

2267 圣经中关于生命的重要启示 The Crucial Revelation of Life in the Scriptures

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◎ 简介

整本圣经给我们看见，神从起初的心意，就是要人接受祂这神圣的生命，使人在宇宙中成为神的彰显。这个心意见于创世记里的生命树，出埃及记中的羊羔、吗哪、和美地一切的出产，以及以色列人所喝裂开磐石流出的活水，并诗篇中生命的流。到了新约，这个思想一直继续着，主耶稣是我们生命的粮、生命的气、生命的灵，使我们借着生命得救。看见本书的启示而进入这有福的旨意，必将改变我们的基督徒生活。

说明

本书是李常受弟兄于一九六九年夏，在美国加州洛杉矶所释放的信息集成。

PREFACE

This book is composed of messages given by Brother Witness Lee on July 16 through August 15, 1969, in Los Angeles, California.

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第一章

见于创世记一章的生命

读经：创世记一章一至三十一节。

地变为荒废空虚

严格的说，创世记一章并不是创造的记载。正确的说，创世记一章乃是生命的记载。我年轻时受教导，一节是这全章的主题。但二节开头原文有个连接词，中文可译为“而”。这个连接词证明一节不是主题，只是记载的开始。一节说，“起初神创造诸天和地。”（另译。）二节继续说，“而地变为荒废空虚；渊面黑暗；神的灵覆翼在水面上。”（另译。）希伯来文的“变”字与创世记十九章二十六节所用的字相同，那节说，罗得的妻子变成了一根盐柱。罗得的妻子是女人，但她变成了别的东西。地原初是神所创造的，有美好的形状，但地变成没有形状，变成荒废空虚。以赛亚四十五章十八节告诉我们，神创造大地，并非使地荒凉。希伯来文的“荒凉”与创世记一章二节的“荒废”同字。神创造大地，并非使地荒凉，但地变成荒凉。这是由于撒但的背叛，就是以赛亚十四章（9～14）和以西结二十八章（12～18）所记载的。由于撒但的背叛，整个宇宙受了神的审判；经过那次审判，地就变为荒废空虚。

在创世记一章二节，有四个辞描述在神审判之下地的荒凉：荒废、空虚、渊面、黑暗。地变为荒废空虚，渊面黑暗。地的表面是深渊，而深渊的表面是黑暗。这告诉我们没有生命，只有死亡。地变为荒废空虚，渊面黑暗，乃是一幅死亡的图画。

覆翼的灵

在这死亡的背景中，圣经继续说，“神的灵覆翼在水面上。”“覆翼”与申命记三十二章十一节的“两翅扇展”同字，那节说，神像展翅覆雏的鹰一样。神的灵覆翼、展翅在死亡的情况里，目的是为着产生生命。母鸡覆翼

CHAPTER ONE

LIFE AS SEEN IN GENESIS 1

Scripture Reading: Gen. 1:1-31

THE EARTH BECOMING WASTE AND EMPTINESS

Genesis 1, strictly speaking, is not a record of creation. This is an improper concept. Genesis 1 is a record of life. When I was young, I was taught that verse 1 was the subject of this entire chapter. However, verse 2 begins with the conjunction but. This conjunction proves that verse 1 is not the subject but just the beginning of the record. Verse 1 says, “In the beginning God created the heavens and the earth.” Verse 2 continues, “But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.” The Hebrew word for became is the same word used in Genesis 19:26, which says that Lot’s wife became a pillar of salt. Lot’s wife was a woman, but she became something else. The earth was originally created by God in a good form, but it became without form; it became waste and emptiness. Isaiah 45:18 tells us that God did not create the earth “waste.” This is the same Hebrew word as in Genesis 1:2. God did not create the earth waste, but it became waste. This was due to the rebellion of Satan, which is recorded in Isaiah 14 (vv. 9-14) and Ezekiel 28 (vv. 12-18). Due to Satan’s rebellion, the whole universe was judged by God, and through that judgment the earth became waste and emptiness.

In Genesis 1:2 there are four words describing the desolation of the earth under God’s judgment: waste, emptiness, darkness, and deep. The earth became waste and emptiness, and darkness was on the surface of the deep. On the surface of the earth was the deep, and on the surface of the deep was darkness. This tells us that there was no life, but death. The earth becoming waste and emptiness with darkness on the surface of the deep is a picture of death.

THE BROODING SPIRIT

With this background of death, the Scripture continues, “The Spirit of God was brooding upon the surface of the waters” (v. 2). The word for brood is the same word as hovers in Deuteronomy 32:11. This verse says that God is like an eagle who spreads his wings and hovers over his young. The Spirit of God was brooding, stretching out His wings, over the death situation for the purpose of producing life. The brooding of a hen over eggs

在蛋上，是要产生一些活的东西。圣经里首次提起神的灵，是覆翼的灵。灵的覆翼指明，创世记一章不仅仅是神创造的记载，乃是生命的记载。神的灵覆翼在死水上，以产生生命。

神复造并进一步创造， 以产生生命

第三节说，“神说，要有光，就有了光。”光进来产生生命。哪里有黑暗，哪里就有死亡。哪里有光，哪里就有生命。在创世记一章，光进来，主要是为着生命，不是为着创造。创世记一章主要不是创造的记载，乃是生命的记载。第四节说，“神看光是好的，就把光暗分开了。”光暗分开，乃是为着产生生命。我们得救时，神圣的光进到我们里面，那光作了分别或分开的工作。光的事物与黑暗的事物分开。光进来是为着生命，这光将积极的事物与消极的事物分开或分别出来。第五节说，“神称光为昼，称暗为夜；有晚上，有早晨，这是头一日。”今天我们算日子是从早晨到晚上，但圣经算日子是从晚上到早晨。圣经的方式比人的方式更好。人的方式是从早晨下到晚上，但圣经的方式是从晚上上到早晨。从前有晚上，但如今有早晨。从前有黑暗，但如今有光。从前有死亡，但如今有生命。

六至八节记载第二日所发生的事：“神说，诸水之间要有空气，将水分为上下。神就造出空气，将空气以下的水，空气以上的水分开了；事就这样成了。神称空气为天。”“空气”也可译为“穹苍”。穹苍就是满了空气的空间，将下面的水和上面的水分开，以产生生命。首先，光与暗分开，然后空气将下面的水与上面的水分开。从前，下面的水和上面的水是一个，但空气进来，分开了这些水，不是为着创造，乃是为着产生生命。

第三日，有分开的第三步。所有的水都聚在一处，露出旱地来。（9。）所有的水必须聚在一起，使旱地从死水出来。分开的第一步是使光暗分开。第二步是使空间以下的水与空间以上的水分开。然后第三步是使旱地从空间以下的水分开。光、空气与旱地，都是为着产生生命。在这分开的三步以后，不同形态的生命就从旱地出来了。十一节

is to produce some living things. In the Bible the Spirit of God is first mentioned as the brooding Spirit. This brooding of the Spirit indicates that Genesis 1 is not merely a record of God's creation but a record of life. The Spirit of God was brooding over the death waters for the producing of life.

GOD'S WORK OF RESTORATION AND FURTHER CREATION FOR THE PRODUCING OF LIFE

Genesis 1:3 says, "God said, Let there be light; and there was light." Light comes in to produce life. Where darkness is, there is death. Where light is, there is life. In Genesis 1 light came in mainly for life, not for creation. Genesis 1 is not mainly a record of creation but a record of life. Verse 4 says, "God saw that the light was good, and God separated the light from the darkness." The separation of the light from the darkness is for producing life. When we were saved, the divine light came into us, and that light did a separating, or dividing, work. The things of light were separated from the things of darkness. Light comes in for life, and this light divides, or separates, the positive things from the negative things. Verse 5 says, "God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day." Today we reckon our days from the morning until the evening, but the Bible reckons a day from the evening until the morning. The biblical way is better than the human way. The human way goes down from morning to evening, but the biblical way goes up from evening to morning. There was the evening, but now there is the morning. There was darkness, but now there is light. There was death, but now there is life.

Verses 6 through 8 record what happened on the second day: "God said, Let there be an expanse in the midst of the waters, and let it separate the waters from the waters. And God made the expanse and separated the waters which were under the expanse from the waters which were above the expanse, and it was so. And God called the expanse Heaven." The expanse is a space full of air, separating the waters beneath from the waters above for the producing of life. First, the light was separated from the darkness, and then the air separated the waters beneath from the waters above. Formerly, the waters beneath and the waters above were one, but the air came in to separate these waters, not for creation but for producing life.

On the third day there was a third step of separation. All the waters were gathered together into one place, and the dry land appeared (v. 9). All the waters had to be gathered together so that the land might come out of the death waters. The first step of separation was to separate light from darkness. The second step was to separate the waters under the expanse from the waters above the expanse. Then the third step was to separate the land from the waters under the expanse. Light, air, and land are for the producing of life. After these three steps of

提到青草、菜蔬和树木。在植物生命里，青草是最低的形态，树木是最高的形态。青草、菜蔬和树木，是不同形态的植物生命，没有感觉的生命。

但还需要一些有感觉的较高生命。结果就需要较高的光。没有较高的光，就无法有较高的生命。因此，第四日，光变得更扎实、更具体。有两个大光：大的管昼，小的管夜。（16。）除了这两个大光以外，还有众星。第四日，光加强了。这第四日的光乃是向着较高的生命。

第五日，有了具有感觉的较高生命——在死水中的动物生命，和那能在空中飞的生命。（20～21。）那能在空中行动的生命，是一种超越的生命，比在死水中的生命更高。

第六日，地生出一切的活物。这些受造之物主要分三类：牲畜、爬物和野兽。（24。）第六日，神造出动物生命中最高的生命形态。第六日，也有最高的生命，就是人的生命。首先有植物生命，然后有动物生命，最后有人的生命。人的生命不但有感觉，也有神的形像和神的样式，并且受托有神的权柄。（26。）最高的受造生命乃是人的生命。至终，在创世记二章，最高的生命启示出来，那生命乃是神圣的生命。（9。）

在宇宙中神的复造和进一步的创造里，神宣告所造的一切都是“好的”。头一日，“神看光是好的。”（一4。）第三日，旱地露出来，从旱地长出植物的生命。神也说这是好的。从死水出来的旱地，预表复活里的基督。正如旱地在第三日露出来，基督也在第三日从死水复活，并且各面的生命，都从这复活的基督出来。第四日，日、月、众星都看得见了，神看着这是好的。第五日产生动物的生命。神不但说这是好的，祂也赐福给动物，叫它们滋生繁多。至终，创世记一章最后一节说，“神看着一切所造的都甚好。”对一切其他受造的项目，神只看着是好的。到创世记一章末了，神说“甚好”，因为人在那里。人在神的创造中是甚好的项目，因为人是神创造的中心。神说“甚好”，因为那时祂得着了人，借着生命并在生命里完成祂的定旨。

separation, different forms of life came out of the land. Verse 11 mentions grass, herbs, and trees. In the vegetable life, grass is the lowest form, and the trees are the highest. The grass, the herbs, and the trees are different kinds of plant or vegetable life, the life without consciousness.

There was the need of some higher life with consciousness. As a result, the higher light was needed. Without the higher light, there cannot be the higher life. Thus, on the fourth day the light became more solid, more substantial. There were two great light-bearers: the greater to rule the day and the lesser to rule the night (v. 16). In addition to these two great light-bearers, there are the stars. On the fourth day the light became intensified. This fourth-day light is for the higher life.

On the fifth day there was the higher life with consciousness—the animal life in the death waters and the life that could fly in the air (vv. 20-21). The life that is able to move in the air is a transcendent life and is higher than the life in the death waters.

On the sixth day the earth brought forth all the living creatures. These creatures are mainly of three categories: the cattle, the creeping things, and the animals (v. 24). On the sixth day God made the highest life forms among the animal life. Also on the sixth day there was the highest life, the human life. First there was the plant life, then the animal life, and finally the human life. The human life not only possesses consciousness but also possesses the image of God, the likeness of God, and is entrusted with the authority of God (v. 26). The highest created life is the human life. Eventually, in Genesis 2:9 the highest life is revealed, and that life is the divine life.

In God's restoration and further creation in the universe, everything that God called into being was declared to be "good." On the first day "God saw that the light was good" (1:4). On the third day the dry land appeared, and out from the dry land came the plant life. God also saw that this was good. The land coming out of the death waters was a type of Christ in resurrection. Just as the land appeared on the third day, Christ was resurrected from the death waters on the third day, and all the aspects of life came out of this resurrected Christ. On the fourth day the sun, moon, and stars became visible, and God saw that this was good. On the fifth day the animal life came into being. God not only said that this was good, but He also blessed the animals that they might be fruitful and multiply. Eventually, in the last verse of Genesis 1, "God saw everything that He had made, and indeed, it was very good." With all the other created items, God only saw that they were good. By the end of Genesis 1, God said "very good" because man was there. Man is a very good item in God's creation because man is the center of God's creation. God said "very good" because by that time He had a man to fulfill His purpose by life and in life.

较高的光为着较高的生命

创世记一章启示，较高的光进来，总是为着较高的生命。在头一日，神说，“要有光。”然后在第四日，有加强光。最后在第七日，有最大的光，就是神自己。开始的光是为着无感觉的生命，较大的光是为着有感觉的生命，最大的光是为着神圣的生命。创世记一章乃是这样一个生命的记载。

四步的分开

我们也指出，创世记一章有四步的分开：光与暗分开，空气以下的水与空气以上的水分开，旱地与死水分开，以及第四日昼与夜分开。在第四日以前，白昼不是这么扎实。第四日，神造大光管昼，小光管夜。这样，昼与夜就有了确实的分开。

人的生命在第四日以后，也就是在四步的分开以后才进来。在分开的这几步完成以后，神就能照着祂的形像和样式造人。人的生命有神的形像和样式，乃是最高的受造生命。神按着祂的样式造人。其他的生命都各从其类。然而，人的生命不是从人类，乃是从神类。

神照着生命等次 进一步的创造

神乃是照着生命的等次创造万有。植物的生命、动物的生命、人的生命、和神圣的生命，是创世记一、二章里生命的四个水平。这些生命的水平，从最低的依次提到最高的。不同形式的植物生命和动物生命，也照着等级从最低的提到最高的。植物生命的最低水平是青草。然后有菜蔬和树木。在动物生命里，首先有鱼，然后有飞禽，飞鸟。人的生命是美妙的生命，因为这生命与神相似。这是像神的生命，从神类的生命，有神的形像和神的样式，并且受委托、受托付有神圣的权柄，成为神在这地上的代表。人的生命在所有受造的生命中是最高的。这生命只低于非受造的生命，神圣的生命。

神的心意

THE HIGHER LIGHT FOR THE HIGHER LIFE

Genesis 1 reveals that the higher light always comes in for the higher life. On the first day God said, "Let there be light." Then on the fourth day there was the intensified light. Finally, on the seventh day there was the biggest light, God Himself. The starting light was for the unconscious life, the bigger light was for the conscious life, and the biggest light was for the divine life. Genesis 1 is such a record of life.

FOUR STEPS OF SEPARATION

We have also pointed out that there were four steps of separation in Genesis 1: the light was separated from the darkness, the waters under the expanse were separated from the waters above the expanse, the land was separated from the death waters, and on the fourth day the day was separated from the night. Before the fourth day, the days were not so solid. On the fourth day God made the greater light-bearer to rule the day and the lesser light-bearer to rule the night. Then the day was solidly separated from the night.

The human life came in after the fourth day, after all the four steps of separation. After these steps of separation were completed, God was able to make man in His image and according to His likeness. The human life, which has the image and likeness of God, is the highest created life. God created man according to His likeness. All the other lives are according to their kind. The human life, however, is not according to the human kind but according to God's kind.

GOD'S FURTHER CREATION ACCORDING TO THE ORDER OF LIFE

God created all things according to the order of life. The plant life, the animal life, the human life, and the divine life are the four levels of life in Genesis 1 and 2. These levels of life are mentioned in order from the lowest to the highest. The different types of plant life and animal life are also mentioned according to degree, from the lowest to the highest. The lowest level in the plant life is the grass. Then there are the herbs and the trees. In the animal life first there are the fish, and then there are the birds. The human life is a wonderful life because this life resembles God. This is the God-like life, the life according to God's kind, with God's image, with God's likeness, and committed and entrusted with the divine authority to become God's representative on this earth. The human life is the highest among all the created lives. It is only lower than the uncreated life, the divine life.

GOD'S INTENTION

在这样的研读以后，我们能领悟，神在创世记一章里的心意，是要给我们看见，祂的心愿乃在于生命的事。至终，创世记二章将生命树呈现给受造的人。创世记一、二章的记载，将我们引到生命这一点。神的心意是人要将祂当作神圣的生命接受进来。神创造的记载很简单，因为神主要不是留意祂创造的一切项目和层面。那不是神的心意。神集中于一件事——生命的事。神从起初的心意，就是人接受祂作神圣的生命，使人在这宇宙中成为神的彰显。

After such a study we can realize that God's intention in Genesis 1 was to show us that His heart's desire is in the matter of life. Eventually, in Genesis 2 the tree of life is presented to the created man. The record of Genesis 1 and 2 leads us to this one point of life. God's intention is that man would take Him in as the divine life. The record of God's creation is so simple because God did not mainly pay attention to all the items and aspects of His creation. That was not God's intention. God focuses on one thing—the matter of life. God's intention from the very beginning was for man to receive Him as the divine life in order that man might become God's expression in this universe.

第二章

为着形像和管治的生命

读经：创世记一章二十一节，二十六至二十八节，三十一节，马太福音六章十节，歌罗西书一章十五节，罗马书八章二十九节，十二章二节，哥林多后书三章十八节，约翰一书三章二节，路加福音十章十九节，启示录二章二十六至二十七节，创世记二章十至十二节，十八至二十四节。

神的愿望是要彰显祂自己 并对付祂的仇敌

生命是为着神的彰显。因为神的心意是要彰显祂自己，而生命是彰显神的凭借，所以需要生命。在创造里，一切较低的生命都是为着较高的生命，一切较高的生命都是为着最高的受造生命，而这最高的生命又是为着神圣的生命。人这最高的受造生命，活着是要彰显神。我们必须记住，人是从神类的。人不是按着自己的样式，乃是按着神的样式；人不是照着自己的形像，乃是照着神的形像。雅各告诉我们，人用舌头颂赞主，又用舌头“咒诅那照着神样式受造的人”。（雅三9。）我们必须领悟，所有的人都是照着神的样式造的，所以我们不该藐视任何人。林前十一章七节说，“男人既是神的形像和荣耀，就不该蒙着头。”人是照着神的形像造的，（创一26，）以彰显神并荣耀神。我们说神是我们的荣耀，但这节说我们是神的荣耀。我们领悟神是我们的荣耀，想要经历神作我们的荣耀；但我们也必须领悟我们是神的荣耀，我们要借着神的生命彰显祂。没有生命，人绝不能彰显神。因此，生命是我们彰显神的凭借。植物的生命和动物的生命是为着人的生命，叫我们为神而活。人的生命，最高的受造生命，乃是为着神圣的生命，非受造的生命。

人受造不但要彰显神，也要代表神。我们已受委托、受托付有神的权柄。这就是说，神已授权给我们，作祂的代表。因此，我们有管治权来管理地上除神以外的万有。（创一26。）神在我们之上；我们在神之下，但我们在其他一切之上。我们在水中之物、地上之物、和空中之物以上。

CHAPTER TWO

LIFE FOR IMAGE AND DOMINION

Scripture Reading: Gen. 1:21, 26-28, 31; Matt. 6:10; Col. 1:15; Rom. 8:29; 12:2; 2 Cor. 3:18; 1 John 3:2; Luke 10:19; Rev. 2:26-27; Gen. 2:10-12, 18-24

GOD'S DESIRE TO EXPRESS HIMSELF AND DEAL WITH HIS ENEMY

Life is for the expression of God. There is the need of life because God's intention is to express Himself, and life is the means to express God. In creation all the lower lives are for the higher lives, all the higher lives are for the highest created life, and this highest life is for the divine life. Man as the highest created life is living to express God. We must remember that man is according to God's kind. Man is not in his likeness but in God's likeness. Man is not in his image but in God's image. James tells us that man uses his tongue not only to bless the Lord but also to "curse men, who have been made according to the likeness of God" (3:9). We have to realize that all men have been made according to the likeness of God, so we should not despise any man. First Corinthians 11:7 says, "A man ought not to have his head covered, since he is God's image and glory." Man was made in God's image (Gen. 1:26) to express God and glorify Him. We may say that God is our glory, but this verse says that we are God's glory. We may realize that God is our glory and may want to experience God as our glory, but we also have to realize that we are God's glory because we are going to express God by His life. Without life, man can never express God. Thus, life is the means for us to express God. The plant life and the animal life are for the human life, for us to live for God. The human life, the highest created life, is for the divine life, the uncreated life.

Man was created not only to express God but also to represent God. We have been committed, entrusted, with God's authority. This means that God has authorized us to be His representatives. Thus, we have dominion over all things on earth except God (v. 26). God is above us; we are under God, but we are above everything else. We are above the things in the water, the things on the earth, and the things in the air. Man is the real

人是真正的陆、海、空总司令，人受造乃是要借着生命代表神。

神永远的定旨，是要使祂自己借着人受造的生命得着彰显，但撒但进来阻挠这事。祂尽所能的作一切，来破坏神的定旨，阻挠神成就祂永远的心意。在宇宙中，撒但与神之间有争斗，奋战。神的方向是朝着彰显祂自己，撒但的方向是反对这事。因此，在这宇宙中有两个方向：神的方向与撒但的方向。这两个方向彼此对立。神要完成祂的定旨，撒但却尽所能的阻挠神的定旨。这是全宇宙中唯一的奋战和争斗，这争战也在我们里面进行。在我们里面有撒但与神之间的争战。神要借着我们彰显祂自己，而撒但则作一切来阻挠这事。

在人受造以前，撒但背叛神，毁坏甚至霸占地。就一面说，神在这地上的权利被撒但剥夺了。就一面说，地过去在，现在仍在仇敌霸占的手下。（约壹五 19。）神在诸天之上没有问题，但神在这地上却真有问题。为此主耶稣祷告：“愿你的旨意行在地上，如同行在天上。”（太六 10。）神在天上的旨意没有问题，但神在这地上的旨意却真有问题。为此我们需要祷告，求父的旨意行在地上，如同行在天上。真正的问题是撒但今天霸占了地。地在他霸占的手下。这就是为什么神在创世记一章说，那与祂相似的生命必须征服地、克服地。（28。）因着撒但在这地上煽动对神的背叛，地必须被征服并克服。背叛的地，需要凭着神生命而活的人来克服。要征服、克服地，我们需要神圣的生命。

创世记一章二十六节告诉我们，人要有管治权，“管理…地上所爬的一切爬物。”（另译。）在爬物中有蛇。蛇表征撒但，魔鬼，就是爬物之首。（参路十 19。）对爬物有管治权，意思是管理撒但。征服的意思是征服撒但的背叛。神既是全能的、大能的，祂很容易凭自己除去撒但。但神不愿直接凭自己除去撒但。神要一个受造之物，就是人，为祂使用来除去撒但。因此，人的生命是神除去撒但的凭借。

神在造人时，渴望成就两件事：祂要彰显祂自己，并要除去祂的仇敌撒但。神乃是使用人来彰显祂自己，并除去撒但。

commander in chief of the land, of the sea, and of the air, and he was made to represent God by life.

God's eternal purpose is to have Himself expressed through the created human life, but Satan came in to frustrate this. He did everything he could to damage God's purpose, to frustrate God from accomplishing His eternal intention. There is a struggle, a war, in the universe between Satan and God. God's direction is toward the expression of Himself, and Satan's direction is against this. Thus, in this universe there are two directions: the divine direction and the satanic direction. These two directions contradict each other. God is going to fulfill His purpose, and Satan is doing everything he can to frustrate God's purpose. This is the unique war and struggle in the entire universe, and this war is also going on within us. Within us there is a struggle between Satan and God. God wants to express Himself through us, and Satan is doing everything to frustrate this.

Before man was created, Satan rebelled against God and ruined and even usurped the earth. In a sense, the right of God on this earth has been robbed by Satan. The earth was and still is, in a sense, under the usurping hand of the enemy (1 John 5:19). There is no problem for God in the heavens, but there is a real problem for God on this earth. This is why the Lord Jesus prayed, "Your will be done, as in heaven, so also on earth" (Matt. 6:10). There is no problem for God's will in heaven, but there is a real problem for God's will on this earth. This is why we need to pray that the Father's will would be done on earth as it is in heaven. The real problem is that Satan today is usurping the earth. The earth is under his usurping hand. This is why God said in Genesis 1 that the life that resembles Him has to conquer the earth, to subdue the earth (v. 28). The earth has to be subdued and conquered because of the rebellion against God on this earth instigated by Satan. The rebellious earth needs to be conquered by man living with God's life. To conquer, to subdue, the earth we need the divine life.

Genesis 1:26 tells us that man was to have dominion "over every creeping thing that creeps upon the earth." Among the creeping things is the serpent. The serpent signifies Satan, the devil, who is the leader of the creeping things (cf. Luke 10:19). To have dominion over the creeping things means to rule over Satan. To conquer means to conquer the rebellion of Satan. Since God is almighty, all powerful, it would be easy for Him to get rid of Satan on His own. But God would not get rid of Satan directly by Himself. God wanted another creature, man, to be used by Him to get rid of Satan. Thus, the human life is the means for God to get rid of Satan.

In His creation of man, God desires to accomplish two things: He wants to express Himself, and He wants to get rid of His enemy, Satan. God uses man to express Himself and to get rid of Satan.

神的心意要人有祂的形像彰显祂

创世记一章二十六节告诉我们，人是照着神的形像造的。一面，圣经清楚告诉我们，神是看不见的；但另一面，圣经也告诉我们，神有形像。在二十六节神说，“我们要照着我们的形像…造人。”但二十七节说，神就“照着自己的形像造人”。二十六节用复数代名词“我们”，二十七节用单数代名词“自己”，表明人是照着三一神的形像造的。歌罗西一章十五节告诉我们，基督是那不能看见之神的像。因此，人是照着基督造的，因为基督是神的像。

神的心意是要我们模成祂儿子的形像。（罗八 29。）林后三章十八节告诉我们，我们必须变化成为主的形像，从一种程度的荣耀达到另一种程度的荣耀。我们是照着三一神的形像造的，这形像就是基督，至终我们要成为神的形像。我们已将基督接受到里面，现今祂正渐渐的将我们变化成祂的形像。在永世里的新耶路撒冷，一切神所救赎的人，要完全模成神儿子的形像，彰显神到极点。基督是神的形像，所以祂是模型，模样，模子。泥土或面团放在模子里，就被模成那模子的形像。我们是照着基督造的，我们也已将基督接受到里面，使我们能在实际上变化并模成基督的形像，至终在永世里彰显基督的形像。在永世里，我们要完全像祂。约壹三章二节说，“我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。”我们完全变化并模成祂的形像，神的定旨就完成了。那时，我们要完全与神是一，并且完全从神类。我们将是神的彰显，完全彰显神的形像。

神的心意

要人有祂的权柄代表祂

不但如此，神的心意也是要人有祂的权柄代表祂。祂渴望人在祂的生命中作王。（罗五 17。）主耶稣在复活以后，告诉门徒，天上地上所有的权柄，都赐给祂了。（太二八 18。）因为所有的权柄都赐给了祂，基督这属天的王就差祂的门徒去，使万民作祂的门徒。（19。）我们是祂的门徒，带着祂的权柄而去。基督不但将祂的能力，也将祂的权柄给了我们，叫我们管理撒但。在路加十章十九节主说，“看哪，我已经给你们权柄，可以践踏蛇和蝎子，并胜过仇敌一切的

God's Intention for Man to Express Him in His Image

Genesis 1:26 tells us that man was made in the image of God. On the one hand, the Bible tells us clearly that God is invisible, yet on the other hand, the Bible tells us also that God has an image. In Genesis 1:26 God says, "Let Us make man in Our image," but verse 27 says that God created man "in His own image." Verse 26 uses the plural pronoun our, and verse 27 uses the singular pronoun His, showing that man was made in the image of the Triune God. Colossians 1:15 tells us that Christ is the image of the invisible God. Thus, man was created according to Christ because Christ is the image of God.

God's intention is that we would be conformed to the image of His Son (Rom. 8:29). Second Corinthians 3:18 tells us that we have to be transformed into the Lord's image from one degree of glory to another degree of glory. We were made in the Triune God's image, which is Christ, and eventually we will become God's image. We have received Christ into us, and He is gradually transforming us into His image. In eternity as the New Jerusalem, all God's redeemed people will be fully conformed to the image of God's Son to express God to the uttermost. Christ is the image of God, so He is the model, the pattern, the mold. When clay or dough is put into a mold, it is conformed to the image of that mold. We were made according to Christ, and we have received Christ into us so that we may actually be transformed and conformed into the image of Christ to eventually express Christ in His image in eternity. In eternity we will be absolutely like Him. First John 3:2 says, "Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is." God's purpose will be fulfilled when we are fully transformed and conformed into His image. At that time, we will be fully one with God and fully according to God's kind. We will be God's expression, fully expressing Him in His image.

God's Intention for Man to Represent Him with His Authority

Furthermore, God's intention is for man to represent Him with His authority. He desires that man would reign in His life (Rom. 5:17). After the resurrection the Lord Jesus told the disciples that all authority had been given to Him in heaven and on earth (Matt. 28:18). Because all the authority had been given to Him, Christ as the heavenly King sent His disciples to go and disciple all the nations (v. 19). We as His disciples go with His authority. Christ has given us not only His power but also His authority to rule over Satan. In Luke 10:19 the Lord said, "Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt

能力，绝没有什么能伤害你们。”蛇可表征撒但和他的使者；（弗二2，六11～12；）蝎子可表征鬼。（路十17，20。）门徒乃是借着主的权柄，征服这些邪恶的能力。

有一天，得胜者要得着权柄管理地，正如基督有这样的权柄一样。启示录二章二十六至二十七节说，“得胜的，又守住我的工作到底的，我要赐给他权柄制伏列国；他必用铁杖辖管他们，将他们如同窑户的瓦器打得粉碎，像我从我父领受的权柄一样。”诗篇二篇八至九节告诉我们，神赐给基督权柄辖管列国；在启示录二章这里，基督将同样的权柄赐给祂的得胜者。二十章四至五节告诉我们，得胜者要坐在宝座上，有审判的权柄赐给他们。这些得胜者要与基督一同作王一千年。带有王权的复活对得胜者乃是赏赐，使他们在千年国里与基督一同作王掌权。（参6。）最后，一切神所救赎的人要“作王，直到永远”，（二二5，）作新耶路撒冷的构成成分。作王直到永远，乃是永世里对神所救赎之人最后的福分。

生命河的流出

我们看过，神的愿望是要人被祂的生命充满，使人有祂的形像彰显祂，并有祂的管治权在祂里面管理。神要人彰显祂，并要人管治祂的仇敌，这愿望唯有借着神的生命才能实现。因此，我们在创世记二章看见，神将人安置在生命树跟前，目的是要人将神这生命接受到里面。（8～9。）创世记二章也说，有河从伊甸流出来，滋润那园子，（10，）表明当我们有分于神作生命，我们就被带到这河的交通，水流里。

变化成为着神建造的宝石

创世记二章有生命河，其涌流的结果乃是金子、珍珠和红玛瑙。（11～12。）当我们享受三一神，就是我们里面神圣生命的河，我们就变化成为着神在全宇宙中建造的宝石。河的涌流结果乃是变化与建造。

创世记里三样宝贵的材料，符合神格的三个身位。金子表征在神圣性情里的父神。我们得救时，由父而生，父的神圣性情就分赐到我们里面。我们已经有了分于父神的神圣性情。（彼后一4。）

you.” Serpents may signify Satan and his angels (Eph. 2:2; 6:11-12); scorpions may signify the demons (Luke 10:17, 20). The disciples subdued their evil power by the authority of the Lord.

One day the overcomers will have the authority to rule over the earth, just as Christ has such authority. Revelation 2:26-27 says, “He who overcomes and he who keeps My works until the end, to him I will give authority over the nations; and he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father.” Psalm 2:8-9 tells us that God gave Christ authority to rule over the nations; here in Revelation 2 Christ gives the same authority to His overcomers. Revelation 20:4-5 tells us that the overcomers are sitting upon thrones, and authority to judge has been given to them. These overcomers reign with Christ for a thousand years. The resurrection of kingship is a reward to the overcomers that they may reign as co-kings with Christ in the millennial kingdom (cf. v. 6). Finally, all God’s redeemed will “reign forever and ever” (22:5) as the constituents of the New Jerusalem. To reign forever will be the final blessing to God’s redeemed in eternity.

THE ISSUE OF THE FLOW OF LIFE

We have seen that God’s desire is for man to be filled with His life so that man might express Him in His image and represent Him with His dominion. God’s desire for man to express Him and for man to have dominion over His enemy can be realized only by God’s life. Thus, we see in Genesis 2 that God placed man in front of the tree of life with the intention that man would take God as life into himself (vv. 8-9). Genesis 2 also says that a river went forth from Eden to water the garden (v. 10), showing that when we partake of God as life, we are brought into the fellowship, the flow, of this life.

Transformed into Precious Materials for God’s Building

The issue of the flow of life as seen in Genesis 2 is gold, bdellium (a kind of pearl), and onyx stone (vv. 11-12). As we enjoy the Triune God, the flow of the divine life within us, we are transformed into precious materials for God’s building in the entire universe. The issue of the flow is transformation and building.

The three precious materials in Genesis correspond to the three persons of the Godhead. Gold typifies God the Father in His divine nature. When we were saved, we were born of the Father, and the Father’s divine nature was imparted into us. We have become partakers of God the Father’s divine nature (2 Pet. 1:4).

要领悟珍珠的意义，我们需要来看珍珠是如何形成的。首先，蚌为砂粒所伤。这砂粒留在蚌的伤处，蚌就分泌生命的汁液包住砂粒，因而产生珍珠。砂粒借着分泌的过程改变成为珍珠。这描述基督这活的一位进入死水中，为我们所伤，而在我们身上分泌祂的生命，使我们为着神永远彰显的建造，成为宝贵的珍珠。基督是那进入死水中又真又活的蚌。祂为我们的过犯所伤，而我们相信祂救赎的死。因此，祂能在我们身上分泌祂的生命，使我们成为珍珠。一面，有基督的血洁净我们，另一面，有基督的生命一直分泌到我们里面和我们身上，把我们作成珍珠，为着神的建造。

宝石是借着大量的压和热所产生的。一块黑炭多年受到大量的压和热，因而变化成为宝石。就一面说，我们是像黑炭一样，在压力之下，并在火炉里。约伯、大卫、和一切在主心愿的路上跟随祂的圣徒，都经过热和压，因而变化成为宝石。约伯所经过的一切苦难，都是神量过的。神只允许撒但对付约伯到某一程度。约伯所经过的是有限度的。我们众人都必须经过压和热，好使我们变化成为宝石。

离了主，我们人就不是石头，乃是泥土的器皿。泥土只适于造砖，砖就是被烧的泥块。在圣经里，撒但所建造的建筑是用砖造的，如巴别（创十一3～4）和埃及的积货城。（出一11，14。）但神所建造的建筑是用宝石造的。（林前三12，启二一19～20。）在马太十六章，西门彼得承认主是基督，是活神的儿子，主就将他的名从西门巴约拿改为彼得，意思是石头，是为着神建造的材料。（彼前二5。）原来西门是土人，但主将他改变成为活石。至终，我们信徒都是活石，要变化成为宝石。我们何等需要变化！

圣灵在我们环境中的工作是要烧我们，压我们。无论我们喜欢或不喜欢，我们都需要烧和压，圣灵也必须这样作。圣灵日复一日烧我们，并且将一些压力放在我们身上。弟兄结婚，就进入火炉。丈夫对妻子成为火炉，妻子对丈夫也成为火炉。妻子和丈夫彼此焚烧。不但如此，许多时候丈夫对妻子不是喜乐，乃是压力，妻子对丈夫也是真正的

To consider the significance of pearls, we need to consider how a pearl is formed. First, an oyster is wounded by a particle of sand. This particle lodges in the wound of the oyster, and the oyster secretes its life-juice around the sand to produce a pearl. A particle of sand is changed into a pearl through the process of secretion. This depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life over us to make us precious pearls for the building of God's eternal expression. Christ was the real, living oyster who came into the death waters. He was wounded for our transgressions, and we believed in His redemptive death. Thus, He was able to secrete His life over us for us to become pearls. On the one hand, we have the blood of Christ to cleanse us, and on the other hand, we have the life of Christ secreting all the time into us and upon us to make us pearls for God's building.

Precious stones are produced through a tremendous amount of pressure and heat. When a black piece of coal is subjected to tremendous amounts of pressure and heat over a period of many years, it will be transformed into a diamond. In a sense, we are like the black coal, and we are under the pressure and in the oven. Job, David, and all the saints who followed the Lord in the way of His heart's desire passed through the heat and pressure so that they could be transformed into precious stones. All the sufferings that Job went through were measured by God. God allowed Satan to go only so far with Job. There was a limit as to what Job would pass through. All of us have to pass through the pressure and the heat. Then we will be transformed into precious stones.

Apart from the Lord we human beings are not stone but vessels of clay. Clay is good only for making bricks, which are pieces of clay that have been burnt. In the Bible the buildings built up by Satan were built with bricks, such as Babel (Gen. 11:3-4) and the storage cities of Egypt (Exo. 1:11, 14). On the other hand, the building built up by God is built with precious stones (1 Cor. 3:12; Rev. 21:19-20). In Matthew 16 when Simon Peter recognized the Lord as the Christ and as the Son of the living God, the Lord changed his name from Simon Bar-jona to Peter, which means "a stone," material for God's building (1 Pet. 2:5). Originally, Simon was a man of clay, but the Lord changed him into a living stone. Eventually, we believers are all the living stones to be transformed into precious stones. How much transformation we need!

The work of the Holy Spirit in our environment is to burn us and press us. Whether we like this or not, we need it, and the Holy Spirit has to do it. The Holy Spirit day by day is burning us and putting some pressure upon us. When a brother gets married, he gets into the oven. The husband becomes the oven to the wife, and the wife becomes the oven to the husband. The wife and the husband burn each other. Furthermore, the husband many times is not a pleasure to the wife but a pressure, and the wife is a real pressure to

压力。当一对夫妇有了孩子，这些小孩子又加压加热。所有已婚的弟兄姊妹，都知道我说的是什么。这是主变化我们的路。三一神正在我们里面并在我们身上工作，将我们变化成为金子、珍珠和宝石。这变化是为着预备基督的新妇，为着召会的建造。

召会无法借着道理的教训或组织被建造。召会只能借着那将我们变化成为金子、珍珠、和宝石之神圣生命的涌流而产生。若没有在热和压的环境中经历并享受内里生命的流，我们将仍是土人。泥土不是神属天、属灵、并神圣之建造工作的正确材料。地方召会无法借着教导或组织来实现。地方召会能被建造，唯一的路是借着生命。这是我们必须一直强调并集中于神圣生命的原因。因着祂的怜悯和恩典，我们必须尽所能的将生命供应别人。我们必须日复一日来吃生命树，喝生命水的河，使我们被变化成为宝贵的材料。今天召会所需要的是生命的职事；生命是召会被建造的唯一凭借，唯一道路。

基督的新妇是如何产生的

创世记二章是一幅基督的新妇如何产生的图画。在神为亚当预备新妇以前，祂将各样的走兽和动物带到亚当前面，亚当给每一个都起了名。但这些受造之物中没有一个与亚当相配，它们不能作祂的配偶。（19～20。）然后神使亚当沉睡。（21。）亚当是基督的预表，（罗五14，）祂的沉睡是基督之死的预表。在圣经里，沉睡的意思就是死。（林前十五18，帖前四13～16，约十一11～14。）

亚当在沉睡时，神从祂肋旁取了一条肋骨。同样，基督在十字架上沉睡时，有东西从祂肋旁出来。约翰十九章三十四节告诉我们，兵丁扎祂的肋旁，就有血与水流出。亚当的时代没有罪，所以不需要救赎。直到创世记三章，罪才进来。因此，从亚当肋旁出来的，乃是没有血的肋骨。然而，到基督在十字架上沉睡的时候，有罪的问题。因此，祂的死必须对付罪这个问题。血从基督的肋旁出来乃是为着救赎。水随着血出来，就是涌流的生命，是为产生召会。这神圣、涌流、非受造的生命，由取自亚当肋旁的肋骨所表征。

the husband. When a couple has children, these little ones increase the pressure and the heat. All the married brothers and sisters know what I am talking about. This is the Lord's way to transform us. The Triune God is working within us and on us to transform us into gold, pearls, and precious stones. This transformation is for the preparation of the bride of Christ, for the building up of the church.

The church cannot be built up by doctrinal teachings or by organization. The church can come into being only by the flowing of the divine life that transforms us into gold, pearls, and precious stones. Without the experience and enjoyment of the inner flow of life in the midst of an environment of heat and pressure, we will remain men of clay. Clay is not the proper material for God's heavenly, spiritual, and divine building work. A local church cannot be realized by teaching or by organization. The only way that a local church can be built up is by life. This is why we must stress and focus on the divine life all the time. We must try our best by His mercy and grace to minister life to others. We have to eat the tree of life and drink the river of water of life day after day so that we can be transformed into precious material. What the church needs today is the ministry of life. Life is the only means, the only way, for the church to be built up.

How the Bride of Christ Comes into Being

In Genesis 2 there is the picture of how the bride of Christ comes into being. Before God prepared a bride for Adam, He brought all the animals to Adam, and Adam named each one. But none of these created things matched Adam, and they could not be his counterpart (vv. 19-20). Then God caused a deep sleep to fall upon Adam (v. 21). Adam is a type of Christ (Rom. 5:14), and his sleep is a type of Christ's death. In the Bible sleep means death (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14).

During Adam's sleep, God took one of his ribs from his side. Likewise, when Christ was sleeping on the cross, something came out of His side. John 19:34 tells us that when the soldier pierced His side, out came blood and water. At Adam's time there was no sin, so there was no need of redemption. It was not until Genesis 3 that sin came in. Thus, all that came out of Adam's side was the rib without the blood. However, by the time that Christ was sleeping on the cross, there was the problem of sin. Thus, His death must deal with this sin problem. The blood came out of Christ's side for redemption. Following the blood, the water came out, which is the flowing life to produce the church. This divine, flowing, uncreated life is typified by the rib taken out of Adam's side.

当主耶稣被钉在十字架上时，有另外两个人与祂一同被钉。那两个人的腿在临死时被打断，但兵丁来到主耶稣那里，看见祂已经死了，就不打断祂的腿。这应验了那预言，就是祂的骨头，一根也不可折断。（约十九 31～33。）因此，取自亚当肋旁的骨头，表征主那没有折断、不可折断的复活生命。祂复活的生命是不可折断的。取自亚当的肋骨表征复活的生命，神用亚当的肋骨建造一个女人。现今神用基督复活的生命建造召会。正如夏娃是亚当的一部分，照样，召会是基督的一部分。夏娃是亚当骨中的骨，肉中的肉。今天我们作为召会，乃是基督的一部分。（弗五 30～32。）借着比较创世记二章、约翰十九章、和以弗所五章，我们能看见这奇妙的启示。

我们接受主耶稣，祂就进入我们里面作复活的生命，不可折断的生命。变化我们的就是这生命。这生命是生命树，生命河，供应我们并在我们里面涌流，以变化我们的生命。日复一日，我们享受这涌流、神圣、非受造、不可折断的生命，我们就被变化。罗马十二章二节和林后三章十八节提到并启示这变化。我们被变化，也就被建造到召会里，成为新妇，作基督的配偶来满足祂。创世记二章的末了是夏娃，全本圣经的末了是新耶路撒冷，她是终极的夏娃，是借着基督复活的生命产生宝贵的材料，所建造宇宙新妇的终极完成。

见于创世记二章的生命，乃是涌流的生命，变化的生命，和建造的生命。这生命在我们里面涌流，变化我们，至终将我们建造成基督的新妇。这新妇，就是新耶路撒冷，要完成神定旨的两方面。首先，新耶路撒冷有神完全的形像，作神完全的彰显。（启二一 11，参四 3。）其次，这新耶路撒冷征服仇敌，克服地，并对全宇宙施行神的权柄，尤其是对爬物。（二二 5，二一 15，参二一 8，二十 10，14～15。）神的管治要借着新耶路撒冷实现在全地上。因此，神的定旨借着新耶路撒冷得以完全完成，这就是生命终极完成的结果，结局。我们信徒所需要的是生命，这生命一点不差就是三一神自己，父在子里，子又成为那灵。愿我们都被带进对这涌流、变化、和建造之生命的享受和经历中，预备好作带回基督的新妇。

When the Lord Jesus was dying on the cross, two others were dying with Him. Their legs were broken, but when the soldiers came to the Lord Jesus, He was already dead, and there was no need to break His bones. This fulfilled the prophecy that not one of His bones would be broken (John 19:31-33). Thus, the bone taken out of Adam's side signifies the Lord's unbroken, unbreakable, resurrection life. His resurrection life is unbreakable. The rib taken out of Adam signifies the resurrection life, and God built a woman with the rib of Adam. Now God builds up the church with the resurrection life of Christ. Just as Eve was a part of Adam, so the church is a part of Christ. Eve was bone of Adam's bones and flesh of Adam's flesh. Today we as the church are a part of Christ (Eph. 5:30-32). This marvelous revelation can be seen by comparing Genesis 2, John 19, and Ephesians 5.

When we received the Lord Jesus, He came into us as the resurrection life, the unbreakable life. It is this life that transforms us. This life is the tree of life, the river of life, the very life that supplies us and that flows within us to transform us. Day by day as we enjoy this flowing, divine, uncreated, unbreakable life, we are being transformed. This transformation is mentioned and revealed in Romans 12:2 and 2 Corinthians 3:18. As we are being transformed, we are also being built into the church to be the bride to satisfy Christ as His counterpart. At the end of Genesis 2 is Eve, and at the end of the entire Bible is the New Jerusalem, which is the ultimate Eve, the ultimate consummation of the universal bride built up with precious materials produced by the resurrection life of Christ.

The life seen in Genesis 2 is the flowing life, the transforming life, and the building life. This life flows within us, transforms us, and eventually builds us up as the bride of Christ. This bride, the New Jerusalem, will fulfill the two aspects of the purpose of God. First, the New Jerusalem will be the full expression of God in God's full image (Rev. 21:11; cf. 4:3). Second, this New Jerusalem will subdue the enemy, conquer the earth, and exercise God's authority over the entire universe, especially over the creeping things (22:5; 21:15; cf. v. 8; 20:10, 14-15). God's dominion will be realized on the whole earth through the New Jerusalem. Thus, God's purpose is fully fulfilled by the New Jerusalem, which is the result, the issue, the ultimate consummation of life. What we believers need is life, and this life is nothing less than the Triune God Himself, the Father in the Son and the Son as the Spirit. May we all be brought into the enjoyment and experience of this flowing, transforming, and building life to be prepared as the bride that will bring Christ back.

第三章

给人吃的羊羔、 吗哪、和那地的出产

读经：出埃及记十二章二至十一节，十三章四节，十六章十三节下至十五节，三十一节，三十五章，民数记十一章七至八节，约书亚记十章十至十二节。

创世记是创造的书，出埃及记是救赎的书。我们在创世记头二章看见，从起初神的心意是人要有分于生命树。生命树表征神自己以食物的形态作我们的生命。我们越吃祂，享受祂，有分于祂作我们的生命，祂就越被吸收到我们里面，与我们调和成为一。创世记三章记载人的堕落。那恶者进到神为着祂的定旨所造的人里面，使人受到破坏、毁坏。人有了真正的问题，所以需要拯救。这就是需要出埃及记的原因。

从创世记三章至出埃及十二章是一段漫长的期间，漫长的历史。这漫长的时期记载了人的堕落。这堕落开始于亚当，继续到以色列人。创世记末了给我们看见人在哪里，五十二章二十六节告诉我们，人终结“在棺材里，停在埃及”。这是人堕落的地方。起初神创造诸天和地，然后神照着自己的形像造人。神将这安置在生命树跟前，目的是要人有分于这树。但人堕落、堕落、再堕落，直到他终结于“在棺材里，停在埃及”。创世记第一节说，“起初神创造...”，末一节说，人如今“在棺材里，停在埃及”。因为人如今在棺材里，停在埃及，他就需要救赎、拯救。这就是需要出埃及记的原因。

羊羔

出埃及记前半告诉我们，人受奴役为撒但工作。表征神的仇敌撒但的法老，强迫以色列人为他建造两座积货城。（一11。）这工作是属死的工作、死亡的工作。在神眼中，以色列人乃是在埃及的棺材里工作，所以他们需要拯救。出埃及十二章告诉我们，神如何进来，拯救祂的子民，脱离祂仇敌的辖制。在十二章，神不是将生命树摆在以色列人跟前，乃是将一只羊羔摆给以色列人。生命树变成羊羔，因为人堕落了。

CHAPTER THREE

THE LAMB, THE MANNA, AND THE PRODUCE OF THE LAND FOR EATING

Scripture Reading: Exo. 12:2-11; 13:4; 16:13b-15, 31, 35; Num. 11:7-8; Josh. 5:10-12

Genesis is a book of creation, and Exodus is a book of redemption. We have seen in the first two chapters of Genesis that from the very beginning God's intention was that man would partake of the tree of life. The tree of life signifies God Himself as life to us in the form of food. The more that we eat of Him, enjoy Him, partake of Him as our life, the more He will be assimilated into us to be one with us in the way of mingling. In Genesis 3 it is recorded that man fell. The evil one came into the man that God created for His purpose, so man was corrupted, ruined. There is a real problem with man, so there is the need of deliverance. This is why the book of Exodus is needed.

From Genesis 3 to Exodus 12 is a long period with a long history. In this long period of time, the fall of man is recorded. This fall started from Adam and went on to the children of Israel. The end of Genesis shows us where man was. Genesis 50:26 tells us that man ended up "in a coffin in Egypt." This was the place where man fell. In the beginning God created the heavens and the earth, and then God created man in His own image. God placed this man in front of the tree of life with the intention that man would partake of this tree. But man fell and fell and fell until he ended up "in a coffin in Egypt." The first verse of Genesis says, "In the beginning God created..." and the last verse says that man was now "in a coffin in Egypt." Because man was now in a coffin in Egypt, he needed redemption, deliverance. This is why the book of Exodus is needed.

