



溪邊的樹

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歡喜世上生了一個人 (彭廣純弟兄特會信息摘要)

信息主題經文

約翰福音 16：20-21 「我實實在在的告訴你們，你們將要痛哭、哀號，世人倒要喜樂；你們將要憂愁，然而你們的憂愁要變為喜樂。婦人生產的時候就憂愁，因為他的時候到了；既生了一個人，就不再記念那苦楚，因為歡喜世上生了一個人。」

前言

當我們回想主耶穌在世上的日子，在祂最後的半年，把心中最重的負擔告訴門徒，祂說：「我要在這磐石上建造教會。」教會是祂的，教會由祂來建造，我們與祂同工；這裡強烈的說明祂對教會的盼望；盼望門徒成為祂的教會，於是祂在世上的最後一天，對門徒說了許多要緊的話，讓他們在教會的建造上，有根有基，不畏艱難，能按著主的旨意行在其中。把福音從撒瑪利亞傳到地極；但更重要的是基督成形在他們裏面，真正的教會不是外面的，是基督的生命在他們裏面成長；所有那晚與主同在的門徒經歷了許多苦難-有外面的壓迫、有裡面的學習，在他們有生之年，的確看到基督成形在他們裏面，使徒保羅在加拉太書 4: 19 「我小子阿，我為你們再受生產之苦，直等到**基督成形在你們心裡**。」這句話可以總括整個教會形成的過程。那天晚上主耶穌說的話在門徒身上成就了；不但在他們生命當中，也在許許多多歷代追隨主的生命當中。主所說的話沒有一句落空，教會一直堅立到如今。

這次特會的主題是「歡喜世上生了一個人」，這句話有它特殊的意義，這句話是主耶穌在被釘十字架前晚向門徒說出祂的負擔；這個人使門徒歡喜，不是一個嬰兒，這個人有神的形象，可以代表祂、成就祂的教會。如果熟讀使徒保羅的書信，我們看到使徒保羅是一個完全明白主心意的人，他一生的負擔和主耶穌那晚的負擔是相吻合的。不論從教會整體來看，或是從教會中的個人而看，保羅的書信可以幫助我們對主耶穌所說的「歡喜世上生了一個人」有些體會。細讀保羅書信，「屬天的人」、「新造的人」、和「新人」就是主耶穌心中所想的「那個人」；而「屬天的人」所啓示的是神救贖心意的至極。

屬天的人

哥林多前書 15：47-48 「頭一個人是出於地，乃屬土；第二個人是出於天。那屬土的怎樣，凡屬土的也就怎樣；那屬天的怎樣，凡屬天的也就怎樣。」

最後一句是我們的著重點，可分三方面來看，(1) 那屬天的（一個人），(2) 凡屬天的（一群人），(3) 那屬天的怎樣，凡屬天的也就怎樣。

那屬天的（主耶穌基督）

「人」這個字眼在整個約翰福音中是獨特的，例如第4章說到撒瑪利亞人在井邊遇見耶穌，她跑去對村中每個人說：我碰見一個人，這個人將我素來所行的一切事都說出來了。來到19章，猶太人把耶穌帶到彼拉多面前，經過一番審問，彼拉多對眾人說：「我帶祂出來見你們，叫你們知道我查不出祂有什麼罪來。耶穌出來，戴著荊棘冠冕，穿著紫袍。彼拉多對他們說：你們看這個人！」這裡所說的「碰見一個人」「看這個人」就是哥林多前書15：48中所說的「那屬天的」我們的主耶穌基督。

從舊約以賽亞在主前七百多年的預言中，我們可以看到「那屬天的」三方面

- (1) 屬天的生命：以賽亞得神的啓示，遠遠的看見，有一人爲童女所生，那就是主耶穌基督，祂的名字要稱爲以馬內利（就是神與我們同在的意思），祂就是神。
- (2) 屬天的光：在黑暗中行走的百姓看見了大光，住在死蔭之地的人有光照耀他們，那光就是主耶穌基督。
- (3) 屬天的愛：祂擔當我們的憂患，背負我們的痛苦；祂爲我們的過犯受害，爲我們的罪孽壓傷。祂的愛就在此向我們顯明了。

主耶穌基督祂就是那天上的生命、天上的光、天上的愛；而祂的這些屬性都在約翰福音中向我們說明了，約翰福音1：4「生命在祂裡頭，這生命就是人的光。」而主耶穌爲我們釘十字架是來自天上的愛。

