第八篇

大衛的後裔成爲神的兒子

詩歌：

讀經：撒下七 12 上，14 上，太二二 41 ～ 45，徒十三 23，33，羅一 3 ～ 4，八 29，啓二二 16

撒下 7:12 上 你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，…

撒下 7:14 上 我要作他的父，他要作我的子。…

太 22:41 法利賽人聚集的時候，耶穌問他們說，

太 22:42 論到基督，你們怎麼看？祂是誰的子孫？他們說，是大衛的。

太 22:43 耶穌對他們說，這樣，大衛在靈裏怎麼還稱祂爲主，說，

太 22:44 『主對我主說，你坐在我的右邊，等我把你的仇敵，放在你的腳下？』

太 22:45 大衛既稱祂爲主，祂怎麼又是大衛的子孫？

徒 13:23 從這人的後裔中，神已經照着所應許的，給以色列帶來一位救主，就是耶穌。

徒 13:33 神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：『你是我的兒子，我今日生了你。』

羅 1:3 論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，

羅 1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

啓 22:16 我耶穌差遣我的使者，爲眾召會將這些事向你們作見證。我是大衛的根，又是他的後裔，我是明亮的晨星。

壹『我必興起你…的後裔接續你，…我要作他的父，他要作我的子』—撒下七 12 上，14 上：

撒下 7:12 上 你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，…

撒下 7:14 上 我要作他的父，他要作我的子。…

一 這裏『你…的後裔』就字面說，是指大衛的兒子所羅門—王上五 5，八 15 ～ 20。

Message Eight

The Seed of David Becoming the Son of God

Hymns:

Scripture Reading: 2 Sam. 7:12a, 14a; Matt. 22:41-45; Acts 13:23, 33; Rom. 1:3-4; 8:29; Rev. 22:16

2 Sam. 7:12a When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body,...

2 Sam. 7:14a I will be his Father, and he will be My son....

Matt. 22:41 Now while the Pharisees were gathered together, Jesus questioned them,

Matt. 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.

Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,

Matt. 22:44 "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?

Matt. 22:45 If then David calls Him Lord, how is He his son?

Acts 13:23 From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Rev. 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

I. "I will raise up your seed after you...I will be his Father, and he will be My son"—2 Sam. 7:12a, 14a:

2 Sam. 7:12a When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body,...

2 Sam. 7:14a I will be his Father, and he will be My son....

A. Your seed here refers, literally, to Solomon, David's son—1 Kings 5:5; 8:15-20.

王上 5:5 看哪，我有意爲耶和華我神的名建殿，是照耶和華對我父親大衛所說的，說，你的兒子，就是我所要設立，接續你坐在你位上的，他必爲我的名建殿。
王上 8:15 所羅門說，耶和華以色列的神是當受頌讚的，祂親口向我父親大衛說話，也親手成就了；祂說，
王上 8:16 自從我領我民以色列出埃及的日子以來，我未曾在以色列眾支派中選擇一城建造殿宇，使我的名可以立在那裏；但我揀選了大衛治理我民以色列。
王上 8:17 我父親大衛心中立意，要爲耶和華以色列神的名建殿；
王上 8:18 耶和華卻對我父親大衛說，你心中立意爲我的名建殿，這心意甚好；
王上 8:19 只是你不可建殿，惟你腰中所出的兒子必爲我的名建殿。

王上 8:20 現在耶和華履行了祂所說的話，因我已經起來接續我父親大衛坐以色列的國位，正如耶和華所應許的，我又爲耶和華以色列神的名建造了這殿。

二按希伯來一章五節下半（那裏引用了撒下七章十四節上半），大衛的後裔實際上就是基督作神的長子，兼有神性和人性—來一 5 上，6。

來 1:5 下 …又說，『我要作祂的父，祂要作我的兒子』？
撒下 7:14 上 我要作他的父，他要作我的子。…
來 1:5 上 神曾對那一個天使說過，『你是我的兒子，我今日生了你』？…
來 1:6 再者，神再帶長子到世上來的時候，就說，『神的眾使者都要拜祂。』

