

2210 那灵同我们的灵

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◎简介

本书是由李常受弟兄于一九九三年八月二十八日至十二月十七日在美国加州安那翰所释放的信息集成。全书共十四章，论到那灵与我们的灵，二者的定义，接着说到我们人的那灵的重要性，并且我们需要操练我们的灵，使那灵在我们身上并里面作工，以达到神的定旨。

◎目录

- 第一篇 圣经中灵这字的意义，
以及圣言中关于神与人的基本启示
- 第二篇 那灵的定义（一）
- 第三篇 那灵的定义（二）
- 第四篇 那灵的定义（三）
- 第五篇 那灵的定义（四）
- 第六篇 我们的灵的定义
- 第七篇 我们人的灵的重要性
- 第八篇 操练我们的灵
- 第九篇 那灵在信徒身上，并在信徒里面的工作（一）
- 第十篇 那灵在信徒身上，并在信徒里面的工作（二）
- 第十一篇 那灵在信徒身上，并在信徒里面的工作（三）
那灵性质上的圣别
- 第十二篇 那灵在信徒身上，并在信徒里面的工作（四）
完成神圣经纶的主持线
- 第十三篇 那灵在信徒身上，并在信徒里面的工作（五）
圣别人之灵的更新
- 第十四篇 那灵在信徒身上，并在信徒里面的工作（六）
圣别人之灵的变化

THE SPIRIT WITH OUR SPIRIT

PREFACE

This book is composed of messages given by Brother Witness Lee in Anaheim, California from August 28 through December 17, 1993.

CONTENTS

- 1. The Meaning of the Word Spirit in the Bible
and the Basic Revelation concerning God and Man in the Holy Scriptures
- 2. The Definition of the Spirit (1)
- 3. The Definition of the Spirit (2)
- 4. The Definition of the Spirit (3)
- 5. The Definition of the Spirit (4)
- 6. The Definition of Our Spirit
- 7. The Importance of Our Human Spirit
- 8. The Exercise of Our Spirit
- 9. The Spirit's Work on and in the Believers (1)
- 10. The Spirit's Work on and in the Believers (2)
- 11. The Spirit's Work on and in the Believers (3)
The Spirit's dispositional sanctification
- 12. The Spirit's Work on and in the Believers (4)
The holding line in the carrying out of the divine economy
- 13. The Spirit's Work on and in the Believers (5)
The renewing of the sanctifying spirit
- 14. The Spirit's Work on and in the Believers (6)
The transforming of the sanctifying spirit

第一篇

圣经中灵这字的意义， 以及圣言中关于 神与人的基本启示

读经：结三十七 1, 5, 9, 约三 5～6, 启十一 11, 约三 8, 四 24, 创一 2 下, 太二十八 19 下, 约十四 10～11, 26, 十五 26, 十 30, 八 29, 16 下, 十六 32 下, 徒十 38, 路四 1 上, 18 上, 创二 7, 箴二十 27, 亚十二 1, 赛四十二 5, 伯三十二 8, 来四 12, 帖前五 23 上, 约壹四 13, 提后四 22 上, 林前六 17。

纲 目

壹 圣经中灵这字的意义：

一 灵字在希伯来文是 ruach, 如阿克, 指：

- 1 灵—结三七 1。
- 2 气—结三七 5。
- 3 风—结三七 9。

二 灵字在希腊文是 pneuma, 纽玛, 指：

- 1 灵—约三 5～6。
- 2 气—启十一 11。
- 3 风—约三 8。

贰 圣言中关于神与人的基本启示：

一 关于神：

- 1 “神是灵”，指神的素质，本质—约四 24。
- 2 “神的灵”，指那灵就是神—创一 2 下。

CHAPTER ONE

THE MEANING OF THE WORD SPIRIT IN THE BIBLE AND THE BASIC REVELATION CONCERNING GOD AND MAN IN THE HOLY SCRIPTURES

Scripture Reading: Ezek. 37:1, 5, 9; John 3:5-6; Rev. 11:11; John 3:8; 4:24; Gen. 1:2b; Matt. 28:19b; John 14:10-11, 26; 15:26; 10:30; 8:29, 16b; 16:32b; Acts 10:38; Luke 4:1a, 18a; Gen. 2:7; Prov. 20:27; Zech. 12:1; Isa. 42:5; Job 32:8; Heb. 4:12; 1 Thes. 5:23a; John 4:24; 1 John 4:13; 2 Tim. 4:22a; 1 Cor. 6:17

OUTLINE

Note: The general subject is not “The Spirit and Our Spirit” but “The Spirit with Our Spirit.”

I. The meaning of the word spirit in the Bible:

A. The Hebrew equivalent of the word spirit is RUACH, denoting:

1. Spirit—Ezek. 37:1.
2. Breath—Ezek. 37:5.
3. Wind—Ezek. 37:9.

B. The Greek equivalent of the word spirit is PNEUMA, denoting:

1. Spirit—John 3:5-6.
2. Breath—Rev. 11:11.
3. Wind—John 3:8.

II. The basic revelation concerning God and man in the Holy Scriptures:

A. Concerning God:

1. “God is Spirit,” denoting God’s essence, substance—John 4:24.
2. “The Spirit of God,” denoting that the Spirit is God—Gen. 1:2b.

3 “父、子、圣灵的名”，指神圣的三一，并指明神是三一的一太二八 19 下：

a 神圣三一的三者是一位神，同时存在且互相内住—约十四 10～11，26，十五 26，十 30。

b 三者有分别，但不分开—约八 29，16 下，十六 32 下，徒十 38，路四 1 上，18 上。

二 关于人：

1 神所造三部分的人—创二 7：

a 有用地上的尘土形成的身体，作人外面的骨架。

b 有用神的气（在创世记二章七节译为气的同一个希伯来字在箴言二十章二十七节译为灵）产生的灵，作人最里面的器官。

c 有魂，就是神的气吹进人那用尘土形成之身体的鼻孔里而有的结果，作人里面的所是（人位）。

2 人的灵是神特别造的，以完成神造天地的目的一亚十二 1，赛四二 5，伯三二 8。

3 人的灵与魂是有分别的一来四 12，帖前五 23 上。

三 神是灵，为要给人接触祂并接受祂进到人里面；人有灵，为要给人接触神并盛装神，使神和人能有生机的联结—约四 24，约壹四 13，提后四 22 上，林前六 17。

3. “The name of the Father and of the Son and of the Holy Spirit,” denoting the Divine Trinity and indicating that God is triune—Matt. 28:19b:

a. The three of the Divine Trinity coexist and coinhere as one God—John 14:10-11, 26; 15:26; 10:30.

b. They are distinct but not separate—John 8:29, 16b; 16:32b; Acts 10:38; Luke 4:1a, 18a.

B. Concerning man:

1. Created by God as a tripartite man—Gen. 2:7:

a. With a body formed with the dust of the ground, as man’s outer frame.

b. With a spirit produced of the breath of God (the same Hebrew word for “breath” in Genesis 2:7 is translated into “spirit” in Proverbs 20:27), as man’s inmost organ.

c. With a soul, the issue of God’s breath breathed into the nostrils of the body formed of dust, as man’s inner being (person).

2. The spirit of man was created by God, in a particular sense, to complete God’s purpose in the creation of the heavens and the earth—Zech. 12:1; Isa. 42:5; Job 32:8.

3. Man’s spirit is distinct from his soul—Heb. 4:12; 1 Thes. 5:23a.

C. God is Spirit for man to contact Him and receive Him into man, and man has a spirit for man to contact God and contain God that God and man may have an organic union—John 4:24; 1 John 4:13; 2 Tim. 4:22a; 1 Cor. 6:17.

这一系列的信息还是要说到基督徒的生活这个总题。我们要经历基督徒的生活，当然必须认识神、主、基督，就是那灵；我们也必须认识，为了使我们享受这灵，我们里面有一个灵。

我从年轻时就爱圣经，我也多年研读圣经。我发现研读圣经可以有两种方式：一种是照着字句研读，另一种是在那灵里研读。保罗说，“那字句杀死人，那灵却叫人活。”（林后三6。）我们不仅要照着字句认识主的话，更要照着那灵认识主的话。圣经独一的著者乃是那灵。（彼后一21，撒下二三2。）历年来我们释放了许多信息，说到那灵是三一神的终极完成。但我们有负担从基督徒生活的基础，再来看基督徒的生活，而基督徒生活的基础就是那灵同我们的灵。

这一系列信息的总题不是“那灵‘与’我们的灵”，乃是“那灵‘同’我们的灵”。我们在这里不用连接词“与”（and），而用介系词“同”（with）。罗马八章十六节说，“那灵自己‘同’我们的灵见证…”。“同”是介系词，含辅助之意。我们若说那灵“与”我们的灵，这是复合主词。但我们的灵不是主词，也不该是主词。我们的灵是助手。如果我“同”你作事，你就不是主词，乃是辅助的。你是我的助手。我们的灵不是主词，主词必须是那灵。

壹 圣经中灵这字的意义

一 灵字在希伯来文是 ruach，如阿克，指灵、气或风

以西结三十七章用希伯来文的 ruach，如阿克，说到灵、（1、）气（5）和风。（9。）如阿克这字该怎样翻译，要看整句或整段的上下文而定。

二 灵字在希腊文是 pneuma，纽玛，指灵、气或风

在新约圣经里，希腊文的 pneuma，纽玛，也可翻译为灵、（约三5～6、）气（启十一11）或风。（约三8。）我们知道在约翰三章八节的纽玛是风，因为那里说“风…吹”。启示录十一章十一节说到两个殉道者复活时，也用纽玛这

In this series of messages, we are still on the general subject of the Christian life. In order for us to experience the Christian life, we surely need to know God, the Lord, Christ, as the Spirit. Also, we have to know that for us to enjoy this Spirit, we have a spirit within us.

From my youth I have loved the Bible, and I have studied it for years. I have found that we can study the Bible in two ways. One way is to study it according to the letter and another way is to study it in the Spirit. Paul said, “The letter kills, but the Spirit gives life” (2 Cor. 3:6). We want to know the Lord’s word, not just by the letter but by the Spirit. The unique writer of the Bible is the Spirit (2 Pet. 1:21; 2 Sam. 23:2). Throughout the years we have released many messages on the Spirit as the consummation of the Triune God. But we have the burden once again to see the Christian life from its very foundation, and the foundation of the Christian life is the Spirit with our spirit.

The general subject of this series of messages is not “The Spirit and Our Spirit” but “The Spirit with Our Spirit.” We do not use the conjunction and but the preposition with. Romans 8:16 says, “The Spirit Himself witnesses with our spirit.” With is a preposition, and it is instrumental. If we say the Spirit and our spirit, this is a compound subject. Our spirit is not the subject and should not be the subject. Our spirit is the helper. If I do things with you, you are not the subject but the instrument. You are my helper. Our spirit is not the subject. The subject must be the Spirit.

I. THE MEANING OF THE WORD SPIRIT IN THE BIBLE

A. The Hebrew Equivalent of the Word Spirit Is Ruach, Denoting Spirit, Breath, or Wind

In Ezekiel 37 the Hebrew word ruach is used to refer to the Spirit (v. 1), breath (v. 5), and wind (v. 9). The way in which ruach is translated depends on the context of the sentence or paragraph.

B. The Greek Equivalent of the Word Spirit Is Pneuma, Denoting Spirit, Breath, or Wind

In the New Testament, the Greek word pneuma may be translated also as Spirit (John 3:5-6), breath (Rev. 11:11), or wind (John 3:8). We know that pneuma is the wind in John 3:8 because “the wind blows.” Revelation 11:11 also uses pneuma when speaking of the resurrection of the two martyred witnesses. It says “the breath [pneuma] of

字。那里说，“有生命之气〔纽玛〕从神那里进入他们里面。”有些版本在这里翻译为“生命之灵”。帖后二章八节说，主要用“祂口中的气”灭绝敌基督那不法者。这里的“气”也是希腊字“纽玛”。

贰 圣言中关于神与人的基本启示

圣经是一本说到神与人的书。我们必须看见圣言中关于神与人的基本启示。

一 关于神

1 “神是灵”，指神的素质，本质

约翰四章二十四节说，“神是灵。”说“神是灵”，与说“椅子是木头”相似。木头是指椅子的素质，本质。因此，“神是灵”不是指神的身位，乃是指神的素质，本质。这是在约翰四章，主对撒玛利亚妇人说到敬拜神时说的。我们要敬拜神，就必须认识，我们所敬拜的那一位，在素质上，在本质上，乃是灵。

2 “神的灵”，指那灵就是神

“神的灵”，指那灵就是神。（创一2下。）诸如“神的灵”、“神的光”、和“神的生命”这样的句子，都是同位语。这意思乃是，灵就是神，光就是神，生命就是神。在神的创造里，创造的神乃是运行的灵。神若不是灵，祂就不能作什么，也不会作什么。祂是作为那灵而行作一切的事。在圣经里，神每一步的行动，都是灵的运行。

3 “父、子、圣灵的名”，指神圣的三一，并指明神是三一的

马太二十八章十九节说，我们需要去，将万民浸入“父、子、圣灵的名里”。“父、子、圣灵的名”，指神圣的三一，并指明神是三一的。祂是一位神，却又是三一父、子、灵。

a 神圣三一的三者是一位神，同时存在且互相内住

life out of God entered into them.” Some translate this as “the Spirit of life.” Second Thessalonians 2:8 says that the Lord will slay Antichrist, the lawless one, “by the breath of His mouth.” The word breath here is also the Greek word pneuma.

II. THE BASIC REVELATION CONCERNING GOD AND MAN IN THE HOLY SCRIPTURES

The Bible is a book on both God and man. We need to see the basic revelation concerning God and man in the Holy Scriptures.

A. Concerning God:

1. “God Is Spirit,” Denoting God’s Essence, Substance

John 4:24 says that “God is Spirit.” Saying that God is Spirit is similar to saying that a chair is wood. Wood refers to the essence, the substance, of the chair. Thus, God is Spirit does not refer to the person of God but denotes God’s essence, substance. This was spoken by the Lord in John 4 to the Samaritan woman concerning the worship of God. In order to worship God, we have to realize that the One whom we are worshipping is Spirit in essence, in substance.

2. “The Spirit of God,” Denoting That the Spirit Is God

The Spirit of God denotes that the Spirit is God (Gen. 1:2b). Phrases like the Spirit of God, the light of God, and the life of God are in apposition. This means that the Spirit is God, the light is God, and the life is God. In God’s creation, the creating God was the moving Spirit. Without being the Spirit, God could not do anything and would not do anything. He does everything as the Spirit. In the Bible, God’s move in every step is the Spirit’s moving.

3. “The Name of the Father and of the Son and of the Holy Spirit,” Denoting the Divine Trinity and Indicating That God Is Triune

Matthew 28:19 says that we need to go and baptize people “into the name of the Father and of the Son and of the Holy Spirit.” The name of the Father and of the Son and of the Holy Spirit denotes the Divine Trinity and indicates that God is triune. He is one God yet three—the Father, the Son, and the Spirit.

a. The Three of the Divine Trinity Coexist and Coinhere as One God

神圣三一的三者是一位神，从永远到永远同时存在且互相内住。（约十四 10～11，26，十五 26，十 30。）因此，祂是永远的神。（诗九十 1～2。）同时存在就是在同一时间一起存在；互相内住就是彼此互相住在里面。父存在于子和灵里；子存在于父和灵里；灵存在于父和子里。这是互相内住。在约翰十四章，主耶稣亲自告诉我们，祂在父里面，父也在祂里面。（10～11。）主也曾说，当祂从父来的时候，祂乃是与父同来。（八 16，29，十六 32 下。）这就是说，当祂来时，父也在祂里面来。基督同着父来，灵也同着基督来。（十四 26，十五 26。）三者乃是互相内住的。主耶稣也启示，祂的说话就是父在作工。（十四 10。）因此，子的说话是父的工作，灵的行动也是子的行动和父的行动。三者不仅同时存在，也互相内住。

b 三者有分别，但不分开

神格的三者有分别，但不分开。（约八 29，16 下，十六 32 下，徒十 38，路四 1 上，18 上。）因为祂们互相内住，所以祂们不能分开。祂们以互相内住的方式同时存在。但祂们之间仍然有分别。父是父，子是子，灵是灵。这三个名称指出祂们是有分别的。但是子说话的时候，就是父在作工。灵来的时候，实际上就是父来和子来。因此，祂们乃是一，虽有分别，却不分开。

我在这里所陈明的，是用最简单扼要的方式说到神圣的三一。我们的神是什么？祂乃是灵。灵是谁？灵乃是神。父、子、灵是谁？父、子、灵乃是神圣的三一。三者有分别，却不分开。祂们仍然是一。祂们不仅同时存在，也是互相内住，是一又是三。

就着神圣三一经纶的一面说，父计划，子完成，灵将子照着父的计划所完成的应用在我们身上。父作工来拣选并预定我们，借此完成了祂计划（经纶）的头一步，但祂乃是在子基督里同着灵作成这事。（弗一 3～5。）这个计划立定之后，子就来完成这计划，但祂乃是同着父，（约八 29，十六 32，）凭着灵（路一 35，太一 18，20，十二 28）作成的。子完成父计划的一切之后，第三步就是灵来应用子所完成的，但祂乃是作为子并同着父（约十四 26，十五 26，林前十五 45 下，林后三 17）来作的。这样，

The three of the Divine Trinity coexist and coinhere as one God from eternity to eternity (John 14:10-11, 26; 15:26; 10:30). Hence, He is the eternal God (Psa. 90:1-2). To coexist is to exist together at the same time. To coinhere is to mutually indwell one another. The Father exists in the Son and the Spirit; the Son exists in the Father and the Spirit; and the Spirit exists in the Father and the Son. This is coinherence. In John 14, the Lord Jesus Himself told us that He is in the Father and the Father is in Him (vv. 10-11). The Lord also said that when He came from the Father, He came with the Father (John 8:16, 29; 16:32b). This means that when He comes, the Father comes in Him. Christ comes with the Father, and the Spirit comes with Christ (John 14:26; 15:26). The three are coinhering. The Lord Jesus also revealed that His speaking is the Father's working (John 14:10). Thus, the Son's speaking is the Father's working, and the Spirit's moving is the Son's moving and the Father's moving. The three do not only coexist but also coinhere.

b. They Are Distinct but Not Separate

The three of the Godhead are distinct, but not separate (John 8:29, 16b; 16:32b; Acts 10:38; Luke 4:1a, 18a). Since They are coinhering, They cannot be separated. They coexist by the way of coinhering. But there is still a distinction among Them. The Father is the Father, the Son is the Son, and the Spirit is the Spirit. These three titles denote that They are distinct. But when the Son speaks, that is the Father's working. When the Spirit comes, that is really the coming of the Father and of the Son. Thus, They are one, with distinction but no separation.

What I have presented here is the most simple and brief way to speak on the Divine Trinity. What is our God? He is Spirit. Who is the Spirit? The Spirit is God. Who are the Father, the Son, and the Spirit? The Father, the Son, and the Spirit are the Divine Trinity. They are distinctly three but not separate. They are still one. They do not only coexist but also coinhere as one yet three.

According to the economical aspect of the Trinity, the Father planned, the Son accomplished, and the Spirit applies to us what the Son has accomplished according to the Father's plan. The Father accomplished the first step of His plan, His economy, by working to choose and predestinate us, but He did this in Christ the Son and with the Spirit (Eph. 1:3-5). After this plan was made, the Son came to accomplish this plan, but He did this with the Father (John 8:29; 16:32) and by the Spirit (Luke 1:35; Matt. 1:18, 20; 12:28). After the Son accomplished all that the Father had planned, the Spirit comes in the third step to apply all that He accomplished, but He does this as the Son and with the Father (John 14:26; 15:26; 1 Cor. 15:45b; 2 Cor. 3:17). In this way, while

当神圣三一的神圣经纶在施行时，神圣三一的神圣存在，祂永远的同时存在和互相内住，就保持不变，不受破坏。在神圣的经纶里，三者分别在三个连续的阶段里作工并显明。但甚至在祂们经纶一面的工作和显明里，三者仍然在素质一面保持祂们的同时存在和互相内住。

二 关于人

1 神所造三部分的人

神是三一的，而人有三部分，这是很有意义的。神有三个身位—父、子、灵，我们人也有三部分—灵、魂、体。人是神所创造三部分的人。（创二7。）

a 有用地上的尘土形成的身体，作人外面的骨架

创世记二章七节说，耶和华用地上的尘土造人。我们的身体是我们外面的骨架，是用地上的尘土形成的。

b 有用神的气（在创世记二章七节译为气的同一个希伯来字在箴言二十章二十七节译为灵）产生的灵，作人最里面的器官

神给人造了一个灵，这灵是用神的气产生的，作人最里面的器官。我用“产生”这个辞，因为我们灵的源头乃是生命之气。创世记二章七节的“气”字和箴言二十章二十七节的“灵”字，希伯来文不是 ruach，如阿克，而是 neshamah，奈夏玛。箴言二十章二十七节说，“人的灵〔奈夏玛〕是耶和华的灯。”我们的身体是个骨架，这个骨架有一个器官，就是我们的灵。这是我们里面最高的器官，主要是为着给我们接触神。约翰四章二十四节说，神是灵，敬拜祂的，必须在灵里敬拜。我们必须我们的灵这个接触神的器官里敬拜祂。

c 有魂，就是神的气吹进人那用尘土形成之身体的鼻孔里而有的结果，作人里面的所是（人位）

当神的气吹进人那用尘土形成之身体的鼻孔里，就产生一个结果。这结果就是人的魂，作人里面的所是（人位）。我们只有一个人位，我们的人位就是我们的魂。许多时候当圣经说到人时，乃是说“魂”。出埃及一章五节说有七十个魂从雅各而生，这些乃是雅各家下埃及的七十人。新约也是用

the divine economy of the Divine Trinity is being carried out, the divine existence of the Divine Trinity, His eternal coexistence and coinherence, remains intact and is not jeopardized. In the divine economy, the three work and are manifested respectively in three consecutive stages. Yet even in Their economical works and manifestations, the three still remain essentially in Their coexistence and coinherence.

B. Concerning Man

1. Created by God as a Tripartite Man

It is very meaningful that God is triune and man is tripartite. God is in three persons—the Father, the Son, and the Spirit—and we men are tripartite, in three parts—the spirit, the soul, and the body. Man was created by God as a tripartite man (Gen. 2:7).

a. With a Body Formed with the Dust of the Ground, as Man's Outer Frame

Genesis 2:7 says that the Lord formed man of the dust of the ground. Our body is our outer frame formed with the dust of the ground.

b. With a Spirit Produced of the Breath of God (the Same Hebrew Word for "Breath" in Genesis 2:7 Is Translated into "Spirit" in Proverbs 20:27), as Man's Inmost Organ

Man was created by God with a spirit produced of the breath of God, as man's inmost organ. I use the word produced here because the origin of our spirit is the breath of life. The Hebrew word for "breath" in Genesis 2:7 and for "spirit" in Proverbs 20:27 is not ruach but neshamah. Proverbs 20:27 says, "The spirit [neshamah] of man is the lamp of Jehovah" (ASV). Our body is the frame and this frame has an organ, our spirit. This is the highest organ within us and is mainly for us to contact God. John 4:24 says that God is Spirit and they who worship Him must worship in spirit. We must worship God in our spirit as an organ to contact Him.

c. With a Soul, the Issue of God's Breath Breathed into the Nostrils of the Body Formed of Dust, as Man's Inner Being (Person)

When God's breath was breathed into the nostrils of man's body formed of dust, there was an issue. This issue was the soul of man as man's inner being (person). We have only one person, and our person is the soul. There are a number of times when the Bible says "souls" when speaking of persons. Exodus 1:5 speaks of the seventy souls that came out of Jacob. These were the seventy persons of the house of Jacob who

魂说到人。（徒二七 37，原文。）我们的魂是我们的人位。外面的骨架是我们的身体，里面的人位是我们的魂，最里面的器官是我们的灵。你有一个骨架，你是一个人位，这个在骨架里的人位有一个器官，这器官主要是用来接触神的。

2 人的灵是神特别造的，以完成神造天地的目的

人的灵是神特别造的，以完成神造天地的目的。（亚十二 1，赛四二 5，伯三二 8。）撒迦利亚十二章一节说，神铺张诸天，奠立地基，造人里面的灵。撒迦利亚将三样东西摆在一起：天、地、人的灵。诸天是为着地，地是为着人，而人有灵是为着神。因此，人是神创造的中心，而人的中心是他的灵。

没有诸天赐给阳光、空气和雨水，地就不能生长任何东西，我们也不能存活。一切的活物—植物、动物和人—都需要阳光、空气和雨水，否则就都会死。因此，诸天是为着地。再者，地是为着人的生存造的；而人里面有灵，是为着盛装神。我们活在地上，从诸天得着供应，目的是为着与神成为一。神为着这个目的，就在我们里面造了一个器官。

创世记一、二章的记载，告诉我们关于神的创造。那里说神创造了诸天，然后造地和植物生命与动物生命。但是说到人的被造时，那里的记载给我们看见一个特别的点。这一点就是神用祂的生命之气在人里面造了灵。这是一件特别的事，为着完成神创造天地的目的。神创造诸天和地，因为祂要得着人作祂的彰显。为了使人作神的彰显，这人需要有灵，以接触神并盛装神。神创造诸天来为着地，又创造地来为着人，神也为人造灵，使人能接触神，生机的与神成为一。

3 人的灵与魂是有分别的

圣经启示，人的灵与魂是有分别的。（来四 12，帖前五 23 上。）我们的经历也是这样告诉我们。按照我们的心思，我们可能觉得要买一样东西。按照我们的情感，我们可能很喜欢这东西，并且想要得着它。然后照着我们的意志，我们可能决定要去买它。因此，我们的心思认为这东西是好的，我们的情感

went down to Egypt. The New Testament also refers to persons as souls (Acts 27:37). Our soul is our person. The outer frame is our body, the inner being is our soul, and the inmost organ is our spirit. You have a frame, you are a person, and this person in the frame has an organ, which is mostly for contacting God.

2. The Spirit of Man Was Created by God, in a Particular Sense, to Complete God's Purpose in the Creation of the Heavens and the Earth

The spirit of man was created by God, in a particular sense, to complete God's purpose in the creation of the heavens and the earth (Zech. 12:1; Isa. 42:5; Job 32:8). Zechariah 12:1 says that God stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man within him. Zechariah put these three things together: the heavens, the earth, and the spirit of man. The heavens are for the earth, the earth is for man, and man has a spirit for God. Thus, man is the center of God's creation, and the center of man is his spirit.

Without the heavens to give sunshine, air, and rain, the earth could not grow anything, and we could not live. All the living things—plants, animals, and man—need sunshine, air, and rain. Otherwise, they will die. Thus, the heavens are for the earth. Also, the earth was created for the existence of man, and man has a spirit within him to contain God. We are living on the earth with the supply from the heavens for the purpose of being one with God. God created an organ within us for this purpose.

The record in Genesis 1 and 2 tells us about God's creation. It says God created the heavens and then the earth with the plant life and animal life. But when the record comes to the creation of man, it gives us a particular point. This point is that within man, God created a spirit out of His breath of life. This is something particular in the completion of God's purpose in the creation of the heavens and the earth. God created the heavens and the earth because He wants to have man as His expression. In order for man to be God's expression, this man needs a spirit to contact God and to contain God. God created the heavens for the earth, God created the earth for man, and God created a spirit for man so that man can contact Him to be one with Him organically.

3. Man's Spirit Is Distinct from His Soul

The Bible reveals that man's spirit is distinct from his soul (Heb. 4:12; 1 Thes. 5:23a). Our experience also tells us this. According to our mind, we may feel to buy something. We may really like it and desire to have it according to our emotion. Then we may decide to get it according to our will. Thus, our mind thinks about it in a good way, our emotion loves it, and our will determines to get it. At this juncture,

爱它，我们的意志决定要去买它。但在这时候，在我们深处有另一个声音告诉我们，不要去买这东西。这是我们的灵，就是我们这人最深、最里面的部分。这是魂与灵之间的分别。

人最高的部分，最高峰、最显著的部分是灵；最低的部分，最卑下的部分是身体。在这二者之间乃是魂。你若凭你的身体活着，就是个低下的人。你若凭你的灵活着，就是个最高的人，一个最高等的人。或者你是在中间。你可能相当的有逻辑，有学识，有理性；这乃是照着你的魂活着。你既不低也不高；你是在中间。

你若凭身体活着，你活着就像野兽。你若凭灵而活，你就是真正的圣徒。每一个信徒都该是凭灵而活的圣徒。但你若凭魂活着，你只不过是绅士，如同孔子的门徒一样。你很有逻辑，很有理性，满了学识。一个绅士是个有逻辑、有理性的人。当你凭着身体、肉体的意愿和欲望，放肆的发脾气时，你就像野兽一样。当你要发脾气，而用你的逻辑和理性约束你的脾气时，你是一个在魂里的绅士。当你运用灵约束你的脾气时，你就是一个圣徒。

三 神是灵，为要给人接触祂并接受祂

神是灵，为要给人接触祂并接受祂进到人里面；人有灵，为要给人接触神并盛装神，使神和人能有生机的联结。（约四 24，约壹四 13，提后四 22 上，林前六 17。）如果神不是灵，祂就不能接触我们，我们也不能接触祂。父神是源头，子神是流道，灵神是水流临到我们。（林后十三 14。）因此，灵是神圣三一临到人。神在子里作为灵临到我们。以弗所二章十八节说，“因为借着祂，我们两下在一位灵里，得以进到父面前。”灵使我们得以进到神面前来接触神，接受神，并盛装神。

这乃是为要使我们和神有生机的联结。我们与神的联结，不像今天美国劳工联盟的联合。那个联合是组织的，为着共存；但我们与神的联结是生机的，这个联结不仅是共同存在的，也是互相内住的。今天我们与神互相内住，祂活在我们里面，我们也活在祂里面。主在约翰十五章说，“你们要住在我里面，我也住在你们里面。”（4 上。）约壹四章十五至十六节说到神住在我们里面，以及我们住在神里面。这是互相的住，而这个互住乃是互相内住。我们唯有在得了重生，

however, there is something else deep within that tells us not to get it. This is our spirit, the deepest and inmost part of our being. This is the distinction between the soul and the spirit.

The highest part, the high peak, the highlight, of a man is the spirit. The lowest part, the meanest part, is the body. In between, in the middle, is the soul. If you live by your body, you become a low person. If you live by your spirit, you become the highest person, a person of the highest grade. Or you may be in the middle. You may be quite logical, knowledgeable, and reasonable. This is to live according to your soul. You are neither low nor high; you are in the middle.

If you live by the body, you live like a beast. If you live by the spirit, you are a genuine saint. Every believer should be a saint who lives by the spirit. But if you live by the soul, you are merely a gentleman, like a disciple of Confucius. You are very logical, reasonable, and full of knowledge. A gentleman is a logical and reasonable man. When you lose your temper without limitation by the desire and lust of the flesh, of the body, you are like a beast. When you are losing your temper and restrict it by your logic and reason, you are a gentleman in the soul. When you restrict your temper by exercising the spirit, you are a saint.

C. God Is Spirit for Man to Contact Him and Receive Him

God is Spirit for man to contact Him and receive Him into man, and man has a spirit for man to contact God and contain God that God and man may have an organic union (John 4:24; 1 John 4:13; 2 Tim. 4:22a; 1 Cor. 6:17). If God were not the Spirit, He could not contact us, and we could not contact Him. God the Father is the source; God the Son is the course; and God the Spirit is the flow to reach us (2 Cor. 13:14). Thus, the Spirit is the reaching of the Divine Trinity to man. God reaches us in the Son as the Spirit. Ephesians 2:18 says, “For through Him we both have access in one Spirit unto the Father.” The Spirit is the access for us to contact God, receive God, and contain God.

This is so that we and God may have an organic union. Our union with God is not like the union in today's American labor unions. That union is in an organizational and coexisting way, but our union with God is organic. It is a union not only of coexistence but also of coinherence. Today we are coinhering with God. He lives in us, and we live in Him. In John 15 the Lord said, “Abide in Me and I in you” (v. 4a). First John 4:15 and 16 speak of God abiding in us and us in God. This is a mutual abiding, and this mutual abiding is coinherence. It is only after being regenerated to have God in us as our life and nature that we are in union with God organically. This union is a coinherence, a

有神在我们里面作我们的生命和性情之后，我们才能生机的与神联结；这个联结是互相内住的。这是圣经关于神与人的启示。我们对神并对我们自己，都必须认识到这样的程度。

mutual abiding. This is the Bible's revelation concerning God and man. We all have to know Him and know ourselves to such an extent.

第二篇

那灵的定义（一）

读经：创一2，士三10，六34，创六3上，诗五一11，赛六十三10～11，路一13～17，30～36，太一18～20，可一10，12，太四1，路四1，18，约一32～33，七37～39，林前十五45下，启二十一6，二十二17下。

纲 目

壹 在旧约里，那灵乃是：

- 一 神的灵—在神创造宇宙的事上—创一2。
- 二 耶和华的灵—在神临及人并眷顾人的事上—士三10，六34，创六3上。
- 三 圣别的灵—在神使祂选民圣别归祂的事上—诗五一11，赛六三10～11。

贰 在新约里，那灵乃是：

一 圣灵：

- 1 在施浸者约翰成孕，为要引进神在成为肉体里成为人的事上—路一13～17。
- 2 在耶稣成孕，在神成为肉体来作肉体里之人的事上—路一30～36，太一18～20。

二 那灵：

- 1 耶稣为那灵所膏，那灵也是在那人耶稣于地上向神尽职的行动里—可一10，12，太四1，路四1，18，约一32～33。
- 2 在信徒里面如同活水江河流出来的那灵，那时还没有—约七37～39。

CHAPTER TWO

THE DEFINITION OF THE SPIRIT (1)

Scripture Reading: Gen. 1:2; Judg. 3:10; 6:34; Gen. 6:3a; Psa. 51:11; Isa. 63:10-11; Luke 1:13-17, 30-36; Matt. 1:18-20; Mark 1:10, 12; Matt. 4:1; Luke 4:1, 18; John 1:32-33; 7:37-39; 1 Cor. 15:45b; Rev. 21:6; 22:17c

OUTLINE

I. In the Old Testament the Spirit is:

- A. The Spirit of God in God's creation of the universe—Gen. 1:2.
- B. The Spirit of Jehovah in God's reaching of men and in His care for men—Judg. 3:10; 6:34; Gen. 6:3a.
- C. The Spirit of holiness in God's making His chosen people holy unto Himself—Psa. 51:11; Isa. 63:10-11.

II. In the New Testament the Spirit is:

A. The Holy Spirit:

1. In the conception of John the Baptist to introduce God's becoming a man in His incarnation —Luke 1:13-17.
2. In the conception of Jesus in God's incarnation to be a man in the flesh—Luke 1:30-36; Matt. 1:18-20.

B. The Spirit:

1. With whom Jesus was anointed and who was in the move of the man Jesus in His ministry to God on the earth—Mark 1:10, 12; Matt. 4:1; Luke 4:1, 18; John 1:32-33.
2. But in the believers to flow out as rivers of living water was not yet before Christ's glorification—resurrection—John 7:37-39.

3 基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信祂的人里面，如同活水的江河流出来——林前十五 45 下，启二一 6，二二 17 下。

3. Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water—1 Cor. 15:45b; Rev. 21:6; 22:17c.

圣经这本书不仅是那灵所写的，也是凭着那灵写的。（彼后一 21，撒下二三 2。）神在人里面的行动，完全是那灵的故事。没有那灵，就没有神的历史，因为神完全是灵的事。神的行动、动作、工作，与宗教之所以不同，乃在于宗教没有那灵。宗教里可能有一些灵，但那些灵乃是属鬼的、鬼魔的、撒但的。只有一个真正的、神圣的灵，就是神自己。在本篇信息中，我们要开始研究那灵的定义。

壹 在旧约里，那灵乃是：

在旧约里，那灵乃是神的灵，耶和华的灵，和圣别的灵。

一 神的灵—在神创造宇宙的事上

旧约里的每一个故事都与神有关系。第一个故事说到神创造诸天、地和万物，并且说到祂创造人。在这故事里，提到神的灵。创世记一章一节说，“起初神创造天地。”下一节接着说，“神的灵覆翼在水面上。”（直译。）因此，我们看见在神创造宇宙的事上，那灵乃是神的灵。按照希伯来文，在创造时神的名是 Elohim，以罗欣，意思是全能者和信实者。

二 耶和华的灵—在神临及人并眷顾人的事上

神在创造之后，就开始在人身上作工。神在人身上作工时，祂的名是耶和华。在神临及人并眷顾人的事上，乃是耶和华的灵。（士三 10，六 34，创六 3 上。）“耶和华”这名称，原文字面意为：“那是祂所是者；所以是那永远的我是。”耶和华乃是那昔是、今是、将来永是者。（启一 4。）“耶和华”简单的意思就是“是”。神曾是，神现在在是，神也将永远是；祂是那伟大的我是。

神告诉摩西，祂的名是“我是那我是”。（出三 14，直译。）这意思乃是：“我总是那该有之事物。”如果需要光，祂就是光。如果需要生命，祂就是生命。祂是一切。主耶稣亲自告诉我们，祂的名是“我是”。（约八 58。）“我是”这名的意思是，那位在人身上作工者，乃是人的一切。祂眷顾人并临及人。这是在临及人并眷顾人之事上的“耶和华”。

The Bible is a book written not only by the Spirit but also with the Spirit (2 Pet. 1:21; 2 Sam. 23:2). God's move in man is altogether a story of the Spirit. Without the Spirit, there is no history of God because God is totally a matter of Spirit. The difference between God's move, God's act, God's work, and religions is that religions do not have the Spirit. They may have some spirits, but those spirits are demonic, devilish, and satanic. There is only one genuine, divine Spirit; that is God Himself. In this message we want to begin to study the definition of the Spirit.

I. IN THE OLD TESTAMENT THE SPIRIT IS:

In the Old Testament, the Spirit is the Spirit of God, the Spirit of Jehovah, and the Spirit of holiness.

A. The Spirit of God in God's Creation of the Universe

Every story in the Old Testament is related to God. The first story is concerning God's creation of the heavens and the earth, with millions of items, and His creation of man. In this story the Spirit of God is mentioned. Genesis 1:1 says that in the beginning God created the heavens and the earth. Then the following verse says, "The Spirit of God brooded over the face of the waters" (Heb.). Thus, we see that the Spirit was the Spirit of God in God's creation of the universe. In creation God's name according to the Hebrew was Elohim, the mighty One and the faithful One.

B. The Spirit of Jehovah in God's Reaching of Men and in His Care for Men

After His creation, God began to work on man. In God's work on man, His name is Jehovah. The Spirit of Jehovah is in God's reaching of men and in His care for men (Judg. 3:10; 6:34; Gen. 6:3a). The title Jehovah literally means "He that is who He is; therefore, the eternal I Am." As Jehovah, He is the One who was in the past, who is in the present, and who is to come in the future (Rev. 1:4). Jehovah simply means to be. God was, God is, and God shall be forever. He is the great I Am.

God told Moses that His name was "I Am That I Am" (Exo. 3:14). This means, "I am always the thing which should be." If there is a need of light, He is the light. If there is a need of life, He is the life. He is everything. The Lord Jesus Himself told us that His name is "I Am" (John 8:58). The name I Am means that the very One who works on man is everything to man. He takes care of man and He comes upon man. This is Jehovah in His reaching of man and in His care for man.

三 圣别的灵—在神使祂选民圣别归祂的事上

神眷顾人，主要的目的是要使人成为圣别。成为圣别的意思是分别出来归神。人的堕落使人离开神，成为凡俗、属世、世俗的、甚至污秽的。所以神必须眷顾人，使人从祂以外的一切事物中分别出来。这就是使人成为圣别。因此，在旧约里，在神使祂选民圣别归祂的事上，那灵乃是圣别的灵。（诗五一11，赛六三10～11。）这与新约中所用的“圣灵”不一样。圣灵比圣别的灵更为加强。

贰 在新约里，那灵乃是：

现在我们来查看新约。在新约里，关于那灵的启示比较复杂。

一 圣灵

新约用于那灵的第一个神圣名称乃是“圣灵”。按照希腊原文，“圣灵”这名称可以有两种写法：“那灵那圣的”，或“圣灵”。按我的领会，这意思是说，在新约时代，这位是灵的神乃是“那圣的”。神是灵，这灵如今完全是“那圣的”。我们现今处在一个时代，神自己作为那灵乃是“那圣的”，使人不仅分别出来归祂，也与祂是一。在旧约时代，神在人身上所能作的，最多只能使人分别出来归祂，而不能使人与祂是一。但如今在新约时代，时候已到，神可以更进一步、更深入的使人完全与祂是一，使人成为祂，也使祂成为人。教父亚他那修（Athanasius）论到基督说，“祂成为人，为要使我们成为神。”这意思乃是，我们在生命和性情上（但不是在神格上）成为神。这个过程乃是借着“那灵那圣的”而有的。

在新约里，那灵有两个神圣的名称非常显著：第一个名称和最后一个名称。第一个名称是“那灵那圣的”，最后一个名称是“七灵”。（启一4，四5，五6。）“那灵那圣的”是为着使人成为神，使人与神是一，并使神与人是一。换句话说，新约时代是为着将神与人带在一起，将二者构造在一起，使他们互相内住，而成为一灵。（林前六17。）人与神成为一灵，成为一个实体。最后，“那灵那

C. The Spirit of Holiness in God's Making His Chosen People Holy unto Himself

God is caring for man mainly to make man holy. To be holy means to be separated unto God. Man's fall caused him to depart from God to become common, worldly, secular, and even dirty. So God needs to take care of man, making man separate from all things other than Himself. This is to make man holy. Thus, the Spirit in the Old Testament is the Spirit of holiness in God's making His chosen people holy unto Himself (Psa. 51:11; Isa. 63:10-11). This is not the same as the Holy Spirit, which is used in the New Testament. The Holy Spirit is more intensified than the Spirit of holiness.

II. IN THE NEW TESTAMENT THE SPIRIT IS:

Now we come to the New Testament. In the New Testament, the revelation concerning the Spirit is more complicated.

A. The Holy Spirit

The first divine title used for the Spirit in the New Testament is the Holy Spirit. According to the Greek text, the title translated as the Holy Spirit may be in two forms: the Spirit the Holy or the Holy Spirit. According to my understanding, this means that in the New Testament age, the very God who is the Spirit is “the Holy.” God is a Spirit and this Spirit now is totally “the Holy.” We are now in an age in which God Himself as the Spirit is “the Holy” to make man not only separated unto Him but also one with Him. In the Old Testament, the most God could do with man was to make man separated unto Him but not one with Him. But now in the New Testament age, the time has come in which God would go further and deeper to make man absolutely one with Him, to make man Him and to make Him man. Athanasius, who was one of the church fathers, said concerning Christ: “He was made man that we might be made God.” This means that we are made God in life and in nature, but not in the Godhead. This process takes place by the Spirit the Holy.

In the New Testament, two divine titles of the Spirit are very striking: the first one and the last one. The first one is the Spirit the Holy and the last one is the seven Spirits (Rev. 1:4; 4:5; 5:6). The Spirit the Holy is for making man God, making man one with God and making God one with man. In other words, the New Testament age is for bringing God and man together, to constitute them together so that they coinhere (mutually indwell each other) to be one spirit (1 Cor. 6:17). Man and God become one spirit, one entity. Eventually, the Spirit the Holy has to be seven times intensified to

圣的”必须加强七倍，成为羔羊的七眼。神所造的一切活物都有两眼，但至终羔羊要有七眼，这七眼乃是神的七灵，就是七倍加强的灵。

1 在施浸者约翰成孕，为要引进神在成为肉体里成为人的事上

旧约提到“圣别的灵”，但未曾提到“圣灵”。“圣灵”最先乃是用于施浸者约翰。这名称用于施浸者约翰的成孕，为要引进神在成为肉体里成为人。（路一13～17。）路加一章十五节论到施浸者约翰说，“他…从母腹里就被圣灵充溢了。”替救主的来临预备道路，需要祂的先锋施浸者约翰从母腹里就被圣灵充溢，使他能将百姓从神以外一切的事物中，分别归神，叫他们为着神的定旨，圣别归神。

2 在耶稣成孕，在神成为肉体来作肉体里之人的事上

新约的开始，记载了两个成孕。一个是施浸者约翰的成孕，另一个是主耶稣的成孕，就是神成为肉体来作肉体里的人。（路一30～36，太一18～20。）对这两个成孕，新约都用了“圣灵”这个特别的名称。新约用“圣灵”这辞，是由于时代的转变。为了使神成为人，好叫人能成为神，就需要圣灵。旧约是表号和预表的时代，而新约是应验的时候，是实际的时代，在这时代中神借着从圣灵而生，进到人性里成为人。（太一18，20。）

我们需要看见，施浸者约翰的成孕和救主耶稣的成孕，在素质上显然不同。约翰的成孕不包含圣灵的素质，只包含圣灵的能力。约翰的成孕乃是以人作凭借，凭着圣灵的能力。但耶稣的成孕包含圣灵自己的素质。因此，马太一章二十节论到耶稣生在马利亚里面，说，“那生在她里面的，乃是出于圣灵。”施浸者约翰的成孕是神的神迹，由属人的素质所成就，仅仅凭着神圣的能力，不含神圣的素质，因此所产生的只是一个被神的灵充溢，却没有神性情的人。救主的成孕乃是神成为肉体，（约一14，）不仅是由神圣的能力所作成，更是由神圣的素质加上属人的素质所构成，因此产生了兼有神性与人性

become the seven eyes of the Lamb. All the living creatures were made by God with two eyes, but eventually the Lamb will have seven eyes, and these seven eyes are the seven Spirits of God, the sevenfold-intensified Spirit.

1. In the Conception of John the Baptist to Introduce God's Becoming a Man in His Incarnation

In the Old Testament, the Spirit of holiness is mentioned but not the Holy Spirit. The Holy Spirit is applied first to John the Baptist. This title is used in the conception of John the Baptist to introduce God's becoming a man in His incarnation (Luke 1:13-17). Luke 1:15 says concerning John the Baptist, "He will be filled with the Holy Spirit, even from his mother's womb." The preparing of the way for the Savior's coming required that His forerunner, John the Baptist, be filled with the Holy Spirit even from his mother's womb, so that he could separate the people unto God from all things other than God, making them holy unto Him for His purpose.

2. In the Conception of Jesus in God's Incarnation to Be a Man in the Flesh

The beginning of the New Testament gives us a record of two conceptions. One was the conception of John the Baptist and the other was the conception of the Lord Jesus in God's incarnation to be a man in the flesh (Luke 1:30-36; Matt. 1:18-20). With these two conceptions, the New Testament uses the particular title the Holy Spirit. The Holy Spirit is used in the New Testament due to the change of the age. In order for God to become a man so that man could become God, there was the need of the Holy Spirit. The Old Testament was an age of figures and types, but the New Testament is the time of fulfillment, the age of reality, in which God became a man by being begotten of the Holy Spirit into humanity (Matt. 1:18, 20).

We need to see that the conception of John the Baptist was strikingly different in essence from that of Jesus the Savior. With John's conception, the essence of the Holy Spirit was not involved but the power. The conception of John was by the power of the Holy Spirit through man's instrument. But with the conception of Jesus, the very essence of the Holy Spirit Himself was involved. Thus, Matthew 1:20 says concerning the begetting of Jesus in Mary, "That which has been begotten in her is of the Holy Spirit." The conception of John the Baptist was God's miracle, accomplished with the human essence, merely by the divine power without the involvement of the divine essence. This resulted in the bringing forth of a mere man who was filled with the Spirit of God but who lacked the nature of God. The conception of the Savior was God's incarnation (John 1:14), constituted not only by the divine power but also of the divine essence added to the human essence, thus producing

的神人。这两个成孕与神开始使祂自己成为人，并神开始使人成为神有关，好叫神能成为人，人也能成为神，使二者能成为一个实体。

二 那灵：

1 耶稣为那灵所膏，那灵也是在那人耶稣于地上向神尽职的行动里

那灵膏耶稣，那灵也是在那人耶稣于地上向神尽职的行动里。（可一 10，12，太四 1，路四 1，18，约一 32～33。）耶稣受浸之后，那灵如同鸽子降在祂身上。按着象征的形状说，耶稣是羔羊，而那灵是鸽子。如同鸽子的那灵临到如同羔羊的耶稣身上，以完成神的救赎和救恩，为使神的经纶得以成就。

路加四章说，鸽子降在那人耶稣身上，乃是施膏。（1，18。）耶稣受了如同鸽子之那灵的施膏。这个施膏使耶稣成了一个特别的人。在旧约里，有好些人被油所膏，然后神的灵降临在受膏的人身上。（出二九 7，撒上九 16，十六 12，王上一 34，十九 15～16。）但受膏的人不是直接被灵所膏。然而在新约里，耶稣是直接被如同鸽子的那灵所膏。

这施膏的灵不是称为“耶和华的灵”，或“神的灵”，而是简单的称为“那灵”。神在旧约里之身分的实际和素质，都包含在“那灵”里。这就是说，这施膏的灵乃是在神作创造者的身分里，也是在神作那昔是今是以后永是者的身分里。在旧约里，那灵是神，那灵是耶和華，那灵也是圣别。耶稣乃是被这样一位是神，是耶和華，又是圣别的灵所膏。

耶稣受浸之后，我们看见祂站在水里，那灵降在祂身上，并且父从诸天之上说话。这是一幅神圣三一的图画。父在诸天之上，子在地上站在水里，灵在空中；祂们是在三个地方。这是在马太、马可、路加这头三卷采取同一观点之福音书中所提及的。（太三 16～17，可一 9～11，路三 21～22。）这三卷福音书主要的是说到主的人性。

但是第四卷福音书，就是约翰福音，主要的是说到神儿子的神性。约翰给我们看见神圣三一的三者乃是一。约翰十四章二十六节说，父在子的名里差灵来。但十五章

the God-man of two natures—divinity and humanity. These two conceptions are related to the beginning of God making Himself man and of God making man Him that He might become man and man might become Him, that the two could be one entity.

