

照神形像被造的器皿

Being Created as a Vessel in God's Image

读经：

Please Read the Bible Verses:

创一 26 上 神说，我们要按着我们的形象，照着我们的样式造人。

Gen. 1:26a And God said, Let Us make man in Our image, according to Our likeness;

罗九 23 且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

三一神决定创造人

The Creator – The Triune God

按照创世记一章二十六节来看，似乎在神进来创造人之先，三一神召开了一种“神格会议”，就是在三一之间的一种会议，以定规如何按着神的形像，照着神的样式造人。创造人的决定是由三一神定规的，指明人的受造，乃是为着三一神的定旨。因此，在神一开始要造人的时候，神就在祂的三一里决定要这样作。所以祂说，“我们要...照着我们的样式...造人。”神造人的目的是要完成祂的经纶，好将祂自己分赐到人里面。

According to Genesis 1:26, it seems that before God came in to create man, the Triune God had a kind of “Godhead conference,” a kind of conference among the Trinity, to make a decision about how to create man in His image and according to His likeness. [The decision to create man was made by the Triune God, indicating that the creation of man was for the purpose of the Triune God.](#) Thus, at the very beginning when God intended to create man, God decided to do so **in His Trinity**. This is why He said, “Let Us make man in **Our** image.” [God's intention in creating man was to carry out His economy for His dispensing of Himself into man.](#)

按着神的形像

In God's Image

神按着祂的形象造人。那意思是说，神使人有祂所有的属性和美德。当神造人的时候，祂乃是按着祂的形象，按着祂的属性和美德造人，使人得以借着这些属性和美德彰显祂。譬如说，神有爱，神也爱。神也创造人，使人有爱，并使人能爱。神有智慧，神也有神的定旨，所以神造人也使人有智慧、有目的。神能思想，神能考虑，神能爱，神能喜爱并厌憎，神能选择，神有目的，神也能作决定。神也照样创造人，使人能彰显神。

God created man in His image. This means that God made man to have the attributes and virtues that He has. [When God created man, He created him in His image, according to His attributes and virtues, so that man can express Him through these attributes and virtues.](#) For example, God has love, and God loves. God also created man that man may have love and that man may love. God has wisdom and God has His purpose, so God made man also to have wisdom and to have a purpose. God can think, God can consider, God can love, God can like and dislike, God can make choices, God can have intentions, and God can make decisions. God created man in the same way so that man could express God.

照着神的样式

After God's Likeness

神的形象是祂内在的所是；神的样式是祂外在的形状。就看内在说，神有祂的所是，有一切的属性和美德；就着外在说，神有样式。一面来说神是看不见的。神既是看不见的，祂怎能有样式？这是我们人很难明白，很难解

释的。在创世记十八章，神以人的样式向亚伯拉罕显现。我们不能说，在创世记十八章神是看不见的，是没有样式的。神向亚伯拉罕显现，是看得见的，是有人的样式的。创世记十八章给我们看见，神有人的样式。人的样式乃是照着神的样式。我们人类都有物质的身体，这就是我们的样式。我们也有里面的所是。照样，神有祂内在的所是，也有祂的样式。人外在的身体是照着神的样式造的。在神成为肉体来作人以前，祂就以人的形状向亚伯拉罕显现。人的形状乃是神的形状，因为人是照着神的样式造的。

God's image is His inward being. God's likeness is His outward form. Inwardly, God has His being with all the attributes and the virtues, and outwardly, God has a likeness. On the one hand, God is invisible. Since God is invisible, how could God have a likeness? This is something very hard for us human beings to understand and to explain. God appeared to Abraham in Genesis 18 in the likeness of a man. We cannot say that God was invisible in Genesis 18 and that He did not have a likeness. God appeared to Abraham in a visible way with man's likeness. Genesis 18 shows that God has man's likeness. Man's likeness is after God's likeness. We human beings have a physical body, and this is our likeness. We also have our inner being. In the same way, God has His inner being and also His likeness. Man's outward body was created after the likeness of God. Before God was incarnated to be a man, He appeared to Abraham in the form of a man. The form of man is the form of God, for man was created after the likeness of God.

用尘土造身体，使人生存

With the Dust for the Body That Man May Exist

创世记二章七节说，神用地上的尘土造人的身体。物质的身体是为着人的生存；若没有这样用尘土所造的物质身体，人就无法生存。当人的身体死了，人就死了，所以人的生存完全在于人物质的身体。

Genesis 2:7 says that God formed a body for man with the dust of the ground. The physical body is for man's existence. Without such a physical body formed with the dust, man cannot exist. When man's body dies, the man dies, so man's existence is altogether dependent upon his physical body.

用生命之气造灵，使人接受神

With the Breath of Life for a Spirit That Man May Receive God

神用生命之气给人造灵，使人接受神；这也记载于创世记二章七节。神用地上的尘土造人，给人物质的身体之后，神就将生命之气吹在人鼻孔里。创世记二章七节翻作“气”的希伯来字，在箴言二十章二十七节翻译为“灵”。箴言二十章二十七节说，“人的灵是耶和华的灯。”这里很强的证明，神吹到人身体里的生命之气，最终乃是人的灵。

God created man with the breath of life for a spirit that man may receive God. This is also recorded in Genesis 2:7. After God formed man with the dust of the ground to give him a physical body, God breathed the breath of life into the nostrils of man. The Hebrew word for breath in Genesis 2:7 is translated as “spirit” in Proverbs 20:27. Proverbs 20:27 says, “The spirit of man is the lamp of Jehovah.” This is a strong proof that the breath of life God breathed into man's body was eventually the spirit of man.