三撒下七章十二節上半論到『你…的後裔』以及十四節論到『我的子』的話，含示大衛的後裔要成爲神的兒子，也就是說，人的後裔要成爲神聖的子—羅一 3 ～ 4。

撒下 7:12 上 你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，…
撒下 7:14 上 我要作他的父，他要作我的子。…
羅 1:3 論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，
羅 1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

四關於大衛的後裔成爲神的兒子，這話在新約裏繼續且強有力的發展—太二二 41 ～ 45，啓二二 16。

太 22:41 法利賽人聚集的時候，耶穌問他們說，
太 22:42 論到基督，你們怎麼看？祂是誰的子孫？他們說，是大衛的。

1 Kings 5:5 And now I intend to build a house for the name of Jehovah my God according to what Jehovah spoke to David my father, saying, Your son, whom I will put on your throne in your place, he will build the house for My name.
1 Kings 8:15 And he said, Blessed be Jehovah the God of Israel, who spoke with His mouth to David my father and fulfilled it with His hand, saying,
1 Kings 8:16 Since the day when I brought My people Israel out from Egypt, I have not chosen a city out of all the tribes of Israel to build a house for My name that it might be there; but I chose David to be over My people Israel.
1 Kings 8:17 And it was on David my father's heart to build a house for the name of Jehovah the God of Israel;
1 Kings 8:18 But Jehovah said to David my father, Because it was on your heart to build a house for My name, you have done well that it was on your heart;
1 Kings 8:19 However you will not build the house, but your son, who will come forth from your loins, he will build the house for My name.
1 Kings 8:20 And Jehovah has established His word which He spoke; for I have risen up in the place of David my father, and I sit upon the throne of Israel, as Jehovah promised, and I have built the house for the name of Jehovah the God of Israel.

B. According to Hebrews 1:5b, which quotes 2 Samuel 7:14a, David's seed is actually Christ as God's firstborn Son, who has both divinity and humanity—Heb. 1:5a, 6.

Heb. 1:5b ...And again, "I will be a Father to Him, and He will be a Son to Me"?
2 Sam. 7:14a I will be his Father, and he will be My son....
Heb. 1:5a For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? ...
Heb. 1:6 And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."

C. Your seed in 2 Samuel 7:12a and My son in verse 14a imply that the seed of David would become the Son of God, that is, that a human seed would become a divine Son—Rom. 1:3-4.

2 Sam. 7:12a When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body,...
2 Sam. 7:14a I will be his Father, and he will be My son....
Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

D. This word concerning the seed of David becoming the Son of God is continued and developed strongly in the New Testament—Matt. 22:41-45; Rev. 22:16.

Matt. 22:41 Now while the Pharisees were gathered together, Jesus questioned them,
Matt. 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.

太 22:43 耶穌對他們說，這樣，大衛在靈裏怎麼還稱祂爲主，說，
太 22:44 『主對我主說，你坐在我的右邊，等我把你的仇敵，放在你的腳下？』
太 22:45 大衛既稱祂爲主，祂怎麼又是大衛的子孫？
啓 22:16 我耶穌差遣我的使者，爲眾召會將這些事向你們作見證。我是大衛的根，又是他的後裔，我是明亮的晨星。

貳 在馬太二十二章四十一至四十五節主耶穌問了宇宙中最大的問題：『論到基督，你們怎麼看？祂是誰的子孫？』—42 節上：

太 22:41 法利賽人聚集的時候，耶穌問他們說，
太 22:42 論到基督，你們怎麼看？祂是誰的子孫？他們說，是大衛的。
太 22:43 耶穌對他們說，這樣，大衛在靈裏怎麼還稱祂爲主，說，
太 22:44 『主對我主說，你坐在我的右邊，等我把你的仇敵，放在你的腳下？』
太 22:45 大衛既稱祂爲主，祂怎麼又是大衛的子孫？

一 法利賽人說，基督是大衛的子孫；主問他們，基督既是大衛的子孫，大衛怎麼還稱基督爲主—43～45 節。

太 22:43 耶穌對他們說，這樣，大衛在靈裏怎麼還稱祂爲主，說，
太 22:44 『主對我主說，你坐在我的右邊，等我把你的仇敵，放在你的腳下？』
太 22:45 大衛既稱祂爲主，祂怎麼又是大衛的子孫？

