

2261 保罗的完成职事

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◎简介

使徒保罗受托付要“完成神的话”，（西一 25，）他的职事乃是完成的职事。从保罗属天的蒙召，以及他的十四封书信，我们看见保罗所领受的启示，就是基督活在信徒里面、基督的包罗万有、召会是基督的身体、以及那灵同我们的灵、变化为着建造等，都是在圣经别卷书里，没有如此清楚强调过的。然而，今天看见这启示的基督徒是何等少！盼望读者借此书，摸着神心意所要的，蒙保守在中心线上而不偏离！

说明

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The Completing Ministry of Paul

PREFACE

This book is composed of messages given by Brother Witness Lee in Stuttgart, Germany from April 5 through 13, 1980 and Anaheim, California from April 17 through 18, 1981.

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第一章

保罗属天的蒙召

读经：使徒行传九章一至十五节，二十六章十三至十九节，加拉太书一章十一至十七节，二章二十节，三章二十七节，四章十九节，歌罗西书一章二十四至二十九节。

需要保罗的职事

没有保罗完成的职事，基督天上的职事就无法执行。当然，没有基督天上的职事，保罗的职事也没有根据。这两个职事是并行的——一个在天上，一个在我们里面。保罗的职事返照出基督在天上所尽的职事。

基督天上的职事始于行传二章。从行传二章至九章，基督的职事一直在进行，但保罗的职事还没有开始。这时候有些东西欠缺了。不错，彼得在尽职，但我们若比较彼得的职事和保罗的职事，就会觉得彼得的职事有所缺欠。九章记载了保罗重大转变的故事，他的转变不是由于任何人，而是由于主耶稣从天上直接的干预。

从天上来的呼召

在希伯来三章一节，保罗写信给希伯来人，称他们为“有分于属天呼召的圣别弟兄们”。“属天”一辞说出保罗的蒙召是特别的。那些希伯来人乃是与保罗一同领受了属天的呼召。

这不是地上的呼召。想想看彼得是如何蒙召的，并与保罗的蒙召作个对比。那时彼得正在加利利海边，和他的兄弟一同打鱼，有一个拿撒勒人经过，向他们发出呼召：“来跟从我，我要使你们作得人的渔夫。”（太四 18～19。）我年轻的时候很喜爱这个故事；我也渴慕作个得人的渔夫。得人的渔夫比打鱼的渔夫好得太多了！

然而，我们看过保罗的蒙召，就会发现这两个蒙召不能相比。彼得的蒙召虽然奇妙，却很简单，而且是从地上来的。彼得是蒙成为肉体的主耶稣呼召的，这个呼召很容易领会。而另一面，保罗的蒙召却不是我们领会得来的。大

CHAPTER ONE

THE HEAVENLY CALLING OF PAUL

Scripture Reading: Acts 9:1-15; 26:13-19; Gal. 1:11-17; 2:20; 3:27; 4:19; Col. 1:24-29

THE NEED FOR PAUL'S MINISTRY

Without Paul's completing ministry, there is no way for Christ's heavenly ministry to be carried out. Of course, without Christ's heavenly ministry Paul's ministry would have no ground. These two ministries work together—the one in the heavens and the other within us. Paul's ministry reflected what Christ was ministering in the heavens.

Christ's heavenly ministry began in Acts 2. Between chapters two and nine Christ's ministry was proceeding, but Paul's had not yet begun. Something was missing. Yes, Peter was ministering, but if we compare his ministry with Paul's, we shall sense a lack. In Acts 9 the story of Paul's momentous conversion is recorded, a conversion that was brought about, not by any human being, but by the direct intervention of the Lord Jesus from the heavens.

A CALLING FROM THE HEAVENS

In Hebrews 3:1 Paul calls the Hebrews to whom he was writing “partakers of a heavenly calling.” The word heavenly shows that Paul's calling was specific. Those Hebrews were companions in receiving the heavenly calling.

This was not a calling on earth. Consider, in contrast to Paul, how Peter was called. Peter was at the Sea of Galilee, fishing with his brother, when a Man from Nazareth came by and called them. “Come, follow Me, and I will make you fishers of men,” the Lord Jesus told them (Matt. 4:18-19). How much I loved this story when I was young! I longed also to be a fisher of men. How much better to be a fisher of men rather than a fisher of fish!

After we consider Paul's calling, however, we shall see that there is no comparison between the two. Peter's calling was marvelous, but it was simple and from this earth. Peter was called by the Lord Jesus in His incarnation. That call is easy to understand. Paul's calling, on the other hand, is beyond our comprehension. The call to Saul of

数的扫罗所蒙的呼召是从天上来的，不是来自地上的耶稣，而是来自诸天之上那升天、得荣的一位。

大数的扫罗是个性很强的人。当时他正从耶路撒冷往大马色去，快乐的看见目的地就在眼前，盼望早早到达，好完成他的任务，就是捉拿所有相信耶稣的人。中午将到大马色的时候，“忽然从天上发出大光，四面照着”他。（徒二二 6。）他就仆倒在地，听见有声音说，“扫罗，扫罗，你为什么逼迫我？”（7。）扫罗听了这话，一定想说，“这话是什么意思？我逼迫过彼得、约翰和司提反，但我所逼迫过的这些人都在地上。我从来没有伤害过任何在天上的人。这位说我逼迫祂的人会是谁呢？”

所以保罗就发问，称这位看不见的为主，说，“主啊，你是谁？”（8。）主回答说，“我就是…耶稣。”扫罗定规十分惊愕。耶稣已经钉死、埋葬了，祂怎么可能从天上说话？祂怎么可能活着？

这就是保罗的蒙召。太奥妙了！

传给保罗的福音

保罗的完成职事乃是告诉我们，神与宗教无分无关。宗教是神经纶的仇敌。你听过一篇福音是以这样的信息为内容么？你一定听过人说，你犯罪、属世界，所以神定罪你。但是有没有人告诉过你，你必须脱离宗教，宗教是神的仇敌？你所听见过的福音，不是完成的职事。福音不是仅仅牵涉到罪和世界。神所要的不是宗教，祂所要的乃是祂的儿子启示在你里面。（加一 16。）这就是完成的职事。扫罗蒙召的时候，既不赌博，也不撒谎。他是一个正直、诚实的人。他能够说他自己：“按律法上的义说，是无可指摘的。”（腓三 6。）

然而扫罗完全是在宗教里；他需要蒙拯救，他需要启示。为什么主耶稣直接传福音给扫罗？彼得、雅各和约翰都晓得如何传福音，但是他们是传给罪人，他们不知道怎样把福音传给像保罗这样热心的宗教徒。扫罗从主耶稣所听见的福音信息是什么？从天上来的光首先使他仆倒在地，然后有声音问：“你为什么逼迫我？”当扫罗说“主啊，你是谁”的时候，这声音回答说，“我就是你所逼迫的耶稣。”（徒九 4～5。）

Tarsus came from the heavens, not from the Jesus on this earth, but from the ascended, glorified One in the heavens.

Saul of Tarsus was one of a strong character. He was happily nearing the end of his journey from Jerusalem to Damascus, eager to arrive and fulfill his task of arresting all those who believed in Jesus. It was midday as he approached Damascus. Suddenly “there shone from heaven a great light round about” him (Acts 22:6). He fell to the ground and heard a voice saying, “Saul, Saul, why persecutest thou me?” (v. 7). He must have thought, “What do you mean? I have been persecuting Peter, and John, and Stephen. But all those whom I have persecuted were on the earth. I have never harmed anyone in the heavens. Who can this be, saying that I am persecuting him?”

So he asked. Calling this unseen One Lord, he said, “Who art thou, Lord?” (v. 8). The answer came, “I am Jesus!” Saul must have been filled with consternation. Jesus was crucified and buried. How could He be speaking from the heavens? How could He be alive?

Such was the calling of Paul. All mysterious!

THE GOSPEL PREACHED TO PAUL

Paul's completing ministry is to tell us that God is through with religion. Religion is an enemy to God's economy. Have you ever heard the gospel preached with this as its message? You have no doubt heard that God condemns you because of your sinfulness and worldliness. Have you ever been told that you must get out of religion? that religion is God's enemy? What you have heard as the gospel is not the completing ministry. The gospel pertains not merely to sin and the world. What God wants is not religion. He wants His Son revealed in you (Gal. 1:16). This is the completing ministry. At the time of Saul's calling he was not gambling nor cheating others. He was an upright, honest man. He could say of himself, “As to the righteousness which is in the law, become blameless” (Phil. 3:6).

But Saul was altogether in religion. He needed to be rescued. He needed revelation. Why did the Lord Jesus come to preach the gospel directly to Saul? Peter, James, and John all knew how to preach the gospel. Their preaching, however, was to sinners. They would not have known how to preach the gospel to such a zealous religionist as Saul. What was the gospel message Saul heard from the Lord Jesus? A light from heaven first made him fall to the ground. Then a voice asked, “Why are you persecuting Me?” When Saul replied, “Who are You, Lord?” the voice answered, “I am Jesus, whom you are persecuting.”

彼得能够传这样的福音么？不能！只有基督自己能。在大数的扫罗自己看来，他并没有犯罪，也没有敌挡神；他为神大发热心，而且就着律法说，他是公义的。然而事实上，他敌挡了神和神的经纶。神的经纶就是要我们弃绝律法和宗教，并要将祂的儿子启示在我们里面。然而，扫罗蒙召的时候，彼得还没有清楚看见这件事，约翰和雅各也认识得不完全。因此，主耶稣自己必须直接来摸扫罗。

需要保罗的职事

主为什么要得着保罗？主需要一位使徒来完成祂的启示。其他人可能已经作了许多传讲，但是这些传讲还不能充分的完成神的启示。主呼召保罗的目的，就是要得着一个人来完成这个启示。（西一 25。）

若没有保罗的职事，我们会缺少什么？我们有旧约的三十九卷书，也至少有新约的四福音，那么我们还缺少了什么？

首先，我们不晓得基督在我们里面，也不晓得祂必须活在我们里面，作我们的生命和生命的供应。这一点在那四十三卷书里面并没有清清楚楚的强调过。当然，约翰福音提到我们要住在祂里面，祂也住在我们里面；（十五 4；）又说，因为祂活着，我们也要活着。（十四 19。）然而，若没有保罗的著作，这些话就不容易领会。是保罗告诉我们，基督必须活在我们里面，必须活在我们的灵里，并且祂在我们里面是赐生命的灵。祂是我们的生命，甚至是我们生命的供应，并且祂自己要成形在我们里面。

其次，保罗的著作启示出基督是包罗万有的一位。圣经中其他各卷书没有启示基督是神的具体化身，是一切受造之物的首生者，是从死人中复活的首生者，也是一切正面事物的实际。

第三，只有在保罗的著作中，我们才看见基督是头，召会是身体。在保罗的职事以前，并没有这个思想。乃是在他的书信里，才发展出这个真理来。

这三点将神的启示完成了。因着保罗的著作，我们认识了基督在我们里面成了荣耀的盼望，基督是包罗万有的一位，以及召会是身体，基督是头。

Could Peter have preached such a gospel? No! Only Christ Himself could. In his own sight Saul of Tarsus was not sinful or against God; he was zealous for God and righteous according to the law. Yet actually he was against God and His economy. God's economy is that we forsake the law and religion and have His Son revealed in us. At the time when Saul was called, however, Peter did not clearly realize this. John and James did not know this in a full way either. Thus the Lord Jesus Himself had to touch Saul directly.

THE NEED FOR PAUL'S MINISTRY

Why was the Lord after Saul? The Lord needed an apostle to complete His revelation. There may be many preachings, but they do not adequately complete God's revelation. The purpose of Paul's calling was to get the one person who could complete that revelation (Col. 1:25).

Without Paul's ministry, what would we lack? We would have the thirty-nine books of the Old Testament and at least the four Gospels in the New. What would we be missing?

Firstly, we would not realize that Christ is in us, that He must live in us and be our life and life supply. In the other forty-three books this point is not clearly stressed. Of course, John's Gospel mentions that we must abide in Him and He in us (John 15:4) and that because He lives, we also shall live (14:19). Without Paul's writings, however, these words would not be easy to understand. It is Paul who tells us that Christ must live in us, must live in our spirit, and be in us as the life-giving Spirit. He is our life, even our life supply, and is Himself to be formed in us.

Secondly, Paul's writings reveal Christ as the all-inclusive One. No other books of the Bible reveal Christ as the embodiment of God, as the Firstborn of all creation, as the Firstborn from among the dead, and as the reality of all positive things.

Thirdly, only in Paul's writings do we find Christ as the Head and the church as the Body. This thought was not there before Paul's ministry. It is his Epistles which develop this truth.

These three points are the completion of God's revelation. Because of Paul's writings, we know that Christ in us is the hope of glory, that Christ is the all-inclusive One, and that the church is the Body and Christ the Head.

我盼望现在我們都能看見，保羅的蒙召是何等有意義。彼得蒙召是要作得人的漁夫，而保羅蒙召却是要完成神的啟示。這二者無法相比。天主教也許高舉彼得，但他畢竟只是一個漁夫！我更賞識保羅。

我們後來蒙召的大過先前蒙召的

我們的蒙召就像保羅的蒙召。我們不是蒙成為肉體的耶穌在地上所呼召。我們的蒙召乃是來自升天、得高舉的耶穌，不是來自加利利海邊，而是來自諸天之上！

後出生的往往比先出生的大，這是一個原則。請回想主論到施浸者約翰的話：“我實在告訴你們，婦人所生的，沒有一個興起來大過施浸者約翰的；然而在諸天的國里最小的比他還大。”（太十一11。）雖然約翰大過從前所有的申言者，但是他卻比諸天之國里最小的還小。你有沒有想到你比亞當、亞伯拉罕、摩西還大？你比他們都大，因為你是後來的！越晚來的，就越大！先前的人是在起初的階段，但如今你們是在完成的階段。

從亞當到亞伯拉罕有二千年，從亞伯拉罕到基督又有二千年，而從基督到我們也是二千年。我們必定贊同，第一和第二个二千年，並不怎麼了不起。甚至在第三个二千年內，那些生在初期的人也不如我們這些生在末期的人有福！為什麼我們是最蒙福的？因為我們是站在前人的肩頭上。挪亞站在亞當的肩頭上，亞伯拉罕站在挪亞的肩頭上，摩西又站在亞伯拉罕之上，然後新約聖徒又站在舊約聖徒的肩頭上。今天我們是站在彼得、保羅和路德馬丁的肩頭上！說老實話，我還希望我來得晚些！這樣，我就能站在你們的肩頭上；正如你們今天站在我的肩頭上一樣！

你們如今身在主經綸的完成時期。今天主的恢復就是完成祂的經綸。我不信你進入主的恢復之前，會這樣清楚的看見這三件事：基督在你們里面成了榮耀的盼望；基督是一切，又在一切之內；以及召會是身體，基督是頭。我在主的恢復里已經五十多年了，我的年日快要結束，還有東西尚待完成，這會落到你們的肩頭上，你們要繼續這個完成的職事，其中所包含的主要就是我們所提到的這三點。

I hope that now we can all see how significant Paul's calling is. Peter was called to be a fisher of men, but Paul was called to complete the revelation of God. There is no comparison. The Catholic Church may exalt Peter, but he was after all only a fisherman! I am more appreciative of Paul.

THE GREATNESS OF OUR LATER CALLING

Our calling is like his. We were not called by the earthly Jesus during His incarnation. Our calling came from the ascended, exalted Jesus, not from the Sea of Galilee but from the heavens!

It is a principle that the one who is born later is greater. You recall the Lord's words concerning John the Baptist: "Truly I say to you, Among those born of women, there has not arisen a greater than John the Baptist; yet he who is smallest in the kingdom of the heavens is greater than he" (Matt. 11:11). Though John was greater than all the prophets of the past, he was inferior to a little one in the kingdom of the heavens. Do you consider yourself greater than Adam, and Abraham, and Moses? You are greater than all of them, because you came later! The later, the greater! The earlier ones are in the initial stage, but now you are in the completing stage.

From Adam to Abraham there were two thousand years. From Abraham to Christ were another two thousand years. Now from Christ to us there are another two thousand years. Surely we agree that the first and second set of two thousand years were not all that great. Even in the third two thousand years those born at the beginning were not as blessed as are we who were born at the end! Why are we the most blessed? It is because we stand upon the shoulders of all those who have gone before. Noah stood upon the shoulders of Adam. Abraham was upon the shoulders of Noah. Moses was upon Abraham. Then the New Testament saints are upon the shoulders of those from the Old. Today we stand upon the shoulders of Peter, Paul, and Martin Luther! To tell the truth, I wish I had come along later! Then I could stand upon your shoulders; as it is, you are upon mine!

You are in the time of the completing of the Lord's economy. The Lord's recovery today is completing His economy. Before you came into the recovery, I doubt that you saw much of these three matters: Christ in you as the hope of glory, Christ all in all, and the church as the Body with Christ as the Head. For over fifty years I have been in the recovery. My time is nearing the end. There is still something which needs completing. This will fall upon your shoulders. You will continue this completing ministry, which consists primarily of these three items we have mentioned.

保罗说，神乐意将祂儿子启示在他里面。（加一 15～16。）当保罗悔改时，神喜乐的将基督启示在他里面。我们传福音时，不仅必须告诉人，他们是罪人，需要耶稣，他们必须在神面前悔改；我们也必须告诉他们，耶稣要进到他们里面作生命，他们需要耶稣活在他们里面。缺了这个，我们所传的福音就不完全。

我们在前面曾说，大数的扫罗不犯罪作恶，也不拜偶像；但是尽管他无可指摘，为神发热心，他里面却没有基督。他悔改的时候，神特特将祂儿子启示在他里面。从此，保罗就不一样了。他领悟到，要紧的不是律法，不是敬拜神，也不是行善，而是必须让基督在他里面成为活的人位。

三一神的第二者必须进入我们里面。另一个人位，神圣的人位，必须进到我们里面，作我们的生命和生命的供应；祂必须在我们里面成形；与我们成为一，甚至成为我们；并且使我们与祂成为一，甚至成为祂！

有时候基督徒会问一些新来的人：“你得救了么？你重生了么？你有没有领受圣灵？”五十年前我就听见有人问到这些问题，但是我从来没有听到这样的问题：“神的儿子有没有活在你里面？”这样问别人是很好的。福音的中心点就是神的儿子进到你里面作你的人位。若是你传福音漏了这一点，你就传得不完全。

包罗万有的基督

保罗悔改的时候，主耶稣如何向保罗指明，祂是包罗万有的？当祂从地上对扫罗说，“你为什么逼迫我”的时候，就含示了扫罗所逼迫的人就是祂的一部分。彼得、雅各、司提反都包括在祂里面。因此扫罗逼迫他们，就是逼迫耶稣。

扫罗认为拿撒勒的耶稣不过是地上的一个人，祂已经被钉十字架，并且埋葬了。令他吃惊的是，这一位竟然从地上临到他！这进一步指明基督是包罗万有的。不仅所有的门徒都包括在祂里面，祂也是无所不在的。祂在地上，同时又在天上。

Paul said that it pleased God to reveal His Son in him (Gal. 1:15-16). At the time of his conversion, God was happy to reveal Christ in Paul. In our gospel preaching we must tell people not merely that they are sinners in need of Jesus and that they must repent before God. They also need to know that Jesus must come into them as their life. They need Him to live in them. Without this in our gospel preaching, it is incomplete.

Saul of Tarsus, as we have said, was not a sinful person. He was not an idol worshipper. But though he was blameless and zealous for God, he did not have Christ in him. At the time of his conversion, God specifically revealed His Son in him. From then on, Paul was different. He realized that what mattered was not the law, nor the worship of God, nor good works. Rather, he must have Christ as a living Person in him.

The second of the Triune God must enter into our being. Another Person, a divine Person, must come into us, to be our life and our life supply; to be formed in us; to be one with us, even to become us; and to make us one with Him, even to become Him!

Sometimes Christians ask new ones, “Are you saved? Have you been regenerated? Have you received the Holy Ghost?” I heard such questions asked even fifty years ago. But never once did I hear the question, “Do you have the Son of God living in you?” It would be good to ask people this. The central point of the gospel is that the Son of God comes into you as your Person. If your gospel preaching misses this, you have not preached in a full way.

THE ALL-INCLUSIVE CHRIST

How did the Lord Jesus indicate to Paul at his conversion that He was all-inclusive? When He called to him from the heavens, “Why do you persecute Me?” He was implying that all those whom Saul had been persecuting were part of Him. Peter, James, and Stephen were included in Him. For Saul to persecute them was to persecute Jesus.

In Saul’s thinking Jesus of Nazareth was a man on this earth who had been crucified and buried. To his astonishment this very One came to him from the heavens! Here is a further indication that Christ is all-inclusive. Not only are all His disciples included in Him. He is also present everywhere. He is on the earth, but He is also in the heavens.

主耶稣所传给扫罗的，是何等奇妙的福音！话很简单，句子也不长，但所含示的是何等多！扫罗看见，他所敌挡的这位乃是包罗万有的。祂就是每一位信徒，祂也是那位无所不在者，在天上，又在地上。扫罗知道，他实在无法逃避这包罗万有、无所不在者。

头和身体

扫罗悔改的时候，如何得知召会就是基督的身体？还是因着主的话：“你为什么逼迫‘我’？”主这话使他知道信徒与基督是一。扫罗也许会想：“我从来没有逼迫过天上的人，”但是主向他指明，他所逼迫的那些人，乃是祂身体上的肢体。因着他们与主是一，所以保罗摸他们就是摸着头。假如我打一个人的手臂，他会抗议说，“你为什么打我？”如果我回答说，“我没有打你，我是打你的手臂。”他一定会说，“你看，你打我的手臂，就是打我。”因为手臂是他身体上的肢体。同样的，从主的话里扫罗可以推论，所有的信徒都是基督的肢体。

扫罗知道了和他说话的是谁之后，问了第二个问题：“主啊，我当作什么？”（徒二二10。）主对他说，“起来，进城去，你所当作的事，必有人告诉你。”（九6。）主借着这话指示扫罗，他不能再有个人主义，他要进大马色去，在那里有一个默默无闻的信徒，名叫亚拿尼亚，要把他下一步所当作的指示他。扫罗既然已经被带进身体里面，如果他要知道主的旨意，就必须借着身体上的肢体，而不是由头直接告诉他。

你看见保罗的转变是何等奇妙么？彼得在蒙召的时候，仅仅听见主说，“来跟从我，我要使你们作得人的渔夫。”但是保罗就不是那么简单。在他的蒙召里，指明了基督在我们里面，基督是包罗万有的，以及元首基督以召会为祂的身体。这些就成为他所传扬的三件事。没有保罗的完成职事说到这三件事，神的启示就不完全。这三个要紧的点就是保罗职事的要素。

当我们看见这些点是何等宝贵时，就会为着主把我们带进这个恢复里而感谢祂。我们会晓得，这里有完成的职事。保罗许久以前所传讲的，现今正在恢复。阿利路亚！在保罗完成的职事里，我们看见基督在我们里面成了荣耀的盼望！基督是包罗万有的一位！基督是身体的头，召会是基督的身体！

What a marvelous gospel message the Lord Jesus preached to Saul! The words were simple, the sentences short. But how much they implied! Saul realized that this One whom he had been resisting was all-inclusive. He was every one of His believers, and He was everywhere, both in heaven and on earth. Saul recognized he could not escape from this all-inclusive, all-present One.

THE HEAD AND HIS BODY

How did Saul learn at his conversion that the church is the Body of Christ? Again, the Lord's words, "Why do you persecute Me?" caused him to realize that the believers were one with Christ. Saul may have thought, "I have not been persecuting anyone in the heavens," but the Lord was indicating to him that those whom he had been persecuting were members of His Body. Because they were one with Him, for Saul to touch them was to touch the Head. Suppose I beat someone on the arm. He will protest, "Why are you beating me?" If I reply, "I am not beating you. I am beating your arm," he will no doubt say, "Look, if you beat my arm, you are beating me," because the arm is a member of his body. Similarly, from the Lord's words Saul could infer that all the believers were the members of Christ.

After Saul realized who was speaking to him, he raised a second question, "Lord, what wilt thou have me to do?" (Acts 9:6). "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." The Lord by this word was indicating that Saul could no longer be individualistic. He was to go into Damascus, where his next step would be shown him by an otherwise unknown believer named Ananias. Now that Saul had been brought into the Body, if he wanted to know the Lord's will, he must go through a member of the Body rather than be told directly by the Head.

Do you see how marvelous a conversion Paul's was? Peter was merely told, "Follow Me, and I will make you fishers of men." Paul's case was not that simple. With his calling there are indications of Christ in me, Christ all-inclusive, and Christ the Head with the church as His Body. These became the very three things he preached. Without Paul's completing ministry of these three things, there would be no completion to God's revelation. These three crucial points are the components of Paul's ministry.

When we see how precious these are, we shall thank the Lord for bringing us into the recovery. We shall realize that it is here that there is the completing ministry. What Paul preached long ago is being recovered. Hallelujah for the completing ministry—Christ in me the hope of glory! Christ the all-inclusive One! Christ the Head of the Body and the church, the Body of Christ!

第二章

基督活在我里面

读经：加拉太书一章十三至十六节，二章二十节，三章二十七至二十八节，四章十九节，歌罗西书一章二十五至二十七节，三章三至四节，八至十节，哥林多后书十三章五节，腓立比书一章二十一节，以弗所书三章十七节。

在前一篇信息里，我们说过保罗职事的三个重点。本篇信息我们要来看保罗职事的头一点，就是基督活在我们里面。其余的两个点，在后面的信息里我们再来看。

在永远里所计划的

神在永远里就已定意并计划，基督要活在我们里面。照以弗所三章来看，在已过的永远里，神就计划将自己作到祂所拣选的人里面。神永远的定旨，就是要得着一班人以祂作生命。神要在他们里面，他们要与神成为一。这班人要成为基督的身体，在基督里彰显神自己。他们起初是召会，最终是新耶路撒冷。

圣经告诉我们，在已过的永远里只有神。然后神定意要为基督得着一个身体。为此祂创造了宇宙，又创造了人，人是宇宙的中心。创世记一章二十六节告诉我们，人的被造相当特别，人是照着神的形像，按着神的样式造的。为什么神要照着自己的形像造人？因为神盼望有一天要进到人里面，使人作祂的容器，以祂自己作内容。因此，从起初人被造的时候，神就把人预备好要来盛装祂。

器皿

罗马九章二十至二十一节说，人是一个器皿；器皿的目的就是装东西。圣经没有说人是工具；人被造不是用来作些什么事情，好像锤子是用来钉钉子的。当主对亚拿尼亚论到保罗的时候，祂说，“这人是我所拣选的器皿。”（徒九15。）保罗被拣选不是要作工具来完成一项工作；他被拣选乃是要作器皿，盛装在基督里的神，直到地极。

CHAPTER TWO

CHRIST LIVING IN ME

Scripture Reading: Gal. 1:13-16; 2:20; 3:27, 28; 4:19; Col. 1:25-27; 3:3, 4, 8-10; 2 Cor. 13:5; Phil. 1:21; Eph. 3:17

As we said in the previous message, there are three crucial points to Paul's ministry. The first of these, which we shall consider in this message, is Christ living within us. The other two we shall cover in subsequent messages.

PLANNED IN ETERNITY

That Christ should live in us was purposed and planned by God in eternity. According to Ephesians 3, in eternity past God planned to work Himself into His chosen people. His eternal purpose is to have a people with Him as life. God will be within them and they will be one with Him. This people will be the Body of Christ to express God Himself in Christ. First they are the church and eventually the New Jerusalem.

The Bible tells us that in eternity past there was only God. Then He purposed to have a Body for Christ. For this He created the universe and then man, the center of the universe. Man, Genesis 1:26 tells us, was made in a specific way. He was made in God's image and according to His likeness. Why was it that God made man in His own form? It was because God intended that one day He would enter man to make man His container, with Himself as the content. From the very beginning, then, from the time of man's creation, the preparation was made for man to contain God.

A VESSEL

Romans 9:20-21 says that man is a vessel. The purpose of a vessel is to contain something. Man is not called an instrument. He was not made to do something, the way a hammer can be used to hit a nail. When the Lord talked to Ananias about Paul, He said, "He is a chosen vessel unto me" (Acts 9:15). Paul was not chosen to be an instrument to finish a work. He was chosen to be a vessel to contain God in Christ, even to the distant parts of the earth.

后来，保罗自己也用到同样的辞：“我们有这宝贝在瓦器里。”（林后四7。）我们不过是瓦器，但我们里面却有宝贝。这宝贝就是三一神，就是基督耶稣，就是包罗万有的灵。保罗是头号的器皿，标准的器皿。基督徒研读圣经的时候，也许对保罗所完成的许多工作铭刻在心。就某种意义说，保罗的确完成了极大的工作。然而，他的工作乃是盛装主，然后把主带给人；这不是作一种工作。不管他到哪里，他总是把主供应给人，并不是靠著作工，而是借着盛装主，然后把主分享出去。他是一个盛装主，并把主带给人的器皿。

基督启示在我们里面

保罗说到在他悔改的时候，“神…乐意将祂儿子启示在我里面。”（加一15～16。）神乐意作这一件事，就是将祂儿子启示在保罗里面。神呼召扫罗之前，他已经是一个蒙拣选的器皿，然而他是虚空的。更甚者，他还被他祖宗的宗教所占有，他的全人充满了律法和传统。他认为自己很了不起。也许他认为彼得是个无知的加利利渔夫，而他自己则满了摩西的律法和以色列人的传统。他定规常常想到神，思量如何事奉神。然而，他虽然如此被律法霸占，里面却没有神，他是虚空的。他被一些不是神定旨的东西所误用，所篡窃了。

神不要一班宗教的人，甚至无罪的人。扫罗认为自己无可指摘，然而他没有基督。他为神热心，但神却不在他里面。神永远的定旨不是要得着一班遵行律法的人，乃是要一班充满基督的人。

当扫罗一面虚空，一面又被霸占的时候，这位亲爱的主来了，不仅要拯救他，更要充满他。在扫罗往大马色的路上，主呼叫他的名字。当扫罗回答：“主啊！你是谁？”主就进到他里面。他说了“主”，这就够了。如果你要照相，只要按下相机的快门，霎那间，光射进来，相片就照好了。扫罗一呼喊“主啊”，虽然他自己不知道，快门却打开了，主耶稣就进来了。

保罗说，“神…乐意将祂儿子启示在我里面，”你也许会问说，这是不是指他悔改的时候。这在上下文说得很清楚：“然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量。”（加一15～16。）在保

Later, Paul himself used this same word. “We have this treasure in earthen vessels” (2 Cor. 4:7). We are only an earthen vessel, but within us is the treasure. The treasure is the Triune God. It is Christ Jesus. It is the all-inclusive Spirit. Paul was the leading vessel, the pattern vessel. When Christians study the Bible, they may be impressed with how much work Paul accomplished. In a sense Paul did accomplish a tremendous work. His work, however, was to contain the Lord and then bring the Lord to others; it was not to do a work as such. Wherever he went, he ministered the Lord to people, not in the way of working but rather by containing Him and then sharing Him. He was a vessel containing the Lord and bringing the Lord to others.

CHRIST REVEALED IN US

“It pleased God,” Paul tells of the time of his conversion, “to reveal His Son in me” (Gal. 1:15-16). God was pleased to do this one thing: to reveal His Son in Paul. Before God called him, Saul was already a chosen vessel, but he was empty. Even so, he was occupied by the religion of his fathers. His being was full of the law and the traditions. He thought highly of himself. Peter he may have considered an ignorant fisherman from Galilee. But he himself was filled with the law of Moses and the traditions of his people. Much of the day he was no doubt thinking about God and considering how to serve Him. Yet he was void of God, empty, even while being so occupied by the law. He was being misused, usurped, by what was not God’s purpose.

God does not want a people who are religious or even sinless. Saul considered himself blameless, yet he was void of Christ. He was zealous for God, yet God was not in him. God’s eternal purpose is not to gain a people who will keep the law. He is after a people who are full of Christ.

While Saul was empty, yet so occupied, this dear Lord came, not only to save him, but especially to fill him. On the way to Damascus the Lord called him by name. When Saul replied, “Who art thou, Lord?” the Lord entered into him. It was enough for him to say “Lord.” If you want to take a picture with a camera, you simply activate the shutter. With a touch the light gets in and the picture is taken. The moment Saul called “Lord,” the shutter opened, even without his realizing it, and the Lord Jesus came in.

You may wonder if Paul was referring to the time of his conversion when he says, “It pleased God...to reveal His Son in me.” This is clear from the context: “When it pleased God, who set me apart from my mother’s womb and called me through His grace, to reveal His Son in me, that I might preach Him among the nations, immediately I did not confer with flesh and blood” (Gal. 1:15-16). Was there any other juncture in Paul’s life

罗的一生当中，难道还有别的时刻，神将祂儿子启示在他里面么？我很清楚，保罗悔改的时候，就是神将祂儿子启示给保罗的时刻。虽然神这属天的光一直在注视、等候，但这架照相机关闭了多年，一直没有开启。然后主来问扫罗，为什么逼迫祂。当“主”这个字从保罗的回答里说出来的时候，快门启动了，神的儿子就启示在他里面。当然，以后他才晓得发生了什么事。

这也是我们的故事。我们悔改相信的时候，也许祷告说，“主啊，我是个罪人。怜悯我，拯救我。”我们没有意思要把主接受进来。我们的祷告只是求主赦免我们，拯救我们，替我们解决难处。我们不知道当我们呼喊“主”的时候，就启动了快门。也许过了几天，我们才发现有一位在我们里面。在呼喊祂的名之前，我们是单独的，但如今我们发现有一位在我们里面，不仅和我们同在，更是在我们里面！这岂不是我们的经历么？特别我们想要回头走老路时，更是觉得这样。比方说，假设我们想要去看电影，我们里面另一位就说，“我觉得不好。”我们说，“看电影很有趣。”里面另一位却说，“最好不要去！”这一位是谁？就是启示在我们里面那位神的儿子。当我们没有察觉的时候，祂就启示在我们里面了。不管知道不知道，祂已经进来了！现在我们无法脱开祂了。不管是在积极一面，还是在消极一面，我们越呼喊祂，就越和祂联在一起。我们也许说，“主，我受够了你，请你不要管我，至少把这个周末留给我，我有一些事情要作。”我们越这样跟祂说话，祂就越搅扰我们。最好不要呼喊！如果要免去“麻烦”，最好不要跟祂说话！这样也许会有帮助，不过我没有把握！耶稣不再仅仅是个人；祂是升天的基督，祂是升天的主，祂也是包罗万有的灵。我们呼喊祂的名，就得着这个人位。呼喊“耶稣”就启动快门，属天的光便照进来了。

比方说，假设我需要你们当中的一个人。我喊你的名字，你就来了。但我若不要你来，我不要你在我身边，那么最好干脆不要提到你的名字。我若一直说，“某某人，某某人，我不要你来。某某人，走开，别吵我！”这样好像你就在我身边。

主是又真又活的，祂与我们同在，又与我们亲近。我们呼喊“主”的时候，祂立刻就来了。我学会了在传福音的时候应用这一课。别人或许会争辩或反对我们所说的，但如果我们要得着他们，最好的方法就是引导他们呼喊“主耶稣”。

when God revealed His Son in Paul? To me it is clear that this was the time God revealed His Son to him. This camera had been shut for years. He would not open up, though God as the heavenly light was watching and waiting. Then the Lord came and asked Saul why he was persecuting Him. As soon as the word “Lord” came out in Saul’s reply, the shutter was activated and the Son of God was revealed in him. Of course, it was not till later that he realized what had happened.

This is our own story too. When we repented and believed, we may have prayed, “Lord, I am sinful. Have mercy on me and save me.” We had no intention of receiving the Lord into us. Our prayer was for the Lord to forgive us and save us, to take care of our troubles. We did not realize when we called “Lord” that we activated the shutter. It took a few days perhaps before we discovered that Somebody was inside us. Before calling on His name, we were alone. Now, however, we find there is Someone in us, not only with us, but in us! Is this not our experience? Especially do we find this is so if we feel like doing something that pertains to the old life. Suppose, for example, we feel like going to a movie. Another One within us says, “I don’t feel good about this.” While we are saying, “It would be fun to go to a movie,” Someone else within is saying, “Better not go!” Who is this One? It is the Son of God revealed in us. He was revealed in us while we were unaware. Aware or not, He came in! Now we cannot get rid of Him. The more we call on Him, whether positively or negatively, the more we become involved with Him. We may say, “Lord, I have had enough of You. Leave me alone. At least give me this weekend for myself. I have something to do.” The more we talk to Him this way, the more He bothers us. It is better not to call! If we want to avoid “trouble,” we had better not talk to Him! This may help, but I doubt it! Jesus is no longer just a man. He is the ascended Christ. He is the ascended Lord. He is also the all-inclusive Spirit. When we call His name, we get the Person. To call “Jesus” is to activate the shutter. The heavenly light comes in.

Suppose, to use an example, I need one of you. As soon as I call your name, you come. But suppose I do not want you to come. I do not want to have you around. Then it is better simply not to mention your name. If I keep saying, “So-and-so, So-and-so, I do not want you here. Go away, So-and-so, and leave me alone!” it is likely you will stay around.

The Lord is real and living. He is present and near. When we call, “Lord!” He comes at once. I have learned to apply this lesson in preaching the gospel. People may argue and resist what we say, but if we want to win them, the best way is to induce them to call “Lord Jesus.”