B. The Spirit:

1. With Whom Jesus Was Anointed and Who Was in the Move of the Man Jesus in His Ministry to God on the Earth

The Spirit anointed Jesus and was in the move of the man Jesus in His ministry to God on the earth (Mark 1:10, 12; Matt. 4:1; Luke 4:1, 18; John 1:32-33). After Jesus was baptized, the Spirit as a dove descended upon Him. In symbolic form, Jesus is the Lamb, and the Spirit is the dove. The Spirit as the dove came upon Jesus as the Lamb to carry out God's redemption and salvation for the accomplishing of God's economy.

Luke 4 says that the coming down of the dove upon the man Jesus was the anointing (vv. 1, 18). Jesus was anointed with the Spirit as a dove. This anointing made Jesus a particular man. In the Old Testament, a number of people were anointed with oil, and then the Spirit came down to reach the anointed one (Exo. 29:7; 1 Sam. 9:16; 16:12; 1 Kings 1:34; 19:15-16). But the anointed one was not anointed with the Spirit directly. In the New Testament, however, Jesus was anointed directly with the Spirit as a dove.

This anointing Spirit is not referred to as the Spirit of Jehovah or as the Spirit of God but simply as the Spirit. The reality and the essence of God's statuses in the Old Testament are implied in the Spirit. This means that this anointing Spirit was in God's status as the Creator and in His status as the One who was, who is, and who is to be. In the Old Testament the Spirit is God, the Spirit is Jehovah, and the Spirit is holiness. Jesus was anointed with such a Spirit who is God, who is Jehovah, and who is holiness.

After the baptism of Jesus, we see Him standing in the water, the Spirit coming down upon Him, and the Father speaking from the heavens. This is a picture of the Divine Trinity. The Father is in the heavens, the Son is on the earth in the water, and the Spirit is in the air. They are in three locations. This is mentioned in the first three, synoptic Gospels, Matthew, Mark, and Luke (Matt. 3:16-17; Mark 1:9-11; Luke 3:21-22). These Gospels deal mainly with the Lord's humanity.

But the fourth Gospel, the Gospel of John, deals mainly with the divinity of the Son of God. John shows that the three of the Divine Trinity are one. John 14:26 says that the Father sends the Spirit in the Son's name. But John 15:26 says that the Son sends the

二十六节说，子从父差灵来。“从”这字在原文实际的意思是“从…同…”。这两节指明父与子乃是一。二者都差灵来。并且当灵从父来时，祂是同着父来。子也说祂从未独自一人，因为父一直与祂同在。（八 29，十六 32。）这主要的是说到祂的神性。

三卷采同一观点的福音书，主要的是说到基督的人性。在这几卷福音书中，我们看见神，耶和華，就是那圣别，作为灵降在那人耶稣身上，好与这人成为一。施膏的神与受膏的人是一。鸽子是在空中，羔羊是在地上；但如今在这里有一个实体—鸽子在羔羊身上。在空中的那一位，如今与在地上的那一位成为一。神与人成为一，指明一种生机的联结。施膏的灵与那人耶稣在祂的职事里成为一。那灵不仅是为着那人耶稣的受膏，也是为着那人耶稣在地上三年半向神尽职的行动。

2 在信徒里面如同活水江河流出来的那灵，那时还没有

那灵在那里膏基督，并与基督一同行动，但那时那灵还没有进到信徒里面，如同活水的江河流出来。（约七 37～39。）就着这一面的意义说，“还没有那灵。”约翰七章告诉我们，那时还没有那灵，因为耶稣尚未在祂的复活里得着荣耀。复活是为着那人耶稣从祂人性的壳子里出来，并释放神圣的生命；这复活称为得荣。在基督这样得着荣耀之前，还没有那灵。约翰说，“还没有那灵，”他的意思是说，还没有那灵从信徒的腹中，如同活水的江河流出来。但有那灵在那里为着基督的受膏，并为着基督尽职的行动。

那人耶稣的受膏，以及那人耶稣身上的行动，是神在单独的一个人身上，小规模的人成为一。但是当那灵流到信徒里面，并从他们里面如同许多活水的江河流出时，神与人是一并人与神是一，就成了一件团体的事。这不只是在耶稣一个人身上，乃是在祂千千万万的信徒身上。这是神与人成为一的扩大。神与人成为一，完全在于那灵。那灵是神与人生机联结的一把大钥匙。

3 基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信祂的人里面，如同活水的江河流出来

Spirit from the Father. The sense in the Greek for the word from here is actually from with. These verses indicate that the Father and the Son are one. They both sent the Spirit. Then when the Spirit came from the Father, He came with the Father. The Son also said that He was never alone, because the Father was always with Him (John 8:29; 16:32). This is mainly concerning His divinity.

The synoptic Gospels are mainly concerned with Christ's humanity. In these Gospels we see that God, Jehovah, who is the very holiness, came down upon the man Jesus as the Spirit to be one with this man. The anointing God is one with the anointed man. The dove was in the air. The Lamb was on the earth. But now here is one entity—the dove on the Lamb. The One in the air is now one with the One on the earth. God and man have become one, indicating a kind of organic union. The anointing Spirit and the man Jesus became one in His ministry. The Spirit was not only for the anointing of the man Jesus but also for the move of the man Jesus in His ministry to God for three and a half years on this earth.

2. The Spirit within the Believers, Flowing Out as Rivers of Living Water, Was Not Yet

The Spirit was there to anoint Christ and to move with Christ, but at that time the Spirit had not yet entered into the believers to flow out as rivers of living water (John 7:37-39). In this sense “the Spirit was not yet.” John 7 tells us that the Spirit was not yet, because by that time Jesus was not glorified in His resurrection. Resurrection was for the man Jesus to get out of His human shell and to release the divine life, and this resurrection is called glorification. Before Christ was thus glorified, the Spirit was not yet. When John said “the Spirit was not yet,” he meant that the Spirit was not yet to flow out of the believers as rivers of living water. But the Spirit was there for the anointing of Christ and the moving of Christ in His ministry.

The anointing of Jesus the man and the moving with Jesus the man was God making Himself one with man on a small scale in an individual way, with one person. But when the Spirit flows into the believers and flows out of them as many rivers of living water, God being one with man and man being one with God becomes a corporate matter. It is not just with one man, Jesus, but with millions of His believers. This is the enlargement of God being one with man. God's being one with man altogether depends upon the Spirit. The Spirit is a big key to the organic union of God with man.

3. Through and in His Resurrection Christ as the Last Adam Became the Life-giving Spirit to Enter into His Believers to Flow Out as Rivers of Living Water

基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信祂的人里面，如同活水的江河流出来。（林前十五 45 下，启二一 6，二二 17 下。）神是灵，三一神的第二者在肉体里成了赐生命的灵。在基督复活之前神就是灵，但不是赐生命的灵。在基督的死与复活之前，神无法进到人里面作人的生命。在人与神之间有许多消极的事物成为障碍。按照我们在创世记所看见的预表，通往神这生命树的道路，因着神荣耀、圣别和公义的要求，而被封闭了。（创三 24，见创世记生命读经三四九至三五五页。）在基督的死满足这些要求之前，堕落、犯罪、不洁的人完全不能取用生命树，接受神作生命。

希伯来十章启示，基督的死开了一条又新又活的路，使我们能进入至圣所，有分于神作生命树。（19～20。）在祂的死里，祂满足了神荣耀、圣别和公义的一切要求；然后在复活里，祂改变形状成了赐生命的灵。这完全是为着神与人之间生机的联结——在祂的复活里将神带进人里面，并将人带进神里面。今天我们能吃生命树，并饮生命水，使三一神能从我们最深处如同活水的江河涌流出来。

Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water (1 Cor. 15:45b; Rev. 21:6; 22:17c). God is a Spirit and the Second of the Triune God in the flesh became a life-giving Spirit. Prior to Christ's resurrection, God was a Spirit but not a life-giving Spirit. Before Christ's death and resurrection, God had no way to enter into man to be man's life. Between man and God there were a number of negative things as obstacles. According to the typology seen in Genesis, the way to God as the tree of life was closed by the requirements of God's glory, God's holiness, and God's righteousness (Gen. 3:24; see Life-study of Genesis, pp. 282-286). A fallen, sinful, unclean man was altogether unable to take the tree of life, to take God in as life, until Christ's death fulfilled these requirements.

Hebrews 10 reveals that the death of Christ opened the way, a new and living way, so that we can go into the Holy of Holies to partake of God as the tree of life (vv. 19-20). In His death He fulfilled all the requirements of God's glory, holiness, and righteousness; then in resurrection He changed in form to be the life-giving Spirit. This was absolutely for the organic union between God and man—to bring God into man and to bring man into God in His resurrection. Today we can take the tree of life and drink the water of life so that the Triune God can flow out from our innermost being as rivers of living water.

第三篇

那灵的定义（二）

读经：林前十五45下，启二十一6，二十二17下，徒十六7，罗八9下，腓一19下，林后三17～18，罗十二2下，林前三6，9下，12上，弗四16下，太二十八19下，约十四16～17，十五26下，十六13，约壹五6下，弗二18，林后十三14。

纲 目

贰 在新约里，那灵乃是：

二 那灵：

- 3 基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信祂的人里面，如同活水的江河流出来——林前十五45下，启二一6，二二17下：
 - a 耶稣的灵是说到在人性里的耶稣，祂经过了人性的生活，且死在十字架上，指明在那灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂人性生活并祂受死的元素——徒十六7。
 - b 基督的灵是说到在神性里的基督，祂征服了死，并成为在复活里的生命，有复活的能力，指明在那灵里有神性的元素，成了征服死并分赐生命的灵——罗八9下。
 - c 耶稣基督的灵，包含了耶稣人性同祂的死，并基督神性同祂的复活一切的元素，这成了追测不尽之基督全备的供应，以扶持祂的信徒——腓一19下。
 - d 主灵，就是那是灵的基督——林后三17～18：

CHAPTER THREE

THE DEFINITION OF THE SPIRIT (2)

Scripture Reading: 1 Cor. 15:45b; Rev. 21:6; 22:17c; Acts 16:7; Rom. 8:9b; Phil. 1:19b; 2 Cor. 3:17-18; Rom. 12:2b; 1 Cor. 3:6, 9b, 12a; Eph. 4:16b; Matt. 28:19b; John 14:16-17; 15:26b; 16:13; 1 John 5:6b; Eph. 2:18; 2 Cor. 13:14

OUTLINE

II. In the New Testament the Spirit is:

B.The Spirit:

- 3.Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water——1 Cor. 15:45b; Rev. 21:6; 22:17c:
 - a.The Spirit of Jesus concerning Jesus in His humanity, who passed through human living and death on the cross, indicating that in the Spirit there is not only the divine element of God but also the human element of Jesus and the elements of His human living and of His suffering of death as well——Acts 16:7.
 - b.The Spirit of Christ concerning Christ in His divinity, who conquered death and became the life in resurrection with the resurrection power, indicating that in the Spirit there is the element of divinity that became the death-conquering and life-dispensing Spirit——Rom. 8:9b.
 - c.The Spirit of Jesus Christ, comprising all the elements of Jesus' humanity with His death and Christ's divinity with His resurrection, which become the bountiful supply of the unsearchable Christ for the support of His believers——Phil. 1:19b.
 - d.The Lord Spirit, the pneumatic Christ——2 Cor. 3:17-18:

(一) 为使信徒新陈代谢的变化成为主的形像，从荣耀到荣耀。

(二) 借着心思的更新—罗十二 2 下。

(三) 为着基督身体的长大并建造—林前三 6, 9 下, 12 上, 弗四 16 下。

e 使经过过程的三一神得着终极完成—太二八 19 下:

(一) 作为父、子、圣灵。

(二) 终极完成于神圣三一的末者，就是圣灵，作经过过程之三一神的终极完成。

f 作信徒的辩护者，保惠师—约十四 16 ~ 17。

g 作经过过程之三一神的实际—约十四 17 上, 十五 26 下, 十六 13, 约壹五 6 下。

h 使经过过程的三一神临到信徒。

i 使信徒得以进到父，就是神圣三一的源头那里—弗二 18。

j 成为经过过程之三一神与信徒的交通，使他们享受神圣三一的丰富—林后十三 14。

1) For the metabolic transformation of the believers into the Lord's image, from glory to glory.

2) By the renewing of the mind—Rom. 12:2b.

3) For the growth and the building up of the Body of Christ—1 Cor. 3:6, 9b, 12a; Eph. 4:16b.

e. To consummate the processed Triune God—Matt. 28:19b:

1) As the Father, the Son, and the Holy Spirit.

2) Consummating in the last of the Divine Trinity, that is, the Holy Spirit, as the consummation of the processed Triune God.

f. To be the Paraclete, the Comforter, to the believers—John 14:16-17.

g. To be the reality of the processed Triune God—John 14:17a; 15:26b; 16:13; 1 John 5:6b.

h. To be the reaching of the processed Triune God to the believers.

i. To be the believers' access unto the Father, the source of the Divine Trinity—Eph. 2:18.

j. To be the fellowship of the processed Triune God with the believers for their enjoyment of the riches of the Divine Trinity—2 Cor. 13:14.

我们已经看见，约翰七章三十九节说，“那时还没有那灵。”我们很难解释，为什么约翰七章三十九节这么说。我们看见耶稣为那灵所膏，并且那灵是在那人耶稣于地上最后三年半向神尽职的行动里。不仅如此，主耶稣告诉门徒，他们要被那灵充满，并且那灵要从他们里面流出来，如同活水的江河。然后约翰告诉我们，那时还没有那灵，因为耶稣尚未得着荣耀。神的灵从起初就有了，但那灵作基督的灵，（罗八9，）耶稣基督的灵，（腓一19，）在主说这话时还没有，因为祂尚未得着荣耀。

耶稣得着荣耀，是指祂的复活。（路二四26。）在基督复活之前，还没有那流到信徒里面，并从信徒里面如同活水江河流出来的灵。祂的得荣耀可以比喻为开花。当花开时，那就是花的得荣耀。主耶稣是在复活里得着荣耀的。等到耶稣复活之后，才有流到信徒里面，并从信徒里面如同活水江河流出来的那灵。那灵乃是借着耶稣的复活，并在耶稣复活之后，才成为赐生命的灵，（林前十五45下，）以进入信祂的人里面，作活水的江河流出来。

我们已经看见，在旧约里，那灵在神创造宇宙的事上是神的灵，在神临及人并眷顾人的事上是耶和华的灵，在神使祂选民圣别归祂的事上是圣别的灵。现在我们来到新约，新约比旧约更重要。

在新约里，那灵首先在两个成孕里是圣灵：一个是基督的先锋，施浸者约翰的成孕；另一个是基督的成孕，就是神生到人性里。这位进到马利亚腹中的神乃是圣灵。所以马太一章二十节说，那生在马利亚腹中的，乃是出于圣灵。这与神的创造、神与人的关系、神使祂的子民成为圣别，有很大的不同。这乃是神这位圣者，就是“那灵那圣的”，进到童女里面，生在那里；这是神生到人里面。神自己这位圣者，进到童女里面，并留在她腹中九个月。然后有一婴孩出来，名叫耶稣。以赛亚九章六节说，这婴孩称为全能的神和永远的父。神生到马利亚腹中，耶稣从马利亚出生为婴孩，祂称为全能的神，是祂创造中的创造者；祂也称为永远的父，是一切正面事物的源头。

在前一篇信息的末了，我们指出基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信祂的人里

We have seen that John 7:39 says “the Spirit was not yet.” It is difficult to explain why John 7:39 says this. We saw that Jesus was anointed with the Spirit and that the Spirit was in the move of the man Jesus in His ministry to God in His last three and a half years on the earth. Furthermore, the Lord Jesus told the disciples that they would be filled with the Spirit and that the Spirit would flow out of them as rivers of living water. Then John tells us that at that time, the Spirit was not yet, because Jesus was not yet glorified. The Spirit of God was there from the beginning, but at the time the Lord spoke this word, the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified.

For Jesus to be glorified was for Him to be resurrected (Luke 24:26). Before Christ was resurrected, the Spirit who would flow into the believers and flow out of them as rivers of living water was not yet. His being glorified may be likened to the blossoming of a flower. When the flower blossoms, that is its glorification. Jesus was glorified in resurrection. The Spirit flowing into and out of the believers as rivers of living water would not come into being until after Jesus' resurrection. It was through the resurrection and after the resurrection of Jesus, that the Spirit became the life-giving Spirit (1 Cor. 15:45b) to enter into the believers and flow out of them as rivers of living water.

We have seen that in the Old Testament, the Spirit was the Spirit of God in God's creation of the universe, the Spirit of Jehovah in God's reaching of men and in His care for men, and the Spirit of holiness in God's making His chosen people holy unto Himself. Now we come to the New Testament, which is much more important than the Old Testament.

In the New Testament, the Spirit was firstly the Holy Spirit in two conceptions: the conception of John the Baptist, the forerunner of Christ, and the conception of Christ, which was God being born into humanity. The very God who entered into the womb of Mary was the Holy Spirit. So Matthew 1:20 says that what was born in the womb of Mary was of the Holy Spirit. This was much different from God's creation, from God's relationship with man, and from God's making His people holy. This is God as the Holy One, “the Spirit the Holy,” entering into a human virgin to be born there. God was born into man. God Himself as the Holy One entered into a human virgin and stayed in her womb for nine months. Then a child came out who was named Jesus. Isaiah 9:6 says that this child is called the mighty God and the eternal Father. God was born into the womb of Mary, and Jesus was born out of Mary to be the child who is called the mighty God as the Creator in His creation and the eternal Father as the source of all the positive things.

At the end of the previous message, we pointed out that through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His

面，如同活水的江河流出来。“末后的亚当”意思是人性的终结，人性的结束。只有两个亚当：首先的亚当和末后的亚当。首先的亚当是人性的开始，末后的亚当是人性的结束。我们先前是首先的亚当的一部分，但如今我们是末后亚当的一部分。

我们必须看见圣经内在的启示。让我们来看一棵大树的例子。在这棵大树里面有一道流，就是这棵树的汁浆。这棵树的故事不在于它外面的架子，乃在于它内在的流。圣经是神圣的启示，由六十六卷书所组成。圣经这本书说到许多事，但圣经内在的流是什么？圣经内在的流是那灵。

那灵从创世记一章二节开始流动。当神来创造之后，那灵立即开始行动。那是流经圣经全部六十六卷书之流的开始。这流终极完成于启示录二十二章十七节，那里说到“那灵”。因此，那灵的流开始于创世记一章二节，并要终极完成于启示录二十二章十七节。在圣经的这两端之间，有一道很长的流。这一道长流就是神在人中间，并在人里面之行动的历史。神在人中间并在人里面的历史，乃是一道那灵的流。那灵的定义包括神在人中间并在人里面之行动的整部历史。我们若看见这个，就会对圣经有内在的领会，并了解圣经的真实意义。

那灵如今成了赐生命的灵。这赐生命的灵是奇妙的一位，借着两个“成了”而产生。第一个成了是神成了人。（约一 14。）祂成了末后的亚当，名叫“耶稣”。然后这人成了赐生命的灵。（林前十五 45 下。）这是在人类历史中和神历史中的两件大事。在整个宇宙的历史中，没有一件事比神成为肉体这事更大。那是神成了一个人。然后在三十三年半之后，这人又再有一个成了。祂是神，祂成了人，而这人又成了赐生命的灵。

a 耶稣的灵

在新约里，说到这赐生命的灵乃是“耶稣的灵”。（徒十六 7。）那灵的这个名称是说到在人性里的耶稣，祂经过了人性的生活，且死在十字架上。这指明在那灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂人性生活并祂受死的元素。

believers to flow out as rivers of living water. The last Adam means the conclusion of humanity, the ending of humanity. There were only two Adams: the first Adam and the last Adam. The first Adam is the beginning of humanity, and the last Adam is the ending of humanity. First, we were a part of the first Adam, but now we are a part of the last Adam.

We need to see the revelation of the Bible in an intrinsic way. Let us consider the example of a big tree. There is a flowing, a current, within this big tree. That is the juice of that tree. The tree's story does not depend upon its outward frame, but it depends upon its intrinsic flow, its intrinsic current. The Bible is the divine revelation composed of sixty-six books. There are many things covered in this book, but what is the intrinsic flow of the Bible? The intrinsic flow of the Bible is the Spirit.

The Spirit began to flow from Genesis 1:2. Right after God came to create, the Spirit began to move. That is the beginning of the very current of the Bible through its entire sixty-six books. This current is consummated in Revelation 22:17, which speaks of “the Spirit.” Thus, the flow of the Spirit began in Genesis 1:2 and will consummate in Revelation 22:17. In between these two ends of the Bible is a long current. This long current is the history of God's move among man and within man. The history of God among man and within man is a current of the flow of the Spirit. The definition of the Spirit includes the entire history of God's move among man and within man. If we see this, we will understand the Bible intrinsically and get the real significance of the Bible.

Now the Spirit has become the life-giving Spirit. This life-giving Spirit is a wonderful One who came into being through two “becomings.” The first becoming was God becoming a man (John 1:14). He became the last Adam, and was called by the name Jesus. Then this man became the life-giving Spirit (1 Cor. 15:45b). These are two big events in human history and also in God's history. In the history of the entire universe, nothing could be bigger than God's incarnation. That was God becoming a man. Then after thirty-three and a half years this man became something else. He was God, He became a man, and this man became a life-giving Spirit.

a. The Spirit of Jesus

In the New Testament, the life-giving Spirit is referred to as the Spirit of Jesus (Acts 16:7). This title of the Spirit is concerning Jesus in His humanity, who passed through human living and death on the cross. It indicates that in the Spirit there is not only the divine element of God but also the human element of Jesus and the elements of His human living and suffering of death.

b 基督的灵

“基督的灵”是说到在神性里的基督，祂征服了死，并成为在复活里的生命，有复活的能力，指明在那灵里有神性的元素，成了征服死并分赐生命的灵。（罗八9下。）

c 耶稣基督的灵

“耶稣基督的灵”是说到那灵，包含了耶稣人性同祂的死，并基督神性同祂的复活一切的元素，这成了追溯不尽之基督全备的供应，以扶持祂的信徒。（腓一19下。）

d 主灵，就是那是灵的基督

“主灵”是个复合的名称，（林后三18，）指那是灵的基督。这类似于“父神”这样的复合名称。这不是说父与神是分开的二者；父与神乃是一。“是灵的基督”指基督是那灵；基督和那灵不是分开的二者，祂们乃是一。主灵就是那是灵的基督。

主灵，那是灵的基督，乃是为使信徒新陈代谢的变化成为主的形像，从一种程度的荣耀到另一种程度的荣耀。（17～18。）这样的变化乃是借着心思的更新而有的，（罗十二2下，）并且这是为着基督身体的长大和建造。（林前三6，9下，12上，弗四16下。）

e 使经过过程的三一神得着终极完成

（一）作为父、子、圣灵

在旧约里有许多暗示，使我们得知神是三一的，但在旧约里我们很难看出三一神是父、子、圣灵。直到新约第一卷福音书的末了，我们才看见神圣三一的组合。（太二八19下。）父、子、圣灵这个组合，乃是到基督复活之后才清楚、完全的启示出来。在祂复活之后并祂升天之前，祂回到门徒那里，吩咐他们要去，使万民作祂的门徒，将这些初信者浸入父、子、圣灵的名里。在使徒行传里，使徒们将人浸入耶稣基督的名里。（八16，十九5。）这意思是说，耶稣基督就等于父、子、灵。在那人耶稣成为赐生命的灵之前，神圣的三一尚未完全终极完成。

b. The Spirit of Christ

The Spirit of Christ is concerning Christ in His divinity, who conquered death and became the life in resurrection with the resurrection power, indicating that in the Spirit there is the element of divinity that became the death-conquering and the life-dispensing Spirit (Rom. 8:9b).

c. The Spirit of Jesus Christ

The Spirit of Jesus Christ refers to the Spirit, comprising all the elements of Jesus' humanity with His death and Christ's divinity with His resurrection, who becomes the bountiful supply of the unsearchable Christ for the support of His believers (Phil. 1:19b).

d. The Lord Spirit, the Pneumatic Christ

The Lord Spirit is a compound title (2 Cor. 3:18) referring to the pneumatic Christ. This is similar to the compound title the Father God. This does not mean that the Father and God are separately two. The Father and God are one. The pneumatic Christ refers to Christ as the Spirit. Christ and the Spirit are not separately two; They are one. The Lord Spirit is the pneumatic Christ.

The Lord Spirit, the pneumatic Christ, is for the metabolic transformation of the believers into the Lord's image, from one degree of glory to a higher degree of glory (2 Cor. 3:17-18). Such transformation takes place by the renewing of the mind (Rom. 12:2b), and this is for the growth and the building up of the Body of Christ (1 Cor. 3:6, 9b, 12a; Eph. 4:16b).

e. To Consummate the Processed Triune God

1) As the Father, the Son, and the Holy Spirit

There are many hints in the Old Testament through which we can know that God is triune, but it is difficult to see in the Old Testament that the Triune God is the Father, the Son, and the Holy Spirit. It is not until the end of the first Gospel in the New Testament that we see the composition of the Divine Trinity (Matt. 28:19b). The composition of the Father, of the Son, and of the Holy Spirit was not clearly and completely unveiled until after Christ's resurrection. After His resurrection, and before His ascension, He came back to the disciples and charged them to disciple the nations, baptizing them, the new believers, into the name of the Father and of the Son and of the Holy Spirit. In the Acts the apostles baptized people into the name of Jesus Christ (8:16; 19:5). This means that Jesus Christ equals the Father, the Son, and the Spirit. Before the man Jesus became the life-giving Spirit, the Divine Trinity was not fully consummated.

神圣三一的第二者是子。祂是神的独生子，（约三 16，）也是神的长子。（罗八 29。）基督在成为肉体以前，并没有人性；子在成为肉体以前只有神性。不仅如此，子在复活以前乃是神的独生子，不是神的长子。按这一面意义说，在复活以前，神圣三一的第二者还没有完全得着终极的完成。祂需要借着成为肉体穿上人性，祂也需要借着复活成为神的长子。（徒十三 33。）所以神圣三一的第二者在成为肉体并复活之后，就得着完成，得着终极的完成。

现在我们必须来看神圣三一的第三者，就是那灵。在成为肉体 and 复活之前，那灵只是神的灵，不是人的灵。耶稣的灵乃是人的灵。在成为肉体之前，神的灵没有人性的生活，没有包罗万有的死，也没有复活的元素。换句话说，在成为肉体 and 复活之前，神的灵还不是复合的。乃是经过了成为肉体、人性生活、钉十字架和复活，神的灵才调和了人性，并调和了基督的死与复活。所以在基督复活之后，神圣三一的第三者也得以终极完成。在复活之后，神的灵是赐生命的灵，耶稣的灵，基督的灵，耶稣基督的灵和主灵。那灵这一切方面，都是为着三一神的终极完成。三一神乃是在基督的复活里得着终极的完成，所以在复活之后，主回来说，我们要将人浸入父、子、圣灵的名里。

（二）终极完成于神圣三一的末者，就是圣灵，作经过过程之三一神的终极完成

三一神已经终极完成于赐生命的灵，耶稣的灵，基督的灵，耶稣基督的灵，以及主灵。所以今天这灵乃是三一神的终极完成。

f 作信徒的辩护者，保惠师

那灵作经过过程之三一神的终极完成，乃是信徒的辩护者，保惠师。（约十四 16～17。）在约翰十四章十六节主说，祂要求父赐给我们另一位保惠师。保惠师就是辩护者。这辞的原文意思是“辩护者，就是陪伴在旁，照料我们事务、案件的人”。那灵，就是赐生命的灵，耶稣的灵，基督的灵，耶稣基督的灵和主灵，乃是我们的辩护者，一直陪伴在旁，照料我们的案件、事务和需要。

The Second of the Divine Trinity is the Son. He is the only begotten Son of God (John 3:16) and the firstborn Son of God (Rom. 8:29). Before Christ was incarnated, He did not have humanity; before His incarnation the Son was only divine. Furthermore, before His resurrection the Son was God's only begotten Son, not the Firstborn. In this sense, the Second of the Divine Trinity was not fully consummated before His resurrection. He needed to pick up humanity through incarnation, and He needed to become the firstborn Son of God through resurrection (Acts 13:33). So after His incarnation and resurrection, the Second of the Trinity was completed, consummated.

Now we need to consider the Third of the Divine Trinity—the Spirit. Before the incarnation and resurrection, the Spirit was only the Spirit of God, not the Spirit of Man. The Spirit of Jesus is the Spirit of Man. In the Spirit of God prior to the incarnation, there was no human living, no all-inclusive death, and no element of resurrection. In other words, before the incarnation and the resurrection, the Spirit of God was not compounded. It was through incarnation, human living, crucifixion, and resurrection that the Spirit of God was compounded with humanity and with Christ's death and resurrection. So after Christ's resurrection, the Third of the Divine Trinity was also consummated. After the resurrection, the Spirit of God is the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit. All these aspects of the Spirit are for the consummation of the Triune God. The Triune God was consummated in Christ's resurrection, so after His resurrection the Lord came back to say that we are to baptize people into the name of the Father and of the Son and of the Holy Spirit.

2) Consummating in the Last of the Divine Trinity, That Is, the Holy Spirit, as the Consummation of the Processed Triune God

The Triune God has been consummated in the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit. So this Spirit today is the consummation of the Triune God.

f. To Be the Paraclete, the Comforter, to the Believers

The Spirit as the consummation of the processed Triune God is the Paraclete, the Comforter, to the believers (John 14:16-17). In John 14:16 the Lord said He would ask the Father to give us another Comforter. The Comforter is the Paraclete. The Greek word here means “advocate, one alongside who takes care of our cause, our affairs.” The Spirit who is the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit is the Paraclete to us, the One who is always alongside of us to take care of our case, our affairs, and our needs.

g 作经过过程之三一神的实际

赐生命的灵是经过过程之三一神的实际。（约十四 17 上，十五 26 下，十六 13，约壹五 6 下。）我们有了这灵，就有那经过过程并终极完成之神圣三一的实际。

h 使经过过程的三一神临到信徒

赐生命的灵使经过过程的三一神临到信徒；若没有这样一位灵，三一神就无法临到我们。父是源头，子是流道，灵是临及。三一神乃是借着赐生命的那灵临到我们。

i 使信徒得以进到父，就是神圣三一的源头那里

那灵也使信徒得以进到父那里，（弗二 18，）就是进到神圣三一的源头那里。那灵“临到”我们，意思是祂到我们这里来。祂使我们得以“进到”父那里，意思是到我们到祂那里去。这是正确的交通—有来有往。这位灵是神的来临，也是我们的入口和通路。没有那灵，我们就没有入口，没有进到三一神里面的路。为使三一神临到我们，我们需要那灵。为使我们进到三一神里面，我们需要那灵。这位灵是神的临及，也是我们进到神圣三一里面的入口，通路。

j 成为经过过程之三一神与信徒的交通，使他们享受神圣三一的丰富

林后十三章十四节启示，那灵乃是经过过程之三一神与信徒的交通，使他们享受神圣三一的丰富。当祂临到我们，我们也进到祂里面去，就有了交通。然后，我们留在交通里，享受那具体化身在基督里之三一神一切的丰富。

g. To Be the Reality of the Processed Triune God

The life-giving Spirit is the reality of the processed Triune God (John 14:17a; 15:26b; 16:13; 1 John 5:6b). If we have this Spirit, we have the reality of the Divine Trinity, who is processed and consummated.

h. To Be the Reaching of the Processed Triune God to the Believers

The life-giving Spirit is the reaching of the processed Triune God to the believers. If there were not such a Spirit, the Triune God would have no way to reach us. The Father is the source; the Son is the course; and the Spirit is the reaching. The Triune God reaches us through the Spirit that gives life.

i. To Be the Believers' Access unto the Father, the Source of the Divine Trinity

The Spirit is also the believers' access unto the Father (Eph. 2:18), the source of the Divine Trinity. For the Spirit to be the “reaching” means that He comes to us. For Him to be the “access” means that we go to Him. This is the proper communication— coming and going. This Spirit is God's coming, and this Spirit is also our entrance, the access. Without the Spirit, there is no entry, no access, for us to enter into the Triune God. For the Triune God to reach us, we need the Spirit. For us to enter into the Triune God, we need the Spirit. This Spirit is God's reaching; He is also our entry, our access, into the Divine Trinity.

j. To Be the Fellowship of the Processed Triune God with the Believers for Their Enjoyment of the Riches of the Divine Trinity

Second Corinthians 13:14 reveals that the Spirit is the fellowship of the processed Triune God with the believers for their enjoyment of the riches of the Divine Trinity. When He reaches us, and we enter into Him, there is the fellowship. Then we remain in the fellowship to enjoy all the riches of the Triune God embodied in Christ.

第四篇

那灵的定义（三）

读经：出三十 22～30，林后一 21，约壹二 20，27，弗一 13，11，14，四 30 下，林后一 22，加三 8，14，约三 5～6，来二 10，加四 6，罗八 14～16，十五 16，八 26，多三 5 下，林后五 17。

纲 目

贰 在新约里，那灵乃是：

三 复合的施膏之灵—出三十 22～30：

- 1 调着独一的神作基本元素，就是基督的神性，由一欣的橄榄油所预表—24 节下。
- 2 调着神的神圣三一，由三个五百舍客勒单位的香料所预表—23～24 节上。
- 3 调着基督的人性，由四种香料所预表。
- 4 调着基督的死及其杀死的功效，由没药和香肉桂所预表—23 节上。
- 5 调着基督的复活及其驱逐的能力，由菖蒲和桂皮所预表—23 节下～24 节上。
- 6 成为一种膏油，为着膏抹一切与敬拜神有关的人与物—出三十 25～30，林后一 21，约壹二 20，27。
- 7 作圣灵，印涂基督的信徒—弗一 13，四 30 下，林后一 22 上：
 - a 将经过过程之三一神的神圣元素，分赐到信徒里面，并用这元素浸透他们。
 - b 将信徒变化成为神的基业—弗一 11。
- 8 作印涂的灵，成为信徒的凭质—弗一 14，林后一 22 下：

CHAPTER FOUR

THE DEFINITION OF THE SPIRIT (3)

Scripture Reading: Exo. 30:22-30; 2 Cor. 1:21; 1 John 2:20, 27; Eph. 1:13, 11, 14; 4:30b; 2 Cor. 1:22; Gal. 3:8, 14; John 3:5-6; Heb. 2:10; Gal. 4:6; Rom. 8:14-16; 15:16; 8:26; Titus 3:5b; 2 Cor. 5:17

OUTLINE

II. In the New Testament the Spirit is:

C. The compound anointing Spirit—Exo. 30:22-30:

1. Compounded with the unique God, as the base, as the divinity of Christ, typified by the one hin of olive oil—v. 24b.
2. With God's Divine Trinity, typified by the three units of five hundred shekels of the spices—vv. 23-24a.
3. With Christ's humanity, typified by the four kinds of spices.
4. With Christ's death and its killing effectiveness, typified by myrrh and cinnamon—v. 23a.
5. With Christ's resurrection and its repelling power, typified by calamus and cassia—vv. 23b-24a.
6. As an ointment for the anointing of all the things and persons related to the worship of God—vv. 25-30; 2 Cor. 1:21; 1 John 2:20, 27.
7. As the Holy Spirit to seal the believers of Christ—Eph. 1:13; 4:30b; 2 Cor. 1:22a:
 - a. To dispense the divine element of the processed Triune God into the believers and saturate them with it.
 - b. Transforming the believers into the inheritance of God—Eph. 1:11.
8. As the sealing Spirit to be a pledge to the believers—Eph. 1:14; 2 Cor. 1:22b:

- a 保证神是信徒的基业。
- b 使信徒预尝神作他们的产业。

四 福音的福—加三 8, 14:

- 1 重生信徒，将他们生为神许多的儿子—约三 5～6，来二 10。
- 2 作儿子的灵，在信徒心里呼喊“阿爸，父”，并引导信徒行事为人如同神的儿子—加四 6，罗八 14～16。
- 3 作福音祭司职分的灵，以圣别信徒—罗十五 16。
- 4 为信徒代求—罗八 26。
- 5 更新信徒，使他们成为神的新造—多三 5 下，林后五 17。

- a. Guaranteeing God as the inheritance of the believers.
- b. Giving the believers a foretaste of God as their heritage.

D. The blessing of the gospel—Gal. 3:8, 14:

1. To regenerate the believers, begetting them as the many sons of God—John 3:5-6; Heb. 2:10.
2. As the Spirit of the Son to cry “Abba, Father” in the believers’ heart and to lead the believers to walk as the sons of God—Gal. 4:6; Rom. 8:14-16.
3. As the Spirit for the priesthood of the gospel to sanctify the believers—Rom. 15:16.
4. To intercede for the believers—Rom. 8:26.
5. To renew the believers, making them the new creation of God—Titus 3:5b; 2 Cor. 5:17.

在前两篇信息里，我们看见主耶稣有神圣的灵在祂里面，为着祂的成为肉体、人性生活和职事，但那时候祂尚未成为赐生命的灵，（林前十五 45 下，）从信祂的人里面如同活水的江河流出来。（约七 38 ~ 39。）为使那灵进到信徒里面，并从他们流出来，主必须再经过两个步骤。第一，祂必须死。第二，祂必须复活。在祂的死里，祂清除了罪、肉体、世界和撒但这些障碍，使我们能接受那灵，好叫那灵能从我们流出来。然后在祂的复活里，祂成了赐生命的灵。（林前十五 45 下。）在主钉十字架并复活之后，那灵就能进到信徒里面重生他们，并从他们里面，如同活水的江河流出来。

最终，那灵成了经过过程之三一神的终极完成。在旧约里，那灵是神的灵、耶和华的灵、圣别的灵。在新约里，神的灵的第一个名称是“圣灵”。基督的出生，是直接出于圣灵。祂的源头是圣灵，祂的元素是神圣的。

从基督的成为肉体到祂升天这三十三年半，是一个短暂的时期。在这短暂时期开始之前，就是在基督成为肉体之前，神单纯的是神，祂只有神性。但圣经给我们看见，神愿意进到人里面。为要进到人里面，祂必须成为人。在那时之前，祂是永远完全、完整的，但尚未得成全、完成。祂尚未经过过程，乃是“生的”、“未烹调过的”。在那三十三年半里，祂经过了成为肉体、人性生活、钉十字架、复活和升天的过程。经过这五个步骤，“生的”神就成为“烹调过的”神。乃是在这之后，祂在诸天之上坐下来，并成为终极完成的三一神。

祂在成为肉体以前，没有人的元素，也没有人性生活或人性受苦的经历。在创造人之后，有四千年之久，神与人还是分开的。但有一天祂成为人，将祂自己带进人性里。马太一章二十节说，“那生在她里面的，乃是出于圣灵。”那就是说，神生到马利亚里面，并留在她腹中九个月。然后祂从那腹中出生为神而人者。从那时起，神与人就成为一。但这还不是终极的完成；这只是过程的开始。祂长大成为青年人，经过了人性的生活。然后在三十岁时，祂出来受浸。祂三年半为神作工，将神供应给人。然后祂进入钉十字架，并被埋在坟墓里三天。祂探访阴间，又从那个死的领域出来，进到复活里。然后在复活里，祂成了赐生命的灵。

In the previous two messages we have seen that the Lord Jesus had the divine Spirit in Him for His incarnation, human living, and ministry, but at that time He had not yet become the life-giving Spirit (1 Cor. 15:45b) to flow out of His believers as rivers of living water (John 7:38-39). In order for the Spirit to come into the believers and flow out of them, the Lord had to take two more steps. First, He had to die. Second, He had to resurrect. In His death He cleared away the obstacles of sin, the flesh, the world, and Satan so that we could receive the Spirit for the Spirit to flow out of us. Then in His resurrection He became a life-giving Spirit (1 Cor. 15:45b). After the Lord's crucifixion and resurrection, the Spirit can enter into the believers to regenerate them and flow out of them as rivers of living water.

The Spirit eventually became the consummation of the processed Triune God. In the Old Testament, the Spirit was the Spirit of God, the Spirit of Jehovah, and the Spirit of holiness. The Holy Spirit is the first title used for the Spirit of God in the New Testament. The birth of Christ was directly of the Holy Spirit. His source was the Holy Spirit and His element was divine.

The thirty-three and a half years from Christ's incarnation to His ascension was a transitory time. Before this transitory time began, before Christ's incarnation, God was purely God. He was merely divine. But the Bible shows us that God intended to enter into man. For Him to enter into man, He needed to become a man. Before that time, He was eternally perfect, complete, but not yet perfected, completed. He was unprocessed, "raw," "uncooked." In those thirty-three and a half years, He passed through the processes of incarnation, human living, crucifixion, resurrection, and ascension. These are the five steps through which the "raw" God passed to become the "cooked" God. It was after this that He sat down in the heavens and became the consummated Triune God.

Before His incarnation, He did not have the human element. He did not have the experience of human living or human suffering. After He created man, He remained separately from man for four thousand years. But one day He became a man to bring Himself into humanity. Matthew 1:20 says, "That which has been begotten in her is of the Holy Spirit." That means God was born, begotten, into Mary and remained in her womb for nine months. Then He was born out of that womb to become a God-man. From that time God and man became one. But this is not the consummation; this is the beginning of the process. He grew up as a young man and passed through human living. Then at the age of thirty, He came out to be baptized. He worked for God and ministered God to man for three and a half years. Then He entered into His crucifixion and was buried in a tomb for three days. He visited Hades and came out of that region of death into resurrection. Then in resurrection He became the life-giving Spirit.

祂在复活里也生为神的长子。（徒十三 33，罗八 29。）身为神的独生子，（约三 16，）祂只有神性，没有人性。但身为神的长子，祂有人性、人性生活、钉十字架和复活的元素。在复活里，祂成了赐生命的灵，并且也生为神的长子。祂是神的长子，含示在祂之后有别的儿子。在复活里，祂把我们生为神的众子。祂乃是在这样的情形和身分里升天。在祂从天降下成为肉体以前，祂单纯的是神。但祂在升天里回去，乃是神而人者，带着人性、人性生活、钉十字架和复活的元素。如今三一神已经终极完成，已经“烹调过了”。祂成了赐生命的灵，就是经过过程之三一神的终极完成。今天经过过程的三一神在祂的终极完成里，乃是那灵。

在前一篇信息里，我们看见这终极完成的灵（即三一神的终极完成），对我们是五种东西。祂是辩护者、实际、临在、通路和交通。祂是辩护者，一直与我们同在，陪伴着我们，并活在我们里面，作我们的一切。这一位乃是实际；没有这一位，神就不实际，基督就不实际，公义就不实际，圣别就不实际，生命就不实际，光就不实际，爱就不实际。那灵作为经过过程之三一神的终极完成，是整个宇宙中唯一的实际。谁是神？祂就是神。谁是基督？祂就是基督。谁是救主？祂就是救主。谁是救赎主？祂就是救赎主。谁是主？祂就是主。谁是主人？祂就是主人。谁是父？祂就是父。祂是实际。约壹五章六节下半说，“那灵就是实际。”当祂来到我们这里，祂是神临到我们；祂也把我们带回到神那里，这就是我们进到神面前的通路。然后当我们留在祂里面，祂就是我们的交通。

我们必须这样仔细的认识那灵。我们若不彻底的认识那灵，就不能有正确、正常的基督徒生活。正常的基督徒生活乃在于我们认识并经历那灵。

三 复合的施膏之灵

现在我们要进一步来看新约中那灵的另一面。那灵乃是复合的施膏之灵，由出埃及三十章二十二至三十节中复合的膏所表征。油是单纯的一个元素，但膏乃是复合物。油漆是很好的例子，它是油与许多元素的复合物。今天在新约里那灵是复合的灵，作为涂抹的膏。

倪柝声弟兄教导我们，我们要经历罗马六章里基督的死，

Also, in resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 8:29). As the only begotten Son of God (John 3:16), He had merely divinity, not humanity. But as the firstborn Son of God, He has the elements of humanity, human living, crucifixion, and resurrection. In resurrection He became the life-giving Spirit, and He was also begotten to be the firstborn Son of God. His being the firstborn Son implies that there are other sons to follow Him. In resurrection He begot us to be the many sons of God. In such a condition and status, He ascended. Before He came down from the heavens in incarnation, He was purely God. But He went back into ascension as a God-man with the elements of humanity, human living, crucifixion, and resurrection. Now the Triune God is completed, consummated, “cooked.” He has become the life-giving Spirit, who is the consummation of the processed Triune God. The processed Triune God today in His consummation is the Spirit.

In the previous message we saw that this consummated Spirit who is the consummation of the Triune God is five things to us. He is the Paraclete, the reality, the reaching, the access, and the fellowship. As the Paraclete, He is always with us, going along with us and living in us to be our everything. This One is the reality. Without this One, God is not real, Christ is not real, righteousness is not real, holiness is not real, life is not real, light is not real, and love is not real. The Spirit as the consummation of the processed Triune God is the unique reality in the entire universe. Who is God? He is God. Who is Christ? He is Christ. Who is the Savior? He is the Savior. Who is the Redeemer? He is the Redeemer. Who is the Lord? He is the Lord. Who is the Master? He is the Master. Who is the Father? He is the Father. He is the reality. First John 5:6b says, “The Spirit is the reality.” When He comes to us, He is the reaching of God to us. Also, He brings us back to God, and this is our access. Then as we remain in Him, He is our fellowship.

We need to know the Spirit in such a detailed way. If we do not know the Spirit thoroughly, we cannot have a proper, normal Christian life. The normal Christian life depends upon our knowing and experiencing the Spirit.

C. The Compound Anointing Spirit

Now we want to see a further aspect of the Spirit in the New Testament. The Spirit is the compound anointing Spirit typified by the compound ointment in Exodus 30:22-30. Oil is purely one element, but an ointment is a compound. Paint is a good example of a compound of oil with a number of elements. Today in the New Testament the Spirit is the compounded Spirit to be the anointing ointment.

Brother Watchman Nee taught us that in order to experience Christ's death in

就必须进到罗马八章里对那灵的经历。我们只有在那灵里，才能经历基督的死。但是在倪弟兄早期的职事里，他告诉我们，要经历基督的死，我们必须算自己是死的。那是根据罗马六章十一节。以后他发现，这样的算没有效果。这样的算是宣道会创办人宣信（A. B. Simpson）所强调的。然而，若没有那灵，算是无效的。你越算自己是死的，你就越活。基督的死是在那灵里。倪弟兄也教导我们，复活的实际是那灵。

后来，我读到慕安得烈（Andrew Murray）所著的“基督的灵”这本书。我曾听倪弟兄说过两次，若有人将那本书翻译为中文，他肯出印书的费用。大约在一九五一年，我的一些助手翻译了那本书，我加以润饰。所以今天我们有“基督的灵”一书的中文译本。在这本书中，最重要的一章是第五章，篇题是“那得着荣耀之耶稣的灵”。我愿意我们都注意以下所录该章的部分，（三六至三九页，）使我们对新约中关于那灵的神圣启示，有深刻的印象。其中一些辞句用黑体印刷，表示强调。

我们知道那位太初就与父同在的子，怎样当祂成为肉身，就进入了一个新的生存时期。等祂回到天上，祂仍是神同样的独生子，然而不是全然同样的。因为祂现在也是人子，是从死里首生的，穿着那得着荣耀的人性，就是祂为自己所成全并分别为圣的。同样，神的灵，当祂在五旬节被浇灌下来，也实在是一个新的东西。…当祂在五旬节被浇灌下来，祂是来作那得着荣耀之耶稣的灵，作那成为肉身，被钉十字架，且被高举之基督的灵，不是将神原样的生命，乃是将那在基督耶稣的身位里，和人的性情交织在一起的生命，带来并交通给我们。乃是特别在这个职分上，祂用“圣灵”这名称，因为神来我们里面作内住者，乃是圣的。…基督来了，…要把人的性情再带来与神的生命相交，使我们人有分于神的性情。…祂既成为肉身，就在祂自己的身位里，将肉身分别为圣，而使之成为一个自愿的接受器皿，给神的灵来住入。…祂的灵从祂那因着复活和升天，得着荣耀的性情，出来作祂—得着荣耀，与神的生命联合为一的一属人生命的灵，使我们有分于祂亲身所作成并得到的，有分于祂自己和祂那得着荣耀的生命。因为祂救赎的功效，人现在就有权柄和名义，得着神圣之灵的丰满，和祂的内住，是以前从来所没有

Romans 6, we must enter into the experience of the Spirit in Romans 8. We can experience Christ's death only in the Spirit. But in his earlier ministry, he told us that to experience Christ's death, we have to reckon ourselves dead. That was based upon Romans 6:11. Later, he found out that reckoning does not work. Reckoning was stressed by A. B. Simpson, the founder of Christian and Missionary Alliance. Without the Spirit, however, reckoning does not work. The more you reckon yourself to be dead, the more you are alive. The death of Christ is in the Spirit. Brother Nee also taught us that the reality of resurrection is the Spirit.

