

2198 主今日恢复之 主要项目的重点

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◎简介

本书是根据李常受弟兄关于三一神的著作，以及“一九九三年相调特会信息—关于主的恢复和我们当前的需要”一书第一篇的内容编辑而成，论到主今日恢复七个主要的项目：三一神、包罗万有的基督、终极完成的灵、永远的生命、召会、基督身体的一、召会地方的立场。

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主今日恢复之 主要项目的重点

主的恢复乃是恢复圣经，就是神的圣言中所启示的神圣真理。（提后三 16。）圣经中所启示的真理，历经已过的世代，已经被遗失、忽略、误会、误解、且被人错误的教导。因此，需要有主的恢复。在早期使徒时代，在教父时代，在召会大会时代，在天主教同教皇制度时代，并在更正教实行时代，主一直借着一些爱祂、并爱祂圣言的圣徒，恢复一些被遗失、忽略、误会、误解、并错误教导的真理。

在主恢复的主要项目中，有些点是较为重要的。在这本小册子里，我们要来看主今日恢复之主要项目的重点。这些重点就是三一神，包罗万有的基督，终极完成的灵，永远的生命，召会，基督身体的一，以及召会地方的立场。

The Crucial Points of the Major Items of the Lord's Recovery Today

The Lord's recovery is the recovery of the divine truths as revealed in the holy Scriptures, the holy Word of God (2 Tim. 3:16). The truths as revealed in the Scriptures have been lost, missed, misunderstood, misinterpreted, and wrongly taught throughout the ages. Hence, there is the need of the Lord's recovery. In the age of the early apostles, in the age of the church fathers, in the age of the church councils, in the age of Catholicism with the papal system, and in the age of the Protestant practice, the Lord has always recovered some of the lost, missed, misunderstood, misinterpreted, and wrongly taught truths through some of His saints who loved Him and His holy Word.

Among the major items in the Lord's recovery, some points are more crucial than others. In this small book we want to see the crucial points of the major items of the Lord's recovery today. These crucial points are the Triune God, the all-inclusive Christ, the consummated Spirit, the eternal life, the church, the oneness of the Body of Christ, and the local ground of the church.

主今日恢复之主要项目的第一个重点，就是关于三一神的神圣启示。在基督徒中间，关于三一神的真理已经被遗失、忽略、误会、误解、并错误教导。因此需要恢复这个真理。

一 两个基本的神圣称谓：在神创造里的“以罗欣”，以及在神与人关系里的“耶和华”

圣经头一次提到神是在创世记一章一节，那里说，“起初神创造…”。这里的“神”字，在希伯来文是 Elohim，以罗欣。在创世记一章一节，用于与神创造有关的主词“以罗欣”，乃是复数的；而动词“创造”，却是单数的。以罗欣这个复数词含示神圣的三一。不仅如此，创世记一章二十六节上半，三章二十二节上半，和十一章七节上半，都提到神，用了复数的代名词“我们”和“我们的”。在以赛亚六章八节神说，“我可以差遣谁呢？谁肯为我们去呢？”“我”是单数的，“我们”却是复数的，这表明神是单一而多数的。在约翰十七章，主耶稣向父祷告：“使他们成为一，像我们一样。”（11 下，22 下。）祂又祷告：“使他们也在我们里面。”（21。）父神和子神乃是“我们”；祂们是复数的，却也是一的。（太二八 19，林后十三 14。）“以罗欣”这个名称，指明神是独一而三一的，在旧约用了二千五百多次。

神的另一个神圣名称是“耶和华”，（创二 4，）用于神与人的关系上。这个名称按字面的意思是“那是祂所是者，所以是那永远的我是”。祂是耶和华，乃是那已过是、现今是、并且将来永是的一位。启示录一章四节说到祂是“那今是昔是以后永是的”。在已过祂曾是，现今祂就是，到将来祂还是。祂是那伟大的我是。

主耶稣告诉法利赛人说，“你们若不信我是，必要死在你们的罪中。”（约八 24 下。）后来，他们问祂：“你还没有五十岁，岂见过亚伯拉罕？”耶稣回答说，“我实实在在的告诉你们，还没有亚伯拉罕，我就是。”（57～58。）主是那伟大的我是，祂乃是永远常存的神。因此，祂是在亚伯拉罕之前，比亚伯拉罕还大。（53。）“耶稣”这名的意思就是“耶和华救主”。耶稣乃是耶和华，那永远的我是。

The first crucial point of the major items of the Lord's recovery today is the divine revelation concerning the Triune God. Among Christians the truth concerning the Triune God has been lost, missed, misunderstood, misinterpreted, and wrongly taught. Thus, there is the need to recover this truth.

A. Two Basic Divine Titles: Elohim in God's Creation and Jehovah in God's Relationship with Man

The first time the Bible mentions God is in Genesis 1:1, which says, "In the beginning God created...." The word for "God" here in Hebrew is Elohim. In Genesis 1:1 the subject Elohim, used in relation to God's creation, is plural in number whereas the verb created is singular. The plurality of the word Elohim implies the Divine Trinity. Furthermore, Genesis 1:26a, 3:22a, and 11:7a all mention God, using the plural pronouns us and our. In Isaiah 6:8 God said, "Whom shall I send? Who will go for Us?" I is singular, but Us is plural, showing that God is "uni-plural." In John 17 the Lord Jesus prayed to the Father, "That they may be one, even as We are one" (vv. 22b, 11b). He also prayed, "That they also may be in Us" (v. 21). God the Father and God the Son are "Us"; They are plural, yet They are one (Matt. 28:19; 2 Cor. 13:14). The title Elohim, denoting the unique yet triune God, is used more than two thousand five hundred times in the Old Testament.

Jehovah is another divine title of God (Gen. 2:4), which is used in God's relationship with man. This title literally means "He that is who He is; therefore, the eternal I Am." As Jehovah, He is the One who was in the past, who is in the present, and who is to come in the future. Revelation 1:4 speaks of "Him who is and who was and who is coming." For the past He was; for the present He is; and for the future He is to be. He is the great I Am.

The Lord Jesus told the Pharisees, "Unless you believe that I am, you will die in your sins" (John 8:24b). Eventually, they asked Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus responded, "Truly, truly, I say to you, Before Abraham came into being, I am" (vv. 57-58). The Lord as the great I Am is the eternal, ever-existing God. Hence, He was before Abraham and is greater than Abraham (v. 53). The name Jesus means "Jehovah the Savior." Jesus is Jehovah, the eternal I Am.

