

2208 为着神圣经纶的神圣分赐

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◎简介

本书是由李常受弟兄于一九九〇年在美国加州圣地牙哥（San Diego）和圣伯纳迪诺（San Bernardino）所释放的信息集成。第一至三章是九月十五至十六日讲于圣地牙哥，第四章是九月二十三日讲于圣伯纳迪诺。

全书共四章，说到神圣的经纶，使徒的管家职分分赐基督的丰富以及基督安家 in 圣徒心里，神圣三一的神圣分赐为着建造基督生机的身体，神圣三一作神圣生命的神圣分赐。

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The Divine Dispensing for the Divine Economy

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第一章

神圣的经纶及其完成

读经：以弗所书一章九至十节，三章九至十一节，提摩太前书一章三至四节，以弗所书一章二十三节，三章十九节下，一章四至五节，七节，十一节，十三节下，四章三十节，一章十九至二十三节。

神的经纶与分赐

神的经纶就是祂的家庭行政，为要在基督里将祂自己分赐到祂所拣选的人里面，使祂能得着一个家，一个家庭，好彰显祂自己，这家就是召会，基督的身体。（提前三 15。）经纶一辞，原文是 *oikonomia*，奥依克诺米亚，在以弗所书里用了三次。在一章十节和三章九节译为经纶，而在三章二节译为管家职分。神的经纶就是祂的安排，就是祂的计划或定旨，祂的家庭行政。以弗所三章二节说到所赐给保罗的管家职分。保罗作神的仆人，乃是神的管家，神赐给他一个职事，一个事奉，称为管家职分。在神一面，奥依克诺米亚指神的安排，神的计划；但在保罗一面，奥依克诺米亚指他的管家职分，他的职事，他的事奉。神的计划、安排，至终成了保罗的职事、管家职分。在提前一章三至四节，保罗告诉提摩太要嘱咐那几个人不可教导与神的经纶不同的事，乃要教导神的经纶。这里的意思是教导神的安排、计划。

经纶与分赐指两件不同的事。分赐的意思是给与、分配或分授。神有一个经纶，祂的分赐乃是为着祂的经纶。神借着祂神圣的分赐来完成祂神圣的经纶。神的经纶就是出于神的愿望和定旨而有的计划和安排。神的分赐乃是照着神的计划和安排而分赐并分配。

在创造里神圣的经纶

神经纶的其中一项是祂创造诸天与地。在祂的创造里，产生了三类生命：植物生命、动物生命和人的生命。这三类生命美化了地。园中的树不仅好作食物，也悦人的眼目。（创二 9。）动物生命增添地的美丽。但若没有人的生命，

CHAPTER ONE

THE DIVINE ECONOMY AND ITS ACCOMPLISHMENT

Scripture Reading: Eph. 1:9-10; 3:9-11; 1 Tim. 1:3-4; Eph. 1:23; 3:19b; 1:4-5, 7, 11, 13b; 4:30; 1:19-23

THE ECONOMY AND DISPENSING OF GOD

God's economy is His household administration to dispense Himself in Christ into His chosen people that He may have a house, a household, to express Himself, which household is the church, the Body of Christ (1 Tim. 3:15). The word for economy, *oikonomia*, is used in the book of Ephesians three times. In 1:10 and 3:9 it is translated as "dispensation," whereas in 3:2 it is translated as "stewardship." God's dispensation is His arrangement, which is His plan or purpose, His household administration. Ephesians 3:2 speaks of the stewardship which was given to Paul. As God's servant, Paul was a steward of God, and God gave him a ministry, a service, which is called the stewardship. On God's side *oikonomia* refers to God's arrangement, God's plan, but on Paul's side *oikonomia* refers to Paul's stewardship, Paul's ministry, Paul's service. God's plan, God's arrangement, eventually becomes Paul's ministry, Paul's stewardship. In 1 Timothy 1:3-4, Paul tells Timothy to charge certain ones not to teach differently but to teach the dispensation, the economy, of God. Here it means to teach the arrangement, the plan, of God.

Dispensation and dispensing refer to two different things. Dispensing means giving, distributing, or imparting. God has an economy, and His dispensing is for His economy. God fulfills His divine economy by His divine dispensing. The economy of God is the plan and arrangement out of God's desire and purpose. The dispensing of God is the dispensing and distributing according to God's plan and arrangement.

The Divine Economy in Creation

One of the items of God's economy was His creation of the heavens and the earth. In His creation three categories of life were produced: plant life, animal life, and human life. These three lives beautify the earth. The trees of the garden were not only good for food but also pleasant to the sight (Gen. 2:9). Animal life adds to the beauty of the earth. But

地就会缺少意义。人的生命给全地增添了意义。然而，人若没有神，宇宙就成为没有意义的，因为神是人生的意义。没有神的生命，宇宙就没有意义、没有目标、也没有目的。神有一个永远的定旨。不信者当然不认识何为神的定旨，而许多作基督徒多年的人也不认识神永远的定旨是什么。他们不知道神为什么创造诸天、地或人。不仅如此，他们不知道神为什么拯救他们。我们要认识神的定旨，就必须进入圣经的深处。

神圣启示最深的一层

圣经是神圣的启示。因此，圣经不是简单的书，乃是深奥的书。我年轻时得救以后，就开始爱圣经。我越读圣经，就越领悟我无法完全明白。我研读多年以后，发现圣经至少有三层。第一层是神爱我们。因为神爱我们，所以赐给我们福分、喜乐、平安，特别是祂的救恩。我们回应神的爱，就爱祂和祂的话。这使我们摸着第二层。第二层是道德、正确的行为、美好的性格和属灵。大多数的基督徒停在这里，但这不是圣经内在或最深的部分。圣经还有另一层。神的经纶是圣经里最深的一层。

我们也许读以弗所一章十节这样的经文，但对这节里“经纶”一辞的领会却不多。像约翰三章十六节这样的经文很容易为许多基督徒所领会，但他们的领会只是表面和肤浅的。许多人珍赏约翰三章十六节上半，那里说，“神爱世人，甚至将祂的独生子赐给他们。”但问及本节下半里永远的生命是什么，很少人有正确的领会。有些人会说，永远的生命，或说永生，就是到天上去，住在天堂里，走在珍珠门内的精金街上，享受平安和福分，直到永远。这多半是对何为永远生命的错误观念。基督教里所传讲神的救恩是真实的，但非常肤浅。神的救恩也有几层。这几层包括罪得赦免、罪得洗净、借血得救赎、借着耶稣基督得称义、以及得重生等等。但神救恩最深的一层，乃是神计划将祂自己作到祂所创造、拣选、救赎并重生的人里面。神永远的计划，乃是将祂自己作到祂所拣选的人里面，使祂成为他们的构成成分。

吃、消化并吸收耶稣作我们属灵的食物

without human life, the earth would lack meaning. Human life adds meaning to the entire earth. If man is without God, however, the universe becomes meaningless, because God is the meaning of human life. Without God's life, the universe is meaningless, without a goal, and without a purpose. God has an eternal purpose. While it is certainly true that the unbelievers do not know what God's purpose is, it is also true that many who have been Christians for many years do not know what God's eternal purpose is. They do not know why God created the heavens, the earth, or man. Furthermore, they do not know why God saved them. In order to know the purpose of God, we must get into the depths of the Bible.

The Deepest Layer of the Divine Revelation

The Bible is the divine revelation. Hence, it is not a simple book. It is a profound book. After I got saved, as a young Christian I began to love the Bible. The more I read it, the more I realized that I could not fully understand it. After many years of studying it, I have discovered that the Bible has at least three layers. The first layer is that God loves us. Because He loves us, God gives us blessing, happiness, peace, and especially His salvation. In response to His love, we love God and His Word. This causes us to touch the second layer. The second layer is morality, proper behavior, good character, and spirituality. Most Christians stop here, but this is not the intrinsic or deepest part of the Bible. There is still another layer. God's dispensation is the deepest layer within the Bible.

We may read a verse such as Ephesians 1:10, but have very little understanding of the word dispensation in this verse. Verses such as John 3:16 are easily understood by many Christians, but only in a superficial and shallow way. Many appreciate the first part of John 3:16 which says that "God so loved the world that He gave His only begotten Son." But when asked what eternal life is in the latter part of this verse, few have a very accurate understanding. Some would say that eternal life is going to heaven, living in a heavenly mansion, and walking on a golden street within pearly gates to enjoy peace and blessings for eternity. This is mostly a wrong concept of what eternal life is. The salvation of God preached in Christianity is true but very shallow. God's salvation also has layers. These layers include the forgiveness of sins, washing from sin, being redeemed by the blood, being justified through Jesus Christ, and being regenerated. But the deepest layer of God's salvation is God's plan to work Himself into His created, chosen, redeemed, and regenerated people. God's eternal plan is to work Himself into His chosen people so that He becomes their very constituent.

Eating, Digesting, and Assimilating Jesus as Our Spiritual Food

神不仅渴望人作祂的器皿盛装祂，（罗九 21，23，林后四 7，）也要人吃祂、消化并吸收祂。（约六 57。）我们吃、消化并吸收物质的食物，就得着加力并加强。我们所吃的食物分赐到我们的血液里，借着血液进入我们身体的每一部分。至终，我们所吃的食物成为我们这人的细胞和组织。同样，神永远的计划乃是将祂自己分赐到我们里面，使祂成为我们里面之人的组成。祂要给我们消化并吸收，使祂能成为我们里面之人的构成成分。

神照着祂的形像造人，使人能盛装祂。容器总是符合所预定要盛装之内容的形像或样式。倘若内容是圆的，容器也必须是圆的。人照着神的形像被造，乃是为着神分赐到人里面。人被造以后，神将人安置在生命树跟前。（创二 8～9。）然后神立刻警戒他关于吃的事。（16～17。）人若吃生命树，就必活着；若吃善恶知识树，就必死亡。生命树象征神自己。今天，神是我们的食物；祂是可吃的。在约翰六章耶稣说，祂是生命的粮，（35，48，）在五十七节祂说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”我们需要吃耶稣。

作基督徒不仅仅是为罪悔改，罪得赦免，蒙血洗净，得称义，并得重生，基督徒的生活也包括长大和成熟。我们要从重生往前到成熟，就必须吃。重生是我们属灵生命的开始，但我们重生以后需要吃。不吃没有人能长大。我们必须天天吃、消化并吸收食物。吸收是食物分赐到我们这人里面的最后一步。一天又一天，我们需要吃、消化并吸收耶稣作我们属灵的食物。

照着神的经纶，神不仅是我们的救主，也是我们主观的食物。这由出埃及十二章里逾越节的预表所表明。逾越节羊羔的血洒在以色列人房屋的门框和门楣上。（7。）这表征基督的救赎客观的一面。神也嘱咐以色列人要吃他们所宰杀之羊羔的肉。（8。）他们在逾越节羊羔之血的遮盖下，要吃逾越节羊羔的肉，不可剩下一点留到次日。（10。）这是神对他们的吃所立的一个典章。几乎在每一种文化里，都有所谓的“餐桌礼仪”，管治吃的方式。照着出埃及十二章，神的一项“餐桌礼仪”乃是要吃完整的一只羊羔。若剩下一点留到早晨，就是侮辱神。倘若以色列人一家吃不了一只羊羔，就要与隔

God not only desires that man be His vessel to contain Him (Rom. 9:21, 23; 2 Cor. 4:7), but also wants man to eat, digest, and assimilate Him (John 6:57). When we eat, digest, and assimilate physical food, we are energized and strengthened. The food that we eat is dispensed into our blood, and through the blood into every part of our body. Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being.

God created man in His image so that man could contain Him. A container is always in the image or shape of the content it is destined to contain. If the content is round, the container must also be round. The creation of man in God's image is for the dispensing of God into man. After man was created, God placed him in front of the tree of life (Gen. 2:8-9). Then immediately, God warned man about his eating (vv. 16-17). If man ate of the tree of life, he would live; but if he ate of the tree of the knowledge of good and evil, he would die. The tree of life signifies God Himself. Today, God is our food; He is edible. In John 6 Jesus said that He was the bread of life (vv. 35, 48), and in verse 57 He said, "As the living Father sent Me, and I live because of the Father, so he who eats Me shall also live because of Me." We need to eat Jesus.

To be a Christian is more than just repenting of our sins, receiving the forgiveness of sins, being washed by the blood, being justified, and being regenerated. The Christian life also includes growth and maturity. In order to go on from regeneration to maturity, we must eat. Regeneration is the beginning of our spiritual life, but we need to eat after our regeneration. No one can grow without eating. We must eat, digest, and assimilate food daily. Assimilation is the final step of food being dispensed into our being. We need to eat, digest, and assimilate Jesus as our spiritual food day by day.

According to God's economy, God is not only our Savior objectively but also our food subjectively. This is shown by the type of the Passover in Exodus 12. The blood of the Passover lamb was sprinkled on the side posts and the upper doorpost of the houses of the Israelites (v. 7). This signifies the redemption of Christ in its objective aspect. God also charged the children of Israel to eat the meat of the lamb which they had killed (v. 8). Under the covering of the blood of the Passover lamb, they were to eat the flesh of the Passover lamb, not leaving anything for the next day (v. 10). This was one of God's ordinances concerning their eating. In nearly every culture, there are so-called "table manners" which govern the way of eating. According to Exodus 12, one of God's "table manners" was to finish the entire lamb. God would be insulted if there was anything left over until the morning. If there was more lamb than one household could eat, the Israelites

壁邻舍同吃一只羊羔，（3～4。）这表征福音的传扬。我们该引导我们的邻舍同享神丰富且无限的救恩，这是我们一家所取之不尽的。以色列人借着吃，给羊羔充满了之后，就得着加强，好能出埃及。以色列人走出埃及的时候，就在消化并吸收羊羔，这消化和吸收就是羊羔分赐到他们全人里面。借着他们消化并吸收逾越节的羊羔，逾越节羊羔的分赐就在进行。这分赐的羊羔成了他们的力量。

神圣的经纶

神家庭行政之永远计划的安排

神意愿的奥秘，就是历世历代隐藏在创造万有之神里的奥秘

神圣的经纶就是神家庭行政之永远计划的安排。（弗一9～10，三9～11，提前一3～4。）神圣的经纶是神意愿的奥秘，就是历世历代隐藏在创造万有之神里的奥秘。（弗一9，三9。）这是奥秘，因为在已过的世代中没有向任何人揭示。亚当和亚伯拉罕从未听过神的经纶。这经纶隐藏在神里面；因此，乃是隐藏的奥秘。人能看见受造的万物，却无法领会创造的目的。今天这奥秘已经向我们揭示出来。

照着神在基督里所立的永远定旨，要将万有在基督里归一于一个元首之下

神圣的经纶是照着神在基督里所立的永远定旨，（弗三11，）要将万有在基督里归一于一个元首之下。（一10。）今天我们仍然看不见万有在基督里归一于一个元首之下，但我们的确看见小规模而归一。神正将基督的信徒归一于一个元首之下。神的心意是要将所有的基督徒在基督里归一于一个元首之下，好成为一。然而，撒但的企图是要分裂。任何分裂，无论什么理由，都必须被定罪，因为分裂抵挡神将万有在基督里归一于一个元首之下。

要得着召会作基督的身体，就是祂的丰满，作经过过程之三一神团体的彰显

were to share the lamb with their neighbor next door (vv. 3-4). This signifies the preaching of the gospel. We should lead our neighboring families to share in God's rich and boundless salvation, which our family cannot exhaust. After the Israelites were filled with the lamb through eating, they were strengthened in order to make their exodus out of Egypt. The Israelites marched out of Egypt, and while they were marching, they were digesting and assimilating the lamb. This digestion and assimilation was the dispensing of the lamb into their being. Through their digestion and assimilation of the Passover lamb, the dispensing of the Passover lamb took place. This dispensed lamb became their strength.