Later, I read Andrew Murray's book The Spirit of Christ. I heard Brother Nee say twice that if anyone would translate that book into Chinese, he would pay for the printing costs. Around 1951 some of my helpers translated it, and I polished it. So today we have the Chinese translation of The Spirit of Christ. One of the most striking chapters in this book is chapter five, entitled "The Spirit of the Glorified Jesus." I would like us to take note of the following parts of this chapter so that we can be impressed with the divine revelation of the Spirit in the New Testament. We have underlined certain parts of the text for emphasis.

We know how the Son, who had from eternity been with the Father, entered upon a new stage of existence when He became flesh. When He returned to Heaven, He was still the same only-begotten Son of God, and yet not altogether the same. For He was now also, as Son of Man, the first-begotten from the dead, clothed with that glorified humanity which He had perfected and sanctified for Himself. And just so the Spirit of God as poured out at Pentecost was indeed something new...When poured out at Pentecost, He came as the Spirit of the glorified Jesus, the Spirit of the Incarnate, crucified, and exalted Christ, the bearer and communicator to us, not of the life of God as such, but of that life as it had been interwoven into human nature in the person of Christ Jesus. It is in this capacity specially that He bears the name of Holy Spirit, for it is as the Indwelling One that God is Holy...Christ came...to bring human nature itself again into the fellowship of the Divine life to make us partakers of the Divine nature....In His own person, having become flesh, He had to sanctify the flesh, and make it a meet and willing receptacle for the indwelling of the Spirit of God...From His nature, as it was glorified in the resurrection and ascension, His Spirit came forth as the Spirit of His human life, glorified into the union with the Divine, to make us partakers of all that He had personally wrought out and acquired, of Himself and His glorified life. In virtue of His atonement, man now had a right and title to the fullness of the Divine Spirit, and to His indwelling, as never before.

的。并且因着祂在祂自己里面，替我们成全了一个新的、圣别的、人的性情，祂现在就能将从前所没有的，一个同时属人又属神的生命，交通给人。…祂在我们的地位上，且代替我们，以人和人元首的身分，得以进入神性的丰满荣耀里，祂的人性就成了神圣之灵的接受器皿和分赐者。圣灵也就能降下来，作神而人者的灵—确是神的灵，而又真是人的灵。…因着神与人那完全的联合，在耶稣身上得以实现，且当祂在宝座上坐下的时候，得以完成，祂怎样就进入一个新的生存时期—那荣耀是人从前所不知道的，照样现在关于圣灵的生命和工作，也有一个新的时代开始了。祂现在能来见证神性与人性那完全的联合，并借着作我们的生命，使我们有分于那个联合。现在有了那得着荣耀之耶稣的灵：耶稣已将祂浇灌下来；我们已接受祂像祝福的江河流入我们里面，从我们流过，并从我们流出。

关于基督的灵，慕安得烈写得非常好。他指出，那得着荣耀之耶稣的灵有祂的人性。那灵一直有神性，这是毫无疑问的，但在基督的复活里，那得着荣耀的人性，同着人性生活、钉十字架、以及复活的元素，都加到那灵里；那灵如今就是经过过程之三一神终极的完成。我研读慕安得烈关于基督之灵的著作，就得着加强、印证和信心，来讲说基督这包罗万有的灵。我讲说这奇妙的真理，已经快四十年了。

1 调着独一的神作基本元素

基督包罗万有的灵作复合的施膏之灵，最好的预表是出埃及三十章里所说到复合的膏。（见出埃及记生命读经第一百五十七至一百六十六篇信息，第一九八七至二一〇八页。）这预表启示，复合的施膏之灵调着独一的神作基本元素，就是基督的神性，由一欣的橄榄油所预表。（24下。）

2 调着神的神圣三一

复合的施膏之灵调着神的神圣三一，由三个五百舍客勒单位的香料所预表。（23～24上。）这三个五百舍客勒单位中间的一个，分成两个各为二百五十舍客勒的单位；这表征神圣三一的第二者在十字架上被裂开，被钉死。

3 调着基督的人性

And in virtue of His having perfected in Himself a new holy human nature on our behalf, He could now communicate what previously had no existence—a life at once human and Divine....In our place, and on our behalf, as man and the Head of man, He was admitted into the full glory of the Divine, and His human nature constituted the receptacle and the dispenser of the Divine Spirit. And the Holy Spirit could come down as the Spirit of the God-man—most really the Spirit of God, and yet as truly the spirit of man....Just as in Jesus the perfect union of God and man had been effected and finally completed when He sat down upon the throne, and He so entered on a new stage of existence, a glory hitherto unknown, so too, now, a new era has commenced in the life and the work of the Spirit. He can now come down to witness of the perfect union of the Divine and the human, and in becoming our life, to make us partakers of it. There is now the Spirit of the glorified Jesus: He hath poured Him forth; we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing.

Andrew Murray's writing on the Spirit of Christ is marvelous. He pointed out that the Spirit of the glorified Jesus has His human nature. No doubt, the Spirit always had the divine nature, but in Christ's resurrection, the glorified human nature along with the elements of human living, crucifixion, and resurrection were added to the Spirit, who is now the consummation of the processed Triune God. When I studied what Andrew Murray said concerning the Spirit of Christ, I was strengthened, confirmed, and assured to speak on the all-inclusive Spirit of Christ. I have been speaking on this wonderful truth for almost forty years.

1. Compounded with the Unique God, as the Base

The best type of the all-inclusive Spirit of Christ as the compound anointing Spirit is the compound ointment spoken of in Exodus 30 (see Life-study of Exodus, Messages 157-166, pp. 1679-1776). This type reveals that the compound anointing Spirit is compounded with the unique God, as the base, as the divinity of Christ, typified by the one hin of olive oil (v. 24b).

2. With God's Divine Trinity

The compound anointing Spirit is compounded with God's Divine Trinity, typified by the three units of five hundred shekels of the spices (vv. 23-24a). The middle unit of five hundred shekels was split into two units of two hundred fifty shekels each. This signifies that the Second of the Divine Trinity was split, crucified, on the cross.

3. With Christ's Humanity

复合的施膏之灵也调着基督的人性，由四种香料所预表。

4 调着基督的死及其杀死的功效

那灵调着基督的死及其杀死的功效，由没药和香肉桂所预表。（23 上。）

5 调着基督的复活及其驱逐的能力

由菖蒲和桂皮所预表（23 下～24 上）之基督的复活及其驱逐的能力，也是复合的施膏之灵的元素。菖蒲是一种从沼泽地或淤泥地往上生长的芦苇，所以表征主耶稣从死亡之地起来。桂皮在古代用作驱除虫蛇的驱虫剂，因此表征基督复活的驱逐能力。

6 成为一种施膏的膏油

以上所有元素调在一起，就制造成为一种膏油，为着膏抹一切与敬拜神有关的人与物。（出三十 25～30，林后一 21，约壹二 20，27。）

7 作圣灵，印涂基督的信徒

在新约里，我们看见复合的施膏之灵作圣灵运行，印涂基督的信徒。（弗一 13，四 30 下，林后一 22 上。）印涂的意思就是涂抹。一个人把他的印盖在一样东西上，那个盖印就是膏抹。那灵是活的印，用神圣的元素浸透我们。我们必须祷告说，“主啊，求你不要只印我一次，乃要一直的浸透我。我需要你的印涂，我需要你的浸透。”当我们凭那灵活着，我们就感觉有一样东西在我们里面浸透我们，而那个浸透就是继续不断的印涂。这印涂将经过过程之三一神的神圣元素，分赐到信徒里面，并用这元素浸透他们。这印涂也将信徒变化成为神的基业。（弗一 11。）我们这些罪人竟能变化到这样一个地步，神把我们看作是祂的基业，这真是不平常的事。我们原是罪的构成，怎能成为神的基业？当然，这其中包含了变化。

以弗所一章十一节说到我们成为神的基业，这与基督的救赎有关。（7。）我们曾失落在罪中，但基督的救赎把我们从罪中带出来归给神。然后我们成了在基督里的人。基督成了我们的范围，在其中祂的元素一直在浸透我们，那个浸

The compound anointing Spirit is also compounded with Christ's humanity, typified by the four kinds of spices.

4. With Christ's Death and Its Killing Effectiveness

The Spirit is compounded with Christ's death and its killing effectiveness, typified by myrrh and cinnamon (v. 23a).

5. With Christ's Resurrection and Its Repelling Power

Christ's resurrection and its repelling power, typified by calamus and cassia (vv. 23b-24a), are also elements of the compound anointing Spirit. Calamus is a reed shooting up into the air out of a marsh or a muddy place. Thus, it signifies the rising up of the Lord Jesus from the place of death. Cassia in ancient times was used as a repellent to drive away insects and snakes. Thus, it signifies the repelling power of Christ's resurrection.

6. As an Ointment for Anointing

All the above elements compounded together create an ointment for the anointing of all the things and persons related to the worship of God (vv. 25-30; 2 Cor. 1:21; 1 John 2:20, 27).

7. As the Holy Spirit to Seal the Believers of Christ

In the New Testament, we see the compound anointing Spirit operating as the Holy Spirit to seal the believers of Christ (Eph. 1:13; 4:30b; 2 Cor. 1:22a). To seal means to anoint. When a person puts his seal on something, that sealing is the anointing. The Spirit is a living seal that saturates us with the divine element. We have to pray, "Lord, don't just seal me once, but saturate me all the time. I need Your sealing; I need Your saturating." When we live by the Spirit, we have the sense that something within us is saturating us, and that saturating is the continuous sealing. This sealing dispenses the divine element of the processed Triune God into the believers and saturates them with it. It also transforms the believers into the inheritance of God (Eph. 1:11). It is remarkable that we sinners can be transformed to such an extent that we are considered by God as His inheritance. How could we, the constitution of sin, be God's inheritance? Surely, this implies transformation.

Our being God's inheritance, as spoken of in Ephesians 1:11, is related to Christ's redemption (v. 7). We were lost in sin, but Christ's redemption brought us out of sin and unto God. Then we became persons in Christ. Christ has become our sphere and our realm in which His element is always saturating us, and that saturating is the

透就是那灵的印涂，把我们变化成为神的珍宝。今天在基督里，神把我们看作是祂的珍宝，成为祂的基业。赐生命的灵用神圣的元素膏抹我们，印涂我们，并浸透我们。这浸透就是分赐，而这分赐正在变化我们，使我们成为神的珍宝。我们若每天，甚至每时刻都在灵里行事为人，我们就在这印涂、这浸透之下，将我们变化成为珍宝，作神的基业。

8 作印涂的灵，成为信徒的凭质

印涂的灵成了信徒的凭质，（弗一 14，林后一 22 下，）保证神是信徒的基业，并使信徒预尝神作他们的产业。我们是神的基业，神也是我们的基业。为了使我们成为神的基业，我们需要印涂。为了使我们得着神作我们的基业，我们需要凭质。在古时，“凭质”的原文是用于土地的买卖。卖主给买主那片土地的一些泥土作为样本。因此，根据古代希腊文的用法，凭质也是样品。圣灵乃是我们将从神完满承受之产业的样品。

四 福音的福

新约圣经也启示那灵是福音的福。（加三 8，14。）福音的福是那灵，就是三一神的终极完成。没有什么比终极完成的三一神更大。

1 重生信徒

那灵重生信徒，将他们生为神许多的儿子。（约三 5～6，来二 10。）

2 作儿子的灵

那灵是神儿子的灵，在信徒心里呼喊“阿爸，父”，并引导信徒行事为人如同神的儿子。（加四 6，罗八 14～16。）每当我们说，“阿爸，父，”我们就摸着那灵。加拉太四章说，乃是在我们里面的那灵呼喊“阿爸，父”，而罗马八章说，是我们在我们的灵里呼喊“阿爸，父”。这就是说，那灵和我们的灵在作同样的事。当我们在我们的灵里，从心里呼喊“阿爸，父”时，那也是那灵的呼喊。

3 作福音祭司职分的灵，以圣别信徒

Spirit's sealing to transform us into God's treasure. Today, in Christ, God considers us as His treasure to become His inheritance. The life-giving Spirit anoints us, seals us, saturates us, with the divine element. This saturating is the dispensing, and the dispensing is transforming us, making us the treasure of God. If we walk in the Spirit every day, even every moment, we are under this sealing, this saturating, to transform us into a treasure for God's inheritance.

8. As the Sealing Spirit to Be a Pledge to the Believers

The sealing Spirit becomes a pledge to the believers (Eph. 1:14; 2 Cor. 1:22b), guaranteeing God as the inheritance of the believers and giving the believers a foretaste of God as their heritage. We are God's inheritance, and God is our inheritance. For us to be God's inheritance, we need the sealing. For us to have God as our inheritance, we need the pledging. In ancient times the Greek word for pledge was used in the purchasing of land. The seller gave the purchaser some soil from the land as a sample. Hence, a pledge, according to ancient Greek usage, is also a sample. The Holy Spirit is a sample of what we will inherit of God in full.

D. The Blessing of the Gospel

In the New Testament, the Spirit is also revealed as the blessing of the gospel (Gal. 3:8, 14). The blessing of the gospel is the Spirit, the consummation of the Triune God. Nothing is greater than the consummated Triune God.

1. To Regenerate the Believers

The Spirit regenerates the believers, begetting them as the many sons of God (John 3:5-6; Heb. 2:10).

2. As the Spirit of the Son

The Spirit is the Spirit of the Son to cry “Abba, Father” in the believers' heart and to lead the believers to walk as the sons of God (Gal. 4:6; Rom. 8:14-16). Whenever we say “Abba, Father,” we touch the Spirit. Galatians 4 says it is the Spirit within us who cries “Abba, Father,” whereas Romans 8 says it is we who cry “Abba, Father” in our spirit. This means that the Spirit and our spirit do the same thing. When we cry “Abba, Father” in our spirit from our heart, that is the Spirit's crying.

3. As the Spirit for the Priesthood of the Gospel to Sanctify the Believers

那灵作福音祭司职分的灵，以圣别信徒。（罗十五16。）每当我们传福音时，我们就履行我们福音祭司的职分，而当我们履行我们祭司的职分时，那灵就伴随我们，圣别初信者。

4 为信徒代求

根据罗马八章二十六节，那灵为信徒代求。这是那灵作福音之福的另一面。

5 更新信徒

那灵的功用也是更新信徒，使他们成为神的新造。（多三5下，林后五17。）因此，我们看见那灵的重生、呼喊并引导、圣别、代求、更新，使我们不仅成为神的儿子，也成为神的新造。这样一位奇妙的灵，乃是福音的福。

那灵是新约的实际。新遗命唯一的遗赠，就是那灵作终极完成的三一神。祂是在我们里面。祂正在印涂我们，浸透我们，变化我们，并使我们行事为人如同神的儿子，使我们成为神的新造。

The Spirit is for the priesthood of the gospel to sanctify the believers (Rom. 15:16). Whenever we preach the gospel, we fulfill our priesthood of the gospel, and when we fulfill our priesthood, the Spirit goes along with us to sanctify the new believers.

4. To Intercede for the Believers

According to Romans 8:26, the Spirit intercedes for the believers. This is another aspect of the Spirit as the blessing of the gospel.

5. To Renew the Believers

The Spirit also functions to renew the believers, making them the new creation of God (Titus 3:5b; 2 Cor. 5:17). Thus, we have seen the Spirit's regenerating, crying and leading, sanctifying, interceding, and renewing to make us not only the sons of God but also the new creation. Such a wonderful Spirit is the blessing of the gospel.

The Spirit is the reality of the new testament. The unique bequest of the new testament is the Spirit as the consummated Triune God. He is within us. He is sealing us, saturating us, transforming us, and causing us to walk as the sons of God to make us a new creation.

第五篇

那灵的定义（四）

读经：启一4～5上，四5，五6，二7，11，17，29，三6，13，22，罗八2，约二十22，徒一8，二2，4，17，启二十二17上，二十一1节～二十二5。

纲 目

贰 在新约里，那灵乃是：

五 七灵—启一4～5上，四5，五6：

- 1 七倍加强的灵，为着应付在黑暗时代里召会的堕落。
- 2 列为神圣三一的第二者，而不是第三者，指明那灵的加强—一4～5上。
- 3 是在神宝座前燃烧的七灯，以执行神圣的行政，为着神圣经纶的终极完成—四5。
- 4 是羔羊的七眼，乃我们救赎主鉴察的部分，鉴察在万国中的众召会，为要建造祂的身体，使新耶路撒冷的建造得着终极完成，成就神永远的经纶—五6，二一1～3。
- 5 成为向众召会说话的那灵—二7，11，17，29，三6，13，22。

六 经过过程之三一神素质的灵和经纶的灵：

- 1 神素质的灵，生命的灵，吹到信徒里面作神圣生命的神圣素质—罗八2，约二十22。
- 2 神经纶的灵，能力的灵，浇灌在信徒身上作神圣能力的神圣素质—徒一8，二2，4，17。

CHAPTER FIVE

THE DEFINITION OF THE SPIRIT (4)

Scripture Reading: Rev. 1:4-5a; 4:5; 5:6; 2:7, 11, 17, 29; 3:6, 13, 22; Rom. 8:2; John 20:22; Acts 1:8; 2:2, 4, 17; Rev. 22:17a; 21:1—22:5

OUTLINE

II. In the New Testament the Spirit is:

E. The seven Spirits—Rev. 1:4-5a; 4:5; 5:6:

1. The sevenfold intensified Spirit for the church's degradation in the dark age.
2. Ranked as the second in the Divine Trinity instead of the third, indicating the intensification of the Spirit—1:4-5a.
3. As the seven lamps burning before the throne of God to carry out the divine administration for the consummation of the divine economy—4:5.
4. As the seven eyes of the Lamb, the observing parts of our Redeemer, to observe all the churches in all the nations for the building up of His Body to consummate the building up of the New Jerusalem, accomplishing the eternal economy of God—5:6; 21:1-3.
5. To be the speaking Spirit to all the churches—Rev. 2:7, 11, 17, 29; 3:6, 13, 22.

F. The essential Spirit and the economical Spirit of the processed Triune God:

1. The essential Spirit of God, the Spirit of life, breathed into the believers as the divine essence of the divine life —Rom. 8:2; John 20:22.
2. The economical Spirit of God, the Spirit of power, poured out upon the believers as the divine essence of the divine power—Acts 1:8; 2:2, 4, 17.

七 经过过程之三一神的终极完成：

- 1 那灵和新妇这一对宇宙夫妇一同说话—启二二 17 上。
- 2 经过过程并终极完成的三一神，与蒙救赎、得重生、并被变化的三部分人成为婚配，在荣耀里得着祂最终的显出，和终极的彰显，直到永远—启二一 1～二二 5。

G.The consummation of the processed Triune God:

- 1.The Spirit and the bride speak together as the universal couple —Rev. 22:17a.
- 2.The processed and consummated Triune God marries the redeemed, regenerated, and transformed tripartite people for His final manifestation and ultimate expression in glory for eternity—Rev. 21:1—22:5.

我们已经看见，旧约单单启示那灵为神的灵、耶和华的灵、圣别的灵。但是我们来到新约，就看见关于那灵的启示是非常复杂的。根据新约的启示，那灵已经经过了许多的阶段。当然，在整本旧约里祂是神的灵、耶和华的灵、圣别的灵。在这四千年的人类历史里，神的灵没有任何改变。但是说神的灵永远没有改变，是一个大的错误。这是因为过了四千年人类的历史以后，三一神亲自进入一段时间里，经过了许多的过程。这些过程乃是成为肉体、人性生活、钉十字架、复活和升天。如今祂在祂天上的职事里作工，这职事要结束于祂第二次的来。

希伯来一章说，祂第二次来的时候，不是作神的独生子，乃是作神的长子。（5～6。）作为神的独生子，祂只有神性。但是祂第二次来的时候，主要的不是以祂神性的身分来，乃是以祂人性的身分来。在成为肉体之前，基督这位神圣者，已经是神的独生子。（约一18，罗八3。）借着成为肉体，祂穿上与神性无关的元素，就是人的肉体。然后祂经过死，并进入复活。在复活里，祂的人性被“子化”，成为神圣的。复活是基督的出生，（徒十三33，）在那出生里，基督在祂的人性里生为神的长子。（罗八29，一4。）在复活里，祂将祂的人性带进神圣的儿子名分里。如今作为神的长子，祂有神性，也有人性。

不仅如此，祂这位长子也在同一天，在同一个出生里产生了众子。在祂复活那日，不仅祂生出来了，一切神所拣选的人也生出来了。（彼前一3。）因为祂是长子，所以在祂之后必定还有许多儿子。许许多多别的儿子在同一天，就是祂复活的那天，与祂一同出生。祂是长子，我们是神的众子。

在祂的复活里，祂也成了赐生命的灵。（林前十五45下。）那是神所经过之过程的终极完成。三一神既然经过了这许多的过程，神的灵怎会保持一成不变？事实上，神的灵起了极大的改变。那灵变成了圣灵，为着使基督生到人性里，为着祂的成孕。（太一18，20。）在那一刻，神的灵进入一个新的时代，有了一个名称——“圣灵”。事实上，“圣灵”直译是“那灵那圣的”。这意思是说，那灵是那圣者。只有神是“那圣的”。在新约时代，神所作的第一件事乃是进到人里面，目的是要使人成为神，但不是神格上成为神，乃

We have seen that in the Old Testament, the Spirit is revealed simply as the Spirit of God, the Spirit of Jehovah, and the Spirit of holiness. But when we come to the New Testament, the revelation concerning the Spirit is very complicated. According to the New Testament revelation, the Spirit has passed through a number of stages. Of course, He was the Spirit of God, the Spirit of Jehovah, and the Spirit of holiness throughout the Old Testament. Throughout these four thousand years of human history, the Spirit of God never changed. But to say that God the Spirit has never changed is a big mistake. This is because after four thousand years of human history, the Triune God Himself entered into a period of time in which He passed through many processes. These processes were incarnation, human living, crucifixion, resurrection, and ascension. Now He is working in His heavenly ministry, which will be concluded at His second coming.

Hebrews 1 says that He will come the second time, not as the only begotten Son of God but as the Firstborn (vv. 5-6). As the only begotten Son of God, He possesses merely divinity. But He will come the second time not mainly in His divine status but in His human status. Before His incarnation Christ, the divine One, already was the only begotten Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, which had nothing to do with divinity. Then He went through death and entered into resurrection. In resurrection His humanity was “sonized,” was made divine. Resurrection was a birth to Christ (Acts 13:33), and in that birth Christ in His humanity was born to be the firstborn Son of God (Rom. 8:29; 1:4). In resurrection He brought His humanity into the divine sonship. Now as the firstborn Son of God, He possesses humanity as well as divinity.

Furthermore, as the Firstborn He brought forth many sons in the same birth and on the same day. On the day of His resurrection, not only He but also all God’s chosen people were begotten (1 Pet. 1:3). Since He was the Firstborn, surely there were many others to follow Him. Millions of others were born with Him on the same day, the day of resurrection. He was the Firstborn, and we are the many-born sons of God.

In His resurrection He was also made the life-giving Spirit (1 Cor. 15:45b). That was the consummation of God’s processes. Since the Triune God has gone through so many processes, how could the Spirit of God have remained the same, without any change? Actually, the Spirit of God has undergone a great change. The Spirit changed into the Holy Spirit for the bringing forth of Christ into humanity, for His conception (Matt. 1:18, 20). At that point the Spirit of God entered into a new age with a new title — the Holy Spirit. Actually, the literal translation of the Holy Spirit is “the Spirit the Holy.” This means the Spirit is the Holy One. Only God is “the Holy.” In the New Testament age, the first thing God did was to enter into man for the purpose of making man God, not in the

是在生命和性情上成为神。祂成了在人里面的神，为要使人能成为神，使人能成为圣的。如今不仅神是圣的，神所造的人也能成为圣的。（弗一4，彼前一15～16。）

在新约一开始，我们看见圣灵，但祂还不是“那灵”。这是在约翰七章三十九节所揭示的，那里说，“那时还没有那灵。”还没有那灵，是因为在人性里的耶稣尚未得着荣耀。因为在人性里的耶稣尚未改变，所以借着成孕和出生而生出耶稣的圣灵，就仍然保持一样，没有改变。乃是到了耶稣复活进入荣耀时，那将要从信徒里面如同江河流出来的“那灵”才开始存在。今日的基督徒失去了这项莫大的真理。慕安得烈（Andrew Murray）说，当“那灵”产生时，那乃是一个“新的时代”。他有胆量说，人性已经构造到那灵里。从基督复活的时候起，凡是构成并作到基督里面的元素，都已终极完成于那灵里。今天神的灵乃是“那灵”，从基督的信徒里面，如同活水的江河流出来。

林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”这是今日的基督徒中间所失去的另一项真理。末后的亚当就是在肉体里的耶稣。祂在肉体里生活了三十二年半。然后经过复活，祂就改变，成了赐生命的灵。这里的“成了”，与约翰一章十四节“话成了肉体”的“成了”，在原文里是同一字。因此，那灵从神的灵变成了赐人生命的那灵，也就是赐生命的灵。林前十五章四十五节是圣经中重大的经节。今天在基督教里有些人很注重约翰一章十四节，但他们没有看见末后的亚当，就是神成了肉体，又有进一步的成了。在第一步里，祂是话成了肉体。在第二步里，祂是肉体成了赐生命的灵。我们必须看见这事。

今天基督徒中间所失去的第三项真理，是他们没有看见赐生命的灵乃是三一神终极的完成。当基督完成祂的复活之后，祂将“父、子、圣灵”这个神圣的名称启示给祂的门徒。（太二八19。）祂经过了成为肉体、人性生活、受死，就进入复活。在复活里，三一神因着耶稣成了赐生命的灵，而得以终极完成。因此，乃是直到复活完成的时候，“父、子、圣灵”这名称才清楚完全的启示出来。神圣三一的终极完成乃是终极完成的那灵。

Godhead, but in life and nature. He became God in man that man might become God so that man might be holy. Now not only God is holy; the man made by God can also be holy (Eph. 1:4; 1 Pet. 1:15-16).

At the beginning of the New Testament, we see the Holy Spirit, but He was still not yet “the Spirit.” This is unveiled in John 7:39, which says, “The Spirit was not yet.” The Spirit was not yet because Jesus in His humanity had not yet been glorified. Because Jesus in His humanity had not yet been changed, the Holy Spirit who brought forth Jesus through His conception and birth still remained the same, without change. It was not until Jesus was resurrected into His glory, that “the Spirit” who shall flow out of the believers as rivers of living water began to exist. This truth is a big “missing” among Christians today. Andrew Murray said that when “the Spirit” came into existence, this was a “new era,” a new age. He had the boldness to say that humanity had been constituted into the Spirit. From the time of Christ’s resurrection, whatever has been constituted and wrought into Christ has been consummated in the Spirit. Today the Spirit of God is “the Spirit” who flows out of the believers in Christ as rivers of living water.

First Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” This is another “missing” among today’s Christians. The last Adam was Jesus in the flesh. He lived in the flesh for thirty-three and a half years. Then through resurrection, He changed by becoming a life-giving Spirit. This word became in Greek is the same word used in John 1:14: “The Word became flesh.” Thus, the Spirit changed from the Spirit of God to the Spirit who gives life, the life-giving Spirit. First Corinthians 15:45 is a great verse in the Bible. Today some in Christianity pay much attention to John 1:14, but they do not see that the last Adam, who was flesh, became something further. In the first step, He was the Word becoming flesh. In the second step, He was the flesh becoming the life-giving Spirit. We have to see this.

The third “missing” among today’s Christians is that they do not see that the life-giving Spirit is the consummation of the Triune God. At the completion of Christ’s resurrection, He revealed this divine title to His disciples: the Father, the Son, and the Holy Spirit (Matt. 28:19). He passed through incarnation, human living, and death and entered into resurrection. In resurrection the Triune God was consummated by Jesus becoming the life-giving Spirit. Thus, it was not until the resurrection was completed, that this title — the Father, the Son, and the Holy Spirit — was clearly revealed in full. The consummation of the Divine Trinity is the consummated Spirit.

在圣经里也有清楚的异象，给我们看见赐生命的灵复合了好些元素。祂是复合的灵，在祂里面不仅有神性的元素，也有人性的元素。这就是为什么我宝贵慕安得烈所著“基督的灵”一书的第五章。慕安得烈有胆量一再的强调，如今人性乃是那灵的一种成分。在出埃及三十章的复合之膏是一个奇妙的预表，说到这复合的施膏之灵。按照这预表，基督的死及其功效、基督的复活及其大能，都是复合之灵的成分。那灵今天是一种膏，单独一样东西不能成为膏。膏是许多元素的复合物。这是今天所失去的第四项真理。

第五项失去的真理是启示录中所说的七灵。（一4，四5，五6。）要研究那灵的定义，我们必须深入并强调这些信息中所说到这五项失去的真理。赐生命的灵是复合的灵，而这复合的灵乃是七灵。

五 七灵

1 七倍加强的灵

启示录启示七灵是七倍加强的灵，为着应付在黑暗时代里召会的堕落。甚至在第一世纪末期，召会就已经堕落了。使徒保罗、彼得和约翰在他们的著作里，都曾对付这样的堕落——特别是在提摩太后书、彼得后书、和约翰一、二、三书。在第一世纪末，召会的堕落就开始了，一直继续到今天。

在已过十九个世纪里，神一直在施行祂的经纶；另一方面，撒但也一直在进行他的混乱。我们出版了一本书说到这个题目，书名是“在旧造里撒但的混乱以及为着新造的神圣经纶”。（见“神圣启示的高峰信息合辑”第三册。）撒但的混乱和神圣的经纶是并行的。最终，撒但的混乱要除灭在火湖里，神圣的经纶要终极完成于新耶路撒冷。在宇宙中有白昼也有黑夜。当你看见召会在白昼，情形很美好的时候，你要预备好遇见黑夜。但是当你在黑夜的时候，你不要灰心；白昼不久就要来临。因着在黑暗时代里的堕落，神已经使祂的灵加强了七倍。

当主耶稣在地上三十三年半的时候，祂凡事都是凭那灵而行，但是那灵只是一灵。对五旬节时早期的使徒而

Also, in the Bible there is a clear vision that the life-giving Spirit has been compounded. He is the compounded Spirit, and within Him there is not only the divine element but also the human element. This is why I treasure chapter five of Andrew Murray's book *The Spirit of Christ*. Andrew Murray had the boldness to stress repeatedly that humanity is now an ingredient of the Spirit. The compound ointment in Exodus 30 is a marvelous type of the compound anointing Spirit. According to this type, the death of Christ with its effectiveness and the resurrection of Christ with its power are ingredients of the compound Spirit. The Spirit today is an ointment. A single item cannot be an ointment. An ointment is a compound of a number of elements. This is the fourth "missing" today.

The fifth "missing" is the seven Spirits spoken of in the book of Revelation (1:4; 4:5; 5:6). To study the definition of the Spirit, we have to get into and stress these five "missing's," which are covered in these messages. The life-giving Spirit is the compound Spirit, and this compound Spirit is the seven Spirits.

E. The Seven Spirits

1. The Sevenfold Intensified Spirit

The book of Revelation reveals the seven Spirits as the sevenfold intensified Spirit for the church's degradation in the dark age. Even by the end of the first century, the church had become degraded. The apostles Paul, Peter, and John all dealt with this degradation in their writings—particularly in 2 Timothy, 2 Peter, and the three Epistles of John. At the end of the first century, the degradation of the church began and has continued until today.

Throughout the past nineteen centuries, God has been carrying out His economy; on the other hand, Satan has been carrying out his chaos. We published a book on this subject entitled *The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation*. The satanic chaos and the divine economy go together. Eventually, the satanic chaos will be done away with in the lake of fire, and the divine economy will consummate in the New Jerusalem. In the universe there are both day and night. When you see the church in the day, in a wonderful state, you should be ready to take the night. But when you are in the night, do not be disappointed. Soon the day will come. Because of the degradation in the dark age, God has intensified His Spirit sevenfold.

When the Lord was on this earth for thirty-three and a half years, He did everything by the Spirit, but the Spirit was still just one. With the early apostles at the time of

言，那灵也只是一灵。但在启示录时代，那灵加强了七倍。这样加强的灵，乃是为要使我们活力，在召会堕落时作得胜者。在第一世纪末，要得胜并不容易。今天对我们而言，也是一样。在这黑暗的时代，我们需要七倍加强的灵。许多基督徒珍赏四福音和使徒行传所记载彼得那时候的光景，但他们应当更珍赏我们今天所有的。我们今天所经历的，乃是七倍加强的灵。要作得胜者，我们需要这样的灵。

启示录是一卷说到得胜者的书，而得胜者就是殉道者。启示录十二章里的男孩子，乃是从亚伯起所有得胜殉道者的组合。（5。）然后在启示录十五章所有站在玻璃海上的得胜者，乃是在三年半大灾难期间被敌基督所杀而殉道的。（2。）启示录中所记载的得胜者，对神而言，都是殉道者。他们凭七倍的灵过殉道者的生活。

在中国拳匪之乱期间，有许多基督徒为主殉道。一位弟兄年轻时曾在古都北平作生意，他告诉我一位年轻女子在那里殉道的故事。有一天，拳匪在街上呼叫游行，所有的店铺都关上门。他在自己的店铺里从门缝观看他们，看见一个年轻女子在拳匪中间唱诗赞美，被他们带去行刑。他希奇这样一个年轻女子，在那样可怕的情形里怎能不惧怕，就决定要找出到底是什么原因，使这年轻女子如此勇敢。因这缘故，他被主拯救，成了一位传道人。后来他来到我的家乡，告诉我这个故事。那位年轻女子怎能如此刚强？唯有借着七倍加强的灵，她才能那么刚强。我们要作今日得胜的殉道者，就需要经历这灵。

2 列为神圣三一的第二者

在启示录一章，七倍的灵乃是列为神圣三一的第二者，而不是第三者，指明那灵的加强。（4～5上。）

3 是在神宝座前焚烧的七灯

启示录四章五节说，七灵乃是在神宝座前焚烧的七灯，以执行神圣的行政，为着神圣经纶的终极完成。今天神的行政不是软弱的；神今天在地上完成祂经纶的行政是刚强的，是七倍的。七倍的灵是在神宝座前焚烧的七灯，管理世界的局势，以执行神在宇宙中的经纶。

Pentecost, the Spirit was also one. But in the age of Revelation, the Spirit has been intensified sevenfold. Such an intensified Spirit is for us to be vitalized, to be the overcomers in the degradation of the church. At the end of the first century, it was not easy to overcome. Today with us it is the same. In this dark age we need the sevenfold intensified Spirit. Many Christians appreciate what is recorded in the four Gospels and the Acts at Peter's time, but they should appreciate even more what we have today. Today what we experience is the sevenfold intensified Spirit. In order to be the overcomers, we need such a Spirit.

The book of Revelation is a book concerning the overcomers, and the overcomers are the martyrs. In Revelation 12 the man-child is a composition of all the overcoming martyrs beginning from Abel (v. 5). Then all the overcomers standing on the glassy sea in Revelation 15 were martyred by Antichrist during the three and a half years of the great tribulation (v. 2). The overcomers recorded in Revelation are martyrs to God. They lived as martyrs by the sevenfold Spirit.

During the Boxer Rebellion in China, there were a number of Christians who were martyred for the Lord. One brother who was a young businessman in the old capital of Peking told me a story of one young person who was martyred there. One day the Boxers were parading and shouting in the street. All the stores had closed their doors, and he was within his store observing them through a crack in the door. He saw a young girl in their midst singing and praising while being led to her execution by the Boxers. He was amazed that such a young girl would not be afraid in such a terrifying situation. He resolved to find out what made this young woman so courageous. Because of this, he was saved by the Lord and became a preacher. Later he came to my hometown and told me this story. How could such a young girl be that strong? She could be that strong only by the sevenfold intensified Spirit. In order to be today's overcoming martyrs, we need to experience this Spirit.

2. Ranked as the Second in the Divine Trinity

In Revelation 1 the sevenfold Spirit is ranked as the second in the Divine Trinity instead of the third, indicating the intensification of the Spirit (vv. 4-5a).

3. As the Seven Lamps Burning before the Throne of God

Revelation 4:5 says that the seven Spirits are the seven lamps burning before the throne of God to carry out the divine administration for the consummation of the divine economy. God's administration today is not weak. The administration of God today on this earth to accomplish His economy is strong in a sevenfold way. The sevenfold Spirit is the seven lamps of fire before the throne of God to direct the world situation in order to execute God's economy in the universe.

4 是羔羊的七眼

七灵是羔羊的七眼，乃我们救赎主鉴察的部分，鉴察在万国中的众召会，为要建造祂的身体，使新耶路撒冷的建造得着终极完成，成就神永远的经纶。（启五 6，二一 1～3。）至终，赐生命的灵，就是复合的灵，成了七倍的灵，作羔羊的七眼。这暴露了一种错误的教训，这种教训说基督和那灵是分开的。七灵是基督的眼睛。你的眼睛怎能与你分开？你的眼睛是你的一部分。人的眼睛是为着观看并灌输；当你看一个人，你就观看他，而你看着他，就把你的一些东西灌输到他里面。今天七倍的灵乃是我们救主的眼睛。祂观看我们，并借着祂的七眼，将祂一切的丰富灌输到我们里面。

5 成为向众召会说话的那灵

七倍加强的灵乃是向众召会说话的那灵。主写给七个召会的书信是在启示录二、三章里。在每一封书信的开头，乃是主耶稣说话，（二 1，8，12，18，三 1，7，14，）但是在每封书信的末了却说，那灵向众召会所说的话，凡有耳的，就应当听。（二 7，11，17，29，三 6，13，22。）

祂在启示录开头时是说话的灵。然后在启示录末了，祂成了终极完成的灵，作三一神的总和。今天祂向众召会说话，但是在末了祂要与召会一同说话，召会就是祂的新妇。（二二 17 上。）经过过程的三一神终极完成为那灵，与蒙救赎、得重生、被变化、得荣耀之三部分的人，就是祂的妻子，成为婚配。三一的神与三部分的人成了夫妇。新耶路撒冷作圣经的总结，乃是经过过程的神与变化过之人成为婚配，所过的婚姻生活。他们在永世里成为一对夫妇，生活在一起，新耶路撒冷就是这生活完满的描绘。

六 经过过程之三一神素质的灵和经纶的灵

神素质的灵是生命的灵，吹到信徒里面作神圣生命的神圣素质。（罗八 2，约二十 22。）神经纶的灵是能力的灵，浇灌在信徒身上作神圣能力的神圣素质。（徒一 8，二 2，4，17。）终极完成的灵有这两方面：里面素质的一面，和外面经纶的一面。主耶稣在复活那一日，将素质的灵吹到

4. As the Seven Eyes of the Lamb

The seven Spirits are the seven eyes of the Lamb, the observing parts of our Redeemer, to observe all the churches in all the nations for the building up of His Body to consummate the building up of the New Jerusalem, accomplishing the eternal economy of God (Rev. 5:6; 21:1-3). Eventually, the life-giving Spirit, the compound Spirit, has become the sevenfold Spirit as the seven eyes of the Lamb. This exposes the wrong teaching that Christ and the Spirit are separate. The seven Spirits are the eyes of Christ. How could your eyes be separate from you? They are a part of you. A person's eyes are for observing and transfusing. When you look at someone, you observe him and your looking at him transfuses something of you into him. The sevenfold Spirit today is the eyes of our Savior. He observes us and transfuses all His riches into us by His seven eyes.

5. To Be the Speaking Spirit to All the Churches

The sevenfold intensified Spirit is the speaking Spirit to all the churches. The Lord's epistles to the seven churches are in Revelation 2 and 3. At the beginning of each epistle, it was the Lord Jesus speaking (2:1, 8, 12, 18; 3:1, 7, 14), yet at the end of each epistle it says that whoever has an ear should listen to what the Spirit says to all the churches (2:7, 11, 17, 29; 3:6, 13, 22).

He is the speaking Spirit in the beginning of the book of Revelation. Then He becomes the consummated Spirit as the totality of the Triune God at the end of Revelation. Today He speaks to the churches, but at the end He and the church speak together, and the church is His bride (Rev. 22:17a). The processed Triune God consummated as the Spirit is married to the redeemed, regenerated, transformed, glorified tripartite man as His wife. The Triune God and the tripartite man become a married couple. The New Jerusalem as the conclusion of the Bible is the marriage life of the processed God married to the transformed man. They live together as a couple in eternity, and their life is portrayed in full in the New Jerusalem.

F. The Essential Spirit and the Economical Spirit of the Processed Triune God

The essential Spirit of God is the Spirit of life breathed into the believers as the divine essence of the divine life (Rom. 8:2; John 20:22). The economical Spirit of God, the Spirit of power, was poured out upon the believers as the divine essence of the divine power (Acts 1:8; 2:2, 4, 17). The consummated Spirit has these two aspects: the inward, essential aspect and the outward, economical aspect. On the day of

祂的门徒里面作生命。然后过了五十天，在五旬节那一日，祂将能力的经纶之灵浇灌在门徒身上。素质的灵是为着我们里面的生命和生活：经纶的灵是为着我们外面的职事和工作。“经纶的”，意思是为着神的经纶，为着神的工作，以完成祂的计划。

主耶稣也在这两方面经历那灵。祂从那灵而生，充满了那灵，并为那灵所构成。但是当祂三十岁出来为神作工，以完成神的经纶时，圣灵以鸽子的形状降在祂身上。（太三 16。）这是那灵经纶的一面，为要使基督完成神的经纶。

七 经过过程之三一神的终极完成

1 那灵和新妇这一对宇宙夫妇一同说话

最终，那灵是经过过程之三一神的终极完成。这是在祂升天之后，也就是在祂完全经过过程之后，三一神的终极完成。这样的一位灵和新妇成为一对宇宙的夫妇，一同说话。（启二二 17 上。）

2 经过过程并终极完成的三一神，与蒙救赎、得重生、并被变化的三部分人成为婚配

整本圣经六十六卷书的总结启示我们，经过过程并终极完成之三一神，与蒙救赎、得重生、并被变化的三部分人成为婚配，在荣耀里得着祂最终的显出，和终极的彰显，直到永远。（启二一 1～二二 5。）我们可能不知道“显出”和“彰显”到底有何不同。一个隐藏的东西可以得着显出、揭露、显示。神是奥秘，乃是隐藏的。但是当耶稣来了，祂乃是神的显出。然后这显出有一个结果，这结果就是彰显神。三一神要得着新耶路撒冷作祂团体的显出。然后借着那个显出，祂要得着团体的彰显，直到永远。

resurrection, the Lord breathed the essential Spirit as life into His disciples. Then after fifty days, on the day of Pentecost, He poured out the economical Spirit of power upon the disciples. The essential Spirit is for our life and living inwardly. The economical Spirit is for our ministry and work outwardly. To be economical means to be for God's economy, for God's work, to carry out His plan.

The Lord Jesus also experienced the Spirit in these two aspects. He was born of the Spirit, filled up with the Spirit, and constituted with the Spirit. But when He became thirty years of age to come out to do the work for God to carry out God's economy, the Holy Spirit came upon Him in the form of a dove (Matt. 3:16). This was the economical aspect of the Spirit for Christ to carry out God's economy.

G. The Consummation of the Processed Triune God

1. The Spirit and the Bride Speaking Together as the Universal Couple

Ultimately, the Spirit is the consummation of the processed Triune God. This is the consummation of the Triune God after His ascension, that is, after He had been fully processed. Such a Spirit speaks together with the bride as the universal couple (Rev. 22:17a).

2. The Processed and Consummated Triune God Married to His Redeemed, Regenerated, and Transformed Tripartite People

The conclusion of the entire sixty-six books of the Bible reveals that the processed and consummated Triune God marries the redeemed, regenerated, and transformed tripartite people for His final manifestation and ultimate expression in glory for eternity (Rev. 21:1—22:5). We may wonder what the difference is between manifestation and expression. Something that is concealed can be manifested, uncovered, or disclosed. God was concealed as a mystery. But when Jesus came, He was God's manifestation. Then this manifestation has an issue, and the issue is to express God. The Triune God will have the New Jerusalem as His corporate manifestation. Then through that manifestation He will be expressed corporately for eternity.

第六篇

我们的灵的定义

读经：帖前五 23，来四 12 下，创二 7，亚十二 1 下，赛四十二 5，路九 23～25，伯三十二 8，箴二十 27，约四 24，提后四 22 上，创二 9 下，一 27，林前六 17，罗九 1，八 16，一 9，路一 47，林前二 11，可二 8。

纲 目

壹 我们是神所造三部分的人—帖前五 23，来四 12 下：

- 一 有身体，是用地上的尘土形成的，作我们外面的骨架—创二 7 上。
- 二 有灵，是用神的气产生的，作我们内在的器官，与天地并列—创二 7 中，亚十二 1 下，赛四二 5。
- 三 有魂，是我们的灵加到我们身体里而有的结果，作我们的己，居于我们的身体与灵之间—创二 7 下，路九 23～25。

贰 我们的灵是神特别造的，作我们特别的器官—创二 7 中：

- 一 用神的气造的—伯三二 8。
- 二 作耶和华的灯—箴二十 27。
- 三 使我们敬拜神—接触并盛装神—约四 24，提后四 22 上。
- 四 使我们接受神作生命，并彰显神—创二 9 下，一 27。

CHAPTER SIX

THE DEFINITION OF OUR SPIRIT

Scripture Reading: 1 Thes. 5:23; Heb. 4:12b; Gen. 2:7; Zech. 12:1b; Isa. 42:5; Luke 9:23-25; Job 32:8; Prov. 20:27; John 4:24; 2 Tim. 4:22a; Gen. 2:9b; 1:27; 1 Cor. 6:17; Rom. 9:1; 8:16; 1:9; Luke 1:47; 1 Cor. 2:11; Mark 2:8

OUTLINE

I. We being created by God a tripartite being—1 Thes. 5:23; Heb. 4:12b:

- A. With a body formed of the dust, as our outward frame —Gen. 2:7a.
- B. With a spirit produced of God's breath, as our intrinsic organ, ranked with the heavens and the earth—Gen. 2:7b; Zech. 12:1b; Isa. 42:5.
- C. With a soul, the issue of our spirit being added to our body, as our self in between our body and our spirit — Gen. 2:7c; Luke 9:23-25.

II. Our spirit being particularly created by God as our particular organ— Gen. 2:7b:

- A. With the breath of God— Job 32:8.
- B. As the lamp of Jehovah—Prov. 20:27.
- C. For us to worship God— to contact and contain God— John 4:24; 2 Tim. 4:22a.
- D. For us to receive God as life and to express God—Gen. 2:9b; 1:27.

