

2280 经历基督作生命 为着召会的建造

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◎简介

在创世记头二章，神将亚当摆在伊甸园的生命树前，园中有生命河涌流，河中有三种宝贵的材料；神又造夏娃作亚当的配偶，就是他的扩增，以预表基督与召会。

在启示录末二章，我们又看见同样的事，有生命树、生命河，有用三种宝贵材料建造成的新耶路撒冷城，及羔羊的妻——新妇。

借此，我们看见，神从始至终只有一个心意，就是要人接受祂作生命，并被建造起来，成为祂团体的彰显。

说明

本书系李常受弟兄，于一九六九年春，在美国加州洛杉矶所释放的信息集成。

The Experience of Christ as Life for the Building Up of the Church

PREFACE

This book is composed of messages given by Brother Witness Lee in Los Angeles, California, in February through May of 1969.

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第一章

借着三一神的流出 而在生命里长大

读经：创世记二章九节，诗篇三十六篇九节，约翰福音一章四节，十一章二十五节，十四章六节，约翰一书一章二节，五章十二节，歌罗西书三章四节，约翰福音四章十节，十四节，七章三十八至三十九节，罗马书八章二节，六节，启示录二十二章一至二节。

我们在本书中要来看的头一点，是如何在生命里长大。召会生活主要的是在于生命的长大。

神、基督、召会、地方召会

就某种意义说，人要知道关于神的事情是很容易的。甚至不信者也知道神的事情，他们知道宇宙中有一位全能者。但是人要认识基督就相当困难。在创世记，圣经的第一节，神就启示出来了——“起初神创造天地。”圣经所启示的第一项乃是神。

之后，圣经也启示基督。约翰福音说，太初有神，也就是话，这话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。（一1，14。）基督是神加上一些东西。圣经的启示开始于神，继续到基督。许多人知道一些关于神的事情；但比较来说，只有少数的人认识基督。许多犹太人认识神，但他们不认识基督。我们感谢主，我们基督徒不仅认识神，也认识基督。

所有的真基督徒都认识基督，但很少人认识召会。我们从福音书往前到使徒行传，就有了召会。认识召会不像认识基督那样容易。新约启示了召会之后，也启示地方召会。创世记启示神；福音书启示基督；使徒行传启示召会；启示录启示地方召会。因此，圣经是从神说到基督，从基督说到召会，从召会说到地方召会。地方召会是神圣启示的末了一点。启示录一章十一节说，“你所看见的，当写在书上，寄给那七个召会：给以弗所、

CHAPTER ONE

GROWTH IN LIFE BY THE FLOWING OF THE TRIUNE GOD

Scripture Reading: Gen. 2:9; Psalms 36:9; John 1:4; 11:25; 14:6; 1 John 1:2; 5:12; Colossians 3:4; John 4:10, 14; 7:38-39; Romans 8:2, 6; Revelation 22:1-2

The first point we want to cover in this book is how to grow in life. The church life depends mainly on the growth in life.

GOD, CHRIST, THE CHURCH, AND THE LOCAL CHURCHES

In a sense, it is easy to know about God. Even the unbelievers know about God. They know that there is an almighty Being in this universe. But it is rather hard to know Christ. In the first verse of the Bible in Genesis, God is revealed—“In the beginning God created the heavens and the earth.” The first item revealed in the Bible is God.

Later, Christ is revealed in the Bible. The Gospel of John says that in the beginning was God, the Word, and the Word became flesh and tabernacled among us, full of grace and reality (1:1, 14). Christ is God plus something. The revelation in the Scriptures begins with God and goes on to Christ. Many human beings know something of God. But only a small number of people, relatively speaking, know Christ. Many Jewish people know God, but they do not know Christ. We thank the Lord that we Christians know not only God but also Christ.

All the real Christians know Christ, but very few know the church. When we go on from the Gospels to Acts, there is the church. Knowing the church is not as easy as knowing Christ. After the church is revealed in the New Testament, the local churches are revealed. In Genesis God is revealed, in the Gospels Christ is revealed, in Acts the church is revealed, and in Revelation the local churches are revealed. Thus, the Bible goes from God to Christ, from Christ to the church, and from the church to the local churches. The local churches are the last point of God's divine revelation. Revelation 1:11 says, “What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and

给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”在此七个地方有七个地方召会。我再说，这是全本圣经神圣启示的末了一点。

长进的基督徒认识神、基督和召会。但感谢主，靠着祂的怜悯，我们认识神、基督、召会、以及地方召会。我们不是停留在创世记、福音书或使徒行传。我们乃是在启示录！我喜欢创世记，但我不要停留在那里。我喜欢四福音里主耶稣的传记，但我也不要停留在那里。我喜欢使徒行传、罗马书和以弗所书，但我也不要停留在这几书里。我要停留在启示录。启示录要带我们进入新耶路撒冷；新耶路撒冷乃是启示在启示录的末了几章里。因此，我们绝不会从启示录里出来；我们要在那里，直到永远。

我们能借着地方召会进入新耶路撒冷。启示录头三章有地方召会；然后末了二章有新耶路撒冷。如果你在地方召会里，无疑的，你将在新耶路撒冷里。我们必须在启示录的开头，好使我们能认识地方召会。

有许多属灵的教师认识召会，但不认识地方召会。关于以弗所书他们讲论许多，但他们没有进到神圣启示的末了。神圣启示所启示的四个主要项目是神、基督、召会、和地方召会。我们有了地方召会，我们就有召会，然后我们就有基督和神。这是因为神是在基督里，基督是在召会里，而召会的实际和实行乃是在地方召会里。我们若要寻得神，就必须到基督这里来。我们要寻得基督，就必须到召会这里来，而召会的实际和实行乃是在地方召会里。因此，你若得着地方召会，就得着一切。你有了地方召会，你就有召会；你有了召会，你就有基督；你有了基督，你就有神。我们都该宣告说，“赞美主！我是在地方召会里！”

我们要在生命上长大，就必须认识地方召会。地方召会是召会实际的彰显；召会是基督实际的彰显；而基督是神实际的彰显。换句话说，神借着基督得着彰显，基督借着召会得着彰显，而召会借着地方召会得着彰显。人们也许谈论宇宙召会，但他们曾接触到宇宙召会么？我们所能接触到的乃是地方召会。有人也许说，我们若是讲地方召会讲得太多，就会使属天的召会变作属地的。但我们必须清楚，地方召会乃是属天召会在地上实际的彰显。

to Thyatira and to Sardis and to Philadelphia and to Laodicea.” Here there are seven local churches in seven localities. I say again that this is the last point of the divine revelation in all the Scriptures.

Those Christians who are advanced know God, Christ, and the church. But thank the Lord that by His mercy, we know God, Christ, the church, and the local churches. We are not held in Genesis, the Gospels, or Acts. We are in Revelation. I like Genesis, but I do not want to stay there. I like the biography of the Lord Jesus in the four Gospels, but I do not want to stay there either. I like Acts, Romans, and Ephesians, but I do not want to remain in these books. I want to stay in the book of Revelation. Revelation will bring us into the New Jerusalem, which is revealed in its final chapters. Thus, we will never get out of the book of Revelation. We will be there for eternity.

We can get into the New Jerusalem through the local churches. In the first three chapters of Revelation, there are the local churches. Then in the last two chapters, there is the New Jerusalem. If you are in the local churches, there is no doubt that you will be in the New Jerusalem. We have to be in the beginning of the book of Revelation so that we can know the local churches.

A number of spiritual teachers know the church but not the local churches. They talk much about the book of Ephesians, but they have not entered into the end of the divine revelation. The four main items revealed in God's divine revelation are God, Christ, the church, and the local churches. When we have the local churches, we have the church. Then we have Christ and God. This is because God is in Christ, Christ is in the church, and the reality and practicality of the church are in the local churches. If we want to find God, we must come to Christ. In order to find Christ, we must come to the church, and the reality and practicality of the church are in the local churches. Thus, if you are for the local churches, you are for everything. If you have the local church, you have the church; if you have the church, you have Christ; and if you have Christ, you have God. We all should declare, “Praise the Lord! I am in the local churches!”

In order to grow in life, we must know the local church. The local churches are the real expression of the church; the church is the real expression of Christ; and Christ is the real expression of God. In other words, God is expressed through Christ, Christ is expressed through the church, and the church is expressed through the local churches. People may talk about the universal church, but have they ever contacted it? What we can contact is the local church. Some might say that when we speak too much about the local church, we make the heavenly church earthly. But we must be clear that the local churches are the real expression of the heavenly church on the earth.

召会是一个生机体

我们也必须看见，召会不是一个组织，乃是一个生机体。生机体和组织有什么不同？我们可以用一张椅子和我们的身体来说明。椅子是无生命之材料的组织，但我们的身体是有生命的。因此，我们的身体是一个生机体。生命使我们的身体成为一个生机体。召会是基督的身体，而召会这生机体乃在于生命。召会是生命的实体，是由生命所产生的，也是以生命并在生命里形成的。我们必须看见，召会乃是一个生命实体，召会不是由教训或组织形成的东西。不管我们的教训多么属灵，我们都不能用我们的教训来形成、组织、建立召会。召会是由生命所生，并由生命所形成。召会完全是一个生命实体。

基督作生命以产生基督的身体

现在我们要问：“什么是生命？”基督就是生命。约翰一章四节说，生命在祂里面。在十一章二十五节和十四章六节，祂说祂是生命。然后使徒保罗在歌罗西三章四节告诉我们，基督是我们的生命。基督是祂身体之肢体的生命。基督是谁？基督乃是神。基督在哪里？基督乃是在那灵里。

但这仍然不够清楚。我要从整本圣经给你们一幅生命之全貌的清楚图画。神在这宇宙中的愿望，乃是要产生召会作基督的身体。神如何能产生这样一个身体？祂所采取的头一步骤，乃是祂的创造。祂创造了许多东西，至终祂照着祂的形像创造人。（创一26。）但在创造时，神并没有把祂自己放到人里面作生命。祂把人放在伊甸园里的生命树前，（二9，）人在那时只是一个虚空的器皿。

罗马九章告诉我们，我们是器皿，是容器。（21，23。）因此，人受造时虽有神的形像，里面却是空的。神把人作成空的器皿，然后把人放在生命树跟前。神这样作，是要人有分于那表征神自己的生命树。诗篇三十六篇九节说，神是生命的泉源。然后约翰一章四节说，生命在祂这位是话且是神自己者里面。生命在祂里面，所以祂就是生命树。

主是生命，我们必须接受祂。（约一12～13。）我们有了祂，就有生命。（约壹五11～12。）使徒约翰说，“这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”（一2。）

THE CHURCH BEING AN ORGANISM

We also need to see that the church is not an organization but an organism. But what is the difference between an organism and an organization? We can illustrate this by considering a chair and our physical body. A chair is an organization of lifeless material, but our physical body has life. Thus, it is an organism. Life makes our body an organism. The church is the Body of Christ, and as an organism it depends upon life. The church is an entity of life. It is produced by life and formed with life and in life. We have to see that the church is a life entity. It is not something formed by teaching or by organization. We cannot form, organize, or establish a church by our teachings, regardless of how spiritual they are. The church is born of life and formed of life. It is altogether an entity of life.

CHRIST AS LIFE TO BRING FORTH THE BODY OF CHRIST

Now we need to ask, “What is life?” Christ is life. John 1:4 says that in Him is life. In John 11:25 and 14:6, He said that He is the life. Then the apostle Paul told us in Colossians 3:4 that Christ is our life. Christ is the life of the members of His Body. Who is Christ? Christ is God. Where is Christ? Christ is in the Spirit.

But this is still not fully clear. I want to give you a clear picture with a full scope of the matter of life from the entire Scriptures. God’s intention in this universe is to bring forth the church as the Body of Christ. How could God produce such a Body? The first step He took was His creation. He created many things, and eventually He created man in His own image (Gen. 1:26). But at the time of creation, God did not put Himself into man as life. He put man in the garden of Eden in front of the tree of life (2:9), and man at that time was an empty vessel.

Romans 9 tells us that we are vessels, containers (vv. 21, 23). Thus, man at the time of creation was in the image of God, but he was empty within. He was made as an empty vessel and put in front of the tree of life. God did this with the intention for man to partake of the tree of life, which signifies God Himself. Psalm 36:9 says that God is the fountain of life. Then John 1:4 says that in Him, the One who is the Word and God Himself, there is life. Life is in Him, so He is the tree of life.

The Lord is life, and we have to receive Him (vv. 12-13). If we have Him, we have life (1 John 5:11-12). The apostle John said, “The life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us” (1:2). Christ is the life. When Christ was manifested, the life was manifested for us

基督是生命；祂显现出来时，生命也显现出来，给我们接受。你有神的儿子，你就有生命。借着这生命，我们得着了重生，再生；借着重生，我们就得以成为基督身体的肢体。基督乃是祂身体众肢体的生命，至终这身体要扩增为新耶路撒冷。

在新耶路撒冷里，我们再一次看见生命树。（启二二2。）伊甸园里的生命树不在任何人里面，乃是立在人的外面，而人是站在生命树跟前。但在神圣启示的末了，生命树是在新耶路撒冷里面，这城乃是所有蒙救赎者的组合。这意思是说，生命树将在所有蒙救赎者的里面。

不仅如此，新耶路撒冷里的生命树是长在生命河的两岸。（1～2。）生命河在哪里涌流，生命树就在哪里生长。如果生命河在你里面涌流，生命树就在你里面生长。当我们在河的涌流，我们就有生命树的生长。这简要的交通，给我们全本圣经中一幅生命之简要却完满的图画。

生命河从神和羔羊的宝座 流出来

启示录二十二章一节说，生命河从神和羔羊的宝座流出来。宝座只有一个，神和羔羊两者如何能坐在一个宝座上？你也许说，圣经告诉我们，耶稣坐在神的右边。所以必定是神坐在左边，耶稣坐在右边。但事实上，不是一个宝座给两位坐。二十一章告诉我们，基督是灯，（23，）并且我们知道神是光。（约壹一5。）光是在灯里面。宝座上不仅有神，也有羔羊。那是光的神，在那是灯的羔羊里面。祂是羔羊神，这意思是说，祂是救赎的神。

创世记一章不是说，起初神和羔羊创造天地，只说，“起初神…”。但在圣经的末了，有神和羔羊。神加上了一样东西。起初是神，但末了是神加上羔羊。现在祂不仅是神，也是羔羊神。

从那在基督里的神里面，就是从救赎的神里面，流出生命水的河。生命河是生命的涌流，就如电流是电的涌流。生命河就是生命在涌流。因此，生命河乃是神在基督里成为那灵在涌流，这乃是神的涌流。生命就是三一神流进我们里面，从我们里面流过并流出来。

to receive. If we have the Son of God, we have life. By this life we have been regenerated, reborn, and by regeneration we have been produced as the members of the Body of Christ. Christ is the life of all the members of His Body, and eventually, this Body will be increased into the New Jerusalem.

In the New Jerusalem we see the tree of life once again (Rev. 22:2). The tree of life in the garden of Eden was not within any human beings. It was standing there outside of man, and man was standing in front of the tree of life. But at the end of the divine revelation, the tree of life is within the New Jerusalem. This city is the composition of all the redeemed ones. This means that the tree of life will be within all the redeemed ones.

Furthermore, the tree of life in the New Jerusalem is growing in the river of life (vv. 1-2). Where the river of life flows, the tree of life grows. If the river of life is flowing in you, the tree of life is growing in you. When we have the flow of the river, we have the growing of the tree. This brief fellowship gives us a brief yet full picture of life in the entire Bible.

THE RIVER OF LIFE FLOWING OUT OF THE THRONE OF GOD AND OF THE LAMB

Revelation 22:1 says that the river of life flows out of the throne of God and of the Lamb. There is one throne, but how can two persons sit on one throne? You may say that the Bible tells us that Jesus is sitting at the right hand of God. So it must be that God is sitting at the left and Jesus is sitting at the right. But actually there is not one throne for two persons. Revelation 21 tells us that Christ is the lamp (v. 23), and we know that God is the light (1 John 1:5). The light is within the lamp. On the throne there is not only God but also the Lamb. God as the light is within the Lamb as the lamp. He is the Lamb-God, which means that He is the redeeming God.

Genesis 1 does not say that in the beginning God and the Lamb created the heavens and the earth. It simply says, “In the beginning God…” But at the end of the Bible there are God and the Lamb. There is God plus something. In the beginning is God, but at the end is God plus the Lamb. Now He is not only God but also the Lamb-God.

Out of God who is in Christ, out of the redeeming God, flows the river of water of life. The river of life is simply the flowing of life, just as the current of electricity is the flowing of electricity. The river of life is life flowing. Thus, the river of life is God in Christ as the Spirit flowing. It is the flowing of God. Life is simply the Triune God flowing into us, through us, and out of us.

圣经里，特别是创世记和启示录所陈明的图画，是非常有意义的。启示录告诉我们，是光的神在那是灯的羔羊里。从羔羊神的宝座流出生命河来；这表征神在基督里作那灵——三一神——流出来给我们接受。我们借着喝祂而接受祂。当你喝祂，祂就流进你里面。当你更多与祂合作，祂作为那灵就要从你里面流过，并流出来。约翰七章告诉我们，我们所喝并从我流出来的乃是那灵，就是神自己。（37～39。）因此，生命乃是神在三个身位里流进我们里面，从我们流过，并流出来。

神如何涌流

现在我们来看神如何涌流。圣经告诉我们，神的涌流主要有两步。头一步，祂借着成为肉体而涌流。在永远里祂原是在诸天之上，住在人不能靠近的光中，（提前六16，）但有一天祂成了肉体。祂下到地上，住在人中间。在这位成为肉体者里面，有生命也有光。

成为肉体是神流出所取的第一步。但这第一步只把祂带到地上，带到人中间。祂仍无法进到我们里面。因此，祂必须采取第二步，就是复活的步骤。第一步是成为肉体，第二步是复活。为要复活，祂必须受死。借着死祂被带进复活，借着复活祂完成祂涌流的第二步。借着头一步，祂成为肉体，成了一个带着肉体的人；借着第二步，祂变化形像，变了外形，成为生命的灵。在复活里，祂如今乃是赐生命的灵。（林前十五45下。）现今祂不仅仅能在地上，在人中间，祂也能进到我们这些信祂的人里面。

如何享受基督作生命

现今祂在复活里涌流，接受祂的路乃是在灵里，借着呼求祂的名“哦，主耶稣，哦，主耶稣”来喝祂。你越说，“主耶稣，”你就越喝祂。你越说，“主耶稣，”祂就越流进来。祂流进我们里面，从我们里面流过，并流出来，浇灌全地，解所有需要者的干渴。在这流中长着生命树，这指明当你有这流，你就有生命的供应。生命树结十二样果子，每月都结果子。（启二2。）果子总是新的，是新鲜的，来应付每一种需要。

The pictures presented in the Bible, especially in Genesis and Revelation, are very meaningful. Revelation shows us that God as the light is in the Lamb as the lamp. Out of the throne of the Lamb-God flows the river of life. This signifies that God in Christ as the Spirit—the Triune God—flows out to be received by us. We receive Him by drinking Him. When we drink of Him, He will flow into us. When we cooperate with Him some more, He will flow through us and out of us as the Spirit. John 7 tells us that what we drink and what flows out of us is the Spirit, who is God Himself (vv. 37-39). Thus, life is God in three persons flowing into us, through us, and out of us.

HOW GOD FLOWS

Now we need to consider how God flows. The Bible shows us that God flows mainly in two steps. First, He flowed by being incarnated. He was in eternity in the heavens, dwelling in unapproachable light (1 Tim. 6:16), but one day He became incarnated. He came down to the earth to dwell among people. In this incarnated One, there was life and light.

Incarnation was the first step that God took to flow out. But this first step merely brought Him to the earth among people. He still could not get into us. Thus, He had to take a second step, the step of resurrection. The first step was incarnation, and the second step was resurrection. In order to be resurrected, He had to suffer death. By death He was brought into resurrection, and through resurrection He finished the second step of His flowing. By the first step He was incarnated to be a man with the flesh. By the second step He was transformed, changed in form, into the Spirit of life. In resurrection He is now the life-giving Spirit (1 Cor. 15:45b). Now He is not merely able to be on this earth among human beings, but He is also able to enter into us, His believers.

HOW TO ENJOY CHRIST AS LIFE

Now He is flowing in resurrection, and the way to receive Him is to drink Him in spirit by calling on His name—“O Lord Jesus, O Lord Jesus.” The more you say, “Lord Jesus,” the more you drink of Him. The more you say, “Lord Jesus,” the more He flows in. He flows into us, through us, and out of us to water the whole earth, to quench the thirst of all the needy ones. In the flow the tree of life grows, indicating that when you have this flow, you have the supply of life. The tree of life produces twelve fruits and yields its fruit each month (Rev. 22:2). The fruit is always new and fresh to meet every need.

主在约翰十四章六节告诉我们，祂是生命。然后在七至十一节祂告诉我们，祂与父是一。腓力说，“主啊，将父显给我们看，我们就知足了。”主就说，“我与你们同在这样的长久，你还不认识我么？你不知道我就是父么？我在父里面，父在我里面。我与父原是一。人看见了我，就是看见了父。”然后主在十六至二十节告诉我们，另一个人位——圣灵——要被差来。基督作那灵，要来进到门徒里面。七至十一节告诉我们，基督与父原是一。十六至二十节告诉我们，圣灵乃是基督的实际。基督是神的具体化身，实化为那灵，借此对我们是生命。罗马八章二节说到生命的灵，林前十五章四十五节下半说，基督这位末后的亚当，成了赐生命的灵。

我们要接受祂并盛装祂，关键乃在于我们人的灵。罗马八章六节说，心思置于灵乃是生命。你若要接受三一神的涌流作你的生命，你必须从你全人的深处敞开，说，“哦，主耶稣。”你若要整天享受祂作生命，就必须不住的呼求祂的名。你越说，“哦，主耶稣，”你就越享受祂。不要想办法要谦卑或作好人，那是不管用的。只要呼求主的名。

你怎能控制自己的脾气？当你觉得要发脾气时，只要说，“哦，主耶稣。”这样你就不会发脾气，你的脾气就消散了；换句话说，脾气消失了。脾气会因着你说，“哦，主耶稣”而消散。不要想办法要谦卑或爱别人。你越想要爱一个人，你越不爱他。你只要不断的呼求主；这样，每一个人对你都是可爱的。这样，你就能享受那作生命之三一神的涌流。

没有生命真实的经历，就没有召会生活的实行和实际。没有生命真实的经历，我们就会分裂。我们不需要以道理的方式讲论生命。我们需要借着操练我们的灵，真实的经历生命。我们需要喝基督并给祂自由的通路，好流进我们里面，从我们里面流过，并流出来；借此我们就享受祂。这样，我们就有父在子里成为那灵，作我们的生命。每天每时我们都需要享受祂作我们的生命。我们享受祂作生命，就不知不觉的谦卑并爱人。这生命一点不差就是基督自己实化为那灵，在我们的灵里涌流。我们需要操练灵，说，“哦，主耶稣。”这样，我们就享受活水在我们里面涌流，从我们里面流过，并流出来。这样，我们就能享受基督这生命树的一切丰富，连同丰满、洋溢、丰富的供应，使我们有召会生活的实际。

In John 14:6 the Lord told us that He is the life. Then in verses 7 through 11 He told us that He is one with the Father. Philip said, “Lord, show us the Father and it is sufficient for us” (v. 8). Then the Lord said, “Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father” (v. 9). Then in verses 16 through 20 the Lord told us that another person would be sent—the Holy Spirit. As the Spirit, Christ would come to enter into the disciples. Verses 7 through 11 tell us that Christ is one with the Father. Verses 16 through 20 tell us that the Holy Spirit is the reality of Christ. Christ is life to us by being the embodiment of the Father realized as the Spirit. Romans 8:2 speaks of the Spirit of life, and 1 Corinthians 15:45b says that Christ as the last Adam became a life-giving Spirit.

The key point to receiving Him and containing Him is our human spirit. Romans 8:6 says that the mind set on the spirit is life. If you want to receive the flowing Triune God as your life, you have to open from the depths of your being to say, “O Lord Jesus.” If you want to enjoy Him as life all day long, you need to call upon His name continually. The more you say, “O Lord Jesus,” the more you will enjoy Him. Do not try to be humble or good. That does not work. Simply call upon the name of the Lord.

How can you control your temper? When you feel like you are going to lose your temper, simply say, “O Lord Jesus.” Then you will not lose your temper, but your temper will be lost; in other words, it will go away. It will be lost by your saying, “O Lord Jesus.” Do not try to be humble or to love others. The more you try to love someone, the more you will not love him. Just call upon the Lord continually. Then everyone will be so lovable to you. This is the way to enjoy the flowing of the Triune God as life.

Without the real experience of life, there is no practicality or actuality of the church life. Without the real experience of life, we will be divided. We do not need to talk about life in a doctrinal way. We need the real experience of life through the exercise of our spirit. We need to enjoy Christ by drinking Him and giving Him the free way to flow in us, through us, and out of us. Then we have the Father in the Son as the Spirit as our life. Daily and hourly we need to enjoy Him as our life. When we enjoy Him as life, we are humble and love others unconsciously. This life is nothing less than Christ Himself realized as the Spirit, who is flowing in our spirit. We need to exercise our spirit to say, “O Lord Jesus.” Then we will enjoy the flowing of the living water in us, through us, and out of us. This is the way that we enjoy all the riches of Christ as the tree of life with the full, abundant, rich supply for the actuality of the church life.

第二章

借着魂生命受对付 而在生命里长大

读经：约翰福音十章十节，三章五至六节，十四至十五节，二十九至三十节，六章四十四至四十五节，七章十七节，十四章二十一节，二十三节，二十一章十五至十九节，十二章二十五节。

主来是要叫我们得生命， 为着产生新妇

在约翰十章十节主说，“我来了，是要叫羊得生命，并且得的更丰盛。”我们也许知道这节圣经，甚至有一些经历，但我们必须问：“主为什么来叫我们得生命？”主来叫我们得生命，唯一的目的是要产生新妇。

我们可以用约翰三章来证明。在三章主所说的话很短，却很深奥。主来了是要叫我们得生命，但我们如何能得着这生命？三章告诉我们，我们能借着重生，就是再生，而得生命。我们乃是借着重生，接受基督作生命。重生的路就是从水和灵而生。（5。）“水”是施浸者约翰职事的中心观念，要了结在旧造里的人；“灵”是耶稣职事的中心观念，要使人在新造里有新生的起头。水对付我们过去一切消极的东西，把我们老旧历史的一切埋葬。水埋葬旧生命，灵带进新生命。

我们借着重生所接受的生命，是使我们进神国（3）的生命。让我举例说明，好帮助我们明白这事。地上有许多国度，有植物的国度、动物的国度、和人类的国度。要进入某一个国度唯一的路，乃是有那个国度的生命。我们进入人类的国，是借着由我们人的父母所生。若不是从我们人的父母而生，我们就绝不能看见、或进入人的国。

CHAPTER TWO

GROWTH IN LIFE BY THE SOUL-LIFE BEING DEALT WITH

Scripture Reading: John 10:10; 3:5-6, 14-15, 29-30; 6:44-45; 7:17; 14:21, 23; 21:15-19; 12:25

THE LORD COMING THAT WE MAY HAVE LIFE FOR THE PRODUCING OF THE BRIDE

In John 10:10 the Lord said, “I have come that they may have life and may have it abundantly.” We may know this verse and may even have some experience of it, but we need to ask, “Why did the Lord come that we may have life?” The Lord came that we may have life for the unique purpose that the bride might be produced.

We can prove this by John 3. In this chapter the words spoken by the Lord are short and simple, yet they are profound. The Lord came that we may have life, but how can we have this life? John 3 shows that we can have life by being regenerated, born again. It is through regeneration that we receive Christ as life. The way to be born again is to be born of water and the Spirit (v. 5). “Water” was the central concept of the ministry of John the Baptist, that is, to terminate people of the old creation. “Spirit” is the central concept of the ministry of Jesus, that is, to germinate people in the new creation. Water deals with all the negative things of our past, burying everything of our old history. Water buries the old life, and the Spirit brings in the new life.

The life which we have received by being born again is a life for us to enter into the kingdom of God (v. 3). Let me give an illustration to help us understand this. On the earth there are a number of kingdoms. There are the plant kingdom, the animal kingdom, and the human kingdom. The only way to enter into a particular kingdom is to have the life of that kingdom. We entered the kingdom of humanity by being born of human parents. Without having been born of human parents, we could never have seen, or entered into, the kingdom of humanity.

在宇宙中有另一个国度，就是神的国。我们能进入这国度唯一的路，乃是借着从神而生。有人的国，就是人性的国，也有神的国，就是神性的国。我们都已经生到人性的国里，但我们需要借着由神重生，进入神性的国里。尼哥底母以为，重生就是他再进母腹里生出来，（4，）但重生乃是从水和灵而生。这意思是说，把我们老旧的历史埋在水里，并借着圣灵有新开始、新生命、新历史、新日子、生命的新起头。借着新的出生，借着重生，借着从水和灵而生，我们已经进入神的国。

约翰三章继续告诉我们，耶稣要被举起来，正如摩西在旷野把铜蛇举起来一样。（14。）当祂在十字架上被举起来时，祂是羔羊，（一 29，）但祂是在蛇的形状里。约翰一章有羔羊，三章有蛇。祂在十字架上作神的羔羊被举起来，为要除去我们的罪；祂在蛇的形状里被举起来，为要对付撒但，就是古蛇，好使我们得着神圣、永远的生命。（三 15。）

祂被举起来，当然也是为了完成救赎，但救赎不是目标，救赎乃是达到目标的手续。救赎是为着生命；借着救赎我们得着生命。赞美主，今天我们不仅蒙了救赎，我们也得了重生。旧事已过，如今新生命是我们的分。我们得着永远的生命，就是神自己，流到我们里面。生命就是神自己在基督里作为那灵流到我们里面。

神已经借着成为肉体 and 复活这两个步骤，将自己流出来，并且流到我们里面。成为肉体完成了救赎，复活把生命赐到我们里面。借着成为肉体，祂成了人。（约一 14。）作为一个人，祂是神的羔羊，在蛇的形状里，在十字架上被举起来，好除去罪，并对付撒但，以完成救赎。然后祂复活，成了赐生命的灵。（林前十五 45 下。）基督作为神的羔羊，是在约翰一章。基督作为气，作为赐生命的灵，是在二十章。祂复活后，就回到门徒那里，吹一口气到他们里面，告诉他们要受圣灵。（22。）当我们信入祂，就借着吸入祂而接受祂。现今我们有祂在里面作我们的生命。

后来，三章二十九节启示基督是娶新妇的新郎；我们是新妇。我们也许不明白，我们这些堕落的罪人，怎能成为基督荣耀新妇的一部分。我们乃是借着救赎和重生，而成为这荣耀新妇的一部分。约翰三章给我们看见生命的开始

In the universe there is another kingdom, the kingdom of God. The only way that we can enter into this kingdom is by being born of God. There is the kingdom of man, the kingdom of humanity, and there is the kingdom of God, the kingdom of divinity. We all have been born into the kingdom of humanity, but we need to enter into the kingdom of divinity by being born again of God. Nicodemus thought that to be born again was for him to return to the womb of his mother (v. 4), but to be born again is to be born of water and the Spirit. This means to have our old history buried in the water and to have a new beginning, a new life, a new history, a new day, a new start of life, by the Holy Spirit. We have entered into the kingdom of God by a new birth, by regeneration, by being born of water and the Spirit.

John 3 goes on to tell us that Jesus would be lifted up just as the bronze serpent was lifted up by Moses in the wilderness (v. 14). When He was lifted up on the cross, He was the Lamb (1:29), but He was in the form of a serpent. In John 1 is the Lamb, and in John 3 is the serpent. He was lifted up on the cross as the Lamb of God to take away our sin, and He was lifted up in the form of the serpent to deal with Satan, the old serpent, so that we might have the divine, eternal life (v. 15).

Surely His being lifted up was also to accomplish redemption, but redemption is not the goal. Redemption is the procedure for the goal. Redemption is for life. Through redemption we receive life. Praise the Lord that today we are not only redeemed but also born again. The past is gone, and a new life is now our portion. We have the eternal life, which is God Himself flowing into us. Life is simply God Himself in Christ as the Spirit flowing into us.

God has flowed Himself out and into us by two steps—by incarnation and by resurrection. Incarnation accomplished redemption, and resurrection imparts life into us. It was by the step of incarnation that He became a man (1:14). As a man He was the Lamb of God lifted up on the cross in the form of a serpent to take away sin and to deal with Satan in His accomplishment of redemption. Then He was resurrected to become the life-giving Spirit (1 Cor. 15:45b). Christ as the Lamb of God is in chapter 1 of John. Christ as the breath, as the life-giving Spirit, is in chapter 20. After He was resurrected, He came back to His disciples and breathed into them, telling them to receive the Holy Spirit (v. 22). When we believed into Him, we received Him by breathing Him in. Now we have Him within us as our life.

Eventually, in John 3:29 Christ is revealed as the Bridegroom who is for the bride. We are the bride. We might wonder how we fallen sinners could be a part of Christ's glorious bride. We become a part of this glorious bride by redemption and regeneration. John 3 shows us the start of life and the consequence of life. The start of life is to be regenerated

和生命的结果。生命的开始是借着接受救赎而得重生；生命的结果是进入国度，并成为新妇的一部分。我们借着蒙救赎并重生，就进入神的国，并成为新妇的一部分。

借着喝基督、 吃祂、住在祂里面、 并吸入祂而变化

我们重生之后，还需要变化。我们能借着每时每刻喝基督、吃祂、住在祂里面、并吸入祂而被变化。约翰四章告诉我们如何喝祂；六章告诉我们如何吃祂；然后十四章和十五章告诉我们如何住在祂里面；最后，二十章告诉我们如何吸入祂。当我们吸入祂，我们就得着复苏。基督是真实的复苏。我们需要天天借着基督得复苏。我们借着喝、吃、住并呼吸，就在神圣的生命里长大。你若天天真实的喝基督、吃祂、住在祂里面、并吸入祂，你就会长大。

对付魂生命

现在我要指出，在生命里长大的另一面。虽然我们已由那灵而生，但我们身上仍然有肉体。我们外面有肉体，里面有那灵。在生命里长大，意思是使你里面的那灵一直增加，并且使外面的肉体一直减少。歌罗西三章说，在新人，就是基督的身体，也就是召会里，没有天然的人。（10～11。）换句话说，在新人里，没有美国人、中国人、加拿大人、日本人、墨西哥人，或任何其他种族的人，唯有基督是一切，又在一切之内。

我们每一个人在肉体里都像丑陋的毛毛虫，但我们里面有一个美丽的东西，就是属灵的、属天的、神圣的“蝴蝶”。主来叫我们得生命，为着产生基督的身体；在这身体里没有一点老旧的东西。然而，我们在天然的人里是老旧的，所以我们需要变化。这就是为什么我们需要一直喝主，吃主，住在主里面，并吸入主。但为了要变化，我们的魂生命也必须受对付。我们的心思、情感、意志，就是我们的全魂，都必须受主对付。

主在约翰六章四十四至四十五节说，“若不是差我来的父吸引人，就没有人能到我这里来；到我这里来的，在末日我要叫他复活。申言者书上记着，‘他们都要蒙神的教导。’凡从父听见又学习的，就到我这里来。”父借着光

by receiving redemption. The consequence of life is to enter into the kingdom and become a part of the bride. By being redeemed and regenerated, we have entered into the kingdom of God and have become a part of the bride.

TRANSFORMATION BY DRINKING CHRIST, FEEDING ON HIM, ABIDING IN HIM, AND BREATHING HIM IN

After being regenerated, we need transformation. We can be transformed by drinking Christ, feeding on Him, abiding in Him, and breathing Him in all the time. John 4 tells us how to drink of Him. Chapter 6 tells us how to feed on Him. Then chapters 14 and 15 tell us how to abide in Him. Finally, chapter 20 tells us how to breathe Him in. As we breathe Him in, we are refreshed. Christ is the real refreshment. We need to be refreshed by Christ day by day. By drinking, eating, abiding, and breathing, we grow in the divine life. If we are really drinking of Christ, feeding upon Him, abiding in Him, and breathing Him in day by day, we will have the growth.

DEALING WITH THE SOUL-LIFE

Now I want to point out another side of the growth in life. Although we have been born of the Spirit, we still have the flesh with us. We have the flesh without and the Spirit within. To grow in life means to have the Spirit within you increasing all the time and the flesh without decreasing all the time. Colossians 3 says that in the new man, the Body of Christ, the church, there is no natural person (vv. 10-11). In other words, there is no American, Chinese, Canadian, Japanese, Mexican, or any other race in the new man, but Christ is all and in all.

All of us in our flesh are like ugly worms, but within us there is something beautiful, which is the spiritual, heavenly, divine “butterfly.” The Lord came that we might have life for the purpose of producing the Body, and in the Body there is nothing old. However, we are old in our natural man, so we need to be transformed. This is why we need to drink the Lord, eat the Lord, abide in the Lord, and breathe in the Lord all the time. But in order to be transformed, our soul-life must also be dealt with. Our mind, emotion, and will—our entire soul—must be dealt with by the Lord.

In John 6:44-45 the Lord said, “No one can come to Me unless the Father who sent Me draws him; and I will raise him up in the last day. It is written in the prophets, ‘And they shall all be taught of God.’ Everyone who has heard and learned from the Father comes to Me.” The Father draws us to His Son, the Lord Jesus Christ, by enlightening our mind. The

照我们的心思，吸引我们到祂儿子，就是主耶稣基督那里去。悔改真正的意思，乃是心思转变。甚至今天我们的思路仍需要转变。我们的思路会阻挠我们到基督这里来。一天过一天，日日夜夜，我们需要心思的转变。我们需要父的光照，好使我们能看见我们的老旧。我们的思路需要更新。我们的思路需要每早晨蒙父新鲜的教导。

我们所需要的是父的教导，不是人的教导。父的教导光照我们的心思，使我们能看见在我们的观念和领会里，那些取代基督的事物。我们的思路里也许有好东西，却是取代基督的，所以我们需要悔改。我们的思路需要转变，我们的观念需要转变。绝不要满足于你所领会的；绝不要留在你老旧的观念里。主在约翰五章告诉犹太人，他们有旧约的知识，但他们却不到主耶稣这里来得生命。（39～40。）我们需要蒙光照，并且我们的思路需要一再的得更新。

约翰六章有思路的更新；然后七章有意志的对付。主耶稣说，“人若立志实行祂（父）的旨意，就必晓得…”（17。）这意思是说，如果我们要认识基督，晓得父的意愿，就必须服从，接受父的旨意。这样，我们就要看见父的旨意，乃是要我们享受祂的儿子主耶稣基督。

我们也许操练喝主、吃主、住在主里面、并吸入主，但在许多事上我们的思路没有转变，我们的意志不降服于父的旨意。因此，我们也许吃了东西，但没有合式的消化。你也许操练享受主，但你还是不愿意在思路里蒙光照，在意志上降服。结果，你就很难充分的有分于主，并且你也很难领会神的儿子对你有多重要。正确的吃喝主，必须心思有转变，意志服从并降服，才能得以实化。

在生命里长大，乃是基督一直在你里面增加，并且你一直减少。如果要基督在你里面增加，你减少，就必须要在你的观念里改变心思，并且必须有服从的意志。我们的思路越转变，意志越降服，基督就越在我们里面增加。这就是为着地方召会而有之生命里的长大。

我们只能凭着在生命里长大而有召会生活的实际。我们如果缺少生命里的长大，就缺少建造。召会生活的建立，完全在于生命里的长大。在生命里真实的长大，不

real meaning of repentance is to have a change in our mind. Even today we still need some change in our mind. Our mind can frustrate us from coming to Christ. Day by day, morning and evening, we need a change of mind. We need the enlightenment of the Father so that we may realize our oldness. We need the renewing of our mind. Our mind needs to be taught by the Father afresh every morning.

We need the Father's teaching, not man's teaching. The Father's teaching enlightens our mind so that we may see the things in our concept and understanding that replace Christ. We might have something good in our mind which replaces Christ, so we need to repent. We need to have a change of mind, a change of our concept. Never be satisfied with what you understand. Never remain in your old concept. In John 5 the Lord told the Jewish people that they had the knowledge from the Old Testament, but they would not come to the Lord Jesus for life (vv. 39-40). We need to be enlightened and have our mind renewed again and again.

In John 6 there is the renewing of the mind. Then in John 7 there is the dealing with the will. The Lord Jesus said, "If anyone resolves to do His will, he will know..." (v. 17). This means that if we are going to know Christ and know the Father's intention, we must be submissive to take the Father's will. Then we will see that the Father's will is for us to enjoy His Son, the Lord Jesus Christ.

We may be exercising to drink the Lord, eat the Lord, abide in the Lord, and breathe in the Lord, but in many things we do not want to have a change of mind, and we do not want to have our will subdued to the Father's will. Thus, we may have the feeding, the eating, but not the proper digestion. You may exercise to enjoy the Lord, yet you are not willing to be enlightened in your mind and subdued in your will. As a result, it is difficult for you to partake of the Lord in a full way. Also, it is difficult for you to realize how much the Son of God means to you. The proper drinking and eating of the Lord must be realized in the change of the mind and in a submissive and subdued will.

The growth in life is Christ increasing within us and our decreasing. If Christ is going to increase in us and we are going to decrease, we need a change of mind in our concept, and we need a submissive will. The more we are changed in our mind and subdued in our will, the more Christ will be increased within us. This is the growth in life for the local church.

We can have the reality of the church life only by the growth in life. If we are short of the growth in life, we are short of the building up. The building up of the church life depends absolutely upon the growth in life. The real growth in life is not the

是知识、恩赐、能力的增加；乃是基督在我们里面的增加。基督在我们里面的增加需要我们的心思转变并更新，也需要我们的意志降服。

约翰十四章告诉我们，我们的情感需要受对付。主说，“爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。…人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”（21，23。）爱是心里的情感。因此，在六章，心思蒙了光照；在七章，意志降服了；在十四章，情感被主挑旺。对主真实的爱，会把祂带给你这里。你若爱祂，祂和父必要到你这里来，同你安排相互的住处；这是情感的事。我们的心思必须更新，意志必须降服，情感必须被挑旺起来爱主。

在约翰福音末了，主耶稣用简单的方式对付彼得。复活得荣的主问他说，“西门，你爱我…么？”当彼得说他爱主时，主说，“你喂养我的小羊。”（二一15。）当你爱主，就有生命向外涌流，好喂养别人，将基督当作生命供应给人。我们也许说，我们享受主，但我们的心思没有改变，我们的意志没有降服，我们的情感没有被主摸着，或被祂挑旺。我们固然需要喝、吃、住并呼吸，但我们的魂也需要被对付。享受主需要我们的心思转变，我们的意志降服，并且我们的情感被挑旺起来爱主。

主耶稣接着来摸彼得刚强的意志，但祂作得很有智慧。祂没有责备彼得说，他的意志又强又刚硬，有一天他的意志要降服。主反而说，“你年轻的时候，自己束上带子，随意往来；但年老的时候，你要伸出手来，别人要把你束上，带你到不愿意去的地方。”（18。）这表明生命的成熟，而不仅仅是生命的长大。

你越成熟，就越服从。当你年轻时，你的意志是顽固的，很容易与人辩论和争论。但你若在主里长大，有一天你要非常服从。你在基督的生命里成熟时，就绝不会与弟兄争论，你会与人相处融洽。即使他们把你摆在十字架上，你会说，“阿们。”要与同作肢体的相处融洽，需要在生命里长大，并且在生命里成熟。

主预言说，有一天彼得要成为一个服从的人，不仅服从神的旨意、神的手，也服从一切的环境，没有抵挡。

increase of knowledge, of gifts, or of power. It is the increase of Christ within us. The increase of Christ within us requires that we have our mind changed and renewed and our will subdued.

John 14 shows that we need to have our emotion dealt with. The Lord said, “He who loves Me will be loved by My Father, and I will love him and will manifest Myself to him...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him” (vv. 21, 23). Love is with the emotion in the heart. Thus, in John 6 the mind is enlightened, in chapter 7 the will is subdued, and in chapter 14 the emotion is stirred up by the Lord. The real love of the Lord will bring Him to us. If we love Him, He will manifest Himself to us. If we love Him, He and the Father will come to us and make a mutual abode with us. This is a matter of the emotion. Our mind has to be renewed, our will has to be subdued, and our emotion has to be stirred up to love the Lord.

At the end of the Gospel of John, the Lord Jesus dealt with Peter in a simple way. The resurrected, glorified Lord asked him, “Simon, son of John, do you love Me?” When Peter said that he did, the Lord said, “Feed My lambs” (21:15). When you love the Lord, there is an outflow of life to feed others, to minister Christ as life to others. We may say that we are enjoying the Lord, but our mind has not been changed, our will has not been subdued, and our emotion has not been touched by the Lord or stirred up by Him. We surely need the drinking, eating, abiding, and breathing, but we also need our soul dealt with. The enjoyment of the Lord requires us to have a change in our mind, to have our will subdued, and to have our emotion stirred up to love the Lord.