二 我們只有在靈裏，藉着神的啓示，纔能認識基督—43 節，弗三 5。

太 22:43 耶穌對他們說，這樣，大衛在靈裏怎麼還稱祂爲主，說，
弗 3:5 這奧祕在別的世代中，未曾給人們的子孫知道，像如今在靈裏啓示祂的聖使徒和申言者一樣；

三 基督是神；在祂的神性裏，祂是大衛的主—太二二 43。

太 22:43 耶穌對他們說，這樣，大衛在靈裏怎麼還稱祂爲主，說，

四 基督也是人；在祂的人性裏，祂是大衛的子孫—42，45 節。

太 22:42 論到基督，你們怎麼看？祂是誰的子孫？他們說，是大衛的。
太 22:45 大衛既稱祂爲主，祂怎麼又是大衛的子孫？

叁 在啓示錄二十二章十六節主耶穌說，『我

Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,
Matt. 22:44 "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?
Matt. 22:45 If then David calls Him Lord, how is He his son?
Rev. 22:16I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

II. In Matthew 22:41-45 the Lord Jesus asked the greatest question in the universe: "What do you think concerning the Christ? Whose son is He?"—v. 42a:

Matt. 22:41 Now while the Pharisees were gathered together, Jesus questioned them,
Matt. 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.
Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,
Matt. 22:44 "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?
Matt. 22:45 If then David calls Him Lord, how is He his son?

A. The Pharisees said that the Christ was David's son, and the Lord asked them how David could call the Christ Lord when the Christ was his son—vv. 43-45.

Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,
Matt. 22:44 "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?
Matt. 22:45 If then David calls Him Lord, how is He his son?

B. Christ can be known by us only in our spirit through God's revelation—v. 43; Eph. 3:5.

Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,
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,

C. Christ is God; in His divinity He is the Lord of David—Matt. 22:43.

Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,

D. Christ is also a man; in His humanity He is the son of David—vv. 42, 45.

Matt. 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.
Matt. 22:45 If then David calls Him Lord, how is He his son?

III. In Revelation 22:16 the Lord Jesus said, "I am the Root and

是大衛的根，又是他的後裔』：

啓 22:16 我耶穌差遣我的使者，爲眾召會將這些事向你們作見證。我是大衛的根，又是他的後裔，我是明亮的晨星。

一在神性方面，基督是大衛的根，是他的源頭；在人性方面，基督是大衛的後裔，是他的後代。

二基督是主，作大衛的根；祂也是大衛的子孫，是大衛的苗，作他的後裔；正如『大衛的後裔』指主是人，祂出於大衛；照樣，『大衛的根』指祂是神，大衛出於祂。

三在啓示錄二十二章十六節基督自己承認，祂是人，祂也是神，祂兼有人的性情和神聖的性情。

啓 22:16 我耶穌差遣我的使者，爲眾召會將這些事向你們作見證。我是大衛的根，又是他的後裔，我是明亮的晨星。

肆 在行傳十三章保羅說，從大衛的後裔中，『神已經照着所應許的，給以色列帶來一位救主，就是耶穌，』（23，）並且『神已經…完全應驗〔這應許〕，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你」』（33）：

徒 13:23 從這人的後裔中，神已經照着所應許的，給以色列帶來一位救主，就是耶穌。
詩二 7 受膏者說，我要傳述耶和華的命令；祂曾對我說，你是我的兒子，我今日生了你。
徒 13:33 神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：『你是我的兒子，我今日生了你。』

一在三十二至三十三節我們看見，基督作神的長子，乃是神向祖宗的應許，神藉着叫耶穌復活，應驗這應許。

徒 13:32 我們也傳福音給你們，就是那給祖宗的應許，
徒 13:33 神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：『你是我的兒子，我今日生了你。』

二復活對那人耶穌乃是出生：

1 在復活裏，祂被神生爲許多弟兄中的長子—羅八

the Offspring of David":

Rev. 22:16I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

A. In His divinity, Christ is the Root, the source, of David; in His humanity, Christ is the Offspring, the issue, of David.

