

2150 关于主的恢复

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前言

本书系李常受弟兄于一九八三年春天，在美国德州欧文（Irving, Texas）所释放的信息。这些信息是论到主的恢复首要的方面，就是恢复三一神将祂自己分赐到所救赎的人里面作生命，使祂在地上得着完全的彰显。

“恢复”一辞的意思是：一样东西原先的光景是正常的，后来遭到破坏或失去，如今需要将其回复到原初的光景。许多基督徒以为主的恢复不过是恢复道理、作法，和已经毁坏或失去的属灵经历，如因信称义、圣别生活、长老治会、受浸、教会生活的不同方面等等。不错，这些是主恢复的项目，但并不是主恢复的中心。

要认识主恢复的主要项目，必须看见圣经的完整启示。旧约和新约都明确的启示，神的旨意、心意、目标乃是要得着人作祂的彰显。同时，我们也能清楚的看见，祂照着这个心意而有的成就。不仅如此，两约都清楚的记载，神的仇敌撒但如何作工，来败坏并毁损神所成就的。最终，两约启示神如何在撒但破坏以后进来，重新得回祂的彰显。祂的彰显失而复得，就是主恢复的基本事项。神计划了，神完成了；然后撒但加以破坏，神又来恢复。

创世记一章二十六至二十七节启示，人是照着神的形像造的。人被造是为了彰显三一神。旧约是模型或预表，新约是应验和实际。这两约也启示，神渴望这个人成为团体的人，将来在地上将祂自己彰显得完全。这一班人在今世，一方面是神的殿，（弗二 21～22，）另一方面是基督的身体，是那在万有中充满万有者的丰满。（弗一 22～23。）这个团体的实体—教会，乃是神在肉身显明。（提前三 15～16。）三一神终极的彰显要总结于新耶路撒冷，在那里，神所有的赎民要成为团体的实体，彰显祂直到永远。

神的仇敌恨恶这个彰显。神的彰显曾被他大加破坏，甚至加以毁损。今天在教会中，需要恢复这个彰显。愿我们都为此祷告！

腓力本生（Benson Phillips）一九八三年八月于德州欧文

Concerning the Lord's Recovery

FOREWORD

The contents of this book are messages given during the spring of 1983 in Irving, Texas. These messages cover the primary and crucial aspect of the Lord's recovery—to recover the dispensing of the Triune God as life into His redeemed people in order that He may be fully expressed on the earth.

The term recovery means that something which previously existed in a normal state has been ruined or lost so that there is the need to bring that thing back to its original condition. Most Christians consider the Lord's recovery only as a recovery of doctrines, practices, and spiritual experiences that have been damaged or lost such as justification by faith, a life of holiness, the presbytery, baptism by immersion, various aspects of the church life, etc. These are items of the Lord's recovery, but they are not the central matter.

To know the main item of the Lord's recovery we need to see the complete revelation of the Bible. In both the Old Testament and the New Testament God's purpose, intention, and goal to have man as His expression is clearly revealed. Also, His accomplishments according to that intention can be clearly seen. Furthermore, both Testaments give a clear record of how Satan, God's enemy, works to corrupt and destroy what God has accomplished. Finally, the two Testaments reveal how God comes in after Satan's destruction to regain His expression. This regaining of His expression is the basic matter of the Lord's recovery. God plans and God accomplishes; then Satan destroys and God recovers.

Genesis 1:26-27 reveals that man was made in the image of God. Man was created to express the Triune God. Also, the Old Testament as a model or type and the New Testament as the fulfillment and reality reveal that God desires that this man become a collective people who will express Himself in a full way on the earth. This people, in this age, is on the one hand the temple of God (Eph. 2:21-22) and on the other hand the Body of Christ, the fullness of the One Who fills all in all (Eph. 1:22-23). This corporate entity, the church, is the manifestation of God in the flesh (1 Tim. 3:15-16). The ultimate expression of the Triune God will be consummated in the New Jerusalem where all of God's redeemed people will be one corporate entity expressing Him for eternity.

God's enemy hates this expression. God's expression has been greatly damaged and even ruined by him. Today, in the church, there is the need for a recovery of this expression. May we all pray for this!

Benson Phillips Irving, Texas August, 1983

◎简介

本书系李常弟兄于一九八三年春天，在美国德州欧文所释放的信息集成，论到主的恢复首要的方面，就是恢复三一神将祂自己分赐到所救赎的人里面作生命，使祂在地上得着完全的彰显。全书共七篇信息，说到神的彰显的恢复、神彰显的内涵—在其实际里、神彰显的实行与总结，最后说到主的恢复不是外表，而是内里的实际。

◎目录

第一篇 引言

第二篇 神的彰显的恢复

第三篇 神彰显的内涵—在其模型里

第四篇 神彰显的内涵—在其实际里（一）

第五篇 神彰显的内涵—在其实际里（二）

第六篇 神彰显的实行与总结

第七篇 不是外表，而是内里的实际

CONTENTS

1. An Introductory Word

2. The Recovery of God's Expression

3. The Contents of God's Expression in Its Model

4. The Contents of God's Expression in Its Reality (1)

5. The Contents of God's Expression in Its Reality (2)

6. The Practicality and Consummation of God's Expression

7. Not the Outward Appearance, but the Inward Reality

第一篇

引言

“恢复”一辞的意思是说，一样东西原初有，后来失去了，现在需要回复到它原初的光景。“恢复”这辞略嫌简单，但我们说到主的恢复，把它应用到全本圣经的启示上，就看见它是既深奥又紧要。可以说，全本圣经的启示乃是启示恢复的事。

神的心意

圣经向我们清楚揭示，神有一个心意，有一个旨意，有一个目标作为祂的目的。如果我们没有清楚看见神要什么，神渴望得着什么，神的心意是什么，我们就无法晓得主的恢复是什么。所以我们需要看见神的心意、神的旨意、神永远的计划。

神的成就

圣经不仅把神的心意清楚描绘出来，并且也把神照着祂的心意而有的成就描绘出来。首先，神定意了，然后神进来成就祂的旨意。表面看来，旧约不过是一些伟人加上以色列国一班子民历史。但事实上，那些伟大的人和以色列国的历史，不过是神成就之事的歷史。

甚至新约也有一段历史。首先，有一段名为耶稣基督之人的历史。祂是一位奇妙的人物，祂的历史需要四卷书。四福音就是基督的历史。而后，从行传到新约末了，有教会的历史。所以全本圣经，包括旧约和新约在内，乃是一本论到神的成就、神的行动的历史书。

神的仇敌

第三，圣经也清楚的记载，神的仇敌如何进来破坏神所成就的。撒但破坏神的成就，有两种方式：里面的和外面的。里面的方式就是使神的选民腐化、败坏。在旧约里，神成就了祂的旨意以后，撒但就进来毁坏以色列人，使他们里面败坏、腐化了。继而撒但又从外面来破

CHAPTER ONE

AN INTRODUCTORY WORD

The word recovery means that something was there originally, and then was lost. So there is the need to bring that thing back to its original state. The word recovery is somewhat simple and not too profound, but when we speak of the Lord's recovery we need to apply it to the revelation of the whole Bible. From this point of view the Lord's recovery is a profound and crucial thing. In a sense the revelation of the entire Bible is a revelation of recovery.

GOD'S INTENTION

First of all the Bible unveils to us clearly concerning God's intention, God's purpose, and God's aim. The Bible shows us that God had an intention, a purpose, with a goal as His aim. If we don't have a clear vision of what God wants, what God desires to have, what God's intention is, we cannot know what the Lord's recovery is. So we need to see God's intention, God's purpose, God's eternal plan.

GOD'S ACCOMPLISHMENT

The Bible gives a clear picture not only of God's intention, but also of God's accomplishment according to His intention. First, God purposed, and then God came in to accomplish His purpose. Apparently, the Old Testament is simply a history of a number of great men plus a people, the nation of Israel. But actually the history of those great individuals and the nation of Israel is just the history of God's accomplishment.

Even the New Testament has a history. First, there is a history of a man by the name of Jesus Christ. He is a wonderful Person whose history needs four books. The four Gospels are the history of Christ. Then from Acts to the end of the New Testament there is the history of the church. So the whole Bible, including the Old Testament and the New Testament is a history book concerning God's accomplishment, God's move.

GOD'S ENEMY

Third, the Bible also gives us a clear record of how God's enemy came in to destroy what God had accomplished. The Satanic way to destroy God's accomplishment has two aspects: the inward and the outward. The inward aspect is to ruin God's people, to make God's chosen people rotten and corrupt. In the Old Testament after God had accomplished His purpose, Satan came in to ruin the children of Israel so that they became corrupt and rotten within. Then Satan came in to destroy God's

坏神的成就，把彰显神的圣殿拆毁，把神的选民掳去。这就使神所成就的都完全了了。

神的恢复

第四，神是一位有永远旨意的神。祂是一位有目的的神，一旦祂定意要作一件事情，就没有什么能改变祂的心意，也没有什么能拦阻祂。表面看来，也许有些事情使祂稍微受到打岔，但没有什么能拦阻祂。所以撒但破坏以后，神就进来，重新再作以前所作过的事。这就是祂的恢复。神的恢复就是要把因祂的仇敌撒但而失落的、破坏的，再得回来。

旧约里的模型

圣经有新旧两约。神是智慧的，祂在智慧里预知，要以祂所造的人类来完成祂的愿望，不会这么简单。所以祂先有旧约来作实际事物的预表、图画。在祂进来作实际的事情以前，祂先在旧约里花时间作了一个模型。今天人在建造一栋建筑物以前，总要先画好蓝图，并且往往依据蓝图造好它的模型。神在旧约里所作的，就是祂在新约里要作之事的模型。神在旧约里所作的、所完成的，不是实际的事情，只是一个模型。倘若你对圣经有清楚的眼光，你能够看见，旧约里的模型和新约里的实际事物是一样一式的。这两约实际上启示了同一件事情。一个是模型，另一个是实际的事物。比方说，在旧约里你能看见神的预定、神的拣选、神的呼召、神的救赎、神的称义、神的拯救。新约里所有要紧的事都在旧约里提到过。在旧约里，有重生和变化的预表，也有神子民的聚集和神子民的建造，成为神的居所。旧约没有教会的名称和说法，却有教会的模型。圣殿预表教会，以色列人预表教会，还有一些旧约里的事物也预表教会。在旧约里，教会的完整模型就是圣殿。圣殿完全建造起来的时候，神的荣耀便降下来了。这意思是说，神自己降下作为荣耀，来遮盖圣殿并充满圣殿。这就是神的旨意完全成就的图画。

但后来撒但进来了，首先毁坏并败坏百姓。圣殿是在所罗门王荣耀掌权的期间建造起来的，但所罗门自己率先腐化、败坏了。异教的妃嫔败坏了他。这些妃嫔将偶像带进来，毁坏了百姓。以色列全国都毁坏了，所以神

accomplishment outwardly. The temple, which was the expression of God, was destroyed, and God's chosen people were carried into captivity. This means that whatever God had accomplished was gone.

GOD'S RECOVERY

Fourth, God is a God with an eternal purpose. He is a purposeful God, and once He has made up His mind to do something, nothing can change His mind, and nothing can stop Him. Apparently some things may frustrate Him a little, but nothing can stop Him. So after Satan's destruction, God came in to redo the things that He had done before. This redoing is His recovery. This is to bring back whatever has been lost and destroyed by His enemy, Satan.

A MODEL IN THE OLD TESTAMENT

The Bible has two Testaments, the Old and the New. God is wise, and in His wisdom He foreknew that what He wanted to accomplish with His creature, man, would not be so simple. So first He had the Old Testament as a pretype, a prefigure, of the real thing. Before He came in to do the real thing in the New Testament, He took the time to make a model in the Old Testament. Today in architecture before a building is constructed, the blueprints are drawn, and then a model of the building is built according to the blueprints. What God did in the Old Testament was just a model of what He would do in the New Testament. What God did and accomplished in the Old Testament was not the real thing. It was just a model. If you have a clear view of the Bible you could see that the model in the Old Testament was the same as the real thing in the New Testament. The two Testaments actually reveal the same thing. One is a model, and the other is the real thing. For example, in the Old Testament you could see God's predestination, God's selection, God's calling, God's redemption, God's justification, God's salvation. All the crucial things in the New Testament were present in the Old Testament. In the Old Testament there were the types of regeneration and transformation. There was also the gathering of God's people and the building up of God's people to be God's dwelling place. In terms and in words the church is not mentioned in the Old Testament, but the model of the church is there. The temple typified the church, and the people of Israel typified the church. Other things in the Old Testament also typified the church. The complete model of the church in the Old Testament was the temple. When the temple was fully built up, the glory of God came down. This means that God Himself came down as the glory to cover the temple and to fill the temple up. That was the picture of the full accomplishment of God's purpose.

But then Satan came in first to ruin and corrupt the people. The temple was built up during the glorious reign of Solomon the king. But Solomon himself took the lead to become rotten and corrupt. He was corrupted by the pagan concubines. The concubines brought in the idols, and this ruined the people. The entire nation of Israel was ruined, so

无法住在他们中间，祂必须放弃他们。然后巴比伦的军队来拆毁圣殿和圣城，并将百姓掳到巴比伦去。以色列人的先祖是亚伯拉罕，他蒙召离开巴别；巴别以后就成了巴比伦。撒但却来将亚伯拉罕的后裔都带回到他蒙召离开的地方。所以到那时，神所成就的都消失了。

更高标准的品质

七十年后，神进来作恢复的工作，要恢复所失去的东西。就着恢复神的彰显而言，规模虽然不如原初那样大，品质却更高。按人来说，我们是留意事情的大小，但神不在意大小，只在意品质。你读以斯拉记、尼希米记、哈该书、撒迦利亚书，能看见那些归回的百姓受了神深刻的对付。他们属灵的道德和品格要比建殿以前的以色列人高。就一面说，所罗门并不是那么有道德；他有许多妃嫔。真是可怕！这揭露出智慧之王腐化了。他很有智慧，但他腐化了，他的道德太低落了！然而被掳以后，恢复之时，神百姓的品格大大提高了。你若想想以斯拉、尼希米，你就必须承认，这些领袖是纯洁而有道德的，他们的品格标准很高。所以就品质而论，主的恢复比先前的要高。

新约里实际的事物

旧约开始于首先的亚当，新约则开始于末后的亚当。首先的亚当是亚当本人，末后的亚当则是基督。圣经里的模型开始于旧人，而新约里实际的事物开始于新人。说基督是末后的亚当，意思就是说祂结束了亚当的族类。祂是亚当族类中末后的一位，旧人在基督里结束了。祂也是第二个人。第二个人的意思就是新的开始。所以模型以首先的亚当为开始，实际的事物以末后的亚当、第二个人为开始。你一打开新约，就读到亚伯拉罕的后裔，大卫的子孙，耶稣基督。你有一个新的开始。首先的亚当怎样开始生养，遍满地面；末后的亚当——基督——也照样开始产生许多肢体，就是祂的信徒，遍满全地。因着这位产生的基督，神完成了祂的旨意。由五旬节开始，神的殿——教会，开始建造起来了。这一次不是模型，而是实际的事物。

大巴比伦

God had no way to dwell among them. He had to give them up. Then the Babylonian army came to destroy the temple and the Holy City and to capture the people away to Babylon. The first forefather of the children of Israel was Abraham, who was called out of Babel, which later became Babylon. Satan came in to bring all of Abraham's descendants back to the very place Abraham was called out of. So whatever God accomplished was gone.

A HIGHER STANDARD OF QUALITY

But after seventy years God came in to do a recovery work. God came in to recover the thing that was lost. In the recovery of God's expression the scale was not so big as the original, but the quality was higher. Humanly speaking, we pay attention to the size of something, but God cares, not about the size, but about the quality. By reading Ezra, Nehemiah, Haggai, and Zechariah you could see that the returned people were deeply dealt with by God. Their spiritual morality and character were higher than those of the children of Israel before the temple was built. In a sense Solomon was not that moral; he had many concubines. That is terrible! That is a kind of unveiling of the rottenness of that king of wisdom. He was wise, but he was rotten. His morality was too low! But after the captivity, in the recovery, the character of God's people was very much uplifted. If you considered Ezra and Nehemiah, you would have to admit that these leaders were pure and moral. Their character had a high standard. So as to quality the Lord's recovery was higher than what had been there previously.

THE REAL THING IN THE NEW TESTAMENT

The Old Testament began with the first Adam, and the New Testament began with the last Adam. The first Adam was Adam himself, and the last Adam is Christ. The model in the Bible began with the old man, but the real thing in the New Testament began with the new man. To say that Christ is the last Adam means that He ends the Adamic race. He was the last one of Adam's race. The old man was ended in Christ. He is also the second Man. The second Man means a new beginning. So the model was with the first Adam as a beginning, and the real thing was with the last Adam, the second Man, as a beginning. When you open up the New Testament you have Jesus Christ, the Son of David, the Son of Abraham. You have a new beginning. Just as the first Adam began to produce to replenish the earth, so the last Adam, Christ, began to produce many members, His believers, to replenish the entire earth. With this producing Christ, God accomplished His purpose. Beginning with Pentecost, God's temple, the church, began to be built. This time it was the real thing and not the model.

BABYLON THE GREAT

但没有多久，撒但来到信徒中间作破坏的工作，一如他在旧约里所行的。他破坏了基督徒，拉低了基督徒的品格。他们变得和旧约里的以色列人一样一式。他们拜偶像，离弃基督，要了别样的事物。然后撒但进来拆毁教会，将信徒掳到巴比伦去。这就是为什么不但旧约里有巴比伦，连新约里也有巴比伦。在启示录十七章有大巴比伦，就是大妓女，以及她的女儿。旧约的巴比伦不过是个模型，新约的大巴比伦才是实际的东西。谁是今天的大妓女？谁是大妓女的女儿？这是指着罗马天主教和更正教的各宗各派说的。当然，这样的说法要得罪基督教界的人；然而，看看今天的局面，难道没有一个大妓女不断的行淫么？在圣经里，淫乱是指神的百姓离开了神，去随从神以外的东西，就如妻子离开了丈夫，去随从别人一样。圣经告诉我们，宇宙中独一的丈夫乃是神自己，祂的百姓则是祂的妻子。（赛五四5；耶三一32。）基督是来作娶新妇的新郎。（约三29。）

保罗在哥林多后书十一章说，他曾把信徒如同纯洁的童女许配给基督。在圣经末了启示录十九章，有神和祂子民的婚礼。真正的淫乱就是神的子民离弃了神，去随从别的事物。天主教已经离开了神，去随从别的事物。同样的原则，更正教也都离开了主耶稣基督，去随从祂以外的事物。所以在神眼中看来，天主教是大妓女，而更正教的宗派和分门别类则是大妓女的女儿。

因着这种光景，所以有恢复的必要。古时候，神忠信的百姓蒙召离开巴比伦，归回耶路撒冷。那是旧约的恢复。今天我們也需要从大巴比伦出来，回到正当的教会生活中。

基督不同方面的恢复

在旧约里，神的百姓被掳的时候，所有的圣物都失去了。在旧约的模型里，巴比伦王尼布甲尼撒带着军队拆毁圣殿，掳去以色列人，也带走圣殿所有的器皿。在恢复的时候，所有的器皿都从巴比伦带回耶路撒冷。（拉一7～11。）圣殿里所有的器皿乃是基督不同方面的预表。所以在新约里，撒但将圣徒掳到大巴比伦去的时候，也把圣物——基督

But within a short time as he had done in the Old Testament, Satan came in among the believers to do a ruining work. He ruined the Christians and lowered their Christian character. They became exactly as the children of Israel had become in the Old Testament. They became idolatrous, leaving Christ for other things. Then Satan came in and destroyed the church and carried away the believers into Babylon. This is why you have Babylon not only in the Old Testament, but also in the New Testament. In Revelation 17 there is Babylon the Great, which includes Catholicism and all the Protestant denominations as the daughters. The Old Testament Babylon was just a model, and the New Testament Babylon the Great is the real thing. Of course this kind of word is offensive to Christendom. However, it is not we but the Bible which speaks of a Great Harlot and many daughters. There is surely such a word in the New Testament. So there must be the real persons. Who is that Great Harlot today? And who are the daughters of this Great Harlot? If this is not the Roman Catholic Church and all the denominations, to whom can this word be applied? Look at the situation. Is there not a great Harlot committing fornication all the time? Fornication in the Bible is that God's people go away from God to something other than God, just as a wife might go away from her husband to someone else. The Bible tells us that the unique husband in this universe is God Himself. His people are His wife (Isa. 54:5; Jer. 31:32). Christ came as the Bridegroom to have the Bride (John 3:29).

In 2 Corinthians 11 Paul said that he had betrothed the believers as a pure virgin to Christ. At the end of the Bible, in Revelation 19 there is a wedding of God and His people. The real fornication is that God's people would give Him up and go to something else. Catholicism has gone away from God to something else. In the same principle all the Protestant churches also have gone away from Christ the Lord to things other than Him. So in the eyes of God, Catholicism is the Great Harlot, and all the Protestant denominations and divisions are daughters of that Great Harlot.

Because of this situation there is the need of recovery. In the ancient times God's faithful people were called out of Babylon and back to Jerusalem. That was the Old Testament recovery. Today there is also the need to come out of Babylon the Great and to come back to the proper church life.

RECOVERY OF DIFFERENT ASPECTS OF CHRIST

When God's people were captured in the Old Testament, all the holy things were lost. In the Old Testament model, Nebuchadnezzar, king of Babylon, destroyed the temple with his army, carried away the children of Israel, and also carried away all the utensils of the temple. In the recovery all the utensils were brought back from Babylon to Jerusalem (Ezra 1:7-11). All the utensils in the temple are types of the different aspects of Christ. So in the New Testament when Satan captured the New Testament saints into Babylon the

的不同方面一掳去了。关乎基督是我们的义，基督是我们的圣，基督是我们的生命，基督是我们生命的供应，这些真理在天主教里几乎没有人认识。这些东西都失去了。如今主要恢复这些东西。祂不仅要呼召忠信的子民离开巴比伦，回到正当的教会生活中；就是那已经失去的基督种种不同的方面，也要恢复带回来。我们释放一篇又一篇的信息，就是要将所已经失去基督的各方面都带回来。

耶稣纯洁的见证

主的恢复确是在我们中间，并且，虽然规模相当小，品质标准却高过基督教。在主的恢复里，必须保守并维持高品质的标准。有些人质问我，你的意思难道是说其他的基督徒都腐化了，唯有地方教会的人不腐化么？我不是这个意思。如果有人腐化了，他们就不在主恢复的实际里。无论什么腐化了，无论谁腐化了，就不是在主的恢复里。地方教会乃是从腐化恢复到纯洁教会生活中的人。地方教会不是一种组织或宗教团体，地方教会乃是纯洁的教会生活，作为耶稣纯洁的见证。如果我们腐化了，我们就不在主恢复的实际里了。

这就是何以在新约里，使徒保罗不容忍一切不道德的事。在哥林多前书五章，保罗嘱咐教会不要和那个不道德的人交往。教会是基督纯洁的见证，不该容忍一切的污秽、不道德的事；教会必须纯洁。一旦教会腐化了，就失去了作为主见证的性质和立场。我们说到地方教会，意思是指真正爱基督的人，真正寻求基督的人。这些就是历代以来地方教会的人。我们必须从巴比伦出来，离开所有的腐化和败坏。

有些人问说，你是说天主教或更正教的宗派里没有真基督徒么？我的答复是：那里有许多真基督徒。但你必须再看看旧约里的预表。有许许多多的真希伯来人留在巴比伦，甚至但以理也在那里。但以理没有机会回去，但不要忘了他一日三次打开窗户，面向耶路撒冷祷告。（但六10。）他无法离开巴比伦，但他完全是为着主的恢复。我的确相信恢复是借着他的祷告带进来的。他在巴比伦多方祷告，好叫神的百姓从巴比伦出来。

Great, he also captured all the holy things, the different aspects of Christ. In Catholicism hardly anyone knows the truth concerning Christ as our righteousness, Christ as our holiness, Christ as our life, Christ as our life supply. All these things have been lost. Now the Lord wants to recover all these things. He not only wants to call His faithful people out of Babylon and back to the proper church life, but also to recover and bring back all the different aspects of Christ which have been lost. Message after message which we have given have been to bring back all the lost aspects of Christ.

A PURE TESTIMONY OF JESUS

The Lord's recovery is really among us, and, although the scale is quite small, the standard of the character is higher than Christianity. In the Lord's recovery the high standard of the character must be kept and maintained. Some have checked with me asking, Do you mean that all the other Christians are rotten and that only the local church people are not rotten? I don't mean that. If any people have become rotten, they are no more in the reality of the Lord's recovery. Whatever and whoever is rotten is not in the recovery. The local churches are people who have been recovered out of their rottenness back to the pure church life. The local church is not a kind of organization or religious group. The local church is the pure church life as a pure testimony of Jesus. If we become rotten, we are no longer in the reality of the Lord's recovery.

This is why in the New Testament the Apostle Paul would not tolerate any kind of immorality. In 1 Corinthians 5 Paul charged the church not to associate with that immoral person. The church as a pure testimony of Christ would not tolerate any impurity, any immorality. The church has to be pure. Once the church becomes rotten, it loses its nature and standing as the Lord's testimony. When we speak of the local churches, we mean the genuine lovers of Christ, the pure seekers of Christ. These throughout all the centuries are the local church people. We have to get out of Babylon and get away from all the rottenness and corruption.

Some have asked, Do you say that there are no genuine Christians in the Catholic Church or in the Protestant denominations? My answer is that many real Christians are there. But you have to look again at the type in the Old Testament. There were many, many genuine Hebrews left in Babylon. Even Daniel was there. Daniel had no chance to go back, but don't forget that he opened his window three times a day to pray toward Jerusalem (Dan. 6:10). He was not able to leave Babylon, but he was altogether for the recovery. I do believe the recovery was brought in by his prayer. He prayed a lot in Babylon for God's people to get out of Babylon.

主恢复的线

改革或复兴这两个辞并不够，正当的辞该是恢复。按人的想法，是路德马丁带进改教。但事实上，在神眼中，他不过被神用来恢复基督的一部分或一方面。神用他来恢复因信称义的方面。实际上，这是恢复基督作我们的义。这一个“器皿”曾经失去了。天主教将圣殿里这一个器皿带到巴比伦去，于是神用路德马丁把这个器皿带回来。因信称义实际上就是基督作我们的义。这一方面在神的殿中是个主要的器皿。但天主教把它带走，使它失去了，而后神进来用路德马丁把这个器皿带回来。

实际上，保罗在世的时候，主的恢复就开始了。他写提摩太后书，就蕴含恢复的意思。当时教会已经受到破坏，所以保罗写了提摩太后书，以真理来恢复教会生活并预防其败坏。

以后过了大约二十五年，使徒约翰也著书来恢复。约翰福音是为着主的恢复，约翰书信是为着主的恢复，启示录也是为着主的恢复。你读启示录的七封书信，能看见有些教会败坏了，失去了见证，所以约翰写这七封书信来加以恢复。从第一世纪末，恢复就开始了，迄今没有停止过。你读教会历史能看见，主的恢复在每一个世纪都一直往前。从第一世纪末直到今天，有一条主恢复的线。这个恢复始终增加不已。主的恢复从来没有像今天这么强。虽然主的恢复早在路德马丁以前就存在了，但因着它是隐藏的，所以世人没有注意到。

历史告诉我们，天主教比罗马帝国杀害了更多的基督徒。这意思是说，主在那里作恢复的工作，而天主教却杀害那些顾到主恢复的人。在罗马帝国和罗马教统治的那些世纪，主的恢复强而有力的往前。罗马教利用世上的统治者来杀害恢复的人。英国国教烧死了一些忠信的人。盖恩夫人是在恢复里，而天主教把她关进牢里。天路历程的作者本仁约翰，受到英国国教的逼迫。这些都是恢复之人的例子。

教会生活的恢复

THE LINE OF THE LORD'S RECOVERY

The two terms reformation or restoration are not so adequate. The proper word should be recovery. According to the human mind, Martin Luther brought the reformation in. But actually in God's eyes he was used by God to recover only a part or one aspect of Christ. He was used by God to recover the aspect of justification by faith. Actually that was the recovery of Christ as our righteousness. That "utensil" had gotten lost. That utensil in the holy temple had been carried away by Catholicism into Babylon. Then God used Martin Luther to bring that utensil back. Justification by faith is actually Christ as our righteousness. That aspect was one of the leading utensils in God's temple. But it was carried away by Catholicism and lost. Then God came in to use Martin Luther to bring this utensil back.

Actually, the recovery began when Paul was on this earth. When he wrote 2 Timothy he wrote in a sense of recovery. At that time the church had been ruined already. So Paul wrote 2 Timothy to recover and inoculate the corrupted church life with the truth. That was a recovery.

The Apostle John, who wrote his books about twenty-five years later than Paul, also wrote to recover. The Gospel of John was written to recover, his Epistles were written to recover, and Revelation was written to recover. By reading the seven epistles in Revelation, you can see that they are recovery epistles. Some of the churches had become corrupted and lost their testimony, so the seven epistles were written to recover them. From the end of the first century the recovery began, and it has not stopped to this day. By reading church history you can see that the recovery has been going on in every century. From the end of the first century until today there is a line of the Lord's recovery. This recovery has been increasing all the time. The Lord's recovery has never been in such an intensified scale as it is today. Although the Lord's recovery existed even before Martin Luther, it was not noticed by the worldly people because it was hidden.

History tells us that the Catholic Church killed more Christians than the Roman Empire did. This means that the Lord was doing a recovery work there, and the Catholic Church was killing people who would take care of the recovery. Through all those centuries under the Roman Empire and under the Roman Church the recovery was going on strongly and forcefully. The Roman Church utilized the secular rulers to kill the recovery people. The Church of England burned some faithful ones. Madame Guyon was in the recovery, and she was put into prison by the Catholic Church. John Bunyon, the writer of Pilgrim's Progress, was persecuted by the Church of England. These are examples of the recovery people.

THE RECOVERY OF THE CHURCH LIFE

主对教会生活的恢复是在两个半世纪以前，随着辛生铎夫（Zinzendorf）开始显明出来。他在波希米亚（Bohemia）实行教会生活，作为恢复的一部分。后来弟兄们在英国得着更多教会的亮光，他们实行教会生活比辛生铎夫还要完全。今天我们也在实行教会生活。辛生铎夫在十八世纪实行教会生活，弟兄们在十九世纪实行教会生活，今天我们在二十世纪实行教会生活。我们认为这是三个步骤：辛生铎夫的实行、弟兄们的实行、和如今我们中间的实行。当然，当主的恢复往前的时候，是愈过愈完全，愈过愈丰富。

The Lord's recovery of the church life began to be apparent with Zinzendorf two and one-half centuries ago. He practiced the church life as part of the recovery in Bohemia. Then later in Britain the Brethren received even more light concerning the church, and they practiced the church life in a fuller way than Zinzendorf had. Now today we also are practicing the church life. Zinzendorf practiced the church life in the 1700s, the Brethren practiced the church life in the 1800s, and today we are practicing the church life in the 1900s. We consider this as three steps: Zinzendorf's practice, the Brethren practice, and now the practice among us. Of course, the recovery is getting fuller and richer as it progresses.

神的彰显的恢复

读经：创世记一章二十六节上，二十七节，二十八章十六至十九节；出埃及记二十五章八至九节，四十章一节，三十四至三十五节；列王纪上七章五十一节，八章十至十一节；以斯拉记一章三节，五节；约翰福音一章十四节，二章十九至二十节；以弗所书一章二十二至二十三节，二章十九至二十二节；提摩太前书三章十五至十六节；启示录二十一章二至三节

创世记一章二十六节上：“神说，我们要照着我们的形像，按着我们的样式造人。”

二十七节：“神就照着自己的形像造人，乃是照着祂的形像造男造女。”

二十八章十六至十九节：“雅各睡醒了，说，耶和华真在这里，我竟不知道。就惧怕说，这地方何等可畏，这不是别的，乃是神的殿，也是天的门。雅各清早起来，把所枕的石头立作柱子，浇油在上面。他就给那地方起名，叫伯特利；但那地方起先名叫路斯。”

出埃及记二十五章八至九节：“又当为我造圣所，使我可以住在他们中间。制造帐幕和其中的一切器具，都要照我所指示你的样式。”

四十章一节：“耶和华晓谕摩西说。”

三十四至三十五节：“当时云彩遮盖会幕，耶和华的荣光就充满了帐幕。摩西不能进会幕，因为云彩停在其上，并且耶和华的荣光，充满了帐幕。”

列王纪上七章五十一节：“所罗门王作完了耶和华殿的一切工，就把他父大卫分别为圣的金银，和器皿，都带来放在耶和华殿的府库里。”

八章十至十一节：“祭司从圣所出来的时候，有云充满耶和华的殿；甚至祭司不能站立供职，因为耶和华的荣光充满了殿。”

THE RECOVERY OF GOD'S EXPRESSION

Scripture Reading: Gen. 1:26a, 27; 28:16-19; Exo. 25:8-9; 40:1, 34-35; 1 Kings 7:51; 8:10-11; Ezra 1:3, 5; John 1:14; 2:19-20; Eph. 1:22-23; 2:19-22; 1 Tim. 3:15-16; Rev. 21:2-3

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

27 “And God created man in His own image; in the image of God He created him; male and female He created them.”