当摩西蒙神呼召时，摩西问神，祂的名字是什么。出埃及三章十三至十四节说，“摩西对神说，我到以色列人那里，对他们说，你们祖宗的神打发我到你们这里来；他们若问我说，祂叫什么名字，我要对他们说什么呢？神对摩西说，我就是那我是；又说，你要对以色列人这样说，那我是打发我到你们这里来。”（另译。）作为那我是，祂乃是亚伯拉罕的神，以撒的神，雅各的神。（15。）在祂的身位里有父，如亚伯拉罕；有子，如以撒；有灵，如雅各。作为耶和华，祂是三重的，却又是一位独一的神。“耶和华”这名称指明三一神不仅是永存的，也是永是的，在旧约用了七千多次。

二 神圣的三一—父、子、灵— 将神分授到祂所拣选的人里面

按照圣经六十六卷书的全部启示，神圣的三一—父、子、灵—是为着神的分赐，就是将神分授到祂所拣选的人里面。神的愿望同祂坚决的目的，是要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切。要完成这分赐，祂必须是三一的。

父作为源头乃是源；子作为彰显乃是泉；灵作为传输乃是流。那灵作为流，乃是三一神的临到，应用，为要将祂自己分授到祂所拣选的人里面。源是一道河的根源，源头；泉是源的显出，彰显；而河就是流。在耶利米二章十三节，神说到自己是活水的源；（直译；）在约翰四章十四节，基督乃是那在信徒里面涌入永远生命之水的泉；（直译；）而在启示录二十二章一节，那灵乃是生命水的河，就是生命水的流。父是源，就是源头；子是泉，就是彰显源头的流道。这流道，这水泉，产生一道水流，就是那灵作三一神的临到，应用。这给我们看见，神是三一的，为要将祂自己分赐或分授到祂所拣选的人里面。

林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这里提到三件东西：恩、爱和交通。这说出神为什么是三一的：借此祂才能将祂自己分赐到我们里面，将祂自己作到我们里面，给我们享受，并作我们的一切。神的爱，就是父的爱，乃是源头。基督的恩，就是子的恩，是父爱的流出。圣灵的交

When Moses was called by God, Moses asked God what His name was. Exodus 3:13 and 14 say, "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." As the I Am, He is the God of Abraham, the God of Isaac, and the God of Jacob (v. 15). In His person there is the Father like Abraham, the Son like Isaac, and the Spirit like Jacob. As Jehovah, He is the threefold yet one unique God. The title Jehovah, denoting the Triune God as the One who is not only eternally existing but also eternally being, is used more than seven thousand times in the Old Testament.

B. The Divine Trinity—the Father, the Son, and the Spirit— in the Distribution of God into His Chosen People

According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people. God's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing He needs to be triune.

The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow. The Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people. A fountain is the origin, the source, of a stream, or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that God is triune to dispense, or distribute, Himself into His chosen people.

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." Here three things are mentioned: grace, love, and fellowship. This sets forth the reason why God is triune; it is thus that He can dispense Himself into us, work Himself into us for us to enjoy, and be our all. The love of God, that is, the love of the Father, is the source. The grace of Christ, that is, the grace of the Son, is the flowing out of the love of the Father. And the fellowship of the Holy Spirit

通，乃是子的恩同着父的爱流进我们里面，给我们享受。这是为叫我们经历并享受三一神—父、子、灵。父的爱、子的恩、和圣灵的交通，不是三件不同的东西，乃是一件东西的三方面，为给我们得着并享受。照样，父、子、灵也不是三位分开的神，乃是一位神的三方面，为给我们得着并享受。林后十三章十四节有力的证明，神圣的三一不是给我们在道理上领会系统的神学，乃是为着将神自己分赐、分授到祂所拣选的人里面。

三 神圣三一的永远同时并存

我们必须清楚，父、子、灵从永远到永远同时并存。毫无疑问，父是神，（彼前一2，弗一17，）子是神，（来一8，约一1，罗九5，）灵也是神。（徒五3~4。）三者不是三位神，乃是一位神。圣经清楚且确定的告诉我们，神只有一位，（林前八4，赛四五5，诗八六10，）但祂也是三一父、子、灵。祂乃是三一神。

父是永远的，（九6，）子是永远的，（来一12，七3，）灵也是永远的，（九14，）三者同时并存。约翰十四章十六至十七节说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵。”在这两节里，子说祂要向父祷告，求父差那灵来。因此，父、子、灵是在同一时间里一同存在的。在以弗所三章十四至十七节，保罗祷告父，愿祂借着祂的灵，用大能使我们得以加强到我们里面的人里，使基督安家在我们心里。在这段经文里有父、灵、和子基督，再次表明这三者在同一时间里一同存在。我们已经题过，林后十三章十四节说到子基督的恩，父神的爱，和圣灵的交通，表明三一神的三者同时并存。

四 神圣三一的永远互相内在

父、子、灵之间的关系，不仅是同时存在，也是彼此互相内在。父存在于子和灵里；子存在于父和灵里；灵又存在于父和子里。在神格三者之间这个相互的内住，称为互相内在（coinherence）。在约翰十四章十至十一节主耶稣说，“我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里

is the flowing into us of the grace of the Son with the love of the Father for us to enjoy. This is for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit. The love of the Father, the grace of the Son, and the fellowship of the Holy Spirit are not three different things but three stages of one thing for us to possess and enjoy. Likewise, the Father, the Son, and the Spirit are not three separate Gods but three stages of one God for us to possess and enjoy. Second Corinthians 13:14 is strong proof that the Divine Trinity is not for the doctrinal understanding of systematic theology but for the dispensing, the distributing, of God Himself into His chosen people.

C. The Eternal Coexistence of the Divine Trinity

We must be clear that the Father, the Son, and the Spirit coexist simultaneously from eternity to eternity. Undoubtedly, the Father is God (1 Pet. 1:2; Eph. 1:17), the Son is God (Heb. 1:8; John 1:1; Rom. 9:5), and the Spirit is God (Acts 5:3-4). They are not three Gods, but one. The Scriptures tell us clearly and definitely that God is only one (1 Cor. 8:4; Isa. 45:5; Psalms 86:10), yet He is also three—the Father, the Son, and the Spirit. He is the Triune God.

The Father is eternal (Isa. 9:6), the Son is eternal (Heb. 1:12; 7:3), the Spirit is eternal (Heb. 9:14), and They coexist simultaneously. John 14:16-17 says, "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." In these two verses the Son says that He will pray to the Father that the Father may send the Spirit. Hence, the Father, the Son, and the Spirit exist together at the same time. In Ephesians 3:14-17 Paul prays that the Father would grant us to be strengthened with power through His Spirit into our inner man, that Christ may make His home in our hearts. In this passage we have the Father, the Spirit, and Christ the Son, showing again that all three exist together at the same time. We have already mentioned 2 Corinthians 13:14, which speaks of the grace of Christ the Son, the love of God the Father, and the fellowship of the Holy Spirit, showing the coexistence of the three of the Divine Trinity.

D. The Eternal Coinherence of the Divine Trinity

The relationship among the Father, the Son, and the Spirit is not only that They simultaneously coexist but also that They mutually indwell one another. The Father exists in the Son and the Spirit; the Son exists in the Father and the Spirit; and the Spirit exists in the Father and the Son. This mutual indwelling among the three of the Godhead is called coinherence. In John 14:10-11 the Lord Jesus said, "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,

面的父作祂自己的事。你们当信我，我在父里面，父在我里面；即或不然，也当因我所作的事而信。”这里不仅说到父与子同时存在，也说到二者互相内在。神格的三者—父、子、灵—既同时并存，也互相内在。

五 素质的三一

素质的三一是指三一神的素质，为着祂的存在。在祂的素质里，神乃是一，是独一的一位神。（赛四五 18 下，林前八 4。）在素质的三一里，父、子、灵在同一时间里，以同一方式同时并存，互相内在，不分先后；没有第一、第二或第三者的分别。

六 经纶的三一

在素质上，神是一；但在经纶上，祂却是三一父、子、灵。（太二八 19，林后十三 14。）在神的计划，神行政的安排，神的经纶里，父取了第一个步骤，子取了第二个步骤，灵取了第三个步骤。父定计划，（弗一 4～6，）子来完成，（7～12，）灵来应用子按照父的计划所完成的。（13～14。）这是神经纶中一个连续的程序，为要完成祂永远的定旨。素质的三一是指三一神的素质，为着祂的存在；而经纶的三一是指祂的计划，为着祂的行动。神圣三一的存在是必需的，神圣三一的计划也是必需的。

