

2341 活在神人调和中 实际的路

著者：李常受

ISBN: 986-166-001-1

◎简介

人对于神，常存有一种不平衡的想法。人以为神是崇高、伟大、遥不可及的，因此人只能俯伏下拜。但这观念是错误的。圣经清楚告诉我们，神造人以后，立即以生命树的形态将祂自己呈现给人；（创二 9；）这指明神不是要受人敬拜，乃是要给人接受，使祂自己与人调和为一，使人成为与神调和的神人。

圣经从始至终所启示的，就是调和这一奥秘；基督徒所该有的经历，也不在其外。调和是开启正常基督徒生活的钥匙；但是今天少有基督徒知道，神、人之间的最高关系，就是调和。因此，历代以来许多爱主信徒，因着没有活在神人调和的实际中，就落入追求属灵却一再失败的循环里。其实，正常并正确的基督徒生活，就是神人调和的生活。要经历调和，必须借着否认我们天然的心思、情感和意志，操练灵，随从内住的基督。当我们忘掉自己的刚强或软弱，定睛于属天的基督，就必定被祂追测不尽的丰富所充满，且在祂里面得以完美、齐全并完满。

The Practical Way to Live in the Mingling of God with Man

◎目录

- 第一章 罗马书中基督徒生活的八个阶段
- 第二章 如何实际的经历基督—
从基督得喂养并饮于基督
- 第三章 神与人的调和
- 第四章 否认天然的心思、情感和意志，
随从内住的基督
- 第五章 我们需要被基督充满

说明

本书系李常受弟兄于一九六三年二月十二至十七日，在美国加州瑞西达（Reseda）和洛杉矶的特会中所释放的信息整合。该次特会有六堂聚会，其中第三堂记录从缺。因此，本书只包含五章。

CONTENTS

- 1. The Eight Stages of the Christian Life in Romans
- 2. How to Experience Christ in a Practical Way—
Feeding on Christ and Drinking of Christ
- 3. The Mingling of God with Man
- 4. Denying the Natural Mind, Emotion, and Will
to Go Along with the Indwelling Christ
- 5. Our Need to Be Filled with Christ

PREFACE

This book is composed of messages given by Brother Witness Lee at a conference in Reseda and Los Angeles, California, February 12-17, 1963. The conference consisted of six meetings; however, no record exists for Message Three. Consequently, this book contains only five chapters. These messages have not been reviewed by the speaker.

第一章

罗马书中基督徒生活的 八个阶段

读经：罗马书三章九节，二十节，二十四节，五章十一至十二节，十九节，六章三至六节，七章十八节，八章二节，四至六节，二十八至二十九节，十二章二至五节。

在本章，我有负担说到保罗的罗马书。罗马书的读者相当熟知，这卷书启示了基督徒生活的各阶段。在圣经六十六卷书当中，这卷书给我们一幅基督徒生活从开始到成熟的清楚图画。我们若要作正常且健全的基督徒，就必须清楚知道，这卷书里向我们所启示基督徒生活的八个阶段。

第一阶段— 有罪并且在神的定罪之下

罗马书中基督徒生活的第一阶段，乃是一个有罪的人在神公义的审判之下定了死罪。（一 1～三 20。）我们都生在这个阶段中。我们成为基督徒以前，是有罪的人。身为这样的人，我们被公义的神定了死罪。我们是在这个阶段的时候成了基督徒。

第二阶段— 得称义并重生

在第二阶段，我们看见一个人借着基督的救赎得了称义，蒙神悦纳，并且现在因盼望神的荣耀而夸耀。（三 21～五 11。）原来，这人是在神的定罪之下。然而，如今不再有定罪，因为他借着基督的救赎得了称义。（三 24，参五 16。）结果，这人成了一个充满喜乐，并且因盼望神的荣耀而夸耀的人。（2。）在这个阶段，我们这些从前在神定罪之下的人，得蒙拯救、称义并重生。

CHAPTER ONE

THE EIGHT STAGES OF THE CHRISTIAN LIFE IN ROMANS

Scripture Reading: Rom. 3:9, 20, 24; 5:11-12, 19; 6:3-6; 7:18; 8:2, 4-6, 28-29; 12:2-5

In this chapter I am burdened to speak concerning Paul's Epistle to the Romans. Readers of the book of Romans know quite well that this book reveals the stages of the Christian life. Among the sixty-six books of the Bible, it is this book that gives us a clear picture of the Christian life from its beginning to its maturity. If we are going to be normal and sound Christians, we have to know clearly the eight stages of the Christian life that are revealed to us in this book.

THE FIRST STAGE— SINFUL AND UNDER GOD'S CONDEMNATION

The first stage of the Christian life in the book of Romans is that of a man who is sinful and is condemned to death under the righteous judgment of God (1:1—3:20). This is the stage into which we were all born. Before we became Christians, we were sinful persons. As such, we were condemned to death by the righteous God. It was while we were in this stage that we became Christians.

THE SECOND STAGE— BEING JUSTIFIED AND REGENERATED

In the second stage, we see a man who has been justified through the redemption of Christ, has been accepted by God, and is now boasting because of the hope of the glory of God (3:21—5:11). Originally, this man was under the condemnation of God. Now, however, there is no more condemnation because he has been justified through Christ's redemption (3:24; cf. 5:16). As a result, this man has become a person who is full of joy and boasts because of the hope of the glory of God (v. 2). In this stage, we who were once under God's condemnation are saved, justified, and regenerated.

第三阶段— 领悟我们在亚当里有罪与死

在见于罗马书中基督徒生活的第三阶段，我们看见一个得救并重生的人，领悟他原来生在亚当里，因此承受了罪与死。（五 12～21。）我们得了重生以后，或许很快就达到这个程度，领悟我们因为生在亚当里，所以是罪人，并且命定要死。有了这样的领悟，就是基督徒生活的第三阶段。

第四阶段— 领悟我们已浸入基督

罗马六章向我们陈明基督徒生活的第四阶段。当我们领悟我们在亚当里，因此有罪与死，我们也会领悟，我们已浸入基督。原来我们是在亚当里；如今我们是在基督里。我们生在亚当里，（参五 17，林前十五 22，）但我们已浸入基督。（罗六 3，加三 27。）在我们接受主耶稣作我们个人的救主并且受浸那天，我们就被放在基督里。在亚当里我们领受了罪与死，但在基督里我们得着义与生命。（罗五 17～18。）义与罪相对，生命与死相对。

我们基督徒不仅得了重生，也已经从亚当里迁到基督里。这迁移就像从一间房屋或建筑物迁到另一间。我们已经从亚当“迁移”到基督里。我们不再是在亚当里的人，乃是在基督里的人。旧人、旧性情、和旧生命已被钉在十字架上。（罗六 6，加二 20。）这些都被了结。

只要你是基督徒，迟早有一天圣灵会使你领悟这个荣耀的事实，就是在你受浸那天，你已从亚当里迁到基督里。我信当你看见这个荣耀的事实，你就会说，“阿利路亚！赞美主！如今我在基督里！”我们在基督里，是一个荣耀的事实。表面看来，我们是在洛杉矶或某个地方，但事实上我们是在基督里。基督不仅是我们的生命，祂也是我们的领域和范围。（罗八 1，弗一 3。）罪与死曾是我们所承受的，但如今我们在基督里，祂是我们的范围和我们的一切。

一九三二年主向我启示这荣耀且宝贵的事实时，我在神面前欣喜若狂。我不是鼓励你试着重复我的经历。然而，当你

THE THIRD STAGE— REALIZING THAT IN ADAM WE HAVE SIN AND DEATH

In the third stage of the Christian life as seen in Romans, we see a saved and regenerated person who realizes that he was originally born in Adam and has thus inherited sin and death (5:12-21). After we have been born again, we may, perhaps very quickly, come to the point where we realize that because we were born in Adam, we are sinners and are destined to die. Coming to this realization is the third stage of the Christian life.

THE FOURTH STAGE— REALIZING THAT WE HAVE BEEN BAPTIZED INTO CHRIST

The sixth chapter of Romans presents to us the fourth stage of the Christian life. When we realize that we are in Adam and therefore have sin and death, we also realize that we have been baptized into Christ. Originally, we were in Adam; now we are in Christ. We were born in Adam (cf. 5:17; 1 Cor. 15:22), but we have been baptized into Christ (Rom. 6:3; Gal. 3:27). On the day that we received the Lord Jesus as our personal Savior and were baptized, we were put into Christ. Whereas in Adam we received sin and death, in Christ we have righteousness and life (Rom. 5:17-18). Righteousness is versus sin, and life is versus death.

We as Christians have been not only regenerated but also transferred out of Adam into Christ. This transfer is similar to a transfer out of one house or building into another. We have “moved” out of Adam into Christ. We are no longer persons who are in Adam but persons who are in Christ. The old man, the old nature, and the old life have been crucified on the cross (Rom. 6:6; Gal. 2:20). They have been put to an end.

If you are a Christian, sooner or later there will come a day when the Holy Spirit will make you realize the glorious fact that you, on the day of your baptism, were transferred out of Adam into Christ. I believe that when you see this glorious fact, you will say, “Hallelujah! Praise the Lord! I am now in Christ!” Our being in Christ is a glorious fact. Apparently, we are in Los Angeles or some other location, but actually we are in Christ. Christ is not only our life; He is our realm and our sphere (Rom. 8:1; Eph. 1:3). Sin and death were once our inheritance, but now we are in Christ, who is our sphere and our everything.

When the Lord revealed this glorious and precious fact to me in 1932, I was beside myself before God. I do not encourage you to try to repeat my experience. However,

看见你如今在基督里这个荣耀的事实时，你就无法保持缄默，你会欣喜若狂。你会说，“阿利路亚！赞美主，如今我在基督里！”虽然“在基督里”这辞只是由几个字组成，在基督里这件事却不是小事。你若将这四个字框起来挂在墙上，那对你是有利的。阿利路亚！我们在基督里！何等的荣耀！

第五阶段— 想要在肉体里行善

虽然见于罗马六章的基督徒生活第四阶段是荣耀的阶段，但见于七章的第五阶段却是可悲的。在六章里我们宣告：“阿利路亚！”但在七章我们必须呼喊：“我是个苦恼的人！”（24。）在第五阶段，我们看见一个人挣扎奋斗想要行善，要遵守神的律法，并且要凭自己讨神喜悦。（18～19，21～22。）他这样作，因为如今他知道自己是在基督里。他多少会对自己说，“我是在基督里；因此，我必须行善。因为我如今在基督里，我就必须遵守律法。因为我在基督里，我就必须讨神喜悦。”虽然他在基督里是对的，但他如今必须行善的想法却是不对的。在基督里绝对是正确的，但要凭自己行善绝对是错误的。

你若领悟你在基督里这事实，你就会不住的欢乐。然而，你若定意凭自己行善，你就会很可怜。可怜的原因在于：当你想要行善时，其实你是在“逃离”基督。当然，实际上不可能逃离基督。但你若想要凭自己行善，你就是在经历上“逃离”基督。你若想要凭自己行善，你会发现在你里面并没有善。（18。）你必须领悟，你一无所是，不过是肉体；（18；）这肉体绝对作不出任何讨神喜悦的事。（参 8。）因此，你若想要凭自己行善，实际上你就是在自己里面生活并行事；这就是说，你会在肉体里，在基督以外生活并行事。因这缘故，我请求你们放弃任何行善的思想。

但是在此有个极大的试诱。当我们为着在基督里而欢乐的时候，仇敌常来狡诈的问我们是否在基督里。我们回答我们确实在基督里，他就常常挑战我们，说，“那你有没有行善？你若是在基督里，你就必须尽所能的讨神喜悦。你必须立志，定意讨神喜悦，并遵守祂的律法。”虽然我们常以为这样的想法是来自圣灵；但我们必须领悟，这想法一点不差

when you see the glorious fact that you are now in Christ, you will not be able to keep yourself silent. You will be beside yourself. You will say, “Hallelujah! Praise the Lord that I am now in Christ!” Although the phrase in Christ is composed of just two little words, the fact of being in Christ is not small. It would be good if you would frame these two words and hang them on your wall. Hallelujah! We are in Christ! What a glory!

