然而，他们从他们的先祖所接受的，最多只达到在亚伯拉罕时代之启示的水平。

B. As a fallen man, man needed to receive Christ for his redemption (typified by the sacrifice with its shed blood) that he might be justified by God in Christ (typified by the coats of the sacrifice's skins); fallen man also needed to receive Christ as the seed of the woman that he might be delivered from Satan the "serpent's" death-power—3:8-9, 15, 21; Heb. 2:14.

C. God regarded man and was pleased with man in the burnt offering; as the reality of the burnt offering, Christ lived a life that was absolutely for God and for God's satisfaction as a satisfying fragrance to God for His delight and pleasure—Gen. 4:4; 8:20-22; Lev. 1:9; Isa. 42:1; Matt. 3:17; 17:5; 12:18; John 5:30; 6:38; 7:18; 8:29; 14:24; cf. 2 Cor. 2:15; S. S. 4:10-16.

D. God promised Abraham that in his seed (Christ) all the nations of the earth would be blessed—Gen. 22:18; Gal. 3:8, 14, 16-17.

E. As a person chosen by God, man needed to receive and answer God's call (Gen. 12:1-4), to live before God through Christ as his burnt offering (v. 7; 13:18; 22:13), to be exposed by the law that he might know that he was sinful and did not have the capacity to keep the law (Exo. 19:8, 21—20:21), and to live with God by taking Christ as the tabernacle, the Priest, and the offerings so that he might enter into God and enjoy all that God is with Christ and in Christ (Exo. 25—Lev. 27).

F. According to the way of Job's nomadic living (Job 1:3) and the way he offered the burnt offering for his children (v. 5), it seems that Job and his friends probably lived in the age of Abraham (Gen. 22:13); at that time the Pentateuch of Moses with the law was not yet written:

1. Surely, Job and his friends had received some revelation from their forefathers verbally; however, what they had received of their forefathers could reach, at most, only the level of the revelation in the age of Abraham.

- 2 因此，在他们关于神与人关系的辩论中，没有一点迹象表明他们得着了超过有关神的审判，以及神因着人的燔祭而看中人的神圣启示。
- 3 约伯和他的朋友们也没有说到任何话含示关于基督和神的灵的事；他们乃是在神圣启示的原始阶段。
- 4 神向约伯显现时，似乎在说，“约伯，你事实上并不认识我是谁。你没有看见我是无限的；此外，你也无法想象我要给你什么。约伯，我要把我自己给你，使我自己成为你的享受，好叫你成为我的一部分。我不满意你有你自己的纯全、完全和正直。我要你得着我。我的目的是要将我自己分授到你里面，不是给你别的，乃是将我自己给你。”
- 5 因此，神所拣选并救赎的人，不需要在诸如完全、正直、纯全等人性的美德上建立自己，就如约伯所作的；乃需要象切慕溪水的鹿一样寻求神，并与神的子民在神的节期里一同享受神，（诗四二1～5，四三3～5，）好叫神能成为他们的一切，以顶替他们所达到并得着的；这该是给约伯三个朋友的答案，甚至是给以利户和约伯的答案。（伯十13，参弗三9。）
- 6 在约伯记末了，神终于进来，指明约伯在他人生中所缺少的乃是神自己；因这缘故，约伯记事实上并没有一个完成的结束，这结束应当是：神在基督里完全给约伯得着，使约伯与神成为一，好叫他能享受神在基督里作他的分；这样的启示只有在新约里才能完满地看到—四十10～14，四二1～6，十13，参弗三9。

