

2059 一个身体，一位灵，一个新人

著者：李常受

◎简介

本书是由李常受弟兄于一九七七年十月在台北市教会全球性训练所释放的信息集成。全书共十篇，论到那灵与身体、基督的身体乃是基督的丰满、只有一个新人、穿上新人的生活、全地出现一个新人、经历基督联络合式、饮于那灵、那灵与七灵。

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One Body, One Spirit, and One New Man

PREFACE

This book is a translation of messages given in Chinese by Brother Witness Lee during an international training in Taipei in October 1977. These messages were not reviewed by the speaker.

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第一篇

那灵与身体

读经：以弗所书四章四节上，一章二十三节，哥林多前书十二章十三节，十二节。

这次训练，训练什么呢？一个身体，一个灵。我们大家都知道，在以弗所书第四章里面，有两件东西都太大了：一个是身体，一个就是灵。因着你们在教会中曾受过相当的带领，有了相当的经历，现在一说一个身体，一个灵，你们就知道我说的是什么。若是今天一个公会的教友来，他听了一个身体，一个灵，定要问说，“这里有几千个身体，怎么会是一个身体呢？而一个灵的灵又是什么灵呢？是人为万物之灵的灵呢，还是万灵丹的灵？”他这样一想，眼珠一转，台上的道也就不要讲了。确实是这样。

说话者的灵绝对是有主的同在的。我在说话的时候，灵里懂得你们的情形。你在那里或是反对我的话，或是欢欢乐乐地接受我的话，虽然外面不表示，我都懂。说话者的灵是非常敏感的。所以你们需要有一点程度，要懂得什么是这里所说的身体，什么是这里所说的灵。

同时你的心要纯洁，灵要敞开，全人都要接受，那么你就是深渊与深渊彼此响应，我里面的东西能出去，你里头的东西也能出来，该释放的就得了释放。

这里说，一个身体，一个灵。我现在问你们，假如我们说“一个灵，一个身体”，可不可以？绝对不可以。为什么呢？照着你我的领会，灵不是更大、更高么？是的，灵比身体高。但在这里，为什么身体第一，灵第二呢？因为以弗所书第四章不是以灵作主题，乃是以身体作主体；身体是以弗所书第四章的题目。换句话说，以弗所整卷书六章是专讲身体，以身体为主题，而灵乃是主题中的内容。所以先说身体后说灵。身体与灵是两个太大的东西。

CHAPTER ONE

THE SPIRIT AND THE BODY

Scripture Reading: Eph. 4:4a; 1:23; 1 Cor. 12:13, 12

In these messages we will consider the one Body and the one Spirit. We all know that in Ephesians 4 there are two great matters: One is the Body, and the other is the Spirit. Because in the church many of you have received much help and have had many experiences, you know what I am talking about when I speak of one Body and one Spirit. However, if someone in today's Christianity were here and heard these terms, one Body and one Spirit, he may ask, "There are thousands of bodies here. How can there be only 'one Body'? And what kind of spirit is the 'one Spirit'? Does this refer to man as 'the spirit of all creation' or perhaps to a kind of cure-all?" If such a one thinks in this way and begins to roll his eyes, the speaker on the platform is not able to continue his message. This is truly the case.

However, the Lord is always with the spirit of the speaker. While I am speaking, in my spirit I can understand your situation. Even though you have no outward expression to tell me whether you are opposing my words or receiving them joyfully, I know your considerations. The spirit of the speaker is very sensitive. I do understand that you need some foundation in order to understand what the Body and the Spirit are, of which we are speaking here.

On your side, your heart should be pure, your spirit open, and your entire being ready to receive. If this is the case, then there will be a deep calling unto deep between you and me. The things within me will be able to flow out, and also the things within you will be able to flow out. In this way what should be released will be released.

Ephesians 4:4a speaks of "one Body and one Spirit." Is it correct to say "one Spirit and one Body?" Absolutely not, because in this verse Body is mentioned first. According to our understanding, we may ask, "Is the Spirit not greater and higher than the Body?" Yes, the Spirit is higher. Then why is the Body mentioned first and the Spirit second? This is because the topic of Ephesians 4 is not the Spirit but the Body. In other words, the entire book of Ephesians with all its six chapters is particularly on the Body. The Body is the subject, and the Spirit is the content of the subject. This is why chapter four speaks first of the Body and then of the Spirit. The Body and the Spirit are two great matters.

耶稣复活得着荣耀 才有那灵

我要问你们，在使徒行传第二章所记五旬节之前，或者在主耶稣还没有复活升天的时候，在宇宙中有没有这个身体？没有！为什么？因为那时候还没有教会。身体就是教会。在五旬节以前没有教会，所以没有身体。那么在五旬节以前，在主耶稣还没有升天复活之前，有没有这一个灵呢？一个身体，一个灵。身体在五旬节以前是没有的，这是很清楚的；但这个灵有没有？没有！我们在特会里说得很清楚，约翰七章三十九节说，“耶稣这话是指着信祂之人，要受那灵说的，那时还没有那灵，因为耶稣尚未得着荣耀。”（原文）那时有神的灵，但“那灵”却没有。

我们可以用泡茶的比方来说明一下。这里先有一杯白开水，可是里头没有茶。可以说“那时茶还没有”。水有，茶还没有。然后我把茶叶放在白水里，过了一、两分钟茶素溶化到水里，于是有茶了。五分钟以前有水，没有茶；现在呢？不光有水，也有茶了。

在主耶稣没有复活升天以前，有神的灵在那里，但是就如同白开水一样。那么茶是什么呢？以比喻来说，茶就是主耶稣的人性经过死亡，进入复活，得着荣耀，被高举。到这时候，主耶稣的这一套故事就完全调在神的灵里头，如同茶调在白开水里一样。所以在主耶稣还没有复活以先，那灵还没有。这不是我的见地，这是约翰七章三十九节说的。并且那节圣经也说明，为什么那时那灵还没有？因为耶稣还没有得荣耀。

主耶稣是在什么时候得着荣耀的呢？祂是一复活就进入了荣耀。因为在路加第二十四章记载，祂复活以后还没有升天，见到往以马忤斯的两个门徒，就对他们说，“基督这样受害，又进入祂的荣耀，岂不是应当的么？”（36）这就证明祂复活了，虽然还没有升天，就已经进入荣耀了。

什么叫主耶稣得着荣耀？请听，主耶稣原来就是荣耀的神，但祂成为肉身，穿上了人性，祂所穿上的肉身、人性，却一点荣耀也没有，就和我们一样。但是那荣耀

JESUS' RESURRECTION AND GLORIFICATION BRINGING THE SPIRIT INTO BEING

Before the day of Pentecost recorded in Acts 2, and before the resurrection and ascension of the Lord Jesus, did the Body exist in the universe? No, because at that time the church was not yet there. The Body is the church. Before the day of Pentecost there was no church, so there was no Body. We speak of one Body and one Spirit. It is very clear that the Body was not there before Pentecost, but before Pentecost and before the resurrection and ascension of the Lord Jesus, was the Spirit there? No, for John 7:39 says, “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.” The Spirit of God was there, but the Spirit was not yet.

To explain this we can use the illustration of making tea. If I have only a cup of plain water without any tea in it, I can say, “At this time the tea is not yet.” There is water, but there is no tea yet. If I put tea leaves into the water, and after a minute or two the element of the tea has dissolved into the water, then there is tea. Five minutes ago there was water but no tea; now there is not only water but also tea.

Before the Lord Jesus resurrected and ascended, the Spirit of God was there, but we may compare Him to plain water. Then what is the “tea”? Figuratively speaking, the tea is the Lord Jesus in His humanity passing through death, entering into resurrection, being glorified, and being exalted. At this juncture, the whole process of the Lord Jesus being mingled with the Spirit of God was completed, just as tea is mingled with plain water. Thus, before the Lord Jesus was resurrected, the Spirit was not yet. This is not my view; this is what John 7:39 says. Furthermore, this verse explains why the Spirit at that time was not yet. It was because Jesus had not yet been glorified.

When was the Lord Jesus glorified? He entered into glory when He resurrected. The record in Luke 24 tells us that after His resurrection and before His ascension, when He met the two disciples on the road to Emmaus, the Lord told them, “Was it not necessary for the Christ to suffer these things and enter into His glory?” (v. 26). This proves that when He resurrected, even though He had not yet ascended, He had already entered into His glory.

What does it mean for the Lord Jesus to be glorified? Originally, the Lord Jesus was the God of glory, but in His incarnation He put on humanity. The flesh and the humanity that He had put on did not have a single bit of glory; in this sense, they were like our own

的神或说神的荣耀，就在祂里头。等到有一天祂在十字架上被裂开，埋在坟墓里，又从死里长出来，这就是祂里头的荣耀出来了。不仅如此，祂那个荣耀也把祂成为肉身、受死埋葬的身体完全浸润透了，叫那个身体完全变质、变形，而被提高了。祂从死里复活以后，就穿上了这个变质、变形、被提高的人的身体，也是人的性情。到这时候，祂所穿上的人就进入了荣耀。“那时那灵还没有，因为主耶稣还没有得着荣耀，”那时祂的肉身、祂的人性还没有进到神的荣耀里去。等到祂从死里复活，祂这位拿撒勒人耶稣进入荣耀，祂所穿上的肉身、人性进入荣耀，所以到那时那灵就有了。

以弗所四章四节说，“一个身体，一个灵。”这个灵就是“那灵”。这个灵不光是指着神的灵，乃是指着那灵。你们知道，我若把白开水倒在白手帕上，什么颜色也没有，还是白的；但是我若把茶倒在白手帕上，以后就会有一圈黄色的痕迹。在主耶稣没有死而复活之先，神的灵单纯是神的灵，里头没有人性，也没有提高的人性，没有主耶稣甜美的死，也没有主耶稣那有大能的复活；只有一种成分，就是神性。可是等到主耶稣一复活，祂的人性、祂的死、祂的复活都进入了神的灵里，从那时候起神的灵就变作那灵。就是为这缘故，新约圣经中常用“那灵”。但翻译中文圣经的人，因怕人不懂“那灵”是什么意思，就把“那灵”翻成“圣灵”，虽注明了“圣”字原来没有，可是却把“那”字翻掉了。他们以为“那”字不重要，岂不知这个字是相当重要。那灵！一个身体，一个灵。

要看那灵就要看出埃及记第三十章圣膏油。圣膏油是由橄榄油（就是圣灵）加上四种香料而成的。这四种香料预表主的人性、主的死、主的复活。四种香料加到橄榄油里，就不再仅仅是油，而是膏油了。这个圣膏油就是预表那灵。你若光看新约中的那灵，就看不出这么多讲究来；但是你到旧约预表里去看，就看出讲究来了。一种橄榄油加上四种香料，四种香料的分量也有讲究：头一种和末一种都是五百舍客勒，当中是两个二百五十舍客勒，合起来就是三个五百舍客勒，三个负责的单位。这就是象征三而一的神，而当中的第二位曾被裂开。

flesh and humanity. But the God of glory, or we can say the glory of God, was within Him. Then one day, He was crucified and broken on the cross, buried in the grave, and He came out of death; this was the time of the release of the glory within Him. Furthermore, His body, which had passed through incarnation, death, and burial, now was fully saturated with His glory to become completely transformed, transfigured, and uplifted. Thus, after His resurrection He bore a transformed, transfigured, and uplifted human body and human nature. At that time, the humanity He had put on entered into glory. “The Spirit was not yet, because Jesus had not yet been glorified”; this means that at that time His physical body, His humanity, had not yet entered into God’s glory, but after He rose from the dead, this man, Jesus the Nazarene, entered into glory, and His body, His humanity, that He had put on, entered into glory. At this time the Spirit came into being.

Ephesians 4:4 says, “One Body and one Spirit.” This Spirit is “the Spirit.” Spirit here does not refer merely to the Spirit of God; Spirit refers to “the Spirit.” If I pour plain water on a white handkerchief, it will not leave any stain of color, and the handkerchief will remain white. If, however, I pour tea on a white handkerchief, it will leave a round yellow mark. Before the Lord Jesus died and resurrected, the Spirit of God was purely the Spirit of God without the element of humanity or the uplifted humanity, without the sweet death of the Lord Jesus, and without the power of His resurrection. There was only one element—divinity. After the Lord Jesus resurrected, however, the elements of His humanity, His death, and His resurrection all entered into the Spirit of God, and from that time on the Spirit of God became “the Spirit.” This is why the term the Spirit is used throughout the New Testament. However, because the translators of the Chinese Bible were afraid that people would not understand the meaning of the term the Spirit, they translated it as Holy Spirit even though they noted that the word holy was not in the original. Moreover, they lost the word the in their translation. They thought the word the was unimportant, never realizing that this word is crucial. “The Spirit!” Thus, one Body and one Spirit.

If we want to see the Spirit, we must consider the holy anointing ointment in Exodus 30. The holy anointing ointment was made of olive oil (typifying the Holy Spirit) compounded with four kinds of spices. These four kinds of spices typify the Lord’s humanity, His death, and His resurrection. After these four spices were compounded into the olive oil, the olive oil was no longer only oil; it was an ointment. This holy anointing ointment typifies the Spirit. If you consider the Spirit only in the New Testament, you will not see many details, but when you look at the Old Testament type, you can see the details. One hin of olive oil was compounded with four kinds of spices. In addition, there are details concerning the measure of the four spices: The first kind and the last kind are of five hundred shekels each, while the middle two are of two hundred fifty shekels each. Added together they equal a total of three units, each unit of five hundred shekels, indicating three units of responsibility. This signifies the Triune God, of whom the Second was broken.

对基督的一切经历全在于那灵

圣膏油就是那灵，这是一个大题目。千万不要以为我夸大其词。不！这五十年来，主带我们对真理的认识是逐步的。我要举一个例子给你们看那灵的重要。一直到一九三八、三九年，每逢倪弟兄讲到罗马书第六章时，他都象从前所看见的亮光一样，非常重在讲“算”。“算”自己是死的，“算”自己是活的。他也把宣道会发起人宣信弟兄所写的一首诗歌翻译成中文，那首诗歌副歌说，“我们当算、当算，算自己是死的，算自己是活的。”

一九三五年夏天，在我家乡烟台，他曾讲了一篇这个道，举了一个比方。他说，好比有三个人在墙头上走，第一个人是事实，第二个人是信心，第三个人是经历。只要信心不往旁边看，也不往后看，一直注目在事实上往前走，经历就不成问题，也跟着走了。但什么时候信心一摇动，回头看一看经历，三个人就翻下去了。所以他说，非要有算的信心不可。主耶稣在十字架上已经死了，已经把我们的肉体钉了。这是一个事实，一个大喜信息，今天你应该因着神的话油然而生一个信心，这个信心不向旁看，也不向后看，只要一直注视事实；你这样凭信心看、看、看，后边就是经历，那个经历就是“死”。

倪弟兄讲的时候很有力量，我们听了也很受感动；但是等到我们大家实际来实行的时候，就是算不死。我们不算自己死的时候，肉体好象还在睡觉；我们一算它死，它就醒过来，变得更活。从一九三五年到一九三八年，倪弟兄常讲这个道，我们从一九三五年开始也学着算自己死，但年年都算不死。直到一九三九年，倪弟兄从欧洲回来，忽然在上海的聚会中释放了一篇信息，与已往所讲的大不相同，令我大吃一惊，不过却是真正得了帮助。

他说：罗马六章同死的事实，只能在罗马八章的灵里头来经历。罗马六章里和基督同钉十字架的事实，若不在罗马八章的灵里，你永远不会有这个经历。换句话说，不在于你信，不在于你算，只在于你在灵里。他又说，

ALL THE EXPERIENCES OF CHRIST BEING IN THE SPIRIT

This holy anointing ointment as the Spirit is a great topic. Do not think that I am exaggerating; over the past fifty years, the Lord has led us to progress in our knowledge of the truth. I would like to give you an example to show the importance of the Spirit. Up until 1938 or 1939, whenever Brother Watchman Nee spoke on Romans 6 he emphasized “reckoning” according to the light that we had up to that time. We “reckon” ourselves dead, and we “reckon” ourselves alive. He translated into Chinese a hymn written by A. B. Simpson, the founder of The Christian and Missionary Alliance. That hymn says, “Let us reckon, reckon, reckon...Let us reckon ourselves to be dead to sin...Let us reckon ourselves as alive in Him” (Hymns, #692).

In the summer of 1935, Brother Nee came to Chefoo, my hometown, and spoke a message in which he gave an illustration. He said that three persons were walking along the top of a wall. The first one was Fact, the second was Faith, and the third was Experience. Whenever Faith did not look to either side or to the back but kept going on, constantly looking at Fact, then Experience would not have a problem but would follow after him. But whenever Faith wavered and turned back to look at Experience, they all fell off the wall. Therefore, he said that we must have reckoning faith. The Lord Jesus already died on the cross and already crucified our flesh. These are facts, good news of great joy. Today you should have faith welling up in you because of God’s word. This faith does not look from side to side or to the rear but always gazes at the fact. When you keep looking by faith, the experience will follow, and that experience is the experience of death.

Brother Nee’s speaking was powerful, and we were very moved when we heard it. However, when we tried to put it into practice, we simply could not reckon ourselves dead. Before we tried to reckon ourselves dead, our flesh seemed to be sleeping; once we tried to reckon ourselves dead, it woke up and became more living. Between 1935 and 1938 Brother Nee frequently spoke on this topic, and from 1935 we tried to learn how to reckon ourselves dead, but year after year we were unable to do it. This continued until 1939 when Brother Nee returned from Europe and unexpectedly released a message in a meeting in Shanghai. That message was so different from what he had spoken before that it shocked me, yet it was a great help to me.

He said that the fact of our co-death with Christ that we see in Romans 6 can be experienced only in the Spirit found in Romans 8. You can never have the experience of the fact of being crucified with Christ in Romans 6 unless you are in the Spirit in Romans 8. In other words, it does not depend on your believing or reckoning; it

若没有罗马八章，你永远没有罗马六章的经历。六章只能是一个事实，永远不能变作你的经历，除非你是活在罗马八章的灵里。这么一来，我想，倪弟兄前后讲的不是不同了么？好象是不同，其实也没有什么不同，这是经历的话。

算是要算，保罗也算，但不是不活在灵里，专在头脑里算。比如说，现在我太太惹我生气，我就要发脾气了，但是我要算自己死，我要算这个发脾气的“我”已经钉在十字架上了。我要算他死了。但是我告诉你，你还没有算清楚，魔鬼就借着你太太逗弄你说，“你是算不死的。”到这时候，你不算了，脾气也发出来了。这种事我们都经历过。

所以，不是算的问题，乃是活在灵里，照着灵而行，使律法义的要求成就不照着肉体，只照着灵而行的人身上。心思摆在肉体上的就是死，心思摆在灵上的乃是生命与平安。就在倪弟兄释放信息时，我得了大的帮助，我对灵的认识有了一个转机。从那天起，我才知道，认真地说，一切的道若没有灵就都没有用。为什么呢？因为道理就好象药方，药方要有药才有用。若是没有药，什么样的名医开的好方子也没有用。灵就好比药，道就好比药方。不是药方灵，是药灵。不是高明的道能救你，乃是灵能救你。所以你我都需要这个灵。

虽然如此，我那时却没有看见，这个灵今天不光是神的灵，也是耶稣的灵，是那钉十字架忍受死亡耶稣的灵。这个灵也是基督的灵，是那从死里复活基督的灵。这个灵也是耶稣基督的灵，也就是那包罗万有的灵。祂在我们里头的运行，就是约翰一书二章中所说膏油的涂抹。这膏油的涂抹就是出埃及记三十章的圣膏油所预表的。

我可以靠着主的恩典向你们夸口，我讲这些话一点不是从我头脑里学着说的。我能作见证，每一点都是从我个人痛苦的经历中认识的。所以非有那灵不可。你不在那灵里，空空洞洞，什么道也没有用；你在那灵里，实际就在那里。所以一个身体，一个灵。

depends only on your being in the Spirit. Without Romans 8 you can never have the experience of Romans 6. Romans 6 can only be a fact to you; it can never become your experience unless you live in the Spirit in Romans 8. At that time I wondered whether Brother Nee's present speaking was different from his previous speaking. It seemed to be different, but it was not truly different; it was a word of experience.

We need to reckon; Paul also reckoned. Nevertheless, we should not merely reckon in our mind without living in the Spirit. For example, your wife may provoke you, and you may be about to lose your temper. You will then feel that you must reckon yourself dead; you must reckon that the "I" who loses his temper has been crucified on the cross, and you must reckon him dead. But I must tell you that before you finish your reckoning, the devil may come to taunt you by saying, "You cannot make it to reckon yourself dead." Then you give up reckoning and your temper comes out. We have all experienced this.

Hence, it is not a matter of reckoning but a matter of living in the spirit and walking according to the spirit, that the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit (Rom. 8:4). The mind set on the flesh is death, but the mind set on the spirit is life and peace (v. 6). When Brother Nee released this message, I received much help, and I had a turn in my knowledge of the Spirit. From that day on I knew that strictly speaking any word of preaching which does not have the Spirit is useless. This is because the word preached is like a prescription, but a prescription must be filled by the pharmacist before it can be useful. If you do not get the medicine, a prescription from the most famous doctor will be useless. The word is like the prescription, and the Spirit is like the medicine. It is not the prescription but the medicine that works. The high preaching cannot save you, but the Spirit can save you. Therefore, we all need this Spirit.

However, at that time I had not yet seen the different aspects of the Spirit, that this Spirit today is not only the Spirit of God but also the Spirit of Jesus, the Spirit of the One who suffered death in crucifixion. This Spirit is also the Spirit of Christ, the Spirit of the One who rose from the dead. This Spirit is also the Spirit of Jesus Christ, that is, the all-inclusive Spirit. The Spirit's moving within us is the anointing mentioned in 1 John 2, which is typified by the holy anointing ointment in Exodus 30.

By the Lord's grace, I can boast to you that the words I am speaking to you have not come at all from study in my mind. I can testify that every point was learned through my personal, painful experience. The conclusion is that we must have the Spirit. If you are not in the Spirit, every word of preaching will be empty and ineffective, but if you are in the Spirit, the reality will be there. You will see that it is a matter of one Body and one Spirit.

教会是一个身体

现在再来说一点一个身体。我年幼时，听见正统派讲道，也看见他们所写的书。他们说，新约圣经用许多比方来描写教会，比如说教会是一个妻子，教会是一个身体；这不是说，教会真正就是一个妻子或一个身体，不过是用妻子或身体来比方教会而已。我那时候听了这些话也觉得有道理；但慢慢地，在我的经历中我发现，教会是身体，并不是一个比方，因为教会今天就是一个身体。新约圣经并没有说身体是教会的一个比方，乃是说，我们虽多，仍是一个身子。我们是一个身体！

我在年幼时，也常听见一个英国老教师喜欢讲的一篇道：彼此相爱。有时他甚至把擘饼聚会停一段时间，因为他觉得大家都不彼此相爱，而要彼此相爱才能擘饼。彼此相爱的道，我听得太多了。但是弟兄姊妹，我们今天不光是彼此相爱的问题；要知道，我们是彼此作肢体。比如我们的身体，假如胳膊不爱膀臂，手也不爱胳膊；胳膊懊恼在膀臂之下，手又懊恼在胳膊之下。但主要说，“你们都懊恼得太晚了，因为手就是手，胳膊就是胳膊，你不愿意作也是，愿意作也是，都由不得你，是我安排的。”

我绝对不相信，今天在地上有两个人彼此相爱，能一直相爱到永远，从来不觉得讨厌的。就夫妻来说，就是彼此真正相爱，但有哪一个能作见证说，从来没有觉得对方是讨厌的？我能作见证，我一天能翻三十八翻，早晨六点觉得蛮好，过十分钟就讨厌了，再过一刻钟又好了。所以彼此相爱不太可靠。我绝对相信圣经中不光讲彼此相爱，还讲彼此作肢体。相爱的要作肢体，不相爱的也得作肢体，甚至咬着牙还得作肢体，没有办法。以世人的方法来说，夫妻若彼此不能相爱了，还可以离婚，但手和胳膊是永远无法离婚的。我们今天不光彼此相爱，我们是彼此作肢体。

今天我们要看见教会是什么？是身体。身体只有一个。你需要亮光，你需要启示，看见教会是身体。今天在地面上有基督教，没有身体；有爱主的人，没有身体；有相当

THE CHURCH BEING ONE BODY

Now we may speak something concerning the one Body. When I was young, I heard the preaching of the fundamentalists, and I also read their books. They said that the New Testament employs many figures of speech to portray the church, such as a wife and a body. They also said that this does not mean that the church is actually a wife or a body but that the church is only likened to a wife or a body. At that time, I listened to what they said and felt that it was logical, but gradually I discovered in my experience that the church as a body is not merely a figure of speech; the church today is indeed the Body. The New Testament does not say that the church as a body is a figure of speech. Rather, it says that we who are many are one Body. We are one Body!

When I was young, I often listened to an old English missionary preaching his favorite sermon: Love one another. Sometimes he would even discontinue coming to the Lord's table for a period of time because he felt that we were not loving one another and that we would have to love one another before we could break the bread. I heard the teaching of loving one another many times. But, brothers and sisters, today it is not simply a matter of loving one another. You must also know that we are members one of another. Let me use our body as an illustration. Suppose that the arms do not love the shoulders and the hands do not love the arms, or suppose that the arms regret being under the shoulders and the hands lament being under the arms. The Lord may say, "It is too late for regrets, because the hand is the hand and the arm is the arm. Whether you like it or not, you are what you are. It is not up to you; rather, it is according to My arrangement."

I do not believe that there are two people on earth today who can love each other until eternity without ever at some time disliking each other. Even, which husband and wife who truly love each other can testify that he or she has never found the other unlovable? I can testify that in one day my feelings can change many times: at six in the morning I may feel my wife is lovable, while ten minutes later I may feel she is unlovable, but after fifteen minutes I will love her again. Thus, loving one another is not very reliable. The Bible speaks not only of loving one another but also of being members of one another. Those who love one another are members one of another; those who do not love one another are still members one of another. Even if they gnash their teeth, the fact remains that they are still members one of another; there is no alternative. According to the way of the worldly people, if a husband and wife do not love each other, they get a divorce, but the hand and the arm can never be divorced. Today we not only love one another; we are also members one of another.

We must see what the church is. The church is the Body, and there is only one Body. You need light and revelation to see that the church is the Body. On the earth today there is Christianity, but that is not the Body. There are those who love the Lord, but that is not the

有修养的人，没有身体；有追求属灵的人，没有身体。但是今天主所要的不是你的属灵、你的修养，主所要的是身体。身体只有一个。弟兄姊妹，我可以向你们担保，除非这个身体今天在地上有相当的出现，主耶稣永远不会回来。主说，我必快来；但一直到今天主还没有回来。为什么？就是因为在地上没有身体，在地上身体没有出现。

要使身体在各地出现

末了我要说一些话。我很欢喜，第一、我看见台北区有许多在职青年，我愿意说，你们的责任重大。第二，我看见这次从南洋各地来参加特会训练的差不多都是青年人，这是好现象；我也愿意对你们说，你们的责任重大。今天在全地上福音都传遍了，难得有一个城市没有福音。有成千成万，甚至成百万、成千的基督徒在地上。但是没有身体。以台湾岛来说，基督徒有多少万，但除了在主的恢复中稍微有一点规模之外，你在哪一班的基督徒中间能看见身体？没有！你对他们讲圣父、圣子、圣灵，他们懂，你对他们讲那灵，他们一点也不懂。所以，弟兄姊妹，我们必须祷告，祷告到有一天，我们的眼睛开启，我们认识什么是那灵，也认识什么是身体。我们今天在地上，在这宇宙间，要作这个见证。身体只有一个。一个身体，一个灵。我们要作这一个见证。不光是台北这个大都市，就是那些一万人、二万人的镇上或小城市里，我们都要去作这个见证。一个身体，一个灵，何等的荣耀！

盼望有一天，在台湾岛上，三百六十多个大小城镇，镇镇、城城里都有一个灯台。也许有的地方仅仅有二十位、三十位、五十位弟兄姊妹，但是镇镇、城城都有一个金灯台，在那里同作见证说，一个身体，一个灵。那是何等的光明！我告诉你们，那就是主来的日子。

我信这个见证今天是在你们的肩头上，你们必须背着这个见证回到各处去。要作这一个见证。不光传福音带人得救，不光带人认识生命，懂得圣经，更是大家能作见证说，一个身体，一个灵。我们都是凭着这一个灵活着，而我们大家就是一个身体。

Body. There are those who are well-cultivated, but that is not the Body. There are those who pursue spirituality, but that is not the Body. What the Lord wants today is not your spirituality or your cultivation; He wants the Body. There is only one Body. Brothers and sisters, I can assure you that, unless there is a substantial expression of the Body, the Lord Jesus will never return. The Lord said, "I come quickly," but He has not yet returned. Why? Because the Body is not here; because the Body has not yet been manifested on the earth.

THE BODY NEEDING TO BE EXPRESSED IN EACH LOCALITY

In conclusion, I am very happy to see many young working people in the Taipei district, and I would tell you that your responsibility is great. In addition, almost all the ones from Southeast Asia who have come to attend this conference and training are young people. This is a good sign, and I would like to say also to you that your responsibility is great. Since the gospel has been preached all over the earth today, it is hard to find a city that is without the gospel. There are thousands, tens of thousands, even millions of Christians on the earth, yet there is no Body. There are tens of thousands of Christians on the island of Taiwan, but with the exception of the small expression in the Lord's recovery, you cannot see the Body among any group of Christians. You can talk to them about the Holy Father, the Holy Son, and the Holy Spirit, and they will understand you, but if you talk to them about the Spirit, they will not understand. Therefore, brothers and sisters, we must pray for the day to come when our eyes will be opened and we will know what the Spirit is and what the Body is. We must bear a testimony on the earth and in the universe that there is only one Body. One Body and one Spirit—we must bear this testimony. We should not testify only in a big city such as Taipei, but we should also go to testify this in the towns and small cities with a population of 10,000 or 20,000. One Body and one Spirit—how glorious this is!

I hope that one day on the island of Taiwan, there will be a lampstand in each of the three hundred sixty large and small cities and towns. Perhaps some localities will have only twenty, thirty, or fifty brothers and sisters, but every town and every city will have a golden lampstand bearing the same testimony—one Body and one Spirit. That will be splendid! That could be the day of the Lord's coming.

I believe that today this testimony is on your shoulders, and you must bear this testimony as you return to your localities. You need to testify to this. You should not merely preach the gospel to get people saved; neither should you merely bring people to know life and understand the Bible. Rather, all of you must testify that there is one Body and one Spirit. We all live by this Spirit, and we all are the one Body.

第二篇

丰满与身体

读经：以弗所书一章二十三节，加拉太书三章二十七至二十八节，罗马书十二章五节，哥林多前书十二章十二节，使徒行传九章四至五节，哥林多前书一章十三节上。

身体是那在万有中

充满万有者的丰满

今天晚上我们正式说到身体。我们先说，这个身体到底是什么？在全本新约圣经里，可以说只有一节说到什么是身体，就是以弗所一章二十三节：“教会是祂的身体，是那在万有中充满万有者的丰满。”“在万有中充满万有者”这句话，非常难明白，也非常难解释。当然，我们知道，那个“在万有中充满万有者”是指着无限量的基督说的。这里连用两个“万有”，一个是说基督在万有当中，一个是说基督充满了万有。这里的万有，包括了万人、万事、万物，把一切人事物都包括在内。在希腊文里，万有这个词就是 PAN（汎），人事物都在里头。基督是“那在万有中充满万有者”，这样翻没有错，不过其意义太广泛了。我对这个词研究了几十年，依然无法明白。按着字义说，“万有”翻得很对，但按着应用来说，相当难解。

也有人把这节圣经翻作：“教会…是那在众人（或万人）中充满众人（或万人）者的丰满。”这个翻法也对，并且很容易解说，很容易应用。基督的确是在众人（万人）中充满众人（万人）者。这个众人、万人不是指着没有得救的人，乃是指着一切属乎祂的人。这正如歌罗西书三章十一节说的：“在此并没有希利尼人、犹太人、…唯有基督是一切，又在一切之内。”（原文）那里的“一切”就等于以弗所一章二十三节的“万有”。所以这个词在翻译上有相当的讲究。今晚我不愿意用广义的说法，因为很难下一个确定的定义；我愿意用狭义的讲法，这里的“万有”姑且解释为我们众人。

CHAPTER TWO

THE FULLNESS AND THE BODY

Scripture Reading: Eph. 1:23; Gal. 3:27-28; Rom. 12:5; 1 Cor. 12:12; Acts 9:4-5; 1 Cor. 1:13a

THE BODY BEING THE FULLNESS

OF THE ONE WHO FILLS ALL IN ALL

In this message we will speak directly about the Body. We must first ask, “What is the Body?” We may say that there is only one verse in the entire New Testament that tells us what the Body is, and that is Ephesians 1:23: “Which [the church] is His Body, the fullness of the One who fills all in all.” The phrase the fullness of the One who fills all in all is very difficult to understand and explain. Of course, we all know that the One who fills all in all refers to the unlimited Christ. Here all is used twice, successively, once referring to Christ’s filling all and another time referring to Christ’s being in all. All comprises all persons, all matters, and all things and includes every person, every matter, and every thing. In Greek, the word for all is pan, encompassing persons, matters, and things. It is not wrong to translate that Christ is “the One who fills all in all,” but the meaning is very broad. After studying this phrase for many, many years, I still do not understand it. According to its meaning, all is the correct translation, but according to its usage, it is very difficult to understand.

Some people have translated this verse as “the fullness of the One who fills all people in all people.” This translation is also correct, and it is easy to explain and apply. Christ truly is the One who fills all people and is in all people. All people does not refer to the unsaved; instead, it refers to all those who belong to Him. This is similar to Colossians 3:11: “Where there cannot be Greek and Jew...but Christ is all and in all.” All here is the same as all in Ephesians 1:23. Hence, the translation of this word requires a great deal of consideration. At this time I do not want to use the broad explanation of all because it is too difficult to define accurately. I want to use the narrow definition of this word and thus explain it as referring to all men, to all of us.

教会是基督的身体，是那在众人中充满众人者的丰满。我们一切得救的人，作基督肢体的人，就是这里所说的众人。基督是在我们众人中间，祂也是把我们每一个人充满。所以教会是什么呢？教会是基督的身体。身体是什么呢？身体就是基督在我们里面充满我们而有的丰满。简单地说，身体就是基督的丰满。教会是身体，身体是丰满。教会是基督的身体，这个身体就是祂的丰满。身体乃是丰满。这句话很有意义。

比方这里有一位强壮的弟兄，他没有身体，光有一个头吊在空中；虽然他的头很大，但是没有身体，你们看他是不是丰满？他不丰不满，他是又穷又空。要知道，人的丰满不在于头，乃在于体，在于身体。人的身体就是人的丰满。基督的身体乃是基督的丰满。不要忘记以弗所书一章二十三节说，“教会是祂的身体，是那在众人中充满众人者的丰满。”简单地说，基督的身体是基督的丰满。这位基督在哪里呢？这位基督就是在众圣徒中间，充满众圣徒的一位，祂的身体就是祂这个充满而有的丰满。

基督的丰满 来自于基督的丰富

现在我们进一步来看，丰满是从哪里来的？你们可以想想，这位弟兄才生下来时，不过是一个小婴孩，他没有这么丰，也没有这么满。那么他怎样会变得这么丰满呢？乃是借着吃。他吃鸡、肉、馒头…，经年累月地一直吃，那些食物的丰富就消化、组织到他的生机里去，成了他的丰满。

已过十七、八年间，我曾经好几次讲过，以弗所一章和四章都提到丰满，而三章则提到基督的丰富。基督的丰富和基督的丰满有什么分别？请记得，你把一大堆的食物堆在这里，这不叫丰满，这叫丰富。但是等你把这些丰富一项一项地吃下去，并且消化了，变作你的细胞，变作你身体的成分，结果你的身体就是你所吃下去的东西消化而组成的；这个组成的身体就是丰满。丰富经过消化之后，组成一个身体，就变作丰满。基督的丰富无边无涯、无限量，是测不透的丰富，但是你需要把基督的丰富吃下去，消化在里头。你多吃基督，基督多消化在你里头，你丰满的成分就越多。我信现在你们都清楚

The church is the Body of Christ, the fullness of the One who fills all men in all men. All of us saved ones, as the members of Christ, are the “all men” mentioned here. Christ is in all of us, and He fills every one of us. Therefore, what is the church? The church is the Body of Christ. What is the Body? The Body is the fullness that issues from Christ’s filling us within. Simply stated, the Body is the fullness of Christ. The church is the Body of Christ, and this Body is His fullness. To say that the Body is the fullness is very meaningful.

Suppose we have a strong, husky brother here who does not have a body but who only has a head hanging in the air. Even though his head is very big, he is without a body. Would you consider him full or not? He is not full; rather, he is poor and empty. We must know that the fullness of a person is not in his head but in his body. A person’s body is his fullness. The Body of Christ is the fullness of Christ. Do not forget that Ephesians 1:23 says, “[The church] is His Body, the fullness of the One who fills all in all.” In brief, the Body of Christ is the fullness of Christ. Where is this Christ? This Christ is the One who fills all the saints in all the saints. His Body is the issue of such a filling.

THE FULLNESS OF CHRIST COMING FROM THE RICHES OF CHRIST

Now we must go one step further to see where the fullness comes from. When a brother is born, he is just a little baby who is not so full. How then does he become so full? It is by eating. He eats chicken, beef, bread, and other things for many months and many years. Then all the food as the riches are assimilated and constituted into his organic body to become his fullness.

In the past seventeen or eighteen years I have stated several times the fact that Ephesians chapter one and chapter four both mention fullness, while chapter three mentions the riches of Christ. What is the difference between the riches of Christ and the fullness of Christ? Please remember that if you put a big pile of food here, it would not be called fullness; it would be called riches. However, once you have eaten these riches item by item and have digested them, they become your cells and the elements of your body. Consequently, your body is constituted with what you have eaten and digested. This constituted body is a fullness. After the riches have been digested and constituted into a body, they become the fullness of the body. The riches of Christ are boundless, immeasurable, and unsearchable, but you still need to eat and assimilate these riches of Christ. The more Christ you eat and the more Christ is assimilated into you, the more

了，什么是基督的丰满呢？就是基督被你经历了，被你消化了，基督组织到你的成分里头，这个就是丰满，而这丰满就是基督的身体。

不是天然的人， 乃是被基督改组过的人

有人说，我是信主的，我就是基督的肢体。这个说法表面是对的；但认真说，你这个天然的人并不是基督的肢体；乃是基督的生命，基督的性情，基督的一切进入你的里头，把你这个人重生了，改组了，你这个人才是基督的肢体。你原先完全是个天然的人，不是基督的肢体；要作基督的肢体，你这个人就必须改组。怎么改组呢？乃是基督进到你里头把你重生了，基督继续进到你里头，把祂的成分作到你里面，组织到你里面，结果你这个人从里到外，彻根到底，都经过一番重组，叫你不再生是原来的那个人，而是一个得了重生、有了变化的人。这个重生而变化的人才是基督的肢体。

基督的身体就是基督的丰满，基督的丰满就是祂一切的丰富经过我们的享受都组织到我们的成分里来；到这时候，祂的丰富就不是客观的了，而是主观的。客观的丰富变成主观的丰满，这就是基督的身体。身体就是这个丰满。所以歌罗西第三章和加拉太第三章说，在这一个身体里，并没有犹太人，也没有希利尼人。

假如现在在这里有一个犹太人，也有一个希利尼人，就是外邦人。犹太人生来就是犹太人，希利尼人生来就是希利尼人，现在他们两个都信了主，罪得赦免，得救了，可是他们原来的犹太人和希利尼人原封不动，还是犹太人、希利尼人；他们来在一起，你能不能说，在此没有犹太人，没有希利尼人？不能说。因为犹太人还在这里，希利尼人也还在这里。

我年轻时读到歌罗西三章和加拉太三章，“在此没有犹太人，也没有希利尼人”，我就说，“那有这种事！我是个中国人，我信耶稣得救了四、五年，怎么能说我不是中国人了？我还是个中国人阿！”慢慢地我懂得了，要知道，我们

element of the fullness you will gain. I believe that you all are clear what the fullness of Christ is. It is Christ experienced by you, assimilated by you, and constituted into your being to become your element; this is the fullness, which is the Body of Christ.

NOT BEING THE NATURAL MAN BUT THE MAN RECONSTITUTED WITH CHRIST

Someone may say, “Since I am a believer, I am a member of Christ.” Generally speaking, this saying is right. Strictly speaking, however, as a natural man, you are not a member of Christ. It is only when the life of Christ, the nature of Christ, and everything of Christ have entered your being to regenerate and reconstitute you that you become a member of Christ. Originally you were altogether a natural person and not a member of Christ. In order to be a member of Christ you must be reconstituted. How can you be reconstituted? Christ has to enter into you to regenerate you, and He has to continue to enter into you, to dispense His element into you, in order to constitute you. As a result, your entire being, from the inside to the outside, will pass through a process of thorough reconstituting, so that you will no longer be what you were originally, but you will be a regenerated and transformed person. Only this regenerated, transformed person can be a member of Christ.

The Body of Christ is the fullness of Christ, and the fullness of Christ is the issue of our being constituted with the riches of Christ which we have enjoyed. At this point His riches are no longer objective but subjective. The objective riches have become the subjective fullness; this is the Body of Christ. The Body is this fullness. Therefore, Colossians 3 and Galatians 3 say that in this Body there cannot be Jew and Greek.

Suppose there is a Jew here, and there is also a Greek, a Gentile. The Jew was born a Jew and the Greek was born a Greek, but now they have both believed in the Lord Jesus; their sins have been forgiven, and they have been saved. Nevertheless, their original Jewish and Greek persons have not yet been touched, so one is still a Jew and the other is still a Greek. When they come together, can you say that here there is neither Jew nor Greek? No, you cannot because both the Jew and the Greek are still here.

When I was young, I read Colossians 3 and Galatians 3, which say that there cannot be Jew and Greek, and I said, “How could this be! I am a Chinese who has believed in Jesus, and I have been saved for four or five years; how can I say that I am not a Chinese? I am still a Chinese!” Gradually, I understood and realized that each of

每一个得救的人都有双重身分，外面一重是我们的旧身分，里面一重是我们的新身分。按照我们外面的身分来说，今晚在座的有中国人、德国人、英国人、美国人，还有犹太人。在我们天然的里头，的确是这些人。现在我们来在一起，若是大家还活在天然里头，能不能说这是基督的身体？不能。因为在基督的身体里没有犹太人，也没有希利尼人。

我们今天要认识神的启示到一个地步，看见教会是基督的身体，而这个身体不是我们天然的人。我们天然的人不是这个身体里的成分，男的、女的都不是。加拉太三章二十八节甚至说，并没有男，也没有女。这些话都不是我说的，而是保罗写的，是圣经的话。加拉太三章二十七节说，“你们受浸归入基督的，都是披戴基督了。”这句话不简单。受浸的第一个意义是埋葬，第二个意义是复活。埋葬就脱下，而复活就穿上。埋葬脱下，脱下什么呢？就是脱下天然的人。脱下犹太人、希利尼人；脱下自主的、为奴的；脱下男的、女的。你原来是那个人，在受浸的时候就埋葬了。我问你们，你们埋了没有？真埋了？埋了就把你原来的那个人留在坟墓里。这就是脱下。这是受浸第一面的意义。第二面的意义是复活，复活就是穿上。穿上什么？穿上基督。“披戴基督”的披戴，在希腊文就是穿上的意思。我们受浸的人，被浸入基督里，就穿上了基督。我们把天然的人脱下了，埋在坟墓里，然后我们把新的穿上，这个新的就是基督。就在我穿上基督里头，没有犹太人，也没有希利尼人；没有为奴的，也没有自主的；没有男，也没有女。因为我们众人都是一个了，这一个才是教会，才是身体。

今天一般基督徒的光景离这个太远了，他们不是在这个“一”里，而是在许多的东西里。但是今天在主的恢复里，我们大家得看见什么都能过去，只有这个“一”不能过去，而这个“一”就是基督。我们看清楚基督的身体乃是基督的丰满，基督的丰满乃是经过我们享受祂的丰富而成功的。所以丰满就是基督自己经过我们的享受，经过我们的消化，组织到我们的成分里来的。这一个丰满对我们来说是绝对主观的。基督的丰富可以说是客观的，在我们的身外；但基督的丰满对我们来说是绝对主观的，是在我们全人的成分里头。这就是说，当我们是基督身体的时候，我们就不再是我们了，乃是基督在我们里

us saved ones has a dual status: the outward status which is our old status and the inward status which is our new status. According to our outward status, there are Chinese, Germans, British, Americans, and even some Jews among us. In our natural being we are certainly these people. As we come together, if everyone still lives in his natural being, can we say that this is the Body of Christ? No, we cannot because in the Body of Christ there is neither Jew nor Greek.