THE FIFTH STAGE— TRYING TO DO GOOD IN THE FLESH

Although the fourth stage of the Christian life, seen in Romans 6, is a glorious one, the fifth stage, seen in chapter 7, is sorrowful. In chapter 6 we declare, “Hallelujah!” but in chapter 7 we must cry out, “Wretched man that I am!” (v. 24). In this fifth stage we see a man who strives and struggles to do good, to keep the law of God, and to please God by himself (vv. 18-19, 21-22). He does this because he now knows that he is in Christ. In a sense, he says to himself, “I am in Christ; therefore, I have to do good. Because I am now in Christ, I must keep the law. Because I am in Christ, I have to please God.” Although it is true that he is in Christ, his thought that he must now do good is false. It is absolutely right to be in Christ, but to do good by oneself is absolutely wrong.

If you realize the fact that you are in Christ, you will rejoice unceasingly. If, however, you make the decision to do good by yourself, you will be sorrowful. The reason for your sorrow will be that when you are trying to do good, you will in effect be “running away” from Christ. Of course, it is impossible to actually run away from Christ. But in experience, if you try to do good by yourself, you “run away” from Christ. If you try to do good by yourself, you will find that there is nothing good within you (v. 18). You must realize that you are nothing but flesh, which can never do anything to please God (cf. 8:8). If therefore you try to do good by yourself, you will actually be living and walking in yourself, which means that you will be living and walking in the flesh and apart from Christ. It is for this reason that I ask you to give up any thought of doing good.

Herein lies a great temptation. When we rejoice that we are in Christ, the enemy often comes and subtly asks us whether or not we are in Christ. When we answer that we are indeed in Christ, he often challenges us, asking, “But do you do good? If you are in Christ, you must do your best to please God. You must make up your mind and make a decision to please God and keep His law.” Although we may often think that such a thought is from the Holy Spirit, we must realize that it is nothing less than a temptation

是来自撒但的试诱和挑战。尤其当我们为着在基督里面而赞美并感谢祂的时候，这试诱就来临。这功课我们若学得好，我们会告诉撒但：“撒但，离开我，我不会随从你，我不可能行善。我是肉体，在我肉体之中，并没有善住着。因为在我里面并没有善，我不可能行任何善事。撒但，我被你愚弄得够久了；不要想再试诱我，离开我去吧！”

第六阶段— 照着那灵而行

我们若这样对仇敌说话，并且拒绝想要在肉体里行善，我们就会成为在我们灵里照着圣灵生活并行事的人。这就是我们在罗马八章一至十七节所看见的阶段。在这里我们看见一个人不知道善或恶，并且从行善、行恶中得了释放；他只知道跟从那住在他灵里的圣灵。（4，林前六 17。）

在伊甸园里有两棵树—生命树与善恶知识树。（创二 9。）第二棵树不但是恶的知识的树，也是善的知识的树。每当你想要行善时，你必须领悟，你是在接触善恶知识树。我们很清楚，恶与生命相对，但我们必须同样清楚，善也与生命相对。善恶知识树反对生命树；可能你从未有过这种想法。善与恶都是基督的仇敌。恶与基督相对；善也是如此。善不是基督，善与基督相对。主无意要我们凭自己行善；主所要我们作的不是行善，乃是跟从祂，就是照着在我们灵里的那灵行事。

在罗马七章我们看见一个想要在肉体里行善之人的图画；但在罗马八章我们看见一个在灵里照着那灵行事的人。然而，许多基督徒不知道行善与照着那灵而行的不同。行善是一回事；在那灵里行事完全是另一回事。但许多基督徒以为，行善与跟从圣灵和照着圣灵而行，意义是相同的。我们必须从行善中蒙拯救，而照着那灵行事。我得救以后，有好些年都是每早晨向主祷告，定意借着行善讨祂喜悦。然而，我虽然祷告并定意，却是作不到。到了晚上，我就必须到主面前向祂承认我的失败，并求祂用祂的宝血洁净我。我经历赦免和宝血的洁净以后，良心就有平安。次日早晨，我又再到主面前祷告：“主，为着这新的一天我赞

and a challenge from Satan himself. This temptation comes especially when we are in the midst of praising and thanking Christ that we are in Him. If we have learned this lesson well, we will tell Satan, “Get away from me, Satan. I will not go along with you. It is impossible for me to do good. I am flesh, and in my flesh nothing good dwells. Because there is nothing good in me, I cannot do any good thing. Satan, I have been fooled by you long enough; do not try to tempt me anymore. Get away from me!”

THE SIXTH STAGE— WALKING ACCORDING TO THE SPIRIT

If we address the enemy in this way and reject trying to do good in the flesh, we will be persons who live and walk according to the Holy Spirit in our spirit. This is the stage that we see in Romans 8:1-17. Here we see a person who does not know good or evil and who has been released from doing good and evil; he simply knows to follow the Holy Spirit, who indwells his human spirit (v. 4; 1 Cor. 6:17).

In the garden of Eden, there were two trees—the tree of life and the tree of the knowledge of good and evil (Gen. 2:9). The second tree is not only a tree of the knowledge of evil; it is also a tree of the knowledge of good. Whenever you are trying to do good, you have to realize you are contacting the tree of the knowledge of good and evil. We are clear that evil opposes life, but we must be equally clear that good also opposes life. The tree of life is opposed by the tree of the knowledge of good and evil. Perhaps this thought has never occurred to you. Both good and evil are the enemies of Christ. Evil is against Christ. The same is true for good. Good is not Christ; good is against Christ. The Lord has no intention that we do good by ourselves. What the Lord asks us to do is not to do good but to follow Him, that is, to walk according to the Spirit, who is in our spirit.

In Romans 7 we see a picture of a man who is trying to do good in his flesh, whereas in Romans 8 we see one who walks according to the Spirit in his human spirit. However, many Christians do not know the difference between doing good and walking according to the Spirit. Doing good is one thing; walking in the Spirit is entirely another. Yet many Christians think that doing good is synonymous with following the Holy Spirit and walking according to the Spirit. We must be delivered from doing good to walking according to the Spirit. For a number of years after I was saved, I prayed to the Lord every morning and made the decision to please Him by doing good. Yet despite my prayer and decisions, I simply could not make it. By the time evening came, I would have to go to the Lord to confess my failure and ask Him to cleanse me with His precious blood. When I experienced forgiveness and the cleansing of the precious blood, I would have peace in my conscience.

美你，我愿意有新的开始。主，帮助我行善。”换句话说，我每天都定意行善，但是我每天都失败。我年复一年都在这种情形里，那就是罗马七章所描述的情形。然后有一天，主开启我的眼睛，给我看见我不需要努力行善。祂使我领悟我在基督里，圣灵在我里面；因此我所该作的，就是单单跟从那灵。我领悟我不必再定意行善，我只须随从那灵。在我看见这事以后，我早晨的祷告就改了。我开始祷告说，“主，赞美你！不仅我在你里面，你的灵也在我里面。我没有什么可作，也不想作什么。我所该作的，就是单单享受并经历你。阿利路亚！”

我们需要借着说“阿利路亚”来赞美主。有时候青年人问我，我说完“阿利路亚”之后会作什么。撒但来试诱我时，我不作什么，只是赞美。除了说“阿利路亚”之外，我什么都不知道。我们得救不是要行善，我们得救是要赞美、荣耀、并感谢主。（帖前五16～18。）我们必须记得，我们在基督里面，基督的灵在我们里面。（罗八2，9。）一旦我们有这样的领悟，我们只须终日赞美主，并说，“阿利路亚！”除了赞美祂之外，没有什么留给我们作的。有一天我在聚会中说到这事，后来一位姊妹来找我，她说，“李弟兄，我非常喜乐今晚能听见这篇信息。你告诉我们该说‘阿利路亚’，我能领悟你的意思。但我回到家里，要面对我的丈夫，他是个非常强硬的人。你所说的非常好，但我在这个艰难的处境里该怎么办？”我回答她：“姊妹，你的丈夫越强硬，你越必须说，‘阿利路亚！’不要定意忍耐，不要想作什么。你越想忍耐，越无法忍耐。只要记住，每当你丈夫对你强硬时，你必须只说，‘赞美主！阿利路亚！’”这是我们所该作的。我们要说“阿利路亚”直到永远。

基督徒不是想要作什么事的人；基督徒是一直享受并经历基督的人。我们蒙主呼召，不是要行事讨祂喜悦。我们蒙召是要享受、经历、并有分于基督。绝不要想凭自己行善。只要记得你在基督里面，基督的灵在你里面。你若需要电，你不需要作什么，只需要打开开关。说“阿利路亚”就是打开开关、享受并经历基督的路。你若是想要凭自己作好，开关就会关上。总要记得赞美主，因为这是打开开关的路。这是作一个在基督里并照着那灵行事之得胜者的路。我们单单借着说“阿利路亚”，并照着那灵行事，就从罪、死、和辖制中得释放。

The next morning, I would go to the Lord again and pray, “Lord, I praise You for this new day. I wish to have a new start. Lord, help me to do good.” In other words, every day I made up my mind to do good, yet every day I would fail. Year after year I was in such a state—the state described in Romans 7. Then one day the Lord opened my eyes to show me that there was no need for me to try to do good. He caused me to realize that I was in Christ, that the Holy Spirit was within me, and that consequently all I had to do was simply follow the Spirit. I realized that I did not have to make any more decisions to be good; I only had to go along with the Spirit. After I saw this, my morning prayer changed. I began to pray, “Praise You, Lord! Not only am I in You, but Your Spirit is within me. There is nothing for me to do or to try to do. All I must do is simply enjoy and experience You. Hallelujah!”

We need to praise the Lord by saying Hallelujah. Sometimes the young people ask me what I do after I say Hallelujah. When Satan comes to tempt me, there is nothing for me to do but praise. I do not know anything except to say Hallelujah. We were not saved to do good; we were saved to praise, glorify, and thank the Lord (1 Thes. 5:16-18). We must remember that we are in Christ and that the Spirit of Christ is within us (Rom. 8:2, 9). Once we have such a realization, we must simply praise the Lord and say Hallelujah all day long. There is nothing left for us to do except praise Him. One day, when I spoke concerning this matter in a meeting, a sister came to me afterwards and said, “Brother Lee, I am very glad to have heard the message tonight. I realize what you mean when you tell us that we should say Hallelujah. But when I go back to my home, I will be met by my husband, who is a very hard man. What you say is very good, but what shall I do in my difficult situation?” I responded to her, “Sister, the harder your husband is, the more you have to say Hallelujah. Do not make up your mind to be patient. Do not try to do anything. The more you try to be patient, the more impatient you will be. Simply remember that whenever your husband is hard toward you, you must just say, ‘Praise the Lord. Hallelujah.’” This is all we must do. For eternity we will say Hallelujah.

A Christian is not someone who tries to do something; a Christian is a person who always enjoys and experiences Christ. We are not called by the Lord to do things to please Him. We are called to enjoy, experience, and participate in Christ. Never try to do good by yourself. Just remember that you are in Christ and that the Spirit of Christ is in you. If you need electricity, there is no need for you to do anything but turn the switch on. Saying Hallelujah is the way to switch on to enjoy and experience Christ. If you try to be good by yourself, the switch will be turned off. Always remember to praise the Lord, for this is the way to switch on. This is the way to be a victorious person who is in Christ and who walks according to the Spirit. We are set free from sin, death, and bondage simply by saying Hallelujah and walking according to the Spirit.

第七阶段— 万有为着我们的模成 互相效力

在罗马书里给我们看见基督徒生活的第七阶段，乃是主安排万有互相效力，叫我们得益处。这益处可视为我们的好处，就是我们模成神长子的形像。罗马八章二十八至二十九节说，“还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”借着使用“万有”——一切的环境、景况和人——为凭借，主将我们带进苦难的处境，在其中我们就能模成祂的形像。

罗马八章九节告诉我们，我们里面有基督的灵。然而，“万有”主要是在我们外面。我们可以用烹饪为例来说明这事。我们烹饪时常用锅子；我们在锅里放水，在锅外有火。锅里面有水，锅外面有火，食物就能煮熟。许多时候我们感觉主在我们里面作为那灵的同在，并觉得甜美。此外，我们也经常发觉自己处在类似火烧的环境和景况里。这些环境乃是神在祂的主宰里所安排的，要互相效力，叫我们得益处。这里所说到的益处，是我们模成基督的形像。主为丈夫安排妻子，或为父母安排儿女；妻子和儿女乃是为着丈夫和父母的模成而互相效力。历经四十年的基督徒生活，我注意到许多时候，一个似乎没有人能帮助的弟兄，娶了一位好像量身订作的宝贵妻子，好对付他。照着主主宰的安排，乖僻的妻子总是能对付乖僻的丈夫，并且互相效力，叫他得益处。一切都是神所主宰的，一切都在主手中。祂使万有互相效力，叫我们得益处，使我们模成基督的形像。因此，在第七阶段，我们看见一个人不但属灵，并且也带着基督的形像。在这个阶段的人身上，我们能看出基督的形像、荣耀、彰显和显出。

第八阶段— 活在基督的身体里

THE SEVENTH STAGE— ALL THINGS WORKING TOGETHER FOR OUR CONFORMATION

The seventh stage of the Christian life as shown to us in Romans is the Lord's arranging all things to work together for our good. This good can be considered to be our profit, which is our conformation to the image of the firstborn Son of God. Romans 8:28-29 says, "And we know that all things work together for good to those who love God, to those who are called according to His purpose. Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers." By using "all things"—all environments, circumstances, and persons—as instruments, the Lord brings us into a situation of suffering in which we can be conformed to His image.

