第八篇

大卫的后裔成为神的儿子

诗歌：

读经：撒下七 12 上，14 上，太二二 41 ～ 45，徒十三 23，33，罗一 3 ～ 4，八 29，启二二 16

撒下 7:12 上 你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，…

撒下 7:14 上 我要作他的父，他要作我的子。…

太 22:41 法利赛人聚集的时候，耶稣问他们说，

太 22:42 论到基督，你们怎么看？祂是谁的子孙？他们说，是大卫的。

太 22:43 耶稣对他们说，这样，大卫在灵里怎么还称祂为主，说，

太 22:44 “主对我主说，你坐在我的右边，等我把你的仇敌，放在你的脚下？”

太 22:45 大卫既称祂为主，祂怎么又是大卫的子孙？

徒 13:23 从这人的后裔中，神已经照着所应许的，给以色列带来一位救主，就是耶稣。

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

启 22:16 我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。

壹 “我必兴起你…的后裔接续你，…我要作他的父，他要作我的子”—撒下七 12 上，14 上：

撒下 7:12 上 你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，…

撒下 7:14 上 我要作他的父，他要作我的子。…

一 这里“你…的后裔”就字面说，是指大卫的儿子所罗门—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，我有意为耶和华我神的名建殿，是照耶和华对我父亲大卫所说的，说，你的儿子，就是我所要设立，接续你坐在你位上的，他必为我的名建殿。
王上 8:15 所罗门说，耶和华以色列的神是当受颂赞的，祂亲口向我父亲大卫说话，也亲手成就了；祂说，
王上 8:16 自从我领我民以色列出埃及的日子以来，我未曾在以色列众支派中选择一城建造殿宇，使我的名可以立在那里；但我拣选了大卫治理我民以色列。
王上 8:17 我父亲大卫心中立意，要为耶和华以色列神的名建殿；
王上 8:18 耶和华却对我父亲大卫说，你心中立意为我的名建殿，这心意甚好；
王上 8:19 只是你不可建殿，唯你腰中所出的儿子必为我的名建殿。

王上 8:20 现在耶和华履行了祂所说的话，因我已经起来接续我父亲大卫坐以色列的国位，正如耶和华所应许的，我又为耶和华以色列神的名建造了这殿。

二按希伯来一章五节下半（那里引用了撒下七章十四节上半），大卫的后裔实际上就是基督作神的长子，兼有神性和人性—来一 5 上，6。

来 1:5 下 …又说，“我要作祂的父，祂要作我的儿子”？
撒下 7:14 上 我要作他的父，他要作我的子。…
来 1:5 上 神曾对哪一个天使说过，“你是我的儿子，我今日生了你”？…
来 1:6 再者，神再带长子到世上来的时候，就说，“神的众使者都要拜祂。”

三撒下七章十二节上半论到“你…的后裔”以及十四节论到“我的子”的话，含示大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的子—罗一 3 ～ 4。

撒下 7:12 上 你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，…
撒下 7:14 上 我要作他的父，他要作我的子。…
罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，
罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

四关于大卫的后裔成为神的儿子，这话在新约里继续且强有力地发展—太二二 41 ～ 45，启二二 16。

太 22:41 法利赛人聚集的时候，耶稣问他们说，
太 22:42 论到基督，你们怎么看？祂是谁的子孙？他们说，是大卫的。

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 耶稣对他们说，这样，大卫在灵里怎么还称祂为主，说，
太 22:44 “主对我主说，你坐在我的右边，等我把你的仇敌，放在你的脚下？”
太 22:45 大卫既称祂为主，祂怎么又是大卫的子孙？
启 22:16 我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。

贰 在马太二十二章四十一至四十五节主耶稣问了宇宙中最大的问题：“论到基督，你们怎么看？祂是谁的子孙？”—42 节上：

太 22:41 法利赛人聚集的时候，耶稣问他们说，
太 22:42 论到基督，你们怎么看？祂是谁的子孙？他们说，是大卫的。
太 22:43 耶稣对他们说，这样，大卫在灵里怎么还称祂为主，说，
太 22:44 “主对我主说，你坐在我的右边，等我把你的仇敌，放在你的脚下？”
太 22:45 大卫既称祂为主，祂怎么又是大卫的子孙？

一 法利赛人说，基督是大卫的子孙；主问他们，基督既是大卫的子孙，大卫怎么还称基督为主—43～45 节。

太 22:43 耶稣对他们说，这样，大卫在灵里怎么还称祂为主，说，
太 22:44 “主对我主说，你坐在我的右边，等我把你的仇敌，放在你的脚下？”
太 22:45 大卫既称祂为主，祂怎么又是大卫的子孙？

二 我们只有在灵里，借着神的启示，才能认识基督—43 节，弗三 5。

太 22:43 耶稣对他们说，这样，大卫在灵里怎么还称祂为主，说，
弗 3:5 这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；

