二〇一二年夏季训练

小申言者书结晶读经

第九篇

基督从太初而出

读经：弥五 2～5 上，约一 1，3，14，29，32～42，51

纲　目

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。）

弥 5:3 因此，耶和华必将以色列人交付敌人，直等那临产的妇人生下孩子来；那时掌权者其馀的弟兄必归到以色列人那里。

弥 5:4 祂必站起来，靠耶和华的力量，并耶和华祂神之名的威严，牧养祂的羊群；他们要安然居住，因为如今祂必尊大，直到地极。

弥 5:5 上这位必作我们的平安。…

约 1:1 太初有话，话与神同在，话就是神。

约 1:3 万物是藉著祂成的；凡已成的，没有一样不是藉著祂成的。

约 1:14 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。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

约 1:32 约翰又作见证说，我曾看见那灵，彷佛鸽子从

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。

约 1:33 我先前不认识祂，只是那差我来在水里施浸的，对我说，你看见那灵降下来，停留在谁身上，谁就是在圣灵里施浸的。

约 1:34 我看见了，就见证这是神的儿子。

约 1:35 再次日，约翰同他两个门徒又站在那里。

约 1:36 他见耶稣行走，就说，看哪，神的羔羊！

约 1:37 那两个门徒听见他所说的，就跟从了耶稣。

约 1:38 耶稣转过身来，看见他们跟著，就问他们说，你们寻求甚麽？他们说，拉比，你住在那里？（拉比翻出来，就是夫子。）

约 1:39 耶稣说，你们来看。他们就去看祂住在那里，那一天便与祂同住，那时约是上午十时。

约 1:40 听见约翰的话，跟从耶稣的那两个人中，一个是西门彼得的兄弟安得烈。

约 1:41 他先找著自己的哥哥西门，对他说，我们遇见弥赛亚了。（弥赛亚翻出来，就是基督。）

约 1:42 於是领他到耶稣那里。耶稣看著他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）

约 1:51 又对他说，我实实在在的告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

壹 『伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出』—弥五2：

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 这节经文豫言基督成肉体於伯利恒—太二４～６，路二４～７。

太 2:4 他就召集了所有的祭司长和民间的经学家，向他们查问，基督当生在何处。

太 2:5 他们对他说，在犹太的伯利恒，因为藉著申言者所记的是这样：

太 2:6 『犹大地的伯利恒阿！你在犹大的首领中，绝不是最小的，因为有一位掌权者要从你出来，牧养我民以色列。』

路 2:4 约瑟也从加利利的拿撒勒城上犹太去，到了大卫的城，名叫伯利恒，因他本是大卫一家一族的人，

路 2:5 要和许配给他，已有身孕的马利亚，一同申报户口。

路 2:6 他们在那里的时候，马利亚的产期到了，

路 2:7 就生了头胎的儿子，用布包起来，放在马槽里，因为客房里没有为著他们的地方。

二基督虽是出於伯利恒，却是从亘古，从太初而出；这是指基督永远的根源，也指明在永远里，在创造地以前，基督就豫备要出来。

三 基督的出现，祂的显现，开始於永远里；从亘古，从太初，三一神就豫备要从永远里出来，进到时间里，要藉著生於伯利恒，成为一个人，带著祂的神性而来，进到人性里。

四 祂创造万有乃是豫备让祂从永远里出来，进到时间里；这是创造的目的。

五 然後当『蝗虫』在活动要销毁以色列人时，（珥一４，二25，）基督就出来了。

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，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

六 基督的出来，基督的显现，乃是一件继续不断的事：

1 在成为肉体时，祂开始出来。

2 祂继续出来，经过人性生活、受死、复活、升天、终极完成之灵（就是基督自己的实际）的浇灌、以及藉著福音的传扬将祂扩展至整个居人之地；这些都是基督出来的重大步骤。

3 基督的出来、显现，要终极完成於祂回来击败敌基督，并将敌基督扔在火湖里（启十九 19～20）的时候，就是撒但被扔在无底坑里，（二十 2～3，）以及基督设立祂的宝座作王掌权（太二五 31，34，40）的时候；那时，祂的显现就完全了。

启 19:19 我看见那兽和地上的君王、并他们的众军都聚拢，要与骑白马的并祂的军兵争战。

启 19:20 那兽被擒拿，那在兽面前曾行奇事，藉此迷惑受兽印记，并拜兽像之人的假申言者，也与兽同被擒拿。他们两个就活活的被扔在烧著硫磺的火湖里。

启 20:2 他捉住那龙，就是古蛇，也就是魔鬼，撒但，把他捆绑一千年，

启 20:3 扔在无底坑里，关起来，封上印，使他不得再迷惑列国，等那一千年完了；以後必须暂时释放他。

太 25:31 但是，当人子在祂的荣耀里，所有的天使同著祂来的时候，祂要坐在祂荣耀的宝座上；

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 於是王要对那在祂右边的说，你们这蒙我父赐福的，来承受那创世以来为你们所豫备的国。

太 25:40 王要回答他们说，我实在告诉你们，这些事你们既作在我这些弟兄中最小的一个身上，就是作在我身上。

七 基督在出来的途中，一直顾到分散的犹太人；一面，以色列在神的惩治下；另一面，以色列也在神牧养的照顾下；这牧养乃是神对以色列的保守。

八 在复兴的时候，基督要作祂选民以色列的掌权者、牧者和平安；（弥五２～５上；）今天，作为我们的掌权者，基督保守我们；作为我们的牧者，祂保养顾惜我们；作为我们的平安，祂管治我们的环境，使我们可以享受祂。

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。）

弥 5:3 因此，耶和华必将以色列人交付敌人，直等那临产的妇人生下孩子来；那时掌权者其馀的弟兄必归到以色列人那里。

弥 5:4 祂必站起来，靠耶和华的力量，并耶和华祂神之名的威严，牧养祂的羊群；他们要安然居住，因为如今祂必尊大，直到地极。

弥 5:5 上这位必作我们的平安。…

贰 基督从太初而出，也可见於约翰一章，那里揭示，在永远的两段与时间的桥梁里，基督乃是神的话—参诗九十１：

诗 90:1 （神人摩西的祷告。）主阿，你世世代代作我们的居所。

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. Psa. 90:1:

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

一 在约翰一章一节里，神的话是指神的独生子基督，（18，）在已过的永远里作神的解释、说明和彰显：

约 1:1 太初有话，话与神同在，话就是神。

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

1 祂是伟大的『我是』，自有永有的—出三 14～15，约八 24，28，58。

出 3:14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。

出 3:15 神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的记念，直到万代。

约 8:24 所以我对你们说，你们要死在你们的罪中；你们若不信我是，必要死在你们的罪中。

约 8:28 所以耶稣对他们说，你们举起人子以後，必知道我是，并且知道我不从自己作甚麽；我说这些话，乃是照著父所教训我的。

约 8:58 耶稣对他们说，我实实在在的告诉你们，还没有亚伯拉罕，我就是。

2 祂是永远的，无始无终的—来七 3。

来 7:3 他无父，无母，无族谱，既无时日之始，也无生命之终，乃与神的儿子相似，是永久为祭司的。

二 约翰一章是整卷约翰福音的引言，主要强调的乃是基督是神的话—那奥秘且看不见之神的解释、说明和彰显；其中说到基督以及祂从太初而出，包含宇宙历史中五件最大的事：

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:

约 1 （从略）

1 约翰一章启示基督在时间起首时创造万物—3 节。

约 1:3 万物是藉著祂成的；凡已成的，没有一样不是藉著祂成的。

2 基督也可见於那看不见之神成为肉体，成为看得见的人，（14，）有分於人的血肉之体，（来二 14，）为著救赎失落的宇宙，以带进新约的时代。

约 1:14 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。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

来 2:14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼，

3 基督也启示於祂成为羔羊，为著新约在法理上除去世人（人类）的罪—约一 29，36：

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

约 1:36 他见耶稣行走，就说，看哪，神的羔羊！

a 基督『按著神的定议先见被交给人』—徒二 23 上。

b 这定议必定是神圣的三一在创世以前举行的会议中所定的，指明主钉十字架不是人类历史上偶然的事，乃是特意成就三一神的神圣定议—彼前一 20，启十三 8。

彼前 1:20 基督在创世以前，就豫先被神知道，却在诸时期的末後，才为你们显现出来；

启 13:8 凡住在地上，名字没有记在从创世以来被杀之羔羊生命册上的人，都要拜它。

c 救赎的基督『在创世以前，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 基督在创世以前，就豫先被神知道，却在诸时期的末後，才为你们显现出来；

d 基督为著我们法理的救赎被钉在十字架上，不是偶然发生的，乃是照著神永远的定旨和计画。

e 因此，在神永远的眼光里，从创立世界以来，就是从人（世界的一部分）堕落起，基督就被杀了—启十三 8。

启 13:8 凡住在地上，名字没有记在从创世以来被杀之羔羊生命册上的人，都要拜它。

4 基督启示於祂成为那灵，为著新约在生机上使蒙神救赎的人变化成为石头，（约一 32 ～ 42，）以建造神的家（伯特利—51 节）。

约 1:32 约翰又作见证说，我曾看见那灵，彷佛鸽子从天降下，停留在祂身上。

约 1:33 我先前不认识祂，只是那差我来在水里施浸的，对我说，你看见那灵降下来，停留在谁身上，谁就是在圣灵里施浸的。

约 1:34 我看见了，就见证这是神的儿子。

约 1:35 再次日，约翰同他两个门徒又站在那里。

约 1:36 他见耶稣行走，就说，看哪，神的羔羊！

约 1:37 那两个门徒听见他所说的，就跟从了耶稣。

约 1:38 耶稣转过身来，看见他们跟著，就问他们说，你们寻求甚麽？他们说，拉比，你住在那里？（拉比翻出来，就是夫子。）

约 1:39 耶稣说，你们来看。他们就去看祂住在那里，那一天便与祂同住，那时约是上午十时。

约 1:40 听见约翰的话，跟从耶稣的那两个人中，一个是西门彼得的兄弟安得烈。

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.

约 1:41 他先找著自己的哥哥西门，对他说，我们遇见弥赛亚了。（弥赛亚翻出来，就是基督。）

约 1:42 於是领他到耶稣那里。耶稣看著他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）

约 1:51 又对他说，我实实在在的告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

5 末了题到基督乃是天梯，在伯特利，就是神的家那里，从祂回来直到将来的永世，把天带到地，并把地联於天—51节，创二八 11～22。

约 1:51 又对他说，我实实在在的告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

创 28:11 到了一个地方，因为太阳落了，就在那里过夜；他拾起那地方的一块石头枕在头下，在那里躺卧睡了。

创 28:12 他梦见一个梯子立在地上，梯子的顶通著天，有神的使者在梯子上，上去下来。

创 28:13 耶和华站在梯子以上，说，我是耶和华你祖亚伯拉罕的神，也是以撒的神；我要将你现在所躺卧之地，赐给你和你的後裔。

创 28:14 你的後裔必像地上的尘沙那样多，必向东西南北开展；地上万族必因你和你的後裔得福。

创 28:15 看哪，我与你同在；你无论往那里去，我必保守你，使你归回这地。我总不离弃你，直到我成就了向你所应许的。

创 28:16 雅各睡醒了，就说，耶和华真在这地方，我竟不知道。

创 28:17 他就惧怕，说，这地方何等可畏！这不是别的，

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，也是天的门。

创 28:18 雅各清早起来，把所枕的石头立作柱子，浇油在上面。

创 28:19 他就给那地方起名叫伯特利；但那城起先名叫路斯。

创 28:20 雅各许愿说，神若与我同在，在我去的路上保守我，又给我食物吃，衣服穿，

创 28:21 使我平平安安的回到我父亲的家，我就必以耶和华为我的神。

创 28:22 我所立为柱子的石头，也必作神的家；凡你所赐给我的，我必将十分之一献给你。

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 这五件历史大事（包括基督从太初而出），可以用五个辞来概括：创造、成肉体、羔羊、那灵和梯子。

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.

三 在这五件宇宙的历史事件上，神的话基督（作为：1. 在创造时的创造者；2. 在成为肉体时的人；3. 在救赎时的羔羊；4. 在变化时的那灵；5. 在把地联於天时的梯子），解释、说明并彰显那看不见的神：

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 在祂创造的事上，『诸天述说神的荣耀，穹苍传扬祂手的作为。这日到那日发出言语；这夜到那夜传出知识。无言无语，也无声音可听，』（诗十九1～3，）并且『自从创造世界以来，神那看不见永远的大能，和神性的特徵，是人所洞见的』；（罗一20；）行传十四章十五至十七节，和十七章二十四至二十九节所说的，都是同样用以启示基督的创造。

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.

罗 1:20 自从创造世界以来，神那看不见永远的大能，和神性的特徵，是人所洞见的，乃是藉著受造之物，给人晓得的，叫人无法推诿；

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;

徒 14:15 诸位，为甚麼作这事？我们也是人，性情和你们一样，我们传福音给你们，是叫你们离弃这些虚妄，转向那创造天、地、海和其中万物的活神。

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 祂在已过的世代，容让万国各行其道，

徒 14:17 然而为自己未尝不显出证据来，就如常施恩惠，从天降雨，赏赐丰年，叫你们饮食饱足，满心快乐。

徒 17:24 创造宇宙和其中万物的神，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，好像缺少甚麽，自己倒将生命、气息、万物赐给万人。

徒 17:26 祂从一本造出万族的人，住在全地面上，并且豫先定准他们的时期，和居住的疆界，

徒 17:27 要叫他们寻求神，或者可以揣摩而得，其实祂离我们各人不远；

徒 17:28 因我们生活、行动、存留都在於祂，就如你们中间有些作诗的说，原来我们也是祂的族类。

徒 17:29 我们既是神的族类，就不当以为那神圣的，像人用手艺、心思所雕刻的金、银、石头一样。

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 在祂成为肉体的事上，祂揭示创造者成了一个受造之物，（西一 15，）把神带到人里面，使神性与人性调和为一，并且祂在人性生活里，藉著祂人性的美德，在神圣的属性里彰显神。

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.

西 1:15 爱子是那不能看见之神的像，是一切受造之物的首生者。

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

3 在祂成为羔羊，以救赎失丧的世人的事上，基督对我们说出，神如何按祂的公义，藉祂的死作为手续，在法理方面完成了祂的救赎。

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 在祂成为那灵，为著赐生命并使人变化的事上，（林前十五 45，）基督对我们进一步说出，神如何照祂的心愿，为著祂神圣的定旨，凭祂的神圣生命，在生机方面完成祂的经纶。

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 经上也是这样记著：『首先的人亚当成了活的魂；』末後的亚当成了赐生命的灵。

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 在祂作为伯特利的天梯的事上，基督也对我们说出，神如何渴望在地上得著一个由蒙祂救赎并变化的选民所构成的家，使祂可以把天带到地，并把地联於天，使二者成为一，直到永远。

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 除了以上的各项目之外，约翰在他最後的著作启示录里告诉我们，甚至在为神的国争战的事上，基督也是神的话，为著神的定旨说话—十九 13。

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.

启 19:13 祂穿著蘸过血的衣服，祂的名称为神的话。

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

四 基督从太初而出，引进神永远的建造新耶路撒冷，就是神永远计画的终极完成，作神与人相互的住处—二一 3，22，参诗九十 1：

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:

启 21:3 我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。

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.

启 21:22 我未见城内有殿，因主神全能者和羔羊为城的殿。

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

诗 90:1 （神人摩西的祷告。）主阿，你世世代代作我们的居所。

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

1 藉著基督从太初而出，已过永远里作为神的话的基督，成了将来永远里（与祂所拣选的人联结、调和并合并）的新耶路撒冷。

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 这永远的建造，新耶路撒冷，将结束时间的桥梁，引进将来有福的永远—参传三 11。

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.

传 3:11 神造万物，各按其时成为美好，又将永远安置在世人心里。虽是这样，人并不能参透神从始至终的作为。

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 我们必须是为著那建造，并且我们必须就是那建造—约一 51，创二八 11～22，林前三 9，12 上，16～17。

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.

约 1:51 又对他说，我实实在在的告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

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.

创 28:11 到了一个地方，因为太阳落了，就在那里过夜；他拾起那地方的一块石头枕在头下，在那里躺卧睡了。

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.

创 28:12 他梦见一个梯子立在地上，梯子的顶通著天，有神的使者在梯子上，上去下来。

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.

创 28:13 耶和华站在梯子以上，说，我是耶和华你祖亚伯拉罕的神，也是以撒的神；我要将你现在所躺卧之地，赐给你和你的後裔。

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.

创 28:14 你的後裔必像地上的尘沙那样多，必向东西南北开展；地上万族必因你和你的後裔得福。

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.

创 28:15 看哪，我与你同在；你无论往那里去，我必保守你，使你归回这地。我总不离弃你，直到我成就了向你所应许的。

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.

创 28:16 雅各睡醒了，就说，耶和华真在这地方，我竟不知道。

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

创 28:17 他就惧怕，说，这地方何等可畏！这不是别的，乃是神的家，也是天的门。

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.

创 28:18 雅各清早起来，把所枕的石头立作柱子，浇油在上面。

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.

创 28:19 他就给那地方起名叫伯特利；但那城起先名叫路斯。

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

创 28:20 雅各许愿说，神若与我同在，在我去的路上保守我，又给我食物吃，衣服穿，

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,

创 28:21 使我平平安安的回到我父亲的家，我就必以耶和华为我的神。

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

创 28:22 我所立为柱子的石头，也必作神的家；凡你所赐给我的，我必将十分之一献给你。

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.

林前 3:9 因为我们是神的同工，你们是神的耕地，神的建筑。

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

林前 3:12 上然而，若有人用金、银、宝石，…，在这根基上建造，

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

林前 3:16 岂不知你们是神的殿，神的灵住在你们里面麽？

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

林前 3:17 若有人毁坏神的那殿，神必要毁坏这人，因为神的那殿是圣的，你们就是这殿。

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.