In Romans 8:9 we are told that we have the Spirit of Christ within us. The "all things," however, are mainly outside of us. We can use the example of cooking to illustrate this. When we cook, we often use a pot. Within the pot, we put water; outside of the pot, there is fire. When we have the water within the pot and the fire outside of the pot, the food can be cooked. Many times we sense the Lord's presence within us as the Spirit and feel sweet. In addition, we frequently find ourselves in environments and circumstances that are akin to a burning fire. These environments are arranged by God in His sovereignty to work together for our good. The good spoken of here is our being conformed to the image of Christ. When the Lord arranges a wife for a husband or children for parents, the wife and the children work together for the husband's and parents' conformation. Throughout my forty years of Christian life, I have noticed that many times a brother whom it seems no one can help marries a precious wife who seems tailor-made to deal with him. According to the Lord's sovereign arrangement, a peculiar wife always will be able to deal with a peculiar husband and to work together for good for him. Everything is sovereign and everything is in the Lord's hand. He makes all things work together for our profit so that we will be conformed to the image of Christ. Hence, in the seventh stage we see a person who is not only spiritual but who also bears the image of Christ. In those who are in this stage, we will be able to recognize the image, glory, expression, and manifestation of Christ.

THE EIGHTH STAGE— LIVING IN THE BODY OF CHRIST

罗马书里基督徒生活末了的图画包含在第十二章里。这幅图画给我们看见一个得救、照着那灵而行的人，正被模成基督的形像，是基督身体的肢体，活在基督的身体里并实行身体生活。这样的人领悟他不是单个的人，乃是身体的肢体。

在这阶段，我们能看见日常的基督徒生活，就是在基督身体里的生活。我们基督徒无论作什么，都必须是作为基督身体的肢体而作。在这阶段，我们领悟我们不再是独立和个别的人；我们乃是基督身体上的肢体。我们从领悟这事开始，就绝不会独立或有个人主义，因为我们是身体上的肢体。我身体上的肢体是不可能独立的；我身体上的肢体若是独立，就会与身体分开并且死去。不但如此，这肢体会是恐怖又可怕的。人的手很美妙；然而，假定我的手与我的身体分开了，放在桌子上，这必定是可怕的情形。今天许多信徒都好像从人的身体上被分开的肢体——他们不但是死的，也是恐怖的。这是因为他们从基督的身体上分开。我们越作为基督身体上的肢体而活，我们对于其他的肢体就越可亲可爱。所以，在见于罗马书里基督徒生活末了的阶段，我们看见基督的身体，由所有活在身体里互相作肢体的得救之人所组成。这是基督徒生命的成熟。

在本章，我们说过见于罗马书中基督徒生活的八个阶段。在第一阶段，我们看见在神定罪之下有罪的人。第二阶段向我们陈明一个得救的人——一个借着基督的救赎得了称义的人。在第三阶段，我们看见一个得救的人，领悟他原来生在亚当里。照着第四阶段，我们看见这样的人如何领悟他在基督里这个事实。第五阶段向我们陈明一个受欺且受试诱，想要凭自己行善的人。在第六阶段，这人认识并领悟，没有什么留下给他去作，只要照着那灵而行。在第七阶段，这人从神主宰的手接受一切的环境和景况，为使他被模成基督的形像。在第八这末了的阶段，他领悟他是基督身体上的肢体；作为这样一个肢体，他绝不会是独立或单独的，乃是作为基督身体上的肢体而生活、行事为人、行动并工作。我们不再是世上的罪人，乃是基督身体上的肢体。既是如此，我们必须经历并享受基督，也必须作为基督的许多肢体，在祂的身体里行事为人、生活、行动并工作。

The last picture of the Christian life in the book of Romans is contained in chapter 12. This picture shows us one who is saved, walks according to the Spirit, is being conformed to the image of Christ, and is a member of the Body of Christ living in the Body of Christ and practicing the Body life. Such a one realizes that he is not an individual but a member of the Body.

In this stage we can see the daily Christian living, which is a living that is in the Body of Christ. Whatever we as Christians do, we must do as members of the Body of Christ. In this stage we realize that we are no longer independent and individual persons but are instead members of the Body of Christ. From the time we have this realization onward, we can never be independent or individualistic, because we are members of the Body. It is impossible for a member of my physical body to be independent. If a member of my physical body is independent, it is separate from the body and dies. Not only so, it becomes something that is dreadful and awful. The human hand is wonderful. Suppose, however, that my hand were separated from my body and put on a table. Surely this would be an awful situation. Today many believers are like separated members of a human body. They are not only dead; they are dreadful. This is because they are separated from the Body of Christ. The more we live as members in the Body of Christ, the more dear and beloved we are to the other members. Hence, in the last stage of the Christian life as seen in the book of Romans, we see the Body of Christ composed of all the saved ones who live in the Body mutually as members. This is the maturity of the Christian life.

In this chapter we have covered the eight stages of the Christian life as seen in the Epistle to the Romans. In the first stage we see a sinful person who is under the condemnation of God. The second stage presents to us a saved person—one who has been justified through the redemption of Christ. In the third stage we see a person who, as a saved one, realizes that originally he was born in Adam. According to the fourth stage, we see how such a person realizes the fact that he is in Christ. The fifth stage presents to us a person who is deceived and tempted to try to do good by himself. In the sixth stage this person comes to know and realize that there is nothing left for him to do but to walk according to the Spirit. In the seventh stage this person accepts all the environments and circumstances from the sovereign hand of God for him to be conformed to the image of Christ. In the eighth and final stage he realizes that he is a member of the Body of Christ and as such will never be independent or individualistic but will live, walk, act, and work as a member in the Body of Christ. We are no longer sinners in the world; we are members in the Body of Christ. As such, we must experience and enjoy Christ and walk, live, act, and work in the Body of Christ as His many members.

第二章

如何实际的经历基督— 从基督得喂养并饮于基督

读经：哥林多前书一章二十二至二十四节，歌罗西书一章十八至十九节，二章二至三节，九节，以弗所书三章八节，加拉太书一章十六节，二章二十节，四章十九节，以弗所书三章十七节，腓立比书一章二十至二十一节，哥林多前书二章十六节，马太福音十六章二十四至二十五节，罗马书十二章二节，约翰福音六章五十七节。

在前一章，我们交通到基督是我们的一切。我们还进一步学知，当我们领悟我们在基督里、基督在我们里面这个荣耀的事实，我们就自然而然成为正常的基督徒。在本章，我有负担更多交通到这位基督；祂在我们里面，我们也在祂里面。虽然我们知道基督是我们的生命和一切，但我们必须更专特的知道基督是谁，以及我们如何能实际的经历祂。

神格的丰满和 基督追测不尽的丰富

基督是神的具体化身。歌罗西二章九节说，“因为神格一切的丰满，都有形有体的居住在基督里面。”我们能以一种非常简单的方式来解释神格的丰满是什么。神是爱，所以爱是神格丰满里的一项。神也是光，所以光是神格丰满里的一项。再者，神是能力和生命，所以能力和生命是神格丰满里的项目。不但如此，因为神是圣和义，这些也是神格丰满里的项目。这丰满—神格的丰满—有形有体的居住在基督里面。所以，因着神的一切都在基督里，基督就是神的具体化身。没有基督，就不可能经历神；在基督以外，我们绝不能实际的接触神。神所有和所是的一切，都居住在基督里面。

不但如此，从歌罗西一章十八至十九节我们也得知，神的愿望、心意、和永远的计划就是要使基督在凡事上居首位，因为神的喜悦是要使祂一切的丰满都居住在基督里面。基督

CHAPTER TWO

HOW TO EXPERIENCE CHRIST IN A PRACTICAL WAY— FEEDING ON CHRIST AND DRINKING OF CHRIST

Scripture Reading: 1 Cor. 1:22-24; Col. 1:18-19; 2:2-3, 9; Eph. 3:8; Gal. 1:16; 2:20; 4:29; Eph. 3:17; Phil. 1:20-21; 1 Cor. 2:16; Matt. 16:24-25; Rom. 12:2; John 6:57

In the previous chapter, we fellowshiped concerning Christ being everything to us. Furthermore, we learned that when we realize the glorious fact that we are in Christ and Christ is in us, we will automatically be normal Christians. In this chapter, I feel burdened to fellowship more concerning this Christ who is in us and in whom we are. Although we know that Christ is life and everything to us, we have to know more particularly who Christ is and how we can experience Him practically.

THE FULLNESS OF THE GODHEAD AND THE UNSEARCHABLE RICHES OF CHRIST

Christ is the embodiment of God. Colossians 2:9 says, “For in Him dwells all the fullness of the Godhead bodily.” We can explain what the fullness of the Godhead is in a very simple way. God is love, so love is an item of the fullness of the Godhead. God is also light; thus, light is an item of the fullness of the Godhead. Moreover, God is power and life, so power and life are items of the fullness of the Godhead. Furthermore, because God is holiness and righteousness, these also are items of the fullness of the Godhead. This fullness—the fullness of the Godhead—dwells in Christ bodily. Hence, because everything of God is in Christ, Christ is the embodiment of God. It is impossible to experience God without Christ; outside of Christ, we can never contact God in a practical way. Everything that God has and is dwells in Christ.

Not only so, from Colossians 1:18-19 we also know that God’s desire, intention, and eternal plan is to give the first place to Christ in everything because God’s pleasure is to have all His fullness dwell in Christ. Christ must have the first place,

必须在凡事上居首位，居第一位。在神的心、心思、愿望、心意、和永远的计划里没有别的，只有基督自己。神将祂自己的一切都放在基督里，使基督在祂的定旨里作一切，并使祂居首位。这样一位基督必是过于我们所能想像的。因此，使徒保罗告诉我们，他所传扬的是“基督追测不尽的丰富”。（弗三 8。）基督的丰富是追测不尽的，就是没有止境的。我们就是在这位基督里面，祂也在我们里面。

认识并经历基督 作食物和饮料

虽然在道理上领会这样一位基督，并说到基督追测不尽的丰富，也许是容易的；但要实际的经历祂却很难。实际的说，我们经历过基督的什么方面？说基督有追测不尽的丰富是一回事；实际上经历这位基督完全是另一回事。我曾计算过圣经里关于基督有二百七十七个方面。我们需要在每一方面经历基督。但我们尤其需要经历基督作两件事——食物和饮料。

基督是生命的粮和活水。（约六 35，七 38。）在约翰六章五十七节主对祂的门徒说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”仅仅领悟基督是我们的食物，对我们来说是不够的；我们必须吃祂。我们不仅必须领悟祂是我们的活水；我们也必须喝祂。主在这节强调我们必须实际的吃祂。我经常想问年轻人：“今天你享受了多少基督？你从祂得喂养么？你饮于祂么？”我们不该说到基督是我们的食物和饮料，却没有每天实际的享受祂作食物和饮料。我发现许多人不知道如何从基督得喂养并饮于祂。他们知道基督是他们的食物和饮料，他们也知道他们在基督里，基督在他们里面。然而，他们既不知道如何从基督得喂养，也不知道如何饮于祂。他们知道这么多，但他们无法将他们所知道的付诸实行。我们需要知道如何在我们的日常生活中享受并经历基督。基督是我们的食物和饮料，我们必须知道如何吃喝祂。

神永远的愿望是要将祂自己与我们调和，使我们每一个人都成为神人。神的心意不仅仅要使我们成为属神的人，更要使我们成为神人——一个与神调和的人。我们能够简单

that is, the preeminence, in everything. In God's heart, mind, desire, intention, and eternal plan, there is nothing but Christ Himself. God put everything of Himself into Christ, made Christ everything in His purpose, and gave Him the first place. Such a Christ is surely beyond our imagination. Hence, the apostle Paul told us that what he preached was the “unsearchable riches of Christ” (Eph. 3:8). The riches of Christ are unsearchable; that is, they are endless. This is the Christ in whom we are and who is in us.