28:16-19 “Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. And Leah's eyes were dull, but Rachel was beautiful in form and beautiful in appearance. And Jacob loved Rachel. And he said, I will serve you seven years for Rachel your younger daughter. And Laban said, It is better that I give her to you than that I should give her to another man; stay with me.”

Exo. 25:8-9 “And let them make a sanctuary for Me that I may dwell in their midst; According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.”

40:1 “Then Jehovah spoke to Moses, saying,”

34-35 “Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.”

1 Kings 7:51 “Thus all the work that King Solomon did in the house of Jehovah was finished. And Solomon brought in the things that David his father had sanctified, the silver and the gold and the vessels, and he put them in the treasuries of the house of Jehovah.”

8:10-11 “And when the priests came out of the Holy Place, the cloud filled the house of Jehovah; And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.”

以斯拉记一章三节：“在你们中间凡作祂子民的，可以上犹大的耶路撒冷，在耶路撒冷重建耶和华以色列的殿；（只有祂是神）愿神与这人同在。”

五节：“于是犹大和便雅悯的族长，祭司利未人，就是一切被神激动他心的人，都起来要上耶路撒冷去建造耶和华的殿。”

约翰福音一章十四节：“话成了肉身，支搭帐幕在我们中间，丰丰满满的有恩典有实际。我们也见过祂的荣光，正是父独生子的荣光。”（另译。）

二章十九至二十节：“耶稣回答说，你们拆毁这殿，我三日内要再建立起来。犹太人便说，这殿是四十六年才造成的，你三日内就再建立起来么？”

以弗所书一章二十二至二十三节：“又将万有服在祂的脚下，并使祂对教会作万有的头；教会是祂的身体，是那在万有中充满万有者的丰满。”（另译。）

二章十九至二十二节：“这样，你们不再是外人和寄居的，而是圣徒同国之民，是神家里的亲人；被建造在使徒和先知的根基上，有基督耶稣自己为房角石；在祂里面，全房联络一起，渐渐长大，成为在主里面的圣殿；你们也在祂里面同被建造，成为神在灵里居住的所在。”（另译。）

提摩太前书三章十五至十六节：“倘若我耽延的话，你也可以知道在神的家中当怎样行，这家就是活神的教会，真理的柱石和根基，大哉，敬虔的奥秘，无人不以为然，就是祂在肉身显明，在灵里被表白，被天使看见，被传于外邦，被世人信服，被接在荣耀里。”（另译。）

启示录二十一章二至三节：“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。我听见有大声音从宝座出来说，看哪，神的帐幕在人间；祂要与人同住，他们要作祂的子民，神要亲自与他们同在，作他们的神。”

Ezra 1:3 “Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.”

5 “Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem.”

John 1:14 “And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.”

2:19-20 “Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?”

Eph. 1:22-23 “And He subjected all things under His feet and gave Him to be Head over all things to the church, Which is His Body, the fullness of the One who fills all in all.”

2:19-22 “So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone; In whom all the building, being fitted together, is growing into a holy temple in the Lord; In whom you also are being built together into a dwelling place of God in spirit.”

1 Tim. 3:15-16 “But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth. And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.”

Rev. 21:2-3 “And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.”

在本篇信息中，我们要来看神的彰显的恢复。在教会历史中，有一段时期称为改教时期。今天有些宗派甚至还沿用改教的名称，如荷兰改革宗（Dutch Reformed Church）。有些人把改教称为一种复兴。不过在我们的信息中，为着主今日的行动，我们喜欢用“恢复”这个辞。恢复隐指一样东西原初有，以后失去了，现在将它恢复过来。这是恢复一辞在属灵上的真实意义。如果我们认识圣经，我们能看见主的恢复不仅在新约里，不仅在今天，主的恢复也在旧约里。

旧约和新约

旧约和新约，这两约实际上是启示同一件事。新约是论到实际的事物，旧约则将它的模型启示出来。奥古斯丁说，新约隐藏在旧约里，旧约彰显在新约内。我年轻时听见这句话，就把它当作一句箴言，来帮助我研读圣经、明白圣经。这句话一直提醒我，凡是在旧约里的，都要在新约里；凡是在新约里的，都已经在旧约里了。

比方说，旧约里的出埃及记提起帐幕。在新约里，约翰福音开始于帐幕，（约一 14，）而圣经末了一卷书——启示录——也结束于帐幕。（启二一 3。）约翰福音说，太初有话，话就是神，并且话成了肉身，支搭帐幕在我们中间。（约一 1，14。）祂在人中间的住乃是一种支搭帐幕，有一个帐幕住在人类中间。到了圣经的末了，也是约翰著作的末了，有新耶路撒冷，那是全本圣经所启示帐幕的总结。

由这个例子能够看见，旧约里要紧的事物也在新约里。所以两约向我们启示同样的事。唯一的不同就是在旧约里是模型，在新约里是实际。在建筑学上，有时人画好蓝图，就照蓝图作个模型，最终才建造出真正的建筑物。真正的建筑物，在设计和细节上，是完全照着模型的。旧约里有模型，新约里则有实际的事物。

主的恢复

我在二十岁左右的时候，因着读圣经并研读其他基督徒的著作，尤其是弟兄会中间的著作，便晓得关于恢复

In this message we want to see the matter of the recovery of God's expression. In church history there was the time of the reformation. Today even some of the denominations use this term reformation in their name, such as the Dutch Reformed Church. Some people have called the reformation a kind of restoration. In our messages, however, for the Lord's move today, we like to use the word recovery. Recovery implies that something was there originally, yet was lost. So there is the need to recover the lost thing. This is the real meaning of the word recovery in the spiritual sense. If we know the Bible we could see that the Lord's recovery is not only in the New Testament, not only today, but that it was also in the Old Testament.

THE OLD AND NEW TESTAMENTS

These two Testaments, the Old Testament and the New Testament, actually reveal the same thing. The Old Testament reveals the model of the real thing which will be covered in the New Testament. Augustine said that the New Testament is concealed in the Old Testament, and the Old Testament is manifested in the New Testament. When I was a young man I heard this word, and I have been keeping it as a proverb to help me study and understand the Holy Word. It reminds me all the time that whatever is in the Old Testament will be in the New Testament, and whatever is in the New Testament was already in the Old Testament.

For example, the book of Exodus in the Old Testament mentions the tabernacle. In the New Testament the Gospel of John begins with the tabernacle (John 1:14), and the last book of the Bible, Revelation ends with the tabernacle (Rev. 21:3). John's Gospel says that in the beginning was the Word and the Word was God, and this Word became flesh and tabernacled among us (John 1:1,14). His dwelling among man was a kind of tabernacling. A tabernacle was dwelling among the human race. At the very end of the Bible, which is also the very end of John's writings, there is the New Jerusalem, which is the consummation of the tabernacle revealed in the entire Bible.

By this example you can see that the crucial things in the Old Testament are also in the New Testament. So the two Testaments reveal to us the same thing. The only difference is that in the Old Testament it is a model, and in the New Testament it is a reality. Sometimes in architecture people make a blueprint and then a model of the blueprint. Eventually the real building is constructed. The real building in design and in detail is absolutely according to the model. In the Old Testament we have the model, and in the New Testament we have the real thing.

THE LORD'S RECOVERY

When I was about twenty years of age I learned about this matter of recovery by reading the Bible and studying other Christian writings, especially among the Brethren.

的事。他们谈到被掳归回，指出以色列人被掳到巴比伦，过了七十年后，主吩咐他们归回耶路撒冷，那次归回乃是一次真正的恢复。

有些基督徒谈到主的恢复，乃是指一些道理的恢复。例如，他们说因信称义的道理失去了，但后来借着路德马丁得了恢复。有些人也指出，一些实行也恢复了。三百年前，北欧有些圣徒看见了受浸的事，他们认为他们不但恢复了受浸的真理，也恢复了受浸的实行。把人浸在水里乃是一种实行。

长老会认为他们恢复了长老治会。长老治会实在的意思就是长老职分，是指教会行政的型式。他们在教会的行政上，不是圣公会，也不是公理会，而是借着长老职分来治理教会。这些团体都认为他们恢复了一些真理，然后也恢复了一些实行。今天的每一个更正教派，几乎都是因着恢复一些道理或实行所产生的结果。

中心的恢复

这些是恢复，但这些恢复不是中心的。圣经的中心不是受浸，不是长老治会，不是什么道理或实行。神启示的中心乃是神要得着彰显。三一神渴望在人性里彰显祂自己。神是看不见的，然而祂需要、祂盼望得着彰显。看不见的神渴望借着一种凭借，借着人性、借着祂所造的人，得以被人看见。人和全宇宙都是为着这个目的被造的。神创造了天地，创造了无生物，创造了植物生命和动物生命，最后创造了人的生命。这意思就是说，别的东西都是为着人。天是为着地，地是为着人。

照着神的形像造的

神造人有一个确定的目的。神是一位有旨意、有思想的神。照着祂的旨意，祂定了一个计划，要创造宇宙和人类，好在宇宙中彰显祂自己。创世记一章二十六节和二十七节在圣经中所占的地位很重，告诉我们在人被造的时候，三一神似乎开了一次会议。二十六节说，“我们”要造人。在创造天地、创造植物生命和动物生命以前，圣经没有记载神格之间有过什么会议。但在神创造人以前，神格之间开了一次会议。三一神定意要照着他们的形像、按着祂们的样式造人。

They talked about the return from the captivity. They pointed out that the children of Israel were carried away into captivity to Babylon. Then after seventy years the Lord commanded them to return to Jerusalem. That return was a genuine recovery.

When some Christians talk about the Lord's recovery, they are referring to the recovery of some doctrines. For example, they say that the doctrine of justification by faith was lost, but then it was recovered through Martin Luther. Some also have pointed out that certain practices have been recovered. Over three hundred years ago in northern Europe some of the saints saw the matter of baptism by immersion. They consider that they have recovered not only the truth concerning baptism, but also a practice. To baptize people by immersion into water is a kind of practice.

The Presbyterians consider that they have recovered the presbytery. Presbytery actually means the eldership, referring to the type of church government. They are not Episcopalian nor Congregational in their church government. They administrate the church by the presbytery, the eldership. All of these groups consider that they have recovered some truths, and eventually some practice. Nearly every Protestant denomination today is a result of the recovery either of a doctrine or of a practice.

THE CENTRAL RECOVERY

These are recoveries, but these recoveries are not so central. The central thing in the Bible is not baptism by immersion; it is not the presbytery. It is not any doctrine or practice. The central thing in God's revelation is that God wants to be expressed. The Triune God desires to express Himself in humanity. God is invisible; yet He wants and desires to be expressed. The invisible God desires to be seen through an instrument, through humanity, the very man created by Him. Man and the entire universe were created for this purpose. God created the heavens and the earth, the lifeless things, the vegetable life and the animal life, and eventually the human life. This means that all the other things are for man. The heavens are for the earth, and the earth is for man.

MADE ACCORDING TO GOD'S IMAGE

Man was made by God with a definite purpose. God is a purposeful and thoughtful God. According to His purpose He made a plan to create the universe and to create man in the universe to express Himself. Genesis 1:26 and 27 occupy a strong place in the Bible, telling us that when God was going to make man it seemed that the Triune God held a conference. Verse 26 says let "us" make man. The Bible does not record a kind of conference among the Godhead before the creation of the heavens and the earth or the vegetable and animal life. But before God made man there was a kind of conference among the Godhead. The decision was made to create man in their own image and after their own likeness.

我们都必须尊重自己，因为我们被造是从神的一类的。在创世记第一章，植物产生出来，各从其类；动物也产生出来，各从其类；但人是从神的一类。我们的形像和样式是属神的。不要以为这意思是说，我们是神。不！这就像你拿着我的相片，你可以说那张相片是我，也可以说那张相片不是我。两者都对。那张相片不是真正的人。每一个人都是神的一张相片。神只照了一张相片，但历代以来，一直产生出奇妙的复制，造成了无数的复本。我们都是神的相片。

可是相片终究只是相片，没有内涵，没有生命。所以在圣经第二章，人照着神的形像被造以后，神就把他带到生命树跟前。这强烈表明人虽然被神造好了，但还没有神的神圣生命。所以神把他带到生命树跟前，是表明神要他吃生命树，好将神的神圣生命接受到他里面。在圣经开头有一个人，不仅是神造的，也是照着神造的。神造了祂自己的复制品。但这不过是外面的外表，并没有里面的内涵。在圣经开头，有这样一个神的彰显。人被造乃是为着彰显神。我们不该彰显自己，我们应当彰显神，因为我们是照着神的形像、按着神的样式造的。

旧约里神的彰显

全本圣经的中心路线就是神的彰显。创世记有九大人物的记载，他们是人类历史的里程碑：亚当、亚伯、以挪士、以诺、挪亚、亚伯拉罕、以撒、雅各、约瑟。亚当是头一个，他堕落了。亚伯回到神面前，支取神救赎和拯救的方式。接着是以挪士，他晓得堕落的人是软弱的、脆弱的、一无用处。所以他不信靠自己，呼求耶和華的名。呼求耶和華的名，意思就是信靠祂。你要晓得，你无论为神作什么，你都是堕落的、罪恶的、软弱的、中毒的、败坏的、脆弱的。所以你怎么办？你必须忘掉自己，呼求耶和華的名。这不是仅仅呼求神的名；耶和華就是旧约里的耶稣。所以以挪士成了人类历史上的里程碑，因为他开始呼求主名。我呼求主名，就表明我晓得自己算不得什么，不能作什么，也一无用处。因着我不信靠自己，我就信靠主，呼求祂的名。

人类历史上的第四个里程碑是与神同行的以诺。这表明有一点进步，不仅呼求主名，更与祂同行。创世记里

We all have to respect ourselves because we are made after God's kind. In Genesis 1 the vegetables bring forth after their kind, and the animals bring forth after their kind. But mankind is after God's kind. Our image and our likeness is of God. Don't think that this means we are God! No! It is like a photograph. If you take a photograph of me you may say that that picture is me, and you also may say that that picture is not me. Both are right. That photograph is not the real person. Every human being is a photograph of God. God only took one photograph, but through the generations there has been a marvelous reproduction. There have been millions of copies made. We all are pictures of God.

A photograph, though, is just a picture. It has no content and no life. So in the second chapter of the Bible, after man was created in the image of God, God brought him to the tree of life. This is a strong indication that the man created by God did not have the divine life of God. So God brought him to the tree of life, indicating that God wanted him to take the tree of life in order to receive the divine life of God into himself. At the beginning of the Bible there is a man made not only by God but also according to God. God made a duplicate of Himself. But this is only in the outward appearance, without the inward content. At the beginning of the Bible there is such an expression of God. Man was made for God's expression. We should not express ourselves. We should express God because we were made in God's image and after God's likeness.

GOD'S EXPRESSION IN THE OLD TESTAMENT

The central line in the entire Bible is God's expression. In Genesis there is the record of nine great men who are landmarks in the human history: Adam, Abel, Enosh, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph. Adam was first, and he became fallen. Abel came back to God taking God's way of redemption and salvation. Following him was Enosh, who realized that fallen man is so weak, fragile, and good for nothing. So he had no trust in himself, but he called on the name of Jehovah. To call on the name of Jehovah means that you put your trust in Him. You realize that you are fallen and sinful and weak and poisoned and corrupted and fragile in doing anything for God. So what shall you do? You have to forget about yourself, and call upon the name of Jehovah. This is not just to call on the name of God. Jehovah is Jesus in the Old Testament. So Enosh became a landmark in human history because he began to call upon the name of the Lord. For me to call upon the name of the Lord indicates that I realize I am nothing, that I can do nothing, and that I am good for nothing. Because I have no trust in myself, I trust in the Lord. I call upon His name.

The fourth landmark in human history was Enoch, who walked with God. This indicates a little improvement. This is not just to call upon the name of the Lord, but to walk with Him.

的第五个里程碑是挪亚。挪亚不仅与主同行，也与主同工，并为主作工。他与主并为主造了方舟。

第六个里程碑—亚伯拉罕，是从拜偶像之地呼召出来的。他的儿子以撒和孙子雅各接续他。雅各身上发生了一些事情，是神的彰显进一步的发展。他逃避哥哥的时候，夜里在野地用一块石头当作枕头睡了。（创二八。）当夜他梦见一个梯子顶着天，在梯子上有天使上去下来。雅各睡醒了，就说，这地方真是可畏，这是天的门，也是神的家，就是神的居所。次日早晨，他把那块作枕头的石头，立作柱子，浇油在上面，就给那地方起名，叫伯特利，就是神的家。这是非常有意义的。神叫这个流浪者作了一个梦，给他看见神渴望在地上得着伯特利，得着一个家。按人来说，没有什么能像你的家那样彰显你。你看看人的住处，立刻就能晓得他们是怎样的人。神要在地上得着一个居所，好彰显祂自己。

创世记里的第九个里程碑是约瑟，他为着神的彰显在地上治理。最终，雅各所有的后裔都下到埃及去了。四百年后，神将以色列人从埃及带到西乃山，把帐幕向他们启示出来。神要他们作祂的居所，使神在他们中间并借着他们得着彰显。后来，帐幕扩大成为圣殿。帐幕是神行动的家，而圣殿是神在地上定居的家。这涵盖了全本旧约。首先从亚当到约瑟神得着九个人，有限度的彰显祂。然后在出埃及记神得着一班团体的人，作为祂完全的彰显。

新约里神的彰显

在新约里，头一个人是耶稣基督。祂是神成为人，而祂成了一个帐幕。（约一 14。）祂在地上的时候，乃是支搭帐幕在人间。祂就是神的居所。帐幕的模型是在出埃及记，而真帐幕—耶稣基督—则在约翰福音。有一天，这个帐幕告诉犹太人说，他们若拆毁祂，祂三日内要把殿再建立起来。以后，他们真的把祂钉在十字架上，拆毁了祂，而祂确是把自己更扩大的再建了起来。这一个再建的殿，就是教会，我们都在其中。这就是神的彰显。

居所和丰满

The fifth landmark in Genesis is Noah. Noah not only walked with the Lord, but he also worked with the Lord and worked for the Lord. He built the ark with the Lord and for the Lord.

Abraham, the sixth landmark, was called out of the idolatrous land. His son, Isaac, and his grandson, Jacob, continued after him. With Jacob something happened as a further development of God's expression. When he was escaping from his brother he slept in the wilderness using a stone for a pillow (Gen. 28). During the night he had a dream in which he saw a ladder reaching into the heavens with the angels descending and ascending upon it. Jacob called that place the gate of heaven and the house of God, Bethel. That was God's dwelling place. The next morning he anointed his stone pillow with oil and called it Bethel, the house of God. This is very meaningful. God gave this wanderer a dream showing him that God desired to have Bethel, a house on this earth. Humanly speaking nothing can express you so much as your house. When you look at people's dwelling places, right away you can realize what kind of people they are. God wants a dwelling place on this earth to express Himself.

The ninth landmark in Genesis was Joseph who ruled on the earth for God's expression. Eventually all of Jacob's descendants fell into Egypt. After four hundred years, God brought the children of Israel out of Egypt to Mount Sinai where He revealed the tabernacle to them. God wanted them to be His dwelling place that God might be expressed among them and through them. Later, that tabernacle was enlarged into a temple. The tabernacle was a traveling house of God, but the temple became a settled house upon this earth. This covers the entire Old Testament. First of all God had nine men from Adam to Joseph who expressed Him in a limited way. Then in the second book of the Bible, Exodus, God got a collective people who became His expression in a full way.

GOD'S EXPRESSION IN THE NEW TESTAMENT

In the New Testament the first person is Jesus Christ. He was God becoming a man, and He became a tabernacle (John 1:14). When He was on this earth, He was tabernacling among men. He was God's dwelling place. The model of the tabernacle was in Exodus, and the genuine tabernacle, Jesus Christ, is in the Gospel of John. One day this tabernacle told the Jews that if they destroyed Him, He would raise up the temple within three days. Of course, they did destroy Him by crucifying Him on the cross, and He did raise Himself up in an enlarged way. In the raised-up temple, the church, we all are there. This is God's expression.

The Dwelling Place and the Fullness

以弗所书一方面说，我们同被建造成为神的殿来彰显神；另一方面说，教会是基督的身体，是那在万有中充满万有者的丰满。（弗二 21～22，一 23。）丰满是什么？丰满就是彰显。如果杯子里面有水，但没有满溢出来，就没有丰满。直到水溢出杯子外，才有满溢、丰满。这个丰满就是水的彰显。我们都是盛装神的器皿，（罗九 21，23，）如果我们只有一点点神，不满溢，就没有丰满。如果没有丰满，就没有彰显。教会应当是一个充满神的器皿，甚至让神溢出来。教会溢出神来，就是丰满。这个丰满就是神的彰显。一方面，教会是神的居所；另一方面，教会该是神的丰满。仅仅作神的居所还不够，我们必须是神的丰满，这样，教会才能彰显神。我们溢出神来的时候，就有那在万有中充满万有者的丰满。然后，我们便成为包罗万有、奇妙之神的完全彰显。

神在肉身显明

保罗在提摩太前书三章十五至十六节告诉我们，神的家就是活神的教会，是真理的柱石和根基，也是包罗万有的神在人的肉身显明出来。我们聚在一起而有神的丰满时，外面的人就会领略，这是神在肉身显明。虽然我们是肉身，我们却溢出神来。我们中间有看不见之神的显明，这个显明就是神的彰显。

这个彰显，就是今天的教会，将来在新耶路撒冷要达到极致，就是永远的帐幕。所有神的赎民要成为一个团体的实体——新耶路撒冷，彰显神直到永远。

神的彰显被破坏

神的仇敌撒但嫉恨这个彰显。在旧约里，当神达到祂的目标，得着这样一个彰显，完成圣殿的建造以后，不久神的仇敌就进来，从内里毁坏神的百姓。圣殿完成的时候，神的荣耀降下，遮蔽并充满了圣殿。那个荣耀就是神的彰显。神是看不见的，是隐藏的。一旦祂彰显出来了，那就是荣耀。圣殿表征神所有儿女的总和、集合，作为祂的居所。神在祂的居所中、在荣耀里显明出来。但他们的道德和行为被撒但败坏了，就叫神无处可以居住。所以神离开了圣殿。接着巴比伦军队来拆毁了圣殿，

Ephesians on the one hand tells us that we are builded together into a temple of God to express God, and on the other hand that the church is the Body of Christ, the fullness of the One who fills all in all (Eph. 2:21-22; 1:23). What is the fullness? The fullness is just the expression. If a glass has water in it, but it is not overflowing there is not the fullness. It is not until the water flows over the brim of the glass that there is the overflowing, the fullness. This fullness is the expression of the water. We are all vessels to contain God (Rom. 9:21, 23). If we have only a little bit of God and no overflowing, there is no fullness. If there is no fullness, there is no expression. The church should be a vessel that is full of God and even overflowing with God. When the church overflows God, that is the fullness. That fullness is the very expression of God. On the one hand the church is the dwelling place of God, and on the other hand the church should be the fullness of God. Just to be the dwelling place of God is not adequate. We must be the fullness of God. Then the church can express God. When we overflow God, we have the fullness of the One who fills all in all. Then we become the full expression of the all-inclusive and wonderful God.

The Manifestation of God in the Flesh

Paul, in 1 Timothy 3:15-16, tells us that the house of God is the church of the living God which is the pillar and base of the truth and which also is the manifestation of this all-inclusive God in human flesh. When we come together with the fullness of God, an outsider would realize that this is the manifestation of God in the flesh. Although we are flesh, we overflow God. Among us is the manifestation of the invisible God, and this manifestation is the expression of God.

This expression which is the church today will consummate to the uttermost in the New Jerusalem, which will be the eternal tabernacle. All of God's redeemed people will be one corporate entity, the New Jerusalem, to express God for eternity.

THE DESTRUCTION OF GOD'S EXPRESSION

God's enemy, Satan, hates this expression. In the Old Testament not too long after God had reached His goal to have such an expression, the completion of the building up of the temple, the enemy of God came in to ruin God's people from within. When the temple was completed the glory of God came down and overshadowed the temple and filled the temple. That glory was the expression of God. God is invisible and hidden. Once He is expressed, that is glory. The temple signifies the aggregate, the collection, of all God's children as His dwelling place. God was manifested in glory in His dwelling place, but they were corrupted by Satan in their morality and behavior. They became ruined and so sinful that God had no ground to dwell there. So God left the temple. Then the Babylonian army came to destroy the temple

掳掠了所有的器皿，甚至把大多数的百姓也掳去了。巴比伦王尼布甲尼撒把那些器皿放在偶像庙里。这意思就是说，神的彰显被破坏了。所以有恢复的必要。

同样的事也发生在新约里。我们先前提起旧约里的事物不过是模型，实际的事物乃在新约里。新约里首先有一位个人的耶稣基督，祂是神成为人，支搭帐幕在人间，祂是神的彰显。借着死而复活，祂增加了。祂是那一粒麦子，落在地里死了，就结出许多子粒来。（约十二24。）所以五旬节那一天，教会在那里乃是扩大的帐幕。如今神的彰显不是借着单一的个人，而是借着团体的身体。不久以后，甚至在约翰、彼得、保罗还活着的时候，教会就从里面开始败坏了。神的荣耀离开了教会，撒但再度拆毁了教会。新约末了有大巴比伦。在神眼中，基督教就是巴比伦。教会被掳到巴比伦去了。教会成了俘虏，因此有恢复的必要。

神借着生命的彰显

神照着自己的形像造人，目的是要人借着生命的方式彰显祂。人的相片无法把人彰显出来，因为相片没有生命，没有思想、说话、作事的能力。相片需要生命，需要一个人进到里面去点活它。圣经里有这样一个神圣的思想，就是神要作人的食物，作人的饮料，使人能够有分于神作生命。神把人造好以后，把人带到生命树跟前，表明人应当吃生命树。这一棵生命树也在圣经的末了。在启示录二十二章一节，有河从神的宝座流出来，河的两岸长着生命树。所以生命树是出自三一神的，为要作我们的生命和生命的供应。

在出埃及记，以色列人吃救赎他们的羔羊肉。他们抹血为着蒙救赎，然后吃肉，也吃无酵饼。羔羊肉和无酵饼都是基督的预表。这意思就是说，他们吃基督。因着吃基督，基督就进到他们里面。在旷野里，他们天天吃吗哪。吗哪也是基督的预表。他们又喝从裂开磐石流出来的活水。活水就是基督的满溢。所以他们吃基督，喝基督，基督就进到他们里面。

and to bring all the utensils into captivity. Even most of the people were carried into captivity. Nebuchadnezzar, king of Babylon, put the utensils into the temple of his idols. This means that the expression of God was destroyed. So there was the need of the recovery.

The same thing happened in the New Testament. As we mentioned previously, the things in the Old Testament were a model, and the real things are in the New Testament. In the New Testament you have first of all an individual, Jesus Christ, who was God becoming a man to tabernacle among men. He was one individual as God's expression, the tabernacle. Through His death and resurrection He was increased. He was the one grain which fell into the ground and died and brought forth much fruit (John 12:24). So on the day of Pentecost, the church was there as the enlarged tabernacle. Now God's expression was not by one individual, but by a corporate body. After a short time, even while both and Peter and Paul were still living, the church was ruined from within. The glory of God left the church. Satan destroyed the church and brought the church into captivity, to Babylon again. In the New Testament at the very end you have Babylon the Great. In the eyes of God Christendom is Babylon, to which the church has been carried away. The church became a captive. So there is the need of the recovery.

THE EXPRESSION OF GOD BY LIFE

God created man in His own image with the intention that man might express Him by the way of life. A photograph of a person cannot express a person fully because it does not have life. It does not have the faculty to think or to speak or to do something. A photograph needs life. It needs a person to get into that photograph to enliven it. In the Bible there is such a divine thought that God wants to be man's food and man's drink to enable man to partake of God as life. Right after the creation of man, God brought man to the tree of life, indicating that man should eat of the tree of life. That same tree of life is at the very end of the Bible. In Revelation 22:1 the river flows out of the throne of God. On the two sides of the river the tree of life grows. So the tree of life is something coming out of the Triune God to be our life and life supply.

In Exodus the children of Israel ate the meat of the lamb which had redeemed them. They struck the blood for redemption, and then they ate the meat. They also ate the unleavened bread. Both the meat of the lamb and the unleavened bread are types of Christ. This means that they ate Christ. By eating Christ, Christ entered into them. In the wilderness they ate manna every day. Manna was also a type of Christ. They also drank the living water out of the cleft rock. The living water was just the overflow of Christ. So they ate Christ and they drank Christ, and Christ got into them.

不但如此，以色列人也献祭。素祭和平安祭是给神和事奉之人的食物。（利二 1～3。）平安祭是给所有洁净之人的食物。（利七。）这些项目：羊羔、吗哪、活水和所有的祭物清楚的告诉我们，神要祂的子民吃祂，把祂接受到里面，作他们的生命和生命的供应。所以到了新约主耶稣来的时候，就指明祂是给我们吃的食物。祂是属天的吗哪，是生命的粮，（约六 35，）是活粮。（约六 51。）在约翰六章五十七节主耶稣说：“吃我的人，也要因我活着。”

到了约翰第七章，主耶稣高声说：“人若渴了，可以到我这里来喝。”这些经文都指明，基督是我们的生命和生命的供应。然后在新约末了一卷书—启示录，主耶稣应许得胜者必吃生命树，（启二 7，）和隐藏的吗哪。（启二 17。）由这些经节我们能看见，神要进到我们里面。借此神就成为我们的生命，我们也成为被点活的人，而不是无生命的相片。我们里面的基督不仅是我们的救主、主人和主，也是我们的生命。主来了，为要叫我们得生命，并且得的更丰盛。（约十 10。）阿利路亚！我丰盛的得着祂的生命！我满了基督，我满了生命。

这个奇妙内住的生命把我们联结起来。因着有主耶稣在我们里面作生命，我们彼此聚集的时候，里面就有个东西在跳跃。也许我们不懂得另一位弟兄的语言，但是因着生命，我们里面有个东西在跳跃。我们里面有生命，这生命把我们联结起来了。

生命的恢复

基督教堕落的时候，就把生命的事失去了。只要把生命的事失去了，神的彰显就消失了。主的恢复就是要恢复神的彰显，而不是恢复受浸或别的真理、作法。那些太微不足道了，不是这么中心。主中心的恢复乃是要恢复我们里面神圣的生命，使神在祂的子民中间得着彰显。这是需要恢复的主要项目、中心点。我们在教会生活里，不是为着恢复一些道理或作法。我们在这里乃是为着恢复三一神的神圣彰显。我们在这里乃是为着神圣生命的中心恢复，这生命是我们所拥有、所享受、日夜凭以活着的。我们有了中心的恢复，就有了所需要的一切。

我们不需要什么规条。中心的恢复天天规律我们，支配我们。在教会里，没有规条说到人该怎样穿着，但里面的

Furthermore, the children of Israel offered offerings. The meal offering and the peace offering were food for God and food for the serving ones (Lev. 2:1-3). The peace offering was food for all the clean ones (Lev. 7). These items: the lamb, the manna, the living water, and all the offerings clearly tell us that God wants His people to eat Him, to receive Him into them to become their life and life supply. So in the New Testament when the Lord Jesus came, He indicated that He was food for us to eat. He was the heavenly manna. He was the bread of life (John 6:35). He was the living bread (John 6:51). In John 6:57 the Lord Jesus said, "He who eats Me shall also live because of Me."

In the next chapter, John 7, the Lord Jesus cried, "I anyone thirst, let him come to Me and drink." All these verses indicate that Christ is our life and our life supply. Then in the very last book of the New Testament, Revelation, the Lord Jesus promised that the overcomers would eat of the tree of life (Rev. 2:7) and of the hidden manna (Rev. 2:17). By these verses you can see that God wants to get into us. It is by this that God becomes our life and we become enlivened people instead of lifeless pictures. Christ within us is not only our Savior and Master and Lord, but also our life. The Lord came that we might have life and have it abundantly (John 10:10). Hallelujah! I have His life abundantly! I am full of Christ; I am full of life.

This wonderful indwelling life unites us. Because we have the Lord Jesus within us as our life, something leaps within us when we meet one another. Although we may not understand another brother's language, something leaps within us because of the life. We have life within us, and this life unites us.

THE RECOVERY OF LIFE

In the degradation of Christianity this life matter has been lost. As long as the life matter is lost, the expression of God is gone. The Lord's recovery is just to recover the expression of God. It is not to recover baptism by Immersion or other kinds of truths or practices. Those are too small. Those are not so central. The central recovery of the Lord is to recover the divine life within us that God may have His expression among His people. This is the main item, the central thing, that needs to be recovered. We are here in the Lord's recovery, in the church life, not for the recovery of certain doctrines or practices. We are here for the recovery of the divine expression of the Triune God. We are here for the central recovery of the divine life which we are possessing and enjoying and living by day and night. When we have this central recovery, we have all we need.