父作工拣选并预定我们，借此完成了祂计划（经纶）的第一个步骤；但祂是在子基督里，（弗一 4～5，）并同着灵作这事。父定了这计划之后，子来完成这计划，但祂是同着父，（约八 29，十六 32，）并凭着灵（路一 35，太一 18，20，十二 28）作这事。现在子已经完成了父所有的计划，灵就来取第三个步骤，应用子所完成的，但祂是作为子并同着父作这事。（约十四 26，十五 26，林前十五 45 下，林后三 17。）借此，当神圣三一的神圣经纶完成的同时，神圣三一的神圣存在，就是祂永远的同时并存和互相内在，仍保持完整，不受破坏。

七 神圣三一的三者彼此有别，却不分开

神圣三一的三者彼此有别，却不分开。父与子有分别，

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." Here we have not only the coexistence of the Father and the Son but also Their coinherence. The three of the Godhead—the Father, the Son, and the Spirit—are both coexistent and coinherent.

E. The Essential Trinity

The essential Trinity refers to the essence of the Triune God for His existence. In His essence, God is one, the one unique God (Isa. 45:18b; 1 Cor. 8:6a). In the essential Trinity, the Father, the Son, and the Spirit coexist and coinhere at the same time and in the same way with no succession. There is no first, second, or third.

F. The Economical Trinity

Essentially, God is one, but economically He is three—the Father, the Son, and the Spirit (Matt. 28:19; 2 Cor. 13:14). In God's plan, God's administrative arrangement, God's economy, the Father takes the first step, the Son takes the second step, and the Spirit takes the third step. The Father purposed (Eph. 1:4-6), the Son accomplished (vv. 7-12), and the Spirit applies what the Son accomplished according to the Father's purpose (vv. 13-14). This is a successive procedure or a succession in God's economy to carry out His eternal purpose. Whereas the essential Trinity refers to the essence of the Triune God for His existence, the economical Trinity refers to His plan for His move. There is the need of the existence of the Divine Trinity, and there is also the need of the plan of the Divine Trinity.

The Father accomplished the first step of His plan, His economy, by working to choose and predestinate us, but He did this in Christ the Son (Eph. 1:4-5) and with the Spirit. After this plan was made, the Son came to accomplish this plan, but He did this with the Father (John 8:29; 16:32) and by the Spirit (Luke 1:35; Matt. 1:18, 20; 12:28). Now that the Son has accomplished all that the Father has planned, the Spirit comes in the third step to apply all that He accomplished, but He does this as the Son and with the Father (John 14:26; 15:26; 1 Cor. 15:45b; 2 Cor. 3:17). In this way, while the divine economy of the Divine Trinity is being carried out, the divine existence of the Divine Trinity, His eternal coexistence and coinherence, remains intact and is not jeopardized.

G. The Three of the Divine Trinity Being Distinct but Not Separate

Among the three of the Divine Trinity, there is distinction but no separation. The

子与灵有分别，灵与子和父也有分别。但我们不能说他们是分开的，因为它们互相内在，也就是说，它们活在彼此的里面。就着它们同时并存而言，神格的三者彼此有别，但它们的互相内在却使它们成为一。三者在它们的互相内在里同时并存；因此，三者虽有分别，却不分开。

子从不离开父去作任何事。（约五19。）祂在父的名里，（43，）并同着父（八29，十六32）而来。祂在父里面，父在祂里面。（十四10～11。）此外，祂由圣灵所生，（路一35，太一8，20，）并凭那灵作一切事。（路四1，18上，太十二28。）

圣经也启示子就是父。以赛亚九章六节说，“有一婴孩为我们而生，有一子赐给我们；…祂名称为…全能的神，永远的父。”（另译。）主耶稣作为那降生在伯利恒的婴孩，乃是全能的神；那是子的主耶稣，也是永远的父。

约翰十四章七至十一节说，“你们若认识我，也就认识我的父；从今以后，你们认识祂，并且已经看见祂。腓力对祂说，主啊，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？我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，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；即或不然，也当因我所作的事而信。”在这段经文里，主清楚的向我们启示，祂与父是一的奥秘。（约十30。）祂在父里面，父在祂里面；祂说话是父在作事；人看见祂，就是看见父；他们认识祂，就是认识父，因为祂就是父。

圣经也启示子（末后的亚当）成了赐生命的灵。林前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，当然就是成为肉体的主耶稣；赐生命的灵，也当然就是圣灵。除了圣灵，不可能再有另一位赐生命的灵。主成为肉体，成了末后的亚当，后来经过死而复活，就成了赐生命的灵。

主在约翰十四章十六至二十节的话印证这点。在那里主告诉我们，祂要经过死而复活，成为另一位保惠师，就是实际的灵，要与我们同住，且要住在我们里面。十七节主论到

Father is distinct from the Son, the Son is distinct from the Spirit, and the Spirit is distinct from the Son and the Father. But we cannot say that They are separate, because They coinhere, that is, They live within one another. In Their coexistence the three of the Godhead are distinct, but Their coinherence makes them one. They coexist in Their coinherence, so They are distinct but not separate.

The Son never did anything apart from the Father (John 5:19). He came in the Father's name (v. 43) and with the Father (8:29; 16:32). He is in the Father and the Father is in Him (14:10-11). Furthermore, He was begotten of the Holy Spirit (Luke 1:35; Matt. 1:18, 20) and did everything by the Spirit (Luke 4:1, 18a; Matt. 12:28).

The Holy Scriptures also reveal that the Son is the Father. Isaiah 9:6 says, "A child is born to us, a son is given to us...and His name will be called...Mighty God, Eternal Father." The Lord Jesus as the child born in Bethlehem is the Mighty God, and the Lord Jesus who is the Son is also the Eternal Father.

John 14:7-11 says, "If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him. 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." In these verses the Lord clearly reveals to us the mystery that He and the Father are one (John 10:30). He is in the Father and the Father is in Him; when He speaks, it is the Father who works; when men see Him, they see the Father; when they know Him, they know the Father, because He is the Father.

The Scriptures also reveal that the Son (the last Adam) became a life-giving Spirit. First Corinthians 15:45b says, "The last Adam became a life-giving Spirit." The last Adam, of course, is the incarnated Lord Jesus, and the life-giving Spirit, of course, is the Holy Spirit. There can never be another life-giving Spirit besides the Holy Spirit. The Lord was made flesh and became the last Adam, and later, after death and resurrection, He became the life-giving Spirit.