B. Christ is the Lord as the Root of David, and He is also the son, the shoot, of David as the Offspring of David; just as the Offspring of David denotes that the Lord is man and that He came out of David, so also the Root of David denotes that He is God and that David came out of Him.

C. In Revelation 22:16 Christ Himself acknowledged that He is man as well as God, that He has both the human nature and the divine nature.

Rev. 22:16I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

IV. In Acts 13 Paul said that from David's seed "God, according to promise, brought to Israel a Savior, Jesus" (v. 23), and that "God has fully fulfilled this promise...in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You'" (v. 33):

Acts 13:23From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,

Psa. 2:7 I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have begotten You.
Acts 13:33That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

A. In verses 32 and 33 we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise by raising up Jesus.

Acts 13:32And we announce to you the gospel of the promise made to the fathers,
Acts 13:33That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

B. Resurrection was a birth to the man Jesus:

1. He was begotten by God in His resurrection to be the firstborn Son of

29。

羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

2 祂從永遠就是神的獨生子—約一 18，三 16。

約 1:18 從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。

約 3:16 神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。

3 成爲肉體以後，祂藉着復活，在人性裏被神生爲長子—來一 6。

來 1:6 再者，神再帶長子到世上來的時候，就說，『神的眾使者都要拜祂。』

三保羅能在詩篇二篇七節看見主的復活：『你是我的兒子，我今日生了你』：

詩二 7 受膏者說，我要傳述耶和華的命令；祂曾對我說，你是我的兒子，我今日生了你。

1 保羅把『今日』一辭應用到主復活的日子。

2 這就是說，基督的復活就是祂生爲神的長子。

3 人子耶穌藉着從死人中復活，生爲神的兒子；所以，神使耶穌從死人中復活，乃是將祂生爲神的長子—徒十三 33。

徒 13:33 神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：『你是我的兒子，我今日生了你。』

四神的獨生子藉着成爲肉體穿上人性，成了神人；（約一 14，18，路一 35；）然後這神人在復活裏由神而生，成爲神的長子（徒十三 33，來一 6，羅八 29）：

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

約 1:18 從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。

路 1:35 天使回答說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱爲神的兒子。

God among many brothers—Rom. 8:29.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2. He was the only begotten Son of God from eternity—John 1:18; 3:16.

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.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

3. After His incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son—Heb. 1:6.

Heb. 1:6 And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."

C. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You":

Psa. 2:7 I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have begotten You.

1. Paul applied the word today to the day of the Lord's resurrection.

2. This means that Christ's resurrection was His birth as the firstborn Son of God.

3. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead; therefore, God's raising up Jesus from the dead was His begetting of Him to be His firstborn Son—Acts 13:33.

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

D. Through incarnation God's only begotten Son put on humanity and became the God-man (John 1:14, 18; Luke 1:35); then in resurrection this God-man was born of God to be His Firstborn (Acts 13:33; Heb. 1:6; Rom. 8:29):

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 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

徒 13:33 神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：『你是我的兒子，我今日生了你。』

來 1:6 再者，神再帶長子到世上來的時候，就說，『神的眾使者都要拜祂。』

羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

1 神的獨生子在成爲肉體以前，沒有人的性情，只有神聖的性情。

2 神的長子在復活裏，有神聖的性情，也有人的性情。

五基督藉着祂的復活，生爲神的長子，同時祂所有的信徒也生爲神許多的兒子—彼前一 3，來二 10：

彼前 1:3 我們主耶穌基督的神與父是當受頌讚的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望，

來 2:10 原來萬有因祂而有，藉祂而造的那位，爲着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。

1 在神許多兒子當中，只有長子是神的獨生子—約一 18，約壹四 9。

約 1:18 從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。

約壹 4:9 神差祂的獨生子到世上來，使我們藉着祂得生並活着，在此神的愛就向我們顯明了。

2 這位神的獨生子在祂復活的人性裏，也是神的長子—羅八 29。

羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

3 神的長子兼有神性和人性，我們這些作神許多兒子的信徒，也兼具人的性情和神的性情—彼後一 4。

彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

Heb. 1:6 And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

1. Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.

2. In resurrection God's firstborn Son has the human nature as well as the divine nature.

E. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His believers were born to be the many sons of God—1 Pet. 1:3; Heb. 2:10:

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

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.