THE DIVINE ECONOMY

The Arrangement of the Eternal Plan of God's Household Administration

The Mystery of God's Will, a Mystery Which from the Ages Has Been Hidden in God, Who Created All Things

The divine economy is the arrangement of the eternal plan of God's household administration (Eph. 1:9-10; 3:9-11; 1 Tim. 1:3-4). The divine economy is the mystery of God's will, a mystery which from the ages has been hidden in God, who created all things (Eph. 1:9; 3:9). It was a mystery because it was not unveiled to any human being in past ages. Adam and Abraham were never told about God's economy. It was hidden in God; therefore, it was a hidden mystery. Men could see the creation, but they could not understand the purpose of the creation. Today this mystery has been unveiled to us.

According to God's Eternal Purpose Made in Christ to Head Up All Things in Christ

The divine economy is according to God's eternal purpose (Eph. 3:11) which He made in Christ to head up all things in Christ (1:10). Today we still cannot see all things headed up in Christ, but we do see this heading up on a small scale. God is heading up the believers of Christ. God's intention is to head up all Christians in Christ to be one. Satan's intention, however, is to divide. Any division, regardless of the reason, must be condemned because division is against God's heading up of all things in Christ.

To Have a Church to Be the Body of Christ as His Fullness for a Corporate Expression of the Processed Triune God

神渴望得着召会作基督的身体，就是祂的丰满，作经过过程之三一神团体的彰显。（弗一 23，三 19 下。）这不仅仅是由许多信徒组成的会众。基督的身体乃是基督这伟大人位生机的身体。基督要得着这样一个身体，就必须将祂自己分赐到祂所拣选并救赎的人里面。

神圣经纶的完成

神圣三一的神圣分赐

神圣经纶的完成乃是借着神圣三一的神圣分赐。神是神圣的，也是三一的。祂是三一的，为要完成将祂自己分赐到我们里面的步骤。祂为了将祂自己分赐到我们里面，采取了三个步骤：父的拣选和预定、子的救赎、以及灵的印涂。这三个步骤是为着神的神圣分赐。

借着父的拣选和预定

神圣三一之神圣分赐的第一个步骤是父的拣选和预定。（弗一 4～5。）父在创立世界以前，在基督里拣选了我们，使我们成为圣别。我们这些凡俗的人怎能成为圣别？我们无法借着我们外面的行动成为圣别，也无法借着被洗净而成为圣别。蒙洗净使我们洁净，但洁净不是圣别。我们能成为圣别，唯一的路是借着圣别的元素分赐到我们这人里面。医生知道我们物质的身体需要许多矿物质。我们的血液若缺少铁，唯有借着我们所吃喝的食物，才能让铁进入我们的血液里。同样，我们乃是借着将圣别的神同祂圣别的性情接受到我们里面，而成为圣别；然后祂圣别的元素就成为我们的元素。父在创立世界以前，在基督里拣选了我们，使我们这些蒙拣选的人能有父圣别的性情，因此，借着父圣别的性情分赐到我们这些蒙祂拣选的人里面，我们就能成为圣别。

父借着基督而有的预定，乃是借着父的神圣生命分赐到我们里面，使我们这些被预定的人能有祂的生命，得儿子的名分。（弗一 5。）有儿子的名分，含示我们必须有神的生命。神圣的生命生出我们作神的众子。我们这些神的众子有神的生命，所以我们有神儿子的名分。父神将祂自己分赐到我们里面，作我们圣别的性情，使我们成为圣别，并作我们神圣的生命，使我们成为祂的众子，这样我们就能有儿子的名分。成为圣别并得着儿子的名分，乃是在于接受神圣的分赐。那使我们成为圣别并得着儿子名分的神圣之路，乃是借着神将祂自己分赐到我们里面。

God desires to have a church to be the Body of Christ as His fullness for a corporate expression of the processed Triune God (Eph. 1:23; 3:19b). This is not just a congregation composed of a number of believers. The Body of Christ is an organic Body of a great person—Christ. In order for Christ to have such a Body, He must dispense Himself into His chosen and redeemed people.

THE ACCOMPLISHMENT OF THE DIVINE ECONOMY

The Divine Dispensing of the Divine Trinity

The accomplishment of the divine economy is by the divine dispensing of the Divine Trinity. God is divine, and He is also triune. He is triune in order to complete the steps for the dispensing of Himself into us. To dispense Himself into us, He has taken three steps: the Father's choosing and predestinating, the Son's redeeming, and the Spirit's sealing. These three steps are for God's divine dispensing.

Through the Father's Choosing and Predestinating

The first step of the divine dispensing of the Divine Trinity was the Father's choosing and predestinating (Eph. 1:4-5). The Father chose us in Christ before the foundation of the world that we should be holy. How can we common human beings be holy? We cannot be made holy by our outward actions. Neither can we be holy by being washed. To be washed makes us clean, but to be clean is not to be holy. The only way we can be holy is by a holy element being dispensed into our being. Medical doctors know that our physical bodies need many minerals. If our blood is short of iron, the only way iron can get into our blood is by the food that we eat or drink. In the same way, we become holy by receiving the holy God with His holy nature into our being. His holy element then becomes our element. The Father chose us in Christ before the foundation of the world that we, the chosen ones, may have the Father's holy nature and thus may be sanctified through the dispensing of the Father's holy nature into us, His chosen ones.

The Father's predestinating through Christ is so that the predestinated ones may have His life for their sonship through the dispensing of the Father's divine life into us (Eph. 1:5). To have the sonship implies that we must have God's life. The divine life generates us to be God's sons. As God's sons we have God's life, so we have God's sonship. God the Father imparts Himself into our being as our holy nature to make us holy and as our divine life to make us His sons so that we may have sonship. To be made holy and to receive the sonship are a matter of receiving the divine dispensing. The divine way for us to be made holy and to receive the sonship is by God dispensing Himself into us.

借着子的救赎

神圣三一的神圣分赐使神圣的经纶得以完成，这不仅是借着父的拣选和预定，也是借着子的救赎。（弗一7。）子的救赎不是仅仅外面客观的，不仅是基督流出祂的血，为要救赎我们并洗净我们的罪；子的救赎比这个深多了。借着子的救赎，蒙救赎的人就被放在基督里。我们被放在基督里，使我们能成为神的基业，有基督作神圣基业的元素和范围。（11。）我们被放在基督里，又借着基督的分赐，成为神的基业。神似乎说，“我救赎了你，将你放在基督里。这基督要成为你的元素，使你成为我的基业。我无意在你天然的所是里承受你。你不过是个罪人；即使你蒙了救赎，你也不过得了洁净。我要承受的是在你里面我的儿子。如今你有我的儿子在你里面作元素，将你构成宝贵的，这个才要算为我的基业。”神要得着这样的基业，就必须在基督里将祂自己分赐到我们这人里面。

借着灵的印涂

以弗所一章启示父的拣选和预定、子的救赎、以及灵的印涂。（13下。）灵的印涂好比带有墨的印压在纸张上。印所涂上的墨越多，纸张就越被墨浸透并漫溢。至终，整张纸会带有印的形像，被墨的本质所印涂、浸透并漫溢。同样，那灵也在浸透并漫溢我们。诗歌三百八十二首最后一节说，

“借此你灵浸透全人，到处是你，到处是神！”

这印涂、浸透并漫溢在信徒里面一直进行。你在读本章时，那灵就在浸透你。那灵这印涂的墨，永远是湿润的，绝不枯干。借着印涂之墨的分赐，那灵的印涂就浸透被印涂的人，直到（或，为着）他们身体得赎的日子。（弗四30。）我们身体的得赎就是我们身体的改变形状。（腓三21。）那灵的印涂要不断进行，浸透并漫溢我们全人，直到我们的身体改变形状。

结果产生召会

借着父的拣选和预定、子的救赎、以及灵的印涂，神圣三一之神圣分赐的结果就产生召会。（弗一22下。）

Through the Son's Redeeming

The accomplishment of the divine economy by the divine dispensing of the Divine Trinity is not only through the Father's choosing and predestinating but also through the Son's redeeming (Eph. 1:7). The Son's redeeming is not just outward and objective. It is not just a matter of Christ shedding His blood in order to redeem us and to cleanse us from our sins. The Son's redeeming is much deeper than this. Through the Son's redeeming, the redeemed are put into Christ. We were put in Christ so that we could be made an inheritance of God with Christ as the element and realm of the divine inheritance (Eph. 1:11). We were put in Christ and made an inheritance of God through the dispensing of Christ. It is as if God said, "I have redeemed you and put you into Christ. This Christ will become your element for you to be My inheritance. I do not have any intention to inherit you in your natural being. You are just a sinner. Even though you are redeemed, you are just cleansed. I want to inherit My Son in you. Now you have My Son in you as the element to constitute you into something precious. This will be counted as My inheritance." In order for God to gain such an inheritance, He had to dispense Himself in Christ into our being.

Through the Spirit's Sealing

Ephesians 1 reveals the Father's choosing and predestinating, the Son's redeeming, and the Spirit's sealing (v. 13b). The sealing of the Spirit can be likened to a seal with ink being pressed upon a sheet of paper. The more the ink is applied, the more the paper is saturated and permeated with the ink. Eventually, the entire paper will be sealed, saturated, and permeated with the substance of the ink in the image of the seal. In the same way, the Spirit is saturating and permeating us. The last stanza of hymn #501 in Hymns says:

Thy Spirit will me saturate, Every part will God permeate...

This sealing, permeating, and saturating is going on constantly in the believers. As you are reading this chapter, the Spirit is permeating you. The Spirit as the sealing ink remains wet forever. It never dries. The Spirit's sealing saturates the sealed ones through the dispensing of the sealing ink unto, or for, the day of the redemption of their body (Eph. 4:30). The redemption of our body is the transfiguration of our body (Phil. 3:21). Until the transfiguration of our body, the sealing of the Spirit will go on continually to saturate and permeate our entire being.

Issuing in the Church

The issue of the divine dispensing of the Divine Trinity through the Father's choosing and predestinating, the Son's redeeming, and the Spirit's sealing is the church (Eph. 1:22b).

借着复活并升天之基督的传输、分赐

召会是神圣分赐的结果，这是借着复活并升天之基督的传输、分赐。（弗一 19～22 上。）神的能力在基督身上运行，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边。神使基督从阴间的死人中复活，升到第三层天里神的宝座，将一切服在祂的脚下，并使祂向着召会作万有的头。二十二节的“向着”一辞含示一种传输。凡神在基督身上所运行的，都传输且正在传输给召会。

使召会能成为基督的身体，作经过过程之三一神团体的彰显

这传输是使召会能成为基督的身体，那在万有中充满万有者的丰满，作经过过程之三一神团体的彰显。（弗一 23。）

Through the Transmission, the Dispensing, of the Resurrected and Ascended Christ

The church as the issue of the divine dispensing is through the transmission, the dispensing, of the resurrected and ascended Christ (Eph. 1:19-22a). God's power was wrought in Christ in raising Him from among the dead and seating Him at His right hand in the heavenlies. Christ was raised from among the dead in Hades to the throne of God in the third heaven. Everything was subjected under His feet, and He was made Head over all things to the church. The word to in verse 22 implies a transmission. Whatever God has wrought in Christ is transmitted and is being transmitted to the church.

That the Church May Be the Body of Christ for the Corporate Expression of the Processed Triune God

This transmission is so that the church may be the Body of Christ, the fullness of the One who fills all in all, for the corporate expression of the processed Triune God (Eph. 1:23).

第二章

使徒的管家职分分赐基督的丰富， 以及基督安家 in 圣徒心里

读经：以弗所书三章二至五节，七至十一节，十四至十九节。

父的拣选、子的救赎、 以及灵的印涂产生召会

根据以弗所一章，召会借着神圣三一的分赐得以构成而存在。神圣三一的分赐是出于父作源头，（3～6，）子作流道，（7～12，）以及灵作水流。（13～14。）父作源头的分赐包括父的拣选（4）和预定。（5。）父拣选我们，目的是要将祂圣别的性情分赐到我们里面，使我们能成为圣别。父的预定是使我们得着父神圣的生命。我们得着父神圣的生命，就由神生为祂的众子，为要享受儿子的名分。

召会也是借着子的救赎得以构成。父拣选并预定了我们，然后子进来救赎我们。子的救赎将我们带进一种光景，使我们能成为父的基业。父神只承受那有神圣性情的。祂的基业必须构上祂神性的标准。为这缘故，基督的救赎必须将我们带进神自己里面。祂的救赎不是仅仅救赎我们脱离罪，更是救赎我们进入神自己里面，进入神神圣的元素里。这神圣的元素将我们构成奇珍，作神的基业。

照着以弗所一章，神圣三一的神圣分赐完成于灵的印涂。（13～14。）完整的神整个的所是，借着灵的印涂临到我们这人。灵的印涂浸透受印的人。灵作活印也是印涂的墨，照着印的形像涂在我们里面的所是里。墨印在纸张上，至终会成为干的，但那灵这印涂的墨一直是“湿润的”，直到永远。因为那灵这印涂的墨一直是“湿润的”，那灵就

CHAPTER TWO

THE APOSTLE'S STEWARDSHIP DISPENSING THE RICHES OF CHRIST AND CHRIST MAKING HIS HOME IN THE HEARTS OF THE SAINTS

Scripture Reading: Eph. 3:2-5, 7-11, 14-19

THE FATHER'S CHOOSING, THE SON'S REDEEMING, AND THE SPIRIT'S SEALING ISSUING IN THE CHURCH

According to chapter one of Ephesians, the church has been constituted for its existence through the dispensing of the Divine Trinity. The dispensing of the Divine Trinity is of the Father as the source (vv. 3-6), of the Son as the course (vv. 7-12), and of the Spirit as the flow (vv. 13-14). The dispensing of the Father as the source includes the Father's choosing (v. 4) and predestination (v. 5). The Father's intention in choosing us is to dispense His holy nature into us so that we may be holy. The Father's predestination is so that we will receive the Father's divine life. Upon receiving the Father's divine life, we are born of God to be His sons in order to enjoy the sonship.

The church is also constituted through the Son's redeeming. The Father chose and predestinated us. Then the Son came in to redeem us. The Son's redeeming brought us into a condition in which we could become the Father's inheritance. God the Father inherits only that which has the divine nature. His inheritance must come up to the standard of His divinity. For this reason, the redemption of Christ must bring us into God Himself. His redemption is not just a matter of redeeming us from sin; it is even more a matter of redeeming us into God Himself, into His very divine element. This divine element constitutes us into a precious treasure for God's inheritance.

The divine dispensing of the Divine Trinity according to Ephesians 1 consummates in the Spirit's sealing (vv. 13-14). The entire being of the complete God reaches our being through the sealing of the Spirit. The sealing of the Spirit saturates the sealed ones. The Spirit as the living seal is also the sealing ink applied to our inward being in the image of the seal. The ink stamped onto a piece of paper will eventually become dry, but the Spirit as the sealing ink remains "wet" all the time unto eternity. Because the Spirit as the sealing ink remains

不断浸透并漫溢我们，直到我们全人一灵、魂、体—都受了印涂。至终，借着神圣的印涂，我们这些人不仅成为创造之神的彰显，也成为那使人重生、圣别、变化并得荣之神的彰显。我们成为祂的彰显、祂的丰满。这是神圣经纶，神永远安排，神永远计划的目的和目标。神渴望使祂所拣选的人团体的成为祂的彰显，祂的丰满。

借着传福音将基督的丰富 分赐到人里面，尽我们的管家职分

使徒的管家职分乃是将基督追测不尽的丰富当作福音，分赐、供应给外邦人。（弗三2，8。）有些人也许以为，唯有使徒保罗领受了这管家职分，因为他是头号的使徒。许多信徒也坚持，在召会历史中只有十二位使徒。这观念是基于一些弟兄会教师的错谬教训，他们说只有主耶稣所拣选的十二位门徒是使徒。照着这教训，顶替犹大作第十二位使徒的是保罗，而不是马提亚。他们说马提亚被除外，因为他是由摇签选出来的，不像保罗那样，是由基督直接选派的。然而，这教训不是照着新约完整的启示。行传一章二十六节说，摇签摇出马提亚以后，“他就和十一位使徒同列。”在下一章，圣灵感动使徒行传的作者说，“彼得同十一位使徒站起来。”（二14。）这指明在一章二十六节蒙拣选的马提亚，被承认为十二使徒中的一位。

不仅如此，除了头十二位使徒以外，还有其他的使徒。巴拿巴是使徒，（徒十四14，）西拉和提摩太也成了使徒。（帖前一1，二6。）启示录二章，在以弗所的召会被主称赞，因为他们分辨真使徒与假使徒。（2。）这含示使徒不只有十二位，否则就很容易认出假使徒。

使徒的意思是受差遣的人。每位正确的信徒都是受差遣的人。在旧约里有受差遣之人的例子，以赛亚就是这样一位受差遣的人。他看见基督的荣耀，（约十二38，41，）并听见主的声音说，“我可以差遣谁呢？谁肯为我们去呢？”以赛亚就说，“我在这里，请差遣我。”（赛六8。）凡受主差遣的就是使徒。一位愿意受主差遣向父母传福音的小姊妹，就是使徒—受差遣的人。

"wet," the Spirit continually saturates and permeates us until our entire being—spirit, soul, and body—is sealed. Eventually, through the divine sealing, we human beings become the expression not only of the God who creates, but also of the regenerating, sanctifying, transforming, and glorifying God. We become His expression, His fullness. This is the aim and goal of the divine economy, God's eternal arrangement as His eternal plan. God desires to make His chosen ones His expression, His fullness, in a corporate way.