贰 在新约里，神在人里的行动应付人在神面前的需要；神在人里的行动是从基督第一次来至新天新地里新耶路撒冷的显现，这

2. Hence, in their debates concerning God's relationship with man, there is no hint that indicates that they had received divine revelation beyond God's judgment and God's regard for man in his burnt offering.
3. Job and his friends did not speak any word that implies anything concerning Christ and the Spirit of God; they were in the primitive stage of the divine revelation.
4. In His appearing to Job, God seemed to be saying, "Job, you actually do not know who I am; you do not realize that I am unlimited; also, you cannot imagine what I intend to give you; Job, I intend to give you Myself, making Myself your enjoyment so that you can become a part of Me; I am not satisfied that you have your own integrity, perfection, and uprightness; I want you to have Me; My intention is to impart Myself into you and to give you nothing other than Myself."
5. Thus, God's chosen and redeemed people do not need to build up themselves in human virtues, such as perfection, uprightness, and integrity, as Job did, but they need to seek after God as a panting hart and to enjoy God with God's people in God's feasts (Psa. 42:1-5; 43:3-5) so that God can be everything to them to replace all that they have attained and obtained; this should be the answer to Job's three friends and even to Elihu and Job (Job 10:13; cf. Eph. 3:9).
6. At the end of the book of Job, God came in, indicating that what Job was short of in his human life was God Himself; for this reason, the book of Job does not actually have a completed ending, which should be God fully gained in Christ by Job to make him one with God so that he might enjoy God as his portion in Christ; such a revelation can be fully found only in the New Testament—40:10-14; 42:1-6; 10:13; cf. Eph. 3:9.

II. The move of God in man is in the New Testament to meet man's need before God; the move of God in man is from the first coming of Christ to the manifestation of the New Jerusalem in

行动在人类历史上是前所未有的—约一 1, 14, 弗三 16 ~ 19, 启二一 2, 9 ~ 10:

一 神所拣选并呼召的人需要信入耶稣基督；祂是成为肉体的神，为他们并同着他们过了人性生活，受死，复活，又升天，并且成了赐生命的灵，向着他们成为是灵的基督，使祂能作他们的救恩、生命并一切（启示在马太福音至罗马书）：

- 1 神来在童女里面成孕，由她生为人，因而将神性带进人性里，并使神与人调和成为一个实体，但不是成为第三种本质—利二 4 ~ 5，约一 1, 14，太一 20, 23，提前三 16。
- 2 耶稣在生活中总是在神里面，同着神并为着神行事；神是在祂的生活中，并且祂与神是一；在祂的人性生活里，主已把祂受苦的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行；这不是指仅仅效法祂和祂的生活，乃是指我们要在受苦时享受祂作恩典，好使祂自己这内住的灵，带着祂生命一切的丰富，在我们里面繁殖（复制）祂自己，使我们成为祂的复制品—弗四 20 ~ 21，彼前二 21。
- 3 耶稣基督，就是成为肉体的三一神，也是三一神的具体化身，（西二 9，）在祂的人性里经过了代替并包罗万有的死，将一切消极的事物了结，并将神圣的生命从祂里面释放出来给我们。（路十二 49 ~ 51，约十二 24。）
- 4 祂胜过了死，进入产生一切的复活，生为神的长子（将人性带进神性里），并成为赐生命的灵，以产生并构成基督的身体—徒二 23 ~ 24, 32, 十三 33, 罗一 3 ~ 4, 八 28 ~ 29, 约二十 22, 林前十五

the new heaven and new earth; this move is unprecedented in human history—John 1:1, 14; Eph. 3:16-19; Rev. 21:2, 9-10:

A. As a person who has been chosen and called by God, man needs to believe into Jesus Christ, who is the incarnated God, who lived a human life, died, resurrected, and ascended for them and with them, and who became the life-giving Spirit as the pneumatic Christ to them, that He may be their salvation, life, and everything (which is revealed in Matthew through Romans):