1. Among these many sons, only the Firstborn is God's only begotten Son—John 1:18; 1 John 4:9.

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 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

2. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God—Rom. 8:29.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

3. The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature—2 Pet. 1:4.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

伍 我們需要認識，基督在祂的復活裏，以大能被標出爲具有人性之神的兒子—羅一 3～4：

羅 1:3 論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，

羅 1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

一基督在成爲肉體與復活以前，已經是神的兒子，是神的獨生子—約一 18，三 16。

約 1:18 從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。

約 3:16 神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。

二雖然基督在成爲肉體以前已經是神的兒子，但祂仍需要從復活被標出爲神的兒子，因爲祂藉着成爲肉體，穿上與神性毫無關係的人的性情—一 1，14，羅八 3：

約 1:1 太初有話，話與神同在，話就是神。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

羅 8:3 律法因肉體而輭弱，有所不能的，神，既在罪之肉體的樣式裏，並爲着罪，差來了自己的兒子，就在肉體中定罪了罪，

1 神的兒子成爲肉體以後，祂神聖的性情被肉體所遮蔽。

2 基督在祂的神性裏已經是神的兒子，但祂那由馬利亞所生的部分，即帶着屬人性情的耶穌，並不是神的兒子—路一 31～32，35。

路 1:31 看哪，你將懷孕生子，要給祂起名叫耶穌。

路 1:32 祂要爲大，稱爲至高者的兒子，主神要把祂祖大衛的寶座給祂，

路 1:35 天使回答說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱爲神的兒子。

3 藉着復活，基督聖別且拔高祂屬人的性情，就是祂的人性，祂就從復活被標出爲帶着這屬人性情之神的兒子；在這意義上，祂是在祂的復活裏生爲神的

V. We need to know Christ in His resurrection designated as the Son of God in power with His human nature—Rom. 1:3-4:

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

A. Before His incarnation and resurrection, Christ was the Son of God, the only begotten Son—John 1:18; 3:16.

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.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

B. Although Christ already was the Son of God before the incarnation, He still needed to be designated the Son of God out of resurrection because by incarnation He had put on the human nature, which had nothing to do with divinity—1:1, 14; Rom. 8:3:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

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.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

1. After the Son of God became incarnate, His divine nature was concealed by the flesh.

2. Christ was already the Son of God in His divinity, but the part of Him that was Jesus with the human nature, born of Mary, was not the Son of God—Luke 1:31-32, 35.

Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

3. By His resurrection Christ sanctified and uplifted His human nature, His humanity, and He was designated out of resurrection as the Son of God with this human nature; in this sense He was begotten the Son

兒子—羅一 3～4，徒十三 33，來一 5。

羅 1:3 論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，
羅 1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

徒 13:33 神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：『你是我的兒子，我今日生了你。』
來 1:5 神曾對那一個天使說過，『你是我的兒子，我今日生了你』？又說，『我要作祂的父，祂要作我的兒子』？

4 被標出爲神的兒子是『以大能』，就是基督復活的大能，其實際就是那靈—羅一 4，腓三 10，弗一 19～20。

羅 1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，
弗 1:19 以及祂的能力向着我們這信的人，照祂力量之權能的運行，
弗 1:20 就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊，

三藉着在復活裏的標出，那在成爲肉體以前已經是神兒子的基督，以新的方式成了神的兒子—羅一 4：

羅 1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

1 在成爲肉體以前，祂只是具有神性之神的兒子；藉着祂的復活，祂被標出爲兼具神性與人性之神的兒子—4 節。

羅 1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

2 基督若沒有穿上屬人的性情，祂就不需要被標出爲神的兒子，因爲在祂的神性裏，甚至從永遠祂就已經是神的兒子—約一 18，十七 5。

約 1:18 從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。
約 17:5 父阿，現在求你使我與你同得榮耀，就是未有世界以先，我與你同有的榮耀。

of God in His resurrection—Rom. 1:3-4; Acts 13:33; Heb. 1:5.

