

2145 基督天上的职事

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◎简介

在这二十世纪的末期，我们是否看见了神的启示真正的终结？

要看见神在创造中的启示很容易，要看见祂的救恩也不太难，但要看见祂启示的最后阶段就不容易了。在这末了的阶段里，有三个主要的职事：首先是“基督天上的职事”，其次是“保罗的完成的职事”，第三是“约翰的修补职事”。如果我们要知道神今日的行动，就需要对这三个职事有清楚的认识，本书主要是陈明基督在完成祂地上的职事，钉十字架、复活、升天之后，并没有停留在那里，祂乃是继续在祂的升天里，尽祂天上的职事，来完成神永远的经纶！

说明

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The Heavenly Ministry of Christ

PREFACE

This book is composed of messages given by Brother Witness Lee in Stuttgart, Germany from April 4 through 13, 1980.

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第一章

升天的基督

读经：使徒行传二章二十二至三十三节，三十六节，五章三十一节，十章三十六节下，希伯来书四章十四至十五节，七章二十五至二十六节，八章一至二节，启示录一章五节上，以弗所书一章二十二节。

圣经的结尾

圣经有一个美妙的结尾！当然，开头也是美妙的。圣经开始于神和祂的创造。创造的中心是人，人是照着神的形像，按着神的样式造的。如果你想一想就晓得，人是特别被造的，为要与神成为一。在圣经的开头也有生命树。然而，你翻到圣经的结尾，你能看见末了比开头还要妙。你也许会惊讶，但这个结尾是开始于使徒行传，一直继续到启示录！

在我年幼的时候，母亲曾把四福音里的故事讲给我们听。等我长大之后，我发现三、四百年以前从义大利到中国来的天主教教士所传的，主要就是四福音。甚至我年轻的时候，教士们所传讲、所教导的还是出自这四卷书。为什么新约其他各卷都被忽略了呢？这是因着对圣经的结尾缺少认识和鉴赏。

如今在这二十世纪的末期，我们在欧洲这里，正是要看圣经是如何结尾的时候。神的启示真正的结尾是什么？要看见祂在创造中的启示很容易，要看见祂的救恩也不太难，但要看见祂启示的最后阶段就不容易了。

在这末了的阶段里有三个主要的职事。没有疑问，还有一些次要的职事，但是我们只关心这三个主要的。首先是基督天上的职事。其次是保罗的完成职事。没有保罗的书信，圣经显然不够完全。不错，启示已经出来了，但神圣的启示需要保罗的职事来完成。第三是约翰的修补职事。虽然完成的著作是保罗写的，但破坏进来了，所以需要约翰的职事来修补这个破损。保罗的最后一封书信大约是主后六十五年写的；此后过了四分之一世纪，约翰末了的著作才完成。

CHAPTER ONE

CHRIST IN ASCENSION

Scripture Reading: Acts 2:32-33, 36; 5:31; 10:36b; Heb. 4:14-15; 7:25-26; 8:1-2; Rev. 1:5a; Eph. 1:22

I. THE ENDING OF THE BIBLE

The Bible has a wonderful ending! Of course, the beginning is also wonderful. The Bible opens with God and then with His creation. The center of the creation was man, who was made in God's image and after His likeness. If you consider, you will realize that man was formed specifically that he might be one with God. There is also in the opening pages of the Bible the tree of life. When you turn to the end of the Bible, however, you can see that it is even more excellent than the beginning. It may surprise you, but this ending begins with the book of Acts and continues right through the book of Revelation!

When I was young, my mother used to tell us stories from the four Gospels. After I grew up, I found out that when Catholic missionaries went from Italy to China some three or four hundred years ago, the main books they put out were the four Gospels. Even during my youth, missionaries usually preached and taught from these four books. Why were all the other books of the New Testament neglected? It was due to a lack of understanding and appreciation for the ending of the Bible.

Now we are here in Europe at the latter part of the twentieth century. It is time to see how the Bible ends. What is the real ending of God's revelation? To see His revelation in creation is easy. To see His salvation is also not too difficult. But to see the final stage of His revelation is not easy.

There are three main ministries in this final stage. No doubt there are some minor ones as well, but we shall be concerned with only these three major ones. The first is the ministry of Christ in the heavens. The second is the completing ministry of Paul. Without Paul's Epistles, the Bible clearly is not completed. Yes, much has been revealed already, but it takes Paul's ministry to bring to completion the divine revelation. The third is John's mending ministry. Though the completing writing was done by Paul, damage came in, and there was therefore the need of John's ministry to repair the damage. Paul's last Epistle was written about A.D. 65; it was not until a quarter century later that John's last writing was done.

如果我们要知道神今日的行动，我们就非了解圣经的结语不可。圣经的结语不只是一节，或一章，甚至也不是一卷书，这个结语有十卷书以上。从本篇信息开始，我们要有一系列的信息论到这末了阶段里的头一个职事。

地上与天上的职事相对

主耶稣在地上的三十三年半里，的确过着结果子的生活。祂所完成的，多半是在后三年的时间里。祂花了三十年来预备，然后才出来尽职事。今天在基督徒中间所传讲、所教导的，多半是关乎祂这段地上的职事。

当我是个年轻、有追求的基督徒时，别人教导我说，基督的工作已经完成了，他们引用约翰十九章三十节来作证明。主在十字架上的时候说，“成了！”祂死了之后，在坟墓里安息了三天，然后复活，升到天上，不是为了作工，而是安坐在那里。他们对我解释说，坐下就是指工作完成了。祂如今在那里，等候神把仇敌放在祂的脚下。（徒二 34～35。）

这幅图画是真实的么？基督的职事已经完成了么？我们必须说是，也必须说不。不错，祂地上的职事已经完成了，但祂天上的职事仍然继续。

基督的身位和祂的职事一样，有两方面。祂在地上的时候是为人的耶稣。然而，祂升到天上之后，却是得荣的基督。祂地上的职事仅仅持续了一段有限的时间，顶多三十三年半。相反的，祂天上的职事却是永远的、无穷无尽的。

可惜的是许多基督徒只注意基督职事的头一部分。在这些信息中我们要专注于第二部分，这一部分重要多了。神的心意乃是要得着一个召会，最终要得着新耶路撒冷。在基督地上职事的期间，召会还没有产生，更不用说新耶路撒冷了。在四福音里看不见召会和新耶路撒冷。

到了使徒行传，我们才看见召会。在圣经结尾的头一卷书——使徒行传——里，召会产生了；而在末了一卷书——启示录——里，新耶路撒冷出现了。不错，在行传里有传福音，但它本身不是一个结束。传福音乃是为着产生召会。召会乃是行传最显著的特征。然后在结尾的末了一卷书中，头两章论到众召会，而末了两章则有新耶路撒冷，就是众召会终极的总结。如果我们从行传到启示录作个鸟瞰，我们会发现召会和新耶路撒冷显得最特出。

If we want to know God's up-to-date move, we surely must understand the conclusion of the Bible. It is not just one verse, or one chapter, or even one book. There are more than ten books to this ending. With this message we shall begin a series on the first ministry of this final stage.

II. THE EARTHLY VERSUS THE HEAVENLY MINISTRY

The Lord Jesus surely had a fruitful life during the thirty-three and a half years He was on earth. Most of what He accomplished, however, was in a three-year period. Thirty years He spent in preparation. Then He came forth to minister. What is preached and taught among Christians today largely concerns this earthly ministry.

When I was a young, seeking Christian, I was taught that Christ has finished His work. John 19:30 was cited as proof of this. The Lord's word, spoken when He was on the cross, was "It is finished!" After His death He rested in the tomb for three days. Then He was resurrected and ascended to the heavens, not to work but to sit there. To sit, they explained to me, meant that the work was finished. He is there now, waiting till God puts His enemies under His feet (Acts 2:34-35).

Is this the true picture? Has Christ finished His ministry? We have to say both yes and no. Yes, His earthly ministry is finished. But His heavenly ministry still continues.

The Person of Christ has two aspects, as does His ministry. While He was on earth, He was the man Jesus. Since His ascension into heaven, however, He is the glorified Christ. His earthly ministry lasted for only a limited time, thirty-three and a half years at most. His heavenly ministry, in contrast, is eternal; it will never end.

It is regrettable that many Christians pay attention only to the first part of Christ's ministry. In these messages we want to focus on the second part, which is far more crucial. God's intention is to have a church and, ultimately, the New Jerusalem. During Christ's earthly ministry the church did not come into being, much less the New Jerusalem. The church and the New Jerusalem are not to be seen in the four Gospels.

It is when we come to Acts that we find the church. In Acts, the first book of the ending of the Bible, the church comes into existence, and in the final book, Revelation, the New Jerusalem appears. Yes, in Acts there is the preaching of the gospel, but that is not an end in itself. The preaching of the gospel is for the producing of the church. The church is the outstanding feature of Acts. Then in the last book of the ending, the first two chapters pertain to the churches, but in the last two chapters there is the New Jerusalem, which is the ultimate consummation of the churches. If we take a bird's-eye view of the books from Acts to Revelation, we shall find that the church and the New Jerusalem stand out the most.

召会和新耶路撒冷之得以完全，是借着基督天上的职事，不是借着祂地上的职事。祂地上的职事完成了救赎，是为着产生召会；但为着实现神关乎召会和新耶路撒冷的永远目的，还需要一个更高超、更丰富、更广阔的职事。就着祂地上的职事而论，一切都完成了，救赎借着十字架已经成功了。然而，这个完成只是把祂引进天上的职事里。如今祂正从事一个比祂在地上时影响还要深远的职事。

不要以为主耶稣坐在天上无事可作！祂正在管理宇宙中的万事万物！在祂地上的生活里，祂所作的定规不是这些。祂受苦难，遭逼迫，最后上了十字架，成功救赎。如今，一切都改变了。祂担负起完全的责任，祂正在为你，为众召会，一直作工！

基督这个名称的意思就是受膏者，祂被称为神的受膏者。（诗二 2，徒四 26。）基督是在什么时候并怎样受膏的呢？是在祂受浸以后，神的灵降在祂身上的时候。祂在约但那里受了浸之后，神就以属天的油——就是圣灵——来膏祂，这个膏就表征祂是神所设立的。

基督是在什么时候就职的？美国总统当选之后（相当于基督的被立），要宣誓就职。在选举过了二、三个月之后，有一个就职典礼，那时他就任，正式开始他的职务。基督的就职典礼是在什么时候举行的？是在升天的时候。当基督被高举到第三层天时，这个高举就是祂的就职，使祂进入正式的职任里。

按着四福音所记载的，在主的成为肉体里，我们能够看见一位小小的拿撒勒人，名叫耶稣。然而，今天祂有何等荣耀的不同！我们的基督是福音书里的耶稣呢，还是升天的一位？在利未记的时代，百姓所带来的祭物可能有所不同。有的也许带来一只公牛，有的带来一只羊羔，还有人只带来两只斑鸠。这是一幅图画，给我们看见，在我们的经历中，基督也许大如一只公牛，也许小如一只斑鸠。基督是一样的，但我们对祂的享受却是照着我们对祂不同方面的认识、鉴赏和经历而有不同。长久以来我们只认识成为肉体的基督，如今我们必须认识升天里的基督。

奇妙的是人太过强调基督的出生。从现在起，你必须越过马槽，越过木匠的家，转眼来看诸天里宝座上的基督！你的基督仍在马槽里么？你是宝贝马槽呢，还是欣赏宝座？

The church and the New Jerusalem are carried out by Christ's heavenly ministry, not His earthly one. His earthly ministry accomplished redemption for the producing of the church, but a higher, richer, wider ministry is needed for the carrying out of God's eternal purpose concerning the church and the New Jerusalem. As far as His earthly ministry is concerned, all has been accomplished. Redemption has been secured by the cross. This accomplishment, however, has only ushered Him into His heavenly ministry. Now He is engaged in a more far-reaching ministry than He ever had on earth.

Do not think that the Lord Jesus is seated in the heavens with nothing to do! He is administrating the affairs of the universe! During His earthly life, this is surely not what He was doing. He suffered, was persecuted, and eventually went to the cross to accomplish redemption. Now, all has changed. He is fully in charge. He is working for you, for the churches, and even for Germany!

The title Christ means the anointed one. He is referred to as God's Anointed (Psa. 2:2; Acts 4:26). When and how was Christ anointed? It was at His baptism, when the Spirit of God descended upon Him. There in the Jordan River, right after He was baptized, God anointed Him with the heavenly oil, that is, the Spirit. This anointing signified His appointment by God.

When did Christ take office? After the President of the United States is elected (corresponding to Christ's appointment), he is inaugurated into office. Two or three months after the election, there is an inaugural ceremony, when he is inducted into office and officially begins his duties. When did Christ's inauguration take place? It was in the ascension. When Christ was exalted to the third heaven, that exaltation was His inauguration into His official position.

During His incarnation, as recorded in the four Gospels, we can see a little man from Nazareth named Jesus. Today, however, He is gloriously different! Is our Christ the Jesus of the Gospels, or the One in ascension? In Levitical times the offerings which the people brought could be different. Some might bring a bullock, others a lamb, and still others just two small turtledoves. This is a picture to us that in our experience Christ may be large like a bullock or small like a turtledove. He is the same Christ, but our enjoyment of Him differs according to our knowledge, appreciation, and experience of His different aspects. For too long we have known Christ only in His incarnation. Now we must know Him in His ascension.

It is strange that so much emphasis is put upon the birth of Christ. From now on you must look away from the manger and away from the carpenter's home and see Christ on the throne in the heavens! Is your Christ still in the manger? Do you treasure the

如今你的基督在哪里？你或许会回答说，祂在你里面。当然我必须同意，因为保罗说，“基督在你们里面成了荣耀的盼望。”（西一 27。）但是你如何经历这位在你里面的基督？如果你只欣赏马槽，你的经历就限于马槽。如果你对祂的欣赏是联于宝座，你在灵里对祂的经历就会拔高。

当我参观梵蒂冈时，看到许多幅画有马槽的景象。在伯利恒看见马槽或者是合理的，但为什么马槽的图画处处都这么显著呢？人们得了一个印象说，基督是联于马槽的。他们几乎不懂得今天基督乃是在宝座上，所以他们对基督的观念仅限于成为肉体。我们需要从这种低浅的观念里出来，看见升天里的基督。

升天基督的职任

当基督升天的时候，祂就任了许多伟大的职任。

一 基督

基督升天之后，才正式就职为基督。在五旬节那天，彼得说，“你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”（徒二 36。）过去这节圣经常常困扰我，难道祂升天之前，不是基督么？不错，甚至在永远里，祂就是基督，但在永远里祂还没有受膏。等到祂受浸的时候，祂才受膏。然而，祂在升天以前，还没有正式就职为基督。基督不仅被神所拣选、所设立、所膏，也被神任命进入祂的职任。祂经过了马槽、约但河、十字架，如今坐在诸天的宝座上为基督。

在基督教里处处可以看到十字架，有木头作的、金子作的、石头作的、钢铁作的，各式各样。天主教徒常画十字架的标志。他们只有死的基督，他们对基督的认识只限于马槽和十字架。宝座的标记在哪里？我们的基督不是结束于钉十字架，祂已经登上了宝座！甚至在我们的灵里，就有这个宝座。在我们灵里的这位不是躺在马槽里，也不是挂在十字架上，而是坐在宝座上。我们所必须经历的就是这位坐在宝座上的基督。

二 主

行传二章三十六节也告诉我们，祂已经被立为主了。不错，祂升天以前就是主，但祂还没有就职。在旧约里神有一

manger, or do you appreciate the throne? Where is your Christ now? You may reply that He is in you. Of course, I must agree because Paul says, “Christ in you, the hope of glory” (Col. 1:27)! But how do you experience this Christ in you? If your appreciation is of the manger, your experience will be limited by that. If your appreciation of Him is linked to the throne, this will uplift the experience you have of Him in your spirit.

When I visited the Vatican, I saw many scenes with a manger. It might be reasonable to see a manger in Bethlehem, but why should manger scenes be so prominent elsewhere? People are being given the impression that Christ is linked with the manger. They have little realization that today He is on the throne. Their concept of Christ is therefore limited to His incarnation. We need to be brought out of that low concept and see Christ in His ascension.

III. THE OFFICES OF THE ASCENDED CHRIST

When Christ ascended, He was inaugurated into a number of great offices.

A. The Christ

Not until His ascension was Christ officially inaugurated as the Christ. On the day of Pentecost Peter said, “God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36). That verse used to bother me. Was He not Christ before His ascension? Yes, even in eternity He was Christ, but in eternity He was not anointed. It was at His baptism that He was anointed. However, He was not officially inaugurated as the Christ until His ascension. Christ has been not only chosen, appointed, and anointed by God, but also inaugurated by Him into His office. He has passed through the manger, the River Jordan, and the cross, and is now enthroned in the heavens as the Christ.

Everywhere in Christianity the cross can be seen. There are crosses of wood, gold, stone, or steel. Catholics often make the sign of the cross. They have a dead Christ. Their knowledge of Him is limited to the manger and the cross. Where is the symbol of the throne? Our Christ did not end with the crucifixion. He is enthroned! Even in our spirit, there is this throne. The One in our spirit is not lying in a manger nor hanging on the cross, but seated on the throne. It is this enthroned Christ we must experience.

B. Lord

Acts 2:36 also tells us that He was made Lord. Yes, He was Lord before His ascension, but again He was not inaugurated into this office. One of the Old Testament

个名字，就是主（希伯来文是 Adonai，阿敦乃），意思是主人。基督在旧约里就是阿敦乃。然后祂成了人，成了一个被藐视的拿撒勒人。这一位在地上的时候，就已经被立为主了。但是到了祂升天时，祂才就职为主。彼得在哥尼流家里说，“祂是万人的主，”（十，）意思就是说，祂是万人——犹太人和外邦人——的主，也是万物的主。今天在宝座上的不只是神，也是人；升天的基督已经就任为万人的主了！

三 元首（管治者）

“神已将祂高举在自己的右边，作元首，作救主。”（徒五 31。）这里翻作“元首”的希腊字在新约中只用了四次，而且都是指基督说的。（徒五 31，元首；徒三 15，来二 10，十二 2，创始者。）在各种不同的译本里有许多不同的翻译，因为没有有一个准确的英文字与这个希腊字相当。这里的思想乃是这一位是起源，是起始者，是创始者，是元首，是开创者。所以祂是超乎一切，自然而然也是满有权柄的管治者。

行传三章十五节称祂作生命的创始者。在希伯来二章十节，同一个字也可以翻作元帅。升天的基督乃是我们救恩的元帅，祂是先锋，要领我们进入祂所进入的荣耀里。十二章二节称祂为信心的创始者。这个称呼又一次含蓄一个思想，祂是信心的起始者、率领者或先锋。祂任职的职责就是成为我们信心的源头，并引导我们走在信心的路上。

这位升天的基督真是丰富！祂在地上非常贫穷，甚至需要向一个撒玛利亚妇人要水喝。如今祂地上生活的贫穷过去了。祂已经接受任职作为起源、起始者、管治者、创始者、元首、元帅、开拓者和先锋！祂远超过一切，祂是首先的。所有的事物、一切的能力，都在祂手中。

四 救主

当基督在地上时，祂拯救了彼得、约翰和许多人。救主这个名称，虽然在基督地上的职事里已经应用到祂身上，（约四 42，）但在祂升天以前，祂还不是正式的救主。（徒五 31。）你晓得你的得救比彼得的还要荣耀么？拿撒勒的木匠非正式的拯救了彼得，宝座上的基督却是正正式式的拯救了你。我知道你认为彼得很特别，在加利利海边被耶

names for God is Lord (Heb., Adonai), meaning master. Christ in the Old Testament was Adonai. Then He became a man, a despised Nazarene. This very One was appointed Lord, even when He was on this earth. But it was not until His ascension that He was inaugurated into His lordship. When Peter said, “He is Lord of all” (Acts 10:36) in the house of Cornelius, he meant that He was Lord of all peoples—both Jews and Gentiles—and of all things. There is not only God but a Man on the throne today, who in His ascension was inaugurated as Lord of all!

C. Ruler

“Him hath God exalted with his right hand to be a Prince and a Saviour” (Acts 5:31). The Greek word translated here as Prince is used only four times in the New Testament and always in reference to Christ (Acts 3:15; 5:31; Heb. 2:10, Captain; 12:2, Author). It has been translated a number of different ways in various versions, because there is no precise English equivalent to the Greek. The thought is that this One is the origin and the Originator, the Author, the Leader, and the Inaugurator. He is therefore above all, and spontaneously is the Ruler with authority.

Acts 3:15 calls Him the Prince of life. Here it seems better to translate Prince as Author, or Originator, of life. In Hebrews 2:10 this same word is translated Captain. Christ in ascension is the Captain of our salvation, leading us into glory where He has already entered as the Pioneer. Hebrews 12:2 calls Him the Author of faith. Again, the thought is included that He is the Originator, the Leader, or the Forerunner, of faith. To be our source of faith and to lead us in the pathway of faith are functions of the office into which He has been inaugurated!

How rich is this Christ in ascension! On earth He was so poor that He had to ask water of a Samaritan woman. Now the poverty of His earthly life is over. He has taken office as the origin and the Originator, the Ruler, the Author, the Leader, the Captain, the Pioneer, and the Forerunner! He is far above all. He is the first. All things and all power are in His hands.

D. Savior

When Christ was on earth, He saved Peter, John, and many others. However, although the title Savior is applied to Christ in His earthly ministry (John 4:42), He was not officially the Savior until His ascension (Acts 5:31). Do you realize that your salvation is more glorious than Peter's? Peter was saved unofficially by the Carpenter from Nazareth. You were saved officially by Christ on the throne. I realize you think Peter was special to have been saved by Jesus by the seashore of Galilee, but you were

稣拯救，但你却是被荣耀里的一位，坐在三层天宝座上的一位所拯救。不要羡慕彼得，他得救的时候，是在加利利跟随耶稣；你得救的时候，却是与祂一同坐在诸天界里。（弗二 6。）基督从宝座上把你救到宝座上。这就是你的救主！

五 大祭司

我们有一位已经经过了诸天的大祭司。（来四 14～15。）祂不只是祭司，还是大祭司。“那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”（七 25。）基督为我们显在神面前，为我们祷告，好叫我们得救，并完全进入神永远的目的里。正如二十六节所说的，祂不只是在天上，更是“高过诸天”。

六 执事

希伯来八章二节把基督称为“作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的”。祂是坐宝座的仆人，从诸天之上来服事我们。

七 死人中的首生者

这是一个伟大的名称。拉撒路从死人中复活了，（约十一 43～44，）但他的复活不过是暂时的，后来他又死了。然而，对主的复活而言，死亡已经过去，祂要活到永远。因此祂实在是死人中的首生者。（启一 5。）

八 地上君王的元首

启示录一章五节又称祂为地上君王的元首。这里的“元首”，原文与行传三章十五节所说的名称略有不同。通常都称耶稣为万王之王，但称祂为君王的元首乃是说，祂远超地上的执政者。

九 万有的头

当基督从死人中复活时，神“将万有服在祂的脚下，并使祂向着召会作万有的头”。（弗一 22。）

这些就是基督在升天里所就任的一些职任。

saved by One in glory, One seated on the throne in the third heaven! Do not be envious of Peter! When he was saved, he followed Jesus in Galilee. When you were saved, you were seated with Him in the heavenlies (Eph. 2:6)! Christ has saved you from the throne and to the throne. This is your Savior!

E. High Priest

We have a great High Priest who has passed through the heavens (Heb. 4:14-15)! He is not just a priest, but a High Priest, “able to save to the uttermost those who come forward to God through Him, seeing He is always living to intercede for them” (Heb. 7:25). Christ appears before God on our behalf, praying for us that we may be saved and brought fully into God’s eternal purpose. As verse 26 says, He is not only in heaven but “higher than the heavens.”

F. Minister

In Hebrews 8:2 Christ is called “a Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.” He is the enthroned Servant, ministering to us from the heavens.

G. Firstborn of the Dead

This is a great title. Lazarus was resurrected from the dead (John 11:43-44), but his resurrection was only temporary. Later on he died. With the Lord’s resurrection, however, death is over. He will live forever. Thus He is truly the Firstborn of the dead (Rev. 1:5).

H. Ruler of the Kings of the Earth

He is also called in Revelation 1:5 the Ruler of the kings of the earth. “Ruler” here is a slightly different word than the title we referred to in Acts 3:15. It is common to call Jesus the King of kings, but to call Him the Ruler of kings is to say that He is far above the earthly rulers.

I. Head over All Things

When Christ was raised from among the dead, God “subjected all things under His feet, and gave Him to be Head over all things to the church” (Eph. 1:22).

These are some of the offices into which Christ was inaugurated in His ascension.

第二章

神行政里的基督

读经：启示录四章一至五节，五章一至十节，马太福音二十八章十八至十九节，马可福音十六章十九至二十节，使徒行传一章八节，二章二十三节。

升天的景象

已往我对启示录四、五章，曾经很感困惑。就我记忆所及，我从来没有听过一篇信息是论到这二章的；我经过相当长的时间，才开始对这两章的意义有点领会。这两章圣经呈现出一幅景象：天开了，有一个宝座，神坐在其上，还有另外二十四位天使是宇宙中的长老，和四活物。没有疑问还有千千万万的天使，以及所有的受造之物。这幅图画宣告神在宝座上乃是宇宙的中心。

然后约翰看见坐宝座的手中有书卷。当问到谁能展开那书卷时，约翰大哭，因为没有人配这么作。长老中有一位对他说，“不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。”（启五5。）约翰观看，他看见一只羔羊，有七眼。这只狮子羔羊是站着，不是坐着，并且祂的七眼如同闪电。我们从这幅画能清楚，祂的工作并没有完成。约翰十九章所完成的是救赎的工作。但祂是站立的，以及祂七眼如同闪电，都表明祂一直在采取行动。

“这羔羊前来，从坐宝座的右手中拿了书卷。”（启五7。）这是基督天上职事的开始。没有启示录四、五章，我们就无法晓得基督升到天上的时候发生了什么事。从这两章我们晓得，基督升天时，祂直接来到宇宙的中心，宝座那里。在宝座前，在二十四位长老前，并在一切受造之物的围绕下，祂接受了一个使命，要执行神的经纶，就是这书卷所表征的。

现在我们来享受诗歌附一首，这是根据五章十二至十三节所写的：

CHAPTER TWO

CHRIST IN GOD'S ADMINISTRATION

Scripture Reading: Rev. 4:1-5; 5:1-10; Matt. 28:18-19; Mark 16:19-20; Acts 1:8; 2:33

THE ASCENSION SCENE

Revelation 4 and 5 used to be a great puzzle to me. As far as I can recall, I never heard any message on them, and it was quite a long time before I came to have some understanding of what they meant. These two chapters present a scene in the opened heavens. There is a throne where God is sitting, surrounded by twenty-four other thrones. There are twenty-four angels as elders in the universe and four living creatures. No doubt there are also myriads of angels present, as well as all the other created beings. This picture declares that God on the throne is the center of the universe.