凡屬天的（我們這蒙主呼召的群體）

從以弗所書來看「凡屬天的」。感謝主，以賽亞的預言在七百多年後成就了，這一切不再是影兒，而成爲實際，成就在我們身上；以弗所書一開始就把我們帶進那天上各樣屬靈的福氣，而最後又帶進許多屬靈的實際，告訴我們這屬天的，怎樣在基督裡，主替我們活，祂成爲我們的智慧；在家庭裏、在工作上、在教會的服事上，與蒙召的恩相稱，行在神的心意中。我們原本是「屬土的」而如今我們是「屬天的」和基督一同坐在天上。

那屬天的怎樣，凡屬天的也就怎樣

要明白這句話的意思，唯有回到聖經去尋找答案。最簡單直接的解釋是約翰一書3：2「我們必要像祂」。當主耶穌說：「歡喜世上生了一個人」，祂是從永世的眼光來看祂的教會。而教會中每個人都要像祂。保羅書信裏，也看見類似的話，羅馬書8：29如此說：「因爲祂豫先所知道的人，就豫先定下模成祂兒子的形像，使祂兒子在許多弟兄中作長子」，這裡說到「那屬天的」是「凡屬天的」的模式。我們即要像祂，我們的主復活了，當主再來的時候，祂要叫我們這「卑賤的身體」，變成「和祂自己榮耀的身體相似。」（腓三21）

前段是用神永世的眼光來看「那屬天的怎樣，凡屬天的也就怎樣」，但必需回到現在，在這時空裡，我們這被主付重價買贖回來被祂所召的人，該怎樣活？我們活的根據是什麼？我們為誰而活？答案就在神的話中。

新造的人

林後 5：14-19「原來基督的愛激勵我們；因我們想，一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活著的人不再為自己活，乃為替他們死而復活的主活。所以，我們從今以後，不憑著外貌（原文是肉體；本節同）認人了。雖然憑著外貌認過基督，如今卻不再這樣認祂了。若有人在基督裡，他就是**新造的人**，看哪！舊事已過，都變成新的了。一切都是出於神；祂藉著基督使我們與祂和好，又將勸人與祂和好的職分賜給我們。這就是神在基督裡，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。」

這裡面也說到，我們經歷了改變而成為別人的祝福；也就是說，神給你、給我一個與神和好的職份並祂的話語，好在福音的事工上、教會肢體的建造上有份，讓別人在你身上看見基督。

要活在基督裡變成新造的人，必須先有死的經歷；我們可以從保羅的書信，對從死到活這個改變有正確的認識。

向罪死，向神活

羅馬書第六章說到「我們藉著洗禮歸入死，和他一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裡復活一樣。我們的舊人和他同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕；」因為主耶穌的原故，我們向罪死、向神活。

向律法死，向神活

加拉太書 2：19 說「我因律法，就向律法死了，叫我可以向神活著。」「向律法死」說到向律法給我們的驕傲死，向律法自己的工作死。那「向神活」因著耶穌基督的緣故，現在看神的律法是好的，主耶穌說：律法的一點一劃都不能去掉，我來是為成全律法。

向自己死，向神活

加拉太書 2：20「說我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著；並且我如今在肉身活著，是因信神的兒子而活；他是愛我，為我捨己。」
不管時與空，我們要記得這句話，以信心讓這句話活化在我們裡面，我們就真活了。

向世界死，向神活

加拉太書 6：14，「因這十字架，就我而論，世界已經釘在十字架上；就世界而論，我已經釘在十字架上。」因為十字架把我們與世界隔開了，我們不再屬於這世界，我們是屬神的；世界上的事再無法吸引我，我對世界上的事不感興趣。

這四個「死」是我們得以轉變的中心，如果對這四件事摸著了，心中接受了，而行在其中，因著基督愛的激勵，從捆綁中得釋放，轉變就在我們身上成就。

新人

以弗 2：14-15「因祂(耶穌基督)使我們和睦(原文作：因祂是我們的和睦)，將兩下(受割禮的/未受割禮的)合而為一，拆毀了中間隔斷的牆；而且以自己(耶穌基督)的身體廢掉冤仇，就是那記在律法上的規條(原本是好的，但成了受割禮人的藉口，輕看未受割禮的人，主耶穌上十字架除去了藉口。)，為要將兩下藉著自己造成一個新人，如此便成就了和睦。」

歌羅西書 3:9-11「因你們已經脫去舊人和舊人的行為，穿上了新人。這新人在知識上漸漸更新，正如造他主的形像。在此並不分希利尼人、猶太人，受割禮的、未受割禮的，化外人，西古提人，為奴的、自主的，惟有基督是一切在一切之中」

(以弗 4：20-24)「你們學了基督，卻不是這樣。如果你們聽過他的道，領了他的教，學了他的真理，就要脫去你們從前行為上的舊人，這舊人是因私慾的迷惑漸漸變壞的；又要將你們的心志改換一新，並且穿上新人；這新人是照著神的形像造的，有真理的仁義和聖潔。」

