

第七篇

赎罪祭的实际、铜蛇、 以及废除魔鬼

读经：利四 3，林后五 21，罗八 3，约一 14，三 14，十二 31，约壹三 8 下，来二 14

纲 要

周 一

壹 作为赎罪祭的实际，基督“替我们成为罪”——林后五 21，利四 3：

一 基督没有接触罪，或亲身经历罪，所以就经历说，是不知罪的，因为在祂的性情和本质里没有罪；然而，基督是替我们成为罪（并非成为有罪的），受神的审判——21 节，罗八 3。

二 基督不仅为我们的罪，也成为罪死在十字架上，神使祂替我们成为罪——林后五 21：

1 我们不仅是有罪的，我们就是罪；我们是罪的构成，罪的具体化身——罗五 12，19，六 6，七 7，11，17，23。

2 神将我们的诸罪归在钉十字架的基督身上，就看祂是独一的罪人——赛五三 6 下，11 下，12 下，彼前二 24。

Message 7

The Reality of the Sin Offering, the Bronze Serpent, and the Destruction of the Devil

Scripture Reading: Lev. 4:3; 2 Cor. 5:21; Rom. 8:3; John 1:14; 3:14; 12:31; 1 John 3:8b; Heb. 2:14

OUTLINE

Day 1

I. As the reality of the sin offering, Christ was “made sin on our behalf” (2 Cor. 5:21; Lev. 4:3):

A. Christ did not know sin in an experiential way by contact or by personal experience, for in His nature and substance there was no sin; nevertheless, Christ was made sin (not sinful) on our behalf to be judged by God (2 Cor. 5:21; Rom. 8:3).

B. Christ died on the cross not only for our sins but also as sin itself, having been made sin on our behalf by God (2 Cor. 5:21):

1. We were not only sinful—we were sin itself; we were the constitution of sin, the embodiment of sin (Rom. 5:12, 19; 6:6; 7:7, 11, 17, 23).

2. After God laid our sins upon the crucified Christ, God considered Him the unique sinner (Isa. 53:6b, 11c, 12d; 1 Pet. 2:24).

- 3 当基督作我们的代替，为我们而死时，神不仅把祂看作担罪者，更把祂看作罪；当基督钉十字架时，罪也钉了十字架——罗六 10。
- 4 基督是替我们成为罪的一位，一次永远地受了神的审判——林后五 21。

周 二

贰 作为赎罪祭的实际，子基督“在罪之肉体的样式里，并为着罪”受差遣，使神能在肉体中定罪了罪——罗八 3：

一 基督是那与神同在，并且就是神的话，成了肉体——约一 1，14：

- 1 在圣经里，尤其在新约里，肉体是指堕落的人，不是指神原初所造的人——创一 26，六 3，罗三 20。
- 2 我们的肉体不仅是肉体，更是有罪的肉体；然而，基督的肉体不是有罪的。
- 3 当话成了肉体，耶稣的肉体就联于那带着罪之肉体的堕落之人，但在祂的肉体里没有罪的元素；撒但不能进入耶稣的肉体里。

二 神只是“在罪之肉体的样式里”差遣祂的儿子；实际上，子没有罪的肉体，只有罪之肉体的形状，样式——八 3：

- 1 话成为肉体，乃是三一神成为肉体的人，有那有罪之人的样式——约一 1，14。
- 2 基督成为肉体，间接地与罪有关联，只有罪之肉体的样式，没有罪的实际——罗八 3。

3. When Christ died for us as our Substitute, God considered Him not only the sin-bearer but sin itself; when Christ was crucified, sin was crucified (Rom. 6:10).
4. As the One who was made sin on our behalf, Christ was judged by God once for all (2 Cor. 5:21).

Day 2

II. As the reality of the sin offering, Christ the Son was sent “in the likeness of the flesh of sin and concerning sin” so that God could condemn sin in the flesh (Rom. 8:3):

A. As the Word that was with God and that was God, Christ became flesh (John 1:1, 14):

1. In the Bible, especially in the New Testament, flesh denotes the fallen man, not the God-created man (Gen. 1:26; 6:3; Rom. 3:20).
2. Our flesh is not only flesh but also sinful flesh; however, the flesh of Christ was not sinful flesh.
3. When the Word became flesh, the flesh of Jesus was joined to fallen man with sinful flesh, but in His flesh there was not the element of sin; Satan could not enter into Jesus' flesh.

B. God sent His Son only “in the likeness of the flesh of sin”; the Son did not actually have the flesh of sin but only the form, the likeness, of the flesh of sin (8:3):

1. That the Word became flesh means that the Triune God became a man of flesh in the likeness of a sinful man (John 1:1, 14).
2. Christ became flesh to be indirectly involved with sin—only in the likeness of the flesh of sin but not in the reality (Rom. 8:3).

- 3 借此神进入人性，与有罪的人联结为一；然而，祂只有这有罪之人的样式，却没有这有罪之人的罪，只有堕落之人的形状，没有堕落之人的罪性。

周 三

- 4 基督在祂的死里是在肉体中的人，使罪在肉体中被神定罪——3 节：
- a 肉体是属于罪的，但神的儿子竟成了肉体；（来 2:14，提前 3:16；）然而，祂并没有肉体的罪。
 - b 当父神为着罪差来子神，要对付罪，甚至废除罪时，祂不是在罪之肉体的实际里，乃是在罪之肉体的样式、外表里，差来子神——约 1:14，罗 8:3。
 - c 当基督在十字架上时，神在耶稣基督，那在罪之肉体的样式里受差者的肉体里面定罪了罪——3 节。

叁 “摩西在旷野怎样举蛇，人子也必照样被举起来”——约 3:14:

- 一 基督作为父所差，在罪之肉体的样式里而来的一位，由民数记二十一章四至九节的铜蛇所表征：

周 四

- 1 以色列人毁谤神和摩西时，“耶和华打发火蛇进入百姓中间，蛇就咬他们，以致以色列中死了许多人”——6 节。
- 2 神告诉摩西要制造“一条火蛇，挂在杆上”；“摩西便制造一条铜蛇，挂在杆上；蛇若咬了什么人，那人一望这铜蛇就活了”——8 ~ 9 节。

3. By so doing, God entered into humanity and became one with sinful man; however, He had only the likeness of a sinful man but not the sin of a sinful man, only the form of a fallen man but not the sinful nature of a fallen man.

Day 3

4. In His death Christ as a man in the flesh caused sin to be condemned in the flesh by God (v. 3):
- a. The flesh is of sin, and the Son of God did indeed become flesh (Heb. 2:14; 1 Tim. 3:16); however, He had no participation in the sin of the flesh.
 - b. When God the Father sent God the Son concerning sin and to deal with sin, even to abolish it, He sent Him not in the reality of the flesh of sin but in the likeness, the appearance, of the flesh of sin (John 1:14; Rom. 8:3).
 - c. While Christ was on the cross, God condemned sin in the flesh of Jesus Christ, the One who was sent in the likeness of the flesh of sin (v. 3).

III. “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up” (John 3:14):

- A. As the One who was sent by the Father in the likeness of the flesh of sin, Christ is typified by the bronze serpent in Numbers 21:4-9:

Day 4

- 1. When the children of Israel spoke against God and against Moses, “Jehovah sent fiery serpents among the people, and they bit the people, so that many people of Israel died” (v. 6).
- 2. God told Moses to make “a fiery serpent, and set it on a pole”; “Moses made a bronze serpent and set it on the pole; and if a serpent had bitten any man, when he looked at the bronze serpent, he lived” (vv. 8-9).