三 基督是神；在祂的神性里，祂是大卫的主—太二二 43。

太 22:43 耶稣对他们说，这样，大卫在灵里怎么还称祂为主，说，

四 基督也是人；在祂的人性里，祂是大卫的子孙—42，45 节。

太 22:42 论到基督，你们怎么看？祂是谁的子孙？他们说，是大卫的。
太 22:45 大卫既称祂为主，祂怎么又是大卫的子孙？

叁 在启示录二十二章十六节主耶稣说，“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

是大卫的根，又是他的后裔”：

启 22:16 我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。

一在神性方面，基督是大卫的根，是他的源头；在人性方面，基督是大卫的后裔，是他的后代。

二基督是主，作大卫的根；祂也是大卫的子孙，是大卫的苗，作他的后裔；正如“大卫的后裔”指主是人，祂出于大卫；照样，“大卫的根”指祂是神，大卫出于祂。

三在启示录二十二章十六节基督自己承认，祂是人，祂也是神，祂兼有人的性情和神圣的性情。

启 22:16 我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。

肆 在行传十三章保罗说，从大卫的后裔中，“神已经照着所应许的，给以色列带来一位救主，就是耶稣，”（23，）并且“神已经…完全应验〔这应许〕，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你’”（33）：

徒 13:23 从这人的后裔中，神已经照着所应许的，给以色列带来一位救主，就是耶稣。

诗二 7 受膏者说，我要传述耶和华的命令；祂曾对我说，你是我的儿子，我今日生了你。

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”

一在三十二至三十三节我们看见，基督作神的长子，乃是神向祖宗的应许，神借着叫耶稣复活，应验这应许。

徒 13:32 我们也传福音给你们，就是那给祖宗的应许，

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”

二复活对那人耶稣乃是出生：

1 在复活里，祂被神生为许多弟兄中的长子—罗八

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。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

2 祂从永远就是神的独生子—约一 18，三 16。

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

3 成为肉体以后，祂借着复活，在人性里被神生为长子—来一 6。

来 1:6 再者，神再带长子到世上来的时候，就说，“神的众使者都要拜祂。”

三保罗能在诗篇二篇七节看见主的复活：“你是我的儿子，我今日生了你”：

诗二 7 受膏者说，我要传述耶和华的命令；祂曾对我说，你是我的儿子，我今日生了你。

1 保罗把“今日”一辞应用到主复活的日子。

2 这就是说，基督的复活就是祂生为神的长子。

3 人子耶稣借着从死人中复活，生为神的儿子；所以，神使耶稣从死人中复活，乃是将祂生为神的长子—徒十三 33。

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”

四神的独生子借着成为肉体穿上人性，成了神人；（约一 14，18，路一 35；）然后这神人在复活里由神而生，成为神的长子（徒十三 33，来一 6，罗八 29）：

约 1:14 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。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

路 1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

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 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”

来 1:6 再者，神再带长子到世上来的时候，就说，“神的众使者都要拜祂。”

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

1 神的独生子在成为肉体以前，没有人的性情，只有神圣的性情。

2 神的长子在复活里，有神圣的性情，也有人的性情。

五基督借着祂的复活，生为神的长子，同时祂所有的信徒也生为神许多的儿子—彼前一 3，来二 10：

彼前 1:3 我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望，

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。

1 在神许多儿子当中，只有长子是神的独生子—约一 18，约壹四 9。

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

约壹 4:9 神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。

2 这位神的独生子在祂复活的人性里，也是神的长子—罗八 29。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

3 神的长子兼有神性和人性，我们这些作神许多儿子的信徒，也兼具人的性情和神的性情—彼后一 4。

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

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 我们需要认识，基督在祂的复活里，以大能被标出为具有人性之神的儿子—罗一3～4：

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

一基督在成为肉体与复活以前，已经是神的儿子，是神的独生子—约一18，三16。

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

二虽然基督在成为肉体以前已经是神的儿子，但祂仍需要从复活被标出为神的儿子，因为祂借着成为肉体，穿上与神性毫无关系的人的性情—一1，14，罗八3：

约 1:1 太初有话，话与神同在，话就是神。

约 1:14 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。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

罗 8:3 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，

1 神的儿子成为肉体以后，祂神圣的性情被肉体所遮蔽。

2 基督在祂的神性里已经是神的儿子，但祂那由马利亚所生的部分，即带着属人性情的耶稣，并不是神的儿子—路一31～32，35。

路 1:31 看哪，你将怀孕生子，要给祂起名叫耶稣。

路 1:32 祂要为大，称为至高者的儿子，主神要把祂祖大卫的宝座给祂，

路 1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

3 借着复活，基督圣别且拔高祂属人的性情，就是祂的人性，祂就从复活被标出为带着这属人性情之神的儿子；在这意义上，祂是在祂的复活里生为神的

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

儿子—罗一 3～4，徒十三 33，来一 5。

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，
罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”
来 1:5 神曾对哪一个天使说过，“你是我的儿子，我今日生了你”？又说，“我要作祂的父，祂要作我的儿子”？