Today we must know the revelation of God to such an extent that we see that the church is the Body of Christ and that this Body is not our natural man. Our natural being is not a constituent of this Body. Galatians 3:28 even says that there cannot be male and female. These words were not written by me; they were written by Paul and are the words of the Bible. Galatians 3:27 says, “As many of you as were baptized into Christ have put on Christ.” This sentence is not very simple. The first meaning of baptism is burial, and its second meaning is resurrection. To be buried is to put off something, while to be resurrected is to put on something. What are we putting off in our burial? We are putting off our natural man: the Jew and the Greek, the free man and the slave, the male and the female. The person you were formerly was buried in your baptism. I would ask you, “Have you truly been buried?” If you have been buried, then leave your former person in the grave. This is the putting off. This is the first aspect of the significance of baptism. The second aspect of its significance is resurrection, which is a putting on. What are we putting on? We are putting on Christ. In Greek, to put on Christ is to be clothed with Christ. We who were baptized into Christ have put on Christ. We put off the natural man and buried him in the tomb. Then we put on something new, which is Christ. In this Christ, whom we have put on, there is neither Jew nor Greek, neither slave nor free man, neither male nor female, because we all have become one. This is the church, and this is the Body.

The condition of most Christians today is very different from this. They are not in this oneness but in so many other things. Today in the Lord's recovery, however, we all need to see that we can let go of everything, but we cannot let go of this oneness, which is Christ. We have clearly seen that the Body of Christ is the fullness of Christ, which comes out of our enjoyment of the riches of Christ. Therefore, the fullness is Christ Himself enjoyed by us, assimilated by us, and constituted into us as our element. This fullness is absolutely subjective to us. We may say that the riches of Christ are objective and outside of us, but the fullness of Christ is altogether subjective to us and is in the element of our entire being. This means that when we are the Body of Christ, it is no longer we, but it is Christ who lives in us, just as

面活着。我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着。当我们这样让基督活在我们里面，我们就是把祂穿上，把我们的旧人、天然的人脱下了。我们现在穿上的乃是基督自己。就在这位基督里头，我们大家是一个。就在这位基督里头，我们大家是祂的身体，是祂的丰满。就在这个“一”里，在这个丰满里，没有天然的人，没有中国人，没有外国人，没有河南人、也没有河北人，没有男、也没有女。就在这一个丰满里，全是基督。

主的恢复 就是要恢复身体的一

主今天的恢复，主要的就是恢复这个。并不是恢复哪一步的真理，并不是恢复哪一种的道理；主今天的恢复就是恢复这一个在基督里的一。因此你我若是看见这个异象，看见这个启示，你我在任何事上都不会有争论。你不会说你不赞成洗脚，我也不会说我不赞成蒙头。这些都变作无所谓的小题目。你要看见，你我都被浸到基督的里面，在这一个浸的里头，我们的旧造，我们的天然，我们原来那个人，已经埋葬了，脱下了，今天我们是活在基督里，我们是凭基督活着。我们在这里是一，没有什么东西能摸着我们，我们在这里不光和基督是一，我们彼此在基督里也是一。我们不是在基督以外的任何东西里是一，乃是在基督里是一。并不是因为我们大家在道理上相同是一，在见地上相同是一；不是的，乃是因为我们都在基督里。我们的头脑、思想、见地很可能不相同，但是我们都得靠主的恩典，否认这些不相同的。你喜欢蒙头么？你要对主说，“主啊，让蒙头去！”你喜欢洗脚么？你要对主说，“主啊，让洗脚去！”同样的原则，你喜欢追求属灵么？我盼望你也有胆量对主说，“主啊，我连属灵都让它去！我要活在这个‘一’里头。我所需要的不是蒙头，不是洗脚，也不是圣洁，也不是属灵，我所要的乃是这个‘一’，这一个身体。”

我在二十岁到二十五岁时，读了一点圣经，对圣经也有些认识，非常讲究圣经的道理，什么事都要按着圣经的道理而行。那时我看见人领圣餐，把面包切成一块一块，我就大大定罪。我遇到人时，也总要问他是怎么受洗的，是滴一滴，还是浸一浸？滴不行，非浸不可。请

Galatians 2:20 says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” When we allow Christ to live in us, we have put Him on and have put off our old man, our natural man. We have put on Christ Himself. It is in this Christ that we all are one. It is in this Christ that we all are His Body, His fullness. It is in this “oneness,” this fullness, that there is no natural man: no Chinese, no foreigner, no Honanese, no Hopeinese, no male, and no female. In this fullness everything is Christ.

THE LORD'S RECOVERY BEING THE RECOVERY OF THE ONENESS OF THE BODY

The Lord's recovery today is mainly a recovery of the oneness of the Body. It is not a recovery of a certain truth or of a certain doctrine; the Lord's recovery today is a recovery of this oneness in Christ. Hence, if we see this vision, this revelation, then we will not have any arguments about anything. You will not say that you disagree with foot-washing, neither will I say that I disagree with head covering. These both will become topics of little significance. You need to see that we both have been baptized into Christ and that in this baptism our old creation, our natural being, and our former person have all been buried and put off. Today we are living in Christ and by Christ. We are one here, and nothing can touch us. We are one not only with Christ, but we are also one with one another in Christ. We are not one in anything outside of Christ; we are one in Christ. We are one not because we all have the same doctrine or opinion. No, we are one because we all are in Christ. Our mentality, our thoughts, and our opinions may be different, but by the Lord's grace we all must deny these differences. Are you for head covering? You must tell the Lord, “O Lord, I let head covering go!” Are you for foot-washing? You must tell the Lord, “O Lord, I let foot-washing go!” In the same principle, do you like to pursue spirituality? I hope you will also have the boldness to tell the Lord, “O Lord, I will let even spirituality go! I want to live in this ‘oneness.’ What I need is not head covering, foot-washing, holiness, or spirituality; I care only for this ‘oneness,’ this one Body.”

When I was between the ages of twenty and twenty-five, I read a little of the Bible, gained some knowledge of the Bible, and was very particular about biblical doctrines. I tried to do everything according to the biblical doctrines. At that time, I saw some people who took the Lord's supper by cutting up pieces of bread, and I condemned them greatly. Moreover, whenever I met someone, I would always ask how he was baptized. Was it by

问这样作对不对？这很难答。从道理的立足点来说，这是对的，我们都需要合乎圣经。但是请记住，从身体来看，这是不对的。为什么呢？因为从身体来看，只要滴水、浸水地争三句话就分裂了。慢慢地，因着祂的恩典，我知道一面并不是说我今天就赞成滴水了，乃是说重点不在这里，重点是说这里有一个人，他是不是在基督里，他是不是活在基督里。今天我们必须脱开从路德改教到今天四百年来的道理上的争执。

我再说一点。一九六八年，在我们中间，有好多次有许多弟兄姊妹跳到水里去埋葬。这个风声一出去，谣言就来了，说我讲异端，讲多次受浸。其实我自己也不埋也不葬。因为我不觉得有什么陈旧可埋葬，我也早预料到，反对者要反对。但这不是我的重点，我的重点在这里，一次受浸也罢，二次受浸也罢，不管你浸了多少次，若你仍旧凭着你天然的生命，你还是你，这就一文钱不值。只要你还凭着天然生命活着，你不受浸不值钱，受浸也不值钱；你浸了一次不值钱，浸了多次也不值钱。全数不在这些问题上。你我今天在主的恢复里一定要蒙拯救，脱离道理的争论。你如果还拘泥于这些事，就证明你还没有看见什么叫身体。

不要误解我，我不是说你不该去受浸，也不是说你受浸时滴滴水就可以了。我绝对要说，按着圣经来看，应当到水里去受浸；但不要把这个当作一个主要题目。我也看见过，有的人很讲究受浸，有的主张前浸，有的主张旁浸。若是你我还要去注意这些浸法，就证明我们两眼墨黑，没有看见光。问题都不在这些，乃在你这个人到底是天然的人呢，还是在基督里活？你若是在基督里活着，前浸、后浸、旁浸都可以。有的人就辩论说，“既是这样，就不必受浸了。”这又太过了，因为圣经明明告诉我们“信而受浸的必然得救。”受浸是需要的，但浸时不必在条文上讲究浸法。所以千万不要去争执。对任何事都是如此。

sprinkling or by immersion? If it was by sprinkling, I would say that was not right; it had to be by immersion. I ask you, Was it right for me to do that? It is hard to answer. From the standpoint of doctrines, it was right because we all need to be scriptural. Please remember, however, that from the standpoint of the Body, it was wrong. Why? Even if we have only a few words of argument concerning sprinkling and immersion, the Body is divided. Gradually, by the Lord's grace, I came to know that sprinkling is not a main issue. This is not to say that today I agree with sprinkling but to say that this is not an important point. The important thing is that someone is in Christ and that he lives in Christ. Today we must abandon the doctrinal disputes of the last four hundred years since Luther's Reformation.

I would say a little more on this. In 1968 among us there were numerous times when many brothers and sisters jumped into the water to be buried. When news of this went out, there were rumors that I was speaking heresy, teaching multiple baptisms. Actually, I myself did not get buried because I did not feel that there was any oldness in me that needed to be buried. I did expect from the beginning that the opposers would oppose this; however, this is not my point. My point is that whether you have been baptized once or twice, regardless of how many times you have been baptized, if you are still living by your natural life, if you are still you, then your baptism is not effectual. As long as you still live by your natural life, there is no value in getting baptized or in not getting baptized; it is worthless to be baptized once and likewise worthless to be baptized many times. The entire matter does not rest upon this kind of issue. Today in the Lord's recovery we all must be delivered from doctrinal arguments. If you are still stuck in these matters, it proves that you have not yet seen what the Body is.

Please do not misunderstand me. I am not saying that you should not be baptized, nor am I saying that when you are baptized it is all right for you to be baptized by sprinkling. I would say absolutely that according to the Bible you should be baptized by immersion, but you should not consider this a major topic. I have seen that some people are very particular about baptism. Some say you must be baptized forward, while others say you must be baptized sideways. If we are still paying attention to these methods of baptism, it proves that our eyes are darkened and we have not seen the light. These things do not matter; what matters is that you are a person living in Christ and not living according to your natural person. If you are living in Christ, whether you are baptized forward, backward, or sideways is all right. Some people would argue with me and say, "Since this is the case, then we do not need to be baptized." This also is too much, because the Bible clearly tells us, "He who believes and is baptized shall be saved" (Mark 16:16). Baptism is necessary, but when we baptize, we do not need to be so particular in letter about the ways of baptism. Therefore, you should never argue. This is true about any matter.

我年轻时对姊妹蒙头也是透彻地研究，到一个地步，把蒙头布的颜色、尺寸、样式、厚薄、材料统统研究过，连怎么蒙法也研究了。认真说，今天你们姊妹们的蒙头都不够，我全不赞成。但我不在意这些。我在伦敦参加聚会一个多月，看到英国基督徒妇女的蒙头帽子真是个个不同，花样翻新。那不叫蒙头，那叫讲时髦。虽然如此，我却没有感觉为难，我还是和他们交通，因为我不在乎这些。凡受浸被浸入基督的，都是披戴基督了。不在受浸多少次，也不在蒙头的样式，乃在活在基督里。所以这些年间在我们中间没有争执。对基督身体没有看见的才会注意这些事，对身体有看见的，就不注意这些事。什么是身体？乃是基督的丰满。什么是基督的丰满？乃是你里头对基督有享受、有经历，你活在基督里头，也让基督活在你里头。这是一个身体。

我前面所讲的都是浮面的，现在要形容一些深一点的。有的人追求圣洁，有的人追求属灵，有的人甚至追求主观经历基督；但是我也愿意在这里说一句话，连追求主观经历基督，你们都得蒙拯救。主所要的还不是主观的经历，主所要的是主观经历所产生的教会。主所要的是教会。若是你的主观经历，叫你独立一格，和人不能调和，我告诉你，那也是大错特错。你什么都好，这是好的，但这不是最终的一个试验，最终的试验是你能不能和别人调和。若是你的属灵、你的圣洁、你的主观经历叫你单独，这些属灵和主观经历就有问题。一滴水滴在水里，立刻就调在水里；但是一滴油滴在水里，还是一滴油，它在水里，却不能和水调和。按价值来说，油比水值钱，但按着整体来说，油却是一个麻烦。我怕有的弟兄们虽然是很好，但是不合流、不入群，不和别人调和，不和别人配搭，这就变作一个“好”的难处。你很好，却变作了一个难处。

已过这二十五年来，我走遍好多地方，看过好多种基督徒，我心里非常伤痛。爱世界的爱世界，爱罪恶的爱罪恶，不认识肉体的不认识肉体，五旬节会的搞灵恩，所谓属灵的个个都是格格不入。按我所看见的，越是属灵的人越和人合不来。我曾经到过所谓属灵的团体，看

When I was young, I also thoroughly studied the matter of the sisters covering their heads. I studied this matter to such an extent that I looked even into the color, size, style, thickness, and material of the covering, and I even studied how it should be worn. Strictly speaking, the coverings used by the sisters today are all inadequate; I do not agree with any of them. However, I do not care for these things. I attended a month of meetings in London and saw that the hats worn by the Christian women in England were different one from the other, and they were of diverse, new styles. That is not covering one's head; that is being fashionable. Nevertheless, I was not bothered, and I still fellowshipped with them because I did not care for these things. Whoever has been baptized into Christ has put on Christ. It does not matter how many times one has been baptized, nor does it matter what style of head covering one wears; living Christ is what matters. This is why there has not been any dispute among us in these past several years. Only those who have not seen the Body of Christ would pay attention to these matters. Those who have seen the Body do not care for these things. What is the Body? It is the fullness of Christ. What is the fullness of Christ? It is your inward enjoyment and experience of Christ; it is your living in Christ and your allowing Christ to live in you. This is the Body.

The matters I have spoken about here are very shallow, but now I would like to describe a few deeper matters. Some pursue holiness, some pursue spirituality, and some even pursue the subjective experience of Christ. Nevertheless, I would like to say that you must be delivered even from pursuing the subjective experience of Christ. What the Lord wants is not merely the subjective experience but the church that is produced through the subjective experience. What the Lord wants is the church. If your subjective experience makes you so individualistic that you cannot be blended with others, then that is a big mistake. Everything is good about you, and this is right. However, this is not the final test; the final test is whether you can be blended with others. If your spirituality, your holiness, and your subjective experience make you individualistic, then you have to put a question mark on them. When a drop of water falls into water, it is immediately blended into that water. However, if a drop of oil falls into the water, it remains a drop of oil; it does not blend with the water even though it is in the water. According to value, oil is worth more than water, but in the overall picture, oil is troublesome. Some brothers are very good, yet they do not go along with the flow, get along with others, blend with others, or coordinate with others. I am afraid that this kind of brother will become a “good” problem. You are very good, yet you become a problem.

After visiting many places and observing many kinds of Christians in the past twenty-five years, my heart truly grieves. Those who love the world, love the world; those who love sin, love sin; those who do not know the flesh, do not know the flesh. Some, like the Pentecostals, play with the spiritual gifts. Moreover, the so-called spiritual ones cannot get along with one another. According to my observation, the more spiritual a person is, the more he does not get along with

见他们每一个都是单独属灵，与别人不合，并且在我跟前彼此批评；他们彼此批评得很文明，但是圣灵不印证他们。这就是他们工作没有果效的原因。所以今天不在乎我们属灵，也不在乎我们圣洁，乃在乎“一”，在乎身体，在乎丰满。

亲爱的弟兄姊妹，你我都得蒙恩，都得接受怜悯，看见异象，今天的问题不在乎道理讲法，甚至也不在乎属灵圣洁，乃在乎基督活在你里面，你活在基督里面，乃在乎在此并没有犹太人，也没有希利尼人，并没有自主的，也没有为奴的，并没有男、也没有女，因为我们众人都在基督里是一个了。一切都不算数，就是这“一个”算得数。这是身体。

弟兄姊妹，今天主所要的见证就是这一个。我们要到各地去作这一个见证：我们在基督里是一。我们三个人在一起是一，三十个人在一起是一，三百个人在一起还是一；我们一个地方在一起是一，十个地方在一起还是一，我们十个国家来在一起是一，所有的国家来在一起还是一。这是基督的身体。一个身体，一个灵。我不信我们大家是完全相同的，但感谢主，我们大家在灵里是一。现在无论什么人再来对我说蒙头或受浸该如何如何，我没有心研究了。我愿意作见证，我已经蒙拯救脱离了这些。并不是我们不照圣经而行，我们照圣经，但更重的是我们要照着灵而行。凡受浸归入基督的，都是披戴基督了。在此并没有犹太人、也没有希利尼人，并没有自主的、也没有为奴的，并没有男、也没有女，都在基督里是一个了。就在这里，我们要问说，基督是分开的么？不！我们不为着道理，我们乃是身体。身体就是基督。基督是不能分开的。

others. I once visited a so-called spiritual group and saw that all of them were individualistically spiritual, not getting along with one another and even criticizing others before my face. Their criticism of others was civil and polite, but the Holy Spirit did not confirm their speaking. This is the reason their work did not bear any fruit. Thus, today it is not a matter of how spiritual or how holy we are; it is a matter of the oneness, of the Body, of the fullness.

Dear brothers and sisters, we all need to have the grace and mercy to see the vision that it is not a matter of the interpretation of doctrines or even a matter of being spiritual and holy. Rather, it is a matter of Christ's living in us and of our living in Christ. It is a matter of there not being Jew and Greek, slave and free man, male and female, because we all are one in Christ. Nothing matters but this oneness. This is the Body.

Brothers and sisters, this is the testimony the Lord wants today. We need to go to every place to testify this one thing: We are one in Christ. Three of us coming together are one; thirty of us coming together are one; three hundred of us coming together are still one. We are one when we come together in one locality; we are still one when we come together from ten localities. When we come together from ten countries, we are one; when we come from all the countries, we are still one. This is the Body of Christ: one Body and one Spirit. I do not believe that we are all exactly the same, but I thank the Lord that we are one in spirit. Now, whenever anyone comes to speak to me about how to practice head covering or baptism, I do not have the heart to get into it. I would like to testify that I have been delivered from these matters. This does not mean that we do not do things according to the Bible. On the contrary, we do everything according to the Bible, but even more importantly, we walk according to the Spirit. Galatians 3:27-28 says, "For as many of you as were baptized into Christ have put on Christ. There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus." It is here that we have to ask, "Is Christ divided?" No! We do not care for doctrines; we are the Body. The Body is Christ, and Christ cannot be divided.

第三篇

身体实际的显出

读经：以弗所书一章二十三节，四章十节，十三节。

这两天我心里很快乐，因为这么多年来我等候一个机会，能有几篇的信息释放出去，专讲基督的身体。这一次我实在觉得是一个美好的机会，我们来专讲身体。我们若是对于身体不够认识，我们就永远不能把教会认识透。直到今天，很少基督徒认识什么是教会，但是我们都要有清楚的认识。

凭基督活着 才有教会的实际

我在背景方面必须首先描写一点。今天的基督徒，对教会最差的认识，是把教会看作礼拜堂，把礼拜堂看作教会。我们大家都知道，这是大错特错了。这种认识不值一提，可以把它丢到一边去。前一个世纪弟兄们起来了，他们大讲特讲，那些礼拜堂不是教会。他们告诉人说，教会不是一个地方，教会乃是一班人。他们从新约里头找出亮光来，证明说，教会乃是蒙救赎的人聚集在一起。因为在希腊文里，教会这个字的意思，就是蒙召出来的人聚集在一起。表面看来这是对的，教会不是一个地方，教会不是一所房子，教会乃是蒙神呼召的人聚集在一起，这一个聚集就是教会。

但是在这里就有了一个问题。我可以形容一点：比方我们这一班人，大概有一百人，我们个个都蒙召了，今天早晨也有个机会来在一起。或者说，我们这一百人，都来到台北定居了，今天早晨我们就来在一起聚集。当然，按照字面说，我们这些人，聚集在一起就是教会。但是请听，假设我们这些人，没有一个活在灵里头，我们一百个人，就活在一百个头脑里头。有的是从新加坡来的，是新加坡头脑；有的是从东京来的，是东京头脑；有的是从汉城来的，是汉城脑袋；有的是从德国来的，是德国头脑。我们这些人全数不懂什么叫作活在灵里头。我们各有各的意见，各有各的看法，各有

CHAPTER THREE

THE PRACTICAL EXPRESSION OF THE BODY

Scripture Reading: Eph. 1:23; 4:10, 13

In these days I have been very happy because for many years I have been waiting for an opportunity to release some messages specifically concerning the Body of Christ. Now I feel that I have such a good opportunity for us to focus on the Body. If we do not know the Body well enough, we will never be able to thoroughly know the church. Until now, very few Christians have known what the church is. It is important that we all have a clear knowledge of the church.

LIVING BY CHRIST BEING THE ONLY WAY TO HAVE THE REALITY OF THE CHURCH

I must first paint a background. The worst kind of concept Christians have concerning the church is that the church is a chapel, to consider that a building, a chapel, is the church. We all know that this is a great mistake. This kind of knowledge is not even worth mentioning, and we can throw it aside. The Brethren rose up in the last century to strongly teach that a chapel, as a building for worship, is not the church. They told people that the church is not a place but a group of people. They found the light in the New Testament to prove that the church is a gathering together of the redeemed ones. In Greek the word for church means the gathering together of the called-out ones. On the surface it is right to say that the church is not a place or a hall but a gathering together of the ones called by God. Yes, such a gathering is the church.

There is, however, a problem here. I can describe it by means of an example. We may be a group of about one hundred people. All of us have been called, and we have the opportunity to gather together at this time. Of course, according to the letter, all of us gathered together are the church. However, suppose that none of us lives in the spirit, that all one hundred of us are living in one hundred different minds. Some are from Singapore with a Singaporean mind; some are from Tokyo with a Japanese mind; some are from Seoul with a Korean mind; and some are from Germany with a German mind. None of us knows what it means to live in the spirit. We all have our own opinions, our own views, and our own backgrounds; the only thing we have in common is that we have all believed in the Lord Jesus and have become Christians.

各的背景，只有一点相同的，就是我们大家都信了主耶稣，都成了基督徒。说到宝血洗净我们的罪，大家相同。说到主耶稣是我们的救主，大家也相同。说到信仰圣经，一点都不错，大家都是拿着同样一本的圣经。我们都说我们是属乎主的人。表面看，我们来在一起的确是教会，但实际说来呢？这三个完全是法国人，那三个完全是德国人，这八个完全是新加坡人。我们大家都觉得罪洗净了，得救了，也都觉得主爱我们，我们是属乎主的人；但是我们没有一个人活在灵里，没有一个人凭灵活着。一面来说我们是教会，但另一面来说，我们是不是教会？不是！为什么不是呢？因为我们都在头脑里。我们虽然有基督，但是我们的基督是在天上的宝座上，是在我们的头脑里，而不在我们的灵中，不在我们的生活中。我们不是凭基督活着，我们不能说，“现在活着的不再是我，乃是基督在我里面活着。”我们来在一起更不能说，在此，并没有法国人，也没有德国人；也没有新加坡人，也没有菲律宾人，我们在基督里就是一个。

你可以看见，表面看来我们是教会，实际说来我们一点不是教会。不错，我们是蒙召的人聚集在一起，根据这个，可以承认我们是教会；但是按实际说，我们并不是基督的身体。这话听起来很难听，哪里能够说是教会，又不是基督的身体呢？我告诉你，按照实际来说，的确如此。表面说，我们都是基督徒，来在一起就是教会；可是从身体的眼光来看，我们并不是基督的身体，我们不是基督的丰满，我们有些人是法国的丰满，有些人是德国的丰满，有些人是新加坡的丰满，我们不是基督的丰满。

凭肉体天然活着 就没有基督的身体

你若是有这个亮光，你用这个眼光来透视今天的基督教，你可以说没有一个地方是基督的身体。为什么缘故呢？你知道今天基督教里的光景。当我年轻的时候，我在烟台美国长老差会所办的一所英文专科学校读书。我确实知道，那个差会和长老会的情形。我可以举个例子。美国长老会差了一些美国的西教士，他们也在我们学校教书。当这些西教士和长老会的中国牧师在一起开会的时候，彼此很清楚分作两班人，常常两边就争起来了，

With regard to our sins having been washed away by the precious blood, we all are the same. With regard to the Lord Jesus being our Savior, we also are the same. Concerning our belief of the Bible, we all are carrying the same Bible. We all say that we are those who belong to the Lord. Apparently we are the church when we gather together, but what about the reality of this? Three Christians may be totally French, another three are completely German, and another eight are wholly Singaporean. We all feel that our sins have been washed away, and we have been saved; we also feel that the Lord loves us, and we belong to Him. However, none of us lives in the spirit or by the Spirit. On the one hand, we are the church, but on the other hand, we cannot say that we are truly the church. We are not the church because we are all in our minds. Although we have Christ, our Christ is on the throne in the heavens and in our minds, but He is not in our spirit or in our living. We do not live by Christ, and we cannot say, "It is no longer I who live, but it is Christ who lives in me." Moreover, when we come together we cannot say that here there is no French, no German, no Singaporean, no Filipino but all are one in Christ. You can see that apparently we are the church, but in reality we are not at all the church.

It is true that we are the assembly of the called-out ones, and based on this we acknowledge that we are the church. In reality, however, we are not the Body of Christ. This word is hard. How can we say that we are the church but not the Body of Christ? I tell you that according to reality this is the case. Apparently, we are all Christians, and we are the church when we come together; however, from the viewpoint of the Body, we are not the Body of Christ, nor are we the fullness of Christ. Some of us are the fullness of France, some of us are the fullness of Germany, and some of us are the fullness of Singapore; but we are not the fullness of Christ.

THERE BEING NO BODY OF CHRIST WHEN WE LIVE BY THE FLESH OR THE NATURAL MAN

If you have this light and use it to carefully examine today's Christianity, you will say that the Body of Christ is nowhere to be found. The reason is the condition of today's Christianity. When I was young, I studied at an English-speaking college in Chefoo that was managed by the American Presbyterian Mission Board. I knew the situation with that mission board and the Presbyterian Church. The American Presbyterian Church sent some American missionaries, who also taught at my school. When these Western missionaries and the Chinese pastors of the Presbyterian Church held a meeting, they were clearly divided into two groups of people. The two sides frequently argued with

有时甚至把毛笔或者圣经都摔过去了。请想看，这不是身体呢？不是，这不是身体，这是肉体。所以我说，表面是教会，实际上不是。那绝不是教会。

但是不要忘记了，在我们中间的情形，表面看来比那个强多了，好多了。当我们来在一起的时候，也没有在外面争，更没有用笔打过去，可是我们还要进一步问说，我们聚集在一起的时候，我们是凭着灵里的基督呢，还是凭着什么？若是我们不凭着灵里的基督，只凭着我们的温柔，凭着我们的说法，凭着我们的政策，凭着我们的手腕，凭着我们的智慧的应对，我告诉你，在原则上这个也是肉体。这不过是文明一点的肉体，文雅一点的肉体。

一九五八年我去了英国一个地方，在那里住了一个月之久。我在那里的时候，他们不光安排特会要我讲，就是主日例常的聚会，他们都要我讲。到了我要走的前两天，那是我在那里末后一次晚间的例会，我一点没有想到，我还需要讲道。但是当我走进会所去，他们的负责人到前头来说，“李弟兄，今天晚上还请你讲。”我说，“我一点没有想到这个。”他坚持要我讲，所以我就答应了。我一点没有意思要讲，也没有准备，可是当我往讲台走去的时候，负担来了。我就释放了一篇很强的信息，我说，“职事是为着地方教会，地方教会不是为着职事，不管一个职事多老练，多高超，多丰富，多属灵，多属天，象使徒约翰一样；也不管这个地方教会多破烂不堪，多不象样子，好象启示录二、三章那七个教会当中的五个一样；但是，职事还是为着教会，教会不是为着职事。”我那时的话，正好就打中了他们的光景。因为他们那里万分之万是要聚会为着职事，职事绝不为着聚会。

我的点在哪里呢？我的点是说，当我住在那里的时候，他们没有一个野蛮的，个个都是很文雅，很文明，但是个个都和我约时间到我所住的地方来，来的时候就用那种文雅的方式一直批评别人。他们没有粗野，都是文文雅雅的，但都是文雅的肉体，那个不是身体。我们中间要那一种的文雅么？我们不要。那是外交式的文雅。后边飞机、大炮都准备好了要打仗，这边外交家还彼此握手。我是形容这些给你看，今天基督徒没有身体。

each other, sometimes even throwing brush pens or Bibles at each other. Is this the Body? No, this is not the Body but the flesh. This is why I say that apparently it is the church, but in reality it is not. That was definitely not the church.

Do not forget, however, that while the situation among us is obviously stronger and better—when we come together, we do not have outward quarreling, nor do we throw pens at one another—we still have to go one step further to ask ourselves whether our meeting together is according to Christ in our spirit or according to something else. If instead of being according to Christ in our spirit, we are according to our meekness, our speech, our maneuvering, our diplomacy, or our clever answers, then in principle this is still the flesh. This is merely a slightly more civilized flesh, a more refined flesh.

In 1958 I went to a certain place in England and stayed there for one month. While I was there, they did not arrange for me to speak only at conferences; they also wanted me to speak in the Lord's Day meetings and other regular meetings. Two days before I was to leave, it was to be my final weekly evening meeting there, and I did not even consider that I would need to speak. When I walked into the meeting hall, however, their responsible brother came forward and said, "Brother Lee, we would still ask you to speak tonight." I said, "I have not even thought about doing this." He insisted that I speak, so I agreed. I had had no intention of speaking, nor was I prepared, but as I was going up to the platform, the burden came. I released a strong message, saying, "The ministry is for the local churches; the local churches are not for the ministry. Regardless of how experienced, how high, how rich, how spiritual, or how heavenly the ministry is—perhaps like the ministry of the apostle John, and regardless of how poor or how unbecoming the local churches are—maybe like five of the seven churches in Revelation chapters two and three, the ministry is still for the churches, and the churches are not for the ministry." The word I spoke that day hit the mark concerning their condition. They were altogether for having the meetings for the ministry instead of having the ministry for the meetings.

My point is that when I was staying there, not one of them was wild; instead, they were all very civil and refined. Yet each of them would make an appointment to come talk with me in the room where I was staying and use that time to criticize others in a very refined way. They were not barbaric; rather, they were all very proper. That was the refined flesh, not the Body. Do we want that kind of refinement among us? We do not. That is being diplomatically refined. It is like a situation in which behind the scenes the airplanes and cannons are all ready for war while the diplomats are still here shaking hands with one another. I am describing these things to show you that today's Christians do not have the Body.

身体是什么？身体不仅仅是一班蒙召之人的组合，身体乃是基督的丰满；身体不光是基督的彰显，还是基督的丰满。而这个丰满怎样有的呢？乃是基督的丰富，被你接受到里头，被你享受，被你消化，甚至变作了你。如同你吃了鱼，吃了鸡，吃了馒头，吃下去之后，过了五、六个小时，都消化在你里头，变作了你。这个时候，你就是丰满。

我这一次来台北，已经有十多天了。假使说，末了这七天，我也不吃饭，也不喝水，就是在家躺着；今天早晨你们大家都把我抬了来，我站在这里，面黄肌瘦，全身发抖，那是什么？那不是丰满。但是我十多天，都是吃的台湾的丰富，我吃了台湾的鱼，我吃了台湾的鸡，我吃了台湾的这个，我吃了台湾的那个，我吃了一大堆台湾的丰富，这些丰富都消化在我里头，变成了我。所以你们现在看见我站在这里，精神十足，满有劲头。这就是丰满。教会就是基督的丰满。这就是主今日所要的。

主急切需要身体的出现

今天主在地上有一个急切的需要，需要一个实际的身体在各地出现。在这一次，因为主自己的作为，从世界六大洲都有弟兄姊妹到这里来，他们最少代表十八个国家。在这里我们没有讨论，也没有交涉，也没有谈条件。在这里我们只有一件事，在灵里。什么叫作在灵里呢？在灵里就是在基督里。主今天在地上就是需要这样一个见证。一地一地无论有多少人在过教会生活，大家在灵里就是一个。“在此并没有犹太人，也没有希利尼人；并没有自主的，也没有为奴的；并没有男，也没有女”，在此只有基督。我们大家在基督里都是一了。主今天要这个。不光一地，就是几地来在一起也是一个。台北、台中、台南、高雄、嘉义都来在一起，也是一个。在这里没有台北，也没有台南；没有高雄，也没有嘉义；只有基督。在基督里我们大家都是一。不只几个地方，就是几个国家来在一起，也是如此。印尼、新加坡、岷尼拉、菲律宾、香港、台北，大家来在一起也要说，“在此没有印尼，也没有菲律宾；没有马来西亚，也没有香港；没有新加坡，也没有台湾；只有基督。”这就是主所要的身体。身体

What is the Body? The Body is not merely a composition of a group of the called-out ones; the Body is the fullness of Christ. The Body is not only the expression of Christ but also the fullness of Christ. How does this fullness come into being? It is by your receiving the riches of Christ into you to be enjoyed and assimilated by you and even to become you. We may compare this to eating fish, chicken, and bread. After about five or six hours, they are digested into you to become you. It is at this time that you are the fullness.

At this time I have been in Taipei for more than ten days. Let us suppose that for the past seven days I did not eat any food or drink any water but instead I only laid in my bed at home. In this case you would have to carry me to the meeting, and as I stand all thin and pale, my whole body would be shaking. What would that be? That would not be the fullness. However, for these past ten days I have eaten the riches of Taiwan, including fish, chicken, and many other things; I have eaten a great amount of the riches of Taiwan, and these riches have been assimilated into me and have become me. Now, therefore, I can stand here full of life and energy. This is the fullness. The church is the fullness of Christ. This is what the Lord wants today.

THE LORD URGENTLY NEEDING THE EXPRESSION OF THE BODY

Today the Lord has an urgent need on the earth. He needs the reality of the Body to be expressed in each locality. At this time, by the Lord's own doing, there are brothers and sisters gathered together here from six major continents of the world, representing at least eighteen countries. We are not conferring, negotiating, or bargaining. We are here for only one thing, that is, to be in spirit. What does it mean to be in spirit? To be in spirit is to be in Christ. Today the Lord needs this kind of testimony on the earth. In locality after locality, no matter how many people there are in the church life, all are one in spirit. "There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female" (Gal. 3:28). Here there is only Christ. We all have become one in Christ. This is what the Lord wants today. This should not be the case only in one locality, but even when many localities come together, all are one. When Taipei, Taichung, Tainan, Kaohsiung, and Chiayi all come together, they are also one. Here there cannot be Taipei or Tainan; there cannot be Kaohsiung or Chiayi; there can only be Christ. In Christ we are all one. The same is true not only among a few localities, but even when many countries are gathered together. When all those from Indonesia, Singapore, Malaysia, the Philippines, Hong Kong, and Taiwan come together, they also should say, "There cannot be Indonesia or the Philippines; there cannot be Malaysia or Hong Kong; there cannot be Singapore

不仅是地方的，身体也是宇宙的。原则是一个，摆在地方上是如此，摆在宇宙中也是如此。所以在这里我们要看见，这几处的圣经都是要我们命的，由这几处圣经，我们都没有命了。

充满万有的基督需要一个伟大的身体

“教会是祂的身体，是那在万有中充满万有者的丰满。”（弗一 23）这节经文在翻译上是一个大问题。照着歌罗西三章十一节所说“在此并没有希利尼人，也没有犹太人；受割礼的，未受割礼的，化外人，西古提人，为奴的，自主的，唯有基督是包括一切，又住在一切实之内。”你若有希腊文的圣经在手里，可以比较这两节。你看见同样的词句用在这两节里头。歌罗西三章十一节里的“一切”是指着众圣徒说的。在新人里头，没有希利尼人，没有犹太人；…只有基督是一切信徒，又在一切信徒之内。照着这一节，以弗所一章二十三节应该翻作“是那在众人中充满众人者的丰满。”但是你若读到以弗所四章十节，你就看见还有一点讲究。因为四章十节说，主耶稣是先降到地上来，道成肉身，而后从死里复活，升到诸天之上。祂这样升到诸天之上，是为要充满万有。这里的“万有”和一章二十三节的“万有”同字，如果你把它翻作“众人”就不妥了。因为在四章十节有地上，而后升到诸天之上。这不仅是人的问题，这的确是万有的问题。祂所以先降到地上，也有诸天之上，是为要充满万有。所以照着以弗所四章十节来说，以弗所一章二十三节应该翻作“是那在万有中充满万有者的丰满”。按照原文的字义来看，两个翻法都是对的。若是照着第二个翻法来说，今天的基督乃是在宇宙中充满万有的一位。

这样一位宇宙的基督，充满万有的基督，在天又在地，基督，祂需要一个身体来作祂的丰满。当祂在地上作拿撒勒人耶稣的时候，祂在加利利就不能在犹太，祂在撒玛利亚就不能在耶路撒冷，因为祂是一个小耶稣。祂受祂肉身的限制。但是今天呢？祂从死里复活，升到诸天之上，祂就充满万有。祂能在地同时又在地，祂能在天上一个地方同时又能地上千万个地方。祂是这样一位充满万有者，因此需要一个伟大的身体来作祂的丰满。所以今天我们可以说，因着祂在地上有这样一个伟大的身体，祂在天上，

or Taiwan. There can only be Christ.” This is the Body which the Lord wants. The Body is not only local but also universal. In principle it is one, whether in its local aspect or in its universal aspect. Thus, we can all see that these few passages of the Bible are extremely demanding.

THE ALL-FILLING CHRIST NEEDING A GREAT BODY

“[The church] is His Body, the fullness of the One who fills all in all” (Eph. 1:23). This verse of the Bible is a great problem to the translators. Colossians 3:11 says, “Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” If you have a Greek Bible in your hands, you can compare these two verses. You will see that the same words are used in both verses. In Colossians 3:11, all refers to all the saints. In the new man, there cannot be Greek and Jew, and so on, but Christ is all the believers and in all the believers. According to this verse, Ephesians 1:23 should be translated: “...the One who fills all people in all people.” However, if you continue your reading to Ephesians 4:10, you will see that there are still some particular details. There it says that the Lord Jesus first descended to the earth to be incarnated and then after His death and resurrection He ascended far above all the heavens. This ascension was “that He might fill all things.” All things here and all in 1:23 are the same word in Greek, so it is not proper to translate it as “all people.” We see in 4:10 that there is the earth as well as the heavens. Hence, it is not a matter only of people; it truly is a matter of all things. The reason that He first descended to the earth and then ascended above all the heavens was that He might fill all things. Therefore, according to Ephesians 4:10, Ephesians 1:23 should be translated, “the One who fills all things in all things.” According to the meaning of the original language both translations are correct. If we go by the second translation, Christ today is the One who fills all things in the universe.

This universal Christ, the Christ who fills all things, the Christ who is both in the heavens and on the earth, needs a Body to be His fullness. When He was on earth as Jesus the Nazarene, He could not be in Judea at the same time He was in Galilee, nor could He be in Jerusalem when He was in Samaria. This was because He was a small Jesus. He was limited by His flesh. But what about today? He has risen from the dead and ascended to the heavens, so He fills all things. He can be in the heavens and on the earth simultaneously; He can be in one place in the heavens, and at the same time He can be in millions of places on the earth. He is such a One who fills all things, so He needs a great Body as His fullness. Thus, today we can say that because He has

也在台北，也在香港，也在岷尼拉，也在新加坡，也在伦敦，也在德国，也在美国，也在非洲，也在北美洲，也在南美洲，因为祂的身体到处都在。那么这一个身体是什么呢？就是祂的丰满，是祂在宇宙中的丰满。

亲爱的弟兄姊妹，你们不应该把这个当作道理听。你们必须看见，今天真实的教会，（我不是讲真正的教会，我是讲真实的教会），一地一地就是基督的丰满。换句话说，今天真实的教会就是基督的一部分。今天在台北的教会，就是基督在台北这里的一部分。今天在新加坡的教会，就是基督在新加坡的一部分。基督今天不是地方上的基督，乃是宇宙的基督。而这位宇宙的基督，在每一个地方上都有祂的一部分。在台北的这一部分就叫作台北教会，在伦敦的那一部分就叫作伦敦教会，在纽约的那一部分就叫作纽约教会。每一个地方教会就是基督的一部分。这个部分是什么？这个部分就是身体。

今天教会的光景 缺少身体的实际

但是，这是一个很大的“但是”。比方那些在洛杉矶的弟兄姊妹们，表面上是奉主的名聚集在一起，是在洛杉矶的教会。但是，当他们生活的时候，个个都凭他们的天然、肉体、自己、个性、孤僻活着。假使是这种的光景，你看那个所谓的“在洛杉矶教会”，是不是基督的一部分？不是。那么，那是什么部分呢？那十足是亚当的一个部分。

再说香港，在香港这里也有一些弟兄姊妹们看见了亮光，站住了地方立场，奉主名聚会，你们说他们是不是教会？是！的确是教会。因为他们信主了，宝血洗净了，相当的爱主，也相当的爱弟兄姊妹，不过只爱那些合乎他们口味的，碰到那些不合口味的就吐出来。他们是这么一班人，那他们是不是在香港的教会？也是，的确是。但是他们那些弟兄姊妹，有的完全活在天然里头，有的个性比钢铁还硬；他们都是凭自己的个性、凭自己的手腕、凭自己的聪明、凭自己的爱好、凭自己的孤僻的脾气活着。等到他们来聚会的时候，这个不赞成那个，那个也不赞成这个。他们都看见说，为这个地方

such a great Body on earth, He is in heaven and He is also in Taipei, in Hong Kong, in Manila, in Singapore, in London, in Germany, in the United States, in Africa, in North America, and in South America. His Body is everywhere. What is this Body? It is His fullness, His universal fullness.

Dear brothers and sisters, you should not merely listen to this word and take it as doctrine. You must see that today the actual church (I am not speaking of the genuine church alone but the practical, present church) is the fullness of Christ in each locality. In other words, the actual church today is a part of Christ. The church in Taipei is the part of Christ that is in Taipei. The church in Singapore is the part of Christ that is in Singapore. Christ today is not a local Christ but a universal Christ, and this universal Christ has a part of Himself in every locality. The part in Taipei is called the church in Taipei, the part in London is called the church in London, and the part in New York is called the church in New York. Every local church is a part of Christ. All these parts constitute the Body.