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
Heb. 1:5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

4. This designation of the Son of God was "in power," the power of Christ's resurrection, the reality of which is the Spirit—Rom. 1:4; Phil. 3:10; Eph. 1:19-20.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

C. Through designation in resurrection the Christ who was already the Son of God before His incarnation became the Son of God in a new way—Rom. 1:4:

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

1. Before His incarnation He was the Son of God only with divinity; through His resurrection He was designated the Son of God with both divinity and humanity—v. 4.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

2. If Christ had not put on human nature, there would have been no need for Him to be designated the Son of God, for in His divinity He was already the Son of God, even from eternity—John 1:18; 17:5.

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.
John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

3 藉着成爲肉體，祂穿上了人性，而在復活裏祂被標出爲具有人性之神的兒子——14，羅八3，一3～4，來二14：

約1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。
羅8:3 律法因肉體而輭弱，有所不能的，神，既在罪之肉體的樣式裏，並爲着罪，差來了自己的兒子，就在肉體中定罪了罪，
羅1:3 論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，
羅1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

來2:14 兒女既同有血肉之體，祂也照樣親自有分於血肉之體，爲要藉着死，廢除那掌死權的，就是魔鬼，

a 作爲被標出之神的兒子，基督有兩種性情，神性與人性；祂如今所有的人性不是天然的人性，乃是在復活裏拔高的人性—羅一4。

羅1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

b 甚至基督屬人的性情也被標出爲神的兒子，因爲祂已被標出爲兼具神性與人性之神的兒子。

四 基督被標出爲具有人性之神的兒子，乃是『按聖別的靈』—4節：

羅1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

1 聖別的靈是在主耶穌裏面生命的素質；祂在肉體裏在地上生活時，祂裏面有這素質—太一18，20，路一35。

太1:18 耶穌基督的由來，乃是這樣：祂母親馬利亞已經許配了約瑟，他們還沒有同居，馬利亞就被看出懷了孕，就是她從聖靈所懷的。
太1:20 正思念這事的時候，看哪，有主的使者向他夢中顯現，說，大衛的子孫約瑟，不要怕，只管娶過你的妻子馬利亞來，因那生在她裏面的，乃是出於聖靈。
路1:35 天使回答說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱爲神的兒子。

3. Having put on humanity through incarnation, He was designated the Son of God with humanity in resurrection—1:14; Rom. 8:3; 1:3-4; Heb. 2:14:

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.
Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
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,

a. As the designated Son of God, Christ has two natures, divinity and humanity; the humanity that He now has is not a natural humanity but a humanity uplifted in resurrection—Rom. 1:4.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

b. Even Christ's human nature has been designated the Son of God, for He has been designated the Son of God with both divinity and humanity.

D. The designation of Christ as the Son of God with humanity was "according to the Spirit of holiness"—v. 4:

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

1. The Spirit of holiness is the life essence within the Lord Jesus; when He lived on earth in the flesh, He had this essence within Him—Matt. 1:18, 20; Luke 1:35.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

2 主耶穌從死人中復活時，祂藉着復活，按祂裏面聖別的靈，以大能被標出爲神的兒子—羅一 4。

羅 1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

3 如今祂是神的兒子，比以前更美妙，因如今祂兼有神聖的性情，以及復活、變化、拔高、榮化、並被標出之屬人的性情—六 4，路二四 26，約十七 5，徒三 13。

羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。

路 24:26 基督受這些害，又進入祂的榮耀，豈不是應當的麼？

約 17:5 父阿，現在求你使我與你同得榮耀，就是未有世界以先，我與你同有的榮耀。

徒 3:13 亞伯拉罕、以撒、雅各的神，就是我們列祖的神，已經榮耀了祂的僕人耶穌。這位耶穌，你們曾把祂交付彼拉多，彼拉多定意要釋放祂，你們竟在彼拉多面前棄絕了祂。