我在本篇信息的开头，列出保罗著作中提到基督活在我们里面的经节。保罗告诉我们，当他为宗教和律法大发热心时，主亲自来了。从主呼叫他：“扫罗，扫罗…”的那一刻起，他就无法离开主了。就在那个时候，基督便启示在他里面。（加一 13～16。）

基督活在我们里面

“现在活着的，不再是我，乃是基督在我里面活着。”（加二 20 上。）说另有一个活在我们里面，是很不寻常的。在我们里面，竟有另一个人活着！祂不仅和我们同在，更在我们里面！如果我们是学生，也许有一位室友和我们同住。如果我们结婚了，就有妻子或丈夫和我们同住，但他们不是住在我们里面！他们永远不能活在我们里面！然而，我们得救的人的确有一个人住活在我们里面。并且祂不是一个微小的人，而是一个伟大、包罗万有、神圣的人位！

你知道有一个活的人位在你里面么？进入你里面的，不是一片面包，而是一个活的人位！“不再是我，乃是基督！”你知道基督在你里面不仅作你的生命，也作你的人位么？日复一日，早晨晚上，每时每刻，这人位都在你里面。这就是保罗在这一节所告诉我们的。

基督成形在我们里面

他进一步说，“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”（加四 19。）这位基督必须成形在我们里面。祂也许在我们里面，却是受到限制、束缚和拦阻的。祂成形在我们里面，意思就是祂完全占有我们。祂从我们的灵开始，接管我们的心思、意志和情感，以致占有我们的全人。祂乃是在我们里面之人的每一部分里。

基督作我们的生活

腓立比一章二十一节保罗说，“因为在我，活着就是基督。”这是何等的一句话！保罗和基督同活，如同一人。保罗的生活就是要活基督。他在生命上、生活上，都与基督是一。他和基督同有一个生命，同过一个生活。基督活在他里面作他的生命，他在外面活出基督作他的生活。

At the beginning of this message I have listed the verses in Paul's writings that mention Christ living in us. Paul tells us that while he was deep in zeal for religion and the law, the Lord Himself came. From the moment the Lord called him, "Saul, Saul..." he could not get away. It was then that Christ was revealed into him (Gal. 1:13-16).

CHRIST LIVING IN US

"It is no longer I who live, but Christ lives in me" (Gal. 2:20). It is extraordinary to say that another person lives in us. Another Person lives in us! He is not only with us, but in us! If we are students, we may have a roommate living with us. If we are married, we have a wife or husband living with us. But they do not live in us! They could never live in us! Nonetheless, we who are saved do have a Person living in us. And not a small person. This One is a great, all-inclusive, divine Person!

Do you realize that there is a living Person in you? It was not simply a piece of bread which got into you, but a living Person! "No longer I...but Christ!" Do you know that Christ is in you not only as your life, but as your person as well? Day after day, morning and evening, hour by hour, this Person is in you. This is what Paul tells us in this verse.

CHRIST FORMED IN US

He further says, "My children, of whom I am again in travail until Christ is formed in you" (Gal. 4:19). This Christ has to be formed in us. He may be in us, but limited, restricted, frustrated. For Him to be formed in us means that He occupies us in full. From our spirit, He takes over our mind, our will, and our emotion, thus occupying our whole being. He is in every part of our inner being.

CHRIST AS OUR LIVING

In Philippians 1:21 Paul says, "To me to live is Christ." What a word is this! Paul and Christ lived together as one person. Paul's life was to live Christ. He was one with Christ both in life and in living. He and Christ had one life and one living. Christ lived within him as his life, and he lived Christ without as his living.

基督安家在我们里面

然后保罗在以弗所三章十七节祷告说，“使基督…安家在你们心里。”你里面不仅有一个人在，也建立了一个家；这定规是个更深入的搅扰！不错，相信主耶稣很好，但你会有许多麻烦！另一个人位进到你里面了。你真的喜欢另一个人一直和你在一起么？然后，你若允许，祂就要在你里面建立一个家。你难道不同意，这表示将有更多的“麻烦”？祂已经在你里面，你无法叫祂离开。然后祂要定居下来，并要安家在你里面。基督要将祂的家安置在你心里！

福音

亲爱的圣徒，这就是福音。我们的定命乃是要盛装基督，我们为此被造。这不在于我们；是神这样造了我们。基督必须占有我们，我们的定命就是要被祂充满。福音就是这位活的、包罗万有的人位。祂是神，也是人。祂必须充满我们！

撒但使人堕落；堕落使人落在罪中，陷于世界。有些人从罪和世界里回转归神，但他们半途受到打岔。是什么使他们裹足不前？乃是宗教。大数的扫罗就是这样的一位。扫罗转离罪和世界，原意是要归向神，然而宗教把他扣住了。今天许多基督徒就是这样。他们已经转离罪和世界，目的是要归向神，但宗教把他们扣住了。基督没有充满他们。主的恢复要拯救这样的人，帮助他们脱开宗教的“”，把他们直接领到神面前，这样，基督就能充满他们。在主的恢复里，没有把人扣住的东西。我们一直受劝勉，要从里面直接来到基督面前，让祂占有我们全人，使我们与祂成为一，也使祂与我们成为一。保罗能作何等的宣告：“在我，活着就是基督！”我们都必须能够这么说，不是仅仅宣告这话，更有事实来支持这话。我们必须能够向全宇宙说，“在我，活着就是基督！”没有这一点，神圣的启示就不完全。

需要完成

甚至当你读本篇信息的时候，你可能还需要完成。你已经转离罪和世界，目的是要归向神，但是你不过走到半途。一些离神很近，在你眼中不是罪恶或世界的事物，阻碍了你。你不够有神的启示。祂要基督完全占有你，使你能说，

CHRIST MAKING HOME IN US

Then Paul prays in Ephesians 3:17, “That Christ may make His home in your hearts.” Not only is there a Person in you, but a home built up in you as well. Surely this will be a further bother! Yes, to believe in the Lord Jesus is good. But you will have problems! Another Person comes into you. Do you really like having another Person with you all the time? Then, if you allow Him, He will build a home in you. Do you not agree that this will mean even more “trouble”? He is already within you, and you cannot get Him to leave. Then He wants to settle down and make a home in you. Christ wants to make His home in your heart!

THE GOSPEL

Dear saints, this is the gospel. Our destiny is to contain Christ. For this we were created. It is not up to us. God has created us in this way. Christ must occupy us. Our destiny is to be filled with Him. The gospel is simply this living, all-inclusive Person. He is both God and man. He must fill us!

Satan caused man to fall. The fall brought man to sin and to the world. There were some who turned away from sin and from the world back to God. But halfway back they were held up. What made them come short? Religion. Saul of Tarsus was one of these. Saul turned from sin and from the world. His intention was to return to God, yet religion held him back. Many Christians today are like this. They have turned from sin and the world, with the intention of going to God, but they have been held back by religion. Christ does not fill them. The Lord’s recovery would rescue such ones, help them get free of the hook of religion, and lead them on directly to God so that Christ can fill them. In the recovery there is nothing to hold anyone back. All the time we are being urged to go directly to Christ in an inward way, to let Him occupy our whole being, that we may be one with Him and have Him one with us. What a declaration Paul could make: “To me to live is Christ”! All of us must be able to say this, not merely the words but the words backed by the fact. We must be able to tell the whole universe, “To me to live is Christ!” Without this point the divine revelation is not complete.

THE NEED FOR COMPLETION

Even as you read this message, you may still have this need of completion. You have turned back from sin and the world with the intention of going to God. Yet you have gone only halfway. Something close to God, not sinful or worldly in your eyes, is holding you back. You are behind in God’s revelation. He would have Christ occupy you in full

“在我，活着就是基督。”你若不能真的这样说，就还不够有神完全的启示。因此，你需要完成的职事。这个“完成”就是基督这活的人位，进到你里面，充满你，使祂自己与你成为一，并且使你活着就是祂。

我所说的全在圣经里面。为什么神的子民对此事如此不明？有一天，因着祂的怜悯，我看见了。虽然我在基督教里长大，却从来没有人告诉我基督活在我里面。当主开了我的眼睛，我克制不了自己，我必须把这信息从远东带到西方世界来。你们不够有神的启示，你们是落后的！你们需要“完成”！基督在你们里面，成了荣耀的盼望！（西一 27。）神不是命定你上天堂，而是命定你盛装基督！你的定命就是盛装基督，并且让祂充满你。你里面有了基督，你就有真正的盼望、真正的荣耀。

你能够宣告，你活着就是基督么？基督是不是在你里面？祂有没有充满你？有没有占有你？这是何等高的福音！

在圣经的各卷书里，关于基督活在我们里面，保罗的著作说得最清楚。难怪他的职事是完成的职事！（西一 25。）神乐意将祂儿子启示在我们里面。现在活着的，不再是我们，乃是基督在我们里面活着。祂正成形在我们里面，祂要安家在我们心里，祂是我们荣耀的盼望，祂是我们的生命。（三 4。）我们活着就是基督。

因着祂与我们是一，我们便与其他的人不同，也与从前的我们不同。现今我们是一班充满基督的人，我们是基督人。这就是基督徒的意义。基督徒就是基督人！我们是一班完全被基督占有的人。

so that you are able to say, “To me to live is Christ.” Until you can truly say this, you are behind in God’s full revelation. Thus you need the completing ministry. This completing is Christ as a living Person entering into you, filling you, making Himself one with you, and making your living to be Himself.

What I am saying is all in the Bible. Why are God’s people so unaware of this? One day by His mercy I saw these things. Though I was brought up in Christianity, I had never been told about Christ living in me. When the Lord opened my eyes, I could not contain myself. I had to bring this message from the Far East to the western world. You are behind in God’s revelation. You are behind! You need the completion! Christ in you, the hope of glory (Col. 1:27)! God destined you not to go to heaven but to contain Christ! Your destiny is to contain Christ and to have Him fill you. With Christ in you, you have the real hope and the real glory.

Can you declare that for you to live is Christ? Is Christ in you? Is He filling you? Has He occupied you? What a high gospel this is!

Of all the books in the Bible, it is Paul’s writings which tell us most clearly that Christ lives in us. No wonder his ministry is the completing ministry (Col. 1:25)! God was pleased to reveal His Son in us. Now it is no longer we who live, but Christ lives in us. He is being formed in us. He is making His home in our hearts. He is our hope of glory. He is our life (Col. 3:4). To us to live is Christ.

Because He is one with us, we are different from others and different from what we were. Now we are a people filled with Christ. We are Christ-men. This is the meaning of Christian. Christians are Christ-men! We are those fully occupied by Him.

第三章

包罗万有的基督（一）

读经：罗马书一章三至四节，五章十五节，八章二十九节，九章五节，十章十二节，哥林多前书一章三十节，二章八节，三章十一节，五章七节，十章四节，十一章三节，十二章十二节，十五章二十三节，四十五节，四十七节。

保罗完成职事的第二个要点是包罗万有的基督。我们要从保罗的两卷书——罗马书和哥林多前书来看这一点。我们将一卷书从起头看到末了，明白其中所陈明基督不同的各面，就会对祂的身位有深刻的印象。

罗马书中的基督

被标出之神的儿子

罗马一章首先陈明基督是神的儿子：“祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”（3～4。）

我们知道基督是神的儿子，三一神的第二者。但这两节圣经所说的，也包括祂的人性。因为祂是大卫的后裔，所以祂不再只是神圣的。就着祂是神的儿子来说，祂是神；就着祂是大卫的后裔来说，祂是人。祂为什么需要被标出为神的儿子？因为祂也是人子。人的儿子怎么会是神的儿子？祂需要被标出。

基督借着什么被标出？祂的神圣性情标出祂的人性。基督原先仅仅是神圣的，在神圣三一的第二者里面没有人性。但如今在基督这位被标出之神的儿子里面，有了人的性情，这人性已经因着神圣的性情被标出了。

想想你自己，你是人的儿子，也是神的儿子。你这人的儿子怎么是神的儿子？这乃是借着接受神圣的性情。现在你有两种性情——人的性情与神圣的性情。你是一个具有两种性情的人。你在人性里带着神性，又在神性里带着人性！

CHAPTER THREE

THE ALL-INCLUSIVE CHRIST (1)

Scripture Reading: Rom. 1:3-4; 5:15; 8:29; 9:5; 10:12; 1 Cor. 1:30; 2:8; 3:11; 5:7; 10:4; 11:3; 12:12; 15:23, 45, 47

The second crucial point in Paul's completing ministry is the all-inclusive Christ. We shall cover this from Paul's two books, Romans and 1 Corinthians. To go through a book and see all the varied aspects of Christ presented in it will deeply impress you with His Person.

CHRIST IN ROMANS

The Designated Son of God

In Romans 1 Christ is first presented as the Son of God: "His Son, Jesus Christ our Lord, Who came out of the seed of David according to the flesh, and was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead" (vv. 3-4).

We know that Christ is the Son of God, the Second of the Trinity. What is mentioned in these verses, however, includes His human nature as well. Because He became the descendant of David, He is no longer only divine. As the Son of God, He is God; as the Son of David, He is a man. Why did He need to be designated the Son of God? It was because He was also the Son of Man. How could a son of man be the Son of God? He had to be designated.

By what was Christ designated? His divine nature designated His human nature. Formerly, Christ was only divine. In the Second of the Trinity there was no humanity. Now, however, in Christ as the designated Son of God there is a human nature. This human nature has been designated with the divine nature.

Consider your own case. You are a son of man and also a son of God. How could you, a son of man, be a son of God? It came about by your receiving the divine nature. Now you have two natures, the human and the divine. You are one person with two natures. You are divinely human and humanly divine!

基督在成为肉体以前只是神圣的。但祂在成为人时，穿上了人性。祂在神性里是神的儿子，祂在人性里是人的儿子。就着祂是人的儿子来说，祂必须被标出为神的儿子，而祂借着复活已经如此标出了。罗马一章向我们陈明，这位基督是神的儿子，祂不仅有神性，也有人性。

许多弟兄中的长子

罗马八章二十九节说到子“在许多弟兄中作长子”。我们都熟悉约翰三章十六节，那里说基督是神的“独生子”。独生子和长子有什么区别？我们信入主耶稣时，是信入祂这位独生子；借着相信，我们成了神的儿子。我们成为儿子，究竟是照着独生子，还是照着长子？

就着独生子来说，神的儿子是独一的，不可能有人与祂同类。独生子只有神圣的性情。等到祂穿上了人性，并且带着人性复活，祂才成为长子。祂这一个在肉体里的人，乃是在复活里生为神的儿子。（徒十三 33。）当我们接受祂，我们就照着长子成为神的众子。因此祂被称为许多弟兄中的长子。我们人在接受祂以前还没有神圣的性情。现在祂既已进到我们里面来，我们就在与生俱来的人性之外，接受了祂的性情。

你们许多人记得，罗马书生命读经的信息告诉我们，罗马书摆给我们的目标，乃是产生神的众子。许多基督徒相信，罗马书的信息是因信称义。事实上，称义不过是达到目标所凭借的一部分手续。神要将罪人作成祂的众子，这是罗马书的基本思想。

约翰福音和罗马书都向我们陈明基督是神的儿子。但约翰特别描述基督的神性，祂是独生子；而保罗在罗马书里说，基督“按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子”。这里乃是说到基督在人性里被标出。保罗说基督按肉体说是从大卫后裔生的，这是要我们注意祂的人性。然后保罗在八章二十九节说，基督是许多弟兄中的长子，含示我们成为祂的弟兄并神的众子，乃是照着基督是带着人性的神长子。

Before incarnation Christ was only divine. When He became a man, however, He took on human nature. In His divinity He was the Son of God. In His humanity, He was the Son of Man. As the Son of Man He had to be designated the Son of God, and He was so designated through resurrection. Romans 1 presents this Christ to us as the Son of God, not only divine but also human.

The Firstborn among Many Brothers

In Romans 8:29 the Son is called “the Firstborn among many brothers.” We are all familiar with John 3:16, where Christ is referred to as God’s “only begotten Son.” What is the distinction between the Only Begotten and the Firstborn? When we believed in the Lord Jesus, we believed in Him as the only begotten Son. By believing, we became sons of God. Now that we are such, are we sons according to the Only Begotten or according to the Firstborn?

As the Only Begotten, the Son of God is unique. There could not be anyone else in His category. The Only Begotten has only the divine nature. Not until He took on human nature and was resurrected with the human nature did He become the firstborn Son. As a man in the flesh, He was begotten in resurrection to be the Son of God (Acts 13:33). When we received Him, we became sons of God according to the firstborn Son. Thus He is called the Firstborn among many brothers. We as human beings did not possess the divine nature until we received Him. Now that He has entered into us, we have received His nature in addition to the human nature we were born with.

Many of you will remember, from reading the Life-study Messages on Romans, that the goal laid out for us in the book of Romans is the producing of sons of God. Many Christians believe that the message of Romans is justification by faith. Actually, justification is simply part of the procedure by which the goal is reached. God is making sinners into His sons: this is the underlying thought in Romans.

In both the Gospel of John and the book of Romans Christ is presented to us as the Son of God. John, however, describes Him especially in His divinity, as the only begotten One, whereas Paul says in Romans that Christ is “of the seed of David according to the flesh, and was designated the Son of God in power according to the Spirit of holiness.” He is speaking of Christ in the human nature being designated. In saying that Christ was of the seed of David according to the flesh, Paul is calling attention to His human nature. Then in 8:29, where Christ is called the Firstborn of many brothers, Paul is implying that it is according to Christ being the firstborn Son of God with the human nature that we are His brothers and the sons of God.

你相信你也已按着圣别的灵，标出为神的儿子么？你已经被标出了！如果你有信心，你会同意这句话。想想看你的家庭生活。如果你结了婚，有了孩子，许多时候事情不是那样顺利。你的妻子、孩子有些事令你相当为难。不错，正当你的妻子和她的小助手快要把你耗尽的时候，这时就有一种的标出。圣别之灵的大能与你同在。你没有死！你没有被你的家人消杀，反倒在天上了！你的姻亲也许一直注意所发生的事，心想：“他怎么能受得了？他是天使么？他怎么能忍受这么多，而仍然那么属天？”

这样的经历难道不是标出么？如果你不敢说你已经被标出，你就是缺少信心！神圣的性情在你里面；你不只有人性，你也是神的儿子，不是像独生子，而是像长子。你原是罪人，但基督使你成为神的儿子，有人性也有神性。你是神的众子之一，而基督是神的长子。你这样享受过祂么？

是人又是神

罗马五章十五节说，“若因一人的过犯，多人都死了，神的恩典，与耶稣基督一人恩典中白白的恩赐，就更加洋溢的临到多人。”这里描述基督是人，祂被称为“一人”！祂是人中之人。再比较九章五节：“基督…是在万有之上，永远受颂赞的神。”这里说祂是在万有之上的神。从以上两节圣经我们能看见，基督是人又是神。

我们乃是在保罗的著作中，才看到这样清楚的宣告：基督是人又是神。彼得的著作没有这样清楚的传达给我们，彼得也没有告诉我们，基督活在我们里面。这就是为什么保罗的职事乃是完成的职事。他在这一卷罗马书很重的说，我们所已经接受并一直在经历的这位基督，祂是人，又是永远受颂赞的神。

众人的主

十章十二节告诉我们：“因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切呼求祂的人是丰富的。”这位基督是万人的主。祂在犹太人和外邦人之上，祂在万有之上。祂对一切呼求祂的人是丰富的。

你如果祷读罗马书中的这些经节，就会看见基督太美妙了。祂是神的儿子，有神圣的性情，但祂也有人的性情。祂从罪人产生出神许多的儿子来。祂不仅是神，祂也是人，

Do you believe that you also have been designated a son of God according to the Spirit of holiness? You have been! If you have faith, you will agree! Consider your family life. If you are married and have children, many times things have not gone smoothly. Your wife and your children have made things quite hard for you. Yet, just when it seemed that your wife and her little helpers would finish you off, there was a kind of designation. The power of the Spirit of holiness was with you. You did not die! You were not wiped out by your family. Instead, you were in the heavens! Possibly your in-laws were there watching what went on. They were thinking, “How could he put up with all this? Is he an angel? How could he stand so much and still be so heavenly?”

Is not such an experience a designation? If you dare not say you have been designated, you are short of faith! The divine nature is within you. You have not only a human nature. You are also a son of God, not like the Only Begotten, but like the Firstborn. You were a sinner, but Christ made you a son of God with both human and divine natures. You are one of the many sons, and He is the Firstborn. Do you enjoy Him in this way?

Both Man and God

Romans 5:15 says, “If through the offense of the one the many died, much more the grace of God and the gift in grace of the One Man Jesus Christ have abounded to the many.” Here Christ is portrayed as very man. He is called the One Man! He was a man among men. Compare this reference with 9:5, where He is “the Christ, Who is over all, God blessed forever.” Here He is God over all. From these two verses we can see that Christ is both man and God.

It is in Paul’s writings that we find this clear declaration that Christ is man and also God. Peter’s writings do not convey this to us as clearly. Nor does Peter tell us that Christ lives in us. This is why Paul’s ministry is the completing ministry. In this one book of Romans he says strongly that this Christ, the very One whom we have received and are experiencing, is both man and also God blessed forever.

Lord of All

Romans 10:12 tells us, “For there is no difference between Jew and Greek; for the same Lord of all is rich to all who call upon Him.” This Christ is Lord of all. He is over both the Jews and the Gentiles. He is over all. He is rich to all who call on Him.

If you will pray-read all these verses in Romans, you will see how wonderful Christ is. He is the Son of God with the divine nature, but also with the human nature. He is producing many sons of God out of sinners. He is not only God, but also man for our

给我们享受。祂在全人类之上，祂对一切呼求祂的人是丰富的。这就是给你呼求并享受的基督！保罗这样清楚的将这一位陈明出来，因而完成了神圣的启示。

哥林多前书里的基督

哥林多前书是一卷丰富的书，告诉我们许多关于基督的事。

神的智慧

一章三十节告诉我们，祂是神的智慧：“但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”这智慧包括三项。基督作为神的智慧，是我们的公义、我们的圣别、我们的救赎。公义适用于我们的已往，圣别适用于我们的现在，救赎适用于我们的将来。基督是我们的公义，使我们得称为义，得以重生；基督是我们的圣别，使我们得以变化；基督是我们的救赎，使我们得以改变形状。重生发生在我们的灵里，变化发生在我们的魂里，改变形状发生在我们的身体上。祂是公义，是为着我们的灵重生；祂是圣别，是为着我们的魂变化；祂也是救赎，是为着我们身体的改变形状。基督乃是我们包罗万有的智慧！

荣耀的主

保罗提到神的智慧时说，“这世代有权有位的人，并没有一个知道，因为他们若知道，就不会把荣耀的主钉十字架了。”（林前二 8。）基督是荣耀的主！这是最超绝的宣告。保罗在腓立比三章八节说，他将万事看作亏损，因他以“认识我主基督耶稣为至宝”。认识基督这一切项目，就是以认识祂为至宝。

说基督是荣耀的主，是什么意思？这话是我们解释不来的。认识祂是荣耀的主，乃是珍赏祂的宝贵。

根基

“因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。”（林前三 11。）基督自己是我们的根基。我们只站立在祂上面，我们没有其他的根基。

我们的逾越节

enjoyment. He is over all mankind. He is rich to all who call upon Him. This is the Christ for you to call on and to enjoy! It is Paul who presents this One in such a clear way, thus completing the divine revelation.

CHRIST IN 1 CORINTHIANS

First Corinthians is a rich book. It has much to tell us about Christ.

God's Wisdom

In 1:30 we are told that He is God's wisdom. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This wisdom comprises three items. Christ as God's wisdom is our righteousness, our sanctification, and our redemption. Righteousness applies to our past, sanctification to our present, and redemption to our future. Christ is our righteousness for us to be justified that we might be reborn, our sanctification that we might be transformed, and our redemption that we might be transfigured. Regeneration transpires in our spirit, transformation in our soul, and transfiguration in our body. He as righteousness is for our spirit to be regenerated; as sanctification, for our soul to be transformed; and as redemption, for our body to be transfigured. Christ is our all-inclusive wisdom!

The Lord of Glory

In referring to the wisdom of God, Paul says, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:8). Christ is the Lord of glory! This is a most excellent declaration. In Philippians 3 Paul says he counted all things loss on account of "the excellency of the knowledge of Christ Jesus my Lord" (v. 8). To know Christ in all these items is to have the excellency of the knowledge of Him.

What does it mean to say that Christ is the Lord of glory? This term is beyond our ability to define. To know Him as the Lord of glory is to appreciate His excellency.

The Foundation

"For other foundation can no man lay than that is laid, which is Jesus Christ" (3:11). Christ Himself is our foundation. Upon Him alone we stand. We have no other foundation.

Our Passover

“因为我们的逾越节基督，已经被杀献祭了。”（五7。）为着叫我们得赎、得救、从世界中蒙拯救，基督乃是我们的逾越节。根据出埃及十二章一至十三节，神越过以色列人，是因为逾越节羊羔的血，已经洒在他们房屋的门楣和门框上。神吩咐以色列人在他们的房子里吃羊羔的肉。换句话说，当他们吃羊羔时，房屋是他们的遮盖。如林前一章三十节所说，我们得在基督耶稣里，是出于神。当我们饱尝祂作逾越节时，祂又是我们的房屋，我们的遮盖。（关于逾越节的细节，请参看出埃及记生命读经第二十三、二十四、二十五篇。）

磐石

“也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”（林前十4。）基督是随着神子民的灵磐石。今天祂是一路随着我们的磐石。这磐石照着神的吩咐被击打，好让生命流出来以应付我们的需要，消除我们的干渴。（参出十七6。）在主的恢复里，这就是我们所享受的基督——从这一位流出生命的水来，解我们的干渴！

头

“我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。”（林前十一3。）这里不是说基督是身体的头，而是说基督是各人的头。基督是头！

身体

“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”（十二12。）祂不仅是头；祂也是身体。全身体乃是基督，这身体包含我们众人。这意思是：基督就是我们众人。这真是太奇妙了！

初熟的果子

“只是各人要按着自己的等次：初熟的果子，是基督，以后在祂来临的时候，是那些属基督的。”（十五23。）基督是从死人中复活的初熟果子；祂从死里出来了。祂既是第一位出来的，所以祂是初熟的果子；那些属祂的也要跟着复活。

“For even Christ our passover is sacrificed for us” (5:7). For us to be redeemed, to be saved, and to be rescued from the world, Christ is our Passover. According to Exodus 12:1-13, God passed over the children of Israel because the blood of the Passover lamb had been sprinkled on the lintel and the doorposts of their houses. The children of Israel had been commanded to eat the flesh of the lamb in their houses. In other words, the house was to be their covering as they ate the lamb. As 1 Corinthians 1:30 says, it is of God that we are in Christ Jesus. He, then, is our house, our covering, as we feast upon Him as the Passover. (For a more detailed consideration of the Passover, see Exodus Life-study Messages 23, 24, and 25.)

The Rock

“And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor. 10:4). Christ was the spiritual rock that followed God’s people. Today He is the rock that follows us all the way. This rock was smitten at God’s command that life might flow out to meet our need and quench our thirst (see Exo. 17:6). In the Lord’s recovery this is the Christ we enjoy— the One from whom flows the water of life to quench our thirst!

The Head

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (1 Cor. 11:3). Here Christ is spoken of, not as the Head of the Body, but as the head of every man. Christ is the Head!

The Body

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ” (12:12). He is not only the Head; He is also the Body. The whole Body is Christ. This Body comprises all of us. What this means is that Christ is all of us. How marvelous this is!

The Firstfruit

“But every man in his own order: Christ the firstfruit; afterward they that are Christ’s at his coming” (15:23, lit.). Christ is the firstfruit from among the dead. He came forth from death. Since He was the first, He is the firstfruit; those that are His will follow.

末后的亚当，第二个人

“经上也是这样记着：‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。…头一个人是出于地，乃属土；第二个人是出于天。”（十五 45, 47。）头一个人失败了。亚当堕落，没有达成神的定旨。在基督—第二个人—身上，有了新的开始，祂有新的性情和新的生命。祂是第二个人，也是末后的。这末后的亚当没有一点失败。

赐生命的灵

这末后的亚当成了赐生命的灵。如果基督不是那灵，祂怎能成为我们的智慧，我们的公义，我们的圣别，我们的救赎，我们的根基，我们的逾越节，我们的磐石、头、身体、初熟的果子？基督要之于我们成为这一切，就必须成为赐生命的灵。祂是赐生命的灵，才能在这一切不同的方面，对我们成为真实的。

结束的话

你看见你在哥林多前书里能认识多少基督的所是么？若没有保罗的这封书信，圣经定规是不完全的。你需要认识这位基督，你必须像保罗一样渴慕“认识基督”。（腓三 10。）你也必须经历并享受祂。然后，你必须将你所享受的这位基督供应给人。你要带着基督和祂的丰富出去，并被祂充满。不要跟人辩论道理，乃要向人传讲基督。

我盼望你们对哥林多前书有新的珍赏。不错，这卷书的确提到分裂、淫乱、诉讼、以及好些恶事，但我愿你们更专注于保罗向我们陈明的这位奇妙的基督。只有在保罗的完成职事里，才将基督这样丰富的陈明出来。

The Last Adam, the Second Man

“And so it is written, The first man Adam was made a living soul; the last Adam was made a life-giving spirit....The first man is of the earth, earthy: the second man is the Lord from heaven” (15:45, 47). The first man was a failure. Adam fell and missed God’s purpose. With Christ, the second Man, there came in a new beginning with a new nature and a new life. He is the second, and also the last. With this last Adam there was no failure.

The Life-giving Spirit

This last Adam became a life-giving Spirit. If Christ were not the Spirit, how could He be our wisdom? our righteousness? our sanctification? our redemption? our foundation? our Passover? our rock? the Head? the Body? the firstfruit? For Christ to be all this to us, He had to become the life-giving Spirit. It is as the life-giving Spirit that He is real to us in all these different aspects.

A CLOSING WORD

Do you see how much you can learn of Christ in 1 Corinthians? Surely without this Epistle of Paul’s the Bible would not be complete. You need to know this Christ. You must aspire, as Paul did, “to know Him” (Phil. 3:10). You must also experience and enjoy Him. Then you must minister to others this Christ whom you enjoy. Go out with Christ and His riches. Be filled with Him. Do not argue with people about doctrines. Preach Christ to them.

I hope you have a new appreciation of 1 Corinthians. Yes, this book does mention divisions, fornication, a law suit, and other evils. But I would rather have you focus your attention on this wonderful Christ Paul presents to us. Only in the completing ministry of Paul is Christ presented in such a rich way.

第四章

包罗万有的基督（二）

读经：哥林多后书三章十七至十八节，十一章二节，歌罗西书一章十二节，十五节，十八至十九节，二十七节，二章二至三节，九至十节，十六至十七节，三章四节，十至十一节。

我年轻时特别喜爱约翰福音，因为这卷福音书里用了十几个项目来描写主耶稣的所是。然而，当我开始读保罗的书信时，却发现更多的项目。不但如此，保罗所告诉我们关于基督的事，与生命的关系更密切，也叫我们有更多的享受。

假定新约里缺少了保罗的著作，神圣的启示就不完全。难怪保罗告诉我们，他领受了托付，要完成神的话。（西一25。）保罗的著作就是为着这个完成。他主要是告诉我们基督是什么，不仅说到基督是谁，更特别要说到基督是什么。

在保罗的著作中，总共约有四十个项目描写基督的所是。在前面信息里，我们看见罗马书有五项，哥林多前书有十四项。现在我们要继续来看哥林多后书和歌罗西书所提到的项目。

哥林多后书里的基督

那灵

哥林多后书说到基督的所是只有两项，可是这两项非常有意义。三章十七至十八节说，“而且主就是那灵；主的灵在哪里，哪里就有自由。但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

哥林多后书告诉我们，主就是那灵。这句话虽短，其中的意义却被许多基督徒忽略了。他们不晓得圣灵的最终表显乃是那灵。

CHAPTER FOUR

THE ALL-INCLUSIVE CHRIST (2)

Scripture Reading: 2 Cor. 3:17-18; 11:2; Col. 1:12,15,18, 19, 27; 2:2, 3, 9, 10, 16-17; 3:4, 10, 11

When I was young, I especially loved the Gospel of John because in that Gospel there are more than ten items used to describe what the Lord Jesus is. As I began to study the Epistles of Paul, however, I found many more. What Paul tells us of Christ, furthermore, is more related to life and more for our enjoyment.

Suppose in the New Testament the writings of Paul were missing. The divine revelation would not be complete. It is no wonder then, that Paul tells us he has received a commission to complete the word of God (Col. 1:25). What Paul has written is for this completing. Mainly he tells us what Christ is, not only who He is but especially what He is.

Altogether there are close to forty items in Paul's writings describing what Christ is. In our previous message we found five in Romans and fourteen in 1 Corinthians. Now we shall go on to consider those that are mentioned in 2 Corinthians and Colossians.

CHRIST IN 2 CORINTHIANS

The Spirit

In 2 Corinthians we have only two items to cover on what Christ is, but they are very meaningful. In 3:17-18 we find: "Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit" (lit.).

Second Corinthians tells us that the Lord is the Spirit. This is a short term, the significance of which is overlooked by many Christians. They fail to realize that the ultimate expression of the Holy Spirit is the Spirit.

创世记一章说，神的灵覆翼在水面上。（2，另译。）在旧约的发展中，用到耶和华的灵或主的灵这些辞。到了新约一开始，我们看见圣灵。（太一20。）接着，到主复活时，我们看见在复活里，末后的亚当成了赐生命的灵。这位赐生命的灵就是那灵！那灵乃是神的灵、耶和华的灵、圣灵、和耶稣基督之灵（腓一19）的终极完成，祂是生命之灵，（罗八2，）也是赐人生命的灵。（约六63。）

“那灵”其名虽短，其义何深。我们从出埃及三十章二十三至三十三节所描述之复合膏油的预表，得知那灵的意义。膏油是由橄榄油和四种香料复合而成。最初只有橄榄油；调上香料之后，就成了复合的膏油。

橄榄油表征神的灵。四种香料—没药、香肉桂、菖蒲、桂皮—表征基督的死，基督死的功效，基督的复活，以及复活的大能。所提的数字都有意义。把四种香料加在一欣的橄榄油里，说出人性（由四这个数字所代表）加在神性（由一所代表）里。一只手有五个指头：一个拇指加上四根指头。五这个数字表征创造者（由一所代表）加上受造者（由四所代表）。这样把神性加到人性里面，就是那灵。那灵包含了神和人，也包含了基督的死，死的功效，基督的复活，以及复活的大能。

林后三章十七节告诉我们，主就是那灵。今天基督就是复合的膏油。祂是包罗万有赐生命的灵。现在你也许就明白，为什么我们说基督是包罗万有的了。

我们的丈夫

“我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”（十一2。）很稀奇，三章所说的那灵，在这里称为我们的丈夫。我们有一个丈夫。

弟兄们，你们知不知道我们有一个丈夫？不要以为只有姊妹才是女人；就属灵上说，我们弟兄也是女人。在宇宙中只有一个男人和一个女人。基督就是这男人。事实上，这一节的德文翻译，不是“丈夫”，而是“男人”。这里的男人就是丈夫的意思。基督是男人，所以祂是独一的丈夫。人就是妻子。我们这些召会的肢体，都是妻子的一部分。

In Genesis 1 we have the Spirit of God brooding over the dark waters (v. 2). As the Old Testament progresses, the term Spirit of Jehovah, or Spirit of the Lord, is used. In the beginning of the New Testament we find the term Holy Spirit (Matt. 1:20). When we go on to the Lord's resurrection, we find that in resurrection the last Adam became a life-giving Spirit. This life-giving Spirit is the Spirit. The Spirit! The Spirit is the ultimate consummation of the Spirit of God, the Spirit of Jehovah, the Holy Spirit, and the Spirit of Jesus Christ (Phil. 1:19), who is the Spirit of life (Rom. 8:2) and the Spirit that gives life (John 6:63).

The title “The Spirit” is short, but its significance is profound. Its meaning is conveyed to us in typology in the compound ointment described in Exodus 30:23-33. The anointing ointment was made of olive oil compounded with four spices. At first there was only olive oil; but after it was mixed with the spices, it became a compound ointment.

Olive oil signifies the Spirit of God. The four spices—myrrh, cinnamon, calamus, and cassia—signify the death of Christ, the effectiveness of that death, His resurrection, and the power of His resurrection. The numbers mentioned all have their meaning. To add four spices to the one hin of olive oil speaks of humanity (represented by the number four) being added to divinity (the number one). A hand has five fingers: one thumb and four fingers. The number five signifies the Creator (the number one) being added to the creature (the number four). This adding of divinity to humanity is The Spirit. The Spirit comprises both God and man. Also included in The Spirit are the death of Christ, its effectiveness, His resurrection, and the power of that resurrection.

Second Corinthians 3:17 tells us that the Lord is now the Spirit. Christ today is the ointment, the compound ointment. He is the all-inclusive, life-giving Spirit. Perhaps now you understand why we speak of the all-inclusiveness of Christ.

Our Husband

“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:2). It is strange that this One who in chapter three is presented as The Spirit is here called our Husband. We have a Husband.

Brothers, do you realize that we have a Husband? Do not think that only the sisters are female; spiritually speaking, we brothers are also female! In the universe there is only one Man and one woman. Christ is that Man. In fact, the German translation of this verse has “man” instead of husband. Man here actually means husband. Christ is the Man, so He is the unique Husband. Humanity is a wife. As members of the church, we are all part of the wife.

实际说来，我们怎么晓得基督就是那灵，同时也是我们的丈夫？我们一呼喊主的名，就接受了那灵。在祂摸着我们、俘掳我们之前，我们是男人。姊妹的情形也是这样。有些妻子扮演丈夫的角色。姊妹辖管丈夫，就说出她缺少那灵。如果她喊：“哦，主耶稣”，并且一直呼喊，那灵就会来摸着她。那灵要征服她，并要亲自作她的丈夫！

这不仅适用于姊妹，弟兄也需要！在我的印象中，德国男人和德国面包一样硬！谁能降服你？虽然如此，如果你肯呼喊：“哦，主耶稣！”你也会降服下来。这降服你的，就是那灵，也是丈夫。

当我们被那灵充满，我们就都能顺服。那灵——基督这时成了丈夫。保罗写信的时候，并没有意思要传授我们什么道理。他说，“我曾把你们许配一个丈夫，”乃是说到一件实际的事。他把那灵供应出去，叫我们能实际的享受基督作丈夫。

歌罗西书里的基督

你们也许还记得歌罗西书的训练，在那短短四章的书信中，说到基督的所是有十四个不同的项目。我必须说，对我而言，这些项目比哥林多前书的项目还要宝贝。当然，哥林多前书的那些项目我也很喜欢，但歌罗西书里的项目更高超、更丰富、也更深奥。

众圣徒的分

歌罗西一章十二节告诉我们，父叫我们够资格“在光中同得所分给众圣徒的分”。我们都有一分。在这宇宙中，神已经把这一分赐给我们了。这分就是基督，也就是美地所预表的。以色列人进入美地时，得了一块土地，每个以色列人都有自己的一分。今天我们的美地就是基督。在这美地上，我们都有一分，是神应许给我们的！我相信我们都会看见，我们的分何其丰富。在这分里，有神、有人、有救赎、称义、公义、圣别、重生和变化。而光、生命、爱、恩慈、怜悯、和蔼、温柔等美德，也都包含在这分里。基督作我们的分所包含的，真是不胜枚举！阿利路亚，我们有这样包罗万有的分！

Practically speaking, how do we know Christ as the Spirit and also as our Husband? When we call on the name of the Lord, we receive the Spirit. Before He touches and captures us, we are the man. This is true even of the sisters. Some wives play the role of the husband. For a sister to lord it over her husband indicates that she is void of the Spirit. If she calls, “O Lord Jesus!” and keeps calling, the Spirit will come and touch her. He will subdue her and will Himself become the Husband!