The Lord Jesus went on to touch Peter’s strong will, but He did it in a wise way. He did not rebuke Peter and tell him that his will was strong and stubborn and that some day his will would be subdued. Instead the Lord said, “When you were younger, you girded yourself and walked where you wished; but when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go” (v. 18). This shows the ripening of life, the maturity in life, not merely the growth in life.

The more mature you become, the more submissive you are. When you are young, you are stubborn in your will, and it is so easy for you to debate and argue with others. But if you are growing in the Lord, the day will come when you will be very submissive. When you are ripe in the life of Christ, you will never argue with the brothers. You will go along with others. Even if they put you on the cross, you will say Amen. To go along with a fellow member needs the growth in life and the ripening in life, the maturity in life.

The Lord predicted that one day Peter would be a submissive person, not only submissive to God’s will, God’s hand, but also submissive to all of his environment without

我们若在生命里成熟，我们就能说，“不论什么事发生，不论什么不幸临到，我都不抵挡。”在召会生活里我们需要成熟的人。年轻人知道如何争战，但他们不知道如何配搭。配搭需要某种程度的成熟。如果我们只有生命，没有长大，在召会里就一直有争斗。我们需要在生命里长大，为着生命里的成熟。

彼得是个勇敢且刚强的人，但主告诉他，有一天人要把他束上，带他到不愿意去的地方，但他仍要去。然后主说，“你跟从我吧。”（二一19。）我们若爱主，这会使我们涌流出生命，供应给别人。但我们意志降服，会叫我们有跟随主的能力。我们若要跟随祂，就需要有真实降服的意志。

你需要有服从的意志，但你不会一夜之间得到。你需要一点一点的在生命里长大，直到你在生命里成熟。地方召会不仅是你能得着生命的地方，也是你能在生命里长大，好在生命里成熟的地方。生命真实的长大，在积极一面乃是基督在你里面增加，在消极一面乃是你自己减少。这减少是在于转变你的心思、降服你的意志、并挑旺你的情感。

主在约翰十二章二十五节说，“爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。”我们必须丧失魂生命，就是朴宿克（psuche），好有分于永远的生命，就是奏厄（zoe）。我们丧失魂生命，为要得着神圣的生命。我们必须在心思转变、意志降服、情感挑旺这三个方向上丧失魂生命，就是天然的生命。日复一日，我们必须新鲜的更新我们的心思，征服我们的意志，并挑旺我们的情感，使我们的情感火热的为主。这需要持续的发生，直到我们成为在神圣生命里成熟的人。你越成熟，你的意志就越服从主，服从环境，服从召会，并服从你身边所有的弟兄姊妹。这样，在召会生活里就没有问题。

我们必须借着喝主、吃主、住在祂里面、并吸入祂，在生命里长大。我们也必须继续使我们的心思转变，使我们的意志降服，并把我们的情感挑旺。整个魂生命必须丧失，好得着神圣的生命。这样一天过一天，召会生活就会得着加强，并得着建立。

any resistance. If we have the maturity in life, we can say, “No matter what happens to me, no matter what betides, I will not resist.” We need the mature ones in the church life. The young ones know how to fight, but they do not know how to be coordinated. To be coordinated requires a certain degree of maturity. If we have only life without growth, there will be fighting in the church life all the time. We need the growth in life for the maturity in life.

Peter was a bold and strong man, but the Lord told him that the day would come when someone would gird him and bring him to a place where he did not want to go, yet he would still go. Then the Lord said, “Follow Me” (v. 19). If we love the Lord, that will afford us an outflow of life to minister life to others. But to be submissive in the will affords us the ability to follow the Lord. If we are going to follow Him, we need a real subduing of our will.

You need a submissive will, but it cannot come to you overnight. You need the growth in life, bit by bit, until you have the maturity in life. The local church is not only a place where you can receive life but also a place where you can grow in life to be matured in life. The real growth in life is, positively, the increase of Christ within you, and negatively, the decrease of yourself. This decrease is in the change of your mind, the subduing of your will, and the stirring up of your emotion.

In John 12:25 the Lord said, “He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.” We have to lose the soul-life, the psuche, to participate in the eternal life, the zoe. We lose the soul-life for the divine life. We have to lose the soul-life, the natural life, in three directions: in the change of the mind, in the subduing of the will, and in the stirring up of the emotion. Day by day we need the fresh renewing of our mind, the subduing of our will, and the stirring up of our emotion so that our emotion is on fire for the Lord. This needs to take place continually until we become a mature person in the divine life. The more we are matured, the more submissive we will be in our will to the Lord, to the environment, to the church, and to all the brothers and sisters around us. Then there will be no problems in the church life.

We have to grow in life by drinking the Lord, feeding on Him, abiding in Him, and breathing Him in. We also have to continually have a change of mind, have our will subdued, and have our emotion stirred up. The entire soul-life must be lost for the divine life. Then day by day the church life will be strengthened and built up.

第三章

召会与为着召会的生命

读经：约翰福音十四章六至十一节，十六至二十节，十六章十三至十五节，哥林多前书十五章四十五节下，十六章十七节，哥林多后书三章六节下，十七节，十三章十四节，提摩太后书四章二十二节，启示录二十二章一至二节。

生命与召会

我们在本书的负担，可以用“生命”与“召会”这两个辞来表达。我们若要有正确的召会生活，就必须充分的注意生命这件事。召会不是由道理或组织所产生的东西；召会乃是一个生机体，这完全是生命的事。没有生命就没有生机体。召会不仅是神的家，（提前三 15，）也是基督的身体。（弗一 22～23。）为着那是基督身体的召会，我们需要生命。

神的目的

我们从整本圣经可以看见，神的目的是要人接受祂作生命，好成为祂在这宇宙中的彰显。圣经头二章和末二章，用特别的方式把神的目的告诉我们。这两组的章节彼此直接相联。

在创世记一章和二章，我们看见神的创造。神创造诸天和地以及许多东西，好使人生存在这宇宙中。然后神创造人，以完成祂的目的。人是照着神的形像被造的。（一 26。）新约说，基督是那不能看见之神的像。（西一 15 上。）这意思是说，人是照着基督造的。手套是如何是按照手的形像造的，好盛装手，人也照样是按照基督的形像造的，好盛装基督。神的目的是要把基督摆在人里面。容器总是按其内容物品的形状、样式和形像造的。如果一个容器要装圆的东西，那个容器也必须是圆的，好配合所装之物。手套有五个指头，因为它要装有五个手指的手。照样，人是照着基督的形像造的，因为神的目的要把基督摆在人里面。

CHAPTER THREE

THE CHURCH AND THE LIFE FOR THE CHURCH

Scripture Reading: John 14:6-11, 16-20; 16:13-15; 1 Cor. 15:45b; 6:17; 2 Cor. 3:6b, 17; 13:14; 2 Tim. 4:22; Rev. 22:1-2

LIFE AND THE CHURCH

In this book our burden can be expressed with these two words—life and the church. If we are going to have a proper church life, we must pay adequate attention to the matter of life. The church is not something produced by doctrine or organization. The church is an organism, which is entirely a matter of life. Without life there is no organism. The church is not only the house of God (1 Tim. 3:15) but also the Body of Christ (Eph. 1:22-23). For the church as the Body of Christ, we need life.

GOD'S INTENTION

God's intention seen throughout the Bible is that man would receive Him as life to become His expression in this universe. The first two chapters of the Bible and its last two chapters show us His intention in a particular way. These two sets of chapters are connected directly to each other.

In Genesis 1 and 2 we see God's creation. God created the heavens and the earth and many things for man to exist in this universe. Then God created man to fulfill His purpose. Man was created in the image of God (1:26). The New Testament says that Christ is the image of the invisible God (Col. 1:15a). This means that man was created according to Christ. Just as a glove was made in the image of a hand in order to contain a hand, man was made in the image of Christ in order to contain Christ. God's intention is to put Christ into man. A container is always made in the form, the style, and the image of its content. If a container is going to contain something round, it also must be round to match its content. A glove is made with five fingers because it contains a hand with five fingers. Likewise, man was made according to the image of Christ because God's intention was to put Christ into man.

但在创世记一章，人受造时是空的容器，空的器皿。在创世记二章，这空的器皿被摆在生命树前。（9。）这当然是要人有分于生命树，好被神充满作人的内容。创世记二章也告诉我们，有河从伊甸流出来滋润那园子，这河分岔为四道——一道往南，一道往北，一道往东，一道往西——涵盖居人之地的四方。（10。）无疑的，这条河的水是为着所有住在地上之人的。因此，在创世记二章我们看见生命树同涌流的河。然后在这河的流中有三种宝贵的材料——金、珍珠（在此是植物性的珍珠）、以及红玛瑙。（11～12。）在圣经里，金、珍珠和宝石乃是为着神的建造。

在圣经的末了二章，生命树再次出现，并且出现在一条河，就是生命水河的两旁。（启二二1～2。）这河是涌流在由金、珍珠和宝石所建造的城内。（二一18～21。）新耶路撒冷完全是一座金城。城中只有一条街道，并且城的街道也是金子，因为街道是城本身的一部分。十二个城门乃是珍珠，城墙是用碧玉造的。十二种宝石是城墙的十二层根基。因此，在创世记二章所看见的金、珍珠、宝石，乃是为着神的建造，这建造的终极完成是在启示录二十一和二十二章。

我们在创世记二章还需要再看见一点东西。在宝贵的材料之后，有新妇作亚当的扩增。亚当原是个单身汉，但夏娃产生之后，亚当就有了配偶来与他相配。亚当是基督的预表，（罗五14，）而夏娃是召会的预表。（创二24，参弗五31～32。）召会乃是基督的扩增。

神为了要产生夏娃，就使亚当沉睡，从他肋旁取出一根肋骨，建造成一个女人。（创二21～22。）沉睡表征死。（林前十五18，帖前四13～16，约十一11～14。）在十字架上，基督睡了，就是死了，祂的肋旁也裂开了。有血与水从基督的肋旁流出来。（约十九34。）血是为着救赎，以对付罪。（一29，来九22。）水是为着分赐生命，以对付死。（约十二24，三14～15。）从主肋旁流出的水，以及亚当肋旁的肋骨，都表征用以产生召会的复活生命。召会乃是以基督这复活的生命而建造并构成的。

圣经头二章有生命树、河、三种宝贵的材料、以及新妇。圣经末了二章也有生命树、河、三种宝贵的材料、以及新妇；这新妇是由所有宝贵的材料所组成，作为一个建造。所以圣经的两端是彼此相联的。

But at the time of creation in Genesis 1, man was an empty container, an empty vessel. In Genesis 2 this empty vessel was put in front of the tree of life (v. 9). This, of course, was with the intention that man would partake of the tree of life to be filled with God as his content. Genesis 2 also tells us that there was a river flowing out of Eden to water the garden, and this one river was parted into four heads—one to the south, one to the north, one to the east, and one to the west—to cover the four directions of the populated earth (v. 10). No doubt, this river was the water for all the people on this earth. Thus, in Genesis 2 we see a tree of life with a flowing river. Then at the flow of this river there are three categories of precious materials—gold, bdellium (a pearl-like substance), and onyx stone (vv. 11-12). In the Bible, gold, pearl, and precious stones are for God's building.

In the last two chapters of the Bible, the tree of life appears again, and it appears in a river, the river of water of life (Rev. 22:1). This river is flowing in a city built of gold, pearls, and precious stones (21:18-21). The New Jerusalem is absolutely a city of gold. It has just one street, and the street of the city is also gold because it is a part of the city proper. The twelve gates are pearls, and the wall of the city is built with jasper stone. Twelve kinds of precious stones are the twelve layers of its foundation. Thus, the gold, pearl, and precious stones seen in Genesis 2 are for God's building, which is consummated in Revelation 21 and 22.

We also need to see something more in Genesis 2. After the precious materials, there is a bride to be the increase of Adam. Adam was a bachelor, but after Eve came into being, Adam had a counterpart to match him. Adam is a type of Christ (Rom. 5:14), and Eve is a type of the church (Gen. 2:24; cf. Eph. 5:31-32). The church is the increase of Christ.

In order for Eve to come into being, God put Adam to sleep and took a bone, a rib, out of his side, with which He built a woman (Gen. 2:21-22). Sleep signifies death (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14). Christ was made to sleep, to die, on the cross, and His side was also opened up. Out of Christ's side flowed blood and water (19:34). Blood is for redemption, to deal with sin (1:29; Heb. 9:22). Water is for imparting life to deal with death (John 12:24; 3:14-15). The flowing water out of the Lord's side and the rib out of Adam's side both signify the resurrection life by which the church comes into being. The church is built and constituted with Christ as the resurrection life.

In the first two chapters of the Bible are the tree of life, the river, three kinds of precious material, and the bride. In the last two chapters of the Bible are again the tree of life, the river, three kinds of precious material, and the bride, who is composed of all the precious materials as a building. The two ends of the Bible are united to each other.

在创世记二章之后，我们就在第三章看见蛇。这古蛇出现在整本圣经里，它要作诡诈的工作，来破坏并阻挠主的工作，一直到它在启示录二十章被摔下去。（2～3，10。）圣经头二章（撒但进来之前），是由圣经末了二章（撒但被摔下去之后）接续的。今天我们是在启示录十二章的经历中，在此古蛇和妻子，就是那妇人，正在争战。我盼望再过不久，我们就来到撒但被摔下去的那一天。这样，我们就要进入圣经的末了二章。

神如何完成祂的目的

我分享这些的目的，是要我们对神所写的启示有全盘的看见。这全盘的看见，会把神要得着新妇的目的，深印在我们里面。神的目的是要得着基督的身体，就是召会，作基督的配偶。神如何能完成祂的定旨？圣经头二章就是给我们看见这件事。

神将祂所造的人摆在生命树跟前。事实上，神乃是把所有的人都摆在生命树跟前。生命树就是三一神，就是成为肉体的神实化为那灵。神的目的乃是要每个人都敞开他们的口呼求主。（罗十12～13。）这样，生命树就要进到他们里面。当你接受主耶稣，你就接受了生命树。生命树进入你里面之后，就有一道活的河在你里面涌流，并且在你里面有一股水泉一直涌出来。（约四14。）

借着这活水河的涌流，宝贵的材料就产生了。这意思是说，借着生命树同涌流的水河，我们这些属泥土、属尘土的人，就要变化成为金、珍珠和宝石。我们是没有价值的尘土、泥土，但有一些金子在我们里面。赞美主，我们里面的金子一直在增加，尘土一直在减少。不管我们多么属土，我们至终要变成金、珍珠和宝石。

这些宝贵的材料不是个别一块一块的。这些材料要被建造在一起，成为一个团体的整体。在创世记二章末了，肋骨建造成为一个新妇。在启示录二十一和二十二章，金、珍珠和宝石，建造在一起成为一座城，一个新妇，就是召会的终极完成。我盼望我们都能从圣经看见召会如何产生的这幅图画。

Right after Genesis 2 we see the serpent in Genesis 3. This old serpent is seen throughout the entire Bible and will do his subtle work to damage and frustrate the Lord's work until he is cast out in Revelation 20 (vv. 2-3, 10). The first two chapters of the Bible, before Satan came in, are continued by the last two chapters of the Bible, after Satan is cast out. Today we are in the experience of Revelation 12, where there is a struggling between the old serpent and the wife, the woman. I hope that not long from now we will enter into the day when Satan is cast out. Then we will enter into the last two chapters of the Bible.

HOW GOD ACCOMPLISHES HIS INTENTION

My intention in sharing this is that we would have a full scope of the revelation in God's writings. This full scope impresses into us that God's intention is to have a bride. God's intention is to have the Body, the church, as the counterpart of Christ. How can God accomplish His purpose? The first two chapters of the Bible show us how.

God put His created man in front of the tree of life. Actually, God is putting all of humanity in front of the tree of life. The tree of life is the Triune God, the incarnated God realized as the Spirit. God's intention is for men to open up their mouths to call on the Lord (Rom. 10:12-13). Then the tree of life will get into them. When you receive the Lord Jesus, you receive the tree of life. After the tree of life gets into you, there is a living river flowing within you and a fountain of water within you springing up all the time (John 4:14).

By this flowing of the living river, the precious materials will be produced. This means that by the tree of life with the flowing river, we men of clay, of dust, will be transformed into gold, pearls, and precious stones. We are the worthless dust, the clay, but we have some amount of gold within us. Praise the Lord that the gold within us is being increased all the time and the dust is being reduced. Regardless of how dusty we are, we all will eventually become gold, pearls, and precious stones.

These precious materials are not individualistic pieces. All of them are built up together into a corporate entity. At the end of Genesis 2, the rib is built into one bride. In Revelation 21 and 22 the gold, pearls, and precious stones are built together as one city, one bride, the consummation of the church. I hope we can see this picture from the Bible concerning how the church comes into being.

许多基督教的领袖和教师有一个错误的观念，他们以为他们给人越多的道理，召会就越得着建造；但这不是真实的。事实上，你给人越多的道理，就越制造分裂和宗派。道理产生分裂。如果你坚持你的道理，我坚持我的道理，我们就会分为两个团体，持有两种意见。召会不是借着道理产生的，召会乃是出自生命。召会是生命的实体。愿主怜悯我们，我们必须对生命有完全的认识。召会只能借着生命而产生。

三一神内里的涌流 为着召会生活

生命乃是神自己，在成为那灵的基督里涌流出来。祂将自己流进我们里面，作我们的生命。生命就是神自己在祂的神圣三一里，在作源头之父的身位里，在作流道之子的身位里，并在作涌流之那灵的身位里，将自己分赐到我们里面。这就是祂将自己分赐、分授到我们里面的路。相信主耶稣不仅是蒙救赎并得赦免；相信主耶稣乃是把主耶稣接受到你里面。祂能进到你里面，因为今天祂乃是赐生命的灵。（林前十五 45 下。）

父所是和所有的一切都在子里。主耶稣说，“凡父所有的，都是我的。”（约十六 15 上。）祂是父的具体表现。子神穿上人性，在成为肉体里与我们一式一样。然后祂被钉死并复活，成为赐生命的灵。在祂的升天里，祂得着天上地上一切的权柄。祂也得着至高的名、国度，并作主、作王、作万有的头。祂达到全宇宙的极峰。祂这位超越一切者，远超过一切。凡父所有的都在祂里面，而在祂里面一切都已经完成、得着、并达到了。现今这一切乃是在包罗万有的灵里面。

今天基督乃是赐生命的灵。林后三章六节说，那字句杀死人，那灵却叫人活。十七节说，主就是那灵。在达秘的新译本里，他把林后三章七至十六节摆在括弧里。这意思是说，十七节事实上是直接接着六节。因此，主基督就是赐生命的那灵。

我们不可能完全解明神圣三一的奥秘。约翰一章一节说，“太初有话，话与神同在，话就是神。”话与神似

Many Christian leaders and teachers have a wrong concept. They think that the more doctrines they give people, the more the church will be built up, but this is not true. Actually, the more doctrines you give people, the more divisions and sects you will create. Doctrines divide. If you insist on your doctrine, and I insist on mine, we will be divided into two groups with two opinions. The church does not come into being by doctrines. The church comes out of life. It is a life entity. May the Lord have mercy on us. We must be brought into the full realization of life. The church can come into being only by life.

THE INNER FLOWING OF THE TRIUNE GOD FOR THE CHURCH LIFE

Life is God Himself flowing out in Christ as the Spirit. He flows Himself into us as our life. Life is God Himself in His Divine Trinity dispensing Himself into us in the person of the Father as the source, in the person of the Son as the course, and in the person of the Spirit as the flow. This is the way that He imparts and distributes Himself into us. To believe in the Lord Jesus is not just to be redeemed and forgiven. To believe in the Lord Jesus is to receive the Lord Jesus into you. He can come into you because today He is the life-giving Spirit (1 Cor. 15:45b).

All that the Father is and has is in the Son. The Lord Jesus said, "All that the Father has is Mine" (John 16:15a). He is the embodiment of the Father. God the Son put on human nature and was identified with us in incarnation. He was then crucified and resurrected to become the life-giving Spirit. In His ascension He obtained all the authority in heaven and on earth. He also obtained the highest name, the kingdom, the lordship, the kingship, and the headship over all things. He attained to the highest peak of the whole universe. He is far above all as the transcendent One above everything. All that the Father has is in Him, and in Him everything has been accomplished, obtained, and attained. Now all of this is in the all-inclusive Spirit.

Christ today is the life-giving Spirit. Second Corinthians 3:6 says that the letter kills, but the Spirit gives life. Verse 17 says that the Lord is the Spirit. In J. N. Darby's translation of the New Testament, he puts verses 7 through 16 of 2 Corinthians 3 in parentheses. This means that verse 17 is actually a direct continuation of verse 6. Therefore, Christ the Lord is the Spirit who gives life.

It is impossible for us to fully define the mystery of the Divine Trinity. John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." It seems

乎是两位，因为话与神同在，然而话又是神。祂们是二还是一？林后三章十七节前半说，主就是那灵，但后半说到主的灵。祂们是二还是一？这是一个奥秘。我们不能完全明白三一神的奥秘，但我们能接受祂并享受祂。日复一日，我们吃许多我们所不知道的东西，但我们仍然能接受这些东西，并享受这些东西。父在子里作为那灵，流进我们里面作生命，给我们享受。

主在约翰十四章六节说，祂是生命，若不借着祂，没有人能到父那里去。许多基督徒引用这节，但他们没有充分的注意接下去的几节。七至九节说，“你们若认识我，也就认识我的父；从今以后，你们认识祂，并且已经看见祂。腓力对祂说，主啊，将父显给我们看，我们就知足了。耶稣对他说，腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看？”

腓力求主将父显给他看，这样他就知足了。主告诉腓力，祂与父是一，甚至就是父，因为人看见了祂，就是看见了父。主继续说，“我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”当主说话时，父就在作事。以赛亚九章六节说，有一子赐给我们，祂的名称为永远的父。这一切的意思是说，主耶稣不仅是神的儿子，祂也是父。

在约翰十四章接下去的经文里，主继续说，另一位保惠师要来住在门徒里面。这一章启示第二位（就是子）与第一位（就是父）是一；并且第三位（就是那灵）与第二位（就是子）也是一。主在十七节对门徒说，“因祂（实际的灵）与你们同住，且要在你们里面。”然后在下一节祂说，“我不撇下你们为孤儿，我正往你们这里来。”“祂”和“我”在这里交互着使用。这意思是说，“祂”就是“我”，“我”就是“祂”。换句话说，第三者那灵，就是第二者基督。在肉体里的基督经过死与复活，成了赐生命的灵。

主说，“我正往你们这里来。”这“来”是在祂复活那天成就了。主在复活之后，没有撇下他们为孤儿，乃是回到祂门徒那里，永远与他们同在。约翰二十章告诉我们，祂如何回到祂门徒那里。门徒在一个房间里，门都关了，因为他们害怕犹太人。突然间耶稣显现出来，站在他们当

that the Word and God are two because the Word was with God, but the Word was God. Are They two or one? The first half of 2 Corinthians 3:17 says that the Lord is the Spirit, but the second half speaks of the Spirit of the Lord. Are They two or one? This is a mystery. We cannot fully understand the mystery of the Triune God, but we can receive Him and enjoy Him. Day by day we eat many things that we do not understand. But we can still receive them and enjoy them. The Father in the Son as the Spirit flows into us as life for us to enjoy.

In John 14:6 the Lord said that He is the life and that no one can come to the Father except through Him. A number of Christians can quote this verse, but they do not pay adequate attention to the following verses. Verses 7 through 9 say, “If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him. Philip said to Him, Lord, show us the Father and it is sufficient for us. Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?”

Philip asked the Lord to show him the Father and then he would be satisfied. Then the Lord showed him that He was one with the Father and even was the Father, because when you saw Him, you saw the Father. The Lord went on to say, “Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works” (v. 10). When the Lord spoke, the Father was working. Isaiah 9:6 says that a Son is given to us, but His name is called Eternal Father. All of this means that the Lord Jesus is not only the Son of God but also the Father.

In the following portion of John 14, the Lord went on to say that another Comforter would come to abide within the disciples. This chapter reveals that the second One, the Son, is one with the first One, the Father, and the third One, the Spirit, is one with the second One, the Son. In verse 17 the Lord said to the disciples that “He [the Spirit of reality] abides with you and shall be in you.” Then in the next verse He said, “I will not leave you as orphans; I am coming to you.” He and I are interchangeably used here. This means that “He” is “I” and “I” is “He.” In other words, the third One, the Spirit, is the second One, Christ. Christ who was in the flesh went through death and resurrection to become the life-giving Spirit.

The Lord said, “I am coming to you.” This coming was fulfilled on the day of His resurrection. After His resurrection the Lord came back to His disciples to be with them forever, thus not leaving them as orphans. John 20 tells us how He came back to His disciples. The disciples were in a room with all the doors shut because they were afraid of the Jews. Suddenly Jesus appeared and stood in their midst (v. 19). He breathed into

中。(19。)祂向门徒吹一口气，说，“你们受圣灵。”(22。)随后祂在他们眼前消失，因为祂已经进入他们灵里。复活的耶稣作为赐生命的灵，那时就在所有门徒的灵里。

因此，不管门徒去到哪里，祂都与他们同在。当彼得告诉门徒，他要回到老本行去捕鱼，他们都跟随他去。(二一3。)主也与他们同在，因为祂已经进到他们灵里。今天，我们当然也是一样。如果我们去聚会，主会喜乐的与我们同去。如果我們去看电影，祂就忧愁的与我们同去。你绝不能逃开你里面的耶稣。一旦祂进到里面，你也许想要与祂分离，但祂绝不与你分离。三一神已经把祂自己作为生命分赐到我们的灵里，我们的灵现今乃是祂的居所。(弗二22。)

在林后十三章十四节，保罗表达他的愿望，就是愿神的爱，基督的恩，圣灵的交通，与我们众人同在。这些乃是一件东西的三方面。爱是源头，恩是流道，交通是涌流。父神在子基督里，子基督实化为灵神，而灵神在我们里面。今天这奇妙的三一神，终极完成成为赐生命的灵，乃是在我们的灵里。主是在你们的灵里。(提后四22。)

在圣经结束时，我们看见从神和羔羊的宝座，就是从羔羊神，救赎之神的宝座，流出一道生命水的河。(启二二1。)父神乃是在作为羔羊的子神里，从这羔羊神的宝座流出作生命水河的灵神。这乃是三一神流出来，并流进我们里面作生命的完整图画。借着这流，我们被变化并被建造。在整本圣经末了，生命水的河从羔羊神流出来，遍及那由所有旧约蒙救赎的圣徒，和所有新约信徒所组成的全城。在十二门上十二支派的名字，代表旧约的圣徒，(二一12，)在十二根基上十二使徒的名字，代表新约的信徒。(14。)因此，这城是历代所有蒙救赎者的组合。借着活水的涌流，他们这些金、珍珠、宝石，被组成在一起。

你们许多人对召会生活很忠信，并且认真实行召会生活。这就是为什么我有负担与你们交通说，实行召会生活正确的路不是借着道理、形式或恩赐，乃是借着三一神在我们里面的涌流。祂越在我们里面涌流，并从我们流过，我们就越在性质、性情并全人上被变化，我们也就越被建造。这就是过召会生活的路。不要信靠道理或恩赐。哥林多的信徒实行恩

His disciples and said, "Receive the Holy Spirit" (v. 22). Then He disappeared from their physical sight, but He had entered into their spirit. The resurrected Jesus as the Spirit who gives life was in the spirit of all the disciples.

Thus, regardless of where the disciples went, He was with them. When Peter told the disciples that he was going fishing, going back to his old occupation, they followed him (21:3). The Lord also was with them because He had entered into their spirit. Today, of course, it is the same with us. If we go to the meeting, the Lord comes with us with joy. But if we go to the movies, He goes with us in sorrow. You can never get away from Jesus within you. Once He gets in you, you may want to divorce Him, but He will never divorce you. The Triune God has dispensed Himself as life into our spirit, and our spirit is now His dwelling place (Eph. 2:22).

In 2 Corinthians 13:14 Paul expressed his desire for the love of God, the grace of Christ, and the fellowship of the Holy Spirit to be with us all. These are three aspects of one thing. Love is the source, grace is the course, and fellowship is the flow. God the Father is in Christ the Son, Christ the Son is realized as God the Spirit, and God the Spirit is within us. Today this wonderful Triune God, who is ultimately and consummately the life-giving Spirit, is in our spirit. The Lord is within our spirit (2 Tim. 4:22).

At the conclusion of the Bible, we see that out of the throne of God and of the Lamb, the Lamb-God, the redeeming God, flows a river of water of life (Rev. 22:1). God the Father is within God the Son as the Lamb, and out of the throne of this Lamb-God flows God the Spirit as the river of water of life. This is a full picture of the Triune God flowing out and flowing into us as our life. By this flowing we are being transformed and built up. At the conclusion of the entire Bible, the river of water of life flows out of the Lamb-God throughout the entire city composed of all the Old Testament redeemed saints and all the New Testament believers. The twelve names of the twelve tribes on the twelve gates represent the Old Testament saints (21:12), and the twelve names of the twelve apostles on the twelve foundations represent the New Testament believers (v. 14). Thus, the city is a composition of all the redeemed ones throughout all the generations. They are composed together as gold, pearls, and precious stones by the flowing of the living water.

Many of you have been faithful to the church life and are sincere to practice the church life. This is why I have the burden to share with you that the proper way to practice the church life is not by doctrines, forms, or gifts. It is by the flowing of the Triune God within us. The more He flows within us and through us, the more we will be transformed in our nature, our disposition, our very being, and the more we will be built up. This is the way to have the church life. Do not trust in doctrines or gifts. The Corinthian believers practiced

赐，但使徒保罗告诉他们，他们是属肉的。他们说方言，但他们在基督里是婴孩。（林前三1。）他们是属肉的、属魂的，所以他们中间有分裂。（十一18～19。）他们没有建造。

这给我们看见，我们所需要的乃是三一神的涌流，就是生命的涌流。这就是我们的负担。我们应当只注意内里生命的涌流。这内里的生命就是三一神——那计划并定意一切的父；那完成一切、得着一切、并达到至高之处的子；以及那将子所是并所有的一切，同着父传输到我们里面的那灵。如果有人以为我们受正确的指导、改正并调整，我们就能过召会生活，这样的观念是错误的。这是不管用的。你我唯一所需的，乃是内里生命的涌流，就是三一神的涌流。

活水在我们里面的涌流，乃是在我们的灵里；不是在我们的心思里、我们的意见、我们的想法、或我们的观念里；也不是在我们的情感或意志里。这个流绝对对、完完全全是在我们的灵里。诡诈的仇敌知道这是关键点。这就是为什么他要遮盖这件事，使这件事从基督徒的眼睛遮蔽起来。整本圣经一再提到由圣灵重生并内住之人的灵，但今天很少人提到这事。今天我们的需要不是受教导、指导或改正。今天我们的需要乃是认识三一神——在父里计划定意，在子里完成祂所定意的，现今作为那灵，正将祂自己传输到我们里面作生命。现今这奇妙者在三个身位里，内住在我们全人的最深处，就是在我们的灵里。

借着祂在我们灵里的涌流，召会生活就产生了。借着祂在我们里面的涌流，我们就天天被变化。我们所注意的，不是外面的指导和改正。三一神内里的流能处理一切。如果你能成功的调整你自己，你就会非常骄傲。但基督徒的生活并不是这样。每件事都是由内里生命的流完成的。我们不该那样关切圣徒外面的样子，或甚至他们恶劣的态度。基督乃是神的受膏者，祂在他们里面作工，好变化他们。我们不必调整人或改正人，乃要把他们带进三一神内里的涌流里。

三一神作内里的生命越在我们里面涌流，我们的全人就越多被祂所浸透。借这生命天天、时时、点点的浸润，我们的的心思要被变化，我们的意志要被征服，并且我们的情感要被洁净。借着三一神内里的涌流，我们就被变化。何等美好，能有这内里的涌流！

the gifts, but the apostle Paul told them that they were fleshy. They spoke in tongues, but they were infants in Christ (1 Cor. 3:1). They were fleshy and soulish, so there were divisions among them (11:18-19). They did not have the building.

This shows that what we need is the flowing of the Triune God, the flowing of life. This is our burden. We should care only for the flowing of the inner life. This inner life is the Triune God as the Father who planned and purposed everything; as the Son who has accomplished everything, obtained everything, and attained to the highest place; and as the Spirit who is transmitting all that the Son is and has with the Father into us. It is a wrong concept to think that if we are properly instructed, corrected, and adjusted, we will be able to have the church life. This will not work. The only thing you and I need is the flowing of the inner life, the flowing of the Triune God.

This flowing of the living water within us is in our spirit. It is not in our mind, our opinions, our ideas, or our concepts. It is not in our emotion or will. It is absolutely, entirely, wholly, and fully in our spirit. The subtle enemy knows that this is the key point. This is why he tries to cover this matter and keep it hidden from the eyes of Christians. The human spirit, regenerated and indwelt by the Holy Spirit, is mentioned repeatedly throughout the Bible, but there is very little said about it today. Today the need is not for us to be taught, instructed, and corrected. The need today is for us to realize that the Triune God who planned and purposed in the Father and who accomplished what He purposed in the Son is now transmitting Himself into us as the Spirit to be our life. Now this wonderful One in three persons is indwelling the deepest part of our being, that is, our human spirit.

By His flowing within our spirit, the church life comes into being. By His flowing within us, we are transformed day by day. We are not for outward instruction and correction. The inner flow of the Triune God takes care of everything. If you could be successful in adjusting yourself, you would become so proud. But it is not like this in the Christian life. Everything is carried out by the flow of the inner life. We should not be concerned so much about the saints' outward appearance or even their bad attitudes. Christ is the anointed One of God who is working within them to transform them. Instead of adjusting or correcting people, we need to bring them into the inner flowing of the Triune God.

The more the Triune God as the inner life flows within us, the more our whole being will be saturated with Him. By this life saturation little by little, day by day, and hour by hour, our mind is transformed, our will is subdued, and our emotions are purified. We are transformed by the inner flowing of the Triune God. How good it is to have the inner flowing!

神在我们里面长大为着建造

读经：哥林多前书三章六至十二节，以弗所书二章二十一节，四章十五至十六节，歌罗西书二章十九节，彼得前书二章二至五节。

在以上读经里所提到的经节，有两个主要的观念——在生命里长大，以及基督身体的建造。林前三章说到栽种、浇灌和长大。保罗说他栽种了——他撒了种子；亚波罗浇灌了，就是灌溉了；然后神叫人生长。（6。）

我们都需要生命种子的栽种，而不是知识的栽种。生命的事总是在那灵里。知识是在心思里，但生命是在那灵里，那灵乃是生命的实际。主说，“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”（约六 63。）罗马八章六节说，心思置于灵，乃是生命。生命是在那灵里，知识是在心思里。

栽种绝对是在那灵里生命的事，不是仅仅教训的事。这就是为什么保罗告诉我们，当他头一次去哥林多时，他不用人智慧动听的言语，乃是运用灵，以展示那灵。（林前二 1～4。）他的言语乃是那灵的明证，不是知识的明证。借此他栽种生命的种子，把出于基督的东西栽种在哥林多人的灵里。然后亚波罗来浇灌这种子。神接着就配合这生机的的工作。当我们栽种并浇灌，神就跟着叫人生长。

保罗告诉我们，我们是神的耕地（即农场）。（三 9。）栽种、浇灌和长大全都为着农场，就是耕地。在神的农场里，我们必须有所生长，我们所生长的乃是基督。基督已经撒在我们里面，现在基督必须从我们里面长出来。林前三章九节的“耕地”，原文的意思是“农场”，或“犁过的地”。召会乃是神的农场，为要生长基督。

保罗也说到我们是神的建筑。（三 9。）这指明在神农场上的生长，乃是为着建造。召会是由生命里的长大而建造的。在神的农场里所长的，乃是为着建造。换句话说，神的农场生长基督，而基督是为着建造。召会不是由教训或组织建造起来的，乃是由生命里的长大建造起来的。保罗栽种了，亚波罗浇灌了，而神叫人生长，好为着召会的建造。

GOD'S GROWTH IN US FOR THE BUILDING

Scripture Reading: 1 Cor. 3:6-12; Eph. 2:21; 4:15-16; Col. 2:19; 1 Pet. 2:2-5

In the verses referred to in the Scripture reading there are two main concepts—the growth in life and the building up of the Body. First Corinthians 3 speaks of the planting, the watering, and the growing. Paul said that he planted; he sowed the seed. Then Apollos came to water, to irrigate. Then God caused the growth (v. 6).

We all need the planting of the life seed, not knowledge. The things of life are always in the Spirit. Knowledge is in the mind, but life is in the Spirit, and the Spirit is the reality of life. The Lord said, “It is the Spirit who gives life...the words which I have spoken to you are spirit and are life” (John 6:63). Romans 8:6 says that the mind set on the spirit is life. Life is in the Spirit, and knowledge is in the mind.

To plant is absolutely a matter of life in the Spirit, not a matter of mere teaching. This is why Paul told us that when he came to Corinth the first time, he did not use persuasive words of wisdom, but he exercised his spirit to demonstrate the Spirit (1 Cor. 2:1-4). His speech was in demonstration of the Spirit, not of knowledge. By this he sowed the life seed, planting something of Christ into the spirits of the Corinthians. Then Apollos came to water the seed. God goes along with this organic work. When we plant and water, God follows to cause the growth.

Paul told us that we are God's farm (3:9). Planting, watering, and growing are all for the farm, the cultivated land. On God's farm we have to grow something, and what we grow is Christ. Christ has been sown into us, and now Christ has to grow out of us. The Greek word for cultivated land in 1 Corinthians 3:9 means “farm” or “tilled ground.” The church is God's farm to grow Christ.

Paul also said that we are God's building (v. 9). This indicates that the growth on God's farm is for the building. The church is built up by the growth in life. Whatever grows on God's farm is for the building. In other words, God's farm grows Christ, and Christ is for the building. The church is not built up by teaching or by organizing but by the growth in life. Paul planted, Apollos watered, and God caused the growth for the building up of the church.

基督是我们的一切

在神对圣经各卷书主宰的安排之下，哥林多前书接在罗马书之后，是一本宝贵的书。罗马书开始于定罪，然后讲称义、与基督联合、在那灵里的行事为人并生活、以及身体生活。但我们怎能拥有身体生活？我们要找答案，就需要哥林多前书。你若要有身体生活，就必须看见基督对你乃是一切。这就是哥林多前书向我们所启示的。

一章告诉我们说，我们已经蒙召进入这奇妙者的交通里，并有分于祂、享受祂。（9。）神已经把我们摆在基督里，（30，）祂乃是神的能力和智慧。（24。）现今我们在基督里，享受祂作一切。二章告诉我们，我们若要享受基督，就必须弃绝魂生命。否则，我们就是属魂的人，一直以基督的事为愚拙。（14。）我们必须是在灵里的人，好使我们享受这奇妙者。为着我们的已往，基督是我们的公义；为着我们的现在，基督是我们的圣别；为着我们的将来的定命，基督是我们的救赎。（一 30。）祂对我们乃是一切。

但我们若要认识这样一位基督，就必须在灵里。我们可以用电作例证来说明。虽然电已经安装到一栋建筑物里，但你必须打开开关才能用电。照样，我们必须操练灵，才能把基督应用到我们身上。我们必须在灵里，这样，我们就成为属灵的人。（二 15，三 1。）属灵的人乃是在灵里生活行动并行事为人的人。

变化成为宝贵的材料 为着神的建造

哥林多前书继续告诉我们，有一些出于基督的东西已经栽种到我们里面。真实的生命职事，乃像亚波罗的职事，他浇灌种子。神接着就配合这浇灌，叫人生长。基督已经撒在我们里面，并且要从我们里面长出来。当基督从我们里面长出来，这生长就变化我们，以产生金、银、宝石。（三 12。）按照我们天然的人，我们是木、草、禾秸，但我们正变化成为宝贵的材料，为着神的建造。

主不用任何出于我们天然的东西来为着祂的建造。有些圣徒也许按天然很好，却没有在性质或性情上被变化。

CHRIST AS EVERYTHING TO US

First Corinthians is a precious book which follows the book of Romans in God's sovereign arrangement of the books of the Bible. Romans starts with the condemnation of sins and then goes on to justification, identification with Christ, the walk and life in the Spirit, and the Body life. But how can we have the Body life? For the answer, we need 1 Corinthians. If we want to have the Body life, we have to realize that Christ is everything to us. This is what 1 Corinthians reveals to us.

Chapter 1 tells us that we have been called into the fellowship, the participation, the enjoyment, of this wonderful One (v. 9). God has put us into Him (v. 30), and He is the power and wisdom of God (v. 24). Now we are in Christ, enjoying Him as everything. Chapter 2 tells us that if we are going to enjoy Christ, we have to give up our soul-life. Otherwise, we will be a soulish person, who always considers the things of Christ to be foolishness (v. 14). We have to be a person in the spirit so that we can enjoy this wonderful One. For our past Christ is our righteousness, for our present He is our sanctification, and for our future destiny He is our redemption (1:30). He is everything to us.

But if we are going to realize such a Christ, we have to be in the spirit. We may use electricity as an illustration of this. The electricity installed in a building can be applied only by turning on the switch. In the same way, Christ can be applied to us only by the exercise of our spirit. We have to be in the spirit. Then we will become spiritual persons (2:15; 3:1). A spiritual person is a person living, moving, acting, and having his being in the spirit.

TRANSFORMED INTO PRECIOUS MATERIAL FOR GOD'S BUILDING

First Corinthians goes on to tell us that something of Christ has been planted into us. The real ministry of life is like the ministry of Apollos, who watered the seed. God goes along with this watering and causes the growth. Christ has been sown into us, and Christ is going to grow out of us. When Christ grows out of us, this growth transforms us to produce the gold, silver, and precious stones (v. 12). According to our natural being, we are wood, grass, and stubble, but we are being transformed into precious material for God's building.

The Lord will not use anything of our natural being for His building. Some of the saints may be good in a natural way without any transformation in their nature or disposition.

我们天然的好与神的建造毫不相干。我们生来是木、草、禾秸，这些对神的建造来说，是没有价值的材料。但我们由金重生了，我们正在借着被浇灌，并借着在生命里的长大，变化成为银和宝石。我们需要浇灌，好在生命里长大，使我们能变化。因此，林前三章给我们看见栽种、浇灌、长大、变化，而产生宝贵的材料，好为着神的建造。

借着在生命里的长大产生神的建造

在这建造里，人的手是没有用处的，因为这长大不在我们手中。保罗说，他这栽种的和那浇灌的都算不得什么。（三7。）保罗和亚波罗算不得什么。算得数的乃是叫人生长的神自己。我们不能用人手作什么。我们不能组织召会，但我们能栽种并浇灌，使神能与我们的职事配合，叫人在生命里长大。这样，一些出于基督的东西，就会在人里面长出来，把他们变化成为宝贵的材料，为着神的建造。这东西完全不是由人手组织出来的，乃是凭着神那赐生命的能力在生命里长大而有的。

以弗所二章二十一节说，全房长成在主里的圣殿。若没有长大，就没有建造。建造长成殿。我们不能把一些东西组织成为神的殿。神的殿乃是长成的。以弗所四章说，我们必须持定基督作实际，使我们在凡事上长到元首基督里面。（15。）首先，我们长到基督里面。然后，整个身体接受一些出于基督的东西，好供应肢体。借着这样的供应，身体就借着长大而得着建造。（16。）在这里我们再次看见长大与建造。

以神的增长而长大

歌罗西二章十九节说，基督身体实际的建造在于长大，而这长大来自神的增长。神在永远里是完全并完整的，但这一节却说神会增长。神在祂自己里无须增长，但祂在我们里面需要增长。神在祂自己里面是完整的，但祂在我们里面不完整。基督身体的长大与圣经知识的道理、敬拜的方式、或任何这类的事无关，乃在于神在其中的增长，神的成分在其中的加多。我们需要神在我们里面增长。

神必须一再的加到我们的所是里。这就是为什么圣经告诉我们，我们需要被充满，成为神一切的丰满。（弗三19。）我们已经有一点神在我们里面，但我们需要祂更多的

Our natural goodness has nothing to do with God's building. We were born as wood, grass, and stubble—worthless material for God's building. But we were reborn with gold, and we are being transformed into silver and precious stones by being watered and by our growth in life. We need the watering for the growth in life that we may be transformed. Thus, 1 Corinthians 3 shows us the planting, watering, growing, transforming, and the producing of precious material for God's building.

GOD'S BUILDING BY THE GROWTH IN LIFE

In this building no human hand can avail, because this growth is not in our hand. Paul said that both he who plants and he who waters are nothing (v. 7). Paul and Apollos are nothing. What counts is God Himself who causes the growth. We cannot do anything with our human hand. We cannot organize a church, but we can plant and water so that God can go along with our ministry to cause the growth in life. Then something of Christ will grow up within others to transform them into precious material for God's building. This is absolutely not something organized by the human hand but something of the growth in life by God's life-giving power.

Ephesians 2:21 says that all the building is growing into a holy temple in the Lord. If there is no growth, there is no building. The building grows into a temple. We cannot organize something to be the house of God. The house of God is something that grows up. Ephesians 4 says that we need to hold Christ as the reality that we may grow up in all things into Christ as the Head (v. 15). First, we grow into Christ. Then all the Body receives something of Christ to minister to the members. By this kind of ministry, the Body is built up by growing (v. 16). Again we see the growth and the building.