二 民数记二十一章的事件是神主宰所预备的，以启示基督一个特别的预表：

1 挂在杆子上有蛇形的铜蛇，预表基督为着我们在十字架上被举起来——约三 14：

a 在十四节，主耶稣把这个预表应用到自己身上，表明祂成为肉体，乃是成为“罪之肉体的样式”，（罗八 3，）就是铜蛇的形状。

b 铜蛇只有蛇形而无蛇毒；基督只是以蛇的形状被举起来，并没有蛇的毒性。

2 我们有罪的人确实有蛇性；在我们堕落的性情里，我们是古蛇魔鬼的儿女——约壹三 10，太十二 34，二三 33，后十二 9：

a 在我们的性情上，我们都是有蛇毒的蛇类；在我们堕落的性情里，我们不仅是有罪的，也是有蛇性的。

b 在神看来，整个堕落的人类是由毒蛇所组成——太十二 34，二三 33。

3 我们是这样的蛇，需要代替；我们需要基督有蛇的形状而没有蛇的毒素，来为我们死——约三 14，罗八 3。

周 五

肆 “为此，神的儿子显现出来，是要消除魔鬼的作为”——约壹三 8 下：

一 我们是罪人，需要神的拯救，并且我们一直受魔鬼的缠累和搅扰，需要主耶稣来消除魔鬼的作为——提前一 15，约壹三 8。

B. The incident in Numbers 21 was sovereignly prepared by God to reveal a particular type of Christ:

1. As a serpent in form, the bronze serpent lifted up on a pole is a type of Christ lifted up on the cross for us (John 3:14):

a. In verse 14 the Lord Jesus applied this type to Himself, indicating that when He was in the flesh, He was in “the likeness of the flesh of sin” (Rom. 8:3), which likeness is equal to the form of the bronze serpent.

b. The bronze serpent had only the form of the serpent but was without the serpent’s poison; Christ was lifted up only as a serpent in form, for He did not have the poisonous nature of a serpent.

2. As sinful human beings, we actually are serpentine; in our fallen nature we are children of the old serpent, the devil (1 John 3:10; Matt. 12:34; 23:33; Rev. 12:9):

a. We are all serpentine beings with the poison of the serpent in our nature; in our fallen nature we are not only sinful—we are serpentine as well.

b. In the sight of God, the entire fallen human race consists of poisonous serpents (Matt. 12:34; 23:33).

3. Because we are such serpents, we needed a Substitute; we needed Christ to die for us in the form of a serpent but without the poisonous element of the serpent (John 3:14; Rom. 8:3).

Day 5

IV. “For this purpose the Son of God was manifested, that He might destroy the works of the devil” (1 John 3:8b):

A. As sinners, we need God’s salvation, and as those who are snared and troubled by the devil, we need the Lord Jesus to destroy the works of the devil (1 Tim. 1:15; 1 John 3:8).

二 神的儿子在地上时，消除了魔鬼的作为——可一 23～28，太十二 28，十五 22～28，路四 39，十三 10～17：

- 1 许多时候，撒但的工作并不是明显地作的，乃是躲在许多天然事情的后面作的。
- 2 虽然魔鬼躲在许多天然事情的后面，但主耶稣责备他——可四 35～41。

三 在约壹三章八节，译为“消除”的希腊字，也可译为“解除”或“毁坏”：

- 1 魔鬼从古时就不断地犯罪，并生出罪人与他一同实行罪——8，10 节，约八 44。
- 2 为这缘故，神的儿子显现出来，要消除并毁灭魔鬼罪恶的作为，就是借十字架上的死，在肉体中定罪那恶者所起始的罪；（罗八 3；）毁灭罪的权势，就是魔鬼罪恶的性情，（来二 14，）并且除去罪与诸罪。

伍 “儿女既同有血肉之体，祂也照样亲自有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼”——14 节：

- 一 主耶稣的显现，消除了魔鬼的作为；主耶稣的死，废除了魔鬼自己——约壹三 8，约三 14，十二 31，来二 14。

周 六

- 二 主耶稣乃是借着在形状上成为蛇，伤了古蛇魔鬼的头——约三 14，创三 15，启十二 9：

B. When the Son of God was on earth, He destroyed the works of the devil (Mark 1:23-28; Matt. 12:28; 15:22-28; Luke 4:39; 13:10-17):

1. Often Satan's work was not obvious; he hid behind natural phenomena.
2. Although the devil hid behind many natural phenomena, the Lord Jesus rebuked him (Mark 4:35-41).

C. In 1 John 3:8 the Greek word translated “destroy” may also be translated “undo, dissolve”:

1. The devil has sinned continually from ancient times and begets sinners that they might practice sin with him (vv. 8, 10; John 8:44).
2. For this purpose the Son of God was manifested, that He might undo and destroy the sinful deeds of the devil, that is, condemn, through His death on the cross in the flesh (Rom. 8:3), sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil (Heb. 2:14); and take away both sin and sins.

V. “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” (v. 14):

A. The manifestation of the Lord Jesus destroyed the works of the devil, and the death of the Lord Jesus destroyed the devil himself (1 John 3:8; John 3:14; 12:31; Heb. 2:14).

Day 6

B. It was through His being a serpent in form that the Lord Jesus crushed the head of the old serpent, the devil (John 3:14; Gen. 3:15; Rev. 12:9):

- 1 蛇是魔鬼的象征；主耶稣以蛇的形状被钉十字架，是为着对付魔鬼撒但。
- 2 这样祂就审判了这世界的王：“现在这世界受审判，这世界的王要被赶出去”——约十二 31。
 - a 古蛇撒但，世界的王，已将他自己注射到人的肉体里。
 - b 主在罪之肉体的样式里，死于十字架，就废除了在人肉体里的撒但——罗八 3，来二 14。
 - c 因着这样审判了撒但，主就使挂在撒但身上的世界也受了审判；因此，主被举起来，就审判了世界，也把世界的王赶出去了——约十六 11，十二 31。

三 基督钉十字架时，废除了魔鬼——来二 14：

- 1 在十四节里，译作“废除”的希腊字，也可译为“使之归于无有，使之失效，废掉，消除，取消，弃绝”。
- 2 基督在祂的人性里，并借着祂在十字架上的工作，废除了魔鬼。
- 3 基督不仅代替被蛇所咬的堕落之人受死，并且废除了魔鬼——约三 14，来二 14。

四 阿利路亚！借着基督作赎罪祭的实际，魔鬼已经被废除了！

1. The serpent is a symbol of the devil; the Lord Jesus was crucified as a serpent in form in order to deal with the devil, Satan.
2. In this way He judged the ruler of this world: “Now is the judgment of this world; now shall the ruler of this world be cast out” (John 12:31):
 - a. Satan as the old serpent, the ruler of the world, had injected himself into man’s flesh.
 - b. Through His death on the cross in the likeness of the flesh of sin, the Lord destroyed Satan, who is in man’s flesh (Rom. 8:3; Heb. 2:14).
 - c. By judging Satan in this way, the Lord also judged the world, which is hanging on Satan; hence, the Lord’s being lifted up caused the world to be judged and its ruler to be cast out (John 16:11; 12:31).

