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

传 1:2 传道者说，虚空的虚空，虚空的虚空，凡事都是虚空。
传 1:3 人一切的劳碌，就是他在日光之下的劳碌，有什么益处呢？
传 1:4 一代过去，一代又来，地却永远存立。
传 1:5 日头升起，日头落下，急归升起之处。
传 1:6 风往南刮，又向北转，不住地旋转，而且返回转行原道。

传 1:7 江河都往海里流，海却不满；江河往何处流，仍再流往何处。
传 1:8 万事令人厌烦，人不能说尽。眼看，看不饱；耳听，听不足。

传 1:9 已有的事，后必再有；已作的事，后必再作。日光之下并无新事。
传 1:10 岂有一件事人能指着说，这是新的？哪知，在我们以前的世代早已有了。
传 1:11 已过的世代，无人记念；将来的世代，后来的人也不记念。

传 1:14 我见日光之下所作的一切工，看哪，都是虚空，都是捕风。

传 2:17 所以我恨恶生命，因为在日光之下所作的工，我都以为烦恼；一切都是虚空，都是捕风。
传 2:22 人在日光之下劳碌操心，在他一切的劳碌上得着什么呢？

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。
传 12:8 传道者说，虚空的虚空，凡事都是虚空。

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

Eccl. 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
Eccl. 1:3 What advantage does a man have in all his work / Which he does under the sun?
Eccl. 1:4 A generation goes and a generation comes, / But the earth stands forever.
Eccl. 1:5 Also, the sun rises, and the sun sets / And hurries to its place where it rises.
Eccl. 1:6 Going to the south, then turning to the north, / Turning about continually, the wind goes on; / And following its circuits, the wind returns.
Eccl. 1:7 All the rivers run to the sea, / Yet the sea is not full; / To the place where the rivers run, / There they run again.
Eccl. 1:8 All things are wearisome; / No one is able to tell it; / The eye is not satisfied with seeing, / Nor is the ear filled with hearing.
Eccl. 1:9 What has been is what will be, / And what has been done is what will be done, / And there is nothing new under the sun.
Eccl. 1:10 Is there anything of which one can say, See, this is new? / Already it has been, in the ages that were before us.
Eccl. 1:11 There is no remembrance of those who were before; / And also those who will come to be afterward, for them there will be no / remembrance / With those who come to be after them.
Eccl. 1:14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.
Eccl. 2:17 So I hated life, for the work that is done under the sun was grievous to me, because everything is vanity and a chasing after wind.
Eccl. 2:22 For what will a man have with all his labor and with the striving of his heart by which he labors under the sun?
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.
Eccl. 12:8 Vanity of vanity, says the Preacher; all is vanity.

诗 39:4 耶和华啊，求你叫我晓得我的结局，我的寿数几何。愿我知道我的生命何其短暂。
诗 39:5 看哪，你使我的年日窄如手掌，我一生的年数，在你面前如同无有；各人站得稳妥的时候，不过尽是虚幻。〔细拉〕
诗 39:6 人的行动实系幻影；他们忙乱，真是枉然：积蓄财宝，却不知将来有谁收取。
弗 4:17 所以我这样说，且在主里见证，你们行事为人，不要再像外邦人在他们心思的虚妄里行事为人，
弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；
弗 4:19 他们感觉既然丧尽，就任凭自己放荡，以致贪行种种的污秽。
弗 4:20 但你们并不是这样学了基督；
弗 4:21 如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导，
弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。
约壹 5:20 我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。
罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。
罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，
罗 8:21 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 8:22 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。

Psa. 39:4 O Jehovah, cause me to know my end, / And the measure of my days, what it is. / May I know how transient I am.
Psa. 39:5 Behold, You have made my days as mere handbreadths, / And my lifetime is as nothing before You; / Surely every man at his best is altogether vanity. Selah.
Psa. 39:6 Surely man goes about as a semblance; / Surely they bustle about in vain: / He heaps up riches yet knows not / Who will gather them.
Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
Eph. 4:20 But you did not so learn Christ,
Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
Rom. 8:21 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. 8:22 For we know that the whole creation groans together and travails in pain together until now.