新人在其不同的階段有不同的意思，(1) 因為耶穌基督已經為我們釘十字架了，成就了和平，讓我們- 基督的身體在神面前是一體的，不論是希利尼人、猶太人，受割禮的、未受割禮的，化外人，西古提人，為奴的、自主的，只有基督是一切又在一切之內。(2) 有關在教會中的每一個人，我們裏面應該是怎樣？這裡說到脫去舊人，穿上新人，看似是外面的；但如果你注意看，從舊人到新人要經過一個變化，就是心志(想法裏面的靈)改換一新，我們心中的意念影響我們行動的意念，基本的想法要換掉，思想的深處要改掉，是新人的意思。

結尾的話

弟兄在他的信息之中，有這樣勉勵的話，我們需要安靜下來，想想我們的主祂在想什麼，祂要的是什麼，祂心中的負擔是什麼，這些比知道祂的教訓還要重要；有時我們對主的心意、主的事不瞭解；只有靠著聖靈、十字架、和禱告，我們就會漸漸的明白主的心意，這是主帶領我們的路。願共勉之~

The Joy that A Man Is Born Into the World

(An excerpt of the message by Brother Ted Peng)

Main Scripture Reference

John 16:20-21 “*Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for **the joy that a man is born into the world.***”

Forward

When we recall the days when the Lord Jesus was on earth, it was during the last six months of His ministry that He shared his heaviest burden with his disciples, “*I will build the Church on this Rock*”. The Church belongs to Him. He is the builder and we are co-working with Him. He put strong emphasis on revealing His hope for the Church which was to see that the disciples become his Church. Thus, on His last day, He told them many important words, so that they could be well rooted and not be afraid of difficulties in the process of building the Church. They could also be enabled to walk in the Will of the Lord and spread the Gospel from Samaria to the ends of the earth. More importantly, it was to have Christ formed in them. The true Church is not what appears outwardly, but the life of Christ growing in them. All the disciples who were with the Lord that night had eventually learned many lessons from their suffering and persecution, and we truly saw Christ formed in them during their lifetime. The Apostle Paul wrote in Galatians 4:19, “*My little children, of whom I am again in travail until **Christ be formed in you***”. This sums up how the Church was formed. Not one word spoken by the Lord Jesus that night has failed. They were all fulfilled on the disciples, not only in their lives, but also in the lives of many who had followed the Lord. The Church has been standing steadfastly even now.

The main theme of this special meeting was “The Joy that A Man Was Born Into the World”. These special words were used by the Lord Jesus to show His burden to the disciples the night before He was crucified. This Man who brings joy to the disciples is not a babe. This Man has the likeness of God; He represents God and completes His church. If we are familiar with Paul’s epistles, we can see that Paul fully understands the Will of the Lord. He shared the same burden that the Lord Jesus had on that night. Paul’s epistles help us understand the meaning of “the joy that a man was born into the world” as applied to the Church as a whole or as individual members. By reading Paul’s epistles, we can see that the “Heavenly Man”, “New Creature” and “New Man” are what the Lord referred to as “The Man”. The “Heavenly Man” reveals the ultimate purpose of God’s redemption.

The Heavenly Man

1 Corinthians 15:47-48 “*The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*”

We’ll focus on the last phrase of v. 48 which can be divided into three parts: (1) The heavenly (one person); (2) they that are heavenly (a group); (3) as is the heavenly, such are they also that are heavenly.

The heavenly (The Lord Jesus Christ)

The word “man” is unique in the entire Gospel of John. For example, in chapter 4, where it tells of the Samaritan woman who met Jesus by the well, she ran into the city and said to the people, “*Come, see a man, who told me all things that ever I did.*” Then in chapter 19, the Jews brought Jesus before Pilate. After many trials, Pilate said to the crowd, “*I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, **Behold, the man!***” The man that is mentioned here in “Come, see a man” and “Behold, the man” is “**the Heavenly**” in 1 Corinthians 15:48, referring to our Lord Jesus Christ.

From Isaiah’s prophecies in the Old Testament in around 700 B.C., we can realize the three aspects of “the Heavenly”:

- (1) Heavenly life: Isaiah received the revelation of God. He saw, from a distance, a man that is born of a virgin, who is the Lord Jesus Christ. His name will be Immanuel (which means God with us), and He is God.
- (2) Heavenly light: The people who were walking in darkness saw the great light, those who dwell in the land of the shadow of death had the light shone upon them. That light is the Lord Jesus Christ.
- (3) Heavenly love: He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Through these, His love is shown to us.