The words spoken by the Lord in John 14:16-20 confirm this point. Here the Lord tells us that He will pass through death and resurrection to become another Comforter, that is, the Spirit of reality, who will come to abide with us and dwell in us. In verse 17

实际的灵说，“祂与你们同住，且要在你们里面。”然后在十八节祂说，“我不撇下你们为孤儿，我正往你们这里来。”十七节的“祂”，就是实际的灵，成了十八节的“我”，就是主自己。主事实上是说，“祂来了，就是我来了。祂就是我，我就是祂。”圣灵就是主耶稣，主耶稣就是圣灵。再者，主在十七节说，“实际的灵…要在你们里面。”然后祂在二十节说，“我也在你们里面。”这也证明在我们里面的圣灵，就是死而复活，现今活在我们里面的主。

林后三章十七节说，“主就是那灵。”这里所说的主，当然就是主耶稣；而那灵当然就是圣灵。这节清楚且明确的告诉我们，我们的主耶稣就是圣灵。祂是父，也是灵；是神自己，也是主。这清楚的指明父、子、灵是一位神，不是三位神；祂们虽有分别，却不分开。

八 三一神在我们里面， 为着我们的经历和享受

我们需要看见，这位将祂自己分赐到我们里面的神，是三一的。照着新约来看，父、子、灵都在我们里面。（弗四 6，西一 27，约十四 17。）虽然父、子、灵都在我们里面，在经历上，我们却感觉只有一位在我们里面。住在我们里面的这一位，乃是三一神。

主吩咐我们要将万民浸入“父、子、圣灵的名里。”（太二八 19。）神圣的三一只有一个名。这名是神圣所是的全部，相当于祂的人位。将人浸入三一神的名里，就是将他们浸入三一神一切的所是里。一旦我们信入基督，并浸入神圣三一的人位里，我们就该借着有分于父神的爱、子神基督的恩典、及灵神的交通，每日享受三一神。（林后十三 14。）至终，在永世里，我们要享受神圣三一的神圣分赐，到最完满的地步。启示录二十二章一节说，生命水的河，从神和羔羊的宝座流出来。这描述三一神——神、羔羊、和那灵（由生命水所象征）——如何在祂元首权柄（宝座的权柄所含示的）之下，将祂自己分赐到祂的赎民里，直到永远。

路德马丁警告我们，不要用我们天然的理解去摸神圣三一的事。他说，那些用自己的头脑，自信的去摸这事

the Lord said concerning the Spirit of reality: "He abides with you and shall be in you." Then in verse 18 He says, "I will not leave you as orphans; I am coming to you." The very "He" who is the Spirit of reality in verse 17 becomes the very "I" who is the Lord Himself in verse 18. The Lord said in effect, "When He comes, I come. He is I; I am He." The Holy Spirit is the Lord Jesus, and the Lord Jesus is the Holy Spirit. Also, in verse 17 the Lord said, "The Spirit of reality...shall be in you," and then in verse 20 He says, "I in you." This also proves that the Holy Spirit who is in us is the Lord who died and rose and now lives in us.

Second Corinthians 3:17 says, "The Lord is the Spirit." The Lord spoken of here, of course, is the Lord Jesus, and the Spirit, of course, is the Holy Spirit. This verse tells us clearly and definitely that our Lord Jesus is the Holy Spirit. He is the Father and He is the Spirit, the very God and the Lord. This clearly shows that the Father, the Son, and the Spirit are one God, not three; They are distinct but not separate.

H. The Triune God in Us for Our Experience and Enjoyment

We need to see that the God who is dispensing Himself into us is triune. According to the New Testament, the Father, the Son, and the Spirit are all in us (Eph. 4:6; Col. 1:27; John 14:17). Although the Father, the Son, and the Spirit are all in us, in our experience we sense that there is just One in us. This One who dwells in us is the Triune God.

The Lord charged us to baptize the nations "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). There is one name for the Divine Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize people into the name of the Triune God is to immerse them into all that the Triune God is. Once we believe into Christ and are baptized into the person of the Divine Trinity, we should daily enjoy the Triune God by participating in the love of God the Father, in the grace of Christ the Son, and in the fellowship of the Holy Spirit (2 Cor. 13:14). Eventually, we will enjoy the Divine Trinity in His divine dispensing to the fullest in eternity. Revelation 22:1 says that the river of water of life proceeds out of the throne of God and of the Lamb. This depicts how the Triune God—God, the Lamb, and the Spirit (symbolized by the water of life)—dispenses Himself into His redeemed people under His headship (implied in the authority of the throne) for eternity.

Martin Luther warned us not to approach the matter of the Divine Trinity by our natural reasoning. He said that those who approach this matter with confidence in their

的人，就是“神的教师，不是祂的学生”了。没有一个人能充分的解释三一神。凡记载在神纯正的圣言里的，我们都该简单的接受，并说阿们。我们只能陈明在新约里关于这伟大真理的神圣事实，使我们得到一个印象：神圣三一将祂自己分赐到我们里面。我们不该太过用我们的头脑，来明白三一神，乃该运用我们的灵，来经历并享受三一神父、子、灵在我们里面奇妙的分赐。

附注一——何谓“形态论”的异端

形态论在第二、三世纪经过一些改变，到了撒伯流（Sabellius）的时候，才达到最清楚的发表。形态论教导父、子、灵不都是永远的，也不是同时存在，而只是一位神的三种暂时显出。形态论声称父结束于子的来，而子停止于灵的来。形态论者说，神格的三者个别存在于三个连续的阶段。他们不相信父、子、灵同时并存和互相内在。这当然是个大异端。

我们不是形态论者，我们相信神格三者永远的同时并存和互相内在；这就是说，我们相信在素质上，父、子、灵三者在同时间和同样情况下同时存在。然而，在神圣的经纶里，三者三个连续的阶段中有个别的工作和显出。虽然如此，甚至在祂们经纶的工作和显出上，三者在素质上仍然是同时并存和互相内在的。

附注二——何谓“三神论”的异端

形态论强调神是一的方面，否认神格三者的同时并存和互相内在，到了异端的极端。在另一方面，三神论强调神是三的方面，教导父、子、灵是三位神，到了异端的极端。圣经不是在这两个极端，乃是在中间，见证神圣三一之真理的两面。关于三一神的真理，我们应该平衡，避免在形态论和三神论之异端的极端上。

说有三位神是个大异端。圣经清楚、明确、且重复的说只有一位神。（林前八4，赛四四6，8，四五5～6，21～22，四六9，诗八六10。）三神论者说，“父、子、灵若不是三位神，祂们怎么可能有三个身位呢？”多玛格力菲（Griffith Thomas）在他的“神学原理”一书中论到神圣的

own mental power are "the teachers of God, not His pupils." No human being can explain the Divine Trinity adequately. We should simply accept and say Amen to whatever is recorded in the pure Word of God. We can only present the divine facts from the New Testament concerning this great truth so that we may be impressed that the Triune God is dispensing Himself into our being. Instead of exercising our mentality too much to try to figure out the Triune God, we should exercise our spirit to experience and enjoy the marvelous dispensing of the Triune God as the Father, the Son, and the Spirit within us.

Note—What is the heresy of modalism?

Modalism in the second and third centuries passed through several changes and then reached its clearest expression with Sabellius. Modalism teaches that the Father, the Son, and the Spirit are not all eternal and do not all exist at the same time, but are merely three temporary manifestations of the one God. Modalism claims that the Father ended with the Son's coming and that the Son ceased with the Spirit's coming. The modalists say that the three of the Godhead exist respectively in three consecutive stages. They do not believe in the coexistence and coinherence of the Father, the Son, and the Spirit. This, of course, is a great heresy.

Unlike the modalists, we believe in the eternal coexistence and coinherence of the three of the Godhead; that is, we believe that the Father, the Son, and the Spirit all exist essentially at the same time and under the same conditions. However, in the divine economy, the three work and are manifested respectively in three consecutive stages. Yet even in Their economical works and manifestations, the three still remain essentially in Their coexistence and coinherence.

Note—What is the heresy of tritheism?