C. In His crucifixion Christ destroyed the devil (Heb. 2:14):

1. In verse 14 the Greek word translated “destroy” can also be rendered as “bring to nought, make of none effect, do away with, abolish, annul, discard.”
2. In His humanity and through His work on the cross, Christ has destroyed the devil.
3. Christ died not only as the Substitute of fallen men, who had been bitten by the serpent, but also to destroy the devil (John 3:14; Heb. 2:14).

D. Hallelujah, through Christ as the reality of the sin offering, the devil has been destroyed!

第七周 ◇ 周一

晨兴喂养

罗六 10 “因为祂死，是一次永远地向罪死了；祂活，是向神活着。”

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

基督没有接触罪，或亲身经历罪，所以就经历说，是不知罪的。（参约八 46，彼前二 22，来四 15，七 26。）

罪乃是来自那背叛神的撒但，（赛十四 12～14，）这出于那恶者的罪进到人里面，（罗五 12，）使人在神的审判之下，不仅成为罪人，并且成为罪。因此，当基督在肉体里成为人，（约一 14，）祂是替我们成为罪（并非成为有罪的），受神的审判，（罗八 3，）好叫我们在祂里面成为神的义。（圣经恢复本，林后五 21 注 1、注 2。）

信息选读

神在罪之肉体的样式里差来了自己的儿子，借此便定罪了罪。〔罗八 3。〕当主耶稣在十字架上时，在神眼中，祂就是罪。基督是在祂的肉体里被钉十字架的。这就是说，祂的肉体被钉了十字架。祂的肉体既被钉死，罪就被定了罪，因为罪与肉体乃是一。神在十字架上审判了耶稣，借此，祂审判了肉体，也审判了罪。当神审判耶稣时，就审判了肉体与罪。

主耶稣不知罪，但神使祂替我们在十字架上成为罪。〔林后五 21。〕主耶稣在十字架上时，不仅在样式上是罪人，就象铜蛇一样有蛇的形状，（约三 14，）神也使祂成为罪。如果耶稣没有成为罪，当祂钉十字架时，罪就不能受审判。罪被定了罪，因为基督在十字架上时，神已使祂替我们成为罪。（利未记生命读经，二二七页。）

<< WEEK 7 — DAY 1 >>

Morning Nourishment

Rom. 6:10 For the death which He died, He died to sin once for all; but the life which He lives, He lives to God.

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Christ did not know sin in an experiential way by contact or personal experience (cf. John 8:46; 1 Pet. 2:22; Heb. 4:15; 7:26). (2 Cor. 5:21, footnote 1)

Sin came from Satan, who rebelled against God (Isa. 14:12-14). This sin, which came out of the evil one, entered into man (Rom. 5:12) and made man not only a sinner but sin itself under God's judgment. Hence, when Christ became a man in the flesh (John 1:14), He was made sin (not sinful) on our behalf to be judged by God (Rom. 8:3) that we might become God's righteousness in Him. (2 Cor. 5:21, footnote 2)

Today's Reading

God condemned sin by sending His Son in the likeness of the flesh of sin [Rom. 8:3]. When the Lord Jesus was on the cross, He was sin in the eyes of God. Christ was crucified in His flesh. This means that His flesh was crucified. Since His flesh was crucified, sin was condemned because sin and the flesh are identical. God judged the flesh, and He judged sin. He did this by judging Jesus on the cross. When God judged Jesus, He judged the flesh and sin.

The Lord Jesus did not know sin, but God made Him sin on the cross for our sake [2 Cor. 5:21]. When the Lord Jesus was on the cross, He was not only a sinful person in likeness, even as the bronze serpent was a serpent in form (John 3:14), but He was also made sin by God. If Jesus had not been made sin, sin could not have been judged when He was crucified. Sin was condemned because Christ, while He was on the cross, was made sin on our behalf by God. (Life-study of Leviticus, pp. 190-191)

基督在十字架上受死，不仅是为我们的罪，也是成为罪，因神使祂替我们成为罪。我们不仅是有罪的；我们就是罪。我们是罪的构成，罪的具体化身。当基督作我们的代替，为我们受死时，神不仅把祂看作担罪者更把祂看作罪。如今在复活里，基督进到我们里面作生命，这生命活在我们里面，将我们构成神的义。当基督代替我们时，祂为我们成为罪，如今祂在构成我们，我们就在祂里面成为神的义。（新约总论第六册，一八页。）

基督是耶和華使我們的罪孽歸在祂身上，並擔當我們的罪孽者。這預言記在以賽亞五十三章六節下半、十一節下半、和十二節下半。基督在十字架上擔當我們的罪。基督在十字架上時，神將我們一切的罪取去，歸在祂這神的羔羊身上。關於這點有三節經文是非常清楚的：彼前二章二十四節，林前十五章三節，和希伯來九章二十八節。

神將我們的罪歸在釘十字架的基督身上，就看祂是獨一的罪人，甚至是罪本身。按林后五章二十一節，神使那不知罪的基督，替我們成為罪。在舊約預言的應驗里，基督擔當我們的罪孽，代替我們而死。基督是為我們成為罪的一位，一次永遠地受了神的審判。（新約總論第二冊，一九五頁。）

基督成為肉體，意思就是基督成為罪。祂替我們成為罪，為要將罪定罪。…基督釘在十字架上時，罪就被定罪。祂作為罪被釘在十字架上時，罪就被釘了十字架。祂作為銅蛇被釘在十字架上時，撒但就被廢除了。借此我們能看見，基督作為人，不是簡單的事。（經歷基督的秘訣，一九頁。）

基督在十字架上的後三小時，在神看來，祂成了罪。那時神在肉體中定罪了罪。基督是為我們成為罪的一位，祂代替我們一次永遠地受了神的審判。（新約總論第三冊，二七五頁。）

參讀：新約總論，第七十一篇；基督的安家與召會的建造，第三篇。

Christ died on the cross not only for our sins but also as sin, having been made sin on our behalf by God. We were not only sinful—we were sin itself. We were the constitution of sin, the embodiment of sin. When Christ died for us as our Substitute, God considered Him not only the sin-bearer but sin itself. Now in resurrection Christ comes into us as life, and this life lives within us to constitute us into the righteousness of God. In substitution Christ was made sin for us, and now, in His constitution, we become the righteousness of God in Him.

Christ is the One on whom Jehovah laid our iniquity and the One who bore our iniquities. This is prophesied in Isaiah 53:6b, 11c, and 12d. On the cross Christ bore our sins. When Christ was on the cross, God took all our sins and put them upon Him as the Lamb of God. Three verses are very clear concerning this: 1 Peter 2:24, 1 Corinthians 15:3, and Hebrews 9:28.