4 被标出为神的儿子是“以大能”，就是基督复活的大能，其实际就是那灵—罗一 4，腓三 10，弗一 19～20。

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

腓 3:10 使我认识基督、并祂复活的大能、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们这信的人，照祂力量之权能的运行，
弗 1:20 就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，

三 借着在复活里的标出，那在成为肉体以前已经是神儿子的基督，以新的方式成了神的儿子—罗一 4：

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

1 在成为肉体以前，祂只是具有神性之神的儿子；借着祂的复活，祂被标出为兼具神性与人性之神的儿子—4 节。

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

2 基督若没有穿上属人的性情，祂就不需要被标出为神的儿子，因为在祂的神性里，甚至从永远祂就已经是神的儿子—约一 18，十七 5。

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。
约 17:5 父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。

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 借着成为肉体，祂穿上了人性，而在复活里祂被标出为具有人性之神的儿子——14，罗八3，一3～4，来二14：

约1:14 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。我们也见过祂的荣耀，正是从父而来独生子的荣耀。
罗8:3 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，
罗1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，
罗1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

来2:14 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，

a 作为被标出之神的儿子，基督有两种性情，神性与人性；祂如今所有的人性不是天然的人性，乃是在复活里拔高的人性—罗一4。

罗1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

b 甚至基督属人的性情也被标出为神的儿子，因为祂已被标出为兼具神性与人性之神的儿子。

四 基督被标出为具有人性之神的儿子，乃是“按圣别的灵”—4节：

罗1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

1 圣别的灵是在主耶稣里面生命的素质；祂在肉体里在地上生活时，祂里面有这素质—太一18，20，路一35。

太1:18 耶稣基督的由来，乃是这样：祂母亲马利亚已经许配了约瑟，他们还没有同居，马利亚就被看出怀了孕，就是她从圣灵所怀的。
太1:20 正思念这事的时候，看哪，有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出于圣灵。
路1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

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 主耶稣从死人中复活时，祂借着复活，按祂里面圣别的灵，以大能被标出为神的儿子—罗一 4。

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

3 如今祂是神的儿子，比以前更美妙，因如今祂兼有神圣的性情，以及复活、变化、拔高、荣化、并被标出之属人的性情—六 4，路二四 26，约十七 5，徒三 13。

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

路 24:26 基督受这些害，又进入祂的荣耀，岂不是应当的么？

约 17:5 父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。

徒 3:13 亚伯拉罕、以撒、雅各的神，就是我们列祖的神，已经荣耀了祂的仆人耶稣。这位耶稣，你们曾把祂交付彼拉多，彼拉多定意要释放祂，你们竟在彼拉多面前弃绝了祂。

五 我们需要将罗马一章三至四节与八章二十九节联起来看：

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

1 借着祂的成为肉体、钉十字架和复活，神的儿子基督成了神的长子；而许多儿子，就是基督的众弟兄，要模成祂的形像—来二 10 ～ 11，罗八 29。

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。

来 2:11 因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻，说，

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

2 在罗马一章三至四节，神的儿子基督是原型；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

在八章二十九节，许多弟兄是从原型“大量生产”的人，并且要借着在生命里得救，模成神长子的形像。

罗 1:3　论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，
罗 1:4　按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

罗 8:29　因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

3 这把我们带到“成为神”这件事，并且含示神在祂经纶里的目的，是要使祂自己成为人，为要在基督里，使我们在基督里的信徒和神的儿女，在生命、性情和构成上（但不在神格上）成为神；这样的含示意义极其重大，并且圣经至终完成于这件事—29节，一 3 ～ 4，约一 1 ～ 13，约壹三 1，启二一 2，10 ～ 11。

罗 8:29　因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。
罗 1:3　论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，
罗 1:4　按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

约 1:1　太初有话，话与神同在，话就是神。
约 1:2　这话太初与神同在。
约 1:3　万物是借着祂成的；凡已成的，没有一样不是借着祂成的。

约 1:4　生命在祂里面，这生命就是人的光。
约 1:5　光照在黑暗里，黑暗未曾胜过光。
约 1:6　有一个人，是从神那里差来的，名叫约翰。
约 1:7　这人来，为要作见证，就是为光作见证，叫众人借着他可以信。
约 1:8　他不是那光，乃是要为那光作见证。
约 1:9　那光是真光，来到世上，要照亮每一个人。
约 1:10　祂在世界，世界也是借着祂成的，世界却不认识祂。
约 1:11　祂到自己的地方来，自己的人却不接受祂。
约 1:12　凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。
约 1:13　这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。
约壹 3:1　你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，

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.

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;

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.

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;
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;
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

我们也真是祂的儿女。世人所以不认识我们，是因未曾认识祂。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

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.