THE LAMB

The first part of Exodus tells us that man was in slavery working for Satan. Pharaoh, who typifies God's enemy Satan, forced the children of Israel to build two storage cities for him (1:11). This work was a work of death, a dead work. In God's eyes the children of Israel were working in a coffin in Egypt, so they needed deliverance. Exodus 12 tells us how God came in to deliver His people from the bondage of His enemy. In Exodus 12 God did not present the children of Israel with the tree of life but with a lamb. The tree of life was changed to the lamb because man had become fallen.

需要生命与救赎

在出埃及记里，神进来恢复堕落到埃及棺材里的人。我们得救以前，也是在埃及的棺材里。我们在这样的情况中，主就临到我们。祂向我们呈现自己是神的羔羊。人既堕落了，生命树本身就不足以拯救人。要解决人堕落的问题，需要生命与救赎。救赎恢复堕落的人，生命保守神原初的定旨。我们都需要说，“为着羔羊，阿利路亚。”因为羔羊完成救赎的定旨，和生命的定旨。羊羔给我们血和肉。羊羔的血是为着救赎，（7，13，）羊羔的肉是为着生命。（4，8～11。）神没有放弃祂原初的定旨，但因着人的堕落，加上了别的东西。生命是不够的，现今需要救赎，所以生命树变成羊羔。

羔羊与树都在约翰福音里。约翰福音告诉我们，太初有话，（一1上，）话就是神，（1下，）话成了肉体；（14；）这位话所成为的肉体，这位神人，就是除去世人之罪的神的羔羊。（29。）约翰十五章揭示葡萄树，就是供应生命生命树。羔羊是为着救赎的基督，树是为着生命的基督。

亚笔—新的开始

主告诉摩西和亚伦，他们必须以蒙救赎的月分为他们的正月，为一年之首。（出十二2。）他们从埃及出来的这月是亚笔月。（十三4。）这月原来是七月，但主定这月为一年的正月，众月之首。起初神创造，但神所创造的，被放在埃及的棺材里。因此，需要有另一个开始。创世记一章的开始埋在棺材里；但在出埃及十二章，神有了另一个开始。第一个开始是在创世记一章，那个开始是为着创造。第二个开始是在出埃及十二章，这个开始是为着救赎。第一个开始是为着创造，带着生命的定旨。第二个开始是为着救赎，带着同样生命的定旨。神有同样的定旨，却有两个开始。我们都需要领悟，我们有两个开始。我们接受主，就有另一个开始。

一年的正月称为亚笔。史壮（Strong）的汇编告诉我们，这辞的意思是谷粒的新穗或五谷的青穗。新的、青的、嫩的谷穗，指向新的开始。杨格氏（Young）汇编告诉我们，亚笔指萌芽、发芽的东西；这是生命的起头。有些人问我，

The Need of Life and Redemption

In the book of Exodus God came in to recover man, who had been put into a coffin in Egypt. Before we got saved, we also were in a coffin in Egypt. The Lord came to us when we were in such a situation, and He presented Himself to us as the Lamb of God. Since man fell, the tree of life was not in itself adequate to deliver man. To solve the problem of the fall of man, both life and redemption are needed. Redemption recovers the fallen people, and life keeps the original purpose of God. We all need to say, “Hallelujah for the Lamb,” because the Lamb fulfills the purpose of redemption and the purpose of life. The Lamb affords us both blood and meat. The blood of the Lamb is for redemption (vv. 7, 13), and the meat of the Lamb is for life (vv. 4, 8-11). God did not give up His original purpose, but because of man's fall, something else had been added. Life is not adequate, and there is now the need of redemption, so the tree of life became the Lamb.

Both the Lamb and the tree are in the Gospel of John. The Gospel of John tells us that in the beginning was the Word (1:1a), the Word was God (v. 1b), the Word became flesh (v. 14), and this Word become flesh, this God-man, is the Lamb of God who takes away the sin of the world (v. 29). John 15 unveils the vine tree, which is the tree of life that supplies life. The Lamb is Christ for redemption, and the tree is Christ for life.

Abib—A New Beginning

The Lord told Moses and Aaron that they had to make the month of their redemption the beginning of months, the first of the months of the year to them (Exo. 12:2). This month in which they came out of Egypt was the month of Abib (13:4). Originally, this month was the seventh month, but the Lord made it to be the first month of the year, the beginning of all the months. In the beginning God created, but what God had created was put into a coffin in Egypt. Thus, there was the need of another beginning. The beginning in Genesis 1 was buried in a coffin, but in Exodus 12 God made another beginning. The first beginning is in Genesis 1, and that beginning was for creation. The second beginning is in Exodus 12, and this beginning was for redemption. The first beginning was for creation with the purpose of life. The second beginning was for redemption with the same purpose of life. God has the same purpose with two beginnings. We all need to realize that we have had two beginnings. When we received the Lord, we had another beginning.

This first month of the year was called Abib. Strong's Exhaustive Concordance tells us that this word means a young ear of grain or green ears of corn. The ears of corn that are young, green, and tender point to a new beginning. Young's Analytical Concordance tells us that Abib refers to something sprouting and budding. This is the start of life. When some

我的生日是那一天。我要告诉他们，我的生日是亚笔。亚笔是我们的开始。这开始不是创造的开始，乃是新生命的开始。有个东西在萌芽、发芽，有青的、新的和嫩的谷穗。这表征新生命，也指明比生命树进一步的东西。这新生命是发芽、萌芽，产生青嫩新穗的东西，以及正在生长的东西。我们必须学习如何借着看旧约里的图画，来领会圣经。一幅图画胜过千言万语。这第二个开始是生命的开始，这生命是发芽、萌芽的生命。

羊羔为着生命

以色列人从前是在埃及的棺材里。即使他们被带出埃及，安置在迦南，他们仍是死的，没有生命。他们需要被带出棺材，带出埃及，他们也需要有生命放在里面。这生命乃是由羊羔的肉所表征。

出埃及十二章告诉我们，耶和华告诉以色列人，按着各人的饭量预备羊羔。（4。）人若能吃得更多，他就必须预备更多的羊羔。这就是说，预备羊羔不是按着救赎，乃是按着生命的度量。因为羊羔不仅仅是为着救赎，更重要的是为着生命。你需要较大一分或较小一分的羊羔？你也许以为你是这样有罪，你的罪比别人更大，所以你需要更大的基督。这是人的观念，但不是神的观念。神的观念是我们必须按着我们的饭量预备羊羔。基督乃是按着饭量，生命的度量分给我们。

我们的目的不是要贬低主救赎的价值，但许多基督徒只强调救赎，忘记了生命的事。我年轻时，听见好些关于逾越节的信息。那救赎我们，使神逾越我们的羊羔之血，总是被人强调。这是美好、正确的，但我们需要领悟，血不是目标，不过是达到目标的手续。目标乃是生命。目标乃是我们得着羊羔进入里面，使我们得着羊羔作我们的生命。

因为我们在神眼中是有罪的，我们就需要血。以色列人是堕落、有罪的，和埃及人一样。在逾越节晚上，神来到地上审判罪恶的人。若没有血的遮盖，以色列人就会被神击杀，与埃及人一样。但神给他们路，使神逾越他们。他们需要血的遮盖，所以他们照着神的指示宰杀羊羔。他们取羊羔的血，涂在房屋两边的门框上和门楣上。（出十二7。）他们的房屋洒上救赎的血，他们就在房屋里吃羊羔的

people ask me what the date of my birth is, I would like to tell them that my birthday is Abib. Abib was our beginning. This beginning is not the beginning of creation but the beginning of a new life. Something is sprouting, budding, with the green, young, and tender ears of corn. This signifies new life and also indicates something further than the tree of life. This new life is something budding, something that sprouts, something that produces green, tender, young ears, and something that is growing. We have to learn how to understand the Bible by looking at the pictures in the Old Testament. A picture is better than a thousand words. This second beginning is the beginning of life, and this life is a budding, sprouting life.

The Lamb for Life

The children of Israel were in a coffin in Egypt. Even if they were brought out of Egypt and put into Canaan, they were still dead, without life. They needed to be brought out of the coffin, out of Egypt, and they needed life put into them. The life is signified by the meat of the lamb.

Exodus 12 tells us that the Lord told the children of Israel to prepare the lamb according to each man's eating (v. 4). If a person could eat more, he would have to prepare more of the lamb. This means that the lamb is prepared not according to redemption but according to the life capacity. This is because the lamb is not merely for redemption but more importantly for life. Do you need a bigger portion or a smaller portion of the lamb? You may think that you are so sinful and that your sins are greater than others so you need a bigger Christ. This is a human concept but not the divine concept. The divine concept is that we have to prepare the lamb according to our eating. Christ is allotted to us according to the eating capacity, the life capacity.

Our intention is not to lower down the value of the Lord's redemption, but many Christians stress redemption and forget the matter of life. I heard a number of messages on the passover when I was young. The blood of the Lamb that redeems us and causes God to pass over us was always stressed. This is good and true, but we need to realize that the blood is not the goal. The blood is the procedure to reach the goal. The goal is life. The goal is that we may have the Lamb get into us, that we may have the Lamb within us as our life.

Because we are sinful in the eyes of God, we need the blood. The children of Israel were fallen and sinful like the Egyptians. On the night of the passover, God came to the earth to judge the sinful people. Without the covering of the blood, the children of Israel would be smitten by God in the same way that the Egyptians would. But God gave them the way for Him to pass over them. They needed the covering of the blood, so they killed the lamb according to God's instructions. They took the blood of the lamb and put it on the two doorposts and on the lintel of their houses (v. 7). Then their houses were sprinkled

肉。这就是说，他们是在血的遮盖之下。之后神来审判埃及，击杀每个不在羊羔之血遮盖下的人；但神逾越在这遮盖之下的以色列人。埃及人被神击杀时，以色列人在血的遮盖之下享受羊羔的肉。因此，血是为着肉，亦即救赎是为着生命。

不可吃生的或水煮的

关于吃羊羔的肉，有几件事需要顾到。耶和华告诉以色列人，他们不该吃生的或水煮的肉。羊羔必须用火烤。（出十二9。）生的指明没有经过苦难，水煮的意思是仅仅在人手下受苦。摩登派的人说，基督的死只是殉道。对他们而言，基督仅仅遭受从人来的逼迫。这就是羊羔用水煮的意思。但用火烤的意思，是在神焚烧的审判之下受苦。火代表神圣别的怒气。羊羔被烤，意思是基督必须受神审判。基督不只在人手下受一种逼迫，也在神手下受神圣的刑罚，神圣的审判。这是在神圣的火之下被烤。基督不是生的羊羔，或用水煮的羊羔。我们的羊羔，我们的基督，乃是在神圣的火之下被烤的羊羔。我们所接受的乃是这样一位基督。

借着吃羊羔与羊羔是一

我年轻时，总是受教导，必须以基督为我们的榜样。因为基督爱人，我们必须效法祂爱人。因为基督在地上的时候和蔼、谦卑，我们也必须同样。但这样效法基督是不可能的。跟随主上好的路，就是借着吃祂，将祂接受到我们里面。我们需要借着吃羊羔而与羊羔成为一。然后我们会由羊羔来组成。神没有告诉以色列人，为着血宰杀一只羊羔，然后再有另一只羊羔，让他们学习跟随。神是告诉他们要宰杀一只羊羔，将血涂在房屋上，并且在这血的遮盖之下，吃这只被杀、被烤的羊羔。这样羊羔就与以色列人成为一，要在他们里面，成为他们的构成。这里的思想非常深。基督徒的生活不是在外面效法基督，跟随基督，乃是要吃基督，将基督接受到里面，并将祂的一切所是吸收到里面。

with the redeeming blood, and they were eating the meat of the lamb within their houses. This means that they were under the covering of the blood. Then God came to judge Egypt and smote everyone who was not under the covering of the blood of the lamb. But God passed over the children of Israel who were under this covering. When the Egyptians were being smitten by God, the children of Israel were enjoying the meat of the lamb under the covering of the blood. Thus, the blood is for the meat; that is, redemption is for life.

Not Eaten Raw or Boiled

Related to the eating of the meat of the lamb, there were a few things that needed to be taken care of. The Lord told the children of Israel that they should not eat the meat when it was raw or boiled. The lamb had to be roasted with fire (v. 9). To be raw indicates no passing through of sufferings, and to be boiled means to suffer something merely under the human hand. The modernists say that Christ's death was only a martyrdom. To them Christ merely suffered the persecution from man. This is what it means for the lamb to be boiled. But to be roasted with fire means to suffer under God's burning judgment. Fire represents God's holy anger. For the lamb to be roasted means that Christ had to be judged by God. Christ suffered not just under the hand of man as a kind of persecution, but under the hand of God as divine punishment, divine judgment. This is the roasting under the divine fire. Christ is not a raw lamb or a lamb boiled with water. Our Lamb, our Christ, is a Lamb roasted under the divine fire. We take this Christ.

One with the Lamb by Eating the Lamb

When I was young, I was always taught that we had to take Christ as our example. Because Christ loves people, we have to imitate Him to love people. Because Christ was nice and humble while He was on this earth, we were taught that we had to be the same way. To imitate Christ in this way is impossible. The best way to follow the Lord is to get Him into us by eating Him. We need to be one with the Lamb by eating the Lamb. Then we will be constituted with the Lamb. God did not tell the children of Israel to slay one lamb for the blood and then to have another lamb that they needed to learn to follow. God told them to slay one lamb, put the blood on the house, and under the covering of this blood eat this slain, roasted lamb. In this way the lamb would be one with the children of Israel, would be in them, and would be their constituent. The thought here is very deep. The Christian life is not a matter of imitating Christ, of following Christ in an outward way. But it is a matter of our eating Christ, receiving Christ into us, and assimilating all that He is into our being.

与无酵饼和苦菜同吃

以色列人吃羊羔，必须与无酵饼和苦菜同吃。（出十二8。）饼和菜象征逾越节不但由动物的生命组成，也由植物的生命组成。生命树是植物的生命，但羊羔是动物的生命。羊羔首先是为着救赎，但在完成并经历救赎以后，羊羔就成为生命树，赐我们生命。

在约翰六章主耶稣告诉我们，祂是生命的粮。（35。）祂也告诉我们，祂的血是可喝的，祂的肉是可吃的。（55。）在五十一节主说，祂所要赐的粮，就是祂的肉。在约翰六章，小麦的饼也是血肉的饼。基督是为我们被宰杀的羊羔，羊羔有血和肉。基督对我们也是生命，所以祂是生命的粮，生命树，植物的生命。约翰一章有羔羊，十五章有生命树。在这两章之间的六章，有带着血和肉的生命粮。一面，基督是救赎的生命，动物的生命；另一面，基督是生产的生命，植物的生命。祂是为着救赎的羊羔，动物的生命，也是为着生产的树，植物的生命。因此，这里有救赎和生命两件事。

饼是出于植物的生命，只为着喂养；肉是出于动物的生命，不但为着喂养，也为着救赎。在人堕落以前，主是生命树，（创二9，）只为着喂养人。在人堕落到罪里以后，主成了羔羊，（约一29，）不但为着喂养人，也为着救赎人。（出十二4，7～8，12～13。）

为着行动而吃

出埃及十二章也告诉我们，他们吃羊羔，腰间束带，脚上穿鞋，手中拿杖。（11。）以色列人不是懒散、缓慢的吃羊羔；他们是赶紧的吃。我信他们吃的时候都站着。他们腰间束带，脚上穿鞋，手中拿杖。假定只有遮盖他们的血，却没有肉给他们吃，而神吩咐他们要腰间束带，脚上穿鞋，手中拿杖，赶紧离开埃及；情形若是这样，他们就仍是饥饿的。虽有遮盖他们的血，但他们里面仍是虚空的。他们不吃，就没有能力赶紧离开埃及。这幅图画给我们看见，吃羊羔是为着行动。生命是为叫我们能行动。他们以行动的方式吃羊羔。他们吃的时候，就预备好离开埃及。我们吃饭时，通常是坐下，放松的吃。但在逾越节期间，以色列人要赶紧的吃，因为吃是为着叫他们能行动。

Eaten with Unleavened Bread and Bitter Herbs

The children of Israel also had to eat the lamb with unleavened bread with bitter herbs (v. 8). The bread with the herbs signifies that the passover was composed not only of the animal life but also of the vegetable life, the plant life. The tree of life was the plant life, but the lamb is the animal life. The lamb is first for redemption, but after redemption is accomplished and experienced, the lamb becomes the tree of life to give us life.

In John 6 the Lord Jesus told us that He is the bread of life (v. 35). He also told us that His blood is drinkable and that His flesh is eatable (v. 55). In John 6:51 the Lord said that the bread which He will give is His flesh. In John 6 the bread of wheat is also the bread of blood and meat. Christ was the Lamb slain for us, and with the Lamb there is the blood and the meat. Christ also is life to us, so He is the bread of life, the tree of life, the plant life. In John 1 is the Lamb, and in John 15 is the tree of life. Between these two chapters is the bread of life in chapter 6 with blood and meat. On the one hand, Christ is the redeeming life, the animal life, but on the other hand, Christ is the generating life, the plant life. He is the lamb, the animal life, for redeeming and the tree, the plant life, for generating. Thus, there are the matters of redemption and life.

The bread is of the vegetable life and is only for feeding; the flesh is of the animal life and is not only for feeding but also for redeeming. Before the fall of man, the Lord was the tree of life (Gen. 2:9), only for feeding man. After man fell into sin, the Lord became the Lamb (John 1:29), not only for feeding man but also for redeeming man (Exo. 12:4, 7-8, 12-13).

Eating for Moving

Exodus 12 also tells us that the children of Israel ate the lamb with their loins girded, with their sandals on their feet, and with their staff in their hand (v. 11). They did not eat the lamb in a sloppy or a slow way. They ate the lamb in haste. I believe that all of them stood while they ate. Their loins were girded, their sandals were on their feet, and they had a staff in their hand. Suppose they had the blood covering them without the meat for them to eat. God may have given them the commandment to gird their loins, put their sandals on their feet, take their staff, and be in haste to get out of Egypt. If this had been the case, they would have still been hungry. Although they would have had the blood covering them, they would have still been empty within. Without eating, they would not have had the energy to leave Egypt in haste. This picture shows us that the eating of the lamb was for moving. Life is for us to move. They were eating the lamb in a moving way. While they were eating, they were getting ready to get out of Egypt. When we take our meals, we usually sit down and relax.

这是新的开始，不是创造的开始，乃是为着生命之救赎的开始。

吗哪

神子民之历史的记载，一再说到的事。以色列人出埃及以后，吃的事在旷野极其重要。他们开始吃吗哪。

一个奥秘

吗哪这辞在希伯来文里的意思是“它是什么？”或“这是什么？”以色列人首次在早晨看见这白色的小圆物在地上，他们不知道那是什么。因此，他们彼此对问：“这是什么？”“这是什么”就是吗哪这辞的意思。我们也许知道谷类和小麦是什么，但这是什么？对世界的人而言，基督是吗哪，那就是说，祂是“这是什么？”大学教授也许知道物理、数学、历史、地理，但论到基督，他们会问：“这是什么？”基督是真吗哪，真的“这是什么？”基督是这地上属天的粮食。在地上没有什么像吗哪一样。吗哪，属天的基督作我们属天的粮食，乃是个奥秘。

蜜和新油的滋味

吗哪有蜜和新油的滋味。（出十六 31，民十一 8～9。）我们吃吗哪，就享受蜜和油。在圣经里，油表征那灵。在这吗哪里，有那灵的滋味和蜜的滋味。蜜是动物生命与植物生命这两种生命的调和。产生蜜的蜜蜂从花朵，从植物生命接受供应。基督作我们的吗哪，有这动物的生命，救赎的生命，与植物的生命，生产的生命调和的元素。这调和是我们甜美的滋养。

小的、圆的

出埃及记也告诉我们，吗哪是小的、圆的。（十六 14。）达秘的译本用“细的”指小的，用“粒状的”指圆的。吗哪的细或小，意思是它可以且便于给神的子民接受进来。我们接受进来的食物，必须够小可吃。任何细的东西，就如细面、细糖或细盐，都是可以且便于给我们使用的。吗哪的圆表征基督是永远、完美、完全的，无始无终。基督是永远的粮食，有永远的性质，作永远无限的滋养。这永远、无始无终的粮食，就是永远的生命。

But during the passover, the children of Israel ate in haste because eating was for them to move. This is a new beginning, not of creation but the beginning of redemption for life.

THE MANNA

The record of the history of God's people refers again and again to the matter of eating. After the children of Israel came out of Egypt, the matter of eating was of central importance in the wilderness. They began to eat manna.

A Mystery

The word manna in Hebrew means "What is it?" or "What is this?" On the morning when the children of Israel first saw this small, round, white thing on the ground, they did not know what it was. Thus, they asked one another, "What is this?" "What is this?" is the meaning of the word manna. We may know what corn and wheat are, but what is this? To the people of the world Christ is manna; that is, He is "what is this?" The professors may know physics, mathematics, history, and geography, but when it comes to Christ, they would ask, "What is this?" Christ is the real manna, the real "what is this?" Christ is the heavenly food on this earth. On this earth there is nothing like manna. Manna, the heavenly Christ as our heavenly food, is a mystery.

The Taste of Honey and Fresh Oil

The manna had the taste of honey and of fresh oil (16:31; Num. 11:8). When we eat the manna, we enjoy the honey and the oil. Oil in the Bible signifies the Spirit. In this manna is the taste of the Spirit and the taste of honey. Honey is the mingling of two lives, the animal life and the vegetable life. The honeybees which produce honey receive the supply from flowers, from the vegetable life. As our manna, Christ has this element of the mingling of the animal life, the redeeming life, with the vegetable life, the generating life. This mingling is our sweet nourishment.

Small and Round

Exodus also tells us that the manna was fine and round (16:14). The fineness or smallness of manna means that it was ready and available to be taken in by God's people. The food taken in by us must be small enough to eat. Anything that is fine, such as fine flour, fine sugar, or fine salt, is ready and available for us to use. The roundness of manna signifies that Christ is eternal, perfect, and full, without beginning or ending. Christ is eternal food with an eternal nature for eternal nourishment without limitation. This eternal food without beginning and without ending is the eternal life.

白色如霜

不但如此，出埃及十六章三十一节指明，吗哪是白的。它清洁、纯净，没有任何搀杂。基督作我们的生命和生命的供应，是如此纯净，如此洁白。吗哪也如霜。（14。）霜是介于露和雪之间的东西。露和霜都是令人舒爽的。但露虽令人舒爽，却不杀菌。然而，霜的确杀菌。基督的生命是这样令人舒爽，这样清凉，并且消杀我们里面消极的事物。

随露水而降

照着出埃及十六章十三至十四节，吗哪是在早晨随露水而降。露水不但令人舒爽，也滋润人。那是基督的生命，乃是滋润的生命。露水比雨水柔软，也不像霜那样冷。

珍珠的样子

民数记十一章七节告诉我们，吗哪的样子像珍珠。这就是说，基督作我们每天生命的供应，是如此透亮。不但如此，这里含示变化。我们越享受基督作属天的粮食，我们就变得越透亮，并且变化成为为着神建造的材料。

吃起来像食物、饼、薄饼

吗哪吃起来像食物、（出十六 15、）像饼、（民十一 8、）也像薄饼。（出十六 31。）基督作我们的吗哪，有不同的方面，并以不同的方式滋养我们。我们吃祂作我们的吗哪，有时祂尝起来像食物，有时祂尝起来像饼，或像薄而容易吃、容易消化的薄饼。

不是律法的

最终，基督作吗哪，不是律法的。民数记十一章八节说，“百姓周围行走，把吗哪收起来，或用磨推，或用臼捣，煮在锅中，又作成饼。”基督能用磨推、用臼捣、或煮在锅中。你若以特定的方式经历基督，会使它成为律法的方式。但基督不是律法的。祂能以许多方式给我们接受并经历。

逾越节羊羔的继续

我们必须领悟，吗哪是逾越节羊羔的继续。逾越节的羊羔是以色列人吃的开始，吗哪是那个吃的继续，有四十年之久。四十年之久，每天早晨，无论他们去哪里，无论他

White and Like Frost

Furthermore, Exodus 16:31 indicates that manna was white. It was clean and pure, without any kind of mixture. Christ as our life and our life supply is so pure, so white. The manna was also like frost (v. 14). Frost is something between dew and snow. Both dew and frost are refreshing. But although dew refreshes, it does not kill germs. Frost, however, does kill germs. The life of Christ is so refreshing, so cooling, and it kills the negative things within us.

Coming with the Dew

The manna also came with the dew in the morning according to Exodus 16:13-14. The dew not only refreshes but also waters. The life, which is Christ, is a watering life. The dew is softer than rain and not as cold as frost.

The Appearance of Bdelium

In Numbers 11:7 we are told that the appearance of manna was like the appearance of bdellium. This means that Christ as our daily life supply is so transparent. Furthermore, the meaning of transformation is implied here. The more we enjoy Christ as our heavenly food, the more we will become transparent and transformed into material for God's building.

Eaten as Bread, Cakes, and Wafers

The manna was eaten as bread (Exo. 16:15), as cakes (Num. 11:8), and as wafers (Exo. 16:31). As our manna, Christ has different aspects and nourishes us in different ways. When we eat Him as our manna, sometimes He tastes like bread, and at other times He tastes like cake or a wafer, which is thin and easy to eat and digest.

Not Legal

Finally, as the manna, Christ is not legal. Numbers 11:8 says, "The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it." Christ can be ground, beaten in a mortar, or boiled in pots. If you experience Christ in a certain way, you may make that a legal way. But Christ is not legal. He can be taken and experienced by us in many ways.

The Continuation of the Passover Lamb

We have to realize that manna is the continuation of the passover lamb. The passover lamb was the beginning of the children of Israel's eating, and manna became the continuation of that eating for forty years. Every morning for forty years, wherever they

们在哪里，吗哪都在那里给以色列人吃。这是真正的神迹。我们能日复一日的吃基督，这事实乃是神迹。日复一日，周复一周，月复一月，年复一年，我们只吃一样东西——作我们属天吗哪的基督自己。

没有陈旧

吃的事不会陈旧。以色列人吃羊羔，一点都不剩下。（出十二 10。）他们在旷野吃吗哪，同样的吗哪每天都是新鲜的。人绝不能吃陈旧的吗哪。然而，以色列人没有信心。他们试着保留吗哪，违反摩西所告诉他们的。他们所试着保留的吗哪，“就生虫变臭了。”（十六 20。）我们无法储存吗哪，我们需要日复一日，每天早晨以新鲜的方式吃基督。有些人每周买一次食品，将这些食品储存在冰箱里，但要这样储存吗哪是不可能的。日复一日，同样属天的食物以新而新鲜的方式从诸天降临。我们必须对主保持新鲜，我们必须一直吃今日的吗哪。

那地的出产

最终，以色列人进入美地，享受那地的出产。羊羔、吗哪、和那地的出产，都是基督的预表。基督是我们的羊羔、我们的吗哪、我们的地。作为那地，基督是丰富的，达到最完全的地步。这地“有小麦、大麦、葡萄树、无花果树、石榴树、橄榄树、和蜜。你在那地不缺食物，一无所缺”。（申八 8～9。）美地的这一切出产，都是预表基督自己作我们的享受。约书亚五章十至十二节说，“以色列人在吉甲安营；正月十四日晚上，在耶利哥的平原守逾越节。逾越节的次日他们就吃了那地的出产；正当那日吃无酵饼，和烘的穀。他们吃了那地的出产，第二日吗哪就止住了，以色列人也不再有什么了；那一年他们却吃迦南地的出产。”在这简短的一段话里，约书亚将这三项放在一起。他提起逾越节的羊羔、吗哪、和那地的出产。这几项都是预表基督作我们的食物，叫我们得生命。为着羊羔、吗哪、和那地同其一切丰富的出产，我们感谢主！

went and wherever they were, manna was there for the children of Israel to eat. This was a real miracle. The fact that we can eat Christ day by day is a miracle. Day by day, week after week, month after month, and year after year, we eat only one thing—Christ Himself as our heavenly manna.

No Oldness

With the matter of eating, there is no oldness involved. When the children of Israel ate the lamb, they were to let nothing of it remain (Exo. 12:10). When they ate the manna in the wilderness, the same manna was fresh every day. A person could never eat old manna. The children of Israel, however, did not have the faith. They tried to save the manna and went against what Moses told them. The manna that they tried to save “bred worms and stank” (16:20). We cannot store the manna, so we need to eat Christ in a fresh way day by day every morning. Some people buy groceries once a week and store these groceries in their refrigerator, but it is not possible to store manna in this way. Day by day the same heavenly food comes from the heavens in a new and fresh way. We have to keep up to date with the Lord. We always have to eat today’s manna.

THE PRODUCE OF THE LAND

Finally, the children of Israel went into the good land to enjoy the produce of the land. The lamb, the manna, and the produce of the land are types of Christ. Christ is our Lamb, our manna, and our land. As the land Christ is rich to the fullest extent. This land is “a land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey; a land in which you will eat bread without scarcity; you will not lack anything in it” (Deut. 8:8-9). All this produce of the good land is Christ Himself for our enjoyment. Joshua 5:10-12 says, “The children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho. And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.” In this short portion of the Word, Joshua puts these three items together. He mentions the passover lamb, the manna, and the produce of the land. These items are Christ as food to us for life. Thank the Lord for the lamb, the manna, and the land with all its rich produce.

第四章

在旧约里喝的面

读经：出埃及记十五章二十二至二十七节，十七章一至七节，民数记二十章一至十三节，二十一章十六至十八节，哥林多前书十章三至四节。

我们在前一篇信息看见，以色列人的历史是吃的历史。在本章我们要看见，以色列人的历史不但是吃的历史，也是喝的历史。创世记二章有生命树给人吃，生命河给人喝。这两项是并行的，为要产生适于神建造的宝贵材料。从创世记二章起，神选民的历史总是有吃喝这两件事。这两件事见于全本圣经。对神今日的选民而言，也必须有吃喝，因为这些是维持生命两件主要的事。为着生命，我们需要吃喝。吃喝使我们能享受并维持生命。

借着复活的基督 苦水变甜

以色列人的历史开始于出埃及十二章里吃逾越节的羊羔。他们吃了逾越节的羊羔，并且过了红海，从埃及出来；不久以后，他们就缺少水。十五章二十二节告诉我们：“在旷野走了三天找不着水。”他们来到玛拉，玛拉的意思是苦，因为玛拉的水是苦的，不适于喝。从红海到玛拉的行程整整三天，这是很有意义的。他们在旷野口渴三天，意思是他们被埋葬三天，他们在死里。第三天可视为复活的日子，因为主耶稣在第三天复活。（林前十五4。）以色列人第三天来到玛拉的苦水那里，主指示摩西一棵树，摩西把这树扔在水里，水就变成甜的。（出十五25。）我们可以说，这树就是复活的基督，因为这树是以色列人在旷野行走三天以后，被扔在玛拉的苦水里。

因为以色列人缺少水，又来到苦水之地，他们就开始发怨言并抱怨。这是神子民缺少水的好图画。一个地方召会若是缺少灵水，那里必定会有争吵、争闹、怨言和抱怨。

CHAPTER FOUR

ASPECTS OF DRINKING IN THE OLD TESTAMENT

Scripture Reading: Exo. 15:22-27; 17:1-7; Num. 20:1-13; 21:16-18; 1 Cor. 10:3-4

We saw in the last chapter that the history of the children of Israel was one of eating. In this chapter we want to see that the history of the children of Israel is not only one of eating but also one of drinking. In Genesis 2 are the tree of life for eating and the river of water for drinking. These two items go together to produce the precious materials which are good for God's building. From Genesis 2 onward with the history of God's chosen people, there were always the two matters of eating and drinking. These two matters are seen throughout the entire Bible. With today's chosen people of God, there must also be the matters of eating and drinking because these are the two main aspects of the maintenance of life. For life we need to eat and drink. Eating and drinking enable us to enjoy and maintain life.

THE BITTER WATERS MADE SWEET BY THE RESURRECTED CHRIST

The history of the children of Israel started with the eating of the passover lamb in Exodus 12. Soon after they had eaten the passover and crossed the Red Sea to come out of Egypt, they became short of water. Exodus 15:22 tells us that "they went three days in the wilderness and found no water." They came to Marah, which means "bitterness," because the waters of Marah were bitter and not good for drinking. It is significant that the journey from the Red Sea to Marah was exactly three days. Their being three days in the wilderness in thirst means that they were buried for three days, that they were in death. The third day may be considered as the day of resurrection since the Lord Jesus was raised on the third day (1 Cor. 15:4). When the children of Israel came to the bitter waters of Marah on the third day, the Lord showed Moses a tree, and when Moses cast this tree into the waters, the waters became sweet (Exo. 15:25). We may say that the tree is the resurrected Christ because this tree was cast into the bitter waters of Marah after the children of Israel had traveled three days in the wilderness.

Because the children of Israel were short of water and came to a place of bitter waters, they began to murmur and complain. This is a good picture of the people of God when they are short of water. If a local church is short of spiritual water, be sure that there will be

争闹、抱怨和怨言若是发生在地方召会里，那就是枯干的证明，干渴的证明。我们若是三天没有水喝，毫无疑问，许多人会因着缺少水而争闹、争吵、发怨言。我们需要领悟，我们有一棵活的树，就是复活的基督。我们若是愿意将这复活的基督放在我们的痛苦里，让复活的基督进入我们的处境，苦水就会成为甜水。

甚至在颁赐律法以前，主在玛拉就为以色列人制定律例和典章。（十五 25。）这表征我们中间若有可喝的、甜美的活水，从这活水自然而然就会有活的律例和典章。我们越喝活水，复活基督的甜水，我们就越受规律。律例和典章不是属字句的律法，乃属喝活水的活的律例和典章。

我信在玛拉所定的律例，也许是不要再争闹或发怨言。苦水变甜以后，以色列人也许说，他们不需要再争闹或发怨言了，所以他们定了这样的律例。若有充分的水，并且水是甜的，就不需要争闹或发怨言。一个地方召会里若有许多争闹和怨言，那个召会必定会有许多疾病。我们若一直发怨言，就会生病。发怨言是向仇敌开门，带进各式各样的疾病。我们若是发怨言、抱怨、争闹的人，我们就与埃及人、世人一样。在多数的社团或社会中，人都发怨言、争闹、甚至彼此相争。在地方召会神的子民中，我们该有这种情况或光景么？

我们的争闹或发怨言是一种疾病，表明我们在属灵上病了，并且这属灵的疾病甚至会带进肉身的疾病。在林前十一章保罗告诉哥林多人，因着他们的发怨言、争闹和分裂，他们中间有好些软弱的与患病的，甚至睡的也不少。（30。）哥林多人彼此反对，因为他们缺少带着复活基督的甜水。我们的处境中若有复活的基督，我们的处境就会因活水而甜美。然后我们会有律例，就是我们绝不要争闹、发怨言、抱怨、彼此相争。我们的典章是要赞美主，且因喜乐呼喊，没有争闹，也没有发怨言。这典章是甜水的流出。我们若在我们的处境中享受复活的基督，和活水的甜美，我们就不会有任何一种疾病。

倘若在一个地方召会里看到怨言和争闹，这就证明那里有埃及人的疾病。若没有怨言和争闹，就有由甜的活水所

fighting, chiding, murmuring, and complaining there. If chiding, complaining, and murmuring are present in a local church, that is a proof of dryness, a proof of thirst. If we had no water to drink for three days, no doubt, many of us would be chiding, fighting, and murmuring because of the shortage of water. We need to realize that we have a living tree, the resurrected Christ. If we would put this resurrected Christ into our bitterness, allowing the resurrected Christ to come into our situation, the bitter waters will become the sweet waters.

At Marah, even before the law was given, the Lord made for the children of Israel a statute and an ordinance (v. 25). This signifies that if we have the drinkable, sweet, living water among us, out of this living water there will spontaneously be a living statute and ordinance. The more we drink of the living water, the sweet water of the resurrected Christ, the more we are regulated. The statute and ordinance are not of the law of letters but are the living statute and ordinance of the drinking of the living water.

I believe that the statute made at Marah may have been that there was to be no more chiding or murmuring. After the bitter waters were made sweet, the children of Israel may have said that there was no more need for them to chide or murmur, so they made a statute to this effect. There is no need to chide or murmur when there is plenty of water and when the waters are sweet. If there is much chiding and murmuring in a local church, there will be much sickness in that church. If we murmur all the time, we will be sick. Murmuring opens the door to the enemy to bring in all kinds of diseases. If we are those who murmur, complain, and chide, we are the same as the Egyptians, the worldly people. In most worldly associations or societies, the people murmur, chide, and even fight with one another. Should we have this kind of situation or condition among the people of God in a local church?

Our chiding or murmuring is a kind of disease. We are sick spiritually, and this spiritual sickness can result even in physical sickness. In 1 Corinthians 11 Paul told the Corinthians that many among them were weak and sick, and a number were even dead (v. 30) because of their murmuring, chiding, and divisiveness. The Corinthians were against one another because they were short of the sweet water of the resurrected Christ. If we have the resurrected Christ in our situation, our situation will be so sweet with the living water. Then we will have a statute that we would never chide, murmur, complain, or fight with one another. Our ordinance is to praise the Lord and to shout for joy with no chiding and no murmuring. This ordinance is an issue of the sweet waters. If we are enjoying the resurrected Christ in our situation and the sweetness of the living water, we will not have any kind of disease.

If murmuring and chiding can be found in a local church, this proves that there are Egyptian diseases there. If there is an absence of murmuring and chiding, there is a living

组成活的律例，教导我们不要批评、争闹、发怨言、抱怨、彼此相争。这律例不是在西乃颁赐的，乃是在以色列人得着甜水的玛拉所定的。出埃及十五章二十六节说，“你若留意听耶和华你神的话，又行我眼中看为正的事，留心听我的诫命，守我一切的律例，我就不将所加与埃及人的疾病加在你身上，因为我耶和华是医治你的。”我们中间不该有疾病或病症，因为主是我们的医治者，祂的医治在于甜水。我们有主作我们的医治者。

以色列人在玛拉有了经历以后，就来到以琳，那里有十二股水泉，七十棵棕树。（出十五 27。）在圣经里，棕树表征常青生命的得胜。我们必须为着棕树，为着生命的得胜赞美主。七十是十倍的七。七是完整的数字，十是完全的数字，所以，以琳是满了生命得胜的地方。以琳也有十二股水泉。十二是由四乘三所组成。四这数字表征受造之物，尤其是人类；三这数字表征三一神。所以，四乘三，十二这数字，乃是神性与人性的调和。在以琳的泉源是为着神性与人性的调和。神这活水流进祂的选民里面，与他们调和。在以琳复活的生命涌流并生长。它从神流进我们里面，借着这涌流，它向上生长，彰显神圣生命的丰富和得胜。

我们需要基督这树，就是这位复活者，放在我们的处境里。然后我们就会有甜水。从这甜水会流出律例和典章，叫我们不要发怨言或争闹，乃要赞美。我们的光景不该是发怨言，乃该是赞美。我们需要说“哦，主，阿们，阿利路亚”的典章。我们的典章和我们的律例是不要争闹、批评、发怨言、抱怨，乃要一直赞美。这律例和典章不是属于律法的字句，乃是属于喝甜水。至终，我们就被带到以琳的光景，有十二股水泉，七十棵棕树。这光景满了生命的涌流，为着神性与人性的调和，也满了生命的得胜，为着赞美主。以琳是满了出自生命之赞美的地方。

喝基督这灵磐石

在出埃及十五章以色列人享受甜水，在十六章他们吃属天的吗哪。在十七章，他们又来到缺少水的地方。每当他们缺少水，他们中间就有争闹、怨言、抱怨和相争。（十七 1～4。）因为缺少水，他们又病了。在某个时候，一个地

statute made of the sweet, living water that instructs us not to criticize, chide, murmur, complain, or fight with one another. This statute was not given at Sinai but was made at Marah where the children of Israel had the sweet waters. Exodus 15:26 says, “If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.” We should not have diseases or illness among us, because the Lord is the Healer to us, and His healing is in the sweet waters. We have the Lord as our Healer.

Following their experience at Marah, the children of Israel came to Elim, where there were twelve springs of water and seventy palm trees (v. 27). The palm tree in the Bible signifies the victory of the evergreen life. We have to praise the Lord for the palm tree, for the victory of life. Seventy is ten times seven. Seven is the number of completion, and ten is the number of fullness, so Elim is a place full of victories of life. There were also twelve springs of water at Elim. Twelve is composed of four times three. The number four signifies the creatures, especially mankind, and the number three signifies the Triune God. Therefore, four times three, the number twelve, is the mingling of divinity with humanity. The springs at Elim are for the mingling of divinity with humanity. God as the living water is flowing into His chosen people to be mingled with them. The resurrection life at Elim flows and grows. It flows out of God into us, and through this flowing, it grows upward to express the riches and victory of the divine life.

We need Christ as the tree, the resurrected One, to be put into our situation. Then we will have the sweet waters. Out of these sweet waters will issue a statute and an ordinance not to murmur or chide but to praise. Our situation should not be one of murmuring, but one of praising. We need an ordinance of saying, “O Lord, Amen, Hallelujah.” Our ordinance and our statute is not to chide, criticize, murmur, or complain, but always to praise. This statute and ordinance was not of the letter of the law but of the drinking of the sweet waters. Eventually, we are brought to a situation at Elim with twelve springs of water and seventy palm trees. This situation is full of the flowing of life for the mingling of divinity with humanity and full of the victories of life for praising the Lord. Elim is a place full of praises coming out of life.

DRINKING OF CHRIST AS THE SPIRITUAL ROCK

In Exodus 15 the children of Israel enjoyed the sweet waters, and in chapter 16 they ate the heavenly manna. In chapter 17 they came to a place where they were short of water again. Whenever they were short of water, there was chiding, murmuring, complaining, and fighting among them (vv. 1-4). They became sick again because they were short of water. At

方召会也许失去了赞美的典章。没有赞美，反而有怨言和批评。那时召会就生病了。今天我们有赞美的典章，但以后我们也许有批评的典章。

因为以色列人缺少水，他们又开始与摩西争闹，向他发怨言：“百姓在那里甚渴，要喝水，就向摩西发怨言，说，你为什么将我们从埃及领出来，使我们和我们的儿女并牲畜，都渴死呢？摩西就呼求耶和华说，我向这百姓怎样行呢？他们几乎要拿石头打死我。耶和华对摩西说，你手里拿着你先前击打河水的杖，带领以色列的几个长老，从百姓面前走过去。我必在何烈的磐石那里站在你面前；你要击打磐石，从磐石里必有水流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”（十七 3～6。）

主似乎对摩西说，“拿你的杖作些事吧。我已赐你能力、权柄。杖在你手中。你岂不是在我的权柄里，在我的能力里，用杖作过许多事么？现在拿杖击打磐石。”这表征基督这活的磐石受律法的能力击打。摩西代表律法。基督在十字架上乃是受律法的权柄、能力击打，然后活水从基督这被击打的磐石流出来。约翰十九章三十四节告诉我们，从钉十字架的基督肋旁流出血和水来。血是为着救赎，水是为着分赐生命。基督这活的磐石必须受律法的能力击打，好叫活水从祂流出来。

就一面说，我们作为基督的肢体，也都必须受律法的能力击打。我们必须受神的权柄对付。基督已受律法的能力对付，今天我们作为基督的肢体，也都必须受神的权柄对付。然后我们才会有活水。

在出埃及十五章基督是树，在十七章基督是磐石。树表征复活的基督，磐石表征被击打、钉十字架的基督。在众地方召会里，若要有活水、甜水、涌流的水，就必须领略并经历钉十字架并复活的基督。复活的基督对我们是树，钉十字架的基督对我们是磐石。林前十章四节告诉我们，以色列人都喝了从那随行的灵磐石流出的同样灵水，那磐石就是基督。

a certain time, the ordinance of praising in a local church may be gone. Instead of praising, there may be murmuring and criticizing. At that time the church will be sick. Today we may have the ordinance of praising, but later we may have the ordinance of criticizing.

Because the children of Israel were short of water, again they began to chide Moses and murmur against him. “So the people thirsted there for water, and the people murmured against Moses and said, For what reason did you bring us up out of Egypt; to kill us and our children and our livestock with thirst? So Moses cried out to Jehovah, saying, What shall I do with this people? A little more, and they will stone me. And Jehovah said to Moses, Pass on before the people, and take with you some of the elders of Israel; and take in your hand your staff with which you struck the River, and go. I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel” (vv. 3-6).

It seemed that the Lord was saying to Moses, “Take your staff to do something. I have given you the power, the authority. The staff is in your hand. Didn’t you use the staff to do many things in My authority, in My power? Now take the staff and strike the rock.” This signifies that Christ as the living rock was smitten by the power of the law. Moses represents the law. Christ on the cross was smitten by the authority, by the power, of the law. Then the living water came out of Christ, the smitten rock. John 19:34 tells us that out of the side of the crucified Christ came forth blood and water. The blood was for redemption, and the water was for life impartation. Christ as the living rock had to be smitten by the power of the law in order for the living water to flow out from Him.

In a sense, as the members of Christ, we all have to be smitten by the power of the law. We have to be dealt with by God’s authority. Christ was dealt with by the power of the law, and today as members of Christ we all have to be dealt with by God’s authority. Then we will have the living water.

In Exodus 15 is Christ as the tree, and in chapter 17 is Christ as the rock. The tree signifies the resurrected Christ, and the rock signifies the smitten, crucified Christ. If we are going to have the living water, the sweet water, the flowing water, in the local churches, we have to apprehend and experience the crucified and resurrected Christ. The resurrected Christ is the tree to us, and the crucified Christ is the rock to us. First Corinthians 10:4 tells us that the children of Israel all drank the same spiritual drink of the spiritual rock which followed them, which was Christ.

吩咐磐石，喝活水

民数记二十章一至十三节告诉我们，在一段时间之后，以色列人又回到玛撒或米利巴。以色列人这第三次的喝水，是第二次喝水的重复。玛撒的意思是试探，米利巴的意思是争闹或争斗。以色列人在玛撒或米利巴试探主，与主争闹。那时以色列人在旅程中绕圈子。他们在旷野飘流，又回到同样的地点。他们若不飘流而往前，就绝不会在玛撒重复他们的经历。因为他们在飘流，不愿往前，因此又回到试探主并与主争闹的地方。一个地方召会若不愿往前，反倒飘流，迟早那召会会重复这可怜的经历。

以色列人又与摩西争闹，这次他们实在得罪了摩西。摩西到主面前去，主告诉摩西吩咐磐石，使水从磐石流出来。摩西不需要击打磐石，因为磐石已经受了击打，并裂开了。但摩西对以色列人动怒，称他们为背叛的人。（民二十10。）这事件给我们看见，在对待并论到主儿女的事上，我们需要谨慎。即使他们很可怜，我们也不该这样动怒。即使他们很可怜，说他们非常好也是妥当的。你若有智慧，就不会到某个男孩或女孩的父母那里去，说他们的不是。无论他们的孩子多差、多坏，都不要到他们的父母那里去，说他们的不是。最好告诉父母关于他们孩子的好事。

民数记告诉我们，巴勒雇巴兰咒诅以色列人的故事。那时以色列人非常可怜。因着他们中间可怜的光景，巴勒以为那是他雇巴兰咒诅他们的最好时候。然而，巴兰所能作的，乃是祝福以色列人。他说，主未见以色列人中间有罪孽或奸恶。（二三21。）巴兰的预言使巴勒惊奇，所以他带巴兰到另一地去咒诅以色列人。巴兰若从另一角度，从另一方向看以色列人，可能就会看见他们真正的光景，并咒诅他们。但至终巴兰说，“雅各啊，你的帐棚何等华美；以色列啊，你的帐幕何其华丽。”（二四5。）巴兰对以色列人所能说的，乃是正面的话。不要说你所在地的召会是如此可怜。你若这样说，就会蒙受损失。

摩西由于他在米利巴动怒的错误，不能进入美地。他因为动怒，就作了错事。主没有叫他再击打磐石。主只叫他去吩咐那已经受了击打的磐石。人动怒时，总是容易作错

SPEAKING TO THE ROCK TO DRINK THE LIVING WATER

Numbers 20:1-13 tells us that after a certain time, the children of Israel came back again to Massah and Meribah. This third occasion of the children of Israel's drinking is a repetition of the second one. Massah means "test," and Meribah means "strife" or "contention." It was at Massah and Meribah that the children of Israel tested and strove with the Lord. By that time the children of Israel were circling in their travels. They were wandering in the wilderness and came back again to the same spot. If they had not wandered but had gone on, they would never have had a repetition of their experience at Massah. Because they were wandering and would not go on, they came back again to the place of tempting the Lord and striving with the Lord. If a local church would not go on but would wander, sooner or later that church will have a repetition of this poor experience.

The children of Israel chided Moses again, and this time they really offended Moses. Moses went to the Lord, and the Lord told Moses to speak to the rock so that the water could flow out of it. There was no need for Moses to strike the rock, because it had already been struck and cleft. But Moses was angry with the people of Israel and called them rebels (v. 10). This incident shows us that we need to be careful regarding how we treat and speak about the Lord's children. Even if they are poor, we should not be so angry. Even if they are poor, it is safe to say that they are very good. If you are wise, you will not go to the parents of a certain boy or girl to say something bad about them. Regardless of how poor or how bad their children are, do not go to their parents to say something bad about them. It is best to tell the parents something good about their children.

The book of Numbers tells us the story of Balak hiring Balaam to curse the children of Israel. At that time the children of Israel were very poor. Balak thought that it was the right time for him to hire Balaam to curse them because of the poor situation among them. All Balaam could do, however, was bless the children of Israel. He said that the Lord saw no iniquity or trouble among the children of Israel (23:21). Balaam's prophecy surprised Balak, so he took Balaam to another place to curse the children of Israel. Perhaps if Balaam would see the children of Israel from another angle, from another direction, he would see their real situation and curse them. Eventually, Balaam said, "How fair are your tents, O Jacob, / Your tabernacles, O Israel!" (24:5). All Balaam could say about the children of Israel was something positive. Do not say that the church in your locality is so poor. If you say this, you will lose something.

