

2294 基督徒生命成熟的路

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◎简介

神救恩的工作，以及基督徒终极的目标，乃是建造新耶路撒冷。然而尘土所造的人，如何能变化为金、银、宝石，并成为新耶路撒冷？这需要生命的长大与成熟。

马太二十四、二十五章，是主离世前所留下的预言，启示我们生命成熟的路，在于人愿意出代价与神配合，在生活中儆醒预备，让主有地位，好使祂能充满、占有、浸透我们全人。至终我们能满有祂荣耀的形像，达到祂对人救恩的终极目的。

说明

本书系主仆李常受弟兄，于一九五五年间，所释放的信息集成。全书共十四篇，论到基督徒生命成熟的路，在于神把祂自己建造到人里面，并人在神面前出代价，儆醒预备，回到灵里，让主有地位。

The Way for a Christian to Mature in Life

PREFACE

This book is a collection of messages given by Brother Witness Lee in Taipei in 1955. It contains fourteen messages that show us that the way for a Christian to mature in life is by allowing God to build Himself into him, by paying the price before God, by being watchful and ready, by turning to the spirit, and by giving the ground to the Lord.

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第一篇

圣城新耶路撒冷 是信徒最终的归宿

新约和旧约都记载，信徒死了以后，他们的灵与魂往何处去。一般人的观念，都以为信徒死了就上“天堂”；但这却不是圣经的思想。

圣城新耶路撒冷是信徒最终的归宿

事实上，一般人所谓的“天堂”，并不是圣经的用辞；圣经里说到第三层天，（林后十二2，）也说到圣城新耶路撒冷，（启二一2，）但这二者都不是一般人所以为的天堂。希伯来九章二十四节，和彼前三章二十二节的“天堂”，原文都只是“天”，没有天堂之意。第三层天是神今天居住的所在，而圣城新耶路撒冷是历代蒙恩得救的人，最终与神相互的居所。简单的说，每一个蒙恩得救的人，最终都要进到神的圣城里去；只不过信徒死了，灵与魂不是进“天堂”，乃是先到阴间的乐园，（路十六22，二三43，）等到主耶稣再来时，他们要复活，灵、魂和身体才合在一起，最终一同有分于新耶路撒冷。关于这点，我们众人都要能有清楚的分别。

人从得救 到永远有三个时期

人从得救到进入圣城，可以说有三个时期。活在地上是一个时期；有一天死了，身体埋在土里，灵、魂离开世界，是一个时期；等到主耶稣再来，灵、魂从乐园出来，身体从坟墓也出来，全人得复活，这是另一个时期。所以，就着一个信徒来说，从他得救一直到永远，有三个不同的时期。第一个时期，他的身体、灵与魂住在世界，是他活在地上的时期。第二个时期，他的身体和灵与魂分开，身体留在坟墓里，灵与魂到一个快乐的地方；

CHAPTER ONE

THE HOLY CITY, NEW JERUSALEM— THE FINAL DESTINATION OF THE BELIEVERS

There are records in both the Old Testament and the New Testament that show us where a believer's spirit and soul go after he dies. Most people have the concept that a believer goes to a heavenly mansion immediately after he dies. This, however, is not the thought of the Bible.

In fact, the term heavenly mansion that people commonly use is not a biblical term. The Bible speaks of the third heaven (2 Cor. 12:2) and the holy city, New Jerusalem (Rev. 21:2), but neither place is a heavenly mansion as most people think. The word that is translated as heavenly mansion in Hebrews 9:24 and 1 Peter 3:22 of the Chinese Union Version should be translated as heaven. This word has no connotation of a heavenly mansion. The third heaven is where God dwells today, and the holy city, New Jerusalem, is the ultimate mutual habitation of God and the redeemed ones throughout the generations. Simply speaking, all those who have been saved will eventually enter the holy city of God. When the believers die, their spirits and souls do not enter a heavenly mansion but rather go first to Paradise in Hades (Luke 16:23; 23:43). When the Lord Jesus comes again, they will be resurrected, and their spirits, souls, and bodies will ultimately be united to have a part in the New Jerusalem. We all must be able to clearly discern these points.

THE THREE STAGES FROM A PERSON'S SALVATION TO ETERNITY

A believer goes through three stages from the time that he is saved until the time that he enters the holy city. His living on the earth is one stage. When he dies and is buried in the ground, his spirit and soul depart from the world. This is another stage. When the Lord Jesus comes again, a believer's spirit and soul will come out of Paradise and his body will come out from the grave; his whole being will thus be resurrected. This is the third stage. Therefore, a believer goes through three different stages from the time he is saved until eternity. In the first stage his body, soul, and spirit live in the world. This is the stage in which he lives on the earth. In the second stage his spirit and soul are separated from his

这是睡了时期，或者说是死了时期。第三个时期，就是主耶稣再来，他复活了，灵与魂和身体再合在一起，并且有了变化；这是他与主永远同在，复活的时期，也就是永远的时期。

今天基督教一般的说法，都说信徒一死，灵魂就上天堂，不过他的身体还在坟墓里，没有复活，等将来复活了，他的身体也要上天堂。我们要根据圣经来看，到底这个说法准不准确，合不合乎圣经。照圣经来看，主耶稣再来，信徒的身体、灵、魂都复活合在一起，并且得了变化。（林前十五 52。）信徒活着的时候，既不上天堂，也不下阴间，乃是住在地上。有一天他死了，他的身体埋葬在坟墓里；但他的灵与魂到了哪里？我们要找出这个答案。

信徒死了， 灵魂没有上天堂， 是下阴间的乐园

凡蒙恩得救的人，总归是有分于新耶路撒冷；这是天经地义的事。到那里一点不需要靠自己的努力，完全是靠主的救恩。不过，基督教的说法是：信徒死了，灵魂就上了天堂。然而根据路加十六章，这样的说法是错误的。一个信徒死了，他的灵魂乃是下到阴间的乐园里。（23。）在没有复活之先，一个信徒死了的时候，他的灵魂并没有上天堂，乃是下到阴间快乐的地方。

这个断案，与今天基督教传统的神学起了冲突。所以，我们要来查考圣经，从旧约创世记，一直看到启示录。

旧约圣徒死了， 灵魂都下阴间

创世记四十二章三十八节说，“那便是你们使我白发苍苍，悲悲惨惨的下阴间去了。”这是雅各说的话。没有一个基督徒能否认，雅各是个得救的人。罗马九章十三节说，雅各是神所爱的。雅各既是神所爱，神所拣选的，那么雅各告

body, that is, his body remains in the grave while his spirit and soul depart to a pleasant place. This is the stage in which he sleeps, or in other words, is physically dead. In the third stage when the Lord Jesus comes again, the believer will be resurrected. His spirit and soul will be reunited with his body, and he will also be transfigured. This is the stage of resurrection, the stage of eternity, in which he will be with the Lord forever.

Today Christianity generally says that when a believer dies, his spirit and soul go to a heavenly mansion but his body remains in the grave without being resurrected. Then when the day of resurrection comes, his body will also go to the heavenly mansion. We have to find out whether this kind of saying is accurate and based on the Scriptures. According to the Bible, when the Lord Jesus comes again, the believer's body, spirit, and soul will be united in resurrection, and he will be transfigured (1 Cor. 15:52). While the believer is alive, he neither goes up to heaven nor goes down to Hades but rather lives on the earth. When he dies, his body is buried in a grave, but where do his spirit and soul go? We have to find the answer.

WHEN A BELIEVER DIES, HIS SPIRIT AND SOUL GOING NOT TO A HEAVENLY MANSION BUT TO PARADISE IN HADES

All those who have been saved will ultimately have a part in the New Jerusalem; this is the scriptural truth. Being in the New Jerusalem does not depend on one's own effort. Rather, it depends altogether on the Lord's salvation. Christianity, however, says that when a believer dies, his spirit and soul immediately go to a heavenly mansion. This kind of speaking is erroneous according to Luke 16. When a believer dies, his spirit and soul actually descend to Paradise in Hades (v. 23). After a believer dies, and before he is resurrected, his spirit and soul go down to a pleasant place in Hades instead of going to a heavenly mansion.

This conclusion contradicts the traditional theology of today's Christianity. We must therefore study this matter in the Bible from Genesis in the Old Testament to Revelation in the New Testament.

THE SPIRITS AND SOULS OF THE OLD TESTAMENT SAINTS HAVING GONE TO HADES WHEN THEY DIED

Genesis 42:38 says, "Then you will bring down my gray hairs in sorrow to Sheol." These were Jacob's words. No Christian can deny that Jacob was a saved person. Romans 9:13 says that Jacob was loved by God. Since Jacob was loved and chosen by God, whatever Jacob told us was inspired by the Holy Spirit. Jacob said that he would

诉我们什么，圣灵也在这里记载什么。雅各说他自己，乃是悲悲惨惨的下阴间。也许有人会说，“这是因为雅各是个坏人，比不上他的父亲以撒，更赶不上他的祖父亚伯拉罕；像他那样的人，下阴间是对的。恐怕亚伯拉罕没有下阴间。”然而，创世记四十九章三十三节说，雅各“气绝而死，归他列祖那里去了”。雅各是归到他列祖那里去；他所去的地方，就是他列祖亚伯拉罕、以撒所在的地方。这样看来，亚伯拉罕、以撒、雅各乃是在阴间，不是在“天堂”。

虽然我们都喜欢“天堂”，不喜欢阴间；但圣经明明告诉我们，旧约里死了的信徒，他们的灵魂乃是下在阴间，这包括亚伯拉罕、以撒、雅各在内。诗篇十六篇十节说，“因为你必不将我的灵魂撇在阴间。”这话是预言主耶稣的，也是指旧约一个蒙恩的信徒大卫说的。照这话看来，旧约圣徒都承认，他们死了，灵魂乃是到阴间里去。“不撇在阴间”这话，告诉我们两件事：第一，他们的灵魂要到阴间；第二，却不撇在阴间。这意思是，首先他们的灵魂到阴间去了；其次，他们的灵魂虽然到了阴间，但有一天，还要复活，所以不撇在阴间。可见旧约信徒对这事的信仰，乃是这样：人死了，灵与魂就下到阴间，不过到了那个时候，还要复活，从阴间出来；所以不会撇在阴间。这是证明旧约信徒承认，人死了灵与魂就到了阴间。

阴间有两部分

到了新约，在路加十六章，主耶稣说了一个故事。有一个财主，还有一个讨饭的，名叫拉撒路；到了那个时候，这个财主死了，也埋葬了，并且在阴间受痛苦。（19～23。）或者有人会说，这财主是个没有得救的人，到阴间是当然的。然而，得救的拉撒路死了，也下到了阴间。因为那里说，财主“举目远远的望见亚伯拉罕，又望见拉撒路在他怀里；就喊着说，我祖亚伯拉罕哪，可怜我吧，打发拉撒路来，用指头尖蘸点水，凉凉我的舌头；因为在这火焰里，极其痛苦。亚伯拉罕说，儿啊，你该回想你生前享过福，拉撒路也受过苦；如今他在这里得安慰，你倒受痛苦”。（23～25。）这里告诉我们，那个财主到了阴间，拉撒路也在阴间。我们不能说，拉撒路这时是在“天堂”，

go in sorrow to Sheol, which is equal to Hades in the New Testament. Perhaps some would say, “This is because Jacob was a bad person who could not be compared with his father, Isaac, and much less with his grandfather, Abraham. It is right for a person like him to go down to Hades. Abraham, however, probably did not go down to Hades.” Nevertheless, Genesis 49:33 says that Jacob “expired, and he was gathered to his people.” Jacob was gathered to his people. In other words, he went to the place where Abraham and Isaac were. This shows us that Abraham, Isaac, and Jacob are in Hades and not in a heavenly mansion.

Although we all would like to go to a heavenly mansion and may not like to go to Hades, the Bible clearly tells us that when the Old Testament saints died, their spirits and souls went down to Hades. This includes Abraham, Isaac, and Jacob. Psalm 16:10 says, “For You will not abandon my soul to Sheol.” This is not only a prophecy concerning the Lord Jesus but also a reference to David, a saint in the Old Testament. According to this word, the Old Testament saints admitted that their souls would go down to Hades at the time of their death. The statement You will not abandon my soul to Sheol tells us two things. First, it tells us that their souls would go to Hades and second, that their souls would not be abandoned to Hades. This means that although their souls would go to Hades, they would be resurrected one day and would therefore not be abandoned to Hades. Thus, this was the faith of the Old Testament saints concerning this matter. They believed that when a person died, his spirit and soul went down to Hades, but that at a certain time it would be resurrected and come out of Hades and, therefore, would not be abandoned to Hades. This proves that the Old Testament saints acknowledged that the spirit and soul of a person go to Hades at his death.

THE TWO PARTS OF HADES

In the New Testament the Lord Jesus tells us a story in Luke 16. In this story there are two men—a rich man and a beggar named Lazarus. When the time came, the rich man died, was buried, and was in torment in Hades (vv. 19-23). Perhaps some may say that it was proper for this rich man to go to Hades since he was an unsaved person. Yet Lazarus who was saved also went to Hades at his death, because it says that in Hades the rich man “lifted up his eyes...and saw Abraham from afar and Lazarus in his bosom. And he called out and said, Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this flame. But Abraham said, Child, remember that in your lifetime you fully received your good things, and Lazarus likewise bad things; but now he is comforted here, and you are in anguish” (vv. 23-25). Here we are told that the rich man went to Hades and that Lazarus was also in Hades. We cannot say that Lazarus was in a heavenly mansion at that time because the

因为财主看见拉撒路在亚伯拉罕怀中；并且在阴间火焰里的财主，能和那在安慰之地的亚伯拉罕谈话。可见，他们是在相近的地方；虽然他们中间有一个深渊隔开，但他们彼此谈话还能听见。

旧约创世记说，雅各死了到阴间，就是到他列祖那里；他的列祖中有一位就是亚伯拉罕。这意思是，亚伯拉罕也在阴间。到了新约路加十六章，也说到亚伯拉罕在阴间，只不过亚伯拉罕所在的地方，是受安慰的地方；得救的拉撒路也在那里。这样看来，在阴间是有分别的。照路加福音所说，阴间有一部分是火焰，未得救的人死了，灵魂到那里受痛苦；另有一部分是亚伯拉罕所在的地方，得救的人死了，灵魂到那里得安慰。虽然有分别，但都还是在阴间。这是旧约创世记和新约路加福音，给我们看见的。

乐园不是“天堂”

然而，在路加二十三章四十二节，一个在十字架上悔改的强盗，对主耶稣说，“耶稣啊，你得国降临的时候，求你记念我。”耶稣就对他说，“我实在告诉你，今日你要同我在乐园里了。”这话清楚给我们看见，就在主耶稣死的那一天，那个强盗就与主一同到乐园去了。

那么，这个乐园是不是天堂呢？或者有人说，这个乐园不是阴间，这个乐园可能就是“天堂”。主耶稣死的那一天，这个强盗就和主耶稣上了“天堂”。然而，马太十二章四十节说，“约拿三日三夜在大鱼腹中；人子也要这样三日三夜在地里头。”这个“地里头”，希腊原文是“地心里面”。主死了，三日三夜在地心里面；祂在十字架上一断了气，祂的灵魂就离开了身体，不是到“天堂”，而是到了阴间，在地心里住了三日三夜。

行传二章三十一节说，“就预先看明这事，讲论基督复活说，祂的灵魂，不撇在阴间。”或许有人读了马太十二章，会认为主耶稣在地心里，是指祂的身体埋在地里，而不是指祂的灵魂到了阴间。行传这里，论到基督的复活，说祂的灵魂不撇在阴间，就给我们看见，主死了以后，乃是祂的灵魂到了阴间。主耶稣清清楚楚的对那强盗说，“今

rich man saw Lazarus in Abraham's bosom. Moreover, while he was in the flames in Hades, the rich man could talk to Abraham, who was in a place of comfort. This shows us that they were somewhat near each other. Although they were separated by a great chasm, they could talk to each other and hear each other.

In the Old Testament Genesis says that Jacob went to Sheol after his death and went to be with his fathers, one of whom was Abraham. This indicates that Abraham was in Hades, which is also called Sheol. Then in the New Testament when we come to Luke 16, and it says that Abraham was in Hades, except that Abraham was in a place of comfort, as was Lazarus who was also saved. This indicates that there are different sections in Hades. According to Luke, there is a section of Hades that is full of flames and where the spirits and souls of the unsaved ones go to be tormented after they die. There is also another section where Abraham is and where the spirits and souls of the saved ones go to be comforted after they die. Although there is a difference, they are both in Hades. This is what Genesis in the Old Testament and Luke in the New Testament show us.

PARADISE NOT BEING A HEAVENLY MANSION

In Luke 23 the repentant robber who was being crucified said to the Lord Jesus, "Jesus, remember me when You come into Your kingdom." And Jesus said to him, "Truly I say to you, Today you shall be with Me in Paradise" (vv. 42-43). This word clearly shows us that on the same day that the Lord Jesus died, the robber went with Him to Paradise.

Is Paradise a heavenly mansion? Some may say that Paradise is not Hades but a heavenly mansion. They may think that on the day the Lord Jesus died, the robber went with Him to a heavenly mansion. However, Matthew 12:40 says, "For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights." The Lord died and was in the heart of the earth for three days and three nights. Immediately after the Lord yielded up His spirit on the cross, His spirit and soul departed from His body, not to go to a heavenly mansion but to Hades, and stayed in the heart of the earth for three days and three nights.

Acts 2:31 says, "He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades." After reading Matthew 12:40 some may think that the Lord Jesus being in the heart of the earth refers to His body being buried in the earth and not to His spirit and soul being in Hades. However, concerning the resurrection of Christ Acts says that His spirit and soul were not abandoned to Hades, showing us that after the Lord died, His spirit and soul went to Hades. The Lord Jesus

日你要同我在乐园里了。”这乐园就是阴间的一部分。从创世记一直到使徒行传，都说到历代蒙恩得救的人死了，灵魂乃是到了阴间安息的地方，就是阴间的乐园。这是毋庸置疑的。

“离世与基督同在” 并非上天堂

保罗在腓立比一章二十三节说，“我正在两难之间，情愿离世与基督同在；因为这是好得无比的。”有人就说，保罗说离世与基督同在，那不是指上“天堂”么？基督必定是在“天堂”，所以保罗离世与基督同在，也定规是上“天堂”了。这话好像相当有道理。他们又加了一句，保罗还说那是好得无比，可见那一定是“天堂”；因为没有一件事比“天堂”更好。然而，我们要说，保罗的意思并不是指上“天堂”。马太二十八章二十节告诉我们，主要与我们同在，直到世代的末了。同样的，在保罗的思想里，与基督同在，并不是太特别的事。今天，我们在地上，主就与我们同在了，难道今天我们是在“天堂”？若是你说，有基督同在就是“天堂”，这只是一形容的说法；但那也不必到死了，才上“天堂”。主的同在时时都有，到处都有。

“离开身体与主同住” 并非上天堂

林后五章八节说，“我们坦然无惧，是更愿意离开身体与主同住。”这里的意思是，离开身体就与主同住。第六节说，“晓得我们住在身内，便与主相离。”意思是，在身体里就是和主相离，离开这个身体就与主同住。有些人说，这意思不就是上天堂么？这是他们的推论，并不是圣经的说法；因为这个与主同住，讲究太大。林后五章这里的意思，和腓立比一章的意思，正确的解释乃是，当我们在肉身的时候，我们是在物质的世界里，但主已经复活升天，祂乃是在属灵的世界。我们在物质界，主在属灵界。所以，这就有一道物质的间隔。等我们死了的时候，我们的身体和灵与魂分开了；我们的灵与魂，就从物质世界出去，到了属灵的世界。

clearly told the robber, “Today you shall be with Me in Paradise.” Paradise is a section of Hades. From Genesis to Acts we are told that the spirits and souls of all the saved ones throughout the generations go to a place of rest in Hades after death. This place is the Paradise in Hades. There is not a shadow of doubt concerning this matter.

TO DEPART AND BE WITH CHRIST NOT BEING TO GO TO HEAVEN

In Philippians 1:23 Paul says, “But I am constrained between the two, having the desire to depart and be with Christ, for this is far better.” Some people may ask, “When Paul talked about departing and being with Christ, was he not talking about going to heaven? Surely Christ is in heaven, so Paul’s departing to be with Christ should have been his going to heaven.” This sounds fairly reasonable. Furthermore, they may say, “Paul also said that this was far better. Thus, he surely must have been referring to going to heaven because there is nothing better than this.” We must tell them, however, that Paul was not referring to going to heaven. Matthew 28:20 tells us that the Lord will be with us until the consummation of the age. Similarly, Paul did not think that to be with Christ was something extraordinary. The Lord is already with us on the earth today. Does this mean that today we are in heaven? To say that to have the presence of Christ is to be in “heaven” is merely a figurative expression. You do not have to wait until you die to go to “heaven.” The Lord’s presence is available at all times and in all places.

TO BE ABROAD FROM THE BODY AND AT HOME WITH THE LORD NOT BEING TO GO TO HEAVEN

Second Corinthians 5:8 says, “We are of good courage then and are well pleased rather to be abroad from the body and at home with the Lord.” This indicates that to be abroad from the body is to be at home with the Lord. Verse 6 says, “Knowing that while we are at home in the body, we are abroad from the Lord.” This indicates that to be at home in the body is to be abroad from the Lord and to be abroad from the body is to be at home with the Lord. Some may ask, “Does this not imply going to heaven?” This is their inference, but this is not what the Bible says. This matter of being at home with the Lord is a rather complicated matter. The proper explanation of 2 Corinthians 5:8 and Philippians 1:23 is as follows. When we are in the body, we are in the material world. The Lord, however, having resurrected and ascended, is in the spiritual world. We are in the material world, and the Lord is in the spiritual world. Hence, there is a physical barrier. When we die, our soul and spirit are separated from our body. Our soul and spirit then depart from the material world to go to the spiritual world.

就这意思说，我们死了之后便是与主更近；我们不在物质世界，乃在属灵世界了，是和主在同一界里面。这样，我们就都明白了。与主在同一界里，当然是与主更近，也可以说是和主在一个地方了。然而，在灵界里，不是只有三层天，在那个属灵的世界里，有许多地方，有许多讲究。比如，前年有几位圣徒到台北受训，有人就说，那些圣徒和李弟兄同在了，因为那时李弟兄也在台北。就一个区域说，他们是和李弟兄在台北同在了。然而，当时在台北的圣徒都知道，他们是住在他们的地方，李弟兄是住在李弟兄的地方。虽然他们都在台北，但他们没有和李弟兄同住在一个房间；李弟兄住在李弟兄房里，他们住在工人之家。虽然都同在台北那个区域，但却不住在同一个地方。同样的，圣徒死了，从身体里出来，离开物质的世界，到主所在那个属灵的世界，就是和主同在了。然而，就着主所在的属灵世界说，并不那么简单，不是只有三层天，最少还有一个阴间的乐园。这足证离开身体与主同住，并不是所谓的上“天堂”。

三层天和乐园 乃是两个不同的地方

有人就问，那么林后十二章是怎么个讲法？保罗在一至四节说，“我自夸固然无益，但我是不得已的；如今我要说到主的显现和启示。我认得一个在基督里的人，他前十四年被提到第三层天上去；或在身内，我不知道；或在身外，我也不知道；只有神知道。我认得这人，或在身内，或在身外，我都不知道；只有神知道。他被提到乐园里，听见隐秘的言语，是人不可说的。”他们就说，这里说到三层天，也说到乐园；那么，这个乐园，不就是三层天么？中文圣经在这里，好像是说乐园就是三层天，三层天就是乐园。然而，读英文本圣经，更好是读希腊文新约圣经，就知道这里在翻译上，有两大难处。一个难处是第三节开始，有一个连接词漏掉了，就是“我认得这人”，前面要加上“并且”。“并且”加进来，就证明前面被提到第三层天是一件事，后面被提到乐园又是一件事。

简言之，就是这个人被带到第三层天，并且被带到乐园；乐园和第三层天，乃是两个不同的地方。所以，这里不能证明，乐园就在三层天上；反而证明，阴间的乐园和

In this sense we are closer to the Lord after we die because we are no longer in the material world but in the spiritual world, the same realm in which the Lord is. By this we can see that we are surely closer to the Lord when we are in the same realm as He is and in the same place as He is. Yet there are numerous other places in the spiritual realm besides the third heaven. For example, a few years ago a few saints came to be trained in Taipei. Some people said that those saints were with Brother Lee because Brother Lee was also in Taipei at that time. Geographically speaking, they were with Brother Lee in Taipei. However, those saints who had come to Taipei at that time realized that they were living in their own place while Brother Lee was living in his. Although they were all in Taipei, they were not living in the same room with Brother Lee. Brother Lee was living in his home while they were living in a co-workers' home. Although they and Brother Lee were living in the same city of Taipei, they were not living in the same place with Brother Lee. Similarly, when a saint dies, leaves his body, and departs from the material world, he goes to the spiritual world where the Lord is to be with him. However, it is not so easy to explain where the Lord is in the spiritual world because the spiritual world includes not only the third heaven but also other places, one of which is the Paradise in Hades. This fully proves that to be abroad from the body and at home with the Lord is not to go to heaven.

THE THIRD HEAVEN AND PARADISE BEING TWO DIFFERENT PLACES

People may then ask how we can explain 2 Corinthians 12. In verses 1 through 4 Paul says, "To boast is necessary, though indeed not expedient; yet I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven. And I know such a man (whether in the body or outside the body, I do not know; God knows), that he was caught away into Paradise and heard unspeakable words, which it is not allowed for a man to speak." Many people say that since these verses mention the third heaven as well as Paradise, Paradise must be the third heaven. However, the word and at the beginning of verse 3 before the phrase I know such a man indicates that to be caught away to the third heaven in the preceding verse is one thing, and to be caught away into Paradise in the following verse is another.

In short, this man was brought to the third heaven as well as to Paradise. The third heaven and Paradise are two different places. Therefore, these verses do not prove that Paradise is in the third heaven. Rather, they prove that Paradise in Hades and the third

天上的三层天，是两个地方。保罗在这里说，神给他的启示最大，叫他明白各种各样的奥秘。他是一个生在地上的人，地上的事，他差不多都知道；所以，神就把他带到第三层天，去看一看三层天上的故事，他也看见了。然而，宇宙中不仅有天上、地上，还有地底下的阴间。腓立比二章说，主耶稣升天的时候，天上的、地上的和地底下的，因耶稣的名，无不屈膝，无不口称耶稣基督为主。（9～11。）所以，神也把保罗带到地底下的乐园去。这样一来，保罗的启示就完全了。他是地上的人，却到过天上的三层天，也到过地底下的乐园。所以天上的、地上的、地底下的事，保罗全都看见了。这是保罗的意思。

有的人或许就会问，乐园既是在地底下，这里为什么说“被提到乐园”呢？“提”就是上去的意思；这是翻译上的第二个难处。希腊文直译告诉我们，这里是“caught away”，不是“caught up”。caught up 是提上去的意思；但 caught away 是带去的意思，带到乐园去，这就没有难处。所以，这也不能证明，乐园已经搬到三层天；反而证明，乐园和三层天是相对的两个地方。

“被成全之义人的灵魂” 并非上天堂

有人又找出一处圣经，希伯来十二章十八节，那里说，“你们原不是来到那能摸的山，此山有火焰。”我们都知道，这山就是西乃山，是旧约以色列人得着律法的地方。这一个西乃山，读经的人都承认，是代表律法的犹太教。这些信主的希伯来人，原是在旧约的犹太教里，以属灵意义说，就是在西乃山下。有一天，他们信了主，就脱离旧约，脱离了犹太教。所以，使徒写信对他们说，他们不是来到西乃山下，“乃是来到锡安山，永生神的城邑。”（22。）

锡安山乃指天上神的居所，就是圣城耶路撒冷的中心。所有读经的人都承认，前面的西乃山，代表律法和犹太教；这里的锡安山，就属灵的意义说，代表新约和恩典。这意思是，所有相信的犹太人，乃是来到新约之下，就是在恩典里。这个锡安山就是永生神的城邑，就是天上的耶路撒冷。

heaven in the heavens are two different places. Paul said that God had given him the greatest revelations for him to understand all kinds of mysteries. He was a man on the earth and knew about almost everything on the earth. Therefore, God brought him to the third heaven to see the things in the third heaven, and he saw them. Yet in the universe there are not only the heavens and the earth but also Hades under the earth. Philippians 2 says that the Lord was exalted to the heavens that in the name of Jesus every knee would bow, “of those who are in heaven and on earth and under the earth, and every tongue should openly confess that Jesus Christ is Lord” (vv. 9-11). Hence, God also brought Paul to Paradise under the earth. In this way, Paul’s revelation was completed. He was a man on the earth but had also been to the third heaven and to Paradise under the earth. Therefore, Paul had seen all the things in heaven, on earth, and under the earth. This is what Paul meant.

Some may then ask why some translations of 2 Corinthians 12:4, including the Chinese Union Version, say “caught up into Paradise” if Paradise is under the earth. According to the Greek text, the literal translation should be caught away. To be caught up implies to go up from a place that is below, whereas to be caught away is to be brought away. Paul was caught away, brought away, and brought into Paradise. Thus, there is no problem in this case. These verses also do not prove that Paradise has been transferred to the third heaven. On the contrary, they prove that Paradise and the third heaven are two distinct places.

THE SPIRITS OF RIGHTEOUS MEN WHO HAVE BEEN MADE PERFECT NOT BEING IN A HEAVENLY MANSION

Some people may point to another portion of the Bible, Hebrews 12:18, which says, “For you have not come forward to a mountain which could be touched and which was set on fire.” We all know that this mountain is Mount Sinai where the Israelites received the law in the Old Testament. Most Bible readers acknowledge that Mount Sinai represents Judaism, which is of the law. The Hebrew believers were previously in the Old Testament religion of Judaism and in a spiritual sense were at Mount Sinai. One day, they believed in the Lord and came out of the Old Testament age, out of Judaism. The apostle therefore wrote to them, saying that they had not come to Mount Sinai but “to Mount Zion and to the city of the living God, the heavenly Jerusalem” (v. 22).

Mount Zion denotes God’s habitation in the heavens, that is, the center of the holy city Jerusalem. Most Bible readers acknowledge that in a spiritual sense Mount Sinai, which was mentioned earlier, represents the law and Judaism, and that Mount Zion represents the new covenant and grace. This means that the Hebrew believers had come under the new covenant, that is, into grace. This Mount Zion is the city of the living God, the heavenly Jerusalem.

二十二节下半至二十四节接着说，“那里有千万的天使，有名录在天上诸长子之会所共聚的总会，有审判众人的神，和被成全之义人的灵魂，〔此处“灵魂”原文是“灵”〕并新约的中保耶稣，以及所洒的血。”“那里”在希腊原文是“kai”，就是中文的“并且”或“并”。意思是：并有千万的天使，并有名字录在天上诸长子之会；这个“会”是教会。这三节（22～24）共用了七次“并”字，有八件东西。有锡安山，这是第一件。锡安山的后面，还有一个“并”字，“并永生神的城邑，就是天上的耶路撒冷。”这是第二件。并千万的天使，这是第三件。他们的名字录在天上诸长子的会，就是教会；这是第四件。然而，不要以为教会就在天上了；这里乃是说，他们的名字记在天上，教会并没有到天上。并有审判众人的神，这是第五件。和被成全之义人的灵，这是第六件。并新约的中保耶稣，这是第七件。以及所洒的血，这是第八件。

第一，有锡安山；第二，有永生神的城邑，就是天上的耶路撒冷；第三，有天使；第四，长子的教会；第五，审判众人的神；第六，被成全之义人的灵；第七，新约的中保；第八，洒的血。这里有八件东西，七个“并”字。当中有一件是旧约得救的灵魂，就是被成全之义人的灵。有些人说，这样看来，被成全之义人的灵也在锡安山，就是在天上。这表面看好像是对的，实在是不对；因为这里也把教会列在其中，八件东西里也有教会。如果说被成全之义人的灵，已经到了天上，上了“天堂”；那么，教会是不是也到了天上，上了“天堂”？

这就给我们看见，希伯来书这里的意思是说，所有信主的希伯来人，原是在旧约的律法之下，现在他们是来到新约的恩典之下。在恩典这一面，有八件东西，但并不是说这八件东西在天上。保罗乃是列举在恩典这一面，有锡安山，有天上的耶路撒冷，有千万的天使，有教会等。我们都知道，教会不是天上的东西，教会还没有到天上。当保罗写希伯来书的时候，教会还没有到天上。同样的，主耶稣所洒的血，这血就物质一面说，并没有到天上，只有其功效达到天上。所以就意义说，这些东西都是属天的，但以物质的所在说，这些东西并非在天上；因此，怎能说那些旧约得救之人的灵，是在天上。

Verses 22b to 24 continue, “And to myriads of angels, to the universal gathering; and to the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect; and to Jesus, the Mediator of a new covenant; and to the blood of sprinkling.” The word and is used seven times in verses 22 through 24 where eight items are mentioned. The first item is Mount Zion. The word and after Mount Zion indicates that “the city of the living God, the heavenly Jerusalem” is the second item. The “myriads of angels” is the third item, and “the church of the firstborn, who have been enrolled in the heavens” is the fourth item. However, do not think that this means that the church is in the heavens. The verse says that they have been enrolled in the heavens; it does not say that the church went to the heavens. The fifth item is “God, the Judge of all,” and the sixth item is “the spirits of righteous men who have been made perfect.” “Jesus, the Mediator of a new covenant” is the seventh item, and “the blood of sprinkling” is the eighth item.

First, there is Mount Zion; second, there is the city of the living God, that is, the heavenly Jerusalem; third, there are the angels; fourth, there is the church of the firstborn; fifth, there is God, the Judge of all; sixth, there are the spirits of righteous men who have been made perfect; seventh, there is the Mediator of a new covenant; and eighth, there is the blood of sprinkling. Thus, in these verses there are eight items with seven and s. One of the items is the spirits of the righteous men who have been made perfect. This refers to the spirits of the saved ones in the Old Testament. It may appear to some that the spirits of the righteous men are included in Mount Zion, that is, in the heavens. Apparently this is true, but actually it is not, because the church is also listed here and is included in these eight items. If the spirits of the righteous men who have been made perfect have gone to the heavens or to a heavenly mansion, then the church must have also gone to the heavens, to a heavenly mansion.

The book of Hebrews indicates that all the Hebrew believers had once been under the Old Testament law but had now come under grace in the New Testament. There are eight items with regard to grace, but although these eight items are heavenly, this does not mean that they are in the heavens. Concerning grace, Paul listed items such as Mount Zion, the heavenly Jerusalem, the myriads of angels, the church, and so forth. We all realize that the church is not something in the heavens. The church has not gone to the heavens. When Paul wrote the book of Hebrews, the church had not gone to the heavens. Similarly, the blood sprinkled by the Lord Jesus is not in the heavens in a physical sense; only its efficacy has reached the heavens. Therefore, in terms of their significance, these items are all heavenly, but physically speaking, they are not in the heavens. Therefore, how can one say that the spirits of those saved in the Old Testament are in the heavens?

司提反的灵魂 在地底下的乐园

行传七章末了，司提反殉道，被石头打的时候，说，“求主耶稣接收我的灵魂〔此处“灵魂”原文是“灵”〕。”（59。）有人就以此证明，司提反的灵到“天堂”去了；因为主既接收他的灵，主在天上，所以必是接收到天上了。这又是一个推论，并不是真理。好比我把东西给某人，某人接收了，但他不一定把东西放在身边，更不一定把东西带到他房间；他可以把东西放在另外一个地方。不错，主耶稣是接收了司提反的灵，但我们不能武断的说，一定是接到三层天主耶稣所在的地方。

传道书三章二十一节，说，“谁知道人的灵是往上升？兽的魂是下入地呢？”有人就说，这难道不是指得救的人灵魂往上升，兽的魂就下到地么？这又是翻译的难处。这里所说的灵和魂，在希伯来文是同样的字，可以翻作“灵”，也可以翻作“气”，就是人的气和兽的气。传道书说虚空的虚空，凡事都是虚空；人和兽也没有多少分别。这是传道书的意思，所以到了二十一节，就说，“谁知道人的气呢？”意思是，谁明白人的气息呢？这里应该有一个问号。是往上升呢？又是一个问号。并且说，“兽的魂是下入地呢？”这里也是个问号，意思是兽的气是往下去么？这里并不是断案的说法，人的灵往上升，兽的魂往下去；不是这个意思。这里的意思是说，谁明白人的这一口气，是往上升呢，还是怎样？都是虚空的虚空，都算不得什么。

那班人就再指出传道书十二章七节，说，“尘土仍归于地，灵仍归于赐灵的神。”他们说，身体死了，是尘土归于地；但这个灵归于赐灵的神，则因为神在天上，所以灵就上了“天堂”。这又是一个推断。我们已经说过，主耶稣虽然接收信徒的灵与魂，但不一定将其摆在“天堂”。我还你钱，你接收了，但不一定放在口袋里，也许你会送到银行去存起来。传道书这里的意思是，身体出于地，当然是归于地；但灵与魂是神赐给人的，死

THE SPIRIT OF STEPHEN BEING IN PARADISE UNDER THE EARTH

At the end of Acts 7 Stephen was martyred, and while he was being stoned, he said, “Lord Jesus, receive my spirit!” (v. 59). Some use this to say that Stephen’s spirit went to a heavenly mansion. They think that since the Lord is in heaven, when He received Stephen’s spirit He must have received it into heaven. Again, this is an inference. This is not the truth. Suppose I give something to someone. After he receives it, he may not necessarily put it beside him or bring it to his room. He could put it in another place. The Lord Jesus undoubtedly received the spirit of Stephen, but we cannot arbitrarily say that He received it in the third heaven where He is.

Ecclesiastes 3:21 says, “Who knows the breath of the children of men, that it goes upward; or the breath of the beasts, that it goes downward to the earth?” Some translate the word breath in this verse as spirit in the first instance and soul in the second. Based upon this, some conclude that this verse states that the spirits of the saved ones go upward and the souls of the beasts go downward to the earth. However, this is again a problem in translation. The Hebrew word used in this verse should be translated spirit or breath. Ecclesiastes talks about everything being vanity of vanities (1:2). Then in chapter three it goes on to say that there is not much difference between men and beasts (vv. 18-20). This is what the writer of Ecclesiastes meant. Therefore, when he comes to verse 21 he asks, “Who knows the breath of the children of men?” meaning, “Who understands the breath of men?” This is a question. We can also put another question mark after the next phrase—that it goes upward. Furthermore, the verse ends with the phrase the breath of the beasts, that it goes downward. The question mark at the end of this phrase indicates that this is a question as well, meaning, “Does the breath of the beasts go downward?” This verse does not conclude that the spirits of men go upward and that the souls of beasts go downward. It merely shows us that no one can understand where the breath of man goes—upward or otherwise. Whether it is upward or otherwise, it is vanity of vanities and is not worth considering.

Many people also refer to Ecclesiastes 12:7, which says, “And the dust returns to the earth as it was, and the breath returns to God who gave it.” They say that the body dies and returns to the earth and that the spirit returns to God who gave it. Since God is in heaven, they conclude that the spirit must go to a heavenly mansion. This again is an inference. We have already said that although the Lord Jesus receives the spirits and souls of the believers, He does not necessarily place them in a heavenly mansion. For example, when I return money to you and you receive it, instead of putting it in your pocket, you may deposit it in the bank. Ecclesiastes 12:7 indicates that the body comes out of the earth and naturally returns to the earth. However, since the spirit

了的时候，不能留在物质的世界里，所以归到神那属灵的世界去。虽然是归给神，但神怎样安排，怎样安放，那是很有讲究的。

以上所引几处都是旧约的话，我们可以照样引旧约的人物为例，来说明已死信徒的灵与魂乃是归到阴间。如亚伯拉罕、以撒和雅各，他们的灵与魂的确是归给神，但创世记清楚告诉我们，他们的灵与魂乃是在阴间。

复活 穿上荣耀的身体

人的灵与魂乃是人的本身，人的身体像一件衣服，这在林后五章说得很清楚。人的灵与魂有身体穿着，若是没有身体，人就是赤身露体的。今天，若是有一个没有穿衣服，就跑到我们中间，相信我们见都不敢见。甚至我们会想，这个人是不是犯了神经病，不正常了。我们都很喜爱保罗，但若是保罗的灵与魂来到这里，我们敢和他握手么？恐怕我们大家都要吓跑了。为什么呢？因为那不是个正常的光景。信徒死了，灵与魂和身体分开，身上有一个很大的死字。这个死比罪更污秽。任何死的光景，都不能带到神面前；神是活人的神，不是死人的神。任何死了的人，都必须等到复活，灵与魂穿上身体，衣冠整齐，才能到神面前。

旧约明说，人到圣所事奉神，必须穿戴整齐，不能赤身露体，不能有死亡的情形在身上；（参出二八 40～43；）因为“死”是不能带到神的居所里的。因此，凡是得救死了的人，也不能到天上神的居所去；所以神就把他们的灵与魂，摆在阴间乐园的地方，叫他们在那里安息等候。等候什么？等候复活。一旦复活，他们的灵与魂就穿上身体，死就被吞灭了；他们身上那个赤身的光景，也就没有了。这时，他们要穿上荣耀的身体，整整齐齐、大大方方的，进到神的居所，就是神永远的国。

and soul are given by God, when the believers die, their spirits and souls cannot remain in the material world and must therefore return to God's spiritual world. Although they return to God, there are particular details in regard to how He arranges for them and where He puts them.

The passages quoted above are all from the Old Testament. We can also use the Old Testament saints as examples to illustrate that the spirits and souls of the dead believers went to Sheol. The spirits and souls of people like Abraham, Isaac, and Jacob indeed returned to God, but Genesis clearly tells us that their spirits and souls are in Sheol.

BEING CLOTHED WITH THE GLORIFIED BODY IN RESURRECTION

The spirit and soul of a person are the person himself, and a person's body is like his clothing, which is clearly shown in 2 Corinthians 5. Man's spirit and soul are clothed with the body, without which man is naked. If someone today came into our midst unclothed, I believe we would not even dare to look at him. We may even wonder if this person had become insane and abnormal. We all love the apostle Paul, but if Paul's spirit and soul were here without his body, would we dare to shake hands with him? I am afraid we would all be scared away. We would be scared because he would be in an abnormal condition. When a believer dies, his spirit and soul are separated from his body, and death is written all over him. Death is even filthier than sin. Nothing of death can be brought before God because God is the God of the living, not of the dead. Every dead person must wait until resurrection when his spirit and soul will be properly clothed with the body before he can come to God.

The Old Testament explicitly says that when a person came to serve God in the Holy Place, he had to be properly dressed. He could not be naked or have any condition of death upon him (cf. Exo. 28:40-43), because death could not be brought into God's dwelling place. When those who have been saved die, they also cannot go to God's dwelling place in the heavens. God therefore puts their spirits and souls in the Paradise in Hades so that they may rest and wait there. What are they waiting for? They are waiting for the resurrection. Once they are resurrected, their spirits and souls will be clothed with their bodies, and death will be swallowed up. Thus, their naked condition will also be gone. At that time they will be clothed with glorified bodies to enter properly and appropriately into God's dwelling place, that is, God's eternal kingdom.

第二篇

在新耶路撒冷里， 蒙恩的人完满得着神所应许的

信徒死后， 不是到神所居住的三层天

说到“天堂”与阴间的问题，一般人所根据的圣经，常常不够准确。他们说主升天之后，阴间的乐园也搬到天上去；所以，主死而复活以后，那些死了之信徒的灵魂，也就到“天堂”去了。在前一篇信息中，我们把他们所根据的圣经，差不多都查读过了；结果没有一处圣经明言，都是他们的推论。所以，我们要继续查读几处圣经，来看历代死了的信徒，他们的灵魂（指灵与魂）到哪里去了。

约翰三章十三节，这是主耶稣说的话：“除了从天降下仍旧在天的人子，没有人升过天。”这是主在地上作人子时所说的话。换言之，主当初在地上时，就说过没有一个人升过天。这意思是告诉我们，旧约那些死了的圣徒，他们的灵魂并没有升到天上；因为除祂以外，没有人升过天。所以，这话也证明一般人的观念，是不正确的。尽管有人说，旧约的以诺和以利亚，被神接到天上去，所以他们二人是被接到神所居住的那个天；然而，主在约翰三章这里所说的话，证明那样的推论是不准确的。以诺和以利亚是被神从地上接去了，但到底神把他们放在哪里，我们不得而知。

从约翰三章十三节的话看来，可以确定的是，神并没有把这二人放在神所居住的地方。我们已经说过，神所居住的地方乃是第三层天。主在约翰三章这里说，没有人升过天，这个天是指神所居住的第三层天；因为主是从那里降下来的。既是主从那里降下来的天，这个天就是神所居住的天。主说，到祂降下来的时候，从来没有人进到这个天里去。这就是说，以诺和以利亚，也没有升到这个天去。

CHAPTER TWO

THE SAVED ONES RECEIVING THE PROMISE OF GOD IN FULL IN THE NEW JERUSALEM

AFTER DEATH THE BELIEVERS NOT GOING TO THE THIRD HEAVEN WHERE GOD DWELLS

When people speak of heaven and Hades, they often base their speaking on verses that are inaccurately used. Many people say that after the Lord ascended to heaven, the Paradise of Hades was also moved to heaven. Based upon this, they conclude that ever since the Lord's death and resurrection, the souls and spirits of dead believers also go to heaven. In the previous message we studied almost all the verses that these ones use as their basis. As a result, we found that not one of these verses clearly states that the souls and spirits of dead believers go to heaven. We saw that this argument is based merely on inferences. Therefore, we must continue to search the Scriptures to see where the spirits and souls of dead believers go.

John 3:13, which was spoken by the Lord Jesus while He was on the earth as the Son of Man, says, "And no one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven." While the Lord was on the earth, He said that no one had ascended to heaven. This indicates that all the spirits and souls of the saints who died in the Old Testament did not go to heaven, because no one other than the Lord had ever ascended to heaven. These words prove that the concept commonly held by many people concerning heaven is incorrect. Some people may point out that Enoch and Elijah were taken by God and that they must have been taken to heaven where God dwells. But the Lord's words in John 3 prove that such an inference is not accurate. Enoch and Elijah were taken by God from the earth, but where God put them is not for us to know.

From John 3:13 we can see that God did not put the spirits and souls of these two men in the place where He dwells. We have already said that God's dwelling place is the third heaven. The Lord said in verse 13 that no one has ascended into heaven. Heaven in this verse refers to the third heaven where God dwells, because that is the place that the Lord descended from. Since this is the heaven from which the Lord descended, this is also the heaven where God dwells. The Lord said that up to that point no one had entered into heaven. This tells us that neither Enoch nor Elijah ascended to heaven.

信徒死后到阴间

那么，神把他们放在什么地方呢？有人就说，若不是放在神所住的第三层天，还会放在哪里？然而主明明的说，除了人子以外，没有人升过天；这表示以诺和以利亚，并没有到过神所住的第三层天。这样看来，足以证明，除了神所居住的第三层天外，还有其他的部分；神定规是把以诺和以利亚，放在那个地方。无论如何，绝不是放在神所居住的第三层天；这是圣经明说的。

行传二章三十一至三十二节，是讲主耶稣的复活，记载大卫在诗篇十六篇的预言，说，主到了阴间以后，神又叫祂复活，从阴间出来。行传二章三十一节说，大卫“就预先看明这事，讲论基督复活说，祂的灵魂，不撇在阴间，〔原文无“的灵魂”，〕祂的肉身，也不见朽坏”。这里有两个意思。第一个意思是，主定规下了阴间，若没有下阴间，就无须说不撇在阴间。第二个意思是，主复活之后，就要从阴间出来；因为只有从阴间出来，才能不撇在阴间。

在诗篇里，大卫预言主的身体在祂死后并不见朽坏；这是证明主死后不久必定复活。如果过三个月、一年才复活，这个身体必然朽坏。主死后仅仅三天，就复活了；所以祂的身体不见朽坏。行传二章三十二节说，“这耶稣，神已经叫祂复活了。”从上下文看，复活乃是包含灵魂从阴间出来，身体从坟墓出来。主耶稣复活了，就升到天上。在约翰三章，我们清楚看见，主在地上时，没有一个人升过天，直到主耶稣复活后，只有一个人升到天上，就是拿撒勒人耶稣。

阴间分两部分

司可福圣经在路加十六章二十三节，对于“阴间”有一段注解，说到主耶稣还没有升天之前，阴间分二部分。一部分是那些没有得救的灵魂所在的地方，是个痛苦的地方，就是财主所在的地方。第二部分，是得救的灵魂所在的地方，就是主耶稣对那位十字架上的强盗所说的乐园，也就是拉撒路所在的亚伯拉罕的怀中。司可福先生这样解释是合乎圣经的，一点也没有问题。

BELIEVERS GOING TO HADES AFTER DEATH

If this is true, then where did God put them? If they were not put in the third heaven where God dwells, where else could they have been put? The Lord clearly said that no one other than the Son of Man had ever ascended into heaven. This indicates that Enoch and Elijah never went to the third heaven where God dwells. This amply proves that there must be another place besides the third heaven where God is. It is in this other place that God must have placed Enoch and Elijah. In any case, the Bible clearly indicates that they were not put in the third heaven where God dwells.

Acts 2:31 through 32 speaks of the resurrection of the Lord Jesus. This was prophesied in Psalm 16, one of David's psalms, which prophesied that after the Lord went to Hades, God would cause Him to rise and come out of Hades. Acts 2:31 says that David, "seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption." There are two points of significance here. First, the Lord must have descended to Hades, because if He had not, it would have been unnecessary to say that He would not be abandoned to Hades. Second, in His resurrection the Lord must have come out of Hades. Only by coming out of Hades could the word concerning His not being abandoned to Hades be fulfilled.

In Psalm 16 David prophesied that the Lord's body would not see corruption after death. This was a proof that the Lord would be resurrected soon after His death. If He had been raised after three months or one year, His body would have been corrupted. Instead, only three days after His death He was resurrected. Therefore, His body did not see corruption. Acts 2:32 says, "This Jesus God has raised up." From the context we can see that the resurrection includes the spirit and soul coming out from Hades and the body coming out from the tomb. After the Lord Jesus resurrected, He ascended to heaven. From John 3 we can clearly see that at the time the Lord was on the earth no one had ascended to heaven. Only after the Lord Jesus resurrected could one say that a man had ascended to heaven, and that man was Jesus the Nazarene.

TWO PARTS OF HADES

In the Scofield Reference Bible there is a footnote for Luke 16:23 regarding Hades. This footnote says that before the Lord Jesus ascended, Hades had two parts. One part was the place for the spirits and souls of the unsaved people. This is the place of torment where the rich man was. The second part was the place for the spirits and souls of the saved ones, which the Lord Jesus called Paradise in speaking to the thief on the cross and which was also the place where Lazarus was in the bosom of Abraham. This explanation by Scofield is biblical and correct. There is no problem with this explanation.

这样看来，阴间的确分为两部分；一部分是财主所在的火焰，另一部分是拉撒路所在的亚伯拉罕的胸怀，就是得安慰、快乐的地方。路加另称那里作乐园，是历代得救的人死后灵魂所在、得安息的地方。这是非常合乎圣经的。然而，司可福先生清楚的强调说，到主耶稣复活升天之后，阴间的乐园就改变了；主耶稣升天时，把阴间的乐园，和旧约得救圣徒的灵魂，一齐带到天上了。换句话说，司可福先生认为，主耶稣在升天时，把阴间的乐园，以及乐园里的灵魂，都搬到三层天了。他甚至引林后十二章所说的乐园，证明阴间的乐园已经搬到三层天。我们在前一篇文章信息已经说过，林后十二章不是证明乐园在三层天，反而指出乐园和三层天，乃是两个相对的地方。主耶稣复活升天时，阴间的乐园并没有搬家；直到今天乐园还在阴间，旧约得救圣徒的灵魂，还在阴间的乐园，等候复活。

只有主耶稣一人 复活升天

行传二章三十四节说，“大卫并没有升到天上。”这话是彼得在主耶稣升天之后，五旬节那一天说的。司可福先生说，主耶稣在升天时，把旧约得救的灵魂，也带到天上去了。我们相信在那些得救的灵魂中，必定有大卫。如果照司可福先生的说法，五旬节那天，大卫必定是到天上去了。然而五旬节那天，彼得被圣灵感动，站起来说，“大卫并没有升到天上。”司可福先生说，在主耶稣升天时，大卫也升到天上去了；但彼得在五旬节那天说，大卫还没有升到天上。大卫却预言说，基督从死里复活，升到天上，就坐在神的右边。从行传二章看来，到主耶稣复活升天以后，旧约圣徒的灵魂并没有升天，只有主耶稣自己，一个人复活升天。这是很清楚的。

我们都必须牢记这处经节：“大卫并没有升到天上。”若有什么人再说，主耶稣复活升天时，把旧约的圣徒搬到天上去了，我们最好把行传二章三十四节读给他听。告诉他：“大卫并没有升到天上。”然后再读希伯来十一章十节，说到亚伯拉罕等候那座有根基的城，就是神所经营所建造的。十六节：“他们却羡慕一个更美的家乡，就是在天上的；所以神

According to what we have seen, Hades definitely has two parts. One part is the place of flames where the rich man was, and the other is the place of comfort and joy where Lazarus was in the bosom of Abraham. Luke also calls this place Paradise, the place where the spirits and souls of the saved ones in past generations are resting. This is very much in accordance with the Bible. However, Mr. Scofield clearly emphasizes that after the Lord Jesus' resurrection and ascension, there was a change related to the Paradise of Hades. He said that when the Lord Jesus ascended, He brought Paradise, along with the spirits and souls of the saved saints in the Old Testament, to heaven. In other words, Mr. Scofield believed that when the Lord ascended, He also transferred the Paradise of Hades with the spirits and souls that were in it to the third heaven. He even uses the Paradise mentioned in 2 Corinthians 12:4 to indicate that Paradise was moved to the third heaven. We have already seen in the previous message that 2 Corinthians 12 does not prove that Paradise is in the third heaven. On the contrary, it shows us that Paradise and the third heaven are two different places. When the Lord Jesus resurrected and ascended, the Paradise of Hades did not move to a different place. Paradise is still in Hades, and the spirits and souls of the Old Testament saints are still in the Paradise of Hades waiting for resurrection.

THE LORD JESUS ALONE HAVING RESURRECTED AND ASCENDED

Acts 2:34 says, "David did not ascend into the heavens." These words were spoken by Peter on the day of Pentecost after the Lord Jesus had ascended. Mr. Scofield says that when the Lord Jesus ascended to the heavens, He brought with Him the saved souls and spirits of the Old Testament saints. We believe that David is among the saved souls and spirits of the Old Testament saints. Then, according to Mr. Scofield's view, on the day of Pentecost David should have been in heaven. But on the day of Pentecost, Peter, having been inspired by the Holy Spirit, stood up and said, "David did not ascend into the heavens." Mr. Scofield says that when the Lord Jesus ascended to the heavens, David also ascended. But on the day of Pentecost, Peter said that David did not ascend into the heavens. David prophesied that when Christ resurrected and ascended to the heavens, He would sit on the right hand of God. According to Acts 2, after the Lord Jesus resurrected and ascended, the souls and spirits of the Old Testament saints did not ascend to the heavens. Only the Lord Jesus Himself resurrected and ascended. This is very clear.

We must always remember Acts 2:34, which says, "David did not ascend into the heavens." If anyone tells us that the Lord Jesus brought the souls and spirits of the Old Testament saints to the heavens in His ascension, we can read Acts 2:34 to him and tell him, "David did not ascend into the heavens." Then we can read Hebrews 11:10, which says that Abraham waited for the city with foundations, whose Architect and Builder is God. Verse 16 says, "They long after a better country, that is, a heavenly one. Therefore God

被称为他们的神，并不以为耻；因为祂已经给他们预备了一座城。”所有读经的人都承认，亚伯拉罕所等候的，也就是神所应许给他的那座城，乃是指着属天的新耶路撒冷说的。

亚伯拉罕所盼望一座属天的城，就是新耶路撒冷。在前一篇信息，我们已经看见，亚伯拉罕、以撒、雅各，他们死了以后，他们的灵魂下到阴间，并没有上到天上；所以主耶稣在地上时，才说没有人升到天上。到了行传二章五旬节时，彼得也说大卫没有升到天上。若是司可福的主张是对的，到了希伯来书时，亚伯拉罕就必定是到了天上的圣城耶路撒冷。司可福说，基督在复活升天时，把旧约的灵魂都搬到天上了，也就是把他们带到天上，把他们带到新耶路撒冷了。换句话说，亚伯拉罕也已经得着他所仰望的城；他得着他所盼望的，也就是得着神所应许的了。然而，希伯来十一章三十九节说，“这些人都是因信得了美好的证据，却仍未得着所应许的。”

所有得救的信徒， 要一起进入新耶路撒冷

希伯来十一章是一气呵成的，讲到许多有信心盼望得着神应许的人。“这些人”包括第二节到三十八节所提到的人，亚伯拉罕当然也在内。亚伯拉罕这些人怎样呢？他们都是因信得了美好的证据，却仍未得着神所应许的。亚伯拉罕得着他所盼望的圣城新耶路撒冷了么？亚伯拉罕得着神所应许的那座城了么？三十九节说得很清楚，这些人并没有得着神所应许的。亚伯拉罕今天还在阴间的乐园里盼望、等候。他要到什么时候，才能得着神所应许的那一座城呢？四十节说，“因为神给我们预备了更美的事，叫他们若不与我们同得，就不能完全。”

这是圣经的话，亚伯拉罕不会比我们先进那座城；他乃是在那里等候我们。阴间的乐园，是得救的人死后所去的地方，是死了一个才进去一个；但圣城新耶路撒冷，却不是一个一个进去的，乃是集体的进去。旧约的圣徒死了，不能立刻就进圣城；他们必须要等新约的圣徒。凡认识圣经，读过希伯来十一章的人都承认，旧约圣徒虽然得救比我们早，但要进新耶路撒冷，却一点也不能早于我们；因为神要他们等候新约的我们。

is not ashamed of them, to be called their God, for He has prepared a city for them.” Most Bible readers agree that what Abraham waited for was the city God had promised him—the heavenly New Jerusalem.

Abraham still longs for the heavenly city, which is the New Jerusalem. In the previous message we saw that after their death the souls and spirits of Abraham, Isaac, and Jacob went to Hades, not to heaven. Therefore, when the Lord was on the earth, He said that no one had ascended into heaven. On the day of Pentecost in Acts 2, Peter also said that David did not ascend to the heavens. If what Mr. Scofield believed is right, then in Hebrews, Abraham should have already been in the holy city, the Jerusalem in the heavens. Mr. Scofield said that when Christ resurrected and ascended, He transferred the spirits and souls of the Old Testament saints to the heavens. Mr. Scofield believed that the Lord brought them into the heavens, into the New Jerusalem. Consequently, Abraham should have already obtained the city that he longs for and that God has promised him. However, Hebrews 11:39 says, “And these all, having obtained a good testimony through their faith, did not obtain the promise.”

ALL THE BELIEVERS ENTERING INTO THE NEW JERUSALEM TOGETHER

Hebrews 11 was written with a single line of thought. It speaks of many who believed in and hoped to obtain God's promise. This group of people, mentioned in verses 2 through 38, includes Abraham. What happened to Abraham and these men? Through faith they all received a good testimony, but they did not obtain the promise. Did Abraham obtain the holy city New Jerusalem that he longed for? Did Abraham receive the city that God had promised him? Verse 39 says very clearly that these ones did not obtain God's promise. Today Abraham is still hoping and waiting in Paradise in Hades. When will he receive the city God promised him? Verse 40 says, “Because God has provided something better for us, so that apart from us they would not be made perfect.”