五 使我们与神联结成为一灵—林前六 17。

E. For us to be joined to God as one spirit —1 Cor. 6:17.

叁 我们的灵的组成：

III. The composition of our spirit:

一 良心—罗九 1，参罗八 16。

A. The conscience —Rom. 9:1; cf. Rom. 8:16.

二 交通—约四 24，罗一 9，路一 47。

B. The fellowship— John 4:24; Rom. 1:9; Luke 1:47.

三 直觉—林前二 11，可二 8。

C. The intuition—1 Cor. 2:11; Mark 2:8.

在前几篇信息中，我们看过那灵的定义。为了帮助我们完全看见关于那灵的真理，我鼓励大家阅读，甚至研究，我们所出版慕安得烈所著“基督的灵”这本书的第五篇，题目是“那得着荣耀之耶稣的灵”。慕安得烈指出，今天那灵不仅有神圣的元素，也有人性的元素。这是一个特别的启示。在那灵里也有基督死与复活的元素。

今天那灵不仅是神性的灵，也是基督人性的灵。在一九七一年，我们释放了许多篇信息，说到利未记中素祭的意义。在那些信息里，我们强调素祭是指基督的人性。（见“基督是实际”一书。）在那些信息里，我们造了一个新辞，说我们应当有“耶稣那样的人性”（Jesusly human）。

在复活里，这位在神性里原是神独生子的基督，在人性里从神生为神的长子。（徒十三33，罗八29，一4。）祂的人性得以“子化”，成为神圣的。这样在复活里的“子化”，使基督在成为肉体时所穿上的人性得着圣别、提高并变化。今天这样提高的人性，乃是在那灵里，也可以在那灵里作我们的享受。

我盼望大家能花时间，研读前几篇我们所释放关于那灵的信息。我们若对那灵的认识和领略很有限，就不能享受那灵到我们该有的程度。我们对神圣启示的学习和研究，会帮助我们有分于并享受那包罗万有、复合的灵，在这灵里我们有基督的神性、基督的人性、基督的死、以及基督的复活。慕安得烈说，耶稣的人性已经交织在祂的神性里。慕安得烈用了纺织上的辞“交织”（interwoven）；我们则用“调和”（mingled）一辞，就如在素祭里的细面调油。（利二4。）

我们在前几篇纲目和信息中对神的灵的研究是简单的，但我相信那已包罗了一切。那些纲目和信息乃是照着圣言，对神的灵正确领会的产品、精粹和结晶。没有这样的灵，那借着复活被提高之基督的人性，就不能成为我们的。今天那灵是将基督身位与工作的一切元素传输到我们里面的凭借。基督的神性、祂的人性、祂的死及其功效、祂的复活及其大能，都在我们里面。但由于我们缺少正确的认识，我们不知道如何享受这一切。这就如同有了食品，却不

In the previous messages, we have seen the definition of the Spirit. In order to help us see the truth concerning the Spirit in a full way, I would encourage us to read and even to study a small booklet we have published entitled The Spirit of the Glorified Jesus. This booklet is a reprint of chapter five of Andrew Murray's book The Spirit of Christ. Andrew Murray points out that today's Spirit has not only the divine element but also the human element. This is an extraordinary revelation. In the Spirit there are also the elements of Christ's death and resurrection.

Today the Spirit is not only the Spirit of divinity but also the Spirit of Christ's humanity. In 1971 we gave a number of messages on the significance of the meal offering in the book of Leviticus. In those messages we stressed that the meal offering refers to Christ's humanity (see the book entitled Christ as the Reality). In those messages we coined a new term by saying that we should be "Jesusly human."

In resurrection Christ, who was the only begotten Son of God in His divinity, was born of God in His humanity to be the firstborn Son of God (Acts 13:33; Rom. 8:29; 1:4). His humanity was "sonized," made divine. This "sonizing" in resurrection sanctified, uplifted, and transformed Christ's humanity which He put on in incarnation. Today such an uplifted humanity is in the Spirit and can be our enjoyment in the Spirit.

I hope that we could spend some time to study the previous messages we have released concerning the Spirit. If our understanding and apprehension of the Spirit are limited, we will not enjoy the Spirit as much as we should. Our learning and our study of the divine revelation will help us to participate in, to enjoy, the all-inclusive compounded Spirit, in whom we have Christ's divinity, Christ's humanity, Christ's death, and Christ's resurrection. Andrew Murray said that the humanity of Jesus has been interwoven into His divinity. He used the word interwoven, as in a textile. We use the word mingled, as in the mingling of the fine flour with oil in the meal offering (Lev. 2:4).

Our study of the Spirit of God in the previous outlines and messages was simple, but I believe it was all-inclusive. Those outlines and messages are the produce, the abstract, and the crystallization of the proper understanding of the Spirit of God according to the holy Word. Without such a Spirit, the humanity of Christ uplifted through resurrection could not be ours. Today the Spirit is the instrument which conveys all the elements of Christ's person and Christ's work into our being. Christ's divinity, His humanity, His death with its effectiveness, and His resurrection with its power remain in us. But due to our lack of the proper understanding, we do not know how to enjoy them. This is like having

如何烹调食用。我们必须看见，今天基督身位与工作的一切元素，都能在那灵里成为我们的享受。

我们已经看过那灵的定义，现在我们要来看我们人的灵的定义。这定义很简单，但我们不该轻看。这定义非常简单，但在神圣属灵的范围里却极其要紧、重要。神是灵，这是圣经强而着重的教训。今天基督教失去了这个重大的真理。他们失去了关于人的灵的真理，甚至比他们失去了对神的灵正确的领会更严重。

一九六二年我开始在美国尽职时，许多人告诉我，他们以前从未听过人有灵。许多教师和传道人不认识也不相信关于人的灵的真理。一九五四年，我应邀到香港举行特会和训练。一位弟兄会的传教士来香港参加我的特会；会后他告诉我，他很欣赏在聚会中所听见的，但他不同意有关人的灵的教训。他说“灵”与“魂”是同义字，指同一个东西。我问他关于帖前五章二十三节的经文，保罗在那里说到我们的“灵、与魂、与身子”。在这句话里，保罗用了两次“与”这个连接词。这给我们看见，人的灵与魂是两个不同的东西。不仅如此，希伯来四章十二节说，神的话是活的，能将我们的灵与魂分开。我向他指出这点以后，他仍然说他无法相信我们有人的灵。今天许多亲爱的圣徒就是这样。许多人不关心灵和魂，他们觉得谈论这事太抽象了。这就难怪他们不能属灵。事实上，你若不知道你有灵，你就绝不能属灵。

约翰四章二十四节说，神是灵。这就是说，神的本质是灵。这一节接下去又说，敬拜祂的，必须在灵——人的灵——里敬拜。约翰四章二十四节同时提到神的灵与人的灵。约翰福音另外还有一节经文说到这二灵。三章六节说，“从那灵生的，就是灵。”在这一节里，第一个灵是重生我们的那灵，第二个灵是我们重生的灵。罗马八章十六节说，那灵同我们的灵见证。这一节用“我们的”这代名词，指我们人的灵。神是灵，但我们若没有灵，就不能与祂联合成为一灵。这是林前六章十七节非常着重提到的：“与主联合的，便是与主成为一灵。”这些都是新约中有力的经节，向我们传输了关于灵的神与我们的灵的启示。

groceries without knowing how to cook them so that we can eat them. We need to see that today all the elements of Christ's person and work can be our enjoyment in the Spirit.

Now that we have seen the definition of the Spirit, we want to see the definition of our human spirit. This definition is very simple, but we should not minimize it. It is very simple yet very vital and crucial in the divine and spiritual realm. God is a Spirit. This is strongly and emphatically taught by the Bible. The Bible also strongly stresses and teaches us concerning the human spirit. This is a big “missing” in today's Christianity. They miss the human spirit even more than they miss the proper understanding of the Spirit of God.

When I began to minister in the United States in 1962, a number of people told me that they had never before heard that man has a spirit. Many teachers and preachers do not know or believe the truth concerning the human spirit. In 1954 I was invited to hold a conference and training in Hong Kong. A certain Brethren missionary came to Hong Kong to attend my conference. After the conference he told me that he appreciated what he heard in the meetings but that he could not agree with the teaching about the human spirit. He said that the spirit and the soul are synonyms, referring to the same thing. I asked him about 1 Thessalonians 5:23, where Paul refers to our “spirit and soul and body.” Paul used the conjunction and twice in this phrase. This shows that man's spirit and soul are two distinct items. Furthermore, Hebrews 4:12 says that the living word of God can divide our spirit from our soul. After I pointed this out to him, he still said that he could not believe that we have a human spirit. Many dear saints today are like this. Some do not care about the spirit and the soul. They feel that this is too abstract to talk about. It is no wonder that they cannot be spiritual. Actually, you can never be spiritual if you do not know you have a spirit.

John 4:24 says that God is Spirit. This means that God's substance is Spirit. This verse goes on to say that those who worship Him must worship Him in spirit — the human spirit. The divine Spirit and the human spirit are both mentioned in John 4:24. The Gospel of John has another verse which refers to the two spirits. John 3:6 says, “That which is born of the Spirit is spirit.” In this verse the first Spirit is the begetting Spirit; the second spirit is the begotten spirit. Romans 8:16 says that the Spirit witnesses with our spirit. The pronoun our is used in this verse, referring to our human spirit. God is Spirit, but if we had no spirit, we could not join to Him as one spirit. This is mentioned emphatically in 1 Corinthians 6:17: “He who is joined to the Lord is one spirit.” These are the strong verses in the New Testament which convey the revelation to us concerning both God the Spirit and our spirit.

如果神不是灵，祂怎能成为我们的生命？如果我们没有灵，我们怎能接触、摸着、接受、并盛装神？这是不可能的。我们的灵是我们用以接触是灵的神的器官。我们必须用正确的器官接触神。我们要看东西，就必须用眼睛。我们若不用眼睛这正确的器官，就不能欣赏颜色。有人说没有神，因为他们不知道在他们里面有一个特别的器官，是他们能用以接触神的。他们否认这个器官，而不用它，所以他们不能认识神。神是灵，祂又在我们里面造了一个灵，使我们能接触祂。

壹 我们是神所造三部分的人

在创世记神创造的记载里，神没有对我们说到诸天的许多细节，因为诸天不是那么直接的与我们有关系。但在说到地的时候，神给我们许多的细节。创世记一章二节到创世记二章，给我们有关地的细节。首先，神在第三天使旱地露出来。然后祂造了植物生命和动物生命。最后神告诉我们，祂造了人。

在神的创造里，祂大多是用说话使无变为有；但在祂造人的时候，祂用了两种本质。创世记二章七节说，祂用尘土造人的身体，并用祂的生命之气形成人的灵。生命之气不是神自己，不是神的生命，也不是神的灵。但生命之气很接近神，很接近神的生命，也很接近神的灵。

在生命之气进到人里面以前，人只不过是个无生命的骨架。但是当生命之气进到人的骨架里之后，人就成了活的魂。魂不是神用某种本质所造的；魂乃是生命之气进到我们的身体里而有的结果。魂是人的所是，人的自己。出埃及记告诉我们，雅各家有七十个魂下到埃及。（一5，原文。）那是七十个人。人就是魂。这给我们看见，魂是我们的人位，我们的所是。魂是介于我们外面的骨架（身体），和我们里面的器官（灵）之间。

一 有身体，是用地上的尘土形成的，作我们外面的骨架

在研究我们的灵的定义时，我们必须对神的创造很清楚。我们是神所造三部分的人。我们已经看过，帖前五章二十三节和希伯来四章十二节下半，是圣经说到人有三部分最基本的经文。人的身体是用地上的尘土形成的，作人外面的骨架。（创二7上。）我们身体中的矿物质，就是尘土中的矿物质。

If God were not a Spirit, how could He be our life? If we did not have a spirit, how could God be contacted, touched, received, and contained by us? This would be impossible. Our spirit is the organ with which we can contact God the Spirit. We must use the proper organ to contact God. In order to see, we must use our eyes. We cannot appreciate colors if we do not use our eyes, the proper organ. People say there is no God, because they are unaware that they have a particular organ within them with which to contact God. They deny this organ and do not use it, so they cannot know God. God is a Spirit, and He made a spirit within us so that we can contact Him.

I. WE BEING CREATED BY GOD A TRIPARTITE BEING

In the record of God's creation in Genesis, God did not give us many details concerning the heavens because the heavens do not have that much direct relationship with us. But concerning the earth, God gave us a number of details. Genesis 1:2 through Genesis 2 gives us the details of the earth. First, God caused the dry land to appear on the third day. Then He made the plant life and the animal life. Eventually, God told us that He made man.

In God's creation, He mostly spoke things into being, but in His creation of man, He used two substances. Genesis 2:7 says that He used the dust to make man's body and His breath of life to form man's spirit. The breath of life is not God Himself, God's life, or God's Spirit. But it is very close to God, very close to the life of God, and very close to the Spirit of God.

Before the breath of life entered into man, he just had a lifeless frame. But when the breath of life entered into man's frame, man became a living soul. The soul was not created by God out of a certain substance. The soul was the issue of the breath of life entering into man's body. It is man's being, man's self. Exodus tells us that seventy souls of the house of Jacob went down to Egypt (1:5). These were seventy persons. A person is a soul. This shows us that the soul is our very person, our being. The soul is between the outward frame, the body, and the inward organ, the spirit.

A. With a Body Formed of the Dust, as Our Outward Frame

In studying the definition of our spirit, we must be clear about God's creation. We have been created by God as a tripartite man. As we have seen, 1 Thessalonians 5:23 and Hebrews 4:12b are the most basic verses in the Bible concerning man's three parts. Man's body formed of the dust is his outward frame (Gen. 2:7a). The minerals in our body are the minerals of the dust.

二 有灵，是用神的气产生的，作我们内在的器官，与天地并列

我们也有灵，是用神的气产生的，作我们内在的器官，与天地并列。（创二7中，亚十二1下，赛四二5。）我没有用“制造”或“创造”这些字眼，而用“产生”。生命之气“产生”人的灵。事实上，乃是生命之气成了人的灵。在创世记二章七节，“气”这个字的原文 neshamah，奈夏玛，与箴言二十章二十七节中说到人的灵所用的“灵”是同字。

我们有两个主要的器官。一个是身体，作我们外面的器官，满了各种功能。但我们里面还有一个内在的器官，就是我们的灵。我们能凭着我们的灵，质实一切神圣、属灵、和属天范围里的事物。我们若不用我们的灵，就会变得低下，如同野兽一样。人与其他活物之间的不同，在于唯独人有灵。（伯十二10。）我们的灵使我们与一切动物有区别，所以我们必须研究我们的灵，并操练我们的灵。我们若不关心我们的灵，就绝不能享受神，绝不能属灵，也绝不能在神圣生命中长大。

三 有魂，是我们的灵加到我们身体里而有的结果

魂不是一个本质，乃是两个本质来在一起而有的结果。当神的气进到尘土的身体里，就出来一个结果。这结果就是我们的魂，作我们的己，居于我们的身体与我们的灵之间。（创二7下，路九23～25。）我们越经历属灵的生命并享受神，就越领悟我们的魂是介于我们的身体与我们的灵之间。我们是为着我们的身体，还是为着我们的灵，在于我们让我们的魂作些什么。

假定你在两件事之间作选择。一件事会使你发脾气，另一件事会使你赞美神。你喜欢那一件事？这在于你的魂的决定。到了晚上你可能要在两件事之间作选择。你可以去参加召会的聚会，也可以留在家中看电视。你选择那一样？在那个时刻，你很清楚要去聚会乃是灵的意思，而要留在家中看电视乃是你堕落身体属肉体的欲望。这给我们看见，魂是居于我们的身体和我们的灵之间。

一天过一天，我们面对许多事情和情形，我们必须决定要跟从我们堕落的身体，还是要跟从我们重生的灵。有时候我们可能要在打电话给人，或“打电话到天上”一祷告，这二

B. With a Spirit Produced of God's Breath, as Our Intrinsic Organ, Ranked with the Heavens and the Earth

We also have a spirit produced of God's breath, as our intrinsic organ, ranked with the heavens and the earth (Gen. 2:7b; Zech. 12:1b; Isa. 42:5). I do not use the word made or created but produced. The breath of life produced the spirit. Actually, it was the breath of life becoming the spirit. In Genesis 2:7 the Hebrew word for "breath," neshamah, is the same word used for "spirit" in Proverbs 20:27, which speaks of the spirit of man.

We have two main organs. One is the body as our outward organ, which is full of functions. But we also have an intrinsic organ within us—our spirit. We can substantiate all the things in the divine, spiritual, and heavenly field by our spirit. If we do not use our spirit, we become very low, like the beasts. The difference between man and the other living creatures is that only man has a spirit (Job 12:10). The spirit distinguishes us from all the animals, so we must study our spirit and exercise our spirit. If we do not care for our spirit, we can never enjoy God, we can never be spiritual, and we can never grow in the divine life.

C. With a Soul, the Issue of Our Spirit Being Added to Our Body

The soul is not a substance. It is an issue of two substances coming together. When the breath of God came into the body of dust, an issue came out. This issue is our soul as our self in between our body and our spirit (Gen. 2:7c; Luke 9:23-25). The more that we experience the spiritual life and enjoy God, the more we realize this matter of our soul being between our body and our spirit. Whether we are for the body or for the spirit depends upon what we let our soul do.

Let us suppose you have a choice between two things. One thing would cause you to lose your temper, but the other thing would cause you to praise God. Which thing would you welcome? This is up to the decision of your soul. In the evening you may have the choice between two things. You can either go to the church meeting or stay home and watch television. Which would you choose? At that juncture it is very clear that going to the meeting is the spirit's intention, whereas staying home to watch television is the fleshly desire of your fallen body. This shows that the soul is between our body and our spirit.

Day by day we are confronted with things and situations in which we must decide whether to follow our fallen body or our regenerated spirit. Sometimes we may have a choice between making a telephone call or making a "call to the heavens" to pray. We

者之间作选择。我们可能惯于和我们的朋友闲聊；这种谈话是在我们的魂里，用我们的身体所行的。打电话到天上与主谈话的意愿，乃是出于那灵，也是在我们的灵里。但我们常常选择打电话给人，而不是打到天上。当我们打电话闲聊时，我们的灵就发死。当我们这样作时，我们应当认罪说，“主啊，赦免我。今天我不顺服你，我打了许多电话，都不是照着你。主啊，我知道所打的那些电话都是出于肉体，也是我的魂所拣选的。”这些例证给我们看见，魂是居于灵和身体之间。

贰 我们的灵是神特别造的，作我们特别的器官

创世记二章七节这短短的一节圣经，给我们看见三个点。第一，神用尘土造人。第二，神将生命之气吹在人的鼻孔里。第三，结果就出来一个活的魂，一个人位。身体的被造和魂的结果，都不如灵的产生那么重要。最重要的事乃是灵的产生。我们若只有魂和身体，就会像野兽一样。

大多数人都是凭着魂和身体活着。报纸常常报导人作了诸如抢劫、偷盗、淫乱、离婚、谋杀等类的恶事。这些人是凭着他们的魂同着他们的身体而活的人。我们必须是不同的。我们该竭力凭我们的灵同着那灵而活。我们应当否认我们那丑陋、受过污染的魂，并拒绝我们那污秽、堕落的身体。

圣经告诉我们要否认魂，因为我们的魂已经败坏了。（太十六 24～26，路九 23～25。）有一天当彼得与主谈话时，撒但甚至借着彼得对主的爱，而从彼得显露出来。（太十六 22～23。）魂是丑陋的，我们应当恨恶它；身体是污秽的，我们应当弃绝它。我们这些在神教导下的基督徒，应当一直竭力凭我们的灵同着那灵而活。我们乃是在我们的灵里，才有真正的安息。我们与大多数的人不同；他们是凭他们的魂同着他们的身体而活，我们是凭我们的灵同着那灵而活。

一 用神的气造的

约伯记三十二章八节说，“但在人里面有灵，全能者的气使人明白。”（另译。）按照这一节经文诗体的结构来看，灵和全能者（神）的气是同位词。因此，灵就是神的气，而神的气就是灵。约伯记三十二章八节给我们看见，神用祂的气造了我们的灵。

may be addicted to gossiping with someone who is our friend. This kind of talk is in our soul with our body. The desire to make a call to the heavens, to talk to the Lord, is of the Spirit and in the spirit. Quite often, however, we may choose to make phone calls instead of calling to the heavens. When we make vain phone calls, our spirit will be deadened. When we do this, we should confess, “Lord, forgive me. Today I disobeyed You in making many calls that were not according to You. Lord, I realize that those telephone calls were of the flesh and selected by my soul.” These illustrations show that the soul is between the spirit and the body.

II. OUR SPIRIT BEING PARTICULARLY CREATED BY GOD AS OUR PARTICULAR ORGAN

Genesis 2:7, a short verse of the Bible, gives us three points. First, God made man with the dust. Second, God breathed into man's nostrils the breath of life. Third, a living soul, a human being, came out as an issue. The making of the body and the issue of the soul were not as important as the producing of the spirit. The most crucial thing was the producing of the spirit. If we had only a soul with a body, we would be like the beasts.

Most people live by the soul with the body. The newspapers always give reports of people who are involved in evil things such as robbery, stealing, fornication, divorce, and murder. These are people who are living by their soul with their body. We need to be different. We should endeavor to live by our spirit with the Spirit. We should deny our ugly, contaminated soul and reject our dirty, fallen body.

The Bible tells us to deny the soul because it has been corrupted (Matt. 16:24-26; Luke 9:23-25). One day when Peter was talking to the Lord, Satan came out of him, even through his loving of the Lord (Matt. 16:22-23). The soul is ugly, and we should hate it. The body is dirty, and we should reject it. We Christians who are under God's teaching should always endeavor to live by our spirit with the Spirit. It is in our spirit that we have the real rest. We are different than most people. While they live by their soul with their body, we live by our spirit with the Spirit.

A. With the Breath of God

Job 32:8 says, “But there is a spirit in man,/And the breath of the Almighty gives them understanding.” According to the poetic structure of this verse, the spirit and the breath of God, the Almighty, are in apposition. Thus, the spirit is the breath of God, and the breath of God is the spirit. Job 32:8 shows that God made our spirit with the breath of God.

二 作耶和华的灯

箴言二十章二十七节说，人的灵是耶和华的灯。神造人时，将灯放在人里面。在一切受造之物中，唯独人有内在的灯。神造了人里面的灵作神的灯，但这灯却不尽功用；所以大多数人是在黑暗里，没有光。但有一天我们悔改信入主耶稣，就得救了。我们得救时，就开始觉得里面有东西在照耀，使我们蒙光照。那就是我们的灵这耶和华的灯在尽功用。

古时的灯，是借着灯内的油焚烧放光。油预表神的灵。（赛六一1。）我们的灵是灯，我们必须一直借着这灯接触神。这灯也要一再得着充满。（弗五18。）灯里所照耀的光来自油——那灵。不仅如此，当油在灯里燃烧照耀时，油与灯乃是调和在一起。当油泡透灯芯时，油和灯芯就成为一，然后二者一起燃烧。一面说，是灯芯在燃烧；另一面说，是油在燃烧。没有灯芯，油不能燃烧；没有油，灯芯也不能燃烧。二者借着泡透调在一起。这给我们看见，在我们的灵，就是神的灯里，我们能被神泡透，并泡透了神。

三 使我们敬拜神

我们的灵是神所造，作我们特别的器官，使我们敬拜神——接触并盛装神。（约四24，提后四22上。）我们不接触神就不能敬拜神。敬拜神实际上就是接触神。约翰四章二十四节说，敬拜神的，必须在灵里敬拜祂。然后提后四章二十二节上半说，主耶稣与我们的灵同在。一个人怎能与我们的灵同在？我能与你同在，但我不能在你的灵里与你同在。唯独主耶稣能在我们的灵里与我们同在，因为祂是赐生命的灵。（林前十五45下。）我们的灵是盛装主、接受主的器皿。感谢主，我们有灵。第一，神造了我们的灵；第二，祂重生了我们的灵；第三，祂加强我们的灵；第四，祂一再充满我们的灵。

四 使我们接受神作生命，并彰显神

这样的灵使我们接受神作生命，并彰显神。（创二9下，一27。）我们生活在地上的目的是要接受神，并彰显神。

五 使我们与神联结成为一灵

B. As the Lamp of Jehovah

Proverbs 20:27 says that the spirit of man is the lamp of Jehovah. When God created man, He put a lamp into man. Among all the creatures, only man has an inner lamp. God created a spirit within man as God's lamp, but this lamp does not function. This is why most of the human race is in darkness, without light. One day, however, we were saved by repenting and believing into the Lord Jesus. When we did this, we began to feel that something within us was shining to enlighten us. That was the functioning of our spirit as the lamp of the Lord.

In ancient times a lamp burned to give forth its light by the oil within it. The oil typifies the Spirit of God (Isa. 61:1). We have our spirit as a lamp and we always have to contact God through this lamp. Then this lamp will be refilled all the time (Eph. 5:18). The light shining in the lamp comes from the oil, the Spirit. Furthermore, when the oil burns in the lamp to shine, the oil has mingled itself with the lamp. When the oil soaks the wick, the oil and the wick become one. Then they burn together. On the one hand, the wick is burning; on the other hand, the oil is burning. Without the wick, the oil could not burn, and without the oil, the wick could not burn. They must be mingled together by soaking. This shows that we can be soaked by God and with God in our spirit, which is the lamp of God.

C. For Us to Worship God

Our spirit was created by God as our particular organ for us to worship God—to contact and contain God (John 4:24; 2 Tim. 4:22a). We cannot worship God without contacting Him. To worship God actually is to contact God. John 4:24 says that those who worship God must worship Him in spirit. Then 2 Timothy 4:22a says that the Lord Jesus is with our spirit. How could someone be with our spirit? I can be with you, but I cannot be with you in your spirit. Only the Lord Jesus can be with us in our spirit, because He is the life-giving Spirit (1 Cor. 15:45b). Our spirit is a container and a recipient of the Lord. Thank the Lord that we have a spirit. First, God created our spirit; second, He regenerated our spirit; third, He strengthens our spirit; and fourth, He refills our spirit.

D. For Us to Receive God as Life and to Express God

Such a spirit is for us to receive God as life and to express Him (Gen. 2:9b; 1:27). We are living on this earth for the purpose of receiving God and expressing God.

E. For Us to Be Joined to God as One Spirit

最终，我们能与神联结成为一灵。（林前六 17。）在整个宇宙中，没有什么比与神联结成为一灵更高。神圣的灵与人的灵成为一灵。如果所有的人都与神联结成为一灵，地就变成了天！地上满了坏消息，因为人凭自己的魂同着自己的身体而活。但我们必须作一班凭我们的灵，同着那灵而活的人。

叁 我们的灵的组成

我们的灵是由良心、交通和直觉组成的。关于我们灵的作用进一步的探讨，见“神的经营”第六十至六十三页。

一 良心

在罗马九章一节，保罗说他的良心在圣灵里同他作见证。罗马八章十六节说，那灵自己同我们的灵见证。一面说，圣灵同我们的灵见证。另一面说，我们的良心同圣灵作见证。这给我们看见，良心是我们灵的一个功能。如果我们忽略我们的良心，我们的灵就不能正确的尽功用接触那灵。我们必须学习顾到我们的良心。良心借着定罪或称义而规律我们。我们里面的称义和里面的定罪，乃是借着在我们灵里的良心。

二 交通

交通是我们的灵的另一个功能。约翰四章二十四节说，神是灵；敬拜祂的，必须在灵里敬拜祂。敬拜祂的意思就是与祂交通。你若要与神交通，就必须在灵里与神交通。在灵以外，就无法与神有交通。在罗马一章九节，保罗说他在他的灵里事奉神。事奉神就是与神交通。仆人与主人常常彼此有接触，常常有交通。我们事奉神我们的主人，乃是借着在我们的灵里接触祂，与祂交通。路加一章四十七节说，“我灵曾以神我的救主为乐。”以神为乐，在主里喜乐，也是一种交通。

三 直觉

林前二章十一节说，唯有人的灵知道人的事。这是直接从直觉来的认识。马可二章八节告诉我们，甚至当主耶稣在地上时，祂也在祂的灵里知道事情。祂有圣灵与祂同在，但祂也是人，有祂自己的灵。祂在祂的灵里有内在的直觉，能直接的知道事情。

Eventually, we can be joined to God as one spirit (1 Cor. 6:17). In the whole universe, nothing can be higher than to be joined to God as one spirit. The divine Spirit and the human spirit become one spirit. If all human beings were joined together with God as one spirit, the earth would become heaven! The earth is full of bad news because people live by their soul with their body. But we need to be those who live by our spirit with the Spirit.

III. THE COMPOSITION OF OUR SPIRIT

Our spirit is composed of the conscience, the fellowship, and the intuition. For a further discussion of the functions of our spirit, see pages 56-59 of The Economy of God.

A. The Conscience

In Romans 9:1 Paul said that his conscience bore witness with him in the Holy Spirit. Romans 8:16 says that the Spirit witnesses with our spirit. On the one hand, the Holy Spirit bears witness with our spirit. On the other hand, our conscience bears witness with the Holy Spirit. This shows that the conscience is a function of our spirit. If we neglect our conscience, our spirit cannot function properly to contact the Spirit. We must learn to take care of our conscience. The conscience regulates us by either condemning or justifying us. Our inner justification and inner condemnation is by our conscience in our spirit.

B. The Fellowship

The fellowship is another function of our spirit. John 4:24 says God is Spirit and those who worship Him must worship Him in spirit. To worship Him means to fellowship with Him. If you are going to fellowship with God, you must do it in your spirit. Outside of the spirit, there is no fellowship with God. In Romans 1:9 Paul said that he served God in his spirit. To serve God is to fellowship with God. The servants and the master always contact each other. They always fellowship. We serve God, our Master, by contacting Him, fellowshiping with Him, in our spirit. Luke 1:47 says, “My spirit has exulted in God my Savior.” To exult in God, to be joyful in the Lord, is also a kind of fellowship.

C. The Intuition

First Corinthians 2:11 says that only the spirit of man knows the things of man. This is a direct knowledge from the intuition. Mark 2:8 tells us that even the Lord Jesus, while He was on this earth, perceived in His spirit. He had the Holy Spirit with Him, but He also was a man with His own spirit. He had the inward intuition in His spirit to directly perceive things.

第七篇

我们人的灵的重要性

读经：亚十二 1 下，箴二十 27，伯三十二 8，约四 24，提后四 22 上，罗八 11，弗二 22，罗八 4 下，十二 11，林前二 11 上，15 上，徒十七 16，十九 21，二十 22，罗一 9，启一 10，四 2，十七 3，二十一 10，徒十八 25。

纲 目

壹 在神的眼中——与天地并列——亚十二 1 下。

贰 在我们敬拜神的事上——约四 24。

叁 在基督与那灵内住于我们，以我们的灵为神居所的事上——提后四 22 上，罗八 11，弗二 22。

肆 在我们基督徒的行事为人上——罗八 4 下。

伍 在我们对主的事奉上——罗十二 11。

陆 除了人的灵之外，没有人知道人的事，唯有属灵的人看透万事——林前二 11 上，15 上。

柒 使徒们活在他们的灵里：

一 保罗——徒十七 16，十九 21，二十 22，罗一 9。

二 约翰——启一 10，四 2，十七 3，二一 10。

三 亚波罗——徒十八 25。

CHAPTER SEVEN

THE IMPORTANCE OF OUR HUMAN SPIRIT

Scripture Reading: Zech. 12:1b; Prov. 20:27; Job 32:8; John 4:24; 2 Tim. 4:22a; Rom. 8:11; Eph. 2:22; Rom. 8:4b; 12:11; 1 Cor. 2:11a, 15a; Acts 17:16; 19:21; 20:22; Rom. 1:9; Rev. 1:10; 4:2; 17:3; 21:10; Acts 18:25

OUTLINE

I. In the eyes of God—ranked with the heavens and the earth—Zech. 12:1b.

II. In our worshipping of God—John 4:24.

III. In Christ and the Spirit indwelling us, taking our spirit as God's habitation—2 Tim. 4:22a; Rom. 8:11; Eph. 2:22.

IV. In our Christian walk—Rom. 8:4b.

V. In our service to the Lord—Rom. 12:11.

VI. Except the spirit of man, no man knows the things of man, but the spiritual man discerns all things—1 Cor. 2:11a, 15a.

VII. The apostles lived in their spirit:

A. Paul—Acts 17:16; 19:21; 20:22; Rom. 1:9.

B. John—Rev. 1:10; 4:2; 17:3; 21:10.

C. Apollos—Acts 18:25.

对于我们人的灵，我们需要有正确的认识，并且对此印象深刻。我们已经看见，神创造万物的时候，最注重的就是造我们的灵。创世记一章一节告诉我们，神创造天地。二节接着给我们看见，宇宙如何因着撒但的背叛而受破坏，以致地变得荒废虚空，渊面黑暗。创世记一章接下去给我们看见，神如何恢复受破坏的宇宙。祂带进光恢复了地，在第三日使旱地露出来。然后祂造了各种的植物生命和动物生命。当神造人的时候，为着人生存的环境已经完全预备齐全了。

在神的创造里，祂也为人预备了一个园子。神将人带到那个园子里，指明这园子要作人的住处。伊甸园满了树，可以悦人的眼目，并且好作食物。人被放在园子当中的生命树前；在生命树旁另有一棵树，就是善恶知识树。（创二8～9。）这园子乃是全地一幅完整的景象。生命树表征神，善恶知识树表征那恶者撒但。

神将亚当带进那园子，吩咐亚当要谨慎他所吃的。神指出所有的树都好作食物，包括生命树。但有一棵树是亚当不可吃的，就是善恶知识树。（16～17。）知识、善、恶，都是消极的东西；生命是唯一积极的东西。最终，知识、善、恶的结果乃是死。生命树要领你从死里出来，但知识、善、恶树的结果乃是死。

神用奇妙的方式创造了人，使人能接触神，盛装神，并接受神作生命，以彰显神。创世记不仅告诉我们，神照着祂的形像，按着祂的样式造人；也告诉我们，神如何造人。首先，神用地上的尘土为人造了骨架。然后神将祂的生命之气吹在人这个骨架里。（二7。）神的生命之气，是神能用来创造东西的最高材料。还有什么像神的气，生命的气，那样宝贵？从神来的那生命之气，吹到人的骨架里。这是何等奇妙的事！

这生命之气进到人的骨架里之后，就成了人构成的一部分。我们先是在外面有尘土为构成，然后在里面有神的气为构成。外面的骨架是人的身体，里面的生命之气成了人的灵。人的身体和人的灵来在一起，就产生了一个活的魂。（二7。）创世记二章七节的“气”，原文在箴言二十章二十七节译为“灵”（人的灵）。在约伯记三十二章八节，

We need to be impressed with the proper knowledge of our human spirit. We have seen that in God's creation, God paid the most attention to the creation of our spirit. Genesis 1:1 tells us that God created the heavens and the earth. Then verse 2 shows how the universe was damaged because of Satan's rebellion, telling us that the earth became waste and void, and darkness was upon the face of the deep. Genesis 1 goes on to show how God recovered the damaged universe. He recovered the earth by bringing in the light, and He caused the dry land to appear on the third day. Then He created all kinds of plant life and animal life. When God was creating man, the environment for man's existence had been fully prepared.

In God's creation, He also prepared a garden for man. God brought man into that garden, indicating that this garden would be man's residence. The garden of Eden was full of trees which were pleasant to the sight and good for food. Man was placed in the midst of this garden before the tree of life, alongside of which was another tree, the tree of the knowledge of good and evil (Gen. 2:8-9). This garden was a complete scene of the entire earth. The tree of life signifies God, and the tree of the knowledge of good and evil signifies the evil one, Satan.

God brought Adam into that garden and charged him to be careful about his eating. He indicated that all the trees were good for food, including the tree of life. But there was one tree of which Adam was not to eat, the tree of the knowledge of good and evil (vv. 16-17). Knowledge, good, and evil are three negative things. Life is the unique positive thing. Eventually, knowledge, good, and evil issue in death. The tree of life will lead you out of death, but the tree of knowledge, good, and evil results in death.

God created man in a marvelous way so that man could contact God, contain God, and receive God as life to express God. Genesis not only tells us that God created man in His image and after His likeness but it also tells us how He created man. First, He created a frame for man with the dust from the earth. Then He breathed into this human frame His breath of life (2:7). God's breath of life is the highest material that He can use to create anything. What else is as precious as the breath of God, the breath of life? And that breath of life from God was breathed into the human frame. What a wonderful thing!

After the breath of life entered into man's frame, it became a part of his human constitution. We were constituted firstly with the dust outwardly and secondly with the breath of God inwardly. The outward frame is man's body, and the inward breath of life has become man's spirit. Man's body and man's spirit came together to produce a living soul (Gen. 2:7). The same Hebrew word for "breath" in Genesis 2:7 is translated "spirit," the spirit of man, in Proverbs 20:27. In Job 32:8 man's spirit

人的灵与神的气是同位词。人是个魂，带着两个器官。外面的器官是身体；里面的器官是我们的灵，也就是生命之气。因此，帖前五章二十三节告诉我们，一个完整的人乃是由灵、魂、身体所组成的。

在整个宇宙中，现今有两大类的东西。第一类东西是物质的，第二类是属灵的。要接触任何物质的事物，你必须用你的身体，就是你外面的器官。要接触神这灵以及一切属灵的事物，你必须用你的灵，就是你里面的器官。在今天世界的现代文化里，人多半是关心物质的东西，而忽略属灵的事物。但圣经提高属灵的事物，贬低物质的东西。圣经甚至告诉我们，我们必须治死我们身体的行为，（罗八13，）而注意我们的灵。我们必须提高我们的灵。

人如果凭身体活着，他就非常卑下，如同野兽一样。但人如果凭灵活着，他就非常高，高于天使。许多不信的人凭他们的身体过卑下的生活。不信的人大多数不认识他们的灵；但有些人认识他们灵的一部分，就是他们的良心。在他们中间有些人是照着他们的良心活着。这是部分的凭灵活着，所以这些人比较高尚。今天我们信徒受主吩咐要否认己，就是否认我们的魂，并要治死我们身体的行为。这样，我们就凭灵活着，凭灵而行，并照着灵作一切事。罗马八章四节说，我们必须照着灵而行。

现在我们要来看我们灵的重要性。在整个宇宙中，神对我们是第一重要的。神是居首位的。除了神之外，没有什么像我们的灵这样重要。一个东西很重要，意思就是说，这个东西是不可缺的，是你必须有的。除了神和我们的灵之外，其他任何东西，我们都可有选择。这些东西或有或无，对我们都不是非常重要。但我们必须有神和我们人的灵。首先，神对我们是灵。然后我们有人的灵，可以接触神这灵，接受祂，并盛装祂。祂活在我们灵里，与我们成为一。

壹 在神的眼中——与天地并列

在神的眼中，我们的灵与天地并列。圣经中有两节经文说到这一点——撒迦利亚十二章一节和以赛亚四十二章五节。撒迦利亚十二章一节清楚的说，神铺张诸天，奠立地基，

is in apposition to the breath of God. A human being is a soul with two organs. The outward organ is the body; the inward organ is our spirit, which is the breath of life. Thus, in 1 Thessalonians 5:23 we are told that a whole man is composed of spirit, soul, and body.

Now in the whole universe there are two big categories of things. The first category of things is material, physical. The second category of things in the universe is spiritual. To contact anything physical, you have to use your body, your outward organ. To contact God as the Spirit with all the spiritual things, you have to use your spirit, your inward organ. In the modern culture of today's world, people mostly care for the physical things and neglect the spiritual things. But the Bible uplifts the spiritual things and depreciates the physical things. The Bible even tells us that we need to put to death the practices of our body (Rom. 8:13) and take care of our spirit. We have to uplift our spirit.

If a human being lives by the body, he is very mean, like a beast. But if a human being lives by the spirit, he is very high, higher than the angels. Many unbelievers live in a very low way by their body. Most of them do not know their spirit, but some know one part of their spirit, that is, their human conscience. Some among them live according to their conscience. This is to live partly by the spirit, so these people are higher. Today we believers are charged to deny ourselves, our soul, and to put to death the practices of our body. Then we live by the spirit, walk by the spirit, and do everything according to the spirit. Romans 8:4 says that we need to walk according to the spirit.

Now we want to see the importance of our spirit. In the whole universe, firstly God is important to us. God has the preeminence. Besides God nothing is as important as our human spirit. For something to be important means that it is indispensable, that you must have it. With all other things besides God and besides our spirit, we have a choice. Whether or not we have them is not vitally important. But we must have God and our human spirit. Firstly, God is the Spirit to us. Then we have a human spirit to contact God the Spirit, to receive Him, and to contain Him. He lives in our spirit to be one with us.

I. IN THE EYES OF GOD—RANKED WITH THE HEAVENS AND THE EARTH

In the eyes of God, our human spirit is ranked with the heavens and the earth. There are two verses in the Bible concerning this one point — Zechariah 12:1 and Isaiah 42:5. Zechariah 12:1 says clearly that God stretched forth the heavens, laid the foundation of the

造人里面的灵。诸天是为着地，地是为着人，人有灵以接触神。我们唯有用我们的灵，才能接触神。

贰 在我们敬拜神的事上

在接触神的事上，我们的灵非常重要，而我们接触神就是我们对神的敬拜。我们没有接触神，就不能敬拜神。神是人敬拜的对象，而人的敬拜只有借着接触神才能成就。我们若敬拜神，我们就接触祂。我们能用自己的灵接触神。在约翰四章二十四节，主耶稣特意告诉我们，神是灵，我们必须要在我们的灵里敬拜祂。我们乃是借着运用灵敬拜祂。我们若要过有意义的生活，就应当接触神。祂是我们的源头，我们的灵是我们属灵的器官，使我们可以接触祂。

我们是借着操练身体而在肉身活着。但仅仅在肉身活着，比野兽活着没有高多少。我们若要过高超的生活，就必须操练我们的灵；我们的灵乃是源自神的生命之气。在我们里面这个属灵的器官，主要的是为着使我们能接触神，敬拜神。

我们必须对圣言中这个基本的认识有深刻的印象。我们乃是受训练，在基督里作正常的信徒。一个正常信徒的生活，包括对三一神该有的事奉和敬拜；在一切的事奉上，我们必须要在我们的灵里接触神。

叁 在基督与那灵内住于我们，以我们的灵为神居所的事上

我们人的灵是重要的，因为乃是在这灵里，基督与那灵内住于我们，以我们的灵为神的居所。（提后四 22 上，罗八 11，弗二 22。）你若没有神在你的灵里，你的魂必定也是空洞的。魂被造成为器皿，以盛装神作内容。罗马九章清楚的告诉我们，我们人是神的器皿，盛装神作我们的内容。（21，23。）今天三一神化身于基督，实化为那灵。神的化身和实化都内住于我们，留在我们里面，在我们灵里作我们的内容。因着祂们的内住，我们人就成了神的居所。

人的内容应当是那创造的神，三一神。祂为我们造了一个器官，以接受祂，容纳祂，并盛装祂，使祂能进到我们里面，作我们的内容。如果你有一栋房子，却无人住在其中，那就是一栋可怜的房子。住在我们里面的乃是三一神。新约圣经说，神

earth, and formed the spirit of man within him. The heavens are for the earth; the earth is for man; and man has a spirit to contact God. We can contact God only by using our spirit.

II. IN OUR WORSHIPPING OF GOD

Our human spirit is important in our contacting God, and our contacting God is our worship to God. We cannot contact God without worshipping Him. God is the object of human worship, and the human worship must be carried out by contacting God. If we worship God, we contact Him. We can contact God by using our spirit. The Lord Jesus told us purposely in John 4:24 that God is Spirit and that we must worship Him in our spirit. We worship Him by exercising our spirit. If we are going to live a meaningful life, we should contact God. He is our source, and our spirit is our spiritual organ for us to contact Him.

We live physically by exercising our body. But to merely live physically is no higher than the living of a beast. If we are going to live a super life, a higher life, we have to do it by exercising our spirit, which came from the origin of God's breath of life. This spiritual organ within us is mainly for us to contact God, to worship Him.

We must be deeply impressed with this basic knowledge of the holy Word. We are being trained to be normal believers in Christ. A normal believer's life implies the service, the worship, he should render to the Triune God, and in all of our service we must contact God in our spirit.

III. IN CHRIST AND THE SPIRIT INDWELLING US, TAKING OUR SPIRIT AS GOD'S HABITATION

Our human spirit is important because it is in this spirit that Christ and the Spirit indwell us, taking our spirit as God's habitation (2 Tim. 4:22a; Rom. 8:11; Eph. 2:22). If you do not have God in your spirit, your soul will also be empty. The soul was made to be a vessel to contain God as the contents. Romans 9 tells us clearly that we human beings are vessels to God, containers to contain God as our contents (vv. 21, 23). Today the Triune God is embodied in Christ and realized as the Spirit. Both the embodiment and the realization of God indwell us, remaining within us to be our contents in our spirit. Because of Their indwelling, we human beings become God's habitation.

The contents of man should be the very creating God, the Triune God. He created us with an organ to receive Him, to take Him in, and to contain Him so that He can come into us to be our contents. If you have a house without a dweller, that is a pitiful house. Our dweller is the Triune God. The New Testament says that God abides in us (1 John

住在我们里面，（约壹四 16，）并继续说到更多的细节。仅仅说神住在我们里面，仍然太笼统了。神必须得着具体化身，神也必须得着实化。神具体化身，就成为基督。（西二 9。）神得着实化，就成了赐生命的灵。（林前十五 45 下。）所以今天我们有基督和那灵住在我们里面，以我们作祂们的居所。（弗二 22。）何等奇妙，基督竟然活在我里面！何等甘甜，何等欢乐，赐生命的灵竟然住在我里面！我们应当宣告：“基督活在我里面，安家在我里面！”（三 17。）“那灵住在我里面！”

因为基督和那灵内住于我们，我们就成了全宇宙中最高的活物。我们如今与神并列。我们乃是在神的水平上，比天使更高。我们理当快乐，因为我们是最高的活物，是与神并列的。我们必须看见，我们是与神在同一水平，因为我们已经从神而生。（约一 12～13。）如果你从猫而生，你就是猫。一个是起源者，其余的是儿女。儿女是与母亲同等的。如果母亲是人，她所有的儿女当然也是人。我们是从伟大的神所生，所以我们在生命和性情上也成了神；当然，我们不是在神格上成为神。我们是与神并列的；祂是伟大的起源者，我们是祂的儿女。祂成了神而人者，使人能成为人而神者。最终，祂与我们都是同一类同一种，也在同一水平上。

肆 在我们基督徒的行事为人上

在我们基督徒的行事为人上，我们必须照着我们的灵而行。（罗八 4 下。）你若问我问题，我不该从我的魂回答你。我应当从我的灵回答你。这样，我就是属灵的人。我们基督徒的行事为人是属灵的行事为人。我们的魂应当在我们灵的支配之下，我们的身体应当供我们的魂使用。这样，我们就是属灵的人，照着我们的灵行事、生活并为人。

伍 在我们对主的事奉上

保罗告诉我们，他在他的灵里事奉神。（罗一 9。）然后他嘱咐我们，要在我们的灵里火热，好叫我们能给神最高的事奉。（十二 11。）我们若不操练灵，就不能过基督徒的生活，也不能事奉神。

陆 除了人的灵，没有人知道人的事

4:16), and it goes on to give us even more details. To merely say that God dwells in us is still too general. God has to be embodied, and God has to be realized. When God is embodied, He becomes Christ (Col. 2:9). When God is realized, He becomes the life-giving Spirit (1 Cor. 15:45b). So today we have Christ and the Spirit dwelling in us, taking us as Their habitation (Eph. 2:22). How wonderful it is to have Christ living in me! How sweet and how pleasant it is to have the life-giving Spirit dwelling in me! We should declare, "Christ lives in me, makes His home in me!" (Eph. 3:17). "The Spirit dwells in me!"

Since Christ and the Spirit indwell us, we become top beings in the whole universe. Our rank is now with God. We become on the level of God and are much higher than the angels. We should be happy because we are the highest beings, ranked with God. We need to realize that we are on the same level with God because we have been born of God (John 1:12-13). If you are born of a cat, you become a cat. One is the originator, and the others are the children. The children are in the rank of the mother. If the mother is a human being, surely all the children are human beings. We are born of the great God, so we become God in His life and nature, but of course, not in His Godhead. We are ranked with God. He is our great Originator, and we are His children. He became a God-man so that man can become a man-God. Eventually, He and we are in the same category, of the same kind, and on the same level.

IV. IN OUR CHRISTIAN WALK

In our Christian walk, we need to walk according to our spirit (Rom. 8:4b). When you ask me a question, I should not answer you from my soul. I should answer you from my spirit. Then I become a spiritual man. Our Christian walk is a spiritual walk. Our soul should be under our spirit's direction with our body under our soul's usage. Then we are spiritual men who walk, live, and have our being according to our spirit.

V. IN OUR SERVICE TO THE LORD

Paul tells us that he served God in his spirit (Rom. 1:9). Then he charged us to be burning in our spirit that we may have the top service rendered to God (Rom. 12:11). Without the exercise of our spirit, we cannot live the Christian life and we cannot serve God.