Moses lost the entry into the good land due to his mistake in his anger at Meribah. Because he was angry, he did something wrong. The Lord did not tell him to strike the rock again. The Lord told him to go and speak to the rock, which had already been struck. When

事。你动怒时，必须学会秘诀，逃离使你动怒的情况。不要说什么或作什么。只要逃离那情况，使你自己离开，直至你的怒气过去。然后你才可以回来说些事。甚至摩西这位年长、有经历、谦卑、温和、忍耐的人，也在怒气中作了错事。

要通过地方召会的试验，是非常困难的。在地方召会里，领头的弟兄们总是受圣徒的试验。他们为着众圣徒并向着众圣徒作了许多美好的事，但圣徒们都忘记了。他们会与领头的人争闹，与他们争吵，说他们的坏话。那会使领头的人动怒。但我们需要谨慎，不可动怒。不要称圣徒为背叛的人，总要说他们的好话。你若说弟兄们美好，姊妹们和蔼，你会得着一些东西。虽然摩西因着击打磐石作了错事，但主是有怜悯的，水仍从磐石流出来。甚至在摩西的错误行为之下，磐石仍流出水来，这事实证明主是何等有怜悯。

事实是基督在十字架上一次永远的受了击打，并且裂开了。祂不需要再受击打。我们需要领悟这件已成就的事实，就是两千年前基督在十字架上已受了击打。我们不需要再击打祂，只需要吩咐祂。我们吩咐祂，祂必赐我们活水。诗歌二〇二首在这一点上说得非常好：

一 在旷野加低斯，以色列百姓，
因干渴快要死，神就发命令：
吩咐磐石发出活水来！
击打勿再施，因早已裂开；
只要吩咐，活水就流开。

（副）吩咐磐石发出活水来！
圣灵早已赐，早与你同在；
一切的丰富，等着你接受；
你若肯信服，必享祂富有。

二 那永久的磐石，今仍是裂开，
神圣灵的恩赐，今仍在等待；
祂仍在说，挣扎果为何？
只与主死合，立刻解干渴；
一经约但，就必得圣鸽。

people get angry, it is always easy for them to do something wrong. When you get angry, you must learn the secret of running away from the situation that makes you angry. Do not say anything or do anything. Just run away from the situation, and keep yourself away until your anger is over. Then you may come back to say something. Even Moses, who was an old, experienced, humble, meek, and patient man, did something wrong in his anger.

It is very hard to pass the test of the local churches. In the local churches the leading brothers are always tested by the saints. They may have done many good things for the saints and to the saints, but the saints may forget these things. They may chide the leading ones, fight against them, and say something poor about them. That may cause the leading brothers to be angry. But we need to be careful and not get angry. Do not call the saints rebels, but always speak well concerning them. If you say that the brothers are good and the sisters are nice, you will gain something. Although Moses did something wrong by striking the rock, the Lord was merciful, and the water still came out of the rock. The fact that the rock gave forth water even under the wrongdoing of Moses proves how merciful the Lord is.

The truth is that Christ was struck and cleft on the cross once for all. There is no need for Him to be struck again. We need to realize the accomplished fact that Christ was struck on the cross two thousand years ago. Instead of striking Him again, we just need to speak to Him. When we speak to Him, He will give us the living water. Hymns, #248 is very good in this point:

Fainting in the desert, Israel's thousands stand
At the rock of Kadesh. Hark! the Lord's command,
Speak to the Rock, Bid the waters flow,
Strike not its bosom Opened long ago,
Speak to the Rock, Till the waters flow.
Speak to the Rock, Bid the waters flow,
Doubt not the Spirit, Given long ago;
Take what He waiteth, Freely to bestow,
Drink till its fullness All Thy being know.
Blessed Rock of Ages, Thou art open still;
Thy blest Holy Spirit All our being fill;
Still Thou dost say, Wherefore struggle so?
Call for the Spirit, Whisper soft and low,
Speak to the Rock Bid the waters flow.

三 但愿心肯简单，完全的相信！
但愿心能平安，不再苦求寻！
如同婴孩，静卧主怀间，
向世界断奶，饱尝祂爱甜，
灵得安息，全由祂充满。

你越唱这首诗，会越爱这首诗。基督已经为我们钉十字架并裂开。我们不需要击打祂，但我们需要呼求祂，对祂说话，吩咐祂赐我们活水。

挖去泥土，享受基督作泉源

以色列人第四次的喝水，记载在民数记二十一章十六至十八节。他们来到称为比珥的地方，比珥的意思是井。以色列人来到比珥，就来到井那里。这预表基督是我们里面的泉源。祂不但是裂开的磐石，也是泉源。主耶稣在约翰四章十四节告诉我们，我们若喝祂，我们里面就会有泉源或水井。基督是我们外面的磐石，也是我们里面的泉源。作为我们外面的磐石，祂需要受击打。基督是我们里面的泉源，我们需要被挖掘。基督不需要再受击打，但我们需要被挖掘，使基督这泉源能在我们里面的人里涌出。我们里面的人里有许多泥土，阻塞了基督的涌流。这一切的泥土需要被挖去。

民数记二十一章十八节说，“这井是首领和民中的尊贵人，用圭，用杖，所挖所掘的。”圭是在治理者手中与权柄有关的王杖。诗篇二十三篇指明，杖是为着引导。（4。）因此，圭是为着权柄，杖是为着引导。我们需要在主的权柄之下，并照着祂的引导被挖掘。

首领和民中的尊贵人平常不会是挖井的人。低阶层的人才作挖掘的工作。但民数记二十一章告诉我们，神子民中的首领和尊贵人在比珥挖井。我们若要在众地方召会里，一直享受基督作涌出的泉源，所有领头的人就必须在主的权柄之下，并照着祂的引导，带头挖去泥土。这样我们在众召会里才会一直有泉源涌出活水，因为我们有首领和民中的尊贵人用圭和杖的挖掘。

Oh, for trust more simple, Fully to believe;
Oh, for hearts more childlike, Freely to receive;
E'en as a babe, On its mother's breast,
So on Thy bosom Let my spirit rest,
Filled with Thy life, With Thy blessing blest.

The more you sing this hymn, the more you will fall in love with it. Christ has already been crucified and riven for us. We do not need to strike Him, but we need to call on Him, to speak to Him, to bid Him to give us the living water.

DIGGING AWAY THE DIRT TO ENJOY CHRIST AS THE WELL

The fourth occasion of the children of Israel's drinking is recorded in Numbers 21:16-18. They came to a place called Beer, which means "a well." When the children of Israel came to Beer, they came to a well. This is a type of Christ being a well in us. He is not only the cleft rock but also a well of water. The Lord Jesus tells us in John 4:14 that if we drink of Him, we will have a fountain or a well of water within us. Christ is the rock outside of us, and He is the well within us. As the rock outside of us, He needs to be struck. Regarding Christ as the well within us, we need to be dug. There is no need for Christ to be struck again, but there is the need for us to be dug so that Christ as the well can spring up within our inward being. There is much dirt in our inward being blocking the flowing of Christ. All this dirt needs to be dug away.

Numbers 21:18 says, "The well, which the leaders sank, / Which the nobles of the people dug, / With the scepter, with their staffs." A scepter is a royal rod in the ruler's hand related to authority. Psalm 23 indicates that the staff or staffs are for guidance (v. 4). Thus, scepters are for authority, and staffs are for guidance. We need to be dug under the Lord's authority and according to His guidance.

The leaders and nobles of the people would not normally be the ones to dig the well. The people of the lower class would do the digging. But Numbers 21 tells us that the leaders and nobles of the people of God dug the well at Beer. If we are going to enjoy Christ as the well springing up all the time in the local churches, all the leading ones have to take the lead to dig away the dirt under the Lord's authority and according to His guidance. Then we will have a well springing up with living water all the time in the churches because we have the digging by the leaders and the nobles of the people with the scepter and the staffs.

呼求主，喝活水

旧约里第五次关于喝水的事，是士师记十五章里参孙的事。主的灵降在参孙身上，使他能用驴腮骨击杀一千人。后来参孙甚觉口渴，所以他呼求主，（18，）“神就使利希的洼处裂开，有水从其中涌出来，参孙喝了精神复原；因此那泉名叫隐哈歌利，那泉直到今日还在利希。”（19。）隐哈歌利的意思是呼求者的泉源或井。我们呼求主的名，就喝活水，并得复苏。我们在本章所说到的五段经文，包括五个事例，提供我们旧约里关于喝水之事的完全图画。

CALLING ON THE LORD TO DRINK THE LIVING WATER

The fifth occasion concerning the matter of drinking in the Old Testament is the occasion of Samson in Judges 15. The Spirit of the Lord had come upon Samson, enabling him to slay a thousand Philistines with the jawbone of an ass. Afterward, Samson was dying of thirst, so he called on Jehovah (v. 18), and “God broke open the hollow place that is in Lehi, and water came forth from it. And when he drank, his spirit returned and he was revived; therefore he called the name of that place En-hakkore, which is in Lehi to this day” (v. 19). En-hakkore means “the fountain of him who called.” When we call on the name of the Lord, we drink the living water, and we are revived. The portions of Scripture that we have covered in this chapter cover five occasions that provide us with a full picture of the matter of drinking in the Old Testament.

第五章

生命的流（一）

读经：诗篇三十六篇八节，四十六篇四节，约珥书三章十八节，撒迦利亚书十四章八节，以西结书四十七章一节，二节，十二节，以赛亚书五十五章一至三节。

在前一篇信息，我们看见旧约里所记载，与给人喝的水有关的五个事例。出埃及十五章有放在苦水里，使其变甜的树。十七章有被击打、裂开的磐石，流出生命的水给人喝。民数记二十章给我们看见，磐石既已裂开，我们就需要吩咐磐石，享受其活水。在二十一章，我们里面的泉源，要求我们挖去里面一切的泥土，使泉源有自由的路流出来。在士师记十五章，参孙呼求主，（18，）因为他甚觉口渴，所以神给他水喝，他就得复苏。呼求主名是喝活水而得复苏的路。这五个事例给我们看见，活水解除我们的干渴，并解决我们的问题。这些实例在神的殿与城建造以前，构成以色列人前一部分的喝。在本篇信息我们要来看，在殿与城建造以后，以色列人后一部分的喝。

在建造神殿与神城以后 喝生命的水

在读经里所引的经文给我们看见，给人喝的水总是与神殿或神城有关。诗篇三十六篇八节说，“他们必因你殿里的肥甘，得以饱足；你也必叫他们喝你乐河的水。”这节提起神的殿。四十六篇四节说，“有一道河；这河的分汊，使神的城欢喜。”在本节，河在城里。使城欢喜的河有分汊，就像伊甸园里的河，一道分为四道。（创二10。）诗篇这两节给我们看见，河在城内的殿里。又因为殿在城里，所以殿里的河也就在城里。

约珥书三章十八节告诉我们，必有泉源从耶和华的殿中流出来。撒迦利亚十四章八节告诉我们，必有活水从耶路撒冷出来：“一半往东海流，一半往西海流。”河一面朝东流向死海，另一面朝西流向地中海。在约珥书和撒迦利

CHAPTER FIVE

THE FLOW OF LIFE (1)

Scripture Reading: Psa. 36:8; 46:4; Joel 3:18; Zech. 14:8; Ezek. 47:1, 2, 12; Isa. 55:1-3

In the last chapter we saw five occasions related to the water for drinking recorded in the Old Testament. In Exodus 15 is the tree put into the bitter waters to make them sweet. In Exodus 17 is the smitten, cleft rock flowing out the water of life for the people to drink. Numbers 20 shows us that now that the rock has been cleft, we need to speak to the rock to enjoy its living water. In Numbers 21 is the well within us, requiring that we dig away all the dirt in our being so that the well has a free way to flow out. In Judges 15 Samson called on Jehovah (v. 18) because he was dying of thirst, so God provided him with water to drink, and he was revived. Calling on the name of the Lord is the way to drink the living water and be revived. These five cases show us that the living water quenches our thirst and solves our problems. These instances constitute the first part of the children of Israel's drinking before the building up of the house of God and the city. In this chapter we want to see the second part of the children of Israel's drinking after the building of the house and the city.

DRINKING THE WATER OF LIFE AFTER THE BUILDING OF GOD'S HOUSE AND GOD'S CITY

The verses cited in the Scripture reading show us that the water for drinking is always related to either God's house or God's city. Psalm 36:8 says, "They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures." In this verse God's house is mentioned. Psalm 46:4 says, "There is a river whose streams gladden the city of God." In this verse the river is in the city. The river that makes the city glad has streams like the river in the garden of Eden that was one river parted into four branches (Gen. 2:10). These two verses in the Psalms show us that the river is in the house within the city. Because the house is in the city, the river in the house is also in the city.

Joel 3:18 tells us that a fountain will go forth from the house of Jehovah. Zechariah 14:8 tells us that living waters will go forth from Jerusalem, "half of them toward the eastern sea and half of them toward the western sea." The river flows, on the one hand, toward the Dead Sea to the east and, on the other hand, toward the Mediterranean Sea to the west. In

亚书我们又看见，河与殿和城有关。以西结四十七章告诉我们，水从殿的门槛下流出。（1。）最终，以赛亚五十五章给我们看见，在传福音时有一个呼召，叫每个干渴的人就近水来。

召会中内里神圣生命的流

我们必须牢记，神的殿出自生命的流。创世记二章给我们看见，建造新妇的材料，出自生命水的流。生命的流流出、出产为着建造神殿的宝贵材料。殿建造以后，水就从殿流出。行传一章那一百二十个门徒，个个喝了主耶稣。（15。）活水流进了他们里面，借着这活水的流，他们就变化成了神建造的宝贵材料。召会乃是以他们为材料建造起来的。从那时起，甜美的活水就在召会中了。

主耶稣这活水的本源、源头、泉源，乃是在召会，神的殿里。殿建造以前，源头、本源是基督。殿建造以后，源头、本源仍是基督。唯一的不同是，现今基督这活水的本源、源头乃是在建造里。水从殿里涌流，因为源头在殿里。现今水在神殿的里外涌流。

在得救之初，我们会感觉里面有个东西在涌流，但一段时期以后，我们觉得这流中断了。它中断了，因为我们没有进入实行的召会生活，就是神的殿里。在我们得救之初，有一段时期，主也许给我们活水的流，但这流无法得维持，除非我们进入召会生活。我们一进入地方召会，就是殿，我们就深觉那在我们里面、已经失去的流，得着了恢复。内里神圣生命的流，乃是在地方召会中得以恢复。

在我们得救之初有水流，那水流是为着召会。但我们不领悟这点，我们也许以为单单有基督就够了。我们有奇妙的基督在里面涌流，我们以为里面的这个流不会中断。但这流确实中断了，因为我们没有进入召会，就是殿里。然而，有一天，主在祂的怜悯里，将我们带进实行的召会生活，就是殿里。我们在实行的召会生活里的人能见证，我们感觉到更深、更广、更丰富的流。正如旧约里以色列人喝的历史有两部分，我们在实行的召会生活里的人也有两部分。我们喝的历史一部分是在召会生活以前，另一部分是在召会生活以后。在召会生活以前的部分是起初、暂时的。

Joel and Zechariah we see again that the river is related to the house and the city. Ezekiel 47 tells us that water flows out from under the threshold of the house (v. 1). Finally, Isaiah 55:1 shows us that there is a call in the preaching of the gospel for everyone who thirsts to come to the waters.

The Inner Flow of the Divine Life in the Church

We have to be impressed that the house of God comes out of the flow of life. Genesis 2 shows us that the materials for the building up of the bride come out of the flow of the water of life. The issue, the produce, of the flow of life is precious materials for the building of God's house. After the house is built, the water comes out of the house. The one hundred twenty disciples in Acts 1 were individuals who had drunk of the Lord Jesus (v. 15). The living water flowed into them, and by the flow of this living water, they were transformed into precious materials for God's building. The church was built up with them as the materials. From that time, the sweet living water was in the church.

The Lord Jesus as the fountain, the source, the spring, of living water is in the church, the house of God. Before the building up of the house, the source, the fountain, was Christ. After the building up of the house, the source, the fountain, is still Christ. The only difference is that now Christ as the fountain, the source, of living water is within the building. The water is flowing from within the house because the fountain is in the house. The water now flows within and out of the house of God.

At the beginning of our salvation we had the sense that something within us was flowing, but after a certain period of time we had the sense that this flow stopped. It stopped because we had not entered into the practical church life, the house of God. At the beginning of our salvation, for a certain period of time the Lord may grant us the flow of the living water, but this flow cannot be maintained unless we enter into the church life. Once we get into the local church, the house, we have the deep sense that the flow within us, which had been lost, is now recovered. The inner flow of the divine life is recovered in the local church.

At the beginning of our salvation there was a flow, and that flow was for the church. But we may not have realized this. We may have thought that Christ alone was sufficient. We had the wonderful Christ flowing within us, and we thought the flow within us would not stop. But the flow did stop because we did not enter into the church, the house. One day, however, the Lord in His mercy brought us into the practical church life, the house. Those of us who are in the practical church life can testify that we have the sense of a deeper, wider, and richer flow. Just as there are two parts to the history of the children of Israel's drinking in the Old Testament, there are also two parts with those of us who are in the practical church life. Part of our history of drinking was before the church life, and another part is after the church life. The part before the church life was initial and temporary.

在神殿里生命常时的流

我们进入神的殿，水流是常时的。在圣城和神的帐幕新耶路撒冷里，（启二一2～3，）生命水的河一直在涌流。（二二1。）我们里面的流若是偶尔的，不是常时的，这就指明，我们不在殿里，乃在旷野里。在神殿建造以前五次喝的事例中，一切的问题都是借着喝活水得解决。但那水不是常时的流。一旦殿被建造，城被建立，水就开始常时的流。如果我们的问题又回来，这是因为我们只有即时的流，没有常时的流。我们需要进入殿里，享受生命常时的流。

我们在实行的召会生活里的人都能见证，关于我们进入召会生活之前和之后，内里生命水流的不同。我接受主以后，就经历了水流。但在那起初的经历不久以后，水流断绝了。这水流会偶尔回来一下，但会再中断。然而，自从进入召会生活，我就享受常时的流。

我们需要充分留意神儿女历史中的这两段—殿同城建造以前涌流之水给人喝的一段，和以后的另一段。在建造以前的那段，水偶尔、即时的涌流，但在建造以后的那段，水常时、永远的涌流。今天我不该在旷野里，乃该在殿里，并在城里。我们需要在殿里并在城里，得着活水常时的流。我们不该满意于旷野里偶尔的流，我们众人需要在神殿里并在神城里，经历常时的流。

出于殿的生命之流滋润旱地，产生生命，并医治死亡

基本上说，在建造以前所喝的水在于解除干渴。但在殿建造以后，水不但解除干渴，也滋润旱地，产生生命，并医治死亡。在玛拉、玛撒、比珥、和利希的水，基本上是为着解渴。但在城里殿中有涌流的河，不但解渴，也滋润旱地，产生生命，并医治死亡。

诗篇四十六篇四节告诉我们，这河使神的城欢喜。我们若没有生命的水，就会悲伤。约珥和撒迦利亚告诉我们，河从城内的殿流出，滋润旷野，并医治两个海—东边的死海和西边的地中海。水从殿里，经过并出于城而流出，医治死亡。

The Constant Flow of Life in God's House

When we get into God's house, the flow is constant. In the New Jerusalem, the holy city and the tabernacle of God (Rev. 21:2-3), the river of water of life flows constantly (22:1). If the flow within us is occasional and not constant, this means that we are not in the house but in the wilderness. With the five occasions of drinking before the building of the house of God, problems were solved by the drinking of the living water, but that water did not flow constantly. Once the house was built and the city was established, the water began to flow constantly. Our problems come back again because we have only the instant flow and not the constant flow. We need to get into the house to enjoy the constant flow of life.

All of us who are in the practical church life can testify of the difference regarding the inner flow of life before and after we came into the church life. After I received the Lord, I experienced the flow. But shortly after that initial experience, the flow was cut off. This flow would come back occasionally and instantly, but then it would stop again. However, since I came into the church life, I have enjoyed the constant flow.

We need to pay our full attention to these two sections in the history of the Lord's children—the section of the water flowing for drinking before the building of the house with the city and the other section afterwards. In the section before the building, the water flows occasionally and instantly, but in the section after the building, the water flows constantly and eternally. Today we should not be in the wilderness but in the house and in the city. We need to be in the house and in the city to have a constant flow of the living water. We should not be satisfied with the occasional flow in the wilderness, but we all need to experience the constant flow in the house of God and in the city of God.

The Flow of Life out of the House Watering the Dry Land, Producing Life, and Healing Death

The water to drink before the building, basically speaking, quenches the thirst. But after the house was built, the water not only quenches the thirst but also waters the dry land, produces life, and heals the death. The water at Marah, Massah, Beer, and Lehi is basically for quenching. But in the city within the house is the flowing river, not only to quench but also to water the dry land, produce life, and heal the death.

Psalms 46:4 tells us that the river gladdens the city. If we do not have the water of life, we will be sad. Joel and Zechariah tell us that the river flows from the house within the city to water the desert and to heal the two seas, the Dead Sea on the east and the Mediterranean Sea on the west. The water flowed out of the house through and out of the city to heal the death.

活水从神的殿流出

铜人

在以西结四十七章，主给我们一幅极其清楚的图画，就是活水从神的殿流出。以西结告诉我们：“祂带我回到殿门”，（1，）并且“祂手拿准绳往东出去”，（3，）量了一千肘。这里说到的人是基督。四十七章里的这人，就是四十章三节里所提的人：“祂带我到那里，见有一人，颜色如铜，手拿麻绳，和量度的竿，站在门口。”

但以理十章五至六节说，“举目观看，见有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如光明的铜，说话的声音如大众的声音。”在但以理书，主腰间束带；而在启示录一章，祂胸前束带。在但以理书，祂腰间束带，因为祂仍在工作；但到启示录一章的时候，工作成就了。那里祂胸前束带，表征祂在爱里对众召会的关切。但以理告诉我们，祂的手和脚如光明的铜，而启示录一章十五节告诉我们：祂的脚“好像在炉中锻炼过明亮的铜”。这给我们看见，以西结四十章里颜色如铜的人，在四十七章里再次看见，这人乃是基督。

基督不但是金人，也是铜人。祂是金人，指明祂满了神性；而祂是铜人，指明祂是审判者。铜在预表里表征神圣的审判。（出二七1～6。）明亮或光明的铜，意思是祂首先受过审判、试验，证明是完全的。祂是光明的铜。祂受过审判并试验，如今够资格审判并试验别人。在以西结书里，主耶稣是审判者、试验者，所以祂有量度的绳，量度的竿。

生命的流为着神的荣耀

以西结四十七章一节说，“他带我回到殿门，见殿的门槛下有水往东流出；（原来殿面朝东；）这水从槛下，由殿的右边，在祭坛的南边往下流。”殿门是殿的入口和出口。“门槛”这辞可译为“通道”。本节的门槛是殿的通道。

THE FLOWING OF THE LIVING WATER OUT OF THE HOUSE OF GOD

The Man of Bronze

In Ezekiel 47 the Lord gives us an exceedingly clear picture of the flowing of the living water out of the house of God. Ezekiel tells us that “He brought me back to the entrance of the house” (v. 1) and that “the man went out to the east with the line in His hand” (v. 3) and measured a thousand cubits. The man referred to here is Christ. This man in chapter 47 is the One mentioned in 40:3: “He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.”

Daniel 10:5-6 says, “I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.” In Daniel the Lord was girded at the loins, whereas in Revelation 1 He is girded at the breasts. He was girded at the loins in Daniel because He was still working, but by the time of Revelation 1, the work is accomplished. His being girded at the breasts there signifies His care for the churches in love. Daniel tells us that His arms and His feet were like the gleam of polished bronze, whereas Revelation 1:15 tells us that “His feet were like shining bronze, as having been fired in a furnace.” This shows us that the man in Ezekiel 40 with the appearance of bronze, who is seen again in chapter 47, is Christ.

Christ is not only a man of gold but also a man of bronze. His being a gold man indicates that He is full of divinity, while His being a bronze man indicates that He is the judging One. Bronze in typology signifies divine judgment (Exo. 27:1-6). Shining or polished bronze means that He has first been judged, tested, and proved to be perfect. He is the polished bronze. He is the One who has been judged and tested and is now qualified to judge and test others. In the book of Ezekiel the Lord Jesus is the judging One, the testing One, so He has the measuring line, the measuring reed.

The Flow of Life for God's Glory

Ezekiel 47:1 says, “Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.” The entrance of the house is also the exit of the house. The word threshold may

殿的入口朝东，朝日出之地，意思是朝着荣耀。（民二3，结四三2。）水的涌流是朝着荣耀。与涌流有关的一切，必须是为着神的荣耀。

生命的流居首位

水也来自殿的右边。在圣经里，右边是至高的地位、首位。因此，生命的流必须居首位，占第一。这告诉我们，我们绝不该忘记、忽略、失去活水的流，生命的流。我们必须一直与自己核对：“我们里面有水流么？我们在水流中么？”我们若在水流中，无论我们在什么情况里，一切就都好。只要我们在水流中，我们就与主是一。我们必须充分留意水流，付代价使自己进入水流里。这水流必须在右边，必须占第一，必须居首位。

以完全的奉献，来享受生命的流

这涌流也在祭坛的南边。为着活水的流，一切必须放在祭坛上。我们的确需要完全的奉献，以享受生命的流。我们需要将所有的一切和所是的一切，奉献给主。

为着生命之流的增加为主所量

以西结四十七章三节说，“他手拿准绳往东出去的时候，量了一千肘，使我蹚过水，水到踝子骨。”量的意思是审判或试验。任何为神所量的东西，都要被祂审判，并被祂试验。量某样东西，意思是试验它，断定它是否符合某一标准。量告诉我们，尺寸或重量是否正确。

量的意思也是据有。在启示录二十一章十五节，圣城为神所量，意思是神要据有它。凡神所量的，就是属于祂的。人要买一段地，他所量的那段，就是他所据有的那段。人量多少，属于他的就有多少。因此，量的意思是试验、审判、至终据有。

量的意思也是察验。在远东，女子要去布店买布，她们就量布料。她们量的时候，就察验布料，看看有无破洞或瑕疵。甚至人买一块地，他们也量地，这个量包括察验。总而言之，量的意思是审判、试验、据有并察验。

be translated into “passage.” The threshold in this verse is the passage of the house. The entrance of the temple is toward the east, toward the rising of the sun, which means that it is toward the glory (Num. 2:3; Ezek. 43:2). The flowing of the water is toward the glory. Everything concerning the flowing must be for God's glory.

The Preeminence of the Flow of Life

Also, the water comes from the south, or right side of the house. In the Bible the right side is the highest position, the first place. Thus, the flow of life must have the preeminence, the first place. This tells us that we should never forget, neglect, or miss the flow of living water, the flow of life. We have to check with ourselves all the time: “Do we have the flow within us? Are we in the flow?” If we are in the flow, everything is all right regardless of the situation that we are in. As long as we are in the flow, we are one with the Lord. We have to pay our full attention to the flow and pay the price to get ourselves into the flow. This flow must be on the right side; it must be in the first place; it must have the preeminence.

A Full Consecration to Enjoy the Flow of Life

The flowing is at the south side of the altar. Everything must be put on the altar for the flow of the living water. We do need a full consecration to enjoy the flow of life. We need to consecrate all that we have and all that we are to the Lord.

Being Measured by the Lord for the Increase of the Flow of Life

Ezekiel 47:3 says, “When the man went out to the east with the line in His hand, He measured a thousand cubits; and He led me through the water, water that was to the ankles.” Measuring means to judge or to test. Anything that is measured by God is judged by Him and is tested by Him. To measure something means to test it, to determine whether it is according to a certain standard. Measuring tells us whether the size or weight is right.

To measure also means to possess. In Revelation 21:15 the holy city is measured by God, which means that God is going to possess it. Whatever God measures is what belongs to Him. When one is going to buy a portion of land, the portion that he measures is the portion that he possesses. How much one measures is how much belongs to him. Thus, to measure means to test, to judge, and eventually to possess.

To measure also means to examine. When ladies go to the drapery store in the Far East to buy drapes, they measure the material. While they are measuring, they examine the material to check for holes or imperfections. Even when people buy a plot of land, they measure it, and this measuring includes their examining it. In conclusion, to measure means to judge, to test, to possess, and to examine.

在殿里水是一直涌流的，但水的深度在于量。在以西结四十七章三节人开始量以前，二节告诉我们，水从右边流出来。美国标准本在旁注里告诉我们：“流出”也可译为“细细流出”。因此，人开始量以后，水流就开始增加。量第一次以后，涓涓细流成为到踝子骨的水流。在这时候，水流还不是很深，因为没有充分的量。同样，我们里面的水流也许不是很深，因为我们没有充分为主所量。我们只被量了一点。我们也许能宣告：“阿利路亚，我在召会里。我在神的殿里，并且我有水流。”你也许有水流，但你有怎样的水流？你在怎样的水流里？你的水流是涓涓细流或是到踝子骨？

我们都需要为铜人所量。主耶稣这量度者、试验者、据有者，需要进来量我们。我们必须让祂审判我们，试验我们，好据有我们。你也许说，你已将一切奉献在祭坛上，但主要量我们。祂渴望试验并察验我们。在祂量以后，水就要增加。

铜人又量了一千肘，水就到膝。（4。）你越被量度、试验、审判并察验，就越为主所据有，水流就变得越深。在以西结四十七章，铜人量第三次，将水位带到腰，（4，）这是深得多的水流。你也许在召会里，并在水流里，但你被主试验了多少？你被主审判了多少？你让主据有了多少？主借着量我们而察验我们。主要试验我们，据有我们，并察验我们。祂渴望量度关于我们的一切，甚至微小的事。祂要量我们的态度，我们用钱的方式，我们用时间的方式，以及我们的行为。

你也许宣告：“阿利路亚，我在地方召会里！”但你必须通过试验。我们都必须通过的试验，不是人的试验，乃是主的试验。祂是拿着量度的竿的铜人。你也许觉得你是在地方召会里，并且你已经将一切放在祭坛上。主在祂的智慧里，不会立刻量整整四千肘。祂以一千肘为单位逐渐的测量。祂若一次四千肘完整的量我们，我们会无法接受。母亲怎样一次喂养小孩一点，主也同样逐渐的量我们。每次主量我们，祂都量一千肘。一千在圣经里是完整的单位。主耶稣不会立刻量你四千肘，但祂必须以完整的单位量你。

In the house the water is flowing constantly, but the depth of the water depends upon the measuring. Before the man began to measure in verse 3, verse 2 tells us that the water was running out on the south, or right side. The American Standard Version tells us in the margin that was running out can also be translated into “trickled forth.” Thus, after the man began to measure, the flow of water began to increase. After the first measuring, the trickle became a flow to the ankles. At this point the flow is still not so deep because there has not been the adequate measuring. Likewise, the flow may not be so deep within because you have not been adequately measured by the Lord. You have only been measured a little. You may be able to declare, “Hallelujah, I am in the church. I am in the house of God, and I have the flow.” You may have the flow, but what kind of flow do you have? What kind of flow are you in? Is your flow a trickle or to the ankles?

All of us need to be measured by the man of bronze. The Lord Jesus as the measuring One, the testing One, the possessing One, needs to come in to measure us. We must allow Him to judge us, to test us, in order to possess us. We may say that we have consecrated everything on the altar, but the Lord wants to measure us. He desires to test and examine us. After His measuring, the water increases.

The man of bronze again measured a thousand cubits, and the water came to the knees (v. 4). The more you are measured, tested, judged, and examined, the more you are possessed by the Lord, and the deeper the flow becomes. The third time of measuring by the man of bronze in Ezekiel 47 brings the level of water to the loins (v. 4), a much deeper flow. We may be in the church and in the flow, but how much have we been tested by the Lord? How much have we been judged by the Lord? How much have we allowed the Lord to take possession of us? The Lord examines us by measuring us. The Lord is going to test us, to possess us, and to examine us. He desires to measure everything concerning us, even the small things. He wants to measure our attitude, the way we spend our money, the way we spend our time, and our conduct.

You may declare, “Hallelujah, I am in the local church!” But you have to pass the test. The test we all have to pass is not man’s test but the Lord’s test. He is the man of bronze holding the measuring reed. You may feel that you are in the local church and that you have put everything on the altar. In His wisdom the Lord would not measure a full four thousand cubits immediately. He measures gradually in units of one thousand cubits. If He would measure us in a complete way at one time, measuring four thousand cubits, we would not be able to take it. In the same way that a mother feeds her little child a little at a time, the Lord measures us little by little. Each time the Lord measures us, He measures one thousand cubits. One thousand is a complete unit in the Bible. The Lord Jesus would not measure you four thousand cubits immediately, but He has to measure you for a complete unit.

四这数字指受造之物，特别指人这造物之首。铜人的量度是四次的一千肘，这事实的意思是我们全人都必须为主所据有。主不要仅仅据有我们这人的一部分，乃要据有我们全人。我们的奉献必须是绝对的。绝对的意思是被主量四千肘，使我们全人被祂接管。量第四次以后，以西结告诉我们，水成了不可蹚的河，“水势涨起，成为可汛的水，不可蹚的河。”（四七5。）在量第一次以前，水细细流出。第一次以后，水到踝子骨。第二次以后，水到膝。第三次以后，水到腰。最终，第四次以后，没有人能说出水有多深。它成了不可蹚的河，可汛的水。

人进入水流以前，能够容易的行在干地上。行在干地上非常方便，但要行在水细细流出的地方就不方便了。豪雨过后，流在街道上的细流使得行走多少有些不便。水到人的踝子骨，行走就更麻烦了。水到膝，行走更加困难。水到腰，人还能行动，但很困难。水流越深，我们越在这水流中，就变得越不方便。你为主所量以后，会觉得很难行动。你越接受恩典，就越受到限制，受到困扰。

恩典的流涨到你的腰，你的行动就非常困难。这是最难的试验。这时你也许盼望不在地方召会里，你也许想要离开。然而，你无法离开，因为你被水环绕并包围。水到腰，你的奉献是百分之七十五；水到膝，你的奉献是百分之五十；水到踝子骨，你的奉献是百分之二十五。你奉献百分之七十五的时候，是最难的时候。这时候你也许有够用的恩典，所以不容易发脾气，但你没有够用的恩典胜过脾气。这是真正的进退两难。恩典在那里，但不够深。你需要再被量一千肘。这时奉献是百分之百。到了那时候，就没有人知道水的深度。有可汛的水，你就不需要行动。这是你安息的时候，因为生命的流在扶持你，支持你，甚至带着你。那时候，你就能终日说“阿利路亚”。那时候不再有任何人的力量、人的努力、或人的挣扎。生命的流要带你往前。

The number four refers to the creation and specifically to man as the head of creation. The fact that the measurement by the man of bronze is in four times of one thousand cubits means that our entire being has to be possessed by the Lord. The Lord does not want to possess merely a part of our being but our entire being. Our consecration must be absolute. Absolute means four thousand cubits of being measured by the Lord so that our entire being is taken over by Him. After the fourth time of measurement, Ezekiel tells us that the water became a river that could not be passed through: “For the water had risen, enough water to swim in, a river that could not be crossed” (47:5). Before the first time of measuring, the water trickled forth. After the first time, it came up to the ankles. After the second time, it came to the knees. After the third time, it came to the loins. Finally, after the fourth time, no one could tell how deep the water was. It had become a river that could not be passed through, enough water to swim in.

Before getting into the flow, a person can walk easily on the dry land. It is very convenient to walk on dry land, but to walk in a place where water is trickling forth is inconvenient. After a downpour, the water that trickles on the thoroughfares makes it somewhat inconvenient to walk. When the water comes up to a person’s ankles, it is even more bothersome to walk. When it comes up to the knees, it is even more difficult to walk. When the water comes to the loins, a person can still move but with difficulty. The deeper the flow of the water is and the more we are in this flow, the more inconvenient it becomes. After being measured by the Lord, you will have the feeling that it is harder to move. The more grace you receive, the more you will be limited and bothered.

When the flow of grace rises to the loins, it is very difficult to move. This is the hardest test. At this time you may wish that you were not in the local church, and you may want to get away. However, you cannot get away because you are encompassed with and surrounded by water. When the water is to the loins, your consecration is seventy-five percent; when it is to the knees, your consecration is fifty percent; and when it is to the ankles, your consecration is twenty-five percent. The time when you are seventy-five percent consecrated is the hardest time. At this time you may have sufficient grace so that it is not easy to lose your temper, and yet you do not have sufficient grace to overcome your temper. This is a real dilemma. The grace is there, yet it is not deep enough. You need to be measured again one thousand cubits. Then the consecration will be one hundred percent. When that time comes, no one knows the depth of the water. When there is enough water to swim in, there is no need for you to move. This is the time for you to rest because the flow of life is sustaining you, supporting you, and even carrying you away. At that time, you will be able to say Hallelujah all day long. At that time there is no longer any human strength, human effort, or human struggle. The flow of life carries you along.

人类堕落以后，总喜欢有完全的自由来行动。他们不喜欢受到任何形式的约束。我们在干地上，很容易行动。生命的水开始在我们里面增加，就成为更多的约束和麻烦。你也许觉得你有许多力量和能力，但里面有个东西在辖制并限制你。我们也许曾告诉主：“主，我使自己降服于你。”但直到量第四次，我们才会完全降服。那时候，就不可能运用我们自己的努力。我们在水里唯一能作的事，就是泅水。我们无法蹚过水。在完全被主量过以后，就不需要你的力量、你的努力、或你的挣扎。那时候你会说，“主，我使自己降服于水流。我将自己交给水流。我停下一切的努力，停止一切的挣扎。我安息在水流里，且愿意让水流带我往前。”我们都需要问自己，我们经过了少量度的步骤。以西结四十七章里的图画胜过千言万语。我们需要赞美主，我们是在祂的殿里，但我们还需要被祂彻底量度过。

Human beings after the fall always like to move about in complete freedom. They do not like to be restricted in any way. When we were on the dry land, it was easy to move. As the water of life began to increase in our being, it became more restricting and bothersome. We may feel that we have much strength and energy, but something within is binding and limiting us. We may have told the Lord, “Lord, I surrender myself to You.” But it is not until the fourth time of measuring that we will be fully surrendered. At that time, there is no possibility of exercising our own effort. The only thing we can do in the water is to swim. We cannot cross over it. After we have been completely measured by the Lord, there is no need of our strength, our effort, or our struggle. At that time we will say, “Lord, I surrender myself to the flow. I commit myself to the flow. I stop all my effort and cease all my struggle. I am resting in the flow and will let the flow carry me along.” We all need to ask ourselves how many steps of measuring we have passed. The picture in Ezekiel 47 is better than one thousand words. We need to praise the Lord that we are in His house, yet we need to be measured thoroughly by Him.

第六章

生命的流（二）

读经：以西结书四十七章一至十二节，以赛亚书五十五章一至三节。

在前一篇信息，我们看见我们需要在神殿里经历生命常时的流，也需要为着生命之流的增加被主所量。在本篇信息，我们要更多来看以西结四十七章和以赛亚五十五章里生命的流。

出于神殿生命的流

以西结书是一卷论到恢复的书。建殿的恢复开始于四十章，到四十六章末了，建造完成了。在四十七章，水从建造的殿里流出。全本旧约是一本图画的书，给我们看见与我们今天情况有关的事。借着以西结四十七章的图画，我们能领悟，神圣的水流总是来自神的建造。今天我们是在恢复的时代，神圣生命的流必须出于神恢复的殿。

在基督教大多数宗教的敬拜仪式里，与会的人所感受或感觉的是枯干，不是滋润。我在基督教里的时候，听过许多教训，但我觉得枯干，因为活水的流非常稀少。几乎没有什么流，因为没有神殿的恢复。但人一进入在正确情况里的地方召会，就会有滋润的感觉或感受。我们进入一些地方召会，因着神殿建造的恢复，总是觉得滋润。殿在哪里，活水的流就在哪里。

活水的流出于殿，因为活水的源头、本源、泉源都在殿里。这源头就是主耶稣。祂是本源，现今祂在这地上有地方安置自己。祂有地方居住，使自己定居。我们从前在基督教各种团体里聚会的人能见证，我们在那里聚会时，并不觉得主安家在那里。我在那里聚会时，觉得主在门外。这与启示录三章所描述的类似，在那里主这召会的头，站在堕落召会的门外叩门。（20。）我们不觉得主定居在那里，所以我们不满足，也不安定。然而，我进入实行的召会生活，就觉得主耶稣在那里，我也定居在那里。

CHAPTER SIX

THE FLOW OF LIFE (2)

Scripture Reading: Ezek. 47:1-12; Isa. 55:1-3

In chapter 5 we saw that we need to be those who experience the constant flow of life in God's house and that we need to be measured by the Lord for the increase of the flow of life. In this chapter we want to see more concerning the flow of life in Ezekiel 47 and Isaiah 55.

THE FLOW OF LIFE OUT OF THE HOUSE OF GOD

Ezekiel is a book of recovery. The recovery of the building of the house starts from chapter 40, and by the end of chapter 46 the building is complete. In chapter 47 the water is flowing out of the builded house. The entire Old Testament is a picture book that can show us something concerning our situation today. By the picture in Ezekiel 47, we can realize that the flow of the divine water always comes out of the building of God. Today we are in the age of recovery, and the flow of the divine life must be out of God's recovered house.

In most of the religious worship services in Christianity, the ones who attend have the sense or feeling of dryness, not of watering. When I was in Christianity, I heard many teachings, but I had the sense of dryness because there was very little flow of the living water. There was hardly any flow because there was no recovery of the house of God. When one enters into a local church which is in a proper situation, he will have the feeling and the sense of watering. We always have the sense of watering when we get into some of the local churches because of the recovery of the building up of the house of God. Where the house is, there is the flow of the living water.

The flow of the living water is out of the house because the source, the fountain, the spring, of the living water is within the house. This source is the Lord Jesus. He is the fountain, and now He has a place on this earth to locate Himself. He has a place to dwell, to get Himself settled. Those of us who met in the various groups in Christianity can testify that when we were meeting there, we did not have the sense that the Lord had settled Himself there. When I was meeting there, I had the sense that the Lord was outside the door. This is similar to what is depicted in Revelation 3 where the Lord as the Head of the church is standing outside the degraded church, knocking at her door (v. 20). We did not have the sense that the Lord was settled there, so we were not satisfied or settled. However, when I came into the practical church life, I had the sense that the Lord Jesus was there, and I became settled there.

主耶稣在殿里作活水的源头，活水从祂流出。将众地方召会建造起来，乃是一件大事。我们必须充分留意神的殿，我们也必须留在殿里。以西结告诉我们，主将他带到殿门。（结四七1。）我们需要牢记我们需要殿。今天的基督教里有许多工作，但水流在哪里？有许多福音的传扬，圣经的教导，和布道的工作，但水流在哪里？只有枯干的感觉，没有滋润的感觉。许多寻求的基督徒对枯干不满；他们寻求滋润。主的寻求者渴望活水的流。活水的流乃是从神奇妙的建造而来。

主渴望有河

要生命的流在我们里面、在殿里增加，主这铜人必须量我们。祂是试验者、审判者、察验者、并据有者，因为祂量我们。祂越量我们，水流就越深越广。祂完全量过我们以后，水流就成为河。在每个城市里，我们都需要河；这河来自铜人在殿里的量度。单单在地方召会里并不够，我们都需要为主所量。我们已在地方召会里，但活水也许不是这么深。召会里的水流也许还不是河。我们充分为主所量，就会有河。主不满足于只有活水的流。祂渴望有河，因为河能滋润、医治并产生东西。在四十七章六节主问以西结：“人子啊，你看见了什么？”我们都必须看见以西结书里这幅奇妙的图画。

河滋润旷野， 并医治死海，以产生生命

主在四十七章八节告诉以西结：“这水往东方流去，必下到亚拉巴，直到海；所发出来的水，必流入盐海，使水变甜。”八节说到河下到旷野。这里的专有名词亚拉巴，意思是旷野、旱地、干焦的不毛之地；因此是旷野。这地需要滋润。河是为着滋润旱地，并医治死海。亚拉巴靠近死海。约书亚三章十六节说到盐海是亚拉巴海。死海或盐海是在亚拉巴附近。因着河流入海里，海中的盐水就得医治。现今海成为淡水，因为盐被吞没了。河先来滋润不长东西的旱地，并医治死水。这滋润和医治是为着产生生命的目的。

The Lord Jesus is within the house as the source of the living water; out of Him the living water flows. To have the local churches built up is a great thing. We have to pay our full attention to the house of God, and we have to stay in the house. Ezekiel told us that the Lord brought him to the entrance of the house (47:1). We need to be impressed with our need for the house. There is much work in today's Christianity, but where is the flow? There is much gospel preaching, Bible teaching, and mission work, but where is the flow? There is the feeling of dryness and not the feeling of watering. Many seeking Christians are dissatisfied due to the dryness. They are seeking after the watering. The seekers of the Lord desire the flow of the living water. Out of the marvelous building of God comes the flow of the living water.

THE LORD'S DESIRE FOR A RIVER

In order for the flow of life to increase within us, within the house, the Lord as the man of bronze has to measure us. He is the testing One, the judging One, the examining One, and the possessing One because He measures us. The more He measures us, the deeper and the broader the flow will be. After He has measured us fully, the flow will become a river. In every city we need a river. The river comes out of the measuring of the bronze man within the house. To be in the local church alone is not adequate. We all need to be measured by the Lord. We may be in a local church, yet the living water may not be so deep. The flow in the church may not yet be a river. When we are adequately measured by the Lord, we will have the river. The Lord is not content with only a flow of the living water. He desires a river, because the river waters, heals, and produces. In 47:6 the Lord asked Ezekiel, "Son of man, have you seen this?" We all have to see this marvelous picture in Ezekiel.

THE RIVER WATERING THE DESERT AND HEALING THE DEAD SEA FOR PRODUCING LIFE

The Lord told Ezekiel in 47:8, "This water flows out toward the eastern region and goes down into the Arabah and goes to the sea; when it flows into the sea, the water of the sea is healed." The river in verse 8 goes down into the Arabah. The Hebrew word Arabah means the wilderness, the dry land, the parched land that grows nothing; hence, the desert. This land needs the watering. The river is for watering the dry land and healing the Dead Sea. The Arabah is close to the Dead Sea. Joshua 3:16 refers to the Dead Sea as the sea of the Arabah. The Dead Sea, or the Salt Sea, is near the Arabah. Because of the flow of the river into the sea, the salt water in the sea is healed. The sea now becomes fresh water because the salt has been swallowed up. The river comes first to water the dry land that grows nothing and to heal the death waters. This watering and healing is for the purpose of producing life.

以西结四十七章里产生两类基本的生命，就是植物的生命和动物的生命。七节告诉我们：“在河这边，与那边的岸上，有极多的树木。”树木属植物的生命。水河生出极多的鱼。（9。）十节说，“必有渔夫站在河边；从隐基底直到隐以革莲，都作晒网之处；那鱼各从其类，好像大海的鱼甚多。”按照原文，隐基底意思是“山羊羔的泉源”，隐以革莲意思是“两只牛犊的泉源”。因此，河流产生树木、鱼和牲畜。渔夫在地上晒网，从隐基底直到隐以革莲。他们在这两个源泉之间的地上晒网。四十七章的树木、鱼和牲畜，是照着创世记一章的次序提起的。在创世记一章，植物生命在先，鱼其次，牲畜第三。

我们需要隐基底，我们也需要隐以革莲，就是山羊羔和牛犊的泉源。我们必须领悟，主恢复的潜力是在青年人身上。我很喜乐，看见有这么多“山羊羔”和“牛犊”在召会生活里。我是年长的圣徒，为着我们中间年长的圣徒，我也满了感谢。所有的“山羊羔”都需要年长圣徒的照顾。虽然我喜爱并珍赏所有年长的圣徒，但我里面深处领悟，主行动的将来、兴盛和潜力，是在年轻人，在山羊羔和牛犊身上。我们中间许多满了生命的青年人，证明地方召会是山羊羔的泉源，和牛犊的泉源。

我们年长的圣徒应当很喜乐，我们有这么多山羊羔。山羊羔指明主恢复里的新鲜。为着我们中间这么多的青年人，我们何等感谢主。我们需要感谢主，亚拉巴、旷野、旱地、干焦的野地，成了山羊羔和牛犊的泉源。我们也需要赞美主，死海、盐海，成了活的淡海，产生极多的鱼。借着河的涌流也有渔夫。（四七 10。）打鱼表征数目增加。所有的山羊羔和牛犊都该是渔夫。以西结四十七章里的图画给我们看见，随着河有树木、鱼、山羊羔、牛犊、渔夫、和他们的网。

我们需要为着主的行动被量度

在以西结四十七章，对我们而言，主要的点乃是我们都需要被量度。我们不需要挣扎、奋斗、或运用自己的努力作什么。唯一的需要是我们必须愿意一而再，再而三的被量度。我们需要告诉主：“主，我愿意被量度。”这样水流至终会成为河。地方召会里的圣徒若愿意一而再，再而

The two basic categories of life produced in Ezekiel 47 are the plant life and the animal life. Verse 7 tells us that “there were very many trees on the bank of the river, on one side and on the other.” Trees are of the plant life. The river of water brings forth an abundance of fish (v. 9). Verse 10 says, “Fishermen will stand beside the sea from En-gedi even to En-eglaim; it will be a place for the spreading of nets. Their fish shall be according to their kinds, like the fish of the Great Sea, very many.” According to the Hebrew, En-gedi means “the fountain of the kid,” and En-eglaim means “the fountain of the two calves.” Thus, the flow of the river produces trees, fish, and cattle. The fishermen spread their nets on the land from En-gedi to En-eglaim. They spread their nets on the land between these two fountains. The trees, the fish, and the cattle in Ezekiel 47 are mentioned according to the order in Genesis 1. In Genesis 1 the plant life is first, the fish are second, and the cattle are third.

We need En-gedi, and we need En-eglaim, the fountains of the kids and the calves. We must realize that the potential with the Lord’s recovery is with the young people. I am happy to see so many “kids” and “calves” in the church life. I am an older saint, and I am also very thankful for all the older saints among us. All the “kids” need the care of the older saints. Although I love and appreciate all the older saints, deep within me I realize that the future, the prosperity, and the potential of the Lord’s move is with the young ones, with the kids and with the calves. The many young people among us who are full of life are evidence that the local church is the fountain of the kids and the fountain of the calves.