GROWING WITH THE GROWTH OF GOD

Colossians 2:19 says that the real building of the Body depends on the growth, and this growth comes from the growth of God. God is eternally perfect and complete, but this verse says that God grows. God in Himself needs no growth, but in us He needs the growth. God is complete in Himself, but He is not complete in us. The growth of the Body of Christ has nothing to do with the doctrinal knowledge of the Bible, the way of worship, or any such matter. Rather, the growth of the Body depends on the growth of God, the increase of God's element, in the Body. We need the growth of God within us.

God has to be added into our being again and again. This is why we are told that we need to be filled unto all the fullness of God (Eph. 3:19). We have a little bit of God within us, but we need more of Him added to us. When we are filled with God, we

加到我们里面。当我们被神充满时，我们就会“疯狂”的说基督。当保罗在亚基帕王面前表白自己时，罗马政客非斯都喊说，“保罗，你癫狂了，你的学问太大，反叫你癫狂了。”（徒二六 24。）保罗说，“我不是癫狂，我说的乃是真实清醒的话。”（25。）事实上保罗是为基督疯狂，因为他被神充满了。你若被充满，成为神的丰满，你会一直说基督。我们需要被神充满，为着神的生长。神必须天天在我们里面生长。我们不是借着恩赐的增加，知识的增加，或伦理道德成就的增加而长大；我们只能借着神的生长而长大。

让我们以两位弟兄为例证。一位弟兄总是调整自己以适合某些情况。他总是很温和，愿意受调整。我们会错误的以为这是一位很好的弟兄，他满有生命。另一位弟兄却是粗率刚硬，不太愿意被调整。但他有时候摸着赐生命的灵。你可以看见，他虽然粗率，但神仍然在他里面生长。这就是生命里的长大。如果你喜欢外表美好的弟兄，而不喜欢另一位在内里经历神生长的弟兄，这表明你不认识什么是生命。

如果人要我们在雅各和以扫之中选一个，我们许多人会比较喜欢以扫。雅各是个抓夺者，抓人的脚后跟，擅于欺骗人。他不在人面前欺骗人，乃是在人的“脚后跟”欺骗人。雅各是个在你背后欺骗你的人。神拣选雅各，不拣选以扫，似乎是不公平的。神说他爱雅各，恨以扫。（罗九 13。）因着雅各欺骗他兄弟以扫，他被迫离开家，到他舅舅拉班那里。他在途中露宿旷野，作了一个奇妙的梦。当他从梦中醒来，就把他所睡的地方叫作伯特利，就是神的家。他把所枕的石头立起来作柱子，浇油在其上。（创二八 10～22。）神的手在他身上，不是作外面改正或调整的工作，乃是作内里变化的工作。神至终告诉他，他不再称为雅各，他要叫以色列。（三二 28。）他不再是抓夺者，乃是神的王子。

我们在召会里作什么？我们是在改正、调整、改良人么？我们若是在作这些事，我们就是在宗教里。改良人乃是孔子的工作。我们在这里乃是栽种和浇灌，使神能接着叫人生长，将人变化成为宝贵的材料，为着神的建造。长大变化乃是有神在你里面一直增长。

will be “crazy” to speak about Christ. When Paul was defending himself before King Agrippa, the Roman politician Festus exclaimed, “You are insane, Paul. Much learning is driving you insane” (Acts 26:24). Then Paul said, “I am not insane, most excellent Festus, but I am uttering words of truth and soberness” (v. 25). Actually, Paul was crazy for Christ because he was filled with God. If you are filled unto the fullness of God, you will speak about Christ all the time. We need to be filled with God for the growth of God. God has to increase within us day by day. We grow not by the increase of gifts, the increase of knowledge, or the increase of moral or ethical attainment. We grow only by the increase of God.

Let us consider two brothers. One brother is always adjusting himself to fit into certain situations. He is always nice and willing to be adjusted. We may mistakenly think that this is a very good brother who is full of life. Another brother is rough and tough. He is not very willing to be adjusted. But at times he is touched by the life-giving Spirit. You can realize that even though he is rough, there is the increase of God within him. This is the growth in life. If you would prefer the brother who is outwardly nice instead of the other brother who is inwardly experiencing the increase of God, this shows that you do not know what life is.

If we were asked to choose between Jacob and Esau, many of us would prefer Esau. Jacob was a supplanter, a heel holder, who was skilled at cheating others. He did not cheat others to their face but at their “heels.” Jacob was someone who would cheat you behind your back. It seems that God was not fair to choose Jacob over Esau. God said that He loved Jacob and hated Esau (Rom. 9:13). Because Jacob cheated his brother Esau, he was forced to leave his home and go to his uncle Laban. While he was on his journey, he was forced to sleep in the open air, and he had a wonderful dream. When he awoke from that dream, he declared that the place where he slept was Bethel, the house of God. He set up the stone, upon which he had laid his head, as a pillar and poured oil upon it (Gen. 28:10-22). God’s hand was upon him, not to do some outward correcting or adjusting work but to do an inner transforming work. God eventually told him that he would no longer be called Jacob but Israel (32:28). He would no longer be a supplanter but a prince of God.

What are we doing here in the church? Are we correcting, adjusting, and improving people? If we are doing this, we are in religion. It is the work of Confucius to improve people. Instead, we are here planting and watering that God may follow to give the growth so that people can be transformed into precious material for God’s building. To grow and be transformed is to have God increasing in you all the time.

让主接管我们的 心思、情感和意志

前面我们清楚的说到三一神的分赐。父神是源头。祂所是的一切，都在子里。子完成了父所计划并定意的一切。祂得着了宝座，作主、作王、作元首，也得着了国度、以及至高的名。天上地上一切的权柄都赐给祂了。现今子所完成、得着、达到的一切，连同父所是和所有的一切，都在那分赐到我们里面之赐生命的灵里。我们与祂成为一灵。三一神已经分赐到我们的灵里。这是多么的美妙！

我们的灵是我们全人的中心部分。包围我们灵的乃是魂的内里部分——心思、情感和意志。你有神在你的灵里，但你还没有神在你的心思、情感和意志里。你需要让祂把自己分赐到你魂的一切部分里。我们再用安装在一栋建筑物里的电为例来说明。应用电唯一的方法乃是打开开关。我们的灵乃是打开并应用属天之电的开关。我们必须操练灵，使神浸透并接管我们的心思、意志和情感。这就是在生命里长大。我们必须转向我们的灵，在我们的灵里遇见神。

我们尤其需要让主从灵里征服我们的意志。我们应当祷告说，“主啊，我愿意给你立场。求你完全占有我的意志，并以你自己浸透我的意志。”这样，神就要在我们里面增长，神就要在我们里面长大。许多时候在某些事上，我们不愿意在意志里给主地位。我们也许说，我们已经把自己奉献给主，给召会。但甚至今天我们仍然不愿意把里面一切的地位降服在主面前。我们应当说，“主，这是你的地位，请拿去。我的意志投降。我愿意被你征服。请掌管我的意志。”如果是这样，神立刻要在我们里面增长。

我们的心思也必须被主占有。我们天天在心思里，这是不对的。我们是追求主的人，必须操练一直在灵里。两位弟兄在召会事奉里一同配搭，他们也许看见必须在灵里，但他们习惯在心思里。一位弟兄也许在心思里思想另一位弟兄，思想这位弟兄对他的态度不好。当我们在心思里，我们就是属魂的，也是属尘土的。我们越离开灵而思想弟兄，我们就越是属尘土的，成了蛇的食物；主命定蛇要终身吃土。（创三 14。）

ALLOWING THE LORD TO TAKE OVER OUR MIND, EMOTION, AND WILL

Previously, we were made clear about the dispensing of the Triune God. God the Father is the source. Whatever He is, is in the Son. The Son has accomplished all that the Father planned and purposed. He has attained the throne, the lordship, the kingship, the headship, the kingdom, and the highest name. All authority in heaven and on earth has been given to Him. Now all that the Son has accomplished, obtained, and attained, with all that the Father is and has, is in the life-giving Spirit who has been dispensed into our spirit. We are one spirit with Him. The Triune God has been dispensed into our spirit. This is marvelously wonderful!

Our spirit is the central part of our being. Surrounding our spirit are the inward parts of the soul—the mind, emotion, and will. You have God in your spirit, but you do not have God in your mind, emotion, and will. You need to allow Him to dispense Himself into all the parts of your soul. Let us again use the illustration of electricity installed in a building. The only way to appropriate and apply this electricity is to turn on the switch. Our spirit is the switch that turns on and applies the heavenly electricity. We have to exercise our spirit so that God may saturate and take over our mind, our will, and our emotion. This is the growth in life. We have to turn to our spirit to meet God there.

In particular, we need to allow the Lord to subdue our will from within our spirit. We should pray, “Lord, I am willing to give You the ground. Take full possession of my will and saturate my will with Yourself.” Then God will be increased within us, and we will have the growth of God in us. Many times we will not give the Lord the ground in our will in certain things. We may say that we have consecrated ourselves to the Lord and to the church. But even today we still would not be willing to surrender all the ground in our being to the Lord. Instead, we should say, “Lord, this is Your ground. Take it. I surrender in my will. I am willing to be subdued by You. Take over my will.” Right away we will have the increase of God.

Our mind must also be possessed by the Lord. It is wrong that we are in the mind daily. As those who are seeking the Lord, we must exercise to be in the spirit all the time. Two brothers coordinating together in the church service may realize that they have to be in the spirit, but they are used to being in their mind. One brother may consider in his mind about the other brother, thinking that this brother’s attitude toward him has not been good. When we are in the mind, we are soulish and dusty. The more we think about the brothers apart from the spirit, the more dusty we become, to be the food of the serpent, who was assigned by the Lord to eat dust all the days of his life (Gen. 3:14).

当我们在灵里，我们就忘记一切，只有基督。我们必须求主怜悯，使我们的心思能降服于祂。我们应当说，“主啊，接管我的心思。我把我心思的地位全都给你。”这样，神就会在我们里面更多的增长。我们也需要给祂地位，来接管我们的情感，使我们的情感被祂的爱好和感觉所充满。

若是这样，神就能一直在我们里面增长，使我们以神的增长而长大。我们不能凭外面的调整、改良、改正而长大。我们乃是凭在里面给主地位，使祂能在我们里面增长而长大。这就产生生命里的变化。借着在生命里长大，我们得以变化成为宝石，为着神的建造。我们成为活石，被建造成为属灵的殿。（彼前二 5。）在生命里长大乃是神在我们全人里，从我们的灵开始，扩展到我们魂内里的诸部分而增长。祂越在我们里面得着地位，就越在我们里面增加祂自己。这样，我们就借着祂在我们里面的增长而长大，来为着基督身体的建造。这就是过地方召会生活的路。

When we are in the spirit, we will forget about everything but Christ. We must ask the Lord to be merciful to us so that we may surrender our mind to Him. We should say, “Lord, take over my mind. I give all the ground in my mind to You.” Then God will increase in us more. We also need to give Him the ground to take over our emotion so that our emotion can be filled with His desires and feelings.

It is in this way that God is increasing within us all the time to cause us to grow with the increase of God. We do not grow by being outwardly adjusted, improved, or corrected. We grow by giving the Lord the ground within us so that He can increase within us. This issues in the transformation in life. By the growth in life we are transformed into precious stones for God’s building. We become the living stones built up as a spiritual house (1 Pet. 2:5). The growth in life is a matter of God increasing in our whole being, beginning from our spirit and spreading into all of the inward parts of our soul. The more ground He gains within us, the more He increases Himself within us. Then we grow by His increase within us for the building up of the Body of Christ. This is the way to have the local church life.

第五章

为着召会而属灵

读经：哥林多前书一章二节，十至十三节，二章十四至十六节，三章一至四节，十六节，二十一至二十三节，六章十三节下，十五节上，十七节，十九至二十节，十二章十二节，十四章五节，十二节，三十七节，十六章十八节。

哥林多前书里的特别要项

基督是神的能力和智慧

哥林多前书里有许多特别的东西，是圣经别卷书所没有的。第一章告诉我们，基督是神的能力和神的智慧。（24，30。）智慧是为着计划、定意；能力是为着完成、成就所计划并定意的。一个有钱人的资本是他的能力。但即使你有钱，有能力，你仍然需要智慧，运用你的财富来完成事情。一辆车若没有汽油，就没有能力。但一个人没有足够的智慧，他就不能开车。要开车，能力和智慧二者都需要。在神的经纶里，基督乃是神的能力和智慧。

基督是我们的公义、圣别和救赎

神的智慧包括了三样主要的东西：公义、圣别和救赎。（一 30。）公义是为着我们的已往。我们的已往是一团糟，但基督是我们的公义，为着我们的已往。圣别是为着我们的现在，我们必须圣别、成圣，但不是凭我们自己；基督自己是我们的圣别。祂是我们圣别的生命，为着我们的现在。将来祂是我们的救赎，为着我们身体的得赎。

荣耀的主、神的深奥、基督的心思

第二章有许多美妙的项目。在此保罗说到神的奥秘，以及神为我们所预定并预备，那些眼睛未曾看见，耳朵未曾听见，人心也未曾想到的事物。（9。）但神借着那灵向我们启示了，并且神把这些事白白的恩赐我们了。（10～12。）神已经把基督这荣耀的主（7～8）和神的深奥，（10，）预定、预备、启示并赐给我们。林前二章也说，我们有基督的心思。（16。）

CHAPTER FIVE

BEING SPIRITUAL FOR THE CHURCH

Scripture Reading: 1 Cor. 1:2, 10-13; 2:14-16; 3:1-4, 16, 21-23; 6:13b, 15a, 17, 19-20; 12:12; 14:5, 12, 37; 16:18

SPECIAL ITEMS IN FIRST CORINTHIANS

Christ as God's Power and Wisdom

In 1 Corinthians there are many special things which cannot be found in other books of the Bible. Chapter 1 tells us that Christ is the power of God and the wisdom of God (vv. 24, 30). Wisdom is for planning, purposing; power is for carrying out, accomplishing, what is planned and purposed. A rich person's capital is his power. But even if you are rich, powerful, you still need the wisdom to carry out things with your riches. If a car does not have gasoline, it does not have the power. But if a person does not have the adequate wisdom, he cannot drive the car. Both power and wisdom are needed to drive the car. In God's economy Christ is God's power and wisdom.

Christ as Our Righteousness, Sanctification, and Redemption

In the wisdom of God, three main things are included: righteousness, sanctification, and redemption (v. 30). Righteousness is for our past. Our past was a mess, but Christ is our righteousness for our past. Sanctification is for our present. We have to be holy, sanctified, but not by ourselves. Christ Himself is our sanctification. He is our sanctifying life for the present. In the future He will be our redemption for the redemption of our body.

The Lord of Glory, the Depths of God, and the Mind of Christ

In chapter 2 there are many wonderful items. Here Paul speaks of the mystery of God and of the things God foreordained and prepared for us which no eye has ever seen, no ear has ever heard, and which have not come up in man's heart (v. 9). But God has revealed them to us through the Spirit, and they have been graciously given to us by God (vv. 10-12). God has foreordained, prepared, revealed, and given Christ to us as the Lord of glory (vv. 7-8) and the depths of God (v. 10). First Corinthians 2 also says that we have the mind of Christ (v. 16).

我盼望我们都记住一章的五个项目：能力、智慧、公义、圣别和救赎。这一切项目乃是基督自己从神赐给我们，作我们神圣的分。在二章里我们必须记得三个项目：荣耀的主、（8、）神的深奥、和基督的心思。

栽种、浇灌、生长、变化和建造

在林前三章我们看见栽种、浇灌、生长、变化和建造。（6～14。）我们是神的农场和神的建筑，并且我们在神的农场上，在生命里长大，好成为宝贵的材料，为着神的建筑。

神的殿

保罗在三章也说到神的殿。（16～17。）这里的殿是集体的、团体的，不是个人的。我们虽多，但殿只有一个。我们能借着吃、浇灌、建造和变化，成为一个。我们借着长大和变化，就变成金、银、宝石，而建造在一起，成为神的殿。我们乃是神的殿，有圣灵住在我们里面。

万有都是为着召会

保罗在三章末了说，“万有全是你们的，或保罗、或亚波罗、或矶法、或世界、或生命、或死亡、或现今的事、或要来的事，全是你们的，但你们是基督的，基督又是神的。”（21～23。）我们必须看见，万有都是为着我们的，所以万有都是为着殿，就是召会。万有，包括诸天和地，连一切植物、动物和人，都是为着召会；甚至撒但和鬼也是为着召会。当然我们恨撒但和鬼，但在神的主宰之下，祂甚至使用他们来为着召会的建造。

现今的事、将来的事、生命、甚至死亡，都是为着召会。万有都是为着召会。这乃是神定旨基本的要点。神为着召会创造诸天、地、天使、和所有的人。为着召会，神甚至容许天使中的一位变成祂的对头撒但。为着召会，神也允准许多天使背叛。每一件事都是为着召会。

哥林多的信徒愚昧的说，他们是属保罗的，属亚波罗的；但保罗说，他和亚波罗都是他们的。召会不是为着保罗的；保罗才是为着召会的。每一件人事物都是为着召会。万有全是你们的，而你们是基督的，基督又是神的。这意思是说，万有都是为着召会，而召会是为着基督，基督是为着神。神格一切的丰满都居住在基督里面。（西二9。）基督是在召会里，召会是全宇宙的中心。

I hope that we would remember five items in chapter 1: power, wisdom, righteousness, sanctification, and redemption. All these items are Christ Himself given to us as our divine portion from God. In chapter 2 we have to remember three things: the Lord of glory (v. 8), the depths of God, and the mind of Christ.

Planting, Watering, Growing, Transforming, and Building

In 1 Corinthians 3 we have seen the planting, watering, growing, transforming, and building (vv. 6-14). We are God's farm and God's building, and we are growing in life on God's farm to be produced as precious material for God's building.

The Temple of God

In chapter 3 Paul also speaks of the temple of God (vv. 16-17). The temple here is collective and corporate, not individual. We are many, but the temple is one. We can be made one by being fed, watered, built up, and transformed. By growing and being transformed, we become the gold, silver, and precious stones, and we are built up together to be the temple of God. We are the temple of God, and the Holy Spirit dwells in us.

All Things Being for the Church

At the end of chapter 3, Paul said, "All things are yours, whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are yours, but you are Christ's, and Christ is God's" (vv. 21-23). We need to realize that all things are for us, so all things are for the temple, the church. All things, including the heavens and the earth with all the plants, animals, and human beings, are for the church. Even Satan and the demons are for the church. Surely we hate Satan and the demons, but in His sovereignty God uses even them for the building up of the church.

Things present, things to come, life, and even death are for the church. All things are for the church. This is the fundamental point of God's purpose. God created the heavens, the earth, the angels, and all human beings for the church. God even allowed one of the angels to become His adversary, Satan, for the church. God also allowed many of the angels to rebel for the church. Everything is for the church.

The Corinthian believers foolishly said that they were of Paul and of Apollos, but Paul said that both he and Apollos were theirs. The church is not for Paul; Paul is for the church. Everything and everyone is for the church. All things are yours, and you are Christ's, and Christ is God's. This means that all things are for the church, the church is for Christ, and Christ is for God. All the fullness of the Godhead dwells in Christ (Col. 2:9), Christ is in the church, and the church is the center of the whole universe.

生身的父

现在我们来林前四章。保罗在十五节说，“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。”哥林多人不是保罗的学生；他们是保罗的儿女，保罗是他们生身的父。

身体虽不在，灵却在那里

五章有一个显著的点。保罗在此告诉我们，他可以离开哥林多很远，但仍然在灵里参加那里的聚会。四节说，“当你们和我的灵聚集的时候，在我们主耶稣的名里，带同我们主耶稣的能力。”保罗说，当他们聚集的时候，他在灵里也在那里。这表明我们能远离一个地方，而我们在灵里仍然能在那里。保罗不仅参加他们的聚集，也运用主的权柄，将一个犯罪的弟兄交给撒但。（5。）使徒的灵是这样刚强，以致他的灵能与他们聚集，执行他对恶人的审判。

与主成为一灵

现在我们来到六章。十七节说，“与主联合的，便是与主成为一灵。”这是美妙的一节，说到信徒借着信入主与祂有生机的联结。（约三 15～16。）

我们的身体是为主，主也是为我们的身体

林前六章也告诉我们，我们的身体是为主，主也是为我们的身体。（13。）你的身体有问题么？若有，你应当祷告说，“主啊，我的身体是为你，你也是为我的身体。你必须顾到我的身体。”六章是非常深的。这章启示，不仅我们的灵是神的居所，连我们的身体也是神的居所。我们的身体乃是圣灵的殿。（19。）

这与罗马十二章相符，那里说到我们若要有基督身体的生活，就是召会生活，就必须将我们的身体献给主。（1。）我们也许说，我们用心爱主，在灵里事奉主，但我们的身体如何？我们不能说我们爱主，我们的身体却留在家中，远离召会的聚会。我们也应当看见，我们的身体在穿着上是为着召会。如果我们看见我们的身体是为着召会，就是基督的身体，我们就会说，“主啊，我怎能误用我的身体？我怎能僭取我的身体作别的用途？我的身体必须单单为着你的身体。我的身体不该作肉体或世界的广告。我的身体应当作主身体的广告。”

The Begetting Father

Now let us consider chapter 4 of 1 Corinthians. In verse 15 Paul said, “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.” The Corinthians were not Paul’s students; they were his children. He was their begetting father.

Absent in the Body, yet Present in the Spirit

In chapter 5 there is one striking point. Paul told us here that he could be far away from Corinth yet still attend the meeting there in his spirit. Verse 4 says, “In the name of our Lord Jesus, when you and my spirit have been assembled, with the power of our Lord Jesus.” Paul said that when they met, he was there in his spirit. This shows that we can be far away from a place, yet still be there in our spirit. Paul not only attended their meeting but also exercised the Lord’s authority to deliver a sinful one to Satan (v. 5). The apostle’s spirit was so strong that his spirit was assembled with them to carry out his judgment upon an evil person.

One Spirit with the Lord

Now we come to chapter 6. Verse 17 says, “He who is joined to the Lord is one spirit.” This is a marvelous verse showing the believers’ organic union with the Lord through believing into Him (John 3:15-16).

Our Body Being for the Lord, and the Lord Being for Our Body

First Corinthians 6 also tells us that our physical body is for the Lord and the Lord is for our physical body (v. 13). Do you have some trouble in your body? If so, you should pray, “Lord, my body is for You, and You are for my body. You have to take care of my body.” Chapter 6 is very deep. It reveals that not only our spirit but also our body is the dwelling place of God. Our body is a temple of the Holy Spirit (v. 19).

This corresponds with Romans 12, which says that if we are going to have the Body life, the church life, we must present our physical body to the Lord (v. 1). We may say that we love the Lord with our heart and serve the Lord in our spirit, but what about our body? We cannot say that we love the Lord and leave our body at home away from the church meetings. We also should have the realization that our body is for the church in the way that we dress. If we realized that our body is for the church, the Body of Christ, we would say, “Lord, how can I misuse my body? How can I usurp my body for other purposes? My body must be solely for Your Body. My body should not be an advertisement of the flesh or of the world. My body should be an advertisement of the Lord’s Body.”

我们要记住这三点：（一）那与主联合的，便是与主成为一灵；（二）我们的身体是为主，主也是为我们的身体；（三）当我们正确的使用我们的身体，我们就有身体生活。我们若误用我们的身体，基督的身体就不在我们中间了。

属灵的最高点

现在我们来思想林前七章。这里保罗告诉我们，他没有主的命令，但他发表他的意见。（25。）他所发表的一切意见，我们都必须当作神的话来接受。他发表他的意见，但他也说，“我想我也有神的灵了。”（40。）若是我们觉得我们没有主的命令，但是当我们发表我们的意见时，这意见竟然是出于主的，这乃是属灵的最高点。

信徒的良心

八章说到信徒的良心。这里保罗说到顾到软弱的人，不要伤了他软弱的良心。（11～12。）良心是我们灵的主要部分。（罗八16，参九1。）每当良心受破坏时，那灵的流，那灵的交通，就被切断了。别卷书里也说到良心，但不像保罗在林前八章所说的。这是因为哥林多前书启示基督是赐生命的灵，内住在我们的灵里，（十五45下，六17，）而我们灵的主要部分乃是良心。如果我们的良心受破坏，我们和三一神之间的流就被切断。我们和主之间有了绝缘体，我们就觉得发死。

撒播属灵之物，
享受基督作我们的灵食、
灵水和灵磐石

在九章里保罗说，他把属灵之物撒播给哥林多人。（11。）然后在十章他说到基督是我们的灵食、灵水和灵磐石。（3～4。）

蒙头与主的桌子

十一章说到关于蒙头（2～16）与主的桌子（17～34）的真理。蒙头与基督的作头有关，主的桌子与基督的身体有关。因此，十一章是论到头和身体。本章也说到圣徒来在一起不是受益，乃是招损。（17。）基督徒

We need to remember these three points: (1) he who is joined to the Lord is one spirit; (2) our body is for the Lord, and the Lord is for our body; and (3) when we use our body properly, we have the Body life. If we misuse our body, the Body of Christ cannot be among us.

The Highest Point of Spirituality

Now let us consider 1 Corinthians 7. Paul told us here that he did not have the commandment of the Lord, but he expressed his opinion (v. 25). Whatever he expressed as his opinion, we have to take as the word of God. He expressed his opinion, but he also said, "I think that I also have the Spirit of God" (v. 40). When we feel that we do not have the Lord's commandment, yet we express our opinion and this is of the Lord, this is the highest point of spirituality.

The Believers' Conscience

Chapter 8 speaks about the believers' conscience. Paul speaks here of taking care of the weak ones and not wounding their weak conscience (vv. 11-12). The conscience is the main part of our spirit (Rom. 8:16; cf. 9:1). Whenever the conscience is damaged, the flow, the fellowship, of the Spirit is cut off. In other books the conscience is covered, but not in the way that Paul covers it in 1 Corinthians 8. This is because 1 Corinthians reveals that Christ is the life-giving Spirit indwelling our spirit (15:45b; 6:17), and the main part of our spirit is the conscience. If our conscience is damaged, the flow between us and the Triune God will be cut off. There will be insulation between us and the Lord, and we will feel deadened.

Sowing Spiritual Things
and Enjoying Christ as Our Spiritual Food,
Spiritual Drink, and Spiritual Rock

In chapter 9 Paul said that he sowed spiritual things to the Corinthians (v. 11). Then in chapter 10 he spoke of Christ as our spiritual food, spiritual drink, and spiritual rock (vv. 3-4).

Head Covering and the Lord's Table

Chapter 11 covers the truth concerning head covering (vv. 2-16) and the Lord's table (vv. 17-34). Head covering is related to the headship of Christ, and the Lord's table is related to the Body of Christ. Thus, chapter 11 takes care of the Head and the Body. It also speaks of the saints coming together not for profit but for loss (v. 17). Christians always

总是以为，只要他们来在一起就是好的。但保罗说，我们来在一起，也许不是受益，反而招损。

身体就是基督

十二章的要点乃是，基督的身体—召会—就是基督。十二节说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”这节在圣经里是独一的，告诉我们，基督不仅是头，祂也是身体。

基督是爱

十三章告诉我们，基督是爱。方言会终止，申言和知识也会变为无有，但基督作为爱却永不败落。（8。）祂绝不衰残、凋谢、终止。

申言建造召会

十四章所启示的要点，乃是申言建造召会。（4下。）

召会生活里没有规条

保罗在十四章三十一节说，“你们都能一个一个的申言，为要使众人有学习，使众人得勉励。”但在十二章二十九节保罗说，“岂都是申言者么？”因此，十二章指明，我们不都是申言者。但十四章说，我们都能申言。再者，十一章说，女人可以祷告并申言，（5，）但十四章说，女人必须安静。（34。）这些不同的经文表明，我们不该守律法规条。今天乃是那灵的时代。我们不该实行任何的律法规条。倪柝声弟兄在英文版“工作的再思”序言里说，他怕人把他的书当作手册，去作一些律法规条的事。

今天不是律法的时代。在律法里，每件事都说的清楚而明确，没有讨论的余地。但在林前十一章三十四节保罗说，“其余的事，我来的时候再安排。”这指明与召会实行有关的事，使徒不是每件事都给予指导。关于“其余的事”，我们需要根据新约所定的原则，并受其管制，来寻求主的引导。保罗在一至三章对哥林多人说到分裂的事，在十五章说到犯罪弟兄的事，在十六章说到诉讼的事，在十八章说到拜偶像的事，在十一章说到蒙头和主桌子的事。但保罗没有对他们说到每一件事。如果使徒保罗不能到我们这里，我们该怎么办？保罗不能来，但主在这里。

think that as long as they come together that is good. But Paul said that we may come together not for the better but for the worse.

The Body Being Christ

The main point in chapter 12 is that the Body, the church, is Christ. Verse 12 says, “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.” This verse is unique in the Bible, telling us that Christ is not only the Head but also the Body.

Christ as Love

Chapter 13 shows us Christ as love. Tongues will cease, prophecies and knowledge will be rendered useless, but Christ as love never falls away (v. 8). He never fails, fades out, or comes to an end.

Prophesying Building Up the Church

The main thing that chapter 14 reveals is that prophesying builds up the church (v. 4b).

No Legality in the Church Life

In verse 31 Paul said, “You can all prophesy one by one that all may learn and all may be encouraged.” But in 12:29 Paul said, “Are all prophets?” Thus, chapter 12 indicates that we are not all prophets, but chapter 14 says that we can all prophesy. Also, chapter 11 says that women can pray and prophesy (v. 5), but chapter 14 says that the women have to be silent (v. 34). These varying portions of the Word show that we should not be legal. Today is the age of the Spirit. We should not make any practice a legality. In his preface to The Normal Christian Church Life, Brother Watchman Nee said that he was afraid that people would take his book as a manual to make something legal.

Today is not the age of the law. In the law everything is mentioned clearly and definitely with no room for discussion. But in 1 Corinthians 11:34 Paul said, “The rest I will set in order when I come.” This indicates that the apostle did not give instructions for everything related to the practice of the church. For “the rest” we need to seek the Lord’s leading, based on and governed by the principles set forth in the New Testament. Paul spoke to the Corinthians about division in chapters 1 and 3, about a sinful brother in chapter 5, about a lawsuit in chapter 6, about idol worship in chapter 8, and about head covering and the Lord’s table in chapter 11. But Paul did not tell them everything. If the apostle Paul could not come to us, what should we do? Paul cannot come, but the Lord is here.

如果有人说，我们都必须祷读，他们就是把祷读作成规条。如果别人说，我们不该祷读，他们也是把这事作成规条。一件事只要成了规条，就不对了。任何事情变成了规条，就带进死亡。我们应当说，“主啊，我们感谢你，你没有把一切事情都告诉我们。我们感谢你，我们必须一直向你敞开。”我们应当用钢琴或风琴？我们应当有诗歌本么？我们不该把任何事作成律法规条。愿主怜悯我们，使我们绝不守律法规条。我们若在任何事上恪守规条，我们就完了。

在提前二章，保罗告诉姊妹们，她们应当穿着正派合宜。（9。）我们不能将正派合宜定一个标准。怎样叫正派合宜？谁能决定标准？一面，圣经的启示是完整的；另一面，我们需要活的灵来引导我们进入一切事的实际。就律法而言，我们没有辩论的余地。但在新约里，许多细节都留给那灵内里的引导。当然，关于拜偶像、异端和淫乱，是无容置辩的；但关于形式和实行，就不应守律法规条。

我们的聚会该持续多久？该在什么时候聚会？圣经没有告诉我们这些事。那么我们该怎么办？这就是为什么保罗说，“其余的事，我来的时候再安排。”对于许多的问题和难处，我们必须仰望主的同在。我们应当说，“主啊，我们在你的话中找不到任何规条，但你是活的话。”我们需要与主有活的接触。我们必须在灵里接受新约一切的规则和引导。旧约和新约的字句都杀死人；乃是那灵赐人生命。（林后三6。）

末后的亚当成了赐生命的灵

保罗在林前十五章继续说，末后的亚当成了赐生命的灵。（45下。）在成为肉体时，基督成了肉体，为着救赎。（约一14，29。）然后在复活里，祂成了赐生命的灵，为着分赐生命。（十10下。）

在我们的灵里得畅快

保罗在林前十六章指出，某些忠信者使他的灵并众圣徒的灵都畅快。（17～18。）保罗没有说他的心思、情感、意志、或爱心得畅快，他说他的灵得畅快。你在圣经别处找不到这事。这是因为在本书里，使徒的心意是要告诉我们，我们必须一直在灵里。我们若不在灵里，我们就不可能经历基督并过召会生活。

If some say that we all have to pray-read, they have made pray-reading a legality. If others say that we should not pray-read, they have made this a legality. Nothing is right as long as it is a legality. When anything becomes a legality, that brings in death. We should say, “Lord, we thank You that You have not told us everything. We thank You that we have to open to You all the time.” Should we have a piano or an organ? Should we have a hymnal? We should not make anything a legality. May the Lord be merciful to us that we would never be legal. If we are legal with anything, we are finished.

In 1 Timothy 2 Paul told the sisters that they should dress in modest apparel (v. 9). We cannot define the standard of modesty. How modest is modest? Who can make the decision to set the standard? On the one hand, the revelation of the Bible is complete. On the other hand, we need the living Spirit to guide us into the reality of all things. With the law there was no room for debate. But in the New Testament many details are left up to the inner leading of the Spirit. Of course, things concerning idol worship, heresy, and immorality are not debatable, but things concerning forms and practices should not be legal.

How long should our meetings be and at what time should they be? The Bible does not tell us these things. Then what should we do? This is why Paul said, “The rest I will set in order when I come.” With so many questions and problems, we have to look to the Lord’s presence. We should say, “Lord, we cannot find any regulation in Your Word, but You are the living Word.” We need a living contact with the Lord. We have to take all the regulations and instructions of the New Testament in spirit. The letter of the Old Testament and of the New Testament is killing. It is the Spirit who gives life (2 Cor. 3:6).

The Last Adam Becoming a Life-giving Spirit

Paul goes on in 1 Corinthians 15 to say that the last Adam became a life-giving Spirit (v. 45b). In incarnation Christ became flesh for redemption (John 1:14, 29). Then in resurrection He became a life-giving Spirit for the impartation of life (10:10b).

Being Refreshed in Our Spirit

In 1 Corinthians 16 Paul pointed out that certain faithful ones refreshed both his spirit and the spirits of all the saints (vv. 17-18). Paul did not say that they refreshed his mind, emotion, or loving heart. He said that they refreshed his spirit. You cannot find this point anywhere else in the Bible. This is because in this book the apostle’s intention is to tell us that we have to always be in the spirit. If we are not in the spirit, it is impossible for us to experience Christ and have the church life.

在哥林多前书，保罗不像他在哥林多后书，说到那么多关于自己的事。倪柝声弟兄说，哥林多后书可以看作是保罗的自传。但在前书中，你仍然能看见他是一个在灵里行事、作事、工作、行动、并为人的人。四、五、七章告诉我们，保罗是这样的一个人，就是绝对在灵里的人。然后在末了一章他说，到他这里来的弟兄们使他的灵畅快。保罗首先顾到他的灵。他是一个全然在灵里的人。

一本为着召会的书

我们必须记住，哥林多前书不是为着个别信徒的书，乃是为着召会的书。我们必须注意本书的第二节：保罗提到在哥林多神的召会，同着所有在各处呼求我们主耶稣基督之名的人。不是“和”（and），乃是“同着”（with）所有在各处呼求我们主之名的人。如果保罗用“和”这辞，这意思是所有的圣徒都站在与召会同等的地位上。但保罗用“同着”这辞，指明圣徒属于召会。如果我们说，“父母‘同着’儿女来，”这意思是儿女属于父母。本书是写给召会“同着”所有的圣徒。这意思是所有的圣徒需要一个召会，使他们可以与其是一。

本书满了召会的观念，其上所写的一切，都带着召会感。这不是一本写给个人的书，乃是写给地方召会连同所有圣徒的书。我们若要认识这本书，就必须在召会里。我们若不在地方召会里，就没有正确的立场、资格或地位来明白这本书。要看见特别的东西，我们必须站在对的角度上，我们明白本书的正确角度就是地方召会。

有一样的心思和意见， 并说一样的话

保罗在一章十节说，“弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”只有当我们在灵里，我们才可能有一样的心思和意见，并说一样的话。当我们在魂里，绝不可能有一样的心思。唯一的路乃是我们借着留在灵里而被变化。

在十三节保罗说，“基督是分开的么？”保罗说这话，因为基督在你里面，在我里面，也在所有的圣徒里面。

In 1 Corinthians Paul did not say as much about himself as he did in 2 Corinthians. Brother Watchman Nee said that 2 Corinthians may be considered as an autobiography of Paul. But still in his first Epistle you can see that he is a person behaving, acting, working, moving, and having his being in the spirit. Chapters 4, 5, and 7 show that Paul was such a person, a person absolutely in the spirit. Then in the last chapter he said that the brothers who came to him refreshed his spirit. Paul cared for his spirit first. He was a person altogether in the spirit.

A BOOK FOR THE CHURCH

We have to remember that 1 Corinthians is not a book for the individual believers but a book for the church. We have to pay attention to the second verse of this book, in which Paul addresses the church of God in Corinth with all those who call upon the name of the Lord Jesus Christ in every place. It is not and but with all those who call upon the Lord's name. If Paul had used the word and, that would mean that all the saints were standing on the same level as the church. But Paul used the word with, indicating that the saints belong to the church. If we say, "The parents came with the children," this means that the children belong to the parents. This book was written to the church with all the saints. This means that all the saints need a church with which they can be identified.

This book is full of a church concept. All that was written in it is with a church-consciousness. It was not a book written to an individual, but to the local church with all the saints. If we want to know this book, we have to be in the church. If we are not in a local church, we do not have the proper standing, qualification, or position to understand it. If we want to see a particular thing, we have to be positioned at the proper angle, and the proper angle for us to understand this book is the local church.

HAVING THE SAME MIND AND OPINION AND SPEAKING THE SAME THING

In 1:10 Paul said, "Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion." It is possible to have the same mind and opinion and speak the same thing only when we are in the spirit. When we are in the soul, we can never have the same mind. The only way is for us to be transformed by remaining in the spirit.

In verse 13 Paul said, "Is Christ divided?" Paul said this because Christ is in you, in me, and in all the saints. This implies that we have to forget about ourselves and simply

这含示我们必须忘掉自己，单单接受基督。这样，我们就是一。在我们日常生活中，若不实际的接受基督，怎能彼此是一？这是不可能的。我们是许多的个人，但基督只有一位。当我们在自己里面，我们就是许多人；但是当我们都拥有基督并在基督里，我们就是一。

我们需要为着召会生活作属灵的人

保罗在二章启示，我们要得着基督、认识基督、经历基督、并有分于基督，就必须属灵而不属魂。属魂的人，就是在魂里的人，绝不能领悟基督的事。（14。）这就像用眼睛听声音一样。声音只能借着听的器官来实化。基督是赐生命的灵，祂只能借着我们属灵的器官，就是我们的灵来实化。只有属灵的人才能参透神的深奥，就是基督自己。（10～11，15。）

这不是仅仅道理。我们必须在灵里，好使那灵浸透我们的魂，并占有我们的全人。这样，我们才能像保罗在二章十六节一样说，我们有基督的心思了。这节的“我们”不是指属肉体或属魂的哥林多信徒，乃是指六节里传神的智慧，并供应属灵之事给属灵信徒的人。（13。）这些人是使徒，并所有在灵里行事为人的人。属肉体并属魂的信徒不能说他们有基督的心思。

罗马十二章二节告诉我们，要借着心思的更新而变化。只有重生并变化过的基督徒才能说，他们有基督的心思。保罗有资格说，他有基督的心思，因为他是属灵的，并且他已经借着心思被圣灵浸透所更新，而得以变化了。这样的人能发表他的意见，因为他有基督的心思。他的意见乃是出于基督。

属魂的人乃是天然的人；这样的人容让他的魂（包括心思、情感和意志）掌管他的全人，并且凭他的魂而活，不管他的灵，不用他的灵，甚至为人好像没有灵一样。（犹19。）属魂的基督徒喜欢争辩并辩论道理的事。

有些基督徒甚至比属魂更糟。保罗说，哥林多的信徒是属肉体的，甚至是属肉的。（林前三3，1。）这意思是说，他们全然是属乎肉的。五至六章描绘什么是属肉的：五章有不道德的事如奸淫和淫乱，六章里信徒中间有争吵、妒忌、争斗而引起诉讼的事。

take Christ. Then we are one. If we do not take Christ practically in our daily life, how can we be one with one another? It is impossible. We are many individuals, but Christ is one. When we are in ourselves, we are many, but when we have Christ and are in Christ, we are one.

OUR NEED TO BE SPIRITUAL MEN FOR THE CHURCH LIFE

In chapter 2 Paul reveals that to have Christ, to realize Christ, to experience Christ, and to partake of Christ, we need to be spiritual, not soulish. The soulish man, the man in the soul, can never realize the things of Christ (v. 14). This is like trying to realize sound with your eyes. Sound can be realized only by our hearing organ. Christ is the life-giving Spirit, and He can be realized only by our spiritual organ, that is, our spirit. Only the spiritual man can discern the depths of God, which are Christ Himself (vv. 10-11, 15).

This is not just a doctrine. We have to be in the spirit so that the Spirit can saturate our soul and take over our whole being. Then we can say, as Paul said in 2:16, that we have the mind of Christ. We in this verse does not refer to the fleshly or soulish believers at Corinth but to the ones in verse 6 who preach God's wisdom and minister the spiritual things to the spiritual persons (v. 13). These are the apostles and all those who walk in the spirit. The fleshly and soulish believers cannot say that they have the mind of Christ.

Romans 12:2 tells us to be transformed by the renewing of the mind. Only the regenerated and transformed Christians can say that they have the mind of Christ. A person like Paul is qualified to say that he has the mind of Christ because he is spiritual and he has been transformed by having his mind renewed with the saturation of the Holy Spirit. Such a person can express his opinion because he has the mind of Christ. His opinion has something of Christ.

A soulish man is a natural man, one who allows his soul (including the mind, the emotion, and the will) to dominate his entire being and who lives by his soul, ignoring his spirit, not using his spirit, and even behaving as if he did not have a spirit (Jude 19). Soulish Christians like to argue and debate over doctrinal matters.

Some Christians are even worse than soulish. Paul said that the Corinthian believers were fleshly and even fleshy (1 Cor. 3:3, 1). This means that they were totally of the flesh. First Corinthians 5 and 6 describe what it is to be fleshy. There are the immoral things such as fornication and adultery in chapter 5 and contentions, envying, and strife leading to lawsuits among the believers in chapter 6.

当然保罗既不属肉，也不属魂；他是属灵的人。保罗借着运用他的灵展示那灵。（二 4。）他的灵非常刚强，使他肉身虽然不在那里，却能在灵里参加哥林多人的聚集。属肉体 and 属魂的人不可能有召会生活。只有属灵的人才能有召会生活。

今天在寻求的基督徒中间，有一种错误的观念。基要派的基督徒以为召会能靠教训建造起来。五旬节派的基督徒以为召会能靠恩赐建造起来。但历史告诉我们，道理和恩赐使神的儿女分裂。召会得以建造唯一的路，乃是我们都是属灵的基督徒，就是照着我们那与神的灵调和的人的灵而活的基督徒。

我们只该顾到享受基督。这样我们就有一样的心思，有一样的意见，并且说一样的话。当我们都转向我们的灵，我们就是一样的。当我们活在灵里，召会这神的农场，就要生长基督。基督已经撒进我们里面，现今祂需要我们从我们里面长出来。我们今天所需要的，乃是转向我们的灵。这样我们就要生长基督并被变化。如果我们留在灵里，不管我们的环境或遭遇，我们就会被那灵接管，而变成不同的人。这样，我们就能有实际的召会生活。我们得以建造成为神的殿，唯一的可能乃是我们都在灵里。我们在灵里是一，因为我们的灵里没有别的，只有基督，而基督乃是一切。当我们有基督，我们就有爱和忍耐；当我们有基督，我们就有一切。

召会生活的实行 需要我们的身体

如果我们在灵里，我们就会正确的使用我们的身体。我们需要让那灵接管我们的全人；这样我们就知道如何使用我们的身体。召会生活只可能在我们的灵里，但召会生活的实行需要我们的身体。在林前二章和三章，保罗对付灵、魂和肉体，在六章他对付我们的身体。我们若要有正确的召会生活，就必须正确的使用我们的身体。

如果你在穿着上不小心，你就误用你的身体。你的身体是为基督，基督也为你的身体。（六 13。）世界上的人喜欢熬夜，把白天弄成黑夜，把黑夜弄成白天。我们若像这样，就很难有时间在早晨与主同在。在这件事上，我们误用了我们的身体。我们必须在灵里控制我们的身体，并正确的使用我们的身体。

Paul, of course, was neither fleshy nor soulish. He was a spiritual man. Paul demonstrated the Spirit by exercising his spirit (2:4). His spirit was so strong that he attended the Corinthians' meeting in his spirit even though he could not be there physically. With fleshy and soulish people, there is no possibility of having the church life. Only spiritual people can have the church life.