FULFILLING OUR STEWARDSHIP TO DISPENSE THE RICHES OF CHRIST INTO PEOPLE BY PREACHING THE GOSPEL

The stewardship of the apostle is to dispense, to minister, the unsearchable riches of Christ as the gospel to the nations (Eph. 3:2, 8). Some may think that only the apostle Paul has received this stewardship because he was the top apostle. Many believers also maintain that there have only been twelve apostles throughout church history. This concept is based upon the erroneous teaching of some of the Brethren teachers which stated that the twelve disciples selected by the Lord Jesus were the only apostles. According to this teaching, Paul replaced Judas as the twelfth apostle, instead of Matthias. They say that Matthias was excluded because he was selected by lots and not by Christ directly as Paul was. This teaching, however, is not according to the entire revelation of the New Testament. Acts 1:26 says that after the lot fell upon Matthias, "he was numbered with the eleven apostles." In the next chapter, the Holy Spirit inspired the writer of Acts to say, "Peter, standing together with the eleven" (2:14). This indicates that Matthias, who was chosen in 1:26, was recognized as one among the twelve apostles.

Furthermore, there are other apostles in addition to the first twelve apostles. Barnabas was an apostle (Acts 14:14). Silas and Timothy also became apostles (1 Thes. 1:1; 2:6). In Revelation 2 the church in Ephesus was commended by the Lord because they discerned the genuine apostles from the false apostles (v. 2). This implies that there were more apostles than the twelve apostles; otherwise, it would have been easy to identify the false apostles.

Apostle is an anglicized Greek word which means one who is sent. Every proper believer is a sent one. There are examples of sent ones in the Old Testament. Isaiah was such a sent one. When he saw the glory of Christ (John 12:38, 41) and heard the voice of the Lord saying, "Whom shall I send? Who will go for us?" Isaiah said, "Here am I; send me" (Isa. 6:8). Whoever is sent by the Lord is an apostle. A little sister who is willing to be sent by the Lord to preach the gospel to her parents is an apostle, a sent one.

在主的新路上，我们受了指导、鼓励并嘱咐，要出去传福音。出去传福音等于受差遣。当你出去传福音时，你必须看见你正在受差遣。你应当能向主宣告：“我的出去就是你的差遣。”既然每位出去传福音的人都是受差遣的人，使徒的数目就是无限的。受主差遣是“使徒”一辞的内在意义。倘若我们愿意每天答应主的呼召，说，“我在这里，请差遣我，”我们就是受主差遣的人，就是祂的使徒。

以弗所三章二节所提的管家职分不仅赐给保罗，也赐给所有的信徒。保罗是完全奉献给基督的人，昼夜只在意基督。全时间在职的圣徒与保罗有些不同，他们必须在谋生的事上受霸占。除此以外，在他们的家庭一面，还有种种其他的事务必须照顾；否则，他们无法存活。但即使有这样的责任，在一周之中至少也能为主的缘故挪出三小时。你可以告诉主：“主，我无法全时间作你的使徒，因为我必须谋生。但我要每周给你三小时。在这三小时中，我愿探访罪人传福音，喂养初信者，或成全圣徒。”你若愿意这样作，你就会在那三小时中成为基督的使徒。

我们若愿意在我们的时间上忠信，并为着福音的缘故每周奉献三小时，我们至少在那三小时中会成为真使徒。你在正常上班的时间内，也许是一家大公司的推销员，但你在奉献给主的三小时中出去传福音，你就不再是推销员，乃是尽管管家职分的使徒，将基督分赐到人里面。你出去叩门时，不需要在人面前发抖。你领受了荣耀的使命，要将荣耀的基督分赐、分配并供应到人里面。若有人问你在作什么，你可以回答说，“我在分配荣耀的基督。”

在安那翰的全时间训练中，我训练受训者不要照着天然的方式传福音。我指导他们向人传福音，不要问他们问题。反之，我鼓励他们放胆说话。我们可以说，“我来将基督分赐到你里面。祂是荣耀的。祂差遣我到这里告诉你，你必须相信祂。你若相信祂，就会得着永远的生命。我们来祷告吧。”倘若那人回答说，“我不知道如何祷告，”我们可以说，“请跟着我祷告：‘主耶稣，我爱你。主耶稣，我接受你。你是我的救主和生命。阿利路亚！主耶稣。阿们。’”人祷告接受主以后，就该指引他要受浸。也不该问人要不要受浸；反之，只要引导人受浸。在祷告的时候或在受浸的时候发问题都是不智慧的。以权柄的方式传福音，就是作正确的受差遣者——使徒。

In the Lord's new way, we have been instructed, encouraged, and charged to go out to preach the gospel. Going out to preach the gospel equals being sent. As you go out to preach the gospel, you must have the realization that you are being sent. You should be able to declare to the Lord, "My going out is Your sending." Because everyone who goes out to preach the gospel is a sent one, the number of apostles is unlimited. To be sent out by the Lord is the intrinsic significance of the word apostle. Each day, if we would answer the Lord's call by saying, "Here am I, send me," we would be the Lord's sent ones, His apostles.

The stewardship mentioned in Ephesians 3:2 was given not only to Paul but also to all of the believers. Paul was a person fully consecrated to Christ, only caring for Christ day and night. The saints who have full-time jobs are a little different from Paul in that they must be occupied in making a living. In addition to this, there are various other affairs they have to take care of in regard to their families; otherwise, they could not survive. But even with such responsibilities, at least three hours could be spared during the week for the Lord's sake. You may tell the Lord, "Lord, I cannot be Your apostle with all of my time because I must earn a living. But I want to give You three hours a week. During these three hours, I would visit sinners with the gospel, feed the new believers, or perfect the saints." If you would do this, you would be an apostle of Christ during those three hours.

If we would be faithful with our time and dedicate three hours each week for the sake of the gospel, we would at least be genuine apostles during those three hours. You may be a salesman for a large company during your normal work hours, but when you go out to preach the gospel for the three hours which have been dedicated to the Lord, you are no longer a salesman, but an apostle fulfilling your stewardship to dispense Christ into people. As you go out to knock on doors, there is no need to tremble before men. You have received a glorious commission to dispense, distribute, and minister the glorious Christ into people. If someone should ask what you are doing, you could reply, "I am distributing the glorious Christ!"

In the full-time training in Anaheim, I trained the trainees not to preach the gospel according to the natural way. I instructed them not to ask questions of those to whom they are preaching the gospel. Rather, I encouraged them to speak in a bold way. We may say, "I have come to dispense Christ into you. He is glorious. He has sent me here to tell you that you must believe in Him. If you believe in Him, you will receive eternal life. Let's pray." If the person responds by saying, "I do not know how to pray," we can say, "Please, pray after me: 'Lord Jesus, I love You. Lord Jesus, I receive You. You are my Savior and life. Hallelujah! Lord Jesus. Amen.'" After a person has prayed to receive the Lord, he should then be directed to be baptized. This also should not be in the way of asking whether or not the person would like to be baptized. Rather, the person should just be led to be baptized. To ask questions either at the time of prayer or at the time of baptism is unwise. To preach the gospel in the way of authority is to be a proper sent one, an apostle.

保罗借着所赐给他的恩典领受了管家职分。我们也得着了恩典来走神命定的路。在出去以前我们应当祷告：“主耶稣，感谢你，你给我们使命，带着你的权柄出去，将你自己供应给罪人。主，与我们同去。”你这样出去，就满了能力和权柄而去。这权柄好比警察的权柄。指挥交通的警察似乎只是穿着制服站在马路中间的小人物；然而，比他更有能力的汽车必须照他的吩咐停车。汽车有能力，但警察有权柄，因为政府在背后支持他。我们必须顺从他，否则就有收到罚单的危险。我们出去传福音时，也必须领悟整个神圣的行政都在我们背后。我们在主耶稣大能的名里出去。我们去登门访人，告诉人我们在耶稣的名里来，撒但就战抖。撒但和邪恶的天使必须退去，因为耶稣的名满了权柄。

照着新约传扬福音，就是在基督的权柄里将基督分送出去。你出去以前，借着向主祷告领受权柄。你去的时候，神就运行，将够用的恩典分赐给你作资本，以完成福音的传扬。这样，你就是基督的一位使徒，带着能力、权柄和地位出去，你有管家职分和使命。在马太二十八章十八至十九节主说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒。”主耶稣已经领受了所有的权柄，并且祂已经嘱咐我们要去。但我们的难处是常常没有照主所赐给我们的而行动。主是身体的头，已经将权柄赐给祂身体所有的肢体，好使万民作主的门徒。我们必须使用这权柄并出去。我们对所浸的人是使徒。因着保罗是最初将福音带给哥林多人的，他就能说，“若是对别人我不是使徒，对你们我总是使徒，因为你们在主里正是我使徒职分的印记。”（林前九2。）我们对那些受我们引导而相信受浸的人也是使徒。

使徒的管家职分分赐基督的丰富

神恩典的管家职分赐给了使徒

使徒的管家职分是为着分赐基督的丰富。（弗三2～5，7～11。）神恩典的管家职分不仅赐给使徒保罗，（2，）也赐给我们众人。这管家职分是借着关于召会是基督的奥秘这启示而赐给的，这奥秘在别的世代中未曾给人知道。（3～5。）这奥秘的启示使使徒成为执事凭着分赐到他里

Paul received the stewardship through the grace given to him. We also have been given grace to take the God-ordained way. Before going out we should pray, "Lord Jesus, thank You that You have given us a commission to go out with Your authority to minister Yourself to sinners. Lord, go with us." When you go out in this way, you go full of power and authority. This authority may be likened to that of a policeman. The policeman who directs traffic seems to be just a small man with a uniform standing in the middle of the street. However, a car which is more powerful than the policeman must stop at his command. The car has power but the man has authority. The policeman has the authority because the government is behind him supporting him. We must obey him, or we risk receiving a fine. When we go out to preach the gospel, we also must realize that the entire divine government is behind us. We go out in the powerful name of the Lord Jesus. When we go to visit people in the homes and tell them that we have come in the name of Jesus, Satan trembles. Satan and the evil angels must retreat, because the name of Jesus is full of authority.

To preach the gospel according to the New Testament is to distribute Christ in His authority. You receive the authority by your prayer to the Lord before going out. In your going, God operates by distributing to you the sufficient grace as your capital to carry out the preaching of the gospel. In this way, you go out with the power, authority, and position as one of the apostles of Christ. You have the stewardship and the commission. In Matthew 28:18-19 the Lord said, "All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations." The Lord Jesus has received all authority and He has charged us to go. Our problem is that we often do not act on what the Lord has given us. The Lord as the Head of the Body has given all of the members of His Body authority to disciple the nations. We must assume this authority and go. We are apostles to those whom we baptize. Because Paul was the one who initially brought the gospel to the Corinthians, he could say, "If to others I am not an apostle, yet surely I am to you; for you are the seal of my apostleship in the Lord" (1 Cor. 9:2). We also are apostles to those whom we lead to believe and be baptized.

THE APOSTLE'S STEWARDSHIP DISPENSING THE RICHES OF CHRIST

The Stewardship of the Grace of God Given to the Apostle

The apostle's stewardship was for dispensing the riches of Christ (Eph. 3:2-5, 7-11). The stewardship of the grace of God was given not only to the apostle Paul (Eph. 3:2) but to all of us as well. This stewardship was given by revelation concerning the church as the mystery of Christ, which was not made known to men in other generations (vv. 3-5). The revelation of the mystery makes the apostle a minister, with the grace of God dispensed into him, to

面神的恩典，借着这位丰富之基督的分赐，将基督追测不尽的丰富供应给外邦人。（7～8。）我们出去访人传福音时，是出去将基督同祂追测不尽的丰富供应给罪人。我们不是去供应道理、哲学、逻辑或宗教，乃是去将基督追测不尽的丰富直接供应到人里面。我们这样作，很像侍者侍候餐厅的顾客吃饭。侍者不会只来到顾客那里，描述餐厅如何清洁，厨师如何够格，或食物如何烹煮。他若这样作，那些等待食物的人会变得非常不耐烦。已往我们传福音常常就像这样，给人许多解释、道理和教训，却很少给人基督。因此，反应通常不是那么积极。我们必须学习将丰富的基督直接供应给人。

神恩典的管家职分赐给了使徒，是要将那历世历代隐藏在创造万有之神里奥秘的经纶，向众人照明。（9。）这奥秘不再是隐藏的；今天这乃是公开的事实。

神恩典的管家职分 是为着召会的构成

神恩典的管家职分是为着召会的构成，这是借着分赐基督追测不尽的丰富，使诸天界里执政的、掌权的，现今得知神万般的智慧，这是照着神在基督里，所立的永远定旨。（弗三 10～11。）你每周出去三小时，将基督的丰富供应到罪人里面时，你必须领悟，这样作的结果将是召会得以构成。许多召会已经存在于许多城市里多年，但圣徒人数仍然相当少，这对我们是羞耻。年复一年，只有少数人，地方召会如何能得着建造？要建造房屋，需要有材料。你不能用量少材料建造大房屋。在哈该书，主嘱咐以色列人要上山取木料，好建造祂的居所。（一 8。）我们必须出去使万民作主的门徒，好使他们成为基督身体的肢体。因着材料增加，就会有东西用以建造召会。这就是管家职分；这职分不仅赐给了保罗，也在马太二十八章十八至十九节，主复活后嘱咐祂的门徒时，赐给了整个身体。

基督安家 在圣徒心里

借着分赐基督的丰富，基督就供应到罪人里面。祂不再在信徒外面；祂如今乃是在他们里面。钉在十字架上的基督如今活在我们里面。基督已经供应到我们里面，所以我们如今有基督

minister to the nations the unsearchable riches of Christ through the dispensing of the rich Christ (vv. 7-8). When we go out to visit people with the gospel, we go out to minister Christ with His unsearchable riches to sinners. We do not go to minister doctrine, philosophy, logic, or religion. Rather, we go to minister the unsearchable riches of Christ directly into people. We do this in much the same way as a waiter or steward serves a meal to the patrons of a restaurant. A waiter would not just come to the patrons and describe how clean the restaurant is, how qualified the cook is, or how the food is being cooked. If he would do this, those waiting for their food would grow very impatient. Our preaching of the gospel in the past was very often just like this. We gave a lot of explanation, doctrine, and teaching to people, but very little Christ. Therefore, the response was usually not very positive. We must learn to minister the rich Christ to people directly.

The stewardship of the grace of God was given to the apostle to bring to light the economy of the mystery, which from the ages had been hidden in God, who created all things (v. 9). The mystery is no longer hidden; it is an open fact today.