THE CONDITION OF THE CHURCH TODAY LACKING THE REALITY OF THE BODY

But, and this is a big “but,” suppose the brothers and sisters in Los Angeles apparently are meeting in the name of the Lord as the church in Los Angeles, but when they live, they all live by their natural being, their flesh, their self, their individuality, and their peculiarities. If this is their condition, do you think the so-called “church in Los Angeles” is a part of Christ? No. Then what is it a part of? It is one hundred percent a part of Adam.

Next, let us talk about Hong Kong. In Hong Kong there are also some brothers and sisters who have seen the light; they are standing on the ground of locality and are meeting in the Lord’s name. Are they the church? Yes, they are definitely the church. They have believed in the Lord and have been washed in the precious blood. They love the Lord very much, and they also love the brothers and sisters. However, what if they love only those brothers and sisters who suit their taste and “spit out” those who do not. As they are such a group of people, are they the church in Hong Kong? Yes, they truly are, but among them some brothers and sisters are still living entirely in their natural being, while others have a character that is harder than steel. They all live by their individualities, politics, cleverness, preferences, and peculiar dispositions. When they come together to meet, this one disapproves of that one,

立场，我们不能不来在一起聚会；虽然来在一起，却不肯放掉他们的手腕、他们的个性、他们的脾气、他们的爱好。这是不是身体？不是！这是什么？你应该大声说，“肉体！”

有的弟兄姊妹也许要说，“李弟兄，你这个道讲得不对，哪里能说教会不是身体呢？以弗所第一章不是说，教会是祂的身体么？香港的弟兄姊妹既是教会，哪里不是身体呢？”你怎么解答？不错，按著名是教会，实际不是身体，乃是肉体。

一九四七、四八年，我在上海，倪弟兄那个时候也在上海，我们常常谈到全国各教会的光景。有的时候，我们谈到某几个人，倪弟兄说了一个笑话，他说，“这几个人得救了却没有重生。”我说，“倪弟兄，这个真理不对。哪里能说，一个人得救了还没有重生呢？”他自己也笑了。他说，“他们相信宝血，他们是得救了。但是自从我认识了他们，我和他们接触过多少次了，我从来没有碰见过他们的灵。他们信主的名，他们信宝血也祷告，但是我接触他们，从来碰不着他们的灵，好象他们是没有灵的得救的人，这岂不是说得救没有重生么？”按道理来说，这是讲不通的。得救一定重生，重生一定得救，重生和得救没有法子分开。但是你不能否认，有的人求告主名，相信宝血洗净，承认自己是基督徒，但是人从来摸不着他的灵。他不是眼光，就是看法，就是手法，就是手腕；他一切都能作，就是没有灵。你有没有见过这个光景？同样的原则，在有的地方，那个教会就如同得救没有重生。在有的地方，所谓的教会，是教会，却不是身体。在有的地方，是教会，但百分之十五是身体，百分之八十五不是。在有的地方，是教会，但是百分之四十五是身体，百分之五十五不是。认真的说，严格的说，难得有一个教会百分之百是身体。

教会是身体，
身体是丰满

and that one disagrees with this one. They have all seen that for the sake of the local ground they have to meet together. Yet when they come together, they are not willing to drop their politics, individualities, dispositions, and preferences. Is this the Body? No! What is this? We may boldly say, “The flesh!”

Some brothers and sisters might say, “Brother Lee, your preaching is wrong. How can you say that the church is not the Body? Does not Ephesians 1 say that the church is His Body? Since the brothers and sisters in Hong Kong are the church, how can they not be the Body? How do you answer this?” Yes, in name they are the church, but in reality they are not the Body but the flesh.

In 1947 and 1948 I was in Shanghai, and Brother Nee was also in Shanghai. We often talked about the condition of the churches in the entire country. Sometimes we talked about certain people, and Brother Nee made a joke saying, “Those people have been saved but have not been regenerated.” I said, “Brother Nee, this is not right according to truth. How can you say that a person has been saved without having been regenerated?” He also laughed at himself. He said, “Because they believe in the precious blood, they are saved. But ever since I have known them and contacted them many times, I have never touched their spirit. They believe in the Lord’s name and His precious blood, and they also pray, but whenever I contact them, I can never touch their spirit. It seems as if they are saved but are without the Spirit; is this not being saved without being regenerated?” Doctrinally speaking, this cannot be. To be sure, a saved person is regenerated, and a regenerated person is surely saved; salvation and regeneration cannot be separated. However, you cannot deny that some have called on the Lord’s name, believed in the cleansing of the Lord’s blood, and confessed that they are Christians, yet you cannot touch their spirit. They have their views, opinions, skills, and devices; they can do everything, but they do not have the Spirit. Have you ever seen this kind of situation? In the same principle, there are places where the church is as if it has been saved without ever being regenerated. In some places the so-called church is the church without being the Body. In some places it is the church, but only fifteen percent is the Body while eighty-five percent is not. In some places it is the church, but only forty-five percent is the Body while fifty-five percent is not. Truly and strictly speaking, there is hardly any church that is one hundred percent the Body.

THE CHURCH BEING THE BODY,
AND THE BODY BEING THE FULLNESS

What is the Body? The Body is the fullness of Christ. In doctrine the church is

什么是身体？身体乃是基督的丰满。从道理来说，教会就应该是身体。但从实际来说，身体的成分有多少，还是一个问题。弟兄姊妹，我们不要定罪别人，我们也要看自己的光景。今天早晨我们都要在主的光中承认说，连我们自己，一直到今天，可能只有百分之三十凭灵活着，还有百分之七十是我们自己。你看见没有？这就是主今天的需要。主今天不仅需要各地有教会，主今天需要身体。你和我一旦不凭基督活着，你和我一旦不在灵里活着，你我就不是身体。在名义上我们仍是教会，但是在实际上我们不是身体。为什么？因为身体乃是基督的丰满。

不要忘记了以弗所一章二十三节的两个“是”字：“教会‘是’基督的身体，就‘是’那在万有中充满万有者的丰满”。这就是说，教会是身体，身体是丰满。这两层的“是”，在我看是梯次的，不是平行的。不是说，一面教会是身体，一面教会是丰满。乃是说，教会是身体，身体是丰满。按道理说丰满就等于身体，身体就等于教会。但是按实际来说，人蛮可以在教会中，而不活在身体里。每一个在香港聚会的弟兄姊妹都是在教会里，但谁是活在身体里？这成了大问号。严格来说，今天那能完成神永远旨意的不是名义上的教会，乃是身体。身体就是基督的丰满。我再说，用这一个眼光来看，用这一个尺度来量，你就看见，今天在地上，身体的成分不多。

要有基督 丰满长成的身量

到了以弗所四章十三节，就再进一步，不光有基督的丰满，还有基督丰满的度量，或者说，基督丰满的身量。身量这个词，包含两个意思，一个是指身材，一个是指身材的度量。中文把这两个合起来变作身量。比如你看张弟兄，他的身材高高大大的。这个身材当然有一个量度。把这两个合起来说，就叫作身量。身量的意思就是身材的量度。基督的丰满有一个身材，这个身材有一个量度。简单的说，就叫作基督之丰满的身量。我现在请张弟兄站在这里。你们大家都看见了，张弟兄有一个身体。我们现在都会说了，这个身体就是张弟兄的丰满。那他这丰满有没有一个身材

the Body, but as to reality there is still a question of how much element of the Body is there. Brothers and sisters, we should not condemn others; we must see our own condition. At this time we all must confess in the light of the Lord that even we ourselves up to this day may live only thirty percent by the Spirit, leaving seventy percent that we live by ourselves. Have you seen this? This is the Lord's need today. The Lord does not merely need a church in each locality; He needs a Body. As soon as we do not live by Christ, as soon as we are not living by the Spirit, we are not the Body. In name we are still the church, but in reality we are not the Body. Why? Because the Body is the fullness of Christ.

Do not forget the word is in Ephesians 1:23: "[The church] is His Body, the fullness of the One who fills all in all." This means that the church is the Body, and the Body is the fullness. These two levels of "is" are in succession rather than in parallel. It is not that on the one hand the church is the Body, while on the other hand the church is the fullness. Rather, it is that the church is the Body, and the Body is the fullness. According to doctrine, the fullness equals the Body, and the Body equals the church. But according to reality, a man can be in the church and still not live in the Body. All the brothers and sisters who meet in Hong Kong are in the church, but who is living in the Body? This becomes a big question mark. Strictly speaking, that which can fulfill God's eternal purpose is not the church in name but the Body. The Body is the fullness of Christ. I repeat that if you look from this angle and measure with this yardstick, you will see that today on earth in the churches there is not much of the element of the Body.

THE NEED FOR THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST

Ephesians 4:13 goes one step further; there is not only the fullness of Christ but also the measure of the stature of the fullness of Christ. The phrase the measure of the stature includes two concepts: one is the stature and the other is the measure of that stature. For example, if you look at Brother Chang, you can see that his stature is tall and big. This stature certainly has a measure. The combination of these two things is called "the measure of the stature." The fullness of Christ has a stature, and this stature has a measure. Simply speaking, it is called "the measure of the stature of the fullness of Christ." If Brother Chang stands before us, we can see his body. We all have learned to say that this body is the fullness of Brother Chang. Moreover, his fullness has a stature, and this stature has a measure. Let

呢？有。并且他这个身材有一个量度。现在把他量一量，比如说，他有六呎二吋高，一呎六吋宽；这个量度就是他的身量。清楚么？这个就叫作丰满的身量。

但是现在比如说，张弟兄的身量还没有长到这个度量，他的身高只有四呎五吋，他的肩宽只有十四吋，你就看见他身上缺了东西了。你读以弗所四章十三节，能读出来，教会是基督的身体，但不是一下就是丰丰满满的，乃是一直长大，一直长大，一直长大。不要忘记了，四章十三节前面说，达到一个长成的人。一个长成的人就有他丰满的身量。现在张弟兄是个长成的人，他有他丰满的身量。他现在就是六呎二吋高，一呎六吋阔，但是今天台北教会是不是达到一个长成的人呢？没有。台北教会有没有达到基督丰满的身量呢？没有。基督丰满的身量应该是十八呎高，但是今天台北教会才九呎高，还差了一半。

请记得，基督丰满的身量越矮，大家意见越多。因为基督丰满的身量缺了，就是人在天然里头多了；人一在天然里头，都是意见。现在台北教会是九呎高，如果过半年长到十呎高，那就是说，天然的方面就减了一呎。天然方面减了一呎，属灵方面加了一呎。再一年十二呎高，再过一年十三呎高，越过属灵方面越高，越过天然方面越减少。

无论如何，丰满的身量，不是一下就有了，是要长的。要长阿！先是这一节本文说，“达到一个长成的人”，接着下文十四节说，“叫我们不再作小孩子”，十五节就说，“要在爱中持定实际，凡事长到元首基督里面。”这个身量是需要长的。

我们大家都知道，小孩子的身量需要长。我有一个小外孙，今年一月间在我们那儿生出来。我和李师母两个去看看他，真是小得可怜！但是十月间我们来了，不过几个月的时间，这个小婴儿变作一个顽皮的小孩子，会和我们两个打打招呼，还会作个鬼脸给我们看。阿呀！这个小孩子几个月就长了。问题就在这里，有的教会十

us say, for example, that he is six feet two inches tall and over two feet wide; this measure is the measure of his stature. This is called “the measure of the stature of the fullness.”

However, let us suppose that Brother Chang has not yet arrived at the measure of the stature of his fullness and that he is only four feet five inches tall and fourteen inches across the shoulders. In this case you would see that there is a lack in him. When you read Ephesians 4:13, you can see that the church as the Body of Christ does not become full instantly; instead, it grows continually. Do not forget that 4:13 first says, “Until we all arrive...at a full-grown man.” A full-grown man is a man with the measure of the stature of his fullness. Now Brother Chang is a full-grown man, a man with the measure of the stature of his fullness; he is six feet two inches tall and over two feet wide. However, has the church in Taipei today arrived at a full-grown man? It has not. Has the church in Taipei arrived at the measure of the stature of the fullness of Christ? It has not. Suppose the measure of the stature of the fullness of Christ is eighteen feet tall, but the church in Taipei is only nine feet tall. Then it still lacks one half the height.

Please remember that the shorter the measure of the stature of Christ is, the more opinions everyone has. The lack in the measure of the stature of the fullness of Christ indicates that the believers are more in their natural man. Once the believers stay in their natural man, they are full of opinions. Now the church in Taipei is “nine feet tall,” but if in the next six months it grows to ten feet tall, that would mean that the natural aspect has been reduced by one foot. When the natural aspect reduces by one foot, then the spiritual aspect increases by one foot. If in another year the church is twelve feet tall and after another year it is thirteen feet tall, that would mean that the spiritual aspect has kept increasing while the natural aspect has kept decreasing.

In any case, the measure of the stature of the fullness is not attained in an instant; it needs to grow. We must grow! First this verse says that “we all arrive...at a full-grown man,” then verse 14 says that “we may be no longer little children,” and verse 15 says, “But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.” This measure of the stature requires growth.

We all know that the measure of the stature of a child needs growth. I have a small grandson who was born in January of this year. When Sister Lee and I went to visit him, he was pitifully small. But when we went again in October, in those few months he had grown from a small baby to a naughty little child who could greet us and make faces at us. This little child grew much in just a few months. We may illustrate our problem in this way: Some churches were a certain height when I visited them ten years ago. Then on a

年前我去的时候是这么高，八年前去的时候，还低了一点，三年前去的时候稍微升高了半吋，去年再去又降下二吋半。怎么越长越低，你看气人不气人？假使我明年这个时候再来，我看见我的小小外孙，比今年还矮，我就气！我不敢把他甩在一边，但我确实不会快乐。可是我明年来了一看，啊，起码长了五吋，这就叫外公很喜乐，愿意来了再来。

所以，不要以为说，光有以弗所一章二十三节：“教会是祂的身体，是那在万有中充满万有者的丰满。”你还必须往前，来到四章十三节：“直等到我们众人达到一个长成的人，达到基督丰满的身量。”要长。这个长是在于什么呢？是在于脱下旧人，穿上新人。也就是说，在于把天然摆在一边，不再凭天然活着，而凭基督，在灵里活着。这就是长。天天脱去天然，天天活在灵中。在此没有任何的天然人，在此只有基督。因为我们大家在基督里都是一个。主今天所要的，不仅是在地方立场上一地一会的教会，主今天所要的乃是身体来作祂的丰满。主今天是要身体，要丰满。

visit eight years ago they had shrunk a little, and on another visit three years ago they had grown about one-half of an inch, but on my visit last year they had again shrunk two and one-half inches. How can they become shorter and shorter? Does this not make us disappointed? If I were to go next year and find that my small grandson is shorter than he is this year, I would be disappointed and angry. I would not dare to throw him out, but I would surely not be happy. However, if I go next year and see that he has grown at least five inches, as his grandfather I would be very happy and want to come again and again.

Therefore, do not think that we have only Ephesians 1:23: “[The church] is His Body, the fullness of the One who fills all in all.” You still must go on until you come to 4:13: “Until we all arrive...at a full-grown man, at the measure of the stature of the fullness of Christ.” We must grow. How do we grow? We grow by putting off the old man and putting on the new man. That is to say, we grow by putting aside our natural man. Instead of living by our natural man, we live by Christ and in the spirit. This is the way we grow. Every day we put off our natural being and live in the spirit. There is no natural person here; only Christ is here. We are all one in Christ. What the Lord wants today is not only the churches on the ground of locality—one locality, one church—but also the Body as His fullness. What the Lord wants today is the Body, the fullness.

基督的身体乃是基督的丰满

读经：以弗所书一章二十三节，四章十节，十三节，哥林多前书十二章十二节。

丰满的意义

我们必须注意，在新约圣经里，丰满不是一个形容词，乃是一个名词。约翰一章十六节说，“从祂丰满的恩典里我们都领受了。”你若细看，会发现原文没有“恩典”二字，这里应该译作：“从祂的丰满里我们都领受了。”所以照着新约圣经的用法，丰满不是形容词，乃是一个名词。教会是基督的身体，身体是名词；而身体又是祂的丰满，所以丰满也是个名词。我盼望你们学习，永远不把丰满当形容词来用。在新约中“丰满”乃是个名词，和“丰富”一样。比如以弗所三章十六节说，“照着祂丰富的荣耀”，实在原文是“照着祂荣耀里的丰富”，这里的荣耀与丰富都是名词。在我们的经历中，丰富、丰满都该是名词。我们享受基督的丰富，结果就构成了基督的丰满。然后到了十三节就说，要达到基督之丰满的身量。在以弗所书里两次用到丰满这个名词：祂是丰满，（一 23，）和基督之丰满的身量。（四 13。）

丰富是在我们外面，是客观的，还没有经过我们的享受和经历；丰满是在我们里面，是主观的，是我们享受经历后的一个结果。把基督的丰富摆在我们身外，那仅仅是基督的丰富，还不能构成基督的丰满；要构成基督的丰满，基督的丰富就必须经过我们的享受、经历、消化、组织在我们全人的成分里。这一个丰满就是基督的身体。这个丰满有一个身材。因为丰满就是身体，身体当然有其身材，而身材又有祂的度量，就是身材的度量，简单的说就是身量。我盼望大家记得，以弗所四章十三节这一个词：“基督的丰满的身材的度量”。这里有四个名词：基督、丰满、身材、度量，用三个“的”字联成一个大的词。简单地说，这就是基督丰满的身量。但

THE BODY OF CHRIST BEING THE FULLNESS OF CHRIST

Scripture Reading: Eph. 1:23; 4:10, 13; 1 Cor. 12:12

THE MEANING OF FULLNESS

We must pay attention to the fact that in the New Testament fullness is not an adjective but a noun. In the Chinese Union Version John 1:16 says, “For of His full grace we have all received.” However, if you study this verse carefully, you will see that the word grace is not in the original Greek text. The proper translation of this clause is, “For of His fullness we have all received.” Thus, according to the usage of the New Testament, fullness is not an adjective but a noun. The church is the Body of Christ. Body is a noun; the Body is His fullness, so fullness is also a noun. I hope that you would never consider fullness as an adjective. In the New Testament fullness is a noun just as riches is. For example, in Ephesians 3:16, which says, “According to His rich glory” (Chinese Union Version), the original text actually says, “According to the riches of His glory,” both riches and glory being nouns. In our experience both riches and fullness are nouns. We enjoy the riches of Christ, and the result is that we are constituted to be the fullness of Christ. Then Ephesians 4:13 says that we must arrive at the measure of the stature of the fullness of Christ. In the book of Ephesians, fullness as a noun is used twice: His fullness (1:23) and the measure of the stature of the fullness of Christ (4:13).

The riches are outside of us and are objective, not yet having passed through our enjoyment and experience. The fullness is within us and is subjective, being the result of what we have enjoyed and experienced of the riches. If the riches of Christ are placed outside of us, they will be merely the riches of Christ and will not constitute the fullness of Christ. In order for His riches to be constituted into the fullness of Christ, they must be enjoyed, experienced, and digested by us and thus be constituted into the element of our entire being. This fullness, which is the Body of Christ, has a stature. Because the fullness is the Body, it certainly has its stature, which in turn has its measure, which is the measure of the stature. I hope that everyone will remember this phrase in Ephesians 4:13: “the measure of the stature of the fullness of Christ.” There are four nouns here—“measure,” “stature,” “fullness,” and “Christ”—joined into one great phrase by three “ofs.” Simply put, this is the measure of the stature of the

这样说很容易把丰满领会作形容词。所以我们需要受训练，当我们说基督丰满的身量时，我们的意思丰满不是形容词，乃是名词。你若把丰满领会成形容词，就容易把丰满改成完满，说作“基督那完满的身量”，这完全是错误的。

你们有人所以这样领会，也是因为对基督的身体如何是基督的丰满没有异象。不要说一般的基督教，就是在我们中间，也很少弟兄姊妹有深刻的印象，知道基督的丰满是一件了不起的东西。你若是看见这个异象，就不会把丰满当形容词来用。基督的丰满是一个太具体的东西，但从另一面来看，也是太属灵了，太奥秘了，太抽象了。说教会是蒙召者的聚集，你们不会把聚集用作形容词；但是说基督丰满的身量，你们就很容易把丰满当形容词用，为什么呢？因为蒙召者的聚集是有形的，是大家很容易看见，很容易了解的；但是若说基督的身体就是基督的丰满，那丰满就太抽象了。从神的眼光来看，从属灵的眼光来看，丰满具体的；但从物质的眼光来看，人的眼睛看不见，太抽象了，所以人不大容易看见这个异象。

十多年前，在我们中间曾有一些人喊说“丰满的基督”，自以为看见亮光了。但是在圣经里没有这个名词，这是个错误的领会。新约里的丰满是一个东西，是基督从那些经历祂、享受祂的人里面满出来的一个结果。你享受基督、经历基督，我享受基督、经历基督，结果我们的里头都满了基督，这个充满在我们里头的基督，就是祂的丰满。

基督是头，基督也是身体

那么基督如何把祂自己组织到我们里头，成了祂的丰满？我可以这样说，主耶稣在祂自己里面是头，主耶稣组织在我们里面就是身体。一个人不光是头，是头也带着身体。今天如果我在这一头，只是一个头吊在空中对你们讲话，我相信你们个个都吓得魂不附体。如果光有头，没有身体，这就不是个完整的人。一个完整的人，有头也有身子。在新约里，主耶稣在祂自己里面是头，但祂进到众人里面，组织在我们里面，便是身体。所以不光头是基督，身体也是基督。林前十二章十二节说，

fullness of Christ. But if we are not careful, we may easily understand fullness to be an adjective. Therefore, we must be trained that when we speak of the measure of the stature of the fullness of Christ, we do not mean fullness as an adjective but as a noun. If you were to understand fullness to be an adjective, you could easily change fullness into full and say “the full measure of the stature of Christ.” This is completely wrong.

You may have this kind of understanding because you do not have the vision of the Body of Christ being the fullness of Christ. Not to mention Christians in general, even among us there are very few brothers and sisters who have a deep impression and a clear knowledge of the fullness of Christ, which is a marvelous matter. If you see this vision, you will never use fullness as an adjective. The fullness of Christ is a concrete item, but on the other hand, it is also spiritual, mysterious, and abstract. If I say that the church is the assembly of the called-out ones, you would not understand assembly as an adjective; but when I speak of the measure of the stature of the fullness of Christ, you may easily change fullness into an adjective in your usage. Why is this? It is because the assembly of the called-out ones is physical and easily seen by everyone; therefore, it is easy to understand. If, however, I say that the Body of Christ is the fullness of Christ, this fullness is abstract. From God's view, from the spiritual view, the fullness is concrete; but from the physical view, it cannot be seen by human eyes, so it is abstract, and it is difficult for people to see this vision.

More than ten years ago, some among us proclaimed “the full Christ” and thought that they had seen the vision. However, this term is not in the Bible, and this is an erroneous understanding. In the New Testament the fullness is the issue of the overflow of Christ out of those who experience and enjoy Him. If you enjoy Christ and experience Him, and if I enjoy Christ and experience Him, then we will be full of Christ inwardly, and this Christ who fills us is His fullness.

CHRIST BEING THE HEAD AND CHRIST BEING THE BODY

How then does Christ constitute Himself into us to become His fullness? I can say it in this way: The Lord Jesus in Himself is the Head, and the Lord Jesus constituted into us is the Body. A person is not a head only but a head with a body. If today I am here as a head hanging in the air and speaking to you, I believe you would be scared to death. If there were only a head without a body, this would not be a complete person. A complete person has both a head and a body. In the New Testament, the Lord Jesus in Himself is the Head, but when He gets into all of us and is constituted into us, then He is the Body. Thus, not only is the Head Christ, but also the Body is Christ. First Corinthians 12:12 says, “For even as the body is

“就如身子是一个，却有许多肢体；而且肢体虽多，仍是一个身子；基督也是这样。”这节圣经清楚告诉我们，身体就是基督。主耶稣是头，也是身子。但是我们不能说，我们是身子，我们也是头。我们只能是身子，我们不能是头；乃是主耶稣，祂能是头也是身子。祂在祂自己里头是头，祂在我们里头，集体来说是身子。头是个人的，身子是团体的。两者都是基督。

但不要以为说，你是一个基督徒，他是一个基督徒，我也是一个基督徒，所以我们来在一起，我们就是基督。千万不能这样说，这是有条件的。我们大家来在一起，可能是基督，也可能全是亚当。所以千万不要以为说，我们是基督徒，我们来在一起便是基督；我们虽多，仍是一个身子，基督也是这样。可能你们刚来在一起，还有一点的基督；但突然你们一吵架，基督就光了，全是一团老亚当。

现在我们大家都看见，什么是教会？说得透切一点，教会就是基督从我们里面经历出来。基督教不是教会，连我们在主的恢复中，每一次的聚集，若没有基督出来，也不是教会。真正的教会就是基督在信祂的人里头经历出来了。你享受基督，我享受基督，大家都享受基督；你经历基督，我经历基督，大家都经历基督；这时候我们来在一起，基督在这里流出来经历出来了，这就是教会，这就是身体，这也就是基督的丰满。基督教不是基督的身体，仅仅一班基督徒聚集在一起，而不让基督活出来，也不是基督的身体。就是我们在主的恢复里，奉主名聚集，若没有基督从我们活出来，我们也不是身体。教会乃是基督从圣徒里头活出来、经历出来的。

或许你问我说，那么立场怎么办呢？没有一个让基督从他里头经历出来的人肯和别人分裂，因为基督绝不是分开的。一个真正让基督从他里头经历出来的人一定是一地一会，一定是守住立场的。因为基督是不分开的，分开就不是基督。属灵的事很奇妙，往往一点的分别就造成很大的差异，所谓“差之毫厘，失之千里。”你千万不要以为说，某弟兄不是很属灵么？某弟兄不是在主里很深么？是的，但就是很深的人也可能是分裂的。一在分裂里就不再是基督，一在分裂

one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.” This verse clearly tells us that the Body is Christ. The Lord Jesus is the Head, and He is also the Body. We cannot say, however, that we are the Body and also the Head. We can be only the Body and cannot be the Head, but the Lord Jesus can be both the Head and the Body. In Himself, He is the Head, and in us collectively, He is the Body. The Head is individual, while the Body is corporate. Both are Christ.

Do not think, however, that because you are a Christian, someone else is a Christian, and I am a Christian, when we all come together, we are Christ. You should never say this, because there are certain conditions that must be met. When we all come together, we may be Christ or we may be completely Adam. Therefore, we should never think that simply because we are Christians, when we come together, we are Christ and that although we are many, we are one Body, and so also is the Christ. Perhaps when we first began to meet, there was a little bit of Christ, but once we begin to argue, we are void of Christ and become a gathering of old Adams.

Now do we all see what the church is? To say it more accurately, the church is Christ coming out of our experience of Him. Christianity is not the church, and even we in the Lord's recovery are not the church unless Christ comes out when we meet. The real church is Christ coming out from within His believers in their experience of Him. You enjoy Christ, I enjoy Christ, and we all enjoy Christ. You experience Christ, I experience Christ, and we all experience Christ. Then each time we come together, Christ flows out from our experiences. This is the church, the Body, which is the fullness of Christ. Christianity is not the Body of Christ, and neither is any group of Christians who merely meet together without allowing Christ to be lived out of them. Even we who are in the Lord's recovery meeting in the Lord's name are not the Body if we do not allow Christ to live out of us. The church is Christ lived out of the believers and experienced from within the believers.

You may ask me, “What about the ground of the church for oneness?” No one who allows Christ to be experienced from within would be divided from others, because Christ is definitely not divided. One who truly experiences Christ from within will certainly practice one church in each locality, and he will stand firm on the ground. This is because Christ is not divided; any division is not Christ. Spiritual matters are a wonder in that very often a little difference may result in a huge discrepancy. This is “to be off by a hair at the beginning and miss by a mile at the end.” You should never think, “Isn't Brother So-and-so very spiritual? Isn't Brother So-and-so very deep in the Lord?” Yes, but even those who are deep can be divisive. Once you are in a division, you are no

里就不再是在灵里，在灵里就没有分裂。不要去担心立场的问题，若是人真让基督从里头经历出来，他定规是在一里头。

身体需要长大， 直达到该有的身量

我再说，丰满就是基督的身体。每一个身体都有一个身材，每一个身材都有它的度量。这一个身体需要长大。今天晚上我们聚在这里，很可能是基督从我们里面经历出来了，这个经历出来的基督就是基督的身体。但是请听，这个身体在这里的身量还不太大，所以需要长大。在以弗所四章十三节说，直等到我们众人都达到信仰并对神儿子之认识的合一，达到一个长成的人，达到基督之丰满的身材的度量。台北教会是基督的身体，但是这身体有没有长到那身材的度量，还是一个问题。所以还得长。感谢主，今天在主恢复中的各地教会，都有一点基督的丰满，不过这丰满的身材的度量还有问题，所以需要长。而这个长不在乎知识的增加，不在乎道理的增多，这个长在乎对基督的经历，对基督的享受天天加多。一天过一天，你们各地的教会，在那里更多享受基督，更多经历基督，更多有基督组织到你们里头，更多有基督从你们里头经历出来，你们在各地就增加了基督那丰满的身量。这不是一年半载的事，乃是要一直长、一直长，直长到达了基督那丰满该有的身量。

长大的路 在于享受是灵的主

我们怎么能长？只有一条路能叫你长，只有一条路能叫地方教会长，就是享受主。弟兄姊妹必须看清楚了，我们今天所享受的主，不是圣经知识道理，也不是宗教仪文规条；全都不是。今天我们所享受的主乃是三一神成了肉身，经过死，复活，升到天上，成了一位包罗万有、无所不在的灵。我们所经历的主就是这一位灵。

longer Christ; once you are divided, you are no longer in the Spirit, because there is no division in the Spirit. Do not worry about the matter of the ground; if a person allows Christ to be truly experienced from within, he will certainly be in the oneness.

THE BODY NEEDING TO GROW UNTIL IT ARRIVES AT THE PROPER MEASURE OF ITS STATURE

I repeat, the fullness is the Body of Christ. A body has a stature, and a stature has its measure; this body needs to grow. It is quite possible that as we are meeting here at this time, Christ is being experienced from within us, and this Christ experienced from within is the Body of Christ. However, please listen; the measure of the stature of the Body here is still not very large, so the Body needs to grow. Ephesians 4:13 says, "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ." The church in Taipei is the Body of Christ, but has this Body grown and arrived at the measure of the stature? This is still a question. Thus, we still must grow. Thank the Lord that today in all the local churches in the Lord's recovery, there is a small amount of the fullness of Christ, but the measure of the stature of the fullness is still in question, so there is the need for growth. Furthermore, this growth is not a matter of the increase in knowledge or doctrine; it is a matter of the daily increase in the experience and enjoyment of Christ. If, as the churches in all the localities, you enjoy more of Christ, experience more of Christ, have more Christ constituted into you, and have more Christ experienced from within you day by day, you will cause the measure of the stature of the fullness of Christ to increase in all the localities. This is not something that can happen in a year or so; rather, it is a matter of growing continually until we arrive at the measure of the stature which the fullness of Christ should have.

THE WAY TO GROW BEING BY ENJOYING THE PNEUMATIC LORD

How can we grow? There is only one way for you to grow, and there is only one way for the local churches to grow, and that is by enjoying the Lord. Brothers and sisters, we must clearly see that the Lord we enjoy today is not biblical knowledge or doctrine, nor is He a religious form or ordinance; He is none of these. The Lord whom we enjoy today is the Triune God, who was incarnated and who passed through death, resurrection, and ascension to become the all-inclusive, omnipresent Spirit. The Lord whom we experience is just this Spirit.

基督教根据马太第三章说，圣父、圣子、圣灵，是三位分开的；圣父是老人家、圣子是中年人，而圣灵是鸽子。这是他们的浅见。他们只拘泥于马太第三章，却不认识全本圣经，圣经不光有马太第三章，还有许多章。比如约翰十四章，腓力对主说，“求主将父显给我们看，我们就知足了。”（8）主耶稣就说，“腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看呢？”（9）而到了十六节，主就说，“我要求父，父就另外赐给你们一位保惠师，叫祂永远与你们同在，…我不撇下你们为孤儿，我必到你们这里来。…到那日你们就知道我在父里面，你们在我里面，我也在你们里面。”不只如此，还有林前十五章四十五节说，“末后的亚当，成了赐生命的灵。”林后三章十七节说，“主就是那灵。”到末了一卷启示录，有七封书信写给七个教会，每封书信的开头都是描述主耶稣是如何的一位，向教会说话；但是到每封书信的末了却说是圣灵向众教会所说的话。这证明了开头说话的主耶稣，就是末了的圣灵。这都是新约所启示给我们看见的主父、子、灵就是一位神。

我们的神是独一的神，这位神成了肉身，钉死在十字架架上，赎了我们的罪，然后祂带着人性复活了，把人性完全提高，调在祂的神性里；今天祂是这样一位包罗万有、赐生命的灵。我们必须看清楚，今天祂是这样的一位灵。我们借着祂的宝血，常常向祂这一位灵敞开。只要我们把灵向祂敞开，从经历中我们知道，我们能碰着祂，我们能灵与灵相碰，灵与灵相交，灵与灵相应，这就是林前六章十七节说的：“但那与主联合的，便是与主成为一灵。”这真是荣耀！我们天天靠着宝血，敞开我们的灵，和祂的灵有接触，这一个接触就叫我们吸取了祂，吃了祂，喝了祂，享受了祂；祂就在我们的生活经历中，把祂自己浸润到我们全人里面的各部分，浸润到我们的情感里、我们的思想、心思里，我们的意志里。到这时，我们就不凭自己活着，我们乃是凭这位把祂自己浸润到我们全人里面的主活着。这是什么？这就是基督经历出来了，这个经历出来的基督，就是身体，也就是丰满。

Looking at Matthew 3, Christianity says that the Holy Father, the Holy Son, and the Holy Spirit are three separate Persons: the Holy Father is an old man, the Holy Son is a younger man, and the Holy Spirit is a dove. This is the shallow view of many. They are constricted to Matthew 3 on this matter and do not have the knowledge of the entire Bible, which has many more chapters than simply Matthew 3. For example in John 14, Philip said to the Lord, “Lord, show us the Father and it is sufficient for us” (v. 8). The Lord Jesus then said, “Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?” (v. 9). Then in verses 16 through 20, the Lord said, “I will ask the Father, and He will give you another Comforter, that He may be with you forever....I will not leave you as orphans; I am coming to you....In that day you will know that I am in My Father, and you in Me, and I in you.” Furthermore, 1 Corinthians 15:45b says, “The last Adam became a life-giving Spirit,” and 2 Corinthians 3:17 says, “The Lord is the Spirit.” Eventually, in Revelation, the last book of the Bible, there are seven epistles written to seven churches. At the beginning of each epistle is a description of the Lord Jesus as the One who speaks to the churches, but at the end of each these epistles it says that it is the Spirit who speaks to the churches. This proves that the Lord Jesus who speaks at the beginning of the epistles is the Spirit who speaks at the end. These passages in the New Testament reveal to us that the Father, the Son, and the Spirit are one God.

Our God is the unique God; this God became flesh, died on the cross for the redemption of our sins, and resurrected with His humanity completely uplifted and mingled with His divinity. Today He is an all-inclusive, life-giving Spirit. We must clearly see that today He is such a Spirit. We should constantly open ourselves to Him as such a Spirit through His precious blood. From our experience we know that when we open our spirit to Him, we can touch Him. This is to contact the Spirit by our spirit, fellowship with the Spirit by our spirit, and respond to the Spirit by our spirit. This is what is referred to in 1 Corinthians 6:17: “But he who is joined to the Lord is one spirit.” This is truly glorious! Every day by the precious blood we can open our spirit to contact the Lord as the Spirit. In such a contact we breathe Him in, eat Him, drink Him, and enjoy Him so that in our daily life He can saturate every part of our being—our emotion, our mind and thoughts, and our will. When this happens, we do not live by ourselves, but we live by the Lord who has saturated our entire being. What is this? This is Christ experienced out of us, and this Christ who is experienced out of us is the Body, which is the fullness.

丰满有度量的讲究。我们今天的度量还不够，所以需要天天这样享受祂、经历祂。我们这样天天享受祂、经历祂丰满的身量就逐渐地增加，结果有一天我们就达到这丰满该有的身材的度量。祷告对这事有帮助，读经对这事有帮助，聚会对此有帮助，一同来读生命读经对这事也有帮助；但是并不是祷告、读经、聚会、或读生命读经的本身，能叫我们长大。叫我们长大的，乃是这位赐生命的灵——基督本身。我们的祷告必须摸着祂自己，我们的读经必须摸着祂自己，我们的读生命读经也必须摸着这位活的灵——祂自己。不是你来读人的话，甚至也不是来读白纸黑字的圣经，乃是你借着读圣经、祷告、读生命读经信息，里头碰着主，灵里得着供应。不是道理加多了，而是灵里的生命加多了，得着喂养了，这就是基督的丰满的身材在那里长大。

我听到弟兄们告诉我，各地弟兄姊妹因着享受生命读经的信息，好多人里头得供应、得营养，在他们里头实在有长大。我这一次回来的确也感觉出这个不同来。所以不是道理的问题，不是知识的问题，不是外面读经祷告的问题，乃是里面实在碰着了主。

但不要忘记，我们里头一碰着了主，主在我们里头就起了作用，这个作用在圣经中称之为变化。祂一起作用，我们里面就变化。这变化是生机的，是新陈代谢的。我告诉你们，凡你们立志定意要改自己的人，不要信你的改。你的定意不可靠。因为“立志为善由得我，只是行出来由不得我。”罗马八章乃是说，要照着灵而行。不是立志为善，乃是照着灵而行。怎么照着灵而行？不用研究，就是敞开自己，读经、祷告、一同交通生命信息，你里头碰着基督了，祂进到你里头，浸润你全人的各部分，你在无意中就变了，也化了，自自然然你就活出一种情形来，也许你自己一点不觉得，但别人却说你真是变了。你若是立志，有时候也会有三天半或一个礼拜的成功，但一成功你就洋洋自得，觉得自己不错。但基督在你里面养育你、变化你的时候，你是没有感觉的，在你说是很自然，别人却觉得你这个人变了。这就是基督在你里面加多了。

The fullness involves a measure. Our measure today is not enough, so we need to enjoy and experience Him every day. When we enjoy Him and experience Him every day, the measure of the stature gradually increases until one day we will arrive at the measure of the stature of the fullness. Praying, reading the Word, meeting, and coming together to read the life-studies all help in this matter, but it is not these things that cause us to grow. Rather, it is the life-giving Spirit—Christ Himself—who causes us to grow. When we pray, we must touch Him; when we read the Word, we must touch Him; when we read the life-studies, we must touch Him—Christ as the living Spirit. It is not a matter of your coming to read human words, nor is it even a matter of your coming to read the black and white letters of the Bible. Rather, it is a matter of your inwardly touching the Lord and being supplied in spirit through reading the Word, praying, and reading the life-study messages. It is not to have more doctrines; it is to be fed inwardly and to have more life in your spirit. This is to grow to the stature of the fullness of Christ.

The brothers have told me that because in all the localities the brothers and sisters enjoy the life-study messages, many of them have been inwardly supplied, have been nourished, and have experienced the inner growth of life. In this visit I also have certainly sensed a difference here. This shows that it is not a matter of doctrines, knowledge, or outwardly reading the Word and praying, but it is a matter of truly touching the Lord inwardly.

Do not forget, however, that as soon as we touch the Lord inwardly, the Lord begins to operate in us. In the Bible this operation is called transformation. Once He begins to operate, we are being inwardly transformed. This transformation is organic and metabolic. If you make up your mind and decide to change yourself, I would tell you not to believe in your change. Your decision is not trustworthy, because the Bible says, “To will is present with me, but to work out the good is not” (Rom. 7:18). Romans 8 says that we should walk according to the spirit. It is not a matter of willing to do good, but a matter of walking according to the spirit. How do you walk according to the spirit? You do not need to study; you just need to open yourself up to read the Word, to pray, and to fellowship together with others about the life-study messages. Then you will touch Christ inwardly, and He will enter into you to saturate every part of your being. Thus, you will unconsciously be transformed and will spontaneously live out a condition that you might not even be aware of, but others will say that you have really changed. If you were to set your will to do this, you might succeed for three and a half days or even for a week, but when you succeed, you will be proud of your accomplishment and will feel that you are not so bad. However, when Christ nourishes and transforms you within, you will not feel it. To you, it will be something spontaneous, but others will sense that you have changed. This is the increase of Christ within you.

基督在你里面的加多并不是客观的事。我们把水加到空的玻璃瓶内，这是客观的。但是基督的加多是有生机的、新陈代谢的变化。所以圣经把我们经历基督、享受基督比作吃基督。主在约翰六章说，我是可吃的，吃我的人要因我活着。我们都知道，凡是食物吃到我们里面去，都叫我们起一种生机的作用，就是新陈代谢。所吃下去的食物，消化吸收到你的细胞里头，就变作了你。这不是客观的加多，乃是主观的增长。换句话说，你吃基督，结果你就变作基督。所以保罗能说，“我活着就是基督。”

反对我们的人说的不过是毁谤的话

在基督教里的人没有这个亮光。这一、两年，在美国有些反对者写出小册子来反对我们，说我们讲进化论，讲人会进化成神。你们说对不对？的确一面保罗是说，“我活着就是基督。”保罗是变作基督了。

提前三章十六节也说，教会就是神在肉身显现。但是反对者的意思却是说，我们把自己变成了神的神格，叫人来敬拜。他们甚至说，地方教会的人，讲来讲去把自己讲成神了，所以他们自己就是他们聚会敬拜的对象，他们在聚会里敬拜他们自己。

但是今天在这个训练里，我们要学习说真理的话。今天我们是敬拜神的神格，我们不是敬拜神的神性。我们能变成神的形状，有神的神情，但我们绝不能变成神的神位、神格。我们永远不能有神格。反对者说我们讲我们能变成神格，这是毁谤的话。神格的英文是 Godhead。我们不是变成 Godhead，我们是变成有 Divine Nature（神性）。的确，今天我们里面有神的神情，但我们绝不能有神的神格。神格是独尊的，是独一的；但今天因着祂的生命，神性却是普遍的。我已经说过，基督是头，又是身子；我们是身子，却不能是头；头就是神格的问题。

反对者还说我们讲汎神论（pantheism）。因为我们讲基督是一切，基督是万有，他们就说我们把什么东西都变成基督了，连桌子、板凳也变成基督了。因此我们自己也谨慎，不要因为我们说基督是那在万有中充满万

The increase of Christ within you is not an objective matter. If we add water to an empty bottle, that is objective. But the increase of Christ is the issue of an organic, metabolic transformation. Therefore, the Bible illustrates our experience and enjoyment of Christ as eating Christ. In John 6 the Lord says that He is edible and that he who eats Him shall live because of Him (v. 57). We all know that whatever food we take into us causes an organic function within us, which is called metabolism. The food that you eat is digested and absorbed into your cells to become you. This is not an objective addition, but a subjective growth. In other words, you eat Christ and eventually you become Christ. This is why Paul could say, “For to me, to live is Christ” (Phil. 1:21a).

THE WORDS OF THE OPPOSERS BEING MERELY SLANDER

Some people in Christianity do not have this light. In the past year or two in the United States, some opposers wrote pamphlets against us, saying that we teach evolution, that man can evolve into God. Do you think this is right? On the one hand, Paul certainly did say, “For to me, to live is Christ”; in this sense Paul had become Christ.

First Timothy 3:16 also says that the church is God manifested in the flesh. However, the opposers are saying that we make ourselves part of the Godhead as the object of man’s worship. Some even say that the people in the local churches teach this to such an extent that eventually they have made themselves God, and therefore they themselves are the object of worship in their meetings, even to worship themselves in their meetings.