1. God came to be conceived in a human virgin and to be born of her to be a man, thus bringing divinity into humanity and causing God and man to be mingled as one entity but not as a third substance—Lev. 2:4-5; John 1:1, 14; Matt. 1:20, 23; 1 Tim. 3:16.
2. Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God; in His human living He has set His suffering life before us as a model so that we can copy it by tracing and following His steps; this does not refer to a mere imitation of Him and His life but to a reproduction of Him that comes from enjoying Him as grace in our sufferings, so that He Himself as the indwelling Spirit, with all the riches of His life, reproduces Himself in us—Eph. 4:20-21; 1 Pet. 2:21.
3. Jesus Christ, as the incarnated Triune God and as the embodiment of the Triune God (Col. 2:9), died in His humanity a vicarious and all-inclusive death to terminate all the negative things and to release the divine life from within Him for us (Luke 12:49-51; John 12:24).
4. He overcame death, entered into the all-producing resurrection, was begotten to be God's firstborn Son (bringing humanity into divinity), and became the life-giving Spirit for the producing and constituting of the Body of Christ—Acts 2:23-24, 32; 13:33; Rom. 1:3-4; 8:28-29; John 20:22;

45, 十二 13。

5 祂完成了超越一切的升天，升到诸天之上，被立为主，为基督，为元首，为救主，（徒二 36，五 31，）使祂得着繁增，以建造召会作祂的国。（一 8，二六 16 ~ 18。）

6 祂在祂的死、复活和升天里，使所有信祂的人与祂成为一；因此，祂的死、复活和升天也都成了他们的；祂的经历就成了他们的历史—罗六 5 ~ 6，弗二 5 ~ 6，诗歌七六三首第四节。

二 作为在基督里的信徒，人需要在基督神圣的生命里长大，使他可以借着分赐生命的灵，变化成为基督的所是，好与众圣徒同被建造，成为基督的身体，就是在基督里彰显三一神的生机体，并成为新人，作神的新造，以完成神永远的经纶，终极完成新耶路撒冷，就是经过过程之三一神与得荣之三部分人的调和，成为团体的神人在永世里的显出（启示在哥林多前书至启示录）：

1 神在基督里救赎我们，赦免我们的罪，洗净我们，称义我们，并使我们与祂和好；神将我们摆在基督里，并使祂成为我们的公义、圣别和救赎—弗一 7，林前六 11，罗三 22，五 10，林前一 30。

2 神借着基督的复活，重生了我们，（彼前一 3，）并且现今正在更新我们，变化我们，并将我们模成祂荣耀的形像。（多三 5，罗十二 2，弗四 23，林后四 16，三 18，罗八 28 ~ 30，腓三 21。）

3 在祂的更新和变化里，祂销毁我们，将我们放在祂的死里，使我们有分于祂受苦的交通，这受苦为我们成就永远重大的荣耀，使我们在祂的复活里经

1 Cor. 15:45; 12:13.

5. He accomplished the all-transcending ascension to the heavens and was made Lord, Christ, Leader, and Savior (Acts 2:36; 5:31) for His propagation and for the building up of the church as His kingdom (1:8; 26:16-18).

6. In His death, resurrection, and ascension He made all His believers one with Him; thus, His death, resurrection, and ascension all became theirs, and His experience became their history—Rom. 6:5-6; Eph. 2:5-6; Hymns, #949, stanza 4.

B. As a believer in Christ, man needs to grow in the divine life of Christ that he may be transformed into what Christ is through the life-dispensing Spirit, that he may be built up with the saints to be the Body of Christ, the organism to express the Triune God in Christ, and to be the new man as God's new creation to carry out God's eternal economy in the consummation of the New Jerusalem as a mingling of the processed Triune God with the glorified tripartite man, to be the corporate God-man's manifestation in eternity (which is revealed in 1 Corinthians through Revelation):

1. God redeemed us in Christ, forgave our sins, washed us, justified us, and reconciled us to Him; God has put us into Christ and made Him our righteousness, sanctification, and redemption—Eph. 1:7; 1 Cor. 6:11; Rom. 3:22; 5:10; 1 Cor. 1:30.

2. God has regenerated us through the resurrection of Christ (1 Pet. 1:3), and now He renews us, transforms us, and conforms us to His image of glory (Titus 3:5; Rom. 12:2; Eph. 4:23; 2 Cor. 4:16; 3:18; Rom. 8:28-30; Phil. 3:21).