This not only applies to the sisters. What about you brothers? I have the impression that the German men are as hard as the German bread! Who can subdue you? Nonetheless, if you will call, “O Lord Jesus!” you too will be subdued. The man, then, will be the Spirit. He will be the Husband.

When we are filled with the Spirit, we all become submissive. Christ as the Spirit is then the Husband. When Paul wrote, he was not trying to pass on a doctrine to us. For him to say, “I have espoused you to one husband,” was to say something practical. He was ministering the Spirit so that we might practically enjoy the Husband.

CHRIST IN COLOSSIANS

You may remember from the Colossians training that in this short book of only four chapters, there are fourteen different items of what Christ is. These items, I must say, are more precious to me than those in 1 Corinthians. Of course, I do appreciate those also, but the ones in Colossians are higher, richer, and more profound.

The Portion of the Saints

The Father, Colossians 1:12 tells us, has qualified us “for a share of the portion of the saints in the light.” There is a portion for us. In this universe God has given us a portion or a lot. This lot is Christ, typified by the good land. When the children of Israel entered the good land, they received a lot or portion of the land. Every Israelite had his share. Our good land today is Christ. We all have a portion in this good land, promised to us by God! I trust we shall come to see what a rich portion is ours. In this portion are God, man, redemption, justification, righteousness, holiness, regeneration, and transformation. Such virtues as light, life, love, kindness, mercy, gentleness, and meekness are also in the portion. What is included in Christ as our portion is beyond enumeration. Hallelujah for such an all-inclusive portion!

神的像

歌罗西书继续告诉我们，基督是“那不能看见之神的像”。（一15。）从来没有人看见神，但基督是祂完全的彰显。这就是为什么祂称为神的像。这里的像，不是指物质的形状，乃是指神的所是在祂一切属性和美德上的彰显。基督既是神的像，我们看见了祂，就看见了神。

一切受造之物的首生者

在同一节里，就是歌罗西一章十五节，基督不仅称为那不能看见之神的像，也称为“一切受造之物的首生者”。基督怎么可能是那不能看见之神的像，又是一切受造之物的首生者？祂怎能是受造之物中的一项？基督是一切受造之物的首生者，不是我们头脑所能想像的。我们不可把祂限制在基督教传统的道理里面。

我因为说基督是受造者，就被人定罪为异端。反对我的人坚持说，基督是创造主，而我说祂是受造者就错了。我回答说，“基督岂不是一个人么？祂岂不是成了有血、有肉、有骨的人么？人不是受造之物么？血、肉、骨不是受造之物所有的么？不错，基督是创造主，但祂也是受造者。祂是神，也是人。就着祂是创造主来说，祂是神；就着祂是人来说，祂乃是受造者。”

基督太伟大了，我们简单的头脑领会不来。我们越思想祂所是的一切项目，就越晓得祂远超我们所能领会的。

死人中的首生者

基督不仅是旧造里的首生者，更是“死人中复活的首生者”。（一18。）在旧造里，头一位是基督；在新造、复活里，头一位也是基督。基督在旧造和新造里都是头一位。因此，祂必须在万有中居首位。首位属于祂！

身体的头

因着基督是死人中复活的首生者，“祂也是召会身体的头。”（一18。）基督是召会的头，究竟代表什么意思，我们无法完全领会。甚至我们肉身的头，医生也无法完全了解。我站在这里，你们看见好像是我的身体支撑着头，事实上却是头支持着身体。如果你不信我的话，再想想看，倘若把我的头砍掉，会怎么样！头没有了，整个身体就倒下来了。因此，是头支持着身体。头没有了，当然我们就活不了。

The Image of God

Colossians goes on to tell us that this Christ is “the image of the invisible God” (1:15). No man has ever seen God, but Christ is His full expression. That is why He is called God’s image. Image here does not mean a physical form, but an expression of God’s being in all His attributes and virtues. Because Christ is God’s image, when we see Him, we see God.

The Firstborn of All Creation

In this same verse, Colossians 1:15, Christ is called not only the image of the invisible God, but also the “Firstborn of all creation.” How can Christ possibly be both the image of the invisible God and also the Firstborn of all creation? How can He be an item of the creation? Christ as the Firstborn of all creation is beyond the limits of our mentality. We must not restrict Him to the traditional doctrines of Christianity.

I have been accused of being a heretic for saying that Christ is a creature. My opposers insisted that Christ was the Creator and that I was in error to say He was a creature. I replied, “Was not Christ a man? Did He not become a man of flesh, blood, and bones? Is not man a creature? Do not flesh, blood, and bones pertain to the creature? Yes, Christ is the Creator, but He is also the creature. He is both God and man. As Creator, He is God; as man, He is the creature.”

Christ is too great for our simplistic mentality. The more we consider all these items of what He is, the more we shall realize how far He surpasses our understanding.

Firstborn from among the Dead

Christ is not only the Firstborn of the old creation, but also the “Firstborn from among the dead” (1:18). In the old creation the first item was Christ. In the new creation, in resurrection, the first item is also Christ. Christ is the first, both in the old creation and in the new. Thus, He must have the first place in all things. The preeminence is His.

The Head of the Body

Because He is the Firstborn from among the dead, “He is the Head of the Body, the church” (v. 18). We cannot fully grasp what it means for Christ to be the Head of the church. Even our physical head the medical doctors do not fully understand. Look at me standing here. Do you see how my body supports my head? Apparently, this is the case; in actuality, it is my head that holds up my body. If you doubt my word, think what would happen if my head were cut off! Without my head, my whole body would fall. It is the head, then, which holds up the body. Without a head, we would surely be dead!

召会也有一个头！这头就是基督。当然不是我们在这里支撑祂。祂不需要我们的支撑；反倒是祂支撑着我们。

希奇的是，我们并不知道我们在享受祂作头。一天过一天，我一直享受所吃的食物，却从来没有想到我的头多么宝贝。我几天不吃东西，还能存活；然而头没有了，一刻也活不下去。我是因着头而存活的。同样的，召会存活也是因着头支撑着身体。

元始

祂是元始，是初，（18，）这个名称在启示录也题过两次。（二一6，二二13。）主耶稣不仅是首先的，也是元始。首先的，意即在祂之前没有别的；元始，意即祂是万有的起源。

歌罗西书里的这些辞很难解释。当主耶稣说，“我就是门，”（约十9，）“我是好牧人，”（11，）我们很容易明白祂的意思。但一说到祂是死人中复活的首生者，是神的像，是一切受造之物的首生者，我们就很难领会；其意义太深奥了。可是，祂就是这一切！

荣耀的盼望

这里还有一个奥秘的辞。基督在我们里面成了“荣耀的盼望”，（西一27，）这是什么意思？这是远超我们所能领会的。我们不再是一班没有盼望的人；我们满了盼望，这盼望就是基督。我们不是盼望死，也不是仅仅盼望生。我们的盼望乃是荣耀的盼望。当基督回来叫祂的圣徒得荣耀时，（罗八30，）这荣耀就要完全彰显出来。甚至今天这位基督也离我们不远：基督在你们“里面”成了荣耀的盼望！

神的奥秘

在歌罗西二章，保罗祷告要叫圣徒的心得安慰，“能以完全认识神的奥秘，就是基督。”（2。）这位奇妙的基督乃是神的奥秘。神已经是一个奥秘了，现在我们有奥秘中的奥秘！我们摸不透神，而这位奥秘者的奥秘乃是基督。基督是全宇宙中一切事物的意义。一切我们无法解释的事，其背后乃是基督。基督是神的奥秘。

The church too has a Head! This Head is Christ. Surely we are not here supporting Him. It is not that He needs our support; rather, He is upholding us.

Strange to say, we do not realize that we enjoy Him as the Head. Day by day I enjoy the food I eat, without ever thinking of how much I appreciate my head. Yet although I could live without eating for several days, without my head I could not exist for a moment. I am alive because of my head. Similarly, the church is alive because the Head is upholding the Body.

The Beginning

He is the beginning (v. 18). This is the name by which He is twice referred to in Revelation also (21:6; 22:13). The Lord Jesus is not only the first but also the beginning. The first means that there is none before Him; the beginning, that He is the origination of all things.

These terms in Colossians are not easy to define. When the Lord Jesus says, “I am the door” (John 10:9) and “I am the good shepherd” (v. 11), we can easily grasp His meaning. But when He is called the Firstborn from among the dead, the image of God, or the Firstborn of all creation, it is hard for us to comprehend what is meant. The meaning is profound. Yet He is all of these!

The Hope of Glory

Here is another mysterious term. What does it mean for Christ in us to be “the hope of glory” (Col. 1:27)? This is far beyond our understanding. We are no longer a people without hope. We are full of hope, and this hope is Christ. We are not hoping for death or even merely for life. Our hope is of glory. This glory will be manifested to its fullest extent when Christ returns to glorify His saints (Rom. 8:30). Even now this Christ is not far from us: Christ in you, the hope of glory!

The Mystery of God

In Colossians 2 Paul prays that the hearts of the saints may be comforted “unto the full knowledge of the mystery of God, Christ” (v. 2). This wonderful Christ is the mystery of God. God is already a mystery. Now we have the mystery of the mystery! We cannot fathom God. And the mystery of this mysterious One is Christ. Christ is the meaning of everything in the whole universe. Behind the things for which we have no explanation is Christ. Christ is God’s mystery.

智慧和知识的宝藏

“一切智慧和知识的宝藏，都藏在祂里面。”（3。）一切智慧和知识的宝藏都在基督里。当今科学时代，人人都在追求知识。但是我们要晓得，一切智慧和知识的宝藏，都在这一位神的奥秘里面。

神的具体化身

九节说，“因为神格一切的丰满，都有形有体的居住在基督里面。”神乃是具体化身在基督里，祂是神的总和。凡神所是、所有并所能作的，都具体化身在基督里；神就藏在祂里面。

元首

“你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”（10。）在上一篇信息里我们看见，哥林多前书里的基督是各人的头。（十一3。）这里说到祂是一切执政掌权者的元首。基督超过一切地上的执政者，超过一切天使，也超过一切有能的和掌权的。

影儿的实体

“所以不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。”（西二16～17。）从这一节我们能看见，宇宙中一切正面的事物都是影儿。食物、饮水、阳光、安息日、节期、衣服、房屋、甚至交通工具，都是影儿。是谁的影儿？是基督的影儿，基督才是实际。基督是我们的节期、我们的月朔、我们的安息日、我们的住屋、我们的交通工具。祂是我们的营养、我们新的开始、我们的安息、我们的居所，甚至是我们高升到天上的凭借！将来我们要在眨眼之间被提上天！

我们的生命

这位美妙的基督是我们的生命。（三4。）

新人的构成成分

在新人里，基督是一切，又在一切之内。（三10～11。）因着基督住在我们里面，并且是我们的生命，祂就是新人的构成成分。在这团体的新人里，不可能有天然的人；唯有基督有

A Storehouse of Wisdom and Knowledge

“In Whom are all the treasures of wisdom and knowledge hidden” (v. 3). In Christ are all the treasures of wisdom and knowledge. In this scientific age man is pursuing knowledge. We need to know that in this One who is the mystery of God are all the treasures of both wisdom and knowledge.

The Embodiment of God

Verse 9 says, “For in Him dwells all the fullness of the Godhead bodily.” God is embodied in Christ. He is the totality of God. Whatever God is, has, and can do is all embodied in Christ. God is hidden in Him.

The Head

“And you in Him are made full, Who is the Head of all rule and authority” (v. 10). In our last message we saw that Christ in 1 Corinthians is the Head of every man (1 Cor. 11:3). Here He is spoken of as the Head of all rule and authority. Christ is over all earthly rulers, over all the angels, and over all other powers and authorities.

The Body of the Shadows

“Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of Sabbaths, which are a shadow of things to come, but the body is of Christ” (Col. 2:16-17). From this verse we can see that all the positive things in the universe are shadows. Food, water, sunlight, Sabbaths, feasts, clothing, houses, and even transportation are all shadows. Shadows of what? They are shadows of Christ, who is the reality. Christ is our feast, our new moon, our Sabbath, our housing, and our transportation. He is our nourishment, our new beginning, our rest, our dwelling place, and our means of soaring even to the heavens! We shall be taken to the heavens in the twinkling of an eye!

Our Life

This marvelous Christ is our life (3:4).

The Constituent of the New Man

In the new man Christ is all and in all (Col. 3:10-11). Because Christ lives in us and is our life, He is the constituent of the new man. In this corporate new man there cannot be the natural person; there is only room for Christ. Even today on a small scale we can

地位。甚至今天在主的恢复里，我们也能够小规模地看见这个新人在我们中间。在地上有一个新人，是单单由基督构成的！

所有这些对基督的描述，只有在歌罗西书里才能看见。在这卷书里，保罗也告诉我们，他的职事是要完成神的话。（一 25。）没有保罗的著作，我们的缺欠会是何等的大！

see this new man among us in the Lord's recovery. There is a new man on this earth, constituted of Christ alone!

All these descriptions of Christ are found only in Colossians. It is in this book also that Paul tells us that his ministry is to complete the word of God (1:27). How much we would lack without his writings!

第五章

召会（一）

读经：以弗所书三章二至十一节，一章二十二至二十三节，四章十节，十三节，二章十五节，四章二十四节，歌罗西书三章十至十一节，以弗所书五章二十三至二十七节，二十九至三十二节，二章十节。

没有使徒保罗的职事，我们不但对基督没有清楚的异象，就是对召会也没有清楚的异象。

四福音里只题过两次“召会”，都在马太福音。在十六章主说，祂要建造祂的召会，阴间的门不能胜过她。（18。）在十八章，主提到地方召会。（17。）

使徒行传描述召会的起头，以及召会如何在各处建立。至于召会的定义，我们很难从行传里所说的找到答案。如果单靠行传，我们对召会的领会就相当模糊不清。

“召会”，希腊文，ekklesia，艾克利西亚，意即蒙召出来的会众。古时候，希腊人在某城里聚在一起商议国事，这公民团体就称为“艾克利西亚”。神呼召祂的选民，把他们聚集在一起，这就是召会。然而，我们单单了解这个字的意义，还是不怎么明白召会。

我们看见，保罗的著作将召会陈明得最清楚、最透彻。在本篇信息中，我们要来看保罗所描述召会的六方面；下一篇信息我们要来看另外的六方面。这十二点的意义都很深奥、丰富。

壹 基督的奥秘

以弗所三章四节称召会为基督的奥秘。我们在前一篇信息里看见，基督是神的奥秘。（西二2。）人的头脑无法了解神，然而基督却将神完全阐明出来。基督也是神的具体化身和彰显。我们可以说，基督是神的故事。神的故事与神的奥秘是相同的。

CHAPTER FIVE

THE CHURCH (1)

Scripture Reading: Eph. 3:2-11; 1:22-23; 4:10, 13; 2:15; 4:24; Col. 3:10-11; Eph. 5:23-27, 29-32; 2:10

Without the ministry of the Apostle Paul we would lack a clear vision not only of Christ but also of the church.

In the four Gospels the church is mentioned only twice, both times in Matthew. In chapter sixteen the Lord says that He will build His church and that the gates of Hades shall not prevail against it (v. 18). In chapter eighteen He mentions the local church (v. 17).

Acts describes the beginnings of the church and how churches were established here and there. As for a definition of the church, it is hard to come up with one based upon what we are told in the book of Acts. Our understanding of what the church is would be quite hazy if we had only the book of Acts to draw on.

The Greek word for church, ecclesia, means a called-out assembly or congregation. In olden times when the Greeks in a city gathered together to discuss the affairs of state, that body of citizens was called an ecclesia. God has called out His chosen people and gathered them together: this is the church. Just by understanding the meaning of the word, however, we do not know much about the church.

Paul's writings are where we find the church presented in the clearest, most thorough way. In this message we shall cover six ways in which Paul describes the church; then in the next message we shall go over another six. All twelve are profound and rich in meaning.

I. THE MYSTERY OF CHRIST

In Ephesians 3:4 the church is called the mystery of Christ. We saw in our previous message that Christ is the mystery of God (Col. 2:2). No human mentality can understand God, yet Christ fully defines Him. Christ is also His embodiment and expression. We may say that Christ is the story of God. The story of God is the same as the mystery of God.

基督怎样是神的奥秘，召会照样是基督的奥秘。基督本身就是一个奥秘。二十个世纪以来，没有一个人能和祂相比。祂的名传遍全地，祂定规大有能力和智慧，然而谁能了解祂？祂是一个奥秘。这么多年来，很少人晓得祂是谁。保罗就是这少数认识祂的人之一。然而，这个奥秘有一个阐明，这个阐明就是召会。召会乃是基督的故事，是祂的具体表现。我们要看见基督，就必须来到召会。神在哪里？神是在基督里。基督在哪里？基督是在召会里。凡要看见神的，必须接触基督；凡要看见基督的，必须来到召会。

甚至我们聚集在这里参加训练，我们也是基督的奥秘！表面看来，我们来自许多不同的国家，有德国人、法国人、义大利人、西班牙人、挪威人、丹麦人、瑞典人、荷兰人、英国人、美国人、东方人。实际上，我们聚在这里不是各民族的大会集；我们乃是基督的一部分。我们和联合国不一样！召会乃是基督；我们在这里就是基督。我们的国籍埋葬了，我们的所是也埋葬了，留在召会里的全数是基督。

正如以弗所三章二至十一节所指明的，基督的奥秘含示了祂追测不尽的丰富。这一切丰富全在召会里。召会不是为着美国哲学、中国伦理、或德国科学研究的场所。在召会里，唯有基督和祂追测不尽的丰富才有地位。因此，借着召会，诸天界里执政的和掌权的，得知神万般的智慧。这都是照着神在基督里所立的永远定旨。

我们在这里所摸着的事极其深奥，超越哲学、宗教、科学的领域。这奥秘不是别的，乃是基督和祂追测不尽的丰富。我盼望你们好好祷读这些经节。你们需要凭着启示，而不是凭着头脑来领会其中所说的。这启示是进到你们的灵里，不是进到你们的心思里。如果你们运用灵来祷读这些经节，你们就要看见这个奥秘：基督的奥秘就是召会，包含祂追测不尽的丰富，并照着祂永远的定旨使人得知神的智慧。

贰 基督的身体

召会也是祂的身体。（弗一 22～23。）只有在保罗的著作里，我们才看见召会被描述为基督的身体。这辞不在福音书里，也不在行传里。

Just as Christ is the mystery of God, so the church is the mystery of Christ. Christ Himself is a mystery. Through all these twenty centuries no one has come on the scene who can compare with Him. His name has spread throughout the earth. Surely He must be powerful and wise. Yet who can understand Him? He is a mystery. All these years very few have realized who He is. Paul was among these few. Nonetheless, this mystery has a definition, and this definition is the church. The church is the story of Christ. It is His embodiment. To see Christ we must come to the church. Where is God? He is in Christ. Where is Christ? He is in the church. Whoever wants to see God must contact Christ. Whoever would see Christ must come to the church.

Even as we meet here for this training, we are the mystery of Christ! Apparently we are a gathering of people from many different countries. We have here Germans, French, Italians, Spaniards, Norwegians, Danes, Swedes, Dutch, British, Americans, and Orientals. In actuality, however, we are not gathered here as an assortment of different nationalities. We are all part of Christ. We are not like the United Nations! The church is Christ. We are here as Christ. Our nationality is buried. What we are is buried. All that is left in the church is Christ.

As Ephesians 3:2-11 makes clear, the mystery of Christ implies His unsearchable riches. All these riches are found in the church. The church is not the place for American philosophy, Chinese ethics, or German scientific research. There is room only for Christ and His unsearchable riches. Thus, through the church the multifarious wisdom of God is being made known to the rulers and the authorities in the heavenlies. All this is according to God's eternal purpose, which He purposed in Christ.

What we are touching here is profoundly great. It is outside the realm of philosophy, religion, or science. This mystery is nothing less than Christ with all His unsearchable riches. I hope you will go over these verses and pray-read them. You need to realize what they say not by your mental ability but by revelation. This revelation comes to your spirit, not to your mind. If you exercise your spirit and pray over these verses, you will see this mystery: the mystery of Christ, which is the church, containing His unsearchable riches and making known God's wisdom according to His eternal purpose.

II. THE BODY OF CHRIST

The church is also His Body (Eph. 1:22-23). Only in Paul's writings do we find the church described as the Body of Christ. This term is not found in the Gospels nor in Acts.

人的身体就是一个奇迹。医学院的学生花费多年学习身体的构造，经过详尽的研究之后，他们不得不承认，宇宙之中有一位大能者。没有其他合理的解释能说明，人体为什么这样错综复杂。

召会更是奇妙！她乃是基督的身体。基督有一个身体。有些圣经教师以为基督的身体是一个隐喻、象征，帮助我们了解召会是什么。从前我也是这么教导人。然而我越研读圣经，就越晓得基督的身体不仅是个比喻，更是一个事实，一个实际。

身体是个活的生机体，不像这个讲台，只是由几块木板拼合而成的。身体不是由骨头接连在一起而成的，连在一起的结果不过是一具无生命的骸骨。人体的每一部分都是生机的，都有生命。我们的牙齿是生机的，只有假牙才没有生命；我们的耳朵也是生机的。我认识一位弟兄，他的假耳朵可以拿下来；他原初的耳朵因着长瘤被切除了。假耳朵不是生机的。我的眼镜也不是生机的。我的眼睛生白内障，动过手术后，眼球内割除的水晶体就由眼镜取代了；原来眼球内的水晶体是生机的，现在所戴的眼镜则是没有生命的。

召会是基督生机的身体，有很深的意义。今天的基督教里有许多假牙、义肢、机械化的动作，给人的印象不过是一种木制或铁制的机器人。一个活生生的人或站立、或举手、或弯腰，每个动作都是出于生命。他不是拼凑起来的机械的装置，看起来像个人；他乃是活人！召会就是这样。她是基督的身体，活活的彰显祂，不需要表演。这个生机体所以会这样，乃是因着生命。弟兄姊妹的光景该是生命的结果，不该是表演。基督的身体就是祂的彰显。

请注意以弗所一章二十二至二十三节所说，使基督“向着召会作万有的头；召会是祂的身体”。召会与基督是一，同享祂元首的地位。祂已成了万有的头，我们是祂的身体，与祂是一，享受祂元首的地位。

叁 基督的丰满

召会也是“那在万有中充满万有者的丰满”。（23。）这很不容易解释。假定我们拿两位弟兄作比较，一位弟兄比另一位重得多，较重的一位就比较轻的一位丰满。召会

The human body is a marvel. Medical students spend years learning how it is put together. After such a comprehensive study, they surely must admit that some mighty Being is behind this universe. There can be no other reasonable explanation for all its intricacies.

The church is even more wonderful. It is a Body for Christ. Christ has a Body. Some Bible teachers think that the Body of Christ is a metaphor, a figure of speech, to help us understand what the church is. I used to teach that myself. The more I studied the Bible, however, the more I realized that the Body of Christ is not a mere figure of speech. It is a fact and a reality.

A body is a living organism. It is not like this stand, which was made of pieces of wood put together in a certain way. A body is not made by attaching bones together; that result would be a lifeless skeleton. Every part of the human body is organic; it has life. Our teeth are organic; only false teeth have no life. Our ears are organic. I knew a brother who had a false ear; he could take it off. His own ear had been removed because of cancer. That prosthetic ear was not organic. My glasses are not organic. They are replacing the lenses that were removed from my eyes when I had surgery for cataracts. Those original lenses in my eyes were organic; these that I wear now have no life whatever.

There is deep significance in the church as the organic Body of Christ. In Christianity today there are many false teeth, false limbs, and mechanical motions! The impression is that of a robot, made of wood or steel. When a living person stands, or raises his arm, or bends, all his actions stem from life. He is not a mechanical device put together to seem human. He is living! So is the church! It is Christ's Body to express Him in a living way. There is no need to perform. This organism is the way it is because of life. The way the brothers and sisters are should be the result of life, not of a performance. The Body of Christ is His expression.

Notice from these verses (Eph. 1:22-23) that Christ has been made "Head over all things to the church, which is His Body." The church is one with Christ, sharing and enjoying His headship. He has been made Head over all, and as His Body we are one with Him, enjoying His headship.

III. THE FULLNESS

The church is also "the fullness of the One Who fills all in all" (v. 23). This is hard to explain. Suppose we compare two brothers. One is much heavier than the other. The heavier one is fuller than the smaller one. The church is the fullness of Christ (4:13).

是基督的丰满。（一 23，四 13。）因着基督这么浩大，在万有中充满万有，祂就需要一个宇宙的大身体。这身体就是祂的丰满，是那在万有中充满万有者的丰满。想想看基督的身体有多大！她遍满全地，在欧洲、北美、远东、大洋洲、非洲、南美，处处都能看见。这个身体真是浩大！

一九五八年，我访问英国伦敦时，有一天，当地一位弟兄带我到一个大花房去，请我参观女王的葡萄树。那葡萄树爬满了整个花房。弟兄问我说，“李弟兄，您见过这么大的葡萄树么？”这葡萄树是英国女王的，他感到骄傲。

我回答说，“是的，我见过一棵比这棵大多了！”我提醒他约翰十五章里的葡萄树，在那里主耶稣说，祂是真葡萄树，信徒们是枝子。

你能告诉我这棵葡萄树有多大么？相形之下，女王的葡萄树就微不足道了！约翰十五章里的葡萄树有宇宙那么大，整个宇宙是它的花房。这是何等的丰满！

当主耶稣在地上时，祂一次只能在一地。祂在撒玛利亚，就不在加利利；祂在伯利恒，就不在耶路撒冷。祂受了时空的限制。但祂复活后，所有的限制都解除了。如今基督乃是葡萄树，扩展到全地每个角落。甚至现在祂在德国这里，祂同时也在日本、非洲，和每一个地方！

基督的丰满是什么？乃是召会。有时候有人会问我说，“你的召会在哪里？”这很难回答。我要说，我的召会有宇宙那么大。这句话听起来像不像夸口？你知道在主的恢复里，召会对我们来说有多大么？这召会开始于行传二章五旬节那一天，如今一直扩展到全地。这召会乃是那充满万有者（弗四 10）的丰满。

肆 新人

召会也是新人。（弗二 15，四 24，西三 10。）就某种意义说，全人类只有一个人；地上所有不同的民族都包含在这个人里面，这个人在圣经里称为旧人或亚当。神起初并没有造两个人，祂只造了亚当。这一个人就是人类。在创世记一章二十六至二十七节，全人类都被造了。

Because this Christ is so vast that He fills all in all, He needs a great, universal Body. This Body is His fullness, the fullness of the One who fills all in all. Consider how great the Body of Christ is. It is spread throughout the earth. It can be found in Europe, in North America, in the Far East, in Australasia, in Africa, and in South America. How vast is this Body!

In 1958 I was staying in London, England. One day a brother there took me to a huge greenhouse to show me the queen's grapevine. That vine filled the whole greenhouse. "Brother Lee," the brother asked, "have you ever seen such a great grapevine?" He was proud of that vine belonging to the British queen.

"Yes," I replied, "I have seen a far greater one than this!" I reminded him of the vine in John 15, where the Lord Jesus said He was the true vine and the believers were the branches.

Can you tell me how great this vine is? The queen's vine is insignificant compared to it. The vine in John 15 is universally great. The whole universe is its greenhouse. What fullness!

When the Lord Jesus was on earth, He was in only one place at a time. If He was in Samaria, He was not in Galilee. When He was in Bethlehem, He was not in Jerusalem. He was limited in time and in space. After His resurrection, however, all the limitations were done away. Now Christ is the vine which has spread to every corner of the earth. Even while He is here in Germany, He is also in Japan and Africa and everywhere else.

What is the fullness of Christ? It is the church. Sometimes someone will ask me, "Where is your church?" It is hard for me to answer! I want to say that my church is universally great. Does that sound like boasting? Do you realize how great the church is to us in the recovery? This church began in Acts 2 on the day of Pentecost and is now spreading throughout the whole earth. This church is the fullness of the One who fills all things (Eph. 4:10).

IV. THE NEW MAN

The church is also the new man (Eph. 2:15; 4:24; Col. 3:10). There is a sense in which the whole human race is just one man. All the different peoples on earth comprise this one man, who in the Scripture is called the old man or Adam. God at the beginning did not create two men, but only Adam. This one man was mankind. In Genesis 1:26-27 the whole human race was created.

但神在十字架上，借着基督，并在基督里，创造了另一个人，就是新人！这人也是团体的，我们都包括在他里面。亚当是旧人；基督和召会乃是新人。这新人不但是基督，也是召会。基督是这宇宙人的头，召会是祂的身体。

身体的存在是为着彰显头；照样，召会是基督的身体，也是基督的彰显。人存在怎样是为着彰显神，召会这个新人也照样是神的彰显。全召会乃是一个团体而单一的人。在欧洲各处有许多地方召会，但合起来只是一个人。今天这一个宇宙人，在全地上彰显神。就着身体来说，召会是彰显基督的。但就着新人来说，召会是彰显神的。

二十世纪下半以降，现代化的便利设施大为促进主恢复的扩展。世界各国的圣徒能够聚在一起、通信、甚至用电话交谈。最近有一天下午，我在大约二十分钟之内就接到由香港、台湾和德州打来的电话。这些便利的设施对于这一个新人真是莫大的帮助！甚至这里所释放的信息，也能制成录影带，迅速传到五大洲去，南美、非洲、大洋洲、远东、北美地区的人不久就能看到。一百年前，传教士从美国到达中国要花六个月，有些人上岸不久就死了。如今我们十几个小时就能从美国到达中国，再花十几个小时又回去了。为着神主宰的管治，我们真赞美祂！祂安排了这一切，叫新人得益处！

伍 基督的新妇

何等奇妙，召会是一个新人，同时又是新妇！（弗五 23～27，29～32。）我们到底是男人，还是女人？

为着彰显神，我们必须是男人。姊妹们，我要说到你们的眼泪。你们是新人的肢体，不要以为自己是女人。不要流泪！流泪是软弱器皿的标记。从我到西方尽职事，这二十年来，我从来没有掉过一滴眼泪，因为我是个男人。姊妹们，不要让流泪成为你们的特点！你们都是新人的肢体，从现在起，不要再流眼泪了！

然而说到爱基督的时候，召会乃是新妇。从这一面说，所有的弟兄都是女人，不该像男人那样行动。一天过一天，我们乃是爱基督的新妇。

But on the cross, through Christ and in Him, God created another man, a new man! This man is also corporate; we are included in him. Adam was the old man; Christ with the church is the new man. This new man is not only Christ, but also the church. Christ is the Head of this universal man; the church is His Body.

As the body exists for the expression of the head, so the church as the Body of Christ is Christ's expression. As man exists for the expression of God, so the church as the new man is God's expression. The whole church is a corporate yet single man. There are many local churches all over Europe, yet altogether they are only one man. Throughout the earth today, this one universal man expresses God. As the Body, the church expresses Christ. As the new man, the church expresses God.

The modern conveniences available to us in the second half of the twentieth century have greatly facilitated the spread of the recovery. Saints from many nationalities can come together, correspond, and even converse by phone. Just recently in one afternoon I received phone calls from Hong Kong, Taiwan, and Texas, all within the space of about twenty minutes. What a help these conveniences are for the new man! Even the messages given here are videotaped and can then be quickly sent out to all five continents; soon they will be seen in South America, Africa, Australasia, the Far East, and North America. Even one hundred years ago it took six months for a missionary to travel from the United States to China; some of them died soon after they arrived. Nowadays it is possible to be in Peking, China, within twenty-four hours and then to be back home within another twenty-four hours. How we praise the Lord for His sovereign rulership! He has arranged all these things for the good of the new man!

V. THE BRIDE OF CHRIST

How wonderful that the church is a man and, at the same time, a bride (Eph. 5:23-27, 29-32)! Are we male or female?

For expressing God, we must be male. Sisters, I want to speak to you about your tears. As members of the new man, do not consider yourself female. Do not shed tears! They are a sign of the weaker vessel. In all these twenty or so years since I came to the western world for the ministry, I have never shed a tear. This is because I am a man. Sisters, you must no longer be characterized by tears! You are members of the new man. From now on, no more tears!

When it comes to loving Christ, however, the church is the bride. In this sense, all the brothers are also female and should not act as men. Day by day we are the bride, loving Christ.

因此我们有双重的角色。我们是男人，要天天告诉神说，“父啊，我们是男人，在地上彰显你。”我们是新妇，要转向主耶稣说，“主，我们要你知道我们都爱你，我们是你的新妇。”男人的地位是彰显，女人的地位是爱。

如果你想想头一对夫妻，你会记得神并没有创造夏娃。夏娃是用亚当的一根肋骨造成的。神用这根肋骨为亚当建造了一个妻子，她是亚当的一部分。照样，召会也是基督的一部分，在性情、生命、生存上，二者都是一。召会不是独立的。夏娃出于亚当，又归于亚当；二人成为一体。（创二 21 ~ 24。）召会和基督是一灵。召会出于基督，又归于基督，这是一种爱的关系。爱产生真正的一。倘若二人无法成为一，就是因为缺少爱。召会与基督真正是一，成为一灵。这也就是他们爱的彰显。因此召会是基督所爱的新妇。

陆 神的杰作

以弗所二章十节说，“我们原是神的杰作。”杰作，原文也可译为诗章，它所表达的思想乃是说，一件作品把制作者彰显出来了。召会乃是一首诗章！在全宇宙中，召会彰显神的智慧，其设计登峰造极。神这杰作如同优美的音乐、可爱的诗章，真是神圣智慧无匹的表现！神这精湛的作品，谁能加以改良？

当一栋建筑物进行设计的时候，总会有所改变和修正。建筑师看出了设计上的缺点，就要经常修正他的设计图。然而，神所设计的无须改良；那是人模仿不来的，任何修正只会越改越糟。请想想看人体的设计，脸型就是一件艺术品！两只眼睛，两个耳朵，鼻子和嘴唇的排列，构成了美丽的外观。再看我们的身体和两肩，两只可爱的手等等，真是值得赞叹。召会这个设计比人体伟大、壮观多了！召会乃是一首诗章，宣告并表明了神的智慧和设计。

摘要

我们由保罗的著作认识，召会是基督的奥秘，是基督的身体，是那在万有中充满万有者的丰满，是彰显神的新人，并且是爱基督、与基督是一的新妇，更是一首诗章，彰显神的智慧和神的设计。因着保罗的完成职事，我们对召会的领会是何等的丰富！

Here, then, is our twofold role. As the man, we daily tell God, “Father, we are the man, expressing You on the earth.” As the bride, we then turn to the Lord Jesus and say, “Lord, we want You to know that we love You. We are Your bride.” The man’s position is a matter of expression. The woman’s is a matter of love.

If you consider the first couple, you will remember that God did not create Eve. Eve was made from a rib of Adam. God built a wife for Adam from that bone. She was part of him. The church is likewise part of Christ. The two are one in nature, in life, and in existence. The church is not independent. Eve came from Adam and went back to him; they two became one flesh (Gen. 2:21-24). The church and Christ are one spirit. The church came out from Christ and goes back to Him. This relationship is one of love. Love issues in genuine oneness. If two cannot be one, it is due to a lack of love. The church and Christ are genuinely one, one spirit. This oneness is the expression of their love. The church, then, is Christ’s loving bride.

VI. GOD’S MASTERPIECE

Ephesians 2:10 says, “For we are His workmanship.” The Greek word for workmanship, poiema, can also be translated masterpiece or poem. It conveys the thought of a piece of work that expresses its maker or author. The church is a poem! In the whole universe the church stands out as an expression of God’s wisdom; its design cannot be improved upon. It is like pleasant music or a lovely poem. What a matchless display of divine wisdom! Who can improve on this supreme handiwork of God!

When it comes to the way a building is designed, there can always be changes and improvements made. An architect often modifies his designs, as he becomes aware of their shortcomings. But what God designs has no room for improvement. Man cannot imitate it. Any adjustment would be for the worse. Consider the way the human body was designed. What a work of art the facial pattern alone is! The placement of our two eyes, our two ears, our nose, and our lips makes a beautiful appearance. Our body with two shoulders, two lovely hands, and so forth, is worthy of admiration. The church is a far greater, more magnificent design than the human body! The church is a poem declaring and demonstrating God’s wisdom and design.

A SUMMARY

Through Paul’s writings we know that the church is the mystery of Christ, the Body of Christ, the fullness of the One who fills all in all, the new man expressing God, the bride of Christ loving Him and being one with Him, and a poem expressing God’s wisdom and God’s design. How rich is our understanding of the church because of Paul’s completing ministry!

