



溪邊的樹

January & February 2010

Non -Profit Org.
U.S.Postage Paid
Orlando FL
Permit No. 2357

中華教會

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從聖經認識事奉神的旨意 (完結篇)

弗1:11 我們…得了基業；這原是那位隨己意行作萬事的，照著祂旨意所預定的…
羅1:1 耶穌基督的僕人保羅，奉召為使徒，特派傳神的福音。

弗1:11中「祂旨意所預定的」的「旨意」，不是普通的旨意，而是在基督裏所定的旨意。從英文「counsel of his own will (祂旨意的旨意)」看出、在神旨意中有一個will，是指神的定意有一個計劃，可說成祂旨意的計劃；而救恩— 十字架的福音、是這個計劃中重要的一部分。羅馬人的十字架是羞辱的，但神計劃中基督的十字架卻是我們的榮耀，也只有十字架可以拯救我們，成就了神的救贖計劃。所以我們要事奉十字架，天天揹起自己的十字架跟隨主，靠着十字架的交通，叫神的旨意可以完成在我們身上。

神藉祂兒子完成了父神的救贖計劃；還要藉聖靈繼續在我們心中工作，把我們帶到被模成祂兒子的形像的地步。在這個成全聖徒、各盡其職的過程中，神要有人事奉祂直到成功，那人就是事奉神的旨意了。

保羅信主前，因受舊約的影響、不能接受耶穌就是基督，而且振振有詞不相信自己會錯。直到去大馬色路上，被光照、仆倒在地，遇見了主，認識了十字架的福音。從此這福音成了保羅所說，「我所傳的福音和所講的耶穌基督」(羅16:25)，並「只誇我們主耶穌基督的十字架」(加 6:14)。他自認為是「為基督耶穌被囚的」奴僕，「奉召為使

徒，特派傳神的福音。」成了新約裏把福音講說得最清楚的執事。

保羅在以弗所三年，是他事奉和結果子的巔峰時期。徒 20:17-21記載他請了以弗所的長老們來、以為這次是最後一次對他們談話，所以句句出自心底。他說到自己在亞西亞的三年中，流淚服事主，凡與他們有益的、有關神全盤計劃的，「我沒有一樣避諱不說的…都教導你們。」又證明當向神悔改，信靠主耶穌基督。

他在推喇奴的學房、天天傳福音有兩年之久，叫一切住在亞西亞的，都聽見主的道，腓利門也因此得救。那期間，聖靈藉著保羅事奉神的旨意，從地上講到天上，寫了羅馬書、加拉太書、哥林多前後書這四本書。都是他在推喇奴學房、主使他所見到、所教導的。

離開以弗所後，保羅在羅馬為囚，主又使他從天上看到地上，寫了監獄書信：以弗所、腓立比、歌羅西、腓利門四本書。他從不同的角度、寫出神同樣的心意，使我們明白神的計劃，而能事奉神的旨意。而神的計劃中，特別說到神的救恩— 基督的福音，也就是保羅所說的「我的福音」。

教會正常時，保羅寫了前七封教會書信，(教會不正常時，老約翰寫了後七封教會信)為要「對猶太人和希利尼人證明當向神悔改，信靠我主耶穌基督。」(徒20:21)這前七信，聖靈安排最長的羅馬書在最

前面，因為道理的次序，是從長到短。依照當時人習慣，一般書信多如腓利門書的長度，但保羅受聖靈感動寫羅馬書，停不下筆來。因為是神要託付給保羅、也是給教會的楷模（輪廓），使能得知神整個計劃中的救恩計劃－基督的福音。