We don't need any regulations. This central recovery regulates and governs us everyday. In the church we don't have regulations as to what the members should wear,

生命的确不许可你穿某些衣服。我们里面神圣生命得以恢复，乃是为着神的彰显，这件事支配了我们。有时候你也许会受试探，要怎样打扮，但神圣的生命却在你里面规律你。我们没有一项规定说，教会生活中所有的姊妹都该穿多长的裙子，但有时候姊妹们却把短裙子烧掉了。她们为什么这么作？她们里面作生命的活神要求她们这么作！

几天前，我到百货公司去买领带，我拿起领带来看看。在主恢复的教会里没有一项规定说，不要打新奇的领带，但我就是不得许可去打这么新奇的领带。是谁规律我？主耶稣！不是外面的耶稣，甚至也不是宝座上的耶稣，而是我里面的耶稣。活的耶稣天天作我的生命。在我里面的生命规律我。你喜欢吃苦的东西么？如果你把苦的东西放在我口中，我会把它吐出来。但如果你把甜的东西放在我口中，我会把它吞下去。我们里面有生命的味觉。生命会作工，生命会服事，生命会规律。这就是今天教会生活里的规律，这不是字句上的规律。

凡是里面有基督的人的确愿意埋在水里，愿意脱去自己。不是受浸的道理和作法，而是里面的生命使我们愿意埋葬。在主的恢复中，教会里的众圣徒完全没有规条。我们只有神圣的生命，在我们里面得着彻底的恢复。我们手中也有圣经，为着发展内里的生命，并作我们路上的光。我们没有什么规条，只有里面神圣生命的恢复，为着神的彰显。

but surely the life within would not allow you to wear certain things. The recovery of the divine life within us for God's expression governs us. Sometimes you may be tempted to dress in a certain way, but the divine life is within you regulating. We don't have a regulation that says all the sisters in the church life should have their skirts a certain length. But sometimes sisters have burned their short skirts. Why would they do this? The living God within them who is their life required this of them!

A few days ago I went to the department store to buy a tie. I picked up the ties and looked at them. We don't have a regulation in the churches of the Lord's recovery which says not to wear fancy ties. I just simply don't have the permission to wear such a fancy tie. Who regulates me? The Lord Jesus! It is not Jesus outside of me and not even Jesus on the throne, but the very Jesus who is within me. It is the living Jesus who is my life daily. The life within me regulates. Do you like to eat bitter things? If you put something bitter in my mouth, I would spit it out. But if you put something sweet in my mouth, I would swallow it. Within us there is a taste of life. Life works, life serves, life regulates. This is the regulation today in the church life. It is not in letters.

Every one who has Christ within surely wants to be buried under the water. He wants to get rid of himself. It is not that there is a kind of doctrine and practice concerning immersion. Rather, the life within causes us to want to be buried. Among all the saints in the churches in the Lord's recovery there is no regulation at all. We only have the divine life within recovered to the uttermost. Also we have the Holy Word in our hand for the development of the inner life and for the light of our pathway. We don't have any regulations; we only have the recovery of the divine life within us for the expression of God.

第三篇

神彰显的内涵— 在其模型里

读经：出埃及记四十章十七至三十五节；希伯来书九章二至五节

出埃及记四十章十七至三十五节：“第二年正月初一日，帐幕就立起来。摩西立起帐幕，安上带卯的座，立上板，穿上门，立起柱子，在帐幕以上搭罩棚，把罩棚的顶盖，盖在其上；是照耶和华所吩咐他的。又把法版放在柜里，把杠穿在柜的两旁，把施恩座安在柜上；把柜抬进帐幕，挂上遮掩柜的幔子，把法柜遮掩了；是照耶和华所吩咐他的。又把桌子安在会幕内，在帐幕北边，在幔子外，在桌子上将饼陈设在耶和华面前；是照耶和华所吩咐他的。又把灯台安在会幕内，在帐幕南边，与桌子相对，在耶和华面前点灯；是照耶和华所吩咐他的。把金坛安在会幕内的幔子前，在坛上烧了馨香料作的香；是照耶和华所吩咐他的。又挂上帐幕的门帘；在会幕的帐幕门前，安设燔祭坛，把燔祭，和素祭，献在其上；是照耶和华所吩咐他的。把洗濯盆安在会幕和坛的中间，盆中盛水，以便洗濯。摩西和亚伦并亚伦的儿子，在这盆里洗手洗脚。他们进会幕，或就近坛的时候，便都洗濯；是照耶和华所吩咐他的。在帐幕和坛的四围，立了院帷，把院子的门帘挂上；这样摩西就完了工。当时云彩遮盖会幕，耶和华的荣光就充满了帐幕。摩西不能进会幕，因为云彩停在其上，并且耶和华的荣光，充满了帐幕。”

（希伯来书九章二至五节：“因为有预备好的帐幕，头一层叫作圣所，里面有灯台、桌子和陈设饼；第二幔子后，还有一层帐幕，叫作至圣所，有金香坛，和四面包金的约柜，柜里有盛吗哪的金罐、和亚伦发过芽的杖、并两块约版；柜上面有荣耀的基路伯覆荫着遮罪盖；关于这几件，现在不能一一细说。”）

CHAPTER THREE

THE CONTENTS OF GOD'S EXPRESSION IN ITS MODEL

Scripture Reading: Exo. 40:17-35; Heb. 9:2-5

Exo. 40:17-35 “And in the first month in the second year, on the first day of the month, the tabernacle was raised up. And Moses raised up the tabernacle and put down its sockets and set up its boards and put in its bars and raised up its pillars. And he spread the tent over the tabernacle and put the covering of the tent over it from above, as Jehovah had commanded Moses. Then he took the Testimony and put it into the Ark, and he set the poles onto the Ark and put the expiation cover upon the Ark above it. And he brought the Ark into the tabernacle and set up the veil for the screen and screened the Ark of the Testimony, as Jehovah had commanded Moses. Then he put the table in the Tent of Meeting on the north side of the tabernacle outside the veil. And he arranged the bread in order upon it before Jehovah, as Jehovah had commanded Moses. Then he put the lampstand in the Tent of Meeting opposite the table, on the south side of the tabernacle. And he set up the lamps before Jehovah, as Jehovah had commanded Moses. Then he put the golden altar in the Tent of Meeting before the veil, And he burnt fragrant incense on it, as Jehovah had commanded Moses. Then he set up the screen of the entrance to the tabernacle. He also set the altar of burnt offering at the entrance of the tabernacle of the Tent of Meeting and offered upon it the burnt offering and the meal offering, as Jehovah had commanded Moses. And he set the laver between the Tent of Meeting and the altar, and put water there for washing. And Moses and Aaron and his sons would wash their hands and their feet with water from it; Whenever they went into the Tent of Meeting and whenever they came near the altar, they washed; as Jehovah had commanded Moses. And he raised up the court all around the tabernacle and the altar, and put up the screen of the gate of the court. So Moses finished the work. Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.”

Heb. 9:2-5 “For a tabernacle was prepared, the first, in which the lampstand and the table and the loaves were set forth, which is called the Holy Place; And after the second veil, a tabernacle, which is called the Holy of Holies, Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron’s rod that budded and the tablets of the covenant, And above it cherubim of glory overshadowing the expiation cover, concerning which it is not now the time to speak in detail.”

圣经乃是神彰显的一本记载，从第一页到末了一页，将神的彰显启示出来。我们在上一篇信息中指出，圣经头一次提起人就说，人是照着神的形像造的。（创一26～27。）这指明人是要彰显神的。接着神将人安置在一棵树跟前，这棵树称为生命树；这表明神的心意是要人吃生命树，使人能享受并分享于神的神圣生命。

旧约里神的彰显

圣经的头一卷书——创世记——有九个人物是人类的里程碑。首先，亚当是人类堕落的里程碑，人类在亚当里堕落了。接着是第二个人亚伯，他是人类照着救恩的神圣方式，被带回来归向神的里程碑。第三个里程碑是以挪士。少有基督徒注意到这个人。以挪士的意思是脆弱的人，容易破碎，容易受压。因他晓得自己是软弱的、脆弱的，就开始呼求那位伟大的“我是”——耶和華——的名。这就是那昔是、今是、以后永是的一位，这就是耶稣。在旧约里，祂称为耶和華，而以挪士在人类历史上是头一位来呼求这位包罗万有者，呼求这位伟大的“我是”。他信靠这一位作他的生命。第四个里程碑是以诺，他与神同行，与神一同过生活。第五个里程碑是挪亚，他不仅与神同行，也与神有共同的权益，并与神同工。神的权益就是他的权益。由这五个里程碑，我们就能看见人类应当在那里。

创世记还有另外四个重要的人物：亚伯拉罕、以撒、雅各、约瑟。这四个人物实际上是描述一个完整的人。我们在创世记生命读经里指出，亚伯拉罕、以撒、雅各这三代实际上是一个完整之人的三部分。约瑟不该视为第四部分，而该视为雅各的附属。在父亲——亚伯拉罕——的身上，乃是蒙神的呼召，从拜偶像的世界出来，进入完全享受神丰富的领域里。他蒙了呼召，从迦勒底的吾珥进入迦南。

在亚伯拉罕的儿子——以撒——身上，我们能够看见一个人，承受、得着并享受神所有的丰富，就是美地所预表的。亚伯拉罕的孙子——雅各，则表明一个人蒙了神的拣选，有一个命定，就是被变化成为神的君王。他天生是个篡夺者，是个抓脚跟的人，但这样的人竟然变化成为神的君王，在地上执行神的行政，就是约瑟所代表的。约瑟是雅各或以色列——神的君王——的附属，他最后治理埃及（表征全世

The Bible is a record of God's expression. From the first page to the last page the expression of God is revealed. In the last message we pointed out that the first time man is mentioned in the Bible it says that he was created in the image of God (Gen. 1:26, 27). This indicates that man was intended to express God. Then God put this man before a tree which is called the tree of life, showing that God's intention was for man to eat of the tree of life so that he might enjoy and partake of the divine life of God.

GOD'S EXPRESSION IN THE OLD TESTAMENT

In Genesis, the first book of the Bible, there are nine persons as landmarks of the human race. The first, Adam, was the landmark of man's fall. Man got fallen in Adam. Following Adam was the second man, Abel, who was the landmark of man being brought back to God according to the divine way of salvation. The third landmark was Enosh. Not many Christians have paid attention to this person. Enosh means a fragile man, easily broken, and easily put down. Because he realized that he was weak and fragile, he began to call on the name of the One who is the great I Am, Jehovah. This is the One who was and who is. This is the One who is the To Be. This is Jesus. In the Old Testament He was called Jehovah, and Enosh was the first in human history who called upon this all-inclusive One, this great To Be. He trusted in this One for his life. The fourth landmark was Enoch who walked with God and lived a life together with God. The fifth landmark was Noah who not only walked with God but also had a common interest with God and worked with God. God's interest was his interest. From these five landmarks we can see where man should be.

In Genesis there were four other important persons: Abraham, Isaac, Jacob, and Joseph. These four persons actually depict one complete person. In our Life-study of Genesis we pointed out that the three generations of Abraham, Isaac, and Jacob are really three parts of one complete person. Joseph should not be considered as a fourth part but as a kind of annex to Jacob. In the father, Abraham, there was the calling by God out of the idolatrous world into the sphere of the full enjoyment of the riches of God. He was called out of Ur of the Chaldees into Canaan.

In the son, Isaac, we can see a person who inherited and possessed and enjoyed all the riches of God typified by the good land. The grandson of Abraham, Jacob, shows a person who was chosen and selected by God to a destiny, that is, to be transformed into a prince of God. By his natural birth he was a supplanter, a heel-holder. But such a one was transformed into a prince of God to execute God's government on this earth. This was fully represented by Joseph. Eventually Joseph as an annex to Jacob or Israel, the prince of God, reigned over the entire world and supplied them with food. So in

界），供应他们粮食。所以在这个完整人的身上，能够看见神的拣选、神的呼召、神的救赎和神的变化，以执行祂在地上的行政。神所作所为的目标就是要得着人来彰显祂。

在这九大人物身上你还不能清楚看见神的彰显，直到以色列这个变化过的人，得着许多倍的繁增，他的后裔形成了一班子民。以色列人乃是团体的人，神用他们来彰显祂自己。神将祂的子民从埃及的暴虐和奴役之下带到西乃山，在那里他们得着启示，要在地上建造神的帐幕；帐幕完全建造起来以后，神看得见的荣耀就从天上降下，与人同住。这不是很奇妙么！在地上有一班人，神在他们中间得着了一个居所，在扩大的荣耀里彰显祂自己。到了出埃及记末了，神的彰显就相当完全了。

想想看，宇宙有多大。在宇宙间，有一个地球适合生命的生长。它适合植物生命、动物生命，也适合人的生命，甚至适合神圣生命借着人的生命得彰显。最终在出埃及记里，神圣的生命来了，焕发出光辉的荣耀，住在人类的生命中间，甚至人的肉眼也能看见。我再说，到了出埃及记末了，神在地上的彰显已经完全完成了。那个彰显是行动的，它行过旷野至少有三十八年之久。在地上有一班人不凭着地上的东西活着；他们行走的时候，是凭着从天而降的吗哪活着。清晨他们拾取吗哪，又喝从随着他们的磐石流出来的活水。

在他们中间有神的居所。神住在那个帐幕里，神也覆庇那个帐幕。换句话说，在地上的人类中间，神完全彰显在那个居所里面。旧约从利未记到玛拉基书，还有三十七卷书，那些书的内容是什么？第一阶段的内容是帐幕，第二阶段是圣殿。帐幕是圣殿的前身。帐幕或圣殿是从利未记到玛拉基书这三十七卷书的历史中心。帐幕或圣殿是什么？就是神在地上人类中间的彰显。要记住全部旧约很容易，你只要记得九大人物加上帐幕和圣殿就够了。那九大人物带进了神的居所。这就是以属天的眼光来明白圣经的路。旧约告诉我们九大人物和神的居所。神的居所就是神的彰显，是从九大人物出来的结果。

this complete person you can see God's choosing, God's calling, God's redemption, and God's transformation to execute His government on this earth. The goal of all God's doing is to have man to express God.

With these nine great men you cannot see a clear view of God's expression until this transformed person, Israel, was reproduced manyfold so that his descendants formed a people. The people of Israel as a collective people were used by God to express Himself. God brought His people out of the tyranny and slavery in Egypt to Mount Sinai where they received the revelation to build up the tabernacle of God on this earth. After the tabernacle was completely built up, God's glory came down from the heavens in a visible way to dwell with man. Isn't this marvelous! On this earth there was a people among whom God had gained a dwelling place to express Himself in His expanded glory. Up to the end of Exodus God's expression was quite complete.

Consider how big the universe is. Within the universe there is a globe which is good for life. It is good for the vegetable life, the animal life, for the human life and even for the divine life to be expressed through the human life. Eventually in Exodus the divine life came and dwelt in its splendid glory among the human life, even visible to the human eyes. Again I say that by the end of Exodus God's expression on this earth was fully complete. And that expression was traveling. It traveled through the wilderness for at least thirty-eight years. A people on this earth did not live on anything from the earth. While they were traveling they lived on manna, something from the heavens. Early in the morning they gathered manna, and they drank of the living water that came out of the rock which followed them.

Among them there was the dwelling place of God. God dwelt in that tabernacle. and God overshadowed that tabernacle. In other words, God was fully expressed in that dwelling place among the human race on earth. From Exodus to Malachi there are still thirty-seven more books in the Old Testament. What is the content of those books? The content in the first stage was the tabernacle and in the second stage the temple. The tabernacle was a precursor of the temple. The tabernacle or the temple was the center of the history of these thirty-seven books from Leviticus to Malachi. And what was the tabernacle or the temple? That was the expression of God among the human race on this earth. It is so easy to remember the entire Old Testament. All you need to remember is nine great men plus the tabernacle and the temple. Eventually, those nine great men issued in God's dwelling place. This is the way to understand the Bible with a heavenly view. The Old Testament tells us about nine great men and a dwelling place of God. The dwelling place of God was just God's expression as an issue coming out of those nine great men.

新约里神的彰显

新约不是开始于九大人物，而是开始于一位独一的人。这一个人很奇妙，祂是神，又是人；祂是天上的神成了地上的人。所以这一个人把天联于地，也把地联于天。祂的确是雅各所梦见的梯子。（创二八12。）这个梯子就是天的门，也是神的家——伯特利。祂在地上支搭帐幕。在出埃及记里神居所的第一阶段——帐幕，并没有固定的根基，而是行动的。主耶稣在地上的时候，也是行动的。祂从加利利走到犹太，从拿撒勒走到伯大尼，从耶路撒冷走到撒玛利亚。祂的确是行动的帐幕，但祂是神的居所。祂是神的殿被拆毁了，却把自己扩大的建立起来。在祂的复活里，祂叫我们与祂一同复起。不要以为你是到了二十世纪才得救，你在第一世纪基督复活的时候就复活了。我们都与祂一同复活，并且成了圣殿。

圣殿比帐幕的规模更大。当主耶稣作帐幕行走在地上时候，祂只行走在圣地一个小小的国家，祂是受限制的。祂原是永远里无限的神，竟成了一个有限的人。但祂把自己扩大的建立起来以后，帐幕就成了圣殿。今天，这个圣殿是在全球之上。这就是教会。在四福音里，神是在帐幕里显明出来。但从使徒行传到启示录，神是在圣殿里得着彰显。所以新约也很容易记住，它包含了一个独一的人，就是神的帐幕；也包含了教会，就是这个独一之人的扩大，作为神在地上的居所。

神彰显的内涵——在其模型里

旧约里的九大人物，带进神的居所作为神的彰显。但那并不是实际的事物，只是一个模型。我们在前一章指出。旧约和新约是启示同一件事。旧约启示的是模型，新约启示的则是实际。

出埃及记四十章十七至三十三节描述出这个模型的所有细节。在这十七节圣经里面，有一个子句重复了七次：“是照耶和华所吩咐他的。”这意思是说，模型有七段。每当一段完成，立起来的时候，就以这句话为结束：“是照耶和华所吩咐他的。”头一段是立起帐幕。首先立好根基，不是用水泥块，而是用一百个带卯的银座，每一

GOD'S EXPRESSION IN THE NEW TESTAMENT

The New Testament began not with nine great men but with one unique man. This man is wonderful. He is both God and man. He is God in the heavens becoming a man on this earth. So this man joined the heavens to the earth and brought the earth up to join the heavens. He was surely the ladder which Jacob saw in his dream (Gen. 28:12). This ladder is the very gate of heaven and also the house of God, Bethel. While He was on this earth He was tabernacling. The tabernacle, the first stage of God's dwelling place in Exodus, was not grounded, but was traveling. When the Lord Jesus was on this earth He also was traveling. He traveled from Galilee to Judea, from Nazareth to Bethlehem, from Jerusalem to Samaria. He was really a traveling tabernacle. But He was God's dwelling place. As God's temple He was destroyed, and He raised Himself up in the way of enlargement. In His resurrection He raised us up with Himself. Don't think that you were saved in the twentieth century. You were resurrected in the first century when Christ was resurrected. All of us were resurrected with Him and became the temple.

The temple was on a bigger scale than the tabernacle. When the Lord Jesus was the tabernacle traveling on the earth, He only traveled in a small country, the Holy Land. He was limited. He was the infinite God in eternity, yet He became a finite man. But after He raised Himself up in an enlarged way, that tabernacle became a temple. This temple today is all over the globe. This is the church. In the four Gospels, God was manifested in the tabernacle. But from Acts to Revelation God is expressed in a temple. So the New Testament is also easy to remember. It contains a unique man who was God's tabernacle and the church which is the enlargement of this unique man as God's dwelling place on the earth.

THE CONTENTS OF GOD'S EXPRESSION IN ITS MODEL

The nine great men in the Old Testament issued in God's dwelling place for God's expression. But that was still not the real thing; that was just a model. In the last chapter we pointed out that the Old Testament and the New Testament reveal the same thing. The Old Testament reveals the model, while the New Testament reveals the reality.

In Exodus 40:17-33 there is a depiction of all the details of this model. In these seventeen verses one clause has been repeated seven times: "As the Lord commanded Moses." This means that the model is of seven sections. Whenever one section is completed in its rearing up, that section ends with this word, "As the Lord commanded Moses." The first section is that of rearing up or erecting the tabernacle. First the foundation was laid, not with cement blocks, but with one hundred silver sockets, each

个银座重一他连得。一他连得重一百多磅。安一个带卯的银座至少需要四个人来搬运。这意思是说，需要四百名青年人。他们必须是长大的人，否则不能搬运这些作根基的银座。

其次，带卯的座上有四十八块竖板，加上帐幕前的四根柱子。每一块竖板立在两个带卯的座上，所以四十八块竖板共有九十六个带卯的座，再加上另外四根柱子有四个带卯的座。竖板成了帐幕的墙壁，覆盖在四十八块竖板上的幔子成了帐幕的天花板。天花板上还有三层盖作屋顶。

在第二段，把约柜安放在帐幕里，这约柜里存放十诫的两块约版，称为见证的版，以及盛吗哪的金罐，和亚伦发过芽的杖。当时约柜用一个盖子遮掩，英文钦定本译作施恩座，但更好是译作蔽罪盖。在盖上面有两个基路伯。约柜安放在帐幕里面，幔子则挂在适当的位置上。

然后把陈设饼桌子安放在帐幕北边，这是为着摆设陈设饼用的。其后把灯台安在帐幕南边，与陈设饼桌子相对。这是第四段。接着把香坛安在陈设饼桌子、灯台、约柜所形成的三角形中央。在香坛上焚烧馨香的香来使神喜悦。最后挂上门帘，把入口封住。这是第五段，完成了里面的帐幕。

在第六段安设了一座坛，这是外院子前面的燔祭坛。最后安设了洗濯盆，好让所有的祭司洗手洗脚。这些东西都照着耶和華所吩咐摩西的作成了。这些东西一旦完成了，神就在祂的荣耀里降下，首先覆盖整个帐幕，其次进入帐幕，以人所能见的荣耀来充满帐幕。（出四十34。）神在帐幕里显明出来，使帐幕在地上成为神在祂子民中间的彰显。

帐幕的内涵

帐幕的内涵是什么？由神那一面说，帐幕的建立是从约柜所在的西端开始，但由我们这一面说，则是从祭坛所在的东端开始。我们进入神居所的领域，首先接触到的东西就是祭坛。祭坛是对付我们的罪和罪行。我们在

of which was made of one talent of silver. A talent weighs over one hundred pounds. It may be that at least four persons were needed to carry the sockets. This means four hundred young men were needed. They must be matured, otherwise how could they carry the silver sockets as the foundation?

Second, upon the sockets there were forty-eight standing boards plus four pillars in the front. Each of the forty-eight boards stood on two sockets, so there were ninety-six sockets for the forty-eight boards and four sockets for the four pillars. The standing boards became the walls of the tabernacle. A curtain hanging over the boards became the ceiling of the tabernacle. Above the ceiling there were three more layers of covering which were the roof.

In the second section, the ark was placed into the tabernacle, and into the ark were placed the two tablets of the Ten Commandments, which are called the tablets of the testimony, the pot with the manna, and Aaron's rod that budded. The ark was then covered with a lid, which the King James Version translates into mercy seat but which is better rendered propitiation cover. Two cherubim were upon this covering. The ark was put within the tabernacle and the veils were hung in place. This is the second section.

Then the table for the showbread was brought in and put on the north side of the tabernacle. This was to display the bread. Afterwards the lampstand was put on the south side of the tabernacle opposite the showbread table. This was the fourth section. Then the incense altar was placed in the middle of a triangle formed by the showbread table, the lampstand, and the ark. The sweet incense was burned upon the incense altar to please God. Finally the curtains were hung to close the entrance. This was the fifth section and completed the tabernacle on the inside.

In the sixth section an altar was set up. This was an altar for the burnt offering which was in the front of the court. Finally a laver was set up to wash the hands and feet of all the priests. All these things were done according to what Jehovah had commanded Moses. Once these things were finished God descended in His glory, first to overshadow the entire tabernacle, and second to enter into the tabernacle and fill it with His visible glory (Exo. 40:34) God was manifested in the tabernacle to make it the expression of God among His people on the earth.

THE CONTENTS OF THE TABERNACLE

What are the contents of the tabernacle? From God's side the rearing up of the tabernacle begins from the west end where the ark is. But from our side it begins at the east end where the altar is. When we come into the sphere of God's dwelling the first thing we have to contact is the altar. The altar deals with our sin and our sins. Here we

这里献上赎罪祭，来对付罪恶的性情、内住的罪。我们也在哪里献上赎愆祭，来对付我们的愆尤、过犯、错误、罪过、恶行。你里面的罪和外面的罪行若不受对付，你就不得进一步接触神。神在哪里？神在约柜那里。原先你在世界上流荡，但有一天你听见了福音，也渴望接触神。一旦你进入神居所的领域，你就达到祭坛所预表的十字架那里。你听见福音说，神的儿子耶稣为你的罪死了。你听见祂是神的羔羊，是除去世人罪孽的。你在十字架、祭坛那里说：“主耶稣，感谢你，你是我的救主，你为我的罪死了，你为我这个罪人而死。”你这样认罪以后，就得救了；你得了赦免，蒙了救赎，也称义了。

祭坛那里不但有赎罪祭和赎愆祭，也有燔祭和素祭。（出四十 29。）燔祭单单是为着神的，是献上来满足神的饥饿。你需要献上基督，来供应神一些食物。献上基督作为给神的食物是什么意思？事实上，在基督徒的经历中，我们多少已经晓得这一点。我们在基督的十字架那里悔改，并且接受祂作我们的救主和救赎主的时候，我们就是接受祂作我们的赎愆祭和赎罪祭。

这时候我们也晓得，我们自己绝不能讨神喜悦，令神满足。于是我们会祷告说：“主耶稣，你不仅为我和我的罪而死，你也为着满足神而死，你已经为我满足了神。”这就是献上基督作燔祭。我信许多刚得救的人都有过这样的祷告。

出埃及记四十章没有提起所有的祭，只提起燔祭和素祭。（29。）燔祭之后有素祭，素祭是给神和事奉之祭司的食物。你得救以后，就不再是罪人了；反之，你是事奉神的祭司。我们在外院子外面是罪人。我们一进入外院子，在十字架、祭坛那里经历基督作赎愆祭和赎罪祭，我们便得救了。罪人立刻成为祭司。所以我们需要吃祭司的食物，不可吃凡俗的食物。我们需要吃基督。基督不仅是神的满足，也是我们的满足。我们吃祂，这就是素祭。也许你已往没有领受过这样的教训，但你的确多多少少有一点这样的经历。

我们在十字架那里，因着接受基督作赎愆祭和赎罪祭，就得救了，同时晓得祂是使神满足、使神喜悦的一位。但就在这时，我们也察觉到自己心满意足了。这就是为什么

offer the sin offering to deal with our sinful nature, our indwelling sin. Here we offer the trespass offering to deal with our trespasses, transgressions, faults, offenses, and wrongdoings. Unless the sin within you and the outward sins are dealt with, you are not allowed to go further to reach God. Where is God? God is at the ark. First you were wandering out in the world, but one day you heard the gospel and desired to contact God. Once you entered into the sphere of God's dwelling place you reached the cross typified by the altar. You heard the gospel that Jesus the Son of God died for your sins. You heard that He was the Lamb of God who takes away the sin of the world. There at the cross, at the altar, you said, "Lord Jesus, thank You. You are my Savior. You died for my sins. You died for me, a sinner." After such a confession you were saved, you were forgiven, you were redeemed, you were justified.

At the altar there is not only the sin offering and the trespass offering but also the burnt offering and the meal offering (Exo. 40:29). The burnt offering was only for God. It was the food to satisfy God's hunger. You are not the only one who wants to eat. Your hunger should remind you of God's hunger. You need to serve Him with some food by offering Christ. What does it mean to offer Christ as food to God? Actually, in our Christian experience we have realized this to some extent already. When we repented at the cross of Christ and received Him as our Savior and Redeemer, this was to take Him as our trespass offering and sin offering.

Simultaneously, we may realize that we can never please God and satisfy God. Then we would say, "Lord Jesus, You not only died for me and for my sins, but You also died to satisfy God. You have pleased God for me." This is to offer Christ as the burnt offering. I believe that a good number of newly saved persons had such a prayer.

Exodus 40 doesn't mention all the offerings; it only mentions the burnt offering and the meal offering (v. 29). After the burnt offering there was the meal offering which was food for God and also for the serving priests. After you have been saved you are no more sinners. Rather, you are priests serving God. Outside of the outer court we were sinners. When we got into the outer court and we experienced Christ as our trespass offering and sin offering at the cross, the altar, we got saved. Right away the sinners became priests. So we need to eat the priestly food, not the secular food. We need to eat Christ. Christ is not only for God's satisfaction, but also for our satisfaction. We eat Him, and this is the meal offering. Although you may not have received this kind of teaching in the past, you surely had the experience to some extent.

When we get saved at the cross by receiving Christ as our trespass offering and sin offering, we realize at the same time that He is the One who satisfies God and pleases God. But at the same time we also have the realization that we are satisfied. That is why we are

我们这么喜乐的原因。我们喜乐不仅仅是因为我们的罪得了赦免。我们喜乐乃是因为我们里面有个东西，这个东西就是素祭。基督作为素祭，喂养我们并加强我们来事奉神。最终就产生了适合交通的平安祭。随着平安祭，有一种筵席是为着献祭的人和献上祭物的祭司，为着那里所有的人，同时也是为着神。这与我们在擘饼聚会时所有新约的交通非常相似。就一面说，主的桌子就是平安祭。

这不是很美妙么？但我遗憾的说，基督徒多半只享受基督作他们的赎愆祭和赎罪祭。许多人甚至不晓得赎愆祭和赎罪祭之间有什么不同。这是今天基督徒可怜的光景。少有人在悔改的时候晓得，基督是他们献给神的燔祭，叫神心满意足；基督也是素祭让神和他们得喂养。很少人晓得他们多么需要平安祭，多么需要环绕主的桌子，进入与众圣徒的交通里，在神面前与神、与人一同享受主。基督徒多半只晓得所谓的圣餐是一种礼仪形式。

需要往前

许多基督徒在十字架那里悔改以后，享受基督一段时间，却逐渐回到世界里去了。他们不肯前进，不肯往前。这就是需要主恢复的地方。向前进入帐幕里，意思就是进到神的彰显里。向前这件事在基督徒中间多半已经失去了，只要你留在帐幕外面，神就没有彰显。你必须进到帐幕里，才有神的彰显。十字架不是神的彰显。十字架不过是你引进神的帐幕、神的彰显里。今天少有基督徒享受了基督的十字架，肯继续往前进到神的彰显里。神的彰显已经失去了。这就是为什么需要恢复的原因。神的彰显应当在你身上恢复过来。这意思是说，你应当从十字架向前进入帐幕、进入神的彰显里。

一旦我们往前进入帐幕里，我们就达到陈设饼的桌子，那里有属天的饼、生命的饼。陈设饼的桌子上有许多行饼，表征基督作我们的生命和生命的供应。

基督作我们生命的供应

在外院子的祭坛那里能够享受素祭，但不如在桌子那里吃陈设饼这么享受。外院子的祭坛那里没有桌子，帐

so happy. We are happy not only because our sins are forgiven. We are happy because we have something within. That something is the meal offering. Christ as the meal offering feeds us and strengthens us to serve God. Eventually there is the peace offering which is good for fellowship. With the peace offering there is a kind of feast for the offerer and the priest who offers the offering and also for all the other parties who are there and for God. This is very much like the New Testament fellowship which we have at the Lord's table. In a sense the Lord's table is a peace offering.

Isn't this wonderful? But I am sorry to say that most Christians have only enjoyed Christ as their trespass offering and sin offering. Many don't even know what is the difference between the trespass offering and the sin offering. This is the poor situation of today's Christians. Few realize at the time of their conversion that Christ is their burnt offering to God for God's satisfaction, and Christ is the meal offering for them to feed God and to feed themselves. Very few realize how much they need the peace offering and how much they need to come into the fellowship with the saints around the Lord's table to enjoy Him with God and before God and with one another. What most Christians know is just the so-called holy communion as a kind of sacrament and form.

THE NEED TO GO FORWARD

Many Christians, after their conversion at the cross, enjoyed Christ for a time, but then gradually went back to the world. They wouldn't go on. They wouldn't go forward. This is where the Lord's recovery is needed. To go forward to enter into the tabernacle means to enter into God's expression. This matter of going on has been mostly lost among Christians. As long as you remain outside of the tabernacle God has no expression. You have to get into the tabernacle to have God's expression. The cross is not God's expression. The cross is just an usher to bring you into God's tabernacle, God's expression. Today very few Christians who have enjoyed the cross of Christ would go on and go forward to enter into God's expression. The expression has been lost. This is why there is the need of the recovery. God's expression should be recovered to you. That means you should go on from the cross into the tabernacle, into the expression of God.

Once we go forward into the tabernacle we will reach the showbread table which has the heavenly bread, the bread of life. On the showbread table are many rows of bread, signifying Christ as our life and life supply.