KNOWING AND EXPERIENCING CHRIST AS FOOD AND DRINK

Although it may be easy to understand such a Christ and to speak of the unsearchable riches of Christ doctrinally, it is difficult to experience Him in a practical way. Practically speaking, what aspects of Christ have we experienced? It is one thing to say that Christ is unsearchably rich; it is quite another to actually experience this Christ. I once counted two hundred seventy-seven aspects of Christ in the Bible. We need to experience Christ in each of these aspects. But in particular, we need to practically experience Christ as two things—food and drink.

Christ is the bread of life and the living water (John 6:35; 7:38). In John 6:57 the Lord said to His disciples, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.” It is not enough for us to simply realize that Christ is food to us; we have to eat Him. We must not only realize that He is the living water to us; we must drink Him. The Lord emphasizes in this verse that we must actually eat Him. Frequently, I want to ask the young people, “How much have you enjoyed Christ today? Did you feed on Him? Did you drink of Him?” We should not say that Christ is food and drink to us and yet not practically enjoy Him daily as such. I have found that many people do not know how to feed on Christ and drink of Him. They know that Christ is food and drink to them, and they know that they are in Christ and that Christ is in them. Nevertheless, they know neither how to feed on Christ nor how to drink of Him. They know so much, but they cannot bring their knowledge into practice. We need to know how to enjoy and experience Christ in our daily life. Christ is food and drink to us, and we must know how to eat and drink Him.

God's eternal desire is that He would mingle Himself with us to make each of us a God-man. God's intention is to make each of us not merely a man of God but a God-man—a man who is mingled with God. We can illustrate very simply how God can be mingled

的说明神如何能与我们调和。任何东西要与我们调和，就必须被我们吃下。我们吃某样东西，那样东西就与我们调和，并成为我们的元素和我们的一部分。一个典型的美国人长成后，也许重二百磅，高六呎多。这人变得这么高大，是借着多年吃美国的出产。他吃了美国的肉、水果和蔬菜，严格的说，他就是由美国食物所构成。因为这人吃了并消化了这食物，这食物就与他调和，并成了他的元素。

我们对于神之于我们的所是，有一种不平衡的想法。我们常以为神是崇高、伟大的，并且离我们很远。我们的想法是：我们必须在祂面前俯伏下拜。这是错误的观念。圣经清楚的告诉我们，神造了人以后，立即以生命树的形态将祂自己呈现给人。（创二 9。）神作为生命树临到人，不是要在外面受人敬拜，乃是要给人吃。有一天，神在人的形状里来到世上。（约一 1，14。）祂在地上时，一个妇人称祂为“主，大卫的子孙”。（太十五 22。）主回答她说，祂是“儿女的饼”。（26。）虽然妇人称祂为“主，大卫的子孙”，但祂表明自己是饼。在约翰福音里，基督是成为肉体的神；但祂告诉我们，祂是生命的粮给我们吃，是活水给我们喝。照着我们的观念，神是大能、荣耀、伟大的，并且离我们很远。然而，神的心意和愿望乃是要作食物，好使我们接受并吃祂。我们越吃祂，祂就越喜悦。上好的敬拜，真实的敬拜，并父所寻找的敬拜，就是我们享受神。（参四 14，23～24。）神永远的心意是要使祂自己作我们的食物，好使祂能让我们吃了并消化，因而与我们调和。神是在作我们真食物和真饮料的基督里。（西二 9。）神的一切都在基督里，基督就是那灵，（林后三 17，）如今那灵就在我们里面。

吃基督的结果

我们吃基督，祂作为那灵就进入我们里面，并以好些方式运行。

基督启示在我们里面

首先，那灵将基督启示在我们里面。加拉太一章十六节含有“将祂儿子启示在我里面”这句话。我们越被圣灵充满，就越感觉基督的同在。基督住在我们里面；但我们知道这事，是因为圣灵在我们里面。无线电波将讯息带来，

with us. In order for anything to be mingled with us, it has to be eaten by us. When we eat something, that thing mingles with us and becomes our element and a part of us. When a typical American man is fully grown, he may weigh two hundred pounds and stand over six feet tall. The way that this man becomes so big is by eating the produce of America over the course of many years. After eating the meats, fruits, and vegetables of America, he is, in a strict sense, a constitution of American food. Because this man has eaten and digested this food, it is mingled with him and has become his element.

We have an imbalanced idea of what God is to us. We frequently think that God is high, great, and far from us. Our idea is that we must bow down and prostrate ourselves before Him. This is a mistaken concept. The Scriptures tell us clearly that immediately after God created man, He presented Himself to man in the form of the tree of life (Gen. 2:9). God came to man as the tree of life not to be outwardly worshipped by man but to be eaten by man. One day God came to this world in the form of a man (John 1:1, 14). When He was on the earth, a woman addressed Him as “Lord, Son of David” (Matt. 15:22). The Lord responded by telling her that He was “the children’s bread” (v. 26). Although the woman called Him “Lord, Son of David,” He identified Himself as bread. In the Gospel of John, Christ is God incarnated. Yet He told us that He is the bread of life for us to eat and the living water for us to drink. According to our concept, God is mighty, glorious, great, and very far from us. However, God’s intention and desire is that He would be food that we would take and eat. The more we eat Him, the more pleased He will be. The best worship, the real worship, and the worship that the Father seeks is our enjoying God (cf. 4:14, 23-24). God’s eternal intention is to make Himself food to us so that He can be eaten and digested by us and thereby be mingled with us. God is in Christ (Col. 2:9), who is our true food and drink. Everything of God is in Christ, Christ is the Spirit (2 Cor. 3:17), and now the Spirit is in us.

THE RESULT OF EATING CHRIST

When we eat Christ, He as the Spirit comes into us and operates in a number of ways.

Christ Revealed in Us

First, the Spirit reveals Christ in us. Galatians 1:16 includes the phrase to reveal His Son in me. The more we are filled with the Holy Spirit, the more we will sense the presence of Christ. Christ dwells within us, but it is because the Holy Spirit is within us that we know this. Radio waves bring messages to us which we receive and play on

我们就在收音机上接收并播放讯息。只要我们有无线电波，我们就有讯息；因为无线电波包含了讯息，并将讯息带给我们。在这例子中，无线电波表征圣灵。随着圣灵就有基督的同在。只要我们有圣灵住在我们里面，我们里面就有基督的同在。因此，圣灵将基督启示给我们。我们的经历证实，每当我们被圣灵充满，我们就觉得基督的同在。不但如此，我们越被圣灵充满，就越感觉基督荣耀的同在。这是因为圣灵将基督启示在我们的灵里。

基督活在我们里面

第二，基督作为那灵活在我们里面。那灵住在我们里面，基督就活在我们里面，因为基督就是那灵。（林后三 17。）加拉太二章二十节告诉我们，基督在我们里面活着。这位基督活在我们里面作我们的生命，（西三 4，）使我们能凭祂活着。因为我们得了重生，我们就拥有两种不同的生命—天然的生命和基督自己作生命。既然基督是我们的生命，又活在我们里面，我们就必须天天凭基督活着，不凭天然的生命活着。

基督成形在我们里面

第三，那灵在我们里面作工，使基督成形在我们里面。在加拉太四章十九节保罗写道：“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”我们能以蛋为例，来领会“成形”这辞的意思。我们若将受精的蛋放在孵化器里，天天将蛋对着光举起并观察；一段时间后，我们会看见在蛋里有小鸡的形状。我们重生时，基督就作为种子进到我们里面；（彼前一 23；）现在祂需要成形在我们里面。基督已经启示在我们里面，现今活在我们里面，这样并不够；祂还必须成形在我们里面。基督成形在我们里面，意思就是祂成为我们全人的一切。当基督成形在我们里面，我们的全魂—心思、情感和意志—就满了基督。这就是为什么林前二章十六节说，我们有基督的心思；这是一个被基督充满，直到满了祂的心思，是一个有基督成形在其中的心思。许多时候我们只要根据一个人的想法，就能看出他的心思满了基督，并且基督占有他的心思。情感和意志也是一样。当基督占有人的情感，他所爱的就是基督所爱的。照样，一个有基督成形在他里面的人，无论拣选或决定什么，我们都能感觉他有基督的同在。

the radio. As long as we have the radio waves, we have the message, because the radio waves contain the message and bring it to us. The radio waves in this example signify the Holy Spirit. With the Holy Spirit there is the presence of Christ. As long as we have the Holy Spirit indwelling us, we have the presence of Christ within us. Hence, the Holy Spirit reveals Christ to us. Our experience confirms that whenever we are filled with the Holy Spirit, we feel Christ's presence. Not only so, the more we are filled with the Holy Spirit, the more we sense the glorious presence of Christ. This is because the Holy Spirit reveals Christ in our spirit.

Christ Living in Us

Second, Christ lives in us as the Spirit. When the Spirit indwells us, Christ lives in us, for Christ is the Spirit (2 Cor. 3:17). Galatians 2:20 tells us that Christ lives in us. This Christ lives in us to be our life (Col. 3:4) that we may live by Him. Because we are regenerated, we possess two different kinds of lives—the natural life and Christ Himself as life. Since Christ is life to us and lives within us, we must daily live by Christ and not by the natural life.

Christ Being Formed in Us

Third, the Spirit works within us so that Christ is formed in us. In Galatians 4:19 Paul writes, “My children, with whom I travail again in birth until Christ is formed in you.” We can use the example of an egg to understand what is meant by the word formed. If we place a fertilized egg in an incubator and observe the egg day by day by holding it up to the light, over a period of time we will see a chick form within the egg. At our regeneration, Christ came into us as a seed (1 Pet. 1:23). Now He needs to be formed within us. It is not enough that Christ has been revealed in us and now lives within us—He must be formed in us. For Christ to be formed in us means that He becomes everything to our entire being. When Christ is formed within us, our whole soul—mind, emotion, and will—is full of Christ. This is why 1 Corinthians 2:16 says that we have the mind of Christ. This is a mind that Christ fills until it is full of Him, a mind in which Christ is formed. Many times we can tell just by the way a person thinks that his mind is full of Christ and that Christ occupies his mind. It is the same with the emotion and the will. When Christ occupies the emotion of a person, whatever he loves is what Christ loves. Likewise, whatever a man who has Christ formed within him chooses or decides, we sense that with him is the presence of Christ.

基督安家在我们心里

基督成形在我们里面，与基督安家在我们心里息息相关。（参弗三 17。）我们的心是由我们魂的三部分—心思、情感、和意志，加上我们灵的一部分—良心，所组成。（太九 4，约十六 22，徒十一 23，来十 22。）基督安家在我们心里，意思就是基督占有我们心的所有部分。我们宣告我们在基督里是何等荣耀，基督在我们里面是何等甜美，这还不够；我们必须领悟基督要安家在我们心的每一部分里，这使祂有立场能占有我们全人。

让主有立场安家在我们心里，简单的路就是否认我们自己。在马太十六章二十四至二十五节主耶稣说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”否认己，意即丧失魂生命，就是丧失天然的生命。己、魂、天然的人和旧人，大体上是同义辞，都与老旧的生命、天然的生命有关。我们必须否认我们的魂生命；就是我们必须否认我们天然的心思、天然的情感、和天然的意志。我们若否认己，就是魂生命，并将之置于死地，我们就会让基督有地位来接管并据有我们的心思、情感和意志，因而安家在我们心里。那时，我们心的所有部分都会满了基督，并且我们会有基督的心思、情感和意志。否认心思、情感和意志的天然生命，并让基督占有我们这人所有的部分，就是凭基督活着，以基督为我们的生命，让基督活在我们里面，并且非常实际的以基督作一切。

说我们在基督里面，基督在我们里面，以及基督是我们的一切，是很容易的；但我们需要实际的经历这些事。当我们落在思考中，必须拒绝我们天然的心思。当我们喜爱某事或某人，必须放弃天然的情感，并否认己。当我们作选择时，必须否认己，并拒绝我们天然的意志。我们需要使基督在我们心的所有部分居首位。除非我们否认己，背十字架，并将我们天然的生命置于死地，否则我们就不能凭基督活着，并以祂为我们的生命。要实际的以基督为我们的生命，路就在于拒绝天然的心思、情感和意志。

我请求你们天天实行这事。你思考某件事的时候，要记得你是基督徒，有基督活在你里面。既是如此，你就必须

Christ Making His Home in Our Hearts

Christ being formed in us is very much related to Christ making His home in our hearts (Eph. 3:17). Our heart is a composition of the three parts of our soul—the mind, emotion, and will—plus one part of our spirit, the conscience (Matt. 9:4; John 16:22; Acts 11:23; Heb. 10:22). For Christ to make His home in our heart simply means that Christ occupies all the parts of our heart. It is not enough for us to declare how glorious it is that we are in Christ and how sweet it is that Christ is in us. We have to realize that Christ wants to make His home in every part of our heart; this will give Him the ground to occupy our whole being.

The simple way to give the Lord the ground to make His home in our hearts is to deny ourselves. In Matthew 16:24-25 the Lord Jesus says, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.” To deny the self means to lose the soul-life, that is, the natural life. The terms self, soul, natural man, and old man are, for the most part, synonymous in that they all relate to one thing—the old life, the natural life. We have to deny our soul-life; that is, we have to deny our natural mind, natural emotion, and natural will. If we deny the self, that is, the soul-life, and put it to death, we will give Christ the ground to take over and possess our mind, emotion, and will and thereby make His home in our heart. At that point, all the parts of our heart will be full of Christ, and we will have the mind, emotion, and will of Christ. To deny the natural life of the mind, emotion, and will and let Christ occupy all the parts of our being is to live by Christ, take Christ as our life, let Christ live in us, and take Christ as everything in a very practical way.

It is easy to say that we are in Christ, that Christ is in us, and that Christ is everything to us, but we need to experience these things in a practical way. When we are in the midst of thinking, we must reject our natural mind. When we love something or someone, we must give up the natural emotion and deny the self. When we make choices, we must deny the self and reject our natural will. In all the parts of our heart, we need to give Christ the first place. Unless we deny the self, bear the cross, and put our natural life to death, it will be impossible for us to live by Christ and take Him as our life. The way to take Christ as our life in a practical way is to reject the natural mind, emotion, and will.

I ask you to practice this matter day by day. When you think about a certain thing, remember that you are a Christian and have Christ living in you. As such, you must

否认己，并拒绝你天然的心思。你这样作，就会使你的心思降服于祂。你喜爱某物或某人时，要记得你有基督活在你里面，并要否认你的己，拒绝你天然的情感。这样作就是使你的情感降服于基督，并让祂占有你的情感。我们也必须照样对待天然的意志。我们必须拒绝我们的己，并让基督占有我们全人，因而让祂完全安家在我们心里。

基督是真实、活着且活跃的。这活跃的一位在你里面，等着要占有你全人。然而只有当你给祂机会，祂才能如此行。你若让祂有地位，祂就会接管并占有。结果，你就会时时刻刻经历祂作生命，祂会逐渐成形在你里面，你也会被模成基督的形像。

基督借着我们得显明， 以及我们活基督

当基督成形在我们里面，每逢我们思想、喜爱或定意时，我们会有基督的形像，并带着基督的彰显。这就是说，基督会自然而然借着我们显大，并且我们的生命、所是和所作，就会是基督的彰显、显现。（腓一 20～21。）过这种生活就是活基督。这就是基督徒的日常生活。

吃喝基督实际的路— 读主的话并在灵里祷告

基督徒的日常生活是实际经历基督的生活。如我们所看见的，享受基督作食物和饮料，对于每天实际的经历基督是很紧要的。然而，我们也许不知道如何吃喝基督。我们基督徒熟悉许多属灵名词，然而当我们被迫给这些名词下恰当的定义，并见证关于我们对这些名词的经历时，经常发现我们知道得很少。因此，虽然我们知道基督是我们的食物和饮料，但我们少有人知道如何享受祂作这些事物。我们需要实际的知道如何享受基督作食物和饮料。

我们乃是借着祷告喝基督，并借着接触祂的话吃祂。主就是那灵。（林后三 17。）接触那灵上好的路就是借着祷告。我们一祷告，就操练我们的灵；我们一操练我们的灵，我们的灵就接触圣灵。（约四 24，罗八 16，弗六 18。）我们越祷告，就越操练我们的灵，并用我们的灵接触那灵。

deny your self and reject your natural mind. By doing this, you yield your mind to Him. When you love something or someone, remember that you have Christ living in you, and deny your self, rejecting your natural emotion. To do this is to yield your emotion to Christ and let Him occupy it. We must do the same in regard to the natural will. We have to reject our self and let Christ occupy our entire being, thereby allowing Him to make His home in our hearts completely.

Christ is real, living, and active. This active One is in you, waiting to occupy your whole being. But He can do this only if you give Him the opportunity. If you give Him the ground, He will take it and occupy it. As a result, you will experience Him as life moment by moment, He will be gradually formed in you, and you will be conformed to the image of Christ.

Christ Being Manifested through Us, and Our Living Christ

When Christ is formed in us, whenever we think, love, or decide, we will have the image of Christ and bear the expression of Christ. This means that spontaneously Christ will be magnified through us, and our life, being, and doing will be an expression, a manifestation, of Christ (Phil. 1:20-21). To have this kind of living is to live Christ. This is the Christian daily living.

THE PRACTICAL WAY TO EAT AND DRINK CHRIST— READING THE WORD AND PRAYING IN THE SPIRIT

The Christian daily living is a living of experiencing Christ in a practical way. As we have seen, enjoying Christ as food and drink is vital to the practical experience of Christ in a daily way. However, we may not know how to eat and drink Christ. We as Christians are familiar with many spiritual terms. Yet when we are pressed to give exact definitions of these terms and to testify concerning our experience of them, we frequently realize that we know very little. Hence, although we know that Christ is food and drink to us, very few of us know how to enjoy Him as such. We need to know practically how to enjoy Christ as food and drink.

We drink Christ by praying, and we eat Him by contacting His word. The Lord is the Spirit (2 Cor. 3:17). The best way to contact the Spirit is by praying. When we pray, we exercise our spirit, and when we exercise our spirit, our spirit contacts the Holy Spirit (John 4:24; Rom. 8:16; Eph. 6:18). The more we pray, the more we exercise our spirit and contact the Spirit with our spirit. Since the Spirit is the living water (John 7:38-39),

既然那灵是活水，（约七 38 ~ 39，）我们祷告的时候，就是在喝活水。虽然喝基督主要的路是祷告，但我们无论何时操练我们的灵接触圣灵，就是在喝祂。

主不但是那灵，让我们借着祷告来喝；祂也是话，让我们来吃。（约一 1，启十九 13，约五 39 ~ 40。）每当我们用我们的灵接触话，我们就从基督得喂养。在约翰六章五十七节，主说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”门徒们听见这话，他们有许多人反应说，“这话甚难，谁能听呢？”（60。）当然他们想要明白，主如何能把祂的肉赐给他们，让他们吃祂。然后在六十三节主说，“赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”主告诉祂的门徒，要以祂自己作他们的食物，但祂不是指着祂肉身的肉说的。反之，赐人生命的乃是灵，主对他们所说的话，就是灵，就是生命。照着这些经文，接受基督的话就等于接受祂作我们的食物。主的话不仅要被接受到心思里，也要被接受到灵里。我们若只在心思里接受神的话，这话就仅仅是道理和教训。然而，我们若在我们的灵里接受话，话就会成为食物。（耶十五 16。）

我们若要享受基督作食物和饮料，就必须在我们的灵里接受话，并且祷告。我们在我们的灵里向主祷告，就是喝主作活水。我们用我们的灵接触话，就是以主作我们的食物而从祂得喂养。日复一日，我们必须学习如何借着接触话并在我们的灵里祷告，经历并享受基督。我们学得这事，就会经历主加力的大能，我们就可以凭这大能生活、思想、喜爱、拣选并行动。

我们每天早晨吃的早餐，就是在我们里面加强并加力的大能，借此我们能生活一整天。正如我们每天吃早餐，我们也必须每天早晨来到主面前吃喝祂。我们需要来到祂面前，接触祂的话，并在我们的灵里向祂祷告。我们越接触祂的话，越在我们的灵里向祂祷告，我们就越从祂得喂养并且饮于祂，而经历祂作我们的生命、活力和力量，借此我们就能过正常的基督徒生活。我们若借着读经祷告来吃喝祂，我们就会凭着基督思想，凭着基督喜爱，凭着基督定意，并过一个完全在基督里的生活。这样吃喝基督的生活，就是实际享受并经历基督作我们一切的生活。

at the very moment we are praying, we are drinking the living water. Although praying is the main way to drink Christ, we drink Him any time that we exercise our spirit to contact the Holy Spirit.

The Lord is not only the Spirit for us to drink by prayer; He is also the Word for us to eat (John 1:1; Rev. 19:13; John 5:39-40). Whenever we contact the Word with our spirit, we feed on the Lord. In John 6:57 the Lord says, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.” When the disciples heard this, many of them reacted, saying, “This word is hard; who can hear it?” (v. 60). Surely they were trying to understand how the Lord could give them His flesh so that He could be eaten by them. Then in verse 63 the Lord said, “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.” The Lord told His disciples to take Him as their food, but He was not referring to His physical flesh. Rather, it is the Spirit who gives life, and the words that He had spoken to them were spirit and life. According to these verses, taking Christ’s words is the same as taking Him as our food. The Lord’s words are to be taken not just in the mind but in the spirit. If we take the word of God only in the mind, it will be merely doctrine and teaching. However, if we take the word in our spirit, it will become food (Jer. 15:16).

If we are to enjoy Christ as food and drink, we have to take the word and pray in our spirit. When we pray to the Lord in our spirit, we drink the Lord as the living water. When we contact the word with our spirit, we feed on the Lord as our food. Day by day we have to learn how to experience and enjoy Christ by contacting the word and praying in our spirit. When we learn this, we will experience the Lord’s energizing power, by which we can live, think, love, choose, and act.

The breakfast that we eat every morning is the strengthening and energizing power within us by which we can live throughout the day. Just as we eat breakfast every morning, we have to come to the Lord every morning and eat and drink of Him. We need to come to Him to contact His word and to pray to Him in our spirit. The more we contact His word and pray to Him in our spirit, the more we will feed on Him and drink of Him and thus experience Him as our life, energy, and strength by which we can live as a normal Christian. If we eat and drink Him by reading and praying, we will think by Christ, love by Christ, decide by Christ, and have a life that is fully in Christ. Such a life of eating and drinking Christ is a life of enjoying and experiencing Christ as everything to us in a practical way.

第三章

神与人的调和

读经：利未记二章四节，哥林多前书六章十七节，罗马书八章四至六节，十六节。

有一个圣经里所启示的奥秘，是我们永远无法完全领略的。全本圣经从始至终向我们所启示的这一个奥秘，就是神与人的调和。在今天的基督徒当中，很少使用“调和”这辞，尤其是说到神与人的调和。我们用这辞，是采自利未记二章四节；这节说，“你若献炉中烤的物为素祭作供物，就要用细面，作成调油的无酵饼，或抹油的无酵薄饼。”在圣经里，油表征神的圣灵，细面表征人性——特别是基督的人性。因此，在利未记二章四节我们看见圣灵与人性的调和。这就是神与人的调和。

神与人之间的关系最高的一面，乃是调和的关系。事实上，神的心意和愿望就是要使祂自己与我们调和。然而，我们也许相当难以领悟这思想。照着天然的想法，神是神，人是人——祂是我们的创造者，我们是祂的造物。我们一直相信我们是神的造物，只能敬拜、事奉并敬畏祂。除非我们得着启示，否则我们可能从来没有神使祂自己与人调和的这个思想。圣经说到敬拜神是事实，但许多人照着他们天然的观念，在这事上已有成见。我们若仔细的读圣经，对于我们与神交通的性质，不带任何属人的观念或想法，我们就会领悟，神的心意乃在于我们与祂调和，远过于我们在外面敬拜祂。

吃与调和

在前一章，我们指出神造人以后，不是作为一位崇高、荣耀的神来临到人，要受人敬拜；乃是作生命树要给人吃。神的心意是要作食物给我们享用，这样的思想是天然的心思里所没有的。在我看见这幅图画 of 的启示以前，我的想法一直是：神是如此荣耀、崇高、伟大并圣别，我们人必须敬拜、事奉祂，至多爱祂。然而，神的心意主要不是祂要受人敬拜；祂的心意是要人以祂作食物。

CHAPTER THREE

THE MINGLING OF GOD WITH MAN

Scripture Reading: Lev. 2:4; 1 Cor. 6:17; Rom. 8:4-6, 16

There is a mystery revealed in the Scriptures that we can never comprehend fully. This mystery, which is revealed to us throughout the entire Bible, is the mingling of God with man. Among Christians today the term mingling, particularly as it relates to the mingling of God with man, is rarely used. This term was adopted by us from Leviticus 2:4, which says, “And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.” In the Scriptures oil signifies the Holy Spirit of God, and fine flour signifies the human nature—particularly that of Christ. Hence, in Leviticus 2:4 we see the mingling of the Holy Spirit with the human nature. This is the mingling of God with man.

The relationship between God and man in its highest aspect is one of mingling. Indeed, God’s intention and desire is to mingle Himself with us. However, this thought may be rather difficult for us to realize. According to our natural thought, God is God and man is man—He is our Creator and we are His creatures. We have always believed that we as God’s creatures could only worship, serve, and fear Him. Unless we have received revelation, we have perhaps never had the thought that God mingles Himself with man. While it is true that the Scriptures speak concerning the worship of God, many people are preoccupied with this matter according to their natural concept. If we read the Scriptures carefully without any human concepts or ideas about the nature of our fellowship with God, we will realize that God’s intention has much more to do with our being mingled with Him than it does with our outwardly worshipping Him.

EATING AND MINGLING

In the previous chapter, we pointed out that after God created man, He came to man not as the high and glorious God to be worshipped but as the tree of life to be eaten. In the natural mind the thought that God’s intention is to be partaken of by us as food does not exist. Before I saw this picture as a revelation, my thought had always been that God is so glorious, high, great, and holy, and we as men must worship, serve, and, at the very most, love Him. God’s intention, however, is not mainly that He would be worshipped by man; His intention is that man would take Him as food. The entire

全本圣经都说到这事。在圣经里，启示神与人之间关系的第一幅和末一幅图画都给我们看见，神要让我们有分于祂。在圣经里给我们看见神与人之间关系的第一幅图画，乃是神使祂自己成为便利的，作生命树使人有分于祂。（创二9。）圣经末了一幅图画也是一样——生命树长在流自宝座之生命水河的两旁。（启二二1～2。）这些图画给我们看见，神的心意是祂要与我们调和。正如食物借着我们的吃和消化而与我们调和；神要完成祂与我们调和的心意，就必须给我们吃。

这不是我的话；这是主耶稣自己的话。祂在约翰六章告诉我们，祂是从天上降下来生命的粮。（48，51。）在五十七节主告诉我们：“那吃我的人，也要因我活着。”在这节里，主耶稣着重的告诉我们，我们能吃祂。虽然主的话在这里的确有象征的意义，但是“吃”这字在意义上非常强烈且明确。因为主是粮，我们就必须吃祂并以祂为食物。不但如此，在四章和七章，主告诉我们，我们若渴了，可以到祂这里来喝祂作活水。（四14，七37。）照着约翰一章十二至十三节，信入主意思就是接受祂。约翰福音从头到末了，主一直告诉人要信入祂，就是接受祂。（八24，九35，参十25～26，十四1，十七20。）我们接受主，与我们接受食物和水的方式是相同的一借着吃喝。神在食物的形态里，所以祂能给人吃并消化，成为人的元素。

我有负担与你们分享这些事，因为全部神话语中的真理和奥秘，都以神与人的调和为中心。你若没有看见神与人的调和，你就很难领会圣经的奥秘。神就是爱，（约壹四16，）但我们如何能享受神的爱，并向别人表达这爱？唯一的路就是与神调和。没有与神调和，我们绝不能主观的享受神的爱，我们也绝不能与别人分享神的爱。神也是光。（一5。）我们享受神并让神的光照透我们的路，乃是借着与神调和。调和是开启神与我们之间关系之奥秘的钥匙。

神在基督里，基督就是那灵，那灵在我们里面作神与我们调和的工作。（西二9，林后三17，罗八11。）圣灵越在我们里面作工，我们就越与神调和。林前六章十七节说，“但与主联合的，便是与主成为一灵。”“一灵”这辞指明主作那灵与我们的灵调和。我们的灵已由神的灵所重生，（约三6，）现

Bible speaks of this. In the Scriptures both the first and last pictures that reveal the relationship between God and man show us that God is to be partaken of by us. The first picture in the Scriptures that shows us the relationship between God and man is that of God making Himself available as the tree of life to be partaken of by man (Gen. 2:9). The last picture in the Scriptures is the same—the tree of life growing on both sides of the river of water of life, which flows from the throne (Rev. 22:1-2). These pictures show us that God's intention is that He would be mingled with us. Just as our food is mingled with us through our eating and digesting it, in order for God to fulfill His intention of being mingled with us, He must be eaten by us.

This is not my word; it is the word of the Lord Jesus Himself. He tells us in John 6 that He is the bread of life which came down out of heaven (vv. 48, 51). In verse 57 the Lord tells us, “He who eats Me, he also shall live because of Me.” In this verse, the Lord Jesus tells us emphatically that we can eat Him. Although it is true that the Lord's word here bears some symbolic meaning, the word eat is very strong and definite in its meaning. Because the Lord is bread, we have to eat Him and take Him as food. Not only so, in chapters 4 and 7, the Lord tells us that if we are thirsty, we can come to Him and drink Him as the living water (4:14; 7:37). According to John 1:12-13, to believe into the Lord simply means to receive Him. Throughout the Gospel of John, the Lord constantly tells men to believe into, that is, to receive, Him (8:24; 9:35; cf. 10:25-26; 14:1; 17:20). We receive the Lord in the same way that we receive food and water—by eating and drinking. God is in the form of food so that He can be eaten and digested by man to become man's element.

I am burdened to share these things with you because the truth and mystery of the entire Word of God is centered on the mingling of God with man. If you do not see the mingling of God with man, it will be difficult for you to understand the mystery of the Scriptures. God is love (1 John 4:16), yet how can we enjoy God's love and express it to others? The only way is to be mingled with God. Without being mingled with God, we can never enjoy God's love in a subjective way, and we can never share God's love with others. God is also light (1:5). The way that we enjoy God and allow God's light to shine through us is by being mingled with God. Mingling is the key to unlocking the mystery of the relationship between God and us.

God is in Christ, Christ is the Spirit, and the Spirit is in us to do the work of mingling God with us (Col. 2:9; 2 Cor. 3:17; Rom. 8:11). The more the Holy Spirit works within us, the more we are mingled with God. First Corinthians 6:17 says, “But he who is joined to the Lord is one spirit.” The expression one spirit indicates the mingling of the Lord as the Spirit with our spirit. Our spirit has been regenerated by the Spirit of God (John

今这灵在我们里面，（林前六 19，）并且与我们的灵是一。（罗八 16。）这灵就是主的实化；主乃是借着复活成了赐生命的灵，（林前十五 45，林后三 17，）祂如今与我们的灵同在。（提后四 22。）在保罗的书信里常常提到这调和的灵，如在罗马八章四至六节。这是两个人位—神与我们—调和为一。

耶稣基督—神与人的调和

耶稣基督是神与人的调和。祂在这地上时，是神也是人—祂乃是神人。即使今天，祂仍然是真人，又是那位神。神无法与祂分开。一旦茶与水调和，无论水在哪里，茶也在哪里。茶怎样与水调和，神也照样在基督里与人性调和。无论基督在哪里，神也在哪里。行传七章里司提反的话证明，甚至主耶稣升到天上以后，祂仍然不仅是神，也是人：“我看见诸天开了，人子站在神的右边。”（56。）在诸天之上有一人，祂是神的具体化身。在基督生于伯利恒以前，神与人是分开的。然而，在成为肉体时，神与人在基督里联结为一。神不再仅仅是神—祂在基督里与人调和。基督徒信仰不同于犹太人信仰之处，就在这里。照着犹太人，神仅仅是神（伊罗欣）；但基督徒相信这位神不仅是神，也是神成为肉体来作人。我们和犹太人一样，相信神是创造者，是主。但我们和他们不同的是，我们相信耶稣基督是主。主神和主耶稣不是两位主，乃是一位主。主基督耶稣就是创造的神成为肉体与人调和。主耶稣基督是人，在祂升天之日被高举到天上，被神立为主。行传二章三十六节说，“所以，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”基督若仅仅是神，圣经里就不需要有这样一节经文了。然而，既然基督是神与人的调和，祂在祂的人性里就需要被立为主为基督。

我们说到基督是神与人的调和，并非含示产生第三种性质。成为肉体将神性带到人性里，使二者成为一个实体，但神性和人性在性质上都没有改变。没有改变；神性仍然是神性，人性仍然是人性。这由素祭里的油与细面调和所例证。油与面调和在一起，形成一个带着两种性质的实体。然而，每种性质仍维持有别且完整。油没有失去它的性质，面也没有改变它的性质。但油与面调和在一起，产生一个

3:6), who is now in us (1 Cor. 6:19) and is one with our spirit (Rom. 8:16). This is the realization of the Lord who became the life-giving Spirit through resurrection (1 Cor. 15:45; 2 Cor. 3:17) and who is now with our spirit (2 Tim. 4:22). This mingled spirit is often referred to in Paul's Epistles, as in Romans 8:4-6. This is the mingling of two persons—God and us—into one.

JESUS CHRIST—THE MINGLING OF GOD WITH MAN

Jesus Christ is the mingling of God with man. When He was on this earth, He was both man and God—He was the God-man. Even today, He is both a genuine man and the very God. God cannot be separated from Him. Once tea is mingled with water, wherever the water is, the tea is also. Just as tea is mingled with water, so also God is mingled with humanity in Christ. Wherever Christ is, God is as well. Stephen's word in Acts 7 proves that even after His ascension into heaven, the Lord Jesus is not only God but also a man: "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God" (v. 56). There is a man in the heavens who is the embodiment of God. Before Christ was born in Bethlehem, God and man were separate. At the incarnation, however, God and man were joined as one in Christ. God is no longer merely God—He in Christ is mingled with man. It is here that the belief of Christians differs from the Jewish belief. According to the Jews, God is merely God (Elohim); Christians believe that this God is not only God but also God incarnated to be a man. Like the Jews, we believe that God is the Creator and the Lord. But unlike them, we believe that Jesus Christ is the Lord. The Lord God and the Lord Jesus are not two Lords but one. Christ Jesus the Lord is the Creator God incarnated to be mingled with man. The Lord Jesus Christ is a man who, on the day of His ascension, was exalted to heaven and established by God to be the Lord. Acts 2:36 says, "Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified." If Christ were merely God, there would be no need in the Bible for such a verse. However, since Christ is a mingling of God and man, He in His humanity needed to be made the Lord and Christ.

In speaking of Christ being a mingling of God with man, we are not implying that a third nature was produced. Incarnation brought divinity into humanity and made them one entity, but neither divinity nor humanity was changed in nature. No; divinity remains divinity, and humanity remains humanity. This is illustrated by the mingling of oil with fine flour in the meal offering. The oil and the flour are mingled together to form one entity with two natures. However, each nature remains distinct and complete. The oil does not lose its nature, and the flour does not change its nature. Nevertheless,

实体。这实体不是第三种性质，不是一种非油非面的东西。反之，它是一个带着两种性质—油的性质与面的性质—的完整实体。这是个例证，说明成为肉体乃是将神性带进人性里，使二者成为一，并使二者成为一个而活着。

信徒—神与人的调和

主耶稣基督是神与人的第一个调和，每一个得重生的人都是基督作为神与人调和的复制。基督徒就是神与人的调和。透彻领悟这个紧要的点，会解决基督徒生活中一切的难处，因为基督徒生活的每一部分，实际上都是神与人调和的一部分。

要紧的是，我们要领悟亚当在他堕落前的情形并不是神与人的调和。亚当是用地上的尘土所造，他只是神的造物—不是神与人的调和。然而，若是亚当和夏娃吃了生命树，这生命树乃是神的彰显，他们就会与神调和。神造人以后，以生命树的形态摆出祂自己，好给人享用。然而，撒但进来，阻挠人吃生命树，并且试诱人接受善恶知识树。结果，神用基路伯和发火焰的剑，将生命树向人封闭。（创三 24。）这意思是说，借着神的荣耀、圣别和公义，作人生命的神向人封闭了。除非神荣耀、圣别、和公义的要求得以满足，否则人接触神作生命的路就仍是封闭的。神与堕落之人的间隔，是由殿里分隔圣所与至圣所的幔子所表征。（代下三 14。）基督的死满足神一切荣耀、圣别、和公义的要求；结果，殿里的幔子裂开，接触神作生命的路就得以打开。（太二七 51，来十 19～20。）因为祂开了活路，我们就能因耶稣的血坦然前来，直接接触神作我们的生命。

与我们调和的神乃是三一神自己—父、子、灵。父是源，子是泉，圣灵是流。（诗三六 9，约四 14，七 37，林后十三 14，启二二 1。）不但神流出来使我们饮于祂作那灵；祂也在我们里面造了灵。（亚十二 1。）结果，当神作为那灵流进我们里面，祂就流进我们的灵里，并与我们的灵调和成为一灵。林前六章十七节证实这调和：“但与主联合的，便是与主成为一灵。”

the oil and the flour are mingled together to produce one entity. This entity is not a third nature, something that is neither oil nor flour. Rather, it is a complete entity with two natures, the nature of oil and the nature of flour. This is an illustration of incarnation bringing divinity into humanity, making them one, and causing them to live as one.

THE BELIEVERS—THE MINGLING OF GOD WITH MAN

The Lord Jesus Christ was the first mingling of God with man, and everyone who has been reborn and regenerated is a reproduction of Christ as a mingling of God with man. Christians are simply the mingling of God with man. A thorough realization of this vital point will solve all the problems in the Christian life, for every part of the Christian life is in reality a part of the mingling of God with man.

It is crucial to realize that Adam in his pre-fallen state was not a mingling of God with man. After Adam was formed of the dust of the earth, he was only a creature of God—he was not the mingling of God with man. However, if Adam and Eve had eaten of the tree of life, which was the manifestation of God, they would have been mingled with God. After God created man, God presented Himself in the form of the tree of life to be partaken of by man. However, Satan came in, frustrated man from eating of the tree of life, and seduced him to take the tree of the knowledge of good and evil instead. As a result, the tree of life was closed to man by God with cherubim and a flaming sword (Gen. 3:24). This means that the God who is life to man was closed off from man by His glory, holiness, and righteousness. Unless the requirements of God's glory, holiness, and righteousness were met, the way for man to touch God as life would remain closed. The separation between God and fallen man is typified also by the veil that separated the Holy Place from the Holy of Holies in the temple (2 Chron. 3:14). Christ's death met all the requirements of God's glory, holiness, and righteousness, and as a result, the veil in the temple was rent, and the way to contact God as life was opened (Matt. 27:51; Heb. 10:19-20). Because He opened the living way, we can boldly come forward in the blood of Jesus to contact God as our life directly.

The God with whom we are mingled is the Triune God Himself—the Father, the Son, and the Spirit. The Father is the fountain, the Son is the spring, and the Holy Spirit is the stream (Psa. 36:9; John 4:14; 7:37; 2 Cor. 13:14; Rev. 22:1). Not only is God flowing out for us to drink of Him as the Spirit; He also created a spirit within us (Zech. 12:1). Consequently, when God as the Spirit flows into us, He flows into our spirit and mingles with our spirit as one spirit. First Corinthians 6:17 testifies of this mingling: “But he who is joined to the Lord is one spirit.”

神与人的调和是 圣经的钥匙

我在研读圣经四十年以后，能有把握的说，我们若不领悟神与人的调和，我们绝不能透彻的领会圣经。圣经里一切比喻、预表、预言、劝戒、教训、道理、和真理的钥匙，都是神与人的调和。没有这把钥匙，即使我们似乎领会圣经，我们的领会也是肤浅的。我们无法深入的领会圣经，除非我们摸着神与人的调和。因为这乃是钥匙，所以在圣经的任一部分都可以看见这调和。例如，林前三章十六节说，“岂不知你们是神的殿，神的灵住在你们里面么？”神的殿就是神与人的调和。殿的本身，就是人性，乃是容器；进到殿里住在其中的那一位，就是神自己，乃是内容。因此，神的殿真正的意义就是神与人的调和。借此我们能看见，开启圣经的钥匙就是神与人的调和。

与神调和实际的路

要实际的有分于神与人的调和，我们就必须知道如何操练我们的灵，并否认我们的魂生命。真正的属灵以及神与人的调和，只能在灵里被我们实化，无法在魂里被实化。然而，大多数基督徒受教导并受训练运用他们的心思；他们很少受教导要如何运用他们的灵。结果，人们虽然可以明白道理，却可能不知道如何在他们的灵里进入对这些道理的经历。以接受基督作我们的食物和饮料这事为例，虽然有些人会在心思里将这事当作教训或道理来领会，但很少人知道如何操练他们的灵来实际的吃喝基督。因此，我们必须学习如何操练神在我们里面所造的灵。运用灵不仅仅是道理，乃是吃喝基督并因此与神调和的实际之路。

操练我们灵的路乃是否认我们的己—天然的心思、情感和意志。在我们的日常生活中，我们一直遭遇环境，显明我们需要否认己并运用灵。你若是一个来自中国的人，在某种模式里长大，就有特别的行事方法。然而，另一位弟兄也许来自美国，因此会以美国的方式来行事。倘若你和这位美国弟兄在己里，又必须配搭作某件事，必定会有摩擦。在你的情感里，你不会喜欢这位弟兄；并且在你的心

THE MINGLING OF GOD WITH MAN BEING THE KEY TO THE SCRIPTURES

After forty years of studying the Bible, I can say with assurance that if we do not realize the mingling of God with man, we can never understand the Scriptures thoroughly. The key to all the parables, types, prophecies, admonitions, teachings, doctrines, and truths in the Bible is the mingling of God with man. Without this key, even if we seemingly understand the Bible, our understanding is superficial. We cannot understand the Bible deeply until we touch the mingling of God with man. Because this is the key, it is possible to see this mingling in any part of the Scriptures. For example, 1 Corinthians 3:16 says, "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?" The temple of God is the mingling of God with man. The temple itself, humanity, is the container, and the One who comes into the temple to dwell there, God Himself, is the content. Hence, the real meaning of the temple of God is the mingling of God with man. By this we can see that the key to unlocking the Bible is the mingling of God with man.

THE PRACTICAL WAY TO BE MINGLED WITH GOD

In order to participate practically in the mingling of God with man, we must know how to exercise our spirit and deny our soul-life. Genuine spirituality and the mingling of God with man can be realized by us only in the spirit; it cannot be realized in the soul. Nevertheless, most Christians are taught and trained to exercise their mind; rarely are they taught how to exercise their spirit. As a result, although people may understand doctrines, they may not know how to enter into the experience of these doctrines in their spirit. Take for example the matter of taking Christ as our food and drink. Although some may understand this matter as a teaching or a doctrine in the mind, very few know how to exercise their spirit to eat and drink Christ practically. Hence, we must learn how to exercise the spirit that God has formed within us. The exercise of the spirit is not mere doctrine; it is the practical way to eat and drink Christ and thus be mingled with God.

The way to exercise our spirit is to deny our self—the natural mind, emotion, and will. In our daily life we constantly encounter situations that expose our need to deny the self and exercise the spirit. If you are a man from China, you were raised in a certain way and have a particular way of doing things. Another brother, however, may be from the United States and may consequently do things the American way. If you and the American brother are in the self and have to coordinate to do something, there will be friction. In your emotion, you will not be happy with the other brother, and in your

思里，你不会赞同他所行的一些事。你若要以基督作你的生命，就不能随从你的情感和心思。你若固守你天然的心思和情感，就是指明你仍然凭着你天然的生命而活，没有以基督作你的生命。你必须否认己，包括心思、情感和意志。在这样的情况里，最好向己宣告：“我是得重生的人。基督住在我的灵里，祂是我的生命。心思，我不要凭你而活。情感，我不愿随从你。基督活在我的灵里，我要随我的灵。”这就是否认己并拒绝天然的生命。你这样作，就给你灵里的圣灵一个机会，来接管、浸透、并更新你的心思、情感和意志，使其从天然的，变化成为基督的心思、情感和意志。当我们转向我们的灵，圣灵就将我们加强到我们里面的人里，使我们拒绝天然的生命。

我的负担不是要给你们更多的知识和道理；我的负担是要帮助你们知道如何操练你们的灵，在这灵里就有神与人的调和。我们有两种生活方式。第一种是仅仅效法主所行的。第二种是要接受祂作我们的生命，让祂活在我们里面。效法基督是一回事；让这位耶稣进到我们里面，与我们调和并作我们的生命，完全是另一回事。我们不可能借着效法来行祂所行的，是祂所是的。即使这样的效法在某一面来说是可能的，那也会是虚假的效法。外面效法基督不是真正的基督徒生活。真实的基督徒生活，乃是借着操练我们的灵吃喝祂，并借着否认己，而与基督调和的生活。这是活在神人调和中实际的路。

mind, you will not agree with some of the things he does. If you would take Christ as your life, you cannot go along with your emotion and mind. If you cling to your natural mind and emotion, that is an indication that you are still living by your natural life and are not taking Christ as your life. You must deny the self, including the mind, emotion, and will. It is good in such situations to declare to the self, "I am a reborn person. Christ dwells within my spirit, and He is my life. Mind, I will not live by you. Emotions, I will not go along with you. Christ lives in my spirit, and I will go along with my spirit." This is to deny the self and reject the natural life. In so doing, you give the Holy Spirit within your spirit an opportunity to take over, saturate, and renew your mind, emotion, and will, transforming them from being natural to being the mind, emotion, and will of Christ. When we turn to our spirit, the Holy Spirit strengthens us into our inner man to reject the natural life.

My burden is not to give you more knowledge and doctrine; my burden is to help you know how to exercise your spirit, where God and man are mingled. There are two ways to live our lives. The first is to merely imitate what the Lord did. The second is to receive Him as our life and then let Him live in us. It is one thing to imitate Christ; it is another thing entirely for this very Jesus to come into us, mingle with us, and be our life. It is impossible for us to do what He did and be what He was by imitation. Even if such an imitation were somehow possible, it would be a false imitation. The outward imitation of Christ is not the genuine Christian life. The real Christian life is one of mingling with Christ by both exercising our spirit to eat and drink Him and denying the self. This is the practical way to live in the mingling of God with man.

第四章

否认天然的心思、 情感和意志， 随从内住的基督

读经：罗马书八章二十九节，哥林多前书六章十七节，哥林多后书三章十六至十八节，罗马书十二章二节，以弗所书三章十七节上，哥林多前书二章十六节。

罗马八章二十九节告诉我们，神预定我们模成祂儿子的形像。这是神的心愿。圣经告诉我们，原本神有独生子耶稣基督。（约一 18。）圣经也告诉我们，在基督的死与复活之后，神有许多儿子，有基督为他们中间的长子。（二十 17，来二 10，参罗八 29。）换句话说，基督原是神的独生子，但祂受死并从死人中复活以后，成了许多儿子中的长子。

神照着祂永远定旨的工作，是要以祂的长子为模型，产生许多儿子。神的长子是榜样，照着这榜样，这模型，神产生了许多儿子。神借着我们的重生成就了这事。我们接受主耶稣作我们的救主，圣灵就进入我们灵里。因为那灵是基督的实际，那灵进入我们里面，基督自己就进入我们里面。如今，借着我们的得重生，基督就在我们里面。在基督进入我们灵里以前，我们的灵因着罪是死的。（弗二 1，5。）然而，基督是生命，祂进入我们里面，就点活我们死沉的灵。因为这灵进入了我们灵里，祂现今就是我们的生命。（西三 4。）乃是借着那灵以基督作生命重生我们，我们才被作成神的许多儿子。不但如此，神将祂的儿子放在我们里面，使基督长大并成形在我们里面。（加四 19。）这完成神永远的定旨和愿望，使我们在生命、性情、和形像上成为祂的儿子。

我信主已有三十八年了。在我基督徒生活的头几年，我受到许多教导，也听了许多信息。我在四年半里听了一千多篇信息。我不但在聚会中受了许多教导，我也读了许多基督教书籍。这些信息、教训和书籍主要强调消极的事，

CHAPTER FOUR

DENYING THE NATURAL MIND, EMOTION, AND WILL TO GO ALONG WITH THE INDWELLING CHRIST

Scripture Reading: Rom. 8:29; 1 Cor. 6:17; 2 Cor. 3:16-18; Rom. 12:2; Eph. 3:17a; 1 Cor. 2:16

Romans 8:29 tells us that God predestinated us to be conformed to the image of His Son. This is the desire of God's heart. The Scriptures tell us that originally God had the only begotten Son, the Lord Jesus Christ (John 1:18). The Bible also tells us that after the death and resurrection of Christ, God had many sons, with Christ as the Firstborn among them (20:17; Heb. 2:10; cf. Rom. 8:29). In other words, Christ was originally the only begotten Son of God, but after He died and rose from the dead, He became the Firstborn of many sons.