The Stewardship of the Grace of God Being for the Constituting of the Church

The stewardship of the grace of God is for the constituting of the church, through the dispensing of the unsearchable riches of Christ, to make the multifarious wisdom of God known to the rulers and the authorities in the heavenlies, according to God's eternal purpose made in Christ (Eph. 3:10-11). When you go out for three hours a week to minister the riches of Christ into sinners, you must realize that the result will be that the church is constituted. It is a shame to us that many of the churches have existed in many cities for a number of years, yet the number of saints is still relatively small. How could a local church be built up with only a small number year after year? In order to build a house, there is the need of material. You cannot build a great house with a little material. In Haggai the Lord charged the children of Israel to go up to the mountain to bring wood in order to build His house (1:8). We must go out to disciple the nations in order to make them members of the Body of Christ. By the increase of the material, there will be something with which to build the church. This is the stewardship which was given not only to Paul but also to the entire Body when the Lord charged the disciples after His resurrection in Matthew 28:18-19.

CHRIST MAKING HIS HOME IN THE HEARTS OF THE SAINTS

Through the dispensing of the riches of Christ, Christ is ministered into sinners. He is no longer outside of His believers; He is now inside of them. The Christ who was crucified on the cross now lives in us. Christ has been ministered into us, so we now

安家在我们心里。（弗三 16～17。）我们既已接受基督，祂就在我们里面作工并运行。祂在诸天之上、在召会中、并在我们的环境中作工并运行，但祂主要的工作是要将祂自己作到我们里面，安家在我们心里，使祂自己定居在我们里面。

主渴望自己能定居在我们里面，但我们常常将祂留在这人的一小部分里面。我到不同的城市去，常常住在圣徒家中作客。既然是作客，我就没有完全解开旅行箱而定居下来。反之，我留下部分行李没有打开，因为我知道几天后我会离开，到时又必须重新收拾。我也领悟我是客人，不适宜摸圣徒家里的东西，除非我得到允许。身为客人，我在行动上受限制的。这说明主耶稣如何常常在我们里面受到限制。主耶稣在我们里面常常像客人一样；祂也许住在我们里面十五年之久，却仍未“解开行李”。祂也可能不敢在我们里面作事，因为我们没有允许祂这样作。祂也许仍受限制在我们的灵里，无法占有我们内里所是的其余部分。

我们这人好比有许多房间的屋子。主也许受限制于我们内里所是的“客厅”。因着主受限制于客厅，客厅对祂可能就成了小监牢。我们这人里面有其他的房间，却是隐密的，因为我们不让主进入。这些房间包括我们的心思、情感、意志和良心。我们爱主耶稣，但在我们的情感里，我们也许没有给祂任何地位。我们心思的情形可能也是这样。在我们的生活、穿着和开车的方式上，基督也许没有地位。同样，我们许多的定意也可能没有给基督任何地位。我们也许是唯一占有我们心思、意志、情感和良心的人。结果，基督在我们里面成了客人，甚至成了囚犯。

保罗首先告诉在以弗所的圣徒，他是有使命的管家，要将基督的丰富分配、供应到信徒里面。（弗三 2，8。）但在执行这管家职分时，他领悟基督还没有定居在他们里面。基督居住在他们灵里，但还没有定居在他们心里。基督在圣徒全人的中心，在他们的灵里，但还没有进入他们灵周围魂的诸部分。魂的诸部分包括心思、情感和意志。魂的这些部分加上灵的心就形成心。基督在他们灵里受到限制并监禁；祂无法扩展到他们这人的内里部分。这就是保罗祷告，愿基督安家圣徒心里的原因。基督安家在我们心里，意思就是祂能将自己扩展到我们的心思、情感、意

have Christ making His home in our hearts (Eph. 3:16-17). Since we have received Christ, He is working and moving within us. He is working and moving in the heavens, in the church, and in our environment, but His main work is to work Himself into us, to make home in our hearts, to get Himself settled down within us.

The Lord desires to settle Himself down within us, but we often keep Him within a small part of our being. When I travel to different cities, I often stay as a guest in the homes of the saints. Since I am a guest, I do not settle down by unpacking my suitcase completely. On the contrary, I leave my suitcase partially packed because I know that after a few days I will leave again and have to repack everything. I also realize that as a guest it is inappropriate for me to touch things within the saints' homes unless I have been given permission to do so. As a guest, I am restricted in my activity. This illustrates how the Lord Jesus is often restricted within us. The Lord Jesus is often like a guest within us. He may have been living within us for fifteen years, but He may still not yet be "unpacked." He also may not dare to do things within us because we have not given Him the permission to do so. He may still be restricted to our spirit, unable to occupy the rest of our inner being.

Our being may be likened to a house with many rooms. The Lord may be limited to the "living room" of our inner being. Because the Lord is limited to the living room, it may have become a little prison to Him. We have other rooms in our being, but they are secret rooms because we have not allowed the Lord to enter these rooms. These rooms include our mind, emotion, will, and conscience. We love the Lord Jesus, but we may not have given Him any ground in our emotion. This may also be the case with our mind. In the way we live, in the way we dress ourselves, and in the way we drive our car, there may be no ground for Christ. In the same way, many of our decisions may have been made without any ground given to Christ. We may be the only one occupying our mind, will, emotion, and conscience. As a result, Christ has been a guest within us and even a prisoner within us.

Paul first told the saints at Ephesus that he was a steward with a commission to distribute, to minister, the riches of Christ into the believers (3:2, 8). But in carrying out this stewardship, he realized that Christ was not yet settled down within them. Christ was dwelling in their spirit, but He had not yet settled down in their heart. Christ was in the center of the saints' being, in their spirit, but He had not yet come into the parts of their soul surrounding their spirit. The parts of the soul include the mind, emotion, and will. These parts of the soul with the conscience of the spirit form the heart. Christ was limited and imprisoned within their spirit; He could not spread into the inner parts of their being. This is the reason that Paul prayed for Christ to make His home in the hearts of the saints. For Christ to make His home in our hearts means that He is able

志和良心里。这样，基督就会占有我们整个内里的所是。因此，基督会定居在我们这人里面，我们内里的所是会成为祂的家。

借着父凭其荣耀之丰富的分赐而将圣徒加强到里面的人里

基督要安家在我们心里，需要神圣三一的运行。为这缘故，保罗向父这源头祷告，求父凭着祂荣耀之丰富的分赐，将圣徒加强到里面的人里。（弗三 16。）父的荣耀就是父的光采。光彩指某样东西外在的彰显。你若是正确的人，你会有人性的美德，诸如智慧、知识和爱。你若是这样的人，你会有某种的彰显。这彰显是你的光彩，你的荣耀。神的荣耀就是神在祂一切神圣属性上之所是的彰显。这些属性包括爱、光、能力、忍耐和怜悯。神在祂属性上的彰显就是祂的光采。

借着那灵凭神圣能力的分赐而在圣徒里面运行

基督安家在圣徒心里，乃是借着那灵凭神圣能力的分赐而在圣徒里面运行。（弗三 16。）那灵在我们里面是神的能力。正如能力可以是电的同义辞，那灵也是神的能力的同义辞。今天许多基督徒缺少这正确的认识。他们也许知道那灵在他们里面，却不领悟这灵不仅是他们的生命，也是他们的能力。能力已经安装好了，我们只需要打开那灵的“开关”。然后那灵就会凭着神圣能力的分赐在我们里面运行。

使基督安家在圣徒心里

借着三一神的运行，基督就安家在圣徒心里。（弗三 17 上。）父照着祂所是的丰富加强我们，灵以大能运行，子就安家在我们心里。凭着父的加强和灵的加力，子就有立场、机会，在我们里面的人里扩大祂自己。借着渗透我们的心思，扩展到我们的意志，占有我们的情感，并接管我们的整个良心，祂就在我们这人里面扩大祂自己。这样，基督就占有我们整个内里的所是，安家在我们全心里。这是借着将祂自己分赐到我们心的各部分里而发生。

to spread Himself into our mind, emotion, will, and conscience. In this way Christ will occupy our entire inner being. Thus, Christ will become settled in our being, and our inner being will become His home.

Through the Father's Strengthening of the Saints into Their Inner Man with the Dispensing of the Riches of the Father's Glory

The operation of the Divine Trinity is needed for Christ to make home in our hearts. It is for this reason that Paul prayed to the Father as the source that He would strengthen the saints into their inner man with the dispensing of the riches of the Father's glory (Eph. 3:16). The Father's glory is the Father's splendor. Splendor refers to the outward expression of something. If you are a proper person, you will have human virtues such as wisdom, knowledge, and love. If you are such a person, you will have a certain kind of expression. This expression is your splendor, your glory. The glory of God is just the expression of what God is in all of His divine attributes. These attributes include love, light, power, patience, and mercy. The expression of God in His attributes is His splendor.

Through the Spirit's Operating within the Saints with the Dispensing of the Divine Power

Christ makes His home in the hearts of the saints through the Spirit's operating within the saints with the dispensing of the divine power (Eph. 3:16). The Spirit is within us as the power of God. Just as power can be a synonym for electricity, the Spirit is a synonym for the power of God. Today many Christians lack this proper knowledge. They may know that the Spirit is within them, but they do not realize that this Spirit is not only their life but also their power. The power has been installed. Our need is to "switch on" the Spirit. The Spirit will then operate within us with the dispensing of the divine power.

That Christ May Make His Home in the Saints' Hearts

Christ makes His home in the hearts of the saints through the operation of the Triune God (Eph. 3:17a). The Father strengthens us according to the riches of what He is, the Spirit operates in power, and the Son makes His home in our hearts. With the Father's strengthening and the Spirit's empowering, the Son has the ground, the opportunity, to enlarge Himself in our inner being. He enlarges Himself in our being by penetrating into our mind, spreading into our will, occupying our emotion, and taking over our entire conscience. In this way Christ occupies our entire inner being, making home in all of our heart. This takes place by the dispensing of Himself into all the parts of our heart.

在爱里生根立基

当基督安家在我们心里，我们就在爱里生根立基。（弗三 17 下。）我们是神的耕地，神的建筑。（林前三 9。）我们既是神的耕地，就需要为着长大而生根；我们既是神的建筑，就需要为着建造而立基。生根立基是在爱里。我们要经历基督，需要信和爱。（提前一 14。）信使我们能领略基督，爱使我们能享受基督。信和爱都不是我们的，乃是祂的。祂的信成了我们的信，使我们信祂；祂的爱成了我们的爱，使我们爱祂。

满有力量，能和众圣徒一同领略基督的量度

基督安家在我们心里，使我们能和众圣徒一同领略基督的量度—阔、长、高、深。（弗三 18。）基督是追溯不尽、追溯不透、无限无量、包罗万有、延展无限的。祂是那阔、长、高、深。这些是宇宙的量度。没有人能说阔有多阔，长有多长，高有多高，或深有多深，这一切量度就是基督。借着基督的丰富分赐到我们里面，我们让基督定居在我们内里各部分时，我们就会逐渐和众圣徒一同领悟，我们所享受的基督乃是追溯不尽、无限无量、包罗万有、延展无限的。我们就会和众圣徒一同领略祂的阔、长、高、深。

认识基督那超越知识的爱

基督安家在我们心里，使我们认识基督那超越知识的爱。（弗三 19 上。）认识基督那超越知识的爱，就是领悟基督对我们是一切。基督是我们的气息、我们的安息、我们的日常生活、我们的家，也是我们的饮料、我们的食物、我们的衣服、我们的智慧、我们的知识、我们的圣别、我们的救赎。祂乃是一切！结果，祂的爱是超越知识的。

被充满成为神一切的丰满，作经过过程之三一神团体的彰显

当基督在我们心里完全定居时，我们圣徒就充满了作三一神具体化身之包罗万有的基督那追溯不尽之丰富的分赐，成为神一切的丰满，作经过过程之三一神团体的彰显。（弗三 19 下。）这就是说，神的所是成为我们的所是。我们充满了作三一神具体化身的基督那追溯不尽之丰富的分赐，到一个地步，我们就被充满，成为三一神一切的丰满。

Having Been Rooted and Grounded in Love

As Christ is making home in our hearts, we are being rooted and grounded in love (Eph. 3:17b). We are God's farm and God's building (1 Cor. 3:9). As God's farm we need to be rooted for growth, and as God's building we need to be grounded for building up. Being rooted and grounded is in love. To experience Christ, we need faith and love (1 Tim. 1:14). Faith enables us to realize Christ, and love enables us to enjoy Him. Both faith and love are not ours but His. His faith becomes our faith to believe in Him, and His love becomes our love to love Him.

Being Strong to Apprehend with All the Saints the Dimensions of Christ

Christ making His home in our hearts enables us to apprehend with all the saints the dimensions of Christ—the breadth, length, height, and depth (Eph. 3:18). Christ is unsearchable, untraceable, unlimited, all-inclusive, and all-extensive. He is the breadth, length, height, and depth. These are the dimensions of the universe. No one can say how broad the breadth is, how long the length is, how high the height is, or how deep the depth is. All of these dimensions are Christ. As we allow Christ to get settled in our inner parts through the dispensing of His riches into us, gradually we will realize with all the saints that the Christ we enjoy is unsearchable, unlimited, all-inclusive, and all-extensive. We will apprehend with all the saints His breadth, length, height, and depth.

Knowing the Knowledge-surpassing Love of Christ

Christ making His home in our hearts causes us to know the knowledge-surpassing love of Christ (Eph. 3:19a). To know the knowledge-surpassing love of Christ is to realize that Christ is everything to us. Christ is our breath, our rest, our daily life, and our home. He is also our drink, our food, our clothing, our wisdom, our knowledge, our sanctification, and our redemption. He is everything! As a result, His love is knowledge-surpassing.

Being Filled unto All the Fullness of God for the Corporate Expression of the Processed Triune God

When Christ is fully settled down within our hearts, we, the saints, are filled with the dispensing of the unsearchable riches of the all-inclusive Christ as the embodiment of the Triune God unto all the fullness of God for the corporate expression of the processed Triune God (Eph. 3:19b). This means that what God is becomes what we are. We are filled with the dispensing of the unsearchable riches of Christ as the embodiment of the Triune God to such an extent that we are filled unto all the fullness

这丰满就是神的彰显，这彰显就是基督的身体，三一神的生机体。

我们的眼睛需要蒙光照，照着神的高标准来看召会。今天许多对召会的说法都太低了。我们需要异象，来拔高我们的眼光，并拯救我们脱离对召会低的领会。因着我们的领会太低，我们就出错，残害了实行的召会生活。我们需要蒙拯救，这拯救来自对召会，基督的身体，三一神的生机体，有正确的眼光和拔高的异象。

of the Triune God. This fullness is the expression of God, and this expression is the Body of Christ, the organism of the Triune God.

Our eyes need to be enlightened to see the church according to God's high standard. Much of today's speaking about the church is too low. We need a vision to uplift our view and to rescue us from a low understanding concerning the church. We make mistakes which devastate the practical church life because our understanding is too low. We need to be rescued. This rescue comes from a proper view and an uplifted vision concerning the church, the Body of Christ, the organism of the Triune God.

第三章

神圣三一的神圣分赐 为着建造基督生机的身体

读经：以弗所书四章四至十六节。

我们已经看见，借着父的拣选和预定、子的救赎、以及灵的印涂，神圣的分赐使我们得着父圣别的性情和神圣的生命。借着父圣别的性情和神圣的生命，同着子神圣的元素，我们被构成为父能承受的珍宝。借着子将我们救赎到祂神圣的元素里，我们就成为父的基业。最终，借着神圣的分赐，我们也得着灵的印涂。圣灵作三一神的终极完成乃是印涂的墨，在我们基督徒的一生中不断的印涂我们，直到我们身体得赎的日子。（弗一14。）圣别的性情、神圣的生命、因基督神圣的元素而产生的神圣基业、以及印涂的墨，带进基督生机的身体。

约翰福音里的神圣分赐

约翰福音是论到神圣分赐的书。约翰福音里所引进关于神分赐的第一点是成为肉体。一章最要紧的经节是十四节，这节说，“话成了肉体…”。从我年轻时，我就听见约翰福音的主题乃是基督这神圣的人位，这卷书陈明基督是神。这是因为福音就是接受神圣的生命，这生命就是基督自己。基督借着成为肉体，成为神圣生命的具体化身。（一4。）虽然我六十年前就领受了这教训，但对于成为肉体是神分赐的第一步，我并没有深刻的印象。现在我领悟，成为肉体是让神将祂自己分赐到人里面。神照着祂的形像造人，有一个确定的目的，就是使人与神是一。

神适于作食物

神渴望与人是一，从我们吃、消化并吸收食物时所发生的，可说明这事。你吃三明治时，你的胃就工作，消化并吸收三明治的内容。这个过程可用另一个辞来说，就是分赐。消化和吸收都是分赐。几小时后，三明治就在你里

CHAPTER THREE

THE DIVINE DISPENSING OF THE DIVINE TRINITY FOR THE BUILDING UP OF THE ORGANIC BODY OF CHRIST

Scripture Reading: Eph. 4:4-16

We have seen that the divine dispensing through the Father's choosing and predestinating, through the Son's redeeming, and through the Spirit's sealing causes us to have the Father's holy nature and divine life. Through the Father's holy nature and divine life with the Son's divine element, we are constituted into a treasure which the Father can inherit. We become the Father's inheritance through the Son's redeeming us into His divine element. Ultimately, we also receive the Spirit's sealing through the divine dispensing. The Holy Spirit as the consummation of the Triune God is the sealing ink which continually seals us throughout our entire Christian life until the day of the redemption of our body (Eph. 1:14). The holy nature, the divine life, the divine inheritance as the issue of Christ's divine element, and the sealing ink issue in the organic Body of Christ.