CHRIST AS OUR LIFE SUPPLY

At the altar in the outer court you can enjoy the meal offering, but it is not so enjoyable as eating of the showbread at the table. At the altar in the outer court there was not a

幕里面却有桌子。约翰福音六章告诉我们，基督是生命的粮、（35、）从天上降下来的粮、（50、）神的粮、（33、）活粮、（51、）真粮。（32。）这意思是说，耶稣是我们陈设饼桌子上的饼。你必须晓得，饼不是在外院子里，而是在帐幕里，在神的彰显里。除非你在神的彰显里，你绝不能享受基督作桌子上的陈设饼。

基督作生命的光

一旦你吃了桌子上的陈设饼，得了饱足，你就再往前行。生命的享受总是使你转向光，也总是把光带进来。你一享受基督，里面立刻就有了光。“生命在祂里头；这生命就是人的光。”（约一4。）你享受基督作生命的供应，就不但得了满足，也蒙了光照，得了亮光。已过几个月里，我们许多人实行每天早晨在祭坛那里接受主作我们的赎罪祭和赎愆祭。赎罪祭和赎愆祭带我们享受基督作我们每天生命的供应。我们享受基督作我们每天生命的供应，我们立刻就得到一种光照。凡我们所作的，都不是在黑暗里。我们在光中过我们的日常生活。这是来自内里的生命；我们内里的生命，成了我们内里的光。

基督作约柜

我们由光的照耀，再一直向前经过幔子，就达到预表基督自己的约柜面前。柜里有十诫的两块石版，盛吗哪的金罐，以及亚伦在复活里发过芽的杖。这意思是说，在祂里面有神圣的律法、神圣的吗哪，和发芽的生命。在约柜这里，你享受的基督是何等丰富！

你应当有这样的经历。早晨你在十字架那里接受基督作你的赎罪祭和赎愆祭，你就会在一天之中到桌子那里享受基督。至少你有几次经历过，当你在光中生活行动的时候，你里面就满了规律。你受到第一条诫命、第二条诫命、第三条诫命等等的规律。十诫都在你里面成为生命的律来规律你。一方面你喜欢在这里，因为实在美妙。但另一方面你不喜欢在这里，因为你非常受约束。你这样享受基督，就真正受到约束。你不会任意发脾气，不会对妻子动怒，不会随意把头发梳成你所要的款式。你里面有许许多多的诫命，这就是内里的十诫。在教会

table, but within the tabernacle there was a table. In John 6 we are told that Christ is the bread of life (v. 35), the bread from heaven (v. 50), the bread of God (v. 33), the living bread (v. 51), and the true bread (v. 32). This means that Jesus is the bread on the showbread table for us. You must realize that it is not in the outer court. It is within the tabernacle. It is within the expression of God. Unless you are in the expression of God, you could never enjoy Christ as the showbread on the table.

CHRIST AS THE LIGHT OF LIFE

Once you have been satisfied by eating of the bread on the showbread table, you travel further. The enjoyment of life always turns you to light and always issues in light. When you enjoy Christ, right away you have light within. "In Him was life, and the life was the light of men" (John 1:4). When you enjoy Christ as your life supply you not only get the satisfaction, but also the enlightenment, the light. During the past few months many of us have practiced every morning to take the Lord as our sin offering and trespass offering at the altar. That sin offering and trespass offering brings us to the enjoyment of Christ as our daily life supply. When we enjoy Christ as our daily supply, right away we are under a kind of enlightening. Whatever we do is not in darkness. We live our daily life under the light. This is from the inner life. The inner life within us becomes our inner light.

CHRIST AS THE ARK

From the shining of this light we go onward to enter through the veil and to the ark, which typifies Christ Himself. Within the ark are the two tablets of stone with the Ten Commandments, the pot with the hidden manna, and also Aaron's rod which budded in resurrection. This means that within Him is the divine law, the hidden manna, and the budding life. At this ark you enjoy Christ so much!

You should have had this kind of experience already. When you take Christ as your sin offering and your trespass offering at the cross in the morning, you would be ushered during the day into the enjoyment of Christ at His table. This enjoyment would issue in light, so that you are living and walking in the light. This enlightenment then brings you to the ark, to the inner Christ. This is to enjoy Christ in the inner chambers which is the Holy of Holies. At least a few times you have experienced that when you were walking and living under the light you were full of regulations within. You were regulated by commandment one, commandment two, commandment three, etc. All the Ten Commandments were within you as the law of life regulating you. On the one hand you like to be here because it is so wonderful. But on the other hand you don't like to be here because you are so restricted. When you enjoy Christ in this way you are really bound. You are not free to

生活中，我们连一项规定也没有，但你进入幔内的时候，就是进到十诫里面。不要认为这太难了，因为在十诫这个生命之律旁边，有盛着隐藏吗哪的金罐来供应你。所以，受十诫约束乃是一种享受，因为你能享受隐藏的吗哪。并且你享受隐藏吗哪的时候，有个东西发芽了；枯杖在生命里发了芽。

香坛那里的基督

这一种更深的经历会差你到香坛那里与基督联合，并在祂的托付上与祂合一，来为神的经营代求。你会经历基督属天的代求。这不是祈求好职业、好车子或更大的房子，而是为着神在地上的行动与基督一同代求。

我们必须经过所有的事物，与基督一同留在香坛那里，与基督一同代求，并有基督作为焚烧给神的馨香之香。这不仅令神满意，也使神喜悦。在外院子祭坛那里，我们令神满足；但在香坛那里，我们使神喜悦。祭坛上有食物，香坛上则有馨香之气升到神那里去，使神喜悦。

三一神与祂的选民调和

这就是神彰显的内涵。教会生活的光景若是这样，荣光就会覆庇教会，充满教会，使教会成为三一神荣耀的彰显。在这样的彰显里，三一神亲自与祂的选民合而为一。这个彰显就是神性与人性的调和。三一神已经作到祂的赎民里面，亲自与祂的子民合一，也使祂的子民与祂合一。在帐幕的竖板上，木头与金子联结在一起。木头包上金子。这意思是说，木头进到金子里面。这给我们看见，三一神与祂的赎民调和在一起。

这个彰显乃是一个相互的居所，神住在祂的子民里面，服事祂的人也住在祂里面。这就如主在约翰福音十五章四节所说的话：“你们要住在我里面，我也住在你们里面。”（另译。）这是一种调和。这种神性与人性的调和，乃是神在地上的彰显。今天基督教已经失去、忽略了这样的彰显。今天主要恢复神性与人性真正的调和，使神能够在地上得着彰显。

lose your temper and be mad with your wife. You are not free to comb your hair the way you want to comb it. Within you there are so many commandments. This is the inner Ten Commandments. In the church life we don't have even one regulation, but when you enter into the veil, you enter into the Ten Commandments. But don't consider that this is too hard, because close to the Ten Commandments as the law of life there is a pot with hidden manna to supply you. So to be bound by the Ten Commandments is a kind of enjoyment because you can enjoy the hidden manna. Also when you enjoy the hidden manna something buds. The dead rod buds in life.

CHRIST AT THE INCENSE ALTAR

This kind of deeper experience would then send you to the incense altar to join with Christ and to be one with Him in His commission to intercede for God's economy. You would experience Christ's heavenly intercession. This is not to pray for a good job or a good car or a bigger house. This is to intercede with Christ for God's move on this earth.

We have to pass through all the things and to stay with Christ at the incense altar where we intercede with Christ and where we have Christ as the sweet incense burning unto God. This not only satisfies God but pleases God. At the offering altar in the outer court we satisfy God, but at the incense altar we please God. On the altar there is food, and on the incense altar there is the sweet smell of an incense ascending to God to please Him.

THE TRIUNE GOD MINGLED WITH HIS CHOSEN PEOPLE

This is the contents of God's expression. When this is the situation in the church life, the glory will overshadow and fill the church to make the church a glorious expression of the Triune God. In this expression the very Triune God makes Himself one with His chosen people. This expression is a mingling of divinity with humanity. The Triune God has been wrought into His redeemed people to make Himself one with His people and to make His people one with Him. With the boards of the tabernacle, the wood and the gold are joined together. The wood is overlaid by the gold. That means the wood gets into the gold. This shows us that the Triune God is mingled together with His redeemed people.

This expression is a mutual abode where God abides in His people, and His serving people abide in Him. This is like the Lord's word in John 15:4 where He said, "Abide in Me and I in you." This is a kind of mingling. This mingling of divinity with humanity is God's expression on this earth. Such an expression has been missed and neglected by today's Christianity. Today the Lord is going to recover the real mingling of divinity with humanity so that God might have an expression on this earth.

对基督的主观经历

如果我们要参与神的彰显或成为神的彰显，我们就必须完全且充分的经历基督。我们在祭坛那里所经历的基督多半是客观的。有一些主观方面的，是因为我们在祭坛那里，能吃到一部分素祭和一部分平安祭。但我们进到帐幕里就近桌子前，就能完全经历主观的基督。祭坛那里的经历一部分在外面，一部分在里面。但我们进到帐幕里，就近桌子前，我们就完全享受里面的基督，接受祂作我们的食物和生命的供应。

我们从桌子往前到灯台，那里没有外面的照耀，却有内里的照耀。这是基督从我们里面而有的照耀。然后我们到约柜那里。你能看见我们越过越往里面进展了。我们不但进到帐幕里，也进入幔内了。我们甚至进到约柜里，直到我们有了最里面的经历。我们在这里经历最深的基督。我们不仅有一些亮光，也有内里生命的律在里面规律我们。我们从金罐里的吗哪得着内里生命的供应。吗哪不仅在帐幕里，也在幔子内，在金柜里，甚至在金罐里。所以有四层遮盖。要享受隐藏的吗哪，必须进到那个地方。主应许得胜者要享受基督作隐藏的吗哪。（启二17。）我们必须是这样爱主、寻求主的人，使我们能作得胜者，在里面享受祂的丰富，使我们能因生命发芽而施行祂的权柄。

到了这时候，我们就会在代求的坛上与祂合一，为着神在地上的行动代求。当帐幕行过旷野，进入美地，达到神心意所在的地方时，我们会为着它的行动代求。真实经历基督，乃是我们进到神彰显里的路。这就是神今天所要恢复的。这就是历代以来已经失去的东西。神无意仅仅恢复微不足道的事情，恢复一些道理或一些作法，神要恢复祂恢复中独一无二的事项，就是在祂的子民里面将祂自己彰显得透彻。

THE SUBJECTIVE EXPERIENCE OF CHRIST

If we would participate in God's expression or be God's expression, we must have the full and adequate experience of Christ. At the altar our experience of Christ is mostly objective. There are some subjective aspects because at the altar we could eat part of the meal offering and part of the peace offering. But when we enter into the tabernacle and come to the table, we can experience Christ altogether subjectively. At the altar the experience is partially without and partially within. But when we enter into the tabernacle and go to the table, we enjoy Christ altogether inwardly, taking Him as our food and life supply.

From the table we go to the lampstand where there is not the outward shining, but the inward shining. It is the shining of Christ from within us. Then we go to the ark. You can see that we are progressing more and more inward. We are entering not only within the tabernacle but also within the veil. We enter even into the ark itself until eventually we have the inmost experience. Here we experience Christ in the deepest sense. We do not only have some light but also the inner law of life regulating us inwardly. We get the supply in our inner life from the manna within the golden pot. The manna is not only within the tabernacle but also within the veil, within the golden ark and even within the golden pot. So it has four layers of covering. In order to enjoy this hidden manna you have to enter into that very spot. The enjoyment of Christ as the hidden manna was promised by the Lord to the overcomers (Rev. 2:17). We must be such lovers and seekers of the Lord that we could be overcomers to enjoy His riches in such an inward way, that we may bud with life to exercise His authority.

At this point we will then be one with Him at the interceding altar to intercede for God's move on the earth. We will intercede for the move of the tabernacle as it travels through the wilderness and enters into the good land to the very spot God intends it to be. The real experience of Christ is the way for us to enter into God's expression. This is what God wants to recover today. This is the very thing that has been lost through all the centuries. God has no intention to merely pick up small things, certain doctrines, or certain practices. God wants to recover the unique item in His recovery—to express Himself within His people to the fullest.

第四篇

神彰显的内涵— 在其实里（一）

读经：希伯来书一章三节上；约翰福音一章十八节，十四章八至十一节，十六至二十节，二十三节，十五章四节上，五节上，七节上，十六章十三至十五节，十七章二十一节；马太福音二十八章十八节，十九节；加拉太书三章二十七节，二十八节，二章二十节上，四章十九节；罗马书八章九至十节；以弗所书四章六节

希伯来书一章三节上：“祂是神荣耀所发的光辉，是神本体的真像，常用祂权能的命令托住万有。”

约翰福音一章十八节：“从来没有人看见神；只有在父怀里的独生子将祂表明出来。”

十四章八至十一节：“腓力对祂说，求主将父显给我们看，我们就知足了。耶稣对他说，腓力，我与你们同在这样的长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看呢？我在父里面，父在我里面，你不信么？我对你们所说的话，不是凭着自己说的，乃是住在我里面的父作祂自己的事。你们当信我，我在父里面，父在我里面；即或不信，也当因我所作的事信我。”

十六至二十节：“我要求父，父就另外赐给你们一位保惠师，叫祂永远与你们同在，就是实际的灵，乃世人不能接受的；因为不见祂，也不认识祂；你们却认识祂；因祂常与你们同在，也要在你们里面。我不撇下你们为孤儿，我正到你们这里来。还有不多的时候，世人不再看见我；你们却看见我；因为我活着，你们也要活着。到那日你们就知道我在父里面，你们在我里面，我也在你们里面。”（另译。）

二十三节：“耶稣回答说，人若爱我，就必遵守我的话；我父也必爱他，并且我们要到他那里去，与祂一同造一个住处。”（另译。）

CHAPTER FOUR

THE CONTENTS OF GOD'S EXPRESSION IN ITS REALITY (1)

Scripture Reading: Heb. 1:3a; John 1:18; 14:8-11, 16-20, 23; 15:4a, 5a, 7a; 16:13-15; 17:21; Matt. 28:18, 19; Gal. 3:27, 28; 2:20a; 4:19; Rom. 8:9-10; Eph. 4:6

Heb. 1:3a “Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power,...

John 1:18 “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.”

14:8-11 “Philip said to Him, Lord, show us the Father and it is sufficient for us. Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.”

16-20 “And I will ask the Father, and He will give you another Comforter, that He may be with you forever, Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you. I will not leave you as orphans; I am coming to you. Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live. In that day you will know that I am in My Father, and you in Me, and I in you.”

23 “Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.”

十五章四节上：“你们要住在我里面，我也住在你们里面。”（另译。）

五节上：“我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子。”（另译。）

七节上：“你们若住在我里面，我的话也住在你们里面。”（另译。）

十六章十三至十五节：“只等真理的圣灵来了，祂要引导你们明白一切的真理；因为祂不是凭自己说的，乃是把祂所听见的都说出来；并要把将来的事告诉你们。祂要荣耀我；因为祂要将受于我的，告诉你们。凡父所有的，都是我的，所以我说，祂要将受于我的，告诉你们。”

十七章二十一节：“使他们都合而为一；正如你父在我里面，我在你里面，使他们也在我们里面；叫世人可以信你差了我来。”

马太福音二十八章十八节：“耶稣进前来，对他们说，天上地下所有的权柄，都赐给我了。”

十九节：“所以你们要去，使万民作我的门徒，把他们浸入父、子、圣灵的名里。”（另译。）

加拉太书三章二十七节：“因为你们受浸归入基督的，都已穿上了基督。”（另译。）

二十八节：“在此并没有犹太人或希利尼人，也没有奴隶或自由人，也没有男和女；因为你们在基督耶稣里都是一了。”（另译。）

二章二十节上：“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”

四章十九节：“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”（另译。）

罗马书八章九至十节：“但是神的灵既然住在你们里面，你们就不在肉体里，乃在灵里了；人若没有基督的灵，就不是属基督的。基督若在你们里面，身体虽然因着罪是死的，灵却因着义是生命。”（另译。）

以弗所书四章六节：“一位万众的神与父，祂是超乎万众，贯乎万众，也在万众里面。”（另译。）

15:4a “Abide in Me and I in you...”

5a “I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; ...”

7a “If you abide in Me and My words abide in you,...”

16:13-15 “But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.”

17:21 “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.”

Matt. 28:18 “And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.”

19 “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,”

Gal. 3:27 “For as many as were baptized into Christ have put on Christ.”

28 “There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus.”

2:20a “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me;...”

4:19 “My children, with whom I travail again in birth until Christ is formed in you,”

Rom. 8:9-10 “But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.”

Eph. 4:6 “One God and Father of all, who is over all and through all and in all.”

祷告：主，我们为着你自己何等感谢你。主，我们为着你自己实在敬拜你。主，为着你的话，就是你在圣经上对我们所说的活话，我们感谢你。主，今天晚上为着这次聚集，我们感谢你。我们信靠你洁净的血。感谢你，宝血一直洁净我们。我们在血底下，要求你完全的涂抹，我们也信在现在是在你的涂抹之下。为着丰富的涂抹，我们感谢你。主，赐给我们敞开的灵。我们仰望你给我们晴朗的天空，除去所有的乌云，除去所有的帕子，除去所有受限制和传统的观念。主，我们求你捆绑仇敌，将黑暗从这个会所除尽。用你的荣耀、你的面光、你的爱与恩典来充满这个会所。主，我们感谢你。我们相信你与我们合一，并且我们与你成为一灵。主，求你在我们的说话中说你的话，求你在说话中与我们合一。求你膏每一位与会的人。哦，眷顾每一位！摸着每一位！为着这样的聚集有你的话，我们何等感谢你。奉你宝贵的名，阿们。

在本篇信息中，我们来看神彰显的内涵——在其实里。最近在论到约翰福音的信息中，我们曾指出，约翰福音是帐幕和所有祭物的应验。我们指出一件要紧的事，就是全宇宙都是为着神的彰显而造的。看不见的神渴望彰显祂自己，而祂要彰显自己，就需要一些器皿。首先，祂创造了宇宙。天是为着地，地是为着人。天地万物造好以后，神才造人。人是照着神的形像造的，以便有一天，神能进到人里面。罗马书九章二十三节说出，我们是得荣耀的瓦器。当然瓦器是为着盛装祂的。神照着自己的形像造了我们，正如手套是照着手的形状造的，为着有一天能让手伸进手套里去。

神造人的时候，在人里面造了一个灵。我们外面有身体，里面有灵。在这两者之间是我们的所是——我们的魂。我们这个人有外面的器官——身体，和里面的器官——灵。我们用身体来接触物质的世界，用灵来接触神和属灵的事物。我们无法用身体来接触神，那是用错了器官。神照着祂的形像造我们，给我们造了一个灵来接受祂，使祂能进到我们里面，作我们的生命和内涵。然后，我们就要成为祂的彰显。

创世记里神的彰显

这个彰显开始于旧约里的个人。首先开始于亚当，但亚当堕落了。然后亚伯被兴起来彰显神；亚伯在彰显神的事上多少有点成功。接着以挪士呼求永是者的名，祂昔是、

Prayer: Lord, how we thank You for Yourself. We do worship You for Yourself. Lord, we thank You for Your Word, the living Word which You have spoken to us in the Holy Scriptures. Lord, we thank You even tonight for this gathering. We trust in Your cleansing blood. Thank You for this precious blood which cleanses us all the time. Under this blood we do claim Your full anointing, and we believe right now we are under Your anointing. Thank You for the rich anointing. Lord, give us an open spirit. We are looking to You for a clear sky. Take away all the clouds. Take away all the veils. Take away all the conditional and traditional concepts. Lord, we pray You would bind the enemy and chase away the darkness from this hall. Fill this hall with Your glory, with Your presence, with Your love and grace. Lord, we thank You. We believe You are one with us and we are one spirit with You. Lord, do speak Your word in our speaking. Be one with us in this speaking. Anoint every attendant. Oh, visit everyone! Touch everyone! How we thank You for such a gathering with Your word. In Your precious name, amen.

In this message we come to the contents of God's expression in its reality. In recent messages on the Gospel of John, we pointed out that John is the fulfillment of the tabernacle and all the offerings. One crucial thing we pointed out is that the entire universe was created for God's expression. The invisible God desires to express Himself, and to express Himself He needs some vessels. First, He created the universe. The heavens are for the earth, and the earth is for man. After creating the heavens and the earth with all the items, God created man. Man was made in God's image so that one day God might enter into him. Romans 9:23 indicates we are clay vessels unto glory. Surely the clay vessels are to contain Him. God made us in His own image just as a glove is made in the form of a hand with the intention that one day a hand would get into the glove.

When God created man He created a spirit within him. We have a body outwardly, and we have a spirit inwardly. Between these two is our being, our soul. We are a person with an outward organ, the body, and an inward organ, the spirit. When we touch the material world we use our body. When we touch God and the spiritual things, we use our spirit. We cannot contact God by using our body. That is the wrong organ. God made us in His image with a spirit for us to receive Him so that He might come into us to be our life and our content. Then we will be His expression.

GOD'S EXPRESSION IN GENESIS

This expression began with individuals in the Old Testament. The expression first began with Adam, but Adam fell. Then Abel was raised up to express God. To some extent Abel was successful in expressing God. Then Enosh called upon the name of the Eternal

今是、以后永是，祂是伟大的“我是”，是伟大的“是”。其后以诺来了，祂与神同行。再后挪亚兴起来了，祂不仅与神同行，也与神同工，与神有共同的权益。亚伯拉罕、以撒、雅各三位描述一个完整的人，加上附属于雅各的约瑟。这四位成为一个完整的人，叫神大得彰显。但这些人只是个人，而神所要的是一个团体的彰显。

神借着集体子民的彰显

在出埃及记神进来拯救祂的选民，拯救一班集体的人。祂不是拯救一、两个人，而是拯救数百万的人。祂将一班集体的子民从埃及法老的暴虐里拯救出来。他们首先到了西乃山，得着建造帐幕的启示，使天上的神能够降下，在物质的居所里居住并彰显祂自己。从出埃及记到玛拉基书是神居所的历史。表面上可以说那是以色列人的历史，实际上乃是神居所的历史。旧约就是这么简单、明了。它有九大人物作人类的里程碑，又有一班人兴起来，在地上建造神的居所，作祂的彰显。神创造全宇宙，以人为中心，来彰显永远的神。然而旧约里所启示的不过是模型，还不是实际的结构。

实际是在新约里才来到，但原则上是一样的。首先，是个别的人，祂是独一的。这就是神自己成为一个人——耶稣基督。一方面，祂一点不差就是神，祂是我们的创造主。另一方面祂是人，因为祂亲自穿上我们的性情，我们的血肉。祂道成肉身成为一个真人。祂是神，又是人。

这位奇妙者在地上生活了三十三年半之久。祂作了什么？你也许会说，祂行了许多神迹，讲了许多教训。这并没有错，但这种领会相当表面。倘若你了解事情的深处，你能看见祂是在彰显神。祂的一生以及祂在地上的生活完全是神的彰显。从来没有人看见神，但是这一位将神表明了出来。（约一 18。）这一位是神圣荣耀所发的光辉，是神圣实质的真像。（来一 3，另译。）何等的美妙！

有一次，三个门徒和祂一同上山，看见了祂的荣光。（路九 28～32。）其中有一位，后来写约翰福音，说，“我们也见过祂的荣光。”（约一 14。）无论祂行神迹也罢，教训人也罢，祂就是那不能看见之神彰显。

One Who was and Who is and Who is to be—the great I Am, the great To Be. Then came Enoch who walked with God. Later Noah came on to the scene, not just to walk with God, but also to work with God and to have a common interest with God. Abraham, Isaac, and Jacob depict one complete person with Joseph as an annex to Jacob. In these four persons as a complete being, God was very much manifested. But these were just individuals, and God wants a corporate expression.

GOD'S EXPRESSION THROUGH A COLLECTIVE PEOPLE

In Exodus God came in to save His chosen people, a collective people. He saved, not one or two persons, but several million people. He delivered a collective people out of the tyranny of Pharaoh in Egypt. They were brought first to Mount Sinai to receive the revelation of the building of a tabernacle, so that the very God in the heavens could come down to dwell and to express Himself in a material dwelling place. From Exodus through Malachi is a history of this dwelling place of God. On the surface you may say that is the history of Israel. Actually that is the history of God's dwelling place. The Old Testament is so simple and clear. It had nine great men as landmarks of the human race and a people raised up to build a dwelling place for God on the earth for His expression. The entire universe was created by God with man as the center to express the eternal God. Yet what was revealed in the Old Testament was only the model. That was not the real structure.

The reality came in the New Testament, but it was the same in principle. First, an individual came who was unique. This was God Himself becoming a man, Jesus Christ. On the one hand, He is nothing less than God. He is our Creator. On the other hand, He is a man because He took our nature, our blood and flesh, upon Himself. He became incarnated in the flesh to be a real man. He is both God and man.

This wonderful One lived on the earth for thirty-three and a half years. What did He do? You might say that He did a lot of miracles and gave a lot of teachings. That is right but it is a kind of apprehension on the surface. If you get into the depth of the matter, you could see that He was expressing God. His entire life and His entire living on this earth was the very expression of God. No man has ever seen God, but this One declared God (John 1:18). This One is the effulgence of the divine glory, and this One is the express image of the divine substance (Heb. 1:3). How wonderful!

On one occasion three disciples went to the mountain with Him where they saw His glory (Luke 9:28-32). One of these three later wrote the Gospel of John and said, "We beheld His glory" (John 1:14). Whether He was doing some miracle, or whether He was teaching, He was the expression of the invisible God.

所以圣经告诉我们，基督是那不能看见之神的像。（西一 15。）我们看见了祂，就看见了神。祂一点不差就是神，祂是神的彰显。约翰说祂成了肉身来住在人间，那就是一个帐幕。（约一 14。）当然，约翰是写给犹太人的，他们定规晓得他所说的帐幕是什么意思。他们懂得帐幕乃是一个居所，让天上的神降到地上来住在其间，作祂的彰显。

可是犹太人因着传统的宗教，盲目无知，恨恶这一位，竭尽所能的要杀害祂。就在他们设法要杀害祂的时候，这位奇妙者告诉他们说，他们拆毁这殿，祂三日内要再建立起来。（约二 19。）新约告诉我们，耶稣在十字架上被拆毁了。但祂将自己再建立起来的时候，却不再是单独一个人，而是与所有的信徒一同建立起来。祂的信徒都与祂一同复活了。你晓得我们在出生以前就复活了么？这是一种神圣、奥秘的数学。我们在出生以前就复活了。这是照着以弗所书二章五至六节所说的。神圣属灵的事实，乃是当耶稣基督从死人中复活的时候，我们众人也都包括在内。在基督的复活里，更大的殿建立起来了。更大的殿就是扩大的基督、加增的基督。这位加增的基督、扩大的基督，乃是基督自己作元首，教会作祂的身体。以弗所书一章告诉我们，祂复活以后升到天上，向教会作万有的头，教会是祂的身体，是那无限无量、包罗万有、延展无限、在万有中充满万有者的丰满。教会乃是这一位的身体！这是多么浩大的教会！这就是扩大并加增的基督。

在新约里只有一个伟大的个人：元首基督和身体教会。借着死而复活，祂把我们都带进祂自己里面。犹太人杀了一个人，他们没有想到耶稣因着被杀得了扩大。神个人的彰显扩增为团体的彰显。今天这是一个宇宙性的团体彰显。全球到处都有许多基督徒，许多基督的肢体。整体说来，这些肢体的总和就是基督的身体，就是教会。这就是神团体的彰显。因着祂的怜悯和恩典，我们都在这个彰显里。

与神的彰显敌对的事物

今天有四件消极的事物敌对神的彰显：人类的文化、宗教、伦理、传统。神创造人来享受祂。神是人的分。但人堕落时远离了神，失去了神，所以人转向自己的发明，转向人类的文化。按人来说，文化并不坏，但它是

So the Bible tells us that Christ is the image of the invisible God (Col. 1:15). When we see Him, we see God. He is nothing less than God. He is the expression of God. John said that when He came in the flesh and dwelt among men, that was a tabernacle (1:14). John, of course, was writing to the Jewish people, and they all surely understood what he meant by a tabernacle. They knew that a tabernacle was a dwelling place for the God in the heavens to come down to the earth to dwell in for His expression.

The Jews, though, being blind due to their traditional religion, hated this One, and tried their best to kill Him. While they were trying to kill Him, this wonderful One told them to destroy the temple, and in three days He would raise it up (John 2:19). The New Testament tells us that Jesus Christ was destroyed on the cross. But when He raised Himself up He was no more Himself alone, but with all His believers. All His believers were resurrected with Him. Do you realize that we were raised up before we were born? This is a kind of divine and mysterious mathematics. Before we were born we were resurrected. This is according to Ephesians 2:5-6. The divine spiritual fact is that when Jesus Christ raised up Himself from the dead, He included all of us. In the resurrection of Christ a bigger temple was raised up. This bigger temple is the enlarged Christ; it is Christ increased. This increased Christ, this enlarged Christ, is just Christ Himself as the Head with the church as His Body. Ephesians 1 tells us that after His resurrection He ascended to the heavens where He was made the Head over all things to the church which is His Body, and this Body is the fullness of the unlimited One, the all-inclusive One, the all-extensive One who fills all in all. The church is the Body of such a One! What an immense church this is! This is Christ enlarged and increased.

In the New Testament there is just one great individual: Christ as the Head and the church as the Body. Through His death and resurrection He brought us all into Himself. The Jews had killed one person. They did not expect that by this killing Jesus would get enlarged. The one Person's expression of God was increased to a corporate expression of God. Today it is universally corporate. Around the globe Everywhere there are many Christians, many members of Christ. As a whole the aggregate of all these members is the Body of Christ, the church. This is the corporate expression of God. By His mercy and grace we are in this expression.

THINGS OPPOSING GOD'S EXPRESSION

Today four negative things oppose God's expression: human culture, religion, ethics, and tradition. God created man to enjoy Him. God was man's portion, but in the fall man fell away from God and lost God, so man turned to his own invention, human culture. Humanly speaking, culture is not bad, yet it is a replacement of God. God

神的代替品。神应当是人的一切，是人的喜乐、人的满足、人的保护。但人失去了神，从神转向别的事物，转向人类的文化。然后在人类的文化里，人发现自己需要神，于是在人类文化里发明了另一项，就是宗教。在人类文化里有一种发明是关乎敬拜神的。只要你在人类中间，你就会敬拜一样东西。人受造是要敬拜神。无论人敬拜对了，敬拜错了，他们总需要敬拜一样东西。这是人类文化所发现的，宗教的发明进来了。

不但如此，人也喜欢正宜、善良，因为神在人的本性里创造了一些善良的东西。当然，照着我们堕落的性情，有另一种行恶的倾向，但是照着神创造的本性，却有行善的倾向。所以历代以来，伦理道德一直为人所提倡。在中国，孔夫子就是最伟大的伦理提倡者。

因着文化、宗教和伦理，许多传统产生出来了。有许多传统并不坏。但是文化、宗教、伦理、传统，乃是你脸上的四层帕子，使你看不见基督是神的彰显。要说服中国人相信基督很不容易，因为孔夫子的伦理教训成了中国人脸上一层厚厚的帕子。照样，犹太教也成了一层厚厚的帕子，拦阻犹太人相信主耶稣。他们自以为有典型的宗教，就是摩西照着圣经所设立的宗教。主耶稣在地上的时候，末了三年半主要是因着犹太教遭受犹太人的反对。你读约翰福音九章就能晓得，法利赛人自以为是摩西的门徒。他们所承袭的宗教非常典型、非常正当、非常圣洁，然而主耶稣指明，他们是瞎眼的。（39～41。）犹太教成了他们一层厚厚的帕子。

今天你若是和天主教里的人谈谈，你就晓得天主教是他们眼睛上一层厚厚的帕子。有一位在天主教里作辅祭的男孩子，读高中的时候得救了，他很喜乐的回去告诉父母和祖父母说，他得着主耶稣了。但他们指着墙上耶稣的画像对他说，他们早已得着耶稣好几代啦！他们厨房里有耶稣，卧室里有耶稣，到处都有耶稣，但他们里面没有耶稣！当然耶稣不喜欢让人挂在墙上，让人雕刻，让人描绘。主耶稣要在你里面，要在你的灵里。主耶稣不是一个偶像，也不是一个形像。今天主耶稣在天上的宝座上是万有的主、万有的头，但同时祂也是一位活的灵，能够进到我们的灵里。

should be everything to man—his pleasure, his satisfaction, his protection. But man lost God, and man turned away from God to something else, human culture. Then in human culture, man discovered that he needs God. So in the human culture another item was invented, religion. In human culture there is an invention concerning the worship of God. As long as you are in the human race you worship something. Man was created to worship God. Whether people worship rightly or wrongly they have the need to worship something. This was discovered by human culture, and the invention of religion came in.

Furthermore, man likes to be right and to be good because God created something in man's nature that is good. Of course, according to our fallen nature, there is another tendency to do evil things, but according to God's created nature there is a tendency to do good. So through all the generations ethics and morality have been promoted. In China, Confucius was the greatest promoter of ethics.

From the culture, religion, and ethics a lot of tradition came out. Many of the traditions are not bad. But all these things—culture, religion, ethics, and tradition—are four layers upon your eyes to veil you from seeing Christ as God's expression. It is hard to convince the Chinese people to believe in Christ because Confucius' ethical teachings have become a thick veil upon the Chinese eyes. Likewise, the Jewish religion has become a thick veil preventing the Jews from believing in the Lord Jesus. They consider that they have the typical religion, a religion founded by Moses according to the Holy Scriptures. When the Lord Jesus was on the earth, for the last three and a half years He was opposed by the Jews mainly due to Judaism. By reading John 9 you can realize that the Pharisees thought of themselves as disciples of Moses. They had their inherited religion which was so typical, so right, and so holy, yet the Lord Jesus indicated that they were blind (vv. 39-41). Judaism had become a thick veil to them.