五 我們需要將羅馬一章三至四節與八章二十九節聯起來看：

羅 1:3 論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，

羅 1:4 按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

1 藉着祂的成爲肉體、釘十字架和復活，神的兒子基督成了神的長子；而許多兒子，就是基督的眾弟兄，要模成祂的形像—來二 10 ～ 11，羅八 29。

來 2:10 原來萬有因祂而有，藉祂而造的那位，爲着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。

來 2:11 因那聖別人的，和那些被聖別的，都是出於一；因這緣故，祂稱他們爲弟兄，並不以爲恥，說，

羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

2 在羅馬一章三至四節，神的兒子基督是原型；而

2. When the Lord Jesus was resurrected from among the dead, He was designated the Son of God in power by resurrection according to the Spirit of holiness that was in Him—Rom. 1:4.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

3. Now He is the Son of God in a way that is more wonderful than before, for now He has both the divine nature and the resurrected, transformed, uplifted, glorified, and designated human nature—6:4; Luke 24:26; John 17:5; Acts 3:13.

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

E. We need to connect Romans 1:3-4 and 8:29:

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

1. Through His incarnation, crucifixion, and resurrection, Christ, the Son of God, became the firstborn Son, and the many sons, who are the brothers of Christ, are being conformed to His image—Heb. 2:10-11; Rom. 8:29.

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.

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2. In Romans 1:3-4 Christ, the Son of God, is the prototype, whereas in

在八章二十九節，許多弟兄是從原型『大量生產』的人，並且要藉着在生命裏得救，模成神長子的形像。

羅 1:3　論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，
羅 1:4　按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

羅 8:29　因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

3 這把我們帶到『成爲神』這件事，並且含示神在祂經綸裏的目的，是要使祂自己成爲人，爲要在基督裏，使我們在基督裏的信徒和神的兒女，在生命、性情和構成上（但不在神格上）成爲神；這樣的含示意義極其重大，並且聖經至終完成於這件事—29節，一 3 ～ 4，約一 1 ～ 13，約壹三 1，啓二一 2，10 ～ 11。

羅 8:29　因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。
羅 1:3　論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，
羅 1:4　按聖別的靈說，是從死人的復活，以大能標出爲神的兒子；

約 1:1　太初有話，話與神同在，話就是神。
約 1:2　這話太初與神同在。
約 1:3　萬物是藉着祂成的；凡已成的，沒有一樣不是藉着祂成的。

約 1:4　生命在祂裏面，這生命就是人的光。
約 1:5　光照在黑暗裏，黑暗未曾勝過光。
約 1:6　有一個人，是從神那裏差來的，名叫約翰。
約 1:7　這人來，爲要作見證，就是爲光作見證，叫眾人藉着他可以信。
約 1:8　他不是那光，乃是要爲那光作見證。
約 1:9　那光是真光，來到世上，要照亮每一個人。
約 1:10　祂在世界，世界也是藉着祂成的，世界卻不認識祂。
約 1:11　祂到自己的地方來，自己的人卻不接受祂。
約 1:12　凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成爲神的兒女。
約 1:13　這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。
約壹 3:1　你們看，父賜給我們的是何等的愛，使我們得稱爲神的兒女，

8:29 the many brothers are those who have been "mass-produced" from the prototype and, by being saved in life, will be conformed to the image of the firstborn Son.

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3. This brings us to the matter of deification and implies that God's intention in His economy is to make Himself man so that, in Christ, we, the believers in Christ and children of God, may become God in life, in nature, and in constitution (but not in the Godhead); such an implication is exceedingly great, and eventually, the Bible consummates with this matter—v. 29; 1:3-4; John 1:1-13; 1 John 3:1; Rev. 21:2, 10-11.

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Rom. 1:4　Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
John 1:1　In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:2　He was in the beginning with 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 1:4　In Him was life, and the life was the light of men.
John 1:5　And the light shines in the darkness, and the darkness did not overcome it.
John 1:6　There came a man sent from God, whose name was John.
John 1:7　He came for a testimony that he might testify concerning the light, that all might believe through him.
John 1:8　He was not the light, but came that he might testify concerning the light.
John 1:9　This was the true light which, coming into the world, enlightens every man.
John 1:10　He was in the world, and the world came into being through Him, yet the world did not know Him.
John 1:11　He came to His own, yet those who were His own did not receive Him.
John 1:12　But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
John 1:13　Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of

我們也真是祂的兒女。世人所以不認識我們，是因未曾認識祂。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。

啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；

God; and we are. Because of this the world does not know us, because it did not know Him.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

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.