After God laid our sins upon the crucified Christ, God considered Him the unique sinner, even as sin itself. According to 2 Corinthians 5:21, God made Christ, who knew no sin, to be sin for us. In fulfillment of the Old Testament prophecies, Christ died as our Substitute bearing our iniquities. As the One made sin on our behalf, Christ was judged by God once for all. (The Conclusion of the New Testament, pp. 1584-1585, 389)

That Christ became flesh means that Christ became sin. He became sin on our behalf in order to condemn sin....When Christ was crucified on the cross, sin was condemned. When He was crucified on the cross as sin, sin was crucified. When He was crucified on the cross as a bronze serpent, Satan was destroyed. By this we can see that Christ's being a man is not a simple matter. (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," p. 450)

During the last three hours He was on the cross, Christ was made sin in the sight of God. It was during that time that God condemned sin in the flesh. As the One who was made sin for us, Christ as our Substitute was judged by God once for all. (The Conclusion of the New Testament, pp. 767-768)

Further Reading: The Conclusion of the New Testament, msg. 71; Christ Making His Home in Our Heart and the Building Up of the Church, ch. 3

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。…”

罗八 3 “律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

约翰一章十四节不是说，话成了人，乃是说，话成了肉体。当神的儿子成为人的时候，人已经变得老旧，成为肉体了。在圣经里，尤其在新约里，肉体是指堕落的人。圣经告诉我们神创造人，神没有创造肉体。创世记一章告诉我们，神创造人以后，祂“看一切所造的都甚好”，（31，）这指明神所造的人甚好。然而，到了三章，神所造的人堕落了；而在六章，堕落的人因着罪成了败坏、堕落的肉体。（3。）罗马三章二十节说，凡属肉体的人，都不能本于行律法在神面前得称义。这里的肉体是指堕落的人。在神眼中，堕落的人类不过是肉体。（神新约的经纶，三八页。）

信息选读

有一天，话成了肉体。请记住，耶稣不是由属人的父亲所生，乃是由属人的母亲所生。（太一 18。）祂的人性是肉体；…我们的肉体是有罪的肉体，因为这肉体属乎男性连着女性。但耶稣的肉体不属乎男性，只属乎女性；因此，祂的肉体不是有罪的。我们的肉体不仅是肉体，更是有罪的肉体；但基督的肉体与男性毫无关系，不是有罪的肉体。耶稣的肉体的确与有罪的肉体联合，…然而，〔并没有〕罪的元素。

撒但一试再试，要进入耶稣的肉体里，但他无法得

John 1:14 And the Word became flesh and tabernacled among us..., 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.

John 1:14 does not say that the Word became a man; it says that the Word became flesh. When the Son of God became a man, man had become old, and man had become flesh. In the Bible, especially in the New Testament, flesh denotes fallen man. The Bible tells us that God created man, but God did not create the flesh. Genesis 1 tells us that after God created man, He “saw everything that He had made, and indeed, it was very good” (v. 31), indicating that the man God created was very good. In Genesis 3, however, this God-created man fell, and in Genesis 6 this fallen man became the corrupted, fallen flesh through sin (v. 3). Romans 3:20 says that out of the works of the law “no flesh shall be justified before Him.” Flesh here refers to fallen man. In the eyes of God, fallen mankind is simply flesh. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” p. 144)

Today’s Reading

One day the Word became flesh. Remember that Jesus was not born of a human father but of a human mother (Matt. 1:18). His humanity is flesh....Our flesh is a sinful flesh because it is of the male with the female. But the flesh of Jesus is only of the female, not of the male; therefore, His flesh is not sinful. Our flesh is not only flesh but sinful flesh, but the flesh of Christ, having nothing to do with the male, is not sinful flesh. Jesus’ flesh is surely joined to the sinful flesh....However, the element of sin [is not there].

Satan tried again and again to enter into the flesh of Jesus, but he could not get through. The Spirit even led Jesus into the wilderness to be tempted by the devil.

逞。那灵甚至引导耶稣到旷野里受魔鬼的试诱。祂禁食四十昼夜以后，三次受魔鬼的试诱。（四1～11。）撒但试了三次，要进入耶稣的肉体里，但他无法得逞。（神新约的经纶，四三至四四页。）

罗马八章三节启示，基督作为在肉体里的人受死时，神就在肉体中定罪了罪。“肉体中的罪”指罪的源头，魔鬼。为这缘故，在罗马六、七、八章，罪是人格化活的人物。当基督作为在罪之肉体的样式里的人，死在十字架上时，这活的罪就被神定罪了。基督借着成为肉体穿上的肉体被钉十字架时，神就在堕落人类的肉体中定罪了罪。…基督被差来只是在罪之肉体的样式里，祂实际上没有罪的肉体，只有罪之肉体的形状、样式。（新约总论第二册，九三页。）

话成肉体的意义，就是神与人联合为一。人的话乃是人的发表，代表人自己；照样，神的话就是神的发表，就是神的自己，也就是发表出来的神，显出来的神。（约一1。）“肉体”是指堕落之人的外体。并且因着堕落的人是凭肉体活着，圣经就常用“肉体”称呼堕落的人。（罗三20，加二16，林前一29。）所以，“肉体”不光是指堕落之人的外体，也是指堕落之后的人。简单地说，话成肉体就是神显出来，或者说是显出来的神与堕落之后的人联合为一。“话成肉体”不光是神成了人，与人联合为一，更是显出来的神与堕落后的人联合为一。所以圣经才说，“话成了肉体”（约一14）乃是神“显现于肉体”。（提前三16。）…这个显现是显现于“肉体”，就是在堕落之后的人里面。（神计划里的救赎，七七页。）

我们已经指出，基督在罪之肉体的样式里成了一个。这事实指明，祂间接地与罪、撒但和世界有关联，但在实际上，只是在样式上。（罗马书的结晶，二三三页。）

参读：神新约的经纶，第三章；基督是实际，第二十篇。

After having fasted forty days and forty nights, He was tempted by the devil three times (Matt. 4:1-11). Satan tried three times to enter into the flesh of Jesus, but he could not get through. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 147-148)

Romans 8:3 reveals that when Christ died as a man in the flesh, God condemned sin in the flesh. The phrase sin in the flesh refers to the source of sin, the devil. For this reason, in Romans 6, 7, and 8 sin is personified as a living one. This living sin was condemned by God when Christ died on the cross as a man in the likeness of the flesh of sin. When the flesh that Christ put on through incarnation was crucified, God condemned the sin in the flesh of fallen mankind. Christ was sent only in the likeness of the flesh of sin. He did not actually have the flesh of sin, but only the form, the likeness, of the flesh of sin. (The Conclusion of the New Testament, p. 303)

The Word becoming flesh means that God and man were joined as one. Our words express and represent us. Likewise, the Word of God expressed and manifested God (John 1:1). The word flesh points to the physical body of fallen man. The Bible often refers to fallen man as flesh because fallen man lives according to his flesh (Rom. 3:20; Gal. 2:16; 1 Cor. 1:29). Therefore, the flesh refers not only to the physical body of fallen man but also to man after the fall. The Word becoming flesh means that the manifested God became a man of flesh in the likeness of a sinful man. By doing so, God entered into sinful man and became one with sinful man. However, He had only the likeness of sinful man and not the sin of sinful man. When the Word became flesh, God was manifested in the flesh (John 1:14; 1 Tim. 3:16)....This manifestation is in the flesh, that is, in humanity. (Redemption in God's Plan, p. 59)

We have pointed out that Christ became a man in the likeness of the flesh of sin. This fact indicates that He was indirectly involved with sin, Satan, and the world, yet not in reality, just in the likeness. (Crystallization-study of the Epistle to the Romans, p. 190)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 3; CWWL, 1971, vol. 2, "Christ as the Reality," ch. 20

创六 3 “耶和华说，人既是肉体，我的灵就不永远与他相争；然而他的日子还有一百二十年。”