VI. EXCEPT THE SPIRIT OF MAN, NO MAN KNOWS THE THINGS OF MAN

林前二章告诉我们，唯有人的灵知道人的事，（11 上，）并且属灵的人看透万事。（15 上。）我们若没有灵，就不能知道我们是谁。不信的人不知道他们是谁，也不知道他们从哪里来，要往哪里去。人要知道人的事，就需要人的灵。孔子教导说，人若要过最高尚的生活，就必须顾到他的良心。你若顾到你的良心，就会发现，良心与天上的那一位有关系。我们的良心是我们灵的一部分，而我们的灵是与神有关的。没有我们的灵，我们就不能明白人的事。我们若用我们的灵明白人的事，这就会引导我们到神那里。这会带领我们接触神。我们人的灵是属灵的器官，使我们知道人的事，并且最终使我们知道神的事。

柒 使徒们活在他们的灵里

我们也能在早期使徒们的生活中，看见人的灵的重要。他们都活在他们的灵里。

一 保罗

使徒保罗是一个活在他灵里的人。（徒十七 16，十九 21，二十 22，罗一 9。）

二 约翰

约翰在启示录里四次说到他在他的灵里。当他看见召会的异象时，他是在他的灵里。（一 10。）当他看见世界的定命的异象时，他是在他的灵里。（四 2。）当他看见大淫妇，就是大巴比伦，也就是堕落的基督教的异象时，他是在他的灵里。（十七 3。）他又告诉我们，他是在他的灵里看见了新耶路撒冷。（二一 10。）要看见这四件大事，约翰必须在他的灵里。我们也必须在我们的灵里，才能看见一切属天的异象。

三 亚波罗

行传十八章二十五节说，亚波罗灵里火热。他火热的教导圣经。这给我们看见，所有的使徒都活在他们的灵里。我们必须跟随他们的榜样，活在我们的灵里——在我们的灵里行事、行动、为人——完全在我们的灵里作事、思想并说话。这样，就如哥林多前书所给我们看见的，我们最终就成了属灵的人。（二 15 上。）然后，我们就能有正当的召会生活，并有正当、叫人得益处的召会聚会。

First Corinthians 2 tells us that the spirit of man knows the things of man (v. 11a) and that the spiritual man discerns all things (v. 15a). Without our spirit, we cannot know who we are. The unbelievers do not know who they are, where they came from, or where they are going. In order to know the things of man, man needs his spirit. Confucius taught that if man is to live the highest life, he must take care of his conscience. If you take care of your conscience, you can realize it is related to Someone in the heavens. Our conscience is a part of our spirit, and our spirit is related to God. Without our spirit we cannot understand the things of man. If we use our spirit to understand the things of man, this will guide us to God. This will lead us to contact God. Our human spirit is the spiritual organ for us to know the things concerning man and eventually to know the things concerning God.

VII. THE APOSTLES LIVED IN THEIR SPIRIT

We can also see the importance of our human spirit in the living of the early apostles. They all lived in their spirit.

A. Paul

The apostle Paul was a person who lived in his spirit (Acts 17:16; 19:21; 20:22; Rom. 1:9).

B. John

John said four times in Revelation that he was in his spirit. He was in his spirit when he saw the vision of the churches (1:10). He was in his spirit when he saw the vision of the destiny of the world (4:2). He was in his spirit when he saw the vision of the great harlot, Babylon the Great, which is degraded Christianity (17:3). Then he told us he was in his spirit to see the New Jerusalem (21:10). To see these four great things, John needed to be in his spirit. We need to be in our spirit to see all the heavenly visions.

C. Apollos

Acts 18:25 says that Apollos was fervent in spirit. He was burning in teaching the Bible. This shows us that all the apostles lived in their spirit. We have to follow their example by living in our spirit — behaving, acting, and walking in our spirit — doing things, thinking things, and speaking things altogether in our spirit. Then eventually, as 1 Corinthians shows, we become a spiritual man (2:15a). Then we can have a proper church life and have the proper and profitable church meetings.

第八篇

操练我们的灵

读经：提后一 6～7，罗八 5～6，来四 12。

纲 目

壹 将我们的灵挑旺起来—提后一 6～7：

- 一 神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。
- 二 我们的灵被魂的三部分—意志、情感和心思—围绕：
 - 1 我们的意志应当刚强，满了能力。
 - 2 我们的情感应当爱人，满了爱。
 - 3 我们的心思应当清明，满了清明自守。

贰 将我们的心思置于灵—罗八 5～6：

- 一 我们的心思置于肉体，就是死。
- 二 我们的心思置于灵，乃是生命平安。

叁 辨明我们的灵与魂—来四 12。

CHAPTER EIGHT

THE EXERCISE OF OUR SPIRIT

Scripture Reading: 2 Tim. 1:6-7; Rom. 8:5-6; Heb. 4:12

OUTLINE

I. To fan our spirit—2 Tim. 1:6-7:

- A. God has not given us a spirit of cowardice, but of power, love, and sobermindedness.
- B. Our spirit is surrounded by the three parts of the soul— will, emotion, and mind:
 1. Our will should be strong, full of power.
 2. Our emotion should be loving, full of love.
 3. Our mind should be sober, full of sobermindedness.

II. To set our mind on the spirit—Rom. 8:5-6:

- A. To set our mind on the flesh is death.
- B. To set our mind on the spirit is life and peace.

III. To discern our spirit from our soul—Heb. 4:12.

我们能研究我们的灵，这是非常好的。我能见证，每当我们教导并说到我们人的灵，我们就喜乐。这是因为神给人造了一个灵，而这灵是人里面特别的器官，其功用是接触神并盛装神。神造人成为活物，但人不同于一切其他的活物；唯独人有人的灵。

创世记清楚的告诉我们，在神的创造里祂作了一件特别的事，以产生我们的灵。（二7。）神借着说话创造了宇宙。神说有，就有。（诗三三9。）但是当神来创造人时，祂乃是将祂的生命之气吹到人里面。我们的气不是我们自己，但没有一样东西比我们的气更接近我们。照样，神的生命之气不是神自己，不是神圣的灵，也不是神圣的生命，但神的气非常接近神，接近神圣的灵，并接近神圣的生命。

我们若没有灵，就会像野兽一样；我们会变得毫无意义。宇宙中若没有神，整个宇宙也就是空洞的。所以要领略我们的意义和宇宙的意义，其关键乃在于神的存在，也在于我们有灵。神是灵；我们必须在我们的灵里接触祂，敬拜祂。（约四24。）这二灵应当彼此接触，也应当成为一。（林前六17。）这样，整个宇宙才有意义，然后我们的生命才有意义。神若不是灵，我们若没有灵来接触神，与神成为一，整个宇宙就是空洞的，我们也一无所是。由此我们能看见我们灵的重要性。

很可惜的是，由于人的堕落，人不仅疏忽并忽略人的灵，甚至拒绝承认人有灵。一些生活比较高尚的人顾到他们的良心，但他们乃是少数。大多数人顾到法律，不顾他们的良心。今天的社会非常需要法律，因为多数人忽略他们灵的一部分，就是他们的良心。良心的功用是在我们作错事的时候，审判我们，定罪我们。事实上，在人类社会中最好的人不是守法的人，乃是那些顾到他们良心的人。一些只受法律管治的人，想要找法律的漏洞，好作不义不正的事。但那些凭良心而活的人，活得更高尚。我们里面的良心比外面的法律控制我们更严。

身为基督徒，我们的灵已经得了重生。得重生就是得加强，一个更刚强更丰富的东西加到我们里面。这就是加到我们灵里的神的生命。这个加添乃是真正的恩赐。希伯来六章四节说，我们这些信的人，已经尝过属天的恩赐。当我们信主耶

It is very good that we can be on the study of our spirit. I can testify that whenever we teach and speak about our human spirit, we have joy. This is because man was created by God with a spirit, and this spirit is a particular organ within man which functions to contact God and contain God. Man was created by God to be a living creature, but he is different from all the other living creatures. Only man has a human spirit.

Genesis tells us clearly that in God's creation, He did something particular to produce our spirit (2:7). God created the universe by speaking. God spoke and it was (Psa. 33:9). But when God came to the creation of man, He breathed His breath of life into man. Our breath is not ourselves, but nothing is as close to us as our breath. In like manner, God's breath of life is not God Himself, not the divine Spirit, and not the divine life, but it is very close to God, close to the divine Spirit, and close to the divine life.

If we did not have a spirit, we would be like the beasts. We would become meaningless. Also, if there were no God in the universe, the whole universe would become empty. So the key to our meaning and the meaning of the universe is in God's existence and also in our having a spirit. God is Spirit and we must contact Him, worship Him, in our spirit (John 4:24). These two spirits should contact each other and should become one (1 Cor. 6:17). Then the whole universe becomes meaningful. Then our life has its meaning. Without God being the Spirit and without us having a spirit to contact God, to be one with God, the whole universe is empty and we are nothing. By this we can see the importance of our spirit.

Regretfully, due to the fall, men have not only overlooked and neglected the human spirit, but also have even refused to admit that man has a spirit. Some men who live a higher life take care of their conscience, but they are in the minority. Most people take care of the law, not their conscience. Today's society needs the law so much because most people neglect one part of their spirit—their conscience. The conscience functions to judge us and condemn us when we do something wrong. Actually, the best people in human society are not the lawful ones, but the ones who take care of their conscience. Some who are governed merely by the law like to find loopholes in the law so that they can carry out things that are unrighteous and unjust. Those who live by the conscience, however, live in a higher way. Our inward conscience controls us much more than the outward law does.

As Christians, our spirit has been regenerated. To be regenerated is to be reinforced. Something stronger and richer has been added into our being. This is God's life, which has been added into our spirit. This addition is a real gift. Hebrews 6:4 says that we believers have tasted of the heavenly gift. When we believe in the

稣的时候，神首先赐给我们神圣的生命。其次，神赐给我们圣灵。祂也赐给我们许多属天的事物，就如祂的赦免、公义、平安和喜乐。神已经赐给我们称义、和好、以及祂全备的救恩。这一切都是在神的生命和神的灵之外，另赐给我们的。事实上，这一切属天的事物都包括在神的生命和神的灵里，二者已经加到我们灵里了。我们有一个得重生并得加强的灵，这灵是刚强的灵，有一个同伴。这个同伴就是三一神。三一神成了我们灵里的同伴。我们所有的是何等丰富的灵！

我们已经看见我们灵的重要性，现在我们要来看我们灵的操练。我们必须建立操练灵的习惯。我早上起来的时候，自然而然会说的第一句话是：“哦，主。”借着说“哦，主”而呼求主，乃是操练灵的习惯。你早上起来若立即说，“哦，主，”这会有很大的不同。你早上起来如果什么也不说，你可能有例行公事的祷告，却没有真正的摸着主；这是因为你没有操练灵。我们必须建立说“哦，主”的习惯。当我们说“哦，主”的时候，我们就摸着主。这是操练灵的习惯。

有时候我们可能在艰难的光景中。我们可能病了，或者失业了。那时，我们应当操练我们的灵。我们应当勉强自己说，“哦，主耶稣！”“操练”这个辞含示勉强。操练总是一件勉强的事。当奥林匹克运动员为着练习或竞赛操练自己时，他们必须有刚强的意志。他们勉强自己操练。我们基督徒若要刚强并要在主里长大，就必须勉强自己用我们的灵。

假定我们的家庭生活遇到了难处；可能是在你和配偶之间、你和儿女之间、或你和父母之间的难处。那时你如果不操练你的灵，你整个魂，包括你的心思、意志、情感，就会得胜。你的魂就会胜过你，制伏你，征服你的灵。这甚至会使你很厉害的发脾气。因此，每当你在艰难的光景中，你必须勉强自己操练你的灵。勉强你自己操练、使用你的灵，会使你成为不一样的人。

保罗在提前四章七节说，“要操练自己以至于敬虔。”然后他在八节说到身体的操练。在这两节里，保罗说到两种操练。在操练身体之外的那种操练，也就是操练以至于敬虔的操练，必定是灵的操练。操练我们自己以至于敬虔，乃是在我们日常生活中操练我们的灵活基督。

壹 将我们的灵挑旺起来

Lord Jesus, God firstly gives us the divine life. Secondly, God gives us the Holy Spirit. Also, He gives us many heavenly things, such as His forgiveness, righteousness, peace, and joy. God has given us justification, reconciliation, and His full salvation. All these were given in addition to God's life and God's Spirit. Actually, all these heavenly things are included in God's life and God's Spirit, which have been added into our spirit. We have a regenerated and reinforced spirit, a very strong spirit, with a companion. This companion is the Triune God. The Triune God becomes our companion in our spirit. What an enriched spirit we have!

Now that we have seen the importance of our spirit, we want to see the exercise of our spirit. We must build up a habit of exercising our spirit. When I rise up in the morning, the first thing I spontaneously say is "O Lord." To call on the Lord by saying, "O Lord" is a habit of exercising our spirit. To say "O Lord" as soon as you rise up in the morning makes a big difference. If you rise up in the morning without saying anything, you may pray in a routine way without really touching the Lord. This is because there is no exercise of your spirit. We have to build up a habit of saying, "O Lord." When we say, "O Lord," we touch the Lord. This is the habit of exercising our spirit.

At times we may be in a hard situation. We may be sick or we may have lost our job. At that time, we should exercise our spirit. We should force ourselves to say, "O Lord Jesus!" The word exercise implies forcing. To exercise is always a forced matter. When the Olympic athletes are exercising to practice or compete, they must have a strong will. They force themselves to exercise. If we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit.

Let us suppose that a problem comes into your family life. It may be a problem between you and your spouse, between you and your children, or between you and your parents. If you do not exercise your spirit at that time, your entire soul with your mind, will, and emotion will become prevailing. Then the soul will overcome and subdue you, conquering your spirit. This can even cause you to lose your temper in a bad way. Therefore, whenever you are in a hard situation, you have to force yourself to exercise your spirit. To force yourself to exercise, or to use, your spirit makes you a different person.

In 1 Timothy 4:7 Paul said, "Exercise yourself unto godliness." Then in verse 8 he spoke of bodily exercise. In these two verses Paul speaks of two kinds of exercise. The exercise besides that of the body, which is the exercise unto godliness, must be the exercise of the spirit. To exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life.

I. TO FAN OUR SPIRIT

提后一章六至七节指明，我们必须将我们的灵，如火挑旺起来。在这两节里保罗说，“为这缘故，我提醒你，将那借我按手，在你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”有些人可能以为，这两节不是说我们应当将我们的灵挑旺起来，而是说将我们的恩赐挑旺起来。但你若深入这节经文，你就会看见，将我们的恩赐挑旺起来，就是将我们的灵挑旺起来。保罗在第六节告诉我们：“将…神的恩赐，再如火挑旺起来。”到了第七节他说，“因为神赐给我们的…灵。”神所给我们的灵，是我们必须挑旺起来的。我们必须挑旺我们的灵。

我们必须知道提摩太后书的背景，才会珍赏保罗在这里的话。保罗是在他属灵儿子提摩太遇到艰难的时候写该书的。保罗那时在罗马坐监。不仅如此，所有在亚西亚的人都离弃了保罗。（一 15。）在亚西亚的众召会，是借着保罗职事兴起的主要的召会，但他们离弃了保罗。提摩太也在那里，在他们中间。如果你是提摩太，你要怎样面对那个局面？人可能会对提摩太说，“为什么你还跟随保罗？所有在亚西亚的圣徒都离弃了他。并且如果神真的与他同在，神会救他脱离罗马的监狱。”毫无疑问的，提摩太很沮丧。否则保罗不会说，“为这缘故，我提醒你…”。提摩太是沮丧的，他需要受提醒。保罗知道提摩太很下沉，保罗同情他。保罗提醒他，在他里面仍然有小小的火，他需要将这火挑旺起来。

有时候你受苦到一个地步，你可能怀疑神，怀疑你的得救。但不论你多么的怀疑，在你里面有一个东西是你不能否认的，就是你的灵。你不是像野兽一样，你有灵。这灵对撒但是个麻烦。无论撒但作了多少工，又正在作多少工，在我们里面有一样东西是他摸不到的，那就是我们的灵。我们必须将我们的灵如火挑旺起来。

我们可以说，我们必须如火挑旺起来的神的恩赐，乃是属灵的恩赐。但若没有我们的灵，我们怎能有恩赐？属灵的恩赐是在我们的灵里。在我们那有圣灵内住的重生的灵里有火。事实上，我们可以说，我们的灵就是火。

小火挑旺起来，能成为大火。森林大火是个例子。风把小火煽成大火。如果房子里有东西烧起来，而你想要挑旺那火，你只要把门窗打开，风就会使火燃起。要将你的灵挑旺起来，最容易的路就是开口。

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame. In these verses Paul said, “For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” Some might think that these verses do not say that we should fan our spirit but that we should fan our gift. But if you get into these verses, you will see that the fanning of our gift into flame is the fanning of our spirit into flame. Paul tells us in verse 6 to “fan into flame the gift of God.” Then in verse 7 he says, “For God has not given us a spirit…” Our God-given spirit is what we must fan into flame. We have to fan our spirit.

We have to know the background of 2 Timothy to appreciate Paul’s word here. Paul wrote this book during a difficult time for his spiritual son Timothy. Paul was in prison in Rome. Furthermore, all those in Asia had forsaken Paul’s ministry (v. 15). The churches in Asia were the main churches raised up through Paul’s ministry, but they forsook him. Timothy was there among them. If you were Timothy, how would you face the situation? People could have said to Timothy, “Why are you still following Paul? All the saints in Asia have forsaken him. Also, if God were really with him, He would rescue him from the prison in Rome.” No doubt, Timothy was discouraged. Otherwise, Paul would not have said, “For which cause I remind you…” Timothy was discouraged and had to be reminded. Paul knew Timothy was down and he sympathized with him. He reminded Timothy that there was still a small fire within him which he needed to fan into flame.

At times you may suffer to such an extent that you may begin to doubt God and doubt your salvation. But regardless of how much you doubt, one thing is within you which you cannot deny— your spirit. You are not like a beast. You have a spirit. This spirit is a trouble to Satan. Regardless of how much work Satan has done and is still doing, there is one thing within that he cannot touch— our spirit. We need to fan our spirit into flame.

We may say that the gift of God which we must fan into flame is a spiritual gift. But without our spirit, how could we have the gift? The spiritual gift is in our spirit. There is fire in our regenerated spirit, which is indwelt by the Holy Spirit. Actually, we may say that our spirit is the fire.

A small fire that is fanned into flame can turn into a great fire. A forest fire is an example of this. The wind fans the small fire into a great fire. If something were burning within a house, and you wanted to fan that fire, you would open the window or the door. The wind would cause the fire to burn into a flame. The easiest way for you to fan your spirit is to open up your mouth.

你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。你必须敞开你全人的这三层。你必须用口说，“哦，主耶稣。”但你还必须加深的用口、用心来说，“哦，主耶稣。”然后你还必须更深的用口、用心、用灵来说，“哦，主耶稣。”这是从深处敞开你的灵。火就会烧起来。你如果下沉，就应当从你的深处操练你的灵，一再的呼求：“哦，主耶稣。”这样，你就会高昂起来。

保罗是照着他的经历写提后一章六至七节。他提醒提摩太要将神在他里面的恩赐挑旺起来。然后他说，神赐给我们的，不是胆怯的灵。神所赐给我们的灵是在我们人的中心，被我们魂的三部分——意志、情感、心思——围绕。神所赐给我们的灵乃是能力、爱、并清明自守的灵。能力属于我们的意志。爱属于我们的情感。清明自守属于我们的心思。神赐给我们的灵属于这三件事。我们的意志应当刚强，满了能力；我们的情感应当爱人，满了爱；我们的心思应当清明，满了清明自守。

按照神圣的启示来看，神赐给我们的，不是胆怯的灵，而是能力的灵。这就是说，你的灵联于你的意志，这意志是有能力的。所以每当你操练灵的时候，你必须看见，你的意志在其中有分。我们的灵不仅被有能力的意志围绕，也被爱的情感和清明的心思围绕。这就是说，你的心思不应当是模糊不清的，乃该是非常清楚、清明的。

保罗有这启示，也有经历。提后一章六至七节非常好，这两节给我们看见，我们得救的人有本钱过基督徒生活和召会生活。这本钱乃是神所赐的灵。按照神的命定，神所赐的这灵是被我们意志的能力、我们情感的爱、以及我们心思的清明自守所围绕。这三个助手围绕着我们的灵，不是来压制我们，乃是来提高我们，并帮助我们。

我们必须操练这样一个神所赐的灵。一个人赛跑的本钱，就是神给他造的腿。没有神给你造的双腿，你怎能跑？你没有本钱跑。照样，如果神不给我们灵，我们就没有本钱跑基督徒的赛程。但今天我们有一个大的账户，在银行里我们有一大笔存款。我们有神所赐的灵。只要我们有神所赐的灵，我们就有能力、爱、和清明的心思，我们的天是晴朗的。

If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, "O Lord Jesus." But then you have to go deeper by using your mouth with your heart to say, "O Lord Jesus." Then you need to go even deeper by using your mouth with your heart and with your spirit to say, "O Lord Jesus." This is to open up your spirit from deep within. Then the fire burns. If you are down, you should call, "O Lord Jesus" again and again from deep within with the exercise of your spirit. Then you will be up.

Paul wrote 2 Timothy 1:6-7 according to his experience. He reminded Timothy to fan into flame the gift of God within him. Then he said that God has not given us a spirit of cowardice. Instead, God has given us a spirit in the center of our being surrounded by the three parts of the soul—the will, the emotion, and the mind. The spirit given to us by God is of power, of love, and of sobermindedness. Power belongs to our will. Love belongs to our emotion. Sobermindedness belongs to our mind. God has given us a spirit of these three things. Our will should be strong, full of power; our emotion should be loving, full of love; and our mind should be sober, full of sobermindedness.

According to the divine revelation, God does not give us a spirit of cowardice, but a spirit of power. That means your spirit is connected to your will, which is powerful. So whenever you exercise your spirit, you have to realize that your will is involved. Our spirit is surrounded not only by the powerful will but also by the loving emotion and by the sober mind. That means your mind should not be cloudy or foggy, but very clear, very sober.

Paul had the revelation of this and also the experience. Verses 6 and 7 of 2 Timothy 1 are marvelous. These verses show us that we saved ones have the capital to live the Christian life and the church life. This capital is the God-given spirit. This God-given spirit, according to God's ordination, is surrounded by the power of our will, by the love of our emotion, and by the sobermindedness of our mind. These three helpers are surrounding our spirit, not to depress us, but rather to uplift us and help us.

We have to exercise such a God-given spirit. The capital for a person to run in a race is his God-created legs. Without God creating two legs for you, how could you run? You have no capital to run. In like manner, if God did not give us a spirit, we would not have the capital to run the Christian race. But today we have a great account, a great deposit in the bank. We have a God-given spirit. As long as we have the God-given spirit, we have power, love, and a sober mind with a clear sky.

我们说我们有本钱，意思就是，我们有性能。我们能作事，因为我们有能力的性能。我们不该说我们不会爱人，因为我们有爱的性能。我们不该说我们是在黑暗里，因为我们有清明自守的性能，有晴朗的天。我们应当宣告说，“我的天不是模糊不清的；我的天是晴朗的，”因为这是我们的性能。

我们常常被仇敌欺骗愚弄。我们说我们是软弱的、模糊不清的。但是当我们说我们软弱时，我们就是软弱的；当我们说我们模糊不清时，我们就是模糊不清的。另一面，当我们说我们是刚强的，我们就是刚强的；当我们说我们是清明的，我们就是清明的。我们说我们是什么，我们就是什么。不要说你是软弱的。如果你说你是软弱的，软弱就随着你。但如果你说你是刚强的，能力就随着你。我们能说我们是刚强的，因为我们有性能，我们有本钱。神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。我们应当宣告这事，声明这事；这样，我们就会得着。这是我们的分，这是神所已经分给我们合法、派定的分。

在已过，当我预备为主说话时，我有时候觉得下沉，我似乎没有话说；但在那时我就祷告。在祷告中我知道我的下沉是虚假的。事实上我不软弱，我有话说。许多次我走上讲台要说话时，并不知道我要说什么。在我要圣徒打开圣经读经节的那一刻之前，我还不知道要读什么。我们读了经节之后，信息就来了。通常这样的信息比别的信息更活，更有能力，也更有冲击力和供应。

我分享这点，是要指出，你不该听从你所感觉的、或你所以为的。你所感觉的、你所以为的，全都是谎言、虚假。基督徒不该相信那个。我们该一直相信、宣告并声明，我们是刚强的。我们是满了爱的，我们能爱我们的仇敌，我们能爱每一个人。我们是非常清明的，我们的天明亮如水晶。你必须信，因为你有这个本钱，这是你的性能。你应当声明并宣告说，“我是刚强的！我是爱人的！我是清明的！”你若这么说，你就有福了。这是操练你的灵的路，这就是将你的灵如火挑旺起来。然后你会祷告。你越祷告，你就越挑旺，你里面就越焚烧起来。

To say that we have the capital means that we have the capacity. We can do things because we have the capacity of power. We should not say that we do not love people, because we have the capacity of love. We should not say that we are in darkness, because we have the capacity of sobermindedness with a clear sky. We should declare, “My sky is not cloudy; my sky is clear,” because this is our capacity.

Quite often we are cheated and deceived by the enemy. We say that we are weak and cloudy. But when we say we are weak, we are weak. When we say we are cloudy, we are cloudy. On the other hand, when we say we are strong, we are strong. When we say we are clear, we are clear. When we say what we are, that is what we are. Do not say you are weak. If you say you are weak, weakness is with you. But if you say you are strong, strength is with you. We can say we are strong because we have the capacity. We have the capital. God gave us, not a spirit of cowardice but a spirit of power, of love, and of sobermindedness. We should declare this and claim this. Then we will have it. This is our portion. This is our legal, God-appointed lot, which has been allotted to us by God.

Sometimes in the past, I felt down as I was preparing to speak for the Lord. It seemed that I had nothing to speak. But at that juncture I prayed. In my prayer I realized that this was a cheating. Actually, I was not weak and I did have something. There were times when I stepped up to the podium to speak without knowing what I was going to speak. When I was asking the saints to open their Bibles to read some verses, I did not know what we would read until that very moment. After we read these verses, the message came to me. Quite often such a message is more living, more powerful, and full of more impact and supply than other messages.

I am sharing this to point out that you should not listen to what you feel or what you think. What you feel and what you think are altogether a lie, a falsehood. Christians should not believe that. We should always believe and declare and claim that we are strong. We are full of love. We can love our enemies. We are well able to love everybody. We are very clear. Our sky is crystal clear. You have to believe because you have this capital. This is your capacity. You should claim and declare, “I am strong! I am loving! I am clear!” You are blessed if you say this. This is the way to exercise your spirit. This is to fan your spirit into flame. Then you will pray. The more you pray, the more you are fanning, and the more burning there will be within you.

每当我们挑旺灵的时候，总是有与撒但的争战。火势增旺的时候，消防队总是奋力扑灭。这是一个例子，说明撒但要扑灭在我们里面挑旺的火。今天有许多东西好像冷水一样，要灭掉我们里面的火。有时候电话传来坏消息，然后又有人带给你更多坏消息。在我们的环境里会有一些事发生，使火熄灭。那时我们必须争战。我们必须宣告事实。我们必须将我们的灵如火挑旺起来。这样，我们就是最高的人，超越的人。

贰 将我们的心思置于灵

当你将你的灵如火挑旺起来之后，你要学习另一件事：你要一直管住你的心思。不要让你的心思像“野马”一样。心思是魂的大部分，而魂是居于我们外面的肉体和我们里面的灵之间。罗马八章六节说，“心思置于肉体，就是死；心思置于灵，乃是生命平安。”我们将我们的灵如火挑旺起来之后，必须学习将我们的心思置于灵。我们的心思非常“多话”。心思随时随处都在对我们说话。我们若不控制我们的心思，就会飘荡幻想，在很短时间内遍游地球。甚至在白天我们的心思也作梦。所以我们必须将我们的心思引到我们的灵。我们这样作时，就会向主歌唱，赞美主，并说出主来。

夫妻很容易犯罪，因为他们在一起的时候，不将心思置于灵。他们在别人面前会约束自己所说的话。但是他们在一起时，就任意说别人闲话，或消极的说到召会。那时他们就发死，因为他们将心思置于肉体。我们必须学习使我们的灵如火挑旺起来，并且控制我们的心思。不要让心思置于肉体，乃要引导心思，将心思置于灵。这个习惯必须在我们里面建立起来。我们的心思置于肉体，就是死；我们的心思置于灵，乃是生命平安。

叁 辨明我们的灵与魂

希伯来四章十二节用了“辨明”这个辞。那里说，神的话能剖开我们的灵与魂，连心中的意念和主意都能“辨明”。我们的意念通常是欺骗人的。但我们若操练我们的灵，就会辨明我们的意念是邪恶的，因为在我们的意念背后有邪恶的主意。辨明心中的意念和主意，等于剖开灵与魂。你必须一直保持你的灵与魂分开。仇敌的计谋总是要

Whenever there is the fanning, there is always a battle with Satan. While the fanning of a fire is going on, the fire department is fighting to quench the fire. This is an illustration of Satan trying to quench the fire being fanned within us. Today there are many things that are like cold water, trying to quench our inner flame. Sometimes a telephone call comes with bad news. Then someone comes to you with more bad news. Things will happen in our environment which can quench us. At that time, we have to fight. We have to declare the facts. We have to fan our spirit into flame. Then we will be the highest persons, the super persons.

II. TO SET OUR MIND ON THE SPIRIT

After you fan your spirit into flame, learn to practice another thing. Always manage your mind. Do not let your mind be a “wild horse.” The mind is the great part of the soul, and the soul is in between our outward flesh and our inward spirit. Romans 8:6 says, “The mind set on the flesh is death, but the mind set on the spirit is life and peace.” After fanning our spirit into flame, we must learn to set our mind on the spirit. Our mind is very “talkative.” The mind speaks to us everywhere at all times. If we do not control our mind, we can wander in our imagination all over the globe within a short time. We can dream in our mind even during the day. This is why we must direct our mind to the spirit. When we do this, we will sing to the Lord, praise the Lord, or speak forth the Lord.

It is easy for the husband and the wife to commit sins because when they are with each other, they do not set their mind on the spirit. Before other people, they will be restricted in what they say. But when they are together, they may feel free to gossip about others or speak negatively about the church. At that time they are in death because they are setting their mind upon the flesh. But we have to learn to fan our spirit into flame and to control our mind. Do not let the mind be set upon the flesh, but direct it to be set upon the spirit. This habit has to be built up in us. To set our mind on the flesh is death. To set our mind on the spirit is life and peace.

III. TO DISCERN OUR SPIRIT FROM OUR SOUL

In Hebrews 4:12 the word discern is used. It says that the word of God can divide our soul from our spirit and is able to discern the thoughts and intentions of the heart. Quite often our thoughts are deceiving. But if we exercise our spirit, there is a discernment that our thoughts are evil, because behind our thoughts there is an evil intention. To discern the thoughts and intents of the heart equals the dividing of the soul from the spirit. All the time you have to keep your spirit separate from your

使你的灵一直与你的魂搀杂在一起。在今天的世界里，几乎每一个人都在搀杂的情形里，他们的灵与魂搀杂在一起。什么时候有了这样的搀杂，灵就失败，魂就得胜。

一个弟兄开始要对他妻子说到另一个人时，他必须想一想：“这是出于我的灵，还是出于我的魂？”如果这是出于他的魂，他所说的就是闲话或批评。如果这是出于他的灵，他所说的必是受主的引导。这表明我们必须辨明我们的灵与魂。我们这些寻求基督的人，必须学习将我们的灵如火挑旺起来，将我们的心思置于灵，并且辨明我们的灵与魂。

事实上，我们的人位，我们的所是，是相当复杂的。我们不是那么简单，因为我们有三部分。我们有坏的肉体，有好的灵，也有介于中间的魂。我们应当一直跟随我们的灵，并且在一切事上照着我们的灵而行，这是根据罗马八章四节。我们应当一直保持警觉，辨明一切不是出于灵，而是出于魂的事。这样，我们就会一直留在灵里。这就是操练、使用、运用我们的灵。

神赐给我们的灵是我们的性能和本钱。我们必须使用我们的灵，运用我们的灵，并借着将我们的灵如火挑旺起来、借着将心思置于灵、借着辨明灵与魂来操练我们的灵。当然，我们很容易知道什么是出于肉体的，什么是出于灵的；但在什么是出于魂的与什么是出于灵的这二者之间，通常是混淆不清的。所以我们必须辨明。

我们深入这些点，就能看见我们基督徒的行事为人是非常细的。如果我们要照着灵而行，我们必须学习作事不要太快，说话也不要太快；等一等比较保险。我在回信的事上有这样的经历。有时候我写了信，等一天再寄出。第二天可能有新的想法临到我，要包括在那封信里，或者发现自己说了什么错的话。这样等，会帮助我们照着灵而行。

在基督徒生活中一直有争战。甚至在我们里面，在灵与肉体之间也有争战；在灵与魂之间，更是这样。所以我们必须操练灵，运用灵，就是将我们的灵如火挑旺起来。然后我们该学习将心思置于灵，而控制我们的的心思。我们也应当一直辨明什么是出于灵，什么是出于魂。如果一件事不是出于灵，我们就不要说，也不要作。这就是运用、操练我们的灵。我盼望我们都操练用我们的灵，直到我们建立起操练灵的坚强习惯。

soul. The enemy's strategy is always to mix our spirit up with our soul. In today's world nearly everyone is in a mixed situation. They mix up their spirit with their soul. Whenever such mixing is there, the spirit loses and the soul wins.

Before a brother begins to talk to his wife about another brother, he has to consider, "Is this of my spirit or of my soul?" If it is of his soul, what he says will be either gossip or criticism. If it is of his spirit, what he says will be something led by the Lord. This shows that we have to discern our spirit from our soul. We, the ones who are seeking after Christ, must learn to fan our spirit into flame, to set our mind on the spirit, and also to discern our spirit from our soul.

Actually, our person, our being, is quite complicated. We are not so simple, because we have three parts. We have the flesh which is bad, the spirit which is good, and the soul which is in between. We should always follow our spirit and walk in all things according to our spirit. This is according to Romans 8:4. We should always be on the alert to discern anything that is not of the spirit but of the soul. Then we will remain in the spirit all the time. This is to exercise, to use, to employ, our spirit.

Our God-given spirit is our capital and our capacity. We have to use our spirit, to employ our spirit, and to exercise our spirit by fanning it into flame, by setting our mind upon it, and by discerning it from our soul. Of course, it is easy to know what is of the flesh and what is of the spirit; but quite often it is a very mixed-up situation between what is of the soul and what is of the spirit. This is why we have to discern.

When we get into these points, we can realize that our Christian walk is a very fine walk. If we are going to walk according to our spirit, we must learn not to do things too fast or to say things too quickly. It is safe to wait awhile. I have had this experience in writing answers to letters. Sometimes I will write a letter and then keep it for another day before I mail it. The next day a new thought might come to me to include in that letter or I may realize that I said something wrong. To wait in this way helps us to walk according to our spirit.

The battle in the Christian life is always there. Even within us there is a battle between the spirit and the flesh and even the more between the spirit and the soul. So we have to exercise our spirit, to use our spirit, that is, to fan our spirit into flame. Then we should learn how to control our mind by setting our mind upon our spirit. We should also always discern what is of the spirit and what is of the soul. If something is not of the spirit, we do not want to say it or do it. This is to use, to exercise, our spirit. I hope we will practice using our spirit until we build up a strong habit of exercising our spirit.

第九篇

那灵在信徒身上，并在信徒里面的工作（一）

读经：彼前一 2，路十五 8～9，约十六 8～11，路十五 18～24。

纲 目

壹 在神所拣选的人悔改相信之前，圣别他们——彼前一 2：

一 借着光照他们，细细的寻找他们，直到找着他们——路十五 8～9。

二 使他们知罪自责——约十六 8～11：

1 为着在亚当里不信入基督的罪——9 节。

2 为着在复活之基督里的义——10 节。

3 为着与撒但同受永远沉沦的审判——11 节。

三 引导他们：

1 向神悔改——路十五 18～21。

2 接受基督作他们生命的供应——路十五 22～24。

CHAPTER NINE

THE SPIRIT'S WORK ON AND IN THE BELIEVERS (1)

Scripture Reading: 1 Pet. 1:2; Luke 15:8-9; John 16:8-11; Luke 15:18-24

OUTLINE

I. Sanctifying the God-chosen people before they repent and believe—1 Pet. 1:2:

A. Seeking them carefully by enlightening them until finding them—Luke 15:8-9.

B. Convicting them—John 16:8-11:

1. Concerning sin in Adam, not believing into Christ—v. 9.

2. Concerning righteousness in Christ in His resurrection—v. 10.

3. Concerning judgment with Satan unto eternal perdition—v. 11.

C. Leading them to:

1. Repent unto God—Luke 15:18-21.

2. Receive Christ as their life supply—Luke 15:22-24.

从本篇信息开始，我们要研究、详查那灵在信徒身上，并在信徒里面的工作。

壹 在神所拣选的人悔改相信之前，圣别他们

那灵在我们身上的头一项工作，乃是圣别我们。那灵在神所拣选的人悔改相信之前，就圣别他们。（彼前一2。）许多基督徒都不知道这点。

圣经也启示，圣别是在称义之后。首先，神因着我们相信基督而称我们为义。然后神继续借着圣别我们，在我们身上作工。罗马书说到圣别的这一面。罗马书头一段，从一章十八节至三章二十节，论到神的定罪。第二段，从三章二十一节至五章十一节，论到神的称义。然后第三段，从五章十二节至八章十三节，论到圣别。这是罗马书很紧要的一段。罗马五章是“在亚当里”，罗马六章是“在基督里”，罗马七章是“在肉体里”，罗马八章是“在那灵里”。罗马六章十九节和二十二节提到我们得称义之后的圣别。

但我们也需要看见，神甚至在祂所拣选的人悔改相信之前，就圣别他们。彼前一章二节说，“照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒。”这是新约里很重要的一节。这节启示，在我们悔改之前那灵有另一步的圣别。

彼得是从神在永远里的拣选说起。神在永远里就知道我们。我们出生之前，我们被造之前，亚当被造之前，甚至宇宙被造之前，神就预先知道我们。神照着祂的预知先见，拣选了我们。祂就像一个人到超级市场去，四处看过所有的物品，然后拣选自己所喜欢的。祂是这样的拣选了我们每一位。我们最好把圣经里“拣选”这辞圈起来。我们已经照着父的先见被拣选了，这是何等奇妙！

这节继续说到我们被拣选，借着那灵得圣别。“借着那灵得圣别”，直译，“在那灵的圣别里”；这辞句的作用乃是副词，形容动词“被拣选”。按照文法，在那灵的圣别里被拣选乃是一件事。如果我说，“我用口说话，”这是一件事。“用口”形容动词“说话”。神不是拣选我们“并”圣别我们，祂乃是在那灵的圣别里拣选我们。这也

Beginning in this message we want to study, to investigate, the Spirit's work on and in the believers.

I. SANCTIFYING THE GOD-CHOSEN PEOPLE BEFORE THEY REPENT AND BELIEVE

The first work the Spirit has done with us is to sanctify us. The Spirit sanctifies the God-chosen people before they repent and believe (1 Pet. 1:2). Not many Christians realize this.

The Bible also reveals that sanctification is after justification. First, God justified us by our believing in Christ. Then God continues to work on us by sanctifying us. The book of Romans speaks of this aspect of sanctification. The first section of the book of Romans, from 1:18 through 3:20, is on God's condemnation. The second section, from 3:21 through 5:11, is on God's justification. Then the third section, from 5:12 through 8:13, is on sanctification. This is the very crucial section of the book of Romans. Romans 5 is "in Adam," Romans 6 is "in Christ," Romans 7 is "in the flesh," and Romans 8 is "in the Spirit." Romans 6:19 and 22 refer to the sanctification that takes place after our justification.

But we also need to see that God sanctifies His chosen people even before they repent and believe. First Peter 1:2 says, "Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ." This is a crucial verse in the New Testament. This verse reveals that there is another step of the Spirit's sanctification before our repentance. Peter begins with God's choosing, God's selection, in eternity. God knew us in eternity. Before we were born, before we were created, before Adam was created, and even before the universe was created, God foreknew us. According to God's foreknowledge, He chose us. He was like a person coming to a supermarket, looking around at all the items, and choosing the ones that he liked. He chose each one of us in this way. It would be good to circle the word chosen in our Bible. How wonderful it is that we have been chosen according to our Father's foreknowledge!

This verse goes on to say that we were chosen in the sanctification of the Spirit. The phrase in the sanctification of the Spirit functions as an adverb to modify the verb chosen. According to the grammar, this is one thing. If I say, "I speak with my mouth," this is one thing. With my mouth modifies the verb speak. God did not choose and sanctify us, but He chose us in the sanctification of the Spirit. This is also one thing and one action. We were chosen in eternity past, but we were sanctified in time. But 1 Peter

是一件事，一个动作。我们在已过的永远里被拣选，却是在时间里被圣别。但彼前一章二节把永远与时间连在一起。在神没有时间的元素。神拣选了我们，而祂的拣选是在那灵的圣别里作的。神的拣选和那灵的圣别乃是一个动作。

彼前一章二节又说，我们被神拣选，借着那灵得圣别，“以致顺从耶稣基督，并蒙祂血所洒…”。“顺从”在新约里含示两件事。我们顺从神，首先含示我们的悔改，然后含示我们的相信。我们原是远离神的，是祂的仇敌。然后那灵来了，作工在我们身上，“以致”有事情发生。在此“以致”的意思是“结果”。所以那灵的圣别，结果使我们悔改并相信。这两件事加起来等于顺从。那灵圣别的结果，乃是使人悔改、相信而顺从。对神真正的顺从，乃是向神悔改，并信入主耶稣。

我们顺从后，就经历“蒙耶稣基督之血所洒”。基督的血洒在我们身上，不是在我们悔改之前，乃是在我们相信之后。神的拣选是最先的，这拣选乃是在那灵的圣别里。这事的结果乃是顺从，包括悔改和相信。然后我们就预备好接受神的救赎，而神救赎的头一步乃是用祂的血洒我们。没有血的洒，或血的洗，神就无法拯救我们。

顺从是在我们这一边，但在圣别里的拣选是在神那一边。神在永远里拣选了我们，但彼前一章二节这句话的实行还没有完成。我们在永远里被拣选，在时间里借着那灵得圣别，这圣别的结果使我们悔改并相信，就是使我们顺从。祂从永远里就预备好要救赎我们，但我们还没有预备好。然后我们得着了祂的灵的圣别，结果使我们悔改并相信神的儿子耶稣基督。现今我们预备好接受神的救恩了。祂救恩里的头一件事，乃是用神圣三一之第二者的血来洒我们。所以我们得着洗净、赦免、称义、并与神和好。因此，我们能够看见，我们悔改并相信之前，就有那灵的圣别。彼前一章二节告诉我们，被血所洒是接着那灵的圣别。

我盼望这简短的交通，给我们看见研读圣言的路。圣经里甚至一个小介系词也需要研究。彼前一章二节不是说神借着那灵的圣别拣选我们，乃是说神在那灵的圣别里拣选我们。没有那灵的圣别，神的拣选就不能得着实行。乃是那灵的圣别，完成神的拣选。

1:2 links eternity with time. In God, there is no time element. God chose us and He did it in the sanctification of the Spirit. God's choosing and the Spirit's sanctification are one action.

Then 1 Peter 1:2 says that God's choosing us in the sanctification of the Spirit was "unto obedience and the sprinkling of the blood of Jesus Christ." Obedience in the New Testament implies two things. First, our obedience to God implies our repentance. Then it implies our faith. We were away from God. We were His enemies. Then the Spirit came to work on us, and this was unto something. Unto here means "resulting in." So the Spirit's sanctification results in our repentance and faith. These two things added together are our obedience. Sanctification of the Spirit is unto the obedience of repentance and believing. The real obedience to God is to repent to God and believe into the Lord Jesus.

Following our obedience, we experience "the sprinkling of the blood of Jesus Christ." The sprinkling of the blood of Christ came upon us, not before our repentance but after our faith. God's choosing is first, and this was in the Spirit's sanctification. This resulted in obedience, consisting of repentance and faith. Then we are ready to receive God's redemption, and the first step of God's redemption is for Him to sprinkle us with His blood. Without the sprinkling, the washing, of the blood, there is no way for God to save us.

Obedience is on our side, but choosing in sanctification is on God's side. God chose us in eternity, but the working out of the sentence in 1 Peter 1:2 is not finished yet. We were chosen in eternity in the sanctification of the Spirit in time, and this sanctification issues in our repentance and faith, which is our obedience. He was ready from eternity to redeem us, but we were not ready. Then we received His Spirit's sanctification, and that resulted in our repentance and faith in God's Son, Jesus Christ. Now we are ready to receive God's salvation. The first thing in His salvation is to sprinkle us with the blood of the Second of the Trinity. So we get washed, forgiven, justified, and reconciled to God. Thus, we can see that before our repentance and faith there was the sanctification by the Spirit. First Peter 1:2 shows that the sprinkling of the blood follows the sanctification of the Spirit.

I hope this brief fellowship shows us the way to study the Word. Even a small preposition in the Bible needs our study. First Peter 1:2 does not say that God chose us through but in the sanctification of the Spirit. God's choosing could not be practiced without the Spirit's sanctifying. It is the sanctifying of the Spirit that carries out God's choosing.

一 借着光照他们，细细的寻找他们，直到找着他们

现在我们要来看，那灵圣别我们时所作的事。那灵在我们悔改前的圣别，很详细的记在圣经里。但圣经就像一幅大拼图，并没有把图画的每一部分拼在一起，乃是碎片散在各处。我们必须学习如何把碎片摆在一起，好看见一幅完整的图画。

路加十五章八至九节说，“或是一个妇人有个银币，若失落一个，岂不点上灯，打扫屋子，细细的找，直到找着么？找着了，就召齐朋友、邻舍，说，和我一同欢喜吧，因为我失落的那个银币已经找着了。”这段圣经给我们一幅那灵圣别工作的图画。我们要注意“找”和“找着”这两个辞。妇人（表征那灵）细细的寻找失落的银币，直到找着。

在路加十五章主给我们三个比喻：好牧人寻找迷羊的比喻，细心妇人寻找失落之宝贝的比喻，慈爱父亲期待浪子回家的比喻。当我们进入这一章的意义，我们就能领会，这必然是指三一神。父正在慈爱的等候将罪人接回归祂自己，但他们怎能回去？首先，子是好牧人来顾到失落的罪人，然后那灵也在作工。

我们这些得救的罪人乃是神所拣选的人。银币在失落之前，是妇人的宝贝。妇人象征那灵。在我们身上并在我们里面作工的那灵，不像老虎，甚至也不像男人。那灵作工乃像姊妹，像妇人。姊妹比弟兄细心，比弟兄甘甜，这是生来如此的。感谢主，那灵是妇人，主是牧人，神是父。父同牧人和妇人，在爱里一同作工，来拯救堕落的罪人。这在神圣的启示里是很详细的。

那灵像一个妇人来到失落的罪人那里。他们是神所拣选的人。他们曾经在神的手中，好像祂的宝贝，祂的银币。甚至在我们失落之前，我们在神手中乃是宝贝。然后有一天我们失落了。但在永远里，神预定我们，要把我们带回归祂自己。神在已过的永远里所赐给我们的头一项福分，乃是拣选我们，使我们成为圣别。以弗所一章四节说，“祂在创立世界以前，在基督里拣选了我们，使我们…成为圣别…”。祂已经拣选了我们，使我们成为圣别。我们成为圣别，开始于那灵如同妇人来寻找我们，把我们带回归神，使我们有分于祂的圣别。

A. Seeking Them Carefully by Enlightening Them until Finding Them

Now we need to consider what the Spirit did when He sanctified us. The sanctifying of the Spirit before our repentance is recorded in the Bible in a very detailed way. But the Bible is like a big jigsaw puzzle. It does not give you every part of the picture in a gathered way, but the pieces are scattered throughout it. We have to learn how to put the pieces together to see a complete picture.

Luke 15:8-9 says, “Or what woman having ten silver coins, if she loses one silver coin, does not light a lamp and sweep the house and seek carefully until she finds it? And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost.” This portion of the Word gives us a picture of the Spirit’s sanctifying work. We need to notice the words seek and finds. The woman, signifying the Spirit, seeks the lost silver coin carefully until she finds it.

In Luke 15 the Lord gave us three parables: the parable of a good shepherd finding the lost sheep; the parable of a fine woman seeking for her lost treasure; and the parable of a loving father expecting his prodigal son to come back. When we get into the significance of this chapter, we can realize that this surely refers to the Triune God. The Father is waiting lovingly to receive the sinners back to Himself, but how could they come back? First, the Son is the good Shepherd taking care of the lost sinners, and then the Spirit is working.

We saved sinners were God’s chosen people. The coin, before being lost, was the treasure of the woman. The woman signifies the Spirit. The Spirit who is working on us and in us is not like a tiger or even a man. The Spirit works like a sister, a woman. The sisters are finer and sweeter than the brothers. They were born that way. Thank the Lord that the Spirit is the Woman, the Lord is the Shepherd, and God is the Father. The Father with the Shepherd and the Woman work together in love to save fallen sinners. This is detailed in the divine revelation.

The Spirit as a woman came to the lost sinners. They are God’s chosen people. They were once in God’s hand as His treasure, His coins. Even before we were lost, we were treasures in the Lord’s hand. Then one day we became lost. But in eternity God predestinated us to bring us back to Himself. The first blessing that God rendered to us in eternity past was His choosing us unto sanctification. Ephesians 1:4 says, “He chose us in Him before the foundation of the world to be holy…” He has chosen us to be holy. This is unto sanctification. Our being made holy began when the Spirit as the woman came to seek us, to bring us back to God unto His holiness.