In this training at this time, however, we have to learn to speak the word of the truth. We worship God in His Godhead; we do not worship those who have His divine nature. We can be transformed into the image of God (2 Cor. 3:18), having the divine nature (2 Pet. 1:4), but we absolutely cannot become the Person of God or the Godhead. We can never share the Godhead. The opposers say that in our teaching we say that we can become the Godhead; this is slander. We are not transformed to be a part of the Godhead; rather, we are transformed to have the divine nature. Today we do have God’s divine nature within us, but we cannot share His Godhead. The Godhead is special and unique, but because of the divine life, we may have the divine nature in a general, or universal, way. As I have said, Christ is the Head and the Body, but we are the Body and cannot be the Head; the Head is a matter related to the Godhead.

Some opposers also say that we teach pantheism. Because we teach that Christ is all and Christ is everything, they say that we make everything Christ, even making the tables and chairs Christ. We ourselves also must be careful. Do not think that because we say Christ is the One who fills all in all that we are saying that all the

有者，就以为说所有的动物里头、所有的物品中都有基督。这些都是那些毁谤我们的人说的话。这些话也都有点奥妙在里头，有一点撒但深奥之理牵连其上。虽然鬼魔在那里有搅扰，可是我愿意向你们担保，我们所释放的信息都是纯纯洁洁的，乃是根据圣经里神圣的话语，也是根据我们自己的经历。我们不是讲人进化成神，我们也不是讲汎神论。我们是讲独一的创造主，祂是三而一的神，成了肉身、流出宝血，完成救赎，从死复活，把人性带进复活里，提高了人性，也调进神性，祂今天乃是这一位包罗万有并且完成了一切的赐生命之灵。祂在这里等候人相信祂、接受祂，也等候人来享受祂。我们一个蒙恩的罪人，要常常靠着祂的血向祂敞开，吸取祂这位万有之灵的供应。祂常常和我们接触，常常碰我们，常常供应我们，我们就享受祂，祂就变成了我们的经历；祂从我们灵中向外开展，浸润我们全人的各部分，我们就满了祂。从某一个角度来说，我们就变成了祂。我们能说“我活着就是基督”；而当我们来在一起的时候，就是神在肉身显现。这完全有圣经的根据，也是我们的经历所能证实的。我信这些话都能叫我们更清楚什么是教会，怎么教会就是身体，怎么这身体就是丰满，怎么这丰满又有一个身量，怎么这个身量还需要长大。

我绝对信那反对的声浪会普遍到全世界，你们青年人若不弄清楚，听了之后就可能被弄得是非不明。因此我要先说清楚，你们要知道那是毁谤我们的话。要知道，我们永远不能变成神格，我们却能有神性。彼得后书一章四节说，“因此祂已将又宝贵又极大的应许赐给我们，…就得与神的性情有分。”我们是有分于神性情的人，我们是神所生的儿女。每一个儿女都有父亲的生命，也都有父亲的性情；但不是说结果儿女就变成父亲了。我们有神的生命、神的性情，但不是说我们就变成神格了。我们也不是说基督充满万有，充满你我，这就是把一切东西都变成神，变成了汎神论。我们绝对承认基督是充满万有，祂今天在天也在地，甚至现在就在这个会场，也在你我里头，祂的的确确是充满我们众人。但这并不是一个汎神论。

animals and all the physical things contain Christ. This is the speaking of those who slander us. Such slanderous words contain and are involved with the mysteries and deep things of Satan (Rev. 2:24). Even though the devil is disturbing us, I would like to assure you that the messages we have released are all pure and that they are based upon the divine speaking in the Bible and upon our experience. We do not teach that man can evolve into God, and neither do we teach pantheism. We teach that the unique Creator, who is the Triune God, became flesh and shed His blood to accomplish redemption. Then He rose from the dead and brought His humanity into resurrection, uplifting His humanity and mingling it with divinity. Now He is the all-inclusive, all-accomplishing, life-giving Spirit. He is here waiting for people to believe into Him, receive Him, and enjoy Him. We, the redeemed sinners, must constantly open to Him by His blood to absorb the supply of this all-inclusive Spirit. He frequently contacts us, touches us, and supplies us. As we enjoy Him, He becomes our experience; He spreads out from our spirit, saturating every part of our being until we are filled with Him. In a sense, we have become Him in life and in nature but not in the Godhead. We can say, “For to me, to live is Christ,” and when we come together it is the manifestation of God in the flesh. This is based entirely upon the Bible and can be confirmed by our experience. I believe that now these words can make us clearer about what the church is, how the church is the Body, how the church is the fullness, how this fullness also has a stature with its measure, and how the measure of this stature still needs to grow.

I most surely believe that the voices of the opposers may spread throughout the entire earth. If you young ones are not clear, when you hear their speaking, you will not be able to discern what is true and what is false. This is why I want to make it clear from the outset. You must know that their words are slanderous. You must know that we can never become the Godhead, but we can partake of the divine nature. Second Peter 1:4 says, “Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature.” We are partakers of the divine nature because we are the children born of God. Every child has the life and the nature of his father, but this does not mean that the child eventually will become his father. We have God’s life and God’s nature, but this does not mean that we will become the Godhead. Nor do we say that Christ fills all, and He fills you and me, and therefore we make all things God, which is pantheism. We acknowledge that Christ fills all, that today He is in the heavens and on the earth, that even now He is in this meeting place and within us; He certainly fills all of us. However, this is not pantheism.

要脱离宗教仪式， 只注意信仰的一

再者，还有另一面的难处，就是所谓宗教的敬虔。宗教的敬虔是什么？就比如有的人不太满意我们现在这种聚会的情形，因为我们有呼喊、高声祷告、释放灵。他们从幼年受了教导，进到圣所要谨慎脚步，慢慢地走，越安静越好。我年轻时在弟兄会聚会，也受过这样的教导。每逢大家聚会时，安静到一个地步，就是一根针掉在地板上也能听见。但是那个安静就象坟墓的安静一样。只有坟山是既安静又规矩的。但是你若到一个幼稚园去，你会看见那些小孩子又蹦又跳、又吵又闹。我宁可要又吵又闹的幼稚园，也不要规矩矩的坟山。还有人也批评我们的聚会好象是没有开头也没有终结。一般基督教的主日礼拜都有一定的程序，开头献诗，末了祝福。但是来到我们的聚会中，也许就是一个小姊妹从墙角说：哦，主啊，阿利路亚，阿们！聚会就开始了。既没有讲道先生，也没有牧师；有的时候在聚会中，大家都讲。末了也没有什么祝福。但是我要说，这些都是莫须有的注意。你若是注意这些，马上离信仰的合一很远。

我永远不忘记，一九三二年夏天，倪弟兄被请去山东黄县的一个神学院对毕业生讲道，我特别请假陪他去。那是我头一次进入灵恩运动的聚会，我一进去，看见他们有的打滚，有的一直跳，有的又一直笑，有的说我看见异象了，大光大光。他们说那些是圣滚、圣跳、圣笑。会场里有几百人，但是各干各的，干了很久时间。他们没有干完，倪弟兄就不能讲道；以后牧师就叫大家停下来，末了甚至拿铃当来摇，大家也不理睬，依旧各干各的。我头一次看见那光景，实在看不来，也实在吃不消。等到牧师打了很久的铃，才把大家停下来，于是倪弟兄才讲了一篇道。

等倪弟兄讲完道，从讲台下来，我就陪他在校园里走走。我说，“倪弟兄，他们这聚会我实在吃不消，又滚又笑又跳。”我以为倪弟兄一定和我一样想法。但是他

BEING DELIVERED FROM RELIGIOUS RITUALS, PAYING ATTENTION ONLY TO THE ONENESS OF THE FAITH

In addition, there is another problem, that is, so-called religious piety. We may illustrate what religious piety is by the following example. Some people are not satisfied with the present condition of our meetings because we shout, pray loudly, and release our spirits. From their youth they have been taught that they must be careful with the way they walk when they enter a "sanctuary." They must walk as slowly and as quietly as possible. When I was young and was meeting with the Brethren, I was taught the same thing. Whenever we met together, we were so quiet that you could hear a pin drop. But that kind of silence is the silence of the tomb. Only a cemetery is this quiet and orderly. If you go to a kindergarten, however, you will see little children hopping and jumping with much noise. I would rather have a noisy, bustling kindergarten than a quiet, orderly cemetery. Others criticize our meetings because it seems that there is no beginning and no end. Most Christian worship services on Sunday mornings have a set format; they begin with a hymn and end with a benediction. But when you come to our meetings, a small sister in the corner next to the wall may say, "O Lord, hallelujah, amen!" and the meeting begins. We do not have preachers or pastors; sometimes everybody speaks in our meetings, and there is no benediction at the end. I would like to tell you, however, that there is no need to pay attention to these matters. If you pay attention to these things, immediately you will be far from the oneness of the faith.

I can never forget the summer of 1932, when Brother Nee was invited to speak to the graduating class of a seminary in Huang County, Shantung Province, and I took a special leave of absence from work to accompany him. That was the first time I had ever been in a meeting of the Pentecostal movement. When I went in, I saw some of them rolling, some jumping, some laughing, and some saying, "I have seen a vision, a great, great light!" They called those things "holy rolling," "holy jumping," and "holy laughter." There were several hundred people in the hall, but everyone was acting in his own way for quite a long time. Brother Nee could not speak the message until they were finished. Later the pastor told everyone to stop, and finally he picked up a bell to ring. Still, no one paid attention to him; everyone kept acting in his own way. It was the first time I had seen such a situation, and I could not bear it or take it. After the pastor had rung the bell for a very long time, everybody finally stopped, and then Brother Nee spoke a message.

After Brother Nee had spoken and left the platform, I accompanied him for a walk on the school campus. I said, "Brother Nee, I cannot take their meetings with the rolling and laughing and jumping." I thought Brother Nee would think the same way I did. However,

也没说他赞成，也没说他反对，他只轻描淡写的对我说，“新约里头也没有告诉我们，一定要怎样聚会就是对。”我一听，以为倪弟兄也赞成这一套；但以后我就知道，他也不一定赞成那个光景，不过他那个时候异象很清楚、亮光也很清楚，他听见我一说，就知道我这个人还留在宗教的仪式里。但是他有智慧，他不责备我，只是那样轻描淡写地说，圣经新约也没有告诉我们一定怎样聚会。他说这话是要救我脱离宗教的仪式。

你我如果真是认识神的儿子，真是经历神的儿子，真是成为祂的身体，成为祂的丰满，这些聚会的方式我们就全不在意了。这就是唯一的原因，我们从开始，特别从美国的见证开始，就绝对不注重任何规条，没有任何规条。一九六〇年我去美国之先，曾在台北这里讲了许多话，盼望大家能蒙拯救脱离仪文。我讲了前后大约一年之久，我越讲大家越死，我越讲大家越不动。所以等主带我到美国去，我因为在远东学了功课，一开头就不立下任何仪式给他们。这是主莫大的拯救。但是我盼望连今天我们的呼喊主名、祷读、祷唱，我们的一切，也都不变作我们的形式。很可能明天早晨我们的聚会是非常安静，又满了灵、满了生命。我们必须没有仪式。

我的重点在这里：你们要看见以弗所四章十三节，那里说直等到我们众人达到信仰的合一。不是道理，是信仰的合一。高声或低声、吵闹或安静，这些都不要紧，都不是信仰的问题。我们的信仰乃是主耶稣自己、祂的身位和祂的工作。我们在基督里一直长、一直长，有一天长大了，我们就会脱去这些不同。这些不同就如同玩具一样。我们只注意我们的信仰，而我们的信仰就是基督的身位和祂的工作。

我说这些话是免得你们受搅扰。我们要看得非常清楚，教会乃是基督的身体，这个身体就是基督的丰满，这个丰满要逐渐地长大。借着我们更多接触祂，更多接受祂，更多享受祂，更多经历祂，祂得以更多组织到我们全人里面，也从我们里面经历出来，这一个就是真正的教会，实际的教会。祂的丰满就是祂的身体，所以可以说这一个就是基督。主在祂自己里面是头，主在我们众人里面是这一个身体。

he did not say whether he approved or disapproved. He simply said in a light, moderate tone, "There is no word in the New Testament that tells us definitely what is the right way to meet." When I heard this, I thought that Brother Nee approved of their way. Later I learned that he did not necessarily approve of their situation. Nevertheless, because at that time he had a very clear vision and very clear light, when he listened to what I was saying, he knew that I was still in religious rituals. He was very wise, however, and did not rebuke me; he said only in a gentle manner that the New Testament does not definitely tell us how to meet. He said this to deliver me from religious rituals.

If we truly know and experience the Son of God and truly become His Body, His fullness, we will not care for forms of meeting. This is why from the beginning we have paid absolutely no attention to any regulations, especially in the beginning of the testimony in America. In 1960 before I went to America, I spoke many messages in Taipei, hoping that you all could be delivered from rituals. I spoke over a period of about a year, but the more I spoke, the more you became dead; the more I spoke, the more you stopped moving. Therefore, when the Lord took me to America, because of the lessons I had learned in the Far East, right from the beginning I did not set up any forms among them. This is the Lord's great deliverance. I hope that today even our calling on the Lord's name, our pray-reading, our pray-singing, and everything we do will not become our forms. It is even possible that our meeting tomorrow will be very quiet yet still be full of the Spirit and life. We must not have any rituals.

My main point is this: You must see Ephesians 4:13, which says, "Until we all arrive at the oneness of the faith." It is not the oneness of any doctrine, but the oneness of the faith. Whether shouting or whispering, whether being noisy or being quiet, these things are not important because they are not matters related to the faith. Our faith is the Lord Jesus Himself, including His Person and His work. As we continue to grow in Christ until the day we become full-grown, we should put away all these differences, which are like toys. We should pay attention only to our faith, which is the Person and work of Christ.

I speak these things lest you be bothered by some practices. We must see very clearly that the church is the Body of Christ, and this Body is the fullness of Christ, and this fullness must grow up gradually. By our contacting Him more, receiving Him more, enjoying Him more, and experiencing Him more, He will be constituted more in our entire being and experienced out from our entire being. This is the true church, the practical church. His fullness is His Body; thus, we can say that it is just Christ. The Lord in Himself is the Head, and the Lord in all of us is this one Body.

第五篇

只有一个新人

读经：以弗所书二章十五至十六节，四章三节，二十二节，二十四节，罗马书十五章六节，哥林多前书一章十节。

摸着最深的东西

这一次的训练，可以说我们是摸着了新约里最深处的一点东西，也可以说是多少个世纪以来基督教所没有摸着的。教会是基督的身体，身体这个名词在基督教的书报上曾多次提到，但是身体的讲究他们没有摸到，身体的异象他们没有看见。我们感谢主，这些年来，神已经从祂的话语中把这个异象向我们启示得清清楚楚。但是接受这个异象的人需要一种的准备，需要一种的光景；这个光景、这个准备，在已过这些年来我们一直没有看到。乃是这一次在这个训练里头，我实在觉得时候是到了，有一种光景使这些信息可以释放出去。

身体这个异象，这个启示，实在是太深，所以当我们来说它的时候，非说得准确不可。不错，身体就是教会，但不是那样客观；身体乃是基督的丰富组织在我们里头，而把我们组成了基督的丰满。基督的丰满不是基督之于我们，基督之于我们是基督的丰富；基督的丰满乃是我们之于基督。基督对我们是丰富，我们对基督是丰满。基督之于我们是丰富，我们之于基督该是丰满。但是这个丰满，不是我们凭自己、用自己的成分组成的。不错，这个丰满是我们对于基督，但却是基督的成分组成的，是基督的丰富作成分组织到我们里头，而把我们组成了，或者说构成了祂的一个丰满。所以你们摸这个东西，你们的话语非准确不可。

新人只有一个

今天早晨，我们要再进一步看，基督的身体是为着新约里头的新人。新约里头有一个新人。我从幼年就受基督教的教导，知道我们在得救以先有一个旧人，等到得救以后，就有了一个新人。每一个得救的人都有一个新人，所以就有好多个新人。二、三十年来这个印象一直

CHAPTER FIVE

THE NEW MAN BEING UNIQUELY ONE

Scripture Reading: Eph. 2:15-16; 4:3, 22, 24; Rom. 15:6; 1 Cor. 1:10

TOUCHING THE DEEPEST MATTERS

In these messages, we can say that we are touching some of the deepest matters in the New Testament, and we can say that these are matters that Christianity has not touched for centuries. The church is the Body of Christ. The term Body has been used many times in the writings of Christianity, but the writers have not touched the particular points concerning the Body, nor have they seen the vision of the Body. We thank the Lord that over these past years God has clearly revealed this vision to us from His Word. However, those of us who are to receive this vision need a preparation or condition beforehand. In previous years we did not see that there was this condition and preparation needed. Now in this training, however, I feel that there is the right kind of condition; therefore, this is the time for these messages to be released.

The vision, the revelation, concerning the Body is very deep. Therefore, when we speak of it, we must speak very accurately. It is true that the Body is the church, but this is not an objective matter. The Body is the riches of Christ constituted into us to make us the fullness of Christ. The riches of Christ are what Christ is to us. It is not that the fullness of Christ is what Christ is to us; rather, the fullness of Christ is what we are to Christ. Christ is our riches, and we are Christ's fullness. To us, Christ is the riches; to Christ, we are the fullness. This fullness, however, is not constituted by ourselves or with ourselves. It is true that the fullness is what we are to Christ, but this fullness is constituted with the element of Christ; that is, it is the riches of Christ worked into us that constitute or make us His fullness. Therefore, when you touch this matter, you must be very accurate in your speaking.

THE NEW MAN BEING UNIQUELY ONE

At this time we must go on to see that the Body of Christ is for the new man in the New Testament. In the New Testament there is a new man. From my youth I was taught in Christianity to know that before we were saved, we had an old man, and that after we are saved, we have a new man; every saved person has a new man, so there are many new men. For the past twenty or thirty years this impression has

在我的里面。直到有一天，主开我的眼睛，借着以弗所书给我看见，新人不是多个的，新人是独一的。在宇宙间只有一个新人。

以弗所二章十五节说，“以自己的身体，废掉冤仇，就是那记在律法上的规条，为要将两下，在祂自己里面造成一个新人。”（原文）律法上有一些规条，这些规条，就是人与人之间的间隔。基督在十字架上不光把我们的罪除掉，也不光把我们的旧人钉死，也不光把魔鬼毁坏了，并且还把这些规条也都废掉了。基督在十字架上废掉了这些规条，使人与人之间没有间隔，就把两下——犹太信主的和外邦信主的——在祂自己里面造成一个新人。我的确在这一节里看见了一个异象，看见今天的新人不是多个的，而是只有一个。你和我不是单独的一个新人，你是新人的一部分，我也是新人的一部分，所有得救蒙恩的人都是新人的一部分。新人乃是独一的，而这个新人有千千万万的部分。身体只有一个，新人也只有一个；一个身体，一个新人。以弗所二章十五节所说，“将两下在祂自己里面造成一个新人”，足以证明这个新人是团体的，不是个人的。

然后到了十六节就说，“既在十字架上灭了冤仇，便借着这十字架，使两下在一个身体里与神和好了。”（原文）十五节是造成一个新人，十六节是在一个身体里。这就给我们看见，前文的一个新人就是后文的一个身体；也给我们看见，身体和新人有绝对的关系。

身体是生命问题， 新人是人位问题

圣经有些地方是非常的深奥，我们天然观念一点摸不着。为什么一个新人又是一个身体？为什么十五节说基督将两下在祂自己里面造成一个新人，十六节却说叫两下在一个身体里与神和好了？这一定有其原因和讲究。那么身体和新人的分别在哪里呢？

首先我们要看见，身体是生命的问题，新人是人位的问题。我们大家的身体里头都有生命，没有生命就不是身体，乃是尸体。一说身体，我们了解它里头有生命。所以身体是一个生命的问题。但一说新人呢？就是人位问题。一个人有人位。今

been with me. However, one day the Lord opened my eyes and showed me through the book of Ephesians that the new man is not plural. Rather, the new man is uniquely one. There is only one new man in the universe.

Ephesians 2:15 says, “Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man.” There are ordinances in the law, and these ordinances are a barrier between people. When Christ was on the cross, not only did He take away our sins, crucify our old man, and destroy the devil, but He also abolished the ordinances. On the cross, when Christ removed the barriers between people by abolishing the ordinances, He created the two, the Jewish believers and the Gentile believers, in Himself into one new man. I certainly saw a vision in this verse. I saw that today there are not many new men; rather, there is only one new man. We are not individually new men; instead, you are a part of the new man, I am a part of the new man, and all the saved ones are also parts of the new man. The new man is uniquely one, yet this new man has millions of parts. There is only one Body, and there is only one new man—one Body and one new man. Ephesians 2:15 says, “That He might create the two in Himself into one new man.” This is sufficient proof that the new man is corporate, not individual.

Then verse 16 says, “And might reconcile both in one Body to God through the cross, having slain the enmity by it.” The creation of the one new man is in verse 15, and the one Body is in verse 16. This shows us that the one new man in the former verse is the one Body in the latter verse, and it also shows us that the Body and the new man are absolutely related.

THE BODY BEING A MATTER OF LIFE AND THE NEW MAN BEING A MATTER OF PERSON

The Bible has a few passages that are so profound that our natural mind cannot understand them at all. Why is the one new man also the one Body? Why does verse 15 say that Christ has created the two in Himself into one new man, while verse 16 says that He has reconciled both in one Body to God? There must be a reason and an explanation for this. What then is the difference between the Body and the new man?

First, we must see that the Body is a matter of life, and the new man is a matter of person. Our body has life in it; without life, it is not a body but a corpse. When we speak of the Body, we understand that it has life in it. Thus, the Body is a matter of life. When we speak of one new man, though, it is a matter of person. A

天我的身体不需要人位，我的身体只需要生命。换一句话说，我的身体需要健康。健康是什么？就是生命。有丰富的生命、正确的生命在我里头，我这个身体就是健康的。若是我的生命出了毛病，我这个身体就要生病了。所以身体是生命的问题。可是新人乃是人位的问题。今天我这个身体要到哪里去，不是我的身体来作主张，乃是我这个人位来作主张。对不对？有一个人位在我这个人里头，就定规说，“今天早晨这个身体要到某处来，晚上这个身体要到某处去。”在这里你就看见人位和身体里头生命的不同。人位有一个定规要到哪里去，马上身体就活动起来了。这里你就看见什么是人位，什么是生命。基督的身体是一个生命的问题，而这个新人是一个人位问题。

但是大家要知道，生命也罢，人位也罢，都是基督。这一个身体里头的生命是基督，这一个新人里头的人位也是基督。教会是基督的身体，这一个身体需要基督在里面作生命；教会也是一个新人，这一个新人也需要基督在他里面作他的人位。

在身体里是彼此作肢体

我曾经题过，一般基督教只讲“彼此相爱”，爱不来就不干了。但是新约里头不光叫我们彼此相爱，还要我们彼此作肢体；这个彼此作肢体，没有法子不干了。就如同我们的身体，手在胳膊的下边，胳膊在膀臂的下边，它们相爱也罢，不相爱也罢，无论如何要彼此作肢体。你要看见这异象。我说实话，就是这异象把我捆了四十五年。千万不要以为说，每一个和我配搭事奉的弟兄，无论是同工、长老、年老的、年幼的，都是合乎我的口味的。我愿意告诉你们，十个中有八个半不合我的口味，而剩下的一个半，又只有二成合口味，八成不合口味。结果算到末了，也没有多少合口味的。那怎么办呢？

所以我曾算过帐，把这一笔得失、失得的帐算了再算。第一，我算我要不要作人？这个不是由得我，是神安排的。神安排我作人，我没有办法不作。同样，神也安排你作人。是不是？原谅我说，有的时候我实在不明白，为什么必须要我出生呢？如果不生出来，就没有这么多麻烦；但是这事由不得我，我生出来了。那么我要不要作人呢？我要作人。

man has a person. Today my body does not need a person; my body only needs life. In other words, my body needs to be healthy, and health is life. When I have a rich and proper life within me, my body is healthy. If my life has a problem, my body becomes sick. Therefore, the body is a matter of life. The new man, however, is a matter of person. My body cannot plan where it will go, but my person can make a plan. There is a person within me who decides, saying, “This morning this body will go to this place, and this evening this body will go to that place.” By this you can see the difference between the person and the life that is in the body. The person makes a decision about where to go, and the body immediately takes action. The Body of Christ is a matter of life, whereas the new man is a matter of person.

Still, you all must know that both the life and the person are Christ. The life in this Body is Christ, and the person in this one new man is also Christ. The church is the Body, and this Body needs Christ to be in it as life. The church is also the one new man, and this one new man needs Christ to be in him as his person.

IN THE BODY WE BEING MEMBERS ONE OF ANOTHER

As I have said before, Christianity teaches people mostly to love one another, and if you cannot love, you must simply give up. However, the New Testament tells us not only to love one another but also to be members one of another. Being members one of another is not something you can give up. In our body the hand is beneath the arm, and the arm is beneath the shoulder; regardless of whether or not they love one another, they are members one of another. You must see this vision. I speak truthfully that it is this vision that has bound me for forty-five years. You should never think that all the brothers who coordinate with me in the service, whether co-workers, elders, older ones, or younger ones, are according to my taste. I would like to tell you that out of ten brothers eight and a half are not according to my taste, and the remaining one and a half are only twenty percent according to my taste and eighty percent not according to my taste. When you calculate all this, you can see there is not much that is according to our taste. What then should we do?

This is why in the past I made the following calculations again and again to determine the gains and losses involved. First, I calculated whether or not I wanted to be a man. This, however, was not something for me to decide; it was God's ordination. Since God ordained me to be a man, there was no way for me to avoid it. Likewise, in your case God also ordained that you would be a man. Please forgive me for saying that I sometimes cannot understand why I had to be born. If I had not been born, then I would not have so many troubles. Nevertheless, this was something not up to me; I was simply born. Should I, then, be a man or not? I should.

现在再进一步算，你要作人，要不要作基督徒呢？没有办法不作。作人如果不作基督徒，那真是祸哉，灭亡了！所以你一定要作基督徒，没有办法。

我又算，那么作了基督徒，要不要到公会去作？不要！那么怎么作法？照着圣经来作。就这么一算、二算、三算、四算，到末了把我完全上了铐链，带上枷索。既是一定要照圣经来作基督徒，那么圣经是怎么说的呢？圣经告诉我，我是一个肢体，我就没有办法没有别人。所以有时候我只好偷偷的到主面前告一告状，对主说，“主啊，这个弟兄不太好，你为什么把我和他放在一起呢？”我懂得我若告得太厉害了，主就要说，“好了，你不喜欢这一班，我给你换一班。”我知道底下的情形，现在这个配搭虽然味道很辣，但是我若埋怨的话，主要给我更辣的。所以我刚告了一点状，就立刻再认罪。你们同意我的话么？我实在知道这件事，我已经七十多岁了，苦、辣、酸、甜我都尝得够多了，我的的确确对主有一点认识，我知道主的作法，所以你千万不要埋怨。一埋怨，辣上加辣。换了一个以后，要叫你更吃不消。直等到辣到一个地步，你也不觉得辣了，辣也是辣，不辣也是辣，所以也就不再埋怨了。到这个时候就差不多了，你可以毕业了。

所以我计算下来，我作人是没有办法的。作人就要作基督徒，作基督徒就要作肢体，而作肢体的同工弟兄姊妹，都不是我找他们来的，都是主把他们一个一个地送来的。有的弟兄行动起来快如闪电，有的又恰恰相反，向他讲一件事，讲了三天三夜他还明白了，但是同作肢体也无法开除他。老板可以开除伙计，但胳膊不能把手开除。胳膊若开除了手，手不受罪，但胳膊缺了手，却什么也没有办法作。

但是今天的基督教没有身体可言，大家就这么来在一起；今天高兴就来在一起，明天不高兴就算了。但是真正在主的经营中，你若是看见了主的身体，看见了弟兄姊妹是彼此作肢体，你就了了。没有可谈论的，就是作肢体，不作肢体没有办法。彼此相爱，可以高兴就爱，不高兴就不爱；但是作肢体没有办法不作，高兴得作，不高兴也得作。

Then I went on to calculate. Since I am a man, should I be a Christian? There is no way not to be. If I am a man but not a Christian, then it is truly, “Woe is me, for I am finished!” Therefore, I have to be a Christian because there is no other way.

Next, I considered that since I am a Christian, should I be a Christian in the denominations? I should not. Then what should I do? I should do things according to the Bible. After all these considerations—from the first question to the second, to the third, and to the fourth—I eventually became completely chained and shackled. Since according to the Bible I must be a Christian, what does the Bible say about a Christian? The Bible tells me that since I am a Christian, a member of the Body, I cannot be without others. Therefore, at times I could only go to the Lord and complain secretly to Him, saying, “Lord, this brother is not very good. Why did You put me together with him?” I knew that if I complained too much, the Lord may say, “All right, since you don’t like this one, I will give you another one.” I knew what would happen next. Although the taste of the coordination at the time was very hot, if I went on to complain to the Lord, He may give me something even hotter. Therefore, after complaining, I immediately confessed my sins. Do you agree with what I have said? I do know this matter. I am already more than seventy years old, and I have tasted many bitter, hot, sour, and sweet things. I certainly have some knowledge of the Lord, and I know His ways; therefore, I tell you that you should never complain. Once you complain, it will be heat upon heat. The next one you get will be even harder for you to bear. The heat will reach a point where you will not be able even to feel it anymore. At this point in your situation, hot or not hot is all the same, so you stop your complaining. When you get to this stage, you are about ready to graduate.

Thus, the conclusions of my calculations were: I have no choice but to be a man; as a man, I must be a Christian; and as a Christian, I must be a member of the Body. As to the brothers and sisters who are my co-workers and my fellow members, it was not I who sought them out. I did not seek them out; it was the Lord who sent them to me, one by one. While one brother moves as fast as lightning, another brother is exactly the opposite. When you explain something to this slow one, you can speak for three days and three nights, and he still will not understand. Nevertheless, since he is a fellow member, I cannot expel him. An employer can discharge an employee, but the arm cannot expel the hand. If the arm were to expel the hand, the hand may not suffer, but without the hand, the arm would not be able to do anything.

Today we see that Christianity does not have the Body; instead, everyone simply comes together. If today they are happy, they will come together; if tomorrow they are unhappy, they will just forget about it. In the Lord’s economy, however, if you have really seen the Lord’s Body and that the brothers and sisters are members one of another, that is enough. There is nothing to discuss; you are simply a member, and you have no choice but to be a member. If you merely love one another, then when you are happy, you love the others, and when you are unhappy, you do not love them. However, as a member, you have no choice but to be a member; whether or not you are happy, you are a member.

谈到身体是彼此作肢体，但谈到新人那比身体还要命。我多年读到罗马书十五章六节说，“一心一口，荣耀神”，觉得不懂；为什么千千万万的基督徒来在一起，会只是一个口？我那时不懂。但有一天我看见了教会是一个新人。一个人有几个口？一个。我们大家不只要彼此作肢体，我们大家还彼此用一个口。你看要不要命？彼此作肢体已经够受捆绑了，现在连说话都是一个口。这不是我讲的，是保罗讲的。一个新人有几个口？一个。那么谁是口？你若说基督是口，那太超凡了。要解决这个问题，必须看见新人只有一个，他的人位也只有一个。在全身体上只有一个口，这个口由谁来支配？由人位。人位支配这个口。

教会不光是身体，教会还是一个新人。身体需要基督作生命，新人需要基督作人位。当你要说话的时候，当我要说话的时候，当我们任何人要说话的时候，基本问题要解决的就是谁在那里作人位。若是你作人位，你自己作自己的口。若是我作人位，我自己作我自己的口。这样你是一个口，我是一个口，就有两个口。当大家都各自作人位，各自说各人的，那我们大家就有很多的口。这是社会，这是公会，这是今天堕落基督教的光景。但是在教会中，教会是身体，教会是一个新人。身体有基督作生命，新人有基督作人位。你要说话的时候不是你作人位，我要说话的时候也不是我作人位，每一个人说话的时候都是基督作人位！结果怎样呢？结果就是一个口。

所以林前一章十节保罗说，大家“都说一样的话”。这一节圣经，多年前也很难为我。我想基督徒怎么能说一样的话？好象不可能。可是有一天，我明白了，教会是一个新人，只有一个人位，这一个人位来支配我们的说话，祂所说的定规是一样的话。今天基督教里的布道家、牧师，各以自己作人位，各自作自己的口，各自说自己的话；所以他们这许多的口，一个一个都说不同的话。但是教会不是这样，教会乃是一个新人，这一个新人是以基督作人位。每一个弟兄和姊妹要说什么的时候，都不以自己作人位，乃是让基督作人位。让基督作你的

The Body is a matter of being members one of another, but for the new man the requirements are even more than what the Body requires. For many years I read Romans 15:6, which says, “That with one accord you may with one mouth glorify... God.” I felt that I did not understand this word. How could so many Christians come together and have only one mouth? I did not understand it at that time. One day, however, I saw that the church is one new man. How many mouths does a man have? It has one. Not only are we all members one of another, but we also all speak with one mouth. Do you see how much is required of us? It is already restricting enough to be members one of another, and now even when we speak, we all have to have one mouth. This is not my word; it is Paul’s word. How many mouths does the one new man have? One. Then who is the mouth? If you say that Christ is the mouth, you are too transcendent. In order to resolve this matter you must see that there is only one new man with only one person. In the whole body there is only one mouth, but who controls this mouth? It is the person who controls the mouth.

The church is not merely the Body but also the one new man. The Body needs Christ as its life, whereas the new man needs Christ as his person. When you want to speak, when I want to speak, when any one of us wants to speak, we must resolve the basic question: Who is the person that is speaking here? If you are the person, you have your own mouth. If I am the person, I have my own mouth. Thus, you have your mouth, and I have my mouth; therefore, there are two mouths. When each one is a person individually and each one speaks his own matters, we have many mouths. This is a society or a denomination, and this is the condition of today’s degraded Christianity. In the Lord’s recovery, however, the church is the Body, and the church is the one new man. The Body has Christ as life, and the new man has Christ as a person. When you speak, it is not you who are the person; when I speak, neither is it I. When anyone speaks, it is Christ who is the person. What is the result? The result is that there is only one mouth.

This is why in 1 Corinthians 1:10 Paul says that all “speak the same thing.” This verse greatly bothered me many years ago. I thought, “How could all Christians speak the same thing?” It seemed to me that this was impossible, but one day I understood. The church is the one new man with only one person, and this person controls our speaking, so whatever He speaks is surely “the same thing” that we all speak as the new man. Many preachers and pastors in today’s Christianity are all their own persons, all have their own mouths, and all speak their own things. Therefore, they have many mouths, each speaking a different thing. However, the church is not like this. The church is the one new man with Christ as her person. Whenever the brothers and sisters are about to speak something, they do not take themselves as the person; instead, they allow Christ

人位，你来说话；让基督作我的人位，我来说话；结果大家就说一样的话。

你们看新旧约圣经有六十六卷之多，由四十多个人执笔，在时间上又距离有一千五百到六百年之久，（头一卷创世记是在主前一千五百年写的，末一卷启示录是在主后九十多年写的，）地点也不相同，但他们是不是一个口？是不是说一样的话？全本圣经是一个口，说的也是一样的话，却是经过好多的人，经过好长的时间，在许多不同的地方写成的。现在你明了什么是一个口说一样的话。在东方、在西方、在美国、在德国、在英国、在日本、在韩国，我们可以有很多人说话，却是一个口，一种话。虽然人多，时间久，地点也多，但是我们大家却是一个口，说一样的话。为什么？因为我们大家都是一个新人，有一个人位。

亲爱的弟兄姊妹，我在这里和你们所交通的，不是我不知道的。有好些时候，我要说话，但是我的里头就问问看，是我要说话呢，还是主要说话？换句话说，在这说话的事上是主作人位呢，还是我作人位？要是我作人位，下面有问题；要是主作人位，没有问题。若是主作人位，主说了话；等两个月后，你也让主作人位说话，定规和我所说的一样。我们是一个口，说一样的话。

今天在基督教里有一种可怜的光景，每一位讲道先生都愿意讲自己的东西，以为讲别人的东西就是羞耻。所以你讲你的，他讲他的，有的时候用一点别人的东西，也是偷偷的用一点。今天在美国就有这种情形。在十五年前，当主的恢复还没有到美国去之先，“人的灵”、“变化”几乎没有人谈，可是现在都变作普通名词了。还有的人在那里用我们的材料查读罗马书，查读完了，也印出来了，就说是自己研读的。这是一种不正确的光景。

但是还有一面的光景，那就是一味的盲从，你说什么我也说什么，我说什么你也说什么，好表示我们大家只有一个口，只说一样的话。你们要知道，这种光景也不对。我们不要基督教里的那种光景，我们也不要盲从的光景，我们要新人说话的光景。新人只有一

to be the person. You let Christ be your person when you speak, and I let Christ be my person when I speak. Eventually, everyone speaks the same thing.

Consider the Bible. The Old and New Testaments contain sixty-six books written by more than forty different authors in many different places over a period of fifteen or sixteen hundred years. The first book, Genesis, was written about 1500 B.C., while the last book, Revelation, was written after A.D. 90. Do they all have one mouth? Do they all speak the same thing? The entire Bible has one mouth and speaks the same thing, even though it was written over a long period of time by many different people in many different places. Now you can understand what it means to have one mouth speaking the same thing. In the East, in the West, in the United States, in Germany, in Great Britain, in Japan, and in Korea, we can have many people speaking, but all have one mouth and say one thing. Although we are many and we come from many places, all of us have one mouth, and we all speak the same thing. This is because we all are the one new man having only one person.

Dear brothers and sisters, what I have fellowshiped with you here is something that I know. Many times I wanted to speak, but I checked within, asking myself, “Is it I who want to speak or is it the Lord?” In other words, in the matter of speaking, is the Lord the person, or am I the person? If it is I, there will be a problem; if it is the Lord, there will be no problem. If I allow the Lord to be the person, He is the One who speaks; then two months later, if you allow the Lord to be the person, you will speak the same thing that I have spoken. We have one mouth speaking the same thing.

In Christianity today you see a pitiful condition because every preacher wants to speak his own thing, and he thinks it is a shame to speak what others have spoken. Thus, you speak your thing and he speaks his; sometimes someone will use something from someone else’s speaking, but he will do it secretly. This has actually happened in America. Fifteen years ago, before the Lord’s recovery went to the United States, almost no one spoke about the “human spirit” and “transformation,” but now these have become common terms. There are also some people who used our materials to study the book of Romans, and after they finished their studies and printed them, they said that they discovered these things themselves through their own study. This is not proper.

There is, however, another condition in which people blindly follow others: I speak whatever you speak, and you speak whatever I speak. In this way we make a show to everyone that we all have only one mouth and we speak the same thing. You must see that in neither case is the condition right. We do not want the condition in Christianity, nor do we want a condition of blindly following others. We want a condition in which

个，新人的人位也只有一个，所以新人说话是一个口，说一样的话。

在新人里 没有自己说话的自由

这一个比同作肢体更受限制，更受约束。大家知道最叫人受限制的，就是说话问题。若是今天这个我也不能说，那个我也不能说，那是最不自由了；若是今天什么都可以说，那是最自由了。但是在教会中，在基督的身体里，特别是在新人里，你和我天然的人没有说话的自由。因为我们自己不是人位，全个新人只有一个人位，只有这个人位有自由说话，我天然的人绝对没有自由说话。祂是绝对有自由来说话，我是绝对没有自由来说话。我们不准许天然的人说话，绝对不准许。只该是那一个人位说话。

你要把罗马十五章六节，林前一章十节和以弗所二章的新人连起来看。你若不连起来看，你绝对不会懂得那两节圣经，全教会怎么能够只有一个口呢？千千万万个肢体怎么能够都说一样的话呢？这以人来说是绝对作不到。但我们要看见，保罗在罗马十五章说的，乃是地方教会。在地方教会中，必须是一个口。在台北这里只该有一个口。在南洋各教会也只该有一个口。因为只有一个人位。你们从前口太多，是因为人位太多了。人位多，主张就多；主张多，意见就多。但是感谢主，现在这里是一个口，一个人位。这里没有警察，个个都绝对有自由。但另一面你又绝对没有自由，因为在你里面有另外一个位。你刚要说，里面一捏，叫你不要说了。你只好说“感谢主”！你再一次要说的时侯，主又捏你，你就说“阿们”！若没有主这一捏，那一捏，我告诉你，弟兄姊妹在一起定规吵架。

台北教会的人数很多，但是没有吵架；原因在这里，多年来这里有一个恩典，就是基督作人位。不是我说，不是你说，不是他说，不是弟兄说，不是姊妹说，个个都是说，“主啊，你说！”

the one new man speaks. There is only one new man, and this one new man has only one person, so the one new man speaks with one mouth and says the same thing.

THERE BEING NO FREEDOM TO SPEAK OUR OWN THINGS IN THE NEW MAN

In the new man there is no freedom to speak your own things. This is more limiting and restricting than being members one of another. Everyone knows that what limits you the most is the matter of speaking. If I cannot say this or that—whatever I like—then I am very much restricted, but if I can say whatever I want, then I am very free. However, in the church, in the Body of Christ, and especially in the new man, neither your natural man nor my natural man has freedom of speech. This is because we ourselves are not the persons. In the one new man there is only one person. Only this person has the freedom to speak, and our natural man has absolutely no freedom of speech. The Lord has the absolute freedom to speak, and I absolutely have no freedom to speak. We cannot allow the natural man to speak; we definitely must not allow it. Only the one person should speak.

You have to consider “one mouth” in Romans 15:6 and “speak the same thing” in 1 Corinthians 1:10 together with “one new man” in Ephesians 2:15. Otherwise, you will never understand the first two verses. You may wonder how the entire church can have only one mouth and how millions of members can speak the same thing. Humanly speaking, this is absolutely impossible. However, we must see that in Romans 15, Paul was speaking of a local church. In a local church, there must be only one mouth. Here in Taipei, there should be only one mouth. There should also be only one mouth in the churches in Southeast Asia. This is because there is only one person. In the past you had too many mouths because you had too many persons. When there are many persons, there are many ideas; when there are many ideas, there are many opinions, but we thank the Lord that now there is one mouth and one person here. There are no policemen here; each of us is absolutely free, but on the other hand, you have absolutely no freedom because within you there is another person. You may be about to speak, but something “pinches” you from within, telling you not to say anything. All you can say is, “Thank the Lord!” When you want to speak again, the Lord pinches you again, so you simply say, “Amen!” If the Lord did not pinch this one and that one, I tell you, the brothers and sisters would most certainly quarrel when they come together.

There are many people in the church in Taipei, but there is no quarreling. The reason is that for many years they have had the grace to take Christ as their person. It is not I speaking, nor is it you speaking, nor is it he speaking, nor is it the brothers speaking, nor is it the sisters speaking; instead, everyone says, “Lord, You speak!”