Today there is a wrong concept among seeking Christians. The fundamental Christians think that the church can be built up by teachings. The Pentecostal Christians think that the church can be built up by the gifts. But history has shown that doctrines and gifts have divided the Lord's children. The only way that the church can be built up is for us to be spiritual Christians, Christians who live according to our spirit mingled with the Spirit of God.

We should care only for the enjoyment of the Lord. Then we will be of one mind, of one opinion, and we will speak the same thing. When we turn to our spirit, we are the same. As we live in the spirit, the church as the farm of God will grow Christ. Christ has been sown into us, and now He needs to grow out of us. What we need today is to turn ourselves to the spirit. Then we will grow Christ and be transformed. If we remain in the spirit, regardless of our environment or circumstances, we will be taken over by the Spirit and become different persons. Then there will be the real possibility for us to have the church life. The only possibility for us to be built up into the temple of God is for us to be in the spirit. We are one in the spirit because in our spirit there is nothing except Christ, and Christ is everything. When we have Christ, we have love and patience. When we have Christ, we have everything.

THE PRACTICALITY OF THE CHURCH LIFE BEING WITH OUR BODY

If we are in the spirit, we will use our physical body in a proper way. We need to let the Spirit take over our whole being; then we will know how to use our body. The possibility for the church life is in our spirit, but the practicality of the church life is with our body. In 1 Corinthians 2 and 3 Paul deals with the spirit, the soul, and the flesh, and in chapter 6 he deals with our physical body. If we are going to have a proper church life, we have to use our body in the right way.

If you are careless in the way that you dress, you are misusing your body. Your body is for Christ, and Christ is for your body (v. 13). People in the world like to stay up late, making the day the night and the night the day. If we are like this, it will be difficult for us to have a time with the Lord in the morning. In this matter, we misuse our body. We have to be in the spirit to control our body and use it in the proper way.

六章说到奸淫和吃得过度的罪。(13。)如果我们常在餐馆吃饭，这就误用我们的身体，因为那样对我们不健康。我们必须蒙拯救，脱离许多误用身体的坏习惯。关于我们的食、衣、住，每一件为着我们肉身生存的事，都必须正确。我们的身体应当绝对为着主，不为着任何别的东西。

我们必须学功课：使我们的灵被主加强，我们的魂被主浸透，并且我们的身体受主管制。这样我们才可能有召会生活，才有召会生活的实际。这样召会就能建造成神的殿，我们就能团体的在身子荣耀神。(20。)我们就在我们的身体上，同着我们得加强的灵，并我们各部分被那灵浸透的魂，作基督身体的活肢体。

Chapter 6 covers the sins of fornication and of eating in excess (v. 13). If we eat at restaurants often, we are misusing our body because that is not healthy for us. We have to be delivered from many old habits by which we misuse our body. Everything concerning the way we eat, dress, and live for our physical existence has to be proper. Our body should be absolutely for the Lord and for nothing else.

We need to learn the lesson of having our spirit strengthened by the Lord, our soul saturated with the Lord, and our body controlled by the Lord. Then there will be the possibility and the practicality for us to have the church life. Then the church can be built up as the temple of God, and we can glorify God in our body in a corporate way (v. 20). We will be the living members of the Body of Christ in our body with our spirit strengthened and all the parts of our soul saturated with the Spirit.

第六章

哥林多前书的四条线

读经：哥林多前书一章五节，七节，二章十四至十五节，三章一节，三节，四章二十一节，八章一节下，十二章三十一节至十三章一节，三节，八节，十四章一节，三十七节，十六章十八节，二十四节。

我们若要经历哥林多前书所提的事情，就必须看见这卷书向我们所陈明的四条线：基督的线、恩赐的线、灵的线、以及召会的线。

基督的线

头一条线是基督的线。第一章说到神呼召我们进入基督的交通，有分于祂并享受祂。（9。）神的心意是要我们都分享基督，有分于基督，并享受基督作我们的一切。基督是神的能力、神的智慧。（24。）神已经使祂成为我们的公义（为着我们的已往）、圣别（为着我们的现在）、和救赎（为着我们的将来）。（30。）

在二章里，基督是荣耀的主，（8，）和神的深奥。（10。）在三章里祂是根基。（11。）在五章里祂是逾越节和无酵饼。（7～8。）在十章里祂是灵食、灵水和灵磐石。（3～4。）在十一章里基督是头。（3。）在十二章里祂是身体。（12。）最后，在十五章里祂是初熟的果子、（20，23，）第二个人、（47，）末后的亚当、以及赐生命的灵。（45。）祂是首先、第二，也是末后。

基督乃是一切，而这位包罗万有的基督成了赐生命的灵。这赐生命的灵住在我们的灵里，所以那与主联合的，便是与主成为一灵。（六 17。）今天基督所是的一切项目，乃是那住在我们灵里，作我们之分的赐生命之灵的元素和内容。

恩赐的线

哥林多前书的第二条线是恩赐的线。这条线不是那么积极。反而就一面意义说，这条线可看作是消极的。保罗在第一章说，哥林多人因着基督样样都得以富足，特别在“一切

CHAPTER SIX

FOUR LINES IN FIRST CORINTHIANS

Scripture Reading: 1 Cor. 1:5, 7; 2:14-15; 3:1, 3; 4:21; 8:1b; 12:31—13:1, 3, 8; 14:1, 37; 16:18, 24

If we are going to experience the things mentioned in 1 Corinthians, we have to see that in this book, four lines are presented to us: the line of Christ, the line of the gifts, the line of the spirit, and the line of the church.

THE LINE OF CHRIST

The first line is the line of Christ. Chapter 1 says that God has called us into the fellowship, the participation, the enjoyment, of Christ (v. 9). God's intention is that we all may share Christ, partake of Christ, and enjoy Christ as everything to us. Christ is the power of God and the wisdom of God (v. 24). He has been made to us righteousness for our past, sanctification for our present, and redemption for our future (v. 30).

In chapter 2 Christ is the Lord of glory (v. 8) and the depths of God (v. 10). In chapter 3 He is the foundation (v. 11). In chapter 5 He is the Passover (v. 7) and the unleavened bread (v. 8). In chapter 10 He is the spiritual food, the spiritual drink, and the spiritual rock (vv. 3-4). In chapter 11 Christ is the Head (v. 3). In chapter 12 He is the Body (v. 12). Finally, in chapter 15 He is the firstfruits (vv. 20, 23), the second man (v. 47), the last Adam (v. 45), and the life-giving Spirit. He is the first, the second, and the last.

Christ is everything, and this all-inclusive Christ became a life-giving Spirit. This life-giving Spirit indwells our spirit, so he who is joined to the Lord is one spirit (6:17). Today all the items of what Christ is are the elements, the components, of the life-giving Spirit, who dwells in our spirit to be our portion.

THE LINE OF THE GIFTS

The second line in 1 Corinthians is the line of the gifts. This line is not very positive. Rather, in a certain sense, it may be considered as negative. In chapter 1 Paul said that the Corinthians had been enriched in Christ in everything, especially “in all utterance

的发表和知识上”。(5。)他不是说他们在生命上、在灵上、或在经历基督上是富足的。他们是在说话和心思里的知识上是富足的。不仅如此，哥林多人实行神奇的、外面的恩赐，如十二和十四章所提的医治、说方言等；但他们在基督里仍然是婴孩，他们不仅是属肉体的，甚至是属肉的。(三1。)

保罗在十二章说，恩赐有许多。(4。)恩赐在数目上很多，但保罗在十二章末了劝哥林多人，要切慕更大的恩赐。保罗在十二章所列那灵之表显的九项恩赐中，说方言和翻方言被列在末了，因为它们不是最好的恩赐。(7～10。)然后在十二章末了，保罗说到恩赐的设立。他说，“神在召会中所设立的，第一是使徒，第二是申言者，第三是教师；其次是行异能的，再次是得恩赐医病的，帮助的，治理的，说各种方言的。”(28。)请注意：说各种方言的被摆在末了。保罗继续说，“岂都是使徒么？岂都是申言者么？岂都是教师么？岂都是行异能的么？岂都有医病的恩赐么？岂都说方言么？岂都翻方言么？但你们要切慕那更大的恩赐。”(29～31上。)在保罗的著作里，说方言和翻方言再次(这是第三次)被摆在末了，因为它们对召会的益处最少。(十四4～6, 19。)

然后保罗说，“我还要把极超越的路指示你们。”(十二31下。)还有比最好的恩赐更超越的东西。这超越的路就是爱，这爱在十三章有充分的说明。保罗把说方言列在积极项目的末了，然后列在十三章里消极项目的头一项。第一节说，“我若能说人和天使的方言，却没有爱，我就成了鸣的锣、响的钹。”鸣的锣和响的钹能发出声音却没有生命。这是说方言的真实写照。

二节说，“我若有申言的恩赐，也明白一切的奥秘，和一切的知识，并有全备的信，以致能够移山，却没有爱，我就算不得什么。”没有爱，我们就算不得什么。三节说，“我若将我一切所有的变卖为食物分给人吃，又舍己身叫我可以夸口，却没有爱，仍然与我无益。”这表明我们若有恩赐或作任何事，却没有爱，就有极大的缺欠。我们需要恩赐加上爱。保罗在八节说，“爱是永不败落；但申言终必归于无用，方言终必停止，知识也终必归于无用。”爱是永不败落。

and all knowledge” (v. 5). He did not say that they were rich in life, in the spirit, or in the experience of Christ. They were rich in speaking and in knowledge in the mind. Furthermore, the Corinthians practiced the miraculous, outward gifts such as healing, speaking in tongues, etc., mentioned in chapters 12 and 14. But they were still infants in Christ. They were not only fleshly but even fleshy (3:1).

In chapter 12 Paul said that there are distinctions of gifts (v. 4). The gifts are many in number, but at the end of chapter 12 Paul advised the Corinthians to earnestly desire the greater gifts. Of the nine gifts which Paul listed in chapter 12 as the manifestation of the Spirit, speaking in tongues and interpretation of tongues are listed last because they are not the best gifts (vv. 7-10). Then at the end of chapter 12 Paul spoke of the placing of the gifts. He said, “God has placed some in the church: first apostles, second prophets, third teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues” (v. 28). Notice that various kinds of tongues are listed last. Paul went on to say, “Are all apostles? Are all prophets? Are all teachers? Do all have works of power? Do all have gifts of healing? Do all speak in tongues? Do all interpret tongues? But earnestly desire the greater gifts” (vv. 29-31a). Speaking in tongues and interpretation of tongues are again, for the third time, listed last in Paul’s writing because they render the least profit to the church (14:4-6, 19).

Then Paul said, “Moreover I show to you a most excellent way” (12:31b). There is something more excellent than the best gifts. The excellent way is love, which is fully defined in chapter 13. Speaking in tongues is listed last on Paul’s positive lists. Then on his negative list in chapter 13, it is listed first. Verse 1 says, “If I speak in the tongues of men and of angels but do not have love, I have become sounding brass or a clanging cymbal.” Sounding brass and a clanging cymbal give sounds without life. This is a genuine illustration of tongue-speaking.

Verse 2 says, “If I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing.” Without love we are nothing. Verse 3 says, “If I dole out all my possessions to feed others, and if I deliver up my body that I may boast, but do not have love, I profit nothing.” This shows that if we have the gifts or do anything without love, there is a great lack. We need the gifts plus love. In verse 8 Paul said, “Love never falls away. But whether prophecies, they will be rendered useless; or tongues, they will cease; or knowledge, it will be rendered useless.” Love never falls away.

人总是把爱联于心。但在哥林多前书里，保罗把爱与灵摆在一起。他在四章二十一节说，他到他们这里来，或者带刑杖，或者在爱和温柔的灵里。爱甚至比心还要深。爱是在灵里，因为基督是住在我们的灵里。真实的爱，就是基督的彰显，乃是随着我们的灵，因为基督是在我们的灵里。保罗在十六章十八节说，他的灵得着畅快。然后他在二十四节说，“我在基督耶稣里的爱，与你们众人同在。”他的灵得着畅快，并且他的爱与他们同在。爱乃是随着我们的灵。如果我们的爱仅仅是出于我们的心，那是天然的爱，不是彰显基督之神圣的爱。彰显基督的爱乃是出于我们的灵。

保罗在十四章嘱咐我们：“要追求爱，更要切慕属灵的恩赐，尤其要切慕申言。”（1。）这表明使徒保罗是一个平衡的人。他说要追求爱，并切慕属灵的恩赐，但他清楚的说，我们需要切慕最好的恩赐，就是申言。然而，最重要的事乃是追求爱。哥林多人有恩赐，但他们缺少灵里的爱。爱乃是神自己；祂具体化身在那住在我们灵里的基督里。

灵的线

哥林多前书的第三条线是灵的线。在此我们是指人的灵和圣灵。保罗在五章告诉哥林多人，当他们来在一起时，他们一同聚集，不是在身体里，乃是在灵里。他说，“当你们和我的灵聚集的时候…”（4。）在这聚集里他在主的名里，在灵里，并在能力里，审判一个有罪的人，将这样的人交给撒但。（5。）

保罗是一个在灵里行事为人的人。保罗在第四章问他们，他要带刑杖，或在爱和温柔的灵里，到他们这里来。当他头一次到他们这里来，他是借着操练灵，在那灵的明证里而来。（二4。）七章也表明他是一个在灵里的人。在这章里，他与主是一到一个地步，甚至当他发表自己的意见时，他也有神的灵。（40。）

作一个属灵的人，意思不是你有圣灵神奇的降在你身上，使你说方言。巴兰的驴子神奇的说方言，就是说人话，但他的驴子不是属灵的。（民二二28～30。）然而保罗是真正属灵的。他在林前七章说，他没有主的命令，但他是一个蒙主怜悯的人，他发表他的意见。（25。）他的意见成

People always associate love with the heart, but Paul put love with the spirit in 1 Corinthians. In 4:21 he spoke of coming to them either with a rod or in love and a spirit of meekness. Love is even deeper than the heart. Love is in the spirit, because it is in our spirit that Christ dwells. The real love, which is the expression of Christ, goes with our spirit because Christ is in our spirit. In 16:18 Paul said that his spirit had been refreshed. Then in verse 24 he said, “My love in Christ Jesus be with you all.” His spirit was refreshed, and his love was with them. Love goes along with our spirit. If our love is merely out of our heart, that is a natural love, not the divine love which is the expression of Christ. The love which is the expression of Christ comes out of our spirit.

In chapter 14 Paul charges us, “Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy” (v. 1). This shows that the apostle Paul was a balanced person. He said to pursue love and desire spiritual gifts, but he made clear that we need to desire the best gift, which is to prophesy. The most important thing, however, is to pursue love. The Corinthians had the gifts, but they were short of love in the spirit. Love is the very God embodied in Christ who lives in our spirit.

THE LINE OF THE SPIRIT

The third line in 1 Corinthians is the line of the spirit. Here we are referring to the human spirit and the Holy Spirit. In chapter 5 Paul told the Corinthians that when they came together, he would meet with them, not in his body but in his spirit. He said, “When you and my spirit have been assembled…” (v. 4). In this assembly he judged a sinful person in the name of the Lord, in the spirit, and in power by delivering such a one to Satan (v. 5).

Paul was a man who behaved in his spirit. In chapter 4 Paul asked them whether he should come to them with a rod or in love and in a spirit of meekness. When he came to them the first time, he came in demonstration of the Spirit by the exercise of his spirit (2:4). Chapter 7 also shows that he was a man in his spirit. In this chapter he was one with the Lord to such a degree that even when he gave his own opinion, he had the Spirit of God.

To be a spiritual man does not mean that you have the Holy Spirit descending on you in a miraculous way to speak in tongues. Balaam's donkey miraculously spoke in tongues, that is, in a human tongue, but his donkey was not spiritual (Num. 22:28-30). Paul, however, was genuinely spiritual. He said in 1 Corinthians 7 that he did not have the Lord's commandment, but as one who had obtained the Lord's mercy, he gave his opinion (v. 25).

了圣经中神圣启示的一部分。在七章末了他说了，“我想我也有神的灵了。”（40。）好像他不很肯定他是在灵里。这表明一个属灵的人是非常有人性的。许多基督徒以为，属灵人必定像天使一样，但那不是属灵人。一个属灵的人乃是在灵里很有人性的。

“属灵”这辞在哥林多前书用过数次。保罗在二章说，属灵人看透万事。（15。）他在三章说，他不能说哥林多人是属灵的人。（1。）他在九章说，他撒下属灵之物。（11。）在十章他说到灵食、灵水和灵磐石。（3～4。）然后在十四章，他说到那些自以为属灵的人。（37。）

我们要属灵，就必须一直操练我们的灵。我们必须一直在我们的灵里生活行动并行事为人。如果我们要谦卑，我们必须要在灵里谦卑。事实上，你若在灵里生活行事并为人，你必定会谦卑，却不意识到你的谦卑。你有谦卑的实际，却没有那样的知觉。圣经也告诉我们要彼此相爱，但我们的爱也许是属魂的爱，天然的爱。这样的爱不是属灵、神圣的爱；属灵、神圣的爱乃是神自己具体化在基督里，住在我们灵里并借着我们的灵彰显出来。我们必须要在灵里彼此相爱。

召会的线

哥林多前书第四条线乃是召会的线。这是一卷写给在哥林多地方召会的书信。（一2。）在这卷书里，有确定的召会感。保罗无论说什么，都是为着召会。

今天主的心意乃是要恢复正确的召会生活。从路德马丁起，主确定的开始祂恢复的工作。在主恢复里有四个主要的项目：第一，基要派的教训或道理；第二，五旬节运动的恩赐；第三，福音运动之福音的传播；第四，内里的生命。主的恢复已经经过了这些阶段，达到今天地方召会的恢复。所有以前恢复的工作，乃是为着今天的恢复，就是建造地方召会，好建造基督的身体。我们必须接受基督作我们内里的生命，好建造召会。

我们也必须看见恩赐和生命之间的不同。巴兰的驴子说人话乃是恩赐，但那没有改变驴子的生命。它在生命上没有改变，只在说话的能力上有改变。有些人以为他们越有恩赐，就越有生命。但恩赐是服事的能力或才能，恩赐不

His opinion became a part of the divine revelation in the Bible. At the end of chapter 7 he said, “I think that I also have the Spirit of God” (v. 40). It seems that he was not so sure that he was in the spirit. This shows that to be a spiritual person is to be very human. Many Christians think that to be spiritual one must be angelic, but that is not a spiritual man. A spiritual man is very human in the spirit.

The word spiritual is used a number of times in 1 Corinthians. Paul said in chapter 2 that the spiritual man discerns all things (v. 15). In chapter 3 he said that he could not speak to the Corinthians as to spiritual men (v. 1). In chapter 9 he said that he sowed spiritual things (v. 11). In chapter 10 he spoke of the spiritual food, spiritual drink, and spiritual rock (vv. 3-4). Then in chapter 14 he spoke of those who think they are spiritual (v. 37).

In order to be spiritual, we always have to exercise our spirit. We always have to walk, behave, and have our being in our spirit. If we are going to be humble, we must be humble in the spirit. Actually, if you live and walk in the spirit, you will be humble without any consciousness of your humility. You will have the reality of being humble without having the consciousness of it. We are also told in the Bible to love one another, but our love may be a soulish love, a natural love. Such love is not the spiritual, divine love which is God Himself embodied in Christ to dwell in our spirit and to be expressed through our spirit. We must love one another in the spirit.

THE LINE OF THE CHURCH

The fourth line in 1 Corinthians is the line of the church. This is a book written to the local church in Corinth (1:2). In this book there is a definite church-consciousness. Whatever Paul said was for the church.

Today the Lord's desire is to recover the proper church life. From the time of Martin Luther, the Lord began His recovery work in a definite way. Within the Lord's recovery there have been four main categories of things: (1) the teachings or doctrines of fundamentalism, (2) the gifts of Pentecostalism, (3) the preaching and spreading of the gospel of evangelicalism, and (4) the inner life. The Lord's recovery has passed through these stages to reach the present-day recovery of the local churches. All the previous recovery work is for this present-day recovery, the building up of the local churches for the building up of the Body of Christ. We need to take Christ as our inner life for the building up of the church.

We also need to see the difference between the gifts and life. Balaam's donkey speaking a human language was a gift, but that did not change the donkey's life. There was no change in life, but there was a change in speaking ability. Some think that the more gifts they have, the more life they have. But a gift is an enablement or ability for service. It is

是生命。林前十三章印证这点。这章告诉我们，没有爱，一切都是虚空的，爱乃是基督作生命的彰显。如果你有说方言的恩赐，却没有爱，你就像鸣的锣、响的钹一样，发出空洞的声音而没有生命。（1。）

恩赐是外面的。恩赐是神在外面的赐给，给我们能力或装备我们，为着事奉祂。但在这些恩赐之外，我们需要内里的生命。哥林多人有恩赐，但他们缺少生命。事实上，他们仍然是婴孩，几乎没有生命的长大。他们不仅是属魂的，也是属肉体的，甚至是属肉的。他们误用他们的恩赐，因为他们缺少生命。他们缺少爱，就是生命的彰显。恩赐是外面的才能，但生命是内里属灵的素质，就是基督自己。

我们要认识生命，就必须学习如何操练我们的灵，因为生命的素质乃是基督自己。今天基督乃是赐生命的灵，住在我们灵里，所以我们必须学习在我们的灵里行事为人并活动。绝不要按照你所想的、你所喜欢的、或你所决定的去作任何事，乃要一直在你的灵里行事为人。你必须弃绝并丢弃你聪明的心思、你爱的情感、并你刚强的意志。如果你在你魂的这些部分里举止为人，你就是属魂的人，你与基督就了了。你的行为成了你与基督之间的绝缘体。这不是我们好坏的问题，这乃是我们是否与基督是一的问题。你也许行善，却与基督隔绝。你必须留在灵里，好成为属灵的，而不是属魂的，属肉体的，或属肉的。

我们只能借着活在我们的灵里来实行召会生活，并建立召会生活。基督教已经被教训、道理和恩赐所分裂。不仅如此，召会也不能由好的讲道人建造起来。今天有许多好的讲道人，却很少供应基督。我们需要享受、经历、并有分于基督，然后将我们所经历的供应给人。我们若在灵里享受基督，并且彼此供应基督，地方召会就会被建造起来，而且我们不会有分裂。我们会有非拉铁非的一，同真实的弟兄相爱。只要基督给人享受并被供应出去，召会就会因基督的滋养而长大。今天我们乃是在地方召会恢复的时代中，享受基督作我们的滋养，使我们在生命里长大。

not life. First Corinthians 13 confirms this. This chapter tells us that everything is empty without love, and love is the expression of Christ as life. If you have the gift of speaking in tongues without love, you are as sounding brass or a clanging cymbal, making empty sounds without life (v. 1).

Gifts are outward. They are the outward endowments of God to enable and equip us for His service. But in addition to these gifts, we need the inward life. The Corinthians had the gifts, but they were short of life. In fact, they were still babes, with hardly any growth in life. They were not only soulish but also fleshly and even fleshy. They misused their gifts because of the shortage of life. They were short of love, which is the expression of life. The gifts are the outward abilities, but life is the inward spiritual essence, which is Christ Himself.

In order to realize life, we have to learn how to exercise our spirit, because the essence of life is Christ Himself. Today Christ is the life-giving Spirit who indwells our spirit, so we have to learn to walk, to behave, and to have our being in our spirit. Never do anything according to what you think, what you like, or what you decide. But always have your being in your spirit. You have to renounce and reject your smart mind, your loving emotions, and your strong will. If you behave yourself in these parts of your soul, you are a soulish man, and you are through with Christ. Your behavior will become an insulation between you and Christ. It is not a matter of whether we are good or bad. It is a matter of whether or not we are one with Christ. You may do good things and yet be insulated from Christ. You have to remain in the spirit to be spiritual, not soulish, fleshly, or fleshy.

We can practice the church life and build up the church life only by living in our spirit. Christianity has been divided by teachings, doctrines, and by gifts. Also, the church cannot be built up by good speakers. Many good speakers today minister very little of Christ. We need to enjoy, experience, and partake of Christ and then minister what we have experienced to others. If we enjoy Christ in the spirit and minister Christ to one another, the local church will be built up, and there will be no division. We will have the oneness of Philadelphia with the real brotherly love. As long as Christ is enjoyed and ministered, the church will grow up with the nourishment of Christ. Today we are in the age of the recovery of the local churches by Christ being enjoyed by us to be our nourishment for our growth in life.

第七章

哥林多后书中对基督的经历

读经：哥林多后书一章十九节，二章十四至十五节，三章三节，十八节，四章四至七节，十至十一节，五章十四至十七节，二十一节，八章九节，十章一节，五节，十一章二至三节，十节，十二章九节，十三章三至五节，十四节。

在上一章里，我们看见哥林多前书的四条线。现在我们要把在哥林多前书所说到的基督，与保罗在哥林多后书所说到的基督，作个比较。

哥林多后书给我们一幅真实的图画，以更好的方式给我们看见在经历上的基督。在哥林多前书，关于基督所提的各方面，或多或少是在道理的一面；我们需要这些方面，好往前到在保罗的后书里所见对基督更深的经历。首先，我们有道理一面的基督，然后我们有经历里的基督。

基督是那是的

保罗在林后一章十九节说，“因为借着我和西拉并提摩太，在你们中间所传神的儿子耶稣基督，并不是是而又非的，在祂只有一是。”我们能看见，保罗从道理的一面，转到经历的一面。基督不是是而又非的，基督是那是的，是在你的经历上，不是在你的领会上。我们只能凭我们的经历说，基督是那是的。

基督的俘虏

保罗在二章十四节说，“感谢神，祂常在基督里，在凯旋的行列中帅领我们，并借着我们在各处显扬那因认识基督而有的香气。”如果你要享受并经历基督，你就必须是一个俘虏。你必须被掳。你也许说，基督是神的能力和智慧，（林前一24，）但你若要经历基督作神的能力和智慧，你必须是个俘虏。你喜欢被掳么？你必须在基督所征服之仇敌（弗四8）的行列中被祂帅领。在这宇宙中，神正带着一队被征服之仇敌的凯旋行列，庆祝基督的得胜。你必须是在这些被击败并被掳的仇敌之一。

CHAPTER SEVEN

THE EXPERIENCE OF CHRIST IN SECOND CORINTHIANS

Scripture Reading: 2 Cor. 1:19; 2:14-15; 3:3, 18; 4:4-7, 10-11; 5:14-17, 21; 8:9; 10:1, 5; 11:2-3, 10; 12:9; 13:3-5, 14

In the previous chapter we saw the four lines in 1 Corinthians. Now we want to compare what has been spoken concerning Christ in 1 Corinthians with what Paul said in 2 Corinthians.

Second Corinthians gives us a real picture of Christ in our experience in an improved way. In the first Epistle, the aspects concerning Christ are mentioned more or less in a doctrinal way. But we need all these aspects in order to go on to the deeper experience of Christ seen in Paul's second Epistle. First, we have the doctrinal aspects of Christ. Then we have the Christ in our experience.

CHRIST AS THE YES

In 2 Corinthians 1:19 Paul said, "The Son of God, Jesus Christ, who was preached among you through us, through me and Silvanus and Timothy, did not become yes and no, but our word has become yes in Him." We can realize that Paul has turned from the doctrinal side to the experiential side. Christ is not yes and no. Christ is yes in your experience, not in your understanding. We can say that Christ is the Yes only by our experience.

A CAPTIVE OF CHRIST

In 2:14 Paul said, "Thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place." If you are going to enjoy and experience Christ, you have to be a captive. You have to be captured. You may say that Christ is the power and wisdom of God (1 Cor. 1:24), but if you are going to experience Christ as God's power and wisdom, you have to be a captive. Do you like to be captured? You have to be led by Christ in His train of vanquished foes (Eph. 4:8). In this universe God is celebrating Christ's victory with a triumphal procession of vanquished foes. You must be one of these defeated and captured foes.

大数的扫罗是刚强、有雄心，但反对基督的年轻人。当主在他往大马色的路上遇见他时，祂对扫罗说，“你踢犁棒是难的。”（徒二六14。）犁上的刺棒是尖锐的刺，为要制伏、驱使套在犁上的牲畜。当扫罗踢犁棒时，主在天上笑他。（诗二4。）事实上，扫罗是在主的控制之下。这背叛者因着被基督所掳而成了使徒。神把他当作一个俘虏，率领他从一城到一城，庆祝基督的得胜。保罗能告诉人说，“我曾经是背叛者，但现在我是个俘虏！”这乃是一种庆祝。扫罗从前是背叛基督的人，但他被基督所掳。他是在被征服之仇敌，庆祝基督得胜行列中的一人，走过一城又一城，传讲基督。

我们必须将这经历应用在我们自己身上。我们传扬基督给别人之前，必须被基督所掳。当我们传讲时，别人应当有印象，我们是俘虏，在被征服之仇敌的庆祝行列中。我们能告诉人，我们从前怎样背叛基督，但现在我们是基督的俘虏。这要成为香气，基督的香气，是别人能闻到的。（林后二15～16。）真正的传扬，不是仅仅说一些话，乃是展示我们是在基督所征服之仇敌的行列中，由祂率领的俘虏。当我们是这样的俘虏，我们就能更深的经历基督。这乃是对基督纯净的经历，使我们成为献给神的基督馨香之气。（15。）

基督的信

保罗在林后三章三节说，“你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。”基督必须写在我们里面，作到我们里面，使我们成为基督的活信。人应当能在我们这个人身上读到基督。我们也许传扬基督，但人在我们身上能读到多少基督？当人观察我们生活的方式时，他们能读到基督么？

这再次表明哥林多后书不是道理的书，乃是经历的书。我们需要成为基督的俘虏和基督的信。我们需要基督更多写在我们身上；这意思是说，我们需要基督更多的作到我们里面。基督必须作到我们的思想、爱好和拣选里，并作到我们的全人里。这不是道理的事，这完全是经历的事。

基督的镜子

保罗告诉我们，我们是基督的俘虏和基督的信。然后在三章十八节他告诉我们，我们是基督的镜子。我们是基督的

Saul of Tarsus was a strong, ambitious young man who was against Christ. When the Lord met him on the road to Damascus, He said to Saul, “It is hard for you to kick against the goads” (Acts 26:14). A goad on a plow is a sharp-pointed stick used to subdue and prod an ox yoked to the plow. While Saul was kicking against the goads, the Lord was laughing at him in the heavens (Psa. 2:4). Actually, Saul was under the Lord’s control. This rebel was made an apostle by being captured by Christ. God led him from city to city as a captive to celebrate the victory of Christ. Paul could tell people, “I once was a rebel, but now I am a captive!” This is a celebration. Saul was a rebel against Christ, but he became captured by Christ. He went from city to city to preach Christ as one in the train of vanquished foes to celebrate the victory of Christ.

We have to apply this experience to ourselves. Before we preach Christ to others, we have to be captured by Christ. While we are preaching, others should have the impression that we are captives in the celebrating train of vanquished foes. We can tell people how we used to be rebellious against Christ, but now we are the captives of Christ. This will become a sweet savor, a sweet odor of Christ, which can be smelled by others (2 Cor. 2:15-16). The real preaching is not a matter of mere speaking. It is a matter of showing forth that we are being led as captives in Christ’s train of vanquished foes. When we are such captives, we can experience Christ in a deeper way. This is the pure experience of Christ to make us a fragrance of Christ to God (v. 15).

A LETTER OF CHRIST

In 2 Corinthians 3:3 Paul said, “Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.” Christ has to be written into us, to be wrought into us, to make us the living letters of Christ. People should be able to read Christ on our being. We may preach about Christ, but how much of Christ can people read on us? When people observe the way that we live, can they read Christ?

This shows again that 2 Corinthians is not a book of doctrine but a book of experience. We need to be captives of Christ and letters of Christ. We need more of Christ written upon us. This means that we need more of Christ wrought into us. Christ has to be wrought into our thinking, our loving, our choosing, and our entire being. This is not a matter of doctrine. It is absolutely a matter of experience.

A MIRROR OF CHRIST

Paul told us that we are captives of Christ and letters of Christ. Then in 3:18 he told us that we are a mirror of Christ. As a mirror of Christ, we need to behold Him that we may

镜子，需要观看祂，使我们能返照祂。借着观看并返照祂，我们就渐渐变化成为祂的形像，从一种程度的荣耀到另一种程度的荣耀，这是经历的事。我们要观看基督，就需要一张没有帕子遮蔽的脸。当所有的帕子都除去，镜子就能以没有帕子遮蔽的脸观看形像；这样，镜子就能返照形像。我们所有的帕子都必须除去，好使我们能有敞开的灵观看基督。这样，我们就被变化成为祂的形像，从荣耀到荣耀。

瓦器里的宝贝

保罗在四章七节说，“我们有这宝贝在瓦器里。”基督是宝贝，我们是盛装祂的瓦器。四章继续启示我们需要被破碎、销毁并消减，好使基督这宝贝能我们从里面彰显出来。（8～12，16～17。）不要以为你学得更多的道理，或接受更多的恩赐，你就能长大。我们必须看见，在生命里长大乃是我们被消减。

四章说到“耶稣的治死”，或耶稣的杀死。（10。）基督正在杀死我们。祂不只是赐生命的灵，也是杀死的灵。基督总是将我们外面的人、我们天然的人治死，以消减并销毁我们，好使我们里面的人能有机会发展并更新。（16。）你也许以为，你若学得了圣经里所有的道理，你就长大了。但你没有长大；你是自高自大。（林前八1。）真实的长大乃是被消减。我们需要被消减，被破碎。外面的人被销毁，好使里面的人日日得更新。这是真实在生命里的长大。耶稣的杀死，把我们天然的生命消减。

如果我们在环境中的每件事都是对的，我们就不能被消减。我们需要错的事，来消减我们。神主宰的安排我们的环境，让许多错的事临到我们。这不是在道理上的基督，乃是在杀死的经历上，甚至是痛苦的经历上的基督。保罗说他经历耶稣的杀死，使耶稣的生命能显明在他的身体上。（林后四10。）没有这个杀死，我们就不能享受基督的生命。

基督的爱困迫我们向基督活着

保罗在林后五章说到基督的爱困迫我们，使我们向基督活着。十四至十五节说，“原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复

reflect Him. By beholding and reflecting Him, we are being transformed into His image from one degree of glory to another. This is a matter of experience. In order to behold Christ, we need an unveiled face. When all the veils are taken away, the mirror can behold the image with an unveiled face. Then the mirror can reflect the image. We need all the veils to be taken away from us so that we can have an open spirit to look at Christ. Then we will be transformed from glory to glory into His image.

THE TREASURE IN EARTHEN VESSELS

In 4:7 Paul said that we have this treasure in earthen vessels. Christ is the treasure, and we are the earthen vessels to contain Him. Chapter 4 goes on to reveal that we need to be broken, consumed, and reduced so that Christ as the treasure can be manifested from within us (vv. 8-12, 16-17). Do not think that if you learn more doctrines or receive more gifts, you will grow. We need to see that to grow in life is to be reduced.

Chapter 4 speaks of the “putting to death of Jesus,” or the killing of Jesus (v. 10). Christ is killing us. He is not only the life-giving Spirit but also the killing Spirit. Christ is always putting us to death to reduce and consume us in our outer man, our natural man, so that our inner man may have the opportunity to develop and be renewed (v. 16). You may think that if you have learned all the doctrines in the Bible, you have grown up. But you are not grown-up; you are puffed up (1 Cor. 8:1). The real growth is to be reduced. We need to be reduced, to be broken. The outer man is being consumed so that the inner man may be renewed day by day. This is the real growth in life. The killing of Jesus accomplishes the reducing of our natural life.

If everything in our environment were right with us, we could not be reduced. We need the wrong things to reduce us. God sovereignly arranges our environment to allow many wrong things to happen to us. This is not Christ in doctrine, but Christ in our killing experience and even painful experience. Paul said that he experienced the killing of Jesus that the life of Jesus could be manifested in his body (2 Cor. 4:10). Without this killing, we cannot enjoy Christ's life.

THE LOVE OF CHRIST CONSTRAINING US TO LIVE TO CHRIST

In 2 Corinthians 5 Paul spoke of the love of Christ constraining us to live to Christ. Verses 14 and 15 say, “The love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.” We have

活者活。”我们必须被困迫到一个地步，使我们丧失自己，忘记自己，而向基督活着。

神在基督里的义

二十一节说基督成为罪，好叫我们在祂里面成为神的义。这意思不是说，我们是义的，乃是说，我们借着基督的救赎成了义的本身。我们原是罪的本身。要把罪转成义，需要许多的工作。基督为我们成为罪，受审判，被神除去，好使我们在基督里能成为神的义。

基督的温柔与和蔼

十章说到保罗经历基督的温柔与和蔼。（1。）这不能借教训作出来。有些人也许告诉你，要看看基督在地上多么温柔和蔼，你要学祂；但这没有用。我们需要基督作到我们里面，好使祂的温柔与和蔼能成为我们的。

将各样的思想掳来， 使其顺从基督

在十章五节保罗说，“将理论和各样阻挡人认识神而起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。”我们的思想必须被掳来。这些思想必须掳来顺从基督。许多时候，我们在心思里是背叛的。我们的心思是狂野的、天然的、背叛的、未更新的。这就是为什么我们需要借着心思的更新而变化。（罗十二2。）借着更新，我们的心思就被征服，并被掳来顺从基督。我们的心思有多少被更新、被征服并被掳？这不是道理的事，乃是经历的事。

基督的童女

到目前为止，我们看过我们是基督的俘虏、基督的信、基督的镜子、以及基督的瓦器。十一章继续告诉我们，我们是已经许配给基督的童女。（2。）与一个人结婚，不是道理的事，乃是经历的事。我们有没有真实的经历作基督的童女？

to be constrained to such an extent that we lose ourselves, forget about ourselves, and live to Christ.

GOD'S RIGHTEOUSNESS IN CHRIST

Verse 21 says that Christ was made sin and that we are made the righteousness of God in Him. This does not mean that we are righteous, but that we are righteousness itself through the redemption of Christ. We were sin itself. To turn sin into righteousness required much work. Christ was made sin for us to be judged and done away with by God that we might become God's righteousness in Christ.

THE MEEKNESS AND GENTLENESS OF CHRIST

Chapter 10 speaks of Paul's experience of the meekness and gentleness of Christ (v. 1). This cannot be worked out by teaching. Someone may tell you to look at how gentle and meek Christ was on earth and that you need to learn of Him, but this does not work. We need Christ wrought into us so that His meekness and gentleness can be ours.

TAKING CAPTIVE EVERY THOUGHT UNTO THE OBEDIENCE OF CHRIST

In 10:5 Paul said, "As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ." Our thoughts have to be brought into captivity. They must be taken captive to obey Christ. Often, we are rebellious in our mind. Our mind is wild, natural, rebellious, and unrenewed. This is why we need to be transformed by the renewing of the mind (Rom. 12:2). By being renewed, our mind will be subdued and brought into captivity unto the obedience of Christ. How much has our mind been renewed, subdued, and captured? This is not a matter of doctrine but of experience.

THE VIRGINS OF CHRIST

Thus far, we have seen that we are the captives of Christ, the letters of Christ, the mirrors of Christ, and the vessels of Christ. Chapter 11 of 2 Corinthians goes on to tell us that we are the virgins of Christ who have been betrothed to Christ (v. 2). To marry someone is not a matter of doctrine but a matter of experience. Do we have the real experience of being a virgin to Christ?

基督的真实

在十一章十节保罗说，基督的真实在他里面。因着保罗凭基督而活，基督所是的一切，就成了他行事为人上的美德。这真实的美德必须作到我们里面。

基督的恩典

主在十二章九节告诉保罗说，“我的恩典够你用的。”那时保罗有一根刺一直刺他、烦扰他、伤害他、使他痛苦。（7。）他三次求主叫这刺离开，（8，）但主把这刺留在他身上，好使他能经历主够用的恩典。如果主挪开那根刺，保罗就不能经历祂那够用的恩典。

基督在我里面说话

在十三章保罗说，基督在他里面说话。（3。）这不是道理。你经历过基督在你里面说话么？

在基督里面软弱， 使祂能在我们里面有大大能

这位在我们里面说话的基督是有大能的，不是软弱的。但我们若要经历基督作大能，我们就必须学习如何在祂里面软弱。（4。）我们总是受教导要刚强，但我们必须学习如何软弱。我们在自己里面，在我们天然人里面太刚强。我们需要学习软弱，好叫基督在我们里面有大大能。

基督的恩典、神的爱、 圣灵的交通，与我们众人同在

保罗在哥林多后书下结论说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”基督的恩乃是对基督完全的享受。保罗要这样的享受同着神的爱和那灵的交通，在经历上与我们众人同在。

对基督更深的经历

现在我们看过了哥林多后书里与基督有关的经节，我们能看见，这卷书中的每一面绝对是经历的事。在哥林多前

THE TRUTHFULNESS OF CHRIST

In 11:10 Paul said that the truthfulness of Christ was in him. Because Paul lived by Christ, whatever Christ is became his virtue in his behavior. This virtue of truthfulness has to be wrought into us.

THE GRACE OF CHRIST

In 12:9 the Lord told Paul, “My grace is sufficient for you.” At that time Paul had a thorn which was piercing him, troubling him, hurting him, and giving him pain all the time (v. 7). He asked the Lord three times to remove this thorn (v. 8), but the Lord left the thorn with him so that he might experience the Lord’s sufficient grace. If the Lord had taken away the thorn, Paul could not have experienced His sufficient grace.

CHRIST SPEAKING IN ME

In chapter 13 Paul said that Christ was speaking in him (v. 3). This is not a doctrine. Have you experienced Christ speaking within you?

BEING WEAK IN CHRIST THAT HE MIGHT BE POWERFUL WITHIN US

This speaking Christ within us is powerful, not weak. But if we are to experience Christ as power, we have to learn how to be weak in Him (v. 4). We are always taught to be strong, but we have to learn how to be weak. We are too strong in ourselves, in our natural man. We need to learn to be weak that Christ might be powerful within us.

THE GRACE OF CHRIST, THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY SPIRIT BEING WITH US ALL

Paul concluded 2 Corinthians by saying, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” The grace of Christ is the full enjoyment of Christ. Paul wanted this enjoyment along with the love of God and the fellowship of the Spirit to be with us in our experience.

THE DEEPER EXPERIENCE OF CHRIST

Now that we have seen the verses related to Christ in 2 Corinthians, we can realize that every aspect in this Epistle is absolutely a matter of experience. In 1 Corinthians we

书我们看见有四条线：基督的线、恩赐的线、灵的线、和召会的线。在哥林多后书里，基督的线在经历上极其丰富且大得发展。在哥林多后书里，我们也能看见灵的线和召会的线，但恩赐的线不在这里。医治、神迹、说方言、翻方言和知识，在哥林多后书里都没有提到。

主的确用保罗行一些神迹，但主不行神迹除去他肉体中的刺。主把刺留在保罗身上，好使他学习经历主够用的恩典。作丈夫的也许求主改变他的妻子，但主要使他的妻子保持原样，好使他学习经历基督作恩典。如果主改变这位弟兄的妻子，他就没有机会经历主作够用的恩典。你要有更好的妻子或是要够用的恩典？主容许我们的配偶、孩子、以及整个的环境烦扰我们，好使我们有机会经历基督作够用的恩典。

哥林多后书没有神奇的事，因为这是一卷论到更深经历基督的书。我们在起初的阶段，也许渴望恩赐，但当我们基督里往前，我们就在意对基督更深的经历。哥林多后书不是说到神迹和恩赐在我们里面增加。反之，哥林多后书乃是说到基督借着许多苦难，一直在我们里面增加。

哥林多后书的每件事都有更深的发展，所有外面的教训和恩赐都过去了。我不是说恩赐不需要，或教训没有用；这些在开始的阶段都是好的。然而一旦有些事借着教训和恩赐起了头，你就必须转离这些；道理的教训和恩赐会使人分裂。

如果我们的恩赐一直增加，短时间之后，我们就会被这些增加的恩赐所分开。恩赐在开始时是好的。然而你一旦借恩赐有了开始，就必须转向内住的基督。在哥林多后书再没有恩赐，只有内住的基督，借着困苦、试验、困难和苦难，作到我们里面。如果我们对主认真，与主同行，我们就要借着苦难、困苦、试验来经历祂。

我们绝不会因着在灵里经历基督而分裂，但很容易因着教训和恩赐而分裂。如果我们注意恩赐的增加，就有一种危险，就是这些增加的恩赐会成为分裂我们的因素。这样，地方召会就绝不能建造起来。这就是为什么在哥林多后书里，恩赐没有增加，反而了结了。反之，基督却一直在发展并增加。这就是我们能有真实生命的长大，好使地方召会得着建造的路。

saw that there are four lines: the line of Christ, the line of the gifts, the line of the spirit, and the line of the church. In 2 Corinthians the line of Christ is greatly enriched and developed in experience. We can also see the line of the spirit and the line of the church in 2 Corinthians. But the line of the gifts is not here. Healings, miracles, speaking in tongues, interpretation of tongues, and knowledge are not mentioned in 2 Corinthians.

The Lord did use Paul to perform some miracles, but the Lord would not perform a miracle to remove the thorn in his flesh. The Lord kept the thorn with Paul so that he might learn to experience the Lord's sufficient grace. A husband might ask the Lord to change his wife, but the Lord would keep his wife the same so that he might learn to experience Christ as grace. If the Lord changed this brother's wife, there would be no opportunity for him to experience the Lord as the sufficient grace. Do you want to have a better wife or the sufficient grace? The Lord allows our spouse, our children, and our entire environment to trouble us so that we will have the chance to experience Christ as the sufficient grace.

There are no miraculous things in 2 Corinthians because this is a book on the deeper experience of Christ. When we are in the elementary stage, we may desire the gifts, but when we are advanced in Christ, we care for the deeper experiences of Christ. Second Corinthians does not speak of miracles and gifts increasing with us. Instead, it speaks of Christ increasing within us all the time through many sufferings.

Everything in 2 Corinthians has been developed in a deeper way, and all the outward teachings and gifts are over. I am not saying that the gifts are unnecessary or that the teachings are useless. They are good for the beginning. But once something has been started through the teachings and gifts, you have to be turned from them. Doctrinal teachings and gifts will divide.

If our gifts are steadily increasing, after a short time we will be divided by these increasing gifts. Gifts are good for the start. But once you have the start through the gifts, you have to be turned to the indwelling Christ. In 2 Corinthians there are no more gifts. There is just the indwelling Christ to be wrought into us through hardships, trials, troubles, and sufferings. If we mean business with the Lord and go along with the Lord, we will experience Him through sufferings, hardships, and trials.

We can never be divided by the experience of Christ in the spirit, but it is easy to be divided by teachings and gifts. If we pay our attention to increasing the gifts, there is the danger that these increased gifts will become dividers to divide us. Then the local church can never be built up. This is why in 2 Corinthians the gifts are not increasing but they are terminated. Instead, Christ is developing and increasing all the time. This is the way that we can have the real growth in life for the local church to be built up.

教训和恩赐的增加，不是生命的长大。生命的长大，绝对是基督在你里面发展并给你经历的事。基督的身体是以基督的增长和发展，不是以道理的增加或恩赐的发展，而得建造的。愿主怜悯我们，使我们愿意转离起初的恩赐。这些恩赐是起初的事，对开头的人是好的。一旦有些事开始了，我们就要转离开端，来真实的经历基督自己。

The increase of teachings and gifts is not the growth in life. The growth in life is absolutely something of Christ being developed within you and experienced by you. The Body of Christ is built up with the increase and development of Christ, not with the increase of doctrine or with the development of the gifts. May the Lord have mercy upon us that we would be willing to turn away from the elementary gifts. The gifts are elementary things good for the beginning. Once something has been started, we need to turn away from the start to the real experience of Christ Himself.

哥林多后书中对那灵的经历（一）

读经：哥林多后书一章二十一至二十二节，三章三节，六节，八节，十七至十八节，五章五节，十三章十四节。

我们已经看过哥林多前书里有四条线：基督的线、恩赐的线、灵的线（包括圣灵）、以及召会的线。这四条线除了恩赐的线以外，都在哥林多后书里继续提到。恩赐的线由职事的线所取代；职事乃是借着许多苦难经历基督而形成并产生的。林后三章有那灵的职事，（8，）不是那灵的恩赐。职事不是一夜就产生的，乃是借着多时受苦才产生的。如果你认识主满有恩典的对付，你就会亲吻一切的苦难。苦难作成一种比恩赐更好的东西，就是职事。

我们已经看过哥林多前书或多或少在道理上启示基督的许多方面。第一章说，犹太人求神迹，希利尼人寻求智慧，但保罗传扬钉十字架的基督，而基督乃是神的能力和智慧。（22～24。）保罗在二章说，他定了主意，不知道别的，只知道基督并这位钉十字架的。（2。）然后在接下去几章里，他继续在道理上启示基督的更多方面。但是当保罗在哥林多后书说到基督时，他是以经历的方式来说的。

哥林多后书中灵的线

就一面说，哥林多前书是讲道理的，哥林多后书是讲经历的。当我们思考这两卷书里灵的线时，就能看见这事。保罗在林前二章告诉我们，那灵将神深奥的事启示给我们。（10。）然后三章说，那灵住在我们里面。（16。）十二章说到那灵的恩赐，（4～11，）并说我们在那灵里受浸，且得以喝一位灵。（13。）十五章启示，基督这末后的亚当，成了赐生命的灵。（45下。）

当我们思考哥林多前书里那灵这一切的方面，我们能看见，这些方面被提到时都缺少经历。保罗在哥林多后书提到那灵是更有经历的。他在一章说，那灵是施膏的灵和盖印的灵。这灵也在我们心里作质，就是作预尝。（21～22。）

EXPERIENCING THE SPIRIT IN SECOND CORINTHIANS (1)

Scripture Reading: 2 Cor. 1:21-22; 3:3, 6, 8, 17-18; 5:5; 13:14

We have seen that there are four lines in 1 Corinthians: the line of Christ, the line of the gifts, the line of the spirit (including the Holy Spirit), and the line of the church. All except one of these lines, the line of the gifts, is continued in 2 Corinthians. This line is replaced with the line of the ministry, which is formed and produced by the experience of Christ through much suffering. In 2 Corinthians 3 there is the ministry of the Spirit (v. 8), not the gifts of the Spirit. The ministry is not produced overnight. It is produced over time through suffering. If you know the Lord's gracious dealing, you will kiss all the sufferings. Sufferings work out something which is much better than the gifts, that is, the ministry.

We have seen that 1 Corinthians reveals many aspects of Christ more or less in a doctrinal way. Chapter 1 says that the Jews require signs and the Greeks seek wisdom, but Paul preached Christ crucified, and Christ is the power and wisdom of God (vv. 22-24). In chapter 2 Paul said that he made the decision not to know anything except Christ and Christ crucified (v. 2). Then in the following chapters, he went on to reveal more aspects of Christ in a doctrinal way. But when Paul spoke of Christ in 2 Corinthians, he spoke in the way of experience.

THE LINE OF THE SPIRIT IN SECOND CORINTHIANS

First Corinthians, in a sense, is for doctrine. Second Corinthians is for experience. We can see this when we consider the line of the spirit in these two books. In 1 Corinthians 2 Paul told us that the Spirit reveals the deep things of God to us (v. 10). Then chapter 3 says that the Spirit dwells within us (v. 16). Chapter 12 speaks of the gifts of the Spirit (vv. 4-11) and says that we have been baptized in the Spirit and are drinking of the one Spirit (v. 13). Chapter 15 reveals that Christ, as the last Adam, became a life-giving Spirit (v. 45b).

When we consider all these aspects of the Spirit in 1 Corinthians, we can realize that they are mentioned with a lack of experience. Paul's mentioning of the Spirit in 2 Corinthians is more experiential. In chapter 1 he says that the Spirit is the anointing Spirit and the sealing Spirit. This Spirit is also in our hearts as a pledge, a foretaste (vv. 21-22).

三章有这主观的灵的五方面。首先祂是书写的灵；（3；）然后祂是叫人活、赐人生命的灵。（6。）祂也是供职的灵，总是将基督供应到我们里面。（8。）祂是使人自由的灵，（17，）释放我们脱离一切捆绑我们的事物。祂释放我们脱离道理、字句、成文律法和规条的辖制。祂借着除去一切的帕子而释放我们，使我们能以没有帕子遮蔽的脸观看并返照基督。然后祂是变化的灵；我们正在渐渐变化成为主荣耀的形像，从荣耀到荣耀，如同从主灵变化成的。（18。）

哥林多后书末了一节说到圣灵的交通。（十三14。）在此，交通乃是传输。父的爱是源头，子的恩是流道，那灵的交通是传输，把基督这恩典一切的所是，同着父神这爱传输给我们。

哥林多后书是一本传输的书，不是一本道理的书。以上我们所提那灵的九方面，全都在经历的范围里。这九项就是：施膏的灵、盖印的灵、作质的灵、书写的灵、赐人生命的灵、供职的灵、使人自由的灵、变化的灵、以及传输的灵。这奇妙的灵将基督一切的丰富连同父的丰满，都传输到我们里面。

施膏的灵

林后一章二十一节说，“然而那把我们同你们，坚固的联于基督，并且膏了我们的，就是神。”在原文里，“基督”的意思是“受膏者”。神既已将我们联于基督这受膏者，我们自然就与祂一同为神所膏。在前一节，保罗说他所供应给圣徒的这位基督，不是是而又非的。他所供应的基督总是是的。祂是全宇宙中的那“阿们”。（19～20。）然后保罗说，神将我们坚固的联于这样一位基督，祂是那伟大的是的，且是宇宙的阿们。

神已经用欢乐的油脂膏祂，胜过膏祂的同伙。（诗四五7，来一9。）所用以膏基督和我们的膏油，乃是神自己。神用祂自己作神圣的油漆，神圣的膏油，漆了我们，膏了我们。我们越被神所膏，就越多接受神那神圣性情的元素。膏油涂抹乃是为着将神圣的元素分赐到我们里面。神乃是借着施膏，将祂一切神圣的元素和组成成分，分赐到我们里面。

我们肉体的人怎能联于那满了神圣性情的基督？唯一的路乃是借着被膏抹。就一面说，我们每一个重生的人都已

In chapter 3 there are five aspects of this subjective Spirit. First, He is the writing Spirit (v. 3); then He is the life-giving Spirit (v. 6). He is also the ministering Spirit, who always ministers something of Christ into us (v. 8). He is the liberating Spirit (v. 17) to liberate us from all the things that bind us. He liberates us from the bondage of doctrines, the letter, the written codes and regulations. He delivers us by taking away all the veils so that we can behold and reflect Christ with an unveiled face. Then He is the transforming Spirit. We are being transformed into the glorious image of the Lord from glory to glory, even as from the Lord Spirit (v. 18).

The last verse of 2 Corinthians speaks of the fellowship of the Holy Spirit (13:14). The fellowship here is the transmission. The love of the Father is the source, the grace of the Son is the course, and the fellowship of the Spirit is the transmission that transmits all that Christ is as grace to us with God the Father as love.

Second Corinthians is a book of transmission, not a book of doctrine. The nine aspects of the Spirit we have mentioned above are altogether in the realm of experience. These nine aspects once again are: the anointing Spirit, the sealing Spirit, the pledging Spirit, the writing Spirit, the life-giving Spirit, the ministering Spirit, the liberating Spirit, the transforming Spirit, and the transmitting Spirit. This wonderful Spirit transmits all the riches of Christ with the fullness of the Father into us.

THE ANOINTING SPIRIT

Second Corinthians 1:21 says, “The One who firmly attaches us with you unto Christ and has anointed us is God.” Christ in Greek means “the anointed One.” Since we have been attached by God to Christ, the anointed One, we are spontaneously anointed with Him by God. In the previous verses Paul said that the very Christ whom he ministered to the saints is not yes and no. The Christ he ministered is always yes. He is the Amen in the whole universe (vv. 19-20). Then Paul said that God attaches us firmly unto such a Christ, who is the great Yes and the universal Amen.

God has anointed Him with the oil of exultant joy above His partners (Psa. 45:7; Heb. 1:9). The ointment with which Christ and we are anointed is God Himself. God has painted us, anointed us, with Himself as the divine paint, the divine ointment. The more we are anointed by God, the more of the element of God’s divine nature we receive. The anointing is for the imparting of the divine element into us. God imparts all His divine ingredients and constituents into us by His anointing.

How could we people of flesh be attached to Christ, who is full of the divine nature? The only way is by being anointed. In one sense, all of us who have been regenerated have

经联于基督；但在我们的经历上，我们联于基督有多少，乃在于我们接受的膏抹有多少。我们越多得着膏抹，我们就越联于基督。甚至在我们日常行事中我们也能见证这事。如果我们在膏抹之下生活行事，这膏抹就要在一切事上教导我们。（约壹二 27。）当你照着这膏抹生活行动时，你就感觉那时你是联于基督。

我们可以购物为例来说明。当你去百货公司时，如果你不顾到内里的膏抹，只照着你的好恶来购物，那时你就远离基督，与基督隔绝。你反而应当说，“主啊，拯救我脱离这百货公司里的撒但系统。如果你说不，我就不。如果你说是，我就说是。”当你在这祷告的灵里行事为人，你就是照着内里的膏抹为人并行事，那时你就联于那受膏者。

今天神正在作工，借着一直不断的以祂自己膏我们，把我们联于基督那受膏者。当我们享受这膏抹，就深深觉得我们是联于基督。我们能看见，这是远比恩赐更深、更细的。这是我们每日所需的宝贵经历。经历基督使我们变化，不是神奇、超自然的恩赐，乃是深奥、隐藏、有能、细致的膏抹。施膏的灵天天用神的元素和组成成分，就是神自己神圣的元素，膏抹我们。日复一日，我们若只照着这膏抹生活行动并行事为人，神就要多而又多的加进我们里面，分赐到我们里面。

盖印的灵

我们需要从受膏往前到被印。那灵也是盖印的灵。盖印使神圣的元素形成一种印记，彰显神的形像。当我看见神在你们许多人里面成形，（加四 19，）我就受鼓舞。当人接触你时，他们会感觉你有神的形像，有些出于神的东西在你里面成形。

我可以用下面的故事为例来说明。有一次一位姊妹来上海访问我们，我们没有一个人见过她。当我们去码头迎接她时，我们不知道如何能认出她。但是船一靠岸，我们注视着船上的人，就马上看出谁是那位姊妹。她有一种形像或印像，见证出她是神的儿女。

been attached to Christ. But in our experience, how much we have been attached to Christ depends on the amount of anointing we have received. The more anointing we have, the more we are attached to Christ. Even in our daily walk we can testify of this. If we are living and doing things under the anointing, this anointing teaches us in everything (1 John 2:27). When we walk according to this anointing, we have the sense that at that time we are attached to Christ.

Let us use the example of shopping. If you do not take care of the inner anointing when you go to the department store, and you shop merely according to your likes and dislikes, at that time you are far away from Christ. You are separated from Christ. Instead, you should say, "O Lord, deliver me from the satanic system in this department store. If You say no, I say no. If You say yes, I say yes." When you walk in this spirit of prayer, you are behaving and acting according to the inner anointing. At that time you are attached to the anointed One.

Today God is doing a work to attach us to Christ, the anointed One, by anointing us continually with Himself. When we enjoy this anointing, we have the deep sense that we are attached to Christ. We can realize that this is much deeper and finer than the gifts. This is the precious experience which we need daily. The experience of Christ for our transformation is not a matter of the miraculous, supernatural gifts but a matter of the deep, hidden, powerful, and fine anointing. The anointing Spirit day by day anoints us with the ingredients and the constituents of God, the divine elements of God Himself. Day by day if we will simply walk and behave according to this anointing, God will be added into us, imparted into us, more and more.

THE SEALING SPIRIT

We need to go on from being anointed to being sealed. The Spirit is also the sealing Spirit. The sealing forms the divine elements into an impression to express God's image. I am encouraged when I see that God is being formed within many of you (Gal. 4:19). When people contact you, they will have the sense that with you there is the image of God and something of God formed within you.

I can illustrate this by the following story. Once in Shanghai a certain sister came to visit us, and none of us had ever seen her. When we went to the pier to meet her, we were wondering how we would recognize her. As we were watching the persons in the boat, we realized who the sister was. There was a certain kind of image or impression with her, testifying that she must be a child of God.

神不仅膏了我们，也印了我们。祂不仅将祂的元素分赐到我们里面，也以祂自己的形像同着活灵样式印在我们里面。这是对内住之灵更深的经历。这不是那灵外在的显出，乃是那灵内里的印像和盖印。

作质的灵

保罗在林后一章二十二节说，神“赐那灵在我们心里作质”。质乃是预尝。那灵是对全享的预尝、保证、样品。对于我们属灵的味觉，祂是甜美的。神将祂的灵赐给我们作预尝，使我们尝到将来从神所要承受的，给我们预先尝到完全的基业。姊妹们在厨房里煮东西时，她们会先品尝一下。当她们把菜端上桌后，她们就全享了。今天我们是在厨房里，不是在餐桌上。我们尝那灵作预尝，这是我们在更大的程度上全享要来之那灵的样品。日复一日，我们需要享受内住的灵作预尝。

这就是我们为着生命长大，为着基督身体的建造，并为着真正实行召会生活所需要的。我们越这样隐密的、深奥的、高超的、丰富的、内在的经历那灵，我们就越蒙拯救脱离分裂。但我们越在外面经历恩赐，越多接受道理教训，我们就越自高自大，并越会造成分裂。这就是为什么哥林多前书里分裂和争竞是那么普遍。哥林多人有知识和恩赐，但他们是属肉体并分裂的，满了争竞和嫉妒。一个天天在膏抹之下生活行动，为主所印，并享受那灵之预尝的弟兄，不可能制造分裂。建造基督身体的路不在哥林多前书里，乃在哥林多后书里。基督身体的建造乃是借着那灵在我们里面的施膏、盖印并作质。

书写的灵

林后三章一节说，“你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。”那灵乃是书写的灵，我们是基督的信。那灵是墨，为将基督写到我们里面。那灵作神圣的墨，乃是活神的灵。我们应当一直有一些活的东西在我们里面，以证明基督正写在我们里面之人的每一部分里。我们若在那灵的书写之下，就会深觉里面是活的。基督正以属灵的墨，就是活神的灵，写在我们里面。这使

God has not only anointed us but also sealed us. He has not only imparted His elements into us but has also impressed us with His own image with the form of the living Spirit. This is the deeper experience of the indwelling Spirit. It is not the outward manifestation of the Spirit but the inward impression and sealing of the Spirit.

THE PLEDGING SPIRIT

In 2 Corinthians 1:22 Paul said that God has “given the Spirit in our hearts as a pledge.” The pledge is the foretaste. The Spirit is a foretaste, a guarantee, a sample, of the full taste. He is sweet to our spiritual taste. God gives His Spirit to us as a foretaste of what we will inherit of God, affording us a taste beforehand of the full inheritance. When the sisters cook something in the kitchen, they take a foretaste of it. But when they bring it to the table, they take the full taste. Today we are in the kitchen, not at the table. We taste the Spirit as a foretaste, and this is a sample of the full taste of the Spirit to come on a greater scale. We need to enjoy the indwelling Spirit as the foretaste day by day.

This is what we need for the growth in life, for the building up of the Body, and for the real practice of the church life. The more we experience the Spirit in such a hidden, deep, high, rich, and inner way, the more we will be delivered from being divisive. But the more we experience the gifts in an outward way and the more doctrinal teachings we receive, the more puffed up and divisive we will be. This is why division and strife are so prevalent in 1 Corinthians. The Corinthians had knowledge and the gifts, but they were fleshly and divisive, full of strife and envy. A brother who walks under the anointing, who is sealed by the Lord, and who enjoys the foretaste of the Spirit day by day has no possibility of being divisive. The way to build up the Body is not in 1 Corinthians but in 2 Corinthians. The building up of the Body is by the anointing, sealing, and pledging of the Spirit within us.

THE WRITING SPIRIT

Second Corinthians 3:3 says, “Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.” The Spirit is the writing Spirit, and we are the letters of Christ. The Spirit is the ink for writing Christ into us. As the divine ink, the Spirit is the Spirit of the living God. There should be something living within us all the time as evidence that Christ is being written into every part of our inner being. If we are under the Spirit’s writing, we have the deep sensation of being living within. Christ is being written into us with the spiritual ink, the Spirit of the living God. This makes us a

我们成为基督的信。我们都应当是基督这样的活信，使别人在我们里面能读到并认识基督。我们是在活神之灵的书写之下，祂正把基督写在我们里面。

叫人活、赐人生命的灵

保罗在三章六节说，那字句杀死人，那灵却叫人活（或，赐人生命）。这意思是那灵一天又一天在内里将生命分赐到我们里面。我们需要一直转向我们的灵，因为乃是在我们的灵里，我们感觉并经历到生命的分赐。这使我们复苏，并叫我们活。如果我们注意圣经的字句，我们就被杀死。我们不需要字句的规律，因为我们有那灵在我们里面的规律。

当然保罗是以犹太教的背景写信给哥林多的召会。那些在犹太教里的人按照字句，黏附于旧约的成文律法。但保罗来对他们所说的，与这成文的律法不同。他们的眼睛被这成文的律法所遮蔽，所以他们反对保罗。他们不能看见耶稣、那灵、或任何属灵的事，因为他们是被蒙蔽的。所以使徒保罗告诉他们，那字句杀死人，那灵赐人生命，而主就是那灵。（三 17。）他们需要挪开一切的帕子，这意思是说，他们必须除去他们成文律法的老旧知识。

原则上今天也是一样。就一面说，今天的基督教也像犹太教一样：那些人黏附于圣经那杀死人的成文律法，而不黏附于赐生命的那灵。留在死的字句之下，就是外在规条的成文律法之下的人是可怜的。一切按照死字句之旧道理、旧知识的帕子，都必须除去。我们必须以没有帕子遮蔽、敞开的脸，直接的观看主。我们只在意那灵，不在意任何道理的教训。

letter of Christ. All of us should be such a living letter of Christ, that others may read and know Christ in our being. We are under the writing of the Spirit of the living God, and He is engraving Christ into us.

THE LIFE-GIVING SPIRIT

In 2 Corinthians 3:6 Paul said that the letter kills but the Spirit gives life. This means that the Spirit inwardly imparts life into us day by day. We need to always return to our spirit because it is in our spirit that we sense and experience the imparting of life. This revives us and makes us living. If we pay attention to the letter of the Bible, we will be killed. We do not need the regulating of the letter, because we have the regulating of the Spirit within us.

Paul, of course, wrote to the church in Corinth with the background of Judaism. Those in Judaism became stuck to the written code of the Old Testament according to the letter. But Paul came and told them something different from this written code. Their eyes were veiled with this written code, so they opposed Paul. They could not see Jesus, the Spirit, or any of the spiritual things, because they were veiled. So the apostle Paul told them that the letter kills. It is the Spirit who gives life, and the Lord is the Spirit (v. 17). They needed to take away all the veils, which means that they had to get rid of their old knowledge of the written code.

In principle it is the same today. Today's Christianity is like Judaism in the sense that the ones there stick themselves to the written code of the Bible, which kills, and not to the living Spirit, who gives life. It is pitiful to keep ourselves under the dead letter, the written code of outward regulations. All the veils of our old knowledge of old doctrines according to the dead letter need to be taken away. We need an unveiled, open face to look at the Lord directly. We care just for the Spirit, not for any doctrinal teaching.

哥林多后书中对那灵的经历（二）

EXPERIENCING THE SPIRIT IN SECOND CORINTHIANS (2)

读经：哥林多后书三章六节，八节，十七至十八节，十三章十四节，哥林多前书十五章四十五节下，约翰福音六章六十三节，五章二十一节。

Scripture Reading: 2 Cor. 3:6, 8, 17-18; 13:14; 1 Cor. 15:45b; John 6:63; 5:21

我们已经指出，哥林多前书大部分是关于基督的道理，但哥林多后书有对基督的经历和享受。在前一章里，我们开始说到哥林多后书里那灵的各面。那里说到那灵都不是以道理的方式，乃是以经历的方式。那里所告诉我们的，比哥林多前书所说的更丰富、更细微。

We have pointed out that in 1 Corinthians there is mostly the doctrine concerning Christ, but in the second Epistle there is the experience and enjoyment of Christ. In the previous chapter we began to speak about the aspects of the Spirit in 2 Corinthians. Whatever is spoken there concerning the Spirit is not in the way of doctrine but in the way of experience. It tells us something richer and finer than 1 Corinthians does.

在哥林多前书里，那灵是启示的灵、分赐恩赐的灵、以及内住的灵。但哥林多后书首先告诉我们，那灵是施膏的灵。（一21。）施膏比启示更丰富、更细微。想想一个作母亲的只把食物展示给她女儿看，而不把食物给她吃。若是我，我宁愿不要展示、启示，而要喂养。主所启示的，祂就膏抹在我们里面。启示是为着看见，而膏抹是为着享受。

In 1 Corinthians the Spirit is the revealing Spirit, the gift-dispensing Spirit, and the indwelling Spirit. But 2 Corinthians tells us first that the Spirit is the anointing Spirit (1:21). The anointing is richer and finer than the revealing. Suppose a mother just showed her daughter food and did not serve her the food. I prefer not the showing, the revealing, but the feeding. Whatever the Lord reveals, He anoints into us. The revealing is for seeing, and the anointing is for enjoying.

今天的基督徒极其想要知道，想要看见。他们喜欢听好讲道者的信息。保罗说，当召会的败落更恶化时，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”。（提后四3。）保罗告诉哥林多人，他们也许有上万的导师，父亲却不多。（林前四15。）导师传授知识；父亲分赐生命。我们今天所需的不是导师，乃是父亲。那些耳朵发痒的人，喜欢给自己堆积教师。他们只喜欢知道，看见。

Today's Christians are so much for knowing, for seeing. They like to listen to messages from good speakers. Paul said that when the decline of the church worsens, people "will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears" (2 Tim. 4:3). Paul told the Corinthians that they might have ten thousand guides, or teachers, but not many fathers (1 Cor. 4:15). Teachers pass on knowledge; fathers impart life. What we need today is not teachers but fathers. Those with itching ears like to heap up teachers to themselves. They like only to know, to see.

但在哥林多前书的看见之后，我们必须来到哥林多后书的膏抹。哥林多后书中的那灵不是教训的灵，乃是施膏的灵。圣灵以神圣的素质膏抹我们，正如油漆匠以油漆的素质漆房子。那灵以神性情的素质，以神所是的实质膏抹我们。祂越膏抹我们，我们就越多得着神。

But after the seeing in 1 Corinthians, we must come to the anointing in 2 Corinthians. The Spirit in 2 Corinthians is not the teaching Spirit but the anointing Spirit. The Holy Spirit anoints us with the divine essence, just like a painter paints a house with the essence of paint. The Spirit anoints us with the essence of God's nature, with the substance of what God is. The more He anoints us, the more of God we have.

我们也看见那灵是盖印的灵。（一22。）施膏带进素质；盖印把施膏所带进的，形成确定的样式和形像。当你盖印在一张纸上，就有一个确定的样式，一个形像，显在那张

We have also seen that the Spirit is the sealing Spirit (1:22). The anointing brings in the essence, and the sealing shapes what the anointing brings in into a definite form and image. When you mark a piece of paper with a seal, there is a definite form, an image, on

纸上。施膏的灵带进神丰满的丰富，然后盖印的灵把这些丰富形成形状，给人一种印像。当你被那灵盖印，你就有神的形像、神的印像、神的样式。施膏的灵带进神格一切的丰富，使我们有一些实质的东西。然后盖印的灵接着使这实质成为形状，使我们有神的形像、印像和样式。

然后那灵成为凭质、预尝、保证、预付、头款、样品，给我们品尝。（一 22。）在厨房里煮菜的姊妹们，先预尝她们所煮的东西；但是当食物摆在桌上，她们就有全享。今天膏抹我们并印涂我们的圣灵，是给我们尝的。这是更主观的。不仅如此，我们今天所享受的是厨房的浅尝，不是餐桌上的全享。有一天餐桌会来到，我们都要在那里尝到那灵的丰满。但赞美主，今天我们有预尝！我们需要继续不断来尝那灵。

祂也是书写的灵。我们是基督的活信，由基督作内容所构成，并且那灵是书写的墨。（林后三 3。）那灵正把基督写在我们里面。这不是外面的教训，或客观的启示，乃是内里的、主观的将基督写在我们全人里。

哥林多后书也说，那灵叫人活、赐人生命。祂是赐生命者。（三 6。）神使我们够资格作新约的执事，不是属于字句，乃是属于那灵。人以为他们若要成为执事，就必须去神学院受教。但保罗说他成为执事，“不是属于字句，乃是属于灵。”这观念是何等不同！这里字句是指成文律法或条例。我们可能外面受规正，里面却没有生命。

在耶稣时代的法利赛人、经学家、犹太首领，知道旧约一切对的道理。希律召集祭司长和经学家来询问基督当生在何处；他们立刻给他正确的道理，告诉他地点是在伯利恒。（太二 4～6。）他们有这道理的知识，却不去找基督。然而星象家去接触基督，并不是按照正确的教训，乃是按照活星。（9。）主耶稣告诉犹太宗教徒，他们查考圣经，却不到祂那里得生命。（约五 39～40。）成文律法杀死人并使人发死，但那灵叫人活、赐人生命。

生命乃是三一神将自己涌流出来。生命是三一神活的水流。这幅图画描绘在启示录二十二章，那里我们看见神和羔羊的宝座，从那宝座流出生命水的河。（1。）在这河的

that paper. The anointing Spirit brings in the riches of God's fullness. Then the sealing Spirit shapes them into a form which gives people an impression. When you are sealed by the Spirit, you have the image of God, the impression of God, and the likeness of God. The anointing Spirit brings in all the riches of the Godhead so that we have something substantial. Then the sealing Spirit follows to make this substance into a form so that we have the image, impression, and likeness of God.

Following this, the Spirit becomes the pledge, the foretaste, the earnest, the down payment, the first installment, the sample, for us to taste (v. 22). In the kitchen the sisters who cook have the foretaste of the things they cook. But when the food is put on the table, they have the full taste. Today the Holy Spirit who anoints us and seals us is for us to taste. This is more subjective. Still, what we are enjoying today is the small taste in the kitchen, not the full taste at the dining table. The dining table will come someday, and we all will be there tasting the Spirit in His fullness. But praise Him, today we have the foretaste! We need to taste the Spirit continually.

He is also the writing Spirit. We are the living letters of Christ composed with Christ as the content, and the Spirit is the writing ink (3:3). The Spirit is writing Christ into us. This is not an outward teaching or an objective revealing but an inward, subjective writing of Christ into our being.

Second Corinthians also says that the Spirit gives life. He is the Life-giver (3:6). God has made us the sufficient ministers of the new covenant, not of the letter but of the Spirit. People think that if they are going to be a minister, they have to go to seminary to be taught. But Paul said that he was a minister "not of the letter but of the Spirit." What a difference in concept! The letter here refers to the written code or regulations. We can be outwardly regulated but with no life.

The Pharisees, the scribes, and the Jewish leaders at Jesus' time knew all the right doctrines in the Old Testament. Herod called for the chief priests and scribes and asked them where the Christ was to be born. Right away they gave him the right doctrine by telling him that the place would be Bethlehem (Matt. 2:4-6). They had this doctrinal knowledge, but they would not go to Christ. The magi, however, went to contact Christ, not just according to the right teaching but according to the living star (v. 9). The Lord Jesus told the Jewish religionists that they researched the Bible, but they would not come to Him for life (John 5:39-40). The written code kills and deadens, but the Spirit gives life.

Life is the Triune God flowing Himself out. It is the living flow of the Triune God. The picture of this is in Revelation 22, where we see the throne of God and of the Lamb, and out of the throne flows the river of water of life (v. 1). In this river grows the tree of life (v.

两岸长着生命树。(2。)生命是神圣的、永远的、涌流的并活的。人听我们聚会中的吵闹声音，也许感到困扰，但圣经告诉我们，要向主欢呼。(诗一〇〇1。)满了死人的坟墓是最安静的地方。基督徒的生活和召会生活不是对错的事，乃是死活的事。成文律法杀死人，但活而涌流的那灵赐人生命。今天这不是善恶知识树的事。今天乃是生命的时代，是生命树的时代。

主在约翰五章二十一节说，“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。”因此，我们看见父赐人生命，子赐人生命，那灵也赐人生命。甚至主所说的话也赐人生命。祂说，祂所说的话是灵和生命。(六63。)这里的话是活的、即时的、现时的话，不是常时的话。主那活的、现时的话，乃是灵和生命。

许多时候当你想要研读圣经，你就发死，因为你仅仅得到一大堆知识道理，却没有生命。我们必须操练灵，用祷告的方式研读并阅读圣经。头脑的阅读杀死人，但祷告的阅读赐人生命。你越用祷告的方式读圣经，越深深觉得有东西在你里面涌流、点活、复苏、光照、加强。新约圣经汇编直译本(The Concordant Literal New Testament)在林后三章六节说，那灵“使人有生气”。你越用祷告的方式读圣经，你越有生气。当你用头脑读圣经，你就发死，但当你用祷告的方式读圣经，你就有生气。你有生气或是发死，全在于你读圣经的方式。

如果我们不到基督自己这里来接受生命，甚至圣经也可能对我们是死的、成文的律法。我们需要更多的生命，不是更多的知识。我们需要更有生气。我们能借祷告主的话而有生气。生命乃是我们所需的。那灵不是道理的灵，乃是实际的灵，祂就是基督自己作生命。我们越接触那灵，就越有生气。

赐生命的灵，使人有生气的灵，乃是基督自己。林后三章六节说，那灵叫人活、赐人生命。达秘把七至十六节摆在括弧里，指明十七节是直接接着六节。十七节说主就是那灵。因此，那赐人生命的灵，乃是主基督。基督这末后的亚当，成了赐生命的灵。(林前十五45下。)

我愿指出阿福德(Dean Alford)论到林后三章十六至十七节所说的话：

2). Life is divine, eternal, flowing, and living. People may be bothered at the noise in our meetings, but the Bible tells us to make a joyful noise to the Lord (Psa. 100:1). The quietest place is the cemetery, the place full of dead people. The Christian life and the church life are not a matter of what is right or wrong but a matter of what is dead or living. The written code kills, but the living and flowing Spirit gives life. Today it is not a matter of the tree of the knowledge of good and evil, right and wrong. Today is the day of life, the day of the tree of life.

In John 5:21 the Lord said, “Just as the Father raises the dead and gives them life, so also the Son gives life to whom He wills.” Thus, we see that the Father gives life, the Son gives life, and the Spirit gives life. Even the word spoken by the Lord gives life. He said that the words that He spoke were spirit and life (6:63). The word here is the living, instant, and present word, not the constant Word. The living, present word of the Lord is spirit and life.

Many times when you try to study the Bible, you are deadened because you get a lot of doctrinal knowledge without life. We need to study and read the Bible prayerfully with the exercise of our spirit. The mental reading kills, but the prayerful reading gives life. The more you read the Bible prayerfully, the more you have the deep sense that something within you is flowing, quickening, reviving, enlightening, and strengthening. The Concordant Literal New Testament translation of 2 Corinthians 3:6 says that the Spirit is “vivifying.” The more you read the Word prayerfully, the more you are vivified. When you read the Word mentally, you are mortified, but when you read the Word prayerfully, you are vivified. Whether you will be vivified or mortified depends upon the way you take to read the Bible.

Even the Bible can be a dead, written code to us if we do not come to Christ Himself to receive life. We need more life, not more knowledge. We need to be more and more vivified. We can be vivified by pray-reading the Lord’s Word. Life is what we need. The Spirit is not the Spirit of doctrine but the Spirit of reality, who is Christ Himself as life. The more we contact the Spirit, the more we are vivified.

The life-giving Spirit, the vivifying Spirit, is Christ Himself. Verse 6 of 2 Corinthians 3 says that the Spirit gives life. Darby puts verses 7 through 16 in parentheses, indicating that verse 17 directly continues verse 6. Verse 17 says that the Lord is the Spirit. Thus, the Spirit who gives life is Christ the Lord. Christ as the last Adam became the life-giving Spirit (1 Cor. 15:45b).

I would like to point out what Dean Alford said concerning 2 Corinthians 3:16-17:

十六节的主是六节那赐人生命的灵，意即这里所说的“主”，“基督”，“就是那灵”，是与圣灵相同的…这里的基督就是基督的灵。

我们也来读文生（M. R. Vincent）对这段圣经所说的：

十六节的主基督，就是充满新约，并给与新约活力的那灵；我们是这新约的执事，（6，）…。

我们也许不懂，基督怎能是基督的灵，如阿福德所指出的。我们也许不明白这事，但我们只需要对圣经所说的说阿们。希伯来一章八节指明子基督是神，然后九节说，神是祂的神。这是神圣三一的奥秘。我们不能完全领会这样的奥秘，但我们能接受这奥秘。圣经说基督这末后的亚当，成了赐生命的灵，主是那赐人生命的灵，并且那与主联合的，便是与主成为一灵。（林前六 17。）这不是我的教训，乃是我引用圣经的话。这不是我的发明，乃是我的发现。

现在我们已经看见了施膏的灵、盖印的灵、作质的灵、书写的灵、和赐人生命的灵，我们可以往前来看哥林多后书中那灵其余的各方面。

供职的灵

赐人生命的灵也是供职的灵。林后三章八节说到那灵的职事。在这封后书里，那灵的恩赐由那灵的职事所顶替。巴兰的驴子得着了说人话，就是说方言的恩赐，但那不是一种职事。驴子得着这样的恩赐是突然间的，但职事需要时间来建立。职事是因着基督许多年作在一个人里面，才在人身上产生的，不是一夜之间就产生的。职事是借着主许多年一点一点的作工、对付和建立而产生的。

有时当一位圣徒说话时，你能知道他是在运用恩赐。但当另一位圣徒说话时，你知道他有真正的职事，因为借着一段时间里许多的苦难，有些东西已经建立，并作在他的全人里面。一旦属于基督的东西作在你里面，就没有什么能把这些东西夺去。当你借着苦难经历基督，你身上基督的职事就丰富、加强并拔高。于是你所说的，就是出自你的构成，你的所是。这不是恩赐，乃是职事。

The Lord of v. 16, is the Spirit...which giveth life, v. 6: meaning, “the Lord,” as here spoken of, “Christ,” “is the Spirit,” is identical with the Holy Spirit...Christ, here, is the Spirit of Christ.

Let us also read what M. R. Vincent had to say about this passage of Scripture:

The Lord Christ of v. 16 is the Spirit who pervades and animates the new covenant of which we are ministers (v. 6)...

We may wonder how Christ, as Dean Alford pointed out, could be the Spirit of Christ. We may not be able to understand this, but we simply need to say Amen to what the Bible says. Hebrews 1:8 refers to Christ the Son as God, and then verse 9 says that God is His God. This is the mystery of the Divine Trinity. We cannot fully comprehend such a mystery, but we can accept it. The Bible says that Christ as the last Adam became a life-giving Spirit, that the Lord is the Spirit who gives life, and that he who is joined to the Lord is one spirit (1 Cor. 6:17). This is not my teaching but my quotation of the Bible. This is not my invention but my discovery.

Now that we have seen the anointing Spirit, the sealing Spirit, the pledging Spirit, the writing Spirit, and the life-giving Spirit, let us go on to see the remaining aspects of the Spirit in 2 Corinthians.

THE MINISTERING SPIRIT

The life-giving Spirit is also the ministering Spirit. Second Corinthians 3:8 speaks of the ministry of the Spirit. In this second Epistle, the gifts of the Spirit are replaced with the ministry of the Spirit. Balaam's donkey received the gift of speaking in a human language, of speaking in tongues, but that was not a ministry. The donkey received such a gift suddenly, but a ministry takes time to be built up. A ministry is produced in a person because Christ has been wrought into him for many years, not just overnight. The ministry is produced through years of the Lord's working, dealing, and building up bit by bit.

Sometimes when a saint speaks, you can realize that he is exercising his gift. But when another saint speaks, you realize that he has a real ministry because something has been built and wrought into his being through many sufferings over a period of time. Once something of Christ has been wrought into you, nothing can take it away. When you experience Christ through sufferings, the ministry of Christ with you is enriched, strengthened, and uplifted. Then what you speak comes out of your constitution, your very being. This is not a gift but a ministry.

当使徒保罗尽职时，他不是仅仅运用他的恩赐。保罗这样丰富的供应基督，因为有些出于基督的东西已经作到他里面，并建立在他里面，与他成为一。事实上，保罗就是那个职事。不仅他的话，并且他本人就是那个职事。职事不是供应知识、道理、或圣经的解释，职事乃是供应基督的丰富。那灵的职事将基督所是的一切，分赐到我们里面。你听某些讲道的人说话，会觉得你只接受了知识，却没有得到任何浇灌或喂养。然而你也许听一个人不是那么有口才，你深处却觉得得着滋养、浇灌、并且有生气。这就是那灵的职事。这是生命的灵把基督供应到你里面。

那灵乃是基督所是实际。基督是生命；你若没有那灵，就没有生命的实际。基督是光；你若没有那灵，就没有光的实际。基督是爱；你若没有那灵，就没有爱的实际。基督是一切；你若没有那灵，就一无所有。反之，你只有圣经的名词，却没有实际。基督丰富之一切项目的实际乃是那灵。主说，凡父所是并所有的都给了祂，凡祂所领受的都传给实际的灵。然后实际的灵将祂所有的传给我们。（约十六 13～15。）这意思是说，祂引导我们进入基督所是的一切实际。祂将基督作为一切供应给我们。

使人自由的灵

林后三章十七节说，“而且主就是那灵；主的灵在哪里，哪里就有自由。”这里所提的自由，是指脱离帕子之下的律法字句而有的自由。（加二 4，五 1。）那灵释放我们脱离成文的律法，就是成文的律例。热中犹太教者知道旧约的教训和道理，但这些成了他们层层帕子。他们知道许多，但他们什么也没有看见。

我们需要没有帕子遮蔽的脸，好看见荣耀的基督。我们今天所需要的不是更多的认识，乃是更多的看见。我们需要得释放，脱离叫人死、使人瞎眼之成文律法的辖制。我们有些人已经被圣经知识过度充满了。我们需要卸去并倒空，好使我们能在基督活的同在之新样里，新鲜的接受祂自己。当我们有了没有帕子遮蔽的脸，我们就得释放，脱离宗教、老道理和传统，以观看并返照活的基督。

When the apostle Paul ministered, he was not merely exercising his gift. Paul ministered Christ so richly because something of Christ had been wrought into him and built into him to become one with him. Actually, Paul was the ministry. Not only his word but also his person was the ministry. The ministry does not minister knowledge, doctrine, or the exposition of the Bible. It ministers the riches of Christ. The ministry of the Spirit imparts all that Christ is into us. If you listen to certain speakers, you may feel that you only receive knowledge without anything watering or feeding you. But you may listen to someone who is not so eloquent, yet you have the deep feeling that you are nourished, watered, and vivified. This is the ministry of the Spirit. This is the Spirit of life ministering Christ into you.

The Spirit is the reality of what Christ is. Christ is life. If you do not have the Spirit, you do not have the reality of life. Christ is light. If you do not have the Spirit, you do not have the reality of light. Christ is love. If you do not have the Spirit, you do not have the reality of love. Christ is everything. If you do not have the Spirit, you do not have anything. Instead, you have mere biblical terminology without reality. The reality of every item of Christ's riches is the Spirit. The Lord said that all that the Father is and has was given to Him, and whatever He received was passed on to the Spirit of reality. Then the Spirit of reality passes on what He has to us (John 16:13-15). This means that He leads us into all the reality of what Christ is. He ministers Christ as everything into us.

THE LIBERATING SPIRIT

Second Corinthians 3:17 says, "The Lord is the Spirit; and where the Spirit of the Lord is, there is freedom." The freedom mentioned here is the freedom, the liberty, from the letter of the law under the veil (Gal. 2:4; 5:1). The Spirit liberates us from the written code, the written regulations. The Judaizers knew the teachings and doctrines of the Old Testament, but these became layers of veils to them. They knew a lot, but they did not see anything.

We need an unveiled face to see the glorious Christ. What we need today is not more knowing but more seeing. We need to be liberated from the bondage of the deadening, blinding written code. Some of us have been overloaded with biblical knowledge. We need to be unloaded and emptied so that we can freshly receive Christ Himself in the newness of His living presence. When we have an unveiled face, we are liberated from religion, old doctrines, and traditions to behold and reflect the living Christ.

变化的灵

当我们面对面观看基督时，我们就返照祂，并且渐渐变化成为祂的形像，从一种程度的荣耀到另一种程度的荣耀。这完全是从主灵变化成的。（林后三 18。）因此，我们有自由和变化。

哥林多前书告诉我们，基督成了赐生命的灵，但没有告诉我们祂如何赐人生命。细节是在哥林多后书里。赐生命乃是基督的施膏、盖印、作质、书写、供职，并从宗教和律法道理的辖制下得释放，以及变化成为主的形像。变化不是外面的改变，乃是借着排除我们的旧元素，并注入主的新元素之内里、新陈代谢的改变。

传输的灵

保罗在哥林多后书的结语说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”（十三 14。）这不是一种祝福，乃是一种传输。爱是源头，是水源；恩是流道，是水泉；交通是江河，是水流，将基督一切的所是，以及神一切的丰满，都传输到我们里面。神是爱；这爱作为恩，借着灵传输到我们里面；灵乃是传输者。神所是的一切作为爱，是在基督里。爱具体化在恩里。爱是在心里的东西，但恩是爱的彰显。恩来自爱，这恩是借着那灵传输到我们里面。爱、恩和交通，不是三样分开的实体，乃是一样东西的三阶段。神在基督里，而基督是那灵。基督是神的具体化身，而那灵是基督的实际。那灵乃是基督的传输，而基督是神的具体化身。哥林多后书结束于传输、交流和涌流的灵。

愿主怜悯我们，我们需要经历保罗在哥林多后书所说的那灵。我们需要施膏的灵、盖印的灵、作质的灵、书写的灵、赐人生命的灵、供职的灵、使人自由的灵、变化的灵，以及传输、涌流的灵。

THE TRANSFORMING SPIRIT

As we behold Christ face to face, we mirror Him, and we are being transformed into His image from one degree of glory to another degree. This is altogether from the Lord Spirit (2 Cor. 3:18). Thus, we have the liberation and the transformation.

First Corinthians tells us that Christ became a life-giving Spirit, but it does not tell us how He gives life. The details are in 2 Corinthians. The life-giving is the anointing, the sealing, the pledging, the writing, the ministering of Christ, the liberating from the bondage of religion and legal doctrines, and the transforming into the Lord's image. Transformation is not an outward change but an inward, metabolic change by the discharge of our old element and the infusion of the Lord's new element.

THE TRANSMITTING SPIRIT

Second Corinthians concludes with Paul saying, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (13:14). This is not a benediction but a transmission. Love is the source, the fountain; grace is the course, the spring; and the fellowship is the river, the flow, to transmit all that Christ is with all the fullness of God into us. God is love, and this love is being transmitted as grace to us by the Spirit who is the Transmitter. All that God is as love is in Christ. Love is embodied in grace. Love is something in the heart, but grace is the expression of love. Grace comes out of love, and this grace is being transmitted into us by the Spirit. Love, grace, and fellowship are not three separate entities, but one thing in three stages. God is in Christ, and Christ is the Spirit. Christ is God's embodiment, and the Spirit is Christ's reality. The Spirit is the transmission of Christ, who is the embodiment of God. Second Corinthians concludes with the transmitting, communicating, and flowing Spirit.

May the Lord have mercy upon us. We need the experience of the Spirit which Paul spoke of in 2 Corinthians. We need the anointing Spirit, the sealing Spirit, the pledging Spirit, the writing Spirit, the life-giving Spirit, the ministering Spirit, the liberating Spirit, the transforming Spirit, and the transmitting, flowing Spirit.

第十章

复合之灵的施膏

读经：出埃及记三十章二十三至二十六节，二十九至三十节，哥林多后书一章二十一节，约翰一书二章二十节，二十七节。

我们已经指出，哥林多后书所提那灵的各方面，与哥林多前书所提的不同。这意思是说，对同一位灵有不同种的经历。在哥林多前书那灵是启示、赐恩赐、内住的灵。但哥林多后书对同一位灵却告诉我们一些更深的经历。我们已经看见，在后书里，圣灵在我们里面有九面实在且主观的工作：施膏、盖印、作质、书写、赐人生命、供职、使人自由、变化以及传输。至终，那灵将基督一切的所是连同神格的丰满，都传输到我们里面。这些方面是非常深奥、实在且主观的。本章里我们要说到关于那灵施膏更多的方面。

施膏

新约告诉我们，我们有一样奇妙的东西，称作膏油涂抹。（约壹二 20，27。）神已经膏了我们，并且将我们联于那受膏者。（林后一 21。）那受膏者乃是神的儿子基督，祂为神所膏，胜过祂的同伙，祂的同伴。（来一 9。）借着联于祂，我们都受膏了。现今我们从那圣者分享这膏油涂抹。这膏油涂抹住在我们里面，并在凡事上教导我们。膏油涂抹乃是膏的运行，就是那灵在我们里面的运行。

复合的膏

我们需要思想油和膏的不同，因为两者都预表那灵。出埃及三十章说到橄榄油和复合的膏。（24～25。）油只有一种元素，就是橄榄的元素，但膏乃是油加上数种元素所组成。复合的膏是由一种基本的元素，就是橄榄油，与四种香料调和并复合在一起而组成。在出埃及三十章这复合的膏，乃是新约里那包罗万有、复合之灵（腓一 19）的奇妙图画和预表。

CHAPTER TEN

THE ANOINTING OF THE COMPOUND SPIRIT

Scripture Reading: Exo. 30:23-26, 29-30; 2 Cor. 1:21; 1 John 2:20, 27

We have pointed out that the aspects of the Spirit mentioned in 2 Corinthians are different from those mentioned in 1 Corinthians. This means that there are different kinds of experiences of the same Spirit. In 1 Corinthians the Spirit is the revealing, gift-dispensing, and indwelling Spirit. But 2 Corinthians shows us some deeper experiences of the same Spirit. We have seen that in this second Epistle there are nine aspects of the substantial and subjective work of the Holy Spirit within us: the anointing, sealing, guaranteeing, writing, life-giving, ministering, liberating, transforming, and transmitting. Ultimately, the Spirit transmits all that Christ is with the fullness of the Godhead into us. These aspects are very deep, substantial, and subjective. In this chapter we would like to say more concerning the anointing aspect of the Spirit.

THE ANOINTING

In the New Testament we are told that we have a wonderful thing called the anointing (1 John 2:20, 27). God has anointed us and has attached us unto the anointed One (2 Cor. 1:21). The anointed One is Christ, the Son of God, whom God has anointed above all His partners, His companions (Heb. 1:9). By being attached to Him, we all have been anointed. Now we share the anointing from the Holy One. This anointing abides in us and teaches us in everything. The anointing is the moving of the ointment, the moving of the Spirit within us.

THE COMPOUND OINTMENT

We need to consider the difference between oil and ointment, because both of them typify the Spirit. Exodus 30 speaks of both olive oil and the compound ointment (vv. 24-25). The oil is composed of only one element, the element of the olive, but the ointment is composed of oil plus a number of elements. The compound ointment is composed of one basic element, olive oil, blended and compounded together with four kinds of spices. This compound ointment in Exodus 30 is a wonderful picture and type of the all-inclusive, compound Spirit in the New Testament (Phil. 1:19).

复合之膏的成分

旧约给我们图画，而新约给我们这些图画的解释和描绘。让我们思考出埃及三十章复合膏油之成分的图画。橄榄油是基础，与四种香料混合、调和并复合；这四种香料是没药、香肉桂、菖蒲和桂皮。

橄榄油

按照预表，橄榄油表征神的灵。（赛六一1，来一9。）

没药

所有好的圣经读者和教师都承认，没药预表基督的死，以及基督借着祂的死所经过的一切苦难。当尼哥底母来帮忙埋葬耶稣时，他带着没药和沉香葬埋祂。（约十九39。）

没药来自一种芳香的树。这种树由于被切割，或由于自然的裂开或割破而流出汁液。这种汁液闻起来很香，尝起来却是苦的。今天我们来闻基督的死，祂却尝了死。基督为我们尝了死，死味是苦的；但对我们，祂的死闻起来是馨香的。没药表征基督受苦的死。

香肉桂

香肉桂是从一种树的皮内里的部分萃取出来的。它不仅有一种特殊的味道，而且能用来刺激衰弱的心脏。香肉桂表征基督之死的香气和功效；基督的死在医治我们时是非常有功效的。

菖蒲

第三种香料是菖蒲。菖蒲是一种从沼泽或泥泞地长出而直立的芦苇。虽然它长于沼泽，却能挺立在空中。菖蒲表征基督的复起，复活。

桂皮

第四种香料是桂皮。香肉桂是从树皮的内部而来，桂皮是从树皮的外部而来。这也是一种甜美并芳香的香料。在古代桂皮被用来作除虫剂，驱除虫蛇。因此，桂皮表征基督复活的大能和功效。

THE INGREDIENTS OF THE COMPOUND OINTMENT

The Old Testament gives us the pictures, whereas the New Testament gives us the definition and description of these pictures. Let us consider the picture of the ingredients of the compound ointment in Exodus 30. The olive oil is the base, and it is mixed, blended, and compounded with four spices: myrrh, cinnamon, calamus, and cassia.

Olive Oil

Olive oil, according to typology, signifies the Spirit of God (Isa. 61:1; Heb. 1:9).

Myrrh

All good Bible students and teachers recognize that myrrh is a type of the death of Christ with all the sufferings which Christ passed through in His death. When Nicodemus helped to bury Jesus, he buried Him with myrrh and aloes (John 19:39).

Myrrh comes from an aromatic tree. This tree drops its juice either as the result of being cut or through some kind of natural opening or incision. It smells sweet but tastes bitter. Today we smell Christ's death, but He tasted death. Christ tasted death for us and its taste was bitter, but to us His death smells sweet. Myrrh signifies the suffering death of Christ.

Cinnamon

Fragrant cinnamon is extracted from the inner part of the bark of a certain tree. It not only has a distinctive flavor but also can be used to stimulate a weak heart. Cinnamon signifies the sweetness and effectiveness of Christ's death, which is so effective in healing us.

Calamus

The third spice is calamus. Calamus is a reed which grows and rises up out of a marsh or a muddy place. Even though it grows in a marsh, it is able to shoot up into the air. Calamus signifies the rising up, the resurrection, of Christ.

Cassia

The fourth spice is cassia. Cinnamon is from the inner part of the bark, and cassia is from the outer part. It is also a sweet and fragrant spice. In ancient times cassia was used as a repellent to drive away insects and snakes. Thus, it signifies the power, the effectiveness, of Christ's resurrection.

这四种香料都加在橄榄油里。因此，基督之死连同死的馨香与功效，以及基督的复活连同其大能，都加到神的灵里，而与神的灵复合在一起。

与复合的膏有关之 数字的意义

现在我们来查看与复合之膏的成分有关的数字。按照预表，圣经中一切的数字都是有意义的。

人性与神性调和在神的灵里

香料有四种，四这数字在圣经里乃是受造之物的数字。以西结书说到四活物。（一5。）因此，四这数字表征在神创造里的人性。在这复合的膏里，有没药五百舍客勒，香肉桂二百五十舍客勒，菖蒲二百五十舍客勒，桂皮五百舍客勒，共有三个五百舍客勒的单位。三这数字表征三一神。从这些数字我们能看见，人性和神性都调和在神的灵，就是属天的橄榄油里。

神圣三一的第二者在十字架上裂开

请注意第二个五百舍客勒的单位分为两半，成为两个各为二百五十舍客勒的单位。这表征神圣三一的第二者，因着祂在十字架上的死裂开了。

基督之死和复活的连接

两个各为二百五十舍客勒的单位，都不是完整的。一个表征主死的甜美与功效；另一个表征基督宝贵的复活。这表明主的死是不完整的。祂的复活必须跟着祂的死，并且加到祂的死里。这两件事不是分开的，乃是连在一起的。

完整、完全、永远、神圣的灵

这一切元素都放到一欣的橄榄油里。这一欣橄榄油表征完整、完全、永远、神圣的灵。神的灵在祂自己里面是完整的，且是永远完全的，但祂仍需要更多的成分，好终极完成为耶稣基督包罗万有的灵。

These four spices were added into the olive oil. Therefore, the death of Christ with its sweetness and effectiveness and the resurrection of Christ with its power were added to and compounded with the Spirit of God.

THE SIGNIFICANCE OF THE NUMBERS RELATED TO THE COMPOUND OINTMENT

Now we need to consider the numbers related to the ingredients of the compound ointment. According to typology, all the numbers in the Bible are meaningful.

Humanity and Divinity Compounded in the Spirit of God

There are four spices, and the number four in the Bible is the number of the creatures. The book of Ezekiel speaks of the four living creatures (1:5). Thus, the number four signifies humanity in God's creation. There were five hundred shekels of myrrh, two hundred fifty shekels of cinnamon, two hundred fifty shekels of calamus, and five hundred shekels of cassia in the compound ointment, giving a total of three units of five hundred shekels each. The number three signifies the Triune God. From these numbers we can see that both humanity and divinity are compounded in the Spirit of God, the heavenly olive oil.

The Second of the Divine Trinity Split on the Cross

Notice that the second unit of five hundred shekels is split in half into two units of two hundred fifty shekels each. This signifies that the second of the Divine Trinity was split through His death on the cross.

The Connection of Christ's Death and Resurrection

The two units of two hundred fifty shekels each are not complete. One signifies the sweetness and effectiveness of the Lord's death; the other signifies the precious resurrection of Christ. This shows that the Lord's death is incomplete. His resurrection must follow His death and be added to His death. These two things are not separate but are connected together.

The Complete, Perfect, Eternal, Divine Spirit

All of these elements are put into one hin of olive oil. This entire hin of olive oil signifies the complete, perfect, eternal, divine Spirit. The Spirit of God is complete and eternally perfect in Himself, but He still needs more ingredients to be consummated as the all-inclusive Spirit of Jesus Christ.

承担责任的能力

复合的膏也有五的数字。四种香料加上一欣橄榄油是五种成分。在圣经里，五这数字表征负责任和承担责任的能力。五是由四加一组成的。我们可以用人的手作例证。我们的手有四个手指和一个大拇指。因这缘故，我们的手能作许多事并承担责任。

在圣经里，五是负责任的数字，这事实有清楚的例证。十诫是写在两块石版上，每块版有五条。每块石版上的五条诫命表征负责任。此外，马太二十五章有十个童女。她们分为两组：五个是精明的，五个是愚拙的。这告诉我们，所有的信徒都要承担被灵充满的责任。

我们受造之物是由四这数字所表征，而神由一这数字所表征。当神加到我们里面，我们就有能力承担责任。我们的数字原是四，但我们有独一的神加在我们里面。现在我们的数字是五。没有神，就好像有四个指头，却没有大拇指。没有大拇指如何是笨拙不顺的，没有神更是笨拙不顺的。

我们已经看见，香料有三个五百舍客勒的单位。因此，有三倍的五百，而五百是一百乘五。这表征在这复合的膏里，有丰满完全的能力来承担责任。

复合的膏为着神的建造

五和三是复合之膏里的基本数字。我们已经看见，三是神格的数字，在膏里有三个五百舍客勒的单位。第二个五百舍客勒的单位分成两半，指明神圣三一的第二者在十字架上裂为两半。复合的膏有四种香料加在一欣的橄榄油里。五是四加一——受造之物加上创造者，成了承担责任的能力。

我要请大家读圣经里的几处经节，好更多看见关于五和三这两个数字的意义。

首先我们来看创世记六章挪亚所建方舟的尺寸。神创造万有之后，祂就要有所建造。神建造的头一件东西，乃是挪亚的方舟。方舟是神建造的种子，而新耶路撒冷是神建造的收成。新耶路撒冷是从这种子长出并长大。

The Ability to Bear Responsibility

With the compound ointment, there is also the number five. The four spices plus the one hin of olive oil are five ingredients. In the Bible the number five signifies responsibility and the ability for bearing responsibility. Five is composed of four plus one. We may use the human hand as an illustration. On our hand we have four fingers and a thumb. Because of this our hand can do many things and bear responsibility.

In the Bible there are clear illustrations of the fact that five is the number of responsibility. The Ten Commandments were written on two tablets, five on each tablet. These five commandments on each tablet signify responsibility. Also, there are the ten virgins in Matthew 25. They are divided into two groups: five wise ones and five foolish ones. This shows that all the believers bear the responsibility of being filled with the Spirit.

We creatures are signified by the number four, and God is signified by the number one. When God is added to us, we have the ability to bear responsibility. Once we were the number four, but we have had the unique God added to us. Now we are the number five. Being without God is like having four fingers without a thumb. Just as it is awkward not to have a thumb, it is more than awkward not to have God.

As we have seen, there are three units of five hundred shekels of the spices. Thus, there is three times five hundred, and five hundred is one hundred times five. This signifies that in this compound ointment there is the fullness of ability for bearing responsibility.

The Compound Ointment for God's Building

Five and three are the basic numbers in the compound ointment. As we have seen, three is the number of the Godhead, and there are three units of five hundred shekels in the ointment. The second unit of five hundred shekels is split in half, indicating that the second of the Divine Trinity was split on the cross. In the compound ointment there are four spices added to one hin of olive oil. Five is four plus one—the creature plus the Creator to be the ability to bear responsibility.

I would like us to read a few portions from the Bible to see more of the significance of the numbers five and three.

Let us first consider the dimensions of the ark, which Noah built, in Genesis 6. After God created everything, He intended to build up something. The first item of God's building was the ark of Noah. The ark is the seed of God's building, and the New Jerusalem is the harvest of God's building. From this seed the New Jerusalem grows out and grows up.

方舟是神头一件的建造，在尺寸上满了三和五这两个数字。创世记六章十五节说，“方舟的造法乃是这样，要长三百肘，宽五十肘，高三十肘。”十六节说，方舟要分“上、中、下三层”来造。这里在方舟的尺寸上，有三和五的倍数。三一神的数字—三，和负责的数字，就是神加到人里的数字—五，乃是神建造的数字。

帐幕的尺寸也是满了三和五这两个数字。举例来说，出埃及二十七章一节说到祭坛的尺寸：“你要用皂荚木作坛；这坛要四方的，长五肘，宽五肘，高三肘。”我们再次看见五和三这两个数字，因为这两个数字是神建造的数字。

现在让我们读出埃及二十五章十节，关于至圣所里约柜的尺寸：“要用皂荚木作一柜，长二肘半，宽一肘半，高一肘半。”二肘半是五肘的一半，一肘半是三肘的一半。祭坛是五乘三，约柜是二点五乘一点五。祭坛是完整的单位，但约柜的大小是祭坛的一半。约柜预表基督，而基督已经裂开。这“裂为半”的基督就是为着神建造之钉十字架的基督。我们再次看见为着神的建造之基本的数字—五和三。

帐幕分三部分：外院子、圣所、至圣所。按照出埃及二十七章十三节，外院子的东面宽五十肘。十四和十五节说，挂在门两边的帷子有十五肘；帷子有三根柱子，三个带卯的座。再者，十八节说，外院子的帷子要高五肘。事实上，外院子的帷子量起来是五肘乘五肘。

以上的例证该向我们证明，三和五这两个数字是为着神建造的数字。这也告诉我们，复合的膏是为着神的建造。神吩咐摩西用膏油膏帐幕以及帐幕一切的器具。（三十26～29。）摩西也用复合的膏膏亚伦和他的儿子。（30。）这意思是说，包罗万有的灵也是为着神的祭司体系。如果帐幕连同与其有关的一切没有用膏膏过，那就是个属世的建造，不是圣别的建造，不是神的建造。要等到帐幕的每一部分都被神圣复合的膏膏过了，帐幕才能成为一个神圣的建造。

The numbers three and five are prevalent in the dimensions of the ark, the first item of God's building. Genesis 6:15 says, "This is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits." Verse 16 says that the ark was to be made with "lower, second, and third stories." Here with the dimensions of the ark, we have multiples of the numbers three and five. Three, the number of the Triune God, and five, the number of responsibility, the number of God added to man, are the numbers of God's building.

The dimensions of the tabernacle are also full of the numbers three and five. As an example of this, Exodus 27:1 speaks of the dimensions of its altar: "You shall make the altar of acacia wood, a length of five cubits and a width of five cubits; the altar shall be square; and three cubits, its height." Again we see the numbers five and three because they are the numbers of God's building.

Now let us read Exodus 25:10 concerning the dimensions of the ark in the Holy of Holies: "They shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height." Two and a half is half of five, and one and a half is half of three. The altar is five by three, and the ark is two and a half by one and a half. The altar is a complete unit, but the ark is half the size of the altar. The ark typifies Christ, and Christ has been split. The "halved" Christ is the crucified Christ for God's building. Again we see the basic numbers of five and three for God's building.

The tabernacle was of three sections: the outer court, the Holy Place, and the Holy of Holies. According to Exodus 27:13, the width of the outer court on the east side was to be fifty cubits. Then verses 14 and 15 say that the hangings on either side of the gate were to be fifteen cubits with three pillars and three sockets. Furthermore, verse 18 says that the height of the linen curtains of the outer court was to be five cubits. Actually, each curtain of the enclosure in the outer court measured five cubits by five cubits.

The above illustrations should prove to us that the numbers three and five are the numbers for God's building. This also shows us that the compound ointment is for God's building. God charged Moses to anoint the tabernacle and all the utensils of the tabernacle with this ointment (30:26-29). Moses also was to anoint Aaron and his sons with the compound ointment (v. 30). This means that the all-inclusive Spirit is also for God's priesthood. If the tabernacle with everything related to it had not been anointed with the ointment, it would have been a secular building, not a holy building, not God's building. The tabernacle could never have been a divine building until every part of it was anointed with the holy compound ointment.

借复合之灵的膏抹 建造召会

不要以为我在这里有负担讲预表的道。我的目的是要告诉你们，我们怎样才能有召会生活。我们能借着被复合的灵所膏而有召会生活。哥林多前书里有恩赐，但哥林多后书说到膏油涂抹。神的建造乃是借着复合的膏，就是复合之灵的膏抹，而得建立并建造的。

诗篇一百三十三篇说，“看哪，弟兄和睦同居，是何等的善，何等的美！这好比那贵重的油…”（1～2上。）膏油就是和睦，就是一。这就是为什么以弗所四章三节说到那灵的一。那灵作复合的膏，不仅是神的灵，仅仅有神性；那灵作膏油乃是有基督神圣和属人的性情，祂的死及其功效，以及祂的复活及其能力调和在一起的。

光有教训和恩赐并不能建造召会。召会，基督的身体，已经因各种教训和恩赐而分裂。只有耶稣基督的灵作为复合之膏的膏抹，才能建造召会。神今天正以这样一位包罗万有的灵膏抹我们。在这膏油里有基督之死的功效，以杀死我们这人里面一切分裂的细菌和消极的事物。

那得着荣耀之耶稣的灵

现在我要从慕安得烈的杰作“基督的灵”引用一段话。以下的摘要摘自第五篇，篇名为“那得着荣耀之耶稣的灵”。

我们知道那位太初就与父同在的子，怎样当祂成为肉身，就进入了一个新的生存时期。等祂回到天上，祂仍是神同样的独生子，然而不是全然同样的。因为祂现在也是人子，是从死里首生的，穿着那得着荣耀的人性，就是祂为自己所成全并分别为圣的。同样，神的灵，当祂在五旬节被浇灌下来，也实在是一个新的东西。…当祂在五旬节被浇灌下来，祂是来作那得着荣耀之耶稣的灵，作那成为肉身，被钉十字架，且被高举之基督的灵，不是将神原样的生命，乃是将那在基督耶稣的身位里，和人的性情交织在一起的生命，带来并交通给我们。

BUILDING UP THE CHURCH BY THE ANOINTING OF THE COMPOUND SPIRIT

Do not think that I am burdened here to give a sermon on typology. My intention is to show us how we can have the church life. We can have the church life by being anointed with the compound Spirit. In 1 Corinthians there are the gifts, but 2 Corinthians speaks of the anointing. The building of God is established and built up by the anointing of the compound ointment, the compound Spirit.

Psalms 133 says, “Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment…” (vv. 1-2a, KJV). The ointment is the unity, the oneness. This is why Ephesians 4:3 speaks of the oneness of the Spirit. The Spirit as the compound ointment is not just the Spirit of God, possessing merely divinity; the Spirit as the ointment has been compounded with Christ’s divine and human natures, His death and its effectiveness, and His resurrection and its power.

Teachings and gifts alone cannot build up the church. The church, the Body of Christ, has been divided by teachings and gifts. Only the anointing of the Spirit of Jesus Christ as the compound ointment can build up the church. God is anointing us today with such an all-inclusive Spirit. In this ointment there is the effectiveness of Christ’s death to kill all the divisive germs and negative things within our being.

THE SPIRIT OF THE GLORIFIED JESUS

Now I would like to quote a portion of Andrew Murray’s masterpiece The Spirit of Christ. The following excerpts are taken from chapter 5, which is entitled, “The Spirit of the Glorified Jesus.”

We know how the Son, who had from eternity been with the Father, entered upon a new stage of existence when He became flesh. When He returned to Heaven, He was still the same only-begotten Son of God, and yet not altogether the same. For He was now also, as Son of Man, the first-begotten from the dead, clothed with that glorified humanity which He had perfected and sanctified for Himself. And just so the Spirit of God as poured out at Pentecost was indeed something new...When poured out at Pentecost, He came as the Spirit of the glorified Jesus, the Spirit of the Incarnate, crucified, and exalted Christ, the bearer and communicator to us, not of the life of God as such, but of that life as it had been interwoven into human nature in the person of Christ Jesus.

…祂的灵从祂那因着复活和升天，得着荣耀的性情，出来作祂—得着荣耀，与神的生命联合为一的—属人生命的灵，使我们有分于祂亲身所作成并得到的，有分于祂自己和祂那得着荣耀的生命。…并且因着祂在祂自己里面，替我们成全了一个新的，圣洁的，人的性情，祂现在就能将从前所没有的，一个同时属人又属神的生命，交通给人。

…圣灵也就能降下来，作神而人者的灵—确是神的灵，而又真是人的灵。

慕安得烈的教训告诉我们，今天神的灵就是那得着荣耀之耶稣的灵。祂不是仅仅有神性的灵，乃是神的灵和人的灵，具有更新、拔高、发展之新的、圣别的属人性情。我们是在这样奇妙之灵的膏抹之下，为着建造召会作基督的身体。

...From His nature, as it was glorified in the resurrection and ascension, His Spirit came forth as the Spirit of His human life, glorified into the union with the Divine, to make us partakers of all that He had personally wrought out and acquired, of Himself and His glorified life...And in virtue of His having perfected in Himself a new holy human nature on our behalf, He could now communicate what previously had no existence—a life at once human and Divine.

...And the Holy Spirit could come down as the Spirit of the God-man—most really the Spirit of God, and yet as truly the spirit of man.

Andrew Murray's teaching shows that today the Spirit of God is the Spirit of the glorified Jesus. He is the Spirit not merely with divinity but the Spirit both of God and of man with a renewed, uplifted, developed, new holy human nature. We are under the anointing of such a wonderful Spirit for the building up of the church as the Body of Christ.

第十一章

经历膏油的涂抹 为着召会生活

读经：出埃及记三十三章二十三至三十三节，哥林多后书一章二十一至二十二节。

我们要更多的交通到我们如何能长大，叫召会得以建造。这条路乃是借着出埃及三十三章复合的膏所预表之复合的灵的膏抹。

借着膏抹得以圣别

我们已经看见，帐幕的所有部分及其内容在被膏抹之前，并不是圣别的。（出三十 26～29。）膏抹乃是使整个帐幕成为圣别的因素，这膏抹圣化神整个的居所。“圣化”的意思是，将一件东西联于神，使这件东西有神圣的素质和神的性情。

得着圣化不是成为无罪的完全，也不是仅仅被分别，在地位上有改变。严格的说，圣化的意思是联于神。当然，如果我们联于神，我们便被分别了。但这样与神相联，不仅是地位上的改变，也是性情上的改变。借着被圣化，我们全人就与神圣、圣别的素质调和而被变化。

罗马一章四节说到“圣别的灵”。卫斯特（Wuest）的译本译为“神圣的素质”，而不是“圣别的灵”。因此，圣别乃是神所是的神圣素质。得着圣化就是与神圣的素质联合、联结。得着圣化就是使我们与神成为一，并使神与我们成为一。这种成圣是由施膏的灵，以神的神圣素质膏抹我们而完成的。

我们从出埃及三十三章看见，复合的膏预表复合的灵。今天那灵乃是一个复合品。在前一章里，我们看见复合之膏的一切成分，这复合之膏预表今天一直膏我们的复合之灵的成分。基督的人性与神性、祂的死及其功效、以及祂的复活同其大能，都已经调和在那灵里。承担责任的能力与建造的元素，也是这复合之灵的元素。这就是耶稣基督全

CHAPTER ELEVEN

THE EXPERIENCE OF THE ANOINTING FOR THE CHURCH LIFE

Scripture Reading: Exo. 30:23-33; 2 Cor. 1:21-22

We want to have more fellowship concerning how we can grow so that the church might be built up. The way is by the anointing of the compound Spirit, typified by the compound ointment in Exodus 30.

BEING SANCTIFIED BY THE ANOINTING

We have seen that all the parts of the tabernacle with all its contents were not holy until they were anointed (Exo. 30:26-29). The anointing was the factor that made the entire tabernacle holy. This anointing sanctified the whole dwelling place of God. The word sanctify means to join something with God, to make something have the divine essence and nature of God.

To be sanctified is not to be sinlessly perfect, nor is it to be merely separated and changed in our position. Strictly speaking, to be sanctified means to be joined to God. Of course, if we are joined to God, we are separated. But this attachment to God is not only a change in position but also a change in disposition. By being sanctified, our whole being is mingled with the divine, holy essence and transformed.

Romans 1:4 speaks of “the Spirit of holiness.” Wuest’s translation uses “divine essence” instead of “the Spirit of holiness.” Thus, holiness is the divine essence of God’s being. To be sanctified is to be joined, to be attached, to the divine essence. To be sanctified is to be made one with God and to make God one with us. This sanctification is carried out by the anointing Spirit, who anoints us with the divine essence of God.

We have seen from Exodus 30 that the compound ointment typifies the compound Spirit. The Spirit today is a compound. In the previous chapter we saw all the ingredients of the compound ointment, which typify the ingredients of today’s compound Spirit, who is anointing us all the time. The humanity and divinity of Christ, His death with its effectiveness, and His resurrection with its power have been compounded into the Spirit. The ability to bear responsibility and the building element are also elements of the

备的灵。（腓一 19。）基督的身位与工作的一切元素，都已经放到这一位复合之灵的里面。

所有的祭司与整个的帐幕同其一切部分，都在这复合之膏的膏抹之下。没有这膏抹，就没有一样是圣别的，也就是说，没有一样能与神联结，与神联合。如果这一切没有受膏，神的神圣素质，就与帐幕的任何部分，或任何一位祭司无关。这意思是说，在复合之灵的膏抹之下，才有神的居所、召会生活、祭司体系、以及真正的事奉团体。

我们必须看见，那灵不再只是单单具有神性之神的灵；今天那灵乃是耶稣基督的灵，就是复合的膏所预表之复合的灵。出埃及三十章的复合之膏，乃是圣膏油。成为圣别就是与神成为一。不管你多么完全，你若没有与神成为一，神若没有与你成为一，你就不是圣别的。

今天我们在召会生活中所需要的，乃是圣膏油，就是复合之灵的膏抹。我们绝不能凭着教训建立正确的召会生活。许多年前，当人带着问题和难处来找我，我能给他们答案。今天我只有一句话：“到主那里去问祂。”多年前我教导人如何照顾孩子，但那种教训行不通。教训是行不通的。如果你一再的教导我要谦卑，我绝不能谦卑。我得着谦卑的教训越多，我就变得越骄傲。我可以给你最好的教训，论到我们如何需要彼此相爱，但至终我们彼此争论。教训会激起头脑的思想，就是心思的运用，却不能把生命供应给人。今天我们所需要的不是教训，乃是膏油涂抹。

帐幕的每一部分都必须被膏抹。如果我们对帐幕的各部分，教训它们要圣别，我们就太愚拙了。它们不需要教训来成为圣别，乃需要某些东西来使它们成为圣别。我们是神新约的居所，也需要一种东西来使我们成为圣别，那就是复合的灵。不要教导我；反之，要把复合的灵浇灌在我身上。这样，我也许不知道圣别的教训，却真是圣别的。我们所需要的乃是实际，不是虚空的教训。我们需要弟兄相爱的实际，不是教训。我们需要爱的素质，不是仅仅爱的名词。我们今天所需要的，乃是借着复合之灵的膏抹，被神的素质所涂抹。

compound Spirit. This is the bountiful Spirit of Jesus Christ (Phil. 1:19). All the elements of Christ's person and work have been put into this one Spirit, the compound Spirit.

All the priests as well as the entire tabernacle with all its parts were under the anointing of the compound ointment. Without this anointing, none of them could have been holy; that is, none of them could have been attached to God, joined to God. God's divine essence would have had nothing to do with any part of the tabernacle or with any one of the priests if they had not been anointed. This means that under the anointing of the compound Spirit, there is the dwelling place of God, the church life, the priesthood, and the real serving body.

We have to see that the Spirit is no longer the Spirit of God possessing merely divinity; the Spirit today is the Spirit of Jesus Christ, the compound Spirit typified by the compound ointment. The compound ointment in Exodus 30 is the holy anointing oil. To be holy is to be one with God. Regardless of how perfect you are, if you are not one with God and if God is not one with you, you are not holy.

What we need today in the church life is the anointing of the holy anointing oil, the compound Spirit. We can never build up a proper church life by teachings. Many years ago when people came to me with questions and problems, I was able to give them an answer. Today I have only one thing to say: "Go to the Lord and ask Him." Many years ago I taught people how to take care of their children, but that teaching did not work. Teaching does not work. If you teach me to be humble again and again, I can never be humble. The more teaching I get about being humble, the prouder I will become. I could give you the best teaching on how we need to love one another, but eventually we will argue with one another. Teaching stirs up the thinking of the mentality, the exercise of the mind. It does not minister life to people. What we need today is not teaching but the anointing.

Every part of the tabernacle had to be anointed. It would have been foolish to teach the parts of the tabernacle to be holy. They did not need teaching to be holy. They needed something to make them holy. As the New Testament dwelling place of God, we also need something to make us holy—the compound Spirit. Do not teach me; instead, pour the compound Spirit upon me. Then even though I may not know the teaching of holiness, I am really holy. What we need is the reality, not the empty teaching. We need the reality of brotherly love, not the teaching. We need the essence of love, not the mere terminology of love. What we need today is to be anointed with God's essence by the anointing of the compound Spirit.

借着呼求主名 得着复合之灵的涂抹

罗马书说到圣别、变化、模成和得荣。这一切都是由那灵的膏抹所完成，这灵就是基督的灵。（林后三 17。）有些人也许问说，“基督在哪里？”罗马十章说，不需要升到天上去领下基督来，或下到无底坑去领基督上来。（6～7。）这位是话的基督，乃是在我们的口里。（8。）祂成了活的话，就是那灵，像空气、气息一样在我们口里，能被我们接受到全人里面。今天基督是复合的空气、赐生命的灵，我们必须将祂吸入。

罗马十章告诉我们吸入祂的路，就是呼求主名。十二节说，祂对一切呼求祂的人是丰富的。我们要有分于主的丰富，就必须日夜呼求祂。

按照会幕里祭司的事奉，祭司们必须点灯，然后烧香。（出三十 7。）灯表征主的话，（诗一一九 105，）香表征祷告。（一四一 2。）我们点灯的时候，还必须烧香。这表明每当我们来接触主的话，我们必须祷告。祷告绝不该与接触主的话分开，接触主的话需要真实的祷告。你要点灯，就必须烧香。

祷告最简单的路，就是呼求主的名。当我们呼求主名，就得到祂的人位，祂的人位就是复合之灵，带着基督之所是和祂工作的一切成分。如果我们在祷告中，将读主的话与呼求主名调在一起，我们就被复合之灵所涂抹，自然我们就成为圣别。

今天我們所需要的不是教训，乃是膏抹。召会生活的每一部分，都需要被膏抹。这就是为什么我们必须呼求主名。我们越呼求主名，我们就越被祂这复合之灵所膏抹。在这膏抹之下，我们就有会幕、帐幕、和祭司体系的实际。

我们必须从道理教训转开，紧紧的联于呼求主名，使我们得着膏抹。我们必须得着更新、并彻底改变。膏抹总是新鲜的，但教训总是老旧的。我们需要借着整天呼求主名，不断得着那灵新鲜的膏抹。

BEING ANOINTED WITH THE COMPOUND SPIRIT BY CALLING ON THE NAME OF THE LORD

The book of Romans speaks of sanctification, transformation, conformation, and glorification. All of these are carried out by the anointing of the Spirit, and the Spirit is Christ Himself (2 Cor. 3:17). Some may ask, "Where is Christ?" Romans 10 says that there is no need to go to the heavens to bring Christ down or to go to the abyss to bring Christ up (vv. 6-7). Christ as the word is in our mouth (v. 8). He has become the living word, the Spirit, to be in our mouth like the air, the breath, that can be taken into our being. Christ today is the compound air, the life-giving Spirit, and we have to breathe Him in.

Romans 10 tells us the way to breathe Him in, that is, by calling on the name of the Lord. Verse 12 says that He is rich to all who call upon Him. In order to participate in the Lord's riches, we have to call upon Him day and night.

According to the priestly service in the tabernacle, the priests had to light the lamp and then burn the incense (Exo. 30:7). The lamp signifies the Word (Psa. 119:105), and the incense signifies prayer (141:2). Whenever we come to light the lamp, we have to offer the incense. This shows that whenever we touch the Word, we have to pray. Praying should never be separated from dealing with the Word. Dealing with the Word needs the real praying. To light the lamp, we need to burn the incense.

The simplest way to pray is to call upon the name of the Lord. When we call on the name of the Lord, we get His person, and His person is the compound Spirit with all the ingredients of Christ's being and work. If we mingle our reading of the Word with calling on the Lord's name in prayer, we will be anointed with the compound Spirit, and spontaneously we will become holy.

Today what we need is not the teachings but the anointing. Every part of the church life needs to be anointed. This is why we have to call on the name of the Lord. The more we call on the name of the Lord, the more we are anointed with Him as the compound Spirit. Under this anointing we have the reality of the tent of meeting, the tabernacle, and the priesthood.

We have to turn away from the doctrinal teachings and cleave ourselves to calling upon the name of the Lord so that we may be anointed. We have to be renewed and revolutionized. The anointing is always fresh, but the teachings are always old. We need to be freshly anointed with the Spirit continually by calling on the name of the Lord all day.

借这膏抹，我们就被那灵盖印。（林后一 22。）事实上，膏抹就是盖印。印就是标记，将我们标出为神的产业。人怎能认出我们是神的子民？只有借着复合之灵的膏抹、盖印。当我们在那灵不断的膏抹和盖印之下，我们就给人一种印象，我们是神的子民，我们属于神。如果你把白衬衫用蓝色染料一再的染色，至终每个人都清楚这是一件蓝色的衬衫。同样，如果我们被那灵不断的膏抹，每一个人就要清楚我们是属神的，因为我们是祂的彰显。我们怎能知道自己得救了？我们越被涂抹，就越确定自己得救了。我们所以怀疑自己得救，是因为我们没有得着那么多的涂抹。我们越被涂抹，就越有那灵作活印记的标记，使我们具有神的形像。

不仅如此，我们越被涂抹，就越接受那灵的凭质、保证、享受和预尝。（一 22。）当我们进入新耶路撒冷的永世时，我们就要完全并永远的享受复合的灵。今天我们有这灵的凭质、保证和预尝。

如果我们要过正确的召会生活，被建造在一起，并作祭司体系事奉主，我们就需要膏抹。召会生活的每一部分和每一个人，都需要膏抹。没有膏抹，我们就不能有建造或祭司体系。当我们在复合之灵的膏抹之下，我们就有祭司体系和基督身体的事奉。得膏抹的路乃是不住的呼求主名。结果，今天召会生活的会幕、神的居所、以及祭司体系，就得以建造起来。

By this anointing we are sealed with the Spirit (2 Cor. 1:22). Actually, the anointing is the sealing. The seal is a mark that marks us out as God's inheritance. How can people realize that we are people of God? It is only by the anointing, the sealing, of the compound Spirit. When we are under the continual anointing and sealing of the Spirit, we give others the impression that we are the people of God, that we belong to God. If you dye a white shirt again and again with blue dye, eventually everyone is clear that it is a blue shirt. Similarly, if we are anointed with the Spirit continually, everyone will be clear that we belong to God, because we will be His expression. How can we know that we are saved? The more we are anointed, the more we are sure that we are saved. We doubt our salvation because we have not been anointed that much. The more we are anointed, the more we have the mark of the Spirit as the living seal, causing us to bear God's image.

Furthermore, the more we are anointed, the more we receive the pledge, the guarantee, the enjoyment, the foretaste, of the Spirit (v. 22). When we enter into eternity in the New Jerusalem, we will completely and eternally enjoy the compound Spirit. Today we have the pledge, the guarantee, the foretaste, of this Spirit.

If we are going to have a proper church life, to be built up together, and to serve the Lord as the priesthood, we need the anointing. Every part of the church life and everyone in the church life has to be anointed. We cannot have the building or the priesthood without being anointed. When we are under the anointing of the compound Spirit, we have the priesthood and the service in the Body. The way to be anointed is to call upon the name of the Lord continuously. The result is the building up of the tent of meeting, the dwelling place of God, and the priesthood in today's church life.

第十二章

为着变化的膏抹

读经：哥林多后书一章二十一至二十二节，三章三节，六节，八节，十七至十八节。

到目前为止，我们看见了哥林多前书与后书都有四条线。在前书里的四条线是基督、那灵、召会和恩赐的线。在后书里，恩赐由那借着苦难所产生的职事所取代。在后书里，基督、那灵和召会的线，是以非常深入且主观的方式来说到的。

我们要继续交通哥林多后书里那灵的线，就是神圣的灵同人的灵这条线。我们已经指出，在哥林多后书里，这位奇妙、包罗万有、神圣的灵有九方面。祂是施膏的灵、盖印的灵、作质的灵、书写的灵、赐人生命的灵、供职的灵、使人自由的灵、变化的灵、以及传输的灵。在十三章我们看见圣灵的交流、交通、传输。那是哥林多后书的结论。一章和三章里有那灵的其他八方面。一章里我们看见那灵膏抹、印涂、作质的方面。三章里有另外五方面：书写、赐人生命、供应基督、使人自由、变化的方面。无疑的，当使徒保罗写哥林多后书时，他所思想的乃是包罗万有之灵更深工作的这八方面；这就是为什么这些被摆在该书的头一部分。

膏抹的灵

这八方面的头一项是膏抹，（一21，）末一项是变化。（三18。）我们已经看见，神用复合之灵，就是基督之位与工作一切成分和元素的复合品，来膏我们、漆我们。这膏油是最好的属天油漆，满了神格的丰富，并满了基督身位、工作、成就的丰富。我们越被神用复合之灵膏抹、油漆，基督身位和工作的元素就越分赐到我们的全人里面。这些元素乃是在神性里的三一神、基督的人性、祂奇妙的死及其功效、并祂的复活及其大能。这一切元素都包括在这属天的油漆，就是复合的灵里。这涂漆，这膏抹，把这一切元素带进我们里面。

CHAPTER TWELVE

THE ANOINTING FOR TRANSFORMATION

Scripture Reading: 2 Cor. 1:21-22; 3:3, 6, 8, 17-18

Thus far, we have seen that there are four lines in both 1 and 2 Corinthians. The four lines in 1 Corinthians are the lines of Christ, the spirit, the church, and the gifts. In 2 Corinthians the gifts are replaced by the ministry which is produced through sufferings. The lines of Christ, the spirit, and the church in 2 Corinthians are spoken of in a very deep and subjective way.

We want to continue our fellowship on the line of the spirit in 2 Corinthians, the line of the divine Spirit with the human spirit. We have pointed out that there are nine aspects of the wonderful, all-inclusive, divine Spirit in 2 Corinthians. He is the anointing Spirit, the sealing Spirit, the pledging Spirit, the writing Spirit, the life-giving Spirit, the ministering Spirit, the liberating Spirit, the transforming Spirit, and the transmitting Spirit. In chapter 13 we see the communion, the fellowship, the transmitting, of the Holy Spirit. That is the conclusion of 2 Corinthians. In chapters 1 and 3 are the remaining eight aspects of the Spirit. In chapter 1 we see the anointing, sealing, and pledging aspects of the Spirit. In chapter 3 there are another five aspects: the writing, life-giving, Christ-ministering, liberating, and transforming aspects. No doubt, the apostle Paul wrote 2 Corinthians with the thought of these eight aspects of the deeper work of the all-inclusive Spirit. This is why they are placed at the first part of this book.

THE ANOINTING SPIRIT

The first of these eight aspects is the anointing (1:21), and the last is the transforming (3:18). We have seen that God anoints us, paints us, with the compound Spirit, a compound of all the ingredients and elements of Christ's person and work. This ointment is the best heavenly paint, full of the riches of the Godhead and full of the riches of the person, work, and attainments of Christ. The more we are anointed, painted, with the compound Spirit, the more the elements of Christ's person and work are dispensed into our being. These elements are the Triune God in His divinity, Christ's humanity, His wonderful death with its effectiveness, and His resurrection with its power. All of these elements are included in this heavenly paint, the compound Spirit. This painting, this anointing, brings all these elements into our being.

至终，变化的灵把我们变化成为祂的形像。这乃是神的目标、神的目的。神用祂自己来膏我们，漆我们，目的是要变化我们，把我们作成我们父真正的儿子，有父的形像。神圣的涂漆，膏抹，乃是为着变化。膏抹带进一切的元素，变化使我们在生命和性情上完全像神的儿子，把我们变化成祂的形像，从荣耀到荣耀，乃是从主灵变化成的。这膏，这复合的灵，就是主灵。我们借祂并从祂就渐渐变化成祂的形像。

三一神，连同祂那与人性调和的神性，包括祂奇妙的死和复活，今天乃是复合的膏，用祂一切所是并一切所作的来膏抹我们，好使我们变化成为祂的形像，这变化乃是从主灵变化成的。我们正在得着膏抹，至终我们要被变化。我盼望众召会更注意膏抹为着变化这件事。

我们越多接受道理教训，就越多得着知识和观念；但膏抹把基督实质的、真实的元素带进我们全人里面。如果我用油漆漆你，你也许不明白，但你仍然被漆了。教训带进虚空的知识，但膏抹带进真正的实质。

我们也许得着许多关于基督之死的教导，但我们所需要的，乃是基督之死本身的实质与实际。祂的死乃是在包罗万有、复合的灵里。我年轻时得着教导，论到罗马六章里基督的死，以及我们必须算自己是死的。（11。）但这只是基督之死的教训，不是实际。基督之死的实际，乃是在罗马八章所说的那灵里。

当我们呼求主名，就接受包罗万有之灵的丰富。（罗十12。）当我们要发脾气时，我们能呼求主名，基督之死杀死的能力，就在那里杀死我们的脾气。但我们越试着算自己死，我们就越被击败，因为这样算乃是运用心思。当我们忘了运用心思，而借着呼求主名运用灵，我们就摸着复合的灵。在这复合的灵里，有神圣的杀菌剂，杀死我们这人里面一切消极的东西。基督的杀菌，基督击杀的死，不在教训里，乃在复合的灵里。基督徒的生活不在于知道道理，乃在于被复合之灵所膏抹。

Eventually, the transforming Spirit transforms us into His image. This is God's goal, His intention. God anoints us, paints us, with Himself for the purpose of transforming us to make us the real sons of our Father with the image of the Father. The divine painting, the anointing, is for the transforming. The anointing brings in all the elements, and the transforming makes us exactly the same as the Son of God in life and nature, transforming us into His image from glory to glory even as from the Lord Spirit. The ointment, the compound Spirit, is the Lord Spirit. By Him and from Him we are being transformed into His image.