All of us older saints should be so happy that we have so many kids. The kids are an indication of the freshness in the Lord’s recovery. How much we have to thank the Lord for so many young ones among us. We need to thank the Lord that Arabah, the desert, the dry land, the parched wilderness, has become the fountain of kids and of calves. We also need to praise the Lord that the Dead Sea, the Salt Sea, has become the living and fresh sea to produce a multitude of fish. By the flowing of the river, there are also fishermen (Ezek. 47:10). Fishing signifies increase in numbers. All the kids and the calves should be the fishermen. The picture in Ezekiel 47 shows us that along with the river are the trees, the fish, the kids, the calves, the fishermen, and their nets.

OUR NEED TO BE MEASURED FOR THE LORD’S MOVE

The main point for us in Ezekiel 47 is that we all need to be willing to be measured. There is no need for us to struggle, to strive, or to exercise our effort to do anything. The only need is that we have to be willing to be measured again and again and again and again. We need to tell the Lord, “Lord, I am willing to be measured.” Then the flow will eventually become the river. If the saints in a local church are willing to be measured again

三的被量度，量了四次，达到百分之百时，就会有河滋润干焦的旷野，医治死海，生长树木，产生鱼，并产生牛犊和山羊羔。我们所需要的，乃是为着主的行动被量度。我们需要被主试验、察验、接管并据有。

水到踝子骨，那就是说，我们这人只有一小部分被主据有。水涨到腰，指明我们这人的一部分被主据有，但另一部分仍是自由的。我们若愿意被量到百分之百，就会完全被活水吞没。然后就一面说，我们失去一切的自由，但就另一面说，我们是真正的自由了。当我们完全被主据有，我们才完全得着自由。活水的流会带我们朝着目标向前。我们若愿意被建造为主的殿，我们里面就有主作活水的源头。我们若愿意被量度，一再被主据有，最终被主据有到极点，我们就会有可涨的水，不可蹚的河。

涌流的河滋润旱地，医治死海，产生树木，带进鱼，并带进山羊羔和牛犊。因着有河，就有农业连同一切的树木，有渔业带进鱼，有牧业照顾山羊羔和牛犊。我们若愿意建造，并一再被量度，就会有树木、鱼和牲畜。这就是说，我们会有食物，这些食物包括树木的产品、牧场的产品、以及海的产品。主食饱五千人，是用陆地的东西——五饼，并海里的东西——二鱼。河流带进陆地与海的丰富，动物生命和植物生命的丰富，就是基督的丰富。

就近水来，不用银钱， 买了吃

以赛亚五十五章一节说，“你们一切干渴的都当就近水来；没有银钱的也可以来；你们都来，买了吃。”本节没有提到喝。它告诉我们就近水来吃，不是喝。不但如此，本节告诉没有银钱的人来买。我们如何能就近水来吃，并且不用银钱来买？

以西结四十七章告诉我们，在河的两岸有许多树木，（12，）这给我们看见，我们就近水来，便是就近食物。我们的目的也许仅仅要喝，但至终我们也得着东西吃。喝与吃是并行的。在创世记二章有生命树，连同从伊甸流出

and again and again and again, four times to one hundred percent, there will be a river to water the parched desert, to heal the dead sea, to grow the trees and produce the fish, and to produce the kids and the calves. What we need is to be measured for the Lord's move. We need to be tested, examined, taken over, and possessed by the Lord.

When the water is to the ankles, that means that only a small part of our being is possessed by the Lord. When the water is risen to the loins, part of our being is possessed by the Lord, but another part is still free. If we are willing to be measured up to one hundred percent, we will be fully swallowed up by the living water. Then in one sense, we lose all our freedom, but in another sense we are really free. When we are fully possessed by the Lord, we will be fully freed. The flow of the living water will carry us on forward toward the goal. If we are willing to be built up as the house of the Lord, we will have the Lord within us as the source of the living water. If we are willing to be measured in order to be possessed again and again by the Lord until eventually we are possessed to the uttermost, we will have enough water to swim in, a river that cannot be crossed.

The flowing river waters the dry land, heals the dead sea, produces the trees, brings in the fish, and brings in the kids and the calves. Because of the river there are the farming with all the trees, the fishing to bring in the fish, and the ranching to take care of the kids and the calves. If we are willing to be built up and measured again and again, we will have the trees, the fish, and the cattle. This means that we will have the food, which includes the produce of the trees, the produce of the seas, and the produce of the ranch. When the Lord fed the five thousand, He fed them with something of the land, five loaves, and with something of the sea, two fish. The flow of the river issues in the riches of the land and of the sea, the riches of the animal life and the plant life, the riches of Christ.

COMING TO THE WATERS WITHOUT MONEY TO BUY AND EAT

Isaiah 55:1 says, "Ho! Everyone who thirsts, come to the waters, / And you who have no money; / Come, buy and eat." There is no mention of drinking in this verse. It tells us to come to the waters and eat, not drink. Furthermore, this verse tells the one who has no money to come and buy. How can we come to the waters to eat and come to buy without money?

Ezekiel 47 tells us that there were many trees on the banks of the river (v. 12), showing us that when we come to the waters, we come to the food. Our intention may be merely to drink, but eventually we also get something to eat. The drinking and the eating go together. In Genesis 2 is the tree of life with a river flowing out of Eden to water the garden

来，滋润那园子的河。（9～10。）在圣经末了有生命的河，连同沿着河的两边生长、蔓延、并往前的生命树。（启二二1～2。）我们就近水来，就有食物给我们吃。

现在我们必须看见，主如何能告诉我们来买，却不用银钱，不用价值。在启示录三章，主劝在老底嘉的召会向祂买，虽然他们是困苦、可怜、贫穷、瞎眼、并赤身的。（17～18。）一面，我们没有银钱买，但另一面，我们不能说我们一无所有。我们也许没有钱，但我们有自己。我们必须付上自己为代价。我们必须将自己给主。以赛亚五十五章第三节说，“你们当就近我来；侧耳而听。”这就是代价。代价不是银钱。代价不是我们所有的；代价乃是我们所是的。我们必须向主付上自己为代价。

每当我们就近水来，食物就在那里；每当我们觉得自己一无所有，我们还有自己。主要我们；因此，祂呼召我们来，并将自己给祂。在给老底嘉的书信中，买金子的代价就是开门。（启三20。）开门就是将自己给主。我们都需要告诉主：“主，我将自己给你。”我们若是干渴的，我们需要来买，不用银钱，乃用我们自己。我们需要来，并将自己给主。我们付这代价，就可以自由的喝。我们来喝，也就得着食物，因为水包括生命树。

应许大卫那可靠的怜悯

以赛亚五十五章第三节下半说，“我必与你们立永约，就是应许大卫那可靠的怜悯。”（另译。）正如在出埃及十五章立了喝的律例和典章，这里立了永约，呼召口渴的人就近水来吃。我们吃喝的时候，就立永约。这约是主对我们所定的契约或合同。主对我们成了受约束的。我们为着喝并得着食物，将自己给主，主就与我们立永约，这意思是我们有稳固、常时的享受。我们对主的享受，成为常时、稳固、确定的。这永约是最好的保险公司，保证我们对应许大卫那可靠的怜悯的享受。应许大卫那可靠的怜悯，乃是主对大卫家的一切所是。主那作大卫家怜悯的一切所是，乃是我们借着永约而有之稳固的分。

到目前为止，借着我们的交通，我们能领悟，神圣的生命总是与吃喝的事有关。我们若不喝不吃，就会失去生命。神圣的生命在树里，也在河里，我们借着吃喝，就接受这

(vv. 9-10). At the end of the Bible is the river of water of life with the tree of life growing, spreading, and proceeding along its two sides (Rev. 22:1-2). When we come to the waters, there is food for us to eat.

Now we must see how the Lord can tell us to come and buy without money and without price. In Revelation 3 the Lord counseled the church in Laodicea to buy from Him although they were wretched, miserable, poor, blind, and naked (vv. 17-18). On the one hand, we do not have the money to buy, but on the other hand, we cannot say that we have nothing. We may not have money, but we have ourselves. We have to pay ourselves as the cost. We have to give ourselves to the Lord. Isaiah 55:3 says, "Incline your ear and come to Me." This is the price. The price is not the money. The price is not what we have. The price is what we are. We have to pay ourselves as the price to the Lord.

Whenever we come to the waters, the food is there, and whenever we feel that we have nothing, we have ourselves. The Lord wants us. Thus, He calls us to come and give ourselves to Him. The price to buy the gold in the epistle to Laodicea is to open the door (Rev. 3:20). To open the door is to give oneself to the Lord. We all need to tell the Lord, "Lord, I give myself to You." If we are thirsty, we need to come and buy without money but with ourselves. We need to come and give ourselves to the Lord. When we pay this price, we are free to drink. Also, when we come to drink, we get the food because the water includes the tree of life.

THE SURE MERCIES SHOWN TO DAVID

The last part of Isaiah 55:3 says, "I will make an eternal covenant with you, / Even the sure mercies shown to David." Just as the statute and ordinance were made with the drinking in Exodus 15, an eternal covenant is made here with the call to the thirsty ones to come to the waters and eat. As we are drinking and eating, an eternal covenant is made. This covenant is a contract or an agreement signed by the Lord to us. The Lord becomes bound to us. When we give ourselves to the Lord for the drinking and get the food, the Lord makes an eternal covenant with us, which means that we have a secured, constant enjoyment. Our enjoyment of the Lord becomes constant, secured, and insured. This eternal covenant is the best insurance company to insure our enjoyment of the sure mercies shown to David. The sure mercies shown to David are all that the Lord is for the house of David. All that the Lord is as mercies to the house of David is our secured portion by an eternal covenant.

We can realize by our fellowship thus far that the divine life is always involved with the matters of drinking and eating. If we do not drink and eat, life is lost. The divine life is in the tree and in the river, and we receive this life by drinking and eating. Whenever we

生命。每当我们就近水来，我们不但接受水，也接受食物。我们吃喝主，祂就与我们立永约。这约是主所立的合同或保险单，借此一切应许大卫的怜悯，对我们就成为可靠的。可靠的怜悯借着祂的永约，得以稳固、确定并担保。今天主的一切所是，对大卫家是可靠的怜悯。今天我们是大卫的家，享受那应许大卫可靠的怜悯，就是神圣生命的丰富。

come to the waters, we receive not only the waters but also the food. When we eat and drink the Lord, He makes an eternal covenant with us. This covenant is the Lord's signed agreement or insurance policy whereby all the mercies shown to David become sure to us. The sure mercies are secured, insured, and guaranteed by His eternal covenant. All that the Lord is today is the sure mercies to the house of David. Today we are the house of David enjoying the sure mercies shown to David, which are the riches of the divine life.

第七章

生命与知识相对

读经：约翰福音一章一至四节，二十九节，三章三十六节，五章二十一节，三十九至四十节，十章十节下，十一章二十五节上，十四章六节上，歌罗西书三章四节上，希伯来书七章十六节，使徒行传五章二十节，彼得前书一章二十三节，哥林多前书四章十五节，八章一节，提摩太后书四章三节，哥林多后书三章六节。

在前几篇信息里，我们看过旧约里生命的事，有树作食物，河作饮料。至终，我们看见食物与饮料是一个。你干渴时就近水来，就得着食物。吃喝的事涵盖全本旧约。我们所说关于吃喝的经文，开始于创世记一至二章，结束于撒迦利亚十四章。在本篇信息中，我们要将注意力转向新约里生命的事，来看生命如何与知识相对。要看见圣经里生命这中心的事，我们必须进入圣经的观念和灵。

创世记一至三章与约翰一章的 创造、生命和救赎

创世记告诉我们，起初神创造，然后祂将自己这生命呈现给人。因为人堕落了，神必须救赎堕落的人，使生命对人仍然是便利的。三章二十一节告诉我们，神为亚当和夏娃用牺牲的皮作衣服，给他们穿。为了用羊羔的皮作衣服，神可能在亚当和夏娃面前宰杀羊羔。因此，羊羔的血流了出来；因为没有流血，就没有赦罪。（来九 22。）这样，亚当经历了神预期的救赎。

新约约翰一章，与旧约创世记前三章有同样属灵的重点和观念。约翰一章告诉我们，太初有话，话就是神。（1。）受造之物借着神这话而产生，并且生命在祂里面呈现给人。（3～4。）因着人类堕落的问题，就有救赎的需要。因此，二十九节说，“看哪，神的羔羊，除去世人之罪的！”我们不该以为新约与旧约有不同的思想或观念。旧约与新约乃是一本书。旧约是图画的书，而

CHAPTER SEVEN

LIFE VERSUS KNOWLEDGE

Scripture Reading: John 1:1-4, 29; 3:36; 5:21, 39-40; 10:10b; 11:25a; 14:6a; Col. 3:4a; Heb. 7:16; Acts 5:20; 1 Pet. 1:23; 1 Cor. 4:15; 8:1; 2 Tim. 4:3; 2 Cor. 3:6

In the previous chapters we have seen the matter of life in the Old Testament with the tree as the food and the river as the drink. Eventually, we saw that the food and the drink are one. When we are thirsty and come to the waters, we get the food. The matters of eating and drinking span the entire Old Testament. The verses we have covered on eating and drinking start in Genesis 1—2 and end in Zechariah 14. In this chapter we want to turn our attention to the matter of life in the New Testament and see how life is versus knowledge. To see the central matter of life in the Bible, we must get into the concept and the spirit of the Bible.

CREATION, LIFE, AND REDEMPTION IN GENESIS 1—3 AND JOHN 1

Genesis tells us that in the beginning God created, and then He presented Himself as life to man. Because man fell, God had to redeem fallen man in order that life might still be made available to him. Genesis 3:21 tells us that God made coats of skin of the sacrifice for Adam and Eve and clothed them. In order to make coats of the skin of the lambs, God probably killed the lambs in the presence of Adam and Eve. Thus, the blood of the lambs was shed, for without shedding of blood there is no forgiveness (Heb. 9:22). Adam experienced the anticipated redemption of God.

The first chapter of John's Gospel in the New Testament has the same spiritual points and concept as the first three chapters of Genesis in the Old Testament. John 1 tells us that in the beginning was the Word and the Word was God (v. 1). Creation came into being through God as the Word, and in Him was the life presented to man (vv. 3-4). Because of the problem of the fall of the human race, there is the need of redemption. Thus, John 1:29 says, "Behold, the Lamb of God, who takes away the sin of the world!" We should not think that the New Testament has a different thought or concept from the Old Testament. The Old and New Testaments are one book. The Old

新约给我们这些图画的说明。旧约与新约的思想、观念和灵完全相同。

约翰福音里的生命

约翰福音的每一章几乎都告诉我们关于生命的事。在本章的读经里，我们选了一些关于生命的重要经文。三章三十六节说，“信入子的人有永远的生命；不信从子的人不得见生命，神的震怒却停留在他身上。”照着一章，我们所相信的子，乃是太初的那一位，是话，神，创造者，有生命在祂里面的一位，以及除去我们罪的羔羊。我们必须相信这一位，使我们得着生命。我们若不相信这一位，就无法得着生命或看见生命。

五章二十一节说，“父怎样叫死人起来，赐他们生命，子也照样随自己的意思赐人生命。”子的心意是要赐人生命，祂的来临也是为赐人生命。我们必须记得“子赐人生命”这话。因此，主在十章十节下半说，“我来了，是要叫羊得生命，并且得的更丰盛。”在十一章二十五节上半，主告诉马大：“我是复活，我是生命。”在十四章六节，祂宣告自己是生命。这些经文表明，基督自己是生命树。在人蒙救赎以后，生命树在新约里再次呈现给人。歌罗西三章四节上半告诉我们，基督是我们的生命。

生命与律法相对

在新约里，我们不但能看见生命树的实际，也能看见知识树的实际。正如在旧约里一样，我们也在新约里看见，知识树就在生命树旁边。希伯来七章十六节告诉我们，基督被构成为大祭司，“不是照着属肉之诫命的律法，乃是照着不能毁坏之生命的大能。”本节有两个源头：律法与生命。律法是在知识树那边，生命是在生命树这边。本节有两棵树：知识树和其旁的生命树。创世记二章九节指明，这两棵树彼此非常接近。它们不但距离不远，更是彼此并立。我们若不慎，就会摸着知识树，而没有摸着生命树；我们也许以为我们摸的是生命树，因为知识树与生命树十分接近。

律法是善的，（罗七 12，16，）任何善的东西都非常接近生命。与生命有关的一切都是善的。对不能毁坏和无穷的生命，没有什么坏的，一切都是善的。律法的诫命也是善的，

Testament is a book of pictures, while the New Testament gives us the definition of these pictures. The thought, the concept, and the spirit of the Old and New Testaments are exactly the same.

LIFE IN THE GOSPEL OF JOHN

Nearly every chapter of the Gospel of John tells us something about life. In the Scripture reading of this chapter we have selected some important verses concerning life. John 3:36 says, “He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.” According to John 1, the Son in whom we believe is the One in the beginning, the Word, God, the Creator, the One with life in Him, and the Lamb who takes away our sin. We have to believe in this One so that we may have life. If we do not believe in this One, we cannot have life or see life.

John 5:21 says, “Just as the Father raises the dead and gives them life, so also the Son gives life to whom He wills.” The Son’s intention is to give life, and His coming is to give life. We have to remember the phrase the Son gives life. Thus, the Lord says in John 10:10b, “I have come that they may have life and may have it abundantly.” In John 11:25a the Lord told Martha, “I am the resurrection and the life.” In John 14:6 He declared that He was the life. These verses show that Christ Himself is the tree of life. Following man’s redemption, the tree of life is again presented to man in the New Testament. Colossians 3:4a tells us that Christ is our life.

LIFE VERSUS THE LAW

In the New Testament we can see not only the reality of the tree of life but also the reality of the tree of knowledge. Just as in the Old Testament, we can see the tree of knowledge next to the tree of life in the New Testament. Hebrews 7:16 tells us that Christ has been constituted the High Priest “not according to the law of a fleshy commandment but according to the power of an indestructible life.” In this verse there are two sources: the law and the life. The law is on the side of the tree of knowledge, and the life is on the side of the tree of life. In this verse are the two trees, the tree of knowledge alongside the tree of life. Genesis 2:9 indicates that these two trees are very close to one another. They are not far away from one another, but they are standing alongside one another. If we are careless, we may touch the tree of knowledge instead of the tree of life; we may think that we are touching the tree of life because the tree of knowledge is so close to the tree of life.

The law is good (Rom. 7:12, 16), and anything that is good is very close to life. Everything related to life is good. With the indestructible and endless life, nothing is bad and everything is good. The commandments of the law are also good, so they are very

所以它们非常接近生命。照着我们堕落、天然的头脑和鉴别，我们以为任何善的东西都是生命。但我们的 minds 需要得着更新并变化，领悟善的东西可能不是生命。认为任何善的东西都是生命，乃是完全错误的。这是堕落头脑的观念。在希伯来七章十六节，律法与知识树有关，生命与生命树有关。

生命的话

在行传五章二十节，天使嘱咐彼得和使徒们：“你们去站在殿里，把这生命的话，都讲给百姓听。”彼得和使徒们不是受嘱咐，仅仅去说话。他们乃是受嘱咐，说这生命的话。律法接近生命，但话更接近。许多人也许宣称，他们在传讲并教导话，但他们在说这生命的话么？在本节里，“话”不是希腊文娄格斯 (logos)，乃是雷玛 (rhema)。娄格斯是常时的话，雷玛是即时的话。常时的话可能是知识树，但主所说即时的话乃是灵，乃是生命。（约六 63。）因为知识树与生命树彼此十分接近，人可能接受知识树，而以为他在接受生命树。要分辨生命与知识很难，因为生命与知识彼此十分接近。

神活的话

彼前一章二十三节说，“你们蒙了重生，不是由于能坏的种子，乃是由于不能坏的种子，是借着神活而常存的话。”种子是生命的容器。神的话是不能坏的种子，其中包含神的生命。借着这话，这种子，我们蒙了重生。彼得用形容词“活”来描述神的话。这里的话原文是娄格斯，但彼得指出，我们借着活的娄格斯蒙了重生。我们也许有话，却没有活的话。我作孩子时，在主日学里接受话。虽然我上主日学，但我在那里从未得着重生或再生。然而，有一天，我接受活的话，那时我就得着了再生。话本身是知识树，但活的话是生命树。

导师与父亲相对

林前四章十五节说，“你们在基督里，纵有上万的导师，父亲却不多，因为是我在基督耶稣里借着福音生了你们。”导师、教师或指导者是好的，但这些导师都与知识树有关。导师是知识的事，但父亲是生命的事。父亲分赐生命给他

close to life. According to our fallen, natural mentality and discernment, we think that anything good is life. But our minds need to be renewed and transformed to realize that something good may not be life. To consider anything good as life is absolutely wrong. This is a concept of the fallen mentality. In Hebrews 7:16 the law is related to the tree of knowledge, and the life is related to the tree of life.

THE WORDS OF LIFE

In Acts 5:20 the angel charged Peter and the apostles, “Go and stand in the temple and speak to the people all the words of this life.” Peter and the apostles were not charged to go and speak merely the word. They were charged to speak the words of this life. The law is close to life, and the word is even closer. Many may claim that they are preaching and teaching the word, but are they speaking the words of this life? In this verse words is not the Greek word logos but rhema. Logos is the constant word, and rhema is the instant word. The constant word could be the tree of knowledge, but the instant words that the Lord speaks are spirit and life (John 6:63). Because the tree of knowledge and the tree of life are so close to one another, one could take the tree of knowledge and think that he is taking the tree of life. It is hard to discern life from knowledge because life and knowledge are so close to one another.

THE LIVING WORD OF GOD

First Peter 1:23 says, “Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.” A seed is a container of life. The word of God is the incorruptible seed that contains God’s life. Through this word, this seed, we have been regenerated. Peter used the adjective living to describe the word of God. Word here in Greek is logos, but Peter pointed out that we were regenerated through the living logos. We may have the word and not have the living word. When I was a child, I received the word in Sunday school. Although I went to Sunday school, I was never regenerated or born again there. One day, however, I received the living word, and at that time I was born again. The word by itself is the tree of knowledge, but the living word is the tree of life.

GUIDES VERSUS FATHERS

First Corinthians 4:15 says, “Though you have ten thousand guides in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.” Guides, teachers, or instructors are good, but these guides are related to the tree of knowledge. The guides are a matter of knowledge, but the fathers are a matter of life. Fathers impart

们所生的孩子，而使徒们就是这样的父亲，将神圣的生命分赐到哥林多人里面，使他们成为神的儿女，和基督的肢体。我们再次能看见，要分辨生命与知识是何等困难。

知识与爱相对

在林前八章一节保罗告诉我们：“知识是叫人自高自大，唯有爱建造人。”叫人自高自大的外面客观知识，乃是出于善恶知识树，死的源头。十三章所描述属灵（不属肉体）的爱，乃是生命的彰显，才能建造人。这种爱是出于生命树，生命的源头。知识是知识树的事，爱是生命树的事。

健康的教训

提后四章三节说，“因为时候要到，那时人必容不下健康的教训，反而耳朵发痒，随着自己的情欲，给自己堆积起教师来。”教训是知识的事，但“健康的”含示生命的事。任何健康的事，都指生命的健康。我们所需要的不仅仅是教训，乃是健康的教训。人的教训可能相当健全，却仍是死的。我们需要健康的教训，带着生命的教训。

提后四章三节告诉我们，容不下健康教训的人，“耳朵发痒，随着自己的情欲，给自己堆积起教师来。”这些人容不下健康的教训，却堆积起教师来，因为他们耳朵发痒，寻求悦耳的话，使耳朵愉快。

一九六四年，我应邀至圣地牙哥，那邀请我的基督教团体负责人，挂起一个牌子，要人来听李常受。我看见那牌子，就告诉负责人将它取下，否则我无法讲道。有些基督徒参加一次又一次的特会，但他们的生活却没有改变。这些人沉迷于听好讲员的道。他们耳朵发痒，这些好讲员对他们成了麻醉药。他们听了许多教训，但他们的日常生活还是一样。他们只给自己堆积起教师，给他们发痒的耳朵搔痒。

字句与那灵相对

林后三章六节告诉我们，使徒们是“新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活”。创世记一章给我们看见，知识树是死亡树。神警告亚当，他若吃知识树，必定死。（二 17。）新约说，字句杀死人。保罗谈到字句，不是指报纸的字句，乃是指

life to their children whom they beget, and the apostle was such a father who imparted the divine life into the Corinthians so that they became children of God and members of Christ. Again, we can see how hard it is to discern life from knowledge.

KNOWLEDGE VERSUS LOVE

In 1 Corinthians 8:1 Paul tells us, “Knowledge puffs up, but love builds up.” The outward, objective knowledge that puffs up comes from the tree of the knowledge of good and evil, the source of death. The spiritual (not fleshly) love, which is an expression of life as described in 1 Corinthians 13, builds up. It comes from the tree of life, the source of life. Knowledge is something of the tree of knowledge, and love is of the tree of life.

HEALTHY TEACHING

Second Timothy 4:3 says, “The time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears.” Teaching is something of knowledge, but healthy implies the matter of life. Anything that is healthy refers to the health of life. What we need is not merely the teaching but the healthy teaching. A person’s teaching might be quite sound but still dead. We need the healthy teaching, the teaching with life.

Second Timothy 4:3 tells us that the ones who will not tolerate the healthy teaching “according to their own lusts...heap up to themselves teachers, having itching ears.” These ones cannot bear with the healthy teaching, but they heap up teachers because they have itching ears, ears that seek pleasing speaking for their own pleasure.

In 1964 I was invited to San Diego, and the responsible one in this certain Christian group put up a sign that told people to hear Witness Lee. When I saw this sign, I told the one responsible to take it down; otherwise, I would not be able to speak. Some Christians attend conference after conference, and there is no change in their life. These ones are addicted to listening to good speakers. They have itching ears, and these good speakers become a drug to them. Many teachings have been heard, but their daily life remains the same. They have only heaped up to themselves teachers who tickle their itching ears.

THE LETTER VERSUS THE SPIRIT

Second Corinthians 3:6 tells us that the apostles were “ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” Genesis 2 shows us that the tree of knowledge is a tree of death. God warned Adam that if he ate of the tree of knowledge, he would surely die (v. 17). The New Testament says that the letter kills. When Paul talked about the letter, he was not referring to the letter of a

圣经的字句。就一面说，圣经杀死人。在林后三章六节，字句与那灵相对。

圣经与主自己

主耶稣告诉犹太宗教徒：“你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。然而你们不肯到我这里来得生命。”（约五 39 ~ 40。）圣经既为主作见证，就不该与主分开。我们可能接触圣经，却没有接触主。唯有主能赐人生命。我们若只有圣经而没有主，就无法接受生命。若没有基督，甚至圣经也仅仅是知识。我们不但没有寻得圣经里的生命，反而被圣经杀死。没有基督，圣经就是字句的书，而字句是杀死人的。

需要分辨

知识与生命之间的不同

到目前为止，我们看过的经文给我们看见，知识非常接近生命。撒但十分狡诈。他使人集中于律法、工作、话语、导师、知识、教训、和圣经的字句这类的项目。这些项目并不坏。有些人也许问：“律法、神圣的娄格斯、导师、知识、教训、和圣经的字句有什么错？”愿主怜悯我们，使我们分辨知识树与生命树之间的不同。知识树不但与恶有关，也与善有关。它是“善”恶知识树。我信生命树与知识树在外表上非常相同。（创二 9，参三 6。）撒但总是狡猾的将我们转向知识树，而离开生命树。圣经说，我们借着活的话蒙了重生，但我们可能没有看见“活”字。圣经说我们需要父亲，但我们也许在寻找导师或指导者。圣经用健康的教训这辞，但我们谈论教训时，也许丢弃健康的这辞。

我们需要在所指出的经文里，看见知识与生命之间的不同。我们必须看见律法与生命之间、常时的话与生命即时的话之间、娄格斯与活的娄格斯之间、导师与父亲之间、知识与爱之间、教训与健康的话之间、字句与那灵之间、以及圣经本身与活的主之间的对比。我们讨论过的一切经文给我们看见，今天知识树仍与我们同在。地方召会是生命的事，但关于地方召会的教训也许只是知识。我们要地方召会，但不要仅仅关于地方召会的道

newspaper but to the letter of the Bible. In a sense, the Bible kills. In 2 Corinthians 3:6 the letter is versus the Spirit.

THE SCRIPTURES AND THE LORD HIMSELF

The Lord Jesus told the Jewish religionists, “You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life” (John 5:39-40). Since the Scriptures testify concerning the Lord, they should not be separated from the Lord. We may contact the Scriptures and yet not contact the Lord. Only the Lord can give life. If we have the Scriptures without the Lord, we cannot receive life. Without Christ, even the Scriptures are merely knowledge. Instead of finding life in the Bible, we could get killed by the Bible. Without Christ, the Bible is a book of the letter, and the letter kills.

THE NEED TO DISCERN THE DIFFERENCE BETWEEN KNOWLEDGE AND LIFE

The verses we have looked at thus far show us that knowledge is very close to life. Satan is so subtle. He causes people to focus on items such as law, work, word, guides, knowledge, teaching, and the letter of the Bible. There is nothing bad about these items. Some may ask, “What is wrong with the law, the divine logos, guides, knowledge, teaching, and the letter of the Bible?” May the Lord be merciful to us that we may discern the difference between knowledge and life. The tree of knowledge is not only related to evil but also to good. It is the tree of the knowledge of good and evil. I believe that the tree of life and the tree of knowledge were very much the same in appearance (Gen. 2:9; cf. 3:6). In his subtlety Satan always turns us to the tree of knowledge and away from the tree of life. The Bible says that we were regenerated through the living word, but we may not see the word living. The Bible says that we need fathers, but we may be looking for guides or instructors. The Bible uses the term healthy teaching, but we may drop the word healthy when we talk about teaching.

We need to see the difference between knowledge and life in the verses we have pointed out. We must see the contrast between law and life, between the constant word and the instant words of life, between the logos and the living logos, between the guides and the fathers, between knowledge and life, between teaching and healthy teaching, between letter and Spirit, and between the Scriptures in themselves and the living Lord. All the verses we have discussed show us that the tree of knowledge is still with us today. The local church is something of life, but the teaching concerning the local church may only be knowledge. We want the local churches but not the mere doctrinal teaching

理教训。我们若只接受关于某些项目的教训，这教训就成为杀死人的知识。

我们需要牢记，旧约与新约里都有生命树与知识树，今天这两棵树仍与我们同在。我们需要祷告：“主啊，怜悯我。我不要在知识，因为知识带进死。使我集中于生命树。”许多时候我们也许不知不觉受了骗。那狡猾者撒但会偷偷的进来，用最好的知识使我们岔离生命树。无论哪知识多好，它仍是杀死人的知识。

我们需要感谢赞美主，祂对我们是生命。我们不该照着知识树注意什么是善或恶，对或错，我们需要将全人集中于生命的流。我们在道理上对，却是死的，这有什么益处？愿主开启我们的眼睛，看见祂今天所要的是什么。今天主渴望得着一班人享受祂作生命。祂呈现自己是生命，使我们得生命，并且得的更丰盛。因着祂的怜悯，我们的眼睛需要得开启，看见知识树带进怎样的损害。我们不该注意知识，却该注意生命。

太初有话，话就是神。生命在祂里面，而祂成了神的羔羊，除去我们的罪。羔羊成了赐生命的灵，（林前十五45下，）将祂自己这生命分赐到我们这人里面。我们需要天天时时接触祂。我们接触圣经时，需要接触祂，不是仅仅借着运用我们的心思，乃是借着运用我们的灵。我们运用我们的灵接触话，我们就接触生命树。今天生命树与知识树仍与我们同在。这两棵树彼此非常接近。我们必须留意，使我们只接受生命，而不接受死的知识。我们必须儆醒，使我们不至受骗。

concerning the local churches. If we only take the teaching regarding certain items, this teaching becomes the knowledge that kills.

We need to be impressed that in both the Old and New Testaments, there are the tree of life and the tree of knowledge, and these two trees are still with us today. We need to pray, “O Lord, be merciful to me. I do not want to care for knowledge, because knowledge brings in death. Keep me focused on the tree of life.” Many times we may have been deceived unconsciously. The subtle one, Satan, may creep in to distract us from the tree of life with the best knowledge. Regardless of how good the knowledge is, it is still the knowledge that kills.

We need to thank and praise the Lord that He is life to us. We should not care for what is good or evil, right or wrong, according to the tree of knowledge, but we need to focus our entire being on the flow of life. What good is it to be right in our doctrine and be dead? May the Lord open our eyes to see what He is after today. Today the Lord desires a group of people to enjoy Him as life. He presented Himself as life that we might have life and might have it more abundantly. By His mercy, our eyes need to be opened to see what kind of damage the tree of knowledge has brought in. We should not care for knowledge but for life.

In the beginning was the Word, who was God. In Him was life, and He became the Lamb of God to take away our sins. The Lamb became the life-giving Spirit (1 Cor. 15:45b) to impart Himself as life into our being. Day by day and moment by moment, we need to contact Him. When we contact the Bible, we need to contact Him not merely by exercising our mind but by exercising our spirit. When we exercise our spirit to touch the Word, we touch the tree of life. The tree of life and the tree of knowledge are still with us today. These two trees are very close to one another. We have to be aware so that we take in only life and not the deadening knowledge. We have to be on the alert so that we will not be deceived.

第八章

在新约里的吃喝

读经：约翰福音四章十四节，六章三十五节，五十七节，六十三节，七章三十七至三十九节，哥林多前书三章二节，十章三至四节，希伯来书五章十二节下至十四节上，彼得前书二章二至三节，启示录二章七节下，三章二十节，七章十六至十七节，二十一章六节下，二十二章一至二节，十七节，马太福音二十二章二至三节，路加福音十四章十六至十七节，十五章二十二至二十三节，哥林多前书十章二十一节，启示录十九章九节。

吃喝— 神经纶里的中心思想

吃喝基督是神经纶里的中心思想。这吃喝的中心思想，不但在旧约里，也在新约里。吃喝的观念始于圣经起头的创世记，一直继续到圣经末了的启示录。在神的经纶里，神不是向我们呈现自己是一种宗教，却向我们呈现自己是食物和饮料。我们若领悟在圣经里经文的正确意义，就会看见吃喝是新约里的中心思想。

福音是筵席

在马太二十二章，主耶稣将神的福音比喻为婚筵、盛筵，是王为他儿子所预备的。（1～14。）因此，福音是一件借着吃喝而享受的事。

在路加十四章十六至十七节，主耶稣又将福音比喻为大筵席。神就是那个人，打发奴仆去对所请的人说，“请来，样样都齐备了。”（17。）神预备了祂完全的救恩为大筵席。我们不是来学习教训，乃是借着吃喝而享受。我们得救时，就开始吃的享受。我们得救后，主总是在我们面前摆设筵席。

CHAPTER EIGHT

EATING AND DRINKING IN THE NEW TESTAMENT

Scripture Reading: John 4:14; 6:35, 57, 63; 7:37-39; 1 Cor. 3:2; 10:3-4; Heb. 5:12b-14a; 1 Pet. 2:2-3; Rev. 2:7b; 3:20; 7:16-17; 21:6b; 22:1-2, 17; Matt. 22:2-3; Luke 14:16-17; 15:22-23; 1 Cor. 10:21; Rev. 19:9

EATING AND DRINKING— THE CENTRAL THOUGHT IN GOD'S ECONOMY

Eating and drinking Christ is the central thought in God's economy. This central thought of eating and drinking is not only in the Old Testament but also in the New Testament. The concept of eating and drinking starts at the very beginning of the Bible in Genesis and continues until the end of the Bible in Revelation. In God's economy God does not present Himself to us as a kind of religion, but He presents Himself to us as food and drink. If we realize the proper significance of the verses in the Scripture reading, we will see that eating and drinking is the central thought in the New Testament.

The Gospel Being a Feast

In Matthew 22 the Lord Jesus likened the gospel of God to a marriage or wedding feast, a great supper, prepared by a king for his son (vv. 1-14). Thus, the gospel is a matter of enjoyment by eating and drinking.

In Luke 14:16-17 the Lord Jesus again likens the gospel to a great dinner. God, as the certain man, sent His slave to tell those who had been invited, "Come, for all things are now ready" (v. 17). God has prepared His full salvation as a great dinner. We come not to learn teachings but to enjoy by eating and drinking. When we were saved, we started the enjoyment of eating. After we are saved, the Lord always sets a feast before us.

我得救时，虽然没有人告诉我，但我的确有感觉，我里面有个东西就是为着我的享受。它是这样滋养，这样舒爽，这样滋润。我在灵里十分喜乐。但在我起初的经历不久以后，我就转而只注意教训。我被教训充满，但我里面是虚空的。基督教是满了教训的宗教，但主的愿望是要将祂的福音恢复为真正的筵席。福音是样样都预备好的筵席，我们只要来吃喝并享受。

新约的中心观念是吃喝基督，好叫我们以基督为筵席。在路加十五章，浪子回来时，父亲告诉奴仆，把那上好的袍子给他穿，把戒指戴在他手上，把鞋穿在他脚上。（22。）为着他的身体有袍子，为着他的手有戒指，为着他的脚有鞋。这些项目表征父借着基督在外面的称义。然而，这外面的衣服不够应付儿子的需要，因为他在挨饿。他里面需要食物。他父亲先妆饰他，使他相配，因此使他够资格进入父家，而与父亲一同坐席。在外面的妆饰以后，父亲告诉奴仆：“把那肥牛犊牵来宰了，让我们吃喝快乐。”（23。）

我们不但需要外面的妆饰，也需要里面的充满。袍子、戒指和鞋是外面的一面，借着基督的血得称义的一面。守逾越节时，房屋要被血遮盖。（出十二7。）在血的遮盖下，人享受羊羔的肉。（8。）同样，在袍子的遮盖下，浪子与父亲一同享受被宰杀的肥牛犊。这是里面的一面，表征里面享受基督作我们生命的供应。基督是袍子，基督也是肥牛犊。基督是为着我们外面的遮盖，基督也是为着我们里面的充满。我们该天天享受祂作肥牛犊。在父家里，我们有筵席。

在浪子回来以前，他预备自己被人待作奴仆，天天为父亲劳苦。（路十五19。）但他父亲不要儿子为他劳苦，乃要儿子与他一同坐席。我们来到地方召会，必须丢弃来劳苦的思想。我们乃是为着筵席来到父家——地方召会。在父家里有筵席等着我们来坐席。只要来吃喝快乐。（23。）主耶稣要得满足，父要喜乐，我们也要被充满。我们都需要这样的筵席。

When I was saved, although no one told me, I did have the sense that something within me was just for my enjoyment. It was so nourishing, so refreshing, so watering. I was so happy in spirit. But soon after my initial experience, I was turned to care only for teachings. I became filled with teachings, but within I was empty. Christianity is a religion full of teachings, but the Lord's desire is to recover His gospel as a real feast. The gospel is a feast where all things are ready, and we simply come to eat, drink, and enjoy.

The central concept of the New Testament is eating and drinking Christ in order that we may feast on Christ. In Luke 15, when the prodigal son returned, the father told his slaves to put the best robe on him, a ring on his hand, and sandals on his feet (v. 22). For his body there was the robe, for his hand the ring, and for his feet the sandals. These items signify the Father's outward justification through Christ. This outward clothing, however, was not sufficient to meet the son's need since he was starving. He needed food within him. His father first adorned him to make him worthy, thus qualifying him to enter the father's house and feast with the father. After the outward adornment, the father told his slaves, "Bring the fattened calf; slaughter it, and let us eat and be merry" (v. 23).

We need not only the outward adorning but also the inward filling. The robe, the ring, and the sandals are the outward side, the side of justification by the blood of Christ. In the observance of the passover, the blood covered the house (Exo. 12:7). Under the covering of the blood, the people enjoyed the meat of the lamb (v. 8). Likewise, under the covering of the robe, the prodigal son enjoyed the slaughtered, fattened calf with his father. This is the inward side, which signifies the inward enjoyment of Christ as our life supply. Christ is the robe, and Christ is also the fattened calf. Christ is for our outward covering, and Christ is also for our inward filling. We should enjoy Him as the fattened calf day by day. In the Father's house we have a feast, a table.

Before the prodigal son came back, he prepared himself to be treated as a slave, laboring day by day for his father (Luke 15:19). But his father did not want his son to labor for him but to feast with him. When we come to the local church, we must drop the thought of coming to labor. We come to the Father's house, the local church, for feasting. In the Father's house there is a table waiting for us to come and feast. Just come to eat and be merry (v. 23). The Lord Jesus will be satisfied, the Father will be happy, and we will be filled. We all need such a feast.

擘饼是每周的筵席

擘饼对我们也是筵席。一周又一周，我们来擘饼时，我们就坐席。已往我参加所谓的圣餐，人从未告诉我，主的晚餐是筵席。我受教导，要先察验自己，看自己是否有罪，借此领受圣餐。我要问自己，我的心、我的心思、我的思想如何。我要问自己如何对待父母、老师、同学、邻居、朋友。然后我受教导要記念主，記念祂如何是神，祂如何成了人，祂如何生在马槽里等等。然而，人没有告诉我，在擘饼时我必须享受祂，就是我必须吃祂并喝祂。察验自己并記念主为我们所作的，的确没有错。然而，神圣的观念乃是，記念主乃是吃喝主，享受主。

林前十一章二十四至二十五节说，“这是我的身体，为你们舍的，你们要如此行，为的是記念我。…这杯…你们每逢喝的时候，要如此行，为的是記念我。”对主真正的記念，乃是吃饼喝杯，（26，）就是有分于主、享受主。祂借着救赎的死，将祂自己给了我们。吃饼喝杯，就是接受救赎的主作我们的分，作我们的生命和福分。这是真实的記念祂。因此，我们記念主，不是借着思想祂，乃是借着吃喝享受祂。擘饼乃是每周向全宇宙宣扬、宣告，我们每天享受基督作食物和饮料；祂是我们的筵席，我们的享受。

羔羊的婚筵

至终，当祂来的时候，得胜的信徒要在羔羊的婚筵里与祂一同坐席。（启十九7，9。）那独一、宇宙的婚筵要持续一千年。这一千年的筵席，对基督将是婚娶的日子，因为在主千年如一日。（彼后三8。）在那一千年期间，召会是新妇；一千年以后，召会是妻子。（启二一9～10。）新妇与妻子之间的不同乃是：新妇只是在婚娶之日；婚娶之日以后，新妇就成为妻子。在婚娶的日子，有新郎与新妇；在以后的日子，有丈夫与妻子。一千年的千年国对基督将是婚娶的日子，在其中得胜的信徒要与基督同在，享受祂的婚筵。

永远的筵席

福音是要持续到永远的筵席；所以，擘饼绝不会终止。今天擘饼是对永世里要来之全享的预尝。至终，那全享要

The Lord's Table Being a Weekly Feast

The Lord's table is also a feast to us. Week by week as we come to the Lord's table, we have a feast. In the past when I attended the so-called communion service, I was never told that the Lord's supper was a table, a feast. I was taught to take the holy communion by first examining myself to see whether I was sinful or not. I would ask myself about my heart, my mind, my thinking. I would ask how I was with my parents, teachers, schoolmates, neighbors, or friends. I was then taught to remember the Lord by remembering how He was God, how He became a man, how He was born in a manger, and so forth. However, I was not told that at the Lord's table I have to enjoy Him; that is, I have to eat Him and to drink Him. To examine ourselves and to remember what the Lord did for us is certainly not wrong. However, the divine concept is that to remember the Lord is simply to eat and drink Him, to enjoy Him.

First Corinthians 11:24-25 says, "This is My body, which is given for you; this do unto the remembrance of Me...This cup...drink it, unto the remembrance of Me." The real remembrance of the Lord is to eat the bread and drink the cup (v. 26), that is, to participate in, to enjoy, the Lord, who has given Himself to us through His redeeming death. To eat the bread and drink the cup is to take in the redeeming Lord as our portion, as our life and blessing. This is to remember Him in a genuine way. Thus, we remember the Lord not by thinking about Him but by eating, drinking, and enjoying Him. The Lord's table is a weekly proclamation, a declaration to the whole universe, that we daily enjoy Christ as our food and drink. He is our feast, our enjoyment.

The Marriage Dinner of the Lamb

Eventually, when He comes, the overcoming believers will join Him to feast at the marriage dinner of the Lamb (Rev. 19:7, 9). That unique, universal wedding feast will last one thousand years. This feast of one thousand years will be a wedding day to Christ because to the Lord a thousand years are like one day (2 Pet. 3:8). During those one thousand years, the church is the bride, and after the one thousand years, the church is the wife (Rev. 21:9-10). The difference between a bride and a wife is that the bride is only the bride on the wedding day. After the wedding day, the bride becomes the wife. On the wedding day there is the bridegroom and the bride; on the following day there is the husband and the wife. The millennial kingdom of one thousand years will be a wedding day to Christ, in which the overcoming believers will be with Christ, enjoying His wedding feast.

An Eternal Feast

The gospel is a feast that will last for eternity; therefore, the Lord's table will never end. The Lord's table today is a foretaste of the coming full taste in eternity.

顶替我们现今的预尝。在这筵席的桌子上，我们享受那给我们吃喝的基督自己。我们吃基督，（约六 35，57，）并喝那灵；（约七 37～39，林前十二 13；）那灵也是基督自己。（林前十五 45，林后三 17。）

在约翰福音里的吃喝

吃喝基督也启示在约翰福音里。在全卷约翰福音里，主耶稣说到祂自己对我们是生命。（十 10，四 14，六 35，七 38，十四 6。）约翰福音这卷书表明主耶稣作生命，如何能应付每个人的需要，在一章有主要的五项：神、话、肉体、羔羊和生命。太初有话，话就是神。（1。）这是神自己的话成了肉体，（14，）这意思是祂成了人。作为人，祂是神的羔羊，（29，）我们的救赎主，祂也是我们的生命。（一 4，十 10。）约翰福音开始于神、话、肉体、羔羊和生命。

约翰二章有一件美妙的事—娶亲的筵席。（1～11。）我年轻时研读过这段话。我领会第一章，却不领会第二章。我不懂得娶亲和水变为酒的意义。但现在我领悟得更多了。在这娶亲的筵席里，酒用尽了，所以主耶稣要仆人将六口石缸倒满了水。这些石缸是为着犹太人用水洁净的礼仪，这表征宗教试图借着某些死的实行使人洁净。但主将石缸里为着洁净的水变为酒。这酒不适于外面的洁净，乃为着饮用！我们必须忘记我们外面多污秽，而要在里面喝主作我们的酒！无论我们外面多被洁净、炼净，我们里面仍可能是死的。主耶稣来不是仅仅在外面洁净我们，祂来乃是叫我们喝祂。祂将水变为酒，将洁净的元素变为喝的元素。

主的生命是筵席，不是为着炼净，为着外面的洁净，乃是为着里面的喝。里面的喝会顾到洁净。凡我们喝到我们里面的，都会洁净我们，不是从外面，乃是从里面。这是一种新陈代谢的洁净—生命的洁净。这不是外面的洁净，乃是从里面借着生命而有之新陈代谢的洁净。

今天我珍赏约翰二章到极点。在许多地方，人请我传福音，我就用约翰二章。我曾告诉人：“你们就是六口石缸，因为你们是在第六日受造的人；（创一 26，31；）所以，六这数字代表人。你的需要是酒。你的需要是生命。不要

Eventually, that full taste will replace our present foretaste. On the table of this feast, we enjoy Christ Himself, who is for our eating and drinking. We are eating Christ (John 6:35, 57) and drinking the Spirit (7:37-39; 1 Cor. 12:13), who is also Christ Himself (15:45; 2 Cor. 3:17).

EATING AND DRINKING IN THE GOSPEL OF JOHN

The eating and drinking of Christ is also revealed in the Gospel of John. Throughout the Gospel of John, the Lord Jesus speaks of Himself as life to us (10:10; 4:14; 6:35; 7:38; 14:6). In the first chapter of the Gospel of John, a book showing how the Lord Jesus as life can meet the need of every man, there are five major items: God, the Word, the flesh, the Lamb, and life. In the beginning was the Word, and the Word was God (1:1). This Word, who was God Himself, became flesh (v. 14), which means that He became a man. As a man He is the Lamb of God (v. 29), our Redeemer, and He is also our life (v. 4; 10:10). The Gospel of John begins with God, the Word, the flesh, the Lamb, and life.

In chapter 2 of the Gospel of John, there is a wonderful event—a wedding feast (vv. 1-11). When I was young, I studied this portion of the Word. I understood chapter 1 but not chapter 2. I did not know the meaning of the wedding and of the water being changed to wine. Now I realize much more. At this wedding feast the wine ran out, so the Lord Jesus asked the servants to fill up six stone waterpots with water. These waterpots were for the Jewish rite of purification with water, which signifies religion's attempt to make people clean by certain dead practices. But the Lord changed the water in the waterpots, which were for purification, into wine. This wine was not good for outward cleansing, but for drinking. We must forget about how dirty we are outwardly and drink the Lord as our wine inwardly. Regardless of how much we may be cleansed and purified outwardly, we can still be dead inwardly. The Lord Jesus did not come to merely cleanse us outwardly, but He came for us to drink of Him. He turned the water into wine, changing the cleansing element into the drinking element.

The Lord's life is a feast, not for purification, for outward cleansing, but for inward drinking. The inward drinking will take care of the cleansing. Whatever we drink into us will cleanse us, not from without but from within. This is a kind of metabolic cleansing—a cleansing of life. This is not a cleansing in an outward way but a metabolic cleansing from within by life.