Then John saw a scroll in the hand of the One sitting on the throne. When the question was raised as to who could open the scroll, John wept that no one was qualified to do so. “Do not weep,” one of the elders told him, “the Lion of the tribe of Judah, the Root of David, has overcome to open the scroll and its seven seals” (Rev. 5:5). When John looked, what he saw was a Lamb with seven eyes. This Lion-Lamb was standing, not sitting, and His seven eyes were flashing. From this picture it is clear that His work is not finished. What was finished in John 19 was the work of redemption. But His standing position and His seven flashing eyes both indicate He is taking action.

“And He came and took” the scroll “out of the right hand of Him Who sits upon the throne” (Rev. 5:7). This is the beginning of Christ's ministry in the heavens. Without these two chapters we would not know what happened when Christ ascended to the heavens. From Revelation 4 and 5 we learn that when Christ ascended, He went directly to the throne at the center of the universe. Before the throne, before the twenty-four elders, and surrounded by all the created beings, He received a commission to carry out God's economy, symbolized by that scroll.

We enjoy singing the hymn which is based on Revelation 5:12-13:

颂赞与尊贵与荣耀归你，
与荣耀归你，与荣耀归你。
颂赞与尊贵与荣耀归你，
直到永永远远。

(诗歌附 1 首)

颂赞、尊贵和荣耀所归与的羔羊，不是在十字架上，而是站在宇宙的中心，宝座跟前，接受了一个宇宙的使命！我们不可太肤浅，把我们对基督的赞美限在救赎的一面。我们的异象必须拔高，看见这位羔羊完成了一项永远而广阔的工作。

想想看约翰为我们所拍摄的这张照片。赎罪的羔羊现今站在宇宙的中心，神的宝座前，这告诉我们，救赎主现今乃是在神的行政里。祂是宇宙的管理者，执行神的经纶。祂不是坐在那里或睡在那里；祂乃是站立者，七眼像闪电，在注视、鉴察、甚至焚烧。整个宇宙都在观看这个景象。四活物、二十四位长老、千千万万的天使、和所有的受造之物都做醒、留意、观察着。在这种光景中他们大声喊着说，“但愿颂赞、尊贵、荣耀、权能，都归与坐宝座的和羔羊，直到永永远远。”(13。)

我们怎么晓得这个景象是在基督升天的时候发生的呢？我们从五章六节能得到这个结论：那里把羔羊描述为“刚被杀过”的。这里的希腊字含示祂是刚刚被杀的。祂献祭被杀死了之后，就从神手中接受了宇宙永远的使命。

基督双重的工

基督在祂地上的职事里，完成了救赎。如今祂在天上的职事里，正兴起神的建造。救赎乃是为着建造，这建造的中心是召会，而终极完成新耶路撒冷。今天召会是一个家，(提前 3:15,) 但这家要总结为一座城。这件事发生时，神的建造就完成了。救赎的工作完成于约翰十九章。几章之后，在行传二章里，建造的工作开始了。这乃是今天一直持续不断的工作。

基督这两方面的工作不是今天一般基督徒所懂得的。一般的基督徒只熟悉救赎的工作，如果你告诉他们，基督今天仍在天上作工来完成神的建造，他们会希奇你的教训很

Blessing and honor and glory be Thine,
And glory be Thine, And glory be Thine.
Blessing and honor and glory be Thine,
Both now and evermore.

(Hymns, #241)

The blessing, honor, and glory are for the Lamb, not on the cross but standing before the throne at the center of the universe, receiving a universal commission! We must not be so shallow as to confine our praises to Christ for redemption only. Our vision must be uplifted to see this Lamb accomplishing a work of eternally vast dimensions.

Consider this photograph that John has taken for us. The redeeming Lamb is now standing at the center of the universe, before God's throne. This tells us that the Redeemer is now in God's administration. He is the Administrator of the universe, executing God's economy. He is not sitting or sleeping there. He is standing, His seven eyes flashing, watching, searching, and even burning. The whole universe is watching this scene. The four living creatures, the twenty-four elders, myriads of angels, and all other creatures are wide awake, alert, observing. These are the circumstances in which they proclaim, "To Him Who sits upon the throne and to the Lamb, be the blessing and the honor and the glory and the might forever and ever" (Rev. 5:13).

How do we know that this scene took place at the time when Christ ascended? We conclude this from 5:6, where the Lamb is described as "having been slain." The Greek here implies that He had just recently been slain. Right after His sacrificial death, He received the universal and eternal commission from God's hand.

THE TWOFOLD WORK OF CHRIST

In His earthly ministry Christ accomplished redemption. Now in His heavenly ministry He is raising up God's building. Redemption is for God's building. The center of this building is the church. Its ultimate consummation is the New Jerusalem. Today the church is a house (1 Tim. 3:15), but that house will consummate in a city. When this happens, God's building is completed. The work of redemption was finished in John 19. A few chapters later, in Acts 2, the building work began. This is the work that continues today.

These two aspects of the work of Christ are not generally known among Christians today. They are familiar with the work of redemption, but if you tell them that Christ is still working in the heavens to accomplish God's building, they may wonder at

奇特！我们能够在光中，并且看见这个向着多数信徒隐藏起来的属天异象，真是太奇妙了！这位“狮子羔羊”站在宇宙的中心，有如同闪电、焚烧的眼睛！祂要把你们从寂静、冷淡和懒惰中拯救出来！

天地间的响应

谁能阻挠这位“狮子羔羊”？谁能阻止主的恢复？主的恢复不是传统基督教的一部分。我深信主如今在天上所作的，从我们这班在祂恢复里的人中间找到了回应。在五旬节那天，地上开始响应基督天上的行动。起头只有一百二十人，他们多半是加利利的小民，不是学者。我们今天就是那时所开始之工作的延续，这工作不是始于中国，而是始于耶路撒冷！在这个时代里，我们在这里回应基督天上所作的。

权柄和管治

当基督准备升到天上时，祂与门徒在一座山上聚集，对他们说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”（太二八 18～19。）主吩咐门徒去传福音，就是反应出祂已经得着了天上地上所有的权柄。（参看可十六 19～20。）

祂用权柄来嘱咐我们，使万民作祂的门徒。祂给使徒的头一个使命，就是带着祂的权柄出去。我能向你们作见证，当我清楚该在美国开工时，我的深处就有一个信念，我会带着基督的权柄到那里去。我只是一个小小的中国人，没有声誉和财力的支持，但是我去美国深信基督的权柄是与我同在。

基督的福音要传到地极，祂就必须作元首。祂是世上君王的首，全地都在祂的管理之下。祂命定了世局，命定了人类每天的事件，来为着福音的传扬。

基督管治的例证

现在我要主观的为你们说明这件事。

the strange doctrines you hold! How marvelous it is to be in the light and to see this heavenly view which is hidden from the eyes of most Christians! There is a Lion-Lamb standing in the center of the universe with seven flashing, burning eyes! He saves you from your silence, your coldness, and your laziness!

THE CORRESPONDENCE BETWEEN HEAVEN AND EARTH

Who can thwart this Lion-Lamb? Who can stop the Lord's recovery? The recovery is not part of traditional Christianity. I do believe that what the Lord is doing in the heavens finds its correspondence among us in His recovery. On the day of Pentecost, the response to Christ's move in the heavens began on earth. Only one hundred twenty people were there at the start, most of them simple people from Galilee, not scholars. That work, which began then, is what we are part of today. The work did not begin in China, but in Jerusalem! We are here in our day reflecting what Christ is doing in the heavens.

AUTHORITY AND RULERSHIP

When Christ was ready to ascend to the heavens, He met with His disciples on a mountain and said to them, "All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:16-19). The Lord's charge to the disciples to preach the gospel was a reflection of the authority He had been given both in heaven and on earth (see also Mark 16:19-20).

With this authority He has charged us to disciple the nations. His first commission to the disciples was to go with His authority. I can testify to you that when I became clear that I should begin the work in the United States, I had the deep conviction that I would be there with Christ's authority. I was just a little man from China, with no prestige nor financial backing, but I arrived in the United States with the conviction that Christ's authority was with me.

For Christ to have His gospel preached to the uttermost parts of the earth requires His leadership. As the Ruler of the kings of the earth, the whole earth is under His dominion. He has ordered world events and everyday human affairs for the spread of the gospel.

AN EXAMPLE OF CHRIST'S RULERSHIP

Let me illustrate this for you subjectively.

五十多年以前在中国有一班青年人被主兴起。我们是年轻的一代，努力要接受现代化的教育，好拯救并建设我们的国家。我们认真追求科学、政治和经济的知识。例如，我是在一九一八年，第一次世界大战结束之后，开始读英文。那一代有些人被共产主义俘掳了，但我们被基督得着了。

我们开始爱主和主的话。我们研读圣经，也读历代的属灵名著、召会历史、以及从第二世纪直到现代属灵伟人的传记。从我们的研究中，我们开始认识什么是基督教，并且主开了我们的眼睛，在祂的话中看见一些亮光。第一次的小型聚会，或是说召会，是在一九二二年成立的。那时我们相当艰难，但主把我们带过来了，并且开展祂的恢复。

二次大战后，主的恢复在中国非常兴旺，大约有四百到六百处地方的召会散布在三十三个省分。我们没有想到要到西方世界来。一个浩大的工作摆在我们跟前，那时中国有七亿人口，说同一种语言。我们唯一的负担就是为着这些同胞，但我们晓得主所启示给我们的，有一天要带到西方世界来。

我们认为主的行动就像身体上的血液循环一样。首先，主从西方世界差遣一些人把福音带到中国，然后主在那个异教的国家兴起了我们，将圣经向我们开启。我们晓得，我们所看见的远超过西方传教士所带来的。我们相信，主的身体开始于西方的循环，有一天要从东方带着一些东西流回来。我们以为这是要借着别人，而不是借着我们，因为那时候我们的两手都满了。

然而在短短的时间之内，从一九四八到一九四九年，中国的整个局势都改变了。在这局势转变的时候，我们觉得很受搅扰和困惑。弟兄们定规我离开中国大陆。我不知道我该往哪里去，但我后来去了台湾。

台湾是个小岛，那时候各方面都很落后，使我灰心失望透了。我原在远东最大的都市，拥有六百万人口的上海作工，台湾似乎微不足道，而且落后。然而，有一天我搭火车旅游全岛，主给我负担说，“不要以为这地方太小了，我要使用这个岛，你开始作工吧。”在六年內，从

Over fifty years ago in China a group of young people were raised up by the Lord. We were the young generation, striving to get a modern education in order to rescue and build up our country. The leaders of both the Nationalist and Communist parties were all the same age as we were. We were all attending college at the same time, seriously pursuing the knowledge of science, politics, and economics. I started studying English, for example, right after World War I ended in 1918. Some of that generation were captured by communism; we were captured by Christ.

We came to love the Lord and His Word. We studied the Bible, as well as the classic spiritual writings, church history, and the biographies of the spiritual giants from the second century right down to our day. From our research we came to know what Christianity was, and the Lord opened our eyes to see some light in His Word. The first little meeting, or church, was established in 1922. We did not have an easy time of it, but the Lord brought us through and spread His recovery.

After World War II the recovery became prevailing in China. There were about four to six hundred churches scattered throughout the thirty-three provinces. We had no thought to come to the Western world. A great work lay ahead of us, a nation of seven hundred million people of one language. Our only burden was for this people, but we did realize that what the Lord had shown us would one day be brought to the Western world.

We considered that the Lord's move is like the circulation of the blood in the body. Firstly, the Lord sent some from the Western world to bring the gospel to China. Then, there in that pagan country, the Lord raised us up and opened the Bible to us. We realized that what we saw was far beyond what the missionaries had brought. Some day, we believed, the circulation in the Body which had begun from the West would flow back with something from the East. This, we thought, would be through others, not through us. Our hands were full.

Within a short time, however, in 1948 and 1949 the whole situation in China changed. We were bothered and puzzled at this turn of events. The decision was made that I leave mainland China. Where I should go I did not know, but I went to Taiwan.

That small island, primitive in every way, fully discouraged and disappointed me. I had been working in Shanghai, the largest city in the Far East, with six million people. Taiwan seemed insignificant and backward. One day, however, I traveled by train throughout the island. The Lord burdened me and said, "Do not think this place is too small. I will use this island. You begin to work." Within six years, between 1949 and

一九四九至一九五五年，我们的人数从不满足五百人加到二万人。在那段时间里，我一年内约花四个月在菲律宾，八个月在台湾。

然后在一九五八年我应邀访问英国和丹麦，途中经过美国。二年后，主把我带到美国。接着在一九六二年，祂又把我带到那里，这一次就把我留在那里。我逐渐有深刻的感觉。不久，我就清楚应当在美国开始这个职事，而不该回到远东。我们就在一九六二年底开工了。我们既没有组织，也没有财力的支持，但我们开工了。

这个故事表明了主的管治。祂安排了国际的局势，使我们必须到美国来，虽然这件事是远超过我的意念。

我的想法完全不是这样。在第二次世界大战结束前，我知道日本会打败，中国和美国会赢得战争。我接受了一个负担，要把福音传到内蒙古，并拟定计划要发展西北地区。当时我住在华北，那里有许许多多的圣徒，可以提供人力。我们有护士、医生、教师和商人。财物的需要可以由东北一些相当富有的弟兄们来供应。我们的计划十分周详，同工们称我为三北公司总经理，三北就是华北、东北、西北。中国的确打赢了，但与我们的盼望相反，这个国家的局势转换了，我三北公司的梦想破灭了，不过那时已经有七十位左右的圣徒移民到了内蒙古。

最近我听到那七十位圣徒的消息。其中有一位同工，是我家乡的一位长老，他在一九四三年的移民中是领头的。三十七年后的今天他还活着，可是他坐牢了十五次。如今稍微有一点自由了，那个地区有许多的召会。我很高兴听到这个消息，可惜我从来没有机会亲自到那里去。

我的原意是要到西北，但主差遣我到东南！我要往靠近西伯利亚的内蒙古，但主差遣我到台湾、马尼拉、美国，如今到了欧洲。怎么可能这样呢？这位在天上的耶稣是所有君王的元首，祂管理每一个国家，祂所经营的是绝对正确的！祂差遣我们开展祂的恢复，为着祂得着更多的人。十五年前，你们有没有想过主会在德国这样行动呢？在我们中间有义大利人、西班牙人、法国人、英国人、还有德国人。三十一年前，我愿意为三北而死！但主不许我去那

1955, our number went from less than five hundred to twenty thousand. During that time I was spending about four months of the year in the Philippines and eight months in Taiwan.

Then in 1958 I was invited to visit England and Denmark. On the way I passed through the United States. Two years later the Lord again brought me to the United States. Then in 1962 He brought me there again and this time kept me there. I was gradually being impressed. After a while, I became clear that instead of returning to the Far East, I should begin the ministry in the United States. At the end of 1962 we began. We had no organization nor financial backing, but we began.

This story shows the Lord's rulership. He arranged international events so that we had to come to the United States, even though this was far from my intention.

My thoughts were otherwise. Before the end of World War II, I realized that Japan would be defeated and that China and the United States would win the war. I picked up a burden to evangelize inner Mongolia and drew up a plan to develop this northwest region. I was living in north China, where we had a good number of saints who could provide the manpower. We had nurses, medical doctors, schoolteachers, and merchants. The financial needs would be supplied by some quite wealthy brothers in the northeast of China, which is Manchuria. My plans were well thought out. The co-workers called me the General Director of the Three Norths Corporation! There was north China, the northeast, and the northwest. China did win the war, but contrary to our expectations, the Communists gained control of the country. My dreams for the Three Norths Corporation vanished, though there were some seventy saints who did migrate to inner Mongolia.

Recently I heard news regarding those seventy! A co-worker, one of the elders in my home town, took the lead in that migration in 1943. Now thirty-seven years later, he is still alive, though he has been imprisoned fifteen times. Now there is some freedom, and there are a number of churches in that district. I was happy to hear the news, even though I never got the opportunity to go there myself.

My intention was to go to the northwest, but the Lord sent me to the southeast! I was headed for inner Mongolia, near Siberia, but the Lord sent me to Taiwan, Manila, the United States, and now to Europe. How could this be? This Jesus in the heavens is the Ruler of all kings. He manages every nation. How He manages is absolutely right. He has sent us to spread His recovery, to gain more people for Himself. Fifteen years ago did you ever imagine the Lord could so move in Germany? In our midst we have Italians, Spaniards, Frenchmen, and British, as well as the Germans. Thirty-one years ago I would have died for the Three Norths! But the Lord restrained me from going

里，我不需要去死！如今我在欧洲这里，享受种种不同民族的声音。

这些是谁安排的？天上的基督！这不是你作的，也不是我作的。我太渺小了，无法安排这些。为着回应天上的职事，我们赞美主！

不要再过几年，主的恢复定规会浸透整个欧洲。我相信主的恢复会进入各大城市。不久之后，主的恢复甚至会扩展回耶路撒冷去；从斯图嘎南下到雅典，然后过海到耶路撒冷。耶路撒冷是召会开始的地方，就在这一代，我们要回到那里去！这就是地上回应主在天上的行动。

there. I did not need to die! Now I am here in Europe, enjoying the voices of so many different nationalities.

Who has arranged all this? The heavenly Christ. It is not your doing, nor is it mine. I am too little to have arranged any of it. We praise the Lord for this reflection of His heavenly ministry!

Within a few years the recovery will saturate the whole of Europe. I believe it will invade all the leading cities. Before too long it will even spread back to Jerusalem. From Stuttgart it will go south to Athens, then across the sea to Jerusalem. This is where the church began, and in this age it will return there! This is the Lord's move from the heavens, reflected on this earth.

第三章

召会建造里的基督

读经：使徒行传二章三十三节，七章五十五至五十六节，九章十至十六节，以弗所书一章二十至二十二节，四章八节，十一至十二节，十五至十六节。

基督升天时所就任的各种职分，最大的两个就是：祂是世上君王的元首，（启一5，）以及祂向召会作万有的头。（弗一22。）

基督是元首

祂是君王的元首，管理地上所有的政权。这个管理，没有疑问，目的是为着福音的开展，借此把神所拣选的人聚集在一起。我们研读世界的历史能够看见，世局的演变乃是为着福音的开展。我们一般的年历，也是普世通用的年历，乃是根据基督的降生。甚至无神论的国家，如俄国和中国大陆，也是用这种历法，因此暗示他们也是在基督主权的管治之下。根据基督历，现在是一九八〇年，这个年代不是指罗马的该撒，也不是指俄国的沙皇，而是指基督降生后的年数。我们的基督是管理全地的元首，好为着祂福音的广传！

主的主宰权柄管治我们的工作

我愿从我个人的经历来为这事作见证。第二次世界大战即将结束的时候，我告诉圣徒们说，中国要打败日本，成为一个共和国，我们也会得着自由。这件事的确发生了，日本于一九四五年无条件投降，我们在自由中欢腾。从一九四六年至一九四八年，福音在我们中间很快的广传，传得又远又广。一九四八年有一位传教士游遍了全中国，向他的差会报告说，福音的工作是在“小群”（他们这样来称呼众召会）手中，并且非常的兴旺，不需要差派外国的传教士了。情形真是这样。那些日子我在上海，我们是何等的喜乐！全中国的召会有四百至六百处。在青岛市，前德国的租借地，一个美丽的现代海港，一天之内就受浸了

CHAPTER THREE

CHRIST IN THE BUILDING UP OF THE CHURCH

Scripture Reading: Acts 2:33; 7:55-56; 9:10-16; Eph. 1:20-22; 4:8, 11-12, 15-16

Of the various offices into which Christ was inaugurated at His ascension, the two greatest are that He is the Ruler of the kings of the earth (Rev. 1:5) and the Head over all things to the church (Eph. 1:22).

CHRIST AS RULER

As Ruler of kings, He is administering all the governments on this earth. The purpose of this administration is no doubt the spreading of the gospel. By this means God's chosen ones are being gathered in. From studying world history we can see that the course of events has been for the spread of the gospel. Our common calendar, which is in worldwide usage, is based on the birth of Christ. Even atheistic countries, like Russia and China, use this calendar, thus implying that they are under Christ's sovereign ruling. According to Christ's calendar, we are in the year 1980. This date does not refer to the Roman Caesars nor to the Russian Czars, but to the number of years since Christ's birth. Our Christ is Ruler over the whole earth for the spread of His gospel!

The Lord's Sovereign Rule over Our Work

I would like to testify of this from my own experience. Toward the end of World War II I told the saints that China would be liberated from Japan, that it would become a republic, and that we would have freedom. This did happen. Japan surrendered unconditionally in 1945. We exulted in our freedom. From 1946 through 1948 the gospel preaching among us quickly spread far and wide. In 1948 a missionary traveled throughout China and then reported to his mission that the gospel work was in the hands of the "little flock" (as they referred to the churches) and that it was so prevailing there was no need to send foreign missionaries. This was truly the case. I was in Shanghai in those days. How happy we were! The churches numbered four to six hundred throughout China. One day in Tsingtao, a former German concession and a beautiful modern seaport, over seven hundred were baptized. In the 1930s the number

七百多人。在一九三〇年代，受浸的人寥寥无几，很少在十人以上。然而，一九四五年后，受浸的人数常常一次就超过了一百人。我们的喜乐很短暂，似乎一夜之间，政局就改变了，从一九四九年起，工作受了很大的拦阻。

我一九四九年四月离开那里，此后就没有和那里认识的人公开通过信。那些年间我一直为那么大的工作忧伤。倪柝声弟兄是在一九五二年下监，一九七二年死在牢里。我很伤痛，害怕整个工作都会失去。我唯一的安慰是，因着失去在中国的工作，主把他的恢复带到了美国，然后带到欧洲、南美洲、非洲和澳洲。但每当我想起中国的工作，我就心痛，许多当时的同工多年囚在监牢里而殉道。倪弟兄的刑期最长，他死的时候正是他快要得释放的时候。

一九七九年情况又一次改变了。美国和中国大陆开始建交，赤色中国向游客开了门。如今消息传出来，我的心不再伤痛，反倒喜乐而跳跃！我得知有的城市，自一九四九年以来从未停止过擘饼聚会。中国大陆的圣徒认为，一九四九至一九七〇年是召会的冬眠期。到了一九七〇年，在当前政权下出生且受教育的新生代成年了，其中有些青年人被主兴起，而且大大得胜。即使他们没有圣经，只有一些手抄的经节，他们也开始传扬福音。

那种反应真是震撼人，路已经为福音铺好了！召会的新生代开始借教导青年人福音诗歌来传福音。这些虚空的青年人喜欢唱关于耶稣的诗歌。此外，许多有病的人也神奇的得了医治。成千的青年人相信了。当权者难为他们，但没有果效。他们把一些信徒关起来，但信徒太多了，多半是在乡下。如果十个人被关起来，会有二百人去探监。他们告诉当权者说，坐牢最好，因为这样他们就不需要作工，就能一直唱诗了。如果他们被释放了，他们会更加相信！有一个省分有三十多万的信徒，光是一个城市就有二万多。

我说这些是要给你们看见，主耶稣是君王的元首。就着福音而论，我以为中国连同九亿人口都丢了。但去年世界的局势和中国自身的需要使大陆开了门。这不是主的行政么？赞美主！

of those baptized was quite small, rarely more than ten. After 1945, however, the number baptized at one time was usually over one hundred. Our joy was short-lived. Almost overnight, it seemed, the political situation changed, and from 1949 the work was very much frustrated.

I left in April 1949 and from that time had no open correspondence with those I knew there. All these years I grieved over that great work. Watchman Nee was imprisoned in 1950 and died in prison in 1972. I was heartbroken, fearing that the whole work was lost. My only comfort was that, through the loss of the work in China, the Lord brought His recovery to the United States, and then to Europe, South America, Africa, and Australasia. But whenever I thought about the work in China, my heart ached. Many of my contemporary co-workers died in prison after spending years there. Brother Nee's term was the longest. He died the day before he was due to be released.

In 1979 the situation changed once again. The United States and China opened diplomatic relations. Red China opened its doors to visitors. Now the news has come out. My heart is no longer aching; it is leaping for joy! I have learned that in some cities from 1949 the Lord's table was never stopped. The saints on the Mainland consider the years from 1949 to 1970 as a time when the church was dormant. Then in 1970 a new generation, born and educated under the present government, came of age. Some of these young people were raised up by the Lord and became prevailing. Even though they had no Bibles, just some written verses, they began to preach the gospel.

The response was overwhelming. The way had been prepared for the gospel! The new generation of the church began to preach by teaching the young people a gospel song. These empty young people loved singing songs about Jesus! In addition, many sick people were miraculously healed. Thousands of young people believed. The officials made things difficult for them, but it had no effect. They imprisoned some of the believers, but there were too many, mostly in the countryside. If ten were imprisoned, two hundred would go to visit. Prison, they told the officials, was to be preferred, because then they did not have to work! They could simply sing the hymns. If they were released, they would believe all the more! In one province there were over three hundred thousand believers. In just one city there were over twenty thousand.

I say this to show you that the Lord Jesus is the Ruler of kings. I thought China with its nine hundred million people was lost, as far as the gospel was concerned. Last year, however, the world situation and China's need caused her to open up. Is this not the Lord's government? Praise Him!

祂作元首主要是为了福音的广传。因着主掌管整个世局，这个恢复就来到了西方世界。三十年后的现在，祂主宰的手使大陆的门再次打开了。成千上万的青年人得救了。谁能阻挡君王的元首？根据祂的历法，现在是一九八〇年，是主的纪元。这证明了耶稣是君王的元首，祂一直执行祂天上的职事，祂一直管理全地，好叫福音得以传开。

基督是头

基督除了有管理万国的主权之外，也施行祂作头的权柄。祂既向着召会作万有的头，就作工要得着祂所拣选的器皿。

得着扫罗

我们只来看一个器皿，就是大数的扫罗。如果我们读行传九章，就能看见基督如何得着扫罗。祂亲自计划的来得着扫罗，祂又借着亚拿尼亚对他说得更多。（10～17。）虽然祂在九章的心意是要俘掳扫罗，但祂对亚拿尼亚说的话更为详细。请注意，主只为得着一个器皿，就忙得不得了。在扫罗往大马色的路上，主向他显现。然后祂给保罗一个异象，就是亚拿尼亚会来并恢复他的视力。之后，祂在异象中临到亚拿尼亚，告诉他要去看看扫罗，祂说，“这人是我所拣选的器皿，要在外邦人和君王并以色列子孙面前，宣扬我的名；我要指示他，为我的名必须受许多的苦难。”（15～16。）

为什么主单单为着一个人就花了这么多的工夫？扫罗被得着的目的是为着建造基督的身体。为着这个目的，需要有这么一个器皿。不错，有彼得，有雅各，有约翰；但他们还不够，主还需要一个像扫罗这样的人，因此祂亲自来得着这一个器皿。

得着我们

不要以为你的得救是一件小事。你能够得救是因为主耶稣执行祂元首的主权。祂安排了你该出生的所在。你出生的地方不是巧合的，而是在祂的管理之下。你刚好生在那

His office as Ruler is primarily for the spread of the gospel. By the Lord's control of the world situation, the recovery has come to the Western world. Now, after thirty years, His sovereign hand has caused the doors of China to open again. Hundreds of thousands of young people have been saved. Who can hinder the Ruler of kings? This is 1980, the year of the Lord, according to His calendar! The Red Chinese government last year printed a hundred thousand copies of the Bible. They have also opened the doors of the cathedrals in the leading cities for the Christians to meet there. In Shanghai over fifteen hundred crowded into the first building they opened. They have since opened two more. All these events prove that Jesus is the Ruler of kings! He is carrying out His heavenly ministry. He is administrating the whole earth that the gospel may be spread.