在时间里，那灵如同妇人是来寻找我们，而不仅是来发现我们。妇人来细细的寻找失落的银币。我喜欢“细细的”这辞。谁来作这仔细的工呢？就是神那圣别的灵。那灵是全能的、万能的、无所不能的，但她（这里用女性代名词）需要细细的找。这是因为我们得救前非常的复杂。那灵不容易找着我们。所以妇人，就是那灵，来点上灯，细细的找我们。灯象征神的话。（诗一一九，。）有一天当我们听到福音时，圣经里有些话开始在我们里面照亮。我从小就知道约翰三章十六节，但有许多年这话在我身上并没有作用。然而，有一天寻找的灵使这节在我里面照亮。神的话是灯，为那灵所用，光照并暴露罪人的地位和光景，使他悔改。

那灵好像一个妇人点上灯，然后打扫屋子。打扫屋子就是搜寻并洁净罪人内里的各部分。寻找我们的那灵，点亮话，在我们里面，就是在我们里面的人里打扫，直到找着我们。找着就是得着。因此，那灵是一个妇人，借着点亮话并在我们里面打扫，来寻找我们，直到得着我们。当那灵打扫，清除我们里面所有的脏东西时，话就开始在我们里面照亮。她这样作，直到她得着我们。这就是那灵的圣别。当我们还在世界里，在一堆罪人当中，那灵就来寻找我们，访问我们，借着点亮神生命的话，细细的把我们找出来。同时，她在我们里面打扫，清除我们里面一切的脏东西。然后我们就开始悔改。

二 使他们知罪自责

圣经中有另一段话给我们看见那圣别人的灵，就是约翰十六章八至十一节。这几节说，“祂来了，就要为罪，为义，为审判，使世人知罪自责。为罪，是因他们不信入我；为义，是因我往父那里去，你们就不再看见我；为审判，是因这世界的王受了审判。”路加十五章八至九节加上约翰十六章八至十一节，乃是论到圣别人的灵。那灵这样的圣别，包含那灵寻找我们并使我们知罪自责。她的寻找是要使人知罪自责。那灵临到我们，把我们圣别归神，把我们分别归神，首先是借着细细的找我们，其次是借着使我们厉害的知罪自责。那灵使我们为罪，为义，为审判，知罪自责。这三项是新约里的大主题。

1 为着在亚当里的罪

In time the Spirit as the woman came to seek us, not just to find us. She came to seek carefully for the lost coin. I like the word carefully. Who does this careful work? The sanctifying Spirit of God. The Spirit is almighty, all-capable, and omnipotent, but She (I use the female pronoun here) needs to seek carefully. This is because we were very complicated before we were saved. It was not easy for the Spirit to find us. So the woman, the Spirit, came to seek for us carefully by lighting a lamp. The lamp here signifies the word of God (Psa. 119:105, 130). One day when we heard the gospel, some of the words in the Bible began to shine in us. In my youth I got to know John 3:16. But for many years that did not work on me. One day, however, the seeking Spirit caused this verse to shine within me. The word of God is a lamp used by the Spirit to illuminate and expose the sinner's position and condition that he may repent.

The Spirit as a woman lit a lamp, and then she swept the house. To sweep the house is to search and cleanse the sinner's inward parts. The Spirit who sought us lit the word and swept within us, in our inner being, until she found us. To find is to get. Thus, the Spirit is a woman coming to seek us by lighting the word and sweeping within us, in our inner being, until she gets us. The word began to shine within us while the Spirit was sweeping to clear away all the dirt from within us. She did this until she got us. This is the sanctifying of the Spirit. When we were in the world, among a heap of sinners, the Spirit came to seek us, to visit us, to seek us out carefully by lighting God's word of life. At the same time, she was sweeping within us to clear away all the dirt within us. Then we started to repent.

B. Convicting Them

Another portion of the Word that shows the sanctifying Spirit is John 16:8-11. These verses say, "And when He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment: concerning sin, because they do not believe into Me; and concerning righteousness, because I am going to the Father and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged." Luke 15:8-9 plus John 16:8-11 are on the sanctifying Spirit. This sanctifying of the Spirit includes the Spirit's seeking us and convicting us. Her seeking was for her convicting. The Spirit came to us to sanctify us unto God, to separate us unto God, first by seeking us carefully and second by convicting us prevailingly. The Spirit convicts us concerning sin, concerning righteousness, and concerning judgment. These three items are big subjects in the New Testament.

1. Concerning Sin in Adam

首先，那灵为着在亚当里的罪，使世人知罪自责，因为他们不信入基督。（约十六 9。）罗马五章十二节说，罪借着亚当进入世界，就是进入地上的人里面。亚当是一个大入口，让罪进到他所有的子孙里面。我们需要为着在亚当里的罪悔改，并信入基督。从亚当进到我们里面的罪，使我们不信入基督。生在亚当里，而不信入基督，使我们成为罪人。我们是罪的同伴，我们是属于罪的，罪是我们的国度、范围、领域。我们是在罪里，在亚当里，在我们的不信入基督里。那灵使我们知罪自责，因我们是在亚当里，并且不信入基督。这是祂使人知罪自责的头一面。

2 为着在复活之基督里的义

然后那灵为着在复活之基督里的义，使我们知罪自责。（约十六 10。）罪是在亚当里，义是在基督里。没有基督，就没有义。在全地上，在全宇宙中，义是在基督里，祂乃是神的义，给了我们，成为我们的义。（林前一 30。）这完全是在祂的复活里。罗马四章二十五节说，基督复活是为我们的称义，使我们成为义的。如果基督只死在十字架上，并且仍然留在坟墓里，就没有义，我们也绝不能成为义的。称义，就是使基督成为我们的义，乃是借着祂的复活。

我们需要记住，路加十五章是主的比喻，约翰十六章是主的教训。二者都出于主耶稣的口，祂就是智慧。只有基督能够给我们路加十五章的比喻，也只有祂能够给我们约翰十六章的教训。路加十五章的比喻有细节。约翰十六章的教训有要点——罪、义和审判。正如我们所看见的，罪是在亚当里，使我们不相信。不信入基督，在神面前乃是真正的罪。然后，义是在基督里。祂为我们的罪死了，又埋葬了。然后祂复活，使我们得着祂作我们的义，使祂作我们的义，而被神称义。

3 为着与撒但同受永远沉沦的审判

那灵也为着与撒但同受永远沉沦的审判，使世人知罪自责。（约十六 11。）在神与人之间有三件紧要的事——罪、义和审判。我们已经看见，罪是从亚当来的，义是属于基督的。当然审判是为着那恶者撒但。（太二五 41。）在全宇宙中，亚当、基督和撒但是三个最大的角色。我们是生

First, the Spirit convicts the world concerning sin in Adam because they do not believe into Christ (John 16:9). Romans 5:12 says that sin entered into the world, into the people of the earth, through Adam. Adam was a big entry for sin to come in to all his descendants. We need to repent of the sin in Adam and believe into Christ. The sin which came into us from Adam causes us not to believe into Christ. To be born in Adam and not believe into Christ makes us sinners. We are companions of sin. We belong to sin. Sin is our kingdom, our realm, our field. We were in sin, in Adam, in our not believing into Christ. The Spirit convicts us that we are in Adam and will not believe into Christ. This is the first aspect of His convicting.

2. Concerning Righteousness in Christ in His Resurrection

Then the Spirit convicts us concerning righteousness in Christ in His resurrection (John 16:10). Sin is in Adam. Righteousness is in Christ. Without Christ, there is no righteousness. On the whole earth, in the whole universe, righteousness is in Christ, and He is God's righteousness given to us as our righteousness (1 Cor. 1:30). This is altogether in His resurrection. Romans 4:25 says Christ was resurrected for our justification, for our righteousness. If Christ only died on the cross and still remained in the tomb, there would be no righteousness and we could never be made righteous. Justification, to make Christ our righteousness, is through His resurrection.

We need to remember that Luke 15 was the Lord's parable, and John 16 was the Lord's teaching. Both came out of the mouth of the Lord Jesus, the One who is wisdom. Only Christ could have given us the parable in Luke 15. And only He could have given us the teaching in John 16. The parable in Luke 15 has the details. The teaching in John 16 has the crucial major points—sin, righteousness, and judgment. Sin as we have seen is in Adam, causing us not to believe. Not believing into Christ is the real sin before God. Then righteousness is in Christ. He died for our sins, and He was buried. Then He rose up for us to have Him as our righteousness, for us to be justified by God with Him as our righteousness.

3. Concerning Judgment with Satan unto Eternal Perdition

The Spirit also convicts the world concerning judgment with Satan unto eternal perdition (v. 11). Between God and man, there are three crucial things—sin, righteousness, and judgment. As we have seen, sin came from Adam and righteousness is of Christ. Surely judgment is for the evil one, Satan (Matt. 25:41). In this whole universe, Adam, Christ, and Satan are the three biggest roles. We were

在亚当里，生在罪里的。如果我们信入基督，我们就得着祂作我们的义。否则，我们就要与撒但同受他在火湖里的审判。当那灵把我们寻找出来时，祂乃是为着这罪，为着这义，为着这审判，使我们知罪自责。

我们需要学习这些事物，因为我们要出去接触人。我们可以把路加十五章八节读给我们所照顾的人听，给他们看见那灵的寻找。然后我们可以把约翰十六章八至十一节读给他们听，叫他们看见那灵如何使人知罪自责。我相信我们所接触的每一个人都乐意听到这话。这指明为要使我们的接触人有果效，我们必须研读圣经。我们可以带着正确的解释，向他们陈明圣经的一些经节。这样我们就会得着他们。我们应当学习如何传讲这些事，好使寻找的灵能够点亮我们的话，使这些话照耀，然后人就会知罪自责而悔改。

三 引导他们

1 向神悔改

路加十五章里有那灵的寻找和那灵的激动，为要引导我们到父神那里去。路加十五章的第三个比喻说到父亲接纳他的儿子。十八至二十一节告诉我们，当浪子决定回家时所发生的事：“我要起来，到我父亲那里去，向他说，父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子，把我当作一个雇工吧。于是起来往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切的与他亲嘴。儿子说，父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子。”

浪子突然说，他要起来到他父亲那里去。我们这些神的儿子，起来到我们的父那里去，是因为我们被那寻找人并叫人知罪自责的灵所激动。儿子说，“父亲，我犯罪了，”这是他在悔改之后，接着就有认罪。当他说，他要作他父亲的一个雇工，这就是说，他要为他的父亲作工，好在他父亲面前蒙恩。堕落的罪人一旦悔改了，就想为神作工或事奉神，以得祂的恩宠，却不晓得这样的思想乃是违反神的爱和恩，并且对神的心和意愿是个侮辱。

2 接受基督作他们生命的供应

born in Adam, in sin. If we believe into Christ, we receive Him as our righteousness. If not, we will go with Satan to share his judgment in the lake of fire. While the Spirit is seeking us out, He convicts us concerning this sin, concerning this righteousness, and concerning this judgment.

We need to learn these things because we are going out to contact people. We can read Luke 15:8 to the ones for whom we are caring to show them the Spirit's seeking. Then we can read John 16:8-11 to them to show them the Spirit's convicting. I believe every contact would be happy to hear this. This shows that in order to be effective in our contact with people, we must study the Bible. We can present some verses from the Bible to them with the proper definition. Then we will gain them. We should learn how to preach these things so that the seeking Spirit can light our words to make them shine. Then others will be convicted and repent.

C. Leading Them to:

1. Repent unto God

In Luke 15 there are the Spirit's seeking and the Spirit's stirring up to lead us to God the Father. The third parable in Luke 15 is concerning a father receiving his son. Verses 18 through 21 tell us what happened when the prodigal son decided to return. "I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants. And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately. And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son."

The prodigal son suddenly said that he would rise up and go to his father. As sons we rose up and came to our Father because we were stirred up by the seeking and convicting Spirit. For the son to say, "Father, I have sinned," is for him to make a confession following his repentance. When he said that he would be as one of his father's hired servants, this meant that he wanted to work for his father to gain his father's favor. Once a fallen sinner has repented, he thinks of working for God or of serving God to obtain His favor, not knowing that this thought is against God's love and grace and is an insult to His heart and intent.

2. Receive Christ as Their Life Supply

父亲对他儿子的反应，记在二十二至二十四节：“父亲却吩咐奴仆说，快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，把那肥牛犊牵来宰了，让我们吃喝快乐。因为我这个儿子是死而复活，失而又得的。他们就快乐起来。”儿子回来时是个贫穷、可怜的浪子，但父亲给他三样东西：一件袍子、一只戒指和一双鞋子。父亲把上好的袍子穿在他身上遮盖他。这袍子象征基督是我们的义，使我们得称义。（耶二三 6，林前一 30，比较赛六一 10，亚三 4。）戒指象征盖印的灵，是神在蒙悦纳之信徒身上所给的印记。（弗一 13。）如果有人戴着金戒指，他必定很有钱。儿子手上的戒指表明他富有了。鞋子象征神救恩的能力，将信徒从污秽之地分别出来。

现在他不再是贫穷的浪子，乃是富有的年轻人。他现在有资格进入父家，但他还需要东西吃。他吃过猪所吃的豆荚，（路十五 16，）并且饿着走了很长的路才到他父亲家。他穿上了袍子，戴上了戒指为标记，并穿上了鞋子而从地分别出来，但他必定非常饥饿，需要食物。所以父亲叫仆人去宰肥牛犊给他儿子享受。（23。）这象征丰富的基督（弗三 8，）在十字架上为作信徒的享受而被杀。我们凭着基督得神称义之后，就接受基督作我们的满足，作我们的供应，作我们的肥牛犊。

因此，基督在此首先是袍子，然后是肥牛犊。在复活里，祂成了我们的食物，我们生命的供应。这是那灵寻找人并使人知罪自责的结果。那灵寻找人并使人知罪自责，结果带进我们的顺从，就是我们的悔改与相信。至终，我们得着基督，在外面作我们的义，在里面作我们的生命和生命的供应。这就是那灵的圣别，是神救恩的头一步。

The father's response to his son is seen in verses 22 through 24. "But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry, because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry." The son came back as a poor, pitiful prodigal, but the father gave him three things: a robe, a ring, and sandals. The father clothed his son with the best robe to cover him. This robe signifies Christ as our righteousness for our justification (Jer. 23:6; 1 Cor. 1:30; cf. Isa. 61:10; Zech. 3:4). The ring signifies the sealing Spirit as the God-given seal upon the accepted believer (Eph. 1:13). If someone is wearing a gold ring, he must have a lot of money. The ring on the son's finger was a mark that he had become rich. The sandals signify the power of God's salvation to separate the believers from the dirty earth.

Now he was no longer a poor prodigal, but a rich young man. He was now qualified to enter the father's house, but he needed something to eat. He had been eating the carob pods which the hogs were eating (Luke 15:16) and he had walked quite a distance to his father's house without eating anything. He was clothed with a robe, marked with a ring, and separated from the earth with a pair of shoes, but his stomach surely was crying out for food. So the father told his slaves to kill the fattened calf for his son's enjoyment (v. 23). This signifies the rich Christ (Eph. 3:8), killed on the cross for the believers' enjoyment. After we are justified by God with Christ, we receive Christ as our satisfaction, as our supply, as the fattened calf.

Thus, Christ here is first a robe and then the fattened calf. In resurrection He has become our food, our life supply. This is the result of the seeking and convicting of the Spirit. The seeking and convicting of the Spirit issue in our obedience, in our repentance and faith. Eventually, we receive Christ outwardly as our righteousness and inwardly as our life and life supply. This is the sanctification of the Spirit, the first step of God's salvation.

第十篇

那灵在信徒身上，并在信徒里面的工作（二）

读经：约三5～6，8，一12～13，三6，彼前一3，多三5。

纲 目

貳 使知罪自责并相信的信徒得重生—约三5～6，8：

一 使他们生为神的儿女—约一12～13：

- 1 在他们的灵里—约三6。
- 2 借着基督的复活—彼前一3。
- 3 进入神的国—约三5。

二 洗去他们旧人老旧性情的污秽—多三5：

- 1 脱去他们的旧人，并穿上新人。
- 2 将他们的情形从旧造重修到新造。

CHAPTER TEN

THE SPIRIT'S WORK ON AND IN THE BELIEVERS (2)

Scripture Reading: John 3:5-6, 8; 1:12-13; 3:6; 1 Pet. 1:3; Titus 3:5

OUTLINE

II. Regenerating the convicted and believing believers—John 3:5-6, 8:

A. Begetting them to be the children of God—John 1:12-13:

1. In their spirit—John 3:6.
2. Through the resurrection of Christ—1 Pet. 1:3.
3. Into the kingdom of God—John 3:5.

B. Washing away the filthiness of the old nature of their old man—Titus 3:5:

1. Putting off their old man and putting on the new.
2. Reconditioning their state from the old creation to the new.

我们在前一篇信息里看过，在神所拣选之人悔改并相信之前，那灵在他们身上圣别的工作。在本篇信息里，我们要来看，那灵在知罪自责、相信的信徒身上做工，使他们得重生。（约三5～6，8。）

我盼望我们都学习认识圣经的思想。当一个人写作时，他的思想就在他的著作里。我们需要知道主在圣经里的思想。我们读彼前一章二至三节时，不仅能够看见彼得的思想，也能够看见默示之灵的思想。这两节说，“照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人：愿恩典与平安，繁增的归与你们。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。”

这两节的主要思想具体化在三个紧要的辞里：拣选、圣别和重生。在已过的永远里，神拣选了我们。然后在时间里，那灵来圣别我们。神的拣选是在那灵的圣别里。现在我们要思想神拣选和那灵圣别的目的。神的拣选和那灵的圣别并没有两个目标，只有一个目标。这二者在同一条线上，在同一条路上。不是神走一条路，那灵走另一条路；祂们是走同一条路。神拣选我们，开启了这条路，那灵跟在同一条路、同一条线上，来圣别我们。神的拣选和圣别是为着产生众子。神的心意乃是要得着许多的儿子。

神能够得着许多儿子——不是借着领养，乃是借着生产。约翰三章三节说，我们必须“重生”。这不只是生，乃是重生。在神的经纶里，祂必须在祂的创造里得着人。祂创造人乃是一种生产。如何能证明神的创造就是神的生产呢？路加三章三十八节说，“亚当是神的儿子。”这是很强的一节，证明神的创造是一种生产。亚当是神所造的，（创五1～2，）神是他的源头。神没有将祂的生命之气吹入植物、鱼、鸟或牲畜里。在神的创造里，神只将生命之气吹入亚当里。（二7。）路加认为这是神的生产，那是人类头一次的出生。

卫斯理查理的诗“听啊，天使赞高声”（诗歌七四首）是很高水平的诗。我愿意点出本诗的第三节，该节说，“降生使人得重生，（“重生”英诗作“第二次出生”，）降生使人能高升。”神的经纶需要人经过两次的出生。人在他头一次的出生里得着了人的生命。然后他必须经过另一次出生，就是第二次

In the previous message, we saw the Spirit's work in sanctifying the God-chosen people before they repent and believe. In this message we want to see the Spirit's work in regenerating the convicted and believing believers (John 3:5-6, 8).

I hope that we would all learn to know the thought of the Bible. When a person writes something, his thought is in his writing. We need to know the Lord's thought in the Scriptures. In reading 1 Peter 1:2 and 3, we can see not only the thought of Peter but also the thought of the inspiring Spirit. These verses say, "Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. 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 the dead."

The main thought in these two verses is embodied in three crucial words: chosen, sanctification, and regenerated. God chose us in eternity past. Then in time the Spirit came to sanctify us. God's choosing is in the Spirit's sanctification. Now we need to consider the purpose of God's choosing and of the Spirit's sanctifying. God's choosing and the Spirit's sanctifying do not have two goals. They have only one goal. They are on the same line, the same road. It is not that God takes one way, and the Spirit takes another way. They are taking one way. God started the way to choose us, and the Spirit follows in the same way, in the same line, to sanctify us. God's choosing and sanctifying are for the purpose of producing sons. God's intention is to have many sons.

God can have many sons not by adoption but by begetting. John 3:3 says that we must be "born anew." This is not just generating but regenerating. In God's economy, God must first have man in His creation. His creation of man was a kind of bringing forth, a kind of begetting. How can we prove that God's creation was God's begetting? Luke 3:38 says, "Adam, the son of God." This is a strong verse to prove that God's creation was a kind of begetting. Adam was created by God (Gen. 5:1-2), and God was his origin. God did not breathe His breath of life into the plants, the fish, the birds, or the cattle. In God's creation, God breathed the breath of life only into Adam (Gen. 2:7). Luke considered that this was God's begetting. That was humankind's first birth.

Charles Wesley's hymn "Hark! The Herald Angels Sing" (Hymns, #84) is of a very high standard. I would like to point out stanza 3 of this hymn, which says, "Born to raise the sons of earth;/Born to give them second birth." God's economy needs man to go through two births. He receives a human life in his first birth. Then he has to go through another birth, the second birth. This birth is for him to receive the divine life.

的出生；这出生是要使他得着神圣的生命。神的心意要人有两种生命—属人的生命和神圣的生命。神要作这事，就必须有一个原型，一个模型。所以祂自己成为肉体来作原型。

神原本仅仅有神圣的生命，没有属人的生命。但祂有一个心意，要人类有两种生命，就是属人的生命和神圣的生命。因此，祂自己必须是原型。祂借着成为肉体，来设立模型。神带着神圣的生命，进入人性里，使祂得着属人的生命。因此，在这地上有一个唯一的模型，就是神人。今天这原型已经大量复制，因为祂在复活里成了许多弟兄中的长子。（罗八 29。）

人为神所造之后，神看着祂所作的，就用“甚好”这辞来形容。（创一 31。）但这个甚好的人堕落了。大多数人以为，如果亚当没有堕落，他和我们就无需重生，但这绝对是错的。即使人从来没有堕落，他仍然需要重生。神所造的人需要为神所重生—不是只有神的生命之气，乃要有神的生命本身。即使人从来没有堕落，人还是需要重生。神在祂的经纶里是这样计划的。

旧约告诉我们，扫罗为神所膏，得着另一个心。（撒上十 9，原文。）一个新心显然是新的东西，但另一个心也许仍然是旧的心。扫罗不是得着新的东西。神创造一个旧人，这旧人应当有变化，就是从旧的变化成新的。旧人是属人的；新人是神圣的。我们都必须看见这事。今天我们是奇妙的人，因为我们已经由神神圣的生命重生了。我们现今乃是既神圣又属人的。当神成为肉体时，祂能够说，“我是神而人者。”现今我们已经重生了，我们能够说，“我是人而神者。”唯一的不同是：祂先有神圣的生命，然后得着属人的生命；我们先有属人的生命，然后得着神圣的生命。至终，神有两种生命同两种性情，我们也一样。

基督降生是要使我们有第二次出生，就是使我们在神的生命和性情上，而不在祂的神格上，成为神。神成为人，而我们人也要成为神，但没有神格。这里有双向的交通；祂带着神性而来，进入人性里，我们带着人性进到神性里。这就是按着神的蓝图、计划之重生的意义。神凭着祂的怜悯，的确已将祂的计划，祂的经纶显明给我们。我们所看见神计划里的主线，乃是神定意要作人。这是祂的嗜好，祂心头的愿望。

God intended that man would have two lives— the human life and the divine life. In order to do this, God must have a prototype, a model. So He Himself became incarnated to be the prototype.

At one time God merely had the divine life, not the human life. But He had the intention that mankind would have two lives, the human and the divine. Therefore, He Himself had to be a prototype. He set up a model by becoming incarnated. God with the divine life came into humanity that He might have the human life. Thus, on this earth there was a unique model, the God-man. Today this prototype has been duplicated in mass production because in resurrection He has become the Firstborn among many brothers (Rom. 8:29).

After man was made by God, God saw what He had made and used the words very good to describe it (Gen. 1:31). But this very good man became fallen. Most people think that if Adam had not fallen, he and we would not have needed to be regenerated, but this is absolutely wrong. Even if man had never fallen, he would still have needed to be reborn. The God-created man needed to be reborn of God, not just to have God's breath of life, but to have God's life itself. Man needed regeneration even if man had never fallen. God in His economy planned it this way.

The Old Testament tells us that Saul was anointed by God and got another heart (1 Sam. 10:9). A new heart is obviously something new, but another heart may still be the old heart. Saul did not have something new. God created an old man, and this old man should have a transformation, a change from the old to the new. The old man was human; the new man is divine. We all have to see this. Today we are wonderful persons because we have been regenerated with God's divine life. We are now both divine and human. When God was incarnated, He could say, "I am a God-man." Now that we have been regenerated, we can say, "I am a man-God." The only difference is this: He had the divine life first. Then He received the human life. We had the human life first. Then we received the divine life. Eventually, God has two lives with two natures, and we are the same.

Christ was born to give us a second birth, that is, to make us God in His life and nature, but not in His Godhead. God was made a man, and we men are being made God, but without the Godhead. There is a two-way traffic. He comes with divinity to enter into humanity, and we go with humanity to enter into divinity. This is the significance of regeneration according to the blueprint, the plan, of God. By His mercy God has really shown us His plan, His economy. The main line we have seen in God's plan is that God intended to be a man. This is His hobby, His heart's desire. What does God want? God

神要什么？神要得着一个人，好让祂与人是一。这就是为什么祂爱人。所以首先，祂创造了一个人，这样创造人可视为生出人。四千年后，祂来成为一个人。祂不是与人分开的，祂乃是与人联结而成为一个人。祂进入人里面。

神来作人，好使人有第二次出生。神能够作每一件事，但如果祂没有成为人，祂就不能重生人。祂必须有是神又是人的资格。祂在成为肉体里成为一个人，好穿上人性，而祂的这一部分，人性的部分，不是神圣的。当祂在这地上三十三年半时，祂是部分神圣的，部分属人的。祂在成为肉体里穿上人。然后祂采取第二步，就是受死并复活。在复活里，祂将祂人性的部分“子化”，使这人性的部分变成神圣了。

显然的，我们生而为人。然后神成为原型，祂这位神圣者进入我们里面。现今祂要用我们一生的时间，把我们的人性变化成为神圣的。这变化就是“子化”我们的过程。就一面说，我们现今是神的众子，因为我们已经由神用祂的生命所生。但在我们的态度、行动和行为上，我们也许看起来像叫化子。这表明就另一面说，我们看起来不像是神的儿子。我们应当说，“我在生命和性情上是神的儿子，但还没有完全在构成上和样子上是神的儿子。我天天在变化中。”现今我们是在神的变化之下。变化我们就是子化我们。这乃是神在我们身上每天的工作。

神创造人有一种情形，使他需要妻子作帮手与他相配。但神把妻子给一位弟兄的最高目的，是要给他制造麻烦，好使他能够变化。许多时候，妻子麻烦丈夫最多，丈夫麻烦妻子最大。神用这种情形来变化丈夫和妻子。妻子成全丈夫，丈夫成全妻子。在变化的过程中，甚至我们的儿女也成了我们的帮手。我们为着生活也需要一分工作，我们的工作也被主用来变化我们。我们日常需用的一切都是麻烦。人喜欢有车子，但车子变成麻烦。人喜欢有电脑，但电脑也成了人的麻烦。这些麻烦都是神所命定的，好叫我们能够被变化。

在我早期的职事中，我告诉人，我们的处境和环境，是神所命定的，为着变化我们。但我那时的领会不像今天这么多。我们所需的一切都成了麻烦。神命定这些事物，为叫我们能够子化，就是变化。

wants to get a man for Him to be one with man. This is the reason why He loves man. So first, He created a man, and this creation of man can be considered as a begetting of man. Four thousand years later, He came to be a man. He was not separate from man, but He became a man in union with man. He entered into man.

God came to be a man to give us a second birth. God can do everything, but if He had not become a man, He could not regenerate man. He must have the qualification of being God and man. He became a man in His incarnation to put on humanity, and this part of Him, the human part, was not divine. While He was on this earth for thirty-three and a half years, He was part divine and part human. In His incarnation He put on man. Then He took the second step to die and resurrect. In resurrection He “sonized” His human part, making this human part divine.

Obviously, we were born human. Then God as the prototype came into us as the divine One. Now it will take our whole life for Him to transform our humanity into something divine. This transformation is the process of “sonizing” us. In one sense, we are now the sons of God because we have been begotten of God with His life. But in our attitude, actions, and behavior we may appear as the sons of beggars. This shows that in another sense, we do not appear to be the sons of God. We should say, “I am a son of God in life and nature, but not yet fully in constitution and appearance. I am being transformed day by day.” Now we are under God’s transformation. To transform us is to sonize us. This is God’s work in us every day.

God created man in a way that he needs a wife as a helpmate to match him. But the highest purpose in God’s giving a wife to a brother is to give him trouble so that he can be transformed. Many times it is the wife who troubles the husband the most and the husband who troubles the wife the most. God uses this situation to transform the husband and the wife. The wives perfect the husbands, and the husbands perfect the wives. Even our children become helpers to us in the process of transformation. We also need a job in order to live, and our job is used by the Lord to transform us. All of our daily necessities are troubles. People like to have a car, but the car becomes a trouble. People like to have computers, but computers also become a trouble to them. These troubles are ordained by God so that we can be transformed.

In my earlier ministry, I told people that our circumstances and environment are ordained by God for our transformation. But I did not realize as much as I do today. Everything we need becomes a trouble. God ordained these things so that we could be sonized, transformed.

变化乃是重生的继续。我们已经蒙了重生，我们乃是一个新人，但过程并没有停在那里。蝴蝶不是隔夜就从茧里出来，乃是慢慢的出来。圣别、更新、变化，都是重生的继续，要把我们作成新人，具有神圣的和属人的性情。至终，约壹三章说，当祂来时，我们要看见祂，并且那时我们要和祂一样。（2。）

神在这整个宇宙中只走一条路，就是祂经纶的路，以得着许多儿子，为着彰显祂。神所采取的头一步是祂的拣选。以弗所一章告诉我们，神的拣选是为着祂的圣别，好使我们成为圣别。（4。）神在永远里拣选我们，预定我们得儿子的名分。（5。）祂拣选我们，目的是要得着儿子。祂拣选之后，就作为那灵来圣别我们，把我们从一堆凡俗的人中分别出来。那灵来寻找我们，照亮我们，找着我们，并得着我们。（路十五8~9。）祂作工叫我们知罪自责，（约十六8，）使我们悔改，并激动我们的心，使我们想要到神那里去。这样，我们就成了信徒。

祂作那灵圣别我们之后，就重生我们。彼前一章二节说到神的拣选和那灵的圣别。然后三节说，在祂的圣别之后，祂借着基督的复活重生我们。重生是接在那灵的圣别之后的步骤。首先，神拣选我们，然后灵神来圣别我们；圣别是为着子化，而子化开始于那灵重生我们。

我们研究那灵在信徒身上，并在信徒里面的工作，就是研究真正的基督徒生活。我重生之后不久，就想要知道重生的真义。那时很难找到关于这事的教导。至终，我读到史百克（T. Austin-Sparks）的一本书，那本书的确帮助了我。在那本书里他说了一句很宝贵的话。他说，重生就是在你属人的生命之外，得着神的生命，作你另一个生命。这是重生的正确定义和意义。主给我们第二次出生，意思就是祂给我们另一个生命，第二个生命，就是神圣的生命。

贰 使知罪自责并相信的信徒得重生

那灵作工，使知罪自责并相信的信徒得重生。（约三5~6，8。）

一 使他们生为神的儿女

按照约翰一章十二至十三节，那些借着信入基督而接受祂的人，要由神所生，成为神的儿女。当然，这是第二次的出生。

Transformation is a continuation of regeneration. We have been regenerated and we are a new man, but the process does not stop there. The butterfly does not come out of the cocoon overnight. It comes out slowly. Sanctification, renewing, and transformation are all a continuation of regeneration to make us a new man with the divine and human natures. Eventually, 1 John 3 says that when He comes, we will see Him, and at that time we will be the same as He is (v. 2).

God has only one way to go in this whole universe. This is the way of His economy to gain many sons for His expression. The first step God took was His choosing. Ephesians 1 tells us that God's choosing was for His sanctification, for us to be holy (v. 4). God chose us in eternity, predestinating us unto sonship (v. 5). He chose us with an intention to get sons. After His choosing, He came as the Spirit to sanctify us, to separate us, from the heap of common people. The Spirit came to seek us, to enlighten us, to find us, and to get us (Luke 15:8-9). He worked to convict us (John 16:8), causing us to repent and stirring up our heart that we might have the desire to go to God. Then we became believers.

After He sanctified us as the Spirit, He regenerated us. First Peter 1:2 speaks of God's choosing and the Spirit's sanctifying. Then verse 3 says that following His sanctification, He regenerated us through the resurrection of Christ. Regeneration is the step following the Spirit's sanctification. First, God chose us; then God the Spirit came to sanctify us; and sanctification is for sonizing, which begins with the Spirit regenerating us.

For us to study the work of the Spirit on and in the believers is for us to study the real Christian life. Soon after I was regenerated, I wanted to know the real significance of regeneration. It was very difficult to find anyone who taught this. Eventually, I read a book by T. Austin-Sparks which really helped me. In that book he spoke a very precious word. He said that regeneration is to have God's life, as another life, in addition to your human life. This is the proper definition and significance of regeneration. For the Lord to give us a second birth means that He gave us another life, a second life, the divine life.

II. REGENERATING THE CONVICTED AND BELIEVING BELIEVERS

The Spirit works to regenerate the convicted and believing believers (John 3:5-6, 8).

A. Begetting Them to Be the Children of God

According to John 1:12 and 13, those who receive Christ by believing into Him will be born of God to be God's children. Of course, this is the second birth.

1 在他们的灵里

约翰三章六节说，“从那灵生的，就是灵。”重生发生在我们的灵里。重生是在人的灵里，由神的圣灵，以神的生命，就是非受造永远的生命所完成的。

2 借着基督的复活

彼前一章三节说，神借着耶稣基督从死人中复活，重生了我们。我们需要思想，为什么重生需要借着基督的复活。神创造人，但人堕落了。借着这堕落，撒但进来与人联合，所以人成了神真正的难题。人为神所造，是无罪的，与撒但无关；但因着人的堕落，人就成为有罪的。罗马五章十二节说，罪是借着一个人——亚当——进入人里面。因此，人与撒但联合了。

这样属罪并属撒但的人，怎能得重生？这人需要被治死并埋葬，然后需要神圣的生命使这死了并埋葬的人复起。谁能把我们众人治死，把我们埋葬，并使我们复起？只有经过死，被埋葬，并复起的那一位才能。祂是够资格的那一位。祂的死和复活乃是过程、凭借，借此我们就能被治死、埋葬并复活，好得着另一个生命。这就是我们重生的过程。所以基督必须穿上人性，并且将这人性带到十字架上。然后祂把我们带进祂的死与埋葬里，（罗六3～4，）并在祂的复活里叫我们与祂一同复活。（弗二6。）

基督的复活是一个大出生，一个大生产。不仅基督耶稣在那个生产里复活并出生，（徒十三33，）成千上万的人也在那个出生里与祂联合。（罗八29，彼前一3。）在复活里，基督这末后的亚当成了赐生命的灵。（林前十五45下。）然后借着祂的复活，许多撒但所占有的罪人都重生了。我们需要这样的启示。我们需要启示，好看见我们原是神所造，后来却堕落了，陷在罪里，与撒但联合。所以我们成了一种的三而一——堕落的人同着罪和撒但。但神来拣选我们。然后祂借着把我们带进死与埋葬里，并叫我们在基督的复活里复起，而重生我们。借着基督的复活，我们重生了。我们有了第二次的出生，接受了另一个生命同另一个性情，这生命和性情都是神圣的。

按神的观点看，我们的重生发生于大约二千年前，在基督复活的时候。我们的重生发生在我们头一次的出生之前。神

1. In Their Spirit

John 3:6 says, "That which is born of the Spirit is spirit." Regeneration takes place in our spirit. It is accomplished in the human spirit by the Holy Spirit of God with God's life, the uncreated eternal life.

2. Through the Resurrection of Christ

First Peter 1:3 says that God regenerated us through the resurrection of Jesus Christ from among the dead. We need to consider why regeneration needs to be through the resurrection of Christ. God created man, but man became fallen. Through this fall Satan came in to join with man, so man became a real problem to God. Man was created by God without sin, having nothing to do with Satan. But through his fall, he became sinful. Romans 5:12 says that sin entered into man through one person, Adam. Thus, man became joined to Satan.

How could such a person of sin and of Satan be regenerated? There is the need for this person to be put to death and to be buried. Then there is the need of the divine life to raise up this dead and buried one. Who can put us all to death, bury us, and raise us up? Only the One who passed through death, was buried, and rose up. He is the qualified One. His death and resurrection are the process, the means, through which we can be made dead, buried, and resurrected to have another life. This is the procedure of our regeneration. So Christ had to put on humanity and to bring this humanity to the cross. Then He brought us into His death and burial (Rom. 6:3-4) and raised us up with Himself in His resurrection (Eph. 2:6).

Christ's resurrection was a big birth, a big delivery. Not only was Christ Jesus resurrected and begotten in that delivery (Acts 13:33). Millions also joined Him in that birth (Rom. 8:29; 1 Pet. 1:3). In resurrection Christ as the last Adam became a life-giving Spirit (1 Cor. 15:45b). Then through His resurrection, many Satan-possessed sinners were all regenerated. We need such a revelation. We need a revelation to see that we were created by God, yet we became fallen, involved with sin and joined with Satan. So we became a kind of trinity—fallen man with sin and Satan. Yet God chose us. Then He regenerated us by bringing us into death and burial and raising us up in Christ's resurrection. Through Christ's resurrection we became reborn. We had a second birth and received another life with another nature, both divine.

In the divine viewpoint, our regeneration transpired about two thousand years ago in Christ's resurrection. It transpired before our first birth. With God there is no time

没有时间的元素。首先，祂创造人，然后祂使自己与人联合。后来，那灵临到我们，把祂这经过死、埋葬并复活的一位，带进我们里面，使祂的历史成为我们的经历，使我们与祂是一，完全与祂一样。所以我们死了，埋葬了，也复活了，我们成了重生的新人，就是有第二次出生的新人。

3 进入神的国

主耶稣说，你若不重生，就不能进入神的国。（约三5。）人不能进入动物的国度，与动物交通并了解它们，因为人不是由动物的生命生的。动物是生进动物的国度里。神也有一个国度。我们若不在神的国里，就不能认识神的事。进入神国唯一的路，乃是生进去。我们头一次出生时，是生进人的国度里。只有人认识人国度里属人的事，动物不能认识我们或了解我们。同样的，我们如何能领会神国度里属神的事？唯一的路就是以神的生命生进祂的国里。现今我们已经生进神的国里，所以我们能够认识神。按照创世记一章，所有动物的被造都是各从其类的。但我们人乃是神按祂的类所造的；一“类”就是一个国度。之后，我们重生进入神的国里，就是进到祂的类里。

二 洗去他们旧人老旧性情的污秽

提多书三章五节说到重生的洗涤。重生是一种洗涤，洗去我们旧人老旧性情的污秽。这洗涤就是脱去我们的旧人，并穿上新人。这洗涤也是一种重修。我们都由神圣的生命重生、重修了。重生是很深的。我喜欢“重修”（recondition）这辞。卫斯理查理在他那首诗歌里用了“恢复”（reinstate）一辞。（英诗八四首，第四节。）我们失去了我们的状态、我们的地位，所以我们需要恢复，但我们也需要重修。我们的性情、我们的素质、我们的全人，都需要重修。除了重生以外，别无他法能作成这事。重生就是用神圣的生命再生、重修。

element. First, He created man and then He joined Himself to man. Later, the Spirit came to us to bring Him, the One who passed through death, burial, and resurrection, into us to make His history our experience, to make us one with Him, fully identical to Him. So we died, we were buried, and we rose up to be a regenerated new man, a new man with a second birth.

3. Into the Kingdom of God

The Lord Jesus said that if you are not born anew, you cannot enter into the kingdom of God (John 3:5). Man cannot enter into the animal kingdom to fellowship with the animals and understand them, because man was not born with the animal life. The animals were born into the animal kingdom. God also has a kingdom. We cannot understand the things of God if we are not in His kingdom. The only way to enter into His kingdom is to be born into it. In our first birth, we were born into the human kingdom. Only man knows the things of man in the human kingdom. The animals cannot know us or understand us. In like manner, how can we understand the things of God in the kingdom of God? The only way is to be born into His kingdom with His life. Now we have been born into the kingdom of God, so we can know God. According to Genesis 1, all of the animals were created according to their kind. But we men were created by God according to God's kind. A "kind" is a kingdom. Later, we were reborn into God's kingdom, into His kind.

B. Washing Away the Filthiness of the Old Nature of Their Old Man

Titus 3:5 speaks of the washing of regeneration. Regeneration is a washing. It washes away the filthiness of the old nature of our old man. This washing away is to put off our old man and put on the new man. It is also a kind of reconditioning. We all have been regenerated, reconditioned, with the divine life. Regeneration is very deep. I like this word recondition. Charles Wesley used the word reinstate in stanza 4 of hymn #84 —"Reinstate us in Thy love." We lost our state, our position, so we needed to be reinstated. But we also needed to be reconditioned. Our nature, our essence, and our entire being needed to be reconditioned. Nothing can do this except regeneration. To be regenerated is to be reborn, reconditioned, with the divine life.

第十一篇

那灵在信徒身上，并在信徒里面的工作（三）

那灵性质上的圣别

读经：彼前一 2，来十三 12，九 13～14，十 29，罗十五 16 下，六 19，22，多三 5，罗十二 2 下，林后四 16，三 18，帖前五 23，弗一 4～5。

纲 目

壹 圣经里圣别的三方面：

- 一 在蒙神拣选之人悔改以前，那灵寻找他们之事上的圣别——彼前一 2。
- 二 在信徒相信时，借基督之血的圣别——来十三 12，九 13～14，十 29。
- 三 在信徒一生的基督徒生活中，那灵性质上的圣别——罗十五 16 下，六 19，22。

贰 那灵性质上之圣别的主要工作：

- 一 继续在信徒身上正在进行之重生的工作。
- 二 施行对信徒的更新，使他们成为神的新造——多三 5，罗十二 2 下，林后四 16。
- 三 执行主对信徒的变化——林后三 18，罗十二 2 下。
- 四 终极完成于信徒的得荣耀——帖前五 23。
- 五 完成神拣选信徒，使他们得儿子名分的工作——弗一 4～5。

CHAPTER ELEVEN

THE SPIRIT'S WORK ON AND IN THE BELIEVERS (3)

THE SPIRIT'S DISPOSITIONAL SANCTIFICATION

Scripture Reading: 1 Pet. 1:2; Heb. 13:12; 9:13-14; 10:29; Rom. 15:16b; 6:19, 22; Titus 3:5; Rom. 12:2b; 2 Cor. 4:16; 3:18; 1 Thes. 5:23; Eph. 1:4-5

OUTLINE

I. The three aspects of the sanctification in the Scriptures:

- A. The Spirit's sanctification in seeking the God-chosen people before their repentance—1 Pet. 1:2.
- B. The sanctification by the blood of Christ at the time of the believers' believing—Heb. 13:12; 9:13-14; 10:29.
- C. The Spirit's dispositional sanctification in the believers' full course of their Christian life—Rom. 15:16b; 6:19, 22.

II. The essential works of the Spirit's dispositional sanctification:

- A. To continue the ongoing work of the believers' regeneration.
- B. To carry out the renewing of the believers as God's new creation—Titus 3:5; Rom. 12:2b; 2 Cor. 4:16.
- C. To perform the Lord's transformation of the believers—2 Cor. 3:18; Rom. 12:2b.
- D. To consummate in the believers' glorification—1 Thes. 5:23.
- E. To complete God's sonship in choosing the believers—Eph. 1:4-5.

壹 圣经里圣别的三方面

关于圣别的真理，多年来一直是基督教教师中间令人困惑的事。不同的教师对于圣别的意义，有不同的意见。卫斯理约翰认为，圣别就是无罪的完全。

我们从弟兄们的教训得着帮助，看见卫斯理约翰的话并不正确。弟兄们根据主在马太二十三章的话，教导关于圣别的真理；那里主说金子因着圣殿成圣；礼物，就是供物，因着祭坛成圣。（17，19。）圣别不是无罪的完全或纯洁，因为当金子因着圣殿成圣时，并没有变得更纯洁。金子这样的成圣与金子的纯洁无关。当金子在市场里，就是凡俗并属世的；但同样的金子在圣殿里就变成圣的，圣别的。当金子因着圣殿成圣归神时，这样的圣别改变了金子的地位。因此弟兄们说，圣别是地位上的事。

在马太二十三章里，主耶稣也向我们提到祭物，供物，凭着祭坛成圣。羊在羊群里是凡俗的，但它被摆在祭坛上时，祭坛就圣别它，使它成为圣的，好归给神。所以弟兄们又说，这与纯洁或完全毫无关系；只是改变祭物的地位。金子在圣殿里以及祭物在祭坛上，是由于从凡俗的地方转移到圣别的地方而成圣。

我们接受这种关于地位上之圣别的教训，因为这是非常有圣经根据的，但我们仍然不十分满意，不觉得我们是已经看见了关于圣别的全部真理。至终，主向我们显明，圣别不是那么简单。圣别只有一种，却有三方面的讲究。我们需要看见圣经里圣别的三方面。首先，在蒙神拣选之人悔改以前，有那灵在寻找他们之事上的圣别。（彼前一2。）第二，在信徒相信时，有借基督之血的圣别。（来十三12，九13～14，十29。）第三，在信徒一生的基督徒生活中，有那灵性质上的圣别。（罗十五16下，六19，22。）

至终，我们甚至发现比这更多的事。我相信这是最后的、至终的发现。我们发现圣别与神的经纶有关，而神的经纶完全集中在神的愿望上。以弗所一章十节和三章九节提到神的经纶。在已过无始的永远里，神自己在基督里立了一个经纶；神永远经纶的中心，乃是神要得着许多儿子，以满足祂心头的愿望。因着神是活的一位，所以祂有一个愿望。在已过的永远里，祂盼望得着许多的儿子，祂要作伟大的父，有一个满了儿子的家庭。

I. THE THREE ASPECTS OF THE SANCTIFICATION IN THE SCRIPTURES

The truth concerning sanctification has been a puzzling matter among Christian teachers throughout the years. Different teachers have had different opinions about the significance of sanctification. John Wesley thought that sanctification was sinless perfection.

We received help from the teaching of the Brethren to see that John Wesley's word was not accurate. The Brethren taught the truth concerning sanctification based upon the Lord's words in Matthew 23, where the Lord said that the gold was sanctified by the temple and that the gift, the offering, was sanctified by the altar (vv. 17, 19). Sanctification is not sinless perfection or purity, because the gold did not become more pure when it was sanctified by the temple. Its being sanctified was not related to its purity. When the gold was in the market, it was common and worldly, but the same gold in the temple became holy, sanctified. When it was sanctified by the temple unto God, that sanctification changed the position of the gold. Thus, sanctification, the Brethren said, is a matter of position.

In Matthew 23 the Lord Jesus also referred us to the sacrifices, the offerings, sanctified by the altar. In the flock a sheep is common. But when it is put on the altar, the altar sanctifies it, making it holy, unto God. So again the Brethren showed that this has nothing to do with purity or perfection. But this is to change the position of the sacrifice. The gold in the temple and the sacrifice on the altar are sanctified by changing their location from a common place to a holy place.

We accepted this teaching concerning positional sanctification because it is very scripturally based, but we were still not so satisfied that we had seen the full truth concerning sanctification. Eventually, the Lord showed us that sanctification is not so simple. There is only one sanctification, but it has three aspects. We need to see the three aspects of sanctification in the Scriptures. First, there is the Spirit's sanctification in seeking the God-chosen people before their repentance (1 Pet. 1:2). Second, there is the sanctification by the blood of Christ at the time of the believers' believing (Heb. 13:12; 9:13-14; 10:29). Third, there is the Spirit's dispositional sanctification in the believers' full course of their Christian life (Rom. 15:16b; 6:19, 22).

Eventually, we even found out something more than this. I believe this is a final, ultimate finding. We found out that sanctification is related to God's economy, and God's economy is altogether centered on the desire of God. Ephesians 1:10 and 3:9 refer to God's economy. In eternity past without any beginning, God Himself in Christ made an economy, and the center of God's eternal economy is for God to have many sons to satisfy His heart's desire. Because God is a living person, He has a desire. In eternity past He desired to have many sons. He wanted to be a great Father with a family full of sons.