THE DIVINE DISPENSING IN THE GOSPEL OF JOHN

The Gospel of John is a book concerning the divine dispensing. The first point of God's dispensing introduced in the Gospel of John is incarnation. The most crucial verse in chapter one is verse 14, which says, "And the Word became flesh..." From my youth, I was told that the subject of the Gospel of John is Christ as the divine person, and that this book presents Christ as the very God. This is because the gospel is a matter of receiving the divine life, which is Christ Himself. Christ became the embodiment of the divine life (John 1:4) through incarnation. Though I had received this teaching sixty years ago, I did not have the deep impression that the incarnation was the first step of God's dispensing. Now I realize that incarnation was for God to dispense Himself into man. Man was created by God in His image with the definite purpose of being one with God.

God Being Good for Food

The oneness that God desires with man is illustrated by what takes place when we eat, digest, and assimilate food. When you eat a sandwich, your stomach works to digest and assimilate the contents of that sandwich. Another word for this process is dispensing. Digestion and assimilation are dispensing. After a few hours, the sandwich

面消失，与你成为一；至终，三明治与你调和。这就是神渴望与人有的那种一。为要得着这一，神已使祂自己成为可吃的。祂是生命的粮。（约六 35，57。）补充本诗歌二百一十首的第一节说：

神已将祂儿子赐下，
作生命树无比丰富；
要叫人人一尝便知，
神是我们食物。
神是我们食物！
神是我们食物！
我们尝过就作见证，
神是我们食物！

我们的神适于作食物。祂不仅适于作救恩和救赎，祂也适于作食物。在约翰六章五十一节上半耶稣说，“我是从天上降下来的活粮，人若吃这粮，就必永远活着。”以色列人在旷野每天吃吗哪。（出十六 14～15，21。）他们四十年靠吗哪的供应而活。在约翰福音里，主耶稣启示祂自己是真吗哪。人不该一年只吃祂一次，而该每天吃祂。耶稣是我们每日的吗哪，我们必须每天吃祂。

我们需要每天吃祂，我们也需要每天借着祂得复兴。古时，以色列人必须在日出以前收取吗哪，因为日头一发热，吗哪就消化了。（出十六 21。）我们实行晨兴也是一样，必须早起。你若懒惰，早晨喜欢睡得很晚，你就会失去吗哪。你需要早点起来，在日出以前起来，好拾取基督作你每日的吗哪。你必须吃基督。这是神圣话语里的神圣思想。

神圣分赐的过程

照着约翰福音，创造诸天与地的永远之神成了人。祂成为人的过程，乃是借着进入童女马利亚的腹中。祂是创造诸天与地的伟大之神，却进到童女腹中，留在那里九个月，直到祂出生。话就是神自己，以神为每个人出生所命定的方式成为肉体。祂经由成孕和出生而来，生

disappears within you to become one with you. Eventually, the sandwich is mingled with you. This is the kind of oneness God desires to have with man. To obtain this oneness God has made Himself edible. He is the bread of life (John 6:35, 57). The first stanza and chorus of hymn #1145 in Hymns say:

God gave His Son to man to be
The tree of life so rich and free,
That every man may taste and see
That God is good for food.
Yes, God is good for food!
Yes, God is good for food!
We've tasted and we testify
That God is good for food!

Our God is good for food. He is not only good for salvation and redemption; He is also good for food. In John 6:51 Jesus said, "I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever." In the wilderness the children of Israel ate manna every day (Exo. 16:14-15, 21). They lived on that supply of manna for forty years. In the Gospel of John, the Lord Jesus revealed Himself as the real manna. He should not be eaten only once a year but every day. Jesus is our daily manna. We must eat Him every day.

We need to eat Him every day, and we need to be revived by Him each day. In the ancient time, the Israelites had to collect the manna before the rising of the sun, because when the sun became hot, the manna melted (Exo. 16:21). It is the same with our practice of morning revival. We must rise up early. If you are lazy and like to sleep late in the morning, you will miss the manna. You need to rise earlier, before the rising of the sun, in order to pick up Christ as your daily manna. You must eat Christ. This is the divine thought in the divine Word.

The Process of the Divine Dispensing

According to the Gospel of John, the eternal God who created the heavens and the earth became a man. The process whereby He became a man was by entering the womb of a virgin, Mary. He was the great God who created the heavens and the earth, but He came into a virgin's womb and remained there for nine months until His birth. The Word which was God became flesh in the way ordained by God for every man's

为一个小婴孩名叫耶稣。在伯利恒附近野地里的牧人来看见婴孩包着布，卧在马槽里。（路二 12，15～16。）祂作婴孩时，逃往埃及，又回到被藐视的加利利地区名叫拿撒勒的村庄。（太二 13～14，19～23。）祂生活在拿撒勒三十年，并作木匠的工作；到了三十岁，就是照着神的命定人能进入帐幕事奉的年龄，（民四 47～48，）主耶稣出来传道，但事实上祂是出来分赐。祂不是分赐道理，而是开始分赐祂自己这位神人。当祂开始分赐祂自己，人就受到吸引。

我年轻时，无法了解为什么主耶稣这么富有吸引。彼得、安得烈、雅各和约翰撇下一切跟从祂。（太四 18～22。）祂像巨大的磁石，吸引祂的寻求者归祂自己。祂吸引了各种男女，甚至一个高官的妻子。（路八 3。）在祂尽职的三年半中，许多人跟从祂，因为祂将具体化身的神注入到人里面。在基督教里许多人持守一个观念，以为主在这段期间仅仅教导祂的门徒，但这领会太肤浅了；这不是门徒接受某种道理或教训的事。他们乃是接受一个活的人位，这人位分赐到他们里面。

神的成为肉体是神圣分赐的第一步，祂的人性生活是第二步，祂的死是第三步。主耶稣尽职三年半以后，上了十字架，并且受死，为要成就包罗万有的死。祂的死主要的目的不是要除去罪，乃是要释放神圣的生命。祂是一粒麦子落在地里死了。（约十二 24。）一粒麦子若不撒在土里，就仍旧是一样。麦子在土里死了，借着死，麦子里面的内在生命就得着释放。基督包罗万有之死主要的一面是祂神圣生命的释放。神圣生命的释放就是神圣生命的分赐。

主耶稣经过死以后，就进入复活。祂的死释放神圣的生命，祂的复活应用神圣的生命。在复活里祂重生我们。（彼前一 3。）二千年前，在我们天然的出生以前，我们就蒙了重生。我们的重生在我们天然的出生之前。许多人把我们的重生算为第二次出生，这是正确的，但我们也必须领悟，我们的第二次出生在我们第一次出生以前就发生了。照着我们的经历，我们先有肉身的出生，然后才有属灵的出生。但在神看来，我们在二千年前基督复活的时候就蒙了重生。我们知道这事，因为圣经在彼前一章三节这样告诉我们。

birth. He came by way of conception and birth. He was born as a little babe named Jesus. The shepherds in the fields around Bethlehem came to see the baby wrapped in cloths and lying in a manger (Luke 2:12, 15-16). As a babe, He escaped to Egypt and returned to a village called Nazareth in the despised region of Galilee (Matt. 2:13-14, 19-23). He lived in Nazareth for thirty years and worked as a carpenter. At the age of thirty, the age according to God's ordination that a man may enter into the service of the tabernacle (Num. 4:46-47), the Lord Jesus came out to preach, but He actually came out to dispense. He did not dispense doctrine. He began to dispense Himself as the God-man. As He began to dispense Himself, people were attracted.

When I was young, I could not understand why the Lord Jesus was so attractive. Peter, Andrew, James, and John dropped everything to follow Him (Matt. 4:18-22). He was like an immense magnet, drawing His seekers to Himself. He attracted all kinds of men and women, even a wife of a high official (Luke 8:3). Many followed Him during the three and a half years of His ministry because He infused the embodied God into people. Many in Christianity hold the concept that the Lord was merely teaching His disciples during this time, but this understanding is too shallow. It was not a matter of the disciples receiving some doctrine or teaching. They received a living person. This person was dispensed into them.

God's incarnation was the first step of the divine dispensing. His human living was the second step, and His death was the third step. After the three and a half years of His ministry, the Lord Jesus went to the cross and died in order to accomplish an all-inclusive death. The main purpose of His death was not to take away sins, but to release the divine life. He was a grain of wheat falling into the ground to die (John 12:24). A grain of wheat remains the same until it is sown into soil. In the soil it dies, and through death the inner life within the grain is released. The main aspect of Christ's all-inclusive death was the release of His divine life. The release of the divine life is the dispensing of the divine life.

After passing through death, the Lord Jesus entered into resurrection. His death released the divine life, and His resurrection applied the divine life. In resurrection He regenerated us (1 Pet. 1:3). We were regenerated two thousand years ago, before our natural birth. Our regeneration preceded our natural birth. Many count our regeneration as our second birth. This is correct, but we must also realize that our second birth took place before our first birth. According to our experience we were first born physically, and then spiritually. But in God's sight, we were regenerated two thousand years ago at the resurrection of Christ. We know this because the Bible tells us so in 1 Peter 1:3.

借着成为肉体、人性生活、死、复活连同重生，经过过程的三一神如今就在我们里面。祂在我们里面不是小事。祂不再在马槽里、十字架上、坟墓里或阴间。祂不仅在诸天之上，乃是在我们里面。祂若只在诸天之上，与我们就是分开的、远离的，但祂如今与我们同在，并在我们里面。祂对我们比任何人都更近更亲。我们的妻子或丈夫能与我们在，但他们绝不能进入我们里面。耶稣一直在我们里面。我们这样渺小，但经过过程且终极完成的三一神住在我们里面。

在复活里，主成了赐生命的灵。（林前十五 45 下。）在祂复活那天晚上，祂回到祂的门徒那里，并对他们说，“你们受圣灵。”（约二十 22。）这里的圣灵就是圣气，就是经过过程并终极完成的三一神。在永远里祂是话，然后祂在童女腹中成孕，在马槽里出生为小婴孩。祂在拿撒勒生活为人，后来祂开始出外尽职。至终，祂上了十字架，去到坟墓和阴间。然后祂进入复活；在复活里祂成了那灵，重生我们。祂重生我们之后，就留在我们里面。这奇妙的一位就是太初的话，祂如今在我们里面。祂在我们里面乃是包罗万有、赐生命的灵，这灵就是终极完成、经过过程的三一神。

在约翰七章三十七至三十八节主耶稣告诉我们，祂是活水给我们喝，在约翰六章三十五节祂说，祂是生命的粮给我们吃。约翰福音关于三一神的内里观点乃是：祂经过了所有的过程好得着终极完成，使祂能成为便利的，给祂所拣选的人吃、喝并吸入。如今祂就在所有吃祂、喝祂并吸入祂的人里面。

以神的增长而长大

吸收的工作是分赐很好的说明。吃完以后，分赐的细致工作立刻开始，为要将食物分赐到我们这人的细胞和组织里。同样，三一神的分赐是要使经过过程并终极完成的三一神成为我们这人的构成。这分赐的细致工作天天不断，并要完成于那灵印涂的墨渗透我们的整个身体。（弗一 13～14。）这将是我们的得荣耀时身体的得赎。（罗八 23。）

三一神分赐到我们里面，使我们以神的增长而长大。（西二 19。）任何东西要长大，都必须有某种元素或本质的增加。人类凭他们所吸取的食物而长大。你若不吃什么，就无法长大。我们基督徒以神的增长、富余、增加而长大。

Through incarnation, human living, death, and resurrection with regeneration, the processed Triune God is now within us. His being in us is not a small thing. He is no longer in the manger, on the cross, in the tomb, or in Hades. He is not just in the heavens; He is in us. If He were only in the heavens, He would be apart from and far away from us, but He is now with us and in us. He is nearer and dearer to us than anyone. Our wife or husband can be with us, but they can never get into us. Jesus is within us all the time. We are so small, yet the processed and consummated Triune God dwells within us.

In resurrection, the Lord became the life-giving Spirit (1 Cor. 15:45b). On the evening of the day of His resurrection, He came back to His disciples and said to them, "Receive the Holy Spirit" (John 20:22). The Holy Spirit here was the holy breath as the processed and consummated Triune God. In eternity He was the Word. He then was conceived in the womb and born as a little babe in a manger. He lived as a man in Nazareth. He began to travel and minister. Eventually, He went to the cross, to the tomb, and to Hades. He then entered into resurrection. In resurrection He became the Spirit to regenerate us. After regenerating us, He stays within us. This wonderful One who was the Word in the beginning is now within us. He is within us as the all-inclusive, life-giving Spirit, who is the consummated, processed Triune God.

In John 7:37-38 the Lord Jesus told us that He is the living water for us to drink, and in John 6:35 He said that He is the bread of life for us to eat. The intrinsic view of the Gospel of John concerning the Triune God is that He went through all of the processes to be consummated so that He could be available for His chosen people to eat, drink, and breathe. Now He is within all of His eaters, drinkers, and breathers.

Growing with the Increase of God

The work of assimilation is a good illustration of dispensing. Immediately after eating, the fine work of dispensing begins in order to dispense the food into the cells, fibers, and tissues of our being. In the same way, the dispensing of the Triune God is to make the processed and consummated Triune God the very constitution of our being. This fine work of dispensing continues day by day and will be finalized when the sealing ink of the Spirit permeates through our entire body (Eph. 1:13-14). This will be the redemption of our body (Rom. 8:23) when we are glorified.

The dispensing of the Triune God into us causes us to grow with the increase of God (Col. 2:19). For anything to grow it must increase with some element or substance. Human beings grow by the food they take in. If you do not eat anything, you cannot grow. We Christians grow with the increase, the surplus, the addition, of

我们重生时，神进入我们里面。如今祂借着将祂自己更多加给我们，就在我们里面增长。然而，每位弟兄或姊妹所有的神的分量并不相同。

要使主在我们里面增长，我们必须每天到神的话这里来吃。诗歌五百八十六首第一节给我们看见，必须如何来到主面前，从祂得喂养：

主啊，我心我灵又渴又饥，

今来就你，求你给我供给；

我所需要乃是你的自己，

作我生命供应，作我能力。

（副）喂我饮我，主，喂我饮我！

充我饥饿，主，解我干渴！

使我快乐，并且有力生活，

喂我饮我，主，喂我饮我！

我们也必须祷告，好从主得喂养。许多时候，我没有时间关上门，跪下祷告，但我能说，我常常有祷告的灵。在我里面有一种渴望，这渴望使我多多吸入主。这使我将活的、经过过程、终极完成的神吸入我这人里面。

神圣三一的神圣分赐

一个身体凭一位灵将祂自己分赐给身体，作身体属灵的素质，给身体带进荣耀的盼望

以弗所四章四至六节启示神圣三一的分赐。四节说，有一个身体和一位灵。这节的一位灵是经过过程、终极完成的神，那是灵的基督（the pneumatic Christ），这灵就是基督自己。我们可以用大西瓜如何经过过程成为西瓜汁来说明这事。首先，大西瓜被切成片；然后西瓜片被压，直到产生西瓜汁。西瓜汁是西瓜的“灵”。西瓜汁实际上就是西瓜本身。同样，那灵就是“切片并压过的耶稣”。基督身体里的那灵，就是在十字架上被“切”，且被“压”至死以后的基督。如今在复活里，祂是那灵，是“西瓜汁”；借着祂的死与复活，祂成了可喝的灵。我们的需要就是喝祂。祂在我们

God. God entered into us when we were regenerated. Now He is increasing within us by adding more of Himself to us. However, the amount of God each brother or sister has differs.