提前三 16 “并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

基督在祂的死里是在肉体中的人，使罪在肉体中被神定罪。罗马八章三节说，“神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”肉体是属于罪的，但神的儿子竟然成了肉体。（约一 14，来二 14，提前三 16。）然而，祂只有肉体的样式，没有肉体的罪。按罗马八章三节，神在罪之肉体的样式里，并为着罪，差来了自己的儿子，使祂能在肉体中定罪罪。（新约总论第三册，二七五至二七六页。）

信息选读

神为着罪，在罪之肉体的样式、形状里，差来了自己的儿子。这指明罪居住在某种元素里，这元素就是我们的肉体。我们的肉体因此是罪的住处。罪住在我们的肉体里。不仅如此，罪事实上与我们的肉体成为一，使我们的肉体实际上成为罪的化身。化身这辞是指一样东西原先在另一样东西之外，但它进入那样东西里面，而与那样东西成为一。有一天，主耶稣基督，就是神，成为肉体。这样，人就成了基督的化身。同样的原则，罪已与我们的肉体成为一，使我们的肉体成为罪的化身。

当父神为着罪差来子神，要对付罪，甚至废除罪时，祂不是在罪之肉体的实际里，乃是在罪之肉体的样式、

Gen. 6:3 And Jehovah said, My Spirit will not strive with man forever, for he indeed is flesh; so his days will be one hundred twenty years.

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

In His death Christ as a man in the flesh caused sin to be condemned in the flesh by God. Romans 8:3 says, “God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.” The flesh is of sin, and the Son of God did indeed become flesh (John 1:14; Heb. 2:14; 1 Tim. 3:16). However, He was only in the likeness of the flesh and had no participation in the sin of the flesh. According to Romans 8:3, God sent His Son in the likeness of the flesh of sin and concerning sin so that God might condemn sin in the flesh. (The Conclusion of the New Testament, p. 768)

Today's Reading

Concerning sin, God sent His Son in the likeness, in the form, of the flesh of sin. This indicates that sin dwells in a certain element, and this element is man's flesh. Our flesh is thus the habitation of sin. Sin dwells in our flesh. Furthermore, sin has actually become one with our flesh, making our flesh virtually the incarnation of sin. Incarnation refers to one thing which was formerly outside another thing entering into that thing and becoming one with it. One day the Lord Jesus Christ, who is God, was incarnated. In this way man became Christ's incarnation. In the same principle, sin has become one with our flesh, making it the incarnation of sin.

When God the Father sent God the Son concerning sin and to deal with sin, even to abolish it, He sent Him not in the reality of the flesh of sin but in the

外表里，差来子神。这就是说，神在那成了罪的化身之肉体的样式里差来基督。神在罪之肉体的样式里，为着罪，差来自己的儿子，为要对付罪。

罗马八章三节清楚启示，神在肉体中定罪了罪。神在谁的肉体中定罪罪？答案是神在耶稣基督，那在罪之肉体的样式里受差者里面定罪了罪。神在这肉体中定罪了罪。按约翰一章一节、十四节，那是神的话成了肉体。在这肉体，永远之话的具体化身里，神借着钉十字架定罪了罪。当主耶稣在肉体中钉十字架时，神就在肉体中定罪了罪。所以，在耶稣基督的肉体中，并借着祂在死里的工作，神在肉体中定罪了罪。

基督的人性没有罪，然而祂的人性却在某方面与罪有关。所以，祂以肉体中之人的身分死在十字架上，使罪在肉体中被神对付。换句话说，神借着基督在十字架上的工作定罪了内住的罪。基督在祂的死里成就了一项工作，借此神在肉体中定罪了罪。（新约总论第三册，二七六至二七七页。）

按肉体说，基督是从大卫后裔生出来的一个人。（罗一3。）大卫的后裔就是大卫的子孙。按肉体说，基督是一个人，是大卫的子孙。祂从大卫的后裔而出，不是作神的儿子，因为大卫不是神；大卫只是一个人。因此，按肉体说，基督是从大卫后裔生为人子。（约三14。）在四福音里，主称自己为人子有七十八次。

〔基督在罪之肉体的样式里来，〕是由民数记二十一章四至九节所说的铜蛇所表征。主耶稣自己在约翰三章十四节说，“摩西在旷野怎样举蛇，人子也必照样被举起来。”主作为人子，是一条蛇，但只有蛇的形状、样式，而没有蛇毒。（罗马书的结晶，二三二至二三三页。）

参读：神中心的思想，第六章；民数记生命读经，第三十一篇。

likeness, in the appearance, of the flesh of sin. This means that God sent Christ in the likeness of the flesh that had become sin's incarnation. In the likeness of the flesh of sin, God sent His Son concerning sin and to deal with it.

Romans 8:3 clearly reveals that God has condemned sin in the flesh. In whose flesh did God condemn sin? The answer is that God condemned sin in the flesh of Jesus Christ, the One who was sent in the likeness of the flesh of sin. In this flesh God condemned sin. According to John 1:1 and 14, the Word, which is God, became flesh. In this flesh, the incarnation of the eternal Word, God condemned sin through crucifixion. When the Lord Jesus was crucified in the flesh, God condemned sin in the flesh. Therefore, in the flesh of Jesus Christ and through His work in His death, God condemned sin in the flesh.

Christ's humanity does not have sin, but nevertheless His humanity was in some way related to sin. Therefore, His dying on the cross as a man in the flesh caused sin to be condemned in the flesh by God. In other words, God condemned indwelling sin through Christ's work on the cross. Christ accomplished a work in His death through which God condemned sin in the flesh. (The Conclusion of the New Testament, pp. 768-769)

According to the flesh, Christ was a human being that came out of the seed of David (Rom. 1:3). The seed of David is a descendant of David. Christ, according to the flesh as a human being, was one of the descendants of David. He was out of the seed of David, not to be the Son of God, because David was not God. David was a man. Therefore, Christ, according to His flesh, came out of the seed of David to be the Son of Man (John 3:14). In the four Gospels, the Lord referred to Himself as the Son of Man seventy-eight times.

This was typified by the bronze serpent spoken of in Numbers 21:4-9. In John 3:14 the Lord Jesus Himself said, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." The Lord as the Son of Man was a serpent, but only a serpent in form, in likeness, not a serpent in poison. (Crystallization-study of the Epistle to the Romans, p. 189)

Further Reading: The Central Thought of God, ch. 6; Life-study of Numbers, msg. 31

约三 14 ~ 15 “摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信入祂的都得永远的生命。”

基督…由铜蛇所预表。（民二一8~9，约三14。）因为以色列人在旷野抱怨且背叛，毁谤神和摩西，“于是耶和华打发火蛇进入百姓中间，蛇就咬他们，以致以色列中死了许多人。”（民二一6。）然后百姓到摩西那里，承认他们犯了罪，并求他祷告耶和华叫这些蛇离开他们。摩西为百姓祷告，耶和华就对摩西说，“你制造一条火蛇，挂在杆上；凡被咬的，一看这蛇，就必得活。”（8。）摩西便制造一条铜蛇，挂在杆上。“蛇若咬了什么，那人一望这铜蛇就活了。”（9。）在约翰三章十四节，主耶稣说到民数记二十一章的事件：“摩西在旷野怎样举蛇，人子也必照样被举起来。”（新约总论第二册，二七九至二八〇页。）

信息选读

民数记二十一章的事件是神主宰预备的，以启示基督一个特别的预表。挂在杆子上的铜蛇，预表作人子为我们在十字架上被举起来的基督。我们是亚当的后裔，都被古蛇魔鬼所咬。因此，我们都是有毒性的人，在我们的性情里带着古蛇的毒素。在神看来，整个堕落的人类组成了有毒的“蛇类”。我们是这样的蛇类，需要一个代替，就是有蛇形却无蛇毒元素的人。这代替就是基督；祂以蛇的形状在十字架上受死，对付我们蛇的性情。

John 3:14-15 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone who believes into Him may have eternal life.