Modalism stresses the side of God being one to a heretical extreme by denying the coexistence and coinherence of the three of the Godhead. Tritheism, on the other hand, stresses the side of God being three to a heretical extreme by teaching that the Father, the Son, and the Spirit are three Gods. The Bible is not at either of these extremes; it stands in the center, testifying of the twofoldness of the truth of the Divine Trinity. Regarding the truth of the Triune God, we also should be balanced and avoid the heretical extremes of both modalism and tritheism.

It is a great heresy to say that there are three Gods. The Scriptures clearly, definitely, and repeatedly say that there is only one God (1 Cor. 8:4; Isa. 44:6, 8; 45:5-6, 21-22; 46:9; Psa. 86:10). The tritheists say, "If the Father, Son, and Spirit are not three Gods, then how can They be three persons?" Griffith Thomas in his book *The Principles of Theology* said concerning the Divine Trinity: "The term Person is also sometimes

三一说，“‘身位’这辞有时也遭受反对。正如所有人类的语言，这辞易于被责难为不正确，甚至有确实的错误。当然不能把这辞引伸得太过，否则将导致三神论。”因为三神论者持守三的方面，而忽略一的方面，他们就没有平衡或保障。

形态论和三神论都走向一个极端；但我们是在中间，是平衡的。我们说子就是父，（赛九6，）和主就是那灵（林后三17）时，我们只是引用圣经。否认这个事实的，就有落入三神论的危险。但正如我们所指出的，我们相信圣经中所有启示神格三者的同时并存和互相内在的经节。我们定罪形态论和三神论为异端。我们相信神是独一的，直到永远，然而祂是父、子、灵。有些人会问：“父、子、灵怎么可能是三而同时又是一呢？”我的回答是：“我不知道，我无法告诉你。你若试着要了解这事，你就是路德马丁所说的‘神的教师’了。”神圣三一是个奥秘，远超我们的头脑所能领会。

objected to. Like all human language, it is liable to be accused of inadequacy and even positive error. It certainly must not be pressed too far, or it will lead to Tritheism." Because the tritheists hold the side of the three and neglect the side of the one, they have no balance or safeguard.

Both modalism and tritheism go to an extreme, but we are in the middle and are balanced. When we say that the Son is the Father (Isa. 9:6) and the Lord is the Spirit (2 Cor. 3:17), we are simply quoting the Bible. Those who deny this fact fall into the danger of being tritheistic. But as we have pointed out, we believe all the verses in the Bible which reveal the eternal coexistence and coinherence of the three of the Godhead. We condemn both modalism and tritheism as heresies. We believe that God is uniquely one for eternity, yet He is the Father, the Son, and the Spirit. Some may ask, "How can the Father, the Son, and the Spirit be three and at the same time still be one?" My answer is, "I do not know. I cannot tell you. If you try to understand this, you will be, in Martin Luther's terms, 'the teacher of God.'" The Divine Trinity is a mystery which far transcends our mental apprehension.

貳 包罗万有的基督

在旧约和新约里所启示的基督，乃是包罗万有的，也是延展无限的。以弗所一章二十三节说，基督是那在万有中充满万有者；三章十八节说，祂的量度，就是宇宙的量度，是不可度量的。基督不仅是包罗万有的，也是延展无限的。借着神圣的成为肉体，祂是神而人者，作了三一神的具体化身，（西二9，）并作了神永远经纶的中心与普及。在已过十九世纪，历世代以来，基督被一些异端的创始者所忽略、误会，他们错误的教导别人，狡猾的把基督扭曲并解说；这些异端创始者，包括第一世纪的塞林则（Cerinthus—见约壹二22注1及约贰9注1）、智慧派（Gnostics—见约一14注2第二段）、以及多西特派（Docetists—见约壹四3注1）；第五世纪的聂斯托留派（Nestorians）；已过十三个世纪以来属鬼魔的天主教；已过二个半世纪所谓的高等评论派；以及当前的摩登派。这些人都否认了基督身位和工作某些不同的方面。塞林则派否认基督的神性，多西特派否认基督的人性。其他各派否认基督救赎的死，和祂的复活。照他们的异端所说，基督什么也不是。虽然更正教基要的教导基督，但他们有关基督的教导是不充分的，满了缺漏，不完全，也不完整。因着这一切破坏的异端和不完整的基要教训，关于神包罗万有之基督的真理，需要在许多方面有厉害的恢复。我们需要看见包罗万有的基督乃是在万有中居首位，在万有中充满万有者，是神经纶的中心与普及，分给了众圣徒作他们的救赎、生命、生命的供应和一切。这些项目对一切在基督里的信徒都非常重要，使他们有分于这一切，作他们的享受，并为这一切所构成，好成为基督生机的肢体，活祂并彰显祂，从今时直到永远。

II. THE ALL-INCLUSIVE CHRIST

The Christ revealed in both the Old Testament and the New Testament is all-inclusive and all-extensive. Ephesians 1:23 says that Christ is the One who fills all in all, and 3:18 says that His dimensions are immeasurable, the dimensions of the universe. Christ is not only all-inclusive; He is also all-extensive. He is the God-man through the divine incarnation to be the embodiment of the Triune God (Col. 2:9) and the centrality and the universality of the eternal economy of God. Throughout all the ages of the past nineteen centuries, He has been missed, misunderstood, wrongly taught, and subtly twisted and interpreted by the heresiarchs (the founders of heresies), who include Cerinthus (see note 221 in 1 John 2 and note 91 in 2 John), the Gnostics (see note 142, paragraph 2, in John 1), and the Docetists (see note 31 in 1 John 4) in the first century, the Nestorians in the fifth century, the demonic Catholicism in the past thirteen centuries, the so-called higher critics in the past two and a half centuries, and the present modernists. All these denied different aspects of Christ's person and work. The Cerinthians denied Christ's divinity, and the Docetists denied Christ's humanity. Others denied Christ's redemptive death and His resurrection. According to their heresies, Christ is nothing. Although Protestantism teaches Christ fundamentally, their teaching concerning Christ is inadequate, full of defects, not perfect, and not complete. Under all the devastating heresies and the incomplete fundamentalism, the truth concerning the all-inclusive Christ of God needs a drastic recovery in many aspects. We need to see the all-inclusive Christ as the One who has the preeminence in all things, who fills all in all, who is the centrality and the universality of God's economy, and who has been allotted to the saints as their redemption, life, life-supply, and everything. All these items are exceedingly crucial for all the believers in Christ to partake of for their enjoyment and to be constituted with so that they may become His organic members to live and express Him in this age and for eternity.

叁 终极完成的灵

“终极完成的灵”一辞，含示那灵经过了过程，因而成了终极完成的灵。按照旧约和新约里的启示，神的灵最终成了终极完成、包罗万有、复合的灵。在这事上，基督教教师们的疏忽、无知、不足、误会、和误解，达到了最高峰。

关于终极完成的灵，有三个主要且重要的点。第一，神的灵已经得以复合成为复合的灵，如出埃及三十章二十三至二十五节所启示的。第二，在耶稣复活得荣耀之前，还没有那灵，如约翰七章三十九节有力提到的。第三，那灵被看作神的七灵，作神宝座前的七灯，和羔羊的七眼，这特别启示于启示录一章四节，四章五节，和五章六节。这三个重要的点，几乎被所有圣经学者和教师忽略了。

此外，将新约圣经翻译为英文的人，把神的灵看作是神的能力，是神作工的凭借，而不是与神圣三一其余二者并列的人位。这与主在马太二十八章十九节所著重提到的大大不同。在那一节里，主说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”按照这一节，神圣三一的三者是有明确位格的。所以神的圣灵不仅是神的能力，凭借，也是个人位。甚至到了十七世纪，钦定英文译本出版的时候，仍然用非人称的代名词 *itself*（它自己）来指那灵。譬如，在罗马八章十六节，钦定英文译本的译者用了 *the Spirit itself*（那灵它自己）一辞。这是错误的翻译。那灵既是个人位，这一节正确的翻译就应当为 *the Spirit Himself*（那灵祂自己）。在主的恢复里，所有对那灵的疏忽、无知、误会、和误解都完全改正过来了；关于那灵的真理，也得着完成。从十九世纪开始，美国标准本、新美国标准本、扩大本圣经、和其他现代译本，陆续改用“祂自己”指那灵，改正并校正了以“它自己”指那灵的错误用法。在已过几十年里，关于祂那终极完成、包罗万有、并复合的灵，主给我们看见以下几点。

III. THE CONSUMMATED SPIRIT

The term the consummated Spirit implies that the Spirit has been processed and thus has become the consummated Spirit. According to the revelation in the Old Testament and in the New Testament, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit. In this matter the negligence, ignorance, deficiency, misunderstanding, and misinterpretation on the part of Christian teachers has reached the climax.

Concerning the consummated Spirit, there are three major and crucial points. First, the Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25. Second, the Spirit was not yet before Jesus' glorification in resurrection, as strongly referred to in John 7:39. Third, the Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as particularly revealed in Revelation 1:4; 4:5; and 5:6. These three crucial points have been neglected by nearly all the students and teachers of the Bible.

In addition to this, the Spirit of God was considered, by those who translated the New Testament into English, to be the power of God, an instrument for God's work, not a person who is ranked with the other two persons of the Divine Trinity. This is in contrast to what was emphatically mentioned by the Lord in Matthew 28:19. In that verse the Lord said, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." According to this verse, the three of the Divine Trinity are distinct persons. Therefore, the Holy Spirit of God is not only the power, the instrument, of God but also a person. Even up to the time of the publication of the King James Version in the seventeenth century, the pronoun "itself" was used in reference to the Spirit. For example, Romans 8:16 was rendered "the Spirit itself" by the King James translators. This is a wrong rendering. Since the Spirit is a person, the proper rendering in this verse should be "the Spirit Himself." All the negligence, ignorance, misunderstanding, and misinterpretation concerning the Spirit have been corrected and the truth concerning the Spirit has been completed in the Lord's recovery. Beginning in the nineteenth century the wrong use of *itself* in reference to the Spirit was corrected and adjusted, *Himself* being used in the American Standard Version, the New American Standard Bible, the Amplified Bible, and other modern versions. In the previous few decades the Lord has shown us the following points concerning His consummated, all-inclusive, and compound Spirit.

出埃及三十章二十三至二十五节启示，神的灵已经复合了基督的神性（由一欣的油所表征）、基督的人性（由四种香料所表征）、基督的死及其功效（由没药和香肉桂所表征）、基督的复活及其能力（由菖蒲和桂皮所表征）、以及神圣的三一（由四种香料之量的三个五百舍客勒单位，而中间的单位分为两半—各有两百五十舍客勒—所表征）。因此，神的灵成了复合的灵，就是有数种元素的膏，而不是只有油的膏。

约翰七章三十九节和林前十五章四十五节下半启示，在基督复活得荣耀之前，神的灵还没有经过过程，成为赐生命的灵。乃是在祂的复活里，基督这位在肉体里的末后亚当，才借着钉死与复活的过程，成了赐生命的灵。后来，这赐生命的灵又称为耶稣的灵，（徒十六7，）基督的灵—那是灵的基督，（罗八9，）耶稣基督的灵，（腓一19，）以及生命的灵。（罗八2。）在启示录一章四节，四章五节，五章六节，神的灵最后成了七灵，就是七倍加强的灵，在召会黑暗的时代，对付召会的败落。神的灵经过复合、变化、并加强之后，就成了“那灵”，作经过过程并终极完成的神的灵，甚至作经过过程并终极完成之三一神的终极完成。（启二二17上。）

我们都需要专注的学习这一点，因为终极完成的灵乃是主恢复中主要项目的一个重点。基督今天是包罗万有的，神的灵今天是终极完成的灵。终极完成的灵，神的灵，圣灵，复合着基督的神性、人性、祂的死及其功效、祂的复活及其大能，成为赐生命并内住的灵，乃是成为肉体、钉死、复活之基督的实际、实化，以及经过过程并终极完成之三一神的终极完成。主在已过几十年给我们看见的以上各点，在主今日的恢复里都是极大而重要的项目。

Exodus 30:23-25 reveals that the Spirit of God has been compounded with Christ's divinity (signified by the hin of oil), Christ's humanity (signified by the four kinds of spices), Christ's death with its effectiveness (signified by myrrh and cinnamon), Christ's resurrection with its power (signified by calamus and cassia), and the Divine Trinity (signified by the three units of five hundred shekels, with the middle unit being split into two halves of two hundred fifty shekels, specifying the quantities of the four kinds of spices). Thus, the Spirit of God has become the compound Spirit as an ointment of several elements, not only of oil.

John 7:39 and 1 Corinthians 15:45b reveal that the Spirit of God had not been processed to become the life-giving Spirit before Christ's glorification in His resurrection. It was in His resurrection that Christ as the last Adam in the flesh became the life-giving Spirit through the process of His crucifixion and resurrection. Later, this life-giving Spirit is called the Spirit of Jesus (Acts 16:7), the Spirit of Christ—the pneumatic Christ (Rom. 8:9)—the Spirit of Jesus Christ (Phil. 1:19), and the Spirit of life (Rom. 8:2). In Revelation 1:4; 4:5; 5:6 the Spirit of God eventually became the seven Spirits, that is, the sevenfold intensified Spirit, to deal with the degradation of the church in its dark age. After being compounded, transfigured, and intensified, the Spirit of God became "the Spirit" as the processed and consummated Spirit of God and even as the consummation of the processed and consummated Triune God (Rev. 22:17a).

We all need to pay our utmost attention to pick up this point, for the consummated Spirit is one of the crucial points of the major items in the Lord's recovery. Christ today is all-inclusive, and the Spirit of God today is the consummated Spirit. The consummated Spirit, the Spirit of God, the Holy Spirit, compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power, to be the life-giving and indwelling Spirit is the reality, the realization, of the incarnated, crucified, and resurrected Christ and the ultimate consummation of the processed and consummated Triune God. All the above points that the Lord has shown us in the last few decades are great and crucial items in the Lord's recovery today.