This is the word of the Bible. Abraham will not enter into the city before us. He is waiting for us in Paradise. The Paradise of Hades is where those who have been saved go after death. As each one dies, each one enters into it. On the other hand, the holy city New Jerusalem is not a place that we enter one by one but a place that we enter in a corporate way. The Old Testament saints could not enter into the holy city immediately after their death. They must wait for the New Testament saints. All those who know the Bible and have read Hebrews 11 recognize that although the Old Testament saints were saved before us, they cannot enter into the New Jerusalem earlier than we do. God wants them to wait for us who are in the New Testament age.

严格说来，神在亚伯拉罕、以撒、雅各身上的工作，还没有完成。怎么说呢？因为亚伯拉罕、以撒、雅各，都还没有复活，他们的身体还在坟墓里；他们身上还有一种光景，没有让神作完全。他们是死了的人；不管他们多爱主、多属灵，至今他们仍在死底下，他们身上还有一个死。这个“死”到什么时候才解决呢？乃是到神在历世历代圣徒身上的工作完成时。到那时，神就叫主耶稣再来，把死了的信徒都复活起来。那时，神在亚伯拉罕、以撒、雅各身上的工作，才作完成。同时，神在我们这些人身上的工作，也作完成了。换言之，他们与我们到复活的时候，神在我们身上的工作，就都作完全了；我们与他们，他们与我们，就要同时进入新耶路撒冷。

今天一个圣徒死了，他身上还有尚未解决的问题，至少还有死亡的问题没有解决。这问题没有解决之前，神就先把这些灵魂摆在阴间的乐园。这乐园并不是得救之人永远的住处，不过是所有得救的人死了以后，还没有进新耶路撒冷之先，他们的灵魂暂时寄存的地方。所以，直到今天，亚伯拉罕还在阴间的乐园，并没有进到他所盼望的圣城；他还在乐园等候神所应许的。照着神的定规，神是要旧约的圣徒，和今天新约的圣徒，一同进入圣城新耶路撒冷。这是主在希伯来十一章所清楚启示的。

照着神的计划和安排，今天信徒死了，他们的灵魂不是进了圣城新耶路撒冷，而是在阴间的乐园。照神的计划来说，计划还没有成功；照神的预备来说，预备还没有完成；照时间来说，时间还没有来到；照人数来说，人数还没有齐全；照神在圣徒身上的工作来说，工作还没有作完；所以，还必须忍耐等候。故此，神只好把死了信徒的灵魂，暂时放在乐园，要他们在那里等候。从希伯来十一章，我们可以知道，亚伯拉罕在那里，雅各在那里，约瑟在那里，摩西也在那里，这些人都在那里。当然，我们若去读马太十七章，会看见摩西和以利亚，这有另外的讲究。因为在神的计划、神的工作里，有许多的安排，许多的讲究，并非我们所想的那么简单。然而无论如何，当复活的日子还没有来到，死了之圣徒的灵魂就都暂时寄存在乐园里。时候不到，条件不够，是无法进入新耶路撒冷的。

Strictly speaking, God has not finished His work on Abraham, Isaac, and Jacob. How can we say this? We can say this because Abraham, Isaac, and Jacob have not resurrected, that is, their bodies are still in the tomb. God's work with regard to their bodies has not yet been completed. They are dead people. Regardless of how much they loved the Lord or how spiritual they may have been, they are still under death. Death is still in their bodies. When will this problem of death be resolved? This problem will be resolved when God finishes His work in all the saints throughout the ages and generations. When God causes the Lord Jesus to return, and when all the dead saints are resurrected, then the work of God on Abraham, Isaac, and Jacob will be finished. At the same time, the work of God in us will also be completed. In other words, when they and we are resurrected, God's work on them and on us will be completed. They and we, we and they, will enter into the New Jerusalem together and at the same time.

Today when a saint dies, there is still one problem that remains unresolved—the problem of death. Before this problem is solved, God places these spirits and souls in the Paradise of Hades. This Paradise is not the eternal dwelling place of those who have been saved. It is only a temporary shelter for the spirits and souls of the saved ones after they die and before they enter into the New Jerusalem. Therefore, today Abraham is still in the Paradise of Hades and has not entered into the holy city that he longed for. He is still in Paradise, waiting for what God promised him. According to God's ordination, the Old Testament saints and the New Testament saints are to enter into the New Jerusalem together. This is what the Lord clearly revealed in Hebrews 11.

According to God's plan and arrangement, when a saint dies, his spirit and soul do not go into the holy city New Jerusalem but into the Paradise of Hades. God's plan has not been fulfilled yet, His preparation has not been completed yet, the time has not yet come, the required number of saints has not yet been reached, and God's work in the saints has not yet been fully accomplished. Therefore, there must be a period of waiting with patience. Thus, God temporarily keeps the dead saints' spirits and souls in Paradise where they must wait. From Hebrews 11 we can see that Abraham, Jacob, Joseph, and Moses are all there. Of course, if we read Matthew 17, we can see that there is another arrangement for Moses and Elijah. In God's plan and work there are many arrangements and considerations. It is not as simple as we may think. Nevertheless, until the day of resurrection arrives, the spirits and souls of the dead saints will be temporarily kept in Paradise. No one can enter into the New Jerusalem before the appointed time or before all the requirements are met.

得救的人要进圣城， 必须是个完整、毫无问题的人

或者有人说，马太二十七章说到主耶稣复活时，有一班旧约圣徒也从坟墓里出来，并且进到地上的耶路撒冷，向许多人显现。（52～53。）那些死了的信徒，复活到哪里去了呢？我们只能说，我们不知道，因为新约里没有明说，我们也不必太过推断。不过，照旧约的预表看，利未记二十三章十节告诉我们，在初熟节的时候，神要以色列人献一捆初熟的庄稼。在圣经里，初熟节乃是预表基督复活的那一天，因为初熟节过后五十天就是五旬节。五旬节是预表行传二章，圣灵降临的那一天。初熟节是主耶稣复活那一天，献给神的庄稼不是一根，乃是一捆。如果是一根，那仅是主耶稣一个人复活了。因着是一捆庄稼，所以不仅是指主耶稣一人，乃是包括马太二十七章，那些从坟墓里出来的圣徒，他们和主耶稣一同作了初熟的果子，初熟的庄稼。然而，到底他们被神摆在什么地方，我们很难读出来，我们不敢断定。

简单的说，得救的人要进到神的居所，必须是成熟的，是灵、魂、身体复活的完整的人，而不能是个灵魂脱下，身体还没有复活的人。死了的灵魂必须复活，穿上身体，才是一个完整的人。这样一个完整的人，才能进到神面前。即使是主耶稣死了，祂的灵魂都不直接到天上去；祂的灵魂也得先进到阴间的乐园，等到复活那一天，祂的灵魂再穿上祂的身体，祂才能升到天上去见神。

想想看，难道圣徒死了，不必复活，也不必穿上身体，光溜溜的灵魂，就能跑到天上去见神？若是保罗的灵魂，今天来到我们中间；若是他没有身体，只有灵魂来到我们这里，我们众人岂不都要吓倒了！一个没有穿上身体的灵魂，就好比一个没有穿衣服的人一样。

林后五章明说，身体就是一件衣服。（1～4。）我们不是仅仅要脱去这个身体，我们乃是要穿上那个身体。保罗说，我们若是穿上那一个身体，倘若被神遇着的时候，我们就不至于赤身了。换句话说，我们脱去这个身体，就是

THE SAVED ONES NEEDING TO BE COMPLETE AND WITHOUT ANY PROBLEMS TO ENTER INTO THE HOLY CITY

In Matthew 27, when the Lord Jesus resurrected, there were some Old Testament saints who came out of the tombs, entered into the earthly city of Jerusalem, and appeared to many people (vv. 52-53). Where did those dead saints go after they resurrected? We can only say that we do not know because the New Testament does not clearly tell us this, and we do not want to assume too much. However, the day of Christ's resurrection is typified by the Feast of the Firstfruits (Lev. 23:10), because the Feast of the Firstfruits was fifty days prior to the day of Pentecost, and it was on this day that the Holy Spirit descended in Acts 2. In the Old Testament during the Feast of the Firstfruits, God required the Israelites to offer a sheaf of the firstfruits of their produce. The produce that was offered was a sheaf, not merely one stalk. If the offering had been only one stalk, then this would have indicated that the Lord Jesus was going to be resurrected alone. However, the fact that the offering was a sheaf of firstfruits, indicated that besides the Lord Jesus, the saints who came out from the tombs in Matthew 27 would also be resurrected. They became the firstfruits of the harvest along with the Lord Jesus. However, where God placed them after they resurrected is difficult to determine from the Word, and we dare not draw any conclusions.

In simple terms, in order for a saved one to enter into God's dwelling place, he must be mature, and he must be a complete person with his spirit, soul, and body in resurrection. He cannot be one whose spirit and soul have been separated from the body and whose body has not yet been resurrected. The spirit and soul of a dead person must be clothed with the body in resurrection to form a complete person. Only such a complete person is qualified to come before God's presence. Even when the Lord Jesus died, His spirit and soul did not go directly to heaven. His spirit and soul went to the Paradise of Hades first. Only on the day of resurrection, after His spirit and soul had put on His body again, did He ascend to heaven to meet God.

Do you think that after the saints die, they can immediately go to heaven to meet God in a state of nakedness, without resurrecting and putting on the body? Suppose that today Paul's spirit and soul came to visit us. If he had no body and only his spirit and soul came to us, would we not be frightened? The spirit and soul without the body is like a person without any clothing.

Second Corinthians 5 clearly says that the body is like our clothing (vv. 1-4). Not only will we be unclothed of this body, but we will eventually be clothed with a transfigured body. Paul says that if we are clothed with that body, we will not be found naked when we meet God. In other words, suppose we are unclothed of this body, that is, we die. If

死了，但还没有穿上那个身体，就是还没有复活，若是给神遇见，我们就是赤身露体了。这是使徒的意思；林后五章读来读去，就是这个意思。第一，在这个卑贱的身体里，我们不能去见神。第二，即使我们脱去了这个卑贱的身体，也不能去见神；因为那样，我们就是赤身露体的。必须等到我们穿上那一个身体，就是复活的身体，变化的身体，荣耀的身体，我们才不至于赤身露体，我们才能见神。

这给我们一个原则，就是一个得救的人，要到天上的神那里，和神同住，他必须是个完整、毫无问题的人。一个得救的人死了，他的灵魂脱开身体，有一个死的问题在他身上；这个死的问题没有解决，他的灵魂就还是赤身的。这样一个人怎能到神的居所和神同住？所以，只好把他暂时摆在阴间的乐园，在那里等候。好比，我们去探访你，你正好在洗澡。这时，你是不是要我们等一等，等你在那个小浴室里，洗好澡，穿好衣服，然后你才能出来，和我们大家在一起。若是你听见我们来了，就从小房间出来，衣服也没穿，我们当然都给吓走了；需要等你穿好衣服，我们再见面。

圣经里关于人 最终结局的思路

这就是圣经的思路；神的确定规我们得救的人，都进“大客厅”，但需要我们衣冠整齐，是个完整的人。当我们死了的时候，还没有被提，也没有复活，我们的灵魂离开身体，是一个赤身的灵魂，带着死亡的光景，有一个很大的“死”，一个死的事实在我们身上。试想神能让这样一个赤身的灵魂，还背着一个极大的“死”，到天上祂的居所，和祂同在么？当然不能。神怎么作呢？对那些早得救、早成熟、早死的人，神的心意乃是说，“你们在地上受苦受得够多了，试炼也够多了，痛苦也够多了，现在，我要把你们的灵魂，摆在亚伯拉罕怀中，你们在那里安息，在那里得安慰，在那里安心等候我的工作完成。我还要在许多人身作工，等我把他们都作完了，时日也满足了，一切条件都够了。到那一天，圣城新耶路撒冷要显出来，你们这历代蒙恩的人，个个都是灵魂穿着身体，就是复活变化荣耀的身体，你们要这样衣冠整齐，完完整整的，和我一同住在永远的居所。”这是圣经的思路。

we meet God without being clothed with a transfigured body, that is, if we are not yet resurrected, we will be naked. This is what the apostle means. No matter how many times we read 2 Corinthians 5, it will always have this meaning. First, we cannot meet God in this body of humiliation. Second, even if we were unclothed of this body of humiliation, we still would not be able to meet God because we would be naked. Only when we are clothed with that body—the resurrected, transfigured, and glorified body—will we no longer be naked. Then we will be able to meet God.

This shows us a principle. For a person who has been saved to go to God in the heavens and to be with God, he must be complete and without any problems. If a saved person dies, and his spirit and soul leave his body, there is still the problem of death in him. As long as this problem of death is not solved, his spirit and soul are still naked. How can such a person go to the dwelling place of God and dwell with Him? Therefore, he must be temporarily placed in the Paradise of Hades to wait there. As an illustration, suppose we come to visit you as you are taking a bath. At such a time, surely you would want us to wait outside until you finished taking your bath in the bathroom, put on some clothes, and could come out to the living room to meet us. If you heard us come and immediately came out from your bathroom without putting on any clothes, we would run away in fright. We must wait until you put on your clothes before we can meet you.

THE THOUGHT IN THE BIBLE REGARDING MAN'S FINAL END

The thought in the Bible is that God has definitely ordained that those who have been saved would enter into the “living room,” but they must first be properly clothed and complete. When a saint dies, before the time of rapture and resurrection, his spirit and soul leaves his body and becomes naked, having the condition of death. A big mark of death, the fact of death, is on him. Do you think that God would let such a naked spirit and soul, bearing a big mark of death, go to the heavens where His dwelling place is to be with Him? Of course He would not allow this. So what does God do? God does have a heart's desire for those who are saved, who mature, and who die early. God seems to tell such a one, “You have had enough suffering, trials, and pains on the earth. Now I will put your spirit and soul in the bosom of Abraham. There you can rest, be comforted, and wait in peace until I finish My work. I still need to work in many people. You must wait until My work is finished, the days are fulfilled, and all the requirements are met. On that day when the holy city New Jerusalem is manifested, all the spirits and souls of those who have been saved throughout the generations will put on resurrected, transformed, and glorified bodies. You will be properly clothed and complete, and you will live with Me in the eternal dwelling place.” This is the thought of the Bible.

死了的信徒在阴间的乐园里 安息等候

然而，这里还有一个问题：直到今天，那些死了的信徒，他们的灵魂在什么地方？启示录六章九节说，“揭开第五印的时候，我看见在祭坛底下，有为神的道，并为作见证，被杀之人的灵魂。”这里的“灵魂”，原文是魂。第五印靠近第六印，到了第六印，就近乎天地末日了；因为在第六印里，天地日月都改变了形状。所以，第五印是靠近天地末日的时候了。被杀之人的魂，包括旧约、新约一切为主殉道的人，当然彼得、保罗都在内。这些灵魂大声喊着说，“圣洁真实的主啊，你不审判住在地上的人给我们伸流血的冤，要等到几时呢？”（10。）于是有白衣赐给他们各人；又有话对他们说，“还要安息片时。”（11。）这个“安息”用得实在好，证明他们在那里是得安慰的；他们是在亚伯拉罕怀里，安息片时。这个“片时”也证明，天地末日快要到了。

主要那些殉道圣徒的魂安息等候片时，他们到底在什么地方呢？在祭坛底下。这里的祭坛，有旧约作预表。按旧约的预表说，祭坛是在外院子，不是在圣所或至圣所里。所有读经的人都承认，至圣所乃是预表天，外院子是预表地，祭坛是在地上成功的东西。旧约的祭坛就是新约的十字架，十字架不是天上的东西，十字架乃是立在地上，在耶路撒冷城外山上的。这就是说，祭坛是地上的东西。那么，在祭坛底下是什么意思？在祭坛底下，就是在地底下。那些殉道圣徒的魂，是在祭坛底下喊冤，就是在地底下阴间的乐园里。

那些殉道圣徒的魂，不仅在主耶稣复活升天时，没有升到天上，就是到了第五印，主快要再来时，他们的魂都还在祭坛底下，在阴间的乐园里。如果他们已经到了天上，到了圣城，他们就不必喊冤了。因为他们还没有得着他们所盼望、所相信的，所以他们在那里着急。因此，主对他们说，要他们再安息等候片时。这清楚给我们看见，旧约、新约历代为主死了的圣徒，他们的魂都在祭坛底下，就是在地下阴间的乐园里，享受安息。

THE DEAD BELIEVERS RESTING AND WAITING IN THE PARADISE OF HADES

However, there is another problem—where are the spirits and souls of the dead believers? Revelation 6:9 says, “And when He opened the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God and because of the testimony which they had.” The opening of the fifth seal is closely followed by the opening of the sixth seal and is very close to the end of this age. In the sixth seal the heaven and earth and the moon and the sun are changed. So the fifth seal is close to the end of this age. The souls of those who were slain include the Old Testament and New Testament martyrs, including Peter and Paul. These souls “cried with a loud voice, saying, How long, O Master, holy and true, will You not judge and avenge our blood on those who dwell on the earth? And to each of them was given a white robe; and it was said to them that they should rest yet a little while” (vv. 10-11). This word rest is a good translation. It proves that the souls of the martyred saints are being comforted and are resting a little while in the bosom of Abraham. The words a little while also prove that the end of this age is near.

Where are the souls of the martyred saints, those whom the Lord wants to rest a little while? They are under the altar. This altar is typified in the Old Testament. According to the Old Testament type, the altar was in the outer court, not in the Holy Place or in the Holy of Holies. Most Bible readers acknowledge that the Holy of Holies typifies heaven, the outer court typifies earth, and the activity at the altar typifies something that was accomplished on the earth. The altar in the Old Testament typifies the cross in the New Testament. The cross was not in the heavens but was erected on the earth, on top of a mountain outside Jerusalem. This tells us that the altar is something earthly. Then what does it mean to be underneath the altar? To be underneath the altar is to be underneath the earth.

The souls of the martyred saints are crying from underneath the altar, from the Paradise of Hades, which is underneath the earth. The souls of the martyred saints did not ascend to heaven at the time of the Lord Jesus’ ascension. Even at the opening of the fifth seal when the Lord’s return is imminent, their souls will still be underneath the altar in the Paradise of Hades. If they were already in heaven and in the holy city, they would not cry aloud. However, because they have not obtained what they hoped for and believed in, they are desperate. So the Lord tells them that they must rest a little while. This clearly shows us that the souls of all the saints who died for the Lord in the Old Testament and the New Testament are underneath the altar, that is, underneath the earth in the Paradise of Hades, enjoying rest.

林前三章十五节说，“虽然得救乃像从火里经过的一样。”天主教就是根据这节圣经，传讲炼狱。我们只能说，那个根据是完全不准确的。更正教却又有另一套的说法，就是所有死了的信徒，都上天堂。这是两个异端。天主教说，死了的灵魂到炼狱去受痛苦；更正教说，死了的灵魂就上天堂去享永福。这两个都是异端。按圣经的真理，任何一个蒙恩得救的人，不管是刚强或软弱，他只要是信主宝血救赎了他，死了之后，他的灵魂就到阴间的乐园。

在乐园里等候复活， 等候解决死、 成熟和审判的问题

到阴间的乐园作什么？等候复活；因为死的问题需要解决，生命成熟的问题，也需要解决。他们不是在乐园里受痛苦，乃是在乐园里安息等候；等候将来复活的问题、生命成熟的问题得解决，等候将来在基督的审判台前，是得赏赐或受刑罚。所以，得救的人死了，灵魂到乐园安息；但这不是说，一切问题都没有了。至少还有三类的问题需要解决，一是还要复活，二是还要成熟，三是还要经过基督审判台前得赏或受罚的审判。这些问题都解决了，然后才完完整整，毫无问题的进到神的居所。

今天死了就是死了，无事可作。一个蒙恩的人，是不必到火焰里去，因为他的罪主已经担当了，没有火焰的痛苦。然而，有些问题还没有解决；死没有解决，因为还没有复活，并且还有成熟的问题，审判得赏或受罚的问题。所以，他必须在阴间的乐园等候复活，等候解决成熟的问题，解决基督审判台前得赏或受罚的问题。

这些解决了之后，最终，他成为一个完整的人；那时，神在他身上的工作，才完全作完。到那一天，神才会把这入摆在祂的居所里。所以，更正教那个基督徒死了上天堂的说法，乃是不合真理的。基督徒死了之后，起码还有死的问题要解决；他们必须复活。他们还要在基督的审判台

First Corinthians 3:15 says, “He himself will be saved, yet so as through fire.” Catholicism teaches the concept of purgatory based on this verse. We can only say that this concept is absolutely inaccurate. Protestantism also incorrectly teaches that all the dead saints go to heaven. These are two erroneous teachings. Catholicism says that the spirits and souls of the dead go to purgatory to suffer, and Protestantism says that the spirits and souls of the dead go to heaven to enjoy eternal bliss. Both concepts are erroneous. According to the truth in the Bible, it does not matter whether a person who has been saved is strong or weak. As long as he has believed in the Lord’s saving precious blood, his spirit and soul will go to the Paradise in Hades when he dies.

WAITING IN PARADISE FOR RESURRECTION AND FOR THE RESOLUTION OF THE ISSUES OF DEATH, MATURITY, AND JUDGMENT

What are the saints doing in the Paradise of Hades? They are waiting for resurrection, because the issues of death and maturity in life must be resolved. They are not suffering in Paradise but are resting and waiting. They are waiting for the resurrection and for the issue of the maturity in life to be resolved. They are waiting to receive either reward or punishment before the judgment seat of Christ. Once a believer dies, his spirit and soul go to rest in Paradise. However, this does not mean that there are no more problems. There are at least three issues that must be resolved: resurrection, maturity in life, and the receiving of either reward or punishment before the judgment seat of Christ. Only after these issues are resolved can a believer enter into God’s dwelling place in completeness and without problems.

Today when someone dies, there is nothing that can be done about his death. If he is a saved person, he does not go into the flames of Hades because his sins have been borne by the Lord. He does not suffer by the fire. However, there are still some issues that remain unresolved. Death is an issue that still needs to be resolved because the resurrection has not occurred yet. Furthermore, there are the issues of the maturity in life and the receiving of either reward or punishment according to the Lord’s judgment. Therefore, the saved one must wait in the Paradise of Hades for the resurrection and for the resolving of the issues of the maturity in life and for the receiving of either reward or punishment before the judgment seat of Christ.

After these problems are solved, he will be a complete person. Then God’s work in him will be finished. On that day God will place him in His dwelling place. The teaching of Protestantism that a Christian goes to heaven after death is not according to the truth. After a Christian dies, he still has the problem of death and still needs to be resurrected. He also needs to pass through the judgment at the judgment seat of Christ to decide

前，经过一个审判，定规他们得赏赐或受刑罚。等这些都经过，都解决了，他们最终才在神面前，成为一个完整的人；神在他们身上的工作，才算完成。到那一天，圣城新耶路撒冷，才预备齐全；也是到那一天，在圣城中享永福的人位，也才得满足。那时，所有蒙恩得救的人，才得着历世历代所相信、所盼望的，才得着历世历代神所应许给蒙恩之人的。

那一天没有来到之前，信徒死了，他们的灵魂离开身体，乃是不正常的光景，所以，要暂时摆在乐园里安息，等候复活，穿上荣耀的身体。同时，我们可能还没有模成基督的形状，我们的生命还没有成熟，也可能我们在神面前不忠心，事奉祂还有很大的问题。这些都在于将来解决。等这些问题解决了，神的工作在我们身上才完全。那时，才是新耶路撒冷显出，我们和神永远同住的时候。

whether he will receive reward or punishment. After going through all these processes and resolving all these issues, he will finally be a complete person before God. The work of God in him will finally be considered complete. On that day the holy city New Jerusalem will finally be prepared and ready. Also on that day the people who will enter the holy city and enjoy the eternal blessing will be satisfied. At that time all those who have been saved will finally receive what they believed in and hoped for throughout the generations. They will receive what God promised them throughout the generations.

Before that day arrives, the dead saints are in an abnormal situation of having their spirits and souls separated from their bodies. Thus, they need to be temporarily placed in Paradise to rest and to wait for the resurrection and for their being clothed with a glorious body. At the same time, we still may not be conformed to Christ's image, we may not be mature in life, and we may not be faithful to God and may still have a big problem in serving Him. All these matters need to be taken care of in the future. When all these issues are resolved, then God's work on us will finally be finished. Only then will the New Jerusalem be manifested, and God and we will dwell together eternally.

第三篇

三个乐园为着三个时期

读经：创世记二章八节，九节下至十二节，启示录二十一章一节上，二至三节，十至十一节，十八至十九节上，二十一节，二十二章一至二节。

我们已经看过，直到主耶稣复活升天之后，信徒还没有升到天上去；并且启示录六章九节清楚的说，揭开第五印时，也就是主的再来近了的时候，那些殉道者的灵魂，还在祭坛底下，也就是在阴间的乐园。本篇信息，我们要在原则上来看，到底这个天上的新耶路撒冷，和阴间的乐园有什么样的讲究？我们要从圣经，找出一条一贯的线。

神为人预备住处

所有读经的人都承认，圣经起头的时候，在创世记，说到神为人预备了一个住处；（二 8；）圣经末了，在启示录，也给我们看见，神又为人预备了住处。（二一 2。）从圣经的起头到末了，都记载神为人所预备的住处。

两个乐园— 伊甸园与新耶路撒冷

神起初为人预备的那个住处，叫作伊甸园；末了的那个，圣经称作新耶路撒冷。“伊甸”这名就是快乐的意思，所以伊甸也就是乐园。末了的那个新耶路撒冷，在启示录二章开头也说，那是个乐园。创世记二章所说的那个乐园，里面有生命树；而启示录二十二章，给我们看见，生命树所在的地方就是新耶路撒冷。换句话说，创世记二章所说的乐园，就是启示录所说的新耶路撒冷。

这样看来，神起初为人预备的住处，是个乐园；神末了为人预备的住处，也是个乐园。两个都是快乐的地方，并且内容也有相同之处。最明显的是，两个乐园都有生命树，都有一道河，并且有精金、珍珠和宝石。这就给我们

CHAPTER THREE

THE THREE PARADISES FOR THREE PERIODS OF TIME

Scripture Readings: Gen. 2:8, 9b-12; Rev. 21:1a, 2-3, 10-11, 18-19a, 21; 22:1-2

In the last message we saw that the spirits and souls of dead believers did not ascend to heaven even after the Lord Jesus resurrected and ascended to heaven. Revelation 6:9 clearly says that at the time of the opening of the fifth seal, which occurs very close to the second coming of the Lord, the souls of the martyrs will still be underneath the altar, that is, in the Paradise of Hades. In this message we need to see in principle what the distinctive features of the heavenly New Jerusalem and the Paradise in Hades are. We have to see the consistent line in the Bible.

GOD'S PREPARATION OF A DWELLING PLACE FOR MAN

Most Bible readers acknowledge that at the beginning of the Bible in the book of Genesis God prepared a dwelling place for man (2:8). At the end of the Bible in Revelation we also see that God prepares a dwelling place for man (21:2). From beginning to end, the Bible is a record of God's preparation of a dwelling place for man.

THE TWO PARADISES— THE GARDEN OF EDEN AND THE NEW JERUSALEM

The dwelling place God prepared for man in the beginning was called the garden of Eden, and the one at the end is called the New Jerusalem. Eden means “pleasure.” Therefore, the garden of Eden was a paradise. The dwelling place at the end of the Bible—the New Jerusalem, which is mentioned at the beginning of Revelation 2—is also a paradise. The paradise in Genesis 2 has the tree of life in it. Revelation 22 shows us that the New Jerusalem also has the tree of life in it. Thus, the paradise in Genesis 2 is the New Jerusalem in Revelation 22.

Here we see that the dwelling place God prepared for man in the beginning was a paradise and that the dwelling place God prepares for man in the end is also a paradise. Both are pleasant places, and their contents are also similar. The two paradises both have the tree of life and a river, and both have pure gold, pearl, and precious stones. This shows

看见，神起初为人所预备的住处，就是祂末了给人预备的住处，两个住处的内容几乎相同。这也说明，神起头所作的，就是祂最终的目的；神最终的目的，就是祂起头所注意的。

神的目的是要把祂自己作到人里面

创世记和启示录里的这两个乐园，都是人的住处，给我们看见神为人所预备的，到底是为什么，目的是什么。在我们这些蒙恩的人简单的头脑里，以为神不过是要我们到天上而已。实在说来，神的思想和我们人的思想大不相同。神在宇宙中唯一的目的，就是要把祂自己作到人里面，叫人有祂的生命和性情。因着有祂的生命和性情，人里面就产生变化；至终，人就与神调在一起，有了神的形像。神里面如何，人里面也如何；神外面荣耀的形状如何，人在荣耀的形状上也如何。结果，人和神里外一致，毕像毕肖了。

神的生命和性情，以象征或表号来说，就是精金。所有读经的人都知道，精金预表神的生命和性情。比方，旧约帐幕里的约柜，外面是用精金包裹起来的，灯台是用一块精金锤出来的。（出三七1～2，17。）那个精金就预表主耶稣神圣的生命，和神圣的性情。至于神在外面的显出，圣经通常是以宝石来表明。

在出埃及记里，摩西看见神的时候，并没有看见神本身的样子，只看见神脚下仿佛有蓝宝石；（二四10；）到了但以理看见主的时候，主还是像水苍玉的宝石。（但十6。）在启示录里，约翰在异象中看见那坐在天上宝座上的，好像碧玉和红宝石。（四3。）毫无疑问的，宝石在圣经中，表征神显出来的荣耀形像。精金和宝石这两点意义，盼望我们都要记牢。精金是神的生命和性情，宝石是神显出来的荣耀形像。

精金既表征神的性情，宝石表征神的荣耀，神的目的就是要把我们这些人，都作到一个地步，和祂一式一样。祂要把祂的性情放在我们里面，使我们有变化，变化到一个地步，外面有祂的形像。这样说来，我们这些得救的人，是有了精金，还是有了宝石？精金是神的性情，宝石是神荣耀的形像。我们这些蒙神恩典作工的人，到底是得着了精金，还是得着

us that the dwelling place God prepared for man in the beginning is the same as the one He prepares for man at the end. The two places have almost the same contents. This tells us that what God did in the beginning was related to His ultimate purpose, and God's ultimate purpose is revealed in what He did in the beginning.

GOD'S PURPOSE BEING TO WORK HIMSELF INTO MAN

The two paradises in Genesis and Revelation are both dwelling places for man. They show us the purpose and reason why God prepared them for man. Our simple minds may think that God only wants us to go to heaven. However, God's thought is very different from ours. God's unique purpose in this universe is to work Himself into man so that man may have His life and nature and that through His life and nature, man may be transformed inwardly (2 Pet. 1:3-4; 2 Cor. 3:18). Ultimately, God and man will be mingled together, and man will have the image of God (Rom. 8:29). The inward being of God will be the inward being of man, and God's glorious, outward appearance will be man's glorious appearance (cf. Rev. 4:3; 21:11). As a result, God and man will be exactly the same both outwardly and inwardly.

In typology, pure gold is used to signify God's life and nature. Most Bible readers know that pure gold signifies God's life and nature. For example, the ark in the Old Testament tabernacle was overlaid with pure gold (Exo. 37:1-2). The lampstand was made of beaten work from one piece of pure gold (v. 17). Pure gold typifies the divine life and nature of the Lord Jesus.

The outward expression of God is usually symbolized by precious stones. In Exodus, when Moses saw God, he saw something like sapphire under His feet (24:10). When Daniel saw the Lord, the Lord looked like beryl (Dan. 10:6). In Revelation, John saw in a vision One who was sitting on the throne in heaven who was like a jasper stone and a sardius stone in appearance (4:3). There is no question that in the Bible precious stones signify the expression of the glorious image of God. I hope we all would remember the significance of the pure gold and the precious stones. The pure gold is God's life and nature, and the precious stones are the expression of God's glorious image.

Pure gold signifies God's nature, and precious stones signify His glory. God's purpose is to work in us to the extent that we become exactly the same as He is. He wants to put His nature into us so that we may be transformed to the point of having His image outwardly. Do we have the pure gold and the precious stones? The pure gold is God's nature, and the precious stones are God's glorious image. Do we who are under the work of God's grace have the pure gold and the precious stones? The pure gold signifies God's life and nature,

了宝石？精金表征神的生命和性情，乃是里面的；宝石表征神荣耀的形像，是外面显出来的。现在我们都蒙恩得救了，以表征来说，我们至少也有精金，就是有神的生命和性情。

彼得告诉我们，神已经把祂的生命赐给我们，并且叫我们与祂的性情有分。（彼后一3～4。）我们一得救，神的生命带着神的性情就进到我们里面；我们里面也就有了精金。然而直到今天，我们这些人外面还没有宝石。换句话说，我们外面的人还是原来的样子，还没有多少变化。比方有些圣徒，没有得救前，不仅是人原来的样子，并且还弄得一塌糊涂；但有一天，他信了主，得着主的洁净，里面也有了主的生命和性情。他是干净了，但还是他原来的样子；他还是他这个人，他这个人的样子没有改变。换句话说，他还没有神荣耀的形像，他还是他原来的样子，只不过不再像从前那样犯罪作恶了。所以，他外面那个人，还是他原来的“老人”。请问这个原来的那个老人，是什么人？是宝石，还是泥土？我们原来的那个人，乃是“土人”；是个一碰就脏的人。

神要使土造的人 变成精金和宝石

首先，在创世记二章七节，神起初造人的时候，是用地上的尘土造人；其次，林前十五章四十七节告诉我们，亚当是属土的；然后，林后四章七节说，我们这些被造的人都是瓦器。“瓦器”在希腊文里，就是土器的意思，土作的器皿。所以，我们里面虽然有了精金的生命和性情，但我们外面还没有宝石的形像；我们还是个“土”样子，还是我们原来的样子，因为我们让神的生命，在我们里面变化得不够多。

我们得救之后，虽不再像从前那样犯罪作恶，但我们还有好些地方原形不改。我们变化成基督形像的地方虽有，但却不够多。我们里面有精金的生命和性情，但我们外面宝石荣耀的形像不够有。神当初把亚当摆在伊甸园时，那里就有精金和宝石；神的目的，是要那个土造的人，变化成精金和宝石。所以，伊甸园里有生命树和生命河。神要亚当接受生命树和生命河的生命，好使他能变化成精金、宝石。

which is inward, whereas the precious stones signify God's glorious image, which is expressed outwardly. Since we all have been saved by grace, we at least have the pure gold, which is God's life and nature.

Peter tells us that God has given us His life so that we can be partakers of His nature (2 Pet. 1:3-4). Once we are saved, God's life with His nature enters into us; thus, we have the pure gold in us. However, we may not have the precious stones outwardly. In other words, our outward man may be the same and may not have changed much. For example, before some saints were saved, they were not only created human beings but human beings who had become a mess. One day, however, they were saved and were cleansed by the Lord. They received the Lord's life and nature and became clean within. Yet outwardly, they are still the same. They are still what they were by creation without any outward change. In other words, they do not express the glorious image of God. They are still what they were originally, except that they do not sin as they did before. Hence, in their outward being they are still the original old man. Is this old man made of precious stones or clay? Our old man is a "clay man." One gets dirty simply by touching this clay man.

GOD WANTING TO TRANSFORM THE MAN OF CLAY INTO PURE GOLD AND PRECIOUS STONES

Genesis 2:7 records that in the beginning God formed man with the dust of the ground, 1 Corinthians 15:47 tells us that Adam is earthy, and 2 Corinthians 4:7 says that we were created to be earthen vessels. The term earthen vessel in Greek denotes an earthy vessel made of clay. Hence, even after receiving the life and nature of the pure gold within, we still may not have the image of the precious stones without. We may still be earthy. We remain the same because the life of God has not yet transformed us enough.

After we are saved, although we may not sin as we did before, much of our being remains unchanged. Even though we may be somewhat transformed into the image of Christ, that amount of transformation is not enough. We have the life and nature of the pure gold within, but we may be short of the glorious image of the precious stones without. When God first put Adam in the garden of Eden, there were pure gold and precious stones there. God's purpose was that the man of clay would be transformed into pure gold and precious stone. Therefore, in the garden of Eden we can see the tree of life and the river of life. God wanted Adam to receive the life from the tree of life and the river of life so that he could be transformed into pure gold and precious stone.

新耶路撒冷是城也是人

到了启示录二十一章，就有一座精金的城，宝石的墙显出来了。城内的街道是精金的，外面的墙都是宝石。这座城是个表号，有两面的意义。一面，这城是指着一个地方说的，因为是一座城；一面，这城是指着一个人说的，因为是个新妇，是羔羊的妻。换言之，这城一面是神和众圣徒居住的所在；另一面，这城是历世历代神在人身上作工的结果，是个荣耀的人。

在创世记的伊甸园里，我们看见有人，有精金，还有宝石。人、精金和宝石是分开的。到了启示录二十一章，在新耶路撒冷里，也有精金、宝石，但没有人的。人到哪里去了？谁能在启示录二十一章，读出新耶路撒冷里有人？在创世记的伊甸园里有人，到了启示录，在那个新耶路撒冷里没有人。为什么？因为到二十一章时，新耶路撒冷城，就是神历世历代作工的结果，那个城，那个地方就是那一个人；人、精金和宝石乃是一个，不是分开的。

那个城里有十二使徒的名字，却找不到十二使徒，不像在伊甸园里，能找到亚当，找到夏娃。若是你到那里去问，彼得的名字在这里，但彼得人在哪里？恐怕彼得就要告诉你，“我就是这块石头。”这不是我们的推想。在彼前二章，彼得说，每一个得救的人，在主面前都是一块活石，和主耶稣同被建造在一起，成为神所居住的灵宫。（5。）到了以弗所二章，保罗说，我们这些蒙恩的人，乃是“被建造在使徒和先知的根基上，有基督耶稣自己为房角石；各房靠祂联络得合式，渐渐成为主的圣殿”。（20～21。）旧约的圣殿里，有神的子民；但到了新约，圣殿就是这些子民。在新约里找不到圣殿，只找得到一班得救、建造在一起的人。在新约里，得救的人就是圣殿；说圣殿是一个地方，或说圣殿是个人，都可以。

今天教会有双重意义：一面是一个居所，一面又是神所拯救的人。同样的，将来的新耶路撒冷，也有这两面的意义：一面是神的居所，是一个城；另一面是神的配偶，是一个新妇。所以在新耶路撒冷里，你会看见，这块石头是彼得，那块石头是雅各，再一块石头是约翰。十二块宝石，

THE NEW JERUSALEM BEING BOTH A CITY AND A PERSON

When we come to Revelation 21, a city of pure gold appears, and a wall of precious stones is manifested. The street of this city is pure gold, and the outward wall is composed of precious stones. This city is a sign with a twofold significance. On one hand, this city signifies a place, because it is a city. On the other hand, it signifies a person because it is a bride, the wife of the Lamb. In other words, this city is the dwelling place of God and all the saints, and it is also the issue of God's work in man throughout the ages. This city is a man of glory.

In the garden of Eden in Genesis, we see man, pure gold, and precious stones. The man, the pure gold, and the precious stones are separate from each other. When we come to the New Jerusalem in Revelation 21, we see pure gold and precious stones but no man. Where is man? Can anyone find man in the New Jerusalem in Revelation 21? In Genesis we can see man in the garden of Eden, but in Revelation we cannot see man in the New Jerusalem. Why is this? This is because the New Jerusalem in Revelation 21 is the issue of God's work in man throughout the ages. The city, the place itself is man. In the New Jerusalem, man, the pure gold, and the precious stones are one and cannot be separated.

On the foundations of the wall of the city we can see the names of the twelve apostles, but we cannot see the twelve apostles themselves. In this respect the New Jerusalem is different from the garden of Eden. In the garden of Eden we can see Adam and Eve. However, if we went to the city in Revelation and saw a stone with Peter's name on it and asked where Peter was, I am afraid Peter would tell us, "I am actually this stone." This is not our own inference. In 1 Peter 2, Peter says that every saved one is a living stone before the Lord and is being built together with the Lord Jesus to be a spiritual house for God's dwelling (v. 5). In Ephesians 2 Paul also says that the saved ones are "being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone; in whom all the building, being fitted together, is growing into a holy temple in the Lord" (vv. 20-21). In the Old Testament God's people were in the holy temple, but in the New Testament God's people are the holy temple. In the New Testament the physical temple is gone, and the saved ones are built together. In the New Testament the saved ones are the holy temple. Hence, we may say that the holy temple is a place and also a person.

Today the church has a twofold significance. On one hand it is a dwelling place, and on the other hand it is a group of people saved by God. In the same way, the coming New Jerusalem also has a twofold significance. On one hand it is God's dwelling place, a city, and on the other hand it is also God's counterpart, a bride. Therefore, in the New Jerusalem one stone is Peter, one stone is James, and another stone is John. The twelve precious

就是十二块石头，是这城的根基；那就是十二使徒。历代得救的人，一个个都是一块活石，都有神活的生命进到里面，众人在这一个生命里，联结在一起，成为神活的居所，一座活的城；这就是将来的新耶路撒冷。

或许有人要问，为什么这城是新妇呢？怎么是神的居所又是神的配偶呢？比方一个人结婚，他的新娘是一个人，他的洞房是一所房子；但那一天，神和人结婚时，那个新房和那个新妇乃是一个，也就是新娘和洞房是一个。所以洞房就是新妇，新妇也就是洞房。这个也许叫我们的头脑领会不来，好比启示录二十一章说，“城内的街道是精金，好像明透的玻璃。”（21。）怎么金子是透明的，好像玻璃？这个我们也领会不来。然而，我们总得相信，这不是我们的解说，这是圣经的启示。神在历世历代所作的，就是要把他所救赎的一班人，用祂的生命变化，使他们成为宝石。有一天，这班人要在宇宙中，成为神永远的居所。

所以，你若是还想着要上“天堂”，你终归是要失望。有一天，你自己要成为你将来所要去的地方。你这个“新娘”要住“新房”么？有一天，你就是新房；新娘就是新房。这的确是个奥秘，是件奇妙的事。历世历代以来，神作来作去，至终把自己和人作在一起，把天和地也作在一起了。

基督教说得救的人将来要上“天堂”，启示录却告诉我们，将来的新耶路撒冷要由神那里，从天而降。所以，我们不需要“上去”，最多是“进去”，但事实上，连进去都不必，因为我们就是新耶路撒冷的一部分。这是神历世历代奥秘计划的结果。什么叫作新天新地，新耶路撒冷？就是神人合一，天地联结，再也没有距离。

天、地、神、人 调成一个

现在天和地，离得相当远，其间还有一个空中，在这空中里，有撒但的住处。（弗二2。）我们这些在地上爱祂的人，和天上的神合作，两相合作，就越作越近；近到有一天，我们与神之间的撒但，就被挤出去了。挤到哪里呢？挤到

stones, which are the foundations of the wall of the city, are the twelve apostles. All the saved ones throughout the ages are living stones. They all have the life of God in them, and in this life they are joined together to become the living dwelling place of God, a living city. This is the coming New Jerusalem.

People may ask why this city is also a bride. They may ask why it is both the dwelling place of God and also the wife of God. For example, when a man gets married, his bride is one thing—a person—and his bridal chamber is another thing—a building. But when God marries man, the bride and the bridal chamber will be one. The bridal chamber will be the bride, and the bride will be the bridal chamber. We cannot comprehend this in our mind. This is like Revelation 21, which says, “The street of the city was pure gold, like transparent glass” (v. 21). How can gold be transparent as glass? We cannot comprehend this. Nevertheless, we have to believe that this is not our interpretation but the revelation from the Bible. What God has been doing throughout the ages is transforming the redeemed ones with His life to make them precious stones. One day this group of people will fully become God’s eternal dwelling place in the universe.

If you still want to go to “heaven,” you will ultimately be disappointed. One day you will become the place that you want to go to. As the bride, do you merely wish to live in the bridal chamber? One day you will actually be the bridal chamber, because the bride of Christ is also His bridal chamber. This is indeed a mysterious and wonderful matter. Throughout the ages, God has been working continuously. Ultimately, He will make Himself one with man and bring heaven and earth together.

Christianity talks about the saved ones going up to heaven, but Revelation tells us that the coming New Jerusalem will come down out of heaven from God. We do not need to go up to the New Jerusalem because we are entering into it. In fact, we are not even merely entering into it. Instead, we are becoming part of the New Jerusalem. This is the result of God’s mysterious plan throughout the ages. What are the new heaven and new earth, and what is the New Jerusalem? They are the oneness of God and man and the oneness of heaven and earth with nothing in between.

HEAVEN AND EARTH, GOD AND MAN, BEING MINGLED INTO ONE

Currently, heaven and earth are widely separated by the air in between them. The air is the dwelling place of Satan (Eph. 2:2). As those who are on the earth, we love God and work with God who is in heaven. The more we work together, the closer we become. We will work together until one day Satan, who is between God and us, will be squeezed out. Where will

火湖里。到那一天，实在说，不是我们这班地上属神的人上了天，乃是神为我们预备的永远居所，从天而降。当新天新地，新耶路撒冷显出来时，那不仅是荣耀，也是奥秘。神和人完全调在一起了，天和地完全联结了；神和人之间再不能分开，天和地再没有距离。到那一天，天、地、神、人，完全调成一个。

这如同金子是透明的一样，我们实在难以领会；然而，圣经却是这样说。到新天新地、新耶路撒冷显出来的时候，神和人就完全调在一起，天和地也完全联结了；这就是新耶路撒冷，也就是神在人中间的居所，更是我们和神永远的住处。那时候，整个新耶路撒冷的光景，就是神自己。

伊甸园成了新耶路撒冷

神的内容是精金，神显出来的形状是宝石。在新耶路撒冷里，城内的街道是精金的，外面显出来的城墙，其根基是用各样宝石修饰的，城的光辉与坐宝座的那位一样，都是碧玉。在创世记起头的时候，神不过是刚刚开始作工。神作什么工呢？在创世记二章，神开始作工，要把土造的亚当，变化成为精金和宝石。所以伊甸园，是神工作的起头；至终，神要把伊甸园作成新耶路撒冷。在伊甸园里，神和人还没有成为一个，天和地还没有联结在一起，人里面还没有精金，外面还没有宝石；神就从那时候开始，在人身上作工，要把土造的人作到一个地步，变化成里面有精金，外面有宝石。等到完全变化成功时，那就是伊甸园变成新耶路撒冷了。这就是创世记到启示录；神历世历代的工作，就是要把伊甸园，变化成新耶路撒冷。

在起头的时候，人不是精金，也不是宝石，乃是土造的。所以，神一直在那里工作，要达到祂的目的。到启示录末了，一个精金宝石城就出来了。在那里，人和神调和为一，天和地完全联结；那就是我们历代得救的人，最终要去的地方。所以，我们都必须改一个观念，不是有一天我们要走进那城，乃是今天你我让神变化、建造，让祂作到我们

Satan be then? He will be squeezed out into the lake of fire. On that day, we on earth who belong to God will not go up to heaven. Rather, the eternal dwelling place that God is preparing for us will come down out of heaven. When the new heaven, the new earth, and the New Jerusalem are manifested, it will not only be something glorious but also mysterious. God and man will be completely mingled together. Heaven and earth will also be fully joined together. God and man will be inseparable, and there will be no more distance between heaven and earth. In that day heaven, earth, God, and man will be completely mingled together into one.

Just as it is hard for us to comprehend pure gold that is transparent, it is also hard for us to comprehend this concept. Nevertheless, the Bible tells us that this is so. In the new heaven and new earth when the New Jerusalem is manifested, God and man will be completely mingled together, and heaven and the earth will also be fully joined together as one. This is the New Jerusalem, the dwelling place of God in man. Furthermore, this will be the eternal dwelling place of God and man. At that time, the whole composition of the New Jerusalem will simply be God Himself.

THE GARDEN OF EDEN BECOMING THE NEW JERUSALEM

The content of God is pure gold, and the expression of God is precious stone. The street of the New Jerusalem is pure gold, and the foundations of the wall as its expression are adorned with every precious stone. The glory of the city is the same in appearance as the One sitting on the throne. They are both like jasper stone. At the beginning in Genesis, God started His work. What kind of work was God doing? God began His work in Genesis 2. He wanted to transform Adam who was made of clay into pure gold and precious stone. Thus, the garden of Eden was the beginning of God's work. Ultimately, God will make the garden of Eden into the New Jerusalem. In the garden of Eden God and man had not yet become one, nor had heaven and earth been joined as one. Man did not have the gold within or the precious stone without. From that time on, God began to work in man so that eventually the man of clay would have pure gold inwardly and the precious stone outwardly. On the day that the work of transformation is completely finished, the garden of Eden will have become the New Jerusalem. This is the line of thought from Genesis to Revelation. God's work throughout the generations is to transform the garden of Eden into the New Jerusalem.

In the beginning man was neither pure gold nor precious stone but clay. For this reason, God has been working continuously to reach His goal. At the end of Revelation a city composed of pure gold and precious stones appears. In that city God and man are mingled into one and heaven and earth are joined together. This is the final destination of the saved ones throughout the ages. Hence, we must change our concept. Our concept should not be that one day we will go to a city. Rather, our concept should be to allow God

里面，作成那座城。不是我们走进新耶路撒冷，乃是我们被建造到新耶路撒冷。

“上天堂”的观念是错误的，在圣经里找不到这样的思想。严格说来，进新耶路撒冷，也不是就这样进去；乃是神在我们身上作工，作到一个地步，把我们作成熟，作透了，我们成了精金宝石，那时，我们自然就在新耶路撒冷里。不要以为，我们还没有让神作透，还是个土造的人，只不过里面有点神的生命，有点精金，有一天，神就能把我们摆到新耶路撒冷去。这是错误的观念。圣经里正确的思想乃是：神在我们这个人身上，用祂的生命来作工，要得着我们的合作，好让祂在我们里面，能用祂的生命使我们变化，变化到一个地步，使我们荣上加荣。

神为人预备了三个乐园

当人还没有完全变化成为宝石时，人若死去，他的灵魂就要到阴间。没有得救的人，他们的灵魂是到阴间的火焰里；得救的人，他们的灵魂是到阴间的乐园，在那里安息等候神。

请想想看，神在保罗身上的工作完成了么？直到今天，保罗的身体是“土”的呢，还是宝石？是土的。我们的身体是土的，保罗的身体和我们没有两样；只不过我们是活着的，他是死的。保罗身体的性质，和我们一样，都是土的。保罗这个身体还在土里，但他的灵魂到了一个安息的地方，就是阴间的乐园。神在历代得救的信徒身上，还有未了的工作，所以神让他们在乐园享受安息，得着安慰，以等候祂未了之工完成。

我们可以总括的说，圣经明言神为人预备了三个乐园。头一个乐园是伊甸，末了一个是新耶路撒冷，中间这个是在阴间。开头的乐园，是人没有堕落之先，没有犯罪之前，刚从神的创造里出来时所住的地方。末了的乐园，是神在人身上所有工作完成之后，给人的永远居所。在这二个乐园中间，神工作的过程中，人受了撒但的败坏，结果罪进来了，死也进来。这个死的问题，一直到将来复活变化时，才会被吞灭。因此，当时未到，撒但所带进来的死，在人身上不得解决，以致在必要时，人的灵魂要离开身体，

to transform, build, and work Himself into us today so that we may become that city. We are not going to the New Jerusalem but are being built into the New Jerusalem.

The concept of going to heaven is a wrong concept and cannot be found in the Bible. Strictly speaking, our entering into the New Jerusalem is not simply an entering in. It is God's working in us to the point that we have become mature and have been thoroughly dealt with to become pure gold and precious stone. At that time, we will spontaneously be in the New Jerusalem. Do not think that God will one day put us in the New Jerusalem even if we have not been thoroughly worked on by God and are still men of clay with very little of God's life, the pure gold, inside of us. This is a wrong concept. The correct concept in the Bible is that God is working in us with His life. This requires our cooperation to allow His life to transform us inwardly so that we may be changed from glory to glory (2 Cor. 3:18).

GOD PREPARING THREE PARADISES FOR MAN

If a man dies before he is completely transformed into precious stone, his spirit and soul will go to Hades. The spirits and souls of those who have not been saved go into the fire in Hades, while the spirits and souls of those who have been saved go to the Paradise in Hades and rest there, waiting for God.

Has God's work in the apostle Paul been completed yet? Is Paul's body today made of clay or of precious stone? His body is still made of clay. Our bodies are made of clay, and Paul's body is exactly the same as ours. There is no difference. The only difference is that we are living and he is dead. The nature of Paul's body is the same as the nature of our bodies—it is simply clay. Paul's body is still buried in the earth, but his spirit and soul have gone to a resting place, the Paradise in Hades. God still has unfinished work to do in the believers throughout the ages and generations. Hence, God puts them in Paradise that they may be at rest and may be comforted while waiting for Him to complete His unfinished work in them.

In summary, the Bible clearly states that God has prepared three paradises for man. The first one is the garden of Eden, and the last one is the New Jerusalem. In between these two is the Paradise in Hades. The first paradise was the dwelling place of the man who had just been created by God. This was before the fall of man when there was no sin. The last Paradise is the eternal dwelling place for man after God's work in man has been fully accomplished. In between these two paradises, Satan corrupted man during the process of God's work. As a result, sin and death came in. This problem of death will not be solved until the day of resurrection and transfiguration. At that time death will be swallowed up. However, before that time comes, the problem of death brought in by Satan cannot be solved in man. When

而神在人身上的工作又还没有完成，人不能进到那末了的乐园新耶路撒冷；所以，神就暂时为人预备了一个停留的地方，好叫这个神尚未在他身上完工的灵魂，有住处。这三个地方，圣经都称之为乐园，乃是神为所有蒙恩的人预备的。

三个乐园为着三个时期

神是何等恩待人，当人未犯罪时，人所住的地方，是伊甸的乐园，里面有生命树、生命河，有精金，有宝石，实在是个乐园。将来人要到新天新地的新耶路撒冷，那也是乐园，并且是更丰满的乐园。在那里，所有蒙恩的人就都在荣耀里了。今天，在开头与末了的途中，得救之人的灵魂离开身体，到了一个安息的乐园，是分享快乐、得安慰的地方。这三个乐园，乃是为着蒙恩之人的三个时期预备的。

总括来说，人没有堕落之前，住在伊甸的乐园，就是头一个乐园。等到人堕落了，带进死亡，又蒙了拯救，但这死亡还没有被吞灭；这时，死了的灵魂暂时到一个地方，享受安息，那是阴间的乐园。等到时期满足，工作完成时，得救的人要到神永远的住处，就是神所住的地方，那将是个丰满的大乐园。然而，在这里我们必须看见，这个新耶路撒冷，这个大乐园，不是我们走进去的，不是神把我们带进去的，乃是神把我们作进去的。神一直的作，直作到有一天，把我们作成熟了，把我们变化完成了，我们就荣上加荣，与基督一式一样，那时我们就在新耶路撒冷里了。

长大成熟， 成为新耶路撒冷

从伊甸园开始，创造的神就在我们身上作工，要把我们作成精金宝石，等到祂的工作完成时，我们就在新耶路撒冷里了。那时，我们不仅是在新耶路撒冷里，并且可以说，我们就是新耶路撒冷。是神把“天”作到我们里面来，是神把我们作到“天”里面去；“天”和人成为一个。什么是天？天是神的居所。当新耶路撒冷出现的时候，这个神的居所就是我们，我们就是这个居所；这是“天”建造到

it becomes necessary for a man's spirit and soul to leave his body, since God's work in him has not been completed, he cannot enter into the last Paradise, the New Jerusalem. For this reason, God prepared a temporary place for people so that the spirits and souls of those in whom God has not finished His work would have a place to stay. These three places, which the Bible calls paradises, are the places God has prepared and is preparing for all the saved ones.

THREE PARADISES FOR THREE PERIODS OF TIME

God is so gracious to man. Before man's fall, the garden of Eden was the dwelling place for man. It was indeed a paradise, having the tree of life, the river of life, pure gold, and precious stones. The place man will enter into in the future is the New Jerusalem with the new heaven and new earth. This is also a Paradise, even a fuller Paradise. All the saved ones will be in glory there. Today we are somewhere between the beginning and the end. When the spirits and souls of the saved ones leave their bodies, they go to a Paradise of rest and enjoy happiness and comfort there. These three paradises are for the saved ones in three periods of time.

In summary, man lived in the garden of Eden before the fall. This was the first paradise. Then death was brought in after man's fall. Today man has been saved, but death has not yet been swallowed up. Thus, today when believers die, their spirits and souls temporarily go to a place to enjoy rest. This is the Paradise in Hades. When the fullness of time comes and all the work is accomplished, all the saved ones will go to God's eternal dwelling place. This will be the ultimate Paradise. Nevertheless, we must see that this New Jerusalem, the ultimate Paradise, is not for us to walk into or for us to be brought into by God. Rather, God has to work us into it. God will work continuously until the day we are matured and have been completely transformed by Him from glory to glory. Then we will be exactly the same as Christ, and we will be in the New Jerusalem.

GROWING UNTO MATURITY TO BECOME THE NEW JERUSALEM

Starting in the garden of Eden, the God of creation began to work in us to make us pure gold and precious stones. When His work is done, we will be in the New Jerusalem. At that time we will not only be in the New Jerusalem, but we will also be able to say that we are the New Jerusalem. It is God who is working heaven into us, and it is God who is working us into the heavenlies (cf. Eph. 2:6). Heaven and man are becoming one. What is heaven? Heaven is the dwelling place of God. When the New Jerusalem is manifested, this dwelling place of God will be us, and we will be the dwelling place. Heaven is being built into us,

我们里面来，我们也建造到“天”里面去。我们不只是与神联结，我们也与天联合。所以，神的思想绝不是仅仅要一个得救的人，罪得赦免，有神的生命；神乃是要这人经过变化，生命长大成熟，让基督成形，使他模成主的形状。这样，他就被建造成为新耶路撒冷，那个永远的乐园。

今天你我都看见这个亮光，知道我们得救了，罪得赦免，有了主的生命，但我们还得长大，还得成熟。神不会将一个土造的人，摆在新耶路撒冷里；每一块建造在新耶路撒冷的石头，都是宝石，都是经过神的变化。人里面一有神的生命，就会起变化，然后慢慢就被建造到新耶路撒冷。所以认真说，新耶路撒冷不是走进去的，乃是神把我们作进去的；但这需要生命的长大与成熟。

到伊甸的乐园，不需要长大，人一被造就在伊甸园里；到阴间的乐园，也不需要长大，那是人一死就进去的。然而，要在新耶路撒冷的乐园里，需要你整个人，灵魂穿上身体，预备整齐，变化完成；这需要长大成熟，才能在神永远的居所里有分。宝血的洁净，是叫我们脱离罪，是叫我们不至灭亡；但我们这块材料，有没有变化成为新耶路撒冷的材料，这要看神的生命在我们里面，长大到什么地步，变化到什么地步。新耶路撒冷里的人，个个都是宝石，没有一个是土造的。所以我们得救，那个目标不是信，乃是长；那个目标不是“上天堂”，乃是生命的长大。

and we are being built into heaven. We are not only being joined with God but also with heaven. Thus, God's thought is not merely that man would be saved, have his sins forgiven, and have God's life. God wants man to be transformed, to grow in life unto maturity, to let Christ be formed in him, and to be conformed into the Lord's image. Then man will be built up to become the New Jerusalem, the eternal Paradise.

We all need to see this light today. We have been saved, our sins have been forgiven, and we have God's life, but we still must grow in life and become mature. God would never put a man of clay in the New Jerusalem. Every stone built into the New Jerusalem is a precious stone that has been transformed by God. As soon as the life of God gets into man, transformation begins to take place within him to gradually build him into the New Jerusalem. Therefore, strictly speaking, we do not walk into the New Jerusalem. Rather, God works us into it. However, this requires the growth and maturity in life.