不要以为我们生下来只有半片嘴唇，所以不说话。不是。我们生下来都有八片嘴唇。但是有一件事是多少年前我就把帐算好了的：作人由不得我，要作人就要作基督徒，要作基督徒就要照圣经作；要照圣经作，就上了铐了。所以有许多时候在重要关头，我就不说了。为什么？因为里头的人位不说了。不是我作人位，是祂作人位。我们不仅要以基督作生命，我们还要以祂作人位。我们不光把祂的丰富吃到里面来，接受到里面来，消化到我们全人的里头，我们还要把人位让给祂。

在新人里 共同接受基督作人位

你走遍世上的基督教，听不到基督作人位这句话。但在圣经里确实有这个东 西，因为教会是新人。今天这个新人需要一个人位，谁作这个人位呢？基督自己。怎么知道呢？因为到以弗所第三章就说，要这一位基督安家在我们心里。祂要安家在我们心里，岂不就是要在那里作人位么？一所房子，你住在里头，安家在其中，你就是那所房子的人位。以弗所书说得比别处都清楚，要让基督安家在我们心里，祂要在里头作我们的人位。

但这不是说，“祂在你里头作你的人位，在我里头作我的人位，在他里头作他的人位。”这是错误的领会。我告诉你，祂是在我们众人里头作一个人位。你里头的人位，就是我里头的人位，我们大家只有一个人位。这个人位是谁？就是基督。

哦，弟兄姊妹！在这末后的世代，我们必须看见身体，必须看见新人，主才有办法回来。等我们看到全圣经的末了启示录二十二章时，那灵和新妇出来了。这个新人到最终乃是一个新妇。教会在基督里的经历一定要达到这个地步。先是身体，再是新人，而后是新妇。不是象基督教所说的：哦！信主的人召聚到一处，主这么一变化，就变成祂的新妇。不是的，乃是今天你我蒙恩，看见身体，再看见新人，而后看见新妇。

Do not think that the reason we do not speak is because we were born with only half a lip. No, rather it seems that we were born with eight lips. Many years ago, however, when I was young, I made those careful calculations. It was not up to me to be a man, but if I am a man, then I must be a Christian; if I am going to be a Christian, then I must be one according to the Bible; if I am going to live according to the Bible, then I will be “chained.” Hence, many times at critical moments I did not say anything. Why? Because the person within me did not speak. I am not the person; Christ is. We should take Christ not only to be our life but also to be our person. We should not only eat His riches to take them in and assimilate them into our being; we should also allow Him to be our person.

TOGETHER TAKING CHRIST AS THE PERSON IN THE NEW MAN

If you visit Christianity throughout all the world, you will not hear the phrase “taking Christ as the person.” This matter, however, is truly in the Bible because the church is the new man. Today this new man needs a person, and who is this person? It is Christ Himself. How do we know this? It is because Ephesians 3:17 says, “That Christ may make His home in your hearts.” If Christ wants to make His home in our hearts, does this not mean that He wants to be the person there? When you live in a house and make it your home, then you become the person of that house. Ephesians says more clearly than the other books that we must let Christ make His home in our hearts, and this is because He wants to be the person in us.

This, however, does not mean that He is in you as your person, He is in me as my person, and He is in another one as his person. This is an improper understanding. I tell you that He is in all of us as one person. The person in you is the person who is in me. We all have only one person. Who is this person? This person is Christ.

Brothers and sisters, in the last days of this age, before the Lord will be able to return, we must see the Body and the new man. When we come to the end of the Bible, in Revelation 22, the Spirit and the bride appear. At the end the new man is a bride. The church’s experience in Christ definitely must arrive at this stage. First it is the Body, then it is the new man, and finally it is the bride. It is not as some say in Christianity, that the believers will be gathered into one place, and the Lord will change them instantly into His bride. Instead, today we must receive grace to see the Body, to see the new man, and finally to see the bride.

身体是为着行动， 新人是为着生活

我们的异象还没有达到极点，因为我们对身体的认识还不够，对新人的经历也不够，对新妇的经历也没有多少。但是无论如何，我盼望我们对身体、新人能看见一点。身体是生命问题，新人是人位问题。身体是为着活动的，是一个活动的工具，所以主耶稣乃是叫犹太外邦两下信主的人在一个身体里与神和好了。这一个和好乃是一个在身体里的故事。已往我们以为说，你得救了，你与神和好了；我得救了，我与神和好了；我们每个人都单独的得救，也就个个单独的与神和好。这是错误的观念。我们要看见，我们远离神的人，与神有间隔的人，与神和好，不是个人的，乃是在一个团体的工具里。这个工具是什么？这个工具就是基督的身体。在一个身体里叫两下都与神和好了。这里就给我们看见，身体乃是基督所用的一个工具。

正如我们今天要有行动，我们的行动完全是在身体里。我今天从楼上跑到楼下是在身体里，我今天在这里讲道也是在身体里；我若不在身体里，我没办法有讲道举动，我的行动都是在身体里。身体乃是一个工具，为着行动而有的。今天教会要传福音，这是一个行动，这个行动也是在身体里。由身体来行动。清楚么？身体乃是一个行动的工具。我们的生命要加多，我们的生命要长大，为要叫我们的身体能够健康强壮，够得上行动的需要。

但是新人呢？新人不是为着行动，新人是为着主张和生活。你这一个人可以没有行动，但是还得有生活。身体是为着行动，新人是为着生活。说到新人，以弗所四章二十四节就说，这新人是照着神创造的，有义和圣。义和圣就是生活的一种情景。所以生活完全是新人的事。新人是为着生活，而生活十之八九在于主张。所以你要看见两个东西：教会是身体，是为着行动；教会是新人，是为着出主张来生活。一面教会是基督的身体，我们以基督为生命来行动，来工作，来负责任；另一面教会是一个新人，我们以基督作人位，靠着这一个人位出主张有定规，决定我们该怎样生活。是身体也罢，新人也罢，

THE BODY BEING FOR MOVING AND THE NEW MAN BEING FOR LIVING

We still have not arrived at the highest point in our vision because our knowledge of the Body is insufficient, our knowledge of the new man is not enough, and also our knowledge of the bride is very limited. Nevertheless, I hope that we can see something concerning the Body and the new man. The Body is a matter of life, and the new man is a matter of person. The Body is for moving; it is an instrument for action. Thus, it was in one Body that the Lord Jesus reconciled both the Jewish and Gentile believers to God. This reconciliation is a Body matter. In the past we thought that when you were saved, you were reconciled to God, and when I was saved, I was reconciled to God. In other words, we thought that we were individually saved and individually reconciled to God. This is an erroneous concept. We must see that we who were far off and separated from God were reconciled to God not individually but in a corporate instrument. What is this instrument? This instrument is the Body of Christ. In one Body both the Jewish believers and the Gentile believers have been reconciled to God. This shows us that the Body is an instrument used by Christ.

When we move, we move in our body. For example, when I came downstairs today, I did it in my body. As I speak to you now, I am doing it in my body. If I were not in my body, there would be no way for me to speak. All my actions are in my body. My body is an instrument for different actions. When the church preaches the gospel, this is an action, and this action is in the Body and is carried out by the Body. Our body is an instrument for moving. Our life needs to increase and grow in order that our body might be healthy and strong enough to meet the need of our moving.

Then what about the new man? The new man is not for moving; the new man is for decision-making and for living. As a human being you may not move at all, but you still must live. The Body is for moving, and the new man is for living. Concerning the new man, Ephesians 4:24 says that it was created according to God in righteousness and holiness. Righteousness and holiness are conditions of our living. Thus, living is entirely a matter of the new man. The new man is for living, and eighty to ninety percent of our living is in making decisions. Therefore, you can see two things: the church as the Body is for moving, and the church as the new man is for living by making decisions. On the one hand, the church is the Body of Christ, and we take Christ as our life to act, to work, and to bear responsibilities. On the other hand, the church is the new man, and we take Christ as our person to make plans and to decide on how we should live. Whether it is

是行动、工作也罢，生活、主张也罢，这些都是团体的，没有个人的。你必须看见，你今天的生活乃是新人的生活，团体的生活，你今天的主张乃是团体的主张，不是你个人的。比方现在你要出一个主张，下一个决断，是要去开工厂呢？还是去作教育家？在这里就有一种生活。你若是看见你是新人里的一部分，你就不肯自己来作人位。你要和新人里头各部分一同接受基督作你的人位。到这个时候，你要作一个主张，要对你的人生有一个决断，就不会以你自己作人位，乃是在新人中以基督作人位，来作一个定规。你来过你的生活，以基督作人位，你这个生活就是新人的生活。

这个新人的生活有两个特征，一个是义，一个是圣。义是合于神的手续，圣是合于神的性情。你的生活里头一切大小的事，在性情上、性质上，和神的性情完全一样，在手续上也和神的手续一样，这就是义和圣。但这一种的生活，不是基督教所说个人成圣的生活。这乃是说，你在新人里头过一种的生活，是凭着基督这一个人位和新人一同活着，一切的主张都是这一个人位在我们里头定规的，活出来的就是义和圣。这不关系你的行动，不关系你的工作，这只关系你的生活。这是新人的一面。另一面我们是身体，我们有行动。基督是我们的元首，我们有行动。而我们的行动不是靠着我们的力量，不是靠着我们的生命，乃是靠基督作我们的生命，作我们的力量；而且我们的行动也不是单独的。

你们要看见，两者都是说我们没有个人。我们是团体的身体，我们也是团体的新人。我们的生活是团体的，我们的行动也是团体的。在行动上我们以基督作生命，在生活上我们以基督作人位。在身体里基督是我们的生命，在新人里基督是我们的人位。在身体上我们彼此作肢体，在新人中我们众人一口说一样的话。这个是教会。

the Body or the new man, whether in working and moving or in living and in deciding, everything is corporate; nothing is individual. You must see that your living today is the living of the new man, a corporate living, and your decisions are corporate decisions and not your personal decisions. For example, you may be trying to decide and to conclude whether you should open a factory or become an educator. There is a kind of living here. If you see that you are a part in the new man, you will not want to decide by yourself as the person. You will want to take Christ as your person together with all the other parts in the new man. At this time, when you are about to make a decision concerning your human life, you will not take yourself as the person; rather, you will take Christ as your person in the new man to make the decision. When you live your life by taking Christ as your person, your living will be the living of the new man.

The living of the new man has two characteristics: one is righteousness and the other is holiness. Righteousness is according to God's ways, and holiness is according to God's nature. When all the things in your living, whether great or small, are exactly the same in their nature as God's nature and exactly the same in their ways as God's ways, then there is holiness and righteousness. However, this kind of living is not the individual living of sanctification referred to in Christianity. Rather, the kind of living meant here is that you live a life in the new man by Christ as the person and that He is the One who makes all the decisions in you. Thus, whatever is lived out is righteousness and holiness. This is not related to our move or work; it is related only to our living. This is the aspect of the new man. The other aspect is the Body. As the Body, we move. Christ is our Head, so we move, and our moving is not based on our own strength or our own life but upon Christ as our life and strength. Furthermore, our move is not as individuals.

These two matters show that we cannot be individualistic. We must see that we are a corporate Body, and we are a corporate new man. Our living is corporate, and our moving is corporate. In our moving we take Christ as our life, and in our living we take Christ as our person. In the Body, Christ is our life, and in the new man, Christ is our person. In the Body we are members one of another, and in the new man we all have one mouth to speak the same thing. This is the church.

第六篇

穿上新人的生活

读经：以弗所书四章十一至十六节。

身体和新人 是神最高的异象

我们曾经说过，教会一面是身体，另一面是新人。在身体里我们是互相作肢体，但在新人里我们是互相作什么？我无法告诉你们。但是你们要了解，在新人里大家乃是“一个人”。这个要求高到顶天。彼此相爱是横的要求，互相作肢体是高一点的要求，但是大家是一个人，这个要求是太高了。你想想看，若我们是个团体，只要彼此相爱、彼此谦让、彼此善待、彼此照顾就够了。若我们是个身体，相爱还不够，要彼此作肢体。但今天我们不光是一个身体，我们还是一个新人，我们是一个人。

神有一个永远的旨意，这一个永远的旨意就是要得着一个教会。这一个教会，就着父神而论是祂的家；就着基督来说是祂的身体；就着神在宇宙中的行动来说乃是一个新人。但是很可惜的，基督教从来没有把这个摆出来；基督教所摆出来的是一个宗教，是有所宗而施教，叫人宗于神、崇拜神，并且根据这个崇拜来施教于人。这与神的旨意相差太远了。如果是这个的话，我们中国的文化已经够了。但是神所要的远超过这个，神所要的乃是一个教会，这个教会乃是个重生的人；不光是重生的人，乃是改组的人，根据圣经的说法就是变化的人。这样的重生、改组、变化，为的是要叫我们成为教会。这一个教会就是基督的身体，在地上有行动，而这一个教会也就是新人，在地上活出神的经营来。这是今天的基督教所没有的。感谢神，在这些日子，祂把祂的话向我们打开。

CHAPTER SIX

PUTTING ON THE LIVING OF THE NEW MAN

Scripture Reading: Eph. 4:11-16

THE BODY AND THE NEW MAN BEING THE HIGHEST VISION OF GOD

As we have said before, on the one hand, the church is the Body, and on the other hand, the church is the new man. In the Body we are members one of another, but in the new man what are we to one another? I cannot say for sure, but you must understand that in the new man all of us are simply one man. This requirement is as high as the heavens. Loving one another is a basic requirement, being members one of another is a requirement that is somewhat higher, but the requirement that everyone be only one man is exceedingly high. Consider this: If we were merely a group of people, it would be enough for us simply to love one another, yield to one another, be kind to one another, and take care of one another. But if we are a Body, loving one another is not enough; we must also be members one of another. Today, however, we are not only one Body but also one new man.

God has an eternal purpose, which is to obtain the church. To the Father, the church is His house; to Christ, the church is His Body; with respect to God's move in the universe, the church is a new man. It is very pitiful, however, that Christianity has never presented this to people. All that Christianity has presented is a religion with an object of worship and a set of related teachings to make people revere and worship God and to teach people according to their worship. This is too far off from God's purpose. If it is religion that God wants, then the Chinese culture would be good enough. What God wants, however, far surpasses religion. What God wants is the church that is composed of regenerated persons. These regenerated ones are also reconstituted ones, or according to the biblical expression, transformed ones. The purpose of regeneration, reconstitution, and transformation is that we may become the church. This church is the Body of Christ that moves on the earth, and this church is also the new man who lives out God's economy on the earth. This is something missing in Christianity today. We thank God that in these days He has opened up His Word to us.

这些年来，神一直给我们看见这件事。我可以这样说，我一直要等一个机会说到这件事，因为这件事太深、也太高，这件事超过我们所能想像的。这就是教会乃是基督的身体来作祂的丰满，教会也是一个新人。在这一个身体里，基督作我们的生命；在这一个新人里，基督作我们的人位。我们行动是凭着这一个身体，以基督作我们内在的生命；我们的生活是凭着这一个新人，以基督在其中作我们的人位。

这一次的训，我盼望你们对身体、丰满、新人都要学习说正确的话，也学习说高的话。在这里，并没有男，也没有女。我们知道我们讲的是什么。教会是基督的身体，这是基督的丰满，在这个丰满里只有基督，在这个丰满里没有弟兄，也没有姊妹；在这个新人里，连肢体也没有，因为一切肢体是身体的问题，不是新人的问题。新人不在于肢体，新人乃在于人位。是谁作你的人位呢？是你自己，还是主耶稣？是主耶稣作你的人位。

身体和新人是相连的

今天晚上我们要再往前去。你在以弗所书里头看出来，使徒保罗在写这书的时候，他的里头一直不能忘掉这两个东西：身体、新人。在一章末了他提到教会是祂的身体，是那在万有中充满万有者的丰满。然后到了第二章就说，祂灭掉了冤仇，在祂自己里面把两下创造成一个新人。接着又说，借着十字架，使两下在一个身体里与神和好了。所以，你看见使徒总是把身体、新人，两个连在一起来说；他说到这个，就不能忘掉那个，说到那个，又不能不说这个，一直是身体和新人的。

最明显的是到了四章十三节，他把这两个都摆在一节里，说，“直等到我们众人都达到信仰并对神儿子之认识的合一，达到一个长成的人。”这一个长成的人是指新人长成了。又说，“达到基督的丰满之身材的度量。”所以，你看见在四章十三节末了，他是把新人和身体连在一起说；不过，这次是先说新人后说身体。新人在这里是一个长成的人，身体在这里是基督的丰满所有身材的度量。

Over the past few years, God has repeatedly shown us this matter. I can say that I have been waiting for an opportunity to speak about this matter because it is very deep and very high, and it is beyond what we can imagine. This matter is the church as the Body of Christ to be His fullness and concerning the church as the new man. In the Body, Christ is our life; in the new man, Christ is our person. Our moving is according to the Body with Christ as our inward life, and our living is according to the new man with Christ in it as our person.

In this training I hope that you will learn to speak accurately about the Body, the fullness, and the new man. I also hope that you will learn to speak the high things. Here there is no male or female. We know what it is that we are speaking. The church is the Body of Christ, and this is the fullness of Christ. In this fullness there is only Christ; there are no brothers and no sisters. In this new man there are not even any members because members are a matter of the Body, not a matter of the new man. The new man is not about members; the new man is about the person. Who is your person? Is it you or is it the Lord Jesus? The Lord Jesus is your person.

THE BODY AND THE NEW MAN BEING RELATED

In this message we must go on to see that in Ephesians, when the apostle Paul was writing this Epistle, within him he could not forget these two things: the Body and the new man. At the end of chapter one he referred to the church as His Body, the fullness of the One who fills all in all. Then in chapter two he said that Christ had slain the enmity between the Jews and Gentiles and created the two in Himself into one new man. Then he went on to say that through the cross both were reconciled to God in one Body. Therefore, you can see that the apostle always spoke of the Body and the new man together. When he mentioned the one, he could not forget the other; when he spoke about the other, he had to speak also about the one. Hence, it is always the Body and the new man.

The clearest example of this is in 4:13 where the apostle Paul put the two into one verse, saying, “Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man.” This full-grown man refers to the new man that has become full-grown. Then he said, “At the measure of the stature of the fullness of Christ.” Therefore, you can see that at the end of 4:13, Paul in his speaking put the Body and the new man together, but this time he first mentioned the new man and then the Body. The new man here is a full-grown man, and the Body here is the measure of the stature of the fullness of Christ.

今天晚上，我们还得来讲身体和新人这两个东西。我们很难说那个应该在前，那个应该在后。在有的地方我们看见需要新人在前，在有的地方我们看见需要身体在前。

成全圣徒各尽其职

我们要明白以弗所四章十三节，非从四章十一节来看不可。从四章十一节到十六节，一共有六节圣经。在这六节圣经里，首先看到主升天之后，把一些特别有恩赐的人，如使徒、先知、传福音的，牧师和教师等，赐给教会。但是这些特别有恩赐的人，他们并不是直接建造教会，他们乃是成全圣徒来建造教会。什么是成全圣徒呢？就是把圣徒一个一个都喂大了。你们问我怎么知道这里的成全是喂养呢？因为就着下文来看，成全就是长大。你们作母亲的都知道，成全小孩子，第一件事还不是教育他，乃是喂养他。一个小孩子，刚刚生下来，第一件事就给他吃奶，给他喝水，慢慢他长大了，还逐渐给他加营养，就这样把他喂养大了。

所以成全圣徒，第一就是把他们喂大，然后第二才要教他。小孩子连吃饭都得教他。这个大家都知道。所以不是说，道理一点没有用，教导一点没有用。乃是说，你若不会喂孩子，你就是一教再教都是错误的。有了喂养，你就得教他。

不仅如此，慢慢地孩子大了，照着他长成的程度来说，你还得给他装备。若是你要教他写字，你定规要给他预备好的铅笔，好的毛笔，好的钢笔，这是装备。因此成全圣徒有三件事：一件是喂养他，一件是教养他，还有一件是装备他，教他们作有用的人。

我在美国各地访问的时候，差不多都是住在弟兄们的家里头。在美国的家庭里头，有一件事最叫我有印象。这是一件小事，不过应用到教会生活来非常实际。是什么事呢？就是我看见他们实在会成全小孩子。比如说有一个家庭，孩子仅仅两三岁，作父亲的就成全他作一件事：每天早晨起床漱洗之后，头一件事就是打开大门，把报纸拿进来，放在报纸盒里。这个两三岁的男孩子，

Here we must continue to speak about these two things: the Body and the new man. It is hard for us to say which should be first and which is second. In some places we see that we need the new man first, and in other places we see that we need the Body first.

PERFECTING THE SAINTS TO EXERCISE THEIR OWN FUNCTION

If we want to understand Ephesians 4:13, we must begin reading at 4:11. From 4:11 through 4:16 there are altogether six verses. In these six verses, we see first that after the Lord ascended into the heavens, He gave to the church some specially gifted persons, such as apostles, prophets, evangelists, and shepherds and teachers. But these specially gifted persons do not build up the church directly; instead, they perfect the saints to build up the church. What does it mean to perfect the saints? It means to feed the saints one by one until they grow up. You might ask me how I know that perfecting the saints here refers to feeding. It is because according to the context, to be perfected is to grow. All mothers know that the most important thing in perfecting a small child is not education but nourishment. When a child is a newborn, the first thing we do is to feed him with milk and give him water to drink. As he gradually grows, we still need to keep giving him nourishment, and that is what we do until he grows up.

Therefore, the first thing in perfecting the saints is to feed them that they may grow, and the second thing is to teach them. We all know that mothers have to teach small children even how to eat. Therefore, I am not saying that doctrines and teachings are useless. What I am saying is that it is wrong to keep teaching your children, yet you do not know how to feed them. It is after they are nourished that you teach them.

Furthermore, as the child gradually grows, you must equip him according to the level of his growth. If you want to teach him to write, then you have to prepare for him a good pencil, a good writing brush, or a good fountain pen; this is to equip him. Thus, perfecting the saints includes three matters: feeding, teaching, and equipping them to be useful.

When I visited the different localities in America, I stayed mostly in the homes of the saints. In the American homes there is one thing that very much impresses me, and even though it is a small thing, it is very practical when applied to the church life. It is that they know how to perfect their children. For example, in one family, one child was only two or three years old, but the father perfected him to do one thing: every morning after the child rose and washed up, the first thing he did was to open the front door, bring in the newspaper, and put it into the newspaper box. This two- or three-year-old boy had

只被成全作这一件事。半年不改，一直都是作这件事。还有一个男孩子，被分派注意家中所养的狗，看它每天吃什么，吃多少。他的爸爸妈妈喂他，他喂狗。然后还有一个稍微大一点，他作什么呢？每个礼拜一的早晨清洁这一个房间的地毯，再一个早晨又清洁另一个房间的地毯，再一个早晨又清洁第三个房间的地毯。最大的一个要割草，割外院的草，割后院的草。我住在那里，看见这种光景，相当受感动。他们很会成全儿女。他们不光会喂养、会教导，他们还会装备。结果家里的几个孩子，大大小小都在那里尽功用。我觉得一个地方教会就应该象这样，有恩赐的人应该把地方教会中一个一个都成全起来，各尽其职。

达到长成的人， 达到基督丰满的身量

但这不是一下子就达到目标了，因为十三节还说，直等到我们众人都达到信仰并对神儿子之认识的合一，达到一个长成的人。感谢主，一面说你们青年人有所进步，但是在我的感觉里头，你们还是非常幼稚，还没有长大。你们刚刚走上那条长大的正轨，还没有长大多少。你们还需要长，直等到众人达到一个长成的人。

可是我们知道，生命越高，长期越长；生命越低，长期越短。最低的生命，长得最快；越高的生命，长得越慢。一只狗不需要七年，最多三两年就长成了。一个小孩，一个人，却要二十一年才长成。那么我们这新人要多久才长成呢？我无法告诉你；但是我愿意告诉你，新人的生命比我们旧人的生命还高。生命越高，长期越长。你们这些年轻人，今天起来追求长大，我非常喜乐；但是你们不要盼望说，李弟兄来了，把我们一训练，我们一下子就长大了。没有这件事。长大需要时间的，因为生命有定律。但你们不要灰心，无论如何，你们总要在哪里长。

教会在达到一个长成的人之后，底下就达到基督的丰满之身材的度量。一个长成的人，一定有那个丰满所该有的身量，这两个是相等的。但是这里头还有讲究。这

been perfected to do this one thing. For six months nothing changed; he did only this one chore. This family had another boy who was assigned to watch over the family's pet dog. Every day the boy watched what the dog ate and how much it ate. The parents fed the boy, and he fed the dog. They also had another boy who was a little older. Every Monday morning he vacuumed the carpet in one room, then on the next day he vacuumed the carpet in another room, and on the following day he vacuumed the carpet in the third room. The oldest child had to cut the grass in the front and back yards. When I stayed with that family and saw the situation, I was very touched. Those saints really knew how to perfect their children. They not only fed them and taught them, but they also equipped them. The result is that the children of that household, whether big or small, all exercised their own function. I feel that a local church should be like this family, with the gifted members perfecting the saints one by one until they all exercise their own function.

ARRIVING AT A FULL-GROWN MAN, AT THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST

This does not mean, however, that we will arrive at the goal instantly, because verse 13 says, "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man." We thank the Lord that the young people are progressing, but according to my feeling, you are still very immature and have not yet become grown-up. You have stepped on the right track for growth, but you have not yet grown very much. You still need to grow until all arrive at a full-grown man.

However, we know that the higher a life is, the longer it takes to grow; and the lower the life is, the less time it takes to grow. The lowest life grows the fastest; the higher the life is, the slower it grows. A dog does not need seven years to mature; at most it takes three years. A human child, however, needs twenty-one years to grow to maturity. How long will it take for the new man to become full-grown? I cannot tell, but I want you to know that the life of the new man is higher than the life of our old man. The higher the life, the longer it takes to mature. You young people have risen up to pursue the growth in life today, and that makes me very happy, but you should not have a certain expectation, saying, "Brother Lee has come to give us a training, so we are going to grow up instantly." There is no such thing. Growth requires time because life has a law. However, you should not be disappointed. In any case, you must keep growing.

At the time the church arrives at a full-grown man, it arrives at the measure of the stature of the fullness of Christ. A full-grown person certainly has the proper measure of the stature of his fullness; these two things are equivalent. There are

里不把那丰满的身量说在先，而把长成的人说在先，这是为什么缘故呢？我愿意告诉你们，每一个要在生命上追求长进的人，首先的条件，是要接受基督作你的人位。其次，要接受基督作生命。一个长成的人，需要基督作人位；而一个身量达到该有的度数，就需要基督作生命。接受基督作人位是第一，接受基督作生命是第二。我们都得学习在主面前说，“主啊，我今天蒙怜悯、受恩惠，学习接受你作我的人位；还不仅如此，我还要学习蒙恩惠、蒙怜悯和众弟兄姊妹一同象一个新人一样，接受你作我们大家的人位。”这一个要求是至高的。

生活行动 顾到宇宙的新人

所以今天晚上在这里，我必须乘机会说一点，我们大家若是看见了新人的异象，看见了众教会不光是一个个的地方教会，众教会乃是一个新人，我们就愿意说，“主啊！我愿意蒙恩，我愿意蒙怜悯，我愿意和众圣徒是一个新人来接受你作我们众人的人位。”你若是这样接受基督作这个团体新人的人位，你的主张，你的生活，就绝不能在你自己里头来定规。你不能，因为你看见你乃是众教会那个新人里头的一部分。你是那个新人的一部分，所以你的主张，你的生活，不应该是你自己的主张，不应该是你自己的生活的，乃应该是那个团体新人的主张，是那个团体新人的生活。亲爱的弟兄姊妹，这个要求实在是达到极点了。这就是为什么我说基督教误了主的事。要主到基督教里去找这个新人，绝对找不到。

可是我们中间也要当心。我们说我们在主的恢复里，到底主到我们中间来能不能找到这个新人？这不光是一地一地、一个教会一个教会的事，这是全地上各教会集体的一件事。到底今天在主的恢复里，全世界各地的教会是不是一个新人？说教会是金灯台，你还可以说一地一个金灯台。但说教会是新人，你能不能说一地是一个新人？不能！在全地上众教会是一个新人。

我们已过缺少亮光，因为没有释放这样的信息。所以我不信我们中间有一个弟兄、或一个姊妹，当他在那里

some particular points here. In this passage the measure of the stature of the fullness of Christ is not mentioned first; rather, it speaks first of the full-grown man. Why is this? For anyone who wants to pursue the growth in life, the first requirement is to take Christ as your person and the second is to take Christ as your life. A full-grown man needs Christ as his person, and a stature with its proper measure needs Christ as life. Taking Christ as our person is the first thing, and taking Christ as life is the second. We all need to learn to go to the Lord and say, “Lord, today I have received mercy and grace to learn to take You as my person. Furthermore, I want to learn to receive grace and mercy with all the brothers and sisters as the one new man, taking You as the person in all of us.” This is the highest requirement.

TAKING CARE OF THE UNIVERSAL NEW MAN IN OUR DAILY WALK

I must take the opportunity at this time to speak a word on taking care of the universal new man in our daily walk. If we have all seen the vision of the new man and have seen that all the churches are not merely individual local churches but the one new man, we will be willing to say, “Lord, I want to receive grace and mercy with all the saints as the one new man, taking You as the person in all of us.” If you take Christ in this way as the person of this corporate new man, you will not decide anything in your life by yourself. Because you see that you are a part of the churches as the new man, you will not be able to decide anything merely by yourself. Since you are a part of the new man, your decisions and your living should not be yours; they should be the decisions and the living of the corporate new man. Dear brothers and sisters, this is the ultimate requirement. This is why I say that Christianity has failed the Lord. If the Lord goes to Christianity to look for this new man, He will never find him.

However, we ourselves must also be careful. We say that we are in the Lord’s recovery, but if the Lord were to come among us, would He find this new man? This is not merely a matter of individual localities and individual churches; it involves all the churches on earth corporately. Are all the local churches on the earth in the Lord’s recovery today truly the one new man? Because the church is a lampstand, you may say that each locality is a lampstand. However, concerning the church being the new man, can you say that each locality is a new man? No, you cannot! All the churches on the earth are the one new man.

In the past we lacked this light, and we did not release this kind of message. Therefore, I do not believe that among us there is one brother or sister who has taken into consideration

有一个主张，要过一个生活的时候，曾想到全球上的众教会。你们在香港的弟兄们，当你们对某一件事要有一种定规，要有一种主张，要过某一种生活，在那里交通、祷告，考虑的时候，你们有没有想到全地上各地的教会？有没有想到澳洲的教会？纽西兰的教会？在欧洲德国、英国、各地的教会？有没有想到在非洲迦纳的教会？还有南美巴西、北美加拿大、美国各地的教会？你们有没有这样想过？我敢担保，你们从来也不这样想。你们最多只想香港的弟兄姊妹，你们只考虑到香港的弟兄姊妹对你们的定规会怎样。虽然这已经是一个要求了，但是那个要求并不太高。可是当你把自己摆在新人的里头，领会到新人不光是香港的教会，新人乃是全地面上的众教会；当你这样来考虑一个定规、考虑一种生活的时候，你就会看见这个要求太高了。

所以我实在希望，从今后你们各地的教会，当你们在那里考虑、祷告、交通关乎某项主张，要有某种生活的时候，你们能顾到全地上的教会，顾到大家是一个新人。所以你在那里的那个主张、那个生活，一定是高品的，要你付出的代价是至高的。弟兄姊妹，巴不得我们的眼睛都看见，这是我们从来没有的要求。

要穿上宇宙新人的生活

我觉得这一次有主的美意，虽然从非洲迦纳来的人不多，就是从澳洲纽西兰来的人也不多，但是无论如何，这一次非洲总是有代表在这里，各大洲都有代表在这里。我们能有一个地位来说，新人在这里。六大洲蒙恩的人都有代表在这里。

一切都有主的美意。两千年前，当使徒保罗的时候，讲到新人是宇宙的，那真不容易。因为那时交通不发达，就是从耶路撒冷到罗马，坐帆船也要坐几个月。耶路撒冷的消息要过了许久，才能到罗马去，而罗马的消息要再回到耶路撒冷去，又不知要多久。就是到前一个世纪，美国的传教士到中国来布道，他们坐的帆船也要在海上漂六个月之久才能到。但是在今天，纽约发生的事，只要几个钟头台北就知道了。全世界无论发生在那里的事，马上各地都知道。我觉得这都有主的美意。迦纳的弟兄

all the churches on the earth in his or her decision-making and living. Let me ask the brothers from Hong Kong: When you are deciding about a certain matter and living a certain kind of life, as you fellowship, pray, and consider together, do you think about the churches on the whole earth? Have you ever thought of the churches in Australia or in New Zealand? Have you thought of the churches in Germany, England, and other places in Europe? Have you thought of the church in Ghana, Africa? Moreover, have you thought of the churches in Brazil, South America, and the churches in Canada and the United States, North America? Have you ever thought about them in this way? I would dare to guarantee that you have never thought anything like this. At most you have thought about the brothers and sisters in Hong Kong, and you have considered how the brothers and sisters in Hong Kong would feel about your decisions. Although this too is a requirement, it is not a very high one. However, when you put yourselves into the new man and realize that the new man is not only the church in Hong Kong but includes all the churches on the whole earth, you will see that the requirement is extremely high as you consider your decisions and your living.

Thus, I truly hope that from now on every local church, when it is considering, praying, and fellowshiping about a certain decision, will take care of all the churches on the earth and will realize the fact that we are all one new man. Then your decision and living will certainly be of a high standard, requiring you to pay the highest price. Brothers and sisters, may we have eyes to see that this is a requirement we have never had before.

PUTTING ON THE LIFE OF THE UNIVERSAL NEW MAN

I feel that it is the Lord's good pleasure that we have this gathering. Although there are not many from Ghana, Africa nor are there many from Australia and New Zealand, there are at least a few representatives from these places. Thus, every continent is represented here, giving us the position to say that the new man is here. The saved ones in all six continents have representatives here.

Everything is according to the Lord's good pleasure. Two thousand years ago at the time of the apostle Paul, it was quite difficult to speak of the new man being universal. At that time communication and transportation were not well developed. It would have taken several months to go by sailboat from Jerusalem to Rome. Also it would have taken a long time for news from Jerusalem to reach Rome and another length of time for the news from Rome to get back to Jerusalem. Even in the 1800s, when the American missionaries came to China to preach the gospel, they had to spend six months at sea on a ship before they arrived. Today, however, it takes only a short time for Taipei to know what has happened in New York. Anything that happens anywhere in the world is immediately known everywhere else. I feel

姊妹，他们怎么生活，我们应该知道。我们在这里的弟兄姊妹，怎么过属灵的生活，有义又有圣，他们也应该知道。我们乃是一个新人，穿上新人。这个新人不是个人的，也不是地方的，乃是宇宙的。当我们穿上新人，就穿上了宇宙的新人，这个新人是照着神创造的，有实际的义和圣。我们必须问各地的弟兄姊妹，你们在那里过教会生活，在主的恢复里穿上新人，你们有没有义和圣？我们都要有实际的义和圣。那个义和圣，就是我们这个新人的生活。

接受基督作人位而长大

亲爱的弟兄姊妹，你要长大么？从前我们所认识长大的条件太低了，太小了。我们说，长大第一要进到主面前去认罪。我不是说这个错，是应该去认罪，要求主光照，然后把自己的罪一一都认干净，取用主的宝血。认罪过了，再来一个奉献。奉献之后，就要天天大事小事寻求主的引导。这个也对。但是这一个要求不够高。什么是够高的？够高的是为着宇宙的新人。你和我都要接受主耶稣作我们的人位，这里头包括对付罪，包括奉献，也包括寻求神的旨意，统统包括了。

我们实在需要一篇又一篇的信息，把我们个个都打通，叫我们看见，我们今天在主的恢复里，要成为宇宙的新人，我们大家都得一同起来，接受基督作我们的人位。日本弟兄姊妹接受祂作人位，南洋的弟兄姊妹接受祂作人位，台湾的弟兄姊妹接受祂作人位，香港的接受祂作人位，新加坡的接受祂作人位，印尼的接受祂作人位，澳大利亚的也接受祂作人位，纽西兰的也接受祂作人位，欧洲的，北美洲的，南美洲的，非洲的，都接受这一位基督作我们大家的人位。到那个时候，在地上才有一个新人出现，有实际的义和圣。这一个是教会，这一个是新人。我们有恩赐的人，无论是使徒、先知、传福音的、牧师、教师；凡有恩赐的，都应该以这个为目标。我们要成全一地一地的圣徒，叫他们众人都达到这个境地，接受基督作我们的人位。

弟兄姊妹，我身上实在背着这个担子。今天晚上，我所盼望于你们的，就是你们能看见圣经里头有一个东西太

that this is something well-pleasing to the Lord. We should know how the brothers and sisters in Ghana live, and they also should know how we brothers and sisters here live a spiritual life in righteousness and holiness. We are one new man; we have put on the new man. This new man is not individual, nor is it local; rather, it is universal. When we put on the new man, we put on the universal new man, which was created according to God in righteousness and holiness of the reality. We must ask all the brothers and sisters in all the places: As you are living the church life in your locality and putting on the new man in the Lord's recovery, do you have holiness and righteousness? We all must have the righteousness and holiness of the reality. That righteousness and that holiness are the life of the new man.

GROWING BY TAKING CHRIST AS OUR PERSON

Dear brothers and sisters, do you want to grow? In the past because of our lack of knowledge, our requirements for growth were very low and limited. We said that in order to grow we first would need to go into the Lord's presence to confess our sins. I am not saying that this is wrong. We should first ask the Lord to enlighten us and then confess our sins one by one and apply the Lord's precious blood. After confessing our sins, we need a consecration. Then after consecration, we need to daily ask for the Lord's leading in all matters, great and small. These practices are also right. However, these requirements are not high enough. What should the requirement be? The requirement that is high enough is that we would be for the universal new man. We need to take the Lord Jesus as our person; this includes everything, such as dealing with our sins, consecration, and seeking the will of God.

We truly need message after message to unveil every one of us so that we can see that today in the Lord's recovery we need to become the universal new man, and that we all need to rise up together to take Christ as our person. The brothers and sisters from Japan, the South Sea Islands, Taiwan, Hong Kong, Singapore, Indonesia, Australia, and New Zealand should all take Christ as their person. Whether we are from Europe, North America, South America, or Africa, we all should take Christ as our unique person. When this happens, the new man will be manifested on the earth in righteousness and holiness of the reality. This is the church and the new man. Those of us who are gifted, whether apostles or prophets or evangelists or shepherds and teachers, should all take this as our goal. We must perfect the saints in locality after locality that they may all enter into a situation where they take Christ as their person.

Brothers and sisters, I am truly burdened for this. My hope for you tonight is that you will see in the Bible something that is very high, something which not only

高了，不要说外面的基督教，就是我们中间也没有摸过。乃是在这一次的训导里，我们可以说才开始摸这个高的东西。这个高的东西是什么？就是教会不光是一班基督徒的集合，教会就是基督的丰满，教会也就是地上的一个新人。地上有一个大的旧人，那是亚当的族类，亚当的后代；但是今天神在地上要有另外一个人，就是新人。

前面我说过，今天因着科学上种种的进步，交通方面、传达方面，都日新月异，所以全世界亚当的族类差不多也成了一个。好莱坞出了什么东西，全世界各地风行。在美国出了什么东西，马上香港、日本也有了。这是一个宇宙的旧人。亚当的族类，今天成了宇宙的旧人，他们的败坏、邪恶、污秽、淫乱、一塌糊涂，是一致的。纽约怎样糟糕，巴黎、香港、东京、哥本哈根也同样糟糕，每一个地方都同样糟糕。有什么样的舞步，马上各地流行，风行一时。就拿穿戴来说，因为我是一个常常在世界各地跑的人，所以我觉得真是奇妙，一样东西刚刚美国才有，别处马上也有了。那是什么？我告诉你，那是以魔鬼作人位，而有了一个黑暗的、邪恶的、败坏的旧人。

但是感谢主，主今天在地上要得着一个新人。今天的基督教不能应付这个需要，绝对不能。基督教是四分五裂的，基督教是各自独立的。今天主在全球各地地上要得着这个新人，所以我们大家都要起来接受基督作我们共同的人位。我们若要有一个主张，若要有一种生活，我们不能仅仅在自己里头来定规，而要在新人里面和新人一同接受基督作人位。这个要求是大的、是高的，这样，这个新人就长大成人，我们就达到一个长成的人。

我再说，我很喜欢看见你们这次远东来的弟兄姊妹，大部分都是新一代，我也听出你们的声音是吃饱的声音。这是好现象。换一句话说，你们都走上了长大的正轨。不过你们不要忘记了，这不过是开头，你们还要达到一个长成的人。若是有了一个长大的人，下面定规就有基督丰满的身材的度量。你若接受基督作人位，你定规以基督作生命。基督作人位是为着新人的，基督作生命乃是为着身体的。你能接受基督作人位，你定规能长大成人。结果怎样呢？结果基督的身体，就是基督丰满

Christianity but even we have not as yet touched. We can say that in this training we have only begun to touch this high matter. What is this high matter? It is that the church is not merely the assembling of a group of Christians; the church is the fullness of Christ and the one new man on earth. There is a great old man on this earth, and this old man is the Adamic race, the descendants of Adam. Today on this earth, however, God wants to have another man, the new man.

As I have said, today due to all the technological advances in transportation and communication, which are making progress monthly and even daily, all the peoples of the Adamic race on the entire earth have almost become one. When Hollywood produces something, it becomes popular all over the earth. When America comes out with something new, Hong Kong and Japan get it immediately. This is the universal old man. The Adamic race today has become the universal old man. All the components of this old man are the same in their corruption, evil, filthiness, fornication, and disorderliness. Just as New York is a mess, so are also Paris, Hong Kong, Tokyo, and Copenhagen. Every place is in an equally bad condition. When a new dance comes in, it becomes popular everywhere for a period of time. Consider clothing as an example. Because I am one who travels frequently to many places in the world, I often marvel at what I see. Something that has only recently come into the market in the United States is immediately available in other places. What is this? I tell you, this is taking the devil as the person to bring in the old man, who is dark, evil, and corrupt.

We thank the Lord, though, that today He wants to gain the one new man on earth. Today's Christianity absolutely cannot meet this need. Christianity is full of divisions, and everyone is independent. The Lord's desire is to have the one new man on the earth, so we all need to rise up to take Christ as our corporate person. If we want to make a decision or live a certain kind of life, we cannot decide merely in ourselves; instead, we must take Christ as our person in the new man and with the new man. This requirement is great and high. In this way the new man grows and matures, and we will arrive at a full-grown man.

I repeat, I am very happy to see that most of you brothers and sisters from the Far East are a new generation, and I can tell by listening to you that you have eaten to the full. This is a good sign. In other words, you have gotten onto the proper track for growing. However, you must not forget that this is only the beginning; you must arrive at a full-grown man. If there is a full-grown man, then there will definitely be the measure of the stature of the fullness of Christ. If you take Christ as your person, then you will surely take Him as your life. Taking Christ as your person is for the new man, while taking Christ as your life is for the Body. If you take Christ as your person, then you will be able to grow and mature. The result will be that the Body of Christ will

的身材一定会长得够度量。所以你看，只要长大成人，就有那个丰满所需要的身量。换句话说，你接受基督作人位，你定规也以基督作生命。基督作人位，就叫新人长大；基督作生命，就叫身体的身量增加。

不作小孩子， 被教训的风吹动

底下十四节接着说，不再作小孩子。我问你们青年弟兄姊妹，你们长大了没有？若是还没有长大，就是小孩子。十三节说，直等到我们众人都达到一个长大的人；十四节就说，不再作小孩子，被各样教训的风吹动，飘来飘去。你作小孩子，就容易被教训的风吹动；你长大成人，就不至于被教训的风吹动，飘来飘去。

这里说，教训的风是在什么地方吹呢？怎样吹呢？那教训的风是在人的诡计里吹，也是在欺骗的魔术里吹。保罗在这节里，所用的字眼都是非常深奥有讲究的。因为保罗这个人太有亮光，他看穿了撒但的诡计，整个基督教是欺骗的魔术。你们若有主的眼光，有主的亮光，你们绝对会对我这话说阿们。你们能看穿了今天整个基督教乃是人的一个欺骗，乃是一个诡计，而且那里头是一个被欺骗的魔术。

这是什么意思呢？你要知道，主永远的旨意是要得着祂所救赎的人，成为祂的一个身体，叫祂得着这个丰满，也成为一个新人在地上活出神的经营来。这一个是神的心意，这一个是主永远的旨意。但是你看今天基督教所作的一切，就是把这完全破坏了。你要知道，今天很多热心的基督徒，很多为主工作的人，他们居心并不是要诡计，也不是要欺骗。他们的居心是热诚的，爱主的，但是他们却被背后一个诡诈者捉弄了。在他们的背后有一个欺骗者，在他们的背后有欺骗的魔术。顶明显的就是今天基督教作工的人，把基督徒弄到四分五裂。怎么弄法呢？就是讲好道给他们听。这一个好听的道，就把一部分名为基督徒的划分了。他们没有一点点观念关乎基督的身体，关乎这个新人。表面看，人把圣经的道拿去讲给别人听，岂不是一件善事、美事么？是的，是善事，是美事。但在这善事、美事的底下、背后，却有撒但一个欺骗的魔术。

grow and have the adequate measure of stature as the fullness of Christ. Thus, you can see that as long as we grow and mature, there will be the necessary measure of the stature of the fullness. In other words, if you take Christ as your person, then you will certainly have Christ as your life. Christ as our person is for the growth of the new man; Christ as our life is for the increase of the measure of the stature of the Body.