Today I appreciate John 2 to the uttermost. In many places, when I was asked to preach the gospel, I used John 2. I have told people, "You are just the six waterpots because you are a man made on the sixth day (Gen. 1:26, 31); therefore, the number six represents man. Your need is the wine. Your need is life. Do not try to improve yourself,

试着改良自己，改正自己，或改善自己。这样作只是试着洁净或炼净自己。你的需要不是洁净的水，乃是饮用的酒。”约翰二章给我们看见，我们的需要不是外面的洁净，乃是里面的喝。约翰二章的观念是吃喝主。

在第三章里，尼哥底母这位受过高等教育的教师，有阅历的长者，来到主耶稣那里，对祂说，“拉比，我们知道你是从神那里来作教师的。”（2。）人的观念是我们需要教师和更多的教训。主耶稣很有智慧。祂没有与尼哥底母争辩，或责备他；祂也没有对祂说太多。主耶稣听祂说了以后，回答说，“我实实在在的告诉你，人若不重生，就不能见神的国。”（3。）这话的确使尼哥底母困惑。他也许想过：“我是来受你教导，寻求教训。我承认你是拉比，教师，但我不领会你说重生是什么意思。像我这样的老人，无法回到母腹里再生出来。这是怎样的教训？”

主耶稣向尼哥底母指明，重生不是回到母腹里再生出来。重生是从水和灵生。（5。）从肉体生的，就是肉体。（6。）尼哥底母即使能回到母腹里再生出来，他仍然是同样的尼哥底母，同样的肉体。他需要成为别的。他必须从那灵生。“从那灵生的，就是灵。”（6。）主的话的确使尼哥底母困惑。你我若在那里，我们可能也会因着主属天的语言，与尼哥底母同感困惑。

主耶稣继续告诉尼哥底母，摩西在旷野怎样举铜蛇，祂这人子也必照样被举起来。（三 14。）所有被火蛇所咬、将死的人，必须仰望摩西所举起的铜蛇。凡望铜蛇的，就必得活。（民二一 7～9。）主在那里就是给尼哥底母来仰望。尼哥底母必须相信祂，然后他才会有永远的生命。尼哥底母不需要教训。他的需要是永远的生命，就是基督赐给他的生命。

约翰三章是关于一位有高等文化、非常热心宗教、寻求神、敬畏神、有道德的人，而四章是关于一位不道德的妇人。虽然她相当邪恶，有过五个丈夫，并与第六个不是她丈夫的同居，她仍试着说到宗教。她装作热心宗教，因为主耶稣暴露她邪恶的历史。主对她说，“你去叫你的丈夫，然后到这里来。”（四 16。）她说她没有丈夫。这是事实，却是谎言。她借着说实话，对主耶稣撒谎。主耶稣回

correct yourself, or better yourself. To do so is just to try to cleanse or purify yourself. Your need is not cleansing water but wine to drink.” John 2 shows us that our need is not outward cleansing but inward drinking. The concept of John 2 is the eating and drinking of the Lord.

In chapter 3 Nicodemus, a highly educated teacher and an experienced, older man, came to the Lord Jesus and said to Him, “Rabbi, we know that You have come from God as a teacher” (v. 2). The human concept is that we need a teacher and more teaching. The Lord Jesus is so wise. He did not argue with Nicodemus or rebuke him, nor did He speak too much with him. After listening to him, the Lord Jesus answered, “Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God” (v. 3). This word really puzzled Nicodemus. He may have thought, “I came to be taught by You, to seek teaching. I recognize You as a rabbi, a teacher, yet I do not understand what You mean by being born anew. An old man such as I cannot go back to my mother’s womb and come out again. What kind of teaching is this?”

The Lord Jesus indicated to Nicodemus that to be born anew was not to go back to his mother’s womb and come out again. To be born anew is to be born of water and the Spirit (v. 5). That which is born of the flesh is flesh (v. 6). Even if Nicodemus could go back to his mother’s womb and come out again, he would still be the same Nicodemus, the same flesh. He needed to be something else. He had to be born of the Spirit. “That which is born of the Spirit is spirit” (v. 6). The Lord’s word really puzzled Nicodemus. If you or I were there, we too may have been puzzled along with Nicodemus by the Lord’s heavenly language.

The Lord Jesus continued to tell Nicodemus that as Moses lifted up the serpent of bronze in the wilderness, He as the Son of Man must be lifted up (v. 14). All the dying people, bitten by the fiery serpents, had to look at the bronze serpent that Moses lifted up. Whoever looked at the bronze serpent lived (Num. 21:7-9). The Lord was there for Nicodemus to look at Him. Nicodemus had to believe in Him; then he would have eternal life. Nicodemus did not need teaching. His need was eternal life, the life which Christ could give him.

While John 3 is about a highly cultured, very religious, God-seeking, God-fearing, moral person, chapter 4 is about an immoral woman. Although she was quite evil, having had five husbands and living with a sixth who was not her husband, she still tried to speak about religion. She pretended to be religious because the Lord Jesus exposed her evil history. The Lord said to her, “Go, call your husband and come here” (v. 16). She said that she did not have a husband. This was a truth but a lie. She told the Lord Jesus a lie by speaking the truth. The Lord Jesus, responding to her, said, “You have well said, I do not have a husband,

答她，说，“你说没有丈夫，是不错的；因为你有过五个丈夫，现在有的，并不是你的丈夫，你所说的是真的。”（17～18。）她立刻将话题从丈夫换到对神的敬拜。（19～20。）谈到她的丈夫是不愉快的。因为主说到她的丈夫，摸着她的良心，她就将谈话更换为敬拜的事。

主耶稣在祂的智慧里，也开始讲到对神的敬拜，说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”（四 24。）至终，主向她启示，这灵，就是神自己，以及我们必须敬拜的一位，乃是活水。（24，14。）是灵的神，乃是生命的水。我们借着运用我们的灵接触祂，就是敬拜祂，而接受生命的水。

约翰三章告诉我们，我们必须重生，就是要有第二次的出生。然后在四章主耶稣说到喝，（14，）在第六章说到吃，（57，）在第七章又说到喝。（37～38。）吃喝似乎是两件分开的事，事实上却是一件事。六章三十五节说，“我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。”我们吃粮，我们也绝不会干渴。祂是给人吃或给人喝的粮？似乎第四章只说到喝，第六章只说到吃。但甚至在第六章，表面看来只是关于吃的一章，也说到喝。你无法将吃与喝，或喝与吃分开。以赛亚五十五章一节说，“你们一切干渴的都当就近水来；…你们都来，买了吃。”我们就近水来，得着食物。这证明吃喝只是一件事。在我们日常的生活中，我们任何人都很难只吃而不喝。你曾用过一餐饭，是只吃而不喝的么？吃喝总是并行的。这二者乃是一。

约翰福音向我们启示生命。这生命只能借着生命的供应，就是食物和水，而得着维持。我们既接受了主耶稣作我们的生命，我们就必须学习如何吃喝。今天这么多基督徒软弱的原因，乃是因为少有人知道如何吃喝。大多数基督徒知道基督是生命的粮，但少有人知道吃的路。许多人知道基督是生命的水，但少有人知道喝的路。我们需要成为一班人，不但知道如何吃喝，并且天天甚至时时吃喝。借着吃粮喝水，我们不但接受生命，也得着生命的供应。

在约翰福音一章又一章里，主启示祂自己是我们的生命和生命的供应。我们接受祂作我们的生命，并且借着吃喝祂，

for you have had five husbands, and the one you now have is not your husband; this you have said truly” (vv. 17-18). Immediately, she changed the subject from her husbands to the worship of God (vv. 19-20). To talk about her husbands was unpleasant. Because the Lord's word about her husbands touched her conscience, she changed the conversation to the matter of worship.

The Lord Jesus, in His wisdom, also began to speak about the worship of God, saying, “God is Spirit, and those who worship Him must worship in spirit and truthfulness” (v. 24). Eventually, the Lord revealed to her that this Spirit, who is God Himself, and who is the One we must worship, is the very living water (vv. 24, 14). The very God who is Spirit is the water of life. We take the water of life by exercising our spirit to contact Him, that is, to worship Him.

In chapter 3 of the Gospel of John, we are told that we have to be born anew, that is, to have a second birth. Then in chapter 4 the Lord Jesus speaks about drinking (v. 14), in chapter 6 about eating (v. 57), and in chapter 7 about drinking again (vv. 37-38). Drinking and eating seem to be two separate things, yet actually they are one. John 6:35 says, “I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.” We eat the bread, and we shall never thirst. Is He the bread for eating or for drinking? It seems that John 4 is only about drinking and that John 6 is only about eating. Yet even in John 6, which is apparently a chapter only on eating, there is also a word about drinking. You cannot separate eating from drinking or drinking from eating. Isaiah 55:1 says, “Ho! Everyone who thirsts, come to the waters... / Come, buy and eat.” We come to the waters and obtain food. This proves that the eating and the drinking are just one thing. In our daily life it is hard for any of us to eat without drinking. Have you ever had a meal where you ate without drinking? Eating and drinking always go together. These two are one.

The Gospel of John reveals life to us. This life can only be maintained by the life supply, which is food and water. Since we have received the Lord Jesus as our life, we all have to learn how to drink and eat. The reason why so many Christians are weak today is because few know how to eat and drink. Most Christians know that Christ is the bread of life, but few know the way to eat. Many know that Christ is the water of life, but few know the way to drink. We need to be those who not only know how to eat and drink, but who are daily and even hourly eating and drinking. By eating the bread and drinking the water, we not only receive life but also obtain the life supply.

In chapter after chapter of the Gospel of John, the Lord reveals Himself as our life and life supply. We receive Him as our life and partake of Him as our life supply by eating and

有分于祂作我们生命的供应。在第一章，主这位太初全能的神，成了肉体，成了人，作神的羔羊，为我们完成神的救赎，使祂作我们的生命。在第二章，祂作我们的生命，对我们也是筵席，有酒给我们喝并享受。照着第三章，我们接受这酒的路，乃是重生。我们接受主耶稣的那天，就得了重生，并且我们开始喝基督这酒，并享受祂的生命为筵席。现在我们必须吃喝基督，领悟食物和饮料调和为一。一天又一天我们必须又喝又吃，又吃又喝，一直享受主。

在书信和启示录里的吃喝

吃喝的思想和观念不但在福音书里，也在使徒保罗的书信和启示录里。在林前三章二节保罗说，“我给你们奶喝。”一面，奶是饮料；另一面，奶也是食物。奶是食物和水加在一起，是水连同食物。在林前十章，保罗也说到吃喝，将以色列人的预表应用到我们身上。（3～4，6。）

在希伯来五章，保罗告诉圣徒，他们需要奶，不需要干粮，因为奶是为着婴孩，而干粮是为着成熟的人。（12～14。）喝是接受流质食物，吃是接受干粮。你越软弱，就越需要喝；你越刚强，就越需要吃。不但如此，我们生病时，喝的就比吃的多。我们健康时，吃的就比喝的多。在林前三章，保罗指明在哥林多的圣徒仍然非常软弱。所以他无法用干粮喂他们。他只能用奶，用流质的食物喂他们。彼前二章二至三节说，“像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救；你们若尝过主是美善的，就必如此。”

最终，在启示录里，主给那些得胜者的应许是吃生命树，（二7，）享受隐藏的吗哪，（17，）并与主一同坐席。（三20。）提起生命树，就指回创世记二章；隐藏的吗哪指以色列人在旷野的整个历史。他们吃吗哪四十年之久；（出十六35；）所以，吗哪是他们历史的中心点。在启示录三章二十节，主耶稣说，“看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我一同坐席。”坐席不仅仅是吃一种食物，乃是吃全餐的丰富。这可指以色列人吃迦南美地的丰富出产。（书五10～12。）

drinking Him. In chapter 1 the Lord, as the almighty God in the beginning, became flesh, became a man, to be the Lamb of God to accomplish God's redemption for us so that He may be our life. As our life He is also the feast to us with the wine for us to drink and enjoy in chapter 2. The way for us to receive this wine according to chapter 3 is to be born anew. The day we received the Lord Jesus, we were born again, and we began to drink Christ as the wine and enjoy His life as a feast. Now we must drink and eat Christ, realizing that the food and drink are mingled together. Day by day we must drink and eat, and eat and drink, enjoying the Lord all the time.

EATING AND DRINKING IN THE EPISTLES AND REVELATION

The thought and the concept of eating and drinking is not only in the Gospels but also in the Epistles of the apostles Paul and Peter and in the book of Revelation. In 1 Corinthians 3:2 Paul said, "I gave you milk to drink." On the one hand, milk is drink, and on the other hand, it is food. Milk is food and water together. It is water with food. In 1 Corinthians 10 Paul also spoke about drinking and eating, applying the type of the children of Israel to us (vv. 3-4, 6).

In Hebrews 5 Paul told the saints that they had need of milk and not of solid food because milk is for infants, while solid food is for the full-grown (vv. 12-14). To drink is to take liquid food, and to eat is to take solid food. The weaker you are, the more you need to drink, and the stronger you are, the more you need to eat. Furthermore, when we are sick, we drink more than we eat. When we are healthy, we eat more than we drink. In 1 Corinthians 3 Paul indicated that the saints in Corinth were still very weak. Therefore, he could not feed them with solid food. He could only feed them with milk, liquid food. First Peter 2:2-3 says, "As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation, if you have tasted that the Lord is good."

Finally, in Revelation the promises to those who overcome are to eat the tree of life (2:7), to enjoy the hidden manna (v. 17), and to dine with the Lord (3:20). The mention of the tree of life refers back to Genesis 2, and the hidden manna refers to the entire history of the children of Israel in the wilderness. For forty years they ate manna (Exo. 16:35); therefore, manna was the central point of their history. In Revelation 3:20 the Lord Jesus said, "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me." To dine is not merely to eat one food but to eat the riches of a meal. This may refer to the eating of the rich produce of the good land of Canaan by the children of Israel (Josh. 5:10-12).

在启示录七章，蒙救赎，被提到诸天之上、到神面前的圣徒，要享受主耶稣作羔羊和牧者，领他们到生命水的泉。（17。）牧养包括喂养；所以，我们要吃也要喝。我完全知道在永世里我们要作什么，但我确实知道，我们至少要做三件事——吃、喝并赞美。在永世里，吃、喝并赞美，将是我们的生活和我们的生命。我们在永世里的生活，将是吃、喝并赞美的生活。今天我们在众地方召会里有所预尝。我们必须吃、喝并赞美。我们说“哦，主，阿们”，这就是我们的吃。说“阿利路亚”，就是我们的喝和赞美。赞美主！我们是一班吃、喝并赞美的人。

最终，在启示录二十二章，我们被请白白来喝生命的水。（17。）那灵和新妇一同说，来，白白喝生命的水。在全本圣经里，启示录二十二章十七节是神给人类末了的呼召。这末了神圣的呼召是来喝。你若来喝，必定会吃。在生命的水里长着生命树。（2。）我们就近水来，就得着树。我们喝水，就吃生命树。吃喝是神经纶里的中心思想。我们都必须学习如何借着吃喝基督，享受神圣的生命。

In Revelation 7 the redeemed saints who have been raptured to the heavens, to the presence of God, will enjoy the Lord Jesus as the Lamb and Shepherd, who guides them to springs of waters of life (v. 17). Shepherding includes feeding; therefore, we will eat as well as drink. I do not fully know what we shall do in eternity, but I do know that we will do at least three things—eat, drink, and praise. In eternity eating, drinking, and praising will be our living and our life. Our life in eternity will be an eating, drinking, and praising life. In the local churches we have a foretaste today. We must eat, drink, and praise. When we say, “O Lord, Amen,” this is our eating. To say “Hallelujah” is our drinking and praising. Praise the Lord! We are the eating, drinking, and praising people.

Ultimately, in Revelation 22 we are invited to freely drink of the water of life (v. 17). The Spirit and the bride together say to come and drink of the water of life freely. In the entire Bible, Revelation 22:17 is the last call given by God to the human race. This last divine call is to come and drink. If you come to drink, you will surely eat. In the water of life grows the tree of life (v. 2). When we come to the water, we have the tree. When we drink the water, we eat the tree of life. Eating and drinking is the central thought in God's economy. We all must learn how to enjoy the divine life by eating and drinking Christ.

第九章

生命的气

读经：创世记二章七节，以西结书三十七章一至十四节，二十六至二十八节，约翰福音二十章二十二节，三章八节，使徒行传二章二节，四节，提摩太后书三章十六节，启示录十一章十一节，帖撒罗尼迦后书二章八节。

食物在水里，水在空气里

在前几章我们看过，主是我们生命的供应，是水给我们喝，是食物给我们吃。我们也看过，食物在水里。以赛亚五十五章告诉我们，我们就近水来，我们就吃。生命树是长在生命水里的食物。因此，我们若要吃生命树，必须就近生命水。我们必须就近水来，得着我们的食物。五十五章一节告诉我们，我们就近水来，我们就吃，并且我们“不用银钱，不用价值，也来买酒和奶”。很难说奶是水或食物，因为奶是水里的食物。原则上，酒与奶一样，是在水里的食物。酒是用葡萄作的，葡萄是食物。葡萄成为酒，就是水里的食物。

食物在水里，水在空气里。水成为蒸气，就进入空气里。空气把在雨的形态里的水降到地上，地上的水蒸发，又回到空气里。有一种称为蒸发器的装置，能将水转换为蒸气给人吸入。在一段时间以后，蒸发气里的水进入空气里。我们留在使用蒸发器的房间里，就吸入空气并且得着水，因为水在空气里。

创世记二章五至六节说，“野地还没有草木，田间的菜蔬还没有长起来，因为耶和华神还没有降雨在地上，也没有人耕地。但有雾气从地上腾，滋润遍地。”来自地的雾气，就是蒸气。植物借着得滋润而长大，产生食物，而水来自空气。空气降下水来，而水产生食物。在以西结四十七章我们看见，沿着水边有作食物的树木。水医治盐海，并产生许多鱼。水也滋润旷野，将其变为山羊羔和牛犊的泉源。树木、鱼和牲畜是为着食物。这食物来自水，而水来自空气。

CHAPTER NINE

THE BREATH OF LIFE

Scripture Reading: Gen. 2:7; Ezek. 37:1-14, 26-28; John 20:22; 3:8; Acts 2:2, 4; 2 Tim. 3:16; Rev. 11:11; 2 Thes. 2:8

THE FOOD IN THE WATER AND THE WATER IN THE AIR

In the previous chapters we have seen that the Lord is our life supply as water for us to drink and as food for us to eat. We have also seen that the food is in the water. Isaiah 55 tells us that when we come to the waters, we eat. The tree of life as the food grows in the water of life. Thus, if we are going to eat the tree of life, we have to come to the water of life. We must come to the water to get our food. Isaiah 55:1 tells us that when we come to the waters we eat, and we “buy wine and milk without money and without price.” It is hard to say whether milk is water or food because milk is food in water. Wine is the same in principle as milk; it is food in water. Wine is made from grapes, which are food. When the grapes become wine, they are food in water.

The food is in the water, and the water is in the air. When water becomes vapor, it gets into the air. The air sends water to the earth in the form of rain, and the water on the earth vaporizes and goes back to the air. There are devices called vaporizers which convert the water into vapor for inhalation. After a certain time the water in the vaporizer goes into the air. When we stay in a room where a vaporizer is being used, we breathe in the air and get the water because the water is in the air.

Genesis 2:5-6 says, “No plant of the field was yet in the earth, and no herb of the field had yet sprung up—for Jehovah God had not caused it to rain upon the earth, and there was no man to work the ground, but a mist went up from the earth and watered the whole surface of the ground.” The mist from the earth is the vapor. Plants grow to produce food by being watered, and the water comes from the air. The air sends the water, and the water issues in the food. In Ezekiel 47 we saw that along with the water are the trees for food. The water heals the Salt Sea and produces many fish. The water also waters the desert, turning it into fountains of kids and of calves. The trees, the fish, and the cattle are for food. This food came from the water, and the water comes from the air.

我们若要得着食物，就必须到水那里去。我们若要得着水，就需要空气。我们若要吃，就必须喝。我们若要喝，就必须呼吸。我们吸入空气，就有水。同时，在水里我们有食物。

空气就是气；在圣经里，气就是那灵。在希伯来文和希腊文里，灵与气同字。希腊文的气是纽玛（pneuma），希伯来文的气是路阿克（ruach）；在以西结三十七章，这个希伯来字在不同的地方译成三个辞：灵、气息和风。英译美国标准本在本文的旁注里指出，气息可译为灵，（5，）风可译为气息，（9，）气息也可译为风或灵。（9。）

食物在水里，水在空气里，空气就是气，气就是灵，灵就是神。约翰四章二十四节告诉我们，神是灵。神的素质乃是灵。正如木头是桌子的素质，灵也是神圣的素质。神是灵；祂是路阿克或纽玛。神的素质是神圣的气。神对我们乃是气。唯有人是神将生命之气吹在他里面的造物。（创二7。）这生命之气成了人的灵。神用地上的尘土造人，将生命之气吹在他里面。启示录十一章也记载，生命之气从神那里进入人里面的事例。在神的造物当中，唯有人有这特权。

火、气息和水

以西结书里主要的有三章，就是一章、三十七章和四十七章。一章有火，三十七章有气息，四十七章有水。一切属世、罪恶的事物，包括撒但和他的军兵在内，都在焚烧的火之下。至终，这一切消极的事物都要被扔在火湖里；（启二十10；）但我们信徒将是水城新耶路撒冷的构成成分。（二二1。）在火与水之间乃是气息。

枯骨需要气息

在以西结四十七章有神的殿，神的建造；但在三十七章，主的儿女被描绘为分离的枯骨。没有骸骨是彼此联结的。那些骸骨都是独立、分开的。这些枯骨遍满山谷。这里的图画与以色列人出埃及以前类似。创世记末节表明，以色列人“在棺材里，停在埃及”。（五十26。）以西结三十七章描绘以色列人在坟墓里。（12～13。）分散在山谷中的枯骨，是被杀之人的骸骨。（9下。）撒但就是那宰杀并埋葬他们的人。枯骨需要空气，气息，使他们复生。

If we want to get the food, we have to go to the water. If we are going to get the water, we need the air. If we are going to eat, we have to drink. If we are going to drink, we have to breathe. When we breathe in the air, we have the water. Furthermore, in the water we have the food.

Eventually, the air is the breath, and in the Bible the breath is the Spirit. In both the Hebrew and Greek languages, the word for Spirit is the same word for breath. The Greek word for Spirit is pneuma, and the Hebrew word for Spirit is ruach. In Ezekiel 37 this Hebrew word is translated into three words: Spirit, breath, and wind. Breath can be translated into “Spirit” (v. 5), wind can be translated into “breath” (v. 9), and breath can be translated into “wind” or “Spirit” (v. 9).

The food is in the water, the water is in the air, the air is the breath, the breath is the Spirit, and the Spirit is God. John 4:24 tells us that God is Spirit. The essence of God is Spirit. Just as wood may be the essence of a table, Spirit is the divine essence. God is Spirit; He is ruach or pneuma. The essence of God is the divine breath. God is breath to us. Man was the only item of God’s creation into whom God breathed the breath of life (Gen. 2:7). This breath of life became man’s human spirit. God made man by forming him out of the dust of the ground and breathing the breath of life into him. Revelation 11:11 also records an instance of the breath of life out of God entering into men. Among God’s creatures, only man has this privilege.

FIRE, BREATH, AND WATER

The three main chapters in the book of Ezekiel are chapter 1, chapter 37, and chapter 47. In chapter 1 is the fire, in chapter 37 is the breath, and in chapter 47 is the water. All the worldly and sinful things including Satan and his host are under the burning fire. Eventually, all of these negative things will be put into the lake of fire (Rev. 20:10), but we believers will be the constituents of the city of water, the New Jerusalem (22:1). In between the fire and the water is the breath.

THE DRY BONES IN NEED OF BREATH

In Ezekiel 47 is the house of God, the building of God, but in chapter 37 the Lord’s children are pictured as disjointed, dry bones. None of the bones are joined to one another. The bones are independent and separate. These dry bones are in the midst of a valley. The picture here is similar to that of the children of Israel before their exodus from Egypt. The last verse of Genesis shows that the children of Israel were in a “coffin in Egypt” (50:26). In Ezekiel 37 the children of Israel are depicted as being in graves (vv. 12-13). The dry bones scattered in the midst of the valley are the bones of slain people (v. 9b). Satan is the one who killed and buried them. The dry bones are in need of the air, the breath, to bring them to life.

地球周围有空气，使人能够生存在这地上，为神的定旨效力。神是灵，乃是真正的空气，气息。空气里有水，水里有食物。神对我们是生命，乃是我们的空气、我们的水、和我们的食物。我们呼吸的时候就喝，我们喝的时候就吃。吃在喝里，喝在呼吸里。不但如此，呼吸在赞美里。我们说，“哦，主，阿们！阿利路亚！”我们就呼吸。要吸入我们美妙的主，路就是说，“哦，主，阿们！阿利路亚！”我们这样吸入主，就得滋润，我们的干渴就得解除。我们觉得我们被充满并得满足。我们能借着呼喊“哦，主，阿们！阿利路亚！”吸入、吃喝主。借着说，“哦，主，阿们！阿利路亚！”我们就得着空气、水和食物。

诗歌第二百一十首是宣信（A. B. Simpson）所写关于呼吸的美妙诗歌。这首诗歌的副歌说：

我是呼出我的愁苦，
呼出我罪污；
我是吸入，一直吸入，
你所有丰富。

我们需要吸入基督作我们的气息。我们能借着吸入基督，将祂接受到我们内里各部分。

风、气息和灵

我们需要记得，在以西结三十七章，风就是气息，气息就是灵。九节说，“主对我说，人子啊，你要发预言，向风发预言，说，主耶和华如此说，气息啊，要从四方而来，吹在这些被杀的人身上，使他们活了。”主告诉以西结向风发预言说，“气息阿。”这指明风就是气息。本节的风和气息都是希伯来文的路阿克。然后十四节说，“我必将我的灵放在你们里面。”本节的灵也是路阿克。因此，风就是气息，气息就是灵。主吹的时候，祂就是风。我们呼吸祂的时候，祂就是气息。祂进入我们里面的时候，祂就是灵。主来作风，我们接受祂作气息，祂进入我们里面作那灵，而那灵就是生命。

骸骨互相联络，
有响声和地震

There is an expanse of air around the earth that life may exist on this earth to serve God's purpose. As the Spirit, God is the real air, the breath. In the air is the water, and in the water is the food. God as life to us is our air, our water, and our food. When we breathe, we drink, and when we drink, we eat. The eating is in the drinking, and the drinking is in the breathing. Furthermore, the breathing is in the praising. When we say, "O Lord! Amen! Hallelujah!" we breathe. The way to breathe in our wonderful Lord is to say, "O Lord! Amen! Hallelujah!" As we breathe in the Lord in this way, we are watered, and our thirst is quenched. We have the sense that we are filled and satisfied. We can breathe, drink, and eat the Lord by calling, "O Lord! Amen! Hallelujah!" By saying, "O Lord! Amen! Hallelujah!" we get the air, the water, and the food.

Hymns, #255 by A. B. Simpson is a wonderful hymn on breathing. The chorus of this hymn says,

I am breathing out my sorrow,
Breathing out my sin;
I am breathing, breathing, breathing,
All Thy fullness in.

We need to breathe Christ in as our breath. We can receive Christ into our inward parts by breathing Him in.

THE WIND, THE BREATH, AND THE SPIRIT

We need to remember that in Ezekiel 37 the wind is the breath, and the breath is the Spirit. Verse 9 says, "Then He said to me, Prophecy to the wind; prophecy, son of man, and say to the wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live." The Lord told Ezekiel to say to the wind, "O breath." This means that the wind is the breath. The wind and the breath in this verse are the Hebrew word ruach. Then verse 14 says, "I will put My Spirit in you." Spirit in this verse is also ruach. Thus, the wind is the breath, and the breath is the Spirit. When the Lord blows, He is the wind. When we breathe Him, He is the breath. When He gets into us, He is the Spirit. The Lord comes as the wind, we receive Him as the breath, He gets into us as the Spirit, and the Spirit is life.

THE BONES COMING TOGETHER
WITH NOISE AND SHAKING

在灵来临以前，我们是枯骨。我们不但被杀、枯干，我们也被埋在坟墓和山谷里。在以西结发预言以后，“有响声，有地震；骨与骨互相联络。”（7。）在以西结发预言以前，枯骨是安静、分开的。满了枯干、被埋骸骨的墓地，是安静的地方。然而，我们的聚会不该像墓地。我们来在一起，该有“响声和地震”。那灵就是风吹在我们身上，我们怎能静默？我们的聚会该满了正确的响声。该有正确的响声，人人说话，人人祷告，人人赞美，人人感谢。诗篇告诉我们要向主欢呼。（六六1，八一1，九五1～2，九八4，6，一〇〇1。）

骸骨互相联络以后，“骸骨上有筋，也长了肉，又有皮遮蔽其上；只是还没有气息。”（8。）骸骨互相联络以后，有筋、肉和皮遮蔽其上。这个遮蔽使他们的样子好多了。从前，骸骨只是枯骨，但现今骸骨是没有气息的身体。骸骨没有生命在其中，却能互相联络，这是主奇妙的作为。

我们必须从属灵方面解释以西结三十七章。在神进来更新我们并重生我们以前，我们就像死的枯骨。神的救恩不仅仅为着罪人，也为着死人。因为我们是死枯的，我们也就是分散的。无论我们是未得救的罪人或退后的信徒，我们的情况都是死的，而且都埋在坟墓里。许多基督徒是死枯、分散、分离的。他们没有连于任何人。主借着祂话的预言，进来拯救我们。如以西结所预言的，骸骨互相联络，筋、肉和皮遮蔽其上。

生命之气进入枯骨里面， 成就神的定旨

这些骸骨需要进一步的预言，使生命之气能进入其中。以西结又预言：“气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”（三七10。）骸骨首先成为身体。然后气息进入骸骨，骸骨便活了。他们站起来，成为极大的军队，为神争战。骸骨成为争战的军队，至终成为住处给神居住，以彰显神。军队是为着管治，以对付神的仇敌，居所是为着神的彰显、形像。借着那灵的吹入，神得着彰显，祂的仇敌被对付。

Before the Spirit came, we were dry bones. We were not only slain and dried up, but we were also buried in graves and in the valley. After Ezekiel's prophesying, "There was a noise, and suddenly, a rattling; and the bones came together, bone to its bone" (v. 7). Before Ezekiel's prophecy the dry bones were quiet and separate. A cemetery full of dried and buried bones is a quiet place. Our meetings, however, should not be like a cemetery. When we come together, there should be "noise and rattling." When the Spirit as the wind blows upon us, how could we be silent? Our meetings should be full of the proper noise. There should be a proper noise where everyone speaks, everyone prays, everyone praises, and everyone gives thanks. The Psalms tell us to make a joyful noise unto the Lord (66:1; 81:1; 95:1-2; 98:4, 6; 100:1).

After the bones came together, "there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them" (Ezek. 37:8). After the bones came together, the sinews, flesh, and skin covered them. This covering caused their appearance to be much better. Formerly, they were only dry bones, but now they were a body without breath. It is the marvelous doing of the Lord that the bones could come together without life in them.

We have to interpret Ezekiel 37 in a spiritual way. Before God came in to renew us and regenerate us, we were like dead and dry bones. God's salvation is not merely for sinful people but for dead people. Because we were dead and dry, we were also scattered. Whether we were unsaved sinners or backslidden believers, our situation was that we were dead and buried in a grave. Many Christians are dead and dry, scattered and disjointed. They are not connected to anyone. The Lord came in to rescue us through the prophesying of His word. As Ezekiel prophesied, the bones came together, and the sinews, the flesh, and the skin covered them.

THE BREATH OF LIFE COMING INTO THE DRY BONES TO ACCOMPLISH GOD'S PURPOSE

These bones needed a further prophecy so that the breath of life could come into them. When Ezekiel prophesied again, "The breath came into them; and they lived and stood up upon their feet, an exceedingly great army" (v. 10). The bones first became a body. Then the breath came into the bones, and they lived. When they stood up, they became an exceedingly great army to fight the battle for God. The bones become the army fighting the battle, and eventually they become the habitation for God's dwelling to express God. The army is for the dominion to deal with God's enemy, and the dwelling place is for the expression, the image, of God. Through the breathing of the Spirit, God is expressed, and His enemy is dealt with.

以西结在三十七章发了两次预言。第一次他向骸骨发预言，第二次向风发预言。首先他向死人发预言，其次他向那灵发预言。主嘱咐以西结第二次发预言，说，“气息啊，要从四方而来，吹在这些被杀的人身上，使他们活了。”（9。）于是形成为身体的骸骨，就接受生命之气。他们站起来，形成军队，为神争战。这也给神立场，将他们建造在一起，作祂的住处。军队与居所完成神双重的定旨，就是对付祂的仇敌，并有祂的形像彰显祂。借着那灵的吹入，带进形像与管治。

新约里的生命之气

在新约里，约翰福音告诉我们，主耶稣在祂复活的那天晚上回到门徒那里。（二十 19。）祂吹气到他们里面，并告诉他们受圣纽玛。（22。）纽玛这辞也可译为灵或气。主将气吹入门徒里面，并告诉他们受圣气。今天主在祂的复活里乃是生命之气，生命之灵。在三章主耶稣告诉尼哥底母，那灵就像风，随着意思吹，无法看见，却能借着祂的响声得以实化。（8。）五旬节那天，“从天上有响声下来，好像一阵暴风刮过。”（徒二 2。）这阵暴风刮过，就是那灵的吹入，属天的路阿克或纽玛的吹入。

启示录十一章十一节告诉我们，那两个见证人死了三天半以后，因着生命之灵从神那里进入他们里面，就复活了。在大灾难期间，生命之气要进入那两个见证人里面，使他们复活。帖后二章八节告诉我们，主耶稣回来，要用祂口中的气，就是那灵，击杀敌基督。生命之气赐生命给我们，却击杀不法的人。

提后三章十六节告诉我们，圣经都是神的呼出。这指明圣经，神的话，就是神的气。神的说话就是神的呼吸。神对我们是气。在这气里有水，在这水里有食物。我们若要享受神作食物，就必须喝祂这水。要喝祂这水，我们就必须吸入祂作我们的气。借着吸入主，我们就喝祂，我们就吃祂。我们随处都能喝祂，随处都能吃祂，因为我们随处都能吸入祂。我们属灵的食物和饮料，对我们随时随地都是便利的。按物质说，我们到处都能呼吸，但我们无法到处吃喝。但按属灵说，我们到处都能吃喝，因为我们属灵的吃在我们的喝里，喝在呼吸里。我们接受主作神圣的空气，就享受祂作活水和属天的食物。

Ezekiel prophesies twice in chapter 37. The first time he prophesies to the bones and the second time to the wind. First, he prophesies to the dead ones, and second, he prophesies to the Spirit. The Lord charged Ezekiel to prophesy a second time and say, “Come from the four winds, O breath, and breathe on these slain, that they may live” (v. 9). Then the bones that were formed into a body received the breath of life. They stood up upon their feet and were formed into an army to fight the battle for God. This also gave God the ground to build them together as His habitation. The army and the house fulfill God’s twofold purpose to deal with His enemy and to express Him in His image. Image and dominion are brought in by the breathing of the Spirit.

THE BREATH OF LIFE IN THE NEW TESTAMENT

In the New Testament, the Gospel of John tells us that the Lord Jesus came back on the evening of His resurrection to the disciples (20:19). He breathed into them and told them to receive the holy pneuma (v. 22). Again, the word pneuma may be translated into “Spirit” or “breath.” The Lord breathed into the disciples and told them to receive the holy breath. Today the Lord in His resurrection is the breath of life, the Spirit of life. In John 3 the Lord Jesus told Nicodemus that the Spirit is like the wind, which blows where it wills and cannot be seen but can be realized by its sound (v. 8). On the day of Pentecost, “there was a sound out of heaven, as of a rushing violent wind” (Acts 2:2). This rushing violent wind was the blowing of the Spirit, the blowing of the heavenly ruach or pneuma.

Revelation 11:11 tells us that the two witnesses, after being dead for three and a half days, were resurrected by the breath of life out of God entering into them. The breath of life will come into the two witnesses and resurrect them during the time of the great tribulation. Second Thessalonians 2:8 tells us that when the Lord Jesus comes back, He will slay the Antichrist by the breath of His mouth, the Spirit. The breath of life gives life to us but kills the lawless one.

Second Timothy 3:16 tells us that all Scripture is God-breathed. This indicates that the Scripture, the Word of God, is the breath of God. God’s speaking is God’s breathing. God is breath to us. In this breath is the water, and in this water is the food. If we are going to enjoy God as food, we have to drink Him as the water. To drink Him as the water, we have to breathe Him as our breath. By breathing in the Lord, we drink Him and we eat Him. We can drink Him anywhere and eat Him anywhere because we can breathe Him in anywhere. Our spiritual food and drink are available to us at any time and in any place. Physically speaking, we can breathe everywhere, but we cannot drink and eat everywhere. But spiritually speaking, we can eat and drink everywhere because our spiritual eating is in our drinking, and the drinking is in the breathing. When we receive the Lord as the divine air, we enjoy Him as the living water and the heavenly food.

第十章

生命的种子

读经：创世记一章十一节，十二节，二十九节，路加福音八章五至八节上，十一至十五节，马太福音十三章四至八节，十九至二十三节，二十四节，三十一节，三十三节，三十七至三十八节，四十四至四十六节，哥林多前书三章六至九节，十至十二节，彼得前书一章二十三节，雅各书一章十八节，启示录十四章四节下，十五节。

到目前为止，我们说过生命的三方面：生命树、生命河与生命气。生命树是为着吃，生命河是为着喝，生命气是为着吸入。要维持生命，我们需要空气、水和食物。空气在维持生命上是第一重要的项目，水其次，食物第三。人能禁食不吃不喝，却不能不呼吸。我们若从呼吸毕业，就是从生命毕业而死去。我们看过，食物来自水，水来自空气。因此，空气是维持生命最基本的项目。

在本章里，我们要来看生命的第四方面——生命的种子。这方面比其他三方面深多了。我们需要成为认识生命是什么的人。许多所谓的圣经教师，在生命的事上无法给人实际的帮助，因为他们自己不清楚生命是什么。他们也许有许多教训，但他们从未对生命的事有深刻的印象。圣经给我们看见生命树、生命河、生命气、和生命的种子。树是食物给人吃，河是水给人喝，气是空气给人吸入，而种子是生命的容器。生命的素质或胚芽、生命生育的能力、生命的长大、生命的变化、复活的生命，都包括在生命的种子里。种子这辞有包罗一切的意义，因为它是生命的具体化，并且包括与生命有关的一切事物。

结种子的菜蔬和结有核果子的树木 是人的食物

我们看过创世记一章不仅仅是创造的记载，更是生命的记载。创世记一章十一至十二节告诉我们，地发生“结种子的菜蔬”，二十九节说到“结有核果子”的树木。照着

CHAPTER TEN

THE SEED OF LIFE

Scripture Reading: Gen. 1:11-12, 29; Luke 8:5-8a, 11-15; Matt. 13:4-8, 19-24, 31, 33, 37-38, 44-46; 1 Cor. 3:6-12; 1 Pet. 1:23; James 1:18; Rev. 14:4b, 15

Thus far, we have covered three aspects of life: the tree of life, the river of life, and the breath of life. The tree of life is for eating, the river of life is for drinking, and the breath of life is for breathing. To maintain life we need air, water, and food. Air is the first item of importance in the maintenance of life, water is second, and food is third. A person can fast without eating or drinking but not without breathing. If we graduate from breathing, we graduate from life and die. We have seen that food comes from water, and water comes from the air. Thus, the air is the most basic item for maintaining life.

In this chapter we want to see the fourth aspect of life, the aspect of the seed of life. This aspect is much deeper than the other three aspects. We need to be those who know what life is. Many so-called Bible teachers cannot give any practical help in the matter of life because they themselves are not clear about what life is. They may have many teachings, but they have never been impressed with the things of life. The Bible shows us the tree of life, the river of life, the breath of life, and the seed of life. The tree is food to eat, the river is water to drink, the breath is air to breathe, and the seed is a container of life. The life essence, or germ, the begetting power of life, the growth of life, the transformation of life, and the resurrection life are all included in the seed of life. The word seed has an all-inclusive meaning since it is the embodiment of life and includes all things related to life.

THE HERB YIELDING SEED AND THE TREE YIELDING SEED BEING MAN'S FOOD

We have seen that Genesis 1 is not merely a record of creation but a record absolutely of life. Genesis 1:11-12 tells us that the earth brought forth “herbs yielding seed,” and verse 29 refers to “every tree which has fruit that produces seed.” According to God’s

神原初的安排，祂只将结种子的菜蔬和结有核果子的树木赐给人作食物。任何不结种子的东西，神都没有赐给人作食物。在人堕落以前，神赐给人作食物的，乃是结种子的东西。这是因为在神的心意里，在神的经纶里，人该一直吸取、接受并享受生命。人该吃或接受任何不结种子的东西。凡人所接触的，凡人所接受的，凡人所吃的，必须是生命的东西，和产生生命的东西——结种子的东西。

神无意给人吃任何不属生命的东西，神无意叫人接触任何不结种子的东西。凡人所接触的，凡人所接受到他里面的，凡人为着维生所吃的，必须是结种子的东西。我们所读的许多书籍不结种子。但我们许多读过“神的经营”一书的人，能见证这本书结种子。照着创世记，人所吃的必须是结种子的东西。任何不结种子的东西，他都不该吃。生命树是结种子的树。在种子里，主要的东西是生命。生命的素质、生命的胚芽，都在种子里，而在种子里的这生命是为着生产。我们也可以说，在种子里的生命是为着复活，为着扩展，为着变化，并为着生长。生命在种子里，种子对我们乃是食物。换句话说，生命在基督里，基督对我们乃是食物。

主耶稣是女人的后裔、 大卫的后裔、和亚伯拉罕的后裔

在旧约和新约里，主耶稣都有许多名称。在众多的名称当中，祂有一个名称叫“后裔”（seed，与种子同字）。在创世记三章十五节，祂是那要打伤蛇头之女人的后裔。在撒下七章，祂是大卫的后裔。（12。）在创世记十二章，祂是亚伯拉罕的后裔。（7。）在新约里，加拉太三章告诉我们，亚伯拉罕的后裔就是主耶稣。（16。）亚伯拉罕有两个儿子——以实玛利和以撒，但只有一个后裔。以实玛利是亚伯拉罕的儿子，但他不是那后裔。加拉太三章告诉我们，亚伯拉罕独一的后裔就是基督，以撒是其预表。以撒是基督这亚伯拉罕之后裔的预表。

种子是神的道、 国度之子、和基督自己

在福音书里，主耶稣将自己比喻为撒种者。种子是神的道、（路八11、）国度之子、（太十三38、）和基督自己。（彼

original arrangement, He gave only the herb yielding seed and the tree producing seed to man for food. Anything that did not yield seed, God did not give to man for food. Whatever God gave to man for food before the fall was something yielding seed. This is because in God's intention, in God's economy, man should be taking in, receiving, and enjoying life all the time. Man should not eat, or take in, anything that does not yield seed. Whatever man touches, whatever man takes in, whatever man eats, must be something of life and something producing life—something yielding seed.

God has no intention for man to eat anything that is not of life. God has no intention for man to contact anything that does not yield seed. Whatever man contacts, whatever man takes into himself, whatever man eats for his maintenance, must be something yielding seed. Many books that we may read do not yield seed. But many of us who have read the book entitled The Economy of God can testify that it yields seed. According to Genesis, what man eats must be something yielding seed. Anything that does not yield seed, he should not eat. The tree of life is a tree yielding seed. In the seed, the main thing is life. The life essence, the life germ, is in the seed, and this life in the seed is for producing. We may also say that the life in the seed is for resurrection, for spreading, for transforming, and for growth. Life is in the seed, and the seed is food to us. In other words, life is in Christ, and Christ is food to us.

THE LORD JESUS BEING THE SEED OF THE WOMAN, THE SEED OF DAVID, AND THE SEED OF ABRAHAM

In both the Old and New Testaments the Lord Jesus has many titles. Among His many titles, He has the title of the seed. In Genesis 3:15 He is the seed of the woman who will bruise the head of the serpent. In 2 Samuel 7 He is the seed of David (v. 12). In Genesis 12 He is the seed of Abraham (v. 7). In the New Testament, Galatians 3 tells us that the seed of Abraham is the Lord Jesus (v. 16). Abraham had two sons, Ishmael and Isaac, but only one seed. Ishmael was a son of Abraham, but he was not the seed. Galatians 3 tells us that the unique seed of Abraham is Christ, of whom Isaac was a type. Isaac was a type of Christ as the seed of Abraham.

THE SEED BEING THE WORD OF GOD, THE SONS OF THE KINGDOM, AND CHRIST HIMSELF

In the Gospels the Lord Jesus likened Himself to a sower sowing the seed. The seed is the word of God (Luke 8:11), the sons of the kingdom (Matt. 13:38), and Christ Himself

前一 23。) 神的道是基督的具体化。神的道是种子，意思是种子就是基督。我们是国度之子，也是种子。这就是说，我们是基督这独一种子的复制。在约翰十二章二十四节，主耶稣指明祂是那落在地里死了的独一子粒或种子。借着一粒麦子的死，许多子粒得以产生。那一个子粒就是耶稣，许多子粒就是我们。因此，我们是耶稣的复制，因为许多子粒是那一个子粒的复制。人的言语不足以解释那丰富、包罗一切的生命种子其奇妙且高深的奥秘。我们必须记得，神的道、基督和我们都是种子。我们不该有野心仅仅作圣经教师，我们也必须为着生命的复制作种子。使徒保罗告诉哥林多人，他是借着福音生了他们的父亲。（林前四 15。）

在哥林多前书，使徒保罗用三个辞描述他与他们的关系：“我喂养你们”；（三 2，另译；）“我栽种了”；（6；）以及“我…生了你们”。（四 15。）保罗强调他生了哥林多人，以及他栽种并喂养他们的事实。保罗是父亲、农夫和喂养者。在我们的所在地，我们需要作撒种者和种子。在我们的所在地，我们必须将自己撒在召会生活里面。我们必须是生育、栽种、喂养别人的人。我们需要是有生命的种子，好作食物。我们不该在我们的所在地，仅仅传授教训或知识。我们应当在那里作有生命的种子，好作食物喂养别人。我们需要栽种自己，撒播自己，在我们所在之地作种子。然后我们要作父亲和农夫。我们该是那些复制并产生生命的人。

对付我们的心， 叫生命的种子生长

马太十三章和路加八章给我们看见，主来撒种；种子就是祂自己。生命的种子撒在我们里面以后，就需要生长，而它的生长需要我们的合作，我们的配搭。我们的合作或配搭，就是要有一颗正确的心。问题不是在灵，乃是在心。心包括良心、（来十 22、）心思、（四 12、）情感、（约十六 20、）意志。（徒十一 23。）我们若要与里面种子的生长配搭，就必须对付我们的良心、我们的心思、我们的情感、和我们的意志。我们若不对付我们心的各部分，生命的种子就很难在我们里面生长。关于我们可能有的心，主耶稣给了我们四个例证：路旁、石头地、荆棘和好土。（太十三 4～8，19～23，路八 5～8 上，11～15。）

(1 Pet. 1:23). The word of God is the embodiment of Christ. The word of God being the seed means that the seed is Christ. As the sons of the kingdom, we are also the seed. This means that we are the reproduction of Christ, the unique seed. In John 12:24 the Lord Jesus indicated that He was the unique grain, or seed, who fell into the earth and died. Through the death of the one grain of wheat, many grains are produced. The one grain is Jesus, and we are the many grains. Thus, we are the reproduction of Jesus because the many grains are the reproduction of the one grain. Human words are not adequate to explain the marvelous and deep mystery of the rich, all-inclusive seed of life. We must remember that the word of God, Christ, and we are the seed. We should not have the ambition to be merely Bible teachers, but we have to be seeds for the reproduction of life. The apostle Paul told the Corinthians that he was their father who begot them through the gospel (1 Cor. 4:15).

In 1 Corinthians the apostle Paul used three phrases to describe his relationship with them: I fed you (3:2, ASV), I planted (v. 6), and I have begotten you (4:15). Paul emphasized the fact that he had begotten the Corinthians and that he had planted and fed them. Paul was a father, a farmer, and a feeder. We need to be sowers and seeds in our locality. We have to sow ourselves into the church life in our locality. We have to be those who beget, plant, and feed others. We need to be the seeds with life in them for food. We should not be in our localities to pass on merely teachings or knowledge. We should be there as seeds with life in them, which are good for food to feed others. We need to plant ourselves, sow ourselves, as the seed in our localities. Then we will be fathers and farmers. We will be those who reproduce and bring forth life.

DEALING WITH OUR HEART FOR THE GROWTH OF THE SEED OF LIFE

Matthew 13 and Luke 8 show us that the Lord came to sow the seed, which is Himself. After being sown into us, the seed of life needs to grow, and its growth needs our cooperation, our coordination. Our cooperation, or coordination, is to have a proper heart. The problem is not with the spirit but with the heart. The heart includes the conscience (Heb. 10:22), the mind (4:12), the emotion (John 16:20), and the will (Acts 11:23). If we are going to coordinate with the growth of the seed within us, we have to deal with our conscience, our mind, our emotion, and our will. If we do not deal with all the parts of our heart, it will be hard for the seed of life to grow within us. The Lord Jesus gave four illustrations of the kind of heart we might have: the wayside, the rocky places, the thorns, and the good earth (Matt. 13:4-8, 19-23; Luke 8:5-8a, 11-15).