第六章

召会（二）

读经：以弗所书二章十九至二十二节，六章十一至十八节，加拉太书六章十节，十六节。

许多基督徒以为，召会仅仅是蒙神呼召出来之人的聚集。这么说并没有错，可是没有把召会的意义点出来。事实上，召会乃是基督的延续、基督的复制、基督的繁增、基督的扩展。新约中保罗的著作（这些著作完成了神圣的启示）告诉我们，基督是神的奥秘，而召会是基督的奥秘。称基督为神的奥秘，含示基督与神是一，祂是神的彰显，神的故事。同样的原则，召会是基督的奥秘，表明召会是基督的彰显，基督的故事。

我们可以说召会就是基督。但对于异象不清楚的人，这种说法无异是亵渎。对他们而言，召会是由蒙召在一起的会众（人）所组成的。他们认为，说召会就是基督，或是基督的延续，乃是把召会封为神了。不，召会不是神，但她确有神圣的性情。

想想看保罗的著作如何描述召会。几乎每一项都含示一种生机的关系。召会是由神在基督里所生，接受了祂的生命和性情，正如小孩子有父亲的生命和性情一样。说小孩子在生命、性情上和父亲一样，是无可辩驳的。召会也是这样。但这并不是把召会封为神了。召会不是敬拜的对象，唯有神是当受敬拜的。

召会是基督的身体。人的身体和头当然有同样的生命和性情。召会与基督在生命和性情上也是一。然而，基督是主，召会不是。基督是主，配得敬拜，但我们不可敬拜召会。

召会是基督的新妇。夏娃怎样由亚当的肋骨所造，召会也照样出自基督。肋骨表征永远的生命。召会是从神圣的生命产生出来的。然后，夏娃归于亚当，与他成为一体。同样的，召会也归于基督，现今与祂成为一灵。这幅图画又是表明一种生机的关系。我们在生机上与基督是一。祂彰显神，我们彰显祂。

CHAPTER SIX

THE CHURCH (2)

Scripture Reading: Eph. 2:19-22; 6:11-18; Gal. 6:10, 16

Many Christians consider the church as merely the gathering of God's called-out ones. This is correct, but it does not touch the significance of the church. Actually, the church is Christ's continuation, reproduction, multiplication, and spread. The New Testament—in Paul's writings, which conclude the divine revelation—tells us that Christ is the mystery of God and that the church is the mystery of Christ. To call Christ the mystery of God is to imply that He is one with God, that He is God expressed, that He is God's story. In the same principle the church as the mystery of Christ is Christ's expression and His story.

We may say that the church is Christ. To the ears of those who lack a clear vision such a statement sounds blasphemous. To them the church is made up of human beings who have been called together as a congregation. In their thinking, to say that the church is Christ or His continuation is to deify it. No, the church is not God, but it does have the divine nature.

Consider how the church is described in Paul's writings. Nearly every item implies an organic relationship. The church has been born of God in Christ. It has received His life and nature, no less than a child has his father's life and nature. To say that a child is the same as his father in life and nature is not objectionable. But this is also true of the church. The church, however, is not deified. It is not an object of worship. Only God is to be worshipped.

The church is the Body of Christ. Surely the human body has the same life and nature as the head. In life and nature the church is one with Christ. Yet Christ is the Lord; the church is not. Christ as Lord is worthy of worship, but we are not to worship the church.

The church is the bride of Christ. As Eve was formed from Adam's rib, so the church came out of Christ. The rib signifies eternal life. The church is produced from the divine life. Then Eve returned to Adam and became one flesh with him. Similarly, the church has returned to Christ and is now one spirit with Him. Here again, the picture is of an organic relationship. We are organically one with Christ. He expresses God; we express Him.

在前篇信息中，我们看过保罗对召会的六方面描述。现在我们要往前来看对于召会的所是另外六方面描述。

柒 神的家

保罗在以弗所二章十九节告诉我们说，“你们…是神家里的亲人。”“家”这个字，原文是家庭或住家。在我们的想法里，住家是一回事，家庭是另一回事。住家是我们所住的建筑物；家庭是由父母、子女所组成的。我们有可居的住家，也有和我们同住的家庭。但就新约的意义来说，住家和家庭是一样的。神所住的家就是神的家庭。我们是祂所住的家，也是祂的家庭—祂的家人。唯有神的家庭才是祂的家。祂就住在我们里面，以我们为祂的家。

“家里的亲人，”这个辞也含示一种生机的关系。我们不再是“外人和寄居的”，而是生机的成了神的家人。我们是神的亲人！我们由神而生，如今有祂的生命和性情。天使就不是这样。你也许很巴望作天使，一举一动想要和天使一样，但天使不是神的儿女，他们是神的仆役；因为天使是我们父的仆役，所以也是我们的仆役。我们强过仆役！我们乃是神的家人。

捌 神的国

我们除了是神家里的亲人以外，还被称为圣徒同国之民。（弗二 19。）这个辞指明神的国。亲人是指生命的关系，国度是指权柄。召会不仅有神的生命，更有祂的权柄。神是父，也是王。因此，我们都是王室的成员！我们生在神的家里，有祂的生命，也享受祂的丰富。我们在祂的国度里同作国民，受祂的权柄管理，并有祂的权柄。神的国乃是神行使权柄的范围。我们都是王的子民！

玖 神的居所

神家里的亲人是“被建造在使徒和申言者的根基上，有基督耶稣自己作房角石；在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所”。（弗二 20～22。）

In the previous message we went over six descriptions Paul gives of the church. Now we shall go on to another six descriptions of what the church is.

VII. THE HOUSEHOLD OF GOD

“You are...members of the household of God,” Paul tells us in Ephesians 2:19. The Greek word for household means family and house. In our thinking, a house is one thing and a family another. A house is the building where we live, and a family consists of parents and children. We have a house in which we live and a family with whom we live. In the New Testament sense, however, the house and the family are the same. God's house is His family. We are both His house and His family—His household. God has only His family as His house. He lives in us and considers us His house.

Household is another term implying an organic relationship. We are no longer “strangers and sojourners” but organically God's family. We are God's folks! We were born of God and now have His life and nature. This is not true of the angels. You may wish you were an angel and try to act angelic, but the angels are not God's children. They are His servants; because they are our Father's servants, they are our servants also. We are better than servants! We are God's family.

VIII. THE KINGDOM OF GOD

Besides being members of the household of God, we are also called fellow-citizens of the saints (Eph. 2:19). This term indicates the kingdom of God. Household refers to a life relationship, whereas kingdom refers to authority. The church has not only God's life, but also His authority. God is both the Father and the King. We are therefore members of a royal family! As those who were born into God's household, we have His life and enjoy His riches. As fellow-citizens in His kingdom, we are under His authority and have His authority. God's kingdom is the realm where He exercises this authority. We are the King's citizens!

IX. GOD'S DWELLING PLACE

This household of God is “being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom all the building, being fitted together, is growing into a holy temple in the Lord, in Whom you also are being built together into a dwelling place of God in spirit” (Eph. 2:20-22).

需要建造召会

从这几节经文我们能够看见，神的家需要建造起来。神的家庭或家人需要建造在一起。一堆木材、石头不是一幢房子。要把房子建造起来，每一块材料都必须严格的使用。虽然我们是神的家庭，但我们要成为祂的居所，非得建造起来不可。这种建造不在十九节，而是在底下三节（20～22）所提到，就如前面所引述的。首先是说到宇宙一面的建造，然后是说到地方一面的建造。我们都需要这双重的建造：与我们所在地的圣徒有建造，并和全地的圣徒有建造。

二十节笼统的描述被建造在使徒和申言者的根基上，有基督耶稣自己作房角石。然后二十一节就描述宇宙性的建造：“在祂里面，全房联结一起，长成在主里的圣殿。”全地的众圣徒都要建造起来成为一个圣殿。这殿建造完成以后，就是宇宙的召会。二十二节的“你们也”，是指地方上的圣徒。不仅全世界的信徒要建造起来；“你们也在祂里面同被建造，成为神在灵里的居所。”

我们只要论到召会，就必须注意建造的事。我若是问：你们是神的家人么？你们会毫不迟疑的说，“赞美主，我们是！”但我若接着问：就实际来说，你们是神的居所么？这个问题你们就不能太快回答。

作神的家人不是一件建造的事，但要让神得着一个居所，就非有建造不可。如果我们分散在各处，和大多数基督徒的光景一样，当然就没有建造了。赞美主，我们已经被带进祂的恢复里！我们不再彼此分散，现今我们聚在一起。这意思是说，我们已经建造起来了么？未必如此。我们聚集了一段时间以后，可能彼此都熟悉了，也彼此产生了感情。但这未必是建造，不过是像把建造的材料堆集在一起。一堆的建筑材料当然不是居所！

每当我们聚在一起，我们是一堆材料，还是一幢建筑物？在建筑物里，所有的材料都必须裁切合宜，并且联结一起。每一块都必须放对位置，与别的材料有正确的关系。当所有的材料都经过了处理，并且彼此联结一起的时候，就产生了建造。一同聚会只是堆集在一起；唯有建造才能产生一个居所。

The Need for Building Up

From these verses we can see that the household of God needs to be built up. God's family or household needs to be built together. A pile of lumber or stones is not a house. For a house to be built, every piece of material must be strictly used. Even though we are God's family, for us to become His dwelling place we must be built up. This building up is not mentioned in verse 19, but in the next three verses, quoted above. First the universal building is referred to and then the local. We need this twofold building: with the saints in our locality and with all the saints on earth.

Verse 20 gives us a general description of the building upon the foundation of the apostles and prophets, with Christ Jesus as the cornerstone. Then verse 21 describes the universal building: "In whom all the building, being fitted together, is growing into a holy temple in the Lord." All the saints on earth are to be built up into a holy temple. This temple is the universal church, after it has been built up. In verse 22 "you also" indicates that the local saints are referred to. Not only are all the believers throughout the world to be built up; "you also are being built together into a dwelling place of God in spirit."

In our consideration of the church, we need to pay attention to this matter of building. Are we God's family? We have no hesitation in replying, "Praise the Lord, we are!" But here is another question: Are we, practically speaking, the dwelling place of God? This one we cannot answer so quickly.

To be God's family is not a matter of building. But for God to have a dwelling place requires building up. If we are scattered around, as is the case with most Christians, there is surely no building. Praise the Lord that we have been brought into His recovery! We are no longer scattered. Now we are meeting together. Does this mean that we have been built up? Not necessarily. After we have met together for a while, we may feel that we know each other and have some affection toward one another. This, again, is not necessarily the building. It is more like a pile. The building materials have been brought together and piled up. Surely a pile is not a dwelling place!

As we meet together, are we a pile or a building? A building must have all its pieces properly trimmed and fitted together. Each piece must be put in place in proper relationship to the other pieces. When all the pieces have been dealt with and have grown up in relation to each other so that they are fitted together, there is the building. Meeting together might be just a piling up; only building up provides a dwelling place.

身为神的家人，我们应当是祂的家。然而家人是凭着出生之生命的故事，而居所不仅包含了生命，更包含了建造。哪里有生命和建造，哪里才有居所。

今天我们的神在地上几乎是无家可归。祂有家人，但祂没有家可居住。当我们聚集在这里时，我们都是神的家人。就一面说，我们一家人团圆了。平时一家人可能散居各地，但逢年过节的时候，总会欢欢喜喜的回来团聚。然而，这种团聚不算是一个家，因为家必须要有建造。神在地上有一个大家庭，无论我们去哪里，都能遇见一些神的儿女。虽然如此，因着没有建造，祂仍无家可归。

拥有神生命的信徒很多，但他们并没有建造起来。你们这些来自英国黑池的圣徒，必须有把握说，在黑池不仅有神的家人，更有祂的居所。那里必须有生命，也必须有建造。要成为神的家人，有神的生命就够了；但要让神得着一个家，你们就非得建造在一起不可。在别的地方也应该这样。我盼望你们在这里不仅有生命，更有建造。你们从丹麦来的，从瑞典来的，从其他各地来的如何？你们都有家人，但你们有没有居所？

地方的一面和宇宙的一面

这个建造有两方面，有地方的一面和宇宙的一面。在地方一面，我们是神的居所；在宇宙一面，我们是主的圣殿。比方，我是安那翰召会的一个肢体，我已经和当地的圣徒建造在一起。然而不仅如此，我确信我也和全地的众圣徒建造在一起。因此无论哪里有召会，总有两面的建造，就是地方一面和宇宙一面的建造。我来到德国这里，并不以为自己是外人和寄居的；我乃是在主里宇宙圣殿的一部分。

如何被建造

被建造并不是说，你们彼此靠得很近。很可能两块木材并排在一起，却仍然不是建筑物的一部分。你们可能在一起很接近，而没有建造。从前我告诉圣徒说，他们必须晓得谁在他们旁边，谁在他们上面，谁在他们后面，谁在他们下面，谁在他们前面。我教导人说，我们要建造起来，就必须晓得自己是摆在哪里，就像木头安在建筑物上一样。现在我领悟，这种解释乃是人的观念。

As God's family, we should be His house. A family, however, is a matter of life by birth, while a dwelling place includes not only life but also building. When there is both building and life, there is the dwelling place.

On this earth our God is nearly homeless. He has a family, but He has no house to live in. We are all God's family as we meet here. In a sense, we are having a family reunion. A family may be scattered over many different countries, but on special occasions they all come together for a happy reunion. This reunion, however, is not a home. For a home there must be a building. God has a big family on this earth. Wherever we go, we can meet some of His children. Nonetheless, He has no home because there is no building.

The believers possessing His life are many, but they have not been built up. Those of you who are here from Blackpool must have the assurance that in Blackpool there is not only God's family but also His dwelling place. There must be the building as well as the life. To be God's family it is sufficient to have God's life; for God to have a home, however, you must all be built together. The same is true of Stuttgart. I hope that you have here not only life but also building. What about those of you from Denmark? from Neuchatel? from other localities? You have the family; do you also have the dwelling place?

Local and Universal

This building is twofold. It has a local aspect and a universal aspect. Locally, we are God's dwelling place; universally, the Lord's holy temple. For example, as a member of the church in Anaheim, I have been built up with the saints there. More than this, however, I do believe that I have also been built up with all the saints on this earth. Thus I have a twofold building, both local and universal, wherever there are churches. While I am here in Stuttgart, I do not consider myself a stranger or sojourner; I am a part of the universal holy temple in the Lord.

How to Be Built Up

To be built up does not mean that you are close to each other. Two pieces of lumber may be right next to each other and still not be part of the building. You may be close together without being built up. Formerly I would tell the saints that they needed to know who was beside them, and above them, and behind them, and beneath them, and in front of them. To be built up, I taught, was to know where you fit in the house, like pieces of wood fitted into a building. I realize now that this explanation is a human concept.

被建造就是长在一起。以弗所四章解释说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身…得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”（15～16。）真实的建造就是长大。长大乃是从自己里面出来，长到元首基督里面，这是逐渐进行的。你从自己里面出来并长到元首里面有多少，乃是决定你长大的因素，也是决定你被建造的因素。当你从自己里面出来并长到基督里，你就得了建造。

在此我要再次提醒你们，乃是保罗的完成职事论到建造的事。我们由他的著作中就能看见，我们是神的家人；然而我们是不是神的居所，乃在于我们有没有被建造。我们也看见建造在于长大；我们越长到基督里并且被建造起来，神就越得着居所。

拾 战士

从以弗所六章十一至十八节里的劝勉，我们能够看见，召会也是一个战士，需要神的全副军装，好能站住，抵挡魔鬼的诡计。

这宇宙中正进行着一场激烈的争战。召会必须是战士，为神的国争战，抵挡神的仇敌。召会不仅是新人、新妇、神的家、神的居所；召会也是一个战士，被神装备好，要和撒但以及撒但手下黑暗的权势争战。地上发生的难处主要是来自空中这些邪恶的属灵权势。召会必须抵挡这些黑暗的邪恶权势。

要打这场仗不是靠召会本身的力量，而是靠基督。基督自己就是神所赐给我们的军装；然而，拿起并穿戴军装却在于我们。基督是我们的腰带，是消灭撒但火箭的盾牌，是拯救的头盔，也是击杀仇敌的剑。我们穿上基督，披戴基督，藏在祂里面，就能为神争战。

拾壹 信仰之家

我们已经看过十项对召会的描述——基督的奥秘、基督的身体、基督的丰满、新人、基督的新妇、神的杰作、神的家、神的国、神的居所和战士——都在以弗所书里面。现在我们来加拉太书来看最后两点。

To be built up is to grow together. Ephesians 4 explains this: “But holding to truth in love, we may grow up into Him in all things, Who is the Head, Christ, out from Whom all the Body, fitted and knit together...causes the growth of the Body unto the building up of itself in love” (vv. 15-16). The real building is a growing. To grow up is to get out of yourself and to grow into Christ the Head. This happens gradually. How much you get out of yourself and into the Head is the deciding factor in your growth. It is also the deciding factor in your being built up. When you get out of yourself and grow into Christ, you are built up.

Here again I would call to your attention that it is Paul in his completing ministry who deals with our being built up. It is from his writings that we can see that we are God’s family, but that whether we are God’s dwelling place depends on our being built up; that the building up depends upon the growing up; and that the more we grow into Christ and are built up, the more dwelling place God has.

X. THE WARRIOR

From the exhortations in Ephesians 6:11-18 we can see that the church is also a warrior, needing the whole armor of God to stand against the stratagems of the Devil.

In this universe a war is raging. The church must be a fighter, battling for God’s kingdom and against God’s enemy. The church is not only a man, a bride, God’s family, and His dwelling place. It is also a warrior, equipped by God to do battle against Satan and the powers of darkness under him. The troubles that happen on this earth come mainly from these evil, spiritual powers in the air. It is the church which must stand against these evil powers of darkness.

This warfare is waged not in the church’s own strength but in Christ. He Himself is the armor provided by God for us. It is up to us, however, to take up and put on the armor. Christ is the girdle for our loins, the shield to quench Satan’s flaming darts, the helmet of salvation, and the sword to slay the foe. We put on Christ, wearing Him like a garment and hiding in Him, to fight the battle for God.

XI. THE HOUSEHOLD OF THE FAITH

The ten descriptions of the church that we have already considered—the mystery of Christ, His Body, His fullness, the new man, His bride, God’s masterpiece, God’s family, the kingdom of God, God’s dwelling place, and the warrior—are all found in Ephesians. For the last two descriptions we turn now to Galatians.

加拉太六章十节把召会称为信仰之家。在保罗的完成职事里，这里又有一个关于召会所的启示。“信仰之家”是一个很特别的辞，意思就是信仰的家庭。

在加拉太书里，保罗论到律法和信仰相对。犹太教徒是属律法的人，而信徒则是信仰的家庭。前者属于旧约，后者属于新约。“信仰”这辞指明神新约的经纶。我们可以广泛的说，神现在所作的，一点不差就是要把祂自己分赐到祂的选民里面。我们可以说，信仰是一个包裹，包着神新约的经纶。

因着我们认识并珍赏基督，信仰就进到我们里面。我们听见祂，就开始认识祂，也就珍赏祂。由于这种珍赏，信仰就在我们里面产生。我们因此接受了基督，并且得着三一神分赐到我们里面。这一切思想都包括在“信仰”里面。我们属于这信仰，而不属于律法。律法不能赐人生命，所以律法没有家庭。属律法的人没有生命。反之，信仰却把生命，甚至把神自己分赐到我们里面。因此，信仰有家庭。

我们信徒就是那生生不息的信仰之家！我们都是这个遍满全地之家的家人。这个家庭有一个名称，就是信仰之家。我们都是这个信仰之家——召会——里的人。

拾贰 神的以色列

在旧约里，神有一班人成为祂的见证，彰显祂。这就是以色列民。在新约里，神的真以色列乃是召会。在加拉太六章十六节，保罗用了“神的以色列”这个辞。

今天有以色列国，这是肉身的以色列人，不是真以色列人。今天神的真以色列乃是召会。所以今天在地上有两班以色列：肉身的以色列，住在巴勒斯坦；以及灵里的以色列，就是我们这一班人。保罗告诉我们，只要照着新造的准则而行，我们就是神的以色列。

你有没有想过你是真犹太人？倘若你没有看见这点，你就不够熟悉保罗的完成职事。因着加拉太六章十六节，我敢说我是真犹太人！在以色列地的犹太人不是真犹太人。如果你去那里访问，你会发现他们一点也不彰显神；他们的光景十分属世，甚至十分罪恶。几年前我在那里住了几天，我的印象就是这样。然而，他们仍是神的以色列，只

In Galatians 6:10 the church is called the household of the faith. In Paul's completing ministry here is yet another revelation of what the church is. The household of the faith is a specific term; it means the family of the faith.

In Galatians Paul sets the law and faith in contrast. The Judaizers are people of the law, while the believers are the family of the faith. One belongs to the Old Testament, the other to the New. This term, the faith, indicates God's New Testament economy. It is a comprehensive way of saying that what God is doing now is nothing less than dispensing Himself into His chosen people. We may say that faith is a bundle, wrapping up God's New Testament economy.

This faith comes into us by our knowing and appreciating Christ. As we hear of Him, we begin to know Him and, correspondingly, to appreciate Him. Out of this appreciation, faith is produced within us. We thus receive Christ and have the Triune God dispensed into our being. All of this thought is included in "the faith." We belong to this faith, not to the law. The law cannot give life; thus, it has no family. The people of the law are without life. The faith, in contrast, imparts life, even God Himself, into us. Thus, faith has a family.

We believers are the household of the begetting faith! We are the members of a family that is spread throughout the earth. This family has a name: the household of the faith. We are members of this great family of the faith—the church!

XII. THE ISRAEL OF GOD

In the Old Testament God had a people to be His testimony, expressing Him. This was the nation of Israel. In the New Testament the real Israel of God is the church. "Israel of God" is the term Paul uses in Galatians 6:16.

There is today the nation of Israel. This is Israel in the flesh. It is not the real Israel. The real Israel of God today is the church. Thus there are two Israels: the one in the flesh, located in what was called Palestine, and the one in the Spirit, to which we belong. Paul tells us that as many as walk according to the rule of the new creation are the Israel of God.

Have you ever considered that you are a real Jew? If you do not realize this, you are not familiar enough with the completing ministry of Paul. Because of Galatians 6:16 I dare to say that I am a real Jew! The Jews in the land of Israel are not the real Jews. If you visit there, you will find that they do not express God at all; the situation is worldly and even sinful. That was my impression when I stayed there for some days a few years ago. Nonetheless, they are still the Israel of God, but in the flesh. We are the Israel of

是他们是肉身的以色列，我们却是神在灵里的以色列。因着我们是召会，神在圣经中所应许的福，全是我们的分。

这奇妙的召会已经在保罗的著作里向我们启示了，他的确完成了神的话。（西一 25。）

God in Spirit. All the blessings promised by God in the Bible are our portion because we are the church.

This wonderful church is revealed to us in Paul's writings. He has surely completed the Word of God (Col. 1:25).

第七章

那灵和我们的灵

读经：罗马书八章九节，路加福音一章三十五节，使徒行传十六章七节，腓立比书一章十九节，哥林多后书三章十七至十八节，罗马书八章二节，哥林多前书十五章四十五节下，约翰福音七章三十九节，加拉太书三章十四节，约翰福音三章六节下，罗马书八章十六节，哥林多前书六章十七节，罗马书八章六节下，四节。

若是没有那灵在我们的灵里，我们所讲论基督活在我们里面，祂成了我们这么多方面的享受，以及召会的所是等等，都不能实现。

基督怎么能够活在我们里面？乃是因着祂成了我们灵里的那灵。住在我们灵里的乃是那灵。我们怎么能够在所提过的这么多方面来享受基督？倘若祂不是赐生命的灵，祂的所是就全是客观、遥不可及的。由于祂是那灵，祂的一切所是我们就都能在灵里享受。召会怎样才能成为基督的奥秘、基督的身体和新人？也是借着我们灵里的那灵。

唯有借着我们灵里的那灵，保罗完成职事里的所有重点，才有效力。保罗一而再，再而三的对我们说到那灵和我们的灵。他的著作里透彻的论到这两个灵。

对神的灵之启示的进展

旧约多半是用“神的灵”一辞，如创世记一章二节。此外，旧约里也可以看见“耶和华的灵”。（如士六 34。）到旧约末了，还有一个不平常的称呼，就是“施恩的灵”，（亚十二 10，）也提到“圣别的灵”。（赛六三 10，11，诗五一 11，直译。）不过，“神的灵”和“耶和华的灵”乃是旧约中两个常用的辞。

新约多半是用圣灵、神的灵和那灵。另外保罗也用了许多其他的辞。“神的灵”在保罗的著作里也能见到，（罗八 9，）只是如今祂不再是覆翼在水面上，而是“住在你们里面”。那覆翼的灵现今住在我们里面，与创世记一章大不相同！

CHAPTER SEVEN

THE SPIRIT AND OUR SPIRIT

Scripture Reading: Rom. 8:9; Luke 1:35; Acts 16:7; Phil. 1:19; 2 Cor. 3:17-18; Rom. 8:2; 1 Cor. 15:45b; John 7:39; Gal. 3:14; John 3:6b; Rom. 8:16; 1 Cor. 6:17; Rom. 8:6b, 4

Without the Spirit in our spirit all the matters we have covered about Christ living in us, about His being so many different items for our enjoyment, and about what the church is, cannot be prevailing.

How can Christ live in us? It is by His being the Spirit in our spirit. It is the Spirit that lives in our spirit. How can Christ be enjoyed by us in the many different aspects we have mentioned? If He were not the life-giving Spirit, all that He is would be objective and remote. Because He is the Spirit, whatever He is we may enjoy in our spirit. How can the church be the mystery of Christ, the Body of Christ, and the new man? Again, it is by the Spirit in our spirit.

Only by the Spirit in our spirit will all the crucial points in Paul's completing ministry become prevailing. Again and again Paul refers us to the Spirit and to our spirit. His writings thoroughly cover these two spirits.

THE PROGRESSIVE REVELATION OF THE SPIRIT OF GOD

The Old Testament mostly uses the term “Spirit of God,” as in Genesis 1:2. Further on in the Old Testament we find the term “Spirit of Jehovah” (e.g., Judg. 6:34). At the end of the Old Testament there is even the remarkable term “Spirit of grace” (Zech. 12:10). Spirit of holiness is also mentioned (Isa. 63:10, 11; Psalms 51:11; lit.). “Spirit of God” and “Spirit of Jehovah,” however, are the two commonly used Old Testament terms.

In the New Testament mostly the terms Holy Spirit, Spirit of God, and the Spirit are used. Paul uses many other terms as well. “Spirit of God” is found in his writings (Rom. 8:9), but now He is no longer brooding over the waters; He “dwells in you.” The brooding Spirit today is indwelling us. What a change from Genesis 1!

圣灵

保罗在他的书信中也多次使用“圣灵”一辞。

路加一章三十五节提到“圣灵”，是当主耶稣在祂肉身的母亲里成孕时所引进的一个称呼；这是因为有个平凡的东西要成为圣别。同一节把将要出生的那一位称作“圣者”。圣灵进到一个人里面，使其孕育圣者。当圣灵进到我们这些平凡的人里面，我们也能够成为圣别。

耶稣的灵

行传十六章七节说，“耶稣的灵却不许。”“耶稣的灵”这辞只在这一节里出现，指明主耶稣在地上生活行动的时候，有神的灵与祂同在。耶稣是一个人，却有神的灵与祂同在；这灵就变成耶稣的灵，来过人性生活。

基督的灵

罗马八章九节有“基督的灵”。耶稣的灵与人性生活有关，基督的灵则与复活的生命有关。主耶稣在地上凭着耶稣的灵来过人性生活。既然祂已复活，祂就凭着基督的灵来过复活的生活。

耶稣基督的灵

腓立比一章十九节说到“耶稣基督之灵”，这是包罗万有、复合的灵。不要以为有好几个不同的灵，各有不同的名称：神的灵、圣灵、耶稣的灵、基督的灵，现在又有耶稣基督的灵。灵只有一位，不同的名称乃是指明这包罗万有之灵的不同方面。

当我们称这灵为“耶稣基督的灵”时，这个名称里就包含了神的灵、圣灵、耶稣的灵、基督的灵。在神的灵里面只有神性，但如今在耶稣基督的灵里面也包含了人性。此外，还包含了祂的人性生活、受死和复活。

我再请你们看出埃及三十章里的圣膏油。单单橄榄油是表征神的灵，或神性。但是把四种香料加到橄榄油里，与油复合，就成了膏油。这些成分一加进来，油就不再是单纯的油了。

The Holy Spirit

Paul also uses the term Holy Spirit a number of times in his Epistles.

Luke 1:35 gives us the first mention of the Holy Spirit. He is introduced at the time when the Lord Jesus was conceived by a human mother. This is because something common is to be made holy. In this same verse the One to be born is called “that holy thing.” The Holy Spirit came into a human being to conceive something holy. When the Holy Spirit came into us common human beings, we too could be made holy.

The Spirit of Jesus

In Acts 16:7 (lit.) it says, “The Spirit of Jesus suffered them not.” This term is found only in this verse. It indicates that when the Lord Jesus was walking on this earth, the Spirit of God was with Him. Jesus was a man, yet the Spirit of God was with Him. This Spirit became the Spirit of Jesus to live a human life.

The Spirit of Christ

Romans 8:9 has the term Spirit of Christ. While the Spirit of Jesus relates to human living, the Spirit of Christ relates to resurrection life. On earth the Lord Jesus lived a human life by the Spirit of Jesus. Now that He has entered into resurrection, He lives a resurrected life by the Spirit of Christ.

The Spirit of Jesus Christ

Philippians 1:19 has the expression “the Spirit of Jesus Christ.” This is the all-inclusive, compound Spirit. Do not think that there are several different Spirits, all with different names: the Spirit of God, the Holy Spirit, the Spirit of Jesus, the Spirit of Christ, and now the Spirit of Jesus Christ. There is only one Spirit. His different names indicate different aspects of this all-inclusive Spirit.

When He is called the Spirit of Jesus Christ, this name includes the Spirit of God, the Holy Spirit, the Spirit of Jesus, and the Spirit of Christ. In the Spirit of God there was only divinity, but now the Spirit of Jesus Christ includes humanity also. In addition, His human living, His death, and His resurrection are included.

Again I refer you to the anointing ointment in Exodus 30. The oil alone speaks of the Spirit of God, or divinity. But four spices were to be added to the olive oil and compounded with it to make an ointment. With these ingredients added, the oil was no longer a single element.

加在油里的没药，说出基督的死；香肉桂表征祂死的功效；菖蒲表征祂的复活；桂皮则表征祂复活的大能。这四种香料加上一欣的橄榄油，就说出神（由一这数字所代表）与人（由四这数字所代表）联合；也就是神性加上了人性。

膏油里所使用之香料的数量也很有意义：

（一）没药—五百舍客勒。（23。）

（二）香肉桂—二百五十舍客勒。（23。）

（三）菖蒲—二百五十舍客勒。（23。）

（四）桂皮—五百舍客勒。（24。）

这四种香料分成三个五百舍客勒的单位。“三”是指三一神。五百舍客勒的第二个单位为什么分成两半，香肉桂和菖蒲各二百五十舍客勒呢？这乃是说出神格的第二者在十字架上裂开了。

从旧约的这幅图画里，我们晓得在耶稣基督的灵，就是这复合的灵里，有神性、人性、人性生活、基督的死（就是十字架上的切割）及其死的功效、基督的复活及其复活的大能。这复合、包罗万有的灵必然有全备的供应。

祂的富源与我们同在，我们可以便利的取用，作为我们全备的供应。这供应包含了神性、正确拔高的人性、正确的人性生活、基督奇妙的死及其死的功效、祂的复活以及复活的大能，尤其是其驱邪的能力。

这一位带着这样全备供应的包罗万有之灵，是与我们同在的！

主的灵

“而且主就是那灵；主的灵在哪里，哪里就有自由。但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”（林后三 17～18。）这两节说到那灵，很令人费解。这里首先告诉我们，主就是那灵。这意思是说，主和那灵乃是一。然后同一节又说到主的灵，这辞听起来好像是说，灵和主是有关联的；但灵是一位，主是另一位。然后到十八节有“主灵”这个辞，这和父神

To the oil was added myrrh, which speaks of Christ's death; cinnamon, signifying the effectiveness of His death; calamus, which typifies His resurrection; and cassia, representing the power of His resurrection. These four spices plus the one hin of olive oil tell us that God (represented by the number one) is joined to man (represented by the number four); that is, divinity is added to humanity.

The amount of spices used in the ointment is also meaningful:

(1) Myrrh - 500 shekels (v. 23)

(2) Cinnamon - 250 shekels (v. 23)

(3) Calamus - 250 shekels (v. 23)

(4) Cassia - 500 shekels (v. 24).

These four spices are of three units of five hundred. Three speaks of the Triune God. Why is the second unit of five hundred shekels divided between the cinnamon and the calamus? This is an indication that the second of the God-head was split on the cross.

From this Old Testament picture we learn that in the Spirit of Jesus Christ, this compounded Spirit, there is divinity, humanity, human living, the death of Christ—even the cutting on the cross—and its effectiveness, the resurrection of Christ and its power. Surely this compound, all-inclusive Spirit has a bountiful supply!

His resources, which are with us and available to us as a bountiful supply, include divinity; a proper, uplifted humanity; the proper human living; Christ's wonderful death and its effectiveness; His resurrection and its power, especially its repelling power.

This all-inclusive Spirit with such a bountiful supply is with us!

The Spirit of the Lord

“Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit” (2 Cor. 3:17-18, lit.). These verses are puzzling in their reference to the Spirit. First we are told that the Lord is the Spirit. This means that the Lord and the Spirit are one. Then in the same verse we have the Spirit of the Lord. This term sounds as if the Spirit is related to the Lord, but that the Spirit is one Person and the Lord another. Then in verse 18 we have the term Lord Spirit. This is a compound title like Father God.

一样，是复合名称。我们说父神，意思不是指父是一位，神是另一位。“主灵”也是一样；主和灵就是一位。

我们能用电来说明这个思想。电流动的时候称为电流。但不是说，电流是一回事，电是另一回事。电流就是流动的电。照样，主就是主；而祂行动的时候，乃是那灵，或主的灵。主在天上的时候是主，临到我们时候就是那灵。主的灵就是在我们里面行动的主。我们能够从经历里说这话，并非徒有字句而已。历代以来，许多属神的人也是这么说。当神或基督临到我们，乃是成了那灵而来。

究竟是谁活在我们里面？乃是那灵。那灵是谁？就是主，也就是父。照新约所说，父、子、灵都在我们里面。我们里面有一个人位么？我们不能回答得太急促。以弗所四章六节说，父在我们里面。歌罗西一章二十七节说，基督在我们里面。罗马八章九节告诉我们，神的灵住在我们里面。到底有几位在我们里面？这是一个奥秘。我们有了那灵，就有了子；我们有了子，就有了父。因着有那灵，我们就有父也有子。我们有了一，就有了三！祂们不能分开。阿利路亚，主的灵乃是奇妙的灵！

生命之灵

罗马八章二节提到“生命之灵”，这个辞不容易说明。生命本身是很不容易用言语来说明的，但生命很容易辨认。你看一个人，立刻就知道他是活的。倘若你到殡仪馆去，明显就能看见，一个死人是没有生命的。你不需要大声宣告你是活的，或者想要说服别人相信你有生命。别人甚至不用看你，就知道你是活的。照样，人死了，生命就没有了，这也是显而易见的。

你有了生命之灵，你就是活的，你就显出了生命的征兆！这指明你有神、有基督，二者都是生命。那灵乃是生命之灵。

赐生命的灵

“末后的亚当成了赐生命的灵。”（林前十五 45 下。）那灵不仅是生命之灵，也是分赐生命者。祂赐人生命！

When we say Father God, we do not mean that Father is one and God another. The same is true with “Lord Spirit”; Lord and Spirit are one.

Electricity illustrates this thought. When electricity moves, it is called electric current. The current, however, is not one thing and electricity another. The current is simply electricity in motion. Similarly, the Lord is the Lord; when He moves, He is the Spirit, or the Spirit of the Lord. While the Lord is in the heavens, He is the Lord. When He comes to us, He is the Spirit. The Spirit of the Lord is the Lord moving in us. We can say this from experience, not merely as a doctrine. Many men of God throughout the centuries have spoken this way also. When God or Christ comes to us, it is as the Spirit that He comes.

Who is it that lives in us? It is the Spirit. Who is the Spirit? He is the Lord. He is also the Father. According to the New Testament, the Father, the Son, and the Spirit are all in us. Do we have three Persons within? We cannot answer too hastily. Ephesians 4:6 says that the Father is in us. Colossians 1:27 says that Christ is in us. Romans 8:9 tells us that the Spirit of God dwells in us. How many are in us? This is a mystery. When we have the Spirit, we have the Son. When we have the Son, we have the Father. With the Spirit we have both the Father and the Son. When we have one, we have all three! They cannot be separated. The Spirit of the Lord is a wonderful Spirit!

The Spirit of Life

The Spirit of life is mentioned in Romans 8:2. This term is not easy to define. Life itself cannot easily be defined in words, but it is easily identified. When you look at someone, you can tell immediately that he is alive. If you go to a mortuary, it is plain to see that a dead person has no life. You do not need to declare that you are living or try to persuade others that you have life. They can tell even without a glance that you are alive. By the same token, it is immediately apparent when someone is dead: the life has gone.

When you have the Spirit of life, you are living. You show signs of life! This indicates that you have God and Christ, who are life. The Spirit is the Spirit of life.

The Life-giving Spirit

“The last Adam became a life-giving Spirit” (1 Cor. 15:45b). This Spirit is not only the Spirit of life; He is also the One who imparts life. He is life-giving!

那灵

这个辞很短，却是最大的一个辞。“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”（约七 39。）

“那时还没有那灵，”这说法很奇怪！新旧约圣经曾多次提到神的灵，那灵究竟是什么意思？因为那时耶稣还没有经过死、复活与得荣耀，所以还没有耶稣基督的灵，就是那包罗万有、复合、赐生命的灵。今天我们已经有了那灵！我们借着信，已经接受了所应许的那灵。（加三 14。）

我们的灵

从那灵而生

我们的肉身是由父母所生，但我们重生的时候，就“从那灵生”。（约三 6。）我们信了主耶稣，我们的灵就从那灵而生。包罗万有的灵进到我们的灵里，以神圣的生命重生我们的灵。

那灵同我们的灵

“那灵自己同我们的灵见证我们是神的儿女。”（罗八 16。）既然那灵借着重生已经在我们的灵里，祂便同我们的灵见证我们是神的儿女。我们里面这二灵彼此呼应，一同见证我们是神的儿女。

与主成为一灵

现今的那灵，就是三一神带着属人的性情、人性生活、基督包罗万有的死并祂的复活。林前六章十七节说，“但与主联合的，便是与主成为一灵。”我们的灵已经与这灵调和为一。

你也许渴望行在神的同在里。你可能读过劳伦斯弟兄“与神同在”那本小册子。但是你知不知道，活在神的同在里是旧约的观念？亚伯拉罕在神的同在里行走。然而不管你和神行走得多近，多么敬畏祂，一心求祂的喜悦，你和祂还是彼此分开的。新约没有劝我们操练与神同在，而是说，“与主联合的，便是与主成为一灵！”我们与主成为一灵。亚伯拉罕没有经历这件事。神不在亚伯拉罕里面，亚伯拉罕也不在神里面。亚伯拉罕顶多只能在神的同在里行走。

The Spirit

This is a short term, but it is the greatest one! “This He said concerning the Spirit, Whom those who believed in Him were about to receive; for the Spirit was not yet, because Jesus was not yet glorified” (John 7:39).