3. In His renewing and transforming, He consumes us, putting us into His death for our fellowship of His sufferings, which work out for us an eternal weight of glory, that we may experience Him in His resurrection

历祂，并在祂那追溯不尽的丰富里得着祂——林后四 16 ~ 18，10，腓三 10，8，弗三 8。

4 父神化身在子神里，（西二 9，）子神实化为灵神，灵神作三一神的实际，来内住于我们；（约十四 16 ~ 20；）父、主、灵，就是三一神，成了召会这基督之身体的源头、元素和素质。（弗四 4 ~ 6。）

5 关于三一神在信徒里面是实际的奥秘，基督还有许多事要告诉祂的门徒，但他们那时担当不了，只等实际的灵来将这些事启示给他们；（约十六 12 ~ 15；）这主要的是由实际的灵在使徒保罗身上所作的；保罗完成了神的话，就是关于基督是神之奥秘，（西二 2 下，）以及召会是基督之奥秘（弗三 4）的神圣启示。（西一 25 ~ 27。）

6 基督作为神所分给众圣徒神圣的分，并作为信徒里面的生命，成了新人的一切肢体，又在新人一切肢体之内；这新人就是祂生机的身体；神要使基督，就是神的具体化身，作我们这些基督信徒的一切——12，15 ~ 19 节，三 4 上，10 ~ 11，林前十二 12 ~ 13。

7 祂作为赐生命的灵，住在我们里面，使祂和祂所完成、所得着、以及所达到的一切，都成为我们的实际，使我们与祂是一，并且变化成为与主同样的形像，从荣耀到荣耀；我们将心转向主，借此就能观看主的荣光，就是我们自己看主，并返照主的荣光，就是叫别人经过我们看主——林后三 16 ~ 18。

8 神在基督里要完成祂在我们身上变化的工作，直到祂的变化终极完成于新耶路撒冷，先是在千年国里的得胜者身上，（启二 7，）至终要在新天新地里的众圣徒身上，使所有蒙祂拣选并救赎的人成为祂

and gain Him in His unsearchable riches——2 Cor. 4:16-18, 10; Phil. 3:10, 8; Eph. 3:8.

4. God the Father is embodied in God the Son (Col. 2:9), God the Son is realized as God the Spirit, and God the Spirit comes to indwell us to be the reality of the Triune God (John 14:16-20); the Father, the Lord, and the Spirit as the Triune God have become the source, the element, and the essence of the church as the Body of Christ (Eph. 4:4-6).

5. Concerning the mystery of the Triune God being the reality in the believers, Christ had many things to tell His disciples, but they could not bear them until the Spirit of reality came to reveal these things to them (John 16:12-15); this was done by the Spirit of reality mainly with the apostle Paul, who completed the word of God, that is, the divine revelation (Col. 1:25-27) regarding Christ as the mystery of God (2:2b) and the church as the mystery of Christ (Eph. 3:4).

6. Christ, as the divine portion allotted to the saints by God and as life in the believers, has become all the members of the new man and is in all the members of the new man, which is His organic Body; God wants to make Christ, the embodiment of God, everything to us, the believers of Christ——Col. 1:12, 15-19; 3:4a, 10-11; 1 Cor. 12:12-13.

7. As the life-giving Spirit, He dwells in us to make Himself and all that He has accomplished, obtained, and attained real to us so that we may be one with Him and be transformed into the same image as the Lord from glory to glory; by turning our heart to the Lord, we can behold the glory of the Lord to see the Lord ourselves and reflect the glory of the Lord to enable others to see Him through us——2 Cor. 3:16-18.

8. God in Christ will carry out His transforming work in us until His transformation consummates in the New Jerusalem, first with the overcomers in the millennial kingdom (Rev. 2:7) and consummately with all the saints in the new heaven and new earth, making all His chosen and

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redeemed people His corporate expression, manifesting Himself, not any
kind of merely human virtues (as Job did), to the fullest extent in eternity
(21:1—22:5).