Christ is...typified by the bronze serpent (Num. 21:8-9; John 3:14). Because the children of Israel in the wilderness complained and were rebellious, speaking against God and against Moses, “Jehovah sent fiery serpents among the people, and they bit the people, so that many people of Israel died” (Num. 21:6). Then the people came to Moses, confessed that they had sinned, and asked him to pray that the Lord would take away the serpents. When Moses prayed for the people, the Lord said to him, “Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live” (v. 8). Moses made a serpent of bronze and put it upon a pole. Then “if a serpent had bitten any man, when he looked at the bronze serpent, he lived” (v. 9). In John 3:14 the Lord Jesus refers to that incident in Numbers 21: “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” (The Conclusion of the New Testament, p. 463)

Today's Reading

The incident in Numbers 21 was sovereignly prepared by God to reveal a particular type of Christ. The bronze serpent lifted up on a pole is a type of Christ lifted up on the cross for us as the Son of Man. As descendants of Adam, we all have been “bitten” by the old serpent, the devil. Therefore, we all are serpentine beings with the poison of the old serpent in our nature. In the sight of God, the entire fallen human race consists of poisonous “serpents.” As such serpents, we need a substitute, someone with the form of a serpent but without the poisonous element of the serpent. This Substitute is Christ, who died on the cross in the form of a serpent to deal with our serpentine nature.

在罗马八章三节保罗说，神在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。这符合约翰三章十四节关于铜蛇的启示。神在罪之肉体的样式里，差来了祂的儿子，意思就是基督成了蛇的形状，就是没有蛇毒的铜蛇。按铜蛇的预表及其在基督里的应验，基督在十字架上被举起来的时候，是在由铜蛇的形状所预表罪之肉体的样式里，但祂没有蛇的毒性所预表罪的性情。保罗在罗马八章三节说到神在肉体中定罪了罪，指明古蛇已被定罪，使罪的问题能得解决。如今凡相信基督是那被举起来，代替我们被定罪的，就有永远的生命。（约三 15。）这就是民数记二十一章八至九节里铜蛇的预表，以及在约翰三章十四节之应验的意义。（新约总论第二册，二八〇页。）

事实上，因着基督成了一条铜蛇，祂才能作我们的救主。如果祂不是成为这样一条铜蛇，祂就无法作我们的救主了。

约翰一章二十九节说到基督是神的羔羊。但如果我们更深入主的话，就会看见，一章二十九节里神的羔羊，就是三章十四节里的铜蛇。羔羊满足了神公义、圣别、荣耀的要求，因为羔羊是纯洁的、完全的、无瑕无疵。铜蛇代表我们，因为我们是蛇性的人，不是羔羊。主对尼哥底母说话的时候，指明祂自己要成为铜蛇被举起来，作尼哥底母的代替。因此，神的羔羊满足了神的要求，而铜蛇代表我们。因为我们是蛇性的，不是羔羊，所以需要基督这条铜蛇作我们的代替。这条铜蛇便是真正的赎罪祭。（约翰著作中帐幕和祭物的应验，一一五至一一六页。）

参读：约翰著作中帐幕和祭物的应验，七二至七四、八一至八八页。

In Romans 8:3 Paul says that God sent His own Son in the likeness of the flesh of sin and concerning sin and condemned sin in the flesh. This corresponds to the revelation in John 3:14 concerning the bronze serpent. For God to send His Son in the likeness of the flesh of sin means that Christ became a serpent in form, that is, a bronze serpent without the serpentine poison. According to the type of the bronze serpent and its fulfillment in Christ, when Christ was lifted up on the cross, He was in the likeness of the flesh of sin typified by the form of the bronze serpent, but He did not have the nature of sin typified by the poisonous nature of the serpent. Paul's word in Romans 8:3 about God condemning sin in the flesh indicates that the old serpent has been condemned so that the problem of sin may be solved. Now whoever believes in Christ as the One who was lifted up to be condemned in our place has eternal life (John 3:15). This is the significance of the type of the bronze serpent in Numbers 21:8 and 9 and its fulfillment in John 3:14. (The Conclusion of the New Testament, pp. 463-464)

Actually, it is because Christ became a bronze serpent that He could be our Savior. If He had not become such a bronze serpent, He could not have been our Savior.

John 1:29 speaks of Christ as the Lamb of God. But if we go deeper into the Word, we will see that the Lamb of God in 1:29 is the bronze serpent in 3:14. The Lamb satisfies the requirements of God's righteousness, holiness, and glory, for the Lamb is pure, perfect, and without blemish. The bronze serpent represents us, for we are serpentine people, not lambs. As the Lord was speaking to Nicodemus, He indicated to him that He Himself would be lifted up as the bronze serpent to be Nicodemus's Substitute. Therefore, the Lamb of God satisfies God's requirements, and the bronze serpent represents us. Because we are serpentine and are not lambs, we need Christ as the bronze serpent to be our Substitute. This bronze serpent is the real sin offering. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 135)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 109-112, 127-131

晨兴喂养

约壹三 8 “犯罪的是出于魔鬼，因为魔鬼从起初就犯罪。为此，神的儿子显现出来，是要消除魔鬼的作为。”

来二 14 “儿女既同有血肉之体，祂也照样亲自有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”

今天你问基督徒：什么是神的计划？有的基督徒读过神学，就会说，今天人有两大需要：第一，我们是罪人，需要神的拯救；第二，我们一直受魔鬼的缠累和搅扰，需要神将他的作为除去。所以神的计划，第一步是要救罪人，因为提前一章十五节说，“基督耶稣降世，为要拯救罪人，这话是可信的，是值得完全接受的。”其次是要除去撒但的作为，因为约壹三章八节说，“神的儿子显现出来，是要消除魔鬼的作为。”这是大多数基督徒对神经纶的认识。

但这不是神的经纶，只不过是神达到祂经纶之目标的手续。神要完成祂的经纶，不能不对付罪人，也不能不消除魔鬼的作为。神的经纶乃是要把祂自己这位三一神作到我们里面，叫我们成为祂的家。（神的启示和异象，一一二、一一四页。）

信息选读

我们要相信主的显现为要消除魔鬼的作为。（约壹三 8）。……祂在地上的时候，没有一次遇见魔鬼的工作而不破坏它的。有许多时候，撒但的工作并不是明显地作的，乃是躲在许多天然事情的后面作的，但主耶稣

Morning Nourishment

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

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.

Today if you ask Christians, “What is the economy of God?” some who have studied theology will say, “There are two great needs of man today. First, as sinners, we need God’s salvation; second, we have been ensnared and troubled by the devil, so we need God to destroy the works of the devil. Therefore, the first step of God’s plan is to save sinners, because 1 Timothy 1:15 says, ‘Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners.’ The next step is to destroy the works of Satan, because 1 John 3:8 says, ‘For this purpose the Son of God was manifested, that He might destroy the works of the devil.’” This is what most Christians know concerning the economy of God.