To be in the garden of Eden did not require the growth in life. Once man was created, he was put in the garden of Eden. Entering into the Paradise of Hades also does not require the growth in life. Believers simply enter into it when they die. However, to be in the Paradise of the New Jerusalem requires our whole being—our spirit and soul with our body—to be prepared and completely transformed. It requires the growth and maturity in life so that we may participate in God's eternal dwelling place. The cleansing of the precious blood delivers us from sins so that we do not perish. However, whether we can be transformed to become building material for the New Jerusalem depends on the extent to which the life of God grows in us and transforms us. Everyone in the New Jerusalem is a precious stone, not a piece of clay. Thus, the goal of our salvation is not merely to believe but to grow. The goal is not to go to heaven but to grow in life.

新耶路撒冷乃是 神、天、人三合一的结果

新耶路撒冷是圣城，
是新妇，又是神的帐幕

希伯来十一章十节说，“因为他等候那座有根基的城，就是神所经营所建造的。”这里说到“经营”和“建造”。十六节说，“所以神被称为他们的神，并不以为耻。”“被称为他们的神”意思是，神是属于他们的。在希腊原文里，这句话很重，意思是，到了这个时候，神是他们专属所有的；不仅是一个称呼，乃是一个事实，说出神成了他们所有物。换言之，神成了那些仰望天家之人的神。十六节末了一句说，“因为祂已经给他们预备了一座城。”有建造才有预备。希伯来十一章说，正在那里预备；启示录二十一章就说，“预备好了，就如新妇妆饰整齐，等候丈夫。”（2。）既是一座城，却又如同一个新妇。三节接着说，“我听见有大声音从宝座出来说，看哪，神的帐幕在人间。”是一座城又是一个新妇，结果却是神的帐幕。神的帐幕，按旧约的预表来说，就是神的居所。

然后，神“要与人同住，他们要作祂的子民，神要亲自与他们同在，作他们的神”。神要归他们所属，归他们所有，作他们的神。这一位归他们所属，归他们所有的神，乃是住在他们中间。第九节就说，“我要将新妇，就是羔羊的妻，指给你看。”这里明说新妇是羔羊的妻，十节接着却说，这位新妇乃是一座城，是由神那里，从天而降的圣城耶路撒冷；十一节说，“城中有神的光荣。”说出神是住在他们里面。“城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

在此，我们需要有一个连贯的思想。启示录二十一章说到新耶路撒冷时，一直提到“石头”，说神显出来的光辉，如同宝贵的石头；并且城墙的十二根基，是十二块宝贵的石头；墙是碧玉造的，也是宝贵的石头。这里我们要追到

THE NEW JERUSALEM BEING THE ISSUE OF THE UNION OF GOD, HEAVEN, AND MAN

THE NEW JERUSALEM BEING THE HOLY CITY,
THE BRIDE, AND THE TABERNACLE OF GOD

Hebrews 11:10 says, “For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.” This verse mentions the words Architect and Builder. Verse 16 says, “They long after a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God.” The phrase to be called their God means that God belongs to those who are spoken of in this verse. The meaning of this phrase in Greek is very weighty. It means that God is their sole possession. It is not just a title by which God is addressed. Rather, it is a fact indicating that God has become their possession. In other words, God has become the God of those who long after a heavenly country. The end of verse 16 says, “For He has prepared a city for them.” This preparation can be done only when there is building. Hebrews 11 says that He has prepared a city, but Revelation 21 says that the city is “prepared as a bride adorned for her husband” (v. 2). The New Jerusalem is a city, yet it is also a bride. Verse 3 continues, “And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men.” The New Jerusalem is a city and a bride, but ultimately, it is the tabernacle of God. The tabernacle of God, according to the Old Testament type, is God’s habitation.

Then verse 3 continues, saying that God “will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.” They possess God and own God; thus, God is their God. This very God, whom they possess and own, tabernacles among them. Verse 9 says, “I will show you the bride, the wife of the Lamb,” indicating that the bride is the wife of the Lamb, but verse 10 says that this bride is a city, the holy city Jerusalem, which comes down out of heaven from God. Then verse 11 says, “Having the glory of God.” This indicates that God tabernacles within His people. Verse 11 also says, “Her light was like a most precious stone, like a jasper stone, as clear as crystal.”

The Bible has a continuous line of thought. Revelation 21 repeatedly mentions the matter of stones in describing the New Jerusalem. It says that the light that the city expresses is like a most precious stone (v. 11). It also says that the twelve foundations of the wall of the city are twelve precious stones and that the building work of its wall is

彼前二章四节，那里说，“主乃活石。”主是一块活石，并且是神所宝贵的。五节也说，“你们来到主面前，也像活石，被建造成为灵宫。”我们来到主面前，也像活石，被建造成为灵宫。这里的“建造”，与希伯来十一章十节的“建造”相关连。

以弗所二章二十至二十二节说到我们：“被建造在使徒和先知的根基上，有基督耶稣自己为房角石；各房靠祂联络得合式，渐渐成为主的圣殿；你们也靠祂同被建造。”这里有“石头”，也有“建造”。接着就说，“成为神借着圣灵居住的所在，”产生了神的居所。

林前三章九节说，“你们是神所耕种的田地，所建造的房屋。”这里把田地和房屋连在一起。圣经一面说我们是神的殿，神的房屋；另一面又说我们是神的庄稼，神的田地。就着房屋来说，是祂建造起来的。就着田地里的庄稼来说，是长大起来的。这里把神的工作，连在房屋和庄稼，这两件事上。换句话说，是神来建造房屋，叫庄稼长大。

主在马太十六章十八节，对彼得说，“你是彼得，我要把我的教会建造在这磐石上。”懂得希腊文的人都知道，“彼得”的意思是“一块小石头”。这里说到教会，用了“建造”这辞，并且提起石头。基督是一块大石头，是磐石；彼得是块小石头。彼得这块小石头，要建造在基督那块大石头上；这样，就成了教会，神的居所。约翰十四章一至十二节，是主耶稣被钉前对门徒所说的话。主对门徒说，祂要离开他们了；门徒听了这话，就忧愁起来。主安慰他们说，“你们心里不要忧愁；你们信神，也当信我。”（1。）“信”的原文，应当是“信入”；意即“你们信入神，也当信入我”，“你们信到神里面，也当信到我里面。”

主说，“在我父的家里，有许多住处；若是没有，我就早已告诉你们了；我去原是为你们预备地方去。我若去为你们预备了地方，就必再来接你们到我那里去；我在哪里，叫你们也在哪里。”（2～3。）主在这里提起预备地方，也提到祂要再来，就必叫我们与祂同在一个地方。这就是神历世历代所作的工作。

jasper, which is also a precious stone (vv. 18-20). First Peter matches this thought. Verse 4 of chapter two says, “Coming to Him, a living stone.” The Lord as a living stone is precious to God. Verse 5 says, “You yourselves also, as living stones, are being built up as a spiritual house.” When we come to Him, we ourselves also, as living stones, are built up as a spiritual house. The word built in this verse is related to the word Builder in Hebrews 11:10.

Ephesians 2:20-22 says that we are “being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone; in whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.” These verses also contain the words stone and built. These verses indicate that the “dwelling place of God in spirit,” which is God’s habitation, is being produced.

First Corinthians 3:9 says, “You are God’s cultivated land, God’s building.” The cultivated land and the building are connected in this verse. On one hand, the Bible says that we are God’s temple, God’s building. On the other hand, it says that we are God’s harvest, God’s land. While the building is something that is built up, the harvest on the land is something that grows up. In this verse the work of God is connected with these two matters of the building and the harvest. In other words, God comes to build the building so that the harvest may grow.

In Matthew 16:18 the Lord said to Peter, “You are Peter, and upon this rock I will build My church.” Those who understand Greek know that the name Peter means “a little stone.” In revealing the church, this verse also mentions the matters of building and stones. Christ is a big stone, the rock upon which the church is built, while Peter is a little stone. Peter, the little stone, had to be built on Christ, the big stone, so that they could become the church, God’s habitation. John 14:1-12 is the word that the Lord Jesus spoke to the disciples before He was crucified. The Lord told the disciples that He was going to leave them. The disciples were troubled upon hearing this, but the Lord comforted them by saying, “Do not let your heart be troubled; believe into God, believe also into Me” (v. 1). The Greek phrase translated believe into God, believe also into Me also has the meaning “believe into the inside of God, believe into the inside of Me.”

The Lord continued, saying, “In My Father’s house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be” (vv. 2-3). Here the Lord mentions that He is preparing a place, that He is coming again, and that He will bring us to the same place where He is. This is the work that God is doing throughout the generations.

神工作的目标乃是 要得着新耶路撒冷

神历世历代的工作，乃是要得着一个非常奥秘的东西。这个东西可以说是一班人，也可以说是一个住处，一个居所；就是启示录二十一章所说，新天新地里的新耶路撒冷。照着圣经所给我们看见的，那个新耶路撒冷，乃是神历世历代工作最终的结果。神从创世记一章，开始作工，一直作到启示录末了，就作出一个圣城新耶路撒冷。在圣经一开头，神把伊甸园的光景显在人前；那个光景说出，神的心愿乃是要把祂的工作作到一个地步，像新耶路撒冷一样。新耶路撒冷乃是神工作最终的结果；这个结果是一班人，也是一个住处。因为启示录明说，新耶路撒冷是新妇，是羔羊的妻。（二一9。）又说，新耶路撒冷就是圣城，是神的居所。（10。）

新耶路撒冷怎么能是一班人，又是一个居所呢？怎么能是一个圣城，又是一个新妇呢？这叫许多人明白不来。有人问，若是我们将来就是那一座城，也就是那一座城里的一块块石头；那么，这个石头还会赞美么？石头还有口么？有这样的问，证明我们对这件事实在领会不来。怎么会是一个城，又是一个女人？明明是一班人，怎么又是一个地方？这真叫我们百思不得其解。然而，关乎圣经的启示，虽然我们不懂，不明白，但我们要信，要相信。

启示录二十一章告诉我们，新耶路撒冷是一座城，又是一个新妇。这是圣经的明言，你我没有法子不信。事实上，教会今天就是个奥秘。新约圣经明说，今天的教会，就是我们这班得救之人的构成。然而，圣经又说，我们这班人就是神的圣殿，神的居所。不要等到新天新地，就在今天，我们这班人就是神的居所。彼前二章说，我们是一些活的石头，被主建造成为灵宫；灵宫就是一个居所。以弗所二章也说，我们这些人和使徒，一同被建造在基督这块石头上，成为神的居所。所以，奥秘不必等到新天新地，今天就已经有了。我们这班蒙恩的人，乃是圣徒；但我们又是一个居所。我们明明是一些人，神却看我们是一些活的石头；这实在有两面的意义。神历世历代的工作，就是要得着这样一个新耶路撒冷。

THE GOAL OF THE WORK OF GOD BEING TO GAIN THE NEW JERUSALEM

The work of God throughout the generations is to gain something that is very mystical. It may be described as a group of people, and it may also be described as an abode, a habitation. It is what Revelation 21 calls the New Jerusalem in the new heaven and new earth. According to what the Bible shows us, the New Jerusalem is the ultimate issue of the work of God in all generations. God began to work in Genesis 1, and by the end of Revelation He has built a holy city, the New Jerusalem. In the beginning of the Bible God shows us the garden of Eden. The garden of Eden is a picture, revealing that God's heart's desire is to produce the New Jerusalem. The New Jerusalem is the ultimate issue of the work of God. This issue is a group of people and also an abode. Revelation clearly says that the New Jerusalem is the bride, the wife of the Lamb (21:9). It also says that the New Jerusalem is the holy city, God's habitation (v. 10).

How can the New Jerusalem be a group of people and a habitation at the same time? How can it simultaneously be a holy city and a bride? Many people cannot understand this. They may ask, "If we are going to be that city in the future, that is, the stones of that city, will we still be able to praise as stones? Will we as stones still have mouths?" These questions prove that our natural mind cannot understand this matter. How can the New Jerusalem be both a city and a woman? It is clearly a group of people, but how can it simultaneously be a place? No matter how long we think about this, we still will not be able to understand. However, although we may not understand or comprehend the revelations of the Bible, we need to believe them.

Revelation 21 tells us that the New Jerusalem is both a city and a bride. This is the clear word in the Bible, and we must believe it no matter what. Actually, the church today is also a mystery. The New Testament clearly states that the church today is constituted with saved people. However, the Bible also says that we are God's temple, God's habitation. We do not need to wait until the time of the new heaven and new earth to be God's habitation, because we are God's habitation today. First Peter 2 says that we are living stones, being built up as a spiritual house by the Lord. A spiritual house is a habitation. Ephesians 2 also says that the apostles and we are being built together on Christ the cornerstone to become God's habitation. Therefore, it is not necessary to wait until the new heaven and new earth for the mystery to be revealed, because it is here today. We who are saved are saints, but we are also a habitation. We are clearly people, but God sees us as living stones. Thus, the New Jerusalem truly has a twofold significance. The work of God in all the ages is to gain the New Jerusalem.

新耶路撒冷乃是 神、天、人三合一的结果

新耶路撒冷是什么？新耶路撒冷乃是神与人的调和，是神和人调在一起的东西。启示录告诉我们，新耶路撒冷从神那里由天而降，所以在新耶路撒冷里，满了天的成分，是完全属天的。另一面，新耶路撒冷又是神住在人中间；并且这个新耶路撒冷，是个团体的人。所以，新耶路撒冷是天，是神，又是人。这乃是圣经的启示。根据我们前面所读的圣经，我们没有法子不承认，神历世历代作工的最终结果，乃是要得着一个奥秘的东西，是天、神、人三合一调在一起的东西。

这个圣城新耶路撒冷从天而降，是没有疑问的。当新天地新耶路撒冷，从天降到新地上时，这个三合一的东西就在地上了。神最终工作的结果，就显出一个光景，神调在人里面，天也调在人里面；天、神、人三者调成了一个，就是新耶路撒冷。这是圣经所启示的。每一个蒙恩得救的人，最终所去的地方，就是属天的新耶路撒冷。这个新耶路撒冷，照启示录所给我们看见的，乃是神住在人中间，和人调在一起，并且是由人变化完成的。当这个三合一的东西，完全显现出来时，就是在新地上。那时，我们所有蒙恩的人，都要和神在那里永远同在。

许多基督徒受基督教错误的影响，以为一个人得救后，不必注意生命，也不必让神建造，只要等到有一天，神自然会把这个入摆在所谓的“天堂”。然而，圣经给我们看见，一个得救的人，至终所要去的地方，乃是神历世历代作工、经营、建造而成的。神历世历代所经营、建造、作工的，就是这些蒙恩的人。神在这些蒙恩的人身上作工的原则，就是要把神自己作到他们里面，也就是要把天作到他们里面。今天我们所有蒙恩的人，不仅是属神的，也是属天的；不仅是神在我们里面，也有天在我们里面。

以弗所一章告诉我们，我们乃是在基督里的。（12。）到了二章，就告诉我们，我们是在天上。（6。）我们不仅有神在我们里面，有基督在我们里面，并且还有天在我们里面。这不是道理，乃是个属灵的事实，是经历得到的。

THE NEW JERUSALEM BEING THE ISSUE OF THE UNION OF GOD, HEAVEN, AND MAN

What is the New Jerusalem? The New Jerusalem is a mingling of God and man, something of God mingled with man. Revelation tells us that the New Jerusalem comes down out of heaven from God. This implies that the New Jerusalem is filled with the element of heaven and is absolutely heavenly. On the other hand, the New Jerusalem is God abiding among man. It is a corporate man. Therefore, the New Jerusalem is something of heaven, God, and also man. This is the revelation in the Bible. According to the verses we have examined, we cannot deny the fact that the ultimate issue of the work of God in every age is to gain something mystical, that is, something of God, man, and heaven mingled together.

There is no question that this holy city, New Jerusalem, comes down out of heaven. When the new heaven and new earth with the New Jerusalem comes down out of heaven to the earth, this union of God, heaven, and man will be on the earth. The ultimate issue of the work of God will be something of God mingled within man and also heaven mingled within man. Heaven, God, and man will be mingled into one as the New Jerusalem. This is the revelation in the Bible. Every saved person will ultimately end up in the heavenly New Jerusalem. This New Jerusalem, according to what Revelation shows us, is God abiding among man and God mingled with man, and it is produced through the transformation of man. When the union of these three is completely manifested, we will be on the new earth. At that time, all of us who are saved will live there with God eternally.

Many Christians are wrongly influenced by Christianity. They think that after a person is saved, he does not need to pay attention to life or to be built up by God but only needs to wait until the day when God will put him into a place called “heaven.” However, the Bible shows us that throughout the ages and generations, God has been managing, building, and working on the place into which the believers will ultimately enter. What God has been managing, building, and working on throughout the ages are the saved ones. The principle of God’s work on those who have been saved is that He works Himself into them and also works heaven into them. Today we who are saved are not only of God but also of heaven. Not only is God in us, but heaven is also in us.

Ephesians 1 tells us that we are in Christ (v. 12). Then chapter two tells us that we are in the heavenlies (v. 6). We not only have God and Christ in us, but we also have heaven in us. This is not a doctrine but a spiritual fact that can be experienced. Consider your own experience. After you were saved, you may have felt that you had

请想想看，从你得救以后，你有没有一种感觉，在你里面有神的同在，有神的味道？同时，你也觉得天就在你里面；那是一种特别的味道。我们里面不只有神的味道，还有天的味道。我们越爱神，就越活到神里面，也就越觉得我们是在天里面，我们里面有天的味道，好像天进到我们里面来了。这是所有蒙恩得救的人，都有的经历。

三十多年前，当我还是个年轻人的时候，没有人对我讲过这个道；然而，当我祷告、亲近主的时候，我实在觉得我这人就在天里面，并且我里面满了天的味道。相信许多圣徒都有这样的经历；到一个地步，有些事我们不去作了，因为我们里面有一个感觉，我们是天上的人，不能作地上的事。有时想要买一点衣料，但看看那个颜色、那个花样，我们里面马上有感觉，这不是我们这个天上的人能穿的，这种颜色、花样是地上的人穿的。于是，我们转身离开。这样，当我们走在路上时，不仅感觉神的同在，也实在感觉天的同在。

神救恩的工作，乃是 将神和天作到信徒里面

盼望我们能从我们的经历，和圣经的亮光里看见一件事，神救恩的工作不仅是把神作到我们里面，也是把天作到我们里面。我们这些蒙恩的人，不仅是人与神调和，也是人调着神再与天调和。当我们与主交通、亲近主、活在主面前、随灵而行的时候，我们觉得自己是地上的人，还是天上的人？我们觉得里面充满了天，还是充满了地？相信我们都要说，在我们爱主、亲近主的时候，天实在是我们里面，我们里面的确有天的味道，有天的感觉。

然而有一天，我们受了迷惑，中了撒但的诡计，像羊被牵到宰杀之地，我们到了电影院去。在那里，我们觉得我们这个天上的人，落到地坑里了。我们里面实在不舒服，天的味道没有了，只有地的味道。不要说到电影院，即使是我们日常生活的打扮、穿着，都会使我们里面有那样的感觉。当我们花花绿绿的穿戴打扮时，我们里面岂不明白，我们是把一大堆地上的光景，拖到自己身上来，我们全身满了地的味道。那和我们里面亲近主、祷告主时的光景，

the presence of God and the taste of God within you. At the same time, you also may have felt that heaven was within you. In that experience you may have had a special taste. We not only have the taste of God inside of us but also the taste of heaven. The more we love God and the more we live in God, the more we feel that we are in the heavenlies and inwardly have the taste of heaven, as if heaven has entered into us. This is the experience of every saved one.

Thirty years ago when I was still a young man, no one had ever told me about this; however, whenever I prayed and contacted the Lord, I truly felt as if I were in the heavens, and I was inwardly filled with the taste of heaven. I believe many saints have had this experience. Sometimes when we are about to do something, a sense within will cause us to stop, because we have the feeling inside that we are people in the heavenlies and thus cannot do the earthly things. For example, we may want to buy a piece of fabric, but when we see the color and pattern of the fabric, we may immediately have a feeling inside that as people in the heavenlies we should not wear the colors and patterns that the earthly people wear. Therefore, we may turn around and walk away. Then, while we are walking on the street, we may feel not only the presence of God but also the presence of heaven.

THE WORK OF GOD'S SALVATION BEING TO WORK GOD AND HEAVEN INTO THE BELIEVERS

I hope that we can see from our experience and the light in the Bible that the work of God's salvation is not only to work God into us but also to work heaven into us. We who are saved are not only a mingling of man with God but also a mingling of man and God with heaven. When we are fellowshiping with the Lord, contacting the Lord, living before the Lord, and walking according to the spirit, do we feel that we are people on the earth or people in heaven? Do we feel that we are inwardly full of heaven or full of the earth? I believe we all have to say that when we are loving the Lord and contacting the Lord, heaven is truly within us, and inwardly we have the taste of heaven and the feeling of heaven.

However, one day we may be tempted, we may fall into the stratagems of Satan, and we may be brought to the slaughter as a lamb. Perhaps one day we go to the movies. At that time we may feel that we, who were in the heavenlies, have fallen into a pit. We may be very uncomfortable inside, the taste of heaven may be gone, and we may have only the taste of earth. Not only going to the movies can make us feel this way, but even the way we adorn and dress ourselves in our daily lives can make us feel this way. When we wear worldly clothes, we often feel like we are dragging a pile of earth onto ourselves and are full of the taste of the earth. This kind of condition is altogether different from the

真有天壤之别。这证明什么？这乃是证明神历代的工作，就是要把祂自己，作到我们这些信祂的人里面，也是要把天作到我们里面。这一个工作的结果，就产生一个神、天、人三合一的新耶路撒冷；那才是我们蒙恩的人，最终要去的地方。

所以我们一再的说，不要受传统基督教错误的影响，以为得救的人都要“上天堂”。神乃是要把新耶路撒冷作到我们里面，建造到我们里面。我们都是新耶路撒冷其中的一部分，你是一部分，他是一部分，我也是一部分。历世历代所有得救的人，个个都是其上的一块石头。

我们这些蒙恩的人，原来不是石头，不是“彼得”，而是“西门”。我们原来是土，是用烧砖用的土胚造的。我们原来是块土胚，经过神的生命进到里面，在我们里面起变化，把我们这个土胚变化成为一块石头。这些石头作什么用呢？看看旧约的大卫，他知道神的心意后，就要为神建造圣殿。他先是差人在山野里打石头，把石头一块块的作成一定的尺寸，并且打磨得光光亮亮。等到有一天，所罗门王来了，就把这些石头运到耶路撒冷，一块一块的堆砌起来，建成圣殿。因此，圣经才说，当所罗门造圣殿的时候，听不见一点的声音；锤子、斧子、和别样铁器的响声都没有听见。（王上六7。）那些声音都在大卫的时候，在山野里听过了。所罗门王是把大卫预备好的一块块石头，拿来堆砌、建造，成为圣殿。

主是今日的大卫 为神预备材料

我们的主是今天的大卫，祂在这世界的山野预备我们这些石头。今天这里有锤子，有斧子，还有其他铁器铿铿锵锵；可能我们的丈夫或妻子就是我们的锤子，我们教会中的配搭就是我们的斧子，我们的孩子就是那些其他的铁器。各种环境的难处，都在我们身上，铿铿锵锵的对付我们这个人，为要预备我们这些石头。所以，千万不要把圣经中的“建造”，看得那么简单。我们都知道，建造不是把一块块石头，乱七八糟的放在一起，就能造出一栋建筑。“建造”首先必须对付那些石头，凡有棱有角的都得打掉，不够光

condition we are in when we are contacting the Lord and praying to the Lord. What does this prove? This proves that the work of God in every generation is to work Himself and also heaven into those who have believed into Him. The issue of this work will be the New Jerusalem, which is a union of three entities—God, man, and heaven. This is the place into which we who are saved will ultimately enter.

Again, do not be wrongly influenced by traditional Christianity, thinking that all saved people will “go to heaven.” God desires to have the New Jerusalem worked and built into us. We all are parts of the New Jerusalem. You are a part, and I also am a part. All the saved ones throughout the generations are stones in the New Jerusalem.

We who are saved were not originally stones. We were not “Peters” but “Simons.” We were originally clay. We were made of clay in order to be burned into bricks. We used to be clay, but because the life of God has entered into us and is changing us inwardly, we are being transformed from clay into stones. What are these stones for? Consider what David did in the Old Testament. After he realized what God’s desire was, he wanted to build a holy temple for God. He first sent people to hew stones out of the mountains. Then they shaped each stone into a certain size and polished the stones until they were shiny. One day King Solomon came and transported these stones to Jerusalem, and by arranging them and laying them one by one, he built the holy temple. The Bible says that while Solomon was building the temple, neither the sound of a hammer nor of an ax nor of any iron tool was heard (1 Kings 6:7). Those sounds had been heard in the mountains when the people had been hewing out the stones during the time of King David. King Solomon then took the stones that David had prepared and arranged and laid them to build up the holy temple.

THE LORD BEING TODAY’S DAVID PREPARING MATERIAL FOR GOD

Our Lord is today’s David. He is preparing us, stones who have been taken from the mountains of this world. Today the sounds of hammers, axes, and other iron tools striking stone can be heard among us. Perhaps our husbands or wives are our hammers, those coordinating with us in the church are our axes, and our children are the other iron tools. The difficulties in all of our environments strike us to deal with us and to prepare us as stones. Never treat the matter of building in the Bible as something simple. We all know that stones cannot be piled up randomly to construct a building. To be built, stones first need to be dealt with—all the protruding corners and sharp edges must be removed, and the places that are not smooth enough must be ground smooth. This is the building work

滑的都要磨平。神在我们身上所作建造的工作，就是这样。不要把“建造”看得太甜美、太简单；当神真正来建造我们时，恐怕我们都要受不了。

今天在我们中间，都是平面的；众人作起事来，都是客客气气，谁也不碰着谁，彼此和平相处。所以在这里，既没有建造，也没有建筑。不错，石头是摆在这里，却是平面的铺陈在这里，根本没有立体的房子。若是把你我一个的交给神，让神来作建造的工作，恐怕你我身上都有太多的棱角需要打掉，需要锤子捶一捶，铁器打一打。神必须在我们身上作工，好使我们能被建造在一起。

新耶路撒冷是 教会最完满的终结

有人说，主今天是在建造教会，不是在建造新耶路撒冷。这是何等愚昧的思想。今天，神拯救我们这些人，在我们身上作工，就如以弗所二章，彼前二章，和马太十六章所给我们看见的，乃是要把我们建造成为神的居所。我们今天就是神所建造的居所，到有一天，新天新地出来了，那也是个居所，就是新耶路撒冷。所以，今天神所建造的教会这个居所，和将来那个新耶路撒冷的居所，并不是两个居所，乃是一个居所。如果是两个居所，恐怕我们就要遭丢弃了。神今天在恩典时代，把我们建造成教会，祂的居所，然后到了新耶路撒冷，神造了一个更大的居所，就把我们撇弃了；神不是这样的。教会这一个居所，就是将来新耶路撒冷那个居所的前身，就是那个居所的雏型。新耶路撒冷那个居所，乃是今天教会这个居所最完满的终结。

历世历代以来，神在宇宙中不是建造两个居所，一个是在地上建造一个教会居所，一个是在天上建造一个新耶路撒冷居所；不是这样。历世历代神没有两个工作，只有一个工作。主耶稣说祂去是预备地方，并且也说，祂要把教会建造在祂这磐石上；这两句话不是说主有两个工作，一个在地上建造教会，一个在天上预备新耶路撒冷。主只有一个工作，祂在地上建造教会，就是祂在天上预备新耶路撒冷。

that God is doing on us. Do not view the matter of building only as something that is very sweet and simple. When God comes to work on us, I fear that very few among us are able to bear it.

Today it seems as if everyone among us is on the same plane. When we do things, we are very polite, nobody touches anyone in the wrong way, and we get along with one another peacefully. Therefore, there is no building or construction. The stones are here, but they are all lying flat in the same plane or dimension. There is no three-dimensional building. If you and I were willing to give ourselves to God and let Him do the work of building, I am afraid that we would all have many corners and sharp edges that would need to be hacked off, pounded with hammers, and beaten with iron tools. God has to work on us so that we can be built together.

THE NEW JERUSALEM BEING THE FULL CONSUMMATION OF THE CHURCH

Some people say that the Lord is building the church, not the New Jerusalem. This kind of thought is foolish. Ephesians 2, 1 Peter 2, and Matthew 16 show us that today God is saving us and working on us to build us into God's habitation. Today we are the habitation that God is building. One day the new heaven and new earth will appear in which will be the habitation, the New Jerusalem. Therefore, the habitation that God is building today is the church, and the habitation in the future will be the New Jerusalem. These are not two habitations but one habitation. If they were two habitations, I am afraid that in the future we would be abandoned. If they were two habitations, then today in the age of grace God would build us into the church, His habitation, and then in the future God would abandon us and build the New Jerusalem, a larger habitation. God is not like this. The church as His habitation today is a precursor of the New Jerusalem as His habitation in the future. The church is a miniature of the ultimate habitation. The New Jerusalem as God's habitation is the full consummation of the church as His habitation.

Throughout the generations, God has not been building two habitations in the universe—one on the earth as the church and one in the heavens as the New Jerusalem. In all the generations, God has not had two works but one work. The Lord Jesus said that He was going to prepare a place for us, and He also said that He would build the church upon Himself as the rock. These two statements do not mean that the Lord had two works—one work of building the church on the earth and one work of preparing the New Jerusalem in heaven. Rather, the Lord has only one work—the church that He is building on the earth is the New Jerusalem that He is preparing in the heavens.

希伯来十一章说，神正在建造一座城；那个建造，就是彼前二章所建造的灵宫，也就是以弗所二章所建造神的居所。只不过今天的规模是小的，是一个房屋，一个灵宫，将来完满的时候，那个规模是宏大的，是一座城。所以，我们看见，神今天在宇宙中只有一个工作，就是一直在为祂自己建造住处。这个住处的雏形就是今天的教会，乃是灵宫，是祂的居所，末了完成的时候，是一座圣城，就是神与人同住的帐幕。请记住，教会和新耶路撒冷不是两个并行的；教会和新耶路撒冷，乃是两个衔接的。教会是新耶路撒冷的前身，新耶路撒冷是教会的终结；二者就是一个。神在这里建造教会，就是在建造新耶路撒冷；神建造我们，就是在建造教会；神建造我们，就是在建造将来那永远的住处。这是一个很奥秘的思想。有一天，我们都要看见，神历世历代所建造的那个居所、住处，就是用我们、和祂、和天，三合一造成的。将来的新耶路撒冷，就是我们永远的住处，是一座城，是神历世历代所建造的。

神、人、天，三合一， 乃是神建造的材料

神到底用什么材料，建造祂的居所呢？神乃是用祂自己调到我们这人里面，再加上天，就是神、人、天三合一作材料，如同水泥工用三合土—砂土、石子和水泥调在一起—作材料一样。神、人、天，三个调在一起，一直调，也就是一直建造，到有一天，预备好了，出现的时候，那就是新耶路撒冷。所以，那个我们最终要去的永远住处，今天不是与我们一点关系也没有，不是完全客观的。

神历世历代所建造的那一座城，其材料就是我们，我们就是那一块块的石头。神把我们这些石头，一直作，一直建造，到末了就造出一个城来。那个城里有神，也有人，还有天。天在里面，神在里面，人也在里面。然而，那时的天不仅仅是天，乃是调在人里面的天。在那里有神，神一切的荣耀和生命、性情、形像都在那里；然而在那里的神，不单纯是神，乃是有人调在里面的神。人也在那里。城墙的十二根基有十二个使徒的名字；彼得的名字在那一块石头上，那一块石头就是彼得。所以，人的确在那里；不只是新约的人在那里，旧约以色列十二支派的名字也在那里。

Hebrews 11 says that God is building a city. That building is the spiritual house mentioned in 1 Peter 2 and also God's habitation mentioned in Ephesians 2. Today the building is being built on a small scale. Today it is merely a house, a spiritual house, but when it reaches full completion in the future, it will be a city, something much larger in scale. Therefore, we can see that God has only one work in the universe today, that is, to build an abode for Himself. The miniature of this abode is the church today, the spiritual house which is His habitation. Ultimately, at the time of completion, it will be a holy city and a tabernacle, the mutual abode of God and man. Please remember that the church and the New Jerusalem are not two parallel entities. Rather, the church and the New Jerusalem are connected to one another. The church is a precursor of the New Jerusalem, and the New Jerusalem is the consummation of the church. The two are one. God's building of the church is also His building of the New Jerusalem. God's building in us is the building of the church and also the building of the eternal abode in the future. This is a very mysterious concept. One day we will all realize that the habitation or abode that God is building in every age is a union of three entities—Him, us, and heaven. The New Jerusalem in the future will be our eternal abode, a city built by God through all the generations.

THE UNION OF THE THREE—GOD, MAN, AND HEAVEN— BEING THE BUILDING MATERIAL OF GOD

What kind of material is God using to build His habitation? God is mingling Himself into our being and also adding heaven into us. Thus, the material is the union of three entities—God, man, and heaven. This is like the materials that a cement worker uses to make concrete, which is a mixture of sand, crushed stones, and cement. The three—God, man, and heaven—are being mingled and built together, and one day, when they are ready and manifested, they will be the New Jerusalem. Therefore, the eternal abode that we will ultimately enter into is not something unrelated to us today or something completely objective to us.

We who are stones are the materials of the city that God has been building throughout the ages. God will keep working on us and building us, the stones, until a city is built at the end. God, man, and also heaven will be in that city. Heaven will be in it, God will be in it, and man will also be in it. However, the heaven in the New Jerusalem will not merely be heaven; it will be heaven mingled within man. God will be there, as well as His glory, life, nature, and image. However, in the New Jerusalem God will not be purely God but God mingled within man. Man will also be there. The twelve foundations of the wall of the city have the twelve names of the twelve apostles. The stone that has Peter's name signifies the man Peter. Therefore, man will truly be there. Not only the ones in the New Testament will be there, but the names of the twelve tribes of the sons of Israel in the Old Testament are also there, indicating that they will be there as well.

建造新耶路撒冷的道， 乃是生命的道

所以，新耶路撒冷不单是人，是人调着神；也不单是人调着神，并且是神、人调着天，三个调成一个。这实在是个奥秘，给我们看见，那永远住处的道乃是生命的道。不是说今天我们的生命不长，我们这个土人不变化，仍旧是原封不动的样子，有一天自然就进入新耶路撒冷了。请想想看，能否把这样原样不变的土人摆在宝石中间？配么？当然是不配的。事情不是这样的，乃是要生命一直长，一直变化、成熟，到有一天，完全成熟了，就是新耶路撒冷；不是进去的，不是上去的，乃是让神建造到里面去，让神作到里面去的。这就是新耶路撒冷的道，就是生命的道。

你要有分于那永远的住处么？你就必须让神把你作到一个地步，成为那永远住处的一部分。有些圣徒就说，他们实在想要成熟，但他们摸不着成熟的路。他们从前以为，只要信靠耶稣的宝血，就什么都好了。也不管自己是什么光景，得胜也罢，失败也罢，反正只要得救，只要靠血称义，以后必定“上天堂”。现在他们着急了，要有分那永远的住处，必须生命成熟，但怎么成熟法呢？成熟的路在哪里呢？只有一句话，就是林前三章九节所给我们看见的，我们是神所耕种的田地，是祂所建造的房屋。祂的建造就是祂的耕种。这意思是，长大成熟的路就是让神来建造，就是让神在我们里面建造，让神在我们里面作工。这不是什么大道理，乃是非常切身的经历，我们必须让圣灵在里面作工，摸我们的难处，去掉我们的棱角，在我们里面运行推动。我们若是不让祂在我们里面作工，就是不让祂在我们里面建造，我们就不能有生命的长大和成熟。祂的建造就是我们的长大，祂的工作就是我们的成熟。

我们必须出代价，答应祂在我们里面的要求。成熟的路在哪里？就是让神在我们里面作工。这一位神是活的，祂在我们里面，管治、约束、感动、推动、翻转我们。当我们愿意让祂作一切时，我们都得出代价。为着让神作工、建造在我们身上，你我都要出代价。怎样出代价？就是跟随祂在我们里面的感觉。在我们灵里，在我们里面的最深处，所感觉到

THE WAY OF BUILDING THE NEW JERUSALEM BEING THE WAY OF LIFE

Therefore, the New Jerusalem is not merely man. Rather, it is man mingled with God. Furthermore, it is not only man mingled with God but also God and man mingled with heaven, the three mingled into one. This is truly a mystery, showing us that the way of the eternal abode is the way of life. Do not think that even if we do not grow today or as men of clay we are not transformed and remain what we are, then one day we will simply enter into the New Jerusalem. Can a man of clay who has not been transformed be put among precious stones? Is he worthy of such a thing? Of course he is not. This is not the case. It is by our growth in life and by our being transformed continually unto maturity that we will one day become fully mature, issuing in the New Jerusalem. It is not a matter of entering in or going up but of allowing God to build us and work us into the New Jerusalem. This is the way of the New Jerusalem, the way of life.

Do you want to be a part of that eternal abode? If so, you must let God work in you to such an extent that you become a part of that eternal abode. Some saints have said that they truly want to mature but that they do not know the way to reach maturity. In the past they thought that everything would be all right if they only believed in the precious blood of Jesus. They did not care about their condition or whether they overcame or failed. They thought that as long as they were saved and were justified in His blood, they would definitely “go to heaven.” However, now they are worried, because they realize that to be a part of God’s eternal abode requires maturity in life. How can we mature? What is the way to become mature? The answer can be found in 1 Corinthians 3:9, which tells us that we are God’s cultivated land, God’s building. God’s building is His cultivating. This means that the way to grow unto maturity is to let God build within us and to allow God to work within us. This is not a heavy doctrine but a very personal experience. We have to allow the Spirit to work within us, to touch our difficulties, to hew our corners and sharp edges, and to move and operate within us. If we do not allow Him to work within us and do not let Him build within us, we cannot have the growth and maturity in life. His building is our growth; His work is our maturity.

We have to pay the price to answer His demand within us. What is the way to maturity? The way is to let God work in us. He is a living God. He is in us ruling, restricting, touching, motivating, and turning us. In order to be willing to let Him be everything to us, to work in us, and to build in us, we have to pay the price. How do we pay the price? We pay the price by following His feelings within us. We need to follow whatever we sense in our spirit, the deepest part within us. If we let God work and build in us, then we will be blessed. We will

的，我们总要跟随。让神作工，让神建造，我们就是有福的，就是神手中预备好的一块石头。等到主来的时候，我们的生命就要显现出来；祂要把我们一块一块的建造在一起。这是彼得，那是保罗，再来这个也许就是你我；这样一块块建造起来，就是那一座城，新耶路撒冷。所以，永远的住处不是走进去的，乃是“长”进去的。让神在我们里面作工，我们就会长大、成熟，至终就长成新耶路撒冷。

be the stones prepared and ready in God's hands. When the Lord comes, our life will be manifested. He will have built us together one by one. One stone will be Peter, another will be Paul, and another may be you or me. Thus, the city, the New Jerusalem, is being built piece by piece. Therefore, the eternal abode is not something we enter into but something we grow into. If we let God work within us, then we will grow, become mature, and ultimately grow to be the New Jerusalem.

神建造到人里面的路

以弗所四章十二至十三节说，“为要成全圣徒，各尽其职，建立基督的身体；直等到我们众人在真道上同归于一，认识神的儿子，得以长大成人，满有基督长成的身量。”这两节是把两件事连在一起。十二节说“建立”基督的身体，十三节就说“长大”成人，满有基督长成的身量。这给我们看见，前面的建立，就是后面的长大。启示录十九章七节说，“因为羔羊婚娶的时候到了，新妇也自己预备好了。”我们要注意“新妇也自己预备好了”这话。马太二十五章一至十三节，说到十个童女的比喻。这在在给我们看见，神历代在我们身上的工作，乃是要把祂自己建造到我们里面。祂这位神是属天的神，不只有神的性质，也有天的成分。当祂把自己建造到我们身上时，也就把祂那神的性质和天的成分，组织到我们里面。我们越让祂作工到我们里面，我们就越有神的成分，也越有天的成分。这是我们每一个人都有的经历。当我们顺服圣灵，让神在我们里面作工时，我们就觉得我们里面有神的同在，也有天的味道。

教会是神、天、人三合一的， 是新耶路撒冷的雏型

到这地步，就是神、天、人三者调成一个。这个三合一调在一起的东西，在今天就叫作教会。教会是什么呢？就是神带着天和天调在一起，当然这是个奥秘。没有蒙到神救恩的人，是不能明白这事的。不信的人他们仅仅是人，但我们蒙恩得救的人，有包罗万有的基督活在我们里面；在我们里面有神，也有天。我们这一班人，成了奥秘的东西，今天就叫作教会。

教会是个小雏型，好像人在母亲腹中，怀孕成胎时的小雏型一样。慢慢的，这个胎儿会长大，生下来就是一个完整的人。教会是个奥秘的东西，乃是一个小雏型，等到完成的时候，就是新耶路撒冷。

THE WAY GOD BUILDS HIMSELF INTO MAN

Ephesians 4:12-13 says, “For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ, until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.” These two verses put two matters together. Verse 12 speaks of the building up of the Body of Christ, and verse 13 speaks of the growth of the Body unto a full-grown man, unto the measure of the stature of the fullness of Christ. The building up in verse 12 refers to the growth in verse 13. Revelation 19:7 says, “For the marriage of the Lamb has come, and His wife has made herself ready.” We need to pay attention to the phrase His wife has made herself ready. Matthew 25:1-13 speaks of the parable of the ten virgins. This shows us that God’s work throughout the generations is to build Himself into man. He is the God of heaven, possessing not only the nature of God but also the element of heaven. When He builds Himself into us, He constitutes the nature of God and the element of heaven into us. The more we allow Him to work Himself into us, the more we will have the element of God and the element of heaven. We all have had this experience. When we submit to the Holy Spirit, allowing God to work Himself into us, we have the presence of God and the taste of heaven within us.

THE CHURCH AS THE MINGLING OF GOD, HEAVEN, AND MAN BEING A MINIATURE OF THE NEW JERUSALEM

God, heaven, and man are mingled as one, and the mingling of the three is the church today. What is the church? The church is God and heaven mingled together with man. This surely is a mystery. Those who have not received God’s salvation cannot comprehend this matter. The unbelievers are merely human, but we who are saved have the all-inclusive Christ living in us. We are something mystical because we have God and heaven inside of us. This is the church today.

The church is a miniature, similar to a fetus in a mother’s womb, which is conceived as a miniature of a complete person. Gradually, the fetus grows and eventually is born as a complete person. The church, which is something mystical, is a miniature, and when it is completed, it will be the New Jerusalem.

圣徒如何在生命中长大

一个生出来完整的孩子，乃是母亲腹中的胎儿，一点一点的长，长到一个地步，才生出来的。将来荣耀的新耶路撒冷，也是今天这个小雏型的教会，一直长，一直长，到那一天长出来的。教会，或者说我们这些蒙恩的人，何以能一直长呢？乃是借着神在我们身上，不断的作建造的工作。神越建造，我们越长；没有神的建造，我们就不能长大。千万不要以为我们自己能够长大，我们的长大乃是神的建造。以弗所四章十二至十三节，清楚给我们看见，那个建造就是长大。

若没有神在我们里面，在我们身上的建造，我们就不能长大。我们都当花工夫，看看神如何建造，我们如何长大。神的建造，我们的长大，就是预备新妇。启示录十九章说，有一天新妇预备好了。什么叫作新妇预备好了呢？就是教会已经建造完成。那个新妇就是指教会说的，是指教会最终的形态说的。新妇预备好了，就是教会建造完成、长大成熟了。所以，我们来看神怎样建造，就是来看我们怎样长大，也就是来看我们怎样预备。

预备的路

马太二十五章童女的比喻，给我们看见预备的路。简单的说，那是指主再来时，那些预备好了的人，要和主一同坐席。那预备好了的，就是新妇预备好了，也是神在人身上的建造的工作完成，也就是我们在主生命里长大成熟。这三件事，神在我们身上的建造、我们在主生命里的长大、我们在主面前的预备，乃是连在一起的。神在我们身上的建造，就是我们在主生命里的长大，也就是我们在主面前的预备。建造、长大、预备，这三件事其实是一件事。主在我们身上怎样作建造的工作呢？乃是在我们得救时，不仅赦免我们的罪，还借着祂的圣灵带着祂的生命，进到我們里面，作我们的生命，这就是祂建造工作的开始。

一个没有得救的人，不过是一个人而已；我们真得救的人，里面得着神的圣灵和神的生命，不仅是个人，乃是有神的生命和圣灵调在里面的人。神的圣灵和神的生命，进到我們里面，就是神在我们身上，开始祂建造的工作。

THE WAY FOR THE SAINTS TO GROW IN LIFE

A newborn child actually begins as a fetus in the mother's womb, and this fetus grows bit by bit until it is born. The church today is a miniature of the glorious New Jerusalem in the future, and it will continually grow until the day that it is fully grown. How can the church or the saved ones grow continuously? We grow through God's continuous building work in us. The more God builds, the more we grow. Without God's building work we cannot grow. Do not think that you can grow by yourself. Our growing is actually God's building. Ephesians 4:12-13 clearly shows us that the building is the growing.

We cannot grow if we do not have God within us building Himself into us. We should all spend time to find out how God builds and how we can grow. God's building and our growth are for the preparation of the bride. Revelation 19:7 says that the bride has made herself ready. What does it mean to say that the bride has made herself ready? It means that the church has been built up. The bride signifies the church in its ultimate state. The bride having made herself ready means that the church has been completely built up and has grown unto maturity. Therefore, if we find out how God builds, we will see how we can grow and make ourselves ready.

THE WAY TO BE READY

The parable of the virgins in Matthew 25 shows us the way to get ready. Simply speaking, this parable reveals that when the Lord comes back, those who are ready will sit with Him at the wedding feast. To be ready here means that the bride has made herself ready, that God has completed His building work in man, and that we have grown and matured in the Lord's life. These three matters—God's building in us, our growth in the Lord's life, and our getting ready before the Lord—are all linked together. God's building work in us is our growth in the Lord's life and is also our getting ready before the Lord. These three matters—God's building, our growth, and our getting ready—are actually one matter. How does the Lord carry out the building work in us? When we were saved, He not only forgave our sins, but through His Spirit He entered into us with His life to be our life. That was the beginning of His building work.

An unsaved person is merely a human being. But we who are genuinely saved have God's Holy Spirit and God's life within us. We are not merely humans but humans with the life of God and the Holy Spirit mingled within. When the Holy Spirit of God and the life of God entered into us, that was the beginning of God's building work in us.

神建造到人里面的路， 乃是先破碎人的己

从那时候起，神的圣灵就常在我们里面，感动我们，推动我们；神的生命也常在我们里面运行工作。神的圣灵的这一种感动，和神的生命的一种运行的工作，都是神在我们里面作建造的工作。这些建造的工作，都需要我们这一面有配合；这个配合就是破碎我们这个人的己。我们的己若不破碎，神的一切就不能建造到我们里面。我们让神在我们里面破碎有多少，神就能把祂自己建造到我们里面有多少。凡不让神破碎的人，都不得不着神把祂自己建造到他里面。

有些人听到这样的话，就觉得难以领会；到底神怎样来破碎我们这个人呢？神怎样来把祂自己建造到我们里面呢？比方，我们生病时，医生给我们打针吃药。因着我们缺少维他命，医生就把维他命的营养，注射到我们里面。他第一步怎么作呢？乃是先“破坏”我们的身体。他总得用针在我们的皮肉上刺入，才能把营养注入我们体内。我们的身体上若没有破口，维他命就注射不进来。照样，我们这个人若不给神破坏一点，有一个入口，神的自己就不能进到我们的里面。或者有人要说，这个理论我们懂了，但神来破坏我们的什么呢？医生给我们打针，是破坏我们的皮肉；照样，神要把祂自己建造到我们里面，祂要进到我们的里面，也得破坏我们的“皮肉”。这个“皮肉”就是我们的魂生命，也就是我们的己。神总得破碎我们这个人的己，好让祂能进到我们的里面，把祂自己建造到我们里面。

这个魂生命，这个己，到底是指什么呢？具体的说，就是指我们的思想、我们的爱好、我们的主张，举凡我们心思里的活动，都是我们魂生命的举动；也可以说，就是我们自己。我们的思想、我们的眼光、我们的爱好、我们的选择、我们的主张、我们的定规，都代表我们自己，也都是我们自己里面的一部分。神来破碎我们这个自己，就是来破碎这些东西。破碎什么？就是破碎我们的眼光、思想，破碎我们的爱好、选择、主张、定规。若是这些东西，我们都肯让神破碎，那就是神在我们身上打一个洞，祂就能将祂自己“注射”到我们里面。

THE WAY GOD BUILDS HIMSELF INTO MAN BEING FIRSTLY THE BREAKING OF THE SELF

From the time that God begins His building work in us onward, the Spirit of God continuously moves us and motivates us within, and the life of God continuously operates and works within us. Both the moving of the Spirit of God and the operating of the life of God are God's building work within us. This kind of building work requires our cooperation, mainly in the matter of the breaking of our self. If the self is not broken, it is impossible for God to build Himself into us. How much God can build Himself into us depends on how much we allow God to break us. Those who do not allow God to break them cannot have God Himself built into them.

It may be difficult for some to understand how God breaks us or how God builds Himself into us. To illustrate, when we are sick, the doctor often must give us an injection and a prescription. Because we may lack the proper nutrients or vitamins, the doctor must inject the nutrients or vitamins into us. What is his first step in doing this? He must first "break" our body. He must insert a needle into our flesh in order to inject the nutrients into our body. If there is no opening in our body, the nutrients cannot be injected into us. Likewise, if we do not allow God to break us or to make an opening in us, then God Himself cannot enter into us. Perhaps some people may say that they understand this. However, what is it that God wants to break in us? The injection given by the doctor breaks our physical flesh. Similarly, in order for God to build Himself into us and to enter into us, He needs to break our "flesh"—our soul-life, our self. God has to break our self so that He can enter into us and build Himself into us.

What is the soul-life or the self? Practically, the self refers to our thoughts, preferences, and opinions. All the activities in our mind are actions of the soul, our self. Our thoughts, views, preferences, choices, opinions, and decisions all represent our self and are all part of our self. When God comes to break our self, He comes to break all these things. What has to be broken? Our views, thoughts, preferences, choices, opinions, and decisions all need to be broken. If we allow God to break all these things, then God will have an opening in us, and then He will be able to inject Himself into us.

神不能建造到 得救之人里面的原因

或者有的人会说，这个道理我们很明白，但在实行上总觉得很难，还是不很清楚。再举例说，比方你这个人，实在是得救的人。神的灵，神的生命都在你里面，但是你自己的眼光、看法、思想、见地、爱好、选择、主张、定规等，这一类的东西，都是完完整整的，都完全是你自己，神的成分一点也没法“注射”到你里面。你虽然是个得救的人，虽然有神的灵、神的生命在里面；但你的思想、眼光，没有神的成分。神达不到你的思想和你的眼光；在你的爱好和选择里，没有神的地位。你的主张，你的定规，把神关在门外。

虽然我们有神的生命和神的灵在我们里面，但我们处事的时候，在我们那个处事的方法里没有神。我们虽然有神的生命，神的灵住在我们灵里面，但我们选择一件事，或定规一件事的时候，神在我们里面没有地位。

换句话说，所有得救之人里面都有神的灵，也有神的生命；但在他们的思想、爱好、主张，就是在他们这个人自己里面，却没有神的地位。这是得救之人生命不长大，神不能建造到他们里面的主要原因。

圣灵感动人接受神的破碎

神怎样将祂自己，建造到我们里面的各部分呢？神乃是先来破碎我们的思想、主张，破碎我们的爱好、眼光，破碎我们的选择、成见。在这些事上，神破碎有多少，神的成分就能建造到我们里面有多少。比方，有位圣徒要为他儿女成全婚姻的事。这位圣徒实在是得救的人，他里面有神的灵，有神的生命。然而，当他来料理儿女的婚姻时，在他所有的想法、看法里，一点也没有神的地位。他敬拜神时，神有地位，但他为儿女的婚姻着想时，就把神放在一边。在儿女婚姻的事上，他的思想、眼光里，没有神的成分。所以，在这事上，他没有神。

神的定旨是要把祂自己的成分，越过越多的建造到这人里面；但这人里面只有一点点神的成分，他的眼光、思想、定规里，还没有神的成分，以致他对儿女婚姻的看法，没

THE REASON GOD IS UNABLE TO BUILD HIMSELF INTO SOME BELIEVERS

Some people may say that they understand this doctrine well but that it is still very troublesome to them and unclear in their practice. For example, you may be a genuinely saved person with the Spirit of God and the life of God in you. However, your views, insight, thoughts, opinions, preferences, choices, ideas, and decisions may be intact and altogether yours. Thus, not one bit of God's element can be injected into you. Though you are saved and the Spirit of God and the life of God are in you, your thoughts and views do not have the element of God in them. God has no access to your thoughts and views and has no ground in your preferences and choices. In your ideas and decisions you keep God outside the door.

Although we have the life of God and the Spirit of God in us, we may handle things as if we do not have God in us. Though we have God's life and God's Spirit dwelling within us, God may not have the ground in us when we make choices or decisions.

In other words, although all those who are saved have the Spirit of God and the life of God within them, God may not have the ground in their thoughts, preferences, and views, that is, in their soul. This is the main reason why there is no growth in life in many saved ones and why God cannot build Himself into them.

THE SPIRIT MOVING MAN TO RECEIVE GOD'S BREAKING

How does God build Himself into each part of our being? God first needs to break our thoughts, ideas, preferences, views, choices, and opinions. How much God can build Himself into us depends on how much God has broken us. For example, suppose a brother would like to arrange his children's marriages. The brother is indeed a saved person, having God's Spirit and God's life within. But when he is dealing with his children regarding the matter of marriage, he does not give any ground to God in his thoughts and views. When he worships God, God has the ground, but when he considers his children's marriages, he puts God aside. In the matter of his children's marriages, his thoughts and insight do not have God's element. Therefore, in this matter he does not have God.

This brother may have very little of God's element in him, so God's desire is to build more of His element into him. In the brother's insight, thinking, and determination, he still may lack the element of God. Therefore, God has no ground in his view of his children's marriages.

有一点神的地位。神怎么办呢？神若怜悯他，恩待他，定规在他里面继续作建造的工作。神怎样建造呢？就是破碎他的眼光，破碎他的思想。神先是借着圣灵感动他，好像医生扎针一样，扎他的里面，给他一个痛的感觉，叫他觉得他那样想儿女的婚姻，定规儿女的婚姻，都是自己，而没有神。圣灵在他里面，感动他，扎他这一点，叫他觉得难过，觉得忧伤、痛悔。这时，他若肯谦卑接受圣灵这个扎、这个感动，神的成分就要更多建造到他里面。

当五旬节时，圣灵感动人，人就觉得扎心。医生给人打针的时候，人也觉得那个针扎人。圣灵在我们里面作工，常常就像扎针一样；祂那个感动，扎着了我们的思想、爱好。我们对儿女婚姻的看法，我们对事业前途的打算，有一天，圣灵都要来扎；祂要像医生打针一样，来扎我们的皮肉，叫我们里面感觉痛，感觉忧伤。若是我们肯谦卑，接受圣灵这样的感动，圣灵就会把神的意思，“注射”到我们的思想、打算、爱好里。这样，我们的思想，我们对儿女婚姻的看法，就多有神中的地位、神的成分。神在我们里面，就作了进一步建造的工作；我们里面神的成分加多，神的生命就开展、长大了。

神的管教

然而有时，圣灵感动一个圣徒，扎他的心，但他不肯接受，还是照着自己的眼光、看法作事，照着自己的想法，处理儿女的婚姻。有一天，神若怜悯他，恩待他，就会伸出手，兴起环境来击打他。这个击打就是神的管教，来对付他那没有神的眼光和看法。或者是他的工作一团糟，或者是他的健康出了问题，或者是他儿子娶的妻子，弄得全家头痛。这时，这人里面被神所扎，就醒悟过来，知道自己在对儿女婚姻的事上，没有让神有地位，没有让神进来，完全是自己的眼光、看法、喜好和主张。这个痛苦的知道，就是神的管教，来打碎他的思想、成见，打碎他的喜好、主张。

这一打碎，神进来了，神有了地位；这个人的眼光、思想里，就有了神的成分。这就是神从他里面往外开展了，神在他里面作了进一步建造的工作。同时，就他而论，他更长大、更成熟了；并且他在那里有了一部分的预备。如果每位圣徒，

What can God do in such a situation? If God has mercy on him and is gracious to him, He will continue His building work within him. How will God do this building work in him? He will do it by breaking his insight and thinking. First, God must move him through the Spirit like a doctor giving an injection. While he is being punctured, he may have a sense of pain, which may remind him that his thinking and determination for his children's marriages have all been from himself and without God. The Spirit then may move and pierce him a little more so that he will feel sorry, mournful, and regretful. During this time, if he humbles himself and receives the piercing and moving of the Spirit, God's element will be built up in him more and more.

On the day of Pentecost, the Spirit moved in men, and many of them felt their hearts being pricked (Acts 2:37). When a doctor gives injections to people, they feel the pricking of the needle. The work of the Spirit inside us is very often like the piercing of a needle. His particular moving pierces our thoughts and preferences. One day the Spirit will pierce our view concerning our children's marriages and our plans for our career and our future. He will be like a doctor giving an injection, piercing our skin and flesh, so that we will have a sense of pain and feel mournful. If we are willing to humble ourselves and receive the moving of the Spirit, then the Spirit will inject God's intention into our thinking, determination, and preferences. Then our thoughts and views toward our children's marriages will give more ground to God and have more of God's element. Thus, God will do a further building work in us. With the increase of God's element within us, God's life will then expand and grow.

GOD'S DEALING

However, sometimes when the Spirit moves and pierces the heart of a brother, he is unwilling to comply. He still behaves and thinks according to his own insight and views and handles his children's marriages according to his own thinking. One day, if God has mercy on him and is gracious to him, God will stretch out His hand and raise up an environment to smite him. This smiting is God's dealing in order to deal with his insight and views, which are devoid of God. This brother may encounter trouble at work, his health may begin to deteriorate, or his daughter-in-law may cause trouble in the family. At this moment, this brother, having been inwardly pierced by God, may awaken and realize that in the matter of his children's marriages he did not give any ground to God or let God in and that he acted altogether according to his own insights, views, preferences, and opinions. This painful realization will be God's dealing in order to break his thinking, opinions, preferences, and ideas.

Once this brother is broken, God will be able to come in and gain ground. This person's insight and thinking will then have God's element. God will expand outward in him and will go a step further in the work of building. Simultaneously, he will grow more, become more mature, and become more ready. If all the saints continually allow God to build in

都这样一直让神建造，也一直这样长大、这样预备，他就是在达到完全成熟的路上，在成为新耶路撒冷的途中。

出代价买油

马太二十五章给我们看见，聪明的童女拿着灯，又预备油在器皿里。她们乃是出代价买油，预备自己的人。什么叫作出代价买油，预备自己。“油”在圣经里，表征圣灵，也就是神自己；买油就是出代价，得着神自己。我们无论买什么东西，都要出代价。我们要预备自己，就必须多得着圣灵，多得着神。要多得着神，多得着圣灵，就需要出代价。比方，前面所说那位圣徒，在料理儿女婚姻的事上，需要出代价，放下自己的眼光，放下自己的看法。说得厉害一点，他必须把自己的眼光和看法都破碎，让神能够进到他的眼光和看法里。这就是出代价买油。我们若是在每一件事上，都这样出代价，让神有地位，有机会，我们里面就会被神充满，被神占有。如此，我们里面就会满了油，满了圣灵，也就是满了神自己。满到完全时，就是你我成熟的时候，也就是神的建造完成的时候。

them, grow in them, and prepare them in this way, then they would be on the way to arrive at full maturity and to become the New Jerusalem.