To have the Lord increase within us, we must come to the Word of God to eat each day. The first stanza of Hymns, #811 shows how we must come to the Lord to be fed by Him:

My heart is hungry, my spirit doth thirst;

I come to Thee, Lord, to seek Thy supply;

All that I need is none other but Thee,

Thou canst my hunger and thirst satisfy.

Feed me, Lord Jesus, give me to drink,

Fill all my hunger, quench all my thirst;

Flood me with joy, be the strength of my life,

Fill all my hunger, quench all my thirst.

We also must pray in order to be fed by the Lord. Many times, I do not have the time to close my door, kneel down, and pray, but I can say that I often have a spirit of prayer. I have a kind of aspiration within me, and this aspiration causes me to breathe the Lord in very much. It causes me to inhale the living, processed, consummated God into my being.

THE DIVINE DISPENSING OF THE DIVINE TRINITY

One Body with One Spirit Dispensing Himself to the Body as the Spiritual Essence of the Body, Bringing in the Hope of Glory to the Body

Ephesians 4:4-6 reveals the dispensing of the Divine Trinity. Verse 4 says that there is one Body and one Spirit. The one Spirit in this verse is the processed, consummated God, the pneumatic Christ. This Spirit is just Christ Himself. We can illustrate this by the way a big melon is processed to become juice. First, there is a big melon which is cut into slices. Then the slices are pressed until juice is produced. The juice is the "spirit" of the melon. The juice of the melon is actually the melon itself. In the same way, the Spirit is the "sliced and pressed Jesus." The Spirit in the Body of Christ is Christ after He was "cut" on the cross and "pressed" unto death. Now in resurrection, He is the Spirit, the "juice." Through His death and resurrection, He has become the drinkable Spirit. Our need is to drink Him. He is within us, but every day we

里面，但我们每天需要更多得着祂。虽然我们今天喝祂，但这不是说，喝一次就够我们一生用的，我们的喝该是继续的。在永世里，我们仍需要喝生命水的河，（启二二1，17，）并吃生命树，（14，）我们需要吃喝直到永远。

以弗所四章四节说，有一个身体和一位灵，五节说，“一主，一信，一浸。”表面上，一灵与一主不同，祂们似乎是两位；事实上，祂们是一位。你若喝西瓜汁，就得着西瓜。基督的“汁”就是那灵。你喝那灵，就是喝主。林后三章十七节说，“而且主就是那灵；”十八节说，我们观看并返照主的荣光，就变化成为与祂同样的形像，“乃是从主灵变化成的。”“主灵”是复合的名称，指明那灵就是主。每当我们经历那灵的时候，就觉得自己受到管治，但我们脱离那灵得自由时，就成为狂野、无法控制、没有约束的。那灵就是主。

借着身体众肢体联结的信和分开的浸，一位主 将祂自己分赐给身体，作身体神圣的元素

以弗所四章五节说，“一主，一信，一浸。”我们知道信和浸是什么，但这两件事与一主放在一起，就比较难领会了。我多方寻求主以后，开始领悟信总是与主并行。我们自己没有信，耶稣就是信。你若有耶稣，你就有信。祂是信心的起始者、创始者，与完成者、成终者，（来十二2，）这信将我们联于主。当你珍赏主、敬拜祂、尊崇祂、并与祂同行，信立刻与你同在，将你联于主。

浸与信并行。信将我们联于积极的事物，浸使我们与消极的事物分开。我们受浸时，就与世界分开。我们也必须领悟，信的联结与浸的分开是一生之久的事。我们每天尊崇主，就有深刻的感觉，信在我们里面，将我们联于祂。同样也同时，浸使我们与一切消极的事物分开。我们日常生活中的浸，是我们对基督之死的实化与应用。对基督之死的实化与应用，使我们与我们的脾气、世界、罪、己、我们天然的生命、并一切消极的事物分开。这种分开就是对基督之死的应用。在林后四章十二节保罗说，“这样，死是在我们身上发动，生命却在你们身上发动。”在十节保罗称基督之死为“耶稣的治死”。在我们身上发动的死

need more of Him. Although we drink today, it does not mean that one drink will be sufficient for our entire life. Our drinking should be continuous. In eternity, we will still need to drink the river of the water of life (Rev. 22:1, 17) and eat the tree of life (v. 14). We need to eat and drink for eternity.

Ephesians 4:4 says that there is one Body and one Spirit, and verse 5 says, "One Lord, one faith, one baptism." Apparently, the one Spirit is different from the one Lord. They seem to be two. Actually, They are one. If you drink the juice of a melon, you have the melon. The "juice" of Christ is the Spirit. When you drink the Spirit, you drink the Lord. Second Corinthians 3:17 says, "And the Lord is the Spirit," and verse 18 says that as we are beholding and reflecting the glory of the Lord, we are transformed into the same image "even as from the Lord Spirit." The "Lord Spirit" is a compound title which indicates that the Spirit is the Lord. Whenever we experience the Spirit, we feel that we are being governed, but when we are free from the Spirit, we become wild, uncontrollable, and unrestrained. The Spirit is the Lord.

One Lord Dispensing Himself to the Body as the Divine Element of the Body through the Uniting Faith and the Separating Baptism of the Members of the Body

Ephesians 4:5 says, "One Lord, one faith, one baptism." We know what both faith and baptism are. But when these two things are put together with the one Lord, they are more difficult to understand. After much seeking of the Lord, I began to realize that faith always goes along with the Lord. We do not have faith of ourselves. Jesus is faith. If you have Jesus, you have faith. He is the Originator, the Author, and the Finisher, the Perfecter, of faith (Heb. 12:2). This faith unites us to the Lord. When you appreciate the Lord, worship Him, esteem Him, and go along with Him, immediately faith is with you, uniting you to the Lord.

Baptism goes along with faith. Faith unites us to the positive things, and baptism separates us from the negative things. When we were baptized, we were separated from the world. We also must realize that the uniting of faith and the separation of baptism are lifelong matters. Every day, when we esteem the Lord, we have the deep sensation that faith is within us uniting us to Him. In the same way and at the same time, baptism is separating us from all the negative things. Baptism in our daily life is our realization and application of the death of Christ. The realization and application of the death of Christ separates us from our temper, the world, sin, the self, our natural life, and everything that is negative. This separation is the application of Christ's death. In 2 Corinthians 4:12 Paul said, "So then death operates in us, but life in you," and in verse 10 Paul calls the death of Christ "the putting to death of Jesus." The death which operates

以及耶稣的治死，乃是在我们日常生活中对基督之死的实化与应用。因此，浸使我们与一切消极的事物分开。

一位神就是众人的父，超乎众人如父，贯乎众人如子，也在众人之内如灵，将祂神圣三一的丰满分赐给身体的众肢体

最终，在以弗所四章六节有“一位众人的神与父，就是那超乎众人，贯乎众人，也在众人之内的”。父神在三种情况里：祂超乎众人，贯乎众人，也在众人之内。“超乎众人”指明祂是覆庇者，一直遮蔽我们，照顾我们。“贯乎众人”意思是祂亲切的知道我们的情况，因为祂经过了与我们有关的一切事。你若是公司的经理，你必须经过你公司所有的办公室和房间，好知道正在进行的事。“在众人之内”意思是祂留在我们里面。因此，三一神在三种情况里：“超乎众人”指父，“贯乎众人”指子，“在众人之内”指灵。父尽功用如父、子、灵一样。至终，这一位就是三一神。父是源头，子是流道，灵是水流，这三者临到我们时乃是一位。

神圣的分赐出自神圣三一的三者一父、子、灵。在我们里面所进行的神圣分赐，乃是包罗万有赐生命之灵，那是灵的基督，即三一神的集合、总和与终极完成的运行。这灵在我们里面运行，膏抹、滋润、喂养、满足、加强、安慰、浸透并漫溢我们。有许多话语描述祂在我们里面的分赐。前面各项，如滋润、喂养、加强、浸透、漫溢与膏抹，都是分赐的事。我们每天该借着接受我们里面神圣的分赐而得着建造。

我们接受神圣的分赐时，不该期待每天有神奇的时光。最近我在全时间训练中对受训者说到他们日常的属灵生活。我告诉他们，不要期待在他们的基督徒生活中有神奇的结果。我们该忘记想要有神奇的事。我们必须学习满意于平常的日子，在神圣的分赐上满了规律且正常的实行。早晨我们该有一些时间与主同在，接触祂并借着祂得复兴。然后我们需要经过日常例行的事，预备好去工作。在神圣的分赐上正常的过生活，会使我们肉身和属灵上都健康。无论我们有好日子或坏日子，都不在于我们，乃在于祂的主宰。祂已经拣选我们，我们要回转已经太迟了。我们是蒙福的，因为经过过程并终极完成的三一神在我们里面。祂在我们里面，不是以神奇的方式，乃是以非常平常的方式。

in us and the putting to death of Jesus are the realization and application of the death of Christ in our daily life. Thus, baptism separates us from all of the negative things.

One God as the Father of All, Who Is over All as the Father, through All as the Son, and in All as the Spirit, Dispensing the Fullness of His Divine Trinity to All the Members of the Body

Ultimately, in Ephesians 4:6 there is "one God and Father of all, who is over all and through all and in all." God the Father is in three situations: He is over all, through all, and in all. "Over all" indicates that He is the overshadowing One, covering us and taking care of us all the time. "Through all" means that He knows our situation intimately because He has passed through all of the things regarding us. If you are a manager of a company, you must go through all of the offices and rooms of your company in order to know what is going on. "In all" means that He stays within us. Thus, the Triune God is in three situations. "Over all" refers to the Father, "through all" refers to the Son, and "in all" refers to the Spirit. The Father functions as the Father, the Son, and the Spirit. Eventually, this One is the Triune God. The Father is the source, the Son is the course, and the Spirit is the flow. These Three are one in reaching us.

The divine dispensing comes out of the Three of the Divine Trinity—the Father, the Son, and the Spirit. The divine dispensing taking place within us is the operating of the all-inclusive, life-giving Spirit, the pneumatic Christ, as the aggregate, totality, and consummation of the Triune God. This Spirit is moving in us, anointing us, watering us, feeding us, satisfying us, strengthening us, comforting us, saturating us, and permeating us. There are so many words to describe His dispensing within us. All of the foregoing items, such as watering, feeding, strengthening, permeating, saturating, and anointing, are matters of dispensing. Every day we should be built up by receiving the divine dispensing within us.

We should not expect to have a spectacular time each day in receiving the divine dispensing. I recently spoke a word to the trainees in the full-time training concerning their daily spiritual life. I told them not to expect to have a spectacular result in their Christian life. We should forget about having something spectacular. We must learn to be satisfied with ordinary days which are filled with regular and normal practices in the divine dispensing. In the morning we should have some time with the Lord to touch Him and be revived by Him. Then we need to pass through a daily routine to get ready for work. To live a life in the divine dispensing in a normal way will make us healthy both physically and spiritually. Whether or not we have good or bad days is not up to us; it is up to His sovereignty. He has already chosen us, and it is too late to turn back. We are blessed because the processed and consummated Triune God is within us. He is in us, not in a spectacular way but in a very ordinary way.

我们该满意于在神圣的分赐里平常的日子，这是蒙福的。三一神的确在我们里面，但祂在我们里面不是神奇的。祂每天在我们里面分赐，并且积极的加强、鼓励我们。最近三年，我经历了许多难处，但没有一事搅扰我。我出版了更多信息，访问了更多地方，举行了更多特会；然而，这不是因为我经历了神奇的日子，我只是过着接受祂分赐的平常生活。书信启示基督在我们里面的工作，乃是分赐的细致工作。我无法告诉你，在最近这三年中，有多少细致的分赐在我里面进行。我们的定命就是在神圣的分赐里过平常的生活。我们的父神已命定，我们在祂不断的分赐之下过平常的生活。

为着建造基督生机的身体

由身体的头基督，在祂的复活和升天里，借着分赐丰富，将身体的众肢体构成为恩赐

神圣三一的神圣分赐是为着建造基督的身体。（弗四 7～16。）借着这神圣的分赐，恩赐就由基督这钉死、复活并升天的头所构成。基督这身体的头，在祂的复活和升天里，借着分赐丰富，将身体的众肢体构成为恩赐。（7～10。）

由在升天里作身体之头的基督，将一些使徒、一些申言者、一些传福音者、一些牧人和教师，当作恩赐赐给祂的身体，将祂所是、所有、并所达到的一切分赐给祂的身体

祂赐给召会的特别恩赐乃是一些使徒、一些申言者、一些传福音者、一些牧人和教师。（弗四 11。）这些恩赐作成全的工作，直到基督身体所有的圣徒都得成全；所有的圣徒就要得成全，作使徒、申言者、传福音者、牧人和教师的工作。大学里的教授经过一段年日，就使他们的学生和他们一样。起初进入大学就读的仅仅是学生，但至终，他们能成为教授，有能力教书。在基督教里，有恩赐者对人的成全（相当于大学里教授的教导）不是那么普及。我们也必须承认，我们已往缺少这种成全。这就是我们需要

We should be blessed to be satisfied with ordinary days in the divine dispensing. The Triune God is certainly in us, but His being in us is not spectacular. Every day He is within us dispensing and positively strengthening and encouraging us. In the last three years, I have experienced many troubles, yet nothing has disturbed me. I have published more messages, I have visited more places, and I have held more conferences. However, this is not because I have had spectacular days. I have just lived an ordinary life of receiving His dispensing. The Epistles reveal that the work of Christ within us is a fine work of dispensing. I cannot tell you how much the fine dispensing has been going on within me during these last three years. Our destiny is to live an ordinary life in the divine dispensing. Our Father God has destined that we live in an ordinary way under His continual dispensing.

FOR THE BUILDING UP OF THE ORGANIC BODY OF CHRIST

By Christ, the Head of the Body, Constituting the Members of the Body into Gifts through the Dispensing of the Riches in His Resurrection and Ascension

The divine dispensing of the Divine Trinity is for the building up of the Body of Christ (Eph. 4:7-16). Through this divine dispensing, gifts have been constituted by Christ as the crucified, resurrected, and ascended Head. As the Head of the Body, Christ constituted the members of the Body into gifts through the dispensing of the riches in His resurrection and ascension (vv. 7-10).

By Christ, as the Head of the Body in His Ascension, Giving Some Apostles, Some Prophets, Some Evangelists, and Some Shepherds and Teachers as Gifts to His Body, to Dispense to His Body All That He Is, Has, and Has Attained

The particular gifts He gave to the church were some apostles, some prophets, some evangelists, and some shepherds and teachers (v. 11). These gifts do a perfecting work until all the saints in the Body are perfected. All the saints will be perfected to do the work of apostles, prophets, evangelists, and shepherds and teachers. The professors in a college make their students the same as they are after a period of years. At the beginning the students who enter the college are merely students. But eventually, they can become professors with the ability to teach. In Christianity the perfecting by the gifts, which corresponds to the teaching of the professors in a college, is not that widespread. We also must admit that we have lacked this kind of perfecting in the past.