肆 永远的生命

一般而言，在基督徒的领会里，永远的生命（他们称之为“永生”）不是一种生命，而是基督的信徒死后在天上永远享受的一种福乐境地。甚至今天在基督教里，还是很强的教导“上天堂”这件事。基督教的教师没有教导人正确的认识永远的生命，反而将永远的生命解释为一种福乐的境地，是信徒死后在天上永远享受一些美好事物的地方。他们说这就是永生。这是何等的错谬！但是感谢主，在已过七十年里，祂在我们中间恢复了对神这永远的生命合乎圣经的看法和正确的领悟；这永远的生命是我们借着相信神的儿子耶稣基督，从神所得着的。这生命是最高层的生命，是神的神圣生命，甚至就是完整的三一神自己，是非受造的、不能朽坏的、不能毁坏的，也是永远的。永远的意思是在品质、数量、时间、空间、和存在上，都是完全而完整的。我们借着相信基督而得着的永远生命，在其品质、数量、时间、空间、和存在上，都是完全而完整的。这生命是永远完全、完整的，在时间和空间上是永远存在的。它不是短暂的，乃是在各方面都是永久的。我们乃是借着这永远而永久、完全而完整、不能朽坏且不能毁坏、美妙而奇妙的生命，得了重生，得以变化，且以终极完成的三一神为我们永远的荣耀而得着荣耀。这就是永远的生命！

IV. THE ETERNAL LIFE

In general, among Christians the eternal life, which is called "everlasting life," has been understood not as a kind of life but as a kind of blissful environment for the believers of Christ to enjoy for eternity in heaven after they die. Even today the teaching in Christianity concerning the matter of "going to heaven" is very strong. Christian teachers do not teach people the proper understanding of the eternal life, but they interpret the eternal life to be a kind of blissful environment in which the believers will enjoy certain good things for eternity in heaven after they die. They say that this is everlasting life. What a blunder this is! But thank the Lord that in the last seventy years He has recovered among us the scriptural view and the proper realization of the eternal life of God, which we have received of God through our believing in the Son of God, Jesus Christ. It is a life on the highest plane, being the divine life of God and even the complete Triune God Himself, uncreated, incorruptible, indestructible, and also eternal. To be eternal means to be perfect and complete in quality, quantity, time, space, and existence. The eternal life that we received through our believing in Christ is perfect and complete in its quality, in its quantity, in time, in space, and in its existence. It is eternally perfect and complete. It exists eternally in time and in space. It is not transient but everlasting in all aspects. It is with this eternal and everlasting, perfect and complete, incorruptible and indestructible, wonderful and marvelous life that we have been regenerated, that we are being transformed, and that we will be glorified with the consummated Triune God Himself as our eternal glory. This is eternal life!

按照新约圣经的启示和榜样，召会乃是神从世界里呼召出来，在基督里之信徒的聚集。这样的聚集，一面乃是活神的家，（提前三 15，）让神居住在其中，照着祂的愿望，为着祂的喜悦，完成祂的意愿；另一面乃是基督生机的身体，（弗一 22～23，）使祂得着一个配偶，与祂有生机的联结，作祂的彰显。这召会乃是新人，作神的新造。（西三 10，加六 15。）这样一个是神的家，又是基督身体的召会，在宇宙中是独一的，而出现并彰显在地上许多不同的地方，作许多的地方召会。这召会在生命里的交通，在宇宙一面和地方一面，都是独一的。

这样一个召会，只有很短的一段时间留在这样一种真正的光景中。在第一世纪快结束的时候，就是在早期使徒的时候，分裂、分门结党就偷着进来破坏真正的召会，而造成召会的堕落。（林前一 10～13，罗十六 17，多三 10。）在以后各世纪里，包括教父时期，这样的分裂越演越烈，在一些主要的城市，如奈西亚、以弗所等，召会召集领导的教师举行会议，企图解决分裂的问题。这并没有达到预期的结果。这样混乱的局面一直延续到第六世纪末，那时教皇制度建立起来，形成了以教皇为首的普世天主教会，在全世界保持一种虚假的合一，使召会走了样。

在十六世纪改教的时候，许多人因着路德马丁（Martin Luther）的教训放弃了在教皇领导之下的天主教，但他们没有得着正确的启示和亮光的帮助，照着新约的启示和榜样，恢复召会真正的实行。他们走偏了，首先形成了国教，如德国国教和英国国教，然后发明了私立的教会，私立的公会，如浸信会和长老会。在同一时间，就是在十八世纪，新生铎夫在某种程度上恢复了召会的实行，但没有完全的恢复。后来在十九世纪，英国的弟兄们恢复了相当多的召会的实行，甚至到一个地步，有了地方性的聚集，如同在非拉铁非的召会一样。（启三 7～13。）然而非常的可惜，那个荣耀的光景并没有持续多久。英国的弟兄们分裂了，甚至在他们第一代就分裂成所谓的闭关派弟兄和公开派弟兄，加上牛顿派弟兄。到了二十世纪初，就在他们存在不过半个世纪多一点之后，

According to the revelation and pattern of the New Testament, the church is the gathering of the believers in Christ who have been called out from the world by God. Such a gathering is considered, on the one hand, the house of the living God (1 Tim. 3:15) for Him to dwell in and to carry out His will according to His desire and for His pleasure, and, on the other hand, the organic Body of Christ (Eph. 1:22-23) for Him to have a counterpart in the organic union with Him for His expression. This church is the new man as God's new creation (Col. 3:10; Gal. 6:15). Such a church, as both the house of God and the Body of Christ, is universally one to appear and be expressed on the earth in many localities as many local churches. The fellowship in life of this church is uniquely one, both universally and locally.

Such a church remained in such a genuine condition only for a short time. Near the end of the first century, at the time of the early apostles, divisions, sects, crept in to damage the genuine church and created the degradation of the church (1 Cor. 1:10-13; Rom. 16:17; Titus 3:10). Such divisions grew worse and worse in the succeeding centuries, including the time of the church fathers, and the church attempted to solve the problem of divisions by holding councils with the leading teachers in the leading cities, such as Nicaea, Ephesus, etc. This did not work out as well as expected. Such a confused situation remained until the end of the sixth century, when the papal system was established to deform the church by forming the universal Catholic Church under the pope to keep a false unity throughout the world.

In the Reformation that took place in the sixteenth century, through Martin Luther's teaching, many gave up the Catholic Church under the pope, but they did not receive the proper revelation and the enlightening help to recover the genuine practice of the church according to the New Testament revelation and pattern. They were sidetracked first to form the state churches, such as the state church of Germany and the Church of England, and then to invent the private churches, the private denominations, such as the Baptist church and the Presbyterian church. In the meantime, in the eighteenth century Zinzendorf recovered the practice of the church to some extent, but not in full. Then, in the nineteenth century the British brothers recovered the practice of the church very much, even to the extent of having the local assemblies as the church in Philadelphia (Rev. 3:7-13). However, regrettably, that glorious situation did not remain very long. The British brothers were divided, even in their first generation, into the so-called closed brethren and open brethren, with an addition, the Newton brethren. Up to the beginning of the twentieth century, after they had existed for only a little over half a century, they