产生魂，使人借着心思、情感、意志而活着

To Produce the Soul so That Man May Live Through the Mind, Emotion, and Will

人的魂的产生也记载在创世记二章七节。创世记二章七节说，当生命之气吹在人身体的鼻孔里时，人就成为活的魂。神用两种材料—造人身体的尘土，以及产生人灵的生命之气。当这二者来在一起时，人立即成为活的魂。这意思是说，魂是生命之气进到人物质身体里所产生的结果。

The producing of man's soul is also recorded in Genesis 2:7. Genesis 2:7 says that when the breath of life was breathed into the nostrils of the body of man, man became a living soul. God used two kinds of materials—the dust for making man's body and the breath of life for producing man's spirit. When these two things came together, right away man became a living soul. This means that the soul is the issue of the breath of life getting into the physical body of man.

人被造有三部分，这是很清楚的；外面的身体，里面的灵，以及作人所是的魂。因此，帖前五章二十三节说，我们全人乃是由我们的灵、魂、和身体所构成的。我们是三部分的人。魂是我们的所是，有身体作外面的器官，也有灵作里面的器官。魂作我们的所是，由心思、情感和意志所构成。这是按照圣经的启示。圣经给我们看见，在我们的魂里我们有心思，可以思想，考虑事情；（诗十三 2；）我们有情感，可以爱或恨，（撒上十八 1，撒下五 8，）好或恶事物；（赛六一 10，诗八六 4；）我们也有意志，可以作决定，作选择（伯七 15，六 7，代上二二 19，）这些都是魂的功用。

It is clear that **man was made in three parts: the outward body, the inward spirit, and the soul as the very being of man.** This is why 1 Thessalonians 5:23 says that **our whole being is composed of our spirit, soul, and body. We are a tripartite man.** The soul is our being with our body as the outward organ and with our spirit as the inward organ. The soul as our being is composed of the mind, emotion, and will. This is according to the revelation of the Bible. The Bible shows us that in our soul we have our mind to think, to consider things (Psa. 13:2), we have our emotion to love and to hate (1 Sam. 18:1; 2 Sam. 5:8), to like and to dislike things (Isa. 61:10; Psa. 86:4), and we also have our will to make decisions, to make choices (Job 7:15; 6:7; 1 Chron. 22:19). These are the functions of the soul.

神造人的目的是要人接受神作生命

The Intention of God's Creation of Man

神造人的目的是要人能用心思明白神的意愿，用情感喜欢神的意愿，用意志选择取用神、接受神，而最后运用灵接受神作生命。

The intention of God's creation of man is that man may understand God's desire with his mind, like God's desire with his emotion, choose to take, to receive, God with his will, and eventually exercise his spirit to receive God as his life.

将人摆在生命树跟前

Putting Man Before the Tree of Life,

神把人摆在生命树跟前，指明神要人接受祂作生命。我们必须看见，在起初，神无意要人守律法、行善、或背负任何重担。起初神造人之后，只是把人摆在生命树跟前。这指明神要人接受祂作生命，这生命是以生命树为表征。神也警告人，要谨慎他所吃的。当然，人所作的完全在于他自己的自由意志。他拣选要吃什么，完全在于他。但神的愿望乃是要人拣选生命树，意思就是说，祂要人拣选神作生命。

God put man before the tree of life, indicating that God wanted man to receive Him as life. We have to see that at the very beginning, God had no intention to ask man to keep any law, to do anything good, or to bear any kind of burden. At the very beginning, right after God created man, God only put man in front of the tree of life. This indicated that God wanted man to receive Him as life, signified by the tree of life. God also warned man that he should be careful about his eating. Of course, what man did was altogether up to his own free will. What he chose to eat was up to him. But God's desire was that man would choose the tree of life, which means that man would choose God as life.

人受造成为器皿，以接受并盛装神

Man Being Created as a Vessel to Receive and Contain God

人受造成为器皿，以接受并盛装神。这完全启示于罗马九章二十一节和二十三节，以及林后四章七节。罗马九章告诉我们，神是窑匠，我们是泥土。窑匠制作瓦器，而神把我们作成蒙怜恻的器皿，贵重的器皿，甚至得荣耀的器皿。我们作器皿盛装神，不是因为我们很好，讨神喜爱；这完全是在于神的怜悌。神怜悯了我们，祂要我们成为祂的器皿，所以我们是蒙怜悌的器皿。我们是贵重的器皿，因为我们盛装尊贵的神。最后，我们都要充满神的荣耀，并要在神的荣耀里得着荣耀，而成为得荣耀的器皿。我们必须看见，神的创造是要把我们作成器皿，以盛

装祂。我们必须非常清楚而有印象，看见人的受造乃是使人成为器皿，有接受器，就是我们的灵，好接受神到我们里面，作我们的生命。（生命的基本功课，三至六、八至一一页。）

Man was created as a vessel to receive and contain God. This is fully revealed in Romans 9:21 and 23 and 2 Corinthians 4:7. In Romans 9 we are told that God is a potter, and we are the clay. The Potter made the clay vessels, and He made us **vessels of mercy, vessels unto honor**, and even **vessels unto glory**. Our being vessels to contain God is not because we are so good and preferable to God; it is altogether a matter of God's mercy. God had mercy upon us, and He wanted us to be His vessels, so we are the vessels of mercy. We are vessels unto honor because we contain the God of honor. Eventually, we all will be filled with God's glory and glorified in the glory of God to become the vessels unto glory. We must see that God's creation is to make us vessels to contain Him. We have to make it so clear and so impressive that the creation of man was just to make man as a vessel with a receptacle, that is, our spirit, to receive God into us as our life.

参读：生命的基本功课，第一课；神的丰满，第一篇。

Reference: Basic Lessons on Life, Lesson 1; The Fullness of God, Chapter 1.