羅馬書前八章已把基督的福音畫出了大概的輪廓：一開始看見世人都犯了罪，唯有基督的寶血能解決人的罪（多數）。後面聖靈啓示、不是因為人犯許多罪所以是罪人，而是因人的罪性（單數），會犯罪。這罪性只有靠基督的十架才能對付。當人能相信、接受這基督的福音時，就能來到神前，被神稱義、接納、活在祂面前－**因信稱義**的果子。又因同樣的信心，靠着十架的功效，並主所賜與生命聖靈的律，使人可以勝過、脫離罪的果效、和罪的權勢，得以聖潔。神要人成為合祂心意的人，不只是無罪，更要能脫離罪的權勢。聖靈藉着十字架、一直在人的信心裏工作，就能保守人脫離罪的權勢、如同回到伊甸園無罪的光景而成聖－**因信成聖**的工夫。

從因信稱義達到因信成聖，是神美好旨意計劃的一部分，卻不是神旨意計劃的全部。一定要到人吃了生命樹的果子（神的生命在祂裏頭，藉着基督的生命住在人裏面），才是完全。可惜人犯了罪，沒有吃生命樹的果子。

本來人是照神的形像被造的：

神的智慧	→	成為人的心思
神的愛	→	人的情感
神的自由意志	→	人的意志

但人心深處的靈仍覺空虛，只有生命果裏神的靈、基督的生命可以來充滿它，使它安息。人若未受生命果，他的心一定空虛。十字架一直在人的信心裏工作：一面要把人帶回伊甸起初的光景（Return），那才是神工作的中心；一面要等人接受生命樹果子，好重得到祂兒子基督的生命，彰顯神的榮耀（Regain），那才是神最初造人的目的。到那時

人才能思想基督所思想的；愛基督所愛的；決定基督所決定的，神也才能完全滿足。

神的榮耀有兩方面：第一，神兒子的榮耀，是創世以前耶穌與神同有的榮耀。這榮耀神也要賜給因信基督而有永生的人。第二，叫得到這榮耀的人能彼此相愛，合而為一，見證、彰顯神的榮耀，進入一個**因信得榮**的光景（參約翰福音十七章）。到了這個地步，聖徒就被塑造成神兒子基督的模樣，使我們的主可以在許多弟兄中作長子（羅8：29），到那日要領許多的兒子進榮耀裡去（來2：10）。

許多人只知道十架死的一面：叫我們因著與主同死而脫離罪的審判和權勢。不知道十架神使主耶穌復活的另一面：叫我們得到祂兒子的生命，被模成祂兒子的形像。當我們有基督的生命在我們裏面，我們也就有基督的性情－柔和、謙卑、忍耐…在裏面。但發現不久又會失去這些從主來的性情。因此需要花時間，讓十字架那燔祭的火、慢慢地把主的性情燒在我們生命中，成為我們的性格，彷彿釉彩燒在瓷器上，就永不會失去。所以，成聖需要工夫。這樣，當人在我們身上碰到哪一點，能叫他想起我們的主、基督的香氣，就是因信得榮了。

然而，沒有任何聖徒可能擁有基督所有的性格，若能有一、兩樣基督的性格就不得了了。教會本來無光，但如果把全教會所有彰顯基督的性格都合起來，能把基督所有的性格顯出來，使人看見基督的榮光，就是榮耀的教會、榮美的見證了。這是整個基督的福音：神眾子的見證，讓全世界都看見這個光！教會因此也因信得榮了。

因此我們看見神旨意的計劃的兩方面。一面是十架的道：靠神的恩典、我們接受十字架，因信稱義而入門。一面是生命的道：入門後要長大、維持所得的新生命，才能繼續成聖、得榮耀，滿有神兒子的形像，這些仍然要靠神的恩典、憑着信心。十字架的工

作，就是要把人帶向接受生命樹。而自入門到成聖、得榮耀，從頭到尾都是神的恩典。

我們可以比照神旨意的計劃、把保羅的七封教會書信分成三組來看：

書信	中心	靈命深度
羅馬、加拉太、林前/後	因信稱義 十架的道－死	小子
以弗所、腓立比、歌羅西	因信成聖 生命的道－復活	少年人
帖撒羅尼加前/後	因信得榮 生命的啓示－ 雖幼稚、但被保羅稱為冠冕，一長就長到寶座、到主回來、被提	父老