PAYING THE PRICE TO BUY THE OIL

Matthew 25:4 shows us that the wise virgins not only carried their lamps but also prepared their vessels with oil. They were those who paid the price to buy oil and to make themselves ready. What is the meaning of paying the price to buy oil and to make ourselves ready? In the Bible oil signifies the Spirit who is God Himself. To buy oil is to pay the price to gain God. No matter what we wish to gain, we must pay a price in order to gain it. In order to make ourselves ready, we have to gain more of the Spirit and more of God. To gain more of God and more of the Spirit requires that we pay a price. For example, the brother in our previous example needed to pay the price of letting go of his insight and views in the matter of his children's marriages. To put it more directly, his insight and views had to be broken so that God could come into his insight and views. This is to pay the price and to buy the oil. If we pay the price and let God have the ground and the freedom in us in every single matter, then we will be filled with God and possessed by God. Inwardly, we will be full of oil, full of the Holy Spirit, that is, full of God Himself. When we are filled to the uttermost, then we will be matured, and God's building will be completed.

基督徒生命成熟的路— 儆醒预备

在马太二十四章四十至四十四节这段经文里，主两次命令我们。第一次在四十二节：“你们要儆醒。”第二次在四十四节：“你们也要预备。”要儆醒也要预备。到了二十五章一至十三节，主也给了我们命令：“你们要儆醒。”（13。）这个命令和二十四章的一样。同时，二十五章十节也说到“预备”：“预备”好的，就同主进去坐席。这给我们看见，二十四章说要儆醒、预备；二十五章也说要儆醒、预备。

儆醒预备乃是 基督徒成熟的路

这个儆醒、预备乃是与基督徒的成熟有关。虽然前面所提的两段圣经，没有说到“成熟”，却一再的说“儆醒”、“预备”。当然，一个预备好的人，必定是个成熟的人；儆醒预备就是成熟的路。从圣经来看，没有第二处圣经，比马太二十四、二十五章更清楚，给我们看见基督徒成熟的路。这成熟的路，就是儆醒预备；预备好的就是成熟的人。

在基督徒中，很容易有一种偏差的情形，就是强调约翰福音的教训，而忽略了马太、马可福音。比方传福音时，人总喜欢用约翰三章十六节：“神爱世人，甚至将祂的独生子赐给他们，叫一切信祂的，不至灭亡，反得永生。”十五章五节：“我是葡萄树，你们是枝子；常在我里面的，我也常在他里面。”这些经节在教会中，常常有人传讲，但少有人注意马太、马可福音的教训。圣经里不只有约翰福音，告诉我们信子的人有永生；圣经还有马太、马可福音，告诉我们有一个国度，是要我们追求进入的。永远的生命是我们一信主就有的；但这个属天的国度，需要我们跟随主一段路程才能得着。

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— WATCHING AND BEING READY

In Matthew 24:40-44 the Lord gave us two commands. The first command is found in verse 42, which says, “Watch therefore.” The second command is found in verse 44, which says, “You also be ready.” We need to watch and be ready. When we come to 25:1-13, the Lord commands us once again, saying, “Watch therefore” (v. 13). This command is the same as that in 24:42. At the same time, 25:10 also mentions the matter of being ready, telling us that those who are ready can enter into the feast with the Lord. We can see that both Matthew 24 and 25 tell us to watch and be ready.

WATCHING AND BEING READY BEING THE WAY FOR A CHRISTIAN TO MATURE IN LIFE

The matter of watching and being ready is related to a Christian’s maturity. Although the above passages do not mention the word maturity, they repeatedly mention the words watch and be ready. A person who is ready must certainly be mature. To watch and be ready is the way to become mature. No other passages in the Bible show us more clearly the way for a Christian to become mature than Matthew 24 and 25. The way to become mature is to watch and be ready. Those who are ready are the mature ones.

It is easy for Christians to tend to emphasize the teachings in the Gospel of John but to neglect those in the Gospels of Matthew and Mark. For instance, when we preach the gospel, we often like to use John 3:16, which says, “For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.” We also often use 15:5, which says, “I am the vine; you are the branches. He who abides in Me and I in him....” We often speak about these verses in the church meetings, but few of us pay attention to the teachings in the Gospels of Matthew and Mark. The Bible not only contains the Gospel of John, which tells us that those who believe into the Son will have eternal life, but also the Gospels of Matthew and Mark, which tell us that there is a kingdom into which we should seek to enter. We gain eternal life once we believe into the Lord. However, we need to follow the Lord for a while before we can gain the heavenly kingdom.

约翰告诉我们，有了主的生命该怎样住在主里面；马太是说，我们作了主的门徒，就该怎样跟随主。约翰十五章是主被钉前的教训；马太二十四、二十五章也是主被钉前所留下的预言。我们怎样注意约翰福音，也该怎样注意马太福音。可惜在今天的教会中，多是偏重约翰，而忽略了马太的信息。在这末后的日子，我们相信主要逐渐恢复马太的信息；因为约翰不过说到生命如何在我们里面长大，马太却给我们看见，这个生命如何成熟，我们如何能适合主的再来。换句话说，马太是告诉我们，我们要有什么样的光景，才能见主的面。我们如果真盼望到主那里，与主同住，我们就必须知道，我们该有什么光景，该达到什么地步。

预备好的取去， 没有预备好的撇下

我们来看马太二十四、二十五章。首先，我们要找出这两段圣经的相同之处；这些相同处就是题目。这两段圣经说到主，都有相同的点；说到我们，也有相同的点。说到主，都说主要来，二十四章说主要来，二十五章也说主要来；说到我们，都说要做醒，要预备。所以，这两段圣经的题目，就是我们要做醒预备，等候主来；或说迎接主来。虽然是两段圣经，却是一个题目。

头一段是二十四章，可说是一个明言的讲论，论到我们这些属乎主的人，该如何做醒预备，等候迎接主来。我们都知道主要来，所以我们该做醒，该预备。我们若是预备好，就会被提；若是没有预备好，就会被撇下。因此，二十四章四十节说，“两个人在田里，取去一个，撇下一个。”取去的那个，就是预备好，被提去见主的；撇下的那个，毫无疑问就是还没有预备好的。并非说，取去的一个，是指得救的，撇下的一个，是指没有得救的。这两个人都在田里，他们有同样的生命，在同样的立场上，作同样的事。所以没有疑问，两个都是得救的人。虽然都是得救的人，有同样的身分，同样的地位，过同样的生活，作同样的事情；但在生命上却有不同，一个是在生命上预备好，就被提去了；另一个没有预备好，就被撇下了。

John tells us how to abide in the Lord after we have received the Lord's life. Matthew speaks of how to follow the Lord after we have become His disciples. John 15 is the Lord's teaching before He was crucified. Matthew 24 and 25 are prophecies that were also spoken by the Lord before He was crucified. We should pay as much attention to the Gospel of Matthew as we do to the Gospel of John. It is a pity that today in the church we often emphasize the teachings in John but neglect those in Matthew. We believe that in these last days the Lord will gradually recover the teachings in Matthew. John only tells us how the life that is in us grows, but Matthew shows us how this life matures and how we can be made ready for the Lord's coming. In other words, Matthew tells us what kind of condition we need to be in before we can meet the Lord. If we truly hope to be with the Lord and to abide with Him, we must know the condition we must be in and the stage that we must reach.

THOSE WHO ARE READY BEING TAKEN, AND THOSE WHO ARE NOT READY BEING LEFT BEHIND

Let us consider Matthew 24 and 25. First, we need to see the similarities between these two portions of the Bible. They are similar in their topics. Both portions contain similar points about the Lord and about us. Regarding the Lord, both chapters say that the Lord will come. Regarding us, both chapters say that we need to watch and be ready. Thus, the subject of these two portions is that we need to watch and be ready and that we need to wait for the Lord's coming and bring Him back. These are two different passages, but they have one topic.

It can be said that the first portion, Matthew 24, is an explicit message to those who belong to the Lord, telling them how to watch and be ready while waiting to meet the Lord. We all know that the Lord will come. Therefore, we should watch and be ready. If we are ready, we will be taken. If we are not ready, we will be left behind. Thus, verse 40 says, "At that time two men will be in the field; one is taken and one is left." The one who is taken is ready to be taken to see the Lord. Undoubtedly, the one who is left is not ready yet. This does not happen because the one who is taken is saved and the one who is left is not saved. Both men are in the field. They both have the same life, are on the same ground, and do the same thing. Hence, there is no doubt that both of them are saved. Although both of them are saved, having the same status, position, and kind of living, and although they are doing the same thing, yet they are different in the matter of their maturity in life. One is ready in life and thus is raptured, while the other is not ready and is left behind.

四十一节接着说，“两个女人推磨；取去一个，撇下一个。”又是同样的身分，同样的地位，同样的工作，同样的生活；她们都是得救的人。并不是说，一个在推磨，一个在看电影，所以推磨的取去，看电影的撇下。两个都是一样，名称一样，身分一样，立场一样，生活、工作、事业也都一样。既是一样，为何会取去一个，撇下一个？四十二至四十四节，就告诉我们那个原因：要儆醒，要预备。取去是因为儆醒、预备好了，撇下是因为没有儆醒、没有预备好。虽然身分、地位、事业、生活都相同，虽然都是得救的人，但在一件事上却有分别。这一件事，就是对主再来的态度。有的是儆醒预备，对待主的再来；有的既不做醒，也不预备。

我们都是得救的人，可能一同聚会，也一同过基督徒的生活。表面看来，我们没有什么分别；但向着主和主的再来，我们却可能各有不同。有的圣徒是儆醒预备，等候主来；有的对主的再来漠不关心，不过仅仅作个基督徒而已，对主和主再来的事既不做醒，也不预备。所以，到主来提取人的时候，预备好的就被取去，没有预备好的，虽然也是个得救的人，但主要把他们暂时撇下。主在马太二十四章的这篇道，就是把这个不同指给我们看。

千万不要以为，我们得救了，和基督徒在一起，一同聚会，表面看来都相同，就没有问题了。不，主在马太二十四章的思想乃是：“你要儆醒，要预备；因为得救是一件事，等候我来是另一件事。作信徒是一件事，儆醒预备又是另一件事。”比方，有一个人有八个孩子，生下来是一件事，要把他们养大，让他们受教育，又是一件事。八个孩子都是父母的儿女，在同一个家庭里，有同样的生命，过同样的生活，表面看似丝毫没有分别。然而，事实上还是有一个分别，就是他们各人如何长法，如何受教育，如何预备自己成为有用的人，这些在在都有分别。

虽然他们都是父母的孩子，有共同的家庭，共同的生活，但他们各个要怎样受教育，怎样预备自己，过怎样的人生，走那一条道路，这都要看他们从幼年，一直到长大成人，是怎样长法，怎样预备法。

这样看来，我们对主、对主的再来取什么态度，是儆醒预备呢，还是漠不关心，乃是相当重要的，因为这关系我

Verse 41 goes on to say, “Two women will be grinding at the mill; one is taken and one is left.” Like the two men, the two women have the same status, position, job, and kind of living. Both are saved. It is not that one is grinding while the other is watching a movie, so the one who is grinding is taken while the one who is watching a movie is left. Both women are the same in status, ground, living, job, and career. If they are the same, then why is one taken and the other left? Verses 42 to 44 tell us that the reason is related to the need to watch and be ready. One is taken because she is watchful and ready. The other is left because she is not watchful and ready. Although their status, position, career, and living are the same and both are saved, they differ in one aspect. They differ in their attitude toward the Lord’s coming. One is watchful and ready, but the other is neither watchful nor ready.

We have all been saved and may be meeting together and living the Christian life together. Outwardly, there may be no difference between one saint and another. However, our attitudes toward the Lord and His coming may vary. Some saints may be watchful and ready, waiting for the Lord’s coming. Some may be indifferent to the Lord’s coming. They may merely want to be common. They may not want to be watchful or ready in regard to the Lord and His coming. Thus, when the Lord comes to take His people, those who are ready will be taken. Those who are not, although they are saved, will be left for some time. The Lord’s message in Matthew 24 shows us this difference.

Do not think that as long as you are saved, are meeting together with other Christians, and are apparently the same as they are, you will have no problems. The Lord’s thought toward us in Matthew 24 is, “You have to be watchful and ready, because to be saved is one thing and to wait for My coming is another. To be a believer is one thing and to be watchful and ready is another.” For instance, suppose a person has eight children. To beget them is one matter, but to raise them up and educate them is another. All eight of them belong to the same parents, are in the same family, have the same life, and live the same kind of lives. Outwardly, it may seem that there are no differences among them, but actually there are. How will each one grow up? How will they receive their education? How will they prepare themselves to be useful people? In these aspects there are often differences.

The children may all have the same parents. They may belong to the same family and may have the same kind of lives. However, how they are educated, how they prepare themselves, how they live their lives, and which ways they take all depend on how they grow up and prepare themselves from childhood to adulthood.

In view of this example, the attitude that we have toward the Lord and His coming—whether watchful and ready or indifferent—is very important because it will determine

们是被取去或被撇下。因此，主一再命令我们：“要儆醒，要预备。”我们不能仅仅接受约翰的话，信主就有永生；我们还要接受主在太福音的命令：“要儆醒，要预备。”这不仅是主亲自说的，更是祂离世前的教训。祂要离开世界前，在橄榄山上，和祂的门徒话别的时候，祂告诉门徒说，要儆醒，要预备。为什么缘故呢？因为若不儆醒，不预备，就有一个危险，要被撇下。好像两个人在田里，一个被取去，一个被撇下。所以，为了不被撇下，就必须要有儆醒，要预备。

童女的比喻

现在我们都知道了，作基督徒不够，还得儆醒、预备，生命成熟才能到主面前去。然而，这个儆醒、预备的路在哪里？这个生命成熟的路在哪里？凡事都是先有“道”，然后才有“路”。二十四章是“道”，要儆醒、预备，才能被取去，而不至被撇下；这个“路”就在二十五章。所以，主在二十五章举了例子，用比方来描绘这个儆醒预备的路。二十四章这一段是道，二十五章这一段是路。主是先把儆醒预备的道，讲清楚了；然后把儆醒预备的路，指给我们。只有道，没有路，这个道是空的。虽说要儆醒，要预备，但若不知道怎样儆醒，也不明白怎样预备，结果还是于事无补。

主在二十五章给了我们一条路。这条路是什么呢？主用一个比方。我们都知道，通常要指路给人，都得用比方，好比画地图。主在二十五章，说了一个童女的比喻，给我们看见儆醒预备的路。二十四章是“道”，二十五章是“路”；二十四章说到两个女人在推磨，二十五章说到十个童女预备油。这实在是很有意思。两个加十个，是十二个。我们都知道，在圣经里，教会最终的数字就是十二。新耶路撒冷的门是十二个，根基是十二层，有新约十二使徒的名字，还有旧约十二支派的名字，生命树结十二样果子，城墙高一百四十四肘，是十二的十二倍。所以，将来教会的数目都是十二；十二表征永远的完全。

whether we will be taken or left behind. Therefore, the Lord commanded us again and again to watch and be ready. We not only must accept the word in John that we will have eternal life if we believe in the Lord, but we must also accept the Lord's command in Matthew 24 to watch and be ready. This was not only the Lord's word but also His teaching before leaving the world. On the Mount of Olives before He departed, He told the disciples to watch and be ready. Why? He told them this because if they were not watchful or ready, there was a chance that they might be left behind. Like the two men in the field, one would be taken and one would be left. Therefore, in order not to be left, we must be watchful and ready.

THE PARABLE OF THE VIRGINS

By now we all realize that it is not sufficient to merely be a Christian. We must also be watchful, ready, and mature in life in order to go before the Lord. However, what is the way to become watchful and ready, and how can we be matured in life? In all matters the truth must first be presented and then the way. Matthew 24 states the truth—one needs to be watchful and ready in order to be taken and not left behind. The way is in Matthew 25. In Matthew 25 the Lord used a parable to illustrate the way to become watchful and ready. The portion in chapter twenty-four states the truth, and the portion in chapter twenty-five shows the way. The Lord first gave us a clear message on the truth of being watchful and ready and then pointed out to us the way to be watchful and ready. A truth without a way is useless. We may say that we need to be watchful and ready, but if we do not know how to be watchful and do not understand how to get ready, the truth does not help us much.

The Lord showed us the way to be watchful and ready in Matthew 25. What is the way? The Lord used an illustration. We often need to use illustrations when providing people directions, such as a drawing a map to show the way. In Matthew 25 the Lord used the parable of the virgins to show us the way to be watchful and ready. While chapter twenty-four states the truth, chapter twenty-five shows us the way. While chapter twenty-four speaks about two women grinding, chapter twenty-five speaks about ten virgins preparing oil. This is very meaningful. Two plus ten equals twelve. In the Bible the church in its ultimate stage is represented by the number twelve. The New Jerusalem has twelve gates and twelve foundations, and on them are the names of the twelve apostles in the New Testament and the twelve tribes in the Old Testament. The tree of life produces twelve fruits, and the wall of the city is 144 cubits high, which is the product of twelve times twelve. Thus, ultimately, the church will be represented by the number twelve. The number twelve signifies eternal completion.

为什么主在这里把十二分开，分作两个和十个，好像把整个教会分为两班人。二十四章这两个，是在那里作工，或在田里，或在家里推磨，都在作工，都在那里活动。没有疑问，这是指活着的信徒说的。到主再来时，只有少数信徒是活着的，大部分是死了，是睡了。二十五章这十个童女，都是睡着的，不是属灵的睡着，不是不儆醒的睡着，乃是身体睡了；因为五个愚拙的睡着了，五个聪明的也睡着了。这证明那个睡不是属灵的睡，不是天性的睡，乃是他们的身体睡了。为什么睡呢？因为新郎来得慢，来得迟延了。主迟延的时候，那个最儆醒的保罗，也打盹，也睡着了。打盹就是老了、病了，睡了就是死了。这十个童女乃是指到主来时，那些大体死了的信徒。等到主来时，历代得救的人中，大部分都已经睡了。儆醒爱主的保罗、彼得睡了；那个不爱主，贪爱世界的底马，也睡了；他们都睡了。原因何在？因为主来得迟慢。新郎迟延的时候，两班童女都打盹、都睡着了；这意思是，都衰老、都病了，末了也都死了。这是指大体的信徒。

到主再来时，只有少数信徒是活着的。我们若仔细阅读圣经，就会发现圣经总是把十二分作十和二。比方旧约的十二支派，有十个支派叛变了，变作以色列国，还有两个支派的余数，仍旧作犹大国。比方十二个使徒，有两个兄弟争着要坐在主的左右，其他十个门徒就不满意他们。圣经总是把十二分作十和二，十是大体的，二是余数的。到主来时，历代的信徒，大体都睡了，少数还留在那里。所以二十四章那个“道”，是讲活着的信徒；二十五章这个“路”，是讲死了的信徒。无论是活着的，无论是死了的，儆醒预备对他们都是必需的，那个路是一样的。

一 童女的身分 and 地位

首先，主在马太二十五章，开头就说，“那时，天国好比十个童女，拿着灯，出去迎接新郎。”（1。）这说出我们这些属乎主之人的身分、地位，乃是童女。犹太人用“童女”，和中国人用“闺女”，意思相同。闺女，是大门不出，二门不迈，是关在闺房内，隐藏的女人。基督徒在地上的

Why then in Matthew 24 through 25 did the Lord separate twelve people into groups of two and ten as if He were dividing the church into two groups? The two in Matthew 24 were either working in the field or grinding at home. They were both working and were involved in some form of activity. Undoubtedly, they signify the living believers. When the Lord comes, only a minority of the believers will be alive. The majority will be dead and asleep. The ten virgins in Matthew 25 were all sleeping. They were not sleeping spiritually or sleeping because they were not being watchful. Rather, their bodies were physically sleeping. The five foolish ones were sleeping, as were the five prudent ones. This shows us that they were not sleeping spiritually or sleeping because they were not being watchful. Instead, their bodies were physically sleeping. Why were they sleeping? They were sleeping because the bridegroom had delayed. Because the Lord has delayed, even Paul, who was the most watchful one, became drowsy and fell asleep. To become drowsy is to get old and to become sick, and to sleep is to pass away. These ten virgins signify the majority of the believers who will have died by the time the Lord comes. When the Lord comes, most of the saved ones in the past ages will have already fallen asleep. Paul and Peter who were watchful and who loved the Lord are asleep. Demas who loved the world but not the Lord is also asleep. They are all asleep. Why is this? They are asleep because the Lord has delayed. When the bridegroom delayed, the two groups of virgins became drowsy and fell asleep. This means that they all got old, became sick, and finally passed away. They signify the majority of the believers.

When the Lord comes, only a minority of the believers will still be living. If we read the Bible carefully, we will find that the Bible often separates a group of twelve into groups of ten and two. For example, out of the twelve tribes in the Old Testament, ten tribes rebelled and became the kingdom of Israel, while the other two tribes remained as the kingdom of Judah. Another example is the twelve apostles. In one case, while two of the apostles fought to sit on the Lord's right hand and left hand, the other ten were unhappy with them. The Bible often divides the number twelve into ten and two. The number ten signifies the majority, and the number two signifies the remnant. When the Lord comes, most of the believers throughout the ages will have fallen asleep. Only a minority will still be living. Thus, the truth in Matthew 24 refers to the living believers, whereas the way in Matthew 25 refers to the believers who have died. However, whether a believer is alive or dead, he needs to be watchful and ready, and the way to be watchful and ready is the same for both the living and the dead.

The Status and Position of a Virgin

First, at the beginning of Matthew 25 the Lord said, “At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom” (v. 1). This shows us that the status and position of those who belong to the Lord is that of a virgin. The word for virgin used by the Jews has the same meaning as the word used by the Chinese. In China a virgin never leaves her house. She is always hidden

身分和地位，应该是这样一个闺女，是个隐藏起来的人，和外面的许多事物没有关联，没有多少接触，是清洁的、是圣别的。

二 童女的光景

其次，这些童女都是拿着灯的，说出她们的光景，是在黑夜里。黑夜是暗洞洞的，需要有灯才可以。今天这个世代，乃是黑暗的世代，基督徒在这个黑暗的世界里，应该像明灯照耀。主在二十五章这里的意思是，那些属乎主的人，手里有灯，是有光的；他们在黑暗中，能发光照耀。我们看一个真正属乎主的人，总是比不信主的人明亮多了。不过很可惜，好些圣徒丢弃了他们童女的地位，灯也没有了，因此显不出他们该有的光景。

三 童女的路

第三，这些童女的路，乃是“出去”的，是从她们原来的地方，走出去的。这个就是基督徒。我们基督徒生在世界上，长在上世界，世界是我们的原在地；但自从我们蒙恩得救，我们就是一个走出去的人，一个从世界走出去的人。

四 童女的生活

第四，这些童女为什么要从世界走出去？为要迎接新郎。这说出我们基督徒的生活、工作，只有一个目的，就是要迎接主来，等候主来。

盼望圣灵对我们说话，给我们启示，叫我们看见，一个基督徒的身分和地位，乃是童女；他的光景是拿着灯，带着光的；他的路是从这世界走出去的；他的生活是等候主来的。这才是一个正常的基督徒。但愿我们都是一班有耳可听的人。若是我们把这些话当作耳边风，有一天，我们见主的时候，这些话不是我们的拯救，而是我们的定罪。

请不要忘记，今天，一九五五年六月十二日，在马尼拉有一个人，呼天唤地的告诉你们：“主命令我们，要儆醒预备，要作一个童女，拿着灯，出去迎接新郎。”你们不能说，你们没有听见。这些话是福音，是拯救；你们若不接受，有一天这些话要定你们的罪。但愿我们没有麻木，我们都接受这话，为我们已过的情形痛悔，作童女，拿着灯，带着光，走出这个世界，迎接我们的新郎基督。

and shut inside her chamber. The status and position of a Christian on this earth should be like that of a virgin. He should be hidden, having little involvement or contact with the outside world, and he should be pure and sanctified.

The Condition of a Virgin

Second, all the virgins took their lamps. This indicates that they were in the night. At nighttime it is dark, and lamps are needed. Today's age is the age of darkness. In this world of darkness Christians should shine like lamps. What the Lord meant in Matthew 25 was that those who belong to the Lord have lamps in their hands. They have light and can shine in the dark. A person who truly belongs to the Lord is always much brighter than the unbelievers. However, it is a pity that many saints have forsaken their status as virgins and do not take their lamps and shine as they should.

The Way of a Virgin

Third, the way of the virgins is that they went forth; that is, they went out from their original place. This is what it means to be a Christian. We were born into the world and were raised up in the world. The world was where we lived. However, after we were saved, we became people who are going out of this world.

The Life of a Virgin

Fourth, why did the virgins go out? They went out because they wanted to meet the bridegroom. This tells us that there should be only one purpose in our life and work—to meet the Lord and to wait for His coming.

I hope that the Holy Spirit would speak to us and reveal to us that a Christian's status and position is that of a virgin, his condition is to take his lamp to shine, his way is to go out of the world, and the purpose of his life is to wait for the Lord's coming. Only such a Christian is a normal Christian. May we all have ears to hear. If we do not heed these words, then these words will not save us but condemn us when we meet the Lord.

Please do not forget that on June 12, 1955 a man in Manila cried out to you, saying, "The Lord is commanding us to watch and be ready and to be virgins taking our lamps and going forth to meet the Bridegroom." You cannot say that you have not heard these words. These words are the gospel and words of salvation. If you do not receive them, they will condemn you one day. I hope we would not be indifferent. May we all receive these words and repent of our past condition. May we be virgins, taking our shining lamps and going out of this world to meet Christ our Bridegroom.

第七篇

基督徒生命成熟的路— 圣灵的充满

在启示录三章十五至十八节，主对老底嘉的教会说，“我知道你的行为，你也不冷也不热；我巴不得你或冷或热。…我劝你向我买火炼的金子，叫你富足；又买白衣穿上，叫你赤身的羞耻不露出来；又买眼药擦你的眼睛，使你能看见。”这里三次说到“买”，我们都知道，买乃是出代价的意思。

基督徒的 身分、光景、道路和生活

从马太二十五章童女的比喻，我们清楚看见，我们基督徒在世界里的身分，乃该像童女那样贞洁、单纯；我们身上的光景，乃是拿着灯，并且灯里明亮，照耀着黑暗；我们所走的路，是从这个不要主的世界走出去；我们的生活，是等候、迎接主来。因着我们的主已不在这个世界，并且这个世界不要祂，所以我们不留恋这世界，我们的心也不在这世界，我们这个人要从这世界走出去。我们所以走出去，乃为要迎接我们的主，独一无二的新郎。

令人痛心的是，今天许多基督徒，并不知道自己在什么身分，什么光景中。当我们拿自己的光景来对照时，发现我们不仅与当有的情形不合，并且离得相当远。我们既不像童女，身上的光景也不是拿着灯发光，更没有从这不要主的世界走出去，也不是一个迎接、等候主的人。对于基督徒当有的情形，主在马太福音里点出了四个点：身分、光景、道路、生活。然而，这不过是基督徒的开始，是基督徒该有之生活的起点。

基督徒生命的起点

若这四点在我们身上一点也没有，我们就当低下头来说，“主啊，赦免我，我这个基督徒还没有起头，我虽然作了

CHAPTER SEVEN

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— THE FILLING OF THE HOLY SPIRIT

In Revelation 3:15 and 18 the Lord said to the church in Laodicea, “I know your works, that you are neither cold nor hot; I wish that you were cold or hot....I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.” Here the Lord mentions the phrase to buy. We all know that to buy something means to pay a price for it.

THE STATUS, CONDITION, WAY, AND LIVING OF A CHRISTIAN

In the parable of the virgins in Matthew 25 we clearly see that we who are Christians should have the status of a pure and simple virgin. In our condition we should be holding forth our lamps, which shine in and illuminate the darkness. The way that we take should lead us out of the world, which does not want the Lord. And the purpose of our living should be to await and meet the Lord. Since our Lord is not in the world and the world does not want Him, we should not have a lingering love for the world. Our hearts should not be occupied with this world. We have to leave this world. We must come out of the world in order to receive our Lord, the unique Bridegroom.

What grieves our hearts today is that many Christians do not know what their status and condition should be. If we would consider our condition, we would realize that we not only are not up to where we should be but are far from it. We are not like virgins. In our condition we are not holding our lamps and shining forth. Neither are we leaving the world, which does not want the Lord, nor are we receiving and waiting for the Lord. In the Gospel of Matthew the Lord pointed out four aspects of the proper situation of a Christian—his status, condition, way, and living. However, these aspects are merely the beginning or starting point for the kind of living that a Christian must have.

THE STARTING POINT OF THE CHRISTIAN LIFE

If we do not have these four aspects, we should bow our heads, saying, “Lord, forgive me. I have not begun my Christian life. Although I have become a Christian, have the name

基督徒，虽然也挂了一个基督徒的名，虽然也受浸进入了教会，但直到今天，我不像个童女，我身上没有灯光，我的脚步不是从世界走出去，我这个人并不是预备等候见你的。”我们只得承认，我们这个基督徒还没有开始，我们不过是有名无实的基督徒；我们没有站基督徒的地位，没有活基督徒该有的光景，没有走基督徒的道路，没有过基督徒的生活。然而，即使我们有了这四点，也不能以为我们够资格、够成熟，可以见主了。请记住，这不过是起点，不是终点；不过才开头生长，还没有长大成熟。

基督徒生命的进展— 作聪明的童女

主提醒、警告愚拙的

每一个得救的人，都该有这四面；并且要在这四面上，往前生长。所以，主在童女的比喻中，特别说到“五个是愚拙的；五个是聪明的。愚拙的拿着灯，却不预备油；聪明的拿着灯，又预备油在器皿里”。（太二五2～4。）主指出这十个童女有所不同，并且这个不同，不是真假的问题，而是智愚的问题。主把十个童女分作两班，五个是愚拙的，五个是聪明的；这并不是像有些解经家所说，一班是真得救的，一班是假得救的。十个童女都是真得救的。主在此指出，祂所注重的不是真假的问题，乃是智愚的问题；祂在乎她们是愚拙的，还是聪明的。

真或假是性质的问题；愚拙或聪明是情形的问题。她们的性质都是真的，是对的，因为她们都是童女，都是得救的；但她们的情况有别，她们的光景有所不同。她们有一班是愚拙的，有一班是聪明的。这就是说，在得救的人中，有这个不同，有这个分别。你是一个得救的人，你是一个属乎主的人，但你可能是聪明的，也可能是愚拙的。所以，我们都得看见，不是得救就够了，还得看我们是愚拙的，或是聪明的。这意思是，一个人得救作了基督徒，还得再进一步看，他是什么样的基督徒？是愚拙的呢，还是聪明的？主在这里先题愚拙的，证明祂的目标在于警告那些愚拙的。当然，聪明的并不需要这些教训，需要这些教训的乃是愚拙的。主所以提醒愚拙的，是为要他们能够儆醒、预备。

of a Christian, and have been baptized to enter into the church, I am not like a virgin. I do not have the light of a lamp shining in me. My steps have not led me out of this world, and I have not been waiting for You and preparing myself to meet You.” Many of us must admit that we have not begun our Christian life. We are Christians in name but not in reality. We do not stand in our position as Christians. We do not have the proper condition of a Christian. We do not walk the way of a Christian, nor do we live the life of a Christian. However, even if we do have these four aspects, we should not assume that we are qualified and mature enough to see the Lord. Please remember that these aspects are only the starting point, not the end. We have only started to grow and have not yet reached maturity.

THE PROGRESS OF THE CHRISTIAN LIFE— BEING A PRUDENT VIRGIN

The Lord Reminding and Warning the Foolish

Every saved person should have these four aspects and should continue to grow in them. In the parable of the virgins the Lord deliberately said, “And five of them were foolish and five were prudent. For the foolish, when they took their lamps, did not take oil with them; but the prudent took oil in their vessels with their lamps” (Matt. 25:2-4). The Lord pointed out that these ten virgins were different and that the difference was not whether they were genuine or false but whether they were prudent or foolish. The Lord divided them into two groups—five were foolish and five were prudent. It was not that one group was genuinely saved while the other group was falsely saved, as some Bible expositors say. The ten virgins were all genuinely saved. The Lord pointed out that what He was concerned about was not the matter of genuineness versus falseness but prudence versus foolishness. His concern was whether they were foolish or prudent.

Whether the virgins were genuine or false is a matter related to their nature. Whether they were foolish or prudent is a matter related to their condition. In their nature they were genuine and proper because they were all virgins and were all saved. However, in their conditions they were different, not the same. One group was foolish and the other group was prudent. All saved ones are not necessarily the same. There may be a difference. You may be a saved person belonging to the Lord, but you may be either prudent or foolish. Therefore, we all have to see that it is not enough to be saved. We also have to consider whether we are foolish or prudent. This means that a person who is saved, a Christian, has to take a further step to determine what kind of Christian he will be. Will he be foolish or prudent? Here the Lord first mentioned the foolish, showing that He was primarily warning the foolish ones. Of course the prudent ones do not need this teaching. Only those who are foolish need this teaching. The Lord reminded the foolish ones so that they would be watchful and prepared.

“五”是责任的数目

在圣经里，“十二”是指永远的完全，“十”是指属人的完全。我们有十个手指头，也有十个脚指头；中国人说十全十美，就是人的完全。主把十个童女分作“五”加“五”；这个“五”在圣经里，是责任的数目。好比我们的一只手，有五个指头；这五个指头，不是三个加二个，乃是四个加一个。这很有意思。你若是把一个拿去，剩下四个，就不好作事了。你无论作什么，都得这四个加那一个，四个加一个就能作事，就会负责了。

有人问说，这四加一是什么意思？在圣经里，“四”是受造者的数目；启示录有四活物，这四活物就是受造者。“一”是独一的神，是造物者；“四加一”就是我们这些受造的人，加上造物的神。不信主，没有得救的人，他们仅仅是受造之物，是受造的人；按属灵的意义说，他们是“四”，不是“四加一”。他们没有神，所以不能负责，不能作事。今天我们这些接受主耶稣，已经得救的人，乃是比他们多加了一个“一”，神的灵进到了我们里面，神自己也进到了我们里面，并且带着神的生命进到我们里面；所以，我们这受造的人加进了神，有了神的生命，就变作“五”，有了用处，会作事，能负责。

主把十个童女，分作“五个”、“五个”，意思是，这些人都是人加上了神，都是蒙恩得救的人，都有神在她们里面，所以都该负责。换句话说，所有蒙恩得救的人，不能徒受神的恩典。我们既然蒙神的恩典，得着了神，有神住在我们里面，就得在神面前负一个责任。不信的人没有神，随随便便、马马虎虎过日子，还说得过去；我们基督徒已经得着神，有神的生命在里面，还随随便便、马马虎虎就不可以。你没有得救，没有神住在你里面，所以不儆醒，神也就任凭你；但你若是得救了，有神在你里面，作你的生命、力量，你还像一个没有得救的人一样，马马虎虎过生活，主就要来警告你。

主要得救的人

负责任作聪明的童女

Five Being the Number of Responsibility

In the Bible the number twelve indicates eternal perfection, whereas the number ten indicates human perfection. Everyone has ten fingers and ten toes. The Chinese speak of perfection, but the perfection that they refer to is human perfection. The Lord divided the ten virgins into two groups of five. The number five in the Bible is the number of responsibility. For example, each of our hands has five fingers. Our fingers do not consist of three fingers plus two fingers but four fingers plus one thumb. This is very meaningful. If we took away our thumb, it would be difficult for us to do things with only our four fingers. Whatever we do requires that we use our thumb along with our other four fingers. The four fingers plus the one thumb enables us to work. Hence, we can bear responsibility.

Some may ask what the addition of four plus one means. In the Bible the number four is the number related to created beings. There are four living creatures in the book of Revelation. These four living creatures signify the created beings. The number one signifies the unique God as the Creator. The addition of four plus one signifies the created beings plus God the Creator. Those who have not believed into the Lord and are not saved are merely creatures, created people. Spiritually speaking, they are “four” but not “four plus one.” They do not have God and, thus, cannot work or bear responsibility. Today, we who have believed in the Lord Jesus and are saved have had a “one” added to us. The Spirit of God has entered into us, God Himself has entered into us, and His life has entered into us. Hence, we the created people have had God added to us. Since we have the life of God, we have become “five.” We have become useful and can work and bear responsibility.

The Lord divided up the ten virgins into two groups of five, indicating that they had been created and had God added to them. They were saved and had God in them. Thus, they had to assume some responsibility. None of those who have been saved should receive grace in vain. Since we have received the grace to have God, and since God is now living inside of us, we should bear some responsibility before God. It is all right for the unbelievers, who do not have God, to live their lives in a loose and sloppy way. But it is not acceptable at all for us Christians who have gained God and have God inside of us to live loosely and sloppily. If a person is not saved and does not have God inside of him, although he may not be watchful, God may leave him alone. But if you are saved and have God in you as your life and strength, and yet you still live a sloppy life as the unbelievers do, then the Lord will come to warn you.

The Lord Requiring the Saved Ones

to Bear the Responsibility to Be Prudent Virgins

主乃是要我们每一个得救的人，都在神面前，负一个相当的责任。什么责任？就是作聪明的童女。我们已经蒙恩得救，但我们是作一个聪明得救的人，还是作一个愚拙得救的人，这是我们自己要负的责任。是作愚拙的，还是作聪明的，这全操在我们自己手中，神不替我们定规这事。

聪明的童女“预备”油在器皿里

有人就问，怎样才是聪明的呢？主说，“愚拙的拿着灯，却不预备油；聪明的拿着灯，又预备油在器皿里。”（太二五3～4。）主在这里用了“预备”两个字；祂说愚拙的不预备，聪明的预备了。预备的就是聪明的，不预备的就是愚拙的。预备什么呢？预备油。愚拙的和聪明的都拿着灯，不同的是，愚拙的没有预备油，聪明的预备油在器皿里。“聪明的拿着灯，又预备油在器皿里。”她们不是预备油在灯里，而是在器皿里；灯是一件事，器皿又是另一件事。这个比方告诉我们，每一个童女都该有两分油，一分是灯里点着的油，一分是在灯之外的器皿里预备的油。好比一部汽车，通常在四个轮胎之外，还有另一个备用的轮胎。聪明的所以聪明，因为她们除了灯里有油，还另外预备油在器皿里。

灯里的油表征重生的圣灵

灯里的油指着什么，器皿里的油又是指着什么？灯里的油表征重生的圣灵；所以，灯里的油不需要预备，十个童女，无论愚智她们的灯里都有油，灯都是发光的。需要预备的，乃是在灯之外的器皿里预备油。凡认识圣经的人都承认，油表征圣灵。我们一得救，圣灵就进到我們里面，这就是灯里的油；灯里的油表征重生的圣灵。我们一得救，接受主作救主，就得着重生，圣灵就住在我们里面。从那时候起，圣灵在我们里面，就要往外发光。这是每一个得救的人都有的；若是没有这个重生的圣灵，这个人就还没有得救。所以，每一个得救的基督徒，里面都有主的灵和主的生命，都是一个真正的童女，灯里都有油。

器皿里的油表征充满的圣灵

The Lord requires all of us who have been saved to bear a certain responsibility before God. What is this responsibility? It is to be a prudent virgin. Since we have been saved, we must bear the responsibility to choose whether we will be prudent believers or foolish believers. Whether we are foolish or prudent is under our control. God will not decide for us.

The Prudent Virgins Preparing Oil in Their Vessels

Some may ask what it means to be prudent. The Lord said, “For the foolish, when they took their lamps, did not take oil with them; but the prudent took oil in their vessels with their lamps” (Matt. 25:3-4). The Chinese Union Version uses the phrase prepare oil in its translation of this verse—“For the foolish, when they took their lamps did not prepare oil with them; but the prudent prepared oil in their vessels with their lamps.” The foolish did not prepare, but the prudent did. Those who prepared were the prudent ones, and those who did not prepare were the foolish ones. What did the prudent ones prepare? They prepared the oil. Both the foolish and the prudent virgins took their lamps. The difference was that the foolish ones did not prepare oil in their vessels, while the prudent ones did. The prudent ones prepared oil not only in their lamps but also in their vessels. The lamp is one thing, and the vessel is another thing. This parable tells us that every virgin should have two portions of oil—one portion burning in the lamp and a second portion prepared in the vessel in addition to the portion in the lamp. This is similar to a car, which normally has a spare tire besides the four tires. The prudent virgins were truly prudent because they prepared oil in their vessels besides the oil in their lamps.

The Oil in the Lamp Signifying the Regenerating Spirit

What do the oil in the lamp and the oil in the vessel refer to? The oil in the lamp signifies the regenerating Spirit. Therefore, the oil in the lamp does not need to be prepared. All ten virgins, both the foolish and the prudent, had oil in their lamps, which were all shining. What they still needed to prepare, in addition to the oil in their lamps, was oil in their vessels. Most people who know the Bible acknowledge that oil signifies the Spirit. When we are saved, the Spirit enters into us. This is the oil in the lamp. The oil in the lamp signifies the regenerating Spirit. When we are saved and receive the Lord as our Savior, we are regenerated, and the Spirit begins to live inside of us. From that time onward, the Spirit wants to shine forth from within us. This is the experience of every saved person. If someone does not have the regenerating Spirit in him, then he has not been saved yet. Every saved Christian has the Spirit of the Lord and the life of the Lord inside and thus is a genuine virgin with oil in his lamp.

The Oil in the Vessel Signifying the Infilling Spirit

仅仅灯里有油还不够，仅仅有重生的圣灵还不够；在这一分圣灵之外，还得有另外一分的圣灵。这另外一分的圣灵，不是灯里的油，乃是器皿里的油。主所以这样说，是要给我们看见，有两分不同的圣灵：重生的圣灵是第一分，是人一得救，就得着的；但得救之后，还得预备第二分的圣灵，就是充满的圣灵。你有重生的圣灵，但不一定有充满的圣灵；你虽然得救了，却不一定有圣灵的充满；你有头一分的圣灵，但可能没有第二分的圣灵；圣灵虽然在你里面，却不一定充满你这个人。因此，你虽然是个基督徒，但你的光景可能不够有生命里的活泼。这是因为你不够有充满的圣灵，你不够在器皿里预备油。

我们都信主，都得救了，也都有了主的生命。然而，我要问你们，你们都有主的圣灵么？或者有人会说，“感谢主，我们也有主的圣灵。”这相当的好；信主得救了，有了主的生命，也有主的圣灵。然而，我要问你们，你们里面火热么？有人说，“我虽然得救了，但里面不冷不热。要去看电影，不大痛快；要来聚会，无精打采。我真是不冷不热。”这不冷不热就是老底嘉的光景。

那么，你们刚强么？传福音有能力么？聚会释放么？作基督徒喜乐、自由么？许多人都会回答说，“不知为什么我们就是软弱，并且软弱如水。不去聚会，里面过不去；到了聚会里，又觉得沉闷，实在是受压，既不能开口，也不能祷告。不传福音，又觉得那是本分；传福音，讲不到几句，气都喘不过来，一点能力也没有。原以为作基督徒很快乐，岂知作到今天却是郁郁不乐。想把基督丢了算了，不作基督徒了，但里面不通过；想好好作基督徒，却又作得不象样。”这是什么光景？这个光景说出“我们的灯要灭了”；（太二五8；）意思是，我们灯里还有一点油，但器皿里没有预备油。换句话说，我们是得重生了，里面有重生的灵，但没有被圣灵充满；我们里面有重生的圣灵，却没有充满的圣灵。

圣灵一充满我们这个人，我们一得着充满的圣灵，就是要不热也不行，要冷也冷不下去。圣灵一充满我们，我们里面就会烧起来，就定规是热的。当我们来到聚会中，我们必定能释放，能开口，能祷告，能赞美，能作见证；我

It is not enough to have oil merely in our lamps. It is not enough to have merely the regenerating Spirit. Besides this portion of the Spirit, we need to have another portion of the Spirit. The second portion of oil is not the oil in the lamp but the oil in the vessel. The Lord said this to show us that there are two different portions of the Spirit. The first portion is the regenerating Spirit that all believers gain when they are saved. However, after they are saved, they have to prepare themselves with the second portion of the Spirit, the infilling Spirit. We have the regenerating Spirit, but we may not necessarily have the infilling Spirit. Although we are saved, we may not be filled with the Spirit. We have the first portion of the Spirit, but we may not necessarily have the second portion of the Spirit. Although the Spirit is in us, it may not fill our entire being. Thus, although we are Christians, our condition may not be very vital because we may not have enough of the infilling Spirit. We may not have enough oil prepared in our vessels.

We have all believed into the Lord, are saved, and have the life of the Lord. However, I must ask you all whether you have the Spirit of the Lord. Perhaps some of you may say, "Thank the Lord, we all have the Spirit of the Lord." This is good. You have believed into the Lord and are saved, and you have the life of the Lord and the Spirit of the Lord. However, I want to ask whether or not you are fervent deep within. Some may say, "Although I am saved, inwardly I am lukewarm. I go to the movies, but I am not thrilled. I go to the meetings, but I am dispirited and discouraged. I am truly lukewarm." This is exactly the situation that the church in Laodicea was in.

Are you strong in the spirit? Do you have power in your gospel preaching? Are you released in the meetings? As a Christian are you full of joy and free? Many of you may answer, "I do not know why I am so weak. When I do not attend the meetings, I do not feel right inside. But when I go to the meetings, I feel bored and very depressed. I can neither open my mouth nor pray. I know that it is my duty to preach the gospel, but I do not want to do it. When I preach the gospel, I cannot speak much and I feel exhausted. I do not have any power. Originally, I thought it was a joyful thing to be a Christian, but I have been sad for a long time. I want to give up the Lord and stop being a Christian, but deep within I cannot get through. I want to be a good Christian, but I cannot make it." What kind of condition is this? This kind of condition indicates that "our lamps are going out" (Matt. 25:8). This means that there is a little bit of oil in our lamps, but there is no oil prepared in our vessels. In other words, we have been regenerated and we have the regenerating Spirit, but we are not filled with the Spirit. We have the regenerating Spirit but not the infilling Spirit.

When the Spirit fills our entire being, that is, when we gain the infilling Spirit, we cannot help but become hot. We cannot be cold anymore. Once the Spirit fills us, our inner being will be burning, and we will become hot. When we come to the meetings, we will be released. We will open our mouths to pray, praise, and testify. We will have power

们里面有能力，对人传福音，说到主耶稣，就能摸着人的感觉，有圣灵的同在。不仅如此，我们里面满了喜乐平安，我们这个人自由的，没有捆绑，没有受压。

好比在聚会中，坐着一位可爱的弟兄，但这位弟兄属灵的光景有如将灭的灯，人是软弱的，灵是下沉的，里面是起不来的。说到世界的事，他是津津有味，振振有辞，头头是道；但谈起属灵的事，他是哑口无言，提不起劲。这时，我们若是个充满灵的人，我们定规会开口祷告，或唱诗，或赞美；我们里面的热火不会让我们静默。若是这样，即使聚会中大部分的人都下沉，我们少数人，也许是八个，也许是五个，是圣灵充满的，那个聚会也要给我们聚活了，烧起来了。这就叫我们脱离那不冷不热、赤身露体、贫穷瞎眼、自满自足的可怜光景。

基督徒生命的成熟— 追求圣灵的充满

在我们得救之初，我们里面有重生的灵，有神的生命、性情；但我们里面还没有圣灵的充满。我们灯里有油，但器皿里没有预备油；虽然发光，却是个将灭的光。我们的生命并不成熟。

什么是生命成熟的路？生命成熟的路，在于预备油在器皿里，就是要追求圣灵的充满。怎样追求圣灵的充满？首先我们要知道，圣灵就是基督的化身，基督就是神的化身；圣灵在我们里面，就是基督在我们里面，也就是神在我们里面。所以，生命的成熟，就是基督在我们里面的长大，就是我们里面都给基督占有了，都让神充满了。圣灵充满我们，就是基督充满我们全人，也就是神充满我们整个人。所以，圣灵充满的意思，就是我们这个人里面，都让基督占有，都给神充满了；我们的思想、爱好，我们的眼光、看法，我们的倾向、选择，我们所有的一切，都给基督占有，都让神充满了。

在这以前，我们的眼光是自己的眼光，我们的想法是自己的想法，我们的爱好是自己的爱好，我们的选择是自己的选择。换句话说，一切都是我们自己，基督在我们里面没有任何地位；我们爱什么就爱什么，不要什么就不要什么，在这里面根本没有基督的成分，一点没有圣灵的地位。我们这个“人”还

inwardly. When we preach the gospel and speak about the Lord Jesus to people, we will touch their feelings and will have the presence of the Spirit. Moreover, we will be filled with joy and peace deep within. We will be free from bondage and oppression.

For example, suppose there is a dear brother sitting in the meeting whose spiritual condition is like a lamp that is going out. He is weak, his spirit is depressed, and his inner being cannot be lifted up. When he talks about worldly matters, he is interested, excited, and has much to say. But when it comes to spiritual matters, he is uninterested and has nothing to say. If we are those who are full of the Spirit, then we will open our mouths to pray, sing, and praise. The burning fire in us will not allow us to be silent. In this way the majority of the saints in the meeting may be depressed, yet even though we are the minority, we can still make the meeting living and burning because we are filled with the Spirit. This will deliver us from the pitiful situation of being lukewarm, naked, poor, blind, and self-contented.

A CHRISTIAN'S MATURITY IN LIFE— PURSUING THE FILLING OF THE SPIRIT

At the beginning of our salvation we have the regenerating Spirit and God's life and nature in us, but we do not have the infilling of the Spirit in us. We have oil in our lamps, but we do not have oil prepared in our vessels. We are shining, but the light in us may be going out. We are not mature in life.

What is the way to mature in life? The way to mature in life is to prepare oil in our vessels, that is, to pursue the infilling of the Spirit. How do we pursue the filling of the Spirit? First, we must realize that the Spirit is the realization of Christ and that Christ is the embodiment of God (2 Cor. 3:17; Col. 2:9). The Spirit in us is actually Christ in us and God in us. Therefore, the maturity in life is the growth of Christ in us, that is, our being occupied by Christ and filled with God. Hence, to be filled with the Spirit means that our entire being is occupied by Christ and filled with God. Our thoughts, preferences, views, insight, inclinations, choices, and everything are occupied by Christ and filled with God.

Before we are completely filled, our views are our own views, our thoughts are our own thoughts, our preferences are our own preferences, and our choices are our own choices. In other words, everything comes out of us. Christ does not have any ground in us. We love whatever we like, and we reject whatever we do not like. There is nothing of Christ's element in us, nor is there any ground for the Spirit. Our person remains intact.

在那里，原封未动；虽然圣灵在我们里面，却是受委屈，不得地位的。这样，我们能长大么？能成熟么？能预备好么？能见主么？不能，绝对不能。除非我们肯追求圣灵的充满，让基督在我们里面占有一切，让神充满我们全人；到那时，我们这个人里面满了基督，生命成熟、长大了，我们和基督毕像毕肖，有祂荣耀的形像了；这时，我们就可以见主了。

出代价“买”

圣灵充满是这样一个故事，但我们怎样能得着呢？在十个童女的比喻里，主耶稣用了一个很好的字——“买”。器皿里的油要去买，这个预备的油要去买；意思是，充满的圣灵是要买的。“买”，我们都懂，就是要出代价。无论我们买什么，都要花钱、出代价；买衣服，买食物，买用品，无论买什么都要代价。再者，我们出什么代价，就买什么东西；十块钱买十块钱的东西，一万块钱买一万块钱的东西。同样的，圣灵的充满不是白白得来的；圣灵的充满是要出代价的。

我们看见许多圣徒，祷告追求圣灵的充满，这是对的，是要求的。然而，请记得，不只要求，还要买；仅仅在神面前求，而不去买，是没有用的。这是一定要出代价的。出什么代价？保罗在腓立比三章说，“只是我先前以为与我有利的，我现在因基督都当作有损的。不但如此，我也将万事当作有损的，因我以认识我主基督耶稣为至宝。我为祂已经丢弃万事，看作粪土，为要得着基督。…我不是以为自己已经得着了；我只有一件事，就是忘记背后努力面前的，向着标竿直跑。”（7～14。）保罗在这里的意思是：“我保罗已经得救了，现在也已经老了；我在罗马监狱里，跟随主几十年，我到现在仍然忘记背后，努力面前的；我把万事看作粪土，为要得着基督。”万事是保罗所出的代价，基督是保罗所换来的东西。

凡我们身上所有的，只要不是基督的，都是“代价”

我们都得救了，有基督住在我们里面，但我们要问问自己，我们享受基督有多少？恐怕只有一点点，因为在我们

Although the Spirit is in us, He may be suffering and may not have any ground in us. Can we grow in this way? Can we mature, be made ready, and see the Lord? No, we cannot mature unless we are willing to pursue the infilling of the Spirit, allowing Christ to occupy every part of us and allowing God to fill our entire being. If we do so, then our whole being will be filled with Christ, and we will be mature and full-grown in life. We will be the same as Christ and will have His glorious image. Then we can meet the Lord.

Paying the Price to Buy

How can we experience the infilling of the Spirit? In the parable of the ten virgins the Lord Jesus used a very good word—buy (Matt. 25:9). In order to have oil in our vessels we must buy, and to prepare oil in our vessels we must buy. This means that we have to buy in order to have the infilling Spirit. We all understand that to buy something means to pay a price. No matter what we buy, we must spend money, that is, pay a price. To buy clothes, food, groceries, or anything else, we have to pay a price. Moreover, how much we pay determines what kinds of things we can buy. Ten dollars can buy you something valued at ten dollars, whereas ten thousand dollars can buy you something valued at ten thousand dollars. Likewise, we can never gain the infilling of the Spirit without a cost. The infilling of the Spirit requires the paying of a price.

We often see saints praying in pursuit of the infilling of the Spirit. This is right. We need to ask the Lord for this. However, please remember that we not only need to ask but also to buy. It is useless to merely ask for the infilling of the Spirit before God and not buy. We definitely need to pay a price. What is the price? Paul says in Philippians 3, “But what things were gains to me, these I have counted as loss on account of Christ. But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ....Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal” (vv. 7-8, 13-14). Essentially, what Paul was saying was, “I, Paul, am saved, and I am old now. Furthermore, I am imprisoned in Rome. I have followed the Lord for many decades, yet I am still forgetting the things that are behind and stretching forward to the things which are before. I am counting all things as refuse that I may gain Christ.” The price that Paul paid was the price of all things. In return, what Paul received was Christ.

All the Things in Us Other Than Christ Being the Price

We are saved and Christ is now living in us. However, we must ask ourselves how much of Christ we have enjoyed. I am afraid that we have not enjoyed Christ that much, because

里面，在我们身上的，还是那些像粪土的万事，而不是基督。我们里面所充满的，是名誉、前途，是世界、地位，是权力、财富；我们里面没有圣灵的充满，没有多少的基督。照保罗的话看来，在我们身上，在我们心里的，凡不是基督的，都是我们当出的“代价”。你我身上所有的，手中所有的，心里所有的，凡不是基督的，都是代价。

比方有位弟兄，他的领带很好看，他爱这条领带；当他爱这条领带时，他爱主的心就少了，基督在他里面就缺少地位了，这时，这条领带就是代价。我们爱妻子，爱丈夫，爱儿女，爱房子，爱车子，我们爱许多事物时，我们里面基督的地位就少了，甚至就没有了；这时，那些事物就都是我们的代价。有位圣徒说，“我当然爱基督，但我也放不下我的事业，放不下我的工作。”我们所放不下的，就是代价。我们的名誉、地位，我们的学问、财富，我们的爱好、思想，凡代替基督、顶替基督，或是顶撞基督的，都是我们的代价。保罗说他丢弃万事，看作粪土，为要得着基督；基督就是那个宝贝，也是保罗所宝贝的。我们必须像保罗一样，出一切的代价，来得着基督。

今天的问题，不是我们不知道自己的光景，而是我们舍不得出代价。看看自己的学问，看看自己的前途，看看自己的钱财，看看自己的家庭，都宝贝，都留在手中；于是基督被挤出去了，圣灵的充满没有了，光也将要熄灭了。时间不在我们手中，愿主怜悯我们，给我们光，也给我们生命的能力，能出代价来“买”。主告诉老底嘉人说，“我劝你…买…”（启三 18。）向着不冷不热的老底嘉人，主连连说了三个“买”：买火炼的金子，买白衣穿上，买眼药擦眼睛。你不能看见光么？你对主的事不晓得，对属灵的事不清楚么？因为你的眼睛没有开启；你要眼睛开启，要看见光，就需要出代价“买”。你若肯出一点代价，你就能看见。

得救不需要代价，成熟却需要代价；灯里的油不用买，器皿里的油却需要买；重生的圣灵是白给的，充满的圣灵却是需要出代价得着的。我们若肯稍微为着主的缘故，放下一点自己的爱好、自己的前途、自己的学问、自己的地位、自己的家庭、自己的财物、自己的事业、自己的看法、自己的眼光、自己的一切，圣灵就要充满我们。我们多放下一些，圣灵就多充满一些；我们放下有多少，圣灵充满

what is in us is not Christ but many other things that in comparison are like refuse. What we are filled with is our reputation, our prospects, the world, position, power, and wealth. We are not filled with the Spirit and do not have much Christ in us. According to the speaking of Paul, everything that is in us or in our hearts that is other than Christ is the price that we must pay. Whatever is in us, in our hands, or in our hearts that is not of Christ is the price.

For example, suppose a brother has a beautiful tie that he loves very much. When he is loving his tie, his love toward the Lord decreases, and there is less ground in him for Christ. At this moment, his tie is the price. We love many things such as our wife, husband, children, houses, and cars. When we love these things, there is less ground, or perhaps no ground at all, in us for Christ. At this moment, all these things are the price we must pay. Some saints may say, “I certainly love Christ, but I cannot put aside my career and my job.” What we cannot put aside is the price. Whatever replaces Christ, is a substitute for Christ, or is even against Christ—whether it is our reputation, position, knowledge, wealth, desires, or thoughts—is the price. Paul said that he forsook everything and counted them as refuse in order to gain Christ. Christ is the treasure, and Christ was what Paul treasured. We have to be like Paul to pay every price to gain Christ.

The problem today is not that we do not know our condition but that we are unwilling to pay the price. When we look at our knowledge, prospects, material possessions, and family, we treasure them and hold on to them. In this way, Christ is left out, the infilling of the Spirit departs, and our light begins to go out. Time is not in our hands. May the Lord have mercy on us to grant us the light and the power of life so that we may pay the price to buy. The Lord told the Laodiceans, “I counsel you to buy” (Rev. 3:18). To the lukewarm Laodiceans, the Lord spoke of buying three items—gold refined by fire, white garments, and eyesalve to anoint their eyes. Can you see the light? Do you know the things of the Lord? Are you clear about spiritual matters? If you are not, it is because your eyes have not been opened. If you want your eyes to be opened to see the light, you must pay the price to buy. If you are willing to pay the price, you will see.