NOT BEING LITTLE CHILDREN CARRIED ABOUT BY WINDS OF TEACHING

After this, verse 14 continues to say that we should no longer be little children. Let me ask you young brothers and sisters, have you grown up? If you have not grown up, then you are little children. Verse 13 says, "Until we all arrive...at a full-grown man." Then verse 14 says, "That we may be no longer little children tossed by waves and carried about by every wind of teaching." If you are little children, you will be easily carried about by every wind of teaching, but if you have become a grown-up person, you will not be tossed by waves and carried about by the winds of teaching.

What does it say here about where the winds of doctrine come from? How do they blow? The winds of doctrine blow out of the sleight of men in craftiness. In this verse Paul used words with very deep connotations because he had much light and was able to see through the devil's subtleties. We need to see that much of Christianity is in craftiness. If you have the Lord's view and light, you will absolutely say amen to this word. You will see through today's Christianity and realize that it has the sleight, the deceit, of men and that it is involved with craftiness.

What does this mean? God's eternal purpose is that His redeemed ones may become His one Body for Him to obtain His fullness and that they may also become the one new man for God's economy to be lived out on earth. This is God's intention, and this is the Lord's eternal purpose. However, everything Christianity does today completely destroys this purpose. You must know that many zealous Christians today who are working for the Lord do not mean to be crafty or deceitful. In their love for the Lord their desire is to be zealous, but they have been tricked by the subtle one. Behind them is a deceiver with his sleight. It is very evident that today's Christian workers have caused Christians to become divided. How do they do this? It is by preaching good doctrines to them. A certain good-sounding doctrine can divide a group of Christians. Many have absolutely no concept concerning the Body of Christ and the new man. On the surface they are preaching biblical doctrines to people, which is a good thing. Nevertheless, underneath and behind this good thing is the sleight of Satan.

你用这眼光来看，今天基督教里一个又一个的团体，每一个团体都好像是作善事、是作美事，因为都是传福音、讲真理、救人、帮助人、教导人认识圣经；岂不知在这善事、美事的底下，背后，有撒但的诡计在那里，有撒但欺骗的法术在那里。这就把所谓的基督徒弄得四分五裂。凡在那些团体里的人，你再对他讲身体、新人的道，他们没有耳朵听；不只不听，反而倒回头来反对、定罪。你们看，那是不是诡计？那是不是欺骗的法术？今天基督教里太多的道理、太多的讲法、太多的团体、太多的作法，表面看来都是为着基督，实际里头都有诡计，都有欺骗的法术，把属主的人分裂了。

在这里我不能不举十五、六年前在我们中间发生的事作个例子。那时在我们中间有少数人受了一个属灵人的影响，喊出一个口号，说他们看见了丰满的基督，自称他们是有异象的人，有些弟兄姊妹也被他们喊得摇动了。今天过了将近二十年，历史就是事实，事实胜于一切。你们看，那些喊看见异象的人到哪里去了？他们在这岛上，分了再分，我没有办法告诉你们，他们分了多少次。但是你们却要知道，从一九五七年起至一九六七年，这十年之内，被他们破坏有用的青年弟兄姊妹最少在一、二百位。他们那时候的诡计，不是破坏无用的，都是破坏有前途的。他们表面上说看见了丰满的基督，看见了异象，暗中却作这样的工。今天晚上我必须在这里拆穿撒但的诡计，给你们看一看，这是今日的基督教。

所以从今后，我劝你们不要輕易听人喊口号，不要輕易听人讲什么。没有一个说谎的人，会说现在我正说谎。每一个说谎的人都要对人说，他们所说的是真实的。整个基督教今天是一个骗局，骗什么？就是要把人拖到自己的手下，叫基督的身体被分裂。只要能达到这目的，不择手段。因此，你们需要切切的清楚一件事，不要听人这样说，也不要听人那样说。什么口号也不听，只记牢一件事，一个身体，一个新人。凡是要作出两个来的，我们都不谈。几个新人？一个。几个身体？一个。一个身体，一个新人，凡是要作出两来的，定规是假的；凡是要分裂的，定规是欺骗的。一个身体，一个新人。在全印尼是一个，在全泰国也是一个；在全东南亚是一个，

From this point of view, you can see that there are many groups in Christianity, each of which seems to be doing good things because they are preaching the gospel, teaching the truth, saving people, helping people, and teaching people to know the Bible. Who would have thought that underneath and behind these good things there is Satan's craftiness and sleight? By this sleight many Christians are fully divided. Many members of these groups do not have an ear to hear when you try to talk to them about the truth of the Body or the new man. Not only do they refuse to listen, but they also turn around to oppose and condemn you. Is this not craftiness? Is this not deception? Many doctrines, many teachings, many groups, and many practices in today's Christianity appear to be for Christ, but in reality they are simply the sleight of men and craftiness that divide the Lord's people.

Here I must use as an example an event that took place among us fifteen or sixteen years ago. At that time a few among us were influenced by a certain spiritual man, and these few shouted the slogan that they had seen the full Christ; they claimed that they were those with a vision. Some of the brothers and sisters at that time were shaken by what was said. Today almost twenty years have passed. History has become facts, and the facts prevail over everything. Look around; where have those people gone who shouted that they had the vision? They have divided again and again on this island. I cannot tell you how many times they have divided. During the ten years from 1957 to 1967 they damaged at least one or two hundred useful young people. During this time their craftiness was not to damage the useless ones; they sought to damage only the promising ones. On the surface, they said they had seen the vision of the full Christ, but secretly they were doing this kind of damaging work.

At this time I must expose Satan's craftiness and show you that this is today's Christianity. Therefore, I would advise you not to readily follow those who shout various slogans nor quickly listen to what others say. No liar will ever tell you that he is lying. Every liar will tell others that he is speaking the truth. All of Christianity today is in a deception, in that so-called Christian workers put people under their control and thus divide the Body of Christ. As long as they can arrive at this goal, they do not care about their methods. This is why you must be clear about one matter: Do not listen when others tell you this or that. Ignore any slogans, and remember only one thing—one Body and one new man. If anyone wants to make them two, we cannot agree. How many new men are there? One new man. How many Bodies are there? One Body. There is one Body and one new man. If anyone tries to produce two, that must be false; if anyone tries to divide, that must be a deception. One Body and one new

在全世界也是一个。任何人要作出另一个来，不管那一个外表看起来怎样真，那个定规是假的，因为只有一个身体，一个新人。

所以这里说，不再作小孩子，被教训之风（不是异教之风，是正当道理之风，）吹动，飘来飘去。那些教训之风是怎么吹动的呢？是在人的诡计里，是在那欺骗的魔术中来吹动，使人进入系统化的企图和谬见中。所谓的系统是撒但的系统，这企图和谬见是有系统的。这一切的分裂、破坏，都是有计划的，但不是人计划的，乃是人背后的鬼魔计划的，要用人的诡计和欺骗的魔术，使人落到那系统化的企图里去。

从这里我们得了一个结论，你和我都是蒙了光照，看见这样异象的人，我们知道主今天所要作的不是别的，乃是一个身体，一个新人。为着这一个身体，我们要接受祂作生命；为着这一个新人，我们要接受祂作人位。当我们大家真的接受祂作这宇宙新人的人位时，我们就肯出任何的代价，我们就会长大，我们就会经历祂作我们的生命。这身量也会长大。在这个时候，我们要防范仇敌的诡计。已过这十几年，在我们中间发生了那一件事，好象是生了一场重病。要知道身体每一次生重病，恢复之后，身体里头对那个疾病的抵抗力就加多了。感谢主，我信今天各地主恢复的教会，都有那个抵抗力，再有那样的事发生，我们绝对知道怎样把那个诡计吞灭，我们就不会再中它的诡计。

man. It is one in all of Indonesia, one in all of Thailand, one in all of Southeast Asia, and one on the entire earth. If someone makes another one, regardless of how real it looks outwardly, it must be false because there is only one Body and one new man.

This is why Ephesians says that we should no longer be little children carried about by the winds of teaching, which are not necessarily the winds of heretical teaching but may be winds of proper teaching. How do those winds of teaching blow? They blow in the sleight of men and in craftiness to bring people into a system of schemes and error. The system here is Satan's system, and the schemes and errors here are systematized. All divisions and damage are plots, made not by men but by the devil, who is behind men. The devil utilizes the craftiness and sleight of men to bring people into his system of schemes and error.

From this we all can arrive at the conclusion that by having been enlightened and seen a vision, we know that today the Lord wants nothing other than one Body and one new man. For the Body, we must take Him as our life; for the one new man, we must take Him as our person. When we all truly take Him as the person of the universal new man, we will be willing to pay any price. We will grow, and we will also experience Him as our life. Then the stature of the Body will grow in its measure. Then at this point, we will have to be on guard against the craftiness of the enemy. Over the past ten or more years, it seems that we have become seriously ill due to that incident that happened among us. You must know that after your body goes through a serious illness and recovers, its resistance to that particular sickness is strengthened. We thank the Lord. I believe that today the churches in the Lord's recovery all have such a resistance against that kind of thing. If it happens again, we certainly will know how to swallow up that craftiness and not be deceived by it again.

第七篇

全地出现一个新人

读经：以弗所书四章十三至十六节，林前十二章十四至二十七节。

教会的四层意义— 会，家，体，人

教会这个东西，按着中国的名词来说，大家很容易看出来是一个会。按着中国的名词，教会是一个会。这不能说不对，但这个太属人的、天然的、宗教的观念。从人、天然、宗教观念来说，教会乃是人群的一个会，是一种信仰，一种宗教，一种教门。但我们若照圣经的说法，圣经里是说：教会是神的家，更好是说神的家庭。家大部分是指着住处，家庭则是指着家里的人位。

这个说法已经相当合乎教会的意义，因为圣经说，这家就是活神的教会。（提前三16。）教会就是神的家，是神的一个住处，也是神的家庭。这个说法已经高了一点，但还不够高。你再往上升一升，就看见说，教会是祂的身体。这个是相当高了，但是还不够高。从上一个世纪英国的弟兄们兴起以后，这些认识已经都有了。他们已经看见了，教会是蒙召者的一个聚集，教会也是神的家，教会也是基督的一个身体。可是圣经里并没有说到这里为止，圣经里还有一个比这个更高的说法，就是说教会是一个新人，是一个人。你要看见教会是一个会，一个家，一个身体，也是一个人。

在会里头，我们大家作会员；说得差一点，我们大家作会友。会员、会友需要什么？需要彼此相爱。我们在同一个会里头，我们都是这一个会的会员、会友，所以我们就应当彼此相爱。我从小孩子的时候就听到这个说法。在基督教里头，多半是讲到这个会的事。长老会、浸信会、美以美会、路德会、信义会、圣公会，大家在里头都是会友，所以要彼此相爱。

CHAPTER SEVEN

ONE NEW MAN APPEARING IN ALL THE EARTH

Scripture Reading: Eph. 4:13-16; 1 Cor. 12:14-17

THE FOUR-LEVEL MEANING OF THE CHURCH— ASSEMBLY, HOUSE, BODY, MAN

The Chinese term for church readily conveys the meaning of the church as being a congregation. We cannot say that to understand the church as a congregation is wrong, but this concept is too human, natural, and religious. According to the human, natural, and religious concepts, the church is a human congregation related to a belief or a religion; it is a religious congregation. If we speak according to the scriptural utterance, however, the church is the house of God, or preferably the household, the family, of God. The house refers to mainly the dwelling place, and the household, the family, refers to the members of the house. This utterance gives the meaning of the church according to the Bible. First Timothy 3:15 speaks of the house of God, the church of the living God. The church as the house of God is both His dwelling place and His family.

This utterance is a little higher than the common concept, but it is not high enough. A higher view is that the church is the Body of Christ. This is very high, but it also is not high enough. From the time the Brethren in England were raised up in the last century, all these aspects of the church have been made known. They saw that the church is the assembly of the called-out ones, that the church is the house of God, and that the church is the Body of Christ. But the Bible does not stop here in speaking about this matter of the church. There is still a higher utterance in the Bible, and that is that the church is the one new man, a man. You need to see now that the church is an assembly, a house, a Body, and a man.

In an assembly as a congregation we are all members. But what is required of the members of a congregation? They need to love one another: We are all in one congregation; as we are all members of this congregation, we should love one another. I have heard this kind of speaking from the time I was a young boy. In Christianity, most of the speaking is concerning the church being a group of people who are of the same persuasion. The Presbyterian Church, the Baptist Church, the Methodist Church, the Lutheran Church, and the Episcopal Church all say that each one is a member, so they must love one another.

稍微再往前讲一讲，就是神的家。这个家就比会亲一点，热一点。在会里作会员彼此相爱，远不如在一个家庭里作家人。若是我告诉人说，这一位是我的家人，这就是亲密多了。

这已经够好，但是还不够高。再往前说就是身体。在身体里头不是亲密相爱的问题，乃是同作肢体的问题。在肢体之间，虽然有分别，却绝对不能分。手和胳膊好象是分别的，但是绝对不可分。两个兄弟在一个家里同作家人，高兴的时候，两个一同玩一玩；不高兴了，你到基隆海边，我到阿里山去，大家可以分一分。但胳膊和手却绝对不可分。不要说从海边到阿里山，连这个房间到隔壁房间，一分就不得了了。

但是圣经里面说到教会，说到一个境地，说教会乃是一个新人。在这个新人里头，我找不出代表的说法来。在身体里有肢体作代表，在家庭里有家人、弟兄、姊妹作代表，在会有会员、会友。但是在人里头有什么？只有一个东西就是人位。在新人里头，除了人位，就没有别的。这是高到不能再高，严密到不能再严密，亲密到了不能再亲密的地步。大家是一个新人，在这个新人里只有一个人位，这个人位就是主耶稣。

全地教会是一个新人， 这从主话看是可能的

亲爱的弟兄姊妹，我实在是从深处仰望主，当这一次六大洲都有众圣徒聚集在一起的时候，我们大家要抓住这个时机，看见圣经里头对教会最高的意义。圣经里对教会最高的定义就是新人。主在十字架上废了冤仇，将犹太和外邦两下信主的人，在祂自己里面创造成一个新人。亲爱的弟兄姊妹，这是可信的么？或者说这是可能的么？全地面上就时间而论从古到今，就空间而论从东到西，从南到北，所有信主的人，都可能成为一个人么？从人来说绝不可能。我们好多都是结过婚的。我们知道

When we advance a little, we say that the church is the house of God. The house is more intimate than a congregation or an assembly. Loving one another as members of a congregation is a far cry from loving one another as members of a household, a family. If I introduce someone as a member of my family, you know that the relationship here is much more intimate.

We would think that this is already good enough, but it is not high enough. When we advance further, we see that the church is the Body. In the Body it is a matter not of intimately loving one another but of being members one of another. Although there may be distinctions among the members, they absolutely cannot be separated. The hand and the arm are distinct, but they are inseparable. Two brothers are members of the same family and can play together when they are happy. But when they are not happy with each other, they separate; one goes to the beach at Keelung and the other goes to Mount Ali. But the arm and the hand absolutely cannot separate. They cannot even go into two adjacent rooms separately, let alone go to two different places such as the beach and the mountain, because once they are separated, they are finished.

Ultimately the Bible speaks of the church as the one new man. I cannot find any type that stands for the new man. In the Body we have the members; in the household we have the family members; in the assembly we have the assembly members. But what do we have in the man? The only thing is the person. In the new man, there is nothing but the person. This level is so high that it cannot be higher, so strict it cannot be stricter, and so intimate it cannot be more intimate. All are one new man; this one new man has only one person, and this person is the Lord Jesus.

ALL THE CHURCHES ON EARTH AS ONE NEW MAN BEING POSSIBLE ACCORDING TO THE LORD'S WORD

Dear brothers and sisters, I am looking to the Lord from the depths of my being that at this time when saints from all the six continents are meeting together here, we would all seize the opportunity to see the highest meaning of the church revealed in the Bible. The highest definition of the church in the Bible is the new man. On the cross the Lord slew the enmity and created both the Jewish and Gentile believers in Himself into one new man. Dear brothers and sisters, is this believable? Is this possible? Can all the believers on the earth, with respect to time from antiquity to the present and with respect to space from east to west and from north to south, possibly become one man? Humanly speaking, this is impossible. Many of us are married. We know that even two

就是夫妇两个人，都没有办法成为一个人。虽然圣经里说，夫妻两个人要成为一体，但是许多时候丈夫是丈夫，妻子是妻子，两个人搞不到一起。现在要我们六大洲的人，白、黑、黄、棕，各种肤色成为一个人，以人来说，我头一个不信，我绝对不信。不要说人，就说这个会，连在一个会里头也没有办法一。连一个会都作不来，说大家是一个人，实在是难！

在已过这些年日中，有人对我浇冷水，劝我不要信我所信的。我信什么？我信第一教会是会，第二教会是家，第三教会是身，末了教会最高是人。我信这样，因为圣经说这样。可是有的人是好意，向我浇冷水，说这是不可能的。

比如说，一九五七年我在台北这里释放了三十几篇关乎教会立场的信息，释放过之后我就去了马尼拉；在马尼拉那里，那时候有一位年岁比我大二十岁，英国的老传道先生，正在那里作工。有一天我释放了一篇信息，教会如何今天就是新耶路撒冷的小影。我释放信息之后，他好心好意的到我跟前来说，李弟兄，当然你不是指着今天说的，是指着将来说的。我明明说今天的教会是新耶路撒冷的雏形、小影；我表明得非常清楚是今天，但是他说，“李弟兄，你的意思是将来，不是今天，今天绝对作不到。”我里头就说，“你信作不到，在你就是作不到。但我信作得到。”你们懂我话的意思么？所以他说了这话，我一言不答，让他去！

也就是在一九五七年，因为我们大家释放教会立场，看见了一地一会，所以台北教会的长老们就提议说，在台北这里除了教会之外还有三、四处奉主名聚会的地方，可以说就是自由团体，我们应该尽力向他们打开，和他们交通交通；他们既都不在宗教里，也是无派别的，何不在台北这一个城市里来在一起，成为一个见证？长老们都赞同，就派了二、三位代表，到几处基督徒的团体拜访过，邀请他们的代表人来交通。到有一天，那几处的代表人统统到台北一会所长老室来了，我也在座。长老们就向几处的代表人说，“我们真是愿意向你们要求，大家能合一。”长老们说到这个地步：“或者你们想，我们这一面的人数太多，势力大，你们和我们一合一，可能

people as husband and wife cannot become one person. Even though the Bible says that the husband and wife should become one flesh, many times the husband is the husband and the wife is the wife; the two cannot become one. Now we want people from all six continents, people with different colors of skin—white, black, yellow, and brown—to become one. Humanly speaking, I may be the first not to believe; I simply cannot believe this. We cannot even be one as the assembly, let alone one as the new man. If we cannot be one as the assembly, it is really hard to say that we all can be the one new man!

In the past, some people poured cold water on me and advised me not to believe what I believe. What do I believe? I believe that, first, the church is the assembly; second, the church is the house; third, the church is the Body; and, lastly, the highest aspect, the church is the new man. I believe this because the Bible says this. But some people with good intentions poured cold water on this, saying that this is impossible.

For example, in 1957 I released more than thirty messages here in Taipei concerning the ground of the church, and after releasing them I went to Manila. At that time, there was a brother in Manila who was twenty years older than I; he was an old English missionary working there. One day I gave a message about the church today being the miniature of the New Jerusalem. After I released this message, this man came to me with his good intentions and said, “Brother Lee, you certainly are not speaking of today but of the future.” I had clearly stated that the church today is the miniature of the New Jerusalem. I had distinctly asserted that it is today, but he still came to say, “Brother Lee, you mean in the future, not today; it is impossible today.” Inwardly I said, “You believe it is impossible, so for you it is impossible. But I believe it is possible.” Do you understand what I mean? When he spoke this word, I did not answer him; I just let it go.

Again in the same year, 1957, after the release of the messages on the ground of the church, we all saw the matter of “one locality, one church.” Therefore, the elders of the church in Taipei suggested that we do our best to be open and fellowship with the three or four other groups, which may be called “free groups,” that were meeting in Taipei in the Lord’s name. Since they were not in religion and were non-denominational, why would they not come and meet together with us in the city of Taipei to become the one testimony? All the elders agreed and sent two or three representatives to visit these few Christian groups to invite their representatives to come for fellowship. One day all the representatives from these groups came to the elders’ room in meeting hall number one in Taipei, and I was also present. The elders said to the representatives of these groups, “We would really like to ask that we all be one.” Our elders even made such an offer: “You may think that we have too many people and too much power so that once you and we become one, you will be

你们就被吞吃了。那么我们在主面前，愿意把长老的责任让给你们，只要你们愿意除去一切不同的情形。第一，我们不作长老了，你们来作长老。第二，我们愿意把产权摆出来交给你们。”这话可以说是说到家了。他们三、四个团体，人数加起来还不如我们全体的四分之一；同时产业方面也没法子比的，因为我们这面的产业太多了。但是长老们甘心乐意把长老的职责让出来，而让一个合一的教会长老来主持。到了这个地步，他们没有可谈的。因为再谈什么呢？大家沉默了一时，而后有人开口说了，“弟兄们，这个好是好，但是我们还是愿意聚我们自己的会。”一个领头的这样说，个个跟着这样说。

我绝对相信从那一次起，他们批评的口被封住了。因为什么都由他们，只要合一。但说到末了，他们还是说，这个好是好，但是我们还是愿意自己聚会。在这期间，有一位弟兄开口了，他说，“你们这里说到堕落的基督教，总是指谪别人是堕落的。”我马上接上去说，“弟兄，若是今天的基督教不是堕落的，那什么是堕落的？堕落的基督教不只指他们，也指我们。只要我们是堕落的，就是堕落的基督教。今天不是指谪不指谪的问题，今天是问说，我们是不是站在堕落的地位上。”我说这话就是见证给你们看见，今天堕落的基督教的观念，就不相信今天的教会能够构上水平。

我还可以告诉你们，我在欧洲、美洲，都常遇见一些基督徒，当我们坐下来交通，谈论真理，谈到一个结论，他们没有办法否认这是真理。但是他们说，“虽然是真理，今天没有办法实行，只好等那一天。”我有时问他们说，“到底是哪一天呢？”他们也指不出是哪一天。我说，“教会时代过去了就是国度时代，国度时代不能操练教会。国度时代过去了就是新耶路撒冷，新耶路撒冷就不需要操练教会。究竟等到哪一天才有教会的操练呢？”他们无话可说，只好说，“不错，圣经里是这样说，但是今天不可能。”

我要问弟兄姊妹，你们相信今天可能呢？还是相信今天不可能？我已经说过了，按着天然观念，我第一个说不可能；但是按着主的话来说，我第一个相信可能。在美国那里，我不是说今天有一个全然的情景是可能的，但

swallowed up. Therefore, before the Lord, we are willing to give up our responsibilities as elders and turn them over to you, as long as you are willing to get rid of all your differing matters. First, you will be the elders instead of us. Second, we will give you the deed to the property.” We can say that we laid everything out on the table. The number of attendants in these three or four groups added together did not equal one fourth of our number, nor could their property be compared to ours because we had a great deal of property. Yet the elders were willing and happy to give up their positions and responsibilities as elders and let the elders of the one united church preside over the church affairs. At this point, they had nothing to say. What was there left to say? They were all silent for a moment, then someone said, “Brothers, this is good, but we would still like to meet in our own meetings.” Once this leader said this, everyone followed him to say the same thing.

I absolutely believe that from that time on, their criticizing mouths were sealed. We would have given them everything, and all that we asked for in return was the oneness. In the end, however, they still said that although it was good, they would rather meet in their own meetings. During this time, a brother from among them opened his mouth and said, “When you speak of fallen Christianity, you always denounce others for being fallen.” I immediately answered, “Brother, if today’s Christianity is not fallen, then what is fallen? Fallen Christianity refers not only to others but also to us. If we are fallen, then we too are fallen Christianity. Today it is not a matter of denouncing or not denouncing. The question today is whether or not we are standing on a fallen ground.” I am telling you this to testify to you that the concept in today’s fallen Christianity is that the church today is not able to come up to the standard. They think it is impossible.

I can also tell you that when I go to Europe or America, I frequently meet Christians with whom I sit down and fellowship. When we speak of the truth and reach a conclusion, they cannot deny that this is the truth. But they say, “Even though this is the truth, there is no way to practice it today, so we can only wait for that day.” Sometimes I have asked them, “When will that day be?” They are unable to say when that day will be. I have said, “After the church age is over, it will be the kingdom age, and we will not be able to practice the church in the kingdom age. After the kingdom age is over, it will be the New Jerusalem, and in the New Jerusalem we will not need to practice the church. So when exactly will the day be when we will have the practice of the church?” They were unable to answer me and could only say, “It is true that the Bible says so, but it is impossible today.”

I would like to ask you, brothers and sisters, do you believe that it is possible today, or do you believe that it is impossible? I have already said that I am the first to say that according to the natural concept it is impossible; according to the Lord’s Word, however, I am the first to believe that it is possible. Previously in America

是我可以见证说，大体说来是可能的。到了今天可能的光景显出来，有些反对者又批评说，“你们为什么只听那一个人的话？凡是李弟兄说的你们都接受，凡不是李弟兄说的你们都觉得有问题；你们一个一个怎么都是胡涂虫，跟随了那一个小中国人？”你们可以看见今天的基督教可怜到什么地步。我初去美国的时候，对他们说有这一个见证，他们说这是不可能的。过了十几年，可能显出来了，他们不只不肯折服，反而变相来批评定罪说，这些在主恢复里的人都是胡涂虫，都是跟随一个人。有的时候，我听见这反对的声浪，我也好笑。有的时候，我就告诉他们说，“为什么你不去作这个人呢？你不妨也去作作看！”有的人就说，“我作不来。”我就说，“感谢赞美主，有作得来的。”我问弟兄姊妹，这是人作的么？这不是人作的。

今天早晨我的确有一个负担，我盼望你们个个都有异象，看见说，众教会在全地上是一个新人，这是绝对可能的。我们的主从来不说空话，祂是言出必行，说了一定要成功。祂说一个新人就是一个新人。前一个世纪作不到，这一个世纪作不到，有一个世纪定规作到。昨天作不到，今天作不到，明天一定作到。你不要忘了祂是主！祂的话绝不徒然返回。人、撒但、一切鬼魔，只能够延长时日，绝不能叫祂的话落了空。主说了教会是新人，教会总归必定是新人。

在美国有几千位弟兄姊妹，若是鬼魔来说，“你们这些基督徒不是一！”我绝对有把握，这几千位在美国的弟兄姊妹都要站起来说，“我们是一！我们不光是一会、也不光是一家、也不光是一身，我们是一人！”我问弟兄姊妹，今天早晨在这里，你能不能和大家一同说，“我们是一个新人”？能！是的，我们是一个新人。

主今后必要将全地教会 作成一个人

我绝对相信，这一次特会训练是一个象征。已过我们也有过国际特会，但是没有能够代表各大洲；这一次实

I could not say that the situation was possible, but I can testify that today for the most part it is possible, and this possibility is being manifested. Yet there are some opposers who criticize, saying, “Why do you listen only to that one man? You receive anything Brother Lee says, and you feel that anything not spoken by Brother Lee has a problem. How can all of you be so foolish as to follow that little Chinaman?” You can see how pitiful today’s Christianity truly is. When I first went to America, I told those criticizing brothers about this testimony, and they said it was impossible. After more than ten years, the possibility is being manifested, but they are still unwilling to give in. Furthermore, they begin to criticize and condemn us by saying that the people in the Lord’s recovery are foolish to follow a man. Sometimes when I hear what the opposers say, it makes me want to laugh. I tell them, “Why don’t you be this way? It won’t hurt you to try!” Some said, “I cannot do it.” Then I said, “We thank and praise the Lord that there are some who can.” Brothers and sisters, do you think this is something done by man? No, this is not man’s doing.

At this time I have a burden and hope that you all will see the vision that all the churches on the entire earth will be the one new man; this is definitely possible. Our Lord never speaks anything in vain; He will certainly do everything according to what He has spoken, and whatever He has spoken will come to pass. He has said that there will be one new man, so there will be one new man. It was not accomplished in the last century, nor has it been accomplished in this century, but there will be a century in which it will come to pass. It was not done yesterday, and maybe will not be done today, but it will definitely happen tomorrow. Do not forget that He is the Lord. His word will never return void. Men, Satan, and all the demons can only prolong the time, but they cannot make His word void. The Lord said that the church is the new man, so the church eventually has to be the new man.

In America there are several thousand brothers and sisters. If the devil comes and says, “You Christians are not one!”, I certainly have the assurance that these few thousand brothers and sisters in America would all stand up to say, “We are one! We are not merely one assembly, one household, and one Body; we are also one man!” Brothers and sisters, can you now all say together, “We are one new man”? You can! Yes, we are one new man.

HENCEFORTH THE LORD DEFINITELY MAKING ALL THE CHURCHES ON THE EARTH INTO ONE NEW MAN

I absolutely believe that this conference and training are symbolic. In the past we had international conferences, but in none were all the continents represented.

在能代表各大洲，这有主的意思。这象征从这时候起，主要在祂的恢复里，在世界各地、各镇，一地一地兴起教会来，把这些教会作成一个人。请你们想想看，你们信得来么？不管你们信得来信不来，主的话是可信的。这不是我的发明，这不是我的创作，这不是我的构想，这是主在祂话语里说的。祂在十字架上灭了冤仇，将两下在祂自己里面造成了一个人。我信在主再来之先，这事必定成就。

现在，亲爱的弟兄姊妹，你我都要看见，这不光是合一的问题，不光是说我们在各地都站在一地一会的立场，因此我们是一。今天早晨我们都要看见，我们是一个新人，各地的教会在全世界乃是一个人。不光是一个会，也不光是一个家，甚至也不光是一个身体，我们是一个人！会有会员之分，家有家人之分，身体有肢体之分，但在人里头是没有分的。在身体里头彼此之间有肢体，在家里头彼此之间有兄弟姊妹、有家人，在会所里头彼此之间有会员会友，但是在人里头没有彼此之间的东西。在人里头只有个独一的东西就是人位。

亲爱的弟兄姊妹，我再问你们，你们信这是可能的么？我信！因为这不是我作梦，这不是我构想，这是我从神的话里头读出来的。祂将两下在祂自己里面创造一个人。从非洲、美国、德国、澳洲来的弟兄姊妹们，你们信这个么？信！从日本来的弟兄姊妹们，你们信这个么？信！从马尼拉来的弟兄姊妹们，你们信全地上的众圣徒能是一个人么？信！哦，主啊！一个新人！我信一个新人！这是可能的！圣经这样说，我们必须这样信。圣经这样说，一定要这样成就。神这样说，事情就如此成就。

在神看，一千年、两千年没有多少差别。在神，时间不成问题。若是一九七〇年到八〇年我们不给祂成就，祂会等到一九八〇年到九〇年。若是人还不给祂机会，祂会从一九九〇年等到二〇〇〇年。无论如何，这一个新人一定要出现！我不怕你们众人不信，但我却盼望你们都信，因为这是你们的祝福。信的人有福了。你若不信，有一天在你之后神要成全在另一班人身上。我信总有一天，地上有一个新人。那是荣耀的日子。

At this time, however, all the continents are represented; this is of the Lord. This is a symbol that henceforth the Lord wants to raise up the churches of His recovery in all the cities, towns, and localities on the earth and make them all into one new man. Please consider: Can you believe this or not? It does not matter whether or not you can believe; the Lord's word is faithful. This is not my invention nor my creation nor my imagination; this is what the Lord has said in His Word. He has slain the enmity on the cross, creating the two in Himself into one new man. I believe that before the Lord returns this will be fulfilled.

Now, dear brothers and sisters, you and I have all seen that this is not just a matter of being united, nor is it merely to say that we all stand on the ground of one locality with one church, and therefore we are one. This morning we all must see that we are one new man and that the churches in all the localities on earth are one new man. We are not simply one assembly, nor are we merely one household, nor are we even merely one Body; we are one new man. In the assembly there is a distinction among the members, in the family there is a distinction among the members, and in the Body there is also a distinction among the members. In the new man, however, there is no distinction. In the Body we are members one of another, in the family we are brothers and sisters as family members one of another, and in the assembly we are also members one of another. In the new man, however, there is nothing of mutuality. In the new man there is only one matter, the person.

Dear brothers and sisters, I would like to ask you again, do you believe this is possible? I believe it! I believe it because this is not my dream or imagination; this is what I have found out in reading God's Word. He has created the two in Himself into one new man. Brothers and sisters from Africa, America, Germany, and Australia, do you believe this? You do believe it! Brothers and sisters from Japan, do you believe it? You also believe it! Brothers and sisters from Manila, do you believe that all the saints on the entire earth can be one new man? You believe it! O Lord! One new man! I believe that the one new man is possible. This is possible; the Bible tells me so, and we must believe what it says. Since the Bible says this is so, it will definitely be fulfilled. God has said it is so, so it will be fulfilled accordingly.

In God's view, one thousand years is not much different from two thousand years. To God, time is not a problem. If we do not accomplish this for Him between 1970 and 1980, He will wait for the period from 1980 to 1990. If we still do not give Him the opportunity, He will wait for the time between 1990 and 2000. No matter what, this new man must appear. I am not afraid that you do not believe, but I do hope that you all would believe because this will be a blessing to you. If you do not believe, then one day God will carry it out with another group of people after you. I believe that one day there will be a new man on the earth. That will be a glorious day.

我信世上科学文明的进步，无论是火车、汽车、飞机、电报，还是无线电话，都是为着这个新人。在非洲迦纳教会所发生的事，各地教会马上就知道了。现代科学的发明已经把世界各地的距离缩短了。我信将来还要缩短。现在打到美国的长途电话，只要电信设备再进步一点，我在台北这里就可以直接拨过去。二十年前，我们打长途电话要跑到电信局去，今天我只要在家里把电话拨一拨，接线生马上把电话拨通。但是到有一天，连接线生都不需要，我在家里可以直接拨你的号头。我信这些不是为着外面，这些都是为着教会。各地的圣徒实在要在各种环境中成为一个新人，绝对有这个可能性。

成为一个新人的秘诀

现在我们再来看，我们怎样能成为一个新人。这不是由于我们有什么办法，或是有什么规条、组织。全不是！以弗所四章十三至十六节这一段圣经很短，但秘诀都在这里。全地上的圣徒能够成为一个新人，那个秘诀就在于第一，要在爱中持守着实际。不要把这句话看轻了，我问你们，蒙头是不是实际？大家都要看见，蒙头不是实际。蒙头背后有一个实际，那个实际就是基督是我们的元首，基督有祂的主权。姊妹们，你们不要持守所戴的蒙头帽。我一点不反对这个，你们在祷告时应该戴着它，但这不是实际，实际是基督是元首，基督有主权。

同样，在受浸这件事上，滴水或者浸水，这不是实际，实际是我们埋葬了，我们和基督同复活了。要用爱心持守着这实际。一切外面的规条、作法，不是实际。千万不要在外面争作法，而要在爱中持守着实际。简单的说，实际就是基督。持守着实际就是持守着基督。

接着是要在凡事上长到基督里面。你们弟兄姊妹，非洲来的也罢，澳洲来的也罢，白种的、黄种的、黑种的也罢，你我凡事都要长到基督元首里面。这里的“凡事”就是每一件事，无论大事、小事，都要长到元首基督里面。直到今天，我们在好些事上还没有在基督里面，还在基督之外。我们需要在一切事上，在大小事上都长到

I believe that all the advances of civilization and technology, such as the train, the automobile, the airplane, the telegraph, and even the telephone are all for this new man. The things that happen in the churches in Ghana, Africa can be known immediately by the churches in every other locality. The new technological inventions have already shrunk the earth in the matter of distance. I believe that in the future the distances will be reduced even more. Today if I want to make a long-distance phone call to America, all I need is modern telecommunication equipment to be able to dial directly from Taipei. Twenty years ago if we wanted to make a long-distance phone call, we had to make a trip to the Telegraph Bureau. Now all I need to do is dial from my home, and the operator will connect me. One day, however, we will not even need the operator; I will be able to dial your number directly from my home. I believe that these things are not merely for the world; all these things are for the church. There is definitely the possibility that the saints in all the localities in all their environmental circumstances will become the one new man.

THE SECRET TO BECOMING THE ONE NEW MAN

Now we must come to see how we can become the one new man. It is not by any method, ordinance, or organization. It is not by any of these. Ephesians 4:13-16 is a very short passage of the Bible, but the entire secret is contained here. The secret that all the saints on the entire earth will become the one new man depends first on holding to truth in love. Do not take this word lightly. Is the practice of head covering the truth, the reality? Everyone must see that head covering in itself is not the truth. Behind head covering there is a truth, and that is that Christ is our Head with His headship. Sisters, do not hold to the head covering you are wearing. I do not oppose your wearing it; when you are praying, you should wear a head covering, but this is not the truth, the reality. The reality is that Christ is the Head with the headship, and this is the truth we hold to.

Likewise, with regard to the matter of baptism, neither sprinkling nor immersion is the reality; the truth is that we have been buried and raised together with Christ. We must hold to this truth in love. All the outward ordinances and methods are not the reality. You should never argue over the method, but you should hold to truth in love. Simply stated, the truth is Christ. Holding to truth is holding to Christ.

Next, we must grow up into Christ in all things. Brothers and sisters, regardless of whether you are from Africa or Australia and regardless of whether you are white, yellow, or black, we all must grow up into Christ in all things. Here all things means every single thing, whether big or small; we must grow up into Christ in all things. Even today there are still many things in which we are not in Christ but are outside of Christ. We need to grow up into Christ in all things, both big and small. You have Christ in you,

基督里面。你有基督在你里头，但是还有好些事，在你身上并没有在基督里面。这完全是灵的问题。长到基督里面就是长到灵里面。你的说话要在灵里面，你的行动、打扮、穿戴要在灵里面，你和人来往、你的处事、待人、接物，都要在灵里面。你在一件事上都要进到灵里面。

你要持守着基督作实际，凡事长到基督那赐生命的灵里面。这个就叫我们作新人。若是我们凡事都长到基督里面，在基督里面就没有这样的人，也没有那样的人，什么样的人都没有，唯有基督是一切，又住在一切之内，这就是新人。用爱心持守着基督这个实际，在凡事上长到基督里面，就不再是我们各种不同的人了。凡事长到基督里面，我们大家在基督里就是一个了。这一个就是新人。

十六节接着说，全身都由于祂、出乎祂，从祂里面有所出来；若是你还没有长到祂里面，就无法从祂里面出来。十五节说凡事长到祂里面，十六节就说全身从祂里面出来，由于祂。我们弟兄姊妹都要看见，我们在各地只作一件事，就是祷告供应基督，叫人能够在爱中持守着基督作实际，在凡事上长到基督里面，结果就没有这样的人，也没有那样的人，结果就是基督，这个就是新人。这样长到基督里面，自然而然地就是让基督作人位，而基督作人位不是个人的，不是地方的，乃是宇宙的。

在各处的教会中并没有一定的规矩来规范我们，叫我们大家一致行动；但因着各地的弟兄姊妹都是在爱中持守着基督作实际，凡事长到基督里面，结果自然就以基督为人位。你什么都长到祂里头了，祂就是你的人位。如果在六大洲的弟兄姊妹都是以基督作人位，自然地全地上的众弟兄姊妹，在祂的恢复中就是一个新人。

一心一口， 说一样的话

到那时候，我们人数虽多，但说起话来，却是一个口，因为我们所说的都是一样的话。你没有教导我，我也没有告诉你，所说的话却是一样。

but there are still many things in you that have not grown up into Christ. This is entirely a matter of the Spirit. To grow up into Christ is to grow up into the Spirit. Your speaking must be in the Spirit; your actions, your adornment, and your attire must all be in the Spirit; your dealings with others, your managing of affairs, and the way you treat people must be in the Spirit. You need to get into the Spirit in all things.

We need to hold to Christ as the truth and grow into Christ, the life-giving Spirit, in all things. This will make us the new man. If we grow up into Christ in all things, then in Christ there will not be this kind of person or that kind of person. There will not be any kind of person but Christ, who is all and in all. This is the new man. When we hold to Christ as the truth in love and grow up into Him in all things, then we will no longer be many different kinds of people. When we grow up into Christ in all things, we all will be just one in Christ. This is the one new man.

Verse 16 continues by saying that the whole Body is from Him and out of Him, something that comes out from Him. If you have never grown up into Him, then you could never come out from Him. Verse 15 says that we must grow up into Him in all things, and verse 16 says that all the Body comes from Him and out of Him. Brothers and sisters, we must see that in all the localities we are doing only one thing, and that is to minister Christ and to pray that others may hold to Christ as the truth in love and grow up into Him in all things. Eventually, there will not be this kind of people or that kind of people, but there will be only Christ. This is the new man. When we grow up into Christ in this way, spontaneously we will allow Christ to be the person. Christ as the person is not individual or local, but universal.

The churches in our different localities do not have strict rules to regulate us to be the same and to make us all do the same thing. However, because the brothers and sisters in every place all hold to Christ as truth in love and grow up into Him in all things, the result is that we all spontaneously take Christ as the person. If you grow up into Christ in all things, then He is your person. If all the brothers and sisters in all six continents take Christ as the person, then spontaneously all the brothers and sisters on the earth in His recovery will be the one new man.

WITH ONE HEART AND ONE MOUTH SPEAKING THE SAME THING

When that happens, even though we all are many, when we speak, it will be with one mouth because we will all speak the same thing. You will not have to teach me something first, and also I will not have to tell you anything; yet we will speak the same thing.

从安那翰来的一位姊妹见证说，她一九六九年初到洛杉矶的时候，被请到弟兄之家或姊妹之家，家家都说同样的话，她觉得很纳闷。她想说，恐怕我没来以前，这一家就打电话通知那一家。好知道该怎么谈。后来她发现这是不可能的事。到有一天，连天使和魔鬼都要惊奇，你们在非洲所讲的和在澳洲所讲的一样一式。到了欧洲，听见那里所讲的和东南亚所讲的一样一式；南美洲和北美洲也都讲的一样一式。众人虽多，却是一个口。

上一次我说到一心一口，我问“谁是那个口？”有人小声说，“李弟兄！”错了，这是错的领会。一心一口是众人虽多，个个都说话，说的却是一样的话。有的用西班牙话讲，有的用葡萄牙话讲，有的用义大利话讲，有的用英语，有的用法语，有的闽南腔，有的山东话，大家讲起来南腔北调，却是一个话。这就是一个口的意思。

若是主许可，我实在盼望你们都出去游历游历，到迦纳、巴西、德国、义大利去看看，到各处去看看；你看过之后，里头一定会敬拜说，我实在看见了全地上是一个新人，一心一口都说一样的话。谁教他们的呢？不是谁教的，是他们长的；这不是教出来的，是他们长出来的。我信这是绝对可能的。

我不知道，下一次全世界的国际特会在什么地方开；但我却知道，等那一天新人出现的光景会更高，更浓厚。我绝对信主的话不徒然返回，祂的话必定在地上成功神的心意。在这次训练里头，祂既把这话释放出来，神绝不让这话徒然返回。你们回到各地去，你们一定会活在这些话里头。怎么活法呢？用爱持守实际，凡事长到元首基督里面，就是以祂作人位。结果，无论是在澳洲、非洲、美洲、亚洲、欧洲，都不约而同地说一样的话，有一样的表现。何等的荣耀，这就是一个新人！

A sister from Anaheim testified that when she first came to Los Angeles in 1969 and was invited to the brothers' houses and sisters' houses, they were speaking the same thing in all the different houses. She thought this was very strange. She wondered that maybe those who were in the one house had phoned beforehand those who were in the other house in order to know what to speak. Later she realized that that was not possible. The day will come when even the angels and the demons will be surprised that you in Africa are speaking exactly the same thing as those in Australia. Although we are many, our mouth is one.