纲要

壹 “虚空的虚空，凡事都是虚空”—传一2下：

传 1:2 下 …虚空的虚空，凡事都是虚空。

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：

传 1:2 传道者说，虚空的虚空，虚空的虚空，凡事都是虚空。
传 1:3 人一切的劳碌，就是他在日光之下的劳碌，有什么益处呢？
传 1:4 一代过去，一代又来，地却永远存立。
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传 1:6 风往南刮，又向北转，不住地旋转，而且返回转行原道。

传 1:7 江河都往海里流，海却不满；江河往何处流，仍再流往何处。
传 1:8 万事令人厌烦，人不能说尽。眼看，看不饱；耳听，听不足。

Outline

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

Eccl. 1:2b ...Vanity of vanities; all is vanity.

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

Eccl. 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
Eccl. 1:3 What advantage does a man have in all his work / Which he does under the sun?
Eccl. 1:4 A generation goes and a generation comes, / But the earth stands forever.
Eccl. 1:5 Also, the sun rises, and the sun sets / And hurries to its place where it rises.
Eccl. 1:6 Going to the south, then turning to the north, / Turning about continually, the wind goes on; / And following its circuits, the wind returns.
Eccl. 1:7 All the rivers run to the sea, / Yet the sea is not full; / To the place where the rivers run, / There they run again.
Eccl. 1:8 All things are wearisome; / No one is able to tell it; / The eye is not satisfied with seeing, / Nor

传 1:9　已有的事，后必再有；已作的事，后必再作。日光之下并无新事。
传 1:10　岂有一件事人能指着说，这是新的？哪知，在我们以前的世代早已有了。
传 1:11　已过的世代，无人记念；将来的世代，后来的人也不记念。

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—一 2。

传 1:2　传道者说，虚空的虚空，虚空的虚空，凡事都是虚空。

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。

弗 2:12　那时，你们在基督以外，和以色列国民隔绝，在所应许的诸约上是局外人，在世上没有指望，没有神。

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—一 14。

传 1:14　我见日光之下所作的一切工，看哪，都是虚空，都是捕风。

4 照传道书看，人的历史从起初到现今，都是虚空—十二 8。

传 12:8　传道者说，虚空的虚空，凡事都是虚空。

5 一件事无论多么美好、超绝、美妙、奇妙，只要是属旧造的，那就是日光之下虚空的虚空的一部分—一 9，二 11，17，22。

传 1:9　已有的事，后必再有；已作的事，后必再作。日光之下并无新事。
传 2:11　后来，我转看我手所作的一切工，和我工作中的劳碌；谁知都是虚空，都是捕风；在日光之下毫无益处。

传 2:17　所以我恨恶生命，因为在日光之下所作的工，我都以为烦恼；一切都是虚空，都是捕风。
传 2:22　人在日光之下劳碌操心，在他一切的劳碌上得着什么呢？

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。

is the ear filled with hearing.
Eccl. 1:9　What has been is what will be, / And what has been done is what will be done, / And there is nothing new under the sun.
Eccl. 1:10　Is there anything of which one can say, See, this is new? / Already it has been, in the ages that were before us.
Eccl. 1:11　There is no remembrance of those who were before; / And also those who will come to be afterward, for them there will be no / remembrance / With those who come to be after them.

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.

Eccl. 1:2　Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.

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.

Eph. 2:12　That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.

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.

Eccl. 1:14　I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.

4. According to Ecclesiastes, human history, from its beginning to the present, is vanity—12:8.

Eccl. 12:8　Vanity of vanities, says the Preacher; all is vanity.

5. No matter how good, excellent, marvelous, and wonderful a thing may be, 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.

Eccl. 1:9　What has been is what will be, / And what has been done is what will be done, / And there is nothing new under the sun.
Eccl. 2:11　Then I turned to all the works that my hands had done and the labor by which I had labored in doing them, and indeed, all was vanity and a chasing after wind; and there was no advantage under the sun.
Eccl. 2:17　So I hated life, for the work that is done under the sun was grievous to me, because everything is vanity and a chasing after wind.
Eccl. 2:22　For what will a man have with all his labor and with the striving of his heart by which he labors under the sun?

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.