CHRIST AS HEAD

In addition to His sovereignty over the nations, Christ also exercises His headship. As Head over all things to the church, He works to gain His chosen vessels.

Gaining Saul

Let us consider just one vessel, Saul of Tarsus. If we read Acts 9, we can see how much Christ did to win Saul. He Himself came purposely to gain him. He had even more to say to him through Ananias (vv. 10-17). Though His intention in Acts 9 was to capture Saul, His words to Ananias were more detailed. Notice how busy the Lord was, just to gain one vessel. He appeared to Saul as he traveled to Damascus. Then He gave Saul a vision that Ananias would come and restore his sight. Then He went to Ananias in a vision and conversed with him about going to see Saul, who, He said, "is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake" (Acts 9:15-16).

Why did the Lord spend so much effort for just one person? The purpose of Saul's being gained was the building up of the Body of Christ. There was the need of such a vessel. Yes, there was Peter, and James, and John. But they were not sufficient. The Lord still had need of one like Saul. Thus He Himself stepped in to win this one vessel.

Gaining Us

Do not take your being saved as a small thing. It was accomplished because the Lord Jesus exercised His rulership. He arranged that you should be born in the country in which you were born. Your place of birth was not accidental, but under His

个国家、那个城市、那个家庭，并且刚好在那个时刻，把你带来归向祂自己。你也许在瑞士、德国、法国、西班牙、丹麦、挪威或英国，有一天祂刚好把你安排到一个地方，你就悔改，相信而得救了。如果你是在莫斯科，也许就不会得救，今天也就不会在这里聚会了。你得救乃是在这位君王的管治之下。

你以为主在你身上的工作已经完成了么？没有，因着祂的管治你得救了，如今祂的元首权柄进来了。想想看你是怎样参加这里的聚会。你们来自欧洲各地；有些是跟我从美国来的。是什么把你们带来的？没有娱乐，没有美妙的音乐；只有两个半小时的聚会，听一个中国人讲道！对一个外人来说，到底是什么吸引了你，真是令人费解！然而你们有些人如果不能来，还会痛哭！这件事你们怎么解释？因为如今你们是在基督的作头之下，这不只像祂作君王的元首一般在你们之上施行管治，而是在你的里面管治你。祂向着召会作万有的头。（弗一 22。）你们在这里一同聚集就是主的作为。

建造祂的身体

亲爱的主一直在作工，祂不是仅仅坐在诸天之上。当司提反被石头打死时，耶稣站在神的右边，（徒七 55～56，）守望并照顾祂的肢体。逼迫信徒就是逼迫祂。祂对扫罗说，“扫罗，扫罗，你为什么逼迫我？…我就是你所逼迫的耶稣。”（九 4～5。）司提反是祂的一部分，彼得也是。每一个肢体，都是祂的一部分。祂眷顾他们，在每一个人里面作工，使他们有用。祂使他们成为使徒、申言者、传福音者、牧人和教师，好叫他们得着装备，来成全圣徒，建造身体。

主的恢复来到欧洲，没有什么组织。然而主行动了，而且这个恢复也开展到欧洲许多的国家里去。今天还是没有组织，然而主的工作却一直往前。这件事乃是在基督天上的职事之下。

差遣被成全的人

你们都在这位亲爱基督天上的职事之下。日子将到，你们要被差遣出去；不是由于什么人，乃是由于升天的元首。你们有些人会去奥地利，有些人会去希腊，有些人会带着

administration. You were born in the right country, the right town, the right family, and at the right time He brought you to Himself. You may have been in Switzerland, or Germany, or France, or Spain, or Denmark, or Norway, or England. One day He arranged for you to be at a certain spot, and you repented, believed, and were saved. If you had been in Moscow, the opportunity to be saved and now to be meeting here, might not have come to you. It was under the King's rulership that you got saved!

Do you think that the Lord has finished His work with you? No! By His rulership you were saved. Now His headship comes in. Consider how it is that you are attending these meetings here. You have come from all over Europe; some have even followed me from the United States. What has brought you? There is no entertainment, no beautiful music; only two-and-a-half-hour meetings with a Chinese speaking! To an outsider what is attracting you is incomprehensible. Yet some of you would have wept if you had not been able to come! How do you account for this? It is that you are now under Christ's headship, which is not only over you like His rulership, but within you. He is the Head over all things to the church (Eph. 1:22). Your coming together here is the Lord's doing.

Building Up His Body

The dear Lord is working. He is not merely sitting in the heavens. When Stephen was stoned to death, Jesus was standing at the right hand of God (Acts 7:55-56), watching over and caring for His members. To persecute a believer was to persecute Him. He said to Saul, "Saul, Saul, why persecutest thou me?...I am Jesus whom thou persecutest" (Acts 9:4-5). Stephen was part of Him. So was Peter. Every member, every believer in Him, is part of Him. He is caring for them all. He is working in each one, that they might all be useful. He is making them apostles, prophets, evangelists, and shepherds and teachers, that they might be equipped to perfect the saints, so that the Body might be built up.

Sending Forth the Perfected Ones

You are all under this dear Christ's heavenly ministry. The day will come when you will be sent out, not by any man, but by the ascended Head! Some of you will go to Austria, some to Greece, and some to Israel with the heavenly ministry of the ascended

升天基督天上的职事到以色列去。基督的工作不是缓慢的。主的恢复在西方世界只有十七年，然而已经开展到北美、中美和南美，非洲和澳洲。在远东的日本、韩国、台湾、菲律宾、新加坡、马来西亚、泰国和印尼都有召会。成百的召会被兴起，而且没有什么组织。这是谁的作为？是升天基督的工作！

我们在自己里面不能建造召会，然而在祂天上的职事之下，就能被装备成为祂身体上有用的肢体。身体本身是直接从头供应建造起来的：“所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’…祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”（弗四8，11～12。）当基督升到诸天之上时，祂曾赐下恩赐—使徒、申言者、传福音者、教师和牧人。这些恩赐成全圣徒，好叫每一个地方召会的众肢体都得造就、被装备，能以尽功用。

当身体的每一部分都尽功用时，我们“就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来”。（15～16。）所有的肢体都长到元首里，然后从元首来了供应，叫身体得以建造起来。这就是地方召会借着元首的供应得着建造的路。

元首正忙着尽职，当我们在这里聚集，接受从祂来的供应时，祂就在那里尽职，照顾众召会的所有肢体。主的恢复不是另一个基督教的工作，而是反应祂在诸天里的职事！是配合升天的基督在天上所作的。我们正与升天基督天上的职事合作并配搭！

总结

正如我们所看见的，祂的职事是双重的。一面来说，祂是世上君王的元首，正在管理全世界，好使祂的福音广传，使神所拣选的人能被聚集在一起。另一方面，祂是身体的头，正在尽职，好造就、装备祂的肢体，使他们够资格，反过来成全别人。然后祂会差遣一些人出去，到新的地方开展这个恢复。为着这天上的职事，阿利路亚！

Christ! Christ's working is not slow. The recovery has been in the Western world only seventeen years. Yet it has spread to North, Central, and South America; to Africa; to Europe; and to Australasia. In the Far East there are churches in Japan, Korea, Taiwan, the Philippines, Singapore, Malaysia, Thailand, and Indonesia. Hundreds of churches have been raised up without any organization. Whose doing is this? It is the work of the ascended Christ!

We in ourselves cannot build the church. Under His heavenly ministry, however, we can be equipped to be useful members in His Body. The Body itself is built up directly from the supply of the Head. “Wherefore He says, having ascended to the height, He led captive those taken captive and gave gifts to men...And He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers, for the perfecting of the saints unto the work of ministry, unto the building up of the Body of Christ” (Eph. 4:8, 11-12). When Christ ascended to the heavens, He gave gifts—apostles, prophets, evangelists, and teachers and shepherds. These gifts perfect the saints, so that in every local church the members are edified, equipped, and qualified to function.

As every part of the Body functions, we “grow up into Him in all things, Who is the Head, Christ, out from Whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love” (Eph. 4:15-16). All the members grow into the Head. Then out from the Head the supply will come that the Body may be built up. This is the way the local churches are built up by the supply of the Head.

The Head is busy ministering. While we are meeting here, receiving what is ministered out of Him, He is ministering there, taking care of all the members of the churches. The Lord's recovery is not just another Christian work. It is a reflection of His ministry in the heavens! It corresponds to what the ascended Christ is doing there. We are cooperating and coordinating with the heavenly ministry of the ascended Christ!

A SUMMARY

His ministry, as we have seen, is twofold. On the one hand, He is administering the whole world as Ruler of the kings of the earth in order that His gospel may be spread and God's chosen people be gathered together. On the other hand, as the Head of the Body, He is ministering to edify, equip, and qualify His members, so that they in turn may perfect others. Then He will send out some to new places to spread the recovery. Hallelujah for this heavenly ministry!

第四章

信徒长大及尽功用里的基督 为着身体的建造

读经：以弗所书四章七至十六节，歌罗西书二章十九节。

我们已经看过主是君王的元首，也是身体的头。祂是君王的元首，一直在管理全地。祂一直管理列国的万事万物，为着福音的开展以及聚集神的选民。这个管治含示祂在这地上的行动。祂正在执行一个伟大的行动。当我们认祂是身体的头时，我们就晓得，除了祂的行动以外，生命的事也带进来了。在基督的作头之下，正在完成一种生命里非常精细的工作。对于作君王元首的基督，我们不大知道祂天上职事在地上行动的细节。不过，当我们来看祂作身体的头的职事时，我们可以看到一种精细的工作，这种工作是在生命里，借着生命，也是用生命来作成的。

基督作头的两方面

在以弗所四章我们能够看见两类生命精细的工作。首先是基督赐下恩赐为要成全众圣徒。（8～12。）“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒。”第二类乃是祂使众圣徒长大，使他们都尽功用。借着长大和尽功用，身体就直接得着了建造。“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”（15～16。）

基督的作头就是为着这两类的工作，今天一直在运行。基督作头，产生了恩赐，叫肢体长大并且尽功用。这就是在生命里精细的工作。

但基督教的作法与此完全相反。他们成立了许多神学院；聘请教授教人圣经、神学、召会历史、希伯来文和希腊文；然后盼望把学生成全为传道、牧师等等。他们是信靠一种教育制度。历史已经证明，基督的身体绝不能这样建造起来。保罗不是神学院的毕业生，他完全是在基督的作头之下，被兴起来成为最有用的使徒。

CHAPTER FOUR

CHRIST IN THE GROWTH AND FUNCTION OF THE BELIEVERS FOR THE BUILDING UP OF THE BODY

Scripture Reading: Eph. 4:7-16; Col. 2:19

We have been considering the Lord as Ruler and Head. As Ruler He has been controlling the whole earth. He has been directing the affairs of all the nations for the spreading of the gospel and the gathering in of God's people. This rulership implies His moving on this earth. He is carrying out a great move. When we consider Him as Head, in addition to His moving we realize that the matter of life is brought in. Under Christ's headship, a very fine work in life is being done. We do not know the details of Christ's heavenly ministry as Ruler moving on earth. When we come to His ministry as Head, however, we see a fine work in life, by life, and with life.

TWO ASPECTS OF CHRIST'S HEADSHIP

In Ephesians 4 we can see two categories in this fine work of life. The first is Christ's giving of gifts for the perfecting of the saints (vv. 8-12). "He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers, for the perfecting of the saints." The second category is His making all the saints grow that they may function. By this growth and functioning, the Body is directly built up. "But holding to truth in love, we may grow up into Him in all things, Who is the Head, Christ, out from Whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love" (vv. 15-16).

For both these categories the headship is working. It is the headship of Christ which produces the gifts that the members may grow and function. This is a fine work in life.

Christianity's way of operating is absolutely contrary to this. They establish seminaries; hire professors to teach the Bible, theology, church history, Hebrew and Greek; then hope the students will be perfected as preachers, ministers, pastors, and such. Their trust is in an educational system. History has already demonstrated that the Body of Christ cannot be built up in this way. Paul was not a seminary graduate. It was under the headship of Christ alone that he was raised up to be the most useful apostle.

基督的作头如何运行来得着保罗成为身体的恩赐呢？你会想起，司提反是当着青年人的眼前殉道的，他的名字叫作大数的扫罗。（徒七 58。）司提反的死不是单独的个人事件，那时整个基督的身体都在受逼迫。扫罗是一个罪魁；他“残害召会”。（八 1～3。）身体的头允许那次的逼迫，是要给扫罗看见什么是基督的身体。当扫罗逼迫凡呼求主名的众肢体时，他看见了身体在受苦。此后，他欢乐的往大马色去，还想要捉拿其他的肢体。这就是身体的头为这位未来的使徒所安排的环境。

突然间基督进来干预了，不是从地上，而是从天上。这位耶稣如今“向着召会作万有的头；召会是祂的身体”。扫罗听见声音说，“扫罗，扫罗，你为什么逼迫我？”这把他吓住了。（九 4。）不错，他因着遇见耶稣而吓住了；但是当他发觉素来所逼迫的信徒竟然是基督身体上的肢体，更是大吃一惊。甚至在他悔改的时候，扫罗就在基督的作头之下，认识了身体。

头和身体是一

当然，扫罗没有辩论。他没有说，“主，我没有逼迫你，我没有逼迫天上的任何人，我所要捉拿的人是在地上。”为什么扫罗没有辩论？我相信当主说，“我就是你所逼迫的耶稣”时，身体的灵就在扫罗里面运行了。

彼得的悔改比起保罗要简单多了。当主呼召说，“来跟从我，我要使你们作得人的渔夫，”（太四 19，）那时彼得和他的兄弟正在打鱼。这位加利利的渔夫一点不迟疑的跟从了祂。他喜欢成为得人的渔夫，这比仅仅打打鱼好得多了。

但保罗的例子深奥多了。主那样子接近他，问他那个短短的问题，必然使他好好思量。主对扫罗所说的话虽然不多，但这些话在他随后那些不能看见的日子里，定规占据了思想。当然他不会花三天的时间睡觉！他必定因那瞬间的遭遇大大不安。他必定会希奇，为什么那声音说，“你为什么逼迫我？”“我”是什么意思？身体的灵会告诉他：“‘我’的意思就是扩大的基督，增加的基督，团体的基督，这基督包括了彼得、雅各和司提反。”那时扫罗问说，“主啊，你是谁？”答复是，“我就是…耶稣。”但耶稣不是死了而且埋葬了么？祂如今怎么能从天上来呢？

How did the headship of Christ operate to gain Paul as a gift to the Body? You will recall that Stephen suffered martyrdom right before the eyes of a young man named Saul of Tarsus (Acts 7:58). Stephen's death was not an isolated, individual matter. At that time the whole Body of Christ was under persecution. Saul was one of the ringleaders; he "made havoc of the church" (Acts 8:1-3). The Head of the Body allowed that persecution to show Saul what the Body of Christ is. Saul saw the Body suffering when he persecuted the members who called on the name of the Lord. After this, he happily began his journey to Damascus intending to arrest still other members. This is the set of circumstances the Head arranged for this apostle-to-be!

Suddenly Jesus stepped in, not from the earth but from the heavens. This Jesus was now "Head over all things to the church, which is His Body"! Saul was shocked to hear the voice saying, "Saul, Saul, why persecutest thou me?" (Acts 9:4). Yes, he was shocked to be confronted by Jesus, but even the more he was shocked to be made aware that the believers he had been persecuting were members of the Body of Christ. Even at his conversion, under the headship of Christ Saul realized the Body.

The Head One with His Body

Saul, of course, did not argue. He did not say, "Lord, I was not persecuting You. I was not persecuting anyone in the heavens. The ones I was trying to get are on earth." Why did Saul not argue? I believe that while the Lord was saying, "I am Jesus whom thou persecutest" (v. 5), the Spirit of the Body was moving in Saul.

Peter's conversion was much simpler than Paul's. Peter was with his brother fishing when the Lord called, "Follow Me, and I will make you fishers of men" (Matt. 4:18-20). That Galilean fisherman had no hesitation in following Him. He liked the thought of becoming a fisher of men, rather than simply catching fish!

Paul's case was far more profound. The way the Lord approached him, asking him that short question, surely set him thinking. Though the words the Lord said to Saul were few, they must have occupied his thoughts during those days immediately after when he could not see. Surely he did not spend those three days sleeping! He must have been greatly troubled by that momentous encounter. Why, he must have wondered, did that voice say, "Why persecutest thou me?" What does Me mean? The Spirit of the Body would have told him, "Me means the enlarged Christ, the increased Christ, the corporate Christ, the Christ including Peter, James, and Stephen." When Saul asked, "Who are You, Lord?" the reply was, "I am Jesus." But how could that be Jesus? Was Jesus not dead and buried? How could He come now from the heavens?

借着身体显明祂的旨意

扫罗必然也思想主的话：“起来，进城去，你所当作的事，必有人告诉你。”（徒九 6。）他的问题是：“你要我作什么？”主对他的问题为什么给这样一个间接的答复？这是身体的头再一次给他看见身体的原则。扫罗凭自己不能知道主的旨意。他要在身体里，并且需要接受训练来认识身体。他要学习信靠他的众弟兄，就是其他的肢体。元首一直经由身体遭受扫罗的逼迫，如今他要学习敬重身体。主没有直接告诉他当作什么，反而差遣了一个小小的门徒亚拿尼亚去恢复扫罗的视力，并且使他得知主的旨意。要来的不是像彼得一样领头的人，而是一个没无闻的人。如此主要征服扫罗，使他成为一个有用的使徒。

再拿他的例子与彼得的相比，请注意，彼得成为使徒的方式很简单。首先主看见他，呼召他来作得人的渔夫。然后，也许一、两年以后，主就把他和十一个使徒差遣出去，从那时起彼得和他们就是使徒了。（太十 1～5。）天主教高抬这位简单的使徒，真是何等愚蠢！

当扫罗在大马色祷告的时候，他看见了一个异象，就是亚拿尼亚要来治好他的眼睛。在这件事之前，我们对这位小门徒毫无所知，但元首认识他，并且告诉扫罗说他要来。然后元首呼唤亚拿尼亚说，“起来，往那叫直的街上去，在犹太的家里，寻找一个大数人名叫扫罗。看哪，他正在祷告，在异象中看见一个人，名叫亚拿尼亚，进来按手在他身上，叫他能看见。”（徒九 11～12。）你知道基督在扫罗和亚拿尼亚之间来来回回，是多么忙碌。祂一直在执行祂天上的职事。

扫罗被接纳到身体里

接着，亚拿尼亚到了扫罗住留的屋里，把手按在他身上，说，“扫罗弟兄，在你来的路上向你显现的耶稣，就是主，差遣我来，叫你能看见，又被圣灵充溢。”（17。）于是扫罗看见了，起来，受了浸。他不但浸入基督里，也浸入身体里。然后他和大马色的门徒同住了些日子，这样他就被接纳到身体里，成了一位弟兄。

Showing His Will through the Body

Saul must also have thought on the Lord's words, "Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). Why did the Lord give him such an indirect answer to his question, "What wilt thou have me to do?" Again, the Head was showing him the principle of the Body. Saul was not to know the Lord's will by himself. He would be in the Body and needed to be trained to know the Body. He would learn to trust in his brothers, the other members. The Head had been persecuted by Saul through the Body. Now he would learn to respect the Body. Rather than tell him what to do directly, the Lord would send Ananias, a small disciple, to restore Saul's sight and make His will known to him. It would not be a leading one, like Peter, who would come, but an unknown one. Thus the Lord would subdue Saul and make him a useful apostle.

To again contrast his case with Peter's, notice the simple way in which Peter was made an apostle. Firstly the Lord saw and called him to be a fisher of men. Then, perhaps a year or two later, the Lord simply sent him out with the other eleven, and from that point on he and they were apostles (Matt. 10:1-5). How foolish of the Catholic Church to elevate this simple apostle!

While Saul was in Damascus praying, he saw a vision that Ananias would come and heal his sight. We know nothing of this little disciple prior to this occasion, but the Head knew him and told Saul he would come. Then the Head summoned Ananias. "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight" (Acts 9:10-12). Do you realize how busy Christ was, going back and forth between Saul and Ananias? He was carrying out His heavenly ministry.

Saul Received into the Body

Ananias then went to the house where Saul was staying, laid hands on him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit" (v. 17). Then Saul received sight, arose, and was baptized. He was baptized not only into Christ, but also into the Body. Then he stayed for some days with the disciples who were in Damascus. Thus he was received into the Body as a brother.

借着身体蒙保护、受照顾

扫罗随即在各会堂宣传基督，因而引起犹太人的反对，最后图谋要杀他。（20～25。）他如何从大马色逃走？不是化了装溜走，而是身体中的肢体在夜间用筐子把他从城墙上缒下去。筐子可以指召会。他是在身体里被打发，也是被身体打发走的。

当扫罗到了耶路撒冷，那里的使徒不接纳他，他们怀疑他想要欺骗他们。另一个肢体——巴拿巴——向使徒们述说扫罗如何真正悔改了。这再一次不是借着使徒，而是借着一个肢体，把扫罗带了进来。

后来扫罗回到他的出生地大数，巴拿巴到那里找着了，就带他到安提阿去，他们在那里停留了一年，和召会一同聚集，并且教训众人。（十一 25～26。）

借着这些步骤，这位年轻的反对者最终成了一个使徒。这说明主耶稣花了多少的时间，为着把一个信徒作成有用的使徒。

以弗所四章八节告诉我们：“所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’”说祂将恩赐赐给人，乃是一个简单的陈述，但是我们从保罗的例子能看见，要把这一个肢体作成使徒的恩赐是多么复杂。升天的基督运用祂作头的权柄来引导祂的身体，叫一个肢体作一部分，叫另一个肢体完成另一部分。

保罗的例子表明升天的元首在生命里所作精细的工作，来预备一个有用的使徒。这样的运行不是出于基督作君王元首的行动；这是在祂作头之下的工作，将祂整个身体带进美好的功用中。身体的头需要身体上许多的肢体，才能预备保罗成为一个使徒。

不久之后，你们许多人会像使徒一样被差遣出去。你们必须懂得，要这件事发生，诸天之上的头必须对身体上的许多肢体运用作头的权柄。

众肢体长大并尽功用的路

众肢体如何才能长大并尽功用，使基督的身体得被建造呢？假设一个灵恩派的奋兴家来到你们中间，他传了一些挑动魂的道之后，把你们都挑旺起来了。你开始说方言，

Protected and Cared For by the Body

Saul straightway preached Christ in the synagogues, thus arousing the opposition of the Jews, who finally plotted to kill him (vv. 20-25). How did he escape from Damascus? It was not by putting on a disguise and slipping away. Rather, the members of the Body let him down over the wall by night in a basket. The basket may point to the church. He was sent off in the Body and by the Body.

When Saul came to Jerusalem, the apostles there did not receive him. They suspected he was trying to deceive them and were afraid. Another member, Barnabas, came into the picture, recounting to the apostles how Saul had been genuinely converted. Again, it was through a member of the Body, but not the apostles, that Saul was brought in.

Later Saul went back to Tarsus, his birthplace. It was here that Barnabas found him. Barnabas brought him to Antioch, where they stayed for a year, meeting with the church and teaching the people (Acts 11:25-26).

By all these steps this young opposer eventually became an apostle. This illustrates to us how much time the Lord Jesus spent to make just one believer a useful apostle.

Ephesians 4:8 tells us, “Wherefore He says, Having ascended to the height, He led captive those taken captive and gave gifts to men.” To say He gave gifts to men is a simple statement, but we can see from Paul’s case how complicated it was for this one member to be made a gift as an apostle. In His ascension Christ exercised His headship to direct His Body, having one member do one part and another member fulfill another part.

Paul’s case shows the fine work in life that the ascended Head does to prepare even one useful apostle. Such an operation is not of Christ’s move as Ruler; this is a work under His headship, bringing His whole Body into a fine functioning. Do you think Paul could have become an apostle by attending a seminary for four years? It took many members of the Body for the Head to prepare Paul to be an apostle.

Before too long it could well be that a number of you will be sent out as apostles. You must realize that, for this to take place, the Head in the heavens must exercise His headship toward many members in His Body.

THE WAY THE MEMBERS GROW AND FUNCTION

How can all the members grow and function that the Body of Christ might be built up? Suppose a Pentecostal revivalist comes among you. After he preaches some soul-stirring sermons, you are all aroused. You begin to speak in tongues, to roll on the floor,

在地上打滚，大声喊叫得着能力了，并且在房顶上传讲底下的人必须悔改，相信耶稣，免得下地狱。你信这样的运动能够使你长大？我见过那些在灵恩派里的人是如何行。由我的观察我必须说，就算他们中间有长大的话，也是微乎其微。灵恩派是一个运动，不是身体的头在生命里所运行精细的工作，在细节上接触祂一位一位的肢体。

请不要误会我，我无意侮蔑基督教的工作，但我相信主已给我看见，灵恩派不是一个能在生命里建造祂身体的工作，它不能完成主在生命里精细的工作。我从主接受了一个负担；我确实知道祂所要的是什么。我有把握你们只要在这里聚集几天，你们都会被主细细的摸着。你们已经到主面前去，赞美祂把你们从黑暗里带了出来，摸着你们的心，并且光照了你们。这样摸着主并被主摸着乃是生命里精细的路，叫你们借此得以长大。

长大的结果就是显出功用来。功用来自长大，而长大来自身体的头在生命里精细的工作。

请注意以弗所四章十五至十六节说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”我们都必须长到元首里面，然后我们就会从元首得着供应。无论我们是身体的那一部分，我们都从元首得着供应，好叫我们尽功用，把生命服事给身体，这样，身体就建造起来了。

歌罗西二章十九节和以弗所这一段一样，也说到：“…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”我们或许是一个节，为着供应身体，或许是一个筋，为着联络众肢体。

身体只有一个头。想想看，祂要照顾你们每一位，必定是多么的忙碌。祂属天的职事就是要这样无微不至的照顾你们。祂运用元首的权柄，使我有负担到这里来将祂服事给你们，祂使众长老有负担来与你们接触，祂激动一些接近你们的肢体来与你们有交通，并为你们祷告。祂激励你来接触祂，好叫祂对付你，以你所需要的丰富来供应你。当你得着帮助并享受祂时，你就会长大。然后祂就运用元首的权柄打发你到纽色特

to shout that you have the power, and to preach from the rooftop that the people below must repent and believe in Jesus lest they go to hell. Do you believe that a movement like this can make you grow? I have seen how those in Pentecostalism behave. From my observation I must say that there is little if any growth among them. Pentecostalism is a movement, not the fine work in life that the Head exercises to touch His members one by one in detail after detail.

Please do not misunderstand me. It is not my intention to discredit any Christian work, but I believe the Lord has shown me that Pentecostalism is not the work that can build up His Body in life. It does not accomplish His fine work in life. I have received a burden from the Lord; I do know what He is after. I have the assurance that after just a few days of meeting together, all of you have been touched by the Lord in a fine way. You have gone to the Lord and praised Him for bringing you out of darkness, for touching your heart, and for enlightening you. To thus touch the Lord and be touched by Him is the fine way in life by which you grow.

