**THE POWER OF CHRIST ILLUSTRATED BY THE RESURRECTION**

**從死裡復活顯明了基督的大能**

“For our conversation is in Heaven; from where we also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself,”

---- Philippians 3:20, 21

"我们却是天上的国民。并且等候救主，就是主耶稣基督，从天上降临。他要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和他自己荣耀的身体相似。"

----腓立比书3：20-21

I should mislead you if I called these verses my text, for I intend only to lay stress upon the closing expression, and I read the two verses because they are necessary for its explanation. It would require several discourses to expound the whole of so rich a passage as this.

為了讓大家清楚明白這兩節經文的含意，而不致於被解錯。在讀完這兩節經文後，我打算從幾個討論點，盡可能的去清楚講解，有關這兩節意義重大的經文。

Beloved, how intimately is the whole of our life interwoven with the life of Christ! His first coming has been to us salvation, and we are delivered from the wrath of God through Him. We live still because He lives, and never is our life more joyous than when we look most steadily to Him. The completion of our salvation in the deliverance of our body from the bondage of corruption, in the raising of our dust to a glorious immortality–that also is wrapped up with the Personal Resurrection and quickening power of the Lord Jesus Christ. As His first advent has been our salvation from sin, so His second advent shall be our salvation from the grave.

親愛的弟兄姐妹，我們一生的生命是與基督的生命息息相關的！他第一次的來臨，拯救我們脫離神的憤怒。因祂他活著，我們能夠面對明天。因祂他活著，我們能夠藉著不斷的仰望祂，使我們的生命得著真正無窮的喜樂。還有我們這被罪捆綁的，必朽壞的身體，因祂的拯救使捆綁得以脫落，而必敗壞的肉身，也被基督把我們從塵埃中高升成為榮耀不朽的身體——而這些都離不開耶穌基督復活的大能。他第一次的來臨，使我們的罪著得赦免，靈魂因而得救。而祂第二次的來臨將是從我們從墳墓中拯救出來，使我們的身體因而得贖。

He is in Heaven, but, as the Apostle says, “We look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body.” We have nothing, we are nothing, apart from Him. The past, the present, and the future are only bright as He shines upon them. Every consolation, every hope, every enjoyment we possess, we have received and still retain because of our connection with Jesus Christ our Lord. Apart from Him we are naked, and poor, and miserable.

正如使徒保羅寫給腓立比的信徒所說的: «我們卻是天上的國民。並且等候救主，就是主耶穌基督，從天上降臨。他要按著那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和他自己榮耀的身體相似。» (腓立比书3：20-21)。離開了祂, 我們一無所有，一無所是，也一無所能。因祂榮光的照耀，使我們過去、現在和未來充滿了光明燦爛。因著我們與耶穌基督的聯繫，使我們擁有了不斷從主而來的安慰，盼望和喜樂。若離開了祂, 我們乃是赤身裸體，貧窮，和凄凉。

I desire to impress upon your minds, and especially upon my own, the need of our abiding in Him. As zealous laborers for the glory of God I am peculiarly anxious that you may maintain daily communion with Jesus, for as it is with our Covenant blessings, so is it with our work of faith and labor of love–everything depends upon Him. All our fruit is found in Jesus. Remember His own words, “Without Me you can do nothing.” Our power to work comes wholly from His power. If we work effectually, it must always be according to the effectual working of His power in us and through us.

關於我們必需與主聯合常在主裡這一點, 我希望你們能常常牢牢的記在心中, 尤其是我自己。我巴不得那些甘心為了神的榮耀, 而熱心勞苦的人, 都能不斷的每一天保持與主耶穌的交通。不管是信心的工作, 或因愛心的勞苦 [注1] 都得倚靠主的恩典，才能結果子。請記住主自己說過的話: “因為離了我、你們就不能作甚麼” [注2]。我們的工作能力完全來自於主所賜給我們的力量，如果我們的工作有果效，那一定是因着主自己加給我們力量，並且因著這加給我們的力量，使我們的工作產生了果效。

[注1](譯者。 請參考帖前1:3 “在神我們的父面前、不住的記念你們因信心所作的工夫、因愛心所受的勞苦、因盼望我們主耶穌基督所存的忍耐”)

[注2](譯者。 請參考約15:5 “我是葡萄樹、你們是枝子．常在我裡面的、我也常在他裡面、這人就多結果子．因為離了我、你們就不能作甚麼”)

Brethren, I pray that our eyes may be steadfastly turned to our Master at this season when our special services are about to commence. Confessing our dependence upon Him, and resorting to Him in renewed confidence, we shall proceed to our labor with redoubled strength. May we remember where our great strength lies, and look to Him and Him alone, away from our own weakness and our own strength, too–finding all in Him in our work for others as we have found all in Him in the matter of the salvation of our own souls. When the multitudes were fed, the disciples distributed the bread, but the central source of that Divine commissariat was the Master’s own hand. He blessed, He broke, He gave to the disciples, and then the disciples to the multitude. Significant, also, was one of the last scenes of our Lord’s conversation with His disciples before He was taken up.