Salvation does not require the paying of a price, but maturity does. To obtain the oil in the lamp does not require one to pay a price, but to obtain the oil in the vessel does. The regenerating Spirit is given for free, but to obtain the infilling Spirit requires that we pay a price. If we are even a little willing for the sake of the Lord to put aside some of our desires, prospects, knowledge, position, family, material possessions, career, views, perceptions, and all the other things related to us, then the Spirit will fill us up. The more we forsake, the more the Spirit will fill us. How much we forsake is how much the Spirit

就有多少。比方一个装满葡萄汁的杯子，倒出一点，空气就充满一点；再倒出一点，空气就充满多一点；一直到完全倒空，空气也就完全充满了。

我们唯有出代价，才能“买”得圣灵的充满；出多少代价，才能得着多少的充满。有人说，作人就要信耶稣，信了耶稣就要生命成熟。所以，无论我们的景况如何，是刚强或软弱，是高昂或下沉，我们已经别无选择；因为我们不仅是人，我们更信了耶稣，我们必须成熟，我们必须有圣灵的充满。刚强需要充满，软弱更需要充满；高昂需要充满，下沉更需要充满。求主怜悯我们，使我们个个都能出代价，买油预备自己，好能成熟见主。

will fill us. We may use a glass of grape juice as an example. When you empty a little of the juice, the air will fill up the glass a little more. When you empty more juice, more air will fill the glass. When the glass is fully emptied, the air will fill up the entire glass.

Only when we pay the price can we then “buy” the infilling of the Spirit. How much of a price we pay determines how much of the infilling we will gain. As human beings we need to believe in Jesus, and once we have believed in Jesus, we need to mature in life. Therefore, no matter what condition we are in—strong or weak, uplifted or depressed—we do not have a choice. Because we are not only human beings but also are those who have believed in Jesus, we must reach maturity and have the infilling of the Spirit. If you are strong, you need the infilling. If you are weak, you need the infilling even more. If you are uplifted, you need to be filled. If you are depressed, you need to be filled even more. May the Lord have mercy on us that He would enable us to pay the price and to get ready by buying the oil so that we may be mature to meet the Lord.

圣灵充满的路— 让主有地位

马太二十五章十二至十三节说，“我实在告诉你们，我不认识你们。所以你们要儆醒，因为那日子、那时辰，你们不知道。”十二节的“我不认识你们”，原文可翻作“我不称许你们”、“我不认可你们”。我们都知道，愚拙与聪明的分别，乃在于有没有预备油在器皿里。灯里的油是指重生时所得着的圣灵；器皿里的油是指得救后，因着追求而得着的充满的圣灵。

重生得有圣灵， 还需要追求圣灵的充满

为什么神重生我们，拯救我们，并且把圣灵赐给我们，还要我们追求圣灵的充满？这乃是与神救恩的最终目的有关。神在宇宙中救恩的目的，是要把祂自己作到人里面，与人调和，使将来到神那里去的人，都是在今天就与神调和的人。因此，我们今天所作的一切，必须是神调在我们里面作的，那才有永恒的价值。神所以重生我们，是因祂要活在我们里面。借着重生，祂将祂的生命放在我们里面，也就是祂自己降生到我们里面，使祂能活在我们里面。圣经多次说到神住在我们里面，也要我们住在祂里面。（约十四 17～20。）到一个地步，就像保罗所说的，“现在活着的，不再是我，乃是基督在我里面活着。”（加二 20。）基督活在我们里面，就是神活在我们里面。基督活在我们里面，乃是借着圣灵；圣灵在我们里面，就是基督在我们里面，也就是神在我们里面。

今天，这位三一的神，基督、圣灵、神，已经住在我们里面；但我们是否让这一位神，这一位圣灵，这一位基督在我们里面有地位？比如在一个正常的家庭里，父母亲是长者，有他们该有的地位，但有的家庭里竟然有一种不孝的光景：作儿子的当家，取得家中所有地位，而不给父母亲任何地位。就着住来说，把父母赶到角落的一个小房间；就着主权

THE WAY TO BE FILLED WITH THE SPIRIT— GIVING THE LORD THE GROUND

Matthew 25:12-13 says, “But he answered and said, Truly I say to you, I do not know you. Watch therefore, for you do not know the day nor the hour.” The phrase I do not know you in verse 12 can also be translated as “I do not approve of you” or “I do not recognize you.” As we know, the difference between the foolish virgins and the prudent virgins is a matter of whether or not they have prepared oil in their vessels. The oil in the lamp refers to the Spirit that we receive in regeneration, whereas the oil in the vessel refers to the infilling of the Spirit that we receive by pursuing after we have been saved.

THE NEED TO PURSUE THE INFILLING OF THE SPIRIT AFTER RECEIVING THE SPIRIT IN REGENERATION

Why does God want us to pursue the infilling of the Spirit after regenerating us, saving us, and giving us the Spirit? The reason is related to the ultimate purpose of God's salvation. The purpose of God's salvation in the universe is to work Himself into man and to mingle Himself with man. Thus, those who will go forth to God in the future are simply those who are being mingled with God today. Therefore, everything that we do today must be done by God mingling Himself with us. Only this has eternal value. God regenerated us because He wants to live in us. By regeneration He put His life into us, that is, He incarnated Himself into us so that He could live in us. The Bible mentions several times that God abides in us and that we should also abide in Him (John 14:17-20). Paul even says, “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20). Christ's living in us is God's living in us. Christ lives in us through the Spirit. The Spirit in us is actually Christ and God in us.

Today the Triune God, who is Christ, the Spirit, and God, is already living in us, but do we give Him the ground in us? For example, in a normal family the parents are the elders and have their proper place. However, some families are in a rebellious situation in which the son assumes the headship and seizes all the position in the family without giving any to his parents. The son may force his parents to live in a small room in the corner, or he may have full authority so that only what he says counts and the parents

来说，都是儿子说的算，父母没有一点主权。在这个家里，虽然住着父母，却没有父母的地位；虽然父母是这个家的长者，但他们的主权却行不通。许多得救圣徒里面的光景就是这样；虽然神住在他们里面，但他们给神的地位几乎是零。虽然许多时候，他们明明知道圣灵在里面感动他们，他们还是强把主权握在自己手中。这就是我们的光景。

有时我们是背着良心的感觉，抹煞我们深处的感觉，来作僭越神主权的事。虽然圣灵在我们里面，但我们不让祂有主权，以致我们里面没有圣灵的充满。我们虽然是得救有神生命的人，却不是让神掌权，有圣灵充满的人；因此，我们需要在主面前有追求，有对付。不是追求得着圣灵，乃是追求受对付，好让圣灵得着我们。圣灵已经住在我们里面，我们也已经得着圣灵；然而，我们还没有将自己交给圣灵，没有让圣灵得着我们。虽然我们今天是属基督的人，但我们还想凭自己活着，凭自己作主；我们没有凭基督活着，没有让基督作主。我们有父母在家中，却没有让父母作主，没有尊重父母的主权；这是不正常的光景。

凡事照着属灵的原则

以作人来说，这是最不孝的光景；以作基督徒来说，这是最不属灵的情形。我们作任何一种人，都需要知道作那一种人的原则。比方你是一个学生，你就应该知道要读书；这个作学生的原则，就是安心用功。如果你作一个学生，却不是为着读书，也不安心用功，你所作的定规不象样；可以说，你是对不起自己。不只作学生如此，作任何一种人都是如此。无论是作店员、作老板、作教授，或是作医生的，都有其原则；同样的，作基督徒也有一个原则。一个聪明的人，就是无论你作什么人，都照著作那一种人的原则；不要忽略，甚至违犯那个原则，那是愚昧至极的。

作基督徒的原则 乃是追求圣灵的充满

基督徒的原则是什么？我们为什么作基督徒？我们作基督徒的目的何在？如果我们居心要作基督徒，名称上也是基督徒，却忽略并违犯那个作基督徒的原则，我们就是世界上

do not have any authority. In such a family, the parents still live in the family, but they do not have the parental position. Although the parents are the elders in the family, they cannot exercise their authority. The inward situation of many saints is like this. Although God lives in them, they have given God almost no ground. Although the Spirit has touched them inwardly many times, they still tightly hold on to their authority. This is our situation.

We sometimes go against the feelings of our conscience and extinguish the feelings that are in the deepest part of our being in doing things that usurp the authority of God. Although the Spirit is in us, most of the time we do not give Him the authority and thus do not have the infilling of the Spirit. Although we have been saved and have the life of God, we often do not give God the authority and consequently are not people filled with the Spirit. Thus, we need to pursue and be dealt with before the Lord. We do not need to pursue to receive the Spirit. Rather, we need to pursue to be dealt with so that the Spirit can gain us. The Spirit is already living in us, and we have already received the Spirit. However, most of us have not given ourselves to the Spirit and have not let the Spirit gain us. Although we belong to Christ today, most of us still live by ourselves and are our own masters. We do not live by Christ and do not let Christ be our Master. In a sense, we have “parents” in our family, but most of the time we do not let them be the masters and do not respect their authority. This is an abnormal situation.

DOING EVERYTHING ACCORDING TO THE SPIRITUAL PRINCIPLE

For a human being, it would be very rebellious to be such a child in such a family. For a Christian, it is very unspiritual to be this kind of Christian. No matter what kind of person you are, you need to know the principle of being that kind of person. If you are a student, you should study. The principle of being a student is to focus on studying hard. If you do not study or work hard as a student, you are not doing what you are supposed to be doing and should feel ashamed of yourself. This is true not only for students but also for people with any kind of occupation. Whether you are a storeowner, boss, professor, or doctor, you must follow certain principles. Similarly, there is a principle for being a Christian. A wise person, no matter what kind of person he is, will behave according to the principle for the kind of person he is. It would be very foolish for him to overlook or to violate that principle.

THE PRINCIPLE OF BEING A CHRISTIAN BEING TO PURSUE THE INFILLING OF THE SPIRIT

What is the principle of being a Christian? Why are we Christians? What is the purpose of being a Christian? If we truly want to be Christians and to be called Christians, yet we overlook and violate the principle of being a Christian, then we are the most foolish people

最糊涂的人了。作基督徒的原则，乃是让基督在我们里面成熟。基督徒就是一个属基督、充满基督的人；基督徒就是基督的一个彰显者。要彰显基督就得充满基督，要充满基督就得充满基督的灵；这就是作基督徒的原则。这一个原则我们必须履行，就是让基督在我们里面，占有我们，管治我们，支配我们。我们的心思、情感、意志，就如我们的思想、看法、眼光、主张、好恶、选择、定规，我们整个为人里面的故事，都该摆在基督的管治之下，将那个支配权让给基督，使基督在我们里面能够自由通行，并占有我们。

我们要达到这地步，就必须充满圣灵；因为圣灵乃是基督的具体化身。基督支配、占有、管治我们，乃是在圣灵里，借着圣灵作的。所以，我们非追求圣灵的充满不可；这是作基督徒的原则。凡不合这原则作基督徒的，就作得不象样，作得不够水平。要作一个够水平的基督徒，就得顺服这个圣灵充满的原则；追求圣灵的充满，乃是十个童女的比喻里，那个预备油在器皿里所表征的。

基督徒生命成熟的路— 预备油在器皿里

整本圣经，没有第二处经节，讲基督徒得救后如何成熟，比马太二十五章十个童女的比喻，讲得更清楚的。那个路就是作基督徒的原则，是极其简单的，就是要预备油在器皿里。预备的人就是聪明的，不预备的人就是愚拙的。你我作为一个基督徒，在主的眼里是智慧的还是愚拙的，一点不照着别的来定规，只照着这一个原则，就是我们到底有没有预备油在器皿里？我们将来能否在国度时代，到主那里与主一同坐席，与主一同享受属天的快乐，一点儿不在于别的，只在于我们有没有预备油在器皿里。

许多解经家都同意说，预备油在器皿里，就是圣灵的充满。你我都是已经得重生、得救、有圣灵在里面的人，这是没有问题的；现在唯一的问题，乃是你我里面有没有预备油，有没有圣灵的充满。我们在主面前，可以轻看这事，可以忽略这事，但主却愿意我们知道，我们今天在主面前的光景如何，将来的结局如何，都在于我们对这事如何。换句话说，我们将来的结局如何，就在于我们有没有圣灵

in the world. The principle of being a Christian is to let Christ mature in us. A Christian is a person who belongs to Christ, who is filled with Christ, and who expresses Christ. To express Christ requires that we be filled with Christ, and to be filled with Christ requires that we be filled with the Spirit of Christ. This is the principle of being a Christian. We must follow this principle so that Christ within us may possess us, govern us, and control us. Our entire inner being, that is, our mind, emotion, and will—including our thoughts, views, insights, opinions, preferences, choices, and decisions—must be brought under the governing of Christ. We must give Christ the right to control us so that He may move freely in us and possess us.

To get to this stage, we must be filled with the Spirit who is the essence of Christ. Christ controls, possesses, and governs us in and through the Spirit. Therefore, we must pursue the infilling of the Spirit. This is the principle of being a Christian. Christians who do not live according to this principle do not behave like Christians and do not live up to the standard. To live up to the standard, a Christian must be subject to the principle of the infilling of the Spirit. In the parable of the ten virgins, the virgins' preparing oil in their vessels signifies our pursuing the infilling of the Spirit.

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— PREPARING OIL IN HIS VESSEL

No other passage in the entire Bible is as clear as the parable of the ten virgins in Matthew 25 in telling us the way a Christian matures after being saved. That way, which is the principle of being a Christian, is extremely simple—it is to prepare oil in his vessel. Those who prepared were the prudent ones, and those who did not prepare were the foolish ones. As Christians, whether we are prudent or foolish in the eyes of the Lord will be determined not by so many other things but by the principle of whether we have prepared oil in our vessels. Whether or not we will be with the Lord, feast with Him, and participate in the heavenly joy with Him in the kingdom age does not depend on so many other things but on whether we have prepared oil in our vessels.

Many Bible expositors agree that to prepare oil in the vessel is to be filled with the Spirit. There is no question that we have been regenerated and saved and have the Spirit within us. The only question now is whether we have prepared the oil in our vessel and have the infilling of the Spirit. We may make light of this or may overlook this matter before the Lord, but the Lord wants us to realize that our situation before Him today and our future destiny all depend on our attitude in this matter. In other words, our future destiny depends on whether or not we have the infilling of the Spirit. Let us consider the

的充满。请我们都想想看，我们得救了么？重生了么？有主的生命，是神的儿女么？里面有神的圣灵么？相信对这几个问题，我们都能说有，说是。然而，若再进一步问，我们让圣灵有地位么？圣灵在我们里面有主权么？恐怕我们就难以答复了。

我们若是让圣灵在我们里面有地位，让圣灵在我们里面有主权，就是预备油在器皿里。然而，我们都得承认，我们并没有让圣灵有地位、有主权来充满我们。我们有许多理由，许多借口，没有预备油在器皿里；甚至我们连那个预备的心也没有。我们这个基督徒是作得太愚昧，太不聪明了。求主怜悯我们，开我们里面的眼睛，给我们清楚看见基督徒的路在这里，使我们都起来追求圣灵的充满。

被圣灵充满 乃是基督徒的命定

作人是由不得我们的，不是我们高兴了才来作人，不高兴就不作人；作人是出乎神的，那个主权在神手里。神造了我们，我们高兴也好，不高兴也好；懂得也好，不懂得也好，都由不得我们，神要我们作人我们就得作人。作人之后，神就借着福音告诉我们，要悔改信主耶稣，若不然就难免灭亡。这是没有理由可讲的，因为宇宙不在我们手中，宇宙不是我们作主；宇宙是在神的掌权之下，是在神的定规之下。神要我们作人，我们就作人；我们作人之后，祂要我们信主耶稣，我们若题出异议，就是愚昧人。我们没有法子改变祂的主张和拣选。你若是一个聪明人，最好顺服的说，“神啊，真好，你要我信耶稣，我就信耶稣，阿利路亚。”你里面就有平安，就喜乐了。

我们没有什么理由可讲，因为宇宙是祂的，主权在祂手中。我们作了基督徒，祂就来说，“你作基督徒，有了重生的生命，但你还得预备油在器皿里。”这是祂的主权。我们若预备就有平安，就有美好的结果；若不预备，并且题出异议，祂是不会改变的。我们可以讲八个、十个理由，甚至讲一百个理由，在我们最深处，却仍会有一个“不阿们”、不平安，闹得我们里面翻江倒海。

following questions. Have we been saved? Have we been regenerated? Do we have the life of the Lord, and are we children of God? Do we have the Spirit of God in us? I believe that we would all say yes to all of these questions. However, if I were to ask whether or not we have given the Spirit the ground or whether or not the Spirit has the authority in us, I am afraid that we would find it difficult to answer.

By giving the Spirit the ground and allowing the Spirit to have the authority in us, we are preparing our vessels with the oil. However, we have to admit that most of us have not given the Spirit the ground and the authority to fill us. We may have many reasons and excuses for not preparing our vessels with the oil. We may not even have the heart to be prepared with the oil. As Christians, we are often foolish and unwise. May the Lord have mercy on us to open our inner eyes and to clearly show us that this is the way for a Christian to mature so that we would rise up to pursue the infilling of the Spirit.

CHRISTIANS BEING ORDAINED TO BE FILLED WITH THE SPIRIT

The fact that we are human beings is not something decided by us. We cannot choose to be human beings when we are happy and choose not to be human beings when we are unhappy. The fact that we are human beings was something decided by God. The authority is in God's hands. God created us. It does not matter whether or not we like being human beings or whether or not we know how to live as human beings. If God wants us to be men, then we must be men. As men we are told by God through the gospel that we must repent and believe in the Lord Jesus or else we will perish. There is no point in arguing about this because the universe is not in our hands. We are not the Lord of the universe. The universe is under the authority and ordination of God. God made us as men, so we have to be men. Now, having made us as men, He wants us to believe in the Lord Jesus. If we protest against this, we are being foolish. There is no way to change God's decision and selection. If we are wise, we will submit to Him and say, "Oh, God, this is good. If You want me to believe in Jesus, then I will believe in Jesus. Hallelujah." Then we will have peace and joy.

We cannot argue with Him about this because the universe is His, and the authority is in His hands. After we become Christians, He says to us, "You have become a Christian, and you have a regenerated life, but you still have to prepare oil in your vessel." This is simply a matter of His authority. If we prepare our vessels with the oil, we will be at peace and the result will be good. If we do not prepare our vessels with the oil and instead protest against Him, He will remain unchanged. We may give eight, ten, or even a hundred reasons in opposing Him, but we will not have the "amen" and the peace in the deepest part of our

无论我们讲多少理由，都不会把祂在我们里面那个“不阿们”、不平安，讲平了；我们可以讲许多理由，但我们里面不会坦然。

如果有一个坦然的基督徒，是里外一致，里面喜乐的，这个人定规是追求圣灵充满的。一个不追求圣灵充满的人，他里面定规没有平安；他可以有許多理由，甚至滔滔不绝的说那些理由，但在他里面、在他深处，却无法坦然，没有平安。这样的里外不一致，使他无法安然的跪到主面前求告主；因为他深处所住着的圣灵，不会阿们。最多他可以在那里欺骗圣灵，可以贿赂圣灵；但圣灵从来不受骗，也不受贿赂。圣灵因着他的刚硬，因着他的理由多，可能安静一时，因为圣灵不和人争。等到他理由讲过，话都说完，独自静坐，或者是夜阑人静的时候，圣灵在他里面又出来了，又说话了。圣灵说的话，和他讲的理由完全相反，弄得他毫无办法。所以，没有一个基督徒能逃避这事。作基督徒就得成熟，作基督徒就得被圣灵充满。

作聪明的人， 出代价“买油”

不管我们赞成或不赞成，都不会改变祂；不管我们顺服或不顺服，都不会改变祂；因为主权在祂手里。有三件事是由不得我们的：作人由不得我们，信耶稣由不得我们，作基督徒要成熟也由不得我们；因为主权不在我们手里。有的人不高兴作人就自杀，其实自杀是最愚昧的；自杀不过使自己灭亡得快一点。神要我们作人，我们就乖乖的作人；神要我们信耶稣，我们就乖乖的信耶稣；信了耶稣，神又要我们成熟，追求圣灵充满，预备油在器皿里，我们就乖乖的说，“阿们，是的，神啊，我要这样作。”如此，我们就是最聪明的；主也称赞这样的人是聪明的。

所谓忠言逆耳，这些话都是重点，也许有逆耳之处，却都是忠信的话。盼望我们都接受这话，作基督徒就得成熟，作基督徒就得预备油在器皿里。千万不可把主耶稣特别用比喻说的话，当作儿戏。主说，聪明的预备油在器皿里，愚拙的不预备油；有一天，祂来了，这两班

being. Our whole being will be inwardly upset. No matter how many reasons we present to God, the inward “amen” and the sense of peace will be withheld from us. We may have many excuses, but our inner being will not be at peace.

A Christian who is at peace and is joyful and whose inner being is in harmony with his outer being must be pursuing the infilling of the Spirit. If a person is not pursuing the infilling of the Spirit, he will surely have no peace within. He may have many reasons for not pursuing and may continually mention these reasons to God, but his innermost being will not be at ease and will have no peace. Because his inner being is in disharmony with his outer being, he will not have the boldness to kneel before the Lord and to pray. The Spirit who lives in the deepest part of his being will not say “amen.” He may try his best to deceive the Spirit or to bribe Him, but the Spirit can never be deceived or bribed. Because of his hardness and his many reasons, the Spirit may be silent for a while since the Spirit does not contend with man. After he has given up his reasons and finished his talking, the Spirit may come again and speak to him while he is sitting alone in the middle of the night. The words of the Spirit may be completely contrary to the reasons that he gave. Thus, he will be unable to do anything. No Christian can avoid this. As Christians, we have to mature, and we must be filled with the Spirit.

BEING PRUDENT AND PAYING THE PRICE TO BUY THE OIL

Whether or not we agree with God or whether or not we are submissive to Him, we can never change Him because the authority is in His hands. There are three facts that we cannot change: first, the fact that we are men; second, the fact that as men we must believe in Jesus; and third, the fact that as believers we must mature. The authority to change these things is not in our hands. Some people commit suicide because they are unhappy that they are men. Actually, to commit suicide is the most foolish thing to do because it only causes one to perish more quickly. God wants us to be men, so we must obediently be men. God wants us to believe in Jesus, so we must obediently believe in Jesus. Having believed in Jesus, God wants us to mature, to pursue the infilling of the Spirit, and to prepare oil in our vessels. We must submissively say, “Amen. Yes, God, I am willing to do this.” If we do this, we will be the prudent ones whom the Lord will praise.

Many people say that honest advice often grates on the ear. Although these words may be unpleasant to your ear, they are nevertheless important and faithful. I hope that we would receive these words. If we are Christians, we must be mature Christians, and we must prepare oil in our vessels. Never regard the parables given by the Lord Jesus as playful and insignificant stories. The Lord said that the prudent ones prepare oil in their vessels, whereas the foolish ones do not.

人都要见祂。有一天，你我都要见祂，你怎样见祂呢？这是个大问题。我们都不能担保，我们在地上能住多少年，十年、二十年、六十年、还是一百年。无论多少年，我们都得在这有限的时间里预备油。然而，我们怎样预备这个油呢？我们要去买油。“买”就是出代价，我们要出代价预备油。

人真实的光景— 主没有任何地位

神的生命是白白给我们的，救恩是白白的，但圣灵的充满不是白白的，圣灵的充满需要我们出代价。我们出多少代价，就得着多少圣灵的充满。如同我们到店里买东西，钱出得多，东西就买得多；钱出得少，东西就买得少。得着圣灵的充满需要出代价，出什么代价呢？按原则说，就是把我們里面的地位，让给圣灵。我们得救前，生存在这个世界上，都是自己作主，一点也没有给主地位，一点也不管主的主权。我们里面所有的，都是我们自己，我们的家庭、儿女、丈夫、妻子，我们的前途、生意、钱财、学问、地位，和我们一切的享乐；在我们里面，主一点也没有地位。

我们想要这样，就这样；觉得那样，就那样；我们是何等不受限制。有些堕落极深的人，就是因为他们让赌钱有地位，让看电影有地位，让跳舞有地位，以致家庭可以不管，事业可以摆在一边，只知道出去跳舞、搓麻将、看电影；他们里面尽是一些败坏的事。正派一点的人，是让前途、学问、地位、事业、家庭，霸占了他们全人，在他们里面，神没有一点地位，主没有任何主权。这是我们信主之前的光景。可惜我们许多人，信主至今，在我们里面的，还是这些；主仍然没有任何地位。

撇下一切，让基督有地位

所以在福音书里，主一再的要求人要撇下一切，（太十九 29，可十 29，路十八 29，）变卖一切，（太十三 44～46，可十 21，）舍己，（太十六 24，）来跟从祂。主的意思是，凡要作祂门徒，跟随祂，得着祂作救恩的，首要的条件，就是撇下一切。什么叫作撇下一切？就是不让主以外的事物，在我们里面占有我们；不让学问、钱财、

He will come one day and these two kinds of people will have to meet Him. You and I will have to meet Him one day. How will you meet Him? This is a big question. We cannot guarantee how many years we will live on the earth, whether it will be ten, twenty, sixty, or a hundred years. No matter how many years we will be alive on the earth, we must prepare our vessels with the oil within the limited time. How do we prepare our vessels with the oil? We have to buy it. To buy the oil is to pay the price. We have to pay the price to prepare our vessels with the oil.

THE REAL SITUATION OF MAN— THE LORD HAVING NO GROUND

Salvation and the life of God are given to us freely, but the infilling of the Spirit is not. To gain the infilling of the Spirit we have to pay the price. How much of the infilling of the Spirit we gain depends on how much of the price we pay. When we are shopping, the more we pay, the more we can buy, and the less we pay, the less we can buy. To have the infilling of the Spirit we need to pay the price. How do we pay the price? According to the principle, we pay the price by giving the Spirit the ground in us. Before we were saved, we lived in the world and were our own masters. We did not give the Lord any ground and did not care about His authority. Everything that we treasured was ours—our family, children, husband or wife, future, business, material possessions, education, statuses, and all the things we enjoyed. The Lord did not have any ground in us.

We did whatever we felt like doing and were not restricted. Some people are seriously fallen because they give the ground in themselves to gambling, movies, and dancing. They neglect their families and put aside their careers. They only want to dance, play mah-jongg, and watch movies. Inside such ones are all kinds of corrupt things. The more proper ones let their future, education, status, career, and family occupy their entire being. There is no ground for God in them, and the Lord does not have any authority in them. This was our situation before we believed in the Lord. Unfortunately, many of us who have believed in the Lord are still in this kind of situation today. The Lord still does not have any ground in us.

LEAVING EVERYTHING TO GIVE CHRIST THE GROUND

In the Gospels the Lord repeatedly asked people to leave everything (Matt. 19:29; Mark 10:29; Luke 18:29), to sell all that they had (Matt. 13:44-46; Mark 10:21), and to deny the self to follow Him (Matt. 16:24). What the Lord meant was that if we want to become His disciples, follow Him, and gain Him as salvation, the first criterion is that we must leave everything. What does it mean to leave everything? It means that we do not allow anything other than the Lord to occupy us. We do not allow education, money, fame,

名誉、事业、家庭、儿女，在我们里面霸占我们；要把我们的心空出来给基督。这是主耶稣的意思。祂要我们撇下一切，来跟随祂；祂要我们从我们里面，把主以外的东西都倒出去，叫我们的心空出来给祂。

有的人错误的领会，以为主要是我们要撇下家庭，撇下丈夫、妻子，撇下生意、事业，什么都不要，都不管。主说撇下一切，意思是这一切是我们人生的必需，我们可以使用，但这一切在我们里面，必须没有地位，不霸占我们。我们所有的地位，都该给了基督。比方一个作学生的圣徒，他撇下一切，并不是说他不要读书了，乃是说读书这件事，并不霸占他的心；他的心乃是空出来给基督的。然后基督就要在他里面带领他，该怎样读书，该读到什么地步。祂的带领总是高过我们自己的寻求。

主在福音书里说，要撇下父母、妻子、儿女，到了书信，祂就告诉我们，作父母的要好好教养儿女，作儿女的要好好听从父母，作丈夫的要好好爱妻子，作妻子的要好好顺服丈夫。（弗六1～4，西三18～21。）不只近亲的人要照顾，连一般的亲族，都要照顾；若不是这样，就比不信的人还不如。（提前五8。）这就指明，主所以我们要撇下一切，不是要我们把一切都扔了，都不管了，乃是说这一切在我们里面没有地位，我们里面的地位是已经给了基督。

当我们把地位让给基督之后，祂就要告诉我们，祂留我们在地上，是要我们今后为人，比从前更高超，更象样。祂要我们放下家庭，不是要我们不管家里的一切，乃是要我们把里面的地位让给祂，不被家庭霸占。等到祂在我们里面作主、掌权了，祂就要加给我们力量，使我们更能负起家庭的责任；作丈夫的，是作人上人的丈夫；作父母的，是作人上人的父母；凡事都作得好，作得象样，只不过这些在我们里面没有地位，我们的地位都给了基督。

一切的问题，都在于我们愿不愿意让基督有地位。所有圣徒都会说愿意，因为作个成熟的基督徒，乃是人人所渴望的；只是要人撇下一切，代价太大，恐怕没有人出得起。然而，我们若真认识主，就知道我们所跟随的主，并不那样残忍，那样苛刻。二千年来，许多爱主的人，为主缘故，受尽了贫寒、委屈；但另一面，主给他们的享受，却比一

career, family, or children to occupy us. We have to empty out our hearts for Christ. This is what the Lord Jesus meant. He wants us to leave everything to follow Him. He wants us to pour out everything in our inward being other than Himself so that our hearts can be empty for Him.

Some people have the misunderstanding that the Lord wants us to leave and neglect our family, husband, wife, business, career, and everything. Actually, when the Lord told us to leave everything, He did not mean that we should no longer care for the necessities of life but that all these things must not have the ground in us or occupy us. All the ground in us should be given to Christ. For example, consider a saint who is a student. For him to leave everything does not mean that he should no longer study but that the matter of studying should no longer occupy his heart. His heart should be empty for Christ. Then the Christ in him will lead him how to study and how far he should go in his studies. His leading is always higher than our own seeking.

The Lord said in the Gospels that we should leave our parents, wives, and children. However, in the Epistles the apostles tell the parents to raise their children properly, the children to obey their parents, the husbands to love their wives, and the wives to be subject to their husbands (Eph. 6:1-4; Col. 3:18-21). Furthermore, they tell us to not only provide for our immediate family but also for our relatives. If we do not do this, we are worse than the unbelievers (1 Tim. 5:8). These verses show us that to leave everything does not mean to abandon everything and to care for nothing. Rather, it means that all these things no longer have the ground in us because the ground in us has been given to Christ.

When we have given Christ the ground, He will tell us that He will keep us on the earth to make us more superior and proper than we used to be. When He wants us to put aside our family, it does not mean that He does not want us to care for our family. He simply wants us to give Him the ground and to not be occupied by our family. When He is the Lord in us and gains the authority, He will strengthen us and make us even more able to bear the responsibilities of the family. As husbands, we will be the best husbands, and as parents, we will be the best parents. We will do everything well and properly, yet our families will not have the ground in us because our ground will have been given to Christ.

The source of all our problems lies in whether or not we are willing to give Christ the ground. Perhaps all the saints may say that they are willing because they all desire to be mature Christians. However, I am afraid that leaving everything may be such a big price that nobody would be willing to pay it. However, those who truly know the Lord know that the Lord whom we follow is not so cruel or harsh. Throughout the past two thousand years there have been many who loved the Lord and who suffered poverty and humiliation

般人还要深，还要厚。以盖恩夫人为例，谁都承认她是个真爱主的人。她生长在一个贵族的家庭，伺候她的婢女成群；不仅衣服不要她自己洗，连头发都不需要她自己梳；她实在是享尽一切物质荣华。然而在她里面，这些都没有地位，都摸不着她。

有位弟兄，他所穿戴的都非常有价值，但那些东西在他里面没有霸占，不是他的世界。他是在神自然的安排里，有那样的身分，那样的地位，过那样的生活；那些东西在他里面并没有地位，他不是爱世界。这是生存的原则。反之，有人也许是个穷汉子，成天想要这，想要那，这才是爱世界。所以，并不是有钱、有地位的，就是爱世界的人。二十多年前，北方有位弟兄，实在是清寒，有一天在交通聚会中，他站起来说，“弟兄们，我们都不要爱钱，绝对不要爱钱。”他讲了一篇不要爱钱的道，却没有有人说“阿们”。为什么？因为他根本不懂什么叫作爱钱，什么叫作不爱钱。有一天，他来找我交通，问我那天他讲的如何。我很爽直的告诉他：“弟兄，等你赚了十万、二十万之后，你再讲吧。那时，你才知道什么叫作爱钱，什么叫作不爱钱。”并非我们今天没有钱，就表示我们不爱钱；恐怕钱在我们里面的地位，比在那有十万、八万的人里面的更大。

把器皿空出来，让神进来

什么叫作撇下一切？真正的撇下一切，乃是说，这些东西实在是人生的必需，但在你我里面却没有地位；你我里面的地位，是让给基督的。我们该如何对待我们的儿女、我们的家庭、我们的事业？主在我们里面，自会指示我们。没有一个人能凭自己，来替别人断定。每个人的生活、身分、处境都不相同；但里面的心境应该绝对相同，就是里面的地位是让给基督的。

把一切都丢弃，再不凭那些东西生存，事实上是比较容易的。要凭那些东西生存，却不给那些东西有地位，是比较为难的。好比要生活在家庭里，却不给家庭有地位，这是何等的难。有些宗教是劝人把家庭丢了，把一切丢了，四大皆空，再不要用这一切了。主却不是要我们这样活着，祂乃是要我们有家庭，但不给家庭地位；地位都是给基督的，我们只要照基督的意思，好好负家庭的责任。

for His sake, but their enjoyment of the Lord was much deeper and fuller than that of other people. Madame Guyon is a good example. Everyone agrees that she truly loved the Lord. She was born and raised in a noble family. There were many maids who served her. She did not have to wash her own clothes or even comb her own hair. Materially, she was truly rich. However, these things did not have the ground in her, nor could they touch her.

There was a brother whose clothing was very valuable, but his clothing did not occupy him and was not his world. Under the natural arrangement of God, he had a certain status and position to live this kind of a life, but those things did not have any ground in him. He did not love the world. This is the principle of living in the world. On the contrary, someone who may be very poor may want this thing or that thing. This is to love the world. Therefore, those who are rich and have high statuses are not necessarily those who love the world. Twenty years ago there was a brother in northern China who was very poor indeed. He stood up in a fellowship meeting one day and said, “Brothers, we should not love money. We should never love money.” He gave a message on not loving money, but nobody said amen. Why? It was because he did not truly know the meaning of loving money and not loving money. He came to me for fellowship one day and asked me how his message had been that day. I told him frankly, “Brother, when you have made a hundred thousand dollars or two hundred thousand dollars, then you can give the message again. Only then will you know the meaning of loving money and not loving money.” The fact that we do not have money does not mean that we do not love money. I am afraid that money may have far more ground in us than in those who have eighty thousand or a hundred thousand dollars.

EMPTYING THE VESSEL FOR GOD TO COME IN

What is the meaning of leaving everything? It means that all the things that are necessary in life do not have any ground in us. Rather, the ground in us has been given to Christ. How should we deal with our children, our family, and our career? The Lord within us will show us. No one can tell others how to deal with these matters. Our lives, statuses, and situations may be different, but our hearts should be absolutely the same. The ground in us should be given to Christ.

It is actually relatively easy to abandon all the things in our lives and to not live by them. It is much more difficult to live by those things and yet not give them the ground. It is like living in a family but not giving the family the ground in us. How difficult this is! Some religions persuade people to abandon their families and even to abandon everything, because they believe that everything is vanity and that people no longer need anything. The Lord, however, does not want us to live such a life. Instead, He wants us to have a family but to not give the ground in us to our family. All the ground has to be given to Christ. At the same time, we must act according to the will of Christ to properly bear the responsibilities of the family.

有位同工说，我们的心真像中国的膏药，贴在什么地方，就粘在什么地方。我们的心碰着什么，就粘什么；碰着学问粘学问，碰着买卖粘买卖，碰着金钱粘金钱，碰着家庭粘家庭。所以有人索性说，我统统不要了。主说，“不，这不是我的救恩；我的救恩是要有家庭，要负责任，要作丈夫，要作父亲，要作生意，要作事业，要好好生存；但这些都你里面不该有地位。”就是这个要出代价。什么叫作出代价？把器皿空出来，让神进来。凡我们里面的地位，都让给基督；我们让给祂，祂有地位了，我们里面就有神，就充满圣灵。

约在五十多年前，在西国，有一次，有一班圣徒在那里追求圣灵的充满。有位姊妹相当爱主，也来追求圣灵充满；她祷告、等候，一再祷告，一再等候。当她在那里祷告、等候时，她发觉她里面的地位都给基督了，好像主要她怎样作都可以，只有她的头发她不让主摸。当时在西方，女人的头发都是作成高高的，好像楼台殿阁一样，那是最时髦的。这位姊妹什么都可以让主摸，就是这个“楼台殿阁”的头不肯让主摸。她在那里祷告、等候时，心里实在有感觉；她对主说，“主啊，你摸我的钱财，我愿意奉献；你要我对付罪，我也愿意对付；但我这个头发实在无关紧要，你且容我吧。”在这里我们看见一件事，这位姊妹的头发，没有什么罪，也不是爱世界；就像今天许多姊妹把头发剪得短短的，也不觉得自己是爱世界。问题在此，人都喜欢讲理，谁说高高的头发就是爱世界？难道那个剪得短短的，男不男女不女的，就不爱世界了么？然而，我们要问的是，主权在谁？你这个头发的主权，在你手里，还是在主手里？你这个头是你自己来作主，还是主来作主？

我们的理由是很充足，但主从来不听人的理由；可以说，祂是不讲理的。主与我们打官司都是单面的，在祂没有两造，只有祂那一面，祂说了就算，没有理由可讲。又到了一次聚会，这位姊妹也来了，跪在那里大哭：“主啊，你为什么不答应我，不给我圣灵充满？主啊，我是何等迫切，我祷告，我等候，你要我作什么，我都作了，为什么你不给我圣灵的充满？”主在里面就问她说，“我要你作什么，你都作了么？你的头发呢？”她没话可说。就在那

A co-worker once said that our heart is like a Chinese medicinal patch. Whatever it is applied to, it sticks to that. Likewise, whatever our heart touches, it sticks to it. When it touches education, it sticks to education. When it touches business, it sticks to business. When it touches money, it sticks to money. When it touches our family, it sticks to our family. Someone may say, “If our heart is like this, then I do not want anything.” However, the Lord will tell that one, “No, that is not the way of My salvation. In My salvation you should have a family, bear responsibilities, become a husband and a father, do business, have a career, and lead a proper life, but all these things should not have the ground in you.” This is the price that we must pay. What is it to pay the price? It is to empty our vessel for God to come in. Every inch of ground in us has to be given to Christ. When we give Him the ground, we will have God in us, and we will have the infilling of the Spirit.

Some fifty years ago in a Western country, there was a group of saints who were pursuing the infilling of the Spirit. One of them was a sister who loved the Lord very much and who was also pursuing the infilling of the Spirit. She prayed and waited. Then she prayed and waited again. While she was praying and waiting there, she felt that she had given the Lord the ground in her. It seemed that the Lord could do whatever He wanted to do in her except deal with her hair. During that time in the West, the most fashionable way for a woman to arrange her hair was to set it very high, like a tower. This sister allowed the Lord to touch everything she had except her tower-like hair. When she had the feeling that the Lord wanted to deal with her hair, she told the Lord, “Lord, if You touch my money, I am willing to offer it. If You want me to deal with my sins, I am willing to do it. However, my hair is really an insignificant matter, so please leave me alone.” We can see that this sister’s hairstyle was not sinful, nor was she loving the world by having this hairstyle. Many sisters today cut their hair very short and do not consider that they are loving the world. The problem is that man likes to reason. Who can say that setting one’s hair very high is loving the world, while cutting one’s hair very short so that it looks like neither a man’s nor a woman’s is not loving the world? The question we must ask is, who has the authority? Is the authority over your hair in your hands or in the Lord’s hands? Who is the master of your head—you or the Lord?

Our reasons may be very plausible, but the Lord never listens to our reasoning. In a sense, He is unreasonable. Our “lawsuits” with the Lord are always one-sided. There are no plaintiffs and defendants. There is only His side. Whatever He says, that is it. There is nothing to argue about. During a meeting, the sister mentioned earlier came and, kneeling down, cried out loudly, “Lord, why do You not answer my prayers? Why have You not filled me with the Spirit? Lord, I have been so desperate. I have been praying and waiting. Whatever You wanted me to do I did. Why have You not given me the filling of the Spirit?” Then the Lord asked her, “Have you done all that I asked you to do? What about your

一天，她跪在那里，把她高高的头发拉下来了；她得着了圣灵的充满。她的头一服下来，圣灵立刻充满她。这就叫作出代价。

主所要的，不是我们把财物给祂，把时间给祂，把一切给祂；主所要的，乃是我们让祂过问我们的每一件事。主不是残忍的，非要我们把心爱的东西给祂；主乃是要我们在每一件事上，让祂经过，让祂有地位。主不与我们争物质的东西，主会给我们更好的享受，但问题在于我们是否让祂有地位？万有都是祂的，我们若真要享受祂、爱祂，就要把地位给祂，祂就要叫我们“得饱美食”，得着圣灵的充满。主所在意的不是你的发型如何，而是祂有没有地位；主所在意的，是当你决定发型时，祂是否在祂其中。主争的是主权，是地位。这主权、地位在你手里，还是在祂手里？

若是我们将所有的问题带到祂面前，把主权、地位让给祂，我们就是出代价，“买”得祂；祂在我们里面就得着地位，充满我们。可能有一天，祂要我们穿戴得比从前更好看。主是恩待我们的，所有问题都在于我们把里面的地位，完全让给祂。什么叫作器皿？把里面的地位空出来，就叫作器皿。油要装在器皿里，这个器皿要空出来，让油有地位；这器皿里没有地位，不空出来，油就装不进去。你我都是器皿，要空出来，让主有地位；这就是出代价。

hair?” She was speechless. On that day she knelt down and pulled her high hair down. Then she received the infilling of the Spirit. Once her hair was subject to the Lord, she was immediately filled with the Spirit. This is to pay the price.

What the Lord wants is not our wealth, our time, and our everything. What He wants is for us to allow Him to question us about everything. The Lord is not so cruel that He would ask us for everything that we love. The Lord wants us to allow Him to go through everything and to allow Him to have the ground in everything. The Lord will not necessarily fight against us to take away all our material possessions. The Lord may even give us more enjoyment, but the question is whether we will give Him the ground. All things are His. If we truly want to enjoy Him and love Him, we have to give Him the ground. Then we will be satisfied and will receive the filling of the Spirit. The Lord cares not for your hairstyle but for whether or not He has the ground. When you decide on your hairstyle, the Lord cares whether He is in it or not. What the Lord is fighting for is His authority and ground. Are the authority and ground in your hands or the Lord's hands?

If we bring all these questions before Him and give Him the authority and ground, we are paying the price to “buy” Him. He will have the ground in us to fill us. Perhaps one day He will give us clothing that is much more beautiful than the clothing we wore in the past. The Lord is merciful to us. The question is whether we will completely give Him the ground in us. What is it to be a vessel? To be a vessel is to be empty within. Then the oil can be put into the vessel. In order to contain the oil, the vessel has to be emptied and has to give room for the oil. If the vessel has no space and is not empty, then the oil cannot be put in. We are vessels, and we have to be emptied for the Lord. This is to pay the price.

基督徒生命成熟的路— 出代价买油

马太二十五章三至四节说到两件东西，是绝对不同的：一件是灯，另一件是器皿。愚拙和聪明童女的分别不在于灯，而在于器皿里面的故事；聪明的，在器皿里预备油，愚拙的，没有预备油在器皿里。七节说，“那些童女就都起来收拾灯。”这里只提到灯，没有提到器皿。八节说，“愚拙的对聪明的说，请分点油给我们；因为我们的灯要灭了。”这证明当时愚拙的童女，她们的灯是点着的，只是快要灭了；并且说出她们在灯这一面没有问题，她们的问题在于器皿里没有油。

我们必须注意什么是灯，什么是器皿，什么是灯里的油，什么是器皿里的油。这样，我们才能知道，我们的问题在哪里。箴言二十章二十七节，清楚告诉我们：“人的灵是耶和华的灯，鉴察人的心腹。”这个灯就是人里面的灵，人里面的灵乃是神的灯。这里的“鉴察人的心腹”，也可翻作“鉴察人内里的各部分”。耶和华在我们人里面有一盏灯，这灯就是人的灵。神就是借着这盏灯，来鉴察我们人内里的各部分。人内里的各部分，就是人魂里的各部分。

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— PAYING THE PRICE TO BUY THE OIL

Matthew 25:3-4 mentions two things that are absolutely different—one is the lamp and the other is the vessel. The difference between the foolish virgins and the prudent virgins does not concern their lamps but the contents of their vessels. The prudent prepared oil in their vessels while the foolish did not. Verse 7 says, “Then all those virgins arose and trimmed their own lamps.” This verse mentions only lamps, not vessels. Then verse 8 says, “And the foolish said to the prudent, Give us some of your oil, for our lamps are going out.” This verse proves that the lamps of the foolish virgins were burning but were soon about to go out. This also implies that there was no problem with their lamps. Instead, the problem was that they did not take oil in their vessels.

We have to pay attention to what the lamp, the vessel, the oil in the lamp, and the oil in the vessel signify. Then we will know what our problem is. Proverbs 20:27 clearly tells us, “The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.” The lamp is the human spirit within us, and our spirit is the lamp of God. Jehovah has a lamp in us, which is the spirit in man. God searches every part of our inner being using this lamp. The parts of our inner being are the parts of the human soul.

外面的人是魂， 里面的人是重生的灵

林后四章七节说，“我们有这宝贝放在瓦器里，要显明这莫大的能力，是出于神，不是出于我们。”这宝贝就是神的生命，也就是神生命的灵；瓦器是一个器皿，乃是指我们这个人说的。十六节说，“所以我们不丧胆；外体虽然毁坏，内心却一天新似一天。”这里的“外体”和“内心”，在希腊原文里，意思是“外面的人”和“里面的人”。外面的人虽然毁坏，里面的人却一天新似一天。外面的人就是我们这天然的人，也就是我们的魂；里面的人乃是我们重生的新人，也就是我们得重生的灵。这就给我们看见，前面几节所说的器皿，乃是指我们外面这个人，就是我们的魂；“宝贝”就是神的生命，是生命之灵调在我们里面的人里，也就是调在我们的灵里。所以我们里面的灵里，有神的生命和神的灵；而我们外面的魂，乃是一个器皿。

灵就是荣耀

林后三章六节说，“我们能承当这新约的执事；不是凭着字句，乃是凭着圣灵；因为那字句是叫人死，圣灵是叫人活。”（另译。）第六节提到灵，第八节就提到荣光。“何况那属灵的职事，岂不更有荣光么？”“荣光”最好是翻作“荣耀”。前一节说，新约的执事是凭着灵，就是那叫人得生命的灵来承当的，接着就说，这新约的职事有荣光，有荣耀。所以，灵和荣耀乃是紧紧相连的两个东西。十六节说，我们的“心几时归向主，帕子就几时除去了”。十七节就说，“主就是那灵；主的灵在哪里，哪里就得以自由。”所以，心归向主就是归向那灵；帕子除去了，灵就在这里作工，叫人得自由。

十八节说，“我们众人既然敞着脸，得以看见主的荣光，好像从镜子里返照，就变成主的形状，荣上加荣。”这意思是，我们变成主的形状，乃是从荣耀变成的；这个从荣耀变成的，就如同从主灵变成的一样。换句话说，从主灵变成的，就是从荣耀变成的。懂得希腊文的人都知道，“从荣耀变成的”和“从灵变成的”，乃是一样的说法，两件事是指着一件说的。这证明“荣耀”和“灵”，实在就是一件事。约翰七章三十九节说，“耶

THE OUTER MAN BEING THE SOUL AND THE INNER MAN BEING THE REGENERATED SPIRIT

Second Corinthians 4:7 says, “But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.” The treasure in this verse is the life of God and the Spirit of life. The earthen vessel refers to our being. Verse 16 says, “Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.” The outer man is our natural man, our soul, whereas the inner man is our regenerated new man, our regenerated spirit. Thus, the vessel mentioned in the previous verse refers to our outer man, our soul. The treasure is the life of God, the Spirit of life, mingled with our inner man, our spirit. Therefore, our spirit has the life of God and the Spirit of God, and our outer man, our soul, is a vessel.

THE SPIRIT BEING THE GLORY

Second Corinthians 3:6 says, “Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” Verse 8 says, “How shall the ministry of the Spirit not be more in glory?” Verse 6 mentions the Spirit, and verse 8 mentions glory. Verse 6 says that the ministers of the new covenant are made sufficient to be ministers of the Spirit through which man can have life. Then verse 8 says that there is glory in the ministry of the new covenant. Therefore, the Spirit and glory are closely related. Verses 16 and 17 say, “But whenever their heart turns to the Lord, the veil is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.” Our turning our heart to the Lord is our turning to the Spirit. Whenever the veil is taken away, the Spirit works to set us free.

Verse 18 says, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” This means that our being transformed into the image of the Lord is our being transformed from glory to glory. Our being transformed from glory to glory is also from the Lord Spirit. In other words, our being transformed from the Lord Spirit is our being transformed from glory to glory. Anyone who knows Greek should realize that this verse shows us that our transformation from glory to glory and our transformation from the Lord Spirit are the same thing. They are two matters that refer to the same matter. This proves

稣这话是指着信祂之人，要受圣灵说的，那时还没有赐下圣灵来；因为耶稣尚未得着荣耀。”这里也证明“荣耀”和“圣灵”是相连的。

主在灵里重生我们

我们已经看过，基督徒成熟的路，乃在于让主在我们里面充满我们；也就是让主的灵，在我们里面有完全的地位。主重生我们时，乃是祂的灵带着祂的生命，进到我们灵里。从那时候起，我们里面那个原来是死的灵，就活过来了。我们知道死就是黑暗，灵是死的，表明我们里面是黑暗、无光的。当神的灵带着神的生命，进到我们这死了的灵里，就叫我们这死了的灵活过来，使我们的灵明亮。

神的灵就是神的生命，也就是神自己，而神自己是光，神的生命也就是光。所以，当神的灵带着神的生命，进到我们里面时，可以说是一个大的光，一个丰满的光，进到我们灵里。这个大的光、丰满的光，一进到我们灵里，就使我们灵里满了光，并且明亮起来；我们的灵就是神的灯。我们都知道灯是光的所在，光乃是装在灯里面，借着灯照耀出来的。我们的灵在我们里面，乃是神的一盏灯；神的灵带着神的生命，也就是一个大光、丰满的光，装在我们灵里，就是装在这个灯里。这时，我们里面的灵就明亮，发出光来；神就要从我们灵里，向外照耀。这个向外照耀，乃是照耀我们人的各部分。

魂的三部分—— 心思、情感、意志

我们都知道，我们的灵乃是在我们全人最深处、最里面、最中心的地方。从这个中心往外，有一个圆周；这圆周就是我们这个人的魂，也就是我们的自我，我们自己。我们说我们这个人如何，就是指我们这个魂说的。我们这个魂，或说我们这个天然的人，明显的有三部分，就是我们思想的机关、好恶的机关、以及决定的机关。思想的机关是指我们的心思，好恶的机关是指我们的情感，出主张作决定的机关是指我们的意志；这三个机关、三个部分加起来，就是我们外面的人，也就是我们的魂。

that glory and the Spirit are one thing. John 7:39 says, “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.” This also proves that glory and the Spirit are related.

THE LORD REGENERATING US IN OUR SPIRIT

We have already seen that the way for us as Christians to mature is to let the Lord fill us in our being, that is, to let the Spirit of the Lord have the full ground in us. When the Lord regenerated us, His Spirit with His life entered into us. Thus, our spirit, which was originally deadened, became enlivened. We know that death is darkness. When the spirit is deadened, it is dark and without light. When the Spirit of God with His life entered into our deadened spirit, our spirit was made alive and became bright.

God’s Spirit is God’s life, even God Himself. God Himself is light, and God’s life is also light. Therefore, when the Spirit of God with God’s life enters into us, it is like a great, rich light entering into our spirit. This great and rich light enters into our spirit and brightens it, making it full of light. Our spirit is the lamp of God. The lamp is where the light is. Light is contained in a lamp and shines through a lamp. Our human spirit is the lamp of God. The Spirit of God with God’s life is the great and rich light contained in our spirit, which is the lamp. The spirit in us is bright and shining. God shines out from our spirit into our being. The purpose of His shining out is that He would shine into all of our inner parts.

THE THREE PARTS OF THE SOUL— THE MIND, EMOTION, AND WILL

We all know that our spirit is the deepest, innermost, and most central part of our whole being. Surrounding the center of our being is the circumference of our soul, which is our very person, our self. When we talk about what kind of people we are, we are referring to our soul. Our soul, which is our natural man, clearly consists of three parts. These three parts are the organs by which we think, like and dislike, and make decisions. The organ by which we think is our mind, the organ by which we like and dislike is our emotion, and the organ by which we make decisions is our will. When added together, these three parts or organs make up our outer man, our soul.

神的灵带着神的生命，在我们灵里向外照耀，就是照耀我们魂的各部分。我们人最里面、最中心的部分，乃是我们的灵。神的灵带着神的生命，进到这个灵里，这个灵就放光、明亮。原来是黑暗、死亡的，现在因着神的灵和神的生命进来了，这个灵就放光、明亮起来，也就活过来了。然而，这仅仅是在我们全人的最中心；在这个中心之外，还有我们外面的人，就是我们的魂。这个魂分作三部分：一部分是心思，一部分是情感，一部分是意志。我们想什么、记什么，都在这个心思里；我们爱好什么、厌恶什么，都在这个情感里；我们出什么主意，有什么章程，怎样拣选，怎样定规，都在这个意志里。这就是我们平常所说的这个人；我们想什么，爱什么，定规什么，都是这个人在那里有活动。

箴言说，我们最里面的这个灵，乃是神的灯；人的灵是耶和华的灯。耶和華神就是借着这个灵，来监察人内里的各部分。按心理的说，人内里的各部分，就是心思、情感和意志。神就是从人的灵里，用祂的灵照到人的各部分，来洞察，来监察。所以在这里我们看见，这灵乃是一个灯，这个灯里面的光，就是神的灵和神的生命。这个光要从人的灵里照出去，照到人心思、情感、意志的每一部分。

神和人在灵里调和—— 基督徒生命成熟的第一步

什么是基督徒生命成熟的路呢？我们一再说，作基督徒的中心意义和目的，就是让神把祂自己调到我们里面。神调到我们里面，就是祂的灵带着祂的生命，进入我们灵里，这就是基督徒生命成熟的开始；这是第一步。这时，人的灵里有神的成分，有神的调和，人就重生了。我们里面的灵，在我们信主之前是死的，是黑暗的；死就是没有感觉，黑暗就是不分皂白，没有是非。现在，神的灵带着神的生命进来了，我们里面就活了、明亮了。若是我们里面是活的、明亮的，那就证明，神的灵带着神的生命，进到我们里面了。

或者有人会问说，我怎么知道里面活了、明亮了呢？死是没有感觉的，活了就有感觉。你从前没有信主得重生时，在家里和家人吵嘴闹事，里面并不觉得自己有错；那就表

The Spirit of God with God's life shines out from our spirit, shining forth to every part of our soul. The deepest and most central part of our being is our spirit. When the Spirit of God with God's life entered into this spirit, this spirit began to shine and became bright. Formerly, this spirit was in darkness and was deadened. Now this spirit shines and has been made bright and alive because the Spirit of God with God's life has entered into it. However, this central part of our being is only one part of our being. Surrounding this central part is our outer man, our soul. This soul consists of three parts—the mind, emotion, and will. All of our thoughts and knowledge come from the mind, all of our likes and dislikes are from the emotion, and all of our decisions, plans, choices, and resolutions are determined in the will. When we talk about our person, most of the time we are referring to what we think about, what we love, and how we make decisions. These are the activities of our person.

Proverbs 20:27 says that this spirit, which is our deepest part, is the lamp of God. Jehovah God searches the inner parts of man through this spirit. According to psychology, the inner parts of man consist of the mind, emotion, and will. From the human spirit God uses His Spirit to shine forth, penetrate, and search every part of man. Therefore, this spirit is the lamp, and the light in this lamp is the Spirit of God and God's life. This light needs to shine forth into every part of the human mind, emotion, and will.

GOD AND MAN BEING MINGLED IN THE SPIRIT— THE FIRST STEP FOR A CHRISTIAN TO BE MATURED IN LIFE

What is the way for a Christian to mature in life? We have to say again that the central meaning and purpose of being a Christian is to allow God to mingle Himself with us. The beginning of our being matured in life is when God first mingles with us, that is, when His Spirit with His life enters into our spirit. This is the first step. At this point our spirit has the element of God and is mingled with God, and we are regenerated. Our spirit was in darkness and death before we believed in the Lord. Because our spirit was deadened, we had no feeling, and because it was in darkness, we could not distinguish between black and white or right and wrong. However, when God's Spirit with God's life entered into us, our spirit was made alive and bright. The fact that our inner being has been made alive and bright is proof that God's Spirit with God's life has entered into us.

Perhaps some may ask how they can tell whether they have been made alive and bright in their inner being. Someone who is dead has no feeling, but someone who is alive has feeling. Before we believed in the Lord and were regenerated, perhaps we did not feel

明，你的深处没有感觉，你里面是死的。一个人我们只要稍微掐他一下，拧他一下，他就会叫痛，因为他有感觉。若是一个死了的人，任你怎样拧他、掐他，他也不会在意，因为他死了，没有感觉了。

我们的灵原来是死的，当我们作错事，在家里吵得天翻地覆时，我们一点也不觉得自己有错，那就证明我们的灵是死的，没有感觉。有一天，我们信主重生，我们的灵活过来了。怎么知道我们的灵活过来了？从前在家里怪别人，说气话时，里面没有一点感觉；但现在里头好像针扎一样，觉得这个不对，感觉痛了，这就证明我们这个人活过来了。但还是相当软弱，虽然里面觉得扎心，痛了，外面还是要讲理，还是要吵嘴；然而，外面越吵，里面扎得越痛；外面吵，里面扎得我们难以忍受。第二天清早，就起来认罪：“主啊，我昨天向家人发脾气，实在不对，怎么办呢？”主就要我们去找家人对付，说，“昨天我错了，实在对不起。我受主责备，里头不平安，请你饶恕我吧。”这是什么？就是里面的灵活过来，明亮、有感觉了。我们里面的灵一明亮，那个黑白、光暗，就分得清清楚楚。这样，我们就知道我们已经得着重生，神的灵带着神的生命，调到我们的灵里了。换句话说，神和我们这个人，已经在我们最深处开始调和了。

每一个得救的人灵里， 都有圣灵调和

神就是灵，灵就是膏油；我们灵里面有神的灵，就是有膏油。现在灯发光，是靠灯泡里面的电；但二千年前，当主耶稣讲十个童女的比喻时，灯发光乃是靠着里面的油。我们已经看过，这个灯就是我们人里面的灵，这个使灯发光的油就是圣灵。这圣灵就是神的化身，里面有神的生命；神自己是光，神的生命也就是光。这光不是从圣灵那个油发出来的，乃是圣灵带着神的生命，在我们人的灵里发出来的；也就是说，那个油必须在灯里面，才能发光。我们所有得救，得重生的人，都是灵里有了圣灵，也就是灯里有了油，有了光。

wrong when we quarreled with our family. We had no feeling in our deeper part and were dead inside. When we grip and pinch a person a little bit, he cries out in pain because he has feeling. If he were a dead person, he would do nothing no matter how much we gripped and pinched him because such a person is dead and does not have feeling.