路旁是与路接近之地的边境或边缘。因为它与路十分接近，就很容易被路上的交通弄硬。许多不信者和信徒的心被弄硬了。路旁表征被属世交通弄硬的心。我们的心也许太接近今天世界的交通。种子无法穿透这样一个被属世交通弄硬的心。种子只能落在表面，那象征恶者撒但的飞鸟能来将它夺去。撒但那空中的恶者，（太十三19，）领悟种子无法进入像路旁的心，所以他来将种子夺去。在农夫撒种以前，他们通常犁耕以松土。但路旁的土被弄硬了，所以飞鸟容易将种子夺去。我们的心若是路旁，撒但就容易来，将撒在我们心里的道夺去。

第二种土是有石头地的土。马太十三章五节告诉我们，这种土“不深”。表面是土，底下是石头。在我们心的土壤底下，也许有石头地。路旁是硬的，但不像石头那样硬。我们的心表面似乎是柔软的，但底下也许硬如石头。我们里面的种子会生长并发芽，但因着是石头地，它无法在我们里面深处扎根。有肤浅的心并有隐藏石头的人，无法抵挡任何试诱或逼迫。石头表征那阻挠种子在心里深处扎根的隐藏的罪、个人的欲望、自己的寻求和自怜。路加十八章六节告诉我们，落在磐石上的种子生长起来，但因为得不着滋润，就枯干了。肤浅的土容易因着太阳的热气而枯干。倘若土是深的，表面也许枯干，但底下会有一些维持生命长大的湿气或水分。我们都必须到主面前去，让祂察验我们，使我们看见我们里面的土有多深。

荆棘表征那把种子挤住的今世的思虑、钱财的迷惑、和今生的宴乐。（太十三22，路八14。）这些荆棘把道挤住，使它不能在心里生长，并使它不能结实。

好的心是彻底被耕过，向主柔软的心。这心没有为属世的交通往来所硬化，没有隐藏的罪，没有今世的思虑、钱财的迷惑和今生的宴乐。路旁、石头地、荆棘都必须彻底受对付，使我们有好的心。好的心有纯洁、美好的良心，有体贴、清明的心思，有充满情爱却受约束的情感，并有柔软、富于弹性的意志。这样的人让出每一寸的地土，接受主的话，使主的话可以长大结实，甚至结实百倍。（太十三23。）

The wayside is the outskirts, or the edge, of the field that is close to the way. Because it is so close to the way, it is easily hardened by the traffic of the way. Many unbelievers' and believers' hearts are hardened. The wayside signifies the heart that is hardened by worldly traffic. Our heart may be too close to the traffic of today's world. The seed cannot penetrate such a heart hardened by worldly traffic. The seed can only fall on the surface where the birds, signifying the evil one, Satan, can come and snatch it away. Satan, the evil one in the air (Matt. 13:19), realizes that the seed cannot get into the heart that is like the wayside, so he comes to snatch away the seed. Before farmers sow seed, they generally till the soil to loosen it. But the wayside is hardened, so it is easy for the birds to snatch away the seeds. If our heart is the wayside, it is easy for Satan to come and snatch away the word that was sown in our heart.

The next type of soil is the soil with the rocky places. Matthew 13:5 tells us that this kind of soil lacks "depth of earth." On the surface is the earth, and underneath are the rocks. Underneath the soil of our heart, there may be rocky places. The wayside is hard, but not as hard as rocks. On the surface our heart may appear to be soft, but underneath we may be hardened as rocks. The seed within us may grow and spring up, but it cannot root deep within us because of the rocky places. The ones with a shallow heart and with hidden rocks cannot stand against any temptation or persecution. The rocks may signify hidden sins, personal desires, self-seeking, and self-pity which frustrate the seed from gaining root in the depth of the heart. Luke 8:6 tells us that the seed which fell on the rock sprouted up but withered because it had no moisture. The shallow earth is easily dried up by the heat of the sun. If the earth is deep, the surface may dry up, but there will still be some moisture or water underneath that maintains the growth in life. We all have to go to the Lord and allow Him to examine us so that we may see how deep the earth is within us.

The thorns signify the anxiety of the age, the deceitfulness of riches, and the pleasures of this life that choke the seed (Matt. 13:22; Luke 8:14). These thorns choke the word from growing in the heart and cause it to become unfruitful.

A good heart is a heart that has been thoroughly tilled and is soft toward the Lord. It is a heart that is not hardened by worldly traffic, without hidden sins, without the anxiety of the age, the deceitfulness of riches, and the pleasures of this life. The wayside, the rocky places, and the thorns have to be dealt with thoroughly in order for us to have a good heart. The good heart is a heart with a pure and good conscience, with a considerate and sober mind, with an affectionate yet restricted emotion, and with a softened and flexible will. Such a heart gives every inch of its ground to receive the word that the word may grow, bear fruit, and produce even a hundredfold (Matt. 13:23).

马太十三章和林前三章里 生命的种子，生命的长大， 并生命的变化

在马太十三章，前三个比喻是关于种子的比喻。第一个比喻是撒种的撒种者；第二个比喻是撒好种的撒种者；（24～30；）第三个比喻是撒芥菜种的撒种者。（31～32。）

第四个比喻是关于种子的产品—细面。（33～35。）这比喻告诉我们，妇人拿酵藏在无酵细面里，直到全团都发了酵。“酵”在圣经里象征邪恶的事（林前五6，8）和邪恶的教训。（太十六6，11～12。）细面是为作素祭，（利二1，）象征基督是神和人的食物。妇人象征天主教，采取了许多异教的作法、异端的道理和邪恶的事物，将其搀到关于基督的教训里，使基督教的全部内容都发了酵。

第五个比喻是关于宝贝藏在田地里的比喻，第六个比喻是关于商人寻到一颗珍贵珠子的比喻。藏在田地里的宝贝，必然有金子或宝石，就是建造召会和新耶路撒冷的材料。（林前三12，启二一18～20。）珠子也是建造新耶路撒冷的材料。（21。）金子、珍珠和宝石是生命的种子生长的结果。在种子里面有变化的元素。在创世记二章九至十二节，生命树的结果就是金子、珍珠和宝石（红宝石）。

在林前三章六节保罗说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”然后他接着启示，召会是“神的耕地，神的建筑”，（三9，）并且我们需要用金、银、宝石建造召会。（12。）为着神建造的金、银、宝石，来自神耕地上生命的长大。召会，神的居所，必须用金、银、宝石建造，就是从在我们里面生长的基督所产生的宝贵材料。我们是神的耕地，有基督栽种在里面。基督也必须长在我们里面，并从我们长出来，产生金、银、宝石这些宝贵的材料，以建造神在地上的居所。在马太十三章和林前三章，都有生命的种子、生命的长大、并生命的变化思想。生命的种子撒在我们里面，并长在我们里面，将我们变化成为为着神建造的宝贵材料。

不能坏的种子、 初熟果子和庄稼

THE SEED OF LIFE, THE GROWTH IN LIFE, AND THE TRANSFORMATION IN LIFE IN MATTHEW 13 AND FIRST CORINTHIANS 3

In Matthew 13 the first three parables are parables concerning the seed. The first parable is the sower sowing the seed, the second parable is the sower sowing the good seed (vv. 24-30), and the third parable is the sower sowing the mustard seed (vv. 31-32).

The fourth parable is a parable concerning the produce of the seed—the fine flour (vv. 33-35). This parable tells us that a woman took leaven and hid it within the unleavened fine flour until all of it was leavened. Leaven in the Scripture signifies evil things (1 Cor. 5:6, 8) and evil doctrines (Matt. 16:6, 11-12). Fine flour, or the meal, for making the meal offering (Lev. 2:1), signifies Christ as food both to God and man. This woman typifies the Catholic Church, which took many pagan practices, heretical doctrines, and evil matters and mixed them with the teachings concerning Christ to leaven the whole content of Christianity.

The fifth parable is concerning the treasure hidden in the field, and the sixth parable is concerning the merchant who finds the one pearl of great value. The treasure hidden in the field must consist of gold or precious stones, the materials for the building of the church and the New Jerusalem (1 Cor. 3:12; Rev. 21:18-20). The pearl is also the material for the building up of the New Jerusalem (v. 21). Gold, pearl, and precious stones are the issue of the growth of the seed of life. Within the seed is the element of transformation. The issue of the tree of life in Genesis 2:9-12 is gold, pearl (bdellium), and precious stone (onyx stone).

In 1 Corinthians 3:6 Paul said, “I planted, Apollos watered, but God caused the growth.” Then he proceeded to reveal that the church is “God’s cultivated land, God’s building” (v. 9), and that we need to build the church with gold, silver, and precious stones (v. 12). The gold, silver, and precious stones for God’s building come from the growth in life in God’s cultivated land. The church, the house of God, must be built with gold, silver, and precious stones, precious materials produced from Christ growing in us. As God’s cultivated land, we have Christ planted in us. Christ must also grow in us and out of us to produce the precious materials of gold, silver, and precious stones for the building of God’s habitation on the earth. Both in Matthew 13 and 1 Corinthians 3 there are the concepts of the seed of life, the growth in life, and the transformation in life. The seed of life is sown within us and grows in us to transform us into precious material for God’s building.

THE INCORRUPTIBLE SEED, THE FIRSTFRUITS, AND THE HARVEST

彼得告诉我们，我们借着不能坏的种子蒙了重生。（彼前一23。）然后雅各告诉我们，我们生为祂造物中的初熟果子。（雅一18。）祂借着所栽种生命的话，（21，）将祂神圣的生命分赐到我们里面，重生我们成为祂新造的初熟果子。

启示录十四章有大灾难以前作为初熟果子之信徒的被提，（4下，）以及将近大灾难末了作为庄稼之信徒的被提。（15。）从这庄稼产生一切适于神建造之新耶路撒冷的宝石。至终，从耕地产生神的建造。我们是神的耕地，神的建筑。在创世记里首先提到生命的种子，在启示录里有种子的收成。在创世记和启示录之间有撒种、种子的生长、以及从这生长而来之生命里的变化。为着生命的种子，感谢主！

Peter tells us that we were regenerated of the incorruptible seed (1 Pet. 1:23). Then James tells us that we were brought forth to be the firstfruits of His creatures (1:18). He regenerated us to be the firstfruits of His new creation by imparting His divine life into our being through the implanted word of life (v. 21).

In Revelation 14 the firstfruits of the believers are raptured before the great tribulation (v. 4b), while the harvest of the believers, who are also raptured, occurs near the end of the great tribulation (v. 15). Out of this harvest come all the precious stones which are good for God's building, the New Jerusalem. Eventually, from the cultivated land comes God's building. We are God's cultivated land and God's building. In Genesis the seed of life is first mentioned, and in Revelation there is the harvest of the seed. In between Genesis and Revelation is the sowing of the seed, the growth of the seed, and the transformation in life from this growth. Thank the Lord for the seed of life.

第十一章

生命的灵（一）

读经：约翰福音六章六十三节，哥林多后书三章六节下，哥林多前书十五章四十五节下，罗马书八章二节上，约翰福音三章五至六节，四章二十四节，马太福音二十八章十八至十九节。

赐人生命的灵

我们看过生命树、生命河、生命的气、和生命的种子。在本章我们来到最终的点，最高的点——生命的灵。新约里有三处说到那灵是赐人生命的灵。约翰六章六十三节告诉我们，赐人生命的乃是灵。林后三章六节告诉我们，那字句杀死人，那灵却叫人活（原文或作，那灵却赐人生命）。最终，林前十五章四十五节说，末后的亚当成了赐生命的灵。圣经里有一个原则：二是见证的数字。第三次说某事就是印证所见证的。说过三次就是说得完全。那灵赐人生命的事，在新约里讲说、见证并印证过。神的圣灵是赐生命的灵，赐人生命的灵。

“生命之灵”这辞在新约里只题一次；罗马八章二节说到在基督耶稣里生命之灵的律。本节有四项：生命、灵、律和基督。灵是生命的灵，律是生命的律，基督是生命的基督。灵、律和基督彼此相关，三者生命里是一。基督是赐生命的灵，这灵是生命的灵。启示录十一章十一节告诉我们，生命之纽玛（pneuma），生命之气，进入敌基督所杀的那两个见证人里面。这给我们看见，生命之灵就是生命之气。

要说明生命是什么非常困难，但感谢主，在圣经里我们能追溯神圣生命的事。神圣的生命乃是随着神的灵。今天神的灵是赐生命的灵，生命的灵，而这生命的灵就是生命的气。我们若有生命的气，我们就有生命的灵和生命本身。我们很容易接受生命，因为这生命随着神圣的气。我们只需要借着运用我们的灵，就是我们的呼吸器官，吸入神圣的气。

CHAPTER ELEVEN

THE SPIRIT OF LIFE (1)

Scripture Reading: John 6:63; 2 Cor. 3:6c; 1 Cor. 15:45b; Rom. 8:2a; John 3:5-6b; 4:24; Matt. 28:18-19

THE SPIRIT WHO GIVES LIFE

We have covered the tree of life, the river of life, the breath of life, and the seed of life. In this chapter we come to the ultimate point, the highest point—the Spirit of life. There are three places in the New Testament that refer to the Spirit as the Spirit who gives life. John 6:63 tells us that it is the Spirit who gives life. Second Corinthians 3:6 tells us that the letter kills, but the Spirit gives life. Finally, 1 Corinthians 15:45 says that the last Adam became a life-giving Spirit. There is a principle in the Bible that two is the number of testimony. To speak something a third time is a confirmation to what has been testified. What has been spoken three times has been spoken in a full way. The matter of the Spirit giving life has been spoken, testified, and confirmed in the New Testament. The Holy Spirit of God is the life-giving Spirit, the Spirit who gives life.

The term the Spirit of life is mentioned only once in the New Testament; Romans 8:2 refers to “the law of the Spirit of life...in Christ Jesus.” In this verse are four items: the law, the Spirit, life, and Christ. The law is the law of life, the Spirit is the Spirit of life, and Christ is the Christ of life. The law, the Spirit, and Christ are related one to another, and they are one in life. Christ is the life-giving Spirit, and this Spirit is the Spirit of life. Revelation 11:11 tells us that the pneuma of life, the breath of life, comes into the two witnesses, who had been killed by Antichrist. This shows us that the Spirit of life is simply the breath of life.

It is very difficult to define what life is, but thank the Lord that in the Bible we can trace something of the divine life. The divine life is with the Spirit of God. The Spirit of God today is the life-giving Spirit, the Spirit of life, and this Spirit of life is the breath of life. If we have the breath of life, we have the Spirit of life and life itself. It is easy for us to receive life because this life is with the divine breath. We just need to breathe in the divine breath by exercising our spirit, our breathing organ.

神圣之灵的四方面

神是灵

照着新约的启示，神圣的灵至少有四个重要方面。第一，新约清楚的说神是灵。（约四 24。）约翰四章二十四节不是说，神是个灵，乃是说神是灵。这与说桌子是木头类似。这节的灵指神圣的素质，就如木头能成为桌子的素质一样。

那灵是三一神的应用

第二，圣经告诉我们一个奥秘，是我们绝不能充分领会的，就是我们的神是三一神。“三一”这辞不在圣经里，但神是三一的事实却启示在圣经里。创世记一章一节首次用“神”字。希伯来文的主词“神”（Elohim）是复数的，而本节的动词是单数的。这包含神是三一的意思。马太二十八章十九节告诉我们，要使万民作主的门徒，将他们浸入父、子、圣灵的名里。这节用的是单数的名，不是复数的名。神圣的三一只有一个名。这名乃是那圣者的总称，等于祂的人位。

父在子里，子同父在灵里。神格的三个身位不是三个分开的所是，正如人的灵、魂、体不是三个分开的部分。人是一个完整的所是，有三部分。神是三一的，人也是三部分的。神有三个身位，但我们不该以为这三个身位是三个分开、神圣的所是。有些基督徒相信，神格的三者不但有别，而且分开。神格的三者有别，但照着圣经的真理，说三者分开，乃是错误的。父、子、灵不是三位分开的神。旧约和新约都一直告诉我们，只有一位神。（赛四五 5，诗八六 10，林前八 4，提前二 5。）圣经清楚告诉我们，神是独一的一位，但祂是三一的，有三个身位—父、子、灵。父神在子神里，子神在灵神里。在约翰十四章十节主说，祂在父里面，父在祂里面。不但如此，罗马八章二节说到在基督耶稣里的生命之灵。

我们也可以说，父在子里，子就是那灵。在以赛亚九章六节，子称为永远的父，而林后三章十七节说，主就是那灵。一面，父在子里，子在那灵里；另一面，父就是子，子就是那灵。

FOUR ASPECTS OF THE DIVINE SPIRIT

God Being Spirit

According to the revelation of the New Testament, the divine Spirit has at least four crucial aspects. First, the New Testament says clearly that God is Spirit (John 4:24). John 4:24 does not say that God is a Spirit but that God is Spirit. This is similar to saying that a table is wood. Spirit in John 4:24 refers to the divine essence just like wood can be the essence of a table.

The Spirit Being the Application of the Triune God

Second, the Bible tells us a mystery which we can never understand adequately, that is, that our God is the Triune God. The word triune is not in the Bible, but the fact of God's being triune is revealed in the Bible. In Genesis 1:1 the word God is used for the first time. The subject God in Hebrew (Elohim) is plural in number, whereas the verb in this verse is singular in number. This contains the meaning that God is three-one. Matthew 28:19 tells us to disciple the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. This verse uses the singular name, not names. There is one name for the Divine Trinity. The name is the sum total of the Divine Being, equivalent to His person.

The Father is in the Son, and the Son with the Father is in the Spirit. The three persons of the Godhead are not three separate beings, just as man's spirit, soul, and body are not three separate parts. A man is one complete being with three parts. God is triune, and man is tripartite. With God there are three persons, but we should not think that these three persons are three separate, divine beings. Some Christians believe that the three of the Godhead are not only distinct but also separate. While the three of the Godhead are distinct, it is wrong, according to the truth of the Scriptures, to say that They are separate. The Father, the Son, and the Spirit are not three separate gods. Both in the Old Testament and the New Testament, we are always told that there is only one God (Isa. 45:5; Psalms 86:10; 1 Cor. 8:4; 1 Tim. 2:5). The Bible tells us clearly that God is uniquely one but that He is triune with three persons—the Father, the Son, and the Spirit. God the Father is in God the Son, and God the Son is in God the Spirit. In John 14:10 the Lord says that He is in the Father and the Father is in Him. Furthermore, Romans 8:2 refers to the Spirit of life in Christ Jesus.

We may also say that the Father is the Son and that the Son is the Spirit. In Isaiah 9:6 the Son is called Eternal Father, and 2 Corinthians 3:17 says that the Lord is the Spirit. On the one hand, the Father is in the Son, and the Son is in the Spirit. On the other hand, the Father is the Son, and the Son is the Spirit.

神格的三者虽有分别，但三者乃是一。约翰一章一节说，话与神同在，话就是神。一面，话与神有别；另一面，二者乃是一。林后三章十七节说，主就是那灵，但也说到主的灵。一面，主与那灵是一；另一面，二者却有分别。

现在我们必须问，为什么神需要是三一？要回答这问题，我们需要正确的认识全本圣经。神需要是三一，因为祂渴望将祂自己作到我们里面，将祂自己分赐到我们里面。经纶（dispensation）是动词分赐（dispense）的名词形式。神的经纶就是祂的计划，要将祂自己分赐到我们里面。神的经纶，神的经营，是要将祂自己分赐到我们里面，将祂自己应用到我们里面。

让我们以电为神分赐的例证。电流与电本身不是两件分开的东西，它们乃是一。电流是在活动中的电本身。电运行，电流动时，就有电流。为着电的应用，我们需要电流。我们若从未应用电，我们就不需要有电流。但我们若要将电分配到家里，我们就需要电流。电流是为着电的分赐、经纶、经营。

在新约里耶稣告诉我们，祂这子是父所差来的。（约五 37，八 18，29。）祂为父所差，指明父是源头，子从这源头流到人类中间。这不是说，子与父在本质上是两位分开的圣者。祂们在本质上是一位圣者。父是源头，子是父的彰显。但子作父的彰显，只能来到人类中间；祂无法进入人里面。因此，我们需要那灵。在约翰十四章主耶稣指明，祂需要从肉体改变形态成为那灵。祂指明祂必须经过死，并进入复活，使祂能作那灵，就是气，进入我们里面。（16～20。）祂死而复活以后，作生命的气回来。在复活那天晚上，祂来到门徒那里，吹入他们里面，并且说，“你们受圣气。”（二十 22，另译。）祂作为气，进入门徒里面，所以神就分赐到人类里面。因此，神圣的三一一是为着神的经纶，好将神分赐到我们里面。

那灵是神的经纶和神的眷临最终的人位。神如何能临到我们？神如何能眷临我们？祂乃是作为那灵临到我们，眷临我们。电作为电流进入房间；若没有电流，电就无法分赐到房间里，应用到房间里。电在电流中应用到我们这边。

The three of the Godhead are distinct, yet They are one. John 1:1 says that the Word was with God and that the Word was God. On the one hand, the Word and God are distinct, and on the other hand, They are one. Second Corinthians 3:17 says that the Lord is the Spirit, but it also refers to the Spirit of the Lord. On the one hand, the Lord and the Spirit are one, but on the other hand, They are distinct.

Now we have to ask why God needs to be triune. To answer this we need to know the whole Bible in a proper way. God needs to be triune because He desires to work Himself into us, to dispense Himself into us. Dispensation is the noun form of the verb dispense. God's dispensation is His plan to dispense Himself into us. God's dispensation, His economy, is to dispense Himself into us, to apply Himself to us.

Let us take electricity as an illustration of God's dispensing. The current of electricity and electricity itself are not two separate matters. They are one. The current of electricity is the electricity itself in motion. When electricity moves, when it flows, there is the current of electricity. We need the current of electricity for the application of electricity. If we never applied electricity, there would be no need for us to have the current of electricity. But if we are going to dispense electricity into our homes, we need the current of electricity. The current of electricity is for the dispensation, the economy, of electricity.

In the New Testament Jesus told us that He, as the Son, was sent by the Father (John 5:37; 8:18, 29). His being sent by the Father indicates that the Father is the source, out of which the Son flowed to be among mankind. This does not mean that the Son and the Father were two separate divine beings substantially. They are substantially one Divine Being. The Father is the source, and the Son is the expression of the Father. But the Son as the expression of the Father could only come to be among mankind; He could not come into man. Thus, we need the Spirit. In John 14 the Lord Jesus indicated that He needed to change His form from the flesh into the Spirit. He indicated that He had to pass through death and enter into resurrection so that He could come into us as the Spirit, as the breath (vv. 16-20). After His death and resurrection, He came back as the breath of life. In the evening on the day of resurrection, He came to the disciples, breathed into them, and said, "Receive the Holy Spirit" (20:22). As the breath He got into the disciples, so God was dispensed into human beings. Thus, the Divine Trinity is for God's dispensation to dispense God into us.

The Spirit is the final person of God's dispensation and of God's visitation. How could God come to us? How could God visit us? He comes to us and visits us as the Spirit. Electricity comes into a room as the current. If there is no current of electricity, the electricity cannot be dispensed into the room and be applied to it. Electricity is applied to

因此，电流是电的眷临。同样，那灵是神的眷临、神的分赐、神的应用。神格的第三身位，就是那灵，乃是神对我们的应用。神若要应用到我们身上，祂就需要成为那灵。神的素质需要神的应用。某种药的素质，需要放在药丸的形态里，使其能分赐到患病的病人里。药丸是为着药的应用。同样，那灵作神格的第三身位，是为着神对祂素质的应用，将祂自己分赐到我们里面。

赐生命的灵

现在我们来看神圣之灵的第三方面。第一方面是在素质上神是灵，第二方面是为着应用，神在祂的三一里乃是那灵。神圣之灵的第三方面可见于林前十五章四十五节，这节告诉我们，末后的亚当，就是在肉体里的基督，成了赐生命的灵。那经过成为肉体、人性生活、钉十字架、复活、和升天的救赎主，救主，成了赐生命的灵。神圣之灵的第三方面，是赐生命的方面。素质是为着应用，应用是为着赐生命。主愿望将祂自己应用到我们里面，好赐我们生命。

话就是灵

神圣之灵的第四方面乃是，主对我们所说的话就是灵。（约六 63。）这表明祂所说的话，乃是赐生命之灵的具体化。神是灵，神格的第三身位是灵，基督成了赐生命的灵，神圣的话也是灵。这是在四方面的一位灵。第一方面是素质，第二是应用，第三是赐生命，第四是为着喂养的话。约翰六章告诉我们，基督是生命的粮，喂养我们。（35，57。）我们需要素质和应用以赐生命，而这个赐生命多半在于喂养；主以祂自己这生命的粮喂养我们。那灵是又活又真的，却相当抽象、奥秘、摸不着，人很难领略。但话是扎实、具体的。赐人生命的乃是那灵，今天那灵具体化在话里。那灵今天凝聚在话里，就是在活的话里。六十三节的话，原文不是娄格斯（logos），乃是雷玛（rhema），就是即时、活泼、现在、最新的话。

包罗万有的灵为着将神分赐到我们里面，
作我们的生命和生命的供应

us in its current. Thus, the current is the visitation of electricity. In like manner, the Spirit is the visitation of God, the dispensing of God, the application of God. The third person of the Godhead, who is the Spirit, is the application of God to us. If God is going to be applied to us, He needs to be the Spirit. The essence of God needs the application of God. The essence of a certain medicine needs to be put in the form of a pill so that it can be dispensed into a sick patient. The pill is for the application of the medicine. Likewise, the Spirit as the third person of the Godhead is for God's application of His essence to dispense Himself into us.

The Life-giving Spirit

Now we want to see the third aspect of the divine Spirit. The first aspect is that God is Spirit in essence, and the second aspect is that God in His Trinity is the Spirit for application. The third aspect of the divine Spirit can be seen in 1 Corinthians 15:45, which tells us that the last Adam, who was Christ in the flesh, became a life-giving Spirit. The Redeemer, the Savior, who passed through incarnation, human living, crucifixion, resurrection, and ascension, became a life-giving Spirit. The third aspect of the divine Spirit is the aspect of life-giving. The essence is for the application, and the application is for life-giving. The Lord wants to apply Himself into us to give us life.

The Word Being the Spirit

The fourth aspect of the divine Spirit is that the words the Lord speaks to us are spirit (John 6:63). This shows that His spoken words are the embodiment of the life-giving Spirit. God is Spirit, the third person of the Godhead is Spirit, Christ was made a life-giving Spirit, and the divine word is Spirit. This is one Spirit in four aspects. The first aspect is the essence, the second is the application, the third is the life-giving, and the fourth is the word for feeding. John 6 tells us that Christ is the bread of life to feed us (vv. 35, 57). We need the essence and the application for life-giving, and this life-giving mostly depends upon feeding. The Lord feeds us with Himself as the bread of life. The Spirit is living and real but rather abstract, mysterious, intangible, and difficult for people to apprehend. But the words are substantial and concrete. It is the Spirit who gives life, and today the Spirit is embodied in the word. The Spirit today is consolidated into the word, the living word. Words in Greek in John 6:63 is not logos but rhema—the instant, living, present, up-to-date word.

THE ALL-INCLUSIVE SPIRIT FOR THE DISPENSING
OF GOD INTO US AS OUR LIFE AND LIFE SUPPLY

我们所看过神圣之灵的四方面是为着一个目的——将神分赐到我们里面，作我们的生命和生命的供应。在素质上神自己是灵，在经纶上神格的末一个身位是那灵，基督是包罗万有的灵，祂所说的话是实际的灵，为着一个目的，就是赐我们生命，并以神自己喂养我们。这四方面就像神采取四个步骤，将祂自己分赐到我们里面作生命。生命的灵包括神是灵，包括神的三一的第三身位，包括包罗万有、救赎的基督，连同祂的成为肉体、人性生活、钉十字架、复活和升天，也包括神活的话。神对我们的一切所是，乃是包罗万有的灵，就是生命的灵，这灵赐我们生命。为着帮助我们领悟生命之灵的包罗万有，我鼓励你们去读“基督包罗万有的灵”这本小册。（中文尚未出书。）

The four aspects of the divine Spirit that we have seen are for one purpose—to dispense God into us as our life and as our life supply. God Himself is Spirit essentially, the last person of the Godhead is the Spirit economically, Christ is the Spirit all-inclusively, and the words that He speaks are the Spirit practically for the one purpose of giving us life and feeding us with God Himself. These four aspects are like four steps that God takes to dispense Himself into us as life. The Spirit of life includes God as Spirit; includes the third person of God's Trinity; includes the all-inclusive, redeeming Christ with His incarnation, human living, crucifixion, resurrection, and ascension; and includes the living word of God. All that God is to us is the all-inclusive Spirit, which is the Spirit of life. This Spirit gives us life. As a help in realizing the all-inclusiveness of the Spirit of life, I would encourage you to read the booklet entitled *The All-inclusive Spirit of Christ* (see *The Collected Works of Witness Lee*, 1965, vol. 1).

第十二章

生命的灵（二）

读经：约翰福音三章五至六节，罗马书八章二节，九节，十五节，二十三节，哥林多前书十二章十三节，哥林多后书三章十七至十八节，十三章十四节，加拉太书五章二十二节，二十五节，以弗所书三章十六节，四章二十三节，提多书三章五至六节，腓立比书一章十九节，帖撒罗尼迦后书二章十三节，约翰一书二章二十七节。

在前一章，我们看见神圣之灵，包罗万有生命之灵的四方面，乃是要将神自己这生命分赐到我们里面。在本章，我们要来看生命之灵更多的方面。

生育的灵

约翰三章五至六节告诉我们，生命的灵是生育的灵。重生就是由生命的灵而生。“从那灵生的，就是灵。”（6。）生命的灵将基督同神圣的生命带到我们里面，我们就得了重生。然后这生育的灵开始住在我们里面作生命的灵。

生命之灵的律

严格的说，“生命之灵”这辞只在罗马八章二节提起（启示录十一章十一节说的是生命之气）。这生命之灵有个律。律能规律。律不但是规律的事，也是能力、精力、和自然的力量。麦粒长出麦子，桃树结出桃子，因为有生命的律。这生命的律能规律。人不需要规律桃树，告诉它：“桃树，你不该结苹果。你若结苹果，就会受惩罚。”不需要这样教导桃树，因为在桃子的生命里面有桃子的律。生命的律规律桃树，使它只结桃子。在生命的律里面有自然的能力、力量和动力，照着规律的律结果子。

科学家研究在自然界中运行的律，如地心引力的律和气体动力的律。我想使徒保罗是最伟大的“科学家”，因为他发现了生命之灵的律。在那灵的生命里有个律。每一种生命都有个律。狗照着狗生命的律吠叫，鸡照着鸡生命的律下蛋。我们有神圣的生命，那灵的生命，这生命也有个

CHAPTER TWELVE

THE SPIRIT OF LIFE (2)

Scripture Reading: John 3:5-6; Rom. 8:2, 9, 15, 23; 1 Cor. 12:13; 2 Cor. 3:17-18; 13:14; Gal. 5:22, 25; Eph. 3:16; 4:23; Titus 3:5-6; Phil. 1:19; 2 Thes. 2:13; 1 John 2:27

In the last chapter we saw four aspects of the divine Spirit, the all-inclusive Spirit of life, for the dispensing of God Himself as life into our being. In this chapter we want to see more aspects of the Spirit of life.

THE BEGETTING SPIRIT

John 3:5-6 tells us that the Spirit of life is the begetting Spirit. To be born again is to be born of the Spirit of life. “That which is born of the Spirit is spirit” (v. 6). The Spirit of life brings Christ with the divine life into us, and we are born again. Then this begetting Spirit begins to dwell within us as the Spirit of life.

THE LAW OF THE SPIRIT OF LIFE

The term the Spirit of life is mentioned only in Romans 8:2. This Spirit of life has a law. A law regulates. The law is not only a regulating matter but is also a power, an energy, and a spontaneous strength. A grain of wheat grows out wheat, and a peach tree brings forth peaches because there is a life law. This life law regulates. There is no need for a person to regulate the peach tree and tell it, “Peach tree, you should not bring forth apples. If you bring forth apples, you will be punished.” There is no need to teach the peach tree in this way because within the peach life is the peach law. The life law regulates the peach tree so that it brings forth only peaches. Within the life law there is the spontaneous power, the strength, and the energy to produce something according to the regulating law.

Scientists investigate the laws that operate in nature, such as the law of gravity and the law of aerodynamics. I think the apostle Paul was the greatest “scientist” because he discovered the law of the Spirit of life. Within the life of the Spirit is a law. With every life there is a law. Dogs bark according to the law of the dog life, and chickens lay eggs according to the law of the chicken life. We have the divine life, the life of the Spirit, and with this life

律。这律从里面规律我们，并且是大能、自然的。这律释放我们脱离另一个律，消极的律，就是罪与死的律。

地心引力的律运行，就将东西拉到地上。凭着我的力量，我可以伸出手臂将书本拿在空中，但至终我的力量会穷尽。因著地心引力的律，我必须将书放下。需要有更高的律胜过地心引力的律。同样，我们需要更高的律胜过罪与死的律。我们在基督里的信徒，有这更高、积极的律，就是生命的律，这律和消极的律，就是罪与死的律相对。不信者里面没有这积极的律，只有消极的律。但我们里面有另一个律，因为我们有另一个生命，神圣的生命。这生命有神圣的律，释放我们脱离罪与死的律。

神的灵与基督的灵

罗马八章九节告诉我们，那灵是神的灵，也是基督的灵。可以说，神的灵与基督的灵是同义辞，但这二辞之间仍有些不同。神的灵将神一切所有的素质，连同神一切的属性带给我们，但基督的灵将基督一切的所有带给我们。神就是基督，基督就是神。但基督是神而人者。我们不能说，神是神而人者，但我们能说，基督是神而人者。基督的灵不但是神的灵，也是人的灵。神是创造者，但基督是神而人者，乃是救赎者。

我们可以说，神的灵就是基督的灵，基督的灵就是神的灵。但神的灵不像基督的灵包括的那样多。神的灵与基督的灵是一个灵，却是在不同的阶段。神的灵是在第一阶段，而基督的灵是在第二阶段。神的灵有神性的元素，在神的创造里是活跃的。（创一2下。）在基督的灵里，有基督的成为肉体、人性、人性生活、死与复活。在神的灵里有生命，但在基督的灵里有生命，也有复活。基督的灵住在我们里面不但是神，也是基督，并且包含神的神圣性情，以及基督的属人性情、成为肉体、人性生活、钉十字架和复活。

儿子名分的灵

罗马八章十五节告诉我们，我们“所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父”。儿子名分包括儿子的生命、儿子的性情、儿子的权利、儿子的地位、儿子的实

there is also a law. This law regulates us from within and is powerful and spontaneous. This law sets us free from another law, a negative law, the law of sin and of death.

The law of gravity works to pull things down to the earth. By my effort, I may hold a book in the air with an outstretched arm, but eventually my effort will be exhausted. Because of the law of gravity, I will have to put the book down. A higher law is needed to overcome the law of gravity. Similarly, we need a higher law to overcome the law of sin and of death. As believers in Christ, we have this higher, positive law, the law of life, which is versus the negative law, the law of sin and of death. The unbelievers do not have this positive law within them, only the negative one. We have another law within us because we have another life, the divine life. With this life is the divine law that sets us free from the law of sin and of death.

THE SPIRIT OF GOD AND THE SPIRIT OF CHRIST

Romans 8:9 tells us that the Spirit is the Spirit of God and also the Spirit of Christ. We may say that the Spirit of God and the Spirit of Christ are synonyms, but there is still some difference between these terms. The Spirit of God brings us the essence of all that God is with all God's attributes. But the Spirit of Christ brings us all that Christ is. God is Christ, and Christ is God. But Christ is both God and man. We cannot say that God is God and man, but we can say that Christ is God and man. The Spirit of Christ is the Spirit not only of God but also of man. God is the Creator, but Christ, as both God and man, is the Redeemer.

We may say that the Spirit of God is the Spirit of Christ and that the Spirit of Christ is the Spirit of God. But the Spirit of God does not include as much as the Spirit of Christ does. The Spirit of God and the Spirit of Christ are one Spirit but in different stages. The Spirit of God is in the first stage, while the Spirit of Christ is in the second stage. The Spirit of God has the element of divinity and was active in God's creation (Gen. 1:2b). In the Spirit of Christ we have Christ's incarnation, humanity, human living, death, and resurrection. In the Spirit of God there is life, but in the Spirit of Christ there is life as well as resurrection. The Spirit of Christ dwells within us not only as God but also as Christ and comprises the divine nature of God and the human nature, incarnation, human living, crucifixion, and resurrection of Christ.

THE SPIRIT OF SONSHIP

Romans 8:15 tells us that we "have received a spirit of sonship in which we cry, Abba, Father!" The sonship includes the life of the Son, the nature of the Son, the title right of the Son, the position of the Son, the reality of the Son, the potential of the Son,

际、儿子的潜能、儿子的形像、以及儿子的产业。今天我们是神的儿子，但不是完满的儿子；儿子名分的灵会使我们成为真正完满的儿子。你也许说，你有神儿子的生命，但这生命还没有在你里面发展得完满。你也许有神儿子的性情，但它仍十分隐藏。你有潜在基督里成为丰富的人，但你也许在基督的经历和丰富上仍是贫穷的。然而，儿子名分的灵，会在我们里面产生一切与儿子名分有关的事物。

那灵初熟的果子

罗马八章二十三节说，我们有那灵初熟的果子。任何果子都是出于生命的种子，果子是种子里面生命的结果。因此，那灵不但是生命，也是生命的果子。初熟的果子是预尝。我们有那灵的预尝，那灵初熟的果子，并且我们在等候收成。照着二十三节，收成是我们的身体得赎。我们已在我们的灵里得蒙救赎，但还没有在我们的身体里得蒙救赎。无论我们如何在灵里，有时候我们的身体的确困扰我们。我的灵也许很刚强，但我的身体却很软弱。因为我们的身体还没有得蒙救赎，它对我们就是约束和限制。我们的身体若是软弱或生病，我们就必须注意身体的要求。保罗说我们这有那灵作初熟果子的，“热切等待儿子的名分，就是我们的身体得赎。”（23。）借着我们灵的重生，我们得着那灵作预尝。那灵在我们灵里是初熟的果子。然后我们需要那灵的收成，就是完满的儿子名分，我们的身体得赎。

喝那灵

林前十二章十三节说，“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。”在本节里，那灵不但是受浸的水，也是喝的水。我们都得以喝那灵，而喝那灵是生命的事。受浸是被放在水里，但喝是将水接受到里面。我们在那灵里受浸以后，现今喝那灵。在那灵里受浸，就是进入那灵，并且失去在祂里面；喝那灵，就是将那灵接受进来，使我们全人被祂浸透。

那灵全备的供应

the image of the Son, and the heritage of the Son. Today we are sons of God but not the sons in fullness. The Spirit of sonship will make us real sons in fullness. We may say that we have the life of the Son of God, but this life has not been developed in us to its fullness. We may have the nature of the Son of God, but it is still so hidden. We may have the potential to be rich in Christ, but we may still be poor in the experience and riches of Christ. However, the Spirit of sonship will bring forth in us all the things related to the sonship.

THE FIRSTFRUITS OF THE SPIRIT

Romans 8:23 says that we have the firstfruits of the Spirit. Any fruit comes out of the life seed. The fruit is the outcome of the life within the seed. Thus, the Spirit is not only the life but also the fruit of life. The firstfruits are the foretaste. We have the foretaste, the firstfruits, of the Spirit, and we are waiting for the harvest. According to Romans 8:23 the harvest is the redemption of our body. We have been redeemed in our spirit yet not in our body. Regardless of how much we are in the spirit, sometimes our body really bothers us. My spirit may be strong, yet my body may be weak. Because our body has not yet been redeemed, it is a restriction and limitation to us. If our body is weak or sick, we have to pay attention to its demands. Paul said that we who have the firstfruits of the Spirit are “eagerly awaiting sonship, the redemption of our body” (v. 23). Through the regeneration of our spirit, we have the Spirit as a foretaste. The Spirit is the firstfruits in our spirit. Then we need the harvest of the Spirit, which is the full sonship, the redemption of our body.

DRINKING OF THE SPIRIT

First Corinthians 12:13 says, “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.” In this verse the Spirit is not only the baptizing water but also the drinking water. We all have been made to drink of the Spirit, and to drink of the Spirit is a life matter. To be baptized is to be put into water, but to drink is to take water into us. After being baptized in the Spirit, we are now drinking of the Spirit. To be baptized in the Spirit is to get into the Spirit and be lost in Him; to drink the Spirit is to take the Spirit in and have our being saturated with Him.

THE BOUNTIFUL SUPPLY OF THE SPIRIT

腓立比一章十九节说到“耶稣基督之灵全备的供应”。凡我们所需要的，那灵都供应我们。我们需要生命，祂就供应生命。我们需要力量，祂就供应力量。我们需要忍耐，祂就供应忍耐。我们需要能力忍受苦难，就是受苦的力量，祂就供应。我们所需要的，都在那灵全备的供应里。康尼拜尔（W. J. Conybeare）告诉我们：“全备的供应”原文意歌咏团的首领，供应团员所需要的一切。歌咏团的首领，应付歌咏团里每个人一切的需要，如食、衣、住和乐器。歌咏团的团员需要什么，歌咏团的首领就供应什么。歌咏团首领的供应的确是全备的，甚至是包罗万有的。感谢主，我们需要什么，包罗万有、全备的灵就供应什么。

使人自由的灵

林后三章十七节告诉我们，主就是那灵，并且“主的灵在哪里，哪里就有自由”。这就是说，那灵是使人自由的灵。生命在哪里，哪里总是有自由。我们越在生命里长大，就越得以自由。我们越在生命里成熟，就越得以自由，脱离各种的辖制。许多青年圣徒仍在许多辖制之下。表面看来，他们比在神圣生命里更成熟的圣徒自由，但事实上他们更受辖制。我们许多人被宗教和宗教的实行所辖制，所以我们需要经历更多使人自由的灵。我们在生命里长大，就得释放脱离辖制。

我们照着肉体和天然的构成而有的许多习惯，乃是辖制。使人自由的灵能释放我们脱离习惯的辖制。有些弟兄有安静的习惯，而有些弟兄有一直说话的习惯。你要对一位有说话习惯的弟兄说某件事，但因着他的习惯，你找不到机会。我们都需要从习惯得释放。另一位弟兄有在圣徒的大聚会中轻声说话的习惯。他受天然习惯的辖制，没有经历在主里放胆和灵的释放。他需要从这习惯得释放；否则，他会无法充分尽职。他需要使人自由的灵，给他胆量和灵的释放。

我们祷读主话，必须从习惯得释放。我们需要照着需要和气氛祷读。倘若四或五位弟兄在某人的公寓里聚集祷读主话，他们不需要呼喊。倘若一位弟兄呼喊，这是照着他的习惯。我们该呼喊，但不是照着我们的习惯，乃是照着情况、光景、环境和气氛。我们需要灵的释放，但不是习惯的释放。另一位弟兄也许有一直安静的习惯。

Philippians 1:19 refers to “the bountiful supply of the Spirit of Jesus Christ.” The Spirit supplies us with whatever we need. If we need life, He supplies life. If we need strength, He supplies strength. If we need patience, He supplies patience. If we need the power to endure suffering, the suffering strength, He supplies it. Whatever we need is in the bountiful supply of the Spirit. W. J. Conybeare tells us that the word for bountiful supply in Greek literally means the supplying of all the needs of the chorus by the choragus. The choragus was the leader of the chorus, and he met all the needs of everyone in the chorus, such as the needs for food, clothing, lodging, and musical instruments. Whatever the members of the chorus needed, the leader of the chorus supplied. The supply of the choragus truly was bountiful, even all-inclusive. Thank the Lord that whatever we need, the all-inclusive, bountiful Spirit supplies.

THE LIBERATING SPIRIT

Second Corinthians 3:17 tells us that the Lord is the Spirit and “where the Spirit of the Lord is, there is freedom.” This means that the Spirit is the liberating Spirit. Where life is, there is always liberation. The more we grow in life, the more we become liberated. The more mature we become in life, the more we are freed from all kinds of bondage. Many of the young saints are still under much bondage. Seemingly they are more free than the saints who are more mature in the divine life, but actually they are more bound. Many of us are bound by religion and religious practices, so we need to experience more of the liberating Spirit. As we grow in life, we are released from our bondage.

The many habits that we have according to our flesh and our natural constitution are bondages. The liberating Spirit can free us from the bondage of our habits. Some brothers have the habit of being silent, while other brothers have the habit of talking all the time. You may want to say something to a brother who has the habit of talking, but you may not get the chance because of his habit. We all need to be liberated from our habits. Another brother may have the habit of speaking softly in a large meeting of the saints. He may be bound by his natural habit and not experience the boldness in the Lord and the release of the spirit. He needs to be liberated from this habit; otherwise, he will not be able to minister adequately. He needs the liberating Spirit to grant him the boldness and the release of the spirit.

When we pray-read the Word, we must be liberated from our habit. We need to pray-read according to the need and the atmosphere. If four or five brothers come together to pray-read the Word in someone's apartment, there is no need for them to shout. If one of the brothers does shout, this is according to his habit. We should shout not according to our habit but according to the situation, the condition, the environment, and the atmosphere. We need the release of our spirit, not the release of our habit. Another brother may have the

他那“操练灵”的方式适于在圣徒家里。但他来到三或四百人的聚会中，就需要胆量，很活的释放灵。在较大的聚会中，这位弟兄容易留在习惯里，运用他安静的习惯来祷读。

我们需要那灵的释放，使我们适于任何一种环境或情况。人数少，我们就需要经历那灵，低声祷读。圣徒人数多，我们就需要在那灵里高声祷读。我们若享受使人自由的灵，需要说话，我们就会说话；需要安静，我们就会安静。我们所作的，不该照着我们的习惯，乃该照着那灵的释放。要享受那灵的释放到极点，我们就需要在生命里长大。外面的规条不能拯救我们脱离习惯。我们越在生命里长大，就越得着释放。

变化的灵

林后三章十八节说，“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。”在本节里，那灵是变化的灵。变化是一种生命里的改变，一种新陈代谢的改变。我们越享受生命的供应，就越得着改变或变化。变化不是外面借着某种方法的改变，乃是里面借着生命供应的改变。林后三章十八节所提的变化，不是教训的事，乃是改变生命的事。

我们都需要被改变，不是借着外面的教训和外面的规条，乃是借着里面生命的长大。小孩子在人的生命里长大，在外表上就年年改变。有生命里的长大，就有改变。我们都需要追求在生命里真实的长大，都需要有生命里真实的改变。我们不是在实行宗教，我们是召会，乃是神的耕地。我们必须顾到在生命里长大，使我们借着主灵，得着生命里的变化。

主灵

林后三章十七节告诉我们，主就是那灵，然后说到主的灵。说“主的灵”与说“电的流”类似。流与电不是两个东西。同样，灵与主不是不同的两项。电流就是电本身，主的灵就是主自己。电流是在活动中的电本身，而那灵是在活动中的三一神，就是三一神的临及。三一神作为那灵，临及三部分的人。十八节有“主灵”这辞。这是复合的名称，

habit of being quiet all the time. His “exercise of the spirit” fits in the homes of the saints. But when he comes to a meeting of three or four hundred people, he needs the boldness to release his spirit in a living way. In a larger meeting it will be easier for this brother to remain in his habit and to pray-read with the release of his habit of being quiet.

We need the liberation of the Spirit so that we may fit in any kind of environment or situation. With a small number we need to experience the Spirit to pray-read in a low voice. With a large number of saints we need to pray-read with a loud voice in the Spirit. If we are enjoying the liberating Spirit, we will speak when there is a need to speak and be quiet when we need to be quiet. What we do should not be according to our habit but according to the liberation of the Spirit. To enjoy the liberation of the Spirit to the uttermost, we need the growth in life. Outward regulations will not work to deliver us from our habits. The more we grow in life, the more we will be liberated.

THE TRANSFORMING SPIRIT

Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” In this verse the Spirit is the transforming Spirit. Transformation is a change in life, a metabolic change. The more life supply we enjoy, the more we will be changed, or transformed. Transformation is not an outward change by some method but an inward change by the supply of life. The transformation mentioned in 2 Corinthians 3:18 is not something of teaching but something of the changing life.

We all need to be changed, not by outward teachings and outward regulations but by the inward growing of life. When little children grow in their human life, they change in appearance from year to year. With the growth in life, there is a change. We all need to pursue the real growth in life, and we all need to have a real change in life. We are not practicing religion, but as the church we are God’s cultivated land. We have to take care of the growth in life so that we may have the transformation in life by the Lord Spirit.

THE LORD SPIRIT

Verse 17 of 2 Corinthians 3 tells us that the Lord is the Spirit, and then it refers to the Spirit of the Lord. To say “the Spirit of the Lord” is similar to saying “the current of electricity.” The current and the electricity are not two things. In like manner, the Spirit and the Lord are not two different items. The current of electricity is the electricity itself, and the Spirit of the Lord is the Lord Himself. The current of electricity is the electricity itself in motion. The Spirit is the Triune God in motion, the reaching of the Triune God. The Triune God reaches the tripartite

如父神和主基督。“父神”这复合的名称，指那是神的父，或那是我们父的神。主灵指那是灵的主，和那是我们主的灵。主与灵不是二者，祂们乃是一。

十七至十八节在三方面提起那灵：（一）主就是那灵；（二）主的灵；（三）主灵。我们必须领悟，主对我们就是那灵，我们该称祂为主灵。称祂为主灵，是照着生命主观的经历。我们若不认识神圣的生命，我们就很难称我们的主耶稣为主灵。我们在日常生活中经历神圣的生命，自然而然会有感觉，主就是那灵。我们越在生命里经历主，就越领悟主对我们就是那灵。

我们在那灵里经历神圣的生命，并带着这经历到圣经跟前来，我们就能从主的话得着正确、蒙光照的领会。我们对某种机械若没有知识或经历，我们就无法领会它。你若给我汽车零件，我就不知道它是什么零件，或要将它装置在那里。但你将同样的零件给机械工，他就知道那零件是什么，也知道它属于那里。因为他对汽车有知识和经历，他就容易领会汽车的零件。同样，为了领会圣经，尤其是关于生命和那灵，我们就需要对生命与那灵有真实的经历。我们也许学习道理、教训和神学，但要领会关于生命与那灵的事，我们需要享受并经历基督是主灵。我们需要享受使人自由的灵和变化的灵，祂将我们从一种程度的荣耀，变化到另一种程度的荣耀。

man as the Spirit. In verse 18 there is the term the Lord Spirit. This is a compound title like the Father God and the Lord Christ. The compound title the Father God refers to the Father who is God or to the very God who is our Father. The Lord Spirit refers to the Lord who is the Spirit and to the Spirit who is our Lord. The Lord and the Spirit are not two, but They are one.

In 2 Corinthians 3:17-18 the Spirit is mentioned in three aspects: (1) the Lord is the Spirit, (2) the Spirit of the Lord, and (3) the Lord Spirit. We have to realize that the Lord is the Spirit to us, and we should call Him the Lord Spirit. To call Him the Lord Spirit is according to the subjective experience of life. If we do not know the divine life, it will be difficult for us to call our Lord Jesus the Lord Spirit. As we are experiencing the divine life in our daily life, we will spontaneously have the sense that the Lord is the Spirit. The more we experience the Lord in life, the more we will realize that the Lord is the Spirit to us.

When we experience the divine life in the Spirit and come to the Bible with this experience, we will be able to receive the proper, enlightened understanding from the Word. If we do not have the knowledge or experience of a certain piece of machinery, we will not be able to understand it. If you gave me a part from a car, I would not know what part it is or where to put it. But if you gave the same part to a mechanic, he would know what the part is and know where it belongs. Because he has the knowledge and experience of an automobile, it is easy for him to understand its parts. In the same way, in order to understand the Bible, especially concerning life and the Spirit, we need the real experiences of life and the Spirit. We may learn doctrines, teachings, and theology, but to understand the things concerning life and the Spirit, we need to enjoy and experience Christ as the Lord Spirit. We need to enjoy the liberating Spirit and the transforming Spirit, who transforms us from one degree of glory to another.