他们已经分裂成数百个不同的聚集，甚至在同一个城里就有好几个聚集。在那种情形下，主被迫于本世纪的二〇年代，在异教、保守的中国这片召会实行的处女地，兴起一个恢复，作为一个新的开始。在这新的行动中，主在已过七十年里，在我们中间恢复了对永远生命正确的认识和说明，对神的召会真正的认识，地方召会的界线，召会的真正立场，基督作得胜的生命，基督这包罗万有者在神的旧造和新造中凡事居首位，又是神永远经纶的中心与普及，召会作基督的身体，包罗万有、复合、赐生命的灵，神对基督与召会的永远经纶，三一神将祂自己分赐到三部分的人里，神选民的终极结果——新耶路撒冷，对新耶路撒冷完满的看见和完全的解明：就是神与蒙救赎、得重生、被变化、得荣耀之选民的调和，作神永远终极的显出与彰显等等。在这样的恢复里，我们实行真正的召会，顾到包罗万有的基督、终极完成的灵、永远的生命、以及一切属于实际而非虚空字句的神圣真理，并竭力避免组织、教条式的规律、仪文、神职制度和传统，使我们能实行普遍的祭司体系，就是在召会生活中基督众肢体普遍的尽功用，为着神永远经纶中基督身体的建造。

were divided into hundreds of divisive assemblies, even having several assemblies in the same city. Under that kind of situation the Lord was forced to raise up a recovery as a new beginning in the pagan and conservative China as the virgin soil for the church practice from the third decade of this century. In this fresh action the Lord has recovered among us in the last seven decades the proper understanding and definition of the eternal life, the genuine understanding of the church of God, the boundary of the local church, the genuine ground of the church, Christ as the overcoming life, Christ as the all-inclusive One who has the preeminence in all things both in God's old creation and in His new creation and who is the centrality and universality of God's eternal economy, the church as the Body of Christ, the all-inclusive, compounded, and life-giving Spirit, God's eternal economy concerning Christ and the church, the Triune God's dispensing Himself into the tripartite man, the ultimate issue of God's chosen people as the New Jerusalem, the full view and the full definition of the New Jerusalem as God's ultimate manifestation and expression in His mingling with all His redeemed, regenerated, transformed, and glorified elect for eternity, etc. In such a recovery we practice the genuine church, caring for the all-inclusive Christ, the consummated Spirit, the eternal life, and all the divine truths of reality, not of vain letters, and endeavoring to escape from organization, dogmatic regulations, rituals, the clerical system, and traditions, that we may practice the universal priesthood, the universal function of all the members of Christ in the church life for the building up of the Body of Christ in God's eternal economy.

陆 基督身体的一

基督身体的一就是那灵的一，（弗四 3，）也是神圣三一之神圣构成的一。（约十七 21 ~ 23。）这是为着召会立场独一无二的一构成的一面。这神圣的一把所有在基督里的信徒从不信者中间分别出来，并把所有的信徒联结在一起，成为基督的一个身体。

为着召会的立场，还有召会实行一面的一。所有在基督里的信徒，都是组成基督身体的一分子。就着实行一面说，他们是分散在地上许多城里。他们自然而然就照着他们的住处分在各城，形成许多单位。按照神所设立并命定新约的榜样，且照着新约关于神对召会之经纶启示的原则，在信徒所住的每一城里，不可有一个以上的单位，作基督独一身体的地方彰显，也不许一城的一个地方召会与其他地方召会没有基督身体里正确的交通。召会立场在“一”上的这一切限制，乃是召会生活中的保护，以避免在基督的身体中有任何分裂。

VI. THE ONENESS OF THE BODY OF CHRIST

The oneness of the Body of Christ is the oneness of the Spirit (Eph. 4:3) and the oneness of the divine constitution by the Divine Trinity (John 17:21-23). This is the constitutional aspect of the unique oneness for the church ground. This divine oneness separates all the believers in Christ from the unbelievers and unites all the believers together to be the one Body of Christ.

There is also the practical aspect of the oneness of the church for the church ground. All the believers in Christ are the components of the Body of Christ. Practically, they are scattered in many cities on this earth. Spontaneously, they are separated into many units in each city, respectively, according to their dwelling. According to the New Testament pattern set up and ordained by God and according to the principle of the New Testament revelation concerning God's economy of the church, in each city in which the believers dwell, it is not allowed to have more than one unit as a local expression of the unique Body of Christ, nor is it permitted to have a local church in a certain city without the proper fellowship in the Body of Christ with the other local churches. All these limitations of the church ground in its oneness are the safeguard in the church life to avoid any kind of division in the Body of Christ.

召会地方的立场，基本上乃是在众地方召会中所实行基督身体独一的一。基督宇宙的身体和众地方召会，都是独一无二的。在全宇宙中，只有一个基督独一的身体，在每一个地方也各自只有一个地方召会。这个独一的一，是召会生活的基本元素。因为基督身体的一就是那灵的一，（弗四 3，）所以在地方召会中所实行的一，必须是在那灵的行动里，并在那灵的管治之下。因此，那灵也是召会立场的基本元素。此外，因为地方召会与其所在的地方有密切的关系，所以地方召会的所在地也是召会立场重要的元素。因此，一个地方召会建立在其上的召会立场，必须是由“一”所构成，并在“一”里得维系；这个一乃是由那灵执行，并由召会所在地保守的。

除了以上所提那灵的一，以及地方召会所在地实行的一之外，还有另一面的一，就是以弗所四章十三节所启示的“信仰上并对神儿子之完全认识上的一”。关于这一面，新约圣经恢复本以弗所四章十三节注 3 说，“在三节那灵的一，是在实际上神圣生命的一；本节的一，是在实行上我们生活中的一。我们在实际上已经有了神圣生命的一，我们只需要持守这一。但我们需要往前，直到我们在实行上达到生活中的一。这方面的一，包括两件事：信仰，以及对神儿子的完全认识。信仰不是指我们信的行动，乃是指我们所信之事，就如基督神圣的身位，以及祂为我们的救恩所成就救赎的工作，如犹大书三节，提后四章七节，提前六章二十一节所启示的。对神儿子的完全认识，乃是对关于神儿子之启示的领略，是为着我们的经历。我们越在生命中长大，就越固守信仰，持定对基督的领略，也越抛弃一切引起分裂，次要且较低的道理观念。然后我们就要达到或达成这实行上的一；也就是说，我们要达到长成的人，达到基督丰满之身材的度量。”要持守这一面的一，我们就必须竭力“抛弃一切引起分裂，次要且较低的道理观念（教训之风）。然后我们就要达到或达成这实行上的一；也就是说，我们要达到长成的人，达到基督丰满之身材的度量。”

The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches. Both the universal Body of Christ and the local churches are uniquely one. There is one unique Body of Christ in the whole universe, and there is one unique local church in each locality, respectively. This unique oneness is the basic element of the church life. Since the oneness of the Body of Christ is the oneness of the Spirit (Eph. 4:3), the oneness practiced in a local church must be in the move of the Spirit and under the government of the Spirit. Hence, this Spirit is also a basic element of the church ground. In addition to this, since a local church is very much involved with its locality, the locality of the local church is also a crucial element of the church ground. So, the church ground on which a local church is built must be constituted with and prevail in the oneness executed by the Spirit and the oneness safeguarded by the locality.

In addition to the oneness of the Spirit and the oneness practiced in the locality of a local church as mentioned above, there is another aspect of the oneness, which is "the oneness of the faith and of the full knowledge of the Son of God," as revealed in Ephesians 4:13. Concerning this, note 132 in Ephesians 4, Recovery Version, says, "In v. 3 the oneness of the Spirit is the oneness of the divine life in reality; in this verse the oneness is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We need only to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. As revealed in Jude 3, 2 Tim. 4:7, and 1 Tim. 6:21, the faith does not refer to the act of our believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience. The more we grow in life, the more we will cleave to the faith and to the apprehension of Christ, and the more we will drop all the minor and meaner doctrinal concepts that cause divisions. Then we will arrive at, or attain to, the practical oneness; that is, we will arrive at a full-grown man, at the measure of the stature of the fullness of Christ." To keep this aspect of the oneness we need to endeavor to "drop all the minor and meaner doctrinal concepts [the winds of teaching] that cause divisions. Then we will arrive at, or attain to, the practical oneness; that is, we will arrive at a full-grown man, at the measure of the stature of the fullness of Christ."