Formerly our spirit was dead. We did not feel that we were wrong when we did something wrong such as quarreling with others in our family and causing turmoil. This proves that our spirit was dead and had no feeling. However, one day we believed in the Lord and were regenerated, and our spirit became alive. How do we know that our spirit has become alive? In the past when we blamed others and spoke in anger, we had no feeling. Now, however, whenever we do these things, we feel as if we are being poked by a needle. We feel that there is something wrong, and we have a sense of pain. This proves that we have been made alive. However, this feeling may still be somewhat weak. Though we may be pricked and may have a sense of pain in our heart, we may still want to reason and quarrel with others. The more we quarrel outwardly, the more we sense the pain inwardly. One day we may quarrel with our family outwardly, but inwardly we may be being pricked until we cannot bear it anymore. Then the next morning we may confess to the Lord, saying, “Lord, I lost my temper with my family yesterday. I was truly wrong. What should I do?” The Lord may then lead us to deal with this before our family and to tell them, “I was wrong yesterday. I feel very sorry about that. The Lord has convicted me, and I have no peace. Please forgive me.” What is this? This is the spirit in us being alive, bright, and full of feeling. When the spirit in us is bright, we can distinguish between black and white and between light and dark. By this we know that we have been regenerated and that the Spirit of God with God’s life has been mingled with our spirit. In other words, God and our person have already begun to be mingled in our innermost part.

EVERY SAVED ONE HAVING THE MINGLING OF THE SPIRIT IN THEIR SPIRIT

God is the Spirit, and the Spirit is the anointing oil. When we have the Spirit of God in our spirit, we have the anointing oil. Today we have electric lamps that shine because of the electricity running through their bulbs. However, at the time the Lord Jesus spoke the parable of the ten virgins two thousand years ago, lamps shone because of the oil burning in them. We have seen that the lamp mentioned in Matthew 25 is our human spirit and that the oil that makes the lamp shine is the Spirit. This Holy Spirit is the realization of God and has the life of God. God Himself is light, and God’s life is also light. This light is not given forth simply from the Spirit, the oil. Rather, the light that comes from the Spirit with God’s life shines out through our human spirit. This oil can give forth its light only when it is in the lamp. We who are saved and regenerated have the Spirit in our spirit, that is, we have the oil in our lamps, and we have light.

十个童女，无论聪明也罢，愚拙也罢，她们在这一点上是一样一式，都是灯里有油。今天我们虽然非常幼稚，但即使是顶成熟的保罗，来到我们中间，在这一点上，他和我们也是一样。他里面的灵怎样有神的灵、神的膏油而发光，我们里面的灵，也和他一样，有神的灵、神的膏油而发光。这给我们清楚看见，在我们灵里有圣灵，灯里有发光的油这点上，我们都是相同的。

器皿破碎， 灵才能出来

然而现在有一个严重的问题，就是我们灵里有圣灵，但我们这个外面的魂里有没有圣灵？在我们的心思、情感、意志里有没有圣灵的成分？我们灵里有圣灵，但我们的魂里呢？魂里有没有圣灵？在我们这个人的“圆圈”里，只有最中心有一点明亮，有一点光，其他地方还是黑洞洞的，没有光。

我们的灵是耶和华的灯，外面这个魂就是器皿。这个器皿装什么呢？乃是装调在我们灵里的圣灵。比方这里有一个玻璃杯，里面装满葡萄汁；这杯子是器皿，里面的葡萄汁是内容；葡萄汁装在器皿里，并且这个器皿是透明的。启示录二十一章给我们看见，新耶路撒冷城全是宝石墙，但却是透明的。然而，我们的魂透明么？像个玻璃杯么？恐怕不像，而是像个木头杯子一样，把什么装在里面，都看不见。这就是我们的魂；无论是思想也罢，爱好也罢，主张也罢，都像木头一样，并不透明。

杯子不透明，看不见内容怎么办？只好打出一个口，就能看见杯子里的内容了。好比电光，装在玻璃管里，是透明的，电光就能照射出来；但若是装在一个铁匣子里，电光肯定不能照射出来。要怎么作才能让光照出来呢？只有毁坏这个铁匣，打个洞，让光出来。铁匣破了，里面的电光就照射出来了。

在我们身上看不见神的光，是什么原因呢？神的圣灵已经住在我们灵里，我们已经是得重生，得救，灵里有神的灵作光的人；但我们外面的人，我们的想法、眼光、爱好、主张、定规，原封未动，一点也没有出口，神的光无法照射出来。神的灵在我们里面，毫无出路，好像我们里面写着“此路不通”。神的灵要从我们心思照出来，我们说，“不

The ten virgins, both the prudent and the foolish, are exactly the same in this respect—they all have oil in their lamps. In this matter we who are childish and immature are the same as the most mature ones such as the apostle Paul. Paul's spirit could shine because he had the Spirit of God, the anointing oil of God. In the same way, our spirit can also shine because we have God's Spirit, God's anointing oil. Thus, we are all the same in the matter of the Spirit being in our spirit and the shining oil being in our lamps.

THE VESSEL BEING BROKEN SO THAT THE SPIRIT MAY FLOW OUT

Now we must ask a very serious question. We have the Spirit in our spirit, but do we have the Spirit in our soul? Do we have the element of the Spirit in our mind, emotion, and will? The Spirit is in our spirit, but what about our soul? Is the Spirit in our soul? We most likely have light or brightness only in the central, innermost part of our being, while the other parts of our being may still be dark and without light.

Our spirit is the lamp of Jehovah, and our soul is the vessel. What does this vessel contain? It should contain the Spirit mingled with our spirit. For instance, we have a glass with grape juice in it. The glass is the vessel, and the grape juice inside is the content. The grape juice is in the glass, which is transparent. Revelation 21 tells us that the wall of the New Jerusalem is composed of precious stones, yet it is transparent. Is our soul transparent like glass? Our soul may be like a wooden cup that conceals what is contained inside. In our thoughts, loves, and choices, we are like wood, which is not transparent.

How do we deal with a cup that is not transparent and that conceals its contents? We must make an opening in the cup to see its contents. If there is light in a light bulb that is transparent, then the light can come forth. But if the light is in an iron box, then the light cannot come forth. What must we do to let the light come out? We must destroy the iron box or make a hole in it to let the light come forth. When the iron box is broken, then the light can shine forth.

In many of us the light of God cannot be seen. Why? The Spirit of God dwells in us, and we have been regenerated and saved and have the Spirit of God as light in our spirit, yet our outer man, including our thoughts, insights, loves, decisions and determinations, remains absolutely intact. Because there is no opening, God's light cannot shine forth. There is no way for the Spirit of God who is in us to get out. It is as if we have a sign inside of us that says, "This road is blocked." When God's Spirit wants to shine forth through

通。”神的灵要从我们的主意、选择里面出来，我们也说，“不通。”我们天天将神的灵重重包围，把神的灵困在我们那窄小、中心的灵里面。我们所有的眼光、爱好、主张里，都是我们自己；神在里面全然受委屈，四围是“铜墙铁壁”，祂一点也无法冲出来。我们里面有神，但我们外面的人，原封未动，没有一点出口，能让神出来。

基督徒生命成熟的路— 接受破碎， 出代价买油

在这里我们就看见基督徒生命成熟的路，乃是接受神的破碎。神来作工，用圣灵对我们说话，用讲道的人对我们说话，用圣经对我们说话，用圣徒们的见证对我们说话，照耀我们，我们却相应不理，不听不睬。这时，神因着爱我们，祂就会来割一个口、打一个洞，破碎我们的心思，毁坏我们的情感，打倒我们的主张，使我们这个人全然折服。这样，神的光，神的生命，就能从我们这不完整，有破口的人里面照射出来。什么时候我们这个人有了破口，有了裂缝，并且不仅里面裂，外面也裂，也碎了，立刻我们里面的光就照射出来。里面的光出来多一点，我们就成熟一点；再出来一点，我们就再成熟一点；等到光完全出来，我们就完全成熟了。这时，神的灵，神的生命，神的自己，就完全充满在我们里面；神和我们这个人，完全调和了。我们整个人里面满了神，不仅灵里有神，心思里有神，情感里有神，意志里也有神。换句话说，就是从我们里面的灵，到外面的魂里都有神。这就是生命成熟的路，这就是为什么我们要出代价，要买油。

“油”就是圣灵，在我们重生得救时，进到了我们灵里，就是我们的灯里；这“油”是神白白给我们的，不需要任何代价。从这时候起，神的工作就是要把这“油”，从我们灵里，扩充到我们魂里；祂要我们的魂也充满祂的灵，这就需要出代价。在我们的心里，要放下我们的想法；在我们的情感里，要放下我们的爱好；在我们的意志里，要放下我们的主张。这样的放下，就是出代价。所以，什么是出代价呢？出代价就是放下我们所有的。无论是我们里面的思想、爱好或主张，全数都要放下；因为这些爱好、思想和主张，常常和圣灵起

our mind, we say, “Blocked!” When God’s Spirit wants to shine through our decisions and choices, we also say, “Blocked!” We surround God’s Spirit day by day. We confine the Spirit of God to the central part of our being, our spirit. All our thoughts, loves, and opinions are solely ours. God in us is entirely limited and surrounded by iron walls. He cannot come out even a little. God is inside us, but because our outer man remains absolutely intact, it does not have any openings to allow God to come out.

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— ACCEPTING THE BREAKING AND PAYING THE PRICE TO BUY THE OIL

The way for a Christian to become mature is to accept the breaking from God. Often God works in us and speaks to us through the speaking of the Spirit, the speaking of the brothers, the speaking in the Bible, and the prophecies and testimonies of the saints in order to shine upon us. However, if we do not care about His speaking, do not listen to Him, and do not even respond to Him, then, because He loves us, He will cut an opening or make a hole in us. He will break our mind, destroy our emotion, and overtake our will so that our whole being will be subdued. In this way, the light of God and the life of God will shine forth from our incomplete and broken being. When there are openings and cracks in our being, not only inwardly but also outwardly, immediately the light shines out from within us. The more the inward light comes out, the more mature we become. When the light comes out completely, we will be fully matured. Then the Spirit of God, the life of God, and God Himself will fill us completely, and God and we will be mingled together completely. Our whole being will be filled with God. We will not only have God in our spirit, but we will also have God in our mind, emotion, and will. In other words, we will have God in our whole being from our inner spirit to our outer soul. This is the way to mature in life, and this is why we have to pay the price to buy the oil.

The oil is the Spirit, who came into our spirit, our lamp, when we were regenerated and saved. This oil was freely given to us by God. We did not need to pay a price. Since then, the work of God has been to spread this oil from our spirit to our soul. He wants our soul to be filled with His Spirit. For this we need to pay a price. We have to drop the thoughts in our mind, the desires in our emotion, and the decisions in our will. This is the price that we must pay. What does it mean to pay the price? To pay the price is to drop all that we have. No matter what our thoughts, desires, and decisions are, we have to drop them all because our thoughts, desires, and decisions are always in conflict with the Spirit. They cannot be at peace with the Lord Jesus. We are always in our soul,

争执，和主耶稣过不去。我们这个人在魂里，在心思里，在情感里，在意志里；但神在我们灵里，祂要往外来到我们的心思、情感、意志里，我们却围堵、拦阻祂，非要把祂留在里面不可。祂是活神，是有行动，有大能的神，祂要往外开展，我们却常常与祂争执，拦阻祂。这就是我们里面的故事。

我们天天和神拉扯，不肯认输，不肯放下，不肯出代价；主只好从外面作工，借着环境来对付我们。好像祂在里面打不过我们，没有办法了，只好从外面差天兵天将；这时，或者家人反对我们，或者工作有了问题，或者身体有了疾病，仿佛所有魔鬼军兵都给神利用，来攻打我们这个人，直打到我们焦头烂额。不要拒绝神的责打；不信的人神不打，神所爱的祂必管教。因为神爱我们，怜悯我们，要我们作祂荣耀的器皿，把我们的铜墙铁壁打碎，使我们变质成为透明、透光的器皿，所以祂就必定管教我们。

从灵里的圣灵扩展到魂里的圣灵， 从荣耀到荣耀

我们若接受祂的管教，就能成为明亮、透明的人。我们的思想像祂的思想，我们的爱好和祂一样，我们的主张就是祂的主张；人碰到我们这个人，就觉得碰着神了。在我们身上有人的味道，也有神的味道，是神和人调在一起。不仅如此，在我们身上有神的成分，我们就变成神的形状，是从荣耀变成的。（林后三 18。）这荣耀是什么？这荣耀就是圣灵。主耶稣得着荣耀，圣灵就来了；（约七 39；）荣耀是神的显出，圣灵也是神的显出。我们里面有圣灵，我们就是荣耀；在我们灵里有神的灵，那也是荣耀。

虽然在我们灵里有神的灵，就有荣耀，但这荣耀还没有显出来；这荣耀只在我们灵里，还没有显在我们魂里，没有从我们外面的人显出来。乃是到了林后三章十八节，那里说，“就变成主的形状，荣上加荣，如同从主的灵变成的。”这意思是，灵从我们魂里出来的结果，我们就变成主的形状，乃是荣上加荣，从荣耀到荣耀。从里面的荣耀，就是从灵里面的圣灵，到外面的荣耀，就是到外面魂里的圣灵；也就是灵里有圣灵，魂里也有圣灵。

that is, in our mind, emotion, and will, but God in our spirit wants to come out into our mind, emotion, and will. However, we always surround and hinder Him to insure that He stays inside. He is a living, moving, and almighty God. He wants to spread in us, yet we argue with Him and hinder Him. This is our situation.

If we struggle with God day by day, unwilling to lose, to drop, all that is in our soul, and to pay the price, then God has no way but to work from the outside and to deal with us through our circumstances. If He cannot win the battle with us from the inside, then He has no other way but to send the angels to deal with us from the outside. Perhaps our family may oppose us or we may have some problems at work or sickness in our body. Sometimes it may seem that God is using all the armies of the devil to attack us until we are torn down. Do not reject God's discipline. God does not discipline the unbelievers in this way. Those whom God loves, He surely disciplines. Because God loves us, is merciful toward us, and wants us to be His glorious vessel, He has to break our iron walls. In order to transform us into a transparent vessel, He has to discipline us.

THE SPIRIT IN OUR SPIRIT SPREADING INTO OUR SOUL FROM GLORY TO GLORY

If we accept His discipline, we will be bright and transparent people. Our thoughts will be like His thoughts, our love will be like His love, and our decisions will be like His decisions. When people meet us, they will feel that they are meeting God. We will have the taste of man and also the taste of God in us. We will be the mingling of God and man. Not only so, we will have the element of God in us. We will be transformed into God's image, that is, transformed from glory to glory (2 Cor. 3:18). What is this glory? This glory is the Spirit. When the Lord Jesus was glorified, the Spirit came (John 7:39). Glory is the manifestation of God, and the Spirit is also the manifestation of God. When we have the Spirit in us, we also have glory. In our spirit there is God's Spirit, who is also glory.

Even though we have the Spirit of God in us, who is glory, this glory has not been manifested because it is only in our spirit and has not yet been manifested in our soul, our outer man. Second Corinthians 3:18 says that we "are being transformed into the same image from glory to glory, even as from the Lord Spirit." This means that our transformation into the image of the Lord is the result of the Spirit spreading into our soul. Our transformation is from glory to glory—from the inner glory, that is, from the Spirit being in our spirit, to the outer glory, that is, the Spirit being in our outer soul. When we are transformed from glory to glory, or from the Spirit to the Spirit, we will have the Spirit

从圣灵到圣灵，里外都是圣灵，我们就变成主的形状，乃是从主的灵变成的。

或早或迟 都要出代价买油

故此，无论什么时候，在我们里面，在我们的思想、情感或意志里，一有争执，我们就要放下，就要出一个代价，让主得胜。我们一服下来，一放下，主就得胜，圣灵就出来给我们得着，这就是我们的出代价买油。每一次，无论在什么事上，只要我们的思想、爱好或主张里，有了争执，我们就要在那个争执里，败下阵来，认输，放下，让主得胜，让圣灵出来。这样，我们魂里就有圣灵，我们就是预备“油”在器皿里。

首先是我们得重生，灵里有了圣灵，就是耶和华的灯里有圣灵，也就是我们的灯里有油。慢慢的，我们成熟了，圣灵从我们灵里扩展到我们魂里，我们的器皿里也就有了油；这是得救之后该有的预备。乃是这样一个变化的人、成熟的人，才能到主那里，与主一同作王。

在十个童女的比喻中，当半夜新郎来时，那些童女就都起来收拾灯。（太二五6～7。）这意思是，无论是愚拙的或聪明的，在她们复活起来的时候，都是先注意她们的灵；这就是“收拾灯”的意思。这时那五个愚拙的才发觉，她们这个人，没有受够多的对付，她们的魂里，就是器皿里，缺少圣灵，缺少油的成分。到那时，她们还得出代价，到卖油的那里去买。这就是童女的比喻，给我们看见基督徒生命成熟的道路。愿主怜悯我们，趁着今日预备油在器皿里。

both in our spirit and in our soul, both within and without. We will be transformed into the image of the Lord, even as from the Lord Spirit.

THE NEED TO ULTIMATELY PAY THE PRICE TO BUY THE OIL

Therefore, whenever there is a struggle in our mind, emotion, or will, we have to drop all that is in our soul and pay the price to let the Lord win. Once we submit and lay down ourselves, the Lord will win, and we will gain the Spirit. This is what is meant by paying the price to buy the oil. At every time and in all matters, whenever we struggle with the Lord in our thoughts, preferences, and decisions, we have to be subdued, admit defeat, and lay ourselves down in order to let the Lord win and to let the Spirit spread out. In this way we will have the Spirit in our soul. This is the way to prepare oil in our vessel.

First, we are regenerated and have the Spirit in our spirit. The Spirit is in the lamp of Jehovah; in other words, we have the oil in our lamp. Gradually, we become mature and the Spirit spreads from our spirit to our soul that we may have the oil in our vessel. This is the preparation that we need after salvation. Only transformed and matured people can meet the Lord and be co-kings with the Lord.

In the parable of the ten virgins, the virgins woke up and trimmed their lamps when the bridegroom came at midnight (Matt. 25:6-7). This means that whether they were foolish or prudent, the first thing that they paid attention to after their resurrection was their spirit. This is the meaning of the phrase trimmed their own lamps. By that time, the foolish virgins discovered that they had not received sufficient dealings with their person and that in their soul, their vessel, there was a lack of the Holy Spirit and of the element of the oil. They still had to pay the price and go to those who were selling oil in order to buy the oil. This is the parable of the virgins. It shows us the way for a Christian to mature in life. May the Lord have mercy on us that we may prepare the oil in our vessel while we still have time.

基督徒生命成熟的路— 心归向主

保罗在林后三章十六至十七节说，“但他们的心几时归向主，帕子就几时除去了。主就是那灵；主的灵在哪里，哪里就得以自由。”这里说到心几时归向主，帕子就几时除去了。主是谁呢？归向主是归向谁呢？保罗说，“主就是那灵；主的灵在哪里，哪里就得以自由。”这个“得以”在原文里是“有”的意思，有自由。十八节接着说，“我们众人既然敞着脸，得以看见主的荣光，好像从镜子里返照，就变成主的形状，荣上加荣，如同从主的灵变成的。”末了两句的意思，在原文里是从荣耀以至于荣耀，而变成主的形状，如同从主的灵变成的。

基督徒生命的成熟， 在于里面满了神

根据圣经，我们都知道我们的灵就是神的灯，（箴二十7，）我们的魂就是神的器皿。（太二五3～4。）在我们得救时，神的灵就是那个油，进到我们灵里。从那时起，神的心意就是要把他自己的灵，更多的作到我们魂的各部分。等到我们魂的各部分，都满了神的灵时，就是我们属灵生命成熟的时候。所谓属灵生命的成熟，就是指我们这个人的里面，满了神的成分。神在我们身上的目的，祂在我们身上唯一的工作，就是要把他自己作到、调到我们里面。虽然神在我们身上作了许多事，是祂要我们注意的，但神在我们身上唯一、中心、首要的工作，就是要我们这个人里面，满了祂的成分，满了神自己。

神头一步的工作，就是在我们得救时，祂的灵进到我们灵里；从那时起，祂就要从我们灵里，将祂自己的灵，就是祂的成分，作到我们全人的各部分。等到祂把祂自己，全然作到我们里面的各部分时，就是我们属灵生命成熟的时候，也就是我们可以坦然见主的时候。因为到那时，主如何，我们也如何；主怎样是神带着人性，并且把人性带到神里面，我

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— TURNING OUR HEART TO THE LORD

In 2 Corinthians 3:16-17 Paul says, “But whenever their heart turns to the Lord, the veil is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.” Paul says here that whenever our heart turns to the Lord, the veil is taken away. Who is the Lord? Who are we actually turning to when we turn to the Lord? Paul tells us in verse 17, “And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.” Verse 18 continues to say, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.”

OUR MATURITY IN THE CHRISTIAN LIFE DEPENDING ON OUR BEING FULL OF GOD INWARDLY

According to the Bible our spirit is the lamp of God (Prov. 20:27), and our soul is a vessel for God (Matt. 25:3-4). When we were saved, the Spirit of God as the oil entered into our spirit. Now God's desire is to have His Spirit worked more and more into the different parts of our soul. When every part of our soul is filled up with the Spirit of God, then we will be mature in the spiritual life. The maturity in spiritual life depends on our being inwardly filled up with God's element. God's unique goal for us and His unique work on us are to work Himself and to mingle Himself into our being. Although God has done many things in us to which He wants us to take heed, His unique, central, and primary task in us is to cause our being to be filled up with God's element, that is, to be filled up with God Himself.

The first step of God's work is that when we are saved, His Spirit enters into our spirit. From that time onward, His intention is that His Spirit, which is His element, would spread from our spirit to the various parts of our being. When He has completely worked Himself into every part of our being, then we will be mature in the spiritual life. Then we can meet the Lord with boldness because by then whatever the Lord is, we also will be (1 John 3:2). Just as the Lord is God mingled with humanity and humanity brought into God, we also

们也照样是人有神调在里面，并且也调到神里面。我们从里到外的光景，都和主相称、相配；到那个时候，也必须到那个时候，我们才能和主在荣耀里相见、同住。

出代价在魂里得着 圣灵的充满

圣灵进到我们灵里，乃是神白白恩典的工作。这不需要我们作什么，也不需要我们出代价，只要我们从心里承认，我们是个罪人，并且打开我们的心，接受主作救主，神的灵就白白的进到我们灵里。然而，从这个时候起，圣灵要作到我们魂的各部分，就需要我们的合作，需要我们出代价。为什么需要我们出代价？因为我们魂的各部分，满了各种人、事、物的霸占；我们魂里的心思、情感和意志，满了我们天然的观念、想法、爱好和选择。我们爱名誉、爱地位、爱钱财，我们爱妻子、爱儿女、爱自己；我们的心充满了我们所喜爱的。这时，圣灵要把祂自己作到我们的魂里，是何等的难。

若是我们心思里所想的，我们不肯放下，圣灵如何作到我们心思里？若是我们情感里所爱的，我们不肯放下，圣灵怎样进到我们情感里？同样的，我们若不肯放下自己的选择，圣灵定规无法作到我们的意志里。我们都知道，魂是一个器皿，魂里有三部分—心思、情感和意志，这三部分各是一个小小的器皿。我们情感的器皿里，应该装满圣灵，但我们却让许多事物，霸占了我们的情感；圣灵还没有进到我们情感里，情感里就已经满了许多事物。我们情感里所爱的，就是我们情感里所充满的，也就是霸占我们情感的事物。请我们想想看，虽然我们得救了，但在我们的情感里，还有多少主以外的东西；这些主以外的东西满了我们的情感，霸占了我们的情感，圣灵还能充满我们的情感么？

要使圣灵能从我们灵里，扩展到我们的情感里，我们情感里的东西就要倒出去；这个倒出去就是出代价。比方，这个玻璃杯是我们的情感，杯里装满了葡萄汁，可说是这个玻璃杯所喜欢的。现在空气要充满这个玻璃杯，唯一的路，就是把葡萄汁倒出去。葡萄汁倒出去一点，空气就充

have God being mingled with us and are being mingled into God. Inwardly and outwardly, the condition of our entire being will match and be in harmony with the Lord's. At that time, we will be able to meet and dwell with the Lord in glory.

PAYING THE PRICE TO HAVE OUR SOULS FILLED BY THE SPIRIT

It is the work of God's free grace that the Spirit enters into our spirit. This work does not require us to do anything, nor do we need to pay a price for it. As long as we confess in our heart that we are sinners and open ourselves to receive Him as our Savior, the Spirit of God will enter into our spirit without any cost to us. However, from that time on, in order for the Spirit to work Himself into the various parts of our soul, we need to cooperate and pay the price. Why is it necessary for us to pay the price? It is necessary because various parts of our soul have been fully occupied by all kinds of people, matters, and things. The mind, emotion, and will of our soul are full of our natural concepts, thoughts, preferences, and choices. We love our reputations, positions, and money. We love our wives, our children, and ourselves. Our hearts have been filled up with our own desires. This makes it difficult for the Spirit to work Himself into our soul.

How can the Spirit work Himself into our mind if we are not willing to lay down the thoughts in our mind? How can the Spirit work Himself into our emotion if we are not willing to give up what we desire in our emotion? Likewise, if we are not willing to surrender our own choices in our will, there is no way for the Spirit to be wrought into our will. We know that our soul is a vessel composed of three parts—the mind, emotion, and will. Each of these three parts is itself a small vessel. The vessel of our emotion should be filled with the Holy Spirit, yet we allow other things to occupy our emotion. Even before the Spirit enters into our emotion, our emotion has already been filled up with so many other things. What our emotion loves are the things and matters that our emotion is filled with and occupied with. Consider the following questions. We are saved, but how many things other than the Lord are still in our emotion? If these things that are apart from the Lord have filled up our emotion and are occupying it, do you think that it is possible for the Holy Spirit to fill up our emotion?

In order for the Spirit to spread from our spirit to our emotion, we have to pour out all that is occupying our emotion. This pouring out is the paying of the price. For example, a glass may be used to illustrate our emotion. The grape juice that fills the glass symbolizes the desires that fill our emotion. If we want to fill up this glass with air, the only way to do this would be to pour out the grape juice. The more the grape juice is poured out, the more

满一点；葡萄汁多倒出一点，空气就多充满一点；葡萄汁再倒一点，空气就再充满一点。直到葡萄汁完全倒完，空气也就完全充满这个杯子。所以，不是空气不充满这个杯子，乃是这个杯子给别的东西占有了。同样的，空气表征圣灵，唯有当我们完全倒空时，圣灵才能完全充满我们。

圣灵不能充满， 因为我们的情感、心思、意志里 没有主

今天不是圣灵不充满，乃是我们这个人里面，被主以外的东西霸占了。从早到晚，我们情感里所喜欢的，虽不是邪恶的、污秽的、罪恶的，但也不是主自己。葡萄汁虽然好，有水分，有糖，是相当不错的东西，但却不是空气。我们所爱的即使都是好的，都是对的，都是高尚的，但并不是主自己。

自从主救了我们之后，祂就一再作工，来感动我们、要求我们、激励我们，甚至一再的等候我们，要把我们情感里的东西倒出来，空出来，好让祂有地位。然而我们如何呢？主虽然一再的感动，我们却一再受感而不动；主一再向我们有要求，我们却一再听而不答应。我们何尝不懂得，我们所爱好的不是主自己；我们何尝不觉得，主在我们里面，一直和我们所爱好的争执？有时，我们与主讨价还价，主让步了，我们也答应主的要求了，但至终我们还是失信了。

许多时候，我们遇到重大的挫折或为难，实在过不去了，就在主面前服下来：“主啊，你向我要求得太厉害了，好不好求你减一点？”主不是忍心的主，所以有时祂会将就我们。这样一来，我们里面觉得平安了，就对主说，“主啊，难处过去了，我要更加的爱你。”然而事过境迁，我们的光景改变了么？我们对主所许的愿呢？我们根本是没有信用的。我们的情感仍然充满从前所充满的，我们仍然把主关在门外。我们的光景就像老底嘉一样，虽然爱主，常常祷告，也常常聚会，却不肯实际的出代价；结果就变作不冷不热。主在我们里面没有地位，祂被关在我们这些不冷不热的老底嘉门外。

the air can fill the glass. Further pouring out of the grape juice will allow further filling up of the air. When the grape juice is completely poured out from the glass, the air will fill up the entire glass. Therefore, the problem is not that the air is not filling up the glass but that other things are occupying the glass. The Spirit is like the air. Only when we empty ourselves completely can the Spirit fill up our entire being.

THE SPIRIT BEING UNABLE TO FILL US BECAUSE OUR MIND, EMOTION, AND WILL DO NOT HAVE THE LORD

Today the problem is not with the Spirit's infilling but that many things apart from the Lord are occupying us. From morning to evening, our emotion desires many things that, though they may not be evil, filthy, or sinful, are not the Lord Himself. The grape juice may be good because it contains ingredients such as water and sugar, yet the grape juice is not the air. Our desires may be good, proper, and noble, yet these things are not the Lord Himself.

Ever since He saved us, the Lord has been continuously working to move us, demand of us, encourage us, and even wait for us to empty out the things that are occupying our emotion so that He can have the ground. However, what is our response? The Lord repeatedly touches us, and we are touched, but we do not move. The Lord repeatedly makes requests of us, but although we hear Him, we do not answer Him. Do we not realize that the things that we love and desire are not the Lord? Do we not realize that the Lord has been wrestling in us with the things that we desire? Sometimes we bargain with the Lord until He gives in. Even when we agree to the Lord's requests, eventually we still break our promises.

Many times we encounter frustrations and difficulties that we cannot overcome. At those times we may yield to the Lord, saying, "O Lord! You are asking too much from me. Please reduce Your demand a little." Our Lord is not cruel and will sometimes go along. Then we may have an inward sense of peace, and we may tell the Lord, "Lord, the difficulties are gone, and I want to love You more." However, as time goes by, does our being change? What happened to our promises to the Lord? We are indeed unfaithful. Our emotion is still occupied by the matters that occupied us before. We still shut the door on the Lord, leaving Him outside the door. Our condition is like that of the church in Laodicea. Although we love the Lord and consistently pray and attend the meetings, we are not willing to practically pay a price, and in the end we become lukewarm. The Lord has no ground in us and has been shut outside the door by us, the lukewarm Laodiceans.

主说，“看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里去，我与他，他与我一同坐席。”（启三 20。）主巴望与我们有相互的享受。虽然祂在我们灵里，但我们却把祂关在门外，我们把祂关在我们情感的门外。我们的灵有如“冷宫”，冷冰冰的，我们把主留在那里，以致主无法进到我们的内室，进到我们的心房。主一直在我们那冷冷的灵里叩门，祂盼望进到我们的心情，进到我们的情感里；然而，我们的心是何等的硬，何等的冷。

不仅我们的情感如此，我们的心思更是如此。在我们的心思里，主难得有多少的地位；我们心思里满了主以外的事物。从前在上海，有位弟兄曾说到心思的故事。他说，有一次聚会时，来了一位姊妹。台上讲道的弟兄问她，马太福音有多少章？她说三十八章。马可福音多少章？她说二十六章。讲道弟兄又问，你的衣服蓝色的有几件？红色的有几件？蓝色五件，红色三件；她都能讲得清清楚楚。对于马太福音有几章，马可福音有几章，她是记得一塌糊涂；这个一塌糊涂，就证明她的心思在哪里。她的心思里满了衣服，怎么还会有空位，还会有一点地位留给主？我们心思的玻璃杯里满满的，怎么还会有主的地位？虽然我们所思所想不是邪恶的，因为我们都是蒙恩的人，但我们所思所想的，却都不是主自己。我们一直在那里思考，在那里盘算、计划，我们一刻也无法停下我们的思想，但我们想的是什么，只有我们自己知道。

当圣灵向我们有要求、有感动，给我们亮光，给我们感觉时，我们如何？我们还是在那里慢慢的讨价还价；这就是我们给圣灵的地位么？乃是在这里，在这个时候，当圣灵有要求时，我们能出代价，放下我们所想的、所爱的，把这些统统对付出去；这个对付出去就是出代价。情感、心思如此，意志也是如此。我们所主张、所定规、所选择的，有多少主的成分？我们意志里所打算的，都是为着自己。这样看来，圣灵不能充满我们，主无法扩展到我们魂的三部分——情感、心思、意志里，乃是因我们的魂里满了自己，而没有主。

基督徒生命成熟的路

In Revelation the Lord says, “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me” (3:20). The Lord desires to have mutual enjoyment with us. Even though He is in our spirit, we often shut Him outside the door. We shut Him outside the door of our emotion. Our spirit is like a refrigerator in which we keep the Lord. Therefore, the Lord has no way to enter into our inner chambers and into our heart. The Lord is standing and knocking in our cold spirit, longing to enter into our heart and our emotion, yet our heart remains so hard and cold.

Not only is our emotion like this, our mind is even more so. The Lord has hardly any ground in our mind. Our mind is filled with many things other than the Lord. Once a brother in Shanghai told a story concerning our mind. He said that there was a sister attending a meeting in which a brother was giving a message. This brother asked the sister how many chapters were in the Gospel of Matthew. She said that there were thirty-eight chapters. He then asked her how many chapters were in the Gospel of Mark. She replied that there were twenty-six chapters. The brother went on to ask her how many of her clothes were blue and how many were red. She answered that she had exactly five items of clothing that were blue and three that were red. This sister knew the number of clothes she had that were blue or red, but regarding the number of chapters in the Gospels of Matthew and Mark, her memory was confused. Her confusion in this regard indicated where her mind was. Since her mind was so occupied with her clothing, how could there be room reserved for the Lord? If our mind is like a glass that is fully occupied, how can the Lord occupy even a small part of it? Since we have been saved by grace, our thoughts and considerations may not be evil. However, neither are they the Lord Himself. In our mind we are continually thinking, calculating, and planning. We are unable to stop thinking for even a second. Only we ourselves know what we are thinking about.

What is our response when the Spirit touches us, enlightens us, gives us a feeling, or makes a request of us? We may still try to bargain with the Lord. Is this the way to give ground to the Spirit? No, when the Spirit makes a demand on us, we should immediately pay the price, lay down our opinions and desires, and deal with and get rid of all these things. To deal with and get rid of these things is to pay the price. This is the case not only with our emotion and mind but also with our will. How many of our opinions, decisions, and selections are of the Lord? The decisions we make in our will are mostly made for ourselves. Thus, the Spirit cannot fill us, and the Lord cannot spread into the three parts of our soul—our mind, emotion, and will. This is because our soul has been fully occupied by ourselves, not the Lord.

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE

心归向主，帕子就除去了

怎样才是一个成熟的基督徒呢？在我们人最深处，最里面的乃是我们的灵。有一天主进来了，主进来就是主的灵进来，我们的灵里就满了主，有了主，我们就重生了。这是我们最里面的一部分，是我们人的中心。换句话说，我们里面有了主，主就是那灵，有了主就是有了那灵，我们就重生了。这不需要我们出任何的代价，只要信就有了。然而我们外面这一个人，就是我们的魂，有三部分——心思、情感、意志；在这三部分里，满了我们自己，满了世界的事物。心思里满了自己，满了世界的事物；情感里满了自己，满了世界的事物；意志里满了自己，满了世界的事物。这样的光景，主能进来么？主不能进来。主的灵在我们里面，要往外扩展，但我们魂的四围都叫祂碰壁，因为祂在我们魂里“感不动”我们；祂给我们感觉，我们却有感而不动。这是圣灵无法充满我们的原因。

林后三章给了我们一个突破这个困境的诀窍：“但他们的心几时归向主，帕子就几时除去了。主就是那灵；主的灵在哪里，哪里就得以自由。”（16～17。）我们蒙恩的人里面都有主，就是那灵，在我们灵里。所以，我们和主原是相近相通，没有距离。然而现在为什么不通、不近？因为有帕子在我们中间；我们与主之间有了帕子。当我们重生时，主就进到我们的里面，住在我们灵里，我们与主乃是面对面，彼此有交通。然而，一天过一天，当我们面对生活中的人事物时，我们就不知不觉的背向了主。这就是帕子。

保罗说，我们的心几时归向主，帕子就几时除去了。这个“帕子”不是一个东西，也不是一件事，而是“背”向主。好比我与一位弟兄原是面对面，彼此很相近；但我若是转个向背向他，虽然我们还是很近，我却看不见他，这就是有了帕子。我背向他就是帕子，但什么时候我归向他，转向他，这个帕子就除去了，我们又面对面了。主在我们里面也是这样，祂离我们很近，就在我们灵里；我们与祂原是面对面的，但我们的心不爱祂，我们的心背向祂，而向着我们的儿女、学问、名誉、地位、钱财。我们的心向着世界的许多事物，而不向着主；我们与主之间就有帕子。

Turning Our Heart to the Lord and Having the Veil Taken Away

What is a mature Christian like? The deepest and innermost part of our being is our spirit. One day the Lord entered into our being. His entering in was actually the entering in of the Spirit of the Lord. Our spirit was then filled with the Lord, and we were regenerated. This happened in our innermost part, the center of our being. Now we have the Lord who is the Spirit inside of us. When we receive the Lord, we receive the Spirit and are regenerated. For this we do not need to pay a price. We simply receive Him by believing. However, our outer man, which is our soul composed of three parts—our mind, emotion, and will—has been filled with ourselves and the things of the world. Our mind, our emotion, and our will are filled with ourselves and the things of the world. Can the Lord enter into our soul when it is in such a condition? He cannot. The Spirit of the Lord in our spirit would like to spread outward, yet our soul has fenced Him off, restricting Him in every way. Thus, He is unable to touch us and move into our soul. When the Lord touches us, we are touched, but we do not move. This is the reason why the Spirit is unable to fill us up.

Second Corinthians 3 gives us the way to break through this situation. “But whenever their heart turns to the Lord, the veil is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom” (vv. 16-17). We saved ones all have the Lord who is the Spirit in our spirit. Therefore, the Lord and we are very closely joined. There is no distance between the Lord and us. Nevertheless, why does it often seem that the Lord is not so near and accessible to us? This is because there is a veil between the Lord and us. When we were regenerated, the Lord entered into our being and dwelt in our spirit. At that time we were face to face with the Lord, fellowshiping with Him. However, as we faced the people, matters, and things in our daily life day after day, we unconsciously turned away from the Lord. This turning away is the veil.

Paul said that whenever our heart turns to the Lord, the veil is taken away. This veil is neither a matter nor an event but our turning away from the Lord. Suppose a brother and I are very close together and are facing each other. However, if I turn away from him, even though I am still very close to him, I cannot see him. This is the meaning of having a veil. My turning away from this brother is the veil. However, when I turn toward him again, this veil is taken away, and we can behold each other again. It is the same with the Lord who is in us. He is near to us in our spirit. In the beginning, the Lord and we were face to face. However, our hearts did not love Him that much and turned away from Him, facing our children, studies, reputations, positions, and money instead. When our heart pursues the things in the world and not the Lord, a veil comes between the Lord and us.

心是个很特别的东西，里面有良心的成分，也有心思、情感、意志的成分。比方心里自责，这是良心的功用；心里爱好，这是情感的作用；心里思想，这是心思的作用；心里定意，这是意志的作用。因此，这个心乃是挂着心思，挂着情感，挂着意志的。换句话说，心是联着心思、情感、意志，并且联着灵，因为良心乃是灵的一部分。这样看来，心乃是人里面的一个总开关，一个“关键”，凡事都要从这里经过，不从这里经过，就无路可通。

心既是一个开关，就是一个电门；电门一开，电就来了，电门一关，电就没有了。我们灵里有圣灵，就是那个电，然而我们的心是开关，心若不开，灵就出不来，就不能达于心思、情感，也不能达于意志。心要如何开呢？就是要归向主，向着主。圣灵不能进到我们情感里，就是因为我们的灵没有向着主；圣灵无法进到我们意志里，就是因为我们的灵没有向着主。向着主就是爱主；我们的灵一向着主，就爱主，一爱主，就自然向主敞开；这一敞开，帕子就没有了。原来我们的灵，是背向祂，不爱祂，不向着祂；现在我们的灵转过来了，我们一转过来，帕子就没有了，我们就能面对面看见主。

我们里面有主，我们里面有主的灵，但我们与主却天天不相通。原因何在？就因我们的灵不向着主，我们爱别的事物，不爱主。我们知道主在我们里面，但我们不爱主，不要主，不向着主；于是，我们的灵就背着主，和主中间有了帕子。等到我们的灵一转过来，与主面对面，帕子就除去了。这时灵开了，圣灵就能从我们灵里往外扩展，经过我们的灵，进到我们情感里；再经过我们的灵，进到我们意志里；再经过我们的灵，进到我们心思里。我们多爱主一点，我们的灵就多开启一点，圣灵就多进到情感里一点；我们再爱主一点，圣灵就多进到心思里一点；我们再爱主一点，圣灵就多进到意志里一点。我们的灵多向着主，多爱主一点，主就能得着通路，从我们的灵，经过我们的灵，进到我们魂的每一部分。

敞着脸得以看见主的荣光

The heart is a very special part of our being. It has the component of the conscience and also the components of the mind, emotion, and will. For instance, self-condemnation in the heart issues from the function of the conscience, the desires of the heart issue from the function of the emotion, the considerations in the heart issue from the function of the mind, and the decisions made in the heart issue from the function of the will. Therefore, the mind, emotion, and will all rest upon the heart. In other words, the heart is connected with the mind, emotion, and will and is also connected with the spirit because the conscience is a part of the spirit. In view of this, the heart is a master switch, a key control point in man's inner being. Everything must go through the heart. Nothing can go through us unless it goes through our heart.

The heart is like an electric switch. When an electric switch is turned on, electricity is supplied. When the electric switch is turned off, the supply of electricity is terminated. In our spirit is the Spirit, which is the electricity, and our heart is the electric switch. Unless the heart is "turned on," the Spirit cannot come out and reach our mind, emotion, and will. How can the heart be turned on? It must be turned toward the Lord. The Spirit cannot enter into our emotion because our heart is not turned toward the Lord. The Spirit cannot enter into our will because our heart is not turned toward the Lord. To turn to the Lord is to love Him. When our heart turns to the Lord, we will love Him. When we love Him, we will spontaneously be open to Him. When we are open to Him, there will be no more veils. Before, our heart was turned away from Him, did not love Him, and was not facing Him. Now our heart has been turned around. When we turn our heart around, there is no more veil, and we can behold the Lord face to face.

We have the Lord in us, and we have the Spirit of the Lord in us, but we and the Lord are often not in fellowship each day. Why? This is because our heart is not turned toward the Lord and because we love other things and not the Lord. We realize that the Lord is in us, yet we do not love Him. We do not want the Lord and do not turn to Him. Thus, our heart is turned away from Him, and a veil comes between the Lord and us. However, once our heart turns around to be face to face with the Lord, the veil is taken away. At this time, our heart is open and the Spirit can spread out from our spirit into our emotion through our heart. Through our heart the Spirit can also spread to our will and to our mind. The more we love the Lord, the more our heart will open to the Lord and the more the Spirit will enter into our emotion. Also, the more we love the Lord, the more the Spirit will enter into our mind and our will. The more we turn to the Lord and the more we love Him, the more the Lord will have a way to spread out from our spirit through our heart into every part of our soul.

Beholding the Glory of the Lord with an Unveiled Face

保罗在林后三章十八节继续说到：“我们众人既然敞着脸，得以看见主的荣光，好像从镜子里返照，就变成主的形状，荣上加荣，如同从主的灵变成的。”这意思是，当我们的心的归向主，帕子除去了，我们就能敞着脸，看见主的荣光。比方，姊妹们最爱的就是打扮，这个爱打扮乃是情感的作用。她们整天在那里想怎样打扮，怎样买这个买那个，这就是心思的作用。然后她们就定规买什么来打扮，这是意志的作用。为着这个打扮，她们整个魂都在那里动。这样的魂，这样的情感、心思、意志，里面完全没有主。她们把主关在灵里，即使祷告，也只是向主说，“主啊，就让我打扮这一次吧；主啊，这一次乃是有特别的需要，你就让我打扮这一次吧。”怎么办呢？她们和主之间交不通了，因为有了帕子；她们的心背向主，主毫无办法，主碰壁，吃闭门羹了。

若是这样一位姊妹，受主的灵感，接受主的爱，说，“主啊，虽然我爱服装，爱打扮，但我更爱你；我的心要转过来，向着你。”她这样一向着主，帕子就没有了，立刻她与主就面对面，她就看见主，看见主的荣光。她爱主了，她的情感就转过来，在心思里知道，她这样的打扮不合主的美意，不荣耀主，不是主所喜欢的。她就祷告说，“主啊，既是这样，我愿意放下，放下我的看法，放下我的眼光。主，你喜欢的，就是我喜欢；你看为好的，我也看为好。”这样，主的灵就从她灵里出来，经过她的心到她的情感里；又经过她的心，到她的心思里。然后她就能断然的说，“主啊，靠着你的恩典，我不再这样打扮，也不再这样买衣服了。”这就是她的灵经过她的心，到了她的意志。

在我们生活的每一件事上，我们的心若都是这样敞开，向着主，让主经过，让圣灵进到我们的魂的每一部分，进到我们的情感、心思、意志里，我们的心思就会满了灵，我们的意志里都是灵，我们的情感里也充满灵。然而，这需要我们一次出代价，二次有所放下，三次有所舍弃；这一而再，再而三的放下、舍弃，就是出代价买油，出代价得着圣灵的充满。我们魂里多充满圣灵，我们的生命就多一点的成熟。

In 2 Corinthians 3:18 Paul says, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” This verse indicates that when our heart turns to the Lord, the veil will be taken away, and we will behold the glory of the Lord with an unveiled face. For instance, sisters love to beautify and adorn themselves. This desire to beautify themselves issues from the function of their emotion. When they think about the different things and ways to beautify themselves, their mind is functioning. As they decide what cosmetics to buy, their will is functioning. Because of this matter of beautification, their entire soul is functioning. This kind of soul, which consists of the mind, emotion, and will, does not have the Lord. Many sisters confine the Lord in their spirit. Even as they pray, they tell the Lord, “Lord, let me beautify myself this time. There is a special need this time, so please let me do it this one time.” What is the outcome? The outcome is that they can no longer fellowship with the Lord because there is a veil. As their heart turns away from the Lord, He has no way to get through them. It is as if He were hitting a brick wall or being shut outside the door.

For example, suppose a sister is moved by the Spirit of the Lord and responds to His love, saying, “Lord, although I love to dress up and live to adorn myself, I love You even more. I turn my heart and face toward You.” Once she turns to the Lord in this way, the veil will be taken away. Immediately, she will be face to face with the Lord and will behold the Lord and the glory of the Lord. As her emotion turns, she will begin to love the Lord. She will then realize in her mind that such beautification is not after the Lord’s desire, does not glorify the Lord, and is not pleasing to the Lord. Then she will pray to the Lord, “Lord, if this is the case, then I am willing to lay down and surrender my views and opinions. Lord, what You like is what I like, and what You consider good, I also consider good.” The Spirit of the Lord will thus come out from her spirit through her heart to her emotion and to her mind. Then she will be able to declare boldly, “Lord, by Your grace I would not beautify myself in this way and would not purchase these kinds of clothing anymore.” Thus, the Spirit will also move into her will through her heart.

If in every matter in our daily living our heart would be open and turned to the Lord, allowing Him to pass through and allowing the Spirit to enter into every part of our soul, then our mind, emotion, and will would be filled with the Spirit. But for this we have to pay the price, yield ourselves, and surrender ourselves again and again. This repeated surrendering and yielding is the paying of the price to buy the oil, that is, the paying of the price to be filled with the Spirit. The more our soul is filled up with the Holy Spirit, the more mature in life we will become.

好像从镜子里返照， 变成主的形状

生命成熟的关键在于我们的心爱不爱主。我们的心一背向主，主就被困在我们灵里，无路往外通，往外扩展。等到有一天，主感动我们，我们的心翻过来，向着主了，这个心一开启，一向着主，我们这个人就能面对面看见主的荣光。今天看一看，明天看一看；这件事看一看，那件事看一看；看来看去，就返照主的荣光，从荣耀到荣耀，变成主的形状。换句话说，今天我们向着主稍微开启一点，我们就看见主一点；明天我们向主再开启一点，我们又看见主一点。我们就是一面镜子，一个敞开的脸，对准主；对得越准，对得越近，就照得越清楚，返照得越有荣光。

什么叫作敞着脸？向着主的心就是敞着的脸。我们若是背对着一个人，我们的脸向他就是不敞开的。什么时候我们的心转过来，我们面向那个人，我们的脸就是向他敞开的。同样的，我们的心一爱主，一向着主，我们的心向主就是敞开的，脸也是敞开的；我们就能面对面看见主，天天和主有交通。主借着祂的灵，就把祂的荣耀，祂那是灵的自己，充满到我们里面，充满到我们心思里，到我们情感里，到我们意志里。结果我们这个人所想的、所爱好的、所定意的，都有主的形像，因为都有主的成分。到这时候，我们就成熟了。

得以自由，且得荣耀

基督徒生命成熟有两个特点：一是得荣耀，一是得自由。当主借着祂的灵，把祂的荣耀，就是祂那是灵的自己，从我们的灵浸透到我们魂的三部分，我们就在祂的生命里成熟了，乃是从荣耀到荣耀。到这时候，我们这个人里面都是荣耀，心思是荣耀，情感是荣耀，意志是荣耀，全人都是荣耀。不仅如此，我们这个人也得以自由了；心思没有捆绑，意志没有捆绑，情感也没有捆绑，从我们的灵到我们的魂，都没有捆绑，都自由了。

根据我们的经历，我们都能见证，人爱主之外的东西，结果不仅主受捆绑，人自己也受捆绑。比方姊妹们爱打扮，这使主在她们里面没有地位，动弹不得；她们自己也受捆绑，不得自由。弟兄们爱前途，结果也是一样，主受捆绑，

Reflecting like a Mirror and Being Transformed into the Image of the Lord

Whether or not we become mature in life depends on whether or not our heart loves the Lord. If our heart turns away from the Lord, He will be bound in our spirit and will have no way to come out or spread out. One day, however, the Lord may touch us, and our heart may turn back to Him. Through the turning and opening of our heart to the Lord, we are able to behold the glory of the Lord face to face. As we behold the Lord day after day in all our situations, we will eventually reflect the Lord's glory and be transformed into His image from glory to glory. In other words, if we open to Him a little today, then we will see something of Him today. If tomorrow we open to Him further, then tomorrow we will see something more of Him. We are like a mirror and an unveiled face aimed at Him. The more we focus on Him and draw near to Him, the clearer and more glorious our reflection of His glory will be.

What is the meaning of an unveiled face? An unveiled face is a heart that is turned to the Lord. If I turn my back to a person, I would not have an unveiled face to him. However, when I turn and face him, my face is an unveiled face to him. Likewise, whenever our heart loves the Lord and turns to Him, our heart and our face toward Him are unveiled. We can then behold Him face to face and fellowship with Him every day. The Lord through His Spirit will fill our being—our mind, emotion, and will—with His glory and with Himself as the Spirit. Consequently, whatever we think about, love, or choose will have the Lord's image because they will all have the Lord's element. Then we will be mature.

HAVING FREEDOM AND GLORY

There are two characteristics of someone who is mature in the Christian life. One characteristic is that he has glory, and the other is that he has freedom. When the Lord through His Spirit works His glory, which is Himself as the Spirit, into us and saturates us from our spirit into the three parts of our soul, then we are becoming mature in life from glory to glory. Eventually, our entire inward being will be glory. Our mind, our emotion, and our will will be glory. Our entire being will be glory. Not only so, our entire being will be free. There will be no more bondage in our mind, emotion, and will. There will be no bondage from our spirit to our soul. Every part of us will be set free.

Based on our experience, we can all testify that anyone who loves something other than the Lord not only binds up the Lord but also becomes bound himself. For instance, many sisters love to beautify themselves, with the result that the Lord has no ground in them to move. As a result, they themselves are also under bondage and have no freedom. Those brothers who love

自己也受捆绑。等到我们肯出代价，放下主所要我们放下的，我们的心就向着主，主在我们身上就有地位，可以自由运行，我们也得着释放，得以自由。这时，人再碰着我们，就会感觉到主的味道，这就是主的形像。愿我们的心都归向祂。

their future will be in the same situation—the Lord will be bound, as will they. Only when we are willing to pay the price and to lay down whatever the Lord wants us to lay down will our heart turn to the Lord. Then He will gain the ground in us and will be able to freely operate in us. We will also be released and will have freedom. Then when people touch us, they will sense a taste of the Lord. This is to have the image of the Lord. May our heart turn to Him.

第十一篇

基督徒生命成熟的路— 回到灵里

林后三章十六至十七节说，“但他们的心几时归向主，帕子就几时除去了。主就是那灵；主的灵在哪里，哪里就得以自由。”这里说心要归向主，然后说主就是那灵，意思是心要归向灵。又说，“主的灵在哪里，哪里就得以自由。”原文的意思是，主的灵自己就是那个自由；所以主的灵在哪里，哪里就得以自由。十八节接着说，“众人既然敞着脸，得以看见主的荣光。”那个敞着脸的意思，就是没有帕子。有帕子的脸是遮蔽的，不是敞着的，但现在帕子没有了，因为心已经归向主，脸就是敞着的，所以能看见主的荣光。这个荣光就是荣耀；好像从镜子里返照，就变成主的形状，荣上加荣。这个变成主的形状，乃是从荣耀到荣耀，如同从主的灵变成的。“主的灵”原文“主灵”，主就是灵，那个荣耀就是灵，那个灵就是主。所以，从荣耀变成主的形状，就是从主，也就是从灵变成的。

生命成熟的路

我们都知道，神救恩的目的，是要把我们作成祂的形像。什么叫作成成熟呢？成熟就是主在我们里面完全成形了。也就是说，我们这一个蒙恩得救的人，完全变成主的形像。我们原来只是个天然的人，里头没有主的生命，没有主的性情，也没有主的形像；但主的救恩，把祂自己加到我们里面。从我们重生得救起，主就把祂自己加到我们里面，使我们有祂的生命和性情；也就是说，从那时候起，主就要把我们作得有祂的形像。等到主把祂的形像，完全作到我们里面，祂也从我们里面，完全彰显出来的时候，就是我们生命成熟的时候。

CHAPTER ELEVEN

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— TURNING TO THE SPIRIT

Second Corinthians 3:16-17 says, “But whenever their heart turns to the Lord, the veil is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.” Verse 16 says that the heart needs to turn to the Lord, and then verse 17 says that the Lord is the Spirit. This means that the heart needs to turn to the Spirit. Moreover, the phrase where the Spirit of the Lord is, there is freedom means that the Spirit of the Lord Himself is freedom. Because the Spirit of the Lord is freedom, where the Spirit of the Lord is, there is freedom. Then verse 18 continues, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” An unveiled face is a face without any veils, and a veiled face is one that is covered by a veil. According to this verse, when the heart turns to the Lord, the veil is removed. Moreover, when the face is unveiled, it can behold the glory of the Lord. When we behold the glory of the Lord, we become like a reflecting mirror, and we are transformed into the image of the Lord from glory to glory. Our being transformed into the Lord’s image is from glory to glory, even as from the Lord Spirit. The Lord is the Spirit, the glory is the Spirit, and the Spirit is the Lord. Hence, to be transformed into the Lord’s image “from glory” is the same as to be transformed into the Lord’s image from the Lord and also the same as to be transformed into the Lord’s image from the Spirit.

THE WAY TO MATURE IN LIFE

We all know that the purpose of God’s salvation is to work in us so that we may have His image (Rom. 8:29). How does this relate to being mature? To be mature is to have the Lord fully formed in us. It also means that we, those who have been saved, have been fully transformed into the Lord’s image. Originally, we are men who are merely natural—not having the life of the Lord, the nature of the Lord, or the image of the Lord within us. However, through the salvation of the Lord, the Lord has added Himself into us. Since the time of our regeneration and salvation, the Lord has been adding Himself into us, causing us to have His life and nature. In other words, from the time of our salvation, the Lord has been working in us that we may have His image. When the Lord has fully worked His image into us and is fully expressed out from within us, then we will be mature in life.

得救与未得救之人的分别， 在于灵里有没有神的成分

这个成熟的路在哪里呢？我们都知道，当主重生我们的时候，乃是把祂的灵、祂的生命，放在我们灵里。祂的目的是要把我们作到和祂一样，有祂的生命和性情；等到祂把我们作到和祂完全一样，我们就成熟了。主怎样作呢？头一步，是在祂拯救我们的时候，把祂的灵带同祂的生命，放在我们这个人最深处、最中心的地方，就是我们的灵。这样，我们的灵里就有主的灵，主的生命，也就有了主的成分。一个得救的人和尚未得救的人的分别，就在于得救的人灵里，有神的灵和神的生命；他们的分别不在于外表如何，乃在于里面深处，有没有多一个成分。这一个成分就是神，就是神的灵和神的生命。

比方有一个人是尚未得救的，他的生性非常好，为人相当循规蹈矩，但他里面没有神的灵，没有神的生命，他不过就是个好人。另外有一个人，生性相当不好，脾气也坏，为人也差，但他后来悔改接受主耶稣作救主，神的灵，神的生命，就进到他里面了。这时，如果你在外表上看这两个人，你会很希奇，他们一个好一个坏，好的没有得救，坏的倒得救了。然而，如果你看他们里面，他们也有一个不同。那位好而没有得救的人，里面没有神的生命，没有神的灵；这个外表坏而得救的人，里面有神的灵，有神的生命。

神用祂的灵，祂的生命，变化人

一般人都认为这个外表坏的人既然得救，里面有神的灵，有神的生命，就应当努力在行为上有好的表现。然而，这不过是人工的修行，是宗教家所作的工作；神的救恩不是这样，不是从外面来改人的短处。神的救恩，乃是要将祂自己的生命，祂的灵，从人的灵里，从人的里面，往外扩展，使人全然改变。这个生性相当差、相当坏的人，现在里面有了神的生命，神的灵；从这时候起，神就要祂这生命，这灵，往外扩展，把那个坏的人完全吞灭、变化。这就给我们看见，人的办法是外面的修行，外面的改良，但神的

THE DIFFERENCE BETWEEN THE SAVED AND THE UNSAVED BEING THAT THE SAVED HAVE GOD'S ELEMENT IN THEIR SPIRIT AND THE UNSAVED DO NOT

What is the way to become mature? We all know that when we were regenerated, God put His Spirit and His life into our spirit. His purpose in doing this is to make us the same as He is, having His life and nature. When He makes us completely the same as He is, we are mature in life. How does the Lord do this? The first step that the Lord takes is to put His Spirit and His life into the deepest and most central part of our being—our spirit—at the time of our salvation. Thus, we have the Lord's Spirit, the Lord's life, and the Lord's element in our spirit. This is the difference between a person who is saved and a person who is not saved. A person who is saved has God's Spirit and God's life in his spirit. The difference between a saved person and an unsaved person is not related to outward appearance but to whether they have an extra element in the depths of their being. This element is God, the Spirit of God, and the life of God.

For example, suppose that there is a person who has not been saved, yet who was born with a very good nature and is a very proper person. This person does not have God's Spirit or God's life within him; he is merely a good person. Suppose, however, that there is another person who was not born with a good nature, who has a bad temper, and who is not a nice person. Suppose also that this person repented and received the Lord Jesus as his Savior and that the Spirit of God and the life of God entered into him. If you look at the outward appearance of these two people, you might be amazed. Although one is good and the other is bad, the good one is not saved but the bad one is. The difference between the two of them is not outward but is something within. The one who is good yet is unsaved does not have the life of God or the Spirit of God, whereas the one who is outwardly bad yet is saved has God's Spirit and God's life within him.