The result of this growth will be the expression of your function. Function comes from growth, and growth from the fine work in life of the Head.

Notice what Ephesians 4:15-16 says: “But holding to truth in love, we may grow up into Him in all things, Who is the Head, Christ, out from Whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love.” We must all grow into the Head. Then, out of the Head into whom we have grown, we shall have a supply. Whatever part of the Body we are, we shall receive a supply from the Head in order that we may function to minister life to the Body. In this way the Body will be built up.

Colossians 2:19, like the passage in Ephesians, also speaks of “holding the Head, out from Whom all the Body, by means of the joints and bands being supplied and knit together, grows with the growth of God.” We may be a joint, for the supply of the Body, or a band, for the knitting together of the members.

The Body has only one Head. Consider how busy He must be to take care of each one of you. His heavenly ministry is to care for you in such a detailed way. He exercises His headship to burden me to come here to minister Him to you. He burdens the elders to get in touch with you. He stirs up some other members who are close to you to fellowship and pray with you. He constrains you to contact Him that He may deal with you and supply you with the particular riches you need. While you are being helped and are enjoying Him, you will grow. Then He may exercise His headship to have you go

(Neuchatel—瑞士一城)去,你到了那里,你作个见证就帮助了当地的人。所有的这些活动都是基督天上职事的一部分,使祂所有的肢体长大,并且尽功用,好叫祂的身体得以建造起来。

一个生机的实体

这就是基督与祂身体之间生机的关系。你们就是这个生机体的活肢体,而不仅仅是一个组织里的成员。这个生机体有基督作元首,照顾你们每一位,也使你们彼此相顾。你们都在祂的元首权柄之下一同得着照顾。赞美主,在欧洲这里有一个生机体是在基督活的元首权柄之下!我相信你们能看见,这与传统基督教的工作,是何等的不同。在你们物质的身体里,各部分如何尽功用,并没有死的安排。每一个神经,每一个肌肉,每一个肢体,都是在头活的控制之下。

整个身体都是在一个生机的元首权柄之下。这个在头指挥下物质身体的活动,相当于元首基督天上的职事。祂不需要建立一个基督教的组织来使祂的身体得被建造。祂是生机的工作,首先设立使徒,然后使所有的肢体长大并尽功用。结果,这个工作就使身体把自己建造起来。

我在基督生机的元首权柄之下的负担,不是挑动你们,而是把生命服事到你们里面。我确信基督已经服事到你们里面了。这样,你们就会不断的得着激励来接触祂。“主耶稣,我爱你,你是我的生命,你是我一切的需要。我向你敞开,我要被你得着,并且被你占有。我愿全人都被你这人位所浸透。”你们很可能已经这样祷告了。果真如此,你们就是在基督元首权柄、天上职事的运行之下,领受祂所服事到你们里头的生命,使祂的身体长大,并且尽功用。

to Neuchatel. While you are there, you may give a testimony which helps those who are there. All this activity is part of Christ's heavenly ministry, causing all His members to grow and function that His Body may be built up.

AN ORGANIC ENTITY

You will realize that what I am describing to you is an organic relationship between Christ and His Body. You are living members of this organism, not mere members in an organization. This organism has Christ as its Head, exercising His care over each one of you and over all of you mutually. You are all being cared for together under His headship. Praise the Lord that here in Europe there is this organism under Christ's living headship! I trust you can see how different this is from the traditional Christian work. In your physical body, there is no dead arrangement as to how the various parts will function. Every nerve, every muscle, and every member are under the living control of the head. The whole body is under an organic headship.

The activity of the physical body under the direction of the head corresponds to the heavenly ministry of Christ as Head. He does not need a Christian organization to be established for His Body to be built up. He works organically, first to make apostles and then to make all the members grow and function. This work results in the Body building itself up.

My burden under Christ's organic headship is to minister life into you, not to stir you up. I do believe Christ has been ministered into you. If so, you are continually constrained to contact Him. "Lord Jesus, I love You. You are my life. You are all I need. I am open to You. I want to be gained and occupied by You. I would have my whole being saturated with Your very Person." You have probably already been praying like this. If you have, you are under the exercise of Christ's headship, His heavenly ministry, receiving the life He ministers into you for the growth and functioning of His Body.

第五章

我们在基督的元首权柄之下 与祂天上的职事配合

读经：使徒行传八章二十六至三十九节，九章十至十一节，十章一至三节，九至二十二节，歌罗西书二章十八至十九节，以弗所书四章十四至十六节。

从主升天之后，祂就一直在诸天之上尽职事。然而，要叫这职事能在地上实行出来，我们这方面就需要与祂配合。虽然二十个世纪都快过去了，但在地上实行出来的并不多。因此，在这个世代即将结束的时候，我们急需来与主的职事配合。

双重的配合

以上所读的经节说明了我们这一面的配合。使徒行传里的经文都是说到在生命里为着广传福音的行动。在行传时，门徒都是在生命里与主一同往前。腓利和埃提阿伯的太监；亚拿尼亚和扫罗；彼得和哥尼流的例子都是如此。这三个在生命里的行动都配合了主天上的职事。

与此相对，书信里的经文乃是说到在生命里的长大和功用，而不是说到生命里的行动。以弗所书和歌罗西书所启示的不是为着福音的行动，而是身体的长大和功用。一个是带领人归向主，另一个是建造基督的身体。要带领人归向主，就需要在生命里的行动；要身体得建造，就需要在生命里长大并尽功用。

生命里的行动带领人归向主是外面的，而生命里的长大为着建造基督的身体乃是里面的。我们要里外兼顾，就需要配合主天上的职事。

配合生命里的行动

CHAPTER FIVE

OUR CORRESPONDING TO CHRIST'S HEAVENLY MINISTRY UNDER HIS HEADSHIP

Scripture Reading: Acts 8:26-39; 9:10-11; 10:1-3, 9-22; Col. 2:18-19; Eph. 4:14-16

Ever since His ascension the Lord has been ministering in the heavens. For this ministry to be worked out on the earth, however, requires a correspondence to it on our side. Nearly twenty centuries have gone by, but not much has been fulfilled on earth. Thus, as this age draws to a close, there is an urgent need for us to correspond to the Lord's ministry.

A TWOFOLD CORRESPONDENCE

The verses above illustrate this correspondence on our side. The references in Acts all relate to a move in life for the spread of the gospel. During the time of the Acts, the disciples were moving on with the Lord in life. This was so in the case of Philip and the Ethiopian eunuch; Ananias and Saul; and Peter and Cornelius. All three were moves in life that corresponded to the Lord's ministry in the heavens.

The references in the Epistles, in contrast, illustrate the growth and function in life, rather than a move in life. What is revealed in Ephesians and Colossians is not a move for the gospel, but the growth and function of the Body. The one is to bring people to the Lord; the other, to build up the Body. For people to be brought to the Lord requires a move in life; for the Body to be built up, the growth and function in life is needed.

The move in life to bring people to the Lord is outward, but the growth in life for the building of the Body is inward. For both the outward and the inward aspects, we need to correspond to the Lord's ministry in the heavens.

CORRESPONDING TO THE MOVE IN LIFE

在行传八至十章里，主在外面推动祂的门徒出去传福音。祂在天上尽职，感动祂的一些门徒。假设那时腓利去爱了世界，亚拿尼亚堕入了罪中，彼得也回到了加利利去打鱼；那么虽然主在天上尽职事，地上却没有了配合。但赞美主，这三个人是准备好来配合的！

腓利

为着配合主天上的职事，腓利离开耶路撒冷往迦萨去。（八 26。）当他走在旷野里的时候，他是在配合天上的基督。在旷野那里，有一个门徒是主能够推动的。祂对腓利说，“你上前去，贴近那车走，”（29，）腓利就跑过去，听见太监正在念以赛亚书。你看见腓利如何配合天上的职事么？借着这配合，就带领埃提阿伯的太监归向了主。这是腓利这一面的配合，在生命里行动来传扬福音。

亚拿尼亚

九章里的情形也很类似。亚拿尼亚定规是在祷告，于是一个异象从天上临到他。主借着属天的电视向他说话，并引导他到扫罗那里！当属天电视的传输临到扫罗时，他也正在祷告，而且看见亚拿尼亚来了！在天上尽职的基督和地上配合的扫罗与亚拿尼亚之间有一个奇妙的三角关系，目标都是要领扫罗归向主。

彼得

十章里有一个名叫哥尼流的罗马百夫长，他在祷告的时候，有一个天使来告诉他差人去请彼得。假设哥尼流所差来的人到了彼得那里，而彼得不在，那怎么办？如果彼得打鱼去了，差来的人就必须空手、失望的回去！但彼得在那些人到达之先，也是在祷告，就有属天电视的传输临到了他。有一物好像一块大布从天降下，满了不洁净的物。彼得听见：“起来，宰了吃！”他回答说，“主啊，绝对不可！”这个奇妙的电视节目重复了三次。彼得正猜疑这是什么意思，所差来的人已经站在门外求见他。他就与他们同往，哥尼流和他的家人，可能还有他的士兵，都一同归向了主。

In Acts 8, 9, and 10 the Lord moved His disciples outwardly for the preaching of the gospel. He was ministering in the heavens to move some of His disciples. Suppose Philip at that time had been away loving the world, Ananias had fallen into sin, and Peter had gone back to Galilee to go fishing. Christ would then have been ministering in the heavens, but there would have been no response on earth. Praise the Lord, these three were ready to respond!

Philip

In response to the Lord's heavenly ministry, Philip left Jerusalem for Gaza (Acts 8:26). While he was walking along in the desert, he was responding to the heavenly Christ. The Lord had one disciple there in the desert that He could move. When He said to Philip, "Go near, and join thyself to this chariot" (v. 29), Philip ran there and heard the eunuch reading Isaiah. Do you see how Philip was corresponding to the heavenly ministry? It was through this that the Ethiopian eunuch was brought to the Lord. This was the corresponding on Philip's side to the move in life for the preaching of the gospel.

Ananias

The situation in Acts 9 was similar. Ananias must have been praying, when a vision came to him from the heavens. The Lord spoke to him via heavenly television and directed him to Saul! Saul was also praying, when the heavenly television transmission came to him, and he saw Ananias coming! There was a marvelous triangle of Christ ministering in the heavens, with Ananias and Saul corresponding to it on earth, all aimed at bringing Saul to the Lord.

Peter

In Acts 10 a Roman centurion named Cornelius was praying, when an angel came and told him to send for Peter. Suppose Peter had been unavailable when the messengers came to him from Cornelius. If Peter had gone fishing, the messengers would have had to return empty-handed and disappointed! As it was, Peter, just before the men arrived, was also praying when the heavenly television transmission came to him! A vessel like a sheet descended from heaven, full of unclean animals. Peter was told, "Rise, kill and eat!" His reply was, "Not so, Lord!" This wonderful television program was repeated three times! While Peter was puzzling over what it meant, the messengers appeared at the gate, asking for him. He went with them, and Cornelius, his family, and probably the soldiers as well, were all brought to the Lord.

这是正确的传福音。这不是由差会所组织起来的一个运动，而是在基督天上职事之下生命里的行动。基督是头，执行祂作头的权柄，在各处推动祂的门徒。他们也很儆醒，配合祂天上的职事。我盼望在主恢复里的传福音也能像这样：在生命里得胜的行动，在基督的元首权柄之下，配合主天上的职事。

一个见证

让我以亲身的经历告诉你们一个例子。

一九三二年，有一天我刚从办公室下班回来，一位弟兄来访。事实上，他是要找别的弟兄，但那位弟兄走了。那天晚上时间还早，我就建议我们一同到海边去。我们走在路上时，他题出了一些属灵的问题，我说最好坐在海边来谈这些事。我们就这样，从大约七点谈到十一点。我们谈到用水施浸。（我们的宗派是行点水礼的。）

我们谈话一结束，他对我说，“你就是为我施浸的适当人选，而我就是要受浸的人，今天晚上你非得为我施浸不可！”

我当时是个年轻人，才二十七岁上下。我不是牧师，不是长老，连执事也不是。我退缩了。我说，“不可以，不可以！我不能！我太年轻了，我不是牧师，不是长老，连执事也不是，不可以！”

他责备我：“你才讲过，却不肯实行。你才告诉我，谁是替人施浸的适当人选，哪里是适当的地方，什么时候是适当的时间。我考虑过了，这里就是适当的地方，（海在我们前面，满了水，）现在就是适当的时间，（一个夏天的晚上，）我就是适合受浸的人，而你就是适合施浸的人，你怎么能够拒绝？”

我被他征服了。虽然我们没有带什么更换的衣服，我们还是一同进到水中，我就为他施浸了。从水里上来，我们两个都快乐的像到了三层天上。

两天之后，在周四那天，我在办公室里需要登记他的名字，我记不起来他的名字该怎么写。有一位同事跟他很熟，我就问他名字该怎么写。他很好奇要知道我为什么问这个，就问我到底有什么事。

This is the proper gospel preaching. It is a move in life under the heavenly ministry of Christ. It is not a movement organized by a mission board. Christ as the Head exercised His headship to move His disciples here and there. They were on the alert, responding to His ministry from the heavens. I hope the preaching of the gospel in the recovery will be like this: a prevailing move in life, corresponding to the Lord's heavenly ministry under His headship.

A Testimony

Let me give you an illustration from my experience regarding this matter.

In July 1932 I had just come back home from my work at the office when a brother came. Actually, he was looking for someone else, but that other brother was away. Since it was still early in the evening, I suggested that the two of us go to the beach. While we were on the way, he raised up some spiritual questions. I said it would be good to sit on the beach and talk over these matters. This we did, conversing from about seven to eleven. We talked about baptism by immersion. (Our denomination practiced sprinkling.)

As soon as we finished our conversation, he said to me, "You are the right person to baptize me. I am the right person to be baptized. You must baptize me tonight!"

I was just a young man, about twenty-seven. I was not a pastor, nor an elder, nor even a deacon. I shrank back. "No, no, no!" I said. "I cannot. I am too young. I am not a pastor, or elder, or deacon. No!"

He rebuked me. "You just preach, but you won't practice. You have been telling me who is the right person to baptize, where is the right place, and what is the right time. I have been considering: here is the right place (the sea is in front of us, full of water), this is the right time (a summer evening), I am the right person to be baptized, and you are the right person to do the baptizing. How can you refuse?"

I was subdued. Even though we had not brought any change of clothing, we went into the water, and I baptized him. After that, we were both in the third heaven!

Two days later, on a Thursday, I was in the office and needed to record his name. I could not remember how it was spelled. Since one of my colleagues knew him quite well, I asked him how the name was spelled. He was curious that I should need to know the spelling, and asked me what had happened.

我回答说，“你想知道发生了什么事么？前天晚上，我在海边为他施浸了！”他吃了一惊；但我接着也吃了一惊，因为他说，“你为他施浸！那么，我盼望你今天晚上也为我施浸！”

因为还有一位同事也归向了主，我就回答说，“让我先和某人谈谈。”当我和他谈的时候，他很乐意参加。下班后，我们三人和先前那位受浸的弟兄一同到海边去。我请那位弟兄来施浸，但他拒绝了，这件事很困扰我，为什么我要像一个牧师为人施浸？但无论如何，我还是为那两个新人施了浸。

施浸以后，我们快乐到顶天！我们沿着街漫走，述说主的恩典。我们说话的声音很大，后面有一个人追上了我们，问说，“你是李常受么？”我回答说，“是的，什么事？”

他告诉我，他正从一个差会的祷告聚会中出来，他们正在抱怨我为他们一个未来的弟兄施浸；他们说我又不是长老，又不是执事，怎么能为人施浸？然后他接着说，“我听到他们谈论的时候，就定意要和你接触。我作梦也没想到会这样遇见你。你们下次要在什么时候聚会？”

到了主日，我们有了十一个人。一周之后，我们开始擘饼。主运用祂元首的权柄带进人来。虽然我们的人数很少，但我们在配合天上的基督。从那些日子以后，有许许多多的事成就了，不是借着组织，而是借着祂在天上的尽职，以及祂一些门徒在地上的配合。

配合来建造身体

我们看过了行传里所发生的一些奇妙的事，说明了主在生命里的行动，借着传福音得着人，现在我们继续来看身体如何得建造。这件事是在书信中论到的，身体的建造不是借着一个行动来完成的，而是借着在生命里的长大。这个更精细、更深刻的工作，需要更精细的配合。

持定元首

基督是元首，我们是肢体。歌罗西二章十九节提醒我们必须持定元首：“本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”持定元首的意思，就是我们和祂之间有直接的交通。祂和众肢体之间

“You want to know what happened?” I replied. “The night before last I baptized him in the sea!” He was astonished, but I was astonished also when he said, “You baptized him! Well, I would like you to baptize me too tonight!”

Because there was another colleague who had also been brought to the Lord, I replied, “Let me talk to So-and-so first.” When I talked to him, he was happy to join us. After office hours, the three of us went to the beach, along with the brother whom I had baptized earlier. This one I asked to do the baptizing, but he refused. It bothered me: why was I baptizing people, as though I were a pastor? Nonetheless, I baptized the two new ones.

Afterwards, we were rejoicing to the uttermost! We wandered along the streets, talking about the Lord’s grace. We made so much noise that a man behind us pursued after us and then asked, “Are you Witness Lee?” “Yes,” I replied. “Why?”

He told us he had just come from a prayer meeting of a mission church, where they were complaining that I had baptized one of their candidates; they said I was neither an elder nor a deacon; how then could I baptize people? Then he added, “When I heard them talking, I decided I would like to get in touch with you. I never dreamed I would find you like this. When will you have the next meeting?”

By the Lord’s Day, there were eleven of us. After one week, we began to have the Lord’s table. The Lord exercised His headship to bring people in. Though our number was small, we were corresponding to the heavenly Christ. Since those days, much has been accomplished, not by organization, but by His ministering in the heavens and some of His disciples corresponding on earth.

CORRESPONDING FOR THE BUILDING UP OF THE BODY

Now that we have covered some of the wonderful things that transpired in the book of Acts, illustrating the Lord’s move in life to gain people through the preaching of the gospel, let us go on to see how the Body is built up. It is the Epistles which deal with this matter. Rather than being accomplished by a move, the building up of the Body comes about through the growth in life. For this finer, deeper work, there needs to be a finer corresponding.

Holding the Head

Christ is the Head, and we are the members. Colossians 2:19 reminds us that we must hold the Head, “out from Whom all the Body, by means of the joints and bands being supplied and knit together, grows with the growth of God.” To hold the Head means that there is direct communication between us and Him. There is no separation

没有隔离。元首无论如何尽职事，众肢体都配合上来。这个配合的结果就是在生命里长大。因着特定元首，就有里面的长大，而不是外面的行动。在元首与众肢体之间这种亲密的交通里，祂所有的丰富就都供应到众肢体里面，所有消极的事物也都被从元首来的生命供应所吞灭。

我们长大的路就是特定元首。长大不是从研究圣经或明白道理来的。这样的知识对于我们的长大没有多少帮助。元首是生命的源头。我们若特定祂，也就是说，我们若与祂有亲密的联结，祂的丰富和生命的供应就要进到我们全人里面，并成为我们生命的长大。

长到元首里面

“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”（弗四 15～16。）这两节比歌罗西二章十九节更进一步。我们不但要特定元首，也要在一切事上长到祂里面。特定元首是亲近、密切的，但长到祂里面乃是更深刻、更精细的配合。没有恰当的话语可以表达，长到祂里面是什么意思，但有些例子或许能帮助我们领会这种思想。

在婚姻上

婚姻生活是神所命定的，“婚姻当在众人中间受尊重。”（来十三 4。）姊妹们当然喜欢有丈夫，弟兄们也喜欢有妻子。如果你还没有结婚，没有疑问，你会以为婚姻是多么美妙。婚姻的确是一个美妙的安排！虽然如此，我是一个结婚五十多年的人，我必须说，婚姻生活不是那么容易。如果你还没有结婚，你就不晓得它所引起的各种麻烦。这些难处的原因何在？多半是因为你的婚姻生活还不在于元首里面。你也许愿意在所有别的事上长到主里面，但在婚姻的事上却保留自己。在你里面的深处，你想使你的婚姻留在主之外。有些姊妹就因着这缘故，在婚姻生活里受了许多苦。你对于在婚姻上长到主里面有所保留，虽然你也许从来没有用言语表达出来。因此，在这一点上，当祂在天上尽职事的时候，你并没有配合。

between Him and all the members. The members correspond to whatever the Head ministers. The result of this correspondence is the growth in life. By holding the Head, there is an inward growth, not an outward move. In this close communication between the Head and the members, all His riches are ministered into the members and all the negative things are swallowed up by the supply of life from the Head.

The way we grow is by holding the Head. Growth does not come about from the study of the Bible or the understanding of doctrine. Such knowledge is not much help to our growth. The Head is the source of life. When we hold Him, that is, keep ourselves intimately connected to Him, His riches and life supply enter into our being and become our growth in life.

Growing Up into the Head

“But holding to truth in love, we may grow up into Him in all things, Who is the Head, Christ, out from Whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love” (Eph. 4:15-16). These verses go a step further than Colossians 2:19. We are not only to hold the Head, but also to grow up into Him in all things. To hold the Head is close and intimate, but to grow into Him is a deeper and finer correspondence. Words are inadequate to convey what is meant by this growing up into Him, but perhaps some examples may help us to grasp the thought.

In Marriage

Married life was ordained by God and is to “be held in honor among all” (Heb. 13:4). The sisters surely are pleased to have a husband, and the brothers a wife! If you are not yet married, you no doubt are thinking how wonderful it would be. Marriage is surely a wonderful arrangement! Nonetheless, as one who has been married for over fifty years, I must say that married life is not easy. If you are not married, you are not aware of all the troubles that arise. What is the cause of the problems? Mostly it is because your marriage is still not in the Head. You may be willing to grow into the Lord in everything else, but in the matter of your marriage you would retain yourself. Deep within, you may have the intention to keep your marriage outside the Lord. Some sisters suffer much in their married life because of this. You have a reservation, perhaps never expressed in words, about growing into the Lord in your marriage. Thus, in this point you are not corresponding to Him while He is ministering in the heavens.

在逛街购物和其他的软弱上

姊妹们好像特别喜欢逛街买东西。因此她们要在这件事上配合主，常常有难处。她们早晨的头一件事，也许是一段美妙的时光来祷告、享受主。但早餐后，她们拿起报纸，发现了一些大减价的广告，就把主给忘了！她们非赶到店里去不可，不然她们所要的东西就会卖光了！然而在天上的那位，也在里面说，“不要去！”她们回答说，“主啊！就这么一次，请给我一点自由吧。”

这岂不就是你们的情形么？在你们稍早的祷告里，你们和祂配合，但现今你们想去买东西的欲望却把那个配合消灭了。如今主没有路了，祂必须受苦，而你会受苦。如果你这样去买东西，事后你会发觉很难祷告。两三天过去你还是不能祷告。在这段期间之内，你这一面向主天上的职事就没有配合了。祂走了，在那些日子里你和祂之间没有交通。

不但姊妹们有这样的软弱，我也有我的软弱。在许多事上，我已经长到主里面，但在有些事上，我也会说，“主，我一直是爱你的，难道我不能在爱你的事上稍微休息一会儿？给我几个小时的假好么？”我由自己的经历晓得，这件事也会发生在你们身上。你们不需要把你们的软弱告诉我。我也曾经是青年人，也有同样的软弱。当我沉溺在那个软弱中时，我就离开了主，也就没有生命的长大了。

在大大小小的事上

有时我们发现在大事上很难长到主里面，不过许多时候，是在小事上很难。我们也许以为主对小事没有兴趣，就如我们留怎样的头发。不论事大事小，如果我们在那件事上没有长到祂里面，我们向祂的配合就停止了。我愿意说，特别是在小事上我们必须长到祂里面。长到祂里面这件事，使我们在祂元首权柄之下直接配合祂天上的职事。这个职事需要我们这一面非常精细的配合，然后我们就会长大。

从元首来的供应

当我们持定元首并在凡事上长到祂里面时，从祂就有生命的供应临到基督的身体。我们持定祂并长到祂里面，元

In Shopping and in Other Weaknesses

Sisters especially seem to like shopping. Thus they often have a problem corresponding to the Lord in this matter. The first thing in the morning they may have a wonderful time praying and enjoying the Lord. But right after breakfast they may pick up a newspaper and find some special bargains advertised. The Lord is forgotten! They must go to the stores right away, or the things they want will be sold out! The One who is in the heavens is also within, however. His word is, "Don't go!" They reply, "Lord, just this one time give me a little liberty!"

Is not this the way you are? In your prayer earlier you were corresponding to Him, but now your desire to go shopping has annulled that corresponding. Now the Lord has no way. He has to suffer, and you will suffer too. If you go shopping this way, you will find it hard to pray afterwards. Two or three days may go by without your being able to pray. For this period of time there is no correspondence on your part to the Lord's heavenly ministry. He is gone, and there is no communication between you and Him during those days.

It is not only the sisters who have such a weakness. I have my weaknesses too. In many things I have grown into the Lord, but in certain other things I also would say, "Lord, all this time I have been loving You. Can I not have just a little rest from loving You? How about giving me a few hours off?" From my own experience I know this is also what happens to you. You do not need to come to talk to me about your weakness. I was once a young man too and had the same kind of weakness. While I was indulging that weakness, I was absent from the Lord, and there was no growth in life.

In Things Great and Small

Sometimes it is in the big things that we find it hard to grow into the Lord; many times, however, it is in the small things. We may think the Lord is not interested in the small things, like how we wear our hair. Whether the matter is big or small, if we do not grow into Him in that thing, our corresponding to Him is arrested. I would say that especially in the small things we must grow into Him. This growth into Him keeps us in direct correspondence to His heavenly ministry under His headship. This ministry requires a very fine correspondence on our part. Then we shall grow.

The Supply from the Head

When we hold the Head and grow up into Him in all things, out from Him will come the life supply to the Body. As we hold Him and grow up into Him, the riches of the

首的丰富就会从我们流出。我很喜欢这两个片语：“到祂里面”和“本于祂”。（参弗四15～16。）先是长到祂里面，然后生命的供应便从祂而来。我们真是这样的话，就是配合主天上的职事。然后功用就会显出，来建造基督的身体。

给主一条路

我们需要向主天上的职事有双重的配合。今天在基督徒中间，最多似乎只有生命里的行动，来传扬福音。很少有生命里的长大，来建造身体。我们不可忽略任何一面。主需要我们配合祂，祂才能在我们里面运行，领人归向祂自己。祂也需要我们的配合，使我们长到祂里面，好从祂出来一些东西供应并建造身体。

我们在这两面配合主的职事，祂的旨意就必成就。如果我们缺少这种配合，主就没有路来实现祂天上的职事。我们在主的恢复中看见这件事是极重要的。为着传扬福音，并为着借生命长大来建造身体，主需要我们在地上配合祂在天上的职事。我们需要为这个配合祷告。

Head will flow out through us. I like these two phrases, “into Him” and “out from Him” (see Eph. 4:15-16). There is first the growing into Him; then the life supply will come out of Him. When this is true of us, we are corresponding to the Lord’s ministry in the heavens. Then the functions will emerge for the building up of the Body.

GIVING THE LORD A WAY

There is the need for our twofold correspondence to the Lord’s heavenly ministry. Among Christians today, at most there seems to be only the move in life for the preaching of the gospel. There is little growth in life for the building up of the Body. We must not neglect either aspect. The Lord needs us to correspond to Him so that He can move in us to bring people to Himself. He also wants our response that we may grow up into Him so that something of Him may come forth to supply and build up the Body.

As we correspond to the Lord’s ministry in these two aspects, His will will be fulfilled. If we are short in this corresponding, the Lord has no way to carry out His heavenly ministry. It is crucial for us in the recovery to see this. For the spread of the gospel and for the building up of His Body by the growth in life, the Lord must have our correspondence on earth to what He is ministering in the heavens. We need to pray much for this correspondence.

第六章

我们如何持定元首 并在凡事上长到祂里面

读经：歌罗西书二章十八至十九节，以弗所书四章十四至十六节，罗马书六章三节，哥林多前书一章九节，二十四节，三十节，二章二节，十五章二十二节，四十五节，哥林多后书三章十七至十八节，加拉太书五章四节，以弗所书三章十六至十七节，腓立比书一章二十一节上，三章八节，歌罗西书一章十八节，三章四节，十一节。

基督天上职事的目标是要完成神永远的定旨。神所要的就是召会，而召会要实现出来，需要有两种工作。第一种是在生命里外面的行动来传福音，带领人归向神；第二种是在生命里面的长大，来建造身体。在已过的世纪中，第一面的工作多半完成了。许多热心的基督徒作传教士出去传福音，甚至到如今，许多有追求的基督徒仍在这条线上。

然而，当我们来看身体的建造时，我们就发现这一方面被人忽略了。许多基督徒甚至不知道什么是生命的长大，极少人知道需要身体的建造。归向主的人多得无数，但因他们在生命里没有多少的长大，所以也就没有多少的建造。很少基督徒关心这个细致、内里的工作。我的负担就是：对于主在天上这一方面的行动，我们这一面能有更细、更深的配合。

这样的配合在于你们持定元首并长到祂里面。（西二19，弗四15。）你持定元首并长到祂里面有多少，就决定你为着身体的建造在内里生命里向祂有多少的配合。然而这两个关键的辞对你很可能是新的。曾有人要你们注意这两个辞么？你们曾听过一篇道论到如何持定元首，或如何长到元首里面么？基督是你们的元首，祂是身体的头，身体上所有的肢体都必须持定元首，并在凡事上长到祂里面。

CHAPTER SIX

HOW WE HOLD THE HEAD AND GROW INTO HIM IN ALL THINGS

Scripture Reading: Col. 2:18-19; Eph. 4:14-16; Rom. 6:3; 1 Cor. 1:9, 24, 30; 2:2; 15:22, 45; 2 Cor. 3:17-18; Gal. 5:4; Eph. 3:16-17; Phil. 1:21a; 3:8; Col. 1:18; 3:4, 11

The goal of Christ's heavenly ministry is to fulfill God's eternal purpose. What God wants is the church. For the church to be realized, two kinds of work are needed. The first is the move in life in an outward way to preach the gospel and bring people to God. The second is the inward growth in life for the building up of the Body. In the past centuries this first aspect of the work has been largely accomplished. Many zealous Christians have gone forth as missionaries to spread the gospel. Even up till the present, many seeking Christians are still on this line.

When we come to the building up of the Body, however, we find that this aspect has been neglected. Many Christians do not even know what the growth in life is. Very few know that there is the need for the building up of the Body. Millions of people have been brought to the Lord, but because they have so little growth in life, there is very little building. Few Christians have a concern about this fine, inner work. It is my burden that, regarding this aspect of the Lord's move in the heavens, there may be a finer, deeper correspondence to Him on our part.

Such a correspondence depends upon your holding the Head and growing into Him (Col. 2:19; Eph. 4:15). How much you hold the Head and grow into Him is the factor which determines how much you correspond to Him in the inner life for the building up of the Body. Yet these two crucial terms are probably new to you. Has anyone else ever called your attention to them? Have you ever heard a sermon on how to hold the Head, or one on how to grow into the Head? Christ is your Head. He is the Head of the Body. All the members of the Body must hold the Head and grow into Him in all things.

保罗的著作

保罗的书信分为两组。这些书信在圣经中所安排的次序相当有意义。头七封书信，从罗马书到歌罗西书，构成一组。保罗早先的书信是罗马书和哥林多前后书。接着是我称之为神圣启示的心脏书——加拉太书、以弗所书、腓立比书、歌罗西书。因此，第一组是三卷书加上四卷书。

第二组包含了帖撒罗尼迦前后书、提摩太前后书、提多书、腓利门书，共有六卷。当然，还有希伯来书；关于这卷书的作者是谁，曾引起许多的争议，我深信有充分的证据能说出作者就是保罗。这七封书信也是四卷加上三卷。帖撒罗尼迦前后书和提摩太前后书构成四卷，而提多书、腓利门书、希伯来书构成三卷。这第二组的七卷书不是我们在本篇信息中所关心的。

第一组的七封书信论到三个主要的点：基督活在我们里面，包罗万有的基督，以及召会。这些在保罗完成神话语的职事里是关键点。（西一25。）要成就这完成工作，我们必须经历基督活在我们里面，必须认识祂是何等的包罗万有，也必须有荣耀召会的异象。这些乃是保罗头七封书信所强调的。

让我们来看保罗的著作如何强调这三个点。

头七封书信一瞥

罗马书在全部十六章的里面，提到许多不同的事物。根据路德马丁的说法，罗马书的主题是因信称义。其实，按更正确的说法，罗马书的信息是神把我们从亚当里迁到基督里。这个说法包含了因信称义。我们借着父母生在亚当里，但我们信了主耶稣之后，就从头一个人迁到基督里了。罗马六章三节告诉我们，我们已经受浸归入基督耶稣，如今我们是在祂里面；我们不再在亚当里，乃在基督里面。

哥林多前书告诉我们，我们已经“为祂所召，进入了祂儿子我们主耶稣基督的交通”。（一9。）许多基督徒的观念很浅，以为神呼召他们，是为了有一天能上天堂。然而，这节是说，我们已经蒙召进入基督的交通、共享或享受里。祂必须是我们的享受。祂是神的能力和智慧。（24。）我们在祂里面，祂之于我们就是“智慧：公义、圣别和救赎”。（30。）保罗有这

PAUL'S WRITINGS

Paul's Epistles are in two groups. The sequence in which they are arranged in the Bible is quite meaningful. The first seven Epistles, from Romans to Colossians, form one group. His first Epistles are Romans and 1 and 2 Corinthians. These three are followed by the four which I have called the heart of the divine revelation—Galatians, Ephesians, Philippians, and Colossians. This first group, then, consists of three plus four.

The second group consists of 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon. These are six. Of course, there is also the Epistle to the Hebrews, whose authorship has caused much argument. I do believe there is ample evidence to say that Paul was the author. These seven Epistles are of four plus three. The two Thessalonians and the two Timothys make up the four, while Titus, Philemon, and Hebrews are the three. This second group of seven will not concern us in this message.

The first set of seven Epistles deals with three main points: Christ living in us, the all-inclusive Christ, and the church. These are the crucial points in Paul's ministry to complete the Word of God (Col. 1:25). For the completing work to be accomplished, we must experience Christ living in us, we must understand how all-inclusive He is, and we must have the vision of the glorious church. These are the emphases of Paul's first seven Epistles.

Let us see how Paul's writings stress these three points.

A LOOK AT THE FIRST SEVEN EPISTLES

Romans mentions many different matters in its sixteen chapters. According to Martin Luther, however, its main subject is justification by faith. In actuality, it is more accurate to say that its message is that God has transferred us out of Adam and into Christ. This includes justification by faith. Through our parents we were born in Adam, but when we believed in the Lord Jesus, we were transferred out of the first man and into Christ. Romans 6:3 tells us that we have been baptized into Christ Jesus. Now we are in Him. We are no longer in Adam, but in Christ.

First Corinthians tells us that we have been “called unto the fellowship of his Son Jesus Christ our Lord” (1:9). Many Christians have the low concept that God has called them so that some day they might go to heaven. This verse, however, says that we have been called into the fellowship, or participation, or enjoyment, of Christ. He must be our enjoyment. He is the power and wisdom of God (1:24). Because we are in Him, He is to us “wisdom, and righteousness, and sanctification, and redemption”

么一位广阔的基督可享受，就“定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的”。（二2。）在十五章二十二节，保罗进一步说到“在基督里众人也都要活过来”。基督使我们活过来，因为祂是末后的亚当，成了赐生命的灵。（45。）这封书信所说基督的这些方面都是给我们享受的，对我们是便利的，因为祂已成了赐生命的灵。

哥林多后书接续这条线说，如今主就是那灵。（三17。）我们这一面要揭去帕子，好叫我们能观看并返照祂。“但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”（18。）我们观看主并返照主，就渐渐变化成为祂的形像，从荣耀到荣耀，如同从主灵变成的。主灵这个辞是一个复合的名称，是指基督而言。

保罗警告加拉太的信徒，如果他们想要遵守律法，就会与基督隔绝。（加五4。）他所关心的是他们能留在基督里，不被宗教或律法所打岔。如果他们转向宗教和律法，他们就要从基督丧失所有的益处，因而与祂隔绝，使祂变为无益。若使割礼成为得救的条件，就是弃绝基督，叫基督与他们无益了。

在以弗所书里保罗祷告：“愿祂（父）…借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里。”（三16～17上。）我们里面的人必须刚强起来，使基督能安家在我们心里。祂必须占有我们到这个地步，使我们全人成为祂的家。

保罗在腓立比一章二十一节告诉我们：“因为在我，活着就是基督。”基督对他乃是一切。在三章八节他宣告这一位在他是何等的宝贵。“不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”因着基督超越的价值，保罗将万事看作亏损，为要赢得基督。

歌罗西书进一步告诉我们，基督是多么伟大。“祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”（一18。）祂是包罗万有的，是一切正面事物的实际，（二17，）如今祂是我们的生命，（三4，）在新人里祂是一切，又在一切之内。（11。）

（1:30）。With such a vast Christ to be enjoyed, Paul “determined not to know anything among you, save Jesus Christ, and him crucified” (2:2). In 15:22 Paul further says that “in Christ shall all be made alive.” Christ makes us alive because as the last Adam He became a life-giving Spirit (15:45). All these aspects of Christ, presented in this Epistle, are for our enjoyment and are accessible to us because He has become the life-giving Spirit.

Second Corinthians continues this thread that the Lord is now the Spirit (3:17). Our part is to take away the veils that we may behold and reflect Him. “But we all, with unveiled face beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit” (3:18, lit.). As we look unto Him and reflect Him, we are being transformed into His image from glory to glory, even as from the Lord Spirit. This term, the Lord Spirit, is a compound title referring to Christ.

Paul warned the Galatian believers that if they tried to keep the law, they would be brought to nought from Christ (Gal. 5:4). He was concerned that they remain in Christ and not be distracted by the law or religion. If they turned back to these, they would be deprived of all profit from Christ and so separated or severed from Him, making Him void of effect. To make circumcision a condition of salvation was to relinquish Christ, who would then profit them nothing.

In Ephesians Paul prayed that the Father would strengthen the believers “with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith” (3:16-17). Our inner man has to be strengthened that Christ may make His home in our hearts. He has to occupy us to such an extent that our whole being becomes His home.

“To me to live is Christ” Paul tells us in Philippians 1:21. Christ was everything to him. In 3:8 he declares how precious this One was to him. “I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of Whom I have suffered the loss of all things and count them refuse that I may gain Christ.” Because of Christ’s surpassing worth, Paul counted everything else loss in order to gain Him.

Colossians tells us further how great Christ is. “And He is the Head of the Body, the church; Who is the beginning, Firstborn from among the dead, that He might have the first place in all things” (1:18). He is all-inclusive, He is the reality of all positive things (2:17), He is now our life (3:4), and He is all and in all in the new man (3:11).

保罗所看见的基督是何等伟大！我们都需要这一个异象，好特定元首！

被预言岔开

当我初得救时，我爱主和主的话。那时我是个年轻人，我爱圣经并下定决心要明白每一节，我要把我的一生花在这上面！如今我晓得圣经对我实在太深奥了，我无法完全领略。起初我以为凭着我的努力进行得很好。我要搜购讲解圣经的书籍，并到查经的地方去，最后我被弟兄会抓住了。当我开始参加他们的聚会时，他们正在讲解但以理书中的七十个七。（九 24～27。）我有生以来，在基督教里就从没有听过这七十个七；我被迷住了。后来，我听到了十趾、四兽和十角。我开始研究这些奇怪的圣经题目。我在弟兄会中间的那些年日，我记不得听过一篇论到基督的信息。有一天我觉察到自己的光景真是糟透了。我学到各类的预言，但我却死了，我没有能力。在失望中我转了，主使我从十趾、十角、四兽、七十个七里转出来！

我转向基督，转向那灵，转向生命，转向召会！从一九三二年起，我的注意力就集中在这些事上。在主的恢复中，你们听到一篇又一篇的信息，主题就是这些。我必须警告你们年轻人，不要从这些点上岔出去。也许有人会接近你，问你说，七印、七号和七碗是什么意思。如果你不知道，他们会使你觉得，你对圣经的认识太有限了，你只知道基督、那灵、生命和召会。青年人渴求知识。如果你受预言的打岔，你就不会特定元首。我的意思不是说你不该研究圣经中别的东西；你应该研究，但你必须认识，别的东西都是次要的。圣经中主要的乃是基督、那灵、生命与召会。

被道理岔开

我们很容易受打岔。我知道有些人已经被岔开去守安息日了。他们不在意基督、包罗万有的灵、神圣的生命和召会，反倒去谈论第七日。还有些人被岔开去注意受浸的方式。也许会有传道人来问你，召会采用那一种的受浸方式：点水还是浸水？在谁的名里？向前或向后？多少次？你如何回答？你会被岔开么？一位姊妹在洛杉矶参加了擘饼聚

How great was the Christ that Paul saw! We all need such a vision in order to hold the Head.

DISTRACTED BY PROPHECY

When I was first saved, I loved the Lord and His Word. As a young man, I loved the Bible and made up my mind I would come to understand every verse of it. I would spend my whole life on this! Now I have learned that the Bible is too profound for me ever to fully grasp. At the beginning I thought I was progressing quite well in my efforts. I would hunt for books on the Bible and would go wherever the Bible was taught. Eventually I was caught by the Brethren. When I started going to their meetings, they were preaching on the seventy weeks in Daniel (9:24-27). In all my years in Christianity, from the time I was born, I had never heard of these seventy weeks. I was fascinated. Later on, I heard about ten toes, four beasts, and ten horns. I began to study these strange, yet very scriptural subjects. In the years I spent among the Brethren I do not recall ever hearing a message on Christ. One day I realized how poor my condition was. I had learned all about the prophecies, but I was dead. I was powerless. In my disappointment I turned. The Lord gave me a turn away from the ten toes, the ten horns, the four beasts, and the seventy weeks!

I turned to Christ, to the Spirit, to life, and to the church! Since 1932 my attention has been focused on these matters. In message after message these are the subjects you hear in the Lord's recovery. I must warn you young people not to be distracted from these to other things. You may be approached by some who will ask you what the meaning is of the seven seals, the seven trumpets, and the seven bowls. If you do not know, they will make you feel your knowledge of the Bible is too restricted, that you know only about Christ, the Spirit, life, and the church. Young people are eager for knowledge. If you are distracted by prophecy, you will not hold the Head. I do not mean that you should not study other things in the Bible. You should study them, but you must see that all these other things are minor. The major things in the Bible are Christ, the Spirit, life, and the church.

DISTRACTED BY DOCTRINES

It is easy to be distracted. I know of some who have been distracted to keeping the Sabbath. Instead of caring for Christ, the all-inclusive Spirit, the divine life, and the church, they talk about the seventh day. Others are distracted about the way of baptism. You may be asked by some preacher what kind of baptism the church practices: sprinkling or immersion, in what name, forwards or backwards, how many times. How would you answer? Will you be distracted? A sister who attended a Lord's

会，之后写了一封信给我，反对我们用酒。你怎样回答她？我曾经花了相当多的时间，研究擘饼聚会到底应当用酒还是葡萄汁；两方面都有可说的，叫你无法下个肯定的断案。那么，为这些事争论又有什么用？别人会问到你们的另一个问题，就是姊妹蒙头。如果你说你相信蒙头，他们会进一步问说，什么颜色？什么样式？什么尺寸？愿我们从这些打岔人的考虑转开吧！

我要对你们说的乃是：持定元首！基督教所以四分五裂就是因着这些打岔。当你面临这样的问题时，你可以在里面祷告说，“主啊！怜悯我，帮助我持定你作元首。我不愿因这些打岔人的问题陷入网罗里，我要持定元首。”

当保罗在歌罗西二章十九节写到“不持定元首”时，他是指着那些用犹太教、希腊哲学、和智慧派的教训来打岔歌罗西召会的人。只有持定元首，才能蒙保守脱离这些打岔，并且能够配合基督天上的职事。只要你持定元首，你就会长大。很少基督徒配合基督天上的职事，原因就是他们在持定元首的事上受了打岔。

以弗所四章十四节说，“使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”叫小孩子摇荡的风就是教训。这风不是异端，而是正当的、甚至合乎圣经的道理，把我们吹得离开元首—基督，离开身体—召会。这风是撒但系统的一部分，来欺骗信徒，引诱他们离开基督。持定元首，不让任何的道理—无论多么合乎圣经的道理—把我们从基督岔开，这是何等的重要！

给主地位

我们持定元首，就会长到祂里面。（弗四 15。）逐渐的我们会看见，在一件又一件的事上，我们并没有在基督里。我们看见，就能祷告说，“主！来掌管，在这件事上我把地位让给你。”这是在生命里实际的长大。我们属于基督，但是在许多事上我们不在祂里面。在那些事上，祂在我们里面没有地位。在我们谈话的方式里，祂可能没有地位。当我们持定元首时，就晓得我们的说话不是在基督里。如果我们求主在这方面掌权，我们在说话上，就在生命里长大了。

table meeting in Los Angeles afterwards wrote me a letter objecting to our use of wine. How would you have answered her? I have spent quite some time studying whether wine or grape juice should be used for the Lord's table. There is something to be said on both sides. You cannot make a firm decision. What is the use, then, of arguing about such matters? Head coverings for the sisters is another question you may well be asked about. If you say you believe in head coverings, they may go on to ask what color, what shape, and what size. Turn away from all these distracting considerations!

My word to you is: hold the Head! Christianity is in thousands of divisions because of these distractions. When any such questions are presented to you, you can inwardly pray: "Lord, have mercy upon me. Help me to hold You as the Head. I don't want to be ensnared by these distracting questions. I would hold the Head."

When Paul wrote of "not holding the Head" in Colossians 2:19, he was referring to those who were distracting the church in Colossae with Judaism, Greek philosophy, and Gnosticism. It is only when you hold the Head that you are kept from such distractions and can correspond to the ministry of Christ in the heavens. As long as you hold the Head, you will grow. The reason so few Christians correspond to Christ's heavenly ministry is that they have been distracted from holding the Head.

Ephesians 4:14 says, "That we may be no longer babes 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." The wind that carries the babes about is teaching. It is not a wind of heresy, but even proper, scriptural doctrine, which can carry us away—away from Christ, the Head, and away from the church, the Body. This wind is part of Satan's system to deceive the believers and lure them from Christ. How important it is to hold the Head and not allow any doctrine, however biblical, to distract us from Him!

GIVING THE LORD GROUND

As we hold the Head, we shall grow up into Him (Eph. 4:15). Gradually we shall see that, in one thing after another, we are not in Christ. As we see, we can pray, "Lord, take over. In this matter I give You the ground." This is the practical growth in life. We belong to Christ, but in many things we are not in Him. In those things He has no ground in us. In our way of talking, He may have no ground. As we hold the Head, we shall realize that our speaking is not in Christ. If we ask the Lord to take over in this area, we shall grow in life regarding our talking.

许多基督徒爱主，但是主在他们里面没有地位，因为他们不持定基督。当他们持定基督时，里面的灵会对他们说他们的衣着。如果他们说，“主，我给你地位来对付我的穿着。”那么祂就会进来掌权。弟兄对待妻子或妻子对丈夫的态度也是这样。他们也许很爱主，但他们在婚姻关系上连一寸也不肯让给祂。如果他们持定元首，里面的灵就会告诉他们，基督在他们的态度上没有地位。当他们向主敞开并给主地位时，祂就会多而又多的占有他们。

在日常生活里这样把地位让给主，乃是在生命里长大的路。你们不是因着圣经知识的加增而长大。在生命里长大，就是让主在每一件实际的事上掌权。你在一件又一件的事上，在一个接着一个的态度上这么作，你就会在那些范围里长大。主要逐渐充满你并占有你的全人，接着你就会成熟。因着在生命里长大，你的功用显出，身体就建造起来了。这是对主天上的职事更深、更细的配合。就是这样，众召会渐渐被建造起来了。

身体的建造

愿我们都看见，在神的经纶里，除了基督，什么都不算数。我们已经被迁到祂里面了。祂是我们的分、我们的享受、和我们的生命。祂是赐生命的灵，祂应当是我们的一切。这样的异象会保守我们。我们不可许可什么道理打岔我们；道理就像野兽一样，等着要吞吃我们！我们必须恐惧战兢的持定元首。然后那灵会天天不断的对我们说话：“在这件事上你还是为自己保留地位，在那件事上你从未向主屈服。在这方面，你还没有给主一寸土地，在那方面你仍然把持。”

如果我们持定元首，我们就会回应说，“主，在这件事上我把地位让给你，在那件事上我向你敞开，让你掌权。”这样的回应就带进我们在生命里的长大。基督因着能得着更多的地位，就在我们里面增加。然后我们的功用会显明，身体也要被建造起来。这种向主天上职事生机的配合，比生命里外面的行动把人带到神里面还要精细。这样更深的配合祂，就使身体的建造成为可能的。

Many Christians love the Lord, but He does not have the ground in them because they are not holding Christ. When they hold Him, the Spirit within may speak to them about their clothing. If they say, “Lord, I give You the ground to deal with my way of dressing,” then He will come in and take over. The same may be true of the way a brother treats his wife or of a sister’s attitude toward her husband. They may love the Lord, but in their marital relationship they will not give Him one inch. If they hold the Head, the Spirit within will tell them that Christ has no ground in their attitude. As they open and give the Lord the ground, He will occupy them more and more.

To thus give ground to the Lord in your daily life is the proper way to grow in life. You do not grow by gathering scriptural knowledge. To grow in life is to let the Lord take over in every practical matter. As you do this in matter after matter, attitude after attitude, you will grow in those particular areas. The Lord will gradually fill you and possess your whole being. Then you will mature. By this growth in life your function will emerge, and the Body will be built up. This is a deeper and finer correspondence to the Lord’s heavenly ministry. It is by this means that the churches are being built up.

THE BUILDING UP OF THE BODY

May we all see that in God’s economy nothing counts but Christ. We have been transferred into Him. He is our portion, our enjoyment, and our life. He is the life-giving Spirit. He is to be everything to us. Such a vision will preserve us. We shall not allow any doctrine to distract us; doctrines are like wild beasts waiting to devour us! We must hold the Head with fear and trembling. Then the Spirit day after day will keep speaking to us: “In this thing you still keep the ground for yourself. In that other thing you have never given in to the Lord. In this area you have not given the Lord an inch of ground. In that area you are still holding out.”

If we are holding the Head, we shall respond, “Lord, in this I give You the ground. In that I open for You to take over.” Such a response results in our growth in life. Christ increases in us by His being able to take more ground. Then our function will come forth, and the Body will be built up. This vital correspondence to the Lord’s heavenly ministry is finer than the outward move in life to bring people into God’s move. To correspond to Him in this deeper way makes possible the building up of His Body.

第七章

基督天上的祭司职任

读经：希伯来书二章十七节，三章一节，四章十四至十六节，五章五至六节，十节，六章二十节，七章二十七至二十八节，八章一节，十章二十一节。

你们也许晓得，圣经告诉我们，基督有三个职任：申言者、祭司和君王。申命记十八章十五节、十八节预言基督头一次来主要是作申言者。在祂地上的职事里，祂为神说话，说出神，教导门徒，并说预言。这是祂担任申言者的角色。到了祂地上职事的末了，祂开始把自己献给神，直到最后祂为我们在十字架上把自己当作祭物献给神。这是祂成就祂作祭司的角色。从那时候开始祂就有了这个职任。

地上祭司职任的完成

在利未记的时代，祭司要作两种工作，第一种工作是在外院子祭坛周围将祭物献给神。一旦献祭完毕，祭司就进入圣所，大祭司则进入至圣所；祭司和大祭司代表神的子民在那里事奉神。

祭司的头一种工作预表基督地上的祭司职任，第二种预表祂天上的祭司职任。当基督为我们在十字架上把自己献给神时，祂乃是一个祭司，在地上外院子里献祭。祂复活以后进入了第三层天，就是至圣所，在那里继续作天上的祭司来事奉。现在我们就是来看祂祭司职任的第二方面。

今天基督多半是忙于天上的祭司职任，这是我们要看的一个很大的主题。希伯来书十分广泛的论到这件事。因为我们在这里的查考受到时间的限制，所以我建议你们去读论到这件事的希伯来书生命读经。（尤其第十三、二十七、二十八、三十一、三十二、三十三、三十五篇。）

我们的祭司有人性也有神性

基督要成为祭司，就必须是一个人。（来二 16～17。）大祭司是“从人间选取的”。（五 1。）如果祂是一个天使，

CHAPTER SEVEN

THE HEAVENLY PRIESTHOOD OF CHRIST

Scripture Reading: Heb. 2:17; 3:1; 4:14-16; 5:5-6, 10; 6:20; 7:27-28; 8:1; 10:21; Rom. 8:34

As you are probably aware, the Bible tells us that Christ has three offices: prophet, priest, and king. Christ came the first time mainly as the Prophet foretold in Deuteronomy 18:15, 18. In His earthly ministry He spoke for God, spoke forth God, taught the disciples, and prophesied. This was His role as prophet. Then in the last part of His earthly ministry He began to offer Himself to God until finally on the cross He offered Himself as the sacrifices to God for us. In this He was fulfilling His role as priest. From that point on, He has had this function.

THE EARTHLY PRIESTHOOD FULFILLED

In Levitical times the priests did two kinds of work. The first was the offering of sacrifices to God in the outer court around the altar. Once the offerings were made, the priests entered into the Holy Place. The high priest entered the Holy of Holies. Here they would minister to God on behalf of His people.

The first priestly work typifies Christ's earthly priesthood; the second, His heavenly. When Christ offered Himself on the cross to God for us, He was a priest, offering on the earth in the outer court. Then after His resurrection He entered into the third heaven, which is the Holy of Holies. Here He continues to serve as the heavenly priest. It is this second aspect of His priesthood that we shall consider now.

This priesthood in the heavens is what mostly occupies Christ today. It is a vast subject for us to cover. The book of Hebrews deals with this matter quite comprehensively. Since we are limited by time in our consideration of it here, I recommend that you read the Life-study Messages on Hebrews that deal with it (especially Messages 13, 27, 28, 31, 32, 33, and 35).

OUR PRIEST BOTH HUMAN AND DIVINE

For Christ to be a priest, He must be a man (Heb. 2:16-17). The high priest was "taken from among men" (5:1). If he had been an angel, he would not have had any

祂就绝不会体会人间的问题。但因祂是从人间选取出来的，祂就能够体恤人的软弱。今天我们的的大祭司——耶稣基督乃是一个人，祂取了我们的性情，和我们同有血肉之体。祂凡事都与我們相同。祂必须吃，也必须喝。有时祂甚至会哭泣。祂在拉撒路的坟墓旁流泪；（约十一 35；）在祂地上职事的末了，为耶路撒冷哀哭；（路十九 41；）而且在客西马尼园里“强烈的哭号，流泪…祈祷和恳求”。（来五 7。）甚至今天祂还是一个人，是在荣耀里的人。“因我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。”（四 15。）因祂全然知道我们所有的软弱和难处，所以祂同情我们。这就是那成为人的大祭司。

我们的大祭司也是神！因着祂是人，所以能同情我们。又因着祂是神圣的，所以能顾念我们。在旧约里，大祭司亚伦能够同情人，但许多时候他不能帮助人，因为他不是神圣的。然而，我们的大祭司不是照着亚伦的等次，而是照着麦基洗德的等次。（来五 6，10，六 20。）创世记里没有记载麦基洗德的族谱，（十四 18～20，）这使他成为基督一个合式的预表，就是永远的一位，永远作我们的大祭司。基督是人，知道我们的情形，并且同情我们；基督是神，能够顾念我们一切的需要。阿利路亚，这位神人作了我们的大祭司。

基督祭司的职任不是“照着属肉之诫命的律法，乃是照着不能毁坏之生命的大能”。（来七 16。）亚伦构成大祭司是照着律法无能的字句，但基督乃是照着不能毁坏之生命的大能元素。构成我们大祭司的生命，没有什么能征服，反而能征服一切！这是一个不能摧毁的生命，是一个能拯救到底的生命。这是无穷的、永远的、神圣的、非受造的生命。这复活的生命已经通过了死亡和阴间的试验。

我们的大祭司如今为我们在至圣所里事奉神。祂是我们在诸天里最高法庭的代表！祂是我们的律师，将我们的情形向神陈明；祂是我们的辩护者，在神面前为我们代求并辩护。我们无法完全了解基督在天上为我们所作的有多少。虽然祂救赎的工作已经完成了，但祂在天上对我们的服事永不止息。

照着我们的需要为我们代求

understanding of human problems. Because the priest was chosen from among men, he could sympathize with man's weakness. Our High Priest today, Jesus Christ, is a man! He has partaken of our nature. He has shared in blood and flesh. He has been made like us in all things. He had to eat and drink. Sometimes He even wept. He shed tears at the tomb of Lazarus (John 11:35); He wept over Jerusalem at the end of His earthly ministry (Luke 19:41); and He prayed "with strong crying and tears" (Heb. 5:7) in the garden of Gethsemane. Even today He is a man, a man in the glory. "For we do not have a high priest who is not able to sympathize with our weaknesses, but One Who has been tried in all respects like us, yet without sin" (Heb. 4:15). Because He thoroughly knows all our weak points and problems, He sympathizes with us. Such is our High Priest as a man.

Our High Priest is also God! Because He is human, He can sympathize with us. But because He is also divine, He can take care of us. In the Old Testament the high priest Aaron could sympathize with the people, but many times he could not help them, because he was not divine. Our High Priest, however, is according to the order not of Aaron but of Melchisedec (Heb. 5:6, 10; 6:20). Of Melchisedec no genealogy is recorded in Genesis (14:18-20) that he might be a proper type of Christ as the eternal One to be our High Priest perpetually. As a man, Christ knows our case and sympathizes with us; as God, He is able to take care of all our needs. Hallelujah for this God-man who is our High Priest!

The priesthood of Christ is "not according to the law of a fleshy commandment, but according to the power of an indestructible life" (Heb. 7:16). Aaron was constituted high priest according to the powerless letter of the law, but Christ according to the powerful element of an indestructible life. Our High Priest is constituted of a life which nothing can conquer, but which rather conquers everything! It is a life which cannot be destroyed. A life which saves to the uttermost. The endless, eternal, divine, uncreated life. The resurrection life which has passed the test of death and Hades.

Our High Priest is now serving God for us in the Holy of Holies. He is our Representative in the supreme court of the heavens! He is our Attorney, presenting our case to God. We do not fully realize how much Christ is doing for us there. Though His redemptive work has been accomplished, His heavenly service to us never ceases.

INTERCEDING FOR US IN OUR NEED

我们何等需要祂！

“我需你，主，我需你，

每时刻我需你；哦主，现在赐恩力，我来就你。”

（诗歌二八六首。）

我们的确每时刻都需要祂。我们每时每刻不知道会遭遇什么景况。我们在聚会中也许会说阿利路亚，阿们；但我们回家时，喜乐消失了，没有阿利路亚，阿们，只有死寂和长脸。难处发生了，或者我们受寒感冒了。不管难处如何，基督总在那里顾念我们的情形。当我们不喜乐或生病的时候，祂背负我们，祂的代求永不止息。祂顾念我们的能力是无限的，因为祂是全能的神。祂祭司的职任是在诸天之上，在至圣所里，在神面前为我们代求的职事。

你常常不觉得祂的代求，但有时候你晓得祂是如此顾念你。你也许正在与妻子吵嘴，但是突然间你停住不说话了。为什么生气的话不再滚滚而出？你得救以前，有没有这样的经历？以我自己来说，已往我很容易发怒，有时一发就是一天，甚至过了一夜气还没有消。然而，从我得救以后，我就无法大发雷霆了，我不再像从前那样。就我记忆所及，我的怒气顶多几分钟。你的情形怎样？你能生气多久？不会很久，因为基督在神的宝座那里为你代求，而祂的代求已经蒙了垂听。

有时候麻烦临到我们，我们会忧虑。在我们得救以前，这些忧虑是无止境的。但是如今，在忧虑的思想产生时，我们立刻觉得一种慰人的安适，对我们说，“你为什么祷告？你用不着担心。”基督已经开始为我们代求，这就是这个代求所产生的效果。于是我们向祂回应说，“主，感谢你，你担当我的忧虑。主，感谢你，我不担心，因为我一切的挂虑都在你的手中。”只要这样简短的几句话，忧虑就被挪开了！我们能享受祂。这就是基督作祭司来为我们代求，这代求是无止境的。

罗马八章三十三至三十四节，保罗问说，“谁能控告神所拣选的人？…谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。”没有人能够定我们的罪。基督当然不会；祂为我们死了，复活了，如今在诸天之上为我们代求。祂在天上的职事就是来照顾我们。

How much we need Him!

I need Thee, oh, I need Thee;

Every hour I need Thee.

(Hymns, #371)

Surely every hour we need Him. From hour to hour we do not know what situations will confront us. We may say hallelujah or amen in the meeting, but when we get home, our joy may vanish, and instead of hallelujah and amen there will be silence and a long face. A problem has arisen. Or we may get chilled and catch cold. Whatever the problem, Christ is there taking care of our case. He bears us when we have a long face or are ill. His interceding never ceases. His ability to take care of us is unlimited because He is the almighty God. His priesthood is an interceding ministry in the heavens, in the Holy of Holies, before God for us.

You are often unaware of His interceding, but sometimes you do realize that He is thus caring for you. You may be in the midst of an argument with your wife, when suddenly your words fail. Why do the angry words no longer come tumbling out? Before you were saved, did you ever have such an experience? In my own case, I used to go into a rage that could last the whole day, even overnight. Since I have been saved, however, I have never been able to get fully angry. The most my anger has lasted, as far as I can recall, is a few minutes. How about your case? How long can you stay angry? Not very long, because Christ is there interceding for you at the throne of God, and His interceding is heard.

Sometimes troubles come to us, and we get anxious. Before we were saved, these worries were endless. Now, when anxious thoughts arise, we soon sense a soothing comfort, saying to us, “Why don’t you pray? You don’t need to worry.” Christ has begun to intercede for us, and this is the effect it produces. Then we respond to Him, “Thank You, Lord. You bear my worries. All my cares are in Your hand.” Just a few short words and the anxiety is lifted! We can enjoy Him. This is Christ’s priestly intercession for us. It is unending.

In Romans 8:34 Paul asks, “Who is he that condemns? It is Christ Jesus Who died, but rather Who was raised, Who is even at the right hand of God, Who also intercedes for us.” There is no one who can condemn us. Christ surely does not; He died for us, was resurrected, and is now in the heavens interceding for us. His heavenly ministry is to take care of us.

关于我们忠信的大祭司如何看顾我们，我们都有许多的经历。许多时候我们被提醒、得安慰、得加强，甚至由祂来背负。如果我们有时间，我们能够听到一个接着一个的见证，说到帮助如何临到，不仅是从外面，更是从里面。这个帮助也从诸天之上来到。有些东西从里面以及从上头来加强我们、扶持我们、安慰我们、光照我们。若没有从大祭司代求而来的这个扶持，我们早就离开了。我们蒙保守不是因着自己，乃是因着我们的大祭司。

我们的大祭司非常够资格来承担祂的职任。希伯来书把祂的资格告诉了我们。祂是神的儿子，（来一5，）人子，（二6～9，）我们救恩的创始者，（10，）神差遣到我们这里来的使徒，（三1，）以及带我们进入安息的真约书亚。（四8。）这够资格的一位如今无微不至的在照顾我们。祂的代求是父所宝贝的。在宝座上的神宝贝祂儿子的祭司职任，我们也必须同样宝贝祂的代求。

祂日夜都在为你代求。也许你已经远离了主，远离了召会生活。你的耳朵向着每一个帮助你的人都是聋的，你的心向着每一个关心你的人都是紧闭的。但有一天，或许你远在一座山顶上，有个思想临到你：为什么不回到召会里？你总是独来独往，不受别人影响，但你还是听从了里面的话。你怎么解释？这的确是基督祭司职任的功效。当你远离的时候，祂的代求摸着你的，并且把你带回来。

我们实在不需要太多外来的帮助。我们在诸天之上有一位帮手。我们的帮助从诸天临到我们的灵。最终这帮助从里面而来。我们有这样的一位大祭司！

我们对属天代求的配合

“我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，…所以我们只管坦然无惧的来到施恩的宝座前。”（来四14～16。）希伯来书的作者为我们描画出我们的大祭司顾念我们的软弱之后，就鼓励我们来到施恩的宝座前。借着这样进前来，我们就配合祂天上的职事。

施恩的宝座在哪里？我们必须回答说，在诸天里，也在我们的灵里。如果只在诸天里，我们怎么能够来到它面前？我们的经历作见证，宝座也在我们的灵里。比方说，我们

We have all had many experiences of our faithful High Priest's care for us. Many times we have been reminded, comforted, strengthened, and even carried by Him. If we had time, we could hear testimony after testimony of how the help has come, not so much from the outside as from within. The help comes also from the heavens. There is something within and something from above that strengthens, sustains, comforts, and enlightens us. Without this support from our High Priest's intercession, we would long since have been gone. We have been preserved not by ourselves, but by our High Priest.

Our High Priest is well qualified for His office. The book of Hebrews gives us His qualifications. He is the Son of God (1:5), the Son of Man (2:6-9), the Captain of our salvation (2:10), the Apostle sent from God to us (3:1), and the real Joshua bringing us into rest (4:8). This well-qualified One is now caring for us in every detail. His intercession is precious to the Father. God on the throne treasures the priesthood of His Son. So must we.

He is praying for you day and night. You may have been away from the Lord and the church life. You turned a deaf ear to everyone who tried to help you. But one day, perhaps while you were far away on a mountaintop, the thought came to you, Why not go back to the church? You were all by yourself, away from the influence of others, but still you heard this word within. How do you explain that? Surely it was the effect of Christ's priesthood. His intercession touched you while you were far off and brought you back.

We really do not need much help from the outside. We have a Helper in the heavenlies! Our help comes from the heavens to our spirit. Eventually the help comes from within. We have such a High Priest!

OUR CORRESPONDING TO THE HEAVENLY INTERCESSION

“Having therefore a great High Priest...let us come forward with boldness to the throne of grace” (Heb. 4:14-16). After picturing for us our High Priest caring for us in our weaknesses, the writer of Hebrews then exhorts us to come to the throne of grace. It is by thus coming forward that we correspond to His heavenly intercession.

Where is the throne of grace? We must answer that it is both in the heavens and in our spirit. If it were only in the heavens, how could we come to it? As our experience bears witness, the throne is also in our spirit. To illustrate, let us say that we have some

有一些忧虑。忧虑是聪明人的特点。只有那些愚蒙的人，不论什么事情临到，都随遇而安。如果我们儆醒，想想别人，许多事情都会使我们忧虑。当我们单身的时候，我们的思想被自己所关心的事占有。一旦我们结了婚，就有两个人好挂心了。我们不只想到自己，也为我们的配偶挂心。我们昨晚的谈话如何？我们的前途如何？如果我们中间有一个生病了怎么办？所有麻烦的思想和情况临到我们，都需要有办法来应付。感谢神，我们的灵与至圣所相联！当我们从心思转到灵里，我们就进入了至圣所。我们一旦在那里，就很难指出我们是在天上，还是在地上！至圣所的两端，一端在诸天里，另一端在我们的灵里。而在至圣所里有施恩的宝座。

我们在施恩的宝座前作什么？我们祷告、敬拜、仰望宝座上的那一位。我们赞美、感谢祂。从这宝座流出生命的水。如果我们在这里逗留片时，我们就会觉得有些东西从施恩的宝座流到我们里面，经过我们，并从我们里面流出来。我们经历到永远的生命作了供应的恩典。我们受怜悯，并且“得恩典，作应时的帮助”。（来四 16。）因着来到施恩的宝座前，我们就配合基督天上的祭司职任。每当我们转到灵里，并来到施恩的宝座前，我们就配合祂天上的代求。祂的代求和我们的祷告构成了天和地的交通。

当大祭司进到至圣所里时，祂的两肩担负着以色列十二支派的名字。（出二八 6～10。）这些名字也刻在胸牌上。（21。）今天我们的大祭司在天上的至圣所里，在神面前担负着我们众人。祂把我们带到神面前，并把我们的需要带到祂那里。在这圣所，我们所有的难处都解决了，祂正在施恩的宝座前服事我们。所以让我们坦然无惧的进前来，为要受怜悯，得恩典，作应时的帮助！

施恩的宝座是我们的难处能得着解决的唯一地方。我们来了，就是从我们这一面来配合祂那一面的代求。这个交通终日进行着。虽然我们的肉眼无法看见，但我们的灵能感觉到，有些事情为着我们在至圣所里进行着。你要来到施恩的宝座前！

大祭司的职分是基督天上职事最大的一部分。我们在施恩的宝座那里遇见祂！时时刻刻享受祂、经历祂、并接触

anxiety. To be anxious is a characteristic of an intelligent person. Only those who are foolish are happy-go-lucky no matter what happens to them. If we are alert, thinking people, many things will cause us anxiety. When we are single, our thoughts are occupied with our own concerns. Once we are married, we have two people to worry about. Instead of thinking only of ourself, we shall be wondering about our spouse. What about that conversation we had last night? What about our future? What if one of us gets sick? We need a way to cope with all the troublesome thoughts and situations that come to us. Thank God that our spirit is connected to the Holy of Holies! When we turn from our mind to our spirit, we enter into the Holy of Holies. Once there, it is hard to figure out whether we are in heaven or on earth! The Holy of Holies has two ends, one in the heavens and the other in our spirit. Here in the Holy of Holies is the throne of grace.

What do we do at the throne of grace? We pray, worship, and look to the One on the throne. We praise and thank Him. From this throne flows the river of life. If we stay here a while, we shall have the sense that something from the throne of grace flows into us, through us, and out of us. We are experiencing the eternal life as the supplying grace. We receive mercy and “find grace for timely help” (Heb. 4:16). By coming to the throne of grace we are corresponding to Christ’s heavenly priesthood. Whenever we turn to the spirit and come to the throne of grace, we correspond to His heavenly interceding. His interceding and our praying constitute a traffic between heaven and earth.

When the high priest entered the Holy of Holies, he bore on his shoulders the names of the twelve tribes (Exo. 28:6-10). These names were also inscribed on the breastplate (Exo. 28:21). Today our High Priest bears all of us before God in the heavenly Holy of Holies. He goes to God to bring us there and to bring our need to Him. In this Holy Place all our problems are solved. He is serving us at the throne of grace. Let us therefore come forward with boldness, that we may receive mercy and may find grace for timely help!

The throne of grace is the only place where our problems can be solved. As we come, we are corresponding from our side to the intercession on His side. This communication goes on all day long. Though none of this can be seen with our physical eyes, our spirit senses that something is going on in the Holy of Holies for us. Come to the throne of grace!

This office of High Priest is the greatest part of Christ’s heavenly ministry. We are meeting Him there at the throne of grace, hour after hour enjoying, experiencing, and

祂。当祂为我们代求时，我们就坦然无惧的来到宝座前受怜悯，得恩典。这些对我们永远是便利的。然而，我们需要运用我们的灵来到宝座前，接触那能同情我们所有软弱的大祭司，好蒙受怜悯，得着恩典。

我们大祭司的尊大

我们的大祭司是何等尊大！“所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”（来七 25。）在律法之下服事的大祭司有软弱，所以他们必须先为自己的罪献祭，然后再为百姓的罪献祭。（27。）反之，我们的大祭司却是“圣而无邪恶、无玷污、与罪人分别，并且高过诸天”。（26。）祂无须献上祭牲，“因为祂献上自己，就把这事一次永远的作成了。”（27。）我们的大祭司不是那些软弱的人，在律法之下作大祭司来事奉，而是“儿子…，乃是成全直到永远的”。（28。）“我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边。”（八 1。）祂是大祭司，治理神的家。（十 21。）

touching Him. As He intercedes for us, we are coming boldly to the throne to receive mercy and to find grace. These are always available to us. However, we need to receive and find them by exercising our spirit to come to the throne and to touch our High Priest, who sympathizes with us in all our weaknesses.

THE GREATNESS OF OUR HIGH PRIEST

How great is our High Priest! “He is able to save to the uttermost those who come forward to God through Him, seeing He is always living to intercede for them” (Heb. 7:25). The high priests who served under the law had weakness, so that they had to offer up sacrifices first for their own sins, and then for the sins of the people (v. 27). Our High Priest, in contrast, is “holy, guileless, undefiled, separated from sinners, and become higher than the heavens” (v. 26). He has no need to offer up sacrifices, “for this He did once for all when He offered up Himself” (v. 27). Rather than the weak men who served as high priests under the law, our High Priest is a “Son, Who is perfected forever” (v. 28). “We have such a High Priest, Who sat down on the right hand of the throne of the Majesty in the heavens” (8:1). He is the great Priest over the house of God (10:21).

第八章

基督执行新约

读经：希伯来书七章十六节，二十五节，九章十一至十二节，十五至十七节。

希伯来七至十章说到基督的三方面：作大祭司，作执事，作新约的执行者。提到基督作大祭司的时候，也告诉我们：祂是圣所的执事和新约的执行者。这三种名称一起提到，因为三者的功用是彼此重叠的。当基督执行祂祭司的工作时，祂也执行新约，并且也同时将新约的内容服事给我们。

在本篇信息里，我们要来看基督如何执行新约。这是新约中最复杂的点，我们很不容易懂得，然而这点却是包罗一切的。

神对人说话

在整本圣经中，神是以三种方式来说话：祂的话，祂的应许，和祂的约（或遗命）。在神的说话里有应许。当祂起誓立了应许，应许就成了约，也就是遗命。

从起初神就对人说话。在亚当背叛以前，神对他说话。在亚当堕落之后，神又对他说话，这次的说话是应许女人的后裔要伤蛇的头。（创三 15。）随着神的说话就带来了神的应许。

亚伯拉罕也是一样。神对他说话，应许他后裔和美地。（十三 15。）神说话了，神也应许了。

这个应许如何成为一个约呢？乃是加上一个誓言和流血的祭牲。（例如十五 7～18。）约是一种合同，其中一方应许把一些东西给另一方。

再者，遗命乃是将已经完成的事物遗赠给人。按现代的说法就是遗嘱，一张书面的合法声明，为了立遗嘱的人死后分配财产用的。全本圣经事实上就是神的遗命；它的两部分甚至称为旧遗命和新遗命。

CHAPTER EIGHT

CHRIST'S EXECUTION OF THE NEW TESTAMENT

Scripture Reading: Heb. 7:16, 25; 9:11-12, 15-17

In Hebrews 7 through 10 Christ is presented in a threefold way: as High Priest, as Minister, and as Executor of the new testament. When Christ is mentioned as the High Priest, we are also told that He is the Minister of the holy places and the Executor of the new testament. These three titles are mentioned together because their functions overlap. While Christ is carrying on His priestly work, He is also executing the new testament and simultaneously ministering its contents to us.

In this message we shall consider how He executes the new testament. This is the most complicated point in the New Testament for us to understand, yet it is all-inclusive.

GOD'S SPEAKING TO MAN

Throughout the Bible God's speaking was in three ways: His word, His promise, and His covenant (or testament). In God's speaking there was His promise. When His promise was enacted by an oath, it became a covenant, which is also a testament.

From the very beginning God spoke to man. Before Adam disobeyed, God spoke to him. After the fall God came again to speak to him, this time promising that the seed of the woman would bruise the head of the serpent (Gen. 3:15). With God's speaking came God's promise.

The same was true with Abraham. In God's speaking to him, He promised him a seed and the good land (Gen. 13:15). God spoke and God promised.

How did the promise become a covenant? It was by the addition of an oath with a sacrifice where blood was shed (e.g., Gen. 15:7-18). A covenant is an agreement in which one party promises certain things to the other party.

A testament, in turn, is a bequest of what has already been accomplished. In modern terms it is a will, a written legal statement for the distribution of the enactor's property upon his death. The entire Bible is actually God's testament; its two parts are even called the Old Testament and the New Testament.

神是一位说话的神。祂越说话，就越受祂的话所约束。但祂不得不说话！祂有许多的话要向人说。圣经满了神的说话。这本书就是神给人的话。

当我们说话时，也许不知不觉就立了应许。如果别人对我们说话，我们或许能够诱使他们应许我们一些原本不想应许的事。他们若是闭口不言，我们无法套住他们；一旦他们说话，我们也许就能从他们得到一个承诺。

神已经说话了。祂已经在新约和旧约中说话。在祂的说话里，祂已经立了许多的应许。在圣经中满了神的应许：给亚当的、给挪亚的、给亚伯拉罕的、给大卫的、以及给我们这些新约信徒的。

如果主耶稣没有死，这些应许就还只是应许。但为了应验这些应许，祂确实死了。因着祂的流血，这些应许就成了一个约。如今有了一个确定的承诺，为着使这些应许能得实现。在这个约里，有些事还没有完成，有些事则已经完成了，而且已经遗赠给我们了。因此这个约已经成为一个遗命，告诉我们，我们的产业是什么。

“所以，祂作了新约的中保，既然受死，赎了人在第一约之下的过犯，便叫蒙召之人得着所应许永远的产业。凡有遗命，立遗命者的死必须证实出来；因为留遗命的人死了，遗命才得确定；立遗命的人还活着的时候，遗命是没有效力的。”（来九 15～17。）

在希腊文里，约和遗命是同一个字。借着基督的血所成立的新约，（11～14，）不仅是一个约，也是一个遗命，将基督的死所成就的一切遗赠给我们。首先，神应许要立一个新约，（耶三一 31～34，来八 8～13，）接着，基督流出血来立了这约。（路二二 20。）因为有已经完成的事实应许在这约里面，它也就是个遗命。这个遗命，或遗嘱，已经由基督的死所确认，使其生效，又由基督在复活里来执行、来实施。神的约里的应许是靠神的信实来确立的；神的约是靠神的义来保证的；而遗命是靠基督复活的大能来实施的。

圣经首先告诉我们基督要来，然后应许我们祂要来。不但有说话，而且有应许。许多的祝福都包含在应许里面。祂要为我们死，叫我们的罪得以赦免，并使我们得蒙救赎。

God is a speaking God. The more He speaks the more He is bound by His words. But He cannot help but speak! He has much to say to man. The Bible is full of God's speaking. This book is God's word to man.

When we speak, we may unconsciously make promises. If we get others to talk to us, we may be able to induce them to promise us something they had no intention of promising. As long as they are quiet, we cannot ensnare them; but when they speak, we may be able to get a commitment from them.

God has spoken. In both the Old and New Testaments He has spoken. In His speaking He has made promises. The Bible is full of promises. Promises to Adam. To Noah. To Abraham. To David. To us, the New Testament believers.

If the Lord Jesus had not died, these promises would have remained only promises. But to fulfill these promises He did die. By the shedding of His blood these promises became a covenant. Now there is a firm commitment for them to be realized. In this covenant some things are yet to be done, and some have been accomplished already and have been bequeathed to us. The covenant then has become a testament, telling us what our inheritance is.

“And because of this He is Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance. For where there is a testament there must of necessity be the death of him who made it. For a testament is confirmed where there has been death, since it has no force when he who made it is living” (Heb. 9:15-17).

In Greek the same word is used for both covenant and testament. The new covenant, consummated with the blood of Christ (Heb. 9:11-14), is not merely a covenant, but a testament with all the things which have been accomplished by the death of Christ bequeathed to us. Firstly God gave the promise that He would make a new covenant (Jer. 31:31-34; Heb. 8:8-13). Then Christ shed His blood to enact it (Luke 22:20). Since there are accomplished facts promised in this covenant, it is also a testament. This testament, or will, has been confirmed and validated by Christ's death, and is being executed and enforced by Christ in His resurrection. The promise of God's covenant is insured by God's faithfulness; God's covenant is guaranteed by God's righteousness; and the testament is enforced by Christ's resurrection power.

The Bible first tells us that Christ will come. Then it promises us that He will come. There is not only the speaking but the promise as well. Many blessings are included in this promise. He will die for us that our sins might be forgiven and that we might

祂要把生命赐给我们。这生命就是那灵，也就是神自己作我们的一切，给我们来享受，最终我们要承受神所是的、神所有的，以及神所作的。

神说话并应许（包括祂应许的内容）之后，基督到十字架上死了，流出祂的血来。因着祂的死，应许成就了，约设立了，遗命也有效了。

因此，神对人的说话有四个阶段：祂的说话，祂的应许，祂的立约，以及祂的执行遗命。创世记二章里的亚当是在第一个阶段。十二章里的亚伯拉罕是在第二个阶段或说应许的阶段。当门徒看见基督死在十字架上时，是在第三个阶段，立约的阶段。今天我们是在第四个阶段，执行遗命的阶段。神已经说话了，神已经应许了，基督已经立了约，并且这约对我们已经成了遗命。

我们的遗产

我们已经说过基督天上职事的三方面：祂如何在全世界运用祂作君王元首统治的权柄，使福音得以广传，将神所呼召的人带进来；祂如何运用祂作身体的头的权柄，叫我们长大并尽功用，使祂的身体建造起来；祂如何为我们代求，并作我们的大祭司来照顾我们。在本篇信息里，我们要来看第四方面：祂如何执行祂遗赠给我们的遗命。因着天上的基督执行新的遗命，就使其中所载明的各项都成为我们的实际。

我们都喜欢被人记载在他的遗嘱中。我确信我所有的儿女，甚至孙辈，都希望被记载在我的遗嘱中！假设有个遗嘱赠与我们一大片地产，上有一栋大厦，共有二十四间房和七个浴厕，外加一千万元，我们定规非常欢喜！然而，我们必须确定遗产不仅仅是记载在纸上的几项。这个遗嘱必须执行，好使我们承受所遗赠给我们的产业。

你曾尝试找出新遗命里所包含的事物么？这是一张很长、数不清的清单！事实上，我多次想要计算出所有的项目，最后我得了一个结论，就是算不出来。这张清单是没有穷尽的。这里所列的是其中一些项目：救赎、罪得赦免、称义、和好、重生、成圣、儿子的名分、生命、能力、平安、圣别等等。

be redeemed. Life will be given to us. This life is the Spirit, who is God Himself as everything to us for our enjoyment. Finally, we shall inherit whatever God is, whatever He has, and whatever He does.

After God's speaking and His promising (including the content of His promise), Christ went to the cross and died, shedding His blood. Because of His death, the promise has been consummated, the covenant has been established, and the testament has been enacted.

We have, then, four stages in God's speaking to man: His speaking, His promising, His covenant-making, and His testament-executing. Adam in Genesis 2 was in the first stage. Abraham in Genesis 12 was in the second, or promising, stage. The disciples, when they saw Christ dying on the cross, were in the third, the covenant-making, stage. We today are in the fourth stage, when the testament is executed. God has spoken, He has promised, Christ has made the covenant, and the covenant has become a testament to us.

OUR BEQUEST

We have already covered three aspects of Christ's heavenly ministry: how He exercises His rulership over the whole world that His gospel may be preached and God's called people be brought in; how He exercises His headship to cause us to grow and function that His Body may be built up; and how He intercedes for us and cares for us as our High Priest. In this message we shall consider the fourth aspect: how He executes the testament He has bequeathed to us. By the execution of the new testament by the heavenly Christ, He is making all the items listed therein real to us.

We all like to be remembered in someone's will. I am sure that all my children, and even my grandchildren, are expecting to be included in my will! Suppose we were willed a large piece of property with a mansion containing twenty-four rooms and seven bathrooms and, in addition, ten million German marks. We would surely be pleased! However, we would need to make sure that the inheritance was more than just two items written on paper. The will would have to be executed in order for us to come into possession of what we had been bequeathed.

Have you ever tried to find out what is included in the new testament? It is a long list! In fact, after trying many times to enumerate all the items, I have concluded that it cannot be done. The list is endless. Here are some of the items: redemption, forgiveness of sins, justification, reconciliation, regeneration, sanctification, sonship, life, power, peace, holiness, etc.

你已经接受了这些遗产么？有时候继承人还年幼，不懂得他所承继的；或者继承人太无知，不明白遗嘱中各项的意义。或是第三种情形，继承人虽然已经成人且有智慧，但是太软弱，无法取得他自己的产业。在这些情况下，就需要有人帮助这位既定的继承人，来取得所遗赠给他的产业。

基督的血所立的约

基督死在十字架上的时候，神的应许便成了一个约。祂的血乃是立约的表征。我们一周一周的擘饼，就是遗嘱的表征。主拿起杯来祝谢了，然后递给门徒说，“你们都喝这个，因为这是我立约的血，为多人流出来，使罪得赦。”（太二六 27～28。）路加二十二章二十节说，“这杯是我血所立的新约，这血是为你们流出来的。”我们所喝的杯乃是新约，这是一个深奥的事实。当我们拿起杯来时，我们需要晓得这乃是新约。

新约里主要的两个项目就是罪得赦免和生命的分赐，借此我们享受神。祂是杯中的福，祂是那福永远的分。

接着，耶稣的血立了约。祂的死确认了这约。然后祂在复活里来执行约的内容。

遗命得以执行

如今祂在诸天之上是存活的、神圣的、有能的，祂的生命是不受限制、不能毁坏的。没有什么能够拦阻祂！没有什么能够毁坏祂、祂是永活者，直活到永永远远。因此，祂能够执行这遗命的每个细节。

你需要生命么？需要能力、赦免、平安、圣别么？当然，你的需要很多。你怎能得着供应？这些项目都在约的里面，都是遗赠给你的。今天基督正在执行这遗命，使每一项对你都是便利且实际的。

假设你的妻子为难你，你需要忍耐。你从哪里可寻得忍耐来忍受她的作弄？忍耐是记载于遗嘱中的一个项目。它借着基督的执行就应用到你身上，成为你的实际。当你需要忍耐时，祂就使你能享用到忍耐。你觉得忍耐像一道洪流进入你的里面。这岂不是你的经历么？

Have you received all these bequests? Sometimes the heir is young and does not realize what he has inherited. Or perhaps the heir is simple and cannot understand the meaning of the terms in the will. Or in a third case, the heir may be too weak to lay claim to his inheritance, even though he is mature and wise. In all these cases, someone is needed to help the intended heir gain possession of what has been bequeathed to him.

THE COVENANT ENACTED BY THE BLOOD OF CHRIST

When Christ died on the cross, He made God's promise a covenant. His blood was the enacting symbol. The Lord's table, which we have week by week, is a symbol of the will. The Lord took the cup and gave thanks. Then He gave it to the disciples, saying, "Drink of it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins" (Matt. 26:27-28). The words in Luke 22:20 are: "This cup is the new testament in my blood, which is shed for you." The cup that we take is the new covenant. This is a profound fact. When we take the cup, we need to realize that it is the new covenant.

The two main items in the new covenant are the forgiveness of sins and the impartation of life. By these we enjoy God. He is the blessing of the cup. He is the eternal portion of its blessing.

The blood of Jesus, then, enacted the covenant. His death confirmed it. Then in resurrection He comes to execute its contents.

THE TESTAMENT EXECUTED

He is now in the heavens, living, divine, capable, constituted of the indestructible life. Nothing can thwart Him! Nothing can destroy Him! He is the living One, living forever! Thus, He is able to execute this testament in every detail.

Do you need life? power? forgiveness? peace? holiness? Of course, your needs are many. How can you be supplied? In the testament are all these items. They are bequeathed to you. Christ today is executing the testament, making every item available and real to you.

Suppose your wife gives you a hard time. You need patience. Where can you find the patience to endure being under her thumb? Patience is one of the items listed in the will. It is applied and made real to you by Christ's execution. When patience is your need, He will make it available to you. You will have the sense that patience comes into you like a flood. Is this not your experience?

喜乐也是一样。也许你正在受苦，但这遗嘱里有喜乐。这喜乐如何能成为你的实际？基督会亲自将喜乐执行到你里面，使喜乐在你的里面洋溢。

你们会希奇我怎么有这么多可说的。你们也许认为我总有说尽的一天。然而在这遗嘱中包含了丰富的话。当我要释放一篇信息时，我不是去翻参考书寻找题目，把一些点综合在一起，研读一些注解，如此组成我所要说的。不！这位执行者基督使神话语的丰富涌流到我里面。从这流中源源出来了丰富的思想，和丰富的发表。因此说话是无止境的。

我们所有的是何等的遗嘱！何等的执行者！祂是活的、有力的、有能的！

基督的代祷是执行这遗嘱的一部分。你也许缺少生命和光，也许没有享受神作你的生命和光。然而你的大祭司会为你祷告，使你对神有丰富的享受，这就是祂的代求。接着祂会运用祂的地位将生命和光从神那里执行到你里面。这就是祂代求的答应，也就是使祂的遗嘱生效了。

我们的配合

你不但需要来到施恩的宝座前，向祂的代求有适当的配合，你也需要向祂遗嘱的执行有适当的配合。你所以缺少这样的配合，是因你没有得着帮助看见这些事。也许你从来没有听过这样的信息。但是从现在开始，你没有理由不配合，你能够配合祂！

希伯来七章二十五节告诉我们一条配合祂执行新约的路：“那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”我们要借着来到神面前而与祂合作。

要不断来到神面前。早晨，晚上，白昼，黑夜，你祷告的时候，没有祷告的时候，都要来到祂面前！“神啊！我向你敞开，你是丰富的，我需要你。我需要你遗嘱中所为着我的一切，我要一直向你敞开。”当你这么作的时候，基督这位有能者就要把你所需要的执行到你里面。这是祂天上职事的一部分，如此将遗嘱里一项又一项的执行到你里面作你的享受。

The same is true of joy. You may be suffering, but there is joy in this will. How can that joy be real to you? Christ Himself will execute joy into you, flooding you with it.

You may wonder how I can have so much to speak. You may think I will run out of things to say. Included in this will, though, is the rich Word. When I am to give a message, I do not turn to reference books to find a subject, to put together some points, to study some commentaries, and to thus organize what I shall say. No! Christ as the Executor floods the riches of God's Word into me. Out of this flood comes the rich thought, the rich utterances. Thus the speaking is endless.

What a will we have! What an Executor—living, powerful, capable!

Christ's intercession is part of the execution of the will. You may be short of life and light. You may not be enjoying God as your life and light. Your High Priest will then pray for you, that you may have the rich enjoyment of God. This is His intercession. Then He will exercise His position to execute the life and light from God into you. This is the answer to His intercession and also the enforcement of His will.

OUR CORRESPONDENCE

Just as you need the proper correspondence to His intercession by coming to the throne of grace, so you also need the proper corresponding to His executing of the will. You have been lacking in this corresponding because of not being helped to see these matters. Probably you have never before heard such messages. From now on, there is no reason to be off; you can correspond to Him!

Hebrews 7:25 gives us the way to correspond to His executing of the new covenant: "Wherefore also He is able to save to the uttermost those who come forward to God through Him, seeing He is always living to intercede for them." We cooperate with Him by coming forward to God.

Keep coming forward to God. Morning and evening, day and night, while you are praying and when you are not, come forward to Him! "O God, I am open to You. You are rich. I need You. I need all there is for me in Your will. I want to stay open to You all the time." As you do this, Christ the able One will execute into your being whatever you need. It is part of His heavenly ministry to thus execute item after item from the will into you for your enjoyment.

懂得这一点，会使你得着加强。假设你工作了一整天，准备回家。你经过了八小时辛苦的工作，深感疲倦。但回家的思想并不引起你的兴趣，因为你丝毫不知道会面临怎样的景况。你预料不到是见到一张长脸呢，还是一张圆脸？有些时候你回到家里，遭遇了一场风暴；有些时候却是宁静且满了阳光。今晚若是来一场风暴，你会受不了。那你该怎么办？不要忘了遗嘱！把你自己敞开，来到神面前。你只要说，“哦！我的父神！我向你敞开。”你就会有深处的把握，你得着加强了。祂已经为你代求！祂也把一些东西执行到你里面。你得着刚强进到里面的人里了。现在你准备好可以回家了。你能够宣告：“主，无论是风暴还是温和，我都不在乎。我要回家享受你。也许是晴空万里，也许是乌云密布。无论晴、雨，我仍要向你敞开。根据你的遗嘱，你是我的供应。我是你遗嘱的承继人。父啊，这约要约束你。不但如此，我还有一位执行者，祂正留意我得着遗嘱中所载明的所有项目。我的环境不能搅扰我！你的遗嘱为我预备了一切的供应。”

基督天上的职事并没有过去。祂地上的职事的确已经完成了；但祂是新约的执行者，仍然在尽职事，来加强你、安慰你、供应你、扶持你、甚至背负你。祂这样作的目的乃是要你长大，尽功用，使祂的身体建造起来。祂天上的职事，有许多不同的方面，目的是要建造祂的身体。我们已经看过其中的四点：祂运用君王元首的权柄，运用身体的头的权柄，祭司的职任，以及执行神的遗嘱和遗命。在下一篇信息里，我们要继续来看另一方面。

To realize this will be a strengthening to you. Suppose your working day is over and you are ready to go home. You have put in eight hours of hard work, and you are tired. But the thought of going home is not very appealing, because you never know what situation will confront you. Whether you will be greeted by a long face or a smiling face you cannot predict. Some days when you go home, you encounter a storm. Other days it is calm and sunny. You cannot bear to walk into a storm tonight. What should you do? Do not forget the will! Open yourself. Come forward to God. You may only say, “O God my Father, I am opening myself to You,” and you will have the deep conviction that you are strengthened. He has interceded for you. He has also executed something into you. You are strengthened into the inner man. Now you are ready to go home. You can declare, “Lord, whether the weather is wild or mild doesn’t matter to me. I want to go back home and enjoy You. It may be under a clear sky or a cloudy sky. Rain or shine, I will still be opening to You. You will be my supply, according to Your will. I am included in Your will. Father, that will binds You. Moreover, I have an Executor, who is seeing to it that I get all the items listed in that will. My circumstances don’t bother me. Your will makes every provision for me.”

Christ’s heavenly ministry is not over. His earthly ministry has indeed been accomplished. But as the Executor of the new covenant, He is still ministering to strengthen, comfort, supply, sustain, and even bear you. His purpose in so doing is that you may grow and function that His Body may be built up. His heavenly ministry, the goal of which is the building up of His Body, has many different aspects. We have already considered four of them. There is the exercise of His rulership, the exercise of His headship, the priesthood, and the execution of God’s will and testament. In the next message we shall go on to another aspect.

第九章

基督在真帐幕里 更美的职事

读经：希伯来书八章一至二节，六节，九章十五至十七节。

遗嘱和执行者

我们有一个奇妙的遗命，也有一位美妙的遗命执行者！这遗命实际上就是全本圣经。开始是神的说话，然后神的说话成了祂的应许，以后又成了祂的约。既然一切都因着基督的死完成了，它就是一个遗命或遗嘱，其内容的每一项都遗赠给我们了。这遗嘱里的一切全都是我们的。

我们有一位奇妙的执行者留意要把这个遗嘱执行出来！祂是神，但祂成了一个人。祂生活在这地上，尝尽了为人生活中的一切苦难。祂在为人生活经历的末了，死在十字架上。借此祂对付了我们的罪，胜过了撒但，结束了整个旧造，因而解决了所有的问题。祂满足了神，也满足了神所有的要求。祂安息了三天之后，从死亡里出来，进入了复活。在复活里祂拔高了人性，并使自己成了赐生命的灵。这就是复合、包罗万有的灵。这位神而人、死而复活、永远活着、刚强且有能的奇妙者，正在执行遗嘱里的一切，叫我们得着益处和享受。

何等的特权，我们活在遗嘱生效的阶段里，而且有这位有能的执行者，使一切的供应成为我们的享受！

麦基洗德的职事

希伯来书告诉我们，基督作大祭司，不是照着亚伦的等次，而是照着麦基洗德的等次。（七 11～17。）当祂在地上为人生活的末了，祂作为大祭司，将自己当作祭物献给神。祂祭司职任地上的部分——献祭为着完成救赎——是由神从人间挑选的大祭司亚伦来预表。如今救赎已经完成了，基督在复活里就照着麦基洗德的等次，作了天上的大祭司。

CHAPTER NINE

THE MORE EXCELLENT MINISTRY OF CHRIST IN THE TRUE TABERNACLE

Scripture Reading: Heb. 8:1-2, 6; 9:15-17

THE WILL AND THE EXECUTOR

We have a marvelous testament and a wonderful Executor! The testament is actually the whole Bible. It began as God's speaking. Then it became His promise. Later it became His covenant. Now that everything has been accomplished through Christ's death, it is a testament or will, with every item of its content bequeathed to us. All the things in this will are ours.

We have a wonderful Executor to see that this will is carried out! He is God, yet He became a man. He lived on this earth and tasted all the sufferings of human life. At the end of His experience of human living, He died on the cross. By this means He dealt with our sins, overcame Satan, terminated the whole old creation, and solved all the problems. He satisfied God and met all His requirements. After three days of rest, He came forth from death and entered into resurrection. In resurrection He has uplifted humanity and has Himself become a life-giving Spirit. This is the compound, all-inclusive Spirit. This wonderful Person—God and man, dead and resurrected, living forever, strong and capable—is executing whatever is in this will for our benefit and enjoyment.

How privileged we are to live in the stage when the will is in effect and to have such a capable Executor to enforce all its provisions for us to enjoy!

THE MINISTRY OF MELCHISEDEC

The book of Hebrews tells us that Christ is High Priest, not according to the order of Aaron, but according to the order of Melchisedec (7:11-17). At the end of His human living on this earth, He acted as High Priest, offering Himself as a sacrifice to God. This earthly part of His priesthood—to offer the sacrifice for the accomplishment of redemption—was typified by Aaron, the high priest chosen by God from among His people. Now that this has been accomplished, Christ in resurrection is the heavenly High Priest, according to the order of Melchisedec.

我们天上的麦基洗德现今在作什么？祂不再献祭；祂如今乃是服事者。执事怎样是服事者，供应他所服事之人的需要，照样这位执事也以属天的供应来供给我们，将神自己供应到我们里面。

按创世记十四章十八至二十节的记载，当亚伯拉罕杀败诸王回来的时候，至高神的祭司麦基洗德，带着饼和酒出来迎接他。麦基洗德不是一位献祭的祭司，而是供应的祭司。亚伯拉罕与诸王交战之后，必定是疲惫不堪。他疲惫的时候定规需要供应。如今基督在诸天里所作的，正是麦基洗德为亚伯拉罕所作的：祂以生命的供应来服事我们的需要。不再需要祭物了，祂一次献上就让神永远满足了。（来十12。）

基督天上的祭司职任就是以饼和酒来服事我们。基督也是“坐在诸天之上至尊至大者宝座的右边，作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的”。（八1～2。）真帐幕就是天上的至圣所，耶稣已经进入幔内，在那里作了我们的大祭司。（六19～20。）除了作大祭司为我们代求，并作中保执行新约以外，我们的基督还是代求者、执行者、执事！我们有何等的一位大祭司！

遗命是我们的立场

这事奉是根据于遗命的，它不是没有立场，而是有稳固的根基。比方说，一家银行有很多的钱。我口袋里没有现金，所以到那里去提一点钱。不幸我在那家银行没有户头，或者户头里的钱不够，我就没有立场去提款。但假设有人在那家银行里存了一千万元，如果我到银行，拿着有他签名的提款单来，我就有立场从他的户头里提款了。

我们经常在有需要的时候，到神面前去求祂的怜悯。我们流泪祷告说，“父啊，我何等需要你的怜悯，怜悯我可怜的光景。我感谢你，因你是怜悯的神。”这样祈求就像到银行对经理说，“哦，怜悯我！我实在需要钱；可怜我，给我一些钱来付我的帐单。”这样到银行取款，岂不是很愚昧么？如果我们这样来祈求，我们就没有立场。

我们凭着什么立场来把我们的需要告诉神呢？凭着遗嘱，就是基督所立定并遗赠给我们的遗命。基督在这立场

What is our heavenly Melchisedec doing? He is no longer offering sacrifices; He is now the serving One. As a minister is a serving one, supplying those he serves with what they need, so this Minister provides us with the heavenly supply, ministering God Himself into us.

In the account in Genesis 14:18-20, when Abraham returned from the slaughter of the kings, Melchisedec, priest of the most high God, came out to meet him with bread and wine. Melchisedec was not an offering high priest, but rather a serving priest. Abraham must have been weary after battling with the kings. In his exhaustion he surely needed a supply. Christ is now doing in the heavenlies what Melchisedec did for Abraham: He serves us with a life supply for our need. There is no need for any more sacrifices; His one offering satisfied God forever (Heb. 10:12).

Christ's heavenly priesthood is to serve us with bread and wine. Christ is also a "Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man" (Heb. 8:2). The true tabernacle is the heavenly Holy of Holies, where Jesus has entered within the veil as our High Priest (6:19-20). Besides being the High Priest interceding for us and the Mediator executing the new testament, our Christ is Intercessor, Executor, and Minister! We have such a High Priest!

THE TESTAMENT AS OUR GROUND

This service is based upon the testament. It is not groundless, but rather firmly based. Suppose, as an illustration, there is a bank with plenty of money. I have no cash in my pocket, so I go there to get some money. Unfortunately I have no account there, or my account has insufficient funds. My request for money has no ground. Suppose, instead, someone has deposited ten million dollars in this bank. If I go to the bank and show his signature over a request for me to be given the money, I shall have the ground to request money from his account.

All too often we approach God in our need and beg for His mercy. We shed tears and pray, "Father, how I need Your mercy! Do have mercy on me in my sad condition. I thank You that You are the merciful God." Beseeching in this way is like going to the bank and saying to the manager, "Oh, do have mercy upon me! I am desperately in need of money. Pity me, and let me have some money to meet my bills." Would it not be foolish to use this approach to get money from a bank? We have no ground if we plead in this way.

What is the ground on which we make our requests known to God? It is the will, the very testament which Christ has enacted and bequeathed to us. On this ground Christ

上执行祂天上的祭司职任，并在天上代求。我们需要这位执行者来打断我们祈求的祷告，提醒我们说，“为什么你这样可怜的祷告？只管坦然无惧的来到宝座前！到银行来取款！遗嘱在这里，我是你的执行者，你也许年幼无知，但我是你的律师，谁敢欺骗你？我是神的儿子，为你死在十字架上，现今活在复活里面！”

你如何应付每天缠绕你的难处？我恐怕姊妹们更是会流着眼泪向主叹息。你忘了遗命和执行者。圣经和基督都离得远远的，只有你的眼泪最近。我自己也有同样的倾向。我不流泪，但有时候问题来到，我会犹疑，不知道该怎么办。然后我想起必须仰望主。我呼求：“哦，主耶稣，怜悯我！”祂实在满有怜悯！当我呼求祂时，祂就使我想起那遗命，以及祂的地位是作我的执行者及律师！祂多次提醒我！于是我重新认识活神的儿子、复活里的基督，与我站在一起，为我代求，并为我执行祂的遗嘱。我就刚强起来，从焦虑转而赞美祂。姊妹们，省省你们的眼泪吧，赞美祂正在为你执行遗嘱。

我们在主的恢复里何等有福！我们所听见的对许多局外人来说好像是外国话。已往我们在基督教里的时候，也许听过但以理的七十个七、十角和四兽，但我们很少听到那遗命是我们的遗产，活的基督是执行者。我们看见了别人所没有看见的，如今我们享受了许多人所无法享受的。我们真不知道我们是何等的蒙福。

供应的执事

在代求和执行遗嘱之后，这位代求者及执行者也是执事，将我们所需要的一切带给我们，服事给我们，在这地上我也许有一个接着一个的难处，我的景况使我烦恼而忧虑，我无计可施，这也许是我在地上的光景。但是阿利路亚！天上却有一种不同的情形！

在天上有大祭司在为我代求，有执行者在执行遗嘱中的各项条款。此外，还有执事将我所需要的平安供应我。这平安是在约翰十四章二十七节里应许我的：“我留下平安给你们，我将我的平安赐给你们。”这也是腓立比四章七节所应许的：“神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

is carrying out His heavenly priesthood and interceding in the heavens. We need this Executor to interrupt our begging prayers and remind us, “Why are you praying in such a pitiful way? Come to the throne boldly! Come to the bank and claim your money! Here is the will. I am your Executor. You may be young and foolish, but I am your Attorney. Who would dare cheat you? I am the Son of God, the One who died on the cross for you and who is now living in resurrection!”

How do you handle the day-to-day troubles that beset you? I am afraid that especially the sisters shed their tears and groan to the Lord. You forget the testament and the Executor. The Bible and Christ are far off. Only your tears are nearby. I have the same tendency myself. I do not shed tears, but sometimes I wonder what to do when trouble arises. Then I remember that I must look to the Lord. I call, “O Lord Jesus! Have mercy on me!” He truly is merciful! While I am calling on Him, He reminds me of the testament and of His position as my Executor and Attorney. How many times He has reminded me! Then I realize afresh that the Son of the living God, the very Christ in resurrection, is taking sides with me, is standing with me, is interceding for me, and is executing His will for me. I am strengthened. I turn from my anxiety and praise Him. Sisters, save your tears. Praise Him instead for executing the will for you.

How blessed we are to be in the Lord's recovery! What we have heard is foreign to the ears of many of those outside. When we were in Christianity, we may have heard about Daniel's seventy weeks, the ten horns, and the four beasts. But very little, if anything, came to us about the testament as our bequest and the living Christ as the Executor. We have seen what others have not seen. Now we are enjoying what many others have not had a way to enjoy. We do not realize how much we have been blessed.

THE SUPPLYING MINISTER

After the interceding and the executing of the will, this very Intercessor and Executor is the Minister, bringing us whatever it is that we need and serving it to us. Here on earth I may be having trouble upon trouble. My situation causes me worry and anxiety. I cannot see any way out. This may be my case on earth. But, hallelujah, a different situation prevails in the heavens!

There the High Priest is interceding for me. The Executor is carrying out the provisions of the will. In addition, the Minister picks up the very peace I need and supplies it to me. This peace was promised to me in John 14:27: “Peace I leave with you; My peace I give to you.” It was promised also in Philippians 4:7: “The peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.”

不过，难处一来，我就忘了这些已成了遗产的应许，只记得我的忧虑。我忘记所遗赠给我的一切，但祂不忘记。祂成了赐生命的灵内住在我的灵里。祂成了天上的麦基洗德，这次不是带着饼和酒，而是带着平安而来。这一位来访问我。在我里面没有明显的原因，刹那之间满了平安，忧虑不见了，烦恼也消失了。这改变是怎么来的呢？我经历了基督天上的职事，祂是大祭司、执行者和执事。

没有疑问，你也曾有同样的经历。然而，已往你不懂得这样的经历。如今亮光和知识临到了你，就没有一个试炼能够胜过你。你有大祭司为你代求，有一位替你执行祂遗嘱中的条款，并有一位仆人在适当的时候以适当的物品来供应你。在每一种的景况里，基督这天上的职事都在为你而有行动。你经历祂多次的照顾之后，就会逐渐晓得你无须忧虑。基督在天上为你尽职！

在希伯来书（八 1～2，6，九 11，15）里，基督交替的被称为大祭司、执事和中保。大祭司就是执事，而执事就是中保。执行者这个辞不是明文用到，而是隐含在第九章里。“祂作了新约的中保，既然受死，赎了人在第一约之下的过犯，便叫蒙召之人得着所应许永远的产业。凡有遗命，立遗命者的死必须证实出来；因为留遗命的人死了，遗命才得确定；立遗命的人还活着的时候，遗命是没有效力的。”（15～17。）基督借着祂的死立了新约，当作新遗命遗赠给我们。祂死后进入了复活，并成了使新约生效的那位。这四个称谓——大祭司、执事、中保、执行者——都是指复活的基督。

在天上，也在我们里面

这位基督如今是在天上的主，同时也是在我们里面的灵。“主就是那灵。”（林后三 17 上。）祂在天上是主，在我们里面是灵。祂是天上的那位，运用君王元首的权柄、身体的头的权柄和祭司的职任。祂运用君王元首的权柄，为着广传福音，带进神的选民。祂运用身体的头的权柄，使祂的众肢体长大并尽功用，使祂的身体建造起来。祂运用祭司的职任，借着代求，借着执行新约的内容，并把我們所需要的服事给我们，而拯救我们脱离麻烦的缠累。这是祂保守我们不堕落的方法。这一切都是祂在天上作主而有的行动。

When troubles come, however, I forget these promises, which have become bequests, and remember only my worries. I forget all about what has been bequeathed to me, but He does not. He comes as the life-giving Spirit indwelling my spirit. He comes as the heavenly Melchisedec, this time bringing not bread and wine, but peace. This One comes to visit me. Within me, for no observable reason, I am suddenly filled with peace. The worry is gone. The anxiety has vanished. How has this change come about? I have experienced Christ's heavenly ministry as the High Priest, as the Executor, and as the Minister.

No doubt you too have had experiences like this. In the past, however, you did not understand them. Now the light and knowledge have come to you. No trial should overcome you. You have a High Priest interceding for you. You have One executing the provisions of His will on your behalf. And you have a Servant supplying you with the right thing at the right time. In every situation that arises, this heavenly ministry is acting on your behalf. After many experiences of His care, you will gradually realize that there is no need for you to worry. Christ is there ministering in the heavens for you!

Christ is interchangeably called High Priest, Minister, and Mediator in Hebrews (8:1, 2, 6; 9:11, 15). The High Priest is the Minister, and the Minister is the Mediator. The term Executor is not explicitly used, but it is implied in chapter nine. “He is Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance. For where there is a testament there must of necessity be the death of him who made it. For a testament is confirmed where there has been death, since it has no force when he who made it is living” (9:15-17). Christ in His death enacted the new covenant and bequeathed it to us as the new testament. After death He entered into resurrection and became the One to enforce the new testament. These four titles—High Priest, Minister, Mediator, and Executor—all refer to Christ in resurrection.

IN THE HEAVENS AND WITHIN

This very Christ is now the Lord in the heavens and at the same time the Spirit within us. “Now the Lord is the Spirit” (2 Cor. 3:17). As Lord, He is in the heavens. As the Spirit, He is within us. As the One in the heavens, He is exercising His rulership, headship, and priesthood. He exercises His rulership for the spreading of the gospel, that God's chosen people may be brought in. He exercises His headship to cause all His members to grow and function, that His Body might be built up. He exercises His priesthood to rescue us from all our troublesome entanglements by interceding, by executing the provisions of the new testament, and by serving us whatever we need; this is how He keeps us from falling. All these are His activities as Lord in the heavens.

凡祂作主所实行的，祂成为那灵都将之施行在我们身上。祂在天上所有的职任，我们如何来实化呢？凡祂所代求的、所执行的、所服事的，都传输到我们的灵里。祂在天上是主，就如发电厂里的电；祂在我们灵里是那灵，就如这栋建筑物里的电。天上的主和我们灵里的那灵乃是一。在诸天和我们的灵之间，有一种继续不断的传输。所以凡天上所发生的，立刻就施行到我们的灵里。

请注意这个交通是在诸天和我们的灵之间；我们的心思并不算数。使我们忧虑的，就是心思。当属天的传输来到时，奇妙的实际就使我们的灵刚强。于是我们的灵就起来呼喊：“赞美主！”这个传输乃是临到我们的灵，而不是临到我们的心思。在我们灵里的那灵，就是在天上的主。

罗马八章证实那灵就是主。二十六节告诉我们：“况且，那灵也照样帮同担负我们的软弱；…那灵亲自用说不出来的叹息，为我们代求。”接着三十四节说，“谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。”是谁在替我们祈求？主灵！祂在天上是主，在我们里面是灵。麦基洗德也是一样。只有一位麦基洗德；在天上祂是主，在我们灵里祂是那灵。按道理说，我们对这两面的实际没有令人满意的解释；然而，我们从经历中的确得着了证实。

你也许很疲累的下班回来，不晓得到家会遇见什么事。出乎意料的，当你正在思想的时候，你感觉到你得了供应并且加强了。这个供应的源头是什么？这是从基督来的，祂是天上的主，祂也是我们里面的那灵。祂为你代求，照顾你，并为你执行新遗命。根据这新遗命，祂带着生命的供应，并以你所需要的东西来扶持你。你经历祂是主、是灵、是大祭司、是执行者、是执事。祂也是中保，从父神这源头将你所需要的，传输到你灵里来供应你并扶持你。

扶持的祭司

我们的确经历了基督天上的职事，的确经历了祂天上职事里一切的供应。我们这些年来如何得蒙保守免于堕落？我能作见证，这就是五十五年以来所保守我的。祂在地上的职事里，为我死在十字架上。如今祂在复活里服事我；

Whatever He carries out as Lord, He applies to us as the Spirit. How are all His heavenly functions to be realized by us? Whatever He intercedes, or executes, or ministers, is transmitted into our spirit. As the Lord in the heavens, He is the electricity in the power plant; as the Spirit in our spirit, He is the electricity in this building. The Lord in the heavens and the Spirit in our spirit are one. There is a continual transmission between the heavens and our spirit, so that whatever transpires there is immediately applied here.

Notice that this traffic is between the heavens and our spirit. Our mind does not count. It is our mind that causes us to worry. When the heavenly transmission comes, the wonderful reality strengthens our spirit. Then our spirit rises to shout, “Praise the Lord!” The transmission has come to our spirit, not to our mind. The Spirit in our spirit is the very One who is Lord in the heavens.

Romans 8 confirms that the One who is the Spirit is the very One who is the Lord. Verse 26 tells us that “the Spirit Himself intercedes for us with groanings which cannot be uttered.” Then verse 34 says that Christ Jesus “is even at the right hand of God, Who also intercedes for us.” Who is interceding for us? It is the Lord Spirit! In the heavens it is the Lord; in us it is the Spirit. The same is true of Melchisedec. There is only one Melchisedec. In the heavens He is the Lord; in our spirit He is the Spirit. Doctrinally, we have no satisfactory explanation for this twofold reality; from our experience, however, we do have the confirmation.

You may be coming back from work exhausted, wondering how you will find things at home. Unexpectedly, while you are thinking, you sense that you are supplied and strengthened. What is the source of this supply? It has come from the very Christ who is both Lord in the heavens and the Spirit within us. He is interceding for you, caring for you, and executing the new testament for you. Based upon this testament, He picks up the life supply and comes to support you with the very thing you need. You experience Him as Lord, Spirit, High Priest, Executor, and Minister. He is also the Mediator, transmitting what you need from God the Father, who is the source, into your spirit to supply and support you.

THE SUSTAINING PRIEST

Surely we have all experienced this heavenly ministry of Christ. How is it that we have been kept from falling all these years? I can testify that this is what has preserved me for over fifty-five years. In His earthly ministry, He died for me on the cross. Now He is serving me in resurrection; this is His heavenly ministry. Its main

这是祂天上的职事。这职事主要的元素乃是祭司的职任，为着祂身体上的肢体。当然，祂曾运用君王元首的权柄使我得救，因而归向神。祂也在我身上运用身体的头的权柄，使我长大且尽功用，因此得被建造在祂的身体里。但祂多半是一再的运用祭司的职任来保守我。为着我们天上的大祭司，阿利路亚！借着祂的代求，祂的执行遗命，并将我们所需要的服事给我们，我们便得着扶持、保守和供应。我一无所缺，一个丰富的生命供应已经成了我的分。

祂对我们的保守和扶持，完全包含在祭司职任的里面，这是以遗嘱为根据的。这遗嘱在我们的手里，而这位大祭司既在天上，又在我们里面。祂在天上是主，在我们里面乃是那灵。这位主灵不断将生命的供应服事给我们。临到我们的供应是属天的，因为天是这供应的源头。我们的大祭司在真帐幕里服事我们，这帐幕就是天上的至圣所，借着祂作天梯而与我们的灵相联。（创二八12，约一51。）祂把属天的供应服事给我们，就使我们成为属天的子民。在这地上我们乃是一班活出属天生活的子民。

element is the priesthood for the members of His Body. Of course, He did exercise His rulership to see that I was saved and thus brought to God. He also exercised His headship over me to cause me to grow and function and so be built up in His Body. But mostly it has been His priesthood which He has exercised again and again to preserve me. Hallelujah for our heavenly High Priest! We have been sustained, preserved, and supplied by His interceding, His executing the testament, and His ministering to us what we have needed. I have had no lack. A rich life supply has been my portion.

His preserving and sustaining of us are fully wrapped up with His priesthood, which is based upon the will. The will is in our hand, and this High Priest is both in the heavens and in us. In the heavens He is the Lord. In us He is the Spirit. This Lord Spirit constantly ministers the life supply to us. The supply that comes to us is heavenly, because heaven is its source. Our High Priest is ministering to us in the true tabernacle, the heavenly Holy of Holies, which is joined to our spirit by Him as the heavenly ladder (Gen. 28:12; John 1:51). By His ministering to us the heavenly supply, He is making us a heavenly people. We are a people on this earth living a heavenly life.

第十章

基督在天上的 宇宙性行政

读经：启示录一章十一至十三节，十六至十八节，二十节，二章一节，三章一节，二十一节，五章一至十节，七章二至三节，八章三至五节，十章一至二节，十八章一节，二十章四节，六节，二十二章一节，三节。

我们在前几篇信息里已经看过，基督现今运用祂作地上君王元首的权柄，为着广传福音，带进祂的子民；祂还运用祂作身体的头的权柄，使我们长大并尽功用，使祂的身体得以建造起来；祂还尽祂祭司的职任为我们代求；祂又为我们执行新遗命，并把生命的供应服事给我们。我们备受照顾。对我们来说，我们一无所缺。但宇宙如何呢？神完全的旨意如何？为此，我们需要更进一步来看主在天上职事的另一面。

启示录这卷书启示我们，这最后一方面，就是基督在天上的宇宙性行政。整个宇宙，诸天和地，都在祂的权柄之下。祂是宇宙的行政者。

大祭司照顾众召会

在启示录里，我们首先看见的是神的受膏者基督，正在照顾祂的召会。祂是以行政来照顾召会。众召会乃是神的灯台，把祂的见证照耀出来，她们需要基督的行政。有时候发生了麻烦和难处，就需要祂行政的照顾。古时候大祭司照管灯台，注意清理所有的灯，使它们一直照耀明亮。今天我们的大祭司行走在灯台中间，也作同样的工作。（11～13。）

祂将所有负责的人握在祂手中，进一步来照顾众召会。众召会中领头的人好比众星，当黑夜时在天上发光。（16，20。）我们这些服事的人需要晓得，我们不在自己的手中，而在祂手中。祂照管灯台而且握住众星。启示录一章给我们看见，众召会在这时代如何才能往前。基督徒中间的光

CHAPTER TEN

THE UNIVERSAL ADMINISTRATION OF CHRIST IN THE HEAVENS

Scripture Reading: Rev. 1:11-13, 16-18, 20; 2:1; 3:1; 21; 5:1-10; 7:2-3; 8:3-5; 10:1-2; 18:1; 20:4, 6; 22:1, 3

In our previous messages we have seen that Christ is now exercising His rulership for the spread of the gospel, that His people might be brought in; He is exercising His headship to cause us to grow and function, that His Body might be built up; He is exercising His priesthood to intercede for us; He is executing the new testament for us; and He is ministering the life supply to us. We are well taken care of. As far as we are concerned, there is no shortage. But how about the universe? How about God's whole purpose? For this, we need to consider one further aspect of the Lord's ministry in the heavens.

This final aspect, of Christ's universal administration in the heavens, is unfolded for us in the book of Revelation. The whole universe, both the heavens and the earth, is under His authority. He is the universal Administrator.

THE HIGH PRIEST CARING FOR THE CHURCHES

In Revelation we first see that Christ, God's anointed One, is now caring for His church. He is caring for it in an administrative way. The churches are God's lampstands shining forth His testimony. They need Christ's administration. Sometimes troubles and difficulties arise, requiring His administrative attention. In the ancient time the high priest took care of the lampstand, seeing that all the lamps were trimmed so they would keep shining brightly. Our High Priest today is doing this very same work as He walks in the midst of the lampstands (Rev. 1:11-13).

He is further caring for the churches by holding all the responsible ones in His hand. The leading ones in the churches are likened to stars, shining in the heavens during the darkness of the night (Rev. 1:16, 20). We who are the serving ones need to be aware that we are not in our own hands, but His. He administrates the lampstands and holds the stars. The view given us in Revelation 1 shows us how the local churches in this age

景实在令人失望、灰心。我们必须离开属地的景物转而仰望基督！祂是首先的，也是末后的！祂是永活者，甚至活到永永远远！祂是永能的！祂如今是那“右手中握着七星”并“在七个金灯台中间行走的”那位。（二1。）祂“开了就没有人能关，关了就没有人能开”。（三7。）我们望断以及于祂就会得着鼓励。因着这位行政管理者行走在我们中间，握住领头的人，众地方召会绝不会失败！

这就是基督在众召会中的行政。

救赎的羔羊执行遗命

启示录也告诉我们，基督是照顾众人的行政管理者。在地上有犹太人—神的选民，外邦人—列国，和那些在基督教国里的人。我们必须知道，连基督教国以及它会如何发展，都是在基督的行政之下。当这些人都按着基督的法则受了对付以后，便有千年国，就是神在这地上的国。此后将有一个新的时代—永世—以及新耶路撒冷和新天新地。对于这些人和时代，基督乃是行政的管理者。

这就是从启示录四章开始启示给我们的。这景象从基督照管灯台（一～三）转到“天上有门开了”，并指示我们“以后必发生的事”。（四1。）基督以救赎的羔羊出现，祂是得胜者，配拿起新遗命，揭开它，并且执行它。这就是坐宝座的右手中用七印封严了的书卷的意义。（五1。）当一位大力的天使大声宣传说，“有谁配展开那书卷，揭开它的七印？”（2。）只有这一位“狮子羔羊”配来拿书卷。（5～7。）祂配拿起新遗命，揭开它，并且执行它。

保罗书信里的新遗命，主要是叫我们能够享受基督所遗赠给我们的丰富。然而，新遗命还有另外一面。神是根据祂的遗命来对待宇宙的。祂将来如何对待犹太人、列国和基督教国，全是根据祂的遗命。在这遗命里有遗产留给我们这些信徒来享受。在这遗命里也有神对待各种不同人的事，甚至有处理天地的事。全宇宙的救赎者配拿起，配打开，也配执行这新遗命。

最终，宇宙中的万有都要在基督里归一于一个元首之下。犹太人、列国、基督教国都要受对付，而神的国也要临到这地上。万有都在基督里归一于一个元首之下，那就是时

can go on. The situation among Christians is surely disappointing and discouraging. We must turn away from the earthly view and look to Christ! He is the First and the Last! He is the living One, even living forever! He is able! He it is who is now holding “the seven stars in His right hand” and walking “in the midst of the seven golden lampstands” (2:1). He “opens and no one shall shut, and shuts and no one shall open” (3:7). By looking away to Him we shall be encouraged. The local churches will never fail because of this Administrator walking among us, holding the leading ones!

Such is Christ’s administration in the churches.

THE REDEEMING LAMB EXECUTING THE TESTAMENT

The book of Revelation also tells us that Christ is the Administrator taking care of all peoples. There are the Jews, God’s elect; the heathen, the nations; and those in Christendom. We need to be aware that even Christendom and how it will progress are under Christ’s administration. When all these categories of people have been dealt with according to Christ’s rule, there will be the millennium, the kingdom of God on this earth. Afterwards there will be a new age, eternity, with the New Jerusalem and the new heaven and the new earth. Of these peoples and ages Christ is the Administrator.

This is what is unfolded to us, beginning with Revelation 4. The scene changes from Christ’s tending of the lampstands (chapters one to three) to “a door opened in heaven,” and we are shown “what must take place after these things” (4:1). Christ is presented as the redeeming Lamb who is the Victor, qualified to take up the new testament, open it, and execute it. Such is the meaning of the sealed scroll in the right hand of the One on the throne (5:1). When a strong angel calls out, “Who is worthy to open the scroll and to break its seals?” (5:2), only this worthy Lion-Lamb is able to come and take the scroll (5:5-7). He is qualified to take the new testament, open it, and execute it.

The new testament in the Epistles of Paul is mainly for our enjoyment of the riches of Christ which have been bequeathed to us. There is, however, another aspect to the new testament. God deals with the universe according to His testament. How He deals with the Jews, the nations, and Christendom will all be according to His testament. In this testament are bequests for us as believers to enjoy. In this testament are also the matters of God’s dealing with different peoples and even with the heavens and the earth. This new testament the Redeemer of the whole universe is qualified to take, open, and execute.

Eventually everything in the universe will be headed up in Christ. The Jews, the heathen nations, and Christendom will all be dealt with, and God’s kingdom ushered in on this earth. When all things are headed up in Christ, there will be the fullness of

期满足的时候。诸天要成为新的，地和其上的一切也要成为新的。全宇宙都有秩有序，不再有分裂、混乱、黑暗、死亡、黑夜，也不再有眼泪。

人问我们“好么？”我们通常回答“很好！”事实上，没有一件事是好的。万事都是混乱的、不安的、黑暗的，在死亡之下，令人流泪。甚至男人也该为万事可怜的情形流泪。说我们很好，或事情顺利，并不确实。没有一个人是好的，没有一个家是好的，没有一个社会是好的。

然而，日子将到，要有新天和新地来到。万有都要在基督里归一于一个元首之下。万物都要有秩有序，然后万物才是好的。谁配管理这个新天新地同新耶路撒冷？唯有基督。祂是那受死来救赎全宇宙的一位。祂是那借着死征服了撒但的一位。祂是那以救赎的血立了约的一位，祂也是那将新遗命遗赠给我们的一位。

祂真是配！祂配拿起新遗命的书卷，揭开它，执行其上所记载的，以每一项遗产来供应我们，实现其中所包含的每一项，并使宇宙中的万物有秩有序。这是基督天上终极的职事，把神所设计的一切实现出来。

“另一位天使”

启示录首先说到基督是大祭司来为着众召会。祂行走在众召会中间，照顾召会的发光，并将所有领头的握在祂的手中，使众召会在堕落光景的黑夜里还能够往前。

基督又被描为得胜的羔羊，“狮子羔羊”，配执行新遗命。

接着在七、八、十和十八章，祂被称为“另一位天使”。另一位天使这个称谓，从上下文清楚看见是指基督说的。神曾差遣许多天使，但基督作为神所差遣的，乃是特别的。以这个角色而言，祂被称为另一位天使。

管辖宇宙

在七章，基督是神的使者，管辖全宇宙，率领其他的天使执行神对地上的审判。（2～3。）

献上祷告，倾倒答应

the times. The heavens will be new. So will the earth and everything in it. The whole universe will be in order. There will be no more division, confusion, darkness, death, night, nor tears.

When people ask us how we are, we usually reply “fine.” Actually, everything is not fine. Things are mixed up, confused, dark, and under death. There is reason to shed tears. Even the men should shed tears for the pitiful state of things. To say that we are fine or that things are fine is not true. No one is fine. No family is fine. No society is fine.

A day will come, however, when there will be a new heaven and a new earth. All things will be headed up in Christ. Everything will be in order. Then everything will be fine. Who is worthy to administrate this new heaven and new earth with the New Jerusalem? Only Christ. He is the One who died to redeem the whole universe. He is the One who conquered Satan through His death. He is the One who consummated the covenant with His redeeming blood. He is the One who bequeathed the new testament to us.

How qualified He is! He is worthy to take up the scroll of the new testament, open it up, execute all that is written therein, provide us with every bequest, carry out every item contained in it, and bring everything in the universe into order. This is Christ's ultimate heavenly ministry, the carrying out of all that God designed.

“ANOTHER ANGEL”

In Revelation Christ is first presented as the High Priest for the churches. He walks in their midst, taking care of their shining and holding all the leading ones in His hand, that the churches may go on, even in the dark night of a degraded situation.

Christ is next portrayed as the overcoming Lamb, the Lion-Lamb qualified to execute the new testament.

Then in chapters seven, eight, ten, and eighteen, He is referred to as “another Angel.” That this title of “another Angel” refers to Christ is clear from the context. God has sent forth many angels, but Christ as God's sent One is extraordinary. In this role He is called another Angel.

Controlling the Universe

In chapter seven Christ as God's Angel controls the whole universe, directing the other angels to carry out God's judgment upon the earth (7:2-3).

Offering Prayers and Pouring Out the Answers

在八章，基督又被描述为另一位天使，将众圣徒的祷告献给神。（3～5。）为着祂的行政，祂需要我们的祷告。我们的祷告就是回应祂天上的职事。当我们祷告时，祂就行政。当祂行政时，我们就祷告。祂将这些祷告献给神，然后将神的答应倾倒给地上的人。这就是五节的意思：“那天使拿着香炉，盛满了坛上的火，丢在地上，于是有雷轰、声音、闪电、地震。”神把祂对我们祷告的答应倾倒出来，这就是祂宇宙的行政。这位行政者各方面都配，但祂需要我们的祷告。可以说，基督是借着我们的祷告来经管全宇宙的。

得着地

在十章，我们看见另有一位大力的天使，“从天降下，披着云彩，头上有虹，脸面像日头，两脚像火柱，…右脚踏在海上，左脚踏在地上。”（1～2。）基督在这里是另一位天使，离开了天上的宝座，正在回到地上的途中。祂披着云彩，表明在这个阶段里，祂的来临是隐密的。祂隐密的回到地上，为要完全得着地。祂一脚踏海，一脚踏地，表征祂来占有。这地是主的，必须完全作主的产业。祂要在大地里来得着地。

审判巴比伦

十八章一节告诉我们：“这些事以后，我看见另一位有大权柄的天使从天降下，地就因祂的荣耀发光。”祂不再受云遮蔽，祂公开出现，而且非常接近地。祂来将祂的权柄施行在基督教国——大巴比伦——之上。祂彻底审判这邪恶的宗教以后，就要征服撒但，并在地上建立千年国。

国度里的掌权者直到永远

在这国度里祂要与得胜者一同作王掌权。（三 21，二十四，6。）祂是这国度里领头的行政管理者。在这一千年之后，有新耶路撒冷，以神和羔羊的宝座为中心。（二二 1，3。）在那里救赎的羔羊要作掌权者直到永远。祂也是行政管理者直到永远。这个宇宙性的行政是基督天上职事里很大的一部分。

In chapter eight Christ is again depicted as another Angel, offering the prayers of the saints to God (8:3-5). For His administration He needs our prayers. Our prayer is the response to His heavenly ministry. As we pray, He administers. As He administers, we are praying. These prayers He offers to God, then pours out God's answers to them on this earth. This is the meaning of verse 5: "And the Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake." The pouring out of God's answers to our prayers is equivalent to His universal administration. This Administrator is qualified in every way, yet He needs our prayers. We may say that Christ is administering this whole universe through our prayers.

Possessing the Earth

In chapter ten another strong Angel is seen "coming down out of heaven, clothed with a cloud; and the rainbow was upon His head, and His face was as the sun, and His feet as pillars of fire...And He placed His right foot on the sea and the left on the land" (10:1-2). Here Christ as another Angel has left the throne in the heavens and is on the way back to earth. That He is clothed with a cloud indicates that at this stage His coming is secret. He is secretly on His way back to earth to possess it in its entirety. His one foot on the sea and the other on earth symbolizes His taking possession. The earth is the Lord's. It must all be His inheritance. He will come in power to take possession of it.

Judging Babylon

In 18:1 we are told: "After these things I saw another Angel coming down out of heaven, having great authority; and the earth was illumined with His glory." No longer is He enveloped by a cloud. He is out in the open and very close to earth. He comes to exercise His authority over Christendom, the Great Babylon. After thoroughly judging this evil religion, He will overcome Satan and establish the millennial kingdom on earth.

RULER IN THE KINGDOM AND FOR ETERNITY

In that kingdom He will rule, with all His overcomers as co-kings (Rev. 3:21; 20:4, 6). He will be the head Administrator of the kingdom. After those thousand years there will be the New Jerusalem, with its center the throne of God and of the Lamb (Rev. 22:1, 3). There the redeeming Lamb will be the Ruler for eternity. Even for eternity He is the Administrator. This universal administration is a great part of Christ's heavenly ministry.

借着地上配合的职事 而完成

没有保罗的完成职事，基督就无法实现祂天上的职事。二者彼此呼应。一个在天上，一个在地上的圣徒中间。今天我们是在这两个职事之下。甚至现今基督就在天上尽职，而保罗的完成职事也一直实现在我们中间。

这个完成的职事执行神的经纶，要为基督预备一个身体。头需要身体。想想看如果你只有头而没有身体，你能作什么。你什么也不能作！没有召会—祂的身体，基督就不能作什么。因此完成的职事是在产生身体，使头能够实现神在地上的行政。

我们在要来的信息里会进一步看见保罗的完成职事，乃是集中于基督是神经纶的中心以及神旨意的普及。这位基督必须活在我们里面，而我们z必须活祂。祂是那包罗万有的一位。

这时我们就有了美妙的召会生活！神已经经过了一个过程，成为赐生命的灵，并且进入我们的灵里。当我们重生的时候，二灵便成为一灵。从这个时候开始，这位包罗万有的灵，要从我们的灵扩展到我们的魂里，使魂被三一神所浸透。神在我们里面的扩展，就叫作变化和生命的长大。借着生命的长大，我们得以结合在一起，成了一个身体。这身体被建造，不是借着教训、安排或仪式，而是借着我们魂的变化。然后我们一起长大，不但是身体，也是宇宙性的新人。基督得着了祂的身体，神也得着一个新人。然后基督就能够行动，神也能够实现祂永远的旨意。

这就是保罗的完成职事实现基督天上职事的路。在保罗完成职事的系列之后，我们要继续来看约翰的修补职事。因着这三个职事，圣经就完结了，新天新地和新耶路撒冷也来到了。

FULFILLMENT THROUGH THE CORRESPONDING MINISTRIES ON EARTH

Without Paul's completing ministry, Christ has no way to carry out His heavenly ministry. The two correspond to each other. One is in the heavens, the other among the saints on this earth. Today we are under these two ministries. Even now Christ is ministering in the heavens, and Paul's completing ministry is being carried out here among us.

This completing ministry is carrying out God's economy to prepare a Body for Christ. The Head needs a Body. Consider what you could accomplish if you had only a head but no body. You could do nothing! Without the church, His Body, Christ can do nothing. The completing ministry, then, is to bring forth the Body so that the Head can carry out God's administration on earth.

Paul's completing ministry, as we shall see further in the upcoming messages, focuses upon Christ as the center of God's economy and the circumference of God's purpose. This Christ must live in us, and we must live Him. He is the all-inclusive One.

Then there is the wonderful church life! God has passed through a process to become the life-giving Spirit and to enter into our spirit. These two spirits become one when we are regenerated. From this point on, this all-inclusive Spirit would spread from within our spirit into our soul, that it might be saturated with the Triune God. This spreading of God within us is called transformation and the growth in life. By means of this growth, we are fitted together to be one Body. This Body is built up, not by teaching or arranging or going through formalities, but by the transformation of our soul. Then we grow together, not only as the Body, but also as the universal new man. Christ has His Body, and God has a new man. Then Christ can act, and God can carry out His eternal purpose.

This is the way in which Paul's completing ministry carries out Christ's heavenly ministry. After the series on the completing ministry of Paul, we shall continue with the mending ministry of John. With these three ministries the Bible is consummated, and the new heaven and earth with the New Jerusalem are brought in.