

2255 神的启示和异象

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◎简介

神借着祂的话，使我们看见隐藏在祂心头的奥秘，这就是启示；凡我们从神的启示所看见的，就成为我们的异象。

本书专论圣经中关于三一神、神的经纶、基督的成就等主要的启示，从神学历史的演进说起，对历代信经的内容加以评析，不仅陈明神话语中纯正的启示，更指出对于这些启示，神的儿女该有的体会与经历，实为我们在真理上不可或缺的一课。

说明

本书系李常受弟兄于一九八六年九月，在台北，向全时间受训者所释放的信息集成。

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The Revelation and Vision of God

PREFACE

This book is a translation of messages given in Chinese by Brother Witness Lee at the Full-time Training in Taipei, Taiwan in September 1986. These messages were not reviewed by the speaker.

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第一篇

关于神圣的三一（一）

读经：马太福音二十八章十九节，约翰福音十四章十六节，创世记一章二十六节，出埃及记三章十四至十五节，约翰福音四章二十四节。

纲要

壹 异象的第一点—关于神圣的三一：

一 圣经中的启示—父、子、灵。

二 历代神学上所用的名词：

- 1 希腊文中的—hupostases, prosopa, ousia。
- 2 拉丁文中的—personae, essentia。
- 3 英文中的—hypostases, persons, substance, essence。
- 4 中文中的—三（身）位一（实）体。

CHAPTER ONE

CONCERNING THE DIVINE TRINITY (1)

Scripture Reading: Matt. 28:19; John 14:16; Gen. 1:26; Exo. 3:14-15; John 4:24

OUTLINE

I. The first point of the vision—concerning the Divine Trinity:

A. The revelation in the Bible—the Father, the Son, and the Spirit.

B. Theological expressions used throughout the ages:

1. In Greek—hupostases, prosopa, ousia.
2. In Latin—personae, essentia.
3. In English—hypostases, persons, substance, essence.
4. In Chinese—san-wei-i-t'i.

我们所说的全时间训练，意义包罗很广。已过几周，你们在训练中接受了很多不同的课程；现在我要再给你们上一门课，与你们所已经接受的不同，所以你们必须努力进入。我盼望在这一期训练里，要专讲“神的启示和异象”。这些信息篇篇都是属灵的兵器，不仅能为着这一期训练用，在编成课本之后，也能以录影的方式，或由其他同工照着讲述，为着将来的训练用；并且不仅今天在台北用，将来也能在海外用。

启示和异象的意义

关于启示和异象，你们都很熟悉这两个辞。但是对刚得救，进到召会生活的日子还不多的人来说，就不太了解什么叫作启示和异象。一般人的观念，常把这两个辞当作是同义辞，以为启示就是异象，异象就是启示。实在说，二者是不同的。

启示的意思是：一幅包括各样人事物的景象，被幕幔遮蔽、隐藏起来，使人无法得知其中的奥秘；但有一天，这个幕幔被打开，给人看见了其中的光景，这就叫作启示。在中文里，启是打开的意思，示就是显示给人看见；在希腊文里，启示就是打开幕幔的意思。

在圣经里，有许多属灵、属神、属天的人事物，都隐藏在创造万有之神的里面，（弗三9，）而成了隐藏的奥秘。直到有一天，神把幕幔向我们打开，使我们能看见其中的奥秘；这就叫作启示。圣经有一卷启示录，意思就是把奥秘打开，向我们展示出来。因此，启示就是神把幕幔打开，而把一切揭示给我们。

什么叫作异象？按字面的意义说，“异”的意思是希奇的、特殊的，“象”是指景象。因此，异象是指奇特的一幅景象。比方有的人家里摆设得很精致，你进门一看，就觉得与众不同；对你而言，那是一个异景，也就是异象。在圣经里，异象是指我们从神所看见的光景。神借着祂的话，把幕幔打开了；但是我们必须看见其中一幕幕的景象。凡我们从神的启示所看见的，就是异象。

The meaning of what we refer to as the full-time training is very broad. During the past several weeks in the training you have received many different courses. Now I will offer you yet another course, which is different from all that you received before. Therefore, you must endeavor to enter into it. In this term of the training I hope to speak specifically on “The Revelation and Vision of God.” The messages, each of which is a spiritual weapon, can be used not only for this term of the training. After being compiled into a textbook, they can also be used in future trainings either in the form of videotapes or through the presentation of the co-workers. Moreover, they can be used not only in Taipei today but also abroad in the future.

THE MEANING OF REVELATION AND VISION

You are familiar with these two words: revelation and vision. However, the recently saved ones who have come into the church life for only a short time may not fully understand what revelation and vision mean. Generally, in their concept, people consider these two words synonyms, thinking that a revelation is a vision and a vision is a revelation. Actually, they are two different things.

This is what revelation means: A scene that includes all kinds of persons, things, and matters is covered, concealed, by a veil so that the mysteries contained therein cannot be known; then one day the veil is opened and the scene behind it is shown. This is revelation. The Chinese expression ch’i shih means “to open” and “to show.” In Greek, the word for revelation means “the opening of the veil.”

In the Bible many spiritual, divine, heavenly persons, things, and matters were hidden in God, who created all things (Eph. 3:9), and became therefore hidden mysteries. Then one day God opened the veil to us so that we were able to see the mysteries behind it. This is revelation. In the Bible there is a book called Revelation, indicating that it opens the mysteries and shows them to us. Hence, revelation is God’s opening of the veil and disclosing of everything to us.

What is vision? Literally, the Chinese expression i-hsiang means an “uncommon, special scene.” Hence, vision denotes an extraordinary scene. For example, someone may have a house with exquisite decorations. Once you enter in and take a look, you immediately sense something uncommon. To you that is an uncommon scene; that is a vision. In the Bible vision refers to the scenery we see from God. Through His Word God has opened the veil, but we must see the scenes contained in the Word. Whatever we see through God’s revelation is a vision.

旧约古圣所看见的

打开幕幔就是启示；幕幔后面是隐藏在神里面的奥秘。但在圣经里，从亚当到施浸者约翰出来，历世历代寻求神的人，都只是在幕幔上摸索。我们不能说他们一点没有摸着什么，但所摸到的多是零散不全的。有的不够准确，有的不够透彻。比如诗篇里的话，有好些是旧约里的古圣摸索出来的，所以有些话说得对，有些话说得不对，有些话说得准确，有些话说得不准确；这是因为他们就像瞎子摸象一样，人人各执一方，无法有全盘的认识。

施浸者约翰和彼得、保罗、约翰所看见的

直等到新约开始，施浸者约翰来了，幔子好像要打开，却还没有怎么开；在施浸者约翰那里，我们仍看不到多少隐藏在神里的奥秘。等到主耶稣来在地上的时候，有一次在该撒利亚腓立比的境内，祂问门徒说，“人说人子是谁？”他们说，“有人说是施浸者约翰，另有人说以利亚，还有人说是耶利米，或申言者中的一位。”这就是人如同瞎子摸象。主耶稣接着问：“你们说我是谁？”西门彼得回答说，“你是基督，是活神的儿子。”（太十六 13～16。）彼得这个看见虽然好，但可能只是幕幔开了一道缝，稍微给他看见一点而已；（17；）所以后来他还说了许多胡涂话。

彼得最后一次说胡涂话，是在行传十章。他在房顶上祷告时，魂游象外，看见从天空垂下一块大布，里面有地上各样四足的走兽和爬虫，并天空的飞鸟。又有声音向他说，“彼得，起来，宰了吃！”这时他说胡话了：“主啊，绝对不可，因为一切凡俗并不洁之物，我从来没有吃过。”（9～16。）在该撒利亚腓立比境内，异象如同旭日，还没有完全显出来；等到五旬节的时候，异象可说是如同中天的太阳。然而到了行传十章，彼得又胡涂，失去了异象。虽然有异象临到他，但他无法接受。他得着一个异象，却看不懂。

WHAT THE OLD TESTAMENT SAINTS SAW

The opening of the veil is a revelation; behind the veil is the mystery hidden in God. However, in the Bible throughout the ages the seekers of God, from Adam to John the Baptist, were only groping at the veil. We cannot say that they did not touch anything. Nevertheless, the things they touched were mostly fragmentary and incomplete; some were not quite accurate, while others were not quite thorough. For example, many words in the Psalms came out of the groping by the saints in the Old Testament. Hence, some of the things they said were correct and accurate, while other things they said were incorrect and inaccurate. This is because they were like blind men feeling an elephant, each grasping a different part and none being able to grasp the whole picture.

WHAT JOHN THE BAPTIST, PETER, PAUL, AND JOHN SAW

At the beginning of the New Testament, when John the Baptist came, it seemed that the veil was going to be opened, yet it was still not opened. In John the Baptist we still cannot see much of the mystery hidden in God. Then while the Lord Jesus was on the earth, once when He was in the region of Caesarea Philippi, He asked the disciples, “Who do men say that the Son of Man is?” They said, “Some, John the Baptist; and others, Elijah; and still others, Jeremiah or one of the prophets.” This means that those people were like blind men feeling the elephant. The Lord Jesus went on and asked, “But you, who do you say that I am?” Simon Peter answered and said, “You are the Christ, the Son of the living God” (Matt. 16:13-16). What Peter saw was wonderful, yet probably only a crack was opened between the veils for him to have a peek (v. 17). This is why afterwards he still said so many foolish things.

Another time that Peter spoke a foolish word was in Acts 10. While Peter was praying on the housetop, a trance came upon him; he saw a certain vessel like a great sheet descending from heaven, in which were all the four-footed animals, the reptiles of the earth, and the birds of heaven. Then a voice came to him, saying, “Rise up, Peter; slay and eat!” At that moment he spoke a foolish word: “By no means, Lord, for I have never eaten anything common and unclean” (vv. 9-16). The vision in the region of Caesarea Philippi is like the rising sun that has not yet appeared in full; the vision on the day of Pentecost is like the sun at noontime. Nevertheless, in Acts 10, Peter, being confused again, lost the vision. Although a vision came to him, he could not take it. He received a vision, but he could not understand it.

这个奥秘的启示，乃是到了保罗身上，才大大开启、揭示出来；但大体而言，仍有一小部分没有揭示出来。直到老约翰写启示录时，才完全打开。启示的意义，就是打开幕幔；启示录把这末了一小部分完全打开，那就是揭开七印。（五5。）这七印封住拿在主耶稣手中的书卷，也就是神的奥秘。启示录的记载，把这七印逐一揭开；等到揭开第七印时，又来了七号；（八2；）第七印的内容就是七号。启示录先揭开幕幔，再来吹号。吹号的意思就是叫响、说明的意思。打开幕幔、揭开封印还不够，还得来吹响、呼喊。第七印一开，就陆续吹了七号。在第七号里，又包括了七碗。（十六1。）到此，幕幔就完全打开了。

在主的恢复里，幕幔全开了

今天这幕幔对主的恢复而言，是完全打开了；但对许多天主教里的神职人员，和基督教里的牧师、传道人，可能还是封闭的。你若问他们，启示录是怎么一回事？他们可能回答说，最好你不要去摸，不要去理睬；否则就会有麻烦。不仅如此，天主教和一些公会，甚至回到旧约；例如他们的神父所穿的袍子，完全是仿照旧约。这证明他们又回头把幕幔封起来了。所以天主教乃是“封幕的宗教”，也就是没有启示的宗教。然而，主的恢复有个特征，就是幕幔完全开启了，从创世记一章开始，一直开启到启示录末了一章。特别在已过十年，你们如果花工夫研读我们中间的刊物，就会看见，这个幕幔在我们中间开启得很彻底。以最近出版的“神新约的经纶”一书来说，共有四十四题；其中最后十九题就是讲末后的一幕——新耶路撒冷。可以说，新耶路撒冷不只其内容，连其细节都讲得详细尽致，向你们完全打开了。因这缘故，你们的课程中也有这一堂；这是我非常赞成的。

基督教肤浅封闭的光景

许多时候，人带我参观工厂，把内部的陈设、机器都向我打开，但是我完全看不懂，并且也不感兴趣。当人向我解说，我心里可能还在想出埃及十九章的意义，完全“心不在焉”，所以当然什么都不懂。今天圣经已经

It was in Paul that the revelation of the mystery was greatly laid open, unveiled. But as a whole, there was still a small part that was not yet unveiled. It was not until the writing of the book of Revelation by the elderly John that the revelation of the mystery was completely laid open. Revelation means the opening of the veil. The book of Revelation completely opens the final details; that is, it opens the seven seals (5:5) which sealed up the scroll, the mystery of God, held in the right hand of the Lord Jesus. In the record of Revelation, the seven seals are opened one by one. After the opening of the seventh seal, there are the seven trumpets (8:2), which are the contents of the seventh seal. The book of Revelation first opens the veil and then blows the trumpet. To trumpet means to proclaim loudly, to make clear. It is not enough only to open the veil and break the seals; there is still the need for a loud trumpeting, a shouting. After the opening of the seventh seal, there is the blowing of the seven trumpets one after another. Furthermore, the seventh trumpet includes the seven bowls (16:1). At this time, the veil is completely opened.

THE VEIL COMPLETELY OPENED IN THE LORD'S RECOVERY

Today to the Lord's recovery the veil has been completely opened, but to many of the clergy in Catholicism and the pastors and ministers in Protestantism it may still be closed. If you ask them, "What is the book of Revelation?" They will probably answer, "It is better not to touch it or pay attention to it; otherwise, you will get into trouble." Not only so, the Catholic Church and some of the Protestant denominations have even gone back to the Old Testament. For example, the robes that their priests wear are altogether patterned after the Old Testament. This proves that they have closed the veil again. Therefore, Catholicism is a "veiled religion," a religion without revelation. The characteristic of the Lord's recovery, however, is that the veil has been completely opened from the first chapter of Genesis to the last chapter of Revelation. If you have spent time to study the publications put out among us, especially in the last ten years, you will see that the veil has been fully opened among us. Take the latest publication, God's New Testament Economy, as an example. This book has a total of forty-four chapters, the last nineteen of which are on the final scene—the New Jerusalem. I can say that the New Jerusalem, not only in its contents but even in all its details, has been fully explained and completely opened to you. This is why it is included as part of your curriculum, and I fully agree with this.

THE SHALLOW AND SEALED CONDITION OF CHRISTIANITY

A number of times people have brought me to take a tour of manufacturing plants, showing me all the interior furnishings and machinery, but I could not understand the things I saw, nor was I interested in them. While people were explaining to me, in my heart I was probably considering the significance of Exodus chapter nineteen. Since I was "absent-minded," I could not

在我们手中，最后一卷是启示录。就这一面的意义说，圣经应该是揭开幕幔的启示，但是许多的神学教授、学生，或是牧师、传道人，虽然天天研读这本圣经，却仍不明白其深处的意义。

去年我回来的时候，买了一本附有诗篇、箴言的新约全书。西方人喜欢在新约后面附诗篇，为的是教导人学习敬虔，指教人如何祷告、赞美、并忍受苦难。中国人多半喜欢格言；就我所知，世界上最好的格言，就是圣经里的箴言。所以中国人在新约圣经后面附诗篇和箴言。前三天我得空打开来看，发现在最后面印有两幅图画。一幅画着一座王宫，墙边挂着蜘蛛网，上面爬着小动物，引用经节是箴言三十章二十八节：“守宫用爪抓墙，却住在王宫。”这里有一只小动物，虽然爬在蜘蛛网上，却住在王宫里。这就是人对箴言的认识。另一幅画着一堆荆棘、刺草加上乱石，引用经节是二十四章三十一节：“荆棘长满了地皮，刺草遮盖了田面，石墙也坍塌了。”为什么这样荒凉？下一节就说，“我看见就留心思想，我看着就领了训诲。再睡片时，打盹片时，抱着手躺卧片时，你的贫穷，就必如强盗速来，你的缺乏，仿佛拿兵器的人来到。”这些经文我都很熟悉。六十多年前，中国有一位著名的游行布道家，就根据这经文写了一篇信息，叫作“懒惰人的恶果”。我当时得救不久，读了也深受感动，觉得不能再懒惰，应该殷勤作工。我常自省：我家里的地上是否刺草一堆？是否荆棘一丛？有没有乱堆的石头、泥土？应该清理！那是我得救头一年的光景。但是慢慢的，当我又深入研读圣经时，就不再注意什么荆棘、刺草、乱石一堆了；我所看见的乃是神的经纶、神的奥秘、神的异象。

亲爱的弟兄姊妹，请你们想想看，新约在这里，诗篇、箴言也在这里，末了却印上这两幅图画。这说明什么？这不过说明人所看见的，仅仅这么多。他们所得的异象，就是看见守宫爬在墙上，住在王宫里；还有就是不要懒惰，应当殷勤。不仅如此，今天在美国，一些有名的传道人，在电视上向人传讲的竟是“成功的秘诀”，教人怎样借着倚靠神、祷告主，而开工厂、办银行，好叫事

understand one bit of what I saw. Today the Bible, including the last book, Revelation, is already in our hands. In this sense the Bible should be an unveiling, a revelation, yet many professors and students of theology as well as pastors and ministers still cannot understand the meanings in the depths of the Bible, even though they study it every day.

Last year when I returned here, I bought a copy of the New Testament with Psalms and Proverbs appended. Westerners like to add Psalms at the back of the New Testament; the purpose of this is to teach people how to be devout as well as to instruct them how to pray, praise, and endure sufferings. The majority of the Chinese like maxims, and according to my knowledge, the best maxims in the world are found in the book of Proverbs in the Holy Bible. Therefore, the Chinese added Psalms and Proverbs at the back of the New Testament. Three days ago, having a little leisure time, I opened such a New Testament that I bought recently and discovered two pictures printed at the end. One picture shows a palace, a cobweb hanging from its wall, and a small creature crawling on the cobweb. The Scripture cited is Proverbs 30:28, which says, “The spider taketh hold with her hands, and is in kings’ palaces” (King James Version). A small creature crawls on a cobweb, yet she lives in a king’s palace. This is man’s knowledge of the Proverbs. The other picture shows a heap of thorns and nettles and a pile of stones; the Scripture verse cited is Proverbs 24:31, which says, “And there it was, all overgrown with thorns; / Its surface was covered with nettles, / And its stone wall was broken down.” Why was it so desolated? The following verses say, “When I looked, I considered it; / I saw it and received instruction: / A little sleep, a little slumber, / A little folding of the hands to rest, / And your poverty will come upon you like a robber, / And your want, like an armed man” (vv. 32-34). I am very familiar with these verses. Over sixty years ago a famous traveling preacher in China wrote a message, entitled, “The Evil Consequences of a Sluggard,” based upon these verses. As a newly saved one, I was deeply moved after reading that message; I felt that I should not be lazy anymore but should work diligently instead. I often asked myself, “Is there a heap of thorns or nettles on the ground of my house? Is there a pile of stones and mud? If so, clean up!” That was my condition in the first year after I was saved. Gradually, however, when I studied the Bible in a deeper way, I stopped paying attention to the thorns, nettles, and fallen stones. Instead, all I saw was the economy, the mystery, and the vision of God.

Dear brothers and sisters, please consider: You have the New Testament here, and you also have Psalms and Proverbs here, but at the end these two pictures are printed. What does this show? It shows that people have seen only this much. The vision they have received is that a small creature crawls on the wall and lives in the palace and that we should not be lazy but be diligent instead. Furthermore, in America some famous preachers are preaching on television, “The Secret of Success,” teaching people how to open factories and manage banks by trusting in God and praying to the Lord that they

业成功，发达赚钱。现场观众都是三、四十岁的生意人，听了就受鼓励，认为耶稣是可信的，这位神是值得敬拜的；只要一敬拜、信奉祂，事业定规顺利成功。这就是今天基督教堕落可怜的光景。

讲说神的经纶 和人生的奥秘

今天你们全时间事奉主，我要问你们：你们全时间为工作，到底向人传讲什么？是去传守宫爬在墙上却住在王宫里，何等安息么？是讲说懒惰人的恶果乃是荆棘、刺草、乱石么？还是讲说事业成功的秘诀？你们出去叩门，到底传讲什么？你们应该传讲神的经纶和人生的奥秘。

前不久我回安那翰，在华语聚会中听到两个见证，说到他们如何去叩门。其中有一位弟兄，向人见证了二十五分钟，说到他如何从中国大陆游泳逃到香港；当场有人受感动，表示愿意信主，但就是没有受浸。另有两位弟兄，在去叩门途中遇见一个人，想和他谈福音，但他表示没有时间。弟兄们就说，“只要几分钟就可以了。”于是把人生的奥秘拿出来，同他读了一段，告诉他神有一个经纶；人被造有三部分—灵、魂、体，其中最里面的部分是灵，神要进入住在那里。不到十五分钟，那人就在附近的圣徒家里受浸了。弟兄姊妹，这两个见证你要效法那一个？瞎眼的人不识货，才会称赞第一个见证。由此你们能看见，你们到人家去的时候，不要讲长篇大论的见证，也不要讲自己的话，更不要讲守宫住在王宫里或不要懒惰；你们该把人生的奥秘摆在人前，叫人直接的接触主的话。这是今天叩门传福音，带人相信、受浸、得救的秘诀。

壹 异象的第一点— 关于神圣的三一：

（圣经中的第一个启示—三一神）

may have a successful enterprise, become prosperous, and make a lot of money. The live audience consists mostly of businessmen in their thirties or forties. They are greatly encouraged and recognize that Jesus is believable and God is worthy of their worship. They believe that all they need is to worship and believe in God and their business will prosper and be successful. This is the fallen and pitiful condition of today's Christianity.

SPEAKING THE ECONOMY OF GOD AND THE MYSTERY OF HUMAN LIFE

Today you are serving the Lord full-time, but I would like to ask you: In your full-time work for the Lord what do you preach to people? Do you tell people how restful it is that a small creature crawls on the wall yet lives in the palace? Or do you tell them that the evil consequences of the sluggard are thorns, nettles, and fallen stones? Or do you tell them the secret to a successful business? What do you preach when you go out to knock on doors? You need to preach the economy of God and the mystery of human life.

Not too long ago when I went back to Anaheim, I heard two testimonies on door-knocking in a Chinese-speaking meeting. One brother said that he testified for twenty minutes about how he escaped by swimming from the mainland China to Hong Kong. Some were moved by his testimony and expressed their desire to believe in the Lord, but no one was baptized. Another two brothers testified that they met someone during their door-knocking. They wanted to preach the gospel to him, but he said he had no time. The brothers said, "It will take only a few minutes." Then they opened the booklet, The Mystery of Human Life, and read a paragraph with him. They went on to tell him that God has an economy and that man was created with three parts—spirit, soul, and body, with the spirit being the innermost part into which God desires to enter and dwell. In less than fifteen minutes that person was baptized in a saint's house nearby. Brothers and sisters, which one of the two testimonies would you imitate? Only the blind, due to their ignorance, would appreciate the first testimony. By this you can see that when you go into people's homes, you should not give lengthy testimonies or speak your own words. Moreover, you should not talk about the small creature in the kings' palaces or about not being lazy. You should present The Mystery of Human Life to people and lead them to contact the Lord's word directly. This is the secret of today's preaching of the gospel by door-knocking to lead people to believe, be baptized, and be saved.

I. THE FIRST POINT OF THE VISION— CONCERNING THE DIVINE TRINITY

一 圣经中的启示—父、子、灵。

我的负担，不是给你们上一堂又一堂的课，乃是给你们“秘诀”。这样，当你们出去叩门传福音时，就能有所应用。这个秘诀，就是神的启示和异象。从本篇信息开始，我们就要一幕又一幕的说到神的启示，解释我们从其中所看见的异象。圣经中有启示，但是你们需要看见圣经所启示的；当你们看见了，神的启示就变作异象。

圣经中的第一幕启示乃是三一神—父、子、灵。当基督教传到中国来，西教士把他们对圣经的知识，加上神学的东西，翻成中文；这在初期很不容易。关于“三一神”，圣经里并没有这辞；最初中文是译为“三位一体”。因此，在讲到这启示前，我们需要先知道基督教在中国发展的历史。

中国基督教神学里的“三位一体”

主后四三一年的以弗所大公会议中，将聂斯托留（Nestorius）一派定罪为异端；但这一派却在叙利亚得到许多信徒，并受波斯帝国保护。到了第七世纪，于唐朝时传入中国，称为景教；同时也传到南印度，乃为印度基督教的起源。景教传到中国，多半在当时的京城西安一带活动，主要是对士大夫宣教；曾有几位皇帝接受，也盖造不少教祠。今天还存留一个景教碑，碑文中说到“清风”，那就是指圣灵；这含示景教没有多少真理的认识。以后由于佛教兴盛，有的皇帝受影响，就禁止景教的活动，毁坏其教祠。由于没有真理和生命，结果，景教就消失了。

到了十六世纪的明朝年间，天主教来到中国，就将圣灵翻译为“圣神”，将神翻译为“天主”。这就形成翻译上的一些难处。以后西教士东来；大体而言，在翻译上各公会差不多一致，有些地方也和天主教相同。这时才把“三一神”翻译成中文，但不是译为“三一神”，乃是译为“三位一体”。我生在基督教里，也在基督教里受教育长大，对“三位一体”背得滚瓜

A. The Revelation in the Bible—the Father, the Son, and the Spirit

My burden is not to give you lessons one after another; rather, my burden is to give you a secret so that you will have something to apply when you go out to preach the gospel by door-knocking. The secret is the revelation and vision of God. Beginning with this message we will use one scene after another to speak about the revelations of God and explain the visions that we have seen therein. The Bible contains God's revelations, but you need to see them. Once you see them, they become visions.

The first scene of the revelation in the Bible is the Triune God—the Father, the Son, and the Spirit. When Christianity was first brought to China, the missionaries translated their biblical knowledge and some theological doctrines into Chinese. It was not an easy task in those early days. The Bible does not have the expression the Triune God; the earliest Chinese translation of the term Trinity was san-wei-i-t'i, that is, "three persons, one substance." Hence, before we speak about the revelation of the Triune God, we need to know the history of the development of Christianity in China.

The Doctrine of "Three Persons, One Substance" in Chinese Christian Theology

In A.D. 431 the Council of Ephesus condemned the sect of Nestorius as heretical. However, this sect gained many believers in Syria and was protected by the Persian Empire. In the seventh century, during the Tang Dynasty, Nestorianism spread into China. At the same time, it spread also to southern India and became the origin of Christianity in India. The missionaries who brought Nestorianism to China concentrated their activities mostly in the region of Sian, the capital at that time, and they preached primarily to the officials and scholars. Nestorianism was received by several emperors, and a number of temples were built. Today there is still a Nestorian tablet with an inscription that contains the phrase ch'ing feng, which literally means "clear breeze," denoting the Holy Spirit. This implies that Nestorianism did not have much knowledge of the truth. Later, the flourishing of Buddhism influenced some of the emperors who prohibited the activities of Nestorianism and destroyed its temples. Eventually, due to its lack in truth and life, Nestorianism vanished.

In the sixteenth century during the Ming Dynasty, Catholicism spread to China. The Catholics rendered the Holy Spirit as the Holy God and rendered God as the Lord of Heaven; this brought in some difficulties in translation. Later, the Western missionaries went to the Orient. Generally, the translations put out by the various denominations were about the same, and even some of the expressions were the same as those used in Catholicism. It was then that the term Trinity was translated into Chinese as san-wei-i-t'i, which literally means "three persons, one body (substance)." I was born, educated, and reared in Christianity, and I also memorized the doctrine

烂熟，但不晓得是怎么一回事，也不知道“体”是指团体、身体、或是形体。一九五八年，我旅行到了希腊时，曾看到一幅东正教的图，画着一个人的身子长出三个头，形像如妖怪，就觉得很符合我年幼时读到的“三位一体”。

直到今天，我还不明白，在中国的神学里，到底“三位一体”是指什么说的。中国神学里，关于“三位一体”首要的一句话，就是“位不可乱，体不可分”。这里的“位”是指位格，也就是父、子、灵三者的身位；位不可乱，意思是指父就是父，子就是子，灵就是灵，三者不可混乱。“体”也不可分，就是一个。这就是中国神学三一神首要的意义。

历代神学对“三一神”的研究

我们再来看历代对于“三一神”的研究。新约主要有三大部分：福音书和使徒行传、书信、启示录。福音书里主要是记载主耶稣的职事和启示；然后使徒们写书信，接续主耶稣的启示，主要的著者是保罗；最后有使徒约翰，写了启示录。启示录写完之后，主的话清楚的说，神的启示到此完成了，人不可加添，也不可删减。（二二 18～19。）历代的神学家和敬虔的人都承认，到使徒约翰写完启示录之后，神的启示就完成了，不会再有加添。

使徒们过去之后，接着就是召会历史中所谓的教父们（Church Fathers）。他们是第一世纪末、第二世纪中兴起来，一班讲解圣经真理的人，其中有犹太人，也有外邦人。他们对于使徒们的著作，以及旧约的内容，有相当的研究，在神学上的造诣很深。因着他们的研究，就造出“三一神”这辞。在圣经里虽没有这辞，却有这个事实。

当时教父们的研究和记录都是希腊文。以后直到第六世纪，主后五百七十年左右，教皇制度正式成立，为各处召会所公认，就成了一个公教会（Catholic Church）；那就是天主教的前身。从主后一百年左右，到第六世纪末教皇制度形成前，这四、五百年间，在召会历史上称

of san-wei-i-t'i. Yet I did not understand what it was all about, nor did I know whether the word t'i refers to a group of people as a corporate body, to the physical body, or to a body with a shape. In 1958 while I was traveling in Greece, I saw a painting in an Eastern Orthodox Church of a man with a body and three heads who looks like a monster. When I saw that, I felt that it corresponds with the phrase “three persons, one body” that I read in my youth.

Until this day I still do not fully understand what the phrase “three persons, one body” refers to in Chinese theology. The most important statement in Chinese theology about the Trinity is that there should be “neither the confounding of persons nor the dividing of the body (substance).” The “persons” are the three Persons in the Godhead—the Father, the Son, and the Spirit. That there should be no confounding of persons means that the Father is the Father, the Son is the Son, and the Spirit is the Spirit; there should be no confounding of the three. Furthermore, the “body (substance)” is one and cannot be divided. This is the primary significance of the doctrine of the Trinity in Chinese theology.

The Study concerning the Triune God in Theology throughout the Ages

Now we will go on to see the study concerning the Triune God throughout the ages. The New Testament is divided mainly into three sections: the Gospels and the Acts, the Epistles, and Revelation. The Gospels primarily recorded the ministry and revelation of the Lord Jesus. Then the apostles wrote the Epistles as a continuation of the revelation of the Lord Jesus; the most important writer among them was Paul. Lastly, the apostle John wrote Revelation. After the writing of Revelation was finished, the Lord's word clearly indicates that the revelation of God has been completed and that no one should add anything to it, nor should anyone take away anything from it (22:18-19). Theologians and godly people throughout the generations have acknowledged that after the apostle John finished writing Revelation, the revelation of God has been completed and nothing more can be added.

After the passing away of the apostles, there were the so-called church fathers in church history. Raised up at the end of the first century and in the middle of the second century, they were a group of people, including both Jews and Gentiles, who expounded the biblical truths. They studied extensively the writings of the apostles as well as the contents of the Old Testament and had high theological attainments. Due to their research, the term Trinity was coined. Although the Bible does not have the term Trinity, it has the Trinity as a fact.

The studies and records of the church fathers were all in Greek. In the sixth century, around A.D. 570, the papal system was officially instituted and widely recognized by the churches; thus, a catholic church was formed, which became the antecedent of the Roman Catholic Church. From around A.D. 100 to the formation of the papal system at the end of the sixth century, this period of four to five hundred years was called “The Period of

为“大会时期”。这时期的神学研究，也一直是沿用希腊文。

大公教会成立之后，因其大本营在罗马城，就是拉丁文最盛行的地方，所以从那时起，对于神学的研究就进到第二个阶段，也就是拉丁文的阶段。从第七世纪起，直到十六世纪为止，主要的神学文字是沿用拉丁文。甚至到路德马丁改教时，他虽然是德国人，所写的文字仍然是拉丁文。所以拉丁文在神学研究上，也占了相当重要的地位。

到主后一千七百多年，新生铎夫、卫斯理约翰这班人的时候，神学的研究逐渐从拉丁文进入英文。尤其到十九世纪初，弟兄们兴起来的时候，他们把圣经解开了，在教导圣经真理上具有非常大的影响力。时至今日，欧美更正教中主要、基本的神学，百分之九十仍是根据弟兄们的神学。以后神学传到中国，就产生了中国神学。中国神学的语言，乃是从希腊文、拉丁文、英文演变而来的。在拉丁文里，用 triune 来表达“三一神”。Tri 就是三，une 就是一，所以 triune 的意思就是“三一”，是三也是一。因这缘故，五十年前我们据此把中国神学里的“三位一体”改作“三而一”，并且使用了相当年月。后来我们又觉得，连这个“而”字加进去都很害意，所以就把这字去掉，改用“三一神”。按圣经纯正的启示，神就是三一神。

二 历代神学上所用的名词：

1 关于“三一”的神学在希腊文的发展

为什么三一神有三的讲究？这问题要从希腊文的神学一直研究到拉丁文的神学。在希腊文的神学里，对于三一的研究，无论怎样寻找，从圣经里都找不到合式表达的辞，所以神学家就找了一个字 hupostasis（单数）。hupo 就是在底下（underneath），stasis 就是在底下竖立着支持的实质（substance），也就是支柱的意思。比如一张桌子底下有三条腿，这三条腿就等于桌子的三个 hupostases（复数）。这字在保罗的书信里，用英文来表达就是 confidence，有确信、自信、信托的意思，（参林后九4，

Councils” in church history. Theological studies during this period continued to be written in Greek.

After the establishment of the Catholic Church with its headquarters in the city of Rome, where Latin was used most prevalently, theological studies entered the second stage, the stage of the Latin language. From the seventh century to the sixteenth century, theological literature was written chiefly in Latin. Even during the Reformation, Martin Luther still used Latin in his writings, although he was German. Therefore, Latin also occupies quite an important position in theological research.

Then in the 1700s, during the time of Zinzendorf and John Wesley, theological studies gradually turned from Latin to English. In particular, in the beginning of the nineteenth century when the Brethren were raised up, their opening up of the Bible had a tremendous influence on the teaching of biblical truths. Even to the present time, the essential, fundamental theology in Protestantism, both in Europe and America, is still ninety percent based upon the Brethren theology. Then the spread of theology to China produced the Chinese theology. The language in Chinese theology evolved from Greek, Latin, and English. In Latin, the word triune is used for the Trinity. Tri means “three” and une means “one”; hence, triune means “three-one,” being both three and one. This is why fifty years ago, based upon this, we changed the expression three persons, one body in Chinese theology into the expression three-in-one, which we used for many years. Then we felt that even adding the word in is misleading, so we dropped it; now we simply say “the three-one God,” that is, “the Triune God.” According to the pure revelation of the Bible, God is triune; He is the Triune God.

B. Theological Expressions Used throughout the Ages

1. Concerning the Development of the Theology of the Trinity in the Greek Language—Hupostases, Prosopa, Ousia

Why does the Triune God have the aspect of being three? To answer this question we have to study from the theology in the Greek language to the theology in the Latin language. In Greek theology, concerning the study of the Trinity, regardless how hard they tried, the theologians were not able to find any suitable expression from the Holy Scriptures; eventually they found the word hupostasis (singular). Hupo means “underneath” and stasis means “a supporting substance”; hupostasis, therefore, means “a supporting substance erected underneath.” For example, the three legs of a three-legged table are the hupostases (plural) of the table. In Paul’s Epistles this word is rendered as confidence or assurance (cf. 2 Cor. 9:4; Heb. 3:14), referring to something on which one

来三 15,) 指可以稳妥站在上面的东西。这意思是说, 三一神有三个 hupostases, 就是有三个结实、可靠的支柱, 那就是父、子、灵。父、子、灵三者就是三一神的三个支柱。

关于神圣三一的三这一面, 希腊文还有另一个字, 就是 prosopa, 相当于后来拉丁 personae。英文的身位 (persons) 就是来自拉丁文的 personae, 也就是中文人位的意思。然而今天人对于这些名词的意义, 大都不甚了解; 因这缘故, 召会历史学家薛夫 (Philip Schaff) 就说, 他赞成还是用希腊文的 hupostases, 支柱, 其他的辞都不要用。

Hupostases 是指神圣三一是三的这一面; 但神圣三一在素质上乃是一, 这在希腊文里就用 ousia 来表达, 意思是实质的素质。这字在拉丁文是 essentia, 等于英文的 essence, 中文翻成素质。这就是说, 三一神有三个 hupostases, 但只有一个 ousia。换句话说, 以中国神学来解释, 就是神是三个身位, 一个素质; 身位不可乱, 素质不可分; 身位虽有父、子、灵三者, 但在素质上乃是一。

2 关于“三一”的神学在拉丁文的发展

神学的研究进到拉丁文时, 就使用 personae 一辞, 来指神圣三一的三这一面。这字有三个时期的讲究, 或者说有三个意义: 第一, 是指当初罗马帝国时代的戏剧演员所戴的假面具 (masks), 用以扮演各种角色; 第二, 是指在戏剧里所扮演的某个角色 (role), 引伸为在政府中担任重要职位的角色, 或在家庭中担任重要成员的角色; 第三, 是指人位。关于素质的一面, 拉丁文用 essentia 来指素质, 也就是内在的质地。

3 关于“三一”的神学在英文的发展

希腊文 hupostases 这字英语化为 hypostases, 意思就是结实、可靠的支柱; stasis 相当于英文的 substance, 意思就是本质、实体的东西, 是很实际、具体的。从拉丁文的 personae 就出来 persons, 意思就是身位。至于希腊文的 ousia, 就成了 essence, 也就是素质。

can stand firmly. This means that the Triune God has three hupostases, three substantial, dependable supports—the Father, the Son, and the Spirit. These three—the Father, the Son, and the Spirit—are the three supports of the Triune God.

Concerning the aspect of the Divine Trinity's being three, another Greek word that is used is prosopa, which is equivalent to the Latin word, personae, from which the English word person is derived. However, most people today are not clear about the meanings of these terms. This is why Philip Schaff, a church historian, was in favor of using the Greek word hupostases, supporting substances, instead of the other terms.

Hupostases refers to the aspect of the Divine Trinity's being three. Nevertheless, the Divine Trinity is one in His essence. The Greek word for essence is ousia, denoting the essence of the substance. In Latin it is essentia, equivalent to the English word essence. The Triune God has three hupostases but only one ousia. In other words, to explain this according to the Chinese theology, we may say that the Triune God has three persons but only one essence; the persons should not be confounded and the essence should not be divided; the Father, the Son, and the Spirit are three in person, but They are one in essence.

2. Concerning the Development of the Theology of the Trinity in the Latin Language—Personae, Essentia

When the theological studies entered into the Latin language, the term personae was used to refer to the aspect of the Divine Trinity's being three. This word has three meanings: first, it was used in the ancient Roman Empire to refer to the masks put on by an actor in playing different roles; second, it refers to a role in a play, and by extension, to the role of one with an important position in a government or to the role of a significant member of a family; and third, it denotes “person.” With regard to the aspect of the Divine Trinity's being one, the word essentia in Latin is used; it denotes “essence,” “intrinsic nature.”

3. Concerning the Development of the Theology of the Trinity in the English Language—Hypostases, Persons, Substance, Essence

Hypostases, which is the Greek word hupostases anglicized, means “substantial, dependable supports”; stasis is equivalent to the English word substance, referring to something real and substantial. Out of the Latin word personae came the word persons, and the Greek word ousia became the word essence.

4 关于中文的三（身）位一（实）体

等到西教士到中国来，就采用很简单的辞来表达神圣三一的思想，就是“三位一体”。这里的“位”是指身位或人位（persons），也就是实质；“体”不是身体的体或团体的体，乃是实体的体，也就是实质的素质。实质的英文是 substance，素质是 essence。所以三位一体的意思就是：父、子、灵虽有三个身位和本质，素质却是一个。

为真理打美好的仗

十五年前，我在香港讲过“关于基督的身位”，后来编辑成书出版。这本书开宗明义，就摆出历代六种异端，加上一种正确的解释。这完完全全是根据已过神学家的研究成果。最近香港出版一分刊物，其中就讲同样的东西，次序完全一样。我愿意告诉你们学习事奉主的人：今天主恢复的路，乃是完全摆脱天主教、基督教传统的路；因为我们摆脱了，他们当然不愉快。从前在大陆上，倪柝声弟兄成了他们众矢之的。以后我被打发到海外，即使不愿意，也成了箭靶标的。在美国，我们因着宣讲真理而被诬蔑毁谤，逼得两次上告法律。一场和解了，对方公开登报道歉；另一场对方输了官司，故意宣告破产。我们把真理摆出来，就平息了风浪，不再有谩骂；但是在东方还是胡里胡涂。将来你们出去，不只在东方，也可能去西方，都会碰到基督教的人。首要的一件事，你们可以讲“三一神”的真理。所以我觉得应该使你们有清楚的认识，好明白圣经纯正的启示。

圣经对于“三一神”的 纯正启示

对于三一神，人都承认这是个奥秘，也是个难讲的信息；所以要讲得准确，就必须对圣经有深入而透彻的研究。你对圣经的认识透彻到什么程度，你的准确就到什么程度。我们对这事的研究，完完全全是站在前人的肩膀上，并且进一步有所看见；所以我们的研究比较进步，也比较彻底而准确。

4. Concerning San-wei-i-t'i in the Chinese Language

When the Western missionaries came to China, they used a simple expression, san-wei-i-t'i, to express the concept of the Divine Trinity. Wei denotes “person,” “substance”; t'i refers neither to a physical body nor to a corporate body, but to an entity, to the essence of a substance. Therefore, san-wei-i-t'i means that although the Father, the Son, and the Spirit are three in person or in substance, They are one in essence.

FIGHTING THE GOOD FIGHT FOR THE TRUTH

Fifteen years ago in Hong Kong I released some messages on the person of Christ. These messages were later compiled into a book entitled, Concerning the Person of Christ. This book clearly outlines six heresies throughout the ages and one proper explanation concerning the person of Christ. This is altogether based upon the research done by the theologians in the past. Recently, a publication was put out in Hong Kong that covers exactly the same things in the same sequence. I would like to speak a word to all of you who are learning to serve the Lord: The way of the Lord's recovery today is a way that completely repudiates the traditions of Christianity, including Catholicism. Of course, those who are in Christianity are not happy with us since we renounce what they teach. Formerly, in mainland China Brother Watchman Nee was the target of the attacks from Christianity. Afterward, when I was sent abroad, I also became a target, even though that was not what I wanted to be. In America because of our proclaiming the truth, we were libeled and slandered and were therefore forced to file two lawsuits. In one case there was a settlement, and the opposing party issued a public apology in the newspapers. In the other case the opposing party, after losing, intentionally declared bankruptcy. By presenting the truth, we have quelled the waves; now there is no more scornful reviling. However, in the East the situation is still unclear. In the future wherever you go, whether in the East or in the West, you will meet people who are in Christianity. The most important thing is that you should be able to present the truth concerning the Triune God. Therefore, I feel that I should help you to have a clear knowledge to understand the pure revelation of the Holy Scriptures.

THE PURE REVELATION OF THE BIBLE CONCERNING THE TRIUNE GOD

We all acknowledge that the matter of God's being triune is a mystery, and it is also a difficult subject. In order to speak it accurately, we must study the Scriptures in a deep and thorough way. The degree of thoroughness you have in knowing the Scriptures determines the degree of your accurateness. In studying this matter, we have stood on the shoulders of our predecessors, but we also have seen something further. Therefore, our study is more advanced, thorough, and accurate.

要认识三一神，首先要明白 hupostases，就是神圣三一的三个实质。这三个实质就是父、子、灵。在全本圣经里，只有一节经文清清楚楚的把父、子、灵摆在一起，就是马太二十八章十九节。主耶稣是神成了肉身，在地上经过人生，到十字架上受死，三天后复活，在复活里来到门徒中间，告诉他们，说，“你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”这里虽然有父、子、灵三者，但“名”这个字在原文里却是单数。这意思是说，父、子、灵在实质上虽然是三，但在素质上只有一位。

我们不敢说父、子、灵是三位，也不敢说祂不是三位，因为这实在是一个奥秘。在约翰十四章十六节，父、子、灵都有代名词；那里说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在。”这里有三个代名词：我、祂、祂，分指子、父、灵三者。这带我们回头看创世记一章二十六节，那里说到，神在造人时，说，“我们要照着我们的形像，按着我们的样式造人。”这里的代名词是用复数的“我们”。但我们若根据这代名词，而说神是三位，那就成了另一个极端，也就是成了异端。因为新旧约里一再很强的说，神只有一位。以赛亚四十五章五节说，“我是耶和华，在我以外并没有别神，除了我以外再没有神。”林前八章四节也说，“神只有一位，再没有别的神。”

再者，出埃及三章十四至十五节说，“神对摩西说，我是自有永有的；…是亚伯拉罕的神、以撒的神、雅各的神，…耶和华是我的名。”此处的耶和华就是指三一神；神是耶和华，这名在时间上的涵义也包括今是、昔是、以后永是（启一4）这三个时期；但这里所用的代名词，不是复数的“我们”，而是单数的“我”。所以我们不能说三位神，而该说三一神。不仅如此，“亚伯拉罕的神、以撒的神、雅各的神”也含示祂是三一神，有三这一面的讲究。

三一神的一，最重要的就是在于祂的素质（essence）、性质。约翰四章二十四节说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”这里的“神”指整个三一神—父、子、灵；这里的灵是指神的素质说的；这就如我们说一张台子的性质是木头一样。所以我们若要敬拜这是灵的神，就必须用与祂性质相同的灵敬拜祂。

To know the Triune God, first we must understand the word hupostases, which refers to the three substances of the Divine Trinity. These three substances are the Father, the Son, and the Spirit. In the entire Bible, Matthew 28:19 is the only verse that clearly puts the Father, the Son, and the Spirit together. As the incarnated God, the Lord Jesus lived a human life on the earth, died on the cross, and resurrected after three days; then in resurrection He came to His disciples and said, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” Although the Father, the Son, and the Spirit are three, the word name in Greek is singular. This means that the Father, the Son, and the Spirit are three substantially, yet They are one essentially.

We dare not say that the Father, the Son, and the Spirit are three persons, nor do we dare say that They are not, because this is truly a mystery. In John 14:16 the Father, the Son, and the Spirit all have Their respective pronouns. This verse says, “And I will ask the Father, and He will give you another Comforter, that He may be with you forever.” The three pronouns I, He, and He refer to the Son, the Father, and the Spirit respectively. Now we have to go back and look at Genesis 1:26. There it tells us that in creating man, God said, “Let Us make man in Our image, according to Our likeness.” The pronouns used in this verse are plural: Us and Our. To say, based upon these pronouns, that there are three Gods becomes another extreme, which is also a heresy, since both the Old Testament and the New Testament strongly reiterate that there is only one God. Isaiah 45:5 says, “I am Jehovah and there is no one else; / Besides Me there is no God.” Also, 1 Corinthians 8:4 says, “There is no God but one.”

Moreover, Exodus 3:14-15 says, “And God said to Moses, I AM WHO I AM ...Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob....This is My name.” Here, Jehovah denotes the Triune God. God is Jehovah; this name also means the One “who is and who was and who is coming” (Rev. 1:4), implying three periods of time. Yet, in Exodus 3:14-15 the pronoun used is not the plural We but the singular I. Therefore, we cannot say that there are three Gods; rather, we should say that God is triune. Not only so, “the God of Abraham, the God of Isaac, and the God of Jacob” also implies that God is triune, that God has the aspect of being three.

The most important thing about the Triune God’s being one is that God is one in His essence. John 4:24 says, “God is Spirit, and those who worship Him must worship in spirit and truthfulness.” God here is the complete Triune God—the Father, the Son, and the Spirit; Spirit in this verse refers to the divine essence. This is just like saying that wood is the nature, the essence, of a table. Therefore, if we want to worship God, who is Spirit, we must worship Him with our spirit, which has the same nature as His.

真理的装备不可或缺

以上所交通的，不过给你们一点基础上的认识，虽然不能详尽的讲，但我盼望你们尽力记住这些历代神学上研究三一神所用的名词。这样，当你们出去对人讲论时，才有扎实的基础。我们在美国的诉讼期间，对方来追查我时，我每一次都是把真理讲得清清楚楚，最后他们只好认输。今天基督教里的情形是混乱的，满了各种各样的搀杂，又有摩门教，又有耶和華见证人。你们刚起头学习事奉主，进来摸主的工作，对基督教里的一些内容不能不有所明了，对纯正的真理也不能不研读清楚。你们明了清楚之后，再向人传讲时，才能应对合宜，将真理陈明给人。

已过在安那翰的夏季训练结束后，我到附近的山上休息，碰到一个耶和華见证人的信徒。他是在职的，非常热心，受过耶和華见证人的两周训练，研读过六千节圣经。我碰到他就问：“在你们当中，到底承不承认耶稣是神？”他告诉我：“耶稣不是永远的神，而是另一种的神。”我就把罗马九章五节指给他看：“祂是在万有之上，永远受颂赞的神。”最后他认输，却又带来另一个人，也拿出他们的书说，“不错，罗马九章五节是说，耶稣基督是神，但这和永远的神有分别。”我不愿浪费时间和他们再辩下去，因为不可能有两位永远的神，这是明显的。

一面说，今天基督教已经传遍全地，随处你都会遇到传教士，都会受打岔。所以你们必须明了这些真理，才能帮助并保守你所带领的小羊。否则你带人得救，结果他们被风一吹，里面就打问号，被教训之风所摇动。因这缘故，你们必须在真理上有装备，到了必要的时候，不仅自己能站住，不被教训之风摇动，并且还能为你们所带领的人辩卫证实，保护他们。

我在这里不是骄傲，乃是陈明事实。二十多年前，我向基督教挑战；直到今天，他们没有一个人能驳倒我，因为真理就是真理。现在我将这些真理的重点扼要的传给你们，盼望你们能接续传承。身为事奉主的人，你们对基要的真理必须清楚。以弗所六章十四节说，我们该

THE NECESSITY OF BEING EQUIPPED WITH THE TRUTH

The foregoing fellowship only gives you some knowledge as a foundation. Although I cannot speak in detail, I hope that you will try your best to remember the various expressions used in the theological studies concerning the Trinity throughout the ages. Then, when you go to speak to others, you will have a solid foundation. During our lawsuit in America, whenever the opposing party came to depose me, I always presented the truth in a clear way; eventually, they had to concede defeat. The situation in today's Christianity is confusing and full of all kinds of mixtures, such as Mormonism and Jehovah's Witnesses. As you begin to learn to serve the Lord and touch His work, you must have a clear idea of some of the contents of Christianity and a thorough study of the pure truth. Only then will you be able to present the truth clearly and answer questions properly when you preach to people.

After the training in Anaheim last summer, while I was resting on a nearby mountain, I met someone who belongs to the Jehovah's Witnesses. Although he has a regular job, he is a zealous believer; he received a two-week training by the Jehovah's Witnesses and studied six thousand Scripture verses. When I saw him, I asked, "Among your people, do you recognize that Jesus is God?" He told me, "Jesus is not the eternal God; He is another kind of God." Therefore, I showed him Romans 9:5: "Christ, who is God over all, blessed forever." Eventually, he conceded defeat, but he brought another person who produced a copy of their book and said, "Yes, Romans 9:5 says that Jesus Christ is God, but this is different from the eternal God." I did not want to waste my time to continue the debate with them, since it is obvious that there cannot be two eternal Gods.

Today, in a sense, Christianity has spread to the whole earth. Wherever you go, you will meet some missionaries and encounter some obstacles. Therefore, you must understand the truth that you may be able to help and preserve the lambs who are under your leading. Otherwise, you will have brought people to salvation, but eventually when they are blown by any wind of teaching, they will begin to doubt and be carried away by the wind. For this reason, you must be equipped in the truth so that when the need arises, not only you yourself can stand and not be carried away by any wind of teaching, but you can also protect those who are under your leading by defending and confirming on their behalf.

I am not proud; I am just presenting the facts. I challenged Christianity over twenty years ago. Until today, however, no one among them has been able to refute me. This is because the truth is the truth. Now I have passed on to you a summary of the crucial points of the truths, and I hope that you will continue to propagate what you have received. As those who serve the Lord, you must be clear about the basic truths. Ephesians 6:14 says

以真理束腰，一点不松懈，以保护自己，并保守别人。所以我把自己几十年研究的结晶，简要的摆在你们跟前，盼望你们能得着坚固、装备和成全。

李常受弟兄于主后一九八六年九月二日讲于台北

that we should gird our loins with truth and not be loose that we may protect ourselves and preserve others as well. Therefore, I have briefly put before you the crystallization of my studies for many decades, hoping that you will be established, equipped, and perfected.

第二篇

关于神圣的三一（二）

读经：创世记一章一节，二节，二十六节，马太福音三章十六至十七节，约翰福音十四章九至十节，哥林多后书三章十七节，约翰福音八章十六节，马太福音二十七章四十六节。

纲要

三 重要的四点：

- 1 三者同时存在（coexistence）。
 - a 在旧约的记载中，父、子、灵同时存在
 - b 在四福音书的记载里，父、子、灵同时存在
 - c 在书信的记载里，父、子、灵同时存在
 - d 父、子、灵三者都是永远的
- 2 三者互相内住（coinherence）。
- 3 素质的三一（essential Trinity）。
 - a 圣灵是主耶稣成孕的素质
 - b 子从父且同父而来，父与子是时时刻刻同在
 - c 子钉在十字架上时，父仍与祂同在
- 4 经纶的三一（economical Trinity）。

CHAPTER TWO

CONCERNING THE DIVINE TRINITY (2)

Scripture Reading: Gen. 1:1-2, 26; Matt. 3:16-17; John 14:9-10; 2 Cor. 3:17; John 8:16; Matt. 27:46

OUTLINE

C. Four crucial points concerning the Divine Trinity:

1. The coexistence of the three:
 - a. In the record of the Old Testament, the Father, the Son, and the Spirit being coexistent.
 - b. In the record of the four Gospels, the Father, the Son, and the Spirit being coexistent.
 - c. In the record of the Epistles, the Father, the Son, and the Spirit being coexistent.
 - d. The three—the Father, the Son, and the Spirit—being eternal.
2. The coinherence of the three.
3. The essential Trinity:
 - a. The Holy Spirit as the essence of the conception of the Lord Jesus.
 - b. The Son coming from and with the Father, and the Father being always with the Son.
 - c. The Father being with the Son in the Son's crucifixion.
4. The economical Trinity.

三 关于神圣三一重要的四点

关于神圣的三一，我们已经看过圣经中的启示一父、子、灵，和历代神学上所用的名词。在本篇信息中，我们要继续说到关于神圣三一重要的四点：三者同时存在（coexistence），三者互相内住（coinherence），素质的三一（essential Trinity），和经纶的三一（economical Trinity）。

1 三者同时存在

论到神圣的三一，我们首先要注意，神圣三一的三者——父、子、灵，乃是同时存在的。在神学的历史上，有一班人被称为形态论者（modalists）。这一派主张：父、子、灵乃是独一之神在完成救赎期间的三个形态，在陆续完成各自的使命后，就相继回到原初的独一里。换句话说，他们认为父、子、灵是一位神，而这一位神分作三个时期，在旧约中赐下律法显现为父，是父的时期，只有父在那里，没有子也没有灵；后来在成为肉体时则显现为子，是子的时期，父就过去了；末了在感动使徒时，就显现为圣灵，是灵的时期，于是子又过去了。但是在这些连续而变动的关系上，所显现的实为同一位神。当然，形态论的主张乃是极大的异端。在美国，曾有人错误的把我们的教导领会为形态论，定罪我们是形态论者。事实上，我们同样定罪形态论。

一般读经的人，包括我们中间有些人在内，都这样领会：旧约重在讲父神所作的；四福音重在讲子神所作的，就是主耶稣所作的；从使徒行传到启示录重在讲灵神所作的，就是圣灵所作的。这不能说是错的，因为圣经的记载的确是这样。你可以说，旧约时期是父的时期，四福音那短短的三十几年是子的时期，从五旬节直到主再来是灵的时期。但这并不像形态论所说的，父只存在到子来，子只存在到灵来。圣经很强的说，父、子、灵三者一直是同时存在的。

C. Four Crucial Points concerning the Divine Trinity

Concerning the Divine Trinity, we have seen the revelation of the Father, the Son, and the Spirit in the Scriptures and the theological terms used throughout the ages. In this chapter we will go on to cover four crucial points concerning the Divine Trinity: the coexistence of the three, the coinherence of the three, the essential Trinity, and the economical Trinity.

1. The Coexistence of the Three

Concerning the Divine Trinity, first of all, we must pay attention to the fact that the three of the Divine Trinity—the Father, the Son, and the Spirit—are coexistent. In theological history there was a group of people called modalists who advocated that the Father, the Son, and the Spirit were three modes of the unique God in the carrying out of redemption and that afterwards, fulfilling Their respective missions consecutively, They returned in succession to Their original unity. In other words, the modalists believed that the Father, the Son, and the Spirit were one God, yet the manifestation of this one God was divided into three periods. In the Old Testament He decreed the law and manifested Himself as the Father; that was the period of the Father in which there was only the Father without the Son or the Spirit. Then in His incarnation He manifested Himself as the Son; that was the period of the Son, and the Father was over. Finally, in the inspiring of the apostles He manifested Himself as the Holy Spirit; that was the period of the Spirit, and the Son was over. In this teaching, it is the one and the same God who appeared in successive and temporary manifestations. Of course, the teaching of modalism is a great heresy. In America some mistakenly thought that we teach modalism and therefore condemned us as modalists. The fact is that we also condemn modalism.

Most readers of the Bible, including some who are among us, think that in the Old Testament the emphasis is on the work of God the Father; that in the four Gospels the emphasis is on the work of God the Son, the Lord Jesus; and that from Acts to Revelation the emphasis is on the work of God the Spirit, that is, the work of the Holy Spirit. We cannot say this is wrong because this is indeed what the record of the Bible shows. You can say that the period covered by the Old Testament is the period of the Father, the period covered by the four Gospels, which was a short period of a little over thirty years, is the period of the Son, and the period from the day of Pentecost to the Lord's second coming is the period of the Spirit. However, unlike what modalism teaches, this is not to say that the Father existed only until the coming of the Son and that the Son existed only until the coming of the Spirit. The Bible strongly indicates that the Father, the Son, and the Spirit are always coexistent.

a 在旧约的记载中，父、子、灵同时存在

创世记一章一节说，“起初神创造天地。”接着就说，“神的灵运行在水面上。”这给我们清楚看见，神在哪里，灵也在哪里。到了二十六节，神要造人的时候，说，“我们要照着我们的形像，按着我们的样式造人。”这里的代名词是用“我们”。可见并不是只有父在那里，而子和灵不在，乃是父、子、灵三者同时存在，所以才自称“我们”。

不仅如此，旧约常常说到耶和华的灵降在某人身上；（士六 34，十一 29；）又说到神的灵怎样运行作工。（创一 2，六 3，伯三三 4，但五 14。）这给我们看见，在旧约里灵一直是存在的。

再者，旧约里虽然没有明文说到基督、耶稣、主耶稣这些名称，但是有一个特别的名称是指着主耶稣说的，那就是“耶和华的使者”。在出埃及三章二至二十节，耶和华、耶和华的使者、神这三个名称是交互使用且互相通用的。这证明耶和华的使者就是耶和华，而耶和华就是神。十四章十九节说，当法老和他的车辆马兵追赶以色列人时，“在以色列营前行走神的使者，转到他们后边去。”这位神的使者就是三章所提耶和华的使者。二十三章二十至二十一节说，“看哪，我差遣使者在你们前面，…领你们到我所预备的地方去。祂是奉我名来的…”这些经文中所提到耶和华的使者，都是指着主耶稣说的。到了士师记十三章十五至二十一节，这位耶和华的使者又来了。祂在那里和玛挪亚说话；末了玛挪亚求问祂的名字，祂回答说，“我名是奇妙的。”这位耶和华的使者就是主耶稣。

因此，我们从旧约里看见，神就是父神，耶和华的使者就是子神，耶和华的灵，神的灵，就是灵神。父、子、灵三者在旧约里是同时存在的。

a. In the Record of the Old Testament, the Father, the Son, and the Spirit Being Coexistent

Genesis 1:1 says, “In the beginning God created the heavens and the earth.” Immediately after this, the latter half of verse 2 says that “the Spirit of God was brooding upon the surface of the waters.” This clearly shows us that God was there and the Spirit also was there. Then in verse 26, in the creation of man, God said, “Let Us make man in Our image, according to Our likeness.” The pronouns used here are Us and Our. By this we can see that it is not that only the Father was there and that the Son and the Spirit were not. Rather, the three—the Father, the Son, and the Spirit—existed there at the same time; this is why They used Us and Our to refer to Themselves.

Not only so, the Old Testament frequently says that the Spirit of Jehovah clothed someone or came upon someone (Judg. 6:34; 11:29); it also speaks about the operation, the work, of the Spirit of God (Gen. 1:2; 6:3; Job 33:4; Dan. 5:14). This shows us that the Spirit was always there in the Old Testament.

Furthermore, although the designations or names Christ, Jesus, and Jesus Christ are not mentioned in the Old Testament, a special title referring to the Lord Jesus is used, which is the Angel of Jehovah. In Exodus 3:2-20, three designations—the Angel of Jehovah, Jehovah, and God—are used interchangeably. This proves that the Angel of Jehovah is Jehovah and that Jehovah is God. Exodus 14:19 says that while Pharaoh and his chariots and horsemen were pursuing the children of Israel, “the Angel of God, who went before the camp of Israel, moved and went behind them.” This Angel of God is the Angel of Jehovah mentioned in chapter three. Exodus 23:20-21 says, “I am now sending an Angel before you...to bring you into the place which I have prepared....For My name is in Him.” The Angel mentioned in all these passages refers to the Lord Jesus. Then in Judges 13:15-21, the Angel of Jehovah appeared again. He was there speaking to Manoah. At the end Manoah asked what His name was, and He replied, “Why do you ask about My name, since it is wonderful?” This Angel of Jehovah is the Lord Jesus.

Hence, from the Old Testament we see that God is God the Father, the Angel of Jehovah is God the Son, and the Spirit of Jehovah or the Spirit of God is God the Spirit. The three—the Father, the Son, and the Spirit—existed at the same time in the Old Testament.

b 在四福音书的记载里，父、子、灵同时存在

在福音书里，虽然重在讲主耶稣，以主耶稣为中心、为主题，但是父、子、灵仍是同时存在的。最清楚的一幅图画，就是当主耶稣受浸，从水里上来时，父在天上说话，灵在空中如同鸽子降下，落在祂身上。（太三 16～17。）在这光景中，从天上发声的是父，仿佛鸽子降下的是灵，站在水里的主耶稣是子。这幅图画给我们清楚看见，在成为肉体时，父、子、灵三者也是同时存在的。这也证明，说子来了父就过去，子在的时候灵还没有，等灵来了子又过去的这种说法，完全没有根据，乃是极大的异端。

c 在书信的记载里，父、子、灵同时存在

到了书信，从使徒行传起一直到启示录，许多地方同时提到父、子、灵。比如林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”父、子、灵三者都在这里。以弗所书每一章都给我们看见，父、子、灵同时存在的事实。最明显的是在三章十四至十七节，那里说，“我向父屈膝，…愿祂…借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里。”在这里保罗向父屈膝，求祂借着祂的灵使信徒得以加强进入里面的人，使子基督能安家在他们里面。父在这里，灵在这里，基督也在这里，三者同时存在。到末了一卷书启示录，一章开头就说，“那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督。”（4～5。）今是昔是以后永是的父，神宝座前的七灵是灵，耶稣基督是子。所以在启示录里，父、子、灵三者同时被提起，证明祂们是同时存在的。

因此，从旧约到福音书，到书信和启示录，都强烈的启示，父、子、灵三者是同时存在的。

b. In the Record of the Four Gospels, the Father, the Son, and the Spirit Being Coexistent

Although the Gospels are concerned mainly with the Lord Jesus and take Him as the center and the subject, in these books the Father, the Son, and the Spirit still coexisted. The clearest picture is seen in the baptism of the Lord Jesus. When He came out of the water, the Father spoke to Him from the heavens while the Spirit descended upon Him like a dove (Matt. 3:16-17). In this situation, the One who spoke from the heavens was the Father; the One who descended like a dove was the Spirit; and the Lord Jesus, who stood in the water, was the Son. This picture clearly shows us that in the incarnation, the Father, the Son, and the Spirit existed at the same time. This also proves that the teaching which says that when the Son came, the Father was over, when the Son was there, the Spirit was not there, and when the Spirit came, the Son was over, is altogether without any basis and is therefore a great heresy.

c. In the Record of the Epistles, the Father, the Son, and the Spirit Being Coexistent

Then in the Epistles, from Acts to Revelation, many times the Father, the Son, and the Spirit are mentioned at the same time. For example, 2 Corinthians 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." All three—the Father, the Son, and the Spirit—are here. Every chapter of Ephesians shows us the fact of the coexistence of the Father, the Son, and the Spirit. The most obvious passage is 3:14-17, which says, "I bow my knees unto the Father,...that He would grant you,...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith." Here, Paul bowed his knees to the Father that He would grant the believers to be strengthened with power through His Spirit into their inner man, that the Son, Christ, may make His home in their hearts. The Father is here, the Spirit is here, and Christ is here; the three are coexistent. Then in the last book, Revelation, the opening word in the first chapter says, "Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth" (vv. 4-5). The One who was, who is, and who is coming is the Father; the seven Spirits before the throne of the Father are the Spirit; and Jesus Christ is the Son. Therefore, the three—the Father, the Son, and the Spirit—are mentioned at the same time; this proves that They are coexistent.