親愛的弟兄姐妹，在這特別季節崇拜開始之前，我祈禱願我們的眼目都能專注於我們的救主。並且深信只有因著仰望，依賴祂所加給我們的力量，我們才能有力量為主做工。而且認識到我們是軟弱無能的，我們無法依靠自己，而是需要單單的仰望賜能力的主。我們的靈魂如何靠主得著拯救，同樣的在一切我們所行的事上，也都得這樣的倚靠祂。在主用餅和魚餵養群眾的神蹟中，雖然這些餅和魚是從門徒的手分派給他們，但是這些餅和魚乃是來源於主的手。祂祝謝了、擘開、然後遞給門徒、叫他們分給群眾[注3]。最值得一提的是、主与他的门徒一起享用最后的晚餐，主也是如此行。 祂祝謝了、擘開、然後遞給門徒[注4](。

[注3: 餵養五千人](譯者。約6:10-12 "耶穌說：「耶穌說、你們叫眾人坐下。原來那地方的草多、眾人就坐下、數目約有五千。耶穌拿起餅來、祝謝了、就分給那坐著的人．分魚也是這樣、都隨著他們所要的。他們喫飽了")。

[注3: 餵養四千人](譯者。 可8:6-9:  "他吩咐眾人坐在地上、就拿著這七個餅、祝謝了、擘開遞給門徒叫他們擺開、門徒就擺在眾人面前。又有幾條小魚．耶穌祝了福、就吩咐也擺在眾人面前。眾人都喫、並且喫飽了．收拾剩下的零碎、有七筐子。人數約有四千") 。

[注4](譯者。請參考"(路22:19): “又拿起餅來祝謝了、就擘開遞給他們、說、這是我的身體、為你們捨的．你們也應當如此行、為的是記念我” ) 。

They had been fishing all night, but they had taken nothing. It was only when He came that they cast the net on the right side of the ship, and then the net was filled with a great multitude of fishes. Ever must it be so–where He is, souls are taken by the fishers of men, but nowhere else. Not the preaching of His servants alone, not the Gospel of itself alone–but His Presence with His servants is the secret of success.

聖經《約翰福音》書的末尾，（在 約翰福音21:1-14)有一段記載關於"加利利海邊的早餐"的故事，那是在耶穌受難和復活後幾天，耶穌的七個門徒從耶路撒冷北上，來到加利利海。在彼得的建議下，他們都坐著彼得的船出去打魚。但他們嘗試了一整晚，都沒有收穫，什麼也沒撈到。直到主出現來到他們那裡，祂叫他們把網撒在船的右邊，他們照主的話把網在右邊一撒，接著他們的魚網就抓到了滿滿的魚"[注5]。漁夫能夠得人如魚，永遠是這樣。主來了，人的靈魂就被漁夫得著。不是因著神僕人的傳道，也不是因著福音的本身，而是主來到了祂的僕人那裡，主的同在是成功的秘訣。

[注5](譯者。請參考 約21:6: "耶穌說、你們把網撒在船的右邊、就必得著。他們便撒下網去、竟拉不上來了、因為魚甚多)

“The Lord working with them.” His cooperating Presence in the Gospel–this is it which makes it “the power of God unto salvation.” Lift up your eyes then, my Brethren, confederate with us for the spread of the Redeemer’s kingdom, to the Savior, the Lord Jesus, who is the Captain of our salvation. It is through Him and Him alone by whom all things shall be worked to the honor of God, but without whom the most ardent desires, and the most energetic efforts must most certainly fail. I have selected this text with no less a design than this–that every eye may, by it, be turned to the Omnipotent Savior before we enter upon the hallowed engagements which await us.

"主與他們一起工作。因著主的同在，主的同工，在宣揚神國的福音上，我們看到了"神的能力，如何在拯救靈魂的福音上彰顯了出來"。親愛的弟兄姊妹，抬頭舉目觀看，在傳播神國福音上與我們一起同工的救贖主，耶穌基督，祂是救恩的元帥[注6]。只有因著祂，單單靠着祂，我們所做的一切榮耀神的事工都能成就。離開了祂，不論我們有多大的熱忱，付出多大的努力，一切都要付諸流水，肯定都要失敗。我今天講道的內容最重要一點，就是把我們的眼睛轉向全能的救主。

[注6](譯者。請參考 希伯来书 2:10 "作为万物的归宿和根源的上帝，叫救恩的元帅耶稣经历苦难而得以纯全，以便带领许多的儿女进入荣耀，这样的安排是恰当的)。

In the text notice, first of all, the marvel to be worked by our Lord at His coming. And then gather from it, in the second place, helps to the consideration of the power which is now at this time proceeding from Him and treasured in Him. And then, thirdly, contemplate the work which we desire to see accomplished, and which we believe will be accomplished on the ground of the power resident in our Lord.