Once when I spoke about having one heart and one mouth, I asked, "Whose is this mouth?" Someone said very softly, "It is your own." You are wrong; your understanding is wrong. Having one heart and one mouth means that even though we are many and all are speaking, we all speak the same thing. Some say it in Spanish, some in Portuguese, some in Italian, some in English, some in French, some in the southern Fukien dialect, and some in the Shantung dialect. We all are speaking in many languages and with many accents, but we are speaking one thing. This is what it means to have one mouth.

If the Lord allows, I truly hope you all will go out to travel to Ghana, Brazil, Germany, and Italy to take a look; after seeing these localities, you will inwardly worship the Lord because you will see that in the entire earth there is one new man with one heart and one mouth speaking the same thing. Who taught them this? It is not a matter of their being taught, but a matter of their growth. This thing cannot be taught; rather, it comes from growth. I believe this is absolutely possible.

I do not know where the next international conference will be, but I do know that in that day the manifestation of the new man will be higher and more intensified. I definitely believe that the Lord's word will not return to Him void and that His word will accomplish God's heart's desire on the earth. Since God has released this word in this training, He will definitely not allow this word to return to Him void. When you go back to your localities, you will certainly live in this word. How will you live? By holding to truth, to reality, in love and by growing up into Christ the Head in all things, that is, by taking Him as your person. The result, regardless of whether it is in Australia, Africa, America, Asia, or Europe, will be that without any planning in advance we will all speak the same thing and have the same expression. How glorious! This is the one new man!

第八篇

经历基督，联络合式

读经：以弗所书四章十三至十六节，二十二至二十四节。

教会头一次的出现 是在国际的人身上

教会第一次在地上成立的时候，是在五旬节。神的作为都有祂的主权，祂主宰的权柄总是在祂的作为里。当五旬节那一天，教会在耶路撒冷成立，不是仅仅成立在耶路撒冷的居民身上，乃是成立在从世界各地集中在耶路撒冷的人身上。我若记得不错，那一天至少有说十四、五种方言的人聚集在一起。所以头一次教会的实现是在各地各国不同语言的人身上。就在顷刻之间，那些从各地各国而来语言不同的人成了一个新人。在那里他们都说了同样的话。凡人所作的都是逐渐进步的，末了一个是最好的；但神所作的却不需要进步，一作就是最好的。教会头一次出现是最高的标准。这是非常有意义的。教会头一次不是出现在仅仅一班地方的人身上，而是出现在国际的人身上。感谢神，这一次我们在这里，也不仅仅是地方上的一班人。今天我们在这里所代表的，比那一天在耶路撒冷所代表的还要广。阿利路亚！

我现在要作一个表演，好叫你们的印象深刻。我要请你们六大洲的人都有代表上来。我要请六大洲的代表各用本国语言说一样的话。

主今天要在地上 恢复新人的见证

我绝对信，这不是偶然的，这有主的安排。今天晚上我们得着一个很深的印象，主今天在地上有祂恢复的行动。我自己也觉得希奇，关乎新人的信息，从来没有这样释放过。就是在特会期间，我还不清楚，在这五天训

CHAPTER EIGHT

Experiencing Christ To Be Joined And Knit Together

Scripture Reading: Eph. 4:13-16, 22-24

THE FIRST APPEARING OF THE CHURCH BEING IN AN INTERNATIONAL GROUP OF PEOPLE

The first time the church was established on the earth was on the day of Pentecost. The works of God are all under His sovereign authority, and His sovereign authority is in all His works. On the day of Pentecost, when the church in Jerusalem was established, it was established not merely with the inhabitants of Jerusalem, but with peoples from all over the world who were gathered together at Jerusalem. There were speakers of at least fourteen or fifteen dialects gathered together that day. Thus, the first appearing of the church was among a group of people from many different places and countries who spoke many different languages. In a matter of moments, all those people from so many places and countries, who spoke so many different languages, became one new man. They were all speaking the same kind of language there. Anything man does requires gradual improvement, and what comes last is the best; however, what God does, does not need improvement; it is the best from the first moment. The first appearing of the church was at its highest standard. This is very significant. The first appearing of the church was not merely among a local group of people; instead, it was among an international group of people. We thank God that we here in this conference are not merely a group of people from one locality. The regions represented here today are even more widespread than those represented by the people in Jerusalem at that time. Hallelujah!

If we were to invite representatives present here from each of the six continents to the platform, we could ask them to use their native languages to speak the same thing. This demonstration would give us a deep impression of the new man among an international group of people.

THE LORD DESIRING TO RECOVER THE TESTIMONY OF THE NEW MAN ON THE EARTH TODAY

I absolutely believe that this international gathering is not a coincidence but the Lord's arrangement. At this time we have received a deep impression that the Lord in these days is moving in His recovery. I myself feel it is marvelous to be able to release these messages on the new man, which have never before been released. Even during the conference preceding this training, I was

练中要说什么。一直到训练第一天开始我里面才清楚，主要我们趁着六大洲的代表都聚在一起的时候，释放新人的信息。我信从今天起，在六大洲各地的教会不再象已往一样了，各地教会都要走向新人的路。我们大家都要达到这一个目标，在全地上我们是一个新人，一心一口说同样的话，将荣耀归给神！

基督教作反见证已经几个世纪了，一直说基督徒没有办法合一。但是主今天要作一个正见证给他们看，基督徒一定能合一。弟兄姊妹，靠着主的恩典，基督徒到底能不能合一呢？太能了！在上午的信息里我曾用反面的话说到正面的事。我说，连夫妇二人都无法达到真正的合一，更何况是许多单个的信徒呢？若不是主的怜悯和恩典，我们每一个亚当的子孙都是一个小魔鬼，谁也和别人合不来。但是在五旬节那一天，主临到了。说各种方言的人，在主里头立刻就是一个。感谢主，我们大家都被浸到三而一的神里面。我们个个能夸口说，阿利路亚，我今天在基督里。在基督里我们都有主，都有主的恩典，所以我们都是一。我们能，绝对能！因为我们都在主里面有主的恩典。

我们若看自己就没有办法和人合一。不要看自己，主从来没有叫我们看自己。主要我们看祂。主说，“仰望我，你就必得拯救。”我们一仰望主，我们在主里面就是合一的。所以今天我们能共同作一个见证说，基督徒合一是可能的。并且不仅是可能的，我们已经能了。这次大会中的两天福音，不是任何基督教联合所能作的。但是主的教会不必联合就是一。这是一个象征，一个兆头。我实在相信说，从今天起主在地上六大洲要走同样的路，作同样的工；祂要发出同样的号令，作出同样的见证。

新人的出现 完全是一件属灵生命的事

今天晚上我要再加上一点的交通。请记得这一个新人的出现不是一个运动，这完全是一个属灵生命的事，而这个属灵生命就是我们的主耶稣实实在在地作了我们众

not clear as to what I should speak in this five-day training. It was not until the first day that I became clear within that the Lord wants us to take the opportunity to release the messages on the new man, while representatives from all six continents are present. I believe that from now on the churches in all the six continents will no longer be the same as before, and the churches will go on in the way of the new man. We all must arrive at this goal of being the one new man in the whole earth, speaking the same thing with one heart and one mouth to the glory of God.

Christianity has been bearing a negative testimony for several centuries by constantly saying that Christians have no way to be one. But today the Lord wants to present a positive testimony for Christianity to see that Christians can certainly be one. Brothers and sisters, can Christians really be one? By the Lord's grace it is more than possible! In a previous message I used negative words to speak of positive matters. I said that it is impossible even for a husband and wife to arrive at the true oneness, much less possible for individual believers. Without the Lord's mercy and grace, all of us descendants of Adam are "little demons," and no one can be one with anyone else. But on the day of Pentecost the Lord came in, and those speakers of different dialects immediately became one in the Lord. We thank the Lord that all of us have been baptized into the Triune God. Every one of us can boast, "Hallelujah, today I am in Christ. In Christ we all have the Lord and His grace, so we are all one. We can be one; this is absolutely possible!" It is possible because we are all in the Lord and have His grace.

If we look at ourselves, there is no way for us to be one with others. Therefore, we should not look at ourselves, and the Lord never asks us to look at ourselves. The Lord wants us to look at Him. The Lord says, "Look to Me and you will be saved." As soon as we look at the Lord, we are immediately one in the Lord. Therefore, we can all testify together today that it is possible for Christians to be one. Moreover, it is not only possible; we are already practicing it. The two days of gospel meetings that we had during the conference would not have been possible in a mere Christianity alliance. In the Lord's church there is no need for an alliance because we are already one. This is a symbol, a sign. I really believe it when I say that from now on the Lord will go the same way and do the same work in each of the six continents; He will sound the same trumpet and produce the same testimony.

THE APPEARING OF THE NEW MAN BEING ENTIRELY A MATTER OF SPIRITUAL LIFE

In this message I want to give a further word of fellowship. Please remember that the appearing of this new man is not a movement. Rather, it is entirely a matter of spiritual life, and this spiritual life is our Lord Jesus truly and practically being our

人的生命。不是你鼓动我，我鼓动你，乃是你和我一个都在这里享受基督，经历基督而活出基督来。这完全是基督生命的故事。一面我们是兴奋的，因为我们看见六大洲成为一个新人。但另一面我们却不要因为兴奋而有外面的活动。我们所要的是内在经历基督作我们的生命，而自然产生这一个新人的结果。我们是新人。我们所以是新人，因为我们个个里头都经历基督作我们的生命。

基督教说作不到，是因为基督教不认识基督作生命，最多不过认识基督作他们的救主。但是今天在主的恢复里，主是要绝对的恢复，彻底的恢复，完全的恢复，恢复这位包罗万有的灵来作我们日常的生命。无论我们从哪一洲来的，个个都要日常实实在在地凭着这位包罗万有的基督活着。因为我们以祂为我们的生命，我们的人位！我们时刻享受祂，经历祂，让祂从我们里面活出祂自己来，所以我们在祂里面不一也一了。我们不需要去联合，我们自然就是一了。“你们受浸归入基督的，都是披戴基督了。并没有犹太人，也没有希利尼人；并没有自主的，也没有为奴的；并没有男，也没有女；因为你们众人在基督耶稣里都是一了。”（加三 27～28，原文）我们是一个新人，不是一个运动，不是一个激动，不是一个组织。我们是一个新人，乃是因为我们凭基督活着，让祂活出来。我们虽然国籍不同，种族不同，语言不同，却有一个相同的，就是基督。基督是我们的生命

我们曾经看过，以弗所四章十四、十五节说，“使我们不再作小孩子，被一切教训之风吹动，飘来飘去；那些教训之风是在人的诡计和欺骗的魔术中吹动，使人落入有系统的企图和谬见中。唯在爱中持守着实际，凡事长到元首基督里面。”（原文）十六节接着说“全身都由于祂联络得合式。”我们先长到祂里面，再从祂里面出来。先长进去，而后再由于祂。在任何团体中都有联络员，但各地的教会不需要有联络员。因为基督就是我们的联络。我们能够联络得合式，乃是因着全身都出于祂。但我们要出于祂，必须先长到祂里头。你在凡事上长到基督里面，而后出于祂就能自然地与众圣徒联络得合式。你不必管什么人，你只管一件事就是长到基督里面。我们若长到基督里面，就能由于基督联络得合式。

life. It is not that you stir me up and I stir you up; instead, it is that each of us lives out Christ by enjoying and experiencing Him. This is altogether a story of Christ's life. On the one hand, we are now excited because we have seen that the six continents have become one new man. On the other hand, however, we do not want to have any outward activity because of our excitement. What we want is to experience Christ inwardly as our life and thus spontaneously produce the new man as its result. We are the new man. The reason we are the new man is that each of us has Christ in us as our life.

Some in Christianity say that the new man cannot be realized. This is because they do not know Christ as their life; at the most they know Christ as their Savior. But today in the Lord's recovery the Lord wants to have an absolute, thorough, and complete recovery of the all-inclusive Spirit as our daily life. Regardless of which continent we come from, we each must live by this all-inclusive Christ daily in reality, and this is done by taking Him as our life and our person. Moment by moment we enjoy Him, experience Him, and allow Him to live out of us; therefore, in Him we cannot be anything else but one. We do not need to endeavor to be united; we are one spontaneously. "For as many of you as were baptized into Christ have put on Christ. There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus" (Gal. 3:27-28). We are one new man. This is not a movement, a stirring up, or an organization. We are one new man because we live by Christ and allow Him to live out of us. Even though we are of different nationalities, races, and languages, we have one thing in common: Christ is our life.

Ephesians 4:14-15 says, "That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error, but holding to truth in love, we may grow up into Him in all things, who is the Head, Christ." Then verse 16 continues to say, "Out from whom all the Body, being joined together and being knit together." First we grow up into Him; then we are out from Him. First there is the growing into Him, and then there is the coming out from Him. In any organization there are liaison officers, but in the church we do not need such liaison officers because Christ is our "liaison." We can be joined and knit together because the entire Body is out from Him. If we want to be out from Him, however, we must first grow up into Him. When you grow up into Christ in all things, then out from Him you can spontaneously be joined and knit together with all the saints. If we are not in Christ, or if we have not grown up into Christ in so many things, then we cannot be joined together even with our own flesh brothers. If, however, we have

若是我们不在基督里面，或者在许多事上不长到基督里面，即或我们是亲兄弟也联络不来。但是我们若在凡事上长到基督里面，虽然一个弟兄是从非洲迦纳来的，一个弟兄是在中国台北的，两地远远相离，风俗、人情、肤色、言语、思想都不同，但是见面的时候里面却有一样东西是通的。不必联络就已联结，因为他们两人都已经在凡事上长到基督里，现在就由于祂联络得合式。

主的经营不是进化， 乃是变化

不仅如此，我再说在主的经营中没有进化论，那是属魔鬼的。在主的经营中却有变化论。主耶稣包罗万有的灵能变化人。但是基督教却不能变化人。宗教只能教导人，装饰人，给人作美容的工作。就着人群社会来说宗教是好的，但是在主的经营中不是宗教的问题，乃是一个活的灵的问题。包罗万有的基督乃是那赐生命的灵，进到你我里头；祂不是来美容我们，而是来把我们变化。

在圣经中，神的经营乃是变化。怎样变化法？不是用教导的办法，乃是我们的主我们的神，祂死而复活完成了一切，凡祂所需要的祂都作成了，凡我们所需要的祂也作成了，神人一切的需要祂都完成了。而后祂就成为包罗万有赐生命的灵。谁呼喊祂的名，这灵就进入谁里面，就在他里面多方运行作工，把他这个人变化了。主实在能变化人，这是我自己亲身经历的。我们国籍不同，习惯不同，生活背景不同，所以能成为一个新人，就是因为这一位主在我们里面作变化的工作。祂变化我们，的确变化我们。若要用道理改变我们，我们各自都有最高明的道理。

我初到美国时，主给我智慧，叫我看见我去不是卖我的中国货，而是把基督供应给他们，所以我对他们不讲道理。我所传的是我所经历的，我所供应的是我自己所吃的。我一面把基督供应给他们，一面吃我所供应的基督。这一位基督在我里面变化我，也在他们里面变化他们。所以我们很容易调在一起。这不是说我美国化了，

grown up into Christ in all things, then we can be joined together. One brother may be from Ghana, Africa, and another brother may be from Taipei, Taiwan. They come from two different places that are distant from each other, and they have different customs, skin colors, languages, and concepts, yet when they meet each other, there is something within them that joins them together. They do not need a liaison in order to be joined together because they have already been joined together. They both have grown up into Christ in all things, and now they are joined and knit together out from Him.

THE LORD'S ECONOMY BEING NOT EVOLUTION BUT TRANSFORMATION

Moreover, I would like to say that in the Lord's economy there is no evolution; evolution is of the devil. In the Lord's economy, however, there is transformation. The Lord Jesus, who is the all-inclusive Spirit, can transform people. Christianity cannot transform anyone. Religion can only teach people, adorn them, and do a cosmetic work on them. As far as human society is concerned, religion is good. However, the Lord's economy is not a matter of religion but a matter of the living Spirit. The all-inclusive Christ as the life-giving Spirit has come into us. He does not come to "beautify our faces"; rather, He comes to transform us.

According to the Bible, God's economy is transformation. How are we transformed? It is not through teachings but by our Lord who accomplished everything by His death and resurrection. He accomplished whatever He needed, and He accomplished whatever we needed; He accomplished everything that both God and man needed. Then He became the all-inclusive life-giving Spirit. The Spirit gets into anyone who calls on the Lord's name, and then He operates and works in him in many ways to transform him. The Lord truly can transform people; this is something I have experienced myself. We are of different nationalities with different customs and different backgrounds. The reason we can become one new man is that the Lord has done a transformation work in us. The Lord truly transforms us. Even with the highest doctrines none of us can change ourselves.

When I first went to America, the Lord gave me the wisdom to see that I was not going there to sell my "Chinese goods," but that I was going to supply Christ to people. Therefore, I did not speak doctrines to them. I preached what I had experienced and supplied them with what I myself had eaten. On the one hand, I supplied them with Christ, and on the other hand, I ate the Christ whom I supplied. This Christ transformed me inwardly, and He also transformed them inwardly. Therefore, it was easy for us to be blended together. This is not

而是我基督化了，他们也基督化了。这不光是一个智慧的问题，这是一个变化问题。

不光是中国人和美国人，就是中国的北方人和南方人，也有许多的不同。一九三三年我从北方到了上海，倪弟兄和同工们为我召聚了一次特别聚会，讲完道后许多人来找我交通；他们讲的上海话，我一点也听不懂。但是我懂也和他们谈，不懂也和他们谈；谈到末了他们也懂我，我也懂他们了。因为基督在他们里头，也在我里头。虽然我们在言语上不大通，但是讲的东西却很懂得，所以很容易就成为今天我们所说的新人，说一样的话。

今天你我都得看见，并不是在这里有六大洲的会议，议决从今天起大家都要说怎样的话。绝不是。乃是我们都看见了主是我们的生命，主也是我们的人位，主今天在地上要作给撒但看，祂能在万国之中，各方各民之中，作出一个新人来。不是外面的教导，外面的运动，乃是祂自己在我们的里头作生命，作人位，我们都接受祂，都在凡事上长到祂里面，而后全身就由于祂联络得合式。

亲爱的弟兄姊妹，也许你问我说，在以弗所四章这里有没有变化的字眼。这里没有。但是慢慢到二十三节就出来了变化的字眼。我们长到祂里面，再由祂里面出来，这就是变化。没有一个人长到基督里，从基督经过而出来，是不被变化的。唯在爱中持守着实际，凡事长到元首基督里面，全身由于祂联络得合式。等到我们联络合式的时候，我们就已经变化了。中国的弟兄和迦纳的弟兄一样，各国的弟兄都变化得一样了。我绝对相信这个。等到我们变化了，所有的文化、背景、习俗、语言都被基督吞灭了。这一个是基督的荣耀。一个非洲迦纳的弟兄，能够和一个德国的弟兄，又讲又唱又交通又赞美，这是基督的荣耀。我信这些话都会变成十年后的预言。

到十年后你要看见，有好多不同语言的人，他们都能一同来交通、来赞美、来宣扬主的圣名。今天从非洲不过只有几位弟兄来，我绝对信，有一天要成百的、成千

to say that I have been Americanized, but that I have been “Christized,” and they also have been “Christized.” This is not a matter of mere wisdom; this is a matter of transformation.

Not only are the Chinese and the Americans different, but even the northern Chinese and the southern Chinese have many differences. In 1933 when I went from northern China to Shanghai, Brother Nee and the co-workers called a special meeting for me. After the messages many people came to fellowship with me. They spoke the Shanghai dialect, and I could not understand them at all. Nevertheless, whether or not I could understand, I talked with them. In the end they understood me, and I understood them because Christ was in them and in me. Although we could not understand the dialect very well, we really knew what we were talking about, so it was easy for us to become the new man and speak the same thing. Today we also are speaking about the new man.

Today we all must see that this is not merely a conference of all the continents in which we decide what we all will speak about from now on. Absolutely not. Instead, it is a matter of all of us seeing that the Lord is our life and our person. The Lord today wants to show Satan that He can produce the one new man out of every tongue and people from among the nations. It is not an outward teaching or an outward movement, but it is He Himself within us as life and as our person. We all receive Him and grow up into Him in all things, and then the whole Body is joined and knit together out from Him.

Dear brothers and sisters, perhaps you would ask me, “Is there anything in the first few verses in Ephesians 4 that speaks about transformation?” No, there is nothing, but if you go on to verse 23, there is something about transformation. We grow up into Him, and then come out from Him; this is transformation. No one can grow into Christ and come out from Christ without being transformed. Only by holding to truth in love and growing up into the Head, Christ, in all things can the entire Body be joined and knit together out from Him. When we are joined and knit together, we are transformed. The Chinese brothers will be the same as the brothers from Ghana; the brothers from all the different countries will have been transformed to be the same. I absolutely believe this. When we are all transformed, all the cultures, backgrounds, customs, and languages will be swallowed up by Christ. This is the glory of Christ. A brother from Ghana, Africa will speak, sing, fellowship, and praise with a brother from Germany; this is the glory of Christ. I believe that this word is a prophecy of what will happen in the next ten years.

In ten years you will see that many people speaking many different languages will be able to fellowship, praise, and proclaim the Lord’s holy name together. At this time only a few brothers have come from Africa, but I certainly believe that one day

的来在一起。凡事长到元首基督里面，全身就由于祂联络得合式。长到祂里面，又由于祂，这就是完全在祂里面，而不在我们自己里面。在我们自己里面就没有办法。且不说中国和美国，就是你们本岛本家也搞不到一起。“由于你们自己”就没有办法联络得合式。但是长进到祂里面，再由于祂，我们就容易联络得合式。你我都得长到祂里头，从祂经过，再由于祂，而后才有这个新人。

要脱去旧人， 穿上新人

到了二十二节，二十四节就接着说，要脱去旧人，穿上新人。旧人是指着旧社会生活说的。脱去旧人就是脱去旧社会生活。穿上新人就是指穿上教会生活。旧社会生活就是旧人，新教会生活就是新人。基督教对这件事毫无认识。一九四几年出版的英文更订本圣经，把以弗所四章的旧人翻成旧性，新人翻成新性。在他们看，脱去旧人就是脱去旧性情，穿上新人就是穿上新性情。这个表明基督教对于教会是新人根本不认识。今天主的救恩不仅是叫我们脱去旧性情，乃是叫我们脱去旧社会生活。主的救恩不仅是叫我们穿上新性情，更是叫我们穿上教会生活。脱去旧人穿上新人，就是叫我们脱去旧社会生活，穿上教会生活。旧社会生活有各种不同的背景，有日本的社会生活，中国的社会生活，南美洲的社会生活，北美洲的社会生活，南洋的社会生活…旧社会生活是多种的。但是我告诉你们，教会生活是独一的，只有一种。我们在主的生命里，在主这包罗万有的灵里，脱去了旧社会生活，穿上了新教会生活。结果在教会生活里就是新人。这不是外面的改革，外面的运动，而是从里头所有的一种生命的变化。

这个脱去旧人穿上新人是怎样成功的呢？关键是在二十三节，要在你们心思的灵里得以更新。这个灵难说是我们的灵还是基督的灵，必定是二灵调成一灵的灵。这就告诉我们，我们要脱去旧社会生活，穿上新教会生活，就需要把我们里面的灵敞开，让基督的灵来充满、浸润、

hundreds and even thousands will come together. When we grow up into Christ in all things, the entire Body will be joined and knit together out from Him. When we grow up into Him and come out from Him, then we will be completely in Him and not in ourselves. In ourselves we have no way. Furthermore, not to mention the Chinese and the Americans, even you who are from the same island and from the same home cannot be one. Out from yourselves there is no way to be joined and knit together, but when we grow up into Him and come out from Him, we are easily joined and knit together. You and I and all must grow up into Him, pass through Him, and come out from Him; then there will be this new man.

PUTTING OFF THE OLD MAN AND PUTTING ON THE NEW MAN

Verses 22 and 24 continue to say that we must put off the old man and put on the new man. The old man refers to our old social life. To put off the old man means to put off this old social life. Putting on the new man refers to putting on the church life. The old social life is just the old man, while the new church life is the new man. Many in Christianity do not know this matter. The Revised Standard Version of the Bible, which was published in the 1940s, translates the old man in Ephesians 4 as “your old nature” and the new man as “the new nature.” In this view, putting off the old man means putting off the old nature, while putting on the new man means putting on the new nature. This shows that many in Christianity do not have the proper knowledge of the church as the new man. The Lord’s salvation today causes us to put off not merely our old nature but our old social life. The Lord’s salvation today does not cause us merely to put on a new nature, but it causes us to put on the church life. Putting off the old man and putting on the new man mean to put off our old social life and put on the church life. The old social life has many different kinds of backgrounds. There are the Japanese social life, the Chinese social life, the South American social life, the North American social life, the Southeast Asian social life, and so on. The old social life is of different kinds. However, I tell you that the church life is unique; there is only one kind. In the Lord’s life and in Him as the all-inclusive Spirit, we are putting off the old social life and putting on the new church life. The result is that in the church life we are the new man. This is not an outward reformation or an outward movement, but it is a transformation of our living from within.

How is the putting off of the old man and the putting on of the new man accomplished? The key is in verse 23, which says, “And that you be renewed in the spirit of your mind.” It is hard to say if this spirit is our human spirit or the Spirit of Christ; it must be the two spirits mingled as one spirit. This tells us that in order to put off our old social life and put on the new church life, we need to open our spirit

浸透我们的全灵，以致于这个灵能满溢到我们的心思里、情感里、意志里。乃是在这个满溢的灵里我们才得以更新，这个更新就是变化。这个变化不是外面教导的，乃是里面灵的浸润、灵的浸透、灵的滋润、灵的泡制。赐生命的灵进到我们的灵里把我们泡制了，泡制就是变化，因为成分加多了。就是这个相调的灵，二灵调成一灵的灵，从我们的灵中往外浸润，就把我们的心思、情感、意志、全人都泡透了。我们就在这一个心思的灵里得以更新。这个更新就叫我们大家成为一个新人。乃是在这个更新里头我们脱去旧社会生活，穿上教会生活。这就是脱去旧人穿上新人。

主今天正在地上作这个工，这是主今日恢复的目标。全世界爱祂、追求祂、跟随祂的人，都要在这一个心思的灵里得以更新，而成为一个新人，以祂为我们的人位，凭祂活着。这是主今天所要的。

within and allow the Spirit of Christ to fill, saturate, and permeate our entire spirit until the Spirit overflows into our mind, emotion, and will. It is by this overflowing Spirit that we can be renewed, and this renewing is transformation. Transformation is not the result of any outward teaching; rather, it is the issue of the Spirit's saturating, permeating, watering, and processing. The life-giving Spirit enters our spirit to process us, and this processing is transformation because the element of the Spirit increases. It is this mingled spirit—the spirit that is two spirits becoming one spirit—that seeps out of our spirit and soaks through our mind, emotion, and will, even our entire being. In this way we are renewed in this spirit of our mind. The renewing makes us all into the new man. In this renewing we put off the old social life and put on the church life. This is putting off the old man and putting on the new man.

The Lord today is doing this work on the earth, and this is the goal of the Lord's recovery today. All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today.

第九篇

饮于那灵

读经：以弗所书四章三节，四节，哥林多前书十二章十三节，十六章十七节，腓立比书一章十九节中，以弗所书四章二十三节，哥林多后书四章二十二节上。

一个身体一个灵。我绝对信，这一次是主的灵带领我们摸着身体，又从身体摸着了新人。我们从前所看见的不是这样清楚。以弗所书一开头是说的身体，接着就连接到新人上。一说到身体就连接到新人，不光看见了一个身体，也看见了一个新人。现在可以这样说，一个身体，一个新人，一个灵。我们今天就来交通灵的问题。

灵是身体的生命， 是新人的人位

我们知道身体需要生命，新人需要人位。就着教会是基督的身体来说，需要基督作我们的生命；就着教会是新人来说，需要基督作我们的人位。今天早晨我们开宗明义的点出来，这一个灵一面是生命，一面也是人位。灵对我们不光是生命，也是人位。在新约圣经里，你在有的地方能读出来灵是重在生命。比如主说，“我对你们所说的话，就是灵，就是生命。”（约六 63。）这里的灵一点不疑惑是指生命。这灵不是人位问题，乃是生命问题。换句话说，这灵在这里不是主张的问题，乃是供应的问题。灵乃是生命，为着供应。但是有的地方提到灵，是重在人位而不是重在生命。比如：“但与主联合的，便是与主成为一灵。”（林前六 17。）这个地方的灵就不重在生命，而是重在人位；不是重在生命的供应，而是重在人位的带领和主张。

我们承认，这一点对于我们是个新的东西。我绝对信，从前没有这个说法：灵一面对我们是生命，一面又是人位。从前我们也讲一点生命是在于灵，也讲一点灵是主的人位。耶稣是名字，指明那个人位就是灵。我们一喊

CHAPTER NINE

DRINKING OF THE SPIRIT

Scripture Reading: Eph. 4:3-4; 1 Cor. 12:13; 6:17; Phil. 1:19b; Eph. 4:23; 2 Tim. 4:22a

There is one Body and one Spirit. I absolutely believe that at this time the Lord's Spirit has led us to touch the matter of the Body, and from the Body to touch the new man. What we saw in the past was not very clear. Ephesians speaks of the Body at the very beginning and continues to speak of the Body, connecting it to the new man. Whenever it speaks of the Body, it connects it to the new man. We have seen not only the one Body but also the one new man. Now we can say, "One Body, one new man, and one Spirit." In this message we will fellowship about the Spirit.

THE SPIRIT BEING THE LIFE OF THE BODY AND THE PERSON OF THE NEW MAN

We know that the Body needs life, and the new man needs a person. With regard to the church as the Body of Christ, there is the need for Christ to be our life; with regard to the church as the new man, there is the need for Christ to be our person. At this time we want to point out clearly that on the one hand, the Spirit is life, and on the other hand, He is a person. The Spirit is not only life to us, but also a person. In the New Testament, you can find certain passages that emphasize the Spirit as life. For example, the Lord said, "It is the Spirit who gives life;...the words which I have spoken to you are spirit and are life" (John 6:63). There is no doubt that the Spirit here refers to life. This Spirit is not a matter of person but of life. In other words, the Spirit here is not with respect to making decisions but with respect to supplying. The Spirit is life to be our supply. Some passages, however, refer to the Spirit with the emphasis on the person and not on life. For example: "But he who is joined to the Lord is one spirit" (1 Cor. 6:17). The emphasis concerning the Spirit in this passage is not on life but on a person; the emphasis is not on life's supplying, but on a person's leading and making decisions.

We admit that this point is new to us. I fully believe that in the past we did not have this utterance, that the Spirit is, on the one hand, life to us and, on the other hand, a person to us. In the past we spoke something about life being in the Spirit, and we also spoke about the Spirit being the person of the Lord. Jesus is the

主耶稣，灵就来了。我们就得着灵。同时这灵进到我們里面来，就作我们的生命。虽然我们讲过这一些，但是光没有今天这样清楚。我们今天清楚看见，就身体而论，这灵是生命；就新人而论，这灵是人位。一个身体，一个新人，一个灵。这一个灵是身体的生命，也是新人的人位。

林前十二章十三节说，我们不拘是犹太人，是希利尼人，是为奴的，是自主的，都已经被浸入一个身体。在哪里浸的呢？在一个灵里。我们都在一个灵里，被浸入一个身体；并且都得以饮于一位灵。这里两次提到灵，一次灵是为着浸，一次灵是为着饮。浸是我们浸到这个灵里，饮是把这个灵饮到我们里面来。这里的灵不是重在人位，乃是重在生命。

还有的地方，象腓立比一章十九节所说耶稣基督之灵全备的供应，你必须承认这是指着灵作人位说的。因为祂是来供应你，这不仅是生命问题，乃是人位问题。

我们要清楚，为着身体也罢，为着新人也罢，我们需要的就是这个灵。没有灵，身体就缺了生命；没有灵，新人就缺了人位。

今天基督教的难处

今天基督教的难处，就是没有灵。基督教讲神是三位一体，圣父、圣子、圣灵。我从作小孩子就清楚这个道理，但我对圣灵一点也没有经验，一点也没有经历。圣灵是个名词，圣子是个名词，圣父也是个名词。这是三而一的神的三个名词。这是老基督教，正统基督教的说法。慢慢地来了灵恩运动，来了五旬节运动，他们又是一种说法，叫人更糊涂。讲来讲去，圣灵也罢，神的灵也罢，总归你说了方言，你就有圣灵，你不说就没有。我在那种灵恩里头也经历过，那时我甚至也带别人说方言，教别人说，鼓励别人说。我回头看那些方言，不是“德德德”，就是“滴滴嗒”。这种所谓的方言到底是个什么东西？这只有主知道。

name, and the Spirit is the person. When we call, “Lord Jesus,” the Spirit comes; we immediately get the Spirit. At the same time, when this Spirit enters us, He becomes our life. Although we have spoken about these things, the light has never been as clear as it is today. Today we can clearly see that with respect to the Body, the Spirit is life, and with respect to the new man, this Spirit is a person. One Body, one new man, and one Spirit. This one Spirit is the life of the Body and the person of the new man.

First Corinthians 12:13 says that whether Jews or Greeks, whether slaves or free, we were all baptized into one Body. Where were we baptized? In one Spirit. In one Spirit we were all baptized into one Body. Furthermore, we were all given to drink one Spirit. This passage refers to the Spirit twice: once for baptism and once for drinking. Baptism is our being put into this Spirit, and drinking is our getting this Spirit into us. The emphasis here is not on the Spirit as a person but as life.

Another portion, Philippians 1:19, speaks of the bountiful supply of the Spirit of Jesus Christ. You must admit that this refers to the Spirit as a person. Since it is He who comes to supply us, it is not just a matter of life but of person.

We must be clear that for both the Body and the new man, what we need is this Spirit. Without the Spirit, the Body is short of life and the new man is short of a person.

THE PROBLEM WITH TODAY'S CHRISTIANITY

The problem with today's Christianity is that many do not know the Spirit in a proper way. Christianity teaches that God is three persons—the Holy Father, the Holy Son, and the Holy Spirit—in one Body. I was clear about this doctrine from my childhood, but I had no experience of the Holy Spirit. The Holy Spirit was a term, the Holy Son was a term, and the Holy Father was also a term. These are the three terms for the Triune God. This is the teaching of the old, orthodox Christianity. Gradually, the Pentecostal movement came in with another way of teaching that confused people even more. According to the Pentecostal people, it does not matter whether you speak of the Holy Spirit or the Spirit of God. They say that if you speak in tongues, you have the Holy Spirit, and if you do not speak in tongues, you do not have the Holy Spirit. I also experienced the Pentecostal movement, and at that time I even led people, taught people, and encouraged people to speak in tongues. When I look back on those tongue-speakings, they were always, “Duh, duh, duh,” or “Dee, dee, dah.” What are these so-called tongues? Only the Lord knows.

无论如何，这种方言是我们没有法子通过的。因为历史上有成千成万的人，实在有生命，也有能力，他们从来没有说过方言。许多人很得倪柝声弟兄的帮助，我在他身边一同服事主，他清清楚楚告诉我，他从来没有说过方言。不仅如此，一九三六年我在天津说了方言，也在那里带着别人说方言，他在上海听见了，马上打一个电报给我，这封电报没有前言后语，只有一句话：“不是都说方言。”我一看就明白了，是的，不是都说方言，而他自己就没有说方言。你能说象他这样的人没有圣灵么？你不能说。

我们必须离开基督教这一派那一派的说法，因为说法太多了。早在第二、三世纪时就为这些真理的说法打很厉害的仗，末了才有宗派大会，开会讨论怎样解决。到了最近三、五十年来，又打这个仗。因为老的传统说圣父、圣子、圣灵，太道理，一点没有经历，这个死道理就引起了一个反应，就是五旬节运动。这是前一个世纪，一八五〇年左右起来了一个反应。这个反应初期起来相当野蛮，跳、滚统统都来。最近这个运动改成恩赐运动，文明温和多了，没有那些大笑、大跳、打滚等等。他们就集中一点，你说了方言就有圣灵，不说就没有。你看见两个极端，一个极端是讲空洞的道理，一个极端就是搞方言。

基督教对灵认识的缺少 和我们的看见

因着这些事就引起我们到圣经中去好好研究。我可以告诉你们，五十年来，我们对读经研究最厉害的是两个题目，第一个是关乎教会，五十年来我们对教会的启示非常亮；第二个就是关乎圣灵。我们这些年来，对于灵在读经上不知花了多少工夫，把圣经再读再研究，凡圣经中说到灵的地方，我们几乎都把它弄清楚了。不仅如此，我们也把历代，可以说从第二世纪起一直下来，各大家对圣灵的讲解，对圣灵的认识，差不多都参考过了。这样就发现，历代讲解圣灵，缺两个东西。

In any case, we cannot approve of this kind of tongue-speaking. In addition, throughout history there have been millions of people who really had life and power yet never spoke in tongues. Many people were truly helped by Brother Watchman Nee, and I served the Lord beside him. He clearly told me that he had never spoken in tongues. Furthermore, in 1936 when he heard that I was in Tientsin speaking in tongues and leading others to speak in tongues, he immediately sent me a telegram from Shanghai. The telegram had neither a salutation nor a complimentary close; it contained only one sentence: "Not all speak in tongues." As soon as I read it, I understood. It is true that not all speak in tongues, and he himself never spoke in tongues. Can you say that one such as he did not have the Holy Spirit? You cannot say this.

We must leave the teachings of this group or that group in Christianity; there are too many teachings. Early on in the second and third centuries there were great battles over the ways to speak about the truths of the Trinity, and in the end there were the church councils and synods to discuss how to resolve these disagreements. In the past thirty to fifty years this battle has been going on. Because the old traditional teaching concerning the Father, Son, and Holy Spirit was too doctrinal, dead, and non-experiential, it brought in a reaction called the Pentecostal movement. This reaction began in the past century around the year 1850. At the beginning the reaction was wild with jumping, rolling, and many other things. More recently this movement has become a movement of spiritual gifts, and it is more cultured and more moderate without the laughing, jumping, and rolling. However, the focus is on this one thing: If you speak in tongues, you have the Holy Spirit, and if you do not speak in tongues, you do not have the Holy Spirit. You can see the two extremes in Christianity: One is to teach empty doctrines, and the other is to promote speaking in tongues.

CHRISTIANITY'S LACK OF KNOWLEDGE CONCERNING THE SPIRIT AND THE THINGS THAT WE HAVE SEEN

Because of the dead doctrines on one side and the wild Pentecostal things on the other, we were led to the Bible to make a thorough study. I can tell you that over the past fifty years there have been two topics which we studied the most. The first is the church; in these fifty years we have been very clear concerning the revelation of the church. The second is the Holy Spirit. In these years I do not know how much time we have spent studying the Spirit. We read and studied the Bible again and again, and we have gotten clear about almost every passage in the Bible that refers to the Spirit. Moreover, we can say that we have consulted almost every great school of teaching from the second century up through the present to see their explanation and understanding of the Holy Spirit. From this we have discovered that two things are lacking in the discussions concerning the Spirit throughout the centuries.

第一，他们缺了认识基督死而复活，成了赐生命的灵。大家在这点上打的都不够清楚。我从前以为说，这是我们中间看见的东西，并且几乎是我李弟兄告诉人的。凡在我们中间有相当年日的人都知道，我们在大陆上从来没有过这个说法。当我们在大陆的时候，一九四九年以前，在我们所出的书本上，从来没有末后的亚当成了赐生命的灵这个说法，也没有这样一篇信息。乃是到台湾之后，我们才重的指出来，我们的主耶稣基督从死进入复活，在复活里头成了赐生命的灵。但是最近这三、五年，我们就发现，从已过到现在，有好多位伟大的圣经学者都说同样的话。有的人说，在复活里基督和圣灵是相等的；有的人说，复活的基督就是能力的圣灵。可是历代没有人注重这一点，在这一点上发挥不够。

第二，在我们以先，从来没有人注意到启示录里的七灵。我们今天不光看见了三而一的神——圣父、圣子、圣灵，这其中的圣灵；也不光看见了五旬节的灵，叫人说方言，有各种恩赐的表现；还看见了复活的基督就是赐生命的灵；还看见了在教会最黑暗的时候，这个灵变成七倍加强的灵。神是三而一的，有圣父，有圣子，有圣灵，这在道理上完全是对的；同时在五旬节时圣灵浇灌下来叫人得恩赐，叫人说方言，这也是对的；可是，光看见这两面还不够，还必须看见复活的基督在复活里是那赐生命的灵。一面来说，主复活后升天了；另一面来说，主复活后还留在地上。从升天一面来说，祂已经被立为主为基督了；从留在地上的一面来说，祂在复活里乃是赐生命的灵。在天上祂是主，在地上祂是赐生命的灵。这一个讲究比圣灵还多，比五旬节恩赐的灵还多。此外，今天在教会最黑暗的时候，祂乃是七倍加强的灵，祂是神宝座前的七灵。我们必须把这四面加起来：圣灵就是五旬节的灵，五旬节的灵就是赐生命的灵，赐生命的灵就是七灵。

结论是什么？结论是今天这位三一神就是这个灵。在这个灵里头有圣父，在这个灵里头有圣子，在这个灵里头有圣灵，在这个灵里头有神性，在这个灵里头也有提高的复活人性，在这个灵里头也有主耶稣包括万有的死和包括万

First, there is the lack of the knowledge of how the Lord in His death and resurrection became the life-giving Spirit. No one taught clearly enough on this point. In the past it seems that this was something seen uniquely among us and that we may have been the only ones to tell people about it. Anyone who has been with us for some time knows that we did not have the utterance for this in mainland China. When we were in mainland China, prior to 1949, the books we put out did not have this teaching, that the last Adam became a life-giving Spirit. Nor did we release any messages on this topic. It was only after coming to Taiwan that we began to emphasize that when our Lord Jesus Christ died and then entered into resurrection, He became a life-giving Spirit in resurrection. In these last three to five years, however, we discovered that in the past and even up to the present, there have been many great Bible expositors who have said the same thing. Some said that in resurrection Christ and the Holy Spirit are equal; some said that in resurrection Christ is the Spirit of power. These points have been seen, but throughout the centuries no one has sufficiently emphasized or developed them.