The Triune God with His divinity mingled with humanity and including His wonderful death and resurrection is today the compound ointment to anoint us with all that He is and all that He has done so that we might be transformed into His image, and this transformation is from the Lord Spirit. We are being anointed, and eventually we will be transformed. I hope that the churches will pay more attention to this matter of anointing for transformation.

The more doctrinal teaching we receive, the more knowledge and concepts we gain; but the anointing brings in the substantial, real elements of Christ into our being. If I paint you with paint, you may not understand it, but you still are painted. Teaching brings in vain knowledge, but the anointing brings in the real substance.

We may be taught much about the death of Christ, but what we need is the substance and reality of the death of Christ itself. His death is in the all-inclusive, compound Spirit. When I was young, I was taught about the death of Christ in Romans 6 and that we had to reckon ourselves as being dead (v. 11). But this is just the teaching of the death of Christ, not the reality. The reality of the death of Christ is in the Spirit, spoken of in Romans 8.

When we call on the name of the Lord, we receive the riches of the all-inclusive Spirit (10:12). When we are about to lose our temper, we can call on the Lord's name, and the killing power of Christ's death is there to kill our temper. But the more that we try to reckon ourselves dead, the more we will be defeated, because this reckoning is the exercise of the mind. When we forget about the exercise of the mind and exercise our spirit by calling on the name of the Lord, we touch the compound Spirit. In this compound Spirit, there is the divine germicide to kill all the negative things in our being. The germ killing, the killing death of Christ, is not in the teaching but in the compound Spirit. The Christian life is not a matter of knowing doctrines but a matter of being anointed by the compound Spirit.

盖印的灵

在膏抹和变化之间，有那灵的另外六方面：盖印、作质、书写、赐人生命、供应基督、以及使人自由。膏抹变成我们里面的盖印，（林后一 22，）给我们神形像的标记和印像，表明我们是属神的。

作质的灵

那灵的印，是由借着膏抹而带进的元素所构成，成了那灵的凭质，保证，预付，预尝。（22。）这意思是，我们得着了那灵作我们的品尝，我们的享受。召会生活不是在心思里默想的事，乃是在灵里品尝主的事。（诗三四 8，彼前二 3。）我们能借着输给的灵，尝到属天的事物和来世的事物。（来六 4～5。）祂也将永远里和新耶路撒冷里的事物输给我们，因为祂是永远的灵。（九 14。）

祂将一切属天的事物和基督的元素传输到我们里面，不是要给我们头脑的知识，乃是要给我们品尝、享受。我们必须是那些借着复合的灵，不断的品尝属天、属灵、永远事物的人。新耶路撒冷里的每一样事物都包括在复合的灵里，这灵已经赐给我们，作来世全享那灵的预尝、样品。我们今世所得那灵的量也许小一点，但品质和品尝是一样的。我们必须学习如何借着不断的呼求主名享受祂。

我们绝不会因为受了教导要谦卑就能谦卑。事实上，我们越受教导要谦卑，就越骄傲。如果我们受教导要爱人，最后我们什么人也不爱。真实的爱和真实爱的素质，乃是在复合的灵里。神就是爱，（约壹四 8，）而祂今天乃是复合的灵。我们越摸着复合的灵，爱的素质就越多进到我們里面。我们不需要学习如何爱人。当我们被复合之灵里爱的素质所灌注时，我们就自然的爱人。

爱乃是神圣生命的素质。康乃馨开花不是由于受教导，乃是由于它生命的素质长出来。花越大，就越彰显它生命的素质。照样，我们越在神圣的生命里长大，就越彰显神圣生命的素质。我们不会因着受了教导，就变成神圣、属灵和属天的；反而最后我们会变为属世的。属天的素质不在任何的教训里，乃在复合的灵里。

THE SEALING SPIRIT

In between the anointing and the transforming, there are another six aspects of the Spirit: the sealing, the pledging, the writing, the life-giving, the Christ-ministering, and the liberating. The anointing becomes the sealing within us (2 Cor. 1:22), giving us the mark and the impression of the image of God to show that we belong to God.

THE PLEDGING SPIRIT

The seal of the Spirit, which is constituted with the elements brought in by the anointing, becomes the pledge, the guarantee, the down payment, the foretaste, of the Spirit (v. 22). This means that we have the Spirit for our taste, our enjoyment. The Christian life is not a matter of meditating in the mind but a matter of tasting the Lord in the spirit (Psa. 34:8; 1 Pet. 2:3). We can taste the heavenly things and the things of the age to come (Heb. 6:4-5) by the transmitting Spirit. He also transmits the things in eternity and in the New Jerusalem to us because He is the eternal Spirit (9:14).

He transmits all the heavenly things and elements of Christ into us not for our mental knowledge but for us to taste, to enjoy. We need to be those who are continually tasting the heavenly, spiritual, eternal things by the compound Spirit. Everything in the New Jerusalem is included in the compound Spirit, who has been given to us as a foretaste, a sample, of the full taste of the Spirit in the ages to come. The quantity of the Spirit we have in this age might be smaller, but the quality and the taste are the same. We have to learn how to taste the Lord by continually calling upon His name.

We can never be humble by being taught to be humble. Actually, the more we are taught to be humble, the prouder we will become. If we are taught to love others, eventually we will not love anyone. The real love and the real essence of love are in the compound Spirit. God is love (1 John 4:8), and He is the compound Spirit today. The more we touch the compound Spirit, the more the essence of love will get into us. There is no need for us to learn to love others. When we are infused with the essence of love in the compound Spirit, we will spontaneously love others.

Love is the essence of the divine life. A carnation flower does not bloom by being taught, but by its growth out of its life essence. The more the flower grows, the more it expresses its life essence. Likewise, the more we grow in the divine life, the more we express the essence of the divine life. We cannot be holy, spiritual, and heavenly by being taught. Eventually, we will become worldly. The heavenly essence is not in any teaching but in the compound Spirit.

使徒保罗在林后一章二十一节说，神是“那把我们同你们，坚固的联于基督，并且膏了我们”的一位。我们需要思考使徒保罗为什么说这话。当他写哥林多后书时，哥林多的信徒怀疑他使徒的权柄。有些人甚至宣告说，他是不诚实、行事轻浮、是而又非的人。这就是为什么他告诉他们，他所传的基督总是是的。（一 19～20。）然后他告诉哥林多人，他是祭司体系里的真祭司，已经为神所膏。古时人若没有受膏，就不能承担祭司的职位和功用。保罗说他已经受膏，并联于祭司体系的元首，就是那受膏者基督。

出埃及三十章的膏油调和作成之后，神告诉摩西要膏帐幕的一切部分并亚伦和他的儿子。（26～30。）亚伦成了受膏者，他所有的儿子都联于他。这样他所有的儿子也都受膏了。使徒保罗用这背景指给哥林多人看，今天基督是我们的真亚伦。祂是大祭司，我们是祂的儿子。神已经把我们联于祂，并且神已经膏了我们。我们承担了祭司的职位和功用，因为我们已经联于那受膏者基督。

神已经膏了基督，并立祂为祭司体系的元首，而我们都联于祂。因此，今天我们是真亚伦的儿子。我们已经成了神圣祭司体系的祭司，因为我们已经联于作头的祭司，并且我们已经为神所膏。保罗使徒职分的证据就是膏抹。他联于基督那受膏者，并且为神所膏。当祭司受膏时，他们就圣别归神并领受职任。

这膏抹变成保罗的印记，盖在他身上使他承接祭司的职位。那灵将基督身位、工作、和成就的一切盖在他身上。在他身上基督的这些元素乃是他的印记，证明他为神所膏，作祭司来事奉神。不仅如此，这膏抹和印记成了保罗的预尝。不管哥林多人对保罗有什么看法，他见证他享受那灵作预尝。膏抹和盖印把神圣的元素带给他享受。

我要再说，我们今天所需要的不是道理教训，乃是属天的膏抹和属天的膏油。我们借着受膏被献上、被任命、被命定、并被引进祭司体系里。膏抹乃是基督所是的一切、祂所作的一切、以及祂所达到的一切，漆到我们这人里面。我们已经坚固的联于神的受膏者，我们已经受了膏。这膏抹乃是盖印，而这盖印成了预尝、凭质，给我们享受。

In 2 Corinthians 1:21 the apostle Paul said that God is the One who “firmly attaches us with you unto Christ and has anointed us.” We need to consider why the apostle Paul said this. When he wrote 2 Corinthians, the Corinthian believers were doubting his apostolic authority. Some even claimed that he was an insincere, fickle person, a man of yes and no. This is why he told them that the Christ he preached to them was always yes (vv. 19-20). Then he told the Corinthians that he was a real priest in the priesthood who had been anointed by God. In ancient times no one could assume the position and function of a priest unless he had been anointed. Paul said that he was anointed and attached to the Head of the priesthood, Christ, the anointed One.

After the compounding of the ointment in Exodus 30, God told Moses to anoint all the parts of the tabernacle and Aaron and his sons (vv. 26-30). Aaron became the anointed one, and all his sons were attached to him. Then all his sons were anointed. The apostle Paul used this background to indicate to the Corinthians that today Christ is our real Aaron. He is the High Priest, and we are His sons. God has attached us to Him, and God has anointed us. We are assuming the position and function of priests because we have been attached to Christ, the anointed One.

God has anointed and appointed Christ to be the Head of the priesthood, and we all have been attached to Him. Thus, we are the sons of the real Aaron today. We have become the priests of the divine priesthood because we have been attached to the Head Priest, and we have been anointed by God. Paul’s proof of his apostleship was the anointing. He was attached to Christ, the anointed One, and he was anointed by God. When the priests were anointed, they were consecrated and commissioned.

This ointment became Paul’s seal, sealing him to assume his priestly position. The Spirit sealed him with everything of Christ’s person, work, and attainments. These elements of Christ upon him were his seal to prove that he was anointed by God to serve Him as a priest. Furthermore, this anointing and sealing became a foretaste to Paul. No matter what the Corinthians thought of Paul, he testified that he was enjoying the Spirit as a foretaste. The anointing and the sealing brought him the divine element for him to enjoy.

I want to say again that what we need today is not doctrinal teaching but the heavenly anointing with the heavenly ointment. We are consecrated, commissioned, ordained, and inaugurated into our priesthood by being anointed. The anointing is the painting of all that Christ is, all that He has done, and all that He has attained into our being. We have been firmly attached to God’s anointed One, and we have been anointed. This anointing is the sealing, and this seal becomes the foretaste, the pledge, for our enjoyment.

书写的灵

保罗继续告诉哥林多人，他们是基督的信，使徒们已经以活神的灵作那神圣、属天的墨，（林后三3，）将基督写到信徒里面。那灵不是书写者，也不是笔，乃是书写的墨，把基督写到我们里面。我们越有那灵写进来，我们就越多有属天的墨。这书写就像膏抹，像涂油漆。那灵作为墨，把属天的元素带进我们里面，使这元素与我们成为一。

保罗受膏了，所以他是使徒；哥林多人已经有那灵写在他们里面了，所以他们是信。没有受膏，保罗就不能成为使徒；没有那灵作为墨写在哥林多信徒里面，他们就不能成为信。膏抹是用膏油；书写是用墨。事实上，膏油就是墨。墨里的成分和元素，与那膏油里的成分和元素是一样的。

书写乃是把墨写在纸上，而不是把纸张改正改正。那灵乃是墨，而墨的内容乃是基督同祂的身位、工作和成就。这属天的墨乃是基督所有元素的复合品。我们越有这墨写在我们心上，就越有基督的元素分赐到我们里面。这样我们就成了基督的信，有基督作我们的内容。

我越在一张纸上书写，墨的素质就越把纸浸透。那灵作复合的墨，把基督的实质加到我们里面，并以基督的素质把我们浸透。这样我们就有基督的实质，能够真实的彰显基督。我们也许没有太多的基督在我们的心思、情感、意志里。但是当我们一再的有那灵写在我们心上，基督的素质就分赐到我们里面。这样，我们的心思、情感、意志就彰显基督，因为基督已经书写在我们魂的这些部分里。基督的素质和元素，借着属天之墨，就是复合之灵的书写，就加到我们里面。

赐生命的灵

保罗接着说到赐生命的灵。（三6。）那灵不是赐人知识，乃是赐人生命。当我们有属天的墨，就是复合的灵，写在我们心上时，这灵就把生命分赐给我们。我们得着的墨越多，所得着的生命就越多，基督的素质也就越多的加到我们里面。这样，我们就真实的有生命里的长大。我们越有属天复合的灵写在我们心上，就越多接受基督生命的素质。这生命是真实的、活的、加强的、加力的、满足人的、并且是结果子的。书写的灵就是赐生命的灵，祂借着把生命分赐到我们里面而写在我们心上。

THE WRITING SPIRIT

Paul went on to tell the Corinthians that they were the letters of Christ who had been inscribed by the apostles with the Spirit of the living God as the divine, heavenly ink (2 Cor. 3:3). The Spirit is neither the writer nor the pen but the writing ink to write Christ into our being. The more we are written on with the Spirit, the more of the heavenly ink we have. This writing is like the anointing, the painting. The Spirit as the ink brings the heavenly element into us to make this element one with us.

Paul was anointed, so he was an apostle; the Corinthians had been inscribed with the Spirit, so they were the letters. Without being anointed, he could not have been an apostle. Without being inscribed with the Spirit as the ink, they could not have been letters. To anoint is with ointment; to write is with ink. Actually, the ointment is the ink. The ingredients and the elements within the ink are the same as those within the ointment.

Writing brings ink to the paper; it does not correct the paper. The Spirit is the ink, and the content of the ink is Christ with His person, work, and attainments. This heavenly ink is a compound of all the elements of Christ. The more we are inscribed with this ink, the more we have the elements of Christ dispensed into us. Then we become a letter of Christ with Christ as our content.

The more I write on a piece of paper, the more the essence of ink saturates the paper. The Spirit as the compound ink adds the substance of Christ into us and saturates us with the essence of Christ. Then we have the substance of Christ to really express Christ. There may not be much of Christ in our mind, emotion, and will. But when we are written on with the Spirit again and again, the essence of Christ is dispensed into us. Then our mind, emotion, and will express Christ because Christ has been inscribed into these parts of our soul. The essence and elements of Christ are added into us by the writing of the heavenly ink, the compound Spirit.

THE LIFE-GIVING SPIRIT

Next Paul spoke of the life-giving Spirit (v. 6). The Spirit does not give knowledge but life. While we are being written on with the heavenly ink, the compound Spirit, this Spirit imparts life to us. The more ink we get, the more life we get, and the more the essence of Christ is added to us. Then we have the real growth in life. The more we are written on with the heavenly compound Spirit, the more we receive the essence of the life of Christ. This life is real, living, strengthening, energizing, satisfying, and fruit-bearing. The writing Spirit is the life-giving Spirit. He writes on us by imparting life into us.

供职的灵

这灵也是供职的灵。（三8。）祂将基督供应到我们里面。然后祂就能借着我们，将基督供应给别人。

使人自由的灵

这供职的灵乃是使人自由的灵，（17，）祂能打破一切的捆绑，除去帕子，而释放我们。基督的素质必须分赐到我们里面，好使我们得自由。

变化的灵

至终，这包罗万有的灵乃是变化的灵。（18。）祂变化我们，不是凭着改正或调整，乃是借着把更多基督生命的素质放在我们里面。我们有基督生命的大能，用祂生命的素质使我们成形，使我们模成祂生命的形状。举例来说，梨子生命的大能，用其生命素质使梨子成形，以产生梨子的形状。我们乃是渐渐被主灵变化，而模成基督荣耀的形像，从荣耀到荣耀。

我要强调这个事实，就是我们“渐渐”在变化。我们好像镜子观看并返照主，而变化成为祂的形像，从荣耀到荣耀。当一株康乃馨盛开时，那就是它的荣耀。有一天我们都要盛开，那将是神众子的得荣与显明。那将是荣耀的自由。一切受造之物都在叹息，等候那自由。（罗八19～22。）神众子那显明与得荣的自由，将是我们变化的完成。

赞美主，我们现今是在变化的过程中。我们不该在外面调整或改良自己。反之，我们需要被那灵膏抹并盖印。我们必须享受那灵作预尝。我们必须有那灵写到我们里面，并享受祂赐生命的大能。最后，我们必须经历那灵的职事，并享受祂作那使人自由并将人变化者。我们越用祷告的方式读主的话并呼求主名，就越享受复合的灵，使我们变化并模成主荣耀的形像。

THE MINISTERING SPIRIT

This Spirit is also the ministering Spirit (v. 8). He ministers Christ into us. Then He ministers Christ to others through us.

THE LIBERATING SPIRIT

This ministering Spirit is the liberating Spirit (v. 17), who breaks all the bonds, takes away the veils, and releases us. The essence of Christ must be dispensed into us to liberate us.

THE TRANSFORMING SPIRIT

Eventually, this all-inclusive Spirit is the transforming Spirit (v. 18). He transforms us, not by correcting or adjusting us but by putting more and more of the life essence of Christ into us. We have the life power of Christ to shape us with His life essence so that we can be shaped into His life form. As an illustration, the life power of the peach life shapes the peach with its life essence to produce the form of a peach. We are being transformed and conformed into Christ's glorious image from glory to glory by the Lord Spirit.

I want to emphasize the fact that we are being transformed. We are as mirrors beholding and reflecting the Lord to be transformed into His image from glory to glory. When a carnation comes into full blossom, that is its glory. One day we will come into full blossom, and that will be the glorification and manifestation of the sons of God. That will be a glorious liberty, the liberty of glory. The entire creation is groaning and waiting for that liberty (Rom. 8:19-22). That freedom of the manifestation and glorification of the sons of God will be the consummation of our transformation.

Praise the Lord that we are now in the process of being transformed. We should not try to outwardly adjust or improve ourselves. Instead, we need to be anointed and sealed with the Spirit. We need to enjoy the Spirit as the foretaste. We need to be inscribed with the Spirit and enjoy His life-giving power. Finally, we need to experience the ministry of the Spirit and enjoy Him as the liberating and transforming One. The more we read the Word prayerfully and call upon the name of the Lord, the more we will enjoy the compound Spirit so that we can be transformed and conformed to the Lord's glorious image.

第十三章

哥林多后书中人的灵

读经：哥林多后书二章十三节，四章十三节，十六节，六章六节，七章一节，十三节，十二章十八节。

在本章里我们要来看，哥林多后书中关于人的灵的启示。哥林多后书不只说到神的圣灵，也说到人的灵。保罗提到人的灵并不是用道理教训的方式，乃是用经历的方式。他不是用道理的方式教导人的灵，但从他的著作中我们能看见，他是个一直在他的灵里生活行动并行事为人的人。哥林多后书可视为使徒保罗的自传。在这自传里，我们看见他总是在灵里行事。哥林多前书说到人的灵，但哥林多后书更深的说到人的灵。

在我们灵里的安息

保罗在林后二章十二至十三节说，“再者，我从前为基督的福音到了特罗亚，借着主也有门向我开了，那时没有找到我的弟兄提多，我灵里不安，便辞别那里的人，往马其顿去了。”如果我们写这段话，我们也许写说，“当我来洛杉矶访问一些属世的朋友时，主把福音的门向我关了，我灵里不安。”但保罗没有这样说。他说他来到特罗亚传基督的福音，主把门向他开了；但他灵里不安，所以就离开了。

既然主开了门，为什么保罗要离开呢？我们要跟随主所已经作的，或者要跟随我们灵里的感觉？既然有一道门在主里向保罗开了，似乎这必是主的旨意。有些人受教导说，虽然主向保罗开了门，他却体贴个人的软弱，因为他的弟兄提多不在那里。我们也许以为保罗太自私了，他只顾到他的感觉，不顾到主的权益。

现在我们来看，保罗离开到底对不对。我们必须看见，使徒保罗绝对是对的，因为他非常主观，并不客观。他不管外面的光景，他所顾及的乃是内里的感觉。现在我要问说，“主与保罗更亲密，是在开门的事上，或者是在保罗的灵里？”门是主开的，但主在保罗的灵里与他更亲密。在此我们都要

CHAPTER THIRTEEN

THE HUMAN SPIRIT IN SECOND CORINTHIANS

Scripture Reading: 2 Cor. 2:13; 4:13, 16; 6:6; 7:1, 13; 12:18

In this chapter we want to see the revelation concerning the human spirit in 2 Corinthians. Second Corinthians covers not only the Holy Spirit of God but also the human spirit. Paul covers the human spirit not in the way of doctrinal teaching but in the way of experience. He did not teach doctrinally about the human spirit, but from his writing we can see that he was a person always living, acting, and walking in his spirit. Second Corinthians may be considered as an autobiography of the apostle Paul. In this autobiography we see that he always acted in his spirit. First Corinthians speaks about the human spirit, but the second Epistle speaks about the human spirit in a deeper way.

THE REST IN OUR SPIRIT

In 2 Corinthians 2:12-13 Paul said, “Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord, I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.” If we were composing this portion, we might say, “When I came to Los Angeles to visit some of my worldly friends, and the door of the gospel was shut to me by the Lord, I had no rest in my spirit.” But Paul did not say this. He said that he came to Troas to preach the gospel of Christ and that the door was opened to him by the Lord. But he did not have the rest in his spirit, so he went away.

Since the Lord opened the door, why did Paul leave? Are we going to follow what the Lord has done, or are we going to follow what we feel in our spirit? It seems that since a door was open to Paul in the Lord, this must have been the Lord’s will. Some were taught that although the door was opened to Paul of the Lord, he gave in to his own personal weakness, because his brother Titus was not there. We may think that Paul was too selfish and that he just cared for his feeling and not for the Lord’s interest.

Now let us consider whether Paul’s leaving was right or wrong. We need to realize that the apostle Paul was absolutely right because he was very subjective, not objective. He did not care for the outward situation. What he cared for was the inward feeling. Now I would like to ask, “Was the Lord more intimate with Paul in the open door or in Paul’s spirit?” The door was opened by the Lord, but the Lord was more intimate to Paul in his spirit.

学习一个功课，这功课就是：我们不该太在意外面的环境。即使主向我们开了门，如果我们只在意这事，而不在意在我们灵里的主自己，我们与主就不是非常的亲密。

我们可以用父亲或母亲与孩子的关系为例来说明。有时父母告诉孩子可以作某件事，但这孩子也许感觉到他若作了那件事，就会失去与父母的亲密关系。我们在事奉主时，祂也许为我们开了门让我们往前，但我们也许深处觉得没有安息。我们是要敞开的门，还是要灵里的安息？我能作见证，有许多次主向我大大的开了门，但我没有安息。我不能穿过这道门；我必须跟随安息。内里的安息才是绿灯，敞开的门不是。

就一面说，这样的行事是困难的，但这样的行事在主里是更近的。这是与主亲密的行事。有人也许说，他们在差会工作上有门向他们大大的敞开；但他们里面有安息么？我们也许得着门，却失去安息。我们也许去一个地方，作了伟大的工作，但里面没有安息。我们是要门，或是要安息？门是在十二节，安息是在十三节。使徒保罗不像许多今天在事奉的基督徒；他们只在意门。但我们灵里有安息么？我们愿意为着安息牺牲门么？

保罗付了代价顾到灵里的安息。即使主向他开了门，他仍然牺牲那道门。他付那代价来保有安息。这告诉我们，我们应当一直顾到内里的安息。我们若只顾到外面的光景、环境和境遇，我们与主就了了。我们必须学习把自己限制在内里的感觉上。外面的光景也许对我们是有利的，但我们不该在意那个。我们应当只顾到一件事——内里的安息。

如果我们灵里没有安息，主怎能在我们身上有安息？许多时候主允许我们作选择。我们应当说，“主，我的选择不是你的工作或你开的门，我的选择就是你。”主也许允许我们走过敞开的门，但我们若这样作，我们会失去安息。主也许给我们开了传道的门，但如果我们走过那门，就失去了安息。这是我们要学习的极深的功课。我们不该那样在意外面的光景。即使外面的环境对我们是有利的，那仍然不是绿灯。只有内里的安息才是绿灯。

安息包括舒畅、平安和妥贴的思想。如果你没有安息，这意思是你没有舒畅、平安或妥贴。你说你留在某地为主

Here we all have to learn a lesson. This lesson is that we should not care too much about the outward circumstances. Even if there is a door opened by the Lord to us, if we just care for this and not for the Lord Himself in our spirit, we are not very intimate with the Lord.

We can illustrate this by a parent's relationship with his or her child. Sometimes the parent would tell the child that it is all right for him to do something, but the child may sense that he will lose the intimacy of his parent if he does that certain thing. In our service to the Lord, He may open a door for us to go on, yet we may feel deep within that we have no rest. Do we want the open door or the rest in our spirit? I can testify that a number of times the Lord opened the door widely to me, but I did not have the rest. I could not go through the door; I had to go along with the rest. The inner rest is the green light, not the open door.

In a sense this is a difficult walk, but it is a closer walk in the Lord. It is a walk of intimacy with the Lord. Some may say that they have a door widely opened to them in the mission field, but do they have the rest within? We may take the door and drop the rest. We may go somewhere and do a great work, but not have the rest within. Do we want the door or the rest? The door is in verse 12, and the rest is in verse 13. The apostle Paul was not the same as many Christians are today in their service. They just care for the door. But do we have the rest in our spirit? Would we sacrifice the door for the rest?

Paul paid the price to take care of the rest in his spirit. Even though the Lord opened the door to him, he sacrificed that door. He paid that price to keep the rest. This shows that we should take care of the inner rest all the time. If we just take care of the outward situation, environment, and circumstances, we are through with the Lord. We must learn to restrict ourselves to the inner feeling. The outward situation may be favorable to us, but we should not care for that. We should care for just one thing—the inner rest.

If we do not have the rest in our spirit, how can the Lord have rest with us? Many times the Lord would allow us to have a choice. We should say, "Lord, my choice is not Your work or the doors opened by You. My choice is just You." The Lord may allow us to go through the open door, but if we do, we will lose the rest. The Lord may open the door for us to preach, but if we go through the door, we will lose the rest. This is a deep lesson for us to learn. We should not care much for the outward situation. Even if the outward circumstances are in favor of us, that still is not the green light. The green light is only the inner rest.

Rest includes the thought of relief, peace, and ease. If you have no rest, this means that you have no relief, peace, or ease. You may say that it is right for you to stay in a certain place to do a

作工是对的，但你深处也许没有舒畅、平安或妥贴。别人不知道这事，但你知道。你也许辩解说，主已经为你开了门，但你仍有内里的紧张，里面觉得受捆绑。你的辩解是照着你心思的考虑，不是照着灵里的指示。我们需要顾到灵里的舒畅、平安和妥贴；这是生命上基本、属灵的原则。如果我们要在生命里长大，就不该顾到外面的环境。我们必须顾到内里的感觉，里面深处是否有安息。

内里的膏油涂抹与这内里安息的感觉很有关系。有一次一位姊妹作见证，说到她如何得着了一笔钱。她到百货公司去，看见一块毛料特价廉售。她越思想那便宜的价钱，和主给她的钱，她就越确信买那块毛料是对的；但同时她没有安息。考虑良久之后，她仍然买下了。不久她来到聚会中，作这个见证。她说，她买了那块毛料以后，她不能祷告。她觉得灵里受捆绑，因为她失去内里的平安、安息和妥贴。她所作的不是有罪的；但她失去平安，直到她把那块毛料卖给别人，这样平安才回来。

我们是否学习这功课，顾到内里的平安，而非外面的环境？主把传福音的门向保罗开了。这是很好的事，不是有罪的事，但他没有安息。我们所作的不是辩论的事，乃是内里安息的事。在属天的法庭里，你越争辩，就越失败。主会对我们说，“我的孩子，我知道你的环境是好的，理由是对的，但你与主有没有安息？你在意外面的环境，还是里面的安息？我不在外面的环境里，我在你的灵里。”

一个作妻子的也许说，她与丈夫争辩是对的。她也许对，但她有平安么？有时弟兄们也许埋怨妻子，但他们有安息么？我们要跟随我们埋怨的对，还是跟随安息？要跟随安息，你就必须付代价。争辩也许给你一些快乐，但你失去主的同在；你与主没有安息。我不是说到在你思想里的安息，或是你情感里的满足。我是说到在你灵里真正的妥贴、舒畅、平安和安息。我们都必须学习这更深的功课。我鼓励你们都这样跟随主，这是在生命里长大的路。绝不要在意外面的环境，总要在意内里的安息。

work for the Lord, but deep within you may have no relief, peace, or ease. Others may not know this, but you do. You may argue that the door has been opened by the Lord for you, but you still have an inner strain and feel bound within. Your arguing in a vindicating way is according to the consideration in your mind, not according to the registration in your spirit. We need to take care of the inner relief, peace, and ease within our spirit. This is one basic, spiritual principle in the matter of life. If we are going to grow in life, we should not care for the outward circumstances. We have to take care of the inner feeling of whether or not we have the rest deep within us.

The inner anointing has much to do with this inner feeling of rest. A sister once gave a testimony of how she had been given a certain amount of money. She went to the department store, where she saw a piece of wool on sale. The more she considered the cheap price and the money the Lord had sent her, the more she was convinced that she was right to buy that piece of wool. But at the same time, she did not have the peace. Still, after much consideration she bought it. Later she came to a meeting and gave this testimony. She said that after she bought that piece of wool, she could not pray. She felt bound in the spirit because she had lost the inner peace, rest, and ease. What she had done was not sinful. But she lost the peace until she sold that piece of wool to someone else. Then the peace came back.

Have we learned the lesson to take care of the inner peace and not the outward circumstances? Paul had a door opened to him by the Lord to preach the gospel. This was something very good, not sinful. But he did not have the rest. What we do is not a matter of argument but a matter of the inner rest. In the heavenly court the more you argue, the more you lose. The Lord might say to us, “My child, I know that your circumstances and reasons are good, but do you have the rest with Me? Do you care for the outward circumstances or the inward rest? I am not in the outward circumstances. I am in your spirit.”

A wife may say that she is right in her argument with her husband. She may be right, but does she have the peace? Sometimes the brothers may complain about their wives, but do they have the rest? Would we go along with being right in our complaint, or would we go along with the rest? To follow the rest you have to pay a price. To argue may give you a certain kind of pleasure, but you lose the Lord's presence; you do not have the rest with the Lord. I am not speaking of the rest in your thinking or of the satisfaction in your emotion. I am speaking of the real ease, relief, peace, and rest in your spirit. We all have to learn this deeper lesson. I encourage you all to follow the Lord in this way. This is the way to grow in life. Never care for the outward circumstances; always care for the inner rest.

在林后四章十三节保罗说，“并且照经上所记：‘我信，所以我说话；’我们既有这同样信心的灵，也就信，所以就说话。”这节说，我们有信心的灵，所以我们说话。我们说话，不是照着我们的意思，不是照着我们所想的，乃是照着经上所记的。我们在聚会里不说话，因为我们太在心思里。当我们在心思里，就有怀疑的心思，而不是信心的灵。怀疑是在我们的意思里，但信心是在我们的灵里。如果我们从心思转向灵，我们就有信心；如果我们转回到心思，我们就怀疑。

当你在聚会中，也许同意所听的每一句话；但你回家后，转向心思，就开始怀疑你所听到的。创世记告诉我们，撒但尽所能的把夏娃从灵转向心思。（三 1～5。）当他成功了，夏娃里面就对神有了问号。信心乃是在灵里。当你转向灵，你就相信。

这相信的信心立刻成了说话的信心。当我们相信，我们就说话。谈话是一件事，但说话是另一件事。我们到聚会中来说话，不是来谈话。圣经说，“我信，所以我说话。”我们也该是这样。

你们许多人在聚会中不开口，因为甚至在你们踏进会所的门口时，仍然在心思里。当你们注视自己和别的弟兄姊妹，你们就许多考虑。当圣徒在聚会中尽功用时，你们也许对自己这样说，“这人太差劲了。”“这人声音太高了。”“那是没有经历的话。”“那是喊叫，没有实际。”当你这样思想时，你就在心思里，所以你的口被你的思想封住。你越思想、考虑，你就越难开口。你不说话，因为你太在心思里。你需要信心的灵。你需要将自己转向灵。

有时你进到聚会中，你感觉气氛沉闷。事实上，这沉闷的感觉乃是撒但自己。这是他的诡计要打败你。当你有了这感觉，你应当立刻宣告说，撒但是说谎者。然后你应当开口为主说话。你若这样实行，聚会就会在三层天上。

有一位弟兄也许点一首诗歌，而你却没有理由的，就是不喜欢那首诗歌。那是仇敌的诡计。你必须胜过这事。你应

In 2 Corinthians 4:13 Paul said, “Having the same spirit of faith according to that which is written, ‘I believed, therefore I spoke,’ we also believe, therefore we also speak.” This verse says that we have the spirit of faith, so we speak. We speak, not according to our mind, not according to what we think, but according to what is written. We do not speak in the meetings because we are so much in the mind. When we are in the mind, we have a mind of doubts, not a spirit of faith. Doubts are in our mind, but faith is in our spirit. If we turn from our mind to our spirit, we have faith. If we turn back to our mind, we have doubts.

When you are in the meeting, you may agree with everything that is said, but after you go back home, you may turn to your mind and begin to doubt what you heard. The book of Genesis tells us that Satan did his best to turn Eve from her spirit to her mind (3:1-5). When he succeeded in this, Eve had a question mark put in her concerning God. Faith is in the spirit. When you turn to the spirit, you believe.

This believing faith immediately becomes the speaking faith. When we believe, we will speak. To talk is one thing, but to speak is another thing. We come to the meeting to speak, not to talk. The Scripture says, “I believed, therefore I spoke.” It should be the same with us.

Many of you do not open up your mouth in the meeting because even after you come through the entrance into the meeting hall, you are still in your mind. When you look at yourself and at the other brothers and sisters, you have a lot of considerations. As the saints are functioning in the meeting, you may say to yourself things like this: “This one is too poor.” “This one is too loud.” “That is a word without experience.” “That is shouting without reality.” When you are thinking in this way, you are in your mind, so your mouth is shut up by your thinking. The more you think, the more you consider, the harder it is for you to open up your mouth. You do not speak because you are so much in the mind. You need the spirit of faith. You need to turn yourself to the spirit.

Sometimes when you come into the meeting, you may have a sensation that the atmosphere is dull. Actually, this sensation of dullness is Satan himself. This is his subtlety to defeat you. When you have this sensation, you should immediately declare that Satan is a liar. Then you should open up your mouth to speak for the Lord. If you practice this, the meetings will be in the third heaven.

A brother may call a hymn, and for no reason you will think that you do not like that hymn. That is the subtlety of the enemy. You have to overcome this. You should say, “I

当说，“我相信。我转向信心的灵。”如果你留在心思里，撒但有许多方法抓住你。如果你转向灵，你就不在意别人点了那首诗歌。没有一件事会搅扰你。

有许多圣徒很脆弱；他们很容易被征服并被压碎。他们会仅仅因着一件小事就灰心。我们都必须学习转到我们的灵里。当我们转向我们的灵，我们就有信心的灵。这样我们就要说话。有时候当我来到聚会中尽职时，令人气馁的事会接二连三的来到。甚至当我进到会所门内，就有事情发生。这乃是撒但的工作。我学了功课，不管这一切搅扰的事。我有信心的灵，我必须在信心的灵里说话。我不管一切搅扰、外面的环境。但我们许多人起伏得太厉害，只因我们没有很稳定的在灵里。我们必须学习功课，留在灵里。不要管心思，只要留在灵里。这样你就有信心，也有说话的灵。

里面的人

林后四章十六节说到外面的人和里面的人。外面的人需要被销毁。这销毁是逐渐的、一点一点发生的。我已经在这销毁之下多年，但我外面的人还没有完全销毁。如果我们要在灵里生活行事，外面的人就需要一直被销毁。这样，里面的人就日日得更新。我们外面的人需要消减，不是改正；我们里面的人需要得更新。更新是一件生命的事。我们需要天天有复活生命的新鲜供应，而得着新陈代谢的更新。

我们是老旧的，因为我们太留在魂里。只要我们留在魂里，我们就是老旧的。我们需要从魂迁移到灵里，这迁移就是更新。日日得更更新的意思，就是一直从魂迁移到灵里。这不是教训的事，教训是行不通的；这完全是在生命里的事。我们应当一直学习，从外面的人转向里面的人。

圣别的灵

在林后六章保罗说，他和他的同工“以圣别的灵”，证荐自己是神的执事。（6，8。）这“圣别的灵”是指他们重生的灵。这意思是说，我们的灵必须是圣别的。因此，在下一章保罗说，我们必须洁净自己，除去肉身和灵一切的玷污。（七1。）这样，我们的灵就会圣别，我们就会在对神的敬畏中成全圣别。我们需要洁净自己，使神的圣别浸透我们的全人。

believe. I turn to the spirit of faith.” If you remain in the mind, Satan has many ways to catch you. If you turn to the spirit, you will not care about what hymn has been called. Nothing will bother you.

A number of the saints are fragile; they are easily subdued and broken. They will be depressed by just a little thing. We all must learn to turn ourselves to the spirit. When we turn to the spirit, we have the spirit of faith. Then we will speak. Sometimes when I come to the meeting to minister, frustrating things will come up one by one. Even when I come into the entrance of the meeting hall, something might happen. This is the work of Satan. I have learned the lesson not to care for all these disturbing things. I have the spirit of faith, and I must speak in the spirit of faith. I do not care for all the troubling, outward circumstances. But many of us fluctuate too much simply because we are not so stable in the spirit. We have to learn the lesson to stay in the spirit. Do not care for the mind. Stay in the spirit. Then you will have the faith and the speaking spirit.

THE INNER MAN

Second Corinthians 4:16 speaks of the outer man and the inner man. The outer man needs to be consumed. This consuming takes place gradually, little by little. I have been under this consuming for many years, and my outer man still has not been thoroughly consumed. If we are going to live and act in our spirit, the outer man needs to be consumed all the time. Then the inner man is being renewed day by day. Our outer man needs to be reduced, not corrected, and our inner man needs to be renewed. Renewal is a matter of life. We need to be metabolically renewed day by day with the fresh supply of the resurrection life.

We are old because we remain in the soul so much. As long as we remain in the soul, we are old. We need to be transferred from the soul to the spirit, and this transfer is the renewing. To be renewed day by day simply means to be transferred all the time from the soul to the spirit. This is not a matter of teaching. Teaching does not work. This is absolutely a matter in life. We should always learn to turn from the outer man to the inner man.

A HOLY SPIRIT

In 2 Corinthians 6 Paul said that he and his co-workers commended themselves as ministers of God “in a holy spirit” (vv. 4, 6). This refers to their regenerated spirit. This means that our spirit must be holy. Thus, in the next chapter Paul said that we have to cleanse ourselves from all defilement of flesh and of spirit (7:1). Then the spirit will be holy, and we will perfect holiness in the fear of God. We need to purify ourselves so that the holiness of God can saturate our entire being.

我们在讲理和争论时，事情也许是对的，但在灵里却不是圣别的。我们需要圣别的灵，没有任何玷污，甚至没有争论的玷污。我们在心思里，在魂里，在争论时也许是对的，但在我们灵里却是污秽的。我们越谈论和争辩，越觉得自己对，但在我们灵里越被玷污。我们在行为上也许是对的，但在灵里不是那么圣别。我们需要圣别的灵，就是从一切事物分别出来归给神的灵。我们需要有一个灵，是只要神自己，不要其他一切的灵。这样我们就除去一切的玷污，就如争论和讲理。

我们也许有许多理由，但那一切理由对我们的灵都是玷污。我们在灵里不只可能被外面有罪的事物所玷污，也可能被一些对的，却是神以外的事物所玷污。任何神以外的事物对我们的灵都是玷污。我们需要里面被分别并献上给主。我们的灵必须单一且全然分别归神。如果我们的灵黏附于任何神以外的事物，那就成了玷污。我们需要圣别的灵。

我们的灵得了畅快

在七章十三节保罗说，“我们因提多的喜乐，就越发更加喜乐，因他的灵从你们众人得了畅快。”在这里我们有许多功课要学。

首先，我们必须使别人的灵畅快。许多时候，当你和某一位弟兄或姊妹在一起，不久之后你便觉得灵里畅快。别的人也许使你的情感快乐，但不能使你在灵里畅快。有时你的情感受了伤，但你的灵却得了畅快。使人在情感里快乐是一件事，使人在灵里畅快是另一件事。所以我们都必须学习使别人的灵畅快的功课。

第二，你也需要学习在灵里得畅快。有时你不管你灵里的畅快，反而只管要得着人的同情。如果你在某种的困扰或试炼中，有人也许同情你，对你说一些好听的话。你也许喜欢这事。但如果有人作些事使你的灵畅快，你却不接受。你不愿意别人使你的灵得畅快。你必须学习在灵里得畅快。你不该在意别人向你表同情，或向你说好听的话。你应当只在意你的灵从别人得着畅快。

第三，我们必须学习因别人的畅快而喜乐。保罗因提多的灵得畅快而喜乐。有时我们不顾到使人畅快。我们必须使别人的灵畅快，我们必须让别人使我们的灵畅快，并且我们也必须因别人的畅快而喜乐。

We may be right in our reasoning and arguing, but we are not holy in our spirit. We need a holy spirit without any defilement, even without the defilement of arguments. We may be right in our mind, in our soul, in our argument, but filthy in our spirit. The more we talk and argue, the more we are right, but the more we are defiled in our spirit. We may be right in our doing but not so holy in our spirit. We need a holy spirit, a spirit separated from all things unto God. We need a spirit that does not care for anything except God Himself. Then we get rid of all the defilements, such as arguments and reasonings.

We may have many reasons, but all those reasons are filthy to our spirit. We can be defiled in our spirit not just with outwardly sinful things but with something which is right, but other than God. Anything other than God is a defilement to our spirit. We need to be separated and consecrated to the Lord inwardly. Our spirit must be solely and wholly separated unto God. If our spirit is tied to anything other than God, that becomes a defilement. We need a holy spirit.

REFRESHED IN OUR SPIRIT

In 2 Corinthians 7:13 Paul said, “We rejoiced more abundantly over the joy of Titus, because his spirit has been refreshed by all of you.” Here we have a number of lessons to learn.

First, you have to refresh others’ spirits. Many times when you are with a certain brother or sister, after a while you feel the refreshment in your spirit. Someone else may be able to make you happy in your emotion but not refreshed in your spirit. Sometimes your emotional feeling may be hurt, yet your spirit is refreshed. To make people happy in the emotion is one thing. To make people refreshed in the spirit is another thing. So you all have to learn the lesson of refreshing others’ spirits.

Second, you also need to learn to be refreshed in your spirit. Sometimes you do not care for this refreshment in the spirit. Instead, you care for people’s sympathy. If you are in a certain kind of trouble or trial, someone may sympathize with you and say something good to you. You may like this. But if someone would do something to refresh your spirit, you would not receive it. You have no willingness to have your spirit refreshed by someone. You have to learn to be refreshed in your spirit. You should not care for people’s sympathizing with you or saying something good to you. You should care only for your spirit being refreshed by others.

Third, you have to learn to be joyful in others’ refreshment. Paul was joyful in the refreshment of Titus’s spirit. Sometimes you do not care for others’ refreshment. You need to refresh others’ spirits, you need to have your own spirit refreshed by others, and you need to be joyful in others’ refreshment.

在同一的灵里行事

保罗在十二章十八节说，他和提多行事是在同一的灵里，并在同一的脚踪里。这里的灵是我们重生的灵，由圣灵所内住。这灵在我们基督徒的行事为人中，管治、管理、指引、规律并引导我们。（罗八4。）使徒们乃是在这样的灵里行事为人。保罗不是说，他们行事是在同一的道理里，乃是在同一的灵里。行事为人包括说话、思想、谈话、交通、以及作任何事。我们必须要在同一的灵里，并在同一的脚踪里，团体的行事为人。

WALKING IN THE SAME SPIRIT

In 2 Corinthians 12:18 Paul said that he and Titus walked in the same spirit and in the same steps. The spirit here is our regenerated spirit indwelt by the Holy Spirit. This spirit governs, rules, directs, regulates, and leads us in our Christian walk (Rom. 8:4). The apostles walked in such a spirit. Paul did not say that they walked in the same doctrine, but in the same spirit. To walk includes speaking, thinking, talking, fellowshiping, and doing anything. We have to walk in the same spirit and in the same steps in a corporate way.