今天講道中我將分為三方面去思想。

1. 首先，也是第一點，我們要思想的是: 主的蹤跡在那裡，主的能力隨著在那裡，神蹟也在那裡。

2. 在第二點上，我們將進一步的思想: 主的這些能力，將在今天我們的聚會中，會如何運行在我們當中。

3. 第三點，也是最後一點，我們要思想的是: 我們相信我們可以從主支取能力，並且藉著這些主所賜的能力，叫我們有力量去完成我們想要做的工作。

First, we have to ask you to CONSIDER, BELIEVINGLY, THE MARVEL WHICH IS TO BE WORKED BY OUR LORD AT HIS COMING. When He shall come a second time He will change our vile body and fashion it like unto His glorious body. What a marvelous change! How great the transformation! How high the ascent! Our body in its present state is called in our translation a “vile body.” But if we translate the Greek more literally it is much more expressive, for there we find this corporeal frame called “the body of our humiliation.” Not “this humble body”–that is hardly the meaning–but the body in which our humiliation is manifested and enclosed.

一。第一點。首先，我們要思想的是: 主的確是神跡的創作者，祂所到之處，我們都能看到神跡。腓立比书 三章20節說：當祂第二次來臨時祂要 «将我们这卑贱的身体改变形状，和他自己荣耀的身体相似。»。那是多麼奇妙的改變！身体要改变形状和祂荣耀的身体相似 ，那是多麼偉大的身體變形! 那是多麼高的提升! 我們的身體在目前狀態被翻譯稱為"卑贱的身体 "。如果這希臘文，我們更按字面意思去翻譯的話，那就是"恥辱的身體"而不是"卑贱的身体。我們身體表現出來的是"恥辱"，我們的身體也本來是"恥辱"。

This body of our humiliation our Lord will transform until it is like unto His own. Here read not alone “His glorious body,” for that is not the most literal translation, but “the body of His glory.” The body in which He enjoys and reveals His glory. Our Savior had a body here in humiliation. That body was like ours in all respects except that it could see no corruption, for it was undefiled with sin. That body in which our Lord wept, and sweat great drops of blood, and yielded up His spirit, was the body of His humiliation.

我們這個"羞辱的身體"，形状將被改变成為和祂荣耀的身体相似。但這個"祂榮耀的身體"我們不能照字面的翻譯去解釋。而是指主耶穌曾在地上活過，從死裡復活過，彰顯榮耀過的那個身體。我們的救主也與我們一樣有一個"羞辱的身體"。祂的身體在各方面都和我們一樣，只是它不見腐敗，因為它沒有受到罪的玷污。在這身體裏，我們的主曾經"哭"過[注7]， 在"客 西馬尼園 裡，因極其傷痛的懇切禱告，汗珠如大血點、滴在地上"過[注8]，也曾經"在十字架上，大声喊着说，父阿，我将我的灵魂交在你手里"過[注9]。這個"祂榮耀的身體"，指的就是這一個身體。

[注7](譯者。請參考约翰福音11:35:"耶稣哭了")。

[注8](譯者。請參考路加福音22:44:"耶穌極其傷痛、禱告更加懇切．汗珠如大血點、滴在地上")。

[注9](譯者。請參考路加福音23:46耶稣大声喊着说，父阿，我将我的灵魂交在你手里。说了这话，气就断了)。

He rose again from the dead, and He rose in the same body which ascended up into Heaven, but He concealed its glory to a very great extent, else He had been too bright to be seen of mortal eyes. Only when He passed the cloud, and was received out of sight, did the full glory of His body shine forth to ravish the eyes of angels and of glorified spirits. Then was it that His countenance became as the sun shining in its strength.

他從死裡復活，然後祂以同樣的身體升到天上。但祂在很大程度上隱藏了它的榮耀，因為祂的強列榮光不是我們的肉眼所能受得了的。只有當祂進入了雲層[注10]，在我們的視線之外，他身體的全部榮耀才閃耀出來，令天使的眼睛和榮耀的靈魂能欣喜看見。而祂的面貌如同烈日放光[注11]。

[注10](譯者。請參考使徒行傳 1:9-10: "說了這話、他們正看的時候、他就被取上升、有一朵雲彩把他接去、便看不見他了。當他往上去、他們定睛望天的時候、忽然有兩個人、身穿白衣、站在旁邊")。

[注11](譯者。請參考啟示錄1:16: "面貌如同烈日放光")。

Now, Beloved, whatever the body of Jesus may be in His Glory, our present body which is now in its humiliation is to be conformed unto it–Jesus is the standard of man in Glory. “We shall be like He is, for we shall see him as He is.”

