

2259 这人将来如何

著者：倪柝声

ISBN: 957-513-681-0

简介

曾经在提比哩亚海边，彼得向耶稣问到约翰：“这人将来如何？”主对此回答：“我若要他等到我来的时候”这是何等奥妙的回应，蕴涵整本新约神所给祂儿女的神圣供应！

在新约福音书里，使徒彼得起始了教会；在书信里，神特别交托保罗建造祂的教会；而在整本新约里，约翰的职事总是在恢复一些神子民所失去的。今天这真理之灵的职事正在继续作工，没有人能停止，为要产生胜过这堕落世代的得胜者，使神在教会中的旨意得着成就！

说明

一九三八年七月至一九三九年五月，倪柝声弟兄出外尽职，访问了英国及欧陆数国，其间释放了许多宝贵的信息，惜未有完整的文字记录。幸有金弥耳（Angus I. Kinnear）弟兄，根据与会者的笔记，将部分信息整编成书。“坐行站、”“不要爱世界、”及“这人将来如何”三书，即金氏集此等笔记，加上若干倪弟兄在中国所释放之信息的记录，按专题编辑而成。英文本出版约三十载，对英语世界中圣徒的助益，极为显著。今蒙原书出版者 Kingsway Publishing 允许，迺译为华文，前二者列为本文集第二辑第十九册，后者列为第二十册，深信这对华语圣徒，必又是一分宝贵的供应。

编辑谨识

一九九三年四月

WHAT SHALL THIS MAN DO?

Preface

This digest of the spoken ministry of Mr. Watchman Nee (Nee To-sheng) of Foochow is compiled, as were two earlier books, from notes and translations for which I am once again indebted to a number of friends who heard him. The addresses were originally given at various times and in widely different circumstances in China and the West over the five-year period from 1938 to 1942, a period of, for those days, severe testing for the church in China.

In publishing these messages in their present form, I think it well to introduce a word of caution. The material, some of it fragmentary, that I have brought together in this collection was not all in this proximity originally, nor can it be regarded as in any sense complete. While I have used prayerfully what is available to me without conscious bias, the arrangement of the material is in part my own, and the book may therefore omit some aspects of the themes treated that the author, were he accessible, would wish to provide. Moreover, the unavoidable effect of editing is to make the studies appear more systematic than they were ever intended to be, and this in itself could be misleading. For regardless of the design, they remain essentially talks, and therefore reflect the preacher's need for emphasis, and sometimes overstatement, in order to bring home his points to his hearers.

On the subject of "system" in Christian teaching, Mr. Nee has already expressed himself. Discussing, twenty years ago, one of his early writings in Chinese, he said: Some years back I was very ill, and the doctors said I could only live a few months. In the face of this I felt burdened to write down in book form what the Lord had shown me on the subject of "the spiritual man," and thus to share with others the light I had been given. I did so and it was published, and the edition is now exhausted. It will not be reprinted. It was not that what I wrote was wrong, for as I read it now I can endorse

it all. It was a very clear and complete setting forth of the truth. But just there lies its weakness. It is too good, and it is the illusion of perfectness about it that troubles me. The headings, the orderliness, the systematic way in which the subject is worked out, the logic of the argument—all are too perfect to be spiritual. They lend themselves too easily to a merely mental apprehension. When a man has read the book he ought not to have any questions left; they ought all to be answered!

But God, I have discovered, does not do things that way, and much less does he let us do them. We human beings are not to produce “perfect” books. The danger of such perfection is that a man can understand without the help of the Holy Spirit. But if God gives us books they will ever be broken fragments, not always clear or consistent or logical, lacking conclusions, and yet coming to us in life and ministering life to us. We cannot dissect divine facts and outline and systematize them. It is only the immature Christian who demands always to have intellectually satisfying conclusions. The Word of God itself has this fundamental character, that it speaks always and essentially to our spirit and to our life.

It will help readers of the following pages if they bear the above remarks in mind. To some, this book may appear to attempt too much and to raise more questions than it answers. May some part at least of its message nevertheless have this power to speak, as from God, to any of us whose ambition is to become more effectual servants of Jesus Christ.

ANGUS I. KINNEAR London, 1961

◎目录

第一章	神的诸巧匠
第二章	彼得与道路
第三章	得人如得鱼
第四章	保罗与生命
第五章	神稳固的根基
第六章	荣耀的教会
第七章	在爱里建造
第八章	供应生命
第九章	在主的名里聚集
第十章	约翰与真理
第十一章	得胜者

◎目录附纲要

CONTENTS

One	God's Skilled Craftsmen
Two	Peter—and the Way
Three	Catching Men
Four	Paul—and the Life
Five	God's Sure Foundation
Six	A Glorious Church
Seven	Building in Love
Eight	Ministering Life
Nine	Gathered in the Name
Ten	John—and the Truth
Eleven	He That Overcometh
Endnotes	

◎ Contents With Outline

第一章

神的诸巧匠

神的呼召是独特的；这话至少在某种程度上，对一切祂所呼召的人都是真确的。蒙神呼召的人接受托付，往往是个人，绝不会停留在对众人一般的地步。所以保罗说，神“乐意将祂儿子启示在‘我’里面。”（加一16，另译。）

不仅如此，神的呼召总是有明确目标的，绝不是仅仅兴之所至或漫无目的的。这就是说，当神将一个职事托付你我的时候，祂不是仅仅要我们忙于服事祂，祂总是要借着我们每一个人完成一些确定的事，以达到祂的目标。祂对祂的教会固然有一般的托付：“使万民作我的门徒；”（太二八19；）但对我们任何一个人，神的嘱咐总是必须代表某种个人的委托。祂呼召我们，在祂所选定的范围里事奉祂，或是带着基督丰满特别的一面去到祂的子民面前，或是去作别的有关神圣计划的事。从这意义看来，至少在某种程度上，每一个职事都该是专特的职事。

由此看来，神既然没有呼召每一个仆人都作完全一样的工，所以祂预备他们的方式，也不是千篇一律的。神是运作万事的主，祂有权利使用某种管教或训练的形式，常常也加上了苦难的试验，来达成祂的目的。因为祂所要的，不是仅仅平凡或一般的职事，乃是在某个时候，为着服事祂的子民而特别设定的。对仆人本身而言，这样的职事必须成为他个人特别的职事——因着有了特别的经历而特别有所表明。这是个人的，因为是直接领受的；这是无法推托的，因为是直接关系到神那必须成就的目的。

每一位新约的读者，蒙圣灵教导，多少都会注意到这事。我想，我们至少可以在新约中找出三个这样着重、显明的职事，就是三位领头使徒特别时代性的贡献所代表的。三人当然也有很多相同之处，但圣经的记载在某些地方，很明显的着重说到他们的差异，足以证明他们各自直接从神领受了托付。我当然是指彼得、保罗和约翰特别的一分说的。我想，我们可以在新约中追溯出三条思路；毫无疑问，

CHAPTER ONE

GOD'S SKILLED CRAFTSMEN

The calling of God is a distinctive calling. In some degree at least, this statement is true of all whom He calls. Their commissioning is always personal; it never stops at being general—to all men. “It was the good pleasure of God,” says Paul, “to reveal his Son in me.”

Moreover its object is always precise, never merely haphazard or undefined. By this I mean that, when God commits to you or me a ministry, He does so not merely to occupy us in His service, but always to accomplish through each of us something definite toward the attaining of His goal. It is of course true that there is a general commission to His church to “make disciples of all the nations”; but to any one of us, God’s charge represents, and must always represent, a personal trust. He calls us to serve Him in the sphere of His choice, whether to confront His people with some special aspect of the fullness of Christ or in some other particular relation to the divine plan. To some degree at least, every ministry should be in that sense a specific ministry.

It follows from this that, since God does not call each of His servants to precisely identical tasks, neither does He use precisely identical means for their preparation. As the Lord of all operations, God retains the right to use particular forms of discipline or training, and sometimes the added test of suffering, as means to His end. For His goal is a ministry that is not merely common or general, but rather, one specially designed for the service of His people in a given hour. To the servant himself, such a ministry must become peculiarly his own—something to be specially expressed because specially experienced. It is personal because it is firsthand; and it cannot be escaped because, in so far as it directly relates to the purpose of God, that purpose itself demands that it be fulfilled.

Every Spirit-taught reader of the New Testament will have noticed something of this. In its pages we can recognize at least three such distinctive emphases in ministry, represented by the particular historic contributions of three leading apostles. These three men, while certainly having very much in common, nevertheless display differences of emphasis sufficiently striking to suggest that something quite original was being committed by God to each of them. I allude, of course, to the special contributions of Peter, Paul, and John. In the New Testament it is possible to trace three lines of

这是由众使徒所发表的，分量各有不同，但却是特别借着这三位各自独特的一分而得以阐明并描绘出来。

我们将会看到，他们三个职事之所以明显不同，有几分是因着时间上的先后；每一位使徒都按着历史的顺序，突显自己那一分新鲜而应时的着重点。再者，我们也绝不可把他们三个分开来看，或以为他们是彼此冲突的，因为每一位所有的，不是各自相反的，乃是彼此互补的。也许，他们之间的分别，不是那么在于他们的职事整体上有什么差异，只是为着教导我们，而在记载上有所不同。但我想很明显的，彼得、保罗和约翰这三条主要的线贯串着整本圣经，指明了三个主要历史性的着重点，是神给祂各个时代的子民的。新约中许多不同的职事，就如腓利和巴拿巴、西拉和亚波罗，提摩太和雅各等人的职事，以及后来历史上无数的职事，都在不同程度上包含了这三者特别的成分。所以，我们要寻求明白，神借着这三个人典型的经历所要对我们的话，这是很有益处的，这也是我们这次查经的目标。

“在海里撒网”

我们先来看彼得。一般认为，马可所写的福音书，事实上乃是记载彼得对主的回忆。此外我们有彼得自己的书信，当然还加上四福音和使徒行传里另外几位著者对他生平事迹的记载，这就给我们看见彼得特别的那分职事。他的职事是什么呢？肯定的，他的书信向我们指明，他这分职事非常广泛，代表了一个使徒所有的工作；但在圣经的叙述里，也许有一点是比较突出的，我想是主特别要我们注意的，就是主呼召彼得跟从祂的时候，用到“得人的渔夫”这个辞。那就成了彼得特别的工作，也是给他的头一项工作。他要急迫的，大量的，把人带进国度里。后来在该撒利亚腓立比那里，彼得承认耶稣是神的基督时，主再确定这点。主要建造祂的教会；虽然彼得后来也被呼召去“喂养祂的羊，”尽牧养的职事，但是论到教会，主给他的头一句话乃是：“我要把天国的钥匙给你。”（太十六 19。）

thought, expressed, no doubt, in varying measure by all the apostles, but specially defined and illustrated by the unique contributions of these three in particular.

It will be seen that the distinctiveness of their three ministries is in part chronological—each apostle bringing, in the course of the history, his own fresh and timely emphasis to the fore. Moreover, the difference is certainly never such as to set the three men apart from or in conflict with one another, for what each one has is not something opposed but is, rather, complementary to what the others have. And perhaps, too, the difference between them lies less in their ministry as a whole than in what is recorded of it for our instruction. Yet I think it can be shown that the Petrine, the Pauline, and the Johannine strands or themes running through the Scriptures indicate three main historic emphases given by God to His people for all time. All the many and diverse ministries of the New Testament—those, for example, of Philip and Barnabas, Silas and Apollos, Timothy and James—together with the countless more that should follow in history, contain in differing proportions the distinctive elements of these three. It is well, therefore, that we seek to understand what God is saying to us through the experiences of these three typical men, and this will be the aim of our present study.

“CASTING A NET INTO THE SEA”

We begin with Peter. It is generally held that Mark, in writing his Gospel, was placing on record what were in fact Peter's recollections of his Lord. Added to these we have Peter's own Epistles, and, of course, the incidents of his life recorded by the other evangelists in the four Gospels and the book of the Acts. These together form the special contribution of Peter. What then was his ministry? Well, his Epistles certainly indicate to us how widely representative it was of all that made up the work of an apostle; but in the narrative passages one thing perhaps stands out above others. It is the thing to which I think the Lord drew special attention when, in calling him to follow, He used the term “fishers of men.” That was to be Peter's distinctive task, and the one that fell first to him. He was to bring men, urgently and in great numbers, into the Kingdom. Further on in the story Jesus reaffirmed this, when, at Caesarea Philippi, Peter had confessed Him to be the Christ of God. The Lord would build His church, and Peter might later be called to a pastoral ministry of “feeding his sheep” therein; but, in relation to that church, Jesus' first words to him are: “I will give unto thee the keys of the kingdom of heaven.”

钥匙的含意之一，是指一个入口，一个开始。你要进门，或者让别人进来，乃是用钥匙开门的。彼得的职事，常常是这样带来一些事情的开始，事实上他的职事也是头一个带来新开始的。当三千人领受他的话，耶路撒冷的教会就开始了；而当圣灵在他面前浇灌哥尼流和他一家时，该撒利亚的教会就开始了。所以我们可以说，当彼得与那十一位站起来说话时，他开了给犹太人的门；之后当他在罗马人家里传讲基督的时候，他再开了给外邦人的门。虽然在这两个场合，彼得都不是单独的，因为主的使命总是延伸到他旁边的人；虽然以后我们发现保罗也是蒙神拣选，要在外邦人中有更广的福音的职事；但实在说来，彼得乃是先锋。就历史的意义来说，他手握钥匙，并且他开了门。他的工作就是起始一些事情。他是神所命定来起头的。

彼得信息的负担乃是救恩——这救恩不是为着救恩的本身，乃是为着带进完满的国度，且与被高举的王耶稣有关。但他是最先传讲国度的，所以无可避免的着重在开始阶段，而没有着重说到其他方面。在他身上所着重的乃是钥匙，这些钥匙的功用在于把国度介绍给人。就如我们所说过的，这与他本身蒙召时的情境有关，并不是巧合。因为彼得蒙召的情境，与保罗很不同，甚至我们将要看见，与约翰也不一样。既然圣经记载了这些不同的情境，我们就不该以为这是偶然的，这些都值得我们注意。

圣经告诉我们，彼得蒙召时，正在从事他本行熟练的工作，“在海里撒网。”那个行业（在喻意上说来）似乎成了他一生职事的特点。他乃成了头一个，走在最前面的传福音者：借着“得人”而开创一些事情。下了网就会圈住各种的鱼；那就是彼得。虽然我们一点没有忘记他所作所写那些更广范围的事，但我们可以说，圣经对他活跃职事的记载，主要的重点乃是下网打鱼，这是真确的。

“他们本是制造帐棚为业”

第二我们来看保罗。他是主的仆人，却是很不同的一位。没有人会说保罗不传福音，他当然传福音；不然，就是否定彼得先锋的工作，丢弃他所得的根基。所以我们不要犯

A key implies, among other things, an entry, a beginning. You come in by a door, and you use a key for opening it, or for letting others in. In the outcome, Peter's ministry often issued in such a beginning of things, and his was in fact the first to do so. The church in Jerusalem began when three thousand souls received his word, and the church in Caesarea began when, in his presence, the Holy Spirit fell on Cornelius and his household. Thus we may say that, when Peter stood up with the eleven, he opened the door to the Jews, and when later he preached Christ in that Roman home, he opened it again to the Gentiles. So although on neither occasion was Peter alone, for the commission extends always to others beside him (and later on we find that Paul too was a man chosen of God to have a still wider ministry of the gospel among the Gentiles), yet in a true sense Peter was the pioneer. Historically he held the key and he opened the door. His task was to initiate something. He was ordained by God to make the beginnings.

The burden of Peter's message was salvation—a salvation not for its own sake, but always with a view to the Kingdom in fullness, and in relation to Jesus, its exalted King. Yet when first he preached the Kingdom it was inevitably to lay stress, not upon its other aspects, but upon the beginning. It was to emphasize the keys, and their function of introducing the Kingdom to men. It may be more than a coincidence that this was, as we have said, in keeping with the details of his own call. For Peter was called under circumstances quite different from Paul, and even from John, as we shall see. Since those circumstances are recorded for us in Scripture, we should not discount them as fortuitous. They are worthy of notice.

Peter was called while engaged in the main skill of his trade, namely, “casting a net into the sea.” That occupation seems (speaking figuratively) to have given character to his ministry throughout his life. He was to be first and foremost an evangelist: one who starts something by “taking men alive.” By casting a net you draw in fish—all sorts of fish. That is Peter; and without forgetting for one moment the wider range of what he did and wrote, it is nevertheless true to say that the main emphasis of what is recorded of his active ministry is placed there.

“THEY WERE TENTMAKERS”

We come next to Paul. He is a servant of the Lord, but he is a different one. No one would suggest that Paul did not preach the gospel. Of course he did. To have done otherwise would have been to repudiate the pioneer work of Peter and throw away the ground gained by

这个错误，以为他们二人的职事之间有基本的冲突，或者以为神仆人的职事之间是不相容的。保罗写信给加拉太人时说得很清楚，他和彼得的差异是因着地理和种族的关系，而他们的工作在本质上是互补的，不仅他们彼此认同，神对他们也是这样估价并印证。（加二 7～12。）

问题乃是有一天来到，需要保罗继续往前。彼得把事情起始了，保罗的工作就是建造。神特别交托保罗建造祂教会的工作，换句话说，就是将基督的丰满向人陈明，又使那些人成为一个，把他们带进神在基督里为他们所预备的。保罗看见了这个属天的实际是何等伟大，他的使命就是按照那实际，将神所召聚的子民建造在一起。

让我来说明一下。你们回想彼得到该撒利亚的外邦人那里之前，神给他看见的异象。他看见一块大布，系着四角，从天上降下，里面有各种的走兽，包括洁净的和不清净的。那个异象表征福音的包罗性和普及性，乃是向着每一受造之物。就着这看见而言，彼得又是头一个，是领先的。他的职事乃是大布——也可以说是网——的职事，把各种各类都包进其中。这是神命定的，因为是从天上临到他的。他从神领受的使命，在约帕这里得着更新并解释，就是把每一族类尽可能的带到救主面前。

但我们的弟兄保罗在这点上是不同的，他不是一个拿着布的人；他乃是织帐篷者。彼得异象中的布——还是在喻意上来说的——在保罗手中成了一个帐篷。我这话是什么意思？我的意思是，布乃是还没有成形，还没有“作成”什么东西的。但如今保罗这个织帐篷的人出现，他受神的灵指引，与彼得一样，受了从天上临到他的异象的约束，（林后十二 2～4，弗三 2～10，）就把那没有成形的布作成有形体的，添上了意义。借着神主宰的恩典，他成了建造神家的人。

对于保罗，不仅是许多灵魂得救的问题，乃是要得着确定成形的东西。可能保罗从来没有经历过三千人在一日之间相信这样的事。那是彼得的特权；但保罗特别的职事乃是要按着神所给他的属天异象，将相信的人建造在一起。神不满意于祂的子民仅仅相信了，“上教堂”，坐在那里，

him. Do not let us make the mistake of thinking there was some basic conflict between the ministries of these two men, or that the ministries of God's servants should ever be in conflict. In writing to the Galatians, Paul makes it clear that their differences related to geography and race, and that in essence their tasks were complementary—and not only by mutual consent, but in their value to and attestation by God (Gal. 2:7-10).

But the point is that there came a day when Paul was required to go further. Whereas Peter initiated things, Paul's task was to construct. God entrusted to him in a special way the work of building His church, or in other words, the task of presenting Christ in His fullness to men, and of bringing those men as one into all that God had in His mind for them in Christ. Paul had glimpsed that heavenly reality in all its greatness, and his commission was to build together the gathered people of God according to that reality.

Let me illustrate. You recall the vision that was granted to Peter before he set out to go to the Gentiles in Caesarea. He saw a sheet coming down out of heaven, held by the four corners and containing every kind of beast, clean and unclean. That vision signified the inclusive and universal intention of the gospel. It is directed to every creature. And that, again, is Peter first and foremost. His ministry is a ministry with a sheet—or a net, if you like—putting something of everything into it. It is God-ordained, for it comes to him “out of heaven.” His commission from God, renewed and interpreted here at Joppa, was to bring as many as possible of every kind to the Savior.

But our brother Paul is different in that he is not a man holding a sheet, he is a tentmaker. The sheet of Peter's vision—again I speak figuratively—becomes in Paul's hand a tent. What do I mean? I mean this, that a sheet is something as yet without form; it is not yet “made up” into anything. But now Paul comes onto the scene as a tentmaker, and under the direction of the Spirit of God—under the constraint of a vision that, equally with Peter's, came to him out of heaven (2 Cor. 12:2-4; Eph. 3:2-10)—he gives that formless “sheet” a form and a meaning. He becomes, by God's sovereign grace, a builder of the house of God.

With Paul, it is not now a question merely of so many souls saved, but of something taking a definite form. It is probable that Paul never experienced anything like three thousand souls believing in one day. That was Peter's privilege, but the special ministry of Paul was to build believing souls together according to the heavenly vision which God had given him. God is not satisfied for His people merely to become converts, “going to

听美好的讲章，以为这样作就是好基督徒，因而就满足了。甚至对他们所谓的“第二次祝福、”“成圣、”“释放”这些光为经历而有的特别经历，神也不大有兴趣。神对祂的子民有比这些更大的心意—就是要得着一个出于天的“新人。”神救赎的目标和目的，乃是要得着作头的基督和祂的身体教会的联结，使基督和祂的教会整个组成祂的一个新人，就是“那基督。”

我们要从圣经上找出“那基督，”这对我们很有益处。神心里唯一所思想的，就是祂的儿子耶稣基督，这是何等神圣！圣经上多次说到“耶稣基督，”但也有很多次只说“那基督。”你仔细查读就会发现，这辞不仅是说到神的儿子个人的一面，也用来包括与祂一起的人。（特别参看林前十二12。）何等无量的恩典！神要为自己得着许多蒙救赎的儿子，不仅是许多的个人，乃是成为一个聚集的民。这是为着什么呢？就是要使他们，在祂儿子里面，并同着祂，成为一个新人—一个联合的整体，在其中借着一切属人的生命，彰显神那可称颂之儿子属天的性质，以及生命和荣耀。

那就是神伟大的目标；保罗特别蒙神呼召来作那奥秘的管家，要将这奥秘宣扬出来，并把祂的子民带进其中。我们这样说，一点也没有意思贬低彼得的职事。我们没有含示说传福音不该有崇高的地位。但我们都需要看见，保罗特别的职事是彼得职事必要的补足。保罗比彼得往前，但这不是拆毁或贬低彼得的职事。甚至彼得弟兄因着他自己对神“灵宫”（彼前二1～9）不断增加的领会，也承认在这点上保罗多少是比他往前的。我们最好读一读彼得后书的末了几节，他说到所赐给保罗的“智慧，”又把保罗的著作与“别的经书”归为同一类。他这样作也许需要恩典，但他已经到了一个地步，看见在神的计划里，保罗的教训的确是他本身教训的补足。

保罗说，“若不传福音，我便有祸了；”（林前九16；）他寻求神的帮助，要把福音传到罗马世界最远的界限。但是无论传到哪里，他都不停在传扬的初步果效，他总是在圣徒身上贯彻到底，要达到福音更进一步的目的。因为他基本上乃是一个

church,” sitting and hearing well-composed sermons, and feeling content that as a result they are good Christians. He is not even greatly interested in their special experiences of “second blessing,” “sanctification,” “deliverance” (or whatever terms they use)—as experiences. There is something more in the mind of God for His children even than these—something in terms of a “new Man” from heaven. God has in view, as His goal and object in redemption, the union of Christ the Head and the church His body, so that the whole, Christ and His Church, make up together His one new Man—“the Christ.”

It is good to look through the Scriptures to find “the Christ.” How blessed it is that the one thought in the mind of God is His Son, Jesus Christ! Many times in Scripture it is “Jesus the Christ,” and many times again it is simply “the Christ.” But look carefully and you will find that not only is the term used of the Son of God personally, but it is used too so as to embrace others with Him. (See especially 1 Cor. 12:12.) What measureless grace! God is securing for Himself many redeemed sons, not just as individuals but as one gathered people. And with what object? To make of them, in the Son and with Him, one new Man—one united whole wherein is expressed, through all those human lives, the heavenliness and the life and the glory of the blessed Sons of God.

That is God’s tremendous object; and Paul was one called of God in a special way to be the steward of that mystery, both to set it forth and to bring His people into it. In saying this we do not mean in the least to belittle the ministry of Peter. We do not imply that evangelism should ever have less than its full place. But what we all need to see is this, that the special ministry of Paul is the necessary complement of that of Peter. Paul goes beyond Peter, but not to Peter’s destruction or discredit. Even brother Peter, with all his own growing understanding of God’s “spiritual house” (1 Pet. 2:4-9), recognized that in some degree Paul had out-distanced him in this. It is very good to read the closing verses of his last epistle, in which he refers to “the wisdom” given to Paul, and then goes on to class Paul’s writings along with “the other scriptures.” It may have taken grace to do that, but Peter had come to the place where he saw that, in the plan of God, the teaching of Paul had been truly complementary to his own.

“Woe is me,” said Paul, “If I preach not the gospel”; and he sought the help of God to carry it to the farthest limits of the Roman world. But wherever he preached, it was not to stop with the first effect of the preaching but also to follow it through to its further purpose in the saints. For he was essentially a builder. Indeed, as he himself put it, he

建造者。的确，就如他自己所说的，他是一个“工头。”（林前三10。）他立了根基，就是耶稣基督，然后又往前，在这根基上建造。他坚持说，他若企图在别的根基上建造，就完全失去资格了。但即使根基的问题解决了，他看见建筑的特质也很重要。你如何建造，用什么材料建造，是大有关系的。在神的家里没有劣等的赝品或代用品。神要祂的子民在爱里结合在一起，联络、建造成为在主里的圣殿，并结合起来以彰显、展示祂儿子的荣耀。那就是保罗借着祂的职事，摆在我们面前的目标。他那历经许多事故的一生所留下的功课，以及祂许多著作一切丰富的贡献，包括了范围广阔的时间、空间和行动，都是为着这一个目标：使基督得着祂为其受死的荣耀教会，归祂自己。

“补网”

然而后来却出现了阻碍和挫折。在腓立比书，保罗告诉我们这事的原因。“别人都求自己的事，并不求耶稣基督的事。”（腓二21。）过不久他写信给提摩太，提到在罗马一个省分的圣徒说，“凡在亚西亚的人都离弃我。”（提后一15。）这些亚西亚的信徒是谁呢？必定就是主自己在启示录里所质问的那些人。启示录是写给亚西亚省里七个代表的教会，我们相信，那七个教会的属灵光景，正是这个时代里众教会的典型。（启一11。）因为在神眼中，新约头一段时期里的众教会，似乎已经偏离了祂的标准，失去了神圣的目标。

在这时刻神把约翰呼召进来。在那时以前，最少就着新约所记载的来看，约翰一直是留在幕后的。但如今保罗过去了，主就显明祂职事里更往前的器皿，在他身上有一个新鲜、明显的着重点，以应付新的需要。

约翰的职事与彼得的职事很不同。约翰不象彼得那样，个别的或独特的接受了使命，要起始一些事情。就着圣经的记载，主起先使用约翰，只是要他在彼得旁边协助他。主也没有明显的托付约翰表明教会奥秘的工作。无疑的，他与别的使徒一样，与教会的根基有关，（弗二20，）但在这一点上，他的呼召也不怎么独特。在道理一面，他对那借保罗所赐的启示没有加添什么。在保罗的职事里，关乎神的事情达

was a “masterbuilder” (1 Cor. 3:10). He laid the foundation—yes, the foundation of Jesus Christ—and then he went further and built on that foundation. To attempt to build on any other foundation would, he insisted, totally disqualify him. But even with that settled, he saw that the character of the building matters too. It matters greatly how you build, and with what materials. There can be no shoddy workmanship in God’s house, no substitutes. God would have His people bonded together in love, framed and built into a holy temple in the Lord and fitted to reveal and display the glories of His Son. That was the goal which Paul, by his ministry, set before us all. All the lessons of his eventful life and all the rich contribution of his many writings, covering as they do so wide a range of time and space and action, have this one end in view: that Christ might have for Himself the glorious church for which He died.

“MENDING THEIR NETS”

But at the last there came setbacks and disappointments. In his letter to the Philippians, Paul tells us why. “All seek their own,” he says, “not the things of Jesus Christ” (Phil. 2:21). Writing a little later to Timothy, he says of the saints in one Roman province that “all they of Asia” have turned away. Who are these Asian believers? Some of the very ones whom the Lord himself challenges in his Apocalypse. Seven representative churches in the province of Asia are there addressed, because in their spiritual state they are typical, we believe, of the churches throughout the whole of this age (Rev. 1:11). For already, in the eyes of God, all the churches of that first New Testament period seem to have departed from His standard and missed something of the divine purpose.

At this point God calls in John. Till now, so far at least as the written New Testament record goes, he has remained in the background. But with Paul gone, the Lord now brings to light His further vessel of ministry, and with him a fresh, distinctive emphasis to meet a new need.

The ministry of John is quite different from that of Peter. John was not personally or uniquely commissioned, as was Peter, to originate something. So far as our record tells us, the Lord only used him at the beginning alongside Peter. Nor is he shown to have been entrusted in any distinctive way with the task of making known the mystery of the church. No doubt he was as concerned as were the other apostles in its foundation (Eph. 2:20), but in this, too, his calling was in no sense unique. Doctrinally he has nothing to add to the revelation given through Paul. In Paul’s ministry the things of God

到了最高峰、最绝对的境界，你无法再改进什么。保罗所关切的，乃是神格在创世以前所作的神圣定议，要得到完全的实现。这些在祂儿子们的定议，就是为着人蒙救赎并得荣耀的计划，神已经在一个接一个的世代里，一点一滴的揭示出来，直到最后，在这特别的恩典时代里，借着祂的基督出生、受死、复活并被高举，就完全显明出来。保罗特别的负担，就是将这计划完全的陈明出来，并使它完满的实现在神子民中间。他的工作就是为着我们众人的益处，将神心中的事表明出来，这些乃是永世里的事，如今在时间里显明出来了。所以，你若要改进神托付给保罗的，你就是要改良神了，那是不可思议的。神的计划乃是绝对的。

那么为什么在保罗之后加上约翰呢？这进一步的职事是为着什么需要呢？答案就是，在新约时期的末了，仇敌偷偷进到神的家里，使神自己的子民，救赎的承受者，偏离祂的道路。甚至那些领受了“以弗所”异象的人也失败了，退后了；确实，以弗所的教会这样的失败上乃是领先的。你若比较给以弗所的头一封信和第二封信，就是比较保罗所写的信和主耶稣借着约翰所写的信，（启二 1～7，）你就会看见这些人是在哪里。一些可怕的事发生了；如今约翰被带进来并领受使命，那是为着什么呢？不是要有进一步的带领，乃是要恢复。你会发现，在整本新约里，约翰的职事总是要恢复一些东西。他没有说到一些惊人、从未发表过的新事，也没有进一步引进什么。（虽然在启示录里，他是把已有的事带到终极的完成。）无论是在福音书、书信或启示录里，约翰的特点乃是要把神的子民带回到所失去的地位上。

我们再次看到，这与约翰蒙召作门徒时的情景符合。彼得蒙召来跟从主时，他正把网撒在海里；当神称保罗是祂“所拣选的器皿”时，（我们推测）祂已从事于织帐棚的行业了；而约翰蒙召时又是不同的情景。约翰象彼得一样都是渔夫，但在他蒙召时，他不象彼得在船上，乃是在湖边，圣经告诉我们，他和他的兄弟正在岸上“补网。”你要补一样东西，就是要设法把它带回到原初的光景里。事物已经有所损伤或失去，你的工作就是把它修理、恢复；那就是约翰特别的职事。他总是把我们带回到神的起初里。

reach a climax, an absolute, and you cannot improve on that. Paul's concern is with the full realization of divine counsels that had been formed in the Godhead before the foundation of the world. Those counsels in His Son—that plan for man's redemption and glory—God had caused to be unfolded age by age, glimpse by glimpse, until at last, in this special age of grace, it was made fully manifest in the birth and death, resurrection and exaltation of His Christ. The presentation of that plan in its wholeness, and the bringing of it to full realization in the people of God, was Paul's special burden. His task was to express, for the benefit of us all, something coming out of the very heart of God—something from the eternities, now brought to light in time. To improve, therefore, on what God entrusted to Paul, you would have to improve on God and that is inconceivable. The divine plan is absolute.

Then why to Paul add John? What need is there for this further ministry? The answer is that, at the end of the New Testament period, the enemy of souls found entry into the house of God and caused God's own people, the very heirs of redemption themselves, to turn aside from His ways. Even those entrusted with the "Ephesian" vision failed and fell away, and indeed the church in Ephesus was foremost in that failure. If you compare the first epistle to the Ephesians with the second epistle to the Ephesians—that of Paul with that of Jesus through John (Rev. 2:1-7)—the two letters show you where these people are. Something terrible has happened; and now John is brought in and commissioned—for what? Not to lead further, but to restore. You will find that, throughout the New Testament, the ministry of John is always restorative. He does not say anything startlingly new and original. He does not introduce anything further (though it is true that in the Apocalypse he carries what has already been given to its consummation). What distinguishes John, whether in Gospel, Epistles or Revelation, is his concern to bring the people of God back to a position they have lost.

Once more, this is in keeping with the circumstances of John's call to be a disciple. Peter was called to follow when he was casting a net into the sea; Paul was (presumably) already a tentmaker by trade when God named him a "chosen vessel unto me"; and John was called quite differently again. Like Peter, John was a fisherman, but unlike him he was not in the boat but on the shore of the lake at the moment of his call, and we are told that he and his brother were "mending their nets." When you set yourself to mend something, you seek to bring it back to its original condition. Something has been damaged or lost, and your task is to repair and recover it; and that is the special ministry of John. He is always bringing us back to God's original.

这句话也许需要更完满的解释，但我们要留到将来论到这事的时候再说。恐怕有人会认为我们太过强调这三位使徒属世职业的巧合，我们在此要说，圣经记载这些细节，无疑是照神的主宰，我们只是把这些视为便于系住我们思想的根据，好帮助我们的思想定准在更大、无限的事上，就是他们各人作为神的仆人所代表的。

因此在我们面前有这三个代表的人物。我们有彼得，首先把人召聚进来；然后是保罗这个智慧的工头，按照所给他属天的异象来建造；末了当有失败威胁的时候，约翰就进来重新确认：原初的目的仍然在望，在神心里从未放弃过。神仍要达成祂的心意，祂的心意从未改变过。

我们以上所说的，实际的点乃是，需要有这三个互为补足、彼此相关的职事，使教会得以完全。需要彼得的职事，在既定的情形中起始一些事情；需要保罗的职事，在那起头上面有所建造；又需要约翰的职事，在必要的地方把事物带回，使其合于神原初的目的。很少人会否认，我们今天仍然需要这三个职事；或者说第三个职事，恢复的职事，可能是这世代末了时期最大的需要。所以我们要逐一来看这三个职事里一些要点的实际细节，特别注意最后一个职事对目前情况所给的含示，这对我们很有帮助。

所以，在下面各章里，我们要依次来看彼得、保罗和约翰—先看他们这个人本身，然后看他们各具特点的职事，就是起始的职事、建造的职事和恢复的职事。愿我们一面看，一面让神的灵借着他们，向我们每一个人的心，说出祂自己要向我们说的话。

Perhaps that statement may seem to call for fuller explanation, but we will leave that to come in its place. And lest we be thought to make too much of the coincidence of the secular occupations of these three apostles, let it be said at once that we regard these details, providentially recorded as they doubtless are, purely as convenient pegs on which to hang our thoughts, and to help fix in our minds the infinitely greater things for which each of these men stood as a servant of God.

So we have before us these three representative men. We have Peter, concerned first with the ingathering of souls; we have Paul, the wise masterbuilder, building according to the heavenly vision given to him; and then, when failure threatens, we have John introduced to reaffirm that there is an original purpose still in view, and one that, in the mind of God, has never been abandoned. There is still something which He intends to fulfill, and from that intention He will never be deflected.

The practical point of what we have been saying is this, that it takes these three complementary and interrelated ministries to make the church perfect. It takes the ministry of Peter to initiate things in any given situation; it takes the ministry of Paul to build upon that beginning; and it takes the ministry of John to bring things back, where that has become necessary, into line with God's original intention. Few will deny that the need for each of these three ministries is with us today, or that the third, that of recovery, is perhaps the greatest need of all in this closing period of the age. It will help us therefore to look at some of the key points of each of them in more practical detail, and to give special attention to the present implications of the last of the three.

Accordingly, in the chapters that follow we shall consider in turn Peter, Paul, and John—first the men themselves, and then their characteristic ministries of initiation, construction, and recovery. As we do so, let us allow the Spirit of God to speak through them his own personal challenge to each of our hearts.

第二章

彼得与道路

使徒行传开头几章中有一个很强的点，使读者印象深刻的，就是使徒彼得在宣扬那借耶稣基督而有之救恩的福音时，所带着那种无可置疑的权柄。他是头一个传福音大有果效的伟大榜样。请听他如何把人指向神：“犹太人，和一切住在耶路撒冷的人哪，…当侧耳听我的话。你们各人要悔改…受浸，…你们当救自己脱离这弯曲的世代。”（徒二14，38，40。）“治民的官府，和长老啊，…你们众人…都当知道，…除祂以外，别无拯救；…我们所看见所听见的，不能不说。”（四9，10，12，20。）我们听见彼得用这些惊人的语句，好象天国的使者一样，向人传报生命的道路；我们也看见神用圣灵明显的同在，以及那深切、持久的，作到听见的人里面，使他们知罪自责的工作，印证他所说的话。

所以，最重要的，我们该先明白，什么使彼得有资格成为神的出口。在彼得能为神说话以前，他必须先听到神对他说话；在他能保管“天国的钥匙”之前，他必须先答应天国在他身上的要求。

“国度”一辞是什么意思呢？当然就是指一个君王的领土，就是他的权柄、和他统治的范围。所以当耶稣进到祂的国度里，就是祂来掌权。哪里承认主耶稣的主权，哪里就有祂的国度；哪里不承认祂的主权，就是祂的国度还没有来到那个地方。如果要神的国在地上建立，人就必须无所置疑的服从神的管治。人必须向耶稣基督那绝对的权柄、管治和主宰的管理屈膝。那要来的乃是祂的国度。

所以我们要注意福音书里的叙述，在赐给彼得天国钥匙的应许之后，接着所记载的事，这是很有帮助的。首先插进来的是一次失败，彼得的表現显然说出他的确还不是贯彻始终的天国公民，反而是主的绊脚石。然后耶稣对祂所有的门徒说了一些非常惊人的话，就是关于人子“降临在祂的国里。”不过几天，这些话就在变化山

CHAPTER TWO

PETER—AND THE WAY

One of the features that most forcibly strike any reader of the opening chapters of the book of Acts is the unquestioned authority with which the apostle Peter proclaims the gospel of salvation through Jesus Christ. He is the first great example of an effective evangelist. Listen to him as he points men to God: “Ye men of Judea, and all ye that dwell at Jerusalem,...give ear unto my words... Repent ye, and be baptized every one of you... Save yourselves from this crooked generation” (Acts 2:14, 38, 40). “Ye rulers of the people, and elders,... be it known unto you all,... In none other is there salvation... We cannot but speak the things which we saw and heard” (Acts 4:8, 10, 12, 20). In such striking phrases as these we hear Peter speak as a herald of the Kingdom proclaiming to men the way of life; and we see God authenticating his utterances by the manifest presence with him of the Holy Spirit, and by the deep and lasting work of conviction wrought in his hearers.

It is important, therefore, that we should understand first of all what it was that qualified Peter to become God’s mouthpiece. For before Peter could speak he had to be spoken to; before he could serve as custodian of “the keys of the kingdom of heaven” he had to encounter the demands of that Kingdom upon himself.

What is the meaning of the term “kingdom”? Surely it is the realm of a king. It is the sphere of his authority, his reign. So when Jesus comes into His Kingdom, He comes into the place of power. Wherever the sovereignty of the Lord Jesus is recognized, there His Kingdom is; and wherever that sovereignty is not recognized, there His Kingdom has not yet come. If the Kingdom of God is to be established on earth, then men must be brought under the unquestioned rule of God. Man must bow to the absolute authority, dominion and sovereign rule of Jesus Christ. It is His Kingdom that is to come.

It is therefore most helpful to notice what followed in the Gospel narrative upon that promise to Peter about the keys of the Kingdom. First there intervened a setback, in which Peter clearly demonstrated that he was certainly not yet a consistent subject of the Kingdom, but rather a stumbling-block to his Lord. There followed some very striking words, addressed by Jesus to the whole group of His disciples, about the Son of man “coming in his kingdom.” And then, only a few days later, these very words found

上显为可见的，那时，尤其是彼得，特别感受到这些话的意义。

那一件事是我们耳熟能详的。耶稣在他们面前变了形像，就在那时刻给他们看见，在其君王的人位里，国度的性质和本质（当然那时还没有达到其完满的地步）。彼得立刻自然的发出他的回应。他虽然“不知道所说的是什么，”但总是有些话要说，他提议要搭三座棚，一座为耶稣，一座为摩西，一座为以利亚。

父的干预

三座棚一不是一座！你们看见彼得这聪明的提议有什么含意么？与耶稣同在山上的有两个大人物，他们之所以伟大，不单单是因他们本身的缘故，乃是因他们所代表的。摩西代表律法，以利亚代表先知；彼得既提议要留在山上的经历里，就想在主之外，同时也为这二位预备帐棚。当然，他们将处于附属的地位，但无论如何，他们将会在祂旁边有某种立足之处，也有相当的权柄的地位。

但在“国度”里你不能这样作！你不能有一个以上的权柄。不能有众多的声音，只能有一个声音。为要指出这个功课，当他正“说这话的时候，”父就插进来，等于要责备他。父打断彼得的话，好象说，“这不是你说话的时候，是你听话的时候，”父就把他指向那唯一有权利在国度里说话的。“这是我的爱子，你们要听祂。”换句话说，“国度里每一件事都在于耶稣基督的说话，也在于我们留心祂的话。”

我们说摩西和以利亚是代表律法和先知。神的话清楚说出，如今国度既已来到，这二者就必须让位。“律法和先知，到约翰为止；从此神国的福音传开了，人人努力要进去。”（路十六 16。）国度就其性质而言，将这二者都取代了。如果仍然有律法，就没有国度；如果仍然有先知，就没有国度。律法和先知必须让位给耶稣基督的国，不能与这国度得着同等地位，也不该僭取国度的权柄。这就是神进来干预，突然打断彼得说话的原因。彼得的建议被天上那断然、有意的发声所推翻，因为那使整个国度的基础

visible expression on the mount of transfiguration, when Peter in particular came to feel their force in a special way.

We know the incident well. Jesus was transfigured before them, in those moments presenting to their view the Kingdom in its nature and essence—though not yet, of course, in its full scope—in the person of the King. Immediately Peter burst out with his spontaneous response. “Not knowing what he said,” yet ever ready to say something, he proposed that they should build three tabernacles, one each for Jesus, Moses, and Elijah.

THE FATHER INTERVENES

Three tabernacles—not one! Do you see the import of Peter’s brilliant suggestion? There were two very great men there with Jesus on the mount—great not only for their own sakes but because of what they represented. There was Moses standing for the law, and there was Elijah for the prophets, and, in proposing to prolong the mountaintop experience, Peter would make provision for these two alongside the Lord. They would, of course, be in a subordinate position, but nevertheless they would have some standing beside Him and a position of authority to be reckoned with.

But in the Kingdom you cannot do that! You cannot have more than one authority. You cannot have a multitude of voices. There can be only one Voice. It was to point out this lesson that, “while he yet spake,” the Father broke in with what amounted to a rebuke. Interrupting Peter, as though to say, “This is not the time for you to speak but to listen,” He directed him to the One who alone has a right to speak in the Kingdom. “This is my beloved Son,... hear ye him.” In other words: “Everything in the Kingdom hangs upon Jesus Christ speaking and upon your paying heed to his words.”

We said that Moses and Elijah represent the law and the prophets. God’s word makes it clear that now, with the coming of the Kingdom, these were to give way before it. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it” (Luke 16:16). In its very nature, the Kingdom supersedes them both. If there is still law, there is no Kingdom; if there are still prophets, there is no Kingdom. The law and the prophets must yield to the Kingdom of Jesus Christ; they cannot claim equal place with it. They must not usurp its authority. That is why Peter’s speech was brought to a sudden conclusion by the intervention of God. His suggestion was set aside by a definite and deliberate utterance

濒于危机，那是关系到基督徒信仰的根基。如果国度要来到，摩西就必须让位，以利亚也必须如此。你若持守律法和先知，就丧失国度；你若要得着国度，就必须让律法和先知过去。

让我们进一步来思考这事，因为我们要十分实际，同时也要小心不犯错误。到底什么是律法？什么是先知？当然，按犹太人的用法，这二辞代表了整本旧约圣经，而我们首先必须清楚一点：主耶稣从没有说过要把这二者全然废掉。（参太五 17～18，路二四 27，32，44。）我想我们必须更深入的来看，这里所要正视的原则。

律法是写出来的话，发表神的旨意；先知是活的人，也是发表那旨意的。在旧约的时候，神总是借着这二者之一，向一般以色列百姓发表祂的旨意。因为神不是住在人的心里，乃是住在人不能就近的至圣所。这样，人如何能求问神呢？首先，人可以查考律法。假定他想要知道对付麻风或被尸体玷污的正确步骤，或者他可否用某种鸟兽作食物，他就可以查考律法书。只要他详细的搜寻，必会在其中找到答案，他无须直接到神面前就可以知道了。但是，假定他要知道是否应该旅行到某个地方，可能他读遍整本律法书，却发现其中连这地方的名字也没有提到。那时他要怎么办？他可以找一位先知，对他说，“请你为我求问神，我该不该去？”但答案仍然是间接得来的，他没有权利直接来到神的面前。无论是借着律法或先知，他对神的认识都是间接的，得自一本书或一个人；永远不是得自神自己直接的启示。

但那不是基督徒的信仰。基督徒的信仰总是牵涉到个人借着圣灵来认识神，而不是仅仅借着一个人或一本书为媒介而认识祂的旨意。今天许多基督徒对基督有书本上的认识；他们确是借着神的书认识祂，但他们与祂没有活的关系。更糟的是，许多人只是从牧师或其他人“风闻”基督，与祂却没有直接的交通。他们的认识是外表的，不是内在的。我要确实的说，任何缺少个人对主内在之启示的，

from heaven itself, for the whole basis of the Kingdom was at stake, the very foundation of Christianity was involved. If the Kingdom is to come, then Moses must give place to it, and so must Elijah. If you hold on to the law and the prophets you forfeit the Kingdom, and if you have the Kingdom you must let go the law and the prophets.

Let us think about this a little further, for we want to be quite practical, and at the same time we need to be careful to make no mistake. What is law? And what are the prophets? Well, of course, in the Jewish usage these terms stood together for the whole of the Old Testament Scriptures, and we must be clear first of all that the Lord Jesus never for one moment proposed that these be wholly cast aside. (See, for example: Matt. 5:17-18; Luke 24:27, 32, 44.) No, I think we must look a little deeper for the principles envisaged here.

The law is the written word which expresses the will of God; the prophets are the living men who also express that will. In Old Testament days God usually expressed His will to ordinary Israelites by one or the other of these means. For God dwelt not in man's heart but in an unapproachable Holy of Holies. How then could man inquire of Him? First, he could do so by reference to the law. Suppose he desired to know the appropriate procedure for dealing with leprosy or defilement with a dead body, or whether or not he might use a particular species of animal or bird for food; he would go with his question to the Book of the law. By careful searching he would find the answer there, and he might do so without direct personal reference to God Himself. But suppose instead he wished to know whether or not he should go on a particular journey to a particular place. He might read the Book from beginning to end and nowhere discover even a mention of that place's name. What would he do then? He would turn to a prophet and say, "Kindly enquire of the Lord for me whether I should make this journey or not." But here again the answer came to him secondhand, as it were. He had no authority to go to God directly. Whether through law or prophets, his knowledge of God always came to him indirectly, through a book or through a man, never by direct revelation from God Himself.

But that is not Christianity. Christianity always involves a personal knowledge of God through His Spirit, and not merely the knowing of His will through the medium of a man or a book. Many Christians today have a book-knowledge of Christ; they know Him indeed through God's own Book, but they have no vital relationship with Him. Worse still, many know Him only "by hearsay," from their pastor or from some other man, but they are not in direct communication with Him. Their knowledge is outward, not inward; and let me affirm that anything short of a personal, inward revelation

都不是基督徒的信仰。在旧约之下，人要寻求认识神的旨意，乃是受到律法和先知的限制；但在新约之下，神应许“他们不用各人教导自己的乡邻，和自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”（来八11。）“都必认识我，”达秘译本作，“都必在自己里面认识我；”这样的认识主，就不须找“弟兄”或“乡邻”来得着关于主的知识。基督徒的信仰不是基于知识，乃是基于启示。这就是这一段经文里，主在彼得身上的起点：“西门巴约拿，你是有福的，…因为这不是属血肉的指示你的，乃是我在天上的父指示你的。”（太十六17。）神的国乃是基于个人对主的认识，这认识是借着祂直接的话，并你我直接的听见而有的。

因此，用今天实际的说法，我们有写出来的圣经，由摩西所代表，也有活的人作使者，由那从未尝过死味的以利亚所代表。这二者是神给每一信徒的恩赐，乃是我们基督徒生活最宝贵的因素：在我们手中有神的书教导我们；我们还有那与主亲近的朋友，能常常告诉我们主给他看见的。神的书总是正确的，朋友的建议也常常是对的。我们需要神的书，也需要神的先知。二者主都不要我们弃绝。但这次在变化山上之事的教训，必定是说这二者都不能取代神对我们内心活活说话的声音。

我们不敢藐视神的使者。我们一再需要真正先知所说的话，给我们唤醒的责问，或是成熟的属灵教导，使我们冷静。但我们不将自己完全的、单单的附托于那借着神的圣人所得的启示，不管这启示有多好。我们有责任要听主的声音并跟从祂。

我们更不敢轻看神写出来的话。神所默示关于真理的经言，对我们的生命和长进是极要紧的，我们不愿，也不敢失去这些。然而，我们中间有人可能落入一种危机，就是看重圣经的字句，过于以耶稣基督自己作我们最终的权柄。凡圣经所说的，我们都虔诚的、一丝不苟的去遵行，神可能也称许。但我们这样作，若再进一步高举圣经到一个地步，我们对圣经的使用甚至侵犯了基督自己的主权时，我们就可能有危险，会失去与祂的接触，这是可悲的。

of the Lord is not Christianity. In seeking to know God's will under the old covenant, men were restricted to the law and the prophets, but under the new covenant God has promised that "they shall not teach each his fellow-citizen, and each his brother, saying, Know the Lord; because all shall know me in themselves, from the little one unto the great among them" (Heb. 8:11¹). "You shall know him in yourselves," and knowing Him thus it will be unnecessary to refer either to a "brother" or a "neighbor" for information concerning the Lord. Christianity is based not on information but on revelation. That is where the Lord began with Peter in the very passage before us: "Blessed art thou, Simon,... for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Kingdom of God is founded on a personal knowledge of the Lord which comes through a direct speaking by Him and a direct hearing by you and me.

Thus, in practical terms today, we have the written Scriptures, represented by Moses, and we have the living human messenger, represented by Elijah who never tasted death. These two God-given gifts to every believer are among the most precious factors that contribute to our Christian life: the Book of God in our hand to instruct us, and the friend who lives close to the Lord and who can often make known to us what the Lord has shown him. The Book is always right; the counsel of a friend so often is. We need God's Book and we need God's prophets. He would not have us discard either. But the lesson of this incident on the mount of transfiguration is surely that neither of these can take the place of the living voice of God to our hearts.

We dare not despise God's messengers. We need again and again the arresting challenge of a truly prophetic spoken word or the calm of mature spiritual instruction. But we do not commit ourselves totally and exclusively to the revelation which comes through holy men of God, however sound it be. We are duty bound to listen to the voice of the Lord and to follow Him.

Still less dare we despise God's written Word. The inspired Scriptures of truth are vital to our life and progress, and we would not—we dare not—be without them. Nevertheless there are those of us who may be in danger of looking to the letter of the Word even more than to Jesus Christ Himself as our final authority. What the Bible says, we set ourselves to carry out, religiously and in detail, and God may honor us for that. Yet if, in doing so, we go further, and exalt the Bible to a position where our use of it challenges even the very lordship of Christ Himself, we may run the risk of remaining tragically out of touch with Him.

因为国度不只这些。国度包括两面：在积极一面，承认基督绝对的主权；在消极一面，拒绝祂以外任何的权柄，乃以祂为终极的权柄。这要求个人对神的旨意有直接的认识，其中虽然包括神所赐其他的帮助，但不停在那里。基督教是启示的宗教，启示总是里面、直接并个人的。那是彼得所要学的功课。在国度里只要听一个声音，不管是凭借什么说出来的。我仍然有写出来的圣经，仍然有我弟兄“先知”的话。（因为摩西和以利亚都在山上！）基督徒的信仰不是依据人或书本，它远超过这些。国度的路乃是“爱子”向我个人直接的说话，并且我是个人直接的听祂。

子的干预

我们已经相当详细的说过，彼得在被训练成为神仆人的事上所学的基本功课。现在我们要来看两个事例，在其中可以看见这功课进一步的应用；首先是应用在个人与人的接触这实际的问题上，然后是应用在向他们传讲福音的事上。

我总觉得彼得是一个多言多语的人。他太容易出口说话，以致使自己陷入困窘中，就如后来在大祭司院里那个使女所证明的。如今，就在我们所讨论的事件发生后不久，有人来见彼得，问他关于耶稣的事，他立刻不假思索的回答他们。（太二十七 24～25。）他们问：“你们的先生不纳丁税么？”“彼得回答说，‘纳！’”他好象是说，“当然！祂自然是要纳的，为什么不纳呢？”说完这些话，圣经告诉我们，他进了耶稣所在的屋子。

现在，请仔细留意下面所说的。马太告诉我们：“耶稣先向他说。”彼得似乎就要开口来说这样的话：“夫子，有人来收丁税，我们是要纳的，对不对？”我们几乎可以感受得到，他事实上是要吩咐主该作什么！

但耶稣先彼得一步，陈明祂自己真正的地位。祂真的需要付这税么？当然不用！国度之子是自由的，他们当然没有义务要纳半舍客勒丁税。但，请等一下！这不是说这次他们没有纳税。彼得鲁莽的行动迫使耶稣用一个恩典的神

Truly, the Kingdom is more than these. It involves on the positive side a recognition of the absolute authority of Christ, and on the negative side a repudiation of every authority but His as final. It demands a personal, firsthand intelligence of the will of God that embraces these other God-given aids but that does not end with them. Christianity is a revealed religion, and revelation is always inward, direct, and personal. That was the lesson Peter had to learn. In the Kingdom there is only one Voice to be heard, through whatever medium it speaks. I still have the written Scriptures and I still have my brother's "prophetic" word (for Moses and Elijah were there on the mount!). Christianity is not independent of men and books—far from it. But the way of the Kingdom is that the "beloved Son" speaks to me personally and directly, and that personally and directly I hear Him.

THE SON INTERVENES

We have dealt at some length with what I feel to be a fundamental lesson in the training of Peter as a servant of God. We must now notice two instances in which that lesson is further applied, first to the practical question of personal contact with men and then to the communication of the gospel to them.

It has always seemed to me that Peter was a man with whom it was easy to talk. It was only too easy to draw him into conversations in which he himself became trapped, as the maid proved later in the courtyard of the high priest's house. Now, only a short time after the events we have discussed, someone approached him with a question about Jesus to which he at once responded with a ready answer (Matt. 17:24). "Doth not your master pay the half shekel?" "Yes," replied Peter, as though to say, "Of course! Naturally He does. Why not?" And having said this, we are told, he went into the house where Jesus was.

Now I want you to notice carefully what it says next. Matthew tells us that "Jesus spake first to him." Peter was apparently on the point of opening his mouth to say something like, "Master, they have come about the temple tax. We do pay it, don't we?" He was in fact, we might almost feel, about to tell the Lord what He should do!

But Jesus anticipated Peter with a statement of His own true position. Is this payment indeed required of him? No, certainly not! The sons of the Kingdom are free. There is of course no obligation laid upon them to pay the half shekel. Ah, but wait a minute! That does not mean that in this instance it will go unpaid. What Peter has impetuously

迹，来应付祂门徒冲动的行为所造成的局面，祂的确完全的付了。但要让彼得清楚，耶稣这样作，不是基于道德的需要，乃是基于白白的恩典。

在此，主给祂仆人一个新的原则，这原则直接摸到我们与还在国度之外的人的接触。什么原则该支配我们与他们的关系，好使他们能被主得着？在这里，我们所看见的不是神旨意终极的目的，乃是神的旨意以基督十字架的方式显示出来；在这件事上是如此，在别的事上也常常是如此。神从未定规祂的儿子要纳殿税；作为神的儿子，祂根本不需要为此作什么。事实上，我们可能觉得祂这样作就是把祂自己摆在“外人”这错误的地位上。那么祂为什么这样作？祂说，“恐怕绊倒他们。”你们曾否想过神的儿子竟说出这样的话？祂当然从不逃避责任，这是无可置疑的；但问题不在于此。事实上，这里的情况有点不同：这里乃是祂放弃权利的问题。这就是十字架的路，其中所包括的原则是重大而深入的。

请再想想，这里对我们有两个要求，看起来（至少在表面上）是冲突的。一面，主的话很清楚的给我们看见，神对我们这些儿子的旨意，乃是要我们都得自由。我们称之为“神甲项的旨意。”另一面，在基督的十字架里我们看见神旨意一个不同的表显，这要求我们自己有所损失，（若有需要的话，）要求我们放弃所享受的，为叫别人不被绊倒。我们称之为“神乙项的旨意。”

（注：换句话说，我要区别下面两种情形：第一，甲项旨意，是主与我们之间的事；第二，乙项旨意，是主、我们、并其他人中间的事。一个是简单的，在神与我之间；另一个是复杂的，因着神对我有所要求，需要也考虑第三者的情形。这样的考量不只顾到自己与神的关系，也必须顾到第三者与神的关系（或将来与神的关系）。）你如何在甲乙这两个冲突的原则—免除义务和牺牲权利—中间取得调和呢？

首先，我要说清楚一点，在这事上我们不是因着惧怕人的缘故。对人的惧怕是个陷阱，我们必须从这事蒙拯救。就责任而言，对人的惧怕没有地位，我们只该敬畏

committed Him to, Jesus will most certainly pay in full, meeting with a gracious miracle the situation created by his disciple's impulsiveness. But let Peter be clear about this one thing, that Jesus does so not on the basis of moral necessity but of free grace.

Here, then, is the new principle with which the Lord confronts His servant, a principle touching directly upon the matter of our contact with men as yet outside the Kingdom. What is it that should govern our relations with them in order that they might be won for the Lord? In this instance, as always, it is not the will of God as it may have been revealed to us in its ultimate intention, but rather, that will as it is expressed first of all in terms of the cross of Christ. God had never stipulated that His Son must pay the temple tax, and as Son of God there was no necessity for Him to do anything whatever about it. Indeed, we might feel that for Him to do so would be to put Himself in the position of a “stranger,” which is not what He was. Then why did He do it? “Lest we cause them to stumble.” Has it occurred to you that the very Son of God Himself uttered these words? There could of course be no question at any time of His evading a duty; that was not the point at issue here. Indeed, the situation was quite different: it was a question rather of His discarding a privilege. This is the way of the cross; and the principle involved is a significant and searching one.

Think again. Here are two demands upon us which, superficially at least, may appear to be in conflict. On the one hand it is perfectly clear from the Lord's words that the will of God for us as sons is that we should be free. Let us call this “God's will A.” On the other hand we are presented with a different expression of His will in the cross of Christ, and one requiring that, to our own loss if need be, we forego what we might enjoy in order that others be not offended. Call this “God's will B.”²

(Note 2. Put differently, the distinction I am seeking to draw is between, in the first case, a matter that is between the Lord and ourselves—will A—and, in the second, a matter between the Lord, ourselves, and other people—will B. The one is straightforward, between God and me; the other is complicated by the need, imposed upon me by God, to consider also a third party. Such a consideration must have in view their relation, or potential relation, to God, no less than mine.) How do we reconcile these two conflicting principles, A and B, exemption from duty and the sacrifice of privilege?

First, let me make it clear that in this we are not making provision for the fear of man. The fear of man is a snare, and we must be delivered from it. With regard to duty the fear of man has no place, but only the fear of God. However, with regard to privilege,

神。然而对于特权，我们很有理由惧怕，免得我们维护自己的权利时，反而犯了绊倒人的罪。许多事神给我们个人看见，是在甲项旨意之下，就是我们作为神的儿女可以自由去作的事（或可以不必作的事）。然而，我们追求这些事时，若引起与父母、家庭、上司、或者神其他仆人之间的难处，我们就不得不考虑乙项旨意。我们有权可以免除某些事，但神也告诉我们不要绊倒人，那么我们要跟从哪一个原则呢？

神在圣经中，一面告诉我们要撇下一切来跟从祂，但另一面又说，要顺服父母、丈夫，顾到妻子、儿女，在爱里彼此顺服；我们怎敢忽视后面一类的命令呢？表面看来，神的旨意在此好象自相矛盾，但至终却不是这样。我们一旦决心要事奉神，如同子事奉父那样，我们直觉的当然会偏向甲项旨意，过于乙项旨意，因为乙项旨意带进人的因素，与我们对服事的观念冲突，所以我们就不喜欢它。我们宁愿不计任何代价的持守甲项旨意——不纳丁税。然而我们所退缩不作的，事实上不仅仅是属人的事务；我再说，乃是神要求我们遵行乙项旨意。我想要题出一点：神的话里若有一条属于乙项旨意的规定，神圣的原则乃是，我们该将乙项旨意摆在甲项旨意之前，相信主自己至终必会完成甲项旨意。这不是放弃甲项旨意，乃是将这旨意交付给祂。因为子自己如此行，所以我们也必须如此行。

我们的心常常太专注于甲项旨意——神儿子的自由和呼召，以致我们觉得必须出任何代价来实行这旨意，然后我们发现每一件事，每一个人，都成为我们的拦阻，结果我们失去了安息和神的祝福。神对这事的治疗，总是再次以祂儿子的行动来提醒我们。主耶稣完全不需要放弃神定意给祂那属于祂的高位，但祂却“倒空自己。”在完全的恩典里，祂放下自己的喜好，为我们的缘故将自己的魂倾倒出来，经过十字架的死。请回想祂在客西马尼园极危急时所说的话：“我父啊，倘若可行，求你叫这杯离开我；然而不要照我的意思，只要照你的意思。”（太二六 39。）这里启示，祂身为神的儿子，祂自然要拣选的是什麼，但祂身为救主，祂就放弃了这拣选。不管祂要出任何代价，祂是不可能不行神的旨意。

we may legitimately fear lest, in asserting our rights, we become guilty of causing men to stumble. There are many things which God shows us personally that come under the head of will A—things that, as children of God, we should expect to be free to do (or to be exempt from doing). If, however, we try to pursue them, we come up against difficulties with our parents or our family, our employers or perhaps other servants of God, and we are compelled to take into account will B. We have a right to be exempt, but God also tells us something about not giving offense. Which principle are we going to follow?

In His Word God has spoken to us, on the one hand, of “forsaking all and following him,” and yet, on the other, of obedience to parents and to husbands, of consideration for wives and children, of subjection to one another in love; and dare we ignore these latter commands? It would almost seem as though God’s will comes into conflict with itself here, but that cannot ultimately be the case. We ourselves, of course, if once we have set ourselves to serve God as the Son served the Father, instinctively prefer will A to will B, because the latter brings in a human element which conflicts with our conception of that service, and we do not like it. We would rather hang on to will A—no tribute money—at any cost. Yet what we shrink from is not merely a human element, for, I repeat, it is God who has imposed will B. And I want to suggest that, wherever in God’s Word provision is made under the heading of will B, the divine principle is that we should do will B before will A, doing it in faith that the Lord Himself will eventually bring will A to pass. It is not an abandonment of will A, but a surrendering of it to Him. Because the Son Himself acted thus, so must we.

Often our hearts are so taken up with will A—the liberty and calling of sons—that we feel that we must push through at any cost, and so we find ourselves kicking against everything and everyone in the way, and as a consequence we very soon forfeit our rest and the blessing of God. God’s cure for this is to remind us once again of the action of His Son. The Lord Jesus had absolutely no need to forego the high place that was His by the will of God—and yet He “emptied Himself.” In sheer grace, He let go His own preferences and yielded His soul to the very death of the cross for our sakes. Recall His words at the great crisis in the garden: “O my Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt.” They reveal what it was that, as Son, He would naturally prefer, but that, as Savior, He would forego. Whatever the cost to Himself, it was impossible for Him not to do the will of God.

事实上，神的旨意绝不会自相矛盾。这旨意在甲项或乙项背后，就如在“这杯”的背后一样。我们若太注意“这杯，”太注意顺服主所产生的好处或坏处，果效或后果，我们就会冒很大的危险，失去那旨意。另一面，我们若想要凭自己的方法把事情完成，就会离开十字架的道路。我们的态度该是：神给我看见那件事，但若是有需要的话，我完全预备好接受反对、限制和阻止，来等候神的时间。我必须将自己降服于祂乙项的旨意，我也要信靠祂完成祂甲项的旨意。不需要我来挣扎作成这事，我能安然信靠祂。这就是我所说的“背十字架。”

背十字架有两面。第一且明显的，就是基督的十字架除去我们自己的意志。我们承认并赞成这事，然后我们就决定单单事奉祂。但当原则确立之后，我们又有了不同的遭遇。有一天我们清楚知道神的旨意是要我们作某件事，我们的心有所回应，并紧紧抓住这事。我们没有难处，因为我们的确想要神的旨意。可是不久我们却发现，显明是祂旨意的这事，受到了事情的拦阻，或者受到人的拦阻，这是常有的；因此我们那全然真诚并奉献的意志当然也要被除去——那是我们完全不喜欢的事！这是背十字架的第二种结果，并且通常是难免的结果。

让我举个例子来说明。当我年轻在福州一所学院读书时，神指示我在假期中要到一个海盗出没的海岛传福音。这是凭信踏出的一步，我为此挣扎了一段时间才乐意去作。我去了那海岛，发现居民乐意接受；于是经过许多困难之后，我租了一所房子，把它修好，把一切都预备好了。一百多位弟兄为我祷告，许多人为这些开支奉献财物。在这段期间，我的父母都没有说什么，但在我整装待发前五天，他们忽然插进来阻止我！房子预备好了，钱也花了，神的旨意在我心里焚烧，我该怎么办呢？我的双亲是敬畏神的人，他们说“不，”我当时还是个学生，并且神说，“当孝敬父母。”我寻求从神而来的光，神就对我说，“不错，你的计划的确是我的旨意，但我的目的不是要你用暴力去完成这事。你要等候，我必成全我的旨意。你应该顺服父母。”我不能向别人解释我为什么改变计划，说是我父母阻止我。我想所有的人都误解了我。令我深深受伤的是，一位我最尊重他意见的人说，“以后恐怕很难再相信你了。”

For the will of God is never really in conflict with itself It goes behind “A or B” just as it goes behind “the cup.” If we are taken up with “the cup”—with the pros and cons, the effects and contingencies, involved in obeying the Lord—we shall run a grave risk of missing that will. If, on the other hand, we try to push things through in our own way, we get away from the pathway of the cross. Our attitude should be: God showed me that thing, but I am perfectly prepared to be contradicted, limited, checked if need be, and to abide God’s time. I must submit myself to His will B, and I have to trust Him to bring His will A to pass through it all. It is not necessary for me to force the issue. I can safely entrust it to Him. This, I say, is “bearing the cross.”

There are two sides to cross-bearing. The first and obvious one is that the cross of Christ “crosses out” our own will. We recognize that and assent to it, and thereafter are resolved to serve Him and Him only. But when that has been settled in principle, we encounter something else. One day it may seem unmistakably clear that it is the will of God for us to do a certain thing, and our heart responds to that and we seize upon it. We have no difficulty, for we truly want the will of God. But alas, a little later we find the very thing revealed to be His will is frustrated by events, or, as all too often happens, by others, and with it of course our perfectly sincere and devoted will has to be crossed also—and that is something we do not like at all! This is a second, and often inevitable, effect of bearing the cross.

Let me illustrate. When I was a young man at college in Foochow, God showed me I was to go for my vacation to an island which was infested with pirates, to preach the gospel. It was a step of faith, and it required quite a struggle for me to be willing to do so. I visited the island and found the people willing, and after much difficulty I rented a house, got it repaired and had everything ready. One hundred of the brethren were praying for me, and many had also given money toward the expenses. All this time my parents had said nothing, and then, five days before I was to go and when I was already packed up, they suddenly stepped in and forbade it! The house was ready, the money was spent, the will of God was burning in my heart; what was I to do? My parents, God-fearing folk, said “No.” I was still a student, and God said, “Honor thy father and thy mother.” I sought light from God, and God said to me, “Yes, that plan is indeed My will, but it is never My intention that you should bring that will to pass by violence. Wait, and I will work out My will. It is right for you to submit to your parents.” I had no liberty to explain to others the reason for my change of plan—that it was my parents who had stopped me—and all, I fear, misunderstood me. It wounded me deeply when the one whose opinion I valued most said, “It will be difficult to trust you in the future.”

当神的时候到了，去海岛的路开了，祂要那里的灵魂得救的旨意也奇妙的得着成就了。但我从这次的经历学了一个重要的功课。我已经喜欢这旨意！要我不去是难的。这叫我受伤，这也表明有一种危机，就是神旨意这次特别的显明，如今事实上可能会被祂占有，而成为我的旨意；因为我太钻进去了。我已经下定决心要去。如果我是单纯的只要神的旨意成就，那么挫折就不会这样摸着我，我就能接受灵的遣调。所以神必须许可失望和随之而来的误会临到我，为要教导我这宝贵的功课。

如果神的话启示了一件事，我们就不敢把它放在一边；我们必须顺服。如果神写出来的话——“当孝敬父母”——与甲项旨意相左，我们就必须等候祂来成就甲项旨意。祂不需要人帮忙；神是要给我们看见，我们不需要勉强去作。我们的己很容易踏进来遵行神的旨意，但神有祂的时间，祂要用祂自己的方法去完成。因着我们说，“我是遵行神的旨意，”就喂养并滋润了己。我们急切要作，以为地上不该有任何事来拦阻——于是神亲自在我们的路上摆放拦阻的事，来对付我们的这种态度。十字架最难作并最痛苦的事，就是割除我们为着神旨意的热心，以及我们对祂工作的热爱。我们必须学习知道，就主耶稣本身来说，十字架乃是乙项旨意；虽然它拦阻了主的前行，但是照圣经的启示，这实际上是神所拣选来成就甲项旨意的路。（见路十八 31～33。）为了祂个人，祂可以避开十字架；但为使别人也与祂一同在国度里有分，十字架是必需的。这的确就是祂在约翰十七章十九节所说的话的意思：“我为他们的缘故，自己分别为圣。”国度和宝座对祂来说代表了甲项旨意，但十字架乃是达到这旨意的道路。你我可能完全确定自己的一生是为着甲项旨意，但我们却常常在路上遇到乙项旨意。因着我们的天性是属肉体的，所以十字架总是必须以某种方式来干预并对付那出于我们自己的东西，好使所产生的完全是出于神的。

就着我们前面所说的，我们的眼目一直都在主耶稣身上，而不是在彼得身上。彼得自己可能对这原则领会不多，不过有一天他终会明白。那一天他不只看见主耶稣必须为他死，他自己也会与主的死联合，并预备好亲身经历这死

In God's time the way to that island was opened, and His will that souls there should be won came wonderfully to pass. But this experience had taught me an important lesson. I already liked that will! Not going was difficult. It cut me, which showed that this particular expression of God's will was in fact now in danger of becoming my will in a possessive way; I had entered into it too much. I had made up my mind to go. If I had had a pure desire for God's will alone to be done, the setback would not have touched me in the way it did. There would have been a detachment of spirit. So God had to allow the disappointment, with its attendant misunderstanding, in order to teach me this valuable lesson.

If a thing is revealed in the Word of God, we dare not cast it aside; we have to submit. If the written Word of God—“honor thy father and thy mother”—cuts across will A, we must wait for Him to bring will A to pass. He needs no help to do so. God is seeking to show us that we do not need to push. Self so easily steps in to do the will of God; but God has His time, and He will accomplish it in his own way. Self is fed and nourished because we say, “I am doing God's will.” In our eagerness we think nothing on earth should cross that—and then God Himself lays something across our path in order to counter this attitude. The most difficult and painful thing for the cross to do is to cut across our zeal for the will of God and our love for His work. We have to learn that, for the Lord Jesus Himself, the cross was will B—something that, though it cut across His path, was revealed in the Scriptures to be in fact the divinely chosen way to the fulfillment of will A (see Luke 18:31-33). Alone He might have bypassed the cross, but if others were to have a part with Him in the Kingdom, that cross was necessary. That surely is the meaning of His words in John 17:19: “For their sakes I sanctify myself.” The Kingdom and the throne represented will A for Him, but the cross was the way to it. You and I may be 100 percent sure of will A for our lives, but we shall often encounter will B on the road to it. And because of the carnality of our nature, in one way or another the cross has always to intervene and deal with what is of ourselves, in order that the outcome may be all of God.

In what we have been saying, our eyes have been on the Lord Jesus, not on Peter. Peter himself can have grasped little of this principle, though the day would come when he understood it. One day he would not only see the necessity of the death of the Lord Jesus on his behalf, but would come to be personally identified with that death and

际的含意。“你年少的时候，自己束上带子，随意往来，但年老的时候，你要伸出手来，别人要把你束上，带你到不愿意去的地方。”（约二一 18。）对我们而言，要顺从别人是最难的。

不过，主耶稣这时并没有再逼彼得在这事上作什么；祂反而行了一个恩典的神迹，这神迹必定象比喻一样，向彼得说话。“你且往海边去钓鱼，把先钓上来的鱼拿起来，开了它的口，必得一块钱，可以拿去给他们，作你我的税银。”（太十七 27。）是的，作你我的税银。有人指出这是主唯一的一次为自己行神迹，但事实上这神迹只有一半是为祂自己，另一半是为彼得—你我也可以加上“为我。”那一块钱借着恩典付了两个人的丁税，在此我们奇妙的开始了仆人与他的主在一个教会，一个身体里亲密的联结。

那么钓鱼的神迹是什么意思？这不正是向我们保证，只要我们在遵行神旨意的事上是在正确的基础之上，神要亲自应付所有的需用么？当爱的需求超过责任时，我们可以仰望主来应付这些要求。

灵的干预

我们还没有看完彼得从神手中所接受那些对他有益的干预。我们听过父在山上干预的声音，以及子在房子里“先向他说。”我们现在简要看行传十章，关于彼得访问哥尼流家的记载。彼得如今乃是在作传福音者这生命职事的丰满涌流里。他曾目睹那灵在耶路撒冷的浇灌，使成千的人涌进国度。他也胜过了可能存在的天然迟疑，目睹过同一位灵浇灌在撒玛利亚人身上。现在，他刚来到约帕，并得着一个奇特的异象，看见“大布”从天而降；这异象与他蒙召时的情形有好些方面很一致，只是带着新的、令人惊异的含意。“神所洁净的，你不可当作俗物。”（15。）这话迫使他往撒玛利亚去；从记载中，我们不免看出他这次访问是有点谨慎，甚至是不太情愿的。

彼得心中仍是个犹太人。甚至在大布的异象之后，他仍不太情愿，只是被迫到那外邦人的家中。他去的时候象一

ready to face its practical implications in his own experience. “When thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not” (John 21:18). To give in to others is what we find so hard.

But the Lord Jesus does not press the issue any further with Peter at this time. Instead He performs a gracious miracle, and one which must surely also have been meant to speak as a parable to him. “Go to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and for thee.” Yes, for me and for thee. Some have remarked that this incident is the only example of the Lord performing a miracle for Himself. True, but it was only half for Himself, for half was for Peter—and you and I can add, “for me.” In that single shekel, meeting by grace the temple tribute for two men, we have wonderfully set forth the intimate union of the servant with his Lord in one church, one body.

And the miraculous fish? Does it not assure us that, when we are on a right basis with regard to the will of God, the expenses will be found by God Himself? Whenever love has to go further than duty, we can look to the Lord to meet the charges.

THE SPIRIT INTERVENES

But we have not finished with Peter and the interruptions that he suffered so profitably at the hand of God. We have heard the voice of the Father intervene on the mountaintop, and the Son “speak first” in the house. We move on now briefly to Acts 10 and the account of Peter’s visit to the house of Cornelius. By now he is in the full stream of his life’s ministry as an evangelist. He has witnessed the outpouring of the Spirit at Jerusalem as multitudes were swept into the Kingdom. Overcoming any natural hesitation he might have had, he has been present to witness also the outpouring of the same Spirit upon the Samaritans. Now, quite lately, he has come to Joppa and has been given the strange vision of a “great sheet” coming down from heaven, a vision consistent in some ways with his calling and yet having new and startling implications. “What God hath cleansed, make not thou common.” Impelled by these words, he sets out for Caesarea, but it is difficult to avoid the impression of caution, and even of reluctance, that the narrative of his visit creates.

Peter was still a Jew at heart. Even after the vision of the sheet, he went unwillingly and as by compulsion to this Gentile household. He went as a disciplined, if somewhat

位老练而有点困惑的神仆，但他里面对这事却似乎很冷淡。他尚未完全投入，甚至现在仍很容易会妨碍神的路。

还有与他同去的三位弟兄，他们是从约帕来的好弟兄，不过他们当然没有看见他在房顶三次所领受惊人的异象。他们会有什么反应？不只是他们，还有那些在耶路撒冷更传统的，与他同作使徒和长老的人又会怎样呢？我们不难想像，彼得心中可能真的挂虑，他们若听到他访问外邦人，会有什么反应。

于是他开口传讲信息了。他的信息一点没有缺欠，路加的简要记载显示这是一篇结构完善的信息，把福音的要素阐明出来。然而，彼得所说明的，还未到他要讲的一半呢！按他自己的估计，他只是“开讲”而已，（徒十一 15，）圣灵就亲自来干预，把他的话打断了。

请注意彼得还未提到圣灵。（若是他没有被打断，他会提到圣灵么？）他讲到十字架和罪得赦免，然后当他“还说这话的时候，圣灵降在一切听道的人身上。”（十 44。）主亲自担当指挥之责，彼得到此已经学知，现在是他退去的时候了。的确不需要再说什么了。当神直接在听众身上作工时，传道者的任务就完毕了。

神如此的干预，是何等的恩典！祂若等候彼得去作什么—或是给这些人施浸，或是按手在他们身上，（参徒八 17，十九 5～6，）那么当彼得回去耶路撒冷时，他要如何回答弟兄们呢？他们会说，“彼得，这都是你的错误，完全是你发起的。你若没有按手在外邦人身上，就没有事会发生！”但彼得基于神所既成的事实，就能对与他同在该撒利亚的弟兄们说，“谁能禁止用水给他们施浸呢？”因此，现在他敢对耶路撒冷的弟兄说，“我是谁，能拦阻神呢？”（十 47，十一 17。）

这生动的说明了耶稣在路加福音所说的话：“神国的福音传开了，人人（犹太人、撒玛利亚人和外邦人）努力要进去。”（十六 16。）主宰的主亲自用钥匙开了天国的门。君王的权柄是不能置疑的，如今通往国度的路在祂的指挥下敞开了。就如彼得所说的：“祂是万有的主。”（这话所含的真理恐怕比他所认识的更大。）我们看过这原则在神的仆人身上确立以后，到下一章就能来看罪人的需要。

puzzled, servant of God, but inwardly he seems to have stood, as it were, aloof. He was not yet wholly committed, and could very easily, even now, have stood in God's way.

Then, too, there were those brothers with him—good men from Joppa, but of course lacking the striking personal vision he had thrice received on the housetop. How would they react? And not only they but his own more orthodox fellow apostles and elders in Jerusalem? It would not be surprising if his mind held some real anxiety about their possible reactions, once they came to hear of his visit.

So he opened his mouth and began his sermon. There is nothing lacking in the message he gave. Luke's summary of it reveals a well-constructed setting forth of the essentials of the gospel. What Peter makes clear however is that he never even got half way through! By his own estimate he had barely “begun to speak” (Acts 11:15) when the Holy Spirit Himself intervened and brought him to a full stop.

Notice that Peter had not reached the point of mentioning the Spirit. (Would he have done so, had he been allowed to go on?) He got as far as the cross and remission of sins, and then, while he “yet spake these words, the Holy Spirit fell.” The Lord Himself assumed command, and Peter had learned enough by now to know that this was the time to stand back. Indeed, there was nothing more to be said. When God acts directly on the audience, the preacher's task is ended.

How gracious it was of God to intervene in this way! Had He waited for Peter to do something—perhaps to baptize or lay hands upon these men (compare Acts 8:17; 19:5-6)—how would Peter have answered the brethren when he got back to Jerusalem? “This is all your fault, Peter,” they would have said. “You started it all. If you had not laid hands on the Gentiles nothing would have happened!” But to the brothers with him at Caesarea Peter had been able to appeal on the ground of God's fait accompli, “Can any man forbid the water?” So now to these others in Jerusalem, he can say: “Who was I, that I could withstand God?”

How vividly this illustrates the words of Jesus in Luke: “The gospel of the kingdom is preached, and every man”—Jew, Samaritan and Gentile—“entereth violently into it.” The sovereign Lord Himself had, as it were, turned the key and opened the door. There can be no questioning the authority of the King. The way to the Kingdom lies open at His command. As Peter had said, but with perhaps greater truth than he as yet knew, “He is Lord of all.” With this principle established in the servant, we can turn in the next chapter to look at the needs of the sinner.

第三章

得人如得鱼

人如何挤进神的国？我们已经相当详细的看过传福音者为了这工作，个人在灵里需要有怎样的预备。然而听福音的人又如何呢？罪人要寻得主并得救，最起码的要求是什么呢？这个问题是值得我们注意的，因为传福音者必须知道他想要作的是什么，这与他在灵里的预备同样重要。

以下我们要讨论的，只限于传福音上的一个点。我想主的仆人当然知道那借着基督救赎之死而成就的救赎的事实，并且他自己是从那灵重生的。我也假定他知道如何清楚并带着能力的陈明这些事实。我在这里所关切的，不是他传扬的内容，乃是在引领每个人归向基督这实际工作上一些引导的原则。

一个人需要怎样才能得救？他如何能被劝导来到神国的门，并且进去？我们如何带领那些对神仅有一点点认识及渴慕的人，使他们与神有活的接触？这些是我们的问题，我现在要指出四个原则，希望有助于回答这些问题。

在神那一面，神已经为着每一个人在关键的时刻能得救，作了三方面的预备。第一，耶稣已经来作罪人的朋友；第二，人蒙召是来亲身遇见祂（不需中间媒介）；第三，圣灵已经浇灌在一切有血气的人身上，在人身上完成使人知罪自责、悔改、并相信的初步工作，当然也完成了接下去一连串的事情。然后，末了从罪人那一方面，只有一个唯一的要求。神第一不是要求人相信或悔改，或对罪有感觉，或甚至认识基督受死。祂只要求人带着诚实的心来就近主。

最后这句话，或许起先会令你惊讶，但当我们继续讲论下去，我想你会看见这对我们有多么大的帮助。然而，我们要先从神的预备这一面起，依次来看这些点。

罪人的朋友

CHAPTER THREE

CATCHING MEN

How do men press into the Kingdom? We have considered at some length how a preacher of the gospel needs to be personally prepared in spirit for his task. But what of the hearers? What is the minimum requirement in the sinner if he is to find the Lord and be saved? This question now claims our attention, for it is as important for the preacher to know what he is attempting to do as it is for him to be prepared in spirit to do it.

In the discussion which follows, we can only deal with a single point as to the preaching of the gospel. I take it for granted that the servant of the Lord knows the facts of redemption through the atoning death of Christ and that he himself is born of the Spirit. I assume also that he knows how to present those facts clearly and with power. I am concerned here not with the substance of his preaching, but rather with the principles that should guide in the actual task of leading the individual soul to Christ.

What is necessary for a man to be saved? How can he be prevailed upon to come to the door of the Kingdom and enter? How do we bring men who have only the absolute minimum of knowledge or desire for God into a living touch with Him? These are our questions, and I am going to lay down four guiding principles that will, I hope, be found to go a long way toward answering them.

God has made, from His side, a threefold provision for every man in his hour of crisis. First, Jesus has come as the Friend of sinners; second, it is He personally (and no intermediary) whom men are called to meet; and third, the Holy Spirit has been poured out upon all flesh, to bring to pass in man the initial work of conviction of sin, repentance and faith, and, of course, all that follows. Then, finally, from the side of the sinner, one condition and one only is demanded. He is not required—in the first place—to believe, or to repent, or to be conscious of sin, or even to know that Christ died. He is required only to approach the Lord with an honest heart.

This last statement may at first startle you, but as we go on, I think you will see how helpful it is. We will, however, take these points in order, beginning from the side of God's provision.

THE SINNER'S FRIEND

在福音书里，主耶稣被陈明为罪人的朋友，因为就历史的观点来看，祂在人中间的行动，首先是作他们的朋友，然后才作他们的救主。但今天你有否看见，为要成为我们的救主，祂首先仍然是作我们的朋友？在我们达到愿意或能接受祂作救主的地步之前，祂是作一位朋友临到我们，我们不受拦阻的亲身遇见祂，使救恩的门一直敞开，叫我们能接受祂作救主。这是一个宝贵的发现。

自从我看见了这位救主是罪人的朋友，我就带了许多不寻常、不容易得救的人到主面前。我记得在一个地方，一位年轻女子来向我挑战说，她不想得救。她说她还年轻，希望过好日子，不愿放弃自己的生活方式，过严肃、有节制的生活，因为那样生活就没有欢乐了。她说她不想离弃她的罪，对救恩更没有丝毫的渴慕！事实上，她对于福音知道得不少，因为她是教会学校中长大的，所以这是她对福音的反抗。在她向我近乎吼叫了一会之后，我说，“我们祷告，好么？”她轻蔑的说，“我要祷告什么？”我说，“我不能代替你祷告，但我愿意先祷告，然后你可以把刚才所告诉我的都告诉主。”她有点吃惊的说，“哦，我不能这样作！”我说，“你能，难道你不知道祂是罪人的朋友么？”这句话摸着了她。她真的祷告了——一个非常不正统的祷告，但从那个时候开始，主就在她心里作工。过了几天，她就得救了。

从新约里，我们很清楚看见主耶稣来乃是作朋友，为要帮助罪人来就近祂。我们可以来就近祂，乃是因着祂先来就近我们。祂来把天带到我们可及之处。我记得有一次我坐在一位弟兄家里跟他谈话。他的妻子和母亲在楼上，但他的小儿子跟我们在客厅里。不久这小孩要一些东西，就喊他的母亲，母亲回答说，“在楼上，你上来拿吧。”但他喊着说，“妈，太远了，我拿不到；请拿下来给我。”他的确还很小，所以母亲就拿下来了。救恩就是如此。唯有借着祂直接降临到我们这里，才能满足我们的需要。祂若没有来，罪人就不能亲近祂；但祂的降临，是为要使他们升高。

在得救的关头，罪人会面对许多实际的难处。比方说，圣经常常告诉我们要相信。神的话非常强调信心的必要。但有

In the Gospels the Lord Jesus is presented as the Friend of sinners, for historically He was found, first of all, moving among men as their Friend before He became their Savior. But do you realize that today He is still in the first place our Friend, in order that He may become our Savior? Before we have reached the point where we are willing—or indeed able—to receive Him as Savior, He comes to us as a Friend, so that personal encounter is not debarred to us and the door is held open for us to receive Him as Savior. This is a precious discovery.

Since I saw the Savior as the Friend of sinners I have seen many unusual and difficult people brought to the Lord. I remember how in one place a young woman came and attacked me, saying that she did not want to be saved. She said that she was young and intended to have a good time, and did not want to have to leave her ways and become sedate and sober, for then there would be no joy in life. She said she had no intention of forsaking her sins and had not the least desire for salvation! It transpired that she knew quite a lot about the gospel, for she had been brought up in a mission school, and this was her reaction against it. After she had more or less raved at me for a while, I said, “Shall we pray?” “What should I pray?” she replied scornfully. I said, “I can’t be responsible for your prayer, but I will pray first, and then you can tell the Lord all that you have been saying to me.” “Oh, I couldn’t do that!” she said, somewhat taken aback. “Yes, you can,” I replied. “Don’t you know that he is the Friend of sinners?” This touched her. She did pray—a very unorthodox prayer—but from that hour the Lord worked in her heart, for in a couple of days’ time she was saved.

It is clear from the New Testament that the Lord Jesus came as a Friend, in order to help sinners to come to Him. Our coming to Him was made possible by His first coming to us. He came to bring heaven down within our reach. I remember that I was once sitting talking to a brother in his home. His wife and mother were upstairs, but his small son was in the sitting room with us. Presently the little fellow wanted something and called out to his mother for it. “It is up here,” she replied. “Come up and get it.” But he cried out to her, “I can’t, Mummy, it’s such a long way. Please bring it down to me.” And indeed he was very small, so she brought it down. And salvation is just like that. Only by His coming right down to us could our need be met. Had He not come, sinners could not have approached Him; but He came down in order to lift them up.

At the hour of crisis there are many practical difficulties that face the sinner. For example, in the Scriptures we are often told to believe. The Word lays much stress on

人说，“我没有信心。”一个女孩曾对我说，“我无法相信。我很想相信，但我信不来！我父母一直对我说‘你要相信，’却无济于事，我里面就是没有信心。我是有心愿，但我发现缺了信心。要相信是不可能的。”我说，“没有问题，你不能相信，但你能求主给你信心。祂预备好要帮助你到那样的地步。你可以祷告：‘主，我的不信，求你帮助！’”

经上又说，我们要悔改。如果我们无心悔改，那怎么办呢？我曾遇到一个学生，他说信主对他来说是太早了。他希望多尝些罪中之乐，并享受人生。他对我说，“十字架上的强盗是得救了，但他已经放纵享受过，这正是他悔改的时候；至于我，我还年轻呢。”我问他，“那么你想作什么呢？”他回答说，“我想再等四十年，享受一番，然后才悔改。”于是我就说，“我们来祷告吧。”他回答说，“哦，我不能祷告。”我说，“你可以把所告诉我的都告诉主。祂是象你这样无心悔改之罪人的朋友。”“哦，我不能对祂这么说。”“为什么不能？”“哦，我就是不能！”“好，你要很诚实，无论你心里想到什么，你就告诉祂。祂会帮助你。”最后他祷告了，并告诉主他不想悔改得救，但他知道他需要一位救主；他只是向主呼求帮助。主在他里面作工使他悔改，他起来的时候，就成了一个得救的人。

十九世纪初在英国有一位女子，父母都是基督徒，她多年来渴望得救。她到处听道，到各教堂寻求救恩，但都归徒然。有一天，她漫步进到一个教堂，心里没有真正指望要得着什么，因为她已经近乎绝望了。她坐在后排，讲员是一个年长的人；突然在讲道中，他停下来，用手指着她说，“坐在后面的这位小姐，你现在就能得救。你不需要作任何事！”光照进她的心，平安与喜乐也进来了。这就是伊利若（Charlotte Elliot）姊妹，她回家以后，就写下她那首有名的诗歌：“照我本相，无善足称，…救主耶稣，我来！我来！”（诗歌七二四首。）这首诗歌已经引领无数的罪人，借着基督的血，谦卑的来到神的面前。是的，今天我们敢说，在上海市或其他城市中的每一个人，都能照他们的本相，来到祂面前并得救。

the necessity of faith. But you say, “I have not got faith.” A girl once said to me, “I can’t believe. I would like to believe but I can’t! My parents keep on saying to me ‘You must believe,’ but it is no good; I haven’t got it in me. The desire is there, but I find faith lacking. It is impossible to believe.” “That is all right,” I said. “You can’t believe. But you can ask the Lord to give you faith. He is prepared to help you to that extent. You pray: ‘Lord, help thou my unbelief.’”

Or again, the Word tells us that we are to repent. What if we have no desire whatever to repent? I met a student once who said it was too early for him to come to the Lord. He wanted more time in which to taste the pleasures of sin and to enjoy himself. He said to me, “The thief on the cross was saved, but he had had his fling, and it was high time that he repented. But I—I am young.” “Well, what do you want to do?” I asked him. He replied, “I want to wait for another forty years and have a good time, and then I will repent.” So I said, “Let us pray.” “Oh, I can’t pray,” he answered. “Yes, you can,” I said. “You can tell the Lord all you have told me. He is the Friend of unrepentant sinners like you.” “Oh, I couldn’t say that to him.” “Why not?” “Oh, but I could not.” “Well, be quite honest. Whatever is in your heart, you tell it to Him. He will help you.” Finally he prayed, and told the Lord that he did not want to repent and be saved, but that he knew he needed a Savior; and he just cried to Him for help. The Lord worked repentance in him and he got up a saved man.

In England in the early nineteenth century there was a woman who had Christian parents and who for years had longed to be saved. She went to hear this and that preacher and visited churches and chapels in her search for salvation, but all in vain. One day she wandered into a little chapel with no real expectation in her heart, for she was almost in despair. She sat down at the back. The speaker was an elderly man. Suddenly in the middle of his address he stopped and, pointing his finger at her, said, “You, Miss, sitting there at the back, you can be saved now. You don’t need to do anything!” Light flashed into her heart, and with it, peace and joy. Charlotte Elliott went home and wrote her well-known hymn: “Just as I am, without one plea ... O Lamb of God, I come.” Those words have pointed to countless sinners the way of humble access to God through the blood of Christ. Yes, we dare to say today, to every one of the inhabitants of Shanghai or of any other city, that they can come to Him and be saved just as they are.

我重复说这些事，只是强调，罪人所不能作的，救主已经预备好要为他作了。为此我们可以告诉人他们无须等候别的，只管立刻来到祂面前。无论他们的光景如何，问题如何，让他们带来，告诉这位罪人的朋友。

头一次接触主

救恩是什么呢？许多人以为我们必须先相信主耶稣为我们死，才能得救，但奇怪的是，新约中没有明确的这样说。当然，整个新约的信息乃是耶稣受死、复活，使我们可以得救。但请你仔细的读完新约之后，再告诉我有哪一节圣经说，得救的条件是相信基督为我们的罪受死？你找不到这样一节。圣经告诉我们要相信耶稣，或者信靠祂，而不是相信祂为我们死。“当信主耶稣，你…必得救；”（徒十六 31；）这是保罗的话。我们最先是要相信祂自己，不是特别相信祂所作的。

约翰三章十六节告诉我们，“一切信祂的，”都得永远的生命。约翰在这卷福音书的前面说到：“祂到自己的地方来，自己的人倒不接待祂。”（一 11。）在同一卷福音书的末了，约翰说明他写这卷书，“要叫你们信耶稣是基督，是神的儿子；并且叫你们信了祂，就可以因祂的名得生命。”（二十 31。）人拒绝祂，不是基于祂所作的，乃是因着祂所是的；神请人来相信祂的所是并祂是谁，而非先相信祂所作的。约翰三章十六节不是说，“一切信基督为他死，在十字架上担负他的罪的，都得永生。”这节的信息乃是，神赐下祂的儿子，祂自己本身乃是我们所要相信的。“人有了神的儿子就有生命。”（约壹五 12。）

当然，我不希望你们把我当作一个摩登派的人，竟敢轻看十字架或贬低基督代死的工作。我的确相信基督赎罪的必要，我肯定你也相信。所以，当我说到一个罪人与主接触的第一步，并非先珍赏基督救赎的工作，我想你不会误解我。那个珍赏必会跟着而来，但主要的问题乃是我们有没有神的儿子，而不是我们是否了解整个救赎的计划。得救首要的条件不是知识，乃是遇见基督。

I repeat these incidents just to emphasize that what the sinner cannot do the Savior is at hand to do for him. It is for this reason that we can tell people that they need not wait for anything, but can come to Him immediately. Whatever their state, whatever their problem, let them bring it and tell it to the Friend of sinners.

FIRST CONTACT WITH THE LORD

What is salvation? Many think that to be saved we must first believe that the Lord Jesus died for us, but it is a strange fact that nowhere in the New Testament does it say precisely that. Of course the whole message of the New Testament is that Jesus died and rose again that we might be saved. But read through your New Testament carefully and tell me where you can find one verse that says that the condition for being saved is to believe that Christ died for our sins. You cannot find it anywhere. We are told to believe in Jesus, or to believe on Him; not to believe that He died for us. “Believe on the Lord Jesus Christ and thou shalt be saved” were Paul’s words. We are to believe first of all in Him, not specifically in what He has done.

In John 3:16 we are told that “whosoever believeth on him” shall have everlasting life. Earlier in his Gospel John says that “he came unto his own, and they that were his own received him not.” At the end of the same Gospel John states that he wrote it “that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.” Men rejected Him, not on the ground of what He did but of who He was, and they are invited to believe in what He is and who He is, and not, first of all, in what He has done. John 3:16 does not say: “Whosoever believeth that Christ died for him and bore his sins on the cross hath everlasting life.” Its message is that God gave His Son, and it is He Himself in person upon whom we are to believe. “He that hath the Son hath the life.”

Of course I do not want you to think me a modernist, who would dare to belittle the cross or give a lower place to the substitutionary work of Christ. I do believe in the necessity of His atonement, and so, I am sure, do you. I trust you will not misunderstand me therefore when I say that the appreciation of that work may not be the first step in the sinner’s initial contact with the Lord. That appreciation must follow, but the main question is whether or not we have the Son, and not, first of all, whether or not we understand the whole plan of salvation. The first condition of salvation is not knowledge, but meeting Christ.

有许多人，你会以为他们所借以得救的经节是不恰当的！他们听见的经节，似乎不是指向救恩之路的，你几乎觉得他们不能因此得救！你觉得那里必定有所不足，但你必须承认，神常常乐意这样作。我一向都希望我带领信主的人最好是基于约翰三章十六节、或五章二十四节、六章四十节而得救的。但我现在看见，头一步所需的，应该是个人与神的接触；有了这个，其他就会随之而来。所以，神选用哪一节经文作为第一步，是不重要的。毕竟，我们不必研究电的原理并透彻领会之后才能开电灯。电灯不会说，“我不要为你发光，因为你不知道我发光的原理。”神也不以了解为我们亲近祂的条件。“认识你独一的真神，并且认识你所差来的耶稣基督，这就是永生。”（约十七 3。）

让我们来看福音书中的三个例子。在新约圣经的记载里，哪一个头一个明显悔改得救的事例？当然是十字架上的那个强盗。那时以前，每一件事都是指向基督的十字架；现在，这十字架就立在人的眼前，这强盗也亲眼目睹了。这人是典型的罪人，他正接受典型的处罚，而他的悔改，我们可以说，乃是典型的悔改。然而，他认识主是救主么？他说了什么话呢？“你得国降临的时候，求你记念我。”（路二三 42。）主怎样回答他呢？主没有提起他的邪恶生活，或告诉他该受刑，该被处死，而祂自己，耶稣，乃是祂在十字架上受苦，并为祂的罪受死。在我们看来，这乃是绝佳的机会来宣扬救赎的计划——但不，主只是回答：“今日你要同我在乐园里了。”（43。）因为强盗认识耶稣是谁——祂虽然受着不公的苦难，将来却是要掌权并得国的——祂相信主，那就够了。

再来看那血漏的妇人。马可五章二十四节告诉我们，有许多人“拥挤”耶稣。在群众中，有许多人碰到祂，甚至挤压祂，但其中只有一个人得着医治。她得着医治，因为她带着特别的目的是来“摸”耶稣。只要一摸就够了，因为这代表她在灵里，因着极深的需要，向神伸出求援之手。

There are many people of whom you may feel that they were saved by the wrong scriptures! They were spoken to through verses that do not seem to point the way of salvation, and you almost feel they cannot be saved on that basis! You feel that there must be a weakness somewhere, and yet you have to recognize that God is often pleased to work in that way. I used to wish that those whom I led to the Lord would be saved on the basis of John 3:16 or 5:24 or 6:40. But I have come to see that all that is needed for the initial step is that there should be a personal touch with God, and when that is so, the rest will surely follow. It does not matter, therefore, which verses God elects to use for that first step. After all, we do not need to study the theory of electricity and to understand it thoroughly before we can turn on the electric light. The light does not say, “I am not going to shine for you, for you know nothing of the principle on which I work.” And God does not set understanding as the condition of our approach to Him. “This is life eternal, that they should know thee, the only true God, and Jesus Christ whom thou hast sent.”

Let us take three examples from the Gospels. Which was the most outstanding conversion recorded in the New Testament? Surely that of the thief on the cross. Up till then everything had been pointing forward to the cross of Christ. Now it was being enacted before men’s eyes, and the thief was a witness. This man was a model sinner and was receiving a model punishment, and his was, we may say, a model conversion. Yet did he recognize the Lord as Savior? What were his words? “Remember me when thou comest into thy kingdom” (Luke 23:42). What did the Lord reply? He did not remind him of his evil life, or tell him that he was suffering justly and ought to die, and that instead He, Jesus, was suffering on the cross for him and dying for his sins. It seems to us that it would have been an excellent opportunity to announce the plan of redemption—but no, the Lord only answered, “Today shalt thou be with me in paradise.” For the thief recognized who Jesus was—that though suffering unjustly He was going to reign and would have a Kingdom—and he believed in the Lord, and that was enough.

Consider next the woman with an issue. In Mark 5:24 we are told that the multitude “thronged” Jesus. There were many among the crowd who were touching and even pressing upon Him, but only one among them was healed. She was healed because, with a special intention, she “touched” Him. And it only required a touch; for in her it represented a reaching out in spirit to God for help in her deep need.

或者让我们回想法利赛人和税吏在殿中祷告的事例。那个法利赛人虽然知道一切有关供物、祭物、与十分之一奉献的事，但他没有从心里向神呼喊。而那税吏却喊说，“神啊，开恩可怜我…。（路十八 13。）”他从里面向神呼求，这立刻得着神的回应，主耶稣指出他是神算为义的人。什么是被算为义呢？就是摸着神。

罗马书详细的告诉我们关于罪和得救之路，我们研读过就能知道许多关于救赎的道理；不过这是为着得救的人写的。另一方面，约翰福音没有系统化的把道理列出来，事实上这卷书似乎是少有计划，或没有计划的，但它却是为着世人写的。（约二十 31。）我敢说，换我们来写，我们会把事情重新安排；但我们都错了！请你想想看，如果你的房子着火了，在顶楼的人无路逃生。如果消防员竖起云梯要救你，你会怎么作？你会说，“不要这么快！请先告诉我为何你的云梯没有支架能竖起来。一般说来，梯子必须靠着东西的。你的衣服是用什么材料造的，为何不会着火”么？你会问一连串这样的问题么？不，你会先让他们把你救出去，然后你才会问关于火灾逃生、消防员制服和其他引起你兴趣的事。

我得救以后，常常不满意彼得在五旬节所讲的道。实在说来，我认为这篇信息在某些方面很差，似乎不足以应付它的目的。我认为信息中没有把事情讲清楚，因为其中完全没有提到救赎的计划。彼得怎么说呢？“神借着拿撒勒人耶稣，在你们中间施行异能奇事神迹，将祂证明出来，这是你们自己知道的。祂既按着神的定旨先见，被交与人，你们就借着无法之人的手，把祂钉在十字架上杀了。神却…叫祂复活…。”（徒二 22 ~ 24。）的确，我觉得这里是彼得深入重点的黄金机会；这的确是引到以赛亚五十三章，或解释赎罪道理的时候。但不，他让机会过去，而继续说，“故此，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”（徒二 36。）何等希奇，彼得甚至没有用到“救主”这个辞呢！虽然如此，结果如何呢？圣经告诉我们，众人听见这话，觉得扎心，就喊叫说，“我们当怎样行？”

Or recall the incident of the Pharisee and the publican at prayer in the temple. The Pharisee understood all about offerings and sacrifices and tithes, but there was from him no cry of the heart to God. But the publican cried, “Lord, have mercy upon me!” Something went out from him to God which met with an immediate response, and the Lord Jesus singles him out as the one whom God reckoned righteous. For what is it to be reckoned righteous? It is to touch God.

The epistle to the Romans tells us in much detail about sin and about the way of salvation, and from a study of it we can learn a great deal about the doctrine of redemption; and yet it was written for the saved. John’s Gospel, on the other hand, gives no doctrine in any systematic form; in fact, there seems to be little or no plan to the book at all; and yet it was written for the world (John 20:31). We would have arranged things the other way around, I am sure; and we would have been wrong! For consider: if your house is on fire and there is no way of escape for those on the top story, and if the firemen come and set up a ladder to save you, what will you do? Will you say, “Not so fast! Tell me first why your ladder sticks up without any support. Ordinary ladders have to lean against something. And what material are your clothes made of? Why do they not catch fire?”—and so on? No, you will allow yourself to be saved, and afterwards you may inquire all about the fire escape and the firemen’s uniforms and everything else that interests you.

After I was saved I used to feel very dissatisfied with Peter’s sermon on the day of Pentecost. Indeed I thought it was in some respects a very poor one, for it seemed so inadequate for its purpose. It did not, I thought, make things clear at all, for there is nothing in it about the plan of redemption. What does Peter say? “Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up…” Surely, I felt, here was the golden opportunity Peter needed to press the point home. Surely here was the time to introduce some reference to Isaiah 53, or otherwise to explain the doctrine of the atonement. But no, he let the opportunity pass, and went on: “Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.” How strange that Peter did not even use the title “Savior”! Nevertheless, what was the result? The people, we are told, were pricked in their heart, and cried, “What shall we do?”

以后，彼得往宗教背景完全不同的外邦人那里去。当然你会觉得，福音在那里应当传扬得很清楚。但彼得只对哥尼流说到基督是谁，虽然他已确定的提到赦罪，可是并未解释基督死的意义——即使如此，圣灵还是降在他们身上。

从这里我们的确看得很清楚，救恩不是从知识开始，乃是从“接触”开始。凡摸着主的人都得着生命。我们可以说，从保罗在使徒行传里所讲的道来判断，甚至保罗传讲福音也说得不清楚。从前所传的福音与现在是何等不同！真理的陈述没有这么清楚！但是，真理是否最重要的呢？当前传福音最大的弱点，就是我们试着使人了解救赎的计划，或者我们是用对罪和罪之结局的惧怕，把人迫到主面前。我们的失败在哪里？我确信原因乃是这个：我们的听众没有看见祂，我们不够把这个人位陈明出来。他们只看见“罪”或“救恩，”但他们的需要乃是看见主耶稣自己，遇见祂并“摸着”祂。

那些仅仅靠知识得救的人往往变成大头脑。他们似乎不太觉得需要神就往前了。他们一切都知道，甚至觉得自己有资格批评传道人陈明事实的方式。但当他们遇到危机，失去方向，必须信靠主的时候，他们却作不到。他们与主没有活的接触。然而另有些人，可能知识不多，却从自己出来，摸到了活的神，甚至在极重的试炼中因信而得着长进。这就是为何我们首要的目的必须是领人遇见祂。

我们没有一个人能尽测神奥秘的道路。我们没有一个人敢定规祂该如何作工。从前有一个中国男孩，十二岁的时候被母亲带到山上一座庙里。当他与母亲在神龛前敬拜时，他看着那偶像就想道：“你又脏又丑，不值得敬拜。我不信你能救我。拜你有什么意思呢？”但是为了尊敬母亲，他还是参加了敬拜的礼仪；然后他母亲就坐轿子下山了。他却溜到庙后的空地，举目望天说，“神啊，无论你是谁，我不相信你会住在这庙里。你太伟大了，这庙对你是太小太脏了。你必定住在天上。我不知道如何找到你，但我把自己交在你的手中；因为罪的能力很强，世界的吸力也很

Later on Peter went to Gentiles who had a different religious background altogether. There surely, you feel, the gospel would be plainly preached. Yet to Cornelius Peter only spoke about who Christ was, and though he certainly mentioned the remission of sins he gave no explanation of the meaning of His death—yet even so, the Holy Spirit fell upon them all.

Surely it becomes clear from this that salvation is not initially a question of knowledge but of “touch.” All who touch the Lord receive life. We might say that, judged by his sermons in the Acts, even Paul was not clear in his gospel. Those many years ago the gospel was not preached as it is now! There was not the same clear presentation of truth! But is it the truth which is the most important? The great weakness of the present preaching of the gospel is that we try to make people understand the plan of salvation, or we try to drive people to the Lord through the fear of sin and its consequences. Wherein have we failed? I am sure it is in this, that our hearers do not see Him, for we do not adequately present the Person. They only see “sin” or “salvation,” whereas their need is to see the Lord Jesus Himself, and to meet Him and “touch” Him.

Too often those who have been saved merely through knowledge develop big heads. They progress without seeming to feel much need of God. They know it all and they even feel qualified to criticize the preacher’s presentation of facts. But when it comes to a crisis in which they lose their known bearings and have to trust the Lord over something, they cannot do so. They are not in living touch with Him. Yet there are others, who may know very little but have come out of themselves and have touched the living God, who develop and grow in faith even through the severest trial. That is why our first object must be to lead people to meet Him.

None of us can fathom the mysterious ways of God. None of us dare prescribe for Him how He should work. There was a Chinese boy who, when he was twelve years old, was taken by his mother up to a temple in the hills. As he was worshiping before the shrine with his mother, he looked at the idol and thought, “You are too ugly and too dirty to be worshiped. I don’t believe you can save me. What is the sense of worshiping you?” But out of respect for his mother he joined in the ceremony. After it was over, his mother got into her chair to go down the mountain, but he slipped away to the back of the temple. He found an open space where he stood looking up to heaven and said, “O God, whoever you are, I do not believe that you can dwell in that shrine. You are too big, and it is too small and dirty for you. You surely must dwell right up there in the heavens. I do not know how to find you,

大。无论你在哪里，我把自己交给你。”三十年后我遇见他，传福音给他。他说，“今天是我头一次遇见主耶稣，但这是我第二次摸着神了。那是三十年前我在山上所发生的事。”

乃是活的主成了我们的救主。耶稣不再是钉十字架的那一位，乃是掌权的一位；所以今天我们要得救，不是去到十字架底下，乃是来到宝座前，相信祂是主。也许我们需要更清楚看见救赎与救恩的分别。救赎是主耶稣二千年前在十字架上所得着的。我们今天的救恩乃是根据这个救赎，那是在时间里一次永远完成的。不过，我们同样也可以说，你“得救”了十年、二十或三十年，而我是最近得救的，因为对我们每一个人来说，救恩是个人的事，乃是个人从基督有所分受。这正与古时以色列人在埃及时的形势相似。蒙救赎的长子必须借着吃羊羔的肉，有分于逾越的祭牲，而不是仅仅注视门楣上所洒救赎的血；神命定要在那里洒血；乃是为着祂自己遮罪的目的。

这样看来，救恩是个人主观的经历，可以说是根据主的复活，过于根据主的死。为了在神面前客观的遮罪，基督的死是必需的。但为着救恩，新约强调我们要相信祂的复活，因为复活乃是祂的死蒙悦纳的证明。我们相信主耶稣基督个人已经复活并升天进到荣耀里，我们现在就是要努力把罪人带到与祂直接的接触里。

向神诚实的心

在我们来看神为着人在关键时刻得救所作的第三项供备之前，我要离开本题，先来讨论另一点，这一点在我看来是对人自己唯一的要求。

当你传讲了悔改并相信耶稣基督而得赦罪的福音，你会遇到听众中许多不同的难处，叫你不知所措。有一个人听过你所讲关于罪和审判的信息，就坦白的对你说，“是的，这些我都知道，但我喜欢犯罪。”你怎么办呢？我们在上文曾建议，这时可以告诉他，有一位罪人的朋友要帮助他。另一个人听了你所讲的，也同意你所说的一切，却似乎无

but I put myself in your hands, for sin is very strong and the world pulls. I commit myself to you, wherever you may be.” Thirty years later I met him and told him the gospel. He said, “I have met the Lord Jesus for the first time today, but this is the second time that I have touched God. Something happened to me that day thirty years ago on the mountaintop.”

It is the living Lord who becomes our Savior. Jesus is no longer the crucified but the reigning One, and today, therefore, we go for salvation not to the foot of the cross but to the throne, to believe in Him as Lord. Perhaps we need to see more clearly the difference between redemption and salvation. Redemption was secured by the Lord Jesus on the cross two thousand years ago. Our salvation rests today upon that redemption, accomplished once for all in time. Nevertheless it is equally true that you may have been “saved” ten, twenty, or thirty years ago and I quite recently, because for each of us salvation is a personal matter—a personal partaking, as it were, of Christ. There is surely a parallel here with the Israelites of old in Egypt. The redeemed firstborn was to partake of the Passover sacrifice by eating the meal, and not merely to observe the shed blood of his redemption upon the door posts, where God had caused it to be placed for His own purposes of atonement.

It comes to this: Salvation, which is a personal and a subjective experience, may be said to rest rather upon the Lord’s resurrection than upon His death. The death of Christ was necessary for atonement objectively before God. But for salvation, the New Testament lays emphasis upon our faith in His resurrection, for the resurrection is the proof that His death has been accepted. We believe in the Lord Jesus Christ, personally risen and ascended to glory, and we seek to bring sinners now into immediate contact with Him.

AN HONEST HEART TOWARD GOD

Before we come to the third provision that God has made for the crisis of salvation in a man’s life, I am going to digress and deal first with what seems to me to be the single requirement demanded from man himself.

When you have preached the gospel of repentance and of faith through Jesus Christ for the remission of sins, you encounter various difficulties in your hearers which may bring you up short. One man, having heard you tell all about sin and its punishment, says quite frankly, “Yes, I know it all, but I like sinning.” What will you do? As we have suggested, the Friend of sinners is the One to help him here. Another man listens to you and assents to everything, and yet does not seem to be able to take it in. You meet him

法接受到他里面。第二天遇到他，他说，“我忘了第三点，那一点是什么？”救恩不是“点”的问题！救恩甚至不是领会或意志的问题，我们已经看过，救恩乃是遇到神的问题，就是人与救主基督有直接的接触。所以，你会问我，什么是人与神接触最基本的条件？

我要用撒种的比喻来回答你。在我看，圣经在这里明文的告诉我们，神只要求一件事。“那落在好土里的，就是人听了道，持守在诚实善良的心里，并且忍耐着结实。”（路八15。）神对人的要求是“诚实善良的心”——因为诚实所以善良。不管他想不想得救，不管他明白不明白；只要他预备好在这事上向神是诚实的，神就预备好来遇见他。

问题是，圣经说“人心比万物都诡诈，”（耶十七9，）这样，人如何能“诚实善良的心”来满足神的要求呢？但在撒种的比喻里，重点不是说，那领受神道的人在神眼中是完全诚实的，乃是说他向着神是诚实的。无论他心里有何意念，他是预备好坦然、敞开的来到神面前。当然，“人心比万物都诡诈”是个事实，并且这事实一直未改变，但是人仍有可能带着诡诈的天性，诚实的转向神。不诚实的人可以来到神面前，诚实的对神说，“我是个罪人，怜悯我！”在对神的愿望上，他能作真诚的人。这就是神在人里面所要寻找的；经上说，“耶和华的眼目遍察全地，要显大能帮助向祂心存诚实的人，”（代下十六9，）就是这个意思。

罪人蒙恩的基本条件不是相信或悔改，而是单单有这颗向神诚实的心。神对他没有别的要求，只要他存着这种态度到神面前来。在充满诡诈的心中间有这么一点的正直，好种就能落在其中结出果实。两个与主同钉十字架的强盗是全然诡诈的，但其中一个里面有一点诚实的心愿。在殿里祷告的税吏是个弯曲的人，但在他里面也有那一点诚实，承认他的罪，并呼求神怜悯他。大数的扫罗如何呢？他当然缺少要借着耶稣基督得救的愿望，但在大马色的路上，主看见他里面有一颗向神诚实的心；这就是他与主关系的

next day, and he says, “I have forgotten the third point. What was it?” Salvation is not a question of “points”! Salvation is not even a question of understanding or of will. It is, as we have seen, a question of meeting God—of men coming into firsthand contact with Christ the Savior. So what, you ask me, is the minimum requirement in a man to make that contact possible?

For my reply I would turn you to the parable of the sower. It seems to me that here we are plainly told the one thing that God does demand. “[Those] in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience” (Luke 8:15). What God demands of man is “an honest and good heart”—good, because honest. It does not matter if a man wants or does not want to be saved, it does not matter if he understands or does not understand; provided that he is prepared to be honest with God about it, God is prepared to meet him.

The question has been raised: How do you reconcile God’s requirements of “an honest and good heart” with the statement that “the heart is deceitful above all things” (Jer. 17:9)? But the point in the parable of the sower is not that the man who receives the Word is a perfectly honest man in God’s eyes, but that he is honest toward God. Whatever is in his heart, he is prepared to come to God frankly and openly with it. Of course, it is a fact, and it remains a fact, that the heart of man is “deceitful above all things,” but it is still possible for a man with a deceitful nature to turn honestly to God. A dishonest man can come to God and say honestly to him, “I am a sinner; have mercy on me!” In the realm of desire toward God he can be true. This is what God seeks in men, and something of this meaning is contained in the word which says, “The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him” (2 Chron. 16:9).

The basic condition of a sinner’s salvation is not belief or repentance, but just the honesty of heart toward God. God requires nothing of him but that he come in that attitude. Into that spot of straightforwardness that lies in the midst of much deceitfulness, the good seed falls and brings forth fruit. Of the two thoroughly dishonest thieves crucified with the Lord, there was in the one a little bit of honest desire. The publican who prayed in the temple was a crooked man, but in him too there was that honesty to acknowledge his sinfulness and cry to God for mercy. And what of Saul of Tarsus? He certainly lacked even the desire for salvation through Jesus Christ, but the Lord saw in him on the Damascus road an honest heart Godward, and that was

起点。当他说，“主啊，我当作什么”时，他诚实的摸到了主，就是这种“摸着，”够叫他立刻得救。因为叫罪人得救的是福音的事实，叫罪人可以与耶稣基督有初步的接触；叫他得救的并不是他对福音的了解。

就如前面叙述的几件事例所指明的，我们该鼓励每一个罪人用诚实的心跪下祷告，坦然的告诉主他的情形。圣经吩咐我们基督徒必须在主耶稣的名里祷告，（约十四 14，十五 16，十六 23～24，）我们当然领会，这不是仅仅一种话语的形式，乃是一种相信祂的行动。但对罪人来说，这是不一样的，有些不是在耶稣之名里所发出的祷告，神也会听。在行传十章四节，天使对哥尼流说，“你的祷告，和你的赈济，达到神面前已蒙记念了。”人从心中诚实的呼求，神就垂听。罪人的心能摸着神。

从上一个世纪一位英国女士得救的经历中，我们看到一个惊人的例子，就是一个罪人虽然不想得救也可以来到神面前。她出身于上流社会的富有家庭，受过良好教育，在音乐和舞蹈上均有造诣，而且年轻貌美。一天晚上，她应邀参加舞会。她特别为那个舞会订制了一件华丽的礼服；那天晚上她是最引人注目的对象，也被众人争相邀请共舞。可以说，她那天是大大成功了。

舞会完毕，她回家脱下舞衣，丢在一边，就倒在床上说，“神啊！我已经得到了我所要的一切：财富、健康、名声、美貌、青春，但我却是极其痛苦、不满足。基督徒告诉我，这证明世界是虚空的，耶稣能救我，给我平安、喜乐和满足。但我不要祂给我的满足。我不愿意得救。我恨你，我恨你的平安和喜乐。但，神啊，若是你能，就把我所不想要的给我吧，你若能，就使我快乐吧！”按照记载说，当她爬起来的时候，她成了一个得救的人，后来更成了一位认识神极深的人。

我再肯定的说，唯一需要的是诚实的心。如果你要神，就没有问题。但赞美神，即使你不要祂，只要你诚实的来到祂面前，祂仍要听你。

the starting point of his history with the Lord. He honestly touched the Lord when he said, “Lord, what wilt thou have me to do?”, and that “touch” was enough to save him instantly. For it is the fact of the gospel, making possible the initial touch with Jesus Christ, that saves the sinner, and not the sinner’s understanding of it.

As several of the incidents recounted earlier have indicated, we should encourage every sinner to kneel down with an honest heart and pray, telling the Lord frankly where he stands. As Christians we are told that we must pray in the name of the Lord Jesus (John 14:14; 15:16; 16:23-24), by which, of course, we understand not a mere formula of words but an act of faith in Him. But with sinners it is different, for there are prayers which God will hear that are not uttered in the name of Jesus. In Acts 10:4 the angel says to Cornelius, “Thy prayers and thine alms are gone up for a memorial before God.” If there is a sincere cry from the heart, God hears. A sinner’s heart can touch God.

A striking example of one who came to God without even wanting to be saved is afforded by the experience of an English lady of the last century. One of a wealthy family of good social position, she was well-educated, a good musician and an accomplished dancer, and she was both young and beautiful. One night there was a ball to which she was invited. She had a wonderful ball dress specially made for the occasion, and that night she was the one who compelled most attention and was most sought after by all. It was, one might say, a great triumph for her.

After the ball was over she went home, took off her ball dress and cast it aside. She flung herself down and said, “O God, I have everything I want, wealth, popularity, beauty, youth—and yet I am absolutely miserable and unsatisfied. Christians would tell me that this is a proof that the world is empty and hollow, and that Jesus could save me and give me peace and joy and satisfaction. But I don’t want the satisfaction that He could give. I don’t want to be saved. I hate you and I hate your peace and joy. But, O God, give me what I don’t want, and if you can, make me happy!” It is recorded that she got up from her knees a saved woman, and became one who knew the Lord in a deep way.

I affirm once again: all that is needed is an honest heart. If you want God there is no difficulty. But, praise God, even if you do not want Him, He will still hear you if you will come to Him and be honest about it.

我们说过，只要从心中向神呼求就足够了。彼得引用约珥的话说，“凡求告主名的，就必得救。”这怎么可能呢？因为神已经成就了另外一个应许（彼得从同一个预言所引用的），就是：“我要将我的灵浇灌凡有血气的。”（徒二 17, 21。）因为圣灵已经浇灌在一切人身上，所以人只要呼求就够了。

传福音的人若不相信这一点，就没有多大用处。圣灵对罪人的显现与亲近，对我们的传扬是极其重要的。在天上的神是太遥远了，祂是人所摸不到的。但保罗写信给罗马人说，“你不要心里说，谁要升到天上去呢？就是要领下基督来，…这道离你不远，…因为凡求告主名的就必得救。”（罗十 6, 8, 13。）

我始终相信，当我向人传福音的时候，圣灵就降在他身上。我不是说那灵在不信者的心里，我是说祂就在外面。祂在作什么？祂在等候着，要把基督带到他们心里。圣灵在等待进入听见福音者的心里。祂就象光。只要把窗户稍微打开，光就流泻进来，照亮室内。只要从心中向神呼求，就在那时刻，那灵就进来，开始祂变化的工作，使人知罪自责、悔改并相信——这就是重生的神迹。

彼得不只在哥尼流家中传道时看见圣灵打断他的话，奇妙的降在听道的人身上，他个人当然也曾经经历过那灵在他自己心里的工作。“我一开讲，圣灵便降在他们身上，正象当初降在我们身上一样。”（徒十一 15。）也许领人归向基督最大的成功条件就是要记得，那曾在黑暗时刻来帮助我们的同一位圣灵，就在这里等候要进入并光照他们的心，并且使他们向神呼求，打开心门让救恩的工作成就。

我有一位朋友在某城里传道。一个妇人去找他，他就和她谈话，向她传讲基督。他提到她的罪，和罪的刑罚，并说到主来施拯救。但妇人对他说，“我想你还不知道罪的乐趣；你没有尝过罪的甜头。我喜欢犯罪，不然生活就很虚空。”

We have said that a cry to God from the heart is sufficient. In the words of Joel, quoted by Peter, “Whosoever shall call on the name of the Lord shall be saved.” How is this possible? Because God has fulfilled the other promise (quoted by Peter from the same prophecy) that “I will pour forth of my Spirit upon all flesh” (Acts 2:17, 21). Because the Holy Spirit has been poured out upon all mankind, a cry is enough.

No preacher of the gospel is of much use unless he believes this. The presence of the Holy Spirit, and His proximity to the sinner, is vital to our preaching. God in the heavens is too far away; He is, as it were, out of reach of man. But to the Romans Paul writes: “Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:)... The word is nigh thee... For, Whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:6, 8, 13).

I always believe that the Holy Spirit is upon a man when I preach to him. I do not mean to say that the Spirit is within the hearts of unbelievers, but that He is outside. What is He doing? He is waiting, waiting to bring Christ into their hearts. The Holy Spirit is waiting to enter the heart of the hearer of the gospel. He is like the light. Open the window-shutters even a little and it will flood in and illumine the interior. Let there be but a cry from the heart to God, and at that moment the Spirit will enter and begin His transforming work of conviction and repentance and faith—the miracle of new birth.

Not only had Peter observed the miraculous intervention of the Holy Spirit upon his hearers as he preached to them in the home of Cornelius; he had also, of course, his personal experience of the Spirits work in his own heart. “As I began to speak,” he reports, “the Holy Ghost fell on them, even as on us at the beginning” (Acts 11:15). Perhaps the biggest condition for success in bringing men to Christ is to remember that the same Holy Spirit who came to our help in the hour of darkness is at hand waiting to enter and illumine their hearts also, and to make good the work of salvation to which, in crying to God, they have opened the door.

I had a friend who was preaching in a certain city. A woman sought him out and he talked to her and preached Christ to her. He spoke of her sin, and of the punishment for sin, and of the Lord who came to save. But the woman said to him, “I don’t think you know how nice sin is; you have never tasted its delights. I like to sin. Life would be

过了一会儿，我的朋友题出要祷告。妇人说，“象我这样罪孽深重的人能对你的神讲什么话呢？我心里无法悔改。我说不出什么可蒙神悦纳的。”但我的朋友回答说，“我的神明白，祂离你很近，并且能够听任何人的祷告；所以你只要把刚才对我所说的话告诉祂就好了。”她很惊讶，因为到那时为止，她只听过那种因礼貌的缘故所作形式上的祷告；那种祷告是勉强人说他所不信的话！然后他指给她看行传十一章，那里论到圣灵降在其上的外邦人说，乃是神赐恩给他们，叫他们悔改得生命。（18。）于是她就祷告，将一切告诉那位了解罪人的神。她祈求说，“虽然我不愿意悔改，但神啊！帮助我，赐给我悔改的心。”神听了她的祷告！她打开心灵的窗户，让神的灵光照她；当她起来的时候，她成了一个得救的人。

这里有一个原则：因着耶稣是罪人的朋友，而圣灵负责作人所作不到的，所以罪人能照着本相来到神面前。他们完全不需要改变，也不需要从自己里面找到能力去作什么。如果有人请你告诉他得救的福音；之后他对你说，“先生，我想得救；”你就告诉他要相信，他却回答说，“我信不来；”这时你将如何？你会说，“恐怕你这样是没有用的，你走吧，等你能相信时再回来”么？你岂不是在那里要他为自己的得救作一些事么？另有一人对你说，“我不想得救。”你又怎么作呢？你会打发他走，直等到有某种难处或忧伤驱使他来到神面前么？你岂不是在那里向他关了救恩的门么？为什么我们给罪人这么多条件，他们才能得救呢？诚然，耶稣若是罪人的朋友，所有人都能照着本相前来；因为祂的灵就在这里作工，我们能信靠祂，在他们里面作他们自己永远作不到的事。

在过去二十年中，我在中传福音，当然有许多人一开始就明白得救的路，许多人先有认罪、悔改并相信——他们在那根基上来到基督面前，就得救了。但赞美神，也有许多人，他们首先虽然没有悔改或相信，甚至意识上不想得救，然而却被说服以诚实的心来到主面前，与祂有个人的接触；在这许多人身上、明白、认罪、悔改和相信是随之而来的，结果他们就荣耀的得救了。这使我有把握、确定的说，“得救不需要别的条件，只要你是罪人，并诚实的

empty otherwise.” After a while my friend suggested that they pray. The woman said, “What could one so sinful as I say to your God? I cannot find repentance in my heart. I have nothing I could say that would be acceptable to Him.” But my friend replied, “My God understands. He is near to you and He can hear any prayer; so you say to Him just what you have said to me.” She was amazed, for till now she had only heard the kind of formal prayer where you have to say what you do not believe, for the sake of politeness! Then he showed her the verse in Acts 11 where it says of the Gentiles on whom the Holy Ghost fell that God “granted” them repentance unto life. So she prayed, and told it all to the God who understands sinners. “Though I do not want to repent,” she pleaded, “O God, help me and grant me repentance.” And He did! She had opened to His Spirit’s illumination the windows of her heart, and she arose from her knees a saved woman.

Here, then, is a principle: Because Jesus is the Friend of sinners, and because the Holy Spirit undertakes to do what men themselves cannot do, therefore sinners can come to God just as they are. They do not need to change at all, and it is not necessary for them to find in themselves the ability to do anything. If a man asks you to tell him the gospel of salvation and afterwards he says to you, “Sir, I want to be saved,” and on your telling him to believe, he replies, “I can’t believe,” what will you do? Will you say, “I am afraid you are no good. You go away, and come back when you can believe”? Are you not thereby asking him to do something toward his salvation? Another man says to you, “I don’t want to be saved.” What will you do then? Will you send him off to wait until some difficulty or sorrow drives him to God? May you not thereby be closing the door to him? Why need we lay down so many conditions for sinners before they can be saved? Surely, if Jesus is the Friend of sinners all men can come as they are, and because His Spirit is at hand to work, we can count on Him to do in them what they themselves can never do.

During the twenty years that I have preached the gospel in China, many of course have initially understood the way of salvation, many have first of all been convicted of sin, have repented, have believed—and they have come to Christ on that basis and been saved. But, praise God, there have also been many others who, though they did not in the first place repent or believe, or even consciously desire to be saved, yet they were persuaded to come honestly to the Lord and make personal contact with Him; and in many of these, too, understanding, conviction, repentance and faith have followed, and they have, as a result, been gloriously saved. This gives me the confidence to state

这样向主说。”这条件足够让圣灵开始祂使人知罪并变化的工作。

我们说过那些不想悔改的人，不能相信的人；我们听过那些没有意愿得救的人，以及那些认为自己太坏而不能得救的人；也讲过那些感到迷惑不能领会福音的人，以及那些明白福音却不承认神在他们身上要求之权利的人。让我告诉你们，这些人仍有可能得救。我曾遇见过这六种人，许多都当场得救了。除此之外，我还遇过第七种人——这些人根本不信有神；我敢说，甚至他们也不需要先以有神论代替无神论。即使他们一点都不信神，只要他们对这事诚实。他们还是能照着本相得救。

有些人马上会反问说，“那么希伯来十一章六节又如何呢？那节的确要求人至少相信神的存在。”是的，有一段时期我确定也如此说过，但有一天我重新看见，神预备好要走何等远的路，来迎见那个从远地回来的儿子。事情是这样发生的：

我曾在中国南部一所大学领福音聚会。在那里，我遇到一位老朋友，事实上是我的老同学。他曾到过美国，现在是这所大学的心理学教授。他对宗教有坚定的看法，并且习惯告诉学生他能根据纯粹心理学的立场解释一切所谓的悔改得救。聚会开始之前我去拜访他，向他传讲基督。他基于礼貌听了一会儿，但最后他微笑的说，“向我传福音是没有用的，我不相信有神。”我有点不加思考的回答说，“即使你不相信有神，只要祷告，你会有所发现的。”他笑着说，“祷告！我还不相信有神呢！”他大声说，“我怎能祷告呢？”于是我就说，“虽然你找不着遇见神的阶梯，但这不能改变神已经下来寻找你的事实。你祷告吧！”他又笑了；但我仍催促他祷告。我说，“我有一种祷告是你也可以祷告的。你可以这样说：‘神啊，如果没有神，我的祷告就没有用，我的祷告就是徒然；但如果有神，求你让我知道。’”他回答说，“但这位假设的神与耶稣基督又有什么关系？基督教与这个又有什么相干？”我告诉他只要在祷告中再加这一句，求神也给他看见这事。我解

unequivocally that there is not one other condition necessary to being saved except that of being a sinner and being honest enough to say so to the Lord. That condition is enough to allow the Holy Spirit to begin His convicting and transforming work.

We have spoken of those who won't repent, and of those who cannot believe; we have spoken of those who have no desire for salvation, and of those who think they are too bad to be saved; we have spoken of those who are confused and cannot understand the gospel, and of those who understand but will not acknowledge the claim of God upon them. May I tell you that it is yet possible for any of these to be saved? I have met all of these six types of people and many of them have been saved on the spot; and in addition I have met a seventh type—those who do not believe there is a God at all—and I have dared to say even to them that they do not need first to substitute theism for atheism. They can be saved as they are, even without any belief in God at all, if they will be honest about it.

Some will at once rejoin, “But what about Hebrews 11:6? Surely that verse demands faith in God's existence at least.” Well, there was a time when I would certainly have said so, but one day I learned afresh how infinitely far God is prepared to go to meet the son returning from the far country. It happened in the following way.

I was once holding evangelistic meetings in a college in South China. There I met an old friend, in fact, an old schoolfellow. He had been in America and was now in this college as Professor of Psychology. He had made up his mind about religion and had been in the habit of telling his students that he could explain all so-called conversions on purely psychological grounds. Before the meetings began I went to call on him, and preached to him Christ. Out of politeness he had to listen for a while, but finally he smiled and said, “It is no good preaching to me. I don't believe there is a God.” I said, perhaps a little rashly, “Even if you do not believe in a God, just pray. You will discover something.” He laughed. “Pray, when I don't even believe in a God!” he exclaimed; “How could I?” Then I said, “Though you cannot find a ladder up to God it does not alter the fact that he has come down to find you. You pray!” He laughed again; but I still urged him to do so. I said, “I have a prayer that even you can pray. Say this: ‘O God, if there is no God, then my prayer is useless and I have prayed in vain; but if there is a God, then somehow make me know it.’” He replied, “But what has this hypothetical God got to do with Jesus Christ? Where does Christianity come in?” I told him just to add a sentence to his prayer asking God to show him this also. I explained that I was not asking him to admit there was a God; I was not asking him to

释说，我并不是要他承认有神；我并没有要他承认任何事；但有一件事，也是我要求他唯一的事，就是他必须诚实。他必须用心祷告。那绝对不是重复空洞的话语。我不肯定我有否作成什么事，但我离开的时候留下一本圣经给他。

第二天，在我这次布道第一场聚会结束时，我请已经得救的人站起来，第一个站起来的就是这位教授。后来我到他面前问他说，“发生了什么事呢？”他回答说，“发生了很多事，我已经得救了。”我问：“那是怎么发生的呢？”他回答说，“你离去后我拿起圣经来看。我翻到约翰福音，我注意到‘次日、’‘再次日、’‘又次日’这些话，我自己就想，这个人知道他在说些什么；他看见了这一切，他写的这些话就象日记一样。之后，我想到你对我所说的；我就试着去查看其中是否有诈——是否你要用什么手段抓住我。我一点一点的查考过，找不着任何毛病，一切似乎完美无瑕。为什么我不能照你所建议的祷告呢？但突然有一个思想临到我：假如真的有一位神，我那时站在哪里？我曾经告诉我的学生宗教是空洞的，心理学能解释每一件事，我是否愿意向他们承认我过去都是错的？我仔细的考虑过，但无论如何，我觉得我对这件事必须诚实。因为如果真有一位神，我若不相信祂就是傻瓜！”

“所以我跪下来祷告；我一祷告就知道有神。我怎么知道？我不会解释，我就是知道有神！然后我记起我所读过的约翰福音，它如何就象一位亲眼见过的人所写的；我知道如果那里所写的是真的话，耶稣就是神的儿子——这样我就得救了！”

哦，我们的神能作的是何等奇妙！当你出去传福音时，永远不要忘记祂是一位活的神，预备好施行怜悯。即使人能比现在的情形好一点，也无济于事；即使他们更坏，也不会妨碍神的救恩。祂所要寻找的是“诚实善良的心。”永远不要忘记圣灵就在这里，有能力推动人的心归向神。就着你所要面对的每一个灵魂，你要相信祂。你单独一个人可能不是很好的渔夫，但你若与神的灵合作，就会有足够的信心，得到最大的鱼。

admit anything; but that there was one thing and one thing only that I asked of him, and that was that he must be honest. His heart must be in his prayer. It must not just be an empty repeating of words. I was not sure that I had accomplished anything; but when I went away I left with him a Bible.

The next day, at the end of the first meeting of my campaign, I asked any who had been saved to stand up, and the first one to do so was this professor. I went up to him afterwards and asked him, “Has anything happened?” He replied, “Much. I am saved.” “How did it happen?” I asked. He replied, “After you went I picked up the Bible and opened it at John’s Gospel. My eye caught the words: ‘The day after,’ ‘the next day,’ ‘the day after,’ and I thought to myself, ‘This man knows what he is talking about. He saw it all. It is like a diary.’ After that, I thought about what you had said to me, and I tried to see if there was any catch in it—if you were getting at me in any way. I went over it point by point and could see no flaw in it. It all seemed perfectly sound. Why should I not pray as you suggested? But suddenly the thought came to me: What if there is in fact a God? Where do I stand then? Having told my students that there is nothing in religion at all, and that psychology accounts for everything, am I willing to admit to them that I have been wrong all the time? I weighed this up carefully, but nevertheless I felt I had to be honest about it. For if, after all, there really was a God, I would be a fool not to believe in him!

“So I knelt down and prayed; and as I prayed I just knew there was a God. How I knew, I cannot explain, but I just knew it! Then I remembered the Gospel of John that I had read, and how it seemed to be written by an eyewitness, and I knew that if that was so, then Jesus was the Son of God—and I was saved!”

Oh, it is wonderful what our God can do! When you go out preaching the gospel, never lose sight of the fact that He is a living God, ready to act in mercy. Even if men could be a little better than they are, it would not help matters; and if they were much worse, it would not hinder. All He looks for is “an honest and good heart.” And never forget that the Holy Spirit is present in power to move men’s hearts to God. Have faith in Him in respect of every soul with whom you have to deal. Alone you may not be much of a fisherman, but cooperating with the Spirit of God, you may have confidence enough to land the biggest fish.

第四章

保罗与生命

我们现在要来看使徒保罗的职事在新约里的特殊贡献；这里，我们不得不再次把许多点视为大家已经知道的。因为，我必须重复说，我们要来看的乃是他的“专特”职事，就是在我们的推论中“帐棚”所象征的。但我们这样特别来看他职事中关于团体一面的主题，并不是忽略了在别的事上所赐给保罗，那广阔范围的属灵启示，就如关于救赎的神圣计划，和个别信徒在基督里的长进等。

我们已经看过，保罗写罗马书不是要指示罪人如何进入国度的门，乃是给我们这些基督徒看见，神如何使这事成为可能的，以及我们进入以后的结果。为了这个目的，保罗在罗马书中着重的提到几个重大的主题：称义与成圣、从罪和律法得释放、在基督里永远的生命与在灵里的行事为人、儿子的名分与神的目的。我们在别的地方已经详细的讨论过这些主题，（参看“正常的基督徒生活”一书，）在其中我们曾指出，我们对上述属灵事物的信心及经历，乃是根据于我们的眼睛被开启，得看见那钉死、复活并得高举之耶稣基督伟大的史实，同时也看见我们与祂同钉死、同复活、并同得高举的事实。神已经审判了我们的罪，把我们堕落的天性判了死刑，那判决已经在基督里施行在我们身上。我们得接纳进入祂的国，不是基于我们逃过了神的审判，乃是基于我们已在基督里受了审判，并且在祂里面复活，进入生命的新样中。基督的十字架是我们进入这一切的门路。

保罗既立了这个原则，接着就用很生动的一章（罗马七章），把他作为信徒用自己天然力气来过基督徒生活的彻底失败，先摆在我们面前；然后再给我们看见他荣耀的发现，（在八章所阐述的，）就是“靠着我们的主耶稣基督，”就可能过基督徒的生活。基督内住的能力——“在基督耶稣里生命之灵的律”——乃是超越过他肢体中罪和死的律。用腓立比四章十三节的话来说，就是：“我靠着那加给我力量的，凡事都能作。”

CHAPTER FOUR

PAUL—AND THE LIFE

As we move on now to consider the special contribution in the New Testament of the ministry of the apostle Paul, we shall once again be compelled to take a great deal for granted. For I must repeat that it will be his “specific” ministry that we shall have in mind here, namely, that represented in our analogy by the figure of a “tent.” But in dealing thus especially with the collective or corporate theme in his ministry we do not overlook the very wide range of spiritual revelation given to Paul on other matters, such as the divine plan of redemption and the individual believer’s growth in Christ.

The letter to the Romans was written, as we have seen, not to show sinners how to enter the door of the Kingdom, but to show us as Christians how God made it possible for us to do so, and what are the consequences of our entry. With this as his object, Paul enlarges in that letter on the great themes of justification and sanctification, of deliverance from sin and from the law, of eternal life in Christ and the walk in the Spirit, and of sonship and the purpose of God. We have dealt at length with some of these matters elsewhere,³ (Note 3. The Normal Christian Life, Bombay and London, 1958.) and have shown that the key to faith and experience in relation to all these things is the opening of our eyes to the great historic fact of Jesus Christ, crucified, risen and exalted, and with it, to the further fact of our death, resurrection and exaltation with Him. God has judged our sins and passed upon our fallen nature the sentence of death, and that sentence has been carried out upon us in Christ. We are received into His Kingdom on the basis, not of our somehow escaping judgment, but of our having been judged in Him, and our having been raised in Him to newness of life. The cross of Christ is for us the gateway to everything.

With this principle established, Paul next sets before us, in a remarkably vivid chapter (Rom. 7), first of all his total failure as a believer to live the Christian life in his own natural strength, and then his glorious discovery (expanded in chapter 8) that nevertheless this is possible “through Jesus Christ our Lord.” The power of Christ indwelling—“the law of the Spirit of life in Christ Jesus”—is superior to the law of sin and death in his members. In the words of Philippians 4:13, “I can do all things in him that strengtheneth me.”

因此对保罗来说，基督徒的生活乃是一个继续不断的神迹，是一种矛盾：那借重生栽种在里面的神圣生命，透过有意随从灵之人“必死的身体”照耀出来。“基督若在你们里面，身体固然因罪是死的，灵却因义是生命。”（罗八10，另译。）在我们往前来看保罗这位“织帐篷者”并他对神的家的领会以前，（罗马书本身后来就引到神的家，）我们要停下来看保罗这个人，在他身上可以明显看见这种矛盾，就是“作凭据的圣灵”藏在“我们地上的帐篷”（林后五1～5）里，我们要从其中学功课。

关于使徒保罗，我要请你们注意他所写的哥林多后书，并请你们首先留意这封书信的特点。这封书信之所以特别，因为它发表了保罗内在的生命和经历。这是他最个人的书信一事实上是全部新约书信中最个人的；没有这封书信，我们将难以象如今那样认识保罗这个人。保罗并不想写这封信，但因着哥林多人的态度，神准许他写了；借此，神就让我们看见其他书信所藏匿的一些事。那些书信充满了教训，这封书信却揭开幔子，简要的给我们看见教训后面的人。其他书信把神的启示向我们陈明，这封书信却给我们看见神将启示托付给怎样的人。

我想，我们只要稍微思考，就能印证这事。保罗在林前一章说神拣选了“世上软弱的，”林后一章就给我们看见保罗身上严厉的事实，就是神加给他的软弱。在林前三章，保罗要求信徒合一，而林后一章显示，这位极力劝阻哥林多人分门结党的保罗，尽管遭受他们多方的拒绝，仍把自己算为他们之一。往后在哥林多前书，保罗严厉的对付过哥林多教会里一些混乱的事之后，就在十三章写下了他那著名的爱篇；但在林后二章，他解释前一封书信为何看起来这么严厉，他说，“我先前心里难过痛苦，多多的流泪，写信给你们，不是叫你们忧愁，乃是叫你们知道我格外的疼爱你们。”再往后在林前十六章，保罗劝他的受信者要实际顾到别人的需要；而在林后十一章，他让我们看见他自己在钱财的事上行事为人的秘诀。一个人若在钱财的事上不清楚，他就不能真正的事奉神，这是一个原则；一个错的人，在每一件事上都是错的。最后，林前五章陈述

Thus for Paul, the Christian life was a continual miracle—a paradox in which the divine life planted within by new birth shone forth through the “mortal body” of one who consciously walked after the Spirit. “If Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness” (Rom. 8:10). Before we proceed to consider Paul as “tentmaker,” and his understanding of the house of God (to which the epistle to the Romans itself inevitably leads), we will pause to look at the man himself and to learn a lesson from this personal paradox, so strikingly exemplified in him, of the “earthly house of our tabernacle” and the “earnest of the Spirit” enshrined within it (2 Cor. 5:1-5).

In considering the apostle Paul, I wish to direct your attention to his second epistle to the Corinthians and to ask you first of all to note its special character. The peculiarity of this letter lies in its expression of Paul’s inner life and experience. It is the most personal of his letters—indeed of all the New Testament epistles—and without it we should know far less than we do of the man himself. Paul did not want to write the letter, but because of the attitude of the Corinthians God permitted it to be written, and in doing so he allows us to see something which the other Epistles partly conceal. They are full of teaching; this lifts the curtain briefly on the man behind the teaching. They present the revelation of God to us; this letter shows us the kind of man to whom God entrusts that revelation.

A few minutes’ thought will, I think, suffice to confirm this. In First Corinthians 1 Paul writes of God’s choice of “the weak things”; Second Corinthians shows us the grim reality, in Paul himself, of a divinely imposed weakness. In First Corinthians 3 Paul is appealing for unity; Second Corinthians 1 reveals that, for all their rebuffs, he who so strongly exhorted them against factions still counted himself one of them. Further on in First Corinthians, after some exceedingly firm dealing with the irregularities at Corinth, Paul follows in chapter 13 with his classic treatment of love; but in Second Corinthians 2 he explains, concerning the apparent harshness of that earlier letter, how “out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.” Later still, in First Corinthians 16, Paul has to exhort his readers to a practical care for the needs of others; while Second Corinthians 11 lets us into the secret of how he himself acted in money matters. For it is a principle that there never was a man not clear in respect of money who could really serve God; he who is wrong there is wrong everywhere. Finally, and most relevant to our present purpose, First

了新约中论到复活最清楚的教训，这是最切合我们目前主题的；但在林后一章，我们发现保罗自己连活命的指望都绝了，“叫我们不靠自己，只靠叫死人复活的神。”

在保罗身上，道理处处都有经历为依据。不管今天的人怎么想，唯有经历，才能构成职事的根基。一个仅仅基于理论的职事，只会引到贫穷；一个生命的职事，本质上是从经历产生的。哥林多前书论到恩赐和传讲，后书却与生命有关。因着基督的死在保罗身上作工，所以他有生命；因着他有生命，别人也就得着生命。哥林多前书的职事，以及他所有书信的职事，乃是基于哥林多后书里的这个人。

宝贝放在瓦器里

现在，让我们往前来看，上面说到的这一切所产生的结果，就是我们已经指出的，那在保罗身上看似矛盾的元素。

当我们仔细来读哥林多后书时，我们似乎遇到两个人：在自己里面的保罗，以及在基督里的保罗。那些观察他的人发现他是一个异于平常的人：见面的时候是谦卑、气貌不扬、言语粗俗的，但他却相当自信、勇敢、见识丰富，所写的信又沉重又厉害，（参十1，10，十一6。）他待人处事总没有是而又非的，因为他坚决的不再“凭着外貌，”只在基督里认人。（一17，五16。）就着里面的情形来说，同样也有这种看似矛盾的构成，就如他在几段经文里用到一些意味深长的字眼：“但，”“然而，”“虽然，”清楚的说出这点。他写说，“我们…的指望都绝了；”“我们在这帐棚里，叹息劳苦；”“周围遭患难，外有争战，内有惧怕；但…神（就是那叫死人复活的神）…安慰了我们。”（一8，五4，七5～6。）

保罗不仅在写哥林多后书时有这双重感觉的经历，还有两大段经文表明这是他常有的经历。（四8～10，六8～10。）的确，从这封书信的开头到结束，几乎保罗所说的每一件事，都带着这一种语调。我们可以归纳出一个贯通全书的支配原则，用他自己的话说，最恰当的就是：“我们有这宝贝放在瓦器里，要显明这莫大的能力，是出于神，不是出于我们。”（四7。）从头一章我们就看见这“宝贝”

Corinthians 15 gives us the clearest teaching in the New Testament on the subject of the resurrection; but already Second Corinthians 1 finds Paul himself despairing even of life, “that we should not trust in ourselves, but in God which raiseth the dead.”

For Paul, doctrine is everywhere backed by experience. Nothing else constitutes any basis for ministry, whatever men may think about it today. A ministry that is built upon mere theory leads only to impoverishment; a ministry of life springs essentially from experience. First Corinthians is concerned with gifts and preaching, Second Corinthians with life. Because the death of Christ works in him, Paul has life; and because he has life, others have life. The ministry of First Corinthians, and indeed of all his epistles, is based on the man of Second Corinthians.

THE TREASURE IN THE EARTHEN VESSEL

Now let us go further and turn our attention to something that arises out of all this, namely the element, already alluded to, of seeming contradiction in Paul.

As we read Second Corinthians carefully we seem to meet two persons: Paul in himself, and Paul in Christ. Those who observed him found him an anomaly. Lowly and weak in bodily presence, unskilled and of no account in speech, yet somehow he was confident and of good courage, rich in knowledge and strong and weighty in his letters (see 10:1, 10; 11:6), and his dealings with men were always marked by consistency, a fact made possible by his steadfast resolve to know them no longer “after the flesh” but always only in Christ (1:17; 5:16). Inwardly, too, there was the same seeming contradiction in his make-up, as becomes abundantly clear in several passages where he uses the significant words, “but,” “yet,” “nevertheless.” “We despaired,” he writes; “we that are in this tabernacle do groan; we were afflicted; without were fightings, within were fears; nevertheless God comforted us—God who raiseth the dead” (see 1:8-9; 5:4; 7:5-6).

And not only was this dual consciousness a present experience with him at the time he wrote Second Corinthians, but there are two great passages which show that it was a usual experience (see 4:8-10; 6:8-10). Indeed, almost everything Paul speaks of, from the opening chapter of the epistle to its conclusion, is in this one strain. There is one governing principle throughout, which we may best summarize in his own words: “We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves” (4:7). In the very first chapter we see “this treasure” in

放在瓦器里，直到末了一章，我们不断看到瓦器，也不断看到宝贝。

“我们有这宝贝放在瓦器里。”这句话可能最清楚的说出基督徒信仰实际的性质。基督徒的信仰不是瓦器，也不是宝贝，乃是“宝贝放在瓦器里。”

所有人，不管是否基督徒，都有自己所认为理想的人。对于怎样才是好人，他们都有自己特别的观点。他们认为，如果一个人作某些事，有某种行为，或者他是某一类的人，那就是个好人。我们每个人心中都有自己既定的标准，如果一个人合乎这个标准，我们便称他为“好人。”得救以前，我们有某种标准；得救之后，当然我们会发现，从前所称美的人不再值得我们称美了。我们现在以新发现的亮光来衡量他们，就看见他们的短缺。我们衡量的尺度改变了。

我们以前甚至对基督也有自己的看法。得救以前，我们对祂有一些属人的意见；但得救之后，因着圣灵开启我们的眼睛，使我们看见祂真实的本性，这些意见也都被抛弃了。结果，我们现在有了一个基督徒生活的新标准；我们一面以这个作为努力的目标，另一面又以此为衡量别人的尺度。这是相当不错，但在这一切之上，我还要指出，关于怎样才是真基督徒，神的想法甚至可能比我们所想的要求更多，所以祂可能要求我们，更进一步调整我们对自己和别人的看法。

关于圣别，我们的看法如何呢？我们很容易认为，圣别就是没有一点瓦器的光景。我们想像，如果我们能达到一种地步，能控制自己喜好和情感，以致这一切好象销声匿迹，我们就达到圣别的地步。我们幻想着，我们若能压抑自己的感觉，以致不觉得受苦，不为天然关系所摸着，就是属灵的证明。实际上，我们以为属灵就是不再有人的一面；于是许多人就努力遮盖瓦器，误以为看不见瓦器就是圣别。

若有人这样作，我们立刻就看得出来，因为他是很不自然的。他不敢放松自己，也不敢自由的说话行事，恐怕瓦器要显露出来。但这样的人不认识真正基督的信仰。他是

an earthen vessel, and right to the last chapter we keep meeting the earthen vessel—but we keep meeting the treasure also.

“We have this treasure in earthen vessels.” This is possibly the clearest statement there is of the nature of practical Christianity. Christianity is not the earthen vessel, nor is it the treasure, but it is the treasure in the earthen vessel.

All people, whether Christians or not, have their ideal man. All have their own particular conceptions of what constitutes a good man. They think that if a man does such-and-such things, or behaves in some particular way, or if he is a certain kind of person, that man is good. We each have a set standard in our minds, and if a man measures up to that we call him a “good” man. Before we were saved we had a certain standard, but of course after our salvation we came to see that many whom we admired before were not really to be admired. We judge them now by our newfound light, and we see that they come short. Our scale of measurement has altered.

We even had our ideas about Christ. Before we were saved we had certain opinions about Him, but after our salvation those opinions were all thrown out of gear as the Holy Spirit opened our eyes to something of His true nature. As a result, we now have a new standard of Christian living, and we make that on the one hand the goal toward which we ourselves strive and on the other hand the measure by which we judge others. So far so good; but when all this has been said, I want to suggest to you that God’s thoughts as to what constitutes a true Christian may even yet take more into account than ours do, and that as a consequence He may require us still further to adjust our thinking regarding ourselves and others.

What is our conception of holiness? Too readily we think of it as the absence of the earthen vessel. We imagine that if we can reach a stage where we have, ourselves, so controlled our affections and emotions that there is virtually no more trace of them, then we have attained to holiness. We fancy that to suppress our feelings, so as to be insensible to suffering or untouched by natural relationships, is a proof of spirituality. In effect, we think that to become spiritual is to cease to be human, and many of us are engaged in covering over the earthen vessel in the mistaken idea that, if it can no longer be seen, that is holiness.

You can tell at once when someone is doing this because he is so unnatural. He dare not let himself go. He dare not speak or act freely, lest the earthen vessel be disclosed. But such a man does not know what true Christianity is. He is artificial, and he uses

做作的，他用人工来遮盖真实的光景。他克制自己使得瓦器不被暴露。啊！许多人想，如果他们能够达到一种光景，不在意别人在他们面前时所作的或所说的，他们就真的达到基督徒的圣别了。

当我刚开始成为基督徒时，对于基督徒该如何，我也有自己的观念，并且我尽全力要去作那种基督徒。我以为只要能达到我所设想的标准，我就达到目的了。我真诚的盼望自己能成为真正的基督徒；但对于真基督徒的定义，我当然有自己的想法。我认为真基督徒应该从早到晚都面露微笑！什么时候只要他流一滴泪，他就不再得胜了。我也认为，真基督徒是永不失去勇气的人。如果在任何环境中，他有一点胆怯，我就推论他严重的失败了，因为他缺少信靠主的信心。事实上，他是构不上我的标准。

我对基督徒该如何，一直持守着这些清楚厘定的观念，直到有一天，我读哥林多后书，看见保罗说他忧伤的那一段。我读到“似乎忧愁，”（六 10，）我被这句话抓住了。我想：“保罗也忧愁！”然后我读到“多多的流泪，”（二 4，）我怀疑说，“保罗真的哭么？”我读到“心里作难，”（四 8，）我想，“保罗真的作难么？”我又读到：“我们…被压太重，力不能胜，甚至连活命的指望都绝了；”（一 8；）我困惑的问自己：“保罗也曾失望过，这有可能么？”对我而言，象保罗这样的人不会有这样的经历；但当我再读下去，我渐渐醒悟过来，看见基督徒不是象天使一样，没有一点人的感觉；我也看见保罗毕竟离我们不远。事实上，我发现保罗是一个人，就是我所认识道地的人。

许多人对于基督徒，有他们自己的观念，但这些看法不过是一面的，因为只是出于人的心思，不是出于神的。在保罗身上，我碰到“这宝贝，”但赞美神，我也碰到“瓦器！”我再说，基督徒信仰显著的特点就在于此，就是“我们有这宝贝放在瓦器里。”这里有一个人是惧怕的，却又是坚决的；四面受敌，却不被困住；似乎打倒了，却不至死亡。他显然是软弱的，但他却宣称他什么时候软弱，什么时候就刚强了。你可以看见他身上带着耶稣的死，但

his artificiality to conceal his actual condition. He schools himself so that the earthen vessel shall not appear. And alas, many think that if only they can get to the state where they do not care what is done or said in their presence, they have indeed attained to Christian holiness.

When I first became a Christian, I too had my own conception of what a Christian was, and I tried my utmost to be that kind of Christian. I thought that if only I could attain to the standard I had conceived, I should have achieved my objective. To be a true Christian was my sincere ambition, but of course I had my own mentality as to what that meant. I thought a true Christian should smile from morning to night! If at any time he shed a tear, he had ceased to be victorious. I thought, too, that a true Christian must be an unfailingly courageous person. If under any circumstances he showed the slightest sign of fear, I reasoned that he failed seriously, in that he lacked the faith to trust the Lord. He had in fact fallen short of my standard.

I retained these clearly defined ideas as to what a Christian should be until, one day, I read Second Corinthians and came to the passage where Paul said he was sad. “As sorrowful,...” I read (6:10), and I was arrested. “Paul sorrowful!” I thought. Then I read that he shed “many tears” (2:4), and I wondered, “Can it actually be that Paul wept?” I read that he was “perplexed” (4:8), and I thought “Was Paul really perplexed?” And I read this: “We were weighed down exceedingly, beyond our power, insomuch that we despaired even of life” (1:8); and I asked myself amazed, “Is it possible that Paul even despaired?” It had never occurred to me that a person like Paul could have such experiences as these, but as I read on I gradually awakened to the fact that Christians are not another order of angelic beings, incapable of human feeling, and I saw that, after all, Paul was not so very remote from us. In fact, I discovered that Paul was a man, and the very sort of man I knew.

Numbers of people have their own conceptions of a Christian, but these conceptions are one-sided, because they are just a creation of the human mind; they are not a creation of God. In Paul I meet “this treasure,” but, praise God, I also meet “an earthen vessel”! And this, I repeat, is the distinctive feature of Christianity, that “we have this treasure in earthen vessels.” Here is a man who is afraid and yet determined; he is encompassed by foes and yet he is not bound; he seems about to be overcome and yet he is not destroyed. It is plain enough that he is weak, and yet he declares that just when he is weak he is strong. You can see that he bears in his body the dying of Jesus

他却认为，这是使耶稣的生在他必死的身體上，显明出来的根据。

外表所见的并不是事情的全部。在人背后，有出于神的莫大能力，证实那些外表是虚假的。人可能看他“似乎是诱惑人的，”“似乎不为人所知，”“似乎忧愁，”“似乎贫穷，”“似乎一无所有，”“似乎要死，”甚至…；虽然如此，神却印证他勇敢的断语：“却是诚实的，”“人所共知的，”“常常快乐的，”“叫许多人富足的，”“样样都有的，”“看哪，我们是活着的！”（林后六 8～10。）

能力显在软弱上

现在你开始明白什么是基督徒么？基督徒乃是身上似乎充满了矛盾的人，但在他身上神的大能一再的得胜。基督徒就是一个人，他的生命里有了一个奥秘的矛盾，这矛盾是出于神的。有人以为基督徒的信仰完全就是宝贝，而没有瓦器。如果有时在神的仆人身上看到瓦器，他们就觉得他是毫无希望了；但神的观念乃是：在这样的瓦器里，人要看岀祂的宝贝。

在此我们必须仔细的区分“人”与在人里面的“肉体”——区分人与生俱来的限度，以及人肉体的天性，这天性习惯倾向于犯罪，使我们完全无能力讨神喜悦（除非有圣灵的帮助）。这区分是非常重要的，因为即使在神的儿女身上，也很容易从“人”这一面引到“肉体”这一面，而我们里面人的天性也很容易向肉体屈服。请注意，我在本章的意思绝不是要找借口原谅罪或肉体。肉体必须拒绝，并被置于死地——十字架的死。（关于这点，我在“正常的基督徒生活”一书第九章和第十章曾详细的讨论过。）但是软弱，就着这另一面的意义来说，仍是要存留的。我们可称颂的主自己，曾为我们的缘故“因软弱被钉在十字架上，”却因神的大能，仍然活着；（林后十三 4；）就我们自己来说，乃是在我们的软弱上，使祂的能力显得完全。所以有一种“软弱”，是我们可以夸口的。（十二 9。）

因此保罗告诉我们，他有“一根刺加在肉体上。”这根刺是什么我不知道，但我知道这刺使他极其软弱，他曾三

and yet he regards this as the very ground for the manifesting of the life of Jesus in his mortal body.

For appearances are not the whole story. Behind the man himself, and giving the lie to those appearances, there is the exceeding greatness of the power which is of God. Men may behold him “as deceiver, as unknown, as sorrowful, as poor, as having nothing, yes, as dying” even—and notwithstanding all this, God will support his bold assertion: “... and yet true, well-known, always rejoicing, making many rich, possessing all things: Behold we live!” (see 2 Cor. 6:8-10).

POWER IN WEAKNESS

Do you begin now to understand what it means to be a Christian? To be a Christian is to be a person in whom seeming incompatibles exist together, but in whom it is the power of God that repeatedly triumphs. A Christian is one in whose life there is inherent a mysterious paradox, and this paradox is of God. Some people conceive of Christianity as being all treasure and no vessel. If sometimes the earthen vessel is evident in a servant of God, they feel he is a hopeless case, whereas God's conception is that, in that very vessel, His treasure should be found.

At this point we must distinguish carefully between man, and “the flesh” in man—between the limitation that is inherent in our being human at all, and the carnal nature of man with its inveterate tendency to sin, a tendency that leaves us (apart from the help of the Holy Spirit) totally powerless to please God. This distinction is the more important because of the ease with which, even in a child of God, the one leads over into the other, and human nature in us gives way to carnal nature. Let it be quite clear, therefore, that I certainly do not mean in this chapter to excuse or condone sin or carnality. The flesh is to be withstood and given over to death—the death of the cross. (I have developed this theme at greater length elsewhere.²) But weakness, in this other sense, is to remain. Our blessed Lord Himself was for our sakes “crucified through weakness,” yet lives through the power of God (2 Cor. 13:4); and as for ourselves, it is in our very weakness that His power is to be made perfect. There is therefore an “infirmity” in which it is possible to glory (12:9).

So Paul tells us that he had “a thorn in the flesh.” What it was I do not know, but I do know that it greatly weakened him, and that three times he prayed for its removal. But

次祈求神叫这刺离开他，但神的回答，只是确定的告诉他：“我的恩典够你用的。”只要有这句话就够了。

主的能力怎能在软弱的人身上显得完全呢？乃是借着基督徒的信仰；因为基督徒的信仰正是如此。不是把软弱挪开，也不是仅仅显明神圣的能力；乃是神圣的能力在人的软弱上显出来。我们在这一点上要清楚。主所要作的不是仅仅消极的除去我们的软弱，也不是仅仅积极的随意到处赐下能力。不，祂留下我们的软弱，祂也在那软弱里赐下能力。祂在人身上赐下祂的能力，但那能力是在人的软弱上显明出来的。祂所给的一切宝贝，乃是放在瓦器里。

在疑惑中的信心

我们刚刚所说的，是信心真实显著的点。许多人来到我面前，告诉我他们的害怕和疑虑，甚至他们寻求信靠主的时候仍然如此。他们已经求过主，他们也持守着神的应许，然而疑惑却象不速之客不断的出现。让我告诉你，真实信心的宝贝，是在受到疑惑严重侵袭的瓦器上显出的，而瓦器的存在仍不能抵销宝贝的存在；反而在这样的环境里，宝贝更照耀出加倍的荣美。不要误会我，我不是鼓励大家怀疑。疑惑是基督徒贫乏的记号；但我的确希望将这事说明清楚，基督徒的信仰不是仅仅在于信心，乃是在于信心在疑惑中得胜。

我喜欢回想早期教会为彼得祷告，使他脱离恶人的手那件事。当彼得从监牢回来敲门时，教会在里面祷告，信徒惊讶说，“必是他的天使。”（徒十二 15。）你们看见么？他们有信心，有真实的信心，这种信心能带下神的答应；然而人的软弱仍存在，疑惑也偷偷躲在角落里。但今天许多神的子民宣称他们要运用的信心，比当日在那称呼马可之约翰的母亲家里聚集的信徒所有的更大。他们对此是如此的积极！他们很确定神会差遣天使，并且监狱的每一道门都会在他面前打开。如果有一阵风吹过，他们会说，“那是彼得在敲门了！”如果下一阵雨，他们就说，“彼得又在敲门了！”

for answer, God only assured him, “My grace is sufficient for thee.” Only that—but that was enough.

How can the Lord’s power be manifested to perfection in a weak man? By Christianity; for Christianity is that very thing. Christianity is not the removal of weakness, nor is it merely the manifestation of divine power. It is the manifestation of divine power in the presence of human weakness. Let us be clear on this point. What the Lord is doing is no merely negative thing—that is to say, the elimination of our infirmity. Nor, for that matter, is it merely positive—the bestowal of strength anywhere at random. No, He leaves us with the infirmity, and He bestows the strength there. He is bestowing His strength upon men, but that strength is manifested in their weakness. All the treasure He gives is placed in earthen vessels.

FAITH IN THE PRESENCE OF DOUBT

What we have just said is strikingly true of faith. Numbers of people have come to me and told of their fears and misgivings even while they have sought to trust the Lord. They have made their requests, they have laid hold of the promises of God, and yet doubts continually arise unbidden. Let me tell you, the treasure of true faith appears in a vessel that may be sorely assailed by doubt, and the earthen vessel, by its presence, does not nullify the treasure; rather does the treasure in such an environment shine forth with enhanced beauty. Do not misunderstand me, I am not encouraging doubt. Doubt is a mark of deficiency in a Christian; but I do wish to make this clear, that Christianity is not a matter of faith only, but of faith triumphing in the presence of doubt.

I love to recall the prayer of the early church for Peter’s deliverance from the hands of wicked men. When Peter came back from the prison and knocked at the door where the church was at prayer, the believers exclaimed, “It is his angel.” Do you see? There was faith there, true faith, the kind of faith that could bring an answer from God; and yet the weakness of man was still present, and doubt lurked just around the corner, as it were. But today the faith many of God’s people claim to exercise is greater than that exercised by the believers gathered in the house of Mary the mother of John Mark. And they are so positive about it! They are certain God will send an angel, and that every door in the prison will swing open before him. If a gust of wind blows: “There’s Peter knocking at the door!” If the rain begins to patter: “There’s Peter knocking again!”

这些人过分的轻信并自信了。他们的信心并不一定就是真实的。即使在最虔诚的基督徒身上，瓦器仍是存在的，并且至少对他自己来说，瓦器常是明显的；然而决定的因素绝对不是瓦器，而是里面的宝贝。在一个正常基督徒的生活中，正当信心兴起来抓住神时，他里面同时会生发疑问，以为自己是否错了。当他在主里最刚强的时候，往往是他最觉得无力的时候；当他最勇敢的时候，可能是他里面最觉得惧怕的时候；当他最喜乐的时候，忧愁正预备好要将他打倒。唯有那莫大的能力使他超越。但是，这矛盾本身正是显明，这里有宝贝，并且神就是愿意将宝贝放置在这里。

我们必须大大的感谢神，因为仅仅人的软弱并不能限制神圣的能力。我们很容易以为，忧伤时，喜乐就不能存在；流泪时，就无法赞美；似乎软弱时，就失去能力；四面受敌时，就必被困住；疑惑时，就没有信心。但我要有力、确实的宣告，神要把我们带到一个地步，一切属人的事物只是作瓦器，来盛装神圣的宝贝。因此，当我们感觉沮丧时，我们不要向灰心让步，只要向主让步；当疑惑、恐惧在我们心中兴起时，我们不要向这些屈服，反而要顺服主。如此，宝贝就会因着瓦器显出更大的荣光。

痛苦中的喜乐

在保罗末了的一封书信中，他向提摩太说到“末世”日子的危险。他警告说，必有艰难的时期来到，那时人的特点之一，就是“无亲情。”（提后三 1～3。）这是我们特别要注意的。在今世末后的日子有一个危险——人会变得没有感情，没有天然的感觉，没有人的情感。这当然是非基督徒社会的光景。我曾听人说过一个极端的例子，有一个现代化的组织，对其中积极分子的要求，乃是要杀害一个他们最亲最近的人。不过这些写给提摩太的经文是为着基督徒的，不是给不信者的。我们能否推论，这些情形将侵入基督徒中，在末后的日子发生在信徒当中？那是可能的，人将会到一个地步，拒绝负起照顾父母、妻子、和儿女的责任，且以为如此行就是好基督徒。

These people are too credulous, too cocksure. Their faith is not necessarily the genuine article. Even in the most devoted Christian, the earthen vessel is always there, and, at least to himself, it is always in evidence, though the determining factor is never the vessel but the treasure within. In the life of a normal Christian, just when faith rises positively to lay hold of God, a question may simultaneously arise as to whether perhaps he might be mistaken. When he is strongest in the Lord he is often most conscious of inability; when he is most courageous he may be most aware of fear within; and where he is most joyful a sense of distress readily enough breaks upon him again. Only the exceeding greatness of the power lifts him on high. But this paradox is itself evidence, both that there is a treasure and that it is where God would have it be.

It must ever be a cause for great gratitude to God that no merely human weakness need limit divine power. We are apt to think that where sadness exists joy cannot exist; that where there are tears there cannot be praise; that where weakness is apparent power must be lacking; that when we are surrounded by foes we must be hemmed in; that where there is doubt there can be no faith. But let me proclaim strongly and with confidence that God is seeking to bring us to the point where everything human is only intended to provide an earthen vessel to contain the divine treasure. Henceforth, when we are conscious of depression, let us not give way to that depression but give way to the Lord; when doubt or fear arises in our hearts, let us not yield to these but to the Lord, and the treasure will shine forth all the more gloriously because of the earthen vessel.

JOY AMID PAIN

In the last of his letters, Paul writes to Timothy of the perils of the “last days.” He warns him that grievous times will come, when men will be (among other things) “without natural affection” (2 Tim. 3:1-3). This is something of which we ought to take note. Here is a danger of the last days of this age—that men will have no feelings, no natural sensitivity, no human affections. This is, of course, a non-Christian state of affairs. An extreme example of it is that of a modern society of which I have heard, which, it is said, made one of the qualifications of its active agents that they should have killed one of their nearest and dearest. Yet these verses to Timothy are written for Christians, not for unbelievers. Are we to conclude, then, that this state of affairs will have invaded Christianity and be found among believers in the end times? It may be so, and that men will come to the place where they disclaim responsibility for parents, wives or children, and think that in so doing they are being good Christians.

不错，主耶稣曾说过：“人到我这里来，若不爱我胜过爱自己的父母、妻子、儿女、弟兄、姊妹，和自己的性命，就不能作我的门徒。”（路十四 26。）是的，祂曾说过这些话，但祂确定没有象我们今天有人所以为的，说，人要高高兴兴的离开父母、妻子、儿女，才能作祂的门徒。人用事奉主的名义，弃自己的亲族、家眷不顾，这不是出于爱主，乃是出于自己的冷酷。他们说，“我是多属灵，所以我不要与家庭有什么牵连。”我认识一位中国弟兄，他宣称对主非常忠诚，因为他不在意离开家人，出外为主传福音；但事实上我们都知道，他根本从未真的照顾过他们。这种事非常普遍，但神绝不称许。

真正的属灵是顾到别人，而让基督的十字架对付那些阻碍神旨意的事物。这就是说，我们是因着主呼召我们而往前，而不是因着我们喜欢逃避家庭的责任。这里有一个相当可靠的法则：如果我们为主往前而没有一点代价，那必定是错了，这并不是属灵的举动。家庭生活是圣洁并值得尊重的，但我们里面天然属肉体的生命和情感的力气，却要神摸着并对付。

请记得，神要得着在瓦器中的宝贝。这就是基督徒的信仰，不是我们硬着心肠压抑各种感觉，而掩饰瓦器，乃是我们让人看见瓦器里有宝贝。这不是因着麻木而超越痛苦的光景，乃是保留丰富的感觉，虽然觉得痛苦，却是被另一位带过来。这里有瓦器，但也有宝贝。宝贝是什么？就是主耶稣的生命——那位曾“哭过，”“心里忧愁，”“心里悲叹，”“心里甚是忧愁几乎要死”者得胜的生命（参约十一 33, 35, 38, 十二 27, 十三 21, 可八 12, 太二六 37 ~ 38。）

是的，我们的人性乃是瓦器。那么，我们基督徒与其他器皿的分别在哪里呢？不是器皿的质料不同，乃是里面的内容不同。我们与人唯一的不同，乃是有宝贝珍藏在我们里面的这个神迹。

我认识一位弟兄，他非常爱他的妻子。有一次，他被安排出外作几个月的布道工作；他正要离家时，他妻子

Of course, it is true that the Lord Jesus said, “If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple” (Luke 14:25-26). Yes, He said that, but He certainly did not say, as some even in our day have seemed to think, that only those who rejoiced to leave father and mother and wife and children could be disciples of His. In the name of service to the Lord there are people who have deserted their own kindred and dependents out of sheer heartlessness and not out of love for Him. “I am so spiritual,” they say, “that I don’t want anything to do with my family.” I knew a Chinese brother who claimed to be very devoted to the Lord because he did not mind leaving his family and going off to serve Him in the gospel, when all of us knew that, as a matter of fact, he had never truly cared for them. This kind of thing is all too common, and God has no place for it.

True spirituality is to care, but yet to let the cross of Christ deal with the things that stand in the way of the will of God. That is to say, we go forth because the Lord calls us, and not because we are glad of an easy escape from our home responsibilities. It is a fairly safe rule that if there is no cost in going forth for Him, something is wrong and the move is not a spiritual move. There is a place for the family life to be sanctified and held in honor and yet for the natural strength in us of the carnal life and affections to be touched and dealt with by God.

For remember again, God looks for the treasure in the vessel. Here is Christianity, not that we camouflage the vessel by steeling ourselves to suppress all feeling, but that we let the earthen vessel be seen with the treasure inside. It is not a case of getting through painful situations because one has become insensible to pain, but of retaining full consciousness and being carried through by Another, despite the feeling of pain. The earthen vessel is there, but the treasure is also there. What is the treasure? It is the life of the Lord Jesus—the triumphant life of Him who “wept” and “groaned within himself,” and who “sighed deeply in his spirit” and was “exceeding sorrowful, even unto death” (see John 11:33, 35, 38; 12:27; 13:21; Mark 8:12; Matt. 26:37-38).

Yes, our humanity is an earthen vessel. Wherein, then, do we differ as Christians from other vessels? Not by any difference in the material of the vessel, but by the difference of its content. The only thing that distinguishes us is the miracle of the treasure enshrined within.

I knew a brother who was very attached to his wife. On one occasion it had been arranged that he should go on a preaching tour that would keep him away from home

身体非常软弱，因她六天前刚刚生产。当时，有位朋友要我送信给他，我走到他家那条街快到他家时，看见他跟着挑行李的人出来了。他没有看见我，但我看见他出来走了一段路，就停下转身望着他的家，经过一阵的迟疑，他开始慢慢的走回去。我没有停留很久，但已察觉到他的灵里的争战，我不想打扰他与他同走，所以转到另一条路先到河边的船那里。当他来到船边时，我对他说，“弟兄，愿主祝福你。”他似乎很快乐的回答：“是的，愿主实在祝福我们。”

几个月后，他出外回来，我问他是否记得这件事，并说出当时我在暗中所看到的。他说，“当然记得。那时我妻子在六天前刚生下一个婴孩，家中没有用人，另外还有两个小孩需要照顾，而且我没有太多的钱可以留给她。我站在那里觉得我不能这样丢下她，这样作太残忍了。但当我正要回头走的时候，有一节圣经临到我：‘手扶着犁向后看的人，不配进神的国。’所以我就转回动身上船。”

我喜欢题这个故事，因为这很清楚的说明什么是瓦器，什么是里面的宝贝。“…你们的身子就是圣灵的殿…，这圣灵是从神而来，住在你们里头的。”（林前六 19。）这就是基督徒的生活。有些人似乎没有一点瓦器，他们是脱体的灵，不是人——至少他们试着那样作！但手扶着犁的人是流着泪的，这就是基督徒的信仰。这是里面的宝贝超越了瓦器。

生气却不犯罪

最后，我想把这个原则实际的应用在另一个不同的方面。因为圣经有时也指出，我们在地上生存时，这双重生命——人的瓦器和借重生而栽种在我们里面的属灵生命——该如何正面的运作。使徒保罗在以弗所四章二十六节说，“生气却不犯罪。”关于这点，我们的认识是怎样呢？当然，生气而犯罪总是错的；但我们多少人以为，避免犯唯一的路就是不要生气！我们实在不知道如何能生气而不犯罪。

for some months, and it happened that, at the time he was due to leave, his wife was in poor health, having been confined only six days before. A friend sent me with a letter to him, and as I turned into his street and drew near his house, he came out with a man carrying his luggage. I saw him, but he did not see me. I watched him come out and walk a little distance, then stop and look back at his house, and then after a little hesitation begin to return slowly. I did not wait longer, but sensing some conflict in his spirit I went ahead to the riverboat by another route, as I did not wish to intrude by going down with him. When he arrived at the boat I said to him, “Brother, may the Lord bless you.” He seemed quite happy, and replied, “Yes, may the Lord indeed bless us.”

When after some months he came back from the tour, I asked him if he remembered the incident, explaining what I had seen without his noticing me. He said, “Of course I remember. It was just six days after the birth of the baby; my wife had no servant, and there were the two other little children to look after. Added to that, I had not been able to leave much money with her. As I stood there I felt I could not leave her like that; it was cruel to do so. But as I was retracing my steps that verse came to me: “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. So I turned again, and went down to the boat.”

I like to tell that story because it illustrates so clearly what is the earthen vessel and what is the treasure within. “Your body is a temple of the Holy Ghost which is in you” (1 Cor. 6:19). That is the Christian life. Some people do not seem to have any earthen vessel; they are disembodied spirits, not human beings—or at least that is what they try to be! But to hold on to the plow while wiping our tears—this is Christianity. It is the transcending of the earthen vessel by the treasure within.

ANGER ‘WITHOUT SIN

Finally, I want to apply this principle practically along a rather different line. For Scripture occasionally indicates a positive sense in which this duality of our existence on earth—the human vessel and the spiritual life planted within it by new birth—should operate. In Ephesians 4:26-27 the apostle Paul says: “Be ye angry, and sin not.” What do we know of this? Of course, to get angry and sin is always wrong; but how many of us think that the only way to avoid sinning is not to get angry! We simply do not know how to get angry and yet not sin.

这里我们要再来看主耶稣的人性，这是很有帮助的。当祂与门徒在风暴中渡海时，我们看到门徒因害怕而呼叫起来。主怎么作呢？祂不是仅仅在他们需要的时候给与帮助，我们看见祂也责备他们说，“你们这小信的人哪，为什么胆怯呢？”（太八26。）我喜欢看到主对事情能有强烈的感觉，并说出这些坦白的話。历世历代以来，多少圣徒因着这个责问得了帮助！又一次，当门徒把害癫痫病的孩子带到耶稣面前时，祂说，“噯！这又不信又悖谬的世代啊，我在你们这里要到几时呢？我忍耐你们要到几时呢？”（太十七17。）我们中间有多少人因着这些话被激动，而寻求学习那件事的功课！

当需要的时候，祂能严厉的对法利赛人说，“你们这瞎眼领路的有祸了！”“你们这些假冒为善的人，为什么因着你们的遗传，废了神的诫命呢？”（参太二三16起，十五6。）当祂进了圣殿赶出作买卖的人，推倒兑换银钱之人的桌子时，圣经记载祂说，“我为你的殿，心里焦急，如同火烧。”（约二17。）祂是被忿怒所激动。很可惜，主认识祂里面受那灵支配的激动，但很少基督徒认识；结果，也很少人认识随之而来的属灵权柄！而且，在祂里面是没有矛盾的。虽然祂能斥责说，“哥拉汛哪，你有祸了！伯赛大啊，你有祸了！”但我们也看见正当那时候（没有一点矛盾），“耶稣被圣灵感动就欢乐，说，父啊，天地的主，我感谢你。”（路十13，21，参太十一20～25。）

这里的点乃是，在基督徒身上能有一种与罪无关的生气，然而甚至很虔诚的基督徒，都不明白如何分别生气与犯罪，所以他们二者都不要。世界上有许多事情需要责备，但有多少人知道如何运用责备呢？唉！这样的人太少了。我们已经失去那种能力了。人错误的时候，我们只伸手拍一拍他的肩膀，因着友情而不指出他错误的行为，这是走便宜的路；责备他可能要付很大的代价，然而主可能要求我们这样作。

我们为什么不能责备人？因为几乎每一次，我们这样作的时候，都暴露出自己需要受责备，因为我们不知道如何生气而不至犯罪。我们没有真正受圣灵的约束，在这事上作所该作的。事实上我们许多人没有走一条路，让圣灵有可能约束

Here again it is most helpful to look at the humanity of the Lord Jesus. When He crossed the sea with the disciples in the storm, we read that they were afraid and cried out. What did the Lord do? He did not just help them in their need; we read that He also rebuked them, saying, “Why are ye fearful, O ye of little faith?” (Matt. 8:26). I am glad the Lord could feel things strongly and could speak such plain words. How many saints throughout the centuries have been helped by that challenge! Again, when the disciples brought to Jesus the lunatic boy, He said: “O faithless and perverse generation, how long shall I be with you? How long shall I bear with you?” (Matt. 17:17). How many of us have been stirred too by these words to seek to learn the lesson of that incident!

To the Pharisees, when the occasion demanded, He could speak with tremendous force: “Woe unto you, ye blind guides!” “Ye have made void the word of God because of your tradition. Ye hypocrites!” (Matt. 15:6; 23:16 ff.). And when He went into the temple and cast out those that sold and bought, and overthrew the tables of the moneychangers, it was said of Him, “The zeal of thy house hath eaten me up” (John 2:17). He was stirred with indignation. But alas, how few Christians know that Spirit-controlled stirring within that the Lord knew, and consequently, how few know anything of the spiritual authority that accompanied it! Yet there was no contradiction in Him. He could declaim: “Woe unto thee, Chorazin! Woe unto thee, Bethsaida!” and yet we read that, at that very season (and without inconsistency), “He rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth” (Luke 10:13, 21; cf. Matt. 11:20-25).

The point is this, that there exists for Christians an anger which is apart from sin; and yet even sincere Christians often do not understand how to distinguish sin from anger and so they cast both away. There are many things in the world which ought to be rebuked, but how many really know how to administer that rebuke? Alas, very few. We have lost that power. To clap a man on the shoulder when he is wrong, while turning a blind eye to his deeds for the sake of his friendship, is a cheap way out. To rebuke him may be costly, but the Lord may require it of us.

Why can we not rebuke? Because almost always, in doing so, we expose ourselves in turn to rebuke, for we do not know how to get angry without yielding to sin. We are not truly under the Holy Spirit’s constraint in this as we should be. Indeed many of us have not gone the way that makes that constraint possible. For anger that is without

我们。生气而不犯罪，总是要付很高的代价，需要我们先被神借十字架来对付我们。在我们自己的想法和情感里，（就是我们离了神的灵，照着我们天性的所是，）犯罪和生气的确是分不开的，因为我们不象主耶稣那样，我们的人性是堕落的人性，我们的肉体是犯罪的肉体。在我们里面有基本的矛盾，但在祂里面没有矛盾；所以我们若生气，就必会犯罪。

然而，生气而不犯罪不仅是可能的，更是主所吩咐的。“生气却不要犯罪，不可含怒到日落，也不可给魔鬼留地步。”（弗四 26～27。）这些话里含示生气而不犯罪的秘诀，就是不要含怒到日落。换句话说，我们不要陷入其中。如果我们在事后怀怒，就证明我们被这件事摸着了；当我们被事情摸着了，我们必会犯罪。所以这里神定规一个时限来帮助我们：我们可能被挑动发怒，但我们不允许怒气存到日落。生气也能不犯罪，就是当我们正在忿怒时，仍在神圣的管制之下；所以当停止发怒的时间到了，我们就停住。然而当我们陷入其中并抓住这事不放时，怒气就不能停止了。

大多数主的儿女都知道怒气是人的情绪，而当他们有很合理的怒气时，他们也知道不能向它让步，让怒气拖长。尽管如此，可悲的是，太多人一再放纵怒气，让他们的情绪失去控制。但在另一极端，有些人设法压抑自己里面一切天然的情感，来避开这个问题。他们试图对事情冷淡，而让事情过去，不被事情摸着。当然，关于第一个极端，我们很容易找到责备的理由；但我们不容易看见第二个极端，也是轻易的逃避责任。神不是要我们借着紧紧抓住自己，来压抑一切人的情绪，以致冷若冰霜。事实上，那些达到这种地步的人，对他们周围的人经常是一种消耗，周围的人若要保持合宜的关系，就不得不在他们这一面设法补上“天然情感”的不足。不，我们必须让神的圣灵自己，使用我们的情感和发表的能力。当然祂必须作主；当然我们必须有神圣的宝贝，并且不是把它冷藏起来！同时，我们也需要那个简单的瓦器，来盛装宝贝，并借这瓦器让宝贝彰显出来。

sin is always costly, presupposing as it does God's initial dealing with us by the cross. In our own thoughts and emotions (as we are by nature, and apart from the Spirit of God), sin and anger are indeed inseparable, for unlike that of the Lord Jesus, our humanity is a fallen humanity, our flesh a sinful flesh. In us there is a basic contradiction where in Him there was none, and if we yield to anger we shall surely sin.

Yet to be angry without committing sin is not only a possibility, it is a command. "Be ye angry, and sin not; let not the sun go down upon your wrath: neither give place to the devil" (Eph. 4:26-27). Implied in these words is one secret of being angry and yet not sinning, namely, to see that we do not sustain our anger until the evening. In other words we are not to enter into it. If we harbor wrath after the event, it is evidence that the thing has touched us; and when we are touched by it, then be sure there is sin. So here God has set for us a helpful time limit: we may be stirred to wrath, but we are not to allow the sun to go down upon it. Anger can be free from sin when, being full of anger, we are yet under divine control, so that when the time comes for the anger to stop, it stops. It is when we enter in and take hold that anger cannot be stopped.

Most of the Lord's children know that anger is a human emotion, and when justifiably angry they know that it is wrong to give way to it by letting it be prolonged. In spite of this there are, sadly enough, all too many who repeatedly give it rein and let their emotions get quite out of control. But at the other extreme are some who have sought escape from the problem by trying to suppress all natural emotion in themselves. Things can go past such people and they contrive to remain aloof and quite untouched by them. Now of course, the first of these extremes we can justly see reason to blame, but we do not so easily see that the second also is a too easy escape from responsibility. We are not meant, by gripping tight on to ourselves, to suppress all human emotion until we end up frigid as ice. Indeed those who achieve that state are a constant drain on others around them, who must somehow make good from their side the deficiency in "natural affection" if relationships are to remain even reasonably comfortable. No, we must rather allow God's Holy Spirit to make His own use of our emotions and powers of expression. Of course it is true that He must be in command. Of course we must have the divine treasure—yes, but not in cold storage! We need, along with it, the simple earthen vessel that should contain it and through which it should express itself.

生气又犯罪就是罪；但我再说，有一种生气是不犯罪的。我们可以生气，而心中又存着爱。我们被惹生气，却又为那些惹我们生气的人流泪，这是完全可能的。保罗能够哭泣，但他仍很坚强。他曾写说，“我先前写信叫你们忧愁，”“有谁跌倒，我不焦急呢？”他又写说，“我若再来必不宽容。”（林后七 8，十一 29，十三 2。）神要那个瓦器不被遮盖或掩饰，乃是受宝贝的支配。

基督信仰的荣耀，就是神的宝贝能在每一个最卑微的泥土器皿上显出来。基督徒的信仰是一种矛盾，我们基督徒乃是在这种矛盾的生活中认识神。的确，当我们更深的进入基督徒生活时，这种矛盾将更多。宝贝越过越显明，但瓦器仍然是瓦器。这是非常美丽的。看看一个天生没有忍耐的人身上有神圣的忍耐，与你所看到一个不为任何事所动的人相比；看看一个天生骄傲的人身上有神圣的谦卑，与一个天性凡事退让的人相比；看看个性软弱的人身上有神的能力，与天生性格倔强的人相比；其中的差别是无可测量的。

天生软弱的人，很容易因着瓦器的光景，而低估了他们对主价值。但是里面那宝贝的性质，就是要从这样的器皿照耀出来，而得着加倍的光荣，因此我们岂有沮丧之理？弟兄姊妹，让我再说一次，问题全在于宝贝的性质，不在于盛装宝贝之器皿的缺失。强调消极的一面乃是愚昧的，我们所关切的乃是积极的一面。有些基督徒，我们很容易看出，他们天生是快速或缓慢的，胆怯或冲动的，轻浮或急躁的。但这里有个神迹——他们里面同时有一个珍贵的宝贝，因着有十字架的记号在他们属人的脆弱之上，这宝贝就完全得胜的透过人的脆弱而照耀出来。这莫大的能力不是出于我们，乃是出于神。

To be angry and sin, is sin; but I repeat, there is an anger that is without sin. We can be angry and yet have love in our hearts. It is perfectly possible to be aroused to anger and yet to weep for those toward whom that anger is stirred. Paul could weep, but he could still be firm. “I made you sorry with my epistle,” he writes. “Who is made to stumble, and I burn not?” And again: “If I come again, I will not spare” (2 Cor. 7:8; 11:29; 13:2). God wants that earthen vessel, not covered or camouflaged, but controlled by the treasure.

Herein lies the glory of Christianity, that God’s treasure can be manifest in every humblest vessel of clay. Christianity is a paradox, and it is as we Christians live this paradoxical life that we get to know God. Indeed, the further we go on in the Christian life the more paradoxical it becomes. The treasure becomes increasingly manifest, but the earthen vessel is the earthen vessel still. This is very beautiful. See the divine patience in a man who by nature was impatient, and compare the sight of that with a man whom nothing could ever move. See the divine humility in one who was by nature haughty, and compare that with one who was always of a retiring disposition. See the strength of God in a person of weak temperament, and compare that with a naturally strong character. The difference is immeasurable.

People who are naturally weak are apt to underrate their value to the Lord, just because of the very evident earthenness of their vessel. But where is the ground for dejection when the treasure within is of such a nature as to acquire added splendor from the very fact that it shines forth from such a vessel? Brothers and sisters, let me say once again, the whole question is one of the quality of the treasure, not of the deficiencies of the vessel that contains it. It is folly to stress the negative side; our concern is with the positive. There are some Christians of whom we can readily see that they are quick or slow, fearful or impulsive, credulous or impatient, by nature. Yet—and this is the miracle—there is at the same time present in them a precious treasure which, because the mark of the cross is upon their human frailty, shines triumphantly through it all. The exceeding greatness of the power is not of ourselves—but of God.

使徒保罗在哥林多后书的自传中，记述他作福音执事的经历，突显了基督徒个人与主同行的一面，这是我们已经看过的。现在我们要开始来看保罗职事里特殊、特有的元素，就要回到他所写的罗马书，尤其是末了的部分。在罗马十二章的开头，保罗恳求我们将自己献上，作合乎神旨意的仆人。这样的奉献，是他前面所说的一切（包括个人信仰和神圣拣选），所产生“理所当然”的结果。紧接着我们看见他说到“基督的身体，”这个辞正好包含了我们即将研读的主题。他说，“我们…在基督里成为一身，互相联络作肢体，”（5，）他这样说是什么意思呢？

他解释说，从永世以来，神心里有一个愿望，神的儿子成为肉身，受神所膏，就是要实现这愿望。他说到这是一个“奥秘，”就是历代以来所隐藏的神圣秘密，但如今神在那灵新的时代里，借着“所讲的耶稣基督”显明出来。（罗十六 25～26。）这启示给我们看见，我们对救恩的想法和神的想法，就是我们对十字架救赎工作的观念和全然神圣的观念，二者有根本上的差别。

我们在前面讲到罗马一至八章时曾说过，我们都相信基督的十字架是神整个工作的中心；我们也赞美神，使我们清楚这事实。但我们必须记得，十字架乃是达到目标的凭借而已，其本身绝不是目标，从前是如此，现今也是如此。十字架要领我们到达的神圣目标，就是保罗所说的“基督的身体。”我们若按着神所要我们明白的来认识十字架，必然会发现自己就在这身体里面，绝不会有例外。我们若没有在灵里达到这样的地步，我们就要承认，十字架在我们里面，至今只是作了部分的变化工作而已。

救恩、赦罪、称义、释放、个人的圣别、得胜的生活、随从灵而行—这一切至宝贵的救赎的果子，都是给我们享

THE AUTOBIOGRAPHICAL sections in Second Corinthians have brought to our attention an aspect of the Christian's personal walk with his Lord that is there thrown into relief by the apostle's account of his experiences as a minister of the gospel. Coming now to what we regard as the peculiar and characteristic element in Paul's ministry, we will begin by turning back to his letter to the Romans, and especially to its later sections. Chapter 12 of that letter opens with an appeal to us to present ourselves as servants to the will of God. Such a consecration is the "reasonable" outcome of all that he has said up to that point, both as to personal faith and divine election. Immediately upon that, we find him alluding to "the Body of Christ," and this term best covers the topic of study immediately before us. "We are one body in Christ," he says, "and severally members one of another." What does he mean?

From eternity there has been, he explains, something held in the very heart of God, which the incarnate Son of God was anointed to bring to realization. He speaks of it as a "mystery"—that is to say, a divine secret, held in reserve through the ages and only now made known by God to His servants through "the preaching of Jesus Christ" in this new day of the Spirit (Rom. 16:25-26). Its unfolding presents us with a fundamental difference between our idea of salvation and God's—between our conception of the redemptive work of the cross and the full divine conception.

As we said above in speaking of chapters 1-8 of Romans, we all of us believe that the cross of Christ is central to the whole work of God, and we praise God for making this fact clear to our hearts. But we must remember that the cross was and is a means to an end, never an end in itself. The divine end to which it is intended to lead is this that Paul terms "the body of Christ." If we know the cross in the way in which God means it to be known, we shall inevitably find ourselves within the body. It cannot be otherwise. If we are not there in spirit, we shall have to confess that in us the cross has as yet done only a part of its transforming work.

Salvation, forgiveness, justification, deliverance, personal holiness, victorious living, walking after the Spirit: all these most precious fruits of redemption are ours to enjoy,

受的；但这些应用在我们身上，并非仅仅叫我们或为无数分开的个人，为神散居在地上，它们的价值远超过这个。救恩是为着身体，释放是为着身体，个人的圣别也是为着身体。不错，亚伯拉罕的子孙乃是象海边的沙那样众多；但神要我们这些基督徒看自己不是许多的个人，乃是一个。神圣的思想里所要的，实际上乃是一个属天的人，而不是一群小小的人。

有一次，我在中国一个村庄里传福音，我承认我是忍不住了，就以这点回答一个发问题的人。他是一位学者，很留心的听我讲道；过了一会儿他对我说，“倪先生，你传讲的宗教，是要把我们这些可怜的罪人带到天上去；但我想我是进不去的，因为那里恐怕太挤了吧！”按当时的情形，我的回答可能不甚合宜，现在回想起来，若非有圣灵的帮助，不然他必定摸不着边际。我对他说，“你错了，天上永远不会太挤的。整个天上只有一个人，不是两个人，更不是一群！天上只有一个人，就是神的一个新人——神的儿子自己和所有因信在祂里面的人。神乃是要你也在其中！”这是千真万确的。神看祂的子民不是毫不相干、单个的人，乃是一个属天的人：基督是头，我们是肢体。这是使徒保罗所发现的。

保罗没有告诉我们，关于基督这崭新的启示是如何临到他。他的确是一位经历很深，和神有许多秘密交契的人，但希奇的是，对于他所看见“主的显现和启示”的性质，以及他是怎样看见的，他一直保持缄默。他说，他以这些经历自夸是无益的，他是在非常不得已的情况下，才不情愿的提到这个“在基督里的人，…前十四年”的异象。（林后十二1，2。）唉，十四年！然而我们中间许多人，若从神得到了什么，全上海马上都知道了！要压住两年已经很了不起，但保罗即使过了十四年，也不告诉我们那个异象的内容，只说那是耶稣基督更进一步的启示而已。然而，很明显的，这异象给他很深刻的印象；毫无疑问，他所看见的已在他的职事里实行出来。

十字架和身体

“但如今在基督耶稣里，靠着基督的血，已经得亲近了。因祂自己是我们的和平，将两下（犹太与外邦）作成一

but they are not meant to apply to us merely as so many myriads of separate units, scattered over this earth for God. Their values are intended to go further than that. Salvation is in terms of the body, deliverance is in terms of the body, personal holiness is in terms of the body. It may be true that the children of Abraham are as the sands of the seashore in multitude. Nevertheless, as Christians, God would have us see ourselves not as men but as a Man. The goal of the divine thought is in fact one heavenly Man, not a host of little men.

One day, I confess, I could not resist saying this in answer to a questioner when I was preaching the gospel in a Chinese village. A scholar had been listening attentively, and after a while remarked, “Mr. Nee, you preach your religion to bring us poor sinners to heaven; but I do not think I will get in there at all. It will be far too crowded!” In the circumstances, my reply to this was hardly a fair one, and looking back I fear that, apart from the Spirit’s help, its point must have been largely lost on him. “You are wrong,” I said. “Heaven will never be crowded. Throughout heaven there will only be one Man, not two, and certainly not a crowd! The only Man in heaven is God’s one new Man—God’s Son Himself and those who by faith are in Him. That is where He wants you!” And of course that is true. God views His people not as unrelated units but as that one heavenly Man: Christ the Head, and we the members. This was the discovery the apostle Paul had made.

He does not tell us how this new revelation of Christ came to him. Indeed, though he was a man of deep experience and of much secret history with God, it is remarkable that he keeps very quiet about the nature and means of his “visions and revelations of the Lord.” It would not be profitable, he said, for him to boast of them, and only against his desires and under strong compulsion of circumstances did he speak of the visions of “a man in Christ, fourteen years ago” (2 Cor. 12:1-2). Fourteen years! And yet with many of us, as soon as we have something from God, the whole of Shanghai knows it! To suppress it even for two years would be a feat. But Paul, even after fourteen years, does not tell us what that vision was, save that it was a further revelation of Jesus Christ. What is clear, however, is that it made a deep impression on him, and there is no doubt that what he saw came out in practical terms in his ministry.

THE CROSS AND THE BODY

“Now in Christ Jesus ye... are made nigh by the blood of Christ. For he is our peace, who made both [Jew and Gentile] one... that he might create in himself of the twain one

个，…好把两下在祂自己里面，创造成一个新人，…借这十字架，使两下在一个身体里与神和好了。”（弗二13～16，另译。）我们必须问自己，这“一个身体，”“一个新人”是什么？保罗所看见这个基督的奥秘到底是什么？

在罗马六章六节，保罗说到“我们的旧人，”他所指的就是我们从“第一个人亚当”所承受的一切；他且看见这“旧人”已经与基督同钉十字架了。在歌罗西三章十一、十二节，他说到“新人”乃是指着一个范围，“在此并没有希利尼人和犹太人，…唯有基督是一切，又在一切之内。”（另译。）对付我们的旧人，只有借着与基督同钉十字架；而在新人里，我们已经与祂联合，与祂一同复活并升天。在旧人和新人中间竖立着的十字架，乃是使我们得进入这个在耶稣基督里彼此的交通唯一的通道。

也许你们要问，我这样使用“十字架”一辞，是什么意思？我想最扼要的解釋，就是群众对十字架上那位受害者所喊的那句话：“除掉祂！”就人而言，十字架乃是了结。神要基督被钉十字架，首要的目的乃是要了结在人身上一切被神判决死刑的事物，因为祂就是在十字架上代替了我们，以致神的审判都执行在祂身上。

但十字架对我们还有更进一步的价值，因为基督信徒的自满自足和个人主义的天然生命，也在此被破碎了，就如雅各的天然力量和独立，在雅博渡口被打碎一样。总有一天，神要对付我们每一个人，我们的魂要受到使我们再无能力的伤，此后我们就永远的“瘸了。”神绝不会让这事在我们身上仅仅是道理。唉，我必须承认，多年以来这对我只不过是道理，我自己一直这样“传讲十字架，”但在个人的经历里却毫无体验一直到有一天我看见，我，倪柝声，已经与基督在十字架上同死了。“除掉祂！”这个呼喊竟无意中回应了神对我旧人的判决，而我应受的判决却是执行在祂身上。这个重大的发现对我的影响，几乎和我初次发现救恩时同样的厉害。我告诉你们，足足有七个月之久，这发现使我谦卑俯伏，以致几乎无法讲道；在此之前，我必须承认，讲道一直是我所热爱的。

new man... and might reconcile them both in one body unto God through the cross” (see Eph. 2:11-22). What, we must ask ourselves, is this “one body,” this “one new man”? What is this mystery of Christ that Paul has come to see?

In Romans 6:6 he has spoken of “our old man,” by which he means everything that comes to us from “the first man, Adam”; and he sees this “old man” as having been nailed to the cross with Christ. In Colossians 3:10-11 he speaks of “the new man” as the sphere where now “there cannot be Greek and Jew ... but Christ is all and in all.” For our old man there was only crucifixion with Christ; in the new Man we are found in union with Him, risen and ascended. Between the one and the other towers the cross as the only gateway into this fellowship with one another in Jesus Christ.

You ask me, what do I mean when I use the term “the cross” in this way? I think it is best summed up in the words the crowd used of its Victim: “Away with him!” Crucifixion, humanly speaking, is an end. The cross of Christ is intended by God to be, first of all, the end of everything in man that has come under His sentence of death, for there it was that He took our place, and the judgment of God was fulfilled upon Him.

But the cross has a further value for us, for it is there also that the Christian believer’s self-sufficient and individualistic natural life is broken, as Jacob’s strength and independence of nature were broken at Jabbok. There comes a day in God’s dealings with each of us when we suffer in our souls that incapacitating wound, and ever afterwards “go halting.” God never allows this to remain for us a mere theory. Alas, I must confess that for many years it was no more than theory to me. I myself had “preached the Cross” in this very sense, yet without knowing anything of it in my own experience—until one day I saw that it had been I, Nee To-sheng, who died there with Christ. “Away with him!” they had said, and in saying it they unwittingly echoed God’s verdict upon my old man. And that sentence upon me was carried out in Him. This tremendous discovery affected me almost as greatly as did my first discovery of salvation. I tell you, it left me for seven whole months so humbled as to be quite unable to preach at all, whereas for long, I have to confess, preaching had been my consuming passion.

看见十字架消极的一面，就能有这样厉害的经历，难怪看见其积极的一面——基督属天的身体启示在我们心中——在许多人身上也显明同样巨大的影响。因为这就象突然发现自己来到一个已往仅是风闻的地方。实际所证实的与风闻的是何等不同！读一本伦敦的旅游指南，绝不能代替亲身的游历；一本食谱也无法取代亲身下厨的经历。我们若想对一件事有经历上的认识，迟早我们必须亲自置身于其中。

我们的确必须有一些基本的经历，这个对基督身体，属天之人的“看见，”就是其中之一。这个看见到底是什么？我已经说过，这乃是发现在十字架复活一面的价值标准。在此，那曾释放我们脱离在亚当里那老旧、自私之“天然生命”的途径，如今又成为我们进入在基督里崭新、共享之“永远生命”的大门。因为基督的十字架不象其他罗马的十字架，它不仅是了结，也是开始。在祂的死与复活里，我们的不合就被祂里面生命的合一所代替了。

神不满足于单个、分开的基督徒。当我们信主而有分于祂的时候，我们就成了祂身体上的肢体。哦，愿神使我们厉害的看见这事实！我是为着自己寻求属灵的经历么？我是为着我所属的公会带人得救么？还是我抓住了这属天之人的异象，看见神是要把人带到这属天之人里面？我若真的有这样的看见，那么救恩、释放、得着那灵等等，基督徒经历里的一切都有了新的观点，一切在我看来都要改变了。

现在我们要试着进一步来阐述这题目的几个方面。新约圣经对教会有多方面的描述，说到教会乃是属灵的房屋或殿（神借着圣灵居住的所在），一个身体或一个人（“基督的身体，”“新人”）以及妻子（“为着丈夫妆饰整齐的新妇”）；我们在下面讲论时必须记住这几种说法。在本章余下的部分里，我们要讲到教会的根基，然后在接下去的四章，我们要依次来看教会永远的特性、教会的交通、教会的职事，和教会当前高超的呼召和任务。即使这四章，仍无法说尽关乎教会的事，因为对神来说，教会的意义实在太太；所以当我们来看使徒约翰的职事时，我们必然看见教会在末后时期所占的重大地

But if to see this somewhat negative aspect of the cross can be so drastic an experience, it is not surprising that its positive aspect—the revelation to our hearts of the heavenly body of Christ—has proved for many to be no less revolutionary. For it is like suddenly finding yourself in a place which you have hitherto known only by hearsay. And how different the reality proves! Reading a guide to London is no substitute for visiting that city. Nor can a book of recipes take the place of a spell of work in the kitchen. To know anything experimentally, we must sooner or later find ourselves personally involved in it.

Yes, there are certain fundamental experiences we must have, and this “seeing” of the body of Christ, the heavenly Man, is one such. What is it? It is simply a discovery of values that, as I have said, lie on the resurrection side of the cross. There, what has been for us already a way of release from our old selfish “natural life” in Adam becomes the gateway into the new, shared “everlasting life” in Christ. For unlike other Roman crucifixions, the cross of Christ is not just an end; it is also a beginning. In His death and resurrection, our disunion gives way to oneness of life in Him.

God is not satisfied with single, separate Christians. When we believed on the Lord and partook of him we became members of His body. Oh, that God would cause this fact to break upon us! Do I seek spiritual experiences for myself? Do I make converts for my denomination? Or have I caught the wisdom of the one heavenly Man, and realized that God is seeking to bring men into that? When I do, salvation, deliverance, enduement with the Spirit, yes, everything in Christian experience will be seen from a new viewpoint, everything for me will be transformed.

We shall now seek to develop some aspects of this subject further. In the New Testament we find the church variously described, as a spiritual house or temple (“a habitation of God through the Spirit”), as a body or a man (“the Body of Christ,” “one new man”), and as a wife (“a bride adorned for her husband”), and we must keep these analogies in mind in what follows. In the remainder of this chapter we shall speak of the church’s foundation, and then, in four subsequent chapters, we shall touch in turn upon her eternal character, her fellowship, her ministries, and her present high calling and task. We shall not, even then, have finished with this matter of the church, for so great is its significance to God that, when we come to the ministry of the apostle John, we cannot fail to see the large place it takes at the end.

在这磐石上

保罗写信给哥林多人说，“我照神所给我的恩，好象一个聪明的工头，立好了根基。”（林前三 10。）他所说的这根基是什么？这根基必定不是保罗特有的，也不是起源于他的，乃是众使徒所共有的；关于这一点，我们必须回去略略看看福音书，看看主耶稣自己的话，找出其原初的定义。请听主在该撒利亚腓立比的境内，对西门彼得所说不平常的话：“你是彼得，我要把我的教会建造在这磐石上。”（太十六 18。）

我们要明白这段话，这是很重要的，因为我们以后将看见，后来保罗的职事，就是开始于这点。耶稣这话含示什么？你是彼得，一块石头——要与别人同被建造，成为我的教会的基本结构（弗二 20，启二一 19）——而在这磐石上，我要建造我的教会。那么教会是什么呢？教会乃是众活石建造在一块磐石上。磐石又是什么呢？在此我们必须非常清楚，磐石乃是基于对基督身位之启示而有的承认。

耶稣似乎从来不在意人对祂的看法和想法，但此刻却忽然向祂的门徒问起这个问题：“人说我人子是谁？”然后，祂把话题转离别人的观点和推测，进一步问说，“你们说我是谁？”祂的发问立刻引出了彼得那句历史性的承认：“你是基督，是永生神的儿子。”（太十六 13～16。）因此，说教会是建造在一个承认上是对的，因为“说”就是承认，而不是仅仅胡乱发表意见，更不是象今天有些人根据研究推论或某种观点而产生的空洞的声明。正如耶稣清楚指出的，彼得的承认是从神所给的启示而来的。“这不是属血肉的指示你的，乃是我在天上的父指示的。”（17。）并且这乃是关于耶稣真实特性和意义的启示，说到祂的所是和祂是谁，而不仅是关乎耶稣的一些事迹——象福音书告诉我们祂所作的。就着祂的身位说，祂是活神的儿子；就着祂的职任和职事说，祂是基督。这一切都包含在彼得的话里。

我们说过，这双重的发现后来成了保罗的起点。我们再来读罗马书开头的话作为例证。关于这位他曾逼迫的耶稣，

“According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation,” writes Paul to the Corinthians. What was this foundation of which he speaks? It was certainly nothing peculiar to Paul, nor did it originate with him. It was something which the apostles had in common, and we must turn back briefly to the Gospels and to the words of the Lord Jesus Himself for a first definition of it. Hear Him at Caesarea Philippi, as He addresses Simon Peter in these remarkable terms: “Thou art Peter, and upon this rock I will build my church” (Matt. 16:18).

It is important to understand this passage, for as we shall see, it really defines the point from which, later, Paul in his turn begins. What did Jesus imply? Thou art Petros, a stone—one who is to be builded with others into the basic structure of My church (see Eph. 2:20; Rev. 21:19)—and on this Rock I will build. What then is the church? It is a structure of living stones founded upon a rock. And what is the rock? Here it is that we need to be very clear. It is a confession based upon a revelation of a Person.

Jesus, who never seemed to care what men said or thought about Him, had suddenly put the question to His disciples: “Who do men say that I, the Son of Man, am?” Then, turning from the views and speculations of others, He went a step further: “Who say ye that I am?” His challenge drew forth spontaneously from Peter the historic confession: “Thou art the Christ, the Son of the living God.” Thus it is true to say that the church is built upon a confession, for to “say” is to confess, not merely to hazard an opinion. Moreover it was no empty confession such as might today be based on study or deduction or “point of view.” As Jesus made clear, Peter’s confession was called forth by a God-given revelation. “Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” And further, it was a revelation of the true character and meaning of Jesus, and not merely of facts about Him—not merely, that is, of what the Gospels tell us He did, but of what and who He is. As to His person, He is the Son of the living God; as to His office and ministry, He is the Christ. All this was contained in Peter’s words.

This dual discovery was later, as we have said, to become Paul’s starting point. Read again, for example, his opening words to the Romans. The Jesus whom he had persecuted is now, he affirms, “declared the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord” (Rom. 1:4).

他现在证实说，“我主耶稣基督…按圣善的灵说，因从死里复活，以大能显明是神的儿子。”（罗一3～4。）保罗写给众教会的书信，都是建立在这关乎耶稣的启示上。从永远到永远，祂是神的儿子：这是首要的事。但有一天，祂取了仆人的形像，祂也成了基督，受膏者，就是神的执事。神一切的目的，神一切的盼望，都系在这位复活的基督身上。祂已经被分别出来，并且受膏作神稳固的根基。

然而，如果祂是根基，我们就是活石。承认基督，也就是承认基督徒，和神借着他们为宇宙所定的计划。我们若只知道自己得救了，而完全没有看见神把我们联于祂儿子的目的，我们在神手中就没有多大用处。多少人宣称得到那灵的涂抹，却似乎不察觉那灵赐给基督和祂的肢体，只有同一个目的，都是指向同一个相同的神圣目标！当我们看见这点，我们就突然发现，我们已往所作一切与这目标不相干的工作，是何等的微不足道。

现在我们要清楚这个事实，教会不是仅仅一群罪得赦免，要往天上去的人，教会乃是一批眼睛被神开启，而认识神儿子身位与工作的人。这是远超过人所能看见、知道或摸着的，甚至也超过门徒外面对主的经历；他们三年之久常与主作伴，与祂同吃、同睡、同行动、同生活。不错，他们的经历是大有喜乐的，我们许多人何等乐意和彼得有几天时间交换一下地位。但是连他们的经历，也没有使他们与主联合，而成为教会的一部分。唯有从神来关乎基督是谁的启示，才能在你我身上成就这事。磐石乃是基督—但必须是启示的基督，而不是理论上或道理上的基督。在基督徒中间生活二十年，或花一生之久钻研神学，都不能把我们建造到祂的教会里；唯有里面的认识，而不是外面的知识，才能成就这事。“认识你独一的真神，并且认识你所差来的耶稣基督，这就是永生。”（约十七3。）

“除了父，没有人认识子是谁。”（路十22，另译。）血肉的人无法认识神所设立的人。但是祂必须被人认识，因为教会的根基不仅是基督，更是对基督的认识。今天可悲的是，在众教会中—在许多所谓的教会中—许多人都缺少了这

All he writes to the churches is founded upon this revelation concerning Jesus. From everlasting to everlasting He is the Son of God: that is the first thing. But there came a day when, taking upon Himself the form of a servant, He became also the Christ, the Anointed One, God's Minister. All God's purpose, all God's hopes are bound up with that risen Christ. It is He who has been separated and anointed as God's sure foundation.

But if He is the foundation, we are the living stones. To recognize Christ is to recognize also the Christians, and God's plan through them for the universe. For we shall be of little use to God if we know only our salvation and have caught no glimpse of the purpose for which He has brought us into relation to His Son. How many claim to have the anointing of the Spirit and yet seem quite unaware that the object for which the Spirit is given to Christ and to His members is one and the same! It is directed to one and the same divine end! To see this is suddenly to see the extreme smallness of all our work that in the past has been unrelated to that end.

Let us be clear about this fact, that the church is not merely a company of people whose sins are forgiven and who are going to heaven; it is a company of those whose eyes have been opened by God to recognize the person and work of the Son. This is something far more than man can see or know or handle—far more, even, than the outward experiences of those disciples who for three years, as His constant companions, ate and slept, walked and lived with Him. Truly theirs was a great happiness, and how many of us would not gladly exchange places with Peter for a few days! But even their experience did not unite them with Him as a part of the church. Only revelation from God as to who Christ is can do that to you and me. The Rock is Christ—yes, but a revealed Christ, not a theoretical or doctrinal Christ. Twenty years among Christians and a lifetime of exercise in theology will not build us into His church. It is inner, not outer knowledge that brings that about. “This is life eternal, that they should know thee the only true God, and Him whom thou didst send, even Jesus Christ” (John 17:3).

“No man knoweth who the Son is save the Father” (Luke 10:22). Flesh and blood cannot know the man God has established. Yet He must be known, for the church's foundation is not only Christ but the knowledge of Christ. And the tragedy today is that many in the churches—indeed many so-called churches—lack such foundation. But theory will not prevail against hell, which is what Jesus declares His church must do. Have we perhaps forgotten what we are for? Visiting Western

样的根基。耶稣宣告说，祂的教会必须胜过阴间，但道理是不能胜过阴间。我们是否已经忘了我们是为着什么？当我访问西方人的家庭时，常看见美丽的磁盘，不是放在桌子上给人使用，而是挂在墙上当作装饰品。在我看来，许多人对教会的看法就象这样，不过是给人欣赏其外形和样式的完美。不，神的教会是有用处的，不是为着装饰的。头脑的知识、教条、章程，当环境安逸时，或者也会产生类似生命的表现，但当阴间的权势出来攻击我们时，我们真实的光景就很快的暴露出来。很多人看见、跟随、拥挤耶稣，得着耶稣的抚摸和医治，却仍不认识祂。但对一位跟从者，祂说，“我要…建造在这磐石上。”我们可能自认和彼得一样好—或者比他好一点。他曾受试探而跌倒了。是的，他跌倒了，但他岂不比许多从未跌倒的人好么？他否认主，但他却能哭；因为他认识主。许多人没有跌倒，但也不认识主。

在受试炼的时候，直接主观的认识才算得数。我不是说教会的肢体不该彼此帮助，但仅是从人传来的知道，而没有从天上来的启示，那没有多大用处，是经不起火的。这就是为什么我觉得“殉道者”一辞中的“道”字是错误的，谁会为道理而死呢？有一段时期，我很怕摩登派的人会来向我证明圣经是不可靠的，这样，我信心所根据的那些历史事实也就靠不住了。若真有这事发生，我想一切就都完了；而我又确实要信。但现在一切都平安了。尽管人带来许多的争论，象欧洲军火库的弹药那么多，对我都毫无影响，因为我有主观的认识！我们从人所得的知识可能会欺骗我们，就是最好的也是不完全的，即使很好，我们也可能忘记。但父将祂所知道的子向彼得启示，这个启示就是基督徒的信仰。没有这启示，就没有教会。我从里面认识耶稣是神的儿子，是基督—这是一切的中心。耶稣给彼得的回答不是说“你答对了，”乃是说，“是神指示你的！”

这样，这磐石就划定了教会的界限。无论在什么地方，有人从心里向神发出这样的承认，教会的界限就伸展到那里—只到那里而不能超过。请记得，这不是一般的承认，乃是出于启示的；而且也不是出于一般的启示，乃是关于一个人，就是人子的启示。没有什么比对祂的承认，能给神更大的满

homes I have sometimes seen a beautiful porcelain plate, not put to use on the table but wired and hung up on the wall as an ornament. It seems to me that many think of the church rather like that, as something to be admired for the perfection of its form and pattern. But no, God's church is for use, not decoration. Head knowledge, instruction, order, may produce an appearance of life when conditions are favorable, but when the gates of hell come out against us they all too soon disclose to us our true state. Very many saw, followed, pressed upon, were touched and healed by Jesus, but did not know Him. Yet to one who followed, these words were said: "On this Rock I will build." We may think we are just as good as—even possibly a little better than—Peter. He was tempted and fell. Yes, but was he not better in his fall than many who never do so? He denied—but he could weep. For he knew. Many do not fall, but neither do they know.

It is firsthand knowledge that counts in the hour of testing. I do not mean that members of the church should not help each other, but what is merely passed on from man to man is of little use if there be, with it, no revelation from heaven. It will not stand the fire. That is why in our word for a martyr, hsuin taochoe, "one slain for a doctrine," I think tao is wrong, for whoever dies for a doctrine? At one time I used to fear lest a modernist should come along and prove to me that the Bible was unreliable, and with it therefore the historic facts in which my faith was founded. If he did, I thought, that would finish everything; and I wanted to believe. But now everything is peaceful. If men were to bring as many arguments as there are shells in the armories of Europe, it would make not the least difference to me—for I know! The knowledge we get from men may deceive us. At best it is imperfect, and however good it be, we may forget it. But the Father revealed the Son He knew to Peter. This revelation is Christianity. There is no church without it. I, from within, recognize Jesus as Son of God, and as Christ—that is the heart of everything. The response of Jesus to Peter was not "You have answered correctly" but "God has shown that to you!"

Thus the Rock defines the limits of the church. They extend wherever such a confession goes up to God from the heart—there and no further. For remember, this was not a general confession; it sprang from revelation. And not from a general revelation either, but one that concerned a Man, the Son of man. Nothing gives God greater satisfaction than confession of Himself. Jesus often said, "I am." He loves to hear us say, "Thou art." We do it far too little. "Thou art Lord!" When everything goes wrong and all is confusion, don't pray, but confess that Jesus is Lord. Today, when the

足。耶稣常说，“我是。”祂喜欢听我们说，“你是。”可惜我们很少这样说。“你是主！”当一切的事都不对，一切都是混乱时，我们不是要去祷告，乃是要承认耶稣是主。今天，这世界是一团糟，我们要站住并宣告：耶稣是万王之王，万主之主。祂喜欢听见我们说我们所认识的。教会不仅建立在启示上，更是建立在承认上——在我们宣告我们对神的认识上。教会今天乃是基督设立在地上的发言人。

如果神没有开启我们的眼睛，叫我们看见死亡乃是阴间之门的权势和武器，我们就很难领会宣告的价值。但是突然之间，在一些从未预料到的环境中，我们赫然发现，信心好象不管用了，祷告也无用了，我们就学习到宣告基督的紧要；我们这样宣告时，就会发现神所期待的是什么。“你是主，你是得胜者，你是王。”最好的祷告不是“我要…”，乃是“你是…”。让我们凭着所赐给我们的启示而说话。在祷告聚会中，在擘饼聚会中，在个人亲近主时，在拥挤的人群世界中，或在匮乏的黑暗时刻，我们要学习宣告“你是。”这是教会的呼声，是神在地上的呼声，是在一切的呼声之上，乃是阴间所惧怕的。

属天的智慧

神历代以来乐意将祂的目的启示给许多人，使徒保罗乃是在这一条主流里。“我所要作的事，岂可瞒着亚伯拉罕呢？”（创十八17。）“约瑟作了一梦，告诉他哥哥们，他们就越发恨他。”（三七5。）“你们都来聚集，我（雅各）好把你们日后必遇的事告诉你们。”（四九1。）“制造帐幕和其中一切的器具，都要照我所指示你（摩西）的样式。”（出二五9。）“大卫说，这一切工作的样式，都是耶和華用手画出来，使我明白的。”（代上二八19。）“西门巴约拿，你是有福的，因为这不是属血肉的指示你的，乃是我在天上的父指示的。”（太十六17。）“用启示使我（保罗）知道…基督的奥秘；这奥秘…如今在灵里启示祂的圣使徒和先知。”（弗三3～5，另译。）“…神的旨意，我并没有一样避讳不传给你们。”（徒二十27。）这些人没有一个不是凭着他自己的机智得进入神工作的，因为神一切的

world is in turmoil, stand and proclaim that Jesus is King of kings and Lord of lords. He loves to hear us say what we know. The church is not only founded on revelation but on confession—on our speaking out what we know of God. The church today is Christ's voice set down here upon the earth.

If God has not opened our eyes to see that death is the power, the weapon, of the gates of hell, we shall scarcely know the value of speaking out. But when suddenly, in some hitherto unforeseen circumstance, we find to our alarm that apparently faith does not work, prayer does not work, we shall learn the need to proclaim Christ, and in doing so shall discover what it was God was waiting for. “Thou art Lord. Thou art Victor. Thou art King.” The best prayer of all is not “I want” but “Thou art.” By the revelation given to us, let us speak. In prayer meetings, at the Breaking of Bread, alone before the Lord, in the midst of the thronging world, or in the dark hour of need, learn to proclaim, “Thou art.” This is the church's voice, God's voice in the earth, the voice that, above all else, hell fears.

HEAVENLY WISDOM

The apostle Paul stands in the mainstream of a long line of men to whom God was pleased to make known something of His purpose. “Shall I hide from Abraham that which I do?” “Joseph dreamed a dream, and he told it to his brethren: and they hated him....” “Gather yourselves together, that I [Jacob] may tell you that which shall befall you in the latter days.” “According to all that I show thee [Moses] ... even so shall ye make it.” “All this, said David, have I been made to understand in writing from the hand of the Lord, even all the works of this pattern.” “Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” “By revelation was made known unto me [Paul] ... the mystery of Christ, which ... hath now been revealed unto his holy apostles and prophets in the Spirit.” “I shrank not from declaring unto you the whole counsel of God.” (Gen. 18:17; 37:5; 49:1; Exod. 25:9; 1 Chron. 28:19; Matt. 16:17; Eph. 3:3-5; Acts 20:27.) None of these men came into knowledge of the work of God by the exercise of their wits, for all God's work is related to His eternal purpose in Christ, and that purpose can only be known by divine unveiling. What a difficulty this presents for clever people!

工作，都与祂在基督里永远的旨意相联，这旨意唯有借着神的揭示才能认识。这对聪明的人来说，是何等的困难！

在旧约许多典型的神仆中，约瑟可能是最完全的一位。圣经没有提起他性格上任何的缺点，然而我们都知道，他走的道路何等崎岖。他的祸患开始于何时呢？无疑是开始于他的梦。他在梦中看见神所要作的，也知道自己在神计划中的地位。乃是这些梦引发了一连串的事情。这些梦代表属灵的异象，借此他看见了他的哥哥们所看不见的。他们说，“那作梦的来了，”就嫉恨他。但约瑟因着所看见的，就能在一切可怕的经历中站立得稳，借着祂，神就得以为祂地上的子民，完成祂的计划。

当摩西被兴起的时候，以色列国可说已经形成，不过当时仍在埃及。神兴起摩西把他们带出来，也给他看见，神要如何使他们归祂作子民，并以祂自己作他们生活的中心。摩西看见了山上的样式；到了一个时候，以色列百姓整个的生活，都要围绕着会幕和那在他们中间的神圣人位。因此，摩西就奉献自己为着神的建造，不是按照自己的想法，（他不敢那样作，）他乃象约瑟那样，按着他所看见的来作。因为异象并非我们认为神该作什么，乃是看见神要作什么。

神的工作从哪里开始呢？在神一面，是开始于已过的永远；在我们一面，是开始于我们领受基督之启示的那一刻。神在我们身上真正的工作，不是开始于我们将自己奉献给祂的时候，乃是开始于我们“看见”的时候。奉献应该是属灵异象所产生的结果，前者绝不能取代后者。有了属灵的看见，神的工作才有开始。我们的工作随时都可以开始，但神借着我们所作的工，只能起源自神所赐的异象。

我们必须看见神在基督里的目标。缺乏这异象，我们对神的事奉就会随着己意的冲动，而无法与神的计划一致。在保罗身上，我们看见他所得的启示是两面的。“神既乐意将祂儿子启示在我里面，”这是里面的启示，或者说，是主观的。（加一 15～16，另译。）“我故此没有违背那从天上来的异象，”这是外面的异象，是客观、具体、实际的。（徒二六 19。）里面和外面的加起来才是完全、完整的，缺了其中任何一面就不足。这正是教会—神的子

Of the many typical servants of God in the Old Testament, Joseph is perhaps the most perfect. Yet, while Scripture reveals no apparent flaw in his character, we know well that his was no easy pathway. When did his troubles begin? Surely with his dreams. In them he saw what God was going to do and recognized his own place in God's plan. It was his dreams that started things off. They represent spiritual vision. By them he saw what his brothers could not see. "This dreamer cometh," they said, and hated him. But because he saw, Joseph could stand fast through all those grim experiences, and by him God was able to fulfill His plan for His earthly people.

By the time Moses appeared the nation was formed, but still of course in Egypt. God raised him up to bring them out, and he was shown what God would do to relate them as a people to himself as the center of their life. Moses saw the pattern in the Mount. In due course Israel's whole life would come to revolve around that Tabernacle and the divine Presence in their midst. Thus Moses dedicated himself to build, not according to his own ideas—he dare not do that—but, as with Joseph, according to what he saw. For vision is not our opinion as to what God should do; it is seeing what He is going to do.

Where does the work of God begin? On His side its starting point is in eternity past; on ours it is the point at which we receive revelation of Christ. The start of a true work of God with us is not when we consecrate ourselves to Him, but when we see. Consecration should result from spiritual vision; it can never take its place. That is where God's work begins. Our work may begin at any time; God's work through us can spring only from divinely given vision.

We must see His goal in Christ. Without that vision our service for God follows the impulse of our own ideas but cannot accord with God's plan. When we come to Paul, we see that for him this revelation was twofold. "It pleased God ... to reveal his Son in me": that was inner revelation, subjective, if you like the term (Gal. 1:15 f.). "I was not disobedient unto the heavenly vision": that was outer vision, objective, concrete, practical (Acts 26:19). The inner and the outer together make perfect completeness, whereas either is insufficient without the other. And this is the need of the church, of the people of God, today. Inward revelation must go along with outward vision: not only knowing the Lord within, but knowing also God's eternal purpose; not stopping at the foundation, but understanding too how to build upon it. God is not satisfied with our

民今天的需要。里面的启示必须随着外面的异象：不仅在里面认识主，更认识神永远的目的；不应停在根基上，更须明白如何在其上建造。神不满意于我们只作一些零碎的工作，那是仆人作的；我们是祂的朋友，应该知道祂的计划。

那呼召保罗将自己献上的，乃是从天上来的大光。顺是从异象而来的。不错，所有对神的奉献，在神看都是宝贵的，但盲目的奉献对祂没有多大用处。我想，我们刚得救时，那种起初、单纯、非由人指引而作的奉献，与以后因看见神的计划，再进一步献上自己是有分别的。前者是根据所得的救恩，是个人的，对这个，神不会立刻就有厉害的要求。但当神启示了祂的需要，并指示我们祂所要成就的事，祂就要求我们甘心乐意，祂也接纳我们的回应；这时祂对那个奉献的要求就加深了。我们回应的话是基于一个新的领会，祂也照着我们的话更新的接纳我们。赞美神，保罗始终没有违背神那一直加增的异象，他所有的一切都摆在其中了。

今天关于神旨意的异象，包括了神所有的子民，并且这异象也是要给神所有子民的。然而在旧约时期并非如此，那时的圣徒，虽然也可以得着伟大的看见，但只是关乎一批属地子民，尽管他们是属天教会的预表；而且也只有蒙拣选的人，如约瑟和摩西，才能得着那异象的托付。异象不是一般人共有的，乃是赐给少数的人。但今天就不一样了，属天的异象是给全教会的。不错，在新约时期，保罗和众使徒都是神特别拣选的，但祂的目的却不是要祂的异象仅限于一、二个人看见，乃是要众人都明白。（弗一 18。）这是这个时代的特征。

在以弗所三章重要的一段里，保罗写给“你们外邦人，”论到“那为着你们所赐给我，神恩典的经营。”（1～2，另译。）他告诉他们，那借着启示，才使他和别人得以明白的“基督的奥秘。”（3～5，另译。）他接着说明神这“万般的智慧，”就是神已计划，如今要借着祂的教会，让属灵界观看的天使知道的。（11～12，另译。）为着这个目的，这奥秘首先必须成为教会的产业；保罗说到他自己在其中的一分，乃是被一个独一的目标所控制，就是“使众人都明白。”（9。）

just doing odds and ends of work; that is what servants do. We are His friends, and His friends should know His plans.

What called forth Paul's consecration of himself was that flash of light from heaven. The obedience sprang from the vision. For while it remains true that all self-committal to God is precious to Him, blind self-committal does not serve Him very far. There is I think a difference between the initial, pure but uninstructed consecration that follows conversion and the further consecration of ourselves that may follow a seeing of the plan of God. The one is individual, based on our salvation, and God may not at once make severe demands upon it. But when God reveals His need and shows us what He wants done, and when having done so He asks for our willingness and receives our response, then it is that His demands upon that consecration become intensified. We have given our word on the basis of a new understanding, and He takes us anew at our word. Praise God that, to the ever-increasing vision given to him, Paul was not disobedient. All he had went into it.

Vision of God's purpose today brings into view all the people of God, but it is also for all the people of God. That was not always so. What the Old Testament saints saw, great as it was, concerned only an earthly people, however typical they might be of the heavenly church. And only chosen men such as Joseph and Moses were entrusted with that vision. It was not common property, but was only given to the few. Today, however, it is different. Heavenly vision now is for the whole church. Though it is true that Paul and others in the New Testament period were chosen of God in a special way, His purpose is not that the vision should be confined to the ones and twos, but that all should see (Eph. 1:18). This is the special character of this age.

In an important passage in Ephesians 3, Paul writes to "you Gentiles" of the "dispensation of that grace of God which was given me to you-ward." He tells them of the "mystery of Christ" made known to him and to others by revelation (3:2-5). This "manifold wisdom of God," he goes on to explain, has God planned even now to make known through His church to all spiritual observers (3:10-11). To this end it must therefore, first of all, become her possession, and Paul's own part in this, he says, is governed by a single object, namely, "to make all men see" (3:9).

Put in a sentence, the grace of God was given to the apostle that through his labors the church might see the vision. For though Paul's "all men" embraces each member,

简言之，神的恩典赐给了使徒，是要借着他的劳苦，使教会能看见这异象。虽然保罗所说的“众人，”包括了每一个肢体，但神完满的启示并不属于个人。一切要借着教会显明的，唯有教会才能看见。我们乃是“和众圣徒一同”来明白基督之爱的度量。唯有这样我们才能被充满，以至于神一切的丰满。（18～19，另译。）

光的宝贵

既然异象是无法取代的，所以问题仍是如何使人看见。这就是使徒恳切祷告的主题。（弗一 15～18。）听见、记忆、或对人复述神的计划并不困难，困难往往在于看见；而一切属灵的工作都根据于看见。尽管神在祂的恩典里，也可能祝福一些不是从看见而产生的工作——神的确这样作了一但那些只是零碎的，也是经不起试炼的。这就是为何撒但不在乎人听见神的旨意，用头脑来明白神的旨意。他最怕的是人从里面被光照，看见神的旨意。他知道人若看见了，就会重新得着力量和能力，他们从此就会在新鲜的亮光中来看教会、工作、争战和一切。

那么异象到底是什么？异象乃是神圣的光照射进来，这光若受了蒙蔽就带来灭亡。“如果我们的福音蒙蔽，就是蒙蔽在灭亡的人身上。”（林后四 3。）然而“神已经照在我们心里”——只要看见就是救恩。当我们一看见救主面上的荣光，那时刻我们就得救了。我们若仅仅明白道理并表赞同，不会发生什么事，因为我们还未看见真理。但我们一旦真实的看见祂，那时我们就得着经历了。

这一点无论在消极一面或积极一面，对于罪或救主，都是真实的。有人在得救以前谈论不可说谎的道理，他们在圣经中看见这事，也知道圣经说这样作是不对的，甚至还努力照着神的话去作，但他们仍然说谎，并且说得很有技巧！然后有一天，他们得救了。他们在不可说谎的道理上，没有什么立时的进步，但他们不需要人教导，立刻就看见说谎是不对的。他们有一个新的本能，使他们得以脱离那一向抓住他们的坏习惯。到底发生了什么事？乃是光显明了真相，而光所显明的也就被光杀死了。光显明了谎言真实的性质，那显明

the full revelation of God does not belong to the individual as such. What is to be made known through the church can only be seen by the church. It is “with all saints” that we apprehend the measure of the love of Christ. Only so can we be filled unto all the fullness of God (Eph. 3:18-19).

THE PRECIOUSNESS OF LIGHT

So while nothing can take the place of vision, the problem is still to get men to see. It was the subject of the apostle's most earnest prayer (Eph. 1:15-18). There is no difficulty about hearing, or even memorizing and repeating to others the plan of God; the difficulty is always to see. And all spiritual work is based on seeing. However much God in His grace may bless what originates otherwise—and He does do so—it is but odds and ends. It is vulnerable. That is why Satan does not much mind men hearing about the purpose of God and understanding it mentally. His great fear is lest they should have inward illumination concerning that purpose. He knows that if they do they will have a new access of strength and power, and that the church, the work, the warfare—everything will be seen by them in a fresh light.

What is vision? It is the breaking in of divine light. The veiling of that light means perdition. “If our gospel is veiled, it is veiled in them that are perishing” (2 Cor. 4:3). But “God hath shined in our hearts”—and merely to see is salvation. As soon as we see the glory in the Savior's face, in that instant we are saved. If we merely understand the doctrine and assent to it, nothing happens, for we have not seen the Truth. But the moment we really see Him, in that moment we have the experience.

This is true both negatively and positively, as to sin and as to the Savior. Before conversion men talk about the doctrine of the wrong of lying. They see it in the Word, they know the Word says it is wrong, and they may even make an effort to conform to that Word. And yet they lie, and lie well! Then one day they are converted. There is no immediate advance in their doctrine about lying, but at once they see that lying is wrong without being told. With a new instinct, they shrink with horror from the habit that till now had gripped them. What has happened? Light has made manifest its true nature, and the light that makes manifest is the light that slays. The light that reveals the lie slays the lie. What was till now merely an ethic has become an inward experience. And the experience, like that of salvation itself, follows the shedding of light within as instantaneously as the impression of a photograph in a camera

的光也就是杀死的光。已往仅仅是伦理道德的，已成了里面的经历。这经历就象得救一样，乃是紧随着光在里面的照亮，如同照相机的底片，一经感光，影像就立刻印在其上；当你打开快门的一刹那，你就得到影像了。看见神旨意的异象，就是祂在教会中所要作的，也就是这样的情形，并且在我们身上产生同样强烈的影响。因为这异象不仅是关乎个人的，乃是关乎神在基督里的整个计划，所以它所包涵的就更为深广；正如我们已经说过的，它能改变我们整个事奉神的观念。

我并不是建议大家，马上就把已往为祂所作的工都推翻，断乎不是！单单改变外面的情形是没有用的。我们无法对付并改善神所不称许的事，我们更不敢贸然推翻祂所作的。不，光乃是杀死我们里面一切不属神的东西，不需我们强力的去对付外在的事。这不是要我们用头脑去明白并抓住什么，因为有些东西是我们无法抓住的。这乃是看见或没有看见的问题，整个关键乃在于二者选其一：光明或黑暗，生命或死亡。如果仅仅是道理，就会从我们的头脑里消失，很快忘记。但是当客观、属天的异象也成了“祂儿子启示在我里面，”二者成了一个的时候，就不需记忆，也不可能忘记，因为那是活的。我们不需要紧紧持守或抓住属灵的异象，因为是异象来抓住我们。从里面看见神的计划，就在工作或道路上没有选择的余地了；从此就是走在祂的道路上，不然就是死亡。

我们若想要有光，就可以得着光。我们若不要光，就必须把光挡在外面。当然这是可能的，有人的确这样说过：极小的叶子能遮蔽星光。我们可能被一点微小的阻隔蒙蔽，而看不见永远的荣耀。但是只要给光一线的机会，光就要穿过最小的孔照射进来。“你的眼睛若亮了，全身就光明。”（太六 22。）

得着属灵异象的秘诀，乃在乎随时预备好付代价，就是以谦卑敞开的灵向着神那鉴察的光。“祂必按公平引领谦卑人，将祂的道教训他们。…祂必将自己的约指示他们。”（诗二五 9，14 下。）“主，我愿意出任何代价来得着光。我不害怕光照。我愿意让你鉴察我工作上每一个缝隙，并让你旨意的光，照亮其上。”

我们往前研读这些事时，我盼望神在教会中浩大的旨意

follows the exposure of the film. The instant you open the shutter you get a portrait. And the vision of God's purpose, of what He wants to do in the church, is of a like character, and no less revolutionary in its effect. But because it concerns not merely the individual but the whole plan of God in Christ, its implications are so much the greater. It is capable, as we have said, of transforming our whole conception of the service of God.

I am not suggesting that we shall start to upheave and overthrow the work that till now we have been doing for Him. God forbid! Simply to change outward things is no use. We cannot deal with and improve things which God does not approve, nor dare we risk overthrowing that of which He does. No, the light kills in us all that is not of God, without any need of our doing violence to outward things. It is not a question of our grasping things mentally and getting to grips with them. There are some things we cannot grasp. It is all a question of seeing or not seeing. The whole issue is one of alternatives: light or darkness, life or death. Were it merely a matter of doctrine we might dismiss it from our mind and soon forget it. But objective, heavenly vision becomes also “his Son revealed in me”—the two are one—and there is no need to remember, or possibility of forgetting, that which lives. There is no need to hold on to or try to grasp spiritual vision. It lays hold of us. To see the plan of God from within is to have no alternative in work or way. Henceforth it is His way, or it is death.

If we want light, we can have it. In order not to have it we must shut it out. Of course this can be done, for someone has truly said that the smallest leaf can hide a star. We may let a trivial obstacle veil from us eternal glories. But given the slightest chance, light will find its way in through the tiniest chink. “If therefore thine eye be single, thy whole body shall be full of light” (Matt. 6:22).

The secret of spiritual vision is a readiness for the cost of it, which means a humble openness of spirit to the searching light of God. “The meek will he guide in judgment; and the meek will he teach his way. The secret of the Lord is with them that fear him; and he will show them his covenant” (Ps. 25:9, 14). “Lord, I am willing to pay any price to receive light. I do not fear light. I am willing for thee to search every cranny of my work and to shed upon it the light of thine own purpose.”

As we go further with these studies, I hope some of the vastness of God's purpose in the church will become apparent to us. But that is not enough. My prayer, my longing, is that we may see Christ in fullness. It is not sufficient that we seek hereafter to build

会向我们显明。但不仅如此，我所祷告，所期盼的，乃是我们都丰满的看见基督。我们今后若追求按着圣经的道理，来建造人所认为美好热心的教会，那是不够的。不，我们乃是呼求要得着光。我们敢面对光。“主，使我象司提反一样，看见在天上的人子，并在祂的光中看见你的教会是什么，你的工作是什么。求你施恩，使我不仅在这光中生活行事，更在这光中事奉！”神工作最特出的点，不是道理，而是生命；这生命来自神光中的启示。在道理的背后可能一无所有，只有字句；但在启示背后，乃是神的自己。

up, according to Scriptural doctrines, a good, earnest church as men reckon it. No, light is our cry. We dare to face the light. “Lord, give me, like Stephen, to see the Son of man in heaven, and in his light to see what thy church is, thy work is. And then grant me grace, not only to live and walk, but also to work, in the light.” The outstanding feature of God’s work is not a doctrine but a life; and life comes by revelation in the light of God. Behind doctrine there may be nothing but words. Behind revelation is God Himself.

第六章

荣耀的教会

主耶稣提起祂的教会这个题目时，直接把我们带到“这磐石”跟前。祂自己就是“稳固根基，宝贵的房角石。”（赛二八16。）每一个有生命，蒙祂血救赎的神的儿女，都是站在这根基上，并在其上建造。不信的人在这里根本没有分。无论是宇宙的教会，或是在地方上出现的教会，只有同一个原则：基督是那块“试验过的石头，”我们乃是带到祂这里，被制作以致能结合在一起。

保罗也是以这根基为他的出发点，因为这的确是唯一的根基。他写信给哥林多人说，“你们是神…所建造的房屋，”接着又说，“我…好象一个聪明的工头，立好了根基，…只是各人要谨慎怎样在上面建造。因为那已经立好的根基，就是耶稣基督，此外没有人能立别的根基。”（林前三9～11。）换句话说，选立根基不再是我们的责任。神自己已经立好了，没有人能再立别的根基；没有人能从别处开始。使徒们都见证这事，神并不征求我们的赞同，祂已经作了，祂也知道祂所作的是什么。什么时候有人来到基督这里，基督进入这人的生命里，那根基就立定了。神的儿女站立在这根基上，并且在其上建造，然而问题在于他加上去的是什么。

神所要的乃是品质。祂不太在意我们有否作这工，而在意我们用什么来作。许多人争辩说，“我若作好我的工，那就够了。”但神不仅问我们有否事奉祂，将自己献给祂的工作，在根基上建造，虽然这些都很重要。神所问的乃是更深入的。祂要问我们是用什么来作这些事？祂不仅看我们所作的事，更看我们所用的材料。在那些传福音者中间，神注意到有不同的品质，祂很容易区别那些是扎实的工人，那些是浮浅的工人。在那些看见属灵真理的人中，神在他们的看见中，也认出同样的差别。在那些祷告的人中，祂也觉察出每个人的“阿们”背后所隐藏的是什么。这就是保罗警告我们的意思：“若有人用金、银、宝石、草、木、禾秸，在这根基上建造，各人的工程必然显露；因为那日子要将它表明出来，有火发现；这火要试验各人的工程怎样。”（12～13。）

CHAPTER SIX

A GLORIOUS CHURCH

Introducing the subject of His church, Jesus brings us straight to the Rock. He Himself is the “precious cornerstone of sure foundation” (Isa. 28:16). Each child of God who has life and is redeemed by His blood stands upon this foundation, and upon it He builds. Unbelievers have no part here at all. Whether it be the church universal or its local expression, the principle is one and the same: Christ is the “tried stone” to whom we are brought and fashioned and fitted.

Paul too takes this as his point of departure, for certainly it is the only possible one. “We are ... God’s building,” he writes to the Corinthians in one of his letters, and then goes on: “As a wise masterbuilder I laid a foundation.... But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ” (1 Cor. 3:9-11). In other words, the choice of a foundation is no longer our responsibility. God Himself has laid it, and no man can lay any other; no man can begin anywhere else. The apostles witness to this, and God does not ask our approval! He has done it, and He knows what He is doing. Whenever a soul comes to Christ, and Christ enters into the life, that foundation is laid. On it the child of God stands, on it he builds. Not only is he a living stone, a part of the building, but, yes, he is also a fellow builder with the apostles. And so it matters greatly what he puts on the foundation.

God looks for quality. He is not concerned so much with whether we do the work as with what we use to do it. Many argue, “If my work is well done, surely that is enough!” But God asks not merely whether we have served Him, given ourselves to His work, and built on the foundation, important though these things are. His question goes deeper. What, He inquires, have we used to do these things? He looks not only at the things done but at the materials used. Among those who preach the gospel He is aware of a difference of quality, and readily distinguishes the solid from the superficial worker. Among those who see spiritual truth He recognizes a like difference in their seeing. Among those who pray He discerns what lies behind each one’s “Amen.” This is what Paul means when he warns us: “If any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man’s work shall be made manifest: for the day shall declare it, because it is revealed in fire” (3:12-13).

有重量的才算得数。草木、禾秸是贱的、轻的、短暂的；金、银、宝石是贵的、重的、永久的。价值的关键就在这里。金是指神的性情和荣耀，银是指神救赎的工作；这些重的金属才是神所珍赏的材料。神所看重的，不仅是我们的传扬，乃是我们的所是；不是道理，乃是借着神的命定、神的试验、以及圣灵忍耐的工作，将基督的特性组成在我们里面。出于神的工作，乃是经过十字架的工作。我们的工作若这样被神炼过，我们就可放心，这工作至终必经得起火。问题不在于“哪里需要最明显？我有什么办法和资源？我能作多少？我要多久才能把理论付诸实行？”乃在于“神的行动在哪里？这里有什么是出于祂的？祂的旨意要我作多少？那灵对这事如何定规？”这些才是真正经过十字架的仆人所考虑的问题。他认得神说“去，”神说“说，”他也认得神说，“等一会，”神说，“去，但只要说这么多。”他们认识自己的软弱和无有，他们最大的功课就是让神定夺他们的道路，学习看见祂的行动。

今天的问题乃在于我们不能明白，在神的工作中，人凭自己里面是毫无用处的。草木、禾秸是指着基本上出于人并出于肉体的，包括那些凡俗的、平常的、便宜易得的，当然也是易毁灭的。草今天可使大地披上美丽，但明天在哪里呢？人的智慧可能使我们领会圣经，天然的口才可能有吸引人的能力，情感可以牵引我们，感觉好象可以给我们引导—but引到什么地方呢？神寻求比这些更扎实的价值。许多人真能讲道，但这些人本身却是错的。我们讲论肉体，却不知道肉体的危险；我们讲论那灵，但祂若真来感动我们的时候，我们会认出祂来么？太多为神作的工，不是凭着祂的旨意和目的，而是凭着我们的感觉。（求主原谅我说，甚至有时是根据天气！）这些工作就象糠秕与禾秸一样，被风吹散。情绪好的时候我们可能作得很多，但遇到逆境，我们就同样很容易的完全放弃所作的。我们必须知道，有一天火要证明，依赖感觉或奋兴之风的工作，对神没有多大用处。当神发命令时，不管有没有感觉，我们都必须学习去作。

It is weight that counts. Wood, hay, stubble are cheap, light, temporary; gold, silver, precious stones are costly, weighty, eternal. Here is the key to value. The heavy metals, the gold of the divine character and glory, the silver of His redemptive work: these are the materials He prizes. Not merely what we preach, but what we are, weighs with God; not doctrine, but the character of Christ wrought out in us by God's orderings, by God's testings, by the Spirit's patient workings. Work that is of God is work that has been to the cross. When our work has been that way, we can rest assured that it will in the end survive the fire. Not, "Where is the need most evident? What ideas and resources have I got? How much can I do? How soon can I put that doctrine into practice?" but, "Where is God moving? What is there of Him here? How far is it His will for me to go? What is the mind of the Spirit on this?"—these are the questions of the truly crucified servant. He recognizes God's "Go" and His "Speak," but also His "Wait," and His "Go, but say only so much." Aware of his own weakness and emptiness, his greatest lesson is to commit his way to God and learn to see Him move.

The problem lies in our failure to understand that, in God's work, man in himself is of no use. Wood, hay, stubble—these suggest what is essentially of man and of the flesh. They imply what is common, ordinary, easily and cheaply acquired—and, of course, perishable. Grass today may clothe the earth with beauty, but where is it tomorrow? Human intellect may give us a grasp of Scripture; natural eloquence may have the power to attract; emotion may carry us along; feelings may seem to supply a guiding sense—but to what? God looks for more solid values than these. Many of us can preach well and accurately enough, but we are wrong. We talk of the flesh but don't know its perils; we talk of the Spirit, but would we recognize Him were He really to move us? Too much of our work for God depends not on His will and purpose but on our feelings—or even, God forgive us! on the weather. Like chaff and stubble, it is carried away by the wind. Given the right mood we may accomplish a lot, but just as easily, in adverse conditions, we may give up entirely. No, as the fire will one day prove, work that is dependent on feelings or on the wind of revival is of little use to God. When God commands, feelings or no feelings, we must learn to do.

这样的代价非常大；那些不愿意付代价的人是永远得不着的。恩典是白白的，但这事却不然。只有重价才能买到贵重的石头。许多时候我们想哭喊说，“这个代价太大了！”然而这是神借着我们在祂手下学功课，把一些东西组织到我们里面；虽然我们学得很慢，但这些才是真正有值的。在这里时间是一个因素。在神的光中，有些东西不需要等到火来烧，它本身就会消灭。乃是那些存留的，经得起神在时间里试验的东西，才有真正的价值。这里有宝石，是在神所给我们的忧愁和患难中形成的；祂使我们“经过水火，”把我们带到丰富之地。人是看外貌，神是看里面的价值。当你经历各样的试炼时，不要疑惑，只要从神手中接受；这些乃是引到祂所宝贵之生命的确定道路。

愿神怜悯那些聪明的人，他们现买现卖，这边听到的，那边就讲出去！我们必须知道，就是为神说话也不能不花代价。一切都在于器皿是轻的还是重的，因为重量显明材料的品质。两个人可能说同样的话，但在这一个人的话里头，你碰到一些东西叫你过不去；而在另一个人的话里头，你没有摸着什么。分别乃是在于他们那个人。我们到底有没有属灵的价值，我们总是知道的。比方说，把主的再来讲得有条有理，绝不能代替每天仰望主来的生活。这样的差别实在太大了，真实的东西是没有什么可以代替的。哎呀，我们许多人所是的，常不如我们所说的，以致我们若少说一点属灵的事，反倒好些。

因此，不要希奇神对建造祂居所的材料如此在意。假的珠宝可能外观也很美丽，但那戴过真珠宝的妇人，还会对它感兴趣么？使徒保罗很确定的告诉我们他自己的估价，十担的禾秸也绝对比不上一颗小宝石的价值。一切属肉体的，一切仅仅是感觉的，一切本质上是出乎人的，都是草木，至终必归于无有。唯有出于基督的，就是金、银、宝石才是永远的、不能朽坏的、不能毁灭的。

我们现在要来看，神的教会这个永存的特性。

在天上的永远

The God-prized values are costly. Those unwilling to pay the price will never come by them. Grace is free, but this isn't. Only a high price buys costly stones. Many a time we shall want to cry out "This is costing too much!" Yet the things wrought by God through the lessons we learn under His hand, though we be long in learning them—these are the really worthwhile things. Time is an element in this. In the light of God, some things perish of themselves; there is no need to wait for the fire. It is in what remains, in what has stood God's test of time, that true worth lies. Here are found the precious stones, formed in what God graciously gives us of sorrow and trouble, as He puts us "through fire and water" to bring us to His wealthy place. Man sees the outward appearance; God sees the inward cost. Do not wonder that you experience all sorts of trials. Accepted from His hand they are the sure way to a life that is precious to Him.

May God have mercy on the clever people who pass on merely what they have read or received from another. Not even speaking for God can be done without cost. It is all a question of whether the person's life is light or weighty, for weight shows the quality of the material. Two men may use the same words, but in the one you meet something you cannot get past; in the other—nothing. The difference is in the man. You always know when you are in the presence of spiritual worth. No amount of theorizing about the Lord's return, for example, will take the place of a life that has been daily lived looking for Him. There is no escaping this difference, and no substitute for the real thing. Alas, some of us are so unlike our words that it might be better if we said less about spiritual things.

Do not wonder, then, at God's concern for the materials of his house. Imitation jewelry may have a certain beauty, but what woman who has once possessed the real thing would give it another thought? The apostle Paul leaves us in no doubt of his own valuation. Ten coolie-loads of stubble can never approach the price of one single gemstone. All flesh, all mere feelings, all that is essentially of man, is grass and must vanish away. What is of Christ, the gold, the silver, the costly stones, these alone are eternal, incorruptible, imperishable.

It is this lasting character of God's church that must now claim our attention.

ETERNAL IN THE HEAVENS

在使徒保罗后期的书信里，特别是以弗所书，基督的教会永远的性质，有最明显的地位。以弗所书的主题，特别说到教会是殿，是身体，是基督的新妇，是神的子民。在此我们看见身体的主，（弗一，）神殿的材料，（二，）教会永远的奥秘，（三，）身体的增长，（四，）新妇的宝贵，（五，）以及神子民的争战；（六；）每一项都是从永远的背景来看的。我们已经讲过第三点，现在我们要稍微说一下第一章、二章和五章。

神今天的工作是什么？以弗所书帮助我们回答这个问题。首先，使徒回头看，他说，“神从创立世界以前，在基督里拣选了我们，”“我们也在祂里面成了基业，这原是那位随己意行作万事的，照着祂旨意所预定的。”（弗一4，11。）这里他给我们看见，神的工作并不是去达到一个预期的理想，乃是从一个既定的目的作出来的。因为神永远的工作，是先回到已过的永世，所以也要再达到“后来的世代。”（二7。）

然后使徒再往前看。他确定的告诉我们，神“照祂自己所预定的美意，叫我们知道祂旨意的奥秘，要照所安排的，在日期满足的时候，使天上地上一切所有的，都在基督里面同归于一。”（一9～10。）他在末了一句，总括并阐释了神在时间里的工作，乃是使万有“都在基督里面同归于一。”在祂的宇宙中不留下任何的漏洞，也没有一处不和谐，并要实现（如今只是预尝）那在祂自己里面完满的一：这正是祂的目标。

可是，我们今天的经历常是什么呢？可能我们有一班人是聚集在神的面前，一切在我们中间经过的都明显是出于基督的，所以一切都很美好，我们觉得已经摸到了那个丰满。但到了一个时候，可能我们中间本该有更深认识的一位，凭自己说了或祷告了些什么，（按保罗的说法就是“随从肉体，”）生命就从我们的交通漏失了。祝福没有了，我们所尝到的美好光景也离我们而去了。在这地上，我们何等巴望，这种在基督里的交通，至少在某种程度上，能成为我们在教会中或在家庭里正常的经历：“都在基督耶稣里成为一，”没有任何东西在祂以外！我们何等巴望这个，并为此劳苦，但这看来实在不容易实现！

It is in the later writings of the apostle Paul, and more especially in his epistle to the Ephesians, that the eternal nature of the church of Christ is given the greatest prominence. As the house, as the body, as the bride of Christ, as the people of God, the church is a special theme of Ephesians. We have the Lord of the body (Eph. 1), the material of the house (Eph. 2), the eternal mystery of the church (ch. 3), the growth of the body (Eph. 4), the preciousness of the bride (Eph. 5), and the warfare of the people of God (Eph. 6); and every one of these is seen in an eternal context. We have already touched on the third of these, and we now have to speak a little about chapters 1, 2 and 5.

What is God doing today? Ephesians helps us to answer this question. First the apostle takes a backward look. “He chose us in him before the foundation of the world.” “In him ... we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will” (1:4, 11). Here he shows us God working, not to a hoped-for end, but from a settled purpose. It is because God’s eternal work first reaches back into the past that it then also reaches on into “the ages to come” (2:7).

Next the apostle looks forward. God has, he assures us, “made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times, to sum up all things in Christ” (1:9-10). In this last clause he summarizes and defines God’s work in time; it is “to sum up all things in Christ.” To leave no loose ends of any kind, to have nothing out of harmony in His universe, to see realized in fullness in His own the oneness that now they only taste: that is His goal.

But instead, what is our common experience today? Perhaps a group of us are together in God’s presence, and all that passes between us is so evidently of Christ, and therefore so good, that we feel we have touched the fullness. But then, at a point, one of us who should know better speaks or prays of himself—“after the flesh,” as Paul would put it—and the life goes out of our fellowship. The spell is broken, and the thing we tasted has eluded us. Here on earth, how we long that such fellowship in Christ should be, in some measure at least, the normal experience in our churches and in our homes: “all one in Christ Jesus,” with nothing that is outside of Him! How we long and labor for this, and yet how hard it seems to realize it! We have to confess that to bring it to pass is impossible to us. Yet we praise God that He calls us to have a share in this

我们必须承认，要成就这事，对我们来说是不可能的。但我们赞美神，祂呼召我们，在这“不可能”的工作中有所分。

这并非矛盾。神是要教会在这事上作祂的同工，要我们每一个人（不是仅仅传道人或特别的工人），一同作这工。赞美神，以弗所书激励了我们，保证我们所预尝的一，有一天必要成为整个宇宙的实际，那时就没有任何东西在祂以外了。

保罗在这封书信里，回溯到已过的乐园，也指向将来的乐园；给我们指出了神在创世以前所作的，（一4，）也往前说到神在后来的世代所要作的，（二7，）二者都是关乎教会的。神的儿子就是在教会中启示出来的，这就是为什么教会在这里被称为“祂的身体。”（一23。）人的个格如何借着祂的身体得彰显，基督也照样借着教会得以显明出来。教会在这时代中，就属灵的意义说，乃是一个器皿，盛装并彰显基督。

“与神同工”的意思，不是说许多人被呼召来“帮助”神；乃是说神所定意要作的，教会必须让祂在她身上有路。假若神永远的旨意，真是要借着教会彰显祂的智慧和能力，那么，偏离这目标就是失去一切。保罗自己认为，他如果不能得着基督耶稣所以得着他的，那他所作的一切，就算不得什么了。（腓三12。）我们要问问自己：“我所作的工，就是我为此而活，并倾尽我心力所作的，到底是什么？”愿主再一次向我们施恩，用祂圣所里的秤，重新估量我们的工作。我们不敢为微不足道的事而活。当我们在祂话的光中，看见神在祂儿子身上的旨意，一切就都要改变了。我们仍照样讲道，但我们所看见的不同了。今后我们所作的，没有一件是单独的。一切都是为着这一件事，就是基督要借着祂的身体，将祂自己永远启示出来。

以弗所书向我们揭示第二件奇妙的事，就是教会的工作不仅是永远的，在神的眼中，更是在天上的。她所在蒙福的地方，她的地位、生活、职事、争战，每一件事都是在“天上”的，也是从“天上”来的。（弗一3，20，二6，三10，四8～12，六12。）这帮助我们进一步解释什么是为神工作。我们很容易创造属地的事物。我们若满足于外表、人为的基督教——一个基于属地的根基，凭着属地的结构和组织所推展的“运动”——我们凭自己就有可能作得到。

“impossible” work.

In this letter Paul points us both back to paradise and forward to paradise, back to what God did before the creation (1:4) and on to what He is going to do to all generations (2:7), both of them in respect to the church. God's Son Himself is revealed in the church, which is why she is here described as “his Body” (1:23). As a man's personality is expressed through his body, so is Christ displayed through the church. She is in this age the vessel which, in a spiritual sense, contains and reveals Christ.

To be found “working together with God” does not mean that many men are called to “help” God. It means that what God has determined to do, the church must make way for Him to do in her. And if it is indeed God's purpose forever to reveal His wisdom and power through her, then surely to miss this is to miss everything. Paul himself held that whatever else he did counted for nothing if he failed to apprehend that for which he was apprehended by Christ Jesus (Phil. 3:12). Ask yourself, “The work I have done, that for which I have lived and poured out my strength, what is it?” May God give us grace once again, if need be, to weigh our work in the balance of the sanctuary. We dare not live for a small thing. When, in the light of His Word, we see God's purpose in His Son, everything is transformed. We still preach, but we see differently. Nothing we do thereafter stands alone. All is for one thing—the eternal self-revelation of Christ through His body.

A second wonderful thing that Ephesians discloses to us is this: Not only is the church's work eternal; in the sight of God, it is also in heaven. The place of blessing where she is seated, her standing, life, ministry, warfare—everything is in “the heavens” and from “the heavens” (1:3, 20; 2:6; 3:10; 4:8-12; 6:12). This helps us to define further what it should mean to work for God. To create an earthly thing is easy for us. If we are content with an outward, technical Christianity—a “movement” based on an earthly foundation, with an earthly structure and organization—then it is quite possible to do the thing ourselves. But we have been apprehended for something

但主得着我们，目的与这个完全不同的东西。教会是属灵的，她的工作是属天的，绝不能受地的束缚。

大卫服事了他那一世代的人，就睡了。（徒十三 36。）他不能服事两个世代！但今天我们却想要建立一个人为的组织或制度，以使我们的工作永存不朽。旧约的圣徒服事了他们那一世代的人就过去了，这是生命的一个重要原则。麦子被种下去，经过长苗、吐穗、收割，然后整棵连根被拔除。那就是教会，绝不会永久在地上扎根。神的工作属灵到一个地步，在地上是没有根的，是一点都没有地的味道的。人过去了，但主仍在。信徒属灵的见证必须是属天的，不是属地的。一切与教会有关的，必须是新的，是活的，是能应付目前每时每刻的需要的。教会绝不能变为固定的，静止的。神亲自取去祂的工人，但祂又兴起另一些人。我们的工作受损害，但祂的工作永不会受损害。没有任何东西能摸着祂，祂仍然是神。

一个新人

教会这属天的特性一个非常有意思的结果，出现在以弗所二章，以及在歌罗西书一段平行的经节中。在以弗所二章，保罗开始说到，当时在世上是两下为敌的犹太人和外邦人，竟然借着基督被联结在一起，成为一个“在主里的圣殿。”他所说的这个“神在灵里的居所，”与今天大多数基督徒所说的大有出入。今天许多人认为，神的子民若来自不同的种族、背景或宗派，只要是在彼此赞同的信条或“基本信仰”的立场上一同聚集，那在本质上就是教会。对这些人来说，各种的基督徒，不管他们的语言、传统、观念或背景如何，只要他们来在一起，就形成教会，不会受各人从外面带来的各种不同事物的影响。

保罗在十五节的“新”字，纠正了这种想法。“…好把两下在祂自己里面，创造成一个新人。”（另译。）我们以为把犹太信徒和外邦信徒（或我们此刻所想到的任何其他类别）加起来，就是教会。但为使更清楚圣灵的意思，保罗在歌罗西三章十一节那里，对同样的事有更明确的发表。他在那里再一次论到新人说，在这新人里面，“没有希利尼人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切

utterly different from this. The church is spiritual, and her work is heavenly. It must never become earthbound.

David “served his own generation,” and slept (Acts 13:36). He could not serve two! Where today we seek to perpetuate our work by setting up an organization or society or system, the Old Testament saints served their own day and passed on. This is an important principle of life. Wheat is sown, grows, matures, is reaped, and then the whole plant, even to the root, is plowed out. That is the church, never rooted permanently in the earth. God’s work is spiritual to the point of having no earthly roots, no smell of earth on it at all. Men pass on, but the Lord remains. The spiritual testimony of believers is to be heavenly, not earthly. Everything to do with the church must be up-to-date and living, meeting the present—one could even say the passing—needs of the hour. Never must it become fixed, static. God Himself takes away His workers, but He gives others. Our work suffers, but His never does. Nothing touches Him. He is still God.

ONE NEW MAN

One very interesting consequence of this heavenly character of the church appears in the second chapter, and in a parallel passage in Colossians. In Ephesians 2 Paul sets out to show how two mutually hostile elements in the world of his day, the Jews and the non-Jews, have been brought together by Christ to become one “holy temple in the Lord.” What he has to say concerning this “habitation of God in the Spirit” is surprisingly different from what most Christians say today. Today it is widely held that if the people of God of different race or background or Christian denomination are gathered on the agreed ground of a creed or “basis of faith,” that constitutes the essence of the church. To them, all sorts of Christians, no matter what their language or tradition or viewpoint or connection, together form the church, and this is not affected by what various things they may carry in with them from outside.

The correction for this kind of thinking is the word “new” in verse 15: “... that he might create in himself of the twain one new man.” We think Jewish believers plus Gentile believers (or whatever other groupings are in our minds at the moment) are the church. But to leave us in no doubt as to what the Holy Spirit means, Paul expresses the same thing even more explicitly in Colossians 3:11. Writing once again of the new man, he says that within its sphere “there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.” If

之内。”（另译。）我们若有正确的领会，这话的意思乃是：我们若要作基督徒，我们就不能是别的，我们只能是基督徒！

难处是我们对这些事的想法，多是从一个错误的前题出发的。让我用一个比方说，假设你站在教会门外，象征性的施舍面包给饥饿的人吃。凡愿意的人，不管他们手拿着什么，或背负着什么，都可以自由的来吃一点。于是各样的人来了，他们也吃了。他们有资格进来么？他们若进来了，能和平共处么？也许你头一个反应会说，能！这一群乌合之众，基于他们所领受的，就可以共享一个交通，使他们互相联合。但等等看！他们手中所拿的那些笨重的东西，和他们肩上所负的那些累赘怎么办？那些走在他们前头的牲畜，和那些拖拉在他们后面一车一车的家具货品又怎么办？他们进来的时候，你忽略了这些随着进来的东西。他们随身所带的，足以成为一个混乱的市场，甚至更糟！

再看看，门是窄的；十字架的阴影遮蔽着它，前面还有一个坟墓。如果你所施舍的面包，象征众人同享的生命，那么这些东西也象征别的事。这告诉我们，在进入的时候，不仅要接受一些东西，更要放弃一些东西。基督“以自己的身体，废掉冤仇，”就使两下成为一个。（弗二 15。）在堕落的人里面，有些东西是对交通构成阻隔的，这些必须被拆毁，被除去。

我们不能避开不理这另一个象征。我们无法逃避在生命的交通中，这第二个条件。不管我们的国借、肤色、或宗派是什么，我们必须死，因为只有那些与基督同钉的人，那些有所放弃的人，才能在那里安家。天然的特性，国家的争竞，阶级的传统，个人的偏好，一切来自旧生命和旧族类，我们很自然抓住或想要带过来的东西——这一切都被十字架除掉了。神的“新人”完全是新的，也只能是新的。在这范围里，只有出于基督的东西，祂必须“是一切，又在一切之内。”

从起初

从上面所说的，我们很明显的看见，以弗所书给了我们新约中有关教会最高的启示。我们留意这卷书信中说到教会的历史，是按怎样的顺序，就可看出这一点。在这里，

we understand him aright this means that, if we want to be Christians, we cannot be anything else but Christians!

The trouble is that much of our thinking about these things starts from a false premise. Let me try to illustrate. Imagine yourself standing outside the door of the church and symbolically giving away bread to the hungry. Any who care to do so are free to come and take a little, regardless of what they may be engaged in or encumbered with. All sorts and conditions of men come, and they eat. Are they not qualified to enter? And will they live together peaceably if they do? Your first reaction may be to answer yes, regarding the rabble that have gathered as partaking of a fellowship that unifies them on the basis of what they have received. But wait a minute! What about the bulky articles in their hands, and the burdens on their shoulders? What about the animals they drive before them, and the cartloads of furniture and merchandise they drag behind? You are overlooking what comes in with them when they come in. They have with them all the makings of a busy market, or worse!

Look again. The door is narrow. A cross overshadows it, and beyond it lies a tomb. If the bread you distribute spoke of a shared life, these symbolize something else. They tell us that in entering, not only is there something to be received; there is something also to be relinquished. “Having abolished in his flesh the enmity” He made both one (Eph. 2:15). There was in fallen man something to be broken down that constituted a positive barrier to fellowship, and that had to go.

We cannot evade this other symbol. We cannot escape this second condition of fellowship in life. Whatever our nationality or color or Christian denomination, we must die, for only those who have been crucified with Christ, only those who have let go of something, find themselves at home there. Natural traits, national rivalries, class traditions, personal preferences, all the things that we would instinctively clutch to ourselves and seek to carry over, as it were, from the old life and order—all are by the cross excluded. God’s “new man” is altogether and only new. Inside those limits, what is of Christ alone is found, and He must be “all and in all.”

FROM THE BEGINNING

From what we have already said it will be evident that Ephesians sets out to give us the highest New Testament revelation of the church. This appears again in the order in which the church’s history is treated in this letter. Here, as we have suggested, we not

就如我们题说过的，我们不仅看见教会是从罪中蒙救赎的；我们也看见教会从创世以来所历经的过程。罗马书在一章就提到罪，然后很详细的说到单个罪人的称义与成圣，之后才在十二章来到基督的身体这个主题。以弗所书却不一样，它乃是回溯到更早的历史。很明显的，以弗所书早在第一章就提到教会，说到她是“在基督里被拣选”的。虽然罪的问题接踵而来，但那是到了二章的时候才详细的论到。事实上，整封书信给我们看见教会完整的历史，包括神在基督里的目的完满时，她所占的地位，以及神恩典的工作，借此神救赎了她，并将她带到祂的目的里。

这种对教会的看见，乃是回溯到万物的最开头，当夏娃在创世记二章出现时，我们看见教会已经在神的心意中；这是在罪还未侵入神的创造之前。（无疑的，教会是在人堕落很久之后，才向人启示出来；但我们必须相信，教会早已在神计划之中了。）相比之下，夏娃在旧约那些预表教会的女人中最为突出，甚至是独一的。她们每一个人都说出教会的某一方面。我们看见教会带到新郎面前（利百加—创二四），从外邦人中被拣选出来（亚西纳—创四—45），经过旷野（西坡拉—出二21），承受美地的产业（押撒—书十五16～19），完全倚靠她至近的亲属而被赎回（路得—得四），为她的主争战（亚比该—撒母耳上二五）。但有趣的是，这一连串的预表中，没有一个象夏娃那样有启发的意义。因为她们都是在人堕落之后，所以直接或间接的，与道德或责任上的问题有关。但夏娃是在罪还未进入之先那蒙福的时期里，所以是唯一预表教会与神的儿子联合，而成就神所有心意的。

夏娃只有一个，是独一的，也是完全为着亚当的。耶稣曾说，“那起初造人的，是造男造女，并且说，‘因此，人要离开父母，与妻子连合，二人成为一体。’这经你们没有念过么？”（太十九4～5。）在这点上，我们看见这个属灵的预表在罪进来以先，如今也没有被罪摸着，这完全表明神原初和永远的心意，就是要为祂的儿子得着一个新妇。

再者，夏娃对教会的预表乃是双重的，这或许帮助我们明白保罗在以弗所书里所说的。首先，她是亚当的一部分，

only see her as from sin redeemed; we are shown too her course from the beginning of creation. Whereas Romans introduces sin in chapter 1, and only approaches the subject of the body of Christ in chapter 12 after dealing at length with the justification and sanctification of the individual sinner, Ephesians begins differently, going back further into history to do so. It is striking that, as early as Ephesians 1, the church comes into view as already “chosen in Christ,” and that even though the question of sin follows hard after this statement, it is not treated at any length until chapter 2. The letter as a whole sets out, in fact, to give us the church’s complete history, comprising both her place in the fullness of God’s purpose in Christ and the work of God’s grace by which He redeemed her to bring her there.

This view of the church goes back to the very start of things. It sees her there in the mind of God much as Eve appears in the second chapter of Genesis, before the irruption of sin into the creation.⁴ (Note 4: While the church was no doubt revealed to man only long after the Fall, we must, I think, allow that she was planned by God before it.) This comparison makes Eve unusual, even unique, among the women of the Old Testament who may be felt to be types of the church. In each of them some aspect of the church is depicted. We see her presented to the bridegroom (Rebekah), chosen from among the Gentiles (Asenath), passing through the wilderness (Zipporah), receiving her inheritance in the land (Achsah), altogether dependent upon her kinsman-redeemer (Ruth), and militant for her Lord (Abigail). Yet, interesting as is this sequence of types, none is so instructive as that presented by Eve. For they all succeed the Fall, and therefore directly or indirectly have moral issues and responsibilities associated with them. But Eve, viewed as in that blessed period before sin entered, remains uniquely typical of the church as the one who fulfills all God’s desire for her in union with His Son.

For Eve was one and alone; and she was absolutely for Adam. “Have ye not read,” said Jesus, “that he which made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?” (Matt. 19:4-5). At this point the spiritual type, preceding the entry of sin and for the present untouched by it, expresses most perfectly God’s original and eternal intention to have a bride for His Son.

Moreover the figure of the church that Eve presents is a double figure, and this may help us to understand Paul’s language in Ephesians. First, as a part of Adam,

在他沉睡时从他取出来的，因此她就是他的身体。然后，她被造完成，又被带到他面前，就成为他的新妇。别的受造之物也被带到他面前，但因着不是出于他，所以不能成为帮助他的配偶。这使夏娃和其他的造物有别。这也是今天基督的教会与整个旧造典型的区别。

然而罪进来了。堕落乃是历史的事实。“因一人的悖逆，众人成为罪人。”“一切受造之物，一同叹息劳苦，直到如今。”（罗五 19，八 22。）因此救赎的工作就成为神必须作的。十字架必须成为历史，不仅现在要来应验亚当沉睡所预表的睡、醒、和新造，同时也必须对付堕落所造成的新局面。（这可能就是为什么在新约中，耶稣的死从未称为睡，象其他信徒的死那样。）罪和死必须被十字架对付并除掉。基督耶稣必须为我们的缘故降卑祂自己，存心顺服以至于死，且死在十字架上。必须付上代价，使撒但的权势被摧毁。每一个罪人必须个别的来到救主面前，借着赎罪的血得蒙赦罪。在此我们看见自己的确原是在罪的深谷中，成了主救赎的胜利品。这正是罗马书所说的。然而以弗所书即使在这一切堕落的历史之后，却仍然在神永远的目的里看我们，说出神的拣选完全是出于基督，也完全是为着基督的。

这是神圣盼望的神迹，甚至人不幸堕落了，也只是使之受阻挠，而不能使之失败。亚当犯了罪；而今天人离开了神的恩典，活在肉体中，甚至蒙救赎的人，也能，也会一再的犯罪。但是借着重生，有一个出于基督的东西种到他里面，是罪摸不着的，这乃是他被命定要凭以活着的。基督自己的生命，借着十字架被释放出来，并分赐到祂的肢体里，就供应能力给他们，使他们凭这生命活着。这样，罪对他们的辖制就摧毁了；他们就能在复活的新样里生活行动。（罗六 4，6。）唯有这样才能满足神的要求，此外并无别的代替。

再者，这事乃是共享的，因为在神计划的范围里，只有一个器皿，没有许多个别的器皿。神造了一个夏娃，不是许多的人。若没有基督，我个人就没有生命；若没有教会—祂的身体，我就没有凭借，可以活出我所得着的生命该活出的情形。

taken from him in sleep, she was his body. Then, created, perfected and brought again to him, she became his bride. Other created things were brought to him, but not being of him they could not be his helpmeet. This distinguishes Eve from the rest of the creation. It also typically distinguishes the church of Christ from the entire old creation today.

For sin has entered. The Fall is a fact of history. “Through one man’s disobedience the many were made sinners.” “The whole creation groaneth and travaileth in pain together until now.” The work of redemption thus became a divine necessity. The cross had to become history, not merely now to fulfill the figure of sleep and waking and new creation foreshadowed by the sleep of Adam. It must deal as well with the new situation the Fall has created.⁵ (Note 5. This is perhaps the reason why, unlike that of believers, the death of Jesus is never described in the New Testament merely in terms of “sleep.”) Sin and death must by it be met and done away. Christ Jesus must humble Himself for our sakes, becoming obedient even to the death of the cross. The price must be paid and Satan’s power broken. Every individual sinner must come to the Savior and find remission of sins through the atoning blood. So it is that we see ourselves—and rightly—as in the valley of sin, the trophies of redemption. That, as I said, is Romans. Yet even after all this history, Ephesians finds God choosing, rather, to view us as within His eternal purpose, altogether from Christ and altogether for Christ.

Here is the miracle of divine hope, that even the disaster of the Fall could not frustrate but could only hinder. Adam has sinned; and apart from the grace of God, man in the flesh—yes, even redeemed man—can, and would repeatedly, sin. But by new birth there is planted in him that of Christ which sin cannot touch, and he is commanded to live by that. The very life of Christ Himself, released by the cross and distributed to His members, supplies them with the power to do so. By it, sin’s dominion over them is broken; in its resurrection newness, they walk (Rom. 6:4, 6). There is no substitute. It alone can meet God’s demands.

And it is to be shared, for in the sphere of divine purpose there are not many individual vessels but one Vessel. God created one Eve, not many men. Without Christ, I personally do not possess life; without the church His body, I have not the means to live the life I possess as it should be lived.

但如今，我不仅得着了这生命，我也得着那赐生命者自己。我们现在来看以弗所五章的后半部。在二十五至三十节，我想我们可以清楚看见这两件事：新妇与身体。二十五至二十七节说到头一条爱的诫命：“你们作丈夫的，要爱你们的妻子。”这是基于两件事：基督为祂新妇代死的爱，是过去式的；以及祂为她所定的目的，是未来式的。这是永远的观点。在二十八至三十节，我们又看见第二条爱的诫命：“丈夫也当照样爱妻子，如同爱自己的身子。”这是基于一件事：基督对祂身体（在本质上就是祂自己）的爱，是现在式的。后者乃是今天的观点。头一段话看基督与祂的教会是分开的、分别存在的，着重说到教会是祂的新妇，与祂这赐生命者联结。第二段话看基督与祂的教会在属灵上乃是一个，而不是分开存在的，着重说到教会是祂的身体，与祂是一，如今在生命上与祂联合。从一个产生出两个来，从两个他们又合为一个。这就是教会的奥秘：一切出于基督的，又归于基督。

基督现在的工作乃是爱她，顾惜她，保护并保守她脱离疾病和瑕疵，因而照顾她，因为祂爱她如同爱自己一样——我恭敬的说，因为教会就是基督！祂如何保养并保守教会？乃是“用水借着话，把教会洗净。”（26，另译。）这节里的“话”字，不是 *logos*，劳高斯，神那大的、客观的、永远的话；乃是 *rhema*，雷玛，是较小、较个人、主观说出来的话。“我对你们所说的话（雷玛），就是灵，就是生命。”（约六 63。）雷玛常是一些很个人、亲切的话：“马利亚说，我是主的使女，情愿照你的话成就在我身上。”“主啊，如今可以照你的话，释放仆人和婢女安然去世。”“那时，撒迦利亚的儿子约翰在旷野里，神的话临到他。”“我们整夜劳力，并没有打着什么，但依从你的话，我就下网。”“祂不在这，已经复活了；当記念祂还在加利利的时候，怎样告诉你们，…他们就想起耶稣的话来。”“圣灵便降在他们身上，…我就想起主的话说，…但你们要受圣灵的浸。”（路一 38，二 29，三 2，五 5，二四 6～8，徒十一 15～16。）

教会要回到神的计划，这是如何成就的呢？乃是用水借着话：首先，祂复活生命的水，来察验我们，并对照着这生命本身，暴露一切需要除去的东西；然后祂的话，就来

But now, not only do I have the life, I have also with me the Giver of life Himself. Let us return for a moment to the latter part of Ephesians 5. In the passage from verses 25-30 I think we can distinguish these two things, the bride and the body. In verses 25-27 we have the first law of love, “Husbands, love your wives,” and it is based upon two things: the past tense of Christ’s love for His bride, expressed in His death on her behalf, and the future tense of His purpose for her. This is the eternal view. Again in verses 28-30 we have a second law of love, “Husbands ought also to love their own wives as their own bodies,” and this is based upon one thing: the present tense of Christ’s love for that which is, in essence, Himself, His body. This latter is the view today. The first passage sees Christ and His church apart, having separate existence, and is concerned with her union, as bride, with Him, the Giver of life. The second sees Christ and His church spiritually identified, without separate existence, and concerns her identification and present unity of life with Him as His body. From One there have become two; from being two they will again be one. This is the mystery of the church, that all that is from Christ returns to Him.

The work of Christ now is to love and cherish her, to protect and preserve her from disease and blemish, caring thus for her because He loves her as His own self—because, speaking reverently, the church is Christ! How does He nourish and preserve her? “By the washing of water with the word” (verse 26). In this verse “the word” is not *Logos*, the great, objective, eternal Word of God; it is *rhema*, the smaller, more personal and subjective spoken word. “The words (*rhemata*) that I have spoken unto you are spirit, and are life” (John 6:63). *Rhema* always suggests to us something very personal and intimate: “Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.” “Now lettest thou thy servant depart, O Lord, according to thy word, in peace.” “The word of God came unto John the son of Zacharias in the wilderness.” “We toiled all night, and took nothing: but at thy word I will let down the nets.” “He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.... And they remembered his words.” “The Holy Ghost fell on them.... And I remembered the word of the Lord, how that he said,... Ye shall be baptized with the Holy Ghost.” (Luke 1:38; 2:29; 3:2; 5:5; 24:6-8; Acts 11:15-16.)

How is the church’s return to the plan of God effected? “By water with the word”: the water of His risen life, checking us and exposing, by contrast with itself, all that needs to be eliminated; and His Spirit-spoken word, dealing with what has been

对付那被显露出来的，并将瑕疵洗掉，借此更新我们。有时可能是话先来，然后生命再来；但果效是一样的。“立时鸡叫了第二遍，彼得想起了耶稣对他所说的话，…思想起来，就哭了。”（可十四 72。）神的话对教会若没有要求的能力，教会就不是教会了。话乃是神洁净并更新我们的工具。只要我们认识这点，并让话作工，那我们即或会失败，也不致长久活在黑暗中而不自知。

愿颂赞归与神，日子将到，基督的身体以祂为生命，全然有祂的性质，就要预备好，成为新妇，作祂的配偶。因为教会是祂的身体，那时已达到了基督丰满的身量，（弗四 13，）至终就要献给祂，作个“荣耀的教会，毫无斑点皱纹等类的病。”（五 27。）那时教会要完全象祂，因为是完全出于祂的；教会也是完全为着祂的。那时教会已经将祂的荣耀彰显出来，她就可以献给祂，披戴着荣耀，毫无罪的痕迹，毫无年代的皱纹，没有荒废的时间，也没有任何的缺点，乃是圣洁没有瑕疵的。基督借着祂的话，就不给撒但、鬼魔、人或天使，甚至神自己，在教会身上有任何攻击的余地。因为如今在她里面一切都是新的，一切都是出于神的。如果这就是那有福的结局，那么，我们岂不该大大的宝贝神今天对我们所说的话么？

revealed, and renewing us by cleansing away the blemishes. Sometimes maybe the word comes first and then the life, but the effect is the same. “The second time the cock crew. And Peter called to mind the word.... And when he thought thereon, he wept” (Mark 14:72). The church to which God’s word has no power to appeal is no church. But the word is His instrument of cleansing and renewal. If only we realize this, and allow it to do its work, though we may fail, we shall not long remain unaware that we have done so.

And blessed be God, the day will come when the body, taking its character wholly from Him who is its life, will have been made ready to become the bride, His helpmeet. Because, as His body, she has attained to the measure of the stature of His fullness (4:13) she will be presented to Him at the last, “a glorious church, not having spot or wrinkle or any such thing” (5:27). Wholly like Him because wholly of Him, she will be wholly for Him. She has expressed His glory; she will be presented to Him clothed in that glory, with no scar of sin, no wrinkle of age, no time wasted, no flaw of any kind, but holy and without blemish. Christ, by His word, has left in her no ground for Satan or demons, men or angels—no, nor yet even for God Himself—to lay any charge against her. For in her, now, all is new, and all is of God. Should we not, then, if this is to be its blessed effect, greatly treasure the word that God speaks to us today?

第七章

在爱里建造

我们现在要从属天的奥秘转到属地的彰显。我们看过了教会—基督的身体—与她的主的关系，现在必须来看她属人的关系。我们现在要问，肢体彼此之间是如何尽功用的？

在所有使徒当中，似乎是保罗首先看见耶稣和祂的子民，就象身体和肢体一样。对教会的这个观点，无疑是他所特有的，与他的得救和呼召很有关系，这包含在主对他所说的头一句话里：“我就是你所逼迫的耶稣。”（徒九5。）逼迫信徒，就是逼迫耶稣；摸着祂的门徒，就是摸着祂。这话传达了一个大的启示，就是赐给保罗那有关教会的奥秘，使他对主有了新的认识；当主在地上时，这只是隐藏在祂的传讲之中。

主在保罗身上所作的并不是停在这里。祂不让保罗停留在属天的奥秘中。祂对保罗紧接着的命令，就是把这样的启示带到实际的果效中。“起来，进城去，你所当作的事，必有人告诉你。”（6。）“必有人告诉你。”这话指明保罗若离开了这些他从前所逼迫的门徒，他就是无助的，也永远无法知道主要他作什么。若不是在这活的教会的根基上，主自己不会告诉他作什么。祂不会扶助仅仅属于个人的呼召和工作；因为个人主义乃是罪，会伤害基督的身体。

因此，保罗到了大马色，并在那里等了很长的时间。起先没有人来找他。过了三天黑暗的日子，终于有人来了，但所来的也不过是一个“门徒”而已。从路加所说这简单的称呼，我们得到一个结论：亚拿尼亚虽然是一个虔诚可敬的人，却也只是一位平常的弟兄，他身上并没有什么特别之处，使他有资格来帮助这位被命定作“教会伟大使徒”的保罗。但正是这样，教会的奥秘对保罗才成为实际。

同样的，在亚拿尼亚这一面，根据他所听到大数扫罗的名声，他定然感到害怕，现在他心里必是有神恩典的神迹，才有

CHAPTER SEVEN

BUILDING IN LOVE

From the heavenly mystery we turn now to the earthly expression. Having seen the church, the body, in her relation to her Lord, we must now consider her human relationships. The time has come to ask ourselves, How do the members function one toward another?

It seems likely that, of all the apostles, it was to Paul first that there came the concept of Jesus and His people as a body and its members. Certainly it is a view of the church that is peculiarly his. It was, after all, bound up with his very conversion and calling, being contained in the Lord's first words to him: "I am Jesus whom thou persecutest" (Acts 9:5). To persecute those who believe is to persecute Jesus. To touch His disciples is to touch Him. Thus these words heralded the great revelation that was to be given to Paul of the mystery of the church. They told him something new about the Lord, something till then no more than implicit in His statements while on earth.

But the Lord did not leave the matter there with Paul. He did not allow him to stay with the heavenly mystery. The command that immediately followed came right down to the practical consequences of such a revelation. "Rise, and enter into the city, and it shall be told thee what thou must do." It shall be told thee. Apart from those very disciples against whom he had set himself, Paul would be helpless; he would never know. The Lord Himself would not tell him what to do, save on the basis of the living church. He would not lend His support to a merely individual calling and mission. For individualism is sin; it does injury to the body of Christ.

So Paul reached Damascus, and there followed for him long hours of waiting. At first no man came. Only after three days of darkness did someone at length arrive—and even then, he was but "a disciple." From Luke's use of this simple title we are to conclude that Ananias, though devout and of honorable character, was just an ordinary brother, with nothing special about him to qualify him as the helper of the destined "great apostle of the Church." But it is just here that the mystery of the church must become practical for Paul.

And for his part too, Ananias, who knew Saul of Tarsus by repute and had every reason to fear him, must now give practical expression to a miracle of divine grace in

这实际的表现：他从谨慎的称他“这人，”（徒九 13，）改口称他“扫罗兄弟。”（17，另译。）耶稣已经除灭了仇恨，他一切的恐惧都除去了。亚拿尼亚以弟兄称呼的简短问候，表明了宇宙教会对基督另一肢体的承认；他简单的动作，显明了二人在一个膏油涂抹下新建立的一。他们在一位灵里传达并接受神所设计，要影响全世界的指示。（二二 14～16。）

保罗在他的著作中，给我们两种对基督的身体略为不同的看法，一个在以弗所书，一个在哥林多前书。前者看教会是在诸天界里，后者看教会是坚固栽种在地上。在以弗所书里，教会（她的全部）是身体；而保罗对哥林多人却写道：“你们就是基督的身子，并且各自作肢体。”（林前十二 27。）如果我们象许多人一样，将以弗所书看为一卷教会间传阅的书信，这也许能帮助我们解释，为何保罗在此是从广大、宇宙的观点，说到基督的身体；而哥林多前书乃是写给当时某一个希腊城市的书信，所以他给我们看见，身体在地上某一个情形显出功用，如同人的身体显出功用一样。

这就是我对林前十二章二十一节那短短、意义深长的话的解释：“眼不能对手说，我用不着你；头也不能对脚说，我用不着你。”我们要谨慎，不可误解保罗在这里的意思。基督的身体，无论是天上宇宙的一面，还是地上地方的一面，都只有一个头，就是基督自己。（弗四 15。）保罗并不是说众地方教会各有各的头；众教会不能有许多地方上的“头，”否则身体就立刻分裂。保罗在哥林多前书乃是以人的身体作比喻，来说明基督属天永远的身体，在地上运作、联系、并尽功用的实际原则。他确定的说，头不能没有祂最小的肢体，照样，任何一个单个的肢体也不能缺少任何别的肢体。

因此在哥林多前书里，主要的不是重在说到神的目的，而是重在人的责任。前者是基本的，因为没有这个，就不能作任何事了；但问题是，我们是否将神的旨意带下来，并实际应用在我们今天所在的地方？

难处似乎在于如何两者兼备。我们很容易接受以弗所书这一面，就是从属天的观点来看神所要得着的是什么。但我们的难处都在哥林多前书这一面。对那些只顾到属灵一面

his own heart. His cautious “this man” (Acts 9:13) becomes “Brother Saul” (9:17). Jesus has slain the enmity and all his fears are dispelled. Ananias’ simple words of greeting express, in brother-to-brother terms, the recognition by the universal church of another member of Christ, while his simple act demonstrated the newfound oneness of these two men under a single anointing. In one Spirit they gave and received instructions that were designed by God to have a worldwide outcome (Acts 22:14-16).

In his writings, Paul gives us two somewhat different views of the body, one in Ephesians and the other in First Corinthians. Whereas the one sees the church in the heavenlies, the other sees her planted firmly on the earth. In Ephesians the church—all of it—is the body. To the Corinthian believers Paul can nevertheless write: “Ye are the body of Christ, and severally members thereof” (1 Cor. 12:27). If, as many do, we regard Ephesians as a circular letter, this may help to explain why Paul, thinking in large, universal terms, occupies himself there with the body of Christ, whereas in First Corinthians, writing this time to the church in a particular Greek city, he shows us that body functioning in a given situation on the earth, and doing so in the way a body functions.

That, I take it, is the explanation of a significant little clause in First Corinthians 12:21: “The eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.” We should be careful not to misunderstand Paul here. The body of Christ, whether universally in heaven or locally on earth, has only one Head, Christ Himself (Eph. 4:15). There cannot be many local “heads” of churches, or there would at once be schism in the body, and Paul is not suggesting that there can. Rather, he is using in First Corinthians the metaphor of a human body to illustrate practical principles of relatedness and function, by which the heavenly and eternal body of Christ operates down here. Just as the Head, Christ, cannot dispense with the least of His members, so, he affirms, can no single member get along without any other member.

Thus in First Corinthians we see the whole matter treated in relation not so much to divine purpose as to human responsibility. The former is essential, for none could function without it, but the question is, are we bringing it down and applying it where we are today?

The problem seems to be to have the two. It is easy to accept the Ephesian side—the heavenly view of what God will have. Our troubles begin with First Corinthians. For the spiritually minded that letter is altogether too practical, and because it is so, they are

的人，这封书信太重于实行了；正因这样，他们总是有一个危机，想要逃避这封书信应用上的困难。他们设法（那是正确的）避免一种极端，就是从新约里教会实行的例子，找出教会生活极简单的榜样或形式，然后盲目的遵循。他们知道这只会产生一种无生命的翻版，重复教会刚开始时的历史而已。于是他们只好单单注意以弗所书所说荣耀属天的教会，结果却落入相反的错误里——就是叫这异象“属灵”到一个地步，即使不是全部，也差不多成了不实在的！

但林前十二章是一段非常简单的话，也许就是因为那么简单，所以它的意义反而被许多人忽略了。这里所说的不是属天的，也不是属地的，乃是既属天，又是在地上彰显的。那在诸天界里的身体被启示出来的目的，是要自然的产生非常实际的结果，哥林多前书就是阐明这结果。

神的原则乃是道成肉身的原则。（我们要小心使用道成肉身这辞。把教会与道成肉身的主之间的相同说得太过，是不智慧的事。）神的心愿——事实上这对祂不仅仅是个心愿，乃是神圣的必需——是要属天的生命在属地的彰显里表明出来，不是借着天使或灵，乃是借着人；不是抽象、不实在的，乃是有真实、实际的形态。活在以弗所书所说的诸天界里是蒙福的，但请记住，同一位使徒写了以弗所书，也写了哥林多书。神要求祂那宇宙、属灵、属天的教会，要在众地方教会里得着其在地上表的显，建立在许多比异教的哥林多城还要黑暗的地方。因着有这地上的彰显，人总是太容易带进他们的意见，用人的手来安排。他们找借口说，“有时候我们必须属地一点！”但林前十二章给我们看见，甚至在这样的环境里，教会仍然是按属天身体的原则运作。因为地方上的教会，不是仅仅外面的预表，乃是基督今天在地上真实的显出。“你们就是基督的身子。”在哥林多这地方，你们哥林多人蒙召，就是要成为在实质上整个的身体。

承当责任

接着我们要来看，林前十二章如何说到身体显出功用的生活。我们若从十二节细细的往前看，我想我们能找出支配身体生活四个简单的律。

always in danger of evading the difficulties of its application. They seek (and rightly) to avoid the extreme of deducing, from the available evidence of New Testament practices, a foolproof pattern or system of church life and then following that slavishly. They know only too well this will produce but a lifeless copy of that historic beginning. So instead they fix their eyes almost exclusively upon the glorious heavenly church set forth in Ephesians, only to fall into the opposite error—that of keeping the vision so “spiritual” that it becomes almost, if not quite, imaginary!

Yet First Corinthians 12 is a very simple passage, and perhaps it is just because it is so simple that its meaning is missed by many. What is here is not heavenly, nor is it earthly, but heavenly and yet expressed on earth. The revelation of the body in the heavenlies is intended spontaneously to issue in very practical results, and it is these results that are there defined.

God's principle is the principle of incarnation.⁶ (Note 6. We use the term with caution. It is unwise to carry too far the parallel between the church and her incarnate Lord.) God desires—indeed for Him it is more than a desire; it is a divine necessity—to show the heavenly life in an earth expression, not in angels or spirits but in men, not as something vague and imaginary but in a form that is real and practical. It is blessed to be living in the heavenlies in Ephesians, but remember, the same apostle who wrote Ephesians also wrote Corinthians. God's character demands that His church—universal, spiritual, heavenly, should have its earthly expression in local churches, set in places no less dark than the pagan city of Corinth. And because there is this earthly expression, men will always be ready enough to step in with their opinions and have a hand in the arrangements. “We must be earthly sometimes!” they say in extenuation. But First Corinthians 12 shows us that, even in such an earthly environment, the church is still to operate on the principles of the heavenly body. For the local church is not merely an outward type, it is a real manifestation of Christ in the earth today. “Ye are the Body of Christ.” Here in Corinth you Corinthian believers are called to be the whole body in essence.

TAKING RESPONSIBILITY

So we turn to First Corinthians 12 and its treatment of the functional life of the body. If we look closely at the section of this chapter from verse 12 onwards, I think we can discern four simple laws governing the body's life.

第一个律是在十五至十六节：“设若脚说，我不是手，所以不属乎身子；它不能因此就不属乎身子。设若耳说，我不是眼，所以不属乎身子；它也不能因此就不属乎身子。”（林前十二 15～16。）换句话说，你必须照着你所是的来尽功用，而不是照着你所喜欢的来尽功用。因为你不是别人，所以你没有地位拒绝你所是的！好比脚说，“我下定决心要作手！假如我不能作手，我就拒绝行走！”这一种拒绝，是出自一种和别人比较的心理，只有个人主义者才会比较。

这种与人比较的习惯显明一件事：我们尚未看见基督的身体。请告诉我，哪一个肢体比较好，是脚还是手？你若想一下就知道，二者是无法比较的。它们在人身体上的功用不同，二者在身体上都是同样的需要。可是许多人都轻看神的恩赐；因为他们不能成为他们所羡慕的特别肢体，他们就放弃他们的地位。或者他们以为一切的职事，从头到尾都是公开的，由于他们没有可以在公开场合中尽功用的恩赐，他们就什么都不干。

这正是耶稣论到人与银子的比喻所描述的光景。（太二五 14～30。）有一个仆人有五千银子，另一个有二千，但是整个比喻的重点是在那有一千的仆人身上。危险是在于那埋掉他一千银子的弟兄。这样的人会说，“既然我没有五千，也没有二千，我的一千有什么用处？我既然不能有明显的服事，我真的还有用处么？既然别人这么会带领祷告，在祷告聚会中带动祷告的空气，我在会中岂不是该闭口不言么？既然不能身居要位，因此我什么也不居，又有何妨呢？”

但那个比喻教导我们，如果二千可以变作四千，五千可以变作一万，一千也可以变作二千。我们乃是借着尽功用来发现生命。教会遭受亏损，许多时候不是因着五千的肢体过于显著，乃是因着一千的肢体把自己扣住了。整个身体的生命，就因这些一千银子的埋藏而受到亏损，变得贫穷。

我们一旦认识属天的身体，我们即或在其中只有最小的一分，也会非常欢喜。我们若因着只有一千而拒绝尽功用，就可能显明我们在神旨意之外还有想望与野心，甚至更差的，我们对神的旨意不满意。但是不要这样，祂若喜欢使

The first is in verses 15 and 16: “If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.” In other words, you must function as you are, and not as you would prefer to be. Because you are not someone else, that is no ground for declining to be yourself. It is as though the foot said, “I had made up my mind to be a hand, and because I can’t, I’ll refuse to walk!” Such refusal springs from a comparing heart, and only individualism compares.

This habit of making comparisons reveals one thing: that we have not yet seen the body of Christ. For tell me, which is the better member, the foot or the hand? There is, when you come to think of it, no way of comparing them. Their function in the human body is different, and each is equally needed there. And yet many thus minimize God’s gift. Because they cannot be the special member they admire, they decline to take their place at all. Or they think all ministry begins and ends with public ministry, and because they have not the gift to function in a public way, they do nothing.

That is exactly the situation described in Jesus parable of the men with the talents (Matt. 25:14-30). There was a servant with five talents and another with two, but the whole emphasis in the parable is on the one-talent man. The danger is of the one-talent brother burying his talent. “Since I have not got five talents, or two, what can I possibly do with one? Since I cannot minister in a conspicuous way, am I really any use at all? Since others are so well able to lead in prayer and set the tone of the prayer meeting, is it not all right for me to keep silent? I cannot occupy a place of prominence; does it matter therefore whether I occupy any place at all?”

But the parable teaches that if two can grow into four, and five into ten, one can grow into two. It is by functioning that we discover life. The church is suffering not as much from the prominence of the five-talent members as from the holding back of the one-talent members. The life of the whole body is hampered and impoverished by the burial of those single talents.

If we have once recognized the heavenly body, we shall be very glad to have the tiniest part in it. Of course, refusal to function because we have only one talent may reveal in us desires and ambitions outside the will of God, or worse, a dissatisfaction with that will. But no, if it pleases Him to make me the greatest member, praise the

我成为最大的肢体，赞美主！相反的，祂若喜欢使我成为最小的，我的赞美也不减少！我是手还是脚？我乐意安分于此，我完全满意于祂的选择，甘心乐意在祂所指定的范围里尽功用。如果我接受祂的恩赐并加以运用，一千可以长成二千，很快就会成为五千，甚至一万。

保罗写说，“勉励灰心的人，”（帖前五 14，）灰心原文是“小魂的。”我们该勉励那有一千的人，不是因着祂恩赐的大小，（祂的恩赐毕竟并不大，）而是因着圣灵住在他里面。祂指望的根据乃是神自己。我有一位很亲近的同工，他在重生以前被朋友认为是出奇的迟钝，几乎可以说是愚笨。但是当他被神得着以后，圣灵开始在他里面作工，两年之间，他已显露一些迹象能成为圣经教师，现今他已成了中国最有恩赐的圣经教师之一。

所以尽功用的第一个律，就是使用所已经得着的。我们不可推托说，“这里不需要我，”也不该逃避目前的责任，带着圣经和笔记本，退隐到安静的地方要得着属灵的更新，梦想着一些将来的职事。也许我们的肉身因此得以复苏，但我们的灵并不能借此得更新。不！我们总是要用手中所有的来服事人，我们这样作，就会发现自己也得了喂养；这是不易的原则。请回想耶稣在井旁的故事。祂饿了，因为祂打发门徒去买吃的；祂也渴了，因为祂向那撒玛利亚妇人要水喝。但当门徒回来的时候，祂能宣告已经吃过了。祂借着供应一个灵魂的需要，遵行了神的旨意，就得着加力。（约四。）

身体的交通总是双向的：接受与施与。只想接受并非交通。我们可能不是传道人，但是当我们来敬拜时，总得带来我们所有的。讲者必须从听者得帮助。袖手旁观是不行的。我们必须有给别人喝的，不一定借着讲道，也许借着安静的祷告。我们若只坐着听，也必须在灵里，而不是在别的地方！

“你们去作生意，直等我回来”（路十九 13）：我们于所在之处得着的职事，其涵括的范围是何等的大！所托给我们的那一点工作乃是为着身体，所以就没有嫉妒别人的余地。我们不能比较，并向弟兄埋怨说，“神用你，却不用我。”我们有人

Lord! If He chooses instead to make me the least, praise Him no less! Am I a hand, or a foot? I will gladly be just that. I am perfectly satisfied with His choice and willing to function in His appointed sphere, and if I accept His gift and use it, the one can grow to two, and very quickly there will be five or even ten.

Paul wrote: “Encourage the fainthearted” (1 Thess. 5:14), and the word is literally “small-souled.” We should encourage the one-talent man, not because of the magnitude of his gift—it isn’t so very big after all—but because the Holy Spirit indwells him. His ground of expectation is to be God Himself. One of my own closest colleagues, before he was born again, was regarded by his friends as incredibly dull, indeed almost stupid. Yet when God took hold of his life and the Holy Spirit began to work in him, within two years he already showed signs of becoming, as he now is, one of the most gifted Bible teachers in China.

So the first law of function is that we use what we have been given. We cannot excuse ourselves and say, “I am not needed here.” Nor shall we find spiritual refreshment by taking our Bibles and notebooks and retiring to a quiet spot to prepare for some imagined future ministry, if in so doing we are evading a present responsibility. Our physical body may be refreshed thereby, but not our spirit. No, the rule is always to serve others with what we have in hand, and as we do so, to discover that we ourselves are fed. Recall the story of Jesus at the well. He was hungry, for He had sent His disciples to buy food, and thirsty, for He asked the Samaritan woman for a drink. But when the disciples came back He could claim to have eaten. He had been strengthened by doing the will of God in ministering to one soul in need.

The fellowship of the body is always two-way: receiving and giving. Wanting only to receive is not fellowship. We may not be preachers, but when we come to worship we nevertheless bring what we have. There must be help of the pulpit from the pew. Sitting and looking on will not do. We must give others to drink, not necessarily by speaking, but maybe by quiet prayer. And if we do just sit and listen, we must be there in spirit, not somewhere else!

“Occupy till I come”: what a great range of ministry we have got where we are! The bit of work entrusted to us is for the body, so there is no room for jealousy of others. We cannot draw comparisons and complain to our brother, “God uses you and He doesn’t use me.” Would some of us prefer to be like Peter and win souls? Let us remember, the

想要象彼得那样得着灵魂么？请记得，有十一个人是与他站在一起的。虽然彼得是出口，但他绝不敢说，“是我得了那些灵魂。”

所以身体的每一个肢体都有一分职事，而每一个肢体都是被召来，在主所指定的地位上尽功用。如果荣耀是属于主的，无论是谁作工都没有分别。我们必须以神的评价来看祂给我们的地位，不要逃走，盼望退隐能带来长进。“我就害怕，去把你的一千银子埋藏在地里。”（太二五 25。）这样作是不会有荣耀的。

接受限制

尽功用的第二个律是在林前十二章十七至十八节：“若全身是眼，从哪里听声呢？若全身是耳，从哪里闻味呢？但如今神随自己的意思，把肢体俱各安排在身上了。”（林前十二 17～18。）这里所表明原则，就是在我们聚集的生活中，我们总是要留下余地，让别人尽功用。

率直的说，就是不要一手包办，也不要身兼数职！没有一个神智正常的人想要见到全身只有一种单调的功用。全身都是眼是不合情理的，眼睛想作全身的工作也是不合情理的。主命定身体是多样化的，有耳有鼻，有眼也有手；不是划一的，当然也不是一个器官垄断一切。这样看来，如果前一个原则是为着那些退缩的人，这一个原则就是为着那些太过的，想要作整个身体的人。对于这样的人，我再说这句话：不要一手包办，也不要身兼数职；你并不是一切！

有些人来参加祷告聚会，只能自己祷告，不能听别人祷告。他们愿意带领祷告，却不愿意跟着别人祷告。他们要别人听他们，并说“阿们；”却不耐烦听别人祷告，并说“阿们。”他们盼望自己的那一分成为聚会的重点。他们是个人主义者，甚至当他们与别人一同祷告时也是这样。

在与人的交谈中，他们也表现出个人主义。他们只能谈到自己和自己的工作；谈到别人的工作时，就听不进去，总是打断人的话，插进一些关于自己的话。他们缺乏接受的能力。个人主义是基督徒工作令人感叹的征象。这就是说，我们的工作，我们的职事变得如此重要，以致我们对别人所作的没兴趣。

eleven stood up with Peter. Peter was the mouthpiece, but he could never dare to say, “I won those souls.”

So every member of the body has a ministry, and every member is called to function in the place appointed by the Lord. It makes no difference who does the work if the glory is His. We must utilize for God's benefit the position given us by Him, and not run off hoping to grow in seclusion. “I was afraid, and went away and hid thy talent in the earth.” There can be no glory in that direction.

ACCEPTING LIMITATION

The second law of function is found in verses 17 and 18: “If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him.” The principle here set forth is that, in our life together, we are always to leave room for the function of others.

Putting it bluntly, do not try to do everything and be everything yourself! No one in his senses would desire to see the whole body function merely in a single way. It is not reasonable for the whole to be an eye, nor for the eye to attempt the work of the whole. The Lord has ordered variety in the body, an ear and a nose as well as an eye and a hand; not conformity, and certainly not single-organ monopoly. Thus, if the previous principle was for those lagging behind, this one is for those who are too forward, wanting to be the whole body. The word to them is, I repeat, Don't try to do or be everything; you are not everything!

There are those who, when they come to a prayer meeting, can only pray themselves; they cannot listen to others. They are willing to lead but not to be led in prayer. They want others to listen and say “Amen,” but they are too impatient to listen and say “Amen” to what another prays. They want their own contribution to be the highlight of the meeting. They are individualists, even when in prayer with others.

In conversation, too, they are individualists. They can only talk about themselves and their work. They cannot listen while the work of others is spoken of without breaking in with something about themselves. They lack the ability to receive. Individualism is a distressing feature of Christian work. It means that our work, our ministry, becomes so important that we have no interest in what others are doing.

今天在基督的众肢体中间，有许多的挫败与损失，乃是因着我们中间一些资深的神仆，不愿意让别人尽功用。我们从主得了一分职事，因此就认为自己要担负别人的发展并长进的整个责任。我们没有看见，我们这样作，事实上是拦阻了别人的发展。这个错误往往就是沮丧，甚至分裂的根源，而其不良影响尚不止于此。

假定我遇到一个道理上的疑难，使我陷在迷雾中找不到解答，那我要怎么办？我是自己来决断呢，还是去找那从神得着特别恩赐，有能力教导并阐明真理，将人从道理的迷雾中领出来的肢体？如果照着前者，我就会为一个新的不同的道理开了门，因为一切不同的道理都是由此产生的。这样，我不但没有相信主借着祂教导的肢体来解决我的问题，让别的肢体在这事上为我尽功用；反而极可能使人看见，我们两个人在教导不同甚至相抵触的事。比方说，如果一位传福音者，也负起教导那些祂带领得救之人的责任，就非常容易发生这样的混乱。反之，我该好好的服事，但是当我尽了功用以后，就要站在一边，把空位让给别人。因为身体的首要原则乃是：“栽种的和浇灌的都是一样。”（林前三8。）

我既是肢体，就该预备好接受另一肢体所供应的。我自己必须甘心受限制。教会在祷告么？我必须预备好，保持安静，把机会留给那些“较软弱”的去祷告。我有讲道的恩赐么？我必须学习坐下来听别人的。不管我的度量是大是小，我既是肢体，就不敢越过这度量，因为十字架的记号是在一切过大者，一切对身体是外来的异物者身上。我必须甘心乐意受限制，只留在自己的范围之内，让别人在他们的范围里服事。我必须因别人对我的服事而快乐，并且接受他们给我的帮助。

尊重别人

第三，我们来看十二章二十一至二十二节：“眼不能对手说，我用不着你；头也不能对脚说，我用不着你。不但如此，身上肢体人以为软弱的，更是不可少的。”（林前十二21～22。）简单说来，就是绝不想要切除别的肢体。不要以为我们凭元首的能力就能行动，而不需要肢体。一个肢体的软弱或笨拙，不能叫我们把他切除。（在与罪有关的事上，教会当然可

There is much frustration and loss among the members of Christ today because some of us who are experienced servants of God are not willing to let others function. We have been given a ministry by the Lord, and for this reason we think we must bear the whole responsibility ourselves if others are to develop and grow. We have not understood that by doing so we are in fact hindering the development of those others. This mistake is a fruitful source of discouragement and even division, and its ill effects do not end there.

For let us suppose that I encounter a doctrinal point of which I cannot see the answer, and find myself in a fog about it. What do I do? Do I try to decide it myself, or do I go to the member whose special gift from God is the capacity to teach and clarify, and to lead people out of doctrinal fogs? If I do the former, I have opened the way for a new doctrinal difference, for it is at this very point that doctrinal differences have their birth. Instead of trusting the Lord to solve my problem through His teaching member, and so letting another member function for me in this matter, I have made it all too possible for the two of us to be found teaching different and even conflicting things. If, for example, as an evangelist, I take on also the teaching of my converts, this kind of confusion is very liable to occur. Rather, I must serve and then, when my function is fulfilled, stand aside and make room for another. For a first principle of the body is that “he that planteth and he that watereth are one” (1 Cor. 3:8).

As a member, I must be prepared to receive what another member has to give. For myself, I must be willing for limitation. Is the church at prayer? I must be ready to remain silent and to give room for the “weaker” prayers. Have I a gift of preaching? I must learn to sit and listen to others. Be my measure small or large, I dare not, as a member, go beyond it, for the mark of the cross is upon all that is oversize, all that is extraneous to the body. I must be willing to be limited entirely to my sphere and to let others serve in theirs. I must be happy for others to function toward me and to accept the help ministered to me by them.

ESTEEMING OTHERS

Third, we come to verses 21 and 22: “The eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary.” Put quite simply, we must never seek to cut off another member. We must not think we can act in the capacity of the Head and dispense with the members. Weakness or uncouthness in a member is no warrant for our cutting him off.⁷ (Note 7. Of course, there is such a thing as discipline

以施行管教；但那不是这里所要看的。）我们不敢对另一位说，“我用不着你。”我们反而发现，从那些我们按天然所不尊重的肢体身上，我们能学到许多。我们可能常常要向那些易于被轻看的人要求祷告的帮助。唉！我们竟会感到这样作会贬低自己，甚至有失自己属灵的身分。但是主却肯定的说，即使是最软弱的肢体，祂也为他预备了一个地位，且能使用他。

几年前，我遇到一生中极大的难题；这件事关系到我个人在事奉上得着圣灵浇灌的问题。我一方面深觉有这需要，另一面又有一点道理上的困扰。然而无论我怎样尽力祷告，好象主既不愿答复我的问题，也不愿指示我进入这个经历的路。我知道祂定规要我得着更多，但我构不上，我觉得必须把这一件事弄清楚，不然我就无法往前。若说这是我整个职事的紧要关头，我想一点也不为过。

那时我正在中国一个比较偏远的地区传福音，我自以为对主有点认识，而那些与我有同样认识的神仆都离我很远。我是被主打发到那里的；无疑，那里有人有需要，也有人肯接受，但总是有所缺。我的传扬缺乏能力，也没有多少果子。而神所要给我的，似乎我又得不到。我无法单独过这个关；那时我最需要的就是交通。

但是哪里去找呢？不错，那里是有一班单纯的信徒，一些乡下人；我一直住在他们中间，但我觉得，他们对主的认识太少，在我所面对的巨大难处上，他们一定帮不了我。他们甚至没有足够的真理基础，能清楚了解这事而为我祷告，所以一定不足以带我过这个关。我忘记主的身体了！

最后我到了走投无路的地步，再没有别的办法了，如果我不要放弃，就只好请他们进来。于是我请求这些简单的弟兄们来应付我的需要。我尽所能的把难处告诉他们，他们就祷告了——就在他们祷告的当儿，亮光来了！这事无须解释，难处解决了，并且是一劳永逸的解决了。从那天开始，祝福就如潮水般一直涌流。

的确，神常常把我们带到一种境地，叫我们无法单独通过。一个自认“神与我同在就够了”的人，事实上是拦阻了神。那一天，主教导我，叫我看见那些身体上看来是软弱的肢体，对祂的确是最宝贵的。

in the church where sin is concerned. Of this we shall speak later, but this is not what is in view here.) We dare not say to another, “I have no need of thee.” Rather do we discover how much we can learn from members we would not naturally esteem. We may often have to call for prayer help from those we might even be inclined to despise. Alas, how readily do we feel we would demean ourselves and lose our spiritual status by so doing! Yet the Lord affirms that He has a place for, and can use, even the feeblest of His members.

Once, years ago, I was facing a very big problem in my life. It concerned the whole question of personal endowment with the Holy Spirit for service. I was both under a deep sense of the need for this and also in some confusion of mind about the doctrine. Yet somehow, pray as I might, the Lord seemed unwilling either to answer my questions or to show me the way through into the experience. I knew He had something more for me, but it remained out of my reach, and I felt I must somehow get clear on this or I could not go on. It is no exaggeration to say that my whole ministry hung in the balance.

I was engaged at the time in preaching the gospel in a remote part of the country, far removed from other servants of God with anything approaching the knowledge of the Lord that I felt I had. I had been sent there by Him, and there was no doubt of the need or of the readiness of people to hear. But something was lacking. My preaching was void of power, and there was very little fruit from it. Yet what God was seeking to give me I seemed unable to receive. I could not get through alone; what I needed above all just then was fellowship.

But where was I to find it? True, there was a handful of simple believers, country folk, among whom I had been staying, but I felt they knew so little of the Lord that they certainly could not help me in the great problem facing me. They would scarcely even have a sufficient foundation from which to pray intelligently for me in it, and certainly not enough to bring me through. I was forgetting the body!

At last I reached an impasse. There was nothing left but to call them in, if I was not to give up and go out altogether. So at my request those simple brethren came to me in my need. I told them what I could of my difficulty, and they prayed—and as they prayed, light dawned! The thing did not need explaining. It was done, and done in such a way that it has never needed to be repeated. From that day on, the tide of blessing flowed.

Yes, God will bring us often to places where we cannot get through alone. For the life that asserts that “God and I are enough” is only in fact hindering him. The Lord taught me that day how those members of the body which seem to be more feeble are indeed to Him most precious.

第四，二十四至二十五节告诉我们：“但神配搭这身子，把加倍的体面给那有缺欠的肢体；免得身上分门别类；总要肢体彼此相顾。”（林前十二 24 ~ 25。）使徒在这段话结尾时所说的，就是要我们断然弃绝分门别类。这是绝不容许的。神的旨意乃是：在身体里不可分门别类。

在前几章里，我们是用一般的说法谈到合一。在天上看教会是不能分开的。赞美神，教会永远是一的。但在地上，教会的一却会受到侵害。就她属天的生命而言，这身体是人摸不得的；但就她在地上的功用而言，她不仅能被人摸着，甚至能被肢解，这是可悲的事实，正如哥林多的情形所充分表明的。保罗斩钉截铁的定罪这样的光景。

那么，实际合一的秘诀是什么？关于这问题，这里有两句话：“因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以饮于一位灵。”（林前十二 13，另译。）“身体只有一个，灵只有一个。”（弗四 4。）这两句话启示了身体与灵的特别关系。那灵是隐藏的实际，身体是彰显，二者是互为配对的。身体是一，因为那灵是一。请记住，圣灵乃是一个位，你无法把一个人位分开。“神配搭这身子，”因为这一个身体乃是要作这一位灵的彰显。在那灵里总是合一的，这是确定的神圣事实。问题乃是，我们是否常常竭力保守那灵的合一。（弗四 3。）

在进一步说到圣灵和身体以前，让我们提醒自己：属灵合一的起点乃是生命。你也许已经留意到，前面所列出的四大原则，事实上都不是以命令的形式发表出来，乃是使徒在林前十二章说到身体是怎样的时候，用人身体上生命自然的彰显，和成长的情形来描述的。这是很有意义的，叫我们想到生命的一个重要特征，就是生命的知觉。

所有动物的生命都有知觉，从神来的生命更是如此。哪里有生命，哪里就有知觉。生物学家无法将生命象一件单独存在的东西，拿出来让我们摸着或观看，即或他能，我

And fourth, verses 24 and 25 tell us: “God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another.” What the apostle here says in conclusion is that we are resolutely to refuse schism. It is totally disallowed. The divine will is that there should be no schism in the body.

In previous chapters we have spoken of unity in general terms. The church, as seen in heaven, cannot be divided. Praise God, it is one forever. Yes, but there can be inroads upon that unity in the church on earth. As to its heavenly life the body is untouchable; but in its functioning on earth, it is all too sadly true that it can be touched and even mutilated, as the Corinthian situation abundantly shows. Paul condemns this state of affairs in no uncertain terms.

What then is the secret of practical unity? Here are two statements about it. “For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit” (1 Cor. 12:13). “There is one body and one Spirit” (Eph. 4:4). What they reveal is a remarkable relation between the body and the Spirit. The hidden reality, the Spirit, has its counterpart in the manifestation, the body. The body is one because the Spirit is one. For remember, the Holy Spirit is a Person and you cannot subdivide a person. “God tempered the body together,” because the one body is to be a manifestation of the one Spirit. There is always unity in the Spirit. The divine fact is certain. The only question is, do we always give diligence to keep the unity? (Eph. 4:3).

Before proceeding to a further word about the Holy Spirit and the body, let us remind ourselves that the starting point for spiritual unity is life. You may already have observed that the four principles we have outlined above are not in fact expressed as commands at all. They appear in First Corinthians 12 in the form of statements of what the body is like. They describe it in terms of the spontaneous manifestations of life and growth in a human body. This is significant, and it brings us to consider an important feature of life, namely, consciousness.

All animal life has its consciousness, but especially is this true of life from God. Where there is life there is consciousness. A biologist has no way of taking up life as a separate thing and handing it to us to touch or look at, nor is there any way by which

们也看不见。但是由于我们里面的知觉，我们知道我们有生命，这是众所公认的。我们毫不怀疑我们是活着的。

新生命也是一样。虽然神所赐的生命摸不着也看不见，但我们的确可以对它有知觉。我们认识新生命，因为随同这生命，有一个新的知觉在我们里面兴起了。人重生时，就从神得着新的生命。他怎么知道他得到了呢？我们中间任何一位，怎么会知道我们有新生命呢？我们乃是借着一个新的生命知觉而知道的。如果有生命，就会有这知觉，并且无论是向神或是向罪，这知觉本身很快就会彰显出来。我们若犯了罪，就会难过，失去平安和喜乐。这就证明生命的存在。因为神的生命恨恶罪，所以我们里面对罪有一种新的知觉。如果一个人一直需要人指出他的罪来，不然自己就不知道，那么不管他多乐意听从别人，我们会非常怀疑他到底有没有生命。

今天我们相当注重生命，但那是不够的。我们也该注重生命的知觉。一个生物没有知觉，就很难证明它有生命。人若以为生命是抽象的，那是一种误解；生命是具体且实在的。在人心中或是有新生命，或是没有；生命的知觉就是印证生命的存在。这知觉不单是在消极的一面，就是向着罪有感觉；也是在蒙福、积极的一面，就是向着神自己有感觉。不错，那灵与我们的灵同证，我们是神的儿女，但不必告诉人这点！他们要么就知道，要么就不知道。他们若有神的生命，就会凭着那灵知道这事。我很难过的说，许多人的祷告里面既无对罪的感觉，也无对神的爱。人只能形容他们的祷告是天使的祷告，因为在他们的祷告里，没有神儿女祷告的记号。

如果个人的生命就如我们所说的那样，身体的生命就更是如此。那些有生命的人，是与别人共有这生命；而认识身体的人就知道那生命团体的性质。因为身体不仅是一个原则或道理，身体也含示了知觉。就如我们对新生命有知觉，所以我们若是在身体里面，我们必定也对身体有知觉。

有人对身体所行的，好象人因着基督徒的责任而决心去爱仇敌，又象人因说谎是不对而不说谎那样。其实更重要的还不在于我们说不说谎，乃在于我们若说了谎，里面是否感到不安。

we could see it if he did. Yet all will agree that, because of our inward consciousness, we know we have life. We are in no doubt at all that we live.

And the same is true of the new life. Though the life that God gives cannot be handled or seen, it is certainly possible for us to be conscious of it. We know new life because with it there is awakened in us a new consciousness. When a man is born again, he receives new life from God. How does he know he has received it? How do any of us know we possess new life? We know by a new life-consciousness. If the life is there, the consciousness will be there and will very soon manifest itself toward God, and toward sin. If we sin, there is distress. We lose something of our peace and joy. It is this that proves the presence of life. Because the life of God hates sin, there has come to be in us a new consciousness toward sin. When a man constantly needs someone to point out his sins to him and is otherwise unaware of them himself, then, however willing to listen he may be, it is more than doubtful whether he possesses life.

Today we place great emphasis on life, but that is not enough. We should emphasize also the consciousness of life, because being without consciousness has very little evidence of life. It is a misunderstanding to think of life as abstract; it is concrete, real. In a human heart, either new life is present or it is absent, and life-consciousness is what confirms its presence. Nor is this consciousness merely negative, toward sin. It is also blessedly positive, toward God Himself. The Spirit witnesses with our spirit that we are the children of God—yes, but it is no use telling people that! Either they know it, or they don't. If they possess God's life they know it by the Spirit. Many, sad to say, pray prayers which have neither consciousness of sin nor love to God in them. One can only describe them as angels' prayers, for they bear none of the marks of the prayers of God's children.

But if what we have said is true of the life of the individual, it is no less true of the life of the body. Those who possess life possess it in common with others, and they who know the body are conscious of the corporate character of that life. For the body is not only a principle or a doctrine; it, too, implies a consciousness. As we are conscious of new life, so, if we are within the body, we must necessarily be conscious also of that.

Some act toward the body much as people do who determine to love their enemies because it is a Christian duty, or not to tell lies because it is wrong. But while it is very important whether we lie or not, what is far more important is whether, if we do, we

基督徒信仰的基础，并不在于外面的规条，乃在于里面对神的知觉和对罪的敏感。所以，我们努力凭着身体的原则而活，是没有多大用处的，除非当我们不这样作的时候，我们里面觉得错了。人告诉我们是一回事，自己看见又是另一回事。知觉乃是内在的感觉，不用人告诉你就已经看见了。如果神圣的光进入我们心里，能使我们对神有感觉，对得罪神的罪有感觉，同样，这光也能使我们对身体有感觉，对得罪身体元首基督的行为有感觉。乃是从神来的光，在保罗里面唤醒他对身体的感觉，使他看见他抵挡耶稣的肢体，就是抵挡耶稣。没有那从启示和生命而来的知觉，一切就都是虚空的。

“彼此相爱”

现在我要来说明，我称为“身体知觉”（就是对基督身体的感觉）的功能，是如何作用的。它首先在爱的事上起作用。“我们因为爱弟兄，就晓得是已经出死入生了。”（约壹三 14。）所有身体上的肢体都会爱。这是非常特别的。他们不需要等别人来告诉，不管有没有想到，很自然的就会爱。也许他们需要鼓励，但那不过是挑旺他们所有的。我记得一位朋友告诉我，当他抱起他头一个孩子时，他的心就爱上了他。不用人告诉他说，爱孩子是为父者的本分，他里面就有这种爱。照样，当你知道某人是基督徒，不管他是什么人，是怎样的一位弟兄，你的心岂不是对他有爱么？这就是身体的知觉。

对于分裂，身体的知觉也有作用。在爱这一面，它是主动、积极的；在分裂这一面，它是被动、消极的。对于那些真正发现“身体”意义的人，一切的分裂以及引起分裂的事，都是极端可恨的。对他们来说，将基督徒加以区分，乃是希奇的事。不管以宗派主义自夸是对与否，那些认识基督身体的人，知道自己是不可能这样作的。一个宗派的灵，不管怎样被传统和习俗奉为神圣，对那有生命的人，很快就成为难以忍受的。

再者，结党和分门别类在今日的基督徒中间变得太平常了。也许一个团体有二十几位信徒，都是从灵生的，聚集在主面前。不久来了一位弟兄，马上就有一些人跟从他，结成一个少

are troubled inside. Inner consciousness of God and inner sensitiveness to sin are the basis of Christianity, these and not outward rules. So it is little use trying to live by the principle of the body unless we are conscious that something is wrong when we do not. It is one thing to be told, and quite another to see. Consciousness is that inner sense that sees without being told. If the entrance of divine light can give in our hearts the consciousness of God, and of sin that is against God, it can give a like consciousness of the body and of conduct that is against Christ as Head of the body. It was light from God that awakened in Paul a consciousness of the body and showed him that he was opposing himself to Jesus in the person of His members. Without, the consciousness that comes from revelation and life, all is empty indeed.

“LOVE ONE ANOTHER”

Let me try now to illustrate the working of this faculty that I have called “body-consciousness”—this sensitiveness to the body of Christ. It works first of all in the matter of love. “We know that we have passed out of death into life, because we love the brethren” (1 John 3:14). All, who are members of the body, love. This is remarkable. It is not that any need to wait till they are told. Spontaneously, whether they think about it or not, they love. They may need exhortation, but that is in order to stir up what they have. I remember a friend telling me how, when his first child was put into his arms, his heart went out in love to him. No one needed to tell him it was a father’s duty to love his child. He simply found love there. But is it not equally true that, no matter who or what a brother is, as soon as you know he is a Christian, your heart goes out in love to him? This is consciousness of the body.

It works also in regard to division. Whereas in respect of love it is active and positive, in respect of division it is passive and negative. To those who have truly discovered the meaning of the body, all division, and everything that makes for division, is hateful in the extreme. To be found differentiating between Christians is, for them, to have stepped into a foreign world. Whether it is right or not to glory in some denominational distinctive, those who recognize the body of Christ know that to love denominationalism is an impossibility. A sectarian spirit, however hallowed by tradition and use, soon becomes intolerable to the man who possesses life.

Again, factions and cliques are becoming far too common among Christians today. There may be a company of twenty believers, all born of the Spirit, gathering around the Lord. In comes a brother who quickly draws to himself a separate clique

数人的党派。那并不是身体，也不能成为身体。如果我们真认识我们在祂里面是一，当发现自己被拉着去作这样的事时，我们里面岂不立刻会觉察这是错误的么？如果没有这个感觉，那我们必定缺少了什么。如果身体对我们是要紧的，那么所有的分裂，不论是内在的或外在的，都会变得可憎了。连起意制造分裂，都会叫我们里面失去平安。我们知道我们无法继续下去。那一个生命的知觉不会容许这事；这个答复就够清楚了。

这不是道理，乃是在基督里之交通的活的知觉，这是非常宝贵的事。当生命进入我们里面的那一刻，就在我们里面唤起了一种不断扩大、不断加深的“归属”的感觉。我们不再过一种利己自满的基督徒生活。我们里面那种蝴蝶“独来独往”的性情，已经被蜜蜂那种群居、不为自己只为整体的性情所取代。身体的知觉就是说，我们看见自己在神面前的地位，不是孤立的个体，乃是彼此作肢体。

单个的个体没有特别的用处，不会尽职事，很容易被轻看或忽略。不管存在与否，都不会受到注意，甚至在统计数字上，也不会产生多少影响。但肢体却不是这样。肢体在身体里既不能被动，更不敢袖手旁观，因为没有什么比旁观更坏事。我们的服事是否显在人前，那是无关紧要的；我们必须一直供应生命，这样，我们一不在，人就会感觉到。我们不能说，“我算不得什么。”当别人在聚会中尽功用时，我们不敢在聚会中仅仅作客。我们是祂的身体，并且各自作肢体；只有当所有的肢体都尽他们的职事时，生命才涌流。

因为一切都与生命和生命的源头息息相关。头是人身体的生命源头；你若伤了它，一切的行动，一切的配搭就终止了。一具无头的躯干既无生命，也无生命的知觉。我们是基督的肢体，从祂接受新的生命；但那生命乃是“在子”里面的，我们不能离开祂而带走这生命。只要有一刻与基督脱节，我们就没有生命。我们很清楚，连我们与祂之间的一点阴影，都会阻碍这生命的流通。因为我们的生命是在祂里面，我们在自己里面是一无所有。人有了神的儿子，就有生命。

所以神并未告诉我们要持定彼此作肢体的，乃是要“持定元首。”（西二 19。）这是交通的路。因为基督不是分

of a few. That is not the body, and it cannot become the body. But if, knowing our oneness in Christ, we find ourselves drawn into doing such things, do we not at once become inwardly conscious of wrong? Something is surely lacking if we do not. If the body means anything to us, all that divides, within and without, becomes abhorrent. Even to begin to create division is to forfeit our inward peace. We know we cannot go on. The consciousness of the one life will not allow it, and that is the sufficient answer.

This is not a matter of doctrine but has to do with the living consciousness of our fellowship in Christ, and it is a very precious thing. The instant life comes to us, it awakens in us a growing and deepening sense of “belonging.” We can no longer live a self-interested, self-sufficient Christian life. The nature of the butterfly, always “going it alone,” has given place in us to the nature of the bee, always operating from the hive, always working not for itself but for the whole. Body-consciousness means that we see our own standing before God not as isolated units but as members one of another.

Units have no special use, being detached. They exercise no ministry and can easily be overlooked or left out. Whether they are present or not is no one’s concern. They scarcely affect even statistics. But members are otherwise. They cannot be passive in the body; they dare not merely stand by, looking on. For none are so hurtful as onlookers. Whether or not we take a public part in things is immaterial; we must always be giving life, so that our absence is felt. We cannot say, “I don’t count.” We dare not attend meetings merely as passengers while others do the work. We are His body, and members in particular, and it is when all the members fulfill their ministry that the life flows.

For all is bound up with life and the source of life. The head is the life-source of the human body; injure it, and all movement, all coordination ceases. A headless torso has neither life nor consciousness of life. As members of Christ, we receive new life from Him; but that life is “in the Son”—it is not something that we can carry away with us apart from Him. Detach us for one moment from Christ and we should have no life. We well know how even a shadow between ourselves and Him may stem for a while its flow. For our life is in Him! we possess nothing in ourselves. They have the life who have the Son.

God does not therefore tell us to hold fast our fellow members but to “hold fast the Head.” This is the way of fellowship. For Christ is not divided; He is one. Lay hold

开的，祂乃是一。我们持定祂，在我们心里就自然会涌出爱来，爱一切同样持定祂的人。

合一是属基督的，不是我们的。因为我们是祂的，所以我们是一。如果我们说，因为我们喜欢一位弟兄，就与祂有交通，这就是以自己为中心，破坏了合一。虽然按我们的天然，可能较容易接近某些人，但若让这个影响我们的交通，就显明我们交通的根基是错误的。再比方说，我们是否会为某位弟兄作一些事，然后又抱怨他不答谢呢？那是因为我们作这事是要得人的感恩，并非为基督的缘故——不是因为神这么爱我们。我们的动机错了，因为我们与元首的关系有短缺。

我们若“持定”同作肢体的人，就必导致排外的友谊。基督的身体里没有这些事的地位。一个基督徒若着迷的喜欢与另一位交通，以致发展出一种不健康的友谊，非常肯定的，他们的友谊必会产生党派。因为“照着肉体”的交通是在错误的根基上，最终只会导致不幸。当两个肢体彼此相交，十分投契，却排斥他人，我们就很有理由担忧，恐怕他们所表现的爱，并非单纯的出于神。“彼此相爱”若不是在身体的范围里，以基督为中心，就是错误的。愿神拯救我们，脱离未被钉死的天然喜好，帮助我们在这些事上随从灵。

那灵的膏抹，是神给在基督里每一个婴孩的恩赐。（约壹二18～20，27。）我们接受基督这位元首时，就接受了膏抹。（事实上我们若缺了这个，就严重的证明我们尚未与主有联结——罗八9。）约翰给我们看见，这膏油的涂抹是内在的，将那灵“在凡事上”的教导，（不仅关乎圣经的教导，）传输给甚至是基督里的婴孩。我这话是什么意思呢？我们来看一个实际的例子。假如我要知道该不该去香港一趟，我怎样来决定这事呢？我要找一节圣经么？或听听朋友的意见？或者我专心思考这事的对与错？不是，就如我们常常说，我们生活的根基不是“善与恶，”乃是膏油的涂抹。“这件事上有圣灵的带领么？我来考量这事的时候，我的心是倒空的还是被充满的？”这不是感觉或比较的问题，乃是向着神的求问：“那灵有见证生命么？在这一步里，祂是否给了我父喜悦的确据？”这是唯一安全的试验。因为我们所选择的路，本身也许完全正确，但是真正要紧的，乃是那灵是否那样行动。

of Him and we shall find welling up in our heart a spontaneous love for all who do the same.

Oneness is Christ's attribute, not ours. Because we are His, therefore we are one. For example, to say we have fellowship with a brother because we like him is to violate the oneness by centering it in ourselves. Though we may not naturally take to some as readily as to others, to let this affect our fellowship is simply to reveal its false basis. Or again, do we do something for a brother and then complain of his ingratitude? That can only be because we did it seeking thanks and not for Christ's sake—not because, in the first place, God so loved us. Our motive was wrong because our relation to the Head was deficient.

It is “holding fast” to our fellow members that leads to exclusive friendships. The body has no room for these. If one Christian becomes infatuated with another, so that an unhealthy friendship develops, sure enough, before long their friendship will issue in faction. For fellowship that is “after the flesh” is on a wrong foundation and can only lead eventually to sorrow. When two members cling exclusively to one another, we may justifiably fear that the love they express is not purely of God. “Love one another” is either something in the sphere of the body, and therefore Christ-centered, or it is wrong. May God save us from uncrucified natural choices and help us in these things to follow the Spirit.

The anointing of the Spirit is God's gift to every babe in Christ (1 John 2:18-20, 27). When we received Christ as Head we received the anointing—indeed the absence of it would be serious evidence that we were not yet united to Him (Rom. 8:9). John shows us this anointing as an inward thing, conveying even to those babes in Christ the teaching of the Spirit “concerning all things”—that is, not just concerning the Scriptures. What do I mean? Let us take a practical illustration. Suppose I want to know whether or not to make a trip to Hong Kong. How do I decide? Do I seek a verse of Scripture? Or the advice of friends? Or do I set my mind to deciding the right or wrong of it? No, as we have often said, the basis of our life is not “good or bad” but the anointing. “Is the Holy Spirit in this thing? Is my heart empty or full as I approach it?” It is not a question of feeling or comparison, but of an inquiry Godward: “Does the Spirit witness life? Does He assure me of the Father's good pleasure in this step?” That is the only safe test. For while the way we choose may be perfectly correct in itself what really matters is that the Spirit is moving that way.

这说出了神儿女生活的简单。不需要许多的疑问。不顺服膏油的涂抹，就会失去与主甜美的交通，但将心思放在灵上，总是生命平安。（罗八6。）

因为只有一位灵，当祂的儿女这样随从灵而行时，在交通上就没有问题。因为身体认识一个律：就是膏油涂抹的律。在社会中，规条是好的，但在身体里却不然。就旧约的字句而论，法利赛人乃是基要派。他们凭着字句活，他们认识一切规条——也许有时我们觉得，我们也是这样。但我们对这些规条的认识，会不会使我们压制圣灵的声音，如大数的扫罗那样呢？不错，他认识律法，但他对天上的人子（徒七55～56）一无所知。销灭那灵就是压制我们作属天之人团体生命的知觉。这就是伤害我们与头的关系，其可怕之处，就如四肢的神经患了病，使那肢体与最高中枢的有效管理隔绝。若是这样，不久我们会象扫罗那样，口吐威吓凶杀的话。

扫罗交通的生命开始于他说，“主啊，我当作什么？”这就是秘诀。“持定元首，”就是借着那灵顺服基督。跟从那灵，就是在凡事上顺服主耶稣。那灵绝不会勉强肢体来顺服，但是那些凭膏油涂抹而活的人，总是自动并乐意的顺服基督；他们这样作的时候，就会发现他们是一。哦，那时我们就看见祂是那位无可置疑的主！

Herein lies the simplicity of the life of God's children. There is no need for so much questioning. Disobedience to the anointing will very soon give us a bad time with the Lord, whereas the mind of the Spirit is always life and peace (Rom. 8:6).

Because the Spirit is one, when His children move thus, there will be no problems about fellowship. For the body knows one law: that of the anointing. Rules are good in society, but not in the body. The Pharisees were fundamentalists as far as the letter of the Old Testament was concerned. They lived by the letter; they knew all the rules—and so, perhaps we might feel, do we. But what if our knowledge of those rules permits us, as it did Saul of Tarsus, to stifle the Holy Spirit's voice? He knew the law, it is true, but he knew nothing of the Son of man in heaven (Acts 7:55-58). And to quench the Spirit is to stifle the very consciousness of our life together as the heavenly Man. It is to injure our relationship to the Head just as terribly as a disease of the nerves in a limb severs that limb from effective control by the higher centers. Do this, and soon, like Saul, we shall be found breathing out threatening and slaughter.

Saul's life of fellowship began when he said, "What shall I do, Lord?" That is the secret. To "hold fast the Head" is to obey Christ through the Spirit. To follow the Spirit is to be subject to the Lord Jesus in all things. The Spirit will never impose that obedience on the members, but they who live by the anointing will always, instinctively and gladly, subject themselves to Christ; and in doing so, they will discover their oneness. Oh, to see Him, then, as unquestioned Lord!

第八章

供应生命

神今天对教会最高的旨意就是要借着生命的职事，使教会在爱中建造自己，以致在凡事上长到基督里。这是以弗所四章摆在教会面前的目标。再者，紧接着我们刚才所看过，哥林多前书中论身体的教训的一章，保罗在林前三章又给我们看见神所使用使教会持久得造就的，是爱而不是恩赐。恩赐是借着神迹、医病、预言等等，外在的显于工作和言语上。爱乃是圣灵借着十字架，在肢体的生活中内在工作的果子。恩赐是暂时的方法——当然是神的方法——但身体乃是在爱中建立自己。（弗四 16。）一切都要过去，爱却要常存。

这里有一件事，是我们来看教会的职事时所要注意的。我是指保罗在著作中时常强调两件美好的事中，有一件是较好的。有时在某段经文里，这个强调十分显著；有时却是含蓄的，但仍然不能忽略。在这里他着重说到永久性。尽管圣经别处多次说到属灵的恩赐，但保罗在哥林多前书将恩赐与爱相比，叫我们注意到恩赐是比较短暂的。（十三 8～11。）

在某一个情形中，神不一定要使属灵的恩赐持久不衰；因为恩赐可以完全与有恩赐者的属灵身量无关。他们的职事是客观的职事；而神在人身上终极的目的，乃是要得着主观的职事，这是借着那灵在人里面成形，而不是仅仅暂时的停留在人身上。恩赐之所以被称为“属灵的，”不是因为领受者是属灵的，而是因为这些恩赐来自圣灵。

为何许多被神大用的人后来似乎都被摆在一边呢？要回答这个问题之前我得先问：我们怎知神要一直这样使用他们呢？难道神不能有别的计划么？因为神并未签合约！毕竟，我们自己也是常常为着急切的工作，而雇用一个人几天；我们明知他未经考验、没有经验，我们也不保证让他这样未经训练的一直作下去。我们保有更换的权利。照

CHAPTER EIGHT

MINISTERING LIFE

THE HIGHEST purpose of God for the Church today is that she should build herself up in love by a ministry of life, and so grow up in all things into Christ. This is the goal set before herein Ephesians 4. Moreover in First Corinthians 13, a chapter that follows immediately on the passage about the body we have just been considering, Paul shows us that it is love, not gifts, that God uses for the lasting edification of the church. Gifts are expressed outwardly in works and speech, by miracles, healings, prophecy and so forth. Love is the fruit of the Holy Spirit's inward working through the cross in the lives of the members. Gifts are the temporary method—God's method, to be sure—but it is in love that the body builds itself up (Eph. 4:16). And when all else passes away, love remains.

Here we have an example of something we shall now take account of as we come to consider the ministry of the church. I refer to the frequent emphasis in Paul's writings upon the better of two good things. Sometimes, within a given context, that emphasis is quite strong; at other times it is only implicit, but nonetheless to be taken account of. In this instance he is laying stress on permanency. Notwithstanding much that is said elsewhere about spiritual gifts, when in First Corinthians he contrasts them with love, he draws attention to their comparative impermanence (13:8-11).

Spiritual gifts may not necessarily, in a given instance, be intended by God to be lasting; for gifts need not be at all dependent on the spiritual stature of the one gifted. Theirs is an objective ministry, whereas God's ultimate purpose in man is a subjective one, through the formation of the Spirit within him and not merely by His temporary abode upon him. So gifts are called "spiritual" not because the recipient is spiritual but because they come from the Holy Spirit.

Why is it that so many who have been greatly used often seem later to be set aside? In reply to that question I would first of all ask: How do we know that God wanted always to use them in that kind of way? May He not have had other plans? For God signs no contracts! And after all, do we not ourselves often employ a servant for a few days on an urgent task, well aware that he is unproved or inexperienced, and with no guarantee of keeping him on forever, untrained, in that particular service? We reserve

样，难道神不能也是这样使用人一段时期，然后按着祂的智慧又改变不用他们？

神是把祂的能力“借”给人，但这永远是神借给我们的，绝不是我们的所有物。例如，参孙得到能力的恩赐，他似乎无所不能，但就着属灵的悟性和生命的纯净来说，他在神面前算得数的很少。他愚蠢的妥协，至终导致自己的覆亡。我们将他与后来的撒母耳相比，就看见神只能用参孙应付暂时的需要，不能再多于此。

因此，仅仅凭着有没有恩赐来衡量属灵的光景乃是错误的。恩赐本身不足以叫神永远使用一个人。恩赐可能存在，也可能很有价值，但那灵的目的是更大的，比这个大多了，乃是要借着十字架的工作，使基督成形在我们里面。祂的目标就是要看见基督组成在信徒里面。所以这不仅是一个人作了某件事或说了某些话，而是他是某种人。他自己就是他所传扬的。太多人想要讲道，自己却不是那个人；但长远来说，神所看重的乃是我们所是的，而不仅是我们所作或所说的；差别就在于基督有否成形在我们里面。

神所赐的乃是人

在林前十二章，保罗界定了三个题目，是他接着要讲论的，就是：恩赐与那灵，（4，）职事与主，（5，）功用与神。（6，）本章接下来的段落所论到的题目，我想正符合了这三者：七至十一节论恩赐，十二至二十七节论职事，（这一段我们已经颇为详细的看过，）二十八至二十九节论功用；我们将注意到第三段是先说到有关的人—使徒、先知和教师。

那灵所赐的是恩赐；神所赐的是人。这里有一个区别，我想我们要好好的留意。这当然以弗所四章（11～12）所特别强调的，但保罗所有著作的要旨，（不只哥林多前书这里，）都是重在神所能用之人的品质。

如果我们只满意于着重恩赐和真理的教导，而停在那里，那我们的祝福和果子必定停在这个阶段。但这足够么？我们愿意仅仅被使用么？参孙被神使用，巴兰和扫罗也被使

the right to make changes. May it not be that God similarly uses men for a time and then, in His wisdom, changes the nature of their employment?

God lends His strength, and it remains a divine loan, never to become our possession. Samson, for example, had the gift of strength. It seemed there was nothing he could not do. Yet in spiritual understanding or purity of life, he was of small account before God. Remaining foolish, he yielded to compromise and so compassed his own downfall. When we compare him with Samuel who followed him, we see that God could only use him to fulfill an immediate purpose; no more than that.

It is thus a mistake to measure spirituality merely by the presence of gifts. By themselves, they are an inadequate basis for a man's lasting usefulness to God. They may be present and they may be valuable, but the Spirit's object is something far greater—to form Christ in us through the working of the cross. His goal is to see Christ inwrought in believers. So it is not merely that a man does certain things or speaks certain words, but that he is a certain kind of man. He himself is what he preaches. Too many want to preach without being the thing themselves, but in the long run it is what we are, and not simply what we do or say, that matters to God; and the difference lies in the formation of Christ within.

GOD'S GIFT OF MEN

In First Corinthians 12, Paul defines three subjects with which he sets out to deal, namely, gifts and the Spirit (12:4), ministrations and the Lord (12:5), workings and God (12:6). These three correspond, I think, in a general way to the subjects treated in the following sections of the chapter: gifts with verses 7-11, ministries with verses 12-27 (the passage we have already considered in some detail), and workings with verses 28 and 29, and it will be noted that in the third instance priority is given to the men concerned—apostles, prophets, teachers.

The Spirit gives gifts; God gives men. Here is a distinction that I think we do well to notice. It is, of course, the special emphasis of Ephesians 4 (see 4:11, 12), but the whole tenor of Paul's writings, and not least here in First Corinthians, is upon the character of the men whom God can use.

If we are content to emphasize only gifts and the teaching of truth, and to stop short there, we can be sure of blessing and fruit—on that level. But is that enough? Do we want merely to be used? Samson was used. So were Balaam and Saul—for a

用过一段时期。但请告诉我，他们所代表的能使我们满意么？扫罗不过是一位暂时的君王；巴兰是一个暂时的先知。问题不仅在于人的言行，乃在于人的本身。请注意，当主耶稣引用旧约时，祂不是说，“以赛亚的预言，”乃是说，“先知以赛亚。”不是说，“你们弃绝预言，”乃是说，“你们弃绝先知。”主特别强调人这一面。不接待先知或使徒，就是不接待那差他们的神。

我相信这该是我们训练工人的根据。有人看到那些渴望服事主的年轻男女来到上海这里，我们却没有教授圣经知识、讲道学、或这一类题目的课程，就表示惊讶。但我们是希望那些来的人可以成为更好的人，而不是仅让他们学到更多的道理，或学得更大的讲道技巧。我们不是需要更大的恩赐，乃是需要神所能使用的人。很多时候，别人得到我们恩赐的帮助，却受到我们所是的阻碍。活水被迫盛于不洁的器皿，这是何等羞耻。

当然，神会使用那些不配的人，容许他们讲说祂的话，而他们多年以后才完全明白其中的意义；但祂不愿我们任何人停在那里。我们可能这样往前一段时间，但自从祂在我们身上，开始祂那借管教和惩治而有组织的工作之后，我们岂不是越过越蒙光照，看见我们事实上对自己所讲说的事认识得何等少？祂要我们达到一个地步，不管有没有显明的恩赐，我们都能讲说，因为我们所是的，就是我们所说的。在基督徒的经历中，神的属灵事物，是越过越少在外面一出于恩赐的，却是越过越多在里面一出于生命的。长期说来，算得数的乃是工作的深度和内在性。当我们更多得着主自己，别的事物一甚至必须包括祂的恩赐一就越过越无足轻重了。这样，虽然我们还是教导同样的道理，讲说同样的话，对人的影响却大有不同，在人里面所显明的那灵的工作，也越过越深。

神给祂的仆人预言的恩赐；祂将先知赐给教会。先知乃是有一段历练、受过神的对付、经历过那灵组织工作的人。有时一些想作传道的人来问我们，要花几天来预备讲章。答案是：至少十年，可能接近二十年！在这件事上可应用一句俗语：“姜是老的辣。”因为对神来说，传讲的人，

time. But tell me, does what they represent satisfy us? Saul was but a temporary king; Balaam a temporary prophet. For it is not just a question of their words or acts, but of the men themselves. It is worth noting that when Jesus quoted the Old Testament He did not say “the prophecy of Isaiah” but “the prophet Isaiah.” It is not “Ye have rejected the prophecies” but “Ye have rejected the prophets.” The Lord lays great emphasis on the men. Not to receive the prophets or the apostles is not to receive the God who sent them.

This, I believe, should be the basis of our training. Some people have expressed surprise that young men and women desiring to serve the Lord come to us in Shanghai, when we offer no courses of lectures in Bible knowledge and homiletics, or similar subjects. But our hope is that those who come may become better men, not merely that they may learn more doctrine or acquire greater skill as preachers. The need is not for greater gifts, but for men whom God can use. Too often others are helped by our gifts but hindered by what we are. The living water has had to content itself with unclean vessels. There is shame in that.

It is of course true that God does take up those who are not worthy and permit them to speak His words years before they fully understand their import, but He does not wish any of us to stop there. We may go on in that way for a while, but is it not true that, from the time when He begins in us His work of formation through discipline and chastening, it growingly dawns on us how little in fact we knew of the true meaning of what we had been saying? He intends that we should reach the place where we can speak, with or without manifest gifts, because we are the thing we say. For in Christian experience the spiritual things of God are less and less outward, that is, of gift, and more and more inward, of life. In the long run it is the depth and inwardness of a work that counts. As the Lord Himself becomes more and more to us, other things—yes, and this must include even His gifts—matter less and less. Then, though we teach the same doctrine, speak the same words, the impact on others is very different, manifesting itself in an increasing depth of the Spirit's work within them also.

To His servants God gives the gift of prophecy; to the church He gives prophets. And a prophet is one who has a history, one who has been dealt with by God, one who has experienced the formative work of the Spirit. We are sometimes asked by would be preachers how many days should be spent in preparation of a sermon. The answer is: At least ten years, and probably nearer twenty! In this matter the proverb is true: “The old is better.” For the

至少与所传讲的事是同样重要。神是先把祂今日的信息传到一些人里面，然后才拣选这些人作祂的先知。

明白道理和认识神是两件相当不同的事。属灵的事绝不是装在头脑中。我们看重好的讲章，但神寻找好的人。有的人说话，我们就得了帮助；别的人说同样的话，我们却是空空的。分别在于人本身。我们不能以人的智慧代替属灵的价值来欺骗教会。教会是知道的！没有任何事能代替人在神面前的所是。

所以问题乃是：我们就象我们所说的话那样么？我们要呼喊说，“主，如果我不认识你，和你十字架的意义，以及你的灵在我身上组织的工作，求你拯救我，使我在传讲上不致僭越你；从今天起，将所需要的工开始作在我身上，以弥补这个缺欠。破碎我、塑造我、试验我、磨炼我，使我能传说我所知道的事。”这必须是我们的呼吁，因为我们若在祂的名里传讲我们所不晓得的事，对神即或有用处，也是少之又少的。

恩赐与生命

“恩赐原有分别，圣灵却是一位；职事也有分别，主却是一位。”（林前十二4～5。）我们已经题过，论到职事的这句话，与十二至二十七节那一段是平行的，那里论到基督与祂身体相互的生命。但从这两句话，我想我们可以看出另一个有用的区别，就是恩赐与生命的区别，也就是尽职的凭借与尽职的内容之间的区别。

恩赐是我从圣灵所得的凭借，我借着恩赐，就能把从基督所领受的供应给身体；职事乃是我从基督所领受而供应给身体的。每一个职事都供应多一分的基督；保罗在这里是将职事，不是将恩赐，与人身体上看、听、行的功能来比较。因此，不同的人可能有同样的恩赐，但本章所说各种生命的“职事，”却不是这样。每一个都是独特的一每一个肢体对全体都有独特生命的供应。你我特别从主所领受的，就分享给祂的子民；这甚至可能是身体以前从未领受过的。为着成就这“供应基督”的职事，属灵的恩赐不过是工具而已。我只是使用恩赐，将我所认识的基督供应给身体。

preacher matters to God at least as much as the thing preached. God chooses as His prophets those in whom He has already worked what He intends to use as His message for today.

For to understand doctrine and to know God are two very different things. Spiritual things are never carried in the head. We lay weight upon good words, but God seeks good men. Some speak, and we are helped; others say the same words, and we are empty. The difference lies in the men themselves. We cannot deceive the church with intellectual instead of spiritual values. The church knows! Nothing can be a substitute for what a man is before God.

So the question is: Are we like the words we say? “Lord, if I do not know thee and the meaning of thy cross, and the formative hand of thy Spirit upon me, save me from presumption in speaking, and begin in me today whatever work is needed to remedy the deficiency. Break, mold, test, try me, so that I may speak that which I know.” This must be our cry; for to speak in His name what we do not know will serve God, if at all, only a very little way.

GIFTS AND LIFE

“There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord” (1 Cor. 12:4-5). We have suggested already that the latter statement finds its parallel in the passage from verses 12 to 27 which deals with Christ and the mutual life of His body. But in the two statements I think we can recognize another useful distinction, namely, the difference between gifts and life, between the means used for ministering and the thing ministered.

Gifts are the means received from the Holy Spirit by which I give of Christ to the body; the ministry (or “ministration”) is what I give of Christ to the body. Each ministry contributes something more of Christ; and it is ministry rather than gifts that is compared here by Paul to the human body’s functions of sight and hearing and movement. Thus, whereas different men may have the same gift, the same is not true of the different “ministries” of life suggested by the language of this passage. Each is peculiar—the unique life-contribution of each member to the whole. It is that which you or I have received specially from the Lord to share with His people, and it may even be something the body has never before received. For the fulfilling of this ministry of “giving Christ,” spiritual gifts are but the tools. I make use of them to give to the body the Christ I know.

这一点非常重要，因为这表明许多所谓属灵的复兴，都在错误的根基上。那里有恩赐的展示，却没有基督，就象有许多器具，却没有盛装的内容。但更糟的是，恩赐若没有基督，不仅是虚空的，更是欺骗人的。有些恩赐可能假装成一个样子，而基督的职事绝不会如此；但对身体来说，要紧的不是我们的恩赐，乃是我们借着恩赐所传输个人对基督的认识。在医院里，两个护士可能使用完全相同的勺子，但重要的是勺子中所盛的是什​​么；一位可能在其中摆进昂贵的特效药，另一位可能只放一些普通的止痛药。算得数的乃是我们所供应的。基督身体的健康和成长，单单来自供应基督的职事，绝不是仅仅由恩赐而来。虽然恩赐是必需的，（因为“那灵的表显赐给各人，是要叫人得益处，”林前十二7，另译，）但恩赐绝不能代替基督。我们首要的本分是要问自己：“我有没有什么可以给人？”并要凭着那灵，学习如何将基督供应给身体。

我如何能得着特别的职事？首先不是借着道理，乃是借着生命。亚伯拉罕乃是在只能信靠神的环境下，学习信心的功课，他不是借着接受道理，就学会这功课。亚伯是在经历中学习借血得赦免的价值。先是有难处、失望、经历、以及生命；然后才有道理。不是从探讨、研究及比较道理来得着生命，乃是到了绝望的地步神才赐生命。我们该抓住每一个机会去研究、学习，但在其中我们找不到自己的职事。传道人在此有一个特别的危机，就是常常从圣经中寻求新的亮光，来作新的讲道题目。但这不是得到职事的路。构成我们职事的，乃是我们对基督特别的经历；乃是我们信心的试炼，才在我们里面产生经历。

在此我要你们注意，保罗在两封给哥林多人的书信中，所强调的点有显著的改变。哥林多前书似乎主要论到恩赐的职事；哥林多后书主要论到生命的职事。林前十二、十四章提到许多恩赐：智慧、知识、医病、神迹、预言、辨别诸灵、说方言、翻方言等等；神赐给这些恩赐，是要使整个教会得益处，所以那里论到主要的问题乃是：这些恩赐有何特别价值？另一面，在林后三、四章，当保罗说到他自己的职事时，他完全不强调恩赐。很明显的，他是更关心基督在里面的成形。基督，在瓦器里的宝贝，乃是教会职事的源头和主题。（林后四7。）“四面受敌，却不

This is important, for it shows much so-called spiritual revival to have been on a wrong basis. Gifts are displayed, but without Christ, and that is like having many utensils but nothing to use them for. But it is worse, for without Christ, gifts are not only empty, they may also be deceptive. Some of them at least can be simulated in a way that a ministry of Christ can never be, whereas what matters to the body is not our gifts but the personal knowledge of Christ that we convey by them. In a hospital two nurses may use exactly similar spoons, but what they give in those spoons is the important thing; one may give costly and curative medicine, the other a mere palliative. It is what we minister that counts. The health and growth of the body come from a ministry of Christ alone; they can never come merely from gifts as such. While gifts are needed (for “to each one is given the manifestation of the Spirit to profit withal”) they are never a substitute for Christ. Our first duty is to ask ourselves, “Have I anything to give?” and to learn by the Spirit how to give Christ to the body.

How can I have a specific ministry? Not first by doctrine, but by life. Abraham learned faith in the place where only faith in God remained possible to him, not by being taught a doctrine. Abel learned in experience the value of forgiveness by blood. First come trouble, desperation, experience—and life; then afterwards doctrine. It is not in searching, studying, comparing, but at the place of desperation that God gives life. We should take every opportunity to study and learn, but therein we shall not find our ministry. Preachers are in special danger here, always looking for new light on the Scriptures, new themes for sermons. But the way to ministry does not lie there. Our special experience of Christ is what constitutes our ministry, and it is the trial of our faith that works in us experience.

At this point I would like to draw your attention to a significant change of emphasis that takes place in the writings of Paul himself between his two letters to the Corinthians. First Corinthians, it seems, is occupied in the main with the ministry of gifts; Second Corinthians with the ministry of life. In First Corinthians 12 and 14 many gifts are mentioned: wisdom, knowledge, healings, miracles, prophecy, discernment, tongues, interpretation and so on; and since these gifts are given for the good of the whole church, the question mainly discussed there is: What is their special value? In Second Corinthians 3 and 4 on the other hand, when Paul comes to speak of his own ministry, he does not emphasize gifts at all. He is clearly much more concerned about the formation of Christ within. Christ, the treasure in the vessel, is both the source and the theme of the ministry

被困住，”“遭逼迫，却不被丢弃，”“打倒了，却不至死亡，”或者我们可以这样说，“似乎完了，却还没有完！”保罗里面这宝贝能得胜而存在，就是秘诀。基督的死作工在他里面，成了供应神子民之生命的源头。

我们可以把保罗在十节所说“身上常带着耶稣的死，”解释为“耶稣的治死把死作在我身上。”这种治死的工作，我在别处也曾题过，与罗马六章一次永远的死不同，因为这是每日不断在神儿女身上进行的过程。这治死首先在我里面引到生命。（10。）但感谢神，不是仅仅停在这里——这是我们当今要看的点——乃是往前供应生命给别人，使“生…在你们身上发动。”（12。）

保罗告诉我们，他是借着生命服事教会，他这样说，就确切指出教会中一切真职事的根基是什么。死亡在神的仆人身上作工，就产生生命；因着他有生命，别人也就有生命。教会有所领受，因为有人乐意背十字架。算得数的，乃是有人接受了耶稣的死。这是保罗给哥林多人新的功课。神的儿女若让神借着试炼和试验作工，赞美神并顺服祂的旨意，祂就有可能把生命带给别人。但只有那些付此代价的人，才能得着这宝贵的职事。因为生命唯有借着死才能释放出来。恩赐本身的价值既是较低的，恩赐使我们能作并能说的，就绝不能补足我们这些神的仆人里面所是的缺欠。

由此我们看见建造身体的两种职事——恩赐与生命；我们可以自问：我们在哪一种里面看见神最高的旨意？我要回答：不是恩赐，乃是借死而得那来自基督的生命。我们不是要丢弃恩赐，（提前四 14，提后一 6，彼前四 10，）但我们若把恩赐摆在第一位，就表示我们在属灵的事上仍然“意念象孩子。”（林前十三 11。）保罗在林后三、四章里向我们指出，最有价值的事，乃是我们借着接受主的带领而得着对基督的认识，并基于这认识，将那灵在我们里面形成的生命，供应我们的弟兄。

今天，有许多人借着恩赐来尽职；借着生命尽职的却比较少。对于在主里年幼的信徒，这可能无可厚非，因为他们属灵的历史短暂，他们里面借十字架作工而有的生命度量也有限。因此，为着造就年幼的教会，并为着拯救灵魂，

of the church (2 Cor. 4:7). “Pressed, yet not straitened,” “pursued, yet not forsaken,” “smitten down, yet not destroyed,” or as we might put it, “done for—and yet not done for!”: it is the triumphant survival in Paul of this treasure that is the secret. The death of Christ working in him becomes the source of a life to be shared with the people of God.

We may paraphrase Paul’s expression in verse 10, “the dying of Jesus” that I “bear about in the body,” as “the putting to death of Jesus that works death in me.” This working of death is, as I have said elsewhere, something different from the once-for-all death of Romans 6, for it is a constant daily process in the child of God. And it leads first of all to life in me (4:10). But—and here is our present point—it does not stop there, but goes on, praise God, to minister also “life in you” (4:12).

Life, Paul tells us, is that with which he serves the church, and in so saying he defines the thing upon which all true ministry in the church is founded. Death, working in the servant of God, produces life; and because he has life, others too have life. The church receives, because some are willing to bear the cross. It is their reception of the death of Jesus that counts. This is Paul’s new lesson for the Corinthians. By allowing God to work through their trials and testings, praising Him and submitting to His will, His children make it possible for Him to bring life to others. But only those who pay this price receive this costly ministry; for life is released through death, and only so. Whereas gifts by themselves are less costly, what gifts may enable us to do and say can never make good deficiencies in what we are as servants of God.

Thus we see two ministries by which the body is built up—gifts and life; and we may ask ourselves: In which do we discern God’s highest purpose? I reply: Not in gifts, but in the life from Christ which comes through death. Gifts are not to be dispensed with (1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10), but to set the greatest store by them is still to “think as a child” in spiritual things (1 Cor. 13:11). For it is in Second Corinthians 3 and 4 that Paul points us forward to the thing most to be prized, and it is this, that out of our knowledge of Christ, acquired through the way He has led us, we minister to our brethren the life that the Spirit has formed in us.

Today, many minister by gifts; comparatively few by life. That may not be wrong where believers are young in the Lord, and where the measure of life through the working of the cross in them is limited to the brief span of their spiritual history. Then, for the edification of young churches and the winning of souls, spiritual gifts may take

属灵的恩赐可能特别显著。但这些恩赐本身不是成熟的记号，当然也绝不值得夸耀。恩赐的显明会建立信心，但随着教会中属灵生命度量的不断增长，就越过越不需要依赖恩赐，因着恩赐而骄傲的危机也越过越少。这样的长进，不一定就是所说或所作的事不同了，乃是神仆人里面的意义增长了。话语可能没有改变，却是从里面更深的感觉发出来的。不是恩赐，乃是十字架的作工；这是人属灵的身量。只有愚昧的人，才因着神所给的话语而骄傲，因祂岂不是曾给我们看见，在必要时祂也会借着驴子说话呢！

因此，就某种意义说，我们用不用恩赐乃是次要的事。重要的乃是我们供应生命——我们从主所得着的生命。神到底是否容许个人保留某些恩赐，或者加添他们的恩赐，这是神的事。但有一件事是确定的，在教会的长进上，神是使用生命过于使用恩赐。至少在比较明显的表显上，恩赐是逐渐消退的，而生命是加增的。就着对教会有效的职事来说，话语、口才、神迹或方言都不是首要的。神可能使用人一时作祂的出口，事后又把他们摆在一边。但身体的生命却在往前。所以信靠恩赐的人乃是愚昧的，除非他们从生命的赐与者供应生命。

死亡对教会的攻击

当耶稣在地上的时候，祂自己就是神圣生命的器皿。人摸着祂就摸着神；人看见祂就看见神。神格一切的丰满都有形有体的居住在祂里面。（西一 19，二 9。）今天，神圣的生命是交托给祂的身体——教会。她是这生命的器皿，命定要被充满，以达到神一切的丰满。（弗一 23，三 19。）一切属基督的都要在教会里面看到。这是神留教会在地上的目的，她要盛装并表明神儿子的生命。

祂是亮光、道路、真理；祂是子、君王、那“我是。”但祂最突出的职分是什么？祂在约翰十一章二十五节告诉我们：“我是复活，我是生命。”（另译。）这的确是祂最特殊的点；就如启示录开头几章给我们看见的，教会乃要认识祂是那复活并活着的一位，好使教会也能具有同样的特性。教会的任务，就是显明基督的生命与复活。

on a special significance. But they are not in themselves a mark of maturity, and they are certainly never something of which to boast. Their display establishes faith, but with an increasing measure of spiritual life in the church, the need to depend upon them becomes less, and so does the danger of pride that accompanies them. Such progress does not mean that the things said or done are necessarily different, but that the meaning within God's servant grows. The words may not have altered, but they spring from a deeper inward consciousness. Not gifts, but the working of the cross: this is the measure of a man's spiritual stature. Only the foolish are proud of the words God gives, for has He not shown that He will speak, if need be, through an ass?

In a sense, then, whether or not we use gifts is secondary. The important thing is that we minister life—the life we receive from the Lord. And whether or not God allows individuals to retain certain gifts, and to increase them, is His affair. But one thing is certain, that in the progress of His church, God makes ever greater use of life and less of gifts. At least in their more conspicuous manifestations, gifts tend to diminish, life to increase. For effective ministry to the church neither speech, eloquence, miracles nor tongues are of first importance. God uses men as His mouthpieces for a time, and then, as far as these things go, He may choose to set them aside. But the life of the body goes on. To trust in gifts is therefore folly, unless they minister life from the Giver of life.

THE ATTACK ON THE CHURCH BY DEATH

While he was on earth Jesus was Himself the vessel of divine life. When men touched Him they touched God; when they saw Him they saw God. All the fullness of the Godhead dwelt in Him in bodily form (Col. 1:19; 2:9). Today that divine life is entrusted to the church, His body. She is the vessel of that life, destined to be filled unto all the fullness of God (Eph. 1:23; 3:19). All that is of Christ is intended to be seen in the church. This is the purpose for which she has been left here by God: she is to contain and to display the life of his Son.

He is the Light, the Way, the Truth; He is the Son, the King, the “I But what is His most distinctive role? In John 11:25 He tells us: “I am the resurrection and the life.” Surely this is the feature most characteristic of Him; and, as the opening chapters of the Book of Revelation show us, the church is to know Him thus, as the risen and living One, so that she too may bear this same character. Her task is to manifest the life and resurrection of Christ.

自伊甸园开始，神与撒但的争执，一直就是在死亡与生命这个问题上。（参创三 3～4，罗五 12，17，21，林前十五 22。）神的特性是生命，撒但的特性是死亡。这不只是圣洁的问题。世界上有许多虚假的圣洁，我们很容易受骗，但生命是无法假冒的。我里面有没有生命？我在另一个人身上有没有摸着生命？这是问题所在。因为生命比思想更深，比感觉和教训更真实。哪里有生命，哪里就有神。基督与一切其他人的分别就是：其他人是死的，祂是活着的。死亡摸不着祂。神曾借着基督毁坏死，如今也使用教会为着同一目的。今天教会是神生命的器皿，蒙召来彰显祂儿子复活的生命，并带人来认识这生命。

如果这就是教会的工作和职事，我们就很容易看见撒但在她身上攻击的性质。死乃是他的武器。请注意这点的重要。如果攻击是借着罪或世界而来，或只是直接的攻击，我们必知道如何防卫。但即使罪的问题解决了，世界对我们也没有吸引，撒但仍然有能力。如果器皿有好几个漏洞，单单堵住一个是没有用的！

罪不过是途径，死却是目标。对付罪仍没有摸到死。如果你已经到达一个地方，即使通往那里的路受到毁坏，也不会使你脱离那地方。撒但的能力不只是在于爱世界，在于罪，或在于任何对心思、身体或其他方面直接的攻击。我们可能胜过这一切事物，却仍不是得胜者，因为撒但还有借着死所掌管的权势。

赞美祂的名，神从起初就给我们看见，教会所受的攻击是从哪一方向而来。我们要知道攻击是来自“阴间的门，”就是死亡的门。这辞在新约只出现过一次，就在马太十六章十八节，这辞出现在这里，是最合式不过了。撒但最害怕的，不是教会抵挡罪恶，不爱世界，或胜过其他直接的攻击，乃是教会抵挡他死亡的权势。

因为撒但掌权是借着死，所以哪里有他的管辖，你在哪里就摸着死。他最具特征的工作，不是鬼附或犯罪，乃是死。因此，基督的工作不能停在救赎那里。祂工作的中心，乃是要借着死把那掌死权的废掉。（来二 14。）这是很大

From Eden onwards, God's controversy with Satan has been on this issue of death and life. (See, for example, Gen. 3:3-4; Rom. 5:12, 17, 21; 1 Cor. 15:22.) All of God is characterized by life, all of Satan by death. It is not only a question of holiness. There is much false holiness in the world and we can readily be deceived by it, but life is one thing that cannot be simulated. Is there life in me? Do I touch life in another? These are the questions. For life is something deeper than thought, more real than feeling and doctrine. Where there is life there is God. The great difference between Christ and all others is that, whereas others are dead, He lives. Death could not touch Him. And God who destroyed death through Christ now uses the church for the same purpose. Today she is God's vessel of life, called to reveal the risen life of His Son and to bring men to the knowledge of that life.

But if this is the church's work and ministry, we can readily see what will be the nature of Satan's attack upon her. Death will be his weapon. Note the importance of this. If the attack came by way of sin, or the world, or by direct assault only, we would know how to guard against it. But even when the question of sin is settled, and even if the world has no attractions for us, Satan has power still. It is no use stopping one hole if the vessel has several others!

Sin is but the road; death is the goal. To deal with sin is still not to have touched death. If you have already arrived at a place, the destruction of the road thither does not get you away from that place. Satan's power lies not just in the love of the world, or sin, or in any kind of direct assault, whether on mind or body or anything else. We may overcome all these things and yet not be overcomers, for he still has power through death.

Praise His name, God has shown us right from the outset from what quarter the attack upon the church will come. We are to expect it from "the gates of Hades"—that is, of death. This expression occurs only once in the New Testament, but there in Matthew 16:18 it is in its right place. Satan's greatest fear with regard to the church is of her resistance, not to sinning, or to the love of the world, or to any of his direct attacks, but to his power of death.

For Satan's power was through death, and wherever he has dominion, it is death you touch. Neither demon possession nor sin are his most characteristic works, but death. For this reason, the work of Christ could not stop short at redemption. The heart of His work was to bring to nought through death him who had the power of death (Heb. 2:14).

的事实。在耶稣基督的死里，撒但死的权势一次而永远的受了对付。那个死超越所有其他的死。在亚当里的死并未将人了结，但在基督里的死却将人了结；这是有能力的死。在基督里，一切必须死的都死了，结果那掌死权的就不能再管辖他们了；他们已经死了。你绝不能将灰烬再次点燃起来。一座房子一旦被烧成灰烬，就不能再着火了，因为头一次的火已经作了工，以后的火就再无作用了。

所以那开始于伊甸园的生命与死亡之争，到了客西马尼和各各他就终止了。在那里死被废掉，生命与不朽坏就照耀出来。不仅撒但被毁坏了，并且对我们这些蒙救赎的罪人，因为我们在基督里已经经过了死，所以死也过去了，我们已得祂不能朽坏的生命。

然而，我们不该以为这争执就在那里结束。如果“阴间的门”是指明一种势力，则“不能胜过”就含示一场继续进行的争战。今天这争战仍在进行。撒但今天特别的目的是在教会里散布死亡。在这短短的时间内，死亡仍是他的权势。他如今若能把死亡带到神的子民中，他就满意了；他不在意那里有多少美德，只要死亡也在那里存在并活跃，他就满意了。

“体贴肉体的就是死，体贴圣灵的乃是生命平安；…弟兄们，这样看来，我们并不是欠肉体的债，去顺从肉体活着。你们若顺从肉体活着必要死；若靠着圣灵治死身体的恶行必要活着。”（罗八6，12～13。）这些话是对信徒说的，警戒我们要保守自己在生命里。但撇开罪（其报应当然也是死）不谈，我们有多少人认识，仅仅消极的对待生命，就是作死亡的散布者？因为我们这样作就是给肉体留地步。

举一常见的实例来说。再没有比毁谤和批评（不管其中有多少事实）更能散布死亡了。神要我们沉默，但我们的舌头却停不下来！祂要我们安静的同祂在一起，但我们的腿却继续跑！祂要我们停下，我们却奔跑；祂要我们沉默，我们却多言多语；这些都是从肉体的情欲来的，与肉体那些更粗鲁的表现没有两样。把肉体——即使是“中立”的肉体——带进神的工作，会引来阴间的门的攻击；如果我们说神不要我们说的话，我们的话里就必然带着死亡。

This fact is a very great one. In the death of Jesus Christ, Satan's power of death met its match once for all. That death out-dies all other deaths. Death in Adam does not finish a man, but death in Christ does; it is a mighty death. In Christ all those who deserve to die have died, with the result that he who had the power of death no longer has dominion over them; they are dead. And ashes are something of which you can never make a fire. If a house is once burned to ashes there is no way of repeating the performance, for if the first fire has done its work, there is nothing for the next to do.

So the controversy between life and death that began in Eden ended in Gethsemane and at Calvary. There death was abolished, and life and immortality brought to light. Not only is Satan destroyed, but for us redeemed sinners, because we have already died a death in Christ, death too is gone, and we have become possessors of his incorruptible life.

Yet we should not regard the controversy as concluded even there. If “the gates of Hades” suggest a force, “shall not prevail” implies a continuing campaign. It is still in progress today. Satan's special object today is to spread death within the church. In this little while, death is still his power. If he can bring death to the people of God now, he is satisfied; nor does he mind how much virtue there is so long as, with it, death is also present and active.

“The mind of the flesh is death; but the mind of the spirit is life and peace. ... So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live” (Rom. 8:6 ff.). Words such as these, addressed as they are to believers, warn us to keep ourselves in life. But leaving aside sin, whose reward is death anyway, how many of us realize that to be merely passive in respect of life is to be a spreader of death? For in so doing we are giving room to the flesh.

Take a familiar example. There is no such spreader of death as scandal and criticism, no matter how true to facts it be. God wants us silent, but our tongue must work! He wants us quiet with Him, but our legs keep going! To go when He wants us to stay, or to gossip when He wants us silent, these things spring from the lust of the flesh just as truly as do its cruder manifestations. To bring the flesh—even “neutral” flesh—into God's work is to invite attack from the gates of Hades, and if we speak when God does not require it, be sure there is death in our words.

生命是无法解释的。我们摸着了，就知道这是生命。如何知道呢？不是凭着思想、感觉、或所谓的“第六感。”知道的人就知道；不知道的人就不知道。知道的人永远无法向不知道的人解释一直到他们自己知道了。认识生命的人，能在别人身上认出生命。那些身上带着死亡的人，认不出生命或死亡。天然的人可以分辨冷暖、道理的好坏，却不能分辨生命与死亡。许多人以为，教会中看不见明显的错误就好了。但这样不能分辨生命与死亡，乃是致命的缺欠，因我们受到攻击还不知道。愿神赐给我们这种分辨的能力！

教会既是基督在地上的彰显，是基督所宝贵的，所以也就是撒但要在其中再展身手（倘若他能）的舞台；我们若散布死亡，就是与他合作了。唉，我们有些人所作的正是如此！我们在神的工作上所夸一切的“才能，”成了他手中的工具。我们那不受十字架约束的天然才能和才华，给教会带来了死亡。甚至我们最完美的教训，如果被天然的心思所强取，就只会在那里散布死亡；我们属灵的“恩赐，”如果被属肉体的人把持并误用，也是如此。请记得参孙的例子！凡不是真实出于神这生命源头的，所供应的只不过是死亡而已。简言之，人若只摸着，而没有摸着里面的基督，他们就摸着了死亡，而没有摸着生命。

在这件事上假冒是没有用的；真相总会显明。因为别的东西可以模仿，生命绝不能模仿。我们的灵如何，我们给人的印象就如何。那里若有死亡，人就碰到死亡；那里若有生命，人就碰到生命。

生命或死亡的散布是时刻在各处出现的一在家中，在教会里，在祷告聚会中。有些人在场的时候，你讲道比较容易，另一些人在场的时候，你讲道比较难，为什么呢？这与人无关，这完全在于生命是在涌进来还是在流失。因着身体是基督的彰显，我们唯有借着供应基督才能对身体有所贡献；基督就是生命。那些有生命的人就在聚会中供应基督。但另外一班人，就是他们的“阿们”也是死的！擘饼聚会和祷告聚会的属灵能力，乃在于参与的人仅仅是消极的，还是在带进生命。因为现今在这里，仍有那曾发生于伊甸园和加略山的生命与死亡之争

Life cannot be explained. When we touch it, we know it is life. But how? Not by thought or feeling or a “sixth sense.” Those who know, know. Those who don’t, don’t. Those who know can never explain to those who don’t—until they themselves know. Those who know life recognize it in others. Those who have death in themselves recognize neither life nor death. The natural man may discern between warmth and coldness, good doctrine and bad, but not between life and death. Many think that if nothing goes visibly wrong in the church, then all is well. But to be thus unable to discern what is life and what is death is a fatal lack. We shall not know when we are being attacked. May God grant us this discernment!

Because it is the earthly expression of Christ and is so precious to him, the church is the scene in which, if he could, Satan would stage a comeback, and for us to scatter death there is to be found cooperating with him. Alas, all that some of us do is just that! All our boasted “ability” in the work of God becomes a tool in his hands. Our natural genius and brilliance, unrestrained by the cross, brings death to the church. Even our sound doctrine, if seized upon by the natural mind—yes, and our spiritual “gift” too, if held and misused by the carnal man—spreads only death there. Remember Samson! Nothing that is not truly of God, the Fount of Life, can minister aught but death. In short, wherever men touch me rather than Christ in me, there they touch death and not life.

In this matter, pretense is of no avail. The truth will out. For other things can be simulated, but life never. And as our spirit is, so is the impression we make. If death is there, death is what men meet; if life, then life.

This spreading of life or death is a present fact, in the home, the church, the prayer gathering—everywhere. It is easier to preach when some are present, harder when others are there. Why? It has nothing to do with the persons. It all depends upon the pouring in or the draining away of life. Since the body is the expression of Christ, only by ministering Christ can we contribute to the body; and Christ is life. Those with life minister Christ in meetings. Others—even their “Amen” is dead! The spiritual power of the gatherings for Breaking of Bread and for prayer depends on whether those present are merely negative or are bringing in life. For here in this age is still echoed the controversy fought out in Eden and at Calvary. Is resurrection life present? That is the

的回应。复活的生命是否在此？这问提到处都存在。每个肢体在神面前都有责任，将复活基督的职事带进祂的家中。

供应生命给基督的身体

我们一再的被带回来，看见基督的身体乃是一这个事实。我们无法逃避这个事实，保罗在下面的经文中，又再次突显这点：“若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同快乐。”（林前十二 26。）

我们要特别仔细注意这里所说的。这里不是说，若一个肢体受苦，所有的肢体就应该受苦；乃是说，所有肢体实际上就在受苦。这里也不是说，若一个肢体得荣耀，所有的肢体就应该得荣耀；乃是说，他们实际上分享了这荣耀。如果身体的一不是事实，这些话不过只是优美的情操而已。但身体的一既是神圣的事实，所有肢体与受苦的肢体一同受苦，也就是事实。他们不仅是尝试要，或应该要这样，乃是实际上就是这样。二十六节不是指引或劝勉基督徒该如何行，乃是描述实际发生的事。因为基督的身体永远是一的，所以肢体受苦时，全体就都受苦，肢体被高举时，全体就都被高举了。

神的儿女有时在经历上认识到这事。我在中国南方一个亲密的朋友曾告诉我，当中国各处暴发拳匪之乱时，消息尚未传到她那里，她灵里已经感到很重的负担；同样，在英国威尔斯复兴时，她虽然对这事一无所知，但她却有生命的感觉，灵里也高昂。另一位西方的朋友更令我惊讶，当我访问他，谈到我们在中国的工作有几次遭遇特别严重的试炼时，他说，“当然，我们在接到你们的信以前，早已感觉到了。”

最要紧的，不是我们有否听见这些消息。事实上，当主那一面有行动时，身体这一面就有了反应，并且所有肢体都在这反应之下。我们对这事的察觉，不是依靠消息的传递，乃是借着我们凭生命之灵而对主有认识。

如果身体的一个肢体犯了严重的罪，或忍受着重大的苦难，属灵的肢体必然感受到压力。相反的，如果某一个肢体得着生命新鲜的流入，其他活在身体生命里的肢体也必

question everywhere. Every member has a responsibility before God to bring into his house a ministry of the risen Christ.

MINISTERING LIFE TO THE BODY

fact to which we find ourselves repeatedly brought back is that the body of Christ is one. We cannot escape that fact, and Paul throws it once again into relief when he says, "And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it" (1 Cor. 12:26).

It is important to note carefully what is said here. If one member suffers, what we are told is not that all the members ought to suffer, but that they actually do suffer with it. Nor is it said that if one member is honored all the others ought to, but that they actually do, share the honor. If the oneness of the body is not a fact, then these are no more than just beautiful sentiments. But because the oneness of the body is a divine fact, it is also a fact that all the other members suffer with the suffering member. It is not just that they try to, or ought to, but that they actually do. Verse 26 is to be read, not as guidance or exhortation to Christians about how to act, but as a statement of what in fact takes place. Because the body is eternally one, the whole suffers when the member suffers, and the whole is uplifted when the member is uplifted.

The children of God are sometimes made aware of this as a matter of experience. A dear friend of mine in South China told me of her sense of deep spiritual burden at the time of outbreak of the Boxer rising elsewhere in the country, the news of which had not yet filtered through to her district, and again of a sense of life and uplift of spirit during the Welsh revivals in Britain, the occurrence of which she was otherwise quite uninformed of. Another friend whom I visited in the West surprised me, when I spoke to him of a particularly severe time of testing in our work in China, by saying, "Of course we felt the reaction here some time before your letters reached us."

But whether we are informed of such things or not is not the point. The fact is that whenever there is a movement on the part of the Lord, there is a reaction on the part of the body, and all the members are subject to that reaction. Our awareness of it depends not upon information but upon our knowledge of the Lord by the Spirit of life.

If a member of the body commits some grievous sin, or is subject to some great suffering, the spiritual members will surely feel the pressure. Conversely, if a fresh influx of life comes to any member, other members who are vitally in the life of the

然感觉高昂。有时你可能先要经过很大的痛苦，才能从神领受启示；有时你却不必寻求，亮光就涌进来。头一种情形，我想你是在突破要得到生命新鲜的流入，好供应别人；第二种情形，你是在收割别人受苦的效益，因为他们的受苦已经使身体自然得着了增长。

然而这事还有另一方面。如果你是为着个人的目的寻求长进，你就把自己从整个身体的生命水流隔绝了；即使你达到所寻求的长进，也不会叫你得益处，事实上这对你以及身体其余的部分，都会造成损害。这种情形在肉身上就是所谓的癌。癌是由某个细胞过度发展所致的。那一个细胞不受约束、不受控制的增殖自己，因而消耗了所有传到它那里的养分，没有将养分传给身体的其他部分。它成了单独的官能，侵占了周围的组织，强把自己歪曲的特性加于其上。天然身体有一种自然作用，可以抵抗其他疾病，但却不能抑制癌症，因为把更多的生命供应给发病的地方，癌细胞就吸收更多的供应，来为着自己的利益。因为流出受到阻碍，所以流入只会使问题加增。这是对属灵的事物何等真实的写照！在正常的情况下，身体上任何一个肢体得着新鲜生命的供应，就立刻给整个身体带来增长；但如果一个肢体因着渴求个人利益而变成孤立时，这个肢体越增长，基督的整个教会就越受到危害。

所以基督的十字架是何等宝贝！它在每一个肢体所能达到的范围，提高整个身体生命的度量，只要这肢体让十字架厉害的对付他里面天然的生命。让我们为着身体的缘故祷告说，“主啊，粉碎我里面一切自私、个人、且会减弱你身体的东西，为着你自己的扩增，叫我摸着以前从未摸过的生命领域！”

我们已经看见，在林后四章，基督的死如何在一处发动，（十节的“身上，”十二节的“在我们身上，”）使祂的复活能在两处显明。（十节的“在我们身上，”以及十二节的“在你们身上。”）在此我们看见结果子的生命和结果子的职事，当然二者至终就是一个，不过是在不同的地方显出来而已。在头一种情况，生命是显在死所发动之处；在第二种情况，生命是显在另一处。显在我身上的，我称为生命；显在别人身上的，我称为职事。

body will as surely know an uplift. At times you may go through great travail before you receive revelation from God; at other times light breaks in without your seeking it. In the first case, I suggest, you are breaking through to a fresh influx of life that is to be ministered to others; in the second you are reaping the benefit of the sufferings of others through which increase has come spontaneously to the body as a whole.

But there is another side to this. If you are one who seeks increase for personal ends, you are cutting off the flow of life to yourself from the whole body; and should you attain the increase you seek, not only will it not profit you, it will be actually detrimental both to yourself and to the rest of the body besides. The counterpart in the physical body of such a condition is the disease we call cancer. Cancer results from the overdevelopment of one cell. That one cell multiplies itself without restraint or control, and in doing so consumes all the nourishment that comes its way, instead of passing it on to the rest of the body. Functioning as a separate unit, it encroaches on the tissues around, imposing its own distorted character upon them. And whereas the spontaneous working of nature tends to correct other diseases, it is no correction for cancer, for the more life the body pours into the diseased area the more the cancer absorbs for its own advantage. Because the outflow is arrested, all inflow only increases the trouble. How true this is of spiritual things! In the normal course, a fresh influx of life coming to any member of the body instantly ministers increase to the whole; but if one member becomes isolated through desire for personal gain, then the more the member grows, the greater the menace to the whole church of Christ.

How precious therefore is the cross of Christ! It lies within the scope of every single member to raise the tide of life in the whole body, provided he will let the cross deal drastically with the life of nature in him. For the body's sake let us pray: "Lord, shatter in me all that is selfishly individual and that will weaken thy body, and for the sake of thine own increase, cause me to touch realms of life never touched before!"

We have seen already how, in Second Corinthians 4, the death of Christ operating in one place ("in the body," 4:10; "in us," 4:12) allows Him to manifest His resurrection in two places ("in our body," 4:10; and "in you," 4:12). Here we have fruitfulness of life and fruitfulness of ministry, and of course they are ultimately one, the only difference being in the place of manifestation. In the first instance, the life is manifested in the place where death operates; in the second, somewhere else. When the manifestation is in me I call it life, when in others I call it ministry.

没有十字架就没有生命，也没有生命的职事。受苦的目的乃是为着完全并丰满的职事。理论不能代替这个。职事的贫乏乃是因着拣选容易的道路；过轻松日子的人往往只有很少的供应。他们不明白人的需要。当然我不是说，我们要自惹麻烦，或要苛刻恶待自己的身体。那灵自己要为我们的经历负责，带领我们在身体、心或灵各方面经历“耶稣的死，”使我们的职事得着丰富。我们的责任只是跟随而已。

或许你要问，你如何才能被神使用，来供应生命给身体。不是决心要作很多事，或是退隐什么事也不作，乃是简单的让十字架在你平常与主同行的路上运行。那些借着说话或工作来服事的人，如果有一天被禁止活动或说话，他们就发现自己没有职事了。但你职事的度量，不是决定于你活动的程度。只要让“耶稣的治死”在你里面作工，生命就必显明在别人身上。“死在我们身上发动，生却在你们身上发动。”这是身体不变的律，是没有例外的。所以你不需要特别劳苦，在这方面带进身体的增长，因为神借着十字架带你经过的，自然会带进扩增。

你也不需要讲很多，因为你不必将自己死的经历见证出来，为要对别人供应生命。只要你乐意死，别人就会得着生命。实际会将自己表达出来，不需要人的传达。我们并非“藐视先知的讲论，”（帖前五 20，）但我们确信，身体里的职事不是在于传讲或见证。我们私下与主的交通，就足以供应生命给祂的肢体。我们若为主受苦，不必使别人知道受苦的故事，那个苦难自然会使人有长进。谈论我们所受的苦，不只是多余的，有时反而使人生厌。

你若赦免一个弟兄，不管你有否表达出来，你赦免的实际就会供应生命给身体。（当然，在这种情形，主可能要求你有所表示。）你若真的爱一位弟兄，虽然你可能从未告诉那位弟兄你如何爱他，那个爱就会建造身体。有一次，我参加英国的一个大会，临时被通知要站讲台，而我不知道，一位日本弟兄也是讲员之一。我们从未见过面，而当

Where there is no cross there is no life, and no ministry of life. The object of suffering is that there may be a full and abundant ministry. Theory is no substitute for this. Poverty of ministry results from the choice of an easy road. Those who have an easy time all too often have little to give. They do not understand men's needs. Of course I don't mean we are to invite trouble, or by austerity to ill-treat our bodies. The Spirit Himself takes responsibility for our experience, leading us in paths where we encounter, in body, heart, or spirit, that measure of "the dying of Jesus" that will mean enrichment to our ministry. It is our part only to follow.

You ask me how you can be used to minister life to the body. Not by setting out deliberately to do a lot, nor indeed by running away into a hermitage and doing nothing, but simply by letting the cross operate in the normal course of your walk with the Lord. Those who serve only by words and works find they have no ministry if at any time they are reduced to inactivity or silence. But the measure of your ministry is not determined by the measure of your activity. Only let "the slaying of Jesus" work in you, and life must manifest itself in others. It cannot be otherwise, for it is an abiding principle of the body that "death worketh in us, but life in you." So you need make no special effort to bring increase to the body in this way, for anything God takes you through by way of the cross will spontaneously bring increase there.

Nor need you talk a lot, for it is not necessary to testify to your death experience in order for it to become vital to others. Provided you are willing for death, others will know life. Reality communicates itself; it is not dependent upon human communications. We "despise not prophesyings," but we affirm nevertheless that ministry in the body is not only a question of preaching or testifying. What we go through in secret with the Lord is quite sufficient to minister life to His members. If we suffer for the Lord's sake, that suffering will bring increase to others, without our making known the story of our suffering. Talking about it is not only superfluous, in some circumstances it is an abomination.

If you forgive a brother, the reality of your forgiveness will minister life to the body quite apart from your expression of it (though in this case the Lord may, of course, require of you that it be expressed). If you truly love a brother, that love will build up the body though you may never tell that brother how you love him. I found myself once, at short notice, taking part on the platform in a large convention meeting in England where, unknown to me, a Japanese brother was to be one of the speakers. We had not

时中日两国正在交战。我们只有机会作了短短的交谈，我不知道那位弟兄感觉如何。但我知道，当他讲的时候，我感觉到在主里弟兄的爱和交通，这爱超越了国籍的障碍，也不需要言语的解释。

基督的身体得着供应，首先不是借着传讲和工作，而是凭着里面的实际。圣灵所关切的乃是真实的事，祂绝不会为虚假的事作见证。你用话语所传达的，不过是你所已经带给教会的基督；就如我们说过的，身体乃是借着生命的交通得着供应。当死在我们身上发动时，生命就很简单、自然的传输给别人。所以问题不是你所作或所说的有多少，乃是在神手中经过的有多少。

在身体合一的根基以外，没有真实的职事。你常常怀疑自己怎能尽功用，直到你看见这个事实；当你看见了，你就知道自己若领受了什么，身体立刻就得了。你所有的就是身体所有的，你无须努力去传输。你想要建造教会么？那么，就让教会在你身上得建造。你从头所领受的，祂的身体，教会，自然就得到；你没有领受什么，教会就绝不能借着你得什么。领受的问题解决了，职事的问题也就解决了；而领受的问题，是借着“耶稣的死”得解决的。

话就是灵就是生命

当然，话语的职事有其地位，也是我们极其需要的。我们或者可以把属灵的恩赐分类为工作、行动的恩赐（比如医病、神迹），以及话语的恩赐（比如作先知说话、教导、说方言等等），如果我们这样作，我想我们会发现保罗主要着重后者。保罗在林前十二章二十八节所列的头三类人——使徒、先知、和教师，也许有别的恩赐，但无论如何，他们首先必定是神话语的执事。例如，圣经告诉我们，十二位使徒寻求免去行政工作，主要的乃是要专心祷告，并尽话语的职事。（徒六4。）所以保罗论到这些有恩赐之人的话，乃是总结于劝勉我们要“切切的求那更大的恩赐，”（林前十二31，）然后在插进来论到爱的经文之后，他又回到这个主题说，“你们…更要羡慕的，是作先知讲道。”（十二31，十四1。）事实上，接下来的第十四章完全是论到说话的恩赐，把神迹或行动的恩赐都摆在一边了。

met before—and our two countries were at war. I do not know what that brother felt, and we had opportunity for only a brief conversation. I only know that while he spoke I was aware of the love and fellowship of a brother in the Lord, a love that leaped over national barriers and that did not demand words for its expression.

The body of Christ is ministered to, not first of all by preaching and working, but by inward reality. The Holy Spirit is concerned with what is real and true, and will never witness to what is not real. What you communicate by words is what you are already bringing of Christ to the church, for as we have said, the body is ministered to by a communication of life. And life is communicated to others, quite simply and spontaneously, as death operates in us. So the question is not, How much are you doing or saying? but, How much are you going through under the hand of God?

Ministry on any basis other than the oneness of the body is unreal. Until you have seen that fact, you constantly wonder how you can function; but when you see it, you know that as soon as you yourself have received something, the body has received it. What is yours is the body's, and there is no need to struggle to pass it on. Do you want to build up the church? Then let it be built up in you. What you receive from the Head, the church, His body, spontaneously receives; and what you have not received, it can never receive through you. The question of ministry is settled when the question of receiving is settled; and the question of receiving is settled by “the dying of Jesus.”

WORDS THAT ARE SPIRIT AND LIFE

Of course there is a place—and a great need—for the ministry of the Word. We can, if we like, classify spiritual gifts into gifts of work or action (such as healings, miracles) and of word (such as prophecy, teaching, tongues, and so forth), and if we do so I think we shall discover that Paul tends to lay his main stress on the latter. Whatever they may possess of other gifts, all the three classes of men—apostles, prophets, teachers—that head his list in First Corinthians 12:28 are surely, first of all, ministers of the Word of God. We are told, for example, that this, together with prayer, was the main concern of the Twelve when they sought release from the administrative tasks to continue ... in the ministry of the word” (Acts 6:4). So Paul concludes his comments on this list with the exhortation to “desire earnestly the greater gifts,” and then, returning to the subject after his intervening discourse on love, adds: “but rather that ye may prophesy” (12:31; 14:1). Indeed, chapter 14 that follows is quite taken up with gifts of speech, and passes over miracles or gifts of action altogether.

所以为着祂教会的建造，神强调话语的职事过于工作的职事。教会不是要倚靠神迹，因为神迹只会引到外面的事物。以色列人在旷野不断摸着神的工作，却摸不着祂的生命。福音书里的群众也是一样，他们目睹主恩典的作为，却完全不认识祂来所要赐的生命。甚至主的门徒在这事上也构不上，他们自己虽也行了神迹，至终却落入争论谁为大。这就是没有在爱里的建造！

但“种子就是话。”（参可四 14，彼前一 23。）离了神生命的话，一切都算不得什么。神迹的工作可能印证话，但其本身却无法供应生命。教会必须借着主永远的话才得着增长。

今天教会许多的毛病，是因着基督徒满足于仅仅客观的接受教条。他们寻求对圣经有外表、心思上的亮光，却因缺乏在经历上主观应用神的话而停滞不前。他们找到圣经里许多思想上的难题，对他们来说，亮光就是这些难题的解决。对许多人来说，一般的真理已经取代了特殊的真理。他们觉得只要他们在教义上是“保守”或“正统”的，一切就都好了；于是他们就在心思上赞成这点，反对那点。因此，基要派就看自己比摩登派层次更高；但在神眼中，他们属灵的度量并不能超过他们所有对基督真实内里的启示。他们可能完全是对的，但除非他们得着生命，他们仍缺少那唯一的、最基本的要素。

赞美神，今天教会有话语的字句！我们有自己的圣经和自己语言的译本，为此我们感谢祂。但字句（即使基要的字句）杀死人，唯有那灵赐人生命。（林后三 6。）我们若要将生命带给人，我们必须不仅照着几世纪前神的思想来传讲神的话，我们必须也知道那灵今天如何将这话应用到人身上。

因为新约中的“先知，”乃是象以利亚或施浸约翰那样，对神的子民宣布神当前的旨意。他的传讲是至为重要的，因为是借着神的话叫人认识神对这时代的心意。先知必须具备三种特质：在神面前的历史、内里的负担、以及神所赐的话语，以发表并解释这负担；所以当他把话语服事出去，他就卸下了他的负担。

So for the building up of His church, God emphasizes the ministry of the Word above the ministry of works. The church is not to trust in miracles, for they may only lead to outward things. Israel in the wilderness continually touched God's works, but missed His life. So did the multitudes in the Gospels, who witnessed the Lord's gracious acts but knew nothing of the life He came to give. Even the disciples fell short here, for having performed miracles themselves, they fell at last to arguing who of them should be the greatest. Here was no building in love!

But “the seed is the word.” Apart from God's Word of life, nothing counts for much. Miraculous works may support the Word; they cannot by themselves minister life. It is by the eternal Word of the Lord that the church must grow.

Many ills of the church today spring from the fact that Christians are content with a merely objective acceptance of doctrine. They seek an outward, mental light on the Scriptures, but stop short of a subjective application of the Word of God to experience. They find many mental difficulties in the Bible, and light, to them, is the solving of these. For many, general truth has taken the place of specific truth. They feel that all is well if they are “conservative” or “orthodox” in their doctrine, and give mental assent to this and mental dissent from that. By this reasoning, fundamentalists consider themselves on a far higher plane than modernists; yet they measure up spiritually in God's eyes only in so far as they possess a true inward revelation of Christ, and no further. They may be perfectly right, but unless they possess life, they lack the one supreme essential.

Today the church has the letter of the Word, and we praise God that she does! We have our Bibles and our translations, and we thank Him for them all. But the letter—even the fundamental letter—kills; it is only the Spirit that gives life (2 Cor. 3:6). If we are to bring life to others, we must not only preach the Word according to God's thought of centuries ago, we must know also how the Spirit applies that Word to men today.

For a “prophet” in the New Testament is one who, like Elijah or John the Baptist, proclaims God's present purpose for His people. His preaching is of the utmost importance because it brings to light through the Word the mind of God for his own day. Three things characterize a prophet: a spiritual history with God, an inward burden, and divinely given words that express and interpret that burden, so that having ministered the Word he returns home with his burden gone.

为着今天这样的职事，对圣经的研读乃是需要的。当然，任何一个有理性的聪明人，用一年的时间，就可以得到相当多的圣经知识；但我们若对神认真，神绝不会轻易让我们过去，祂必会采取行动，以确使我们所说的与我们所是的完全相符。因为有两种明白圣经的方法，一是仅仅从研读而来，另一是从认识并跟随主自己而来，二者有很大的分别。在仅仅明白道理的层面，一个神学毕业生可以很有系统的告诉你，圣经里所包含的一切。但他不是在宣扬神的话，乃是到有一天，话直接从神临到他，他有所反应了，那才是宣扬神的话。另一个人没有神学学术的知识，但神借着圣经的话向他说了话，并且神每一次说话，他都毫无疑问的顺从了，所以他的服事，乃是出于对神深切的认识。

当一位弟兄站起来说话的时候，你一听就知道他所着重的是道理还是生命。若是前者，他绝不冒险。他小心翼翼的保守自己在教义的系统里，保证绝对安全，避免任何的误解。他按逻辑的顺序陈明许多道理，借着推演的步骤，最后归纳得出无可置疑的结论。但那着重生命的，却不在于技术是否正确，对题目是否作了广泛透彻的申论。他讲道的方法是完全不同的，因为他自己经历过一些情形，单单道理是无法带他经过的。所以，只要他能达到他的目的，就是把基督陈明给他的听众就好了，他不觉得一定需要为此制作一套完全合乎逻辑、万无一失的理论。

因为圣经本身不是这样的。神在祂的话里，从来没有用很有系统的条理，向我们陈明任何道理——从来没有，象我们所了解的系统那样。圣经不是借着归纳得到结论的，其中许多经文都可能引起误会。恐怕我们有时竟会觉得，如果由我们来写，一定会把事情写得更清楚明白！伟大的属灵事实，神那大能的永远真理，在祂的话里似乎常常是有点隐藏的，叫天然的人不容易发现。然而借着那灵，向聪明通达人隐藏的事，向婴孩就显明出来了。愿颂赞归给神，祂的道路一直就是那样！救恩、因信称义、成圣、生命——我们认识这一切仅仅是道理的科目，还是真实的事物？神的思想不是要我们单用心思抓住这些点，乃是要我们在生命里来经历。

For such a ministry today, the study of the Scriptures is essential. Of course, any reasonably intelligent person can learn a lot of the Bible in a year, but if we are serious with Him, God will not let that pass without taking steps to ensure that what we are tallies with what we say. For understanding of the Scriptures comes in two ways: one merely from study, the other from knowing and following the Lord Himself, and there is a vast difference between the two. On the mere level of the understanding of doctrine, a graduate in theology may be able to systematize perfectly for you all that the Scriptures contain. Yet he will not be proclaiming the Word until that Word has come to him directly from God and he has responded. Another man, with no knowledge of theology as a science, may yet minister out of a deep knowledge of God because God speaks to him through the Word and because, whenever God does so, he unquestioningly obeys.

When a brother stands up and speaks, you know at once whether he stresses doctrine or life. If it is the former, he never runs risks. He keeps carefully within the limits of his doctrinal system in order to be absolutely safe and to avoid all possible chance of misunderstanding. He presents his many reasons in logical order and, at length, by a process of induction, arrives at his incontrovertible conclusion. But one who stresses life will be far less concerned with technical correctness or with an exhaustive treatment of his subject. His approach will be a quite different one, for he has himself known conditions through which doctrine alone could never carry him. If only, therefore, he can fulfill his one object, which is to present Christ to his hearers, he will not feel the absolute need to produce for this purpose a fully logical and foolproof case.

For the Bible itself is not like that. In His Word, God has never given us a completely systematic setting forth of any doctrine—never, that is, as we understand system. The Bible does not reach its conclusions by induction, and there are in it many passages capable of being misunderstood. Sometimes, I am afraid, we may almost dare to feel that, had we been writing it, we would have put things far more plainly! The great spiritual facts, the mighty eternal truths of God, seem often half obscured in His Word, so that the natural man cannot easily discover them. Nevertheless, through the Spirit, things hidden from the wise and prudent have been revealed to babes. Blessed be God, that has been His way! Salvation, righteousness by faith, sanctification, life—do we know these things merely as doctrinal themes or as actualities? God's thought is not that we should only grasp them with our minds, but that we should experience them in life.

对圣经有广博的知识，一点不能补偿我们对主的认识。我们必须认识祂，也认识圣经是祂的话，发表祂当前对祂子民的心意。你会问说，我们能认识神的心么？是的，能，因为神没有将自己隐藏起来。祂仍借着圣经说话，祂一直都是这样作，不管今天教会如何失败可怜。祂仍拣选一些在祂面前有经历的人，在他们那一个世代作祂的代言人。在现今的时代，当人如此不重视神圣的事物时，教会极其需要有这样认识的人。

神在祂的圣徒当中寻找真实的职事。这就是为什么我们会有困难的时期！如果祂带领我们到所不愿意的境地，我们不该有疑问，因为祂若这样作，我们可以肯定祂必有确定的目标。因着个人对基督的认识而有对身体的职事，能将每一个肢体提高到新的属灵水平。或者我们对主最大的服事，就是让祂在我们身上有路作前所未作过的事，为着基督整个的身体，带来更新生命的丰富。

所以，我们岂不乐意将自己交在祂手中，使我们对基督能有明确的新看见可以供应人？“主啊，愿我从你领受一点生命的度量，是身体已往从未领受过的，使你的子民可以得着丰富，叫你的心得着满足！”

A vast knowledge of the Bible will not make up for a little knowledge of the Lord. We must know Him, and the Bible as His Word, the expression of His present mind in regard to His people. You ask, Can we know the mind of God? Yes indeed, for God has not withdrawn Himself. He still speaks through the Scriptures as He always did, even today when the church is so sadly defeated. He still chooses those who have a history with Him to be His spokesmen in their generation. In an hour when men are so largely unconcerned about divine things, the church's desperate need is for men with such knowledge.

God seeks true ministry in His saints. That is why we have such bad times! We must not question it if He leads us into the unexpected, for when He does so, we can be sure it is with some definite goal in view. For the ministry of a personal knowledge of Christ can lift every member of the body onto a new spiritual plane. Perhaps our greatest service to the Lord would be to make way for him to do the unprecedented with us and so make possible a new enrichment of life for the entire body of Christ.

Should we not, therefore, gladly place ourselves in his hands that we may be found with some definite discovery of Christ to contribute? “Lord, may I receive from thee some measure of life that the body has never before received, that thy people may be enriched and thy heart satisfied!”

第九章

在主的名里聚集

在前几章里，我们曾着重地强调教会合一的问题。我们从始至终，一直将教会看为一个，且不可分开。现在我们必须问自己一个问题：对于教会合一这个观点，是否还有需要加以解释之处？因为圣经不只说到“教会，”同时也说到“众教会。”到底在哪里或在什么时候，神的教会变成神的众教会？

我们若仔细来看这件事，就会发现将教会“分开”（如果我们用这辞）的根据只有一个——就是地方性。如果我们以新约作为我们的指导，那么唯一可以构成分开之根据的乃是地理的因素。神的话里并没有留下任何余地，容许基督徒的聚集，根据某些事物而分类为各种的“教会，”就如根据历史或道理、差会的关系或跟从某个人、甚至特别的信息或职事。圣经里提到各处教会的名称，一律都是用各地城市的名称，均是人群生活在地方上的中心。我们读到“在哥林多神的教会，”“帖撒罗尼迦的教会，”“亚西亚的七个教会”（当然每个都是以一个城市命名）等等。只有这样的辞句能用来称呼神散布在地上的教会，圣经中找不到例外。

但这带我们看到另一件事，就是“教会”一辞同时用在地方一面与宇宙一面。我们读到“教会是祂的身体，”也读到“神在哥林多的教会”和“在你家的教会。”（弗一23，林前一2，门2。）这无疑是在说，在地方上的教会就是那作祂身体（包涵这辞一切深奥丰富的意义）的教会，在当地当时所得着地方的彰显。

如果这个说法是对的，这就全新的强调一件事，其意义至今仍是我们所忽略的；这就是包括基督所有肢体的身体，如今要在某地上得着地方上的彰显，这事对神是何等重要。在哥林多或老底嘉，在罗马或路司得，所有得着重生的基督肢体，都是被呼召，在世俗的背景下尽功用，作这一个身体的彰显。若用别的原则把他们分开，只会伤害他们的生命和见证。

CHAPTER NINE

GATHERED IN THE NAME

In earlier chapters we have placed strong emphasis upon the unity of the Church. Always and only have we seen her as one and undivided. Now we have to ask ourselves a question: Is there any point at which this view of her has to be qualified? For does not Scripture speak not only of “the church” but also of “the churches”? Where and at what point does “the church of God” become “the churches of God”?

If we look carefully into this, we shall discover that the basis of division (if we can use that word at all) is a single one—that of locality alone. If the New Testament is to be our guide, the only ground of division contemplated is geographical. There is in the Word of God no room for the grouping of Christians together into things called “churches” on such grounds, for example, as history or doctrine, mission-connection or personal allegiance, or even a special message or ministry. The names given to churches in Scripture are invariably those of cities, that is, of local centers of community life. We read of “the church of God which is in Corinth,” “the church of the Thessalonians,” “the seven churches that are in Asia” (each, of course, named after a single city), and so forth. It is such expressions alone that designate the church of God distributed on earth, and Scripture knows no exceptions.

But this brings us to another thing, and it is this, that the very same word “church” is used locally as is used universally (for of course in Greek there is no distinction by capitals and lower case). We read of “the Church which is his Body” but we read also “the church of God which is at Corinth” and “the church in thy house” (Eph. 1:23; 1 Cor. 1:2; Philemon 2). Surely this means that the church in a locality is the church which is His body (with all the profound wealth of meaning that goes into that term) finding her local expression in that place at that time.

But if this last statement is true, it places an altogether new emphasis upon one thing of which we may till now have missed the significance, namely, the importance to God of the present local expression of the body comprising all the members of Christ in any one place. In Corinth or Laodicea, Rome or Lystra, all the members of Christ by new birth were called upon to function against the secular background as an expression of the one body. Every dividing of them up on other principles would only touch their life and testimony adversely.

当然，除了在主工作中为着特别的职分，有较为限制的弟兄姊妹的聚集以外，我再确定的说，教会包括了所有的信徒，其中没有分门结党的余地。保罗对哥林多教会的一个责备，就是他们宣称依附于某些人，而开始结党。今天，这种情况仍然以不同的方式继续存在着；对于这事，保罗的责备一如从前的强烈、明确：“基督是分开的么？保罗为你们钉了十字架么？你们是奉保罗的名受了浸么？”（林前一 13。）

罗马书的末了有一段摸到教会生活的事，使徒的讨论开始于“神已经收纳他了，”（十四 3，）而结束于“如同基督接纳你们一样。”（十五 7。）这里说到我们一切生活并与人交通的单纯根基，就是他们是属于主的，我们也是，这就够了。我们和信徒的联结，并不是因为彼此同属一个公会，或因同一个差会的工作成为基督徒，也不是因我们同样喜欢某一个传道人或是他的信息，更不是因为对方和我们持有同样特定道理的观点，甚至也不是因彼此都有某些共同基督徒的经历。不，我们和信徒的联结，只是因着他们是属于主的，而我们也是属于同一位主，这就足够了。乃是在主里面，我们就成为一了。

我在这里不是想要攻击宗派基督教的错误。我只是要再说，为使基督的身体得着地方上有效的彰显，交通的根基必须是真实的。这根基就是肢体与他们的主生命的关系，并他们对祂这位元首乐意的顺服。我也不是袒护那些主张所谓的“地方主义”而产生一种新宗派的人——就是严格的用地方来划分教会的人。因为这一种情形很容易发生。如果今天我们在生命里所作的事，到了明天变成只是一种作法，以致有些属于主的人被排除了，我们就要求神怜悯我们，并把它拆毁！所有那些能让主和那灵有自由的人，都是我们的，我们也是他们的。我只是为那些看见属天新人，并且遵循这异象而生活、交通的人辩护！基督乃是身体的头，不是其他团体或宗教组织的头。只有被包括在基督属灵的身体里，才能保证头对我们众肢体所应许的。

“以为神召我们…”

Leaving aside, of course, the more limited grouping together of brothers and sisters for special tasks in the work of the Lord, I affirm again that the church embraces all the believers; it has no room for sectarian alliances. It was one of the reproaches held against the church in Corinth that parties had begun to appear there claiming personal allegiances. Today that kind of thing has become perpetuated in various ways, but to this Paul's challenge is as strong and clear now as it was then: "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?"

In a passage at the end of Romans touching on the subject of church life, the apostle begins his discussion with the words "God hath received him" and ends it with "Christ also received us" (14:3; 15:7). Here is the simple basis of all our life and fellowship with others. It is that they belong to the Lord, and so do we. That is sufficient. We do not join with them because they and we belong to the same denomination or owe our Christianity to the same mission, nor because both share a liking for a certain preacher or his message, nor yet because they hold particular doctrinal views and we hold the same views, nor even because they have had a certain Christian experience and we have had a like experience. No, we join with them solely and sufficiently because they belong to the Lord and we too belong to the same Lord. It is in him that we are one.

It is not my desire here to attack denominational Christianity as wrong. I only say again that, for the body of Christ to find effective local expression, the basis of fellowship must be a true one. And that basis is the life-relation of the members to their Lord and their willing submission to him as Head. Nor am I pleading for those who will make a fresh sect of something called "localism"—that is, the strict demarcation of churches by localities. For such a thing could easily happen. If what we are doing today in life becomes tomorrow a mere method, so that by its very character some of his own are excluded from it, may God have mercy upon us and break it up! For all those in whom the Lord, the Spirit, has liberty are ours and we are theirs. No, I am pleading only for those who will see the heavenly Man, and who in their life and fellowship will follow after that! Christ is the Head of the body—not of other "bodies" or units of religion. Involvement in the spiritual body of Christ is what secures the committal of the Head to us, His members—that, and that alone.

“CONCLUDING THAT GOD HAD CALLED US”

我们现在要沿着三条线—引导、管教和祷告—来看神给教会的应许。为着在基督徒的道路上引导我们，神有三重的供备：我们有圣灵，我们有神的话，我们也有基督的身体。神的话给我看见神对我的旨意；圣灵将神的旨意启示在我里面；身体将神对我的旨意摆在神圣目的更大的眼光中，给我看见这旨意如何影响我作肢体的关系。（这无疑与我们在前文所说过神两面的旨意—甲项旨意和乙项旨意—相符。）很可惜，因着我们对抗罗马教（那与政治搀杂的大一统教会）的专制，就偏向于全然丢弃这第三种神圣恩赐。但每一种错误都是由于曲解了真理而引起的。这里的真理乃是：身体是一个，身体的交通一直是我得属灵亮光的重要因素。我要知道神的心意，不仅借着神对我所说的话，也不单借着在我里面神的灵，乃是二者兼而有之，同时也借着守住我在神家里神子民中间的地位。

我们都同意，祷告有个人的一面，也有教会的一面。同样的，有赐给个人的亮光，也有赐给教会的亮光。我们的经历不也是这样么？有时候并没有人知道我们的难处，我们却常在聚会中得到亮光，是我们自己在家中读经时看不见的。为什么会这样呢？这必是因为教会是神的家，是神圣的光显出的地方。我们在外面可能有天然的光，但在圣所里没有天然或人造的光，只有神自己的荣光。

在引导的事上接受交通，这个原则乃是保罗的生命和职事的根基之一。我们在行传十三章看见这个原则，当他和几位弟兄正在那里等候主时，圣灵对他们说，“要为我分派巴拿巴和扫罗，去作我召他们所作的工。”（2。）我们在前面说过，那灵的膏油涂抹乃是为使每一个信徒个人受引导；就这一面说，我们知道扫罗在这之前，最少有两次从神得着个别的呼召，要往外邦人那里去。（徒二六 16～18，二二 21。）但现在这个引导往前的时机和方式，乃是显示给几个人的。路加说，“（弟兄们）就打发他们去了，”但他也说他们是“被圣灵差遣。”（十三 3，4。）这里乃是教会和圣灵一同行动，这一位灵所发起的，就在这一个身体里表明出来。

We must now consider this matter of divine committal to the church along three lines—those of guidance, discipline, and prayer. God has made a threefold provision for our guidance in the Christian pathway: we have the Holy Spirit, we have the Word of God, and we have the body of Christ. The Word of God shows me the will of God for me; the Holy Spirit reveals the will of God in me; the body, by putting that will into the larger perspective of the divine purpose, shows me how it is to affect my relationships as a member. (This will, no doubt, recall what we said earlier about the twofold will of God, “A and B.”) Unhappily, because of our reaction against the tyranny of Rome which has made so much of the political world-church, we are inclined to discard altogether the third of these divine gifts. But every error arises out of a distortion of truth. The truth here is that the body is one, and that fellowship in the body remains an essential factor in my spiritual illumination. I must know the mind of God, not only by the Word of God to me, nor yet alone by the Spirit of God in me, but together with both of these, by taking also my place among God’s people in His house.

We would all agree that there is such a thing as individual prayer and there is also such a thing as church prayer. But equally there is such a thing as light given to the individual and there is also such a thing as light given to the church. Is it not true that, without the nature of our problem being known to anyone, we often receive light in a church meeting that we cannot discover at home with the Word? Why is this? Surely because the church is the house of God, the place of manifestation of divine light. Outside we may have the light of nature, but in the sanctuary there is no light, natural or artificial, save the Shekinah of God himself.

This principle of fellowship in guidance was one of the foundations of Paul’s life and ministry. We see it in Acts 13, where, as with several others he is found waiting on the Lord, the Holy Spirit says to them, “Separate me Barnabas and Saul for the work whereunto I have called them.” We said earlier that the anointing of the Spirit is given for the personal guidance of every individual believer, and in keeping with this, we know that on at least two occasions Saul had earlier received a personal call of God to go to the Gentiles (Acts 26:16-18; 22:21). But now the time and way of that leading forth is revealed to several together. Luke says, “they sent them away,” but he also describes them as “sent forth by the Holy Ghost” (13:3-4). Here we have the church and the Spirit acting in conjunction, the initiative of the one Spirit being expressed in the one body.

接着在十五章末了，我们看见保罗和西拉要出发往叙利亚和基利家时，“蒙弟兄们把他交于主的恩中。”虽然从圣经没有说到的话来推论绝不安全，但巴拿巴出发到居比路去，圣经里没有类似的记载说教会打发他出去，却好象是他个人的行动，这是有意义的。因为从这里起，圣经就不再记载他的事了。（36～41。）

过了不久，在特罗亚有一个异象现于保罗：“请你到过马其顿来帮助我们。”路加这样的描述以后，接着又说，“我们随即想要往马其顿去，以为神召我们传福音给那里的人听。”（十六9～10。）主常把异象赐给个人，但行动并非根据于单独的个人，乃是基于团体的寻求神。在这一段的记载里，我们看见也是圣灵在那里发起行动。（6～7。）因为我们跟随圣灵行动，我们就是跟随身体行动。要试验一个异象是否真实，总是看真理的灵有否为它作见证。

“把他挽回过来”

主在马太十八章告诉我，我是何等需要弟兄的责备；如果他来了，我却不听他所说的，就有可能到了一个地步，要带进全教会的见证，使我看见我的过错。（当然情形也可能是相反的，乃是我的弟兄得罪了我。）这里马上带进一个思想来：一个罪人是全然没有地位管教另一个罪人的！我们若要有分于这样一个改正人的职事，绝不是因我们站在比受对付者更高的地位上。他们和我们同样是罪人，我们对付他们乃是盼望神赐给他们恩典，如同赐给我们的一样。

现在假如你是被得罪的人，同时你也被指派去对付那得罪你的人，你将要如何处理这事？如果你向他发怒，如同对待敌人一般，他就和你疏远。但原谅他，当作没有这回事，也不会更好，因为你这样作就是对待他如同陌生人，是低于你的人；此后他每次看见你，就会想起他曾如何对不起你；而每当你看见他，你也会想起自己曾经如何宽大的饶恕他。

Again, at the end of chapter 15 we find Paul and Silas being “commended by the brethren to the grace of the Lord” as they set out for Syria and Cilicia. Though it is never safe to argue from silence, it may be significant that the going forth of Barnabas to Cyprus, which is not covered by a similar statement of commissioning by the church but seems to have been a more personal move, takes him also at that point out of the Scripture record (15:36—41).

A little later, in Troas, a vision appeared to Paul: “Come over into Macedonia and help us,” and after describing it Luke goes on: “We sought to go forth ... concluding that God had called us to preach the gospel unto them” (16:9-10). The Lord often gives a vision to an individual, but the movement is not based on that individual alone. It is based on a corporate seeking of God. And in this passage too, it is the Holy Spirit who takes the initiative (16:6-7). It is because we move with the Holy Spirit that we are found moving with the body. The real test of the vision will always be that the Spirit of truth witnesses to it.

“RESTORE SUCH A ONE”

In Matthew chapter 18, the Lord tells me how I may need to be rebuked by a brother, and how, when he comes, if I decline to heed what he says, the point may be reached where the witness of the church as a whole needs to be called in to bring me to see my error. (Or, of course, the situation may be reversed, and my brother be the offender.) The thought immediately presents itself: How totally out of place it is for one sinner to discipline another! If we are to have any part or lot in such a ministry of correction, it can never be on the ground of our superiority to those with whom we seek to deal. They and we have alike sinned, and our hope in dealing with them is that there may be shown to them by God the same grace that has been shown to us.

Now suppose, in the example given, you are the offended party; then you are also the one appointed to deal with the offender. How are you going to do it? To flare up and vent your wrath on him will be to treat him as an enemy, remote from you. But just to forgive him and ignore the whole affair will be no better. You are treating him instead as a stranger and an inferior, for thereafter, whenever he sees you he remembers that he has wronged you, and whenever you see him you remember that you have behaved magnanimously in forgiving him.

不，这样作是不对的。他是你的弟兄，你对他的态度必须是弟兄对弟兄的态度。你对付这件事，要完全象是他得罪了别人，而不是得罪了你。你必须站在第三者的立场上。（就好象那位后来有需要时被请来帮助你的弟兄一般。）主在这里很清楚的说，你这样作的目的，并不是为求胜诉，乃是“你便得了你的弟兄。”

这句话必须是包括整件事的过程。那就是说，如果你的弟兄不听你，使你不得不另请两三位弟兄和你同作见证，并再去找他，你的态度仍是这样。总要尽力得着弟兄，而不是控告他。就是到了非常的情形，需要带到全教会面前来解决的时候，这个目的仍旧不变。管教的目的，一直是要挽回弟兄。甚至一位在属灵上比别人更有长进的人，也不可站在“我比你高，比你强”的地位上，来改正别人。

保罗说，“你们属灵的人，就当用温柔的灵，把他挽回过来；又当自己小心，恐怕也被引诱。”（加六1，另译。）

这带我们再进一步，因为我们刚才所看马太十八章的那一段，接下去又有一些重要的话，说到肢体聚集一起时的权柄：“凡你们在地上所捆绑的，在天上也要捆绑；凡你们在地上所释放的，在天上也要释放。”（15～18。）这是什么意思呢？这不是教会监督的专制，也不是多数对少数的裁决，这乃是全教会起来洁净教会。

管教一个肢体，绝不该仅仅当作一件寻常的事；这必须是全教会所关心的。把管教任何一位神的儿女，看作一件小事而草率带过，乃是可憎恶的；如果把它当作一件严重的事，但其严重性不过就象法庭的诉讼一样，同样是可憎的。绝不可有一次管教，那施行管教的一方是没有忧伤和眼泪的；如果他们认识什么是教会，就绝不会那样。保罗写说，“在你们中间有淫乱。”他首先没有把这罪归在某一个信徒身上，他乃是指向教会。他接着说，“你们还是自高自大，并不哀痛。”（林前五1～2。）这个罪乃是整个身体的罪，并且羞愧和忧伤的，不该只是一个肢体，乃是整个身体。

No, he is your brother, and your attitude toward him is to be that of a brother dealing with a brother. You should treat the matter exactly as you would had the offense been committed against someone else and not against yourself Deal with the case as if you were a third party (like the brother who may be called in later to help you if the need arises). And the Lord states very clearly what is to be your object in doing so. It is not the winning of your case, but to be told, “Thou hast gained thy brother.”

We are to take this clause, surely, as covering the whole incident. That is to say, if your brother does not respond and you are compelled to take two or three others with you as witnesses and seek him out again, your attitude is to be no different. It is still one not of bringing a charge but of seeking to win a brother. And in the extreme case where the whole church has to be called in, there is even then to be no change of purpose. The goal of the discipline remains that brother's restoration. Even one in spiritual advance of another dare not take a “better-than-thou” position, standing as one on a superior level to correct an inferior.

“Ye which are spiritual,” says Paul, “restore such a one in a spirit of meekness; looking to thyself lest thou also be tempted” (Gal. 6:1).

This brings us a step further, for our passage in Matthew 18 proceeds with these significant words about the authority of the members together: “What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven” (18:15-18). What is this? It is not the tyranny of the church's overseers, nor is it the verdict of the majority over the minority. It is the church arising to purge the church.

The discipline of a member should never be a mere matter of business; rather should it be one of heart concern for the whole church. It is an abominable thing to see the disciplining of any child of God carried through in a trifling manner, as though it were a light thing; but it is no less abominable to see it carried through as a serious matter, if the seriousness is only that of a law court. No discipline should be without grief and tears on the part of those who exercise it, nor can it ever be if they have recognized what the church is. Paul wrote: “There is fornication among you! He did not, in the first place, locate that sin in any individual believer; he located it in the church. And he wrote: “Ye are puffed up and did not rather mourn” (1 Cor. 5:1-2). The sin was the sin of the whole body, and the shame and the sorrow should not be just of one member but of the whole.

在教会管教的事上，我们需要看见基督身体的一，同时我们不仅需要看见罪的事实，还得看见罪的潜在力。我必须首先找出我里面有没有弟兄所犯的罪，我若没有先审判在我里面的罪，我就不敢去审判在弟兄里面的罪。借着神的恩典，我可能没有犯同样的行为，但在我里面，却有驱使我犯那行为的罪性。

管教总是补救的手段，其目的乃在于恢复犯罪的弟兄。就是到最严重的地步，末了也是为“使他的灵在主耶稣的日子可以得救。”（林前五 3～5，另译。）对神的儿女而言，祂所有的审判都是带着怜悯的。当我们代表神审判祂任何一位儿女时，不管是借着全教会，或是由个别肢体去作，都该满了怜悯。即或我们外面的行动必须是施行管教，我们里面的态度却该是满了爱。

我们的主复活以后，就对祂的门徒说，“你们受圣灵，”然后马上加上说，“你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。”（约二十 22, 23。）罗马教错误的应用了这句话，而更正教因着反对罗马教就不接受这话。但更正教这样作，不知损失有多大！神所受的亏损也有多大！因为凡属于神的教会的，不能轻率的丢掉。尽管那“教会”不过是少数单纯的乡下信徒在一个家里聚集，他们若看见他们在基督里乃是祂身体的彰显，又在祂面前承认自己的软弱，当他们取用祂的智慧和能力时，主必站在他们那边。“因为无论在哪里，有两三个人奉我的名聚会，哪里就有我在他们中间。”（太十八 20。）

神所受的限制

我们已经看过在教会中的引导和管教，现在要来看教会的祷告。我们已经说过，祷告基本上有两种：第一是个人灵修的祷告。我们发现在约翰福音中，一再的提到这种祷告，带着以下这样的应许：“你们奉我的名，无论求什么，我必成就，叫父因儿子得荣耀。”（十四 13，比较十四 14，十五 7，16，十六 23～24。）这里没有什么条件，这是对基督身上每一个肢体的应许，并且使祷告成为非常重大的事。在这些应许的亮光里，如果神没有答应我们个人的祷告，我们就会觉得其中必定有问题。

In church discipline we need to see the oneness of the body of Christ, but we need also to see not just the fact but also the potentiality of sin. I must first locate in myself the sin that is manifest in my brother, and not till I have judged it in myself dare I judge it in him. By the grace of God I may not have committed the same act, but I have within me the sin that provoked that act.

Discipline is always a remedial measure, and has as its object the recovery of the sinning brother. Even in the most extreme case, the end in view is “that the spirit may be saved in the day of the Lord Jesus” (1 Cor. 5:3-5). Where God’s children are concerned, there is mercy in all His judgment; and when we judge any of His children on His behalf, whether we do so as the whole church or as individual members, we should be full of mercy. Even though our outward act may have to be one of discipline, our inner attitude should be one of love.

After His resurrection, our Lord said to His disciples, “Receive ye the Holy Spirit,” and added immediately, “Whosoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained” (John 20:22-23). Rome appropriated this falsely and, reacting against Rome, we repudiate it. But in doing so how much have we Protestants lost! And how much is God losing! For what belongs to the church of God cannot be lightly thrown away. Though “the church” be but a handful of simple village believers gathering in a home, if they see themselves in Christ as an expression of His body, and if, confessing before Him their weakness, they claim His wisdom and power, the Lord stands by that. “For where two or three are gathered together in my name, there am I.”

THE LIMITATIONS OF GOD

We have seen guidance and discipline in the church; we will turn now to the church’s prayer. As we have said, fundamentally there are two kinds of prayer. The first is individual and devotional. We find it repeatedly alluded to in John’s Gospel in such promises as the following: “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son” (14:13; compare 14:14 and 15:7; 16:23-24). There are no conditions here. It is a promise for every individual member of Christ, and it makes prayer a very great thing. If, in the light of such statements, God does not hear and answer our individual prayers, we may feel there is surely something wrong with them.

至于第二种祷告，不仅包括第一种，并且比第一种高。这就是马太十八章所描述的：“我又告诉你们，若是你们中间有两个人在地上，同心合意的求什么事，我在天上的父必为他们成全。”（19。）这是教会的使命，是神给教会祷告的职事。因为这里的应许是有条件的；这里至少必须要有两个人，并且他们必须是同心合意的。

为什么他们的祷告能得答应呢？下一节给了我们解答：“因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”（另译。）按原文，他们是“被聚集，”不是仅仅来聚会。我们看见这里的不同，因为这里的意思不仅是他们自己聚集，而是被那灵感感动，如同那些人被感动到希伯仑膏大卫为王一样。他们来不是为着自己的事，乃是单一的、同心的为着祂。就是这个把他们联结到祂的名里。当这样的時候，“就有我在他们中间”引导、启示并光照。赞美神，那不是个应许，乃是一个事实！我们知道何时祂会与我们同在，这同在解释了为什么两个人在地上能有这样大的能力。

神在等候祂的儿女祷告来带进祂的国度。因为如果今世是重要的，那么来世就更加重要了。我们现在所享受一切的权柄和能力，都不过是来世权能的预尝。神的丰满，如今是隐藏的，到那时就要显明出来。在这光中我们看见所谓“主祷文”的重要。因为数千年来神一直命令祂的子民祷告，但是除了这一个祷告外，祂从来没有指示人该祷告什么。

“愿你的国降临！”我们要这样祷告。如果祂的国度自己会降临，祂就不需要给我们这个命令了。但神的子民要祷告，因为祂工作的成就，总是回应祂子民的呼求。主的祷告不仅是一个示范的祷告，更启示了神的心意。“真实的祷告是从神的心意开始，然后让人的心知道，再转回向神祷告，然后由神来答应了。”这不仅是祷告的定义，我信这就是神在宇宙中工作的原则。

“愿你的旨意成就！”但在哪里成就呢？“在地上，”因为地是今天神旨意唯一未成就的所在。然而神的国如何能带下来呢？乃是借着受造的意志与非受造的旨意联合为

But the second kind of prayer both includes the first and goes beyond it. It is that described in our passage in Matthew 18: “Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven” (18:19). This is the church’s task, her God-given ministry of prayer. For the promise here is conditional; there must be at least two, and they in agreement.

And why is their prayer answered? The next verse explains: “For where two or three are gathered together in my name, there am I in the midst of them.” They “are gathered” (passive voice); they do not just meet. We see the difference, for to be gathered is not merely to go on our own initiative; it is to be moved by the Spirit, as they were moved who gathered at Hebron to make David king. And they come, not on their own affairs, but having a single common concern for his. It is this that unites them “into” his name. And when this is so, then “I am in the midst,” leading, revealing, enlightening. And, praise God, that is not a promise, it is a statement of fact! We know when He is present, and that presence explains why two on earth have such power.

God waits for the prayers of His children to bring in His Kingdom. For if this age is important, the age that follows is infinitely more so. All the privileges and power we enjoy now are only a foretaste of the powers of the age to come. The fullness of God that is hidden now will be manifest then. In the light of this, we see the importance of what we call “The Lord’s Prayer.” For thousands of years God commanded His people to pray, but through the centuries He gave them no instruction as to what they should pray about, apart from this one prayer.

“Thy kingdom come!” We are to pray for this. If His Kingdom could come of itself, we would not have been given that command. But God’s people are to pray, for His work is always done in response to His people’s cry. The Lord’s prayer is not just a model prayer for me; it is a revelation of God’s heart. “True prayer begins at the heart of God, is made known to the hearts of men, is prayed back to God again, and God answers.” That is more than a definition; it is, I believe, the principle of God’s working in the universe.

“Thy will be done!” Yes, but where? “On earth,” for this is the only place where today God’s will is not done. Then how can God’s Kingdom be brought in down here? By the created will, in union with the Uncreated Will, seeking the displacement of the

一，来除掉那恶者背叛的意志。因为祷告总是三方面的，包含了向谁祷告，为谁祷告和反对谁而祷告。在地上有一个是要用祷告来抵挡的一就是那个反对神旨意的意志。神不愿单独来对付那个背叛的意志，祂等着我们祷告。

福音书里有好几处，明确的说到神将自己摆在限制里。我们看见耶稣曾被阻挡不得进入加利利的城市，又被拒绝不得经过一个撒玛利亚的村庄，且在拿撒勒不能多行异能。（可一 45，路九 53，可六 5。）祂可以喊说，“我是何等的迫切呢！”“我多次愿意聚集你的儿女，…只是你们不愿意。”“然而你们不肯到我这里来得生命。”（路十二 50，太二三 37，约五 40。）所以这粒麦子没有别的路，只有“落在地里死了；”直到今天，神的话还必须“撒在荆棘里。”（约十二 24，太十三 22。）同样的情况在新约后来的历史中还一直持续，当然这在旧约中也是到处可见的。神拯救的水，依赖人所挖的沟。那灵的油一直的流，直到“再没有器皿可装了。”“耶和华的膀臂，并非缩短不能拯救；耳朵，并非发沉不能听见；但你们的罪孽使你们与神隔绝…”（王下三 16，17，四 6，赛五九 1～2。）

全能者竟受人的限制，这是怎么回事呢？这要继续直到永世么？当然，神是以利沙代（El Shaddai），“全能的神，”已过的永远和将来的永远，都没有一事能限制祂，没有什么能拘留、阻挡或拖延祂。

但神有一个旨意。祂寻求和一班人有交通，要他们有分于祂的生命，并彰显祂的儿子。为着这个目标，祂创造了天、地、和人；接着问题就来了。按着祂的目的，神创造了有自由意志的人；祂定意，若非人的意志甘心与祂的目的配合，祂宁可不成就那个目的。这是一个严肃的原则，没有比这个更大的了。这乃是说，在永远里神是绝对的，但在时间里，祂并不强迫祂所造的人，而宁愿让祂的全能，受到他们自由选择的限制。祂给人有能力来配合或拦阻神的能力。

神早已预备好把自己摆在这样的限制里，神知道神圣的爱终会得胜，结果在将来的永世里就显明出来。神乃是朝着这个目标作工。祂的荣耀乃是，在要来的世代中，人的

rebellious will of the devil. For prayer is always three-sided. It involves someone prayed to, someone prayed for, and someone prayed against; and on earth there is someone to pray against—a will that is opposed to God's. Against that rebellious will, God will not act alone. He awaits our prayers.

There are many passages in the Gospels which affirm that God has subjected Himself to limitations. We find Jesus prevented from entering a Galilean city, or refused passage through a Samaritan village, or again, powerless to do any mighty work in Nazareth (Mark 1:45; Luke 9:53; Mark 6:5). “How am I straitened!” He could cry. “How often would I have gathered thy children ... and ye would not.” “Ye will not come to me, that ye may have life” (Luke 12:50; Matt. 23:37; John 5:40). So the grain of wheat has no other course than to “fall into the earth and die”; and still today the word of God must be sown “among thorns” (John 12:24; Matt. 13:22). The same thing continues on into the later New Testament history, as well as being found, of course, everywhere in the Old. The water of divine deliverance depends upon the provision of human ditches. The oil of the Spirit flows until “there is not a vessel more.” “Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities ...” (2 Kings 3:16, 18; 4:6; Isa. 59:1-2).

How did it come about that Omnipotence became limitable by man? And will it continue throughout eternity? For surely, God is El Shaddai, “God Almighty”; eternity past and eternity to come hold nothing able to limit Him, nothing to arrest or hinder or delay.

But God has a will. He seeks communion with a people who will share His life and manifest His Son. To that end He created heaven and earth—and man; and then the trouble started. For, in keeping with His purpose, God had created man as a being with free will, and He has determined not to accomplish that purpose without the free cooperation of man's will. This is a solemn principle; none more so. It means that, whereas in the eternities God was absolute, here in time He has chosen, instead of compelling His creatures, to limit His own omnipotence to their free choice. Man has been given power to make way for, or to obstruct, the power of God.

To such limitation God was prepared to subject Himself, knowing the triumph of divine love that would as a result be manifest in the future of eternity. He works toward that goal. His glory is that, in the ages to come, man's free will will be one with the

自由意志要与神的旨意成为一。那时祂的全能，实际上就比在已过的永远里更大，因为那时有受限制的可能。人仍旧可以不服，但他却永远不选择那样作了。人那单独、受造的意志，将会完全为着神，这就是荣耀。

我们知道神情愿冒此危险，就是为要达到这个目的；而当人的第一个选择，引他走上错谬的方向时，父就差遣爱子来补救。这里有一位，祂的意志是绝对与神一致的，赞美神！借着祂的死与复活并那灵的能力，就形成了身体，这身体的众肢体也一样顺服于创造者的旨意。在他们里面，神所受的限制将要永远除去。教会要为神所得着的，乃是使祂的能力得以释放到世上，以对抗、推翻灵界里邪恶的光景。教会——我恭敬的说——乃是为着使神恢复祂的全能。

祷告乃是操练将我们的意志投入神的喜好中，宣告祂的旨意必要成就。神使我们知道的，我们就发表出来，这就是真实的祷告。人意愿所要的，乃是神已经定规要的，人乃是将这意愿发表出来。我们不是自问：“我的祷告是照着神的旨意么？”乃是问说，“这是神的旨意么？”神的旨意是起点，我们开口说出来，神就来作。我们若不说出来，这事就不能成就。因此，我们的祷告乃是为神铺下轨道，使神的能力得以进来。祂的能力就象一个动力强大的火车头，是无法阻挡的；但火车若没有轨道，就无法达到我们。当人停止祷告时，神就停止工作，因为没有他们的祷告，神就不愿作什么。乃是借着他们，把属天的能力导引到需要的地方。

我们再读马太十八章十八至二十节，来看教会在祷告上的责任是何等广阔。教会的度量，也就是神今日在地上的度量。从前祂曾借着耶稣一人，在耶路撒冷和加利利被启示出来；照样，如今借着祂的教会，祂也在世界各地教会所在之处被启示出来。祂不能越过教会行动，因为唯有教会才能代表将来的族类。教会在地上是代表神的，她在地地上所释放、捆绑的，天上也要释放、捆绑。今天在地上，教会的祷告有多大，神的能力就有多大，不会比这更大。一切关乎神永远计划的，神都是借着教会来作；教会若在什么事上跟不上，祂就在什么事上受到限制。

will of God. The omnipotence then will be morally greater even than in eternity past, because there will be a possible limitation. Man will still be able to disobey, but he will never choose to do so. The separate, created will of man will be wholly set for God, and that is glory.

We know the risk God was willing to run in order to gain this end, and that when man's first choice led him in a wrong direction, the Father sent the beloved Son to redeem the lost. Here was One whose will was absolutely identified with God's, and, praise God! through His death and resurrection and by the power of the Spirit, a body was formed whose members will be no less committed to that Uncreated Will. In them the divine limitations will be forever done away. The church is to secure for God the release of his power into the world by bringing it to bear on evil situations in the realm of the spirit for their overthrow. The church is—I speak reverently—to restore to God His own omnipotence.

Prayer is the present exercising of my will in God's favor; declaring that His will shall be done. For this is true prayer, that what God makes known, we express. Man wills something that God has already willed, and gives it utterance. We do not ask ourselves, "Is my prayer according to God's will?" but "Is it God's will?" The will of God is the starting point; we voice it, God does it. And if we do not voice it, it will not be done. Our prayers thus lay down the track on which God's power can come. Like some mighty locomotive, His power is irresistible, but it cannot reach us without rails. When men cease to pray, God ceases to work, for without their prayer He will do nothing. It is they who direct heaven's power to the place of need.

Read again Matthew 18:18-20 and see the tremendous range of the church's responsibility in prayer. The measure of the church is the measure of God in the earth today. As once He was revealed through Jesus Himself in Jerusalem and Galilee, so now He is revealed through His church wherever it is found worldwide. He cannot go beyond the extent of the church, for the church alone represents the coming race. She stands for God on the earth, and what she looses and binds, heaven looses and binds. On earth today God's power is as great as her prayers; no greater. All that He does in relation to His eternal purpose, He does through her, and where she falls behind in her work, to that extent He is limited.

教会无法加增神的能力，却能限制神的能力。教会不能使神作祂所不愿意作的，却能拦阻祂所要作的。祂在天上要捆绑并释放许多事——拦阻神旨意的要捆绑，有属灵价值的要释放——但是地上的行动，必须在天上的行动之前，神总是等候祂的教会来行动。

“（无论）什么事”：这是何等宝贵的话。在此天是受地的度量所限制的，因为在天上的能力，总是超过我们所求的度量；在天上总是有更多要释放和捆绑的事，是远超我们在地上所求的。我们为什么要从罪得释放？我们为什么要呼求神给与恩赐？我们祷告说，“愿你的旨意在我里面通行，”这是很好的开头，但我们必须继续下去：“愿你的旨意行在地上。”今天神的儿女们都是顾到太小太小的事，却不知道他们的祷告乃是为着释放天上更大的行动。为自己或自己切身之需的祷告，都必须引到为国度的祷告。这就是“教会的职事是什么”这问题的答案。教会必须是属天的出口，是属天能力释放的管道，是达成神目的的凭借。许多事堆积在天上，因为神在地上还没有找到出口；教会还没有祷告。

神如何得着这个出口呢？祂如何得着祂的教会站在祂这边呢？唯有借着我们每一个人，在今天严肃的光景中都记得这点：这个作神出口的职事，乃是我们可能作最大的工作。神给我们看见祂所要的，我们侍立并求告，神就从天上行动：这就是真实的祷告，这也是我们在祷告聚会中必须看见的光景。暂且不说别的地方，如果在上海这里的教会，不认识这个祷告的职事，愿神赦免我们！缺了这个，一切都是虚空的；神在这里没有器皿。“凡称呼我主啊，主啊的人，不能都进天国；唯独遵行我天父旨意的人，才能进去。”（太七21。）神的国度就快来临了，我们一切所有是的是的，都必须摆上为着神的旨意。神需要这一个。神在各地必须得着少数人在祷告的事上持守着，以败坏仇敌的权势，带进另一个时代，这个就是得胜。不管我们的人数有多少，愿神使我们有力量，借着深入、刚强、得胜的祷告来为祂工作。

抢夺壮士的家财

The church cannot increase God's power, but she can limit it. She cannot make Him do what He does not will to do, but she can hinder that which He does will. There are many things that He would bind and loose in heaven—things which hinder to be bound, things of spiritual value to be loosed—but movement on earth must precede movement in heaven, and God always waits for His church to move.

“What things soever”: these are precious words. Here heaven is measured by earth, for there is always more power in heaven than the measure of our asking; there is always more to be loosed or bound in heaven than we ask down here. Why do we want deliverance from sin? Why do we cry to God for enduement? To pray, “Thy will be done in me” is a good beginning, but we must go on to “Thy will be done on earth.” The children of God today are taken up with far too small things, whereas their prayer is intended for the release of heaven's mighty acts. Prayer for myself or my own immediate concerns must lead on to prayer for the Kingdom. Here is the answer to the question: What is the ministry of the church? She is to be heaven's outlet, the channel of release for heaven's power, the medium of accomplishment of God's purpose. Many things have accumulated in heaven because God has not yet found His outlet on earth; the church has not yet prayed.

How is God to get this? How is He going to have His church on His side? Only by every one of us remembering, in the solemn conditions of today, that this ministry of being God's outlet is our greatest possible work. God shows what He wants; we stand and ask; and God acts from heaven: this is true prayer, and this is what we must see fully expressed in our prayer meetings. If the church here in Shanghai, not to speak of other places, does not know this ministry of prayer, may God forgive us! Without it, all else is empty; God has no vessel here. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7:21). With the Kingdom in view, all we have and all we are must be set for the will of God. God needs this. He must have a few throughout the nations who hold on in prayer, and who, by driving a wedge into the power of the enemy, bring in the next age. That is overcoming. Whether the members may be many or few, may God maintain our strength to work for Him in deep, strong, prevailing prayer.

SPOILING THE STRONG MANS GOODS

“你们要追赶仇敌，他们必倒在你们刀下，你们五个人要追赶一百人，一百人要追赶一万人，仇敌必倒在你们刀下。”（利二六7～8。）这是神对以色列子民的应许；但结果算起来更使人惊奇，乃是一人追赶了千人，二人使万人逃跑。（申三二30。）无疑的，这是一幅祷告的图画，包括了个人的和团体的，单独的和两人在一起的祷告。因为在地上有两个人同心合意，天上就捆绑一万仇敌。多少时候，神的子民在极其危急时，取用了耶稣这些应许的实在价值，并证实了这些话！正如彼得被囚的晚上，耶路撒冷全教会都屈膝切切的祷告神，结果希律一切的权势，在天上对这祷告的回应面前，变得一无所有。另一个国度已经侵入了希律的领土，就是监牢的大门也得自动敞开。

另一个国度已经侵入了他的领土。我愿用现代史的一个例证来说明这句话。许多西方人都知道，在一个世纪前，列强与中国通商时，曾凭借武力，强迫中国接受一项无理的条约，使中国人一直痛恨于心，我所说的就是“治外法权。”根据这条约，某些中国领土被割让与列强，他们的百姓若有人违犯了中国的法律，可以豁免于中国政府的制裁，只要照他们本国的法律，受审于该国的领事，或是其他的政府官员就可以了。这是一种高压的通商，今天大家都公认，这是不公平的。若是读者不致误解，也许我们可以引用这例子来说明一个相当不同、且毫无不公平的情形，就是这地被属天恩典的法则所侵入了。

这个例证怎样应用到我们身上？这应用有两面：第一，对于我们自己，神已“使我们成为国民。”（启一5～6。）就这世界而论，我们是另一强权国家的公民。我们已经蒙了拯救脱离黑暗的权势，就不再在这世界之王的权下，不再受他的支配。相反的，我们有义务效忠于另一个王，受另一个法律的支配。就我们这个人而言，我们乃享有“治外法权。”

但另一面，对于这个世界而言，我们在这里也有可要求的权利。因为人被造是要管理这地，而人所失去的，人子已

“And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and a hundred of you shall chase ten thousand: and your enemies shall fall before you” (Lev. 26:7-8). This was the promise of God to Israel as a people; but in the event, the reckoning seems to have been even more astounding, for one is said to have chased a thousand, and two to have put ten thousand to flight (Deut. 32:30). Here surely is a picture of prayer, individual or corporate, alone or with two together. For where two agree on earth, heaven binds ten thousand foes. How often have the people of God, in an hour of crisis, taken these words of Jesus at their face value and proved them! So on the night when Peter lay in prison, the church throughout Jerusalem got to its knees and prayed earnestly, and all Herod's authority was as nothing before the response of heaven to that prayer. Another Kingdom had invaded his territory, and even the great prison door yielded and gave way of itself.

Another Kingdom had invaded his territory. To elaborate on this statement, let me take an illustration from modern history. As most Westerners are aware, a century ago the great foreign powers trading with China used their force of arms to impose on the Chinese people a principle against which they have ever since harbored a deep resentment. I refer to what is usually termed “extraterritoriality.” By this principle, areas of Chinese territory were ceded to the foreign powers, and the citizens of those powers were made immune from legal action by the Chinese authorities for any personal infringement of the laws of China. They could be tried only by a consul or other public functionary of their own country, and according to that country's foreign laws. It was a high-handed way of doing business, and today all recognize the imposition as having been unjust. Yet perhaps, without fear of misunderstanding, we may use it to illustrate something quite different and in no sense unjust, namely, the present invasion of this earth by heaven's gracious rule.

How does this illustration apply to us? It does so in two ways. First, as to ourselves, God has “made us to be a kingdom” (Rev. 1:5-6). As far as this world is concerned, we are citizens of a “foreign” power. Delivered from the kingdom of darkness we are no longer subject to the prince of this world, under whose sway it lies. Instead we own allegiance to another King and are subject to another law. As to our persons, we have “extraterritorial rights.”

But second, as to this world itself here too we have claims to make. For over it man was created to have dominion, and what he lost, the Son of man has recovered. Today,

经恢复了。今天，属灵界的掌权者抢夺了这管治权，教会的使命就是要从他们手中取回这权柄。虽然撒但是这世界的“王，”实际上他乃是抢夺者——在神产业上不合法的居留者。

假定有人进入你的房屋，没有得到你的许可，就占有了它，你将如何？你到法官那里，根据当地的法律取得制裁他的判决。然后你带着法庭的命令回家，就把他赶走，他若不是带着锁链离去，已算是很幸运了！这个世界的情形与此没有分别。神的“法令全书”已经判定这世界的非法占有者必须被赶走！尽管在撒但眼中，天国的法律是“外国”的法律，这有何妨？各各他已建立了那王国超越的地位。在十字架上，基督已经推翻了撒但整个合法的地位。现在教会的任务，乃是使天国的法律在这地上得以实施。正如福音书比喻中的那个寡妇，向神呼求说，“我有一个对头，求你给我伸冤！”她就得到驱逐对头的判令，然后把他赶出去。神等着那样的呼求。在特定的情况下，凭着祂的话，我们要将脚踏在已被邪恶权势占领的属灵地土上，把它收复回来归给神。

这个工作需要怎样的人呢？我再说，只是一些单纯的信徒；也许仅是两三个人聚集在一起，但主就在他们中间。因为我们不需要自己去捆绑那壮士——他早已被捆绑了——我们不过提醒他说，他是无法脱离捆绑的！我再用一个故事来说明这点。

在中国某城里有两位姊妹，她们没有受过教育，就人而言，她们也不聪明，但她们认识主已有相当年月了。有一天，她们遇见一个被鬼附的妇人，非常凶猛和狰狞，且极其痛苦。她们一同祷告寻求主之后，就到她面前，奉耶稣的名吩咐鬼出去。但没有事情发生，这使她们惊讶不安；她们就想离开，并寻求比较老练信徒的帮助和建议。正当她们在那里犹疑不定，仰望主该怎么办的时候，忽然有一个思想进到她们里面。她们就回去再向邪灵宣讲耶稣。邪灵马上借着那女人用自己的怪声音回答说，“哦，是的，我认识耶稣！我一生都是拜祂的！”于是被鬼附的女人就起来，穿过房间指着院子里的一个偶像龕给她们看。

spiritual world rulers have usurped that dominion, and the church's vocation is to reclaim it from them. Though he is its “prince,” Satan is in fact a usurper—an illegal squatter on God's inheritance.

Suppose a man somehow gets into your house and occupies it without your authority. What do you do? You go to the magistrate, and, appealing to the law of the land, you get a verdict against him. You return armed with a court order and you turn him out. He may be fortunate not to go out in chains! But the situation in this world is no different. God's “statute book” has already ruled against this world's illegal occupant. He is to go! What matters it that in Satan's eyes the law of the Kingdom of heaven is a “foreign” law? Calvary has established the superiority of that Kingdom. At the cross, Christ overthrew Satan's whole legal standing. Now it is the church's task to see that other law is put into effect. Crying to God like the widow in the parable—“Avenge me of my adversary!”—she is to obtain the order for his eviction and throw him out. God waits for that cry. In a given situation, and at His word, we are to put down our foot on a piece of spiritual territory occupied by evil powers and to lay claim to it for God.

What kind of men are needed for this task? I say again: just simple believers, it may be only two or three together, but with the Lord in the midst. For we do not ourselves have to bind the strong man—that is already done—but only to remind him that he has no real escape from his bonds! Let me illustrate by telling you a story.

In a certain city in China there were two sisters. They were unlearned and, humanly speaking, not “bright,” but they had known the Lord for some while. One day they were confronted with a woman possessed with a demon, violent and dangerous, and in great distress. Having sought the Lord together, they approached her, and in the name of Jesus commanded the demon to go out. To their dismay, nothing happened, and their inclination was to go away and seek the help and advice of someone more experienced. But as they hesitated and lifted their hearts to the Lord, asking Him what they should do, a sudden thought came to them. Going back and again addressing the evil spirit, they preached to it Jesus. At once, through the woman but in its own peculiar voice, the spirit replied, “Oh, yes, I know Jesus! I have worshiped him all my life!” And with that the possessed woman arose and, crossing the room, pointed them to an idol shrine in the courtyard.

她们终于明白了，那鬼是在“试验”她们。现在她们知道该怎样作了。她们就再从起初说起：“你还记得二千年前，拿撒勒人耶稣赶出了好些象你这样的鬼，以致后来他们都来攻击祂，并杀死了祂么？但是祂死后又复活了，掳掠了执政的和掌权的，现在被高举，远超一切主治的和有能的。神且宣告说，在耶稣的名里，一切在天上的、在地上的、和地底下的，都要屈膝！你还记得么？现在我们奉这名吩咐你出来。”那鬼就顺服了。

后来我问她们是从哪里得到这个亮光的，她们也说不上来，只能说是主亲自来帮助她们，把仇敌的狡诈暴露出来。但这事的确回答了我们的问题：这工作需要怎样的人来作？答案乃是，没有任何人能胜过撒但，鬼只认识基督。“我若靠着神的灵赶鬼，这就是神的国临到你们了。”（太十二 28。）我们的仇敌太狡诈，对我们太危险了，但是基督的身体不仅供应我们，也遮盖我们。我们都可以穿戴基督作我们的军装。对祂，撒但的箭是毫无功效的！

得胜的乃是教会。属灵的争战乃是教会的职责，不是个人能肩负的。我们常把以弗所六章应用到个人身上来——我并不是说，那军装没有个人这一面的应用——但是个人没有法子自己“穿戴神的全副军装，”正如个人没有法子单独领略基督之爱的度量。就以弗所书其他部分的亮光看来，我确信军装是为着身体的一每一个肢体有他特别的一分。我们若试着单独来打这场仗，就要惹来仇敌的搅扰；仇敌不怕个人，他惧怕那一个身体。我们若没有全副军装的保护，就会被孤立。但在这军装的荫庇之下，他就无法摸着我们。

这说出为什么在属天争战的范围里，当我们面对真正属灵的难题时，我们总是受催促要借着一同祷告把这事带过，即使只是和另一个肢体一同祷告。主无法使用属灵大汉，但赞美神，祂能大大使用身体上软弱的肢体！

祂的丰满

在我们结束关乎教会的这几章之前，我们该停下来问问自己。我们中间有些人是在外地传福音事奉主，有人是在

Then they understood! The demon was being impertinent with them. Now they knew what to do and started again from the beginning. “Do you remember two thousand years ago?” they said. “Jesus of Nazareth cast out many of your fellow demons, until at length they all turned on Him and slew Him. Nevertheless He rose again, stripping off principalities and powers, and is now exalted far above all rule and authority. And there was a proclamation made: In that name every knee in heaven and on earth and under the earth shall bow! Do you remember? Now, in that name we command you to go!” And the demon obeyed.

When I asked them afterwards from where they got this light, they could not explain. They could only say that the Lord Himself had come to their aid and exposed the subtlety of the enemy. Now this incident surely disposes of our question: What sort of people are needed for this task? The answer is that no sort of people can stand up to Satan. Demons only recognize Christ! “If I by the Spirit of God cast out devils, then is the kingdom of God come upon you” (Matt. 12:28). Our enemy is too subtle and dangerous for us; but the body of Christ not only provides for us, it covers us. We can all put on Christ as our armor. Against Him Satan’s shafts are of no avail!

It is the church that overcomes. Spiritual warfare is the task of the church, not of the individual. We take Ephesians 6 for ourselves individually—and I do not say there is no individual application of the armor—but the individual by himself cannot “put on the whole armor of God” any more than he can comprehend alone the measure of the love of Christ. Seen in the light of the rest of Ephesians, it is, I feel sure, armor for the body—a special piece for each member. For to try and fight this warfare alone is to invite trouble from an enemy who has no fear of the individual but who dreads the one body. Without the protection of the whole armor, he will single us out. Under its shadow he cannot touch us.

This explains why, faced with a true spiritual issue in the realm of heavenly warfare, we shall always find ourselves driven together to pray it through, even if it be with only one other member. The Lord cannot use heroes, but praise God, He can make great use of weak members of the body!

THE FULLNESS OF HIM

As we close these chapters on the church, I want us to pause and put to ourselves a question. Some of us are serving the Lord on mission fields, others at home, and

本地事奉，无论在哪里，我们都为着祂的呼召赞美祂。但是我们现在要自问，我们的职事是否只是单纯、全数为着传福音呢，还是与更大的事相联？当我们看见了神完满的旨意，特别是借着保罗所启示的，我们是否仍旧满足于只停留在领人归主这件事上，而不深切关心把得救的人带进更大的目的里去？

亲爱的弟兄姊妹，这是很大的挑战。我知道有许多人觉得，神在这末后的日子里所要我们作的，只是传福音救灵魂；但是果真如此么？我们为着彼得初步的职事感谢神，若是没有他的职事，神的家就没有“活石”了。我们巴望人得救脱离沉沦，让神得着荣耀。再者，为着这善工，神不仅赐给祂的教会有“传福音的，”（弗四 11，）无疑的，祂也对我们每个人说，要“作传福音者的工作。”（提后四 5，另译。）

但是我们是否就停在这里呢？当我们看见三、四千人得救了，属灵情形也相当不错，我们是否就认为这工作已经完成呢？还是我们该觉得这不过是工作的开始？我们岂不该问自己，这三、四千人中，有多少位是已经看见那属天的新人，就是神已把他们带入其中的呢？他们是否仍旧是一个个独立的单位，不过是网中的鱼，或是布道会成果记录上的数字而已？还是他们已被那至高的异象抓住？当然，我们若不是先被这异象抓住，他们是不可能被这异象抓住的。所以我再问，我们是否象使徒们一样，有负担要看见他们在凡事上长到元首基督里面？

我知道这问题所包含的非常不简单。若要面对这些事，我们中间可能有好些人要与传统及已有的观念爆发冲突，因为这样高的思想，早已不为人注意了。我们自己许许多多的工作，也需要重新估价。许多的“头”可能必须被砍掉，许多的心思需要调整，许多属人的权威——包括我们自己的——都需要让给那位独一的元首。

我承认我要恳求你们——真的，若是我能，我要说服你们——不惜任何代价，努力向前，来进入神完满的心意。但我们若没有看见神心中所要的，说服和恳求都是无用的。当然我不是指着看见这旨意的合理而言。我们若仅仅看见它的合理性，就需要经常提醒自己是怎样达到那个结论的，否

we praise Him for His calling wherever it may be. But let us ask ourselves now, Is our ministry purely that of evangelism as a thing sufficient in itself, or is it bound up with something altogether larger? Having glimpsed the full thought of God as it is revealed especially through Paul, is it possible that we could be content to stop short at the business of bringing souls to the Lord and not be deeply concerned also for the greater purpose into which those souls are being brought?

Dear brothers and sisters, this is a great challenge. I know many feel that to be evangelical and to win souls is all that God requires of us in these last days, but is it so? We bless God for Peter's primary ministry, without which the house of God will have no "living stones." We long to see men saved from perishing and won for His glory. What is more, God has not only given to His church "some evangelists" for this task, but surely too He says to every one of us, "Do the work of an evangelist" (Eph. 4:11; 2 Tim. 4:5).

But, do we stop there? When we see three or four thousand converts, all saved and all going on fairly well spiritually, do we feel a task has been accomplished? Should we not regard it rather as a task just begun? Ought we not to ask ourselves how many of those three or four thousand have yet caught a glimpse of the one heavenly Man into which God has brought them? Are they still just units, fishes in the net, figures in a list of "campaign results," or does that supreme vision possess them? It will certainly not do so unless it first possesses us. So I ask again, Are we burdened, as were the apostles, to see them grow up in all things into the Head, even Christ?

I am well aware that this question has implications that are far from easy. To face them may well bring some of us into collision with ideas and traditions from which such high thoughts have long been left out of account. A great deal of our work may have to be re-evaluated. Many "heads" may have to be chopped off, many minds readjusted, many human authorities—our own included—made to give way to the Headship of the One.

I confess I would like nevertheless to plead with you—yea, if I could, to persuade you—to press on at any cost into the full thought of God. But persuasion and entreaty are useless if we do not see what God has in mind—and by that I do not mean see the reasonableness of it. If we only see its reasonableness, we shall have very often to remind ourselves how it was we arrived at that conclusion, or we

则过不久我们又很容易摇动退后。但我们如果看见神在基督里的新人，一个属天的实际向我们开启，事情对我们就绝不再一样了。许多时候，我们会讲理由说，“这可能在某些地区很可实行，但在我这里，实行是难而又难，简直是不可能！我从圣经所看见的，我想是没有希望实行的，我还是以较简单的事为满足吧。”但是我的朋友们，愿我们不仅不低估领人归主这蒙福的职事，更让我们寻求恩典，能随同保罗进入身体的异象，这身体就是神在地上的帐幕，使神今天得安家在属祂的子民中间，并彰显祂的丰满。

保罗告诉我们，教会就是“那充满万有者的丰满。”（弗一23，另译。）教会乃是盛装并彰显祂智慧、生命和能力的器皿。使徒强调说，这样的丰满是一个人无法领略的。乃是当众圣徒聚集一起，我们就成了神在灵里的居所。（二22。）乃是借着教会，神的智慧得彰显给属灵的权势看。（三10。）乃是同着众圣徒，我们才能丰满的领略神的爱。（三18～19。）乃是成为基督的身体，我们才能达到长成的身量。（四13。）乃是穿上全副的军装，我们才能在邪恶的日子站立得住。（六11。）保罗在以弗所书所用的每一个比喻，都是强调唯有教会，而非个人，才是彰显祂丰满的器皿。

今天神的儿女，因着没有在一起作为身体尽功用，就成为破漏的器皿。一只玻璃杯打碎了，结局如何呢？虽然每块碎片还可以装一点水，但是和完整的玻璃杯所装的比较起来，可真是微不足道了。属灵的事也是这样。个人所领受的，只是在平面里的；但教会所领受的，乃是在立体里的。一万个基督徒是一回事，身体上一万个肢体又是另一回事。

只有当启示临到全教会时，启示才能达到完全。今天元首等着要赐下的是何等的多，但身体却是一个破漏的器皿，无法盛装。个人的确能在信仰的许多点上有些长进，但这仅是个人的，就基督丰满的身量来说，连一寸也没有增长。我们必须回到一个器皿里。相信同一道理，运用同一方法，甚至扩大和众人的交通，这些都是不足够的。我们必须看见自己是在同一个身体里，在基督耶稣里是一。愿主照明我们的心。

shall very soon be as easily swayed back again. But if once we have seen God's new Man in Christ, a heavenly reality is opened to us and things will never be quite the same again. Many a time reason would say, "It may be well enough in some parts of the world, but in my situation here things are difficult, nay, impossible. I see no hope of realizing what I see in the Word, so let me be content with simpler things." But oh, my friends, while we may never underrate the blessed ministry of the net that brings men in, let us seek grace to follow on with Paul to the vision of the body, the earthly tabernacle where God would dwell amid His own and manifest His fullness today.

For the church, he tells us, is "the fullness of him that filleth all in all." She is the vessel to contain and express His wisdom, life and power. Such fullness cannot be known individually. The apostle is emphatic about this. It is together that we become a habitation of God through the Spirit. It is through the church that the wisdom of God is manifested to spiritual powers. It is with all saints that we receive the full knowledge of divine love. It is as the body of Christ that we attain to the full-grown Man. It is clad in the whole armor that we withstand in the evil day. (Eph. 1:23; 2:22; 3:10, 18-19; 4:13; 6:11.) Every analogy he uses in Ephesians reinforces his argument that the church, not the individual, is the vessel of fullness.

Because God's children today do not function together as the body, they have become as a leaking vessel. Shatter a glass tumbler and what happens? Each piece may perhaps hold a little water, but it is as nothing compared to what the unbroken tumbler held. So is it in spiritual things. The individual receives in but two dimensions, as it were; the church in three. Ten thousand Christians are one thing; ten thousand members of the body are quite another.

Revelation is perfect only when it is revelation to the whole church. Today the Head has much more to give, but the body is a leaky vessel, unable to contain it. It is quite true that individuals do make some progress in many points of the faith—but merely as individuals; they do not, as such, advance one inch in the stature of the fullness of Christ. There must be a return to the one vessel. Not to believing the same doctrine, nor to using the same methods, nor even to having fellowship with all: none of these is enough. We must see ourselves in the same body, one in Christ Jesus. Let us ask the Lord to illumine our hearts.

第十章

约翰与真理

当保罗快到生命的终点时，他写了一封信给他年轻的同工提摩太。可悲的是，我们会察觉到使徒最后存留的这个著作中有一个负担，就是对付灵性低落和偏离的凄凉局面。然而，正是因灵性的偏离在使徒们离世以前就开始了，所以今天在同样环境中的圣徒，才能在新约中找到给他们的引导。

在许多人失去信仰和盼望，降低了他们基督徒标准的时期，人很容易感到混淆。我们禁不住会说，如果神儿女的信仰能这样改变，那还有什么是不能改变的呢？主自己的确永不改变；然而我们虽然能仰望祂并赞美祂，却因着看环境而受困扰。所以那灵借着保罗给我们看见另一件不变的事。“然而神坚固的根基立住了；上面有这印记说，主认识谁是祂的人；又说，凡称呼主名的人，总要离开不义。”（提后二 19。）

人可能离开主；腓吉路和黑摩其尼，许米乃和腓理徒，甚至凡亚西亚的人都可能向主显为不忠信；当他们一个个的离开时，我们就开始环顾四周，看看还有谁是可信靠的。但主认识谁是祂的人：那是在这坚固根基上所刻的第一个印记。我们可能会错，神却永远不会错。我们需要在祂面前承认我们可能估计错误，但祂知道万人的心。因着神在怜悯里使用某些人，我们就高估了他们；但神也用我们，而神知道，我们需要祂的怜悯！让我们小心，不要以为自己认识人的本性；只有神认识人。人可能叫我们失望，但我们有谁从未叫主失望过呢？

所以这印记还有另一方面，就是对一切“清心呼求主的人”（22，另译；有一个命令。那些称呼主名的人，要离开不义。）神不摇动的根基告诉我们这个命令。当我们看见四周属灵的情形崩溃时，我们要察验自己。凡是属主的都要成为圣别的人。接下来的经节详尽的说明这一点。这里说到大户人家有金器银器，木器瓦器，适合作各样的工。

CHAPTER TEN

JOHN—AND THE TRUTH

AS HE APPROACHED the end of his life, Paul wrote a letter to his young fellow worker Timothy. Tragically, we may feel, this last-preserved of the apostle's writings has as its burden the sad fact of spiritual declension and departure. Yet it is just because that spiritual departure had set in even before the death of the apostles that there is found within the pages of the New Testament guidance for the saints under those circumstances today.

In an hour when many are losing their faith and hope, and are lowering their Christian standards, it is easy to become confused. We are tempted to say, If the faith of God's children can so change, is there anything that cannot? True, the Lord Himself never changes; but while we can look up and praise Him, nevertheless we look around and are troubled. So the Spirit through Paul shows us something else that is unchanging. "The firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness" (2 Tim. 2:19).

Men may go; Phygelus and Hermogenes, Hymenaeus and Philetus, yes, all Asia too, may prove unfaithful to the Lord; and when one by one they do, we begin to look around and wonder who at all is to be counted upon. But the Lord knows them that are His: that is the first seal inscribed upon this sure foundation. We may be mistaken; God never is. We need to confess before Him that we may estimate wrongly but that He sees into all hearts. We overrate men because God in mercy uses them; but He has used us too, and yet, God knows, we need His mercy! Let us beware of thinking we know human nature. Only God has that knowledge. Men may disappoint, but have we not all of us at some time failed the Lord?

So there is a second element in this seal or inscription, a command laid upon all who would "call upon the Lord out of a pure heart." They who name His name are to depart from unrighteousness. The unshakable foundation of God tells us this. When we see spiritual breakdown around us, we are to look to ourselves. For they who are the Lord's are to be sanctified men. The verses immediately following elaborate this. They speak of a great house with its furnishings, vessels of gold and silver, wood and earth, suitable

人好比这些器皿，但这里劝告我们，要使自己有资格作贵重的器皿。

这“大户人家”连同其中命定要作尊贵或作为卑贱的器皿，是指什么呢？这些话背后所含示的品德又是什么呢？在提摩太前书，神的教会就是神的家；（三 15；）但我相信保罗在此不是指神的家，而是指基督教外面的表显。“活神的教会”绝不会如此颓败；绝不能堕落成为这满了搀杂的“大户人家。”但很不幸的，教会外面的见证在任何时候都有可能颓败。

现今如何区别这些器皿呢？我们立刻注意到这里所标明的乃是材料的问题，而不是功用问题。与我们前面所看关于神家的建造相符，这里很清楚的指出，要紧的不是有多少用处，乃是材料的性质。金器、银器的实际用途，较木头家具或瓦瓶陶器为少，但神在这里不是跟我们讨论器皿的用途；祂乃是在审定器皿对祂持久的价值。在堕落的时期，神看重的是器皿内在的价值，祂不是只看器皿有什么用处；几两的金，价值可能等于整个礼堂的木制椅子！就属灵的一面说，两个不同的人可能说出几乎相同的话，但能力却不在乎他们所说的，乃在乎他们所是的。巴兰和以赛亚都说到国度，但我们知道个人有需要的时候该找谁。

当价值流失的日子，我们所宝贵的是什么呢？人的聪明和属世的机智这些木和瓦，还是出于神圣源头并十字架救赎的金和银？在今天的基督教里，许多事物变为廉价品，但要得着属灵的价值，是没有容易的捷径的。传道、祷告、见证，这一切似乎看来不难，但要有价值，就需要多年血汗的代价，以及神对付的管教。“贵重的器皿，”乃是等候那灵教导而不耻于承认自己是无知的人。因为有一天要来到，事物真实的性质要试验出来。在离弃神和混乱的日子，讲道没有多大的价值，除非人在其中看见神。在这样的时期，人借着讲者所说的，就能知道他是否真正被神得着。那些未曾深深摸着他自己的事，在那一天也没有能力摸着别人。

虽然“器皿”这个意念，使人联想到要作成什么东西，但提摩太后书暗示在一些情况下，对于器皿的定命如何，只要

to various tasks. Men are likened to such vessels, but are urged to qualify themselves for places of honor there.

What is this “great house” with its vessels destined to honor or dishonor, and the implication of moral qualities behind those words? In First Timothy the church of God is the house of God (3:15); but here I believe Paul has in view not that, but the outward profession of Christianity. The “church of the living God” could never itself be a ruin; it could never degenerate into this “great house” with its element of mixture. But the church’s outward testimony may, alas, at any particular time be in ruins.

What now distinguishes between these vessels? We note at once that only their materials are specified, not their function. Clearly, in keeping with the construction of the house which we considered earlier, here again it is not relative usefulness but quality of materials that counts. Gold and silver vessels are less practically useful than wooden furniture or earthenware pots, but God is not here discussing with us what they will be used for; He is judging their lasting value to Himself. In a day of declension God looks beyond mere usefulness to intrinsic worth, and a few ounces of gold may equal in value a whole hall full of wooden benches! In spiritual terms, two different men may utter almost identical words, but the power lies not merely in what they say but in who they are. Balaam and Isaiah both spoke of the Kingdom, but we know well to which of the two we would turn in personal need.

What do we prize in a day when values are slipping: the wood and the earth of human cleverness and worldly resources, or the gold and the silver of divine origin and redemption through the cross? Many things in Christianity have become too cheap today, but there is no easy shortcut to spiritual worth. Preaching, prayer, witness, these may not seem difficult, but to be of value they will be costly in years and blood and the discipline of God’s dealings. The “vessel unto honor” is the man who has waited for the Spirit to teach him, and who has not been ashamed meanwhile to admit he does not know. For there comes a day when the true character of things is tested. Preaching, in an hour of departure and confusion, is of little value unless men see God in it. At such a time they can tell whether the speaker has really been taken by God through the things of which he speaks. What has not already touched him deeply will have little power to touch others in that day.

Though the very idea of a “vessel” suggests formation for something, Second Timothy hints at circumstances in which we should do well to leave to God the destiny

让神负责，我们最重要的乃是关切器皿的品质。“人若自洁，脱离卑贱的事，就必作贵重的器皿。”（二 21。）

祂的仆人约翰

这至终带我们来到主所爱的门徒那里。在时间上，他的著作大致是在保罗的著作之后，因此，他对新约启示最突出的贡献，就如我们所说过的，乃是强调恢复这件事。当教会内在的生命被外面的事物所侵占时，约翰出现了，提醒人要注意真实神圣的品质。我们以前题过，圣经记载起初耶稣遇见约翰的情形，说出了这点：当时他和兄弟雅各“在船上补网”——修补前一晚劳苦工作所引起的破损。

当然，约翰象彼得一样是个“渔夫，”而在他的范围里，他也象保罗一样是个“建造者。”我们看见他在使徒行传开头的时候，就充分参与初期的传道和交通；他也象保罗一样，能有权柄写信“给教会。”（约叁 9。）但纵观整本新约，约翰著作最突出的特征，必然是他这特别的职事，就是把事物带回到起初，或神原初所要的光景中。

我们都知道，约翰的福音书是四福音的末了一卷。他的书信也是书信中的末了一封，而他的启示录也是在整本圣经的末了。他所有的著作，就某种意义来说是“末了”的。在约翰福音中，到处都可以看出这个事实。约翰很少讲到主的工作，如马可所陈明的；也不太论到主的命令，如马太在山上宝训那一段所说到的。他没有提到，有人拿你的里衣你该怎样作，或邻居逼迫你，你要陪他走一里、二里等。那不是他首要的负担。他的负担是关系到永远的生命，以及你与这生命正确的关系。他的话含示，如果你回到生命那里，其他一切都会随之而来。在这一点上，他与路加也很不同。他不注重外面、短暂的事物一如日子、家谱，虽然这会追溯到亚当。他的整个负担乃是，我们必须进到这不同事物背后的“生命”这里。现今这里一切都破败了，所以要回到那“从天降下”的生命；当你回到那里，彼得与他所代表的一切都会蒙保守，保罗的也是一样。在某种

of the vessels, and to concern ourselves above all with their quality. “If a man therefore purge himself from these, he shall be a vessel unto honor.”

HIS SERVANT JOHN

This brings us at length to the beloved disciple. In point of time his writings fall, in general, after those of Paul; and in keeping with this, his most distinctive contribution to the New Testament revelation is, as we have said, just this very emphasis upon recovery. At a time when the church was taken up with outward things at the expense of the inward life, John came on the scene to remind men of the true divine qualities. This, we suggested earlier, is illustrated for us at the outset by the account of Jesus discovering him and his brother James “in the boat mending their nets”—making good, that is, damage occasioned by the previous night’s toil.

John, of course, was no less a “fisherman” in the full sense than was Peter, and equally it would seem that, within his sphere, he was no less a “builder” than was Paul. We find him at the beginning of Acts sharing fully in the preaching and fellowship of the early phases, and like Paul he too can write authoritatively “to the church” (3 John 9). But seen in the context of the New Testament as a whole, the feature of John’s writings that stands out most prominently is surely this particular ministry of recalling things to their original or divinely intended state.

As we all know, John’s is the last of the four Gospels. His Epistles, too, are the last epistles; and his Revelation is placed last in the whole book of God. All his writings are in some sense “the last.” In John’s Gospel you find everywhere the reflection of this fact. John touches on very little of the work of the Lord as it is set forth, for example, in Mark. Neither does he concern himself with the commandments of the Lord as they are dealt with by Matthew in the Sermon on the Mount. He is not so troubled about what you should do if someone takes away your coat, or whether, when pressed by your neighbor, you should go with him one mile or two. That is not his first concern now. His burden relates to the life of the eternities and to your right relation thereto. If you go back to that, he implies, everything else will follow. In this he is quite different, too, from Luke. He is not occupied with outward and temporal things—with dates and genealogies, even though they take you right back to Adam. His whole burden is this, that we must get right behind these various things to the Life. Everything here now is in disrepair. Go back to the Life that “came down from heaven,” and when you get back there, Peter and all that he stands for will be preserved, and so will Paul. In a sense,

意义上，约翰没有提供新的事物，他没有带我们往前，因为神已经摸着了最高点。神所托付给约翰的启示，目的乃是使人新鲜的接触复活生命的主自己，借此把人再次带回到原初的计划里。

你把约翰福音读过，就必定有深刻的印象，知道第一章就是明白以下各章的钥匙。在一章你看见从基督流出的两道水流，恩典和真理。“律法本是借着摩西传的，恩典和真理都是由耶稣基督来的。”（17。）在这整卷书里，你可以发现这个双重的强调，一面着重真理，一面着重恩典。真理总是有所要求，而恩典总是在那里满足要求。在八章所记载妇人行淫被拿的事例中，真理照耀出来。耶稣并没有对她说，“没有问题，你没有犯罪。”祂没有告诉犹太人，说她所作的并不严重，因此祂不太关切这事。不，主乃是说，“你们中间谁是没有罪的，谁就可以先拿石头打她。”（八7。）真理在此：“她犯了罪，按着律法该用石头打死；”但恩典也同时在那里，当众人都离去了，祂转身对她说，“我也不定你的罪。”在整卷约翰福音中，你都可以看见恩典总是这样与真理相配。

然而到了约翰的书信，你看见更进一步的事。你不会听到这么多恩典和真理，因为这些书信是较后期写的，那时需要更基本的恢复。所以，你会发现约翰把你指向更起初的事。“神就是光。”（约壹一5。）“神就是爱。”（约壹四8。）在约翰福音，基督从父而来，在人中间显为恩典与真理；在书信中，基督与父同在，向人启示为光与爱。在福音书中的真理，到书信中成了光；在福音书中的恩典，到书信中成了爱。为什么这样呢？因为那在神里面的光传输到人那里，就成了真理；那在神里面的爱带到人那里，就成了恩典。爱回到神那里去，但恩典却仍留在这里。在神里面的每一件事都是光和爱，但临到人却成了真理与恩典。恩典常被人误用，真理也常被人处理不当；人把恩典和真理错误的应用在自己身上。但神是光，神也是爱，那是人攀不上也摸不着的；那是无法被错用的。所以约翰的方法是把带回到宝座那里，不是给我们一些新奇的事物，乃是再次把起初带到我们面前。借着再次回到源头，我们就要恢复并保守所失去的。

John has nothing new to offer. He does not take us further, for the furthest point has already been touched by God. The purpose of the revelation entrusted to John is to bring back people again to that original purpose, by bringing them into a fresh touch with the risen Lord of life Himself.

Reading through the Gospel of John you cannot but be impressed with the fact that the first chapter is the key to all that follows. In that first chapter you find grace and truth, the two streams flowing from Christ. “The law was given by Moses; grace and truth came by Jesus Christ” (1:17). Throughout the Gospel you find the same double emphasis, upon truth on the one hand and upon grace on the other. Truth will always make demands, and grace will always be there to meet them. In the incident recorded in chapter 8 of the woman taken in adultery, truth shines forth. Jesus did not say to her, “It is all right; you have not sinned.” He did not tell the Jews that what she had done was nothing serious and that He was not deeply concerned about it. No, the Lord said, “He that is without sin among you, let him first cast a stone at her” (8:7). The truth was there: she had sinned, and according to the law she ought to be stoned; but so also was the grace, for when all had gone out, He turned and said to her, “Neither do I condemn thee.” Throughout the Gospel of John you will find truth is always matched by grace in this way.

When, however, you turn to the Epistles of John, you find something more. You hear less of grace and truth as such, for these letters are written at a later date, and an even more fundamental recovery is necessary. You therefore find John pointing you further back still. “God is light” (1 John 1:5). “God is love” (1 John 4:8). Whereas, in the Gospel, Christ coming from the Father was revealed among men as grace and truth, here in the Epistles, Christ in existence with the Father is revealed to men as light and love. What has been truth in the Gospel becomes light in the Epistles. What has been grace in the Gospel becomes love in the Epistles. Why is this? Because that which is light in God, when transmitted to men, becomes truth; that which is love in God, when brought to men, becomes grace. Love goes back to God, but grace stays here. Everything that is in God is light and love, but coming out to men it becomes truth and grace. And it is always possible for grace to be misused, truth to be mishandled; men have misappropriated these things to themselves. But God is light and God is love, and you cannot climb up there and touch that; that is beyond mishandling. So John’s method is to take us right back there to the throne, not to offer us something novel, but to confront us again with the original. It is by going back again to the Source that we shall recover and preserve what has been lost.

当我们来到整本圣经最末了（就某些方面说也是最重要）的一卷书启示录，我们就看见使徒把这个原则完全应用出来；我们会看到他在这里所强调的，特别是说到主耶稣是那位“真实”的。（三 7。）我想每一个读启示录的人，都看见这卷书代表了最高的恢复。它所记载的完全与创世记相对。在起初进来的失败和破坏，如今都解决了；所失去的一切都得着恢复；那里所发出的每一个问题，在这里都得着解答。

在创世记我看见一条蛇，这条蛇的结局如何？我看见一个咒诅，这咒诅的结局如何？我看见死和罪，其结局是怎样呢？我看见人被隔绝于生命树之外，这事的结果是什么？我看见这些事的开始，但结局是如何呢？我自己的结局又如何呢？神在恩典里在我身上有一个起头，但若救恩只到现今这种情形就结束，那又怎么样呢？启示录的目的乃是要回答这些问题，向我们介绍耶稣是永远活着的一位，祂是初也是终。

启示录乃是耶稣基督的启示，它揭开幔子，启示了祂的身位。其目的主要不是使我们明白将来的事——敌基督、罗马帝国将来的复兴、提接圣徒、千年国、或撒但最终的定命。约翰对我们毛病的解决方法，不是论到许多印、许多号，也不是回答被提是“部分”还是“全体”的问题。事实上这卷书不是为了满足我们思想上的考究，乃是借着完满的启示基督自己，使我们认识祂，来满足我们属灵的需要。

实在的，启示录是回答我们关于自己的问题，但回答的方式却是远超我们所想像的。因为约翰在末了向我们陈明的，事实上远超我们在起初所失去的。神开始时有一个园子，末了却得着一座城。在创世记，祂访问了祂所造的人；在启示录，祂的居所，甚至祂的宝座，就在人的中间。保罗所说的教会，成了约翰所说的圣城。这就是神一贯的定意。因为神起初定意作的，祂必要作成；启示录就是向我们保证，按神的想法，祂已经作成了。所以在本质上，约翰向我们所陈明的就如以前一样，没有什么新的；他只是给我们看见神要成就祂所定意的。

But it is when we come to the last, and in some ways the most important, book in the whole Bible, the book of the Revelation, that we see this principle of the apostle's brought fully into play; and I think we shall find that his emphasis here is especially upon the Lord Jesus as "he that is true" (Rev. 3:7). I think none of us could read that book without realizing that it represents the supreme restoration. It marks the complete reversal of Genesis. Everything of failure and breakdown that entered in at the beginning is now undone; everything that was lost is recovered; every question raised there is answered here.

In Genesis, I see a serpent. What is going to be the end of this? I see a curse. What is going to be the end of that? I see death and sin. Where will that end? I see man barred from the Tree of Life. What will be the issue of these things? I see their beginnings, but what is their end? And what is going to be the end of me? God in grace has made a beginning with me, but what if salvation were to end with the present? The purpose of the book of Revelation is to answer these questions by introducing me to Jesus as alive forevermore, the Beginning and the End.

For the Revelation is the unveiling, the apokalypsis, of Jesus Christ. It draws aside the curtain and reveals His Person. Its object is not primarily to enlighten us regarding coming events—the antichrist, the supposed revival of the Roman empire, the rapture, the millennium, or the ultimate destiny of Satan. John's remedy for our ills is not a matter of so many seals and so many trumpets, nor is it an answer to the question whether the rapture is "partial" or "complete." It is not, in fact, designed to satisfy our intellectual speculations at all, but to meet our spiritual need by revealing Christ Himself in fullness, that we may know Him.

True, the Revelation does answer our questions as to ourselves, and in ways surpassing even our dreams. For what John presents to us at the end is in fact more than we lost at the beginning. God began with a garden and He ends with a city. In Genesis He visited the man whom He had made; in Revelation His dwelling place, nay, His very throne, is in the midst of men. For what had been the church in Paul has become the Holy City in John. Yet in the divine intention this was always so. What God had set Himself to do at the first, He will indeed do; and Revelation assures us that, in His own mind, He has already done it. So in essence John presents us, as before, with nothing new; He only shows us that what God intended He will carry into effect.

我再说，约翰所作的这一切，都是借着把我们带回到神圣的起初里。这世界的定命是什么？教会争战的结果如何？我的结局如何？约翰确定的给我们看见，每一件事都在主耶稣基督里找到答案和应验。基督是我的开始么？那么，祂也是我的结局。祂是我的阿拉法么？那么，祂也是我的俄梅嘎。基督是我一切问题的答案。我若先清楚认识祂，我就会得知一切所需要的未来之事，我就会认识一切事发生的理由，看见这一切发生都是对的。这乃是神圣必然的顺序。人若没有看见第一个关于主自己的异象，就没有资格来研读约翰接下来所记的异象。第一个异象告诉我们祂是谁——就是那复活、得胜的万王之王，下面所记的事，乃是祂这样的所是带来的结果。

约翰本身也是这样经历的。甚至这位曾经靠在耶稣胸前，主所爱的门徒，也得因这位永活主的启示而俯伏在灰尘里。唯有这样，他才能得着“要来的事”的启示。头一个看见是一切看见的基础。因为我们的目标是一个国度，所以这里是君王和其子民，（不是预言的专家，）对一切不符合这国的事宣战。要来之事的启示，不是提供材料给人闲聊推究，其目的乃是将仇敌推翻，以带进基督宇宙的掌权。

所以在启示录，神所给我们看见祂儿子的一面，是福音书中没有陈明的。在福音书中，我们看见祂是救主，但在启示录，祂乃是君王；在约翰福音，祂是阿拉法，在启示录，祂是俄梅嘎。前者显示祂的爱，后者显示祂的威严。在耶路撒冷的楼上，耶稣束着腰为着服事；在拔摩，约翰看见祂胸前束带为着争战。在福音书里，祂柔和的眼光融化了彼得的心；在启示录，祂的眼目如同火焰。在福音书里，祂用温和的声音按名招呼祂自己的羊，祂的口中说出恩言；在启示录，祂的声音却象众水的声音那么可畏，从祂口中出来一把两刃的利剑，击杀祂的仇敌。

我们认识耶稣是神的羔羊和世人的救主，这是不够的；我们也必须认识祂是神的基督，神的君王，神的审判者。我们看见祂是救主，就会倚靠在祂胸前说，“何等可爱！”我们看见祂是掌权者，就会俯伏在祂脚前说，“何等可畏！”前者是发出感谢，后者却是敬拜。所以如今看见祂是君王，几乎可以说是看见了“另一位”基督，经历了“另一次”救恩。

All this John does, I repeat, by bringing us back to the divine Original. What is the destiny of this world? What is to be the outcome of the church's conflict? What will be the end of me? Everything, John affirms, has its answer and its fulfillment in the Lord Jesus Christ. Is Christ my Beginning? He is also my End. Is he my Alpha? He is also my Omega. Christ is the answer to all my questions. If I am clear first about Him, I shall know all I need to know about coming events—the reason for them and the rightness of them. But that is the inescapable divine order. No one is qualified to study the subsequent visions recorded by John who has not seen that first vision of the Lord Himself. For that tells us who He is, even the risen and victorious King of kings, and the events that follow are the outcome of His being that.

This was true for John personally. Even the beloved disciple who had lain on Jesus' bosom must have a revelation of his eternal Lord that shattered him in the dust. Only after that might he be shown "things to come." The first seeing is fundamental to all other seeing. For what is in view is a kingdom; and it is the King and His subjects, not the experts in prophecy, who proclaim war on all that is contrary to His kingdom. Coming events are not revealed to provide food for idle speculation; their goal is the overthrow of the enemy and the universal reign of the Christ.

So in the Revelation, God shows us an aspect of His Son not shown to us in the Gospels. In the Gospels we see Him as Savior, in Revelation as King; in John's Gospel as Alpha, in Revelation as Omega. The one displays His love, the other His majesty. In the upper room Jesus girds Himself about the waist, for service; at Patmos He is discovered girt about the breasts, for war. In the Gospels His mild eyes melted Peter; in Revelation they are as a flame of fire. There His voice was gentle, calling His own sheep by name, and gracious words proceeded out of His mouth; here His voice is terrible as the sound of many waters, and from His mouth there proceeds a sharp two-edged sword, striking death to His foes.

It is not enough that we know Jesus as Lamb of God and as Savior of the world; we must know Him also as God's Christ, God's King, God's Judge. When we see Him as Savior, we say, "How lovable!" and lean on His bosom. When we see Him as Monarch we say, "How terrible!" and fall prostrate at His feet. The one issues in thanksgiving, the other in worship. To see Him now as King is, one might almost say, to see "another" Christ, to experience "another" salvation. We behold Him now as the faithful and

现在我们看见祂是诚信真实的见证人，那神圣的担保人，祂要见证并担保，神的旨意虽然也许受到阻碍，最后终会成就。

祂是那真实的

我们研读启示录时需要小心，避免将我们所读的过分灵然解。约翰所说的新天新地是真的，不是想像的；他所说的新耶路撒冷也是真的，就如复活的主是真的那样真实。把神圣的事物灵意化为无有，乃是没有实际的人极坏的权宜之法。我恐怕许多亲爱的朋友，只是将属灵和预言上的真理收集起来，为自己建造一个虚幻的世界。这样作乃是逃避实际，就如我们先前所看过的，有些人今天极愿活在以弗所属灵的空气中，却想要避开不去面对哥林多前书中实际的责问。但请记住，这就是瞒骗老底嘉的幻象，使他们竟然相信谎言。

属灵成熟的标记，总是神圣的事物对我们成了实际，因为基督对我们是实际的。我们看见祂是真实的生命，真实的圣洁—事实上祂就是“真理；”我这里用“真理”这辞，与我上面所说“预言的真理”意义不同。许多人把真理和道理混为一谈，但二者是不同的。道理是地上所说到关于永远真理的事。我们中文里“真理”的意思是真实的道理，但希腊文这辞的意思事实上只有真，没有理；只有“实际，”而没有“道理”的意思。耶稣曾说，“你们必晓得真理，”（约八 32，）祂自己就是一切真实事物的具体化，（启三 7，参约壹五 20，）这是我们对祂该有的认识。

真理是在耶稣里，（弗四 21，）并且如同恩典那样，是“由耶稣基督来的。”（约一 17。）我们欢迎祂的恩典，但我们认识祂的真理么？祂在十字架上舍了自己，在这历史上的行动里，恩典临到了我们；同样，真理当然也与祂的身位和工作紧密相联，而不仅仅是在祂的传讲里发表出来的。因此，如果恩典现今延伸到我们这里，真理就必然延伸并包围我们，因我们借着相信祂所完成的工作，现今已与祂联结。

然而，虽然许多人认识祂是道路和生命，今天却很少人真的认识祂是真理。这是严重的缺失，因为我们说过，真

true Witness, the divine Guarantor that, though the purposes of God may perhaps be hindered, they can never be finally thwarted.

HE THAT IS TRUE

In studying the Apocalypse, we need to be careful to avoid overspiritualizing what we read. John's new heaven and new earth are real, not imaginary, and his new Jerusalem is real, just as truly as the risen Lord is real. The spiritualizing away of divine things is the desperate expedient of people who do not possess the reality. Many dear folk amass spiritual and prophetic truth only, I fear, to build for themselves with it an unreal world. To do this is to escape from reality, just as truly as do those who, as we saw earlier, are ready enough today to live in the spiritual atmosphere of Ephesians but want to avoid facing the practical challenge of First Corinthians. But remember, this was the very delusion that overtook Laodicea, making it possible for them to believe a lie.

The mark of spiritual maturity will always be that divine things become real to us because Christ is real to us. We see Him as real life, real holiness—as “the truth,” in fact; and I use “truth” here in a sense very different from my use of it above when speaking of “prophetic truth.” Many confuse truth and doctrine, but the two are not the same. Doctrine is what is said on earth about the eternal truth. I know well that our word “truth” in Chinese is chen-li (roughly, “reality-doctrine”) but the Greek meaning is in fact chen without the li, “reality” without the “doctrine.” The Jesus who said, “Ye shall know the truth” (John 8:32) himself embodies all that is true (Rev. 3:7; cf. 1 John 5:20), and it is thus that we should know him.

Truth “is in Jesus” (Eph. 4:21), and, like grace, it “came through Jesus Christ” (John 1:17). We welcome His grace; but do we know His truth? Grace came to us in a historical act when He gave Himself upon the cross; but no less certainly is truth intimately bound up with His Person and work, and not merely something expressed through His preaching. Thus if grace extends to us now, truth should just as surely extend to and embrace us who, through faith in that finished work, are now found united with Him.

Yet while many know Him as the Way and the Life, too few in fact know Him today as the Truth. This is a serious deficiency, for truth, we said, is reality. Before Him and

理就是实际。在祂以前，并在祂以外，就没有实际。我们若愿意，就能够进入真理，因为祂完成的工作，对我们仍是今天世上最真实的事。因着祂所作成的，我们在神面前的所是，就是我们的实际。

这对我们实际的经历有重大的意义。在理论上我常有这样的困难：我若将我在神面前的所是，和我在地上的所是相比较，常常会发现许多不相称之处。基督的工作使我达到什么地步是一件事，但我在地上的经历，似乎常与真理相抵触。我如何解决这个差异呢？我如何生活，使我在这里的行为，与我在那里所认识的真理一致呢？

我必须看见，神借着基督的工作，使我在基督里所成为的，乃是真实的事。这是一切真实基督徒经历唯一的根基。我在基督里所成为的，乃是永远的真理。我唯一的错，就是留在自己的感觉和经历里，留在自己的挣扎、努力和失败里，留在自己的疑惑和盼望里，而不将我的信心定准在祂“那真实的一位”身上。

一切都以祂为中心。在圣经的中心，我们看见十字架上的基督。祂的死把我们都包括在里面，当祂复活时，我们也与祂一同复活，成了祂身体的肢体。约翰向我们启示祂今天所是的，赞美神，祂的升天和荣耀乃是我们的！但我们从哪里得到这些事的确证？不是从我们的感觉，乃是从祂身位和工作的实际。基督所作成的，乃是我们信心的安息之所。“使我们得以自由”的，不是我们的感觉，也不是我们的知识，乃是真理。约翰第八章三十二节给我们看见，我们乃是被奴役的，直到我们看见这些事；因着基督的工作是真实的，又因着我们在祂里面所成为的乃是真理，所以只要发现这实际，就让真理有路使我们不再受辖制，这就是真理的特性。

这是约翰关于耶稣新的启示对我们的重大价值。仅仅从人的水平来看—比方说，从拔摩海岛上一个罗马囚犯的观点来看—没有别的事比基督的得胜更不真实了。那时如何，今天也是如此。看看政府、社会、外面的基督教，我们就看到辖制、压迫、挫折，却看不到自由。所以我们祷告求得胜，这样作乃是使加略山的得胜好象是谎言似的。真理，

apart from Him there is no reality. And we can enter into the truth, if we will, because His finished work remains for us today the truest thing in the world. What we are before God, we are in reality because of what He has done.

This has an important bearing on our practical experience. My theoretical difficulty is always this, that what I am before God, when compared with what I am here, reveals all too frequently that much is wrong. What Christ's work has made me is one thing, but what I experience on earth far too often appears to contradict the truth of that. How do I make good the discrepancy? How do I live so that my conduct here expresses consistently what I know to be true there?

What I have to see is that what, through the work of Christ, God has made me to be in Him is the real thing. And it is the foundation of all my true Christian experience. Nothing else is. What I have become by virtue of being in Christ is the eternal truth. My one fault will be to dwell in my feelings and experiences, my strivings and failures, my misgivings and hopes, and not to fix my faith upon "him that is true."

Everything centers in Him. At the very heart of Scripture we see Christ on the cross. In His death we were included, and when He arose we arose with Him, members of His body. John reveals Him to us as He is today, and, praise God, His ascension and glory are ours! But whence do we derive our certainty of these things? Not from our feelings, but from the reality of His Person and His work. What Christ has done is the resting place of our faith. It is not our feelings, nor even our knowledge, that "makes us free." It is the truth. What John 8:32 shows us is that, until we see these things, we remain enslaved, but that because Christ's work is real, and because what we have become in Him is the truth, the mere discovery of these realities opens the way for them, by their very nature, to bring to an end our bondage.

This is the great value to us of John's new unveiling of Jesus. Viewed from a merely human level—from the standpoint, for example, of a Roman prisoner on the isle called Patmos—Christ's victory is more unlike reality than almost anything we can think of. That was so then, and it is so today. We look at governments, society, outward Christianity, and see bondage, oppression, frustration—anything but liberty. So we pray and ask for victory, and in doing so give the lie to the victory of Calvary.

荣耀的实际乃是：基督已经得胜了，不是祂将要得胜。神今天所作的，乃是在基督里所已经作成的。我们最需要的乃是看见这个事实。

“求你发出你的亮光和真实。”（诗四三 3。）亮光和真实是联在一起的。真实是在基督里完成的，但我们的心需要有神的光照耀其上。一切属灵的经历，来自神圣的光照在永远的真理上。我们的传扬若没有光，真理就成为道理；若有神圣的光，就会成为启示。所以真理临到我们，有时是启示，有时只是道理。但真理，那永远的实际，首先乃是基督自己，然后就是神借着祂的恩典，使我们在祂里面所成为的。

基督与时间

属灵的实际有一个显著的特征，就是没有时间的标记。你摸着实际的那一刹那，时间的因素就消失了。就以预言来作比方。从人的观点来看有预言这样的事，但从神圣的观点来看，这样的事并不存在。我们的确读到“你是我的儿子，我今日生你”这样的话，但在神看，“今日”乃是经常的。我们的主说祂是首先，也是末后；祂是阿拉法，也是俄梅嘎。请记住，祂包括二者，且同时是二者。祂不是一时是首先，另一时是末后；祂乃是同时是首先和末后。祂不是有一阵子是阿拉法，然后成了俄梅嘎；祂从永远到永远，都是阿拉法与俄梅嘎。祂常常都是首先和末后，祂常常都是阿拉法和俄梅嘎。当然，在人看来，要等祂显为俄梅嘎时祂才是俄梅嘎，但在神的眼中，祂如今就是俄梅嘎。在人，过去与将来是分开的；在神，二者是同时的。在我，昨天的我与今天的我是不同的，而明天的我更不一样；但耶稣基督昨日今日直到永远，都是一样的。祂是那永远的“我是。”

对神有这种认识是非常宝贵的。我们的主曾对尼哥底母说，“除了从天降下仍旧在天的人子，没有人升过天。”（约三 13。）你看见这两种地位在基督身上是同时发生的。在祂没有时间与地方的改变。祂同时在这里也在那里。所以圣经论到神说，祂是，“众光之父…在祂并没有改变，也没有转动的影儿。”（雅一 17。）祂在自己里面是这样，祂在祂的基督里是这样，赞美祂的名，祂在祂的教会中也是这样！

The truth, the glorious reality, is that Christ has already conquered, not that He is going to. What God does today is something already done in Christ. Our extreme need is to see that fact.

“O send out thy light and thy truth” (Ps. 43:3). The two are connected. The truth is complete in Christ, but the need of our hearts is to have God’s light shed on it. All spiritual experience comes from divine light on eternal truth. Truth preached without light becomes doctrine; with divine light it becomes revelation. It always comes to us as one or the other. But the Truth, the eternal reality, is Christ Himself, and then, what God by His grace has made us to be in Him.

CHRIST AND TIME

Spiritual reality has this outstanding characteristic, that it bears no mark of time. The time factor vanishes the instant you touch that reality. Take, for example, prophecy. From the human point of view there is such a thing as prophecy, but from the divine point of view no such thing exists. True, we read, “Thou art my Son, this day have I begotten thee,” but with God “this day” is always. Our Lord says He is the First and the Last, the Alpha and the Omega; but remember, He is both together, both at once. It is not that at one time He is First and at another time He is Last; He is First and Last simultaneously. Nor is it that having for a while been Alpha He later on becomes Omega; He is Alpha and Omega from eternity to eternity. He is always First and Last; He is always Alpha and Omega. Of course, in the sight of men He is not Omega until He is manifested as Omega, but in the sight of God He is Omega now. With man, past and future are separate and distinct; with God they synchronize. With me the “I” of yesterday differs from the “I” of today, and the “I” of tomorrow differs still further; but Jesus Christ is the same yesterday and today and forever. He is the eternal “I AM.”

It is here that the knowledge of God becomes so precious to us. Our Lord said to Nicodemus, “No man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven” John 3:13). You note how these two positions synchronize in Christ. There is no change of time or place with him. He is at once there and here. So of God it is written that He is “the Father of lights, with whom can be no variation, neither shadow that is cast by turning” James 1:17). He is that in Himself; He is that in His Christ; and, praise His name, He is that, too, in His church!

你见过一个教会，有保罗在以弗所一章十八节所描述的光景么？“祂在圣徒中得的基业，有何等丰盛的荣耀。”或如林前六章十一节所写的情形：“奉主耶稣基督的名，并借着我们的灵，已经洗净、成圣、称义了。”你会说，哦，这是描写教会的地位。不，这是描写教会的实际。保罗写罗马书，比一些翻译圣经的人更大胆。他用“蒙召的圣徒”一辞，（罗一7，原文，）但译圣经的人觉得这样直译未免太冒险了，为着符合他们对属灵事物的观念，他们译为“蒙召作圣徒。”如果我们只是蒙召去“作”圣徒，那我们要“作”多久，才能真的是圣徒？赞美神，我们“是”圣徒！

“我们原是祂的工作，”（弗二10，）这句话更好译为：“我们原是祂的杰作。”教会是神最好的产品，是无法再改良的。我们看到周围到处都是败落，就会怀疑说，“教会将变成怎样呢？”我告诉你，教会不是要“变成”怎样，教会是已经达到了。我们不是往前发现她的目标，我们乃是回头看。神在创世以前就在基督里达到了祂的目的，我们乃是在已经完成的根基上与祂一同往前。我们在这永远事实的光中行动，就能见证这事实逐渐在显明。

基督徒的长进，不是在于达到某个抽象的标准，或竭力去达到一个遥远的目标；乃是完全在于有没有看见神的标准。你属灵上的长进，乃是借着发现你实际的所是，而不是努力去作你希望的所是。无论怎样迫切奋斗，你永远达不到那个目标。当你看见你已经死了，你就死了；当你看见你已经复活，你就复活了；当你看见你已经成圣，你就成圣了。看见已成就的事实，就定规实现那事实的道路。达到目的乃是借着看见，不是借着渴望或作工。属灵长进的唯一可能性，乃在于我们发现真理，如同神所看见的；就是发现关于基督的真理，以及关于我们在基督里的真理，关于基督的身体—教会的真理。

在罗马八章三十节，保罗告诉我们，神预先所定下的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。因此，按照神的话，所有蒙召的人都已经得了荣耀。目标已经达到了。教会已经进入荣耀了！

Have you ever come across the church that Paul describes in Ephesians 1:18 in terms of “the riches of the glory of his inheritance in the saints”? Or that depicted in First Corinthians 6:11 as “washed ... sanctified ... justified in the name of the Lord Jesus, and in the Spirit of our God”? Oh, you say, that describes the position of the church. No, it describes the reality of the church. In writing to the Romans, Paul was more daring than were some of his translators. He wrote “called saints,” or “saints by calling,” but they felt it was running too great a risk to translate literally, so they safeguarded their conception of spiritual things by writing “called to be saints” (1:7). If we are only called “to be” saints, how long shall we have to be “being” before we can actually be. Praise God, we are saints!

The expression translated “We are his workmanship” (Eph. 2:10) could as well be rendered: “We are his masterpiece.” The church is the very best God can produce. It can never be improved upon. We look around and see breakdown everywhere, and we wonder, “What is the church coming to?” I tell you, she is not “coming to” anything; she has arrived. We do not look forward to discover her goal; we look back. God reached His end in Christ before the foundation of the world, and we move forward with Him on the basis of what already is. As we move in the light of that eternal fact, we witness its progressive manifestation.

Christian progress is not a question of attaining to some abstract standard, or of pressing through to some far-off goal. It is wholly a question of seeing Gods standard. You advance spiritually by finding out what you really are, not by trying to become what you hope to be. That goal you will never reach, however earnestly you strive. It is when you see you are dead that you die; it is when you see you are risen that you arise; it is when you see you are holy that you become holy. Seeing the accomplished fact determines the pathway to the realizing of that fact. The end is reached by seeing, not by desiring or working. The only possibility of spiritual progress lies in our discovering the truth as God sees it; the truth concerning Christ, the truth concerning ourselves in Christ, and the truth concerning the church, the body of Christ.

In Romans 8:30 Paul tells us that those whom God has foreordained He has called, that those whom He has called He has justified, and that those whom He has justified He has glorified. Thus, according to Gods Word, all who are called have already been glorified. The goal is attained. The church has already come to glory!

但你喊说，“哦，这是太难了！”“教会当然必定需要洗净！请翻到以弗所五章，你怎样解释这里所说，教会要借着话中之水的洗净而得着洁净呢？”非常好，但请你先看看上下文。这里是说到丈夫与妻子该如何行事：丈夫需要爱，妻子需要顺服。问题不是如何作丈夫，如何作妻子，乃是你这作丈夫或妻子的，该如何生活。不是你必须爱，才能作丈夫，或你必须顺服，才能作妻子；乃是说，你既是丈夫就该爱，你既是妻子就该顺服。整个问题的点，不在于如何作来达到，乃在于因着是什么而作什么。

同样的原则岂不是也可应用在教会身上么？蒙召的人不是得洗净才能成为教会；他们得洗净，因为他们是教会。这就是为何我先前曾说过，保罗在此超越了罪的问题。洗净的目的，可能是除去世上的玷污和灰尘，而保持新鲜，就如主在约翰十三章十节的话所含示的。我想，这就是这里所指的。教会已经洗净了，（林前六 11，）所以现在的洗乃是要保持新鲜。丈夫行事如同丈夫，因为他是丈夫；妻子行事如同妻子，因为她是妻子；教会洗净，因为她已经被洗净了。教会已经达到标准，所以这里是帮助她照着那标准来活；那不是教会的，无论洗多少遍，也绝不能成为教会。

我们在前面一章曾说过，罗马书叙述了整个救赎的故事，至终达到“叫他们得荣耀”（八 30）的地步，而以弗所书却有意的超越了时间，进入已过的永远和将来，以永远的丰满为起点。因为终极的实际一直在神面前，神就在那实际的光中说到祂的教会。圣经中关于时间的因素，对人的思想是最大的问题，然而我们的心一旦蒙光照，认识祂在圣徒中基业的荣耀，这问题就从水平上消失。神看教会是完全纯净的，完全完美的。认识今天在天上终极的荣耀，就能确保我们在地上活在那荣耀的权能里。

天上的国民

许多基督徒只看见基督教外表的形式，这是可悲的，但却是真确的事实。他们从未看见里面的实际，所以就对其本质没有认识。今天，许多虚有其表的事物附在基督教上，

“Oh, but this is too difficult!” you exclaim. “Surely the church must need cleansing! Please come back to Ephesians 5, and tell me again how you explain the statement that the church is cleansed by the washing of water with the word.” Very well, but kindly first observe the context. It tells us how a husband and wife should act. Love is required of the husband, and submission of the wife. The question is not how to be a husband or how to be a wife, but how, being a husband or a wife, you should live. It is not that you must love in order to be a husband or that you must obey in order to be a wife, but that, being a husband you should love, being a wife you should obey. The whole point at issue is not of doing in order to be at all, but of doing because of being.

Now does not the same principle apply in regard to the church? The called-out ones are not washed in order to be the church; they are washed because they are the church. That is why I suggested earlier that Paul here is looking beyond the question of sin. The object of washing may be refreshment by removal of the tarnish and dust of the world, in the sense implied in the Lord’s words in John 13:10. And that is, I think, what is intended here. The church has been washed (1 Cor. 6:11), so by washing she is now kept fresh. The husband acts as a husband because he is a husband; the wife acts as a wife because she is a wife; the church is washed because she has been washed. The church has reached the standard, so she is helped to live in accord with the standard, whereas that which is not the church could never become the church by any amount of washing.

As we stated in an earlier chapter, whereas Romans arrives at the statement “them he also glorified” (8:30) by working through the whole story of redemption, Ephesians deliberately goes outside of time into eternity past and future, and takes the eternal fullness as its starting point. For the ultimate reality is always before God, and God speaks of His church in the light of that reality. The time factor in the Bible is one of the greatest problems to the human mind, but it vanishes from the horizon when once our hearts have been enlightened to know the glory of His inheritance in the saints. God sees the church utterly pure, utterly perfect. To know today the ultimate glory in heaven is the one sure way of living in the power of that glory on earth.

CITIZENS OF HEAVEN

It remains a sad fact, but a true one, that many Christians have only seen the outward form of Christianity. They have never seen the inward reality, and so as yet have no knowledge of its essential nature. And no wonder, for today so much that is merely

难怪人很难分辨什么才是真正出于神的。然而，基督的信仰不是仅仅外面的事物组织起来，它乃是“真理。”

约翰福音在此对我们很有帮助，它向我们陈明圣灵乃是真理的灵，确证祂会带我们进入一切的真理。这一点我们到末了一章还要更详细说到。但我们从这句话必定可以推论说，离开了圣灵的引导和光照，任何临到我们的都不是真理。我们借着思想和研读、眼见和听闻所能达到的，都在永远真实的范围之外，在属灵上都不是真实的。

人的心思对神圣的事，采取了一些彼此相距甚远的极端的观点。例如，罗马教寻求用礼仪或物质的说法，来解释神圣的事。人注视物质的浸水，坚称它有重生的能力。同样的，他们说主的晚餐里那些物质的元素，也神奇的变成基督的身肉和血，这就是所谓变质说的教义。根据这种观念，罗马教又坚称她所领会教会外在的形态，就是独一真正的教会。在另一极端，理智的人因着这个观点所产生的结果与事实不符，而感到困惑，就寻求除去这种说法，另外发展出一种所谓改革派的观点。他们把受浸外面的仪式和里面的实际加以区别；又看主晚餐里的饼和杯仅仅是代表和预表的象征。他们解决教会这难题的方法，乃是有真实与虚假的教会，有属天与属地的教会，有所谓“教会中的教会。”

请问，这两个极端的看法，能对圣经的明言提供合理的解释么？圣经没有说真实与虚假的教会，也没有说到代表或象征，只是确切的陈明事实。保罗说，“所以我们借着浸礼归入死，和祂一同埋葬。”（罗六4，西二12。）对他来说，没有一个受浸不包括与基督同死、同复活。保罗没有一种想法，认为基督徒能在一个时候经历受浸，而在另一个时候才经历与基督同死同复活。同样的，我们的主论到杯说，“这是我的血，”这话一面超越了象征的意义，另一面祂提到祂的血，几乎与祂说“这葡萄汁”是在同时，这就清除了变质说的观点。这是祂的血，但同时仍是葡萄

external has become attached to Christianity that it is difficult to discern what is truly of God. Yet Christianity is not, after all, merely a system of externals. It is “the Truth.”

The Gospel of John comes to our help here by presenting to us the Holy Spirit as the Spirit of truth, and assures us that He will lead us into all the Truth. We shall have something more to say of this in our concluding chapter. But surely we may deduce from this statement that what comes to us apart from the Holy Spirit's instruction and enlightenment is something less than the Truth. What we can arrive at by thought and study, by the seeing of the eye and the hearing of the ear, is all outside the realm of eternal verity; it is not spiritually real.

The human mind has adopted some wide extremes of view on divine things. The Church of Rome, for example, has sought to give them a sacramental or materialistic explanation. Men have fixed their gaze on the material water of baptism and credited it with regenerative power. The material elements of the Lord's Supper are likewise said to be miraculously transformed into the physical body and blood of Christ, providing us with the well-known doctrine of transubstantiation. And in keeping with these ideas, the outward form of the church, as Rome understands that outward form, is held by her to be the one true church. At the opposite extreme the intellectual man, puzzled by the evident inconsistencies resulting from such a view, has sought to remove them or explain them away by developing what we may call the Reformed view of things. He distinguishes between the outward ceremony of baptism and the inward reality. He sees the elements of the Supper as symbols that are merely representative and typical. And he solves the problem of the church by arguing for a true and a false, a heavenly and an earthly, and a so-called “church within the church.”

I ask you, does either of these extremes do real justice to the plain statements of Scripture? The Word says nothing of true and false, or of representation or symbolism, but makes only firm statements of fact. “We are buried therefore with him through baptism into death,” says Paul (Rom. 6:4; Col. 2:12). To him there is no such thing as a baptism not involving a dying and rising with Christ. He had no thought that a Christian could experience baptism on a certain date and at a later date enter into the experience of death and resurrection with Christ. Similarly our Lord's words concerning the cup, “This is my blood,” go far beyond mere symbolism, on the one hand, while on the other His allusion to it almost in the same breath as “the fruit of the vine” equally disposes of the idea of transubstantiation. It is His blood, but it is also still a cup of wine. There

汁的杯。这不是“代表”与“实际，”表征与本体的问题，这乃是唯一的神圣实际。

我们的眼睛需要膏油的涂抹，才得以看见。我们唯有借着实际的灵，才能进入受浸和主晚餐的实际。当我们进入实际，就不再有关于这些事的“道理，”只有实际了。我们所说的话，可能在极端的改革派看来，就象罗马教所说的那么惊人，但我们将看见罗马教所未看见的。因为对于那些看见了“那终极者”的人来说，道理和表征都被这关于祂的异象代替了。那才是真理（实际）。

我们刚才所说关于受浸和擘饼的实际，同样可以应用在教会的实际上。今天一提到“教会”这辞，许多福音派的基督徒就有很多顾虑。每当论到这个题目，他们都很有防备的先说明自己的立场，免得在听众心里造成混淆。他们非常小心区别真教会与假教会。但在主的话里，在神的心中，没有这样的区别。主说到教会的时候，在圣经中没有写下注脚。祂没有设法区别内在与外在、真实与不真，以保卫属灵的实际。祂甚至没有在地方与宇宙教会中间划分清楚的界线。在神的话里，只有“教会。”

尽管如此，教会这题目仍旧广泛被视为引起争议的问题，人为着福音的合一，就竭力避而不谈。在英国一次大会中，我问一个工人：“为什么在这次大会中没有提到教会呢？”他回答说，“哦，因为这次大会是为着更深灵命的追求。”所以，如果他的观点代表了其他人，那么许多人都以为教会与基督徒的灵命是毫不相干的；事实上，教会与神儿女灵命的关系，是最密切不过的了。

“哦，我要象你！”这首诗歌个人可以唱，但教会不能唱，因为教会是基督属天的身体。发现这点会使基督徒生活有革命性的改变。虽然大多数基督徒承认，挣扎努力去追求属天的境界是错的，但他们仍然挣扎努力。他们受教导说，属天的境界乃是要努力去达到的，所以对他们来说，基督教就是努力去作自己无法作的，使自己变为自己所不是的。他们挣扎着不爱世界，因为他们的心其实是真爱世

is not here the “representative” and the “real,” the type and the antitype, but only one divine reality.

We need anointed eyes to see. We can only be brought to the truth of baptism and the Lord's Supper by the Spirit of truth. When we have been, there will cease to be a “doctrine” of these things; there will be reality alone. We may speak words that to extreme Reformists sound alarmingly like the words Rome speaks, but we shall be seeing what Rome never saw. For to those who have seen the Ultimate, the doctrine and type both give way to that vision of him. There is only the Truth.

But what we have just said about the reality of baptism and the Lord's table is no less true when we come to speak of the reality of the church. Nowadays, at the very mention of the word “church,” many evangelical Christians become quite apprehensive. Whenever the subject is brought up, great precautions are taken to clear the ground lest any confusion arise in the minds of the hearers. Care is exercised to differentiate between the true church and the false. But in the Lord's Word, and in the thought of God, there is no such distinction. The Lord put no footnote in Scripture when He spoke of the church. He did not seek to safeguard the spiritual reality by differentiating between an inward and an outward, a real and an unreal. He did not even draw a clear line of demarcation between the local and the universal. In the Word of God there is only “the church.”

Notwithstanding this, the subject of the church continues to be widely regarded as a controversial one, to be studiously avoided for the sake of evangelical unity. At a great convention in England I asked a worker, “Why at this convention does one hear no mention of the church?” “Oh,” he replied, “because this convention is for the deepening of the spiritual life.” So, if his view was a representative one, the church and the spiritual life of the Christian are thought by many to be unrelated, whereas nothing is more intimately related to the spiritual life of the children of God than is the church.

“Oh, To Be Like Thee!” is a hymn which the individual may sing, but not the church, for the church is the heavenly body of Christ. To discover this is to have one's Christian life revolutionized. For though most Christians admit that to struggle and strive after heavenliness is wrong, yet they still struggle and strive. They have been taught to regard heavenliness as something to be attained, and so, for them, Christianity is an endeavor to be what they are not and to do what they cannot do. They struggle to not love the world because in fact, at heart, they really love it; they strive to be humble because, at

界；他们努力要谦卑，因为他们心里是如此自大自信。这就是所谓基督教的经历，但我再说，这不是教会的经历。因为我们可以努力开出一条路从大西洋过到太平洋，却绝不能开出从地通到天的路。天不是教会在将来某个日子要到达的地方。教会就在天上，从来没有在别的地方过。

天乃是教会的源头和住处，不是教会的目的地。既然教会的地位从未在天以外，所以她绝不会有努力达到天的问题。这种说法似乎太过分了，但这乃是事实。这就象神的话所说到的其他事物一样，乃是要借着圣灵向我们的心启示，我们才能看见；等到我们看见了，我们才认识我们属天的呼召。那呼召不是把我们呼召到天上，乃是使我们得知自己是属天的，并且是在天上的。所以教会不是一班努力往天上去的基督徒，乃是一班如今实际上就是天上国民的人。请记得：“除了…在天的人子，没有人升过天。”（约三 13。）教会不需要为着使自己象基督祷告，她只需要看见她与主联合在天上的地位。

我们需要校正我们对教会的想法。教会不是一个计划中的组织，也不是仅仅有一班人就能成功一个教会。她不是一个要人去明白的观念，也不是一个要人去达到的理想。就象许多我们在基督里所得着的其他事物一样，教会乃是一个实际，需要圣灵借着话帮助我们才能看见。当我们认识教会真实属天的性质时，我们才看见自己那更新、属天的性情，我们才知道，我们作基督徒的起点不是地，乃是天。教会是完全的，不需要任何的改进。神学家说，“哦，那是教会的地位而已，她的光景却不是这样。”但在神眼中，教会在永远里是没有任何不完全的。为什么因着旧造里无穷的问题而受搅扰呢？当我们借着神的恩典，看见永远的实际时，这些问题就自然消失。教会是神在地上施行祂权柄的领域，今天在这受污染的宇宙当中，祂有一处无污点的洁净的领域作祂的居所。

金灯台

我们对教会是何等焦虑！我们何等不愿意信靠她！我们说，如果教会犯了错怎么办？如果她下了错误的断案怎么办？但主在这里不提供任何失败的可能。在祂的思想里，

heart, they are so self-assured. This is the experience of so-called Christianity, but, I repeat, it is not the experience of the church. For though we may work our way across the Atlantic or the Pacific, we can never work our way from earth to heaven. Heaven is not a place that the church will reach at some future date. The church is there, and never was anywhere else.

Heaven is both the origin and the abode of the church, therefore not her destination. And since the church has never known any other sphere but heaven, the question of striving to reach heaven can never arise for her. This may seem a drastic statement, but it is a fact. Like everything else in the Word of God, it is something to be seen by the Holy Spirit's revelation to our hearts; and not till we see it do we know our heavenly calling. That calling does not call us into heaven, but makes known to us that we are of heaven and in heaven. So the church is not a company of Christians working their way heavenward, but a company who are actually now citizens of heaven. Remember again: "No man hath ascended into heaven, but ... the Son of man, which is in heaven." The church need not pray that she may become like Christ. She needs only to see her place there in union with her Lord.

We need to revise our thinking about the church. It is not an organization to be planned, nor is it just a company of people to be completed. It is not a concept to be grasped, nor an ideal to be attained. Like so much else that is ours in Christ, the church is a reality to be seen with the help of the Holy Spirit through the Word. When we recognize the real heavenly character of the church, then the heavenliness of our own renewed nature dawns upon us, and we know that our starting point as Christians is not earth but heaven. The church is perfect, perfect beyond any possibility of improvement. Theologians say, "Oh, but that is the standing of the church; her state is not so." But in the sight of God there is no imperfection in the church eternally. Why be bothered with the endless questions that relate to the old creation? They simply vanish when, by divine grace, we see the eternal reality. The church is the sphere in which God exercises His authority in the earth, and today, in the midst of a polluted universe, He has a sphere of unsullied purity for His own abode.

GOLDEN LAMPSTANDS

How nervous we are about the church! How reluctant to trust ourselves to her! We say: What if the church should make a mistake? What if she should come to the wrong conclusion? But the Lord made no provision for failure of any kind there. It is

似乎没有偶然的失败。我们想在哥林多的教会是远远低于水平的，但保罗却写信给这教会说，“你们…已经洗净，成圣称义了。”（林前六 11。）甚至到末了，当他在罗马的时候，他也没有说底马、铜匠亚力山大、以及一班假弟兄是组成假教会，应该仔细的与真教会区别出来。在书信里，每逢他说到教会，他都说教会是完全完美的，他没有为了避免误解，而加上任何修饰的语句。

约翰也是如此。启示录二、三章给我们看见，人子在灯台中间行走，确定的要求每一个灯台各自向祂负责。我们的眼睛随着主的眼目，很容易找出众教会中许多的失败，但约翰在何处将正确与不对的教会区别出来呢？尽管他们有许多失败，他仍照主自己的眼光，说他们是“七个金灯台，”七个精金的灯台。

对于那些已经看见神圣实际的人，只有那一个实际。我们说，从神的眼光看，教会应该是这样或那样。不！教会就是这样或那样。教会就是神所看为的那样，因为基督就是那样。我们看见在基督里永远的实际，就不会再区别教会可能达到的情形，与教会实际的情形。主一旦开启我们的眼睛，我们就不再轻视微小的事。当我们遇到只有一小撮信徒聚在某处时，我们不再说，“这对神有什么用处？他们人数这么少！”我们不会抱怨说，“只有另一位弟兄与我在这个异教的城市里！”我们看使徒行传，就不再因人数少而感到忧愁，因为十三章里只有数位信徒，就作出如此影响深远的决定。（后来真的证实是如此。）我们不再想：那里不够有教会的代表；这样重大的行动，应该等待教会的带头人开全体会议才能决定。

不！只要这些信徒看见属天的实际，我们就不在意他们是否循着正确的规矩行事。当我们象他们那样看见教会的实际时，我们无论在哪里，只要遇到运作中的教会，我们就会看得出来，哪怕那只是一小群信徒，甚至人说他们没有地位作“教会正式指派的代表”。如果他们自己真的在凡事上顺服元首，如果他们所强调的不是他们自己或教会，乃是基督，这样神的灵就必定会为他们作见证。

as though, in His thought, no such contingency could arise. We think of the church in Corinth as a church far below standard, but it was to that church that Paul wrote: “Ye were washed ... ye were sanctified ...ye were justified.” Even in Rome at the end, he does not see Demas and Alexander the coppersmith and a host of false brethren constituting some kind of false church, to be carefully distinguished from the real. Whenever in his epistles Paul mentions the church, he speaks of her as altogether perfect, and he inserts no modifying clauses for the sake of avoiding misapprehension.

With John it is no different. In Revelation 2 and 3 we are shown the Son of man moving among the lampstands and affirming the individual responsibility of each to himself. Our eyes, following his, readily detect the many failures in the churches; but has it occurred to us that John nowhere distinguishes between the churches that are right and the churches that are wrong? For all their faultiness, he writes of them as the Lord Himself still sees them, namely, as “seven golden lampstands,” seven candlesticks all of gold.

To those upon whom divine reality has once begun to dawn there is only that reality. We say: From God’s point of view the church ought to be this or that. No, the church is this or that! The church is what from God’s point of view it ought to be, because Christ is that. To see eternal reality in Christ is to cease to differentiate between what the church is potentially and actually. And once the Lord has begun to open our eyes, we no longer despise small things. We no longer say, when we meet only a handful of believers in some place, “Of what use is this to God? There are so few here!” We do not complain, “There is only one other brother with me in this pagan city!” We look at Acts, and we cease to be distressed at the fewness of the believers who, in chapter 13, took such far-reaching decisions (for that is what they indeed proved to be). We cease to think: There was an inadequate representation of the church there; such important steps as these ought to have awaited a general council of the church’s leaders.

No, we are satisfied that those believers saw the heavenly reality, and hence were not unduly bothered about niceties of technique. And when we see the reality of the church as they saw it, then we shall recognize the church in operation when we encounter it anywhere, be it even in a small group of believers with, as men would say, no special standing as its “duly appointed representatives.” If they themselves are truly subject to the Head in all things, and if they are making much, not of themselves or the church, but of Christ, then the Spirit of God will always bear witness to them.

举一个极端的例子。当大马色的亚拿尼亚去见扫罗时，他是单独一个人去，单独一个人按手在扫罗身上。你会喊说，“这不合规矩！违反了身体的原则！这必定是单独的行动！”事实却不尽然！不错，亚拿尼亚只是一个门徒，但他却是受元首的指引而行动，这是身体的肢体所该作的。在那时刻，主的眼目不单在亚拿尼亚一个人身上，也在另一个人身上。亚拿尼亚对这位新弟兄的行动，清楚显出他对基督的顺服；在这种情形下，当他行动的时候，全身体都行动了。

如果你已经被带进教会永远的实际里，有一天你将被呼召为全教会说话并行动。难道你会拒绝么？身体上任何一个肢体若真实顺服于基督的灵，他的行动就是全体的行动。在那时刻，这一位的生命超越了一切外面的限制，因为人看见神正借着那肢体行动。

这一切所包含的意义非常重大。我们不该从物质一面或理智一面，就是从罗马教或改革派的眼光来看事情，我们只要从神的观点来看。神所看见的是“七个金灯台。”祂只认识“教会，”当我们让实际的灵带我们进入教会属灵的实际时，我们就单单看见神所看见的那个教会。

我在各地对基督徒讲说这些事时，我发现他们，包括带头的人，都有相同的问题。他们惊讶说，“你的意思是要告诉我，有可能在地上这里实现神所要的么？你是理想主义者，你是在跟随一个幻象。不过即使你是对的，可能在你有生之年，这些事多多少少会实现出来，但下一代怎么样？你现在所经历的到时就会走样。这些事的性质会改变，几年之后所存留的，只不过是其所看见之异象的变样而已。”

不错，我想如果你只从保罗在新约里的职事这个角度来看，这样的态度可能看起来很对；但感谢神，还有约翰的职事。神借这些人所作的事是永远的，不是仅仅持续十年或二十年而已。对于神属灵的殿，没有“第一代”或“第二代，”乃是“历世历代。”神所盼望得着的，祂永不放弃，最重要的理由是祂自己永不改变。那么，我们怎敢接受另一个标准呢？一个买不起珍珠的人，就买一串塑胶珠，以之为仿造的珍珠。但那买得起珍珠的人，甚至不会把塑胶

Take an extreme case. In Damascus, when Ananias went to Saul, he went alone, and alone he laid hands on Saul. “Out of order!” you exclaim. “Quite contrary to the principles of the body! Surely that was independent action!” Not at all! Ananias was just a disciple, it is true, but one moving (as a member of the body should) under the direction of the Head. And in that hour the Lord’s eyes were not on Ananias alone, but also on the other man. It was the very action of Ananias toward this new brother that expressed so clearly his own subjection to Christ; and under these conditions, when he moved, the whole body moved.

If you have been brought into the eternal reality of the church, the day may well come when you yourself are called to speak and act for the whole church. Will you refuse to do so then? A movement on the part of any one member of the body who is truly subject to the Spirit of Christ is a movement of the whole. The life of such a one in that hour transcends all externalities, for men recognize that God is moving through that member.

The implications of all this are very great. We have no business to view things materialistically or intellectually—that is, through the eyes of Rome or of the Reformation—but only from the standpoint of God. God sees “seven golden lampstands.” He knows only “the church,” and when we permit the Spirit of truth to lead us into the spiritual truth of the church, we shall see only the church that God sees.

As I speak of these things to Christians in various countries, I find that they all, leaders included, have the same questions. “Do you mean to tell me,” they exclaim, “that it is possible to have something according to God down here? You are an idealist. You are following a mirage. But even supposing you are right, and it is possible to see these things come to pass in some measure in your lifetime, what about the next generation? What you are experiencing now will go the way of everything else. Its character will change, and within a few years it will survive only as a caricature of your vision.”⁸

Yes, I suppose if you look at things only from the standpoint of the ministry of Paul in the New Testament, such an attitude may appear a right one; but thank God, there is still the ministry of John. What God was doing through these men is eternal—not just something for ten or twenty years. There is no “first generation” and “second generation” about God’s spiritual house.⁹ It is “from generation to generation.” What God has in view He will never abandon, for the very good reason that He Himself never changes. Dare we then accept another standard? A person who cannot afford to wear pearls buys a string of paste beads and thinks of them as imitation pearls. But the

珠视为仿造珠，对她来说没有真珍珠和假珍珠，只有珍珠。在她看，塑胶珠与珍珠没有任何关系；她所看为珍珠的，都是真珍珠。

“我转过身来，…就看见七个金灯台。”（启一 12。）
“我被圣灵感动，天使就带我到一座高大的山，将那由神那里从天而降的圣城新耶路撒冷指示我。城中有神的荣耀；城的光辉如同极贵的宝石。…”（二一 10～11。）我们的眼睛若定准在那里，我们就能为着约翰的职事赞美神！

one who can afford to wear pearls does not think of the paste beads even as imitation pearls. To her there are not real pearls and false pearls; there are only pearls. The paste beads have for her no more connection with pearls than have any other beads; the only pearls she recognizes as pearls at all are real pearls.

“And having turned I saw seven golden candlesticks.” “And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious...” Keeping our eyes there, we can praise God for the ministry of John!

第十一章

得胜者

使徒约翰再次肯定神的目的是确定的，并且祂现今的道路也是与那目的一致的。到末了，基督身体的原则在属天的圣城中，得着最完满的发展和彰显；照样，我们也可以反过来说，今天只要永远的生命在我们身上有自由的通路，我们就看见属天圣城的每一特点、主耶稣的每一真实特性，在地上这里借着祂的身体彰显出来。有谁看见了神这属天的新人，还能满足于比这标准较低的光景呢？

但现在我们必须实际的来看我们周围的光景。我们大多数人都同意说，今天外面基督教的光景是令人遗憾的，其中显出世界的各种毛病和软弱。基督教的工作减少到只剩一点点福音和社会服务。它对人几乎没有冲击力和影响力。这是事实；但更使我们个人感到忧虑、可悲的，就是我们这些神的子民，竟然对这事实很少感到良心不安。我们认为这是理所当然的，许多人似乎真的接受这些情形，以为应该就是这样。今天的基督徒，不相信保罗摆在我们面前的是可行的。因着这样的不信，我们被迫回到约翰的职事，不得不再来看这职事特别的性质。

我们在前面看过，主借保罗所启示关于基督身体的事，原是要在地方教会中实现出来，并且每一个地方教会都彰显那身体；在不同的地方上都有真实、实际的显出，彰显一个身体，而不是彰显许多不同的身体。这是神圣的定意，也是教会的起点。但我们知道，可悲的是，教会失败了，因此主自己就需要从天上再说话。主再说话的时候，就给我们关于教会和众教会一个新的注释，这就是为何启示录二、三章对我们如此有帮助。在那两章里，主耶稣借着约翰，使祂的教会看见更进一步的神圣供应。我是指在那七封书信末了主所给的应许。这是约翰对这个大体上偏离神的时代特别的信息：在腐败和败落的光景中，神寻找一些子民，在众教会中作祂的得胜者。

CHAPTER ELEVEN

HE THAT OVERCOMETH

JOHN THE APOSTLE reaffirms that God's end is certain, and I that His ways now are consistent with that end. Just as, in the heavenly City at the last, the principles of the body find their fullest development and expression, so is the reverse also true. Whenever the life of the eternities has a free course in us today, we shall find every feature of the heavenly City, every true character of the Lord Jesus, manifesting itself through His body here on the earth. And who that has once caught a glimpse of God's heavenly Man can ever be satisfied with anything less than this?

But now we must be practical, and take a look at conditions around us. Most of us will agree that outward Christianity today is in a sorry state. It manifests all the ailments and weaknesses of the world. Its work is reduced to a little preaching and a little social service. Its impact on men is negligible. This is a fact; but what should cause us even greater personal distress is the tragedy that, as God's people, our conscience has been so little exercised about this fact. We take things as a matter of course, and many seem indeed to accept them almost as though they ought to be as they are. Christians today do not believe that what Paul has set before us is possible. Such unbelief should have the effect of driving us back to the ministry of John, and compelling us to look again at its special character.

What the Lord revealed through Paul concerning the body of Christ was intended, as we saw earlier, to be realized in local churches, each expressing that body. In diverse localities there would be a true practical expression, not of a host of different bodies, but of one body. This was the divine intention, and this was how things began. But we know how sadly they failed, and how the Lord Himself had to speak again from heaven. In doing so, he touched a new note concerning the church of God and the churches, and this is why the second and third chapters of Revelation are so helpful. In those chapters, the Lord Jesus uses John to bring to light a further divine provision for His church. I refer to the seven promises at the ends of those seven letters. In them we have John's special message for a time of general departure. It is that, amid conditions of decay and general ruin, God looks for those of His people who will be His overcomers within the churches.

“得胜者”的意义是什么？为了避免误解，首先我们要清楚，这些人不是一班非凡的、特别好的基督徒。他们不是个人比别人好，所以命定要得更大的荣耀。请记住，得胜者只不过是正常的基督徒；而所有其他人在那个时候，都在正常以下。

在已过的永远里，神有一个确定的计划，一个祂永不会放弃的设计。得胜者就是看见了那个设计，就靠着神的恩典，使自己为此站住的人。他们不是某些传奇人物，比保罗更往前，或得着与保罗不同的启示。我再说，他们在神眼中再平常不过，他们也没有特别可夸的优点。

在约翰的著作里，得胜不是单指个人的得胜。这不是胜过罪（最好用“得释放”一辞），也不是个人的圣洁（所谓“得胜的生活”）。约翰所说的得胜，乃是在某个特定的环境中，为神站住，并为神争取权益的得胜。当许多人拒绝了保罗的信息时，基督徒就受试诱说，“事情既是如此，我们能作什么呢？我们必须尽力保守自己在某些方面的正直，但有些事情是没有希望了，我们只好让它过去；这是无法恢复的，我们无法作什么来改善情形。”当我们受环境所困，无论是真实或假想的，不知道如何克服时，我们很容易退缩，认为我们那特别的光景是无法恢复的；其中有太多事需要调整，太多艰苦的工作需要完成。这是不可能的。

就在这样的时刻，得胜者借着他们的生命和见证，再确定宣告神是不改变的。他们肯定神的标准没有改变，祂仍然定意今天要得着属天的人，至终要得着属天的城。教会整体所该作而未作的，神就兴起他们代表并为着教会来作。他们对那得胜、属天的人持守忠信，站住了立场。这就是圣经在这里所说的得胜。

约翰在启示录表明得胜者的范围，乃是在今天失败的教会里。那些当今在自己的环境中，为神争取权益的人，对神才是重要的。神的计划中有一部分关系到我们每一个人，就在我们所在之处，为此祂需要得胜者。我再说，得胜者不是特别好，只是没有不正常的差而已，这是他们与人唯

What is the meaning of an “overcomer”? To avoid misunderstanding, let it first be clear that these people are not Christians who are abnormally good. It is not that they are individually better than others, and that therefore they are destined to receive greater glory. Please remember, overcomers are simply normal Christians. All others have become, for the moment, subnormal.

In past eternity God had a definite plan, a design which He has never abandoned. Overcomers are those who, having seen that design, have set themselves by God's grace to stand by it. They are not certain imaginary people who have gone further than Paul, or who take a different line from that revealed through Paul. They are, I repeat, no more than normal in God's eyes; they can claim no special credit.

Overcoming, in John's writings, does not mean simply the question of personal overcoming. It is not a matter of overcoming sin, which is better termed “deliverance,” nor of personal holiness—the so-called “victorious life.” The overcoming spoken of by John is the kind of overcoming that, in a given situation, lays claim to and holds that situation for God. In an hour when the Pauline message is rejected by so many, the Christian is tempted to say, “That is how things are. What can we do about it? We must just try to keep ourselves straight on certain lines, but we shall have to let some things pass as hopeless. They are beyond recovery. There is nothing we can do to improve them.” Beset by circumstances, real and hypothetical, with which we simply do not know how to contend, it is easy to resign ourselves to the view that our particular situation is beyond recovery. There are too many things in it to be adjusted, too many painful steps to be taken in the outworking. The thing is impossible.

It is in such an hour that overcomers reassert, by their life and testimony, that God is not a man that He should change. His standards, they affirm, have not altered, and He has still set himself to have a heavenly City at the end, a heavenly Man today. What the whole church, as the church, ought to be doing but has left undone, they, representatively and for the church, are raised up by God to do. Standing true to the victorious heavenly Man, they hold their ground. That is the “overcoming” spoken of here in the Word.

John in Revelation shows the sphere of the overcomers. It is within the defeated church today. Those of importance to God are those who now, each in his own situation, lay claim to those situations for God. There is a part of God's plan which concerns each of us, just where we are, and for it he needs overcomers. I say again, there is no special goodness about them; their only distinction is that they are not

一的区别！他们不过持守神的标准就是了。但他们认识基督徒的生命、身体属天的呼召、教会的争战，所以他们就象神手中的工具，要把撒但和他的宝座上赶出去。他们代表教会预备自己，并为着教会争战。他们竭尽所有的努力，不为自己，乃为身体；因着他们是预备好的，所以神看教会是预备好的新妇。他们如同火炬把火点燃；得胜者所承受的，全教会也要承受。

你们少年人哪

出埃及记、利未记、民数记这三卷旧约的书，与基督徒的经历恰好是平行的，可比作以弗所书中的“坐”、“行”、“站”。（参弗一 20，四 1，六 13。）出埃及记说到以色列人蒙神大能的手拯救脱离埃及，并借着不变的工作被建立成为神的子民。利未记立下了借血与神交通，并借十字架圣别行事的基础。民数记为着争战把他们安排得有次有序，目的为使他们得享受神所赐的产业。民数记一开头就清楚指出未了这点，一章三节说，亚伦要数点“凡以色列中，…能出去打仗的…”。

在这句话之前，在利未记末了一章，我们看见主似乎要来估量祂的儿女，看那些人对祂最有价值。这就是论到许愿之例的一段。（利二七 1～8。）我们必须清楚区分这段与出埃及三十章说到各人献赎命价银的一段。出埃及记那里是对每一个以色列人的命令，每一个人都是同样的价银，就是半舍客勒银子。我想，那是说到神要为我们所作的；但在利未记二十七章这里，乃是我们可以为祂摆上什么的问题，所以这里所说的不是照着命令，乃是自愿的行动。“人还特许的愿，被许的人要按你所估的价值归给耶和华。你估定的…”（2～3。）接着就列出各种价银舍客勒的数目，是按照年龄及性别分的，我们可以表列如下：

abnormally bad! They abide by God's standard, that is all. But knowing the Christian life, the heavenly calling of the body, the warfare of the church, they are like a lever in God's hands to dislodge Satan from his throne. They prepare themselves on the church's behalf, and they fight for the church. They put out all their effort, not for their own sakes but for the sake of the body; and because they are ready, God sees the church prepared as a bride. They set the torch, as it were, to the fire, and what the overcomers inherit the whole Church inherits.

YOU YOUNG MEN

Exodus, Leviticus, Numbers—these three books of the Old Testament offer an interesting parallel to Christian experience. I have likened them to the “sit,” “walk,” “stand” of Ephesians (see Eph. 1:20; 4:1; 6:13). Exodus sees Israel delivered from Egypt by a mighty hand, and established as the people of God through an irreversible work. Leviticus lays down the basis of their communion with Him by blood, and their walk of holiness by the cross. Numbers orders and arrays them for warfare, with a view to the enjoyment of their God-given inheritance. This last is stated clearly at the commencement of the book of Numbers, where, in 1:3, Aaron is told to number “all that are able to go forth to war in Israel.”

Just prior to this statement, in the final chapter of Leviticus, it seems that the Lord sets out to assess which of His children are going to be of the greatest value to Him. I refer to the instructions given there about voluntary vows (Lev. 27:1-8). We must distinguish carefully between this and the passage in Exodus 30 which speaks of the redemption money for their souls. That was commanded of every Israelite, and in every case it was exactly the same, namely, half a silver shekel. It speaks, I think, of what God is going to be for us; but here in Leviticus 27 it is a question of what we may be for Him, and so this is expressed not as something commanded but as a voluntary act. “When a man shall make a special vow, according to the estimation of persons unto the Lord, then thy estimation shall be …” and there follows a scale of values in shekels, according to age and sex, which we may tabulate thus:

年龄	男子	女子	<i>Age</i>	<i>For men</i>	<i>For women</i>
五岁以下	五舍客勒	三舍客勒	Below 5 years	5 shekels	3 shekels
五至二十岁	二十舍客勒	十舍客勒	5-20 years	20 shekels	10 shekels
二十至六十岁	五十舍客勒	三十舍客勒	20-60 years	50 shekels	30 shekels
六十岁以上	十五舍客勒	十舍客勒	Over 60 years	15 shekels	10 shekels

神并不忽略任何人，甚至小孩和婴儿也被估价；但我们可能问说，为什么二十岁以上这一组有最高的估价呢？当然这是因为我们刚才看过的，下一卷书民数记一开头就界定那些能以出去打仗的，乃是“从二十岁以外”的。（一3。）这意思必然就是，我们向神献上我们自己、我们的心、心思、意志和生命，神估量其价值，乃是根据于我们是否适合争战。在我们这一边仅仅是个愿，（神不许可我们任何人作不许愿的基督徒，）但在神那一边却有特定的估价。不错，拯救灵魂是好的，个人圣洁是好的，为主作许许多多有用的事都是好的；但在这一切之上，神所看为最宝贵的，乃是我们能适合有分于持续为着主的争战，逐出祂的仇敌，带祂的子民进入并享受那在祂里面的产业。耶和華是争战的神，为着争战的力量是祂最为宝贵的。

当然，旧约里最悲惨的乃是那些老年人，在正常的情况下，他们肉身为着争战的力量是不断衰退的。但在此我们必须马上想到新约，那里说，“外体虽然毁坏，内心却一天新似一天。”（林后四16。）溪水旁的树是永不枯干的。真正的基督徒生活是没有午后，没有力量衰退的。迦勒是民数记这卷书里真正的得胜者，我们若完全跟随主，就要象他那样，在八十岁时争战的力量仍与四十岁时一样。

我信这就是约翰在他第一封书信里所论到并加以发挥的点，他说，“少年人哪，我写信给你们，因为你们胜了那恶者。”（约壹二13。）少年人天生是满了活力，这句话再一次含示，神称许他们属灵的力量和其果子。但请记得，约翰把他书信的受者分类为小子们、少年人和父老，这与利未记的分类不同。他是写信给属灵的婴孩，他们已经得着赦罪

God does not discount anybody, not even the children and babes, but we may ask ourselves: Why is there this high valuation on the over-twenty age group? Surely it is because, as we have just seen, the next book, Numbers, opens by defining those able to go forth to war as “from twenty years old and upward.” This means, surely, that the value of our giving of ourselves—heart, mind, will and life—to God is measured by Him in terms of our fitness for war. On our part it is merely a vow—and God forbid that any of us should be vow-less Christians!—but on God’s part it has definite values. Yes, it is good to save souls, good to have personal holiness, good to do a hundred-and-one useful things for God, but above all it is supremely precious to Him that we be fit to take part in the age-long battle of the Lord, to dislodge His foes and to bring His people into the enjoyment of their inheritance in Him. Jehovah is a man of war, and energy for war is what He prizes most highly.

The great Old Testament tragedy, of course, was that of the old men, when, in normal circumstances, their physical strength for war began to fail. But this is where we must at once come over in thought to the New Testament, for there, “though our outward man is decaying, yet our inward man is renewed day by day” (2 Cor. 4:16). The tree by the waterside does not wither. In a real Christian life there is no afternoon, no falling off of strength. Like that of Caleb, who was the true overcomer in the book of Numbers, our strength for war at eighty years can be as it was at forty, if we will wholly follow the Lord.

This is what I believe John is taking up and developing in his first epistle, when he says: “I write unto you, young men, because ye have overcome the evil one.” Young men are naturally full of vigor, and this statement suggests once again the divine approval of their spiritual energy and of its fruits. But let us remember, John’s classification of his readers into little children, young men, fathers, is not to be identified with that in Leviticus. He is talking to spiritual babes who already have assurance of forgiveness of

的确据；给属灵的战士，神的话住在他们里面；给属灵的父亲，他们经过了婴孩、儿童、以及争战之成人的阶段，从其中累积了许多东西，就对那万有的起源者有丰满完全的认识。今天，没有任何一个属灵年龄的组别能免于争战。真的，这里不该有迟迟不成熟的基督徒，在属灵的事上也不该有退休的年龄。（在属灵争战的价值上，“少年人”一辞包括年轻妇女，就某一面说，在利未记已经是这样。）

所以，不管我们属灵历史的长短，我们每一个人必须自问：我今天在圣所的价值是多少？神对我们每一个人都有祂确定的估价。祂认识我们个人的情形，而祂对每个人在圣所的估价，乃是根据我们属灵力量的尺度。不管我们的年日如何，我们的估价可以高达三十或五十舍客勒，而不只是十五舍客勒。哦，愿我们每一个人都有迦勒争战的灵！

那控告弟兄的

约翰写信给他的“小子们，”说到他们已得着赦罪的确据。在某种意义上，我们一直都是约翰所称的小子，因为我们在一生中，没有一个时刻是长进到不需要宝血的。这的确是得胜者的首要兵器。约翰在启示录十二章论到那控告弟兄的，就是“那在我们神面前昼夜控告我们弟兄的；”他告诉我们：“弟兄胜过他，是因羔羊的血，和自己所见证的道；他们虽至于死，也不爱惜性命。”（10～11。）

在属灵的争战中，得胜的根基总是宝血。从来没有人能达到不需要血的地步。撒但是杀人者并欺骗者，他诱惑人并攻击人，但今天他特别的工作乃是控告。他的确是那控告弟兄的；与此相对的，我们的主乃是祭司和中保。天认识撒但的工作，所以每一个基督徒也必须认识。他昼夜控告我们，他的控告指向我们的良心，那是我们最感觉缺乏力量与他争战的地方。他的目的就是使我们绝望并想说，“我对神还可能有什么用处呢？”为什么有些基督徒从早到晚都在自责说，“我是一个无望的失败者，神对我是无能为力了！”这是因为他们容让自己接受仇敌的控告，以为那是无法辩驳的。如果他能使达到这样的地步，他就真的得胜了，因为我们已经投降。如果我们没有转向神

sins, to spiritual warriors in whom God's Word abides, to spiritual fathers who carry along with them all they have gathered up as babes, children, men of war, into the full-ranged knowledge of Him who is the very Origin of all things. Today no spiritual age group is excluded from a part in war. There should be no delayed maturity in the Christian life, just as there should be no retiring age in spiritual things. (And the term "young men" includes the young women, too, in the spiritual scale of military values, though in a sense this was already true in Leviticus.)

Whatever, then, be the length of our spiritual history, the question each of us must ask ourselves is: What will be my up-to-date value in the sanctuary? God has a definite estimate of how each of us counts for Him. He knows us individually, and His sanctuary-value for every one is measured on the scale of spiritual strength. There is no need for any of us, whatever our years, to be written off at fifteen shekels when we can be priced as high as thirty or fifty. Oh, to drink today, every one of us, of Caleb's militant spirit!

THE ACCUSER OF THE BRETHREN

John wrote to his "little children" of the assurance of the forgiveness of sins. In one sense we are always, in John's term, little children, for in this life we never advance to a point where we have left behind our need for the precious blood of Christ. It is indeed the very first weapon of the overcomer. Writing in Revelation 12 of the accuser of the brethren "which accuseth them before our God day and night," John tells us that "they overcame him because of the blood of the Lamb, and because of the word of their testimony, and they loved not their life even unto death" (12:10-11).

The basis of overcoming in the spiritual warfare is always the precious blood. No one can ever get to the place where the blood is not necessary. Satan is a murderer and a deceiver, he entices and he attacks, but today he specializes in accusing. In a very real sense he is the accuser of the brethren, and it is here that our Lord meets him as Priest and Mediator. Heaven recognizes Satan's work and so must every Christian. Night and day he accuses us, and his accusation is directed at our conscience, which is the point where we most feel we lack the strength to fight him. His object is to drive us to think in despair, "Of what possible use am I to God?" Why are some Christians found from morning to night reproaching themselves and crying, "I am a hopeless failure. God can do nothing with me!"? It is because they have allowed themselves to accept the charges of the enemy as unanswerable. And if he can get us to this state, he is indeed the victor, for we have given the battle away. If, instead of looking at the

的荣耀，只接受他的控告就停在那里，我们必然失去与他争战的力量。

良心是很宝贵的，但不住的重复说，“我一无是处！我一无是处！”这不是基督徒的谦卑。我们承认自己的罪，这是健康的；但我们绝不要认罪到一个地步，似乎我们的罪恶大过基督的工作。魔鬼知道攻击基督徒最有效的武器，就是制造这个错觉。补救的办法是什么？就是对主说，“主啊，我一无是处！”然后转向祂的宝血，接着说，“但是主啊，我住在你里面！”

撒但不会无缘无故的控告我们。他必定能指出我们许多的罪；但耶稣基督的血洁净我们一切的罪。我们相信么？这就是对撒但指控的回答。罪所需要的乃是血，圣经没有告诉我们罪需要控告——不，我们只要向主认罪。当然，我们若说自己无罪，约翰警告我们，这将会为控告者敞开大门。但，如果我们站在神的光中，向祂承认我们的罪，那么血就有能力洁净，撒但一切的控告都变无效。为着这样一位辩护者赞美神！为着这样一位祭司赞美神！我们绝不要借着夸自己的好行为，或为我们的罪难过，来回答撒但，我们总是单单倚靠血。这就足以护卫我们。

基督的宝血是我们的护卫；我们见证的话是我们攻击的武器。这是我们向着人的见证，却不是单单向着人的。基督的得胜、祂的掌权、祂国的临近、以及我们已经从撒但的国迁到基督的国——这些都是事实，我们不仅要向人宣告，也要向黑暗的权势宣告，确认神是君王，祂的儿子是得胜者，撒但已经失败，这世上的国即将成为我们神和祂基督的国。这些乃是正面的神圣事实，乃是我们攻击的利箭。撒但害怕这样对属灵事实的宣告。因为我们见证的话甚至能摇动阴府的门。宣告耶稣是主，宣告祂的名是超乎万名之上的名。要向仇敌宣告出来！许多时候，这样的见证比祷告更有果效。

祷告有两面：一面是向神，一面是向山。“对这座山说，你挪开此地…”（可十一 23。）我们能对撒但说，“你离开这里！”彼得和约翰对那瘸腿的人说，“我奉拿撒勒人耶稣基督的名，叫你起来行走。”（徒三 6。）他们直接

glory of God, we accept Satan's accusations and stop there, we are certainly left with no power to fight him.

Conscience is a very precious thing, but to repeat endlessly, "I am no good! I am no good!"—that is not Christian humility. It is healthy to confess our sins, but let us never carry confession to the point where, for us, our sinfulness looms larger than the work of Christ. The devil knows there is no weapon more effective against the Christian than the creation of this illusion. What is the remedy? It is to say to the Lord, "Lord, I am no good!" but then to look to His precious blood and add, "But Lord, I am abiding in thee!"

Satan does not accuse without reason. There are, no doubt, plenty of sins to which he can point us; but the blood of Jesus Christ cleanses us from all sin. Do we believe that? Then it is the answer to his charge. Sin calls for the blood, but the Bible does not tell us that sin calls for accusation—not, that is to say, if we plead guilty. Of course, if we say we have no sin, John warns us that the door is then wide open to the accuser. But if, standing in the light of God, we confess to Him our guilt, then the blood is powerful to cleanse, and all Satan's charges are rendered ineffective. Praise God for such an Advocate! Praise Him for such a Priest! Let us never, never answer Satan either by boasting our good conduct or by bemoaning our sins, but always and only by the blood. It is our wholly sufficient defense.

The precious blood of Christ is our defense; the word of our testimony is our weapon of attack. By this is meant our testimony to man, but not to man alone. The victory of Christ, the fact that He reigns, that His Kingdom is near, that we have been translated from Satan's kingdom into His—all these are facts to be declared, not to men only, but to the powers of darkness. Affirm that God is King, that His Son is Victor, that Satan is defeated, that the kingdoms of this world are shortly to become the Kingdom of our God and of His Christ. These are positive divine facts, and they are our shafts of offense. Satan fears such declarations of spiritual fact. For the word of our testimony can move back the gates of hell. Declare that Jesus is Lord; that His name is above every name. Declare it! Say it to the enemy. Many a time such testimony brings more results than does prayer.

Prayer has two sides: to God, and to the mountain. "Thou shalt say unto this mountain, be thou removed." We can say to Satan, "Leave this place!" Peter and John said to the paralytic man, "In the name of Jesus Christ of Nazareth, walk." They dealt directly with the case, where today we would probably have called a prayer meeting.

应付了这个情形，而我们今天可能已经召开祷告会了。不要忽略祷告，但我们也要信靠宝血的有效，而说出见证的话。许多时候我们来到神面前，气氛是受压的，我们无法祷告。我们该作什么？不要放弃，乃要接受神的话，转向撒但并对他说话。宣告主的得胜，宣告祂已经给我们权柄，践踏蛇和蝎子、以及仇敌的一切权势。然后祷告！

可惜，我们今天太过注意福音的道理，太少注意事实了。没有事实，我们就没有见证。但加略乃是历史。我们有福音，就是关于这事实的好消息。福音的事实在这地上已经将近二千年了。主给了我们宝血，以及确定见证的话；让我们用这二者来面对仇敌。

最后，这些得胜者乃是那些认识什么是被钉十字架的人；被钉十字架，就是除去他们这个人，以致他们所作成的，都将荣耀归与神。我们在此无须再详论这点；但请记住，撒但就着约伯的事向神挑战说，“人以皮代皮，情愿舍去一切所有的保全性命。”（伯二 4。）但现在，天上有大声音论到得胜者，似乎是对这挑战的回应：“他们虽至于死，也不爱惜性命。”（启十二 11。）同样的声音也宣告说，“我神的救恩、能力、国度，并祂基督的权柄，现在都来到了！”（十二 10。）

“这人将来如何？”

我们已经说了一些高超的事，为免我们自欺，我想现在最好稍微说到一些非常实际的事，对愿意服事主的年轻弟兄们简单的说一些话。在约翰福音末了一章，我们的主对祂的门徒彼得发出一连串个人的责问。彼得经过一阵迟疑才回答祂；然后我们看见到了一个时候，他似乎要把注意力转离自己身上，就突然开始对与他同作渔夫的约翰有兴趣。他转过来，看见“耶稣所爱的那门徒”跟着，就对耶稣说，“主啊，这人将来如何？”但耶稣不许可他这样把注意力转在别人身上，再次回来对彼得发出个人责问说，这“与你何干？你跟从我吧。”（约二一 20～22。）这件事似乎对我说，我们每一个人无可避免都要就着自己个人同样发出这个问题：“主啊，我这人将来如何？”或用保罗的话说，“主啊，我当作什么？”（徒二二 10。）

Don't neglect prayer, but counting upon the efficacy of the precious blood of Christ, speak also a word of testimony. Oftentimes when we come to God, the atmosphere is oppressive and we cannot pray. What should we do? Don't give in, but taking God's Word, turn and speak to Satan. Declare the victory of the Lord. Declare that he Has given us authority to tread on serpents and scorpions and over all the power of the enemy. And then pray!

Alas, we pay far too much attention today to the doctrine of the gospel and far too little to the fact. And without the fact, we have no testimony. But Calvary is history. The gospel—the good news of this fact—is with us. For nearly two thousand years the fact of the gospel has been on the earth. The Lord has given us the precious blood and a sure word of testimony. Let us face the enemy with these.

And finally, these overcomers are men and women who know what it means to be nailed to the cross—that is to say, to be “ruled out” altogether as men, so that whatever they accomplish, the glory is only Christ's. We need not enlarge on this again here; but remember, it was Satan who challenged God concerning Job: “Skin for skin, yea, all that a man hath will he give for his life” (Job 2:4). But now, as if in answer to this, a great voice in heaven affirms concerning these who overcame: “They loved not their life even unto the death” (Rev. 12:11). Well could that same voice proclaim: “Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ”!

“AND WHAT SHALL THIS MAN DO?”

We have spoken of some high matters, and lest we overreach ourselves I think it wise now to come briefly to something very practical and to talk quite simply to my young brothers who desire to serve the Lord. In the last chapter of John's Gospel our Lord made a series of very personal challenges to His disciple Peter. Peter responded with some hesitation and, as if to divert attention away from himself, began to show a sudden interest in his fellow fisherman John. Looking around and seeing this “disciple whom Jesus loved” following, he said to Jesus, “Lord, and what shall this man do?”¹⁰ But Jesus would not allow this switch of attention to someone else, and returned once more to the personal challenge to Peter himself: “What is that to thee? Follow thou me.” What this incident says, it seems to me, is that no single one of us may evade the obligation to ask the same personal question of himself: “Lord, and what shall this man do?”—or in Paul's words: “What shall I do, Lord?” (Acts 22:10).

几年以前（一九三八年）我在英国应邀参加一次青年工人的聚会，他们大多预备作传教士，要到东方来服事主。他们问我成为传教士的基本资格。我回答说，我的确觉得传教的日子并没有过去，神在各国也呼召了祂的仆人一同在工场上作工。下面几点是我对他们所提的重点。这些点回应了本书在前面详细论过的一些事。

得救的确据

这是起点；经验警告我们，在列出这些资格，或对任何工人讲说时，若将这点视为理所当然而忽略了它，乃是绝对不安全的。对主所有服事的根基乃是：我们得遇见祂，对祂有个人的认识，并对自己在祂里面永远的得救有完全的确据。

基督是我们的生命

我们必须提醒今天的基督徒，许多东方古代的宗教都有很高的伦理道德标准。在中国社会，和一些其他国家一样，可能在一些事上没有确定的标准，但如果一个男人或女人发怒或不能忍耐，这乃视为严重缺乏自制的标记。如果一个传教士不认识基督得胜的生命，就常常会有这些表现，他们并不知道这将何等损害他们的见证。他们要作见证的对象，因着这个事实，就认为自己在宗教和道德上比他们高。如果我们要在一班已经崇尚“律己，”甚至轻视娱乐和安逸的人中间，有效的见证基督，就必须真实并令人信服的，借着我们的生活，证明我们对“己”有真确的对付。我们必须认识十字架使我们从罪和肉体得着释放，并在基督的复活里，得着使我们在生命的新样中生活行动的能力。

对主完全的倚靠

运用“团体的信心”是容易的，要单独倚靠神，不让我们的眼目离开祂，转向其他供应的管道，就难得多了。西方人说到“米饭基督徒，”但我们岂不是看出，在我们众人里面也隐藏着这样的倾向？用现代的话说，就是“信心和暗示的生活，”更有人刻薄的说，是“信心与邮包。”神的仆人用

Some time ago, in England,¹¹ (1938) I was invited to meet a group of young men and women, most of whom were at that time preparing themselves to serve the Lord as missionaries in the East. They asked me if I would tell them what I regarded as the essential qualifications of a missionary. I replied that I indeed felt the days of missionaries are not over, and that God has called His servants of all nations to work alongside one another in the field. The notes that follow contain the essence of what I said to them then. They will be found to echo several of the matters we have treated at greater length already in these studies.

The Assurance of Salvation

This is the starting point, and experience warns us that it is never safe to take it for granted in making such a list of qualifications as this, or when addressing any group of men or women. The foundation of all service for the Lord is that we have met Him and come to know Him for ourselves, and have received the absolute assurance that, in Him, we are eternally saved.

Christ Our Life

We have to remind Christians today that many ancient religions of the East have a high ethical and moral code. In Chinese society, as in some others, while there may be less exacting standards on some matters, such things as anger and impatience in a man or woman are regarded as serious signs of a lack of self-control. Yet missionaries who do not themselves know the victorious life of a Christian often display these things, and do not realize how much their testimony suffers as a consequence. Those to whom they are seeking to witness are, by this fact, given ground to regard themselves as religiously and morally superior. If we are to witness to Christ effectively among a people who already worship “self-mastery,” and who even despise those who need recreation and comfort, it is necessary that in a real and convincing way we give proof by our lives of the true answer to “self.” We must know the cross as our deliverance from sin and the flesh, and find in Christ risen the sufficient power to walk in newness of life.

Entire Dependence on the Lord

It is easy to exercise a “group faith”; it is much harder to trust God alone, and to do so without letting our eyes wander from Him to the channel of supply. Westerners talk of “rice-Christians,” but can we not recognize in all of us a sneaking tendency toward what, in more modern terms, we may call the “life of faith and hints,” or as someone has shrewdly put it, “faith and postage stamps”? The less our hands touch the miracles

口头或文字“代表工作”说什么，那是不对的，他们必须在这事上对主真实。我们的手越少这样摸到神的神迹越好。我们不该害怕事情对神太为难—事实上，这是难到一个地步，没有人敢“加入，”除非他是蒙召的。或者我们最稳妥的保障，乃是关心到别人的需要。我们要顾到他们，神就会顾到我们。

特定的职事

我们既是神的儿女，就都有一般的责任为主作见证；但神的仆人该不止如此。他该有明显的记号，那灵特别组织在他里面，使他对神有独特的认识。他的职事该起源于这一点。如果我们所能作的，只是传福音并一般的造就圣徒而已，我们对主或别处的众教会就帮助不大。那是每个基督徒都该有的，但中国的信徒要从我们得着更多、更特别的东西。我们也不是要用什么特别教训或道理，来满足他们的需要，不管那教训有多好，我再说，我们必须有一种特别属于自己对主独特的认识。我们有时抱怨人对神的话不够饥渴，但请相信我，如果我们有独特的东西给他们，他们就有饥渴了。我们有否因着我们与人的同在，而在人里面制造对神的饥渴？如果食物本身足以引起食欲，就能制造饥饿的感觉；当人看见有人被灵充满并满了爱，不仅是传道，或释放一般的信息，乃是供应属灵的丰富，其中带着他个人对神亲身的经历，人就会有饥渴。是的，如果我们不能制造饥渴，我们本身就有问题。

学习的态度

出外的时候，总要在背后放一个大的“学”字。那些要作别人教师的人，乃是把自己摆在危险的地位。许多人过度夸大并讲论一些自己未曾经历的事，便会在单纯的圣徒心中制造许多问题。如果我们过于自信并讲论过于急促，就迫使自己下次必须记得自己所给过的答案，不然你会发现自己如今给了一个不同的答案！我们越宣称认识得多，就越让我们的听众有批评的机会，因为这会使他们对我们有过分的期望。这种优越感起源于对我们过分的自信，以为自己都知道了，这必然会不知不觉的关起交通的门，使我们不能真实将所得的与别人分享。我们需要恩典来承认

of God in supplying our needs, the better. We should not be afraid to make things hard for God—so hard in fact that no one dare “join” unless He is called. Perhaps our surest safeguard is to concern ourselves with the needs of others. Care for them, and God will care for us.

A Specific Ministry

As His children, we all of us have the general obligation of witnessing for the Lord, but the servant of God should go further than that. He should be marked by some special Spirit wrought knowledge of God that is distinctively his own. Out of this should his ministry spring. We shall be of little use to the church in China, or anywhere else for that matter, if all we can do is preach the gospel and edify in a general way. This is expected of every Christian, but Chinese believers will look to us for something more, something specific. Nor shall we satisfy their need with a special teaching or doctrine, however excellent, but only, I repeat, with a knowledge of the Lord that characterizes us because it is peculiarly our own. We complain sometimes that people are not hungry for the Word, but believe me, if we had something distinctive to give them, they would be. Are we, by our presence, creating in people a hunger for God? Food itself can create hunger if it is sufficiently appetizing, and people become hungry when they see men and women filled with the Spirit, full of love, not just preaching or dispensing a general knowledge, but ministering spiritual riches that bear the marks of personal dealings with him. Yes, there is something wrong with us if we are not hunger-creators.

The Attitude of a Learner

Always travel with a large “L” on your back!¹² “Those who set out to be “teachers” of others put themselves in a dangerous position. Many overstretch themselves, and by talking about things they have not put to the test of experience, create problems in the minds of simple saints. If we are oversure and ready enough to say something hastily, we put ourselves under the necessity of remembering next time what answer we gave or we may discover we have now given a different one! The more we profess to know, the more room there will be for our hearers to criticize, because they will be led to expect more of us. It is such superiority, born of the overconfidence that we know, that imperceptibly but surely closes the door to what we may indeed have been given to share with others. Rather do we need grace to

我们的无知，并因此向主求问。我们必须愿意说，“我不知道。”工人要有这样的态度：“你若有什么要说的，我乐意聆听，因为我也主的门徒。”这样，人就不会难为你。所以我建议你们，常常保持作一个学习的人，把“学”字放在背后至少十年！

神作为的历史

不仅如此，我相信每位神的仆人在他的历史中，必定有一些事是确定证明，有神并神的能力与他同在的。我曾在别处题过，神奇妙的听了我们求雨的祷告，是我们中间没有人会忘记的。（见“坐行站”一书第三章。）但西方的传教士都有背景，他们对某些事作出解释；基督教的教师对于现今神迹的稀少，很容易找到道理上的理由。这些理由绝不会被单纯的信徒接受，因为他们常常亲眼看到神的手在作事。

我记得有一位姓陈的裁缝师，他的确非常简单。并且，他从未遇到另外的基督徒。他手中只有一本马可福音，但因着他读这本书，遇见了救主，他就相信了。然后他读到十六章，就是一般所谓“可疑的一段，”他仔细读过后就对主说，“主啊，我是微不足道的人，请把最小的恩赐，医病的恩赐给我就够了！”于是他马上出去，在他的村子里挨家挨户的为病人祷告。后来我们遇见他，并详细的问到关于他的事，很明显的是：因着他的谦卑，加上他绝对的信靠神，不管所应付之疾病是多严重，或者有没有立刻明显的得答应，那个村子里的确发生了奇妙的事。拜偶像的人被说服，承认主比异教假神更超越，有些人就相信了。但我们发现他仍是一个谦卑的弟兄，没有任何夸大的言词，默默的继续为主耶稣作见证，一面仍然作个朴素的乡下裁缝。

有一次，我在西方参加一个非常虔诚的弟兄们的聚会，听到他们讨论一些困难的道理问题，甚至越陷越深。最后我禁不住要打断他们的话。我大声说，“我亲爱的弟兄们！在我的国家，当需要临到，如果你们不会赶鬼，对这些圣经细节完美的知识是一无是处的！”今天我们都太文明了，结果我们常常把神关在门外。有时我似乎觉得神把我们带

admit our ignorance and to ask the Lord about it. We must be willing to say, “I do not know.” People will not be hard on the worker who adopts the attitude: “If you have something to say, I am willing to listen, because I too am a disciple of the Lord.” My counsel to you therefore is to remain for very long a learner. Keep that “L” on your back for at least ten years!

A History of the Acts of God

I believe, further, that every servant of God should have some things in his history which are an abiding proof of the presence and power of God with him. I have given an account elsewhere of an incident where God answered the prayer of faith for rain in a quite miraculous way that none of us who were present ever forgot.¹³ (Note 13. Sit, Walk, Stand, Chapter 3.) But Western missionaries have a background. There are certain things for which they have worked out an explanation, and Christian teachers are ready enough today to excuse doctrinally the comparative infrequency of miracles in our time. Such excuses will never be accepted by simple believers, for often enough they have seen the hand of God at work themselves.

I remember one such, Chen the tailor. He was indeed very simple. Moreover he had never met another Christian. All he had was a copy of Mark's Gospel, but through reading it he had met the Savior, and he had believed. Then he came to chapter 16—the so-called “doubtful passage”—and after reading it carefully he said to the Lord, “Lord, I am so small that one small gift will suffice me. Give me the gift of healing!” At once he went out, and going from house to house, prayed for the sick in his village. When later we met him and questioned him closely, it became quite evident that his humility, together with his absolute trust in God quite regardless of the gravity of the diseases he tackled or of any immediate evidence of an answer, had in fact led to some wonderful happenings in that village! Idolators had been convinced of the Lord's superiority to heathen gods, and some had believed. Yet we found him still just a humble brother, making no extravagant claims, and quietly continuing to witness to the Lord Jesus as he pursued his employment as a simple village tailor.

I confess that, on one occasion in the West, when I was attending a conference of very sincere brethren and heard them become more and more deeply involved in discussion of some difficult doctrinal question, I was at length impelled to break in. “My dear brothers!” I exclaimed. “In my country, all your knowledge of these nice scriptural details would avail you nothing if, when the need arose, you did not know how to cast out demons!” Today we have become civilized, and as a result, we often close

到一种机会里，然而因着我们天然的谨慎禁止我们向祂踏出信心的一步，我们就得不着生命的神迹，只是得着一个新的教训。诚然，我们必须期待神用神迹奇事印证祂的话。如果我们真认识神，祂奇妙的作为不会是遥远的。今天，我们要借着我们对这位活神的信心，向撒但的座位挑战。

神的呼召

没有一个主人象我们的主人有这么多的仆人；并且祂对每一个仆人都给与合式的工作。祂给约瑟特别的任务，就是拯救以色列脱离饥荒。撒母耳在所选定的时候来，特别完成了从祭司转移到君王的工作；照样，后来以利亚来，为着从君王转移到先知。在乃缦有需要的时候，一个小小的使女向他作了见证。甚至一匹驴子也预备好，让耶稣骑着进入耶路撒冷。

许多人埋怨神给他们安排的地位，或不满神托付他们在身体里的职责。他们想作这个，神却安排他们作那个。他们有雄心在这里服事祂，但祂的计划却是要把他们摆在别处。当我们面对这种似乎不如意的事时，最好记得在我们尚未得救前，神就在祂教会中为我们定了祂的旨意，因为祂的预知在我们出生以前就预备了我们的环境，定规了我们的道路。以赛亚是从出生就被拣选的，大数的扫罗“从母腹里”就被分别，耶利米就更早了，是在他母亲尚未怀胎以前。扫罗的情形的确使亚拿尼亚惊讶，他从别人所听见苦害圣徒的人，竟是主所“拣选的器皿”！但神却为祂的仆人预备好奇妙的道路。祂预定我们要成为谁家的儿女，虽然有时我们会觉得我们生错了家庭！我们有些人喜欢自己的父母，却很想改换兄弟姊妹或别的亲戚！但约瑟说，“神差我在你们以先来，为要保全生命。”如果我们未看见神拣选的手，就会失去为祂带来赞美的大好机会。

大卫的工作是开始于歌利亚，但早在他牧羊的年日中他就学了功课。他能够说，“耶和華曾救我脱离狮子的爪。”彼得是个渔夫，他对拉网非常熟悉。可能因此他对在约帕所看见“大布”的异象更能领会。因着保罗能织帐棚，他就找着了亚居拉和百基拉，不需要有不懂那行业的人去学会了，才来帮助这两位成为讲解神道的人。

the door to God. It sometimes seems to me that God brings us up to a certain point of opportunity, and then, because our natural caution forbids us to step out in faith on Him, instead of a miracle of life, all we get is a new teaching. But surely, we must expect God to seal His Word with signs and wonders. If we truly know God, His wondrous acts cannot be far away. Today Satan's seat is to be challenged by our faith in a living God.

THE CALLING OF GOD

No master has so many servants as our Master, and for each He has a suitable employment. For Joseph He had a particular task, to save Israel from famine. Samuel came at the hour chosen, for the very special work of setting aside the priest in favor of the king, even as later Elijah came to set aside the king for the prophet. The little maid was at hand to testify to Naaman in his need. Even an ass was ready for Jesus to ride into Jerusalem.

Many murmur against the position God has given them, or against the task He has entrusted to them in the body. They want to do this, but God puts them into that. They have an ambition to serve Him here, but His plan for them lies somewhere else. When faced by such apparent reverses, it is well to remember that the purpose of God for us in His church goes back before our conversion, for His foreknowledge has prepared our circumstances and determined our way even before we were born. Isaiah was chosen from birth, Saul of Tarsus “from the womb,” Jeremiah still earlier, before he was formed in the womb. True, the case of Saul puzzled Ananias, in view of what he had heard from others of this “chosen vessel”! But the whole road is wonderfully prepared for his servants by God. He determines whose child we shall be, though sometimes we may think we have been born into the wrong family! Some of us approve of our parents but would like perhaps to change our brothers and sisters or our other relatives! But Joseph said: “God sent me before you to preserve life.” If we have not seen God's hand in His choices, we have lost a great opportunity to bring Him praise.

David's work began with Goliath, but already he had learned the lesson in his shepherd days. “Jehovah delivered me out of the paw of the lion,” he could say. Peter was a fisherman, familiar with the dragnet. Perhaps for this reason he could better understand the “great sheet” at Joppa. Paul found Aquila and Priscilla through his ability to make tents. There was no need for someone outside that trade to acquire it in order to help these two to become, as they did, careful exponents of the way of God.

而在以弗所教会败落的时候，提摩太就预备好了，因他是从小明白圣经的。

神从来不突然行事，祂总是老早就预备好了。所以在神呼召的事上，没有什么可以埋怨或骄傲的。我们也不该妒忌任何人，因为别人的优越与我们无关。“这不在乎那定意的，也不在乎那奔跑的，只在乎发怜悯的神。”（罗九 16。）我们的遗传、我们的出生、我们的天赋—这些都是神所定规好的。我们可能在所走的路上又捡起别的事物，因为我们一直在学习之中；但我们所走的那条路，也是祂所预备的道路。当我们回顾自己的一生时，我们就要俯伏并承认，一切都是神所预备的。我们无须害怕失去什么。我们心存这样的态度，那就是真安息了。

神是作工的神，祂在许多年前就开始作工了。当祂要得着某一种特别的仆人时，或当教会需要某一种特别的帮助时，神不是毫无准备的。祂永不会遇到紧急时刻。在祂儿女的历史中，到处都有祂的手。我们若停下来想一想，每一个人都要说，“我一生一世都有祂的恩惠随着我。”保罗有一句话，虽然上下文是说到别的事，却很能概略的说出这种对神主宰安排的态度：“各人蒙召的时候是什么身分，仍要守住这身分。”（林前七 20。）当我们看见了神的旨意，这样的话能有很大的意义。神为着祂预先知道的工作，呼召了我们每一个人，并预备我们。保罗在别处说，“我乃是竭力追求，或者可以得着基督耶稣所以得着我的。”（腓三 12。）

真理的灵

末了，我要说到一点关于圣灵的工作。在前面几章，特别论到保罗的职事时，我们多次说到需要对神圣的事物有启示。我们不只一次的说，看见神的旨意、看见基督的身位和工作，看见教会，基督的身体，乃是很基本的。有些读者可能因着这些事的其中一件，激动的回答说，“我没有看见，你说我该怎么办？”

要回答这问题，我可以再次指向真理的灵；请记得祂是一个人位，非常便利，如今就住在我们心中，预备好帮助

And in a time of declension in Ephesus, a Timothy was at hand who from a babe had known the sacred writings.

God never does a thing suddenly; He has always prepared long, long before. So there is nothing to murmur about, nothing to be proud of in the calling of God. There is also no one of whom to be jealous, for other people's advantages have nothing to do with us. "It is not of him that willeth, nor of him that runneth, but of God that hath mercy" (Rom. 9:16). Our heritage, our birth, our natural equipment—these are things already determined by God. We may pick up other things on the way, for we are always learning, but the way is His way. When we look back over our life, we bow and acknowledge that all was prepared by God. There is no need to fear we have missed something. To have such an attitude of heart, that is true rest.

God is a God who works, and He started many years ago. When He wants a special kind of servant, or when the church needs a special kind of help, God is not unprepared. He never encounters an emergency. In the history of His children, His hand is everywhere. Each of us would say, if we pondered a minute, "All my life, his grace has followed me." The words of Paul (though used, it is true, in another connection) effectively summarize such an attitude to the providence of God: "Let each man abide in that calling wherein he was called" (1 Cor. 7:20). When we see the purpose of God, such words as these can take on a large meaning. God has called each of us and is preparing us for tasks foreknown to Him. "I press on," Paul says elsewhere, "if so be that I may apprehend that for which also I was apprehended by Christ Jesus."

SPIRIT OF TRUTH

Finally, I would say a little more about the work of the Holy Spirit. In earlier chapters, especially when discussing the ministry of Paul, we have spoken frequently of the need for a revelation of divine things. More than once have we said that it is essential to see the purpose of God, to see the Person and work of Christ, to see the church, the body of Christ. To this some reader may be goaded to reply, concerning one or another of these things, "I don't see that. What do you suggest that I do?"

In answer I need to point once more to the Spirit of truth, recalling again that He is a Person, close at hand—nay, dwelling now within our hearts—ready to help each one

我们每一个人的需要。使徒约翰告诉我们，当门徒正在极大的困惑中，耶稣确切的告诉他们圣灵要来，为祂自己作见证，并引导他们进入一切的真理。

无论是为使我们的灵初步得着神圣事物的启示，或是当我们后来为要让这些神圣事物真正成为我们一部分，而受管教时，我们都需要一再转向这满有恩典的一位，来帮助我们的软弱。唯有借着祂的启示，我们才看见属灵的实际；借着祂爱的管教，我们才进入这些实际。借着前者，祂打开了长进的门；借着后者，祂带我们走在长进的路上。前者是根基，后者是其上的建筑。没有那灵的启示，我们就无法开始走路；没有那灵的管教，我们就无法完成路程。那灵这两面的工作是同样重要的，但在这两件事上我们都能满有把握的倚靠祂。

父拟定了计划，子付诸实现，如今灵将子为我们所完成的交通给我们。我们很容易承认子的工作是完成的，因为祂说，“成了，”并坐在高天至大者的右边。那么，如果我们不怀疑子完成了父托付祂的工作，为什么我们还怀疑灵会完成子托付祂的工作呢？

子的工作与父的工作是同样包罗的，前者一点不多于后者，也一点不少于后者。父的工作是如何伟大，子的工作就是如何伟大；子的工作是如何伟大，灵的工作也就是如何伟大。子为我们所完成的工作，灵就把它成就在我们身上，没有漏掉一点。一切在基督里属灵实际的丰满，都由基督的灵分授给我们。耶稣论到自己说，“我就是…真理（实际），”论到那灵也说，“祂要引导你们进入一切的真理（实际）。”（约十四 6，十六 13。）所以，进入属灵实际的丰满，问题不在我们，乃在那灵。这不是我们能力的问题，乃是神的圣灵绝对信实的问题。我们能否信托祂去作子所托付祂的一切工作？我们必须学习信靠祂。我们必须学习信靠祂两面的工作，第一是向我们启示神圣实际的性质和量度，第二是将我们带进祂所启示每一件事的实际。

of us in our need. It is the apostle John who tells us how, at a time of great mystification for the disciples, Jesus assured them of the Holy Spirit's coming, to bear witness of Himself and to guide them into all the truth.

Whether it be for the initial revelation to our hearts of divine things, or amid the discipline that must follow ere those divine things become truly a part of us, we shall find it necessary to turn again and again to this gracious Helper of our infirmities. It is by His revelation alone that we behold spiritual realities; it is by His loving discipline that we enter into those realities. By the former, He opens the gateway to progress; by the latter, He leads us on in the pathway of progress. The former is the foundation, the latter the superstructure. Without revelation by the Spirit we cannot commence the course, but without the discipline of the Spirit we cannot complete it. Both these aspects of the Spirit's work are equally essential, but for both we can assuredly count upon Him.

Father has conceived a plan; the Son has carried it out; now it is the Spirit who communicates to us what the Son has accomplished for us. We readily acknowledge the completeness of the work of the Son, when He said, "It is finished," and sat down at the right hand of the Majesty on high. But if we do not doubt that the Son has perfected the work committed to Him by the Father, why then do we doubt that the Spirit will perfect the work committed to Him by the Son?

The work of the Son is as comprehensive as the work of the Father. It does not go one whit beyond it, nor does it fall one whit short of it. As great as is the work of the Father, so great is the work of the Son; and as great as is the work of the Son, so great is the work of the Spirit. There is not one particle of the work completed by the Son for us that will not be completed by the Spirit in us. All the fullness of spiritual reality that is in Christ will be imparted to us by the Spirit of Christ. Of Himself Jesus said, "I am the Reality," and of the Spirit, "He shall guide you into all Reality." The question of coming into all the fullness of spiritual reality rests, therefore, not with us but with the Spirit. It is not a question of our capacity, or of our ability, but of the absolute faithfulness of the Holy Spirit of God. Can He be depended on to do all the work committed to him by the Son? We must learn to trust Him. We must learn to count upon His twofold work, first of revealing to us the nature and the dimensions of divine reality and secondly of bringing us into every whit of the reality He has revealed.

我们环看四周，必然观察到许多基督徒都缺少经历，这是很可悲的。他们的生活中一点都没有显示出丰满。他们自己的需要都不足以应付，可分给人的就更少了。为什么他们如此贫穷？岂不是因为他们不认识那灵的管教么？诗人说，“我在压力中你曾使我扩大。”（诗四 1，达秘新译本。）一切压力的目的乃是使人扩大。雅各在他的书信中说到类似的事：“神岂不是拣选了世上的贫穷人，叫他们在信上富足…么？”（雅二 5。）暂时的贫穷，目的是要得着永远的富足。神从未定意让压力和贫穷徒然过去。祂的旨意乃是要使一切压力引到扩大，一切贫穷引到富足。神对祂子民的目标，不是要他们一直留在窘困和贫乏之中。因为窘困和贫乏绝不是目的，这些不过是达到神目的的凭借。窘困是通向扩大的路，贫乏是通向富足的路。

请再读启示录二十一章。这是一幅何等丰满的图画！你可能花许多时间读启示录，所领会的却不多，但你一定会看见，启示录二十一章所说的富足、丰富、荣耀，是这地上从未见过的，甚至所罗门辉煌的日子也比不上。地上什么时候有过铺上精金的街道？世上什么时候不需要日光照耀？何等的丰富！何等的辉煌！地上从未有一个国家象新耶路撒冷如此富有、光耀。何等的宽广！地上从未看过一个城有它百分之一的宽阔。但圣经告诉我们，得胜者要承受这些！

有些人问，为什么我们读到在新天新地里，只有神和羔羊，却没有题圣灵呢？答案必然是：就如今天基督已经完成祂的工作，基督那工作的结果乃显于教会中；照样，到那日圣灵也要完成祂的工作，而那灵工作的结果乃要显于新耶路撒冷。因为那里的一切都是实际的，乃是那灵所作的一切完全的实现。今天你摸着教会，就摸着基督；照样，那时你摸着那城，就摸着基督的灵。在那里，教会将要被神七倍丰满的灵充满；在那里，教会就是那城，要在自己身上显明那灵完全的工作，因为她要成为圣洁的，与祂的主一样。

但教会如何达到那个目标呢？唯一的路乃是从压力到扩大，从贫穷到富足。你会问说，借着压力而得扩大是什么

As we look around us, we cannot fail to observe a tragic lack in the experience of so many Christians. There is nothing about their lives to indicate fullness. They have not sufficient for their own needs; much less have they anything to spare for others. Why are they so poor? Is it not because they do not know the discipline of the Spirit? The Psalmist says, "In pressure thou hast enlarged me" (Ps. 4:1¹⁴). (Note 14. J. N. Darby, New Translation.) The object of all pressure is enlargement. James says something similar in his epistle: "Did not God choose them that are poor as to the world to be rich in faith?" (James 2:5). The object of temporal poverty is eternal enrichment. God never intended that pressure and poverty should issue in nothing. His purpose is that all pressure should lead to enlargement, all poverty to enrichment. God's goal for His people is neither continuous straitness nor continuous poverty. For difficulty and poverty are never the end; they are only the means to God's end. Straitness is the pathway to expansion, poverty the pathway to wealth.

Read again Revelation chapter 21. What a picture you get there of fullness! You may spend much time on the Book of Revelation and still understand little of its meaning, but you surely cannot fail to understand that chapter 21 speaks of a wealth, an abundance, a glory, that this earth has never yet known, no, not even in the fabulous days of Solomon. When were the streets of earth ever paved with gold? When had this world no need of the sun to light it? What riches! What splendor! Never was earthly empire so wealthy or so radiant as New Jerusalem. And what breadth! Never was city seen on earth one hundredth part of the scale of this. And he that overcometh, we are told, shall inherit these things!

Some have asked why, in the new heavens and the new earth, we read of God and of the Lamb but find there no mention of the Holy Spirit. Surely the answer is that just as, today, Christ has finished His work, and the outcome of that work of Christ is seen in the church, so, in that day, the Holy Spirit will have finished his work, and the outcome of that work of the Spirit will be seen in the New Jerusalem. For all that is there is real—the full realization by the Spirit of what He came to do. When you touch the church today, you touch Christ, but it will be no less true that when you touch the City then, you touch the Spirit of Christ. There the church will be filled with the Spirit of God in His sevenfold fullness; there, as the City, she will manifest in herself the Spirit's work in completeness, for she will be holy, as her Lord.

But how does the church reach that goal? Only by traveling the pathway from pressure to enlargement, from poverty to enrichment. You ask: What do we mean

意思？三个人被关在火窑里，却变成四个人，那就是借着压力而得扩大。有些人觉得一个火窑对三个人来说空间太少了，于是寻找逃走的路；另有些人接受限制，这样却有空间给第四位。不要让困难把我们关起来，使我们与神分开，乃要让困难把我们关到祂里面，那就是借着压力而得扩大。对保罗和提摩太来说，监牢的门只能把世界关在外面，却把神关在里面；所以他们的监牢，不是限制他们，乃是释放他们进入更大的丰满。神让试炼接踵临到约伯，但这些试炼只是把他压到神的目标。约翰为着主的见证被放逐到拔摩岛上，复活的主亲自把门打开，给他看见一切事的荣耀结局。有的人借着压力达到神的目的；另有的人却在压力中走投无路。有的人在窘困之中死去；另有的人却借着窘困得着生命的丰满。当试炼临到时，有的人埋怨，觉得试炼中只有限制、约束和死亡；另有的人却在试炼中赞美神，在其中找到通往扩大、释放和丰盛生命的路。

许多基督徒贫穷到连自己的需要都无法应付。他怎能帮助别人呢？另一些基督徒非常丰富，你甚至无法估量他们的丰富。你所遇见的难处他都遇见过，你所处的困境他都能帮助。他们有足够的富源，能应付所有因着需要而到他们面前的人。许多基督徒没有完全倒下来，就是因为他们得着一些不断把自己的丰富倾倒在身体里之人的服事。这种基督徒几乎不知道，他们欠其他的信徒何等多；这些信徒中，有些甚至是他们以为可以轻视的。当有位朋友从远方来，盼望从我们得到粮食，主或者许可我们向邻舍要东西给他，但主也可能对我们说，“你们给他们吃吧。”（可六 37。）

属灵的贫乏和属灵的窘困，是教会中的两大难处，但贫乏乃是结果，不是原因；窘困也是结果，而不是原因。贫乏和窘困的原因，乃是缺少那灵的管教。唯有那些经历过这样管教的，才能成为丰富并扩大的人。他们曾经过深水，也与神有过一段属灵的历史，因为他们曾为基督身体的缘故受过苦。他们的疾病、他们家里的难处、他们的逆境——一切都是为着神子民中间基督的扩增。另一面，那些逃避这种管教，拣选容易、安逸生活并亨通道路的人，乃是窘

by enlargement through pressure? When three are shut into a furnace and the three become four, that is enlargement through pressure. Some find a furnace rather close quarters for three, so they seek a way of escape; others accept the limitation, and in accepting it, make room for a Fourth. Not to let difficulties shut us out from God but to let them shut us in to Him, that is enlargement through pressure. For Paul and Silas, the prison gates could only shut the world out and shut God in; so their prison, instead of cramping them, released them into greater fullness. God let trial upon trial press upon Job, but his trials only pressed him to God's goal. To John, on the island for the testimony, the risen Lord Himself opened the door and showed him the glorious consummation of all things. Some, through pressure, reach God's end; others come to an end in the pressure. Some die in difficult straits; others, through difficulties, find fullness of life. Some murmur when trials befall them and find in them only limitation, restriction and death; others praise God in the trials and find in them the pathway to enlargement, liberation and abundance of life.

Many Christians are so poor that they have not even sufficient to meet their own needs. Alas for any who go to them for help! Other Christians are so rich you can never assess their wealth. You can never meet a difficulty they have not met; you can never find yourself in a situation where they are unable to help. They have abundant resources to meet the demands of all who go to them in need. Many Christians escape going utterly bankrupt because they are being ministered to by others who continually pour their wealth into the body of Christ. Such Christians little know how much they owe to other believers, some of whom they might even be tempted to despise. It may be that, when a friend comes from a journey and expects bread from us, the Lord will permit us to turn to a neighbor for something to give him; but it may be that He will say to us, "Give ye them to eat."

Spiritual poverty and spiritual stuntedness are two of the greatest problems in the church, but poverty is effect, not cause, and stuntedness is effect, not cause. The cause of poverty and the cause of distress is lack of the Spirit's discipline. Those who are wealthy and those who are enlarged are they, and they only, who have experienced such discipline. They have been through deep waters and have a spiritual history with God, because they have suffered for the body's sake. Their sicknesses, their domestic problems, their adversities—all were for the increase of Christ in His people. Those, on the other hand, who bypass such disciplines, choosing instead a life of ease and comfort

困、贫穷的。贫穷和有需要的人来找他们是无用的，他们没有东西满溢出来。

你想传讲就仅是传讲么？你想职事就仅是职事么？请相信我，不是的。事奉神不仅是话语或工作，乃是你经历了多少。如果你从未让那灵来搅扰你，你一生必注定是贫乏的。你绝不会学知，不为自己而为别人从主吸取丰富，乃是何等的有福。那就是职事。

启示从管教而来。我们接受那灵的管教，那灵就有路，向我们启示在基督里的实际，并把我們带进这些实际里。逃避管教就是否定让祂作工的机会。每一天神都在寻找机会来扩大我们，但当困难来了，我们却逃避，试炼临到，我们却绕路而行。哦！我们自己受了何等的损失！神的子民也受了何等的损失！当然，我们若故意离开主的旨意，神的惩治就会临到，是我们无法躲避的；那是不同的，是为要改正并医治我们。我们无法逃避那个；但我们却能（如果我们要）躲避那灵积极一面的管教。然而，如果我们愿意自己服于祂的对付，祂就领着我们的手，把我们带到神的目标。我们是否愿意说，“主，我要喝尽你所赐的杯，我要背十字架，不借苦胆或醋来减轻痛苦？”哦，神的子民需要何等完全的奉献，才能让祂完成祂心里为他们所计划的一切！那要引到丰满，就是新耶路撒冷的丰满。圣城中没有一块金子未在炉中炼过，没有一块宝石未经过火，没有一颗珍珠是未经苦难而产生的。

当彼得向耶稣问到约翰时，我们的主如何回答呢？祂说，“我若要他等到我来的时候，与你何干？”等到我来！约翰所说真理之灵职事要继续作工，直到末了，没有人能停止。神在教会中的旨意要得着成就，这是绝不会受阻挠的。圣城的异象，就是新妇为着丈夫妆饰整齐，这事必要成就，我们将要亲眼目睹。没有人能摇动“等到我来”这句话，这是安定在天上的。

故此，难道我们不要把自己交在父稳妥的手中，让祂照自己的旨意安排我们的一生么？祂要使圣灵在我们里面变化的工作，与祂爱子头次为我们所完成的救赎一样完全，一样确定，这是祂所关切的。

in a pathway of prosperity—they are the stunted and the poverty-stricken. The poor and needy come to them in vain for help. They have no overflow.

Do you think preaching is just preaching? Do you think ministry is just ministry? Believe me, they are not. Serving God is not just a matter of words or works, but of how much you have been through. If the Spirit is never allowed to trouble you, you will be condemned to poverty all your life. You will never learn how blessed it is to draw fullness from the Lord, not for yourself but for others. And that is ministry.

Revelation waits upon discipline. It is our acceptance of the discipline of the Spirit that opens the way for Him to reveal to us the realities that are in Christ, and to bring us into these. Avoidance of that discipline denies Him the opportunity of doing so. Every day God is looking for opportunities to enlarge us, but when difficulties arise we avoid them, when trials come we circumvent them. Oh, but at what loss to ourselves! And at what loss to God's people! Of course there is no way of dodging divine chastening that comes to us when we have deliberately moved out of the will of the Lord; that is something different, designed for our correction and cure. We cannot escape that, but we can, if we will, dodge the creative disciplines of the Spirit. If, however, we are willing to commit ourselves to His dealings, He will take us in hand and bring us to God's goal. Are we willing to say, "Lord, I will drink the cup thou givest to its last dregs; I will bear the cross, and seek no relief in gall or vinegar"? Oh, for an utter consecration in God's people that will enable Him to do all that in His heart He has planned for them! That will lead to fullness, the fullness of the New Jerusalem. There is not one nugget of gold in that City but has been tried in the furnace; not a precious stone but has been passed through the fires; not a pearl but has been produced through suffering.

When Peter put to Jesus his question about John, what was our Lord's reply? "If I will that he tarry till I come, what is that to thee?" Till I come! The ministry of the Spirit of truth set forth by John will go on until the story is completed; nothing can stop it. The purpose of God in His church is going to be accomplished; it can never be thwarted. The vision of the Holy City, made ready as a bride adorned for her husband, will unfaillingly come to pass, and we shall see it. No one can touch that "till I come"; it is settled in heaven.

Shall we not, therefore, put ourselves into our Father's safe hands, that He may order our lives as He wills? It will be His care to see that the transforming work of the Holy Spirit within us is no less perfect, no less sure, than was the redemption first accomplished on our behalf by His beloved Son.

Endnotes

1. J, N. Darby, New Translation.

2. Put differently, the distinction I am seeking to draw is between, in the first case, a matter that is between the Lord and ourselves—will A—and, in the second, a matter between the Lord, ourselves, and other people—will B. The one is straightforward, between God and me; the other is complicated by the need, imposed upon me by God, to consider also a third party. Such a consideration must have in view their relation, or potential relation, to God, no less than mine.

3. The Normal Christian Life, Bombay and London, 1958.

4. While the church was no doubt revealed to man only long after the Fall, we must, I think, allow that she was planned by God before it.

5. This is perhaps the reason why, unlike that of believers, the death of Jesus is never described in the New Testament merely in terms of “sleep.”

6. We use the term with caution. It is unwise to carry too far the parallel between the church and her incarnate Lord.

7. Of course, there is such a thing as discipline in the church where sin is concerned. Of this we shall speak later, but this is not what is in view here.

8. It may be well at this point to remind readers that, for the past thirty-five years, the author has witnessed the growth, through the preaching of the Word, of a most fruitful work of the Spirit of God in China, and one that, through the power of Christ indwelling His own, has weathered the severest storms.—Ed.

9. The allusion, of course, is to the difference between first and second generation Christians—between those delivered to Christ from paganism on the first wave of an evangelical missionary movement and those who so often grow up after them as Christians only in name.—Ed.

10. Literally, “Lord, and what of this man?”

11. The time was 1938.

12. At the time when this talk was given, the “L” plate on the cars of those driving with a Learner’s License had not long been introduced in Britain, and the idea of thus publicly proclaiming oneself to be a “learner” appealed strongly to the author.—Ed.

13. Sit, Walk, Stand, Chapter 3.

14. J. N. Darby, New Translation.

◎目录附纲要

第一章 神的诸巧匠

- “在海里撒网”
- “他们本是制造帐篷为业”
- “补网”

第二章 彼得与道路

- 父的干预
- 子的干预
- 灵的干预

第三章 得人如得鱼

- 罪人的朋友
- 头一次接触主
- 向神诚实的心
- 帮助者是近的

第四章 保罗与生命

- 宝贝放在瓦器里
- 能力显在软弱上
- 在疑惑中的信心
- 痛苦中的喜乐
- 生气却不犯罪

◎ Contents with Outline

Chapter One: God's Skilled Craftsmen

- “Casting a Net Into the Sea”
- “They Were Tentmakers”
- “Mending Their Nets”

Chapter Two: Peter—And The Way

- The Father Intervenes
- The Son Intervenes
- The Spirit Intervenes

Chapter Three: Catching Men

- The Sinner's Friend
- First Contact with the Lord
- An Honest Heart Toward God
- The Helper Near at Hand

Chapter Four: Paul—And The Life

- The Treasure in the Earthen Vessel
- Power in Weakness
- Faith in the Presence of Doubt
- Joy Amid Pain
- Anger 'Without Sin

第五章 神稳固的根基

- 十字架和身体
- 在这磐石上
- 属天的智慧
- 光的宝贵

第六章 荣耀的教会

- 建造的材料
- 在天上的永远
- 一个新人
- 从起初

第七章 在爱里建造

- 承当责任
- 接受限制
- 尊重别人
- 保守合一
- “彼此相爱”

第八章 供应生命

- 神所赐的乃是人
- 恩赐与生命
- 死亡对教会的攻击
- 供应生命给基督的身体
- 话就是灵就是生命

Chapter Five: God's Sure Foundation

- The Cross and the Body
- Upon This Rock
- Heavenly Wisdom
- The Preciousness of Light

Chapter Six: A Glorious Church

- Material for Building
- Eternal in the Heavens
- One New Man
- From the Beginning

Chapter Seven: Building In Love

- Taking Responsibility
- Accepting Limitation
- Esteeming Others
- Keeping the Unity
- “Love One Another”

Chapter Eight: Ministering Life

- God's Gift of Men
- Gifts and Life
- The Attack on the Church by Death
- Ministering Life to the Body
- Words That Are Spirit and Life

第九章 在主的名里聚集

- “以为神召我们…”
- “把他挽回过来”
- 神所受的限制
- 抢夺壮士的家财
- 祂的丰满

第十章 约翰与真理

- 祂的仆人约翰
- 祂是那真实的
- 基督与时间
- 天上的国民
- 金灯台

第十一章 得胜者

- 你们青年人哪
- 那控告弟兄的
- “这人将来如何？”
 - 得救的确据
 - 基督是我们的生命
 - 对主完全的倚靠
 - 特定的职事
 - 学习的态度
 - 神作为的历史
- 神的呼召
- 真理的灵

Chapter Nine: Gathered In The Name

- “Concluding That God Had Called Us”
- “Restore Such a One”
- The Limitations of God
- Spoiling the Strong Mans Goods
- The Fullness of Him

Chapter Ten: John—And The Truth

- His Servant John
- He That Is True
- Christ and Time
- Citizens of Heaven
- Golden Lampstands

Chapter Eleven: He That Overcometh

- You Young Men
- The Accuser of the Brethren
- “And What Shall This Man Do?”
 - The Assurance of Salvation
 - Christ Our Life
 - Entire Dependence on the Lord
 - A Specific Ministry
 - The Attitude of a Learner
 - A History of the Acts of God
- The Calling of God
- Spirit of Truth
- Endnotes