将我们的实行从旧路改为新路的原因。新路乃是所有有恩赐的人，成全基督身体其他的肢体，来作他们所作的，这样所有的圣徒就会得成全。

有恩赐的人成全圣徒，乃是借着分赐基督的丰富，为着新约职事的工作，为着建造基督的身体。（弗四 12。）这成全是使所有的肢体都能达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量。（13。）成全是分赐的事。因此，新路不仅仅是施教，乃是分赐的事。

在排聚会的新路上，我们不喜欢给任何排指定教师或带领人，只鼓励圣徒来在一起。倘若某人有难处，我们鼓励圣徒交通、彼此代祷、彼此帮助、彼此照顾、彼此牧养。没有指定的教师或学生，人人都能发问，人人都能回答，人人都能教导，人人也都能学习。这成全圣徒尽功用，以建造基督的身体。

由身体的肢体在爱里持守着真实，使他们得以在一切事上长到元首基督里面

以弗所四章十五节说，“唯在爱里持守着真实，我们得以在一切事上长到祂，就是元首基督里面。”因着元首一切的丰富已经分赐到我们里面，我们就在一切事上凭着这些丰富长到元首里面。然后本于元首，全身借着每一丰富供应的节，紧密的联络在一起，并借着每一部分依其度量而有的功用，结合（交织）在一起，便叫身体借着经过过程之三一神丰富的分赐，渐渐长大，以致在爱里把自己生机的建造起来。（16。）

在以弗所四章十六节有两班信徒或肢体：一班是丰富供应的节，这些节供应身体；第二班包括依其度量尽功用的部分。借着这两班人，身体紧密的联络在一起，并结合在一起。在石造的物质建筑里，也有联络和结合。建筑物的骨架需要联络在一起，这等于丰富供应的节的工作，将众肢体联络在一起。一旦建筑物的骨架构成了，缝隙就借着骨架之间石块的交织叠合得以补满，这就是结合在一起。至终，建筑物的所有部分都成为一。基督的身体乃是生机的建造，是三一神的生机体。借着紧密的联络在一起，并

This is the reason that we need to change our practice from the old way to the new way. The new way is a way in which all the gifted persons perfect the other members of the Body of Christ to do what they do. In this way all of the saints will be perfected.

The perfecting of the saints by the gifts is for the work of the New Testament ministry, for the building up of the Body of Christ through the dispensing of the riches of Christ (v. 12). This perfecting is so that all the members may arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ (v. 13). Perfecting is a matter of dispensing. Thus, the new way is a matter of dispensing. It is not merely to teach.

In the new way of group meetings, we do not like to assign a teacher or leader to any group. We just encourage the saints to come together. If someone has a problem, we encourage the saints to fellowship, to pray for each other, to help each other, to care for each other, and to shepherd each other. There are no assigned teachers or students. Everyone can ask, everyone can answer, everyone can teach, and everyone can learn. This issues in the perfecting of the saints to function for the building up of the Body of Christ.

By the Members of the Body Holding to Truth in Love That They May Grow Up into the Head, Christ, in All Things

Ephesians 4:15 says, "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ." Because all the riches of the Head have been dispensed into us, we grow with these riches in all things into the Head. Then out from the Head all the Body, joined closely together through every joint of the rich supply and knit together (interwoven) through the operation of each part in its measure, causes the growth of the Body, through the dispensing of the riches of the processed Triune God, unto the organic building up of the Body itself in love (v. 16).

In Ephesians 4:16 there are two groups of believers or members. One group is the joints of the rich supply. These joints supply the Body. The second group includes the parts which function in their measure. Through these two groups, the Body is joined closely together and knit together. In a physical building of stones, there is also the joining and the knitting. The frames of the building need to be joined together. This corresponds to the work of the joints of the rich supply, who join together the members. Once the building is framed, the gaps are filled by interweaving pieces of stone between the frames. This is the knitting together. Eventually, all the parts of the building are made one. The Body of Christ is the organic building, the organism of the Triune God. By the

结合在一起，这生机的建造就不仅成为一，也使它自己渐渐长大，以致在爱里把自己建造起来。

十六节的内在观念乃是三一神的分赐。这分赐是借着元首，借着有恩赐的人，并借着得成全的人，使身体得以建造起来。首先，元首开始分赐给有恩赐的人；继而这分赐经由有恩赐的人达到得成全的人；然后得成全的人，尽功用的人，会分赐给别人。借着这逐步的透彻分赐，身体就长大，并且把自己建造起来。这是终极完成之三一神，那是灵的基督作赐生命之灵的分赐。祂正在我们里面膏抹、运行、喂养、滋养、加强、安慰、鼓励并作工。每一天我们必须回到那灵里，并且一直留在祂里面。我们必须与我们里面这位运行者是一，这样，我们就会经历祂神圣分赐的细致工作。神圣分赐的工作不会结束，直到我们的身体被印涂的灵浸透并漫溢，以得着荣耀。

joining closely together and knitting together, this organic building will not only be one but will also cause its own growth unto the building up of itself in love.

The intrinsic concept of verse 16 is the dispensing of the Triune God. This dispensing is through the Head, through the gifted persons, and through the perfected ones, that the Body may be built up. First, the Head initiates the dispensing to the gifted persons. Then this dispensing goes through the gifted persons to the perfected ones. Then the perfected ones, the functioning ones, will dispense to others. It is by this thorough step-by-step dispensing that the Body grows and builds itself up. This is the dispensing of the consummated Triune God, the pneumatic Christ as the life-giving Spirit. He is anointing, moving, feeding, nourishing, strengthening, comforting, encouraging, and working within us. Every day we have to come back to the Spirit and remain in Him all the time. We must be one with the moving One within us. Then we will experience His fine work of divine dispensing. The work of the divine dispensing will not be finalized until our body is saturated and permeated by the sealing Spirit to be glorified.

第四章

神圣三一作神圣生命的 神圣分赐

读经：约翰福音一章十四节，三章十六节，十二章二十四节，十九章三十四节，三章五节，彼得前书一章三节下，约翰福音二十章二十二节，四章十四节，六章五十六至五十八节上，十四章九至十一节，十六至二十节，七章三十八至三十九节，十五章五节，十六节上，二十一章十五节，十七节。

在本章里，我们要来看神圣三一作神圣生命的神圣分赐。神圣的三一就是在祂神圣身位里的神自己，神圣的生命就是神的生命，而神圣的分赐就是三一神将祂自己分赐到我们里面作生命。

约翰福音是神圣生命的福音。它不是客观的陈明神圣的生命，乃是主观的给我们一幅独特而美妙的图画，说到神如何来作人，为要将自己分赐到人里面，使人能接受祂，并享受祂作人内里的生命。照着神神圣的经纶，祂的心意是要与人成为一。神渴望与人成为一，这在圣经里由吃这件事来说明。旧约和新约都给我们看见，神是我们的食物。神造人以后，将人安置在生命树跟前，（创二 9，16～17，）指明神要人吃祂，并接受祂作生命，使人与祂成为一。我们所吃的食物，消化并吸收到我们里面，成为我们这人的构成成分。同样的，神要人接受祂作食物，使祂能成为人的构成成分。

神圣三一的成为肉体， 乃是将神圣的恩典和实际分赐给人

为要完成祂的心意，神首先成为肉体。在成为肉体以前，神仅仅是神，与祂所造的人是分开的。神成为肉体，意思就是祂成为人，带着血肉的属人身体。（来二 14。）神圣三一的成为肉体将神圣的恩典和实际分赐给人。约翰一章十四节说，“话成了肉体，支搭帐幕在我们中间，丰丰满满

CHAPTER FOUR

THE DIVINE DISPENSING OF THE DIVINE TRINITY AS THE DIVINE LIFE

Scripture Reading: John 1:14; 3:16; 12:24; 19:34; 3:5; 1 Pet. 1:3b; John 20:22; 4:14; 6:56-58a; 14:9-11, 16-20; 7:38-39; 15:5, 16a; 21:15, 17

In this chapter we shall consider the divine dispensing of the Divine Trinity as the divine life. The Divine Trinity is God Himself in His divine person, the divine life is the life of God, and the divine dispensing is the Triune God's dispensing of Himself into us as our life.

The Gospel of John is a Gospel of the divine life. It presents the divine life not in an objective way but in a subjective way. It gives us a particular and wonderful picture of how God came to be a man in order to dispense Himself into man that man may receive Him and enjoy Him as his inner life. According to His divine economy, God's intention was to be one with man. God's desire to be one with man is illustrated in the Bible by eating. Both the Old Testament and the New Testament show us that God is our food. After God created man, He put him in front of the tree of life (Gen. 2:9, 16-17), indicating that God wanted man to eat of Him and take Him as his life, causing man to become one with Him. The food that we eat is digested and assimilated into us, becoming the constituent of our very being. In the same way, God wanted man to take Him as his food that He might be man's constituent.

THE INCARNATION OF THE DIVINE TRINITY, DISPENSING THE DIVINE GRACE AND REALITY TO MEN

In order to carry out His intention, God first became incarnated. Before the incarnation, God was only God, separate from the man created by Him. For God to be incarnated means that He became a man with a human body of blood and flesh (Heb. 2:14). The incarnation of the Divine Trinity dispensed the divine grace and reality to men. John 1:14 says, "And the Word became flesh and tabernacled among us (and we

的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”照着新约的教训，恩典就是神自己赐给我们作我们的享受。恩典不是外面的东西，如美好的房屋、美好的轿车或美好的事业。保罗在林前十五章十节指明恩典是一个人，他说，“我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”恩典就是神自己给人接受并享受。

约翰一章十四节的实际就是我们所接触、得着并据有的神。没有什么事物像神这样真实，在神以外，一切都是虚空的虚空。（传一2。）当我们接受神时，我们就有实际。恩典和实际都是神自己。神成为肉体，为要将自己分赐到我们里面。当祂分赐到我们里面时，祂就是我们所享受的恩典，也就是我们所得着的实际。神成为肉体的目的，是使神将祂自己分赐给我们，作恩典和实际。

神的独生子赐给世人， 乃是将神圣的生命分赐给人

约翰三章十六节说，“神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”将神的独生子赐给世人，就是将神圣的生命分赐给人。神将祂的儿子赐给我们，不仅使我们借着祂儿子得救，更使祂能将祂自己分赐到我们里面。照着约翰福音，当子来时，祂与父同来。（八29。）因此，父将子赐给我们时，就将自己同着子一同赐下。我们接受子时，就接受了父。将神的儿子赐给我们，乃是神圣分赐的事。

成为肉体之子的死， 乃是为着神圣的分赐 释放祂里面神圣的生命

基督在十字架上的死，也是神圣分赐的一部分。成为肉体之子的死，为着神圣的分赐释放祂里面神圣的生命。（约十二24，十九34。）约翰十二章二十四节说，“我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”在麦粒的壳里有麦子的生命。麦粒死了，是要释放它壳里的生命。壳里的生命，必须等到壳破碎了，才能得着释放；壳破碎了，里面的生命就得

beheld His glory, glory as of an only begotten from a father), full of grace and reality." According to the teaching of the New Testament, grace is God Himself given to us for our enjoyment. Grace is not something outward, such as a good house, a good car, or a good business. In 1 Corinthians 15:10 Paul indicated that grace is a person, saying, "I labored more abundantly than all of them, yet not I, but the grace of God with me." Grace is God Himself to be received and enjoyed by man.

Reality in John 1:14 is the very God whom we touch, gain, and possess. Nothing is as real as God. Other than God, everything is vanity of vanities (Eccl. 1:2). When we receive God, we have the reality. Both grace and reality are God Himself. God became flesh in order to dispense Himself into us. When He is dispensed into us, He is the grace we enjoy, and He is the reality we possess. The purpose of God's incarnation was for God to dispense Himself to us as grace and reality.

THE GIVING OF GOD'S ONLY BEGOTTEN SON TO THE WORLD, DISPENSING THE DIVINE LIFE TO MEN

John 3:16 says, "For God so loved the world that He gave His only begotten Son, that everyone who believes in Him should not perish, but have eternal life." The giving of God's only begotten Son to the world dispensed the divine life to men. God gave His Son to us not only that we may be saved through the Son, but even the more that He could dispense Himself into us. According to the Gospel of John, when the Son comes, He comes with the Father (8:29). Therefore, when the Father gave the Son to us, He gave Himself with the Son. When we receive the Son, we receive the Father. The giving of the Son of God to us is a matter of the divine dispensing.

THE DEATH OF THE INCARNATED SON, RELEASING THE DIVINE LIFE WITHIN HIM FOR THE DIVINE DISPENSING

The death of Christ on the cross was also a part of the divine dispensing. The death of the incarnated Son released the divine life within Him for the divine dispensing (John 12:24; 19:34). John 12:24 says, "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." Within the shell of a grain of wheat is the life of the wheat. For the grain of wheat to die is to release the life within its shell. The life within the shell cannot be released until the shell is broken, and when it is broken, the life within is released to produce many

着释放，产生许多子粒。首先只是一粒麦子，后来成为许多子粒；这是一粒麦子内里的生命分赐到许多子粒里面。耶稣这粒麦子是神圣的种子，神圣的生命隐藏在祂的“壳”里。当耶稣上十字架并被治死的时候，祂就冲破这壳，将祂内里的生命，神圣的生命，释放到祂许多信徒，许多子粒里面。

钉十字架之子的复活， 乃是为着神圣的分赐， 将神圣的生命分赐到重生的信徒里面

首先，神成为肉体来作人，并且神在子里将祂自己赐给人，使人能接受祂。然后，为了作人的生命，祂经过死，释放祂里面神圣的生命。基督钉十字架之后，从死人中复活。钉十字架之子的复活，为着神圣的分赐，将神圣的生命分赐到重生的信徒里面。（约三5，彼前一3下。）基督的死将祂神圣的生命从祂人性的体壳里释放出来，而复活将神圣的生命分赐并应用于我们。这种应用发生在我们得重生的时候。我们都是从肉体生的，需要从那灵再生。约翰三章六节说，“从肉体生的，就是肉体；从那灵生的，就是灵。”在我们第二次出生时，我们的灵借着那灵得重生；那灵就是在复活里的基督。彼前一章三节说，“我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”照着我们的观点，我们是在出生以后得重生。然而，照着神的观点，将近二千年前基督复活的时候，我们就得了重生。

在复活里那是灵的基督吹入门徒里面，乃 是为着神圣的分赐，将完成的灵这经过 过程之三一神的终极完成分赐给人

在成为肉体里，神成为人，但在祂的复活里，基督这末后的亚当，在肉体里的人，成了赐生命的灵。（林前十五45。）在复活里那是灵的基督吹入门徒里面，乃是为着神圣的分赐，将完成的灵这经过过程之三一神的终极完成分赐给人。（约二十22。）基督是丰富的，并有许多方面。祂成为肉体来作人，神将祂赐给了我们；然后祂为我们死在十字

grains. First, it is one grain alone; then it becomes many grains. This is the dispensing of the inner life of the one grain into the many grains. Jesus as the grain of wheat was the divine seed. The divine life was concealed in His "shell." When Jesus went to the cross and was put to death, He broke through the shell to release His inner life, the divine life, into His many believers, the many grains.

THE RESURRECTION OF THE CRUCIFIED SON, IMPARTING THE DIVINE LIFE INTO THE REGENERATED BELIEVERS FOR THE DIVINE DISPENSING

First, God was incarnated to be a man, and God gave Himself in the Son to man that man may receive Him. Then, in order to be man's life, He went through death to release the divine life within Him. After His crucifixion, Christ resurrected from the dead. The resurrection of the crucified Son imparted the divine life into the regenerated believers for the divine dispensing (John 3:5; 1 Pet. 1:3b). Christ's death released His divine life from within His human shell, and the resurrection imparted and applied the divine life to us. This application took place at the time we were regenerated. We were all born of the flesh, needing to be reborn of the Spirit. John 3:6 says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." In our second birth, our spirit was regenerated by the Spirit, who is Christ in resurrection. First Peter 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from among the dead." According to our view, we were regenerated after we were born. However, according to God's view, we were regenerated when Christ was resurrected nearly two thousand years ago.