Second, prior to us there may never have been anyone who paid adequate attention to the seven Spirits in Revelation. Today we not only see that the Holy Spirit is part of the Triune God—the Holy Father, the Holy Son, and the Holy Spirit—nor do we only see the Spirit of Pentecost who enables people to have the manifestation of different gifts, including speaking in tongues—but we also see that the resurrected Christ is the life-giving Spirit and that in the darkest hour of the church age this Spirit has become the sevenfold intensified Spirit. God—the Father, the Son, and the Spirit—is triune. Doctrinally-speaking this is absolutely correct. Furthermore, on the day of Pentecost when the Holy Spirit was poured out, people did receive gifts and spoke in tongues. This, too, is correct. However, it is not sufficient to see only these two matters; we must go on to see that the resurrected Christ is the life-giving Spirit in resurrection. On the one hand, the Lord resurrected and ascended to the heavens, but on the other hand, He remained on the earth after His resurrection. From the aspect of ascension, He has already been made both Lord and Christ. From the aspect of remaining on the earth, He is the life-giving Spirit in resurrection. In the heavens He is the Lord, and on the earth He is the life-giving Spirit. This involves a great deal more than His simply being the Holy Spirit and the One giving gifts at Pentecost. Furthermore, today in the church's darkest hour He is the sevenfold intensified Spirit, the seven Spirits before the throne of God. We must add up all four of these aspects: the Holy Spirit is the Spirit of Pentecost, the Spirit of Pentecost is the life-giving Spirit, and the life-giving Spirit is the seven Spirits.

What is our conclusion? Our conclusion is that today this Triune God is the very Spirit. In this Spirit there is the Holy Father; in this Spirit there is the Holy Son; in this Spirit there is the Holy Spirit; in this Spirit there is divinity; in this Spirit there is the uplifted, resurrected humanity; in this Spirit there is the Lord Jesus' all-inclusive

有之死的功能，在这个灵里头也有祂的复活和祂复活的大能。在这个灵里头有神性一切的荣耀，和人性一切的美德。

这一个灵就是新约里所说的“那灵”。约翰第七章三十九节说，“耶稣这话是指着信祂之人要受那灵说的，那时那灵还没有，因为耶稣尚未得着荣耀。”（原文）以弗所第四章三节说，“要竭力保守那灵的合一。”（原文）这些地方所说的那灵就是圣灵，就是五旬节的灵，就是赐生命的灵，就是七倍加强的灵。当我们说一个身体，一个新人，一个灵的时候，这一个灵就是指那灵。这一个那灵，就着基督的身体来说是生命，就着新人来说是人位。那灵是身体的生命，那灵也是新人的人位。

享受那灵的秘诀

今天我的负担就是怎样能够享受那灵。享受那灵的秘诀就在林前十二章十三节。我们大家都要相信，林前十二章十三节上半我们都已经经历了。我们不拘是犹太人，希利尼人，都在一个灵里，就是那灵里，被浸入了一个身体。灵和身体是相联的。我们要相信，我们这些信主的人都已经在那一个灵里头，被浸入了一个身体。你们信不信你们今天是在身体里？你们既信是在身体里，也就得信是在那灵里。你说了方言也好，没有说方言也好，都不要受搅扰，事实上我们每一个信主的人都已经在那灵里头受了浸，浸入一个身体。

今天的问题是在林前十二章十三节下：“我们也都已经得以饮于一位灵。”（原文）这里的希腊文很难翻译。这句话原来的意思是把你摆在一个地位上，叫你来饮水。好象外面有一个饮水器，你们把我带到饮水器跟前，把位置站对了。这样我才得以饮于那个饮水器。我们从头一天被浸到身体里，我们就被摆在一个地位上，得以饮于这一个灵。我们个个都有一个地位来饮于那灵。

林前十二章十三节，谁都能读出来不是一节小圣经，这是一节太大的圣经。我们都浸到灵里头去了，现在我们需要饮这个灵。饮就是我们接受的路。我们已经被浸入了，我们得着了这个地位，现在我们需要来饮。

death with its efficacy; and in this Spirit there is His resurrection with its power. In this Spirit there are all the glory of divinity and all the virtues of humanity.

This Spirit is what the New Testament calls “the Spirit.” John 7:39 says, “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.” Ephesians 4:3 says, “Being diligent to keep the oneness of the Spirit.” The Spirit spoken of in these passages is the Holy Spirit, the Spirit of Pentecost, the life-giving Spirit, and the sevenfold intensified Spirit. When we speak about one Body, one new man, and one Spirit, the one Spirit refers to the Spirit. The Spirit is life with respect to the Body of Christ, and the Spirit is the person with respect to the new man. The Spirit is the life of the Body and also the person of the new man.

THE SECRET TO ENJOYING THE SPIRIT

My burden at this time is on how to enjoy the Spirit. The secret to enjoying the Spirit is found in 1 Corinthians 12:13. We all must believe that we have experienced the first half of 1 Corinthians 12:13. In one Spirit, that is, in the Spirit, we were all baptized into one Body, whether Jews or Greeks. The Spirit and the Body are connected. We must believe that we believers of the Lord were in that one Spirit baptized into one Body. Do you believe that you are in the Body today? Since you believe that you are in the Body, then you must also believe that you are in the Spirit. It does not matter whether or not you speak in tongues. Do not be bothered by this point. The fact is that all of us believers in the Lord have been baptized in one Spirit into one Body.

Today the problem is with the second part of 1 Corinthians 12:13: “And were all given to drink one Spirit.” The Greek text here is very difficult to translate. The meaning of the original language is that you have been placed in a position to drink. It is as if there is a drinking fountain outside, and you bring me to it and set me in the right position. Then I am enabled to drink from that drinking fountain. From the first day that we were baptized into the Body, we were placed in a position in which we were given to drink one Spirit. We all have the position to drink the Spirit.

Anyone can tell from reading 1 Corinthians 12:13 that it is not a small verse but a great verse in the Bible. We have all been baptized into the Spirit, and now we need to drink this Spirit. Drinking is the way we receive Him. We have already been baptized into the Body and have been put in this position, so now we need to drink.

基督教的难处就是想得太多，饮的不多。基督教的神学，基督教的教导，都是想而不饮。但我得了一个秘诀：我也不思想，我也不研究，我也不讨论，我也不引经据典，我就是饮。你们看我饮的这杯水，你们若来研究分析描写它，你们中间有的是科学家，我怕你们写十本书也说不清楚，并且恐怕说到末了你们科学家会分成几派，彼此打起架来了。我把这杯水喝到里头去，就解了渴，就加了力量。但是你要研究它，讨论它，你去得了五个博士学位也不能把它讲透。但这不过是一杯水而已。人这小小的头脑，又怎能将圣灵、五旬节的灵和七倍的灵讲透呢？这是不可能的。

最简单的路，我劝大家不必想了，不必讲了，不必写了，大家来喝杯水吧。我怕你们都去讲那水，没有一个喝水。不是你讲了你就喝了，不是你懂了你就喝了，不是你讲对了你就喝了。我们可能是个乡下佬，我讲的没有一句对的，但是我一直喝这水。现在让我们大家喝吧！

饮于那灵的路

怎样喝呢？只要喊：“哦，主耶稣！”就是这么简单。你反对也罢，辩论也罢，你若不这样喝，你就喝不着。你试试看，今天早晨离开学者地位，都作乡下人，都来过乡村生活，一同来喝水。你喝的太文雅，反而没味道；倒是乡下老粗，喝的有味道。我奉劝大家在属灵的筵席中不必顾礼貌，只要有享受，吃得香甜、吃得痛快就可以了。

从我们的经历中发现，不呼喊主名不大可能喝到活水。我们都已经得以饮于一个灵。请问你们饮了没有？饮了多少？天天饮么？我确实能作见证，我有一天看见这个，不饮就不行了。

千万不要以为呼喊主名是件小事，这是一件大事！在身体上，呼吸是天大的事。在属灵的事上，你有经历就知道了，喝就是呼吸，呼吸就是喝，而喝就是吃。你有没有

The problem in Christianity is that many people think too much and do not drink enough. The theology and teaching in Christianity are all on thinking, not on drinking. However, I have found a secret: I do not need to think, study, discuss, or quote the Bible; I simply drink. Consider a glass of water. No matter how much you try to study, analyze, and describe the water, not even the scientists among us who may have written ten books on the subject can give a clear explanation of what water is. Moreover, the scientists may eventually divide into different groups and fight among themselves. When I drink from a glass and take the water into my being, my thirst is quenched and I am strengthened, but not even someone with five Ph.Ds is able to research, discuss this glass of water, and clearly explain it. If the tiny human brain cannot explain a simple glass of water, how can it thoroughly explain the Holy Spirit, the Spirit of Pentecost, and the sevenfold intensified Spirit? It is impossible.

I exhort you all not to think, discuss, or write about drinking; simply come to drink. Here is the easiest way: Come to drink the glass of water. I am afraid that you may go out to speak about the water, but none of you will drink the water. You do not get a drink by talking about it, nor do you get a drink by understanding it or by speaking about it correctly. I could be a country person who cannot say anything correctly, but I can constantly drink this water. Let us all drink this water!

THE WAY TO DRINK THE SPIRIT

How do we drink? We simply need to call, “O Lord Jesus!” It is that simple. You may oppose and argue, but if you do not drink in this way, you will not get a drink. Just try it and see. Let us all leave our position as “scholars” and be “country folks,” living the “country life” and drinking together. If your drinking is too refined, you will not enjoy the taste much. On the other hand, uneducated country people often enjoy their drinking. I would urge everyone not to care about being polite when eating the spiritual feast; simply care for the enjoyment by tasting its sweetness and eating to your heart’s content.

From our experience, we have discovered that if you do not call on the Lord’s name, you will probably not get a drink of the living water. We have all been given to drink the one Spirit. I would ask you, have you drunk yet? How much have you drunk? Do you drink daily? I can certainly testify that since the day I saw this, I have realized that I cannot get by without drinking.

Do not ever consider that calling on the Lord’s name is a small matter. It is a great matter! In our physical body, breathing is a crucial matter. In the spiritual things, if you have the experience, you will understand that drinking is breathing, breathing is drinking, and drinking is eating. Have you heard this kind of speaking before? Breathing

有听说过这个说法？呼吸就是喝，喝就是吃。什么叫呼吸？就是呼喊主名。正如诗歌六十五首第二节所说，“可颂耶稣，大能救主，我所需在你名；只要呼吸耶稣这名，就得饮于你生命。”只要我呼吸就是饮！只要我饮就是吃！小孩子吃奶就是喝奶，他的喝就是吃。我们都要懂得，我们今天呼喊主名就是呼吸主，呼吸主就是喝主，喝主就是吃主。呼吸多了就是喝，喝多了就是吃。只要我们呼喊主名，我们又有喝，又有吃，结果我们又得着气，又得着水，又得着饭。一个人把气、水、饭都得着了，你想这人健康不健康？

主在我们中间恢复操练灵、运用灵、释放灵，以及吃喝享受主，我记得很清楚，已经有二十年了。一九五八年春天，就是在这个地方，一连有三次特会，两个礼拜一次，讲到吃喝享受神。从那时候起直到今天，我们越讲越多，越讲越有得讲。我相信这个道在我们中间会越过越多，因为这是我们最切身需要的。我们的同工们，各地教会的负责人，若是不懂得怎样呼吸主、喝主、吃主、享受主，你们永远不会把所在的地方教会带活了。

各地教会该有的光景

所以亲爱的弟兄姊妹，大吵大闹、大喊大叫，我不赞成，但是要我再赞成基督教那种老的办法，聚会的时间来到，大家夹着圣灵来作礼拜，到了礼拜堂东打招呼，西问安，然后等牧师来。唉！要我回头赞成这个，砍我的头也不干。因为这个是杀死人的，我不愿意作这种刽子手去杀人。我不鼓励你们大喊大叫、大蹦大跳，但是我们若是跟上主的恢复，时时在灵里呼喊主、呼吸主、喝主、吃主，这样天天取用主，经历主耶稣是活水，主耶稣是同伴。若是我们一万多人个个都是活物，活到一个地步惊天动地，所有的魔鬼必定全都逃跑。

就拿这样的大会来说，基督教的办法一定是各公会先派代表开联合会，选主席讨论如何作，然后在所有的报纸上登广告。等到大会开始的时候，完全按着仪

is drinking, and drinking is eating. What is breathing? It is calling on the name of the Lord, as in Hymns, #73, stanza two, which says, “Blessed Jesus! Mighty Savior! / In Thy Name is all I need; / Just to breathe the Name of Jesus, / Is to drink of Life indeed.” For us to breathe is just to drink, and to drink is just to eat. A baby eats by drinking milk; his drinking is his eating. We all must understand that our calling on the Lord today is our breathing the Lord, our breathing the Lord is our drinking the Lord, and our drinking the Lord is our eating the Lord. When we breathe much, that is our drinking; and when we drink much, that is our eating. All we need to do is call on the Lord’s name, and we simultaneously drink and eat. The result is that we receive air, water, and food. When a person receives air, water, and food, will he not be healthy?

I remember clearly that twenty years ago the Lord began to recover among us the matters of exercising our spirit, using our spirit, releasing our spirit, and eating, drinking, and enjoying the Lord. In the spring of 1958, in this very place, we had three conferences in a row for two weeks each in which we spoke about eating, drinking, and enjoying God. From that time until today, we have spoken more and more on this topic, and the more we speak, the more we have to speak. I believe that this teaching will increase more and more among us because this is our most critical personal need. If as co-workers and responsible brothers in the churches you do not know how to breathe, drink, eat, and enjoy the Lord, you will never be able to make the churches in your localities living.

THE PROPER CONDITION OF THE CHURCHES

Dear brothers and sisters, I do not approve of screaming, shouting, and making much noise. However, I also do not agree with the old Christianity way in which everyone comes at the scheduled time clutching a Bible to have a worship service, and while waiting for the pastor to come, each one greets this friend and that friend. If you want me to go back to support this, I cannot do it, even if you were to threaten me with beheading. This practice kills people, and I do not want to be an “executioner.” Nor do I encourage you to scream, shout, leap, or jump. However, if we keep pace with the Lord’s recovery by constantly calling on the Lord in spirit, breathing the Lord, drinking the Lord, and eating the Lord, then we will daily partake of Him and experience Him as our living water and our Companion. If all of us here at this time, more than ten thousand people, were the “living creatures” and if we were to live this way to such an extent that even the universe would be startled, then all the demons would flee from us.

We may use this conference as an example. The way of Christianity is that each denomination first sends representatives to a joint planning session in which the leader of the conference is chosen and the methods are discussed. Then they put advertisements in

式进行，其中的空气是死沉的。但是若是教会在那里，每一个都吃主、喝主、呼吸主，里头都是热的，就象便雅憫一样是撕掠的狼，把鬼撕得粉碎。我们一活，立刻群鬼皆逃。等到我们一唱诗，连黑影都没有了，全是生命，众天使在空中欢呼。我告诉你们，没有一个人来到这里不得救的。每一个人都活过来了，因为死亡已经被教会的生命吞灭了。我真觉得说，各地教会都该有这种光景。

只是我请求你们，活的时候避免天然的活动。我们不要有太多肉体的活动，我们是要灵强、灵活、灵出来。我确知呼喊主能改变我们，但是不要在早晨邻舍还在睡觉的时候，又喊又叫，这不道义也不公义。我们的声音不要侵犯别人。我们可以安静、温柔、小声喊主耶稣。我们还能来在一起守晨更、祷读主话、呼喊主名，却不打扰别人。我们总该有属天的智慧，新人应该有新人的智慧。

呼喊主名的圣经根据

我的重点乃是不要忘记，我们大家非饮于那灵不可。要饮于那灵没有第二条路，只有呼喊主名。呼喊主名绝对合乎圣经，有圣经的根据。第一，在林前十二章三节说，“若不是在灵里，也没有能说耶稣是主的。”（原文）所以反过来说，说耶稣是主，就在灵里。只要你的口一张开、一呼吸，空气就到你里头。今天那灵就是活的空气，只要喊耶稣的名字：“哦，主耶稣！”你马上感觉里头有新鲜的空气。这不是心理作用。因为你若喊苏格拉底、华盛顿、林肯，绝不起作用；但是你喊主耶稣，却非常起作用。即或开玩笑的喊祂，十个也有六个被主碰着了。你喊从古至今所有的名人，喊了半天，越喊越渴，那些名字不出水，也没有气。但你一喊“哦，主耶稣阿！”完全变了。多喊几遍，你的眼泪就落下来了：“哦，耶稣，你太好了，你太甜美了，我爱你。”我们个个都能经历这个。

all the newspapers. In the conference meetings everything is done according to rituals, and the atmosphere is dead. In the church, however, if everyone is burning inwardly by eating, drinking, and breathing the Lord, then we, like Benjamin, as ravenous wolves, will tear the devil to pieces. Whenever we are living, the demons immediately flee. When we sing hymns, there are not even any shadows, but all are in life, and the angels in the air shout for joy. I tell you that anyone who comes into such a situation will be saved. Everyone is enlivened because death will have already been swallowed up by the life of the church. I deeply feel that the church in each locality should have such a condition.

I would only ask that when you get into life and have this living, you would please avoid natural activities. We do not want to have any activities in the flesh. We want our spirits to be strong, living, and released. I definitely know that calling on the Lord will change us, but you should not shout early in the morning when the neighbors are still sleeping. This is neither ethical nor righteous. Our voices should not be thrust on others. We can call on the Lord Jesus softly, gently, and quietly. Also when we come together for morning watch, we should not disturb others with our loud pray-reading of the Word and our calling on the Lord's name. We should always exercise heavenly wisdom; the new man should have the wisdom of the new man.

THE SCRIPTURAL BASIS FOR CALLING ON THE NAME OF THE LORD

My point is that you should not forget that we all must drink the Spirit. There is no other way to drink the Spirit except by calling on the name of the Lord. Calling on the Lord is absolutely scriptural; it has a basis in the Bible. First Corinthians 12:3 says, “No one can say, Jesus is Lord! except in the Holy Spirit.” Thus, even if you reverse the order of the name, when you say, “Jesus is Lord,” you are in the Spirit. As soon as you open your mouth and breathe, the air gets into you. Today the Spirit is the living air, so all you need to do is call on the Lord's name: “O Lord Jesus!” Then you will immediately feel that within you there is some fresh air. This is not something psychological. If you call on Socrates, Washington, or Lincoln, nothing will happen. However, when you call on the Lord Jesus, something happens. Even if you call on Him in a joking way, six out of ten times you will be touched by the Lord. If you were to call on all the famous people from the past to the present, you could call for half a day, but the more you call, the more thirsty you will become, because those names do not give water or breath. However, when you call, “O Lord Jesus!” you will be completely changed. If you call a few more times, your tears will well up. “O Lord Jesus, You are so good and so sweet. I love You.” We can all experience this.

你再去读新旧约，会发现几百处呼喊主的记载。我最宝贝的一处就是耶利米哀歌第三章五十五节：“耶和华啊，我从深牢中呼求你的名…求你不要轻看我的呼吸。”那里清楚告诉我们，呼喊主就是我们的呼吸。身体也罢，新人也罢，都在于这一个呼喊主名。一呼喊主名，饮于那灵，对身体而言那灵就是生命；对新人而言，那灵就是人位。乃是这样享受主，全地的圣徒才能成为一个新人。

If you go back and reread both the Old and New Testaments, you will discover that there are several hundred records of calling on the Lord. The verses on calling that I treasure the most are Lamentations 3:55-56: “I called upon Your name, O Jehovah, / From the lowest pit. / ...do not hide / Your ear at my breathing.” This clearly tells us that calling on the Lord is our breathing. Both the Body and the new man depend on breathing the Lord’s name. When we call on the Lord’s name and drink the Spirit, the Spirit is life to the Body and the person to the new man. It is by enjoying the Lord in this way that all the saints on the entire earth can become one new man.

第十篇

那灵与七灵

读经：启示录一章四节，二章七节，十一节，十七节，二十六至二十九节，三章五至六节，十二至十三节，二十一至二十二节，十四章十三节，二十二章十七节。

启示录是一本 讲灵与教会的书

今天晚上我们来到末一卷圣经启示录。我一得救就非常爱读圣经，更爱明白圣经。从幼年的时候，我就注意启示录这本书。以后我听了许多讲解，看过许多讲解启示录的书，有的注重数字，有的注重表号，有的是历史性的，有的是时代性的，有的是道理性的。可是经过这些，听过这些，看过这些，在教会中也有相当年日的经历，最终主亲自给我看见，这一本书不是表号的、数字的、历史的、时代的、道理的书，这本书乃是讲灵与教会。它一开头就说，“约翰写信给亚西亚的七个教会，但愿从那昔在今在以后永在和祂宝座前的七灵。”从七灵用书信写给七个教会。第一章开门见山摆出来的，就是七灵与七教会，说到这七个教会，怎样应付、怎样生活、怎样作见证、怎样往前去，就在于七灵。七教会需要七灵，七灵是为着七教会。

但你若在基督教里待过一些年日，你就会作见证，基督教不摸七灵，也不摸七教会。他们对启示录避讳不谈，结果今日在基督教中，启示录不是启示的，而是蒙蔽的。但是感谢主，这些年来主的确是把帕子给我们拿去了。这一卷圣经的确变成了“启示”录，不是蒙蔽的，是启示的。这些年来，我心里最快乐的就是新约圣经从马太的第一面，一直到启示录的末一面，整本是水晶一样的透明。尤其到了末了一面的启示录，更是特别的放光。这个光就是照耀在七灵与七教会这两点上。简单的说，这本书的放光，就在于那灵与众教会。在第二、三两章中，一

CHAPTER TEN

THE SPIRIT AND THE SEVEN SPIRITS

Scripture Reading: Rev. 1:4; 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22; 14:13; 22:17

REVELATION BEING A BOOK ON THE SPIRIT AND THE CHURCHES

In this message we come to Revelation, which is the last book of the Bible. From the time I was saved, I loved to read the Bible, and I loved understanding the Bible even more. From my youth I began to pay attention to the book of Revelation. Later I heard many expositions on Revelation and read many books expounding this book. Some emphasized the numbers, while others emphasized the prophecies; some were historical, others were dispensational, and still others were doctrinal. However, after hearing and reading these things and after having quite a number of years of experience in the church, the Lord Himself eventually showed me that this book is not a book of prophecies, numbers, history, dispensations, or doctrines. Rather, this book is on the Spirit and the churches. In its very beginning, it says, “John to the seven churches which are in Asia:...from Him who is and who was and who is coming, and from the seven Spirits who are before His throne” (1:4). The seven epistles were written from the seven Spirits to the seven churches. Immediately in chapter one the seven Spirits and the seven churches are shown. Here we see that the seven churches need the seven Spirits: How they deal with things, how they have their living, how they bear the testimony, and how they go on, all depend on the seven Spirits. The seven churches need the seven Spirits, and the seven Spirits are for the seven churches.

However, if you have spent some years in Christianity, you can testify that Christianity does not touch the seven Spirits, nor does it touch the seven churches. Many there avoid speaking on the book of Revelation with the result that in Christianity today Revelation is not a revealed book but a veiled one. We thank the Lord, however, that in these years the Lord has certainly removed the veil from us. This book of the Bible has truly become a revelation; it is not covered but revealed. Over these past few years, the thing that has made me the happiest is the fact that the entire New Testament from the first page of Matthew to the last page of Revelation is as clear as crystal to us. Particularly in the last pages of Revelation is the light especially bright. The light is shining on these two points: the seven Spirits and the seven churches. Simply put, the shining brightness of this book

连七次讲到那灵向众教会所说的话，凡有耳的都应当听。开宗明义是说七灵写信给七个教会，过程里是说那灵向众教会所说的话，凡有耳的就应当听，到了二十二章的末了就说，那灵与新妇说来。开头那灵是那灵，七教会是七教会。但是到末了，那灵与新妇是一个。那灵说来就是新妇说来，新妇说来就是那灵说来。

启示录里的灵

还有一件稀奇的事，就是在启示录中找不出“圣灵”这个名词。不是说七灵，就是说那灵，却找不出圣灵。翻译中文圣经的人，因着他们的老观念没有把那灵的“那”字翻出来。圣经不是马虎用字的。圣经头一卷书创世记，头一次提到神的灵的时候，不是说圣灵，也不是说那灵，而是说神的灵运行在水面上。以后有耶和华的灵，还没有那灵、圣灵。旧约里有神的灵，耶和华的灵，旧约里还没有圣灵。有的译本可能用圣灵的字眼，但那是翻译上的不准确。在旧约里还没有圣灵这个词。乃是等到主耶稣道成肉身了，才用圣灵这个词。圣灵乃是新约的词用来形容神的灵。但是最终在新约中出现了那灵。“耶稣说这话，乃是指信祂的人要受那灵说的，那时那灵还没有。”（约七 39 原文）到了启示录的时候，那灵早就有了，并且那灵成了七倍加强的灵。这个七倍加强的灵，在创世记里找不到，在马太福音里也找不到，在使徒行传里也找不到，甚至在一切书信里也找不到，乃是在启示录里那灵成了七倍加强的灵。今天我们不是在创世记里，不是在马太福音里，甚至已过了书信，我们是在启示录里，我们是在七倍加强的灵里。神的灵、圣灵、赐生命的灵，在我们里头的是那灵。

我们都知道，那灵是特别的丰富，是包罗万有的，有充足丰富的供应。以弗所四章说一个身体一个灵，这个灵就是那灵。贫穷的基督教没有看见神的灵就是那灵，乃是包罗万有的灵。祂是那灵，祂不光在我们里头，也在我们外面。这一位灵不光是圣灵，也是圣子、圣父，祂就是三而一的神。这一位灵里头不光有神性，还有人性。这一位灵曾经成为肉身，穿上人性，在地上活了三十三年半；祂曾进入死亡，在死亡里解决了一切消极问题，

lies with the Spirit and the churches. In chapters two and three, seven times in a row it says that he who has an ear should hear what the Spirit says to the churches. Then at the end of chapter twenty-two, it says that the Spirit and the bride say, “Come.” In the beginning the Spirit is the Spirit and the seven churches are the seven churches. But at the end, the Spirit and the bride are one. The Spirit’s saying, “Come!” is the bride’s saying, “Come,” and the bride’s saying, “Come!” is the Spirit’s saying, “Come.”

THE SPIRIT IN REVELATION

There is yet another marvelous matter; that is, in Revelation we cannot find the title Holy Spirit; it is not mentioned even once. The book of Revelation speaks of either the seven Spirits or the Spirit. We cannot find the title the Holy Spirit. Due to their old concepts, the people who translated the Chinese version of the Bible did not include in their translation the word the in the term the Spirit. The Bible does not use words carelessly. In Genesis, the first book of the Bible, when it first mentions the Spirit of God, it does not say “the Holy Spirit” or “the Spirit”; it says that “the Spirit of God” was brooding upon the surface of the waters. Later there is the term the Spirit of Jehovah, but it still does not say “the Spirit” or “the Holy Spirit.” In the Old Testament there are “the Spirit of God” and “the Spirit of Jehovah,” but there is not yet “the Holy Spirit.” Some translations may use the term “Holy Spirit,” but that is an inaccurate translation. There is not yet the term “Holy Spirit” in the Old Testament. The term “Holy Spirit” is not used until the incarnation of the Lord Jesus. The “Holy Spirit” is a New Testament term to describe the Spirit of God. But eventually in the New Testament, “the Spirit” appears. “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet” (John 7:39). By the time of Revelation, the Spirit had been there for a long time, and furthermore, the Spirit became the sevenfold intensified Spirit. This sevenfold intensified Spirit cannot be found in Genesis, Matthew, Acts, or even the Epistles. It is in Revelation that the Spirit becomes the sevenfold intensified Spirit. Today we are neither in Genesis nor in Matthew; we are even beyond the Epistles. Today we are in Revelation in the sevenfold intensified Spirit. The Spirit of God, the Holy Spirit, and the life-giving Spirit are the Spirit in us.

We all know that the Spirit is especially rich and all-inclusive, with an abundantly rich supply. Ephesians 4 speaks of one Body and one Spirit, and this one Spirit is the Spirit. Impoverished Christianity has not seen that the Spirit of God is the Spirit, who is the all-inclusive Spirit. As the Spirit, He is both in us and outside of us. This Spirit is not only the Holy Spirit; He is also the Son and the Father. He is the Triune God. In this Spirit there is not only divinity but also humanity. This Spirit passed through incarnation, put on humanity, and lived on earth for thirty-three and a half years. He entered into death, and in death He solved all the negative problems and met

应付了神所有要求。祂经过死还带着死，祂复活了，也带着复活的大能，复活的新鲜。祂是主，祂是神，祂也是从死里复活被高举的人性。祂有神的荣耀，也有人的美德。这一位就是圣经里所说的那灵。在新约圣经里曾有许多表号说到那灵，例如那灵如同气一样给我们呼吸，如同水一样给我们喝，如同风一样满有能力，又如同同一件衣服给我们穿上。

我们说过，这一个那灵，就着基督的身体来说，是我们的生命；就着神所要的新人来说，是我们的人位。我们重生的灵能和那灵，二灵调成一灵。这是奇妙的事。我愿意告诉大家，今天要叫主得着祂的身体，要叫主在地上得着一个新人，所有的问题，所有的故事都不在道理里，不在规条里，不在作法里，完全是在那灵的里头。而今天这一个那灵不是高高在上远不可及，乃是就在我们的灵里。这个那灵今天就在我们的灵里。

启示录这本书对基督教是蒙蔽的， 对我们却是开启的

可怜的基督教，堕落成了宗教，只注意外面的行为，注意外面的修改。老实说中国世世相传，我们都懂得伦常道德，都懂得怎样修养。讲修养、讲伦常道德，我们孔孟的书已经足够了。西教士对神的经营、对神那灵的经营不够认识。我幼年生在基督教里，原来很爱护基督教，后来有一次听到一位西国牧师说，基督教中所讲的孝悌廉耻，就和孔子所讲的一样。于是我对基督教打了问号，心里变冷淡了。西方教士所以那样说，是因为他们只看见圣经里头和他们思想相合的话。他们读以弗所的时候，绝不会读到智慧和启示的灵，也不会读到教会是那在万有中充满万有者的丰满。他们只会读到第五章作妻子的要顺服丈夫，作丈夫的要爱妻子；你们要谦卑，你们要孝敬父母。至于我们所说的一个身体，彼此作肢体，以及脱去旧人，穿上新人，这些经节他们读不懂，也不摸它。他们有人甚至说，圣经不是人尽可明白的，所以你明白什么就读什么，你不明白的就让它去。这是已过基督教的可怜读经光景。

all God's demands. He passed through death and has with Him the effectiveness of death; He resurrected and has with Him the power and the freshness of resurrection. He is Lord, He is God, and He possesses the resurrected and uplifted humanity. He has the glory of God and the virtues of man. This One is referred to in the Bible as the Spirit. In the New Testament there are many symbols of the Spirit. For example, the Spirit is like air for us to breathe, like water for us to drink, like wind that is full of power, and like a mantle for us to put on.

We have said that this Spirit is our life with respect to the Body of Christ and our person with respect to the new man that God wants. Our regenerated spirit and the Spirit can be mingled into one spirit. This is a marvelous thing. I would like to tell you that for the Lord to obtain His Body and gain the one new man on earth today, we need to realize that this is altogether a matter in the Spirit, not in doctrines, regulations, or practices. Moreover, this Spirit today is not high above us so that He is unreachable; rather, He is in our spirit. The Spirit is in our spirit today.

THE BOOK OF REVELATION BEING CLOSED TO CHRISTIANITY BUT OPENED TO THE CHURCHES

Poor Christianity has degraded into a religion that pays attention only to outward actions and outward corrections. I can truthfully say that through our Chinese heritage we all understand ethics and morality, and we all know how to improve ourselves. Concerning self-improvement and ethics or morality, the books written by Confucius and Mencius are already sufficient. In my youth I was born into Christianity, and at first I loved and defended Christianity until one day I heard a Western pastor say that Christianity teaches us to honor our parents, to respect our elder brothers, to be upright, and to be honest, just as what Confucius taught. This caused me to question Christianity, and my heart became cold. The Western missionaries did not know enough about God's economy and about the Spirit in God's economy. They saw only the things in the Bible which matched their concepts. When they read Ephesians, they never found the truth of the spirit of wisdom and revelation, nor did they discover that the church is the fullness of the One who fills all in all. They could see that chapter five tells wives to submit to their husbands and husbands to love their wives, and they could also see that you must be humble and that you must honor your parents. But concerning the verses on the one Body, being members one of another, and putting off the old man and putting on the new man, of which we have been speaking, they could not understand, and they would not touch them. Some of them even said that the Bible is not for man to thoroughly understand, so one should read only whatever he can understand, and whatever he cannot understand, he should just let it go. This has been the pitiful condition of Christianity in the past.

但是感谢赞美主，今天圣经在我们眼前不是这样。哦，今天圣经中最深奥的都在我们眼前放光了。我们知道教会是祂的身体，是那在万有中充满万有者的丰满。我们知道什么是教会，什么是身体，什么是万有，什么是丰满，什么是充满。我们也知道一个新人一个那灵。我们知道包罗万有的灵、那灵、七倍的灵、赐生命的灵。今天圣经放明了，启示录真是启示，不再遮蔽了。我知道这是主奇妙主宰的作为。

我再说，实在喜乐，因为看到教会中有后代，有成千的后代，无论在哪里都有青年人起来。并且这时真理的亮光又是这么的透亮。二十九年我们在这里开工的时候，我们没有这么透亮的光，我们不懂得赐生命的灵，也不懂得七倍加强的灵，也不懂得吃主的人要因主活着，但是现在年轻的一代都懂。所以我有把握，这些宝贝的真理很快要释放到全地。让公会今日来反对我们，但是十年后，他们都要说我们的话。因为好的就是好的，高明的就是高明的。今天我们在这里说一个身体、一个灵、一个新人，五年后，外面的人也要说一个身体、一个灵、一个新人。主要得胜。

那灵对众教会所说的话， 有耳听的就要成为得胜者

现在我要点给你们看：在启示录二、三章里头，一再说得胜的要如何，以及那灵向众教会所说的话，凡有耳的就应当听。这话里头包括四件东西：第一件那灵，第二件众教会，第二件有耳（能听的耳），第四件得胜者。有一天一位青年弟兄问我，我们在地方教会里的人，都要作那个新人，但在公会里的人如何呢？我们的态度当如何？在这里我要答复：要知道在圣经中有一件事，当神的子民大体误了神的事，不能应付神的需要的时候，神来呼召少数的得胜者。你要看到，那灵是向众教会说话，但不一定众教会里头个个跟得上；所以才有得胜者的呼召。虽然那灵的话是向众教会说的，但是却说，凡有耳的就应当听。你听了，你就要作得胜者。我不是说，今天每一个在主恢复地方教会中的人，都是得胜者，我不敢这样说。但是凡在地方教会中的人，很容易有耳来

We praise and thank the Lord that today the Bible before us is not like this. Today the depths of the Bible are shining before our eyes. We know the church is His Body, the fullness of the One who fills all in all. We know what the church is, what the Body is, what the fullness is, what being filled is, and what is meant by the word all. We also know the one new man and the one Spirit. We know the all-inclusive Spirit, the Spirit, the seven Spirits, and the life-giving Spirit. Today the Bible is so clear, and the book of Revelation is truly revealed and not concealed anymore. I know this is the Lord's marvelous work in His sovereignty.

I would like to say again that I am so happy that I can see the second generation, numbering even thousands, in the churches. There are young people rising up everywhere. Moreover, the light of the truth at this time is clear and bright. When we began the work here twenty-nine years ago, we did not have such clear light. We did not understand the life-giving Spirit, the sevenfold intensified Spirit, or the matter of eating the Lord to live by Him, but now the younger generation understands all these things. Therefore, I have the confidence that all these precious truths will be released quickly to the entire earth. Let the denominations oppose us today, but in ten years many may speak our language. This is because what is good is good, and what is superior is superior. Today we are here speaking about one Body, one Spirit, and one new man. In five years, those outside the Lord's recovery will also speak about one Body, one Spirit, and one new man. The Lord will prevail.

THOSE WITH EARS TO HEAR WHAT THE SPIRIT SPEAKS TO THE CHURCHES BECOMING OVERCOMERS

Now I would like to show you that Revelation 2 and 3 speak again and again about what the overcomers must do and how those with an ear must hear what the Spirit is speaking to the churches. This word includes four things: first, the Spirit; second, the churches; third, those with ears (those who can hear); and fourth, the overcomers. One day a young brother asked me, "We in the local churches realize that we must be the new man. Then what about those who are in the denominations? What should our attitude be about them?" I would like to answer this question here. We must know this one principle in the Bible: When the majority of God's people have failed God and cannot meet His need, God calls a small number of overcomers. You must see that even though the Spirit is speaking to the churches, not everyone in the churches will follow closely; therefore, there is the call for the overcomers. Although the word spoken by the Spirit is to all the churches, the Bible also says that whoever has an ear let him hear. If you hear it, you will be an overcomer. I am not saying that everyone in the local churches in the Lord's recovery is an overcomer. I dare not say this. However, everyone in the churches today

听。今天公会的人反对那灵所说的话，但是今天教会中的人，不但不反对，反而恭听。“主啊，请说，我们必听。”我们在这里有一个地位，能听那灵的话，并且我们很容易有一个耳朵。我今天晚上快乐，因为我知道在座几乎都是耳可听的人。我们都有能听的耳朵。有那灵，有众教会，有能听的耳朵，结果就产生得胜者。

今天我们的态度，对一切基督徒都是宽大爱他们的。虽然我们对基督教这样不客气，因为“教”是个坏东西，但是我们对基督徒却是爱的。我们要分别基督教与基督徒。基督徒无论在那个公会里，就是在天主教里，也是我们的弟兄。但是那个教，那个组织，却不是出乎神的。我们所批评、定罪、反对的，乃是那个教。我们不是反对基督，我们是反对教。我们也不是反对基督徒，我们爱我们的弟兄姊妹。不管他们在那个公会，我们爱他们。不管他们怎样反对我们、我们爱他们，因为他们是神的儿女。但是请记住，同情是一件事，各自忠心是一件事。他们今天没有耳听，你有耳听，你不能听了和他们一样，你需要得胜。那灵向众教会所说的话，凡有耳的，就应当听，听了就要作得胜者。

今天晚上我不能详细说什么是得胜者，但是你若把启示录二、三章读过，得胜的光景，得胜的条件就一一摆在你面前。第一，你得胜就能享受基督作你的生命树，能享受基督作你的吗哪，能成一块白石，作为神建造的材料。你得胜了，你就能在神的殿中作柱子。你得胜了，你就能穿白衣与主同行。你得胜了，你有一天就能有权柄与主同作王，治理万国。得胜者是从哪里来的？从能听的耳来的。能听的耳从那灵对众教会所说的话产生的。那灵向众教会所说的话，凡有耳的就应当听，听了就要作得胜者。

得胜者该有的光景

弟兄姊妹，末了的话，你若要作上乘的基督徒，你必须作一个在主恢复教会中的基督徒。你也必须一直学习活在身体里，从来不单独。并且你也必须了解，全地上主恢复中的教会就是一个新人。决不单独，决不分裂；乃是在一个身体里，在一个新人里。不仅如此，还要在

can easily have an ear to hear. Today many in the denominations oppose the Spirit's speaking. Those in the local churches, however, listen respectfully instead of opposing. "O Lord, speak, and we will hear." We are here in a position to hear the Spirit's speaking, and we can easily have ears. Now I am happy because I know that almost everyone here has an ear to hear. We all have ears that can hear. We have the Spirit and the churches, and we also have ears to hear. As a result, the overcomers will be produced.

Today our attitude toward Christians is that we are broad and loving. We are blunt in speaking of Christianity because the "anity" is a bad thing, but despite this fact we love the Christians. We must distinguish Christianity from Christians. Regardless of what denomination Christians are in, even if they are in Catholicism, they are still the believers and our brothers. But the religion, the organization, is not of God. What we criticize, condemn, and oppose is the "anity" or religion. We do not oppose Christ; we oppose the "anity." Neither do we oppose the Christians; we love our brothers and sisters. It does not matter what denomination they are in, we love them. It does not matter how much they oppose us; we still love them because they are children of God. However, you must remember that it is one thing to sympathize with them, and it is another thing to be faithful. Today many do not have an ear to hear, but you have an ear, so you cannot listen in the same way they listen; you need to overcome. Whoever has an ear to hear what the Spirit speaks to the churches should hear and then be an overcomer.

At this time I cannot tell you in detail what the overcomers are, but if you read through Revelation 2 and 3, the condition of the overcomers and the requirements for overcoming will be shown to you. When you overcome, you can enjoy Christ as the tree of life and as the manna, and you can become a white stone as the material for God's building. When you overcome, you can be a pillar in the temple of God. When you overcome, you can wear white garments and walk with the Lord. When you overcome, one day you will have authority to reign with the Lord and rule over the nations. By what way do the overcomers come? They come by having ears to hear. The ear to hear is produced through the Spirit's speaking to the churches. All those with an ear should hear what the Spirit speaks to the churches, and those who hear will be overcomers.

THE PROPER CONDITION OF THE OVERCOMERS

Brothers and sisters, in conclusion I would like to say that if you would like to be a top Christian, you must be a Christian in the churches of the Lord's recovery. You must also learn to live in the Body and not ever be individualistic. Furthermore, you must also understand that the churches in the Lord's recovery on the entire earth are just one new man. Never be individualistic, and never be divisive; instead, be in the one Body and in the one new man.

凡事上、在生活中、在任何事上，一直跟随那灵在你里头向教会所说的话。简单地说，你要跟随那灵，活在身体里，也活在新人里。这是我们今天的路。凡叫你与身体脱开的，都是异端。凡叫你不活在新人里的，也都是错误。凡不是那灵在你里头所说的，都是你头脑所想的。一个身体、一个灵、一个新人，今天我们都听从那灵在我们里头对众教会所说的话，而我们是一直活在身体里，决不单独，决不和身体隔开分裂，并且一直活在新人里头。我相信这有百分之九十的可能性，我们能作得胜者。一个身体、一个灵、一个新人，那灵是我们应当听从的。

在我们中间，从今后不该有道理上的争执，不该有观点上的争执，不该有外面任何事的争执。我们只该在信仰上达于一，竭力保守那灵的合一。我们听从那灵。我们不是仅仅听从客观的道理，我们听从主观的那灵在我们里头所说的话。我们决不单独，决不分裂，决不离开那一个新人。这是我们的路，这是主的见证。我信从这个训练后，主的话要在各地发生。主的光要在各地照明。我们青年的一代，必定越发雄壮地发挥这些真理，把神的儿女都带到那灵的声音里面来，活在身体里头，一同过新人的生活，叫主的旨意得完成，祂的心意得满足。我信这一个会把主带回来。

Moreover, in everything and in every matter in your living you must also continuously follow what the Spirit within you is speaking to the churches. Simply put, you must follow the Spirit, live in the Body, and live in the new man. This is our way today. Whatever would cause you to be separated from the Body is heretical. Whatever would cause you not to live in the new man is also an error. Whatever is not spoken by the Spirit within you is conceived only in your own mind. We must see the one Body, the one Spirit, and the one new man. We all need to hear what the Spirit within us is speaking to the churches today. Moreover, we should always live in the Body, never being individualistic. We should never separate from the Body or divide the Body. Instead, we should continuously live in the new man. By this way I believe there will be a ninety percent possibility that we can be overcomers. One Body and one new man and one Spirit. We should always listen to and follow the Spirit.

From now on there should not be doctrinal disputes among us, nor should there be arguments about insignificant matters or anything outward. We should all simply seek to arrive at the oneness of the faith, endeavoring to keep the oneness of the Spirit. We should listen to and follow the Spirit. We do not listen to mere objective doctrines; instead, we listen to what the subjective Spirit speaks within us. We should absolutely not be individualistic, divisive, or separated from that one new man. This is our way, and this is the Lord's testimony. I believe that after this training, the Lord's word will begin to operate in all the localities, and His light will shine brightly in every place. Our younger generation will aggressively develop these truths and bring all the children of God into the voice of the Spirit that they may live in the Body and have the living of the one new man together. In this way the Lord's purpose will be accomplished and His heart's desire will be satisfied. I believe that this will bring the Lord back.