感謝神旨意的計劃，這生命樹從生到長，從發苗到成熟，完全靠神的恩典。基督照著神整個旨意的計劃，不只要把人帶回伊甸園，並要回到神最初的旨意。於是我們可以慢慢把主的性格模在我們裏面。而當整個教會所有的兒女聚在一起，就把主所有的性格表現出來，彰顯主的榮耀。而神最終的旨意、要我們不只停留在作兒女的階段，乃是要我們都成為祂的眾子，一同被長子耶穌領進榮耀裏去。

雖然教會現在看來荒涼，我們不要沮喪。因為到了啓示錄，老約翰在他恢復的職事裏得到啓示，寫了教會後七信中告訴我們、末世時神把見證放在一班得勝者身上。因著他們的忍耐、受苦，最後全能的主我們的神必在寶座上作王掌權，是「萬王之王，萬主之主」。又有一個新天新地並聖城新耶路撒冷。城內有一道生命水的河，河這邊與那邊有生命樹。得勝的，必承受這些為業：神和羔羊要作他們的神，他們要作神的兒子。但願我們都能回應主對得勝者的呼召，起來為主作見證！

(陳希曾教授信息節錄)

To Serve the Will of God

Reading: Ephesians 1:11, Romans 1:1

From Ephesians 1:11 it indicates that in the will of God according to Christ Jesus there is a counsel, or a plan. Salvation through the Cross is an important part of that plan. To the Romans the cross was a symbol of shame, but to us the glory of Cross of Christ. Only the Cross can achieve the redemptive plan of God. Therefore, we serve Him by picking up our cross and following Him daily. Through the fellowship of the Cross, the will of God may be fulfilled in us. God's redemptive plan was accomplished by the Son, but continued through the Spirit in us, until we are conformed to the image of the Son. In this process of equipping the saints, God wants us to serve His will or purpose.

Before Paul was converted, he was influenced by the Old Testament and could not accept Jesus as the Christ. He was so certain of that, until he met the Lord on the road to Damascus and understood the gospel of the Cross. From that day on, he proclaimed that gospel and Jesus Christ whom he preached (Rom. 16:25). He boasted in nothing but the cross of our Lord Jesus Christ (Gal. 6:14). Considering himself a bond servant of Christ Jesus, he was specially called to preach the gospel, and became the one giving us the clearest gospel messages in the New Testament.

At the peak of his ministry, Paul spent three years in Ephesus to preach the counsel of God. He affirmed this in Acts 20:17-21 as he bid farewell to the elders of the Ephesians. In that city he at one time preached the gospel in the school of Tyrannus for two years. All Asia heard the message, including Philemon of Colossae. As Paul served the will of God, the Holy Spirit enabled him to see from the earth toward the heavens, and preached the gospel. He thus wrote the Romans, Galatians and the Corinthians.

From Ephesus he was led to Rome as a prisoner, where the Lord made him view the gospel from the heaven toward the earth. He therefore wrote the four prison epistles: Ephesians, Philippians, Colossians and Philemon. With these letters we understand the will of God from a different angle, so are able to serve His will. During the normal years Paul wrote letters to the seven churches. (As the time changed, the Apostle John wrote to the latter seven churches.) The Romans is listed at the beginning, because it

was the longest, far longer than an ordinary letter of that time. This is what God deposited in Paul, as a sketch of the gospel of Christ for the church to know the whole counsel of God. This sketch begins with the sins of man, which are only cleansed by the blood of Jesus. Then the Holy Spirit reveals the sin nature of man, which was only resolved in the Cross of Christ. When a person believes and accepts this gospel, he is justified by faith. By the same faith, we are to live in the law of the Spirit of life, so to overcome the power of sin and return to the sinless condition of the very beginning. This is the work of the Spirit through the faith of man. That is sanctification by faith.