GOD TRANSFORMING MAN THROUGH HIS SPIRIT AND LIFE

Some may think that if a person who is outwardly bad gets saved by God's Spirit and life, he should endeavor to have good behavior and conduct. However, this is merely self-cultivation, which is the work of a religious person. God does not save us in this way—He does not correct our shortcomings from the outside. God saves us by causing His Spirit and life to expand and spread out from our spirit, our inner being, so that we are completely changed. After a person who has a bad nature receives God's Spirit and life, God desires that His Spirit and life would spread out from within this person until he is completely swallowed up and transformed. Man's way is to outwardly improve and correct himself; God's way is to swallow us up and transform us from within. What is the basic material

救法，是从里面吞灭，从里面变化。用什么作基本材料变化呢？乃是用祂的灵，祂的生命作材料。

不是外面的改良， 乃是里面的变化

古今中外的宗教家和一切圣贤，都是教导人外面的改良，在外面修改人、装饰人。神的救法却不是这样；神的救法乃是把祂神圣的生命，装在人的灵里，重生人。从那时候起，神就要祂那神圣的生命，从人的灵里往外透，往外浸润。好比这里有个棉花球，若是把黄色的颜料水，倒在棉花球的中心，慢慢的，这黄色的水就会从中心往外渗，至终浸润整个棉花球，使白色的棉花球变成了黄色。这黄色不是外面涂上去的，乃是从里面浸润出来的；基督徒生命的成熟就像这样。

一个蒙恩得救的人，可能生性暴躁，脾气也差；有一天，主的灵，主的生命进到他灵里，他就得救了。从那一天起，他实在爱主，愿意给主更多的机会，在他里面作浸润的工作，一直浸润，浸润到一个地步，浸润到他的脾气里，把他的脾气变化了。他那原来暴躁的脾气，就变温柔了，有一点神的颜色。再浸润、浸润，原来他是不同情别人的，现在他有同情心了，又多了一点神的颜色。这些变化不是外面修来的，不是外面涂上颜色的，乃是神的生命从他里面开展、浸润出来的。可以说，这个人初得救时，仅仅是得救，他里面的脾气并没有改变，还是坏得很；但过了半年，他身上有了相当的变化。这个变化不仅是行为的问题，更是叫人感觉主的同在，觉得在他身上有主的味道。

有的人很温柔，但他身上没有主的味道；有的人在他的温柔里，有主的味道。为什么？因为有的人的温柔，不是从里面出来的，是外面涂上去、装饰上去的；有的人的温柔，是主的生命从他里面浸润出来的，他不仅有温柔，并且他的温柔里有主，可以说他的温柔就是主。

that God uses for this transforming work? The basic materials that He uses are His Spirit and life.

NOT OUTWARD IMPROVEMENT BUT INWARD TRANSFORMATION

Throughout the ages, the aim of the teachings of the great theologians and philosophers has been to improve, reform, and beautify people outwardly. However, this is not the way of God's salvation. The way of God's salvation is to put His divine life into man's spirit to regenerate man. Then God causes His divine life to spread out from man's spirit to saturate and permeate him. We can liken this to putting yellow liquid into the center of a cotton ball. If we do this, then the yellow liquid will slowly flow and permeate out from the center. Eventually, it will saturate the whole cotton ball, causing the white cotton ball to become yellow. This yellow color does not come from outward painting but from inward saturation. This is the same way that a Christian becomes mature in life.

A saved person may have a fiery disposition and a bad temper, but on the day that he got saved, the Spirit of the Lord and the life of the Lord entered into his spirit. If from that day on he truly loves the Lord and is willing to give the Lord the opportunity to do the work of permeation in him, the Lord will permeate him to the extent that his temper will be changed. His naturally fiery temper will become gentle and will gain a little of God's "color." Then the Lord will continue to permeate him. As a result, although he was not a man with sympathy before, he will now have a heart to care about others, and will have a little bit more of God's color. These changes will not happen as a result of outward reform or from an outward painting of color onto him. They will happen as a result of the expansion and permeation of God's life within him. We can say that when this man first got saved, he was merely saved. His temper had not been changed and was still bad. After half a year, however, he changed quite a bit. This change is not simply a matter of a change in behavior; it also enables others to sense the presence of the Lord and to feel that there is the taste of the Lord in him.

Some people may be very meek, but there is no taste of the Lord within them. Yet with others, there is the taste of the Lord in their meekness. Why is this? It is because the meekness of some people does not come from inside, it is like something that has been painted on them outwardly or an outward decoration. The meekness of others, however, comes from the permeation of the Lord's life within them. These ones not only have meekness, but they also have the Lord in their meekness. In fact, we can say that their meekness is just the Lord Himself.

比方有两兄弟，哥哥生性孝敬父母，弟弟生性不听父母的话。有一天，弟弟得救了，主的灵，主的生命进到他灵里。这时，以外表看，弟弟还不如大哥那样孝敬，但这个大哥虽然孝敬，里面却没有神的灵和神的生命。从岁首到年终，哥哥的孝敬都是天然的。弟弟是夏天得救的，那时他外面的表现不如哥哥，等过了半年，到年终时，弟弟也孝敬了。怎么孝敬的？乃是主的灵，主的生命，从他里面浸润出来，浸润到他那不听父母的话的性情上；主的生命就在那个不听话上，起了作用，那个不听话就变作孝敬了。所以到了年终，两个人都孝敬父母了。

这时哥哥的孝敬，只是孝敬而已；但弟弟的孝敬，被你碰着的时候，不仅碰着孝敬，也碰着主，在那个孝敬里有主的味道。这两个孝敬的不同，在于哥哥的孝敬是生来的，是人的行为，弟弟的孝敬是主从他里面浸润出来的，是主的生命从他里面活出来的。两个都是孝敬，但那个性质和味道不同。一个不过是行为，一个乃是生命；一个是人的味道，一个是主的味道。这种主的生命，主的灵浸润出来的美德，就是生命一步一步长到成熟的表现。这个生命的长大成熟，乃是主的灵和主的生命，从我们最深处、最中心的灵里，往外浸润到我们魂里的结果。

得救有主的灵在我们灵里， 但我们魂里还没有灵

我们魂的三部分—心思、情感、意志，就代表我们整个人。我们这个人从外面看，就是心思、情感、意志三部分的活动。我们的思想、考虑、思索，都是心思的作用；我们的爱好、厌恶，一切的喜怒哀乐，都是情感的作用；我们的主张、定规、选择，都是意志的作用。我们的生活离不开这三部分。我们得救时，主的生命和主的灵，进到了我们灵里，但在我们的心思、情感和意志里，还没有主的灵。我们想事情，考虑、思索的时候，里面没有主。不错，我们祷告时，是在灵里，与主有交通，觉得主的同在，也

For example, suppose there are two brothers. By nature the older one honors his parents, but by nature the younger is disobedient to his parents. One day the younger one gets saved, and the Spirit of the Lord and the life of the Lord entered into his spirit. At this time, outwardly, the younger one is not as good at honoring his parents as the older brother. However, although the older brother is good at honoring his parents, God's Spirit and God's life are not inside of him. Thus, from the beginning of the year to the end of the year, the older brother honors his parents in his natural way. When the young brother got saved in the summer, his outward behavior at that time was not as good as his older brother's. However, at the end of the year, after six months, the younger brother also honors his parents. Yet how does he honor his parents? He honors his parents by the Lord's Spirit and life that have permeated him. The Lord's Spirit and life permeate his disobedient nature and begin to work on his disobedience. Eventually, his disobeying becomes honoring. Thus, by the end of the year, both of them honor their parents.

At this time, the older brother's honoring is just his natural honoring, but the younger brother's honoring is different. When others touch the younger brother's honoring, they not only touch his honoring, they also touch the Lord. There is the taste of the Lord in his honoring. The difference between these two kinds of honoring is that the older brother's honoring is of his natural man—it is human behavior—and the younger brother's honoring comes from the inward permeation of the Lord—it is the Lord's life living out from him. Both honor their parents, but their honoring has two different natures and tastes. One is merely behavior, but the other is life. One has the taste of man, whereas the other has the taste of the Lord. This kind of virtue, which comes as a result of being permeated with the Lord's life and the Lord's Spirit, is the expression of the maturity in life, which takes place step by step. This kind of growth and maturity in life is the result of the permeation of the Lord's Spirit and the Lord's life. This permeation begins from our innermost center, our spirit, and continues outwardly into our soul.

HAVING THE LORD'S SPIRIT IN OUR SPIRIT THROUGH SALVATION, BUT STILL NOT HAVING THE LORD'S SPIRIT IN OUR SOUL

Our soul has three parts—our mind, emotion, and will. These three components represent our whole being. Looking from the outside, our whole person is comprised of the activities of these three parts—the mind, emotion, and will. Our thinking, consideration, and reasoning are functions of the mind. Our likes, dislikes, and feelings of joy, anger, sorrow, and delight are the functions of the emotion. To decide, determine, and choose are functions of the will. Our living cannot be separated from these three parts. When we were saved, the Lord's life and the Lord's Spirit entered into our spirit. However, our mind, emotion, and will still may not have the Spirit of the Lord. When we think, consider, and reason, the Lord may not be in our thoughts, considerations, and reasonings. Of course, when we pray, we are in spirit, we have fellowship with the Lord, we feel the presence of

很摸着主；但一祷告完，满脑子想的是生意，是功课，是儿女的事，我们的心思里根本没有灵。

我们得救时，不仅心思里没有灵，情感里也没有灵。好比有的人，早晨在房里守晨更，在灵里摸着主的同在，真是甜美、喜乐。然后从房里出来，看见家人作了一点不合宜的事，立刻他的情感就动起来，就发脾气了。早晨在房里祷告，是在灵里，相当摸着主，但是祷告完之后，情感就动起来，不是喜就是怒，不是哀就是乐；实在是没有灵。意志也是这样。我们祷告时，灵里很享受，等到祷告完，我们这人的主张、选择，立刻就来了，并且没有人能改变；这就是意志里没有灵。所以说，在我们蒙恩得救时，灵里有了主的灵、主的生命，但我们的心思、情感和意志里，还没有灵。我们整个外面的人都没有灵。人碰着我们时，虽不觉得我们有什么罪恶，或作什么不对的事，但也不觉得我们身上有神，有主的味道。我们虽然得救，有主的灵和主的生命在我们灵里；但主的灵没有从我们灵里浸润、开展出来，没有进到我们的心思、情感、意志里。

成熟的基督徒乃是 灵与魂都满了主，满了灵

一个长进的基督徒，当你碰着他的思想时，会感觉有主的味道；当你碰着他的喜好，甚至他的厌恶时，也能感觉有主的味道；你看他定规事情，选择事物，也会感受到主的味道。为什么呢？因为他让主的灵和主的生命，从他灵里，浸透到他的心思、情感、意志里；这就是他让主的生命，在他里面开展、扩大，也就是让主的生命，在他里面一步一步长大，一点一点成熟。好比树上的果子，果子长大一点，就成熟一点。有一天主的灵和主的生命，要完全浸润我们全人，使我们全人都有主，都是主的味道；到这时，我们就是成熟的信徒，不只行事为人完全无可指摘，并且人碰着我们的时候，无论我们的思想、爱好或主张，人都能感觉到有主的味道。因为主的灵、主的生命，从我们中心的灵，扩展到我们魂的每一部分。

the Lord, and we can touch the Lord. But as soon as we finish our prayer, our mind begins to think about our business, our studies, or our children. The Spirit is not in our mind at all.

When we first get saved, the Spirit is not only not in our mind, the Spirit is also not in our emotion. For example, we may have morning watch in our room in the morning. In our morning watch we may touch the Lord's presence in our spirit. This experience may be very sweet and joyful. However, when we come out from our room, we may find one of our family members doing something improper. As a result, our emotion is stirred up, and we lose our temper immediately. In the morning when we pray in our room, we touch the Lord and are in our spirit. However, right after we finish praying, our emotion is stirred up, and we become joyful or angry, sorrowful or delighted. From this we see that there is no Spirit in our emotion. The will is also the same. When we pray, we have enjoyment in our spirit. However, after we finish praying, our ideas and choices immediately come out, and no one can change them. This indicates that the Spirit is not in our will. Therefore, we see that as a result of our salvation we have the Lord's Spirit and the Lord's life in our spirit, but we may not yet have the Spirit in our mind, emotion, and will. At the time of our salvation, our whole outer being still has no Spirit. Thus, when people touch us, they may not sense that we are sinful or that we are doing something wrong, but they also may not sense that we have God or the taste of the Lord. Although we have been saved and have the Lord's Spirit and the Lord's life in our spirit, the Lord's Spirit may not yet have permeated and expanded into our mind, emotion, and will.

A MATURE CHRISTIAN BEING ONE WHOSE SPIRIT AND SOUL ARE FILLED WITH THE LORD AND THE SPIRIT

If a Christian has the proper growth in life, when you touch his thoughts, you will sense the taste of the Lord in it; when you touch his likes or even his dislikes, you will sense the taste of the Lord; and if you watch the way he decides and chooses, you will also sense the taste of the Lord. Why is this? It is because he allows the Lord's Spirit and the Lord's life to permeate from his spirit into his mind, emotion, and will. That is, he allows the Lord's life to spread and expand in him and also allows the Lord's life in him to grow step by step and to mature little by little. In the same way, the more the fruit on a tree grows, the more it matures. One day the Lord's Spirit and life will permeate our whole being completely, causing our whole being to be filled with the Lord and to have the taste of the Lord in full. When this happens, we will be mature believers. Not only will we be blameless in our daily walk, but when others touch us, they will be able to sense the taste of the Lord in our thoughts, preferences, and ideas. This will be the case because the Lord's Spirit and life will have spread from our spirit to every part of our soul.

人的心代表一个人

这里有一个很大的讲究，就是我们人的心。我们人的灵，是在我们全人最深、最中心的地方。我们的魂，是我们外面的人，包括心思、情感和意志。根据圣经，我们的心包括很多：有心思，就是心中的思念；（来四 12；）有情感，就是心中的喜好；（弗二 3；）有意志，就是心中的主意。（来四 12。）所以，我们的心把心思、情感、意志都包括了；魂的三部分都包括在心里面。换句话说，我们的心包括心思、心情、心志。无论是心思也罢，心情也罢，心志也罢，都是心里的故事。

希伯来十章二十二节，还说到心中的天良。所以，心包括良心，而良心乃是灵里的故事。灵也有三部分：一部分是直觉，一部分是交通，一部分是良心。总括的说，心就是心思、心情、心志，加上良心。良心在我们灵里，在我们深处，良心向外就是心思、心情、心志。也就是说，心有四种不同的成分，第一是良心，第二是心思，第三是心情，第四是心志。良心、心思、心情、心志，这四种成分，有一种是灵里的，有三种是魂里的。所以，人的心是连着灵也连着魂。换句话说，心乃是我们人的灵和魂汇集之处，是我们人的一个总汇。因此，心能代表人。当我们说一个人坏时，我们常常说这个人的心坏。心就代表人；心不在，人就不在。有时人虽然在，但心不在，还是等于不在。心才能代表人。

心是一个关口

研读圣经的人都承认，神的灵、神的生命在我们灵里，乃是在灵的直觉和交通里，是最中心的。然而，人的灵里不仅有直觉，有交通，还有良心；所以，神的灵、神的生命在我们灵里，也摸着我们的心。当神的灵、神的生命，要从我们灵里开展出来时，非经过我们的心不可。因此，我们的心成了一个开关，是一个关口。我们里面的生命，里面的灵，能不能到心思来，能不能到心情来，能不能到心志来，全看我们的心肯不肯让祂通过。

一个人得救了，神进到他里面，与他合一了。原来这个人是活在他的心思、心情、心志和良心里；他的心思、心情、心志和良心，就是他的所在。现在他得救，神进到他里面

THE HEART OF A MAN REPRESENTING HIS PERSON

Here we would like to elaborate on a particular matter—our heart. The spirit of man is the deepest and most central part of his whole being. Man's soul is his outer man. The soul includes the mind, emotion, and will. Man's heart also includes many things. Man's heart has thoughts, desires, and intentions (Heb. 4:12). Thus, our heart includes our mind, emotion, and will—the three parts of the soul. Thus, our mind, emotion, and will are all a matter of the heart.

Hebrews 10:22 also reveals that our conscience is in our heart. The heart includes the conscience, and the conscience is part of the spirit. The spirit also has three parts—intuition, fellowship, and conscience. In summary, the heart is the mind, emotion, and will plus the conscience. The conscience is in our spirit, our deepest part, and surrounding our conscience is our mind, emotion, and will. Thus, our heart has four parts—first, the conscience; second, the mind; third, the emotion; and fourth, the will. Among these four parts—conscience, mind, emotion, and will—one part is in the spirit and three parts are in the soul. Thus, the heart is connected to the spirit as well as to the soul. In other words, the heart is where our spirit and our soul converge. The heart is the converging place of our being. Therefore, the heart represents a person. When we believe that a person is bad, we often say that his heart is bad. In addition, when the heart is absent, the person is absent. Sometimes, a person is present, but his heart is absent. In such a case, the person might as well be absent since only the heart can represent a person.

THE HEART BEING THE GATEWAY

Those who study the Bible all agree that God's Spirit and God's life being in our spirit means that they are in the intuition and fellowship of our spirit, our most central part. But the spirit of man not only has the intuition and the fellowship; it also has the conscience. Hence, God's Spirit and life, which are in our spirit, also touch our heart. When God's Spirit and life spread from our spirit, they go through our heart. Therefore, our heart is the key, the gateway. Whether God's Spirit and life within us can spread to our mind, emotion, and will depends upon whether our heart allows God to pass through it.

When a person is saved, God enters into him and becomes one with him. Before a person is saved, he lives in his mind, emotion, will, and conscience. This is where he is. Once he is saved, God enters into him. Which part of him is God in? God is in his spirit.

了，神是在他里面的那一部分？神乃是在这个人的灵里。神和人之间，或者说主和人之间，隔着一个东西，就是心。所以，一切的问题，都在于这个心是向着主，还是背着主？这个心一背着主，人就背着主；这个心一向着主，这个人也就向着主。所以，林后三章十六节说，“他们的心几时归向主，帕子就几时除去了。”心一归向主，帕子就没有了。为什么？因为人的心一背向主，那个“背”就是帕子。好比有人背向我们，他就看不见我们，那就是帕子。人的心一转向主，人与主面对面了，帕子自然除去了。

我们许多人虽然得救了，有主在我们灵里面；但我们这个人在外面，在我们魂里面——我们和主之间就隔了一道“心”。主在里头，人在外头，人和主之间隔了一道“心”，人和主不能面对面。这时就看人的心是向着什么；人的心若是向着主，一切都没有问题，因为人和主是面对面的；但人的心若是背着主，这个人就是背向主，和主自然不通了。所以，心是一个重要的关口。

主就是那灵，
主的灵在哪里，
哪里就有自由

林后三章十七节说，“主就是那灵；主的灵在哪里，哪里就得以自由。”我们的心要向着主，这位主就是那灵。我们的心要向着主，就是要向着灵。这个灵今天就在我们里面。我们要向着主，就是向着灵，而灵就在我们里面。这是何等的奇妙。故此，我们要学习回到里面，回到灵里，和主交通，把我们这个人调到灵里。我们这个人常常是向外、背着主的，所以要学习调头来向内，主就在那里。主就是那灵，我们向着主就是向着那灵，灵就在我们里面；所以，要向着主，就要回到灵里面。当我们回到灵里，往里面去时，我们就感觉主的同在。然而，什么时候我们往外看，我们在魂里，就没有主的同在。

主就是那灵，在我们里面；在我们外面的，乃是我们这个人。在我们和主之间有一个心，这个心向外，就是背向主，就是帕子；这个心向内，就是向着主，帕子就除去。然而，如何能知道我们是向着主，还是背着主呢？保罗在

Thus, there is something between God and man. This something is the heart. Thus, everything depends upon whether our heart is turned to the Lord or away from the Lord. When our heart is turned away from the Lord, then we are turned away from the Lord. When our heart is turned to the Lord, we are turned to the Lord. Second Corinthians 3:16 says, “But whenever their heart turns to the Lord, the veil is taken away.” Why is it that whenever the heart turns to the Lord, the veil is removed? The reason is that man’s turned away heart is the veil. If a person has his back toward us, he cannot see us. That is the veil. When the heart is turned to the Lord, man is face to face with the Lord, and naturally, the veil is taken away.

Even though many of us are saved and have the Lord in our spirit, our heart often separates us from the Lord. In a sense, the Lord is on the inside, we are on the outside, and the heart is between us, so that we and the Lord cannot be face to face. Thus, everything depends upon where our heart is facing. When our heart is toward the Lord, there are no problems. We and the Lord are face to face. But when our heart is turned away from the Lord, then we are turned away from the Lord, and spontaneously, there is no communication with the Lord. So, the heart is an important gateway.

THE LORD BEING THE SPIRIT,
AND WHERE THE SPIRIT OF THE LORD IS,
THERE BEING FREEDOM

Second Corinthians 3:17 says, “And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.” Our heart needs to turn to the Lord, and the Lord is the Spirit. Thus, our heart must turn to the Spirit. The Spirit is within us today. We have to turn to the Lord, the Spirit, within us. This is wonderful. We have to learn to turn within to our spirit to fellowship with the Lord so that we can be mingled with the Spirit. We are always facing the outside and are turned away from the Lord. Thus, we have to learn to turn within where the Lord is. The Lord is the Spirit, so when we turn to the Lord we are turning to the Spirit. In addition, the Spirit is within us. Thus, in order to turn to the Lord, we have to turn to our spirit within. When we turn back to our spirit within, we sense the presence of the Lord. However, whenever we turn to the outside, to the soul, there is no presence of the Lord.

The Lord is the Spirit within us, our person is on the outside, and our heart is in between the Lord and us. When the heart turns outward, it turns away from the Lord. This is the veil. When the heart turns inward, it turns to the Lord, and the veil is taken away. How do we know if we are turning to the Lord or turning away from the Lord? In 2

林后三章说，主就是那灵，主这个灵在哪里，哪里就得以自由。自由乃是个大凭据，哪里有主，哪里就得以自由；心思里有主，心思就得以自由；心情里有主，心情就得以自由；心志里有主，心志也得以自由了。

许多人见证说，他们得救后，只要不犯罪，日子过得还满平安，但听了回到灵里的话后，日子开始不好过，因为不自由了。衣服不能随便买，电影也不能看，舞会更不能去了；好像变得限制很多。从前想作什么就作什么，只要不犯罪，不作伤害别人的事，主日都按时去聚会，心里倒也很平安；但现在不平安了，一回到深处，回到灵里，这也不能作，那也不能作了。

有些少年圣徒埋怨说，那些年长的人，他们年轻时电影看足了，玩也玩够了，现在来对我们讲属灵，我们电影没看够，玩也没玩够，不想这么早失去自由，好不好等我们五十岁再爱主吧？然而请听，我们能跳舞，但心思不能自由；我们可以看电影，但情感无法自由；我们能选择喝酒，但意志不能自由。我们这个人里面，全然是受拘束，被捆绑，没有自由的。然而，一个爱主的人，一个让圣灵经过的人，好像外面不自由，电影院不能去，宴会不能参加，跳舞不能有分；但他里面是自由的——心思自由，心情自由，心志自由，良心更是自由。

没有一个在舞会中的基督徒，他的良心自由；没有一个在电影院里的基督徒，他的良心平安。这样的人，良心控告他、定罪他，是因为他的心背向主。什么时候他的心一归向主，一转向主，主就是那灵，会立刻进到他里面。灵一进去，自由就进去了；灵就是自由。你跳舞、吃喝玩乐、上街逛百货公司，你的良心自由么？心情自由么？心志自由么？心思自由么？你自己是知道的，那真是苦。一个不信的人，无论他怎样跳舞，里面还是快乐的；但你这个得救的人，不仅跳舞时里面不安，回到家还满心苦水，良心定罪，心情不安，心志不妥，心思烦扰，都是苦情。这是一个爱世界之基督徒的光景。

Corinthians 3 Paul says the Lord is the Spirit and that where the Spirit of the Lord is, there is freedom. Freedom is the big proof. Where the Lord is, there is freedom. When the Lord is in our mind, our mind is freed. When the Lord is in our emotion, our emotion is freed. And when Lord is in our will, our will is freed.

Many people testify that after they are saved, as long as they do not sin, their life is quite peaceful. But after they hear about turning to the spirit within, their life is no longer as peaceful and as free. They cannot buy clothes, go to the movies, or go to dancing parties as they wish. Now there seems to be many limitations. In the past they could do whatever they wanted to do. As long as they did not sin, did not hurt anyone, and went to the meeting on the Lord's Day, they seemed to have peace within. But now, there is no peace. When they turn to their deepest part, to the spirit, they cannot do this or do that.

Some young Christians complain, saying, "The elderly saints saw many movies and enjoyed life to the full when they were young, and now they speak to us about spirituality. However, we have not seen enough movies and have not enjoyed life enough. We do not want to lose our freedom so early. Can we not wait until we are fifty years old before we start to love the Lord?" We must realize that we can dance, but we will not have freedom in our mind. We can watch movies, but we will not have freedom in our emotion. We can choose to drink, but we will not have freedom in our will. Our entire being is completely restricted and bound and has no freedom. A person who loves the Lord and allows the Spirit to pass through him may not seem to have any freedom outwardly—he cannot go to the movie theater, attend parties, or dance. But within him there is freedom—his mind is freed, his emotion is freed, and his will is freed. Moreover, his conscience is also freed.

No Christian has freedom in his conscience when he is at a dancing party. No Christian has peace in his conscience when he is in a movie theater. His conscience accuses and condemns him because his heart is turned away from the Lord. However, whenever his heart turns to the Lord, the Lord as the Spirit enters into him, and when the Spirit enters, freedom also enters. The Spirit is freedom. When you dance, enjoy life, go shopping in shopping centers, do you have freedom in your spirit? Do you have freedom in your emotion? Do you have freedom in your will? Do you have freedom in your mind? You yourself know that this is a painful experience. An unbeliever can dance as much as he likes and still be happy. But if you have been saved, not only do you not have peace within when you are dancing, but you feel bad even after you go home. Your conscience condemns you, your emotion is not at peace, your will is not at ease, and your mind is bothered. This is a painful experience. This is the situation of a Christian who loves the world.

爱世界的基督徒，心就不能爱主；心包括良心、心思、心情、心志。一个爱世界不爱主的基督徒，在这些方面都是不安的，他里面没有自由。然而，什么时候他的心归向主，对主说，“主啊，我爱你。虽然电影可爱，但我爱你；虽然跳舞可爱，但我爱你；虽然娱乐可爱，朋友可爱，时髦可爱，但我爱你；我的心向着你。”这样，他里面的帕子就没有了，他碰着灵了。灵在哪里，自由就在哪里。他的心思跟着他爱主，他的心思就有自由；他的心情跟着他爱主，他的心情就有自由；他的心志跟着他爱主，跟着他定规主所定规的，主张主所主张的，他的心志就有自由。

若不是这样，这个基督徒的心思定规受捆绑，心情受捆绑，心志受捆绑，并且良心也定他的罪。然而，当他的心思思想主，心情爱好主，意志拣选主的时候，他的良心就称义他；他整个人的心就都坦然、自由了。这时，那个自由才是真自由，是里面的自由，满了喜乐、平安。这个人所活出来的，就是荣耀，就是神的形像。

If a Christian loves the world, his heart cannot love the Lord. The heart comprises the conscience, mind, emotion, and will. A Christian who loves the world and does not love the Lord does not have peace in any of these parts. He has no freedom within. However, whenever his heart turns to the Lord and says to Him, “Lord, I love You. Even though movies are lovable, I love You. Even though dancing is lovable, I love You. Even though entertainment, friends, and fashion are all lovable, I love You and my heart turns to You.” Then the veil within him is removed, he touches the Spirit, and wherever the Lord is, there is freedom. His mind follows him to love the Lord, so his mind has freedom. His emotion follows him to love the Lord, so his emotion has freedom. His will follows him to love the Lord—his decisions are according to the Lord’s decisions, and his opinions are according to the Lord’s opinions—so his will also has freedom.

If this is not the case, his mind, emotion, and will are under bondage, and his conscience condemns him. But when his mind thinks about the Lord, his emotion loves the Lord, and his will chooses the Lord, his conscience will approve of him. The center of his whole being is at ease and free. At this time the freedom that he experiences is real freedom—an inward freedom, a freedom full of joy and peace. Then God’s glory and image will be lived out of this person.

第十二篇

基督徒生命成熟的路— 从主达到主的形状

五件重要的东西

林后三章十七至十八节说，“主就是那灵；主的灵在哪里，哪里就得以自由。我们众人既然敞着脸，得以看见主的荣光，好像从镜子里返照，就变成主的形状，荣上加荣，如同从主的灵变成的。”在这两节经节里，有五件非常重要的东西：第一是主，第二是灵，第三是自由，第四是荣耀，第五是形状。

“主就是那灵；主的灵在哪里，哪里就得以自由。”这句话就把主、灵和自由，三件事联起来。然后接着说，我们众人既然敞着脸，看见主的荣耀，就变成主的形状，荣上加荣。这意思是看见主的荣耀，变成主的形状，荣上加荣，就是从主、从灵变成的。这就把五件事联在一起了：首先是主自己，末了是主的形状，当中三件是灵、自由、荣耀。从头一件到末了一件，从主到主的形状，要经过灵，经过自由，经过荣耀。

心是灵进到魂的关口

基督徒生命的成熟，就是从主达到主的形状；换句话说，从主达到主的形状，乃是基督徒生命成熟的路。主就是那灵，在我们得救时，进到我们的灵里。我们的灵就是我们这个人最中心的地方；在我们这个中心周围的，就是我们这个人，也就是我们魂的各部分。原先在我们这个人里面，无论是灵也罢，是魂也罢，都没有主的灵，没有主，没有主的成分，所以也就没有主的形状，没有主的形像。然而在我们得救时，神重生了我们，主的灵就进到我们的灵里。这个主灵就在我们灵里；从那时候起，这个主灵就要从我

CHAPTER TWELVE

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— FROM HAVING THE LORD TO HAVING THE LORD'S IMAGE

FIVE IMPORTANT MATTERS

Second Corinthians 3:17-18 says, “And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” In these two verses, there are five important matters. The first is the Lord, the second is the Spirit, the third is freedom, the fourth is glory, and the fifth is image.

Verse 17, which says, “And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom,” joins three of these matters together—the Lord, the Spirit, and freedom. Verse 18 then says, “But we all with unveiled face, beholding...the glory of the Lord, are being transformed into the same image from glory to glory.” This shows us that when we behold the glory of the Lord, we are transformed into His image from glory to glory, even as from the Lord Spirit. This verse joins all five matters together. At the beginning of verse 17, there is the Lord Himself; at the end of verse 18, there is the image of the Lord; and in between these two matters are three others—the Spirit, freedom, and glory. To go from the first item to the last—from the Lord to the image of the Lord—we need to pass through the Spirit, freedom, and glory.

THE HEART BEING THE GATEWAY FOR THE SPIRIT TO ENTER INTO THE SOUL

Maturity in the Christian life is to go from having the Lord to having the Lord's image. In other words, to go from having only the Lord to having the Lord's image as well is the way for a Christian to mature in life. The Lord is the Spirit, and when we were saved, He entered into our spirit. Our spirit is the center of our being. Around this center are the different parts of our soul. Originally, we did not have the Spirit of the Lord, the Lord Himself, in our being—neither in our spirit nor in our soul. We also did not have the elements of the Lord. Therefore, we did not have the form of the Lord or the image of the Lord. When we got saved, God regenerated us, and the Spirit of the Lord entered into our spirit. From then on, this Lord Spirit has been in our spirit and has been trying to spread

们灵里扩展到魂里。这个扩展要经过一个关口，就是我们的心；心乃是我们的灵和我们魂当中的一个关口，是联着灵和魂的。心如果不让灵出来，不开这个关口，灵就无法达到魂里面。所以林后三章十六节，先说到这个心的重要：“心几时归向主，帕子就几时除去了。”帕子除去，是因着心归向主；这意思是，我们这个人要和主面对面，我们的心必须向着主。

我们虽然得救了，但我们的心不向着主，而向着主以外的许多事物，我们的心背向着主，我们与主之间，就有了帕子。我们看不见祂，不能面对面和祂有交通。等到有一天，我们的心转过来，向着祂了，帕子就除去了，我们就与祂面对面，看见祂了。这就是“心”的关键；心乃是在灵和魂之间。心在灵和魂之间，意思是心乃是在人和主之间。一个人的心若是向着主，这个人和主之间就是面对面，能直接有交通。如果他的心是向着主以外的，是背向着主的，他与主之间就有了帕子，他和主就有了间隔。换句话说，他的心向主关闭，就是把主关在他的灵里。一个背向主的心，就把主软禁、拘禁在灵里了。

基督徒生命不成熟的原因—— 主没有地位

若有人问我们得救了么，我们一定说，当然得救了。若是问主在我们里面么，我们也必定说，当然在我们里面。然而人若问：“主从你里面出来了么？”我们就要哑口无言了。因为我们的心向着主是关闭的，主被拘禁在我们灵里，祂出不来。好像主虽然在我们里面，但祂的周围都是此路不通；祂在我们里面动弹不得，一点也没有机会出来。我们灵里有主，但在我们魂的各部分里没有主；我们心里没有主，心情里没有主，心志里也没有主。

我们得救了，主是在我们里面，但主出不来。这不是说我们不承认这位主，乃是在我们思想里没有主的地位，我们想东想西，就是不想主；在我们情感里也没有主的地位，我们什么都爱，就是不爱主；我们心志的主张、拣选里，也都没有主的地位，只有我们自己。换句话说，我们虽然

from our spirit to our soul. In order for Him to do this, He has to pass through a gateway. This gateway is our heart. The heart is a gateway between our spirit and our soul, joining the spirit to the soul. If the heart does not open the gate and allow the spirit to be released, the Spirit has no way to get into the soul. Therefore, 2 Corinthians 3:16 speaks of the importance of the heart. It says, “Whenever their heart turns to the Lord, the veil is taken away.” The veil is taken away because the heart turns to the Lord. This means that in order for us to be face to face with the Lord, our heart must turn to the Lord.

Although we have been saved, instead of being toward the Lord, our heart is often toward many things other than the Lord. Because our heart turns away from the Lord, there is a veil between the Lord and us. We cannot see Him, and we are not able to fellowship with Him face to face. This is the situation until the day that our heart turns to Him, and the veil is taken away. Then we see Him and are face to face with Him. This shows us that the heart is the key. The fact that the heart is between the spirit and the soul means that the heart is between man and the Lord. If a man's heart is toward the Lord, he is face to face with the Lord, and he can fellowship with the Lord directly. However, if his heart is toward things other than the Lord and is turned away from the Lord, there will be a veil, a barrier, between the Lord and him. If a person closes his heart to the Lord, he locks the Lord in his spirit. If the heart is turned away from the Lord, the Lord is detained and held in the spirit.

THE REASON FOR IMMATURITY IN THE CHRISTIAN LIFE— THE LORD HAVING NO GROUND

If someone were to ask us whether or not we are saved, surely we would say that we are. If someone were also to ask us whether or not the Lord is within us, we certainly would say that He is. However, if someone were to ask us whether or not the Lord has spread out from our spirit, we may not have anything to say. The reason is that our heart is often closed toward the Lord, and the Lord is detained in our spirit to the extent that He cannot come out. Although the Lord is within us, it is as if He is surrounded by signs that say, “No Thoroughfare.” Thus, the Lord is not able to move within us even a little bit, and He does not have any chance to come out of us. We have the Lord in our spirit, but we do not have the Lord in the different parts of our soul; that is, we do not have the Lord in our mind, emotion, and will.

We have been saved, and the Lord is within us, but the Lord cannot come out of us. This does not mean that we do not acknowledge the Lord at all; it means that there is no ground for the Lord in our thoughts. We think about this and that, but we do not think about the Lord. There is also no ground for the Lord in our emotions. We love many things, but we do not love the Lord. Moreover, there is no ground for the Lord in our will—in

得救，有主在我们灵里，但主却不能从我们灵里出来，管制我们的**心思、心情和心志**。我们是一个信主，有主的人，但我们的**心思、心情、心志**向着主是独立的。在我们魂的三部分里，主没有地位。这就是为什么我们生命不成熟的原因。

生命长大的秘诀 在于心转向主

我们这个人在主的生命里不能成熟，是因为主的灵、主的生命，不能从我们灵里长出来。主的灵、主的生命不能从我们里面长出来，其关键在于我们的心向着主是关闭的。为着我们生命的长大，我们的心必须向主敞开，我们的心情、心志、心思，对主必须是开启的。这一开启，主就能从我们灵里出来，进到我们的心志里，进到我们的心情里，也进到我们的**心思里**。这样，祂就有路达到我们魂的各部分。

心怎样向主开启呢？每当我们定规一件事，要有一个主张的时候，我们都该先转向主说，“主啊，我爱你，我愿意讨你的喜悦。”这样，我们的心志就向主打开了。这一打开，主就进到我们的心志里。每一次我们有所爱好，有所愿望时，我们都当在那里停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这样，我们的心情向主就开启了，主当然就进到我们的心情里了。同样的，每一次我们思想一件事时，先把我们的思想停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这就是我们在心思里，向主开了一个口，主就能从这个口，进到我们心思里。

我们如此一再的在心思、心情、心志里，向主敞开，主的灵就能一再的得着机会，进到我们魂的各部分。有的圣徒说，这个灵不容易摸着。不错，灵是不容易摸着的，但这个灵是一个感觉。换句话说，这个灵在我们里面是有感觉的，“感觉”就是灵的一个表现。好比你没法摸着电，却能看见光，光就是电的表现。灵在我们里面，我们或许摸不着，但我们能觉得，就如我们坐在电风扇底下，能觉得电的作用；那个作用是我们感觉得到的。

注意灵在我们里面的感觉

our decisions and choices. Our self has all the ground. Although we have been saved and have the Lord in our spirit, the Lord cannot come out from our spirit to control our mind, emotion, and will. We believe in the Lord and have the Lord, but our mind, emotion, and will are independent of the Lord, and the Lord has no ground in these three parts of our soul. This is the reason why we are not mature in life.

TURNING THE HEART TO THE LORD BEING THE KEY TO GROWING IN LIFE

We are not able to mature in the Lord's life because the Lord's Spirit and life are not able to grow out from within our spirit. The reason for this is that our heart is often closed to the Lord. In order for us to grow in life, our heart must be open to the Lord, and our mind, emotion, and will must be opened to the Lord. Once these three parts are open, the Lord will be able to spread out from our spirit into our mind, emotion, and will to reach these different parts of our soul.

How do we open our heart to the Lord? Whenever we have to make a determination or decision, we should first say to the Lord, "O Lord, I love You. I am willing to please You." This kind of prayer opens our will to the Lord, and once our will is opened, the Lord will enter into it. In addition, whenever we love or desire something, we should stop for a moment and say to the Lord, "O Lord, I love You. I want to please You." This opens our emotion to the Lord. When we do this, the Lord will surely enter into our emotion. Similarly, whenever we begin to think about something, we should stop our thinking for a moment and say to the Lord, "O Lord, I love You. I want to please You." This kind of statement opens our mind to the Lord, and through this opening, the Lord will be able to enter into our mind.

Whenever we open to the Lord in our mind, the Lord's Spirit will gain the opportunity to enter into the different parts of our soul. Some saints say that it is not easy to touch the Spirit. This is true; it not easy to touch the Spirit. Yet the Spirit is able to be sensed. In other words, the Spirit produces feelings within us. These feelings are a manifestation of the Spirit. We can liken this to electricity. We cannot touch electricity, but we can see light, which is a manifestation of electricity. Similarly, the Spirit is in us, and although we cannot touch the Spirit, we can sense Him. When we sit next to a fan, we can feel the result of the functioning of electricity. In like manner, we can feel the result of the functioning of the Spirit.

PAYING ATTENTION TO THE SENSE OF THE SPIRIT IN US

什么叫作灵在我们里面的感觉呢？比如有一天，你忽然想要去看一位圣徒，你就去了。然而在你的最深处，有一个感觉，这个感觉和你的想法完全不同。照你的想法，你是想去看这位圣徒，但你里面的感觉不赞同；这就是灵在你里面给你的感觉。基督徒是很特别的，因为里面有神的灵住着。往往我们在心思、心情或心志里有个什么定规时，我们里面却另有一个感觉；这另有的感觉，是在我们的最深处，乃是我们灵的作用。在我们这个灵里，有主的灵住着；主的灵和我们的灵，乃是调和成为一个灵。

什么时候我们的心向主敞开，什么时候这个灵就会从我们里面，往外面扩展到我们的心思、心情、心志里。怎么知道主的灵扩展到我们的心思、心情、心志里呢？有一个明显的证明，就是林后三章所说的自由。“主就是那灵；主的灵在哪里，哪里就得以自由。”（17。）你的心思里一有主的灵，你的心思定规有自由；你的心情里一有主的灵，你的心情也一定有自由；你的心志里一有主的灵，你的心志也必定是自由的。

这个心思、心情、心志里有自由，到底是什么光景呢？举例来说，比如姊妹们去买衣服，看见那种时髦、花俏的，就心动想买；然而就在那个时候，她们深处有一种感觉，觉得一个爱主的人穿那种时髦、花俏的衣服，似乎很不合体统。她们里面有了主的感觉，现在就到一个关键，她们的心到底向着什么？是向着花俏的衣服，自然她们的心就向主关闭，主的灵也就不能进到她们的心思、心情、心志里，她们里面就会不自由。若是心向着主，她们就会放弃那件衣服，主的灵就有机会进到她们的心思、心情、心志里，她们里面就有自由。

许多姊妹都有这样的经历，若是她们的心向着这件衣服，将这件衣服买下，她们就会三天不能祷告。三天不能祷告，这个人里面就下沉、不释放、起不来。这就叫作不自由。当人遇到她们的时候，也会觉得这个人里面有故事，不仅脸上表情黯淡，好像有什么捆绑，就连说话也不自然，拘束得很。在聚会中，不仅自己祷告不出来，别人祷告时，她们连“阿们”也说不出；因为她们这个人受拘束，没有自由的。请记住，主的灵若在我们里面受拘束，我们这个人定规是受拘束的。许多基督徒不喜乐，就因为他们

What is the sense of the Spirit in us? We can illustrate this with the following example. One day you may want to visit one of the saints, so you do so. However, in the deepest part of your being, there is a sense. This sense is entirely different from your own thinking. In your thinking you want to go visit this saint, but your sense within does not agree. This sense comes from the Spirit who is within you. Christians are very special because they have the Spirit of God abiding within them. Many times when we have a certain determination in our mind, emotion, and will, we simply have another feeling within us. This feeling is in our deepest part and comes from the function of our spirit. The Spirit of the Lord abides in our spirit and has been mingled with our spirit to become one spirit (1 Cor. 6:17).

Whenever our heart opens to the Lord, this Spirit spreads out from within us into our mind, emotion, and will. How do we know the Lord's Spirit has spread into our mind, emotion, and will? There is one obvious proof. This proof is the freedom mentioned in 2 Corinthians 3:17—"And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom." Once you have the Spirit of the Lord in your mind, your mind will have freedom. Once you have the Spirit of the Lord in your emotion, your emotion will also have freedom. And once you have the Spirit of the Lord in your will, it will surely be freed.

What is it actually like to have freedom in one's mind, emotion, and will? Suppose that a sister goes to buy some clothing, sees some fashionable and fancy clothes, and wants to buy them. However, at that very moment, there is a feeling in her deepest part. She feels that it is unsuitable for someone who loves the Lord to wear fashionable and fancy clothing of this kind. This is the Lord's feeling within her. The critical question in this situation is, which direction is this sister's heart facing? If her heart is toward the fancy clothes, it will spontaneously be closed to the Lord. If this is the case, the Lord's Spirit will not be able to enter into her mind, emotion, and will, and she will not have any freedom within her. If, however, her heart is toward the Lord, she will forsake the clothing. Then the Lord's Spirit will have the opportunity to enter into her mind, emotion, and will, and she will have freedom within her.

Many sisters have this kind of experience. If their hearts are toward the clothes and they buy them, they will be unable to pray for three days. Then since they are unable to pray for three days, they will become low. They will not be released and will not be able to stand. This is what it means to not have freedom. When people meet these sisters, they will think that there is something wrong with them. These sister's countenances will be miserable and they will appear to be bound by something. Even in their speaking, they will sound unnatural and restrained. In the meetings they will not be able to pray to the extent that they will not even be able to say "amen" when others pray. This is because they are bound and do not have any freedom. We must remember that whenever the Lord's Spirit is bound

里面的灵不喜乐。什么时候他们里面的灵喜乐，他们就喜乐了。

若是姊妹们爱主，向着主，对主说，“主啊，我爱你，我要讨你的喜悦，这件衣服我不要了，我不买。”她们这个人立刻就得释放，里面就自由了。她们能祷告，能唱诗，能说阿利路亚；到了聚会中，她们定规是释放的。人碰着她们，就碰着一个喜乐飞扬的灵；人从她们身上能感觉主的味道。若有人说聚会沉闷，我们就要知道是他自己沉闷，因为他的灵，他里面沉闷，就感觉一切都沉闷。不仅属灵的事如此，普通的事也如此，一个人遇见喜乐的事，就满心都快乐，在马路上看见人觉得可爱，仰头看见云彩觉得好美。反之，若是遇见痛苦的事，就满心忧愁，看见同样的人，同样的天地，同样的云彩，都觉得忧愁。

主的灵在哪里， 哪里就得以自由

一样的光景，两种的感觉，为什么呢？因为两种心情。同样的一个聚会，你会感觉沉闷，也会感觉释放，这个沉闷、释放里有你自己。你里面下沉，就觉得聚会下沉；若是你里面释放，就觉得聚会释放。这个释放或下沉，是从什么地方定规的呢？从你里面；在于主的灵是自由的，或是受拘束的。你若不让主的灵出来，你这个人定规是拘束、下沉的。这个拘束一在你里面，你的心思、心情、心志就都不自然、不自由，而没有喜乐。主就是那个灵，那个灵就是自由，你不让灵通过，你自然没有自由。

我们都知道哪里有风，哪里就会清凉；这个风带来清凉。若是屋子里的门窗都关起来，电风扇也坏了，我们许多人坐在屋里，定规是很闷的。若是把门窗打开，把电风扇修好，转动了，风就来了，我们坐在那里定规觉得清凉；这清凉是从风来的。哪里有风，哪里就清凉，这个清凉就是风。同样的，主的灵在哪里，哪里就有自由；主的灵就是那自由。你若不让主的灵在你心思里有地位，在你心情里有地位，在你心志里有地位，有一件事是定规的，就是你

within us, we are surely restrained. Many Christians are not joyful because the Spirit within them is not joyful. When the Spirit within them is joyful, then they will be joyful.

If the sisters love the Lord, face the Lord, and say to Him, “O Lord, I love You. I want to please You. I do not want these clothes. I will not buy them,” then immediately they will be released and will have freedom within them. Then they will be able to pray, sing hymns, and say “hallelujah.” In the meeting, they certainly will be released. When people meet them, they will meet a spirit that is uplifted and soaring with joy. They will sense the taste of the Lord with them. If someone says that a meeting is boring, we must realize that it is he himself who is bored within. Because his spirit, his inner being, is bored, he feels that everything is boring. This is not only the case for spiritual things but also for ordinary things. When a man comes across something joyful, his heart will be filled with joy. Then when he meets people on the way, he will feel that they are lovely, and when he lifts up his head to see the clouds, he will find them pleasant. To the contrary, if he comes across something sad, he will be filled with sadness and sorrow. Then even if he meets the same people, the same earth, the same sky, and the same clouds, he will feel sad.

WHERE THE SPIRIT OF THE LORD IS, THERE BEING FREEDOM

Why is it that the same situation can lead to two kinds of feelings? It is because we can have two moods. We can feel bored or released in response to the same meeting. Thus, the self is present in both the feeling of boredom and that of release. If you are depressed inside, you will feel that the meeting is low. If you are released, you will feel that the meeting is released. Where is the source of this state of being released or depressed? It is within you, and it depends on whether or not the Spirit of the Lord is free or restrained. If you do not let the Spirit of the Lord spread out of you, you will be restrained and depressed. Once this bondage is within you, your mind, emotion, and will are not at ease. Your mind, emotion, and will are not released and thus have no joy. The Lord is the Spirit, and the Spirit Himself is freedom. Thus, if you do not let the Spirit pass through you, surely you will not have freedom.

We all know that wherever there is a wind, it is cool. The wind brings in coolness. If several of us are sitting in a house, and if all the windows and doors are shut and the fan is broken, it will be very stuffy. However, if we open the doors and windows and repair the fan, then there will be a wind, and we will feel cool while sitting in the house. Coolness comes from the wind, and wherever there is a wind, it is cool. Thus, we can say that the wind is the coolness. Similarly, where the Spirit of the Lord is, there is freedom. The Spirit of the Lord is the freedom. Thus, if you do not let the Spirit of the Lord have the ground in your mind, emotion, and will, one thing is certain—your mind, emotion, and will shall

的心思、心情、心志里都是沉闷的。那些爱看电影、爱跳舞的基督徒，他们看的时候、跳的时候，可能觉得很舒服，但回到家，里面的闷，里面的下沉却越加深。有时，这种闷和下沉的感觉，会持续好几天。

凡爱世界的基督徒，越爱世界，里面越闷；凡体贴自己的，越体贴自己，里面就越下沉。属灵的事非常实际，是没法欺骗的；圣灵在我们里面，有祂的定律，是非常实际的。我们多爱主一点，多让主得胜，我们里面就释放，就自由，就觉得开通了。或许外面有逼迫，有困难的环境，但我们的的心情、心志、心思都必定是敞开、自由的，因为灵在我们里面；哪里有灵，哪里就有自由。主就是那灵，主这个灵在哪里，哪里就有自由；因为主这个灵就是自由。主、灵、自由三者就是一个。

经历灵里自由的秘诀— 心向主敞开

主在我们里面，我们若多让主活动，多顺服祂，主在我们里面就有地位，就能开展，主的灵就能运行。主就是那灵，那个灵一运行、活动，就进到我们心思里，我们的的心思就自由了；进到我们心情里，我们的心情就释放了；进到我们心志里，我们的心志也自由了；进到我们全人里，我们全人就释放、自由了。在教会生活中，有些人二十年前我们看他，他新鲜活泼；二十年后我们看他，他还是新鲜活泼。你在上海看到他，他新鲜活泼；在香港看到他，他新鲜活泼；在台湾看到他，他还是新鲜活泼；好像他从来没有下沉过。那个秘诀就在于他里面的灵是自由、新鲜的。他灵里只要有一点不自由，他就跪下来祷告主，求主赦免，求主饶恕，求主宝血洗净。他的心一直向着主，所以他里面的灵是自由的；里面的灵一自由，这个人就自由了一心思自由，心情自由，心志也自由。

这样的人没有重担，没有为难，没有苦楚么？若是我们问他，他定规会告诉我们，他的重担、为难、苦楚不比我们少，不比我们轻；然而，他却一直的让灵自由，竭力保守他的心向着主。每一次重担来了，为难来了，他总是转向主，对主说，“主啊，交给你。”另一面，撒但却总是不停止的作工；重担、为难是一个接一个的来。他就一直

all be depressed. Christians who love to go to the movies and to go dancing may feel very comfortable when they see a movie or when they go to a dance. But when they get home afterward, the boredom and depression within them will deepen. Sometimes this feeling of boredom and depression will last for a few days.

For every Christian who loves the world, the more they love the world, the more they are bored within. For those who live according to themselves, the more they live this way, the more they are depressed within. Spiritual things are very real, and no one can cheat. The Holy Spirit in us has His own law, and this law is very real. If we love the Lord more and allow the Lord to overcome more in us, we will be released, free, and clear inside. Although there may be persecution or difficult environments outwardly, our mind, emotion, and will certainly will be open and free. This is because the Spirit is within us, and wherever the Spirit is, there is freedom. The Lord as the Spirit is the freedom. The three—the Lord, the Spirit, and freedom—are actually one.

THE SECRET TO EXPERIENCING FREEDOM IN THE SPIRIT— HAVING OUR HEART OPEN TO THE LORD

The Lord is in us, and if we let Him move freely in us and obey Him more, He will have the ground and will expand in us. The Spirit of the Lord will also be able to operate, for the Lord is the Spirit. Once that Spirit operates, moves, and enters into our mind, our mind is free. When He enters into our emotion, our emotion is released. When He enters into our entire being, our entire being is released and free. For an example, there is a saint in the church life who is fresh and living. Twenty years ago he was fresh and living, and twenty years later he is still fresh and living. When you see him in Shanghai, he is fresh and living. When you see him in Hong Kong, he is fresh and living. And when you see him in Taiwan, he is still fresh and living. It seems that he has never been depressed. His secret is that his spirit is free and fresh. Once there is even a small amount of bondage in his spirit, he kneels down and prays to the Lord. He asks the Lord for forgiveness and the cleansing of His blood. His heart is always toward the Lord. Therefore, his spirit is free. Once his spirit is free, he is free—his mind, emotion, and will are all free.

Is this kind of person free from having any burdens, difficulties, or pain? If we were to ask him, he would tell us that his burdens, difficulties, and pain are by no means lighter than ours. The difference is that he always allows the Spirit to be free and endeavors to always keep his heart toward the Lord. Every time that a burden or a difficulty comes, he simply turns to the Lord and says to Him, “O Lord, I give this to You.” Satan does not stop working, so burdens and difficulties still come to him one after another, but he keeps turning to the Lord and saying to

不停的转向主，对主说，“主啊，交给你。”一而再，再而三，他是这样的让灵自由。千万不要说，没有重担，没有为难，你才能歌唱赞美主。自由乃是在于灵能出来，灵在我们里面，灵要出来在于我们的心要开。不要怕重担和为难，重担、为难来时，心要向主敞开；无论环境如何，无论有什么搅扰的事，有什么心里的爱好，有什么定意或主张，我们的心都要向主敞开；这就是秘诀。

约翰三章里，把圣灵比作风，凡从圣灵生的，就像风在吹一样；圣灵像风。（8。）我们如何一开窗，风就进来，充满我们所在的屋子；照样，只要我们的心一开，灵就出来，进到我们的思路、心情、心志里。灵就是自由；灵在哪里，哪里就有自由。灵一进到我们的思路、心情、心志里，我们这人就释放、超脱且自由。从外面看，环境没有改变，满身是苦难，但满心是自由；满身是重担，但心内是释放。这个自由，这个释放，就是灵。我们都有过这样的经历，虽然有难处，虽然有重担，虽然有问題，虽然有痛苦，但我们的灵几时转向主，在我们里面那个灵，就从我们里面出来，进到我们的思路、思路、心志里，我们全人就自由、释放。

哪里有自由，哪里就有荣耀

我们的心一转向主，帕子就除去了，我们的脸就是没有帕子的脸，能与主面对面，看见主的荣耀。主就是那灵，灵就是自由，自由就是荣耀。荣耀乃是神的显出。我们怎样能知道是荣耀呢？就像自由一样；当我们觉得释放，觉得轻快，觉得舒爽，那就是自由。当我们觉得高尚，觉得尊贵，觉得高超，那就是荣耀。有些圣徒去看电影时，里面有感觉不要去；但他不听，勉强的去了。到了电影院门口，他不安的东张西望，要看有没有弟兄姊妹，然后快速的跑进去。你想，他看完电影回家，是不是会觉得他这个基督徒，好像低了五尺，站不起来，觉得自己很卑下。到了聚会时，他定规举不起头，提不起灵来。这是什么感觉？是荣耀么？不，这是荣耀对面的感觉。

若是你要去看电影，里面有感觉不妥，你就说，“主啊，我爱你，我要讨你喜悦。”阿利路亚，你不看了。你这个基督徒就超脱了；到了聚会中，你里面定规高昂。那个高

Him, “O Lord, I give this to You.” Again and again, he allows the Spirit to be free in this way. We should never say that we can sing praises to the Lord only when we do not have any difficulty or burden. Freedom depends upon the Spirit's being able to spread out of us. The Spirit is in us, and in order for Him to spread out of us, our heart must be open. We should not be afraid of burdens and difficulties. When the burdens and difficulties come, we must turn our heart to the Lord. Regardless of what the environments may be, what troublesome matters there are, what the desires of our heart are, what decisions or determinations there are to be made, our heart must be open to the Lord. This is the secret.

In John 3:8, the Holy Spirit is likened to the wind, and everyone who is born of the Spirit is likened to the blowing wind. Once we open the windows, the wind comes into the house and fills it. Similarly, once our heart opens, the Spirit comes out and enters into our mind, emotion, and will. The Spirit is freedom, and where the Spirit is, there is freedom. Once the Spirit gets into our mind, emotion, and will, we are released, transcendent, and free. Outwardly the environment does not change, and we still have difficulties upon us. Yet our heart within us is full of freedom. There are many burdens upon us, yet our heart is released. This freedom, this release, is the Spirit. We all have had this kind of experience. We have difficulties, burdens, problems, and pains, yet whenever our heart turns to the Lord, the Spirit within us comes out and enters into our emotion, mind, and will, causing our entire being to be free and released.

WHEREVER THERE IS FREEDOM, THERE BEING GLORY

Whenever our heart turns to the Lord, the veil is taken away. Then we with unveiled face are able to meet the Lord face to face and behold His glory. The Lord is the Spirit, the Spirit is freedom, and freedom is glory, which is God expressed. How do we know that we are experiencing glory? It is the same as freedom. Whenever we feel released, comfortable, and easy, that is freedom. Whenever we feel noble, honorable, and transcendent, that is glory. When the saints are going to a movie, they have a feeling within them that they should not go. However, some of them struggle within, do not obey, and still go. Then when they arrive at the theater, they have no peace, so they look around to see if there are any other brothers or sisters there. Then they quickly go into the theater. When they go home after the movie, they feel that they are so low and cannot stand upright. When they come to the meeting, they surely will not lift up their heads. Their spirits will not be able to rise up. What kind of feeling is this? Is this glory? It is not. In fact, this kind of feeling is the opposite of glory.

Suppose you want to go to the movies, but because you do not have peace within, you say to the Lord, “O Lord, I love You. I want to please You.” Then after saying this, you do not go. As a result, you will be a transcendent Christian, and when you go to the meeting,

昂一点也不是骄傲，而是里面觉得光明、高超，有主的同在，有主的美丽和喜乐；这就叫作荣耀。一种没有法子形容的景象，却是明亮、光荣，叫人觉得舒服的，那就叫作荣耀。灵在哪里，哪里就有自由；哪里有自由，哪里就有荣耀。

一个正常的基督徒，不要说看电影，即使在家里发了一个小脾气，在路上看见圣徒，就会觉得畏缩，不敢和他见面。为什么？因为里面觉得卑下，觉得有亏，无法释怀。若是他在家得胜，让主有地位，他走在路上，远远看见圣徒，就会立即趋前打招呼。别人也能看出他满脸光彩，好像摩西的面透出荣光来。那就是面对面看见主的荣耀。

从荣耀到荣耀， 变成主的形状

林后三章十八节说，“好像从镜子里返照。”我们这个面孔，若是有一条帕子盖上去，我们和屋内的电光就有间隔，有遮蔽了；等我们把这个帕子拿去，我们的面孔和电光就面对面，就能看见那个电光；这就好像从镜子里返照。灵在我们里面，我们就有自由，就敞着脸，面对面朝着主，主的荣光照在我们脸上，我们就如同镜子返照祂的荣光。这是没法装假的。比方我们碰着一位弟兄，他脸上有神的荣光，有神的荣耀，我们就立刻会感觉神的同在，神显出来了。

许多时候我们碰到一位圣徒，我们里面叹息难过，他虽然是个圣徒，却是个倒下去，在地上爬不起来，不能动的圣徒。有时，我们碰到一位圣徒，我们里面低头敬拜，这里有一人，站得起来，升得上去，是顶天立地、能主动、能争战的；我们觉得这个人有荣耀，从他的面孔上有神的荣光。这就是荣耀。这个荣耀从哪里来？从自由来。自由是什么？就是灵。灵是什么？就是主。主、灵、自由、荣耀，四者乃是一。

我们的心转向主，帕子就除去，全人就得以自由，好像从镜子里返照，末了，就看见主的荣耀；从这个荣耀到终极的荣耀，我们这人就变成主的形状。这时，这个形状就

you will be soaring inside. This is not pride; it is a bright, shining, and transcendent feeling that comes from having the presence of the Lord and the beauty and joy of the Lord. This is glory. Such an experience cannot be described. It is clear, shining, and glorious, and it causes you to feel comfortable. This is the experience of glory. Where the Spirit is, there is freedom, and where there is freedom, there is glory.