神的愿望是要得着许多儿子，这原是神经纶的中心，并且仍然是中心。儿子的名分对神是极为重要的。首先，神有一个儿子，祂是神的独生子。（约三 16。）神对基督，就是祂独生的儿子，很满足，但并不完全满足。至终，神把这独生子作成许多弟兄中的长子。（罗八 29。）独生子是非常的好，但神的愿望是要得着许多儿子。

神设立了祂的经纶之后，就在已过的永远里开始来完成祂的经纶。神完成祂经纶的头一步乃是祂的拣选。祂预知我们，（彼前一 2 上，）并在创立世界以前在基督里拣选了我们。（弗一 4。）神在成千成万的人中，拣选了你和我。祂借着预定我们而拣选我们，（5，）预定就是预先标出来。在永远里神看见我们并拣选我们，所以祂把我们标出来。祂的拣选和标出，实在就是一件事。我们可以用姊妹们在超级市场购物为例来说明这事。她们也许看见许多桃子，但最后她们只选了一些，把这些标出来，并买下了。神在永远里也是这样的拣选我们并把我們标出来。

至终，神在时间里造了人。神造了亚当以后，撒但很快的就来毒害他。到了新约的时候，神成了人。然后神作为那灵继续来完成祂的经纶。祂拣选我们并把我們标出来，但我们失落了，所以祂来寻找我们。主在路加十五章的比喻里把这事充分的揭示出来。这些比喻告诉我们，父神如何爱儿子，子神如何为着父神的爱来救赎我们、得着我们、买我们，以及神圣三一的第三者—灵神，如何来作妇人，作寻找的工作：她从里面点亮我们，并找着我们。

约翰十六章启示，这寻找的灵使我们为着在亚当里的罪，知罪自责。祂也使我们为义知罪自责，叫我们领悟基督是神的义，祂要作我们的义，并且我们只能在祂这位是我们的义者里面得称义。然后这寻找的灵使我们为审判知罪自责。（8～11。）宇宙不是没有行政的；宇宙乃是在神的行政里，其中带着审判。人有犯罪的自由，但他必须领会，有一天主要来审判他。实际上，火湖里的审判是为撒但预备的。我们若不为着在亚当里的罪悔改，并信入神的儿子基督，作我们的义，我们就要留在罪中，同受撒但所受的审判，直到永远。（太二五 41。）当那灵叫我们为罪、为义、为审判，知罪自责时，我们就完全领悟自己的地位和需要。然后我们就悔改，想要转向神并接受基督。

God's desire to have many sons was the center and still is the center of God's economy. The sonship is vitally important to God. First, God has a Son, and He is the only begotten Son of God (John 3:16). God was satisfied with Christ, His only begotten Son, but not in full. Eventually, God made this only begotten Son the firstborn Son among many brothers (Rom. 8:29). The only begotten Son is wonderful, but God's desire is to have many sons.

After making His economy, God started to carry out His economy in eternity past. The first step in God's carrying out of His economy was His selection. He foreknew us (1 Pet. 1:2a) and chose us in Christ before the foundation of the world (Eph. 1:4). Out of many millions of human beings, God chose you and me. He chose us by predestinating us (v. 5). To predestinate is to mark out beforehand. In eternity God saw us and chose us, so He marked us out. His choosing and marking out are actually one thing. We can illustrate this by considering the sisters' shopping at the supermarket. They may see many peaches there, but eventually they select some, mark them out, and purchase them. God chose us and marked us out in such a way in eternity.

Eventually, in time, God created man. After God's creation of Adam, Satan quickly acted to poison him. Later, in the New Testament time, God became a man. Then God as the Spirit continued to carry out His economy. He chose us and marked us out, but we became lost, so He came to seek us. This is fully unveiled in the Lord's parables in Luke 15. These parables show us how God the Father loves the son, how God the Son, for the sake of God the Father's love, came to redeem us, to gain us, to purchase us, and how the Third of the Trinity, God the Spirit, comes as a woman to do a seeking work, a finding work. She enlightened us from within and found us.

John 16 reveals that this finding Spirit convicted us concerning sin in Adam. He also convicted us concerning righteousness, causing us to realize that Christ is God's righteousness, that He wants to be our righteousness, and that we can be justified only in Him as our righteousness. Then this seeking Spirit convicted us of judgment (vv. 8-11). The universe is not without government. It is a universe in God's government, and there is a judgment. A person has the freedom to sin, but he has to realize that some day the Lord will judge him. Actually, the judgment in the lake of fire is reserved for Satan. If we do not repent of the sin that is in Adam and believe into Christ, the Son of God, as our righteousness, we will remain in sin and share the judgment of Satan for eternity (Matt. 25:41). When the Spirit convicted us concerning sin, righteousness, and judgment, we fully realized our position and our need. Then we repented and desired to turn to God and receive Christ.

这是彼前一章二节所启示神圣圣别的头一面。那灵圣别的这一面，是在顺从基督并蒙祂血所洒之前。在我们悔改并相信之前的圣别，乃是寻找神失落的子民，把他们带回来，使他们能成为圣别，并成为神的儿子。

以弗所一章四至五节充分的表明了这事。四节告诉我们，神拣选我们，使我们成为圣别。然后五节说，祂拣选的时候就预定我们，把我们标出来，好“得”儿子的名分。“得”这辞可以译为“为着”。神为着儿子的名分预定我们。因此，圣别是把我们作成神众子的预备步骤。这与神的经纶 and 神儿子的名分非常有关。圣别不是单独存在的。圣别与神从永远以来的经纶有关，然后与神在时间里的儿子名分有关。

从我们蒙召开始，圣别人的灵就开始为着神的“子化”作工，也就是为着神儿子的名分作工。这圣别，这子化，仍然在进行。这事已经进行了大约二千年，但仍然没有完成。我们每天都从里面不断被圣别，我们正在被子化。圣别不是无罪的完全，也不仅仅是地位上的事；圣别继续不断进行，以子化神所拣选的人。

“子化”（sonize）一辞是我们发明的，以描绘神完全把我们作成祂众子这圣别工作的过程。我们是不得已才发明这辞的。当文化进展时，就需要增加辞汇来描述新的事物。“电脑”这辞在许多年前并不在辞典里。甚至电脑本身也有自己的语言。一切现代的科学，都发明新辞来描述新的发明。韦氏辞典一直推出新版本，以容纳因着文化的需要而增加的新辞。研究圣经也是如此。教父们使用“三一”（Trinity）和“三一神”（Triune God）这些辞来描绘圣经所启示关于神身位的事实。他们发现有发明这些辞的需要。今天我们也一样。我们看见了真理一些更深的方面，我们没有语汇来发表我们所看见的。因此，我们不得不发明新辞。

什么是圣别？圣别就是神的子化。当你被圣别时，你就被子化。这是根据以弗所一章四至五节。甚至更强有力的根据是在希伯来二章十至十一节，这两节说，“原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。因那圣别人的，和那些被圣别的，都是出于一……。”十节说带

This is the first aspect of the divine sanctification as revealed in 1 Peter 1:2. This aspect of the sanctification of the Spirit is before the obedience and the sprinkling of the blood of Christ. This aspect of sanctification before our repentance and believing is to find God's lost people, to bring them back, so that they can be made holy and become God's sons.

This is fully shown in Ephesians 1:4-5. In verse 4 we are told that God chose us to be holy. Then verse 5 says that in His choosing He predestinated us, marked us out, unto sonship. The word unto can be translated “for.” God predestinated us for sonship. Thus, sanctification is a preparing step to make us sons of God. It is very much related to God's economy and to God's sonship. Sanctification does not stand alone. It is involved with God's economy from eternity and then with God's sonship in time.

From the time we were called, the sanctifying Spirit started to work for God's “sonizing,” for God's sonship. This sanctifying, this sonizing, is still going on. It has been going on for about twenty centuries, and it is still not finished. We are being sanctified from within every day. We are being sonized. Sanctification is not sinless perfection, nor is it merely a positional matter. It is something that goes on and on continually to sonize God's chosen people.

The word sonize was invented by us to describe the process of God's sanctifying work to make us His sons in a full way. We were forced to do this. As culture progresses, there is the need of additional vocabulary to describe new things. The word computer was not in the dictionary a number of years ago. Even the computer itself has its own language. All the modern sciences have invented new words to describe new discoveries. Webster's dictionary is always coming up with new editions to contain the new words added because of the need of the culture. The study of the Bible is the same. The church fathers came up with the terms Trinity and Triune God to describe the fact of the person of God revealed in the Bible. They found out that there was the need to invent these terms. It is the same with us today. We have seen some deeper aspects of the truths, and we did not have the expressions to utter what we had seen. Thus, we were forced to invent new words.

What is sanctification? Sanctification is God's sonizing. When you are sanctified, you are sonized. This is based upon Ephesians 1:4-5. It is even more strongly based upon Hebrews 2:10-11, which says, “For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of One....” Verse 10 speaks of bringing many sons into glory,

领许多儿子进荣耀里去，十一节说那圣别人的，和那些被圣别的。这表明儿子的名分极其有赖于圣别。神把祂许多的儿子带进荣耀里，乃是借着基督在性质上圣别我们，开始于我们的重生，经过我们整个基督徒生活的过程。圣别仍然在进行，因为我们还没有完全进入荣耀。有一天我们要完全在荣耀里。这样完满的进入荣耀，就是神完满的圣别。

圣别的头一面就是那灵寻找我们，把我们带回归神。我们原来失落在罪里，但灵神来把我们找出来，把我们带回归神。我们就像路加十五章的浪子。他变得像可怜的乞丐一样，他可怜的情形当然与他富有的父亲不相配，这也使他没有资格进入他父亲的家。因此，父亲给他换衣服。给他换衣服就是赎回他。父亲把上好的袍子给他的儿子穿，把戒指戴在他指头上，又给他穿上鞋子，这表征神的救赎。

希伯来十三章十二节说，我们这些蒙神拣选的人，是借基督的血得圣别的。不错，那灵把我们带回归神，但我们是满了罪的，所以在那时刻，神把基督的救赎应用在我们身上。事实上，基督的救赎已经完成了。给浪子穿的袍子已经为他作好，这事实表明了这点。父亲吩咐仆人拿出“那上好的袍子”。（路十五22。）“那”指明一件特别的袍子，是在这特别的时候，为这特别的目的预备的。这表明基督的救赎已经预备好了。当罪人借着那灵细细的寻找，回到父那里时，父神就把基督的救赎应用在他身上，那就是耶稣基督的血洒在他身上。（彼前一2。）

现今罪人不仅回来，并且也有资格从神得着上等的礼物。这上等的礼物由肥牛犊所表征。父亲把上好的袍子穿在归回的浪子身上之后，就吩咐仆人宰肥牛犊，作他儿子的供应和满足。我们一信入基督的时候，神就将基督的救赎应用在我们身上；同时神也作为那灵，进入我们里面，重生我们，把我们作成新造。但我们需要领会，神把我们作成新造的工作，开始于我们的重生，并且仍然在圣别中继续进行。从我们重生的时候起，三一神就借着在性质上圣别我们，在我们里面继续祂更新的工作。

贰 那灵性质上之圣别的主要工作

and verse 11 speaks of the Sanctifier and the ones being sanctified. This shows that sonship is greatly dependent upon sanctification. God brings His many sons into glory by Christ's sanctifying us dispositionally, beginning from our regeneration throughout the full course of our Christian life. Sanctification is still going on because we have not yet entered into glory in full. One day we will be fully in glory. That fullness of entering into glory will be the fullness of God's sanctification.

The first aspect of sanctification was the Spirit's seeking us to bring us back unto God. We became lost in sin, but God the Spirit came to seek us out, to bring us back to God. We were like the prodigal son in Luke 15. He became like a poor beggar, and his poor situation surely did not match his rich father and did not qualify him to enter his father's house. Thus, the father changed his clothing. To change his clothing is to redeem him. The father's clothing his son with the best robe and putting a ring on his finger and sandals on his feet signify God's redeeming.

Hebrews 13:12 says that we, the God-chosen people, were sanctified by the blood of Christ. Yes, the Spirit brought us back to God, but we were full of sins, so at that juncture, God applied Christ's redemption to us. Actually, Christ's redemption was accomplished already. This is signified by the fact that the robe for the prodigal son had already been made for him. The father told his slaves to bring out "the best robe" (Luke 15:22). This indicates a particular robe prepared for this particular purpose at this particular time. This shows that the redemption of Christ had already been prepared. When a sinner comes back to the Father through the Spirit's fine seeking, God the Father applies the redemption of Christ to him, and that is the sprinkling of the blood of Jesus Christ upon him (1 Pet. 1:2).

Now the sinner is not only back but also qualified to receive the top gift from God. This top gift is signified by the fattened calf. After the father put the best robe upon the returned prodigal, the father told the servants to kill the fattened calf for his son's supply and satisfaction. At the juncture we believed into Christ, God applied Christ's redemption upon us; at the same time God entered into us as the Spirit to regenerate us, to make us a new creation. But we need to realize that God's work to make us a new creation starts at our regeneration and is still going on in sanctification. From the time of our regeneration, the Triune God has continued His renewing work within us by sanctifying us dispositionally.

II. THE ESSENTIAL WORKS OF THE SPIRIT'S DISPOSITIONAL SANCTIFICATION

圣别的最后一面是那灵性质上的圣别。我们借着基督的血被圣别，是地位上的事。我们原是在亚当里的罪人，但基督的救赎把我们迁移了，甚至从亚当里迁移到基督里。（林前一 30。）这是我们地位的改变，我们被迁移了。蒙救赎的意思就是被迁移；就如一位姊妹去购买水果，把水果从市场迁移到她的厨房里。这是地位上的事。

当父亲把上好的袍子给他儿子穿上时，那是外面和地位上的事。但当他把肥牛犊给浪子吃时，那是里面和性质上的事。一个人去工作之前，外面穿好衣服，里面吃些东西作供应。他的衣着是地位的事，而他的吃是性质的事。衣着改变他的地位，使他够资格去工作。然后他的胃里需要有些东西从里面供应他。基督的血改变我们的地位，以圣别我们。这是神的圣别地位的一面。然后神重生我们，把我们作成新造，这是我们在性质上被那灵圣别的开始。我们被作成新造，是从重生开始，一直继续借着那灵性质上的圣别，经过我们整个基督徒的一生。

一 继续在信徒身上正在进行之重生的工作

性质上的圣别，乃是继续在信徒身上正在进行之重生的工作。重生是出生，而出生不是毕业。出生乃是开始。人一旦出生了，就需要长大。我们的出生是我们的重生，我们的长大就是我们性质上的圣别。现今神在圣别祂所生的。神已经生了我们，（约一 12～13，）现今我们需要长大。我们虽然都是神的儿女，但在属灵的成长上，我们却是在不同的年龄和阶段。那灵借着圣别我们，而继续更新我们，好使我们在生命上长大。

我想举一个例子，来帮助我们看到那灵性质上之圣别的意义。假定一位弟兄对他的妻子说了一些话。后来，圣别人的灵问他：“你对妻子谈话的方式是圣别的么？”当然，这位弟兄会悔改并承认说，“主，那不是圣别的。那是一个凡俗并天然的人在说话，而不是一个更新的人。”那灵在这位弟兄对他妻子谈话的方式上圣别他。当圣别人的灵改正这位弟兄时，祂借着把三一神更多的元素分赐到他里面，注入他里面，而构成他。

那灵不只改正我们，祂也构成我们。责备是外面的，但用东西喂养人是里面的。外面的改正也许使我们在行为上、行动上改变一点，但里面却仍然一样。那灵的圣别不像这

The final aspect of sanctification is the Spirit's dispositional sanctification. Our being sanctified through the blood of Christ was a positional matter. We were sinners in Adam, but Christ's redemption moved us and even removed us out of Adam into Christ (1 Cor. 1:30). This was a changing of our position. We were removed. To be redeemed means to be removed. When a sister goes shopping to buy some fruit, she removes the fruit from the market into her kitchen. This is a positional matter.

When the father clothed his son with the best robe, that was something outward and positional. But when he fed his prodigal son with the fattened calf, that was something inward and dispositional. Before a person goes to work, he dresses himself outwardly and eats something to supply him inwardly. His dressing is a positional matter, and his eating is a dispositional matter. The clothing changes his position and qualifies him to go to work. Then he needs something in his stomach to supply him from within. The blood of Christ changed our position to sanctify us. That is the positional aspect of God's sanctification. Then God regenerates us to make us a new creation, and this is the beginning of our dispositional sanctification by the Spirit. Our being made a new creation continues from regeneration throughout our entire Christian life by the Spirit's dispositional sanctification.

A. To Continue the Ongoing Work of the Believers' Regeneration

Dispositional sanctification is a continuation of the ongoing work of the believers' regeneration. Regeneration is a birth, and a birth is not a graduation. It is a beginning. Once someone is born, he needs to grow. Our birth is our regeneration, and our growing is our dispositional sanctification. God is now sanctifying what He has begotten. God has begotten us (John 1:12-13), and now we need to grow. We all are children of God, but we are in different ages and stages in our spiritual growth. The Spirit continues to renew us by sanctifying us for our growth in life.

I would like to give an illustration to help us see the significance of the Spirit's dispositional sanctification. Suppose a brother speaks to his wife. Later, the sanctifying Spirit would ask him, "Was the way in which you talked to your wife holy?" Surely, this brother would repent and confess, "Lord, that was not holy. That was a common and natural person speaking, not a renewed one." The Spirit is sanctifying this brother in the way that he talks to his wife. While the sanctifying Spirit corrects this brother, He does something to infuse him by imparting more of the element of the Triune God into him to constitute him.

The Spirit does not just correct us but He constitutes us. To rebuke is outward, but to feed people with something is inward. Outward correction may cause us to change a little bit in our doings, in our actions, but inside we remain the same. The sanctification

样。那灵首先在外面改正我们，然后在里面以神圣的元素供应我们，以基督的丰富注入我们里面，并以基督的丰富作构成成分构成我们。真实的圣别是改正加上构成。我这样说，是根据我六十多年在主里的经历。

甚至就在最近几天，我也从圣别人的灵接受了许多改正与许多的构成。一位弟兄按照他的性情作事，也许蒙主光照而祷告说，“主啊，赦免我。我仍然照着我天然的性情，不照着那灵作事。”当这弟兄被改正时，他也得着了基督丰富的供应，并由基督的丰富所构成。那灵圣别我们，不只是借着改正我们，也借着以祂的构成成分、以祂的丰富、以祂神圣的元素来供应我们。我们越祷告并向主认罪，就越得着供应并灌输。这就是那灵性质上之圣别的意义。

二 施行对信徒的更新，使他们成为神的新造

那灵在性质上圣别我们，是要施行对信徒的更新，使他们成为神的新造。（多三5，罗十二2下，林后四16。）提多书三章五节说到重生的洗涤和圣灵的更新。那灵的更新继续重生的洗涤。换句话说，更新是重生的继续。当那灵圣别我们时，祂不仅改正我们，也更新我们。更新需要加入新的元素。所以更新是神新造工作的继续，“更新”是“圣别”的同义辞。

三 执行主对信徒的变化

那灵性质上的圣别是要执行主对信徒的变化。（林后三18，罗十二2下。）罗马十二章二节下半说，我们要借着更新而变化。因此，更新是重生的继续，而变化是更新的结果。这表明变化也与圣别有关。那灵性质上的圣别是借更新来完成的，结果就产生变化。更新和变化都是圣别过程的一部分。

四 终极完成于信徒的得荣耀

在帖前五章二十三节，保罗表达了一个愿望，盼望我们的全人被圣别，就是被带进完全的荣耀里。我们在荣耀里有多少，是根据我们被圣别有多少。借着那灵圣别的工作，

of the Spirit is not like this. The Spirit first outwardly corrects us and then inwardly supplies us with the divine element, infusing us with the riches of Christ and constituting us with Christ's riches as the constituents. The real sanctification is correcting plus constituting. I say this based upon my over sixty years of experience in the Lord.

Even in these recent days I have received much correction and much constitution from the sanctifying Spirit. A brother who does things according to his disposition may be enlightened by the Lord and pray, "Lord, forgive me. I am still doing things according to my natural disposition and not according to the Spirit." While this brother is being corrected, he is also being supplied and constituted with the riches of Christ. The Spirit sanctifies us not just by correcting us but by supplying us with His constituents, with His riches, with His divine element. The more we pray and confess to the Lord, the more we are supplied and transfused. This is the significance of the Spirit's dispositional sanctification.

B. To Carry Out the Renewing of the Believers as God's New Creation

The Spirit sanctifies us dispositionally to carry out the renewing of the believers as God's new creation (Titus 3:5; Rom. 12:2b; 2 Cor. 4:16). Titus 3:5 speaks of the washing of regeneration and the renewing of the Holy Spirit. The renewing of the Spirit continues the washing of regeneration. In other words, renewing is a continuation of regeneration. When the Spirit sanctifies us, He not only corrects us but also renews us. To renew requires the addition of a new element. So the renewing is the continuation of God's new creation work, and renewing is a synonym for sanctification.

C. To Perform the Lord's Transformation of the Believers

The dispositional sanctification of the Spirit is to perform the Lord's transformation of the believers (2 Cor. 3:18; Rom. 12:2b). Romans 12:2b says that we are to be transformed by renewing. Thus, renewing is a continuation of regeneration, and transformation is an issue of renewing. This shows that transformation is also related to sanctification. The dispositional sanctification of the Spirit is carried out by renewing, resulting in transformation. Both renewing and transformation are parts of the process of sanctification.

D. To Consummate in the Believers' Glorification

In 1 Thessalonians 5:23, Paul expressed the desire for our whole being to be sanctified, that is, to be brought into glory in full. How much we are in the glory depends upon how much we have been sanctified. We are on the way of being brought

我们就在被带进荣耀的路上。我们越被圣别，我们就越进入荣耀里。我们完全被圣别，不仅是在我们的灵里，也在我们的魂里，甚至在我们的体里，这意思是，我们的全人被神圣的元素重新构成。我们的灵、魂、体将要被重新构成，全然被圣别，那将是我们的得荣耀。

圣别是得荣耀的渐进过程。我们越被圣别，就越成为圣的，我们也越觉得自己在荣耀里。当那灵改正我们时，祂也以基督一切的丰富来供应我们并灌输我们，而圣别我们。然后我们就感觉到我们得荣耀了。因此，圣别终极完成于信徒的得荣耀。

五 完成神拣选信徒，使他们得儿子名分的工作

至终，那灵性质上的圣别，是要完成神拣选信徒，使他们得儿子名分的工作。以弗所一章四至五节证明这事。圣别就是子化。圣别是为使神得着众子。圣别产生儿子的名分，结果带进儿子的名分。我们所享受的圣别，不仅改变我们的地位，也构成我们的性质，以子化我们的全人。

into glory by the sanctifying work of the Spirit. The more we are sanctified, the more we enter into glory. Our being fully sanctified, not only in our spirit but also in our soul and even in our body, means our whole being has been reconstituted with the divine element. Our spirit, soul, and body will be reconstituted, sanctified wholly, and that will be our glorification.

Sanctification is the gradual process of glorification. The more we are sanctified, the more we are made holy and the more we feel that we are in the glory. When the Spirit corrects us, He supplies us and transfuses us with all the riches of Christ to sanctify us. Then we have the feeling that we are glorified. Thus, sanctification consummates in the believers' glorification.

E. To Complete God's Sonship in Choosing the Believers

Finally, the Spirit's dispositional sanctification is to complete God's sonship in choosing the believers. Ephesians 1:4-5 proves this. Sanctifying is sonizing. Sanctification is for God's making of sons. Sanctification issues in sonship, results in sonship. The sanctification which we enjoy is not only a change of our position but also a constitution of our disposition to sonize our entire being.

第十二篇

那灵在信徒身上，并在信徒里面的工作（四）

完成神圣经纶的主持线

读经：弗一 14，四 30，彼前一 2，路十五 8～10，17～21，来十三 12，林后五 17，约一 12～13，罗十二 2 下，弗四 23，加六 15，林后四 16，林前三 12，林后三 18，腓三 21，罗八 23。

纲 目

壹 神圣的圣别是完成神圣经纶的主持线：

- 一 主持我们从悔改到得荣耀一切属灵的经历。
- 二 经过我们的重生、更新、变化和模成，达到我们身体的得赎——弗一 14，四 30。
- 三 神圣的子化我们，使我们成为神的众子，好叫我们在神的生命和性情上（但不是在祂的神格上）与祂一样，使我们成为神的彰显。因此，神的圣别乃是神圣的子化。

贰 神圣之圣别的步骤：

- 一 寻找的圣别——初步的圣别——彼前一 2：
 - 1 为着悔改——路十五 8～10。
 - 2 将我们带回归神——路十五 17～21。
- 二 救赎的圣别——地位上的圣别：
 - 1 借着基督的血——来十三 12。
 - 2 将我们从亚当迁移到基督。

CHAPTER TWELVE

THE SPIRIT'S WORK ON AND IN THE BELIEVERS (4)

THE HOLDING LINE IN THE CARRYING OUT OF THE DIVINE ECONOMY

Scripture Reading: Eph. 1:14; 4:30; 1 Pet. 1:2; Luke 15:8-10, 17-21; Heb. 13:12; 2 Cor. 5:17; John 1:12-13; Rom. 12:2b; Eph. 4:23; Gal. 6:15; 2 Cor. 4:16; 1 Cor. 3:12; 2 Cor. 3:18; Phil. 3:21; Rom. 8:23

OUTLINE

I. The divine sanctification is the holding line in the carrying out of the divine economy:

- A. Holding all of our spiritual experiences from our repentance to our glorification.
- B. Going through our regeneration, renewing, transformation, and conformation unto the redemption of our body—Eph. 1:14; 4:30.
- C. To sonize us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression. Hence, God's sanctification is the divine sonizing.

II. The steps of the divine sanctification:

- A. The seeking sanctification—the initial sanctification—1 Pet. 1:2:
 1. Unto repentance — Luke 15:8-10.
 2. To bring us back to God—Luke 15:17-21.
- B. The redeeming sanctification—the positional sanctification:
 1. By the blood of Christ —Heb. 13:12.
 2. To transfer us from Adam to Christ.

三 重生的圣别—性质上之圣别的开始：

- 1 从我们的灵里更新我们—林后五 17。
- 2 使我们这些罪人成为神的儿子—约一 12 ~ 13。

四 更新的圣别—性质上之圣别的继续：

- 1 从我们的心思到我们魂的各部分，更新我们的魂—罗十二 2 下，弗四 23。
- 2 使我们的魂成为神新造的一部分—加六 15。

五 变化的圣别—日常的圣别—林后四 16：

- 1 用基督的元素，新陈代谢的重新构成我们。
- 2 使我们成为新的构成，成为基督生机身体的一部分—林前三 12。

六 模成的圣别—成形的圣别：

- 1 将我们形成荣耀之基督的形像—林后三 18。
- 2 使我们成为基督的彰显。

七 得荣的圣别—终极完成的圣别：

- 1 借着将我们的身体改变形状，而救赎我们的身体—腓三 21。
- 2 使我们在荣耀里成为基督完满的彰显—罗八 23。

C.The regenerating sanctification— the beginning of the dispositional sanctification:

- 1.Renewing us from our spirit—2 Cor. 5:17.
- 2.To make us, the sinners, sons of God— John 1:12-13.

D. The renewing sanctification— the continuation of the dispositional sanctification:

- 1.Renewing our soul from our mind through all the parts of our soul— Rom. 12:2b; Eph. 4:23.
- 2.To make our soul a part of God's new creation— Gal. 6:15.

E. The transforming sanctification—the daily sanctification—2 Cor. 4:16:

- 1.Reconstituting us with the element of Christ metabolically.
- 2.To make us a new constitution as a part of the organic Body of Christ—1 Cor. 3:12.

F. The conforming sanctification— the shaping sanctification:

- 1.Shaping us in the image of the glorious Christ—2 Cor. 3:18.
- 2.To make us the expression of Christ.

G.The glorifying sanctification— the consummating sanctification:

- 1.Redeeming our body by transfiguring it —Phil. 3:21.
- 2.To make us Christ's expression in full in glory—Rom. 8:23.

在第十一篇，我们指出神圣的圣别有三方面。现在我们要来看，神圣圣别的七个步骤。在本篇，我们要从另一个角度来看圣别的真理。圣别或成圣，历世纪以来在研读圣经上一直是很大的主题。我们是站在许多人的肩头上，他们走在我们前面，并且帮助我们看得更多。他们曾是我们的“梯子”，现在仍然是，所以我们得了揭示，看见一些他们从来没有看见的事。

壹 神圣的圣别是完成神圣经纶的主持线

在本篇信息里，我们要来看完成神圣经纶的主持线。直到一九八〇年，我才开始经常使用“经纶”一辞。从前我们是用“计划”一辞代替“经纶”。神的经纶就是祂的计划，但“计划”的意义，不像“经纶”这么多。Economy，经纶，是从希腊字 oikonomia，奥依克诺米亚，英语化而来的。

神的经纶乃是祂心头愿望的目的，神把这个目的作成一定旨。这定旨成了神的经纶，且一直是神的经纶。圣别是神经纶里的一大要点。圣别是完成神圣经纶的主持线（holding line）。我们需要看见“主持线”这辞的意义。当一个人去钓鱼时，他需要一条线。那就是他钓鱼的主持线。那条线把鱼拉住；换句话说，那条线主导着他的钓鱼。我们说圣别是主持线，因为神在我们身上经纶的工作，每一步都是使我们圣别。

神创造了宇宙。这宇宙没有任何一部分是圣别的。然后神创造人。甚至人在堕落之前，也不是圣别的。在全宇宙中，只有一位是圣别的，那就是神自己。不管一个人多完全、多良善，都不会使他成为圣别。天使是完全并良善的，但严格的说，他们不像神那样圣别。你要成为圣别，就必须得着圣别的素质。一样东西称为钢铁，就必定有钢的素质。因此，如果你是圣别的，你就必定有圣别的素质，而在全宇宙中，圣别的素质就是神自己。

新耶路撒冷称为圣城。（启二一2。）这城是由金、珍珠、和在金子上的宝石建造而成的。（18～21。）珍珠是为着门，宝石是为着墙同根基。这些是建造在金子上的。保罗在林前三章说，他已经立好了基督作根基，现在我们必须在这根基上建造。如果我们用木、草、禾秸建造，我们就要遭受惩罚。但如果我们用金、银、宝石建造，我们就要得赏赐。（11～15。）在此保罗说，金子是一种材料。

In message eleven we pointed out that there are three aspects of the divine sanctification. Now we want to see seven steps of the divine sanctification. In this message we want to see the truth concerning sanctification from another angle. Sanctification, or being made holy, has been a great subject through the centuries in the study of the Bible. We are standing on the shoulders of many who have gone before us and have helped us to see more. They were our “ladders” and still are, so we have been unveiled to see some things which they never saw.

I. THE DIVINE SANCTIFICATION IS THE HOLDING LINE IN THE CARRYING OUT OF THE DIVINE ECONOMY

In this message we want to see that the divine sanctification is the holding line in the carrying out of the divine economy. It was not until the 1980s that I began to use the word economy frequently. Formerly, we used the word plan as a replacement for economy. God's economy is His plan, but the word plan does not mean as much as the word economy. Economy is a word anglicized from the Greek word oikonomia.

God's economy is the intention of His heart's desire, and God made this intention a purpose. This purpose became and still is God's economy. Sanctification is a great point in God's economy. It is the holding line in the carrying out of the divine economy. We need to see what the term holding line means. When a person goes fishing, he needs a line. That is the holding line for his fishing. The line holds his fish. In other words, the line directs his fishing. We say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy.

God created the universe. Not one part of it was holy. Then God created man. Even before man's fall, he was not holy. In the whole universe, only One is holy, that is, God Himself. Regardless of how perfect and good someone is, this does not make him holy. The angels are perfect and good, but strictly speaking, they are not holy as God is. In order to be holy, you must have the holy essence. If something is called steel, it must have the essence of steel. Thus, if you are holy, you must have the holy essence, and the holy essence in the whole universe is God Himself.

The New Jerusalem is called the holy city (Rev. 21:2). It is built with gold, pearl, and precious stones on the gold (vv. 18-21). The pearls are for the gates, and the precious stones are for the wall with its foundations. These are built upon gold. Paul said in 1 Corinthians 3 that he laid Christ as the unique foundation and that now we must build upon this foundation. If we build with wood, grass, and stubble, we will suffer punishment. But if we build with gold, silver, and precious stones, we will be rewarded (vv. 11-15). Here Paul said that gold is a material.

然而严格的说，金子不是“为着”建造的材料。金子乃是新耶路撒冷建造的所在地。新耶路撒冷是建造在金子上的。当一个人一块地上建造房子，那块地不是“为着”建造的材料。新耶路撒冷城的本身是金子。街道是金子。在这金子上，城门被建造起来。在这金子上，根基被立起来，城墙被建造起来。金子象征神的神圣性情。在全宇宙中，只有神在性质上是圣的。

有些人也许争辩说，天使是圣别的，并且在旧约里有神的圣民同圣城。殿是圣的，金子也因着殿而成圣。（太二三17。）祭司是圣的，祭坛是圣的，祭物是因着祭坛而成圣的。（19。）就这面意义说，属于神的东西也能视为圣的。甚至祭司的衣服也因着膏抹而成圣。这些衣服被膏抹之后就成圣，因为这些衣服变成为着神并属于神的东西。但那不是在性质上真正的圣别。帐幕及其有关的物件不是神自己，乃是属于神的东西。

当我们说到在新约里圣别的最高意义时，我们是说到一些不只属于神，更是神自己的东西。以弗所一章四至五节说到成为圣别，好得着儿子的名分。我们蒙拣选成为圣别，使我们能够成为神的众子。我们既是神的众子，由神所生，我们就不仅是属于神的。我们是神的众子，有神的素质、神的生命和性情。

大祭司的衣服属于神，却没有神的生命和性情。然而，今天我们是神的儿子，有神自己圣别的性情和圣别生命。我们有神的圣别素质，所以我们是圣的。但我们不是这样被造，或这样被生下来的。我们被造为凡俗的人，并且我们堕落成了罪人，甚至成为神的仇敌。然而有一天我们由神所生，这新生使我们的素质完全改变过来。

重生是一种重修，乃是用一种素质重修我们。这素质就是神自己。当祂重生我们时，祂就生到我们这人里面，所以祂成了我们的素质、我们的性情、我们的生命。现在我们是圣的，完全像祂一样。祂是金，我们在性情上也是金。就这面意义说，只有那些由神所生，作祂众子的，能够称为圣别的子民。

一面，我们都是圣别的，但我们的圣别有不同的层次。一位弟兄在召会里许多年，比一位最近重生的新人更圣别。这位新人的灵由神这素质所重生，但在他的所是里只有一小部分是圣别的，他的魂还没有多少被神的素质摸着。但

Strictly speaking, however, gold is not the material for the building. Gold is the site of the New Jerusalem. The New Jerusalem is built on gold. When a person builds a house on a plot of land, the land is not the material for the building. The city proper of the New Jerusalem is gold. The street is gold. On this gold the gates are built. On this gold the foundations are laid and the wall is built. Gold signifies God in His divine nature. In the whole universe, only God is holy in nature.

Some may argue by saying that the angels are holy and that in the Old Testament there are God's holy people with the holy city. The temple was holy, and the gold was sanctified by the temple (Matt. 23:17). The priests were holy, the altar was holy, and the offerings were sanctified by the altar (v. 19). In this sense something that belongs to God can also be considered holy. Even the garments of the priests were made holy by being anointed. After being anointed they became holy because they became something for God and something belonging to God. But that is not the genuine holiness in nature. The tabernacle and the things related to it were not God Himself but were something belonging to God.

When we are speaking of sanctification in its highest sense in the New Testament, we are speaking about something not merely belonging to God but something which is God. Ephesians 1:4 and 5 speak of being holy unto sonship. We are chosen to be holy so that we can become God's sons. Since we are God's sons, born of God, we are not just belonging to God. We are sons of God who have God's essence, God's life and nature.

The garments of the high priest belonged to God, but they did not have God's life and nature. Today, however, we are sons of God with the holy nature and the holy life of God Himself. We have the holy essence of God, so we are holy. But we were not created or born this way. We were created as common human beings, but we became fallen sinners, even God's enemies. But one day we were born of God, and this new birth revolutionized our essence.

Regeneration is a reconditioning. Regeneration reconditions us with something essential. This essential matter is God Himself. When He regenerated us, He was born into our being, so He became our essence, our nature and our life. Now we are holy, exactly as He is. He is gold, and we also are gold in nature. In this sense, only the ones who are born of God as His sons can be called holy people.

On the one hand, we are all holy, but our holiness is at various levels. One brother who has been in the church life for many years is more holy than a new one who has been recently regenerated. This new one's spirit is regenerated by God as the essence, but just a little part of his being is holy. His soul has not been touched much by the

另一位弟兄也许有四十多年被作成圣别的经历；他的灵被圣别了，他的魂也大部分被圣别了。

我们被作成圣别，这要完成于我们的身体得赎，就是我们的身体改变形状。因此，那灵圣别人的工作首先使我们悔改，一直继续直到我们得荣耀。在我们悔改和我们得荣耀之间，有重生、更新、变化、模成、以及我们的身体改变形状，就是我们的全人得荣耀。这是神圣圣别的路线，为要使我们圣别，所以这条线主持神圣经纶的完成。

今天我們都被神圣圣别的线“钩”住了。我们原在人类的“大海”中，但这条线临到我们，我们就被钩住了。我们被钩住，这要完成于我们改变形状时。然后这条线就完成了。我们许多人在学校里读书时，有人来向我们说到基督的事。这个人的谈话里隐藏了一个“钩子”，钩子就把我们钩住了。我们被折服，就悔改并相信。然后我们得着重生，使我们继续在神圣圣别的主持线上。

神圣的圣别主持着我们从悔改到得荣耀一切属灵的经历；经过我们的重生、更新、变化和模成，达到我们身体的得赎。（弗一14，四30。）“达到”的意思就是“结果产生”。我们身体的得赎，乃是神圣圣别的完成。

这样的圣别就是神圣的子化我们，使我们成为神的众子，好叫我们在神的生命和性情上（但不是在祂的神格上）与祂一样，以致我们能成为神的彰显。因此，圣别乃是神圣的子化。我们是属人父母的儿子，但我们借着重生就得着神圣的子化。我们没有神的神格，也不能有神的神格，但我们的确有神的生命和性情，使我们能成为神的彰显。原则上，儿子是父亲的彰显。父神圣别我们，以子化我们，把我们作成祂的众子好彰显祂。在重生时，我们被子化了，但那样的子化只是开始，只是起始。我们重生以后，还需要长大好达到成熟。当我们的魂完全子化时，我们就成熟了。至终，我们那仍然满了软弱、疾病、情欲、罪恶的身体，就要完全改变形状，得着荣耀。

贰 神圣之圣别的步骤

一 寻找的圣别—初步的圣别

essence of God. But another brother may have the experience of being made holy for over forty years. His spirit has been sanctified, and his soul is greatly sanctified.

Our being made holy will be consummated at the redemption of our body, which is the transfiguration of our body. Thus, the sanctifying work of the Spirit first issues in our repentance and continues all the way to our glorification. In between our repentance and our glorification are regeneration, renewing, transformation, conformation, and the transfiguration of our body, which is the glorification of our entire being. This is the line of the divine sanctification to make us holy, so this line holds the carrying out of God's economy.

Today we all have been “hooked” by the line of the divine sanctification. We were in the “ocean” of humanity, but this line reached us, and we have been hooked. Our being hooked will be consummated when we are transfigured. Then the line will be completed. A number of us were studying in school when someone came and spoke something about Christ to us. There was a “hook” hidden in this one's speaking, and a hook got into us. We were convicted and we repented and believed. Then we were regenerated in order for us to continue on the holding line of the divine sanctification.

The divine sanctification holds all of our spiritual experiences from our repentance to our glorification. It goes through our regeneration, renewing, transformation, and conformation unto the redemption of our body (Eph. 1:14; 4:30). Unto means “resulting in.” The redemption of our body is the consummation of the divine sanctification.

Such a sanctification is to “sonize” us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we can be God's expression. Hence, sanctification is the divine sonizing. We are sons to our parents humanly, but we have been sonized by regeneration divinely. We do not have and we cannot have God's Godhead, but we do have God's life and nature so that we may be God's expression. A son, in principle, is the expression of the father. God the Father sanctifies us to sonize us, to make us His sons for His expression. In regeneration we were sonized, but that sonizing is just a start, an initiation. After being regenerated we need to grow to reach maturity. We become mature when our soul is fully sonized. Eventually, our body, which is still full of weakness, sickness, lust, and sinfulness, will be transfigured, glorified in full.

II. THE STEPS OF THE DIVINE SANCTIFICATION

A. The Seeking Sanctification—the Initial Sanctification

神在已过的永远里立了一个经纶，在那个经纶里祂定规要得着许多儿子。祂造人以后，人堕落了。然后灵神来圣别人。（彼前一2。）我们失落在亚当里、在罪里、并在死里。我们是在崩溃的乱堆中，满了罪和死。但那灵来把我们寻找出来，祂找着我们，又使我们知罪自责。然后祂激动我们的灵悔改。这是我们初步的圣别，使我们悔改。（路十五8～10。）这是寻找的圣别，结果使我们悔改，将我们带回归神。（17～21。）

二 救赎的圣别—地位上的圣别

救赎的圣别，地位上的圣别，是借着基督的血，（来十三12，）将我们从亚当迁移到基督。这改变了我们原来所在的地方。这是地位上的圣别，与我们的性质毫无关系。

三 重生的圣别—性质上之圣别的开始

我们的重生是一种圣别。重生是性质上之圣别的开始，从我们的灵里更新我们。（林后五17。）神从我们全人的最中心—我们的灵，更新我们。在神的救恩里，祂先摸着我们的灵，以重生、更新它。这使我们这些曾作神仇敌的罪人成为神的儿子。（约一12～13。）

四 更新的圣别—性质上之圣别的继续

更新的圣别，是从我们的心思到我们魂的各部分，更新我们的魂，（罗十二2下，弗四23，）借此继续在性质上圣别我们。罗马十二章二节说，我们借着心思的更新就得着变化，心思乃是我们魂的主要部分。我们的魂有三部分：心思、情感和意志。

以弗所四章二十三节说到我们在心思的灵里得以更新。这意思就是，我们重生的灵进到我们的心思里，使我们的魂全然被更新。这使我们的魂成为神新造的一部分。（加六15。）我们的灵已经成为神新造的一部分，但我们的魂还没有。借着更新，我们的魂将被作成神新造的一部分。

五 变化的圣别—日常的圣别

God in eternity past made an economy, and in that economy He decided to have many sons. After He created man, man became fallen. Then God the Spirit came to sanctify man (1 Pet. 1:2). We were lost in Adam, in sin, and in death. We were in a heap of collapse, full of sin and death. But the Spirit came to seek us out, and He found us. Then He convicted us. Then He stirred up our spirit to repent. This was our initial sanctification unto repentance (Luke 15:8-10). This seeking sanctification resulted in our repentance to bring us back to God (vv. 17-21).

B. The Redeeming Sanctification—the Positional Sanctification

The redeeming sanctification, the positional sanctification, is by the blood of Christ (Heb. 13:12) to transfer us from Adam to Christ. This changed the place where we were. This is the positional sanctification, having nothing to do with our disposition.

C. The Regenerating Sanctification—the Beginning of the Dispositional Sanctification

Our regeneration is a kind of sanctification. Regeneration is the beginning of the dispositional sanctification to renew us from our spirit (2 Cor. 5:17). God renewed us from the very center of our being, which is our spirit. In God's salvation He first touches our spirit to regenerate it, that is, to renew it. This makes us, the sinners who were the enemies of God, sons of God (John 1:12-13).

D. The Renewing Sanctification—the Continuation of the Dispositional Sanctification

The renewing sanctification continues our dispositional sanctification by renewing our soul from our mind through all the parts of our soul (Rom. 12:2b; Eph. 4:23). Romans 12:2 says that we are to be transformed by the renewing of our mind, and the mind is the leading part of our soul. Our soul has three parts: the mind, emotion, and will.

Ephesians 4:23 speaks of our being renewed in the spirit of our mind. This means our regenerated spirit has entered into our mind to make us renewed entirely in our soul. This makes our soul a part of God's new creation (Gal. 6:15). Our spirit has become a part of God's new creation, but not our soul. Through the renewing, our soul will be made a part of God's new creation.

E. The Transforming Sanctification—the Daily Sanctification

林后四章十六节说，我们外面的人，我们的旧人，天天在毁坏，我们里面的人，我们的新人，却日日在更新。我们不该只是日日被更新，也该时时，甚至每分每秒不断的被更新。我们整个的环境，包括我们周围的人，乃是神用来更新我们的最好工具。祂时时以神圣的元素，在我们里面新陈代谢的变化我们。

变化的圣别乃是日常的圣别，用基督的元素，新陈代谢的重新构成我们，使我们成为新的构成，成为基督生机身体的一部分。（林前三 12。）这是一种重新构成，排除旧的东西，加入基督的元素作新的代替。我们要作基督活的肢体，就需要由基督的元素来构成，使我们成为新的构成，以建造基督的身体。

六 模成的圣别—成形的圣别

模成的圣别就是成形的圣别，使我们形成荣耀之基督的形像。（林后三 18。）果树里面有生命成形的原则。当桃树结果子时，果子就成形，有桃子的特别形状。桃树生命的规律使桃子成形。每一种生命都有一种规律。当圣别的灵圣别我们时，有成形的元素，将我们形成荣耀之基督的形像。这成形使我们成为基督的彰显。这就是为什么我们能够显出基督。我们彰显基督，因为圣别人的灵已使我们成形。

七 得荣的圣别—终极完成的圣别

得荣的圣别乃是完成的圣别，终极完成的圣别，借着将我们的身体改变形状，而救赎我们的身体。（腓三 21。）我们卑贱并堕落的身体要蒙救赎，脱离疾病、软弱、死亡、情欲和罪恶，使我们在荣耀里成为基督完满的彰显。（罗八 23。）这时，神的救恩和神的圣别，为着完成神的经纶，就达到最高的层次。这是关于神圣圣别七个步骤的启示。

神圣的圣别，从开始到结束，全然是作三一神具体化身的基督那终极完成、复合、赐生命、内住之灵的细致工作。

Second Corinthians 4:16 says that day by day our outer man, our old man, is being consumed, and our inner man, our new man, is being renewed. We should be renewed not merely day by day but also hour by hour and even minute by minute, continuously. Our entire environment, including the people around us, is the best instrument used by God to renew us. He is transforming us inwardly and metabolically with the divine element all the time.

The transforming sanctification is the daily sanctification which reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ (1 Cor. 3:12). This is a kind of reconstitution, to discharge the old and to add in the new replacement of the element of Christ. In order for us to be the living members of Christ, we need to be constituted with Christ's element to make us a new constitution for the building up of the Body of Christ.

F. The Conforming Sanctification—the Shaping Sanctification

The conforming sanctification is the shaping sanctification to shape us in the image of the glorious Christ (2 Cor. 3:18). A fruit tree has the shaping principle of life within it. When a peach tree bears fruit, the fruit is shaped in the particular form of a peach. The regulating law of the peach life shapes the peach. In every life there is a regulating law. When the sanctifying Spirit sanctifies us, there is a shaping element to shape us into the image of the glorious Christ. This shaping makes us the expression of Christ. This is why we can manifest Christ. We express Christ because we have been shaped by the sanctifying Spirit.

G. The Glorifying Sanctification—the Consummating Sanctification

The glorifying sanctification is the consummating sanctification, the completing sanctification to redeem our body by transfiguring it (Phil. 3:21). Our vile and fallen body will be redeemed from sickness, from weakness, from death, and from lust and sinfulness to make us Christ's expression in full and in glory (Rom. 8:23). At this point God's salvation and God's sanctification to carry out God's economy have reached the highest level. This is the revelation of the divine sanctification in seven steps.

The divine sanctification, from its beginning to its ending, is altogether the fine work of the consummated, compound, life-giving, and indwelling Spirit of Christ, the embodiment of the Triune God.

第十三篇

那灵在信徒身上，并在信徒里面的工作（五）

圣别人之灵的更新

读经：多三 5，罗六 19，22，林后五 17，加六 15，林后四 16～17，罗十二 2 下，林后四 10，罗八 18，弗四 23，西三 10。

纲 目

壹 更新是那灵之圣别的继续—多三 5：

- 一 重生是那灵在信徒里面性质上之圣别的初步。
- 二 更新是在信徒里面性质上之圣别的继续—罗六 19，22。

贰 这是要完成神使信徒成为新造的目的一林后五 17，加六 15。

叁 这是圣别人的灵在信徒里面所作变化细致的工作—林后四 16～17：

- 一 一个日常的过程—罗十二 2 下。
- 二 一种新陈代谢的变化。
- 三 借着基督之死的杀死，渐渐销毁我们犯罪的身体以及使其有生命的魂—林后四 10。
- 四 作成我们的得荣—林后四 17，罗八 18。

肆 在我们心思的灵里得以成就—弗四 23。

伍 终极完成于我们新人的成熟—西三 10。

CHAPTER THIRTEEN

THE SPIRIT'S WORK ON AND IN THE BELIEVERS (5)

THE RENEWING OF THE SANCTIFYING SPIRIT

Scripture Reading: Titus 3:5; Rom. 6:19, 22; 2 Cor. 5:17; Gal. 6:15; 2 Cor. 4:16-17; Rom. 12:2b; 2 Cor. 4:10; Rom. 8:18; Eph. 4:23; Col. 3:10

OUTLINE

I. The renewing is the continuation of the Spirit's sanctification—Titus 3:5:

- A. Regeneration is the initial step of the Spirit's dispositional sanctification in the believers.
- B. Renewing is the going on of this dispositional sanctification within the believers—Rom. 6:19, 22.