THE BREATHING OF THE PNEUMATIC CHRIST IN HIS RESURRECTION INTO THE DISCIPLES, DISPENSING THE CONSUMMATED SPIRIT AS THE CONSUMMATION OF THE PROCESSED TRIUNE GOD FOR THE DIVINE DISPENSING

In the incarnation God became a man, but in His resurrection, Christ as the last Adam, a man in the flesh, became a life-giving Spirit (1 Cor. 15:45). The breathing of the pneumatic Christ in His resurrection into the disciples dispensed the consummated Spirit as the consummation of the processed Triune God for the divine dispensing (John 20:22). Christ is rich and has many aspects. He was incarnated to be a man, and He was given to us. Then He died on the cross for us to solve the problem

架上，解决罪的难处，成为我们的救赎主；祂又复活并升到天上，作我们的救主。不仅如此，祂也成为赐生命的灵，住在我们里面。祂在十字架上是我们的救赎主，在诸天之上是我们的救主，在我们里面是赐生命的灵，作我们的生命。

在复活那天晚上，祂隐密且神奇的回到门徒那里，进入他们所在的屋子，向他们吹入一口气，说，“你们受圣灵。”（约二十 19～22。）约翰二十章只告诉我们耶稣如何来到门徒那里，没有告诉我们祂又如何离开，我们很难找出耶稣在祂复活那晚以后去了哪里。马可福音和路加福音告诉我们，耶稣在祂复活以后升到诸天之上，但约翰福音里没有这样的记载。耶稣复活以后，不过回到祂门徒那里，并且将祂自己当作圣气吹进他们里面，从那时起耶稣从来没有离开他们。祂从前在、现今仍在、并要永远在祂所有的门徒里面。

给信徒所吸入的那是灵的基督，基督在复活里所赐的活水，以及信徒所吃并住在他们里面的复活的基督

约翰福音有两条线论到神圣的分赐。首先，这位奇妙的基督就是神；然后祂成为肉体，成为子赐给了我们；接着祂受死、复活、并成为赐生命的灵，将祂自己吹到门徒里面。这是第一条线。然而，约翰福音有另一条线，给我们看见耶稣如何分赐到我们里面。在重生时，基督进入我们里面，我们就得以再生。然而，孩子出生以后，需要呼吸并吃喝。那是灵的基督给信徒吸入，将神圣的素质分赐到他们里面。基督在复活里赐下活水，将神圣的丰富分赐到信徒里面。（约四 14。）复活的基督给信徒吃，并住在他们里面，将神圣的元素分赐到他们里面，使他们满足。（六 56～58 上。）在约翰福音里，主耶稣说，祂是生命的粮、（35，48、）从天上来的粮、（32、）神的粮（33）和活粮，（51，）使我们可以吃祂。

父化身在子里，子实化为灵，乃是将经过过程的三一神分赐到信徒里面作生命，和丰盛的生命供应

父化身在子里，子实化为灵；这样，经过过程的三一神

of sin, becoming our Redeemer. Then He resurrected and ascended to heaven to be our Savior. Moreover, He also became a life-giving Spirit to dwell in us. On the cross He was our Redeemer, in the heavens He is our Savior, and within us He is the life-giving Spirit to be our life.

On the evening of the day of His resurrection, He came back to His disciples in a secret and marvelous way. He came into the room where they were, breathed into them, and said, "Receive the Holy Spirit" (John 20:19-22). John 20 only tells us how Jesus came to the disciples. It does not tell us how He left again. It is difficult to discover where Jesus went after the evening of His resurrection. The Gospels of Mark and Luke tell us that after His resurrection Jesus ascended to the heavens, but there is no such record in the Gospel of John. After Jesus was resurrected, He simply came back to His disciples and breathed Himself into them as the holy breath. From that time Jesus never left them. He was, still is, and will be forever in all His disciples.

THE PNEUMATIC CHRIST FOR THE BELIEVERS'
BREATHING, THE LIVING WATER GIVEN BY CHRIST IN
RESURRECTION, AND THE RESURRECTED CHRIST EATEN
BY THE BELIEVERS AND INDWELLING THEM

The Gospel of John has two lines concerning the divine dispensing. First, the wonderful Christ was God. Then He was incarnated and was given to us as the Son. Following this He died, resurrected, and became the life-giving Spirit to breathe Himself into His disciples. This is the first line. However, the Gospel of John has another line, showing us how Jesus is dispensed into us. In regeneration, Christ came into us and we were born again. However, after a child is born, he needs to breathe, drink, and eat. The pneumatic Christ is for the believer's breathing, dispensing the divine essence into them. The living water is given by Christ in resurrection, dispensing the divine riches into the believers (4:14). The resurrected Christ is eaten by the believers and indwells them, dispensing the divine elements into them for their satisfaction (6:56-58a). In the Gospel of John, the Lord Jesus said that He is the bread of life (vv. 35, 48), the bread out of heaven (v. 32), the bread of God (v. 33), and the living bread (v. 51) that we may eat Him.

THE FATHER EMBODIED IN THE SON AND THE SON
REALIZED AS THE SPIRIT, DISPENSING THE PROCESSED
TRIUNE GOD INTO THE BELIEVERS AS LIFE AND LIFE
SUPPLY IN ABUNDANCE

就分赐到信徒里面作生命，和丰盛的生命供应。（约十四9～11，16～20。）父在子里，得以彰显在信徒中间；子就是灵，得以实化在信徒里面。父神是隐藏的，子神显明在人中间，灵神进入人里面作人的生命、生命的供应和一切。因此，在子里的父和那是灵的儿子，乃是人的分，使人能享受神。

神圣三一作神圣生命之 神圣分赐的结果

涌流活水的江河

作神圣丰富全备的供应

约翰七章三十八至三十九节上半说，“信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的。”我们吸入并吃喝基督的结果，首先是涌流活水的江河作神圣丰富全备的供应。

结果子

神圣三一作神圣生命的神圣分赐，第二个结果乃是结果子。（约十五5，16上。）我们是基督这葡萄树的枝子。我们是枝子，应当结果子。约翰十五章不是仅仅说到传福音拯救罪人，因为约翰福音是生命的福音。在约翰十五章，传福音就是结果子，结果是内里生命的流出。当内里的生命涌流出来时，就有彰显。这彰显就是结果子。

凡出去带领罪人得救的人，必须与耶稣是一。我们若不吸入并吃喝耶稣，传福音时就不会有权柄。我们的福音不会有能力。我们必须吸入并吃喝耶稣的人。我们必须有耶稣在我们里面，不仅仅作王，也作我们的气息、水和食物。许多亲爱的圣徒非常爱主和主的恢复，并且寻求为着召会生活实行新路。然而，他们以老路来实行新路。他们叩门传福音时，心里很害怕。他们与人说话时，不是吩咐人，乃是以老路与他们谈话。至终，人也许与他们争辩，那只会浪费时间。我们不可走老路。这样和人谈话是没有功效的。

The Father is embodied in the Son, and the Son is realized as the Spirit. In this way, the processed Triune God is dispensed into the believers as life and the life supply in abundance (John 14:9-11, 16-20). The Father in the Son is expressed among the believers, and the Son as the Spirit is realized in the believers. God the Father is hidden, God the Son is manifested among men, and God the Spirit enters into man to be his life, his life supply, and his everything. Hence, the Father in the Son and the Son as the Spirit are man's portion that man may enjoy God.

THE ISSUE OF THE DIVINE DISPENSING OF THE DIVINE TRINITY AS THE DIVINE LIFE

The Flowing of Rivers of Living Water

as the Bountiful Supply of the Divine Riches

John 7:38-39a says, "He who believes in 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 in Him were about to receive." The issue of our breathing, drinking, and eating Christ is first the flowing of rivers of living water as the bountiful supply of the divine riches.

Fruit-bearing

The second issue of the divine dispensing of the Divine Trinity as the divine life is fruit-bearing (John 15:5, 16a). We are the branches of Christ, who is the vine. As branches we should bear fruit. John 15 does not merely speak of the preaching of the gospel to save sinners, because John is a Gospel of life. In John 15, the preaching of the gospel is the bearing of fruit. Fruit-bearing is the flowing out of the inner life. When the inner life flows out, there is an expression. This expression is fruit-bearing.

Everyone who goes out to lead sinners to be saved must be one with Jesus. If we do not breathe, drink, and eat Jesus, we will not have the authority when we preach the gospel. Our gospel will not be powerful. We must be the breathers, drinkers, and eaters of Jesus. We must have Jesus within us, not merely as a king, but as our breath, water, and food. Many of the dear saints love the Lord and the Lord's recovery very much and are seeking to practice the new way for the church life. However, they are practicing the new way in an old way. When they knock on people's doors for the gospel, they are fearful. Then when they speak with people, they do not command them but rather converse with them in the old way. Eventually, the people may argue with them, and the time will be wasted. We must not take the old way. To talk to people in this way is not effective.

在马太二十八章十八至十九节主说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”我们必须领悟，发起叫我们出去的是耶稣，不是我们。耶稣嘱咐我们要带着祂的权柄去，使万民作祂的门徒。我们到人那里去的时候，应当说，“阿利路亚！阿们，主耶稣。我去，你也与我同去。”然后我们能告诉人：“主耶稣差遣我到你这里告诉你，祂是你的救主，你必须相信祂。”我们可以吩咐他们祷告；他们祷告以后，我们可以吩咐他们浸入三一神的名里。我们一直错误的相信，我们必须教导人，他们才能得救并受浸。马太二十八章十九节先说，我们该使万民作主的门徒，将他们浸入父、子、圣灵的名里。在这以后，二十节说，我们该教导他们。母亲在她的孩子出生以前，无法教导孩子。孩子出生以后，会有许多年日教导他。无论初信者领会不领会所发生的事，他的祷告和受浸都是已成就的事实，他在主耶稣的名里所作的事，在神的眼光中都算得数。

喂养小羊

神圣三一作神圣生命的神圣分赐，另一个结果乃是喂养小羊。（约二一 15, 17。）初信者受浸以后，我们该同他坐下来，好喂养他，并且尽快回去，在他自己家中有聚会。然后我们可以规律的回去喂养他。在喂养初信者的事上，我们不该谈得太多。母亲非常简单的喂养她们的婴孩。她们知道婴孩所需要的，也知道如何只在几分钟内就喂养他们。我们若以老旧的方式与初信者谈话，他们不会得着帮助。

初信者头一个需要是吸入主。因此，我们必须以呼求主名来喂养他们。他们受浸以后，我们可以花十分钟简单的告诉他们：“现在，耶稣是你的主。祂是在你里面的那灵，你需要呼求祂：哦，主耶稣！”这会非常帮助他们。我们该这样教导新人。孩子们即使并不领会，也会实行母亲所教导他们的许多事。

若是可能，在他们受浸后的第二天，我们就该回去，以诵读并祷读圣经来喂养新人。我们可以叫他们，每天读约翰福音的两三节。然后我们可以打开约翰一章一节，与他们一同诵读并祷读。此后，初信者就会知道如何祷读。我们不该仅仅以属人的方式帮助新人，而该帮助他们一直祷

In Matthew 28:18-19 the Lord said, "All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." We must realize that it is Jesus and not we who initiate our going out. Jesus charged us to go with His authority to disciple the nations. When we go to people, we should say, "Hallelujah! Amen, Lord Jesus. I am going and You are going with me." Then we can tell people, "The Lord Jesus sent me to you to tell you that He is your Savior and you must believe in Him." We can command them to pray, and after they pray, we can command them to be baptized into the name of the Triune God. We have mistakenly believed that we must teach people before they can be saved and baptized. Matthew 28:19 first says that we should disciple the nations, baptizing them into the name of the Father, the Son, and the Spirit. After this, verse 20 says that we should teach them. A mother cannot teach her child before the child is delivered. After the child is delivered, there will be many years to teach him. Whether or not a new believer understands what has happened, his prayer and baptism are accomplished facts, and what he has done in the name of the Lord Jesus counts in God's view.

Lamb-feeding

The issue of the divine dispensing of the Divine Trinity as the divine life is also lamb-feeding (John 21:15, 17). After a new believer is baptized, we should sit down with him to feed him, and come back as soon as possible to have a meeting in his own home. Then we can return regularly to feed him. In feeding the new believers, we should not talk too much. Mothers feed their babies in a very simple way. They know what the babies need, and they know how to feed them in just a few minutes. If we converse with new believers in the old way, they will not be helped.

The first need of the new believers is to breathe the Lord. Therefore, we must feed them with calling on the name of the Lord. After their baptism we may spend ten minutes to tell them in a simple way, "Now, Jesus is your Lord. He is the Spirit within you. You need to call on Him: Oh Lord Jesus!" This will help them very much. We should teach the new ones in this way. Children practice many things that their mothers teach them, even though they may not understand them.

If possible, on the day after their baptism, we should return to feed the new ones with reading and pray-reading the Bible. We may tell them to read two or three verses from the Gospel of John every day. Then we can open to John 1:1 and read it and pray-read it with them. After this, the new believers will know how to pray-read. We should not help the new ones merely in a human way. We should care for them in a divine

读，借此以神圣的方式关心他们。然后我们可以自然的唱一首短歌。另一次，新人也许向我们承认一项错误的行为。我们可以与他一同祷告，他也许自然而然有感觉要改正错误的行为。我们不需要教导新人太多，他们会学习作我们所作的。我们若跪下祷告，他们也会跪下与我们一同祷告。这是新路，这也是喂养他们最好的路。旧路太传统、太习惯、太宗教了，新路却是实际且非常有功效的。我们不可走谈话、教导和嘱咐的旧路，而该去到初信者那里，非常简单的在他们面前过正确的基督徒生活。他们会借此学习，并且跟随我们。这样聚会一个月以后，新人会长大许多。

基督的扩增

作基督的身体和基督的新妇

吸入并吃喝耶稣的结果，乃是涌流活水、结果子、并喂养小羊。神圣三一作神圣生命的神圣分赐，也带进基督的扩增，就是基督的身体和基督的新妇。（约三 29 ~ 30。）约翰三章二十九节说，“娶新妇的，就是新郎。”新郎就是耶稣。我们吃祂、喝祂并吸入祂，结果就会去结果子，并喂养初信者，就是祂身体的肢体，也就是祂的新妇。这是约翰福音的信息。

我们不可仅仅学习结果子和喂养新人的技巧；我们必须过吸入并吃喝基督的日常生活，每天接受基督作我们的元素和素质。我们不只必须接受祂，也必须消化祂、吸收祂，并让祂成为我们这人的内容。然后我们会与祂是一。我们为福音出去时，会与祂是一并带着祂的权柄出去。我们的出去也必须在新路上，不在老旧、传统、习惯的路上。我们有活的主在我们里面，我们能一直跟随祂，好知道要作什么或不要作什么。这样我们就会给罪人施浸，并且一再回去喂养他们。然后我们就能将他们带到我们的排聚会里，受教导并得成全，他们也会自然而然学习如何申言，使召会能得着建造。

way by helping them to keep pray-reading. Then spontaneously we may sing a short song. On another occasion a new one may confess a wrongdoing to us. We can then pray with him, and he may spontaneously have the feeling to rectify the wrongdoing. We do not need to teach the new ones too much. They will learn to do what we do. If we kneel down and pray, they will also kneel down and pray with us. This is the new way, and this is the best way to feed them. The old way is too traditional, habitual, and religious. The new way is practical and very effective. We must not take the old way of conversing, teaching, and charging. We should instead go to the new believers and live a proper Christian life in front of them in a very simple way. They will learn by this and follow us. After a month of meetings in this way, the new ones will grow much.

The Increase of Christ

as the Body of Christ and the Bride of Christ

The issue of breathing, drinking, and eating Jesus is the flow of the living water, fruit-bearing, and the feeding of the lambs. The divine dispensing of the Divine Trinity as the divine life also issues in the increase of Christ, which is the Body of Christ and the bride of Christ (John 3:29-30). John 3:29 says, "He who has the bride is the bridegroom." The bridegroom is Jesus. As the issue of feeding on Him, drinking of Him, and breathing Him in, we will go to bear fruit and feed the new believers, who are the members of His Body, which is His bride. This is the message of the Gospel of John.

We must not merely learn the techniques of bearing fruit and feeding the new ones. We have to live a daily life of breathing, drinking, and feeding on Christ, taking Christ every day as our very element and essence. We must not only receive Him, but also digest Him, assimilate Him, and let Him become the content of our being. Then we will be one with Him. When we go out for the gospel, we will go out in oneness with Him and with His authority. Our going out must also be in the new way, not in the old, traditional, habitual way. We have the living Lord within us. We can always follow Him to know what to do and what not to do. In this way we will baptize sinners and return again and again to feed them. Then we can bring them into our group meetings to be taught and perfected, and they will also spontaneously learn how to prophesy that the church may be built up.