第十三章

生命的灵（三）

读经：提多书三章五节，以弗所书四章二十三节，帖撒罗尼迦后书二章十三节，约翰一书二章二十七节，加拉太书五章二十二节，二十五节，约翰福音十四章十七节，十六章十三至十五节，哥林多后书十三章十四节。

在前一篇信息，我们看过关于罗马书、哥林多前书、哥林多后书里生命之灵的事。在本篇信息，我们继续交通关于生命之灵的事。

更新的灵

提多书三章五节说到圣灵的更新。变化与更新息息相关。（罗十二2。）我们越被变化，就越得更新；我们越得更新，就越被变化。我们已指出，变化不仅仅是外面的改变，更是里面生命的改变，新陈代谢的改变。变化是借着生命，从里面非常主观的改变。那灵的更新也不是外面的更新，乃是里面生命的更新。那分赐到我们里面的神圣生命更新我们。

与我们天然所是有关的一切，都是老旧的。以弗所四章告诉我们，我们需要脱去旧人，在心思的灵里得以更新，并要穿上新人。（22～24。）无论人多么年轻，他的所是，就是受造、堕落的人，都是老旧的。旧人是在亚当里之旧造的人。甚至小婴孩也有旧人，也需要得更新。我们的心思是老旧的心思，我们的性情是老旧的性情，我们的生命也是老旧的生命。

亚当在堕落以后立刻成为老旧的。旧人属亚当，是神所创造的，却因着罪堕落了。因着我们从亚当所承受的老旧，我们就需要凭神的各项所是得以更新。凡神所是的，凡神所有的，都是新的。凡我们所是的，凡我们所有的，都是老旧的。神是非常久长的，因为祂是无限的，但祂绝不老旧。祂是久长的，却始终是新的。因为我们十分老旧，我们就需要借着我们的新神得以更新。

CHAPTER THIRTEEN

THE SPIRIT OF LIFE (3)

Scripture Reading: Titus 3:5; Eph. 4:23; 2 Thes. 2:13; 1 John 2:27; Gal. 5:22, 25; John 14:17; 16:13-15; 2 Cor. 13:14

In chapter 12 we saw something concerning the Spirit of life in Romans, 1 Corinthians, and 2 Corinthians. In this chapter we want to continue our fellowship concerning the Spirit of life.

THE RENEWING SPIRIT

Titus 3:5 refers to the renewing of the Holy Spirit. Transforming and renewing are very much related to one another (Rom. 12:2). The more we are transformed, the more we are renewed. The more we are renewed, the more we are transformed. We have pointed out that transformation is not merely an outward change but an inward change of life, a metabolic change. Transformation is a very subjective change from within by life. The renewing of the Spirit is also not an outward renewing but an inward renewing of life. The divine life that is imparted into us renews us.

Everything related to our natural being is old. Ephesians 4 tells us that we need to put off the old man, be renewed in the spirit of our mind, and put on the new man (vv. 22-24). No matter how young a person is, his very being, the created and fallen man, is old. The old man is the man of the old creation which is in Adam. Even a little babe has an old man that needs to be renewed. Our mind is an old mind, our nature is an old nature, and our life is an old life.

Adam became old immediately after the fall. The old man is of Adam, created by God, but fallen through sin. Because of our inherited oldness from Adam, we need to be renewed with all the items of God. Whatever God is and whatever God has is new. Whatever we are and whatever we have is old. God is very ancient because He is infinite, but He is never old. He is ancient yet always new. Because we are so old, we need to be renewed by our new God.

得更新的意思是被顶替。我们的心思必须被基督的心思所顶替，我们的性情必须被基督的性情所顶替，我们的生命也必须被基督的生命所顶替。凡我们所有的，都是旧的。凡基督所是的，都是新的。基督进来顶替我们的一切所有，和我们的一切所是，祂就更新我们。我们需要以生命的方式，凭基督的一切所是得更新。牙医可用一些假牙顶替人的牙齿，但这不是牙齿的更新，因为它们不是以生命的方式被顶替。但生命的灵是以生命的方式，凭基督的一切所是来更新我们。

圣别的灵

新约告诉我们，我们借着基督的血得以圣别。（来十三12，十29。）甚至旧约也有救赎的血能圣别我们的思想。（来九13，参利十六18～19。）借着血得以圣别，仅仅是外面地位和光景上的改变，不是里面性质上的改变。我们得救以前，是许多未圣别的罪人其中的一个。当我们承认我们的罪，接受基督作我们的救主，基督的血就洒过我们，并圣别我们，改变了我们的地位。血将我们从世界罪恶的人中分别出来。我们借着基督的血，就在地位上圣别归神。

在我们得救以前，我们的光景是在神的定罪之下。但借着那洒在我们身上主的血，我们的光景就改变了。我们不再在神的定罪之下，我们乃借着基督的血，在神眼中得称为义。（罗五16，18，三24～25。）现今我们的光景是称义的光景，不是定罪的光景。基督的血改变了我们在神面前的地位和光景。我们已得称义，并与神和好。

然而，血并没有改变我们性情、性质上的所是。这就是我们需要另一面圣别的原因。我们不但需要外面借着血的圣别，也需要里面借着那灵的圣别。帖后二章十三节说到那灵的圣别。本节的圣别是生命里的事。那灵借着改变我们的性质，主观的并在里面圣别我们。圣灵用基督的本质，用基督的所是，并用神的素质，在里面并在我们的性质上圣别我们。

性质的圣别有一个很好的例证就是泡茶。茶包放在白水里，就使水“茶化”。茶包放在白水里，留在水里一段时间，白水就在素质上、性质上、外表上、颜色上、并在味道上与茶一样。白水与茶成为一，因为茶进入水里。茶越

To be renewed means to be replaced. Our mind has to be replaced by the mind of Christ, our nature has to be replaced by the nature of Christ, and our life has to be replaced by the life of Christ. Whatever we have is old. Whatever Christ is, is new. When Christ comes in to replace all that we have and all that we are, He renews us. We need to be renewed with all that Christ is in the way of life. A dentist may replace a person's teeth with some false teeth, but this is not the renewing of a person's teeth, because they are not replaced in the way of life. The Spirit of life renews us in the way of life with all that Christ is.

THE SANCTIFYING SPIRIT

The New Testament tells us that we were sanctified by the blood of Christ (Heb. 13:12; 10:29). Even the Old Testament has the thought that the redeeming blood can sanctify us (Heb. 9:13; cf. Lev. 16:18-19). Sanctification by the blood is merely a change in position and condition outwardly, not a change in disposition inwardly. Before we were saved, we were one among many unsanctified sinners. When we confessed our sins and accepted Christ as our Savior, the blood of Christ sprinkled us and sanctified us, changing our position. The blood separated us from the sinful people in the world. We were sanctified unto God positionally by the blood of Christ.

Before we were saved, our condition was that we were under God's condemnation. But by the Lord's blood, which has been sprinkled upon us, our condition has also been changed. We are no longer under God's condemnation, but we have been justified in the eyes of God by the blood of Christ (Rom. 5:16, 18; 3:24-25). Our condition is now one of justification, not one of condemnation. The blood of Christ has changed our position and our condition before God. We have been justified and reconciled to God.

The blood, however, does not change what we are in our nature, in our disposition. This is why we need another aspect of sanctification. We not only need the outward sanctification by the blood, but we also need the inward sanctification by the Spirit. Second Thessalonians 2:13 speaks of the sanctification of the Spirit. Sanctification in this verse is something in life. The Spirit sanctifies us subjectively and inwardly by changing our disposition. The Holy Spirit sanctifies us inwardly in our disposition with the substance of Christ, with what Christ is, with the essence of God.

A good illustration of dispositional sanctification is the making of tea. When a tea bag is placed into plain water, it "teaifies" the water. When the tea bag is placed in the plain water and remains there for a period of time, the plain water becomes the same in essence, in nature, in appearance, in color, and in odor as the tea. The plain water becomes

进入水里，水就越被茶化。正如白水被茶化，我们也需要被圣别，或“基督化”。圣灵进入我们里面，用基督圣别我们，将我们基督化。那灵将多而又多的基督放在我们里面，使我们与基督调和，正如茶与水调和一样。茶包若长时间留在水里，茶化就变得加强。我们需要让基督将祂自己完全分赐到我们里面，使我们加强的被圣别，加强的基督化。

罗马六章十九节告诉我们，我们需要将肢体“献给义作奴仆，以至于圣别”。圣是神那神圣所是的素质。卫斯理约翰（John Wesley）将圣别解释为无罪的完全，就是没有罪的完全。然而，圣别不是无罪的完全。神使我们圣别的路，是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。

洁净水与使水茶化是两件不同的事。你若要给我一杯茶，你要先洁净水，然后再使水茶化。洁净包括在茶化里面，但洁净不是茶化。同样，无罪的完全包括在圣别里面，但无罪的完全不是圣别。

以为无罪的完全就是圣别的人，乃是将自己置于许多规条之下。他们在外边设下有关服装和行为的规条，为要使自己“圣别”。当我年轻的时候，我与一班非常严格的弟兄会信徒在一起聚会。他们男人必须把头发剪得非常短。倘若你的头发非常短，人就看你是最属灵的人。不但如此，他们的姊妹们不可穿戴任何时髦的衣饰，她们必须穿旧式的衣服。有一天，我察觉住在中国乡下未得救的人，外面的实行与我们一样：男人把头发剪得非常短，女人都穿旧式的衣服。表面上，他们和我们一样“属灵”。那时我就领悟，将圣别教导为无罪的完全，乃是错误的。

圣别乃是神的神圣素质，神那神圣所是的素质。水要成为茶，茶的本质必须溶到水里。圣别就是我们被神这神圣的茶“茶化”的时候。神神圣所是的分赐到我们里面，我们就得以圣别，那就是我们借神的素质成为圣别。那灵的圣别不是外面的改变，乃是神的素质在我们里面的增加。殡仪馆的工作使死人外面好看，那是与生命无关的外面美化。我们的行为或外面的美丽，必须是里面生命的彰显。圣灵的圣别不是外面的事，完全是里面生命的事。

one with the tea because the tea gets into the water. The more the tea gets into the water, the more the water is teaified. Just as the plain water is teaified, we need to be sanctified, or “Christified.” The Holy Spirit comes into us to sanctify us with Christ, to Christify us. The Spirit puts more and more of Christ into us so that we become mingled with Christ just as the tea is mingled with the water. If the tea bag remains in the water for a long time, the teaification becomes intensified. We need to allow Christ to dispense Himself into us in a full way so that we are sanctified, or Christified, in an intensified way.

Romans 6:19 tells us that we need to present our members “as slaves to righteousness unto sanctification.” Holiness is the essence of God’s divine being. John Wesley interpreted holiness as sinless perfection, a perfection without sin. Holiness, however, is not sinless perfection. The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature.

To purify water and to teaify it are two different things. If you are going to serve me a cup of tea, you may purify the water first and then teaify it. Purification is included in teaification, but purification is not teaification. In like manner, sinless perfection is included in holiness, but sinless perfection is not holiness.

People who are under the concept that sinless perfection is holiness put themselves under many regulations. They may have outward regulations concerning their dress and conduct in order to make themselves “holy.” When I was a young Christian, I met with a group of Brethren believers who were very strict. The men had to cut their hair very short. If your hair was very short, you were considered a most spiritual person. Furthermore, the sisters were not supposed to wear anything modern. They all had to wear old-fashioned clothing. One day I realized that the unsaved people who lived in the countryside in China had the same outward practice that we did. The men cut their hair very short, and the women all wore old-fashioned clothes. Seemingly, they were as “spiritual” as we were. It was then that I realized that the teaching of holiness as sinless perfection was wrong.

Holiness is God’s divine essence, the essence of God’s divine being. For water to become tea, the substance of tea must be placed into the water. Holiness is when we are “teaified” with God as the divine tea. When something of God’s divine being is dispensed into us, we are sanctified; that is, we are made holy with God’s very essence. The sanctification of the Spirit is not an outward change but an inward addition of God’s very essence into our being. A mortuary has the job of making dead persons look good outwardly. That is an outward beautification that has nothing to do with life. Our conduct, or our outward beauty, must be an expression of the inward life. The sanctification of the Holy Spirit is not something outward but something absolutely inward of life.

施膏的灵

生命的灵也是施膏的灵。（约壹二 27。）生命的灵是释放、变化、更新、圣别、施膏的灵。施膏是内住、包罗万有、赐生命之灵的运行和工作。那灵用神圣三一一切神圣的元素膏我们。施膏就像重复涂某种油漆。一层一层的漆加在某样物件上，漆的元素就加到被漆的物件上。圣灵用神圣的漆，就是用基督这三一神的具体化身来膏我们。圣灵的施膏不仅仅是洁净，更是将基督神圣的元素涂到我们人里面。神的渴望是要将祂自己加到我们里面，将祂自己分赐到我们里面。圣灵膏我们的时候，就消灭我们人里面消极的东西，并用基督的一切所是炼净、洁净我们。

出埃及三十章二十三至二十五节里的圣膏油，是那膏我们之神复合的灵的完全预表。这膏的成分包括基督的一切所是，基督一切所成就的、所达到的、以及所得着的。这包罗万有、复合的膏，就是圣灵用以涂我们的漆。复合之膏一切的成分，就是基督这三一神具体化身的素质。圣灵越膏我们，我们就越在生命和性情上，与基督一样。

我们若要将黑房子的颜色改为绿的，我们就需要用绿漆漆房子。我们就像黑房子一样，而基督就像绿漆。绿色表征神丰富的生命。圣灵越用基督膏我们，我们就越与基督一样，越成为基督。我们成为基督，因为基督的素质和元素已膏抹到我们里面，加添到我们里面。施膏全然是在生命里的事。

加强的灵

以弗所三章十六节说，我们需要借着灵，得以加强到里面的人里。许多时候我饿了，觉得软弱，我就需要吃一些食物，使我得着加强。我觉得软弱，因为我里面空虚。我需要里面的加强。等吃过丰美的一餐后，我就从里面得着加强并加力。在物质一面，我们需要将食物接受到里面，叫我们得以加强。在属灵一面，我们需要同着基督，借着圣灵，得以加强到里面的人里。圣灵将多而又多的基督带到我们里面的人里，我们就得以加力并加强。这就是说，我们得着了更多生命的供应。

THE ANOINTING SPIRIT

The Spirit of life is also the anointing Spirit (1 John 2:27). The Spirit of life is liberating, transforming, renewing, sanctifying, and anointing. The anointing is the moving and working of the indwelling, all-inclusive life-giving Spirit. The Spirit anoints us with all the divine elements of the Divine Trinity. The anointing is like the repeated painting of some article. When coat after coat of paint is added to something, the elements of the paint are added to the thing painted. The Holy Spirit anoints us with the divine paint, with Christ, the embodiment of the Triune God. The anointing of the Holy Spirit is not merely a cleansing but a painting of the divine elements of Christ into our being. God's desire is to add Himself into us, to dispense Himself into us. While the Holy Spirit is anointing us, He kills the negative things in our being, and He purifies and cleanses us with all that Christ is.

The holy anointing ointment in Exodus 30:23-25 is a full type of the compound Spirit of God with which we are anointed. The ingredients of this ointment include all that Christ is, all that Christ has accomplished, all that Christ has attained, and all that Christ has obtained. This all-inclusive, compound ointment is the very paint with which the Holy Spirit paints us. All the ingredients of the compound ointment are the essence of Christ as the embodiment of the Triune God. The more the Holy Spirit anoints us, the more we become the same as Christ in life and in nature.

If we want to change the color of a dark house to green, we need to paint it with green paint. We are like a dark house, and Christ is the green paint. Green signifies God's rich life. The more the Holy Spirit anoints us with Christ, the more we become the same as Christ and the more we become Christ. We become Christ because the essence and the element of Christ have been anointed into us, have been added into us. The anointing is altogether a matter in life.

THE STRENGTHENING SPIRIT

Ephesians 3:16 says that we need to be strengthened into our inner man through the Spirit. Many times when I am hungry, I feel weak, so I need to eat some food to be strengthened. I feel weak because I am empty within. I need the inner strengthening. After eating a good meal, I am fully strengthened and energized from within. Physically, we need to be strengthened by taking food into our being. Spiritually, we need to be strengthened into our inner man with Christ through the Holy Spirit. The Holy Spirit brings more and more of Christ into our inner man, and we are energized and strengthened. This means that we gain more life supply.

一九四八年，我在倪柝声弟兄的家乡福州作工，那里以产橘子闻名。我约有三周住在那里，日夜在主的工作上劳苦。聚会后我疲倦了，我就喝一杯新鲜的橘子汁；在短短的时间里，我就得着加力、加强并复苏。我们肉身的人从橘子汁得着生命的供应，同样，我们需要那灵生命的供应，那灵里面的加强。许多时候我们会觉得软弱或受压，这时候我们需要向主敞开自己，并且说，“哦，主，阿们。”

我们需要学习从里面深深吸入主。我们吸入主，就能觉得圣灵里面的加强并加力。我们呼求主，圣灵就用基督作生命的供应来加强我们。我无法说明在一杯新鲜橘子汁里面的元素，但我能享受它的滋养和复苏。橘子汁里面有某种滋养、加力、加强、复苏的元素。圣灵的气里面也有一些真实、神圣、属天、属灵的元素。我们将祂吸进来，就得以加强到我们里面的人里。

我们越借着那灵被变化、更新、圣别、膏抹、加强，我们就越享受生命的供应，也越有生命里的长大。魁梧、高大的美国人在人的生命里长大，因为他们享受了美国的丰富。同样，我们属灵的分量和生命里的长大，也来自基督的丰富。基督的灵每天释放、变化、更新、圣别、膏抹我们，祂将基督加到我们里面，使我们加增基督的分量。基督这样加增到我们里面，就带进我们在生命里的长大。

借着接受美国一切丰富的食物，一段时间后，美国孩子会长大，而有新陈代谢的改变。基督的灵将基督加到我们这人里面，我们也就长大而有新陈代谢的变化。那灵释放、变化、更新、圣别、膏抹我们，乃是为着一个目的，就是将基督放在我们里面，使祂成为我们里面之人的元素。我们需要与生命的灵合作，祂正以许多方式，逐渐将多而又多的基督分赐到我们里面。我们不是仅仅对教训感兴趣，因为教训绝不能顶替基督自己的成分。我们信靠赐生命的灵，因为这灵作工，释放我们，变化我们，更新我们，圣别我们，并膏抹我们，天天、逐渐将基督带到我们里面，并将基督加到我们里面。我们与赐生命之灵的工作合作，我们就在基督的丰富上得着增加，并且得着更多的生命，而在生命里长大。

In 1948 I was laboring in Brother Watchman Nee's hometown of Foochow, which was a place famous for producing oranges. I stayed there for about three weeks and labored day and night in the Lord's work. When I became tired after a meeting, I would drink a glass of fresh orange juice; within a short period of time, I was energized, strengthened, and refreshed. In the same way that our physical being receives the life supply from orange juice, we need the life supply of the Spirit, the inner strengthening of the Spirit. Many times we may feel weak or depressed. At these times we need to open ourselves to the Lord and say, "O Lord, Amen."

We need to learn to breathe in the Lord deeply from within. When we breathe in the Lord, we can sense the inner strengthening and energizing of the Holy Spirit. When we call on the Lord, the Holy Spirit strengthens us with Christ as the life supply. I cannot define the elements that are within a glass of fresh orange juice, but I can enjoy its nourishment and refreshment. There is some element in the orange juice that nourishes, energizes, strengthens, and refreshes. There are also some real, divine, heavenly, spiritual elements in the breath of the Holy Spirit. When we breathe Him in, we get strengthened into our inner man.

The more that we are transformed, renewed, sanctified, anointed, and strengthened by the Spirit, the more life supply we enjoy and the more growth in life we will have. The husky and tall American men have grown in their human life because they have enjoyed the riches of America. Likewise, our spiritual weight and growth in life come from the riches of Christ. As the Spirit of Christ daily liberates, transforms, renews, sanctifies, and anoints us, He adds Christ into us so that we gain an additional weight of Christ. This addition of Christ into our being issues in our growth in life.

By taking in all the rich food of America, an American child will grow and be changed metabolically over a period of time. As the Spirit of Christ adds Christ into our being, we grow and are transformed metabolically. The Spirit liberates, transforms, renews, sanctifies, and anoints us for the one purpose of putting Christ into us so that He can be the very element of our inward being. We need to cooperate with the Spirit of life, who is dispensing more and more of Christ into us little by little in many ways. We are not interested in mere teachings, because teachings can never replace the ingredients of Christ Himself. We trust in the life-giving Spirit because this Spirit works to liberate us, transform us, renew us, sanctify us, and anoint us, bringing Christ into us and adding Christ into us little by little and day by day. As we cooperate with the work of the life-giving Spirit, we are increasing in the riches of Christ, and we are gaining more life so that we can grow in life.

那灵的果子

加拉太五章二十二节说到那灵的果子。果子是内里生命的彰显和流出。从那灵里面的更新，产生那灵的果子。借着变化、圣别和施膏的灵，基督加到我们这人里面，那灵的果子就从我们身上长出来。这果子是那灵内里工作（就是那灵的更新）的外在彰显。我们越被圣灵更新、变化、圣别、膏抹，就越结出那灵的果子。那灵借着我们里面对基督的享受，结出满了生命的果子。

那灵的果子是单数的，但果子的彰显列在加拉太五章二十二至二十三节，有九项作为例证。那灵的果子还有其他的方面，但唯有九项列在加拉太五章。那灵的果子就是在许多方面的基督自己，彰显于爱、喜乐、和平、恒忍、恩慈、良善、信实、温柔、节制。那灵的果子是一位基督彰显于许多方面。那灵所结的果子就是基督。基督被带到我们里面，祂就是滋养。基督从我们被带出来，祂就是果子。生命之灵的工作，乃是将基督带到我们里面，并将基督从我们带出来。那灵的果子完全是生命的事。

凭着灵活着

凭着灵活着，就是使我们的生活倚靠那灵，并受那灵规律。加拉太五章二十五节里凭着灵活着，等于十六节里凭着灵而行。凭着灵活着，凭着灵而行，乃是生命的事。凭着灵活着，不仅仅是外面的举止或行为，更是里面生命的事。活的意思不是行动。许多时候父母告诉孩子要守规矩。孩子要守规矩，就是以不同于他们所是的作法行动。猴子也可能受训练像人一样行动。我曾看过猴子受训练用叉子吃东西的表演。它头上戴着小帽子，穿着夹克，被训练用两只脚走路，而不用四只脚。表演过后，猴子开始以正常的方式行动。它脱去帽子和夹克，扔掉叉子，并开始用四只脚走路。它受教导，举止行动要像人一样，但在它的所是里，它仍是只猴子。我们基督徒不该以不同于我们所是的作法行动或举止。我们需要凭着灵活着。

我们许多人也许在基督徒的聚会中举止或行动。在聚会以外我们也许以不同的方式生活。正如举止像人的猴子，我们也可能在聚会中举止像“人”，在聚会以外像“猴子”。

THE FRUIT OF THE SPIRIT

Galatians 5:22 refers to the fruit of the Spirit. Fruit is the expression and the outflow of the inner life. Out of the inward renewing of the Spirit comes the fruit of the Spirit. As Christ is added into our being through the transforming, sanctifying, and anointing Spirit, the fruit of the Spirit will come forth from us. This fruit is the outward expression of the inward working of the Spirit, which is the Spirit's renewing. The more we are renewed, transformed, sanctified, and anointed by the Holy Spirit, the more fruit we will bear of the Spirit. The Spirit brings forth fruit full of life through our inward enjoyment of Christ.

The fruit of the Spirit is singular, but the expression of the fruit is listed in Galatians 5:22-23 with nine items as illustrations. The fruit of the Spirit has other aspects, but only these nine are listed in Galatians 5. The fruit of the Spirit is Christ Himself in many aspects expressed in love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control. This fruit of the Spirit is the one Christ expressed in many aspects. The fruit brought forth by the Spirit is simply Christ. When Christ is brought into us, He is the nourishment. When Christ is brought forth out of us, He is the fruit. The working of the Spirit of life is to bring Christ into us and to bring forth Christ out of us. The fruit of the Spirit is absolutely a matter of life.

LIVING BY THE SPIRIT

To live by the Spirit is to have our life dependent upon and regulated by the Spirit. To live by the Spirit in Galatians 5:25 equals to walk by the Spirit in verse 16. To live by the Spirit, to walk by the Spirit, is a matter of life. Living by the Spirit is not a matter merely of outward behavior or conduct but is an inward matter of life. To live does not mean to act. Many times parents tell their children to behave themselves. For the children to behave themselves is to act in a way that may be different from what they are. It is possible for a monkey to be trained to act like a man. I once saw a demonstration of a monkey who was trained to eat food with a fork. He was dressed with a little cap on his head and a jacket, and he was trained to walk on two feet instead of four. After the demonstration, the monkey began to behave the way he normally did. He took off the cap and the jacket, threw away the fork, and began to walk on all fours. He was taught to behave, or act, like a man, but in his being he was still a monkey. We Christians should not be ones who act or behave in a way that is different from our being. We need to live by the Spirit.

Many of us may behave, or act, in a Christian meeting. Outside of the meeting we may live in a different way. Just like the monkey who behaved like a man, we may behave like a “man” in the meetings and like a “monkey” outside the meetings. This is wrong. We

这是错误的。我们基督徒不该想要循规蹈矩；我们需要成为凭着灵活着，凭着灵而行的人。我们不该凭着自己、凭着旧人活着；我们需要凭着灵活着。

实际的灵

约翰福音说到实际的灵。（十四 17，十六 13。）实际就是基督。（十四 6。）在整个宇宙中，基督是万有中唯一的实际。真光是基督。我们所有的爱不是真爱。真爱是基督。圣经告诉我们，要孝敬父母，但我们需要领悟，真孝敬是基督。我们若没有基督，我们对父母就无法有真孝敬。真诚实是基督。真忍耐是基督。我们的忍耐不是真忍耐，因为在一些试验以后，我们的忍耐就失去了。我们的忍耐是有限的，但基督作忍耐是无限的，因为祂是真忍耐。基督是实际，生命的灵也是实际的灵。我们若有生命的灵，我们就有基督作实际。今天实际的灵在我们里面。（17。）我们必须实际领悟这内住的实际之灵。一天又一天，我们应当能见证，那灵在我们里面是这样的真实。

在十六章十五节主耶稣说，“凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。”父的实际与丰满都是基督的。父将祂一切的丰富和丰满都传递给子。然后那灵从基督接受万有，给我们看见。父的一切所是和所有，具体化身在子里面，（西二 9，）子的一切所是和所有，借着那灵向信徒启示为实际。那灵所给我们看见的，不是一种教训，乃是父的事。父的事是基督的，那灵从基督领受父一切的事，给我们看见。实际是父的，父将实际传递给子，那灵从子领受这实际，并且给我们看见这实际。生命之灵将神在基督里的一切所是，带给我们作实际。在这实际里有我们所需要的一切。这实际包括生命、光、忍耐、爱、谦卑、恩慈、智慧和知识。

那灵的交通

林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”我们不该认为这节仅仅是祝福。我们应当带着对神经纶和神分赐的领悟来读这节。神的爱就是神自己；基督的恩就是基督自己；那灵的交通就是那灵自己。爱是源头，恩是流道，交通是水流。在神

Christians should not be those who act or who try to behave ourselves. We need to be those who live by the Spirit, who walk by the Spirit. We should not live by ourselves, by our old man, but we need to live by the Spirit.

THE SPIRIT OF REALITY

The book of John refers to the Spirit of reality (14:17; 16:13). The reality is Christ (14:6). In the entire universe Christ is the one reality of all. The real light is Christ. The love that we have is not the real love. The real love is Christ. The Bible tells us to honor our parents, and we need to realize that the real honor is Christ. If we do not have Christ, we cannot have the real honor to our parents. The real honesty is Christ. The real patience is Christ. Our patience is not the real patience because after a certain amount of testing, our patience is gone. Our patience is limited, but Christ as patience is unlimited because He is the real patience. Christ is the reality, and the Spirit of life is also the Spirit of reality. If we have the Spirit of life, we have Christ as reality. Today the Spirit of reality is within us (v. 17). We have to realize this indwelling Spirit of reality in a practical way. Day by day we should be able to testify that the Spirit is so real within us.

In John 16:15 the Lord Jesus said, “All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.” The reality and the fullness of the Father are Christ’s. The Father passes on all His riches and His fullness to the Son. Then the Spirit receives all the things from Christ to show us. All that the Father is and has is embodied in the Son (Col. 2:9), and all that the Son is and has is revealed as reality to the believers through the Spirit. What the Spirit shows to us is not a kind of teaching but the things of the Father. The things of the Father are Christ’s, and the Spirit receives all the things of the Father from Christ to show us. The reality is the Father’s, the Father passes on the reality to the Son, the Spirit receives this reality from the Son, and He shows us this reality. The Spirit of life brings all that God is in Christ to us as the reality. In this reality is all that we need. This reality includes life, light, patience, love, humility, kindness, wisdom, and knowledge.

THE FELLOWSHIP OF THE SPIRIT

Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” We should not consider this verse merely as a benediction. We should read this verse with a realization of God’s economy and of God’s dispensing. The love of God is God Himself, the grace of Christ is Christ Himself, and the fellowship of the Spirit is the Spirit Himself. Love is the source, grace is

圣的分赐里，神的爱作源头，彰显于基督的恩作流道，并输供到我们里面，作那灵的交通，那灵的水流。神的爱、基督的恩、那灵的交通，不是三件分开的事，乃是一件事的三方面。只要我们在那灵的水流里，我们就有基督的恩同神的爱。我们在那灵的交通里，在那灵的水流里，享受基督的恩同神的爱。这种对神圣三一之神圣分赐的享受，完全是生命的事。

林后一章告诉我们，神用这灵膏了我们；（21；）三章告诉我们，这灵是叫人活、释放、变化的灵；哥林多后书的结语告诉我们，这灵是交通的灵。交通的灵是叫人活、膏抹、释放、变化我们的生命之灵。生命之灵将神在基督里一切的所是，交通并输供到我们里面，作我们的享受，使我们完全得着神。

the course, and the fellowship is the flow. In the divine dispensing, God's love as the source is manifested in the grace of Christ as the course and transmitted into us as the fellowship of the Spirit, the flow of the Spirit. The love of God, the grace of Christ, and the fellowship of the Spirit are not three separate matters but three aspects of one thing. As long as we are in the flow of the Spirit, we have the grace of Christ with the love of God. We enjoy the grace of Christ with the love of God in the fellowship of the Spirit, in the flow of the Spirit. This enjoyment of the divine dispensing of the Divine Trinity is absolutely a matter of life.

Second Corinthians 1 tells us that God has anointed us with this Spirit (v. 21); chapter 3 tells us that this Spirit is the Spirit who gives life, liberates, and transforms; and the conclusion of 2 Corinthians tells us that this Spirit is the Spirit of fellowship. The Spirit of fellowship is the Spirit of life who gives life and who anoints, liberates, and transforms us. The Spirit of life communicates and transmits all that God is in Christ into us for our enjoyment so that we may gain God in a full way.

借着生命得救（一）

读经：约翰福音一章四节，十章十节下，十一章二十五节，约翰一书五章十二节，歌罗西书三章四节上，罗马书五章十节，十二节，十七至十九节，二十一节，六章四节，腓立比书三章十节上。

我们看过生命树、生命水、生命的气、生命的种子、和生命的灵。在本篇信息，我们来到生命本身。没有什么像生命这样难以说明。

创世记一、二章里生命的记载

我们该记得，创世记一、二章乃是生命的记载。创世记一、二章有四类生命：植物的生命、动物的生命、人的生命、和神圣的生命。植物的生命、动物的生命、和人的生命，是神所创造的生命。唯有神圣的生命是非受造的、永远的。它是从永远到永远的生命。其他各类的生命都有始有终，因为它们是受造的生命；唯有一类生命，一个独特的生命，就是神那神圣的生命，是永远、非受造的，无始无终。

在创世记一、二章，一切较低的生命都是为着较高的生命。植物的生命是为着动物的生命，动物的生命是为着人的生命，而人的生命是为着神圣的生命。唯有人的生命够资格为着神圣的生命。为什么唯有人的生命够资格盛装神圣的生命？这奇妙神圣的实际，最好的例证就是手套和手。人的手无法装进手帕里，因为手帕没有手的形像或形状。因为手套有手的形像、样式和形状，手套就能盛装手。手套是照着手的形状造的，目的是为着盛装手。人的生命是照着神圣生命的样式创造的，使神能将祂自己这神圣的生命分赐到人的生命里。唯有人的生命够资格盛装神圣的生命，因为人的生命有神圣生命的样式。神照着祂的样式创造我们，因为祂的目的是要我们盛装祂。要完成这目的，神创造我们有人的灵。我们人的灵是我们接受神并盛装神的器官。因此，人的灵是凭借和器官，借以完成神的神圣定旨。

SAVED BY LIFE (1)

Scripture Reading: John 1:4; 10:10b; 11:25; 1 John 5:12; Col. 3:4a; Rom. 5:10, 12, 17-19, 21; 6:4; Phil. 3:10a

We have seen the tree of life, the water of life, the breath of life, the seed of life, and the Spirit of life. In this chapter we come to life itself. Nothing is as hard to define as life.

THE RECORD OF LIFE IN GENESIS 1 AND 2

We should remember that Genesis 1 and 2 are a record of life. There are four categories of life in Genesis 1 and 2: the vegetable life, the animal life, the human life, and the divine life. The vegetable life, the animal life, and the human life are lives created by God. Only the divine life is uncreated and eternal. It is the life from eternity unto eternity. With all the other categories of lives there is a beginning and ending because they are created lives, but only one category of life, one unique life, the divine life of God, is eternal and uncreated with no beginning or ending.

In Genesis 1 and 2 all the lower lives are for the higher lives. The plant life is for the animal life, the animal life is for the human life, and the human life is for the divine life. Only the human life is qualified to be for the divine life. Why is only the human life qualified to contain the divine life? The best illustration of this marvelous divine reality is that of a glove and a hand. A person's hand cannot fit in a handkerchief because it does not have the image or form of the hand. Because a glove is in the image, the likeness, and the form of a hand, it is able to contain the hand. A glove is made in the form of a hand for the purpose of containing the hand. The human life was created according to the likeness of the divine life so that God could dispense Himself as the divine life into the human life. Only the human life is qualified to contain the divine life because the human life is in the likeness of the divine life. God created us in His likeness because His purpose was that we would contain Him. To fulfill this purpose, God created us with a human spirit. Our human spirit is the organ for us to receive God and contain God. Thus, the human spirit is the means and the organ to fulfill God's divine purpose.

真实的生命是神圣的生命

植物的生命、动物的生命、和人的生命，不是真实的生命。它们是真实生命，神圣生命的影子、表号、图画。它们表明那独一生命，神圣生命的不同方面。花朵的美丽指向神圣生命的美丽。神圣的生命，实际上比我们在植物生命里所能看见的任何东西都更美丽。结多种果子的许多果树是影子，给我们看见神圣生命是何等多结果子。满了树木的森林，是神圣生命丰盛的一幅图画。不但如此，人的生命有神圣生命的样式。人在科学上努力的智慧，是神圣生命智慧的一幅图画。植物生命、动物生命、人的生命一切正面的属性、特性和神态，都是神圣生命的影子或图画。照着神圣的观念，我们若没有神圣的生命，我们就没有生命。我们所有的人的生命，不是真实的生命，只是生命的表号、影子。我们需要有那是真实生命的生命。（提前六19。）这就是为什么约壹五章十二节告诉我们，我们若有了神的儿子，就有生命；没有神的儿子，就没有生命。

生命是什么

现在我们需要问，生命是什么？生命就是神自己；生命就是在基督里的神；生命就是借着那灵在基督里的神；生命就是带着神的基督；生命也是在神格一切的丰满里，带着基督一切丰富的那灵。约翰一章四节说，“生命在祂里面。”在其中有生命的一位，就是太初那是话、太初与神同在、太初就是神、万物借着祂而成的一位。在这一位里面有生命。这生命就是人的光。（4。）十章十节下半告诉我们，主耶稣来了，是要叫我们得生命，并且得的更丰盛。这是基督来的目的。提前一章十五节说，“基督耶稣降世，为要拯救罪人。”基督降世，拯救我们脱离我们的罪，对付消极的一面。（太一21。）然而，基督来临的积极目的，是要叫我们得生命，并且得的更丰盛。

这生命是带着复活能力的生命。我们借着基督从神接受的生命，乃是复活的生命。我们必须区别生命与复活。复活是借着经过死，受过试验的生命。我们所得着的生命，是带着复活大能的生命。这生命借着被放在死里，借着经过死，受过试验。基督是复活和生命。（约十一25。）因为基督是复活，祂就不可能被死拘禁。（徒二24。）死无法拘禁复活的生命。我

THE REAL LIFE BEING THE DIVINE LIFE

The vegetable life, the animal life, and the human life are not the real life. They are shadows, figures, or pictures of the real life, the divine life. They show forth different aspects of the unique life, the divine life. The beauty of certain flowers points to the beauty of the divine life. The divine life is actually more beautiful than anything that can be seen in the plant life. The many fruit trees which bear many types of fruit are a shadow showing us how fruitful the divine life is. The forest, which is full of trees, is a picture of the abundance of the divine life. Furthermore, the human life has the likeness of the divine life. Man's wisdom in scientific endeavors is a picture of the wisdom of the divine life. All the positive attributes, features, and aspects of the vegetable life, animal life, and human life are shadows or pictures of the divine life. According to the divine concept, if we do not have the divine life, we do not have life. The human life that we possess is not the real life but is only a figure, a shadow, of life. We need to have the life that is really life (1 Tim. 6:19). This is why 1 John 5:12 tells us that if we have the Son, we have the life, and if we do not have the Son, we do not have the life.

WHAT LIFE IS

Now we need to ask what life is. Life is God Himself; life is God in Christ; life is God in Christ as the Spirit; life is Christ with God; and life is the Spirit with all the riches of Christ in all the fullness of the Godhead. John 1:4 says, "In Him was life." The One in whom there is life is the One who was the Word in the beginning, who was with God in the beginning, who was God in the beginning, and through whom all things came into being. In this One was life. This life was the light of men (v. 4). John 10:10b tells us that the Lord Jesus came that we might have life and have it abundantly. This is the purpose of Christ's coming. First Timothy 1:15 says that "Christ Jesus came into the world to save sinners." He came into the world to save us from our sins, to deal with the negative side (Matt. 1:21). The positive purpose of Christ's coming, however, is that we may have life and have it abundantly.

This life is life with resurrection power. The life we have received from God through Christ is a resurrection life. We have to differentiate life from resurrection. Resurrection is life that has been tested by passing through death. The life that we possess is a life with resurrection power. This life has been tested by being put into death and by passing through death. Christ is the resurrection and the life (John 11:25). Because Christ is the resurrection, it was not possible for Him to be held by death (Acts 2:24). Death cannot

们若有神的儿子，就有这生命；我们若没有神的儿子，就没有这生命。因为我们接受了神的儿子，我们就能宣告，我们有这生命。我们能说，“基督是我们的生命。”（西三4上。）

在祂的生命里得救

罗马五章十节说，“因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”本节主要的两项，是神儿子的死与神儿子的生命。除了神儿子的死和生命以外，还有和好与得救这两件事。和好是借着祂的死，得救是在祂的生命里。借着基督与神和好，这事已经成就了，但在祂的生命里得救，脱离许多消极的事，乃是每天的事。我们也需要留意本节的“更要”。我们已和好，但我们更要在主的生命里得救。身为罪人，我们需要称义；但身为仇敌，我们需要和好。因着我们与神之间的仇恨，需要和好。我们不但是罪人，也是仇敌。我们作仇敌的时候，借着基督的死与神和好。我们能说，借着基督救赎的血，我们已得救脱离火湖和神的定罪。但照着罗马五章十节，我们仍需要在祂的生命里得救；这生命就是神圣的生命，真实的生命。

得救脱离罪的律、肉体、死

我们得救脱离神的定罪和火湖以后，首先，还需要得救脱离罪的律。罪的律就是罪缠累的能力。罗马八章二节说，生命之灵的律释放我们脱离罪的律。其次，我们需要得救脱离肉体。第三，我们需要得救脱离死。死包括一切消极的事物。我们的闲懒、松散、软弱、消极的思想和失败，都包括在死里。我们需要得救脱离死的律，脱离肉体，并脱离死。甚至在我们凭神圣的生命得了重生以后，罪的律、肉体 and 死，仍是那困扰我们，猖狂、有能力的消极项目。我们若要知道什么是在祂的生命里得救，我们就必须得救脱离这些消极的项目。

死的定义

死总是与罪并行。死是罪的结果。罪是原因，死是结果。每当我们有罪，死就在那里。死是缺少能力照着神神圣的标准，成就祂的要求。神要求我们孝敬父母。我们若无法孝敬父母，那就是死。在神眼中，死与我们同在，因为我

hold the resurrection life. If we have the Son, we have this life. If we do not have the Son, we do not have this life. Because we have received the Son, we can declare that we have this life. We can say, “Christ our life” (Col. 3:4a).

SAVED IN HIS LIFE

Romans 5:10 says, “If we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.” The two main items in this verse are the death of the Son of God and the life of the Son of God. In addition to the death and the life of the Son of God, there are the two matters of reconciliation and salvation. Reconciliation is through His death. Salvation is in His life. Reconciliation to God through Christ has been accomplished already, but to be saved in His life from many negative things is still a daily matter. We also need to pay attention to the words much more in this verse. We have been reconciled, but much more we will be saved in the Lord's life. As sinners we need justification, but as enemies we need reconciliation. Because of the enmity between us and God, there was the need of reconciliation. We were not only sinners but also enemies. When we were enemies, we were reconciled to God through the death of Christ. We can say that we have been saved from the lake of fire and from God's condemnation through the redeeming blood of Christ. But according to Romans 5:10, we still need to be saved in His life, which is the divine life, the real life.

Saved from the Law of Sin, the Flesh, and Death

After we have been saved from God's condemnation and from the lake of fire, we need to be saved first from the law of sin. The law of sin is the besetting power of sin. Romans 8:2 says that the law of the Spirit of life sets us free from the law of sin. The second item that we need to be saved from is the flesh. The third negative item that we need to be saved from is death. Death includes all negative things. Our sloppiness, looseness, weakness, negative thoughts, and failures are included in death. We need to be saved from the law of sin, from the flesh, and from death. The law of sin, the flesh, and death are prevailing and powerful negative items that trouble us even after we have been regenerated with the divine life. If we are going to know what it is to be saved in His life, we have to be saved from these negative items.

The Definition of Death

Death always goes with sin. Death is the issue of sin. Sin is the cause, and death is the effect. Whenever we have sin, death is there. Death is the shortage of ability to fulfill God's requirements according to His divine standard. God requires that we honor our parents. If we cannot honor our parents, that is death. In the eyes of God, death is with

们无法成就祂的要求。主也告诉我们：“你们要圣别，因为我是圣别的。”（彼前一 16。）我们若无法圣别，这就是说，我们是死的。神要我们殷勤。我们若闲懒，这就是死。神要求我们儆醒，我们也许总是在睡觉。这就是说，我们缺少能力成就神的要求，死是与我们同在。神渴望我们作谨慎的人，但日复一日，我们还是随随便便。许多年轻弟兄似乎是活的，实际上却是死的，因为他们缺少能力，照着神的神圣标准，成就神的要求。

主耶稣的榜样

从一九二〇至一九二五年，主在中国作了奇妙的事，拯救好些大学生和中学生。那段期间，因着年轻的一代，在中国发生了真实的改变。他们的观念被革新，认为人必须自由。中国人有许多教训、风俗、习惯、传统和规条。在一九二〇年代初期，中国的年轻人渴望丢弃这些规条，使他们能自由。在一九二〇年代的中国，年长的人进入室内，年轻的人必须起身。十几岁的少年在长辈面前没有自由说什么，他不能坐下，直到他们离去为止。在这样的环境下，我们在中国的许多年轻人借着主得救了。因着渴望脱离规条，有些得救的人有个观念，以为耶稣从不规律别人，祂自己不在任何规条之下。对他们而言，真自由的意思就是没有规条。然而，事实上，没有规条乃是松散和死。借着读圣经，我们能看见，主耶稣是非常谨慎的人。祂既不松散，也不随便。

福音书的记载，给我们看见主一次食饱五千人。（太十四 14～21。）这些人当时正在享受主的教训，但时候晚了，他们饿了。门徒求主解散众人，他们好去买东西吃。但主嘱咐门徒：“你们给他们吃吧。”（可六 37。）福音书记载，主只用五饼二鱼就食饱五千人。在这神迹中我们看见，主是非常谨慎且井然有序的作每件事。门徒拿饼和鱼给主耶稣，祂就吩咐门徒叫人坐下，有一百一班的，有五十一班的。（约六 10，参可六 39～40。）这表明主耶稣是何等有秩有序。在人吃以前，祂要求他们有秩有序，一班一班的坐下。

us because we cannot fulfill His requirements. The Lord also tells us, “You shall be holy because I am holy” (1 Pet. 1:16). If we cannot be holy, this means that we are dead. God wants us to be diligent. If we are sloppy, this is death. God requires that we be watchful, but we may always be sleeping. This means that we are short of the ability to fulfill God’s requirements and that death is with us. God desires that we be careful persons, but we may be careless day after day. Many young brothers may seem to be living, but actually they are dead because they are short of the ability to fulfill God’s requirements according to His divine standard.

The Pattern of the Lord Jesus

From 1920 through 1925, the Lord did something miraculous in China by saving a number of college and high-school students. During that time, a real change was taking place in China due to the young generation. Their concept was being revolutionized with the thought that man has to be free. The Chinese people had many teachings, customs, habits, traditions, and regulations. Young people in the early 1920s in China desired to abandon these regulations so that they could be free. In the 1920s in China a young person was required to rise up when an older person entered the room. A teenager did not have the freedom to say anything in the presence of his elders, and he could not sit down until they left his presence. It was under this kind of environment that we young people in China were saved by the Lord. Because of the desire to be free from regulations, some who were saved had the concept that Jesus never regulated others and that He was not under any regulations. To them real freedom meant no regulations. Actually, however, to have no regulations is looseness and death. By reading the Scriptures, we can see that the Lord Jesus was a very careful person. He was neither sloppy nor loose.

The Gospels give us a record of the Lord’s feeding five thousand people at one time (Matt. 14:14-21). These people were enjoying the Lord’s teaching, but the hour became late, and they became hungry. The disciples asked the Lord to dismiss the people so that they could go and get something to eat. But the Lord charged the disciples, “You give them something to eat” (Mark 6:37). The Gospels record the miracle of the Lord’s feeding five thousand with only five loaves and two fish, but we can also see that the Lord did everything in a very careful way and in a good order. The disciples presented the Lord Jesus with the loaves and the fish, and He told the disciples to have the people sit down in companies of hundreds and fifties (John 6:10; cf. Mark 6:39-40). This shows how orderly the Lord Jesus was. Before the people ate, He required that they sit down in an orderly way in companies.

行了食饱五千人这样大的神迹以后，主耶稣指示门徒拾起饼和鱼的零碎。马可六章四十三节告诉我们，门徒“拾起零碎，装满了十二篮子”。我们那时若同门徒在一起，我们可能不会在意饼和鱼的零碎。但主耶稣不随便。祂在这地上时，是这样有秩有序，并且谨慎的作每件事。神的创造见证祂的有秩有序。在神的创造中，没有混乱的事，一切都是有秩有序。

我们需要在祂的生命里得救

我们若是闲懒、随便、松散，这就证明我们无法照着神的神圣标准成就神的要求，证明死是与我们同在。我们需要在祂的生命里得救。我们需要祂的生命，使我们成为活的、能干的，满了精力和能力，并照着神的神圣标准，成就祂的要求。成为活的，不是说仅仅是活跃或活泼，乃是我们能成就神的要求。我们说，“阿利路亚！赞美主！”这很好。但假定神要我们安静，而我们无法安静，那就是说，死是与我们同在。我们若必须准时到某些地方，却无法准时到那里，这就是死。缺少能力准时，意思就是死与我们同在。主告诉我们要跳，要喊，我们就该与祂是一。主告诉我们要安静，我们就需要安静。我们与主是一，证明我们满了生命，因为我们满了能力和性能，来成就主的要求。我们若缺少能力成就神的要求，那就有力的证明，我们是死的。我们何等需要在祂的生命里得救！

关于我们需要在祂的生命里得救，我们需要与主有些交通。在我们日常的生活中，我们有能力成就主的要求么？我们若没有，就是缺少生命。我们缺少能力照着主的神圣标准，成就祂的要求，意思就是缺少生命。这就是说，死与我们同在，并且我们需要主的生命拯救我们。我们更要在祂的生命里得救。得救不仅仅是得称义、蒙神赦免、脱离火湖。我们缺少荣耀祂、讨祂喜悦、并成就祂要求的能力，我们需要从这种光景中得救。我们需要更多的生命，我们需要丰盛的生命，我们需要这样丰富的得救。我们需要将本章里的交通，在祷告中带到主面前，使我们能在日常生活中，在祂的生命里得救。

After such a great miracle of feeding the five thousand, the Lord Jesus instructed the disciples to pick up what was left over of the bread and of the fish. Mark 6:43 tells us that the disciples “took up twelve full handbaskets of the broken pieces of bread and of the fish.” If we were there with the disciples, we probably would not care about the fragments of bread and of fish. But the Lord Jesus was not careless. When He was on this earth, He was so orderly and did everything in a careful way. God’s creation testifies of His orderliness. There is nothing chaotic about God’s creation, but everything is in order.