The Lord Jesus Christ is that heavenly life, heavenly light and heavenly love. These characteristics of Him are explained in John 1:4 “In him was life; and the life was the light of men.”, and it is because of heavenly love that the Lord Jesus was crucified for us.

They that are heavenly(We, as a whole, who are called by the Lord)

Let’s look at “they that are heavenly” from the Book of Ephesians. Thanks be to the Lord, the prophecies spoken by Isaiah were fulfilled 700 years later. These are no longer a shadow, but have become reality in us. The book of Ephesians begins by bringing us into every spiritual blessing in the heavenly realms, and ends by leading into various spiritual realities. It tells us who are heavenly that, in Christ, the Lord who lives for us has become our wisdom. Whether at home, at work, or serving in the church, we should walk according to the Will of the Lord, which is worthy of God’s calling. We were “earthy” but are now “heavenly”, and we are now seated in heaven with Christ.

As is the heavenly, such are they also that are heavenly

We must go to the Scriptures to find out the meaning of these words. The simplest and most straightforward explanation is in 1 John 3:2 “*we shall be like Him*”. When the Lord Jesus said “the joy that a man is born into the world, He said it with an eternal perspective of His church in mind. Every person in the church shall be like Him. There are similar sayings in the epistles of Paul, such as in Romans 8:29 “*For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren*”. Here it says “they also that are heavenly” are in the likeness of “the heavenly”. We shall be like Him. Our Lord has resurrected. When He returns, He will conform “the body of our humiliation” to bodies of his glory (Philippians 3:21).

We have looked at “as is the heavenly, such are they also that are heavenly” from an eternal

perspective, let's return to the present time and place. We are redeemed with a great price by the Lord and are called by Him. How should we live our lives? What do we based our lives on? Who do we live for? The answer is in God's Word.

A New Creature

2 Corinthians 5:14-19 *“For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is **a new creature**: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.”*

It also says here that our changes can be blessings to others. That is, God has given you and me, in addition to His Word, the ministry of reconciliation, that we may participate in the ministry of the gospel and the building of the members of the Church, that others may see Christ in you.

To become a new creature in Christ, we must first experience death. We can accurately understand this change from death to alive from Paul's epistles.

Dead to Sins, Alive unto God

Romans chapter 6 tells us, *“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life...our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”* Because of the Lord Jesus, we can die to sins and live to God.

Dead to the Law, Alive unto God

Galatians 2:19 *“For I through the law am dead to the law, that I might live unto God.”* “Dead to the law” refers to being dead to the pride from observing the law, and to the work of the law itself. “Live unto God” is because of Jesus Christ, that the Law of God can now be good. The Lord Jesus said, not the smallest letter or stroke shall pass from the Law, I came to fulfill the Law.

Dead to Self, Alive unto God

Galatians 2:20 *“I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.”* We must remember this verse whenever it is and wherever we are. When we are able to live this out in our lives by faith, then we are truly alive.

Dead to the World, Alive unto God

Galatians 6:14 *“But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.”* The cross has separated us from

the world. We no longer belong to this world but to God. Things of the world can no longer attract me, and I am no longer interested in them.

These four “deaths” are the focus of our transformation. If we can grasp these, receive them in our hearts, and live them out, Christ’s love, which compels us, will set us free from our bondages, and changes will be realized in us.

New Man

Ephesians 2:14-15 “*For **He** (Jesus Christ) is our peace, who made **both** (the circumcised and the uncircumcised) one, and brake down the middle wall of partition, having abolished in the flesh the **enmity**, even the law of commandments contained in ordinances (this that was good, has become an excuse, which the Lord Jesus has removed on the cross, for the circumcised to despise the uncircumcised) that He might create in himself of the two one new man, so making peace;*”

Colossians 3:9-11 “*...seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.*”

Ephesians 4:21 “*But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth.*”

There is a different understanding of the new man at different stages. (1) Jesus Christ was crucified for us, and thus accomplished peace, so that we, the body of Christ, can become one, whether Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, bondman, freeman; but Christ is all, and in all. (2) What about the individual member of the church? What should it be like inside each of us? To put away the old man and put on the new man may seem something on the exterior; but if you pay attention, there is a transformation from the old man to the new man, which is the renewing of the spirit of your mind. Since our actions are set off by the meditation of our hearts, the basic thoughts and the depths of our mind need to be renewed. This is the true meaning of “New Man”.

Concluding Words

Our brother encourages us to be still and meditate on what is in our Lord’s mind: what He wants, and what His burden is. These are far more important than knowing His teachings. Sometimes we do not understand the mind of our Lord and the things concerning Him. It is only through the Holy Spirit, the cross and prayers that we can gradually come to understand the Lord’s will. This is the way the Lord. May we be encouraged by these words.