Today if you talk to people who are in the Catholic Church you will realize that Catholicism is a thick veil upon their eyes. One brother who was an altar boy in the Catholic Church got saved while he was in high school. He was so happy, and he went back to tell his parents and grandparents that he had the Lord Jesus. They pointed to the pictures of Jesus on their walls and told him that they had had Jesus for generations. They had Jesus in the kitchen. They had Jesus in the bedroom. They had Jesus everywhere, but not within them! Surely Jesus does not like to be hung upon the wall or carved or painted. The Lord Jesus wants to be within you, in your spirit. The Lord Jesus is not an idol, nor is He an image. The Lord Jesus today is on the throne in the heavens as the Lord of all and as the Head over all things, yet at the same time He is a living Spirit who can enter into our spirit.

主耶稣在地上的时候，与十二门徒同在，祂与他们非常亲密。他们一同生活、一同吃饭、一同行走、一同工作了三年半。但祂在被卖的那天晚上告诉他们，祂要离开了，这令他们大吃一惊。祂告诉他们说，祂若不去，就无法在他们里面。祂已经道成肉身，在他们中间，但这不是祂的目标、祂的目的。祂的目标乃是要进到他们里面。祂的目的不是要在他们中间，而是要在他们里面。祂告诉他们说，祂要在十字架上被杀，但祂要求父另外赐给他们一位保惠师，就是实际的灵。（约十四 16～17。）他们有祂肉身的同在，但那是暂时的在他们中间，在他们身外。祂若没有钉死和复活，他们就不能得着祂在里面作实际。祂告诉他们说，祂若去了，另一位保惠师就必来，祂乃是实际的灵。祂不仅要与他们同在，也要在他们里面。主耶稣是第一位保惠师，只能在他们中间。他们需要的是第二位保惠师，实际上就是祂自己这位实际的灵，进入他们里面。祂告诉他们说，祂的离去就是祂来到他们里面。祂说，“我不撇下你们为孤儿，我正到你们这里来。”（约十四 18，另译。）祂继续说，“到那日你们就知道我在父里面，你们在我里面，我也在你们里面。”（20。）十六节和十七节说，保惠师、实际的灵，要在你们里面；二十节说，我在你们里面。这是两位，还是一位？没有人能搞清楚。圣经里的确有神圣的数学。

我们都晓得灵神是一位，是独一的。但在启示录里，灵神却是七灵。（启四 5。）究竟灵神是七位呢，还是一位？祂是一七，也是七一。这是神圣的数学，不要想去搞清楚。这就是为什么路德马丁说过一句话，如果你完全懂得神的事，你就必定是神了。这些事情我们无法清楚晓得，它太奥秘了。

约翰福音十四章十六至二十节说，第二位保惠师，就是实际的灵，要来与他们同在，也要在他们里面。主说，祂的来就是我的来。所以这意思是说，到复活那一天，主自己要来，也要在他们里面。到那日他们就知道，祂在父里面，他们在祂里面，祂也在他们里面。那么谁在谁里面？祂在父里面。他们不该以为祂是在父以外。甚至祂与他们同在的时候，也是在父里面。但他们还没有在祂里面。到复活那一天，他们就知道祂在父里面，他们在祂里面，祂也在他们里面。（20。）他们在祂里面，他们就在父里面，祂也在他们里面。

While the Lord Jesus was on the earth He was with twelve disciples, and He had a very intimate time with them. They lived together, they ate together, they walked together, and they worked together for three and a half years. The night He was betrayed He told them to their great surprise that He would leave and go away. He told them that if He did not go away He could not be in them. He had been incarnated, and He was among them. But this was not His goal, His destination. His goal was to enter into them. His destination was not to be among them but within them. He told them that He would go to the cross to be killed, but that He would ask the Father to give them another Comforter, the Spirit of reality (John 14:16-17). They had His physical presence temporarily among them and outside of them. But until He was crucified and resurrected, they did not have Him as their reality within them. He told them that if He went away, another Comforter would come who is the Spirit of reality. He would not only be with them but also in them. The Lord Jesus as the first Comforter could only be among them. What they needed was a second Comforter, actually just Himself as the Spirit of reality, to come and enter into them. He told them that His going away was His coming to be within them. He said, "I will not leave you orphans; I am coming to you" (John 14:18). He went on to say, "In that day you shall know that I am in My Father, and you in Me, and I in you." Verses 16 and 17 say that the Comforter, the Spirit of reality, will be in you, and verse 20 says that I will be in you. Are these two or one? No one can figure this out. In the Bible you do have the divine mathematics.

We all know that God the Spirit is one, uniquely one. But in the book of Revelation, God the Spirit is the seven Spirits (Rev. 4:5). Is God the Spirit seven or one? He is one-seven and seven-one. This is the divine mathematics. Don't try to figure this out. This is why Martin Luther indicated that if you fully know the things concerning God, you must be God. We don't know the things so clearly. They are too mysterious.

John 14:16-20 says that the second Comforter who is the Spirit of reality will come to be with them and in them. And the Lord said that His coming is My coming. So this means that the Lord Himself will come and be in them on the day of resurrection. On that day they would know that He was in the Father, and they were in Him. and He was in them. Then who is in whom? He was in the Father. They shouldn't think that He was there without the Father. Even while He was with them, He was in the Father. But they were not in Him yet. On the day of resurrection they would know that He was in the Father and that they were in Him, and He was in them (v. 20). When they are in Him, they are also in the Father, and He is in them. When He is in them. the Father also is in

祂在他们里面，父也在他们里面。神格的三者不仅同时并存，也彼此互住。每一位都在另一位里面。我能作见证，我天天、时时都经历这个互住。我活在我的主里面，祂在父里面，祂也活在我里面。祂活在我里面的时候，父也活在我里面。阿利路亚！我们都在这一个奥秘里面。这乃是为着神的彰显。

你必须把你的文化、宗教、伦理思想、传统撇在一旁，把层层的面子除去。有些人定罪互住这件事，因为他们被宗教的面子蒙蔽了。他们盲目无知，使他们落在黑暗里。他们在黑暗里谈论宗教、神学，和圣经。

文化如何呢？加拉太三章二十七至二十八节说，“因为你们受浸归入基督的，都已穿上了基督。在此并没有犹太人或希利尼人，也没有奴隶或自由人，也没有男和女；因为你们在基督耶稣里都是一了。”（另译。）凡是受浸归入基督的，都已经穿上了基督，并且都是一了。在这一的里面，没有犹太人，也没有希利尼人；没有奴隶，也没有自由人。这就是没有文化的意思。

伦理如何呢？保罗在腓立比书三章告诉我们，他单单追求基督。这不是他照着律法而有自己的义；（腓三9；）那是伦理。你遵守律法的诫命而有道德善良，那是伦理。那是保罗已往的追求；但他得救以后，便追求一个活的人位——基督。他不是追求照着律法而有的义，而是追求活的义，就是因信而有神的义，也就是基督自己。

在加拉太书一章十四节保罗也告诉我们，他为祖宗的传统更加热心。这意思是说，他为犹太人所承袭的传统发热心。但有一天，在往大马色的路上，主遇见了他，把他打倒了。从那一天起，保罗开始认识的，不是传统，而是一个活的人位。保罗不是追求文化，而是追求活的基督。他不在意宗教，只在意活神的儿子。祂不是为伦理热心，而是为基督作祂的义热心。祂是保罗的公义、称义和成圣，祂乃是保罗的一切。他没有伦理，但他满了基督。他没有传统，但他有一位同在的基督、活的基督、今时的基督。

亲爱的圣徒，这就是神的彰显。今天的基督教多多少少已经失去了、疏漏了、忽略了这个彰显，甚至还加以反对。我知道我来自中国，但我的教导不是中国人的，也不是属人的。我的教导不过是引用经上的话。如果你

them. There is not only the coexistence among the Three of the Godhead, but also the coinherence. Each is in the other. I can testify that daily and hourly I experience this coinherence. I am living in my Lord, and He is in the Father) and He is also living in me. As He is living in me, the Father is also. Hallelujah! We all are in this mystery. This is for God's expression.

You have to put aside your culture, your religion, your ethical thought, and your tradition. Take off all these layers of veils. Some condemn this matter of the coinherence because they are blinded by their religious veils. Their blindness keeps them in darkness. They talk about religion and theology and the Bible in darkness.

What about culture? Galatians 3:27 and 28 say, "For as many as were baptized into Christ have put on Christ. There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus." Those who have been baptized into Christ have put on Christ, and they are all one. In this oneness there is no Jew and no Greek, there is no slave and no free man. This means there is no culture.

What about ethics? In Philippians 3 Paul tells us that he pursued Christ alone. It was not a matter of his own righteousness according to the law (Phil. 3:9). That is ethics. When you keep the commandment of the law to be moral and good, that is ethics. That had been Paul's pursuit in the past, but after he was saved his pursuit was a living Person, Christ. He was not pursuing the righteousness according to the law, but the living righteousness, which is the righteousness of God by faith, that is Christ the Person Himself.

In Galatians 1:14 Paul also told us that he was exceedingly zealous of the tradition of his fathers. This means he was zealous for the Jew's inherited tradition. But one day on the way to Damascus the Lord met him and knocked him down. From that day Paul began to know, not tradition, but a living Person. Paul did not pursue culture but the living Christ. He did not care for religion but the living Son of God. He was not zealous for ethics but the very Christ as his righteousness. He was Paul's righteousness and justification and sanctification. He was everything to Paul. He did not have ethics, but he was full of Christ. He did not have tradition; he had a present Christ, a living Christ, an up-to-date Christ.

Dear saints, this is the expression of God which to some extent has been lost, missed, neglected, and even opposed by today's Christianity. I know that I came from China, but my teaching is not Chinese, nor is it something of man. My teaching is just a quotation of the Holy Word. If you honor His Word, you surely would appreciate this

尊重祂的话，你定规会宝贝这样的教导。我不在意美国人的娱乐、运动、消遣、周末。我只在意三一神，在意活的基督，在意圣经。我不在意神学或什么信经，我只在意活神与祂活的儿子并祂活的话。

相互的住处

在约翰福音十四章二十三节主耶稣接着说，“人若爱我，就必遵守我的话；我父也必爱他，并且我们要到他那里去，与他一同造一个住处。”（另译。）三一的父与子要到爱主耶稣的人那里去。祂们要作什么？祂们要加力量给他，使祂有能力并满了冲击力么？不！祂们要去造一个住处。爱主的人成了子与父的居所，子与父也成了爱主之人的居所。

十五章里有互住：“你们要住在我里面，我也住在你们里面。”（十五4，另译。）所以在相互的住处里有互住。何等的美妙！你晓不晓得，在神的经营里，祂要作出一件事，就是你住在祂里面，以祂为你的住处；使祂能住在你里面，以你作祂的住处。这不光是照着经上的话来生活，就如丈夫要爱妻子，妻子要顺服丈夫，或要爱邻舍如同自己。在你爱妻子、顺服丈夫、爱邻舍以前你必须住在祂里面，也让祂住在你里面。让祂在你里面爱妻子，让祂在你里面顺服丈夫，让祂在你里面，借着你、同着你、为着你来行作一切。这就是基督徒的生活。倘若我凭着自己爱妻子，这就是我的彰显。倘若一个妻子凭着自己顺服丈夫，这不过是她的彰显。倘若你凭着自己爱邻舍，这不过是你。这些都是伦理，一点不是神的彰显。然而你说，“我已经钉在十字架上，也埋葬了。现在活着的，不再是我，乃是基督在我里面活着。不是我，乃是基督爱我的妻子。不是我，乃是基督顺服我的丈夫。不是我，乃是基督借着我、在我里面、同着我、为着我来爱邻舍。”这些才是真正的伦理，也是神的彰显。这就是彰显神的实际。这个实际在今天的基督教里已经失去了，但主要恢复这个。主的恢复不是要恢复一些道理和作法，而是要恢复三一神作到你里面，在你日常的生活行动和教会生活中彰显祂。

这些在日常生活行动中活基督的人来在一起，就有一个聚集。这个聚集就是教会生活，而聚集的教会生活乃是神彰显的实际。

kind of teaching. I don't care for the American pleasures and sports and entertainment and weekends. I only care for the Triune God, for the living Christ, and for the Holy Word. I don't care for theology or any creed. I only care for the living God with His living Son and His living Word.

A MUTUAL ABODE

In John 14:23 the Lord Jesus went on to say, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." The Father and the Son of the Trinity will go to this one who loves the Lord Jesus. What will They do? Will They empower him or make him powerful and full of impact? No! They will go to make an abode. The word abode here is the noun form of the verb abide. This abode is a mutual one. The lover becomes the Son's and the Father's dwelling place, and the Son and the Father become the lover's dwelling place.

In chapter fifteen, you have the mutual abiding: "Abide in Me and I in you" (15:4). So there is the mutual abiding in the mutual abode. How wonderful! Have you ever realized that in God's economy He wants to work out the matter of your abiding in Him, taking Him as your abode, so that He may abide in you, taking you as His abode. This is not just to live according to some Scriptures such as husbands love your wives, wives submit yourselves to your husbands, or love your neighbors as yourself. Before you love your wife and before you submit yourself to your husband and before you love your neighbors, you have to abide in Him and let Him abide in you. Let Him within you love your wife. Let Him within you submit to your husband. Let Him do everything in you and through you and with you and for you. This is the Christian life. If I love my wife by myself, that is the expression of me. If a wife submits to her husband by herself, that is just the expression of her. If you love all your neighbors by yourself, that is just you. All these are ethics, not the expression of God at all. But when you would say, "I have been crucified and buried. It is no more I that lives but Christ lives in me. It is not I but Christ who loves my wife. It is not I but Christ who submits to my husband. It is not I but Christ loving the neighbors through me, in me, with me, and for me." These are not merely the real ethics, but also the expression of God. This is the reality that expresses God. This very reality has been lost in today's Christianity, but the Lord is going to recover it. The Lord's recovery is not to recover certain doctrines and practices, but to recover the Triune God being wrought into your being to express Him in your daily walk and in the church life.

When these kinds of persons who live Christ in their daily walk come together you have an aggregate. The aggregate is the church life, and the aggregate church life is the reality of the expression of God.

在子里并在父里

现在我们来到约翰福音十七章一节，这一节说，“耶稣说了这话，就举目望天说，父啊，时候到了；愿你荣耀你的儿子，使儿子也荣耀你。”祂在二十一节祷告说，“使他们都合而为一；正如你父在我里面，我在你里面，使他们也在我们里面；叫世人可以信你差了我来。”这不是求医治或求好前途的祷告。祂祈求所有的门徒都合而为一，正如祂与父是一。这个祷告还没有完全得着答应。

今天许多灵里重生、蒙宝血洗净的真基督徒，不晓得主的祷告是要他们在子里，也在父里。这太高深、太奥秘了！正如父在子里，子在父里，照样，所有在子里的信徒也在子与父里。这很深奥，但它该是一个事实，这个事实就是神的彰显。我们活在子与父里面，也让子与父活在我们里面，这种生活就是神的彰显。这就是主从前所祷告、今天所恢复的事。

与祂属灵的联合

在约翰福音二十章二十二节主耶稣吹气到门徒里面，叫他们受圣灵。四十天后，祂告诉门徒说，天上地下所有的权柄，都赐给祂了，他们应当在祂的名里去，使万民作祂的门徒，然后把这些人浸入父、子、圣灵的名里。（太二八 18～19。）文生（M. R. Vincent）在“新约字研”里清楚的告诉我们，介系词“into”隐含属灵而奥秘的联合。我们原来是在三一神之外，但是借着受浸，我们就浸入三一神里面，浸入与祂属灵而奥秘的联合里。

浸入一个人位里

这里所提到的名，不是一个空洞的名字。文生接着说，名相当于祂的人位。如果没有人位，名就是空洞的。把信徒浸入名里，意思就是把他们摆在人位里。加拉太书三章二十七节所说的证实了这一点：“因为你们受浸归入基督的，都已穿上了基督。”（另译。）这证明浸入三一神的名里，意思就是浸入三一神的身位里。我们都已经受浸归入了基督，现今我们都穿上了基督。这意思是说，我们和基督是一。在这合一里面只有基督，没有犹太人，没有希利尼人，没有奴隶，也没有自由人。没有文化的不同，也没有种族的不同，所有的人在基督耶稣里都是一的了。

IN THE SON AND IN THE FATHER

Now we come to John 17:1 which says, "These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You." In verse 21 He prayed, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us, that the world may believe that You have sent Me." This is not a prayer for healing or for good fortune. He prayed that all the disciples would be one even as He and the Father are one. This prayer has not been answered yet in full.

So many of the real Christians today, who have been spirit-regenerated and blood-washed, do not know that the Lord's prayer was for them to be in the Son as well as in the Father. This is too deep and too mysterious! Just as the Father is in the Son, and the Son is in the Father, so all the believers in the Son may be in both the Son and the Father. This is deep and profound, yet it should be a fact. And this fact is just the expression of God. When we live a life that is in the Son and the Father and a life letting the Son and the Father live in us, this life is the expression of God. This is the thing that the Lord prayed for and is recovering today.

A SPIRITUAL UNION WITH HIM

In John 20:22 the Lord Jesus breathed into the disciples and told them to receive the Holy Spirit. After forty days He told the disciples that all authority in the heavens and the earth had been given to Him and that they should go in His name to disciple the nations. Then they should baptize those into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:18-19). M. R. Vincent, in his Word Studies in the New Testament, tells us clearly that the preposition "into" implies a spiritual and mystical union. We were outside of the Triune God, but through baptism, we were baptized into the Triune God, into a spiritual and mystical union with Him.

BAPTIZED INTO A PERSON

The name mentioned here is not a vain name. Mr. Vincent goes on to say that the name is equivalent to His Person. If there is no Person the name would be empty. To baptize the believer into the name means to put them into the Person. This is confirmed by Galatians 3:27 which says, "For as many as were baptized into Christ have put on Christ." This proves that to be baptized into the name of the Triune God means to be baptized into the Person of the Triune God. We all have been baptized into Christ, and now we all wear Christ upon our being. This means that we and Christ are one. Here in this oneness there is only Christ. There is no Jew or Greek or slave or free man. There is no man of culture or man of race. All are one in Christ Jesus.

基督成形在我们里面

加拉太二章二十节说，“我已经与基督同钉十字架，现在活着的，不再是我，乃是基督在我里面活着。”不仅如此，保罗也受生产之苦，直等到基督成形在信徒里面。（加四 19。）基督不但需要活在我们里面，也需要成形在我们里面。基督成形在我们里面，意思就是基督浸透我们里面之人的每一部分，浸透我们的心思、我们的情感、我们的意志、我们的思想。基督也许在你里面，但祂还没有成形在你里面。基督需要成形在你里面，使你能够彰显神。

三一神在我们里面

罗马八章告诉我们，神的灵在我们里面，基督的灵在我们里面，叫耶稣从死人中复活者的灵也在我们里面。歌罗西一章二十七节告诉我们，子基督在我们里面，以弗所四章六节告诉我们，父也在我们里面。所以子在我们里面，灵在我们里面，父也在我们里面。父不仅在我们里面，也超乎我们之上，贯乎我们之中。何等的美妙！三一神—父、子、灵—在我们里面，使我们成为祂的彰显。我们爱人的时候，必须是三一神在我们里面，同着我们、借着我们来爱人。我们说话的时候，必须是三一神在我们里面，借着我们、同着我们来说话。教会生活就是三一神在我们里面，借着我们、同着我们来行作一切。这样的教会生活乃是神的彰显。这就是主所要恢复的中心事项。主无意恢复琐碎的事情。主一直作工，要恢复三一神作到我们全人里面，在我们里面，同着我们、借着我们来生活，好作祂的彰显。这个彰显就是教会生活。

CHRIST FORMED IN US

Galatians 2:20 says, "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me." Furthermore, Paul was travailing until Christ would be formed in the believers (Gal. 4:19). Christ not only needs to live in us, but also to be formed in us. To have Christ formed in us means to have Christ saturate every part of our inner being—our mind, our emotion, our will, our thinking. Christ may be in you, but He is still not formed in you. Christ needs to be formed within you so that you can express God.

THE TRIUNE GOD IN US

Romans 8 tells us that the Spirit of God is in us, the Spirit of Christ is in us, and the Spirit of the One who raised up Jesus from among the dead is in us. Colossians 1:27 tells us that Christ the Son is in us, and Ephesians 4:6 tells us that the Father also is in us. So the Son is in us, the Spirit is in us, and the Father is in us. The Father is not only in us, but above us and through us. How wonderful! The Triune God—the Father, the Son, and the Spirit—is in us so that we might be His expression. When we love, it must be the Triune God loving in us, with us, and through us. When we are speaking it must be the Triune God speaking in us, through us, and with us. The church life is just the Triune God doing everything in us, through us, and with us. Such a church life is the expression of God. This is the central thing that the Lord is going to recover. The Lord has no intention to recover the trivial things. The Lord is working to recover the Triune God wrought into our being and living in us, with us, and through us for His expression. This expression is just the church life.

神彰显的内涵— 在其实里（二）

读经：约翰福音七章三十八至三十九节，二十章二十一至二十二节；哥林多前书十五章四十五节下；哥林多后书三章十七至十八节；罗马书八章二节，九至十一节，十六节；哥林多前书一章三十节，三章十六至十七节，六章十七节；哥林多后书十三章十四节；以弗所书一章十九至二十三节，三章十四至十九节，四章四至六节，二十二至二十四节；提多书三章五至六节；腓立比书一章十九至二十一节上，三章七至十一节，四章十三节；歌罗西书二章九节，三章四节，九节下至十一节；提摩太前书三章十五至十六节

约翰福音七章三十八至三十九节：“信我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信祂之人所要领受的那灵说的；那时还没有那灵；因为耶稣尚未得着荣耀。”（另译。）

二十章二十一至二十二节：“耶稣又对他们说，愿你们平安；父怎样差遣了我，我也照样差遣你们。说了这话，就向他们吹一口气，说，你们受圣灵。”

哥林多前书十五章四十五节下：“末后的亚当成了赐生命的灵。”（另译。）

哥林多后书三章十七至十八节：“并且主就是那灵，主的灵在哪里，哪里就有自由。而且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，就渐渐变化成为同样的形像，从荣耀到荣耀，如同从主灵变成的。”（另译。）

罗马书八章二节：“因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离罪和死的律了。”（另译。）

九至十一节：“但是神的灵既然住在你们里面，你们就不在肉体里，乃在灵里了；人若没有基督的灵，就不是属基督的。基督若在你们里面，身体虽然因着罪是死的，灵却因着义是生命。然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督耶稣从死人中复活的，也必借着内在在你们里面祂的灵，赐生命给你们必死的身體。”（另译。）

THE CONTENTS OF GOD'S EXPRESSION IN ITS REALITY (2)

Scripture Reading: John 7:38-39; 20:21-22; 1 Cor. 15:45b; 2 Cor. 3:17-18; Rom. 8:2, 9-11, 16; 1 Cor. 1:30; 3:16-17; 6:17; 2 Cor. 13:14; Eph. 1:19-23; 3:14-19; 4:4-6, 22-24; Titus 3:5-6; Phil. 1:19-21a; 3:7-11; 4:13; Col. 2:9; 3:4, 9b-11; 1 Tim. 3:15, 16

John 7:38-39 “He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.”

20:21-22 “Then Jesus said to them again, Peace be to you; as the Father has sent Me, I also send you. And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.”

1 Cor. 15:45b “So also it is written, “...the last Adam became a life-giving Spirit.”

2 Cor. 3:17-18 “And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.”

Rom. 8:2 “For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.”

9-11 “But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.”

十六节：“那灵亲自与我们的灵同证我们是神的儿女。”（另译。）

哥林多前书一章三十节：“但你们得在基督耶稣里是出于神，祂成为从神给我们的智慧：公义，成圣，救赎。”（另译。）

三章十六至十七节：“岂不知你们是神的殿，神的灵住在你们里头么？若有人毁坏神的殿，神必要毁坏那人；因为神的殿是圣的，这殿就是你们。”（另译。）

六章十七节：“但与主联合的，便是与主成为一灵。”（另译。）

哥林多后书十三章十四节：“愿主耶稣基督的恩典，神的爱，圣灵的交通，与你们众人同在。”（另译。）

以弗所书一章十九至二十三节：“以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大；这力量的权能就是祂在基督身上所运行的，使祂从死人中复起，并叫祂在诸天界里坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的，和一切有名字的，不但是今世的，连来世的也在内；又将万有服在祂的脚下，并使祂对教会作万有的头；教会是祂的身体，是那在万有中充满万有者的丰满。”（另译。）

三章十四至十九节：“因这缘故，我向父屈膝，在诸天里以及在地上的各家族，都是从祂得名；求祂照着祂荣耀的丰富，借着祂的灵，用大能叫你们得加强进入里面的人，使基督借信安家在你心里，叫你们既在爱里生根立基，就得以刚强的与众圣徒一同领略何为那阔、长、高、深，并认识基督那超越知识的爱，叫你们被充满以致达到神一切的丰满。”（另译。）

四章四至六节：“一个身体和一位灵，正如你们也是在你们呼召的一个指望中蒙召的；一位主，一个信，一个浸；一位万众的神与父，祂是超乎万众，贯乎万众，也在万众里面。”（另译。）

二十二至二十四节：“就是你们已经脱去了从前的生活方式，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；而在你们心思的灵里得以更新，并且已经穿上新人，这新人是照着神，在那真理的义和圣里面所创造的。”（另译。）

16 “The Spirit Himself witnesses with our spirit that we are children of God.”

1 Cor. 1:30 “But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,”

3:16-17 “Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.”

6:17 “But he who is joined to the Lord is one spirit.”

2 Cor. 13:14 “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”

Eph. 1:19-23 “And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; And He subjected all things under His feet and gave Him to be Head over all things to the church, Which is His Body, the fullness of the One who fills all in all.”

3:14-19 “For this cause I bow my knees unto the Father, Of whom every family in the heavens and on earth is named, That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, May be full of strength to apprehend with all the saints what the breadth and length and height and depth are And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.”

4:4-6 “One Body and one Spirit, even as also you were called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is over all and through all and in all.”

22-24 “That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, And that you be renewed in the spirit of your mind And put on the new man, which was created according to God in righteousness and holiness of the reality.”

提多书三章五至六节：“祂便救了我们，并不是因我们自己所行的义，乃是照祂的怜悯，借着重生的洗涤和圣灵的更新，圣灵就是神借着我们的救主耶稣基督，厚厚浇灌在我们身上的。”（另译。）

腓立比书一章十九至二十一节上：“因为我知道这事借着你们的祈求，和耶稣基督之灵全备的供应，终必转成我的救恩，照着我所切慕所盼望的，没有一事叫我羞愧，只要凡事放胆，无论是生、是死，总叫基督在我身上照常显大；因我活着就是基督。”（另译。）

三章七至十一节：“只是我先前以为与我有益的，我现在因基督都算为损失。不但如此，我因我主基督耶稣之认识的超绝，也将万事算为损失；我因祂已经丢弃万事，算作垃圾，为要得着基督，并且被发现在祂里面，不是有自己属于律法的义，乃是有借着基督之信而有的义，就是基于信属于神的义，使我认识基督，晓得祂复活的大能，并且晓得交通于祂的苦难，被模成祂的死，如果无论如何我可以得着从死人中特殊的复活。”（另译。）

四章十三节：“我在那加我力量者的里面，凡事都能作。”（另译。）

歌罗西书二章九节：“因为神格一切的丰满，都有形有体的居住在基督里面。”（另译。）

三章四节：“当基督——我们的生命——显现的时候，你们也要与祂一同显现在荣耀里。”（另译。）

九节下至十一节：“因你们已经脱去旧人，和旧人的行为，并且穿上了新人，这新人是照着创造他者的形像，渐渐被更新达到完全的知识；在此并没有希利尼人、犹太人、受割礼的、不受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”（另译。）

提摩太前书三章十五至十六节：“倘若我耽延的话，你也可以知道在神的家中当怎样行，这家就是活神的教会，真理的柱石和根基。大哉，敬虔的奥秘，无人不以为然，就是祂在肉身显明，在灵灵被表白，被天使看见，被传于外邦，被世人信服，被接在荣耀里。”（另译。）

Titus 3:5-6 “Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit, Whom He poured out upon us richly through Jesus Christ our Savior,”

Phil. 1:19-21a “For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ...”

3:7-11 “But what things were gains to me, these I have counted as loss on account of Christ. But moreover I also count 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 as refuse that I may gain Christ And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith, To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, If perhaps I may attain to the out-resurrection from the dead.”

4:13 “I am able to do all things in Him who empowers me.”

Col. 2:9 “For in Him dwells all the fullness of the Godhead bodily,”

3:4 “When Christ our life is manifested, then you also will be manifested with Him in glory.”

9b-11 “...you have put off the old man with his practices. And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.”

1 Tim. 3:15 “But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.” “And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.”

神永远的目的乃是要在人里面，并借着人将祂完全彰显出来。祂为着这个目的创造了亚当，但亚当堕落了。亚伯献上适当的祭物，得以转回归向神。在这两个里程碑以后，以挪士、以诺、挪亚、亚伯拉罕、以撒、雅各、约瑟随之而来，成为彰显神的个人。然而神所要的不仅是借着个人而有的彰显，而是团体的彰显。所以约瑟死后，神在出埃及记得着一班团体的子民，共同来彰显祂。这班子民最终建造在一起，成为祂的居所。这个标记就是帐幕，这是神在地上的居所。首先是帐幕，最终成了圣殿。如果你掌握住九大人物加上帐幕和圣殿，你就把握住全部旧约了。

扩大和加增的基督

新约开始于单个的人，祂是超绝、美妙、包罗万有的一位，既是神，又是人。这就是耶稣基督。祂来成为帐幕住在人间，将那不能看见、无人见过的神表明出来。（约一14，18。）耶稣基督这人是神在人间的帐幕，将无人见过、不能看见的神完全彰显出来。但只有这一个人作帐幕，神并不满意；神要一班团体的子民成为祂的帐幕。所以主耶稣告诉门徒，祂要受死复活，使祂得着扩大和加增。（约十二24。）祂得着扩大和加增的路乃是改变形态。祂在地上人间作帐幕的时候，是在肉身的形态里。但在肉身里，祂无法进到信徒里面，使他们成为祂的加增。要进到许多信徒里面，祂就需要从肉身变为那灵的形态。

在约翰第一章，神的话，就是神自己，成了肉身。这真是奥秘！祂成了物质的肉身，看得见，也摸得着。但祂死而复活以后，以另一个形态回到门徒那里。可以说，祂是以那灵的形态回来的，但祂仍有一个属灵的身体。祂把手和肋旁指给门徒看，（约二十20，）清楚表明祂复活以后，还有一个身体，但不是天然的身体，而是属灵的身体。

使徒保罗在林前十五章三十五至三十八节用种子来说明这种形态的改变，这种形状的改变。种子具有形态，也许是黄色或棕色，圆形如小球。如果把种子种在地里，它死了，接着它长出来了，起来了。这个起来就象征从死里复活。种子长起来的时候，形态就改变了。它还是具有形态，但不再是黄色或棕色的小圆球，而变成青绿可爱的嫩芽。还是同样

God's eternal purpose is to express Himself fully in and through man. He created Adam for this purpose, but Adam fell. Abel was brought back to God by offering the proper sacrifices. After those two landmarks, Enosh, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph followed as individuals to express God. Yet what God wanted was not an expression through individuals only. He wanted a corporate expression. So after Joseph died, in Exodus God gained a collective people to express Him corporately. This people was eventually built up together to be His dwelling place. The sign of this was the tabernacle which was God's dwelling place on this earth. First it was a tabernacle, and eventually it became a temple. If you pick up these nine great men plus the tabernacle and temple you cover the entire Old Testament.

CHRIST ENLARGED AND INCREASED

The New Testament began with a person, an individual. This individual is a marvelous, wonderful, and all-inclusive Person who is both God and man. That is Jesus Christ. He came to dwell among man as a tabernacle to declare the invisible, unseen God (John 1:14, 18). The unseen, invisible God has been fully expressed in this man, Jesus Christ, as God's tabernacle among men. But again God was not satisfied with just one man as a tabernacle. God wanted a collective people to be His tabernacle. So the Lord Jesus told His disciples that He was going to die and be raised up that He might be enlarged and increased (John 12:24). The way for Him to be enlarged and increased was to change in form. When He was the tabernacle on this earth among man, He was in the form of flesh. But in the flesh He had no way to enter into His believers so that they could be His increase. In order to enter into so many believers, He needed to change His form from the flesh to the Spirit.

In John 1, the One who was the Word of God, which was God Himself, became flesh. This is so mysterious! He became a material flesh, which is visible and touchable. But after His death and resurrection He came back to His disciples in another form. You may say that He came back in the form of the Spirit, but He also had a spiritual body. He showed His disciples His hands and His side (John 20:20), indicating clearly that after resurrection He still had a body, but not in the natural form. It was not a natural body, but a spiritual body.