Our Need to Be Saved in His Life

If we are sloppy, careless, or loose, this proves that we cannot fulfill God’s requirements according to His divine standard, so death is with us. We need to be saved in His life. We need His life so that we can be living, capable, and full of energy and ability to fulfill God’s requirements according to His divine standard. To be living does not mean that we are merely active or lively but that we are able to fulfill God’s requirements. It is good for us to say, “Hallelujah! Praise the Lord!” But suppose that God wants us to be quiet. If we cannot be quiet, that means that death is with us. If we are required to be at certain places on time and cannot be there on time, this is death. The shortage of ability to be on time means that death is with us. When the Lord tells us to jump and shout, we should be one with Him. When the Lord wants us to be quiet, we need to be quiet. Our being one with the Lord proves that we are full of life because we are full of the ability and capability to fulfill the Lord’s requirements. If we are short of the ability to fulfill God’s requirements, that is a strong proof that we are dead. How we all need to be saved in His life!

We need to have some fellowship with the Lord concerning our need to be saved in His life. In our daily life, do we have the ability to fulfill the Lord’s requirements? If we do not, we are short of life. A shortage of ability to fulfill the Lord’s requirements according to His divine standard means that we are short of life. It means that death is with us and that we need the Lord’s life to save us. Much more, we shall be saved in His life. To be saved is not a matter merely of being justified, forgiven by God, and saved from the lake of fire. We need to be saved from the shortage of ability to glorify Him, to please Him, and to fulfill His requirements. We need more life. We need life abundantly. We need to be saved in such a rich way. We need to bring the fellowship in this chapter to the Lord in prayer so that we can be saved in His life in our daily life.

第十五章

借着生命得救（二）

读经：罗马书五章十节，十二节，十七至十九节，二十一节，六章四节，腓立比书三章十节上。

在亚当里的罪和死 与在基督里的义和生命相对

罗马五章给我们看见两个人——亚当与基督。一人的悖逆与一人的顺从相对。（19。）亚当是第一个人，基督是第二个人。在圣经里，神的愿望是随着第二个人，不是随着第一个人。以撒的两个儿子是以扫和雅各。神弃绝长子以扫，爱次子雅各。（九13。）出埃及记也告诉我们，神对埃及的最终审判，是要杀所有的长子。（十一4～5。）第一代代表天然的人，第二代代表属灵的人。（林前十五46～47。）我们从前在第一个人亚当里，但如今我们在第二个人基督里。我们从前生在亚当里，但如今在基督里蒙了重生。我们第一次的出生属亚当，第二次的出生属基督。一切只有一次出生的人都没有得救，也不属基督。但是我们，因为有了在亚当里第一次的出生，以及在基督里第二次的出生，所以是属基督的。

照着罗马五章，我们在亚当里承受了罪和死。（12。）罪将我们带到神的定罪之下。（16，18。）只要我们是犯罪的，我们就在神公义的审判之下被祂定罪。死将我们带到一种情况，使我们完全无法成就神任何的要求。因为我们是死的，我们就没有能力，照着神的神圣标准谦卑或忍耐。罗马五章给我们看见，我们首先是在一种情况下，被神定罪；也在一种情况下，完全无法成就神的要求。然而，感谢神，基督为我们死了，祂的死解决了我们第一个问题。我们在神的定罪之下，如今完全过去了。但就一面说，今天我们仍在无法成就神要求的第二个情况里。

我们从亚当承受了罪和死。但从基督接受了义和生命。（17～19。）义和生命是我们在基督里，并由基督所接受的两个主要项目。义与罪相对，生命与死相对。我们

CHAPTER FIFTEEN

SAVED BY LIFE (2)

Scripture Reading: Rom. 5:10, 12, 17-19, 21; 6:4; Phil. 3:10a

SIN AND DEATH IN ADAM VERSUS RIGHTEOUSNESS AND LIFE IN CHRIST

Romans 5 shows us two persons—Adam and Christ. The disobedience of one man is versus the obedience of the One (v. 19). Adam is the first man, and Christ is the second man. In the Bible God's desire is with the second man, not the first man. Isaac's two sons were Esau and Jacob. God rejected Esau, the firstborn, and He loved Jacob, the second child (9:13). Also, the book of Exodus tells us that God's ultimate judgment on Egypt was for all the firstborn ones to be killed (11:4-5). The first represents the soulish man, while the second represents the spiritual man (1 Cor. 15:46-47). We were in Adam, the first man, but now we are in Christ, the second man. We were born in Adam, but we have been born the second time in Christ. Our first birth was of Adam, and our second birth was of Christ. Anyone who has had only one birth has not been saved and is not of Christ. Because we have had our first birth in Adam and our second birth in Christ, we are of Christ.

According to Romans 5, we inherited sin and death in Adam (v. 12). Sin brought us under God's condemnation (vv. 16, 18). As long as we are sinful, we are condemned by God under His righteous judgment. Death brings us into a situation where we are absolutely unable to fulfill any of God's requirements. Because we are dead, we do not have the ability to be humble or patient according to God's divine standard. Romans 5 shows us that we were first under a situation in which we were condemned by God, and we were also in a situation in which we were absolutely unable to fulfill God's requirements. Thank God, however, that Christ died for us. His death has solved our first problem. Our being under God's condemnation is now absolutely over. But today we are still, in a sense, in the second situation of not being able to fulfill God's requirements.

From Adam we inherited sin and death. From Christ we received righteousness and life (vv. 17-19). Righteousness and life are the two main items we have received in and of Christ. Righteousness is versus sin, and life is versus death. We inherited sin, but we

承受了罪，但我们接受了义。义消除了罪。我们从亚当承受了死，但我们在基督里接受了生命。生命消除并吞灭了死。在基督里的义与祂的死有关。在基督里的生命与祂的复活有关。祂为我们的罪死，祂也为我们得生命复活。祂的死解决我们罪的问题，祂的复活将祂的生命分赐给我们，为要征服并吞灭死。一面，我们已借着祂的死与神和好。另一面，我们现今正在祂的生命里得救脱离死。死是我们的问题。我们既已和好，就更要在祂的生命里得救脱离死；(10；)死就是无能无力照着神的神圣标准，成就祂的要求。

在基督里的自由与松散相对

我们必须将这交通应用到我们实际的日常生活中。闲懒、松散和随便是软弱，而软弱是死的不同方面。我们是闲懒、松散、随便的，因为我们软弱，而一切的软弱都是死的方面。我们也许有个思想，以为我们若有更多的自由，那就很美妙。但我们所渴望的自由，实际上不是自由，乃是松散。

我们必须区别自由与松散。松散是我们在日常生活中无法帮助自己的光景。我们也许无法在适当的时间就寝；也许无法使东西放得整齐。我们头脑刚强清明的时候，自然而然不是这么松散。我们需要微笑的时候，自然能微笑。我们需要哭的时候，自然能哭。我们需要大笑的时候，自然该大笑。松散的意思是没有管制。松散就是死。自由是不在任何事物的辖制之下。如果我们是自由的，就我们觉得必须作什么，就能作什么。自由就是我们觉得必须笑的时候，我们就笑；觉得需要停止的时候，我们就不笑。我们自由的时候，就不在任何事物的辖制之下。

如果我们享受的是真自由，我们就能规律自己。我们能操纵所驾驶的车子，意思是我们能自由的开车。我们必须煞车的时候，我们就能煞车；我们必须踩油门的时候，我们就能踩。在松散的光景里开车，意思是车上的煞车或方向盘不管用。开车时的真自由，是车子完全在我们的管制之下。我们需要活在健全、清明、正常的生命里，那生命就是基督。基督是这样的健全、清明、正常且刚强。

基督受规律的人性生活

have received righteousness. Righteousness canceled sin. We inherited death from Adam, but we have received life in Christ. Life cancels and swallows up death. Righteousness in Christ is related to His death. Life in Christ is related to His resurrection. He died for our sin, and He was resurrected for us to have life. His death solves the problem of our sin, and His resurrection imparts to us His life in order to vanquish and to swallow up death. On the one hand, we have been reconciled to God by His death. On the other hand, we are now being saved in His life from death. Death is our problem. Having been reconciled, much more we will be saved in His life from death (v. 10), which is the inability and disability to fulfill God's requirements according to His divine standard.

FREEDOM IN CHRIST VERSUS LOOSENESS

We have to apply this fellowship to our practical daily life. Sloppiness, looseness, and carelessness are weaknesses, and weaknesses are different aspects of death. We are sloppy, loose, and careless because we are weak, and all the weaknesses are aspects of death. We may have the thought that if we could have more freedom, that would be wonderful. But the kind of freedom that we desire may not actually be freedom but looseness.

We have to differentiate freedom from looseness. Looseness is a condition of our daily life in which we cannot help ourselves. We may not be able to help ourselves get to bed at the right time. We may not be able to help ourselves keep things in order. When we are strong and sober in our mentality, spontaneously we are not so loose. When the time comes that we need to smile, we should be able to smile. When the time comes that we need to weep, we should weep. When the time comes that we need to laugh, we should laugh. Looseness means that there is no control. Looseness is death. Freedom is not being under the bondage of anything. When we are free, we do what we feel that we have to do. Freedom is to laugh when we feel we have to laugh and to stop laughing when we feel that we need to stop. When we are free, we are not under the bondage of anything.

We are able to regulate ourselves when we are enjoying real freedom. Our being able to manage a car that we are driving means that we are driving the car in freedom. We can use the brakes when we have to, and we can step on the gas when we have to. To drive in a condition of looseness would mean that the brake or the steering wheel on the car did not work. The real freedom in driving is that the car is absolutely under our control. We need to live a sound, sober, and normal life, and that life is Christ. Christ is so sound, sober, normal, and strong.

THE REGULATED HUMAN LIVING OF CHRIST

四福音揭示主耶稣奇妙的人性。祂在这地上所有的，是何等奇妙的日常生活和人性生活。祂在各方面都是一个高贵、稳重、清明、正确的人。约翰福音揭示主耶稣是在这地上经过人性生活的神。约翰福音尤其给我们看见，主耶稣作生命，如何满足每个人的情形的需要。

约翰十一章给我们看见，死人的需要是生命的复活。在本章里，我们能看见主耶稣奇妙神圣的人性。圣经告诉我们，耶稣爱马大、马利亚、和她们的兄弟拉撒路。（5。）有一天，拉撒路病得很重，马大和马利亚就送消息给主耶稣。主耶稣听见拉撒路病了，就在所居之地，仍住了两天。（6。）祂有完全的自由去或不去探访拉撒路。祂“车子”的“煞车”很管用。

门徒是容易被打动的人，但主耶稣很稳定。听到关于拉撒路病了的消息，主的心不为所动。门徒必定很困扰、困惑。你能想像他们是何等的失望。两天以后，主忽然表达去看拉撒路的愿望。主不要去的时候，他们很困扰；主预备要去的时候，他们却认为不必去。他们对主说，“拉比，犹太人近来想要拿石头打你，你还往那里去么？”（8。）主所不要作的，门徒要作；主所要作的，门徒不赞同。门徒这样作，是因为他们不认识神的旨意。但我们也必须看见，门徒不是十分正常；他们容易兴奋，也容易被绊跌。

我们若容易被绊跌，这就是说，我们不是十分正常。我们若能受严厉的责备和斥责，而不被绊跌，就表明我们有真自由。然而，有时候，只要一个字就能绊跌我们，因为我们是软弱的，满了死亡。我们若容易误解别人，容易被绊跌，并且对别人不愉快，这就证明我们软弱、死沉。我们没有生命的能力管理自己。门徒的确与主同去探访拉撒路，但他们是勉强去的。甚至多马对其他门徒说，“我们也去和祂同死吧。”（16。）

主耶稣在往伯大尼村子的路上，第一个来接祂的人是马大。马大对主耶稣说，“你若早在这里，我兄弟就不会死。”（21。）主耶稣告诉马大，她兄弟必然复活，并且祂是复活，祂是生命。（23，25。）但马大没有听见主耶稣所说的。她的回应是她知道在末日复活的时候，她兄弟必复活。（24。）马大与主耶稣谈话以后就离开，告诉她的妹妹马

The four Gospels unveil the marvelous humanity of the Lord Jesus. What a marvelous daily life and human living He had when He was on this earth! He was a person who was noble, solid, sober, and proper in every way. The Gospel of John unveils the Lord Jesus as the very God who passed through human living on this earth. The book of John shows us in particular how the Lord Jesus as life meets the need of every man's case.

John 11 shows us that the need of the dead is life's resurrecting. In this chapter we can see the Lord Jesus' marvelous divine humanity. The Scriptures tell us that Jesus loved Mary and Martha and their brother Lazarus (v. 5). One day Lazarus became very ill, and Martha and Mary sent the news to the Lord Jesus. When the Lord Jesus heard that Lazarus was sick, He stayed in the place where He was for another two days (v. 6). He had the full freedom to go to visit Lazarus or not to go. The "brake" of His "car" was so workable.

The disciples were people who were easily moved, but the Lord Jesus was so stable. When the news came about Lazarus's sickness, the Lord's heart was not moved. The disciples must have been puzzled and perplexed. You can imagine how disappointed they were. After two days the Lord suddenly expressed a desire to see Lazarus. When the Lord did not want to go, they were puzzled, and when the Lord was ready to go, they thought that it was not necessary to go. They said to the Lord, "Rabbi, the Jews were just now seeking to stone You, and You are going there again?" (v. 8). What the Lord would not do, the disciples would do, and what the Lord would do, the disciples would not agree with. We may say that the reason for this is because they did not know the will of God. But we must also see that the disciples were not so normal. They were people who were easily excited and offended.

If we are easily offended, this means that we are not so normal. If we could be rebuked and scorned severely without being offended, this shows that we have the real freedom. Sometimes, however, just a single word can offend us. We are easily offended because we are weak and full of death. If we easily misunderstand others and are easily offended and unhappy with others, this proves that we are weak and dead. We do not have the life power to manage ourselves. When the disciples did go with the Lord to visit Lazarus, they went reluctantly. Even Thomas said to the other disciples, "Let us also go, that we may die with Him" (v. 16).

When the Lord Jesus was on His way to the village at Bethany, the first one who came to meet Him was Martha. Martha said to the Lord Jesus, "If You had been here, my brother would not have died" (v. 21). Then the Lord Jesus told Martha that her brother would rise again and that He is the resurrection and the life (vv. 23, 25). But Martha did not hear what the Lord Jesus said. Her response was that she knew that her brother would rise again in the resurrection in the last day (v. 24). After her conversation with the Lord Jesus, Martha

利亚说，主在那里叫她。（28。）这是马大的意见，不是主的吩咐。主耶稣没有被马大、马利亚的意见（32）和犹太人（36～37）所绊跌。到一个时候，主同情他们为拉撒路的死忧伤，就哭了。在约翰十一章我们能看见，主对自己总是满了管制。祂有完全的自由。祂完全自由，祂没有一点松散，因为祂满了生命。

为着正确的人性生活， 享受基督作神圣内里的生命

我若没有限制，没有管制的笑或哭，那就是说，我满了死亡。我们必须领悟，我们若有分于基督，享受祂作我们的生命，我们的全人，我们整个人性生活，就会完全改变。我们有分于基督变化的生命，不但会使我们胜过一些罪和缠累的习惯，并且更重要的，也吞灭我们天然人一切的死亡，使我们成为另一个人。这样，我们笑的时候，我们的笑是不同的。我们哭的时候，我们的哭是满了管制的。我们会喜乐、兴奋，但我们是在某种管制之下喜乐、兴奋。我们这人的每一部分，都在基督这神圣内里生命的管制和内里的规律之下，这才是真自由。

不法和松散都是不自由。自由是在神圣生命的完全管制之下，却没有辖制。我们能在正确的时候喜乐的作家务，就证明我们里面有生命的能力。我们里面生命的能力使我们能洗盘子、准时、并在合式的时候就寝。我们若享受神圣生命里的真自由，作这些事就不会是辖制，乃是喜乐。我们需要享受生命的能力，主复活的能力，使我们在日常生活中有正确的人性生活。没有什么对我们该是辖制、压力、苦难，反倒在每件事上，我们都有主的喜乐，因为我们正在祂的生命里得救。我们若没有生命，无论我们作什么，都会是压力和苦难。我们需要真正经历，基督作我们内里拯救的生命。

生命为着身体的建造

我们更要在祂的生命里得救脱离死。这样蒙拯救脱离死，包括得释放脱离罪，也包括圣别、变化、模成基督的形像、以及身体的建造。我们是独立的，因为我们缺少生命。在以西结三十七章，骸骨完全枯干，所以每根骸骨都是孤独的，与其他的骸骨分开。骸骨彼此分开、分离，因为它们

went away and told her sister Mary that the Lord was there and that He was calling her (v. 28). This was Martha's opinion and not the Lord's command. The Lord Jesus was not offended by the opinions of Martha, Mary (v. 32), and the Jews (vv. 36-37). At one point, the Lord wept in sympathy with their sorrow over Lazarus's death. In John 11 we can see that the Lord was always in full control of Himself. With Him there was the full freedom. He was absolutely free, and there was not one bit of looseness with Him because He was full of life.

ENJOYING CHRIST AS THE DIVINE INNER LIFE FOR A PROPER HUMAN LIVING

If I laugh or weep without limitation and without control, that means I am full of death. We have to realize that if we partake of Christ and enjoy Him as our life, our whole being, our whole human living, will be absolutely changed. Our partaking of the transforming life of Christ will not only enable us to overcome some sins and besetting habits but will also and more importantly swallow up all the death of our natural man to make us absolutely another person. Then when we laugh, we will laugh in a different way. When we weep, we will weep in a way full of control. We may be happy and excited, but we will be happy and excited under a certain control. When every part of our being is under the control and inner regulation of Christ as the divine inner life, this is the real freedom.

Lawlessness and looseness are not freedom. Freedom is to be under the full control of the divine life yet without bondage. Our being able to do household duties at the proper times with joy is a proof that we have the life power within us. The life power within us enables us to wash the dishes, to be on time, and to get to bed at the proper time. Doing these things will not be a bondage but a joy if we are enjoying the real freedom in the divine life. We need to enjoy the life power, the power of the Lord's resurrection, to have a proper human living in our daily life. Nothing should be a bondage, a pressure, or a suffering to us, but in everything we should have the joy of the Lord because we are being saved in His life. If we do not have the life, whatever we do will be a pressure or a suffering. We need the real experience of Christ as our inner saving life.

LIFE FOR THE BUILDING UP OF THE BODY

Much more, we will be saved in His life from death. This kind of saving from death includes being set free from sin and also includes sanctification, transformation, conformation to the image of Christ, and the building up of the Body. We are independent because we are short of life. In Ezekiel 37 the bones were dried up thoroughly, so every bone was individual and separate from the other bones. The bones were separated and

没有生命。因为没有生命，它们就分开、分离，完全是孤独的。我们人身上的骨头，借着且凭着生命联络在一起，成了一个身体。同样，我们借着、凭着、同着神圣的生命，同被建造，成为一个身体。

生命的变化与长大

我们需要有深刻的印象，就是在许多方面，我们仍满了死亡。我们仍这样软弱、松散、闲懒、随便、独立、个人主义、且不愿与别人配搭。这一切都是我们软弱的标记，而我们的软弱就是死亡。我们需要神圣的生命。我们越有生命，这生命就越吞灭我们里面的死亡。这样，我们里面就有真正的变化。

不要以为变化是忽然发生的事。变化是每时每刻，终日逐渐进行的。因着主的怜悯，我在这内里生命的变化里多年了。我们不该以为，需要祷告禁食一段期间，经历变化的过程。变化不是忽然来临的，乃是天天在非常正常的作工。内里生命的变化，是一点一点的，非常正常的，非常普通的在作工。这样的变化甚至发生在我们日常生活的小事上。我们也许无法感觉生命的变化，但一段期间以后，因着生命的长大，我们这人就不同了。

我们在年幼的孩子身上，无法天天看见生命的长大。但一年不见，我们能看见他们生命的长大。在花朵或果树上，从第一天到第二天，我们无法看见什么不同。但从第一周到第二周，我们能看见花朵开花，果树结果。植物生命的长大，不是忽然临到的事，乃是逐渐的。一段时间以后，我们能看见花朵和果子，那就是生命长大的证据。

我们若对主认真，享受基督作里面的生命，一段时间以后，我们就会有改变。相当时间以后，我们若没有改变或进展，就指明我们没有在享受基督拯救的内里生命。我们越说，“哦，主，阿们，”我们就越接受生命。自然而然，我们要在祂的生命里得救，脱离一切死亡的标记。我们要得救脱离一切的软弱和无能，照着神的神圣标准，成就神的要求。

detached from one another because there was no life. Because there was no life, they were disjointed, separated, and absolutely individualistic. The bones of our human body are joined together to be one body through, by, and with life. In like manner, we are built together into one Body through, by, and with the divine life.

THE TRANSFORMATION AND GROWTH OF LIFE

We need to be impressed that in many respects we are still full of death. We are still so weak, loose, sloppy, careless, independent, individualistic, and unwilling to be coordinated with others. All these are signs of our weakness, and our weakness is simply deadness. We need the divine life. The more life we have, the more this life will swallow up the death in our being. Then there will be a real transformation in us.

Do not think that transformation is something that happens in a sudden way. Transformation goes on hour after hour, moment by moment, and little by little all day long. By the Lord's mercy, I have been under the transformation of the inner life for many years. We should not think that it is necessary to pray and fast for a period of time to undergo the process of transformation. Transformation does not come in a sudden way but works in a very normal way day by day. Bit by bit the transformation of the inner life works in a very normal and ordinary way, even with the small things in our daily life. We may not be able to sense the transformation of life, but after a certain period of time there will be a difference in our being because of the growth of life.

We cannot see much growth in life in a young child from day to day, but after a year we are able to see some growth in life. From one day to the next we cannot see any difference in the flowers or fruit trees. But after a certain period of time, we are able to see the flowers blossom and the fruit trees bear fruit. The growth of the plant life is not something that comes suddenly but gradually. After a certain period of time, we are able to see the blossoms and the fruit, the evidence of the growth of life.

If we mean business with the Lord to enjoy Christ as the life within us, there should be a change with us after a certain period of time. If there is no change or progress with us after a certain amount of time, this indicates that we are not enjoying the saving inner life of Christ. The more that we say, "O Lord, Amen," the more life we will receive. Spontaneously, we will be saved in His life from all the signs of death. We will be saved from all the weakness and inability to meet God's requirements according to His divine standard.

认识主复活生命的大能

在腓立比三章十节上半保罗说，他要认识主复活的大能。这大能就是叫祂从死人中复活的复活生命。（弗一 19～20。）我们需要认识并经历主复活的生命大能，在祂的生命里得救。

在生命里得救，在生命里作王， 并被建造成为基督的身体

我们需要将这交通带到主面前，并且祷读在读经里所读的罗马书经文，直到我们感觉我们里面的生命，真正像王一样管理并掌权。这样，我们不但在生命的新样中生活行动，（罗六 4，）不但在生命里得救，（五 10，）也要在生命中作王。（17。）这样，我们就会有完全的自由。我们会借着接受基督作生命，而在生命中作王掌权。没有什么会对我们成为辖制，因为在我们对基督拯救生命的享受中，我们是自由的。我们正在祂的生命中得救，我们会被圣别、变化、并建造成为基督的身体。圣别、变化和基督身体的建造，都是出于生命的拯救。

享受生命拯救的路

我们享受这生命拯救的路，启示在罗马十章。十二至十三节告诉我们，主对一切呼求祂的人是丰富的；凡呼求主名的，就必得救。我们呼求主的名，就在祂的生命里得救。我们呼求祂，就享受拯救的生命。愿主怜悯我们，使我们日复一日，享受祂拯救的生命到完全的地步。

KNOWING THE POWER OF THE LORD'S RESURRECTION LIFE

In Philippians 3:10a Paul said that he wanted to know the power of the Lord's resurrection. This power is His resurrection life which raised Him from among the dead (Eph. 1:19-20). We need to know and experience the life power of the Lord's resurrection to be saved in His life.

SAVED IN LIFE TO REIGN IN LIFE AND BE BUILT UP INTO THE BODY OF CHRIST

We need to bring this fellowship to the Lord and pray-read the verses in the Scripture reading in Romans until we sense that the life within us is really ruling and reigning like a king. Then we will not only walk in newness of life (6:4) and not only be saved in life (5:10), but we will also reign in life (v. 17). Then we will have the full freedom. We will reign as a king in life by taking Christ as life. Nothing will be a bondage to us because we will be free in our enjoyment of the saving life of Christ. As we are being saved in His life, we will be sanctified, transformed, and built up into the Body of Christ. Sanctification, transformation, and the building up of the Body come out of the saving of life.

THE WAY TO ENJOY THE SAVING OF LIFE

The way that we enjoy this saving of life is revealed in Romans 10. Verses 12 and 13 tell us that the Lord is rich to all who call upon Him and that whoever calls upon the name of the Lord shall be saved. When we call upon the name of the Lord, we are saved in His life. When we call upon Him, we enjoy the saving life. May the Lord be merciful to us so that we may enjoy His saving life to the fullest extent day by day.

第十六章

生命的发展

读经：彼得后书一章一至十一节，三章十八节。

在前面各篇信息里，我们在约翰和保罗著作中看过关于生命的事。新约里主要的职事，是约翰、保罗、彼得的职事；新约里的教训，主要是基于这三位使徒的著作。约翰的著作占有新约的开始和终结：约翰福音是开始，启示录是终结。约翰在他的福音书里强调生命，并为生命铺路。他在启示录里也结束生命的事。所有的使徒都强调生命的事。他们各人有自己独特的方式陈明同一件事——生命。在本篇信息里，我们要来看彼得在他的第二封书信里，对神圣生命的奇妙陈明。

神所赐给我们的三大项目

照着彼后一章一至四节，神所赐给我们的有三大项目：同样宝贵的信、神圣的能力、以及又宝贵又极大的应许。信不是出于我们的行为，也不是出于我们的努力或奋斗，乃是神所分给我们的恩赐。（1。）神也赐给了我们神圣的能力，就是与神圣性情有关之神圣生命的能力。不但如此，因为神已用祂自己的荣耀和美德呼召了我们，祂已将又宝贵又极大的应许赐给了我们，在我们迈向这目标的路上担保我们、鼓励我们、加强我们、且加快我们的脚步。

同样宝贵的信

神已分给我们，就是赐给我们同样宝贵的信。四十多年前，我在我的一本圣经这节旁边写了注解，说：“虽然我无法与使徒彼得相比，但我有个东西与他所有的完全相同——同样宝贵的信。”我们接受了这信；这信不是起源于我们。

我们很难说信是什么，但信对我们非常宝贵。虽然很难说明信，但我们能说我们有信，并且不会失去信。神已将信放在我们里面。无论我们刚强或软弱，无论我们站住或跌倒，从我们接受主耶稣那天起，信就一直与我们同在。有些年轻人接受主耶稣以后，也许后悔了，不要再信了。

CHAPTER SIXTEEN

THE DEVELOPMENT OF LIFE

Scripture Reading: 2 Pet. 1:1-11; 3:18

In the previous chapters we have seen something concerning the matter of life in the writings of John and Paul. The main ministries in the New Testament are those of John, Paul, and Peter, and the teaching in the New Testament is mainly based upon the writings of these three apostles. John's writings occupy the beginning and end of the New Testament; the Gospel of John is at the beginning, and the book of Revelation is at the end. John stresses life and opens the way for life in his Gospel. He also ends with the matter of life in the book of Revelation. All of the apostles stressed the matter of life. Each of them had their unique way to present the same one thing—life. In this chapter we want to see Peter's marvelous presentation of the divine life in his second Epistle.

THREE GREAT ITEMS GIVEN TO US BY GOD

According to 2 Peter 1:1-4 there are three great items which have been given to us by God: equally precious faith, the divine power, and the precious and exceedingly great promises. Faith is not of our works, nor of our endeavor or strife, but is God's allotted gift to us (v. 1). God has also given us the divine power, which is the power of the divine life related to the divine nature. Furthermore, because God has called us to His own glory and virtue, He has given us His precious and exceedingly great promises to assure us, encourage us, strengthen us, and speed us on our way toward this goal.

Equally Precious Faith

God has allotted us, that is, given to us, equally precious faith. More than forty years ago I wrote a note alongside this verse in one of my Bibles, which says, "Although I cannot compare with the apostle Peter, I have something which is exactly the same as what he has—equally precious faith." We have received this faith; it did not originate with us.

It is difficult to say what faith is, but it is very precious to us. Although faith is hard to define, we can say that we have it and that we cannot lose it. Faith has been put into us by God. Whether we are strong or weak, whether we stand or fall, from the day we received the Lord Jesus, faith remains with us always. Some young people, after receiving the Lord Jesus, may regret and wish that they could not believe anymore. Nevertheless, because

然而，因为他们信入了主，并且被祂所掳，他们就无法离开祂。他们被基督“钩住”了。信很容易，但在信以后，不信就很难。人能离开教训，甚至忽视圣经，但他无法丢弃这信。这信总是与我们同在，并且无限制的将我们系于基督。一旦我们有信，我们就不会失去；这就是这信如此宝贵的原因。信是撒在我们里面的种子，是神圣、永远的。这信是我们基督徒生活的根基、根本和种子。

神圣的能力

神也已赐给我们奇妙、奥秘的神圣能力。神这神圣的能力经过创造、救赎和复活，成为赐生命的灵。（林前十五45下。）这神圣的能力一点不差就是赐生命的灵，就是神自己在复活里作我们的生命。创造中看得见的事物是借着神的神圣能力而产生。救赎也是借着神的神圣能力而成就。耶稣一人因着神圣的能力，就能替众人死，成就永远的救赎。（来九12。）今天祂是赐生命的灵，在复活里将自己给我们作神圣的能力。我们接受主耶稣，三一神在复活里就进入我们里面作生命。这在复活里的生命就是神圣的能力，就是神自己这赐生命的灵。

彼后一章三节的神圣能力，是神圣生命的能力，这神圣生命的能力，已将一切关于生命和敬虔的事赐给了我们。关于生命的事是无穷无尽的，包括生命的律、（罗八2，来八10、）人性、智慧、欢乐、爱、喜乐、盼望、服从、良善、温柔、恩慈、恒忍与平安。神已把关于生命的一切赐给了我们。一种植物的种子，它里面生命的能力，包括那种植物的一切。在种子里生命的能力，包括植物的茎、枝、叶、花和果。在我们里面作种子之神圣生命的能力，其中有着神圣生命长大所需要的一切东西。在神圣的能力里，有爱、忍耐、谦卑、恩慈和恒忍这样的美德。神圣的能力、生命的能力，不但包括里面生命所需要的一切，也包括外面敬虔所需要的。

又宝贵又极大的应许

神所赐给我们的第三项大事，是又宝贵又极大的应许。彼后一章四节的应许，主要与我们属灵的生命有关。这些是为着里面生命和外面生命的彰显而有的应许。其中一个这样的应许是在以弗所三章二十节，这节说，“然而神能照着运行

they have believed into the Lord and have been captured by Him, they cannot get away from Him. They have been “hooked” by Christ. To believe is easy, but after believing, it is very difficult not to believe. A person can leave mere teaching or even disregard the Bible, but he cannot throw away this faith. This faith always remains with us and unconditionally binds us to Christ. Once we have it, we cannot lose it. This is why this faith is so precious. Faith is a seed sown into us which is divine and eternal. This faith is the foundation, the root, and the seed of our Christian life.

The Divine Power

God has also given us the marvelous and mysterious divine power. God as the divine power passed through creation, redemption, and resurrection to become the life-giving Spirit (1 Cor. 15:45b). This divine power is nothing less than the life-giving Spirit, who is God Himself as life to us in resurrection. The visible things of the creation came into being through God's divine power. Redemption was also accomplished by God's divine power. The one man Jesus could die on behalf of all men to accomplish an eternal redemption (Heb. 9:12) because of the divine power. Today as the life-giving Spirit, He offers Himself to us as the divine power in resurrection. When we receive the Lord Jesus, the very Triune God enters into us as life in resurrection. This life in resurrection is the divine power, which is God Himself as the life-giving Spirit.

The divine power in 2 Peter 1:3 is the power of the divine life, and this divine life power has given us all things that relate to life and godliness. The things that relate to life are inexhaustible. They include the law of life (Rom. 8:2; Heb. 8:10), humility, wisdom, rejoicing, love, joy, hope, submission, goodness, meekness, kindness, long-suffering, and peace. Everything related to life has been given to us. The life power within the seed of a certain plant includes everything related to the plant. The life power within the seed includes the stem, branches, leaves, blossoms, flowers, and fruit of the plant. Within the power of the divine life as the seed in us are all the things necessary for the growth of the divine life. In the divine power are virtues such as love, patience, humility, kindness, and long-suffering. The divine power, the power of life, includes all things needed not only for life inwardly but also for godliness outwardly.

Precious and Exceedingly Great Promises

The third category of great things given to us by God is the precious and exceedingly great promises. The promises in 2 Peter 1:4 are mainly related to our spiritual life. These are promises for the inner life and the outward expression of life. One such promise is in Ephesians 3:20, which says, “To Him who is able to do superabundantly

在我们里面的大能，极其充盈的成就一切，超过我们所求所想的。”这个成就一切超过我们所求所想的应许，不是关于今生物质的事，乃是关于召会生活属灵的事。主要照着运行在我们里面，那里面作工的大能，为着召会生活，极其充盈的成就一切，超过我们所求所想的。还有一些又宝贵又极大的应许是在马太二十八章二十节，约翰六章五十七节，七章三十八至三十九节，十章二十八至二十九节，十四章十九至二十节、二十三节，十五章五节，和十六章十三至十五节。

为着生命经历的五组事物

在信、神圣的能力、和宝贵的应许这基本的几项之后，彼得后书也有为着生命经历的五组。首先，我们有关于生命和敬虔的一切事物。生命在里面，而敬虔在外面。生命是里面的本质，敬虔是外面的彰显。照着新约的用法，敬虔指我们基督徒的生活，我们基督徒日常的行事为人。敬虔是里面生命的外在彰显，是一种彰显神的生活。（提前二2。）敬虔是像神。基督徒的生活该是彰显神，在凡事上带着神样式的生活。神圣的能力已将关于我们里面生命和外面生活的一切事赐给了我们。

第二，借着这些应许，我们有分于并享受神的性情。（彼后一4。）第三，有属灵的美德，（5～7，）就是神圣生命发展的结果。这些神圣的美德，就是美德、知识、节制、忍耐、敬虔、弟兄相爱和爱。第四，神不仅仅借着祂的福音、祂的恩典、祂的怜悯呼召了我们，祂也用祂自己的荣耀和美德呼召了我们。（3。）第五，进入耶稣基督永远的国。十一节说，“这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。”进入是有条件的；这供应是基于某些条款和条件。

分外殷勤

在彼后一章五节，彼得说，“正因这缘故，你们要分外殷勤，在你们的信上，充足的供应…”本节的“供应”这辞，也有“发展”的意思。发展是更好的辞，因为它含示生长。种子生长时，首先发展茎，然后发展枝子、花朵，最终发展果实。我们必须发展七项：在信上发展美德，在美德上发展知识，在知识上发展节制，在节制上发展忍耐，在忍耐上发展敬虔，在敬虔上发展弟兄相爱，在弟兄相爱上发展爱。

above all that we ask or think, according to the power which operates in us.” This promise to do above all that we ask or think is not concerning the material things of the present life but concerning the spiritual things for the church life. The Lord is going to do superabundantly above all that we ask or think for the church life, according to the inner working power that operates in us. Other precious and exceedingly great promises are in Matthew 28:20; John 6:57; 7:38-39; 10:28-29; 14:19-20, 23; 15:5; and 16:13-15.

FIVE GROUPS OF THINGS FOR THE EXPERIENCE OF LIFE

After the basic categories of faith, the divine power, and the precious promises, there are also five groups of things for the experience of life in 2 Peter. First, we have all things that relate to life and godliness. Life is within, while godliness is without. Life is the inward substance, and godliness is the outward expression. Godliness, according to its New Testament usage, refers to our Christian living, our Christian daily walk. It is the outward expression of the inward life. It is a living that is the expression of God (1 Tim. 2:2). Godliness is God-likeness. The Christian life should be a life which expresses God and bears God's likeness in all things. The divine power has given to us all things relating to our inward life and our outward living.

Second, through the promises we become the partakers, or enjoyers, of the divine nature (2 Pet. 1:4). Third, there are the spiritual virtues (vv. 5-7), which are the issue of the development of the divine life. These divine virtues are virtue, knowledge, self-control, endurance, godliness, brotherly love, and love. Fourth, God has called us not merely by His gospel, His grace, or His mercy, but He has called us by His own glory and virtue (v. 3). Fifth, there is the entrance into the eternal kingdom of Jesus Christ. Second Peter 1:11 says, “In this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.” The entrance is conditional; it will be supplied based upon certain terms and conditions.

ADDING ALL DILIGENCE

In 2 Peter 1:5 Peter says, “For this very reason also, adding all diligence, supply bountifully in your faith…” The word supply in this verse can also mean “develop.” Develop is a better word because it implies growth. When a seed grows, it first develops the stem, then the branches, the blossom, and ultimately the fruit. We must develop seven items: in faith develop virtue, in virtue develop knowledge, in knowledge develop self-control, in self-control develop endurance, in endurance develop godliness, in godliness develop brotherly love, and in brotherly love develop love.

我们里面有信作种子，我们有神圣的能力，我们也有圣言连同其应许。现在基于神所赐给的，彼得说，我们必须分外殷勤。旷野里的吗哪是我们需要与神的赐给合作的美好例证。（出十六4～5，14～15，21。）吗哪每天来到，必须清早收取，因为日头一发热，吗哪就消化了。吗哪是神所降的，但以色列人必须殷勤操练自己，清早起来，出去收取。神能将吗哪降到地上，但祂不会直接将吗哪放在以色列人口里。以色列人必须尽他们的一分。神是有恩惠的，但无论祂多么有恩惠，祂的恩典多么够用，我们仍需要操练自己。以色列人不但必须收取吗哪，他们也必须将吗哪带回家去煮。（民十一8，出十六23。）神赐吗哪，但祂不会为他们煮吗哪。

神已赐给，但我们必须与祂的赐给合作。林后九章十节说，“那丰富供应种子给撒种者，并丰富供应粮食作食物的，必供应并繁增你们的种子，又增添你们义的果子。”神赐下种子和果子，在种子和果子之间，有许多发展。在种子和果子之间的发展，是我们的责任。神赐下种子，但祂不会撒种或耕地。撒种和耕地是我们的分。因此，彼得嘱咐我们，要从我们所已经有的种子发展出一些东西。在神的分上，祂已赐给我们许多极大的东西。现今我们必须借着分外殷勤尽我们的分。在创世记二章五节，神没有降雨，因为没有人耕地。神的分需要我们的分。神尽了祂的分，现今我们必须尽我们的分，与祂合作。

生命的秘诀

彼得的话非常奥秘，但在这奥秘的话里有生命的秘诀。第一个秘诀是一切关于生命和敬虔的事已赐给我们，作信的种子。（彼后一1，3，5。）神也已将一切应许赐给我们。祂不但赐给我们种子，并应许降雨，祂也叫我们生长，（林前三6，）并赐我们收成。（林后九10。）

第二个秘诀是，我们既领悟神已将一切赐给我们，就必须与神合作尽我们的分。神应许要作更多，但这应许是有条件的，在于我们的所作。许多大应许都是有条件的。我们若作某事，神就会作更多的事。我们若撒种，神就要赐粮。我们若耕地，神就要降雨。神进一步的赐给，在于我们的合作。我们若不撒种或耕地，那就会没有雨，没有生长，也没有收成。

We have faith within us as the seed, we have the divine power, and we have the holy Word with its promises. Now based upon what God has given, Peter says that we must add all diligence. The manna in the wilderness is a good illustration of our need to cooperate with God's giving (Exo. 16:4-5, 14-15, 21). Manna came each morning and had to be gathered early because it melted when the sun became hot. The manna was sent by God, but the children of Israel had to exercise themselves diligently to rise up early to go out and gather the manna. God could send the manna to the earth, but He would not put the manna directly into the mouths of the children of Israel. The children of Israel had to do their part. God is gracious, yet regardless of how gracious He is and how sufficient His grace is, we still need to exercise ourselves. The children of Israel not only had to gather the manna, but they also had to take it home and cook it (Num. 11:8; Exo. 16:23). God sent the manna, but He would not cook it for them.

God has given, but we must cooperate with His giving. Second Corinthians 9:10 says, "Now He who bountifully supplies seed to the sower and bread for food will supply and multiply your seed and cause the fruits of righteousness to increase." God gives the seed and the fruit, and in between the seed and the fruit is much development. The development between the seed and the fruit is our responsibility. God gives the seed, but He would not sow the seed or till the ground. To sow the seed and till the ground is our part. Thus, Peter charges us to develop something out of the seed that we already have. On His part God has given us many exceedingly great things. Now we must do our part by adding all diligence. In Genesis 2:5 God did not send the rain, because there was no man to work the ground. God's part needs our part. God has done His part, and now we must do our part to cooperate with Him.

THE SECRETS OF LIFE

Peter's word is very mysterious, yet in this mysterious word are the secrets of life. The first secret is that all things relating to life and godliness are given to us as the seed of faith (2 Pet. 1:1, 3, 5). God has also given us all the promises. He not only gives us the seed and promises the rain, but He also causes the growth (1 Cor. 3:6) and the harvest (2 Cor. 9:10).

The second secret is that, realizing that God has given us everything, we must cooperate with God to do our part. God promises to do more, yet this promise is conditional, depending upon what we do. Many of the great promises are conditional. If we do something, then God will do something more. If we sow the seed, God will give the bread. If we sow the seed, God will send the rain. The further giving by God depends upon our cooperation. If we do not sow or till the earth, then there will be no rain, no growth, and no harvest.

生命的第三个秘诀是，我们与神合作时，不该在神所赐给的以外作什么。我们必须发展神所赐给的。神已赐给我们种子。我们必须借着预备土、撒种、浇灌种子，作一切以发展种子。

彼后一章四节说，“借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，…就借着这些应许，得有分于神的性情。”这里显示生命的第四个秘诀。我们借着宝贵的应许，有分于神的性情，就借着在生命里长大，发展美德、知识、节制、忍耐、敬虔、弟兄相爱和爱。（5～7。）宝贵的应许具体化在神圣的话里。借着祷读这些应许，我们有分于并享受神的性情；借着有分于神的性情，我们在生命里发展。我们越祷读这些应许，我们就越享受神的性情；我们越享受神的性情，我们就越在生命里长大并发展。

我们必须发展我们里面的信。首先，在我们的信上，我们必须发展美德。美德是基督之优越的解释。彼前二章九节说到基督的美德或优越。美德是借着我们所彰显之基督的优越，是基督优越的彰显。基督的任何事物借着我们得彰显，那就是优越的事物，这优越就是美德。

在许多弟兄姊妹身上，我们能察觉到一种优越。在一位弟兄身上，我们也许察觉到基督的忍耐。在某位姊妹身上，我们也许察觉到基督的谦卑。这些美德是基督优越的彰显。我们有信作我们里面的种子。现今这种子需要进一步的发展和彰显。这彰显就是美德。照着我的领悟和经历，美德就是基督的彰显。我们必须在我们的信上发展基督的彰显。我们的美德，就是基督在我们日常生活中的彰显。

美德是一种能力，出于基督的优越。马可五章三十节说，“耶稣里面顿觉有能力从自己身上出去，就在群众当中转过身来，说，谁摸我的衣服？”路加六章十九节说，“群众都想要摸祂，因为有能力从祂身上发出来，医治了众人。”然后在八章四十六节主耶稣说，“总有人摸我，因我觉得有能力从我身上出去。”在这几段里，“能力”可译为“美德”。

在美德上，我们必须发展知识。知识在美德之后。知识若在美德之前，对美德就会成为拦阻。我们需要让美德先得以发展，然后为着美德进一步的发展，我们需要知识，正确的知识。彼后一章六节的知识，指对基督的知识，就

The third secret of life is that, as we cooperate with God, we should not do anything outside of what He has given. We must develop what He has given. God has given us the seed. We must do everything to develop the seed by preparing the soil, sowing the seed, and watering the seed.

Second Peter 1:4 says, “Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature.” Here the fourth secret of life is shown. By partaking of the divine nature through the precious promises, we develop virtue, knowledge, self-control, endurance, godliness, brotherly love, and love by the growth in life (vv. 5-7). The precious promises are embodied in the divine word. By pray-reading the promises, we partake of and enjoy the divine nature, and by partaking of the divine nature, we develop in life. The more we pray-read the promises, the more we enjoy the divine nature, and the more we enjoy the divine nature, the more we grow and develop in life.

We must develop the faith within us. First, in our faith we must develop virtue. Virtue is the explanation of the excellencies of Christ. First Peter 2:9 refers to the virtues, or excellencies, of Christ. Virtue is the excellency of Christ expressed through us. It is the excellent expression of Christ. When anything of Christ is expressed through us, that is something excellent, and this excellency is virtue.

We can realize a kind of excellency with many brothers and sisters. With one brother, we may realize the patience of Christ. With a certain sister, we may realize the humility of Christ. These virtues are the excellent expression of Christ. We have faith as the seed within us. Now this seed needs further development and expression. This expression is virtue. According to my realization and experience, virtue means the expression of Christ. We must develop the expression of Christ in our faith. Our virtue is the expression of Christ in our daily life.

Virtue is a kind of power, the excellency which comes out of Christ. Mark 5:30 says, “Immediately Jesus realizing in Himself that power had gone out of Him, turned around in the crowd and said, Who touched My garments?” Luke 6:19 says, “All the crowd sought to touch Him, because power was going out from Him and healing all.” Then in Luke 8:46 the Lord Jesus says, “Someone touched Me; for I perceived that power had gone out from Me.” In these portions power may be translated as “virtue” (KJV).

In virtue we must develop knowledge. Knowledge comes after virtue. If knowledge came before virtue, it would become a frustration to virtue. We need virtue to be developed first, then for further development of virtue, we need knowledge, the proper knowledge. Knowledge in 2 Peter 1:6 refers to the knowledge of Christ, that is, the

是对基督完全、优越的认识。本书末节印证这点，说，“你们却要在我们的主和救主耶稣基督的恩典和知识上长大。”（三 18。）对耶稣基督有完全的知识，就是更深、更完全的认识基督，会帮助我们长大并发展。在知识之后，我们必须发展节制。节制就是约束。节制是对自己，而忍耐是对情况与环境。对自己我们需要节制，对环境我们需要忍耐，对神我们需要敬虔，对弟兄们我们需要弟兄相爱，对最高的需要我们需要爱，高贵的爱。信是种子，爱是收成。从信到爱，乃是借着生命长大之发展的七个步骤。

彼得后书所启示的第五个秘诀，是我们借着享受神的性情，得以进入主耶稣基督的国。（一 11。）进入国度是长大的事。我们长大的时候，我们就进入。我们越大，我们就越进入。要进入主耶稣的国，我们需要长大。我们若达到发展的末了一步，我们就完全在国度里。我们不该以为，我们得救以后，若闲懒没有发展，我们还会进入基督的国。我们若有这思想，就会受欺。进入国度与救恩不同。要进入国度，我们需要生命的成熟，生命完全的长大。

借着在生命里发展， 丰丰富富的进入永远的国

我们看过了彼后一章的三个主要项目：信的种子、神圣的能力（就是生长的能力）、以及宝贵的应许。神已赐下种子、生长的能力、以及宝贵的应许，就是我们若与祂合作，祂要降雨，叫我们长大并收成。随着神的赐给，我们必须殷勤，借着接受应许，借着接受祂的话，发展信的种子。接受祂的话最好的路，就是祷读话。我们越祷读所有的应许，我们就越享受神的性情。我们享受这神的性情，就有生命里的长大、生命里的成熟、和生命的收成。这成熟就是进入主耶稣的国。我们都需要在主耶稣基督的恩典和知识上长大。

彼得后书是关于长大的书，本书的末节这样结束：“你们却要在…恩典…上长大。”一章启示长大的路。我们有种子、生长的能力以及应许，就是神要降雨，叫人生长，并赐下收成。现今我们需要借着接受祂的应许，借着祷读祂应许的话而发展种子，使我们享受神的性情。借此我们要逐步得着发展并长大，直到我们达到成熟。这样我们会丰丰富富的进入我们主和救主耶稣基督永远的国。

knowing of Christ in a full and excellent way. The last verse of this book confirms this by saying, “Grow in the grace and knowledge of our Lord and Savior Jesus Christ” (3:18). The full knowledge of Jesus Christ, knowing Christ in a deeper and fuller way, helps us to grow and develop. After knowledge, we must develop self-control. Self-control is a restriction. Self-control is toward ourselves, while endurance is toward situations and circumstances. Toward ourselves we need self-control, toward the environment we need endurance, toward God we need godliness, toward the brothers we need brotherly love, and toward the highest needs we need love, the nobler love. Faith is the seed, and love is the harvest. From faith to love there are seven stages of development by the growth in life.

The fifth secret revealed in 2 Peter 1 is that by enjoying the divine nature, we enter into the kingdom of the Lord Jesus Christ (v. 11). To enter into the kingdom is a matter of growth. While we are growing, we are entering. The more we grow, the more entrance we gain. To enter into the kingdom of the Lord Jesus, we need to grow. If we reach the last step of development, we are fully in the kingdom. We should not think that if we are idle with no development after we are saved, we will enter into the kingdom of Christ. If we have this thought, we will be cheated. To enter into the kingdom is different from salvation. To enter into the kingdom we need the maturity of life, the full growth of life.

DEVELOPMENT BY GROWTH IN LIFE UNTO THE RICH ENTRANCE INTO THE ETERNAL KINGDOM

We have seen three main items in 2 Peter 1: the seed of faith, the divine power, which is the growing power, and the precious promises. God has given the seed, the growing power, and the promises that He will send the rain, the growth, and the harvest if we cooperate with Him. With God's giving, we must be diligent to develop the seed of faith by taking the promises, by picking up His word. The best way to pick up His word is to pray-read the word. The more we pray-read all the promises, the more we enjoy the divine nature. As we enjoy this divine nature, we have the growth in life, the maturity in life, and the harvest of life. This maturity is the entrance into the kingdom of the Lord Jesus. We all need to grow in the grace and knowledge of the Lord Jesus Christ.

Second Peter is a book on growth. Its last verse ends in this way: “Grow in the grace...” Chapter 1 reveals the way to grow. We have the seed, the growing power, and the promises that God will send the rain, cause the growth, and give the harvest. Now we need to develop the seed by taking His promises, by pray-reading the word of His promises, that we may enjoy His divine nature. By this we will be developed and grow step by step until we reach maturity. Then we will enjoy a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ.