

2278 一个在神计划中的青年人

A Young Man in God's Plan

说明

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第一章

一个在神计划中的青年人

大数的扫罗是一个在神计划中的青年人。他是蒙主照着祂的计划，为着祂的定旨所召的青年人。行传七章五十八节告诉我们：“作见证的人把自己的衣服，放在一个名叫扫罗的青年人脚前。”然后在加拉太一章十四节保罗告诉我们，他在犹太教中，比他本族许多同龄的人更有长进。“同龄的人”是指那些与保罗同年龄的人。

人—神计划的中心

我们的神是满有智慧的，祂有一个计划，并且整个宇宙是按着祂的定旨、祂的旨意、祂的计划被造的。我们必须认识什么是神永远的计划。在下一章中我们要更多来看这事。在神的计划中，人的地位、人的立场是非常中心的。我们说圣经是一本满了基督的书，这绝对正确；但我们也可以说圣经是一本满了人的书。甚至神自己也成了一个人。（约一1，14。）耶稣是完整的神，也是完全的人。甚至在复活和升天之后，仍然是人。司提反被石头打死之前，他说他看见“诸天开了，人子站在神的右边”。（徒七56。）司提反看见主耶稣这位在诸天之上的人子。人乃是神计划的中心。脚踏车的轮子有一个轮轴和许多轮辐。轮轴和轮辐维系在轮子上。如果轮轴这个中心被拿走，轮辐就脱散了。照样，没有人这中心，神的计划就失败了。

神呼召青年人来转移时代

我们也必须看见，所有被神呼召来实行祂当今行动的人都是青年人。这意思不是说，神不要用年长的人，也不是说，神不喜爱年长的人。但圣经启示，所有蒙神呼召的人都是青年人。你也许以为摩西是在八十岁的时候蒙神呼召的。但你必须领会，摩西甚至在四十岁以前，在他里面就有神的工作。他年轻的时候，就与神有关联。当他八十岁时，那不是神头一次临到他。神在他年轻时就临到他。（徒七20～29。）你也许指出亚伯拉罕蒙神呼召时是七十五岁。（创十二1～4。）但你若仔细读圣经，就会看见，亚

CHAPTER ONE

A YOUNG MAN IN GOD'S PLAN

Saul of Tarsus was a young man in God's plan. He was a young man called by the Lord according to the Lord's plan and for the Lord's purpose. Acts 7:58 tells us that "the witnesses laid down their garments at the feet of a young man called Saul." Then in Galatians 1:14 Paul tells us that he advanced in Judaism beyond many contemporaries in his race. "Contemporaries" refers to those of Saul's own age.

MAN—THE CENTER OF GOD'S PLAN

Our God, who is full of wisdom, has a plan, and the entire universe was created according to His purpose, His will, His plan. We must know what God's eternal plan is. In the next chapter we will see more concerning this. Man's position, man's place, in God's plan is very central. It is absolutely right to say that the Bible is a book full of Christ, yet we can also say that the Bible is a book full of men. Even God Himself became a man (John 1:1, 14). Jesus is the complete God and the perfect man. Even after His resurrection and ascension, He is still a man. Before Stephen was stoned, he said that he saw "the heavens opened up and the Son of Man standing at the right hand of God" (Acts 7:56). Stephen saw the Lord Jesus as the Son of Man in the heavens. Man is the center of God's plan. A bicycle wheel may have a hub with many spokes. The hub and the spokes subsist in the wheel. If the hub, the center, is taken away, the spokes will collapse. In like manner, without man as the center, God's plan would collapse.

GOD CALLING YOUNG PEOPLE TO TURN THE AGE

We must also see that all the persons who were called by God to carry out His up-to-date move were young men. This does not mean that God would not use an older person or that God does not love the older ones. But the Scriptures reveal that all the persons who were called by God were young ones. You may think that Moses was called by God when he was eighty years old. But you have to realize that Moses had something divine working within him even before he was forty. From his very youth, he had something to do with God. When he was eighty, that was not the first time God came to him. God came to him when he was young (Acts 7:20-29). You may point out that Abraham was seventy-five years old when he was called by God (Gen. 12:1-4). But if you read the Scriptures

伯拉罕在他父亲他拉死在哈兰的时候是七十五岁。(十一32。)行传七章二节告诉我们：“当日我们的祖宗亚伯拉罕在米所波大米还未住哈兰的时候，荣耀的神向他显现。”神头一次呼召亚伯拉罕是当他父亲还活着时，第二次呼召是在他父亲死了以后临到。因此，神头一次临到亚伯拉罕，是比他七十五岁时早许多。另一面，我们要知道，在亚伯拉罕的时候，一个七十五岁的人还相当年轻。我不说神绝不呼召年长的人，但圣经和召会历史告诉我们，大部分的时候，神是以青年人开始新的行动。

神呼召青年人来完成祂的行动，因为一般来说，青年人不是定型、一成不变、或被霸占的。在年长的人身上，每件事都定型了。他里面很难有改变。再者，对于年长的人，每件事都倾向于一成不变；他不容易与主一同往前。此外，年长的人也倾向于被许多事物霸占。神不呼召那些定型、一成不变、并被霸占的人，因为每当祂呼召人时，意思就是祂要作新事。祂呼召人，因为祂盼望转移时代，作新的、彻底改革的事。

从创造时起，神总是一直在往前。祂有一个计划，随着这个计划，祂有一个标的，一个目标。为要达成这目标，祂必须往前再往前。随着主往前的每一步，总是有新事。在亚当、亚伯、挪亚、亚伯拉罕、摩西和大卫这些人身上，总是有主往前新的一步。在年长的人身上神很难往前，因为他们倾向定型、一成不变、并被霸占。但在青年人身上，神要作彻底改革的事，把时代从一个方向转向另一个方向，就容易多了。

你认为神满意于现今基督教的光景么？你不认为现今宗教的系统太老旧么？你不相信神正等候机会作新事，有一个改变，有一个转换，有一个时代的转移么？圣经的记载给我们看见，有许多的改变。在挪亚、亚伯拉罕、摩西、大卫和以赛亚身上，历史都改变了。然后在施浸者约翰身上，有一个极大的改变，极大的转移。至终，人类历史上最大的转移，最大的改变，乃是由一个名叫耶稣的青年人在三十岁时带进来的。然后主在祂天上的职事里，在使徒们身上再往前。

carefully, you will see that Abraham was seventy-five years old when his father Terah died in Haran (Gen. 11:32). Acts 7:2 tells us that "the God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran." The first time God called Abraham was while his father was still alive, and the second call came after his father had died. Therefore, the first time God came to Abraham was quite earlier than when he was seventy-five years of age. On the other hand, we have to realize that at Abraham's time, a man who was seventy-five years old was still quite young. I would not say that God would never call an older person, but the Bible and church history show that most of the time God has a new move with young people.

God calls young people to carry out His move because, generally speaking, young people are not set, settled, or occupied. With an older person everything is usually set. It is rather hard for him to have a change within. Also, everything tends to be settled with an older person. It is not easy for him to move on with the Lord. Also, older people tend to be occupied by many things. God would not call those who are set, settled, and occupied because whenever He calls a person that means He has something new to do. He calls someone because He has a desire to turn the age, to do something new and revolutionary.

From the time of creation God has always been going on. He has a plan, and with this plan He has an aim, a goal. In order to reach this goal He has to go on and on. With every step of the Lord's going on, there is always something new. With people like Adam, Abel, Noah, Abraham, Moses, and David there was always a new step of the Lord's going on. It is hard for God to go on with older ones because they tend to be set, settled, and occupied. It is much easier for God to do something revolutionary with young people, to turn the age from one direction to another direction.

Do you think that God is satisfied with the present situation of Christianity? Do you not think that the present religious system is something too old? Do you not believe that God is waiting for a chance to do something new, to have a change, to have a transfer, to have a turn in the age? The record of the Scriptures shows us many changes. There was a change in history with Noah, with Abraham, with Moses, with David, and with Isaiah. Then there was a great change, a great turn with John the Baptist. Finally the greatest turn, the greatest change, in the history of mankind was brought in by a young man named Jesus when He was thirty years old. Then the Lord proceeded to go on further in His heavenly ministry with the apostles.

在整个召会历史中我们能看见，主如何兴起青年人來轉移時代。主在改教時期兴起路德马丁，將人類帶出黑暗時代。這是時代上的轉換。神總是在作新事，祂總是在往前。一般來說，神賜下新的事物，不是借着年長的人，却總是借着青年人。路德马丁蒙召并受主对付時是年輕的。新鋒夫被主得着時是一個青年人，就如弟兄會的領頭人達秘一樣。衛斯理約翰、衛斯理查理、和懷特腓喬治蒙主呼召時，也都是青年人。主在召會历史中所用以福音化全世界的傳教士，如戴德生、凱瑞威廉和李文斯敦等，都是在他們年輕時蒙主呼召的。

從聖經或召會历史中，很難找到神呼召年長的人為祂作新事的例子。這是因為每一件神的工作都是新事。神總是在往前，所以祂總是需要新的起頭，帶着新的性質，以新的方式，並為着新的時代。人在神的計劃里是非常中心的，但人必須在他還年輕時就被神使用。當你老了，神呼召你、使用你的時候，大都過去了。我的意思不是說，神拯救的時候過去了。許多年長的人已經蒙神拯救，但被神使用的时候大都過去了。

保守自己在主面前倒空、敞開、新鮮、 常新、活潑且年輕

在聖經中，神所用的第一個青年人是亞當。神沒有造一個年老的人。“老”這字來自墮落。人若從未墮落，他就絕不可能老。如果人從未墮落，他就可能活許多年而不老。神沒有意思要得着許多老人。神的心意乃是要得着許多青年人，每一個都是新鮮、常新且活潑的。我們沒有人該老舊。老舊的意思就是定型、一成不變、并被霸占。有時有些聖徒稱我為老弟兄，這好像是尊敬我；但事實上我不喜歡聽这样的话。我不認為自己是一個老弟兄。我不是定型、一成不變、或被霸占的。我們需要終日一直操練成為年輕、常新、更新、新鮮、活潑的。只有當你是年輕的，神才可能進來呼召你，揀選你，并使用你作新事。我們需要讓主有路，使祂能借着我們在祂進展的行動中往前。我盼望你是活潑、新鮮、常新的管道，讓主以祂自己的方式往前。這要求你將自己獻給祂，與祂合作。

Throughout the history of the church we can see how the Lord raised up young men to turn the age. The Lord raised up Martin Luther during the reformation to bring mankind out of the dark ages. This was a transfer in the age. God is always doing something new. He is always going on. Generally speaking, God does not impart something new through the aged persons, but always through young persons. Martin Luther was young when he was called and dealt with by the Lord. Zinzendorf was a young man when he was caught by the Lord as was John Nelson Darby, the leader of the Brethren assemblies. John Wesley, Charles Wesley, and George Whitefield were also young men when they were called by the Lord. Missionaries that the Lord used in church history to gospelize the world, such as Hudson Taylor, William Carey, and David Livingstone, were called by the Lord when they were young.

It is hard to find a case from the Scriptures or from church history where God called an older person to do something for Him in a new way. This is because every piece of God's work is something new. God is always going on, so He always needs a new start with a new nature in a new way and for a new age. Man is so central in God's plan, yet man must be used by God while he is still young. When you become old, the time for God's calling, the time for God's use, mostly is over. I do not mean that the time for God's salvation is over. Many older persons have been saved by God, but the time for God's use is mostly over.

KEEPING OURSELVES EMPTY, OPEN, FRESH, NEW, LIVING, AND YOUNG WITH THE LORD

The first young man used by God in the Scriptures was Adam. God did not create an old man. The word "old" came from the fall. If man had never fallen, he could never be old. If man had never fallen, it would have been possible for him to live many years and not become old. God had no intention to have many old men. God's intention is to have many young men with every one fresh, new, and living. None of us should be old. To be old means to be set, settled, and occupied. Sometimes some of the saints would refer to me as an old brother. It seems that this is a respect to me, but actually I do not like to hear this. I do not look upon myself as an old brother. I am not set, settled, and occupied. We always need to exercise to be young, to be new, to be renewed, to be fresh, and to be living all day long. It is only when you are young that there is a possibility for God to come in to call you, to choose you, and to use you to do something new. We need to give the Lord the way to go on in His progressive move through us. I hope that you will be a living, fresh, and new channel for the Lord to go on in His own way. This will require you to offer yourself to Him, to cooperate with Him.

当慕迪还是青年人时，他听到有人说，如果有一个完全将自己献给神，被神完全据有并占有，在这地上就有美妙的事要发生。当他听到这话，就立刻回应这话。他将自己完全献给主。这就是神能大用慕迪，以及主能借着慕迪在祂的路上往前一大步的秘诀。我盼望我们接受这个交通，并告诉主说，“主，我感谢你，我还年轻。我身上不要有任何事是定型、一成不变、或霸占我的。我要完全向你敞开，好为着你在这地上新的行动。主，我将自己给你。请进来占有、得着、据有我，好为着你现今在这地上的行动。”我们若向主这样祷告，我们就要成为转移、转换时代的人。

神总有新事要完成。圣灵现今正在神儿女心中作工并运行，为要完成祂的行动。祂预备好了，但祂正等候有人与祂合作。今天宗教里的光景不能满足神。神要作新事。祂要在生命上、在认识基督上、在经历基督上、在传扬基督上、在分赐基督上、并在彰显基督上作新事。教训、形式、组织、仪式、组织化宗教的规条、以及神奇的恩赐，都不能满足神，也不能成就神的定旨。这些不是神心头的愿望。神要作新事。祂渴望基督自己被人充分并活泼的认识、领略、经历并彰显。你若被神奇的恩赐或圣经的知识所霸占，神就不能进来用你，好为着祂当今的行动。你若在某种形式、组织或仪式上一成不变，你就不能被主用来成就祂的定旨。你必须是新鲜的、倒空的、敞开的，并告诉主说，你地上不为别的，只为祂自己。我们需要告诉主说，我们在这里不是为着宗教，也不专注于教训、道理或恩赐；但我们在这里百分之百是为着基督自己这活的一位。

如果你在主面前是如此新鲜、年轻而常新，祂就有路借着你来完成祂崭新的行动。这就是为什么主在路加十八章十七节说，“我实在告诉你们，凡不像小孩子一样接受神国的，绝不能进去。”小孩子没有被老旧的观念充满并占有，很容易接受新思想。因此人必须像小孩子一样，以不受霸占的心，将神的国当作新事物来接受。你也许在年龄上是年长的弟兄，但在灵里仍是年轻的，因为你不是定型、一成不变、或被霸占的。每当我们将自己完全向主敞开，祂就有路将出于祂自己和祂思想及渴望的一些新鲜、常新、

When D. L. Moody was a young man, he heard someone say that something wonderful would be worked out on this earth if a man would offer himself fully to God, to be fully possessed and occupied by God. When he heard that word, he immediately responded to it. He gave himself fully to the Lord. That was the secret as to why God could use D. L. Moody so much and why the Lord could go on quite a distance of His way through D. L. Moody. I hope that we would take this fellowship and tell the Lord, "Lord, I thank You that I am still young. I do not want there to be anything set, settled, or occupied with me. I want to be fully open to You for Your new move on this earth. Lord, I give myself to You. Come in and occupy, take, and possess me for Your up-to-date move on this earth." If we would pray to the Lord in this way, we will be the persons who will turn, who will transfer, the age.

There is always something new to be worked out by God. The Holy Spirit is now working and moving in the hearts of the children of God for the carrying out of His move. He is ready, but He is waiting for some people to cooperate with Him. The situation in today's religion cannot satisfy God. God wants to do something new. He wants to do something new in life, in knowing Christ, in experiencing Christ, in preaching Christ, in dispensing Christ, and in expressing Christ. The doctrines, the forms, the organization, the rituals, the regulations of organized religion, and the miraculous gifts cannot satisfy God nor can they fulfill His purpose. These are not what God's heart's desire is. God wants to do something new. He desires that Christ Himself would be known, realized, experienced, and expressed in a full and living way. If you are occupied with the miraculous gifts or with Bible knowledge, God cannot come in to use you for His up-to-date move. If you are settled into a certain form, organization, or ritual, you cannot be used by the Lord to fulfill His purpose. You have to be new, empty, and open, telling the Lord that you are here for nothing on this earth but for Himself. We need to tell the Lord that we are not here for religion, nor are we focused on teachings, doctrines, or gifts. But we are here one hundred percent for Christ Himself as the living One.

If you would be so fresh, young, and new with the Lord, He would have a way to carry out His new move through you. This is why the Lord said in Luke 18:17, "Truly I tell you, whoever does not receive the kingdom of God like a little child shall by no means enter into it." A little child, not filled with and occupied by old concepts, can easily receive a new thought. Hence, people need to receive the kingdom of God as a new thing, with an unoccupied heart, like a little child. You may be an older brother in years, and yet still be young in the spirit because you are not set, settled, or occupied. Whenever we open ourselves absolutely to the Lord, He has a way to dispense something new, fresh, and real of Himself, of His thought and desire, into

且真实的事物，分赐到我们这人里面。愿主在这些日子得着一班人来转移时代，好为着祂崭新的行动。

如果我能帮助人得救，并兴起来爱主、寻求主，这会使我快乐。但我不会有真实的满足，除非有一天我知道有很多圣徒能在主手中被祂使用，借着他们的生活和工作来转移时代。我们不是仅仅交通关于救恩或属灵，我们乃是摸着神永远的定旨。青年人需要领悟，这是他们被主使用的黄金时候。主需要你们作管道，使祂能够借以完成祂的行动。你抓住这机会的路，乃是到主面前，把自己向祂敞开并倒空。你需要将自己给主，并让祂得着你，据有你。绝不要让任何事物在你里面定型、一成不变、或霸占你。要保守自己在主面前倒空、敞开、新鲜、常新、活泼且年轻。这样，主就能借着你的美妙的往前。我们都需要再一次为着主永远的定旨，把自己奉献给祂。

our being. May the Lord gain a group of people in these days to turn the age for His new move.

If I could help others to be saved and to be raised up to love the Lord, to seek after the Lord, this would make me happy. But I would not really be satisfied until I knew that a good number of saints could be used by the Lord in His hand to turn the age through their life and work. We are not merely fellowshiping concerning salvation or spirituality, but we are dealing with God's eternal purpose. The young people need to realize that this is their golden time to be used by the Lord. The Lord needs you as a channel through which He can carry out His move. The way for you to grasp this opportunity is to go to the Lord to open and empty yourself. You need to give yourself to Him and allow Him to take you, to possess you. Never have something within your being set, settled, or occupied. Keep yourself empty, open, fresh, new, living, and young with the Lord. Then the Lord will be able to go on through you in a marvelous way. We all need to consecrate ourselves once again to the Lord for His eternal purpose.

第二章

扫罗的出生与宗教

在第一章里，我们看见保罗是在神计划中的青年人。保罗成了神所使用，以完成祂心头之事的凭借、器皿。我们作为基督徒，也是需要是在神计划中的人，因此我们首先需要来看，什么是神的计划。

神的计划这个从天上来的异象

行传九章一节告诉我们，扫罗“向主的门徒，口吐威吓凶杀的话”。圣灵用“口吐”（译者注：原文意，呼出）这辞，来表达这青年人里面所有的是什么。他不是只在外面威吓门徒，他逼迫基督徒乃是从他里面出来的。他的全人都在其中。当你作一件事，并且你的全人都投入其中，那件事就成了你的气息。九章一节不是说扫罗向耶稣基督，乃是他向主的门徒，就是基督徒，口吐威吓凶杀的话。扫罗“来到大祭司跟前”（1）取得权柄，好更进一步逼迫门徒。当他往大马色去的路上，主来干涉他，将自己向这青年人启示出来。

“扫罗行路，将近大马色，忽然有光从天上四面照着他，他就仆倒在地，听见有声音对他说，扫罗，扫罗，你为什么逼迫我？他说，主啊，你是谁？主说，我就是你所逼迫的耶稣。”（九3～5。）虽然扫罗是年轻力壮的人，但从天上来的光使他仆倒在地。主也告诉扫罗说，“你踢犁棒是难的。”（二六14。）犁棒是有刺的，是驱策动物用的尖棒。主用这话让扫罗知道，祂是主人，而扫罗是在祂的手中，并在祂的轭下。当一头牛不顺从时，它的主人就用犁棒驱它往前。许多时候牛会踢犁棒。主让扫罗知道，他在逼迫他的主，他的主人，就是控制他的那一位。

那声音并不是说，“扫罗，扫罗，你为什么逼迫我的门徒，我的跟从者，我的信徒？”那声音乃是说，“你为什么逼迫我？”在扫罗的领会里，他是逼迫基督的跟从者，就是祂的门徒。他绝没有想到，他是在作一件反对基督自己的事，就是逼迫耶稣。无疑的，扫罗对“你为什么逼迫

CHAPTER TWO

SAUL'S BIRTH AND RELIGION

In the first chapter, we saw that Paul was a young man in God's plan. Paul became the very instrument, the very vessel, God used to carry out what was on His heart. As Christians, we also need to be persons in God's plan, so we first need to see what God's plan is.

THE HEAVENLY VISION OF GOD'S PLAN

Acts 9:1 tells us that Saul was "breathing threatening and murder against the disciples of the Lord." The Holy Spirit uses the word "breathing" to express what was in this young man. He did not merely threaten the disciples outwardly, but his persecution of the Christians was something from within him. His entire being was in it. When you do something and your entire being is in it, that very thing becomes your breathing. Acts 9:1 does not say that Saul was breathing threatening and murder against Jesus Christ but against the disciples of the Lord, against the Christians. Saul "went to the high priest" (9:1) to get the authority to persecute the disciples even more. While he was on the way to Damascus, the Lord intervened and revealed Himself to this young man.

"And as he went, it came about that he drew near to Damascus; and suddenly a light from heaven shone around him; and he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me? And he said, Who are You, Lord? And He said, I am Jesus, whom you are persecuting" (vv. 3-5). Although Saul was a young, strong man, the light from heaven caused him to fall to the ground. The Lord also told Saul, "It is hard for you to kick against the goads" (26:14). A goad is something that pricks, like a pointed rod used to urge on an animal. By this word, the Lord let Saul know that He was the Master and that Saul was in His hand and under His yoke. When an ox is not obedient, his master will use a goad to urge him on. Many times the ox will kick against this goad. The Lord let Saul know that he was persecuting his Lord, his Master, the very One who controlled him.

The voice did not say, "Saul, Saul, why are you persecuting My disciples, My followers, My believers?" But the voice said, "Why are you persecuting Me?" In Saul's realization he was persecuting the followers of Christ, the disciples. He never thought that he was doing something against Christ Himself, that he was persecuting Jesus. No doubt, Saul was puzzled by the question—"Why are you persecuting Me?"

我”这问题感到困惑，因此他问说，“主啊，你是谁？”（九5。）扫罗称祂为主，因为那声音来自天上。“主”在此等于希伯来文的“耶和華”。他承认这位是在天上的主，但他必定不知道，为何当他逼迫在这地上的人时，他实际上却是逼迫了在天上的一位。主回答扫罗的问题说，“我就是你所逼迫的耶稣。”（5。）

主耶稣在遇见扫罗的那一天，就给这青年人看见清楚的异象：祂与祂所有的信徒是一，并且祂所有的信徒与祂是一。你摸着信徒，就是摸着耶稣。你逼迫他们，就是逼迫基督，因为他们与基督是一，并且他们就是基督。（林前十二12。）如果基督的门徒、跟从者、信徒不是与基督联合为一，并且他们不是基督自己，基督怎能问扫罗说，“你为什么逼迫我？”主似乎对扫罗说，“你必须领会，我，耶稣基督，与我的门徒乃是一。我是头；他们是身体。我和他们是一个人位，一个人。”对扫罗而言，这乃是全宇宙中独特的启示！借此他开始看见，主耶稣和祂的信徒是一个伟大的人位——那奇妙的“我”。这必定使他印象深刻，影响他将来关于基督与召会是神极大奥秘的职事，（弗五32，）并为他独特的职事立下了扎实的根基。

加拉太一章十五至十六节上半说，“然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，既然乐意将祂儿子启示在我里面。”这两节告诉我们，神不是把我们从学校或从我们的工作中分别出来，神乃是把我们从母腹中分别出来。这意思是说，主甚至在扫罗出生之前，就把他分别出来。我们也是在出生之前，就被分别出来，并且有一天借着祂的恩典蒙召。也许在我们作了许多愚昧的事之后，在我们作了许多踢犁棒的事之后，主才借着祂的恩典呼召我们，将祂的儿子启示在我们里面。“神…乐意将祂儿子启示在我里面，”乃是奇妙的事实。扫罗极深的卷身于犹太宗教，但神将基督启示在他里面。他忙于许多外面的事，但神在里面将基督启示给他。

神将祂的儿子启示给我们，乃是启示在我们里面，不是外在的，乃是内在的；不是借着外面的异象，乃是借着里面的看见。这不是客观的启示，乃是主观的启示。基督启示在我们里面，乃是神计划的中心。神的计划不是要有一个宗教，也不是要完成许多宗教的工作。神的计划乃是将基督启示在你里面，使基督成为你的生命和一切，重生并变化你，使你成为基督的一部分，就是基督的肢体。

Thus, he asked, "Who are You, Lord?" (9:5). Saul called Him Lord because the voice had its source in the heavens. "Lord" here equals the word "Jehovah" in Hebrew. He recognized that this was the Lord who is in heaven, yet he must have wondered how he could persecute someone in the heavens, when he actually persecuted persons on this earth. The Lord answered Saul's question by saying, "I am Jesus, whom you are persecuting" (v. 5).

On the very day that the Lord Jesus met this young man, He gave Saul a clear vision that He is one with all His believers, that all His believers are one with Him. When you touch the believers, you touch Jesus. When you persecute them, you persecute Christ because they are one with Christ and they are Christ (1 Cor. 12:12). If the disciples, the followers, the believers of Christ, are not united with Christ as one, and they are not Christ Himself, how could Christ ask Saul, "Why are you persecuting Me?" It was as if the Lord were saying to Saul, "You have to realize that I, Jesus Christ, am one with My disciples. I am the Head; they are the Body. I and they are one person, one man." To Saul this was a unique revelation in the entire universe! By this he began to see that the Lord Jesus and His believers are one great person—the wonderful "Me." This must have impressed and affected him for his future ministry concerning Christ and the church as the great mystery of God (Eph. 5:32), and laid a solid foundation for his unique ministry.

Galatians 1:15-16a says, "But when it pleased God, who set me apart from my mother's womb and called me through His grace, to reveal His Son in me." These verses show us that God did not separate us from our school or from our job but from our mother's womb. This means that the Lord had separated Saul even before his birth. We also were separated before our birth and called one day through His grace. Perhaps after we had done many foolish things, after we had done much kicking against the goads, the Lord called us by His grace to reveal His Son in us. It is a marvelous fact that "it pleased God...to reveal His Son in me." Saul was greatly involved with the Jewish religion, yet God revealed Christ in him. He was busy with many outward things, yet God revealed Christ inwardly to him.

God's revealing of His Son to us is in us, not outwardly but inwardly, not by an outward vision but by an inward seeing. This is not an objective revelation but a subjective one. Christ revealed in us is the center of God's plan. God's plan is not to have a religion nor to have many religious works accomplished. God's plan is to reveal Christ into you, to make Christ your life and your everything, to regenerate and transform you to be a part of Christ, a member of Christ.

扫罗曾一度完全被霸占并为犹太宗教发热心。犹太宗教是最好的宗教，因为是神自己所命定并设立的，但那不是神永远的计划。这青年人扫罗为那宗教发热心。他的一生就是为那宗教，我们看见他为那宗教口吐凶言。但突然间主来干涉，将祂的儿子基督启示在这活跃的青年人里面。他忙于外面宗教的事，但神将祂儿子启示在他里面。

在腓立比三章保罗提到，他在犹太宗教里、在肉体里的一切成就。（4～6。）他是希伯来人所生的希伯来人，他为摩西的律法和犹太宗教发热心，但在三章七节他说，“只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。”保罗将各样对他是赢得的事，都看作亏损，因为这些对他是赢得的事，都带来一个结果，就是失去基督，如“因基督”所指明的。从前对保罗是赢得的万事，妨碍、拦阻他有分于并享受基督。因此这一切，因基督对他都成了亏损。

保罗继续说，“不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”（8。）保罗因基督，不仅将五至六节所列从前宗教的事物看作亏损，也将万事看作亏损。这节的粪土一辞是指扔给狗的渣滓、垃圾、脏物；因此是狗食、粪土。这些东西与基督无法相比。保罗开始认识基督，并且开始追求基督之后，他看一切其他的事物都像腐坏、脏污、败坏的东西，就是丢给狗吃的东西。我们真正的食物和纯净的食物，乃是基督自己。基督以外的一切事物都是粪土，是腐坏、败坏、脏污的，并且是只适合给狗吃的。

再者，保罗说他将万事看作粪土，为要赢得基督，并且要给人看出他是在祂里面。（8～9。）神将基督启示在你里面，这是一面；另一面是你被人看出是在基督里面。这样，基督在你里面，你也在基督里面。没有人能穷究基督在我里面，以及我在基督里面这两个小小辞句的意义。这意思是说，你和基督就是一。因着你与基督调和、相调为一，当人逼迫你，他们就是逼迫基督。保罗要给人看出是在基督里面，“不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”（9。）我们的义是污秽的衣服。（赛六四6。）保罗不要活在自己的义里，乃要活在神

At one time Saul was fully occupied and zealous for the Jewish religion. The Jewish religion was the best religion because it was ordained and set up by God Himself But that was not God's eternal plan. This young man Saul was zealous for that religion. His very life was for that religion, and we saw that he was breathing out something for that religion. But suddenly the Lord intervened to reveal His Son, Christ, into this active young man. He was busy with outward religious matters, yet God revealed His Son inwardly into him.

In Philippians 3 Paul mentions all of his attainments in the flesh in the Jewish religion (vv. 4-6). He was a Hebrew of the Hebrews and he was zealous for the law of Moses and the Jewish religion, but in 3:7 he says, "But what things were gains to me, these I have counted loss on account of Christ." All the different gains were counted as one loss by Paul because they all issued in one thing, that is, the loss of Christ, as indicated by "on account of Christ." All the things which were once gains to Paul hindered him and held him back from participating in and enjoying Christ. Hence, on account of Christ, all the gains were a loss to him.

Paul continued to say, "But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them refuse that I may gain Christ" (3:8). Paul counted as loss on account of Christ not only the things of his former religion listed in verses 5 and 6, but all other things as well. The word "refuse" in this verse means dregs, rubbish, filth, what is thrown to the dogs; hence, dog food, dung. There is no comparison between such things and Christ. After Paul began to know Christ and after he began to pursue Christ, he viewed all other things as something rotten, dirty, corrupted, something thrown to the dogs. The real food and the pure food for us is Christ Himself. All things other than Christ are dung, are rotten, corrupted, dirty, and are only good for the dogs.

Furthermore, Paul said that he counted all things refuse that he might gain Christ and be found in Him (vv. 8-9). For God to reveal Christ into you is one aspect. The other aspect is that you will be found in Christ. Then Christ is in you, and you are in Christ. No one can exhaust the meaning of these two little phrases—Christ in me and I in Christ. This simply means that you and Christ are one. Because you are mingled, blended with Christ as one, when people persecute you they are persecuting Christ. Paul wanted to be found in Christ "not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God based on faith" (3:9). Our righteousness is as filthy rags (Isa. 64:6). Paul wanted to live not in his own righteousness but in the righteousness of God, and to be found in

的义里，并且给人看出他是在这样超越的光景里彰显神，不是借着守律法，乃是借着活基督。有那借着信基督而有的义，意思是借着与基督联结，借着与基督成为一，借着与基督是一。这就是“基于信、本于神的义”。然后保罗说，“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”（腓三10。）保罗已经认识基督，但在此他用的动词是现在式—使我认识基督。保罗要在对基督充分的认识上经历祂。他首先得着基督的启示，然后寻求对基督的经历，就是在经历上认识并享受祂。

神的计划是要使基督作我们的生命，并使基督作我们的形像或样式。首先，神将基督摆在你里面作你的生命，使你能凭祂而活。其次，神把你摆在基督里。基督是模子、模型，你就像面团。面团需要模成模型的形状。基督是里面的生命，也是外面的模型。现今我们必须被模成基督。面团摆在模型里之后，就被压模成模型的样子，然后被摆在烤箱中。如果面团能说话，它也许说这不是件好事，但我们知道，面团要模成模型的形状，就必须经过这过程。照样，我们必须模成基督的死。借着同祂受苦的交通，我们要被模成祂的死，并且借着这模成，我们要变化成为与基督同样的形像；我们要被作成与基督完全是一。这就是神的计划。

我们所交通的，乃是圣经六十六卷书的核仁。我们吃花生，是不管壳，只管核仁的。圣经的核仁乃是基督已经启示在我们里面作生命，以及我们凭基督作神圣的生命生活、行事为人、并存在。另一面，神将我们摆在基督里，祂盼望我们被模成祂儿子的形像，（罗八29，）好使我们被变化成为基督的形像，以致与基督完全是一。这就是圣经的中心，这也就是神的计划。这是神要将我们建造在一起的路。基督在我们里面，我们也在祂里面。借着重生、圣别、变化和模成，我们要被建造在一起，成为活的身体，好盛装并彰显基督，使祂得着荣耀，也使我们得荣耀。

我们必须看见，整个宇宙乃是为着神的计划。许多哲学家和科学家花很多时间探寻宇宙的意义，但他们很少人知道人生真正的意义。宇宙的中心乃是基督在你里面以及你在基督里面。人生真正的意义就是基督作你的生命，好叫你被模成祂的形像。诸天和地连同许多事物，乃是神计划

such a transcendent condition, expressing God by living Christ, not by keeping the law. To have the righteousness which is through the faith of Christ means through the union with Christ, through the identification with Christ, through the oneness with Christ. This is "the righteousness which is of God based on faith." Then Paul says, "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (3:10). Paul had known Christ already but here he uses the present tense—that I may know Him. Paul wanted to experience Christ in the full knowledge of Him. He first received the revelation of Christ, and then sought for the experience of Christ—to know and enjoy Christ in an experiential way.

God's plan is to have Christ as our life and to have Christ as our image or our form. First, God put Christ into you as your life that you may live by Him, and second, God put you into Christ. Christ is the form, the mold, and you are like a piece of dough. The dough needs to be conformed to the mold. Christ is the life within and the mold without. Now we have to be conformed to Christ. After the dough is put into the mold, it is beaten to conform it to the mold and then put into the oven. If the dough could speak, it might say that this is not something good, yet we realize that for the dough to be conformed to the image of the mold it must pass through this process. In like manner, we have to be conformed to the death of Christ. By the fellowship of His sufferings, we will be conformed to His death and by this conformity we will be transformed into the same image as Christ; we will be made thoroughly one with Christ. This is God's plan.

What we have been fellowshiping is the kernel of the sixty-six books of the Bible. When we eat a peanut we do not care for the shell but for the kernel. The kernel of the Bible is that Christ has been revealed into us as life and that we live, have our being, and exist by Christ as the divine life. On the other hand, God put us into Christ with the desire that we would be conformed to the image of His Son (Rom. 8:29), that we might be transformed into the image of Christ to be thoroughly one with Christ. This is the center of the Bible and this is God's plan. This is the way God will build us together. Christ is in us, and we are in Him. Through regeneration, sanctification, transformation, and conformation we will be built up together as a living Body to contain and express Christ for His glory and our glorification.

We have to realize that the entire universe is for God's plan. Many philosophers and scientists have spent much time to find out the meaning of the universe, but very few of them know the real meaning of human life. The center of the universe is Christ in you and you in Christ. The real meaning of human life is Christ as your life with a view that you will be conformed to His image. The heavens and the earth with

的那幅美丽图画背景。赞美主，我们都在祂的计划里！神乐意将祂儿子启示在我里面，我必须认识祂、并祂复活的大能、以及同祂受苦的交通。我需要模成祂的死，变化成祂的形像，好使我与别人同被建造为活的身体。因此，在整个宇宙中，有一位宇宙的基督，在诸天之上作元首，并在地上作身体。

与主配合以完成祂的计划

有一天我认识了主，我不明白为什么有这种必须相信耶稣的意愿和倾向。我同国的人告诉我，作基督徒就是接受洋教，但我仍然必须接受基督作我的救主。从那天起，我试过多次要与祂“离婚”，但祂不放我离去。有个东西一面在我里面一直安慰我，但另一面又在搅扰我并麻烦我。有许多次我想要作一件事，在我里面的主却不要作，所以我们之间有了争执。我里面有许多东西与祂相冲突。靠着祂的怜悯，我在这里仍然爱祂。我蒙保守不是仅仅靠着教训，乃是靠着在我里面活的基督。

我们有基督在我们里面，我们需要为此感谢主并赞美祂。在祂主宰的权柄下，你接受了祂。你不能摆脱祂或与祂分离，因为祂在你的里面。你能“用脚踢犁棒”直到一生終了，但是当那天来到时，你仍要流泪说，“主，赦免我。”我看过一些这样的例子。一旦主眷临你并怜悯你，你就绝不能摆脱祂。不是你拣选了祂，乃是祂拣选了你。（约十五16。）你的得救是出于祂，不是出于你自己。你也许想要与祂分离，但祂不与你分离。你所能作唯一的事就是踢犁棒，但至终你会承认祂是主，而你属于祂。然而那时可能太迟了——不是太迟不能得救，因你已经一次永远的得救了——乃是太迟不能让祂同着你，并借着祂作出祂计划中的事。

你最好今天就决定要与主同行，并让祂有“高速公路”、“快速道路”，借着祂并同着你往前。你必须献上自己，奉献自己，将你自己给主。你需要告诉祂说，“主，我在你手中只是一个小小的受造物，我知道你是主。我感谢你，你将自己分赐到我里面作我的生命，并且你盼望作我的一切。我要把自己交给你，与你配合，为着完成你的计划。”如果你这样作，你就是地上最蒙福的人。你要成为

so many items are the background for the beautiful picture of God's plan. Praise the Lord that we are in His plan! It pleased God to reveal His Son in me, and I have to know Him, His resurrection power, and the fellowship of His sufferings. I need to be conformed to His death, transformed into His image that I might be built up with others as a living Body. Thus, in the whole universe there will be a universal Christ as the Head in the heavens and as the Body on this earth.

GOING ALONG WITH THE LORD TO CARRY OUT HIS PLAN

One day I was brought to know the Lord. I do not understand why there was the inclination, the tendency, that I had to believe in Jesus. My countrymen told me that being a Christian would mean receiving a foreign religion, but I still had to receive Christ as my Savior. From that day, I tried many times to "divorce" Him, but He would not let me go. Something within me on the one hand, has been comforting me all the time, yet on the other hand, has been bothering and troubling. Many times when I wanted to do something, the Lord within me did not want to do it, so there was a struggle between us. Many things within my being were contradicting Him. By His mercy, I am still here loving Him. I have been preserved not by mere teachings, but by the living Christ within me.

We need to thank the Lord and praise Him that we have Christ within us. Under His sovereignty you have received Him. You cannot give Him up or divorce Him because He is in you. You could "kick against the goads" until the end of your life, but when that day comes, you will still say with tears, "Lord, forgive me." I have seen some cases like this. Once the Lord has visited you and has been merciful to you, you can never give Him up. You did not choose Him, but He chose you (John 15:16a). Your salvation is of Him, not of yourself. You may want to divorce Him, but He would not divorce you. The only thing you can do is to kick against the goads, but eventually you will recognize that He is the Lord and that you belong to Him. By that time, however, it may be too late—not too late for your salvation because you have been saved once for all for eternity—but too late for Him to work out something of His plan with you and through you.

It is better for you to make a decision today that you would go along with the Lord and allow Him to have the "freeway," the "expressway," to go on through you and with you. You have to offer yourself, to consecrate yourself, to give yourself to the Lord. You need to tell Him, "Lord, I am just a little creature in Your hands, and I know that You are the Lord. I thank You that You have dispensed Yourself into me as my life and that You desire to be everything to me. I want to hand myself over to You and go along with You for the carrying out of Your plan." If you do this, you will be the most blessed

神计划中的一部分，就是基督启示在你里面，使你能模成祂的形像，作祂身体的肢体，为要让神在这整个宇宙中得着一个宇宙人，有基督在诸天之上作元首，而祂的信徒在地上作肢体，一同形成身体，以彰显基督并荣耀神。这就是神那以基督为中心的计划。

基督与宗教相对

这青年人扫罗生于犹太宗教，长于犹太宗教。（徒二二3，二六4～5。）扫罗是一个宗教的人，不只是由于教训或训练，乃是由于出生。我们许多人也是宗教的人。我们乃是生于基督教，长于基督教。我们生来就是宗教的。你也许觉得生于宗教并长于宗教很好。那似乎比生于并长于有罪的环境要好。但我们必须领会，宗教不能帮助人成就、完成神的计划。宗教甚至与神的计划相对；宗教也许是好的，却是基督之外的东西。有些人很难真正认识基督，因为他们对宗教非常热中。他们也许认识道理、教训、形式、仪式和规条，但他们不认识活的基督自己。

我一九三三年应邀在中国大陆一所大学的教堂讲道。大部分的听众是基督徒，但他们不确定自己是否已经得救。我有负担题出这个问题——“你确信你得救了么？”当我说话的时候，有一位坐在后面的牧师一直摇头，不同意我所说的。这位牧师也许曾经为靠恩得救而辩护，但如果你问他是否得救了，他会回答说，“今天谁能知道自己是否得救？”这位牧师也许有靠恩得救的教训，但他没有基督自己。你可能牵连在基督教里，却没有基督。你也许有形式和规条，却没有基督。

我生于中国大陆的基督教。我重生之前，每当佛教的和尚说基督教不好时，我会与他们辩论。我为基督教争战，但我还没有悔改、祷告，也没有接受基督作我的救主。我有基督教，但我没有基督。我有宗教形式，但我没有基督。我有道理、教训，但我没有基督。

我们需要在这交通的光中来查看今天的光景。许多基督徒牵连在基督教这个有形式、规条和教训的宗教里，但他们所拥有的基督却非常少。许多人生于基督教，长于基督

person on earth. You will be a part of God's plan to reveal Christ in you that you might be conformed to His image to be a member of His Body with a view that in this whole universe God will have a universal man with Christ as the Head in the heavens and with His believers as the members formed together as a Body on this earth to express Christ and to glorify God. This is God's plan with Christ as the center.

CHRIST VERSUS RELIGION

This young man Saul was born into and raised in the Jewish religion (Acts 22:3; 26:4-5). Saul was a religious person not just by teaching or training but by birth. Many of us were also religious people. We were born into and raised in Christianity. We were religious by birth. You may feel that it is good to be born into and raised in religion. It seems better than being born into and raised in a sinful environment. But we have to realize that religion does not help people to fulfill, to carry out, God's plan. Religion is even something against God's plan; it may be good but it is something other than Christ. It is hard for some people to really know Christ because they are so religious. They may know the doctrines, teachings, forms, rituals, and regulations, but they do not know the living Christ Himself.

In 1933 I was invited to speak in a chapel at a university in mainland China. Most of the audience were Christians, but they did not have the assurance that they had been saved. I had the burden to raise the question—"Do you have the assurance that you have been saved?" While I was speaking, a certain pastor sitting in the back was shaking his head in disagreement with what I was saying. This pastor might have contended for salvation by grace, but if you asked him if he had been saved, he would have responded, "Who can know today whether or not he has been saved?" This pastor might have had the doctrine of salvation by grace, but he did not have Christ Himself. It is possible to be involved in Christianity and yet not have Christ. You may have the forms and the regulations and yet not have Christ.

I was born into Christianity in mainland China. Before I was born again, I would contend with the Buddhist monks whenever they said something bad about Christianity. I fought for Christianity, yet I had not repented, prayed, and accepted Christ as my Savior. I had Christianity, but I did not have Christ. I had the religious forms, but I did not have Christ. I had the doctrines, the teachings, but I did not have Christ.

We need to look at today's situation in the light of this fellowship. Many Christians are involved in Christianity as a religion with forms, regulations, and teachings, yet they possess very little of Christ Himself. Many people are born into

教，但他们不认识基督。他们需要主介入他们的光景中，好使基督能启示在他们里面。扫罗生于犹太教，进到最好的宗教里，但他需要第二次出生。他需要重生，由神圣的生命再生一次。

你也许说你已经再生了，你已经重生了，为此我们赞美主。但你有没有看见，你必须往前，不要照着你头一次的出生而活，乃要照着你第二次的出生而活？你不该凭你头一次出生的生命而活，乃该凭你第二次出生的生命而活。基督徒的生活不是宗教、教训、道理、形式、或规条的事，乃是基督的事。你必须接受基督作生命，你必须以祂作为宇宙中独一无二的主来对待祂，你必须活在祂里面，以致被模成祂的形像。你需要扫罗在往大马色的路上所得的启示。

扫罗在往大马色的路上被主遇见之前，无疑是个优秀、宗教、热心并强壮的青年人。但是当基督进来阻挠时，这刚强的人就变软弱了。这青年人原来极其刚强。他领头逼迫信徒，残害召会，但他被主遇见之后，就变得非常软弱了。扫罗仆倒又从地上起来之后，他瞎了，他需要别人拉他的手引领他。（徒九8。）这是主对付扫罗。在这以前，他认为自己学识非凡，知道一切关于神和人的事。现今主使他瞎了，不能看见什么，直到主开他的眼睛，特别是开他里面的眼睛，并托付他去开别人的眼睛。（二六18。）

三天之后，主差遣基督身体上一个名叫亚拿尼亚的肢体，来接手在扫罗身上。（九10～19。）圣经告诉我们，当亚拿尼亚接手在扫罗身上并对他说话时，“扫罗的眼睛上，好像有鳞立刻掉下来，他就能看见…”（18。）然后他里面的眼睛也得开启，他就能看见关于主的事，属灵的事。这是极大的转变，极大的转捩点。因此大数的扫罗成了转移时代的一个因素。他变化了，转换了，并且转变了，所以他能转换、转移时代。

我们需要查看扫罗，并将自己与他比较。扫罗的这幅图画应当向我们表明，我们所需要的不是宗教连同其形式、教训和知识，我们所需要的乃是对这位作神永远计划中心之活的基督有认识。一天过一天，你有祂在你里面，但你需要更多关于祂的异象和启示。你必须追求祂。你必须更

Christianity and have been raised in Christianity, but they do not know Christ. They need the Lord to intervene in their situation so that Christ can be revealed into them. Saul was born in Judaism, into the best religion, yet he needed a second birth. He needed to be regenerated, to be born again with the divine life.

You may say that you have already been born again, that you have already been regenerated. Praise the Lord for this! But do you realize that you have to go on to live not according to your first birth but according to your second birth? You should live not by the life from your first birth, but by the life from your second birth. The Christian life is not a matter of religion, teachings, doctrines, forms, or regulations, but simply a matter of Christ Himself. You have to receive Christ as life, you have to deal with Him as the unique Lord in this universe, and you have to live in Him to be conformed to His image. You need the revelation Saul had on the way to Damascus.

Before Saul was met by Christ on the way to Damascus, he was, no doubt, a brilliant, religious, zealous, and strong young man. But when Christ intervened, this strong man became weak. This young man was awfully strong. He was taking the lead to persecute the believers, to devastate the church, yet after he was met by the Lord he became very weak. After Saul fell and rose from the ground, he had become blind and needed someone to lead him by the hand (Acts 9:8). This was the Lord's dealing with Saul. Before this he would have considered himself marvelously knowledgeable, knowing all things concerning man and God. Now the Lord made him blind so that he could see nothing until the Lord opened his eyes, especially his inner eyes, and commissioned him to open the eyes of others (26:18).

After three days, the Lord sent a member of the Body of Christ by the name of Ananias to come and lay hands on Saul (9:10-19). When Ananias laid hands on Saul and spoke to him, the Word tells us that "there fell from his eyes something like scales, and he received his sight" (v. 18). Then his inner eyes were opened and he could see something of the Lord, something spiritual. This was a great transfer, a great turning point. Thus, Saul of Tarsus became a factor to turn the age. He was transformed, transferred, and turned, so he could transfer the age, so he could turn the age.

We need to look at Saul and compare ourselves with him. This picture of Saul should show us that what we need is not religion with its forms, teachings, and knowledge, but the realization of the living Christ who is the center of God's eternal plan. Day by day you have Him within you, yet you need more and more vision and revelation concerning Him. You have to pursue Him. You have to know Him more

多认识祂，并且让祂在你里面有更多的地位。不要注意宗教、许多基督教的活动、或你外面的作为。这些是宗教里的事，与神的计划无关。你所需要的乃是内里对基督的认识，内里对基督的经历。你所需要的是向主敞开自己，献上自己，并把自己交给主，让祂有地位天天将祂自己分赐到你里面。让祂将祂自己作到你里面，并作透你，好完成祂永远的计划。

我们都需要花一些时间与主同在并祷告说，“主，靠着你的怜悯，我现在认识神计划的意义，以及这计划的中心是什么。主，我在这里完全向你敞开，预备好被你得着，被你占有。将你的怜悯赐给我，使我能认识如何凭你而活，如何在你里面生活行动，如何与你同行，使你有自由的通路和完全的地位，将你自己作到我里面，并借着我作出来。”这样，你就要成为这时代最蒙福的人之一，并且你要成为转移时代的人。你要成为将许多人转移到神的计划里的人。

and more and let Him have more ground within you. Do not pay your attention to religion, to the many activities in Christianity, or to your outward doings. These are things in religion, having nothing to do with God's plan. What you need is the inward knowledge of Christ, the inner experience of Christ. What you need is to open yourself, to offer yourself, to give yourself to the Lord and let Him have the ground to impart Himself into you day by day. Let Him work Himself into you and through you to fulfill God's eternal plan.

We all need to have some time with the Lord to pray: "By Your mercy, Lord, I now know the meaning of God's plan and what the center of this plan is. Here I am, Lord, fully open to You and ready to be taken by You, to be possessed by You. Grant me Your mercy that I may know how to live by You, how to walk in You, and how to go along with You that You might have the free way and the full ground to work Yourself into me and to work out through me." Then you will be one of the most blessed persons in this age, and you will be one who will turn the age. You will be a person who will transfer many others into God's eternal plan.

扫罗的生活与悔改

我们基督徒必须认识神在这宇宙中永远的计划，就是神为着祂独一的定旨和愿望的计划。我们应当为这事花一些时间与主同在。仅仅在你的心思里明白本书所交通的点还不够好。你需要在你的灵里，在主面前有一些印象。即使你也许清楚了神的计划，但你应当借着祷告消化你所明白的。然后有些东西就要印在你的灵里，并且你所领会的将在你里面成为真实的加力、真实的能力、真实的力量。但愿我们都祷告关于本书所包含的真理和交通，并以这些真理和交通来祷告。我们在前一章看过扫罗的出生和宗教。我们在本章要往前来看他的生活与悔改。扫罗生于并长于犹太教，他自然而然过一种完全按照那个宗教的生活；他悔改前的生活，百分之百是按照他的宗教。他为着并凭着他所信的而活。

宗教和传统与基督 和基督的启示相对

加拉太一章十三节说，“你们听过我从前在犹太教中所行的事，怎样极力逼迫神的召会，并损毁神的召会。”扫罗逼迫神的召会，不是因着他是有罪的，乃是因着他是虔信宗教的。他为着他的宗教非常热心，这使他逼迫神的召会，因为神的召会不同于他的宗教。保罗在十四至十六节上半继续说，“我又在犹太教中，比我本族许多同岁的人更有长进，为我祖宗的传统格外热心。然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，既然乐意将祂儿子启示在我里面。”扫罗在他的宗教里比他同岁的人更有长进，为他祖宗的传统热心；然而神乐意将祂儿子启示在扫罗里面。

在我们刚读过的这段圣经里有四个重要的项目：宗教、传统、基督和基督的启示。扫罗献身于最好的宗教，就是犹太宗教；这是一个神所命定的宗教，有好的传统，其中许多乃是照着旧约的教训。但这宗教连同许多的传统，

SAUL'S LIFE AND CONVERSION

As Christians we need to know God's eternal plan in this universe, God's plan for His unique purpose and desire. We should have a time with the Lord about this matter. Merely to understand the points of fellowship in this book in your mind is not good enough. You need some impression in your spirit before the Lord. You may even be clear about God's plan, yet you should digest what you understand by praying. Then something will be impressed into your spirit, and what you understand will be a real strengthening, a real power, a real force within you. May we all pray about and with the truths and the fellowship contained in this book. In the previous chapter we saw Saul's birth and religion. In this chapter we want to go on to see his life and his conversion. Saul was born and raised up in Judaism and he spontaneously had a life fully according to that religion. His life before his conversion was one hundred percent according to his religion. He lived for and by what he believed.

RELIGION AND TRADITION VERSUS CHRIST AND THE REVELATION OF CHRIST

Galatians 1:13 says, "For you have heard of my manner of life formerly in Judaism, that I persecuted the church of God excessively and ravaged it." Saul persecuted the church of God, not because he was sinful but because he was religious. He was so zealous for his religion that he persecuted the church of God because the church of God was something different from his religion. In Galatians 1:14-16a Paul continues, "And I advanced in Judaism beyond many contemporaries in my race, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who set me apart from my mother's womb and called me through His grace, to reveal His Son in me." Saul made progress in his religion beyond his contemporaries and he was zealous for the traditions of his fathers, but it pleased God to reveal His Son in Saul.

In the passage we have just read there are four important items: religion, tradition, Christ, and the revelation of Christ. Saul was involved in the best religion, the Jewish religion, a religion ordained by God with good traditions, many of which were according to the teachings of the Old Testament. Yet this religion with so many

乃是与基督和基督的启示相冲突的。如果你仔细读这段圣经，你就会看见基督和宗教之间，以及基督的启示和宗教的传统之间的不同。宗教与基督相对，而传统与基督的启示相对。

我们许多人也许像那青年人扫罗一样。他生于宗教，我们也生于宗教。在这宗教里，我们有许多的传统。我生于基督教，而在今天的基督教里有许多的传统。今天你是一个照着基督教的传统，或是照着活神的儿子基督的启示而生活、行动、工作并事奉主的基督徒么？你所涉及的是一个形式的、组织的宗教，或是一个活的人物？你所面对的是活的基督，是活神的儿子么？

扫罗是个优秀的人，有优越的性格。从人的观点来看，他不是罪大恶极的，乃是相当好而热中宗教的。但他所涉及的乃是宗教，而不是活的基督。他是照着他祖宗的传统，不是照着圣灵活着的启示事奉基督。我们必须看见，甚至今天人事奉神也可能按照许多的传统，并凭着对待宗教的方式，而不是对待活的基督，也不是照着圣灵活着的启示。我没有任何意愿帮助别人守宗教。反之，我要尽我所能的将你里面一切宗教的东西拆除。我实在祷告求主开启你的眼睛，给你一个转捩点，使你能够从宗教转向一个活的人物——基督，从传统转向基督的启示。这青年人悔改之前的生活，表面上不是邪恶的，乃是好的、热中宗教的，但他需要基督启示在他里面。

在腓立比三章，保罗说到他天然人里一切的所是和所有：“论割礼，我是第八天受的，我是出于以色列族便雅悯支派，是希伯来人所生的希伯来人；按律法说，是法利赛人；按热心说，是逼迫召会的；按律法上的义说，是无可指摘的。只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。”（5～7。）这几节说到这个人悔改前的生活，以及他悔改后的态度。这青年人从什么事上有所悔改？我们以为人总是从罪悔改转向神。因着我们是有罪的，并且从神堕落了，所以我们需要悔改。然而按照圣经，扫罗是从宗教悔改转向基督。从神的角度来看，扫罗逼迫召会是有罪的，但从人的角度来看，就是从宗教的角度来看，他不是有罪的，反而也许被许多宗教人士欣赏、称羨并赞赏。保罗是从宗教悔改转向基督，而不仅是从罪悔改转向神。

traditions was something contradicting with Christ and with the revelation of Christ. If you read this portion of Scripture carefully, you will realize the difference between Christ and religion and between the revelation of Christ and the traditions of religion. Religion is versus Christ and the traditions are versus the revelation of Christ.

Many of us may be like that young man Saul. He was born in a religion and we also were born in a religion. In this religion we have many traditions. I was born into Christianity, and in today's Christianity there are many traditions. Are you a Christian today living, walking, working, and serving the Lord according to the traditions of Christianity or according to the revelation of Christ, the Son of the living God? Are you dealing with a formed, organized religion or are you dealing with a living Person? Are you dealing with the living Christ, the Son of the living God?

Saul was a brilliant man with a superior makeup. From the human point of view he was not so sinful but rather good and religious. Yet he was dealing with a religion, not with the living Christ. He was serving Christ according to the tradition of his fathers, not according to the living revelation of the Holy Spirit. We have to realize even today that there is the possibility that people could serve God by dealing with a religion according to many traditions, not by dealing with the living Christ and not according to the living revelation of the Holy Spirit. I do not have any intention to help others to be religious. On the contrary, I would do my best to tear down all the religious matters in you. I do pray to the Lord that He would open your eyes to give you a turning point, that you could turn from a religion to a living Person—Christ—and turn from the traditions to the revelation of Christ. This young man's life before his conversion was apparently not evil but good and religious, yet he needed Christ to be revealed in him.

In Philippians 3 Paul speaks of all that he was and had in his natural being: "Circumcised the eighth day; of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, persecuting the church; as to the righteousness which is in the law, become blameless. But what things were gains to me, these I have counted loss on account of Christ" (vv. 5-7). In these verses are the life of this man before his conversion and his attitude after his conversion. What was this young man converted from? We think a man is always converted from sin to God. We need some conversion because we are sinful and have fallen away from God. According to the Scriptures, however, Saul was converted from religion to Christ. From the point of view of God, Saul's persecuting of the church was something sinful, yet from the human point of view, from the religious point of view, he was not sinful but may have been appreciated, admired, and praised by many religious persons. Paul was converted from religion to Christ, not merely from sin to God.

过去我遇见许多生来是基督徒的，却不是悔改、重生的基督徒。他们生于并长于基督教，甚至为基督教而活。他们是好人，并且非常热中宗教。他们有许多人从事宗教的工作，却没有在活的、经历的方式里认识基督。他们有宗教，却没有生命。他们有基督教，却没有基督自己。他们从事许多的活动、计划和工作，却没有内里的生命，连同内里的冲击力。看看今天的基督教，问问你自己，有多少百分比是活动、计划和外面的工作，又有多少百分比是内里的生命。基督这活的一位应当一直被我们领略、经历、享受、应用并鉴赏。

从一切悔改，转向基督自己

你也许已经重生了，但甚至今天你也许仍需要真正的、实际的悔改，而从传统的事物，从宗教的事物，转向活的基督。一个人只能重生一次；但在我的经历里，我能见证，我有许多次悔改。重生是一次永远的；但悔改，就是在我们生活中的转变，不是一次永远的。

我生于基督教，受教并成长于基督教；但我十九岁时重生了，那是我头一次的悔改，生命真实的改变在我里面发生了。我重生之后不久，就开始与一班很注重教训、注重圣经知识的基督徒一起聚会。我与他们在一起七年半之久。那七年半之后，有一天主给我另一次的悔改，另一次的转变。祂开启我的眼睛，使我看见基督徒的生活不是仅仅搞圣经的知识或道理，乃是面对基督这活的一位。这在我的生活里带进一个极大的改变。我非常清楚，作基督徒不是知识的事，不是仅仅研读圣经白纸黑字的字句，乃是面对活的基督作我的生命。

有了这个领悟，我于是开始事奉主。在我们的经历中，我们多次得着恩典和拯救，但不久之后我们又漂离了。你事奉主时，很容易受试诱去注意工作，却不注意生命的流，也不注意从这流发出来的工作。我学会如何经历基督作生命，并如何对待这位活的基督之后，主就真正给我负担作工。我殷勤、热心，甚至作工结果累累。我天天日以继夜的作工。但有一天主进来干涉，把我从工作中停下来。任何人都很难使我不作工，但主来干涉，

In the past I met a number of people who were born Christians, but not converted Christians, not reborn Christians. They were born and raised up in Christianity and even lived for Christianity. They were good people and they were very religious. Many of them were doing a religious work, yet they did not know Christ in a living, experiential way. They had a religion, but they did not have life. They had Christianity, but they did not have Christ Himself. They were engaged in many activities, programs, and works, but they did not have the inner life with the inner impact. Look at today's Christianity and ask yourself what the percentage of activities, programs, and outward works is and what the percentage of inward life is. Christ as the living One should be realized, experienced, enjoyed, applied, and appreciated by us all the time.

CONVERTED FROM EVERYTHING TO CHRIST HIMSELF

You may have been regenerated, but maybe even today you need a real, practical conversion from the traditional things, from the religious things, unto the living Christ. A person can only be regenerated once. But in my experience I can testify that I have had a number of conversions. Regeneration is once for all, but conversion, to have some change in your life, is not just once for all.

I was born in Christianity, and I was taught and raised up in Christianity. But when I was nineteen years old, I was regenerated, and that was my first conversion. A real change in life transpired inwardly. Not long after I had been regenerated, I began to meet with a group of Christians who paid much attention to the teachings, to the knowledge of the Bible. I stayed with them for seven and a half years. After those seven and a half years, one day the Lord gave me another conversion, another change. He opened my eyes to see that the Christian life is not a matter of merely dealing with the knowledge of the Bible or with doctrine, but a matter of dealing with Christ as the living One. That brought about a great change in my life. I was so clear that to be a Christian is not a matter of knowledge, not a matter of just studying the Bible in letters, in black and white, but a matter of dealing with the living Christ as your life.

With this realization I then began to serve the Lord. In our experience, many times we get the grace and the deliverance, but after a while we drift away. When you are serving the Lord it is easy to be tempted to pay attention to the work, not to pay attention to the flow of life and to the work that proceeds out of this flow. After I learned how to experience Christ as life and how to deal with this living Christ, the Lord really gave me the burden for the work. I worked diligently, heartily, and even fruitfully. I worked and worked day and night, day after day. But one day the Lord intervened and stopped me from the work. It would have been rather hard for

把我摆在一种地位，使我绝不可能作工。这是我另一次悔改的经历。由于我染患重病，完全没有能力作工，几乎二年半之久，主使我完全远离工作。那时我从工作悔改转向主自己。

在那段时间刚开始的时候，我以为我也许是在某件事上错了，所以我尽力向主承认我所想得到的错误。至终主告诉我，我的问题是我太注重工作过于注重主自己。那时我不是从罪悔改转向神，我乃是从工作悔改转向基督自己。那时之前，为主作工乃是我的生活。没有人能阻止我为主作工。你可以拿去我许多东西，我都不在乎。但即使把主的工作从我挪去一点点，我都无法容忍。现今我仍然为主作工，但工作本身对我不是首位了。最重要的乃是活的主自己。我们应当在主里劳苦，但我们的劳苦不该成为挡在我们和活的主之间的东西。

在你和主之间很可能有许多好的事物。可能有一些宗教里的事物、一些工作、一些计划、或一些基督教里的活动，在你的生活中顶替了基督的地位。我们需要悔改，不一定是转离任何有罪或邪恶的事物，乃是转离好的事物，转离宗教的事物，转离顶替基督自己的事物，这些都拦阻祂占有、充满、浸透、渗透、并据有我们整个里面的人。

我们需要问自己：“我们在寻求什么？”今天对许多基督徒而言，宗教的系统连同其传统乃是一个大问题。一面，基督教似乎将人带到基督面前；但另一面，它也成为阻隔、阻碍，使人对基督没有内里的经历和享受。许多基督徒的活动、工作和计划，一面把人带到基督面前，另一面却使人远离基督。这些活动和工作把人带到基督面前，然后到一个地步，就成了阻隔、限制和阻碍。甚至渴望属灵也能变成一种在我们里面占据地位，顶替基督自己的东西。我看过有些人顾到“属灵”，过于主自己。我们需要许多悔改，转离活的基督自己以外的每一事物。

我经历的另一种悔改，与我喜爱研读神的话有关。我得救之后，就喜爱研读神的话。神的话对我是如此的甘甜，就像蜂蜜一样。当我还是青年信徒的时候，我把圣经摆在

anyone to keep me away from the work, but the Lord intervened and put me into a position where it was absolutely impossible for me to work. This was another conversion experience for me. I absolutely had no ability to work due to a serious illness I contracted. I was kept absolutely away from the work by the Lord for nearly two and a half years. In that time I was converted from the work to the Lord Himself.

At the beginning of that time, I was thinking that maybe I was wrong in something, so I did my best to confess whatever I thought was wrong to the Lord. Eventually the Lord showed me that the problem with me was that I paid much more attention to the work than to the Lord Himself I was converted at that time not from sin to God, but from the work to Christ Himself Before that time the work for the Lord was my life. No one could stop me from working for the Lord. You could have taken away many things from me without my being concerned. But I would not have tolerated even a little bit of the Lord's work being taken from me. Now I still work for the Lord, but the work by itself is not preeminent to me. The most important thing is the living Lord Himself We should labor in the Lord, but our labor should not be something between us and the living Lord.

It may be quite possible that there are many good things between you and the Lord. It is possible to have something in religion, some work, some program, or some activity in Christianity to take the place of Christ in your life. We need a conversion not necessarily from anything sinful or evil, but from good things, from religious things, from substitutes for Christ Himself, which prevent Him from occupying, filling, saturating, permeating, and possessing our entire inward being.

We need to ask ourselves what we are seeking. Today's religious system with its traditions is a big problem to many Christians. On the one hand, Christianity seemingly brings people to Christ. But on the other hand, it also becomes a barrier, a hindrance, keeping people from the inner experience and enjoyment of Christ. The many Christian activities, Christian works, and Christian programs on the one hand bring people to Christ, but on the other hand keep people from Christ. They bring people to Christ up to a certain point. Then they become a barrier, a limitation, a hindrance. Even the desire to be spiritual can become something that takes the ground in our being to replace Christ Himself I have seen some who take care of being "spiritual" more than the Lord Himself. We need many conversions from everything other than the living Christ Himself.

Another conversion that I experienced was related to my love for the study of the Word. After I was saved, I loved to study the Word. The Word was so sweet to me, just like honey. When I was a young believer, I would take the Bible to bed with

床上，使我早晨一醒来就能读圣经。至终，这样喜爱研读神的话也成了在我生活中占据基督地位的事物。我喜爱研读神的话，远过于喜爱基督自己。我多次有膏抹和负担祷告，但因着我沉迷于研读神的话，我不放弃研读神的话，而来祷告。至终在主的主宰之下，主来干涉，现今我不敢再那样研读神的话了。我也非常喜欢教导圣经，我喜爱解释并阐明圣经。现在每当我释放信息时，我必须顾到里面的限制。甚至这事也能成为挡在你和主自己之间的事物。现今我很小心不越过主在我里面的说话，（林后十三3，）以及祂所要我说的。

在我们的生活中，可能有许多事物占据了主自己的地位。我的负担是和你们交通，帮助你们看见，神的计划乃是要将基督自己作到你里面。（加一16，二20，四19。）这是神的目标，神终极的心意。不要以为神的心意是使你仅仅属灵而已。甚至属灵也可能在你里面变成与神的计划相冲突的东西。为主作工、基督教里的活动、福音的进展、以及许多其他好的事物，都可能是基督的拦阻，基督的顶替。你需要一直悔改，从基督以外的事物，转向基督自己。每当任何事物成了你和基督之间的拦阻，你就必须从那件事物悔改，转向基督自己。

我知道有些姊妹们喜爱与别的姊妹交通。这种交通至终变成她们和主之间的拦阻，在她们生活中取代了主的地位。她们喜爱这种交通过于基督自己。这些姊妹们需要悔改，不是从有罪的事物，乃是从这种好的交通转向基督自己。你必须思考，你的生活中有没有事物取代基督的地位？你的生活中有没有东西比基督自己更重要？如果是这样，你就必须悔改，从那件事物转向基督。重生是悔改，但是对我们基督徒来说，悔改不是一次永远的。我们需要许多次悔改。任何事物不管多么好，都能成为你和基督之间的拦阻、阻隔，取代基督在你生活中的地位，并在你的生活中顶替基督。但愿我们都从基督以外的一切事物悔改，转向基督自己这活的人位。

神渴望我们与基督是一，
被基督充满，并被基督占有而活基督

me so I could look at it as soon as I awoke in the morning. Eventually, this love to study the Word became something taking the ground of Christ in my life. I loved the study of the Word much more than Christ Himself Many times I had the anointing and the burden to pray, but because I was addicted to the study of the Word, I would not give up this study to pray. Eventually and sovereignly, the Lord intervened and now I dare not study the Word in that way. I was also very fond of teaching the Scriptures. I loved to interpret and expound the Scriptures. Now I have to take care of the limitation within me whenever I give a message. Even this matter can become something between you and the Lord Himself Now I am careful not to go beyond what the Lord is speaking in me (2 Cor. 13:3) and what He needs me to speak.

There could be many things in our life which take the place of the Lord Himself My burden is to fellowship with you and help you to realize that God's plan is to work Christ Himself into you (Gal. 1:16; 2:20; 4:19). This is God's goal, His ultimate intention. Do not think God's intention is to make you merely spiritual. Even spirituality might become something in you that is in contradiction to God's plan. The work for the Lord, the activities in Christianity, the progress for the gospel, and so many other good things could possibly be a hindrance, a substitute for Christ. You need to be converted all the time from something other than Christ to Christ Himself. Whenever anything becomes a hindrance between you and Christ, you have to be converted from that to Christ Himself.

I knew some sisters who loved to fellowship with other sisters. This kind of fellowship eventually became a hindrance between them and the Lord and took the place of the Lord in their lives. They loved this kind of fellowship more than Christ Himself With these sisters there was the need to be converted, not from anything sinful but from this good fellowship to Christ Himself You have to consider whether or not something in your life is taking the place of Christ. Is something in your life more important than Christ Himself? If so, you have to be converted from this very thing to Christ. Regeneration is a conversion, but a conversion to us Christians is not just once for all. We need many conversions. Anything, no matter how good it might be, can become a hindrance, a barrier between you and Christ, taking the place of Christ in your life and substituting Christ in your life. May we all be converted from everything other than Christ to the living Person of Christ Himself.

GOD'S DESIRE FOR US TO BE ONE WITH CHRIST,
FILLED WITH CHRIST, AND OCCUPIED BY CHRIST TO LIVE CHRIST

我们必须看见什么是神的计划。你以为神的计划是使你热心宗教和属灵么？热心宗教比犯罪好得多。为基督教热心确实比属世好得多，属灵也确实比属肉体好得多。但你必须看见，甚至属灵也能成为你和基督之间的阻隔，也能在你身上成为基督的顶替品。一个青年人也许非常属世，他也许爱世界，寻求属世的事物，并且追求世界。另一个青年人也许非常宗教，也许完全丢弃世界。但就基督来说，这两个青年人之间有何不同？也许没有不同。在属世的青年人身上，我们看不见基督；在这宗教的青年人身上，我们也看不见任何属基督的事物。

我们可以用两个瓶子作比方，这两个瓶子是用来盛装某种饮料的。一个瓶子也许是脏的，另一个瓶子也许是干净的，但瓶子作出来不是仅仅为着干净，瓶子作出来乃是要装满某种饮料。照样，神不是仅仅要得着许多“干净的人”。神所要得着的乃是许多充满基督的人。祂不要宗教人士，乃要基督徒。基督徒就是基督人，充满基督的人，与基督调和的人，失去在基督里的人。在全世界你比较容易遇见基督徒，但不大容易遇见充满基督，且以基督自己为目标的基督徒。你可能遇见许多作工的基督徒，热心宗教的基督徒，和为基督行事活跃的基督徒；但你不是那么容易遇见一些与基督是一、充满基督、并且只被基督占有的基督徒。

我的印象是，许多人也许为宗教系统作工，正像大数的扫罗为犹太教作工一样。你也许为宗教作工，却与基督毫无关系。我盼望主开我们的眼睛，使我们看见神的计划乃是要将祂儿子启示在我们里面，好使我们能模成祂儿子的形像。神的心意和神的计划，不是要我们成为热心宗教的、良善的、属灵的、或有圣经知识的；神的计划乃是要我们被基督充满，被基督占有、拥有、浸透、渗透，并与基督相调、调和。这就是为什么保罗在腓立比三章七至八节告诉我们说，“只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”保罗看见，在宇宙中唯一的赢得乃是基督自己。对他来说，基督是万有唯一的实际。对他来说，除了基督之外，一切都不是真实的。

We have to see what God's plan is. Do you think God's plan is to make you so zealous, religious, and spiritual? To be religious is much better than being sinful. To be zealous for Christianity is really better than being worldly, and to be spiritual is really better than being carnal. Yet you have to realize that even being spiritual could be a barrier between you and Christ and could be a substitute of Christ to you. One young man may be very worldly. He may love the world, seek the worldly things, and pursue after the world. Another young man may be very religious and may have given up the world totally. But what is the difference between these two young men as far as Christ is concerned? There may be no difference. In the worldly young man we cannot see Christ, and in this religious young man we can neither see anything of Christ.

We can use two bottles as an illustration. The purpose of these bottles is to contain some kind of beverage. One bottle may be dirty and the other may be clean, but the bottles were not made merely to be clean. They were made to be filled with a certain beverage. In like manner, God does not merely desire to have many "clean people." What God wants to have is many people filled with Christ. He does not want religious people but Christians. A Christian is a Christ-man, a man filled with Christ, a man mingled with Christ, a man lost in Christ. All over the world, it is relatively easy to meet Christians, but it is not so easy to meet some Christians who are filled with Christ and whose goal is Christ Himself. It is possible to meet many working Christians, religious Christians, and active Christians who act for Christ, yet it is not so easy to meet some Christians who are one with Christ, filled with Christ, and occupied solely by Christ.

I have the impression that many may be working for a religious system just like Saul of Tarsus worked for Judaism. You may be working for religion and have nothing to do with Christ. I hope that the Lord has opened our eyes to see that God's plan is to reveal His Son in us so that we can be conformed to the image of His Son. God's intention and God's plan is not for us to be religious, good, spiritual, or knowledgeable of the Scriptures, but God's plan is for us to be filled with Christ, to be occupied, possessed, saturated, permeated, blended, and mingled with Christ. This is why Paul tells us in Philippians 3:7-8, "But what things were gains to me, these I have counted loss on account of Christ. But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them refuse that I may gain Christ." Paul was brought to the realization that the only gain in the universe was Christ Himself To him Christ was the one reality of all. Nothing was real to him but Christ.

在腓立比三章三节保罗说，“真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。”“凭神的灵事奉”也可译为“在灵里敬拜神”。（钦订英文译本。）这与主耶稣在约翰四章二十四节所说的相似：神是灵；敬拜祂的，必须在灵和真实里敬拜。腓立比三章三节也告诉我们，保罗不是在他的宗教、他的纯洁、他的清洁里、或他宗教的活动里夸口；他乃是在基督耶稣里夸口。我们应当在灵里敬拜神，在作实际的基督里夸口。基督之外任何的东西对我们都不该是重要的，对我们也不该是真实的。我们的生活需要单单被基督自己占有。

在这事上我们都必须付代价。许多事物，甚至基督之外好的事物，都可能偷偷进来，在基督徒的生活中顶替基督的地位。不仅世界和罪能拦阻我们寻求基督，能使我们离开基督；连良善的事物、宗教的事物，甚至关于基督的事物，都可能拦阻我们，使我们不寻求基督自己，不被基督自己占有。因此，我们必须学习功课，总是因基督将万事看作亏损。使徒保罗看作亏损的事物并不是坏的事物。他所看作亏损的万事都是好的事物，但那些事物都不是基督自己。甚至许多基督徒寻求属灵的恩赐，但恩赐可能成为基督的顶替品。如果我们专注于基督自己，对基督有真实的经历，这样，我们所有的任何恩赐也必是基督自己。

我们必须记住，神的计划乃是将基督作到我们里面；并且我们必须只注意基督自己，不注意其他任何事物。我们不同意任何东西进到我们的生活里，来顶替基督的地位。我们要将万事看作亏损，因我们以认识我们主基督耶稣为至宝。保罗渴望“认识基督、并祂复活的大能、以及同祂受苦的交谊，模成祂的死”。（腓三 10。）保罗要与基督调和，被变化成为基督，好成为基督真正的肢体。如果你这样寻求并经历基督，你就有能力、果子、属灵，以及一切神眼中看为好的事物。这是因为在神眼中看为好的一切事物，必是出于基督自己。如果你得着基督，你就得着一切。正如诗歌三百九十四首副歌所说的：“一切在于基督，主是我一切。”

保罗的生活就是活基督。（腓一 21 上。）在他，活着就是基督，不是律法，也不是割礼。他不要活律法，乃要活基督；不要给人看出他是在律法里，乃要给人看出他是在基督

In Philippians 3:3 Paul says, "For we are the circumcision, who serve by the Spirit of God and boast in Christ Jesus, and have no confidence in the flesh." The phrase "serve by the Spirit of God" can also be rendered "worship God in the spirit" (KJV). This is similar to what the Lord Jesus said in John 4:24, that God is Spirit and those who worship Him must worship Him in spirit. Philippians 3:3 also tells us that Paul did not boast in his religion, in his purity, in his cleanness, or in his religious activity. He boasted in Christ Jesus. We should worship God in the spirit and boast in Christ as the reality. Nothing other than Christ should be important to us or should be real to us. Our lives need to be occupied solely with Christ Himself.

We all have to pay the price in this matter. Many things can creep in, even good things other than Christ, to take the place of Christ in the life of Christians. It is not only the world and sin that can hinder us from seeking Christ, that can keep us away from Christ. Even good things, religious things, and even things concerning Christ can hinder us from seeking and being occupied with Christ Himself. Therefore, we have to learn the lesson always to count everything as a loss on account of Christ. The things the Apostle Paul counted as loss were not bad things. All the things he counted as loss were good things, but those things were not Christ Himself. Even many Christians are seeking spiritual gifts, but the gifts can be substitutions of Christ. If we focus ourselves on Christ Himself to have the genuine experience of Christ, then any gift that we have will also be Christ Himself.

We must remember that God's plan is to work Christ into us, and we have to pay attention to Christ Himself, nothing else. We do not agree that anything would come into our life to take the place of Christ. We like to count everything as a loss on account of the excellency of the knowledge of Christ Jesus our Lord. Paul's desire was "to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (Phil. 3:10). Paul wanted to be mingled with Christ, to be transformed into Christ in order to become a real member of Christ. If you would seek and experience Christ in this way, you will have the power, the fruit, the spirituality, and everything which is good in the eyes of God. The reason for this is that everything which is good in the eyes of God must be something of Christ Himself. If you have Christ, you will have everything. As the chorus of Hymns, 513 says, "Everything is in Christ, and Christ is everything."

Paul's life was to live Christ (Phil. 1:21a). To him to live was Christ, not the law nor circumcision. He would not live the law but Christ, not be found in the law but in Christ (3:9). Christ was not only his life within but also his living without. He lived

里。（三 9。）基督不仅是他里面的生命，也是他外面的生活。他活基督，因为基督活在他里面。（加二 20。）他在生命和生活上，都与基督是一；他与基督同有一个生命，同过一个生活。他们同活，如同一人。基督作他的生命，在他里面活着；他在外面活基督作他的生活。对基督正常的经历就是活基督，而活基督就是无论环境如何，总叫基督显大。

神的计划是要将基督作到我们里面，所以我们的一生需要许多悔改。每当你的生活中有东西顶替基督时，你就需要悔改，从那件东西转向基督自己。我们应当一直保持与基督有直接的接触。这样，我们就实际的与基督是一。

Christ because Christ lived in him (Gal. 2:20). He was one with Christ both in life and in living. He and Christ, they two, had one life and one living. They lived together as one person. Christ lived within him as his life, and he lived Christ without as his living. The normal experience of Christ is to live Him, and to live Him is to magnify Him always, regardless of the circumstances.

God's plan is to work Christ into us, so throughout our life we need many conversions. Whenever there is something in your life substituting Christ, you need a conversion from that very thing to Christ Himself. We should always keep ourselves in direct contact with Christ. Then we will be one with Christ in reality.

扫罗的异象与托付

到目前为止，我们看见神的计划和扫罗的出生、宗教、生活与悔改。现在我们要来看扫罗的异象与托付。行传二十六章十七至十八节说，“我要拯救你脱离百姓和外邦人。我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”这二节说出五项扫罗的托付：第一，叫他们的眼睛得开；第二，叫他们从黑暗转入光中；第三，叫他们从撒但权下转向神；第四，使他们得蒙赦罪；第五，使他们因信入主耶稣，在一切圣别的人中得着基业。

十八节的“基业”也可译为一分，业分；原文也用于歌罗西一章十二节：“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”这节中众圣徒的分，就是行传二十六章十八节中那些因信入主而被圣别之人所得的分。歌罗西一章十二节是指众圣徒的分，而行传二十六章十八节是指在那些圣别之人中所得的分。众圣徒就是神所圣别的人，众圣徒的分乃是基督自己。整卷歌罗西书乃是论到这个事实：神将包罗万有的基督赐给我们，作我们的分。一切智慧和知识的宝藏，都藏在这包罗万有的人位里，（西二3，）并且神格一切的丰满，都有形有体的居住在祂里面。（9。）基督已经赐给我们，作神所分给我们神圣的分。

按照天上来的异象 而有的神圣托付

在行传二十六章十九节，保罗告诉亚基帕王说，他“没有违背那从天上来的异象”。保罗不能违背他所看见的，他的托付乃是照着他的异象。你所要为主作的，必须按照你从主所看见的。因着你看见了关于主的事，你就必须按照你所看见的为主作事。因此，托付乃是按照异象，而异象造成托付。

SAUL'S VISION AND COMMISSION

Thus far, we have seen God's plan and Saul's birth, religion, life, and conversion. Now we want to see Saul's vision and commission. Acts 26:17-18 says, "Taking you out from the people and from the Gentiles, to whom I send you, to open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me." These verses show us the five items OF Saul's commission: (1) to open their eyes; (2) to turn them from darkness to light; (3) to turn them from the authority of Satan to God; (4) that they may receive forgiveness of sins; (5) and that they may receive an inheritance among those who have been sanctified by faith in the Lord Jesus.

The word inheritance in verse 18 may also be translated into lot or portion. This Greek word is also used in Colossians 1:12 which says, "Giving thanks to the Father, who has qualified you for a share of the portion of the saints in the light." The portion of the saints in Colossians 1:12 is the portion of those who have been sanctified by faith in the Lord in Acts 26:18. Colossians 1:12 refers to the portion of the saints and Acts 26:18 refers to the portion among those who have been sanctified. The saints are the sanctified. The saints are the persons who have been sanctified by God. The portion of the saints is Christ Himself The entire book of Colossians deals with the fact that God gave the all-inclusive Christ to us as our portion. All the treasures of wisdom and knowledge are hidden in this all-inclusive Person (Col. 2:3), and all the fullness of the Godhead dwells in Him bodily (v. 9). Christ has been given to us as a divine portion allotted to us by God.

THE DIVINE COMMISSION ACCORDING TO THE HEAVENLY VISION

In Acts 26:19 Paul told King Agrippa that he "was not disobedient to the heavenly vision." Paul could not be disobedient to what he had seen. His commission was according to his vision. What you are going to do for the Lord must be according to what you have seen of the Lord. Because you have seen something of the Lord, you have to do something for the Lord according to what you have seen. Thus, the commission is according to the vision, and the vision creates the commission.

如果我们真看见了神的计划，并且真从基督以外的事物悔改，转向基督自己，我们所看见和经历的，就要为我们产生或造成托付。这异象要使我们按照我们从基督所看见的，为祂行事、工作，并事奉祂。如果我真看见基督是一切，祂是我的生命、我的经历、以及我生命的意义和中心，就不需要召会的负责人来告诉我，我作为召会的成员，必须为主作工。一旦你看见了神计划的异象，并从一切事物悔改转向基督自己，你里面就有东西加力给你，以完成神的计划。因着你从基督经历了一些事，从基督看见了一些事，就没有人能阻止你与主一同作工，阻止你将出于基督的东西供应给别人。你里面会有东西加力给你去接触人。

当我们接触其他的信徒时，我们会与他们交通到我们所认识的基督。我们的托付和职事来自从天上来的异象。你越在祷告中接触主，你就越对许多不信的人有负担。你为那些不认识基督、还没有基督的人有内里的负担，结果你就很容易传福音。传福音对你将不仅仅是外面的工作，乃是从你里面作出来的事。然后你接触人的时候，不是把道理、形式、规条、或信条带给他们；你不是把宗教带给他们，乃是把基督这活的人位带给他们。你的负担是将基督分赐给他们。

也许你与另一位基督徒弟兄交通到关于基督在信徒里面，（西一 27，林后十三 5，）他也许说他知道这事。然后你可以问他说，“你对基督作生命的经历是什么？”你若在灵里非常的活，你对他所说的话就会分赐基督，并且有冲击力。圣灵会尊重你所说的，一两分钟之内，你就会在这位弟兄里面制造一种真实的印象。他接触你之后，也许多日在思想：“基督在他里面”是什么意思。他会渴望回头接触你，要找出基督在他里面是什么意思。他将非常敞开，你就能够将基督供应到他里面。你要将基督带给人，而这托付在于你的看见。因着你经历了主，并看见了祂，你里面就有个东西加你力量，并且运行、驱使你事奉主，将祂供应给别人。

If we have really seen God's plan and have been really converted from the things other than Christ to Christ Himself, what we have seen and experienced will produce or create a commission for us. This vision will cause us to act, to work for Christ, to serve Christ, according to what we have seen of Him. If I have really seen that Christ is everything, that He is my life, my experience, and the meaning and center of my life, there will be no need for the responsible ones of the church to come to tell me that I have to do something for the Lord as a member of the church. Once you have seen a vision of God's plan and have been converted from everything to Christ Himself, there will be something within you energizing you to carry out God's plan. Because you have experienced something of Christ and have seen something of Christ, no one can stop you from working together with the Lord and from ministering something of Christ to others. There will be something within you energizing you to contact people.

When we contact other believers, we will fellowship with them about the Christ whom we know. Our commission and ministry come out of the heavenly vision. The more that you contact the Lord in prayer, the more you will be burdened for so many unbelievers. As a result of your inward burden for those who do not know Christ, who do not have Christ, it will be easy for you to preach the gospel. Preaching the gospel will not merely be an outward work for you, but something being worked out from within you. Then when you contact people, you are not going to bring them some doctrines, forms, regulations, or creeds. You are not bringing a religion to them, but you are bringing the living person of Christ to them. Your burden is to impart Christ to them.

It may be that you would fellowship with another Christian brother about Christ being in the believers (Col. 1:27; 2 Cor. 13:5). He may say that he knows this. Then you can ask him, "What is your experience of Christ as life?" If you are so living in the spirit, what you say to him will impart Christ and will have an impact. The Holy Spirit will honor what you say. Within one or two minutes you can make a real impression on this brother. After his contact with you, he may wonder for days what it means to have Christ within him. He will desire to get back in touch with you to find out what it means to have Christ within him. He will be so open and you will be able to minister Christ into him. You are going to bring Christ to people, and this commission depends on your seeing. Because you have experienced the Lord and seen Him, you have something within you energizing and operating to impel you to serve the Lord in ministering Him to others.

我们托付的内容

在行传二十六章十八节里，给保罗的五项托付乃是包罗万有的。首先，我们要使人的眼睛得开。每当你与人谈话时，应当使他们的眼睛得开；这与仅仅教导人不同。这乃是知道一个职事是否活的路。一个职事若是活的，就必定使人的眼睛得开。一个人也许很有学问、有高学历，但当他说话时，他没有使人的眼睛得开。另一面，另一位弟兄也许口才不好，甚至说话口吃，但因着他的异象，他能叫人的眼睛得开。当你有天上的异象时，即使你说话没有口才，你会叫人的眼睛得开。你也许拙于言辞，但却精于叫人的眼睛得开。扫罗这位在神计划中的青年人眼睛得开了，所以他知道如何叫别人里面的眼睛得开。你的话语、你的职事是否能叫人的眼睛得开，在于你看见多少，以及经历多少。

你所说的也应当转变人；无论谁听了你的说话，不该再和从前一样。你需要把人从黑暗转入光中，并从撒但权下转向神。黑暗是罪和死的标记，光是义和生命的标记。（约一4，八12。）撒但的权势就是撒但的国，（太十二26与注1，）这国属于黑暗。在积极一面，人必须得帮助，领略从神得着真实的赦罪；并且他们也需要接受基督，就是神的儿子，作他们的分。

行传二十六章十八节这五点必须就是我们托付的内容，而这托付来自我们对基督活的异象，以及对基督真实的经历。因着你活在天上的异象之下，许多时候你不知不觉的就作了工，并且基督要透过你供应给人。你会有基督的富余，并且每当你来到召会的聚会，你就展览基督。（见诗六二四首。）如果我们都把基督的富余带到聚会中，基督就要丰富的得着展览。当人进到这样的召会聚会中，他们就要看见我们是有分量的、活的，并且是有能力的。主要恢复这一件事：基督自己被我们领略，作我们的一切。基督自己乃是我们的知识、教训、规条、形式、恩赐、能力、分量和丰富。如果你得着基督，你就得着一切。基督徒的生活不是宗教、教训、形式、规条或恩赐，基督徒的生活乃是基督自己。

THE CONTENTS OF OUR COMMISSION

The five points of Paul's commission in Acts 26:18 are all-inclusive. First, we need to open others' eyes. Whenever you talk with people it should open their eyes. This is something different from merely teaching someone. This is the way to realize whether or not a ministry is living. If a ministry is living, it must open people's eyes. A man may be quite learned, possessing a high degree, but when he speaks he does not open the eyes of people. On the other hand, another brother may be unskilled in utterance and even stammering in his speaking, but because of his vision he can open people's eyes. When you have the heavenly vision, you will open others' eyes even if you speak without eloquence. You may be dull in utterance, but skilled in opening people's eyes. Saul as a young man in God's plan had his eyes opened, so he knew how to open the inner eyes of others. Whether or not your word, your ministry, could open other people's eyes depends upon how much you have seen and how much you have experienced.

What you speak should also turn people. Whoever listens to you speak should not be the same as he was before. You need to turn people from darkness to light and from the authority of Satan to God. Darkness is a sign of sin and death; light, a sign of righteousness and life (John 1:4; 8:12). The authority of Satan is Satan's kingdom (Matt. 12:26 and note) which belongs to darkness. On the positive side, people have to be helped to realize the real forgiveness of sins from God, and also they need to receive Christ, the Son of God, as their portion.

These five points in Acts 26:18 must be the very contents of our commission which comes from a living vision of Christ, from the real experience of Christ. Because you are living under the heavenly vision, many times you will work unconsciously, and Christ will be ministered through you. You will have a surplus of Christ, and whenever you come to the meetings of the church you will exhibit Christ (see Hymns, 864). If we all would bring a surplus of Christ to the church meetings, Christ would be exhibited in a rich way. When people come into such a meeting they will see that we are weighty, living, and powerful. The Lord wants to recover Christ Himself to be realized by us as everything. Christ Himself is our knowledge, our teaching, our regulation, our form, our gifts, our power, our weight, and our riches. If you have Christ, you have everything. The Christian life is not a matter of religion, of teachings, of forms, of regulations, or of gifts, but a matter of Christ Himself.

如果你对主忠信，主就要借着你的完成一些事，以成就祂永远的计划。然而，如果你走传统、宗教、组织的路，你就不能完成神的计划。如果你走基督的路、活的路，（见徒九2与注1，彼后二2与注2，）主就要借着你的作出一些奇妙的事。你也许以为你没有任何恩赐或才能，但是你会成为结果累累的人，把许多有才能和有恩赐的人带到主面前。你这样作，不是仅仅凭着传讲或教训，乃是凭着与人活的接触，将基督分赐到他们里面。

大数的扫罗这位青年人，乃是我们真正的榜样。在整本圣经中，也许只有作为人的主耶稣能超越这位后来称为保罗的扫罗。保罗在提摩太前书甚至告诉我们，他是信徒的榜样。（一16。）扫罗原是热心宗教的、天然的，但有一天他领受了从上帝来的异象，并从基督之外的一切事物悔改，转向基督自己。从那天起，他成了神手中非常有用的人，并有强盛的冲击力；主能借着他的完成许多奇妙的事。这是今天神所能使用的一种人。愿我们都到主面前祷告说，“主，我在这里。我向你、向你的异象、向你的托付敞开，并且我预备好要付任何代价。我要将万事看作亏损，并且只将基督看作赢得。我预备好被基督占有、拥有并充满。”如果我们到主面前，花一点时间与祂同在，以领受从上帝来的异象，我们就会与基督有活的接触，并成为祂活的身体上一个活的、尽功用的肢体。这样，我们就要成为在神计划中的人。

If you would be faithful to the Lord, the Lord could work out something through you to accomplish His eternal plan. However, if you take the traditional way, the religious way, the organizational way, you cannot carry out God's plan. If you take the way of Christ, the living way (see Acts 9:2, note 21; and 2 Pet. 2:2, note 22), something wonderful will be worked out through you for the Lord. You may think that you do not have any gift or ability, but you will be a fruitful person bringing many able and gifted persons to the Lord. You will do this not merely by preaching or teaching but by a living contact with people, imparting Christ into them.

This young man, Saul of Tarsus, is a real example to us. It may be that in the entire Scriptures only the Lord Jesus as a man could exceed this man Saul, who was later called Paul. Paul even told us in 1 Timothy that he was a pattern to the believers (1:16). Saul was religious and natural, yet one day he received the heavenly vision and was converted from all things other than Christ to Christ Himself. From that day he became very useful in the hand of God and had a prevailing impact. The Lord was able to accomplish many wonderful things through him. This is the kind of person whom God can use today. May we all go to the Lord and pray, "Lord, here I am. I am open to You, to Your vision, to Your commission, and I am ready to pay any cost, any price. I want to count all things loss and count only Christ as gain. I am ready to be occupied, possessed, and filled by Christ." If we go to the Lord and spend some time with Him to receive the heavenly vision, we will have a living contact with Christ and be a living, functioning member of His living Body. Then we will be persons in God's plan.