How strange to say “the Spirit was not yet”! The Spirit of God had already been mentioned in both the Old and New Testaments many times. What is meant by the Spirit? Because Jesus had yet to pass through death and resurrection and be glorified, the Spirit of Jesus Christ—the all-inclusive, compound, life-giving Spirit—was not yet. Today we have this Spirit! We have received the promise of the Spirit through faith (Gal. 3:14).

OUR SPIRIT

Born of the Spirit

Physically we were born of our parents, but, when we were regenerated, we were “born of the Spirit” (John 3:6). By believing in the Lord Jesus, our spirit was born of the Spirit. The all-inclusive Spirit came into our spirit to regenerate it with the divine life.

The Spirit with Our Spirit

“The Spirit Himself witnesses with our spirit that we are the children of God” (Rom. 8:16). Now that the Spirit is within our spirit through regeneration, He witnesses with our spirit, testifying that we are the children of God. These two spirits within us correspond to each other, together confirming that we are God’s children.

One Spirit with the Lord

The Spirit today is the Triune God with human nature, human living, Christ’s all-inclusive death, and also His resurrection. First Corinthians 6:17 says, “He that is joined unto the Lord is one spirit.” Our spirit is mingled as one with this Spirit.

Your aspiration may be to walk in the presence of God. You may have read Brother Lawrence’s booklet, “The Practice of the Presence of God.” Do you realize that to be in God’s presence is an Old Testament concept? Abraham walked in God’s presence. However close to God you walk, however much you fear Him and seek to please Him, you and He are still separate from each other. The New Testament does not exhort us to practice God’s presence. It says, “He that is joined unto the Lord is one spirit!” We are one spirit with the Lord. Abraham did not experience this. God was not in Abraham, nor was Abraham in God. At best, Abraham could walk in His presence.

我们与神成为一灵！这和仅仅活在神的同在里真有天壤之别！我们不但与神是一；更与神成为一灵。我看见这事的那天，兴奋得难以言喻。从那时起，我开始操练与主成为一灵。我一次又一次的失败。我循规蹈矩，不发脾气，我的行为无可指摘。然而我所行的善事却在神以外。亲近神或与神同在，和与主成为一灵截然不同。我爱圣经，爱召会，态度谦卑，待人亲切。但是到了晚上，我仍要承认我的失败：“主，赦免我，我今天一整天都失败了。虽然我爱圣徒，但我却远离了你。我行了许多善事，却是离开你而作的。我没有活出与你成为一灵的生活。我操练的是基督徒的道德，而不是操练与你成为一灵。主，赦免我，洗净我。”

现在我很清楚，要操练与主成为一灵真不容易！五十多年来，我所操练的一直是好行为及属灵道德。控制脾气很容易，谦卑、待人和善也很容易；这些年来，这些习惯我已经建立起来了，我为什么还需要主？当我从早到晚都过着高尚的道德生活时，主可以离开，自然而然我凭自己就能过这种合乎道德的生活。

我操练与主成为一灵，唯一成功的时间乃是祷告的时候。祷告一结束，我又溜开了。自从我看见我们与主成为一灵以后，我一直操练与主同住。我不敢离开祂，我必须停留在祂里面，不住的祷告。祂说，“你们要住在我里面，我也住在你们里面…我是葡萄树，你们是枝子。”（约十五4～5。）这样的互住不是操练与神同在，而是操练与祂成为一灵。

心思置于灵

“心思置于灵，乃是生命平安。”（罗八6。）我们必须整天将心思置于这调和的灵。

照着灵而行

照着灵而行，（4，）就是操练与祂成为一灵。我们必须将心思置于灵，并且照着这一灵而行，这灵就是我们的灵与祂的灵调和。我们能够告诉祂：“主，我不管爱人或恨人，骄傲、谦卑也无关紧要，我不再关心这些事情。我所要作的，只是将心思置于灵，并且照着灵而行。我要操练这个属灵的事实，就是我与你成为一灵。”

We are one spirit with God! What a tremendous difference from merely being in His presence! Not only are we one with God; we are also one spirit with Him. The day I saw this I was thrilled beyond words. From that time on, I began to practice being one spirit with Him. I failed again and again. I behaved well. I did not lose my temper. My conduct was above reproach. Nonetheless, the good things I did were apart from God. Being close to Him or walking in His presence is not the same as being one spirit with Him. I loved the Bible. I loved the church. I was humble in my manner and kind in my relationships with others. Nonetheless, at the end of the day, I would find myself confessing my failure. “Lord, forgive me. This whole day has been a failure. I loved the saints, but I did so apart from You. I did many kind deeds, but I did them apart from You. I did not live one spirit with You. I was practicing Christian ethics. I did not practice being one spirit with You. Forgive me, Lord. Wash me.”

How well I know now that it is not easy to practice being one spirit with the Lord! For over fifty years I have been practicing good behavior, spiritual ethics. It is easy to control my temper. It is easy to be humble. It is easy to treat people pleasantly. For all these years I have been building up these habits. Why do I need the Lord? He can stay away, while I live my highly moral life from morning till evening. It is spontaneous and natural for me to live in such a virtuous way.

When it comes to practicing one spirit with the Lord, however, the only time I succeed is when I am in prayer. When the prayer is over, I slip away. Since I saw that we are one spirit with the Lord, I have been exercising to stay with Him. I dare not leave Him. I must remain in Him, constantly praying. He says, “Abide in Me and I in you....I am the vine, you are the branches” (John 15:4-5). This mutual abiding is not the practice of His presence. It is rather the practice of being one spirit with Him.

The Mind Set on the Spirit

“The mind set on the spirit is life and peace” (Rom. 8:6). All day long we must set our mind on this mingled spirit.

Walking according to Spirit

To walk according to spirit (Rom. 8:4) is to practice being one spirit with Him. We must set our mind on and walk according to this one spirit, our spirit mingled with His. “Lord,” we can tell Him, “I don’t care whether I love others or hate them. It doesn’t matter whether I am proud or humble. These things no longer concern me. All I want to do is to set my mind on the spirit and walk according to the spirit. I want to practice this spiritual fact: that I am one spirit with You.”

保罗完成职事的极致，就是实行与主成为一灵。不要去胜过罪和世界，也不要想属灵。只要将你的心思置于灵，并且照着这一灵而行。

To practice being one spirit with the Lord is the consummate point of Paul's completing ministry. Do not try to overcome sin or the world. Do not try to be spiritual. Simply set your mind on the spirit, and walk according to this one spirit.

变化为着神的建造

读经: 罗马书十二章二节, 哥林多后书三章十七至十八节。

圣经启示得很清楚, 神的心意是要把祂自己作到人里面, 使祂能作人的生命, 并使人能成为祂的彰显。基于这个目的, 神就按着自己的形像造人; 这样人才可能彰显神。人被造时也有一个灵; 这样才能将灵神接受进来。但是我们知道, 人堕落了。

然后神在子里亲自来成为一个人, 活在地上三十三年半。在祂人性生活的末了, 祂到十字架上, 为人的罪死在那里。借着死, 祂废除了撒但, 了结了旧造。祂被埋葬, 在坟墓里三天之后, 就进入复活。祂复活的时候, 把人性带进神性里, 因此拔高了堕落的人性。这拔高的人性, 如今就在复活的基督里。同时祂成了赐生命的灵, 能够并且预备好, 进入所有信祂的人里面。

无论何时何地, 人只要相信主耶稣, 这赐生命的灵就进到他里面, 重生他的灵。神圣的灵就内住信徒的灵, 与信徒的灵成为一。这样, 他便得救了, 蒙了救赎, 得了重生, 得着神的生命和性情, 也与主联合, 并与主成为一灵。(林前六 17。)如今他所要作的, 就是活基督, 活出与主是一灵的生活。

神被取代

人堕落的时候, 就失去了神。因着人堕落离开了神, 有些事物便进来取代神。最后, 在堕落的人身上, 我们看见神被以下的东西所取代了。

善恶知识

人堕落后, 善恶知识进来了。人开始晓得分辨善恶, 努力行善去恶。成功不成功是另外一回事, 但他的确得了这种知识, 并且尝试去择善弃恶。

TRANSFORMATION FOR GOD'S BUILDING

Scripture Reading: Rom. 12:2; 2 Cor. 3:17-18

It is clearly revealed in the Bible that God's intention is to work Himself into man so that He can be man's life and that man may be His expression. It was for this very purpose that God created man in His own image; man thus had the possibility of expressing God. Man was also created with a spirit; this was so that he might be able to receive God the Spirit into him. As we know, man fell.

Then God came in the Son as a man. He lived on the earth for thirty-three and a half years. At the end of His human living, He went to the cross and died there for man's sin. Through that death He also destroyed Satan and terminated the old creation. After three days in the tomb, He entered into resurrection. When He was resurrected, He brought humanity into divinity, thus uplifting fallen humanity. This uplifted humanity is now in Him in resurrection. At this same time He became the life-giving Spirit, able and ready to enter whoever believes in Him.

Whenever and wherever a person believes in the Lord Jesus, this life-giving Spirit comes into him and regenerates his spirit. The divine Spirit then indwells that believer's spirit and becomes one with it. He is saved, redeemed, regenerated. He possesses God's life and nature. He is joined to the Lord and is one spirit with Him (1 Cor. 6:17). Now all he needs to do is to live Christ, to live one spirit with the Lord.

GOD REPLACED

When man fell, he lost God. Because he had fallen away from God, certain things came in to replace God. Eventually in the fallen man God was replaced by the following things.

The Knowledge of Good and Evil

The knowledge of good and evil came in. Man began to know the difference between good and evil. He tried to do the good and forsake the evil. Whether he could succeed was another matter, but he did gain this knowledge and attempt to choose the good and reject the evil.

文化

文化乃是善恶知识的发展。我们可以说文化各有不同，比如埃及文化、巴比伦文化、犹太文化、希腊文化、罗马文化、欧洲文化、美国文化、中国文化、日本文化、以及印度文化等等。然而所有的文化，都是抑恶扬善。世界上各民族、各种文化的人都喜爱行善离恶，这是每一种文化的特征。

哲学

哲学是文化进一步的发展，属较高层次，但原则和文化没有两样，也是扬善去恶。

伦理

伦理提倡道德。在人类各种伦理教训中，以孔子的教训最为高明。伦理鼓励人照着一些行为法则来生活。这些法则也是基于善恶知识。

宗教

宗教比伦理哲学又胜一筹。宗教高于文化和善恶知识。宗教所以超过这些，因为宗教带进了神。宗教寻求神的帮助，倡导人敬拜神，求神帮助人为善去恶。但是宗教不弃绝哲学，也不排斥文化，反倒采用文化的积极面，并将伦理教训纳入宗教结构里。

这五样——善恶知识、文化、哲学、伦理、宗教——乃是支配堕落人类的因素。不论我们生在哪里，长在哪里，都是按着这五条线来受教育。不论我们是东方人，还是西方人，是这个种族，还是那个种族，从小都是接受善恶知识的教导。我们的文化背景似乎与人不同，但是这些不同不过是表面的。举例来说，我们都受教导要孝敬父母，要诚实，要爱人。这是我们共同的文化资产，尽管我们也许是在欧洲、亚洲或非洲学到的。各种哲学和伦理教训也是这样，它们也许兴起于世界各地，但在本质上都是扬善弃恶，原则都是一样。

至于宗教，主要只有三种，就是犹太教、伊斯兰教和天主教。伊斯兰教，就是回教，和犹太教很相近。事实上，回教经典可兰经，有许多地方与旧约圣经和部分新约圣经非常类

Culture

Culture is a development of the knowledge of good and evil. We can say there are many different cultures, like Egyptian, Babylonian, Jewish, Greek, Roman, European, American, Chinese, Japanese, and Indian. Nonetheless, all these cultures promote the good and denounce the evil. Human beings of every race and culture like to do good and turn away from evil. This is what their culture teaches them.

Philosophy

Philosophy is a further development of culture. It is a higher stage, but its principle is the same as that of culture. It extols good and condemns evil.

Ethics

Ethics promote morality. Among the various ethical teachings man has produced, those of Confucius rank the highest. Ethics encourage man to live according to certain principles of conduct. These principles are also based upon the knowledge of good and evil.

Religion

Religion is superior to ethics and philosophy. It is higher than culture and the knowledge of good and evil. It surpasses these others because it brings in God. Religion looks to God for help. Religion promotes the worship of God and asks His help in doing good and forsaking evil. Yet it has not forsaken philosophy nor rejected culture. It has rather adopted the positive aspects of culture and incorporated ethical teachings into its structure.

These five things—the knowledge of good and evil, culture, philosophy, ethics, and religion—are the controlling factors of fallen mankind. Wherever we may have been born and raised, we have been educated along the lines of these five things. Whether we are from the West or from the East, whether we are from one race or another, we have been taught from childhood the knowledge of good and evil. Our cultural backgrounds may seem quite different from others', but the differences are only superficial. We have all been taught, for example, to honor our parents, to be honest, and to love others. This is our common cultural heritage, though we may have learned it in Europe, in Asia, or in Africa. The same is true of philosophy and ethics. Though they may have arisen in widely separated parts of the world, in essence all the philosophies and ethical teachings are concerned with promoting the good and rejecting the evil. They are the same in principle.

As for religion, there are only three major ones: Judaism, Islam, and Catholicism. Islam, the Moslem religion, is closely related to Judaism. In fact, the Koran, the Moslem bible, has many parts very similar to the Old Testament and to some of the New

似。天主教是根据基督徒的信仰所发展而成的一个宗教。犹太教、伊斯兰教及天主教都起源于圣经，都是敬拜同一位神。

印度有佛教，但我们不称其为宗教，因为佛不是神。中国人多半跟随孔子的伦理教训，这也不是宗教。

所有的宗教都利用神。宗教寻求神来帮助人提倡并拔高文化，增进人类的善恶知识，加强哲学，并使人能按着他们的伦理教训来生活。

我们就是生长在这样的环境里。我们受教导要按善恶知识生活。我们照文化行事为人，我们受哲学影响，尽力遵守伦理教训，并受宗教养成的支配并引导。

你在得救以前，行为也许放荡罪恶。一旦得救以后，你就懊悔已往的光景。你尽量不犯什么错，你求神帮助你 not 犯罪，也不得罪人，并加添你力量，使你活出正直、道德的生活。你愿意一直在祂的同在里生活行动。

我们的背景和后来基督徒的经历，结果叫我们的生活方式定型了。我们的生活方式就是行善，努力行在祂的同在里，并荣耀祂。亲爱的圣徒们，这种生活方式是错误的！这是撒但诡诈的欺骗。神没有意思要我们活出正直的生活，也不要我们作宗教徒。祂无意要我们行善，也无意要我们作恶，善恶都不是神的心意。

那么，神的心意是什么？神的心意就是要祂自己进到我们里面，作我们的生命。祂与我们成为一，也使我们与祂成为一，好叫我们能够活祂。我们必须活神，不是活良善！祂不是要得着好人，而是要得着神人！神要作我们的生命和性情，祂要我们作祂的彰显。我们仅仅彰显良善祂不满意；我们彰显邪恶祂也不要。我们必须单单彰显神自己，这就是祂的心意。

这位神为了完成祂的心意，成了一个人。祂经历了成为肉体、人性生活、钉十字架，然后祂在复活里成了赐生命的灵。祂借着成为肉体，进到人里面；并借着复活，把人带到祂里面。

如今祂在我们里面，我们也在祂里面。我们不可再照着善恶知识而活，也不要随从文化的教诲。要把哲学踏在

Testament. In Christianity Catholicism has developed as a religion. Judaism, Islam, and Catholicism all had their origins in the Bible. They worship the same God.

In India there is Buddhism, but we do not call that a religion because the Buddha is not a god. The Chinese follow mainly the ethical teachings of Confucius, which is not a religion either.

All religion utilizes God. It looks to God to help promote and uplift culture, to improve people's knowledge of good and evil, to strengthen their philosophy, and to enable them to live by their ethical teachings.

This is the situation in which we were born and raised. We have been taught to live by the knowledge of good and evil. We act according to our culture. We are influenced by philosophy. We try to follow ethical teachings. We are governed and directed by our religious upbringing.

Before you were saved, your behavior was probably loose and sinful. Once you were saved, you repented and regretted your past. You tried not to do anything wrong. You asked God to help you not to sin nor to offend others, but to strengthen you to live in a morally upright way. You wanted always to walk in His presence.

The result of our background and then of our Christian experience is that we have become people living a certain way. The way we live is to do good, to try to walk in the presence of God, and to glorify Him. Dear saints, this is the wrong way to live! It is Satan's subtle deceit. It is not God's intention for us to live an upright life. He does not want us to be religious. His intention for us is neither to be good nor to be evil. Both good and bad are out of His intention.

What, then, is God's intention? It is that He come into us and become our life. He becomes one with us and makes us one with Him that we may live Him. We are to live God, not good! He is not after good men but God-men! God wants to be our life and nature. He wants us to be His expression. He is not satisfied to have us merely express what is good; nor does He want us to express what is evil. We are to express simply God Himself: this is His intention.

This very God, in order to accomplish His intention, became a man. He went through incarnation, human living, and crucifixion. Then He became in resurrection the life-giving Spirit. Through incarnation He entered into man; through resurrection He brought man into Him.

Now He is in us, and we are in Him. We must no longer live according to the knowledge of good and evil. We are not to follow the dictates of culture. Philosophy is

我们的脚下，也不要注意伦理教训，宗教也与我们无关；我们不再需要这些东西。我们有那灵取而代之，那灵就是三一神的终极完成。

当我们撇开我们在其中生长并受教导的一切时，所剩下的只有这位包罗万有的灵。宗教、伦理、哲学、文化、善恶知识，全数消失，剩下的只有活神，而祂就是那灵。祂是那灵，内住我们的灵。我们不是实行与神同在，而是实行与主成为一灵。我们活，就是祂活；祂活，就是我们活。我们和祂乃是一。

变化

不过我们必须记得，我们有三部分。有那灵和我们的灵在一起，的确很奇妙；但是我们还有魂和身体。灵是我们全人的中心，身体是外围，魂居当中。魂占我们全人相当大的部分。三一神是在我们的灵里，然而我们的魂可能只有一点点的基督；我们的魂也许被己独占了。当我们说，“赞美主，那灵在我的灵里”时，我们魂里最大的部分——心思——还是满了己；我们魂的另一部分——情感，也完全在我们手中；我们魂的第三部分——意志，也依旧是碰不得的。

我们的灵已经蒙了重生，但我们的魂仍是老旧，没有改变。因此，我们需要变化。罗马十二章二节说，“不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

模仿这世代，就是赶时髦。想赶时髦乃是出于魂。假设你注意报纸广告，流行的款式引起了你的兴趣，一些花样打动了你的情感，你的心思开始计算你有多少钱可以用，你的意志就定意去买了下来。这样，你整个魂都动起来了。

如果你是这样作，你就是模仿这世代。不要模仿这世代！模仿这世代，就是去得着那些满足魂的东西。魂喜爱流行的式样和颜色的变化，魂是永远不会满足的。

“反要借着心思的更新而变化。”心思的更新指明变化是在魂里，因为心思是魂的主要部分。我们的魂要变化，首先心思需要更新。模成和变化是两个不同的辞，说出两件不同的事。模成不需要把什么新的东西加到我们里面；

under our feet. Ethical teachings we must disregard. Religion is not for us. We no longer have any need of these things. In their place we have the very Spirit who is the ultimate consummation of the Triune God!

When we turn from these other things in which we were raised and educated, we are left with only this all-inclusive Spirit. Religion, ethics, philosophy, culture, the knowledge of good and evil—all are gone. Only the living God is left. We know Him as the Spirit. He is the Spirit, indwelling our spirit. Rather than practicing the presence of God, we practice being one spirit with the Lord. When we live, He lives. When He lives, we live. We and He are one.

TRANSFORMATION

We must remember, however, that we are tripartite. It is indeed wonderful to have the Spirit with our spirit, but we have also a soul and a body. The spirit is the center of our being, while the body is the circumference. In between is the soul. The soul occupies a great part of our being. The Triune God is in our spirit, but our soul may contain very little Christ. Our soul may be occupied by self alone. While we are saying, “Praise the Lord for the Spirit in my spirit!” our mind, the biggest part of the soul, is still full of self. Our emotion, another part of the soul, is fully in our hands. Our will, the third part of the soul, remains untouched.

Our spirit has been regenerated, but our soul is still old and unchanged. We need transformation. Romans 12:2 says, “And do not be conformed to this age, but be transformed by the renewing of the mind, that you may prove by testing what the will of God is, that which is good and well-pleasing and perfect.”

To be conformed to this age is to be modern. Wanting to be modern comes from the soul. Suppose you look at the advertisements in the newspapers. Your interest is aroused by the fashions they show. Your emotion finds some styles appealing. Your mind begins to figure out how much money you can afford to spend. Your will makes a decision to go and buy a certain one.

If this is your practice, you are conformed to this age. Do not be conformed to this age! To be conformed to this age is to get the things that satisfy the soul. The soul likes fashions and color variations. It is never satisfied.

“...But be transformed by the renewing of the mind.” The renewing of the mind indicates that transformation is in the soul, because the mind is the leading part of the soul. For our soul to be transformed, what is first needed is the renewal of the mind. These are two different words: conformed and transformed. To be conformed does not

它是一件外面的事。但变化却需要一些新的成分加进我们里面来。

模成多半是外表上的事。大约十五年前，加州有许多年轻人受嬉皮运动吸引，他们不需怎么费力就可成为嬉皮。他们只要留长发，不洗澡就行了；不需要加上特别的成分，只要采取这种生活样式就模成了。

变化不像模成，不是一件外面的事。假设有个人脸色苍白，需要被变化。要解决他这问题，化妆不是办法，他所需要的乃是有规律的吃营养的食物。等到把食物消化并吸收到血液里，食物的成分就成了体内细胞的一部分。这些新的成分就会逐渐把苍白的脸色变化成为健康红润的颜色。因着饮食合宜，他就改变了，加入的新成分取代了排出的旧素质。他的皮肤外面没有加上什么颜色；肤色的改变乃是从里面产生出来的。变化就像这样。

造成里面改变的新成分是什么？乃是基督、三一神、包罗万有的灵。起初这个成分只在我们的灵里，祂被限制在那里，无法进到我们的思想、情感、意志里。倘若我们不让祂扩展，我们的灵就成了祂的囚牢。我们需要论到心思更新而变化的教导。那灵要扩展到我们的魂里，好加入神圣的新成分来取代我们的己。当这个新的成分加到我们的魂里，我们的思想、情感和意志就会起变化。

在圣经的各卷书中，只有保罗的著作说到变化。这完成的职事有一部分说到我们需要变化。我们里面所发生的变化，乃是由于神圣成分加给我们来取代己。

变化的路

“而且主就是那灵；主的灵在哪里，哪里就有自由。但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”（林后三 17～18。）

这里所说的自由是什么？乃是从善恶知识、文化、哲学、伦理教训、宗教得着自由。主的灵在那里，我们就不再受这些事物的辖制。在保罗的时代，许多信徒仍旧受律法的辖制，他们需要从律法和犹太教得着释放。今天中国的信

require that anything new be added to our inner being; it is an outward matter. To be transformed, in contrast, requires that a new element be added inwardly to us.

Conformity is mostly a matter of appearance. About fifteen years ago many young people were attracted to the hippie movement in California. It did not take any great effort for them to become hippies. All they had to do was to let their hair grow long and stop taking showers! They did not need a special element added to them. Simply by adopting that kind of life style, they were conformed.

Transformation is not outward like conformity. Suppose someone's face is quite pale. He needs to be transformed. The answer to his problem is not makeup. What he needs is to eat nourishing food in a regular way. As this food is digested and assimilated into his blood, its elements will become part of his cells. These new elements will gradually transform his paleness into a healthful color. By eating properly, his being has been changed. The old has been discharged and the new added to replace the old. No color has been outwardly added to his skin; the change in color has been inwardly brought about. Transformation is like this.

What is the new element that brings about this inward change? It is Christ, the Triune God, the all-inclusive Spirit. At first this element is only in our spirit. He is confined there, with no way to enter our mind, emotion, and will. If we do not allow Him to spread, our spirit becomes a prison to Him. We need the teaching about transformation by the renewing of the mind. The Spirit wants to spread into our soul, thus adding the new divine element to replace the self. When this new element replacing the old is added to our soul, there will be a change in our mind, emotion, and will.

Of all the books in the Bible, only the writings of Paul speak of transformation. Part of the completing ministry is that we need to be transformed. This change in our inner being comes about by the divine element being added to us to replace the self.

THE WAY TO BE TRANSFORMED

“Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit” (2 Cor. 3:17-18, lit.).

What is the liberty referred to here? It is freedom from the knowledge of good and evil, from culture, from philosophy, from ethical teachings, and from religion. Where the Spirit of the Lord is, we shall be bound no longer by these things. In Paul's time many believers were still under the bondage of law. They needed to be free from the

徒需要从孔子的教训里得着释放。我们众人必须从宗教得着释放。我们都需要把这些东西清理干净。老旧的善恶知识，老旧的文化，老旧的哲学，老旧的伦理教训和老旧的宗教，都不该存留在我们里面。

十八节说，我们好像镜子，脸上没有帕子遮蔽。这些帕子都已经挪去了。前面提到的五样东西，每一样就是一层帕子，这五层帕子都需要除去。只要有一层帕子留着，我们的异象就会受损。圣经里虽然有话在那里，但是我们看不见。这就是为什么许多基督徒读圣经，只能看到表面的字句。他们的眼睛被层层帕子遮蔽了。

每一层帕子都需要除去，这样，我们就能以没有帕子遮蔽的脸，好像镜子观看并返照主，而渐渐变化。变化的路就是除去善恶知识、文化、哲学、伦理教训和宗教的帕子。然后我们就能够以没有帕子遮蔽的脸来观看主，让祂照耀到我们这人里面。

你要照相的时候，一定得把镜头的盖子拿掉，然后按下快门，光照射进来，相片就拍成了。你这个人也是这样。若是你脸上没有帕子遮蔽，你这样仰望主的时候，祂自己便要照进你的心思、情感、意志里，也要照进你的灵里。有个神圣的东西照耀到我们里面，取代了老旧的东西，因此产生了改变。这个改变，在保罗的完成职事里称作变化，就是那灵从我们的灵扩展到我们魂里，占有并浸透魂的每一部分。

变化的目的

变化乃是为着神的建造。没有变化，神就不可能得着一个建造。即使我们的灵重生了，但只要我们的魂满了己，信徒们就无法被建造成为一。“己”是什么？己表现出来就是意见。只要我们满了分歧的意见，我们就不能成为一。

但如果我们让那灵扩展，意见就会一一消失。等我们都被变化，我们就成为一了。我们众人借着变化，都渐渐蒙拯救脱离意见，我们就不仅在灵里成为一，也在魂里成为一了。这一就是建造，建造乃是变化的目的。

law and from the Jewish religion. In our day the Chinese believers need to be liberated from the teachings of Confucius. All of us need to be set free from religion. We all need to be cleared out. Nothing should be left in us of the old knowledge of good and evil, the old culture, the old philosophy, the old ethical teachings, and the old religion.

Verse 18 says we are like mirrors with unveiled faces. All these veils have been taken away. All five layers need to be removed. Even if only one veil remains, our vision is impaired. The things in the Bible we cannot see, even though they are there. This is why many Christians do not see beyond the words when they read the Bible. Their eyes are veiled by all these layers.

Every layer needs to be removed. Then we as mirrors with unveiled face beholding and reflecting the Lord, are being transformed. The way to be transformed is to remove the veil of the knowledge of good and evil, of culture, of philosophy, of ethical teaching, and of religion. Then we can look at the Lord with unveiled face and have Him shine into our being.

If you want to take a picture, you must be sure to take the cover off the camera lens. Then, when you touch the shutter, the light shines in and the picture is taken. The same is true of you. If your face is unveiled and you look to the Lord, He Himself will be shined into your mind, emotion, and will, as well as your spirit. Something divine has shined into us, replacing the old and thus causing a change. This change is called transformation in Paul's completing ministry. It is the Spirit spreading out from our spirit into our soul to occupy and saturate every part of it.

THE PURPOSE OF TRANSFORMATION

Transformation is for the building of God. Without it there is no possibility of His gaining a building. Even though our spirit has been regenerated, there is no way for believers to be built into one as long as our soul is full of self. What is the self? Opinion is the self in expression. As long as we are full of our differing opinions, we cannot be one.

If, however, we allow the Spirit to spread out, one by one our opinions will go. As we are all transformed, we become one. Gradually through transformation all of us are delivered from our opinions, and we become one, not only in our spirit but also in our soul. This oneness is the building, which is the purpose of transformation.

第九章

借着魂变化在生命里长大 为着身体的建造

读经：哥林多后书三章十八节，罗马书十二章二节，腓立比书二章二节，哥林多前书三章六至十二节，以弗所书四章十二至十六节。

以上的经节主要是讲到生命的事和生命的结果，就是建造。实际上这乃是全本新约的主题。生命就是三一神经过了漫长的过程，成了生命的灵，而作了我们的生命。建造就是召会，也就是基督的身体。这个建造乃是出于生命。召会是神圣生命的结果，她的终极完成乃是新耶路撒冷。

新约告诉我们，我们一旦接受了这个生命，这生命就开始在我们里面长大，浸透我们，变化我们，把我们建造在一起，成为神的居所。在今世，神的居所是召会；在永世，神的居所乃是新耶路撒冷。居所乃是神作我们生命的结果。祂的生命在我们里面长大的时候，我们就被变化；这个变化的目的乃是建造神的居所。长大、变化和建造是新约的重点。但是大多数的基督徒对这些点相当忽略，反倒去注意次要的东西。

变化

重生之后，紧接着就是变化。我们属灵的生命是由重生开始的。当我们相信主耶稣，呼求祂名的时候，祂这赐生命的灵就进入我们灵里，并重生我们的灵。从此以后，三一神便内住我们的灵。于是，我们在灵里就与祂是一。

现今祂需要从我们的灵扩展到我们的魂里。祂这位赐生命的灵扩展到我们的魂里，并浸透我们的魂时，我们就被变化了。变化就是我们的魂被三一神浸透。重生是在我们灵里的出生，变化是在我们魂里的浸透。

CHAPTER NINE

GROWTH IN LIFE THROUGH THE TRANSFORMATION OF OUR SOUL FOR THE BUILDING UP OF THE BODY

Scripture Reading: 2 Cor. 3:18; Rom. 12:2; Phil. 2:2; 1 Cor. 3:6-12; Eph. 4:12-16

The verses above deal mainly with the matter of life and its issue, which is the building. This is actually the theme of the whole New Testament. Life is simply the Triune God, who, after passing through a lengthy process, became the Spirit of life. As such, He is life to us. The building is the church, the Body of Christ. This building comes out of life. The church is the issue of the divine life; its ultimate consummation is the New Jerusalem.

Once we receive this life, the New Testament tells us, it begins to grow within us, to saturate us, to transform us, and to build us together as God's dwelling place. In this age His dwelling place is the church; in the eternal age it is the New Jerusalem. The dwelling place is the issue of God's being life to us. As His life within us grows, we are transformed; the purpose of this transformation is the building up of God's dwelling place. Growth, transformation, and building are the crucial points in the New Testament. Nonetheless, they have been largely overlooked by most Christians, who instead pay attention to lesser things.

TRANSFORMATION

Transformation follows regeneration. Our spiritual life began with regeneration. When we believed on the Lord Jesus and called on His name, He as the life-giving Spirit entered into our spirit and regenerated it. Since then, the Triune God has indwelt our spirit. Thus, in spirit we are one with Him.

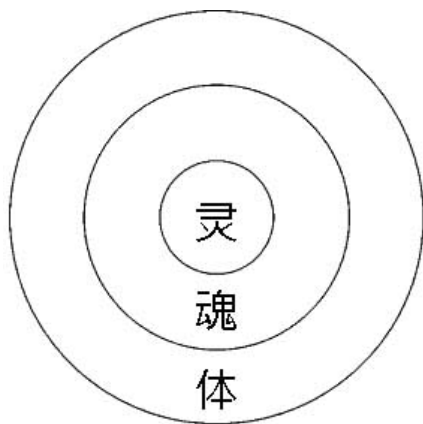
Now there is the need for Him to spread from our spirit into our soul. When He as the life-giving Spirit has spread into our soul and saturated it, we are transformed. Transformation is the saturation of our soul by the Triune God. Regeneration is a birth in our spirit; transformation, a saturation in our soul.

变化乃是一种新陈代谢的改变。就着物质的身体来说，新陈代谢是指细胞里排除旧素质，加上新素质的过程。这种改变应用到魂里，就是新约所说的“变化”。（林后三 18，罗十二 2。）使用化妆品也许会产生外表的改变，但这只是外面的，并不是新陈代谢的改变。但另一方面，改良饮食而带来肤色健康红润，这就是新陈代谢进行的结果。新成分被身体生机的吸收了，就取代了旧成分。所以变化乃是生命的改变，而不仅仅是外表的改变。神圣的成分加到我们里面，取代了老旧属人的成分。这种生机的改变发生在我们的魂里。

因此，我们的灵需要重生，我们的魂需要变化。各地召会的圣徒都应当关心这件事，就是借着神圣之灵的扩展而带来生命上新陈代谢的改变。

魂与灵的分别

我要先确定我们都清楚了魂与灵的分别之后，再继续往前。我们全人的中心是灵，包围着灵的是魂，最外面的部分是体。如下图所示：



人有三部分，这是圣经的明训。（帖前五 23。）不过这个问题在神学上产生了两个学派。一派照着圣经所教导的，相信人有三部分；也就是说，人是由灵、魂、体构成的。另一派则坚称人有二部分，那就是说，人有外面的部分——身体，也有里面的部分——灵或魂。这一派认为灵、魂和心乃是同义辞。

Transformation is a metabolic change. In the physical body metabolism refers to the processes in cells by which old materials are discharged and new are added. This change, applied to the soul, is called in the New Testament transformation (2 Cor. 3:18; Rom. 12:2). To apply makeup may result in a change in appearance, but it is merely an outward, not a metabolic, change. To have a better skin color because of an improved diet, on the other hand, is the result of a metabolic process. New elements are organically assimilated by the body, replacing the old. Transformation is a change in life, not merely in appearance. The divine element is added to us; this discharges the old human element. This organic change takes place in our soul.

Our spirit, then, needs regeneration; our soul, transformation. In all the churches the saints should be concerned about this metabolic change in life through the spreading of the divine Spirit.

DISTINGUISHING BETWEEN SOUL AND SPIRIT

Before we go on, I would like to be sure we are all clear as to the difference between the soul and the spirit. In the center of our being is our spirit. Around the spirit is the soul. Then the outermost part is the body. We can illustrate it like this:



It is the clear teaching of Scripture that man is tripartite (1 Thes. 5:23). Nonetheless, there are two schools of theology which have arisen on this subject. One believes, as the Bible teaches, that man is a trichotomy; that is, he is made up of spirit, soul, and body. The other school maintains that man is a dichotomy; that is, he has an outer part, the body, and an inner part, the spirit or soul. In this latter school spirit, soul, and heart are considered synonyms.

这种关于人的观点不合乎圣经，却出现于英译新美国标准本。腓立比二章二节的直译是“魂里联结”，而英译新美国标准本则译为“灵里联合”。另外，腓立比二章二十节保罗说，提摩太与他“同魂”，而这个译本翻作“同灵”。把魂翻成灵真是不可原谅。显然，译者没有看见魂和灵的分别。

许多圣经教师认为魂和灵没有区别。有一次我遇见一位弟兄会的宣教士，他很强硬的跟我争辩，说魂与灵没有分别。我请他读帖前五章二十三节，那里保罗提到“你们的灵、与魂、与身子。”如果灵和魂是一样的话，保罗当然不会在中间加上“与”字。令我惊讶的是，他竟回答说，不管圣经怎样说，灵和魂还是一个，还是相同的！这就是那次辩论的结果；我告诉他，如果他不相信圣经所说的，我们就再没有什么可谈的了。

在我们的灵里由那灵所生，乃是一个起头。我们的灵虽然得了重生，但魂还是虚空的。这位神圣、内住的灵，盼望扩展到我们的魂里，就是扩展到我们的的心思、情感、意志里。祂要浸透我们里面的各部分。

生命长大

多年来我一直想要找出，生命长大到底是什么意思。圣经的确强调我们需要生命长大，或者说我们需要让神圣的生命在我们里面长大。我查考圣经，阅读各种属灵书籍，并考量自己的经历，但我仍然无法清楚了解生命长大的意义，以及生命长大是怎样发生的。

经过多年以后，现在我知道了，真正生命的长大，就是魂的变化。

在十个童女的比喻里，（太二五1～13，）主耶稣提到灯和器皿。精明的和愚拙的，灯里都有油，（参8，）但只有精明的预备油在器皿里。我们需要有两分油：一分为着灯，另一分为着器皿。箴言十章二十七节说，“人的灵是耶和华的灯。”因此，童女的灯是指灵说的。罗马九章二十一至二十三节告诉我们，我们是神的器皿。这意思是说，我们的魂是器皿。凡是得救的人，都有油在灯里；也就是说，我们灵里都有了那灵。不过，我们的器皿里有没有一份额外的油，却是一个问题。精明的童女预备油在器皿里，愚拙的却不预备。

Such an unscriptural view of man is revealed in the New American Standard Version of the Bible. In Philippians 2:2, where the literal rendering is “joined in soul,” this version has “united in spirit.” Again, in Philippians 2:20, where Paul says that Timothy is “like-souled” (lit.), this version has “of kindred spirit.” To translate soul as spirit is inexcusable. It clearly indicates that the translators saw no difference between soul and spirit.

A number of Bible teachers do not differentiate between soul and spirit. I once met a missionary from the Brethren who strongly argued with me that there was no difference between soul and spirit. I called his attention to 1 Thessalonians 5:23, where Paul mentions “your whole spirit and soul and body.” Surely Paul would not have put “and” between them if they were the same. To my astonishment, he replied that no matter what the Bible said, spirit and soul were still one and the same! That was the end of the argument; I told him if he did not believe what the Bible said, there was no point in further talk.

To be born of the Spirit in our spirit is the beginning. Our spirit has been regenerated, but the soul is still empty. The divine, indwelling Spirit expects to spread into our soul, that is, into our mind, emotion, and will. He wants to saturate our inward parts.

GROWTH IN LIFE

For many years I tried to find out what is meant by the growth in life. The Bible does emphasize the need for us to grow in life, or for the divine life to grow in us. I could not come to a clear understanding of what this meant or how it could come about, even after studying the Bible, reading various spiritual books, and considering my own experiences.

Now I realize that the real growth in life is the transformation of the soul.

In the parable of the ten virgins (Matt. 25:1-13), the Lord Jesus speaks of their lamps and their vessels. Both the prudent and the foolish had oil in their lamps (see v. 8), but only the prudent took oil in their vessels. Two portions of oil were needed, one for the lamp and the other for the vessel. Proverbs 20:27 says, “The spirit of man is the lamp of the Lord” (lit). The virgins’ lamps, then, refer to the spirit. Romans 9:21 and 23 tell us that our being is God’s vessel. This means that our soul is the vessel. Those who are saved all have oil in the lamp; that is, we have the Spirit in our spirit. Whether we have an extra portion of oil in our vessel, however, is another question. While the prudent virgins took oil in their vessels, the foolish did not.

我们是精明的还是愚拙的，不在于我们的灵，而在于我们的魂。我们的灵已经蒙了重生，但我们的魂现今被那灵浸透了么？我们器皿里有没有额外的一分油？这是我们必须认真考量的问题。我们既然蒙了重生，就需要变化，也就是需要生命长大。长大就是扩增。住在我们灵里的生命，需要扩展到我们的魂里，直到把魂浸透。不然，我们的魂还是天然、老旧的。圣灵的新成分进入我们的魂里，魂就起了生机的变化。这种变化就是生命长大。

有许多基督徒没有实际生命的长大。因为内住的灵没有机会扩展到他们的魂里，把他们的魂浸透。

耕地和建筑

圣经什么地方说到变化和生命长大是同一件事？林前三章说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。…你们是神的耕地，神的建筑。…然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造，各人的工程必然显露。”（6，9，12～13。）

保罗说，我们是神的耕地，神的建筑。我们在这里乃是为着生长基督。保罗栽种了，亚波罗浇灌了，而神叫人生长。这些辞句都与生长的事有关。生长和变化如何是相同的事？这里说到我们也是一座建筑，由金、银、宝石所建造。起初我们是生长在神耕地上的植物，但最后的结果却成为金、银、宝石。这岂不是变化么？脆弱的植物竟然变化成这么坚实的矿物！我们受到警告，有可能成为木、草、禾秸，结果只适合焚烧；然而，我们也可能变化成为另一类的东西，就是金、银、宝石。

我们以三位弟兄为例：他们都很年轻，也许最近才进入召会生活。我们可以把他们看作植物，一位是小树，另一位是灌木，第三位是柔嫩的小花。他们长在神的耕地上，就是长在召会里。你们看他们多么柔弱！受不了任何苦待和伤害。但是，他们虽然年轻，却一直在长大。主盼望有一天，小树会变成金子，灌木会变成银子，小花会变成宝石。

这朵小花，这丛灌木，还有这棵小树，今天看起来都很可爱。但假设三年以后，我们发现它们还是老样子，没有长大，也没有变化；虽然看起来很可爱，却不适合建造的材料。一栋房子能用花来建造么？一棵小树能用来作门

Whether we are foolish or prudent, then, depends not on our spirit but upon our soul. Our spirit has been regenerated, but is our soul now saturated with the Spirit? Do we have the extra portion of oil in our vessel? This is a matter we must seriously consider. Now that we have been regenerated, we need to be transformed; that is, we need to grow in life. To grow is to increase. The life abiding in our spirit needs to spread out into our soul until it is saturated. Otherwise, our soul remains natural and old. As the new elements of the divine Spirit enter into our soul, it is organically transformed. This transformation is the growth in life.

There are many Christians who have virtually no growth in life. This is because the indwelling Spirit has been given no opportunity to spread into their soul and saturate it.

A FARM AND A BUILDING

Where does the Scripture indicate that transformation and the growth in life are one and the same? First Corinthians 3 says: “I planted, Apollos watered, but God made to grow....You are God’s farm, God’s building....But if anyone builds on the foundation gold, silver, precious stones, wood, grass, stubble, the work of each shall become manifest” (vv. 6, 9, 12-13).

Paul says that we are God’s farm, God’s building. We are here to grow Christ. Paul planted, Apollos watered, and God gave the growth. These terms all pertain to the matter of growth. How is growth the same as transformation? We are also a building, with gold, silver, precious stones. We start out as plants growing on God’s farm, but the end result is gold, silver, and precious stones. Is this not transformation? Frail plants are transformed into such solid things! It is possible, we are warned, for the result to be wood, grass, and stubble, suitable only for burning. Yet we may be transformed into another category, that of gold, silver, and precious stones.

Suppose we take three brothers. They are young, perhaps having only recently come into the church life. We may consider them as plants. One is a small tree, another is a shrub, and the third a tender flower. They are growing on God’s farm, the church. See how delicate they are! They cannot take any kind of harsh treatment or damage. Yet, though they are young, they are growing. The Lord expects that one day this small tree will change into gold, this shrub will become silver, and this flower will be a precious stone.

This flower, this shrub, and this small tree look lovely to us today. Suppose, however, that after three years we find them still the same. They have not grown and been transformed. They may be lovely to look at, but they are not suitable for building material. Can a house be built with flowers? Can a little tree be used for a doorpost?

柱么？灌木能作墙壁么？不可能有这样的建筑物！这些也不可能成为建造新耶路撒冷的材料。新耶路撒冷是由金子建造成的，有宝石墙和珍珠门。神的建筑不是用易碎的小花、脆弱的灌木、和柔嫩的小树建造成的！

这三位弟兄都需要改变。他们需要一种生机的、新陈代谢的变化。三年之后，我们不盼望看见这位弟兄还是一朵小花，看来很可爱，却对建造没有用处。我们盼望他成为宝石，虽然美丽的花朵不再有了。我们盼望看见灌木也许变成珍珠，坚实而透亮。这棵小树也需要变化，也许变成纯净如同玻璃的金子。

亲爱的圣徒们，你们能满意于一直作小树、灌木和花朵么，还是渴慕成为宝石？在你们当地这块“耕地”上有些什么？我相信有各式各样的东西在这里生长。不但有植物，也有一些金、银、宝石。

这块耕地也是建筑，说明了内住的灵如何从我们灵里扩展，渗透我们的魂，因而变化我们。

—

当我们来在一起过召会生活时，我们能够赞美主重生了我们，祂的灵内住我们的灵。然而，问题发生在我们的魂里，我们的魂满了自己的意见和天然的观念。假设有五位来自不同国家的圣徒聚在一处，他们能够建造在一起么？他们祷告、唱诗、呼喊主、说阿利路亚的时候，享受到在灵里是一。可是祷告完了，他们开始谈论，就把灵忘掉了。出来的是法国人的意见，英国人的意见，德国人的意见，中国人的意见，日本人的意见。他们闭上眼睛祷告的时候是一，等到睁开眼睛，互相注视的时候，便从灵游荡到魂里。这种不同的意见，不仅仅是在不同国籍的人当中。在同一个国家里，例如美国，德州的弟兄和加州的弟兄能够是一么？加州的弟兄和纽约的弟兄能够是一么？连夫妇都无法是一，因为男人和女人对事情的看法各不相同。

这些差异怎样才能消除？没有一种天然的方法能够除去差异。我们必须让内住的灵扩展并浸透我们的魂。这样，我们自自然然就是一了；我们能魂里联结，（腓二2，）天然的观念会把地位让给扩展的灵。这就是我们生命长大的路。因着生命长大，就产生一，我们便能与众圣徒建造在一起。

Can a shrub be part of a wall? There could not be such a building! Nor can these be the building materials of the New Jerusalem. The New Jerusalem is built of gold with walls of precious stone and gates of pearl. God's building is not with fragile flowers, delicate shrubs, and tender saplings!

These three brothers all need to change. They need an organic, metabolic transformation. After three years we do not want to find this brother still a flower, lovely to look at but useless for building. We want him to be a precious stone, even though the beautiful blossoms are gone. We want to see this shrub changed into a pearl perhaps, solid and transparent. This tree also needs to be transformed, perhaps into gold as pure as glass.

Dear saints, are you content to be trees, shrubs, and flowers? Or do you long to be precious stones? On this “farm” in Stuttgart, which do you have? I believe you have a variety growing here. There are plants, but also some gold, silver, and precious stones.

This farm that is also a building illustrates the way the indwelling Spirit spreads from our spirit to permeate our soul and thus transforms us.

ONENESS

When we meet together for the church life, we can praise the Lord that He has regenerated us and that His Spirit indwells our spirit. Problems arise, however, with our soul, which is full of our opinions and natural concepts. Suppose five saints come together from different countries. Can they be built together? When they pray, sing, call on the Lord, and say hallelujah, they enjoy being one in spirit. Once the prayer is over, however, and they begin to talk together, the spirit is forgotten. Out comes French opinion. English opinion. German opinion. Chinese opinion. Japanese opinion. When their eyes are shut in prayer, they are one. When they open their eyes and look at each other, they journey from their spirit to their soul. There is this difference of opinion not only among different nationalities. Within a country, say, the United States, can the Texas brothers be one with those in California? Can those in California be one with those in New York? Even couples cannot be one. There is the man's point of view, which differs from the way a woman looks at things.

How can all these differences be resolved? There is no natural way to work them out. We must let the indwelling Spirit spread and saturate our soul. Then spontaneously we shall be one. We shall be joined in soul (Phil. 2:2). The natural concepts will give place to the spreading Spirit. This is the way we grow in life. Out of this growth in life comes oneness. We can be built together with all the saints.

若没有那灵扩展到你的魂里，你与别人的一便无法持久。比方说，你访问香港，受到热烈的欢迎，起初在那里觉得很愉快。但是在短短的时间内，你就会发现他们作事的方法和你所认为的大相迳庭。过不了几天，他们就把你得罪了。你在国内的时候，高喊“阿利路亚，一个新人！”但是到了一个新环境，新人却被你坚持不改的观念切成了碎片。

你的魂还没有变化。你还是活在老旧、天然的魂里。这对新人来说是一个阻碍。你肯让内住的灵完全浸透你的魂，而使其有生动的变化么？你肯让那灵自由的渗透你的灵，也渗透你的魂么？果真如此，不论你到迦纳，到菲律宾，或者到巴西，你都不会有难处。你意见的大本营已经被毁坏了。你的魂被内住的灵浸透，你便与新人成为一，被建造在身体里。不管你访问什么地方，遇见什么人，你这一面都没有难处。

如果全地的圣徒都是这样的话，新人就出现，身体就建造起来了。

目标及达到的路

以弗所四章十二至十六节告诉我们，基督身体的建造在于生命长大：“为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，使我们不再作小孩子，…唯…在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

我们在一切事上长到元首基督里面，乃是借着我们的魂被那灵浸透。必须“身体渐渐长大”，主才能得着新人。这是主所要达到的目标。当主的身体建造起来时，祂便在地上得着一个新人来完成神永远的定旨。让我们为着这件事得以实现出来而祷告，并为此把自己献给祂。“主啊，求你从我的灵扩展到我的魂，浸透我的魂，使我产生新陈代谢的变化。我要有生动的改变。”过了一段时间，我们就会生命长大而变化。然后，我

Without the spreading of the Spirit into your soul, your oneness with others is of short duration. If you visit Hong Kong, for example, you will be warmly received and at first feel happy to be there. Within a very short time, however, you will realize how differently they do things from the way you think they should be done. Before many days go by, you will be offended. While you are here at home, you shout, “Hallelujah for the one new man!” but when you are in a new environment, the new man is cut into pieces by the concepts you still hold.

Your soul is still not transformed. You are still living in your soul, which remains old and natural. This is the hindrance to the new man. Will you allow the indwelling Spirit to thoroughly saturate your soul so that it is organically transformed? Will you give the Spirit the freedom to permeate your soul as well as your spirit? If He does, whether you go to Ghana, or the Philippines, or Brazil, you will have no problem. The base of your opinion will have been destroyed. With your soul saturated by the indwelling Spirit, you are one with the new man. You are built up in the Body. Whatever locality you visit, whomever you meet, there is no problem on your side.

When this is true of the saints all over the world, there will be the new man. The Body will be built up.

THE GOAL AND THE WAY TO REACH IT

Ephesians 4:12-16 tells us that the building up of the Body of Christ depends on the growth in life. “For the perfecting of the saints unto the work of ministry, unto the building up of the Body of Christ; until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ, that we may be no longer babes...but...may grow up into Him in all things, Who is the Head, Christ, out from Whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love.”

This “growing up into Him in all things” comes about through our soul’s being saturated with the Spirit. There must be “the growth of the Body” for the Lord to have the new man. This is the goal the Lord is pursuing. When His Body is built up, He will have the new man on earth to carry out God’s eternal purpose. Let us pray for this to be realized and offer ourselves to Him for this. “Lord, spread Yourself from my spirit into my soul. Saturate my soul. Transform me metabolically. I want to be organically changed.” After some time we shall be transformed by the growth in life. Then we shall

们要建造到身体里面，成为新人的肢体。这种情形在我们许多人身上产生出来，并且扩展到全地，新人就要出现。这是主的目标，让我们在追求这个目标上与祂是一。

be built into the Body and be members of the new man. As this happens in many of us throughout the whole earth, the new man will come into being. This is the Lord's goal. Let us be one with Him in pursuing this.

第十章

中心的异象（一）

神是我们的内容

读经：歌罗西书一章二十五至二十七节，罗马书九章二十三至二十四节，哥林多后书四章七节，以弗所书三章十九节下，四章六节，腓立比书二章十三至十四节，希伯来书十三章二十至二十一节，提摩太前书三章十六节。

完成神的话

很少基督徒看见保罗的完成职事。完成职事这个辞，是根据歌罗西一章二十五节，那里保罗说他受了托付，要“完成神的话”。完成神的话意思是完成神的启示。钦定英文译本把“完成神的话”翻成“成就神的话”；没有疑问，这种翻法多少会使真正的意义含混。

没有保罗的著作，神的启示就不能完成。如果把他的十四卷书信（罗马书到希伯来书）从圣经中挪去，圣经无疑仍是一本美妙的书。想想看创世记多奇妙！出埃及记多伟大！然而若没有保罗的书信，我们就不能有奇妙的创世记和出埃及记生命读经。为什么？创世记和出埃及记虽然令人赞赏，然而若没有保罗的著作，就缺少完成。

神的奥秘

请注意，歌罗西一章二十五节说到完成神的话后，下面两节说，“就是历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了；神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”（26～27。）在原文文法里，“奥秘”与“完成神的话”是同位语。神话语的完成乃是奥秘。这奥秘曾是隐藏的，但如今显明出来了，这奥秘是关乎“基督在你们里面成了荣耀的盼望”。

你也许会希奇，马太岂不是告诉我们基督的事么？其他三卷福音书的主题岂不都是基督么？的确，新约每一卷书

CHAPTER TEN

THE CENTRAL VISION (1)

GOD AS OUR CONTENTS

Scripture Reading: Col. 1:25-27; Rom. 9:23-24; 2 Cor. 4:7; Eph. 3:19b; 4:6; Phil. 2:14; Heb. 13:20-21; 1 Tim. 3:16

COMPLETING THE WORD OF GOD

Very few Christians have seen Paul's completing ministry. This term, the completing ministry, is based upon Colossians 1:25, where Paul says he was commissioned "to complete the word of God." To complete the word of God means to complete the revelation of God. No doubt the King James Version's rendering of "complete the word of God" as "fulfil the word of God" has somewhat obscured the real meaning.

Without Paul's writings the revelation of God is not complete. If his fourteen Epistles, from Romans through Hebrews, were taken from the Bible, it would no doubt still be a marvelous book. Think how wonderful Genesis is! How great a book Exodus is! Yet without Paul's Epistles we could not have had the wonderful Life-studies on Genesis and Exodus. Why? Though Genesis and Exodus are admirable, without Paul's writings they lack completion.

THE MYSTERY OF GOD

Notice the two verses which follow Colossians 1:25 about the completing of the word of God: "The mystery which has been hidden from the ages and from the generations, but now has been manifested to His saints; to whom God willed to make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory" (vv. 26-27). Grammatically speaking, "the mystery" is in apposition with "to complete the word of God." The completion of the word of God is the mystery. This mystery, which was hidden but is now manifested, concerns "Christ in you, the hope of glory."

Well, you may wonder, does not Matthew tell us about Christ? And is Christ not the subject of the other Gospels? Surely every book of the New Testament is about

都论到基督。然而，除了保罗的书信以外，没有一卷书说到基督是神的奥秘。马太论到神国度的奥秘，但没有陈明基督是神的奥秘；马可和路加没有提到这件事，甚至在约翰福音中也没有找到奥秘这个辞。奥秘这辞的确出现在约翰的启示录中，可是不像在保罗的书信中那么清楚。只有保罗把奥秘这辞用在基督和祂的身体上。

这奥秘的源头和结果

基督是一个奥秘。那么基督这奥秘的源头又是那一位？当然是神。犹太人和回教徒都宣告他们认识神。他们的来源很类似，他们的信仰是根据旧约。（回教徒的圣经——可兰经，大多是模仿旧约，再稍作修改的。）犹太人和回教徒所相信的神是旧约的神。在新约里，我们的神是在基督里并经过基督的神。成为一个基督徒，就是进入基督里面，并经过基督进到神里面。神具体化身在这位基督里。神格一切的丰满，都有形有体的居住在基督里面。（西二9。）神的一切所是都具体化身于基督里。我的身体是我的具体表现，如果你要找我，你可以在我的身体里找到。同样的，我们的基督也是神的具体化身。如果人只有神而没有基督，他定规像犹太人或回教徒一样。所以，神是这奥秘的源头。

这奥秘的结果是什么？这奥秘出于神，其结果乃是召会——包括所有相信基督的人。在整个宇宙中这是个奥秘！没有这样的话，圣经就无法完成。这个完成的话就是这极大的奥秘：基督是神的奥秘，召会是基督的奥秘。这二者组成了历世历代的奥秘，在保罗完成的职事中向我们显明了。

神不只是创造者

在本篇和以下两篇信息里，我们要来看保罗完成职事的中心点是什么。我们在别处曾说，以弗所书、加拉太书、腓立比书和歌罗西书是神圣启示的心脏。在这些信息里，我们要来看保罗完成职事的中心异象，中心点。

我们有三篇信息论到这个主题，因为保罗的职事有三个主要的点：神、基督和召会。本篇信息要论到神，然而我愿先说一点下一篇信息的主题——基督。在整本圣经中，三一神的事是最使人困惑不解的。如果我们想认识基督，就必须明白这个困惑的点。如果我们不明白神如何在基督里，我们就

Christ. None of these books except Paul's, however, say that Christ is God's mystery. Matthew deals with the mystery of the kingdom of God, but does not present Christ as God's mystery. Mark and Luke make no mention of this matter. Even in John's Gospel the word mystery is not to be found. It does occur in his Revelation, but it is not as clearly mentioned as in Paul's Epistles. Only Paul uses the word mystery for Christ and for His Body.

THE SOURCE AND ISSUE OF THIS MYSTERY

Christ is a mystery. What is the source of Christ as a mystery? It is surely God. Both the Jews and the Moslems claim to know God. They are of a similar origin, in that their faith is based on the Old Testament. (The Moslem Bible, the Koran, is largely an imitation of the Old Testament, with some changes.) The God in whom the Jews and Moslems believe is the God of the Old Testament. In the New Testament our God is the God in Christ and through Christ. To be a Christian is to come into Christ and through Him into God. God is embodied in this Christ. The fullness of the Godhead dwells in Him bodily (Col. 2:9). God's entire being is embodied in Christ. My body is the embodiment of me; if you want to find where I am, you will find me in this body. Similarly, our Christ is the embodiment of God. If anyone has a God who is apart from Christ, he must be like a Jew or a Moslem. God, then, is the source of this mystery.

What is the issue of this mystery? This mystery comes out of God and issues in the church, including all the believers of Christ. In the whole universe this is the mystery! Without such a word the Bible is not complete. This completion of the word is this great mystery: Christ as the mystery of God and the church as the mystery of Christ. These two comprise the mystery of the ages. They are unfolded to us in Paul's completing ministry.

GOD NOT ONLY THE CREATOR

In this message and in the next two we want to consider what the focus is of Paul's completing ministry. We have elsewhere referred to Ephesians, Galatians, Philippians, and Colossians as the heart of the divine revelation. In these messages we shall discuss the central vision, the focal point, of Paul's completing ministry.

We have three messages on this subject because Paul's ministry has three main points: God, Christ, and the church. This message will be concerning God. However, I would first like to comment on Christ, the subject of our second message. The matter of the Trinity is the most puzzling in the whole Bible. If we want to know Christ, we must understand this puzzle. If we do not understand how God is in Christ, we know neither

不认识神，也不认识基督。如果我们不知道基督怎样与灵有关，甚至就是那灵，我们就不认识基督，也不认识那灵。

神要一个容器

保罗说到神的时候，他当然说神是创造者，（罗一25，）但这不是他的中心点；旧约已经这样指示我们了。我们来看罗马九章二十三至二十四节：“且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；这器皿就是我们这蒙祂所召的，不但从犹太人，也从外邦人中，这有什么不可？”圣经在这里称我们作器皿；神已拣选我们作祂的器皿——蒙怜悯得荣耀的器皿。这含示且指明神要人盛装祂，祂渴望为自己得着一个容器。

人是一个器皿。首先，我们的身体是一个器皿。我们每天用食物、水和空气来充满我们的身体。我们天天吃、喝、呼吸，除了点心外，我们多半一天吃三次。我们一天喝好多次。此外，我们不停的呼吸。我们无论作什么，都一直呼吸。不呼吸我们就活不了！借着吃、喝并呼吸，我们就得着充满。所以我们外面的人是一个器皿。

人是盛装神的器皿

我们里面的人也是一个器皿。神已造了我们作器皿来盛装祂。“我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”这是保罗在林后四章七节所告诉我们的。从五、六节我们知道，宝贝是神自己在基督里，祂已经把祂自己放到我们这瓦器里面。这些经节我们都很熟，但我们却活得不像有神作内容的人。

少有人会有我们是盛装神的器皿这种想法。然而，我们大多数人常常有一种想法：我们必须行事端正、殷勤、谦卑、不得罪人。我们天天懊悔自己没有更顺从父母，更取悦同学，或是更亲爱兄弟姐妹。我们也许会想更属灵，怎样早起晨兴，或花更多时间读圣经。我们很容易有这种想法，但对于我们是盛装神的器皿这种想法又如何？我们有这种想法么？我们也许顺从我们的父母，爱我们的姊妹，但可能没有让神盛装到我们里面。果真如此，我们就像一个空壳子，想去讨好别人，却远离了神。不只不信的人走错了路，不只别的基督徒偏离了，我们这些在主恢复里的

God nor Christ. If we do not know how Christ is related to, even identical with, the Spirit, we do not know either Christ or the Spirit.

GOD WANTING A CONTAINER

When Paul refers to God, he of course says that God is the Creator (Rom. 1:25), but this is not his central point. The Old Testament has already told us this. Let us consider Romans 9:23-24: “And what if He should make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory, even us, whom He has also called, not only from among the Jews, but also from among the nations?” We are here called vessels. God has chosen us to be His vessels, vessels of mercy unto glory. This implies and indicates that God wants to be contained; He wants a container for Himself.

Man is a vessel. Firstly, our body is a vessel. Every day we fill it with food, water, and air. Day by day we eat, drink, and breathe. We eat probably three times a day, besides snacks. We drink more times a day. In addition, we are continuously breathing. Whatever else we are doing, we keep breathing. Without it, we graduate from living! By eating, drinking, and breathing we fill ourselves. Our outer man, then, is a vessel.

MAN A VESSEL TO CONTAIN GOD

Our inner man is also a vessel. God has created us as vessels to contain Him. “We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us,” Paul tells us in 2 Corinthians 4:7. From verses 5 and 6 we know that the treasure is God Himself in Christ, who has sown Himself into us, the earthen vessels. These verses are familiar to us, yet we do not live as those who have God as their contents.

Seldom does the thought cross our mind that we are a vessel to contain God. All too often, however, we entertain the thought that we must behave rightly, courteously, humbly, and inoffensively. Day after day we are sorry not to be more obedient to our parents, more pleasant to our classmates, and kinder to our sister or brother. We may think along even more spiritual lines, about getting up early for morning watch or spending more time to read the Bible. Such thoughts are commonplace to us. But how about the thought that we are vessels to contain God? Does this thought occur to us? We may obey our parents and love our sister but not have God contained in us. If so, we are like an empty box, trying to please others but apart from God. It is not only the unbelievers who are on the wrong track. It is not only other Christians who are off. We

人也常常偏离正道。每当我们想要爱别人或是待人仁慈，而不领悟我们是命定盛装神时，就连我们也偏离了目标。我们必须学习从所有如何作好的想法上转离，只关心被神充满。

圣经把神描绘成食物、水、空气。我们必须吸取祂，被祂充满，就好像我们接受所吃的食物，所饮的水，以及所吸入的空气。在已过二十年里，我们中间编了许多的诗歌，说到吃喝主并吸入神。这些诗歌里的思想是别的基督徒诗歌所没有的。对一些人来说，吃神的思想太粗野，无法接受。我们不能责备他们这么想，因为他们缺少启示。

我们不只为神所造，更是被祂拣选成为蒙怜悯的器皿；并且不只是蒙怜悯的器皿，更是早预备得荣耀的器皿。在新约二十七卷书中，只有保罗的著作把我们是盛装神的器皿这思想传输给我们。下篇信息里，我们要来看这位神怎样能盛装到我们里面。我们从罗马八章看见神如何必须是灵，而这灵必须是基督的灵。然后神才能在我们里面作我们的内容。

被充满成为神一切的丰满

以弗所四章六节说，“一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”父不只超越我们，贯彻我们，祂也在我们里面；“在…之内”这个介系词原文不仅有“同在”之意，更指神在我们里面。神自己安家在我们里面，正如保罗在别处所写的。

三章十九节下半说，“使你们被充满，成为神一切的丰满。”被充满成为神一切的丰满，意思是被充满成为神一切的所是。神这丰满居住在基督里面。（西一 19，二 9。）基督借着祂的内住，将神这丰满分赐到我们里面，使我们成为神的彰显。神的丰满，含示神所是的丰富成了祂的彰显。神的丰富在神里面，乃是神的丰富；这丰富彰显出来，就成了祂的丰满。神一切的所是应当是我们的内容。我们应当这样被神充满，使我们成为祂的丰满，祂的彰显。

成为神的丰满与变得亲切、谦卑完全不同。在已过的三年里，我多次因着没有被主充满，只是外面无可指摘而向

who are in the Lord's recovery are also often off the track. Whenever we think in terms of loving others or being kind, without realizing that we were ordained to contain God, we too are missing the mark. We must learn to turn away from all such considerations of behavior and care only to be filled with God.

God is illustrated in the Bible as food, water, and air. We must take Him in and be filled with Him just as we take in the food we eat, the water we drink, and the air we breathe. Over these past twenty years a number of hymns have been composed among us which speak of eating and drinking Christ and of breathing God in. The thought in these hymns is missing from other Christian hymnals. To some people the thought of eating God is rough and unacceptable. We cannot blame them for thinking this way; they are short of revelation.

We have been not only created by God, then, but also chosen by Him to be vessels of His mercy. And not only are we vessels of mercy; we are also vessels prepared unto glory. It is only Paul's writings, of all the twenty-seven books of the New Testament, which convey the thought that we are vessels to contain God. In the next message we shall cover how this God could be contained in us. From Romans 8 we shall see how God must be the Spirit and that this Spirit must be the Spirit of Christ. Then God can be in us as our contents.

FILLED UNTO ALL THE FULLNESS OF GOD

Ephesians 4:6 says, "One God and Father of all, Who is over all and through all and in all." The Father is not only over us; He is not only through us; He is also in us. This preposition in does not mean merely with; it means that God is within us. God is housing Himself in us, as Paul writes elsewhere. The Chinese translation of this verse says that He dwells in us.

Ephesians 3:19b says, "That you may be filled unto all the fullness of God." To be filled unto all God's fullness means to be filled unto all that God is. This fullness dwells in Christ (Col. 1:19; 2:9). Through His indwelling, Christ imparts the fullness of God into our being. This makes us God's expression. The fullness of God implies that the riches of what He is become His expression. When the riches are in Him, they are His riches; when they are expressed, they become His fullness. All that God is should be our contents. We should be so filled with Him that we become His fullness, His expression.

To become God's fullness is in a category entirely apart from being kind and humble. These past three years I have several times repented for being outwardly blameless

主悔改。我祷告说，“主啊，赦免我，我今天失败了。我享受与弟兄同在，却没有被你充满。我爱某些圣徒，但没有被你充满。我帮助召会，但没有被你充满。我与长老们谈话，他们也得了帮助，但我没有被你充满。赦免我，我作这些好事时，没有以你作内容。”我们都必须清楚辨别作好与被主充满之间的不同。

神在我们里面运行

“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”（腓二 13。）这节到底告诉我们神在作什么？是说神从天上感动我们立志、行事么？是全能的神从宝座下来激动我们么？不是。乃是说，神一直在我们里面运行。英文里没有一个辞与“运行”的希腊字相当，虽然“使…有力”（energize）是出于这个希腊字，也多少能表达其意义。这节的思想是神一直在我们里面行动、行事、作工并磨搓。我们的神一直不断的在我们里面作工。我们不要认为祂只是远在宝座上，而不在我们里面，一直接触、行动、磨搓并搅扰我们。

紧接着下一节说，“凡所行的，都不要发怨言，起争论。”（14。）当你在发怨言时，神一直在你里面运行。当你在起争论时，祂也在你里面运行。祂叫你停止，你却回答：“再等一下！”虽然你不停止，甚至时间也到了，神还是继续在你里面运行。祂在里面的运行从不停止。这就是我们的神。你也许说，这样的一位神太小了。犹太人相信他们的神很伟大，高坐在宝座上；但我喜欢这样一位小小的神；祂更实际、更联于我每日的光景。一只鸟在手中强如千只鸟在空中！我的神在我里面，一直不断的搅扰着我。

神成全我们

“但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的，在各样善事上成全你们，好实行祂的旨意；祂是在我们里面，借着耶稣基督，行祂看为可喜悦的事。”（来十三 20～21。）如果是我们来写这样一个祷告，很可能会这么说，“但愿平安的神，成全你们行各样的善事，好叫你们荣耀祂！”保罗为什么要插进这样长的一段修饰词——“就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的”？

while I was not filled with the Lord. “Lord,” I have prayed, “forgive me. I failed You today. I enjoyed being with that brother, but I was not filled with You. I loved certain ones, but I was not filled with You. I helped the church, but I was not filled with You. I talked to the elders and they were helped, but I was not filled with You. Forgive me for all the good things I did apart from You as my contents.” We all need to become aware of this distinction between being good and being filled with the Lord.

GOD OPERATING IN US

“For it is God Who operates in you both the willing and the working for His good pleasure” (Phil. 2:13). What does this verse tell us God is doing? Does it say that it is God who inspires us from the heavens to will and to do? Is the almighty God reaching down from His throne to stir us up? No! God is operating in us. The Greek word for operate has no precise English equivalent, though the word energize comes from it and somewhat conveys the meaning. The thought in this verse is that God is moving, acting, working, rubbing within us. Our God is continuously working in us. We must think of Him not as far off on the throne but as within, constantly touching, moving, rubbing, and bothering us.

The very next verse says, “Do all things without murmurings and reasonings” (Phil. 2:14). While you are murmuring, God is operating in you. While you are reasoning, He is moving in you. He tells you to stop, but you reply, “In a minute!” Though you will not stop, even when the minute is up, God continues His operating in you. His working within never ceases. This is our God. You may say such a God is too small. The Jews may believe that their God is great and exalted on the throne, but I like having such a small God. He is far more practical and relevant to my everyday situation. One bird in hand is worth a thousand birds in the air! My God is within me, bothering all the time!

GOD EQUIPPING US

“Now the God of peace Who brought up from among the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of an eternal covenant, equip you in every good work for the doing of His will, doing in us that which is well-pleasing in His sight through Jesus Christ, to Whom be the glory forever and ever, Amen” (Heb. 13:20-21). If we were writing such a prayer, we would probably say something like, “May the God of peace equip you to do good works that you may glorify Him”! Why did Paul insert such a long modifier, “Who brought up from among the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of an eternal covenant”?

旧约是借着祭牲的血设立的，这血也为新约开了门，带进了新约。新约将神的性情写到我们里面作生命的律，赐给我们一个新灵，甚至把我们放进灵神里面。谁的血是约之血？乃是基督的血。这血引进祂的复活。在基督的复活里，神进到我们里面。

神如何成全我们？不是从我们身外的天上来成全我们，乃是进到我们里面来成全我们。借着基督的复活，祂就能进到我们里面。这里的复活，乃是借着流出祂的血。带我们经过复活的这位神，如今是“借着耶稣基督”来成全我们。神不是从天下下来激动我们，祂乃是“在我们里面，借着耶稣基督，行祂看为可喜悦的事”。我们的神借着复活里的基督已经进到我们里面。如今祂仍然在复活里，借着基督，一直在我们里面“行”。

神显现于肉体

“大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”（提前三 16。）

这位神已经显现于肉体。这句话不仅是指基督，更是指召会说的。召会是一班属肉体、却彰显神的人，召会是神在团体肉体中的彰显。神怎么能够这样彰显出来？乃是借着我们接受祂，被祂充满，祂就彰显出来了。

这是你的神，也是我的神，又是保罗的神。保罗得救以前，他的神是远在上天。如今使徒的神，就是那在复活里，借着耶稣基督，正安家在你全人里面，好使祂能浸透你，甚至从你里面彰显出来的神。

我们天然敌对的观念

这是保罗所陈明给我们关于神的中心异象。然而，我们的天然观念却与这个不同。我们的天然观念共有十一点，在此一一点出。

敬拜神

人对神的天然观念是神应当受人敬拜，受造的人必须对创造祂的全能者下拜；这是一个高贵的观念，但多少有点偏差。神的心不能因着那些在外面敬拜祂的人而得着满足。祂心所渴望的，乃是有人作祂的容器。

The old covenant was enacted by the blood of the sacrifices. The blood opened the door for the new covenant also to come in. The new covenant is to write God's nature into our being as the law of life, to give us a new spirit, and even to put us into God the Spirit. Whose blood is the blood of an eternal covenant? It is the blood of Christ. This blood ushers in His resurrection. In Christ's resurrection God comes into us.

How does God equip us? It is not by being in the heavens outside us. He equips us by coming into us. He can come into us through the resurrection of Christ. The resurrection is here through the shedding of His blood. This God, who is brought to us through the resurrection, is now equipping us “through Jesus Christ.” God is not reaching down from the heavens to stir us up. He is “doing in us what is well-pleasing in His sight through Jesus Christ.” Our God through Christ in His resurrection has come into us. Now He is “doing” in us still in resurrection through Christ.

GOD MANIFESTED IN THE FLESH

“Great is the mystery of godliness, Who was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory” (1 Tim. 3:16).

This God has been manifested in the flesh. Such a statement refers not only to Christ but also to the church. The church is a group of men of flesh who manifest God. It is God manifested in corporate flesh. How could God be thus manifested? It is by our taking Him in and being filled with Him.

This is your God and my God. It was Paul's God. Before his conversion, Paul's God was far away in the heavens. Now the very God of the apostle is the God that in resurrection through Jesus Christ is making His home in your being, that He might saturate you, even express Himself from within you.

OUR OPPOSING NATURAL CONCEPTS

This is the central vision concerning God which Paul presents to us. We have our own natural concepts, however, which are other than this. There are eleven of these which I would like to point out.

“Worshipping” God

Man's natural concept concerning God is that He is to be worshipped. Man as the creature must pay homage to his almighty Creator. This is a noble idea, but it is somewhat off. God's heart is not satisfied by those who worship Him in an outward way. His heart's longing is to have man for His container.

在约翰四章，主对有罪的撒玛利亚妇人说话时，她就把谈话的主题，从自己犯罪的生活转到敬拜神的问题上。主在谈话中指明，她要敬拜神，就必须喝活水，活水就是在基督里成为那灵的神。对神正确的敬拜就是喝祂。我们越喝祂，就越敬拜祂。敬拜神而不接受祂作我们生命的供应，乃是贫穷的。神不能因此得着满足。对神外面的敬拜只是人的天然观念。

合乎伦理道德

人受造不是成为野兽或猴子，他有更高的生命样式。因此人有一种观念，认为他的行为必须照着高超的道德标准。渴望合乎伦理道德是天然的，这种渴望也多少有点偏差。并非神不要你行事有道德，祂的标准比你还高。然而，要合乎伦理道德的观念与神对人的心意相对。

宗教

人想替神作些事，想要尽宗教的义务。然而，人为神作事，却与神远离。凡人离开神来为神所作的，都是偏差了。

灵修

你也许注意到在主的恢复里，我们并不提灵修时间，只有灵修而没有灵也是偏差。

敬虔

敬虔就是爱神，敬畏神，并按神的所是来行事为人。敬虔的观念在热心的基督徒中间非常强烈。在德国有一班人称作敬虔派，他们在日常生活的每一方面，都实行敬虔。

雅各书一章二十七节说，“在神与父面前，那清洁没有玷污的虔敬。”也许有人引述这处经节来反对我所说的。我们必须行事敬虔的宗教观念，是何等深刻的种在我们里面！然而，敬虔而没有灵也是偏离了神经纶的中心线。

圣洁

有公会循着这个观念形成的，他们自称为圣洁会。他们所说的圣洁是什么意思？他们的会友不可穿短裙，也不能化妆。他们必须确定自己的身体受到很好的遮盖。这就是他们所谓圣洁的观念。

When the Lord Jesus spoke to the sinful Samaritan woman in John 4, she turned the topic of conversation from her sinful living to the worship of God. In the Lord's conversation with her He indicated that to worship God she must drink of the living water which is God in Christ through the Spirit. The proper worship of God is to drink Him. The more we drink of Him, the more we are worshipping Him. To worship God without taking Him in as our life supply is poor. God cannot be satisfied with that. The external worship of God is simply man's natural concept.

Being Ethical

Man was not created a beast or a monkey. He has a much higher form of life. Thus he has the concept that he should behave according to a high standard of morality. This desire to be ethical is natural and also somewhat off. It is not that God wants you to behave immorally; His standard is far higher than yours. Nonetheless, the concept of being ethical is contrary to God's desire for man.

Being Religious

Man wants to do things for God. He wants to carry out his religious obligations. Yet what he does for God he does apart from God. All man's doing for God yet without Him is off.

Being Devotional

You may have noticed that in the Lord's recovery we do not speak of having a devotional time. To be devotional without the Spirit is also off.

Being Pious

To be pious is to love and fear God and to try to behave in a way that is according to what God is. The concept of being pious is very strong among earnest Christians. In Germany there was a group who were called Pietists, who sought to practice piety in all aspects of their living.

James 1:27 speaks of "pure religion and undefiled before God and the Father." Some would quote this verse in protest to what I am saying. How deeply ingrained is this concept that we must act in a pious, religious manner! However, to be pious without the Spirit is also off from the central line of God's economy.

Being Holy

Denominations have been formed around this concept. Those who belong to them are called holiness people. What do they mean by being holy? Their members are not supposed to wear short skirts. They must not use makeup. They must be sure their bodies are well covered. Such is their concept of being holy.

合乎圣经

弟兄会以此作他们的标准，他们以合不合圣经来衡量事物。这是对的。然而，你可能忠于你所领会的圣经，但如果你缺了那灵的实际，你就偏离了使徒保罗完成职事的中心异象。

属灵

在基督徒中间有一种观念，认为我们必须属灵；但“属灵”这辞的真义却很难说。

有能力

有些基督徒很欣赏那些有灵恩能力的人。在他们眼中，某某福音布道家说话大有能力。他也许有能力，但他仍然从保罗完成职事的中心异象，从生命中偏离出去了。

重视神迹

今天的基督教里有神医、说方言、补牙齿、腿拉长等事。那些迷恋神奇恩赐的人也是偏差了。

事奉神

大多数的人都有为神作工、到外地宣教去为基督得灵魂的观念。这种观念也与保罗的完成职事有极大的差距。

旧约的观念

最近来访的一位弟兄所释放的信息，我信你们都觉得很有帮助。他说伊甸园是一个快乐的园子，不仅因着有生命树和涌流的河，更是因着神在那里与人同行。此后我与那位弟兄谈话时，向他指出他所强调的应该倒过来。伊甸园是一个乐园，不仅因神在那里与人同行，更是因为生命树就在那里，指明神有一天要进到人里面，作他的生命。与神同行远不如有神活在我们里面，作我们的生命和食物。不错，神的确在园子里与亚当同行，但神心里所要的远胜于这个。祂最终的目的是要进到亚当里面，作亚当的生命和生命的供应。

Being Scriptural

The Brethren have this as their standard. They evaluate things as being scriptural or unscriptural. This is right. However, you may be true to your understanding of the Scriptures, yet, if you are void of the reality of the Spirit, you are nonetheless off from the central vision of the Apostle Paul's completing ministry.

Being Spiritual

Among Christians there is the concept that we must be spiritual. What is actually meant by this word is hard to say.

Having Power

Some Christians are impressed by those whom they regard as having pentecostal power. A certain evangelist, in their eyes, is a powerful speaker. He may be powerful, but he is still off in life from the central vision of Paul's completing ministry.

Valuing the Miraculous

Healing, speaking in tongues, filling teeth, and leg-lengthening are all found in today's Christianity. Those who are into the miraculous are off.

Serving God

There is the widely held concept of working for God, of going to the mission field to win souls for Christ. This concept also has a great discrepancy compared with Paul's completing ministry.

THE OLD TESTAMENT CONCEPT

There was recently a message given by a visiting brother which I am sure you found very helpful. He said that the garden of Eden was a garden of joy, not only because of the tree of life and the flowing river, but even more because God was there walking with man. Later I spoke with this brother and pointed out to him that his emphasis should have been just the opposite. The garden of Eden was a paradise not only because God was there walking with man, but far more because the tree of life was there, indicating that God one day would enter into man to be his life. To walk with God is far inferior to having Him live in us as our life and our food. Yes, God did walk with Adam in the garden, but God had more than that in mind. His ultimate purpose was to enter into Adam, to be Adam's life and life supply.

在“与神同在”一书里，劳伦斯弟兄教导说，我们需要实行整天活在神的同在里。这种教导是根据旧约，在新约里没有像活在神的同在里这样的字眼。新约告诉我们，要照着灵而行。（罗八4。）我们不是操练与神同在，而是与祂成为一灵。（林前六17。）你看出二者的不同么？与神同行好像很奇妙，但这是旧约的观念。在新约里我们与神是一。当我行动时，祂与我同行；当祂行动时，我也与祂同行。

今天太多的基督徒宝贝微小的声音，他们认为这是主导他们的方式；这还是旧约的观念。（王上十九12。）我们无需留心微小的声音，我们有灵的内住（罗八11）和膏油涂抹（这膏油涂抹就住在我们里面——约壹二27）。这比微小的声音高多了。在旧约时代，神还没有进到人里面。然而，在我们的时代，神已经在复活里，借着基督成了那灵，进到我们里面；如今祂正住在我们里面，与我们是一，并使我们与祂自己成为一灵！

当你听见一篇鼓励你追求与神同行的信息时，你觉得大受帮助。不错，你是得了帮助，但你的得帮助，使你在进到使徒保罗完成职事的中心异象上受到拦阻。与神同行的思想与使徒保罗完成职事的中心异象，简直有天壤之别。如果保罗听到那篇信息，他会打断说，“弟兄，不要再说了。我们今天不是活在伊甸园里，乃是活在召会中！”

我知道你们很难了解我所说的是什么。老观念遮蔽了你们的眼睛，占据了你们的心思，支配了你们的生活方式；你们是从那样的背景出来的。你们记得以诺怎样与神同行三百年，你们回想以利亚如何听见那微小的声音。你们何等羡慕他们！你们何等巴望能像他们！

以利亚会对你们说，“愚昧的人哪！应当是我羡慕你们才对！甚至施浸者约翰都比我大，而你们又比约翰大得多。你们为什么要像我？施浸者约翰比我大，是因为他比较接近基督。你们不只接近基督，你们与祂是一灵！我比你们大么？我还想跟随你们呢！我愿欢然的丢弃那微小的声音。我要照着内住的灵，照着同住的灵，照着膏油涂抹，照着灵而行！”

愿主开我们的眼睛，给我们看见什么是偏差，什么不是偏差。所有“偏差”的观念都与我们天然的想法吻合，我们不容易分辨出其中的差异。

In “The Practice of the Presence of God” Brother Lawrence teaches that we need to practice living in God’s presence all day long. Such a teaching is according to the Old Testament. In the New Testament there is no such term as living in God’s presence. The New Testament tells us to walk in spirit (Rom. 8:4). Rather than practicing the presence of God, we live one spirit with Him (1 Cor. 6:17). Do you see the difference? Walking with God seems wonderful, but it is an Old Testament concept. In the New Testament we are one with God. When I walk, He walks with me; when He walks, I walk with Him.

Too many Christians today treasure the still small voice; they think this is the way the Lord leads them. Again, this is an Old Testament concept (1 Kings 19:12). There is no need for us to listen for a still small voice. We have the indwelling (Rom. 8:11) and the anointing, which abides in us (1 John 2:27). This is far higher than the still small voice. In the time of the Old Testament God had not yet entered into man. In our day, however, God in resurrection through Christ has entered into us as the Spirit, is now indwelling us, is one with us, and has made us one spirit with Himself!

When you hear a message inspiring you to seek to have a walk with God, you feel that you have been greatly helped. Yes, you have been helped, but you have been helped to be frustrated from getting onto the central vision of the Apostle Paul’s completing ministry. The thought of walking with God is altogether other than the central vision of the Apostle Paul’s completing ministry. If Paul had been listening to that message, he would have interrupted and said, “Brother, don’t go on. We are not living today in the garden of Eden. We are in the church!”

I realize it is hard for you to catch what I am saying. The old concepts have covered your eyes, occupied your thoughts, and dominated your way of living. You came from that background. You remember how Enoch walked with God for three hundred years. You recall how Elijah listened for the still small voice. How you admire them! How you wish you could be like them!

Elijah would say to you, “Foolish one! It is for me to envy you. Even John the Baptist was greater than I; but you are far greater even than John. Why would you want to be like me? John the Baptist was greater than I because he was closer to Christ. You are not only closer to Christ; you are one spirit with Him! Am I greater than you? I want to follow you. I will gladly give up the still small voice. I want to walk according to the indwelling, according to the abiding, according to the anointing, according to spirit!”

May the Lord open our eyes to see what is off and what is not off. All the “off” concepts fit our natural mentality. It is not easy to see the difference.

第十一章

中心的异象（二）

基督是神的奥秘

读经：歌罗西书一章二十五至二十七节，二章二节，九节，罗马书九章五节，哥林多前书十五章四十五节下，哥林多后书三章十七至十八节，罗马书八章九至十一节，以弗所书三章十四至十九节，哥林多后书十三章十四节。

在我们继续看使徒保罗完成职事的中心异象之前，我愿意告诉你们我的一些历史，盼望你们会看见我怎样逐渐领略这异象的重要性。

渐进的光照

我生在组织的基督教里。长大之后，我得救了。那真是一个美妙的转变。我开始寻求主，宝爱圣经。后来我受弟兄会的吸引；他们那么熟悉圣经吸引了我，我在他们那里聚会七年半之久。我从他们学习了关于但以理书、马太福音、帖撒罗尼迦后书、以及启示录里之预言的教训。他们也教导关于旧约的预表及其在新约中的应验。不仅如此，我们还一再受嘱咐，不作任何不合乎圣经的事。我们不该庆祝圣诞节，也不该过生日；二者都不合乎圣经。我们一遍又一遍听到，什么是合乎圣经的，什么是不合乎圣经的。

我从来没有听见一句话是说到神在我们里面运行。他们的圣经好像不包括腓立比二章十三节：“因为乃是神…在你们里面运行。”希伯来十三章二十一节也被忽略了：但愿平安的神“在我们里面，借着耶稣基督，行祂看为可喜悦的事”。在弟兄会许多著名的教训里，从来没有说到神在我们里面，基督住在我们里面，或是内住之灵的事，偶而只提到一点圣灵的感动。

我对你们叙述这样的背景，是要叫你们能看见主怎样把许多事情逐渐指示我们。多年来我从倪弟兄那里得到许多帮助；已过三十多年，我又在国外；今天我所看见的异象远比三十年前清楚。

CHAPTER ELEVEN

THE CENTRAL VISION (2)

CHRIST AS THE MYSTERY OF GOD

Scripture Reading: Col. 1:25-27; 2:2, 9; Rom. 9:5; 1 Cor. 15:45b; 2 Cor. 3:17-18; Rom. 8:9-11; Eph. 3:14-19; 2 Cor. 13:14

Before we continue with the central vision of the Apostle Paul's completing ministry, I would like to tell you some of my history in the hope that you will see my gradual realization of the importance of this vision.

A GRADUAL ENLIGHTENING

I was born into organized Christianity. After I grew up, I got saved. It was a marvelous conversion. I began to seek the Lord. I loved the Bible. Then I was attracted to the Brethren assembly. It was their familiarity with the Bible that drew me. I stayed with them for seven and a half years. I learned their teachings on prophecy from Daniel, Matthew, 2 Thessalonians, and Revelation. We were also taught about the Old Testament types and their fulfillment in the New. Furthermore, we were repeatedly charged not to do anything that was not scriptural. We must not celebrate Christmas nor birthdays; both were unscriptural. Again and again we heard that this was scriptural and that that was not scriptural.

Never did I hear a word concerning God's operating in us. Their Bible seemed not to contain Philippians 2:13: "For it is God Who operates in you." Hebrews 13:21 was also missing: that the God of peace is "doing in us that which is well-pleasing in His sight through Jesus Christ." In the famous Brethren teaching nothing was ever said about God in us. About Christ's indwelling us. About the indwelling Spirit. Occasionally there would be mention of the inspiration of the Holy Spirit.

I recount this background to you so that you can see how the Lord has gradually showed many things to us. I received much help throughout the years from Brother Nee. Then for these past thirty years or so I have been abroad. The vision I see today is far clearer than it was thirty years ago.

活在我们天然观念的圈子里

然而，无论我们接受了多少光照，我们都必须承认，我们日常实际的生活，仍是绕着前篇信息所说的那十一种“偏差”的观念打转。

那些观念就像许多圈子，封闭且限制了我们。想到神并没有什么不好；敬拜我们的创造者并想去取悦祂，甚至荣耀祂，实在也没有错。人的伦理观念好像也值得称赞。在人里面有一个神所造的良善性情。虽然这种良善性情受到败坏，但是良善的成分仍在我们里面。一面，我们习惯犯罪；另一面，我们有心为善。这些道德的倾向乃是我们的伦理观念。比方说，我们也许会和家人生气吵架；然而，事后安静下来，我们会感到抱歉，并提醒自己，要爱自己的家人。也许我们不会争吵；在父母的管教之下，我们知道不可打架；因此，烦恼的事就留在我们里面。吃早餐时，也许妹妹惹我们发怒了。然而，接近十点时，一个思想来了：“哦，我一定要爱妹妹，她比我年幼。”接着我们祷告：“主，帮助我从现在开始爱我的妹妹。”后来，也许吃晚饭时又有一些事情发生，厌烦的感觉又来了。然后也许在当天晚上的聚会中，我们听到一篇信息，这个思想又回来了：“哦，我必须爱我的妹妹，主啊，帮助我爱她。”这不是我们大家的故事么？这就说出我们的伦理道德行为。

再者，我们还有宗教、灵修的观念。我们渴望敬虔、圣洁或属灵。这是我们所持有的一些观念。

我们可能想要凡事合乎圣经。身为基要派的基督徒，我们把圣经当作我们的指导方针。要合乎圣经又是另一种观念。

还有一种想要得着能力或能够行神迹的观念。当我们听见一些神奇的事情时，我们何等容易铭刻在心！

事奉神又是另一种广泛持守的观念。大约三、四十年前，许多美国年轻的基督徒献身于宣教工作。在异邦作一个传教士被视为最高尚的事业。

你们相信自己都没有这种观念么？我们天天都在这些观念中游走，连我也不例外。我们想要有好聚会，激励圣徒尽功用；这是要有好聚会的观念。我们想建立事奉小组，整洁会所，修剪草坪；这是周六早上服事的观念。

LIVING IN THE CIRCLES OF OUR NATURAL CONCEPTS

Nonetheless, however much light we have received, we must all admit that our daily practical life is still around those eleven “off” concepts we covered in the previous message.

Those concepts are like circles, closing us in and limiting us. It is not bad to think about God. Surely there is nothing wrong with worshipping our Creator and trying to please and even glorify Him. Man's ethical concepts also seem commendable. Within man there is a God-created good nature. Of course it was corrupted, but that good element is still in us. On the one hand, we are accustomed to sinning; on the other, we have an intention to do good. These moral inclinations are our ethical concepts. We may, for instance, get angry and quarrel with a member of the family. Later, however, when we are quiet, we are sorry about it and remind ourselves that we must love our family. We may not even quarrel. Under our parents' discipline we have learned not to fight; thus, the annoyance remains inside us. At the breakfast table we may be exasperated with our younger sister. By midmorning, however, the thought comes, “Oh, I must love my sister; she is younger than I.” Then we pray, “Lord, help me to love my sister from now on.” Later, perhaps while we are at the dining table in the evening, again something comes up, and again the feeling of annoyance comes. Then, perhaps in the meeting that night, we hear something in a message, and the thought returns, “Oh, I must love my sister; Lord, help me to love her.” Is not this the story of all of us? It illustrates our ethical behavior.

Then there are our religious, devotional concepts. We want to be pious or holy or spiritual. These are some of the concepts we hold.

We may want to have everything according to the Scriptures. As fundamental Christians, we take the Bible as our guideline. Being scriptural is another concept.

There are also the concepts of wanting to have power and of being able to perform the miraculous. How easy it is to be impressed when we hear of some miraculous happening!

To serve God is another widely held concept. Some thirty or forty years ago many young American Christians devoted themselves to mission work. To be a missionary on the foreign field was considered the highest career.

Do you believe that you are out of these concepts? Day by day all of us, including myself, still travel in all these places. We try to have a good meeting, to stir up the saints to function; this is the concept of having a good meeting. We want to build up the service groups, to get the hall cleaned, the lawn mowed; this is the concept of Saturday

我知道长老们不喜欢听这些话，他们想我是在拆毁召会的服事！

许多次我向主认罪：“主，我对这人好，对那人也好，却离开了你。”我们也许很热心，但离开了主。我们也许忠心参加召会的服事，但少有主的自己。我们是祂的容器，故此，我们应该接受祂作我们的内容。我们不该虚空的行事为人；我们既是祂的器皿，就该被祂充满。凡我们所作的，必须是祂的彰显。

以神作我们的内容

行善助人却离了主，就是活在我们天然观念的圈子里。还有另一个圈子，与这些分开有别，我们可以称之为“神在你里面”。这不是一个观念，而是有神在我们里面作我们的内容。这是我们前篇信息的主题。在本篇信息中，我们要来看基督是神的奥秘。接着，这一系列信息的末了一篇，将说到召会是基督的奥秘。

当我在预备这些信息的时候，我的心一直伤痛。在主恢复里的圣徒以神为他们的内容，以基督为神的奥秘，并以召会为基督的奥秘的程度有多少？不多。在基督教里，这些点太被忽略了。

假如保罗的十四封书信，都从圣经中挪去，就有极大的缺欠。但即使我们留下这些书信，却将这三个点——神是我们的内容，基督是神的奥秘，以及召会是基督的奥秘——从其中挪去，保罗的著作也将仅仅是一个空壳子。

然而，亲爱的圣徒们，这些却是我们所偏离或忽略最要命的点。在我们的日常生活里，我们注意以神为我们的内容有多少？这不是关乎我们失败或得胜，关乎我们凡俗或圣洁，也不是关乎我们庆祝生日或坚守圣经。问题是：神是我们的内容么？我不庆祝我孙儿的生日；不过生日除了合乎圣经以外，还能节省我们的精力、金钱和劳力；但这些都不是问题；问题是：神在哪里？祂是我们的内容么？有时我有个意念要买礼物送给我一个孙子。我想要奖励他，因为他是品学兼优的好学生。然而，我没有这样作；并非因我想要合乎圣经，而是因为神不在那里。神在我里面，但我想为我的孙子买个礼物时，祂不见了。我有感觉祂在

morning service. I know the elders might not be happy to hear this; they think I am undoing the church service!

Many times I have confessed, “Lord, I have been good to this one or to that one, but without You.” We may be devotional, but apart from the Lord. We may faithfully participate in the church service, but with very little of Him. We are His container; as such, we should take Him as our contents. We should not act in an empty way. As His vessels, we should be filled with Him. Whatever we do must be an expression of Him.

HAVING GOD AS OUR CONTENTS

To do good things for others apart from the Lord is to be in the circles of our natural concepts. There is yet another circle, separate and distinct from these, which we shall call “God in you.” It is not a concept; it is having God in us as our contents. This was the subject of our previous message. For this message we shall consider Christ as the mystery of God. Then the final message of this series will be on the church as the mystery of Christ.

As I have been preparing these messages, my heart has been aching. How much do the saints in the recovery have of God as their contents, of Christ as the mystery of God, and of the church as the mystery of Christ? Not very much. In Christianity these points have been much neglected.

If the fourteen Epistles of Paul were removed from the Bible, there would be a great lack. Even if we leave them in, yet remove from them these three points—God as our contents, Christ as God’s mystery, and the church as Christ’s mystery—Paul’s writings would be simply an empty shell.

Nonetheless, dear saints, these are the very points we have missed or neglected. In our daily life, how much attention do we pay to God as our contents? It is not a matter of whether we are defeated or victorious; whether we are common or holy; whether we celebrate birthdays or insist on being scriptural. The question is, Is God our contents? I do not celebrate my grandchildren’s birthdays; that saves us work, money, and effort, besides being in accordance with the Scriptures. But these are not the issue; the question is, Where is God? Is He our contents? Sometimes the thought has come to me to buy a present for one of my grandchildren. I would like to reward him for being such a good student and getting top honors. I have not done this, however; not because I wanted to be scriptural, but because God was not there. God is in me, but when I was considering buying my grandson a present, He became absent. I had a sense of His

我里面运行，可是祂自己好像刻意隐身了。没有微小的声音告诉我不要买，只有神的运行暗示祂不高兴。不论我们作什么，神必须是我们的内容。

不在旧约里

在整本旧约里，没有提到神要在祂的选民里作他们的内容。神最高的嘱咐是对亚伯拉罕说的：“我是全能的神，你当在我面前作完全人。”（创十七1。）亚伯拉罕最多只能行在神面前，活在神的同在里。在创世记十八章，神甚至来访问亚伯拉罕。神与亚伯拉罕聚了一段时间，还吃了亚伯拉罕为祂预备的食物。然而你知不知道，神没有住在他里面？祂甚至连亚伯拉罕的帐棚也没有住过。亚伯拉罕顶多只能享受一个短暂的访问，然后神就离去了。以诺“与神同行”，（五24，）但神没有安家在他里面。

可是，我们来到新约时，没有“与神同行”这么一个辞。新约乃是说，“照着灵而行。”（罗八4。）罗马八章里的灵，乃是一个调和的人位，就是神调和着我们。神成为灵与我们的灵调和，我们必须照着这灵而行。罗马八章清楚的告诉我们，照着灵而行意思就是在三一神里面生活行动。这怎么可能？这是因为三一神在我们里面。

约翰十四章二十三节说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”当父与子同来时，不是来访问，而是来安排住处。一旦这亲爱的一位来了，祂就不再离开，祂永远留住。在同一章圣经里主说，实际的灵“与你们同住，且要在你们里面”，（17，）祂要“永远与你们同在”。（16。）

这里有一件不寻常的事。神这位神圣者，圣别、公义、荣耀的一位，怎能进到堕落、败坏、毁坏、有罪的人里面？祂怎能进到我們里面，并使我们成为祂的家？在旧约里这样的事不可能发生，而实现这事的手续也还没有完成。

实现的路

新约开始于神生到人类里；头一个记载就是成为肉体。神生为一个人，这真是令人难以相信，但这事却发生了！从以赛亚九章六节，我们知道生在伯利恒马槽里的婴孩，就是全能的神。太奇妙了！

moving in me, but in a way of absenting Himself. There was no still small voice telling me not to do that; only God's moving indicated that He was unhappy. Whatever we do, God must be our contents.

NOT IN THE OLD TESTAMENT

In the whole Old Testament there is no mention that God would be in His chosen people as their contents. The highest charge was that given to Abraham, when God said, "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). The highest possibility was for Abraham to walk before God, to be in God's presence. Abraham even had God pay him a visit in Genesis 18. God stayed with him for part of a day and even ate what Abraham prepared for Him. Have you realized, however, that God did not dwell in Abraham? He did not even dwell in Abraham's tent. The best Abraham could enjoy was a temporary visit. Then God departed. Enoch "walked with God" (Gen. 5:24), but God did not make His home in him.

When we come to the New Testament, however, there is no such term as walking with God. It says instead, "Walk... according to spirit" (Rom. 8:4). The spirit in Romans 8 is a mingled person, God mingled with us. God as the Spirit is mingled with our spirit. It is according to this spirit that we must walk. Romans 8 tells us clearly that to walk according to spirit means to walk in God, in the Triune God. How is this possible? It is because the Triune God is in us.

John 14:23 says, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." When the Father and the Son come, it is not to visit; it is to make an abode. Once this dear One comes, He never goes away; He stays forever. In this same chapter the Lord says that the Spirit of reality "abides with you and shall be in you" (v. 17); He will "be with you forever" (v. 16).

Here is something extraordinary. How could God as the divine Person—holy, righteous, glorious—come into a sinful human being who is fallen, corrupted, ruined? How could He enter into us and make us His home? Such a thing could not have happened in the Old Testament. The procedure which made this possible had not yet been carried out.

THE WAY MADE POSSIBLE

The New Testament opens with the birth of God into mankind. The first thing recorded is the incarnation. That God came to be born as a man is unbelievable! But it happened. From Isaiah 9:6 we know that the little child born in a manger in Bethlehem was the mighty God. What a wonder!

这位神生长在一个贫寒的木匠家里，祂在那里度过了童年，圣经有一段祂十二岁孩童时的记载。（路二 41 ~ 52。）祂住在那个寒微的家里三十年之久；然后，祂出来尽职事，把自己撒到跟随祂的人里面。三年半之后，祂上了十字架。

祂被钉是为了救赎我们；祂是我们的代替，为我们死，流出祂的血为了救赎我们。借着死，祂击伤了蛇的头，毁坏了魔鬼。祂的死把祂里面神圣的生命释放出来。祂完成了这个工作之后，就进入坟墓，下到阴间。三天后，祂从死亡中出来，并且进入了复活。

在复活里祂取了另一个形状。祂不再在肉体里；虽然祂仍有物质的身体，却是一个在复活里的身体。如今在复活里，祂成了赐生命的灵。（林前十五 45 下。）无疑的，这就是神的灵。在成为肉体、钉死、复活的过程之前，神的灵无法将生命分赐到人里面，但如今祂能够并预备好，把神圣的生命分赐到神的选民里面；因此，祂实在就是赐生命的灵。

虽然我们很熟悉这个故事，但这不是一个简单的故事。神成为肉体，生为婴孩，成长如孩童，然后过人的生活，经历各种的苦难和试炼。祂在十字架上解决了我们与罪、撒但和死亡的问题，一道生命的流从祂被钉的身体中流出来。然后在复活里，祂成了赐生命的灵。约翰七章三十九节说，“那时还没有那灵，因为耶稣尚未得着荣耀。”在那时候，钉死和复活还没有完成。一旦这些事成就了，神的灵就能够分赐生命。

谁是这赐生命的灵？就是基督，神自己。论到神圣三一的传统教训不能解释这一切项目。基督不能与神分开，也不能与那灵分开。我们有父、子和灵。父具体化身在子里，子成了赐生命的灵。路已经铺好了，手续也完成了，如今祂已经预备好；所剩下的就是我们要向祂敞开并接受祂，祂就立刻进来。

这样，我们里面有这一位神作我们的内容；祂是创造者，如今是分赐的三一神。我们是器皿，盛装这位经过过程的神；这是基督的奥秘。所有神圣的奥秘都与基督密切相关。

人类的言语不够来表达我们所看见的事物，但如果你们有心来看，我深信我所说的已经够帮助你们了。不要被肤浅的

The very God grew up in a poor carpenter's home. Here He passed through His childhood. We have an account of an episode when He was a child of twelve (Luke 2:41-52). For thirty years He lived there in that humble home. Then He came forth to minister. He thus sowed Himself into His followers. After three and a half years He went to the cross.

He was crucified to redeem us. As our substitute He died for us, shedding His blood for our redemption. By that death He bruised the head of the serpent; He crushed the Devil. His death released His inner, divine life. After accomplishing this work, He went into the tomb and into Hades. After three days He emerged from death and entered into resurrection.

In resurrection He took another form. No longer is He in the flesh; though He still has a physical body, it is a body in resurrection. Now in resurrection He has become a life-giving Spirit (1 Cor. 15:45). No doubt this is the Spirit of God. But before this process of incarnation, crucifixion, and resurrection the Spirit of God had no way to impart life to man. Now He is able and ready to impart the divine life into God's chosen people; thus He is indeed the life-giving Spirit.

Though this story has become familiar to us, it is not a simple one. God became incarnate. He was born as an infant, grew up as a child, then lived as a man, experiencing all kinds of sufferings and trials. At the cross He settled our problem with sin, with Satan, and with death. A flow of life came out of His crucified being. Then in resurrection He became this life-giving Spirit. John 7:39 says, "The Spirit was not yet, because Jesus was not yet glorified." At that time crucifixion and resurrection had not yet been accomplished; once they were, the Spirit of God was able to impart life.

Who is this life-giving Spirit? Christ. God Himself. The traditional teaching on the Trinity cannot account for all these items. Christ cannot be separated from God, nor can He be separated from the Spirit. We have the Father, the Son, and the Spirit. The Father is embodied in the Son, and the Son has become the life-giving Spirit. The way has been paved, the procedure fully carried out. Now He is ready. All that remains is for us to open and receive Him. He comes in at once.

We then have within us as our contents the very God who is the Creator and is now the dispensing Triune God. We are vessels containing the processed God. This is the mystery of Christ. Christ is the wrapping up of all the divine mysteries.

While human language is inadequate to express the things we have seen, I believe enough has been said to help you if you have a heart to see. Do not be held back by the

教训扣住，你们必须往前看见这些关于神心头愿望的更深真理。谁是这位内住的神？祂是父，祂是基督，祂是那灵。神学家企图把这些真理系统化起来，却失败了。一些著名的学者承认，在我们基督徒的经历中，基督就是那灵。不错，祂们的确是一；然而，祂们也是二！因为这是一个奥秘，我们不能解释得透彻，可是却能符合我们的经历。

基督是谁

神的奥秘

歌罗西二章二节称基督为神的奥秘。这辞指明无法理解且解释不来的事物。神是一个奥秘，我们无法给祂下定义。既然神的奥秘是基督，我们若想了解神，就必须了解基督。我们若要接受神，就必须接受基督。

神的具体化身

歌罗西二章九节说，“因为神格一切的丰满，都有形有体的居住在基督里面。”基督是神的具体化身。

神

罗马九章五节说到基督：“祂是在万有之上，永远受颂赞的神。”这位是神的奥秘，又是神具体化身的基督就是神。祂就是这位神！保罗在这节说得很清楚。基督能与神分开么？正如你无法与你自己分开一样。神学家们也许会说，祂是子神，但不是父神，更不是灵神。他们的观念也许是这样，但那不是圣经说的。圣经说，祂是在万有之上的神，圣经没有说祂仅仅是子神，这只是一种解释。

在出埃及三章二节和六节，耶和华所差的使者不只是亚伯拉罕的神，也是以撒的神、雅各的神。祂不只是子神（以撒的神），也是父神（亚伯拉罕的神）并灵神（雅各的神）。祂乃是三一神，不能被分为父神、子神和灵神。人可能有这样一个教训，但这种教训并不合乎圣经。

我们都必须认识这位基督。祂是神，就是这位三一神。

shallow teachings. You must go on to see these deeper truths concerning God's heart's desire. Who is this indwelling God? He is the Father. He is Christ. He is the Spirit. The attempts of the theologians to systematize these truths are a failure. The reputable scholars admit that in our Christian experience Christ is identical to the Spirit. Yes, They are one; nonetheless, They are also two! Because this is a mystery, we cannot fully explain it; it corresponds, however, with our experience.

WHO CHRIST IS

The Mystery of God

In Colossians 2:2 Christ is called the mystery of God. Such a term indicates something incomprehensible and inexplicable. God is a mystery; He cannot be defined. Since the mystery of God is Christ, if we want to understand God we must understand Christ. If we want to receive God, we must receive Christ.

The Embodiment of God

Colossians 2:9 says, "For in Him dwells all the fullness of the Godhead bodily." Christ is the embodiment of God.

God

Romans 9:5 says of Christ, "Who is over all, God blessed forever." This Christ who is the mystery of God and the embodiment of God is God. He is the very God! Paul clearly states this in this verse. Can Christ be separated from God? No more than you can be separated from yourself. Theologians may say that He is God the Son but not God the Father nor God the Spirit. They may have such a concept, but that is not what the Bible says. The Bible says, He is God over all. It does not say that He is only God the Son; that is an interpretation.

In Exodus 3:2 and 6 the Angel sent by Jehovah was not only the God of Abraham, but also the God of Isaac and the God of Jacob. He was not only God the Son (the God of Isaac); He was also God the Father (the God of Abraham) and God the Spirit (the God of Jacob). He is the Triune God. He cannot be separated into God the Father, God the Son, and God the Spirit. You may have such a teaching, but it is not scriptural.

We must know this Christ. He is God, the very Triune God.

赐生命的灵

这一位所采取的头一步是成为肉体。（约一 14。）祂在肉体里是神的羔羊，为我们的罪受死，以完成救赎。接着在复活里，祂采取第二步：这位末后的亚当成了赐生命的灵。（林前十五 45 下。）保罗告诉我们，基督就是神自己这位三一神；接着他又告诉我们，基督成了赐生命的灵。请注意“成了”一辞。基督率先从一个阶段进到另一个阶段。首先祂在肉体的阶段，然而在复活后，祂进入了灵的阶段。祂成了赐我们生命的灵。

有人说，我破坏了神圣三一中的三个神圣人位。事实上是反对者忽略了或者是故意忽视圣经中关于神圣三一的明确教训。他们私下承认，根据以赛亚九章六节，基督也称为父，可是他们不敢公开的说出来，因为这违反了传统教训。

那灵

“而且主就是那灵；主的灵在哪里，哪里就有自由。但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”（林后三 17～18。）没有什么比这句话更清楚：主就是那灵。反对者还强辩说，这里的主是指耶和華，不是指基督。耶和華是谁？祂就是旧约中的基督。新约里的耶和華就是耶稣。谁是十八节里的主，让我们观看并返照祂的荣光？当然，除了荣耀的基督以外没有别人；我们渐渐变化成为与祂同样的形像，“乃是从主灵”变化成的。主灵是一个复合名称。

那灵不能与主分开。在十七节里，我们看见主就是那灵；接着有主的灵。本节的前半指明主与那灵是一，后半指明祂们是二。这是我们言语所能发表的领会。电流就是电，没有电就没有电流。同样的，主的灵也就是主自己。

A Life-giving Spirit

This One first took the step of becoming flesh (John 1:14). In the flesh He was the Lamb of God, dying for our sins to accomplish redemption. Then in resurrection He took the second step: as the last Adam, He became a life-giving Spirit (1 Cor. 15:45). Paul tells us that Christ is God Himself, the very Triune God; then he also tells us that He became a life-giving Spirit. Notice this word became. Christ took the initiative to pass from one stage to another. First He was in the stage of the flesh; after resurrection, however, He entered into the stage of the Spirit. He became a Spirit to give life to us.

There are those who claim that I have destroyed the three divine Persons of the holy Trinity. The truth is that the opposers have neglected or chosen to ignore what the Bible clearly teaches of the Trinity. While privately acknowledging that, according to Isaiah 9:6, Christ is called the Father, they dare not say this publicly because it goes against tradition.

The Spirit

“Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit” (2 Cor. 3:17-18, lit.). No word is clearer than this: the Lord is the Spirit. Still the opposers argue that the Lord here refers to Jehovah, not to Christ. Who is Jehovah? He is Christ in the Old Testament. In the New Testament Jehovah is Jesus. Who is the Lord in verse 18, whose glory we are beholding and reflecting? Surely it can be none other than the glorious Christ, into whose image we are being transformed “even as from the Lord Spirit.” Here is a compound title, Lord Spirit.

The Spirit cannot be separated from the Lord. In verse 17 we are told that the Lord is the Spirit; then we have the term Spirit of the Lord. The first part of the verse indicates that the Lord and the Spirit are one; the second part, that they are two. This is our understanding because of language. Electric current is electricity; there is no electric current apart from electricity. In the same way, the Spirit of the Lord is simply the Lord Himself.

罗马书

罗马八章九至十一节清楚的描绘出三一神：“但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

这里有一个奥秘：有神的灵，接着是基督的灵，然后是基督。神的灵是基督的灵，基督的灵就是基督。这里提到神、灵和基督。神格中的三者都在这里。然而，不是三者在我们里面，在我们里面的只有一位。当我们有了灵，就有神，也有基督；当我们有基督，就有灵，也有神。

我们所有的这位神不是创世记一章里的神，而是罗马八章里那位经过成为肉体、钉死并进入复活的神。同着这位神的，还有基督和那灵。这三者是一，且是分不开的。

以弗所书

以弗所三章十四至十九节是另一处说到三一神的经节：“因这缘故，我向父屈膝，在诸天里以及在地上的各家族，都是从祂得名，愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家 在你们心里，叫你们在爱里生根立基，使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”父神在听这祷告，灵神成就这祷告，而子神完成所求的，就是基督安家在我们心里，使我们被充满，成为神一切的丰满。首先有父，接着是灵，然后是子基督，最后是神一切的丰满。这里有一个神圣的人位，作到我们这人里面。我们要被祂浸透，被祂充满，以致洋溢泛滥。然后我们就成为神的丰满，彰显祂的丰富。这是基督的奥秘。

Romans

Romans 8:9 through 11 clearly describes the Triune God. “But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. But if anyone has not the Spirit of Christ, he is not of Him. And if Christ is in you, though the body is dead because of sin, yet the spirit is life because of righteousness. But if the Spirit of Him Who raised Jesus from among the dead dwells in you, He Who raised Christ Jesus from among the dead will also give life to your mortal bodies through His Spirit Who indwells you.”

There is a mystery here. There is the Spirit of God, then the Spirit of Christ, then Christ. The Spirit of God is the Spirit of Christ; the Spirit of Christ is simply Christ. There is mention of God, the Spirit, and Christ. The three of the Godhead are all here. However, there are not three in us; there is only one. When we have the Spirit, we have God and Christ. When we have Christ, we have both the Spirit and God.

This God we have is not the God in Genesis 1, but the one in Romans 8, who has passed through incarnation and crucifixion and entered into resurrection. With this God we have Christ and the Spirit. The three are one and inseparable.

Ephesians

Ephesians 3:14-19 is another reference to the Triune God. “For this cause I bow my knees unto the Father, of Whom every family in the heavens and on earth is named, that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, having been rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.” God the Father listens to the prayer; God the Spirit fulfills the prayer; and God the Son completes what is asked, namely, that Christ make His home in us that we be filled unto all the fullness of God. First there is the Father, then the Spirit, then Christ the Son, and finally all the fullness of God. Here is one divine Person, wrought into our being. We shall be saturated with Him, filled with Him to the brim, even running over. Then we shall become the fullness of God, expressing His riches. This is the mystery of Christ.

“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”（林后十三14。）这里有父神的爱、子基督的恩，和灵神的交通，愿这一切都与你们同在。有这样一道流流到我们，并且就在我们里面。

持守中心的异象

使徒保罗完成职事的中心异象乃是：神在我们里面作我们的内容，基督是神的奥秘，而召会是基督的奥秘。我们必须把我们天然的观念，无论是宗教、伦理、灵修、属灵、圣洁或敬虔的观念，统统放在一边。连盼望有一个好聚会或刚强服事的观念，也必须不是我们的目标。聚会和服事必须来自源头，召会生活乃是结果。

主乃是要恢复中心的异象。在一九七〇年移民成功之后，我们开始注意扩展主的恢复，而多少忽略了中心的异象。主的恢复偏离了，为此我向主痛悔。因着祂的怜悯，祂清理了局面，把我们带回到正轨。主责备我并吩咐我，不要作太多事鼓励扩展恢复和扩增人数。我不是反对扩展和扩增，但我已经受嘱咐不要去关心。让主的恢复在生命里长大，自然会有扩展和正确的扩增，二者都是出自生命，不是出自我们的作法。主指出：“小子阿！我在地上时，并没有作什么来扩展我的工作。我所作的只是把我自己当作生命撒到一小群人里面，至终到了行传一章，我只有一百二十位，为数不多。”我们好像不能相信，主劳苦了三年半以后，祂所收成的仅仅有一百二十位。主问我：“你努力扩展、扩增，但那一百二十位在哪里？你走了以后，这一百二十位在哪里？谁会在正路上带领主的恢复继续往前？等你走了以后，若没有这一百二十位，所有的事情都会偏离，这个恢复就会变成基督教可怜历史的一部分，重复基督教所作过的许多事情，是合乎圣经的、属灵的，却没有基督。如果你能得着全世界作你的扩增，又有什么意义？”

我最近同一位从台湾来访的弟兄谈话。我与他交通：此后在那里的工作不该那么注意扩展或扩增人数，你们所有的努力该只专注于这一百二十位。否则十年之内因着扩增

“The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen” (2 Cor. 13:14, lit.). Here is the love of God the Father, the grace of Christ the Son, and the fellowship of God the Spirit. May all these be with you. There is such a flow to us and in us.

CLEAVING TO THE CENTRAL VISION

The central vision of the Apostle Paul's completing ministry is: God in us as our contents, Christ as the mystery of God, and the church as the mystery of Christ. We must lay aside our natural concepts whether religious, ethical, devotional, or spiritual, holy, or pious. Even the concept of having a good meeting or a strong service must not be our goal. The meetings and the service must come from the source; the church life is the issue.

The Lord's recovery is the central vision. In 1970, after the successful migrations, we began to pay attention to the spread of the recovery and became somewhat negligent of the central vision. The recovery was off, for which I have very much repented to the Lord. By His mercy He cleared things up and brought us back to the right track. The Lord has rebuked me and charged me not to do much to encourage the spreading of the recovery or to gain an increase in numbers. I am not opposed to these, but I have been charged not to be concerned about them. Let the recovery grow in life. Spontaneously there will be a spreading and a proper increase, both issuing from life, not from our doing. “Little one,” the Lord pointed out, “when I was on the earth, I didn't do anything to spread my work. All I did was to sow Myself as life into a small number. Eventually in Acts 1 I had only one hundred twenty. Not many.” It seems unbelievable that after the Lord's labors for three and a half years all that He reaped was a mere one hundred twenty. The Lord asked me, “From all your efforts to spread and increase, where are the one hundred twenty? After you go, where are the one hundred twenty? Who will carry on the Lord's recovery on the right track? Without the one hundred twenty, as soon as you go, everything will be off. The recovery will become a part of the pitiful history of Christianity, a repetition of its doing so many things that are scriptural and spiritual yet without Christ. If you could gain the whole world as your increase, what would that mean?”

I recently talked with the brother visiting from Taiwan. From now on, I fellowshiped with him, the work there should not pay much attention to the spreading or the increase. All your efforts must be directed toward getting the one hundred twenty. Otherwise, in

人数，什么都丢了，都失去了。台湾已经有相当的人数，单单台北召会就有二万三千人，也许在全岛上有四万人，其中到底有多少能算入那一百二十位？如果我们不顾到这事，我们在神经纶中心线上的工作将是空白；我们不但不是恢复，反而开倒车；我们越扩展，就越重蹈基督教的覆辙。我非常喜乐，看见有这么多人，但如果他们没有看见中心的异象，我的喜乐也归徒然。

我们需要一些忠信的人起来，说，“主，我在这里。把中心的异象指示我，就像你对使徒保罗所启示的。”我盼望你们年轻人，特别是二十几岁的年轻人会这么作。那么十年后，你们在主的恢复中就会非常有用处。

ten years everything will be gone, lost because of the increase. There are already a good number in Taiwan, twenty-three thousand in the church in Taipei alone; perhaps on the whole island there are forty thousand. How many of these can be counted among the one hundred twenty? If we do not take care of this, our work will be empty concerning the central lane of God's economy. Instead of recovering, we shall be drifting back. The more spreading we have, the more we drift back to a repetition of Christianity. I am happy that there are so many, but if they do not see the central vision my happiness is futile.

We need some faithful ones to rise up and say, "Lord, here I am. Show me the central vision as you did with the Apostle Paul." I hope you younger ones, especially those who are in their twenties, will do this. Then after ten years you will be valuable to the Lord's recovery.

第十二章

中心的异象（三）

召会是基督的奥秘

读经：歌罗西书一章二十五至二十七节，以弗所书三章三至五节，九至十一节，一章十九至二十三节，四章四至六节，十二至十六节，歌罗西书二章十九节，罗马书十二章四至五节，哥林多前书十二章十二至十三节，十八节，二十七节。

这三篇论到使徒保罗完成职事的信息不是平常的。在前两篇信息里我们说到神和基督，本篇信息我们要来看召会。神、基督和召会这些辞，我们都太熟悉了。但说到神是我们的内容，基督是神的奥秘，召会是基督的奥秘，大多数的基督徒定规不熟悉。

成为肉体的原因

全能的神，我们的创造者，怎么能够成为我们的内容？甚至连这个措辞也很奇特！祂要成为我们的内容，就必须进到我們里面，完全占有我们，使我们全人成为祂的器皿。这听起来好像很简单。我们会认为如果神想作什么事，祂作就是了。可是事实并不是如此。神必须是三一的神，这样祂才能将自己作到我们里面。祂必须经过一个手续，好能有路进到我們里面。这是一件最深奥的事，说出为什么全能的神要成为肉体。

神生到人里面，祂从人性里出生成为人。这一位神住在地上一个贫穷木匠家里三十年之久；之后祂天天与门徒在一起，把神圣的经纶传输给那些属地的人。祂教导人的方式与苏格拉底、柏拉图、孔子全然不同。

主与门徒同处了三年多之后，突然告诉他们，祂将要离开。（约十三 33。）这使他们为难。祂接着又说，祂不会永远、甚至不会长久离开他们；祂不会撇下他们为孤儿，祂只离开他们短短的三天；祂将经过钉死、埋葬和复活的过程，好使祂变成另一种的形状，就是赐生命的灵。（林前十五 45 下。）借此祂不只回来与他们同在，祂还能进到他们里面，使祂能够住在他们里面，他们也住在祂里面。

CHAPTER TWELVE

THE CENTRAL VISION (3)

THE CHURCH AS THE MYSTERY OF CHRIST

Scripture Reading: Col. 1:25-27; Eph. 3:3-5, 9-11; 1:19-23; 4:4-6, 12-16; Col. 2:19; Rom. 12:4-5; 1 Cor. 12:12-13, 18, 27

These three messages on the Apostle Paul's completing ministry are not common. In the two previous messages we considered God and Christ, and in this message we shall consider the church. These terms themselves—God, Christ, and the church—are all too familiar. But to speak of God as our contents, Christ as God's mystery, and the church as Christ's mystery, surely is to speak in a way unfamiliar to most Christians.

THE REASON FOR THE INCARNATION

How could the almighty God, our Creator, be our contents? Even the expression is strange! For Him to be our contents He has to enter into us and take full possession of us, making our entire being His vessel. This may sound simple. We may think that if God wants to do something, He simply does it. Such is not the case. God had to be triune in order to work Himself into our being. There was a procedure He had to pass through in order to have a way to enter into us. This is a most profound matter. It explains why the almighty God became incarnate.

God was born into man. He was born of humanity to be a man. The very God lived on this earth in a poor carpenter's home for thirty years. Then day after day He stayed with His disciples to pass on the divine economy to those earthly human beings. His way of teaching was altogether different from that of Socrates, Plato, or Confucius.

After He had stayed with them more than three years, He suddenly told them He was going away (John 13:33). This troubled them. He went on to say that He would not leave them for good, or even for a long period of time. He would not desert them by leaving them orphans; He would be gone just for a short period of three days. He would go through the process of being crucified, buried, and resurrected, so that He might be changed into another form, that of the life-giving Spirit (1 Cor. 15:45). By this means He could not only come back to be with them; He would be able to enter into them that He might abide in

祂清楚的告诉门徒，祂去是为他们预备地方，去铺路、去得着立场，好把他们带进父里面。

主在约翰十四章里向门徒所说的这些话，已经被误解了。一般人把这段话解释成：主耶稣告诉门徒说，祂将离开他们，受死而后升天，祂要为他们预备天堂大厦。等到大厦盖好，祂将回到门徒这里，接他们进去住。这样来解释主的话真是悲哀！

在复活里回来

实际上，祂的去就是祂的回来。祂离开门徒就是祂走进他们里面。祂进到他们里面是借着几个步骤。这些步骤是什么？就是祂的钉死、埋葬和复活。第三天祂回到他们那里，不是在祂原来的形状里，而是在灵的形状里，像气一样。我们所说的是渺茫奥秘的。基督真是一个奥秘。你想祂复活后是在物质的身体里回来么？果真如此，祂怎么能进入门徒聚集的那间关上门的房子？祂并没有敲门请他们让祂进去。门徒聚在一起，心里悲哀忧伤，不知该作什么，也不知道祂的身体被取到哪里去；就在这时，祂自己却来站在他们当中。如果你相信祂的来到是属灵的，那祂怎么叫多马摸祂的手，并让他伸出手来探入祂的肋旁呢？（约二十27。）神学家们，请问这样的显现是属灵的，还是物质的？实在无法下结论。

祂也许已经在那里站了好一会儿，静听那些可怜、受惊的门徒说话。总之，突然之间，别人看得见祂了。祂说，“愿你们平安。”（19。）他们不用再难过了。接着，祂向他们吹气，说，“你们受圣‘纽玛’。”（22。）纽玛，（pneuma），意思是气，也是灵。门徒吸入祂的气，就把是灵的主接受进来。他们没有选择，因为他们在同一个房间里，他们必须一直呼吸才能存活。门徒吸入祂所呼出的，就能够经历祂进到他们里面。

主内住的同在

以后祂离开了么？没有！圣经有祂显现在他们中间的记载，但没有提到祂的离开。祂一直与他们同在。在哪里？祂在他们里面。一旦主耶稣进到他们里面，就绝不会离开。如果你仔细读约翰二十和二十一章，就会看见门徒对这事并不领悟，彼得也不例外。当主从他们眼前消失时，祂仍与他们同在。

them and they in Him. He told the disciples clearly that He was going away to prepare a place, to pave a way, to gain the ground, for them to be brought into the Father.

These words that He spoke to the disciples in John 14 have been altogether misinterpreted. The common explanation is that the Lord Jesus told His disciples He was going to leave them, to die and go to heaven, and there He would prepare heavenly mansions for them. When they were finished, He would come back for the disciples and receive them into those mansions. What a tragedy to interpret the Lord's word in this way!

RETURNING IN RESURRECTION

Actually His going was His coming back. His leaving them was His walking into them. By taking a few steps He entered into them. What were these steps? His death, burial, and resurrection. He returned to them on the third day, not in His original form, but like breath, in the form of the Spirit. What we are saying is elusive and mysterious. Christ is a mystery. Do you think He came back physically after His resurrection? If so, how could He enter the room where the disciples were meeting with the doors shut? He did not knock on the door and ask them to let Him in. While they were meeting together, sorrowful and grieving, wondering what to do, wondering where His body had been taken, He Himself came and stood in their midst. If you believe His coming here was spiritual, how could He have asked Thomas to touch His hands and put his hand into His side (John 20:27)? Theologians, were these appearances spiritual or physical? There is no way to come to a conclusion.

He may have been standing there for quite a while, listening to the words of those pitiful, frightened disciples. In any case, suddenly He became visible to them. He said, "Peace be to you" (John 20:19); there was no need for them to be troubled. Then He breathed into them and said, "Receive the holy pneuma." Pneuma means both breath and spirit. By inhaling His breath, the disciples received Him as the Spirit. They had no choice. They were in the same room. They had to keep breathing to stay alive. By inhaling what He breathed out, the disciples experienced His entering into them.

THE LORD'S ABIDING PRESENCE

Did He leave after that? No! There is the record of His appearing among them, but nothing is said as to His leaving. He remained with them. Where? He was in them. Once the Lord Jesus entered into them, He never left. If you read John 20 and 21 carefully, you will see that the disciples, including Peter, did not realize this. When He disappeared from sight, He was still with them.

过了些时候，彼得显然受不了这种生活方式，他决定打鱼去。其余的人跟随他，因他们是他们中间带头的。不仅这些人跟随彼得，主耶稣也在他们每一个人里面跟了去。他们整夜打鱼，但他们的劳苦归于徒然，他们一条鱼也没有打着。接着主耶稣从岸上对他们说，“把网撒在船的右边。”（二一6。）当他们照著作时，竟拉不上来，因为鱼甚多。于是他们认出从岸上对他们说话的是谁。

这个故事说出，主怎样训练门徒珍赏主在他们里面那看不见的同在，过于祂受死前在他们中间外面的同在。这位耶稣如今就在他们里面。

内住者

进到他们里面的这位是谁？是全能的创造者——三一神自己。神的儿子与父是不能分开的。子在哪里，父也在哪里。灵也是一样：灵在哪里，子就在哪里。因此，进到门徒里面的这一位就是三一神。祂不仅是创世记一章中所描绘的创造者，如今祂已经过了成为肉体、钉死和复活的过程。

祂真是有资格并且装备好，能够进到人里面！祂已经完成了救赎，废除了魔鬼，并将祂的生命释放出来。祂成了便利、赐生命的气，“纽玛”，灵。撒但会说，“神啊，你不能进到这些有罪的人里面。”但神要回答：“对，他们是有罪的，但我已经救赎了他们。我的血为他们流了，别管他们！你已经被打败了。你没有地位控告他们，我有完全的自由进到他们里面！”

这一位就是神的灵、基督的灵和内住的基督。这种领会要比一般人对基督成为肉体、钉死、复活的领会深得多了。许多基督徒只是客观、肤浅的相信：我们是堕落的罪人；父神爱世人，差遣祂的儿子来成为我们的救主和救赎主；祂来作神的羔羊，为我们的罪死在十字架上；祂埋葬了，三天后祂复活了；祂升到天上，如今坐在宝座上；祂赐下圣灵作祂的工具，来感动罪人悔改并信入祂；这位圣灵是天上基督的代表，住在那些相信祂的人里面；当我们有难处时，我们祷告父，我们的中保在宝座那里也为我们祷告，解决我们的难处，叫我们的祷告得答应。

After some time Peter evidently felt he could not tolerate this way of living; he decided to go fishing. The others followed him, since he was their leader. They were not the only ones following; the Lord Himself was following too in each one of them. They fished and fished, but their efforts were futile. Not one fish did they catch. Then the Lord Jesus said to them from the shore, “Cast the net on the right side of the boat” (21:6), and when they did, they had more fish than they could handle. Then they recognized who it was who had spoken to them from the shore.

This story shows how the Lord trained the disciples to appreciate His invisible presence within them more than His external presence among them before His death. This Jesus was now within them.

THE INDWELLING ONE

Who was this One who got into them? The almighty Creator, the Triune God Himself. The Son of God was not separated from the Father. Where the Son was, the Father was also. The same is true of the Spirit: where the Spirit was, the Son was also. Thus, the One who entered into the disciples was the very Triune God. He was not merely the Creator described in Genesis 1. By now He had gone through the process of incarnation, crucifixion, and resurrection.

How qualified and equipped He was to enter into man! He had accomplished redemption. He had destroyed death. He had defeated the Devil. He had released His life. He had become the available, life-giving breath pneuma, Spirit. Satan might say, “God, You cannot enter into these sinful human beings,” but God would reply, “Yes, they were sinful, but I have redeemed them. My blood was shed for them. Let them be! You have been defeated. You have no ground to speak against them. The full liberty is Mine to enter into them!”

This One is the Spirit of God, the Spirit of Christ, and the indwelling Christ. This realization goes far deeper than what is commonly understood of Christ's incarnation, death, and resurrection. Many Christians have only an objective, superficial belief that we were fallen sinners; that God the Father loved the world and sent His Son to be our Savior and Redeemer; that He came as the Lamb of God and died on the cross for our sins; that He was buried; that after three days He was resurrected; that He ascended to heaven and is now seated on the throne; that He sent down the Holy Spirit as His instrument to inspire sinners to repent and believe in Him; that this Holy Spirit as the Representative of the Christ in heaven indwells those who thus believe; that when we have problems we pray to the Father about them; that our Mediator is there on the throne praying for us, taking care of our case and seeing that our prayers are answered.

这么想并没有错，却相当肤浅，也近乎三神论。在梵蒂冈有一幅落地壁画，画着一个白胡子老人，旁边站着一个年轻的儿子，还有一只鸽子在头上飞着。这就是他们对三一神的观念！旁边还有一幅图画，又加了一个人。在父亲、儿子和鸽子之外，还有一个少妇，看上去是子的母亲，就是神的母亲。这是他们的神！何等可厌！这表明他们不认识神的经纶，不认识神借着是三又是一，把祂自己分赐到祂所救赎的人里面。

基督是一个奥秘。当祂住在你里面时，祂仍坐在宝座上。当祂临到你时，祂与父和灵同来。一个来了，三个也都来了；这就是三一的意思。关于神格，我们是解释不来的。正如有些关于电的事，也是我们领会不来的；但我们启动电流时，就能利用电的能力。三一神是我们无法完全明白的，为此祂称为奇妙。（赛九6。）祂全然奇妙，是一个无法理解的奥秘。这比从前更真实，因为祂已经过了成为肉体、钉死和复活。祂里面有神性，也有人性；同时祂里面有人的生命。谁能明白这样的一位？这一位在我们里面作了我们的内容。有人会说我们的教训是异端，但我们所说的完全是根据圣经里神圣的启示。

内住为着产生身体

神进到我们里面的结果是什么？结果就是基督的身体，这也是奥秘。要得着召会成为基督的身体，就如以弗所一章告诉我们的，需要基督的复活、升天，和祂的元首权柄。是神圣的大能使基督从死人中复活，把祂高举到诸天界里，使祂向着召会作万有的头。基督的身体是由祂的升天和元首权柄所产生的。

如果召会只是信基督之人的聚集，可能不需要牵连这么多的因素。但要使召会成为基督的身体，就不是一件简单的事。甚至我们要得着一个物质的身体也不容易。不错，我们能够装假牙或义肢，但要生机的产生身体上的一个肢体又是另一回事。最进步的现代医学，也许也只能作到移植而已。

谁能使我们这些死了的人成为基督活的身体的一部分？这位钉死、复活并升天的基督能！我们不像假牙，我们乃是身体生机的一部分。创造者能把我们造成人类，但祂若

To think in this way is not wrong, but it is superficial. It also borders on believing that there are three Gods. In the Vatican there is a floor-to-ceiling painting depicting an old father with a long white beard, a young son standing nearby, and a dove hovering overhead. Such is their concept of the Trinity! Alongside is another painting, with an extra person added. Besides the father, the son, and the dove, there is a young woman, supposedly the son's mother, the mother of God! This is their God! How repulsive! It shows an ignorance of God's economy to dispense Himself into His redeemed people by being triune.

Christ is a mystery. While He is abiding in you, He is still seated on the throne. When He comes to you, He comes with both the Father and the Spirit. When one comes, all three come. This is what triune means. We cannot explain the Godhead. But then, there are things about electricity that we cannot understand either; nonetheless, when we turn on the current, we can utilize its power. The Triune God cannot be fully understood. He is called Wonderful (Isa. 9:6) for this very reason. He is a totality of wonder, a mystery impossible to comprehend. This is true more than ever, now that He has gone through incarnation, crucifixion, and resurrection. There is divinity in Him. There is humanity in Him. There is human life in Him. Who can understand such a One? This is the very One who is within us to be our contents. Some may say that our teaching is heretical, but it is altogether according to the divine revelation in the Bible.

THE INDWELLING TO PRODUCE THE BODY

What is the issue of God's entering into us? It is the Body of Christ. This is also mysterious. To have the church as the Body of Christ, as Ephesians 1 tells us, involves Christ's resurrection, His ascension, and His headship. It was the divine power which raised Christ from the dead, uplifted Him to the heavens, and made Him Head over all things to the church. The Body of Christ is produced by His ascension and headship.

If the church were simply an assembly of Christ's believers, there would probably be no need for so many factors to be involved. But for the church to be the Body of Christ is not a simple matter. Even for us to have a physical body is not simple. Yes, we can have false teeth and artificial limbs, but to organically produce a member of the body is another matter. Perhaps a transplant is the best modern medicine can do.

Who can make us dead human beings part of Christ's living Body? The crucified, resurrected, ascended Christ can! We are not like false teeth; we are organically part of the Body. The Creator could create us as human beings, but without passing through

没有经过一个过程，甚至祂也不能使我们生机的成为基督身体的一部分。祂必须先成为肉体、钉死并复活，好够资格使我们成为祂身体上活的肢体。创造的大能并不足够，需要耶稣基督——成为肉体、钉死、复活、并作了万有之首的一位——来完成这事。因为祂如今在我们里面，我们就生机的成了祂身体上的肢体。

我们也是彼此作肢体。手臂和肩膀是联结的肢体，彼此生机的联在一起。身体的建造乃是众肢体一同长在一起，手和手臂建造在一起，手臂和肩膀建造在一起。这样的关系不像机器人，不是机械化的。我们在召会中尽功用不是像机器人，由长老来规正或控制。我们在聚会中尽功用，是因为长老叫我们这样作么？我们周六上午来服事，是因为长老叫我们该这么作么？我们不是机械体的一部分，而是生机体的活肢体！这活的生机体的产生，不是借着创造的行动，而是借着够资格的基督。凡祂所经过、所得着、所达到、所进入的，都是为着产生祂的身体。以弗所一章十九至二十三节把这些事说得很清楚。

以弗所三章称召会为基督的奥秘。（4。）基督是神的奥秘；同样的，召会这个生机的实体，乃是基督的奥秘，是永世里所定意、计划并设计的。

以弗所四章四至六节清楚的说到，身体与三一神有密切的关联。“一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”这里有一个身体，一位灵，一主，和一位神与父，神格中的三者都与身体调在一起。我们怎样不能把神格的三者分开，照样我们也不能把作基督身体的召会，从神圣三一的三者分开。他们乃是调和在一起的。

有些人反对我们与神调和的说法。在达秘新译本的序言中，他评论说，当我们不清楚所说的是圣灵，还是我们的灵时，很难确定在英文里该用大写的灵（Spirit），还是小写的灵（spirit）。就在这一段里，达秘用了三次“调和”一辞；他说，小写的灵是指我们的情形，也就是说，是灵的神与我们的灵调和。这就是我们所在的情形。

阿利路亚，圣灵经过了这么多的过程，已经与我们成为一灵！基督徒喜欢听神迹奇事。事实上，这才是最高的神

a process even He could not make us organically part of the Body of Christ. He first had to be incarnated, crucified, and resurrected in order to be qualified to make us the living members of His Body. Creative power was not adequate. It took Jesus Christ—the incarnated, crucified, resurrected One, the One who has been made Head over all—to accomplish this. Because He is now within us, we have become organically members of His Body.

We are also members one of another. The arm and the shoulder, as joint members, are related organically to each other. The building up of the Body is the growing together of the members. The hand is built with the arm and the arm with the shoulder. The relationship is not mechanical like a robot. We do not function in the church like robots, regulated and controlled by the elders. Do we function in the meetings because we are told to by the elders? Do we come to the Saturday morning service because they have told us we should? We are not parts of a mechanical being but living members of an organism! This living organism is being produced, not by a creative act, but by the qualified Christ. Whatever He has gone through, whatever He has obtained and attained, whatever He has entered into, is all for the producing of His Body. Ephesians 1:19-23 makes this clear.

In Ephesians 3 the church is called the mystery of Christ (v. 4). Christ is the mystery of God; similarly, the church, this organic entity, is the mystery of Christ. It was purposed, planned, and designed in eternity.

In Ephesians 4:4-6 it is clear that the Body is wrapped up with the Triune God. “One Body and one Spirit, as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, Who is over all and through all and in all.” There is one Body, one Spirit, one Lord, and one God and Father. All three of the Godhead are blended with the Body. Just as we cannot separate the three of the Godhead, neither can we separate the church as the Body from the three. They are blended together.

Some object to our saying that we are mingled with God. In the preface to Darby’s New Translation, Darby comments on the difficulty of using a large or small s for the word spirit when it is not clear whether the Holy Spirit or our spirit is meant. Three times in this one paragraph Darby uses the word blended. He says that the way spirit is used indicates our state. That is, God as the Spirit is blended with our spirit; this is the state we are in.

Hallelujah that the divine Spirit, having passed through so many processes, has become one spirit with us! Christians like to hear about miracles. Surely this is the

迹：神经过了许多，也成就了许多，使祂完全装备好来与我们调和。我们是在一个何等的情形里！我们乃是基督生机身体上的活肢体。

只有保罗提到身体

圣经中只有一位作者告诉我们基督的身体。旧约的作者都没有这样的看见，这个奥秘向他们是隐藏的。基督的奥秘就是祂的身体，只在新约时代才显明出来。然而唯有保罗提到这事。彼得没有提到，约翰也没有，虽然约翰的修补职事乃是带圣徒们回到保罗的完成职事上。即便在保罗的著作里，他十四卷的书信中，也只有四卷说到基督的身体，其他十卷都没有提到。只有罗马书、哥林多前书、以弗所书、歌罗西书这四卷书信提到基督的身体。我曾想去找找看，保罗是从哪里得着基督身体的思想，我找不到一点暗示。保罗接受了一个独一的异象：召会是基督的身体。

这个启示已经被基督徒遗失、漏掉、或忽略了。想想看所有在改教运动之后的实行。有清教徒的作法，有门诺会（Mennonites）的作法，有亚米许派（Amish）的作法，以及各式各样弟兄会的作法。在德国各种各样的修道会，各有其特别的规条。又有长老会和长老会的作法，还有浸信会和浸信会的作法。我必须告诉你们，不论你们遵行那种作法，也不论你们属于那一种弟兄会或修道会，这些团体都不是身体，这些作法都偏差了。

我在俄亥俄州时，曾经访问过一个亚米许的社区。我看不到一点基督；我只看到老旧的马车和单色的衣服；他们只能穿黑色、白色、灰色、和深蓝色的衣服。这样的实行不是基督。

今天凡物公用一辞很流行，就算是根据行传二章四十四至四十五节而有的凡物公用，也不是身体。保罗得救以后，凡物公用已经结束了。连六章的凡物公用，也因着发怨言而差不多结束了。接着保罗就出现，他告诉哥林多人，要在主日把供物带到召会的聚会中，顾到别人。（林前十六1～2。）这里很强的指明：凡物公用已经结束了。可能有凡物公用的实行，却没有基督的身体。凡物公用可以建立起来，但基督的身体却不是这样建立起来。身体需要基督的复活、升天和基督的元首权柄。

top miracle: that God has gone through so much and has accomplished so much that He is fully equipped to be blended with us! What a state we are in! We are the living members of the organic Body of Christ.

THE BODY MENTIONED ONLY BY PAUL

There is only one writer in the Bible who tells us of the Body of Christ. The Old Testament writers saw nothing of it. It was a mystery hidden from them. The mystery of Christ, which is His Body, has been made manifest only in the New Testament age. Yet only Paul refers to it. Peter does not. Nor does John, even though his mending ministry was to bring the saints back to Paul's completing ministry. Even in Paul's writings, only four of his fourteen Epistles speak of the Body of Christ; the other ten do not mention it. Romans, 1 Corinthians, Ephesians, and Colossians are the only books that refer to the Body of Christ. I tried to see if there is a hint anywhere as to where Paul might have picked up the thought of the Body of Christ. I could not find a hint. Paul received a unique vision that the church is the Body of Christ.

This revelation has been lost, overlooked, or neglected by Christians. Consider all the practices that came in after the reformation. There were the practices of the Puritans, of the Mennonites, of the Amish, and of the various kinds of Brethren. In Germany there were different kinds of Orders with their particular rules. Then there were the Presbyterians with their practice and the Baptists with theirs. I must tell you that no matter what practices you follow or what kind of Brethren or Order you belong to, these groups are not the Body. All these practices are off.

When I was in Ohio, I visited an Amish community. I saw nothing of Christ. I saw old wagons. I saw drab clothing; they could wear only black, white, gray, and dark blue. Such practices are other than Christ.

Nowadays the term communal life has been popularized. Even to have a communal life based on Acts 2:44-45 is not the Body. When Paul got saved, the communal life was over. Even by Acts 6 the communal life was almost over because of the murmurings. Then Paul came on the scene. He told the Corinthians to bring their offerings to the church meetings on the Lord's Day to take care of others (1 Cor. 16:1-2). Here is a strong indication that communal living was at an end. There may be a communal life without the Body of Christ. A communal life can be set up, but not so with the Body of Christ. The Body requires the resurrection, ascension, and headship of Christ.

一九三三年，英国海军中间有些年轻人，他们从前在英国弟兄们中间聚会，听到我们在上海的聚会，就来访问我们。他们受过良好的训练，知道怎样施浸，谁能施浸，谁能受浸，如何接纳信徒擘饼。我当时很年轻，只有二十八岁左右，很欣赏他们。我想我们应当向他们学习，因为他们如此清楚每件事当如何行。

一个活的身体，不是机器人

现在我不这么想了。那种知识只对机器人有用；一个机器人才会被安排好，知道该作些什么。相反的，一个活人并不那么确定，他不知道怎样对他最合式，他不知道作什么，但他是活的！假设有人问你，我们怎样为人施浸，谁能被接纳擘饼。如果你已经准备好答案回答每个问题，你的作法就像机器人一样。如果你只回答：“我们没有什么方式，我们只是照着灵而行。”他们会更进一步追问：“你讲的是圣灵么？”当你解释你是指调和的灵，他们会问：“什么？调和的灵？那是什么？我们想知道你们怎样擘饼。你们是用有酵饼，还是用无酵饼？是用葡萄酒，还是用葡萄汁？”如果说，“我无可奉告。我们只是照着灵而行。”你可以确定，你和他们就了了。

今天的基督教不就是由机器人构成的么？看看那些属于天主教的可怜机器人，小机器人跟着大机器人走；还有红衣主教机器人和大主教机器人。主的恢复会不会像这样？我真是关心这个问题。我们一定不能使圣徒变成机器人。

身体是一个生机体。我们是这个生机体上的生机肢体，不是机器人。我们再读以弗所四章十二至十六节所描写的。身体是直接由每一个肢体建造起来的。十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

你也许有一个传福音的工作，但不想建造基督的身体。你可以凡物公用，但那可能不是基督的身体。要使身体得着建造，你首先必须对身体有一个清楚的异象，然后当你活在身体里时，你就会长大。你的长大自然会把身体建造起来。十六节说，众肢体的长大是为着建造身体。（参西二 19。）

In 1933 some young men from the British Navy who were with the Brethren in England heard of our meeting in Shanghai and came to visit us. They were well trained. They knew how to baptize, who could baptize, whom to baptize, and how to accept a believer at the Lord's table. I was young then, only about twenty-eight. I admired them and thought we should learn of them; they were so clear about how things ought to be.

A LIVING BODY, NOT A ROBOT

Now I think differently. That kind of knowledge is helpful only to a robot. A mechanical man is programmed to know just what to do. A living person, in contrast, is not quite sure. He does not know what is best for his situation. He does not know what to do, but he is living! Suppose you are asked how we baptize people and whom we accept at the Lord's table. If you have a ready answer to every question, you are acting like a robot. If you simply reply, "We have no way. We just walk according to spirit," they will press you further. "Do you mean the Holy Spirit?" When you explain that you are referring to the mingled spirit, they will ask, "What? Mingled spirit? What is that? We want to know how you have the Lord's table. Do you use leavened or unleavened bread? Do you have wine or grape juice?" If you say, "I have nothing to tell you. We simply seek to walk according to spirit," you can be sure they will be through with you.

Is not today's Christianity made up of robots? Look at the pitiful robots belonging to the Catholic Church, the small robots following the big ones. There are cardinal robots and archbishop robots. Is the Lord's recovery like this? I am concerned about this question. We must not make the saints robots.

The Body is an organism. We are organic members of this organism, not robots. Read again the description in Ephesians 4:12-16. The Body is built up directly by every member. Verse 16 says, "Out from Whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love."

You may have an evangelical work but with no intention to build up the Body. You may have a communal life, but that may not be the Body. For the Body to be built up, you must first have a clear vision of the Body. Then as you live in the Body, you will grow. That growth of yours spontaneously builds the Body. Verse 16 says that all the members grow to build up the Body (cf. also Col. 2:19).

主要到何时才能得着祂所要的？为此，我里面有一个叹息。不只身体生活有缺欠，连这辞的意义也被人误解。然而，主有祂的路。主的路是生机的，乃是借着生命，而生命是经过死与复活而产生的。我们都需要看见保罗完成职事的这个中心点。

罗马书中的身体

“正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”（罗十二4～5。）

罗马十二章所说关于身体的话非常简单，这是因为罗马十二章是接续八章的，八章可不简单！我们在罗马八章中找到什么？有死和复活；有在死与复活里的三一神与三部分的人紧密联在一起；有神的灵、基督的灵和基督。神、基督和灵，带着祂的死与复活，现今住在我们里面，使我们的灵是生命，（10，）使我们的心思是生命，（6，）甚至使我们必死的身体成为生命。（11。）这岂不是调和么？这岂不是三一神和我们三部分的人生机的联在一起么？我告诉你们，这才是身体上肢体得以产生出来的路。

哥林多前书中的身体

“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。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，且都得以喝一位灵。…但如今神照着自己的意思，把肢体俱各安置在身体上了。…你们就是基督的身体，并且各自作肢体。”（林前十二12～13，18，27。）

这些经节告诉我们，这个生机的身体也是基督，团体的基督。所有的肢体都已经在一位灵里受浸，成了一个身体。因此，这身体完全是一件在灵里的事。

什么是主所要得着的

总括的说，我是提醒你们保罗书信中三个重要的点：神是我们的内容，基督是神的奥秘，召会是基督的奥秘。没有这三点，保罗的著作是个空壳子。这些也就是主所要恢复的。没有这些，什么都没有意义。今天我们的神在我们

When will the Lord gain what He is after? There is a groaning in me about this. Not only is there a lacking of the Body life; even the meaning of the words is misunderstood. Nonetheless, the Lord has His way. The way is organic. It is by life, and life is through death and resurrection. We all need to see this central point of Paul's completing ministry.

THE BODY IN ROMANS

“For as in one body we have many members, and all the members do not have the same function, so we being many, are one body in Christ, and severally members one of another” (Rom. 12:4-5).

In Romans 12 what is said about the Body is quite simple. This is because Romans 12 is preceded by Romans 8, which is surely not simple! What do we find in Romans 8? There is death and resurrection. There is the Triune God in death and resurrection all wrapped up with the tripartite man. There is the Spirit of God, the Spirit of Christ, then Christ. God, Christ, the Spirit—with His death and resurrection—now indwells us, to make our spirit life (v. 10), to make our mind life (v. 6), and to make even our mortal body life (v. 13). Is this not a mingling? Is this not an organic wrapping up of the Triune God and us, the tripartite man? I tell you, this is the way the members of the Body will be produced.

THE BODY IN FIRST CORINTHIANS

“For even as the body is one and has many members, but all the members of the body being many are one body, so also is Christ; for also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit. But now God has set the members, every one of them, in the body, even as He willed. Now you are the body of Christ, and members in particular” (1 Cor. 12:12-13, 18, 27).

These verses tell us that this organic Body is also Christ, the corporate Christ. All the members have been baptized in one Spirit into one Body. The Body, then, is altogether something in the Spirit.

WHAT THE LORD IS AFTER

In summary I remind you of these three crucial points in Paul's Epistles: God as our contents, Christ as God's mystery, and the church as Christ's mystery. Without these three points, Paul's writings are an empty shell. These are what the Lord is going to recover. Without them, nothing is meaningful. Our God today is in us to be our

里面作我们的内容。神的奥秘就是作神具体化身和彰显的基督，使神对于我们是如此真实、如此享受。基督的奥秘乃是经过死并在复活里的三一神，将祂自己与我们调和，使我们成为祂生机身体上的活肢体。这个异象必须引导我们，并且会保守我们在中心线上，照着调和的灵而行，并活在身体生活里。这就是主所要得着的。

contents. The mystery of God is Christ as the embodiment and manifestation of God, making God so real and so enjoyable to us. The mystery of Christ is that the Triune God through death and in resurrection is mingling Himself with us, making us the living members of His organic Body. This vision must direct us. It will keep us in the central lane, walking according to the mingled spirit and being in the Body life. This is what the Lord is after.