The Apostle Paul in 1 Corinthians 15:35-38 illustrated such a change in form, such a transformation, by a seed. A seed has a form, and it may be yellow or brown, and round like a little ball. If you sow this seed into the earth it dies there. Then it rises up, or it grows up. To rise up is to be resurrected from the dead. When this seed grows up, the form changes. It still has a form, but it changes from a little round yellow or brown ball into the form of a sprout, so tender and green and lovable. It is still the same seed, but in another

的种子，然而成了另一个形态，真奇妙！当种子改变了形态，就长大，并且繁衍。它从一粒增加至三十粒、六十粒、一百粒。

这是主耶稣钉十字架、埋葬、复活一个很好的说明。祂复活的时候，不再是原来的形态，不再仅仅是单个的子粒。约翰福音十二章二十四节说，祂是一粒麦子落在地里死了，但祂复活以后不再是单一的子粒，而是长大并繁生出许多子粒来。这许多子粒是谁？他们都是基督身体上的肢体，作为祂的加增。这是奥秘的，然而我们在自然界随时可以看到。自然界的東西，就如谷粒，落在地里长起来的时候，我们就能看见这样的奥秘。落在地里以前是一粒，但落在地里长起来以后，却成了许多子粒。这许多子粒就是原来那一粒的加增。

奥秘而奇妙的形态

主复活之后，就以另一种形态回到门徒那里。祂是摸得着的。祂有身体，然而具有另一个形态，这一种形态是奥秘而奇妙的，我们无法解释。主耶稣钉十字架、埋葬以后，门徒们都完全绝望了。他们夜间聚集在一起，因怕犹太人，门都关了；这时候主耶稣突然向他们显现，祂没有敲门，他们也没有开门。正当他们受犹太人的威胁，又极其忧伤的时候，祂忽然显现在他们中间。祂立刻说，“愿你们平安。”（约二十 19。）何等美妙的话语！他们一点也没有平安。他们因着主的死感到忧伤，又因着犹太人饱受威胁，现在也许因着祂突然的显现惊恐万分。所以祂对他们说，“愿你们平安。”祂把手和肋旁指给他们看，门徒便晓得祂不是幻影，而是他们所爱的主。那时主耶稣的身体是怎样的身体？是物质的身体么？当然是，因为它摸得着。但如果是物质的，祂怎能不开门就进到屋子里？你不能把这么奇妙、奥秘的事实用神学来系统化它。祂是物质的，却是属灵的；祂是属灵的，却是物质的。祂是物质的，因为祂摸得着；祂是属灵的，因为门没有开祂就进来了。

与神互住作为祂的彰显

在约翰福音第一章，看不见的神成为看得见的肉身。这真好，因为先前神是看不见的，如今祂看得见了。另一方面，这并不好，因为祂在肉身里受到限制，无法进到门徒里面。祂无法在一种互住里面与他们合一。祂无法活在他们里面，使他们能够活在祂里面。只要在祂肉身里，这件事就办不到。

form. This is marvelous! When it gets into this changed form, it grows and also produces. It increases from one grain to thirty or sixty or a hundred.

This is a good illustration of the Lord Jesus being crucified, being buried, and rising up. When He rose up He was no more in the original form. He was no more merely an individual grain. John 12:24 says that He was the one grain which fell into the earth. But after rising up He was no more a single grain. He rose up to grow and produce many grains. Who are the many grains? They are all the members of His Body as His increase. This is mysterious, yet we can see it in nature all the time. In the natural things such as a grain falling into the earth and rising up, we can see such a mystery. Before falling into the earth it is one grain, but after falling into the earth and rising up, it becomes many grains. The many grains are the increase of the original grain.

A MYSTERIOUS AND WONDERFUL FORM

After His resurrection He came back to the disciples in another form. He was touchable. He had a body, yet in another form, a mysterious and wonderful form which we cannot explain. After the Lord Jesus was crucified and buried, all the disciples were fully disappointed. While they were meeting together in the night with the doors closed for fear of the Jews, the Lord Jesus appeared to them. He did not knock at the door, and they did not open the door. While they were under the threatening of the Jews and while they were so sorrowful, suddenly He appeared among them. Right away He said, "Peace be to you" (John 20:19). What a wonderful word! They had had no peace at all. They were sorrowful because of His death, they were also threatened by the Jews to the uttermost, and now they were probably even threatened by His sudden appearance. So He said to them, "Peace be to you." He showed them His hands and His side, and the disciples realized He was not a phantom, but that He was their beloved Lord. What kind of body did the Lord Jesus have? Was this a physical and material body? Surely it was because it was touchable. But if it was physical and material how could He come into the room without any opening? You cannot systematize such a wonderful, mysterious fact in your theology. He was material and physical, yet spiritual. He was spiritual, yet material. He was material because He was touchable, and He was spiritual because He came in without the door being opened.

COINHERENCE WITH GOD FOR HIS EXPRESSION

In John 1 the invisible God became a visible flesh. This was good because formerly God was invisible, and now He is visible. On the other hand, it was not so good because He was limited by being in the flesh. He could not enter into His disciples. He could not be one with them in a kind of coinherence. He could not live in them that they might live in Him. That was impossible as long as He was in the flesh.

祂怎样才能进到你里面，以你为祂的住处；而你怎样才能进到祂里面，以祂为你的住处呢？只要祂在肉身里，就不可能。主所要的乃是祂和你之间产生一种互住。祂要活在你里面，使你能够活在祂里面，你们就彼此住在对方里面了。这是一种互住。互住的意思是说，这一位住在那一位里面，那一位也住在这一位里面。最终他们是二，然而却是一。这真是奇妙！这就是神所要的，神要进到你里面，使你能够在祂里面。祂住在你里面的时候，你就住在祂里面。祂和你成为一，却仍然是二。这样的互住就是神的彰显。

看不见的神成了看得见的肉身。然而肉身绝不能进到我们里面，所以祂必须改变形态，成为那灵。这种属灵的形态非常奥秘。没有人能懂，它怎么是属灵的，却又是物质的；怎么是物质的，却又是属灵的。然而我们的神的确成了这样一位灵。祂显现的时候，门徒起先不晓得是祂。但祂接着说，“愿你们平安。”说了这话以后，就向他们吹一口气，叫他们受圣纽玛（pneuma），就是圣灵、圣气。（约二十 22。）祂向他们吹气以后，没有说再见，也没有从门出去，就消失了。这不是很奇怪么？事实上，祂并没有到他们那里来；祂只是显现而已。说祂来并不正确，祂只是显现罢了。说祂离开也不正确，祂并没有离开，只是不见了。祂还在那里，然而是在他们里面。

主看不见的同在

甚至今天祂也在这里，但祂不会向我们显现。按着我们的软弱，我们都想看见祂显现。但你必须晓得，祂的显现还不如不显现。主耶稣训练门徒来体认祂看不见的同在，因为他们习惯于看得见的同在。所以主耶稣向他们显现，然后不见了，借此来训练他们。祂不见以后往哪里去？祂还留在他们里面。从那时起，祂永不离开，然而彼得和别的门徒都不晓得。不久他们有些失望，彼得说，他要打鱼去。（约二一 3。）他去打鱼的时候，其余的人也和他同去。他们不晓得他们去打鱼的时候，也带着主耶稣同去，因为祂就在他们里面。假定你去看电影，你晓得你去的时候也带着主耶稣同去，因为祂就在你里面么？他们打鱼的时候，主耶稣却在受苦。也许是主耶稣作了什么，使鱼都离开，因为他们整夜劳碌并没有打着什么。

How could He enter into you and take you as His abode, and how could you enter into Him and take Him as your abode? As long as He is in the flesh it is impossible. What the Lord wants is a kind of coinherence between Him and you. He wants to live in you so that you may live in Him, and you will live within one another. This is a kind of coinherence. Coinherence means this one lives in that one, and that one lives in this one. Eventually they are two and yet one. This is marvelous! This is what God wants. God wants to get into you that you may be in Him. While He abides in you, you abide in Him. He and you become one, and yet are still two. This kind of coinherence is just the expression of God.

The invisible God became the visible flesh. Yet this flesh can never enter into us, so He had to change in form to become in the form of the Spirit. This spiritual form is very mysterious. No one can figure out how it could be spiritual and yet material, material and yet spiritual. Yet our very God did become such a Spirit. When He came in, the disciples did not realize at first that it was He. But then He said, "Peace be to you." After speaking this He breathed into them and told them to receive the Holy Pneuma, the Holy Spirit, the Holy Air (John 20:22). After breathing into them He did not say goodbye, and He did not go out of the door. He simply disappeared. Isn't this wonderful? Actually He had not come to them; He had just appeared. To say that He came is not so right. He simply appeared. To say that He left is not right either. He did not leave, He simply disappeared. He was still there, but within them.

THE LORD'S INVISIBLE PRESENCE

Even today He is here, but He would not appear to us. According to our weakness we all would like to see Him appear. But you have to realize that His appearing is not so good as His not appearing. The Lord Jesus came to train His disciples to realize His invisible presence because they were used to His visible appearance. They never had the experience of His invisible presence. So the Lord Jesus came to train them by appearing to them and then by disappearing. Where did He go after He disappeared? He remained in them. From that time He never left, but Peter and all the other disciples did not realize this. Soon they became disappointed again, and Peter said he was going fishing (John 21:3). When he went fishing all the others went fishing with him. They didn't realize that when they went fishing they took the Lord Jesus with them because He was in them. Suppose you go to a movie. Do you realize that when you go to a movie you take the Lord Jesus there because He is within you? While they were fishing, the Lord Jesus was suffering. It may be that the Lord Jesus did something to keep all the fish away, because they fished the entire night and caught nothing.

两个步骤的“成了”

借着死而复活，祂成了灵。哥林多前书十五章四十五节下半说，末后的亚当成了赐生命的灵。末后的亚当不像首先的亚当那么简单。首先的亚当没有神在他里面，而末后的亚当是神成了肉身。这非常有意义。末后的亚当乃是一个神人。好信息就是说，在祂以后，不再有亚当了，因为祂是末后的亚当！也许你会问，难道我不是亚当么？在亚当里，你是亚当，但在末后的亚当里，你不再是亚当了。末后的亚当乃是亚当的结束。

末后的亚当是神成了人，祂成了那灵。在祂有两个“成了”。话成了肉身，肉身就是末后的亚当，然后末后的亚当又成了赐生命的灵。没有这两个步骤，祂绝不能进到我們里面。祂首先成了肉身住在人間，然后成了那灵住在信徒里面。祂借着这两个步骤的“成了”临到我們。首先，祂是神成了人，成为末后的亚当；其次，末后的亚当成了灵，进到我們里面。末后的亚当在肉身里上了十字架，为要救赎我們，并解决罪和罪行的所有难处。解决了这些难处以后，祂就成了赐生命的灵，将祂自己分赐到我們里面作生命。

首先，话成了肉身住在人間，作为神的羔羊，除去世人的罪孽。（约一 29。）祂作为神的羔羊除去世人的罪孽以后，就采取另一个步骤，成了赐生命的灵。今天祂是羔羊——救赎主，也是那灵——赐生命者。祂两者都是！今天基督徒多半只晓得基督是羔羊的福音，他们只晓得基督是神的羔羊，除去世人的罪孽。他们不懂得这一位基督也是赐人生命的灵。祂是羔羊除去罪孽，也是那灵赐人生命。如果祂仅仅是羔羊除去罪孽，那样并不够。我们可以用帐幕里的祭坛来说明。仅仅来到祭坛那里解决罪的难处并不够。如果你只来到祭坛那里，你还不在于神的彰显里。你必须进到帐幕里，在神的彰显里。你怎样才能进到帐幕里呢？成了赐生命之灵的救赎主必须进到你里面，然后祂成了生命的路，让你进到神里面。今天祂不再仅仅是羔羊——救赎主，除去我们的罪。祂也是那灵，赐我们生命。在约翰十章十节祂说，祂来了，是要叫我們得生命，并且得的更丰盛。但如果祂从来没有复活，祂怎能赐给我们生命呢？不可能。祂必须复活，才能成为赐生命的灵。今天祂不但是救赎主，也是赐生命者。如今在复活里，祂乃是赐生命的灵。

TWO STEPS OF BECOMING

Through His death and resurrection He became a Spirit. First Corinthians 15:45b says that the last Adam became a life-giving Spirit. The last Adam is not so simple as the first one. The first Adam did not have God in him, but the last Adam was God becoming flesh. This is very meaningful. The last Adam was a God-man. The good news is that after Him there is no more Adam, because He was the last Adam! You may ask then, Am I not an Adam? In Adam you are an Adam, but in this last Adam you are no more an Adam. The last Adam was the ending of Adam.

The last Adam who was God becoming a man became the Spirit. There are two "becames" with Him. The Word became flesh, and this flesh was the last Adam, and this last Adam became a life-giving Spirit. Without these two steps He could never get into us. He became flesh first to dwell among men, and then He became the Spirit to dwell in His believers. He reaches us by two steps of becoming. First, He as God became a man to be the last Adam, and second, this last Adam became a Spirit to enter into us. The last Adam in the flesh went to the cross to redeem us and to solve all the problems of sin and sins. After solving those problems He became the life-giving Spirit to impart Himself into us as life.

First, the Word became flesh and dwelt among men to be the Lamb of God to take away the sin of the world (John 1:29). After taking away the sin of the world as the Lamb of God, He took another step to become the life-giving Spirit. Today He is both the Lamb, the Redeemer and the Spirit, the life giver. He is both! Most Christians today only know a gospel of Christ as the Lamb. They do not know a gospel of Christ as the life-giving Spirit. They only know that Christ is the Lamb of God taking away the sin of the world. They do not realize that the same Christ is also the Spirit to give life. He is both the Lamb to take away sin and the Spirit to give life. If He were just the Lamb to take away sin, that would not be adequate. We may illustrate with the altar in the tabernacle. Just to come to the altar to solve your sin problem is not adequate. If you only come to the altar, you are still not in the expression of God. You must enter into the tabernacle to be in God's expression. How can you enter into the tabernacle? The Redeemer who has become the life-giving Spirit has to enter into you, and then He becomes the very way of life for you to enter into God. Today He is no more merely the Lamb, the Redeemer, to take away our sins. He is also the Spirit that gives us life. In John 10:10 He said that He came that we might have life and even have it abundantly. But if He had never entered into resurrection how could He give us life? It would be impossible. He had to enter into resurrection that He might become the life-giving Spirit. Today He is not only the Redeemer, but also the life giver. Now in resurrection He is the life-giving Spirit.

到目前为止，我们已经看见，我们的救赎主，三一的第二位，已经成了赐生命的灵。所以哥林多后书三章十七节说，“主就是那灵。”（另译。）主是谁？由林后二章、三章、四章的上下文来看，你能晓得这里的主就是耶稣基督。（四5。）主耶稣基督复活以后乃是那灵。三章十七节继续说，主的灵在哪里，哪里就有自由。这意思是说，从律法、宗教、文化、伦理观念、传统里得着释放。

你得以自由以后，便来到十八节：“而且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，就渐渐变化成为同样的形像，从荣耀到荣耀，如同从主灵变成的。”（另译。）我们在前一章看见，我们有四层帕子：文化、宗教、伦理、传统。等到把这些帕子都除去以后，我们就能以没有帕子遮蔽的脸观看主耶稣。我们好像镜子观看祂，同时也返照祂。借此，我们渐渐变化成祂的形像，作为祂的彰显。我们渐渐变化成祂的形像，从一个阶段的荣耀达到另一个阶段的荣耀。如何才能这样呢？借着主灵。首先，十七节说主就是那灵，接着用“主的灵”这个片语，然后十八节用“主灵”这个辞。这些乃是一。主就是那灵，主的灵就是主灵。这意思是说，主成了赐生命的灵以后，就进到我们里面，释放我们脱离各种的帕子。然后一天又一天，我们观看并返照祂的时候，祂这位主灵就使我们渐渐变化成祂的形像，从一个阶段的荣耀达到另一个阶段的荣耀，作为神的彰显。我们只需要让祂浸透我们，饱和我们。我们愈观看祂，我们愈返照祂，祂就愈浸透我们，饱和我们，将我们变化成为祂自己的形像，使我们能够彰显神。这不仅是主与我们调和，也是主饱和我们，甚至浸透我们。

浸透与饱和一个很好的例子就是泡茶。泡茶要拿一杯开水，把茶袋放进水里。茶浸透了水，直到所有的水都被茶渗透了。最终，水就成了茶水。甚至我们不称之为水，而称它为茶。事实上，它是茶，更是水，但水已经被茶用茶浸透了。浸透的茶，使水成为茶了。浸透的茶就像基督一样。茶放进水里，水就茶化了。基督进到我们里面，浸透我们的时候，我们就“基督化”了。基督这位赐生命的灵浸透我们，直到我们都基督化了。因着我们基督化了，我们就成为基督。这就是为什么我们是基督徒的原因。基督

Thus far we have seen that our Redeemer, the Second of the Trinity, has become a life-giving Spirit. So here is a verse, 2 Corinthians 3:17, which says, "And the Lord is the Spirit." Who is the Lord? From the context of 2 Corinthians chapters two, three, and four you can realize that the Lord here is Jesus Christ (4:5). After His resurrection the Lord Jesus Christ is the Spirit. Verse 17 of chapter three goes on to say that where the Spirit of the Lord is there is freedom. This means there is freedom from law, from religion, from culture, from the concept of ethics, from traditions.

After being freed you come to verse 18: "And 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." In the last chapter we saw that we have four layers of veils: culture, religion, ethics, and tradition. But after all the veils are gone we can see the Lord Jesus with an unveiled face. We behold Him as a mirror, and at the same time we reflect Him. By this we are being transformed into His image for His expression. We are being transformed into His image from one degree of glory to another degree of glory. How could this be? It is by the Lord Spirit. First, in verse 17 it says that the Lord is the Spirit. It goes on to use the phrase, "the Spirit of the Lord," and then verse 18 uses the term, "the Lord Spirit." These are one. The Lord is the Spirit, and the Spirit of the Lord is the Lord Spirit. This means that after the Lord becomes the life-giving Spirit He enters into us to free us from all kinds of veils. Then day after day as we behold Him and reflect Him, we are being transformed into His image from one degree of glory to another degree of glory by Him, the Lord Spirit, for God's expression. We just need to let Him saturate us and permeate us. The more we behold Him and the more we reflect Him, the more He saturates and permeates us to transform us into His own image, that we might express God. This is not only the Lord mingling with us, this is also the Lord saturating us and even soaking us.

A good example of the soaking and saturating is the making of tea. To make tea you take a cup of boiling water and put a tea bag into it. The tea saturates the water until all the water is soaked with the tea. Eventually the water becomes tea-water. Even we don't call it water; we call it tea. It is actually more water than it is tea, but the water has been saturated by and with the tea. The saturating tea causes the water to become tea. The saturating tea is like Christ. When the tea is put into the water, the water is teaified. When Christ comes into us and saturates us, we are "Christified." Christ as the life-giving Spirit saturates us until we are Christified. By being Christified, we become Christ. This is why we are Christians. Christ has come into us and has Christified us so

进到我們里面，把我們基督化了，所以我們現在成了基督徒。基督徒就是基督，這是團體的基督來作神的彰顯。

這就是主的恢復。主無意恢復穿長裙子、長袖子，主無意恢復樸實無華的臉面，主無意僅僅恢復受浸或說方言。這些是次要的事。主的心意乃是要恢復基督化。你需要基督化。真奇妙！教會生活是什麼？教會生活就是榮耀的基督化。主的恢復是什麼？主的恢復就是將每一位信徒基督化，直到他完全基督化了。基督化就是神的彰顯。

那靈

現在我們接着來看羅馬書第八章。這一章那靈說得很多，它說到生命之靈，（八2，）神的靈，（八9，）基督的靈，（八9，）那叫基督從死人中復活者的靈，（八11，）最後說到那靈。（八16。）十六節說，那靈與我們的靈同作見證。與我們的靈同作見證的是什麼靈？就是生命之靈、神的靈、基督的靈、那叫基督從死人中復活者的靈、和那靈。那靈是對神的靈最簡短的稱呼，然而是最有意義的稱呼。甚至約翰七章三十九節也只用那靈這個辭。在耶穌復活以前，還沒有那靈。但祂復活以後，實際的靈就來了。所以羅馬書第八章有那靈。

擺在是靈的基督里面

哥林多前書一章三十節說，我們得在基督耶穌里是出于神。這意思是說，神把我們擺在基督里，使基督成為我們的智慧：公義、成聖、救贖。一個人若不與你合一，他怎能成為你的智慧、公義、成聖、救贖呢？基督是我們的智慧：公義、成聖、救贖，基督乃是我们的一切！既然神將我們擺在祂里面，祂就成了我們的一切。神要把我們擺在基督里，基督就必須是靈。因為基督成了靈，神就能夠把我們擺在這靈里面，這靈在我們里面就能成為我們的智慧：公義、成聖、救贖。

神的殿

現在我們來到哥林多前書三章十六至十七節，這一節說，我們是神的殿。不僅基督自己是殿，我們在基督里又有基督在里面的人也都是殿，為要盛裝神、彰顯神。

that we are now Christians. Christians are simply Christ. This is the corporate Christ as the expression of God.

This is the Lord's recovery. The Lord has no intention to recover the wearing of long skirts or long sleeves. The Lord has no intention to recover a plain face without any makeup. The Lord has no intention to merely recover immersion or speaking in tongues. These are the minor things. The Lord's intention is to recover Christification! You need to be Christified. Wonderful! What is the church life? The church life is the glorious Christification. What is the Lord's recovery? It is to Christify every believer until he has a total Christification. This Christification is just the expression of God.

THE SPIRIT

Now let us go on to Romans 8. This chapter talks much about the Spirit. It speaks of the Spirit of life (8:2), the Spirit of God (8:9), the Spirit of Christ (8:9). the Spirit of the One who raised Christ from among the dead (8:11), and eventually the Spirit (8:16). Verse sixteen says that the Spirit witnesses with our spirit. What Spirit witnesses with our spirit? It is the Spirit of life, the Spirit of God, the Spirit of Christ, the Spirit of the One who raised Christ from among the dead, and the Spirit. The Spirit is the shortest title ascribed to God's Spirit, yet it is the most meaningful one. Even John 7:39 just used the term, the Spirit. Before Jesus' resurrection, the Spirit was not yet. But after His resurrection, the Spirit of reality came. So in Romans 8 you have the Spirit.

PUT INTO CHRIST THE SPIRIT

First Corinthians 1:30 says that it is of God we are in Christ Jesus. This means that God has put us into Christ that Christ might be our wisdom, our righteousness, our sanctification, and our redemption. How could a person be your wisdom, your righteousness, your sanctification, or your redemption unless that person becomes one with you? God has put us into Christ. Christ is our wisdom. Christ is our righteousness. Christ is our sanctification, and Christ is our redemption. Christ is everything to us! Since God has put us into Him, He has become everything to us. For God to put us into Christ, Christ has to be a Spirit. Because Christ has become a Spirit, God could put us into this Spirit and this Spirit could be the wisdom, righteousness, sanctification, and redemption within us.

THE TEMPLE OF GOD

Now we come to 1 Corinthians 3:16-17 which says that we are the temple of God. Not only is Christ Himself the temple, but all of us who are in Christ and who have Christ in us are the temple to contain God and to express God.

与主成为一灵

哥林多前书六章十六节说，我们与这位奇妙的主联合，我们与祂成为一灵。我们说什么，作什么，必须相信我们是与祂成为一灵。

三一神作我们的享受

哥林多后书十三章十四节说：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”（另译。）这就是三一神作我们的享受。子基督有恩典，父神有爱，灵神有交通。这是我们的分，我们的享受，而不仅仅是一种祝福。这是基督的恩典、神的爱、圣灵的交通与我们同在，作我们的享受。这是神彰显的实际。主就是要我们恢复这一点。

神圣的权能在我们里面作动力

我们再往前，来看以弗所书一章十九至二十三节。这些经文太深奥了！它告诉我们，有一种神圣的权能，希腊文的意思是发电机。神借着运行在我们身上的权能，叫主耶稣从死人中复活，并将祂高举到宇宙的最高处，将万有服在祂的脚下，并使祂向教会作万有的头。教会是祂的身体，而祂的身体是包罗万有，在万有中充满万有者的丰满、洋溢、彰显。何等的奇妙！这就是教会；这就是主所要恢复的教会。这就是基督的身体——教会，是那在万有中充满万有者的丰满；祂在复活里，在高举里，在元首权柄里。这件事怎样才能成就呢？唯一的路就是这一位必须以祂的复活、祂的高举、祂的元首权柄来浸透我们。祂借着浸透我们，将我们基督化的时候，是以包罗万有基督的所有属性来这么作。基督是教会生活中的马达、动力。如果教会生活中没有动力，就是死沉虚空的。那不是主所要恢复的教会。主乃是要恢复有动力的教会。

被充满以致成为神一切的丰满

在以弗所书三章十六至十八节，保罗求父借着灵，用大能叫信徒得加强，进入里面的人，使子基督能安家信徒里面，使他们能被充满以致成为三一神的一切丰满。父借着灵来加强，使子能够安家。这就是三一神完全定居在你里面的人里，为要充满你的心思、情感、意志，

ONE SPIRIT WITH THE LORD

First Corinthians 6:17 says that we are joined to this wonderful Lord. We are one spirit with Him. When we are speaking or doing anything, we must believe that we are one spirit with Him.

THE TRIUNE GOD FOR OUR ENJOYMENT

Second Corinthians 13:14 says, "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." This is the Triune God for our enjoyment. With Christ the Son there is grace, with God the Father there is love, and with God the Spirit there is fellowship. This is our portion, our enjoyment. This is not just a kind of benediction. This is the grace of Christ, the love of God, and the fellowship of the Holy Spirit with us for our enjoyment. This is the reality of God's expression. The Lord wants to recover this.

THE DIVINE POWER WITHIN US AS A DYNAMO

Let us go on to Ephesians 1:19-23. These verses are too profound! They tell us that there is a divine power. In Greek it means a dynamo. God exercises upon us this very power by which He raised up the Lord Jesus from the dead and exalted Him to the top of the universe, subduing and subjecting all things under His feet, and making Him the Head over all things to the church. This church is His Body, and His Body is the fullness, the overflowing, the expression of the all-inclusive One who fills all in all. This is marvelous! This is the church. This is the kind of church the Lord is going to recover. This is the church as the Body of Christ, the fullness of the One who fills all in all, who is in resurrection, in exaltation, in the headship. How could this be? The only way is that this One has to saturate us with His resurrection and His exaltation and His headship. When He Christifies us, by saturating us, He does it with all the attributes of the all-inclusive Christ. Christ is the motor, the dynamo in the church life. If there is no dynamo in the church life, it is dead and empty. That is not the church the Lord wants to recover. The Lord wants to recover a church with a dynamo.

FILLED UNTO ALL THE FULLNESS OF GOD

In Ephesians 3:16-18 Paul prayed that the Father would strengthen the believers with power through the Spirit into the inner man so that Christ the Son could make His home in the believers. This is so that they might be filled unto all the fullness of the Triune God. The Father strengthens through the Spirit so that the Son could make home. This is the Triune God getting Himself fully settled in your inner being to fill your mind and emotion

甚至充满你的良心、心和灵的每一角落。祂要充满你，使你全人的每一部分都被充满，直到满溢出三一神来。这就是神彰显的实际，这就是主所要恢复的。

主不是要恢复琐碎的道理或作法。祂所要恢复的乃是：父借着灵叫我们得加强进入里面的人，使包罗万有的子能够安家并完全定居在我们心里，在我们里面之人的每一部分，以致我们全人都被充满，达到三一神的满溢，成为神的彰显。

三一神的具体化身

以弗所书四章四至六节告诉我们，有一个身体、一位灵，以及蒙召的一个指望。有一位主，一个信，一个浸。有一位万众的神与父，超乎万众，贯乎万众，也在万众的里面。随着一个身体和一位灵，有一个盼望。主要恢复的乃是被那灵充满、浸透，与那灵调和，满了盼望的教会。这样的教会在受浸时借着信与主合一，使父神一直超乎他们、贯乎他们、也在他们里面。这样的教会乃是三一神的具体化身，与那灵调和，与主合一，与超乎他们、贯乎他们、在他们里面的父完全调和。

因着新素质得以更新

四章二十二至二十四节告诉我们，这样一个与灵调和、与主合一、被三一神浸透的教会，是在渐渐更新之中。更新就是丢弃老旧的素质，以新的素质取而代之。我们必须丢弃文化、宗教、伦理、传统的素质。在教会生活中，有一种生命的新陈代谢，使我们丢弃老旧，以新的来取代。我们天天都能享受新东西。不是享受新思想、新教导，而是享受来自三一神这神圣源头的新素质。这会浸透我们，来取代老旧，排除老旧。三一神的新素质会排除并取代旧素质。

被洗涤，得更新

提多书三章五至六节说：“祂便救了我们，并不是因我们自己所行的义，乃是照祂的怜悯，借着重生的洗涤和圣灵的更新，圣灵就是神借着我们的救主耶稣基督，厚厚浇灌在我们身上的。”（另译。）在教会生活中，我们全人被洗涤。这是来自重生的洗涤。我们被洗涤的

and will, and even to fill every corner of your conscience and heart and spirit. He wants to fill you so that every part of your entire being might be filled unto overflowing with the Triune God. This is the reality of God's expression. This is what the Lord wants to recover.

The Lord does not want to recover the trivial doctrines or practices. What He wants to recover is that the Father would strengthen us through the Spirit into our inner man, that the Son, the all-inclusive One, might make His home and get Himself fully settled into our heart, into every part of our inner being, so that our whole being will be filled unto the overflowing of the Triune God to become an expression of God.

THE EMBODIMENT OF THE TRIUNE GOD

Ephesians 4:4-6 tells us that there is one Body and one Spirit and one hope of our calling. There is one Lord, one faith, one baptism. There is one God and Father of all who is over all, through all, and in all. With one Body and one Spirit there is one hope. The Lord is going to recover a church filled, saturated, and mingled with the Spirit, full of hope. Such a church is one with the Lord through faith in baptism that God the Father may be above them and through them and in them all the time. This is a church which is the embodiment of the Triune God, mingled with the Spirit, one with the Lord, fully mingled with the Father who is above them, through them, and in them.

RENEWED WITH A NEW ELEMENT

Verses 22-24 of chapter four tell us that such a church which is mingled with the Spirit, one with the Lord, and saturated with the Triune God is being renewed. To be renewed is to drop the old element and to replace the old element with the new. We have to drop the elements of culture, of religion, of ethics, and of traditions. In the church life there is a kind of life metabolism causing us to drop the old and to replace the old with the new. Everyday we can enjoy something new. This is not to enjoy some new thought or new teaching, but a new element from the divine source which is the Triune God. This will saturate us to replace the old and to discharge the old. The old element will be discharged and replaced by the new element of the Triune God.

WASHED AND RENEWED

Titus 3:5 and 6 read: "Not by works in righteousness which we have done but according to His mercy, He saved us, through the washing of regeneration and renewing of the Holy Spirit, Whom He poured out on us richly through Jesus Christ our Savior." In the church life our being is washed. That washing is the washing from the regeneration. While we are being washed, we are being renewed by the Spirit. The old nature has to

时候，就因着那灵得以更新。老旧的性情必须离去，旧人必须洗去，但新素质必须借着更新的灵加进来。

基督的超绝

在腓立比一章十九至二十一节，保罗只在意耶稣基督之灵全备的供应，这终必要转成他的救恩。他不在意坐监，不在意死亡，只在意基督在他身上照常显大。他活着就是基督。这便是神的彰显。在同卷第三章保罗指明，他先前宝贝一些东西，尤其是遵守律法而有的义，但如今他将万事算作垃圾、狗食。现在他单单追求基督。他要活基督，要活在祂里面，并且被别人发现他是在基督里。他要在基督里，有基督作祂的义，作他的一切。他渴望认识祂。单单认识祂就是超绝的。保罗要认识祂，要晓得祂复活的大能。在腓立比书四章十三节保罗也说，他在那加他力量者的里面，凡事都能作。

神的具体表现

我们读歌罗西书二章九节能晓得，将我们基督化的基督乃是神的具体表现。神格的丰满，有形有体的居住在祂里面。祂以神格的丰满将我们基督化，使我们成为神完全的彰显。三章四节有这一位作我们的生命，而我们在三章十节得以更新成为一个新人，没有种族，没有社会阶级，也没有文化。基督是一切，又在一切之内。祂是所有的肢体，也在所有的肢体里面。在一切的种族、一切的肤色里，没有别的，只有基督。

神在肉身显明

最后我们来到提摩太前书三章十五至十六节，在那里我们看见教会是活神的家。这是极大的奥秘。每一个人都承认，神在这样一个教会里显明出来，这样的教会就是三一神的彰显。这就是主今天所要恢复的。

go. The old man has to be washed away, but the new element has to be added in by the renewing Spirit.

THE EXCELLENCY OF CHRIST

In Philippians 1:19-21 Paul only cared for the bountiful supply of the Spirit of Jesus Christ which would turn out to his salvation. He didn't care for imprisonment or death. He only cared that Christ was being magnified in him. To him to live was Christ. This is the expression of God. In chapter three of the same book Paul indicated that formerly he had treasured certain things, especially the righteousness from keeping the law, but now he counted everything refuse, dog food. Now he had only one pursuit, to pursue after Christ. He wanted to live Christ, to live in Him, and to be found by others in Christ. He wanted to be in Christ, having Christ as his righteousness and his everything. His longing was to know Him. Just to know Him is excellent. Paul wanted to know Him and the power of His resurrection. Paul also said in Philippians 4:13 that in the One who empowers him he could do everything.

THE EMBODIMENT OF GOD

By reading Colossians 2:9 we can realize that the very Christ who is Christifying us is the very embodiment of God. The fullness of the Godhead dwells in Him bodily. He is Christifying us with the fullness of the Godhead to make us the full expression of God. In 3:4 we have this One as our life and in 3:10 we are being renewed to be a new man in which there is no race, no social rank, and no culture. Christ is all and in all. He is all and in all the members. In every race and in every color there is nothing but Christ.

GOD MANIFESTED IN THE FLESH

Finally we come to 1 Timothy 3:15-16 where we see that the church is the house of the living God. Great is this mystery. Everyone confesses that God is manifested in such a church which is the very expression of the Triune God. This is what the Lord wants to recover today.

第六篇

神彰显的 实行与总结

读经：启示录一章四至五节上，九至二十节，二章七节，十七节，三章十二节，二十节，四章五节，五章六节，二十一章一至三节，二十二章一至二节，十四节，十七节

启示录一章四至五节上：“约翰写信给亚西亚的七个教会；但愿从那昔是、今是、以后永是的神；和祂宝座前的七灵；并那诚信的见证人，死人中的首生者，为世上君王元首的耶稣基督；有恩典平安归与你们。”（另译。）

九至二十节：“我约翰就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分；为神的道，并为给耶稣作的见证，曾在那名叫拔摩的海岛上。当主日我被圣灵感动，听见在我后面有大声音如吹号说：你所看见的，当写在书上，达与以弗所、士每拿、别迦摩、推雅推喇、撒狄、非拉铁非、老底嘉，那七个教会。我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台；灯台中间，有一位好像人子，身穿长衣，直垂到脚，胸间束着金带。祂的头与发皆白，如白羊毛，如雪；眼目如同火焰；脚好像在炉中锻炼光明的铜；声音如同众水的声音。祂右手拿着七星；从祂口中出来一把两刃的利剑；面貌如同烈日放光。我一看见，就仆倒在祂脚前，像死了一样。祂用右手按着我，说：不要惧怕；我是首先的，我是末后的，又是那存活的；我曾死过，现在又活了，直活到永永远远；并且拿着死亡和阴间的钥匙。所以你要把所看见的，和现在的事，并将来必成的事，都写出来。论到你所看见在我右手中的七星，和七个金灯台的奥秘；那七星就是七个教会的使者；七灯台就是七个教会。”

二章七节：“圣灵向众教会所说的话，凡有耳的，就当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

CHAPTER SIX

THE PRACTICALITY AND CONSUMMATION OF GOD'S EXPRESSION

Scripture Reading: Rev. 1:4-5a, 9-20; 2:7, 17; 3:12, 20; 4:5; 5:6; 21:1-3; 22:1-2, 14, 17

Rev. 1:4-5a “John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth...”

9-20 “I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. I was in spirit on the Lord’s Day and heard behind me a loud voice like a trumpet, Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea. And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle. And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire; And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters. And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power. And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades. Write therefore the things which you have seen and the things which are and the things which are about to take place after these things. The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.”

2:7 “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.”

十七节：“圣灵向众教会所说的话，凡有耳的，就应当听。得胜的，我必将那隐藏的吗哪赐给他；并赐他一块白石，石上写着新名；除了那领受的以外，没有人能认识。”

三章十二节：“得胜的，我要叫他在我神殿中作柱子，他也必不再从那里出去；我又要将我神的名，和我神城的名，（这城就是从天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。”

二十节：“看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里去，我与他，他与我一同坐席。”

四章五节：“有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。”

五章六节：“我又看见宝座与四活物并长老之中，有羔羊站立，像是被杀过的，有七角七眼，就是神的七灵，奉差遣往普天下去的。”

二十一章一至三节：“我又看见一个新天新地；因为先前的天地已经过去了；海也不再有了。我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。我听见有大声音从宝座出来，说，看哪，神的帐幕在人间；祂要与人同住，他们要作祂的子民，神要亲自与他们同在，作他们的神。”

二十二章一至二节：“天使又指示我在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，结十二样果子，每月都结果子；树上的叶子乃为医治万民。”

十四节：“那些洗净自己衣服的有福了，可得权柄能到生命树那里，也能从门进城。”

十七节：“那灵和新妇都说来。听见的人也该说来。口渴的人也当来；愿意的都可以白白取生命的水喝。”

17 “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.”

3:12 “He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.”

20 “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.”

4:5 “And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;”

5:6 “And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”

21:1-3 “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.”

22:1-2 “And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.”

14 “Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.”

17 “And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.”

在已过的信息中，我们论到神的彰显，从创世记第一章开始，几乎贯串了全本圣经。现在我们来到最后一卷书—启示录。这卷书主要有两类东西：首先有教会及其总结，就是新耶路撒冷；这是神所要的。其次，在全宇宙中有教会以外的万物，要受审判、被定罪、被焚烧。没有第三类。凡在第一类里的东西都是永远的，要总结于活水的新城、新耶路撒冷、永远的帐幕，作为神完全的彰显直到永远。凡不在教会及其总结里的，都要在火湖里焚烧。圣经里有两个源头，两条线，两道流，两条路，两种结果。

两个源头和两种结果

这两个源头是什么？倘若你回到创世记第二章，你就能看到生命树是正面的源头，知识树则是反面的源头。生命树带进生命的线、生命的流、生命的路，结果是活水的新城，其中长着生命树。它开始于生命，也结束于生命。结果是新城，永远的帐幕，神完全的彰显。

另一条线是在反面方面，开始于知识树，结束于火湖。从始至终有一条神审判的线，开始于火从天上降在所多玛和蛾摩拉的时候，（创十九 24，）一直持续到今日。在马太三章十至十二节，林前三章十三节，希伯来六章八节，希伯来十二章二十九节有火，最终总结于启示录二十章、二十一章记载的火湖。这不再仅仅是一道流；这流的结果乃是一个湖。火湖就是神所有审判的结果。神历代以来所有的审判，将火所焚烧、受过审判之物带到火湖里面。

一本生命的书

启示录是约翰在福音书和书信中启示的延续。约翰福音主要是向我们启示神圣的生命。神圣的生命一点不差就是三一神—父、子、灵—作我们的生命和生命的供应。约翰福音所启示的生命太神圣、太奥秘、太高深了！

约翰在三封书信里面，启示出神圣生命的更多奥秘，就如神圣的交通、神圣的居所、神圣的膏油涂抹、神圣的出生、神圣的种子。因为约翰福音和约翰书信是论到神圣的生命，我们就不该认为约翰的启示录和这不同。约翰乃是启示神圣生命的作者。我们必须认识，他的最后一卷书也该是论到神圣的生命。

In the foregoing messages we have covered the matter of God's expression beginning from the first chapter of Genesis and almost through the entire Bible. Now we come to the last book, the book of Revelation. In this book you have two main categories of things: first, you have the church with its consummation, which is the New Jerusalem. This is what God wants. Second, you have all the things other than the church in the entire universe, which will be judged, condemned, and burned. There is no third category. Everything that is in the first category is for eternity and will consummate in the new city of living water, the New Jerusalem, the eternal tabernacle, as God's full expression for eternity. Whatever is not in the church and its consummation will be burned in the lake of fire. In the Bible there are two sources, two lines, two flows, two ways, and two results.

TWO SOURCES AND TWO RESULTS

What are these two sources? If you go back to Genesis 2 you can see that the tree of life is the positive source, and the tree of knowledge is the negative source. The tree of life brings in the line of life, the flow of life, and the way of life, and it results in the new city of living water where the tree of life grows. It begins with life, and it ends with life. And the issue is the new city, the eternal tabernacle, the full expression of God.

The other line is on the negative side. It begins at the tree of knowledge and ends at the lake of fire. From the beginning to the end there is a line of God's judgment. This began from the time that the fire came from the heavens upon Sodom and Gomorrah (Gen. 19:24) and continues to this day. In Matthew 3:10-12, 1 Corinthians 3:13, Hebrews 6:8, and Hebrews 12:29 there is the fire. Eventually and consummately in Revelation 20 and 21 there is the lake of fire. It is no more just a flow; the flow issues in a lake. The lake of fire is the result of all God's judgment. All God's judgment through the centuries brings the judged things burned by His fire into the lake of fire.

A BOOK OF LIFE

The book of Revelation is a continuation of what John revealed in his Gospel and in his Epistles. The Gospel of John mainly reveals to us the matter of the divine life. The divine life is nothing less than the Triune God—the Father, the Son, and the Spirit—as our life and our life supply. The life revealed in John's Gospel is too divine, too mysterious, too high!

In John's three Epistles he reveals more mysteries of the divine life such as the divine fellowship, the divine abiding, the divine anointing, the divine birth, the divine seed. Because the Gospel of John and the Epistles of John are on the divine life, we should not consider that the Revelation of John is different. John was a writer who revealed the divine life. We must consider that his last book should also be on the divine life. For example, the

比方说，全本圣经都论到生命树。神将人造好以后，把他带到生命树跟前。圣经在创世记开始于生命树，在启示录也结束于生命树。这是因为全本圣经乃是一本生命的书。

我们在本篇信息和前两篇信息中，论到许多要紧的经节。倘若可能的话，你最好将那些经节加以研读、记忆、背诵，并且反复祷读。更好是用两年的时间，每个月都这么作，看看会发生什么事。我保证你会看见一些东西。这些是圣经里要紧的经文，你需要吃它、消化它，把每一节都接受到你的全人里面。

全本圣经的结语

现在我们来到神彰显的总结。启示录是全本圣经的结局。没有启示录，全本圣经就没有结语。如果你晓得启示录里有什么，你就能看见，几乎旧约里面包含的所有表记都在这里。启示录里的头一个表记是灯台。灯台第一次提起是在出埃及记，（出二五 31 ~ 40，）第二次是在列王纪上，（七 49，）第三次是在撒迦利亚书。（四 2 ~ 10。）如果没有启示录，你就无法晓得灯台真正的结局、真正的结果。

启示录里末了一个表记是新耶路撒冷，是一座四方的城，每边有三门。以西结书也启示新耶路撒冷。以西结书末了有一座城称为耶路撒冷，有四边，每边有三门，十二支派的名字都记在那里。（结四八 31 ~ 34。）在启示录一章的灯台和启示录二十一章、二十二章的新耶路撒冷之间，有生命树和吗哪。（二 7，17。）创世记也提起生命树，出埃及十六章则提起吗哪。

另一项出现在旧约里，并且总结于新约的是神的羔羊。约翰在第一章提起神的羔羊，说，“看哪，神的羔羊，除去世人罪孽的！”创世记二十二章，亚伯拉罕将他儿子以撒献在祭坛上的时候，也提起羔羊。神来阻止他，亚伯拉罕转身看见一只公羊，就把公羊献上，代替他的儿子以撒。出埃及记十二章里有逾越节的羔羊。羔羊的总结是在启示录十二章一节，那里有生命水的河从神和羔羊的宝座流出来。

启示录里也有七灯。撒迦利亚书四章题过七灯和神的七灵。启示录里的四活物是在以西结书一章。几乎启示录里的每样东西都能在旧约里找到，因为启示录是全本

entire Bible is on the tree of life. Right after God created man, He brought him to the tree of life. The Bible begins in Genesis with the tree of life and it ends in Revelation with the tree of life. This is because the entire Bible is a book of life.

We have covered many crucial verses in this message and the two previous messages. If possible you had better study those verses, remember them, recite them, and pray-read them again and again. It is better to do it each month for two years. See what will come out. I assure you that you will see something. These are the crucial verses in the Bible. You need to eat them and digest them, taking every verse into your being.

A CONCLUSION TO THE WHOLE BIBLE

Now we come to the consummation of God's expression. The book of Revelation is an issue of the entire Bible. Without the book of Revelation the entire Bible has no conclusion. If you know what is in Revelation, you could see that nearly all of the signs included in the Old Testament are here. The first sign in Revelation is the lampstands. The lampstand was mentioned in Exodus the first time (Exo. 26:31-40), the second time in 1 Kings (7:49), and the third time in Zechariah (4:2-10). If you don't have the book of Revelation you cannot know what is the real issue, the real outcoming, of the lampstand.

The last sign in Revelation is the New Jerusalem, a city built foursquare with three gates on each side. The New Jerusalem was also revealed in Ezekiel. At the end of the book of Ezekiel there is a city by the name of Jerusalem having four sides with three gates on each side, and all the twelve tribes' names written there (Ezek. 48:31-34). Between the lampstands in Revelation 1 and the New Jerusalem in Revelation 21 and 22, there are the tree of life and the manna (2:7, 17). The tree of life was also mentioned in Genesis, and the manna was mentioned in Exodus 16.

Another item which was in the Old Testament and which consummates in the New Testament is the Lamb of God. John mentioned the Lamb of God in chapter one when he said, "Behold, the Lamb of God Who takes away the sin of the world!" The lamb was also mentioned in Genesis 22 when Abraham offered his son Isaac on the altar. God came in and stopped him, and when Abraham turned he saw a ram which he offered instead of his son Isaac. There is also the Passover lamb in Exodus 12. The consummation of the lamb is in Revelation 22:1, where the river of water of life proceeds out of the throne of God and of the Lamb.

There are also the seven lamps in Revelation. The seven lamps and the seven Spirits of God were already mentioned in Zechariah 4. The four living creatures in Revelation were in Ezekiel 1. Nearly everything in the book of Revelation can be found in the Old Testament

圣经的结语。如果你要懂得启示录，你就必须懂得全本圣经。启示录不仅是约翰著作的结局，也是全本圣经的结局。

结局的项目

首先，在今世的末了，神要在地上得着地方教会，就是灯台。启示录没有提起地方教会这个辞，但在一章一节约翰写信给七个城市的七个教会，指明七个教会相当于七个城市。约翰不是写信给一条街的教会、一个家的教会、一个社团的教会、或一个校园的教会。约翰乃是写信给七个城市的七个教会。亚西亚是古罗马帝国的一省，就像一个州一样。既是一省，就能有好几个教会。但在这个省内的每一个城市只能有一个教会。根据历史，以弗所在当时是一个大城，但以弗所只有一个教会。

那昔是、今是、以后永是的

约翰向众教会问安的语气与保罗在书信中的问安不同。例如在加拉太书一章三节，保罗说：“愿恩典平安，从神我们的父与我们的主耶稣基督，归与你们。”（另译。）但约翰在启示录一章四至五节说，“但愿从那昔是、今是、以后永是的神；和祂宝座前的七灵；并那诚信的见证人，死人中的首生者，为世上君王元首的耶稣基督；有恩典平安归与你们。”（另译。）那昔是、今是、以后永是的是谁？就是旧约的耶和华，那伟大的我是。摩西问起神的名字，神回答说：“我就是那我是。”祂就是“是”，就是那伟大的是。在祂以外，凡事都不是。祂是唯一存在的。已往祂是，现在祂是，将来祂也是。祂就是“是”。这就是耶和华。

神的七灵

在启示录里，神的一灵成了七灵。（一4，四5。）一灵怎么会成为七灵呢？在这卷书里，七灵就是在宝座前烧着的七盏火灯。（启四5。）灯台有两端。从顶端看，你能算出七盏灯；但由底部看来，只有一个灯台。这意思是说，灯台是七一，也是一七。有一个很好的例子，就是三段灯。如果你只需一点光，就转一下开关。如果你需要更多的光，就再转一次开关。如果你还需要更多

because Revelation is a conclusion to the entire Bible. If you would understand the book of Revelation, you have to understand the entire Bible. The book of Revelation is the issue, not only of John's writings, but also of the entire Bible.

ITEMS OF THE ISSUE

First of all, at the end of this age God will have local churches on this earth which are lampstands. The term local church is not mentioned in Revelation, but in 1:11 John writes to the seven churches in seven cities, indicating that seven churches are equal to seven cities. John did not write to a street church or a home church or a community church or a church on the campus. John wrote to seven churches in seven cities. Asia was an ancient province of the old Roman Empire. It was like a state. As a province it could have more than one church. But each city within this province could have only one church. According to history Ephesus was a large city at that time, but it had only one church.

HIM WHO WAS, WHO IS, AND WHO IS COMING

John's tone in his greeting to the churches is different from Paul's greetings in his Epistles. For example in Galatians 1:3 Paul says, "Grace to you and peace from God our Father and our Lord Jesus Christ." But John in Revelation 1:4-5 says, "Grace to you and peace from Him Who is, and Who was, and Who is coming, and from the seven Spirits Who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth." Who is the One Who is and Who was and Who is coming? This is Jehovah of the Old Testament. This is the Jehovah who is the great I Am. When Moses asked the name of God, God answered, "I Am. that I Am." He is the verb To Be. He is the great To Be Besides Him, everything is nothing. He is the only existing One. In the past He Was, in the present He Is, and in the coming days He Will Be. He is To Be. This is Jehovah.

THE SEVEN SPIRITS OF GOD

In the book of Revelation the one Spirit of God becomes the seven Spirits (1:4; 4:5). How can the one Spirit become seven? In this book the seven Spirits are the seven lamps of fire burning before the throne (Rev. 4:5). The lampstand has two aspects. Looking from the top you may count seven lamps, but looking from the bottom there is one lampstand. This means the lampstand is seven-one and one-seven. A good illustration is a three-way lamp. If you only need a little light you turn the switch in one way. If you need more light you turn the switch again. If you need still more light you

的光，就再转一次开关。如果我们能买到一盏七段灯，那是多么美妙！启示录里灯台的照耀强化了七倍，因为今天是黑暗的时代，神子民的视力太弱了。就在福音书里，神的灵是独一的，但在启示录里，一灵成了七灵。这不是本质上的七，而是功用上的七。它还是一个，但它的功用强化了七倍。今天神的灵乃是七灵。

诚信的见证人 和世上君王的元首

启示录一章五节也提到耶稣基督是诚信的见证人。祂在世上的时候，是神的见证人。祂从死人中复活，今天祂是世上君王的元首。你不需要忧虑世界局势，世上所有的统治者都在我们的元首之下。这就是为什么祂的历法成了普世历法的原因。甚至那些反对基督的无神论国家也用祂的历法。祂是万王之王，是所有君王的元首。

金灯台

由这些例子我们能看见，启示录的风格很特殊。在这样的风格里，今天神所要的乃是在每一个城市有一个教会作为彰显的实行。在这卷书里，每一个地方教会都是一个灯台。灯台乃是三一神的具体表现。灯台有三样东西：本质是纯金的。本质不是用木头或泥土作的，而是用纯金作的。在圣经的预表里，金是表征父神的神圣性情。所以在灯台里有父神作本质。其次，金灯台不是仅仅一块没有形状的金子，而是作成灯台形状的金子。三一神的形状、具体表现，就是三一神的第二者。神格一切的丰满都有形有体的居住在三一的第二位里面。（西二9。）耶稣基督就是神的形状，这是子神。所以有父的本质和子的形状。

第三，有灯台的彰显。灯台是为着照耀的，照耀就是彰显。彰显是七盏灯。圣经不但在启示录告诉我们，也在撒迦利亚书清楚的告诉我们，七灯就是七灵。（亚四2，6，启四5。）灯台的本质是父神，灯台的形状和具体表现是子神，灯台彰显是灵神。所以灯台乃是父、子、灵的具体表现。这便是教会。教会就是灯台，是三一神的具体表现。由此你能看见地方教会是什么。地方教会乃是有父神作本质，子神作具体表现，灵神作照耀、作彰显的教会。

turn the switch once more. How marvelous it would be if we could buy a seven-way lamp! The shining of the lampstand in Revelation is intensified seven times because today is a day of darkness and the sight of God's people is so weak. In the Gospels God's Spirit was uniquely one, but in Revelation this one Spirit becomes seven. This is not seven in substance, but seven in function. It is still one, but its function is sevenfold intensified. The Spirit of God today is the seven Spirits.

A FAITHFUL WITNESS AND THE RULER OF THE KINGS OF THE EARTH

Revelation 1:5 also mentions that Jesus Christ is the faithful Witness. While He was on the earth He was a witness of God. He was resurrected from the dead, and today He is the Ruler of the kings of the earth. You don't need to worry about the world situation. All of the rulers of the earth are under our Ruler. This is why His calendar is the universal calendar. Even those atheistic Communist countries who are opposing Christ use His calendar. He is the King of kings. He is the Ruler of all the kings.

THE GOLDEN LAMPSTANDS

By these examples you can see that the book of Revelation has a special tone. In such a tone what God wants today is a church in every city as the practicality of God's expression. Every local church in this book is a lampstand. The lampstand is the embodiment of the Triune God. With the lampstand there are three things: the substance, which is pure gold. The substance is not made of wood nor of mud, but of pure gold. In the biblical figures gold signifies the divine nature of God the Father. So in the lampstand there is God the Father as the substance. Second, the golden lampstand is not just a formless piece of gold. It is gold formed and shaped into the form of a lampstand. The form, the embodiment, of the Triune God is the Second of the Trinity. All the fullness of the Godhead dwells in this Second of the Trinity bodily (Col. 2:9). Jesus Christ is the form of God. This is God the Son. So there is the substance of the Father and the form of the Son.

Third, there is the expression of the lampstand. The lampstand is for shining, and the shining is the expression. The expression is seven lamps. The Bible tells us clearly, not only in Revelation, but also in Zechariah that the seven lamps are the seven Spirits (Zech. 4:2, 6; Rev. 4:5). The substance of the lampstand is God the Father. The form and the embodiment of the lampstand is God the Son. The expression of the lampstand is God the Spirit. So the lampstand is just the embodiment of the Father, the Son, and the Spirit. This is the church. The church is the lampstand which is the embodiment of the Triune God. By this you can see what a local church is. A local church is one that has God the Father as its substance, God the Son as its embodiment, and God the Spirit as its shining, its expression.

说主的恢复是恢复地方教会并没有错，但还要看怎么来领会。如果你的意思不过就是说，地方教会就是一班基督徒在一个城市里聚集，没有名称，不自成一个宗派，没有牧师，是四面坐而不是一面坐，每一个信徒都站起来尽功用，那还不够。这样的地方教会也许是主的恢复，也许不是。是不是主的恢复，完全要看内里的实际而定。地方教会的实际是什么？就是父的本质，子的具体表现，灵的彰显。

假定一个局外人访问一处地方教会，听见年长的姊妹闲谈，年轻的姊妹抱怨；看见长老争辩，弟兄发牢骚。这是金灯台的光景么？这是泥灯台。有闲谈、抱怨、争辩、争论的时候，父的本质在哪里？子的具体表现在哪里？那灵照耀的彰显在哪里？今天，基督徒中间很难发现金灯台正当的光景，有父的本质，子的具体表现，灵的照耀。今天你若到许多基督徒团体那里，所发现的多半是手腕与优雅的态度。

神圣生命的完全实化

这意思是说，许多基督徒从来没有充分、完全的实化神圣的生命。当人来到地方教会的时候，必须看见神圣的生命完全实化出来。他们不该看见一种行为、一种表演。他们只该看见众人活基督，将神圣生命完全实化出来。神圣的生命应当完全实化在地方教会里。这样实化神圣的生命就吞灭了所有的闲谈、抱怨、争论、争辩，也吞灭了毁谤和手腕。神在地方教会中，不愿看见优雅的态度和手腕。祂要看见祂自己从你里面彰显出来。这就是金灯台，就是神彰显的实行。今天神要在地上许多大城市里恢复这样的灯台。祂要得着这样一个照耀的教会，是纯金的。没有疑问，这是人的组成，但这些人都会被属天的金子浸透了。神圣之父的本质成了他们的所是。他们的所是乃是在耶稣基督的形状里。他们所彰显的不仅是美好的行为，而是照耀的灵，是七倍强化的照耀。这就是正当的地方教会，正当的灯台。这就是主今天所要恢复的。

主无意恢复琐碎的事情，就如长袖子、短头发。祂所要恢复的，乃是在地方教会中完全享受、占有、实化并彰显三一。正当的地方教会，就是拥有三一、享受三一、

It is right to say that the Lord's recovery is to recover the local church, but it depends upon your understanding. If you simply mean that the local church is a group of Christians meeting without a name in a city, not being a denomination, not having a pastor, sitting in four directions instead of one, with everyone standing up to function, that is not adequate. Such a local church may be of the Lord's recovery, or it may not be. It all depends upon the reality. What is the reality of the local church? It is the substance of the Father, the embodiment of the Son, and the expression of the Spirit.

Suppose an outsider visits a local church and he hears the older sisters gossiping and the younger sisters murmuring. He sees the elders debating and the brothers complaining. Is this the condition of a golden lampstand? This is a muddy lampstand. When there is gossiping and murmuring and debating and reasoning, where is the substance of the Father, where is the embodiment of the Son, and where is the shining expression of the Spirit? Among Christians today it is very difficult to find the proper situation of a golden lampstand which has the substance of the Father, the embodiment of the Son, and the shining of the Spirit. If you go to most Christian groups today you mainly find politics and nice manners.

A FULL REALIZATION OF THE DIVINE LIFE

This means that the divine life has never been realized adequately and fully by a group of Christians. When people come to a local church they must see the full realization of the divine life. They should not see a kind of behavior and a kind of performance. They should just see people living Christ. They should just see people who are in the full realization of the divine life. The divine life should be fully realized in the local church. Such a realization of the divine life swallows up all gossiping, murmuring, reasoning, and debating. It swallows up backbiting and politics. God does not want to see good manners and politics in the church life. He wants to see Himself expressed from within you. This is the golden lampstand. This is the practicality of God's expression. Today God wants to recover such a lampstand in many leading cities on this earth. He wants to have such a shining church, golden and pure. It is, no doubt, a composition of human beings, but all these human beings are saturated with the heavenly gold. The substance of the divine Father becomes their very being. Their very being is in the form of Jesus Christ. And what they express is not just a nice behavior, but the shining Spirit, a sevenfold intensified shining. This is a proper local church. This is a proper lampstand. This is what the Lord is going to recover today.

He has no intention to recover trivial matters such as long sleeves and short hair. He wants to recover the Trinity fully enjoyed, possessed, realized, and expressed in the local church. The proper local church is simply a church which possesses the Trinity, enjoys the

实化三一、彰显三一的教会。为此，我们都需要七倍强化的灵。我们不仅需要一倍的灵，更需要七倍的灵。这就是为什么我们必须随时不住祷告的原因。我们必须祷告，好被充满、浸透、饱和，直到满溢出来。享受七倍的灵意思就是说，强化的灵涌流你、充满你，并从你里面满溢出来，成为三一神的丰富。丰满就是彰显，彰显就是七倍强化的照耀。这便是主所要恢复的地方教会。我们在这里不仅仅要按着圣经外面的教导有一个教会。三一神在我们中间所要恢复的，乃是在各地有正确的灯台。主要在每一个城市得着这样照耀的灯台，成为地方教会。

在这样的地方教会中间，他们所经历的基督正是启示录第一章所启示的那位。这样一位基督的眼目如同火焰。（启一 14。）也许你认为祂的眼目是表明一种审判，但这也是表明一种供应。从祂口中出来一把两刃的利剑，要击杀——不是你，而是你的肉体，你发怨言和闲谈的舌头。祂的脚好像照耀的铜，审判、焚烧、炼净人。有时候主恢复里的信息就像一把两刃的剑，来切割人、审判人，因为神在各地所要得着的乃是一个纯金的灯台。纯金就是被火炼净的金子。今天基督是焚烧的基督，为着炼净人。祂不仅洗净，也焚烧，好来炼净我们。这就是神彰显的实行。不要以为神彰显的实行在于一个地方该有几位长老，长老的年龄该多大等类的事。神彰显的实行乃是神圣生命的事，就是三一神浸透到你的全人里面，作你的彰显。

如果你看见了这样实行的异象，这个异象就会消杀你所有的意见。你绝不会想要有个学校教会，或者你那条街的教会，你家里的教会。这样的异象会把这些不同见解消杀净尽，只剩下一地一会，剩下一个纯金、照耀、满了三一神的教会。

生命树、吗哪、筵席

神彰显的实行不仅在启示录第一章，也在第二章、第三章。在这两章里面，主耶稣是人子，在作为灯台的教会中间，不仅炼净众教会，使她们因纯净的光而照耀，也应许要用生命树、（二 7、）隐藏的吗哪、（二 17、）筵席（三 20）来喂养她们。二章七节和十七节是应许给

Trinity, realizes the Trinity, and expresses the Trinity. For this we all need the sevenfold intensified Spirit. We do not need just a onefold Spirit; we need a sevenfold Spirit. This is why we have to pray unceasingly and continually. We have to pray to be filled up and saturated and permeated until we overflow. To enjoy the sevenfold Spirit simply means that the intensified Spirit floods you and fills you and overflows from within you to be the very fullness of the Triune God. This fullness is the expression, and this expression is just the shining in sevenfold intensification. This is the kind of local church that the Lord is going to recover. We are not here just to have a church according to the outward teachings of the Bible. What the Triune God wants to recover among us is a proper lampstand in all the localities. In every city the Lord wants to have such a shining lampstand as the local church.

Among such local churches the Christ whom they experience is exactly the One revealed in Revelation 1. Such a Christ has eyes as a flame of fire (Rev. 1:14). You may consider that His eyes indicate a kind of judging, but they also indicate a kind of supply. Out of His mouth proceeds a sharp two-edged sword to kill, not you, but your flesh. This is to kill your murmuring and gossiping tongue. His feet are like shining brass, judging and burning and purifying. Sometimes the messages in the Lord's recovery are just like a two-edged sword to cut and to judge, because God wants a pure golden lampstand in each locality. Pure gold is gold which has been purified by fire. The Christ today is the burning Christ for purification. He is not only washing us, but also purifying us by burning. This is the practicality of God's expression. Don't consider that the practicality of God's expression covers such matters as how many elders a locality should have or how old the elders should be. The practicality of God's expression is a matter of the divine life. It is a matter of the saturation of the Triune God into your being to be your expression.

If you see a vision of such a practicality, this vision will kill all your opinions. You would never think to have a school church or a church on your street or a church in your home. Such a vision will kill all these different views. You will be left with one city and one church. You will be left with one church which is so pure, so golden, so shining, so full of the Triune God.

THE TREE OF LIFE, THE MANNA, AND THE FEAST

The practicality of God's expression is not only in Revelation chapter one, but also in chapters two and three. In these two chapters the Lord Jesus as the Son of Man who is in the midst of the churches as the lampstands does not only purify the churches that they may shine with pure light, but also promises to feed them with the tree of life (2:7), the hidden manna (2:17), and the feast (3:20). Verses 2:7 and 17 are promises of rewards to

得胜者的赏赐，使他们在将来的国度里可以享受生命树和隐藏的吗哪。这表明所有寻求的圣徒，在今世都能预尝基督作生命树和隐藏的吗哪。得胜者在将来国度里所要全享的，今世就该预尝。在神彰显的实行里，我们能够，也应当预尝主应许在将来国度里所要给我们的赏赐。启示录三章二十节是为着今世的应许，寻求主的圣徒向主敞开自己，就能享受主的同在，并与祂一同坐席。这三个应许乃是创世记里享受生命树，出埃及十六章里享受吗哪，以及申命记十二章里享受美地丰富出产的应验。在主的恢复里，为着神彰显的实行，主要以这些特别的滋养来喂养我们。

白石为着神的建造

主在启示录二章十七节里的应许，也隐指我们享受隐藏的吗哪，就能变化成为一块白石，为着建造神属灵的房屋，作祂的彰显。（彼前二5。）主在启示录三章十二节里的应许，也表明寻求的圣徒能够成为神殿中的柱子，具有神的名和新耶路撒冷的名，作为神的彰显。这也应当借着生命树、吗哪，和筵席的滋养。今天实行地方教会作为神的彰显，需要享受丰富的基督作我们的滋养，使我们变化成为宝石，为着建造神永远的居所来彰显神。

对基督的总结享受

神的彰显在永世的总结里，享受生命树和生命水也是新耶路撒冷的一个特色。生命树和生命水在新天新地还要一直供应神的赎民，叫他们完满的彰显神直到永远。这表明为着神彰显的实行和总结，享受丰富的基督是不可少的先决条件。若没有这样享受基督，教会生活在主的恢复就仅仅是个空壳子，对神的彰显来说毫无价值。

新耶路撒冷

现在我们来到全本圣经的总结，就是新耶路撒冷。新耶路撒冷是已过所有世纪的总和，包含了所有正面的事物，这些事物都是神彰显的一部分。这就是何以十二个门上有十二个支派的名字，让人进来。然后十二根基石

the overcomers that they may enjoy the tree of life and the hidden manna in the coming kingdom. This indicates that all the seeking saints may have a foretaste of the enjoyment of Christ as the tree of life and hidden manna in this age. What the overcomers will enjoy in the full taste in the coming kingdom, they should enjoy in this age as a foretaste. In the practicality of God's expression we could and should have a foretaste of the reward which the Lord promises to give us in the coming kingdom. Revelation 3:20 is a promise for this age, that the seeking saints by opening themselves toward the Lord, may enjoy the Lord's presence and feast with Him. These three promises are the fulfillment of the enjoyment of the tree of life in Genesis 2, the manna in Exodus 16, and the rich produce of the good land in Deuteronomy 12. For the practicality of God's expression in the Lord's recovery, the Lord would feed us with all these particular portions of nourishment.

A WHITE STONE FOR GOD'S BUILDING

The Lord's promise in Revelation 2:17 also implies that by enjoying the hidden manna we may be transformed into a white stone for the building of God's spiritual house for His expression (1 Pet. 2:5). And the Lord's promise in Revelation 3:12 also indicates that a seeking saint may be made a pillar in God's temple, bearing God's name and the name of the New Jerusalem for the expression of God. This should be also by the nourishment of the tree of life, the manna, and the feast. In the practicality of the local churches as God's expression today, the enjoyment of the rich Christ as our particular nourishment is needed that we may be transformed into precious stones for the building up of God's eternal dwelling place to express God.

THE CONSUMMATE ENJOYMENT OF CHRIST

In the consummation of God's expression in eternity, the enjoyment of the tree of life and the water of life will also be a particular feature in the New Jerusalem. The tree of life and the water of life will still continue to supply God's redeemed people in the new heaven and new earth for them to express God in full for eternity. This shows that both for the practicality and the consummation of God's expression, the particular enjoyment of God's rich Christ is a prerequisite. Without such enjoyment of Christ, the church life in the Lord's recovery will be just an empty shell which has no value for God's expression.

THE NEW JERUSALEM

Now we come to the consummation of the entire Bible, the New Jerusalem. The New Jerusalem is the totality of all the past centuries, including all the positive things that were a part of God's expression. This is why there are the names of the twelve tribes on the twelve gates to let people in. Then there are the twelve apostles' names on the twelve

上有十二使徒的名字。新耶路撒冷是神旧约和新约赎民的总和组成，包括了犹太人和外邦人。

照圣经的记载来看，新耶路撒冷好像一座山，（启二一16，）山顶上有羔羊神的宝座。这是救赎的神。神和羔羊怎么能在一个宝座上呢？我们若了解同一段话告诉我们羔羊是灯，（二一23，）就能懂得这一点。三一的第二位——羔羊——是灯，三一的第一位——父神——是光，三一神的第三位——那灵——是油。这意思就是说，在宝座上的一位是三一，或者说一三。有些人也许会指出圣经说，基督坐在神的右边。你必须晓得圣经中的每一个真理都有两面。没有两面，什么东西都不能存在。甚至一张纸也有两面。真理的一面是主耶稣坐在神的右边，真理的另一面是羔羊神坐在宝座上。两者都对，不要去努力使其一致，只要接受圣经所说的就行了。在书信里的确说，今天基督在神的右边，（罗八34，）但是照图画来看，启示录给我们看见神是在基督里。作光的神在作灯的基督里。三一神在宝座上，从宝座，就是从祂那里，有一道河由山上盘旋流下，最终达到十二个门。这意思是说，新耶路撒冷只有一条街，没有人会迷路。新耶路撒冷是总结，是神完满的彰显，直到永远。前面几章涵盖了全本圣经，并且看见人怎样照着神的形像被造，最终成为神完全的彰显，透彻、完满、永远的彰显神。那日我们会在那里，今天我们则在地方教会中。今天我们彰显三一神，在实行上是祂的具体表现。我们有父的神圣本质，有子的形像和形状，有那灵的照耀，所以我们能够彰显我们所相信、所事奉、所敬拜的神。这就是神的彰显，今天我们在它的实行里，将来我们要在它的总结里。

foundation stones. The New Jerusalem is a total composition of God's redeemed people, both of the Old Testament and of the New, including both the Jews and the Gentiles.

According to the record of the Bible the New Jerusalem is like a mountain (Rev. 21:16). At the top of the mountain is the throne of the Lamb-God. This is the redeeming God. How can God and the Lamb fit upon one throne? We can understand this by realizing that the same section of the Word tells us that the Lamb is the lamp (21:23). The Lamb, the Second of the Trinity, is the lamp, and God the Father, the First of the Trinity, is the light. The Spirit, the Third of the Trinity, is the oil. This means that the three-one, the one-three, is upon the throne. Then some might point out that the Bible says Christ is sitting on the right hand of God. You have to realize that every truth in the Bible has two aspects. Without two sides nothing can exist. Even a piece of paper has two sides. One side of the truth is that the Lord Jesus is sitting at the right hand of God. The other side of the truth is that the Lamb-God is sitting upon the throne. Both are right. Don't try to reconcile it. You simply have to take what the Bible says. In the Epistles it does say that Christ today is at the right hand of God (Rom 8:34), but the book of Revelation, according to the picture, shows us that God is in Christ. God as the light is in Christ as the lamp. The Triune God is on the throne, and out of the throne, which means out of Him, a river flows down the mountain in a spiral and eventually reaches all twelve of the gates. This means the new city, Jerusalem, has only one street. No one can get lost. The New Jerusalem is the consummation, the total expression of God in full for eternity. In the past chapters we have covered the entire Bible and seen how man was created in God's image and how eventually man will be the total expression of God to express God thoroughly, fully, and eternally. In that day we shall be there, and today we are in the local churches. Today we express the Triune God, and we are His embodiment in the way of practicality. We have the Father's divine substance, we have the Son's image and form, and we have the Spirit's shining so that we may express the very God in whom we believe, whom we serve, and whom we worship. This is the expression of God. Today we are in its practicality, and in the future we will be in its consummation.

第七篇

不是外表， 而是内里的实际

一组外表

在旧约里，没有第二卷书像出埃及记那样，完整的启示出神的经营和经纶。那里有一组完整的外表，描述出主的经营或经纶。有逾越节，（出十二，）有神大能的救恩，将所有的以色列人从埃及拯救出来。有神外面神奇的作为，包括击杀埃及所有的长子。（出十二 29。）然后在旷野神行了许多神迹。例如，以色列人在旷野漂流将近四十年之久，一直有吗哪临到他们。

他们也被带到西乃山，领受所颁赐的律法。甚至颁赐律法也是外表的一部分。随着律法的颁赐有帐幕、器具和所有与祭司体系有关之物的样式，包括献祭在内。这些东西构成了一组完整的外表。

没有看见 外表的属灵意义

虽然这些外表都是借着摩西执行的，但我不信他懂得这些事物的神圣实际。把以色列人从埃及的暴虐下拯救出来是借着 he 执行的，在旷野里的许多神迹也是借着 he 行出来的。神将律法赐给百姓的时候，他是中保。他被神带到一个地位上，看见帐幕、器具以及与祭司体系有关物品的天上图样。他亲自被神注入，直到脸上满了神圣的荣光。但我还是不信，他看见了这些事物的神圣实际和神圣意义。我不信摩西会清楚三一神分赐到祂的子民里面，要作他们的生命和生命的供应，甚至成了他们的性情，使他们成为祂活的彰显。摩西经过山上的经历之后，的确懂得一些事情，但我不信 he 真正、完全领会那些事物的神圣意义。我不信 he 懂得用皂荚木包上金子作成帐幕的竖板，乃是预表人性里的基督包上神性，并

CHAPTER SEVEN

NOT THE OUTWARD APPEARANCE, BUT THE INWARD REALITY

A SET OF OUTWARD APPEARANCES

In the Old Testament no other book gives us such a complete revelation of God's economy and dispensation as the book of Exodus. There is a full set of outward appearances which depict the Lord's economy or dispensation. There was the Passover (Exo. 12), and there was God's mighty salvation to deliver all the people of Israel out of Egypt. There were the outward miraculous doings of God including the smiting of all the firstborn in Egypt (Exo. 12:29). Then in the wilderness God did a lot of miraculous things. For example, for nearly forty years while the children of Israel were wandering in the wilderness, the manna came to them.

They were also brought to Mount Sinai to receive the decree of the law. Even the decree of the law was a part of the outward set of appearances. Accompanying the decree of the law was the pattern of the tabernacle and the furniture and all the things concerning the priesthood, including the offerings of the sacrifices. These things made up a full set of outward appearances.

NOT SEEING THE SPIRITUAL SIGNIFICANCE OF THE OUTWARD APPEARANCES

Although Moses was the one through whom all these outward appearances were carried out, I doubt that he realized the divine reality of all these things. The deliverance from the Egyptian tyranny was carried out through him. The miracles wrought by God in the wilderness were through him, and he was the mediator for God to give the law to the people. He was brought by God into a position to see all the heavenly designs of the tabernacle and the furniture and the things concerning the priesthood. He himself was personally infused by God to the extent that there was the divine glow on his face. But still I doubt whether he saw the divine reality and the divine significance of these things. I doubt that Moses was clear about the dispensing of the Triune God into His people to be their life and life supply, and even their nature, so that they could be His living expression. After his experience on the mountain, he surely realized something, but I doubt if he really entered fully into the divine significance of those things. I doubt that he realized the standing boards of the tabernacle, which were made of acacia wood overlaid with gold, were a type of Christ in humanity overlaid with divinity

扩大成为教会，作神的居所。如果连摩西自己都没有看见这一组外面事物的内里实际，还有谁会看见呢？

摩西过世以后，以色列人历世历代都宝贝经由摩西所领受的东西。历代以来，犹太民族的合一，主要是由于他们经由摩西所领受的东西。他们宝贝十诫、摩西五经、帐幕、帐幕的器具、祭司体系。但是历史告诉我们，历代以来，他们并不懂得这些事物的属灵意义。他们不懂得帐幕和圣殿是基督的预表；他们不晓得陈设饼桌子的真实意义，不晓得它为什么在帐幕里面；他们不懂得为什么有灯台，为什么灯台有七盏灯；他们不懂得为什么灯台题在陈设饼桌子之后；他们不懂得幔子的意义；他们不懂得内中摆着律法、隐藏的吗哪和发过芽的杖的约柜，真实的意义是什么。他们不懂得这些事情，但是他们很宝贝这些东西。甚至今天他们还想寻找约柜。但是他们没有看见这些外面事物的属灵意义。他们珍赏这些外面事物，但是他们的生活却不受其影响，因为这些事物不是持守在生命里，而是在外表上。当然，他们知道在那些事物里有神的荣耀，但甚至这个荣耀，对他们也只是一种外表。主耶稣是这些外表的实际，祂来了，他们却不认识祂。祂是包罗万有的。祂是帐幕、约柜、灯台、陈设饼桌子等等的实际，但是他们并不认识祂。

外表的应验

在约翰福音里，那灵用两件东西指明，借摩西所传的事物都在耶稣基督这一个人身上应验了。这两件东西就是一章十四节里的帐幕，和一章二十九节里神的羔羊。帐幕乃是中心的项目，代表了全套的帐幕，还包括了器具、祭坛、洗濯盆、和外院子的院帷。帐幕这个辞是指全套说的。圣灵不是把帐幕当作名词使用，而是当作动词来使用。约翰说，话成了肉身，“帐幕”在我们中间。（一14。）这指明基督这个帐幕不是没有生命的旧帐幕。这个帐幕有生命，因为祂能支搭。祂不需要人搬运，祂能自己行动。祂不需要人建立或拆卸，祂自己能支搭帐幕。这个帐幕乃是一个位，这个奇妙的人位实际上就是神成了人。神成了人就是一个活帐幕。

and enlarged to be the church for God's dwelling place. If Moses himself did not see the inner reality within this set of outward things, who else would have seen?

Through all their generations after Moses, the children of Israel treasured what was received through Moses. The unity of the Jewish race through the centuries has been mostly due to the things they received through Moses. They have treasured the Ten Commandments, the Pentateuch, the tabernacle, the furniture of the tabernacle, and the priesthood. But history tells us that through all these generations they have not known the spiritual significance of these things. They have not known that the tabernacle and the temple were types of Christ. They have not understood the real significance of the showbread table or even why it was in the tabernacle. They have not known why there was a lampstand or why the lampstand had seven lamps. They have not known why the lampstand came after the showbread table. They have not known the significance of the veil. They have not known the real significance of the ark which contained the law and the hidden manna and the rod that budded. They have not understood these things, but they have treasured them. Even today they would like to find the ark. But they do not realize the spiritual significance of all these outward things. Their appreciation of these outward things does not affect their living, because these things are not kept in life, but in an outward way of appearance. Of course, they realized that the glory of God was there, but even that to them was a kind of outward appearance. When the Lord Jesus who was the reality of all those outward appearances came, they did not know Him. He was all-inclusive. He was the reality of the tabernacle, the ark, the lampstand, the showbread table, etc., but they did not know Him.

THE FULFILLMENT OF THE OUTWARD APPEARANCES

In the Gospel of John the Spirit uses two things to indicate that all the things given through Moses are fulfilled in this one Person, Jesus Christ. These two things are the tabernacle in 1:14 and the Lamb of God in 1:29. The tabernacle is the central item representing the entire set of the tabernacle, including the furniture, the altar, the laver, and the outer court separation. This one word, tabernacle, indicates a whole set. The Holy Spirit did not use tabernacle as a noun but as a verb. John said that the Word became flesh and tabernacled among us (1:14). This indicates that Christ as the tabernacle is not the old one which had no life. This one has life because it can tabernacle. It does not need people to carry it; it can move by itself. It does not need people to set it up or to take it down. He Himself tabernacles. This tabernacle is a Person. This wonderful Person is actually God becoming man. This God becoming man is a living tabernacle.

生命在祂里头，这生命就是人的光。（约一4。）在一章二十九节约翰说，“看哪，神的羔羊，除去世人罪孽的！”这一项代表全套的祭司体系。如果有一只羔羊，就需要祭司献上。这是指明祭司体系。如今整个祭司体系就是一个活的人位。这个活的人位乃是帐幕和祭司体系的应验。这就是为什么我们说，约翰福音是帐幕和祭物的应验。

我们生活在最好的时代，看见了这些事情。主耶稣对犹太人讲，亚伯拉罕欢欢喜喜仰望基督的日子。（约八56。）在马太十一章十一节，主耶稣指明旧约里没有一个人比施浸约翰，因为施浸约翰生在他们以后。但主耶稣接着说，国度里最小的，比约翰还大。同样的原则，我们必须说，凡生在这个时代末期的，比生在初期的还要大。

历代以来，犹太人持守外面的事物。有一天，这些事物的实际来了。基督就是帐幕和祭司体系的实际，然而那些宝贝帐幕和祭司体系的人却敌挡祂。大数的扫罗就是一个最好的例子。那位真实者来了，成就了一切，经过道成肉身、为人生活、钉十字架、复活、甚至升天。但是有一个大数的扫罗，他宝贝所有外面的事物到了极点。他通晓各样外表的事物，然而他率先敌挡那位真实者。当他逼迫人的时候，那位真实者特意临到他，转了他；他不是从罪恶、世界里回转，而是从预表、外表转向基督自己。主耶稣在那三年半尽职事的期间，所遭受的反对主要就是来自那些宝贝并护卫外表的人。有一段过渡时期，在这个时期里，旧约的外表都要转到新约的实际里。

宝贝外面的架构

在新约里，首先教会得着建立，然后有新约的著作出来揭示这位奥秘、包罗万有的基督。你必须晓得，教会的建立和新约揭示基督的著作，今天也成了基督徒所宝贝的外面架构。实际的事物、真实的事物，乃是基督和加增的基督。基督就是神的基督，加增的基督则是基督的身体。两者都是奥秘的，都是神圣的，人的头脑很难领会。所以甚至使徒还活着的时候，那些宝贝教会外面架构，宝贝关乎基督之启示的人，已经忽略了这些神圣的奥秘。

In Him was life and the life was the light of men (John 1:4). In 1:29 John said, "Behold, the Lamb of God Who takes away the sin of the world!" This one item represents the whole set of the priesthood. If there is a lamb there is a need for the priests to offer. This indicates the priesthood. The entire priesthood now is a living Person. This living Person is the fulfillment of both the tabernacle and the priesthood. This is why we say that the Gospel of John is the fulfillment of the tabernacle and the offerings.

We were born in the best age to see these things. The Lord Jesus said to the Jews that Abraham expected with exultation to see Christ's day (John 8:56). In Matthew 11:11 the Lord Jesus indicated that no one in the Old Testament age was so great as John the Baptist, because John the Baptist was born later than they were. But then the Lord went on to say that he who is smallest in the kingdom is greater than John. In the same principle we have to say that those who are born in the last days of this age are greater than those born at the beginning of this age.

Through the generations the Jewish people held the outward things. One day the reality of those things came. Christ was the reality of the tabernacle and the priesthood, yet those who treasured the tabernacle and the priesthood opposed Him. Saul of Tarsus was a top example. After the genuine One came and accomplished everything, passing through incarnation, human living, crucifixion, entering into resurrection, and even into ascension, there was one, Saul of Tarsus, who was treasuring all the outward things to the uttermost. He had learned all the things concerning the outward appearance, and yet he was taking the lead to oppose the genuine One. But while he was persecuting, the genuine One came to him purposely. That turned him, not from sin or the world, but from the types, from the appearances, to Christ Himself. While the Lord Jesus was carrying out His ministry during those last three and one half years, His opposition mainly came from those who treasured and protected the outward appearances. There was a kind of transitional period during which the outward appearances of the Old Testament were all transferred into the New Testament reality.

TREASURING THE OUTWARD FRAME

In the New Testament, first of all the church was set up and the New Testament writings came out to unveil the mysterious, all-inclusive Christ. You have to realize that both the setting up of the church and the writing of the New Testament to unveil Christ became the very outward frame treasured by the Christians. The real things, the genuine things, are Christ and Christ increased. Christ is the Christ of God, and Christ increased is the Body of Christ. Both are mysterious; both are divine. Both are hard for the human mentality to understand. So even while the Apostles were still living, these divine mysteries were neglected by the people who treasured the outward frame of the church and the black and white letters of the revelation concerning Christ.

在第一世纪初期，种种不同道理的争辩就进来了。有些争辩是关乎基督的身位。不同的教训进来了。犹太教偷偷进来了，诺斯提派偷偷进来了，其他的异端也进来了。早期的教父所搞出来的异端，甚至正面的道理都成了打岔。异端和正确教训间的争辩，吸引并打岔了真信徒，使他们失去与又真又活的基督那直接、个人的接触。这些争辩历代不断，一直持续到如今。今天许多真基督徒都从基督自己岔出去了。

因着基督徒从基督自己岔了出去，组织便进来取代教会的实行。这从以格那提（Ignatius）的时代就开始了。他认为监督在长老之上。他是一位亲爱的真弟兄，但他被撒但利用造成了一个错误——监督在长老之上。这就是主教、大主教、枢机主教、教宗的邪恶根源。这种阶级制度是由这一位真实的弟兄，基要的教师所主张的那个小根生出来的。

康士坦丁大帝晓得基督教的真理是个有力的因素，能够影响帝国的百姓，所以他以基督教为国教。在主后三百二十五年奈西亚大会中，他想要强迫所有不同的教师合而为一。这是天主教的第一块基石，罗马天主教就是从这里出来的。到了第六世纪末叶，教皇制度就完全建立起来了。此后，基督与教会的神圣意义完全丧失了。教会成为外表的东西，内里的实际消失了。基督对他们仅仅成了一个名字。

一条中心事物的线

然而历史告诉我们，因着神的怜悯，历代以来有一条中心事物的线，有一条神圣实际的线，不过规模始终很小。

在改教的时候，主用路德马丁来恢复因信称义，实际上是恢复基督作我们的义。恢复因信称义仅仅是恢复一件事或一项道理，但恢复基督作我们的义乃是恢复一个人位。今天路德会坚守因信称义的道理，但许多人还没有称义。他们没有持定基督这个活的人位作他们的义。在路德时代，神的心意不是要恢复因信称义，而是要恢复祂的儿子耶稣基督作我们的义。基督若不是我们的义，我们的信心就不能在神面前称义我们。

Beginning in the first century, different kinds of debates over doctrines came in. Some of the debates were concerning the Person of Christ. Different teachings came in. Judaism crept in, and Gnosticism crept in. Other heresies also came in. Both the heresies and the positive doctrines put out by the early church fathers became distractions. The debates between the heresies and the proper teachings attracted and distracted the genuine believers. They kept the genuine believers away from a direct, personal contact with the genuine living Christ. These kinds of debates have continued through the centuries even until now. Today many genuine believers are distracted from Christ Himself.

Because the Christians have been distracted from Christ, organizations have come in to replace the church practice. This began from the time of Ignatius. He considered that overseers, bishops, are above the elders. He was a genuine and dear brother, but he was used by Satan to make one error—that the overseers are above the elders. That was the evil root of the bishops, archbishops, cardinals, and the pope. This hierarchy came out of that little root by a genuine brother and fundamental teacher.

Constantine the Great realized that the Christian truth was a prevailing factor that could affect the people in his empire, so he made Christianity the state religion. At the Nicene Council in A.D. 325 he tried to force all the different teachers to be one. This was the first foundation stone of Catholicism. The Roman Church came out of that. By the end of the sixth century the papal system was fully established. After that the entire divine significance of Christ and the church was lost. The church became something in outward appearance. The inward reality was gone. Christ was just a name to them.

A LINE OF THE CENTRAL THINGS

But history tells us that by God's mercy through all the centuries there was a line of the central things. There was a line of the divine reality, but it was always on a very small scale.

At the time of the Reformation, the Lord used Martin Luther to recover justification by faith, which is actually Christ being our righteousness. To recover justification by faith is just to recover one matter or one item of the doctrine, but to recover Christ being our righteousness is to recover the Person. Today the Lutheran Church strongly holds to the doctrine of justification by faith, but so many of the members are not justified. They do not lay hold on Christ the living Person as their righteousness. God's intention at Luther's time was not to recover justification by faith, but to recover His Son Jesus Christ as our righteousness. Unless Christ is our righteousness, our faith cannot justify us before God.

然而，大多数的人认为改教是恢复一种道理。根据这种想法，改教以后，其他的道理和实行也恢复了。长老治会（教会由长老来治理）恢复了，所以产生了长老会。监督这件事恢复了，所以产生了圣公会。北欧有些信徒看见，受浸应当浸入水中，不该洒水，所以他们实行水浸，称为浸信者。这种作法产生了浸信会。有些人恢复了圣洁的教训和实行，产生了圣洁会。从上一个世纪起，有些人恢复了说方言的实行，产生了五旬节会。这些恢复都不过是道理和实行的恢复，他们多半把基督撇在一旁。一个世纪半以前，弟兄们在英国兴起。首先他们非常注意基督，但后来他们被岔开，注意道理和不同的实行过于注意基督。继他们之后，主的恢复在中国兴起。初期甚至我们中间的恢复也相当重在道理和实行，而不是那么强的注重这个人位。

一九三三年，我开始在这个职事里直接与倪弟兄同工。当时他编了一种通问汇刊的刊物。所有的投稿都是论到脱离宗派、受浸、蒙头、和其他外面的作法。从各地来的信件不过是见证这几件事情。倪弟兄很忙，身体又软弱，所以指派一位年长的李姊妹作执行编辑。有时候李姊妹出门旅行，那时就委托我作编辑的工作。有一次我正在编辑的时候，他写给我一封信说，他要在通问汇刊中发表说，从今以后，凡有弟兄仍旧传讲、教导人脱离宗派、受浸、以擘饼代替“圣餐”、蒙头等等，就不是我们的同工。接着他写了另一封信给我说，因着当时的情况，我们必须取消这一分刊物。他劝勉所有的弟兄们都要从外面的事物转向得胜的基督。他鼓励他们经历基督得胜的生命。

三一神分赐到祂的赎民里面

从那时起，我的眼睛得了开启，看见主在今世的中心恢复不是仅仅恢复道理和实行。然而，大多数的信徒想到主的恢复，主要就是想道理和作法。

我恐怕你们不知不觉也认为主的恢复是恢复一些作法、道理和属灵的经历。你们也许没有一种基本的领会，就是神的心意完完全全是要恢复基督的人位。神的心意是要恢复三一神分赐到祂的赎民里面，使祂成为他们的所

Most people, however, consider that the Reformation recovered a certain kind of doctrine. According to this thought, after the Reformation, other doctrines and practices were also recovered. The presbytery, the rule of the church by elders, was recovered, so the Presbyterian Church was produced. The matter of the bishop was recovered, so an Episcopalian Church was produced. Some believers in Northern Europe realized that baptism should be by immersion, not by sprinkling. So they practiced baptism by immersion and were called Baptists. This practice produced the Baptist Church. Some recovered certain teachings and practices concerning holiness, producing Holiness Churches. Since the last century some recovered the practice of speaking in tongues, producing the Pentecostal Churches. All these recoveries are just recoveries of doctrines and practices. Mostly they have left Christ aside. A century and a half ago the Brethren were raised up in Great Britain. At first they paid much attention to Christ, but later they were distracted to pay attention to doctrines and different practices more than to Christ. After them the Lord's recovery was raised up in China. In the early days even the recovery among us was quite strong in doctrines and practices and not so strong in Christ the Person.

In 1933 I began to work directly with Brother Nee in the ministry. At that time he edited a kind of church news publication. All the articles were concerning leaving the denominations, baptism by immersion, head covering, and other outward practices. All the letters that came in from the different places simply testified concerning these few things. Brother Nee was busy, and he was also physically weak. so he had assigned Sister Lee, an elderly sister, to be the acting editor. Sometimes Sister Lee traveled, and at that time I was charged to do the editing. Once while I was editing he wrote me a letter that he wanted published in the news publication which said that from now on any brother who still preaches and teaches leaving the denominations, baptizing by immersion, having the Lord's Table instead of "the holy communion," the head covering, and so forth, is not our co-worker. Following this he wrote another letter to me in which he said that due to this situation we have to terminate this paper. He advised all the brothers to turn away from the external things to the overcoming Christ. He encouraged them to experience the overcoming life of Christ.

THE TRIUNE GOD DISPENSED INTO HIS REDEEMED PEOPLE

From that period of time my eyes were opened to see that the central recovery of the Lord in this age is not recovery of mere doctrines and practices. When most believers consider the Lord's recovery, however, they mostly think of doctrines and practices.

I'm afraid that unconsciously you also may still consider the Lord's recovery as the recovery of some practices and doctrines and spiritual experiences. You may not have the basic understanding that God's intention is to have a recovery purely and wholly of the Person of Christ. God's desire is to have a recovery of the Triune God dispensed into His redeemed people, so that He would

是，结果就是教会生活。这意思是说，这样的教会生活乃是金灯台，是父、子、灵的具体表现。我们必须晓得，主的恢复就是三一神分赐到祂的赎民里面。

这就是何以我们在前面几章指出，在圣经中，从创世记第一章至启示录二十二章，神始终要得着一班人作祂的彰显。唯有神自己作到祂的子民里面，作他们的生命和性情，这件事才能完成。这样一班人与三一神调和，就成了祂的彰显。我们追求圣洁，追求属灵，追求长大，追求作属灵的事，表面看来并没有错，但实际上，错误的根还在我们这人里面。我们不需要追求属灵，不需要追求圣洁，不需要追求活基督，只需要追求活的人位。我们有了活的人位，就有了一切。我们需要一个清楚且包罗的异象，好看见这样的人位。倘若你探讨保罗和约翰的著作，你能看见，它们主要不是教导我们追求这个、追求那个，而是把一个活的人位摆在我们面前。今天许许多多的基督徒，包括我们在内，都追求不同的事物，却不直接追求活的人位。今天许多布道家带领许多灵魂归向基督，但我们必须要问，他们所经历所得着的基督有多少？同样的原则，我们也许有教会生活，但我们必须要问，我们经历基督、享受基督、得着基督有多少？

启示录对许多注意这本书的人已经成了一种打岔。圣经学者喜欢晓得如何解释预言，如何找出不同的时代，等等，却少有人注意到灯台的真实意义，少有人注意到吃生命树，吃隐藏的吗哪。布道家借用启示录三章二十节来讲到主在叩门，他们很少往前到同一节的第二点说，主耶稣要进来，与开门的人一同坐席。他们没有提起坐席，因为他们没有多少这样的经历。他们没有看见，这样实际的享受基督，享受者就成了得胜者，要在祂的宝座上与祂同坐。（三 21。）很少启示录的读者留意享受基督的事。反之，他们留意许多其他的事物。

我们在前一章提起，启示录论到享受基督作生命树，作隐藏的吗哪，作筵席。这些应验了创世记第二章里的生命树，出埃及十六章里的吗哪，和申命记十二章里美地丰富的筵席。连这样的次序也是正确的。首先是生命树，接着是吗哪，然后是筵席。这指明金灯台中间的人子不仅炼净众教会，并且亲自成了神圣的滋养，作神子民独特的享受，来喂养众教会。借着这样的滋养，我们便长大并变

become their being, and that this would issue into the church life. This means that such a church life is a golden lampstand, the very embodiment of the Father, the Son, and the Spirit. We must realize that the Lord's recovery is just the Triune God dispensed into His redeemed people.

This is why in the foregoing chapters we have pointed out from the Holy Scriptures, beginning with Genesis 1 and ending with Revelation 22 that God wants to have a people as His expression. This can only be accomplished when God Himself is wrought into His people as their life and nature. Such a people mingled with the Triune God become His expression. When we are seeking to be holy, to be spiritual, to grow, and to do some spiritual thing, it is apparently right. But, actually the wrong root still remains in our being. We don't need to seek to be spiritual. We don't need to seek to be holy. We don't need to seek to live Christ. We just need to seek the living Person. When we have the living Person, we have everything. We need a clear and an all-inclusive vision to see such a Person. If you look into Paul's and John's writings you can see they did not mainly teach us to seek this or to seek that. They mainly presented us with a living Person. So many Christians today, including ourselves, are seeking after different things, but not directly after the living Person. Many evangelists today have brought a lot of souls to Christ. But we have to ask how much they experienced and gained Christ. In the same principle we may have the church life, but we have to ask how much we have experienced and enjoyed and gained Christ.

The book of Revelation has been a distraction to many Christians who have paid attention to it. Students of the Bible like to know how to interpret the prophecies and find out the different ages, etc. Very few have paid attention to the real significance of the lampstands. Very few have paid attention to the eating of the tree of life or to the eating of the hidden manna. Evangelists have borrowed Revelation 3:20 concerning the Lord knocking at the door. Rarely have they gone on to the second point in the same verse which says that the Lord Jesus will come in and dine with the one who opens the door. They don't mention the dining, because they don't have much of such an experience. They have not seen that through such a practical enjoyment of Christ, the enjoyers become the overcomers who will sit with Him on His throne (3:21). Not many readers of Revelation have paid attention to the enjoyment of Christ. Instead they pay attention to so many other things.

As we mentioned in the last chapter, Revelation covers the particular enjoyment of Christ as the tree of life, as the hidden manna, and as the feast. These are the fulfillment of the tree of life in Genesis 2, the manna in Exodus 16, and the feast of the riches of the good land in Deuteronomy 12. Even the sequence is right. First comes the tree of life, then the manna, and then the feast. This indicates that the Son of Man who is in the midst of the lampstands not only purifies the churches, but also feeds the churches with particular enjoyment of Himself as the divine nourishment. By this kind of nourishment we grow and

化成为一块白石，好建造神的殿，作祂的彰显。（启二17。）有些人甚至被建造成成为神殿中的柱子。（三12。）

我们也看见，在神彰显的总结里，我们仍要享受基督作生命树和生命水。启示录二十二章有神和羔羊并一道生命水的河。这些是表征三一神。有父神，有羔羊—子，并有涌流的河—那灵。这不仅仅是我的解释，因为主耶稣在约翰福音第七章清楚的告诉我们，涌流的河就是那灵。（38～39。）所以甚至在永世里，父、子、灵—三一神—仍要一直不断的分赐到祂的赎民里面。这就是神圣的实际。我们需要祷读这些启示的所有经文，并认真来追求、经历，甚至学着向别人陈明。让我们都蒙拯救，不去注意道理和作法。我们应当学习怎样领会神照着祂的神圣启示和圣言而有的经营。

当人问到地方教会的时候，我们很容易谈到立场和一地一会。但你必须晓得，这可能只是一种外面的表现。人们需要内里的神圣实际。内里的神圣实际才是最能折服人、满足人、征服人的元素。

are transformed into a white stone for the building of God's temple to be His expression (2:17). Some may even be built into pillars in the temple of God (3:12).

We also saw that in the consummation of God's expression there will still be the enjoyment of Christ as the tree of life and the water of life. In Revelation 22 there is God and the Lamb with a river of water of life. These signify the Triune God. There is God the Father, there is the Lamb, the Son, and there is the flowing river, the Spirit. This is not merely my interpretation, because the Lord Jesus in John 7 told us clearly that the flowing river is the Spirit (vv. 38-39). So even in eternity, the Father, the Son, and the Spirit—the Triune God—will be dispensed into His redeemed people continuously. This is the divine reality. We need to pray-read all these verses concerning these revelations and to seek after them and experience them and even learn how to present them to others. Let us all be rescued from paying attention to doctrines and to practices. We should learn how to understand God's economy according to His divine revelation and His Holy Word.

When people ask us about the local churches, it is so easy just to talk about the ground and the one city and the one church. But you have to realize that this may be just an outward show. People need the inward divine reality. The inward divine reality is the most convincing and satisfying and subduing element.