传 1:9 已有的事，后必再有；已作的事，后必再作。日光之下并无新事。
林后 5:17 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。
加 6:15 受割礼不受割礼，都无关紧要，要紧的乃是作新造。
弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

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：

诗 39:4 耶和华啊，求你叫我晓得我的结局，我的寿数几何。愿我知道我的生命何其短暂。
诗 39:5 看哪，你使我的年日窄如手掌，我一生的年数，在你面前如同无有；各人站得稳妥的时候，不过尽是虚幻。〔细拉〕
诗 39:6 人的行动实系幻影；他们忙乱，真是枉然：积蓄财宝，却不知将来有谁收取。

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。

诗 39:5 看哪，你使我的年日窄如手掌，我一生的年数，在你面前如同无有；各人站得稳妥的时候，不过尽是虚幻。〔细拉〕

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，并进到我们里面，从我们活出祂自己，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。

诗 38 标题大卫的记念诗。
诗 38:1 耶和华啊，求你不要在怒中责备我，不要在烈怒中惩治我。
诗 38:2 因为你的箭射入我身，你的手压住我。
诗 38:3 因你的恼怒，我的肉无一完全；因我的罪，我的骨头无一健全。
诗 38:4 我的罪孽高过我的头，如同重担叫我担当不起。
诗 38:5 因我的愚昧，我的伤口发臭流脓。
诗 38:6 我屈身弯腰，弯到极低，终日徘徊哀痛。
诗 38:7 我满腰灼痛，我的肉无一完全。
诗 38:8 我被压伤，身体麻木；因心里叹息，我就呼喊。
诗 38:9 主啊，我的心愿都在你面前，我的叹息不向你隐瞒。
诗 38:10 我心跳动，我力衰微；连我眼中的光，也没有了。
诗 38:11 我的爱友良朋，因我的灾病，都躲在旁边站着；我的亲属也远远地站立。
诗 38:12 寻索我命的，设下网罗；想要害我的，口出败坏，终日思

Eccl. 1:9 What has been is what will be, / And what has been done is what will be done, / And there is nothing new under the sun.
2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

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

Psa. 39:4 O Jehovah, cause me to know my end, / And the measure of my days, what it is. / May I know how transient I am.
Psa. 39:5 Behold, You have made my days as mere handbreadths, / And my lifetime is as nothing before You; / Surely every man at his best is altogether vanity. Selah.
Psa. 39:6 Surely man goes about as a semblance; / Surely they bustle about in vain: / He heaps up riches yet knows not / Who will gather them.

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.

Psa. 39:5 Behold, You have made my days as mere handbreadths, / And my lifetime is as nothing before You; / Surely every man at his best is altogether vanity. Selah.

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.

Psa. 38 title A Psalm of David, for remembrance
Psa. 38:1 O Jehovah, do not rebuke me in Your indignation, / Nor chasten me in Your burning wrath.
Psa. 38:2 For Your arrows have sunk deep in me, / And Your hand has come down heavy upon me.
Psa. 38:3 There is no soundness in my flesh due to Your indignation; / There is no wholeness in my bones due to my sin.
Psa. 38:4 For my iniquities have passed over my head; / Like a heavy burden, they are too heavy for me.
Psa. 38:5 My wounds are odious and festering / Due to my foolishness.
Psa. 38:6 I am bent down and bowed utterly; / I go about all day long mourning.
Psa. 38:7 For my loins are filled with burning, / And there is no soundness in my flesh.
Psa. 38:8 I am benumbed and crushed utterly; / I cry out due to the groaning of my heart.
Psa. 38:9 O Lord, all my desire is before You, / And my groaning is not hidden from You.
Psa. 38:10 My heart throbs; my strength fails me; / And as for the light of my eyes, neither is it with me.
Psa. 38:11 Those who love me and those who are my friends stand aloof from my / plague, / And my relatives stand far away.
Psa. 38:12 And those who seek my soul lay traps for me, / And those who pursue my misfortune speak of

想诡诈。
诗 38:13 但我如聋子不能听，象哑吧不能开口。
诗 38:14 我如不听见的人，口中没有辩驳。
诗 38:15 耶和华啊，我仰望你；主我的神啊，你必应允我。
诗 38:16 我曾说，恐怕他们向我夸耀；免得我失脚的时候，他们向我夸大。
诗 38:17 我随时会跌倒，我的痛苦常在我面前。
诗 38:18 我要陈明我的罪孽；我要因我的罪担忧。
诗 38:19 但我的仇敌又活泼又强壮；无理恨我的人甚多。
诗 38:20 以恶报善的作我的对头，因为我追求良善。
诗 38:21 耶和华啊，求你不要撇弃我；我的神啊，求你不要远离我。
诗 38:22 拯救我的主啊，求你快快帮助我。
加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

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：

创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

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。

创 3:1 耶和华神所造的，唯有蛇比田野一切的活物更狡猾。蛇对女人说，神岂是真说，你们不可吃园中所有树上的果子么？
创 3:2 女人对蛇说，园中树上的果子，我们可以吃；
创 3:3 唯有园当中那棵树上的果子，神曾说，你们不可吃，也不可摸，免得你们死。
创 3:4 蛇对女人说，你们不一定死；
创 3:5 因为神知道，你们吃的日子眼睛就开了，你们便如神知道善恶。
创 3:6 于是女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧，就摘下果子来吃了，又给与她一起的丈夫，她丈夫也吃了。
罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。
罗 3:23 因为众人都犯了罪，亏缺了神的荣耀，
约壹 3:4 凡犯罪的，也行不法；罪就是不法。

2 因着人这堕落，人以及神所交托给人管理的一切受造之物，都服在虚空之下；（罗八 20 ～ 21；）因此，

destruction, / And they contemplate deceit all day long.
Psa. 38:13 But I, like a deaf man, cannot hear; / And I am like a dumb man, who cannot open his mouth.
Psa. 38:14 Indeed I am like a man who does not hear / And in whose mouth there are no reproofs.
Psa. 38:15 For in You, O Jehovah, do I hope; / You will respond, O Lord my God.
Psa. 38:16 For I said, May they never rejoice over me! / When my foot slips, they magnify themselves over me.
Psa. 38:17 For I am ready to stumble, / And my pain is before me continually.
Psa. 38:18 For I declare my iniquity; / I am anxious because of my sin.
Psa. 38:19 But my enemies are vigorous; they are strong; / And those who wrongly hate me are many.
Psa. 38:20 Those also who repay evil for good / Are my adversaries because I pursue what is good.
Psa. 38:21 Do not abandon me, O Jehovah; / O my God, do not be far away from me.
Psa. 38:22 Hasten to help me, / O Lord, my salvation.
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

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:

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

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.

Gen. 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?
Gen. 3:2 And the woman said to the serpent, Of the fruit of the trees of the garden we may eat;
Gen. 3:3 But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.
Gen. 3:4 And the serpent said to the woman, You shall not surely die!
Gen. 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.
Gen. 3:6 And when the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make oneself wise, she took of its fruit and ate; and she also gave some to her husband with her, and he ate.
Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.
Rom. 3:23 For all have sinned and fall short of the glory of God,
1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

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.

在败坏世界里的人生，也成了虚空。

罗 8:20　因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，

罗 8:21　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。

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。

传 12:13　这一切事都已听见了，结语就是：敬畏神，谨守祂的诫命，这就是人所当尽的本分。

传 12:14　因为人所作的事，连一切隐藏的事，无论是善是恶，神都必审问。

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：

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。

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。）

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。

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。

创 1:26　神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

创 2:7　耶和华神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂。

亚 12:1　耶和华论以色列之话语的默示。铺张诸天、建立地基、造人里面之灵的耶和华说，

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

8:20-21); thus, human life in the corrupted world also became vanity.

Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,

Rom. 8:21 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.

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.

Eccl. 12:13 The end of the matter, when all has been heard, is this: Fear God and keep His commandments, for this is the whole of man.

Eccl. 12:14 For God will bring every deed to judgment, with every secret thing, whether good or evil.

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:

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.

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).

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.

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.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

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,

望、对神的寻求—传三 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。

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。

林后 4:18 我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。

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：

弗 4:17 所以我这样说，且在主里见证，你们行事为人，不要再像外邦人在他们心思的虚妄里行事为人，
弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；
弗 4:19 他们感觉既然丧尽，就任凭自己放荡，以致贪行种种的污秽。
弗 4:20 但你们并不是这样学了基督；
弗 4:21 如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导，
弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

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”：

弗 4:17 所以我这样说，且在主里见证，你们行事为人，不要再像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：

罗 1:21 因为他们虽然知道神，却不当作神荣耀祂，也不感谢祂，反倒在他们的推想上变为虚妄，他们无知的心就昏暗了。

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、

the seeking for God, still remains in man’s heart—Eccl. 3:11.

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.

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.

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

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:

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
Eph. 4:20 But you did not so learn Christ,
Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

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

Eph. 4:17 This therefore I say and testify in the Lord, that you 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:

Rom. 1:21 Because though they knew God, they did not glorify Him as God or thank Him, but rather became vain in their reasonings, and their heart, lacking understanding, was darkened.

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：

弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；

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。

诗 94:11 耶和华知道人的意念是虚妄的。

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。

弗 4:17 所以我这样说，且在主里见证，你们行事为人，不要再像外邦人在他们心思的虚妄里行事为人，

弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；

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：

弗 4:17 所以我这样说，且在主里见证，你们行事为人，不要再像外邦人在他们心思的虚妄里行事为人，

弗 4:21 如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导，

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”：

弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

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。

弗 4:22 在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；

弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

b 神是那实际，展示在耶稣的生活里—21 节。

弗 4:21 如果你们真是听过祂，并在祂里面，照着那在耶稣身上是

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:

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

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

Psa. 94:11 Jehovah knows the thoughts of man, / That they are vanity.

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.

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

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

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

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:

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

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.

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

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

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

实际者，受过教导，

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。

弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

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：

约贰 1 作长老的写信给蒙拣选的夫人和她的儿女，就是我真实所爱的；不单我爱，也是一切认识真理之人所爱的；

约贰 2 爱你们是因真理的缘故，这真理存在我们里面，也必永远与我们同在。

约贰 4 我看到你的儿女，有照着我们从父所受的诫命，在真理中行事为人的，就大大欢乐。

约叁 3 有弟兄来见证你持守真理，就是你在真理中行事为人，我就大大欢乐。

约叁 4 我听见我的儿女们在真理中行事为人，我的喜乐就没有比这个更大的。

a 我们需要学基督，并在祂里面受教导，过实际的生活—弗四 20 ～ 21，约贰 1，约四 23 ～ 24。

弗 4:20 但你们并不是这样学了基督；

弗 4:21 如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导，

约贰 1 作长老的写信给蒙拣选的夫人和她的儿女，就是我真实所爱的；不单我爱，也是一切认识真理之人所爱的；

约 4:23 时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。

约 4:24 神是灵；敬拜祂的，必须在灵和真实里敬拜。

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

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.

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

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:

2 John 1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,

2 John 2 For the sake of the truth which abides in us and will be with us forever:

2 John 4 I rejoiced greatly that I have found some of your children walking in truth, even as we received commandment from the Father.

3 John 3 For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.

3 John 4 I have no greater joy than these things, that I hear that my children are walking in the truth.

a. We need to learn Christ and be taught in Him to live a life of reality—Eph. 4:20-21; 2 John 1; John 4:23-24.

Eph. 4:20 But you did not so learn Christ,

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

2 John 1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

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

们…在那位真实的里面”—约壹五 20：

约壹 5:20 我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。

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。

约壹 5:20 我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。

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：

罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。
罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，
罗 8:21 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 8:22 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。

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：

罗 5:12 这就如罪是借着一人入了世界，死又是借着罪来的，于是死就遍及众人，因为众人都犯了罪。
罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，

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

is true”—1 John 5:20:

1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

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.

1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

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:

Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
Rom. 8:21 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. 8:22 For we know that the whole creation groans together and travails in pain together until now.

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:

Rom. 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned—
Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,

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.

传 1:2　传道者说，虚空的虚空，虚空的虚空，凡事都是虚空。
传 12:8　传道者说，虚空的虚空，凡事都是虚空。

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。

罗 8:20　因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，
罗 8:21　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。

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：

罗 8:19　受造之物正在专切期望着，热切等待神的众子显示出来。

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，启一 1。

弗 1:17　愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂；
弗 3:5　这奥秘在别的世代中，未曾给人们的子孙知道，象如今在灵里启示祂的圣使徒和申言者一样；
加 1:15　然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，
加 1:16　既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量，
启 1:1　耶稣基督的启示，就是神赐给祂，叫祂将必要快发生的事指示祂的众奴仆；祂就借着祂的使者传达，用表号指示祂的奴仆约翰。

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。

罗 8:18　因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。

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。）

罗 8:22　我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。
罗 8:19　受造之物正在专切期望着，热切等待神的众子显示出来。

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。

Eccl. 1:2　Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
Eccl. 12:8　Vanity of vanity, says the Preacher; all is vanity.

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.

Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
Rom. 8:21 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.

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

Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

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.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,
Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,
Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
Rev. 1:1 The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by signs, sending it by His angel to His slave John,

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.

Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

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).

Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.

Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

4. This revelation will be the consummation of the process of designation that we are now passing through—cf. 1:4, footnote 1.

罗 1:4 注 6基督这神圣者，在成为肉体以前，已经是神的儿子。（约一 18，罗八 3。）祂借着成为肉体，穿上与神性毫无关系的素质，就是人的肉体。祂这一部分，需要经过死而复活，得以圣别，并被拔高。借着复活，祂的人性被圣别、拔高且变化了。因此，祂借着复活，带着祂的人性，被标出为神的儿子。（徒十三 33，来一 5。）祂的复活，就是祂的标出。如今祂这神的儿子，具有神性，也具有人性。祂怎样借着成为肉体，将神带到人里面，也照样借着从死人中复活，将人带到神里面，就是将祂的人性带进神圣的儿子名分里。这样，神的独生子，就成了神的长子，兼有神性和人性。神要以祂这兼有神人二性的长子基督，为生产者，为原型与模型，产生祂的众子，（八 29 ～ 30，）就是我们这些信而接受祂儿子的人。我们也要在祂复活的荣耀里被标出，显示为神的众子，（八 19，21，）象祂一样，和祂一同彰显神。

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：

启 11:15 第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。

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。

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。
太 6:13 不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。
罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。

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。

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。
太 6:13 下…因为国度、能力、荣耀，都是你的，直到永远。阿们。
诗 145:11 他们要讲说你国的荣耀，谈论你的大能，
诗 145:12 好叫世人知道你大能的作为，并你国度的威荣。

诗 145:13 你的国是永远的国，你的管治权存到万代。

3 神已经呼召我们进入祂的国和荣耀—帖前二 12：

帖前 2:12 要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。

a 神的国乃是我们在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围—太六 13 下。

Rom. 1:4, footnote 1 Or, marked out. Before His incarnation Christ, the divine One, already was the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). His resurrection was His designation. Now, as the Son of God, He possesses humanity as well as divinity. By incarnation He brought God into man; by resurrection He brought man into God, that is, He brought His humanity into the divine sonship. In this way the only begotten Son of God was made the firstborn Son of God, possessing both divinity and humanity. God is using such a Christ, the firstborn Son, who possesses both divinity and humanity, as the producer and as the prototype, the model, to produce His many sons (8:29-30)—we who have believed in and received His Son. We too will be designated and revealed as the sons of God, as He was in the glory of His resurrection (8:19, 21), and with Him we will express God.

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:

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

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.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.
Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

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.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
Matt. 6:13b ...For Yours is the kingdom and the power and the glory forever. Amen.
Psa. 145:11 They will speak of the glory of Your kingdom / And tell of Your power,
Psa. 145:12 To make known to the sons of men Your mighty acts / And the glorious splendor of Your kingdom.
Psa. 145:13 Your kingdom is an eternal kingdom, / And Your dominion is throughout all generations.

3. God has called us to enter into His kingdom and glory—1 Thes. 2:12:

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

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.

太 6:13 下 …因为国度、能力、荣耀，都是你的，直到永远。阿们。

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。

启 5:10 又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。

启 5:13 我又听见在天上、地上、地底下、沧海里的一切受造之物，以及天地间的万有都说，但愿颂赞、尊贵、荣耀、权能，都归与坐宝座的和羔羊，直到永永远远。

c 国度的照耀乃是为使父得荣耀—太五 16。

太 5:16 你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。

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，启二一 9 ～ 11，二二 1，5。

来 2:10 原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。

太 5:20 我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。

帖前 2:12 要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。

帖后 1:9 在那日，当主来，在祂圣徒身上得荣耀，并在一切信的人身上显为希奇的时候，（你们也在其中，因为你们信了我们对你们所作的见证，）

启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶；

启 22:1 天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

启 22:5 不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。

5 受造之物正在专切期望着，热切等待神的国来临；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

Matt. 6:13b …For Yours is the kingdom and the power and the glory forever. Amen.

b. The kingdom is the realm for God to exercise His power so that He may express His glory—Rev. 5:10, 13.

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev. 5:13 And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.

c. The shining of the kingdom is for the glorification of the Father—Matt. 5:16.

Matt. 5:16 In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

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.

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

2 Thes. 1:10 When He comes to be glorified in His saints and to be marveled at in all those who have believed (because our testimony to you was believed) in that day.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev. 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

5. The creation is eagerly expecting and anxiously watching for God's 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

国里，要发光如同太阳”—太十二 43。

太 12:43 污灵从人里面出来，在无水之地荡来荡去，寻找安歇之处，却寻不着。

delivered from vanity and “will shine forth like the sun in the kingdom of their Father”—Matt. 13:43.

Matt. 12:43 When the unclean spirit goes out from the man, it roams through waterless places, seeking rest, and does not find it.