約翰一書3:2講到: "親愛的弟兄阿、我們現在是神的兒女、將來如何、還未顯明．但我們知道主若顯現、我們必要像他．因為必得見他的真體"。從這節經文裡讓我們看到，耶穌的身體在他的榮耀中是什麼樣子，我們無法從中知道，但我們的身體一定會改變像祂一樣, 並且必得見祂的真體。——耶穌在榮耀中的真體，是榮耀中人的標準。

Here we dwell in this body of our humiliation, but it shall undergo a change–“in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” Then shall we come into our glory, and our body being made suitable to the Glory state, shall be fitly called the body of Glory.

哥林多前書15:52講到: "就在一霎時、眨眼之間、號筒末次吹響的時候．因號筒要響、死人要復活成為不朽壞的、我們也要改變"。而哥林多前書15:48-50講到:"那屬土的怎樣、凡屬土的也就怎樣．屬天的怎樣、凡屬天的也就怎樣。我們既有屬土的形狀、將來也必有屬天的形狀。弟兄們、我告訴你們說、血肉之體、不能承受　神的國．必朽壞的、不能承受不朽壞的"。這幾節經文總的來說就是: “就在一霎時、眨眼之間、號筒末次吹響的時候．我們將會復活，身體改變成為不朽壞的。我們那屬土形狀、將改變成屬天的形狀。因血肉之體、不能承受神的國，必朽壞的、不能承受不朽壞的。然而因著身體復活，改變成屬天的形狀，我們已經能承受神的國, 已經適合於進入榮耀中”。

We need not curiously pry into the details of the change, nor attempt to define all the differences between the two estates of our body. For “it does not yet appear what we shall be,” and we may be content to leave much to be made known to us hereafter. Yet though we see through a glass darkly, we nevertheless do see something, and would not shut our eyes to that little. We know not yet as we are known, but we do know in part, and that part knowledge is precious. The gates have been ajar at times, and men have looked awhile, and beheld and wondered.

我們不必好奇地去探討身體變化的細節，也不必試圖去定義兩個不同身體之間差異。因為“將來如何、還未顯明”,但我們的確應該為”我們知道主若顯現、我們必要像祂” 而歡欣。的確我們如今像哥林多前書13:12所說:"我們如今彷彿對著鏡子觀看、模糊不清", 雖然我們看不清，但我們卻能看到一些，只要看到，那怕是看到一點點，我們也不會閉上眼睛。我們還不能知道全部，但我們確實知道部分，這部分知識也夠寶貴的。大門有時會稍微開一下，被人看了一會，看後，都會感到驚奇不已。

Three times, at least, human eyes have seen something of the body of Glory. The face of Moses, when he came down from the mount, shone so that those who gathered around him could not look upon it, and he had to cover it with a veil. In that lustrous face of the man who had been forty days in high communion with God, you behold some gleams of the brightness of glorified manhood.

至少，人類的眼睛已經三次看到了榮耀的身體。摩西西從乃山下來的時候、不知道自己的面皮、因耶和華和他說話就發了光。亞倫和以色列眾人看見摩西的面皮發光、就怕挨近他。使得摩西與他們說完了話、要用帕子蒙上臉。摩西在耶和華那裡四十晝夜、也不喫飯、也不喝水與神交通後，使他的面皮發光。叫人看到神榮耀的光芒從人榮耀的身體照射出來[注12](。

[注12](譯者。請參考出埃及記34:28-35:

34:28摩西在耶和華那裡四十晝夜、也不喫飯、也不喝水．耶和華將這約的話、就是十條誡、寫在兩塊版上。

34:29摩西手裡拿著兩塊法版下、西乃山的時候、不知道自己的面皮、因耶和華和他說話就發了光。

34:30亞倫和以色列眾人看見摩西的面皮發光、就怕挨近他。

34:31摩西叫他們來、於是亞倫和會眾的官長都到他那裡去、摩西就與他們說話。

34:32隨後以色列眾人都近前來、他就把耶和華在西乃山與他所說的一切話、都吩咐他們。

34:33摩西與他們說完了話、就用帕子蒙上臉。

34:34但摩西進到耶和華面前與他說話、就揭去帕子、及至出來的時候、便將耶和華所吩咐的告訴以色列人。

34:35以色列人看見摩西的面皮發光、摩西又用帕子蒙上臉、等到他進去與耶和華說話就揭去帕子)。