Hence, from the Old Testament to the Gospels, the Epistles, and Revelation there is a strong revelation that the three—the Father, the Son, and the Spirit—exist at the same time.

d 父、子、灵三者都是永远的

神圣三一的三者—父、子、灵是同时存在，也是从永远到永远，同样的无始，同样的无终。父是永远的；以赛亚九章六节提到父时，说祂是“永在的父”。子也是永远的；希伯来一章十二节论到子说，“唯有你仍是一样，你的年数也没有穷尽。”七章三节也说，祂是“既无时日之始，也无生命之终”，指明祂是永远的。灵也是永远的；希伯来九章十四节说到“永远的灵”。因此，父、子、灵三者都是永远的。

论到这一点，我们必须知道基督教的另一派异端，就是亚流派（Arians）。永远的意思，就是无始无终，完美无瑕，无限无量；但这一派的人说，基督虽是神的儿子，却不是从永远里就是神，乃是到了某个时期才存在。耶和華见证人就属于这一派。这一派的起源者，是第四世纪的亚流（Arius），他根据歌罗西一章十五节下半所说，“爱子…是一切受造之物的首生者，”而主张基督既是受造者，就不与神是同一素质（essence，希腊文 ousia）；虽然世界和万物是借着祂被造的，（来一2，约一3，）但祂并非永远常存的，乃是有始的；祂既是受造者，就不能与父同等。换句话说，亚流认为子虽然是在永远里，但不在太初，乃是在永远里的某个时期，为神所创造，成为创造中的首生者。这种说法乃是一个大异端。

不错，我们相信子是神创造中的首生者；但我们的相信不是照着亚流的说法，乃是照着圣经纯正的启示。圣经说，基督是受造之物的首生者，不是按着祂的神性说的，乃是按着祂的人性说的。按着祂的神性，祂乃是永远的神，是创造主；但是祂既成为肉体，有了血肉之体，就自然也有人性。因此，就着祂为人的这一面说，祂有人性，乃是一个受造者。

在主后三二五年的奈西亚（Nicaea）大会中，亚流被定罪为异端。因这缘故，直到今天，几乎就没有人敢教导说，基督是受造者。但正确教导基督是创造者也是受造之物的首生者，在历史上仍不乏其人；在本世纪初就有郭维德（Robert Govett）和他的弟子潘汤（D. M. Panton）。他们根据歌罗西一章十五节下半清楚的说，

d. The Three—the Father, the Son, and the Spirit—Being Eternal

The three of the Divine Trinity—the Father, the Son, and the Spirit—exist at the same time; and Their coexistence is from eternity to eternity, being equally without beginning and without ending. The Father is eternal; this can be proven by Isaiah 9:6, which refers to the Father as the “Eternal Father.” The Son is also eternal. Concerning the Son, Hebrews 1:12 says, “You are the same, and Your years will not fail”; Hebrews 7:3 also says that He had “neither beginning of days nor end of life,” indicating that He is eternal. Moreover, the Spirit is eternal; Hebrews 9:14 mentions “the eternal Spirit.” Hence, the three—the Father, the Son, and the Spirit—all are eternal.

Concerning this point, we must know that in church history there existed another heretical sect, the Arians. To be eternal means to be without beginning or ending, to be complete and perfect, and to be infinite and boundless. Yet the Arians maintained that although Christ is the Son of God, He was not God in eternity but became God at a certain time. The Jehovah’s Witnesses belong to this sect, which originated with Arius of the fourth century. Based upon Colossians 1:15b, which says, “Who [the Son of the Father’s love] is...the Firstborn of all creation,” Arius advocated that since Christ is a creature, He does not have the same essence (Gk. ousia) of God, and that although the universe and all things were created through Him (Heb. 1:2; John 1:3), His existence is not eternal but had a beginning. Therefore, Arius taught that since Christ is a creature, He cannot be equal with the Father. In other words, Arius asserted that although the Son was in eternity, He was not there in the beginning; rather, He was created by God at a certain point in eternity to be the Firstborn of all creation. This kind of teaching is a great heresy.

It is true that we believe the Son is the Firstborn of all creation, but our belief is not according to the teaching of Arius but according to the pure revelation of the Bible. The Bible says that Christ is the Firstborn of all creation not according to His divinity but according to His humanity. According to His divinity, He is the eternal God, the Creator; however, since He became flesh and put on a body of flesh and blood, He also possesses humanity. Hence, in the aspect of His being a man, He has humanity and is a creature.

In the Council of Nicaea, convened in A.D. 325, Arianism was condemned as a heresy. This is why up to the present almost no one dares to teach that Christ is a creature. Nevertheless, in church history, still there were some who properly taught that Christ is both the Creator and the Firstborn of all creation. Such ones include Robert Govett and his student D. M. Panton in the beginning of the twentieth century; based upon Colossians 1:15b, they clearly said that Christ is the Firstborn of all creation. This is

基督是受造之物的首生者。这是按照圣经的启示；如果你不相信，就是落到约壹四章所说多西特派（Docetists）的异端里，不信基督是在肉体里来的。（1～3。）多西特派主张，耶稣不是真人，只是看来如此；祂不过是个幻像。他们认为主耶稣的身体不是实在的身体，乃是个幻影。这完全是异端，不仅破坏了主的成为肉体，也破坏了祂的救赎与复活。

我们确实相信主耶稣借着成为肉体，成了受造者中的一位。也许有人说，主耶稣是二千年前才成为肉体，亚当却是六千年前被造的，在亚当之前还有其他受造物，所以主耶稣不可能成为受造之物的首生者。创世记一章一节说，“起初神创造天地。”读经的人都承认，这里的天和地不单指天和地的本身，也指着天和地的范围内所有属天的和在地上的一切，其中包括天使和地上的活物，撒但也在其中，因为他在堕落前原是最高的天使长。（参结二八13～15。）按人来看，可能认为撒但是第一个受造者，因为圣经称他是“明亮之星，早晨之子”，（赛十四12，）指明他是在宇宙受造的起始就被造的。但是神却不这样看，照着祂永远的眼光，基督乃是一切受造之物的首生者。

我这样说是有所凭据的。启示录十三章八节说，基督是从创世以来被杀的羔羊。然而，但以理九章二十四至二十七节预言基督的被钉，却清楚的说，“从出令重新建造耶路撒冷，直到有受膏君的时候，必有七个七，和六十二个七；…过了六十二个七，那受膏者必被剪除。”这里的受膏者就是指主耶稣，祂是在七十个七的第六十九个七满足的那一年被剪除。历史告诉我们，出令重新建造耶路撒冷的那一年是波斯王亚达薛西二十年。（尼一1，二。）经过七个七和六十二个七，就是四百八十三年，正是主耶稣被钉十字架的那一年。所以从人的眼光来看，基督被钉死还不到二千年，怎么启示录说，基督是从创世以来就被杀的？这乃是神的看法。根据这个原则，我们能明白，在已过的永远里，神格三一就有一个会议，决议神圣三一的第二者——子——要来成为肉体，成为受造者。从那时候起，在神永远的眼光来看，子神就成了受造者，是受造之物的首生者。

according to the revelation of the Scriptures. If you do not believe this, you fall into the heresy of the Docetists, referred to in 1 John 4, who did not believe that Christ came in the flesh (vv. 1-3). The Docetists advocated that Jesus was not a real man but simply appeared to be; to them He was merely a phantasm. They asserted that the body of the Lord Jesus was not a real body but was merely a phantom. This is altogether a heresy; such a heresy undermines not only the incarnation of the Lord Jesus but also His redemption and resurrection.

We firmly believe that the Lord Jesus became a creature through incarnation. Perhaps some would say that since the Lord Jesus was incarnated two thousand years ago and Adam was created six thousand years ago, and since there were other created beings before Adam, the Lord Jesus could not have been the Firstborn of all creation. Genesis 1:1 says, "In the beginning God created the heavens and the earth." Bible readers acknowledge that heavens and earth here do not merely refer to the heavens and the earth per se, but they refer to all the heavenly things and all the things on the earth, all the things that belong to the realms of the heavens and the earth, included among which are the angels, the living things on the earth, and even Satan, since he was the top archangel before the fall (cf. Ezek. 28:13-15). According to man's view, Satan may be considered the first of the creation, because in the Bible he is addressed as "Daystar, son of the dawn" (Isa. 14:12), indicating that he was created at the beginning of the creation of the universe. But this is not God's view. According to God's eternal view, Christ is the Firstborn of all creation.

I have the basis to say this. Revelation 13:8 says that Christ is "the Lamb who was slain from the foundation of the world." Concerning the crucifixion of Christ, however, the prophecy in Daniel 9:25-27 clearly says, "From the issuing of the decree to restore and rebuild Jerusalem until the time of Messiah the Prince will be seven weeks and sixty-two weeks....And after the sixty-two weeks Messiah will be cut off." The Messiah, referring to the Lord Jesus, was cut off at the fullness of the sixty-ninth week of the seventy weeks. History tells us that the issuing of the decree to restore and rebuild Jerusalem occurred in the twentieth year of Artaxerxes the king (Neh. 1:1; 2:1-8). After seven weeks and sixty-two weeks, that is, four hundred eighty-three years, that was exactly the year of the crucifixion of the Lord Jesus. Thus, according to man's viewpoint, Christ was crucified less than two thousand years ago; how then could Revelation say that Christ was slain from the foundation of the world? This is God's view. According to this principle, we can understand that in eternity past the three of the Godhead held a council, in which it was decided that the second—the Son—of the Divine Trinity would come to be incarnated as a creature. From that time on, in God's eternal view, God the Son had become a creature, even the Firstborn of all creation.

不仅三一神是个奥秘，令人难以领会、无法测透；成为肉体也是个奥秘，令人难以明白。在人看，主耶稣是二千年前才成为肉体。但是创世记十八章说，耶和华与两位天使来访问亚伯拉罕，祂来的时候是有形有体的；亚伯拉罕还拿水给祂洗脚，并为祂预备一顿丰富的饭食。几乎所有正统的读经家都承认，那位耶和华就是新约里的基督。（约八 56～58。）远在亚伯拉罕的时候，基督就已经有形有体的显出来了。这真难以解释，也是人的眼光难以看透的。但在神的眼光看来，受造的首生者乃是基督。因这缘故，祂也成了一切受造之物的凭借（instrument, means），一切受造之物都是借着祂而成的。（约一 3，西一 16。）

总结以上的话，父、子、灵三者是从永远到永远，同样的永远，同样的无始，同样的无终，也是同时存在的。

2 三者互相内住

父、子、灵三者不仅是同时存在，并且还是同时互相内住的。互相内住这辞应用在三一神身上，是指父、子、灵三者，在彼此的里面存在（existing within one another）说的。

首先，这是根据主耶稣在福音书里的话。在约翰十四章七至十节，主对门徒说，“你们若认识我，也就认识我的父；从今以后，你们认识祂，并且已经看见祂。”于是腓力要求说，“主啊，将父显给我们看，我们就知足了。”主回答他说，“腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看？我在父里面，父在我里面。”我们对主的回答完全不懂。一个人怎么能在另一个人里面，而那人又在这人里面？举例而言，我们常说夫妻成为一体，这是对的；但我们不能说丈夫在妻子里面，妻子在丈夫里面。然而子与父的一，（十 30，）乃是子在父里面，父在子里面。这真是我们人的头脑所无法领会的。

同样的话还出现在约翰十四章十节、二十节，十章三十八节，十七章二十一节、二十三节。这五节圣经都说到同样的事，就是子与父同时在彼此的里面。这些经节乃是关键，使我们明白神圣三一是一又是三的奥秘；

Not only the Triune God as a mystery is difficult to understand and impossible to comprehend, but even incarnation is a mystery that is hard for people to understand. According to man's view, the Lord Jesus did not become flesh until two thousand years ago. Yet Genesis 18 says that when Jehovah came with two angels to visit Abraham, He had a physical body. Abraham brought water to wash His feet and prepared a rich meal for Him. Nearly all orthodox Bible scholars acknowledge that the Jehovah there is the Christ in the New Testament (John 8:56-58). As early as the time of Abraham, Christ had already appeared in a bodily form. This is truly difficult to explain or comprehend. However, according to God's view, the Firstborn of all creation is Christ. This is why He also became the instrument, the means, through which all creation came into being (John 1:3; Col. 1:16).

In summary, the three—the Father, the Son, and the Spirit—all are from eternity to eternity, being equally eternal, without beginning and without ending, and existing at the same time.

2. The Coinherence of the Three

The three—the Father, the Son, and the Spirit—not only coexist but also coinhere. The term coinhere applied to the Triune God means that the three—the Father, the Son, and the Spirit—exist within one another.

First of all, this is based upon the word spoken by the Lord Jesus in the Gospels. In John 14:7-10 the Lord said to the disciples, “If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.” Then Philip requested, saying, “Lord, show us the Father and it is sufficient for us.” The Lord answered him, “Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Do you not believe that I am in the Father and the Father is in Me?” We simply cannot understand the Lord's answer. How can one person be in another person and the other person also be in the one person? Let me illustrate. We often say that the husband and wife are one; this is correct. However, we cannot say that the husband is in the wife and that the wife is in the husband. Yet the oneness of the Son and the Father (10:30) is that the Son is in the Father and the Father is in the Son. This is truly beyond the comprehension of our human mind.

Besides John 14:10, the same utterance can be found in 14:20; 10:38; and 17:21, 23. These five verses all refer to the fact that the Son and the Father exist within one another at the same time. These verses are crucial to our understanding of the mystery of the Divine Trinity's being three and also one. However, these verses mention only the Father

不过这里只提到父与子，至于灵是更深奥的问题。我们可以笼统的说，父、子、灵三者互相内住；但父与子的关系是一个讲究，子与灵的关系又是另一个讲究。父与子的关系是：“子在父里面，父在子里面。”但在整本圣经里，找不出任何一节说，灵在子里面或子在灵里面。圣经乃是说，子成了灵。所以林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”林后三章十七节又说，“主就是那灵。”

今天在基督徒中间，存有一个错误的传统说法，认为基督是在圣灵里，也就是认为子在灵里面。我们必须谨慎，否则就会犯同样的错误。我们在写诗歌的时候，对这一点是很谨慎的。比如诗歌三百八十二首第二节末两句说，“前在肉身成功救赎，今成那灵与我联属。”你不能写成：“前在肉身成功救赎，今在灵里与我联属。”我们必须辨明其中的不同。我的意思不是说，“子在灵里”一定是错；但圣经中的确没有“子在灵里”这句话。圣经乃是说，“末后的亚当成了赐生命的灵，”又说，“主就是那灵。”关于子就是那灵这一点，解经家感到为难。许多解经家不太敢说基督是灵。为了免于困扰、被定罪，于是他们造出“是灵的基督”（the pneumatic Christ）一辞。然而，是灵的基督岂不就是灵么？

我们作主的工，乃是要把基督传输给人，作人的享受。但人要对基督有享受，首先必须知道基督是谁。所以我们说到享受基督，必须告诉人基督是谁，并且还得把享受的方法说得清楚。这就涉及神圣的三一。我们可以简单的说，父与子是一，因为主耶稣自己曾说，“我与父原是一。”（约十30。）然而父与子虽然是“一”，二者却仍然有“我”和“父”的分别。这一点不能忽略，因为一忽略了，就会成为形态论者（modalist）。形态论主张这一位神有三个时期，并且互不同时存在。但圣经给我们看见，父、子、灵三者是同时存在，并且是存在彼此里面，所以父、子、灵三者是一，是一位神；但这一位神又是三，是父、子、灵。

既是这样，父、子、灵什么时候是一，什么时候是三？历代读经的人，对这一点很有研究，我们也花了不少工

and the Son; the matter concerning the Spirit is even more profound. We can say in a general way that the three—the Father, the Son, and the Spirit—are coinherent, but the relationship between the Father and the Son is different from the relationship between the Son and the Spirit. The relationship between the Father and the Son is that the Son is in the Father and the Father is in the Son. However, we cannot find one verse in the entire Bible that says the Spirit is in the Son or the Son is in the Spirit. What the Bible says is that the Son became the Spirit. Hence, 1 Corinthians 15:45b says, “The last Adam became a life-giving Spirit”; moreover, 2 Corinthians 3:17 says that “the Lord is the Spirit.”

Today among Christians there exists an erroneous traditional saying that Christ is in the Holy Spirit, that is, that the Son is in the Spirit. We must be careful; otherwise, we will make the same mistake. For example, the last two lines of the second stanza of Hymns, #501 says, “In flesh Thou hast redemption wrought; / As Spirit, oneness with me sought.” The line cannot be written as: “In flesh Thou hast redemption wrought; / In Spirit, oneness with me sought.” We must discern the difference between the two. I do not mean to say that it is definitely wrong to say that “the Son is in the Spirit.” Such a statement, however, is certainly not in the Bible. What the Bible says is that “the last Adam became a life-giving Spirit” and that “the Lord is the Spirit.” Bible expositors are puzzled about the matter of the Son’s being the Spirit. Many of them do not dare to say that Christ is the Spirit. To avoid being troubled or condemned, they have coined the term “the pneumatic Christ.” Nevertheless, is not the pneumatic Christ simply the Spirit?

The work we do for the Lord is to transmit Christ to others for their enjoyment. However, they must know who Christ is before they can enjoy Him. Therefore, when we speak about the enjoyment of Christ, we must tell people who Christ is; we must also tell them clearly the way to enjoy Christ. This involves the Divine Trinity. In brief, we can say that the Father and the Son are one because the Lord Jesus said, “I and the Father are one” (John 10:30). However, although the Father and the Son are one, between Them there is still a distinction of I and the Father. We must not disregard this point, because if we do, we would become modalists. Modalism advocates that God, who is one, has three manifestations in three different periods and that the three manifestations do not exist within each other at the same time. The Scriptures show us, however, that the three—the Father, the Son, and the Spirit—not only exist at the same time but also exist in one another. Therefore, the three—the Father, the Son, and the Spirit—are one; They are one God. However, this one God is also three; He is the Father, the Son, and the Spirit.

Since this is the case, when are the Father, the Son, and the Spirit one, and when are They three? Bible students throughout the centuries have done a great deal of research

夫在这问题上。但没有人能断定，在什么程度上父、子、灵是三，在什么程度上三者又是一，而同时又有三和一的讲究。我们只能照着圣经的话说，这一位神有父、子、灵三者的讲究；这三者是绝对有分别的（distinct），却也是绝对不能分开的（separate）；并且这三者也是互相内在的，第一位在第二位里面，第二位又在第一位里面，而第二位子与第三位灵又是一个。（林后三 17。）因此，如果父、子、灵只是同时存在，就还有分开的可能；但是因为祂们又是互相内在，就没有分开的可能。因这缘故，神才是三一神。

弟兄姊妹，我把这些摆在你们面前，就是要你们了解其中的讲究。你们必须认识、清楚这些重点。到今天为止，我们接续历代圣徒所看见的，就是这么多。神圣的三一乃是宇宙的奥秘，这个奥秘不是给我们在神学上争论的，乃是给我们在实际经历中享受的。

3 素质的三一

关于神圣三一重要的第三点，就是素质的三一。神圣的三一就其本质（element）、存在而言，乃是绝对的一；其素质是绝对的。素质（essence）是指性质（nature）说的，这是关乎神圣三一的本身。今天有一班基督徒，没有看见神圣的三一有素质和经纶两面的讲究。他们将这两面混在一起，因而引起争论。在美国，因着我一直强调三一神乃是一位神，父、子、灵乃是一，他们就断章取义的定我的罪，说我像撒伯流（Sabellius）一样主张形态论（modalism）。他们说，主耶稣受浸之后站在水里时，父从天上说话，灵仿佛鸽子在空中飞翔，那时父、子、灵三者都在，并且是在三个不同的地方；所以神圣三一的三者不仅有分别，也是分开的。我们怎么能说，祂们是一？我年轻时听见这话，也觉得很有道理。但逐渐的我从圣经读出来，就着某一面说，这样说是对的，但并不是面面都对。事实上，就素质而言，我们的说法并没有错。

on this point; we also have expended much effort in studying this matter. Nevertheless, no one has been able to determine when the Father, the Son, and the Spirit are three, when They are one, and when They are both three and one. According to what the Bible tells us, we can say only that God is one, yet He has the aspect of being three—the Father, the Son, and the Spirit. These three are distinct but inseparable. Furthermore, these three exist within one another: the first is in the second and the second is in the first, and the second, the Son, and the third, the Spirit, are one and the same (2 Cor. 3:17). Hence, if the Father, the Son, and the Spirit only exist at the same time, They may still be separated; however, because They also exist within one another, They are inseparable. This is why God is triune; He is the Triune God.

Brothers and sisters, by presenting these matters before you, I hope that you will be able to understand the intricacies of the Trinity. You must know and be clear about these main points. Continuing what the saints saw in the previous centuries, we have seen this much so far. The Divine Trinity is a mystery in the universe; this mystery is not for us to engage in theological debates but for us to enjoy in our practical experience.

3. The Essential Trinity

The third crucial point concerning the Divine Trinity is the essential Trinity. The Divine Trinity is absolutely one in His element and existence; His essence is absolute. Essence denotes nature; this is with respect to the Divine Trinity Himself. Today, there is a group of Christians who do not see that the Divine Trinity has the essential aspect and the economical aspect. They confuse these two aspects and therefore bring about disputes. Because I have been stressing in America that the Triune God is one and that the Father, the Son, and the Spirit are one, they interpreted my teaching out of context and thus condemned me for advocating modalism like Sabellius. They said that when the Lord Jesus was standing in the water after His baptism, the Father spoke from the heavens while the Spirit was soaring in the air like a dove; at that time, all three—the Father, the Son, and the Spirit—were present but They were in three different places. Hence, they concluded that the three of the Divine Trinity are not only distinct but also separate. Thus, they questioned our saying that the three are one. When I heard this kind of word in my youth, I thought it was quite reasonable. However, I found out gradually from my study of the Bible that in a certain aspect this reasoning is right, but it is not right in every aspect. Actually, as far as essence is concerned, there is nothing wrong with our teaching.

a 圣灵是主耶稣成孕的素质

马太福音不是只有第三章，也有第二十八章。不错，马太三章是有这么一幅图画，说到主耶稣受浸后，祂在地上，父在天上，灵在空中。但是马太福音一开始就说，是圣灵先在马利亚里面成孕，而生为耶稣。（一 18, 20～21。）从那时候起，你可以说祂是从灵生的，也可以说是从童女马利亚生的；因这位奇妙者，乃是具有神人二性的神而人者。祂有人性，也有神性；祂有神性，也有人性。按祂的神性说，祂是从圣灵生的；按祂的人性说，祂是从童女生。所以圣灵不仅是在祂里面，更是祂所是的素质（essence）。

这样，我们就要问：在马太三章，当主耶稣受浸之后，圣灵在祂身外仿佛鸽子在空中，那时在主耶稣里面有没有圣灵？毫无疑问的，祂那时里面必定有圣灵。主耶稣不仅在里面有圣灵，并且祂的素质就是圣灵。这样，难道有两位圣灵，一位在主耶稣里面作祂的素质，另一位在外面的空中要来降在祂身上么？不，只有一位圣灵。一面，这位圣灵在主耶稣里面作祂的素质，作祂神圣的人位；这是素质的一面。另一面，这位灵在主耶稣受浸时，又降在祂身上作经纶的灵，作祂的能力，为着祂的职事；这是经纶的一面。

b 子从父且同父而来， 父与子是时时刻刻同在

基督徒中间还有一个观念，认为主耶稣因爱我们，就从天降世；当祂来到地上时，就把父留在天上的宝座上，自己独自成为肉体，来为我们受苦。所以祂在地上受苦时，父是远在天上的。但是约翰八章十六节、二十九节，十六章三十二节，有力的指出，主耶稣在地上时，从来没有单独过；父乃是一直与祂同在。不仅如此，六章四十六节，七章二十九节，十六章二十七节，十七章八节，十五章二十六节，这五节说到主耶稣从父那里来的经节，所用的那个“从”字，原文是 para，意思乃是“从…同…”。这意思是说，主不仅是从父而来，也是同父而来。当祂从父来的时候，也带着父同来。

因此，当主耶稣来到地上的时候，祂是同着父来，并且有父与祂同在。这样，我们还要继续问说，当祂受浸

a. The Holy Spirit as the Essence of the Conception of the Lord Jesus

The Gospel of Matthew not only has chapter three but also has chapter twenty-eight. It is true that Matthew 3 has a picture showing that after His baptism the Lord Jesus was on the earth, the Father was in the heavens, and the Spirit was in the sky. However, the Gospel of Matthew tells us from the beginning that God was first begotten into Mary through the conception of the Holy Spirit and then born as Jesus (1:18, 20-21). From that time on, you can say that Jesus was born of the Spirit; you can also say that He was born of the virgin Mary. This is because this wonderful One is a God-man, possessing both divinity and humanity. He has humanity and He also has divinity; He has divinity and He also has humanity. According to His divinity, He was born of the Holy Spirit; according to His humanity, He was born of a human virgin. Therefore, the Holy Spirit was not only in Him, but even more, the Holy Spirit became the essence of His being.

Then we would ask: In Matthew 3, after the baptism of the Lord Jesus while the Holy Spirit was outside of Him like a dove in the air, did the Lord Jesus have the Holy Spirit within Him? Without a doubt, the Lord Jesus had the Holy Spirit within Him. Not only so, His very essence was the Holy Spirit. Then are there two Holy Spirits, one being inside the Lord Jesus as His essence and another being outside, in the air, to descend upon Him? No, there is only one Holy Spirit. On the one hand, the Holy Spirit was in the Lord Jesus as His essence for His existence; this is the essential aspect. On the other hand, the Holy Spirit descended upon the Lord Jesus at the time of His baptism as the economical Spirit to be His power for His ministry; this is the economical aspect.

b. The Son Coming from and with the Father, and the Father Being Always with the Son

Among Christians there is also the concept that when the Lord Jesus came down from heaven because of His love for us, He left the Father on the throne in heaven, and He alone became flesh to be on the earth to suffer on our behalf; therefore, when He was suffering on the earth, the Father was far away in heaven. John 8:16, 29, and 16:32, however, strongly indicate that the Lord Jesus was never alone when He was on the earth; instead, the Father was always with Him. Furthermore, in 6:46; 7:29; 16:27; 17:8; and 15:26, five verses that refer to the Lord Jesus' coming from the Father, the Greek word for from is para, which means from with. This means that the Lord came not only from the Father but also with the Father. When He came from the Father, He brought the Father with Him.

Hence, when the Lord Jesus was on the earth, He came with the Father, and the Father was with Him. Thus, we would go on and ask: After His baptism, when He came out of the water

完，从水里站起来时，为什么父是从天上说话？父岂不是已经同祂来了么？父岂不是一直与祂同在么？怎么那时父又在天上？我们必须看见，在这里有素质和经纶两面的讲究。就素质一面说，从主耶稣进到马利亚腹中时，祂不仅从父而来，也带着父同来。就着经纶一面说，祂受浸时，父仍在天上。

c 子钉在十字架上时，父仍与祂同在

当主耶稣被钉十字架时，父是否也在哪里？许多基要派的人都不敢回答这问题。

早在第一世纪，有一位讲说异端者塞林则（Cerinthus）起来。他是犹太裔的叙利亚人，把犹太教、智慧派、和基督教的道理混杂在一起。他把世界的创造者与神分开，把创造主说成次等的权能者。他教导人养子论（Adoptionism），说耶稣仅是神的养子，祂成为神的儿子是因着被高举到一种不是祂生来就有的身分里，因而否认了耶稣是由圣灵成孕的。在塞林则的异端里，他把在地上为人的耶稣（人看祂是约瑟和马利亚的儿子）与属天的基督分开，并教导说，耶稣受浸以后，基督仿佛鸽子降在祂身上，然后祂就宣扬人所不认识的父，并且行神迹。但在祂职事的末了，基督离开了耶稣，耶稣在十字架上受死，并从死人中复活；而基督一直留为一个独立的灵，要在荣耀的弥赛亚国来临时，再与为人的耶稣联合。

塞林则主张，受浸、受死的是耶稣，降在祂身上与祂同在的那位才是基督；基督在耶稣身上仅仅三年半之久，作耶稣的能力和权柄，使耶稣靠祂能行神迹奇事、赶鬼医病、有属天的智慧等。等到耶稣上十字架时，这位基督就离开祂；所以耶稣才会在十字架上祷告说，“我的神，我的神，你为什么弃绝我？”（太二七 46。）这种讲法是极大的异端。

不错，主耶稣受浸时，的确有圣灵降在祂身上。当祂被钉十字架，在其上六小时。其间这位圣灵的确也离开祂，所以祂才祷告说，“我的神，我的神，你为什么弃绝我？”（太二七 45～46。）但是降下、离开的圣灵，不是素质一面的，乃是经纶一面的。就着经纶一面说，圣灵有来有去，有降下也有离开；但就着素质一面说，圣灵从始至终没有离开，一直是主耶稣的素质。

and stood there, why did the Father speak from the heavens? Had the Father not already come with Him? Was not the Father always with Him? Then why is it that the Father was also in the heavens? Here we must see the two aspects concerning the Divine Trinity: the essential aspect and the economical aspect. According to the essential aspect, from the time the Lord Jesus entered Mary's womb, He came not only from the Father but also with the Father. According to the economical aspect, at His baptism the Father was still in the heavens.

c. The Father Being with the Son in the Son's Crucifixion

While the Lord Jesus was being crucified, was the Father also there? Many fundamentalists do not dare to answer this question.

As early as the first century there rose up a heretical teacher, Cerinthus, who was a Syrian of Jewish descent. His heresy was a mixture of Judaism, Gnosticism, and Christianity. He separated the creator of the world from God and represented that creator as a subordinate power. He taught adoptionism, saying that Jesus was merely God's adopted Son and had become the Son of God by being exalted to a status that was not His by birth; thus, he denied that Jesus had been conceived by the Spirit. In his heresy he separated the earthly man Jesus, regarded as the son of Joseph and Mary, from the heavenly Christ and taught that after Jesus was baptized, Christ as a dove descended upon Him, and then He announced the unknown Father and did miracles. Furthermore, Cerinthus taught that at the end of His ministry Christ departed from Jesus, and Jesus suffered death on the cross and rose from the dead, while Christ remained separate as a spiritual being. Finally he also taught that Christ will rejoin the man Jesus at the coming of the Messianic kingdom of glory.

Cerinthus advocated that the One who was baptized and who died was Jesus, and the One who descended upon Him to be with Him was Christ. Christ was upon Jesus for only three and a half years to be His power and authority which enabled Him to perform miracles and wonders, to cast out demons and heal the sick, and to have spiritual wisdom. Then when Jesus went to the cross, Christ departed from Him. This is why Jesus prayed on the cross, "My God, My God, why have You forsaken Me?" (Matt. 27:46). This kind of teaching is a great heresy.

It is true that when the Lord Jesus was baptized, the Holy Spirit descended upon Him. And when He was crucified on the cross, at a certain time during those six hours the Holy Spirit did depart from Him; that is why He prayed, "My God, My God, why have You forsaken Me?" (vv. 45-46). However, the descending and departing Spirit was not of the essential aspect but of the economical aspect. Economically, the Holy Spirit came and went, descended and departed; essentially, the Holy Spirit had never left the Lord Jesus from beginning to end but remained always as His essence.

再者，子不是单独生在马槽里，乃是父随着并同着子。以后子活在地上，到水里受浸，父也随着并同着子。同样的原则，不仅是子钉在十字架上，连父也随着并同着子钉在十字架上。所以祂在十字架上所流的血，才能称为神自己的血；召会就是神用祂自己的血所买来的。（徒二十 28。）不仅如此，约壹一章七节说，“祂〔神〕儿子耶稣的血。”这血不只是耶稣的血，也是神儿子的血。所以卫斯理查理（Charles Wesley）写了一首诗歌说，“我主我神为我受死！”（诗歌二三四首。）这就是说，在十字架上为我们受死的，不仅是一个人，也是神在那人耶稣里一同经过死。在这一点上，许多基要派的人不敢讲，怕涉及异端。但圣经很清楚的启示给我们看见，以素质来说，在主的出生、受苦、受死里，父都在其中有分；但以经纶来说，当主受浸时，父在天上；当主受死时，父离开了祂。圣经的确启示这两面的讲究。

4 经纶的三一

关于神圣的三一，有素质的讲究，也有经纶的讲究。经纶一辞，意为安排，计划，行政，管理，所以是指着行动、工作、作为说的。凡主的工作、行动、作为，都是经纶一面的。以成为肉体为例，圣经里并不说主耶稣成为肉体，也不说神的儿子成为肉体，乃说神成为肉体。约翰一章说，太初有话，话就是神，而这位是神的话成了肉体。（1，14。）提前三章十五节说到神，十六节接着说，“大哉！敬虔的奥秘！…就是：祂显现于肉体。”这给我们看见，在肉体显现的这位乃是神。因此，主耶稣乃是神来成为肉体，祂在世上一切的经历，也就是神在祂里面的经历，这是素质的一面。但在经纶一面，当主耶稣受浸时，父是在天上对祂说话；祂受死时，父离开祂；这是经纶的、行动的一面。

约翰十四至十六章，是论到神圣三一最奥秘也最清楚的章节。在那里主讲了一篇道，清清楚楚的说，“人看见了我，就是看见了父；…我在父里面，父在我里面。”（十四 9～10。）但是到了十七章，祂却举目望天，祷告说，“父阿…”（1。）既然人看见祂就是看见父，祂与父就是一，（十 30，）祂就不必祷告父，祂只要说

Furthermore, it was not the Son alone who was born in the manger; rather, it was the Father accompanying the Son and being with the Son. In the same principle, the Son was not crucified alone on the cross, but the Father even accompanied the Son and was with the Son in the crucifixion. Therefore, the blood that was shed on the cross can be called “His [God’s] own blood” through which the church was obtained (Acts 20:28). Furthermore, 1 John 1:7 says, “The blood of Jesus His [God’s] Son cleanses us from every sin.” This blood is not only the blood of Jesus but also the blood of God’s Son. Therefore, Charles Wesley wrote in a hymn, saying, “Amazing love! how can it be / That Thou, my God, shouldst die for me?” (Hymns, #296). This means that not only did Jesus as a man die on the cross for us but that God also went through death in the man Jesus. Most fundamentalists dare not speak about this because they are afraid of being involved with heresy. However, the revelation of the Bible is clear: Essentially, the Father participated in the Lord’s birth, sufferings, and death; economically, when the Lord was baptized, the Father was in the heavens, and when the Lord was crucified, the Father left Him. The Bible indeed reveals these two aspects.

4. The Economical Trinity

Concerning the Divine Trinity there are two aspects: the essential aspect and the economical aspect. The term economy means “arrangement,” “plan,” “administration,” “management”; hence, it denotes moves, works, and doings. All of the Lord’s moves, works, and doings belong to the economical aspect. Let us take incarnation as an example. The Bible does not say that the Lord Jesus became flesh or that the Son of God became flesh; it says that God became flesh. John 1 says that in the beginning was the Word, that the Word was God, and that the Word who was God became flesh (vv. 1, 14). First Timothy 3:15 mentions God, and then verse 16 goes on to say, “And confessedly, great is the mystery of godliness: He who was manifested in the flesh.” This shows us that the One who was manifested in the flesh is God. Hence, the Lord Jesus was God who became flesh; all the experiences of the Lord on the earth were God’s experiences in Him. This is the essential aspect. However, in the economical aspect, when the Lord Jesus was baptized, the Father spoke to Him from the heavens; when He was crucified, the Father left Him. This is the economical aspect, the aspect of doings.

John 14 through 16 are the most mysterious as well as the most explicit chapters concerning the Divine Trinity. In these chapters the Lord spoke a clear message, saying, “He who has seen Me has seen the Father;…I am in the Father and the Father is in Me” (14:9-10). But in chapter seventeen He lifted up His eyes to heaven and prayed, “Father,…” (v. 1). Since he who has seen Him has seen the Father, and since He and the Father are one (10:30), He did not need to pray to the Father but could do whatever He wanted. Then why did He still pray

了就算了，怎么祂还要去祷告父？再者，父既在祂里面，祂为什么要举目望天，舍近求远？所以我们从这里能看见，神圣的三一有素质和经纶两面的讲究：子在父里面，父在子里面，这是素质的一面；子在地上举目望天祷告父，这是经纶的一面。如果没有看见这两面，只执着于一面，就对神圣三一的真理认识不全。

弟兄姊妹，对于神圣的三一，我们不该像瞎子摸象，盲目争辩，乃要有素质和经纶这两面的认识。这样，我们读经的时候，才能看见神圣三一完满的启示，也能看见圣经在神圣三一的启示上是前后一致的，不是矛盾的。

李常受弟兄于主后一九八六年九月四日讲于台北

to the Father? Furthermore, since the Father was in Him, why did He have to go such a long distance by lifting up His eyes to heaven instead of taking the shorter route by looking within Himself? Therefore, here we can see that there are two aspects concerning the Divine Trinity. The Son is in the Father, and the Father is in the Son; this is the essential aspect. The Son, who was on the earth, lifted up His eyes to heaven and prayed to the Father; this is the economical aspect. If you do not see these two aspects but instead hold on stubbornly to one aspect only, then you do not have a complete knowledge of the truth concerning the Divine Trinity.

Brothers and sisters, concerning the Divine Trinity, we should not debate blindly like the blind men feeling the elephant. Rather, we should have the knowledge of these two aspects, the essential aspect and the economical aspect. Thus, when we read the Bible, we will be able to see the complete revelation concerning the Divine Trinity, and we will also be able to see that the Bible is consistent, without any contradiction, in its revelation concerning the Divine Trinity.

关于神圣的三一（三）

读经：哥林多前书十五章四十五节，哥林多后书三章十七节，启示录一章四节，以赛亚书九章六节，希伯来书一章三节，歌罗西书一章十五节，启示录四章十节，五章六节。

纲目

四 信经

- 1 使徒信经 (The Apostles' Creed)
- 2 奈西亚信经 (The Nicene Creed)
- 3 重订的奈西亚信经 (A Revision of the Nicene Creed)
- 4 加尔克敦信经 (the Chalcedonian Confession of Faith)
- 5 亚他那修信经 (The Athanasian Creed)
- 6 信经的异端—神之母 (Theotokos)
- 7 信经的短缺：
 - a 末后的亚当成了赐生命的灵—林前十五 45 下。
 - b 主就是那灵—林后三 17。
 - c 七灵—启一 4，三 1，四 5，五 6。
 - d 子称为永远的父—赛九 6。
 - e 父、子、灵互相内在一约十四 10，20，十 38，十七 21，23。
 - f 子是神荣耀的光辉，是神本质的印像—来一 3，西一 15 上，林后四 4。
 - g 灵是子的眼睛—启五 6，亚三 9，四 10。

CONCERNING THE DIVINE TRINITY (3)

Scripture Reading: 1 Cor. 15:45b; 2 Cor. 3:17; Rev. 1:4; Isa. 9:6; Heb. 1:3; Col. 1:15; Rev. 5:6

OUTLINE

D. The creeds:

1. The Apostles' Creed.
2. The Nicene Creed.
3. A Revision of the Nicene Creed.
4. The Chalcedonian Confession of Faith.
5. The Athanasian Creed.
6. A heresy in the creeds—the Mother of God (Theotokos).
7. The inadequacy of the creeds:
 - a. The last Adam becoming the life-giving Spirit—1 Cor. 15:45b.
 - b. The Lord being the Spirit—2 Cor. 3:17.
 - c. The seven Spirits—Rev. 1:4; 3:1; 4:5; 5:6.
 - d. The Son being called the Eternal Father—Isa. 9:6.
 - e. The coinherence of the Father, the Son, and the Spirit—John 14:10, 20; 10:38; 17:21, 23.
 - f. The Son being the effulgence of God's glory and the impress of God's substance—Heb. 1:3; Col. 1:15a; 2 Cor. 4:4.
 - g. The Spirit being the eyes of the Son—Rev. 5:6; Zech. 3:9; 4:10.

- h 子是耶和华的使者，是自有永有的耶和華，是以罗欣三一神一出三 2～15，十四 19，二三 20～21，士十三 15～21，参启七 2，八 3，十 1，十八 1。
- i 子是耶和華所差遣者，也是差遣祂的耶和華—亚二 8～11。
- j 子基督受浸时，灵降到祂身上；受死时，神离弃祂—太三 16，二七 46。
- k 子是父的独生子，又是神的长子—约一 18，三 18，罗八 29。
- l 子是一切受造之物的首生者—西一 15。
- m 子在人性所流的血，称为神儿子的血，神自己的血—约壹一 7，徒二十 28。
- n 基督是神的奥秘，父子灵整个神格一切的丰满，都有形有体的住在祂里面—西二 2，9。
- o 子基督是完整三一神之神性丰满的具体表现—西二 9。

- h. The Son as the Angel of Jehovah; as Jehovah, the self-existing and ever-existing One; and as Elohim, the Triune God—Exo. 3:2-15; 14:19; 23:20-21; Judg. 13:15-21; cf. Rev. 7:2; 8:3; 10:1; 18:1.
- i. The Son as the One sent by Jehovah and as Jehovah, the Sender—Zech. 2:8-11.
- j. When Christ, the Son, was baptized, the Spirit descending upon Him; when He died, God forsaking Him—Matt. 3:16; 27:46.
- k. The Son being the only begotten Son of the Father and the firstborn Son of God—John 1:18; 3:18; Rom. 8:29.
- l. The Son being the Firstborn of all creation—Col. 1:15b.
- m. The blood shed by the Son in His humanity being called the blood of God's Son and God's own blood—1 John 1:7; Acts 20:28.
- n. Christ being the mystery of God and in Him all the fullness of the entire Godhead—the Father, the Son, and the Spirit—dwelling bodily—Col. 2:2, 9.
- o. Christ, the Son, being the embodiment of the fullness of the divinity of the entire Triune God—Col. 2:9.

四 信经

我们已经看过关于神圣三一的三个重点，现在我们来到第四点，就是历代将近二千年以来，召会所重视的信经（Creed）。信经的意思就是信条。把人所信仰的内容，一条一条的列举、书写出来，就称作信经。但所有的信经，因着认识的不足，而有所偏差，有所短缺。前面所列的纲目给我们看见，所有的信经中有一个异端，十五个短缺。

今天堕落、走样的基督教，本末倒置的以信经为其标准，却不以圣经全部的真理为基准，这是极大的错误。信经虽然好，却不完全，并且是相当的不完全。主后一八二八年，弟兄们被主兴起来，他们就发现这点，所以宣告说，他们只要圣经，不要信经（No Creed but the Bible）。信经的不完全，关键乃在于对神圣三一的认识不足。在弟兄们之后，又有浸信会的人起来同样宣告说，“只要圣经，不要信经。”接着有一班所谓基督的教会（The Church of Christ）也有同样的宣告。第四班这样宣告的人就是主的恢复。六十年前我们在中国被兴起来时，也同样宣告：我们不要信经，只要圣经。

历代以来，关于神圣三一的学说，主要有三大派：第一派是三一论，以父、子、灵为三一神（Triune God），是根据圣经的纯正启示；第二派是三神论（Tritheism），以为父、子、灵有各自的位格，各自是一位神，所以三者是三位神；第三派是形态论（modalism），就是一神论，主张一位神，但有父、子、灵三个不同时期的身位。三神论和形态论都各偏一面，而成了异端。真正持平的说法是三一论，所论到的“一”才是对的。

我到美国后，就照着我们从圣经中所认识的真理，释放关于三一的真理，结果引起很大的反对。各种攻击我的刊物、报纸等，共有二百六十几种。从一九七〇年起，我们就在打这真理的仗。至终对方只得服下来，因为真理就是真理，是越辩越明的。我花了几十年工夫注意这一点。我读每一章圣经，甚至读每一节，

D. The Creeds

We have covered three crucial points concerning the Divine Trinity. Now we come to the fourth point—the creeds which have been highly regarded by the church through the ages for nearly two thousand years. A creed is a rule of faith. When the contents of man's belief are enumerated and set forth in writing, article by article, these articles of faith are called a creed. Due to man's inadequate knowledge, the creeds all have some deviations and defects. The outline above shows us one heresy found in the creeds and fifteen items lacking in the creeds.

Today's degraded and deformed Christianity puts the cart before the horse, so to speak, by taking the creeds instead of the entire body of biblical truths as the standard. This is a grave mistake. Although the creeds are good, they are incomplete and even considerably incomplete. In 1828 the Brethren were raised up by the Lord. After discovering the inadequacy of the creeds, they declared that they wanted no creed but the Bible. The incompleteness of the creeds is primarily due to the inadequate knowledge concerning the Divine Trinity. Following the Brethren, those in the Baptist denomination also declared, "No creed but the Bible." Then another group, the so-called Church of Christ, also made the same declaration. The fourth group of people to make such a declaration are those who are in the Lord's recovery. Sixty years ago when we were raised up in China, we also declared, "We do not care for the creeds; we care only for the Bible."

Concerning the doctrine of the Divine Trinity, there have been mainly three major schools through the centuries. The first school is the doctrine of the Trinity, which regards the Father, the Son, and the Spirit as the Triune God; this is based upon the pure revelation of the Scriptures. The second school is tritheism, which regards the Father, the Son, and the Spirit as three persons respectively with each One being a God; hence, the three are three Gods. The third school is modalism, the doctrine of God being one, which advocates that there is one God with three persons—the Father, the Son, and the Spirit—in three different stages. Both modalism and tritheism stress only one side of the truth; hence, both are heretical. The true balanced teaching is the doctrine of Trinity with the correct teaching concerning God's being uniquely one and yet distinctly three.

After I went to America, I began to release the truth concerning the Trinity according to the knowledge of the truth which we have obtained from the Bible. As a result, this has stirred up great oppositions. Over two hundred sixty publications, including periodicals and newspapers, were used by the opposing ones to attack me. We have been fighting for this truth since 1970. Eventually the opposing parties were subdued because the truth is the truth, and the more it is debated, the clearer it becomes. I have spent decades paying attention to this point. In reading

都注意“神圣三一”这件事。因此可以说，我们把圣经里的面面都研究过。其中最重要的研究，乃是在约翰福音和启示录里。这两卷书，把神圣三一的奥秘，启示得非常透彻。

现在我们要简略的来看这五种信经。

1 使徒信经

照着召会历史来看，最早的一部信经，乃是使徒信经（The Apostles' Creed）。这部信经的起源，乃是在使徒们刚过去，从第二世纪开始，有一班古教父（Church Fathers），（他们都是圣经学者，）就根据使徒们的教训，透彻研究圣经里关于三一神的真理，要对神圣的三一下定义。他们研究得很认真，也很准确；所摆出来的点，可以说相当深刻、透彻而仔细。唯一的缺憾，就是内容不完全。这也不能怪他们，因为圣经有六十六卷书，虽然对于神圣的三一启示得又奥秘又透彻，但都是这里一点，那里一点，所以不是那么容易研究透彻。

其次，在古教父的时代，新约还有七卷书没有被公开承认为权威，就是希伯来书、雅各书、彼得后书、约翰二书、约翰三书、犹大书、启示录。这七卷书虽然当时大家也读，但是到底能不能算作圣言中的权威，值得永远承认，却仍有所争辩。一直到主后三百九十七年，在非洲北部的迦太基（Carthage）大会时，这七卷书才被确定，承认为新约的一部分。

关于圣经各卷的鉴定为权威，旧约是从以斯拉的时候开始，花了四百多年的工夫，到新约时代开始才全部鉴定完毕。后来新约又被鉴定了将近四百年。所以差不多花了八百年的时间，才把整部圣经作最后的决断。今天所有敬畏神、认识神、认识圣经的人都承认，这个鉴定毫无疑问的，乃是出于神主宰的权柄。在新约完全被鉴定以前，使徒们刚刚过去。那时仅处于第二世纪，要第一班的教父们对神圣的三一下完整的定义，实在不太容易。他们虽然认识圣经，但还缺少七卷书在他们手中。可是他们仍然作了最美好的工作。按我的研究和查考，他们所摆出的每一点都是对的，并且相当深入而透彻。

every chapter and even every verse of the Bible, I would always pay attention to the matter of the Divine Trinity. Hence, I can say that we have studied every aspect of the Trinity revealed in the Bible. The most important study is in the Gospel of John and in Revelation. These two books reveal the mystery of the Divine Trinity in a very thorough manner.

Now we will briefly cover the five creeds.

1. The Apostles' Creed

According to church history, the earliest creed is the Apostles' Creed. This creed originated with a group of church fathers, who were all Bible scholars, in the beginning of the second century shortly after the passing away of the apostles. Based upon the apostles' teachings, they made a thorough study of the truth concerning the Triune God in the Bible in order to give a definition to the Divine Trinity. They were serious and accurate in their study, and the items they set forth may be considered quite deep, thorough, and detailed. The only shortcoming is the incompleteness of the contents. They should not be blamed for this because although the truth concerning the Divine Trinity has been revealed in the sixty-six books of the Bible in a way that is both mysterious and thorough, the items are scattered here and there; hence, it is not very easy to have an exhaustive study.

Next, in the age of the church fathers, seven books of the New Testament had yet to be publicly recognized as authoritative. These books were Hebrews, James, 2 Peter, 2 John, 3 John, Jude, and Revelation. Although these seven books were widely read, there were still arguments concerning whether they could be counted as authoritative among the sacred writings and thus worthy of permanent recognition. It was not until A.D. 397 at the Council of Carthage in North Africa that these seven books were affirmed and recognized as a part of the New Testament.

Concerning the process of the formal recognition of the books of the Bible, the Old Testament canonization began at the time of Ezra and took more than four hundred years before it was finally completed at the beginning of the New Testament age. Then the New Testament canonization took another four hundred years for its completion. Therefore, it took almost eight hundred years for the canon of the entire Bible to be finalized. Today those who fear God, know God, and know the Bible all acknowledge that this recognition was undoubtedly of God's sovereignty. The apostles passed away before the completion of the New Testament canon. In the second century it was not easy for the first group of church fathers to give a complete definition of the Divine Trinity. Although they knew the Bible, they were still short of seven books in their hands. Nevertheless, they still produced the best piece of work. According to my study and research, all the items they set forth were accurate, penetrating, and thorough.

使徒信经主要的内容如下：“我信神，全能的父，创造天地万物的主。我信耶稣基督…我信圣灵；独一的圣基督教会，圣徒交通；罪得赦免；肉体复活；并且永生。阿们。”使徒信经宣告，我们信耶稣基督，神的独生子，我们的主。祂由圣灵成孕，从童女马利亚所生；在本丢彼拉多手下遇难，被钉在十字架上死了，葬了，且下到阴间；第三天从死里复活；以后升天，坐在无所不能的父神右边；将来要从那里降临，审判活人、死人。

2 奈西亚信经

使徒信经写得很简单，但也含示出古教父们的研究相当透彻，读经很深入。接着使徒信经的，乃是奈西亚信经（The Nicene Creed）。这是主后三百二十五年，康士坦丁大帝所召聚的奈西亚大会中所订定的。由于当时基督教在罗马帝国所控制的地中海四围，已经很有影响力；但他们的领头者却因着真理的争执，不能相合，所以在他们中间就有了分裂。那时，罗马帝国虽然统治地中海四围，但因着民族、语言和风俗的不同，以致难以统一。到了康士坦丁大帝，他有雄心和权力，想要把罗马帝国治理到不仅在政治上，也在宗教上，达到一统的地步。因着基督徒在罗马帝国中的影响力，所以他认为罗马帝国境内一致的关键，乃在于基督徒能否统一。如果基督徒不能一致，就难以使罗马帝国的老百姓一致。因这缘故，他就下达御旨，召开奈西亚大会，由他自己作主席，把罗马帝国境内所有作监督（bishop）的，就是能讲解圣经的人，都召聚在一起，期能解决真理的争执。

在大会中，康士坦丁大帝要监督们把意见都摆出来，最后根据使徒信经为决断，订定了所谓的奈西亚信经，主要的内容如下：“我信独一的神，全能的父，万物的创造者，包括有形、无形的；我信独一的主耶稣基督；我信圣灵。”奈西亚信经宣称，我们相信独一的主耶稣基督，神的儿子，为父所生，是独生的，就是说，从父的本质而出。神出自神，光出自光；真神出自真神；被生而非受造，与父同一质，万有借祂而立，包括天上地下的一切；祂为我们人类和我们的救恩，降临成为肉体，成为人、受难，在第三天复活，升入高天，将来必回来审判活人死人。

The main contents of the Apostles' Creed are as follows: "I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ His only Son our Lord....I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen." The Apostles' Creed declares that we believe "in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hades; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

2. The Nicene Creed

Although the Apostles' Creed was written in a simple way, it implies the considerable thoroughness of the research done by the church fathers and the great depth of their study of the Word. Following the Apostles' Creed is the Nicene Creed, which was instituted in the Council of Nicaea assembled by Constantine the Great in A.D. 325. In those days Christianity already had a great influence in the regions around the Mediterranean Sea which were under the control of the Roman Empire. However, the church leaders were in discord due to disputes concerning the truth; hence, there were divisions among them. At that time, although the Roman Empire ruled over the surrounding regions of the Mediterranean Sea, it was difficult to achieve unity due to the differences in nationalities, languages, and customs. During the reign of Constantine the Great, with his ambition and power he had the intention to rule over the Roman Empire to the extent of achieving unity not only politically but also religiously. He believed that the unity within territories of the Roman Empire hinged on the unity of the Christians because of their influential power within the empire. If the Christians could not be one, then there could not be oneness among the people of the Roman Empire. For this reason, he issued an edict to convene the Council of Nicaea. With himself acting as the moderator, he assembled all the bishops, the interpreters of the Bible, who were within the Roman Empire with the expectation of resolving the disputes regarding the truth.

In the assembly the bishops were urged by Constantine to present their opinions, and decisions were made based upon the Apostles' Creed. Eventually, the so-called Nicene Creed was instituted and its main contents are as follows: "I believe in one God the Father Almighty, Maker of all things, both visible and invisible. And in one Lord Jesus Christ.... And in the Holy Ghost." The Nicene Creed asserts that we believe "in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, of one substance with the Father, by whom all things were made, both those in heaven and those on earth; who for us men and for our salvation came down and was incarnate, was made Man, suffered, and rose the third day, ascended into heaven, is coming to judge the quick and dead."

我们可以看见，使徒信经的短缺，在奈西亚信经并没有改正；并且因着还有七卷书没有被确定为权威，所以这部奈西亚信经虽然没有异端，也不能说不好，但在内容上仍旧太不完全。

奈西亚信经制定了之后，就为所谓的“公教会”（Catholic Church）所承认。公教会就是天主教的前身；他们自认是一统、大同的教会，所以叫作公教会。直到今天，天主教仍自称为公教会，为其正式的名称。为什么公教会又称为天主教？这是因为他们的西教士到中国来，翻译“神”字的时候，有诸多的考量。他们认为中文里的“神”字，含意混淆，无以表达原来的意思，所以就翻作“天主”。以后根据这一点，人称他们为天主教。我年幼的时候，曾看见他们的礼拜堂写着“天主堂”，证明他们也接受这名称。至于人称他们为罗马教，他们很不喜欢。

在奈西亚大会后，在政治上罗马帝国逐渐分裂为东罗马和西罗马。西罗马的京城是罗马城；东罗马的京城在欧、亚交界的康士坦丁堡（Constantinople），今称伊斯坦堡；原为康士坦丁大帝所建，作罗马帝国的东都。罗马帝国分裂后，公教会也分为东方希腊正教和西方罗马公教（即天主教）。二者分裂，除了政治的因素外，还有一个非常厉害的争执点，涉及神圣的三一。表面看，分裂的原因是东正教不承认罗马教教皇的权威；实际上，内在的原因乃是神学的争执。东正教不承认自己是讲三神论，但按他们的论点和根据，实在他们就是教导三神论。罗马教比较高明，是相信三一神。

3 重订的奈西亚信经

奈西亚大会之后，过了五十六年，也就是主后三百八十一年年的时候，使用奈西亚信经的人，觉得其中的话过于简单，不够详尽，所以就重订内容，加进一些东西，称之为“重订的奈西亚信经”（A Revision of the Nicene Creed），主要的内容如下：“我信独一的神，全能的父，是创造天地和有形无形之万物的。我信主耶稣

We can see that the shortcoming of the Apostles' Creed was not corrected in the Nicene Creed. Furthermore, although the Nicene Creed contains no heresy and is actually not bad, it is still incomplete in its contents, since there were seven books that had not yet been authenticated as authoritative.

After the making of the Nicene Creed, it was recognized by the “catholic church,” the predecessor of the Roman Catholic Church. Both the so-called catholic church and the Roman Catholic Church considered themselves as the unified and universal church; hence, it is called the “Catholic Church.” To this day, the Roman Catholic Church still calls herself officially the “Catholic Church.” Why is the Roman Catholic Church also called the “Church of the Lord of Heaven” among the Chinese? This is because when the Western missionaries came to China, they gave a great deal of consideration in the translation of the word God. They believed that the Chinese word Shen for God is ambiguous and thus cannot express the original meaning, so they decided to render God as T'ien Chu, the “Lord of heaven.” Later, based upon this, people began to call the Roman Catholic Church T'ien Chu Chiao, the “Church of the Lord of Heaven.” In my youth I saw T'ien Chu T'ang, the “hall of the Lord of Heaven,” written on their place of worship; this proves that they also accepted this designation. However, they are not happy to be called the Romish Church.

After the Council of Nicaea, the Roman Empire was gradually divided politically into the Eastern Empire and the Western Empire. The capital of the Western Empire was the city of Rome; the capital of the Eastern Empire was Constantinople, situated at the border of Europe and Asia, and is called Istanbul today. It was built up by Constantine as the eastern capital of the Roman Empire. After the division of the Roman Empire, the Catholic Church was also divided into the Eastern Orthodox Church and the western Roman Catholic Church. Besides the political factor, the division was also caused by a strong controversy involving the Divine Trinity. Apparently, the reason for division was that the Eastern Orthodox Church would not recognize the authority of the Pope of the Roman Catholic Church; actually, the intrinsic reason was the theological dispute. The Eastern Orthodox Church would not admit that they teach tritheism, yet according to the grounds of their arguments, they were actually teaching tritheism. The Roman Catholic Church is superior, in a sense, in that they believe in the Triune God.

3. A Revision of the Nicene Creed

In A.D. 381, fifty-six years after the Nicene Council, those who used the Nicene Creed felt that its statements were oversimplified, not being detailed enough. Therefore, they revised its contents, added some new items to it, and called it “A Revision of the Nicene Creed.” The main contents of this creed are as follows: “I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ....And I believe in the Holy Ghost, the Lord, and Giver of life; who

基督…我信赐生命的主圣灵，从父、子而出，与父、子同样受敬拜，受荣耀；祂曾借着众先知说话。我信使徒所立的独一圣而公的教会。我承认为赦罪所立的独一圣洗；我望死人复活；和来世的永生。阿们。”

重订的奈西亚信经宣告，我们信主耶稣基督，神的独生子，在万世以先为父所生，出于神而为神，出于光而为光，出于真神而为真神，被生而非受造，与父同一质，万有都借着祂受造；为救我们世人从天降临，因圣灵从童女马利亚成了肉体而为人；又在本丢彼拉多手下为我们钉在十字架上，受害，埋葬；照圣经的话第三天复活；升天，坐在父的右边；将来必从威荣中降临，审判活人、死人；祂的国度永无穷尽。

但即使这部信经比奈西亚信经的内容较丰富，并且同样没有错误或异端，却因新约还有七卷书尚未被承认，就仍然不完全。

4 加尔克敦信经

到了主后三百九十七年，在北非迦太基有第三次大公会会议，正式承认了新约的最后七卷书。主后四百五十一年，罗马帝国皇帝在加尔克敦召开第四次大公会会议。加尔克敦城与康士坦丁堡是姊妹城，中间仅隔一道海峡。在这次大会中，大大的增加了奈西亚信经的内容，使其更为详尽，称作加尔克敦信经（the Chalcedonian Confession of Faith），内容如下：

“我们跟随教父，同心合意教人宣认同一位子，我们的主耶稣。祂是神性完全，人性亦完全者。祂是真神，也是真人，具有理性的灵魂，也具有身体。按神性说，祂与父同质（希腊文 *homoousios*，即 *consubstantial*）；按人性说，祂与我们同体，在凡事上与我们一样，只是没有罪。按神性说，祂在万世之先为父所生；按人性说，在晚近时日，为求拯救我们，由神之母（希腊文 *Theotokos*），童女马利亚所生；是同一基督，是主，是子，是独生的。具有二性，不相混乱，不相交换；不能分开，不能离散。二性的区别不因联合而消失，各性的特点反得以保存，会合于一个位格（希腊文 *prosopon*），一个实质（希腊文 *hupostasis*）之内，而非分离成为两个位格，却是同一位子，独生子，道之神，主耶

proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe in the one holy catholic and apostolic Church; I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come.”

The revised Nicene Creed declared that we believe “in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.”

However, even though this revised creed is richer than the earlier Nicene Creed in contents and likewise contains no error or heresy, it is still incomplete in that seven books of the New Testament had yet to be recognized.

4. The Chalcedonian Confession of Faith

In A.D. 397, in the third general Council, held at Carthage in North Africa, the final seven books of the New Testament were officially recognized. In A.D. 451, the emperor of Rome convoked the fourth general Council of Chalcedonia. Chalcedonia and Constantinople were sister cities separated only by a strait. In this Council, the contents of the Nicene Creed were greatly increased to make the original Creed more exhaustive. The result was a new creed called “The Chalcedonian Confession of Faith”; its contents are as follows:

“Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, complete as to his Godhead, and complete as to his manhood; truly God, and truly man, of a reasonable [rational] soul and human flesh subsisting; consubstantial with the Father as to his Godhead, and consubstantial also with us as to his manhood; like unto us in all things, yet without sin; as to his Godhead begotten of the Father before all worlds, but as to his manhood, in these last days born, for us men and for our salvation, of the Virgin Mary, the Mother of God; one and the same Christ, Son, Lord, Only-begotten, known in (of) two natures, without confusion, without conversion, without severance, and without division; the distinction of the natures being in no wise abolished by their union, but the peculiarity of each nature being maintained, and both concurring in one person and hypostasis. We confess not a Son divided and sundered into two persons, but one and the same Son, and Only-begotten, and God-Logos, our Lord Jesus Christ, even as the

稣基督；正如众先知论到祂自始所宣讲的，主耶稣基督自己所教训我们的，诸圣教父的信经所传给我们的。”

但这一次内容的增加，带进了一个大异端，就是关乎主耶稣基督的由来，他们说，“按人性说，在晚近时日，为求拯救我们，由神之母，童女马利亚所生。”这就是说，他们以马利亚为“神之母”，这实在是极大的异端。

5 亚他那修信经

现在我们来看第五种的信经，就是“亚他那修信经”（The Athanasian Creed）。这部信经不是亚他那修写的，不过沿用他的名字而已。亚他那修是主后三百二十五年，奈西亚大会中的与会者，当时他不过是与会的一位监督（bishop）的助手（好比今天的秘书）。但在那次大会中，他因申言反对大异端者亚流（Arius）的学说而著名。亚流错误教导说，基督不是永远的神，不过是超凡高尚的人，以后由神封为神。再者，亚流也错误的领会歌罗西一章十五节的话，认为基督既是一切受造之物的首生者，就不是造物主。这是极大的异端；所以在那次大会中，他遭遇到严厉的反，从此他被定罪，流放到国外。亚他那修在那次大会中，反对最为激烈，所以有人认为奈西亚大会所订定的信经，是出自他的手笔。

自此以后，信经一再增订，一直到主后五百五十三年，出来了一部比较丰富、完整的信经，人就起名为“亚他那修信经”，内容如下：

- 一 凡人欲得救，首先当笃信圣教之道。
- 二 此道，凡有守之不全，守之不正，必永受沉沦之苦。
- 三 圣教之道，详录于下：敬拜独一涵三位之神，三位合一之主。
- 四 其位不紊，其体不分。
- 五 父一位，子一位，圣灵亦一位。
- 六 父、子、圣灵乃一体之神，三位之荣威永远相同。
- 七 父如是，子亦如是，圣灵又如是。

prophets had before proclaimed concerning him, and he himself hath taught us, and the symbol of the fathers hath handed down to us.”

However, the expansion of the contents brought in a great heresy. Concerning the origin of the Lord Jesus Christ, the adopters of this creed stated that “as to his manhood, in these last days born, for us men and for our salvation, of the Virgin Mary, the Mother of God.” This means that they considered Mary “the Mother of God”; this is truly a great heresy.

5. The Athanasian Creed

Now we come to the fifth creed, the Athanasian Creed. This creed was attributed to Athanasius, though it was not written by him. Athanasius was an attendant of the Nicene Council who served as an assistant (comparable to today's secretary) to one of the bishops who participated in the Council. He became famous, however, for speaking out against the teachings of the great heretic Arius. Arius erroneously taught that Christ was not the eternal God but an extraordinary, noble man who was later deified by God. Furthermore, Arius also had a wrong understanding of Colossians 1:15 and maintained that Christ is not the Creator since He is the Firstborn of all creation. This is a great heresy. Hence, in that council Arius encountered severe oppositions and thenceforth was condemned and exiled abroad. Because Athanasius was the most powerful antagonist of the Arians, some considered the creed adopted by the Nicene Council as his writing.

From then on the creed had been revised and expanded again and again until A.D. 553, when a creed that was richer and more exhaustive than the previous ones was produced. This creed was called “The Athanasian Creed,” and its contents are as follows:

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith.
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. But this is the catholic faith: That we worship one God in trinity, and trinity in unity;
4. Neither confounding the persons: nor dividing the substance.
5. For there is one person of the Father: another of the Son: and another of the Holy Ghost.
6. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one: the glory equal, the majesty co-eternal.
7. Such as the Father is, such is the Son, and such is the Holy Ghost.

八 父非受造，子亦非受造，圣灵又非受造。
九 父莫测，子亦莫测，圣灵又莫测。
十 父永在，子永在，圣灵又永在。
十一 非三永在者，乃一永在耳。
十二 亦非三不受造者，非三莫测者，乃一非受造，一莫测耳。
十三 父全能，子亦全能，圣灵又全能。
十四 非三全能者，乃一全能耳。
十五 父是神，子亦是神，圣灵又是神。
十六 非三神，乃一神耳。
十七 父是主，子亦是主，圣灵又是主。
十八 非三主，乃一主耳。
十九 依圣教真道，我等不得不认三位各自为神，各自为主也。
二十 依此道，我等不得谓神有三，亦不得谓主有三也。
二一 父非受造，亦非生也。
二二 子独由父，非由父而造，乃由父而生也。
二三 圣灵由父与子，非由父、子而造，亦非由父、子而生，乃由父及子而出耳。
二四 如是，有一父，非三父，有一子，非三子，有一圣灵，非三圣灵。
二五 此三位中，无分先后，无别尊卑，及永远同在而同等焉。

二六 由是言之，可知我等当敬拜独一涵三位之神，三位合一之主也。
二七 凡人欲得救，必如是而信三位一体之神。
二八 再者，凡人欲得永救，又必笃信我主耶稣基督成人身之真道。

8. The Father is uncreated: the Son is uncreated: and the Holy Ghost is uncreated.
9. The Father is immeasurable: the Son is immeasurable: the Holy Ghost is immeasurable.
10. The Father eternal: the Son eternal: and the Holy Ghost eternal.
11. And yet there are not three eternal; but one eternal.
12. As also there are not three uncreated: nor three immeasurable, but one uncreated: and one immeasurable.
13. So likewise the Father is almighty: the Son almighty: and the Holy Ghost almighty.
14. And yet there are not three Almighty: but one Almighty.
15. So the Father is God: the Son is God: and the Holy Ghost is God.
16. And yet there are not three Gods; but one God.
17. So the Father is Lord: the Son Lord: and the Holy Ghost Lord.
18. And yet not three Lords; but one Lord.
19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord:
20. So are we forbidden by the catholic religion to say, there are three Gods, or three Lords.
21. The Father is made of none; neither created; nor begotten.
22. The Son is of the Father alone: not made; nor created; but begotten.
23. The Holy Ghost is of the Father and the Son: neither made; neither created; nor begotten; but proceeding.
24. Thus there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.
25. And in this Trinity none is before or after another: none is greater or less than another.
26. But the whole three Persons are co-eternal, and co-equal.
27. So that in all things, as aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.
28. He therefore that will be saved, must thus think of the Trinity.
29. Furthermore it is necessary to everlasting salvation, that we believe also rightly in the Incarnation of our Lord Jesus Christ.

二九 依此真道，我等信神之子我主耶稣基督，认其为神，又认其为人也。

三十 谓其为神，即在创世之先，由父而生，谓其为人，即在世界，由母胎而诞也。

三一 真为神，亦真为人，内有灵、魂，外有血气之身也。

三二 论其为神，则与父同等，论其为人，则少逊于父焉。

三三 彼虽为神，亦为人，然不可称为二，唯一基督而已。

三四 彼为一基督，非神之体变为人体，乃神取人身而成一基督耳。

三五 又非二性相紊，而成一基督，乃独为一位耳。

三六 灵、魂与人身相合，方能成人，神与人相合，成为一基督者若是。

三七 彼为救我等而受苦，降至阴间，第三日从死复活。

三八 升天，坐于全能之神圣父之右，后必自彼处降临，审判活人死人。

三九 降临之时，万人必以身体复活，凡所行之事，皆被审判。

四十 行善之人，必入永生，行恶之人，必入永火。

四一 此乃圣教之道，凡人信此道，不实不笃，必不得救。

但愿荣耀归于圣父，圣子，圣灵。始终如此，现今如此，后来亦如此，永无穷尽。阿们。

6 信经的异端—神之母

现在我们要来看信经的异端—神之母 (Theotokos)。我们前面已经题过，这个异端明文记载在主后四百五十一年所订的加尔克敦信经里。在希腊文里，Theo 就是神，tokos 就是产生者 (bearer)，所以中文就翻作“神之母”。这是极大的异端，永远的神怎能有一个肉体有限的人作

30. Now the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.

31. God, of the substance of the Father, begotten before the worlds: and Man, of the substance of his mother, born in the world.

32. Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.

33. Equal to the Father as touching His Godhead: inferior to the Father as touching his Manhood.

34. Who although He be God and Man; yet He is not two, but one Christ.

35. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God.

36. One altogether, not by confusion of substance; but by unity of person.

37. For as the reasonable soul and flesh is one man; so God and Man is one Christ.

38. Who suffered for our salvation: descended into hades: rose again the third day from the dead.

39. He ascended into heaven: He sitteth on the right hand of the Father God, the Father almighty:

40. From whence He shall come to judge the quick and the dead.

41. At whose coming all men must rise again with their bodies;

42. And shall give account for their own works.

43. And they that have done good shall go into life everlasting; but they that have done evil, into everlasting fire.

44. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

Glory to the Father, the Son, and the Holy Ghost. So it was, and is, and ever shall be, without end forever. Amen.

6. A Heresy in the Creeds—the Mother of God

Now we come to the heresy in the creeds—the Mother of God (Theotokos). Earlier we said that this heresy was recorded in the Chalcedonian Confession of Faith adopted in A.D. 451. In Greek, Theo means “God,” and tokos means “bearer”; hence, Theotokos is rendered “the Mother of God.” This is a great heresy, for how can the eternal God have a finite human being of flesh as His “Mother”? Perhaps some may argue that the mention of “the Mother

“母亲”？也许有人辩论说，他们讲“神之母”那一段之前，所论的是关乎基督的人性。不错，就着祂人性说，祂有一个母亲。但我们不能说，这个母亲是“神之母”。

历代的神学，根据圣经，研究出我们的主耶稣的确是完整的神，来成为肉体，成为完全的人。祂的神性是完整的（complete），祂的人性是完全的（perfect）；就祂是神来说，祂具有神性（divinity）；就祂是人来说，祂具有人性（humanity）。按祂的人性说，马利亚是祂的母亲；但我们不能说，马利亚是祂神性的母亲。我们只能说，马利亚是那人耶稣的母亲；我们不能说，马利亚是神的母亲。

主耶稣是神，并不是部分的神，而是完整的神。祂不是三一神的一部分，也不是三分之一的神。祂是神，（罗九5，）不光是子神，而是父、子、灵完整的神。（参赛九6，约十四9，林前十五45下，林后三17。）另一面，主耶稣也是完全的人。人怎样有灵，祂也有灵；（约十一33；）人怎样有魂，祂也有魂；（太二六38；）人怎样有体，祂也有体。（约二21。）祂既有人性，就有人出生所需的母亲。所以马利亚是祂人性的母亲，但不是祂神性的母亲；我们不能称她是“神之母”。

因着这一个极大的异端，在罗马天主教中就起了争论，就是到底马利亚有没有“原罪”？这个争执延续了一千四百多年之久。直到一千八百五十几年，才由一位罗马教皇正式断定马利亚没有原罪。这是极大的异端。这点成了一个强烈的因素，叫我们不能接受信经。我们承认信经大体是对的，但其中却有这么一个大异端，就是“神之母”的说法。这是他们明文记载的。

7 信经的短缺

信经除了“神之母”这个异端之外，并没有太大的错误，甚至其中有很多点都相当准确。但是所有的信经，不仅有错误之处，更是极不完全，不能作为我们的信条，只能供我们作为参考。我个人五、六十年来，直接从圣经领受了许多，将其中的真理一点一点找出来；直到一九八三年春天，就找得差不多很完全。尔后我花时间参读信经时，发现其中虽然有许多点，和我们所看见的相同。但同时我也发现，其中有诸多的短缺。以下列举

of God” is related to Christ’s humanity. Yes, according to His humanity, He had a mother, but we cannot say that this mother is “the Mother of God.”

Theological studies throughout the ages concluded, based upon the Bible, that our Lord Jesus is indeed the complete God who came in the flesh to become a perfect man. His divinity is complete and His humanity is perfect. As God, He possesses divinity; as a man, He possesses humanity. According to His humanity, Mary is His mother; but we cannot say that Mary is His mother in His divinity. We can only say that Mary is the mother of the man Jesus; we cannot say that Mary is the Mother of God.

The Lord Jesus is God, not a partial God, but the complete God. He is neither just one part of the Triune God nor just one-third of God. He is God (Rom. 9:5), not only God the Son but the complete God—the Father, the Son, and the Spirit (cf. Isa. 9:6; John 14:9; 1 Cor. 15:45b; 2 Cor. 3:17). Furthermore, the Lord Jesus is also a perfect man. Just as man has a spirit, He also has a spirit (John 11:33); just as man has a soul, He also has a soul (Matt. 26:38); just as man has a body, He also has a body (John 2:21). Since He has humanity, it was necessary that He have a mother for the human birth. Hence, Mary is His mother in His humanity but not His mother in His divinity. Therefore, we cannot call Mary “the Mother of God.”

This heresy led to a great dispute in the Roman Catholic Church concerning the matter of whether Mary had “original sin.” This dispute lasted over fourteen hundred years. Then in the 1850s it was officially determined by the Pope that Mary did not have original sin. This is a great heresy. This point has become a strong factor of our refusal to accept the creeds. We admit that the major part of the creeds is right, yet they contain such a great heresy in the statement, recorded in plain words, concerning “the Mother of God.”

7. The Inadequacy of the Creeds

Besides the heresy about “the Mother of God,” there are no other gross errors in the creeds; in fact, many of the items in the creeds are quite accurate. Nevertheless, all the creeds, besides containing some errors, are incomplete. Hence, they cannot be our rules of faith but can serve only as references. For over fifty to sixty years I myself have directly received a great deal from the Bible by finding out the truths, item by item, contained in it. By the spring of 1983, what I found was nearly complete. Then when I spent time to refer to the creeds, I discovered that many items in the creeds are similar to what we have seen, yet I also found out that the creeds are short of many items. In the following paragraphs I

信经所短缺的十五项，盼望你们都能了解、进入，进而能够应用、传讲。

a 末后的亚当成了赐生命的灵

林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”关于这点，信经只字未题，这是最大的一个短缺。圣经记载，主耶稣是太初就有的话，而话成了肉体，祂在肉体里就是末后的亚当。从神的眼光来看，祂是最末后的一个人，结束了亚当的族类。祂经过死，进入复活，成了赐生命的灵。这是太大的一件事。直到今天，我们把圣经都读过，也经历过之后，就得到一个结论：这位赐生命的灵就是三一神的终极完成。

b 主就是那灵

林后三章十七节说，“主就是那灵。”这一点信经也忽略了。另有一班讲三神论（Tritheism）的人说，这里的“主”就是“神”，通称作“主”。但我们若从林后一章读到四章，就必须承认三章十七节所说的“主”，乃是指死而复活，被立为主为基督的那位主。“主就是那灵”这句话，是接着“末后的亚当成了赐生命的灵”说的。现在这一位死而复活、升上高天的主，就是那灵。这一点在信经里只字未题，但在新约里，特别是在保罗的书信中，就说得非常透彻。（罗八 16, 23, 26～27，加三 2, 5, 14, 六 8。）

c 七灵

信经第三个短缺，就是没有提到七灵。启示录一章四节，三章一节，四章五节，五章六节都说到七灵。奈西亚信经中没有提到，我们不能责怪，因为当时启示录还没有被承认。但在主后三百九十七年，启示录被承认后，加尔克敦信经和亚他那修信经，都没有把这一点加进去，就说出那时的人若非没有看见，就是不看重，或者他们不懂，所以不敢去摸、去讲论。然而，这是一件关系重大的事，因为这是全本圣经末了一卷所作的一个总论；在这总论里，神的灵成了七灵。

will enumerate and briefly discuss fifteen items that are missing in the creeds. I hope that you will be able to understand and enter into them and even apply and speak them.

a. The Last Adam Becoming the Life-giving Spirit

First Corinthians 15:45b says that “the last Adam became a life-giving Spirit.” The omission of this point is the greatest defect of the creeds. The Bible tells us that the Lord Jesus is the Word who was in the beginning and that the Word became flesh; in the flesh He is the last Adam. In God’s eyes the Lord Jesus is the last man and, as such, He concludes the adamic race. Through His death and resurrection He became the life-giving Spirit. This is a very great matter. Today after having read through the Bible and having some amount of experience, we have this conclusion: this life-giving Spirit is the ultimate consummation of the Triune God.

b. The Lord Being the Spirit

Second Corinthians 3:17 says that “the Lord is the Spirit.” The creeds have neglected this point. The proponents of tritheism say that “the Lord” here is actually “God,” who is generally referred to as “the Lord.” However, if we read 2 Corinthians chapters one through four, we must admit that “the Lord” mentioned in 3:17 is the Lord who died and resurrected and who has been made both Lord and Christ. The sentence “the Lord is the Spirit” was written as a continuation of “the last Adam became a life-giving Spirit.” Now the Lord, who died, resurrected, and ascended to heaven, is the Spirit. This point has not been mentioned in any of the creeds. Yet in the New Testament, in particular in the Epistles written by Paul, it has been thoroughly disclosed (Rom. 8:16, 23, 26-27; Gal. 3:2, 5, 14; 6:8).

c. The Seven Spirits

The third shortcoming of the creeds is that they do not mention the seven Spirits. Revelation 1:4; 3:1; 4:5; and 5:6 all mention the seven Spirits. We cannot blame the Nicene Creed for not referring to the seven Spirits, since the book of Revelation had yet to be recognized at that time. However, after the recognition of Revelation in A.D. 397, the point concerning the seven Spirits was not added to either the Chalcedonian Confession of Faith or the Athanasian Creed. This indicates either that the people at that time did not see it or that they did not value or understand it and therefore did not dare to touch it or speak about it. However, this is a matter of great significance because it is mentioned in the last book of the Bible as a conclusion. In this conclusion, the Spirit of God has become the seven Spirits.

d 子称为永远的父

以赛亚九章六节说，“因有一婴孩为我们而生，有一子赐给我们；…祂名称为…全能的神，永在的父。”正统的解经家都承认，这里的婴孩是指着主耶稣说的，祂的名称为全能的神；而这里的子，当然是指神圣三一中的第二者，但祂的名却称为永远的父。这一点很重要，与神圣三一的断定很有关系，但也是信经所缺的。

e 父、子、灵互相内在

在约翰福音十四章十节、二十节，十章三十八节，十七章二十一节、二十三节这五处经文里，主耶稣一再说，“我在父里面，父在我里面。”这说出子与父是互相内在的。主在约翰八章二十九节说，“那差我来的是与我同在。”路加四章一节也说，“耶稣满有圣灵。”这些经文都证明，当子活在地上的时候，父和灵也都与祂同在，三者互相内在，不相分离。这点是神圣三一的关键，虽然信经里有点隐含的说到，但不是那么明显。

f 子是神荣耀的光辉，是神本质的印像

希伯来一章三节说，主耶稣是“神荣耀的光辉，是神本质的印像”。歌罗西一章十五节和林后四章四节都提到，神的爱子基督乃是神的像。既然子是父的像，我们岂能说，父的像是一位，而父是另一位？你的像和你自己是一位还是两位？你能说某弟兄的面孔和他本人是两位么？不仅如此，主就是那灵，子称为永远的父，子是父的像，这些都是极重要的真理，却都是信经所短缺的。

g 灵是子的眼睛

在撒迦利亚三章九节，四章十节，启示录五章六节，我们能看出其中的“石头”和“羔羊”是指着主耶稣说的，而其上的“七眼”乃是指神的七灵；所以那灵就是子的眼睛。

讲三神论的人说，父、子、灵三位是单独各自站立；但圣经说，子是父的像，灵是子的眼，这真是太奇妙了。不错，像与本人有分别，但不能分开；眼与本人也有分别，但不能分开。像是彰显的，眼是表达的。子是父的像，

d. The Son Being Called the Eternal Father

Isaiah 9:6 says, “For a child is born to us, / A son is given to us;... / And His name will be called... / Mighty God, / Eternal Father.” The orthodox Bible expositors all acknowledge that the “child” here refers to the Lord Jesus, whose name would be called the Mighty God, and that the “son,” of course, refers to the second of the Divine Trinity, yet His name would be called the Eternal Father. This item is of great importance in settling the truth concerning the Divine Trinity, yet it is also omitted from the creeds.

e. The Coinherence of the Father, the Son, and the Spirit

In the text of five verses in John, the Lord Jesus repeatedly said, “I am in the Father and the Father is in Me” (14:10, 20; 10:38; 17:21, 23). This shows that the Son coinheres with the Father. In John 8:29 the Lord said, “He who sent Me is with Me.” Also, Luke 4:1 says that “Jesus, full of the Holy Spirit.” These verses prove that when the Son was living on the earth, the Father and the Spirit were with Him; the three were coinherent and not separated. This item, which is crucial to the truth concerning the Divine Trinity, is only implied but not clearly mentioned in the creeds.

f. The Son Being the Effulgence of God’s Glory and the Impress of God’s Substance

Hebrews 1:3 says that the Lord Jesus is “the effulgence of His [God’s] glory and the impress of His substance.” Colossians 1:15a and 2 Corinthians 4:4 both mention that Christ, the Son of God’s love, is the image of God. Since the Son is the image of God, how can we say that the image of God is one person and the Father is another person? Are your image and you one or two? Can you say that a certain brother’s face and the brother himself are two? That the Lord is the Spirit, that the Son is called the Eternal Father, and that the Son is the image of the Father—all these truths are extremely important yet they are lacking in the creeds.

g. The Spirit Being the Eyes of the Son

In Zechariah 3:9 and 4:10 and in Revelation 5:6 we can see that the “stone” and the “Lamb” both refer to the Lord Jesus and that the “seven eyes” upon the stone and of the Lamb refer to the seven Spirits of God; hence, the Spirit is the eyes of the Son.

The proponents of tritheism assert that the Father, the Son, and the Spirit are three persons, each One standing alone. The Bible, however, says that the Son is the image of the Father and the Spirit is the eyes of the Son. This is too marvelous. It is true that the image and the person are distinct, but they cannot be separated; likewise, the eyes and the person

是彰显父的，而灵是这“像”的眼睛，是表达子的。因此，父、子、灵三者是有分别的，就如本人、像、眼三者是有分别的，各有各的讲究；但是三者又是一，不能分开。这就是神圣三一的奥秘之处。

h 子是耶和华的使者，是自有永有的耶和華，是以罗欣三一神

出埃及三章二至十五节，十四章十九节，二十三章二十至二十一节，士师记十三章十五至二十一节，所提到的耶和華的使者，乃是指着子说的。因为启示录七章二节，八章三节，十章一节，十八章一节也说到主耶稣是“另一位天使”。我们仔细读出埃及三章，就会发现，那位在荆棘火焰中向摩西显现的耶和華使者，就是自有永有的耶和華。（14。）自有永有的意思是“我是那我是”，祂是“今是昔是以后永是”的那一位，（启一4，）是自有永有、无限无量、无始无终的一位。这一位耶和華到了新约马太一章，就成了耶稣。耶稣的意思是“耶和華救主”或“耶和華救恩”，所以我们说，子就是自有永有的耶和華。出埃及三章六节接着说，耶和華神是“亚伯拉罕的神、以撒的神、雅各的神”。这里的“神”字希伯来文是“以罗欣”（Elohim），就是三一神。所以这证明，子也是以罗欣三一神。这一点在信经里没有提到。

i 子是耶和華所差遣者，也是差遣祂的耶和華

在撒迦利亚二章八至十一节的记载中，我们看见主耶稣是耶和華所差遣的，也是差遣祂的耶和華。这段话是“万军之耶和華说”的，（8，）但在这段话里，万军之耶和華说，“万军之耶和華差遣我。”（9，11。）这就是说，就是万军之耶和華差遣万军之耶和華。再者，这些经文里的代名词，当提到“我”的时候，其实原文或作“祂”；当提到“祂”的时候，其实原文或作“我”。这就是说，我是祂，祂也是我。祂是受差者，也是差遣者。因此，受差遣的就是差遣的，二者乃是一。三神论者没有看见这点，以至于认为有三位神。

j 子基督受浸时，灵降到祂身上；受死时，神离弃祂

are distinct but inseparable. The image is for expression, and the eyes are for transmission. The Son as the image of the Father expresses the Father; whereas the Spirit as the eyes of this “image” transmits the Son. Hence, the three—the Father, the Son, and the Spirit—are distinct, just as a person himself, his image, and his eyes are distinctly three. Yet the three are one and cannot be divided. This is where the mystery of the Triune God lies.

h. The Son as the Angel of Jehovah; as Jehovah, the Self-existing and Ever-existing One; and as Elohim, the Triune God

The Angel of Jehovah mentioned in Exodus and Judges is the Son (Exo. 3:2-15; 14:19; 23:20-21; Judg. 13:15-21). We say this because in Revelation the Lord Jesus is referred to as “another Angel” (7:2; 8:3; 10:1; 18:1). If we carefully study Exodus 3, we will discover that the Angel of Jehovah who appeared to Moses in a flame of fire out of the thornbush is Jehovah, the self-existing and ever-existing One (v. 14). Self-existing and ever-existing means “I AM WHO I AM.” As such, He is the One “who is and who was and who is coming” (Rev. 1:4), the One who is self-existing, ever-existing, immeasurable, and without beginning or ending. In Matthew 1, this Jehovah became Jesus. Jesus means “Jehovah the Savior,” or “the salvation of Jehovah.” This is why we say that the Son is Jehovah, the self-existing and ever-existing One. Exodus 3:6 goes on to say that Jehovah God is “the God of Abraham, the God of Isaac, and the God of Jacob.” The Hebrew word for God here is Elohim, the Triune God. Therefore, this proves that the Son is also Elohim, the Triune God. This matter is not mentioned in the creeds.

i. The Son as the One Sent by Jehovah and as Jehovah, the Sender

In Zechariah 2:8-11 we see that the Lord Jesus is the One who was sent by Jehovah, and He is also Jehovah who sent Him. This portion of the Word was spoken by “Jehovah of hosts” (v. 8). Yet in this portion Jehovah of hosts said, “Jehovah of hosts has sent Me” (vv. 9, 11). This is to say that it is Jehovah of hosts who sent Jehovah of hosts. Furthermore, according to the original text, the pronoun My in verse 11 may also be rendered His, and the pronoun I may also be rendered He. This means that I am He and He is I. He is the sent One and the Sender. Hence, the sent One and the Sender are one. The tritheists believe that there are three Gods because they have not seen this point.

J. When Christ, the Son, Was Baptized, the Spirit Descending upon Him; When He Died, God Forsaking Him

马太三章十六节记载，当主耶稣受浸从水里上来的时候，神的灵仿佛鸽子降下，落在祂身上。就素质而言，主耶稣是从圣灵生的，祂里头已经有圣灵。但这里说圣灵降在祂身上，乃是指着经纶一面说的。再者，马太二十七章四十六节记载，当主耶稣钉十字架时，大声呼喊说，“我的神，我的神，你为什么弃绝我？”就素质而言，父一直与主同在，不仅祂在地上行动时是这样，（约八 29，）就是祂被钉十字架的时候也是如此。所以圣经才说，主耶稣在十字架上所流的血是神儿子的血，（约壹一 7，）也是神自己的血。（徒二十 28。）至于马太二十七章所记载神弃绝祂的话，乃是指着经纶一面说的。这一点也是信经所短缺的。

k 子是父的独生子， 又是神的长子

子是父的独生子，又是神的长子。子既是独生子，就没有弟兄，怎么祂又是长子？主耶稣原为神的独生子，（约一 18，三 18，约壹四 9，）但祂来成为肉体，穿上人的血肉。祂所穿上的人性、人体乃是人子，并不具神性。因此，当祂成为肉体时，就祂神性的部分说，祂乃是神的独生子；但就祂人性的部分说，祂是人子，不是神子。直等到祂经过死，在十字架上，祂的肉体死了，但那作祂神性的灵反倒因着生命的新能力得以活泼的活着，（彼前三 18，）且点活祂被治死的肉体部分，以致复活，就把祂的人性带到神性里面。所以祂的复活就是祂人性部分的出生；在复活那一天，神对祂说，“我今日生了你。”（徒十三 33。）

祂成为肉体是一个出生，那是神性穿上人性；祂进入复活又是一个出生，那是人性穿上神性。当祂被钉死的时候，不单是祂自己死，乃是一切蒙神拣选并信祂的人，都在祂的死里和祂一同死了。祂复活也不只是祂一个人复活，乃是包罗一切蒙神拣选并信祂的人，都在祂的复活里和祂一同复活了，也就是和祂一同出生为神的儿子。（参彼前一 3。）这就使祂有了众弟兄，祂就成了长子。

所以主耶稣在复活那天早晨能对马利亚说，“你往我弟兄那里去，告诉他们说，我要升到我的父，也是你们

It is recorded in Matthew 3:16 that when the Lord Jesus came out of the water after His baptism, the Spirit of God descended like a dove and came upon Him. Essentially, the Lord Jesus was born of the Holy Spirit and therefore already had the Spirit within Him. Yet it says here that the Spirit of God descended upon Him; this refers to the economical aspect. Furthermore, it is recorded in Matthew 27:46 that when the Lord Jesus was being crucified, He cried out with a loud voice, saying, “My God, My God, why have You forsaken Me?” Essentially, the Father was always with the Lord, not only while He was moving on the earth but even while He was being crucified. Therefore, the Bible says that the blood shed by the Lord Jesus on the cross is the blood of God’s Son (1 John 1:7), and it is also God’s own blood (Acts 20:28). As to the record in Matthew 27 concerning God’s forsaking the Lord Jesus, it refers to the economical aspect. The creeds are also short in this matter.

k. The Son Being the Only Begotten Son of the Father and the Firstborn Son of God

The Son is the only begotten Son of the Father and the firstborn Son of God. Since the Son is the only begotten Son, He should not have any brothers; how then can He be also the firstborn Son? The Lord Jesus was the only begotten Son of God (John 1:18; 3:18; 1 John 4:9), but in His incarnation He partook of man’s blood and flesh. The human nature and human flesh which He put on to become the Son of Man did not have divinity. Hence, in His incarnation, according to His divinity He was the only begotten Son of God, but according to His humanity He was the Son of Man and not the Son of God. Then He passed through death. When He died on the cross, His flesh died, but His Spirit as His divinity was made alive, enlivened, with new power of life (1 Pet. 3:18), and even His flesh which had been put to death was also made alive and resurrected, thereby bringing His humanity into divinity. Hence, His resurrection was a birth to Him in His humanity. On the day of resurrection, God said to Him, “This day have I begotten You” (Acts 13:33).

His incarnation was a birth; that was divinity putting on humanity. His resurrection was another birth; that was humanity putting on divinity. When He was crucified, not only He died, but all those who were chosen by God and who believe in Him died with Him in His death. Likewise, when He was resurrected, not only He was resurrected, but all those who have been chosen by God and who believe in Him were resurrected with Him in His resurrection, that is, were begotten with Him as sons of God (cf. 1 Pet. 1:3). In this way He obtained many brothers and became the firstborn Son.

Therefore, on the morning of His resurrection the Lord Jesus could say to Mary, “Go to My brothers and say to them, I ascend to My Father and your Father, and My

的父那里，到我的神，也是你们的神那里。”（约二十17。）从前祂没有弟兄，祂是独生子；到祂复活那天早晨，祂有了弟兄们，因为祂成了神的长子。这就是复活产生的一个结果，叫祂的父成为信徒的父。这样，祂就在神的众子中作长子。（罗八29。）

我们必须清楚看见，作为独生子，子只有神性而无人性；但作为神的长子，祂不只有神性，还有人性。这一点也是信经所短缺的。

1 子是一切受造之物的首生者

根据子的人性，圣经就说祂是个受造者。歌罗西一章十五节说，“爱子…是一切受造之物的首生者。”在这一点上，反对的人犯了大错误，以为我们所讲的这一点是根据亚流派（Arians）。我们在“关于基督的身位”一书里说得很清楚：“照圣经完整的启示看，基督是创造者，也是受造者，因为祂是神，也是人，是创造的神，也是受造的人。…基督成为受造者，并不就失去祂非受造的永远性，祂仍是创造者。正如祂成为人，并不失去祂的神性，祂仍是神。”（四一～四三页。）

再者，我们若不承认基督是受造者，就等于不承认基督是神“成了肉体”，（约一14，）“亲自分有血肉之体”，（来二14，）来成为一个“人”，（提前二5，）那就变成多西特派（Docetists）——幻像派了。（参新约圣经恢复本约壹四3注1。）这一派认为基督只有神性，没有人性；祂降世之体并非实有其身，不过是幻像而已。他们这派的人，乃像约壹四章二至三节所说的，不承认基督是在肉体里来的。

三十多年前，有一位所谓的同工亲口对我说，这位基督今天在天上不是人。他的意思是说，主一复活，祂的人性就失去了，祂就不再是人了。但行传七章说，司提反被打死之前，看见主耶稣站在神的右边仍是人子。（56。）在启示录一章，使徒约翰也看见，在金灯台中间行走的主耶稣，乃是像人子一样。（13。）在马太二十六章，当大祭司审问主耶稣说，“你是神的儿子基督不是？”（63，）主回答说，“…你们要看见人子，坐在那大能者的右边，驾着天上的云而来。”（64。）这指明当主再来时，祂仍是人子。不仅如此，约翰一章

God and your God” (John 20:17). Previously, as the only begotten Son He did not have brothers; in the morning of His resurrection, He had brothers because He had become the firstborn Son. One of the results of His resurrection is that His Father became the Father of the believers. Thus, the Son became the Firstborn among many brothers (Rom. 8:29).

We must see clearly that as the only begotten Son the Son has divinity but does not have humanity, and that as the firstborn Son of God the Son has not only divinity but also humanity. The creeds are also short of this item.

1. The Son Being the Firstborn of All Creation

According to the humanity of the Son, the Bible says that He is a creature. Colossians 1:15b says the Son of God's love is “the Firstborn of all creation.” Our critics have made a big mistake because they think that we speak about this matter according to the teaching of the Arians. In the book entitled Concerning the Person of Christ we have clearly said, “According to the complete revelation of the Bible, Christ is both the Creator and the creature, because He is God and He is man—He is God who creates, He is also man who is created....When Christ became a creature He did not lose His eternal, uncreated nature—He remains the Creator. In like manner, when He became man He did not lose His divine nature—He is still God” (pp. 45, 47).

Moreover, if we do not confess that Christ is a creature, this is equivalent to not confessing that Christ is God who “became flesh” (John 1:14) and “partook” of “blood and flesh” (Heb. 2:14) to become a “man” (1 Tim. 2:5). Then we would become Docetists (cf. 1 John 4:3, note 1, in The New Testament, Recovery Version). The Docetists believed that Christ only has divinity and does not have humanity, that His human body was not a real body but was merely a phantom. As referred to in 1 John 4:2-3, they did not confess that Christ came in the flesh.

Over thirty years ago, a so-called co-worker told me that Christ in heaven today is not a man. What he meant is that the Lord lost His human nature immediately after His resurrection and is therefore no longer a man. But Acts 7 says that Stephen, before he was stoned to death, saw the Lord Jesus still standing as the Son of Man at the right hand of God (v. 56). In Revelation 1, the apostle John saw that the Lord Jesus, who is walking in the midst of the golden lampstands, is like the Son of Man (v. 13). In Matthew 26, when the high priest interrogated the Lord Jesus, saying, “Tell us if You are the Christ, the Son of God” (v. 63), the Lord replied, “You will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven” (v. 64). This indicates that the Lord will still be the Son of Man at His coming back. Furthermore, John 1:51 proves that, in eternity,

五十一节证明，在永世里，这位耶稣仍是人子，神的使者要在祂身上上去下来。因此，主耶稣不仅成了肉体，穿上了人性，并且还带着人性受死、复活、升天、再来、直到永世。

也许有人问：基督不是二千年前才成了肉体么？圣经怎么说，祂是受造之物的首生者？我们不能根据人的算法来看这问题，我们要根据神的算法。例如，照人的算法，第一个人是亚当，第二个人是该隐；但圣经说，第一个人是亚当，第二个人乃是基督，（林前十五 45 ~ 47，）这是神的算法。

再者，创世记十八章一节说，“耶和华…向亚伯拉罕显现…；”接着说，亚伯拉罕看见三个人来了。这三人当中，有一位就是耶和华。耶和华在亚伯拉罕的时候，还没有成为肉体，但祂竟然在人的形状里，向亚伯拉罕显现。亚伯拉罕不仅端水给祂洗脚，（4，）并且还给祂预备一餐饭吃。（8。）这位就是基督，有人的身体，并不是幻像。所以在约翰第八章主耶稣说，“亚伯拉罕欢腾的要见我的日子，既看见了，就欢乐。…还没有亚伯拉罕，我就是。”（56，58。）这一点也是信经所短缺的。

m 子在人性所流的血，
称为神儿子的血，神自己的血

约壹一章七节说，“祂儿子耶稣的血也洗净我们一切的罪。”“耶稣”这名表明主的人性，主的人性是流出救赎的血所需要的。“祂儿子”这名称表明主的神性，主的神性是使救赎之血永远有功效所需要的。所以行传二十章二十八节才说，召会是神“用自己的血所买来的”。

n 基督是神的奥秘，父子灵整个神格一切的丰满，都有形有体的住在祂里面

歌罗西二章二节说，基督是神的奥秘；九节接着说，“因为神格一切的丰满，都有形有体的居住在基督里面。”这话的意思是说，父、子、灵整个神格的丰满（三一神的具体表现），都住在这位带有属人身体的基督里。在祂成为肉体之前，所居住在祂里面神格一切的丰满，乃是永远的话，（约一1，）并不是有形有体的。自从祂成为肉体，穿上了人的身体以后，

this Jesus will still be the Son of Man, on whom the angels of God will be ascending and descending. Hence, the Lord Jesus not only put on human nature when He became flesh, but He also died, resurrected, and ascended with His humanity, and He will have His humanity even in His coming back and unto eternity.

Some may ask, “Was it not only two thousand years ago that Christ became flesh? Why then does the Bible say that He is the Firstborn of all creation?” We need to consider this question not according to man’s calculation but according to God’s calculation. For example, according to man’s calculation, the first man is Adam and the second man is Cain. However, the Bible says that the first man is Adam and the second man is Christ (1 Cor. 15:45-47); this is God’s calculation.

Furthermore, Genesis 18:1 says that Jehovah appeared to Abraham, and then it says that Abraham saw three men coming. Among the three men, one was Jehovah. At Abraham’s time Jehovah had not yet become flesh, yet He appeared to Abraham in the form of man. Abraham not only fetched water for Him to wash His feet (v. 4) but also served Him a meal (v. 8). That One was Christ with a human body, not a phantom. Therefore, in John 8 the Lord Jesus said, “Abraham exulted that he would see My day, and he saw it and rejoiced....Before Abraham came into being, I am” (vv. 56, 58). The creeds are also short of this point.

m. The Blood Shed by the Son in His Humanity
Being Called the Blood of God’s Son and God’s Own Blood

First John 1:7 says, “The blood of Jesus His Son cleanses us from every sin.” The name Jesus denotes the Lord’s humanity, which is needed for the shedding of the redeeming blood. The title His Son denotes the Lord’s divinity, which is needed for the eternal efficacy of the redeeming blood. Hence, Acts 20:28 says that the church was obtained by God “through His own blood.”

n. Christ Being the Mystery of God and in Him All the Fullness of the Entire Godhead—the Father, the Son, and the Spirit—Dwelling Bodily

Colossians 2:2 says that Christ is the mystery of God. Then verse 9 says, “For in Him dwells all the fullness of the Godhead bodily.” This means that the fullness of the entire Godhead—the Father, the Son, and the Spirit—dwells in Christ as one who has a human body. Before Christ’s incarnation, the fullness of the Godhead dwelt in Him as the eternal Word (John 1:1), but not bodily. From the time that Christ became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way; and in

神格一切的丰满，就开始有形有体的居住在祂里面，并且现今仍住在祂那得着荣耀的身体里，（腓三 21，）直到永远。

o 子基督是完整三一神之

神性丰满的具体表现

信经所短缺的最末了一项，乃是没有告诉我们，子基督是完整的三一神神性丰满的具体表现（embodiment）。所以，只以信经为标准，就不够稳妥，也不够准确。

总结的话

我们把这些短缺摆在一起，就看见神圣的三一的确是个体奥秘。我们越研究神圣的三一，就越承认神圣的三一实在是奥妙难测。所以路德马丁曾说，“关于三一神，你若说你懂得，那你就是神。”在这件事上，我们都必须说，“按着我所知道的，我仍是不知道。”如果你说你懂得，那你就是神了。有关三一神的这些要点太奥秘了；我们好好研究后，都得谦卑低下头来，敬拜说，“主，真是感谢你，这么多年来，你在我们中间所释放这一切关乎神圣三一的奥秘，乃是为我们知道怎样享受你。”如果是为着道理，不要说三一神，就是平常的一条鱼，我们也说不出一个究竟。三一神太奥秘了；总结来说，祂是三一神，有三这一面的讲究，但仍然是一位神。

最近在美国，有一班人宣告说，他们要回到大会（Councils）去。这意思是说，他们认为一切的问题不能取决于圣经，而该取决于大公会议的断案。但大公会议的断案就是信经，所以他们的意思就是要回到有严重短缺的信经去。因这缘故，今天在这里隐藏着一股暗流，并且是有一个争战。你们如果要长期全时间事奉主，对于这个问题就不能没有基本上的认识。我所给的，乃是一个概括的说法，给你们看见我们对神的认识，乃是完全照着圣经的；也给你们看见，一般的基督徒对神的认识，大多是照着信经的，乃是有所短缺的。直到今天，他们在礼拜堂作礼拜还在背诵信经。他们信仰的根据乃是信经，而不是圣经。然而我们信仰的基础不是信经，而是天天研读的这本圣经。这是我们的信仰和实行。

李常受弟兄于主后一九八六年九月九日讲于台北

His glorified body (Phil. 3:21) now and forever it dwells.

o. Christ, the Son, Being the Embodiment of the Fullness of the Divinity of the Entire Triune God

The last item which the creeds are short of is the matter of Christ, the Son, being the embodiment of the fullness of the divinity of the entire Triune God. Hence, it is neither secure nor accurate enough to take only the creeds as the standard.

A CONCLUDING WORD

When we put together all these items that are omitted in the creeds, we can see that the Divine Trinity is indeed a mystery. The more we study the matter of the Trinity, the more we have to admit that the Trinity is truly mysterious and incomprehensible. This is why Martin Luther said that if you try to understand the matter concerning the Triune God, you will be the teacher of God. In this matter we all must say, “I have not yet come to know as I ought to know” (cf. 1 Cor. 8:2). If you say you know, then you are the teacher of God. Because the items concerning the Triune God are too mysterious, after we have thoroughly studied them, we have to humbly bow our heads in worship, saying, “Lord, how we thank You that in all these years You have released all these mysteries concerning the Divine Trinity in order that we may know how to enjoy You.” If we are only for doctrinal study, we cannot adequately explain even an ordinary fish, let alone the Triune God. The Triune God is too mysterious. In conclusion, He is the Triune God; He has the aspect of being three, yet He is still one.

Recently, a group of people in America declared that they will go back to the Councils. This means that they believe that all issues must be decided according to the resolutions of the Councils and not according to the Bible. However, the resolutions of the Councils are simply the creeds; therefore, their intention is to go back to the creeds that are seriously short. For this reason, there is an undercurrent hidden here today and there is also a warfare. If you desire to serve the Lord full time for a long time, you must have the fundamental knowledge concerning this matter. What I have given you is just a sketch to show you that our knowledge of God is altogether scriptural and that most Christians' knowledge of God is mostly according to the creeds and is therefore inadequate. Even to this day they still recite the creeds during their worship in their worshipping places. The basis of their belief is the creeds instead of the Bible. However, the foundation of our faith is not the creeds. Rather, we study the Bible daily. This is our faith and our practice.

关于神圣的三一（四）

读经：歌罗西书二章二节，九节，以赛亚书九章六节，哥林多后书三章十七节，约翰福音一章十四节，希伯来书二章十四节，歌罗西书一章十五节，十八节，使徒行传二章三十六节。

纲目

五 基督的包罗一切：

1 在基督的神性里：

a 祂是神的奥秘，父、子、灵整个神格一切的丰满都住在祂里面。

b 祂是在父的名里来，并在父的名里作工。

c 祂的名称为永远的父。

d 祂是神的像，将神表明出来。

e 父在祂的名里差圣灵来，圣灵也在祂的名里来。

f 祂从父并同着父差圣灵来，圣灵也从父并同着父而来。

g 祂就是那灵。

h 祂是那在万有中充满万有者。

2 在基督的人性里：

a 成了血肉之体，取了罪之肉体的形状。

b 成为人。

c 是一切受造之物的首生者。

CONCERNING THE DIVINE TRINITY (4)

Scripture Reading: Col. 2:2, 9; Isa. 9:6; 2 Cor. 3:17; John 1:14; Heb. 2:14; Col. 1:15, 18; Acts 2:36

OUTLINE

E. The all-inclusiveness of Christ:

1. In His divinity:

a. He is the mystery of God, and in Him all the fullness of the entire Godhead—the Father, the Son, and the Spirit—dwells bodily.

b. He comes in the name of the Father and works also in the name of the Father.

c. His name is called the Eternal Father.

d. He is the image of God to declare God.

e. In His name the Father sends the Holy Spirit, and in His name also the Holy Spirit comes.

f. He sends the Holy Spirit from and with the Father, and the Holy Spirit also comes from and with the Father.

g. He is the Spirit.

h. He is the One who fills all in all.

2. In His humanity:

a. He became flesh, partaking of blood and flesh and taking the likeness of the flesh of sin.

b. He became a man.

c. He is the Firstborn of all creation.

- d 是从死人中复活的首生者。
 - e 在复活里成了赐生命的灵。
 - f 神的灵成了祂——耶稣基督——的灵。
 - g 祂从父受了圣灵而浇灌下来，并且赐圣灵是没有限量的。
 - h 在复活里，带着人性，生为神的长子，而有许多弟兄。
 - i 在升天里被立为主为基督。
 - j 是那承受万有的。
- 五 基督的包罗一切

- d. He is the Firstborn from the dead.
 - e. He became the life-giving Spirit in resurrection.
 - f. The Spirit of God became His Spirit, the Spirit of Jesus Christ.
 - g. He poured out the Holy Spirit whom He had received from the Father, and He gives the Spirit not by measure.
 - h. He was begotten with His humanity in resurrection to be the firstborn Son of God with many brothers.
 - i. He was made both Lord and Christ in ascension.
 - j. He is the Heir of all things.
- E. The All-inclusiveness of Christ

在前面的信息里，我们已经看过关于神圣三一的四点：圣经中的启示—父、子、灵；历代神学上对神圣三一的用辞；关于神圣三一的四个重点；信经。在本篇信息中，我们要继续来看关于神圣三一的第五点，就是基督的包罗一切：在祂的神性里有八项，在祂的人性里有十项。盼望你们花更多的工夫进入这十八项。

自第二世纪开始，基督徒对于神圣的三一和基督的身位，就有许多的争论。为此召开了多次大会，要解决这个争端。大会产生的结论，就是一些所谓的信经。在前一篇信息里，你们看见了几种信经的中文翻译，是五十多年前西教士和华语基督徒共同翻译的。多数信经的本文，或是各种文字的翻译，大体上观念还算正确，但在加尔克敦信经里，却加上了一点极大的异端，就是以马利亚为“神之母”。

加尔克敦信经又说，子与父同质。这里“同质”（*consubstantial*）的希腊文是 *homoousios*，*homo* 意即同一的，同一个，*ousios* 意即实质（*substance*）或本质（*element*）的素质（*essence*）。这就是说，父、子、灵三者是三个位格（*persons*），但不是仅有三个相似的素质，而是有同一个素质。这是一点很大的争执，因为当时有另一派教师认为，父、子、灵乃是有三个“相似的”本质；意即祂们的本质相似，但却是三位不同的三者。他们在“同质”这字当中加上一个字母 *i*，就使其意变成“相似的素质”（*homoiousios*）。既有三个相似的素质，就是三个单独的存在，这就形成了三神论。但是加尔克敦信经在这一点上的主张和圣经一致，也是我们所承认的，就是神圣的三一不是仅有相似的素质，乃是有同一个素质。换句话说，在第一者里面的素质，也在第二者和第三者里面；这三者的素质不仅是一样的，并且是同一个。

所以信经大体来说是对的，但是其中“神之母”的异端，就太差了。天主教的作法，就是在真理里面加上一面酵，结果使全团发起来。（参太十三 33。）你若读他们的东西，末了就会中毒。

In the preceding chapters we have already covered four points concerning the Divine Trinity: the revelation in the Bible—the Father, the Son, and the Spirit; theological expressions used through the centuries with regard to the Divine Trinity; four crucial points concerning the Divine Trinity; and the creeds. In this chapter we will see the fifth point concerning the Divine Trinity, that is, the all-inclusiveness of Christ, including eight items in His divinity and ten items in His humanity. I hope that you can spend more time to get into these eighteen points.

Beginning with the second century, there were many disputes among Christians concerning the Divine Trinity and the Person of Christ. For this reason, a number of councils were convened to settle the controversies, and as a result, the so-called creeds were brought forth. In the previous chapter we covered several of the creeds which were translated into Chinese through the joint efforts of some Western missionaries and Chinese Christians over fifty years ago. As a whole, the concepts incorporated in most of the creeds, whether in their original texts or in their translations into various languages, may be considered accurate. However, a great heresy concerning Mary being “the Mother of God” was added to the Chalcedonian Confession of Faith.

The Chalcedonian Confession of Faith also says that the Son is “*consubstantial*” with the Father. The Greek word for *consubstantial* is *homoousios*: *homo* means “same,” “identical,” and *ousios* means “essence of the substance” or “element.” This means that the Father, the Son, and the Spirit are three persons, but instead of having three identical essences, They have the same one essence. This was a great point of dispute, because at that time there was another group of teachers who believed that the Father, the Son, and the Spirit have three identical elements; this means that although Their elements are identical, the three are three different persons. These teachers inserted the letter *i* in the middle of the Greek word for *consubstantial* to make it *homoiousios*, meaning “identical essences.” Since the three of the Godhead have three identical essences, They are three separate existences. This developed into tritheism. Concerning this matter, what is advocated in the Chalcedonian Confession of Faith is in agreement with the Bible, and it is also what we have acknowledged; that is, the Divine Trinity has not merely identical essences but the same one essence. In other words, the essence that is in the first is also in the second and in the third; the three do not just have similar elements; They share the same element.

Therefore, as a whole the creeds are correct, but the heresy concerning “the Mother of God” is a great deviation. The practice of the Roman Catholic Church is to add a little leaven to the truth so that eventually the whole lump is leavened (cf. Matt. 13:33). If you read their teachings, in the end you will be poisoned.

我们花工夫作这么多评论，就是要给你们看见，今天整个基督教，无论是天主教或更正教，都非常信服信经，超过对圣经的信服。有一位弟兄说，他在香港圣公会办的小学念书时，每周集会一定要背使徒信经和尼西亚信经。他实在不懂什么叫作“神出自神，光出自光，真神出自真神”。实际上，这一句应当译为：“出于神的神，出于光的光，出于真神的真神。”但无论怎么翻译，这句话的意思还是难以明白。基督教崇敬信经到一个地步，在论到神圣三一的身位时，都不说圣经怎么说，而说信经怎么说。天主教徒甚至会说，天主教会怎么说。他们所谓的教会就是教皇；凡教皇所下的谕令和规章，全世界的天主教徒都要照着说。所以他们虽有圣经，却把圣经摆在一边。因此，他们不仅有异端，也有许多短缺。

主观认识神圣的三一

我盼望你们在训练中，能好好下功夫，在各方面有学习。但我们不是天主教的苦修派。天主教形成后，设立了许多修道院（monasteries），专门教人苦修学道。我不愿意这个训练像修道院那样，只是教导你们受苦、静修。否则你们即使把一切事工都学会、作好了，若没有三一神作到你们里面，你们还是一无所得。你们要学习把自己摆在一边，好让三一神充满你们。

我希望你们个个认识三一神，也个个被三一神组成、浸透。这样，你们去叩访的时候，就是三一神去，其中包括爱、光、生命、灵、能力、圣洁、公义，包括恩典的福音、赦罪的福音、国度的福音、以及包罗万有的福音。这是全备的福音。圣经里的福音，乃是经过过程的三一神。今天我们出去传福音、喂养人时，乃是像母亲奶孩子，不是带着身外的奶瓶、奶粉，而是带着内在、身上的奶。这是我的负担。我愿意你们清楚，我没有意思或兴趣，要你们去与人辩论，我乃是给你们打消毒、预防针。

今天你们青年弟兄姊妹起来爱主，要在地上为着主这末后的恢复撇下一切，也摆上一切，所以我不能不把这件事对你们说明白。这是基督教的根本难处。他们在基

We have spent much time commenting about these matters to show you that in the entire Christianity today, including both the Catholic Church and the Protestant churches, people trust in the creeds more than the Bible. A brother said that when he was studying in an elementary school founded by the Episcopalian Church in Hong Kong, all the students were required to recite the Apostles' Creed and the Nicene Creed during the weekly assemblies. He did not understand what was meant by "God of God, Light of Light, very God of very God." The Chinese translation then was not accurate, but even if it were properly translated, it is still hard to understand what this sentence means. Christianity honors the creeds to such an extent that concerning the persons of the Divine Trinity, instead of saying that this is what the Bible says, they would say that this is what the creeds say. The Catholics even would say that this is what the Catholic Church says. Their so-called church is their Pope. The Catholics in the whole world have to speak according to every decree or regulation given by the Pope. Thus, although they have the Bible, they put it aside. Hence, they not only have heresies but also have many defects.

The Subjective Knowledge of the Divine Trinity

I hope that you will earnestly make an effort in the training to learn all these matters. However, we are not ascetics in the Catholic Church. Many monasteries were established after the formation of the Catholic Church to teach people how to learn the truth by self-mortification. I do not want this training to be like a monastery, just teaching you how to suffer and to meditate. Otherwise, without the Triune God wrought into you, even if you have learned all the tasks and can do them well, you will still gain nothing. You must learn to put yourself aside that you may be filled with the Triune God.

I hope that all of you will know the Triune God and be constituted with and saturated by Him. Thus, when you go to visit people by door-knocking, it is the Triune God who goes with love, light, life, the Spirit, power, holiness, and righteousness, as well as with the gospel of grace, the gospel of the forgiveness of sins, the gospel of the kingdom, and the all-inclusive gospel. The gospel in the Bible is the processed Triune God. Today when we go forth to preach the gospel and to feed people, we are just like mothers nursing their children, but instead of carrying bottles of milk powder that are not part of us, we bring the milk that is in our intrinsic being. This is my burden. I hope you are clear that I have no intention or interest for you to go and debate with people. Rather, what I am doing here is to give you a disinfecting injection and an inoculation.

Today, you young brothers and sisters have risen up to love the Lord, and you have a desire to forsake all things for the Lord's recovery in the last days and to offer up everything you have. This is why I have to make this matter clear to you. This is the basic problem of

督的神性和人性上，总共有十八项短缺，是他们的信经里没有提到的。信经简短的几句话，怎能把三一神说得清楚？今天我们把研究圣经六十年的成果刊印成书，恭恭敬敬的摆在众人跟前。我盼望有心追求的信徒，放下自己已往的观念、成见，客观公平的来评断，就知道我们所讲的，乃是圣经的真理。

1 在基督的神性里

a 祂是神的奥秘，父、子、灵整个神格一切的丰满都住在祂里面

歌罗西二章二节说，基督是神的奥秘。奥秘是什么？奥秘就是一种讲究，是人所不能领会的讲究。基督是神的奥秘，意思是基督是神的讲究。所以歌罗西二章九节说，“神格一切的丰满，都有形有体的居住在基督里面。”一章十九节也说，“一切的丰满，乐意居住在祂里面。”这里所说“神格一切的丰满”，乃是指整个三一神—父、子、灵—的所是、所有、所能、所作、所得、所成功、所达到的，而这一切的丰满都具体的住在基督里面。因此，基督乃是三一神具体的表现。

今天基督教受了信经的影响，对神圣三一的讲论，若不是偏于三神论，就是非常接近三神论。从前在大陆时期，有一位弟兄二十多年与倪弟兄和我同工。一九三四年，倪弟兄委托我主编“复刊基督徒报”时，这位同工也曾投稿。但是到了一九五八年，他却定罪我，说我讲“子称为父、子就是灵”，乃是讲异端。一位年长同工弟兄亲自找他谈话，告诉他如果这是异端，也不是我开始讲的，而是倪弟兄开始讲的，并且倪弟兄写了一首诗歌说，“曾有一次你就是父，现今的你就是圣灵。”这位弟兄就说，倪弟兄也会错。那时我就觉得，这位弟兄不仅对圣经的认识不充分，自己的言行也前后不一致。

到了一九六五年，我住在洛杉矶，这位弟兄也到了旧金山湾区一带，一位爱主的弟兄买了一张机票，送他到洛杉矶来。我到机场接他，并住在我家。那时我就问他，到底有几位神。他清清楚楚、确定的说，有三位神。他

Christianity. They are short of a total of eighteen items concerning the divinity and humanity of Christ; these items are not mentioned in their creeds. How can the Triune God be explained clearly by just a few, simple words of the creeds? We have published in books the results of our sixty years of studying the Bible and respectfully present them before you. I hope that the believers who have a seeking heart will give an objective and fair judgment by putting aside their past concepts and prejudices; then they will know that we are speaking biblical truths.

1. In His Divinity

a. He Is the Mystery of God, and in Him All the Fullness of the Entire Godhead—the Father, the Son, and the Spirit—Dwells Bodily

Colossians 2:2 says that Christ is the mystery of God. What is a mystery? A mystery is a story that is beyond human comprehension. That Christ is the mystery of God means that Christ is the story, the history, of God. Therefore, Colossians 2:9 says, “For in Him [Christ] dwells all the fullness of the Godhead bodily.” Furthermore, 1:19 says, “For in Him all the fullness was pleased to dwell.” All the fullness of the Godhead refers to all that the entire Triune God—the Father, the Son, and the Spirit—is, has, can do, has done, has obtained, has accomplished, and has attained; all of this fullness dwells in Christ bodily. Hence, Christ is the embodiment of the Triune God.

Today under the influence of the creeds, the speaking in Christianity concerning the Divine Trinity either leans toward tritheism or is very close to tritheism. There is a brother who worked with Brother Nee and me for over twenty years when we were in mainland China. In 1934 when the publication of The Christian was resumed and I was charged by Brother Nee to bear the editing responsibility, this co-worker also contributed articles to the magazine. However, in 1958 he condemned me, saying that I teach heresy when I say that “the Son is called the Father and that the Son is the Spirit.” One of our senior co-workers went to have a talk with him, telling him that if this were a heresy, then it did not start with me but with Brother Nee, who had written a hymn with these lines: “Thou, Lord, the Father once wast called, / But now the Holy Spirit art” (Hymns, #490, stanza 5). That brother’s reply was that Brother Nee could also be wrong. I felt then that that brother was not only short in his knowledge of the Bible but also inconsistent in his words and actions.

Then in 1965 while I was living in Los Angeles, this brother arrived at San Francisco, in the Bay Area. A brother who loves the Lord bought him an airplane ticket and sent him to Los Angeles. I went to the airport to meet and receive him to my home. During his visit, I asked him how many Gods there are. He clearly and definitely said that there are three

甚至进一步争论说，诗篇里也说到“诸神”。（八二1，6，一三八1。）我说，诗篇里的“诸神”是指天使说的，人一读上下文就知道。所以我劝他，千万不要这样讲，那是个大异端。请你们记得，今天的传道人、牧师口里讲的是三位一体、独一的真神，但在他们下意识的领会里却是三位神。在他们的观念里，若不是三位神，怎么会子受浸时站在水里，父在天上说话，还有一位在空中？这在他们的头脑里是算不来的。

一九三五年，我们在上海讨论一件事，就是中国一位有名的游行布道家如果来到我们中间，我们是否接纳他擘饼。我们之所以有这样的讨论，是因为他信父、子、灵是三位独立的神。可见我们对这样的事，从未掉以轻心。古教父们在这点上读得很深入，也很正确。信经在这点上，使用的辞句也非常谨慎，虽然一再提到神有父、子、灵的讲究，却强调神只有一位。虽然如此，大多数的传道人都是跟从东正教的教导；他们所讲的三一神，实在就是三神论。

子基督乃是整体之神的一个奥秘，一个讲究。整体的神不仅是祂的身位，并且神一切的一切——神格一切的丰满——也都在祂里面。这里的神格，乃是整体之神——父、子、灵——的所是、所有、所能、所知、所为、所得、所成功、所达到的；这一切的丰满，都具体的住在这位子里面。所以祂实在是包罗万有的一位。说祂是父，并不为过，父就包括在祂里面。说祂是灵，一点也不错，灵就包含在祂里面。但是我们却绝对承认，父就是父，子就是子，灵就是灵，三者虽有分别，却不分开。在前一篇信息里我们也指出，子是父的像，（参来一3，西一15上，林后四4下，）而灵是子的眼睛。（参亚三9，四10，启五6。）像与本人虽有分别，却不能分开；眼睛与相貌虽有分别，却不是两个。这就是神圣三一的奥秘。

撒迦利亚三章九节说，在一块石头上有七眼。到了四章十节又说，这七眼就是耶和華的眼睛，遍察全地。启示录五章六节说，羔羊有七角七眼，就是神的七灵。在撒迦利亚书里是一块石头，到了启示录里就成了羔羊，并且这七眼乃是七灵。我们必须领悟，启示录里没有新观点，其中所提的每一件事物，在旧约里都能找到。七

Gods. He even went further to argue that in Psalms there are references to “gods” (82:1, 6; 138:1). I said that, by reading the context, we can know that gods in Psalms refers to angels. Therefore, I advised him not to say that there are three Gods, for that would be a great heresy. Please remember, today’s preachers and pastors preach that there is only one true God, who is three yet one; however, in their subconscious understanding there are three Gods. According to their concept, if there were not three Gods, how could it be that the Son was standing in the water at His baptism, the Father was speaking from the heavens, and still another One was in the air? They simply cannot comprehend this in their mind.

In 1935 in Shanghai, we were discussing whether we should receive a certain famous Chinese traveling preacher to the Lord’s table if he were to come in our midst. We had such a discussion because he believed that the Father, the Son, and the Spirit are three separate Gods. This is to show you that we have never been negligent in this matter. The early church fathers studied this matter in depth and with great accuracy. Concerning this matter, the creeds are very careful in their use of expressions. Although they repeatedly refer to the fact that in the Godhead there are the Father, the Son, and the Spirit, they still stress that there is only one God. Nevertheless, most preachers follow the teaching of the Eastern Orthodox Church; their teaching of the Trinity is actually tritheism.

Christ, the Son, is the mystery, the history, of God in totality. The totality of God, including not only His person but also all that pertains to Him (all the fullness of the Godhead), is in Christ. All the fullness of the Godhead refers to all that the entire God—the Father, the Son, and the Spirit—is, has, does, knows, has done, has obtained, has accomplished, and has attained; all this fullness dwells in the Son bodily. Therefore, He is truly the all-inclusive One. It is not too much to say that He is the Father because the Father is included in Him. And it is not wrong to say that He is the Spirit because the Spirit is implied in Him. However, we absolutely confess that the Father is the Father, the Son is the Son, and the Spirit is the Spirit and that the three are distinct but not separate. In the previous chapter we pointed out that the Son is the image of the Father (Heb. 1:3; Col. 1:15a; 2 Cor. 4:4) and that the Spirit is the eyes of the Son (Zech. 3:9; 4:10; Rev. 5:6). The image of a person and the person himself are distinct but not separate; the eyes and the face are distinct but not separate. This is the mystery of the Divine Trinity.

Zechariah 3:9 says that upon one stone are seven eyes; then 4:10 says that the seven eyes are the eyes of Jehovah running to and fro on the whole earth. Revelation 5:6 says that the Lamb has seven horns and seven eyes and that the seven eyes are the seven Spirits of God. In Zechariah it is a stone, but in Revelation the stone becomes the Lamb. Furthermore, the seven eyes are the seven Spirits. We must realize that there are no new things in Revelation. Every item that is mentioned in Revelation can be found in the Old

灵是七眼，在撒迦利亚三至四章里提到，但没有说清楚，必须由启示录来补全。照样，撒迦利亚书的石头，在启示录里变成羔羊了。石头是为着建造，羔羊是为着救赎。这就是说，要完成神的建造，非先有救赎不可，所以石头必须是羔羊；这二者就是一个，都是预表子基督。因这缘故，我就造了一个新辞：“石头羔羊。”石头和羔羊就是一个，因为其上有七眼，并且这七眼就是神的七灵。这就是说，灵是子的眼，又是父的眼；但祂们不是二位或三位，乃是一位。

b 祂是在父的名里来， 并在父的名里作工

子也在父的名里来，并在父的名里作工。在约翰五章四十三节主说，“我在我父的名里来…”。在十章二十五节祂说，“我在我父的名里所行的事，为我作见证。”国语和合本将“在父的名里”译为“奉我父之名”。奉的意思是受差遣，但实际上，主不仅是受父的差遣而来，祂乃是在父的名里来，就是带着父一同来。祂也不是在为神作工、尽职的那三年半是在父的名里，甚至祂三十三年半在地上的为人生活里，都是在父的名里。

子在父的名里来，在父的名里作工，是什么意思？比方有个作妻子的，先生在银行里有个户头；她到银行取款时，是在她先生的名里取款。所以银行职员付款时，乃是喊她先生的名字。这就是她在她先生的名里；她和她先生就是一个。这比方还不够表达，不过意义有点相同。圣经的意思是：子在父的名里来，那就是父来；子在父的名里作工，那也就是父作工。祂是子不错，但这位子就是父的像；所以人看见祂就是看见父。这就是为什么当腓力说，“主啊，将父显给我们看”时，主耶稣会惊讶的说，“我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看？”（约十四8～9。）这真是一个奥秘。

c 祂的名称为永远的父

以赛亚九章六节：“…有一子赐给我们…祂名称为…永恒的父…”。这一节圣经明确的告诉我们，子的名称

Testament. That the seven Spirits are seven eyes is referred to in Zechariah chapters three and four, but the speaking there is not clear and has to be complemented by Revelation. Likewise, the stone in Zechariah becomes the Lamb in Revelation. The stone is for building, whereas the Lamb is for redemption. This means that to accomplish God's building there must first be redemption. Hence, the stone must be the Lamb. These two are one; they both typify Christ, the Son. For this reason, I coined a new expression: "Stone-Lamb." The stone and the Lamb are just one because both have seven eyes; furthermore, these seven eyes are the seven Spirits of God. This means that the Spirit is the eyes of both the Son and the Father, who are not two or three but one.

b. He Comes in the Name of the Father and Works Also in the Name of the Father

The Son comes in the name of the Father and works also in the name of the Father. In John 5:43 the Lord said, "I have come in the name of My Father." In 10:25 He said, "The works which I do in My Father's name, these testify concerning Me." The rendering in the Mandarin Union Version implies that the Lord comes by being sent. Actually, the Lord comes not only by being sent by the Father. Rather, He comes in the name of the Father; that is, He comes with the Father. Moreover, He is in the Father's name not only in the three and a half years of His work and ministry for God; but even in the thirty-three and a half years of His human living on earth He is in the Father's name.

What does it mean that the Son comes in the name of the Father and that the Son works in the name of the Father? Let me use an example. A certain wife has a husband who has an account in the bank. When she goes to the bank to withdraw money, she does it in her husband's name. Therefore, when giving her the money, the bank teller would call out her husband's name. This means that she is in her husband's name; she and her husband are one. This example is not adequate, but there is a similarity in meaning. What the Bible means is that when the Son comes in the name of the Father, that is the Father coming, and when the Son works in the name of the Father, that is the Father working. It is true that He is the Son, but this Son is the image of the Father. Therefore, when people see Him, they see the Father. This is why when Philip said, "Lord, show us the Father," the Lord Jesus was surprised and said, "Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?" (John 14:8-9). This is truly a mystery.

c. His Name Is Called the Eternal Father

Isaiah 9:6 says, "A son is given to us;... / And His name will be called... / Eternal Father." This verse implicitly tells us that the name of the Son would be called the Eternal Father;

为永远的父，子与父就是一个。祂虽是来到时间里的子，却是那在永远里的父。

d 祂是神的像，将神表明出来

歌罗西一章十五节上半说，“爱子是那不能看见之神的像。”子是神的像，意即子是神所是之一切属性和美德的彰显，也就是约翰一章十八节所说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”人看见了子就是看见父；子与父原是一。（十 30。）

e 父在祂的名里差圣灵来， 圣灵也在祂的名里来

约翰十四章二十六节说，“保惠师，就是父在我的名里所要差来的圣灵。”保惠师就是圣灵，要在子的名里被父差来。先是子在父的名里生活行事，现在是父在子的名里差圣灵来。这里说父差圣灵来，但实际上是子差圣灵来。父差圣灵来的时候，因着父是在子的名里差，所以父差就是子差，父与子乃是一。（十 30。）并且，圣灵被差来的时候，是在子的名里被差来；因此，圣灵来就是子来，圣灵与子乃是一。（林后三 17。）这就是说，父在子的名里差圣灵来，而圣灵也在子的名里来。

f 祂从父并同着父差圣灵来， 圣灵也从父并同着父而来

约翰十五章二十六节说，“我要从父差保惠师来，就是从父出来实际的灵。”十四章二十六节说，父在子的名里差遣圣灵来，并且圣灵是在子的名里来；这里却说，子要从父差遣圣灵来，并且这灵又是从父出来的。这意思是说，父就是子，因为父在子的名里。不仅如此，十五章二十六节的“从”字，希腊文是 *para*，意即“从…同…”。这就是说，子要从父那里，并同着父，差圣灵来；而圣灵又从父那里，并同着父来。所以这两处经节就给我们看见，神圣的三一实在就是三而一者。

天主教和东正教的争执，就在这两节圣经；这也是当初教会分裂为二的原因。东正教认为，灵只从父出来，只有父是灵的源头；天主教认为，父和子都是源

hence, the Son and the Father are one. Although He is the Son who came in time, He is the Father in eternity.

d. He Is the Image of God to Declare God

Colossians 1:15a says, “Who [the Son of God’s love] is the image of the invisible God.” That the Son is the image of God means that the Son is the expression of God’s being in all His attributes and virtues. This is also what John 1:18 says: “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” When people see the Son, they see the Father; the Son and the Father are one (10:30).

e. In His Name the Father Sends the Holy Spirit, and in His Name Also the Holy Spirit Comes

John 14:26 says, “The Comforter, the Holy Spirit, whom the Father will send in My name.” The Comforter, the Holy Spirit, would be sent by the Father in the Son’s name. First, the Son lives and does the works in the Father’s name; then the Father sends the Holy Spirit in the Son’s name. Here it says that the Father sends the Holy Spirit, but actually it is the Son who sends the Holy Spirit. Because the Father sends the Holy Spirit in the Son’s name, the Father’s sending is the Son’s sending; the Father and the Son are one (10:30). Furthermore, since the Holy Spirit is sent in the Son’s name, the Holy Spirit’s coming is the Son’s coming; the Holy Spirit and the Son are one (2 Cor. 3:17). This is to say that the Father sends the Holy Spirit in the Son’s name and that the Holy Spirit comes also in the Son’s name.

f. He Sends the Holy Spirit from and with the Father, and the Holy Spirit Also Comes from and with the Father

John 15:26 says, “But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father.” John 14:26 says that the Father sends the Holy Spirit in the Son’s name and that the Holy Spirit comes in the Son’s name. Yet in 15:26 it says that the Son sends the Holy Spirit from the Father and that this Spirit proceeds from the Father. This means that the Father is the Son because the Father is in the Son’s name. Not only so, the Greek word for from in 15:26 is *para*, which means “from with.” This means that the Son sends the Holy Spirit from and with the Father; moreover, the Holy Spirit also comes from and with the Father. Therefore, these two verses show us that the Divine Trinity is actually the One who is three yet one.

The dispute between the Catholic Church and the Eastern Orthodox Church is in these two verses; this is also the reason that the original church was divided into two. The Eastern Orthodox Church believes that the Spirit proceeds only from the Father and that only the Father is the

头，并且灵是从父和子这源头而来。实际上，圣灵是从父来，父又在子的名里；所以从子来就是从父来，从父来就是从子来。再者，当圣灵从父和子这源头来时，不是离开源头，乃是与源头同来。当我们把这两节摆在一起来看的时候，就发现圣灵是父在子的名里所差，并且带着父同来；圣灵也是子从父并同父所差，而圣灵来不仅是从父且同父而来，同时又经过子并带着子来。结果到底是谁来？就是三一神来，就是一父、子、灵同来。

一切的讲究都在于“差”字。父差就是子差，父与子乃是一；而当圣灵被差时，乃是在子的名里带着子来，也是从父并同父而来。因此，圣灵临到我们时，乃是三一神都来了。这位三一神，有时你觉得祂是子，保养、顾惜你；有时你觉得祂是父，管教、恩赐你；更多的时候你觉得祂是灵，为你代求。这就是三一神—父、子、灵，最终成为那灵临到人。

我年轻时在弟兄会中间，他们教导说，你祷告只能向着天上的父，并且是奉子的名，凭着圣灵的能力，一点也不能混乱。但我祷告时常常弄错，就得认罪、悔改。这给我们看见，关于神圣三一的教导，对于基督徒的生活影响太大了。后来我研读这两节，就发现父、子、灵在差圣灵上的讲究。父在子的名里差，也就是子从父差；差来的这一位从父来，也带着父来；又是在子的名里，且带着子来。结果就是三者都来了。今天基督教的教师大部分都是讲三神论，说子来了就是子单独来，父在天上；至于灵，他们多数是没有认识，更没有经历。我们却从神的圣言里看见这个，并且能有主观的经历。

g 祂就是那灵

在林后三章十七节，保罗突然说，“主就是那灵。”今天反对者最怕的，有三处经节：林前十五章四十五节，林后三章十七节，和以赛亚九章六节。林前十五章四十五节说，“末后的亚当成了赐生命的灵。”有的人说，这

source of the Spirit. The Catholic Church believes that both the Father and the Son are the source and that the Spirit comes from both the Father and the Son as the source. Actually, the Holy Spirit comes from the Father, who is in the name of the Son. Therefore, to come from the Son is to come from the Father, and to come from the Father is to come from the Son. Furthermore, when the Holy Spirit comes from the Father and the Son as the source, He does not leave the source but He comes with the source. When we put these two verses together, we discover that the Holy Spirit is sent by the Father in the Son's name and that He comes with the Father. The Holy Spirit is also sent by the Son from and with the Father. Therefore, the Holy Spirit comes not only from and with the Father but also through and with the Son. Eventually, who is it that comes? It is the Triune God who comes; that is, the Father, the Son, and the Spirit all come together.

The whole matter lies with the word send. The Father's sending is the Son's sending; the Father and the Son are one. When the Holy Spirit is sent, He comes with the Son in the Son's name and He comes also from and with the Father. Hence, when the Holy Spirit reaches us, the whole Triune God comes. Concerning the Triune God, sometimes you feel that He nourishes and cherishes you as the Son, while other times you feel that He disciplines and gives grace to you as the Father; but most of the time you sense that He is interceding for you as the Spirit. This is the Triune God—the Father, the Son, and the Spirit—reaching man consummately as the Spirit.

I was with the Brethren when I was young. They taught us that when we pray we can pray only to the heavenly Father, in the Son's name, and by the power of the Holy Spirit, without any confusion. However, when I prayed, I often made mistakes and therefore had to confess and repent of my sin. This shows that the teaching concerning the Divine Trinity greatly affects our Christian life. Later, when I studied these two verses, I found out the story about the sending of the Holy Spirit by the Father, the Son, and the Spirit. The Father's sending in the Son's name is the Son's sending from the Father. Furthermore, the One who is sent comes from and with the Father, and He comes also with the Son in the Son's name. Eventually, all three of Them come. Today's Christian teachers mostly teach tritheism, saying that when the Son comes, He comes alone, leaving the Father in heaven. Most of them have neither the knowledge nor the experience concerning the Spirit. Yet we have seen this matter in the holy Word of God, and we can also experience it subjectively.

g. He Is the Spirit

In 2 Corinthians 3:17 Paul abruptly said that “the Lord is the Spirit.” Today, our critics are most afraid of three Scripture verses: 1 Corinthians 15:45; 2 Corinthians 3:17; and Isaiah 9:6. First Corinthians 15:45 says, “The last Adam became a life-giving Spirit.” Some say that the Spirit in this verse is not the Holy Spirit; instead, they say that this verse

灵不是圣灵，乃是指基督成为一位灵，就如我们人有灵一样。但是这灵有个形容词“赐生命”，指明这灵就是圣灵，因为宇宙间除了圣灵之外，没有别的灵能赐生命。

有人说，林后三章十七节里的“主”乃是神的通称，而不是指耶稣说的。然而根据上下文，这里的主必定是指主基督。三章十四节、十六节说，“这帕子在基督里已经废去了…；但他们的心几时转向主，帕子就几时除去了。”接着十七节说，“主就是那灵。”到了四章五节，保罗就说，“我们不是传自己，乃是传基督耶稣为主。”很明显的，这里的主乃是指主基督说的。保罗说，这位主就是那灵。

再者，以赛亚九章六节说，“有一子赐给我们；…祂名称为…永远的父。”（原文。）有人说，这里的父不是指天父，乃是一位在永远里的父。他们说，这里的“永远”不是形容词，而是名词，如同华盛顿是美国之父，爱迪生是电学之父。但是在这一节里，圣经作者是以对句的方式书写，以“婴孩”对“全能的神”，以“子”对“永远的父”。婴孩就是子，神就是父；神既只有一位，当然父也只有一位。无论谁都不能曲解说，这里的父不是父、子、灵的父，而是另一位父。不仅如此，要解释一节圣经，必须根据那卷书来定义。整卷以赛亚书有两次提到耶和華是我们的父，（六三 16，六四 8，）指明永远的父就是指神是我们的父说的。所以不能说，祂是永远的父，就不是我们的父。

子就是那灵，乃是三一神的具体表现。当祂完成了所有的过程，就如成为肉体、人性生活、钉死、复活、升天、得着荣耀之后，就成了“那灵”，（约七 39，罗八 26～27，加三 2，14，）作为三一神的终极显出。

h 祂是那在万有中充满万有者

子也是那在万有中充满万有者。以弗所一章二十三节说，“召会是祂的身体，是那在万有中充满万有者的丰满。”召会是基督的身体，基督的丰满，意即召会是借着对基督丰富的享受，而成为祂的丰满来彰显祂。这位基督乃是无限的神，不受任何的限制；祂大到一个地步，在万有中充满万有。“万有”包罗很广，远超我们的想像。在祂的神性里，祂是极其无限的一位。

speaks of Christ becoming a Spirit. However, the Spirit here is modified by life-giving, indicating that this Spirit is the Holy Spirit, because in the universe there is no other Spirit who gives life besides the Holy Spirit.

Some say that “the Lord” in 2 Corinthians 3:17 is a general title of God and that it does not denote the Lord Jesus. However, according to the context, “the Lord” here should refer to Christ the Lord. Verses 14 and 16 of chapter three say, “The veil is being done away with in Christ....But whenever their heart turns to the Lord, the veil is taken away.” Verse 17 continues to say, “And the Lord is the Spirit.” Then in 4:5 Paul said, “For we do not preach ourselves but Christ Jesus as Lord.” Obviously, the Lord here refers to Christ the Lord. Paul said that this Lord is the Spirit.

Furthermore, Isaiah 9:6 says, “A son is given to us;... / And His name will be called... / Eternal Father.” Some say that the Father here does not refer to the heavenly Father but to a Father of eternity. They say that eternal (an adjective) should be properly rendered eternity (a noun), just like saying that George Washington is the father of America and Thomas Edison is the father of electricity. However, the writer wrote this verse in the form of a couplet with “child” and “Mighty God” as a pair and with “son” and “Eternal Father” as another pair. The child is the son, and God is the Father. Since there is only one God, there is surely also only one Father. No one can twist this word and say that the Father here does not refer to the Father in the Godhead but to another Father. Furthermore, we must interpret any verse of the Bible according to the particular book in which the verse is found. In the entire book of Isaiah, Jehovah is referred to twice as our Father (63:16; 64:8), indicating that the Eternal Father refers to God, who is our Father. Therefore, we cannot say that He is the Eternal Father and not our Father.

The Son as the Spirit is the embodiment of the Triune God. After completing all the processes, such as incarnation, human living, crucifixion, resurrection, ascension, and glorification, He became “the Spirit” (John 7:39; Rom. 8:26-27; Gal. 3:2, 14) as the ultimate manifestation of the Triune God.

h. He Is the One Who Fills All in All

The Son is also the One who fills all in all. Ephesians 1:22-23 says, “The church, which is His Body, the fullness of the One who fills all in all.” That the church is the Body, the fullness, of Christ means that through the enjoyment of the riches of Christ the church becomes the fullness of Christ for His expression. This Christ as the infinite God is not limited by anything. He is so great that He fills all in all. All includes being so extensive that it is beyond our imagination. In His divinity, Christ is the unlimited One.

2 在基督的人性里

a 成了血肉之体， 取了罪之肉体的形状

希伯来二章十四节说，“儿女既同有血肉之体，祂也照样亲自有分于血肉之体。”约翰一章十四节说，“话成了肉体。”约壹四章二节说，“耶稣基督是在肉体里来的。”这三处经文清楚告诉我们，基督在祂的人性里，是成了血肉之体。祂这血肉之体实有其身，并非像多西特派的人所说，是个幻像而已。

“血肉之体”不是好的实体，乃是罪的肉体。但是按照罗马八章三节的说法，祂不是成为罪之肉体的本身，而是成为“罪之肉体的样式”。这事由铜蛇（民二一9）所表征。约翰三章十四节说，“摩西在旷野怎样举蛇，人子也必照样被举起来。”祂像铜蛇一样被举起来，但祂这铜蛇只有蛇形，却无蛇毒，只有蛇状而无蛇质。并且这铜蛇是联于撒但的，正如罪之肉体的样式是联于堕落的人一样。但在主身上只有那个形状，没有那个实质、毒素。因此，当祂被钉在十字架上的时候，在神眼中，就是撒但在那里，罪人在那里。这就是希伯来二章十四节所说，“祂…亲自有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”这意思是说，因为魔鬼就在这肉体里，所以当祂在十字架上对付肉体的时候，连带着也把属于肉体的撒但对付了，毁坏了。主来成为肉体，如何能败坏撒但？原因在于肉体 and 撒但有关系——撒但就在堕落之人的肉体里，是人肉体里的毒素。

b 成为人

提前二章五节说，“只有一位神，在神和人中间，也只有一位中保，就是那人基督耶稣。”永古以来，主耶稣就是神。（约一1。）在时间里，祂成为肉体（14）而成了一个人。当祂活在地上时，祂是人，也是神。（提前三16。）当祂从死里复活以后，祂仍然是人，（徒七56，）也是神。（约二十28。）

腓立比二章六至八节说，祂本有神的形状，却倒空自己，取了奴仆的形状（form），成为人的样式（likeness），

2. In His Humanity

a. He Became Flesh, Partaking of Blood and Flesh and Taking the Likeness of the Flesh of Sin

Hebrews 2:14 says, “Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same.” John 1:14 says that “the Word became flesh.” First John 4:2 says that “Jesus Christ has come in the flesh.” These three verses tell us clearly that in His humanity Christ became flesh, partaking of blood and flesh. His body of blood and flesh is a real body; it is not merely a phantasm, as taught by the Docetists.

The body of blood and flesh is not a good entity; it is the flesh of sin. However, according to Romans 8:3 the Lord Jesus did not become the flesh of sin itself; rather, He became a man of flesh “in the likeness of the flesh of sin.” This matter is typified by the bronze serpent (Num. 21:9). John 3:14 says, “And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” The Lord Jesus was lifted up like the bronze serpent, which had the form, the shape, of the serpent but was without the serpent’s poison, the serpent’s nature. Furthermore, the bronze serpent is joined to Satan, just as the likeness of the flesh of sin is joined to the fallen man. However, the Lord only had the form but not the real substance, the poison. Hence, when He was put to death on the cross, in God’s eyes, Satan was there and a sinner was there. This is what Hebrews 2:14 says: “He...Himself in like manner partook of the same [blood and flesh], that through death He might destroy him who has the might of death, that is, the devil.” This means that, because the devil is in the flesh, when the Lord dealt with the flesh on the cross, He also dealt with and destroyed Satan, who belongs to the flesh. How could the Lord destroy Satan by becoming the flesh? The reason is that the flesh is involved with Satan—Satan is in the flesh of the fallen man and is the poison in the flesh of man.

b. He Became a Man

First Timothy 2:5 says, “For there is one God and one Mediator of God and men, the man Christ Jesus.” The Lord Jesus was God from eternity (John 1:1). In time He became a man through incarnation (v. 14). While He was living on earth, He was a man and He was also God (1 Tim. 3:16). After His resurrection He is still a man (Acts 7:56) and also God (John 20:28).

Philippians 2:6-8 says that He, existing in the form of God, emptied Himself, taking the form of a slave, becoming in the likeness of men, and being found in fashion as a man.

显为人的样子 (fashion)。主耶稣成为人，乃是成为道道地地的一个人，降卑祂的身分，从神来成为人；祂有人的样式，就是有人性外面的表现；祂也有人的样子，就是有人性的外貌和外观。祂甚至降卑到一个地步，不是作一个高层的人，而是作奴仆来服事人。（可十 45。）只有一个东西是人里面有，而祂没有的，就是罪。人里面所有之罪的毒素祂没有；撒但在祂里面毫无地位。（约十四 30。）虽然信经里讲到主耶稣来成为肉体，成了一个人，并且是一个完全的人，但基督教对于主耶稣怎样取了奴仆的形状，成为人的样式，显为人的样子，却没有多少欣赏。我们在主的恢复中，应当宝贵并欣赏这一点。

c 是一切受造之物的首生者

基督是包罗一切的；祂包罗神，也包罗人。祂包罗神，所以在神圣的三一里，祂不仅是子，祂也称为父，而且又是那灵。祂包罗人，所以祂成了血肉之体，成为人，取了奴仆的形像，有人的样式，显为人的样子。不仅如此，祂也包罗了一切受造之物，是一切受造之物的首生者。因这缘故，基督的包罗乃是完全的。

天使是受造者之一，所以主耶稣也包罗天使。祂是耶和华的使者。（出三2～15，十四19，二三20～21，士十三15～21。）在启示录里，祂是另一位天使，照顾神在地上的百姓，（七2，）把圣徒的祷告加上祂的馨香，上达神前，（八3，）踏着海与地以据有全地，（十1～2，）并且毁坏大巴比伦。（十八1～2。）主耶稣甚至包罗堕落的人，因为祂亲自成了肉体。罗马书和加拉太书清楚启示，肉体就是指堕落的人。（罗三20，加二16。）所以祂是非常的包罗：祂不仅是创造者，也是受造者。

基督包罗人，并且成了一个有肉体的人，有人的血、肉、骨头。祂被钉死时，骨头一根也没有折断。（约十九33～36。）血、肉、骨头明显是受造之物，所以说主耶稣不是受造者，是不合逻辑的。基督既有血肉之体，（来二14，）有人的血、肉、骨头，祂怎能不是受造的？就基督是神而言，祂是造物者；但就基督是人而言，祂是受造者。在祂的神性里，祂是造物者；但在祂的人性里，祂既是成了肉体来的，祂的肉体就是受造之物。因此，

When the Lord Jesus became a man, He became a bona fide man. He humbled Himself, lowering His status from that of God to that of a man. He had the likeness of a man, the outward appearance of humanity. He was also found in fashion as a man, having the outward guise, the semblance, of humanity. He humbled Himself even to the extent that, instead of being a high-class person, He became a slave to serve people (Mark 10:45). There is only one thing that was in man but not in Him, and that thing is sin. He did not have the poison of sin that is in man; in Him Satan has nothing (John 14:30). Although the creeds mention that the Lord Jesus was incarnated to become a man, even a perfect man, Christianity does not have much appreciation of the Lord Jesus' taking the form of a slave, becoming in the likeness of men, and being found in fashion as a man. In the Lord's recovery we should treasure and appreciate this matter.

c. He Is the Firstborn of All Creation

Christ is all-inclusive; He includes both God and man. Since He includes God, in the Divine Trinity He is not only the Son, but He is also called the Father, and He is also the Spirit. Since He includes man, He became flesh as a man, taking the form of a slave, having the likeness of men, and being found in fashion as a man. Furthermore, He includes all creation and is the Firstborn of all creation. For this reason, the inclusiveness of Christ is complete.

Angels are part of the creation; hence, the Lord Jesus also includes the angels. He is the Angel of Jehovah (Exo. 3:2-15; 14:19; 23:20-21; Judg. 13:15-21). In Revelation, He is the “another Angel” who takes care of God’s people on earth (7:2-3), adds His fragrance to the prayers of the saints and offers them before God (8:3), treads on the sea and on the land to take possession of the whole earth (10:1-2), and destroys Babylon the Great (18:1-2). The Lord Jesus even includes fallen men because He Himself became flesh. Romans and Galatians reveal clearly that the flesh denotes fallen man (Rom. 3:20; Gal. 2:16). Therefore, He is all-inclusive; He is not only the Creator but also a creature.

Christ includes man. Furthermore, He became a man with flesh, having human blood, flesh, and bones. At His crucifixion, not one of His bones was broken (John 19:33-36). Blood, flesh, and bones evidently belong to a created being; therefore, it is illogical to say that the Lord Jesus is not a creature. Since Christ partook of blood and flesh (Heb. 2:14), having a body with human blood, flesh, and bones, how could He not be a created One? As God, Christ is the Creator; as a man, Christ is a creature. In His divinity, He is the Creator; in His humanity, since He became flesh, His flesh was something created. Hence, we must confess that He is the Creator and also a creature. To say that the Lord Jesus is not a

我们必须承认祂是造物主，也必须承认祂是受造者。人若说主耶稣不是受造者，就等于否认祂是成了肉体来的；这是使徒约翰所严厉定罪的异端。（参约壹四2～3。）

基督在人性方面既是受造者，那么祂是什么时候受造的？亚流说，因为基督是受造者，所以祂不是永远的神，乃是在永远里的某一时期为神所造，并且是第一个受造。从这意义来说，基督也有不存在的时候。这是极大的异端。歌罗西一章十五节说，基督“是一切受造之物的首生者”，意思乃是说，在神永远的计划里，在神永远的经纶里，三一神同意由子来作人，来成为肉体。从那时起，子在神的眼光中就是一个受造者。之后在时间里，祂就实实在在的来成了一个人。

也许有人会问：主耶稣在时间里成为人，是在二千年前；在这之前已有千千万万的人，怎么能说祂是一切受造之物的首生者？我们已经说过，神的算法与人的算法不一样。比方，亚当是第一个受造的人，第二个人就应该是该隐；但圣经说，第二个人是基督。（林前十五47。）再者，首先的亚当是人类的开始，所有的人都是亚当的后裔，也都是亚当；这样，天天都有亚当出生，末后的亚当应该还没有来。但是圣经却说，基督不仅是第二个人，也是末后的亚当。（45。）这是神的算法。

不仅如此，主耶稣被钉十字架，按历史是在二千年前；但圣经说，祂是创世以来被杀的羔羊。（启十三8。）按人的眼光，基督还没有生出来，就早在创世之时被杀了，这是神的算法。因此，我们不能用人的眼光来看基督的包罗万有。在创世记十八章，早在亚伯拉罕的时候，基督就在人实体的形状里向他显现，又洗脚，又吃了他所预备的饭食。按人看，祂还没有成为肉体成为人，怎么就显出是一个人？在士师记十三章说，基督作为耶和华的使者，乃是一个人向玛挪亚和他妻子显现。（10～11。）玛挪亚问祂的名，祂说，“你何必问我的名？我名是奇妙的。”（17～18。）祂的名是奇妙的，因为祂是耶和华的使者，也是耶和華，但显出来又是一个人，这实在是人无法明白的。所以我们不能用人的头脑来领会这些真理，乃该照着神的启示，简单的凭信接受。

creature is equivalent to denying that He has come in the flesh; such denial was a heresy strongly condemned by the apostle John (1 John 4:2-3).

Since Christ is a creature in His humanity, when was He created? Arius asserted that since Christ is a creature, He is not the eternal God, but He was created by God at a certain period in eternity as the first created One. Hence, in this thought, there was a time when Christ did not exist. This is a great heresy. Colossians 1:15b says that Christ is “the Firstborn of all creation.” This means that, in God’s eternal plan, in God’s eternal economy, the Triune God agreed that the Son would become a man, would become flesh. From that time on, in the eyes of God, the Son has been a creature. Then, in time, He actually came to be a man.

Some may ask, “It was two thousand years ago when the Lord Jesus became a man in time, and before that time there were already millions and millions of people; how can we say that He is the Firstborn of all creation?” We have already said that God’s calculation is different from man’s calculation. For example, Adam is the first man created by God, so the second man should be Cain. Yet the Bible says that the second man is Christ (1 Cor. 15:47). Furthermore, since the first Adam is the beginning of mankind, all human beings are descendants of Adam and all of them are “Adams.” Thus, there are Adams being born every day; so the last Adam should have not come yet. However, the Bible says that Christ is not only the second man but also the last Adam (v. 45). This is God’s calculation.

Furthermore, according to history the Lord Jesus was crucified two thousand years ago. According to Scripture, however, He is the Lamb who was slain from the foundation of the world (Rev. 13:8). Long before Christ was born, He was slain from the foundation of the world; this is God’s estimation. Hence, we cannot consider the all-inclusiveness of Christ according to our view. In Genesis 18, as early as the time of Abraham, Christ appeared to Abraham in the form of a man with a real body, and His feet were washed and He ate the meal that Abraham prepared. According to man’s view, how could Christ appear as a man before His incarnation? In Judges 13, as the Angel of Jehovah, Christ appeared as a man to Manoah and his wife (vv. 10-11). Manoah asked the Angel of Jehovah for His name, and He said, “Why do you ask about My name, since it is wonderful?” (vv. 17-18). His name is wonderful because He is the Angel of Jehovah and He is also Jehovah, yet He appeared as a man. This is truly beyond human understanding. Therefore, instead of trying to comprehend these truths with our minds, we should simply receive them by faith according to God’s revelation.

d 是从死人中复活的首生者

歌罗西一章十八节说，基督是“召会身体的头；祂是元始，是从死人中复活的首生者”。这意思是说，基督在复活中是第一位；祂是身体的头，在召会里居首位。神有两种创造：一种是旧造，指的是宇宙的创造；一种是新造，指的是召会的产生。（林后五 17，弗二 15。）基督不只是旧造的首生者，也是新造的首生者。

e 在复活里成了赐生命的灵

林前十五章四十五节说，“末后的亚当成了赐生命的灵。”末后的亚当就是基督，祂在成为肉体里，为着救赎成了肉体；（约一 14，29；）然后，在复活里，祂为着分赐生命，（十 10，）就改变形态，成了赐生命的灵。基督要能赐人生命，就非是这样一位灵不可。当主复活的那天晚上，祂来到门徒中间，向他们吹一口气，使他们受圣灵的时候，（二十 19～22，）就是把祂自己这赐生命的灵吹进门徒里面，借此将祂自己分赐到他们里面，作他们的生命和一切。

f 神的灵成了祂——耶稣基督——的灵

神的灵在新约开始时是圣灵，（太一 18，20，路一 35，）在主复活后变成那灵，（约七 39，）就是赐生命的灵。这灵也成了耶稣基督的灵，所以行传十六章七节说到“耶稣的灵”，罗马八章九节说到“基督的灵”，腓立比一章十九节说到“耶稣基督之灵”。耶稣的灵，是着重于主的人性和人性生活；基督的灵，是着重于主的复活；耶稣基督的灵，复合了神的灵和主的成为肉体、人性生活、钉十字架和复活。这是出埃及三十三章二十三至二十五节，橄榄油与四种香料调和成的圣膏油所预表的。神的灵怎能变成耶稣的灵、基督的灵、耶稣基督的灵？乃是因着祂成为肉体、经过人生、死与复活而成功的。

g 祂从父受了圣灵而浇灌下来，并且赐圣灵是有限量的

不仅如此，主耶稣又从父受了圣灵而浇灌下来，并且赐圣灵是有限量的。行传二章三十三节说，“祂既被

d. He Is the Firstborn from the Dead

Colossians 1:18 says that Christ is “the Head of the Body, the church; He is the beginning, the Firstborn from the dead.” This means that Christ is the first in resurrection; as the Head of the Body, He occupies the first place in the church. God has two creations: one is the old creation, which refers to the creation of the universe; the other is the new creation, which refers to the bringing forth of the church (2 Cor. 5:17; Eph. 2:15). Christ is not only the Firstborn of the old creation but also the Firstborn of the new creation.

e. He Became the Life-giving Spirit in Resurrection

First Corinthians 15:45 says, “The last Adam became a life-giving Spirit.” The last Adam is Christ. In incarnation He became flesh for redemption (John 1:14, 29); then in resurrection He was transfigured and became a life-giving Spirit for the imparting of life (10:10b). Christ has to be such a Spirit that He may impart life to man. In the evening of the day of His resurrection, when He came into the midst of the disciples and breathed into them that they might receive the Holy Spirit (20:19-22), He breathed Himself into them as the life-giving Spirit, thereby imparting Himself into them as their life and everything.

f. The Spirit of God Became His Spirit, the Spirit of Jesus Christ

At the beginning of the New Testament, the Spirit of God is the Holy Spirit (Matt. 1:18, 20; Luke 1:35). After the resurrection of the Lord, the Spirit of God became “the Spirit” (John 7:39), the life-giving Spirit. This Spirit is also the Spirit of Jesus Christ. Hence, Acts 16:7 mentions “the Spirit of Jesus,” Romans 8:9 mentions “the Spirit of Christ,” and Philippians 1:19 mentions “the Spirit of Jesus Christ.” The Spirit of Jesus is mainly related to the Lord’s humanity and human living; the Spirit of Christ is mainly related to the Lord’s resurrection; the Spirit of Jesus Christ is the Spirit of God compounded with the Lord’s incarnation, human living, crucifixion, and resurrection. This compound Spirit is typified by the holy anointing ointment in Exodus 30:23-25, a compound of olive oil and four kinds of spices. How could the Spirit of God become the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ? It was accomplished through His incarnation, human living, death, and resurrection.

g. He Poured Out the Holy Spirit Whom He Had Received from the Father, and He Gives the Spirit Not by Measure

Furthermore, the Lord Jesus poured out the Holy Spirit whom He had received from the Father, and He gives the Spirit not by measure. Acts 2:33 says, “Therefore having been

高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。”被高举的基督领受了应许的圣灵，实际上就是领受圣灵自己。基督在素质一面，为着祂人性里的所是，由圣灵成孕；（路一 35，太一 18，20；）祂在经纶一面，为着祂在人间的职事，被那灵所膏。（太三 16，路四 18。）祂复活、升天以后，仍然需要在经纶一面再次领受那灵，使祂能将自己浇灌在祂的身体上，好在地上成就祂天上的职事，完成神新约的经纶。

约翰三章三十四节说，“祂赐那灵是有限量的。”这给我们看见，子赐圣灵给信徒是无限量的。作为召会元首的基督，不仅将圣灵浇灌下来，并且又将圣灵无限量的分赐给信徒。

信经在这些点上写得太简单了，把这些要点略过不说。我相信制定信经的人中，有些人看见这个，但是却不敢讲，因为讲也讲不透。主就是灵该怎么讲？子称为父又怎么讲？多说多错，不如不说为妙，就写得简单一点，结果后来的人读，就受了极大的损失。我们的负担，乃是要把这些要点全数找出来。

h 在复活里，带着人性，
生为神的长子，而有许多弟兄

基督在复活里，带着人性，生为神的长子，而有了许多弟兄。如果你就着这一点问基督教的教师，主耶稣不是神的独生子么？怎么祂又成了神的长子？这到底怎么回事？你很难找到一个人能解答。他们可能说，不要这么讲究，反正祂是神的儿子就是了。我年轻时对这一点，曾去请教牧师。他说，不要再问了，你的头太大了。无论如何，什么是神的长子，什么是神的独生子，实在不容易解释。

对这一点，其实圣经的光很清楚。行传十三章三十三节引用诗篇二篇所说的话，说，“你是我的儿子，我今日生了你。”这里的“生”不是祂生在马槽里的生，乃是从坟墓里出来的生，是神叫耶稣复活时，为人耶稣的

exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.” The exalted Christ’s receiving of the promise of the Holy Spirit was actually His receiving of the Holy Spirit Himself. Christ was conceived of the Holy Spirit essentially for His existence in humanity (Luke 1:35; Matt. 1:18, 20) and was anointed with the Spirit economically for His ministry among men (Matt. 3:16; Luke 4:18). After His resurrection and ascension, He needed to receive the Spirit economically again that He might pour Himself out upon His Body to carry out His heavenly ministry on earth for the accomplishing of God’s New Testament economy.

John 3:34 says that Christ “gives the Spirit not by measure.” This shows that the Son dispenses the Spirit to the believers without measure. As the Head of the church, Christ not only pours out the Holy Spirit but also dispenses the Spirit to the believers without measure.

The creeds were written in such a simple way that all these crucial points were omitted. I believe that some of those who formulated the creeds saw these points but, since they were not able to explain them thoroughly, they did not dare to speak about them. How do you explain the fact that the Lord is the Spirit? How do you explain the fact that the Son is called the Father? The more you say, the more mistakes you make; therefore, it is better not to say anything. It is probably because of this that they wrote in a very concise way. Consequently, those who later read the creeds suffered a great loss. Our burden is to find out all the crucial points.

h. He Was Begotten with His Humanity in Resurrection
to Be the Firstborn Son of God with Many Brothers

Christ was begotten with His humanity in resurrection to be the firstborn Son of God with many brothers. Is not the Lord Jesus the only begotten Son of God? Why then is He also the firstborn Son of God? How can this be? If you ask Christian teachers, you can hardly find one who is able to answer these questions. Most likely they will tell you not to be too particular about this matter and that nevertheless He is the Son of God. I asked my pastor about this when I was young. He said, “Don’t ask anymore; your head is too big. Anyway, it is too hard to explain what is meant by the firstborn Son of God and the only begotten Son of God.”

Actually, the light in the Scriptures concerning this matter is very clear. Quoting from Psalm 2, Acts 13:33 says, “You are My Son; this day have I begotten You.” Begotten here does not refer to the birth of the Lord Jesus in the manger; rather, it refers to His birth when He came out of the tomb, the birth of the man Jesus when He was raised up by God.

一次出生。这就是为人耶稣借着死而复活，把祂所穿上的人性提高到神性里。祂的人性一进到神性里，也就成了神的儿子。这就是“子化”（sonize）。基督在复活以前，只在神性一面是神的儿子，人性的一面还不是神子，乃是人子。但祂的复活把祂人性的一面也带到神里面，而将其生成神的儿子。这时祂作神的儿子，又是另一种情形。祂在神性里，从已过的永远里就是神的独生子；（约一18，三16；）但在人性里，借着复活，祂成了神的长子。（罗八29，来一6。）

祂在神性里作为神子是独一的；祂带着人性，在人性里生为神的儿子，却不是独一的。借着复活，祂也把我们这些信入祂的人，在祂的复活里都重生了，（彼前一3，）使我们成为祂许多的弟兄，就是成为神的众子。所以罗马八章二十九节说，主耶稣在许多弟兄中作长子。约翰二十章二十七节记载，主复活的那天早晨，对马利亚说，“你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”在那天早晨以前，祂没有弟兄；祂的弟兄乃是和祂一同生出来的。到了希伯来二章十一至十二节就说，祂复活以后，来到祂的门徒中间，向祂的弟兄们宣告父的名。这时祂的弟兄们就成为召会，祂来到召会中颂扬父的名。

i 在升天里被立为主为基督

基督在人性里，也在升天里被立为主为基督。行传二章三十六节说，主耶稣复活升天以后，神就立祂为主为基督。就着主是神来说，祂一直是主；（路一43，约十一21，二十28；）但就着主是人来说，祂乃是在复活里，祂的人性带到神性里之后，才在升天里被立为主。就着祂是神所差并所膏的一位，祂生下来就是基督；（太一16，路二11，太十六16，一16；）但连这样的一位，也是在祂的升天里，才正式被立为神的基督。

就基督是神而言，祂从永远里就是主。但是祂来成为拿撒勒人耶稣，就着人性说，这个人不是主，也不是神的儿子。但祂一进入复活，这个人就成为神的儿子；一升天，这个人就在升天里被立为主。祂在复活以前，在祂的神性里，从永世里祂就是主。但是祂升天之后，又在人性里被立为主。这

By death and resurrection, the humanity which the man Jesus had put on was uplifted into divinity. When His humanity entered divinity, He became the Son of God also in His humanity. This is to be “sonized.” Before His resurrection Christ was the Son of God only in His divinity; in His humanity He was not yet the Son of God but was the Son of Man. However, through His resurrection His humanity was brought into divinity; thus, He was begotten to be the Son of God in His humanity. Therefore, after His resurrection His being the Son of God was a different situation. In His divinity He was the only begotten Son of God from eternity past (John 1:18; 3:16), but in His humanity He became the firstborn Son of God through resurrection (Rom. 8:29; Heb. 1:6).

As the Son of God in His divinity, He is uniquely one; but after He was begotten as the Son of God in resurrection with His humanity, He is not uniquely one. In His resurrection He regenerated all His believers (1 Pet. 1:3) as His many brothers and as the many sons of God. Therefore, Romans 8:29 says that the Lord Jesus is the Firstborn among many brothers. John 20:17 tells us that in the morning of His resurrection the Lord said to Mary, “Go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.” Prior to that morning, He did not have brothers, but now His brothers were born with Him at the same time. Then, Hebrews 2:11-12 tells us that after His resurrection the Lord came into the midst of the disciples and declared the Father’s name to His brothers. At this time His brothers had become the church, in the midst of which He came to praise the Father’s name.

i. He Was Made Both Lord and Christ in Ascension

In His humanity Christ was made both Lord and Christ in ascension. Acts 2:36 says that after His resurrection and ascension Christ was made both Lord and Christ. As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into divinity in His resurrection. As God’s sent and anointed One, He was Christ from the time that He was born (Matt. 1:16; Luke 2:11; Matt. 16:16). But as such a One, He was also officially made the very Christ of God in His ascension.

As God, Christ was the Lord from eternity. Then by incarnation He became Jesus, a Nazarene. This man was neither the Lord nor the Son of God in His humanity. But when He entered into resurrection, this man became the Son of God, and in His ascension this man was made the Lord. Before His resurrection, in His divinity He was the Lord from eternity. But after His ascension, He was made the Lord in His humanity. Thus, He is the Lord both

样，祂就在神性里，也在人性里是主。所以可以说，今天在天上有一个主，是万有之主。同样的原则，祂也被立为基督。祂被立为主，作万有的主，（徒十 36，）为要得着万有；祂被立为基督，作神的受膏者，（来一 9，）为要执行神的使命。

j 是那承受万有的

希伯来一章二节说，神早已立祂为承受万有者。我们知道，希伯来一章开头的二至三节是揭示子的身位和工作。就着祂的身位来说，祂是神荣耀的光辉，是神本质的印像。就着祂的工作来说，祂创造宇宙，维持、载着并推动万有；并且洗净了人的罪，成功救赎，如今坐在神的右边，等候仇敌作祂的脚凳。

在已过祂是万有的创造者；（来一 2，10，约一 3，西一 16，林前八 6；）现今祂是万有的维持、载着并推动者；（来一 3；）将来祂就是万有的承受者。万有都是祂的，也都是为着祂的，并且都要由祂来承受。所以罗马十一章三十六节说，“万有都是本于祂、借着祂、并归于祂。”

总结的话

关于基督的神性与人性，我们必须看得这么清楚，才能明白神圣三一的奥秘。总结来说，神是三，有三个身位—父、子、灵；但祂的确是一位神。我们得着了任何一位，也就是得着全部。你得着了子，就得着了父与灵；你得着了灵，就也得着了父与子。所以灵来了，就是父、子、灵的终极完成来了，就是包罗万有的灵来了。祂是这样的充满万有，又包罗一切。祂今天就是这位灵，进入我们里面，作了我们的享受。

这里我们要提起两首诗歌。第一首是九十八首，赞美救赎主；这首诗歌的最高点在第五节：

“天使虽能赞美拜朝，
说神是神，向神恭敬；
我们却能欢乐唱道：
祂在宝座还带人性！”

in His divinity and in His humanity. Therefore, today there is a Man in heaven who is the Lord of all. In the same principle, He was also made Christ. He was made Lord, the Lord of all (Acts 10:36), to possess all; He was also made Christ, God's Anointed (Heb. 1:9), to carry out God's commission.

j. He Is the Heir of All Things

Hebrews 1:2 says that God has appointed the Son to be the Heir of all things. We know that, at the beginning of Hebrews 1, verses 2 and 3 unfold to us both the person and work of the Son. In His person He is the effulgence of God's glory and the impress of God's substance. In His work He created the universe and upholds and bears all things; He also made purification of our sins and accomplished redemption. Now He is sitting down on the right hand of God until His enemies become a footstool for His feet.

In the past He was the Creator of all things (Heb. 1:2, 10; John 1:3; Col. 1:16; 1 Cor. 8:6); in the present He is the Upholder of all things and the One who bears all things (Heb. 1:3); in the future He will be the Heir who inherits all things. All things belong to Him, are for Him, and will be inherited by Him. Therefore, Romans 11:36 says, "Out from Him and through Him and to Him are all things."

A CONCLUDING WORD

We must very clearly see the divinity and humanity of Christ to be able to understand the mystery of the Divine Trinity. In conclusion, God is three, having three persons—the Father, the Son, and the Spirit—yet He is surely one, being the one God. When we receive any one of the three, we receive all of Them. When we have the Son, we also have the Father and the Spirit; when we have the Spirit, we also have the Father and the Son. Therefore, when the Spirit comes, the consummation of the Father, the Son, and the Spirit comes; the all-inclusive Spirit comes. As such a Spirit, Christ fills all and includes all. And as the Spirit, Christ comes into us to be our enjoyment.

Here I would like to refer to two hymns. The first one is Hymns, #113, a hymn on praising the Lord as our Redeemer. The climax of this hymn is in stanza 5:

Though angels praise the heavenly King,
And worship Him as God alone,
We can with exultation sing,
"He wears our nature on the throne."

另一首是一百一十五首，同样是赞美主的人性，满了生命，满了灵，满了经历。第一节说，

“看哪，耶稣天上坐着！
我主基督登宝座！
祂是那人神所高举，
荣耀、尊贵已得着。”

四至六节就说到生命、灵和经历：

“祂是真神与人调和，
神在人里被宣告；
祂是真人与神联合，
人在神里得荣耀。
从那升天得荣耶稣，
降下包罗万有灵；
耶稣身位和祂工作，
全由这灵来证明。
和那升天得荣耶稣，
今天教会能联合；
借着这位耶稣的灵，
基督肢体能同活。”

末了一节就达到了高峰：

“看哪，一人天上坐着！
万有之主在宝座！
这是救主耶稣基督，
荣耀、尊贵永得着！”

以上的十八点，几乎都没有编成诗歌。基督教里有上万首诗歌，却没有说到这些点，大多是说到神的怜悯、神的圣洁、神的公义、神的大能、甚至神迹奇事等肤浅的点。不错，信经里提到，基督来成为人降生，就是要拯救罪人。但是我们仔细研读新约，就会看见，基督来成为肉体，不仅是为拯救罪人，更是要来完成神永世的经纶，要把神作到人里面，使人成为神的儿女，作基

Another hymn is #132, which is also on praising the Lord for His humanity. This hymn is full of life, full of the Spirit, and full of experience. Stanza 1 says,

Lo! in heaven Jesus sitting,
Christ the Lord is there enthroned;
As the man by God exalted,
With God's glory He is crowned.

Then stanzas 4 through 6 deal with life, the Spirit, and experience:

He as God with man is mingled,
God in man is testified;
He as man with God is blended,
Man in God is glorified.
From the Glorified in heaven
The inclusive Spirit came;
All of Jesus' work and Person
Doth this Spirit here proclaim.
With the Glorified in heaven
Is the Church identified;
By the Spirit of this Jesus
Are His members edified.

The hymn reaches its climax in stanza 7:

Lo! a man is now in heaven
As the Lord of all enthroned;
This is Jesus Christ our Savior,
With God's glory ever crowned!

Nearly none of the eighteen points which we have mentioned above was written as a hymn. There are over ten thousand hymns in Christianity, but they do not cover these points. Instead, most of them are concerning God's compassion, God's holiness, God's righteousness, God's power, and even superficial items such as miracles and wonders. Yes, the creeds mention Christ's being born as a man to save sinners. If we carefully study the New Testament, we will see that Christ became flesh not only to save sinners but, even more, to carry out God's eternal economy, which is to work God into men that they may

督的身体，在永世里彰显这位三一神。这才是神来成为肉体的最高目标。

今天基督教所传讲的，大多是肤浅的。我们不否认那些所传讲的是对的；基督成为肉体，乃是为着来受死、流血、拯救罪人，但这不是最终的目的。神成为肉体最终的目标，乃是要把祂自己分赐到人里面，使人与祂同生命、同性情，能和祂联结调和为一，作祂团体的彰显。这是今天我们在主的恢复里的使命。所以，我们带领你们出去叩门的时候，就不是传那种低下的福音，乃是传讲人生的意义。人生的意义就是人里面要有神；这包括了神来成为肉体，经过死与复活，才能进到人里面。当然，因为人里面有罪，所以祂必须为人赎罪，这是对的；但赎罪不是目标，乃是手续，为着达到目标，就是使神进到人里面，分赐祂自己作人的生命和性情，使你与神联合，成为神生机体的一部分，作祂团体的彰显。这是我们必须看见并实行的。

这就是福音。我盼望你们出去传福音，就是传这一点。不要以为人听不懂，他们一定听得懂。我常说，实在不是人不懂，乃是你自己不懂，也不会传，不能传。我盼望你们都能起来，说高品的福音，传伟大的话语，说永远的奥秘，就是传这个为福音。

再者，我也盼望你们青年人能起来，操练写诗歌，把以上的要点都写成诗歌。多年来我一直想重编诗歌，因为有些诗实在不适合，我们也都都不唱了。第九十八首的调和诗都好，就是内容的标准太低，所以我们都不太唱。我盼望这类的诗歌都淘汰，改成一些高品的诗歌。在编辑诗歌时，我领会倪弟兄的根据乃是：第一，基督教里一般对神的认识；第二，一班内里生命派对于十字架的经历，在生命里长大的经历等；第三，弟兄会里赞美的话。一九六〇年，我就觉得有一个大的短缺，就是缺少灵和生命的丰富，也缺少基督与召会的讲论。所以我就在二个月内写了八十首诗，大部分都是写灵、生命、基督、召会。等到二十五年后，我在美国编英文诗歌时，又加上将近二百首这类的诗歌，但因没有时间，就没有把以上我所看见的要点都编进去。我盼望你们青

become children of God to be the Body of Christ for the expression of the Triune God in eternity. This is the highest goal of God's becoming flesh.

Most of the matters preached in Christianity today are very shallow. We do not deny that the things preached are right, that Christ became flesh to die and shed His blood to save sinners; this, however, is not the ultimate purpose. The ultimate goal of God's becoming flesh is to dispense Himself into man that man may be one with Him in life and nature and be joined and mingled with Him as one to be His corporate expression. This is our commission today in the Lord's recovery. Therefore, when we lead you to go out to knock on doors, we do not preach the low gospel but preach the meaning of human life instead. The meaning of human life is that man needs to have God within him. This includes God's becoming flesh and passing through death and resurrection before He can come into man. Of course, because man is sinful, He had to make redemption for man; this is right. But redemption is not the goal; it is the procedure for reaching the goal, and the goal is that God wants to enter into man to dispense Himself as man's life and nature that man may be joined to Him to be a part of His organism for His corporate expression. This is what we must see and practice.

This is the gospel. I hope that this is what you preach when you go out to preach the gospel. Do not think that people cannot understand; they surely can understand. I often say that actually it is not that people cannot understand, but rather it is that you yourself do not understand and therefore you do not know how to preach, and you cannot preach. I hope that you will all rise up to speak the high gospel, preach the great word, and announce the eternal mystery. You need to preach this as the gospel.

Furthermore, I also hope that the young people will rise up and learn to write hymns with all the above crucial items. For many years I have been wanting to re-compile our hymnal, because some of the hymns are truly not suitable and we do not sing them anymore. The melody and poetry of Hymns, #113 are very good but most of the content is too low; therefore, we rarely sing it. I hope that this kind of hymn would be eliminated and replaced by hymns of higher quality. In the compilation of the hymnal, my understanding is that Brother Nee's selection was based on three points: first, general Christian hymns on the knowledge of God; second, hymns by the inner life people on the experience of the cross and the growth in life; and third, hymns by the Brethren with words of praise. In 1960 I felt that there was a great lack in our hymnal concerning the Spirit and the riches in life as well as concerning Christ and the church. Therefore, I wrote over eighty hymns within two months, most of which are on the Spirit, life, Christ, and the church. Then when I was compiling the English hymnal twenty-five years ago in America, I added nearly two hundred more hymns in these categories. Due to lack of time, however, I did not include

年人慢慢都能起来，花工夫学写诗歌，把这本诗歌重新编辑。

我很喜欢快乐的是，在末后这十年，尤其是已过五年，我无论在哪里参加擘饼聚会，大家的领会都高了，选唱的诗歌都是说，神怎样分赐到人里面，基督要作人的生命，召会成了祂的彰显等等。五十年前，我们最喜欢唱：“颂赞声音何等难得！所以应当无间时刻；如果我们自甘缄默，石头也要说话相责。”（诗歌九八首。）现在都选不上了，因为其内容的水平低。如果我把六十年前写的诗歌给你们看，你们都会觉得肤浅。但是随着我生命的长大，和我对属灵真理的认识，就有诗歌的结晶出来。诗辞歌赋乃是人学习和认识神的结晶，我盼望你们能有更多的学习和装备，特别是在本篇信息所讲的十八点；然后慢慢你们也能写出高品的诗歌。这是主恢复中的一个需要。

李常受弟兄于主后一九八六年九月十一日讲于台北

the crucial items mentioned above. I hope that the young people will gradually rise up and make an effort to learn how to write hymns and to compile a new hymnal.

I am very happy that in the last ten years, and in particular the last five years, wherever I went to attend the Lord's table meeting, I observed that the brothers and sisters' understanding has been uplifted. Most of the hymns they sang are concerning God's dispensing Himself into us, Christ as our life, and the church as His expression. Fifty years ago our favorite hymn was: "How pleasant is the sound of praise! / It well becomes the saints of God; / Should we refuse our songs to raise, / The stones might tell our shame abroad" (Hymns, #113). But now we do not select it any longer because its content is low. If I were to show you the hymns that I wrote sixty years ago, you would all feel that they are shallow. However, with my growth in life and my increase in the knowledge of the spiritual truths, hymns that are crystals came out. Poems and songs are the crystallization of our learning and our knowledge of God. I hope that you will learn more and be more equipped, especially concerning the eighteen points covered in this chapter. Then gradually you will be able to write some hymns of high quality. This is a need in the Lord's recovery.

第五篇

神的经纶

读经：以弗所书一章九至十一节，三章九至十一节，提摩太前书一章三至四节，以弗所书一章五节，罗马书八章三节，加拉太书四章四节，六节，约翰福音三章六节，四章二十四节，罗马书八章十四节，约翰福音十七章二节，彼得后书一章四节，以弗所书二章十九节，约翰福音十四章二节，哥林多前书一章三十节，使徒行传二章三十八节，马太福音二十八章十九节下，罗马书六章三节下，四节上，以弗所书二章五至六节，约翰福音二十章二十二节，使徒行传一章八节上，罗马书十一章十七至二十四节，哥林多前书十二章二十二节，以弗所书五章三十节，一章二十二至二十三节，二章十五节，启示录一章十一节，使徒行传二十六章十八节，希伯来书二章十一节，彼得前书一章三节上，罗马书九章二十一节，以弗所书五章二十七节，彼得前书二章五节。

纲目

贰 异象的第二点—神的经纶：

- 一 是神的家政、安排和计划。
- 二 为要将祂自己，在祂神圣的三一里，作到祂所拣选的人里面。
- 三 使我们成为祂的孩子，作祂的儿子，有祂的生命和性情，成为祂的家，使祂得到安居之所。
- 四 使我们在基督里，与神圣的三一有生机的联结，成为基督的肢体，构成祂的身体，作三一神在基督里的团体彰显。

CHAPTER FIVE

THE ECONOMY OF GOD

Scripture Reading: Eph. 1:9-11; 3:9-11; 1 Tim. 1:3-4; Eph. 1:5; Rom. 8:3; Gal. 4:4, 6; John 3:6; 4:24; Rom. 8:16, 14; John 17:2; 2 Pet. 1:4; Eph. 2:19; John 14:2; 1 Cor. 1:30; Acts 2:38; Matt. 28:19b; Rom. 6:3b, 4a; Eph. 2:5-6; John 20:22; Acts 1:8a; Rom. 11:17-24; 1 Cor. 12:12; Eph. 5:30; 1:22-23; 2:15; Rev. 1:11; Acts 26:18; Heb. 2:11; 1 Pet. 1:3a; Rom. 9:21; Eph. 5:27; 1 Pet. 2:5

OUTLINE

II. The second item of the vision—the economy of God:

- A. Being His household administration, dispensation, and plan.
- B. To work Himself, in His Divine Trinity, into His chosen ones.
- C. That they may become His children as His sons with His life and nature to become His house so that He may have a dwelling place for His rest.
- D. That they may have an organic union with the Divine Trinity in Christ to become the members of Christ that constitute His Body as the corporate expression of the Triune God in Christ.

明白神圣三一的真理 该有的研读

在前面的信息里，我们已经看见神圣三一的启示。要了解神圣的三一，我们在消极方面就必须看到信经的十五个短缺。圣经没有短缺，圣经所包含的是丰满的；但是信经的短缺很大，所以难怪在信经立定之后，历代的人一直在其上加添。但是无论怎么加，信经仍是短缺。我盼望你们在我所列的那十五项里，花够多的工夫研读、进入、明白、记住，到时候能应用得上。这是你们该作的功课。

在积极方面，我们也需要看见基督的包罗万有性。歌罗西二章十六至十七节说，“不拘在饮食上、或在节期、月朔、或安息日方面，…这些原是要来之事的影儿，那实体却属于基督。”这里的饮食、节期、月朔、安息日等，都不是人位，而是事物；这些事物不过是影儿，真正的实体却是基督。这也就是说，基督乃是我们的真饮食、真节期、真月朔、真安息日。再者，以弗所一章二十三节说，“召会是祂的身体，是那在万有中充满万有者的丰满。”这指明基督是非常的包罗，人的语言无法述尽说竭；基督乃是包罗万有的。

二十多年前，我初到美国，讲这些真理时，反对者就毁谤我是汎神论者。他们说，我是从远东来的，远东的人大部分都是汎神主义。这实在显出反对者的无知。如果他们真蒙光照，就会看见，主耶稣的确是这么包罗、深广、无限的一位。

有些神学家因为没有看见基督的包罗性，所以就像瞎子摸象一样，只摸着一点，就各执一辞，争论不休，定罪别人。这正是我在美国的遭遇。一面他们过于根据信经，却不知道信经的短缺太多了，不够资格作为标准和根据；另一面他们又没有基督包罗性的眼光，所以才会那么肤浅短视。例如，我们根据歌罗西一章十五节下半说，基督是一切受造之物的首生者。他们就说，这样的讲法是亚流主义（Arianism）。但他们没有看见，基督不仅是受造者，还是受造的首生者，是人中之人。圣经里不是三言两语、简单的说基督是人；圣经乃是说，基督

STUDYING TO UNDERSTAND THE TRUTH CONCERNING THE DIVINE TRINITY

In the previous chapters we saw the revelation concerning the Divine Trinity. In order to understand the matter of the Trinity, on the negative side, we must see the fifteen shortages of the creeds. The Bible has no shortage; rather, it is full in contents. The creeds, however, are very inadequate. This is why after the formulation of the creeds, people throughout the ages were always adding items to them. However, despite the additions, the creeds are still inadequate. I hope that you would exert much effort to study, enter into, understand, and remember the fifteen items which I listed so that you may be able to apply them when the occasion arises. This is an assignment for you.

On the positive side, we also need to see the all-inclusiveness of Christ. Colossians 2:16-17 says, “In eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ.” Food, drink, feast, new moon, and Sabbath are not persons but things, which are just shadows; but the real body is Christ. This means that Christ is our real food, real drink, real feast, real new moon, and real Sabbath. Furthermore, Ephesians 1:22-23 says, “The church, which is His Body, the fullness of the One who fills all in all.” This indicates that Christ is so inclusive that no human words can describe Him in full; He is all-inclusive.

More than twenty years ago when I first went to America to speak about these truths, there were opposers who slandered me, accusing me of being a pantheist. They said that I am from the Far East, where most of the people believe in pantheism. This really shows the ignorance of the opposing ones. If they had truly been enlightened, they would be able to see that the Lord Jesus is One who is so inclusive, extensive, and unlimited.

Some theologians, failing to see the inclusiveness of Christ, are just like the blind feeling the elephant, touching only a particular part. Yet they would cling to it, engage in unending arguments about it, and use it to condemn others. This is exactly what happened to me in America. On the one hand, they rely too much on the creeds as a basis, not realizing that the creeds are short in many aspects and therefore are not qualified to serve as a standard or basis. On the other hand, they lack the view of Christ's inclusiveness and therefore become very shallow and shortsighted. For example, based on Colossians 1:15b we say that Christ is the Firstborn of all creation. Our critics then say that we teach Arianism. Yet they have not seen that Christ is not only a creature but also the Firstborn of all creatures—He is the man among all men. The Bible does not speak about Christ's being a man in a brief and simple

有人的形状、样式、样子，并且是在罪之肉体的样式里。这些说法是非常有讲究的。

已过几年，有一位神学家根据钦定英文译本，写了一些注解出版。在约翰一章十四节“话成了肉体”后面，他写了一个注说，主耶稣成为肉体，乃是和无罪的人联合。这是因为在一般人的观念里，主耶稣成为肉体，绝不会成为一个罪的肉体。但是这本书的著者是神学博士，他仔细研究上下文，就觉得站不住，于是改版说，主耶稣成为肉体，乃是和有罪的人联结。因此，神学家若对基督的包罗万有性没有看得完全，就遽下定论，必定疏漏很大。

按着预表、预像来说，主耶稣在十字架上，就是在罪之肉体的样式里。祂被钉在十字架上时，一面，祂有羔羊的形状，因为祂是神的羔羊；（约一 29；）另一面，祂也有铜蛇的形状，有蛇形而无蛇毒。祂说，摩西在旷野怎样举蛇，祂这在肉体里的人子，也必照样被举起来。（三 14。）那就是说，祂自己承认，也明明告诉我们，旧约里的铜蛇乃是祂的预像，预表。诸如此类的记载，在圣经里是不胜枚举的。

在启示录五章，使徒约翰看见宇宙间没有配揭开神经纶之奥秘的，就大哭。这时有一位天使来告诉他：“不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。”天使介绍的是狮子，但是约翰却看见羔羊。（1～7。）到底基督是狮子或羔羊？我们只能说，祂是狮子—羔羊。基督不仅是狮子—羔羊，还是石头—羔羊；因为在启示录里，羔羊有七眼，但在撒迦利亚三至四章里，这七眼乃是在一块石头上。从这些经节来看，主耶稣实在是不简单的一位。

我举这些例证，不过是告诉你们，要明白神圣三一的真理，就要看见信经的短缺，也要看见基督的包罗性。关于基督的包罗性有两大项十八点。两大项是基督的神性与人性。如果这两面你都能研究透彻了，就不仅能避免在神学上的错误，并且能够进入对基督丰富的享受。你能看见并经历，基督就是三一神；祂就是父，祂就是子，祂也就是灵，但祂有三一的讲究。祂绝对是一，但在一

way. Rather, it says that Christ was a man in form, in likeness, and in fashion and that He also was in the likeness of the flesh of sin. All these descriptions are very particular.

In the past few years a certain theologian published a study Bible based on the King James Version. For John 1:14, he wrote a note on “the Word was made flesh,” saying that the Lord Jesus joined Himself to sinless humanity in His incarnation. This is because the general human concept is that when the Lord Jesus became flesh, it could not be that He became a flesh of sin. However, since the author of that study Bible is a Doctor of Divinity, after carefully studying the context, he must have felt that his statement had no standing ground. Therefore, in the revised edition he said that the Lord Jesus joined Himself to sinful humanity in His incarnation. Hence, if theologians hastily decide on doctrinal matters without a full view of Christ’s all-inclusiveness, they will make big mistakes.

According to the type or figure, the Lord Jesus died on the cross in the likeness of the flesh of sin. When He was crucified, on the one hand, He was in the form of a lamb because He was the Lamb of God (1:29); on the other hand, He was in the form of the bronze serpent, having the form of the serpent but without the serpent’s poison. He said that as Moses lifted up the serpent in the wilderness, so He, the Son of Man in the flesh, would be lifted up (3:14). This means that He Himself acknowledged and implicitly told us that the bronze serpent in the Old Testament was a type, a figure, of Himself. In the Bible, records such as these are too numerous to recount.

In Revelation 5, the apostle John wept much when he saw that no one in the universe was able to open the mystery of God’s economy. Then one of the angels said to him, “Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.” What the angel introduced was a Lion, yet what John saw was a Lamb (vv. 1-7). Is Christ a Lion or a Lamb? We can only say that He is a Lion-Lamb. Christ is not only a Lion-Lamb but also a Stone-Lamb. This is based upon the fact that in Revelation the Lamb has seven eyes, yet in Zechariah chapters three and four the seven eyes are upon a stone. From these verses we can see that the Lord Jesus is not so simple.

I am giving you these illustrations to let you know that to understand the truth concerning the Divine Trinity you need to see the inadequacy of the creeds and the inclusiveness of Christ. There are two major items with eighteen points concerning Christ’s inclusiveness. The major items are His divinity and His humanity. If you study these two aspects thoroughly, you will be able not only to avoid theological errors but also to enter into the enjoyment of the riches of Christ. You will be able to see and experience that Christ is the Triune God. He is the Father, the Son, and the Spirit, yet He is three-one.

里又有分别，却不分开。你可以说，父与子的确不同，子与父也有分别；灵与子并父也确实有分别；但祂们的分别，乃是在一的里面。这奥秘的点就在这里。等到你眼睛得开启，认识基督的包罗性，你才看见，三一神三者虽然有分别，却又一直是一；祂不是三位神，乃是一位神。

我们可以说，这位包罗万有的基督，就是三一神的具体表现。我们看见祂，就是看见了三一神。至于灵，祂乃是经过过程之三一神的终极完成，也就是经过种种过程之三一神的终极表现。所以我们得着这位灵，也就得着了三一神；并且不是简单的三一神，乃是经过过程的三一神。今天我们所享受的基督，就是这样的一位。你对基督包罗性有了真正的认识，就能帮助你对祂有享受。

研读真理的方法

我曾介绍你们去读“关于基督的身位”一书。虽然这是一本小册子，里面的讲论却很包罗，给你们看见历代的人对于基督的身位错误的讲解和正确的认识，其中引用许多章节，这很值得你们去研读。这些不是我个人的教导，乃是我从圣经里，把相关章节有根有据的摘录出来，你们应该好好去读。例如：旧约里对主耶稣有一个名称，叫作“苗”（shoot）。祂是大卫的苗，（耶二三5，三三15，亚三8，六12，）是从大卫发出来的；祂也是耶和华的苗，（赛四2，）是从神里面发出来的。这就是说，基督作为苗，有两个源头：一个是大卫，是人的源头；一个是耶和華，是神的源头。诸如此类，在圣经里都有，需要你们去花工夫研究。这些我都作了基础的工作，全都列在“关于基督的身位”这本小册子里。

今天你们在这里受训，就如同上研究所，不需要教授讲多少，只要照着书单，自己花工夫去研读，必要时教授给与指点就可以了。你们也不必去太远的“图书馆”，我们中间的“图书馆”十分方便，只要你们肯花工夫，就能把这些东西作到你们里面。我盼望你们有心愿长期全时间事奉主的青年弟兄姊妹，能在短短几个月内，在真理上就得到初阶的纲领。至少你们能学会，你们需要什么，就知道该去那些书里找到资

He is definitely one, yet in the oneness there is still a distinction, but no separation. You can say that the Father is distinct from the Son, the Son is distinct from the Spirit, and the Spirit is distinct from the Father and the Son. Their distinctions, however, are in oneness. This is where the mystery lies. Once your eyes are enlightened to know the inclusiveness of Christ, only then can you see that the three in the divine Godhead are distinct, yet They are always one. They are one God, not three Gods.

We can say that the all-inclusive Christ is the embodiment of the Triune God. When we see Him, we see the Triune God. The Spirit is the ultimate consummation, the ultimate manifestation, of the processed Triune God. Therefore, when we have the Spirit, we have the Triune God—not just the simple Triune God, but the processed Triune God. Today the Christ whom we enjoy is such a One. When you have a real knowledge of the inclusiveness of Christ, it will help you to enjoy Him.

THE WAY TO STUDY THE TRUTH

I have recommended the book Concerning the Person of Christ for your reading. Although it is just a pamphlet, its discussion is comprehensive. It shows you both the wrong interpretations and the proper knowledge of men throughout the centuries concerning the Person of Christ, and it also cites numerous Scripture verses. It is truly worth your reading. The matters which it covers are not my own teachings. Rather, they are all based upon the Bible with the pertinent verses excerpted. You should read the book carefully. For example, in the Old Testament, one of the designations of the Lord Jesus is a “Shoot.” As the Shoot of David (Jer. 23:5; 33:15; Zech. 3:8; 6:12), He sprouted out of David. And as the Shoot of Jehovah (Isa. 4:2), He sprouted out of God. This means that as a Shoot, Christ has two origins: one origin is David, the human origin; the other origin is God, the divine origin. All these things are in the Bible and require your painstaking study. I have already done the foundational work on these items, and they are all listed in the pamphlet Concerning the Person of Christ.

Your training here may be compared to graduate school. There is no need for the professor to say too much; you just need to study carefully on your own according to the reading list, and if necessary, the professor will give you a little guidance. Moreover, there is no need for you to go to a “library” far away. The “library” in our midst is very convenient. As long as you are willing to spend your time and energy, you will be able to get all these things into you. I hope that all of the young brothers and sisters who have the desire to serve the Lord full-time permanently could learn an initial outline of the truth within a short period of a few months. At least you should learn and know which books you can

料。这不是说，四个月就能把你们训练成功；来日方长，你们以后的路途还很远，要研读的东西太多了。我所盼望的，就是你们经过这四个月，眼界就被开启，能知道一点路线，明白该往哪里去，如何找到正确的材料。因此，这四个月不过是把你们带到这条路的开头，以后是否康庄大道，前程万里，还在乎你们自己如何往前去。你们必须多多学习。

贰 异象的第二点—神的经纶

在本篇信息中，我们要接着来看异象的第二点，就是神的经纶。最近这十多年来，我们释放了许多关于这方面的信息，出版的书也不少。实在说来，你们若是有心，应该花工夫去研读那些书。在这个训练中，我所给你们的纲要，也只是一个指引，使你们知道该走什么路线，来认识神的经纶。其余的丰富，需要你们用更多的时间去挖掘，去寻找。

一 是神的家政、安排和计划

无论是直接或间接，圣经中提到关于神的经纶的经节，大约有三百多处。在本篇信息中，我们只题三处，就是以弗所一章和三章的九至十一节，以及提前一章三至四节。这三处圣经节主要提起的就是“经纶”。以弗所一章十节说，“为着时期满足时的经纶…”。三章九节说，“并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”提前一章四节说，“神在信仰里的经纶…”。这三处的“经纶”一辞，希腊文是 *oikonomia*，奥依克诺米亚，意家庭律法，指家庭管理，家庭行政，引伸为行政的安排，计划，经纶。

Oikonomia 这辞的英语化是 *economy*；用今天的辞汇来说，就是经济。实际上，*oikonomia* 中文意指经纶，而不是指经济说的。经济的动词就是经营，稍微达意一点，所以最初我们将这辞译为经营。经营是指作事，但经纶是指章程。国语和合本在提前一章四节就将这辞译为章程，不是指规章，乃是形容一个人很有主张、安排、计划和打算，是很有章程、满腹经纶的。后来，我们就将这辞译为经纶。

go to so that you can find the material you need. This does not mean that you will be fully trained after four months. You still have a long way to go, and there are too many things that you need to study. What I hope is that after four months your field of vision will be widened to know a little bit about the way and at least know where to go to find the proper materials. Hence, in these four months I am trying to lead you only to the beginning of the road. But whether or not it will be a thoroughfare leading to great success depends on how you press forward on your own. You must continue to learn more and more.

II. THE SECOND ITEM OF THE VISION—THE ECONOMY OF GOD

In this chapter we will go on to see the second item of the vision, and that is the economy of God. In the recent ten or so years we have released many messages and published a number of books concerning this matter. If you really have the heart, you should spend time to study those books. In this training the outlines that I give you will serve only as a guide that you may know which route to take in order to know the economy of God. You need to spend more time to dig and find the rest of the riches.

A. Being His Household Administration, Dispensation, and Plan

There are over three hundred passages in the Bible referring to the economy of God either directly or indirectly. In this chapter we will mention only three passages: Ephesians 1:9-11; 3:9-11; and 1 Timothy 1:3-4. What is mentioned mainly in these three portions is the matter of “economy.” Ephesians 1:10 says, “Unto the economy of the fullness of the times”; Ephesians 3:9 says, “And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.” First Timothy 1:4 says, “God’s economy, which is in faith.” The Greek word for economy in these three passages is *oikonomia*, which means “household law”; it denotes “a household management,” “a household administration,” and derivatively, “a dispensation,” “a plan,” or “an economy for administration.”

我要请你们注意，你们必须看见，在以弗所一章和三章的九至十一节里，有一些很重大的辞汇，如“意愿”、“喜悦”、“经纶”（或“安排”、“计划”、“打算”）、“永远定旨”等，都包含在神的经纶这一点里面，表明神的经纶含意相当丰富。

Oikonomia 这个希腊字是由二字所组成：oikos 意指家或家人，nomos 意指家庭行政的律法或法则。二字合起来的意义，正与中文里的“家政”一辞相符。这个家乃是神的家，包括了全人类中所有得救的人，就是一切蒙神拣选而得着神作他们生命的人。（弗二 19。）这些人是神所选出来的一班人，他们因着神的拣选而得着神的生命，就成为新造。他们是神的大家庭。不仅如此，在这大家庭里我们是主人翁，所有的天使都是伺候我们的仆役，服事我们这些承受莫大救恩的人。（来一 14。）

在这宇宙的家庭中，必须有家庭行政，为着达到一个特定的目的。有了家庭行政，就必须有安排与计划；这不是一件小事。有家政，就产生出安排来；有安排，就要有计划。因此，当神来安排时，就设计了许多行政手续，以执行祂的经纶。因这缘故，oikonomia 也可译为 dispensation，意即安排、计划、打算，指神在祂行政上的计划。在神的行政、神的计划里，有许多种的安排和作法。

在上个世纪末了，圣经学者从圣经里找出了所谓七个时代（seven dispensations）；实在说并不是七个时代，乃是神七种行政上的办法。在每一个办法里，神都有不同对待人的方式。例如在旧约时代，从摩西以后，神是以律法作为对待人的办法，所以那就是“律法时代”（the dispensation of law）；在新约时代，神是以恩典为行政，以恩典的办法对待人，所以就称作“恩典时代”（the dispensation of grace）；将来在千年国里，神要以国度为行政，作为对待人的办法，所以称作“国度时代”（the dispensation of the kingdom）。实际上，这辞不该译作“时代”，乃该译作“行政”。所有的行政（dispensation），都是指计划、安排、作法；而在这些安排、计划里，有许多种的行政办法。这就稍微解释了神的经纶的意义。

I would like to call your attention to some of the crucial vocabulary used in Ephesians 1:9-11 and 3:9-11, such as will, good pleasure, economy (or, dispensation, plan), and eternal purpose, which are all included in the matter pertaining to the economy of God; this indicates that what is implied in the economy of God is very rich.

The Greek word oikonomia is made up of two words: oikos, denoting a “house” or “household,” and nomos, denoting a “law” or “principle.” The meaning of these two words combined is “household administration.” This house is the house of God, including all the saved ones in the whole human race, all those who were chosen by God and have received God as their life (Eph. 2:19). They are a group of people who became the new creation by receiving God’s life through God’s selection. They are a big family of God. Furthermore, in this big family we are the masters and all the angels are the servants who wait upon us, ministering to us as those who inherit so great a salvation (Heb. 1:14).

In this universal house, there is the need for a household administration to arrive at a specific purpose. Whenever there is a household administration, it is necessary to have a dispensation and a plan. This is not a small matter. With the household administration, there is a dispensation; with the dispensation, there is the need for a plan. Hence, when God makes His dispensation, He designs a number of administrative procedures for the carrying out of His economy. For this reason, oikonomia may also be rendered dispensation, which means “arrangement” or “plan,” referring to God’s plan for His administration. In God’s administration, God’s plan, there are many dispensations and many ways.

At the end of the last century, Bible scholars found from the Scriptures the so-called seven dispensations. Actually, these seven dispensations are not seven ages but God’s seven administrative procedures. In each procedure God has a different way of dealing with man. For example, in the Old Testament age after the time of Moses, God’s way of dealing with man was according to the law; hence, that was “the dispensation of law.” In the New Testament age, God’s administration is according to grace, and He deals with man according to grace; hence, it is called “the dispensation of grace.” In the millennial kingdom, God will take the kingdom as His administration and as His way of dealing with man; hence, it is called “the dispensation of the kingdom.” Therefore, the word dispensation does not denote an age; it denotes a plan, an arrangement, a procedure. In all the dispensations and plans there are many administrative procedures. This somewhat explains the meaning of God’s economy.

二 为要将祂自己，在祂神圣的三一里，作到祂所拣选的人里面

神经纶的目的，就是要将祂自己，在祂神圣的三一里，作到祂所拣选的人里面。这位满了计划，满了经纶的神，只有一件事要作，就是在祂神圣三一所经过的一切过程、手续里，把祂自己作到祂所拣选的人里面。全本圣经的启示，就是这位神要在祂神圣的三一里，借着经过种种过程，把祂自己作到祂所拣选的人里面。

基督徒读以弗所一章，也接受这一章。这一章开头就说，神在创立世界以前就拣选我们，然后又预定了我们。我年轻时就听弟兄会正确的传讲神的拣选、神的预定；我对神的拣选和预定也有很清楚的认识。但是我从未听见他们告诉我，神拣选和预定的目的是什么；他们只说，神这样拣选、预定我们，是要我们得基业。他们所说的“基业”，给我的领会，就是将来在天上的福分，可能是一个很好的住处。这很符合中国人传统的观念，就是儿女要承受父亲物质的产业。我所听见弟兄会的道，给我的印象，就是神拣选、预定我们，是要叫我们享永福，承受基业。然而，他们就是没有看见，同一章清楚的说，神预定我们的目的，乃是“预定了我们…得儿子的名分”。（5。）

关于“儿子的名分”，弟兄会也讲，但不讲是亲生的，而是领养的。他们的意思是，我们不是神的真儿子，而是神所领养的儿子，如同中国人所谓的“过继”；因此，我们都是神的过继子，是因着过继而得儿子名分的。但是我们必须看见，“预定了我们…得儿子的名分”这句话，就包括在我们的纲目里：“…将祂自己，在祂神圣的三一里，作到祂所拣选的人里面。”神怎么能使我们得儿子的名分？必须祂把自己作到我们里面来。祂怎么作这事？就是借着祂神圣的三一。因此以弗所一章的开始，乃是论到神借着祂神圣的三一，把祂自己作到我们里面，而使我们得着儿子的名分。（3～14。）

我们再仔细研读罗马八章和加拉太四章，就会看见，神使我们得儿子的名分，并不是一件简单的事。首先，父神要差遣祂的爱子来，为我们完成救赎，好使我们有资格得着儿子的名分。（罗八3，加四4。）其次，父神又差遣儿子的灵来，

B. To Work Himself, in His Divine Trinity, into His Chosen Ones

The purpose of God in His economy is to work Himself, in His Divine Trinity, into His chosen ones. This God who has a plan, an economy, wants to do only one thing, that is, to work Himself into His chosen ones through all the processes and procedures which He went through in His Divine Trinity. The entire Bible reveals that God wants to work Himself into His chosen ones by passing through various processes in His Divine Trinity.

Christians read Ephesians chapter one and accept what it says. At the outset, this chapter says that God chose us before the foundation of the world and then He predestinated us. When I was with the Brethren in my youth, I heard their proper teaching and obtained a clear knowledge as well concerning God's selection and predestination. Yet I never heard them tell me what the purpose of God's selection and predestination was. They only said that God chose us and predestinated us that we may receive an inheritance. And the inheritance which they spoke of, according to my understanding, is a heavenly blessing in the future, which may be a very pleasant dwelling place. This corresponds with the traditional concept of the Chinese, which is that the children shall receive some material things from their father as an inheritance. Thus, the impression that I had from listening to the messages in the Brethren church was that God chose us and predestinated us that we may enjoy the eternal blessing and receive an inheritance. However, they did not see that the same chapter clearly speaks of the purpose of God's predestination, saying that it is “unto sonship” (v. 5).

The Brethren also taught about sonship, but the sonship they taught is not by birth but by adoption. What they meant is that we are not genuine sons of God but adopted sons of God; hence, we have obtained sonship through God's adoption. However, we must see that the phrase predestinating us unto sonship is included in the outline above as: “To work Himself, in His Divine Trinity, into His chosen ones.” How can God cause us to have sonship? He has to work Himself into us. How does He carry this out? It is through His Divine Trinity. Hence, Ephesians chapter one begins by telling us how God works Himself into us through His Divine Trinity that we may obtain sonship (vv. 3-14).

If we carefully study Romans 8 and Galatians 4 again, we will see that God's enabling us to receive sonship is not a simple matter. First, God the Father had to send His beloved Son to accomplish redemption for us that we may be qualified to receive sonship (Rom. 8:3; Gal. 4:4-5). Next, God the Father also sent the Spirit of sonship into our heart that we may

进入我们的心，使我们呼叫：“阿爸，父！”（加四 6。）又使我们在这灵中，活出儿子名分的实际。以弗所一章五节所说“儿子的名分”，就包括三一神把祂自己作到我们里面来。如果三一神不把祂自己作到我们里面，我们怎么够资格作祂的儿子？不要认为神是从撒但手下掳来一些罪的俘虏，用宝血把他们洗干净，然后过继给自己作儿子。不，神乃是“生”了我们。（约一 13，约壹五 1。）神生了我们，使我们作神的儿女，这就包含了一神把祂自己作到我们里面来。

作儿女的都知道，喊自己的父母是很自然的，因为我们都是父母生的；喊自己配偶的父母就喊得不自然，因为他们没有生命的关系。父母“生”我们，就是把祂自己作到我们里面来，也就是把祂们的生命、性情传续给我们。我们是中国人，不是过继的，而是出生的，因为我们的祖先都是中国人。同样的，我们必须确信，我们在生命上真是神的儿子，因为我们已经从祂而生，有祂的生命，与祂有生命的关系；我们不是领养的，也不是过继的，所以我们称祂为父乃是正常而甜美的。我们必须领悟，圣经里所启示，神经纶中心的行动，就是祂要借着神圣的三一，把祂自己作到我们这些祂所拣选的人里面。

神为着把祂自己作到祂所拣选的人里面，祂就必须是灵，并且祂这位三一神的终极完成和表现也必须是灵。神圣的三一已经经过了种种的过程。父神是神圣三一的源头，（约十三 3，林前六 19，）子神是经过过程之三一神的具体化身，（西二 9，）祂为我们经过了成为肉身、人性生活、钉十字架、复活和升天的过程，至终成了包罗万有赐生命的灵，（林前十五 45 下，）作为经过过程之三一神的终极完成。神圣三一所有的一切都终极完成于这灵，祂是经过过程、复合、包罗万有、赐生命、内住、七倍加强、终极完成的灵。

圣经说，神是灵，（约四 24，）并且父、子、灵的终极表现乃是灵。（参太二八 19。）因为神是灵，祂才能进到我们里面来。另一面，祂也必须为我们造一个灵。祂不仅在祂神圣的三一里是灵，并终极成为灵；祂也给我们造了一个灵，使祂这位是灵的神，能进到我们这有灵的人里面，使我们的灵与祂的灵相联结，二灵成为一灵。

cry, “Abba, Father!” (v. 6), and that in this Spirit we may live out the reality of the sonship. Sonship in Ephesians 1:5 implies the Triune God’s working Himself into us. How can we be qualified to be sons of God unless the Triune God works Himself into us? Do not think that God has merely adopted some of us, who were captives of sins, to be His sons by capturing us out of Satan’s hand and cleansing us with His precious blood. No, God has begotten us (John 1:13; 1 John 5:1) that we may be His children; this implies that the Triune God has wrought Himself into us.

We know it is very spontaneous for us who are children to call our own parents “father” and “mother” because we are born of them, but it is not so spontaneous to call our parents-in-law “father” and “mother” because we do not have a life relationship with them. When our parents begot us, they wrought themselves into us; that is, they passed on their life and nature to us. We are Chinese not by adoption but by birth because our ancestors were Chinese. Likewise, we must have the assurance that we are the real sons of God in life because we are born of Him with His life; thus, we have a life relationship with Him. Since we are not adopted sons, it is normal and sweet when we call God, “Father.” We must realize that the central move of God in His economy revealed in the Bible is that God wants to work Himself into us, His chosen ones, through His Divine Trinity.

In order to work Himself into His chosen ones, God must be the Spirit. Moreover, the ultimate consummation and manifestation of the Triune God must also be the Spirit. The Divine Trinity has been processed. God the Father is the source of the Divine Trinity (John 13:3; 1 Cor. 6:19). God the Son is the embodiment of the processed Triune God (Col. 2:9); He passed through the processes of incarnation, human living, crucifixion, resurrection, and ascension and eventually became the all-inclusive, life-giving Spirit (1 Cor. 15:45b) as the ultimate consummation of the processed Triune God. All that the Divine Trinity has is consummated in the Spirit—the processed, compounded, all-inclusive, life-giving, indwelling, sevenfold intensified, and ultimately consummated Spirit.

The Bible says that God is Spirit (John 4:24); moreover, the ultimate manifestation of the Father, the Son, and the Spirit is the Spirit (Matt. 28:19). God can come into us because He is Spirit. On the other hand, He had to create us with a spirit. God is not only Spirit in His Divine Trinity but also ultimately became the Spirit. He created us also with a spirit so that He as God who is Spirit may come into us human beings with a spirit, so that the two spirits—our spirit and His Spirit—may be joined as one spirit.

新约圣经中，有三处同时提及神的灵与我们人的灵。第一处是约翰三章六节：“从那灵生的，就是灵。”这给我们看见灵生灵。第二处是约翰四章二十四节：“神是灵；敬拜祂的，必须在灵和真实里敬拜。”这里说到灵拜灵。第三处是罗马八章十六节：“那灵自己同我们的灵见证我们是神的儿女。”这里是灵同灵。灵生灵，灵拜灵，灵同灵作见证。我们里面有人的灵；当我们在人的灵里被圣灵重生了，我们就能用我们重生的灵来敬拜这位是灵的神，并且这二灵成为一灵，同作见证。

这就是神把祂自己作到我们里面的方式。神在祂神圣的三一里，以祂终极的表显来临到我们，进到我们里面。不仅是灵进来，连子与父也一同进来了。并且祂来不是进到我们的血肉里，不是进到我们的内脏、肚腹里，也不是进到我们的心思、情感、意志里；祂乃是进到我们最深处、最中心、最真诚的部分——我们的灵里，而与我们相联结。至终这二灵就联成一灵、调成一灵。所以林前六章十七节说，“与主联合的，便是与主成为一灵。”这是神经纶中首要的事。至此，神就将祂自己，在祂神圣的三一里，作到祂所拣选的人里面。

三 使我们成为祂的孩子，作祂的儿子，有祂的生命和性情，成为祂的家，使祂得到安居之所

神把祂自己作到我们里面，就使我们成为祂的孩子，作祂的儿子。按照原文，新约里只有林后六章十八节说，我们是神的儿子和女儿，其他的地方都是说，我们是神的孩子。（约一 12，徒十三 33，罗八 16，加四 28，腓二 15，约壹三 1～2，10，原文。）照逻辑说，只有儿子才能作儿子，女儿不能作儿子。认真说来，神只有儿子，没有女儿；我们都是神的孩子。既为孩子，我们就得操练不断接受神的灵引导，使我们在生命里长大，达到儿子的阶段。（罗八 14。）姊妹们，当你在灵里生活行动时，你就是神的儿子。至终，当我们完全成熟时，我们就成为神合法的后嗣，得以承受产业。（17。）

There are three places in the New Testament that mention both the Spirit of God and our human spirit. The first place is John 3:6: “That which is born of the Spirit is spirit.” This shows the Spirit begetting the spirit. The second place is John 4:24: “God is Spirit, and those who worship Him must worship in spirit and truthfulness.” This speaks about the spirit worshipping the Spirit. The third place is Romans 8:16: “The Spirit Himself witnesses with our spirit that we are children of God.” This is the Spirit with the spirit. The Spirit begets the spirit, the spirit worships the Spirit, and the Spirit witnesses with the spirit. We have a human spirit within us. When our human spirit is regenerated by the Holy Spirit, we can worship God as Spirit with our regenerated spirit. Moreover, the two spirits witness as one spirit.

This is the way God works Himself into us. In His Divine Trinity, in His ultimate consummation, God reaches us and comes into us as the Spirit. Not only the Spirit comes, but the Son and the Father also come. Furthermore, when He comes, He does not come into our body of blood and flesh, into our internal organs, such as the stomach. Neither does He come into our mind, emotion, or will. Instead, He comes into our spirit, which is the innermost part, the center, the most sincere part of our being, to be joined with us. Eventually, these two spirits are joined and mingled as one. Hence, 1 Corinthians 6:17 says, “But he who is joined to the Lord is one spirit.” This is the primary matter in God’s economy. At this point, God has wrought Himself into His chosen ones in His Divine Trinity.

C. That They May Become His Children as His Sons with His Life and Nature to Become His House So That He May Have a Dwelling Place for His Rest

When God works Himself into us, He makes us His children as His sons. According to the Greek, in the New Testament there is only one place—2 Corinthians 6:18—that says we are God’s sons and daughters. There are many places, however, that say we are God’s children (John 1:12; Acts 13:33; Rom. 8:16; Gal. 4:28; Phil. 2:15; 1 John 3:1-2, 10). Logically, only sons are sons; daughters are not sons. Strictly speaking, God has sons only; He does not have daughters. We are all His children. As such, we must exercise to be led by His Spirit continually that we may grow in life and arrive at the stage of being His sons (Rom. 8:14). Sisters, when you live and act in spirit, you are sons of God. Ultimately, when we are fully matured, we become God’s legal heirs to receive our inheritance (v. 17).

我们从神而生，就有父的生命和神圣的性情，（约十七2，彼后一4，）能以成为祂的家。“家”这个字，无论在圣经原文或中文里，都有两面的意思：一面是指家庭，就是家里的人；（弗二19；）另一面就是指住处，居所。（22。）一面说，我们是神的家人，合起来就是神的家，神的家庭；另一面说，我们是神在地上的居所，有神住在我们的灵里。神乃是在我们里面得到安居之所。

我们必须领悟，若没有一班人可以让神把自己作到他们里面，祂就无家可归。在旧约时，神借着申言者发出叹息说，“天是我的座位，地是我的脚凳；…哪里是我安息的地方呢？”（赛六六1。）天与地都不是神的家。不错，圣经有的地方说，神的居所在天上；（王上八39，代下六21，赛二六21，六三15；）但天只不过是祂暂时的居所，暂时的帐幕。神为什么仍住在天上的帐幕里？因为祂的住处还没有建造完成。所以在旧约和新约里，神都发出渴望居所的声音。祂最多只有座位和脚凳，但祂没有家；祂一直盼望有家可居住。大卫明白神这个心意，就作诗向神说，“我必不进我家的帐棚，也不上我的床榻；我不容我的眼睛睡觉，也不容我的眼皮打盹；直等我为耶和华寻得地方，为雅各的大能者寻得帐幕。”（诗一三二3～5，另译。）大卫要为耶和华神寻得安居之所，这样他的深处才会有平安。到了新约仍然是一样，神的家还没有建造好。所以在约翰十四章，主耶稣就说，祂去了，是要建造这个住处。（2，23。）这意思是说，主要借着祂的死和复活（就是祂的去和来），将人带进神里面，使人能预备好，成为神的居所。这居所就是召会，是神独一的居所，也是神以祂所救赎的子民所建造的活居所。

四 使我们在基督里，与神圣的三一有生机的联结，成为基督的肢体，构成祂的身体，作三一神在基督里的团体彰显

神将祂自己作到我们里面，就使我们在基督里，与神圣的三一有生机的联结，而成为基督的肢体，构成祂的身体，作三一神的团体彰显。这一点最少需要三十处的圣经来解释。我特为不写章节，目的就是要你们去查读，

By being born of God we have our Father God's life and nature (John 17:2; 2 Pet. 1:4) to become His house. Both in Greek and in Chinese, the word house has two denotations. On the one hand, it denotes the family, the household (Eph. 2:19); on the other hand, it denotes a habitation, a dwelling place (v. 22). On the one hand, we are God's household as members of God's house, God's family; on the other hand, we are God's dwelling place on earth, and we have God dwelling in our spirit. God obtains a dwelling place for His rest within us.

We must realize that if there were not a group of people who allowed God to work Himself into them, God would become homeless. In the Old Testament time, God sighed through the prophet, saying, "Heaven is My throne, / And the earth the footstool for My feet. / Where then is the house that you will build for Me, / And where is the place of My rest?" (Isa. 66:1). Neither heaven nor earth is God's house. It is true that some passages in the Bible say that God's dwelling place is in heaven (1 Kings 8:39; 2 Chron. 6:21; Isa. 26:21; 63:15), but heaven is only His temporary dwelling place, His temporary tabernacle. Why does God still dwell in His heavenly tabernacle? It is because the building of His dwelling place has not yet been completed. Therefore, both in the Old Testament and in the New Testament, God voices His longing for a dwelling place. At the most He only has a throne and footstool; He does not have a home. He is longing to have a home as His dwelling place. As one who knew God's desire, David wrote a psalm to God, saying, "I shall not go into the tent of my house; / I shall not go up onto the couch of my bed; / I shall not give sleep to my eyes, / Slumber to my eyelids; / Until I find a place for Jehovah, / A tabernacle for the Mighty One of Jacob" (Psa. 132:3-5). David desired to find a resting place for God; only then could he have peace deep within. It is the same in the New Testament—God's house has yet to be completed. Therefore, in John 14 the Lord Jesus said that He had to go to build an abode (vv. 2, 23). This means that through His death and resurrection (that is, His going and coming) He would bring man into God that man may be prepared to become God's dwelling place. This dwelling place is the church, the unique habitation of God, the living habitation built by God with His redeemed people.

D. That They May Have an Organic Union with the Divine Trinity in Christ to Become the Members of Christ That Constitute His Body as the Corporate Expression of the Triune God in Christ

God works Himself into us that we may have an organic union with the Divine Trinity in Christ to become the members of Christ that constitute His Body as the corporate expression of the Triune God in Christ. We need at least thirty Scripture passages to explain this matter. I intentionally omitted the Bible references pertaining

找出“在基督里”、“神圣的三一”、“生机的联结”等相关经节。在与神圣的三一生机的联结里，我们成了基督的肢体，就是成为祂的骨、祂的肉了。（参弗五30～32。）我们这些肢体，合起来就构成一个身体；这身体就作了三一神在基督里的一个团体彰显。

蒙了重生的信徒之所以能成为神的家，神的居所，首先乃是因着神在基督里拣选了我们。（弗一4。）在基督里的意思，不仅是指神把我们从亚当里迁到基督里，有地位上的改变，（林前一30，四15，林后五17，罗八1，）也指在我们重生的灵里，每日主观、持续的经历，也就是借着和神圣三一而有的生机联结，使我们得与祂同生命、同性情、同生活、同行动。

信徒联于父神，是借着悔改转向祂，（徒二38，二六18，）受浸归入祂，（太二八19下，）并且由祂所生，成了祂的儿女，（约一12～13，雅一18，约壹三1，）就得与父神联合。信徒联于子神，乃是在祂的死、（罗六3下，6上，加二20上，西二20上、）埋葬、（罗六4上，西二12上、）活过来、（弗二5，西二13下、）复活、（弗二6上，罗六4下，西二12，三1上、）升天（弗二6下）等各方面与祂联合为一。信徒联于灵神，一面是在素质上接受祂，使圣灵，（约二十22，）也就是生命的灵，（罗八2，）赐生命的灵，（林前五45，）为着他们的生存、所是、生命和生活；另一面，信徒在经纶上浸入灵神，就是领受祂作能力的灵，（徒一8上，路二四49下，）为着他们属灵的工作和功用，使他们能为主作见证，将主的福音传扬出去。所以，信徒不只需要在素质上联于灵神，作生命的灵，也需要在经纶上联于灵神，作能力的灵。这种种的联合，联结，乃是生机的，如同枝子接在树上一样。

我们是野橄榄树，（罗十一17～24，）神圣三一是好橄榄树，二者原是两棵树，各有各的生命，但现在这两棵树接枝在一起，二命联成一命了。这使我们能不断享受神圣三一的丰富，结果就使我们成为基督的肢体，（林前十二12，弗五30，）也就是那真葡萄树上的枝子，（约十五1，5，）以构成祂的身体，就是召会。以弗所一章二十三节说，“召会是祂的身体，是那在万有中充满万有者的丰满。”召会是基督的身体，这乃是一个生机体，

to “in Christ,” “Divine Trinity,” and “organic union” because I want you to study and find them. In our organic union with the Divine Trinity we become the members of Christ; that is, we become His bone and His flesh (Eph. 5:30-32). Collectively, as members of Christ we are constituted into one Body as a corporate expression of the Triune God in Christ.

We, the regenerated believers, can become God’s house and God’s dwelling place because firstly we have been chosen by God in Christ (1:4). That we are in Christ refers not only to a change in our position in our being transferred by God out of Adam into Christ (1 Cor. 1:30; 4:15; 2 Cor. 5:17; Rom. 8:1). It also refers to the daily subjective and continual experience in our regenerated spirit; that is, through our organic union with the Divine Trinity we share His life and His nature and have one living and one move with Him.

The believers are joined to God the Father by repenting unto Him (Acts 2:38; 26:18), by being baptized into Him (Matt. 28:19b), and by being born of Him to become His children (John 1:12-13; James 1:18; 1 John 3:1). The believers are joined to God the Son by being identified with Him in His death (Rom. 6:3b, 6a; Gal. 2:20a; Col. 2:20a), in His burial (Rom. 6:4a; Col. 2:12a), in His being made alive (Eph. 2:5; Col. 2:13b), in His resurrection (Eph. 2:6a; Rom. 6:4b; Col. 2:12b; 3:1a), and in His ascension (Eph. 2:6b). On the one hand, the believers are joined to God the Spirit by receiving Him essentially as the Holy Spirit (John 20:22), the Spirit of life (Rom. 8:2), the life-giving Spirit (1 Cor. 15:45), for their existence, their being, their life, and their living; on the other hand, they are joined to God the Spirit by being baptized into Him economically to receive Him as the Spirit of power (Acts 1:8a; Luke 24:49b) for their spiritual work and function that they may witness for the Lord and spread forth His gospel. Hence, the believers need to be joined to God the Spirit essentially as the Spirit of life and also economically as the Spirit of power. The union we have with the Divine Trinity in different aspects is as organic as the grafting of a branch to the tree.

We are a wild olive tree (Rom. 11:17-24), and the Divine Trinity is the cultivated olive tree. Originally, the two—He and we—are two different trees, each having its own life. But now these two trees are grafted together so that two lives have become one life. This enables us to continually enjoy the riches of the Divine Trinity. As a result, we become the members of Christ (1 Cor. 12:12; Eph. 5:30), the branches of the true vine (John 15:1, 5) to constitute His Body, which is the church. Ephesians 1:22b-23 says, “The church, which is His Body, the fullness of the One who fills all in all.” The church as the Body of Christ is an organism constituted with all those who have been regenerated by God with the

由所有蒙神重生、有神生命的人所构成，作基督的丰满，使基督得着彰显。基督是三一神的具体表现，基督得着彰显时，三一神也就得着了彰显。至终，召会就作三一神在基督里面的团体彰显。这就是神的经纶。

负担的话

弟兄姊妹们，你们都必须清楚看见神的经纶。我在纲目里一点也没有提到罪、罪人、魔鬼、撒但。今天你问基督徒：什么是神的计划？有的基督徒读过神学，就会说，今天人有两大需要：第一，我们是罪人，需要神的拯救；第二，我们一直受魔鬼的缠累和搅扰，需要神将他的作为除去。所以神的计划，第一步是要救罪人，因为提前一章十五节说，“基督耶稣降世，为要拯救罪人，这话是可信的，是值得完全接受的。”其次是要除去撒但的作为，因为约壹三章八节说，“神的儿子显现出来，是要消除魔鬼的作为。”这是大多数基督徒对神经纶的认识。

我年幼时就想到人生的事情，觉得人生真是苦。但我不埋怨神，也不敢埋怨；我只能怪自己生来就是个罪人。谁教我撒谎？我生来就会撒谎。母亲一直教导我说实话；但她越教，我越说假话。谁教我恨人？我天生就会恨人。母亲教我要爱兄弟姊妹；但她越教，我越爱不来，反而起了嫉妒、憎恨。从前我的家境不好，有时亲友送点礼物来；母亲分糖果时，我就巴不得最少拿一半，分少了又不高兴。这是谁教导的？所以罪人真是个麻烦，脱离罪的缠累真不容易。不仅如此，魔鬼也跟着我们。好事我们作不了，坏事不必学都作出来了。这是谁作的？是怎么作的？我们人皆有向上之心，心里都立志要力争上游；但是我们的脚都是朝下走。这是谁在我们里面作的？乃是两个东西结交起来作的，一个是罪人，一个是魔鬼。

你不能说罪人不是你，但也可以说不是你；这的确很难分辨。中国的古代学者就辩论，到底人性是善或恶。孟子主张人性本善，荀子主张人性本恶。实际上，我们两者都是。说起性善，我们人真是良善，都愿意孝顺父母，听父母的话；但是早晨爱父母，晚上就惹

divine life to be the fullness of Christ for His expression. Since Christ is the embodiment of the Triune God, when He is expressed, the Triune God is also expressed. Eventually, the church becomes the corporate expression of the Triune God in Christ. This is the economy of God.

A WORD OF BURDEN

Brothers and sisters, you all must clearly see the economy of God. In the outline I did not mention anything about sin, sinners, the devil, or Satan. Today if you ask Christians, “What is the economy of God?”, some Christians who have studied theology will say, “There are two great needs of man today. First, as sinners, we need God’s salvation; second, we have been ensnared and troubled by the devil, so we need God to destroy the works of the devil. Therefore, the first step of God’s plan is to save sinners, because 1 Timothy 1:15 says, ‘Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners.’ The next step is to destroy the works of Satan, because 1 John 3:8 says, ‘For this purpose the Son of God was manifested, that He might destroy the works of the devil.’” This is what most Christians know concerning the economy of God.

When I was young, I thought about human life and considered it to be a real suffering. But I did not, nor did I dare to, blame God. I only blamed myself that I was born a sinner. Who taught me to lie? I knew how to lie by birth. My mother always taught me to tell the truth, yet the more she taught me, the more I lied. Who taught me to hate? I knew how to hate by birth. My mother taught me to love my brothers and sisters, but the more she taught me, the more I had jealousy and hatred instead of love. Because the financial situation of our family was not so good, sometimes our relatives or friends would give us some gifts. When my mother was distributing candies to us, I wished I could get at least half of them; I was unhappy when I received less. Who taught me this? I knew it by birth. Therefore, it is troublesome to be a sinner, and it is truly not easy to be freed from the entanglement of sin. Not only so, the devil also follows us. We are not able to do good things, but we are fully able to do bad things without being taught. Whose work is this? How is it done? We all have a heart to go upward, and we resolve in our hearts to excel by strenuous efforts, yet our feet are always going downward. Who is doing this in us? It is the combined work of two parties, the sinner and the devil.

You cannot deny that the sinner is you, but you can also say that the sinner is not you. This is really difficult to discern. Ancient Chinese scholars debated whether human nature is good or bad. Mencius advocated that man is naturally good, whereas Hsun-tzu advocated that man is naturally evil. Actually, we are both good and evil. Speaking of our good nature, we human beings are truly good; we like to honor and obey our parents. In the morning we may

他们生气。到底人是善是恶，很难说；这就是罪和鬼搅扰的结果。

基督教非常注意这两个东西。他们传讲说，希伯来二章十四节告诉我们，我们既有血肉之体，祂也亲自分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。他们认为这就是神的经纶。但这不是神的经纶，只不过是神达到祂经纶之目标的手续。神要完成祂的经纶，不能不对付罪人，也不能不消除魔鬼的作为。神的经纶乃是要把祂自己这位三一神作到我们里面，叫我们成为祂的家，好使祂有家可归，得到安居之所，并且叫我们成为基督的身体，来彰显祂自己。这是基督教所没有看见的。这一个就是我的负担，我在这一点上发挥得还不够。虽然我已经出版许多书籍，但我里面还有许多信息，预备要释放出来。

基督教里多数的人不仅没有看见神的经纶，就是对罪人和魔鬼，所看见的也不够清楚。甚至有人反对我讲人里面有罪，（罗七 17，20，）认为人里面没有罪。这真是可怜。桃树有桃的成分，所以是桃树；照样，人里面有罪，所以才是罪人。如果人里面没有罪，怎么会是罪人？我又进一步说，人里面的这个罪，就是撒但的罪性。（参约八 44。）在罗马七章，保罗把罪人位化（personified）了，是活的，（9，）而且非常活跃，能诱骗并杀死人，（11，）所以罪不仅是活的，并且是个人位（person）。这人位是谁？这罪绝不是亚当，必定是那恶者撒但的邪恶性情。我这样说，招来更多反对我的人，说我是被鬼附的，才说撒但在人里面。我听了又好气又好笑。他们这样说，乃是受了撒但的欺骗，不承认撒但在他们里面。

今天我们不是不讲罪人、不讲赦罪，但我们的目标乃是神的经纶。就如我们要来聚会，必须先把地板打扫打扫，院子清洁清洁，台子也抹一抹，桌椅都摆得整整齐齐；但打扫不是目的，聚会才是目的。神的经纶是最高尚的。高尚到什么地步？要把我们都作成神。有的人会说，我又讲异端，又讲多神主义，我们怎么能成为神？但这是事实。神要把我们作到一个地步，与祂同尊高，同荣耀；我们有祂的生命，有祂的性情，但无分于祂的神格。祂现今在我们里面变化我们，模成我们；将来祂还要再临，将我们的

love them, yet in the evening we may provoke them to anger. Therefore, it is difficult to say whether man is good or evil. This is the result of the trouble brought in by sin and the devil.

Christianity pays much attention to these two things. They preach that Hebrews 2:14 tells us since we have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil. They consider that this is the economy of God. However, this is not the economy of God; this is only the procedure to reach the goal of God's economy. In order to accomplish His economy, God has to deal with the sinner and destroy the works of the devil. The economy of God is that He wants to work Himself as the Triune God into us that we may become His house so that He may have a home, a dwelling place for His rest, and that we may become the Body of Christ for His own expression. This is what Christianity has not seen. This is my burden; I have not spoken enough about this matter. Although I have published many books about this, I still have many messages within me ready to be released.

Most people in Christianity not only do not see the economy of God, but they do not even see clearly the truth about the sinner and the devil. Some even oppose me for saying that there is sin within man (Rom. 7:17, 20), because they believe that within man there is no sin. This is really pitiful. A peach tree is a peach tree because it has the element of the peach. Likewise, man is a sinner because he has sin within him. How can man be a sinner if he does not have sin in him? I went further to say that the sin within man is the sinful nature of Satan (cf. John 8:44). In Romans 7, Paul personified sin, saying that it is revived (v. 9) and very active and that it can deceive and kill people (v. 11). Therefore, sin is not only living, but it is also a person. Who is this person? Sin cannot be Adam; it is the evil nature of Satan, the evil one. When I said this, it caused more to oppose me. They said that the reason I said Satan is in man is that I am demon-possessed. When I heard that, I was annoyed and amused at the same time. They said this because they have been deceived by Satan and therefore do not recognize that Satan is in them.

This does not mean that today we should not speak about sinners or forgiveness of sins, but our goal is the economy of God. To illustrate, before we can meet in the meeting hall, first we must sweep the floor, clean the yard, wipe the table, and arrange the chairs in an orderly fashion. However, our purpose is not cleaning but meeting. The economy of God is very lofty. How lofty is it? It is lofty to such an extent that we are being made God. Some will say, "You are speaking heresy again; you are teaching polytheism. How can we become God?" But this is a fact. God's desire is to work in us to the extent that we are as honorable and glorious as He is; we have His life and nature but we have no share in His Godhead. Now He is doing a transforming and conforming work within us; in the future He will

身体荣化。圣经说得很清楚，将来如何，我们不知道，但有一件事我们知道，就是祂来的时候，我们必要像祂，祂要把我们作得与祂自己毕像毕肖。（约壹三 2。）当然，我们完全无分于祂的神格，不是受敬拜的对象；这是我和祂的不同之处。这一点我盼望你们都能有正确的领会。

李常受弟兄于主后一九八六年九月十六日讲于台北

come again to glorify our body. The Bible says clearly that we do not know what we will be, but one thing we know is that at His coming back we will be like Him because He will make us exactly like Him (1 John 3:2). Of course, we do not participate in His Godhead to become the object of worship; this is the difference between us and Him. I hope that you all can have a proper understanding concerning this matter.

第六篇

对于神经纶的 体认与经历

读经：马太福音一章二十三节，二十一节，十八节，约翰福音十二章二十四节，罗马书八章二十九节，哥林多后书十三章十四节，以弗所书一章四节，七节，十三节，三章十七至十九节，启示录一章四至五节，马太福音十六章十六节，十八节。

关于神的启示和异象，我们已经交通过两个大点，就是关于神圣的三一以及神的经纶。在前一篇信息里，我们看过神经纶的前四点。在本篇信息中，我要特别说到我们对于神圣的三一和召会，该如何有主观的体认与经历。看过前四点，我们就会感觉到一个需要，就是我们不只学习所谓的真理、异象，也必须顾到对这些事的体会、认识 and 经历。也就是说，我们不仅要看见圣经所记载的事实，也要体认并经历这些事实。

对于神经纶的体会、 认识与经历

我们若真的看见异象，在里面必然会起一个响应，就是要体会、认识、并经历神的经纶。我们从新约圣经一开头的马太一章里就能看见，三一神乃是要把祂自己分赐到人里面。

一 主耶稣是神人调和的标本

在马太一章，我们至少能看见四个事实：耶稣的家谱、耶稣的成孕、耶稣的出生、耶稣的名称。然而，马太一章最重要的点，还不是这些，乃是要在这些事实里面，看见一个宝贵的异象，并且使这异象变作你的经历。我们必须体认这些事实，而经历这些事实。例如“主耶稣”三个字，你若一个字一个字分开来读，很难晓得是什么意思；但你若把这三个字连起来读，就能读出一个意义来。同样的原则，在马太一章里，有几件事摆在那里，就如同几个字摆在一起，而讲出一个事实来；那个事实就是三一神要把祂自己作到人的里面。

CHAPTER SIX

THE REALIZATION AND EXPERIENCE OF GOD'S ECONOMY

Scripture Reading: Matt. 1:23, 21, 18; John 12:24; Rom. 8:29; 2 Cor. 13:14; Eph. 1:4, 7, 13; 3:17-19; Rev. 1:4-5; Matt. 16:16, 18

We have fellowshiped about two major points relating to the revelation and the vision of God: concerning the Divine Trinity and the economy of God. In the previous chapter we saw four points concerning the economy of God. In this chapter I will speak particularly about our need for the subjective realization and experience of the Divine Trinity and of the church. After seeing the preceding four points, we will sense a need—that we should not only study the so-called truths and visions, but we should also pay attention to the realization, knowledge, and experience of these matters. In other words, we should not just see the facts recorded in the Bible, but we should also realize and experience them.

THE REALIZATION, KNOWLEDGE, AND EXPERIENCE OF GOD'S ECONOMY

If we really see the vision, we will certainly respond with an inner desire to realize, know, and experience God's economy. We can see from the very beginning of the New Testament, in Matthew chapter one, that the Triune God desires to dispense Himself into man.

A. The Lord Jesus as the Prototype of the Mingling of God and Man

In Matthew 1, we can see at least four facts: the genealogy of Jesus, the conception of Jesus, the birth of Jesus, and the name of Jesus. However, the most important thing concerning Matthew 1 is not just to see these facts but to see a precious vision in these facts and to make that vision our experience. We must realize and experience these facts. Take for example these three words: the Lord Jesus. If you read them one by one separately, it is difficult to understand what they mean. But if you put them together and read them, then you can discover their meaning. By the same principle, in Matthew 1 several facts are presented here to speak forth a reality, and this reality is that the Triune God wants to work Himself into man.

1 马太一章里的异象

首先，我们必须看见，在马太一章里提到神；（23；）也提到子，（21，）就是那成为肉体，出生为人的耶稣；又提到灵，（18，）就是童女马利亚怀孕的基本素质、成分。不仅如此，这一章也提到耶和华，因为耶稣的“耶”就是耶和华的简称。“稣”就是救主或救恩，并且耶稣就是那称为基督的。（18。）因此，这一章提到神、子、灵、耶和华、救主或救恩、基督。这些神圣的称呼，研读圣经的人都能看见。但是，我们还需要看见，在这里有一个异象。

2 神创造人的目的，是要人得着祂的生命

说到神，祂原是在人的身外。祂照着自己的形像和样式创造人；又把一口气吹到人的里面，使人有了人的生命和气息。这两件事，神没有对其他的动物作过，甚至没有对天使作过。祂照着自己的形像造人，还把祂自己的气，就是生命之气，吹到人的里面，这样作真是特别。但是，祂仍是在人的身外；祂是祂，人是人。虽然如此，这二者却是同类。在创世记一章，神创造万物时，都是“各从其类”。今天从事植物接枝的人都知道，凡不同类的树，是无法接枝的，同类才可以接枝。神在创造里预先作了准备工作，也就是说，神创造人与祂同类，目的乃是要人和祂发生关系，就如同接枝的关系。

以后在圣经里，主耶稣也的确亲自告诉我们，祂是真葡萄树，我们是枝子。（约十五1，5。）但是我们必须领悟，我们这些枝子不是生来就是葡萄树的枝子，我们乃是野生的枝子，（罗十一17，24，）因着信才得以接枝在祂这葡萄树上。（20，参23。）这也就是说，主耶稣和我们虽然不同的“树”，却是同类的。最低限度，我们和神的形像相同，有祂的样式。然而无论我们与神如何同类，祂还是祂，我们还是我们；祂在我们身外，我们也在祂的身外。在生命和性质上，尤其在素质上，我们与祂仍是完全无关。

请你们原谅我这样说，这一点乃是基督教神学里最大的一个短缺。基督教里有一派改革神学（Reformed Theology），一点也不承认我们得救之人的里面有神的性情，只承认改良（reform）。他们说，原来你这

1. The Vision in Matthew 1

First, we must see that Matthew 1 mentions God (v. 23); it mentions the Son (v. 21), Jesus, who was God incarnated and born to be a man; it also mentions the Spirit (v. 18) as the basic essence and element of the virgin Mary's pregnancy. Moreover, this chapter refers to Jehovah because Je in Jesus is a shortened form of Jehovah, and sus means Savior or salvation; furthermore, Jesus is the One who is called the Christ (v. 18). Thus, this one chapter mentions God, the Son, the Spirit, Jehovah, the Savior or salvation, and Christ. Anyone who studies the Bible can see these divine titles. But we still need to see a vision here.

2. The Purpose of God's Creation of Man Being for Man to Have His Life

Originally, God was outside of man. He created man in His image and according to His likeness, and then He breathed into man the breath of life, giving man life and breath. God did not do these two things when He created the animals, or even when He created the angels. He created man in His own image and breathed His own breath, the breath of life, into man. It was truly special that He did this. However, God was still outside of man; He was He, and man was man. Despite this, these two were of the same kind. In Genesis 1 when God created all the living things, everything was “according to their kind.” Today those who graft trees know that trees of different species cannot be grafted together; only trees of the same species can be grafted. In His creation, God did a work of preparation beforehand; that is, He created man to be of His kind with the view of having man enter into a relationship with Him just like the relationship of grafting.

Later in the Bible the Lord Jesus Himself definitely told us that He is the true vine and we are the branches (John 15:1, 5). But we must realize that we were not born as branches of the vine. Rather, we were wild branches (Rom. 11:17, 24), and it is by faith that we have been grafted into Him as the vine (v. 20, cf. v. 23). This means that although we and the Lord Jesus are different “trees,” we are of the same species. At the very least, we have the same image as God and bear His likeness. But despite the fact that we are of the same species with God, He is still He, and we are still we. He is outside of us, and we are outside of Him. In life and nature, and especially in essence, we and He are completely unrelated.

Please forgive me for saying that this point is the greatest deficiency in Christianity's theology. There is a school in Christianity called Reformed Theology. Those who belong to this school absolutely deny that we saved ones have the divine nature inwardly; they mainly acknowledge that we have been reformed. They say that originally we were very

个人很坏，但是你现今改良了。同样的，社会原来很坏，但是更改、改良了。在上一个世纪，这种改良的教训十分盛行。这一派的人主张，这个世界不会越变越坏，却会越来越坏。所以不必等到主耶稣再来，这个世界就会变成乌托邦（Utopia）。乌托邦就是一个理想中的国度，在其中大家都欢喜快乐，并且一切都是好的，没有坏的。虽然今天坏，但是有一天都不坏，都变成乌托邦了。怎么变的？第一，借着传福音带人悔改，改过迁善；第二，把圣经真理教导信的人，用以劝化他们。但是圣经真理还没有遍及全世界，所以大家要努力传福音，带人悔改。但是这一派的人却不注重重生，只是强调讲真理可以改变人类社会，使之变成乌托邦，就是大同世界。

这一派神学在上个世纪末了，在欧洲相当得势，有很强的影响力。但是到了本世纪初，在一九一四年，欧战爆发了，打得十分惨烈。这就把改革神学打击得很惨重。欧战结束后，欧洲的神学特别注重研究预言。那时主的恢复刚在中国兴起；我所阅读的属灵书报，有许多都来自欧洲，是专讲预言的。这是因为大家觉得，世界是越来越乱，越来越坏，所以不能再听乌托邦那一套，必须看圣经怎么说。以后世局更为恶劣。一九三一年又爆发日本侵略中国东北，然后是义大利侵略衣索匹亚，再来就是希特勒侵略邻国。到了一九三九年，欧洲再次爆发大战，并且演变成第二次世界大战，范围更广，也更惨烈。这一来，改革神学就没有人再去相信了。

不过大战四十年后的今天，这一派似乎又有逐渐抬头的迹象，仍是强调：基督徒里面并没有另一个性情，基督徒只有一个性情；所谓“重生”，就是把人原来的性情改一改就是了。这就如同中国人所说的“日日新”、“明明德”，结果就“新民”了，也就是把自己改良了。在美国有不少神学生受影响，也接受这样的道理，不信基督徒里面有两个天性，两个生命。但是，圣经却明明说，我们得重生乃是从灵生，（约三 6，）并且得着神的生命、神的性情进到里面，（约三 15～16，36，彼后 1:4，）使我们成为新造；这不是把人原有的性情更新而已。

evil, but now we have been reformed; similarly, society was once evil, but now it has been reformed and improved. In the last century, this kind of teaching was very prevailing. This group of people advocated that this world, instead of getting worse and worse, would become better and better. Therefore, the world would become a utopia even before the return of the Lord Jesus. A utopia is an ideal kingdom in which everyone is happy and everything is good. Despite the fact that there is evil today, the day will come in which nothing is evil and everything becomes a utopia. How can this happen? First, it is by preaching the gospel to lead people to reform their errors and revert to good deeds through repentance; second, it is by teaching the biblical truths to exhort the believers to reform themselves. But since the biblical truths have not yet spread to the entire world, everyone must do their best to preach the gospel and bring people to repentance. However, this group of people pays no attention to regeneration; they only emphasize teaching the truth to change human society and turn it into a utopia, an ideal world.

At the end of the last century, this school of theology was very prevailing and strongly influential in Europe. But at the beginning of this century, in 1914, war broke out in Europe, and the fighting was very severe. This struck a heavy blow against the Reformed Theology. After the war in Europe, European theology put particular emphasis on the study of prophecies. At that time, the Lord's recovery was just being raised up in China. Many of the spiritual books I read came from Europe, and they were all concerning prophecies. That was because people all felt that the world was becoming more and more chaotic and more and more evil, so they would no longer listen to teachings about utopia. Instead, they had to see what the Bible said. Later the world situation became even worse. In 1931 Japan invaded the northeastern part of China, and war broke out again. Then Italy invaded Ethiopia, and Hitler invaded the countries bordering Germany. By 1939 Europe was embroiled in another great war that eventually developed into the Second World War, which covered an even greater area and was more severe than the First World War. After this, nobody believed in the Reformed Theology anymore.

Today, however, forty years after the last great war, this school seems to be showing signs of gradually raising its head again. It still emphasizes that Christians have only one nature and do not have another nature inwardly. Also, it emphasizes that regeneration is merely to change a person's original nature. This is just like what the Chinese mean when they say that we have to "daily turn over a new leaf" and "develop our bright virtue" so that we would become "renewed people"; this means that we have reformed ourselves. Having been influenced by such a doctrine and having accepted it, many seminary students in America do not believe that Christians have two natures and two lives. The Bible, however, clearly states that when we are regenerated, we are born of the Spirit (John 3:6) and we have received the life and nature of God into us (vv. 15-16, 36; 2 Pet. 1:4) to make us a new creation. This is not merely reforming man's original nature.

我之所以说这么多，目的是要给你们看见，今天许多基督徒并不清楚什么是重生。二十多年前我初到美国，就释放了一篇信息告诉人，我们不仅是因为堕落，才需要重生。即使亚当没有堕落，所有人都没有堕落，一点罪也没有，仍然需要重生。以接枝为例：接枝不是因为这棵树堕落了，所以你才把枝子砍下来，接在不堕落的树上。我们都知道，接枝不在乎堕落不堕落，乃在乎其中的生命和性情。你这棵树和主耶稣那棵树虽然是同类的，但是你里面的生命和性情太差了，所以你需要接枝在主耶稣那拔尖的生命和性情里。这就是为什么在创世记二章，人还未堕落时，神就把人摆在生命树跟前。神的意思就是告诉人，他里面有一个生命，但还不是神的生命，不过是人的生命；所以神把他摆在生命树跟前，要他接受生命树的生命，就是更高的生命。

在马太一章二十一节，主的使者在约瑟梦中对他说，“她〔马利亚〕将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。”不错，这里是有个罪的问题。但是我们却要领悟，我们需要神的生命这件事，是记载在创世记二章，那时罪还没有进来；罪是在第三章才进来的。这就证明说，我们需要神进到里面，不是因为我们堕落了才需要，乃是原来神就是如此定意的。神造我们，是要我们作祂的器皿，（罗九 20～24，）好盛装祂自己。罗马九章说，我们是蒙怜悯的器皿，然后变作尊贵的器皿，结果就成为得荣耀的器皿。器皿的尊贵，不在乎器皿的本身，乃在乎器皿的内容。人被造时，神还没有进到里面，人最多只是个蒙怜悯的器皿，内中还没有神，更没有荣耀。今天我们有了神，所以就成为尊贵的器皿；将来我们在荣耀里，那时就变作得荣耀的器皿了。

器皿的目的就是要装东西。虽然器皿不慎落到垃圾箱里，但不因此就不是器皿，就不需要装东西了。不错，我们是跌到罪的垃圾箱里弄脏了，所以需要神来把我们洗净。但是祂把我们洗净，目的乃是要我们盛装祂。就这方面来说，即使我们没有跌倒，没有落到罪的垃圾箱里，是清洁的，却没有神装进来，我们就仍是虚空、空洞的。我们需要神来充满。这是圣经所启示神创造人的目的。

The reason I am speaking so much about this matter is that I want to show you that many Christians today are not at all clear about what regeneration is. Twenty years ago when I first went to America, I released a message telling people that we need regeneration not just because we are fallen, but that even if Adam had not fallen, even if all men had not fallen and had not the slightest bit of sin, we would still need to be regenerated. Take the example of grafting. Grafting is not done because a tree has fallen and therefore one of its branches has to be cut off and grafted into a tree that has not fallen. We all know that grafting has nothing to do with whether or not a tree is fallen. Grafting is a matter of the inward life and nature. Even though you as a tree and the Lord Jesus as a tree are of the same species, your life and nature are too poor, so you need to be grafted into the Lord Jesus, whose life and nature are the best. This is why in Genesis 2 before man had fallen, God placed him in front of the tree of life. God meant to tell man that he had a life within which was merely the human life and not the divine life. Therefore, God put man in front of the tree of life that man might receive the life of the tree of life, which is a higher life.

In Matthew 1:21, the angel of the Lord told Joseph in a dream, “She [Mary] will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.” It is true that the problem of sin is here. But we must realize that our need for the life of God is recorded in Genesis 2 before sin had come in; sin did not come in until Genesis 3. This proves that it is not because of our fall that we need God to come into us; instead, it is something originally ordained by God. God created us as His vessels (Rom. 9:20-24) to contain Him. Romans 9 says that we are vessels of mercy, then we will become vessels unto honor, and eventually we will be vessels unto glory. The honor of a vessel does not depend upon the vessel itself but upon its content. When man was created, God did not immediately get into him; hence, at the most man was a vessel of mercy in which there was no God, much less glory. Today, however, we have God, so we have become vessels unto honor; in the future when we are in glory, we will become vessels unto glory.

The purpose of a vessel is to contain things. A vessel may have fallen into the garbage can due to carelessness, but that does not mean that it is no longer a vessel and does not need to contain things. It is true that because we had fallen into the garbage can of sin and had become dirty, we needed God to wash us clean. But God’s purpose in cleansing us is that we may contain Him. In this respect, even if we had not fallen into the garbage can of sin and we had been clean, yet without God being put inside of us, we would still be empty. We need to be filled with God. This is the purpose of God’s creation of man revealed in the Bible.

3 主耶稣是神与人的调和

因此，马太一章不仅是说，神如何借着圣灵，在童女马利亚里面成孕而生出子来，这位子就是耶稣；祂是耶和華救主，人要称祂的名为以马内利——翻出来就是神与人同在。这个道大家都懂；但是这个道所描绘的异象，却很少人看见。这异象就是，三一神把祂自己作到人里面，并且与人调和。这位神乃是三一神，（创一26，）是父、是耶和華的使者（基督一出三2～15）、是神的灵。（创一2。）但是在旧约里，这位三一神从来没有进到人的里面，最多就是作为耶和華的灵降在士师和申言者身上。（士三10，六34，结八1，十一5。）乃是在新约一开始，开宗明义告诉我们，三一神进到人的里面，并且与人调和。

主耶稣成为肉体，成为一个真正的人；祂成为人的基本素质，乃是神的素质（圣灵）与人的素质的调和。根据马太福音的记载，圣灵乃是神的素质，进到马利亚里面，和她里面人的素质调和，而生出一个神人来。从她所生出来的，不光是人，也是神。以赛亚九章六节说，“有一婴孩为我们而生，…祂名称为…全能的神。”生在马槽里的婴孩，就是全能的神。所以主耶稣不仅是人，也是神，祂兼有神人二性，是神人二性的相调。

主耶稣的神人二性是相调的，但并不产生第三性，反而二性各自的性情仍旧存在。这就如油调细面所预表的；油和细面二者调和在一起时，油的成分和面的成分俱各存在，并没有产生第三性，不会产生化学变化。这不像化学上所说的，碱性加上酸性就变成中性。再者，调和与联合不同。联合仅仅是接在一起，调和却是一者进到另一者里面，彼此调在一起。圣灵进到马利亚腹中，与人性调和，就生出二而一的表现，就是神和人的表现，名叫耶稣。因此，主耶稣乃是生为神而人者，是神与人的调和；祂里面有神性，也有人性；祂是完整的神，也是完全的人。这是圣经中一件神圣、奥秘的事。

3. The Lord Jesus Being the Mingling of God with Man

Therefore, Matthew 1 does not simply tell us how God was conceived within the virgin Mary through the Holy Spirit and born as the Son, Jesus, who is Jehovah the Savior and whose name is called Emmanuel (which is translated, God with us). Everyone understands this doctrine, but very few people have seen the vision portrayed by this doctrine. This vision is that the Triune God worked Himself into man and was mingled with man. This God is Triune (Gen. 1:26); He is the Father, the Angel of Jehovah (Christ—Exo. 3:2-15), and the Spirit of God (Gen. 1:2). In the Old Testament, however, this Triune God had not yet entered into man. At the most He descended upon the judges and prophets as the Spirit of Jehovah (Judg. 3:10; 6:34; Ezek. 11:5). It was at the beginning of the New Testament that we are clearly told that the Triune God entered into man and was mingled with man.

The Lord Jesus became flesh to be a genuine man. The basic element of His becoming a man was the mingling of the divine essence (the Holy Spirit) with the human essence. According to the record in the Gospel of Matthew, the Holy Spirit as the divine essence entered into Mary and was mingled with her human essence to give birth to a God-man. The One who was brought forth from her was not only a man but also God. Isaiah 9:6 says, “For a child is born to us... / His name will be called... / Mighty God.” The baby born in the manger was the Mighty God. Therefore, the Lord Jesus was not only a man but also God; He had both divinity and humanity. He was the mingling of divinity with humanity.

The Lord Jesus is the mingling of two natures—the divine nature and the human nature—without a third nature being produced; on the contrary, the two natures continue to exist distinctly. This is typified by the mingling of oil with fine flour (Lev. 2:4). When oil and fine flour are mingled together, the element of the oil and the element of the fine flour both continue to exist individually, without a third nature being produced as the result of a chemical reaction. This is not like the chemical process in which a neutral substance is produced when a base is added to an acid. Furthermore, mingling is different from union. Union is where two are merely joined together; mingling is where one enters into another, and the two are mingled together. The Holy Spirit entered into Mary’s womb and was mingled with humanity to give birth to One who was the expression of two in one, the expression of God and man, and whose name was called Jesus. Thus, the Lord Jesus was born a God-man as the mingling of God with man. In Him were both divinity and humanity. He was the complete God and the perfect man. This is a divine and mysterious matter in the Bible.

二 召会是神人调和的集大成

今天许多基督徒虽然知道应该有召会，并且他们的信经里也说到三一神和召会，但是他们却没有看见，召会乃是三一神进到人里面，与人相调的一个产品。三一神和召会，乃是我们该看见的两大异象。召会乃是神在祂的神圣三一里，把祂自己作到人里面，而产生出来的一个集大成。

神进到人里面，而产生出来的这一个模型，先在马太一章，是个人的，就是主耶稣。以后这个个人的模型，经过死而进入复活；从复活里一出来，这模型就不再是个人的了。这就是主自己说的：“一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”（约十二24。）到这时，这个模型就成了团体的产品，就是召会。（来二12，约二十17，19～23。）在马太一章，所产生的是单个的神人调和者；但在祂复活的时候，所有神所拣选的人，都包括在祂里面，和祂一同复活，（弗二6，彼前一3，）而成了团体的神人调和者。无论是单个的模型，或是团体的产品，原则都是一样，就是三一神进到人里面，与人调和。

今天的基督教，没有看见这件事。我不仅传讲这个真理，并且写成了书。直到今天，只有谩骂的人说我讲异端，还没有一个有学位、够资格的人写出一篇文章来驳这个真理。在洛杉矶一带，有一班反对我们的人，成立一个研究小组，研究我所引用的经节，为要驳斥我的道。他们研究以赛亚九章六节后，只得承认耶稣的确就是父。

三 全本圣经的中心—三一神把祂自己作到人里面，与人调和，产生召会

1 在旧约神的创造里

我说了这么多，负担是要给你们看见，我们的神乃是三一神；祂在永远里的心愿，祂的渴望，就是要把祂自己作到人里面。圣经六十六卷，读起来内容十分丰富，重点却很简单，就是祂这位三一神，要把祂自己作到人的里面。为了达到这目的，祂所作的第一步，就是照着祂自己的形像，按着祂自己的样式创造人，好作预备，让祂能将自己作到人的里面。我们都知道，要造一个器皿来装东

B. The Church Being the Aggregate of the Mingling of God with Man

Today many Christians know that the church should exist, and their creeds also speak of the Triune God and the church, but they have not seen that the church is a product of the Triune God's entering into man and being mingled with man. The Triune God and the church are two great visions that we should see. The church is an aggregate entity produced out of God's working Himself into man in His Divine Trinity.

God entered into man and produced this model, which was first seen in Matthew 1 as an individual, the Lord Jesus. Later this individual model passed through death and entered into resurrection; when this model came out in resurrection, He was not just an individual. This is what the Lord Himself said: "Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit" (John 12:24). By this time, this model became a corporate product which is the church (Heb. 2:12; John 20:17, 19-23). In Matthew 1 an individual mingling of God and man was produced, but when this One was resurrected, all the ones chosen by God were included in Him and resurrected together with Him (Eph. 2:6; 1 Pet. 1:3) to become the corporate mingling of God with man. Regardless of whether it is the individual model or the corporate product, the principle is the same: the Triune God enters into man and mingles with man.

Christianity today has not seen this matter. I do not only preach this truth, but I have also written books about it. Up until today, only slanderous people say that I am teaching heresy. Not one person with a degree and proper qualifications has written anything refuting this truth. In the Los Angeles area, there is a group of opposers who organized a research group to study the verses we quoted in order to refute our teachings. After studying Isaiah 9, they had to admit that Jesus truly is the Father.

C. The Center of the Entire Bible—the Triune God Working Himself into Man and Mingling with Man to Produce the Church

1. In God's Creation in the Old Testament

I have spoken so much because I have a burden to show you that our God is the Triune God and His heart's desire, His longing, in eternity has been to work Himself into man. The Bible with its sixty-six books is very rich in content, but its emphasis is very simple: the Triune God wants to work Himself into man. The first step He took to accomplish this purpose was to create man in His image and according to His likeness as a preparation for Him to work Himself into man. We all know that when a vessel is created to contain something, the vessel must be made the same as the thing it

西，那个器皿就必须造得和所要装的东西一样。东西是方的，你就不能造个三角的器皿；东西是三角的，你就不能造个圆的器皿。神从起头就计划把祂自己装到人里面，所以祂当初造人时，就把人造得和祂一样。这是神的预备。

2 在成为肉体里

过了大约四千年后，神才来，进到祂所造的人里面。祂的来法不是强迫式的，用祂主宰的权柄或大能来。祂来，乃是根据祂创造里的生命原则，先进到人里面，在童女马利亚的腹中成孕，停留在其中九个月，然后出生在地上。神是万能的神，能使人复活，又能称无为有；（罗四 17；）祂为何不立刻进到人里面，立刻生出来，长成耶稣这神而人者？但祂没有这样作。祂进到人里面，是遵守祂创造时所立定的原则，在马利亚腹中九个月，然后才出生为一个婴孩。祂生下来之后，也是照着生命的定律，一天一天长大。圣经记载得很清楚，“耶稣在智慧和身量，并在神与人面前所显明的恩典上，都不断增长。”（路二 52。）到了三十岁的时候，祂又照着神命定的原则，出来尽职，（民四 3，代上二三 3，路三 23，）作神所托付祂的工作。这给我们看见，主耶稣在地上的生活，每一步都是照着生命的原则；祂不是用神迹，或主宰的权柄，乃是完全照着人生命生长的定律。这是神作到人里面的第二步。

3 在主耶稣的钉死与复活里

过了三十三年半，主耶稣又照着神的命定，进到死里，并且从死里复活。当祂进到死里的时候，撒但以为是他把主耶稣捉住，把祂摆到十字架上去，把祂钉死在那里了；然而就神来看，这乃是主为着成功救赎，甘愿把自己的命舍了。（约十 18。）祂把自己送进死地，再从死里复活过来。这是祂把自己作到人里面的第三步。借着死与复活，这位三一神就能把祂自己分赐到祂所拣选、千千万万的人里面。但这还是从神的眼光来看；从人的眼光来看，还需要得救的信徒去传讲、宣扬这位死而复活的主，使历代蒙神拣选的人，一个一个的信入祂。

will contain. If the thing is square, you cannot make a triangular vessel. If the thing is triangular, you cannot make a round vessel. From the beginning, God planned to put Himself into man. Therefore, in the beginning when He created man, He created man the same as He. This was God's preparation.

2. In Incarnation

After approximately four thousand years, God finally came to enter into the man whom He had created. The way He came was not by force; He did not come by using His sovereignty or His great power. He came according to the principle of life in His creation. He first entered into man and was conceived in the womb of the virgin Mary, and then He remained there for nine months before being born on the earth. God is the almighty God who gives life to the dead and calls the things not being as being (Rom. 4:17); why did He not get into man immediately, be born immediately, and grow up to be the God-man Jesus immediately? He did not do it this way. He entered into man by keeping the principle He had established when He created all things. Thus, He was in Mary's womb for nine months before being born as a child. After His birth, He grew up day by day also according to the principle of life. The Bible records this very clearly: "And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men" (Luke 2:52). Then, again, when He was thirty years old, He came out to minister according to God's ordained principle (Num. 4:3; 1 Chron. 23:3; Luke 3:23) and did the work which God had commissioned Him to do. This shows that every step of the living of the Lord Jesus on earth was according to the principle of life. He lived on earth neither by miracles nor by His sovereign authority but completely according to the natural laws of the growth of human life. This was the second step of God's working Himself into man.

3. In the Lord Jesus' Death and Resurrection

After thirty-three and a half years, again, according to God's ordination, the Lord Jesus entered into death and then rose from the dead. When He entered into death, Satan thought it was he who had captured the Lord Jesus, put Him on the cross, and crucified Him there. However, in God's eyes, it was the Lord who willingly laid down His own life to accomplish redemption (John 10:18). He put Himself into death and resurrected from the dead. This was the third step He took to work Himself into man. Through death and resurrection, the Triune God is able to dispense Himself into the myriads of people that He has chosen. This, however, is from God's point of view. From man's point of view, the saved ones, the believers, still need to go to preach and announce the Lord who died and resurrected so that, one by one, all those chosen by God throughout the ages may believe into Him.

在神来看，主耶稣复活那一天，我们也都在祂里面一同复活了。（弗二6。）但是在经历上，我们乃是在时间里一个一个蒙恩信主的。今天蒙主怜悯，我们照着祂命定的路实行叩门，虽然很有果效，但是也很吃力。力气是我们该摆上的，因为这是照着神命定的定律。在原则上，神所拣选的人都会来。我们若不是蒙神拣选的，无论人怎么传，我们也不会信。但我们一信入祂，祂就进到我们里面，我们也进入祂里面。然后我们受浸进入祂里面，与祂有了生机的联结。（加三27，罗六3，太二八19，林前十二13，六17。）这样，三一神，就与我们调和在一起。

4 在保罗的书信里

三一神要把祂自己作到人里面，这个神圣的启示贯穿全本新约圣经，从马太福音到启示录，卷卷都是根据这原则写的。四福音是根据这原则写的，就是三一神把祂自己作到人里面。使徒行传也给我们看见这原则，所有的书信也不例外。以罗马书为例，罗马一章说到神的福音，这福音是罪得赦免的福音，是叫人因信称义的福音。到了八章就讲，这位神进到我们里面。九至十节说，神的灵住在我们里面，我们里面有基督的灵，也就是内住的灵；又说，基督在我们里面。在这里我们看见神、子基督、灵—三一神。这 and 旧约不一样。在旧约，三一神是在人的身外；到了罗马八章，三一神的三者都在人里面。这也和马太一章不一样。马太一章说到神进到人里面，是单个的；到了罗马八章，神进到人里面，乃是团体的。这可由罗马八章二十九节所说，基督是在许多弟兄中作长子，得着证明。那许多弟兄，就是我们这些有神在里面的人。

再往下看，就是哥林多前后书。保罗在哥林多后书的结语里，以可称颂的三一神来祝福信徒：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”（十三14。）这位三一神与我们同在，就在我们里面。

然后在以弗所书，一章开头就说到父神的拣选和预定、（3～6、）子神的救赎、（7～12、）以及灵神的印记和凭质。（13～14。）结果就有三一神对召会的传输，使三一神进到我们里面，成功一个身体，就是那在万有中充满万有者的丰满。（22～23。）这就是神的经纶。这

In God's eyes, on the day that the Lord Jesus resurrected, we all were also resurrected in Him (Eph. 2:6). But in our experience, we believe in the Lord and are saved one by one in time. Today, by the Lord's mercy, although our practice of door-knocking according to the God-ordained way is very effective, it is also very tiring. We should expend all our strength because this is according to the law of God's ordination. In principle, all those chosen by God will come. If we had not been chosen by God, no matter how much people preached to us, we would not have believed. But once we believe into Him, He comes into us and we enter into Him. Then we are baptized into Him and have an organic union with Him (Gal. 3:27; Rom. 6:3; Matt. 28:19; 1 Cor. 12:13; 6:17). Thus, the Triune God is mingled with us.

4. In Paul's Epistles

The divine revelation concerning the Triune God desiring to work Himself into man extends throughout the entire New Testament. From Matthew to Revelation, every book was written according to this principle. The four Gospels were written according to the principle of the Triune God's working Himself into man. Acts also shows us this principle, and none of the Epistles is an exception to this rule. Let us take Romans as an example. Romans 1 speaks of the gospel of God, which is a gospel of the forgiveness of sins, a gospel of justification by faith. Then Romans 8 speaks about God coming into us. Verses 9 and 10 say that the Spirit of God dwells in us, that we have the Spirit of Christ in us as the indwelling Spirit, and that Christ is in us. Here we see God, Christ the Son, and the Spirit; we see the Triune God. This is different from the Old Testament. In the Old Testament the Triune God was outside of man; by Romans 8, the three of the Triune God are all in man. This is also different from Matthew 1. When Matthew 1 speaks of God's entering into man, it is individual; by Romans 8, God's entering into man is corporate. This can be proven by Romans 8:29 where it says that Christ is the Firstborn among many brothers. The many brothers are we who have God in us.

If we continue reading, we come to 1 and 2 Corinthians. At the conclusion of 2 Corinthians Paul blesses the believers with the blessed Triune God: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (13:14). The Triune God is with us and in us.

Then in Ephesians, the first chapter begins with God the Father's selection and predestination (vv. 3-6), God the Son's redemption (vv. 7-12), and God the Spirit's sealing and pledging (vv. 13-14). The result is that, by His transmission to the church, the Triune God enters into us to produce the Body, which is the fullness of the One who fills all in all (vv. 22-23). This is God's economy. This means that God's economy is to

就是说，神的经纶，乃是三一神分赐到人里面，产生一个结果，就是召会，作祂的身体，作那在万有中充满万有者的丰满。到了以弗所三章，保罗说，他向父屈膝，求祂借着祂的灵，用大能使我们得以加强到里面的人里，使基督借着信，安家在我们心里。（14～17。）结果就叫我们被充满，以致成为神一切的丰满。（参三 17～19。）这就是三一神分赐到我们全人里面，结果就使我们成为神的丰满——彰显。书信里所说的，最终都是联到这事上。

5 在约翰的启示录里

至终，到了启示录，一开头就说，“愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从…耶稣基督，归与你们。”（一 4～5。）这指明经过种种过程的三一神，无论是永远之父的一切所是，七倍加强之灵一切所能作的，或是受膏之子一切所得着、所达到的，都分赐到信徒里面，结果就产生金灯台，作祂团体的见证。（9，11，20。）到了启示录末了的第二十二章，我们又看见，“城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”（1。）这里有神，有羔羊（子），也有灵（由生命水的河所表征）。这描述三一神如何在祂的元首权柄之下，将自己分赐给祂所救赎的人。到了十七节，那灵和新妇说，来！这指明那灵和新妇已经成为一，说话如同一人。那灵就是三一神的终极表现；这位三一神作到人里面，就把人构成一个团体的新妇。这就是说，三一神乃是丈夫，我们这些被祂充满、变化的人成了祂的新妇，与祂成为一。这是全本圣经给我们看见最重要、且最中心的一件事。

四 在实际生活中经历三一神的分赐，显出召会的实际

我再说，我的负担不是仅仅把要点指给你们看见；光是这样还不够，你们必须要有体认，并且有经历。什么是体认和经历？这一点都不难。许多基督徒觉得难，是因为受了错误教导的影响。教导错了，在体认和经历上就相当为难。我们若对三一神在我们里面，与我们联结并调和的真理认识得准确，就很容易经历这真理。

dispense the Triune God into man to produce a result, which is the church as His Body, the fullness of the One who fills all in all. In Ephesians 3 Paul says that he bowed his knees unto the Father and asked that He would grant us to be strengthened with power through His Spirit into the inner man that Christ may make His home in our hearts through faith (vv. 14-17). The result is that we are filled unto all the fullness of God (vv. 18-19). This is the dispensing of the Triune God into our entire being, resulting in our becoming the fullness, the expression, of God. What is spoken of in all the Epistles ultimately is related to this matter.

5. In John's Revelation

Finally, in Revelation, at the very beginning it says, "Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ" (1:4-5). This indicates that the processed Triune God, including all that the eternal Father is, all that the sevenfold intensified Spirit does, and all that the anointed Son has obtained and attained, has been dispensed into the believers with the result that the golden lampstands are produced to be His corporate testimony (vv. 9, 11, 20). At the end of Revelation, in chapter twenty-two, again we see "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street" (v. 1). Here we have God, the Lamb (the Son), and the Spirit (signified by the river of water of life). This depicts how the Triune God dispenses Himself into His redeemed under His headship. Then in verse 17, the Spirit and the bride say, "Come!" This means that the Spirit and the bride, having become one, speak as one. The Spirit is the ultimate consummation of the Triune God, who has worked Himself into us and constituted us into a corporate bride. In other words, the Triune God is the Husband, and we who have been filled and transformed by Him become His bride to be one with Him. This is the most important matter, and the central matter as well, revealed to us in the entire Bible.

D. Experiencing the Dispensing of the Triune God in Our Practical Living to Manifest the Reality of the Church

I repeat, my burden is not merely to show you the crucial points; it is not enough just to do that. You must have the realization and the experience. But how do we have the realization and the experience? It is not at all difficult. Many Christians feel it is hard because they have been influenced by wrong teachings. When the teaching is wrong, it is very difficult to have the realization and experience. If we have the proper knowledge of the truth that the Triune God is in us and is united and mingled with us, then it is very easy to experience this truth.

1 用灵祷告，接触三一神

一个得救的人，里头感觉有主的同在，那就是灵在他里面。灵在哪里，就是主在哪里；（林前六 17，林后三 17；）而主在哪里，就是父在哪里。（罗八 9～10。）三者都在信徒里面；一个来了，就是三个都来了。因为这位灵就是子的实际，实化，（约十四 17，）而子就是父的具体化身。（十 30，十四 10～11。）所以这三位实际上乃是一位，不过这一位却有三的讲究和分别。

我是山东人，吃小麦吃了八十年；今天你问我小麦里究竟有什么成分，我还是一点也不懂。如果必须我懂了再吃，我老早就死了。最近我很喜欢吃乳酪，其中有什么成分，大概我的妻子知道一点，因为她非常注意营养学，我却一点也不懂。我只知道吃和享受。有时我早晨四点半就醒来，脑子先在床上作工；到了六点再起来，继续作工。到了七点二十分，我的肚子就饿了。这时吃乳酪，又营养又消化、吸收最快。一吃下去，全身就觉得舒畅、饱足。今天我们有最好的“乳酪”在我们里面，就是这位三一神。祂是怎么一回事？我们很难讲。父就是子，子又是父的具体化身；子又实化为灵，灵又是子的实际。这到底是怎么回事？就是我讲了几十年，也只是根据圣经来讲；对于三一神的奥秘，我仍不知道是怎么一回事。

我的点在这里：你们在这里受训，不是只学习真理；你们更要学习天天多吃“乳酪”，天天享受三一神。吃物质的乳酪，不是用鼻子，也不是用耳朵，乃是用口。同样的，享受三一神不需要动头脑、用耳朵，也不需向主叩拜，只需要我们用灵，敞开心、张开口向主祷告，就能享受到了。

2 运用灵呼求主名， 以享受三一神

你们在这里受训，就是要学习用你们的灵；从早晨一起身，就学习用你们的灵。这就如同你要呼吸，不必去求人，也不必想要得任何的帮助；你只要运用你的呼吸器官，鼻子一吸，空气就进来了。同样的原则，今天你要享受三一神，就需要运用你的灵。比如，你早晨一起

1. Praying with Our Spirit to Contact the Triune God

When a saved person feels he has the Lord's presence inwardly, that means the Spirit is in him. Where the Spirit is, there the Lord is (1 Cor. 6:17; 2 Cor. 3:17), and where the Lord is, there the Father is (Rom. 8:9-10). The three are all in the believers; when One comes, all three of Them come. This is because the Spirit is the reality, the realization, of the Son (John 14:17), and the Son is the embodiment of the Father (10:30; 14:10-11). Thus, the three are really just the One, but this One has the aspect of being three distinctly.

I am from Shantung Province, so I have eaten wheat for eighty years. If today you ask me what the element in wheat really is, I still do not know. If I must understand wheat to eat it, then I would have died long ago. Recently, I started to like eating yogurt. My wife probably understands what its ingredients are, because she pays close attention to nutrition, but I do not know anything about it. I only know how to eat and enjoy it. Some days I wake up at 4:30 in the morning, and I begin working in my head while I am in bed. When 6:00 comes, I get up and continue working. By 7:20 I am hungry. Then I eat some yogurt which is nutritious and easy to digest and assimilate. As soon as I have eaten it, my entire being is refreshed and satisfied. Today we have the best "yogurt" within us, which is the Triune God. What is He like? It is hard for us to describe. The Father is the Son, and the Son is the embodiment of the Father; the Son is realized in the Spirit, and the Spirit is the reality of the Son. What is this all about? I have spoken about it for decades, and I can only speak according to the Bible. I still do not know fully what the mystery of the Triune God is all about.

My point is this: While you are here being trained, you should not just be learning the truth; it is even more important for you to learn to eat the "yogurt" every day, to enjoy the Triune God daily. To eat the physical yogurt, you do not use your nose or your ears; rather, you use your mouth. Likewise, to enjoy the Triune God, you do not need to work your brain, use your ears, or bow down before the Lord. You just need to use your spirit, open your heart, and open your mouth to pray to the Lord; then you will be able to enjoy Him.

2. Exercising Our Spirit to Call on the Name of the Lord to Enjoy the Triune God

You are being trained here to learn how to use your spirit. From the time you get up in the morning, you must learn to use your spirit. This is just like when you want to breathe, there is no need for you to beg others or expect any kind of help. You just need to exercise your breathing organs; once you inhale through your nose, the air gets right in. In the same principle, if you want to enjoy the Triune God, you need to exercise your spirit. For example,

来，感觉身体很疲倦。你越想只会越感觉疲倦；但如果你即刻从那种光景转回灵里，全人就会复苏过来。转向灵的秘诀，就是呼喊：“哦，主耶稣！哦，主耶稣！”你无须大声呼求，只要轻声从深处呼喊，立刻你就转回灵里，全人得着复兴。

3 借着转回灵里经历神的救恩， 并对付仇敌

我相信你们住在一起，早晨一起来，会遇见许多的麻烦，因为撒但有很多差役。许多时候，同寝室的姊妹可能给你带来难处。比方你刚起床，同住的姊妹不早也不晚，就在那时把你的漱口杯打破了。你不敢发脾气，但心里很生气。这时，你只要呼喊：“哦，主耶稣！哦，主耶稣！”你越喊就越不受这事搅扰，反而里面觉得有享受、有滋润。我相信你们多少都有这样的经历。你要知道，撒但常常在环境中挑起一些麻烦来搅扰我们，要把我们逼得非生气不可。你一生气，他就快乐。不仅如此，你一生气，你所听的一切真理就变作什么都不是，都落了空，成为泡影。什么三一神、神的救恩等，都没有了。你在这里受训，听了这么多真理，领受许多的异象；但因着撒但的搅扰，就把你所学得的漏光了。

马太一章二十一节说，“…耶稣…亲自将祂的百姓从他们的罪里救出来。”基督教的说法是，主耶稣借着钉十字架，流出祂的宝血，洗净我们的罪。我不敢说不是这样，但这只是对付罪的行为；在积极一面，主还要救我们脱离罪的权势。我们要知道，主耶稣有两个名字：“耶稣”就是耶和華，“以马内利”就是神。这指明主耶稣就是耶和華，并且也是神。祂把我们从罪里救出来，主要的乃是借着成为灵，进到我们里面，救我们脱离罪的权势。

以前面的事例来说，有姊妹打破你的漱口杯，你生气了，这是不是罪？又有一位姊妹，把你昨天晚上刚擦干净的地板踩脏了，你生不生气？接着又来一位姊妹，不小心摸了你昨天才洗过的头发，手上还沾满了菜油，你怎么样？是不是经历耶稣救你从罪里出来？我相信你若每一次都呼喊：“哦，主耶稣！哦，主耶稣！”不仅不

as soon as you get up in the morning, you feel that you are tired. The more you think about it, the more tired you feel. But if you immediately turn from that condition back to your spirit, then your entire being will be revived. The secret of turning to your spirit is to call, “O Lord Jesus! O Lord Jesus!” You do not need to call loudly. When you call softly from the depths of your being, immediately you will return to your spirit, and your entire being will be revived.

3. Experiencing God’s Salvation and Dealing with the Enemy by Turning to Our Spirit

I believe that when you are living together with others, you will face many troubles as soon as you get up in the morning. This is because Satan has many messengers. Many times the sisters who are your roommates can give you many problems. For example, you have just gotten up, and your roommate at that exact moment breaks your toothbrush mug. You dare not lose your temper, but you are very angry inwardly. At this time, you just need to call, “O Lord Jesus! O Lord Jesus!” The more you call, the less you will be bothered. Instead, you will feel that inwardly you have the enjoyment and the watering. I believe that to some extent you all have had this kind of experience. You must know that Satan always stirs up some trouble in our environment to disturb us and force us into anger. When you are angry, Satan is happy. Moreover, when you are angry, all the truths that you have ever heard become nothing; they are all made void and vanish into thin air. Everything you have heard about the Triune God and God’s salvation are all gone. You are here being trained and have heard so many truths and received so many visions, but because of Satan’s bothering, whatever you have learned all leaks out.

Matthew 1:21 says, “Jesus...will save His people from their sins.” Christianity explains this verse by saying that the Lord Jesus washed away our sins through His crucifixion and the shedding of His precious blood. I dare not say that this is not so, but this is only dealing with our sinful deeds. On the positive side, the Lord still wants to save us from the power of sin. We must know that the Lord Jesus has two names: Jesus is Jehovah, and Emmanuel is God. This indicates that the Lord Jesus is both Jehovah and God. He saves us from our sins mainly by becoming the Spirit to enter into us to save us from the power of sin.

According to the preceding example, when a sister breaks your toothbrush mug and you get angry, is that sin? And if another sister tracks dirt all over the floor which you had scrubbed clean the previous night, will you get angry? Then another sister carelessly gets her hands, which are greasy with vegetable oil, all over your hair, which you just washed the night before, what will you do? Do you experience Jesus saving you from your sins? I believe that if each time you would call, “O Lord Jesus! O Lord Jesus,” instead of getting angry, you

生气，还满了对主的享受。这就是体验，这就是经历。这样体验、经历的结果，才使你真正享受了三一神，结果召会就产生出来。然而，若是撒但一来搅扰你，你被打败；再来一次，你又被打败，结果你完全失败，召会就显不出来了。你厌恶给你麻烦的姊妹，她也藐视你，这样怎能有召会？但你若来一个麻烦就得胜一次，来一个搅扰就呼求主名；虽然姊妹们一直得罪你，你却仍然爱她们，仍然爱召会。你一直学习活在这样的灵里，自然就有召会的实际。

4 经历基督，产生召会

马太十六章记载，当主问门徒：“你们说我是谁？”彼得认识得准；他回答说，“你是基督，是活神的儿子。”主说，彼得看见的异象是对的，祂是基督，是神的儿子；接着祂又进一步说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上。”（15～18。）这给我们看见，乃是从我们体认基督、经历基督，召会生活才显出来。召会不是一个属人的俱乐部，也不是一个属世的社团组织；召会乃是一个生机体，是我们里面与主联结了，我们也凭着这联结的生命活在祂里面，结果就产生出召会的实际。

在这些点上，我盼望你们都能多有祷告，多有追求。我没有意思仅仅给你们看见一些高的异象，仅仅教导你们这些真理，把你们当神学院的神学生那样指导你们。我的负担乃是帮助你们，使你们在看见、听见这些异象和真理之后，能够去体认、经历。体认、经历的路，就在你们的灵里。如果你们没有看见或听见这些真理，即使你们体认了也不领悟，因为没有那个认识。现在这些真理都完全解开，并且丰丰富富的摆在你们跟前，你们越认识就越能体认。体认的路，就是向主有够多的祷告，和祂有亲密的交通。这样，主在你里面就是光，你里面天天都是明亮的，一点黑影也不能隐藏，任何的错误祂都改正。生命之律在你里面规律你，你就脱离你的天然自我。诗歌三百八十二首末了一节说，

“借此你灵浸透全人，到处是你，到处是神！我就脱离天然自我，与众圣徒作神居所。”

will be full of the enjoyment of the Lord. This is your realization, your experience. The result of such realization and experience is that you have the real enjoyment of the Triune God. Consequently, the church is produced. However, if Satan comes to disturb you and you are defeated, and if he comes again, and you are defeated again, then the result will be that you are completely defeated and the church cannot be manifested. You are disgusted with the sister who troubles you, and she also despises you; so how can there be the church? However, if you overcome whenever trouble comes upon you, and if you call on the name of the Lord whenever something disturbing happens to you, then even though the sisters continue to offend you, you will still love them and love the church. When you learn to live constantly in this kind of a spirit, the reality of the church is spontaneously there.

4. Experiencing Christ to Produce the Church

In the record of Matthew 16, the Lord asked the disciples, “Who do you say that I am?” Having the accurate knowledge, Peter answered, “You are the Christ, the Son of the living God.” The Lord said that the vision of Him being the Christ, the Son of God, which Peter saw was correct. Then He went on to say, “I also say to you that you are Peter, and upon this rock I will build My church” (vv. 15-18). This shows us that the church life is manifested only when we realize and experience Christ. The church is not a human club or a worldly organization but an organism. When we have an inward union with the Lord and live in Him by this life union, the reality of the church is produced.

I hope that you will pray much over these points and pursue them. I have no intention of merely showing you some high visions or teaching you some truths as if you were students in a theological seminary. My burden is to help you realize and experience these visions and truths after you have seen and heard them. The way to realize and experience them is in your spirit. If you have not seen or heard these truths, you could not understand them even if you had realized them because you do not have the knowledge. Now these truths have all been completely unveiled and richly placed before you. The more you know them, the more you will realize them. The way of realization is to pray adequately to the Lord and have intimate fellowship with Him. Thus, the Lord will be the light in you, and every day you will be bright inwardly. Not one bit of shadow could remain hidden; He will correct every mistake. The law of life within you will regulate you, and you will be saved from your natural self. The last verse of Hymns, #501 says:

Thy Spirit will me saturate, Every part will God permeate, Deliv’ring me from the old man, With all saints building for His plan.

神的居所就是召会。这就是经历基督，体认召会实际的路。

5 珍赏主耶稣，被灵充满， 享受父眷顾，新妇得显出

我盼望你们不仅要学习认识真理，并且实实在在追求主观的体认、经历这些真理。我很懊悔的一件事，就是年轻的时候荒废了大好光阴；不是去娱乐荒废的，都是读圣经荒废了。为什么我这样说？因为我没有受到正确的教导；教导我的人所教导的，大都是豆荚和糠秕。我们要知道，麦子要有糠秕才能生长，豆子也要有豆荚才能生长。同样的，圣经里也有一些“糠秕”和“豆荚”；你不需要去摸得太多。但是我年轻的时候，受到的教导就是摸这些东西。光是但以理九章的“七十个七”，（24～27，）我就不知读了多少遍。他们没有一次告诉我，我里面有一个灵；（伯三二8，亚十二1；）也没有一次告诉我，主耶稣今天要住在我里面；（约十五4～5；）更没有一次告诉我，主耶稣今天就是灵。（林前十五45下，林后三17。）

今天你们实在是一班蒙福的人！在主的恢复里所喂养、教导你们，摆在你们面前的，都是丰富、可口的，并且还是容易消化的。固然你们要学习，好能帮助你们领会和享受；但我更盼望你们能在实际上真正对主有享受。你们一定要活在与主的交通中，要住在主里面。我们中间的书，有许多都讲这一点，就是你们要常常和主有接触，在里头不断的碰着主。你这样作就是在那里体认、经历你所听见的真理。今天三一神—父、子、灵—都在我们里面；你越运用灵接触祂，越呼喊：“哦，主耶稣！”你里头就越感觉祂的供应。你越思念祂、珍赏祂，想到祂的荣美，想到祂的尊贵，你里头就越被灵充满。

今天基督教里的灵恩派（五旬节派），只注意人说了方言没有。他们一直鼓励人说方言；有的甚至要人打滚、又叫又跳，以为这样才能被圣灵充满。但是真正的被圣灵充满，乃是你里面欣赏、享受主耶稣到极点。你越欣赏祂，里面就越充满灵。每一天，你都要花一点时间在祂面前，敞开你自己，呼喊祂，珍赏祂，你里面就会被灵充满。如果你不珍赏祂，却要祂充满你，那是不可能

God's building is the church. This is the practical way to experience Christ and realize the church.

5. Appreciating the Lord Jesus, Being Filled with the Spirit, and Enjoying the Father's Care for the Manifestation of the Bride

I hope that you will not just learn to know the truths but also will truly pursue to subjectively realize and experience them. I regret that when I was young, I wasted so much time. I did not waste it in pursuing entertainment, but I wasted it in studying the Bible improperly. Why do I say this? Because I did not receive the proper teaching. Those who taught me mainly taught about the “husks” and the “pods.” We know that wheat needs the husks and that the peas need their pods to grow. In the same way, the Bible has some “husks” and “pods”; you do not need to get into them too much. But when I was young, I was taught to focus on these matters. I do not know how many times I studied the “seventy weeks” in Daniel 9:24-27. Yet I was never told that I have a spirit in me (Job 32:8; Zech. 12:1), that the Lord Jesus wants to abide in me (John 15:4-5), and that the Lord Jesus today is the Spirit (1 Cor. 15:45b; 2 Cor. 3:17).

Today you are surely a blessed group of people! In the Lord's recovery you are nourished, taught, and have all the riches laid out before you in a delicious, rich, and easily digestible way. Of course, you need to learn, so that your learning may help you in your understanding and enjoyment. But in particular I hope that you will be able to have a real enjoyment of the Lord in a practical way. You must live in fellowship with the Lord and abide in the Lord. We have many books among us which speak about this point, that is, that you must always contact the Lord and continuously touch Him. When you do this, you are realizing and experiencing the truths which you have heard. Today the Triune God—the Father, the Son, and the Spirit—are all in us. The more you use your spirit to contact Him and call, “O Lord Jesus,” the more you will sense His supply inwardly. The more you remember Him, appreciate Him, and consider His glory, beauty, and honor, the more you will be inwardly filled with His Spirit.

The Pentecostal movement in Christianity today pays attention only to whether or not people have spoken in tongues. They always encourage people to speak in tongues; some even want people to roll around and to shout and jump. They think that this is what it means to be filled with the Holy Spirit. But the real filling by the Holy Spirit is when we inwardly appreciate and enjoy the Lord Jesus to the uttermost. The more you enjoy Him, the more you are filled with Him inwardly. Every day you need to spend some time before Him to open yourselves, to call on Him, and to appreciate Him. Then you will be filled with the Spirit inwardly. If you do not

的。这就是为什么有经历的人都会说，你越赞美主耶稣，里面就越被充满；这是真的。但这不是一个外面的技巧，必须你里面的确珍赏祂，从深处说，“主耶稣，我爱你。主，你太宝贝了。不是我能爱你，乃是你太可爱了。”这样，祂必然充满你。

罗马一至三章的主题是因信而活。信从哪里来？罗马书告诉我们，这信乃是在耶稣里的信，或是属基督的信。（三 22，直译。）加拉太二章二十节说，“现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的。”因此，这信乃是神儿子的信。信是有标的、目标的，并且是从标的、目标来的。若没有标的，如何有信？比如我拿一块大石头给你看，你里面没有信，反而有厌烦；但我若拿一块大钻石给你看，你越看里面越有信。可见信是从标的来的。主耶稣是值得我们注视的。如果你看我，越看越没有信；但主耶稣在这里，你越看祂，里面就越有信。因此，我们的信是从祂来的。不仅如此，我们的信就把祂带到我们里面；祂和我们的信就是一体的。所以我们的信就是在祂里面的信，也是属祂的信。

同样的原则，我们无法单靠祷告就被充满；除非我们摸着了主，否则不能被充满。被主充满最上好的路，就是瞻仰祂的荣美，欣赏祂的荣美。你越对祂有欣赏，就越被圣灵充满，因为祂就是灵。你珍赏祂、爱祂，祂作为灵就进到你里面来充满你。并且你每一次碰着祂的时候，都会感觉父的眷顾、同在，接受父作源头的供应和传输，对祂有述说不尽的享受。你这样天天体认、经历三一神，结果召会的实际就显出来；这召会就是基督的身体，是那在万有中充满万有者的丰满。

从马太头一章到启示录末一章，我们所看到的就是这样一个异象。马太一章说，祂怎样来进到人里面，与人调和。然后经过福音书、使徒行传、书信，到了启示录末了，我们就看见神和羔羊，以及从宝座流出来生命水的河，就是灵。最终那灵和新妇成为一，一同发言，一同宣告。这就是说，这个新妇是满了灵，满了对灵的享受，那灵也在她里面有完全的地位。这一个就是神的经纶。我盼望你们都能追求、体认并经历这个。

李常受弟兄于主后一九八六年九月十八日讲于台北

appreciate Him but still want Him to fill you, it will be impossible. This is why the experienced ones say that the more you praise the Lord Jesus, the more you will be filled with Him; it is really true. This, however, is not an outward skill. You must truly appreciate Him inwardly and from the depths of your being say, “Lord Jesus, I love You. Lord, You are exceedingly precious. It is not that I can love You, but it is because You are so lovable.” If you do this, He will certainly fill you.

The main topic of Romans 1—3 is living by faith. Where does faith come from? Romans tells us that this faith is the faith in Jesus Christ or the faith of Jesus Christ (3:22). Galatians 2:20 says, “It is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.” Therefore, this faith is the faith of the Son of God. Faith has an object and a goal, and it is derived from that object or goal. If there were no object, how could there be faith? For example, if I were to show you a rock, you would not have any faith; on the contrary, you would be disgusted. If, however, I were to show you a big diamond, the more you look at it, the more you would have faith. This shows that faith comes from its object. The Lord Jesus is worthy of our attention. If you were to look at me, the more you look, the less faith you would have. If, however, the Lord Jesus were here, the more you look at Him, the more you would have faith. Thus, our faith comes from Him. Furthermore, our faith brings Him into us; He is one with our faith. Therefore, our faith is the faith in Him and the faith of Him.

In the same principle, we cannot be filled just by praying; unless we touch the Lord, we cannot be filled with Him. The best way to be filled by the Lord is to behold and appreciate His beauty. The more you appreciate Him, the more you will be filled by the Holy Spirit, because the Lord is the Spirit. When you appreciate and love the Lord, He enters into you and fills you as the Spirit. Furthermore, every time you touch Him, you will sense the Father’s care and presence and receive the supply and transmission from the Father as the source. You will have an unutterable, indescribable enjoyment of Him. If you daily realize and experience the Triune God in this way, the reality of the church as the Body of Christ, the fullness of the One who fills all in all, will be manifested.

From the first chapter of Matthew to the last chapter of Revelation, we see this kind of vision. Matthew 1 tells us how He came into man and mingled with man. Then through the Gospels, Acts, and the Epistles to the end of Revelation, we see God, the Lamb, and the Spirit as the river of water of life proceeding out of the throne. Ultimately, the Spirit and the bride become one, speaking and announcing together. This means that the bride is full of the Spirit, full of the enjoyment of the Spirit, and that the Spirit has all the ground in her. This is God’s economy. I hope that you can all pursue, realize, and experience this.

基督的成就（一）

读经：约翰福音一章三节，希伯来书一章二节，路加福音二章十一节，约翰福音一章十四节，一节，罗马书八章三节，提摩太前书三章十六节，罗马书三章二十五节，希伯来书九章四至五节，哥林多后书五章二十一节，彼得前书二章二十四节，三章十八节，路加福音一章三十五节，约翰福音六章五十七节。

纲要

叁 异象的第三点—基督的成就：

- 一 创造万有—成立宇宙
- 二 成为肉体—将神带进人里面，使神与人联结为一
- 三 经历人生—将神活在人中间，使神从人性得着彰显

THE ACCOMPLISHMENTS OF CHRIST (1)

Scripture Reading: John 1:3; Heb. 1:2; Luke 2:11; John 1:14, 1; Rom. 8:3; 1 Tim. 3:16; Rom. 3:25; Heb. 9:4-5; 2 Cor. 5:21; 1 Pet. 2:24; 3:18; Luke 1:35; John 6:57

OUTLINE

III. The third item of the vision—the accomplishments of Christ:

- A. Creating all things—forming the universe.
- B. Becoming flesh—bringing God into man that God and man might be joined as one.
- C. Experiencing the human life—living God among men that God may be expressed in humanity.

三一神乃是整本圣经的架构

在开始本篇信息之前，我要补充一点负担的话。在主的恢复里，尤其到了今天，所有长老、同工、全时间的、以及一切事奉的人，都必须看见关于三一神的异象。否则，你们事奉的基础绝对不够，也绝不会稳固。迟早你们会看见，你们的认识就好比一栋房子，建造在不稳固的根基上；不是这里缺一块石头，就是那里缺一块房角石。这样的基础当然迟早会出问题。在今天的基督教里，一般事奉主的人很少有这样的基础；他们害怕谈论这个问题，也不肯花工夫去研究。然而我们必须清楚，全本圣经六十六卷，都是用三一神来构成的。

我以盖会所为例，说明这事。三十七年前，我在上海带头建造主恢复中的第一个大会所，位于上海南阳路。会所里面一共能坐五千人，两端也相当长。那时对于建筑的研究，上海一般建筑师都不赞成造一栋屋子的两端超过一百呎，因为觉得不稳妥，无法有那么长的梁木。所以当时的图样，就是当中有两根支柱，两边再有两根支柱，把整个会所划成四部分，每部分可容一千二百五十人，总共五千人。如果单单两边有支柱，全会所都是空的没有柱子，梁木就不够稳固。

但是在盖安那翰会所时，情况完全不同。那个会所相当大，有二百二十呎长，一百一十呎宽。其外观所显出来的，上面是木头，下面是石头；但实际上，那个大会所的骨架，既不是木头，也不是石头，而完全是钢铁。会所两端的大支柱，完全是钢铁；梁木也是钢铁，有一百一十呎长，除了两边，中间完全没有支柱，完全是用钢铁作成的，由弟兄们在爱荷华州监督作成，亲自押载运来，又监督着架上去。在钢铁的外面，又包上了好几层；先包水泥，再包石头。因此，你到安那翰会所，看不见一点的钢铁，只看见石头；那完全是为了好看，为了装饰。当然不能说石头一点力量都没有；但主要担当的力量，是在钢柱和钢梁上。

THE TRINITY AS THE FRAMEWORK OF THE ENTIRE BIBLE

Before we cover the subject matter of this chapter, I would like to add a word of burden. In the Lord's recovery, particularly at the present time, all the elders, co-workers, full-timers, and serving ones must see the vision concerning the Triune God. Otherwise, the foundation of your service will be neither adequate nor firm. Sooner or later you will realize that your knowledge is just like a house built upon an insecure foundation, with one stone missing here and a cornerstone missing there. This kind of foundation will have problems sooner or later. In today's Christianity very few who serve the Lord have the vision of the Triune God as their foundation. They are afraid to talk about this matter and are also unwilling to spend time to study it. However, we must be clear that the entire Bible with sixty-six books is constructed with the Trinity.

I would like to use the building of a meeting hall as an illustration. Thirty-seven years ago I took the lead in Shanghai to build the first big meeting hall in the Lord's recovery. That meeting hall, which was located on Nanyang Road, could seat a total of five thousand. The two ends of the hall were quite far from one another. Back then, most architects did not approve of constructing a building with two ends over one hundred feet apart. This was because they felt that such a building would not be safe, since it was not possible to have beams of that length. Therefore, the design at that time was to have two supporting pillars in the middle and another two on each side. Thus, the meeting hall was divided into four sections; each section could seat one thousand two hundred fifty people, and the total seating capacity was five thousand people. If pillars were erected only on the two sides and not in the middle of the hall, the beams would not be secure.

However, when we built the meeting hall in Anaheim, the situation was altogether different. That hall is quite large—about two hundred and twenty feet long and one hundred and ten feet wide. In appearance, it is wood on top and stone at the bottom. In reality, the frame of that large meeting hall was neither wood nor stone but altogether steel. The two huge pillars at each end of the hall were steel. The beams are steel, and each beam is about one hundred and ten feet long. There are no other supporting pillars in the hall besides those on the two sides. The steel beams were made in Iowa under the supervision of the brothers, transported to Anaheim under their escort, and set up in the building also under their oversight. Furthermore, the steel beams were covered first with a layer of cement and then with a layer of stones. Therefore, when you go to the meeting hall in Anaheim, you cannot see any steel; you can only see the stones, which are for beauty, for adornment. Of course, we cannot say that the stones have no supporting strength at all; but the main strength for holding up the building lies with the steel pillars and steel beams.

用这个比方，我们就能清楚，圣经六十六卷书，完全是以三一神作支柱、作架构；所有其余的部分，都是附加上去的。很可惜，今天所有读圣经的人，都好像是在看安那翰会所的外表，只注意到石头好不好看，木料不完整。实在说来，好不好看与完不完整，并没有什么伤害，最低限度不会妨碍你的生命。安那翰会所因着有钢铁作支柱，无论是坐三千人，或是四千人，总是像堡垒一样，稳稳的立在那里，如同一座小山。除非有得了的大地震，也许才会有影响。同样的原则，三一神就是全部圣经的架构；特别是新约的以弗所书，你若不认识三一神，你就无法领会以弗所书的深奥。以弗所书每一章都是以三一神为骨架。

约翰十四至十七章里的三一神

约翰福音的中心信息，就在于十四至十六章这三章，加上十七章那篇结束的祷告。这四章圣经所讲的就是三一神，其骨架也就是三一神。我年幼时在基督教里作礼拜，也听人说到约翰十四章，大都只说，主耶稣说，“我就是道路、实际、生命。”（6。）又说，主耶稣要去了，但很关心我们，所以祂就求父，再赐给我们一位保惠师，叫祂永远与我们同在。（16。）这一位保惠师来了，就看顾我们。还有人说，在十五章，主耶稣形容我们和祂之间那个密切的关系，就像葡萄树和枝子一样；我们与祂应该有这样密切的关系。（5。）这些他们虽然都读出来了，但不过是肤浅的看见，并没有把三一神这架构读出来。

我们必须看见，从十四章一开始，就点出三一神。主说，祂要到父那里去，并且祂往那里去，祂的门徒知道那条路。祂的门徒就说，他们不知道那条路，求主告诉他们，那条路是什么。于是主说，“我就是道路、实际、生命；若不借着祂，没有人能到父那里去。”（1~6。）借着主，意思就是经过主。“到父那里去”是按中文文法的语气，原文并没有“那里”一辞。这是翻译圣经的人，为使这句话能像中文而加上去的，以致读经的人都注重“那里”，以为是一个地方，却忽略了“父”自己。这是个很大的偏差。

By this illustration we can see clearly that the sixty-six books of the Bible are altogether built upon the Divine Trinity as their support and framework, and all the other parts are just accessories. Regretfully, Bible readers today are just like those who look at the appearance of the Anaheim meeting hall, paying attention only to whether the stones are beautiful and whether the wood is perfect. Actually, whether it is beautiful or not and whether it is perfect or not does not have any harmful effect; at least it does not endanger your life. Because the Anaheim meeting hall is supported by steel pillars, whether it seats three thousand or four thousand people, it stands there securely like a fortress or a small mountain. It cannot be affected by anything except perhaps a very great earthquake. In the same principle, the Trinity is the framework of the entire Bible, and this is especially true with the book of Ephesians in the New Testament. If you do not know the Triune God, you cannot comprehend the profoundness of Ephesians, because every chapter of this book has the Divine Trinity as its framework.

THE DIVINE TRINITY IN JOHN 14—17

The central message of the Gospel of John is found in chapters fourteen through sixteen and in the concluding prayer in chapter seventeen. What these four chapters speak about is the Divine Trinity, and their framework is the Divine Trinity. In my youth when I attended the Sunday worship in Christianity, I heard some of the people speak about John 14. Mostly they told us that the Lord Jesus said, “I am the way and the reality and the life” (v. 6). They also said that the Lord Jesus was going away, but because He was very concerned for us, He asked the Father to give us another Comforter that He might be with us forever (v. 16), and now the Comforter has come and is taking care of us. Then others said that in chapter fifteen the Lord Jesus described the intimate relationship between Him and us by likening it to the relationship between the vine and the branches (v. 5); therefore, we should have such an intimate relationship with Him. Although they saw these things, what they saw was superficial; they did not see the Triune God as the framework.

We need to see that from the very beginning of chapter fourteen the Triune God is pointed out. The Lord said that He was going to the Father and that where He was going, the disciples knew the way. But the disciples said that they did not know the way and therefore asked Him to tell them what the way was. Then the Lord said, “I am the way and the reality and the life; no one comes to the Father except through Me” (vv. 1-6). To be “through” the Lord means to pass through the Lord. For the sake of readability, the Chinese Bible translators rendered to the Father as to where the Father is, which is not what the Greek text says. As a result, Bible readers pay attention to where, thinking that it denotes a place, and neglect the Father Himself. This is a great deviation.

接着主继续说话，然后腓力进来打岔。（7～8。）他对主说，“主啊，将父显给我们看，我们就知足了。”这意思是说，他认为和主同在了三年半，天天看见的只有主这位拿撒勒人；虽然主一直将父告诉他们，但是从来不曾将父显给他们看见。所以腓力要求主将父给他们看一下，他们就满足了。这时主耶稣大吃一惊，对他说，“腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看？我在父里面，父在我里面，你不信么？”（9～10。）在这里，主把子与父摆出来了。在主的话里，父和子没有办法分，他们是互相内在的。

接着在十六至十七节，主又说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵…”。子求父差灵来，祂来了不仅是保惠师，也是实际的灵。“保惠师”也是一个不容易明了的辞，很少人能翻译得准确。当初英国人翻译圣经时，有些字无法翻译，就直接把希腊字转移过来，当成英文使用。例如受浸的希腊字是 baptizo，英语化就成为 baptize。同样的，保惠师的希腊文是 paracletos，英语化就成为 paraclete。这字的意义包括许多，如护士、律师、医生、乳母、服事者等。达秘说，此字等于古罗马帝国的 patron，就是陪伴在我们身旁，随时应付需要，办理案件，为我们辩护的那一位。当灵来的时候，就成为这样的一位而来。

不仅如此，祂也是实际的灵。实际的希腊原文是 aletheia，也是很难解释的一个字，意思就是真实的、实在的、实体的、具体的。这也就是说，虽然主讲父讲了许多，祂自己也与门徒同在那么长久，但他们还是摸不着；必须等到灵来了，这位灵才把父实化到我们里面，也把子实化到我们里面。所以祂是实际的灵。当这灵进到信徒里面，就将三一神实化到他们里面，与他们调和，成为他们的生命和素质。这是约翰十四章一开头就给我们看见的三一神。

约翰十五章和十六章，也都说到三一神。十四章和十五章都有一个二十六节，也都是论到三一神。十四章二十六节说，“父在我〔子〕的名里所要差来的圣灵…”。十五章二十六节说，“我〔子〕要从父差保惠师来，就是

Then the Lord continued His speaking, and Philip came in to interrupt Him (vv. 7-8). Philip said to Him, “Lord, show us the Father and it is sufficient for us.” This means that Philip thought that he and the other disciples had been with the Lord three and a half years, yet every day they saw Him only as a Nazarene; even though the Lord had been telling them about the Father, He had never shown them the Father. Therefore, Philip asked the Lord to show them the Father, and it would be sufficient for them. Then, greatly surprised, the Lord Jesus said, “Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Do you not believe that I am in the Father and the Father is in Me?” (vv. 9-10). Here, the Lord presented the Son with the Father. In the Lord’s speaking, the Father and the Son are inseparable because They are in each other mutually.

Then in verses 16 and 17 the Lord went on to say, “And I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality.” The Son asked the Father to send the Spirit, and when the Spirit comes, He is not only the Comforter but also the Spirit of reality. Comforter is a term that is not easy to understand; few can render an accurate translation. When the British scholars were translating the Bible, they found some words that are not translatable, so they simply turned the Greek words directly into English, using them as English words. For example, baptize is the anglicized form of the Greek word baptizo. Likewise, paraclete is the anglicized form of the Greek word paracletos. This word has a variety of meanings, such as a “nurse,” a “counsel,” a “physician,” a “nursing mother,” and an “attendant.” Darby said that this word has the same sense as that of the Roman “patron.” A patron is one who is always beside us to meet our needs, take care of our case, and plead our cause. When the Spirit comes, He comes as such a One.

Furthermore, He is also the Spirit of reality. The Greek word for reality is aletheia, a word that is also very difficult to explain. It denotes something that is genuine, real, substantial, concrete. This means that although the Lord spoke so much about the Father, and although He Himself had been with the disciples for such a long time, they still could not touch Him. They had to wait until the Spirit would come to make the Father and the Son a reality in them. Therefore, the Spirit is the Spirit of reality. When the Spirit enters into the believers, the Triune God is realized in them and mingled with them to become their life and essence. This is the Triune God unveiled to us from the very beginning of John 14.

John 15 and 16 also speak about the Triune God. Both chapters fourteen and fifteen have a verse 26 that refers to the Triune God. John 14:26 says, “The Holy Spirit, whom the Father will send in My [the Son’s] name”; 15:26 says, “But when the Comforter comes, whom I [the Son] will send to you from the Father, the Spirit of reality, who proceeds from the Father.” Chapter

从父出来实际的灵…。”十四章说，父在子的名里差灵来；到了十五章就说，子从父那里差灵来。这两节的“从”字，原文的意思是“从…同…”。这就是说，父在子里面差灵来，而子又从父并同着父差灵来。不仅如此，灵来了，是从父来，也就是从父并同着父来；父又在子里，所以子也来了。因此，灵来了，就是三一神来了。

这些都是人类的语言无法描述的，不仅难以翻译，更难以解释。所以今天多数的基督徒不敢去摸、去讲，因为实在太难了。父在子里差灵来，这是什么意思？既然父差灵来了，怎么以后子又从父那里差灵来？那么到底是谁差灵？是父差灵还是子差灵？我们越解释只会越胡涂。虽然这真理实在叫人难以明白；但在我们的经历和体认里，我们就清楚了。

连主耶稣在地上传讲真理时，也是同样使人难以明白。在六章，主把人说到一个地步，有好些门徒说，“这话甚难，谁能听呢？”他们就一个个退去，不再与祂同行。（60，66。）那时主对以彼得为首的十二门徒说，“你们也想离去么？”彼得就回答说，“主啊，你有永远生命的话，我们还归从谁？”（67～69。）我们看见，胡涂的彼得，这时比别人清楚。在六章末了，他是非常清楚，一点也不胡涂。我们怎么知道？因为主耶稣在这一章的话里，没有用到“永远生命的话”。主只说，“我…的话，就是…生命。”（63。）彼得听进去了，就造出“永远生命的话”这个辞来。这证明彼得的确清楚了。今天有的人说，读圣经不要改圣经的话。彼得那天的回答，却把主的话改了。彼得听进主的话，就领悟主的话既是灵，既是生命，那不就是永远生命的话么？所以虽然有许多门徒不懂主所说的，但至少有一位彼得听懂了。

因此，我盼望你们，要从基本上认识神圣的三一；这样，无论在读经的事上，在属灵的事奉上，或是在生命的长大上，你们就都能有个基础。其次，你们也必须看见，我们的神，在宇宙间的这位三一神，乃是有目的、有计划、有心意、有作为的。祂既不是胡里胡涂的神，就必然有一个经纶；这是另一件大事，是我们必须看见的。

fourteen says that the Father would send the Spirit in the Son's name; then chapter fifteen says that the Son would send the Spirit from the Father. The sense in Greek for the word from in 15:26 is "from with." This means that the Father sends the Spirit in the Son, and the Son sends the Spirit from the Father and also with the Father. Furthermore, when the Spirit comes, He comes from the Father; that is, He comes from the Father and also with the Father. And since the Father is in the Son, the Son also comes. Hence, when the Spirit comes, the Triune God comes.

These things simply cannot be described by human language; they are hard to translate and even harder to explain. Therefore, most Christians dare not touch or speak these things because they are really too difficult. What does it mean that the Father sends the Spirit in the Son? Since the Father has sent the Spirit, how is it that later the Son also sends the Spirit from the Father. Who then sends the Spirit? Is it the Father or the Son? The more we explain, the more puzzling it is. Although this truth is hard to comprehend, it becomes clear in our experience and realization.

Even when the Lord Jesus was preaching the truth on the earth, it was also hard for people to understand. In John 6 the Lord's word was so difficult to understand that many of the disciples said, "This word is hard; who can hear it?" And they went back to what they had left behind and no longer walked with Him (vv. 60, 66). Then the Lord said to the twelve, of whom Peter was the leading one, "Do you also want to go away?" Peter answered Him, "Lord, to whom shall we go? You have words of eternal life" (vv. 67-68). We see that at that time, the confused Peter was the clearest among all the others. At the end of chapter six he was very clear and not mixed up at all. How do we know? In this chapter the Lord Jesus did not use the phrase words of eternal life; He only said that "the words which I have spoken...are life" (v. 63). Yet Peter understood and coined the phrase words of eternal life. This proves that Peter was truly clear. Today some say that when we read the Bible, we should not change its words. But that day in his answer, Peter "changed" the Lord's words. When Peter heard the Lord's speaking, he realized that since the Lord's words were spirit and life, they had to be words of eternal life. Therefore, although many of the disciples did not understand what the Lord was saying, at least there was one, Peter, who understood.

Hence, I hope that, first of all, you will have a basic knowledge concerning the Divine Trinity. Then whether in the study of the Bible, in the spiritual service, or in the growth in life, you will have a foundation. Next, you must also see that our God, the Triune God in the universe, has a purpose, a plan, an intention, and a work. Since He is not a confused or mixed up God, He certainly has an economy; this is another great matter that we must see.

叁 异象的第三点— 基督的成就

在本篇和下一篇信息中，我觉得还有一个负担，要和你们说到另一件基本的真理，就是基督的成就。就人来说，人类有将近六千年的历史；就神来说，祂从已过的永远里就存在。到底在时间里，基督成就了那些事；这是我们必须看见的。

一 创造万有—成立宇宙

按照新旧约的记载，在已过的永远里，神就在那里打算、计划，并立定了祂的经纶。但那时祂还没有作任何事。神在祂的经纶里所要作的一切，乃是定规了要由子来作。子来了乃是作基督，以承受使命。基督的希腊文是 Christos，基利斯督，乃是旧约希伯来文“弥赛亚”的希腊译文。翻译中文圣经的人，取这辞的首尾二音，译为基督。这样的翻译配合“耶稣”的名，就非常符合音节。基督是神的弥赛亚，神的基督，神的受膏者。受膏者就是接受神的委任，以承受神使命的那一位。主耶稣不是在降生成为人之后才被委任；祂乃是在永世里就已经被委任。在永远里，三一神就定规要祂来完成一切。祂就是成全神经纶之使命的一位。

我们必须看见，在宇宙中有这样的讲究：一个是“永远”，一个是“时间”。永远是无始无终的，时间是有始有终的。时间是从哪里起首的？乃是从神的创造。当基督一来创造，受造之物开始存在，时间就起首了。约翰一章三节说，“万物是借着祂成的；凡已成的，没有一样不是借着祂成的。”这里的“成”，意思就是“存在”。实在说，主耶稣也不是用创造的方式产生万物；祂乃是从无中命令出有来，祂乃是称无为有。祂一说“有！”万有就同时存在、成立了。原来没有天，祂说，“要有天！”天就从无中出来了、存在了。地也是这样成的；万有都是这样从无中产生出来的。天与地一存在，时间就起首了。

基督是神的委任者，承担神所委任的；祂成就的第一项，就是创造万有。当时间起首了，祂又在其中完成许多伟大的成就。这是我们每个事奉主的人必须要看见的。祂创造

III. THE THIRD ITEM OF THE VISION— THE ACCOMPLISHMENTS OF CHRIST

In this chapter and the following chapter I feel burdened to speak to you concerning another basic truth—the accomplishments of Christ. On man's side, mankind has close to six thousand years of history. On God's side, God has been existing since eternity past. What are the things accomplished by Christ in time? This is a matter that we must see.

A. Creating All Things—Forming the Universe

According to the records of the Old and New Testaments, God made a plan and established His economy in eternity past, but then He did not do anything. It was decided that all the things that God wanted to do in His economy would be carried out by the Son. The Son came as Christ to receive the commission. The Greek word for Christ is Christos, which is the Greek translation of the Hebrew word Messiah. Christ was God's Messiah, God's Anointed, the One appointed by God to carry out God's commission. The Lord Jesus was not appointed after He was born as a man; rather, He had already been appointed in eternity past. In eternity past the Triune God decided that the Lord Jesus would come to accomplish everything. He was the One who would fulfill the mission of God's economy.

We must see that in the universe there are “eternity” and “time.” Eternity is without beginning and without ending, whereas time has a beginning and an ending. When did time begin? It began from God's creation. When Christ created the universe and when the created things began their existence, that was the beginning of time. John 1:3 says, “All things came into being through Him, and apart from Him not one thing came into being which has come into being.” Came into being means “came into existence.” Actually, the Lord Jesus did not create from things already existing; rather, He commanded something into being out of nothing, calling the things not being as being. When He spoke, “Let there be,” then all things came into being, came into existence, at once. Originally, the heavens were not there, but He said, “Let there be the heavens!” and the heavens came into existence out of nothing. In the same way the earth also came into being. All things were brought forth in this way out of nothing. Once the heavens and the earth came into existence, time began.

As God's appointed One, Christ bore the responsibility of carrying out God's commission. The first thing He accomplished was the creation of all things. Then, after the beginning of time, He went on to have many more great accomplishments. All of us

万有的目的，乃是为着带进宇宙，成立宇宙。“宇宙”一辞的意义，中文是“时间加空间”；按希伯来文的说法，乃是指所有世代的总和，是一个世代又一个世代。希伯来一章二节末了说，“也曾借着祂造了宇宙。”读经的人常会碰到很不容易解释的辞句。我相信很少读经的人了解“宇宙”的意义，我们在这一节加了一个注。这个注解的定义，乃是根据文生的定义。我研究这辞很久，认为他的定义是最好的，所以就摘进新约圣经恢复本的注解里。注解，宇宙的直译是“诸世代”，乃希伯来用语，意即宇宙。这里的诸世代不是指时间，乃是指在时间里，经过接续的世代所揭示的创造（宇宙）。可见宇宙是由诸世代所组成的，也就是在时间里，继续不断的世代组成。

一般基督徒都知道，基督创造了天地万物。但很少人知道，在祂创造之后，祂还在继续不断的成立一个又一个的世代。因此，宇宙不仅是指着天地说的，也是指着天地间一个又一个的世代说的。比如，从天地被造之后，亚当被造了，于是就有了亚当的世代和故事；亚当的世代过去了，又出来挪亚的世代和故事；挪亚的世代过去了，又出来亚伯拉罕的世代和故事；亚伯拉罕的世代过去了，又出来摩西的世代，那时律法被颁赐下来；摩西的世代过去，又出来大卫的世代。以后旧约的世代过去，又出来耶稣基督的世代，就是新约的世代。这一个世代又一个世代，不是演变来的，也不是进化来的，乃是主耶稣创立出来的。

主耶稣不仅创造了天地万物；在创造天地之后，祂还在那里创立一个又一个的世代。如果没有一个又一个的世代，就只有天、地、和其中的万物，也没有发生什么故事，那就没有宇宙。因此，宇宙不单是时间加空间，还包括其中所有的故事。这就如电影一幕又一幕的，其中每一个角色不是只站着不动，而是照着剧本一直在演出故事。每一幕就是一个世代；主耶稣不仅为我们设立角色，还成立了一幕又一幕的内容，于是就有了宇宙。这也就是整部人类的历史。

宇宙就是一幕幕的戏；主耶稣不仅是导演，也是制作者。祂成立这宇宙的目的，乃为要给神有机会，得着祂所要得着的。人们都不明白，为什么今天有大战发生，明天有小战发生；一代过一代发生许多事。在来去之间，

who serve the Lord must see this. The purpose of His creation of all things was to bring in the universe and to form the universe. In Chinese, universe implies time plus space. The Hebrew expression for universe refers to the totality of all the ages in succession. Hebrews 1:2b says, "Through whom also He made the universe." Bible readers often come across expressions that are not so easy to understand. I believe that very few Bible readers understand the meaning of universe; therefore, I added a note to this verse. The definition given in this note is based upon Vincent's definition. After studying this word for a long time, I considered his definition as the best, so I excerpted it into a note in the New Testament Recovery Version. The note says, "Lit., ages. The ages is a Jewish expression that means the universe. Ages here does not refer to the matter of time but to creation (the universe) unfolded in time through successive ages." Hence, we see that the universe is composed of ages, that is, the successive ages in time.

Most Christians know that Christ created the heavens, the earth, and all things. But very few know that after His creation He is still continually forming the ages, age after age. Hence, the universe refers not only to the heavens and the earth but also to all the ages in the heavens and the earth. For example, after the creation of the heavens and the earth, Adam was created; thus, there was the age of Adam with all its stories. When the age of Adam was over, the age of Noah with its stories began. After the age of Noah, the age of Abraham with its stories occurred. When the age of Abraham was over, the age of Moses came, at which time the law was decreed. When the age of Moses was over, the age of David came. Then after all the ages of the Old Testament, there was the age of Jesus Christ, the age of the New Testament. These ages did not take place by development or evolution; rather, they were founded, instituted, by the Lord Jesus.

The Lord Jesus not only created the heavens, the earth, and all things. After creating the heavens and the earth, He instituted the ages, age after age. If there were only the heavens, the earth, and all things, without the succession of ages, then none of the stories could have happened, and there would be no universe. Hence, the universe includes not only time and space but also all the stories that happened in time and space. This is just like the scenes in a movie. In every scene the characters do not just stand still; rather, they are acting out the story according to the script. Every scene is an age. The Lord Jesus not only created the roles for us but also established the content of each scene; thus, the universe came into existence. This is the entire history of the human race.

The universe is a play with many scenes, and the Lord Jesus is not only the Director but also the Producer. The purpose of His forming the universe is to afford God the opportunity to obtain what He wants. People do not understand why a big war is going on today or why a small battle will transpire tomorrow. Many things have happened age after age, but people in

世人不懂得其中的奥秘。但就是这些连续发生的事，给神机会将我们一个一个的得着。若不是世界一幕一幕的在演变，我们今天就不会成为基督徒。今天坐在这里的圣徒，有从各国来的，也有各种肤色的。无论唱诗、祷告，中、英文都可以用，也不太需要翻译。是谁把我们这样调和一起聚集？只有主才能。

主为了要救我们，所以在祂的主宰权柄里兴起环境，使我们能得救。如果你们有人不是生在台湾，恐怕不会得救；也有人若不是到美国，就不会得救。我在美国曾见过几个留学生，他们都说，在台湾时对福音怎么都不喜欢，觉得讨厌听耶稣；但是到了美国，却非要耶稣不可。主在台湾抓不住他们，在美国就把他们抓住了。这都发生在宇宙里。宇宙给神造出机会，得着祂所要得着的。

我很宝贝这次在台湾的训练，使东、西方能融成一家人。四十年前，从我的家乡中国烟台到上海只能坐船，需要四十八小时。今天从美国安那翰到台湾，只要十二小时。十八小时前，我从台湾打电话到安那翰，告诉要来台湾的圣徒我需要什么，现在他们都带来了；真是便利。今天早上职事站报告，我在这里释放的信息，同时间在美国有三十六个地方能用英文收听，还有二十六个地方能同时用中文收听。盼望有一天，我们能用人造卫星来传播；这样，在这里所释放的信息，日本、印尼等地都能同步收听。这是我们今后要走的路，使一地所释放的话语，全地都能同时听到。这些事都属于“宇宙”的范围，是基督所成就的。

二 成为肉体—将神带进人里面， 使神与人联结为一

神创造了天地，然后创造了亚当。又经过了四千年，神就来成为肉体。今天在一般基督徒中间，很难听到成为肉体的真理；他们最多就是唱个圣诞歌，或者就是圣诞夜报佳音。他们虽然有一首很好的诗歌，（诗歌七四首，）写到基督的诞生；但是卫斯理查理（Charles Wesley）在这首诗里，并没有一处确确实实、郑郑重重的告诉人，主耶稣的诞生，乃是把神带进人里面，使神与人联结为

the world do not understand the mysteries hidden in all these occurrences. Yet, these things that have happened successively have given God the opportunity to gain us one by one. If it were not for the changing scenes in the world, none of us would be a Christian today. Among the saints who are sitting here, some are from other countries and some have a different color of skin. Yet we can use either Chinese or English both in singing or in praying, without much need for translation. Who can gather and blend us together in this way? Only the Lord can.

The Lord in His sovereignty raised up the environment for us to be saved. Some of you might not be saved if you had not been born in Taiwan; others might not be saved if they had not gone to America. I met some Chinese students in America who said that when they were in Taiwan, they were not interested in the gospel and they disliked hearing about Jesus. Yet when they went to America, they just wanted Jesus. The Lord was not able to capture them in Taiwan, but He captured them in America. All these things happened in the universe. The universe creates the opportunity for God to gain what He wants.

I very much appreciate the training here in Taiwan, in which the East and the West are blended and have become one family. In China forty years ago, to travel from my hometown, Chefoo, to Shanghai, one could take only the boat, and it would take forty-eight hours. Today it takes only twelve hours to fly from Anaheim in the United States to Taiwan. Eighteen hours ago I made a telephone call from Taiwan to Anaheim and told the saints who were coming to Taiwan the things that I needed; now they have brought these things to me. It is really convenient. This morning the ministry station announced that while I am releasing a message here, thirty-six places in the United States would be able to listen in English and twenty-six places would be able to listen in Chinese simultaneously. I hope that one day we will be able to transmit by man-made satellites. Then the messages that are released here can be simultaneously heard in Japan, Indonesia, and other places. This is the way we will take so that the messages that are being released in one place can be heard at the same time throughout the whole earth. All these things belong to the realm of the “universe” accomplished by Christ.

B. Becoming Flesh—Bringing God into Man That God and Man Might Be Joined as One

God created the heavens and the earth and then He created Adam. Then four thousand years later, God became flesh. Today most Christians rarely hear the truth concerning God's incarnation. Mostly they just sing some Christmas carols or announce the good news on Christmas Eve. Although they have a very good hymn (Hymns, #84) written by Charles Wesley concerning the birth of Christ, there is not one place in that hymn that definitely and solemnly tells people that, through His birth, the Lord Jesus brought God into man that God and man may be joined as one. It mainly tells us that an angel announced the

一；最多只是说，天使传报佳音给人：“今天在大卫的城里，为你们生了救主，就是主基督。”（路二 11。）

天使报佳音，乃是路加福音里的记载，说到主耶稣的诞生是作救主。但约翰的福音书里不是报救主诞生的佳音，乃是说，“话成了肉体。”（一 14。）这是约翰福音里的佳音。话成了肉体，这话就是一章一节的神，并且不是部分的神，乃是全体的神，是父、子、灵都包括在内的神。话就是神，这位神成了肉体。这才是惊人的佳音。惊人的佳音，不仅仅是今天为我们生了救主基督，乃是这位神亲自成了肉体。如果今天圣经里没有这句话，只是我自己在这里说的，恐怕你们没有人能信这句话。

话成了肉体，不是甜美的说法。按事实来说很甜美，但按“肉体”一辞来说却不甜美。在国语和合本里，凡讲我们人不好的部分，就译为“肉体”；但若与主有关，就译为“肉身”，那是翻得好听一点。例如约翰一章十四节，罗马八章三节，提前三章十六节，这三处圣经的“肉身”原文是 *sarx*，实际上就是指肉体说的。基督是谁？祂乃是神来成为肉体。生下来的是谁？是神进到人里面，使神性与人性联合；不仅联合，更是调和一起，成为一个单位，一个人位（one person）。祂是一个单位，但在这个单位里却有二性，这二性不仅是联结的，更是调和的。

今天基督教里仍有一个很大的异端，反对调和的真理。我在“关于基督的身位”一书里已经指出，在头几世纪，曾有一派异端主张，神人二性调在一起，各自的本性就失去了，而成了第三性。因这缘故，就激起反对调和真理的一派，直到今天。我也指出，旧约圣经中有调和的预表，就是油调细面作成无酵饼，为着献祭。（利二。）读经的人都知道，油是指神性，细面是指人性。油和细面调在一起，二者各自的特性仍旧存在，但却相调为一，成为一个单位，就是无酵饼。因此，无酵饼是一个单位兼有二种性质；这二性各自存在，却相调一起，并不产生第三性。这是很奇妙的一件事，预表神、人二性调和这件事。我们必须看见，我们得救之后，神就进到我們里面，不仅与我们联结，更是与我们调和。

good news, saying, “Today a Savior has been born to you in David’s city, who is Christ the Lord” (Luke 2:11).

The angel’s announcement of the good news is recorded in the Gospel of Luke, telling us that the Lord Jesus was born to be a Savior. But the Gospel of John does not announce the glad tidings of the Savior’s birth; rather, it says, “The Word became flesh” (1:14). This is the good news in the Gospel of John. The Word became flesh, and this Word was God (v. 1), not just a partial God, but the entire God, including the Father, the Son, and the Spirit. The Word was God, and this God became flesh. This is the amazing good news. This good news is not just that the Savior, Christ, was born to us, but it is that God became flesh. If this word were not in the Bible, and if it were merely my own speaking, I am afraid that none of you would believe it.

“The Word became flesh” is not a sweet expression. According to the fact, it is sweet, but according to the word flesh, it is not sweet. Yet, who was Christ? Christ was God becoming flesh. Who was the One who was born? The One who was born was God who entered into man that divinity and humanity might be united, and not only united but mingled together to become one entity, one person. He is a person, yet within this person are two natures, not only joined but mingled together.

Today in Christianity there is still a great heresy that opposes the truth concerning mingling. I pointed out in the book Concerning the Person of Christ that in the first few centuries a heretical group advocated that when divinity and humanity were mingled, the two natures merged into one and became a third nature. This has stirred up those who oppose the truth concerning mingling, even to the present time. I also referred to the type of mingling in the Old Testament, that is, oil being mingled with fine flour to make the unleavened cakes to be offered to God (Lev. 2). Bible readers know that oil denotes the divine nature, while fine flour denotes the human nature. When oil and fine flour are mingled, each still retains its own characteristics, yet they are mingled to become one entity, the unleavened cake. Hence, the unleavened cake is one entity with two natures; both natures still exist, yet they are mingled together, without a third nature being produced. This marvelous thing typifies the mingling of divinity with humanity. We must see that after we are saved, God has come into us not only to be joined but also to be mingled with us.

也许有人说，圣经告诉我们，基督耶稣降世，为要拯救罪人。（提前一15。）又说，神差祂的儿子来，为我们的罪作了平息的祭物。（罗三25，约壹二2，四10。）这些虽然都是圣经说的，但基督成为平息的祭物来拯救罪人，乃是一个手续，为要达到一个目的，就是使神能进到人里面。神今天要进到人里面，就必须除掉祂与人之间的障碍。第一个障碍就是罪，所以罪非除掉不可；罪不除掉，神就不能进到人里面。所以祂来成为肉体，也是带着肉体，并在肉体里作了各种的祭物，（参来十5～10，）就如赎罪祭（林后五21，罗八3）和赎愆祭（彼前二24，三18）等平息的祭物，把神和人中间最厉害的障碍物完全除掉；这样，神才能进到人里面，与人联结，甚至调和一起。这是祂成为肉体最重要的成就。

三 经历人生—将神活在人中间， 使神从人性得着彰显

主耶稣成为肉体后，并没有马上带着肉体到十字架上死了。祂乃是在世上过了三十三年半的人性生活。四福音给我们看见，主在经历人生的过程中，从祂的人性里把神活了出来。当祂在那里活出神的时候，祂没有显扬说，“看哪，神来了！我来了就是神来了。”祂乃是在生活的时候，把神活出来，显给人看见。祂在地上三十三年半的生活，主要的是作一件事，就是活出神来。祂不是把神端出来给人看，乃是把神从祂的人性里活出来。祂所活出来的，都带着人性，但那人性里却满了神性。祂所活出来的，都是人性的美德，但每一个美德都包含着一个神圣的属性。神圣的属性，就从祂人性的美德里活了出来。祂爱人，你说那是人爱人也可以，你说那是神在人的爱里来爱人也可以。总之，那就是神爱人，是神在耶稣的人性里彰显出来。祂这样神人相调的生活，有三十三年半之久。

今天读圣经的人，大部分只看见福音书里的神迹，例如主叫瞎子看见、瘸子行走、长大痲疯的得洁净、聋子听见、死人复活等。（路七22。）他们并没有看见，这四本传记里，描写一个人在那里经过人生，把另一个生命活出来。主自己清楚的说，“活的父怎样差我来，我又因父活着。”（约六57上。）这就是说，主虽是一个人，但是

Perhaps some will say that the Bible tells us that Christ Jesus came into the world to save sinners (1 Tim. 1:15) and that God sent His Son to be the propitiation for our sins (Rom. 3:25; 1 John 2:2; 4:10). The Bible indeed says these things, but Christ's becoming the propitiation to save sinners is a procedure to reach the goal, which is for God to enter into man. In order to enter into man, God must remove the obstacles between Him and man. The first obstacle is sin; hence, sin must be removed. Otherwise, God cannot enter into man. Hence, God became flesh, and with the flesh and in the flesh He became the offerings (cf. Heb. 10:5-10), such as the sin offering (2 Cor. 5:21; Rom. 8:3) and the trespass offering (1 Pet. 2:24; 3:18) as sacrifices of propitiation to completely remove the most serious obstacle between God and man. Thus, God can enter into man to be joined and even mingled with man. This is His greatest accomplishment through incarnation.

C. Experiencing the Human Life—Living God among Men That God May Be Expressed in Humanity

The Lord Jesus did not go to die on the cross with His flesh immediately after His incarnation. Instead, He lived the human life for thirty-three and a half years on the earth. The four Gospels show us that the Lord lived out God in His humanity when He was in the process of experiencing the human life. While He was living out God, He did not make it known, saying, "Behold, here comes God! When I come, God comes." Rather, He lived out God in His living that people might see God. The main thing He did in His thirty-three and a half years of living on the earth was to live out God. He did not bring God out for people to see. Instead, He simply lived out God in His humanity. What He lived out always had the element of humanity, yet that humanity was full of divinity. He lived out human virtues, yet every virtue incorporated a divine attribute. The divine attributes were lived out in His human virtues. When He loved people, you may say that was man's love, or you may also say that was God's love shown in man's love. In any case, that was God's love and that was God expressed in Jesus' humanity. He lived such a life of the mingling of God with man for thirty-three and a half years.

Today most Bible readers only see the miracles in the Gospels, such as the blind receiving sight, the lame walking, the lepers being cleansed, the deaf hearing, and the dead being raised (Luke 7:22). They have not seen that these four biographies are a portrayal of a man who passed through human life to live out another life. The Lord Himself clearly said, "As the living Father has sent Me and I live because of the Father" (John 6:57a). This means that although the Lord was a man, He lived out God's life and not His own

祂这人不活祂自己的生命，乃把神的生命活出来。结果神与祂、祂与神是同生命、同生活；二者都凭一个生命活着，而且都活出同一个生活。这是一件很奇妙的事，就是夫妻的关系也无法表达。我们必须对这一点有清楚的认识。要知道，我们得救之后，就应该是这样一个人，并且这样的活着。主在说祂因父活着之后，接着又说，“照样，那吃我的人，也要因我活着。”（约六 57 下。）祂怎样活出神的生命，我们今天也要照样活出祂的生命；祂怎样和神同命同活，我们今天也和祂同命同活。这是圣经的真理。

圣经的真理没有意思要改良你；圣经的真理只有一个意思，就是要把这位三一神作到你里面，成为你的生命，好成为你的生活。主耶稣在地上三十三年半的人性生活，乃是一个标本，也是一个模型。照着经历，我们得救之后，常会觉得我们所过的生活，是言语无法形容的，因为那就是神人同命同活，二者相调为一的生活。我们每一天都该过这个生活。虽然圣经在新约里好像也有一些改良的话，要我们怎样改良自己，怎样作好为善。但我们若仔细读上下文，就会看见那些不过是果子，是我们与主基督同命同活的果子。我们都需要看见这一点。

主耶稣经历人生，就将神活在人中间，使神从人性里得着彰显。我盼望你们都能看见，并且受这异象支配。这样，你们就知道，追求生命的长大，以及在属灵事奉上的努力，该是怎么一回事，该朝什么方向。这方向就是追求让祂能从我们里面活出来，使我们和祂同生命、同生活，并追求让祂能从我们的人性里彰显出祂的神性来。这些话乃是圣经中最内里生命成分的话。我盼望你们都能有清楚的看见，并把相关的圣经节一一找出，仔细研读、消化，然后在生活中有实际的操练、追求与学习。

李常受弟兄于主后一九八六年九月二十三日讲于台北

life. As a result, God and He, He and God, had one life and one living; They both lived by the same life and lived out the same living. This is such a marvelous thing that it cannot be expressed even by the relationship between husband and wife. We must have a clear realization concerning this matter. We need to know that after we have been saved, we should be such persons living such a life. After saying that He lived because of the Father, the Lord went on to say, "So he who eats Me, he also shall live because of Me" (v. 57b). Just as He lived out God's life, so we should likewise live out His life. Just as He had one life and one living with God, so we also should have one life and one living with Him. This is the truth in the Bible.

The truth in the Bible is not meant to improve you. It is meant only to work the Triune God into you to be your life and living. The thirty-three and a half years of human living of the Lord Jesus on earth are a pattern and a model. According to our experience, after being saved we often feel that the life we live is indescribable because it is a living of God mingled with man in which God and man have one life and one living. We should live this kind of life every day. It seems that the New Testament contains some words for improvement, words that teach us to reform ourselves and to do good. However, if we study the context carefully, we will see that those are the fruits of our having the same life and the same living with Christ our Lord. We all must see this.

In His experience of the human life the Lord Jesus lived out God among men that God might be expressed in humanity. I hope that you all can see and be controlled by this vision. Thus, you will know the meaning and the goal of your pursuit for the growth in life and your endeavor in the spiritual service. The goal of our pursuing is to allow God to be lived out through us that we and He may have one life and one living and also to allow Him to express His divine attributes through our human virtues. These are the words in the Bible with the most intrinsic life element. I hope that you can see this clearly. Furthermore, I hope that you will look up the relevant Scripture verses, studying and digesting them carefully, and then apply, pursue, and learn them practically in your living.

基督的成就（二）

读经：创世记三章十五节，二十一节，以赛亚书五十三章七节，但以理书九章二十五至二十六节，撒迦利亚书十二章十节，约翰福音八章四十四节，一章二十九节，罗马书八章三节，马太福音一章二十一节，希伯来书九章二十八节上，彼得前书二章二十四节，约翰福音三章十四节，希伯来书二章十四节下，约翰福音十二章三十一节，加拉太书六章十四节上，哥林多前书十五章四十五节下，罗马书六章六节，加拉太书二章二十节，六章十四节下，歌罗西书一章十五节下，二十节，以弗所书二章十四至十六节，约翰福音十二章二十四节，启示录十三章八节。

纲要

四 经过死亡—解决了罪、撒但、世界、肉体、旧人、旧造和规条，并释放出神的生命，而成功救赎

1 圣经中的预表、预言和成就

2 基督的死解决了罪、撒但、世界、肉体、旧人、旧造和规条，并释放出神的生命

a 解决了罪

（一）单数的罪和复数的罪

（二）罪的源头—魔鬼里面的私有物

（三）罪的解决—里面的罪与外面的罪

b 解决了撒但

c 解决了世界

d 解决了肉体

THE ACCOMPLISHMENTS OF CHRIST (2)

Scripture Reading: Gen. 3:15, 21; Isa. 53:7; Dan. 9:25-26; Zech. 12:10; John 8:44; 1:29; Rom. 8:3; Matt. 1:21; Heb. 9:28a; 1 Pet. 2:24; John 3:14; Heb. 2:14b; John 12:31; Gal. 6:14a; 1 Cor. 15:45b; Rom. 6:6; Gal. 2:20; 6:14b; Col. 1:15b, 20; Eph. 2:14-16; John 12:24; Rev. 13:8

OUTLINE

D. Passing through death—dealing with sin, Satan, the world, the flesh, the old man, and the old creation with its ordinances and releasing the divine life to accomplish redemption:

1. The types, prophecies, and fulfillment in the Bible.

2. The death of Christ dealing with sin, Satan, the world, the flesh, the old man, and the old creation with its ordinances and releasing the divine life:

a. Dealing with sin:

1) Sin and sins.

2) The source of sin—the devil's private possession.

3) The dealing of sin—the inward sin and the outward sins.

b. Dealing with Satan.

c. Dealing with the world.

d. Dealing with the flesh.

- e 解决了旧人
- f 解决了旧造
- g 解决了规条
- h 释放出神的生命
- 3 我们的经历与应用

- e. Dealing with the old man.
- f. Dealing with the old creation.
- g. Dealing with ordinances.
- h. Releasing the divine life.
- 3. Our experience and application.

关于基督的成就这类的真理，都给今天大多数的基督教教师弄得很肤浅。也许有人说，基督教也传福音，也讲主耶稣钉十字架、流宝血、赦人罪，成功救赎，也讲主耶稣的复活和升天。不错，基要派这些都讲；但是他们所讲的都是浅显的，弄得太普通，以致霸占人的里面，使人不能接受更深奥的真理。你们去对一般的基督徒讲圣经，论到基督的死、复活、升天，就会发现他们听不进去，也无心听。这证明他们里面的那种口味被破坏了，以致听不进去。作母亲的都知道，不能随便给孩子吃东西，否则小孩的口味就会不对，吃不下正当营养的食物。基督教给人的道就是糖果，不仅浅显，并且非常破坏人的口味。

另一面，我也盼望你们能改观念。你们不要太骄傲，自认为什么都知道。新约主要的启示，乃是基督这三项成就：死、复活、升天。这不是说，祂的成为肉体和人性生活就是轻的；那也是很深奥的，不过比较容易讲。在基督的死里，不仅很深奥，也很难传讲，因为其中所涉及的项目太过于复杂，包括了许多细节；祂的复活和升天也是如此。

四 经过死亡—解决了罪、撒但、世界、肉体、旧人、旧造和规条，并释放出神的生命，而成功救赎

关于基督的成就，我们已经讲过三个点：创造万有，成为肉体，经过人生。现在我们要接着来看第四个点：经过死亡—解决了罪、撒但、世界、肉体、旧人、旧造和规条，并释放出神的生命，而成功救赎。

1 圣经中的预表、预言和成就

新约论到主耶稣的死，从福音书就讲起，一直讲到启示录。在旧约里，论到主耶稣的死这件事的预表和预言也相当多。第一个预表就是女人的后裔，那同时也是预言。这是记载在创世记三章十五节，在那里神对蛇说，“女人的后裔要伤你的头，你要伤祂的脚跟。”这就是

The truths concerning the accomplishments of Christ have been made shallow by the majority of today's Christian teachers. Perhaps some will say that Christianity also preaches the gospel and speaks about the Lord Jesus' crucifixion, shedding of blood, forgiveness of sins, and accomplishment of redemption, as well as His resurrection and ascension. It is true that the fundamentalists speak about all these matters, but what they speak is very shallow and too common. As a result, these shallow, common things occupy people's inner being and hinder them from receiving the deeper truths. If you talk to Christians about what the Bible teaches concerning Christ's death, resurrection, and ascension, you will discover that they have no ear or heart to hear. This proves that the taste within them has been spoiled so that they have no ear to hear. Mothers know that they should not give just any kind of food to their children; otherwise, they will spoil their children's taste, and their children will not take the proper, nutritious food. Many truths taught in Christianity are just candies; they are not only shallow but also damaging to people's taste.

On the other hand, I hope that you will change your concept. Do not be so proud to think that you know everything. The main revelation of the New Testament is the three accomplishments of Christ: His death, His resurrection, and His ascension. This is not to say that His incarnation and His human living are insignificant. They are also profound but easier to explain. The death of Christ is not only profound but also hard to preach because it involves many complicated items and includes many details. The same is true with His resurrection and ascension.

D. Passing through Death—Dealing with Sin, Satan, the World, the Flesh, the Old Man, and the Old Creation with Its Ordinances and Releasing the Divine Life to Accomplish Redemption

Concerning the accomplishments of Christ, we have already covered three items: creating all things, becoming flesh, and passing through human life. Now we will go on to consider the fourth point: passing through death—dealing with sin, Satan, the world, the flesh, the old man, and the old creation with its ordinances and releasing the divine life to accomplish redemption.

1. The Types, Prophecies, and Fulfillment in the Bible

VII. The matter of the death of the Lord Jesus is covered in the New Testament from the Gospels to Revelation. The Old Testament also contains many types and prophecies concerning this matter. The first type, which is also a prophecy, is the seed of the woman. This is recorded in Genesis 3:15, where God said to the serpent, "He [the seed of the woman] will bruise you on the head, / But you will bruise him on the heel." This refers

指基督的死。虽然在那里我们看不见“死”字，但的确含示了基督的死。再者，当亚当、夏娃犯了错，立刻就有罪的感觉，发现自己赤身露体的羞耻，就用无花果树的叶子，为自己编作裙子。但他们那样作是凭自己的办法，是没有效用的；所以，神为他们用皮子作衣服，好遮盖他们。（6～7，21。）我们知道，皮子的意义含示很多。皮子是从牛羊身上剥下来的；既要剥皮，牛羊就非死不可。所以皮子含示死。牛羊的皮要变成人遮羞的衣服，牛羊就必须死。在此就给我们看见一个预表，说出代替的死，遮盖人罪的死。

再往下到第四章，圣经说，该隐以地里的出产为祭献给神；地里的出产并没有流血，没有经过死。但亚伯是以羊群中头生的，和羊的脂油献上为祭；在其中我们能看见死。亚伯所献的羔羊，预表基督是神的羔羊，（约一29，）在十字架上为公义的神所击杀，经过死，流出宝血来救赎我们，（彼前一18～19，）并以祂自己来遮盖我们，作我们的义。（参路十五22。）在这里就含示了牺牲被杀、流血，这也是预表基督的死。因此，基督的死遍满整本圣经，我们到处都能看到。

我们再引三处旧约的预言，来说到关于基督的死。第一，以赛亚五十三章七节说，“祂像羊羔被牵到宰杀之地，又像羊在剪毛的人手下无声。”第二，但以理九章二十五至二十六节说，“从出令重新建造耶路撒冷，直到有受膏君的时候，必有七个七，和六十二个七；…过了六十二个七，那受膏者必被剪除。”这是说到基督死的那一年，正是从出令重新建造耶路撒冷起，第六十九个七的第七年。第三，撒迦利亚十二章十节说，“我必将那施恩叫人恳求的灵，浇灌大卫家，和耶路撒冷的居民；他们必仰望我，就是他们所扎的。”然后十三章六节说，“必有人问祂说，你两臂中间是什么伤呢？祂必回答说，这是我在亲友家中所受的伤。”这里说到他们所扎的，就是指基督；而祂两臂之间的伤，就是指祂在十字架上的枪伤。（参约十九34。）这些都是预言到基督的死。

新约里更是遍满了基督之死的话。例如罗马八章三节说，“神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”这里保罗没有直

to the death of Christ. Although we cannot see the word death here, it indeed implies the death of Christ. Furthermore, after their transgression, Adam and Eve immediately had the consciousness of sin and were ashamed of their nakedness, so they sewed fig leaves together and made loincloths for themselves. What they did, however, was according to their own way and was ineffective. Therefore, God made them coats of skins for their covering (vv. 6-7, 21). We know that skins imply a great deal. Skins were taken from oxen or sheep. Before the skins were taken, the oxen or sheep had to die. Therefore, skins imply death. The oxen or sheep had to be killed before their skins could be made into clothing to cover man's shame. This shows us a type of the substituting death, the death that covers man's sin.

Then we go on to chapter four, where the Bible says that Cain presented an offering to God from the fruit of the ground (v. 3). There was no shedding of blood with the fruit of the ground because it did not pass through death. Abel, however, presented an offering from the firstlings of his flock, that is, from their fat portions; in this we can see death. The lamb sacrificed by Abel typifies Christ, who as the Lamb of God (John 1:29) was slain on the cross by the righteous God and who through death shed His precious blood to redeem us (1 Pet. 1:18-19) and to cover us with Himself as our righteousness (cf. Luke 15:22). Here it is implied that a sacrifice was slain and blood was shed; this typifies Christ's death. Hence, we can see everywhere in the Bible the matter concerning the death of Christ.

Let us cite three prophecies in the Old Testament concerning the death of Christ. First, Isaiah 53:7 says, "Like a lamb that is led to the slaughter / And like a sheep that is dumb before its shearers, / So He did not open His mouth." Second, Daniel 9:25-26 says, "From the issuing of the decree to restore and rebuild Jerusalem until the time of Messiah the Prince will be seven weeks and sixty-two weeks....And after the sixty-two weeks Messiah will be cut off." This tells us that the year of Christ's death would be the seventh year of the sixty-ninth week. Third, Zechariah 12:10 says, "And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced." Then 13:6 says, "And someone will say to Him, What are these wounds between Your arms? And He will say, Those with which I was wounded in the house of those who love Me." The One "whom they have pierced" is Christ, and the "wounds between [His] arms" denote the spear wound He suffered on the cross (John 19:34). All these are prophecies concerning Christ's death.

The New Testament is filled even more with words concerning the death of Christ. For example, Romans 8:3 says, "God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh." Paul did not directly mention the death

接说到基督的死；他乃是说“定罪了罪”。定罪了罪就是审判了罪；这审判不是在审判台前，乃是在基督十字架的死里。这里就含示基督的死。我这样稍微形容一点，你们就知道，在圣经里有太多地方说到基督的死。

2 基督的死解决了罪、撒但、世界、肉体、旧人、旧造和规条，并释放出神的生命

接着我们要来看，基督的死如何解决宇宙中一切消极的人、事、物，诸如撒但、世界、罪、肉体、旧人、旧造和规条，及其所牵连的人事物。我们也要来看基督的死在积极方面释放出神的生命。基督的死解决的事物太包罗了。宇宙间一切消极的人、事、物，都在基督的死里解决了。

a 解决了罪

主耶稣在十字架上受死，首要解决的就是罪。论到罪，关联很多。在中国的神学里，有“原罪”和“本罪”的讲究。然而中文里的原和本二字同义，所以我年轻时常把这两个辞用错了。“原罪”就是指亚当犯的罪，“本罪”是指我们自己犯的罪。亚当是人类的始祖，他犯的罪就是“原罪”；我们本身犯罪的，就是“本罪”。从另一个意义说，“原罪”也就是“罪性”，“本罪”也就是“罪行”。不仅如此，“原罪”乃是罪的本身，“本罪”乃是罪的果子。以现代的用语来说，“原罪”就是罪的基因，“本罪”就是罪的结果。实际上，这样的说法还不够准确。

（一）单数的罪和复数的罪

倪弟兄指出，根据达秘研读新约的结果，罗马书从一章一节到五章十一节，所用的罪字都是复数的（sins）。乃是从五章十二节起，所用的“罪”字才是单数的（sin）。单数的罪表明这“罪”是内在的，关系到我们的性质；复数的罪是“诸罪”，乃是外在的，关系到我们的地位。主耶稣钉在十字架上，主要解决的不是诸罪，也不是众罪，乃是那罪，单数的罪，罪的基因。

of Christ; instead, he said “condemned sin.” To condemn sin is to judge sin. This judgment is not carried out before the judgment seat but in the death of Christ on the cross. This implies Christ’s death. By these illustrations you can realize that many passages in the Bible refer to the death of Christ.

2. The Death of Christ Dealing with Sin, Satan, the World, the Flesh, the Old Man, and the Old Creation with Its Ordinances and Releasing the Divine Life

Now we will go on to see how the death of Christ dealt with all the negative persons, matters, and things in the universe, such as Satan, the world, sin, the flesh, the old man, the old creation with all its ordinances and all persons, matters, and things involved. We will also see the positive aspect of Christ’s death in releasing the divine life. The dealing by the death of Christ is all-inclusive. All the negative persons, matters, and things in the universe were dealt with in the death of Christ.

a. Dealing with Sin

The Lord Jesus died on the cross firstly to deal with sin. The matter of sin involves a great deal. In Chinese theology, two terms are used concerning sin: yuan tsui (original sin) and pen tsui (one’s own sin). Because yuan and pen in Chinese are synonymous, I often mixed up these two terms when I was young. Yuan tsui, the original sin, refers to the sin committed by Adam; whereas pen tsui, one’s own sin, refers to sins committed by ourselves. Adam is the forefather of the human race, so the sin he committed is yuan tsui, the original sin. The sins we committed ourselves are pen tsui, our own sins. In another sense, the original sin is the nature of sin, whereas the sins we committed ourselves are the deeds of sin. Furthermore, the original sin is sin itself, whereas our own sins are the fruits of sin. To use modern expressions, the original sin is the “sin-gene,” whereas our own sins are the outcome of sin. Actually, this kind of saying is still not accurate enough.

1) Sin and Sins

Brother Nee pointed out that, according to Darby’s study of the New Testament, sins (plural) are dealt with in Romans 1:1 through 5:11 and beginning with 5:12 sin (singular) is dealt with. Sin is inward and is related to our nature; sins are outward and are related to our position. The Lord Jesus’ death on the cross dealt primarily not with sins but with sin, the gene of sin.

复数的罪乃是单数的罪的结果，是单数的罪所生的后代，不是单数的罪本身。例如以赛亚五十三章六节下半说，“耶和華使我们众人的罪孽都归在祂身上。”这里的罪孽就是罪所生的子孙。单数的罪有许多子孙，例如愆尤、过犯、（5、）罪愆、（诗二五7，五九3，六九5、）错失、（十九12、）偏邪、（申十七17、）罪过、罪恶等，都是那罪在外面所结的果子。又如希伯来九章二十八节说，“基督也是这样，既一次被献，担当了多人的罪，将来还要向那热切等待祂的人第二次显现，并与罪无关，乃为拯救他们。”这节的第一个“罪”字是复数，第二个“罪”字是单数；这都需要我们研读才能明白。

单数的罪，有一个功能；这个功能叫作“律”，就是罪的律。（罗七23，25。）这律怎么发生作用呢？就是它一发动，人就犯罪。这律不懂作好事，也不会作好事，更是专门不作好事；它一发动，人就犯罪，这就是罪的律。今天人发现了许多律；但在二千年前，人类科学还不发达的时候，保罗就找到四个律，其中一个就是罪的律。中国理学家找到这个律还晚一点，但不称作律，乃称作“理”。

罪的律乃是罪本身自动的功能，也是罪自然的能力。罪不动则已，一动了，罪的律就作工，结果人就犯罪。保罗说，他愿意为善的时候，那恶便与祂同在。（罗七21。）并且他所愿意的善，他反不作；他所不愿意的恶，他倒去作。（19。）所以他发现有个罪的律，是在他这愿意为善的人里面。这就证明在他这行善的人里面有一个东西，它的名字叫作罪。这东西有一个自然的功能，除非它睡着了，那就没有事；否则你一惊动它醒过来，那就不得了。保罗在罗马七章就说，律法的功用，就是把他里面这个原来睡着的律唤醒了。（9。）律法一喊，罪就醒来；罪一活动，律就出来，结果他就犯罪。这里保罗完全是讲罪的本身，罪的基因，而不是讲罪的结果，罪的果子。

（二）罪的源头—魔鬼里面的私有物

在约翰八章四十四节，主耶稣对犹太人说，“你们是出于那父魔鬼，…他从起初就是杀人的，…他说谎是出于他自己的私有物。”这是照着希腊原文的合式翻译。这句话国语和合本译为：“他说谎是出于自己。”吕振中译本译为：“他

Sins are the outcome of sin, the descendants of sin; they are not sin itself. For example, Isaiah 53:6b says, “And Jehovah has caused the iniquity of us all / To fall on Him.” “Iniquity” here is an offspring of sin. Sin has many offsprings, such as transgressions, iniquities (v. 5), sins of guilt (Psa. 69:5), errors (19:12), turning aside (Deut. 17:17), wickedness, and trespasses. All of these are fruits born of sin. Also, Hebrews 9:28 says, “So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.” In this verse, first there is sins (plural), and then there is sin (singular). We can understand this only by a careful study.

Sin has a function, and it is called a “law,” the law of sin (Rom. 7:23, 25). How does this law operate? Whenever it operates, man commits sins. This law does not know how to do good, it cannot do good, and its expertise is not to do good. As soon as it begins to operate, man begins to commit sins; this is the law of sin. Today people have discovered many laws; but two thousand years ago, when science was not yet so advanced, Paul had already discovered four laws, one of which was the law of sin. The Chinese philosophers discovered this law a little later, but instead of calling it a law, they called it a “principle.”

The law of sin is the automatic function of sin itself; it is also the natural power of sin. When sin lies dormant, the law remains inactive. But once sin becomes active, the law of sin begins to work; consequently, man commits sins. Paul said that the evil was present with him whenever he wanted to do good (v. 21) and that he did not do the good which he wanted to do, but the evil which he did not want to do, that he practiced (v. 19). Therefore, he found out that the law of sin was with him when he wanted to do good. This proves that in him there was something which was called “sin.” This thing has a spontaneous function. When it is asleep, there is no problem, but once it is aroused, terrible things happen. In Romans 7 Paul said that the function of the law was to awaken the law of sin which was asleep in him (v. 9). When the law shouted, sin was awakened; when sin became active, the law of sin began to operate. Consequently, he sinned. Here, Paul was speaking about the sin itself, the “sin-gene,” and not the issue, the fruit, of sin.

2) The Source of Sin—the Devil’s Private Possession

In John 8:44 the Lord Jesus said to the Jews, “You are of your father the devil....He was a murderer from the beginning....When he speaks the lie, he speaks it out of his own possessions.” This is the proper translation according to the Greek text. The Chinese Union Version translates it this way: “When he speaks the lie, he speaks out of himself.” Lü Chen-

说谎言时，乃是由本性说出来。”这都不是当初主耶稣发表的意义。主耶稣的说话是有智慧的；祂形容撒但和罪的关系时，说，罪是出于撒但“自己的”（his own）。根据希腊文专家们的认定，这辞就是指撒但里面自己有的东西，撒但自己的私有物（private possession），是他里面一个很秘密的东西。因此，主耶稣的话意思是说，魔鬼说谎乃是出于他自己的私有物，这私有物也就是谎言的源头。

直到今天，我们还无法解释撒但的这个私有物是什么，但是从主耶稣的话里我们能肯定，魔鬼的这个私有物也就是罪的源头。因这缘故，撒但有个名字叫作恶（the evil），因为在他里头有这么一个恶物，是其他天使没有的，也是其他受造之物都没有的，唯独他有这个东西。今天你若问我，这个恶物是什么？我会告诉你，撒但所独有的这恶物，圣经称之为罪。你若进一步问我，罪又是从哪里来的？我只能告诉你，历来一直有人研究罪从哪里来，但这仍是一个秘密。即使研究罪从哪里来最有心得的中国理学家，也无法回答这问题。

虽然如此，圣经却很深切的给我们看见，罪乃是撒但自己里头的一个私有物，并且独独他有。所以他是说谎者的父，也是谎言的父。不仅说谎的人是出于他，谎言根本也是出于他。在他里头有这么一个私有物，也就是罪的基因。当他去引诱夏娃和亚当，怂恿他们去吃哪知善恶树的果子时，他那罪的基因就进到人里面。所以罗马五章十二节才说，“这就如罪是借着一人入了世界。”这里的“世界”就是指世人说的。这字和约翰三章十六节所说“神爱世人”的“世人”是同一个字。罪乃是这样进到人里面。

所以认真说来，早期中国神学以为“原罪”是罪性，就是我们的始祖亚当所犯的罪；“本罪”是罪行，是我们自己本身所犯的罪，这种认识都不够准确。原罪并不是亚当所犯的罪。亚当所犯的罪，就亚当自己来说，也是他的本罪，并不是原罪。原罪乃是魔鬼自己里头的私有物，这才是罪的源头。

chung's Version translates it another way: "When he speaks the lie, he speaks out of his own nature." Both are not the meaning of what the Lord Jesus expressed at that time. The Lord Jesus' speaking was full of wisdom. In describing the relationship between Satan and sin, He said that sin is something of Satan's own. Greek experts affirm that this expression denotes something which Satan has within himself, something as Satan's private possession, something as a secret in him. Hence, the Lord Jesus' word means that the devil lies out of his private possession, which is the source of lies.

Up to the present we still cannot explain what Satan's private possession is. However, by the word of the Lord Jesus we can be sure that this private possession of the devil is the source of sin. Because of this, Satan has a name which is called "the evil." Within Satan there is an evil thing that is not found in any other angel or any other creature; it is uniquely his. If you ask me what this evil thing is, then I would tell you that this evil thing which uniquely belongs to Satan is called "sin" in the Bible. Then if you ask me further where sin came from, I can only tell you that although many have been trying to find out where sin came from, it is still a secret. Even the Chinese philosophers who achieved a great deal in their study concerning the origin of sin were unable to answer this question.

Nevertheless, the Bible impresses us deeply with the fact that sin is Satan's private possession, something of Satan's own, something that is uniquely and exclusively his. Therefore, he is the father of liars and the father of lies. Not only the liars are of him, but even the lies are essentially of him. There is something within him as his private possession, and this is the gene of sin. When he seduced Eve and Adam by instigating them to eat the fruit of the tree of the knowledge of good and evil, the gene of sin entered into man. This is why Romans 5:12 says, "Therefore just as through one man sin entered into the world." World here denotes the people of the world. It is the same as the word for world in John 3:16, which says "For God so loved the world." This is the way sin entered into man.

Therefore, strictly speaking, the understanding of the early Chinese theologians concerning sin was not quite accurate. They considered yuan tsui, the original sin, as the sin committed by our forefather Adam, and pen tsui, our own sin, as the sins committed by ourselves. Actually, the original sin is not the sin committed by Adam. The sin committed by Adam, to Adam himself, was Adam's own sin. The original sin is something of Satan's own, something as Satan's private possession. This is the origin, the source, of sin.

(三) 罪的解决—里面的罪与外面的罪

主耶稣在十字架上，所解决的乃是那罪（单数的罪，罪的本身）。所以保罗在讲了罗马七章之后，就在八章三节说，“神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”这就是说，有一个东西名字叫作罪；神在主耶稣的肉体里，在祂钉十字架的时候，就把这罪钉在十字架上，因此就审判了罪。不仅如此，神差遣祂的儿子是“在罪之肉体的样式里”，也“为着罪…定罪了罪”。这里的“为着罪”可以翻成“关乎罪”，就是说一切与罪有关联的事都在内。

神所差的这一位，虽成了“罪之肉体的样式”，但祂里面却没有罪。（林后五 21，来四 15。）这是摩西在旷野中举起的铜蛇所预表的。（民二一 9。）在约翰三章十四节主耶稣说，“摩西在旷野怎样举蛇，人子也必照样被举起来。”这话表明铜蛇乃是祂在十字架上作我们代替的一个预表。铜蛇具有蛇的形状，却没有蛇的毒素，有蛇形而无蛇性。当铜蛇被挂在杆子上，只有蛇形挂在那里，并不是一条实在的毒蛇。同样的原则，主耶稣被钉在十字架上时，是在肉体里被钉，那个肉体就是“罪之肉体的样式”，也就是罪的形状。神就是在这一个“罪之肉体的样式”里，定罪了罪，并把一切与罪有关联的事都解决了。

不仅如此，人在里面既有了罪的基因，在外面就必有罪行。主耶稣为我们解决里面的罪，是替我们成为罪，在罪身里定罪了罪，审判了罪，解决了罪的基因。祂为我们解决外面的罪，乃是为我们担当罪，替我们受了神公义的刑罚，满足了神公义的要求。这就是基督经过死解决了人的罪。以赛亚五十三章六节，希伯来九章二十八节，彼前二章二十四节，证明了这一点。

b 解决了撒但

今天在撒但的国度里，有三个种类：一种是空中背叛、堕落的天使，成了撒但的差役；一种是水中的污鬼；一种是地上堕落的人类。堕落的天使就是以弗所二章二节所说“空中掌权者”，和六章十二节所说“那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属

3) The Dealing of Sin— the Inward Sin and the Outward Sins

What the Lord Jesus dealt with on the cross was sin, the sin itself. This is why, after Romans 7, Paul said in 8:3, “God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.” This means that there is something called sin, and when the Lord Jesus was crucified, sin was also crucified. In this way God judged sin in the flesh of the Lord Jesus. Furthermore, God condemned sin by sending His Son “in the likeness of the flesh of sin” and also “concerning sin.” Concerning sin means including anything that is related to sin.

Although this One whom God sent was “in the likeness of the flesh of sin,” there was no sin in Him (2 Cor. 5:21; Heb. 4:15). This is typified by the bronze serpent which Moses lifted up in the wilderness (Num. 21:9). In John 3:14 the Lord Jesus said, “And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” This word indicates that the bronze serpent was a type of Him as our Substitute on the cross. The bronze serpent had the form of the serpent but was without the serpent’s poison; it had the serpent’s form but not the serpentine nature. When the bronze serpent was hung on the pole, only the serpent’s form was hung there; it was not an actual poisonous serpent. In the same principle, when the Lord Jesus was put to death on the cross, He was crucified in the flesh; that flesh was “the likeness of the flesh of sin,” the form of sin. It was in such a “likeness of the flesh of sin” that God condemned sin and dealt with everything related to sin.

Not only so, since man has the gene of sin within, he surely has the deeds of sin without. The Lord Jesus dealt with our inward sin, the gene of sin, by becoming sin on our behalf and condemning and judging sin in the flesh of sin. He dealt with our outward sins by bearing our sins and suffering God’s righteous punishment on our behalf to satisfy God’s righteous requirement. This is Christ’s passing through death to deal with our sins. This is proven by Isaiah 53:6, Hebrews 9:28, and 1 Peter 2:24.

b. Dealing with Satan

Today the kingdom of Satan consists of three categories of beings: one category comprises the rebellious, fallen angels in the air as the messengers of Satan; another category comprises the demons in the water; and still another category comprises the fallen human beings on earth. The fallen angels include “the authority of the air” mentioned in Ephesians 2:2 and “the rulers,” “the authorities,” “the world-rulers of this

灵势力”；这些在空中执政的、掌权的，乃是撒但手下的使者。原来在亚当以前的宇宙中，神将管辖的权柄交给天使；（参来二5，启四4，10；）当撒但背叛神的时候，有些天使跟着背叛，（启十二4，9，）就成了堕落的天使，也就是邪灵。污鬼乃是在亚当以前的世代，生存在这地上的一些活物，因着参与撒但的背叛，受到神的审判，（伯九4～7，）就丧失了他们的身体，成为脱体的灵，被限制在水中，（创一2，参启二十13，）必须有人的身体作凭依，才能在地上活动，所以它们有时就故意附在人的身上。这些邪灵、污鬼都是一些和撒但有关联的事物。借着主耶稣钉十字架，神就审判了这一切，将这一切解决了。（约三14，来二14下。）

c 解决了世界

主在十字架上，也审判了世界，并将世界的王撒但赶出去。（约十二31。）世界的希腊文是 kosmos，科斯莫斯，意指一种秩序、一种固定的形式、一种有秩序的安排，因此是指神的对头撒但所设立的一种有秩序的系统。撒但已经将地上的事物，特别是那些与人类有关的，如宗教、文化、教育、工业、商业等、以及空中的事物，都系统化成为他黑暗的国度，在地上形成一个反对神的世界系统。这个属撒但的系统，是卧在那恶者里面的。（约壹五19。）

圣经原文在科斯莫斯之外，还用另一个字来说到世界，就是 aion，爱容，意思是世代或时代，等于英文的“摩登”或“时髦”（modern）。每一个世代，在当时都是一种摩登，一种时髦，一种风俗，（参弗二2，）是人所碰到的现实世界，也就是世界上的事。（约壹二15。）这给我们看见世界和世代的不同——科斯莫斯是指整个的世界，爱容是指整个世界的部分，就是世代或时代。整个世界从已过一直到将来，乃是一个科斯莫斯，是整体的；其中分作许多的世代，每一个世代都是一个爱容。因此，世界乃是一个总称，世代才是具体的说法。

世界关联着一切的人事物，又关联一切的世代。一个世代就是一个时尚。例如前清是一个世代，那时候的人有其时尚。到了民国建立，就是民国的世代，那时候的人又有其时尚。到了今天，我们又觉得那些都已古老，成了古董，不再时髦。我还记得四十四年前，我在烟台

darkness,” and “the spiritual forces of evil in the heavenlies” mentioned in 6:12. The rulers and authorities of the air are the messengers under Satan. Originally, in the preadamic universe, God entrusted the angels with the ruling authority (cf. Heb. 2:5; Rev. 4:4, 10). When Satan rebelled against God, some of the angels followed Satan in his rebellion (12:4, 9) and became the fallen angels, the unclean spirits. The demons are some of the living creatures who lived on the earth in the preadamic age and were judged by God when they joined Satan’s rebellion (Job 9:4-7); thus, they lost their bodies and became the disembodied spirits, who are restricted to the waters (Gen. 1:2; cf. Rev. 20:13) and need human bodies as a means to carry out their activities on the earth. Therefore, sometimes they intentionally cling to the human body. Since these unclean spirits, the demons, are related to Satan, they were all judged and dealt with by God through the crucifixion of the Lord Jesus (John 3:14; Heb. 2:14b).

c. Dealing with the World

On the cross the Lord also judged the world and cast out Satan, the ruler of the world (John 12:31). The Greek word for world is kosmos, denoting “an order,” “a set form,” “an orderly arrangement,” hence, an ordered system set up by Satan, the adversary of God. All the things on the earth, especially those related to mankind, such as religion, culture, education, industry, and commerce, and all the things in the air have been systematized by Satan into his kingdom of darkness to form an anti-God world system on the earth. This whole satanic system lies in the evil one (1 John 5:19).

Besides kosmos, the Bible uses another Greek word, aion, with reference to the world. Aion means an “age,” “era,” and it denotes the modern appearance or the fashion of the world. Every age has its modern appearance, its fashion, its customs (cf. Eph. 2:2); it is the actual world encountered by people and it includes “the things in the world” (1 John 2:15). This shows us the difference between kosmos, the world, and aion, an age. Kosmos refers to the entire world, whereas aion refers to an age as a part of the world. The entire world from the past to the future is a kosmos, a whole entity, composed of many ages, each of which is an aion. Hence, world is a general term, whereas age is a specific term.

The world involves all persons, things, and matters as well as all the ages. Every age has its fashion. For example, the time prior to the Ching Dynasty was an age, and the people at that time had their fashion. Then, after the Republic was established, that was the age of the Republic, and the people at that time had their fashion. But today, to us, those things have become ancient, antique, and are no longer fashionable. I still remember forty-four years

传福音时，有一个当时最时髦的女子也来参加。她生长在我的家乡，却在上海求学。她来听福音时，梳的头是往上的，大概有四层。她一走进来，我就觉得很刺眼。听了几次福音，她再来时已少掉一层；不久再拆掉一层；末了就完全拆掉了。我觉得很欢喜，因为这证明福音有功效。

世界的牵连太多了，包括一切的世代。所有的世代，都为撒但所系统化，为要霸占人，阻挠人，使人不能成全神的目的，并打岔人对神的享受。当主肉体被钉十字架，而把世界的王撒但赶出去时，这邪恶的体系，黑暗的国度，也就受了审判。因此，基督的死也解决了世界。

d 解决了肉体

创世记六章三节说，“耶和华说，人既确实是肉体，我的灵就不永远与他相争。”（直译。）人的身体因着有善恶知识树的元素，也就是撒但的元素加进来，就变质而成为肉体。（三7。）肉体在圣经中包括败坏了的身体，（罗六6，七24，）整个堕落的人，（罗三20，加二16，）以及人良善的一面。（腓三3～6。）只要是出于我们自己的，无论好坏，都是出于肉体。在罗马八章八节，保罗对肉体下了一个结论：“在肉体里的人，不能得神的喜悦。”神所以这样憎恶肉体，最大的原因就是撒但住在肉体里面。肉体是神仇敌的大本营，是神仇敌作工最大的根据地。可以说撒但在人身上所作一切的工作，都是以人的肉体为根据。所以神如何憎恶撒但，也同样憎恶肉体；祂若要除灭撒但，也同样要除灭肉体。基督借着成为在肉体里的人，（约一14，）在堕落之人的形状里死了，也在成为罪之肉体的样式里死了，（罗八3，）就解决了堕落的肉体。

e 解决了旧人

我们在旧造里的人乃是旧人。这旧人是在肉体里活出来的，倾向于遵守律法。当我们还是旧人，还是旧丈夫时，乃是在律法之下受捆绑。不论我们是什么、作什么，全都归于死亡。（罗七4～5。）但基督来了；祂是末后的亚当，把旧人钉死。（林前十五45下，罗六6，加二20，六14下。）旧人既被钉在十字架上，重生的人就脱离了旧人的律法，（罗七3～4，6，加二19，）而不在律法之下，乃在恩典之下，向神活着。

ago while I was preaching the gospel in Chefoo, a very modern lady attended the meetings. She grew up in my hometown but was educated in Shanghai. When she came to listen to the gospel, she had her hair up in four layers. When she walked in, I felt uncomfortable looking at her. After a few times when she came again, one layer of her hair was gone; then soon afterwards, another layer was gone; eventually, all the layers were completely torn down. I felt very happy because it proved the effectiveness of the gospel.

The world involves a great number of items, including all the ages. The ages have all been systematized by Satan to usurp and frustrate man from fulfilling the purpose of God and distract man from the enjoyment of God. When Satan, the ruler of this world, was cast out through the crucifixion of the Lord in His flesh, the evil system, the kingdom of darkness, was also judged. Hence, the death of Christ also dealt with the world.

d. Dealing with the Flesh

Genesis 6:3 says, “And Jehovah said, My Spirit will not strive with man forever, for he indeed is flesh.” Man’s body was transmuted into flesh because the element of the tree of the knowledge of good and evil, the element of Satan, was added into it (3:7). In the Bible the flesh includes man’s corrupted body (Rom. 6:6; 7:24), the entire fallen man (3:20; Gal. 2:16), and even the good aspects of man (Phil. 3:3-6). Everything, whether good or bad, is of the flesh as long as it is of ourselves. In Romans 8:8, concerning the flesh Paul made this conclusion: “And those who are in the flesh cannot please God.” The greatest reason that God abhors the flesh so much is that Satan dwells in the flesh. The flesh is the headquarters of God’s enemy, the largest base of the operation of God’s enemy. We may say that all the works that Satan carries out in man are based on man’s flesh. Therefore, God hates the flesh just as much as He hates Satan; God wants to destroy the flesh just as much as He wants to destroy Satan. Through His becoming a man in the flesh (John 1:14) and dying in the form of the fallen man and in the likeness of the flesh of sin (Rom. 8:3), Christ dealt with the fallen flesh.

e. Dealing with the Old Man

In the old creation we are the old man. The old man is lived out in the flesh and is inclined to keep the law. When we were the old man, the old husband, we were under the bondage of the law. Whatever we were or whatever we did was unto death (7:4-5). However, Christ has come, and the old man has been crucified with Him as the last Adam (1 Cor. 15:45b; Rom. 6:6; Gal. 2:20; 6:14b). Since the old man has been crucified, the regenerated man is now free from the law of the old man (Rom. 7:3-4, 6; Gal. 2:19); hence, we are no longer under the law but under grace that we may live to God.

f 解决了旧造

基督是所有受造之物的首生者，（西一 15，）在旧造里死在十字架上，借此了结整个旧造，并为一切受造之物完成救赎。整个旧造是由殿里裂开之幔子上的基路伯所预表。（出二六 31，结一 5，10，十 14～15，太二七 51。）路加二十三章四十四至四十五节说，“那时约到正午，遍地都黑暗了，直到午后三时，日头不发光，殿里的幔子也从当中裂开。”这里的黑暗与罪有关，幔子则预表主耶稣的肉体，因为希伯来十章二十节说到“一条又新又活的路，从幔子经过，这幔子就是祂的肉体”。主耶稣受死时所裂开的幔子上绣着基路伯，乃是代表一切受造之物。这就是说，基督在祂的肉体里受死时，乃是带着一切受造之物的。当殿里的幔子裂开时，上面所绣的基路伯也裂开，指明当基督在肉体里钉十字架时，一切受造之物也被钉了十字架。借此受造的万有，无论是天上的或地上的，就都与神和好了。（西一 20。）所以希伯来二章九节清楚的说，基督不仅是为人人，也为样样尝了死味。

g 解决了规条

基督经过了死，不只解决了罪、撒但、世界、肉体、旧人、旧造，祂的死也是为着创造一个新人。为要创造一个新人，基督就必须废掉所有的规条，和所有人群中不同的生活风俗、习惯、传统和实行，而成为和平的制造者，将一切信祂的人，不分犹太或外邦，都在祂自己里面造成一个新人。（弗二 14～16。）不仅犹太人和外邦人之间有间隔，每个国籍和种族之间也有间隔；若不除去这些间隔，我们作为新人就无法在基督里成为一。赞美主！祂在十字架上废除了一切的规条！如今在召会生活里，我们不分种族、肤色、国籍、地位、生活习惯，都能建造在一起，成为基督的身体，成为一个新人。

h 释放出神的生命

借着基督的死，宇宙间一切消极的人事物，就是罪、撒但、世界、肉体、旧人、整个受造之物、规条等，都受了对付。在积极方面，祂还像一粒麦子落在地里死了，释放出神的生命，（约十二 24，）给我们得着，使我们

f. Dealing with the Old Creation

As the Firstborn of all creation (Col. 1:15b), Christ died on the cross in the old creation, and through such a death He terminated the entire old creation and accomplished redemption for all creation. The entire old creation is typified by the cherubim on the riven veil in the temple (Exo. 26:31; Ezek. 1:5, 10; 10:14-15; Matt. 27:51). Luke 23:44-45 says, "And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour, the sun's light failing; and the veil of the temple was split down the middle." Darkness here is related to sin, whereas the veil typifies the flesh of the Lord Jesus, because Hebrews 10:20 refers to "a new and living way through the veil, that is, His flesh." The cherubim embroidered on the veil which was split at the Lord Jesus' death represent all creation. This means that when Christ died in the flesh, He brought all creation with Him. When the veil in the temple was split, the cherubim embroidered on the veil were also split. This indicates that when Christ was crucified in the flesh, all the creatures were crucified with Him. Through this, all the created things, whether the things on the earth or the things in the heavens, were reconciled to God (Col. 1:20). Therefore, Hebrews 2:9 clearly says that Christ tasted death not only on behalf of everyone but also on behalf of everything.

g. Dealing with Ordinances

By passing through death Christ dealt with sin, Satan, the world, the flesh, the old man, and the old creation. Furthermore, His death was also for the creation of the one new man. In order to create the one new man, Christ had to abolish all the ordinances and all the different customs of living, habits, traditions, and practices among human beings. Thus, as the Peacemaker Christ created all His believers, both Jews and Gentiles, in Himself into one new man (Eph. 2:14-16). Not only are there barriers between the Jews and the Gentiles, but there are also barriers among the nationalities and races. Unless these barriers are removed, we cannot be one in Christ as the new man. Praise the Lord, on the cross Christ has abolished all the ordinances! Now in the church life, regardless of our race, color, nationality, status, and habits of living, we can be built together to become the Body of Christ as one new man.

h. Releasing the Divine Life

All the negative persons, things, and matters in the universe, including sin, Satan, the world, the flesh, the old man, the entire creation, and the ordinances were dealt with through the death of Christ. On the positive side, as the grain of wheat falling into the ground and dying, Christ released the divine life (John 12:24) and imparted it into us so

成为许多麦粒，像祂一样，为着作成饼，成为祂的身体。（林前十17上。）如此就完成了那包罗万有的死。

3 我们的经历与应用

主耶稣既在十字架上解决了罪，今天罪还在不在我们里面？到底今天罪在我们身上是死的还是活的？罪的律现在又如何？我们都得承认，罪仍是我们最大的难处之一。不仅如此，主在十字架上解决了旧人，但是我们的旧人真的死了么？希伯来二章十四节说，主借着祂的死废除了魔鬼；这就应验了创世记三章十五节里打伤蛇的头这预言。但是今天魔鬼是活的还是死的？不错，在主耶稣包罗万有的死里，这些统统被钉死了；但在我们的感觉里，在我们的实际经历中，罪仍然活着，旧人也在活着，撒但魔鬼更是在活着。

表面看来，似乎圣经有矛盾。一面希伯来二章十四节说，主耶稣有分于血肉之体，借着在十字架上受死，把撒但废除了。但是写希伯来书的保罗又告诉我们，要提防魔鬼，免得给他占便宜，因我们并非不晓得他的阴谋。

（林后二11。）在以弗所六章十一节，保罗也劝我们要穿上神的全副军装，好能以站住，抵挡魔鬼的诡计。如果保罗在这里，可能有人会问他如何前后一致。不仅如此，到了圣经末了的启示录二十章一至三节，还有一位大力的天使来，拿着一条大锁链，把魔鬼捉住捆绑一千年，扔在无底坑里。如果撒但死了，为什么还捆绑他？等过了一千年，他又会被释放出来，迷惑地上四方的列国。（7～8。）那是他最后一次的活动，引诱地上列国最后一次造反。这样看来，到底撒但魔鬼被解决了没有？

我们必须领悟，圣经中的启示总有两面：一面是事实，一面是应验。同样的，我们也需要有两种看见：一种是现实的看见，一种是信的看见。现实的看见就是我们在现实感觉上的看见；就这一面来说，撒但并没有死，旧人也没有死，在我们里面的罪更没有死。但从信的看见，就是从神的眼光来看，那些我们看为活着的，实在都已经死了。就如主耶稣是在二千年前被钉死；可是在神看来，从创世以来，主耶稣就被钉死了。（启十三8。）

that, like Him, we may become many grains to be made into one bread as His Body (1 Cor. 10:17a). Thus, He accomplished an all-inclusive death.

3. Our Experience and Application

Since the Lord Jesus dealt with sin on the cross, is sin still in us today? Is sin alive or dead in us today? And how about the law of sin now? We all must admit that sin is still one of our biggest problems. Furthermore, the Lord also dealt with the old man on the cross, but is our old man truly dead? Hebrews 2:14 says that the Lord destroyed the devil through death. This is a fulfillment of the prophecy in Genesis 3:15 concerning bruising the serpent's head. However, is the devil alive or dead today? It is true that these were all dealt with in the all-inclusive death of the Lord Jesus, but in our feelings and our practical experiences, sin still lives, the old man also still lives, and the devil lives even more.

On the surface, it seems that the Bible contradicts itself. On the one hand, Hebrews 2:14 says that the Lord Jesus partook of blood and flesh and destroyed Satan through His death on the cross. But Paul, who wrote Hebrews, also told us to beware of the devil lest we be taken advantage of by him, for we are not ignorant of his schemes (2 Cor. 2:11). In Ephesians 6:11 Paul also exhorted us to put on the whole armor of God that we may be able to stand against the stratagems of the devil. If Paul were here, perhaps someone would ask him how he could reconcile his words. Furthermore, at the end of the Bible, in Revelation 20:1-3, there is a strong angel coming with a great chain in his hand to lay hold of Satan, bind him for a thousand years, and cast him into the abyss. If Satan was already dead, why would there still be the need to bind him? And after one thousand years, he will then be released again to deceive the nations in the four corners of the earth (vv. 7-8). That will be his final activity, in which he would deceive the nations on the earth to rebel against God for the last time. According to these records, has Satan, the devil, been dealt with?

We must realize that the revelations in the Bible always have two sides: one side is the fact and the other side is the fulfillment. Likewise, we need two kinds of seeing: one kind is the actual seeing and the other kind is the seeing by faith. The actual seeing is the seeing according to what we actually feel. According to this kind of seeing, Satan is not dead, our old man is not dead, and the sin in us is not dead. But according to the seeing by faith, that is, according to God's view, all these items which we see as alive are already actually dead. This may be illustrated by the fact that although the Lord Jesus was crucified two thousand years ago, in God's eyes He had already been crucified from the foundation of the world (13:8).

圣经所以给我们启示，乃是要我们产生信，有信的看见。信不是我们天然有的，乃是对于所宝贵之人事物的看见而产生的。比方你看见一块泥土，心里没有宝爱，也没有信，反而厌弃；但你看见一颗钻石，心里就会宝爱，信也油然而生。所以启示录就是把宝贝给我们看一看，使我们因着宝爱，里面就产生信。一面来说，信不是凭着眼见，但从另一面来说，信非常需要看见，就是需要启示。圣经里满了启示，并且最后一卷书就叫作“启示录”，专门把宝贝启示给我们看见。所以今天我们来读圣经，要学习不光读死的字句，更需要看见其中的启示。一看见启示，我们里面自然会生出信。一有信，我们的生活就是在异象里，结果在经历中，我们的旧人、罪、魔鬼就都是死的。但我们一不活在启示录所给我们看见的异象里，我们的旧人、罪、魔鬼就都是活的。

我们必须领悟，一切的人事物都是虚谎的，只有神和神的话是真实的。我们在地上生活，必须只信神和神的话，不信眼见的环境。这就是说，我们必须信神的眼光，不信现实的眼光。我们要宣告：撒但活着是谎言！罪活着是谎言！我们的旧人活着也是谎言！因为从神的眼光看来，这些实际上都死了。但这需要我们先有一个启示，有一个异象，看见这些都死了，然后才在信心里宣告。异象乃是神的启示给我们看见的一个光景；我们的信乃是从这个异象的看见里产生的，结果我们就承认、并经历神所启示的。

今天我们在这里，不是只钻研字句道理，也不是办神学院。我们乃是要把历代深藏在圣经字句里的宝贝，挖出来给大家看见，使你们领悟。在神的眼光中，宇宙中一切消极的事物都已经死了。撒但死了，罪死了，我们的旧人也死了；这些在神看来，都是已成的事实。启示录是一卷专讲预言的书，按预言来说，其中的动词应该是将来式；可是有件事很希奇，启示录中所有的动词，几乎都是过去式，指明其中所说的一切，都已经成功了。这就是说，神看这一切都是已成。在有异象的人来看，就会说“阿们！”今天我们哪里？如果你以神的眼光来看，你会说，“我现在不在台北市，我是在圣城新耶路撒冷！”因为在神看来，我们现在乃是在新耶路撒冷

The reason that the Bible gives us revelations is to produce faith in us that we may have the seeing of faith. Faith is not something which we have naturally; faith is produced by seeing certain persons, things, and matters which we appreciate. For example, when you see a piece of clay, you do not treasure it in your heart and therefore you do not have faith in it; instead, you reject it. However, when you see a diamond, you appreciate it in your heart and thus faith is spontaneously produced. Thus, the book of Revelation shows us a treasure, and because we appreciate it, faith is produced in us. On the one hand, faith is not by sight; on the other hand, faith greatly requires seeing, that is, it requires revelation. The Bible is full of revelations, and even the last book is called Revelation, a book that reveals the treasures. Therefore, today when we read the Bible, we need to learn not only to read the dead letter but even more to see the revelations contained therein. Once we see the revelation, faith will spontaneously be produced in us. Once we have faith, we are living in the vision, and as a result, our old man, sin, and the devil will all be dead in our experience. However, if we do not live in the vision which Revelation has shown us, our old man, sin, and the devil will all be alive.

We must realize that all persons, things, and matters are false and that only God and His words are real. While we are living on the earth, we must believe only in God and in His words and not in the environment that we see. This means that we must believe in God's view and not in our actual view. We have to declare: "It is a lie that Satan lives! It is a lie that sin lives! And it is a lie that our old man lives!" This is because, according to God's view, actually all these items have already died. However, this requires us first to have a revelation, a vision, to see that they are all dead, and then to make the declaration in faith. Vision is the scene shown to us by God's revelation; our faith is produced from the seeing of the vision. As a result, we acknowledge and experience what God has revealed to us.

Today we are here not just to study the doctrines in letter, nor are we here conducting a seminary. What we are doing is to dig out the treasures that are buried underneath the letter of the Bible and to show them to you for your realization. In God's eyes all the negatives things in the universe have already died. Satan has died, sin has died, and our old man has died. These are accomplished facts in the eyes of God. Revelation is a book completely of prophecies. According to the nature of prophecies, the verbs used should be in the future tense. But the strange thing is that nearly all the verbs in Revelation are in the past tense, indicating that all the things referred to in the book have all been accomplished. This means that God sees all those things as things that have already been accomplished. Those who have the vision will say, "Amen!" Where are we today? If you see according to God's view, you will say, "I am not in the city of Taipei; rather, I am in the holy city, New Jerusalem!" This is because in God's eyes we are in the New Jerusalem now. However, when those who are

里。然而没有异象的人读启示录，就会认为要进新耶路撒冷还早，保罗和约翰已经等了二千年，还没有进去，可见那是很久以后才会发生的事。其实我们在信心里，已经是在新耶路撒冷里了。

罪、撒但、旧人是已经死了的东西！我们应该有这个异象，凭信宣告：死了！解决了！关键就在于你信什么。你信它是死的，它就是死的；你不信它是死的，它就不是死的。圣经乃是“约”，就是旧约和新约。约的履行是有条件的。旧约的条件就是律法，新约的条件就是信，所以新约多处提到信。（弗四5，13，提前一4，多一4，彼后一1，犹3。）但是怎么才能信？例如香港有很多的珠宝店；你去参观时，老板不只是口头要你买珠宝，更是把一颗颗的宝石展示给你看；你一看见，就有了信。全本圣经，特别是新约，就是启示，从神的眼光给我们看见事实；你一看见，就有了信。

今天许多基督徒没有看见这些宝贝，只拿出石头、泥巴来给人看，结果越传讲人越不信。但是我们去向人传讲，只要十五分钟，人就会得救。因为我们不是讲上天堂、下地狱等肤浅的东西，乃把宝贝摆出来。当人看见了宝贝，他就能信，愿意得着救恩。得救的路就是悔改、（太四17、）呼求、（罗十13、）信入，（约一12～13，）而信入就是接受，接受就得着救恩。这正是我们的实行。

本篇信息所讲的，乃是很大的异象，也是很大的拯救，盼望你们都能看见，并且接受、进入。例如关于罪的真理，你们要去把新约里所有单数的罪找出来，加以研读、祷告，求主给你看见。然后你就知道：罪早已钉在十字架上，被神定罪了。你就能感谢赞美主，能有信心。对于撒但、世界、旧人等也是这样，你看见一件就接受一件，就得着一件。这样，你们的学习才是真实、深入、主观的。

李常受弟兄于主后一九八六年九月二十五日讲于台北

without a vision read the book of Revelation, they think that it is still too early to enter into the New Jerusalem, since Paul and John have been waiting for two thousand years and have not yet entered. Therefore, they consider that the New Jerusalem is something that will take place a long time from now. Actually, in faith, we are already in the New Jerusalem.

Sin, Satan, and the old man are already dead! We should have this vision and declare in faith: “Already dead! Already dealt with!” The key is in what you believe. If you believe that it is dead, then it is dead; if you do not believe that it is dead, then it is not dead. The Bible is a covenant, including the old covenant and the new covenant. The fulfillment of a covenant is conditional. The condition for the old covenant is the law, whereas the condition for the new covenant is faith. This is why many places in the New Testament mention faith (Eph. 4:5, 13; 1 Tim. 1:4; Titus 1:4; 2 Pet. 1:1; Jude 3). But how can we have faith? In illustration, there are many jewelry stores in Hong Kong. When you go to visit any jewelry store, the owner will not only ask you verbally to buy the gems, but even more he will also display the gems before your eyes. Once you see them, you have faith. The entire Bible, especially the New Testament, is a revelation that shows us the facts according to God’s view. When you see it, you have faith.

Today many Christians have not seen these treasures, so they show people only “stones and clay.” Consequently, the more they preach, the more people do not believe. But when we preach, we need only fifteen minutes to get people saved. This is because we show them the treasures instead of speaking to them about such superficial matters as going to heaven or going to hell. When they see the treasures, they will believe and desire to receive salvation. The way to be saved is to repent (Matt. 4:17), to call (Rom. 10:13), and to believe into (John 1:12-13), which is to receive. When we receive, we obtain salvation. This is exactly our practice.

What is covered in this chapter is a great vision and a great deliverance. I hope that you all could see, receive, and enter into it. For example, concerning the truth about sin, you need to find all the verses in the New Testament that mention sin (singular) and then study them and pray over them, asking the Lord to give you the vision. Then you will realize that sin has already been crucified and it has been condemned by God. Then you will be able to thank and praise the Lord, and you will have faith. Likewise, concerning Satan, the world, and the old man, as you see each item, you receive it and obtain it. Then what you learn is real, thorough, and subjective.

新路实行的研讨（一）

在本篇和下篇信息中，我们要研讨目前新路的实行，好有所改正。这好比献逾越节羔羊之前，必须对羔羊先有查验。我们要这样作，不是吹毛求疵，乃是要作正确的评论。

研究和改正的需要

从一九八四年十月间，我们就提起改制的问题。那时我召聚台北市召会的圣徒们，说，我们的改制，乃是要把从前老旧的作法扬弃，样样都采新的作法。所谓的新作法，就是圣经里有而我们却未实行的。我们实行老路，已经驾轻就熟；现在忽然间要实行新路，而所谓的新路却还没有开拓出来；所以这需要我们边走边探，一面研究，一面改正。同时我也告诉大家，我虽然很强烈的提起改制，但是我自己也毫无把握，因为有些事情我虽然经历过，也进入过，但是今天这条新路到底怎么实行，我却从未研究过，也未亲身实行过。因这缘故，我们是一面实行，一面研究，一切都还没有定论。

没有定论的事很难作，也容易产生麻烦。在一般基督徒的宗教观念里，作礼拜一定要到大礼拜堂才象样。今天我们实行新路，还在研究阶段，至少要脱开这种宗教的形式。但在积极一面，我们仍要有所改进。

一个家中聚会的事例

上周六我参加一个家中聚会。我若没有去，可能就没有人受浸；但我去了，就有两个人受浸。在那个家中聚会里，福音的对象很多，也很敞开，有的人已经多次来聚会，有一位甚至帮忙服事。但是聚会进行了很久，还没有一个人受浸。然而我不立刻作什么，乃是把聚会让他们。我是愿意明白，到底什么缘故，有这么多好的福音对象，却还不带他们受浸。有位长老在场，认为这些人还需要明白真理，就开始讲起圣经，一直讲到诗歌。

AN EVALUATION OF THE PRACTICE OF THE NEW WAY (1)

In this and the following chapter, we review the practice of the new way so that we may make some changes and adjustments. This may be likened to the need of examining the Passover lamb before it could be offered. Our purpose in doing this is not to find fault but to make a proper assessment.

THE NEED FOR STUDY AND ADJUSTMENT

Since October of 1984 we have brought up the matter of changing the system. At that time I called together the saints in the church in Taipei and told them that our changing of the system is to discard the old practices of the past and adopt new practices for doing everything. The so-called new practices are those which are already in the holy Scriptures but are not being practiced by us. We have been practicing the old way with ease, and now all of a sudden we want to practice the new way, and the so-called new way has not yet been paved. Therefore, we need to continue probing as we go along, researching on the one hand and adjusting on the other. At the same time, I also told the saints that although I vigorously brought up the matter of changing the system, I myself did not have any confidence. This is because although I had experienced and had gotten into many things, I had not yet done any research on how to practice the new way, and neither had I personally experienced it. For this reason we are studying while we are practicing; no final conclusion has been made.

Any matter without a final conclusion is very difficult to carry out, and complications can easily arise. Generally, Christians have the religious concept that people must worship in a big chapel to be proper. Today in the research stage of our practice of the new way, we must at least get rid of this kind of religious formality. On the positive side, however, we still have to improve.

An Example of a Home Meeting

Last Saturday I attended a meeting in a home. If I had not gone, no one would have been baptized, but I went, and two persons were baptized. In that home meeting there were many gospel friends, and they were very open. Some of them had been to the meeting many times already, and one of them even helped in serving. But the meeting had gone on for a long time, and still no one was going to be baptized. I refrained, however, from doing anything right away; rather, I yielded the meeting to the saints. I wanted to understand why they had so many good gospel candidates, yet they would not baptize them. An elder present at the meeting thought that these gospel friends still needed to

我看见了，心里就更清楚。我知道他越讲，定规讲得人不受浸；也许人会悔改、相信，但就是不受浸。所以我就等待机会。

长老讲完了，家主人也讲一点，然后就有一个“细拉”。如果大家都像约伯记那样长篇大论，口若悬河，我就没有办法。但是“细拉”一来，就给我好机会。我立刻转向那位情形最好的福音朋友，问他曾否向主祷告过？他说没有。我就把罗马十章十三节翻给他看，那里说，“凡呼求主名的，就必得救。”然后带着他祷告，末了请他自己祷告。接着我又问他，罗马十章十三节讲什么？他说，“凡呼求主名的，就必得救。”我问他呼求主名了么？他说呼求了。我问他得救了没有？他说得救了。于是我带着大家庆贺他得救了。然后我再请他读马可十六章十六节上半，那里说，“信而受浸的必然得救。”他还要读下半，我说，“不必读了，那是给要沉沦的人读的。你只要读这一句：信而受浸的必然得救。”我请他再读几遍，然后请家主人放水。不到十五分钟，他就受浸了。有一位老姊妹还跑去拿相机来拍照。

正在施浸时，家主人媳妇的姐姐，由另一位姊妹陪着一起来；这也是一个很好的福音对象，并且同样未受浸。我心里很清楚，这一个也是要来受浸的。弟兄刚受浸完，拍了照，立刻又有姊妹受浸了。这是大聚会作不到的。最后那位老姊妹说，“李弟兄，我三十多年都没有和你说过话。今天很高兴能和你一同拍照。”这样的聚会，你们觉得如何？如果有人来参观台北市的召会，看看这样的家中聚会，受浸也快，又有照相，可能会问：这到底是什么聚会？

需要研究的问题

因这缘故，我们需要有更多的研究。我没有时间访问台北所有有服事的圣徒；如果我去一一访问，我相信他们一定各有高见。有的可能笑一笑，有的可能落泪难过。有的长老觉得，每个月要供给好几位全时间者，只听到有几百人受浸，有许多家打开；但是在会

understand the truth, so he started to speak from the Bible and then from the hymns. When I saw the situation, I became more clear within. I knew that the more he talked, the more he would surely hinder people from being baptized; people might repent and believe, but they would not be baptized. Therefore, I waited for an opportunity.

After the elder finished his talk, the host also spoke something; then there was a “selah.” If everyone had been like Job speaking eloquently with long discourses, I would have had no way, but when the “selah” came, this gave me a good opportunity. Immediately I turned to the most promising gospel friend and asked him if he had prayed before. He said that he had not. Therefore, I turned to Romans 10:13 and showed him the verse, which says, “Whoever calls upon the name of the Lord shall be saved.” Then I led him in prayer and finally asked him to pray by himself. After that, I asked him what Romans 10:13 says. He answered, “Whoever calls upon the name of the Lord shall be saved.” I asked him if he had called upon the name of the Lord. He said that he had. I asked him if he was saved. He answered that he was saved. Then I led everyone to congratulate him for his salvation. Next I asked him to read the first half of Mark 16:16, which says, “He who believes and is baptized shall be saved.” As he was going to continue reading the second half, I said, “No need to read on; that part is for those who will perish. You only need to read this part of the sentence: ‘He who believes and is baptized shall be saved.’” I asked him to repeat this sentence a few times, then I asked the host to prepare water for baptism. He was baptized within fifteen minutes. An elderly sister even went and got a camera to take pictures.

As the baptism was going on, the sister of the host’s daughter-in-law came with a sister in the Lord; this one was also a very good “gospel contact,” for she was also not yet baptized. I was very clear within that this one also should be baptized. Right after the brother was baptized and had his picture taken, this new sister was also baptized. This would have been impossible in a big meeting. At the end the elderly sister said, “Brother Lee, for thirty years I had not spoken with you. Today I am very happy that I can have my picture taken together with you.” How do you feel about this kind of meeting? If someone comes to visit the church in Taipei and sees this kind of home meeting with speedy baptisms and also with picture taking, he might ask, “What kind of meeting is this?”

Matters That Require Our Study

For this reason we need to have more research. I do not have time to visit all the serving saints in Taipei. If I would visit them, I believe that they would have excellent ideas. Some might just smile, while others might be sad and shed tears. Some of the elders may feel that the church has been supplying several full-timers every month, and even though they heard that several hundreds were baptized and many homes were opened, they could not see any increase in the number of people in

所里看不见人增多，只听见雷声，没见到落雨，到底人在哪里？好像种果园栽果树，只听见果树长得好，果子多多，却一个都没吃到，到底怎么回事？一面，三会所的浸池整天不闲着，一下全时间者从马路上拉一个人来受浸；一下又有计程车司机因为弟兄姊妹坐车传福音得救，也进来受浸。这的确很令人受鼓舞。另一面，聚会的情形也很叫人难过。因这缘故，我们必须有所研究、改正。

我们的训练，一面是研究，一面是试验，一面也是改正，所以需要有主观的经历。我因为新约圣经恢复本的翻译工作，不大有时间研究；你们是我最佳的帮助。我很想知道：现在你们每周都出外叩访传福音、聚家中聚会，对于新路的实行感觉怎么样？到底新路的作法得体不得体？便利不便利？经济不经济？是不是还有可以改进的地方？这些都需要你们的研究和帮助。

最大、最需要研究的，就是叩门探访的结果。到目前为止，我们已经叩访将近二万家，有七百一十位受浸，一千八百多家欢迎我们回访。但是你们有没有想到，我们接着该怎样照顾他们？对于那一千八百多家，如果每周都得回访一次，那么我们该怎么去？谁能去？再者，现在带人得救没有问题，只要传福音十五分钟，就能带人受浸。但受浸不是毕业，拿到上天堂的门票。受浸的人就像才生的婴孩，我们不能把他们生下来就不管，既不饲养，也不顾惜，那必定会夭折。怎样使果子常存，就在于我们怎样作乳母饲养、顾惜他们。如果这一点没有作好，召会就会群起定罪，说我们带人受浸太快，以致人都成了早产儿，时机未成熟就带人受浸，结果浸一个死一个。所以这也是个大问题，需要我们好好研究、改进。第三，对于初信者，我们该如何带他们到召会来？人一得救，自然就进入召会，成了召会的一分子。但是如何使他们实际的进到召会生活，也需要研究。

the meeting hall. They “heard the thunder but saw no rain.” So where are the people? This may be compared to someone who hears that people planted fruit trees in the orchard and that the trees have grown very well and have borne much fruit, but he is not able to taste any of the fruit. What is this all about? On the one hand, the baptismal pool in hall number three is not idle throughout the day. In one moment someone on the street was brought in by the full-timers to be baptized; in another moment a taxi driver who was saved when the saints rode in his cab and preached the gospel to him was brought in to be baptized. This surely is very encouraging. On the other hand, the situation of the meetings also makes one sad. For this reason, we need to have some study and adjustment.

In our training, on the one hand, we are researching and experimenting, and on the other hand, we are also correcting. Therefore, we need subjective experiences. Because of my work in translating the Recovery Version of the New Testament, I do not have much time to research; you are my best assistants here. I would very much like to know what your feelings are concerning the practice of the new way since you have been going out every week to preach the gospel by door-knocking and to hold meetings in the homes. After all, is the practice of the new way proper? Is it convenient? Is it economical? Is there any room for improvement? I need your study and help in all these matters.

Firstly, the greatest matter that we need to study is the result of our knocking on doors for visiting people. Up to the present we have already visited close to twenty thousand homes with seven hundred and ten persons baptized and more than eighteen hundred homes welcoming us to revisit them. But have you considered how we are going to follow up and take care of them? Concerning the eighteen hundred homes, if we need to visit them once a week, how are we going to do it? And who can go? Secondly, now we have no problem bringing people to salvation; we can get a person baptized with only fifteen minutes of gospel preaching. But to be baptized is not to graduate and obtain a ticket to heaven. The recently baptized ones are like newborn babies. After we have begotten them, we should not neglect them; if we do not nourish or cherish them, they will surely die prematurely. To have remaining fruit depends on how we nourish and cherish them as a nursing mother. If we do not do well in this matter, then the churches will rise up to condemn us, saying that people were baptized too hastily and therefore have become premature babies, and that since we baptize people before the time is ripe, so many of them die after baptism. Therefore, this is also a big problem that requires us to carefully study and make improvement. Thirdly, concerning the new believers, how should we bring them to the church? Once a person is saved, spontaneously he is in the church and becomes a member of the church. But how do we bring them practically into the church life? This matter also needs to be studied.

我也愿意郑重声明一件事，就是我们在这里所实行、所研究的，都还不可以摆出去。就是在你们当地的召会，圣徒们问到你们受些什么训练，我们又教导些什么，你们都要委婉说明，不可传扬。我们不是严谨的指令你们不可说，但是我们在这里的实行和研究，实验的成分居多；在没有确定步骤之前，我只愿意你们受训的人知道，其他人最好不要知道。这不是说我们在这里保密，或是作什么暗昧可耻的事。但在我们的研究有成果之前，我不盼望大家以讹传讹。也许今天所作的，明天我们就改了；结果外面已经传来传去，就会产生许多的麻烦。这一点我盼望大家能清楚。

我也知道圣徒们的爱心。虽然他们无分于训练，却愿意知道我们在这里到底作什么，到底怎么带领，好能紧紧跟随。但是我们也看见前车之鉴；从前就是这样作，末了结果不仅不好，也不太美。这次主带领我们有新的起头，但是一切都还没有定规，所以要摆出来还不是时机。我曾告诉在美国的圣徒们：“我们所作、所行的，都会给你们知道；凡我们没有给你们知道的，你们也不必知道。等到我们研究成功了，实验出具体可行的步骤，就会全盘教给你们，告诉你们怎么作。你们一点也不会吃亏的。”所以在没有把握之前，我们还不能讲出去。

因这缘故，我在这里大声疾呼，盼望这呼声，美国、加拿大、甚至全球各地都能听进去，就是请大家不要着急，现在还是研究阶段；等到研究成果出来了，大家都会共享。然而人就是人，大家都很着急，一直在追问。现在有的圣徒还从美国、加拿大来，要参加训练；有许多人没被选上，心里面就很难过，渴望要知道怎么一回事。

最近，台南的弟兄来问我，他们有十几位圣徒，在当地都是全时间服事者；但因着教育程度不够，所以没有被选上来参加训练。当这里的训练进行时，他们在旁边就里面火热，所以要求我给他们看录影。我说，我们训练的内容不怕听，给他们看录影没有什么妨碍；但是他们听了不可立刻去作，因为作得不一定得体。总而言

In addition, I would like to make a serious statement: What we are studying and practicing here is not to be made public yet. Even when the saints in your locality ask what kind of training you are having and what we are teaching you, you have to explain it politely, without publicizing. We are not strictly prohibiting you to speak about what we are doing here. But what we are practicing and studying here is mostly experimental; hence, before we have some definite steps in a procedure, I want only you trainees to know, and it is best that the others do not know. This is not because we are trying to keep a secret here, nor is it because we are doing some hidden, shameful things. But before we have results from our research, I do not wish for everyone to be spreading rumors. What we are doing today might be changed tomorrow; if it is being spread outside from one to the other, this will cause many difficulties. I hope that we are clear on this point.

I also know the love of the saints. Although they are not in the training, they want to know what we are doing here and how we are leading here that they may closely follow. But we have also learned from previous mistakes. We did this in the past, but eventually the result was not good and even not sweet. This time the Lord has led us to have a new beginning, but nothing has been finalized; therefore, it is not time to put it forth yet. I told the saints in the United States, “We will let you know what we are doing and practicing. Whatever we do not let you know, you do not need to know. When we succeed in our research and have found by experimenting the concrete, workable steps, then we will teach you the whole thing and tell you how to do them. You will not miss anything.” Therefore, before we have the confidence, we should not make it known.

For this reason I am crying out in desperation here, hoping that those in the United States, Canada, and even the whole world can hear my cry: I urge all of you not to be anxious because now we are still in the stage of research; after the results of the research come out, you all can enjoy with us. However, human beings are human beings; hence, they are still very anxious and they insistently question what we are doing here. Now there are saints from the United States and Canada who desire to come and join the training; many who are not accepted feel very sad within, and they long to find out what is going on.

Recently, the brothers from Tainan came to make a request. More than ten saints serving full-time in their locality were not accepted into the training because they did not have sufficient education. When the training is going on here, they are very burning within; therefore, they requested that they be allowed to watch the video tapes of the training. I said that we are not afraid for the content of the training to be known, so there is no harm to let them watch the video. But after watching they must not go and carry it out right away, because they will surely

之，不要着急该怎么作，急了作不出好事来。我们该慢就得慢。

以新约恢复本的翻译为例：这个担子很重，可是一点也急不得。刚开始作这事，都是我在背后鞭策大家；现在翻到罗马书，他们反过来说这不太难。我听了只说，现在才开始要爬高山。我都不愿意说，现在才开始要钉十字架。保罗书信的文法比四福音和使徒行传都难，要翻译得符合原文，又合中文语气，相当不容易。例如罗马一章一节的“被分别出来归于神福音的”，这是经过再三考虑、研究才定稿的。再如五节“为祂的名”的“为”字，原文的意思是为着、代表、代替、为着…益处。这四种定义到底该用那一种，相当不容易决定。罗马书字字都是真理，单单这个“为”字，就很难定义。我在这里还有三个月，到底能不能完成这工作，我也没有十分的把握。因此，作事是要快，但是不要急，急了事情就作不好。

我作事很快，但是该慢的地方我最慢，因为慢工才能出细活。例如半年前，我就宣布要出马太福音的样本，但是直到今天还没有出来，这是因为马太福音里附了一张“七十个七与基督来临并圣徒被提图”。这张图我春天在这里就想要画，但是限于时间、精力、人力，就没有动手。等我夏天回美国带领训练，结束后就开始画，然后到山上休息还画，直到画回台北来。期间我打了多次长途电话，一次又一次的更改。我的意思是：为了要有好的作品，我不愿意作粗工，而要作细工。

以这次训练为例，三天前施训者告诉我，你们出外叩访，还不是百分之百照着受训所制定的方法，大部分还是天然作法。今天早晨他来告诉我，现在大家百分之九十是照新的作法。但是照我的观察，可能你们百分之七十是照着训练制定的作法，还有百分之三十是信靠自己天然的作法。我有把握的说，训练所制定的作法，乃是经过我们再三研究出来的，你们一

not be able to practice it properly. To sum up, do not be anxious about what to do; nothing good can come out of hastiness. When it is necessary to slow down, we need to slow down.

Take for example the translation of the Recovery Version of the New Testament. This burden is very heavy, but it cannot be rushed at all. When we first started, it was I who was encouraging the translators from behind. Now that we have come to the book of Romans, they turned around and said that it will not be too hard. When I heard this, I only said that now we are just starting to climb a high mountain; I did not want to say that now we are just beginning to be crucified. The grammar in Paul's Epistles is harder than the grammar in the four Gospels and in Acts; it is not easy to produce a translation that corresponds with the original language and at the same time reads like a Chinese composition. For example, we repeatedly considered and studied before we finally decided on how to translate the phrase "separated unto the gospel of God" in Romans 1:1. Another example is the rendering of the phrase "on behalf of His name" in verse 5. In the original language, the preposition used here denotes "for," "on behalf of," "instead of," "in the interest of." It is not so easy to decide which of these four denotations to take. In the book of Romans, every word involves the truth. It is hard to decide on the meaning of even just this one particular preposition. I still have three months here, and I do not have much confidence that I will be able to finish this work. Therefore, we must be quick in doing things but not be hasty. We cannot do anything well by being hasty.

I am very fast in doing things, but when it is necessary to be slow, I am very slow, because a fine and delicate work must be done slowly. For instance, about half a year ago I announced that I would put out the Gospel of Matthew as a sample, but until now it is not yet out. This is due to the inclusion of "The Chart of the Seventy Weeks and the Coming of Christ, with the Rapture of the Saints" in the Gospel of Matthew as an appendix. I had intended to draw the chart here in the spring, but I was limited by time, energy, and manpower, thus I did not start. Then I went back to the United States to hold the summer training there, and after its conclusion, I began to draw the chart. Then during my rest on the mountain I continued to draw until I came back to Taipei. During this period of time I made many long distance telephone calls, making corrections repeatedly. What I mean is this: In order to have a good product, I do not wish to do a rough job; rather, I want to do a fine job.

Let us use this training as a further example. three days ago your trainer told me that when you went out to knock on doors, you did not do it one hundred percent according to the way established by the training; instead, you did it mostly according to your natural way. This morning he told me that now more than ninety percent of the time, you do it according to the new way. According to my observation, however, perhaps seventy percent of what you are doing is according to the way established by the training, and the remaining thirty percent is by trusting in your own natural way. I have the confidence to say that the way

定要照著作。不仅叩访这件事，作任何事都是如此。以练书法为例，要写得好，非得临帖、摹碑不可，一笔一画、一勾一捺都得照着学，不能稍有马虎。我自己在这点上吃大亏，没有花工夫学习。所以照不照着学习，其中的分别很大。

这一期的训练很特别，没有多少的功课，主要是带领你们读参考书。我愿意你们明白，这一期的训练不重在研读功课，乃重在实行与操练。叩门探访乃是改制实行新路的一门大学问；叩访之后又该怎样顾到新人，更是一门大学问；同时又要将新人带进身体的生活，进入真理，那更是不容易的事。这些都需要我们多方研究，并且研究得透彻。不仅如此，我也盼望以后主的恢复只有一个行动；我不愿意作出两个行动来。所以我不愿意我们在这里的行动、作法传出去，因为我们还在研究时期；如果大家照著作，以后却又有改进，那就白费工夫，并且不容易改正。例如刊物出版，第一版有不准确的地方，虽然可以出第二版改正，但是第一版的错永远无法除干净，因为已经出去了。所以我们在研究还没有到最终的结果时，我不愿意消息透露出去，叫大家照著作；到了后来这里要改进时，大家一时改不过来，结果就影响到主的恢复在地上以后的行动。所以这事一点也急不得。

按着计划，明年一月你们就要出发下乡。但是今年这条新路若没有研究透，明年我们还得再研究，把下乡的计划缓下来。所以一切就看我们研究的结果如何；如果还没有告一段落，学期就结束，明年恐怕我们还得再来一起研究。也许你们有的人等不及，认为已经受训两年，应该结业了。但我盼望大家不要急，一同留下来研究，一步一步的作下去。总而言之，我们所实行的，乃是一个全新的路，什么都不能急于定规；连这个训练在内，都是试著作，就是试验该怎么办训练。除了倪柝声弟兄，我们从前都没有作过。这一点你们都必须清楚。

established by the training came out of our repeated research, so you must follow it. It is the same in doing anything, not only in this matter of door-knocking. We can take calligraphy as an example. If you want to write nicely, you need to copy or imitate by using a copybook, tracing each stroke accurately; you must not be a bit careless. I myself suffered a great loss in this matter because I did not spend enough effort on it. Therefore, it makes a very great difference whether or not you learn and practice according to the prescribed way.

This term of training is very special. There is not much homework; it mainly leads you to read the reference books. I wish to make you understand that this term of training does not emphasize the study of the lessons; rather, it emphasizes the practice and exercise. Visiting people by door-knocking is a course of great learning for changing the system to practice the new way. How to take care of the new ones after the door-knocking is an even greater subject of learning, and it is even harder to bring the new ones into the Body life and into the truth. These matters all require our study in many aspects and in a thorough manner. Not only so, I also hope that the Lord's recovery in the days to come will have only one move; I do not wish to create two moves. This is why I do not want our move and our practice here to be publicized, because we are still in the stage of study. If others try to follow what we are doing and if later we make some improvements, then they will have wasted their time, and it will also not be easy for them to change. This is like publishing books; if the first edition contains some mistakes, we can put out a second edition with corrections. But the errors in the first edition can never be removed completely because they have already gone out. Therefore, before our research here reaches a final result, I do not want the news to leak out and let others follow what we are doing. Otherwise, if we need to make any correction here, they might not be able to change right away. Consequently, this may affect the future move of the Lord's recovery on earth. Therefore, this matter cannot be rushed at all.

According to the plan, you are going into the villages in January of next year. However, if this new way is not thoroughly studied this year, then next year we will still need to continue to study it, and the plan to go into the villages will have to be postponed. Therefore, everything depends on the result of our study. If our study is not concluded by the time the semester ends, I am afraid that we still will have to come back next year to continue our study together. Maybe some of you can no longer wait; you think that you have already been trained for two years and must now graduate. But I hope that no one is impatient, and everyone will stay on to research together and go on step by step. In summary, what we are practicing is a brand new way, so we must not decide anything in haste. Even the training here is experimental; we are experimenting as to how to conduct the training. Besides Brother Watchman Nee, none of us has done this before. You have to be clear on this point.

我相信你们在此受了一点训练，也看见一些事情，愿意带到召会中实行。但是你们要接受我在这里所说的，不要急著作什么。就是有人问起来，你也要回答：“到底弟兄们要作什么，我并不知道。”千万不要宣传。

研究与改进的持续

以后每一周都有一次新路的研究与改进。我盼望每一次的研究都能有个结论，然后大家就照着结论再去实验，也许成效就会显明出来。研究的重点在于：新路的方法是否便利？在时间、体力、财物花费上是否经济？

按我的观察，目前可以得到几个结论。第一，虽然我们研究的时间不长，但是叩门访问的确被证明是一条有功效的路。第二，我们若要在新路上往前，首要的学习，就是要认真的对付自己，使自己里面的光景正确。例如你的祷告够不够多？你的罪对付得清不清楚？你里面有没有圣灵的充满？你出去的时候，灵里是不是高昂而释放？其他外面的情形是次要的，可以慢慢要求。头一件事就是你这个人要对，也就是你的祷告要够多而彻底，罪要对付得清楚而干净，灵里要被圣灵充满并浸透，使你里面是完全开启而释放，丰富而洋溢。这样的灵一出来，什么功效都会有，碰到人就会使人开启、得释放。

第三，去叩访时不要以为一定亨通顺利，反而你要领悟，难处是必定有的。有的人说，他叩了三、四十个门，都没有一家开的，很容易就瘪了气。但是我要这样说，按我们的报告，平均叩五十个门才会有一家打开，所以你们不要丧志。曾有研究广告的人说，每一百分广告中，若有二分回收，就能得回成本；若有三分回收，就会赚钱。我也研究摩门教、耶和华见证人的叩门，他们都是叩成千成百的门才开一个。所以你们去叩访时，要有正确的心态：不开门不是扫兴的事，乃是正常的事。你们应当有准备，人是定规不开门的。如果个个都开门，都被神预定了，还需要我们劳苦作这事么？我相信神没有预定那么多。但是我们也不该说，既然神没有预定，我们就不要这么劳苦了。

I believe that you have received a certain amount of training and have seen some of the things here; therefore, you are eager to bring these things to practice in the churches. But you have to receive my word here: Do not be anxious to do anything. Even when people ask you, you have to answer, "I am not clear what the brothers will do." By all means do not publicize.

CONTINUING OUR STUDY AND IMPROVEMENT

From now on, once every week we will have a study of the new way for its improvement. I hope that in every session of study we can draw a conclusion according to which you can all go and experiment again. Then perhaps the results achieved will be manifested. The main points of our study will be: Are the methods of the new way convenient? Are they economical in time, in energy, and in monetary expenditures?

According to my observations, at present we can draw several conclusions. First, although the time of our research has not been very long, visiting by door-knocking has definitely been proven to be an effective way. Second, if we want to proceed in the new way, the primary thing we need to learn is to deal with ourselves seriously that our inner condition may be proper. For example, do you have enough prayer? Are your sins completely dealt with? Do you have the infilling of the Holy Spirit? Is your spirit uplifted and released when you go out? All the other outward conditions are secondary, and they can be taken care of gradually. The first thing is that your person must be right. This means that your prayer must be sufficient and thorough, your sins must be dealt with thoroughly and completely, and your spirit has to be filled and saturated by the Holy Spirit so that your inner being is completely open, released, rich, and overflowing. Once this kind of spirit comes out, it can produce all kinds of effects; when it touches people, it can cause them to be open and released.

Third, when you visit people by door-knocking, do not think that it will be smooth and easy. On the contrary, you have to realize that there surely will be some difficulties. Someone said that he knocked on thirty to forty doors and none of them opened, so immediately he was disheartened. But I would say that you should not be discouraged because according to our reports, on the average only one in fifty doors we knock on opens up. Someone who researched business advertising said that if there is a two-percent response from the advertisements mailed out, the expenses will be recovered, and if there is a three-percent response, then there will be a profit. I also did a little research the door-knocking by the Mormons and the Jehovah Witnesses and found out that they get one open door only after knocking on hundreds and thousands of doors. Therefore, when you go door-knocking, you must have a proper attitude: An unopened door is not discouraging but rather a normal thing. You must be prepared that people are not going to open their doors. If everyone would open the door and were all predestinated by God, then would it be necessary for us to labor in this matter? I believe that God did not predestinate that many people. However, we also should not say that since God has not predestinated so many, we do not

这是不对的。神有没有预定我们不知道，但是总得你去叩访，神所预定的人才会被寻到。所以你们不要受这个打岔。

第四，叩门有叩门的讲究。到底一见到人要说什么话，该怎么应对，的确很有讲究。这是我们必须研究、学习的。最重要的一点就是：你们要避免漫无目标的传讲，以不变应万变；无论人欢迎不欢迎，你们总要想办法“推销”。有的人不开门，只在门口和你说话，你就要趁机给他看“人生的奥秘”。也许只要一分钟，你就得着他了。有的人会说没有时间，或者他是信别的宗教，你都不要睬。你只管抓住机会，把你的“货”给人看一下。

第五，照着行传一章八节，叩访的原则是由近而远，不该舍近求远。你们在各会所服事，应该先把会所周围的门都先叩访过，有一个好的规画，以节省体力和金钱。

第六，你们必须永远记得：作工不要受结果的影响。结果好，固然可以快乐，却也不要太快乐；结果不好，也不要受影响而灰心。但是你们去作的时候，一定要有一个目标，就是要把三一神带给人，把初信者带到召会生活里，成全到真理里。这个目标你们一定要看得准、抓得牢。

照训练的定规， 不靠天然方法

你们都能见证，叩门最有效的路，就是照着训练制定的方法。其他天然的作法表面看有帮助，实际上都是破坏你的。例如我的孩子学琴的时候，我就看见老师严格的嘱咐她说，“你不可以随你的方便用手指弹，我告诉你怎么弹就怎么弹；你随你的方便，觉得很有果效，最终你会发现那很破坏你。”同样的，照着训练的制定和人谈话，也许你觉得那很笨拙，并且没有果效；实际上那个果效是你看不出来的。

have to labor so much. This is not right. Whether or not God has predestinated a certain one, we do not know, but we must go and knock on the doors to visit people so that those who have been predestinated by God can be found. Therefore, do not be distracted by the fact that people do not open their doors.

Fourth, door-knocking requires certain skills. We need to know what to say when we meet someone and how to converse with him. We must study and learn this. The most important point is that you must avoid aimless speaking and learn to cope with all kinds of situations by remaining calm. Whether or not you are welcomed, you must always find a way to “promote your sales.” If someone would not open the door to invite you in but would speak to you only at the door, then you should take the opportunity to show him The Mystery of Human Life. Perhaps in one minute you will be able to gain him. Someone may say that he does not have time or that he believes in another religion, but do not pay attention to his excuse. You simply must try to seize an opportunity to show him your “merchandise.”

Fifth, according to Acts 1:8, the principle of door-knocking is to go from close by to far away; we must not give up the nearby ones for the faraway ones. As you are serving in the various meeting halls, you should first knock on all the doors in the neighborhood of the meeting hall. If you have a good plan, you will save effort and expense.

Sixth, you must always remember that your work must not be affected by the results. When the result is good, of course you can be happy, but do not be too happy. When the result is bad, you must not be affected and become discouraged. When you go to work, you definitely must have a goal, that is, to bring the Triune God to people, to bring the new believers into the church life, and to perfect them to get into the truth. You must have an accurate view of this goal and hold on to it firmly.

FOLLOWING THE TRAINING'S PRESCRIBED RULES, NOT DEPENDING ON THE NATURAL WAYS

You all can testify that the most effective way for door-knocking is to follow the way established by the training. The other ways, the natural ways, may appear to be helpful superficially, but in fact they are damaging to you. For example, when my child was learning to play the piano, I saw the teacher strictly charge her, saying, “You must not play with your fingers according to your convenience. You must play the way I tell you to play. You may feel that it is very effective to play according to your convenience. Eventually, you will discover that it is very damaging to you.” In the same manner, you may feel that to speak with people according to the way established by the training is very foolish and also ineffective, but in reality its effectiveness is invisible to you.

你们去叩访时，如果有当地的圣徒一同配搭，固然是很大的帮助，但是你们不能倚靠他们。我盼望你们在这里都能作成专家，在叩访的事上内行。所以你们在训练中一定要严格的操练，绝对照着训练所制定的去作。在细节上可以有变通、有弹性，但是原则一定要守住。

一些嘱咐的话

我也提醒你们，你们去叩门时，有的家今天情形不好，明天、后天也不好，可能第四天就好了。所以如果不是绝对拒绝的，都可以再度回访。但是这样作需要人力。所以我已经告诉长老们，盼望他们能带最少四分之一的圣徒一同配搭，不是天天叩访，乃是每周至少一次。现在台北有四千位经常聚会的圣徒，如果有一千位圣徒每周出去一次，至少可以叩访五个家，一个月我们就能叩访二万家，那个果效非常大。

我们在这里所研究的，乃是长远、实用、认真的实行。我们不愿意只是一时随兴的作法。所以我盼望大家把这件事当作一件事好好研究。例如打篮球，只要会拍球，就可以玩一玩、传一传；但是要长远的作，并且要有果效，就得照教练的指示好好练习。如果基本动作不好好练习，只图个人方便，短时期可能有益处，长远而论却是无益有害。现在你们出去都是操练；等过了一、二年，你们回去都应该可以作教练了。但是你们也不要骄傲，自以为是专家，要大家都听你的。当你们结业时，我也会指导你们，回去后该如何面对长老，如何对待年长的圣徒等等，使众召会能同心合意的往前。

现在你们所该尽力学的，就是在这训练里操练再操练。学琴的人告诉我，他们一周只上一次课，但是每天都要练好几个钟头。这就是你们该作的。你们如果花工夫好好操练，天天认罪，天天求充满，天天灵释放，天天灵高昂，天天能出去，生命自然会长大。并且你们也会习练得通达，无论说话的腔调、姿势、快慢、抑扬等，都能得体。这样，人自然愿意打开门听你讲。

When you go door-knocking, if there are local saints coordinating with you, of course it is a very big help, but you must not rely on them. I hope that you may become experts in the matter of door-knocking. Therefore, in the training you must surely practice strictly, absolutely following the way established by the training. You are allowed to be flexible and make some changes in the details, but you must surely keep the principles.

A WORD OF CHARGE

I also remind you that in door-knocking, the situation of some of the homes may be not good today, tomorrow, or the day after tomorrow, but perhaps on the fourth day it will be good. Therefore, if they do not reject you absolutely, you may go back to visit them. However, it takes manpower to do this. Therefore, I already told the elders that I hope they can bring at least one-fourth of the saints to coordinate together, not to knock on doors every day but to do it at least once a week. At present, Taipei has four thousand saints who meet regularly. If one thousand of these saints can go out once a week and knock on at least five doors, then in a month we can knock on and visit twenty thousand homes. The result will be tremendous.

What we are studying here is a long-term, realistic, and serious practice. We do not want merely a momentary practice out of our enthusiasm. Therefore, I hope that everyone will take this matter seriously and do careful research. For example, in playing basketball, as long as someone can dribble, he can play the game and pass the ball around. But if someone wants to play basketball for the long-term and play it effectively, then he must practice seriously according to the instructions of the coach. If, instead of diligently practicing the basic movements, a person cares only for his own convenience, then it may be profitable in the short term, but in the long run it will be of no benefit and will even be harmful. At present when you go out, you are still practicing; in a year or two you should be able to be coaches when you go back. However, you must not be proud to consider yourself an expert and demand that everyone listen to you. When you have finished this training, I will also instruct you on how to face the elders and how to deal with the older saints when you go back so that the churches may go on in one accord.

What you need to learn now with all your effort is to practice and practice again in the training. Those who learn to play the piano told me that they take only one lesson a week, but they have to practice several hours every day. This is what you should do. If you spend a lot of effort to practice diligently every day in confessing your sins, asking to be filled, releasing your spirit, being uplifted in spirit, and going out every day, then you will spontaneously grow in life. Furthermore, you will become proficient through your constant practice. The tone, the gesture, the speed, and the rhythm of your speaking will all be proper. In this way people will naturally want to open the door to hear you speak.

因此，我盼望你们能尽量花时间操练。对于会所的聚会，也许你们需要有所取舍。因为我们所盼望的，不是你们去帮助各会所的聚会，乃是盼望你们的时间都用在操练上。等你们操练出练达的结果，回到各会所或各召会，对他们就会成为莫大的助益。所以你们要尽可能的去操练，然后将操练的结果作成报告，我们一同研究、改进，再继续操练。这样，主必然会给我们美好的远景。

李常受弟兄于主后一九八六年九月十三日讲于台北

Therefore, I hope that you will do your best to spend time practicing. You may have to give up some of the meetings in the meeting halls. This is because what we hope is not that you assist the meetings in the various meeting halls; rather, we hope that your time will be spent on practicing. When your practice results in proficiency, you will be a tremendous help to the meeting halls or churches when you go back. Therefore, do your very best to practice, and write a report on the results so that we may study them together and make improvements and then continue to practice. In this way the Lord surely will give us a beautiful perspective.

新路实行的研讨（二）

本篇信息要先讲到研究，再谈改进。最近一次你们出外叩访，一共给了一百多人施浸；有的队竟然给了十多个人施浸。这个比率非常惊人，证明你们都操练得很精明了。这使我想起初来台湾时，台湾不产梨和葡萄，所以美国人来援助，成立农复会，专门研究各种果树的栽培改良。他们的作法，就是先找好种，然后找出最适当的方法，以致今天台湾出产很好吃的梨和葡萄。所以我们无论作什么，都要有研究，有改进。

好种

现在毫无疑问的，在主的恢复里有最好的“种子”，“人生的奥秘”是其中之一。可能我们还能编出更好的小册子；这需要我们研究、改进。

七十年前，我刚启蒙的时候，中国人的平均年龄不过五十岁左右，这是因为婴儿的天亡率太高。现在中国人的平均年龄已经超过七十岁，原因就是医学和饮食进步，婴儿的天亡率很低。美国虽然富有，但在饮食上却很忽略，如同慢性自杀。我不是医生，但是我四十年前得过肺病，养了两年半的病才复原，所以我也学了一点医学常识。实在说来，美国人有三种东西不该取用。第一个就是香烟，连美国政府都规定，香烟厂制造香烟时，要在香烟盒上印一句话：“吸烟会致癌。”现在更进一步要香烟厂改为：“吸烟必定致癌。”可是美国人不怕死，吸烟的人仍然很多。

第二个不该吃的东西就是咸猪肉，这是美国政府研究出来的。二十年前，医学界利用越战阵亡将士解剖，发现有许多青年人，血管的三分之二阻塞。这就是说，美国青年人大部分都有这种情形。以此推论，他们可能不到五十岁，就会因为血液不畅通而死。第三个东西就是甜点。美国的青少年，年幼时还听父母的话，稍微长大

AN EVALUATION OF THE PRACTICE OF THE NEW WAY (2)

In this chapter, first we will speak about research and then about improvement. In your most recent going out to visit people by door-knocking, you baptized more than one hundred persons, and some of the teams even baptized more than ten. This rate is amazing, and it proves that you have become very proficient through practice. This reminds me of the time when I first came to Taiwan. Taiwan did not produce pears and grapes, so the Americans came to help by forming the Agricultural Restoration Committee solely for the purpose of researching the cultivation and improvement of the various kinds of fruit trees. Their practice was to first find the good seeds and then find the most suitable way to grow them. Consequently, today Taiwan produces delicious pears and grapes. This shows us that regardless of what we do, we need to research and improve.

GOOD SEEDS

Now no doubt in the Lord's recovery we have the best "seeds," The Mystery of Human Life being one of them. It is likely that we still can produce even better booklets. This requires our research and improvement.

Seventy years ago when I was just beginning to learn things, due to the high infant mortality rate, the average life expectancy of the Chinese was only about fifty. Now the average life expectancy of the Chinese is over seventy; the reason is that the child mortality rate now is very low due to the advancement in medicine and diet. Although the United States is rich, the people there are negligent in the matter of diet; it is as if they are committing a slow suicide. I am not a physician, but I was sick with tuberculosis forty years ago and spent two and a half years recuperating before I completely recovered. Hence, I also learned some medical knowledge. Actually, there are three things that the Americans should not consume. The first thing is tobacco. Even the United States government requires tobacco companies to place a label on cigarette cartons warning that "smoking may cause cancer." Now it further requires that the label be changed to say that "smoking will cause cancer." The Americans, however, are not afraid to die, and a great number of them are still smoking.

The second thing that people should not consume is cured pork; this is according to the research of the United States government. Twenty years ago, the medical profession, based on the autopsy of soldiers killed in the Vietnam war, discovered that many of these young soldiers had about two-thirds of their blood vessels blocked. This indicates that the majority of young Americans have this condition. Accordingly, we may infer that they may die before the age of fifty due to blockage of the blood flow. The third thing is desserts. Young people in America may

一点，就不肯好好吃早餐，专吃甜圈饼等甜食；吃得
多，结果也死得快。这些都是医学上的统计，叫人不能
不信。

在主的恢复里，我们的种子都是好的，没有“咸猪肉”，
也没有“甜点”。一九五四年，我在香港有一次夏季训
练。我很清楚的告诉圣徒们，现在基督教里没有东西；
你到基督教的书店里买不到食物，即使有，也不过是小
糖果。但是我从主所接受的真理，并且传讲出来的信息，
连糖分都没有，如同道地的山东馒头。南方人作馒头，
非加糖不可；但是好吃的馒头什么也不加，就是把小麦
的香味作出来。今天所谓的北京菜，就是从前的御菜，
实际上就是山东菜，是中国最高的烹饪术。山东菜作好，
原因在于不加佐料，而把神创造、产生的东西作出
本味来。我所讲的道就像“山东菜”，是实在的自然味道，
没有加别的东西，也没有口才，就是把主给我启示的原
味摆出来。

为什么你们的叩访快而有果效？就是因为你们给你们的
材料是好种。以“人生的奥秘”作种子是对的，但我
盼望我们能再进步；我愿意“人生的奥秘”更充实，也
许能加一点“蛋白质”和“老人参”。蛋白质有莫大的
营养，使人得安息。老人参能加人力量，维持生命。曾
有人告诉我，人要断气前，吃一片老人参，可以维持五
天，所以是一宝。如果“人生的奥秘”有这两种成分，
你们的叩访必定更有果效。

好方法

我们不仅种子对，我们的方法也对。叩访时什么话都
不多谈，也不讲自己的话，就是把“货”拿出来。对人
讲的时候，必须抓住机会把宝贝拿给他看。我们就如同
卖钻石、宝玉的人，给人看看我们的货。我们乃是把人
当作对象，把宝贝卖给他们。

但是我们所用的方法必须改进。你去叩访，如果他
们夫妻刚吵完架，还正在气头上，你看见气氛不对，
就要赶紧走开。如果你还要他买你的宝贝，恐怕他非

listen to their parents when they are still very young, but as they grow up, they do not eat a
good breakfast but rather eat doughnuts and other sweet things. The more they eat sweets, the
sooner they die. These are statistics from the medical field which we cannot help but believe.

In the Lord's recovery, our seeds are all good; we have neither "cured pork" nor
"desserts." In 1954 I had a summer training in Hong Kong, and I told the saints clearly that
there is nothing in Christianity today. When you go to the Christian bookstores, you cannot
buy any "food"; even if there is some "food," it is just "small candies." But the truths which
I have received from the Lord and the messages which I have released do not contain
any "sugar"; they are like authentic Shangtung steamed bread. When the southerners
make steamed bread, they always add sugar to it. But the really tasty steamed bread does
not need anything added to it; it is made in such a way that the fragrance of the wheat
comes out. Today's so-called Peking cuisine, which previously was the imperial cuisine,
is actually the Shangtung cuisine, which is the highest art of cooking in China. The reason
that the Shangtung cuisine is so good is that it does not have added ingredients; rather,
it brings out the original flavor of the things created by God. Like the Shangtung cuisine,
the messages I give are of the real natural flavor, without other things added and without
eloquence. I simply serve the original flavor of the revelations given to me by the Lord.

Why is your visitation by door-knocking so speedy and effective? It is because the
materials we gave you are good seeds. To use The Mystery of Human Life as the seed is
right, but I hope that we can still improve it. I would like to see The Mystery of Human Life
enriched with a small amount of "protein" and "aged ginseng." Protein is very nutritious
and can make one restful; the "aged ginseng" can strengthen and sustain one's life. I have
been told that when someone is about to die, if he eats a slice of aged ginseng, he will be
sustained for five days; hence, it is precious. If The Mystery of Human Life contains these
two ingredients, then your door-knocking surely will be even more effective.

GOOD TECHNIQUES

Not only should we have the right seeds, but we should also have the right techniques. When
we visit people by door-knocking, we should not say too much, nor should we speak our own
words. We should just bring out our "merchandise." When we speak to people, we must seize the
opportunity to show them the treasure. Like those who sell diamonds or jade, we simply show
people our merchandise. We deal with them as our "target" and try to "sell" them our treasures.

But we must improve the techniques we use. When you knock on a door and realize
that the husband and wife in that home have just finished quarreling and are still angry,
then you must quickly depart because you perceive that the atmosphere is not right. If you

但不听你的话，还把气出在你身上。遇到这种情形，你不要枉费时间，只要说下次再来，就立刻走开，另叩别的门。你们受差遣出去，是叩“平安之子”。如果你一天叩十八个门，大概有三、五个是“平安之子”；不是“平安之子”就不要勉强，这是你们必须注意的地方。

研究神命定之路， 为着召会的扩增与开展

这几次我得到的报告，很叫我受鼓舞。有的队一出去，就给八个、十个人施浸，果效明显增加。但是方法改良后，还必须推广到全召会。从前没有这么快得救的，都是一篇又一篇的听福音，然后访问、带领，才有受浸谈话。人必须通过谈话，否则下次再来。有时需要两、三个月才能带人得救。现在十五分钟就能带人得救受浸。一般圣徒难免有疑惑，但这样的疑惑是不必要的，我们必须破除这种成见，继续在方法上求进步。以交通工具为例，五十年前从烟台到上海，坐船需要四十八小时。现在从美国加州到台湾，只需要十二小时。同样的原则，从前我们传福音，常常用请爱筵的方法，但是现在的方法更进步了。不错，圣徒们都热切爱主、爱灵魂，但是爱得不得法，白费时间、金钱、体力。现在我们在这里研究经济的作法，盼望能免大家的苦。但是圣徒们的观念不容易转，需要我们的帮助。

你们许多人能见证，与当地圣徒配搭叩访，开头他们一点都不服气，自认传福音有二、三十年的经验，而你们才得救不久，能懂多少？结果你们的方法有效，一传人就得救；他们懂得很多，但是效果不如你们。已过的长老聚会里，有一位长老见证，他带着几位圣徒与全时间者配搭出外叩访，向一位老先生传福音，讲了好久还不得救；全时间的姊妹在一旁说，不要再谈了，现在讲受浸。这时老太太来了，这位长老叫那位姊妹去传，自己再对老人讲。结果没多久老太太要去受浸了；那位姊妹就来请这位长老去施浸，然后接着对老先生传讲。等老太太浸好了，老先生也跟着要受浸。这位长老看见了，不得不信服。

try to sell your goods, I am afraid that not only will they refuse to listen, but they will even vent their anger on you. When you encounter this kind of situation, do not waste your time. Instead, just say that you will come back another time and then quickly depart to knock on another door. You are sent to gain the “sons of peace.” If you knock on eighteen doors a day, three or five of those who open the doors may be sons of peace. If they are not sons of peace, do not waste your energy. This is something that you must remember.

STUDYING THE GOD-ORDAINED WAY FOR THE INCREASE AND SPREAD OF THE CHURCH

The recent reports I received greatly encouraged me. Some teams went out and immediately had eight to ten baptisms; obviously the result has increased. But after we have improved our techniques, there is still the need to promote this matter to the whole church. Formerly, we could not get people saved very quickly. We had to bring them to gospel meetings again and again, and then we had to visit and teach them before we could give them an interview for baptism. If they did not pass the baptismal interview, they had to come back again. Sometimes it took two to three months to lead someone to salvation. Now it takes only fifteen minutes to lead a person to be saved and baptized. In general, the saints may have some doubt, but doubting is unnecessary. We must get rid of this kind of prejudice and continue to improve our techniques. We can use transportation as an illustration. Fifty years ago it took forty-eight hours by boat to go from Chefoo to Shanghai. Now it takes only twelve hours to go from California to Taiwan. In the same principle, previously we often used the love feast as a way of preaching the gospel, but now the method has advanced and improved. It is true that the saints fervently loved the Lord and they also loved human souls, but they did not have the right way to love, so they wasted their time, money, and energy. Now, because we have discovered a more economical way, we hope to save everyone from further suffering. However, the saints need our help because it is not easy for them to change their concept.

Many of you can testify that when you coordinated with the local saints to visit people by door-knocking, at the beginning they were not convinced at all. They considered that they had twenty or thirty years' experience of preaching the gospel and that you were just saved not long ago, so they wondered how much you could possibly know. Eventually, your way is effective and you can get people saved immediately. Even though the saints know a great deal, their result is not as good as yours. In the last elders' meeting, one of the elders testified that he brought several saints with him and went out in coordination with the full-timers to knock on doors to visit people. He preached the gospel to an old man, but after he talked for a long time, the old gentleman still was not saved. Then a full-time sister said, “Don't talk anymore. Let us speak about baptism now.” At that moment the wife of the older man came in, and the elder told the full-time sister to preach the gospel to the old woman, and he himself continued to talk to the old man. Not long afterward the old woman wanted to be baptized, so the sister asked the elder to baptize the woman, while she herself continued to speak to the old man. After the old woman was baptized, the old man also wanted to be baptized. When the elder saw this, he could not help but be convinced.

神命定之路是绝佳之路

我这么不厌其烦的向你们说这一切，目的就是要给你们“洗脑”。我觉得你们里面还是不纯净、不贫穷；特别是弟兄这一面，三十岁以上的，多半还是相信天然的老方法。明明这个训练已经告诉你们，不要说别的话，甚至小册子都不必拿出来，就是看准对象，用一句话征服他。我相信你们年轻的姊妹有信心。弟兄们头脑大，大多将信将疑，还是喜欢多说一点。实际上，讲多讲少不是重点，重点在于摸不摸着人；这和祝福人的原则是一样的。

如果我们的叩门传福音，能像注射预防针那样的有效率、有内容，这一步才算是成功。最近一位弟兄见证，他坐计程车时，司机告诉他自己刚得救，所以开车不能再像从前那样乱钻乱闯，因为觉得里面有神在禁止。这证明我们的注射针在他里面的确起了作用。光教导人是没有用的；我们的作法乃是打针，把基督作生命供应到人里面，他们里面自然就会起作用。

因此，我们在这里的训练乃是作研究，就是研究怎样改良品种，怎样把我们注射的道再加强，并且改良我们的作法。我相信你们都能印证，这次训练给你们作的作法，是最精粹、最优良、并且是一再改进的。请你们回想，这次训练开始的时候，你们第一次出去叩访，果效并不好，因为你们还不熟练。现在你们都有经验了，果效就显出来。所以你们所需要的，就是灵里贫穷，心里纯净，按着你们在训练中所受的教导出外叩访，结果一定最有果效。

人要

种子和方法固然重要，但是人更重要；种子要对，方法要对，我们这些经营的人更要对。你祷告够不够多？认罪彻不彻底？和主交通够不够清楚？灵里强不强？这些都会影响你作工的果效。同样的种子，同样的种法，对的人经营就丰收，不对的人经营就不善。到底怎样才能成为对的人，这也需要研究。但是这个训练最多只能给你们一点基础的训练，你们最需要的

THE GOD-ORDAINED WAY BEING THE MOST EXCELLENT WAY

My intention in speaking to you repeatedly about all these things is to change your concept. I feel that you are still neither pure nor poor within. In particular, most of the brothers who are over thirty years old still trust in their old natural ways. This training has clearly taught you not to speak many words and not even to take out the booklets, but just focus on the person and subdue him with one sentence. I believe that you young sisters have the faith. The brothers have a “big head,” so most of them waver between doubt and belief and still prefer to speak more. Actually, to speak more or to speak less is not the important point; what is important is whether or not we touch the person. This is the same as the principle of blessing others.

If our preaching the gospel by door-knocking can be as effective and as rich in content as injecting someone with a vaccine, then we can consider this step a success. Recently a brother testified that while he was riding in a taxicab, the driver told him that he had just been saved and that now he cannot drive recklessly as he did before because he felt God was forbidding him within. This proves that our injection is working in him. It is useless to merely teach people. Our way is to inject Christ into people as their life supply. Then spontaneously there will be a reaction in them.

Therefore, our training here is a research. We are studying how to improve the product, how to strengthen the word used for injection, and also how to improve our techniques. I believe that you all can confirm that the way given to you in this training is a refined and excellent way; furthermore, it is being continually improved. Please recall that at the beginning of this training, when you first went out to knock on doors to visit people, the result was not good, because you were not yet skillful. Now you have become experienced and the result is manifested. Therefore, what you need is to be poor in spirit and pure in heart and go out to knock on doors according to the instructions you have received in the training. This will bring in the best result.

THE PERSON NEEDING TO BE RIGHT

Of course, both the seeds and the techniques are important, but the person is even more important. The seeds have to be right, the techniques have to be right, and even the more we the laboring ones have to be right. Do you pray enough? Is your confession of sins thorough? Is your fellowship with the Lord transparent? Are you strong in your spirit? These matters will all affect the result of your labor. The seed is the same and the technique is also the same, but the laboring of one who is right will yield a richer harvest, while the laboring of one who is not right will not get good results. We also need to study

还是自己一直有操练，操练到你们自己觉得对了。主恢复里的种子是对的，训练给你们的方法也是对的；但是如果你这个人不行，那还是行不通的；必须种子对、方法对、人也对。

三点负担

到目前为止，我们已经叩访了三万八千多家，有一千二百多家开门，其他或是不开，或者不在家。受浸的有一千零三十四人，还有二千三百九十七家愿意继续接受访问。这个比例相当高，超过我所预期的十分之一。但是有三个问题，需要我们好好的研究。这也是我所要题的三点负担。

一 以家为单位

首先，我们的作法需要稍微改变方针，不是只注重个人，乃是注重整个家。这就是说，我们传福音必须以家为单位。要这样作，最好就是先得着父母。如果一个家的父母没有得救，儿女还是受父母监护，你替儿女施浸，可能就会发生难处，引起父母的反对。如果先带父母得救，就比较容易得着下一代。因此，我们要加以研究，怎么先带父母受浸，然后再得着全家。

当然，这也不是呆板的作法。有的家在你去叩访时，父母避不见面；你们总不能因为他们不见面，就不对他们的儿女传福音。但是我们盼望先在父母身上作，然后带儿女就容易；免得我们先作在儿女身上，把父母摆在后面，结果产生难处。我们在这一点上要好好研究，盼望能免去这难处。

二 时间要经济

第二点，我们在训练里也要研究，怎么帮助你们支配时间。换句话说，从现在起，你们去看望、照顾已经受浸的圣徒时，该用多少时间，这很需要研究。你们带一个人得救、受浸，如果一周不回访还可以，两周不回访就差了，三周不回访可能就失去了。不仅如此，你们的时间还得腾出一部分来，继续去叩新的门。虽然不能像

the matter of how to be a right person. However, at most this training can give you only some basic instructions. What you need most is to continually practice on your own until you yourselves feel that you are right. The seeds in the Lord's recovery are right and the techniques the training gives you are also right, but if your person is not right, then it is not workable. We must have the right seeds, the right techniques, and the right persons.

THREE BURDENS

Up to the present moment, we have already knocked on more than thirty-eight thousand homes, of which more than twelve hundred homes opened their doors while the others either did not open or had no one at home. There were one thousand and thirty-four persons who were baptized and 2,397 homes that want to be visited again. These ratios are quite high; they exceed the ten percent that I expected. But there are three matters that require our careful study. These are also three burdens that I wish to mention.

1. Taking the Family as a Unit

First, we need to make a slight change of direction in our practice; that is, instead of paying attention to individuals, we should focus on the entire family. This means that in our gospel preaching we must take the family as a unit. To do this, the best way is to gain the parents first. If the parents are not saved yet and the children are still in the custody of the parents, then when you baptize the children, problems may occur and lead to the parents' opposition. But if you lead the parents to salvation first, then it is easier to gain the next generation. Therefore, we have to study how to lead the parents to baptism first and then gain the entire family.

Of course, you should not do this in a rigid way. Sometimes when you visit a home, the parents avoid you. Then you should not refrain from preaching the gospel to the children just because the parents avoid you. However, we hope to work on the parents first; then it will be easier to lead the children afterward. We want to avoid problems that may arise by neglecting the parents and working on the children first. We have to study this point carefully so that we may avoid this kind of problem.

2. Being Economical in Time

Second, in the training we also want to study how to help you manage your time. In other words, we need to study how much time you should spend from now on when you go to visit and take care of the baptized saints. After you lead someone to be saved and baptized, it may be all right if you do not revisit him in a week, but it is not so good if you do not visit him again for two weeks, and you may lose him if you do not revisit him for three weeks. Not only so, you still have to set aside a part of your time to continue knocking on

从前叩得那么多，但也不能完全停下来。所以现在我们要研究，在给人施浸之后，继续去看望他们，在他们家里建立聚会，该怎么利用时间？回访和叩访的时间又该怎么分配？这很需要研究。

三 如何作家中聚会

人受浸之后，我们还要继续去回访、照顾，在他家里设立聚会。到底聚会中要作什么？该怎么作？这都需要深入研究。在带人得救之后，我们接着就要带他在生命上长进。要带人在生命上长进，就不能离开真理；没有真理，人就很难长进。所以该怎么教导真理，带人在生命上长进，都需要你们去摸索。当然，主恢复中真理的材料很多；但是该用那些材料，如何编得合式，都该有所规画。就如行船要把稳舵，否则船行不正，就枉费时间了。

带人在生命上长进，并带人进入真理，结果就能把人带进召会生活。人一得救受浸，就是在召会里；但是他们还没有活在召会生活中。到底该怎么把他们带进召会生活里，是我们基本的目标。我不是指把他们带到大聚会里。现在我们的聚会是新旧掺杂，如同长江口的江水，半咸半淡。我担心新得救的人一到大聚会里，看见老旧的光景，又看到作礼拜的情形，就受到不好的影响。所以我愿意他们暂时不参加大聚会，避免受到不好的影响，反而他们能有一个印象，就是召会生活乃是在家里过的。但这是不容易作的事。

目前确定的实行

这一期的训练还剩下不到三个月的时间。我盼望你们能把这些点研究透彻，并且好好的实验过；这样，当你们回到原来所在的召会，就能把你们在这里所受的训练和学习的成果摆出来。在此之前，我不愿意给各地知道得太多，因为我们现在的实行还不是那么准确；如果他们得知了，立刻依样画葫芦，以致得着的是不成熟的果子，结果就不太好。所以这件事急不得，非得这个训练

new doors. You may not be able to knock on as many doors as before, but you must not stop altogether. Therefore, now we have to study how, after baptizing people, we should use our time to continue visiting them and establishing meetings in their homes and how we should allocate our time for revisiting and for knocking on new doors. This needs much research.

3. How to Conduct Home Meetings

After a person is baptized, we still need to continue to revisit, to take care of him, and to establish a meeting in his home. But what should we do in this meeting? And how should we do it? This matter requires our study in depth. After we have led a person to salvation, we must then lead him to grow in life. To lead someone to grow in life, we cannot stay away from the truth; without the truth it is very difficult for him to grow. Therefore, you need to probe for a way to teach the truth to lead people to grow in life. Of course, in the Lord's recovery there is a great deal of material on the truth. However, we need to draw up a plan concerning which materials to use and how to compile them properly. This may be likened to holding the rudder steady when sailing the boat; otherwise, the boat cannot proceed in a straight course and time will be wasted.

When you lead others to grow in life and to get into the truth, eventually you will be able to lead them into the church life. When people are saved and baptized, immediately they are in the church, but they are not living in the church life yet. Our basic goal is to bring them into the church life. I am not referring to bringing them to our big meetings. Our big meetings at present are a mixture of the old and the new; they are just like the water at the mouth of the Yangtze River which is partly salty and partly fresh. I am concerned that if the newly saved ones come to the big meetings and see the old situation, a situation of the so-called worship, they may receive some bad influence. Therefore, I would rather not have them attend the big meetings temporarily so that not only will they avoid the bad influence, but they will also receive a good impression of the church life in the homes. However, this is not an easy thing to do.

THE PRESENT DEFINITE PRACTICE

There are less than three months left in this term of training. I hope that you can thoroughly research these points and carefully experiment with them; thus, when you go back to the locality you came from, you may be able to present the results of the training and what you have learned here. Prior to that time, I do not wish to let the churches in the various localities know too much because of the fact that our present practice is not so accurate yet. If they should know about what we are doing here and immediately try to do the same thing and they do not get the ripe fruit, then that will not be so good. Hence, this matter cannot be

研究得差不多，也都实行得很透彻，才能把这一切陈明给大家。你们也能成为教师、教练。换句话说，我盼望这个训练能如同师范学校，专门产生教师、教练，推动主新路的实行。

对于新路的实行，目前我们已经有一些很确定的步骤。第一步，叩门、给人施浸。叩门和访问有些不同。叩门的目的是向人传福音，带人得救，给人受浸；访问乃是在人得救、受浸后，再去看望、照顾他。他不仅是熟人，乃是已经成了我们在主里的亲人，是主内的弟兄姊妹，所以我们去就是访问他。因此，叩门是指接触新的、未得救的人，为着传福音；而在人受浸以后继续叩门回访，那就是访问。

第二步，访问、建立家中聚会。在家中聚会里要作三件事：第一，带人进入生命，在生命上长大；第二，带人进入真理，为着在生命上长进；第三，基本的目标是要带人进入召会生活。这个召会生活，主要的、大部分的时间，应当是在家里进行。

仍在研究的步骤

第三步还在实验，就是建立小排聚会。你们在给人施浸后，继续看望、照顾他三、五次之后，就应当与他有交通，把他家附近的新人聚在一起，轮流有小排聚会。这样，既可以节省看望、照顾的时间，也能把他们造就在一起。特别在带他们认识真理的时候，如果只对一、两个人讲，味道就不够浓厚；如果有三、五个家来在一起，也许有十个八个人，教导真理时味道较浓厚，同时也能教导他们怎么聚会，学习唱诗、祷告、读经、见证等。

目前在叩门传福音、带人得救的事上，我们已经有好种和好方法；但是如何带人在生命上长进，在真理上有正确的学习，并且进入召会生活，我们仍需要找出“好种”。我们不需要另外编写材料，只要从我们原有的材料里找出合式的内容，稍微修改，即可编成造就信息，诸如怎么祷告、读经，如何奉献财物等。

rushed. It is not until this training has researched enough and has practiced thoroughly that we can present all these things to all the saints. Then you all can be teachers and coaches. In other words, I hope that this training can be like a teachers' college that specializes in producing teachers and coaches to promote the practice of the Lord's new way.

Concerning the practice of the new way, at present we already have some very definite steps. The first step is to knock on doors and to baptize people. There are some distinctions between door-knocking and visitation. The goal of door-knocking is to preach the gospel to people, leading them to be saved and baptized, while visitation is to visit and take care of those who have already been saved and baptized. These ones are not only familiar to us, but they have also become our kinsfolk, our brothers and sisters, in the Lord. Hence, when we go, it is to visit them. Therefore, door-knocking is to contact new ones, the unsaved ones, for the preaching of the gospel, while visitation is to revisit someone who has already been saved and baptized.

The second step is to visit the newly baptized ones and establish a meeting in their homes. In the home meetings we need to do the following three things: First, we need to help people get into life and grow in life; second, we need to help them get into the truth for their advancement in life; and third, we need to carry out our basic goal, which is to lead them into the church life. Primarily and for most of the time, this church life should take place in the homes.

STEPS STILL BEING RESEARCHED

The third step, which is still being experimented on, is to set up the small group meetings. After you have baptized a person and have continued to visit and take care of him three to five times, you must fellowship with him about gathering the new ones in his neighborhood and taking turns having small group meetings in each other's homes. In this way you will not only economize the time in visiting and taking care of them, but you will also be able to perfect them together corporately. Especially in helping them to know the truth, if you are speaking to just one or two persons, the taste will not be so rich. But if three or five families can come together, with perhaps eight or ten persons there, the taste will be much richer when you teach them the truth. At the same time you can teach them how to meet by singing, praying, reading the Scriptures, and testifying.

At present we already have good seeds and good techniques for the preaching of the gospel by door-knocking to lead people to salvation. However, concerning how to lead them to grow in life, learn the truth properly, and enter into the church life, we still need to find the "good seeds." We do not need to write new teaching materials; we just need to find the suitable materials from the existing publications, and with a little amount of editing we can compile them into messages for edification, such as how to pray, how to read the Bible, and how to offer money or material things.

需要注意的细节

对于叩门和访问，应该有原则上的规画。从现在开始，你们的时间该有多少用在叩门传福音，又该有多少用在访问已受浸的人，必须规画清楚。另一面你们所去的各区情形不一样，在这一点上又不能太呆板、硬性，你们自己要观察当地的情形、人的光景，在祷告中好好仰望主的引导，到底该怎么支配时间。如果一成不变的定规，就会把主的引导抹煞了。

这个训练的目标之一，乃是福音化台湾，所以将来你们都要下乡。那时可能你们都要说台语，不能用国语。因这缘故，你们在叩门、访问时，如果碰到对方是本省人，最好你们就能操练用台语。不会说台语的要尽力学，并且叩门、访问时要让会说的人先示范。

另一点需要注意的，就是叩门不能只叩一次。我曾说过，有的家今天不是“平安之子”，也许明天会是。再者，有的家今天你去叩的时候，只有孩子在，父母不在，或者全家都不在。凡此种种，你们都需要有记录、有评语，找时间再去叩一次。这件事你们也需要操练。

照我个人的观察和考虑，在带人得救之后，我们应当以照顾新人为首要之务，否则就是前功尽弃。虽然我们 cannot 把时间都花在这一面，但应该摆在优先。这需要你们好好操练研究，找出其中的比重。

我们也要注意一件事，就是初得救的人总会有一些疑问，诸如拜祖先、吃祭偶像之物等普通的事，或者天主教、摩门教等特别的事。我们应当写出几种小册子来，遇到人问起这类问题时，就可以送他一本，解决他的疑问。

以上所说的，不但要成为我们实习的规律，将来也会传给各地的召会。也许这一期的训练无法研究透彻，但这几点是努力的方向。盼望大家都能看清这一点。

SOME DETAILS THAT REQUIRE OUR ATTENTION

Concerning door-knocking and visitation, you must draw up a plan in principle. You must clearly plan from now on how much time you will spend on door-knocking to preach the gospel and how much time to visit those who have already been baptized. On the other hand, due to the different situations of the different districts, you cannot be too rigid and inflexible. You need to observe the local situation and the conditions of the people and earnestly look to the Lord in prayer for His leading concerning the allocation of your time. If you make decisions without allowing any room for minor modifications, that will annul the Lord's leading.

Since one of the goals of this training is to evangelize the whole island of Taiwan, in the future you will all be going to the villages. Then you may have to speak Taiwanese instead of Mandarin. For this reason, if you meet some native Taiwanese during your door-knocking and visitations, it is best if you practice speaking in Taiwanese. Those of you who do not speak Taiwanese must try your best to learn to speak it, and during the door-knocking and visitation, you should let those who can speak Taiwanese demonstrate it first.

Another point to which you must pay attention in door-knocking is that you must not do it only once. I already said that in some of the homes there may not be sons of peace today but tomorrow there may be some. Furthermore, in some of the homes which you knock on today, only the children are home and the parents are not there, or nobody may be home. You need to keep a record, with remarks concerning all these situations, and find time to knock on these doors again. You need some practice in this matter.

According to my personal observations and considerations, after leading a person to salvation, we must consider the care for the new one as our primary responsibility; otherwise, all our previous efforts will be nullified. We may not be able to spend all of our time on this aspect, but this must have the priority. This matter requires your careful study and practice to find out its relative weight.

We also have to pay attention to another matter, that is, the newly saved ones always have some questions about ordinary matters such as the worship of ancestors and the eating of the foods offered to idols, and also some questions about particular matters such as Catholicism and Mormonism. We have to write several kinds of booklets, so that when asked by someone about any of these questions, we can give him a booklet to solve his problem.

All the things mentioned above not only should become the rules of our practical training, but in the future they will also be passed on to all the churches. We may not be able to thoroughly research all of these points during this term, but they must be the goals toward which we strive. I hope that you may all see this matter clearly.

我们必须看清楚新路的目标。基督教的失败，就是离开家庭，转成大聚会。这是基督教失败的一个最大的原因。我们必须走恢复的路，离开大聚会，回到家庭去。新路所要达到的结果，就是家庭传福音、家庭带人生命长进、家庭带人认识真理、家庭过召会生活。个人不是单位，家才是单位。

我举中国人为例。一百年前，由于文化上的落后，中国处于非常守旧的光景，以致日本走到我们的前面。后来日本有野心，想要并吞中国，就尽一切的力量来侵略。虽然中国人性格不好，什么都是拖拖拉拉的；但是抵御日本却是群起响应，全民投入。我亲眼看见政府一号召，地无分东西南北，人无分男女老幼，都是全家起来，全民抗战，所以日本毫无办法。他们打发了二、三百万强大的军队来，以为最多一、二年就可以征服中国，结果反而失败投降。从一八九五年到一九四五年，经过五十年争战的岁月，中国人还是得胜。胜利的原因，就在中国人的家庭。中国文化和立国的根基，完全是靠家庭建立的。征服中国，蒙古人没有成功，满清也没有成功，最终都被汉民族同化、融合了。这个原因还是在于家庭。中国人的家庭乃是几千年来国家建立的基础，不管政权怎样转换，总是无法打败家庭的。

我举这个为例，就是要给你们看见，基督教的失败，就是只作大聚会，完全没有根基，也是片面的。但是中国文化的得胜是在家庭里面。所以大家要看清楚，今天主的路在我们中间，就是要把整个属灵的东西，包括真理、生命、召会，都建造在家里面。家庭一起来，家庭一尽功用，那个成果是不得了的。

我年轻时在中国，交通还不方便，南北仍有相当的距离。等到我作主的工，被打发出去，从南到北到过许多地方，我就看见，虽然中国各地的方言不同，但是文化上是一致的。中国礼教的文化，道德的文化，乃是逐代传下来，建立在家庭里。结果就把这个文化保存下来。这就是中国的基础。所以今天我们也要采行这条路，把

We have to see clearly the goal of the new way. The failure of Christianity is due to the forsaking of the homes and relying on big meetings. This is the biggest reason for the failure in Christianity. We must take the way of recovery by leaving the big meetings and coming back to the homes. The results of the new way will be gospel preaching in the homes, leading people to grow in life in the homes, leading people to know the truth in the homes, and having the church life in the homes. The home, not the individual, is the unit.

Let me use the Chinese people as an illustration. About a hundred years ago, China was technologically underdeveloped and remained in a very conservative condition, so Japan went ahead of us. Then, being ambitious to conquer China, Japan used all its efforts to invade China. Although the Chinese have a bad character in being indecisive and sloppy, they responded all over the country to resist the Japanese, and the whole nation entered into the conflict. I saw with my own eyes that when the Chinese government sent out a call, all the people rose up by families and the whole nation went into resistance. They came from everywhere, from the east, the west, the south, and the north, and they included everyone, the young, the old, the males, and the females. Consequently, Japan had no way. By sending two to three million strong soldiers to China, they thought that in a year or two they could conquer China, but in the end they surrendered in defeat. From 1895 to 1945, after fifty years of war, the Chinese eventually won the war. The reason for the victory was the Chinese family. The Chinese culture and the foundation of China as a country are built upon the family. Neither the Mongols nor the Manchus were successful in conquering China; in the end they were all assimilated and blended with the Han people. The reason still lies with the family. For thousands of years the Chinese family has been the base upon which the country was built. Regardless of the change of governments, no one can defeat the family.

I give you this illustration so that you may see that the failure of Christianity is due to their having only big meetings and thus not having a foundation. Moreover, what they do is one-sided. The triumph of the Chinese culture lies with the family. Therefore, you all have to see clearly that the Lord's way among us today is to build up all the spiritual things, including the truth, life, and the church, in the homes. When the homes rise up to function, the result will be tremendous.

When I was young, transportation in China was not convenient; there was quite a distance from the north to the south. When I began to work for the Lord, I was sent out to many places from the north to the south. I observed that although in China the dialects were different in various places, the culture was the same. The ethical and moral culture of China was passed down from generation to generation and was established in the homes. This resulted in the preservation of the Chinese culture, which is the foundation of China.

一切属灵的事物都建造在家庭里，这个才有力量，才能普遍，也才有扩展力。请你们想想，如果台北能建立起一万个家，那是不得了的一件事；如果全台湾能有三十万个家这样建立起来，那就真的是“福音化”了。所以这是值得我们研究、实行的。

聚会如同上学，如果不上学，就学不到东西；但是你进错学校，学的英文发音也错，文法也不对，结果对你暂时是帮助，至终却是害处。大聚会不是一个“好学校”，里面教的东西对人暂时有帮助，至终却会把人给害了。但是现在是改制的时期，我们也不能立刻就把大聚会“隔离”，所以只能衡量情况，暂时顶替一下。我却愿意你们竭力往家庭作，把人和事都往家里带。盼望你们都能努力，把握时间好好操练、研究，把这一条新路开出来，让主的恢复能走上康庄大道！

李常受弟兄于主后一九八六年九月二十日讲于台北

Therefore, today we also want to adopt this way, that is, the building up of all the spiritual things in the homes. Only this will be powerful, universal, and far-reaching. Consider this: If we can raise up ten thousand homes in Taipei, that would be a tremendous matter; if we can raise up thirty thousand homes in Taiwan, then Taiwan will really be evangelized. Therefore, this is worthy of our research and practice.

Having meetings is like going to classes; if you do not go to school, you do not learn anything. But if you attend a poor school, then the English you learn there will have the wrong pronunciation and the wrong grammar. As a result, it may be helpful temporarily, but eventually it is harmful for you. The big meeting is not a “good school.” The things taught there may help people temporarily, but ultimately they will hurt them. However, because we are in the stage of changing the system, we cannot “quarantine” the big meetings immediately; rather, we will still use them temporarily as a substitute in consideration of the situation. However, I would rather that you use all your effort toward working on the homes, bringing all the people and all the matters into the homes. I hope that you all may strive and seize the time to practice and to study well, thereby paving the new way that the Lord’s recovery may proceed on a great highway!