This process from justification to sanctification is a wonderful part of God's plan, but not the whole. God desires man to take in the divine life through Christ, so that the wisdom of God becomes man's thought, the divine love occupies man's emotion and the divine will takes the place of that of man. That is the complete picture of God's salvation. The vacuum of the spirit of human heart can only be filled by the Spirit of God in the fruit of life to give it the rest. The work of the cross is to bring man back to the condition of Eden (Return). That is the center of God's work. It continues till man receives the fruit of life, to manifest the glory of God through the life of Christ (Regain). That is the purpose of God's original creation. Only then can man think as Christ thinks, love as He does and will what He wills. Only then is God fully satisfied.

The glory of God has two aspects: First, the glory of the Son, with the Father before the ages. This will be given to those believing in Christ to receive the eternal life. Second, those received such glory will love one another and be united to reveal that glory of God. This is glorification through faith (John 17). At this stage the saints are molded into the image of the Son, led by Him the First-born into glory on that day (Rom 8:29, Heb 2:10).

Many believers only know about the death with Christ for the deliverance from the power and judgment of sin. They overlook the resurrection side of the Lord Jesus, giving us life to become like Him. When the life of Christ is in us, we possess the nature of the Lord, such as meekness, humility, patience, etc. At times we feel having lost these, and require the fire of the burnt offering of the cross to engrave such nature into us to become our character. Therefore, sanctification takes time. Only when

people see that in us and are reminded of our Lord, there is the glorification by faith. No single saint can possess all of Christ's nature. But, if the church collectively manifests the nature of Christ, man will see the glory of Christ. The church is then a glorious church. This testimony of the sons is the heart of the whole gospel. May the world see the Light, and the church is glorified by faith.

We hence see the two sides of the will of God. On the one hand, we accept the cross through the grace of God, and are justified by faith. On the other, we are to grow in the new life and be sanctified and glorified to possess the image of the Son. The work of the cross is to lead us to the tree of life. All in all, from justification to sanctification to glorification, are of the grace of God.

We can therefore group Paul's letters to the churches into three:

Letter	Theme	Spiritual Life
Rom Gal I/II Cor	<u>Justification</u> The cross: Death	Little ones
Eph Phil Col	<u>Sanctification</u> The life: Resurrection (Tree of life)	Young men
I/II Thess	<u>Glorification</u> Revelation: Growth till Christ returns	Elders

Thank God for His grace in revealing the counsel of His will. According to the whole counsel, Christ led man back to the Eden, the original will of God. Gradually the character of the Lord is molded in us. As the whole church is gathered, we corporally manifest the character of Christ and thus the glory of the Lord. The ultimate will of God is to make us grow from children unto sons, and be led unto glory by the First-born Jesus. We are not discouraged by a desolate church scene. In the book of Revelation, John wrote the latter seven letters and called upon the over-comers to restore the testimony of Jesus. Because of their patience and suffering, the almighty Lord will finally be on the throne as the King of kings and the Lord of lords. There will be a new heaven and new earth, with the holy city the New Jerusalem. Those who overcome will inherit these and the Lord God and the Lamb will be their God. They will be called the sons of God. May we respond to the Lord's call for the over-comers, and rise to testify for His sake!

(From notes on messages by Prof. Christian Chen)

請注意
Special Announcement

為了配合科技的發展，並更有效地運用資源，從2010年開始，教會每月通訊將以電子郵件方式寄出，懇請閣下溜覽本教會網頁，並加入電郵通知名單，以確保繼續按時收到通知。

In order to take advantage of the developing technology and to better utilize our resources, we decided to deliver the church newsletter via email starting year 2010. If you would like to continue receiving the newsletter, please go to our church website and subscribe to our new mailing list.

[Http://www.OrlandoChineseChurch.org](http://www.OrlandoChineseChurch.org)

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