However, this is not the economy of God; this is only the procedure to reach the goal of God’s economy. In order to accomplish His economy, God has to deal with the sinner and destroy the works of the devil. The economy of God is that He wants to work Himself as the Triune God into us that we may become His house. (CWWL, 1986, vol. 3, “The Revelation and Vision of God,” pp. 405-406)

Today’s Reading

We must believe that the Lord was manifested for the purpose of destroying the works of the devil (1 John 3:8)....When He was on earth, He destroyed the work of the devil wherever He went. Often Satan’s work was not obvious; he hid behind natural phenomena. However, the Lord rebuked him every time. It

也没有一次不责备他。当祂责备彼得的说话，（太十六22～23），当祂责备彼得岳母的热病，当祂责备暴风浪的时候，明显的是责备撒但。……祂到哪里，哪里就没有鬼魔的力量。所以，主说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”（十二28）。换句话说，主耶稣所在的地方，就是撒但被赶出去的地方，也就是神的国所在的地方。主耶稣在哪里，撒但就不能在哪里。（初信造就下册，二一八至二一九页。）

约壹三章八节启示，主耶稣在地上尽职时，消除魔鬼的作为：“为此，神的儿子显现出来，是要消除魔鬼的作为。”为此，直译，向此。即向这目的、为这缘故。魔鬼从古时就不断地犯罪，并生出罪人与他一同实行罪。为这缘故，神的儿子显现出来，要消除并毁灭魔鬼罪恶的作为，就是借十字架上的死，在肉体中定罪那恶者所起始的罪，（罗八3，）毁灭罪的权势，就是魔鬼罪恶的性情，（来二14，）并且除去罪与诸罪。（新约总论第三册，二五〇页。）

我们要相信主耶稣已经借着死废除了那掌死权的魔鬼。（来二14。）主耶稣的显现，消除了魔鬼的作为；主耶稣的死，废除了魔鬼自己。

神说“吃的日子必定死”，〔创二17，〕这个死〔的确〕是刑罚；但是主能有另外一个死，死就成了救法。死可以刑罚人犯罪，死也可以拯救人脱离罪。撒但以为死只能刑罚罪人，所以他就抓住这一个，要借着人的死让他来掌权；但是，神却借着主耶稣的死来拯救人脱离罪。这是福音最深的地方。（初信造就下册，二一九至二二〇页。）

参读：初信造就下册，二一八至二二八页；新约总论，第三百六十九篇。

is clear that He was rebuking Satan when He rebuked Peter's speaking (Matt. 16:22-23), when He rebuked the fever of Peter's mother-in-law (Luke 4:39), and when He rebuked the winds and the waves....Wherever the Lord went, the power of the devil was shattered. This is why He said, "But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you" (Matt. 12:28). In other words, wherever the Lord went, Satan was cast out, and the kingdom of God was manifested. Satan could not remain where the Lord was. (CWWN, vol. 50, p. 734)

First John 3:8 reveals that as He ministered on earth the Lord Jesus was undoing the works of the devil....The Greek word rendered "destroy" may also be translated undo, dissolve. Also, the Greek word translated "for this" literally means unto this, that is, to this end, for this purpose. The devil sins continually from ancient times and begets sinners to practice sin with him. Hence, for this purpose the Son of God was manifested, that He might undo and destroy the devil's sinful deeds—that is, condemn, through death on the cross in the flesh (Rom. 8:3), sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil (Heb. 2:14); and take away both sin and sins. (The Conclusion of the New Testament, pp. 746-747)

We must believe that through death the Lord Jesus has destroyed him who has the might of death, the devil (Heb. 2:14). The manifestation of the Lord Jesus destroyed the works of the devil, and the death of the Lord Jesus destroyed the devil himself.

It is true that God said, "For in the day that you eat of it you shall surely die" [Gen. 2:17]. This death is punishment. But the Lord has another death. The second death is a way of salvation. Death can punish those who sin. Death can also save and deliver those who are in sin. Satan thought that death could only punish the sinner. He seized upon this fact and reigned through man's death. However, God saves and delivers man from sin through the death of the Lord Jesus. This is the most profound aspect of the gospel. (CWWN, vol. 50, pp. 735-736)

Further Reading: CWWN, vol. 50, ch. 43; The Conclusion of the New Testament, msg. 367

第七周 ◇ 周六

晨兴喂养

约十二 31 “现在这世界受审判，这世界的王要被赶出去。”

十六 11 “为审判，是因这世界的王受了审判。”

蛇是那称为“古蛇”之魔鬼的象征。（启十二 9。）毫无疑问，主耶稣以蛇的形状被钉十字架，是为着对付撒但，魔鬼，古蛇。

主耶稣乃是借着以蛇的形状钉十字架，伤了古蛇魔鬼的头。（创三 15。）这样祂就审判了这世界的王：“现在这世界受审判，这世界的王要被赶出去。”（约十二 31。）基督借着祂在十字架上的死，废除了那掌死权的魔鬼。（来二 14。）因此，主耶稣以蛇的形状，在神的审判之下受死，对付了魔鬼连同他的世界，那撒但化的系统。

借着基督的死，罪行、罪性、旧人、整个受造之物、魔鬼、以及世界，都受了对付。这事之所以可能，乃因基督是作为神的羔羊、在肉体里的人、末后的亚当、受造之物，并以蛇的形状钉了十字架。（新约总论第二册，九八页。）

信息选读

当主的肉体被钉十字架，而把世界的王撒但赶出去时，这邪恶的体系，黑暗的国度，也就受了审判。主这位人子（约十二 23）是在蛇的形状里，（三 14，）就是在罪之肉体的样式里，（罗八 3，）在十字架上被举起来。这世界的王撒但，就是古蛇，（启十二 9，二十 2，）已经将他自己注射

<< WEEK 7 — DAY 6 >>

Morning Nourishment

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

16:11 And concerning judgment, because the ruler of this world has been judged.

The serpent is a symbol of the devil, who is called “the ancient serpent” (Rev. 12:9). No doubt, the Lord Jesus was crucified as a serpent in form in order to deal with Satan, the devil, the old serpent.

It was through being crucified as a serpent in form that the Lord Jesus crushed the head of the old serpent, the devil (Gen. 3:15). In this way He judged the ruler of this world: “Now is the judgment of this world; now shall the ruler of this world be cast out” (John 12:31). By His death on the cross Christ destroyed the devil, who had the power of death (Heb. 2:14). Therefore, as the One who died as a serpent in form under God’s judgment, the Lord Jesus dealt with the devil and with his world, the satanic system.