Even if he does not go to the movies, if a normal Christian loses his temper a little at home, when he sees the saints, he will feel cowardly and will be afraid of seeing their faces. Why is this? It is because he feels low and lacking within. He is not released. However, if he overcomes at home and allows the Lord to have the ground, when he sees a saint in the distance, he will immediately catch up with him and greet him. In addition, others will see that his face is shining just like Moses' face shone with glory. Such a condition is the result of seeing the glory of the Lord face to face.

BEING TRANSFORMED INTO THE IMAGE OF THE LORD FROM GLORY TO GLORY

Second Corinthians 3:18 also includes the phrase reflecting like a mirror. If we have our face covered with a veil, there will be a barrier between the light and us. It is not until we have the veil taken away that our face and the light can be face to face. Then we can see the light. This is like the reflecting of a mirror. Because the Spirit is in us, we have freedom, our face is unveiled to the Lord, and we are face to face with Him. His glory shines upon our face, and we reflect His glory like a mirror. We cannot pretend to do this. Only when we meet a brother who has God's shining and glory on his face, will we immediately feel God's presence and sense that God is being expressed.

Many times when we meet one of the saints, we groan within and are sad. Although this one is a believer, he seems to have fallen down to the ground. He is unable to get up and cannot move. On the other hand, sometimes when we meet one of the saints, we bow down and worship the Lord, realizing that this is a man who is ascendant and standing upright. He is a man who is standing on the ground and reaching to the heavens. He is active and is able to fight. We sense that this man has glory—the glory of God is on his face. This is glory. Where does this glory come from? It comes from having freedom. What is freedom? Freedom is the Spirit. And who is the Spirit? The Spirit is the Lord. The four—the Lord, the Spirit, freedom, and glory—are actually one.

When our heart turns to the Lord, the veil is taken away. Then our entire being is set free, and we reflect like a mirror. Eventually, we see the glory of the Lord, and from this glory to the ultimate glory, we are being transformed into the image of the Lord. This very

是那个荣耀，人在我们身上就看见了主，看见主的形状。这个形状从哪里来？从荣耀来。换句话说，荣耀从自由来，自由从灵来，灵就是主自己。这个灵在哪里？就在我们灵里。主就是那灵，祂在我们灵里。当我们的心爱祂，向祂敞开，祂就出来；祂一出来就是灵，祂一动就是灵；主一活动就是灵。这个灵一出来，就是自由，进到我们的思路、心情、心志里，使我们全人里面都有灵，都有主的灵，都自由。这个自由就是荣耀，就是神的同在，就是神的显出；这叫我们觉得高尚、尊贵、光荣。这个就是荣耀，就是主的形状。

我们一天天爱主，一天天给主机会，主一天天的从我们里面出来，我们就一天天的长大，一天天的变化，最终变成主的形状。原来在我们里面的主，现在变出来的是主的形状；这个形状就是主自己。人在我们身上看见一种光景，说是主的形状也可以，说是荣耀也可以，说是自由、释放也可以，说是主或主的灵的同在也可以。因为这五个就是一个。主就是那灵，灵在哪里，哪里就有自由，有了自由就敞着脸，得以看见主的荣耀，从荣耀到荣耀，就变成主的形状。

主从我们里面活出来，我们就长大、成熟了。所以，我们的心要向主敞开，要让祂从我们的灵里出来，进到我们的思路、心情、心志里；祂一进到我们里面，我们就都自由，都有荣光而尊贵。这时，我们身上就有祂的形状；我们的思想像祂的思想，我们的爱好像祂的爱好，我们的主张像祂的主张，我们这些人就有祂的形状。

image is glory. People will be able to see the Lord, the image of the Lord, in us. Where does this image come from? It comes from glory, and this glory comes from freedom, freedom comes from the Spirit, and the Spirit is the Lord Himself. Where is this Spirit? This Spirit is in our spirit. The Lord is the Spirit, and He is in our spirit. When our heart loves Him and opens to Him, He comes out. And when He comes out, when He moves, He is the Spirit. Whenever the Lord moves and acts, He is the Spirit; and whenever the Spirit comes out and enters into our mind, emotion, and will, He is freedom. Then the Spirit of the Lord is in our entire being, and our entire being is set free. This freedom is glory, which is the presence of God and the expression of God. This makes us feel noble, honorable, and glorious. This is glory, and this is the image of the Lord.

If day by day we love the Lord and give Him the opportunities, day by day the Lord will spread out from within us. Then we will grow and be transformed day by day. Ultimately we will be transformed into the image of the Lord. Originally we had only the Lord within us, but through transformation we will have the image of the Lord within us. This image is the Lord Himself. People will realize that we have a certain condition. This condition is the image of the Lord. We can also call this a condition of having glory, freedom, release, the presence of the Lord, and the Lord's Spirit. These five things are actually one. The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. When we have freedom, our face is unveiled to see the glory of the Lord. Then, from glory to glory, we are transformed into the image of the Lord.

When the Lord lives out from within us, we grow and become mature. Therefore, we need to open our heart to the Lord and let Him spread out from our spirit into our mind, emotion, and will. Once He enters into these parts of us, we are free, we have glory, and we are honorable. At this time we have His image. When our mind is like His mind, our desires are like His desires, and our decisions are like His decisions, we will have His image.

基督徒生命成熟的路— 照着灵而行

林后三章十七至十八节，提到五件重要的事：一是主，二是灵，三是自由，四是荣耀，五是形状。主复活升天之后，就转到灵里，成了叫人活的灵。（林前十五 45。）主耶稣道成肉身，是转成肉体；死而复活，再转到灵里。基督徒常说，要爱主、敬拜主、顺服主、跟从主；这位主到底在哪里呢？林后三章给我们看见，主就是那灵；主乃是在灵里面。即使在主死而复活之前，约翰四章二十四节就告诉我们：“神是个灵，”人若要敬拜祂，不在耶路撒冷，也不在撒玛利亚，乃要在灵里。

主是那灵，在我们灵里

主是怎样的一位呢？主就是那灵。主在哪里？主在灵里。我们常有一个观念，以为主在天上。不错，主是在天上的主，但祂是个灵，是在灵里的；灵在哪里，祂也在哪里。祂乃是在灵里和人接触。我们常用电作比方，在我们生活中，电是不可少的；它一面在空中，一面在我们房间里，是我们能接触到的。许多尚未信主的朋友，常常问说，神在哪里？主在哪里？看得见，摸得着么？我们有经历的人都知道，神是灵，主就是灵，今天就在我们灵里，不仅离我们非常近，并且与我们调成一个。我们无论在什么地方，只要靠着主的宝血，奉主的名，都能碰着主这灵。

我们相信的时候，乃是信一位在天上的主；那时，我们把我们的灵向祂敞开。我们在深处，在灵里感觉祂的同在。这是每一个得救的人都能见证的。我们这样敞开心、敞开灵，向着这位在天上的主，我们里面就平安、妥贴、光明、舒坦，并且刚强、满足。每一个真实得救的人，都能作这样的见证，虽然他们是信一位在天上的主，但是当他们信的时候，这位主进到了他们里面。不仅信的时候如此，即使在他们信了以后，在他们基督徒的生活里，不知有多少次，他们觉得那位天上的主，摸着他们的深处，他们里面感觉平安、稳妥。

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— WALKING ACCORDING TO THE SPIRIT

Second Corinthians 3:17-18 mentions five important matters—the Lord, the Spirit, freedom, glory, and image. After the Lord resurrected and ascended, He became the life-giving Spirit (1 Cor. 15:45). The Lord Jesus' incarnation was His becoming flesh; His death and resurrection were His becoming the Spirit. Christians always speak of loving the Lord, worshiping the Lord, obeying the Lord, and following the Lord, but where is the Lord? Second Corinthians 3 shows us that the Lord is the Spirit and indicates that the Lord is in our spirit. Even before the Lord's death and resurrection, John 4:24 tells us that God is Spirit and that if man wants to worship Him, he must worship Him neither in Jerusalem nor Samaria but in his spirit.

THE LORD BEING THE SPIRIT IN OUR SPIRIT

What is the Lord? The Lord is the Spirit. Where is the Lord? The Lord is in our spirit. We may have the concept that the Lord is in heaven. Truly, the Lord is the Lord of heaven, but He is also the Spirit in our spirit. The Lord is wherever the Spirit is, and the way the Lord contacts man is in man's spirit. We can use electricity as an illustration. Electricity is essential for our daily living. On the one hand, electricity is in the air; on the other hand, it is in our room and we are able to contact it. Our unbelieving friends often ask, "Where is God? Where is the Lord? Can He be seen or touched?" Those who have experienced this know that God is Spirit, that the Lord is the Spirit, and that the Lord is in our spirit today. He is not only very near to us; He is even mingled with us as one. No matter where we are, by the Lord's precious blood and in His name, we can touch Him as the Spirit.

When we believe into the Lord, we believe into the Lord who is in heaven. At that time, we open our heart and our spirit to Him. Then we sense His presence in our spirit, in the depths of our being. This is the testimony of everyone who has been saved. As we open our heart and spirit to the Lord who is in heaven, we feel peaceful, proper, enlightened, comfortable, strengthened, and satisfied within. Every genuine believer can testify that although they believed into the Lord who is in heaven, at the moment they believed, the Lord entered into them. Moreover, they can testify that from the time that they first believed, many times throughout their Christian life they have sensed the Lord in heaven touch their inner being and cause them to feel peaceful and secure within.

基督徒的生活 乃是主在里面作一切

这给我们看见，主乃是在圣灵里，并且就在灵里接触我们。我们得救以后，所有属灵的生活，实在说，都是主在我们里面运行出来的。甚至我们在这里所说的，表面看是我们说的，实际上，却是在我们里面有一位，祂作我们的内容，充实我们，顶着我们说出来的。否则我们怎能越讲越有得讲，越讲越有主的同在。如果是出乎我们自己的，恐怕三、五次就讲完了。有的人说，基督教的教义太高，我们遵守不来，既要爱仇敌，还要人打右脸，连左脸也转过来由他打，（太五 39，）这谁能作得到？岂不知不是基督徒自己能作到，乃是那位住在他们里面的主，在每次的机会里，充实他们，顶替他们，把他们作到这个地步。

比如我们看电风扇的转动，转得又快又好。表面看是电风扇自己转，其实是里面有个电力顶着它转。基督徒真实的生活，就像这样，是主在里面顶出来的。认识属灵生命的慕安得烈曾说，什么叫作祷告呢，祷告就是住在我们里面的基督，祷告坐在宝座上的基督。这话实在说得透彻。一个真实的祷告，不仅是我们这个人在这里祷告，乃是主住在我们里面来祷告；是祂穿着我们祷告。好比我们穿着衣服在这里走动，人从外面看，是我们的衣服在动，实在是我们穿着衣服动。

基督徒的生活，都是主穿着我们作出来的。好的祷告，不仅是自己祷告，更是主的灵在我们里面，穿着我们这个人祷告。主的灵就是主自己。罗马八章说，我们不知道怎样祷告，是主这灵在我们里面，替我们祷告。（26。）同样的，我们不懂怎样爱人，不懂怎样孝敬父母，即使懂一点，也是非常有限。好像有时父母发脾气，我们就不满意父母；有时，父母对我们满意，我们就孝敬。这样的孝敬不是主在里面作出来的；主在里面作出来的，是无论父母待我们如何，我们都孝敬他们。这是我们自己作不出来的，必须是主的灵在我们里面推动出来。

THE CHRISTIAN LIFE BEING TO HAVE THE LORD AS EVERYTHING WITHIN

The fact that we can sense the Lord within us shows us that the Lord is the Spirit and that He contacts us in our spirit. After we are saved, everything of the spiritual life comes from the Lord's moving within us. Even now when I am speaking here, apparently I am the one speaking, but actually there is One who is speaking within me as my content, filling me and sustaining me to speak. Otherwise, how could it be that the more I speak, the more I have to speak, and the more I speak, the more I have the Lord's presence? If I speak from myself, then after I have given three to five messages, I will have nothing more to say. It is the same with the teachings concerning the Christian life. Some say that these teachings are too high and that they are too difficult to follow. They say, "Not only do we need to love our enemies, but as Matthew 5:39 says, we also need to turn our left cheek to those who slap us on our right cheek. Who is able to do this?" We must realize that no Christian is able to do this by himself but by the Lord who dwells within. He takes every opportunity to fill us, replace us, and work within us to enable us to live this way.

Consider, for example, the motion of an electric fan. It rotates quickly and smoothly. From the outside, it appears as if the electric fan is rotating by itself, but in actuality there is a motor within the fan that pushes the fan and causes it to rotate. The living of a genuine Christian is like this—it comes from the Lord's "pushing" within. Andrew Murray was a brother who knew the spiritual life. He once asked, "What is prayer?" He then said that prayer is the Christ who is indwelling us praying to the Christ who is sitting on the throne. This word is very clear and to the point. Genuine prayer involves not only the person who is praying but also the Lord who dwells within him. The Lord "puts us on" and prays from within us. If we are covered by some clothing, when we move around, although others may see the clothing moving, the fact is that we are the ones who are moving within the clothing.

The Christian life is the Lord putting us on and living out from within us. Proper prayer is not simply us praying but is the Spirit in us putting us on to pray. The Spirit is the Lord Himself. Romans 8 says that although we do not know how to pray, the Spirit within us prays for us (v. 26). Similarly, we do not know how to love people or how to obey our parents. Even if we do know how to do these things a little bit, our ability is very limited. When our parents lose their temper, we are unhappy with them, but when our parents are pleased with us, we honor them. This kind of honoring is not from the Lord within. What the Lord does from within us does not depend upon how our parents treat us. The Lord would still honor them from within us regardless of how they treat us. This is something that we cannot do from ourselves. We can do it only by the Spirit motivating us from within.

主的灵作能力，乃是无限的

我们都是主所创造的人，都有良善的成分，凭自己多少也能作出一点好，但那个好太有限，也太天然。我们的忍耐有限，温柔有限，谦卑、良善、饶恕都有限；然而，主从我们里面推动出来的，却是无限。我们自己所作的好，就如我们用自己的力量把电风扇打两下，转两下，电风扇也能转两下，但立刻电风扇就停下来了。若是电通进电风扇里，开关打开，电风扇就可以从早到晚，一直转，甚至转几天几夜，也不会停止。主从我们里面推动出来的，也是如此，都是无限的；这个推动，乃是主的灵在我们里面作能力。

主的灵在哪里，哪里就有自由

这个灵就是主自己，主今天不仅是主，并且是灵。因为祂是灵，所以能进到人里面；因为祂是灵，所以能不受限制，无间时刻的与人同在。因为祂是灵，所以无论在何时，在何地，祂都在我们里面。林后三章十七节说，这个灵在哪里，哪里就有自由。灵在我们里面，不行动则已，没有地位就罢，一行动一有地位，其结果就是自由。有了这自由，我们与主之间就是通的，就能彼此有交通。

我们这个人里面有灵，这个灵在我们里面一运行，一行动，我们里面就自由，就没有捆绑。这样的自由，使我们与主之间没有间隔，能面对面看见主。这时就是荣耀，因为主显出来了；荣耀就是主的显出。我们这样面对面看见主，主就向我们显出，那就是荣耀；所以荣耀也就是灵。主就是那灵，灵在我们里面行动，就是自由，使我们能看见主，看见那个荣耀。那灵给我们看见、经历的时候，就变作荣耀；这个荣耀在我们身上，就是主的形状。

自由、荣耀、形状， 三者都是圣灵

保罗在林后三章十七至十八节说，主的灵在哪里，哪里就有自由；这意思是，自由就是灵。他又说，当我们这样自由的时候，就能面对面看见主的荣耀；这样的看见主的荣耀，就使我们从荣耀到荣耀，变成主的形状。保罗说这乃是从主灵变成的。所以这给我们看见，自由也罢，荣耀也罢，形状

THE SPIRIT BEING OUR UNLIMITED STRENGTH

We were all created by the Lord with some good elements. Thus, by ourselves we can do good things. However, our goodness is very limited and natural. Our patience, meekness, humility, goodness, and forgiveness are all limited. On the contrary, what is motivated from within us by the Spirit is unlimited. The good that we do from ourselves can be likened to using our strength to rotate the blades of an electric fan. We can cause the fan to rotate for a while, but it will stop immediately afterward. However, if electricity is transmitted to the fan, once it is switched on, the electric fan will rotate from morning to evening, even for days without stopping. Similarly, there is no limit to the Lord's motivation in us. This motivation is the Spirit in us as our strength.

FREEDOM BEING WHERE THE SPIRIT OF THE LORD IS

The Spirit of the Lord is the Lord Himself. The Lord today is not only the Lord, but He is also the Spirit. Because He is the Spirit, He can enter into man; because He is the Spirit, He cannot be limited and can be with man all the time. Regardless of the time and place, He is always within us. Second Corinthians 3:17 says that where this Spirit is, there is freedom. The Spirit is in us, but He may not move in us or have the ground in us. Once we allow Him to move in us and have the ground in us, the issue will be freedom. When we have freedom, there is nothing between us and the Lord, and the Lord and we can fellowship with one another.

We have the Spirit in us, and when this Spirit operates and moves within us, we have freedom. We do not have any bondage. This freedom removes all barriers between us and the Lord and allows us to see Him face to face. Then the Lord is expressed and there is glory. Glory is the Lord expressed. When we see the Lord face to face, the Lord appears to us. This is glory. Glory is also the Spirit. The Lord is the Spirit, and the moving of the Spirit is freedom. This freedom enables us to see the Lord, the glory. When we see and experience the Spirit, the result is glory. Moreover, this glory within us is the Lord's image.

FREEDOM, GLORY, AND IMAGE ALL BEING THE HOLY SPIRIT

In 2 Corinthians 3:17-18 Paul says that where the Spirit of the Lord is, there is freedom. This means that freedom is the Spirit. He also says that when we are free in this way, we can see the glory of the Lord face to face and that when we see the glory of the Lord in this way, we are transformed into the Lord's image from glory to glory. Paul also says that we are transformed from the Lord Spirit. Therefore, this shows us

也罢，主也罢，灵也罢，五者乃是一，就是一位。主就是那个灵，灵也就是那个自由，灵也就是那个荣耀，灵也就是那个形状。这里的重点是，基督徒里面的自由，基督徒里面的荣耀，以及基督徒里面可显出来的形状，都是圣灵自己。

我们里面的自由是圣灵，我们身上显出来的荣耀是圣灵，我们身上所显出来主的形状也是圣灵；自由、荣耀和形状这三者，都是圣灵自己，而圣灵就是主。主就是那灵，主是在灵里面。这一个灵在我们里面，我们就有自由；这个灵显在我们身上，我们就有荣耀，并且有主的形状。基督徒常说，要活出主的形状，要有主的形像。什么是主的形状，什么是主的形像？就是主的灵。主的灵就是主的形像，主的灵就是主的形状。乃是当我们活在圣灵里的时候，主的形状就显在我们身上。

一个基督徒若是一直凭自己活着，这样的人，里面定规没有自由，身上必定没有荣耀，更不会有主的形状；因为主的灵在他里面没有地位。一个基督徒不活在主的灵里，他身上就没有自由，没有主的荣耀，没有主的形状。什么时候，人拒绝自己，否认自己，而活在圣灵里，就在那个时候，他里面是自由的，外面是荣耀的，主的形状就显在他身上。

拒绝自己，随从灵

我们要看见，基督徒的自由，基督徒的荣耀，基督徒显出来的形状，就是圣灵自己。我们一再说，主自己就是那灵，这个灵从我们里面活出来，在我们身上就是主的形状。所以，变作主的形状，意思是在我们生活的大小事上拒绝自己，随从灵而行。无论在我们的家庭生活，或教会生活中，我们与人的接触、来往，都要否认自己，拒绝自己，而活在灵里。这样，主的形状就会显在我们身上。我们如果天天如此，拒绝自己而随从圣灵，我们就会天天有变化，那个变化就是脱离自己，进入圣灵。

我们的自己是肉体，圣灵是主自己。什么时候我们凭自己活着，显出来的就是肉体；什么时候我们随从圣灵活着，我们显出来的就是主。主就是那灵，这个灵在我们里面就是自由，在我们身上就是荣耀，显在我们外面就是主的形状。我们越脱离自己活在灵里，我们就越变化成熟。在一

that these five items—freedom, glory, the Lord's image, the Lord, and the Spirit—are all one. The Lord is the Spirit, and the Spirit is freedom, glory, and the Lord's image. The freedom and glory within a Christian and the image expressed from a Christian are all the Holy Spirit Himself.

The freedom within us is the Holy Spirit, the glory expressed from within us is the Holy Spirit, and the image expressed out of us is also the Holy Spirit. This freedom, glory, and image are all the Holy Spirit Himself, and the Holy Spirit is the Lord. The Lord is the Spirit, and the Lord is in our spirit. When this Spirit is in us, we have freedom; when this Spirit is expressed from us, we have glory and the Lord's image. Christians often speak of having the Lord's image and likeness. What is the Lord's image, and what is the Lord's likeness? They are the Spirit. The Spirit is the Lord's likeness, and the Spirit is the Lord's image. Thus, when we live in the Holy Spirit, the Lord's image will be manifested from us.

If a Christian lives by himself all the time and does not live in the Spirit, he will not have freedom, glory, or the Lord's image, because the Spirit will have no ground in him. However, whenever a Christian rejects and denies himself and lives in the Spirit, inwardly he will have freedom. Outwardly he will have glory, and the Lord's image will be manifested from him.

REJECTING THE SELF AND FOLLOWING THE SPIRIT

We need to see that the freedom of a Christian, the glory of a Christian, and the image expressed by a Christian, are all the Holy Spirit Himself. To repeat, the Lord Himself is the Spirit, and when this Spirit lives out of us, the Lord's image is expressed from us. Therefore, to be transformed into the Lord's image means that in every matter in our daily living, whether big or small, we deny ourselves and walk according to the Spirit. In all of our family life, church life, and contact and interaction with others, we must deny and reject our self and live in the Spirit. Then the Lord's image will be expressed from us. If we live in this way every day, rejecting our self and walking according to the Holy Spirit, we will be transformed day by day. Transformation comes when we lay our self down and the Spirit enters into us more and more.

Our self is the flesh, and the Holy Spirit is the Lord Himself. Whenever we live by our self, the flesh is expressed, and whenever we live according to the Holy Spirit, the Lord is expressed. The Lord is the Spirit. This Spirit is the freedom and glory within us and the Lord's image that is expressed out of us. The more we lay our self down and live in the Spirit, the more we will be transformed unto maturity. If we do not live by the self but by

切事上，无论是我们认为对的、好的，或不对、不好的，无论是我们赞成、不赞成的，同意、不同意的，我们都在那里不凭自己而凭灵活着，这就是我们的变化。我们不管自己的看法，也不管别人的意见，只注意主的灵在我们里面的感觉，我们就是凭灵活着的人。我们不是凭靠自己的观察，或头脑的思想，乃是照着灵里深处的感觉，只顾到那感觉，我们就是弃绝己的人。

活在灵里， 让灵显出来

我们这样一天天的弃绝自己，而顾到灵里的感觉，随从灵而行，我们就天天变化；这会叫我们变化得像主，有主的形状。我们越有主的形状，就越成熟；我们越成熟，我们这个人的魂里就越有圣灵。这样变化的结果，就叫我们这个人的心思、情感、意志，也就是在我们的思想、爱好、主张里，满了灵，而有主的形状。这样，我们全人里面都是圣灵，我们就都成熟了。到这时，我们就像马太二十五章里所说那聪明的童女，不仅灯里有油，连器皿里也有油。

箴言二十章二十七节说，人的灵是耶和华的灯；灯就是我们的灵，器皿就是我们这个人，也就是我们的魂。到这时，不仅我们灵里有圣灵，连我们这个人，我们的魂里也满了圣灵，我们就完全变成主的形状，在生命里成熟，可以被提见主。要达到这样的境地，需要我们天天弃绝自己、否认自己，跟随灵而行，在一切事上把自己放在一边，让圣灵有地位。这就是出代价买油，在器皿里预备油。乃是这样的人，才能被提见主，也只有这样的人是成熟的；他们活在灵里，让灵显出来。

the Spirit in every matter—regardless of whether we believe that something is right or wrong, good or bad, and regardless of whether we agree or disagree with it—then we will be transformed. If we do not regard our own views or the views of others and only pay attention to the feeling of the Spirit within us, then we will be those who live according to the Spirit. If we do not trust our own observations or rely on our own thinking but follow the sense in our spirit and care only for that sense, then we will be those who have abandoned the self.

LIVING IN THE SPIRIT AND LETTING THE SPIRIT BE MANIFESTED

As we daily reject our self, care for the sense in our spirit, and walk according to the Spirit, we will be transformed day by day. This transformation will cause us to have the same image as the Lord. The more we have the Lord's image, the more we will become mature, and the more we become mature, the more we will have the Spirit in our soul. Transformation will cause our mind, emotion, and will, that is, our thoughts, preferences, and judgments, to be filled with the Spirit and to have the Lord's image. As a result, our whole being will be filled with the Holy Spirit, and we will become mature. When we become mature, we will be like the prudent virgins in Matthew 25 who not only have oil in their lamps but also have their vessels filled with oil.

Proverbs 20:27 says that the spirit of man is the lamp of Jehovah. Thus, the lamp in Matthew 25 refers to our spirit and the vessel to our person, that is, our soul. When we become mature, not only will we have the Holy Spirit in our spirit, but even our person, our soul, will be full of the Holy Spirit. We will be fully transformed into the Lord's image, we will be mature in life, and we will be ready to be raptured to meet the Lord. In order to reach this stage, we need to reject the self, deny the self, and walk according to the Spirit, putting the self aside in every matter and allowing the Holy Spirit to have the ground. This is to pay the price to buy oil, to prepare oil in our vessels. Only this kind of person—one who lives in the Spirit and allows the Spirit to be expressed—will be made mature and will be raptured to meet the Lord.

第十四篇

基督徒生命成熟的路— 经历金、银、 宝石的工作

林后三章十八节说，“我们众人既然敞着脸，得以看见主的荣光，好像从镜子里返照，就变成主的形状，荣上加荣，如同从主的灵变成的。”这里说变成主的形状，是如同从主灵变成的。启示录四章二至三节说，“有一位坐在宝座上；看那坐着的，好像碧玉和红宝石。”这里说坐在宝座上的主，祂显出来的样子好像碧玉和红宝石。二十一章十一节说，“城的光辉如同极贵的宝石，好像碧玉，明如水晶。”这是指荣耀说的。林前三章十二节说，“若有人用金、银、宝石、草木、禾秸，在这根基上建造。”这里的顺序，先是金，再是银，末后是宝石。

神使我们生命成熟的 两面工作

神在我们身上所作的，乃是使我们成熟的工作。神这个成熟的工作，开始于把祂自己的生命作到我们里面；从那时候起，神在我们身上一直继续不断的作工，就是要把祂的生命，从我们里面作出来。当祂把祂的生命从我们里面作出来时，就是我们成熟的时候。神把祂的生命放在我们里面，是祂与我们调和；当祂在我们里面不断的作工，把祂的生命从我们里面作出来时，那就是我们与祂调和。祂来和我们调和，是道成肉身的原则；我们在圣灵里与祂调和，乃是死而复活的原则。

道成肉身 与死而复活的原则

我们每一个得救的人身上，都有神第一面的工作，就是道成肉身的原则，也就是神自己进到我们里面的调和；现在我们得救时都已经有了。现在神在我们身上所作的，乃是第二面的工作，就是死而复活的原则，也就是要把我们

CHAPTER FOURTEEN

THE WAY FOR A CHRISTIAN TO MATURE IN LIFE— EXPERIENCING THE WORK OF GOLD, SILVER, AND PRECIOUS STONES

Second Corinthians 3:18 says, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” According to this verse we are being transformed into the same image as the Lord by the Lord Spirit. Revelation 4:2b-3a says, “Upon the throne there was One sitting; and He who was sitting was like a jasper stone and a sardius in appearance.” It says here that the Lord on the throne was like a jasper stone and a sardius in appearance. Revelation 21:11b says, “Her light was like a most precious stone, like a jasper stone, as clear as crystal.” This refers to glory. First Corinthians 3:12 says, “But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.” Gold is first, then silver, and lastly precious stones.

THE TWO ASPECTS OF GOD’S WORK FOR OUR MATURITY IN LIFE

God’s work in us is to make us mature in life. God begins His work of making us mature by working His life into us. From then on, God unceasingly works in us so that He can work His life out from within us. When He has worked His life out from within us, we will have reached maturity. When God puts His life into us, He is mingled with us. When He works His life out from within us, we are mingled with Him. When He comes to mingle with us, this is the principle of incarnation. When we mingle with Him in the Holy Spirit, this is the principle of death and resurrection.

THE PRINCIPLES OF INCARNATION AND DEATH AND RESURRECTION

Every person who has been saved experienced the first aspect of God’s work at the time that he was saved. The principle of incarnation is God’s entering into us and mingling with us. This is what transpired at the time when we were saved. What God is doing in us now is the second aspect of His work—the principle of death and resurrection. This

这人，作到、调到祂那位神里面。等到这第二面的工作完全作成时，我们就在祂的生命里成熟了；到那个时候，祂的形状就显在我们身上，我们就模成了祂的形状。当祂的形状显在我们身上时，自然的，祂的荣耀也显在我们身上。换言之，这个形状和荣耀实在就是一个。

圣灵从人里面扩展出来 就是荣耀

变成主的形状是主从我们里面显出来，而主从我们里面显出来乃是圣灵的工作。我们得救时，圣灵就进到我们灵里；从那时起，圣灵就要从我们灵里往外扩展，扩展到我们的全人的每一部分。这就是说，圣灵要从我们灵里扩展到我们的思想、情感、意志里。到那时，在我们的思想、爱好、主张里，就都有圣灵的成分，都有圣灵的工作；人碰着我们的时候，不管我们有什么思想，有什么爱好、选择、定规和主张，人都会感觉圣灵的味。这就是圣灵从我们里面扩展出来；这个扩展出来的圣灵，就是我们身上的荣耀。

我们若是这样让圣灵在我们里面扩展，人就会在我们身上感觉到一种荣耀，觉得我们这个人尊贵的，是不一样的。有时我们碰到一位圣徒，我们知道他是得救了，但这人的言语、行为、思想、心情，总让我们觉得好像很低下、很粗鄙。为什么呢？因为他没有让圣灵从他里面，扩展到他全人的各部分。然而有时，我们会碰着一种人，也许在世界上没有多少地位，但我们碰着他时，我们觉得这人尊贵、有荣耀，是个有分量的人，是个光明的人；虽然我们的学问可能比他高，可能比他有才干、有地位、有财富，但我们总觉得自己比他低下。这种感觉就证明他身上有神的荣耀。

这个荣耀，就是神的灵从他里面显出来了，所以人碰着他，就好像碰着主，人和他在一起，就觉得有主的同在。这就是这人身上有主的形状，他对我们讲的话，他所表示的意见，他的感觉，他的心情，都有主的样子，这是因为主从他里面显出来了。他所让人感觉到的荣耀和形状，就是圣灵显出来了，而圣灵就是主自己，所以主在他身上显出来就是这一个灵；到这时，他就是个成熟的人。

aspect causes us to be worked into God and mingled with God. When this second aspect is completed, we will be mature in His life. At that time we will express His image and be conformed to His image. When we express His image, spontaneously we also will express His glory. Image and glory are actually one.

GLORY BEING THE SPIRIT SPREADING OUT FROM WITHIN MAN

The result of being transformed into the Lord's image is that the Lord is expressed from within us. This is the work of the Spirit. At the time of our salvation, the Spirit entered into our spirit. From that time on, the Spirit desires to spread out from our spirit into every part of our being—our mind, emotion, and will. When the Spirit is able to do this, our mind, preferences, and opinions will have the element of the Spirit and will bear traces of the work of the Spirit. Then, whenever someone comes in contact with us, they will sense the flavor of the Spirit in all of our thoughts, preferences, choices, decisions, and opinions. This is because the Spirit has expanded and spread out from within us. The Spirit who has expanded and spread out from within us is our glory.

If we allow the Spirit to do this, others will sense glory with us. They will also feel that we are noble and different. Sometimes we may come in contact with a particular saint whom we know is saved but whose speaking, conduct, thoughts, and sentiments cause us to feel that he is a person who is base and dishonorable. Why is this? It is because he has not allowed the Spirit to spread out from within him to all the parts of his being. On the other hand, sometimes we may contact a saint who does not have a high status in the world but who gives us the sense that he is noble, honorable, weighty, and bright. Although we may be more educated, have more learning, be of a higher status in the world, and be more capable and wealthy than he, we have the sense that we are lower than he is. This sense proves that this person has the glory of God with him.

This glory is the Spirit of God being expressed from within him. Therefore, when people contact him, it is like they are contacting the Lord. When people are with him, they feel that they have the presence of the Lord. This is because this person has the Lord's image. His speaking, opinions, feelings, and moods all have the image of the Lord, because the Lord is being expressed from within him. The glory and image that we sense are the expression of the Spirit, and the Spirit is the Lord Himself (2 Cor. 3:17). Thus, the Lord as the Spirit is manifested from within him. This is a mature person.

金是指神的生命和性情

我们都知道神乃是在三个身位里，在我们身上工作。首先，祂是神；其次，祂是基督；第三，祂是圣灵。这三个身位实在就是一位神；父，子，灵，乃是一位神，是三一的神，其目的是要把祂自己作到我们里面，也要从我们里面把祂作出来。使徒保罗说，神建造的工作乃是用金、银和宝石作材料。金是指神的生命和性情，当我们得救时，神就进到我们里面，我们里面就有了神的生命和性情。这个生命和性情用象征的说法，就是金子；换句话说，在我们得救时，神的生命和性情，就像金子一样加到我们里面。

银是指基督的救赎

每一个蒙恩得救的人里面，都有神，都有神的生命和性情，这是无庸置疑的。也就是说，人一得救，三一神的成分，第一步工作，就作到人里面了；神那精金的成分已经在人里面。第二步，就是银的工作，乃是指基督的工作。“银”在圣经里是指救赎说的，基督救赎的工作，完全是十字架的工作。十字架有两面的意义，一面是叫我们脱开那些不当有的，另一面是把那些当初有而落下去的挽回过来。这是十字架救赎的两面原则。

十字架救赎的两面工作

神当初造我们时，所造给我们的，都是我们当有的。祂给我们造了心思，一个思考的能力；造了情感，一个爱的能力；造了意志，一个主张的能力；这一切都是神给我们造的，也是我们该有的。然而人堕落了，这一切当有的就落到一个不当的地位，并且因着落下去的缘故，还掺杂了许多污秽、罪恶和败坏。主耶稣十字架的救赎，就是要救我们脱离那些不该有的；另一面是要把我们该有的，正常的心思、情感、意志，都挽回过来。

总括来说，我们这个人神造的，我们所有的都是该有的；然而我们这个人堕落了，因着落下去，罪和世界就加到我们里面。主耶稣十字架的救赎，就是来除去我们身上的罪和世界，并且把我们这个人挽回过来，再归给神使用。这就是基督十字架救赎的原则，这也就是子神“银”的工作。

GOLD SIGNIFYING THE LIFE AND NATURE OF GOD

We all know that God works in us in three Persons. He is God, Christ, and the Holy Spirit. These three Persons—the Father, the Son, and the Spirit—are actually one God, the Triune God. The Triune God's purpose is to work Himself into us and also to work Himself out from within us. The apostle Paul said that in God's building, He uses gold, silver, and precious stones as the materials (1 Cor. 3:12). Gold refers to the life and nature of God. At the time we were saved, God entered into us, and we received God's life and nature. God's life and nature are typified by gold. In other words, when we were saved, God added His life and nature into our being as gold.

SILVER SIGNIFYING CHRIST'S REDEMPTION

There is no doubt that every person who has been saved has received God with His life and nature. This is to say, once a person is saved, he experiences the first step of God's work—the element of the Triune God is worked into him and he receives the golden element of God. The second step is the work of silver. This refers to the work of Christ. In the Bible silver refers to redemption, and Christ's redemptive work is the work of the cross. There is a twofold meaning to the cross. On the one hand, it rids us of what we should not have, and on the other hand, it recovers what we originally received that became degraded. These are the two aspects of Christ's redemptive work on the cross.

THE TWO ASPECTS OF CHRIST'S REDEMPTIVE WORK ON THE CROSS

When God first created us, He gave us everything that we would need. He created for us a mind with the ability to think, an emotion with the ability to love, and a will with the ability to make decisions. We need all of these things, so all of them were created for us by God. However, man fell and all of these items fell into an improper position. Moreover, because man continued to fall, man was mixed up with much uncleanness, sin, and corruption. The redemption of the cross of the Lord Jesus saves us from all the things that we do not need and also recovers the things that we do need, including a normal mind, emotion, and will.

In short, we were created by God with everything that we would need. However, we fell and because of this fall, sin and the world were added into us. The Lord Jesus' redemption on the cross takes away the sins and the world from within us and is recovering us so that we can be used by God. This is the principle of Christ's redemption on the cross. This is the work of silver, of God the Son.

我们得救时，神就在灵里进到我們里面，使我们里面有神那精金的成分。然后，借着基督救赎的工作，十字架天天在我们身上，除掉我们的罪和世界，并且挽回我们这个人。我们这样让十字架除掉罪恶，除掉世界，而挽回我们这个人归给神，这就是我们身上有“银”的工作，有基督那银的成分。在我们所有得救的人身上，都有这个银的成分；我们是一点一点，让十字架把我们身上的罪和世界除去，同时也让十字架把我们这个人挽回给神。

有的圣徒没有这十字架的经历，在他们里面只有金的成分，没有银的成分。比方一个人实在是得救、重生，有了神的生命在他里面，这人里面就有神那金的成分；然而这人毕竟是堕落过的人，有他的软弱，就是容易发脾气。有的人是堕落到麻将里，有的人是堕落到戏院，这个人却是堕落到脾气里，好像无论发生什么事，他都容易发脾气。无论是太太、儿女、亲友、同事，甚至弟兄姊妹，只要有一点不合他的意，他就发脾气；并且发起脾气，也不管神喜悦不喜悦，或神的旨意如何，就整个人落在脾气里。这样一个人，实在是得救，里面有神那金的成分，却没有基督那“银”的成分。我们只能说，他有神的生命，但还没有十字架那个救赎对付的工作；他里面有金的成分，但没有银的成分。

虽然他让十字架上的宝血，把他从神的定罪之下救出来；但他还没有让十字架救赎的能力，把他从脾气里挽回过来。同样的，有的人还没有让十字架，把他从电影院里救出来；有的人还没有让十字架，把他从他的嗜好里救出来。若说他们没有得救，那是冤枉他们；但他们虽然得救，却还留在嗜好里，留在脾气里。这说出他们里面有金，但他们身上没有银；他们里面有神的生命成分，但他们身上没有多少十字架的工作。

有些人从前是发脾气的，是有嗜好，有种种软弱的，但现在他们都让基督的十字架，把他们打掉了。基督的十字架，把他们从脾气、嗜好，从种种的邪恶里救回来归给神。十字架把他们身上那些不当有的脾气、嗜好、罪恶，都除掉了；同时，十字架也把他们这人当有的，挽回过来归给神。到这时，我们碰着他，就能见证说，这个人里面有金，这个人身上有银；在这人身上金、银都有了。

At the time we were saved, God entered into us as the Spirit; thus, we received the golden element of God. Then based upon Christ's redemptive work, every day the cross takes away the sins and the world from within in us and recovers us. When we allow the cross to take away the sins and the world and to recover us back to God in this way, we receive the work of silver and the silver element of Christ. All those who have been fully saved have this silver element. Bit by bit we are allowing the cross to take away the sins and the world from within us and at the same time to recover us back to God.

Some saints, however, do not have this experience of the cross. They have only the golden element; they do not have the silver element. For example, a person who is truly saved and regenerated has the life of God within him. Thus, he has the golden element of God. However, this person is fallen, and he has a weakness. His weakness is that he loses his temper easily. Some have fallen into playing mah-jongg, others have fallen into going to the movies, but this person has fallen into losing his temper. He loses his temper easily. If his wife, children, relatives, colleagues, or even the brothers and sisters displease him in the slightest bit, he loses his temper. He does not care whether this is pleasing to God or what God's will is—his entire person falls into his temper. Such a person is genuinely saved—he has God's golden element—but he does not have Christ's silver element. He has God's life, but he has not experienced the redeeming and dealing work of the cross. He has the golden element but not the silver element.

Although he has allowed the blood of the cross to save him from God's condemnation, he has not allowed the redemptive power of the cross to recover him from his temper. Likewise, some people have not allowed the cross to save them from movie theaters or from their addictions. It would not be fair to say that they have not been saved. However, although they have been saved, they remain in their temper or their addictions. This shows that they have gold in them but not silver. They have the life element of God in them but very little of the work of the cross.

There are some, however, who although they used to have quick tempers, addictions, and different kinds of weaknesses, they have all allowed the cross of Christ to deliver them from all these things. The cross of Christ has saved them from their temper, addictions, and various kinds of wickedness and brought them back to God. The cross has taken away the temper, addictions, and sins that they should not have. At the same time, the cross has also recovered the things that they should have and brought them back to God. Such ones have both gold and silver. Thus, when we come into contact with such persons, we can testify that they have both gold and silver.

宝石是指 圣灵组织的工作

一个人里面有神那金的性情，身上有基督那银的成分；这样，他就成熟了么？他身上金、银都有了，他成熟了么？没有。因为还要有“宝石”。宝石是什么工作呢？宝石乃是圣灵在人里面，那个组织的工作。一个圣徒身上，虽然有神那精金的成分，有基督那救赎之银的工作，却还不一定那么像主，有主的味道，有主的形像，这是因他缺少圣灵组织的工作。

一个得救的人，首先要有金的成分，其次要有银，第三要有宝石。“金”仅仅说出他是得救的人，里面有神的生命，却还可能留在他的私欲、邪恶、嗜好、脾气里，因为他身上没有十字架的工作，还没有银的成分。然而慢慢的，他脱离了从前那些私欲、邪恶、嗜好、脾气，他身上明显的有了十字架银的工作。现在，他身上金、银都有了，没有嗜好，也没有邪恶了，但他的思想还是他自己，他的发表还不能叫人闻到主的味道，他所主张的都不是出乎主的。这样一个人，他里面有神的生命，他身上有十字架对付的工作，但他的爱好、情感、主张、见地、思想里，却不叫人感觉主的同在。虽然他的主张并不邪恶，他也不贪恋世界，但他这人所表现出来的，却不叫人感觉主的同在；这就是因他身上，还没有圣灵组织的工作。

宝石不是创造出来的， 乃是组织成功的

宝石不是神原来创造的。研究化学的人都知道，宝石乃是源自一种深埋在地里的原料，经过火烧，经过高压，才变成的。我们这人原不是宝石，我们的思想不是宝石，我们的情感也不是宝石，我们的主张更不是宝石；无论我们原有的有多好、多高，其性质都不是宝石。乃是我们的心思、情感、意志，让圣灵在里面组织过，烧过，再配上外面环境压过，我们才能变成宝石。

比方，你有一个很好的思想，有一个很清洁的情感，也有一个很正确的意志，但这些都不是宝石。这些不过是你

PRECIOUS STONES SIGNIFYING THE CONSTITUTING WORK OF THE HOLY SPIRIT

Is a person mature if he has both the golden nature of God and the silver element of Christ? Is he mature if he has both gold and silver? No, he is not. He still needs precious stones. What kind of work do precious stones represent? Precious stones represent the constituting work of the Holy Spirit within us. A saint who has the golden element of God and the silver redemptive work of Christ does not necessarily resemble the Lord, having the Lord's flavor or the Lord's image. This is because he lacks the constituting work of the Holy Spirit.

First, a believer needs to have the golden element, then he needs the silver element, and third, he needs the precious stones. Gold indicates that he is saved and has the life of God within him. However, at this stage he still may remain in his lust, wickedness, addictions, and temper, because he has not yet received the work of the cross—the silver element. As he is gradually delivered from his lust, wickedness, addictions, and temper, the silver work of the cross will become apparent. Then he will have gold and silver and will no longer have his addictions and wickedness. However, at this stage he may still have his own thoughts and others may not be able to sense any flavor of the Lord in his speaking. Moreover, his opinions may not come from the Lord. Such a person has received the life of God and the dealing work of the cross, but his preferences, emotions, opinions, views, and thoughts do not cause others to sense the Lord's presence. Although his opinions are not wicked, and he does not aspire after the world, others cannot sense the Lord's presence in his expression. This is because he has not received the constituting work of the Holy Spirit.

PRECIOUS STONES NOT BEING CREATED BUT CONSTITUTED

Precious stones are not originally created by God. People who study chemistry know that precious stones come from materials buried deep in the ground that have undergone burning and high pressure. Similarly, we are not precious stones originally. Our thoughts are not precious stone, our emotions are not precious stone, and our opinions are all the more not precious stone. No matter how good or how lofty they are, their nature is not precious stone. Our mind, emotion, and will are transformed into precious stone by being constituted and burnt by the Holy Spirit and also being pressed by the outward situations.

For example, suppose that you have a very good mind, a very clean emotion, and also a very proper will. Even if this is the case, these things are not precious stones. They are

天然、原有的，其中没有主的成分，因为缺少圣灵的工作。必须圣灵进到你的心思里，进到你的情感里，进到你的意志里，让祂像火般把你烧过，并让环境在外面配合来对付你这个人；借着里面圣灵和外面环境的焚烧、对付、压迫、组织，结果就叫你的思想里有主的成分，叫你的情感、意志里有主的自己，这样，你的心思、情感、意志，就都成了宝石。

到这时，人碰到你，就会觉得你不仅里面有神的生命，身上有十字架的工作，并且你的思想、爱好、主张里有主自己；人一碰着你，就好像碰着主一样。以属灵的话来说，就是你身上有了宝石的光辉；你里面有金，身上有银，外面显出的光景是宝石。这意思是神、基督和圣灵，都从你里面作出来了。这就是启示录二十一章，那个新耶路撒冷所显出来的光景。新耶路撒冷显出来的光辉是碧玉，碧玉就是宝石，并且新耶路撒冷四围的城墙也都是碧玉，墙的根基是宝石。换句话说，新耶路撒冷乃是一座碧玉城，而碧玉就是神的形像。

启示录四章三节说，那位坐在宝座上的，好像碧玉和红宝石。这说出新耶路撒冷所显出来的形状，和神的形状一样，都是碧玉和宝石；宝石乃是圣灵组织成功的。所以这个宝石的形状，乃是圣灵组织出来的，也就是圣灵显出来了。这与林后三章完全相合；那里说，圣灵从我们里面显出来，就是光辉，就是形状，而这光辉、形状都是主自己。所以，启示录给我们看见，新耶路撒冷显出来的形状是碧玉和宝石，而那个碧玉和宝石的形状，就是那坐在宝座上之主的形状。

金、银、宝石的工作

我们怎样才能像主呢？怎样才能在我们身上有神的状态呢？头一步，就是要让神的生命，也就是让那灵进到我们的里面。这样，我们里面就有了金，再让十字架作在我们身上，把我们这个人从罪恶、世界、私欲、爱好里分别出来归给神。十字架把我们分别就够了么？不够，还要圣灵在我们的心思、情感、意志，我们全人里面，组织、焚烧，并配上外面环境压迫的工作，把主那个宝石般的形状，作

what you originally have in your natural being. They do not have the element of the Lord in them because they lack the work of the Holy Spirit. You have to let the Holy Spirit enter your mind, emotion, and will and allow Him to burn you like fire. You also have to allow the outward situations to coordinate together to deal with you. Through the burning, dealing, pressing, and constituting of the Holy Spirit inside and all the situations outside, your thoughts, emotions, and will receive the element of the Lord and even the Lord Himself. Eventually, this will cause your mind, emotion, and will to become precious stones.

At this point, when a person comes into contact with you, he will feel that you not only have the life of God and the work of the cross but also the Lord Himself in your mind, preferences, and opinions. As soon as a person comes into contact with you, he will feel as if he is coming into contact with the Lord. Spiritually, you will have the shining of the precious stones. Inwardly, you will have gold and silver, and outwardly, you will have the appearance of precious stones. This means that God, Christ, and the Holy Spirit within you will also have worked out of you. This matches the expression of the New Jerusalem in Revelation 21. The brightness of the New Jerusalem is jasper, and jasper is a precious stone. Moreover, the wall of the New Jerusalem is also jasper, and the foundations of the wall are precious stones. In other words, the New Jerusalem is a city of jasper, and jasper is God's expression.

Revelation 4:3 says that He who was sitting on the throne was like a jasper stone and a sardius. This shows that the appearance of the New Jerusalem is the same as that of God—both are jasper and precious stones. Precious stones are produced by the constituting work of the Holy Spirit. Therefore, the appearance of precious stones is also an issue of the constituting work of the Holy Spirit. This appearance is the expression of the Holy Spirit. This entirely echoes 2 Corinthians 3 which says that the expression of the Holy Spirit from within us is the shining and image, and this shining and image are the Lord Himself. Thus, we can see from Revelation that the appearance of the New Jerusalem is jasper and precious stones and that the appearance of jasper and precious stones is also the appearance of the Lord who is sitting on the throne.

THE WORK OF GOLD, SILVER, AND PRECIOUS STONES

How can we become like the Lord? How can we have the image of God? The first step is to let God's life, which is the Spirit, enter into us. In this way we will have gold in us. Then we need to let the cross work in us, separate us from sins, the world, lust, and our preferences. Is this separation by the cross sufficient? It is not. The Holy Spirit still needs to constitute us and burn within our mind, emotion, will, and entire inner being. Together with the pressing work of the outward environment, the work of the Holy Spirit will work the Lord's image as a precious stone into us. This transforms us into

到我们身上。换句话说，就是把我們作成寶石。到那時，神的工作在我們身上就完成了；到那時，我們就成熟了。

這裡有三一神，父、子、靈三步的工作。我們原來是神所造，為着盛裝神的，然而因着墮落，我們落到罪惡、世界裡。有一天，神來救贖我們，用祂兒子的寶血，把我們洗淨，並且把祂的生命、性情，祂那精金的成分，放在我們裡面，我們就重生、得救了。從那時候起，基督的十字架就在我們身上作分別的工作，要把我們從罪惡，從世界，從脾氣，從私欲裡，一再的分別出來，把我們放在神這一邊。然後，聖靈就在我們裡面焚燒，在我們裡面作組織的工作。因着我們是背叛、強項的，所以聖靈就配上外面的環境，二者里外夾攻，把我們這個人燒到一個地步，壓到一個地步，組織到一個地步，我們的心思、情感、意志裡，都有神光輝的形狀，都像寶石，也就是都像主。那個形狀和主榮耀的形狀一樣，這就變成了主的形狀，乃是从主靈變成的。

到這時，我們不僅有金，有銀，我們也有寶石；我們身上是光輝、尊貴的，人碰到我們的時候，就感覺主的同在。在我們身上有主的形狀，我們的說話、發表，都有主的味道；我們的思路、情感、主張、見地、選擇，也都叫人感覺主的味道。即使是不喜歡我們的人，深處也會對我們起敬，因為我們在主面前是有分量的，我們身上有聖靈的組織。這就是有寶石的光輝，也就是有主的形狀。

聖靈如何在我們裡面組織

聖靈如何在我們裡面組織、焚燒呢？我們每一個人都是主所愛的，也都是主所眷顧的；我們得救，有了主的生命，並且願意讓基督的十字架，作工在我們身上。這樣，我們就有了金，也有了銀；但這還不夠，我們都還需要寶石的經歷。我們乃是在成為寶石的过程；雖然燒得還不夠，壓得還不夠，組織得還不夠，但我們是在這個过程裡。我們裡面都有聖靈的运行，都有聖靈的組織。

比方我們討厭一個人，好像一看見他就不喜歡，就覺得厭煩，這是什麼？這就是聖靈在裡面工作的開始。千万不要錯誤的領會，以為不喜歡人是聖靈的工作；不，這意思是，我們不喜歡一個人，裡面會有感覺，這感覺就是聖靈在裡面的

precious stones. When that time comes, God will have completed His work in us, and we will be mature.

There are three steps to the work of the Triune God—the Father, Son, and Spirit. We were originally created by God to contain God. However, we fell into sins and the world. So one day God came to redeem us and cleanse us with the blood of His Son. Moreover, He put His life and nature, His golden element, into us. Thus, we were regenerated and saved. From then on Christ's cross has been carrying out its separating work in us so that we are separated time and time again from sins, the world, temper, and lust and are placed on God's side. Then the Holy Spirit burns within us and carries out a constituting work within us. Because we are rebellious and resistant, the Holy Spirit also uses the outward environment in coordination with His work within us to burn us, press us, and constitute us to the extent that our mind, emotion, and will all have the shining image of God and become like precious stones, that is, resemble the Lord. This image is the image of the glory of the Lord. This is what it means to be transformed into the image of the Lord, even as from the Lord Spirit.

By this time we will not only have gold and silver but also precious stones. We will be bright and honorable. When people come into contact with us, they will sense the Lord's presence. We will have the image of the Lord, and our speaking and expression will have the flavor of the Lord. Our thoughts, emotions, opinions, views, and choices will also have the Lord's flavor. Even those who do not like us will respect us from deep within because we will have weight before the Lord and will have been constituted with the Holy Spirit. We will have the brightness of precious stones, which is the image of the Lord.

HOW THE HOLY SPIRIT CONSTITUTES WITHIN US

How does the Holy Spirit constitute and burn within us? The Lord loves and cares for each one of us. We have all been saved and have the life of the Lord. We are also willing to let Christ's cross work within us. Thus, we have gold and also silver. But this is not enough. We all need to have the experience of the precious stones. We are now undergoing the process of becoming precious stones. Although we have not experienced sufficient burning, sufficient pressing, and sufficient constituting, we are in this process. The Holy Spirit is operating and constituting within all of us.

For example, suppose we dislike someone, and the mere sight of this person annoys us. At this point, the Holy Spirit will begin to work within us. If we dislike someone, the Holy Spirit will give us a sense within and cause us to feel that it is not right for us to dislike this person and that our dislike does not come from the Lord. The Holy Spirit will bother us,

运行。圣灵在我们里面运行，使我们觉得这是不对的，这不是出乎主的；圣灵乃是在里面顶我们，搅动我们，同时在里面组织我们，要把我们和祂织在一起。今天圣灵顶顶我们，明天搅搅我们，后天就运行运行，过几天就烧一烧；慢慢的，几个月后，我们的情感里，不再像从前那样讨厌那个人了，但还是不喜欢他，还留了一个尾巴。于是圣灵就兴起环境，左打我们一下，右压我们一下，或者叫我们生场病，或者叫我们碰到别的难处，总之，祂就在外面对付我们。有一天，我们里面莫名其妙的，不仅讨厌那个人的感觉没有了，碰到他时，也能感到亲切温和。再碰着他时，甚至能有好的交通了。这就是圣灵在我们身上组织的工作。

我们的情感、爱好，经过圣灵的焚烧，经过圣灵组织，也经过压，就有了主的味道。同样的，在我们的心思、想法、意志、主张里也是这样。许多时候，在我们的思想、看法里，没有圣灵，都是我们自己，都是人情、世故的看法。因此，圣灵就在我们里面感动我们，在我们里面顶一顶，转一转，搅一搅：“这是主的路么？这是主的真理么？这是主的办法么？”祂在里面问，在里面说话，我们若是不听，外面环境就来了，又打又压的来对付我们。至终，我们只有低头敬拜，我们的心思是受过击打的心思，我们的情感是受过折磨的情感，我们的主张是受过折服的主张。在我们这个人身上，就有主的形状，从我们心思、情感、意志里出来的，都像宝石，都是荣耀的，都是叫人感觉主同在的。这就是圣灵出来了，这就是主的形状。

启示录告诉我们，新耶路撒冷是一座金山，城内的街道是精金的，城墙是碧玉的。这和圣灵在我们身上的工作一样。我们得救时，里面有金，但外面还没有墙，还没有主的形状。圣灵就在我们身上进一步的作工，一点一点的，把我们的心思、情感、意志，作到一个地步，有主的形状；这时，我们身上就有围墙、有宝石、有荣耀。那就是主显现出来了，这个就是神自己；周围的宝石就是神的形像，是神显出来了，这个就叫作成熟。

stir within us, and at the same time will constitute us with Himself so that we will be knit together with Him. The Holy Spirit will bother us today, stir within us tomorrow, operate within us the day after, and burn within us a few days later. Then bit by bit, after a few months we will no longer dislike that person as much as we did before. However, we still may not like him—some feeling may still remain within us. Therefore, the Holy Spirit will raise up the environment. He will hit us on the left, press us on the right, and cause us to suffer from some illness or to encounter some other difficulty. The Holy Spirit will deal with us outwardly in this way. Then one day, without knowing why, our dislike for this person will disappear, and when we see him, we will even think that he is nice and gentle. Moreover, when we see him again at another time, we will even be able to have good fellowship with him. This is the constituting work of the Holy Spirit within us.

Having been burnt, constituted, and pressed by the Holy Spirit, our emotions and preferences, as well as our mind, thoughts, will, and opinions, will have the flavor of the Lord. Very often, our mind and thoughts do not have the Holy Spirit. They are simply our own thoughts, thoughts that are according to the ways of the world. Therefore, the Holy Spirit will touch us—bothering, turning, and stirring within us—and ask us, “Is this the Lord’s way? Is this the Lord’s truth? Is this the Lord’s method?” If we do not listen to these questions and this speaking inside of us, an outward environment will come to hit us, press us, and deal with us. Eventually, all we will be able to do will be to bow down before the Lord. Our mind will have been smitten, our emotion broken, and our will defeated. Now we will have the Lord’s image, and everything that comes from our mind, emotion, and will shall be like precious stones—being glorious and bearing the Lord’s presence. This will be the expression of the Holy Spirit and the image of the Lord.

Revelation tells us that the New Jerusalem is a golden mountain. The street of the city is pure gold, and the wall of the city is jasper. This depicts the work of the Holy Spirit within us. At the time of our salvation, we receive the gold inside of us but not the wall outside of us or the image of the Lord. Thus, the Holy Spirit will work in us further until bit by bit our mind, emotion, and will receive the Lord’s image. When we receive the Lord’s image, we will have the wall, precious stones, and glory. All these things are the expression of the Lord and are God Himself. The precious stones are the image of God, the manifestation of God. This is what it means to be mature.