II. This is to consummate God's intention in making the believers His new creation—2 Cor. 5:17; Gal. 6:15.

III. This is a fine work carried out by the transformation of the sanctifying Spirit in the believers—2 Cor. 4:16-17:

- A. A daily process—Rom. 12:2b.
- B. A metabolic transformation.
- C. Through the consuming of our sinful body and its animating soul by the killing of the death of Christ—2 Cor. 4:10.
- D. Working out our glorification—2 Cor. 4:17; Rom. 8:18.

IV. It is accomplished in the spirit of our mind—Eph. 4:23.

V. It consummates in the maturity of our new man—Col. 3:10.

按照新约的教训，神的救恩完全系于圣别。我们在前一篇信息里看见，圣别是完成神圣经纶的主持线，这条线开始于寻找人之灵的圣别。那灵把我们寻找出来，乃是圣别人的灵初步的工作。神乃是借着圣别来完成祂的经纶。

神按着祂的愿望立了一个经纶。祂立了这经纶之后，就作工来完成。在这经纶里，神特意拣选我们成为圣别，预定我们得着儿子的名分。（弗一4～5。）神的拣选是要使我们成为圣别，得着儿子的名分，也就是要使我们成为圣别，作祂的儿子。神要人成为圣别，得着儿子的名分；祂乃是借着祂的圣别来完成这事。

神拣选之后，就创造了以人为中心的宇宙。但在祂创造之后，人堕落了，神就在旧约里应用祂预期的救赎。然后在新约时代，神成为肉体来作人，这人就是神人。神成为一个人来作我们的牧人。路加十五章首先告诉我们，牧人来了。（1～7。）这指明神的成为肉体。牧人借着神成为人而来，所以这牧人乃是神人。

神不仅成为人来牧养我们。在路加十五章里，祂也是寻找的妇人，这妇人失落了一个银币。（8～10。）一百只羊中，有一只迷失了，所以牧人出去寻找它。牧人出去所寻之迷失的羊，就是妇人所找之失落的银币。一面，祂是神人来作牧人，为我们死在十字架上。另一面，祂是妇人，就是圣灵，借着点上灯，并打扫屋子，细细的寻找失落的银币。这表证那灵照亮我们的心，搜寻并洁净我们内里的各部分。至终，失落的银币被这妇人找着了。在头一面，基督是牧人。在第二面，基督是那灵。（林后三17。）祂是赐生命的灵。（林前十五45下。）在成为肉体里，祂成了牧人。在复活里，祂成了那灵。那位来寻找我们的，就是这灵。

神的救恩开始于这寻找。这寻找是那灵初步的圣别工作。那灵的圣别工作要在我们身上继续，直到我们得荣耀。因此，三一神的圣别，是神救恩的主持线，也是我们属灵经历的主持线。我们得救的头一个经历是那灵寻找的圣别。路加十五章里的浪子醒悟过来并悔改，因为寻找的妇人（预表那灵）照亮他，并找着他。（17～20上。）我们的悔改来自那灵的寻找，而那灵的寻找就是那灵的圣别。那灵的

According to the teaching of the New Testament, God's salvation is altogether hinged on sanctification. We saw in the previous message that sanctification is the holding line in the carrying out of the divine economy and that this line begins from the seeking Spirit's sanctification. The Spirit's seeking us out is the initial work of the sanctifying Spirit. It is through sanctification that God carries out His economy.

God made an economy according to His desire. After He made this economy, He worked to carry it out. In this economy God purposely chose us to be holy, predestinating us unto sonship (Eph. 1:4-5). God's choosing is to make us holy unto sonship, to make us holy to be His sons. God wanted man to be sanctified unto His sonship, and He carries this out through His sanctification.

After His choosing, God created the universe with man as the center. But after His creation man became fallen, and God applied His anticipated redemption in the Old Testament. Then in the New Testament time, God came to be incarnated as a man, and this man is the God-man. God became a man to be our Shepherd. Luke 15 first tells us that the shepherd came (vv. 1-7). That indicates God's incarnation. The Shepherd came through the way of God becoming a man, so this shepherd is the God-man.

God not only became a man to shepherd us. In Luke 15 He is also the seeking woman, the woman who has lost a coin (vv. 8-10). Out of one hundred sheep, one became lost, so the shepherd went out to find it. The lost sheep which the shepherd went out to find was the lost coin which the woman sought. On the one hand, He is a God-man as the Shepherd to die for us on the cross. On the other hand, He is the woman, the Holy Spirit, to find the lost coin in a fine way by lighting a lamp and sweeping the house. This signifies the Spirit enlightening our heart and searching and cleansing our inward parts. Eventually, the lost coin was found by this woman. Christ, in His first aspect, is the Shepherd. Christ in His second aspect, is the Spirit (2 Cor. 3:17). He is a life-giving Spirit (1 Cor. 15:45b). In His incarnation He became the Shepherd. In His resurrection He became the Spirit. It is this Spirit who comes to find us.

The salvation of God begins with this finding. This finding is the initial sanctifying work of the Spirit. The sanctifying work of the Spirit continues in us until we are glorified. Thus, sanctification by the Triune God is the holding line of God's salvation. It is also the holding line of our spiritual experiences. Our first experience in our salvation was the seeking sanctification of the Spirit. The prodigal son in Luke 15 came to himself and repented because the seeking woman, typifying the Spirit, enlightened him and found him (vv. 17-20a). Our repentance came from the finding of the Spirit,

寻找是原因，我们的悔改是结果。我们对圣别最终的经历是我们将来的得荣耀，就是我们卑贱的身体改变形状并得赎。我们得救赎，首先是在我们的灵里，然后在我们的魂里，最后在我们的身体上。（罗八23下。）我们身体的得赎，就是神完满的儿子名分。

壹 更新是那灵之圣别的继续

一 重生是那灵在信徒里面性质上之圣别的初步

我们悔改之后，就相信而得重生。重生是那灵在信徒里面性质上之圣别的初步。圣别跟在重生之后，在我们的一生继续着，直到我们达到身体的得赎。

这圣别人的灵就是印涂的灵。（弗一13。）祂印涂我们，直到我们的身体得赎。以弗所四章三十节说，我们是“受了印记，直到得赎的日子”。“直到”的意思是“结果”。那灵印涂我们，“结果”就是我们的身体得赎。“直到”在此不是指时间的问题，而是指结果的问题。那灵印涂的结果，就是我们身体的得赎，就是我们得荣所要进入的完满儿子名分。重生之后接着是圣别，圣别含示更新、变化、模成和得荣。

更新是非常细致的工作。提多书三章五节说出圣别如何使重生继续。这节说，神借着重生的洗涤和圣灵的更新来拯救我们。重生是大的洗涤。我们受造成为旧人，这旧人堕落了。甚至旧人的最好部分也是肮脏并受污染的：受到罪、撒但、世界和肉体的污染。所以神进来借着重生拯救我们，这重生洗去旧造连同罪、撒但、世界和肉体。

二 更新是在信徒里面性质上之圣别的继续

这洗涤需要继续。每早晨我们花一点时间彻底的盥洗，但一整天里我们一再的洗涤。我们在外面洗手洗脸，并借

and the finding of the Spirit is the Spirit's sanctification. The finding of the Spirit was the cause, and our repentance was the result. Our final experience of sanctification will be our glorification, the transfiguration and redemption of our vile body. We are redeemed first in our spirit, then in our soul, and finally in our body (Rom. 8:23b). The redemption of our body is the full sonship of God.

I. THE RENEWING IS THE CONTINUATION OF THE SPIRIT'S SANCTIFICATION

A. Regeneration Is the Initial Step of the Spirit's Dispositional Sanctification in the Believers

After our repentance, we believed and were regenerated. Regeneration is the initial step of the Spirit's dispositional sanctification in the believers. Sanctification follows regeneration and continues through our whole life until we reach the redemption of our body.

This sanctifying Spirit is the sealing Spirit (Eph. 1:13). He seals us unto the redemption of our body. Ephesians 4:30 says that we are “sealed unto the day of redemption.” In my youth I thought the word unto meant “until.” This would mean that the Spirit seals us until our body will be redeemed. This, however is a wrong teaching. Unto does not mean “until.” Unto means “resulting in.” The Spirit's sealing us results in the redemption of our body. Until refers to the matter of time. Unto, however, is a matter of result. The sealing of the Spirit results in the redemption of our body, which is the full sonship we will enter into with our glorification. Following regeneration is sanctification, and sanctification implies renewing, transformation, conformation, and glorification.

Renewing is a very fine work. Titus 3:5 shows how sanctification continues regeneration. This verse says that God saves us through the washing of regeneration and the renewing of the Holy Spirit. Regeneration is a great washing. We were created as the old man, and the old man became fallen. Even the best part of the old man is dirty and contaminated. It has been contaminated with sin, Satan, the world, and the flesh. So God came in to save us through regeneration, and this regeneration washes away the old creation with sin, Satan, the world, and the flesh.

B. Renewing Is the Going On of This Dispositional Sanctification within the Believers

This washing needs some continuation. Each morning we spend some time to wash ourselves thoroughly, but throughout the day we wash again and again. We wash our

着喝水洗我们的里面。洗涤需要继续。重生是一次大的洗涤，我们的圣别继续这洗涤。我们这样的继续被圣别，头一步乃是更新。

更新是在信徒里面性质上之圣别的继续。罗马六章十九节和二十二节证明这圣别是继续进行的。圣别乃是一种更新，这更新在我们基督徒的一生中，每天每时都在继续着。十九节说，我们应当将我们的肢体献给“义作奴仆，以至于圣别”。这意思是，我们不该让身体上的肢体作任何不义的事。我们将身体上的肢体献给义，结果就是圣别。二十二节说，这圣别把我们引到永远的生命。义、圣别和永远的生命，都包括在十九节和二十二节里。我们怎能达到永远的生命？我们必须在每一面将我们的身体献给义，这结果就是圣别。然后圣别就把我们引到永远的生命。

一早我们需要祷告说，“主啊，为着这一天感谢你。我将自己当作燔祭献上，使你满足。主啊，保守我一整天都是对的。”然后这会达到圣别，而圣别会把你引到永远的生命。罗马六章十九节和二十二节给我们看见一个继续的更新，一个继续的圣别。圣别是一般的辞，更新是专特的辞。在圣别中，我们每天有更新。

贰 这是要完成神使信徒成为新造的目的

林后五章十七节说，“因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”一面，神创造了新造。在神的救恩里，每一件事都是一次永远的作成了，但对于所完成的，却需要应用和继续。按照林后五章十七节，在神眼中，我们已经是新造了。但在我们的经历里，我们还不完全是新的。在我们的经历里是有过程的。

在许多事上我们仍是老旧的。全时间训练不是仅仅帮助我们知道一些事情，乃是帮助我们更新。我们周遭的一切事物都该帮助我们得着更新。每一种内里的改正都是更新，每一种内里的调整都是更新；我们需要被改正并调整。

我们离开工作的房间时，也许没有把椅子放到桌下原来的位置，也没有把书放回书架上，摆在原来的正确位置。反而我们把每一样东西弄得一团糟。这表明我们缺少更新。

hands and face outwardly, and we wash our inward being by drinking water. Washing needs a continuation. Regeneration is a great washing, and our sanctification continues this washing. The first step of this continuation of our being sanctified is the renewing.

Renewing is the going on of the dispositional sanctification within the believers. Romans 6:19 and 22 prove that this sanctifying is going on. Sanctifying is a kind of renewing, and this renewing is going on every day and every moment through our entire Christian life. Verse 19 says that we should present our members “as slaves to righteousness unto sanctification.” This means we should not let the members of our body do anything unrighteous. When we present the members of our body to righteousness, this results in sanctification. Verse 22 says that this sanctification leads us to eternal life. Righteousness, sanctification, and eternal life are covered in verses 19 and 22. How can we reach eternal life? We have to present our physical body in every way to righteousness, and this results in sanctification. Then sanctification leads us to eternal life.

Early in the morning we need to pray, “Lord, thank You for this day. I present myself as a burnt offering for Your satisfaction. Lord, keep me right the whole day.” Then this will be unto sanctification, and sanctification will lead you to eternal life. Romans 6:19 and 22 show us a continual renewing, a continual sanctification. Sanctification is the general term, and renewing is a specific term. In the sanctifying we have the renewing every day.

II. THIS IS TO CONSUMMATE GOD’S INTENTION IN MAKING THE BELIEVERS HIS NEW CREATION

Second Corinthians 5:17 says, “So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.” On the one hand, God created the new creation. In God’s salvation everything is done once for all, but the application and continuation of what has been done are needed. According to 2 Corinthians 5:17, in God’s eyes we are a new creation already. But in our experience we are not yet fully new. In our experience there is a process.

In many things we are still old. The full-time training is to help us not just in knowing things but in being renewed. All the things in our environment should help us to be renewed. Every kind of inward correction is a renewing. Every kind of inward adjustment is a renewing. We need to be corrected and adjusted.

Before leaving the room where we are working, we may not return our chair to its original position under the desk or return the books to their proper place on the shelf from which we took them. Instead, we leave everything in a collapsed situation. This

当我们一再的被改正，我们就一再的被更新。当我们离开工作的房间，那里的东西不该一团糟，乃该在基督里归一于一个元首之下。我们需要在许多小事上被更新。每一次的改正都是更新。这更新乃是要完成神把信徒作成祂新造的意愿。

我们许多人都太粗率，也不细致。一九三五年，我在上海与一位同工同住。因着我们所住的地方没有现代化的设备，我们必须到厨房拿水盥洗。当我从厨房拿水到我的房间时，必须经过一位同工的床。当我经过他的床时，有几滴水滴在他的床上，那叫我很不安。虽然我擦掉水，但直到我看见他，请他原谅之后，我才有平安。当我们住在一起时，这事发生了好几次。最后他说，“最差是犯罪又不认罪。最好是不犯罪。犯错而道歉是在最好和最差之间。”我很失望的告诉主说，“主啊，我绝不能成为最好的。我最多只能犯错而认罪。”与那位弟兄在一起的那个经历更新了我。如果我很随便，也许滴了一些水在弟兄的床上，我也不觉得不安。但我们若在行为上很随便，就不会被更新。我盼望我们能够学习变得非常细致。我们在真理和生命上，都必须这样受训练。

洗涤是很细致的事。我们要正确的洗手，就必须用肥皂细细的洗。在我们的经历里，更新是非常细致的。我们必须细细的洗涤并被更新。当我们离开桌子时，桌上不该乱七八糟。我们应当清理我们的桌子，当我们离开时，桌上应当是整洁的。如果我们的桌子一团糟，那就是说我们仍是老旧的；我们需要被更新。一个得着更新的人不会这样生活。

许多年前有一位弟兄和我一同到菲律宾去。有一天，姊妹们来整洁这位弟兄的房间，她们大感烦恼，因为他的房间乱七八糟。她们看见他的一只袜子在桌上的茶杯上。我与这位弟兄谈话时就告诉他：“我们是主的工人。如果你是这样一个人，你怎能为主工作？”如果我们在生活上粗心大意，我们在读经上也会马虎随便。这位弟兄不是一个新人。新人应当是得更新、受调整、被改正过的。我们的每一样错误都属于我们的老旧。我们为什么作错？因为我们是老旧的。新人是不会错的。新人总是温和的、细致的、谨慎的，特别是在他与别人的关系上。

shows that we are short of renewing. When we are corrected again and again, we are renewed again and again. When we leave the room where we have been working, the things there should not be in a collapse but should be headed up in Christ. We need to be renewed in many small things. Every correction is a renewing. This renewing is to consummate God's intention in making the believers His new creation.

Many of us are too rough; we are not so fine. In 1935 I was staying with a co-worker in Shanghai. Because we did not have modern conveniences where we were staying, we had to go to the kitchen to get some water for washing. When I brought this water from the kitchen to my room, I had to pass by my co-worker's bed. When I passed by his bed, some drops of water spilled on his bed. That bothered me. I cleaned up this water, but I did not have the peace until I saw him and asked him to forgive me. This happened a number of times when we were staying together. Eventually he said, "The worst thing is to sin and not confess. The best is not to sin. To make mistakes and apologize is in between the worst and the best." I was disappointed and told the Lord, "Lord, I can never be the best. At the most I can only make mistakes and confess." That experience with that brother renewed me. If I had been careless, I could have spilled a little water on the brother's bed without being bothered. But if we are careless in our behavior, we will not be renewed. I am often corrected by the Lord within and renewed. I hope that we can learn to be so fine. We have to be trained both in truth and in life in this way.

Washing is a fine matter. In order to wash our hands properly, we have to wash them with soap in a fine way. The renewing in our experience is very fine. We must be washed and renewed finely. When we leave our desk, it should not be a mess, in a collapsed situation. We should clear up our desk, and it should be neat when we leave it. If our desk is a mess, that means we are still old; we need to be renewed. A renewed man would not live in such a way.

A number of years ago a brother went with me to the Philippines. One day some sisters cleaned this brother's room, and they were very troubled. His room was a mess. They saw one of his socks upon a cup on the desk. I talked to this brother and told him, "We are workers for the Lord. If you are such a person, how could you work for the Lord?" If we are careless in our living, we will also be careless and rough in the way that we study the Bible. This brother was not a new man. A new man should be renewed, adjusted, corrected. Every mistake of ours belongs to our oldness. Why are we wrong? Because we are old. A new man is not wrong. A new man is always gentle, fine, and careful, especially in his relationships with others.

甚至在我们自己的房间里，我们也应当学习功课，把每样东西摆好。我们要经历生命长大里正确的更新，就必须非常细致。许多时候我们在祷告里与主有一段美好的时间，我们就变成一个很细致的人。我们与主在一起的时间使我们受限制。如果我们不祷告，我们就松散粗心。但我们祷告后，就没有平安作某些事。这是按照我们的经历。我们在主的生命里有多少长进，就看我们有多细致。如果我们作事太粗太快，那就不是新人的生活。

叁 这是圣别人的灵在信徒里面所作变化细致的工作

林后四章十六至十七节说，“所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。因为我们这短暂轻微的苦楚，要极尽超越的为我们成就永远重大的荣耀。”“毁坏”这辞的意思是“销毁”。我们外面的人被销毁，但我们里面的人却得着更新。神借着销毁我们的旧人，洗涤并更新我们的新人。我们越被销毁，就该越得着更新。

可惜的是，我看见许多圣徒被销毁，却没有得着更新。我看见一些作生意的弟兄犯错，赔了许多钱；他们吃了许多苦，但在他们身上却没有生命里的长大。事实上，每一样损失，一面应当销毁我们的旧人，另一面应当有助于更新我们里面的人。我们应当借着受苦而被洗涤。被洗涤就是得更新，得更新就是被变化。

如果我们因着同房的室友受苦，这应当销毁我们外面的人，好叫我们里面的人能得更新。你也许是个骄傲的人，所以神会把一个令你不满意的室友配给你。这室友每天都成为销毁你的工具。神把这样一个人和你配在一起，为着要更新你。神也把一位妻子配给一位弟兄，好销毁他，使他里面的人能得更新。一位弟兄若得着更新了，不管他的妻子如何，他都不抱怨。这是在生命里真实的长大。

一 一个日常的过程

罗马十二章二节下半说，我们需要借着心思的更新而变化。这是日常的过程，不是一次而永远的事。我们的婚姻

Even in our own rooms, we should learn the lesson to put everything in order. In order to experience the proper renewing for our growth in life, we must be very fine. Often after we have a good time with the Lord in prayer, we become a very fine person. Our time with the Lord causes us to be restricted. If we did not pray, we would be loose and rough. But after our prayer, we do not have the peace to do certain things. This is according to our experience. How much we have grown in the Lord's life is seen by how fine we are. If we are too rough and too fast in doing things, that is not the new man's living.

III. THIS IS A FINE WORK CARRIED OUT BY THE TRANSFORMATION OF THE SANCTIFYING SPIRIT IN THE BELIEVERS

Second Corinthians 4:16-17 says, "Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day. For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory." The word decaying means "being consumed." Our outer man is being consumed, but our inner man is being renewed. God washes and renews our new man by consuming our old man. The more we are consumed, the more we should be renewed.

Regretfully, I have seen a number of saints being consumed without being renewed. I saw some brothers in business make mistakes and lose much money. They suffered very much, but with them there was no growth in life. Actually, every loss should, on the one hand, consume our old man, and on the other hand, help to renew our inner man. We should be washed through our sufferings. To be washed is to be renewed, and to be renewed is to be transformed.

If we suffer because of our roommate, this should consume our outward being so that our inner man can be renewed. You may be a proud person, so God may match you with an unsatisfactory roommate. Every day this roommate becomes an instrument to consume you. God matched you with such a person for your renewing. God also matches a brother with a certain wife to consume him so that his inner man can be renewed. If a brother is being renewed, regardless of how his wife behaves, he will not complain. This is the real growth in life.

A. A Daily Process

Romans 12:2b says that we need to be transformed by the renewing of the mind. This is a daily process, not a once-for-all matter. Our marriage life is part of

生活是这过程的一部分，为叫我们得变化。在这地上没有一个丈夫是完全的，也没有一个妻子是全然令人满意的。就人来说，我们需要受调整；就属灵上说，我们需要被更新。一个更新过的人没有抱怨，因为他相信神的主宰权柄。事情也许错了，但主仍然祝福我们。只要有神的祝福，每一件事都会转成我们的益处，就是叫我们变化，并且至终被模成。（八 28～29。）我们都必须学功课，每天每时来经过销毁并更新的过程。

二 一种新陈代谢的变化

我们渐渐得着更新，结果产生一种新陈代谢的变化。在新陈代谢中，一些新的元素顶替并排除了旧的元素。我们的更新总是一种变化。一段时间之后，别人应当能够在我们身上看见一些更新。这就是说，在我们身上，就是在我们的生活里和我们的行为上，有一种新的光景。我们需要在日常生活的一切细节上得更更新。

三 借着基督之死的杀死，渐渐销毁我们犯罪的身体以及使其有生命的魂

神有一个目的，就是要销毁我们犯罪的身体。如果我们太舒适了，如果每一件事都是令我们满意的，我们肯定会犯更多罪。我们被销毁，就会限制我们犯罪。我们犯罪的身体以及使其有生命的魂，一起合作行恶事。我们的魂使我们的身体有生命。没有魂，身体是死的。事实上，魂是使邪恶身体有生命的行动者。这就是为什么神兴起环境销毁我们。祂也许利用我们的软弱和疾病来销毁我们。

这种销毁总是借着基督之死的杀死，实化在我们身上并被我们接受。林后四章十节说到我们“身体上常带着耶稣的治死”。“治死”就是杀死。我们需要基督之死的杀死。我们有特别的室友，因为我们需要被杀死。作妻子的得着特别的丈夫，因为她需要被杀死。按照神的命定，没有离婚这件事。我们必须接受耶稣的治死，耶稣的杀死；然后我们就得着更新与变化。

四 作成我们的得荣

this process for us to be transformed. Not one husband on this earth is perfect, and not one wife is completely satisfactory. In human terms we need to be adjusted. In spiritual terms we need to be renewed. With a renewed person, there is no complaining, because he believes in God's sovereignty. Things may be wrong, but the Lord will still bless us. As long as we have God's blessing, everything will turn out for our good, that is, for our transformation and eventual conformation (Rom. 8:28-29). We all have to learn the lesson to have ourselves daily and hourly processed by being consumed and renewed.

B. A Metabolic Transformation

Our being renewed issues in a metabolic transformation. In metabolism some new element replaces and discharges the old element. Our renewing is always a transformation. After a period of time, others should be able to see some renewing in us. This means that there is a new situation in us, in our living and in our behavior. We need to be renewed in all the details of our daily life.

C. Through the Consuming of Our Sinful Body and Its Animating Soul by the Killing of the Death of Christ

God has a purpose to consume our sinful body. If we are too comfortable and if everything is satisfactory to us, be assured that we will sin more. Being consumed restricts us from sinning. Our sinful body and its animating soul cooperate to do bad things. The soul is animating our body. Without the soul, the body is dead. The soul actually is the doer to animate the evil body. That is why God raises up circumstances to consume us. He may use our weakness and sickness to consume us.

This consuming is always realized and accepted by us through the killing of the death of Christ. Second Corinthians 4:10 speaks of our “always bearing about in the body the putting to death of Jesus.” The putting to death is the killing. We need the killing of the death of Christ. We have a particular roommate because we need to be killed. A wife gets a particular husband because she needs to be killed. According to God's ordination, there is no divorce. We must take the putting to death of Jesus, the killing of Jesus. Then we will be renewed and transformed.

D. Working Out Our Glorification

圣别人的灵在我们里面所作变化的细致工作，至终就作成我们的得荣。（林后四 17，罗八 18。）我们经历主的荣耀到怎样的地步，乃视我们所经过的销毁和所受的苦有多少而定。我们的受苦在神的目的上有很大的意义，我们一切的苦难都帮助我们得荣耀。得荣耀乃是从我们的销毁和我们的受苦所产生的结果。罗马八章十八节指明，如果我们要得荣耀，就必须受苦。受苦是神与我们所定的属灵条件。我们必须付受苦的代价，好得荣耀。

这与更新这件事很有关系。在神的子民当中，受苦的人都是新的。那些常常享受财富、健康、以及美好光景的人，在物质上和身体上都过得很好，但在属灵上却是老旧的。受苦的人一天过一天变成另一个样子，因为他们得更新了。我们必须经历耶稣的杀死、治死，好使我们能进入祂的复活。

肆 在我们心思的灵里得以成就

更新是在我们心思的灵里得以成就。（弗四 23。）我们的灵正扩展到我们的脑子里。罗马八章六节说，我们需要将我们的心思置于灵。至终，我们的灵就进到我们的脑子里。我们的灵进入我们的思路，以及我们的思路置于灵，乃是一件事。这意思是，我们的思路和灵现今是一个了。在这样的灵里，我们整天被更新。我们必须整天将心思置于灵，我们必须有强的灵以侵入我们的思路，进到我们的脑子里，好使我们的灵和我们的思路成为一。然后灵就要领头，而不是思路领头。

伍 终极完成于我们新人的成熟

圣别人之灵的更新，终极完成于我们新人的成熟。歌罗西三章十节说，“并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识。”这是非常丰富、包罗的话。一面，我们穿上新人；另一面，新人渐渐更新。这结果就是照着创造我们者的形像，有充足的知识。新人是在我们的灵里被创造的，并在我们的思路里渐渐更新，以致有照着基督之形像的充足知识。这更新是照着神的形像，所以这更新把我们形成神的形状。更新的结果至终叫我们被模成，使我们有神显出来的样子。

The fine work carried out by the transformation of the sanctifying Spirit in us eventually works out our glorification (2 Cor. 4:17; Rom. 8:18). The extent to which we experience the Lord's glory depends on how much consuming we have gone through, how much we have suffered. Our sufferings mean a lot in God's purpose. All our sufferings are a help to our being glorified. Glorification is the result that comes out of our being consumed, our suffering. Romans 8:18 indicates that if we are going to be glorified, we have to suffer. To suffer is a condition, a spiritual term, God made with us. We have to pay the price of suffering for glorification.

This is all involved with the matter of renewing. Among God's people, the suffering ones are new. Those who are always enjoying riches, good health, and a wonderful situation are doing well in a material and physical way, but spiritually they are old. The suffering ones day after day become something else because they are being renewed. We must go through the killing, the putting to death, of Jesus so that we can enter into His resurrection.

IV. IT IS ACCOMPLISHED IN THE SPIRIT OF OUR MIND

The renewing is accomplished in the spirit of our mind (Eph. 4:23). Our spirit is spreading into our mind. Romans 8:6 says that we need to set our mind on our spirit. Eventually, our spirit enters into our mind. Our spirit entering into our mind and our mind being set on the spirit are one thing. This means our mind and the spirit now are one. It is in such a spirit that we are renewed all day. All day we have to set our mind upon the spirit, and we have to have a strong spirit to invade our mind, to enter into our mind, so that our spirit and our mind are one. Then the spirit will take the lead, not the mind.

V. IT CONSUMMATES IN THE MATURITY OF OUR NEW MAN

The renewing of the sanctifying Spirit consummates in the maturity of our new man. Colossians 3:10 says, "And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him." This is a very rich, all-inclusive word. On the one hand, we put on the new man; on the other hand, the new man is being renewed. This results in full knowledge according to the image of Him who created us. The new man was created in our spirit and is being renewed in our mind unto full knowledge according to the image of Christ. This renewing is according to the image of God, so it shapes us into the form of God. The renewing eventually will result in our conformation, causing us to have God's appearance.

第十四篇

那灵在信徒身上，并在信徒里面的工作（六）

圣别人之灵的变化

读经：罗十二2下，林后四16，11，腓三10，林后三18下，腓三12～14，西三10～11，弗四16。

纲 目

壹 那灵的变化是施行那灵的更新：

- 一 变化是借着更新—罗十二2下。
- 二 更新是为着对付老旧。
- 三 变化是为着产生在新样里的基督。

贰 变化是一种新陈代谢：

- 一 带进新的元素—具体化身在基督里之三一神的丰富。
- 二 排除老旧的元素—亚当腐烂的东西。

叁 变化是经过死与复活的过程：

- 一 带我们的旧人经过基督的死—林后四16。
- 二 在基督的复活里维持我们的新人—林后四11，腓三10。

肆 借着主灵—林后三18下：

- 一 借着在复活里那是灵的基督。
- 二 借着赐生命的灵作基督复活的实际。

伍 使寻求的信徒长大成熟：

CHAPTER FOURTEEN

THE SPIRIT'S WORK ON AND IN THE BELIEVERS (6)

THE TRANSFORMING OF THE SANCTIFYING SPIRIT

Scripture Reading: Rom. 12:2b; 2 Cor. 4:16, 11; Phil. 3:10; 2 Cor. 3:18b; Phil. 3:12-14; Col. 3:10-11; Eph. 4:16

OUTLINE

I. The Spirit's transforming is the working out of the Spirit's renewing:

- A.Transforming is by renewing—Rom. 12:2b.
- B.Renewing is to deal with the oldness.
- C.Transforming is to bring forth Christ in newness.

II. Transforming is a metabolism:

- A.To bring in the new element — the riches of the Triune God embodied in Christ.
- B.To discharge the old element — the rotten things of Adam.

III. Transforming is a process through death and resurrection:

- A.Bringing our old man through the death of Christ — 2 Cor. 4:16.
- B.Carrying on our new man in the resurrection of Christ — 2 Cor. 4:11; Phil. 3:10.

IV. Through the Lord Spirit—2 Cor. 3:18b:

- A.Through the pneumatic Christ in resurrection.
- B.Through the life-giving Spirit as the reality of the resurrection of Christ.

V. For the growth and maturity of the seeking believers:

一 借着追求基督—腓三 12。

二 借着忘记背后，努力面前的—腓三 13。

三 达到标杆，得着奖赏—我们所经历的基督—腓三 14。

陆 为着新人肢体的构成，以及基督身体的建造：

一 为着新人肢体的构成—西三 10 ~ 11。

二 为着基督身体的建造—弗四 16。

A.By pursuing Christ —Phil. 3:12.

B.By forgetting the things behind and stretching forward to the things before —Phil. 3:13.

C.To reach the goal and gain the prize —the experienced Christ —Phil. 3:14.

VI. For the constitution of the members of the new man and the building up of the Body of Christ:

A.For the constitution of the members of the new man— Col. 3:10-11.

B.For the building up of the Body of Christ —Eph. 4:16.

在本篇信息里，我们来到圣别人之灵的第三步。头一步是重生，第二步是更新。现在我们来看圣别人之灵的变化。

圣经是神完整的启示，揭示神的经纶。神在祂的经纶里渴望得着基督的身体，作三一神的生机体。如果我们要领会重生、更新和变化，我们就必须领悟这一切步骤乃是为使神完成祂的经纶，以产生一个生机体。

神为着要完成祂的经纶，就造了人，但人堕落了。然后神进来，不仅救赎堕落的人，也重生败坏的人。这重生的意义重大。重生的意思是，基督必须死在十字架上，以了结老旧、败坏的人，把受造的人赎回归神，并把这蒙救赎的人摆在基督里。在基督里，我们基督徒一生都有死而复活的过程。我们一直在经过死与复活。这是神所命定的路。我们蒙救赎归给神，并被摆在基督里，好一直经过死与复活的过程。

这过程开始于重生，继续经过更新和变化，直至达到目标，就是圣别人之灵的工作最后的一步，使我们腐败、邪恶的身体改变形状。（腓三21。）然后我们就有终极完成的得荣。那时在宇宙中，在神面前就有一个基督的身体。那将是国度的时代，以新耶路撒冷为其中心。至终，经过国度时代之后，我们就要达到时期满足的时候。（弗一10。）时期满足乃是时代的终结。那将是神经纶之实行的终极完成，显于将来永世里的新天新地同新耶路撒冷。圣别人之灵变化的工作乃是为着这目标。

我们得了重生，现今正日日在更新。（林后四16。）变化是来自更新。罗马十二章二节说，我们是借着心思的更新而变化。我们在灵里得重生。但我们的魂仍然老旧，我们的身体仍然腐败。所以我们需要变化人、圣别人之灵进一步的工作，以更新我们的全魂，我们的心思、情感和意志。当我们的魂完全更新时，我们就达到成熟，并预备好得荣耀，就是我们的身体改变形状。

这过程含示基督之死与基督之复活的工作。借着基督之死与复活的工作，我们得以日日更新而变化。这事从我们重生那天起，一直继续不停，直到我们成熟那天。成熟的意思，就是我们预备好身体改变形状，好使我们

In this message we come to the third step of the sanctifying Spirit. The first step is regeneration and the second step is renewing. Now we come to the transforming of the sanctifying Spirit.

The Bible is a whole revelation of God, unveiling God's economy. God in His economy desires to gain the Body of Christ to be the very organism of the Triune God. If we are going to understand regeneration, renewing, and transforming, we have to realize that all these steps are for God to carry out His economy for the producing of an organism.

For the carrying out of His economy, God created man, but man became fallen. Then God came in not only to redeem the fallen man but also to regenerate the rotten man. This regenerating means a lot. It means that Christ had to die on the cross to terminate the old, rotten man, to redeem the created man back to God, and to put this redeemed man into Christ. In Christ there is the process of death and resurrection throughout our Christian life. We are passing through death and resurrection all the time. This is God's ordained way. We have been redeemed back to God and put into Christ to go through a process of death and resurrection all the time.

This process begins with regeneration and continues through renewing and transforming until it reaches the goal, which is the last step of the sanctifying Spirit's work to transfigure our rotten, evil body (Phil. 3:21). Then we will have the consummating glorification. At that time there will be a Body in the universe before God. That will be the kingdom age with the New Jerusalem as its center. Eventually, after passing through the kingdom age, we will arrive at the fullness of the times (Eph. 1:10). The fullness of the times is the consummation of the ages. That will be the completion, the consummation, of God's carrying out of His economy in the new heaven and new earth with the New Jerusalem in eternity future. The transforming work of the sanctifying Spirit is for this goal.

We are regenerated and now we are being renewed day by day (2 Cor. 4:16). Transformation comes out of the renewing. Romans 12:2 says that we are transformed by the renewing. We were regenerated in our spirit. But we are still old in our soul and rotten in our body. So we need the further work of the transforming, sanctifying Spirit to renew our entire soul, our mind, emotion, and will. When our soul is fully renewed, we will arrive at our maturity and be prepared for our glorification, the transfiguration of our body.

This procedure, or process, implies the working of the death of Christ and the resurrection of Christ. Through the working of the death and resurrection of Christ, we are day by day renewed to be transformed. This goes on and on without ceasing from the day we are regenerated until the day we become matured. To be matured simply

得荣耀。那时神在我们身上，为产生祂生机体的工作，就要完成。现在我们知道在圣别人之灵的工作中，变化的正确地位了。

变化乃是在神调制我们的路上的一步。在这变化的工作里，我们经过基督的死，这死对付并了结旧造的一切事物。然后我们经过基督的复活，这复活将那作三一神具体化身之基督元素一切的丰富供应我们。死取走并排除旧元素，复活供应我们新元素，就是作三一神具体化身之基督的丰富。现今这元素构造到我们的所是里。在这构成体里，有三一神与祂所拯救之人的调和。这就是基督的身体，就是经过过程之三一神的生机体。

这样的事已经全然被今天的基督教漏失了。今天基督教的神学太传统、太客观了。但圣经向我们启示的，乃是神圣的启示，不是传统的神学。这神圣的启示对我们是非常主观的。神要把祂自己作到我们里面。为要把神自己作到我们里面，基督必须经过死，以了结旧造，并进入复活，以产生新造。旧元素被排除，新元素加进来。这新元素就是基督，三一神的具体化身。那圣别人的灵借着将经过过程的三一神，构造到我们这班蒙救赎并重生的人里面，而变化我们。这结果就产生基督的身体，就是三一神的生机体。我们在此所交通的一切事，都是我们新文化的一部分。因此，我们需要一种满了新名词的新语言。

壹 那灵的变化是施行那灵的更新

我在此特意用“变化”的动名词（transforming），而不用品词（transformation）；名词是指一个事实，而动名词是指明有些事情正在进行。

按照罗马十二章二节，变化是借着我们心思（包括我们的情感和意志，就是我们全魂）的更新。更新是为着对付我们的老旧。我们需要更新，因为我们是老旧的，甚至是陈腐的。变化是为着产生在新样里的基督。你要变成新的，就需要一些新的元素，借着基督的复活加入你里面。在我们里面正积极且主观的进行一件事；那就是基督的复活，事实上，就是那是灵的基督。是灵的基督就是使人复活的灵。使人复活的

means we are ready to have our body transfigured that we may be glorified. Then God's work in us for the producing of His organism will be consummated. Now we know the proper position of transformation in the work of the sanctifying Spirit.

Transformation is a step on the way of God's process of us. In this transforming work, we pass through the death of Christ, which deals with and terminates all the matters of the old creation. Then we pass through the resurrection of Christ, which supplies us with all the riches of the element of Christ, who is the embodiment of the Triune God. Death takes away and discharges the old element, and resurrection supplies us with the new element, the riches of Christ, who is the embodiment of the Triune God. Now this element is constituted into our being. In this constitution is the mingling of the Triune God with His saved humanity. This is the Body of Christ, the organism of the processed Triune God.

Such a thing has been missed entirely by today's Christianity. Christianity's theology today is too traditional and objective. But the Scripture reveals to us a divine revelation, not a traditional theology. This divine revelation is very subjective to us. God wants to work Himself into us. In order to work God into us, Christ had to go through death to terminate the old creation and enter into resurrection to produce the new creation. The old element is discharged and the new element is supplied. This new element is Christ, the embodiment of the Triune God. The sanctifying Spirit transforms us by constituting the processed Triune God into us, the redeemed and regenerated humanity. The issue of this is the Body of Christ, the organism of the Triune God. All these things we are sharing here are part of our new culture. Hence, we need a new language full of new terminology.

I. THE SPIRIT'S TRANSFORMING IS THE WORKING OUT OF THE SPIRIT'S RENEWING

I purposely use the word transforming here, not the noun transformation. Transformation refers to a fact, whereas transforming indicates that something is going on.

According to Romans 12:2 transforming is by the renewing of our mind, including our emotion and will, that is, our entire soul. Renewing is to deal with our oldness. We need to be renewed because we are old, even stale. Transforming is to bring forth Christ in newness. To be made new you need some new element added into you through the resurrection of Christ. Something within us is going on positively and subjectively. That is the resurrection of Christ. Actually, that is the pneumatic Christ. The pneumatic Christ is the resurrecting Spirit. The resurrecting Spirit is the reality of

灵乃是基督复活的实际，一直在我们里面作工，把基督带进来。因此，新的元素就分赐到我们里面，更新我们，这结果就是变化。变化乃是圣别之灵更往前的一步。

贰 变化是一种新陈代谢

变化是一种新陈代谢，以带进新的元素。这新元素就是具体化身在基督里之三一神的丰富；这位基督今天就是那灵，那使人复活的灵。祂乃是新的元素。这变化带进新的元素，并排除老旧的元素——亚当腐烂的东西。这是一种新陈代谢，除去亚当，并以基督顶替亚当。

变化是很大的顶替，但这不是说，我们的所是完全被除去。它只除去我们所是堕落的部分，却保留神创造并救赎的部分。因此，圣别人之灵的变化，除去我们所是老旧、堕落的部分，保留我们受造、得赎并重生的部分，让这部分长大、扩大并增长，直到在经过过程的三一神里成熟。新的元素加到神所创造、救赎并重生的部分里，就以神的所是使那一部分增长。这样，神圣的元素就与属人的元素调和，并构造到属人的元素里，把这构成体作成三一神的生机体。这生机体就是基督的身体。

叁 变化是经过死与复活的过程

变化带我们的旧人经过基督的死，（林后四 16，）并在基督的复活里维持我们的新人。（林后四 11，腓三 10。）在腓立比三章十节保罗说，他渴望认识基督复活的大能，并模成祂的死。这就是说，我们需要借着复活的大能，凭着复活的元素，让基督的死使我们成形，将我们塑成。

种果树的农夫知道果树需要施肥。如果你不给果树施肥，果子仍然会长出来，只是长得很不好。但如果添加适量的肥料，果子就会丰满的长出来。这是变化的图画。在神的创造里可以看见变化的原则。没有变化，就没有生命的长大。生命的长大，意思是经过死，并进入复活。在属灵的范围里，死与复活乃是属基督的，而元素就是基督自己。祂的死与复活，把祂带进我们里面作新的元素而变化我们。在这变化里，有新陈代谢、调和、构成、以及生机体，就是基督的身体。

Christ's resurrection, which is working within us all the time to bring in Christ. Thus, a new element is dispensed into us to renew us, and this results in transformation. Transformation is a further step of the sanctifying Spirit.

II. TRANSFORMING IS A METABOLISM

Transforming is a metabolism to bring in a new element. This element is the riches of the Triune God embodied in Christ, who today is the pneumatic Christ, the resurrecting Spirit. He is the new element. This transforming brings in the new element and discharges the old element — the rotten things of Adam. This is a metabolism to take away Adam and to replace Adam with Christ.

Transformation is a big replacement, but this does not mean that our being is taken away absolutely. It takes away only the fallen part of our being, and it keeps the part created and redeemed by God. Thus, the transforming of the sanctifying Spirit takes away the old, fallen part of our being and keeps our created, redeemed, and regenerated part for this part to grow, to be enlarged, and to increase until it will be matured in the processed Triune God. The new element is added into the God-created, redeemed, and regenerated part to increase that part with what God is. Then the divine element is mingled with the human element and constituted into the human element to make this constitution the organism of the Triune God. This organism is the Body of Christ.

III. TRANSFORMING IS A PROCESS THROUGH DEATH AND RESURRECTION

Transforming is a process bringing our old man through the death of Christ (2 Cor. 4:16) and carrying on our new man in the resurrection of Christ (2 Cor. 4:11; Phil. 3:10). In Philippians 3:10 Paul said that he desired to know the power of Christ's resurrection and to be conformed to the death of Christ. This means we need to be shaped, to be fashioned, by the death of Christ through the power of resurrection and with the element of resurrection.

The farmers who grow fruit trees know that the trees need fertilizer. If you do not fertilize the tree, the fruit will still come out but in a kind of poor condition. But if you add the proper amount of fertilizer, the fruit comes out in a richer way. That is a picture of transformation. The principle of transformation can be seen in God's creation. Without transformation, there is no growth in life. Growth in life means to pass through death and to enter into resurrection. In the spiritual realm, the death and resurrection are Christ's and the element is Christ Himself. His death and resurrection bring Him into us as the new element to transform us. In this transformation, there are the metabolism, the mingling, the constitution, and the organism, which is the Body of Christ.

肆 借着主灵

变化是借着主灵。（林后三 18 下。）主灵是复合的名称。这辞印证主基督就是那灵，那灵就是主基督。主灵是复合的人位。祂复合了基督之身位和工作的一切元素。耶稣是完整的神和完全的人调和在一起，所以祂是神性同人性相调的复合。这是祂经过复合的第一步。第二步是祂经过死与复活。在这一步里，祂复合了祂的死及其功效，并祂的复活及其大能。在复活里祂成了赐生命的灵，（林前十五 45 下，）今天祂就是主灵。

我们被变化乃是借着主灵，就是借着在复活里那是灵的基督，并借着赐生命的灵作基督复活的实际。今天这终极完成、复合的灵，乃是赐生命的灵，而在我们里面这复合的灵就是复活。这意思是，基督的复活活在我们里面，这活的复活就是那是灵的基督。“是灵的”（pneumatic）一辞，是“灵”（pneuma）这字的形容词。在希腊文里，pneuma 的意思就是“那灵”。是灵的基督就是这位是那灵的基督。

伍 使寻求的信徒长大成熟

圣别人之灵的变化乃是要使寻求的信徒长大成熟。这是借着我们追求基督而发生的。（腓三 12。）今天全世界的人都在追求属世的享乐和娱乐，但我们在此天天追求基督。基督日日夜夜是我们的目标。我们借着忘记背后，努力面前的，来追求基督。（13。）我们甚至需要忘记我们过去对基督的经历。我们不该停留在我们过去的经历里。我们需要忘记许多背后的事。有一件事在我们面前，那就是基督。我们忘记一切背后的事，竭力向前要得着在我们面前的基督。

我们在追求基督，并且竭力向前要达到标杆，得着奖赏——我们所经历的基督。（14。）最近我接到两位全时间受训者的父母写给我的一封信，感谢我训练他们的儿子。然而事实上，我不是在这里训练人；我是将基督供应给人，并尽力领头追求基督。我只在意基督。

IV. THROUGH THE LORD SPIRIT

The transforming is through the Lord Spirit (2 Cor. 3:18b). The Lord Spirit is a compound title. This expression confirms that the Lord Christ is the Spirit and the Spirit is the Lord Christ. The Lord Spirit is a compounded person. He has been compounded with all of the elements of Christ's person and work. Jesus was the complete God and the perfect man compounded together, so He was the compounding of divinity mingled with humanity. That was His first step of being compounded. The second step was His passing through death and resurrection. In this step He was compounded with His death and its effectiveness and with His resurrection and its power. In resurrection He became a life-giving Spirit (1 Cor. 15:45b), and today He is the Lord Spirit.

Our being transformed is through the Lord Spirit, that is, through the pneumatic Christ in resurrection and through the life-giving Spirit as the reality of the resurrection of Christ. Today this consummated, compounded Spirit is the life-giving Spirit, and this compounded Spirit within us is the resurrection. This means the resurrection of Christ lives in us, and this living resurrection is the pneumatic Christ. Pneumatic is an adjective form of pneuma. Pneuma in Greek means “the Spirit.” The pneumatic Christ is the Christ who is the Spirit.

V. FOR THE GROWTH AND MATURITY OF THE SEEKING BELIEVERS

The transforming of the sanctifying Spirit is for the growth and maturity of the seeking believers. This transpires by our pursuing Christ (Phil. 3:12). Today the people in the whole world are pursuing worldly pleasure and entertainment, but we are here day by day pursuing Christ. Day and night Christ is our goal. We pursue Christ by forgetting the things behind and stretching forward to the things before (Phil. 3:13). We even need to forget our experience of Christ in the past. We should not stay with our past experiences. We need to forget the many things behind us. One thing is before us; that is Christ. We are forgetting all the things behind, and we are stretching forward to possess the Christ before us.

We are pursuing Christ and stretching forward to reach the goal and gain the prize — the experienced Christ (Phil. 3:14). I recently received a letter from the parents of two of the full-time trainees, thanking me for training their sons. Actually, however, I am not here training people. I am ministering Christ to people and trying to take the lead to pursue Christ. I only care for Christ.

陆 为着新人肢体的构成，以及基督身体的建造

我们是团体宇宙新人的肢体，这新人以基督为元首，以所有的信徒作祂的肢体。这些肢体是借变化而构成的。这变化乃是在大事小事上，天天不断构成的工作。在这构成的工作里，三一神的具体化身，基督，每天在一切事上不断加进并作到我们的所是里。这不仅是为着新人肢体的构成，（西三 10～11，）也是为着基督身体的建造。（弗四 16。）

VI. FOR THE CONSTITUTION OF THE MEMBERS OF THE NEW MAN AND THE BUILDING UP OF THE BODY OF CHRIST

We are the members of the corporate universal new man with Christ as the Head and with all the believers as His members. These members are constituted by being transformed. This transforming is a constituting work day by day in big things and in small things. In this constituting work, the embodiment of the Triune God, Christ, is being added and wrought into our being every day in all things. This is not only for the constituting of the members of the new man (Col. 3:10-11) but also for the building up of the Body of Christ (Eph. 4:16).