Through the death of Christ, sins, sin, the old man, the entire creation, the devil, and the world have all been dealt with. This was possible only because Christ was crucified as the Lamb of God, a man in the flesh, the last Adam, a creature, and a serpent in form. (The Conclusion of the New Testament, p. 307)

Today’s Reading

Satan, the ruler of the world, has been judged in the flesh of Christ on the cross (John 12:31-33; 3:14). On the cross the Lord as the Son of Man (12:23) was lifted up in the form of the serpent (3:14), that is, “in the likeness of the flesh of sin” (Rom. 8:3). Satan as the old serpent (Rev. 12:9; 20:2), the ruler of this world, had injected himself into man’s flesh. Through His death on the cross in the likeness

到人的肉体里。主在罪之肉体的样式里，死于十字架，就废除了在人肉体里的撒但。（来二14。）因着这样审判了撒但，（约十六11，）主就使挂在撒但身上的世界也受了审判。因此，主被举起来，就审判了世界，也把世界的王撒但赶了出去。（约翰福音生命读经，三五七至三五八页。）

在死和罪之外，我们还有一个难处，就是魔鬼。基督在祂的钉死里，也废除了魔鬼。（来二14。）“废除”原文的意思是，使之归于无有，使之失效，废掉，消除，取消，弃绝。魔鬼，蛇，引诱人堕落后，神应许女人的后裔要来伤蛇的头。（创三15。）及至时候满足，神的儿子就为童女所生，（加四4，）来成为肉体，（约一14，罗八3，）好在十字架上借着肉体受死，废除在人肉体里的魔鬼。这是要将撒但废掉，使他归于无有。阿利路亚！撒但已经被废掉、被除去了！

你也许怀疑说，“魔鬼若已经废除，他怎么仍然如此猖狂？”说魔鬼仍然猖狂，乃是骗人的话；圣经从未这样说。不要相信这样的谎言。圣经说魔鬼已经被打伤、被废除，他的头已被打碎。你是信你的感觉，还是信神的话？神的话告诉我们说，基督借着十字架上的死，废除了魔鬼。这是一个完成的事实，记载在神的圣言中，作为主的遗命，遗赠给我们。我们应该照着圣言，凭信取用这遗赠。（希伯来书生命读经，一一一页。）

毫无疑问，主耶稣以铜蛇的身分钉十字架，是要对付撒但，魔鬼，古蛇。借着以铜蛇的身分钉十字架，祂打伤了古蛇的头。（创三15。）这样，主耶稣就废除了那掌死权的魔鬼。（来二14。）基督在祂的人性里，并借着祂在死里的工作，废除了撒但。所以，基督不仅代替被蛇所咬的堕落之人受死，并且废除了魔鬼。（新约总论第三册，二八一页。）

参读：约翰福音生命读经，一二五至一二九页；约翰一书生命读经，第二十六篇。

of the flesh of sin, the Lord destroyed Satan, who is in man's flesh (Heb. 2:14). By judging Satan (John 16:11) in this way, the Lord also judged the world, which is hanging on Satan. Hence, the Lord's being lifted up caused the world to be judged and its ruler, Satan, to be cast out. (Life-study of John, p. 439)

Besides death and sin, we have another problem—the devil. In His crucifixion Christ also destroyed the devil (Heb. 2:14). The Greek word translated “destroy” may also be rendered as “bring to nought, make of none effect, do away with, abolish, annul, discard.” After the devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent (Gen. 3:15). In the fullness of time, the Son of God came to become flesh (John 1:14; Rom. 8:3), by being born of a virgin (Gal. 4:4), that He might destroy the devil in man's flesh through His death in the flesh on the cross. This was to abolish Satan, to bring him to nought. Hallelujah, Satan has been abolished and done away with!

Perhaps you will say, “How could the devil have been destroyed when he is still so prevailing?” It is a lie to say that the devil is prevailing. The Bible never says this. Do not believe in this lie. The Bible says that the devil has been bruised, destroyed. His head has been crushed. Are you going to believe your feelings or God's Word? God's Word tells us that through His death on the cross Christ has destroyed the devil. This is an accomplished fact, a fact that is included in the holy Word as the testament bequeathed to us. We need to take this bequest by faith according to the holy Word. (Life-study of Hebrews, pp. 92-93)

No doubt, the Lord Jesus was crucified as the bronze serpent in order to deal with Satan, the devil, the old serpent. It was through being crucified as the bronze serpent that He crushed the head of the old serpent (Gen. 3:15). In this way the Lord Jesus destroyed the devil, who had the power of death (Heb. 2:14). In His humanity and through His work in His death Christ has destroyed Satan. Therefore, Christ died not only as the Substitute of fallen men, who had been bitten by the serpent, but also to destroy the devil. (The Conclusion of the New Testament, p. 772)

Further Reading: Life-study of John, pp. 110-114; Life-study of 1 John, msg. 26

第七周诗歌

补 132

神在肉身显现

(英1174)

C 大调

4/4

1 · 2 3 1 | 3 4 5 5 | 1̣ 7 6 5 3̣ | 2̣ 2̣ 1̣ - |
 一 何 等 得 胜, 何 等 夸 胜, 神 自 己 来 成 为 人!
 1 · 2 3 1 | 3 4 5 5 | 1̣ 7 6 5 3̣ | 2̣ 2̣ 1̣ - |
 亲 自 穿 上 人 的 性 情, 叫 神 的 计 划 成 全;
 3̣ 3̣ 2̣ 2̣ | 1̣ 1̣ 7 7 | 6 · 6 5 1̣ | 2̣ 7 1̣ - ||
 借 着 十 架 败 坏 魔 鬼, 以 “人 子” 复 活 升 天!

二 耶稣凭着人的美德, 逮捕了那诡诈者;
 以“人”身分抵挡试探, 所有考验全通过!
 如今我在灵的里头, 拥有祂一切美德。

三 祂作人的匀细生命, 乃是在耶稣灵里,
 人的美德已经“子化”, 与神的灵调为一。
 如今这灵丰富无比, 足供我全人所需。

四 何等奥秘, 却极真实, 人子在我里面住!
 祂正伸展到我全人, 要从我里面活出。
 阿利路亚, 阿利路亚, 我要赞美永不止。

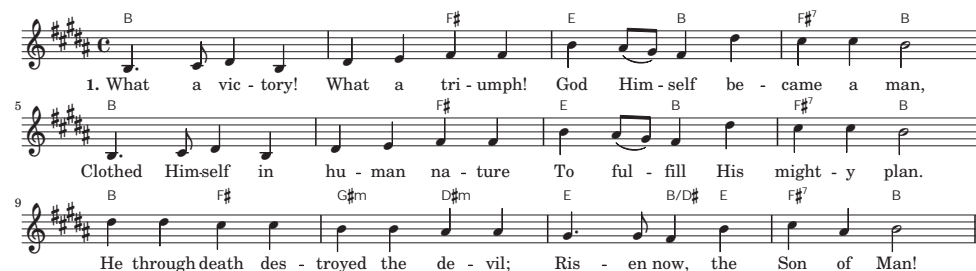
五 何等奇妙, 何等荣耀, 神是在肉身显现!
 我们乃是祂的肢体, 为将祂人性彰显。
 我们现在凭祂而活, 让神居所早得建。

WEEK 7 — HYMN

What a victory! What a triumph

Experience of Christ — His Humanity

1174



2. Jesus by His human virtues
 Did the subtle one arrest;
 He as man withstood the tempter,
 Fully passed through every test.
 Now in spirit I can take Him,
 All His virtues to possess.

3. In the Spirit of this Jesus
 Is His human life so fine.
 Human virtues have been added
 To the Spirit all divine.
 What abundance in this Spirit,
 Rich supply for all mankind!

4. How mysterious! Yet how real!
 Such a man now lives in me.
 Into all my heart He's spreading—
 He, my human life, to be.
 Hallelujah! Hallelujah!
 I will praise unceasingly.

5. Oh, what wonder! Oh, how glorious!
 God in flesh is manifest.
 We the members of His Body
 His humanity express.
 For the building of God's dwelling
 We His human life possess.

第七周申言

申言稿：_____

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

[illegible]