哥林多后书中的召会

读经：哥林多后书一章一节，六章十六节，八章一节，十八至十九节，二十三至二十四节，十一章八节，二十八节。

我们已经指出，哥林多后书在经历基督上、在灵上、并在召会上，比前书更进步。不仅如此，前书所说的恩赐被后书的职事所取代。在本章里，我们要来看哥林多后书中的召会。

我们需要借着认识众召会而进步

我们都必须从对召会一般的，或者所谓宇宙性的认识，进步到对召会在地方上的、特别的、实行上的认识。许多基督徒一点不认识召会。有些基督徒对于召会稍有认识，但他们只认识宇宙的召会。但有少数基督徒不仅认识召会，也认识地方召会。

宇宙召会多少是在道理上、教训上、理论上的东西；但众召会乃是宇宙召会的实行。许多基督教教师讲了许多信息，写了许多解经的文字，论到以弗所书所说的召会。所有论到召会的解经书，大部分都是讲解以弗所书。但当我们从以弗所书转到哥林多后书时，就从召会转到众召会。很少解经的书是讲解哥林多后书的。我们可以说，召会是初步的，而众召会是更往前的。有些人说，哥林多后书给我们看见使徒保罗的受苦。这是对的，但他们没有看见保罗受苦的原因。保罗受苦乃是为着众召会。你也许在召会的事上受到教导，但你曾在众召会的事上受教导么？认识众召会乃是一大进步。我们有些人对于召会，也许只是在道理上、一般的、贫弱的、甚至是模糊的认识。我们没有在实行上，特别的、特殊的认识众召会。我们必须从认识以弗所书里的召会，往前到认识哥林多后书里的众召会。

复数的“众召会”一辞，在哥林多后书里用了许多次。在以弗所书里，只有单数的召会，没有众召会。林后一章一节所提到的召会是单数，但那是在哥林多的召会，不是在宇宙中的召会。这节之外，本书所提的召会都是复数的

THE CHURCHES IN SECOND CORINTHIANS

Scripture Reading: 2 Cor. 1:1; 6:16; 8:1, 18-19, 23-24; 11:8, 28

As we have pointed out, 2 Corinthians is an improvement over the first book in the experience of Christ, in the spirit, and in the church. Furthermore, the gifts spoken of in the first book are replaced by the ministry in the second book. In this chapter we want to see the churches in 2 Corinthians.

OUR NEED TO IMPROVE BY KNOWING THE CHURCHES

We all must improve from knowing the church in a general way, or a so-called universal way, to knowing it in a local, specific, and practical way. Many Christians do not know anything about the church. Some Christians know something about the church, yet they know only about the universal church. But there is a small number of Christians who not only know the church but also know the local churches.

The universal church is more or less something in doctrine, in teaching, and in theory. But the churches are the practicality of the universal church. Many Christian teachers have spoken many messages and have written many expositions on the book of Ephesians regarding the church. Of all the expositions that have been written regarding the church, the majority are on Ephesians. But when we move from Ephesians to 2 Corinthians, we move from the church to the churches. There are very few expositions on the book of 2 Corinthians. The church, we may say, is the ABCs, while the churches are more advanced. Some have said that 2 Corinthians shows us the sufferings of the apostle Paul. This is true, but they do not see the reason that Paul suffered. Paul was suffering for the churches. You may have been taught about the church, but have you ever been taught about the churches? To know the churches is a great improvement. Some of us may know the church only in a doctrinal, general, weak, and even vague way. But we do not know the churches in a practical, particular, and specific way. We need to go on from knowing the church in Ephesians to knowing the churches in 2 Corinthians.

The word churches, in the plural number, is used many times in the book of 2 Corinthians. In Ephesians there is only the church in the singular number, not the churches. In 2 Corinthians 1:1 the church is mentioned in the singular number, but that is the church which is at Corinth, not in the universe. Besides this verse, all the references

众召会。第八章一节提到马其顿的众召会。同一章十八节提到一位弟兄，在福音上为众召会所称赞，十九节说这位弟兄被众召会选出。二十三节我们读到众召会的使者或使徒，而在二十四节，哥林多人受嘱咐要在众召会面前，向他们显示他们爱心的明证。在十一章八节保罗说，他剥夺了别的众召会；在二十八节他说，他为众召会挂虑。他有许多重担天天压在他身上，那是为众召会的忧虑。在十二章十三节保罗问哥林多人，他们是否不及其余的众召会。一直都是众召会，不是召会。

在哥林多后书里，我们不能找到一个例子，说到“召会”这辞是用于宇宙召会的意义上。总共有八节圣经用到“众召会”一辞，你注意到了么？我大胆的说，许多人没有注意到。他们只注意到召会，却没有注意到众召会。他们开始了，但他们没有往前。哥林多后书不是在开端，而是在众召会这事上往前了。

不要以为我在夸口，或是爱批评。事实乃是有许多基督徒认识召会，但不认识众召会，因为他们没有进步。神的话非常清楚的说到，众召会比召会往前了一步。就召会而言，我们还只是在道理上、理论上；但就众召会而言，我们进入实行和实际里。许多人说到召会是基督的身体，说到身体生活和身体职事。有些人说到新约的召会。但地方召会生活的实际在哪里？有些人甚至很鄙视的说到地方召会。如果他们是正确的，我们最好把哥林多后书从新约中去掉，因为在这本书里满了地方召会。

圣经里的每一项真理都是渐进发展的，召会的真理也没有例外。召会首先由主耶稣在马太十六章提到。（18。）那是种子。但十六章之后，主立刻摸到召会地方的一面。十六章有召会，十八章有在地方上的召会，是你可以去的召会。如果你有问題，你必须“告诉召会”。（17。）然后在使徒行传，我们看见这粒种子长成众地方召会——在耶路撒冷的召会、（八1、）在安提阿的召会（十三1）等。接着，在书信里有召会的定义。最后，哥林多后书和启示录着重的强调众地方召会。众地方召会乃是召会之真理的收成。

圣经中关于这事的教训，一点不含糊，是非常清楚的。主借着一再的重复和加强，已经把这事说得很深刻。最终

to the church in this book are in the plural number—churches. Verse 1 of chapter 8 refers to the churches in Macedonia. Verse 18 of the same chapter mentions a brother who was praised in the gospel throughout all the churches, and verse 19 says that this brother was chosen by the churches. In verse 23 we read of the messengers, or apostles, of the churches, and in verse 24 the Corinthians were exhorted to show before the churches the proof of their love. In 11:8 Paul said that he robbed other churches, and in verse 28 that he bore anxiety for all the churches. He had many burdens that pressed upon him daily, and they were the care for all the churches. In 12:13 Paul asked the Corinthians if they were inferior to other churches. It is all the time the churches, not the church.

We cannot find one instance of the word church in 2 Corinthians in the sense of the universal church. There are altogether eight verses with the word churches. Have you ever noticed them? I venture to say that many have not. They have noticed the church but not the churches. They have begun, but they have not advanced. Second Corinthians is not the beginning; it is the advance in the local churches.

Do not think that I am boasting or being critical. It is a fact that many Christians know the church but not the churches because they have not improved. It is abundantly clear in the Word that the churches are a step beyond the church. With the church we are in doctrine, in theory, but with the churches we come into the practice and reality. Many speak about the church as the Body of Christ, about the Body life and the Body ministry. Some speak of the New Testament church. But where is the reality of the local church life? Some even speak spitefully of the local church. If they are right, we had better remove 2 Corinthians from the New Testament. This book is full of the local churches.

Every truth in the Bible develops progressively, and the truth of the church is no exception. The church was first mentioned by the Lord Jesus in Matthew 16 (v. 18). That was the seed. But immediately after chapter 16, the Lord touched the local aspect of the church. In chapter 16 there is the church, while in chapter 18 there is the church in a locality, the church to which you can go. If you have some problem, you must “tell it to the church” (v. 17). Then in the book of Acts we see the growing up of this seed into all the local churches—the church in Jerusalem (8:1), the church in Antioch (13:1), etc. Following this, in the Epistles there is the definition of the church. Finally, in 2 Corinthians and in Revelation, the local churches are strongly emphasized. The local churches are the harvest of the truth concerning the church.

With the teaching regarding this matter in the Bible, there is no ambiguity. It is exceedingly clear. By constant repetition and emphasis the Lord has driven this matter

的证实是在启示录一章十一节：“你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”有七个城同七个召会——不是七个召会在一个城里，乃是七个召会在七个城里。在一个城里只该有一个召会，一个城只为着一个召会。没有什么比这再清楚了。

召会的实行

哥林多前书告诉我们关于地方召会的事，但不太广泛，并且大多是以教训的方式。然而在哥林多后书里，我们没有召会的教训，却有召会实际的实行。我们的确需要教训，但我们不能没有实行。在某些高中和大学的课程里，先有讲课，后有实验。实验乃是讲课的实行，并且实在说来，实验乃是讲课的进步。一是理论，一是实行。让我们来看哥林多后书中召会的实行。

一章一节有一个复合主词——使徒保罗和提摩太。不是使徒保罗“同”弟兄提摩太，乃是使徒保罗“和”弟兄提摩太。他们写信给在哥林多神的召会，“同着”众圣徒。他们不是写给召会“和”众圣徒，乃是写给召会“同着”众圣徒。圣徒不能和召会在同一水平上。圣徒是属于召会的，是包括在召会里的；因此使徒用“同着”一辞。圣徒不是单位，只有召会是单位。不是在哥林多的召会“和”众圣徒，乃是在哥林多的召会“同着”众圣徒。提摩太能和使徒保罗在同一水平上，但圣徒不能和召会在同一水平上。你不是一个单位，你是一个单位里的一部分。你是属于召会的，召会是那个单位。哥林多后书是为着地方召会，并为着那些在地方召会里的人。

从第八章起，所有提到的召会都是复数的。一节说，神的恩典是赐给马其顿的众召会。马其顿是罗马帝国的一省，就如加州是美国的一州。在一个省里有许多召会。加州一州里，必定有许多召会，就如在洛杉矶的召会、在旧金山的召会、在沙加緬度的召会等。在加州的众召会不是在洛杉矶的众召会，正如在马其顿的众召会不是在帖撒罗尼迦的众召会，帖撒罗尼迦是马其顿的一个城。哥林多是属于亚该亚的一个城，亚该亚是马其顿南部的另一省。在一个城里可以有一个召会；但在一个省里必定有许多召会，因为在一个省里有许多城。

home. The final confirmation is in Revelation 1:11: “What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.” There are seven cities with seven churches—not seven churches in one city, but seven churches in seven cities. There should be one church in one city, and one city for one church. Nothing could be clearer.

THE PRACTICE OF THE CHURCH

The book of 1 Corinthians tells us something about the local church, but it is not very extensive, and it is mostly in the way of teaching. In 2 Corinthians, however, we do not have the teaching of the church, but the real practice of the church. We do need the teaching, but we cannot do without the practice. In certain high-school and college courses, there is first a lecture and then a lab. The lab is where the lecture is put into practice, and it is certainly an improvement, practically speaking, upon the lecture. One is in theory, and the other is in practice. Let us see the practice of the church in the book of 2 Corinthians.

In 1:1 there is a compound subject—the apostle Paul and Timothy. It is not the apostle Paul with Brother Timothy, but the apostle Paul and Brother Timothy. They are writing to the church of God which is in Corinth with all the saints. They are not writing to the church and all the saints, but to the church with all the saints. The saints cannot be on the same level as the church. The saints belong to the church and are included in the church; therefore, the apostle uses the word with. The saints are not the unit; only the church is the unit. It is not the church in Corinth and all the saints but the church in Corinth with all the saints. Timothy could be on the same level as the apostle Paul, but the saints could not be on the same level as the church. You are not a unit; you are part of a unit. You belong to the church; the church is the unit. Second Corinthians is for the local church and for those in the local churches.

Beginning from chapter 8, all the references to the church are plural in number. Verse 1 of chapter 8 says that the grace of God was given in the churches of Macedonia. Macedonia was a province of the Roman Empire, just as California is a state of the United States. In one province there were many churches. In the one state of California, there can also be many churches, such as the church in Los Angeles, the church in San Francisco, the church in Sacramento, etc. The churches in California are not the churches in Los Angeles, just as the churches of Macedonia were not the churches in Thessalonica, one of the cities of Macedonia. Corinth was a city belonging to Achaia, which was another province, south of Macedonia. In one city there can only be one church; but in one province there can be many churches, because in one province there are many cities.

神在众召会中所赐的恩典，是指财物的供给。如果我们供给其他圣徒的需要，或供给其他召会的需要，这就是供给的恩典。有时我们以为，就着我们的供给来说，与召会无关，但我有负担告诉你们，甚至这个也该与召会有关。这不该是独立自主的事。我们借此能看见，早期圣徒何等注重众召会。他们不是凭自己供给；他们乃是在众召会中并借着众召会来供给。

在八章十八节，我们读到有一位弟兄在福音上普遍的为众召会所称赞。不仅在一处的召会说这位弟兄非常好，众召会也都这么说。如果只有一个召会称赞你，那也许有问题。在洛杉矶的召会也许称赞你，但在旧金山和沙加缅度的召会如何？你必须是普遍的为众召会所称赞。一个召会也许会错，但所有的召会就不太可能都错。如果众召会说某一位弟兄不好，那意思必定是这位弟兄不好。如果众召会都夸奖某一位弟兄，这就真的证明这位弟兄在主里是好的。这不是个别的事，乃是实际基督身体的事。

十九节说，这位弟兄被众召会选出。被主选出很容易，因为主只有一位。但被众召会选出就相当难。有些召会也许喜欢你，但有些召会不喜欢你。有些召会也许对你说阿们，但有些召会不说阿们。这里说这位弟兄被众召会选出，这实在是一件基督身体的事。

弟兄姊妹们，你在今天的地上看过这样的事么？这是从召会进步到众召会。是的，每一个地方召会有自己的行政，但众召会仍然是一。这是何等美丽、美妙的景象！这是真实的进步。

有些人也许说，“我们是在洛杉矶的召会，不要管我们。你们是在旧金山的召会，不要干涉我们，不要搅扰我们。”就一面说，每一个召会在其行政上是地方的，但我们必须看见，众召会应当是一。我们不是联合或组织为一，但如果我们认真实行真实的召会生活，所有的地方召会就会是一。没有组织，没有控制，没有中心，但许多地方召会却是一。这真是美妙！

The grace of God given in the churches refers to the giving of material things. If we give something for the need of other saints or for the need of other churches, this is giving grace. Sometimes we think that as far as our giving is concerned, it has nothing to do with the church, but I am burdened to tell you that even this should be related to the church. It must not be an independent thing. By this we may realize how much the saints in the early days were possessed by the churches. They did not do their giving by themselves; they did it in the churches and through the churches.

In 8:18 we read of a brother whose praise in the gospel was throughout all the churches. Not only the church in one place would say that this brother was marvelous, but also all the churches. If you are praised by only one church, there may be a problem. The church in Los Angeles may praise you, but what about the church in San Francisco and the church in Sacramento? Your praise must be throughout all the churches. One church could be wrong, but it is hard for all the churches to be wrong. If all the churches say that a certain brother is not good, it certainly means that this brother is not good. If all the churches speak well of a certain brother, it is real proof that this brother is good in the Lord. It is not an individualistic matter; it is a real Body matter.

Verse 19 of this same chapter says that this brother was selected by the churches. It is easy to be selected by the Lord, for the Lord is the only One. But it is rather difficult to be selected by the churches. Some church may like you, but some may not. Some may say Amen to you, but some may not. Yet here it says that this brother was selected by the churches. It is really a Body matter.

Brothers and sisters, have you seen such a thing on the earth today? Here is the improvement from the church to the churches. Yes, every local church has its own administration, but still the churches are one. What a beautiful and marvelous sight! This is a real improvement.

Some may say, "We are the church in Los Angeles. Let us alone. You are the church in San Francisco. Don't interfere with us; don't bother us." In a sense, each of the churches is local in its administration, but we need to realize that all the churches should be one. We are not unified or organized to be one, but if we mean business to practice the real church life, all the local churches will be one. There is no organization, no control, no center, yet the many local churches are one. This is indeed marvelous!

在二十三节里，有些弟兄们称为众召会的使徒。这意思是说，他们是众召会所差的，并且他们是基督的荣耀。这不仅是你与主之间的事，也不仅是你和你所在地方召会之间的事，乃是你与众地方召会之间的事。如果你被差遣出去，那不仅仅是被你所在的地方召会，乃是被众召会差遣出去。所有的召会都同意这一件事。

然后在二十四节，使徒劝哥林多的召会要在众召会面前，向他们显示他们爱心的明证。我们要在众召会眼前，为主显示一些事。这是非常实际的。我们的确需要实行的召会生活。

在十一章八节，我们看见使徒保罗是何等的坦诚，不玩政治。他说，“我剥夺了别的召会，取了工价，为着服事你们。”我爱使徒保罗的坦诚。在十二章十三节我们看见同样的事。他是非常的真实。弟兄姊妹们，在召会生活中，我们需要真实且坦诚。不要以为这是小事。在召会生活里，你不能当面告诉一个弟兄他很好，然后在他背后说他不好。如果不需要说什么，最好不要说什么。我们是谁，却批评人？主才是审判者。弟兄姊妹是对或错，主知道；只要把这件事交给主。我们必须有智慧，不要说那么多话批评这批评那。有时候，作领头的需要说话，不是存心批评，乃是有负担要背起责任。如果我必须说到你某些事，不管是在你面前或在你背后，我就必须根据事实来说。我们必须学习真实且坦诚的功课。我们绝不该以两种方式、用两种面孔来说任何话。如果我们说一件事，我们必须不轻率或轻浮的说，乃是在主面前坦诚的说。这样我们才能有召会生活。

如果你只面对一处地方召会，你比较容易作双面人，而不被人查出。但如果牵连更多召会，你就会被暴露。你在洛杉矶如何为人？你在旧金山如何为人？如果你玩政治，迟早你会被暴露。如果你在头一个召会没有被暴露，你会在第二个召会被暴露。如果你不在第二个召会被暴露，你会在第三或第四个召会被暴露，于是你整个伪装就崩溃了。众召会乃是试验我们的场所。

最后，使徒保罗在十一章二十八节说，“除了没有提起的事，还有为众召会的挂虑，天天压在我身上。”使徒保罗多么关切众召会！这里说他关切众召会，不只是关切召会（单数）。保罗是何等的实际！

In 8:23 some brothers are spoken of as the apostles of the churches. This means that they are the ones sent by the churches, and they are the glory of Christ. It is not just a matter between you and the Lord, nor between you and your local church, but between you and the local churches. If you are sent out, it is not only by your local church but by the churches. All the churches agree in this one thing.

Then the apostle, in verse 24, advised the church in Corinth to show the proof of their love to all the churches. We are to show something for the Lord in the sight of all the churches. It is very practical. We do need a practical church life.

In 11:8 we see how frank and how absolutely unpolitical the apostle Paul was. He said, “I robbed other churches, taking wages for the ministry to you.” I love the apostle Paul for his frankness. In 12:13 we see the same thing. He was so genuine. Brothers and sisters, in the church life we need to be genuine and frank. Do not think that this is a small matter. In the church life you cannot tell a brother to his face that he is good, and then behind his back say that he is not good. If there is no need to say anything, it is better not to say anything. Who are we to criticize? The Lord is the Judge. Whether brothers or sisters are right or wrong, the Lord knows. Leave this matter to the Lord. We must be wise and not say so many things criticizing this and that. But sometimes, as the leading ones, it is necessary to speak, not with the intent of criticizing, but with the burden of bearing responsibility. If I must say something about you, then whether in your presence or behind your back, I must speak according to the truth. We must learn the lesson of being genuine and frank. We must never say anything in two ways with two faces. If we say something, we must not speak loosely or lightly, but frankly in the presence of the Lord. Then we can have the church life.

If you are dealing with only one local church, it is comparatively easy to be two-faced and go undetected. But if more churches are involved, you will be exposed. How do you behave in Los Angeles, and how do you behave in San Francisco? If you are political, sooner or later you will be exposed. If you cannot be exposed in the first church, you will be exposed in the second. If not in the second, in the third or the fourth. Then your whole fabrication will collapse. The churches are the proving ground to us.

Finally, in 11:28 the apostle Paul said, “Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches.” How much the apostle Paul cared for the churches! It says here that he cared for all the churches, not for the church. How practical Paul was!

我们都需要认识众召会，不只是召会（单数）。我们为着众地方召会完全献上自己，是非常值得的。我非常高兴，这使我对其他一切都没有兴趣了。除了地方召会以外，我对别的一切都失去了胃口。愿主怜悯我们，使我们都能非常清楚且实际。

主恢复的进步

在主恢复里，对召会生活的经历一直有进步。在过去一个世纪，主借着弟兄们恢复召会的“道理”。然后在本世纪初，主有进一步的恢复，就是召会的属灵原则，召会的“灵性”。但这仍然不是那么实际。然后到一九三〇年以后，主开始启示召会的“实行”——不只是道理，不只是灵性，乃是实行。道理当然是对的，且是必需的；灵性也确实是对的，且是必需的。灵性确实是必要的，甚至是在道理之上的进步。但我们怎能实行召会生活？我们必须等到新耶路撒冷么？不。召会生活必须在今天就实行；除了地方召会之外，没有别的路。没有地方召会，我们就不能有实行的召会生活；我们必须有“众召会”。

我们看见，在主恢复召会生活的每一阶段的基督徒，都批评并反对下一阶段的基督徒，这很有趣，却令人遗憾。那些没有召会道理的人，批评那些引进召会道理的人。然后那些有召会道理的人，反对那些看见召会灵性的人。至终那些看见召会灵性的人，批评召会实行的事。这正是现在的光景。

愿主怜悯我们，使我们能在祂恢复的最前线。

We all need to know the churches, not just the church. It is more than worthwhile to sell ourselves for the local churches. I am so happy that I have been spoiled for everything else by this. I do not have any taste for anything but the local churches. May the Lord be merciful to us that we may all be so clear and practical.

THE PROGRESSION OF THE LORD'S RECOVERY

In the Lord's recovery of the experience of the church life, there is a progression. In the last century the Lord recovered the doctrine of the church through the Brethren. Then in the beginning of this century, the Lord recovered something more, that is, the spiritual principles, the spirituality, of the church. But this was still not so practical. Then after the year 1930, the Lord began to reveal the practicality of the church—not just the doctrine, not just the spirituality, but the practicality. The doctrine is certainly right and necessary. The spirituality is definitely right and necessary. The spirituality is definitely required and is even an improvement upon the doctrine. But in what way can we practice the church life? Must we wait until the New Jerusalem? No. The church life must be practiced today, and there is no other way but the local churches. Without the local churches, we cannot have the practical church life. There must be the churches.

It is interesting and regrettable to see how Christians in each stage of the Lord's recovery of the church life have criticized and opposed those in the succeeding one. Those without the doctrine of the church criticized those who introduced it. Then those with the doctrine of the church opposed those who saw the spirituality of the church. Eventually, those who see the spirituality of the church criticize the matter of the practicality of the church. This is exactly the situation.

May the Lord be merciful to us that we may be in the forefront of His recovery.

第十五章

借着苦难产生职事

读经：哥林多后书一章四至六节，八至九节，四章八至十二节，十六至十七节，六章三至五节，八至十节，十一章二十三至二十八节，十二章七至十节。

在本章里，我们来到哥林多后书的最后一条线，就是借着苦难所产生之职事的线。在前书里有恩赐，但在后书里有职事。

职事如何产生

哥林多前后二书都是写给同一个召会，但这两卷书有极大的不同。哥林多前书一开始在第一章说基督是他们的，也是我们的；（2；）又说神已经召我们进入这位基督的交通里。（9。）祂是神的能力和神的智慧。（24。）基督是我们的公义，为着已往；是我们的圣别，为着现在；是我们的救赎，为着将来。（30。）关于基督的这些点，大都是以道理的方式陈明出来。但哥林多后书用不同的方式来开头。在头一章里保罗说到他如何在患难中受苦，并受到神的安慰。（3～6。）这使他够资格去安慰别人。因着他借许多患难经历了基督的安慰，他就能以这安慰去安慰别人。

保罗在八至九节说，“弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”保罗和他的同工们被压太重，力不能胜。他们自己里面断定或判定是必死的。照他们看，他们必定要死。这使他们不信靠自己，乃信靠那叫死人复活的神。哥林多后书给我们看见职事是如何产生的。职事不是由教训或教育，乃是借着一切的苦难而产生的。

保罗在四章说，他和他的同工们四面受困扰。（8～9。）他们受困惑并被打倒。保罗说他们一直被治死，身体上常带着耶稣的治死。（10～11。）借着这样的苦难，职事产生了。恩赐很快就能产生，但职事需要很多时间来产生。

CHAPTER FIFTEEN

MINISTRY PRODUCED THROUGH SUFFERING

Scripture Reading: 2 Cor. 1:4-6, 8-9; 4:8-12, 16-17; 6:3-5, 8-10; 11:23-28; 12:7-10

In this chapter we come to the last line of 2 Corinthians, that is, the line of the ministry produced through suffering. In the first book there are the gifts, but in the second book there is the ministry.

HOW THE MINISTRY IS PRODUCED

Both 1 and 2 Corinthians were written to the same church, yet there is a great difference between them. First Corinthians opens in its first chapter by saying that Christ is both theirs and ours (v. 2) and that God has called us into the fellowship of this Christ (v. 9). He is the power of God and the wisdom of God (v. 24). Christ is our righteousness for the past, our sanctification for the present, and our redemption for the future (v. 30). These points concerning Christ are presented mostly in a doctrinal way. But 2 Corinthians opens in a different way. In its first chapter Paul spoke of how he suffered in tribulation and had been comforted by God (vv. 3-6). This qualified him to comfort others. Because he had experienced the comfort of Christ through much affliction, he had this comfort with which he could comfort others.

In verses 8 and 9 Paul said, “We do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.” Paul and his co-workers were excessively burdened beyond their power. They had the response, the sentence, of death in themselves. To their consideration, they had to die. This led them to base their confidence not on themselves but on God, who raises the dead. Second Corinthians shows us how the ministry is produced. It is not produced by teaching or education. It is produced through all kinds of suffering.

In chapter 4 Paul said that he and his co-workers were pressed on every side (vv. 8-9). They were unable to find a way out and cast down. Paul said that they were always being put to death and that in their body they bore the putting to death of Jesus (vv. 10-11). Through such sufferings the ministry is produced. A gift is produced quickly, but a ministry

得着恩赐是容易的。巴兰的驴子突然说人话，那是很容易得着的真正恩赐。但如果我们要在职事，就不是那么容易。职事是一个人借着苦难，经历基督的丰富，而在他里面产生的。

一棵苹果树不是一夜之间就出现的。苹果树所结的苹果，乃是来自生命的长大，而生命的长大乃是借着苦难而经历的。我鼓励大家祷读诗歌四百六十五首。这首诗告诉我们，葡萄树如何借着苦难产生葡萄。葡萄树产生葡萄就是它的职事；这不是恩赐，乃是职事。恩赐是你能在一夜之间得着的一种才能，一种才干，但职事是一生之久的事。

我不是要叫年轻人失望或灰心，但我必须说，年轻人很难有职事。我们不能指望嫩苗结果子。一个人要结果子需要成熟，而成熟是借着苦难而来。在召会生活中我们需要年轻人，但我们更需要那些借着各种苦难而有某种职事的人。这不是教导的恩赐，不是说话的恩赐，乃是产生生命的职事。

林后四章说到外面的人如何一直被销毁、被破碎、被消减。（16。）外面的人不能在短时间内完全被消减。我在一九二五年得救之后不久，我就想，如果我能好好祷告一两年，我就会变成非常属灵。现在，许多年后，我的感觉是，我身上还有许多外面的人的老旧。我们都需要进入完满的儿子名分里。我们今天都有享受的预尝，并且我们也在等候完满的儿子名分，就是我们的身体得赎。（罗八23。）我们的旧人减少、消减并销毁，需要一段缓慢的过程。

年轻人有许多梦想，要成为属灵界里的名人。一个年轻人盼望成为伟大的传福音者，但他后来可能反而大大的冷淡退后了。我爱年轻人，但我们要知道他们不是那么可靠，因为他们是在梦中。他们需要借着苦难经历基督。

在哥林多后书里，使徒保罗没有告诉我们，他能作多少，或者他有何种恩赐。当他证荐自己是基督的执事的时候，他没有说他有最大的恩赐，或说他是伟大的讲道者、传道人或解经家。反之，在十一章他证荐自己是基督的执事时，说到他跟随主所受的苦难。（16～33。）他甚至说他在犹太人手下，被鞭打五次，每次四十，减去一下。（24。）我不信我们会写这样的信给圣徒。我们只愿说到基督奇妙的方面，

takes time to be produced. To gain a gift is easy. Balaam's donkey suddenly spoke a human language. That was a real gift obtained easily. But if we are going to have a ministry, it is not so easy. A ministry is produced in a person by his experience of the riches of Christ through sufferings.

An apple tree does not come into being overnight. The apples produced by the apple tree come from the growth in life, and the growth in life is experienced through sufferings. I would encourage all of us to pray-read Hymns, #635. This hymn tells us how the grapevine produces grapes through sufferings. That producing of the grapevine is its ministry. It is not a gift but a ministry. A gift is some ability, some talent, you can get overnight, but a ministry is a lifelong matter.

I do not want to disappoint or discourage the young people, but I must say that with the young ones it is hard to have a ministry. We cannot expect a young sprout to bring forth fruit. To bring forth fruit a person needs maturity, and the maturity comes into being through sufferings. We need the young ones in the church life, but we need the mature ones even more. We need those who have some ministry which comes into being through all kinds of sufferings. This is not a teaching gift, not a speaking gift, but a life-producing ministry.

Second Corinthians 4 speaks of how the outer man has to be consumed, broken, and reduced all the time (v. 16). The outer man cannot be fully reduced in a short time. Soon after I was saved by the Lord in 1925, I thought that if I could pray much for one or two years, I would become very spiritual. Now, many years later, my feeling is that there is still too much of the oldness of the outer man with me. We all need to enter into the full sonship. We have the foretaste for our enjoyment today, and we are waiting for the full sonship, which is the redemption of our body (Rom. 8:23). To have our old man decreased, reduced, and consumed is a slow process.

The young people have many dreams of being somebody in the spiritual realm. One young person expected to be a great evangelist, but instead he became a big backslider. I love the young people, but we need to realize that they are not so trustworthy because they are in their dreams. They need the experiences of Christ through sufferings.

In 2 Corinthians the apostle Paul did not tell us how much he could do or what kind of gift he had. When he commended himself as a minister of Christ, he did not say that he had the biggest gift or that he was a great speaker, preacher, or Bible expositor. Instead, in chapter 11 he commended himself as a minister of Christ by speaking of his sufferings in following the Lord (vv. 16-33). He even said that five times under the hands of the Jews he received forty stripes less one (v. 24). I do not believe that we would write such a letter to the saints. We would want to speak only about the wonderful aspects of Christ, not about

而不愿说到我们所受的鞭打。保罗甚至提到他在旅途中所经历的苦难和危险，他也说到假弟兄中的危险。（26。）

我们也许奇怪，为什么主容许祂这样一个伟大的仆人受这么多苦。这是因为职事是借着苦难产生的。我盼望主快些回来，但祂也许正是因为我们而耽延祂的回来。我们也许说我们爱主，主会祝福我们。当然祂会祝福我们，但我们说这话时，是什么意思？我们的辞典与主的辞典不同。主的确盼望祝福我们，但祂祝福我们是按照祂属天辞典的意思。没有苦难，我们就不能丰富的经历主作我们的祝福。诗歌四百五十八首的副歌说，“每次的打击，都是真利益，如果你收去的东西，你以自己来代替。”每一次的打击都从我们身上收去一点，并把主多带进来一点。我们应当喜欢这种的交易。祂收去我们旧人的一部分，而把祂自己的一部分给我们。

你们许多年轻的弟兄姊妹爱主，但你要确知，你走的路是受苦的路。既然你这么爱主，你就要一直在受苦的路上。赞美主，苦难带来对基督的享受。没有苦难，就很难对基督有丰富的享受，而只能有肤浅的享受。对基督深刻的享受来自苦难。我不能告诉你，你会受何种苦难，但主知道。一步一步，一年又一年，祂知道你所需要的。祂知道在你身上形成职事需要何种的苦难。

保罗在林后六章八节说，他证荐自己是神的执事，不只是借着美名，也借着恶名。美名来自信徒和接受使徒所传、所教之真理的人，恶名来自反对者和逼迫者。使徒保罗有恶名加在他身上，如果我们绝对的跟随主，我们的经历也会一样。恶名乃是真正的受苦。保罗说，他的证荐是“借着荣耀和羞辱，借着恶名和美名，…似乎是迷惑人的，却是真诚的”。（8。）荣耀来自神和爱神的人，羞辱来自魔鬼和跟从他的人。保罗在犹太教徒以及其他宗教人士和哲学家的眼中，似乎是迷惑人的，但在爱神真理的人眼中，却是真诚的。

保罗在九节说，“似乎不为人所知，却是人所共知的；似乎在死，看哪，我们却活着；似乎受管教，却不被治死。”使徒们在不显扬自己的一面，似乎不为人所知；但在见证神真理的一面，却是人所共知的。今天对我们也是一样。一面，

the beatings we suffered. Paul even mentioned the sufferings and perils he experienced in his journeys. He spoke of being in dangers among false brothers (v. 26).

We may wonder why the Lord would allow such a great servant of His to suffer so much. This is because the ministry is produced through sufferings. I hope that the Lord comes back soon, but it may be that He will delay His coming just because of us. We may say that we love the Lord and that the Lord will bless us. Surely He will bless us, but what do we mean when we say this? Our dictionary is different from the Lord's dictionary. The Lord does desire to bless us, but His blessing us is according to the meaning in His heavenly dictionary. Without the sufferings, we cannot experience the Lord as our blessing in a rich way. The chorus of Hymns, #626 says, "Each blow I suffer / Is true gain to me. / In the place of what Thou takest / Thou dost give Thyself to me." Every blow takes away something of ourselves and brings in something of the Lord. We should like this kind of trade. He takes away a part of our old man and gives back to us something of Himself.

Many of you young brothers and sisters love the Lord, but be assured that the way you are taking is the way of suffering. Since you love the Lord so much, you are on the way of sufferings all the time. Praise the Lord for the enjoyment of Christ that comes through the sufferings. Without the sufferings, it is hard to have the rich enjoyment of Christ. You can have only a superficial enjoyment. The deep enjoyment of Christ comes through suffering. I cannot tell you what kind of sufferings you will have, but the Lord knows. Step by step and year after year, He knows what you need. He knows what kind of suffering is needed to form a ministry in you.

In 2 Corinthians 6:8 Paul said that he commended himself as a minister of God not only through a good report but also through an evil report. The good report comes from the believers and those who receive the truth preached and taught by the apostles. The evil report comes from the opposers and persecutors. With the apostle Paul there were the evil reports, and if we are following the Lord in an absolute way, our experience will be the same. The evil reports are a real suffering. Paul said that his commendation was "through glory and dishonor, through evil report and good report; as deceivers and yet true" (v. 8). Glory is from God and those who love Him; dishonor is from the devil and those who follow him. Paul was a deceiver in the eyes of the Judaizers and the people of other religions and philosophies, but true in the eyes of those who loved the truth of God.

In verse 9 Paul said, "As unknown and yet well known; as dying and yet behold we live; as being disciplined and yet not being put to death." The apostles were unknown in the sense of not displaying themselves, but well known in the sense of witnessing to the truth of God. It is the same with us today. On the one hand, the apostles were dying in

使徒们在受逼迫时，似乎在死，但另一面，他们在主的复活里，却是活着的。不仅如此，按反对者肤浅的认识，他们似乎是受管教。无疑的，反对者说保罗必定向神作错了什么事，所以神惩治他。但事实上，在神主宰的看顾下，他却活着。

二次大战期间，我在中国被入侵的日军下在监里，那段时间里我特别且丰富的经历了主。既然你在主的手中，就必须预备受苦。这些苦难就产生职事。在我职事的早期，当我听到人讲我坏话，对我虚假的指控时，我就不快乐。但今天当我听到这些事情时，我很快乐。今天我能坐着监并为着一切的反对和恶名，感谢主。

保罗在十节说，“似乎忧愁，却常常喜乐；似乎贫穷，却叫许多人富足；似乎一无所有，却拥有万有。”这描绘主仆人的道路，就是那些爱主道路之人的道路。职事是借这条受苦的路，才产生在你身上，使你能真正将基督供应别人作生命。林后十一章给我们看见，基督的执事总是经过苦难的。我们不该盼望我们不会有苦难。这是错误的想法。当有些苦难临到你时，绝不要感到惊愕，你必须预备好。苦难把祝福带给你，并为你产生职事。

在十一章保罗说到他的周遭、他的境遇、和他环境中的苦难。然后到了十二章时，他说到他肉体中的刺，这是指着他身上非常主观、肉身的苦难。在哥林多后书我们看不见医治。反之，我们看见一根刺。保罗三次求过主，叫这刺离开他。这不是普通的祷告。但主回答说，祂不将这刺取去。祂要把刺留在保罗身上，好叫他经历主的恩典是何等的够用，以及祂的能力在我们的软弱上是何等的完全。（7～9。）

使徒保罗被主使用，来医治别人，但他不能医治自己身体的难处。主拒绝他的要求，并且告诉他，祂要把这刺留在他身上，好使他经历主够用的恩典，并认识祂完全的能力。乃是借着这种种苦难，保罗才能有这样美妙的职事。保罗不以为自己是教师或解经家，而是基督的执事，将基督当作生命分赐给人。职事是借着苦难产生的，甚至是借着苦难维持的。

suffering persecutions, but on the other hand, they were living in the Lord's resurrection. Furthermore, they were being disciplined in the opposers' superficial realization. No doubt, the opposers said that Paul must have done something wrong toward God, so God was chastening him. But actually Paul was living in the sovereign care of the Lord.

During the Second World War, I was imprisoned in China by the invading Japanese army, and during that time, I experienced the Lord in a special and rich way. Since you are in the hand of the Lord, you have to be prepared for sufferings. These sufferings produce the ministry. In the early part of my ministry, when I heard the evil reports and the false accusations, I was unhappy. But today when I hear these things, I am happy. Today I can thank the Lord for my imprisonment and for all the opposition and evil reports.

In verse 10 Paul said, "As made sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things." This describes the way of the Lord's servants, the way of those who love the Lord's way. It is through this way of suffering that a ministry will be produced with you so that you can really minister Christ to others as life. Second Corinthians 11 shows us that a minister of Christ is always passing through sufferings. We should not expect that we will not have any sufferings. This is wrong. Never be surprised when some suffering comes to you. You have to be ready. Suffering brings you the blessing and produces a ministry for you.

Paul spoke of the sufferings in his surroundings, his circumstances, and his environment. Then when he came to chapter 12, he spoke of a thorn in his flesh, which refers to a very subjective, physical suffering in his body. In 2 Corinthians we do not see healings. Instead, we see a thorn. Paul entreated the Lord three times to remove this thorn. This was not an ordinary prayer. The Lord answered by saying that He would not take away this thorn. He would leave the thorn with Paul so that Paul could experience how sufficient the Lord's grace is and how perfect His power is in our weakness (vv. 7-9).

The apostle Paul was used by the Lord to heal others, but he could not get his physical problem healed. The Lord denied his request and told him that He would leave the thorn with him so that he might experience the Lord's sufficient grace and realize His perfect power. It was through these kinds of sufferings that Paul could have such a wonderful ministry. Paul did not consider himself to be a preacher or an expositor but a minister of Christ, dispensing Christ as life to others. The ministry is produced through sufferings and even kept through sufferings.

生命的职事 为着召会的建造

整个召会历史中，召会总是被恩赐所分裂；但召会绝不可能被职事所分裂。如果我们专注于恩赐，不久我们就要分裂。但如果我们忘记恩赐，充分注意生命的职事，我们就会一直蒙保守在一里。这就是为什么我们一再强调，恩赐不能建造地方召会，但职事却能。

如果你是基督徒工人，而你总是想要与人争论，这证明你只有恩赐。有生命职事的人绝不争辩。争论与恩赐、道理、教训是并行的。如果我们注意恩赐和教训，我们就会争论。但如果我们注意生命的职事，我们就没有什么可以争论。恩赐、教训、道理的辩论和争论，拆毁地方召会。地方召会只能借着生命的职事建造起来。有些人也许不喜欢吵闹的聚会，但有些人却喜欢。我们不该争论这事。我们需要的是基督的生命，而不是某种的聚会。生命的职事不是来自道理的研读和圣经的教训，而是来自苦难。如果你真在主手中，主就要借着各种苦难，在你身上形成一个职事。

哥林多后书一点没有提到恩赐，这是非常奇特、奇妙的。但在一、四、六和十一章里，有保罗受苦的细节。然后在十二章他告诉我们这样主观的受苦——肉体中的刺。他特别求主取去这刺，但主拒绝了。没有神迹，没有神医；只有苦难。借着苦难，保罗经历主作够用的恩典，就是显在他软弱上的完全能力。至终，保罗学会说，“我极其喜欢夸我的软弱。”（9。）他也说，“我为基督的缘故，就以软弱、凌辱、贫困、逼迫、困苦为可喜乐的，因我什么时候软弱，什么时候就有能力了。”（10。）这乃是在生命里长大的路，好使职事产生，为着建造基督的身体。

建造地方召会所需要的，乃是生命的职事，不是恩赐。为了举例说明这点，我愿意说到倪柝声弟兄，和一位给倪弟兄很大帮助的年长姊妹和受恩教士的事。倪弟兄年轻时，很欣赏好的讲道人。当他与和受恩教士去听一些人讲道时，倪弟兄告诉她，他们有多好。但和受恩教士说，“那只是道理和人的口才，里头没有生命。”换句话说，这些人没有职事。

THE MINISTRY OF LIFE FOR THE BUILDING UP OF THE CHURCH

Throughout its history the church has always been divided by gifts. But it can never be divided by the ministry. If we focus our attention on the gifts, we will be divided within a short time. But if we forget about the gifts and pay our full attention to the ministry of life, we will always be kept in oneness. This is why we stress again and again that the gifts cannot build up a local church, but the ministry can.

If you are a Christian worker and you are always trying to argue with others, this proves that you merely have a gift. People with the ministry of life will never argue. Argument goes along with gifts and doctrinal teachings. If we pay our attention to gifts and teachings, we will argue. But if we focus our attention on the ministry of life, we will not have anything to argue about. Gifts and teachings with doctrinal debates and arguments tear down the local church. The local church can be built up only by the ministry of life. Some may not like noisy meetings, whereas others do. We should not debate about this. What we need is the life of Christ, not a certain kind of meeting. The ministry of life does not come out of the doctrinal study and teaching of the Bible. It comes out of sufferings. If you are really in the hand of the Lord, the Lord will form a ministry with you through all kinds of sufferings.

It is so strange and wonderful that there is nothing mentioned about the gifts in 2 Corinthians. Instead, there is a list of Paul's sufferings in chapter 1, chapter 4, chapter 6, and chapter 11. Then in chapter 12 he told us of such a subjective suffering—a thorn in the flesh. He asked the Lord particularly to take this away, but the Lord refused. There would be no miracle, no divine healing. Instead, there would be suffering. Through the suffering, Paul experienced the Lord as the sufficient grace, which was the perfect power in his weakness. Eventually, Paul learned to say, "I will rather boast in my weaknesses" (12:9). He also said, "I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful" (v. 10). This is the way to have the growth in life so that a ministry might be produced for the building up of the Body of Christ.

What is needed for the building up of a local church is the ministry of life, not the gifts. In order to illustrate this point, I would like to tell a story about Brother Watchman Nee and an elder sister by the name of Miss Barber, who helped him very much. As a young man, Brother Nee always admired good speakers. When he and Miss Barber went to hear a few speakers, Brother Nee told her how wonderful they were. But Miss Barber would say, "That is just doctrine with human eloquence. There is no life there." In other words, there was no ministry with these ones.

我开始在主里事奉时，倪弟兄告诉我这事，因为他想要帮助我认识职事和恩赐之间的不同，就是生命的发表和人的口才之间的不同。一个人也许生来具有口才的恩赐，但他的说话也许只是鸣的锣。鸣的锣很好听，但没有基督作生命为其内容。另一个人也许拙于言辞，但你知道他所说的有些分量，因为他有生命的职事。这只能出于苦难。召会的建造需要这生命的职事。我们都需要继续在生命里长大，好使我们中间有更多的职事，来建造召会。

Brother Nee told me this at the beginning of my service in the Lord because he was trying to help me to know the difference between a ministry and a gift, that is, between the utterance of something of life and human eloquence. A person may be born with the gift of eloquence, but his speaking may be merely sounding brass. It is nice for listening, but there is no content of Christ as life. Another may be awkward in his speech, but you realize that there is something weighty with what he speaks because he has the ministry of life. This can come only out of the sufferings. The building up of the church needs this ministry of life. We all need to continue in the growth in life so that we may have more ministries among us for the building up of the church.