God's work according to His eternal purpose is to produce many sons with His Firstborn as the model. God's firstborn Son is the pattern, and according to this pattern, this model, God has produced many sons. God has accomplished this through our regeneration. When we received the Lord Jesus as our Savior, the Holy Spirit entered into our spirit. Because the Spirit is the reality of Christ, when the Spirit came into us, Christ Himself came into us. Now, by virtue of our having been regenerated, Christ is in us. Before Christ came into our spirit, our spirit was dead because of sin (Eph. 2:1, 5). However, Christ is life, and when He entered into us, He enlivened our deadened spirit. Because He as the Spirit has entered into our spirit, He is now our life (Col. 3:4). It is by the Spirit regenerating us with Christ as life that we have been made God's many sons. Not only so, God put His Son into us so that Christ might grow and be formed within us (Gal. 4:19). This fulfills God's eternal purpose and desire that we would be His sons in life, nature, and image.

I have been a believer for thirty-eight years. For the first years of my Christian life I was taught much and heard many messages. Within four and a half years I listened to more than one thousand messages. Not only was I taught much in the meetings, but I also read many Christian books. These messages, teachings, and books stressed mainly negative

就如怎样胜过罪、骄傲、仇恨和虚假。在那头几年间，我不记得曾受过积极方面的教导，说到神永远的定旨是要我们模成祂儿子的形像。在消极方面的教训绝不能使我胜过消极的事物。我越尝试，就越受挫折；一段时间以后，我完全放弃尝试。就在那时，主开启我的眼睛，使我领悟我不需要尝试作什么。我领悟既然圣灵在我里面，祂就会完成将我模成祂荣耀形像这件事。我领悟了这点，就忘记试着要谦卑，试着不要骄傲。

我们该忘记这些消极的事。我们越试着对付这些事，就越受它们困扰。例如，我们越试着谦卑，我们就变得越骄傲。神没有命定我们以这样的方式生活；反之，祂是预定我们模成基督的形像。我们必须专注于基督，而把罪忘记。然而，我们要这样作是很难的。作为基督徒，我们一直记得我们不该犯罪，我们该谦卑，我们不该作错任何事。因此，我们很难忘记这些消极的事。神的愿望乃是要我们模成基督的形像；因此让我们忘记行善或作恶。我们该告诉善恶说，“我与你们不再相干。我只在意基督。基督是我的目标和我的一切。我需要模成基督的形像。祂现今在我里面作为那灵，祂也是我的生命。我不再留意善恶。我只知道凭那作我生命的基督而活。”

应用基督

我们的难处是：虽然基督在我们里面，我们却没有应用祂。我年轻时在中国，使用油灯照明。甚至我家安装电以后，我晚上回家时，还是会因着习惯的驱使而擦火柴点油灯。即使我试着记住，家里有了电，不再需要用油灯，我还是经常会忘记。在我们重生时，基督就进入我们里面作“电灯”。然而，因为我们太习惯于我们的“油灯”，就是我们老旧的生活，我们就忘记将基督应用在我们的日常生活中。换句话说，虽然我们在灵里得了重生，但我们仍留在老旧的生活里，忘记凭基督而活。这指明我们得重生以后，还需要被变化。

变化是非常重要的。但今天在神的儿女当中，这事几乎完全被忽略。关于圣别和圣别的生活，基督徒说得非常多。然而，我们被变化比我们被圣别更要紧，因为除非我们被变化，否则我们就无法被圣别。我们必须从老旧的生活、

matters, such as how to overcome sin, pride, hatred, and falsehood. During those first years, I do not recall ever being taught that, on the positive side, God's eternal purpose is that we would be conformed to the image of His Son. The teaching on the negative side never enabled me to overcome the negative matters. The more I tried, the more frustrated I became, and after a period of time, I gave up trying altogether. It was then that the Lord opened my eyes to realize that there is no need for me to try to do anything. I realized that since the Holy Spirit was within me, He would work out my conformation to His glorious image. When I realized this, I forgot about trying to be humble and trying not to be proud.

We should forget about these negative matters. The more we try to deal with them, the more we will be troubled by them. For example, the more we try to be humble, the prouder we will become. God did not ordain us to live in such a way. Rather, He foreordained us to be conformed to the image of Christ. We have to focus on Christ and forget about sin. However, it is very hard for us to do this. As Christians, we constantly remember that we should not sin, that we should be humble, and that we should not do anything wrong. Consequently, it is very hard for us to forget about the negative things. It is God's desire that we be conformed to the image of Christ. Let us therefore forget about doing good or evil. We should tell good and evil, "I have nothing to do with you anymore. I only care for Christ. Christ is my aim and my everything. I need to be conformed to the image of Christ. He is now in me as the Spirit. He is also my life. I no longer pay attention to good and evil. I only know to live by Christ who is my life."

APPLYING CHRIST

Our problem is that although Christ is in us, we do not apply Him. When I was a young man in China, I used oil lamps for light. Even after electricity was installed in my house, by force of habit I would often strike a match and light the oil lamp when I returned home at night. Even though I tried to remember that since I had electricity, I no longer needed to use the oil lamp, I would frequently forget. At the time of our regeneration, Christ came into us as an "electric lamp." Nevertheless, because we are so accustomed to our "oil lamp," that is, our old life, we forget to apply Christ in our daily living. In other words, although we have been regenerated in our spirit, we still remain in the old life and forget to live by Christ. This is an indication that after we have been regenerated, we still need to be transformed.

Transformation is very important. Yet among the children of God today, it is almost entirely neglected. Christians speak very much concerning sanctification and holy living. However, our being transformed is more vital than our being sanctified, for unless we are transformed, we cannot be sanctified. We must be transformed from

样式和形状，变化成另一种生活、样式和形状。老旧的样式是亚当的样式，新的样式是基督的样式。得重生是一回事，被变化是另一回事。虽然我们在我们的灵里得了重生，但我们这人的其余部分——主要是我们的**心思、情感和意志**——还没有被变化。因此，我们仍在旧人里。

我们确定我们的灵得了重生，但我们是否也这样有把握，我们的**心思、情感和意志**已被变化？这些部分都被变化了，还是留在老旧的生活里？我们都必须承认，我们在魂里完全被变化以前，仍有一段很长的路要走。在罗马十二章二节，保罗用到“借着心思的更新而变化”这个发表。这节含示我们虽然在灵里得了重生，但我们的**心思**仍是老旧的。我们的**心思**大约六千岁了一是亚当的**心思**。因此，我们的**心思**，连同我们的**情感和意志**，需要被变化。

我们如何才能被变化？这事与我们的**心**很有关系。以弗所三章十七节说到基督安家在我们心里。再者，我们都得了重生，但我怀疑基督是否安家在我们许多人的心里。你的**心**是基督的家么？基督真的安家在你心里么？你是如此爱主，而将你的**心**献给祂，让祂完全占有么？这是一件要紧的事。主已经住在我们的灵里；问题是基督是否安家在我们的**心**里。灵与**心**不同。圣经告诉我们，**心**包括魂的所有部分——**心思、情感和意志**（太九4，约十六22，6，来四12）——加上良心。（十22，约壹三20。）虽然我们在我们灵里得了重生，但我们必须在我们**心思、情感和意志**里被变化。唯有基督占有我们的**心**作为祂的家时，这变化才能发生。我们必须用我们的全心爱基督，将我们的**心**献给祂，并让祂接管我们的全心，使祂住在其中。我们应当告诉祂：“主，我的**心**在这里。来完全占有它，来安家在我心里。”

林前二章十六节说，“谁曾知道主的**心思**能教导祂？但我们是有了基督的**心思**了。”我们有基督的**心思**，意思是我们的**心思**已被变化成为基督的**心思**。我们有基督，但我们可能只在我们的灵里有祂。基督是否占有我们的**心思、情感或意志**，才是问题。我们若要享受并经历基督，就必须彻底的学习这功课。我们必须用全心爱主，将我们的全心献给祂，并将我们的**心思、情感和意志**降服于祂。作为得重生的人，我们必须学知，我们不能随从我们的**心思、情感和意志**，因它们老旧又天然。反之，我们必须否认它们。

the old life, form, and shape into another life, form, and shape. The old form is the form of Adam. The new form is the form of Christ. To be regenerated is one thing; to be transformed is another thing. Although we have been regenerated in our spirit, the remainder of our being—primarily our mind, emotion, and will—has yet to be transformed. Hence, we are still in the old man.

We are certain that our spirit is regenerated, but are we as confident that our mind, emotion, and will have been transformed? Are all these parts transformed, or do they remain in the old life? We all must admit that there is still a long way for us to go before we are fully transformed in our soul. In Romans 12:2 Paul uses the phrase “be transformed by the renewing of the mind.” This verse implies that although we have been regenerated in our spirit, our mind remains old. Our mind is about six thousand years old—it is the mind of Adam. Hence, our mind, and with it our emotion and will, stands in need of being transformed.

How then can we be transformed? This matter has much to do with our heart. Ephesians 3:17 speaks of Christ making His home in our hearts. Again, we have all been regenerated, but I doubt that Christ has made His home in many of our hearts. Is your heart Christ’s home? Does Christ really make His home in your heart? Do you love the Lord so much that you offer your heart to Him to let Him occupy it fully? This is a vital matter. The Lord already dwells in our spirit. The problem is whether or not Christ is making His home in our heart. The spirit and the heart are not the same. The Scriptures tell us that the heart includes all the parts of the soul—the mind, emotion, and the will (Matt. 9:4; John 16:22, 6; Heb. 4:12)—plus the conscience (10:22; 1 John 3:20). Although we have been regenerated in our spirit, we have to be transformed in our mind, emotion, and will. This transformation can take place only when Christ occupies our heart as a home. We have to love Christ with our whole heart, offer our heart to Him, and let Him take over our whole heart so that He may dwell in it. We should tell Him, “Lord, here is my heart. Come and occupy it fully. Come to make Your home in my heart.”

First Corinthians 2:16 says, “For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.” That we have the mind of Christ means that our mind has been transformed into the mind of Christ. We have Christ, but we may have Him in our spirit only. Whether or not Christ occupies our mind, emotion, or will is the problem. If we are going to enjoy and experience Christ, we must learn this lesson absolutely. We have to love the Lord with our whole heart, offer our whole heart to Him, and give up our mind, emotion, and will to Him. As those who are regenerated, we have to learn that we cannot go along with our own mind, emotion, and will, for they are old and natural. Rather, we must deny them.

实行否认天然的 心思、情感和意志

好些信徒在祷告时真正经历圣灵。但他们祷告以后，留在老旧的心思、老旧的情感、和老旧的意志里。虽然他们祷告的时候似乎在灵里，但他们祷告以后，却在天然的心思、情感和意志里。这些信徒不知道如何凭基督而活，否认他们的心思、情感和意志。你若要经历基督，你必须学习的第一个功课，就是拒绝并否认你天然的心思、情感和意志。这点绝不会强调得够多。你若否认天然的心思、情感和意志，在你灵里的圣灵就会接管你全人的这些部分。作基督徒就是过一种不凭着心思、情感、和意志而活，乃凭着在灵里的基督而活的生活。

有一次，一位姊妹到我这里来说，“李弟兄，我的脾气很坏。在家里我是妻子和母亲，我的坏脾气伤到别人。就是因着我的脾气对我丈夫和家庭有不良影响，我才信主。我信祂会拯救我脱离我的坏脾气。但即使我得救了，我仍无法胜过我的坏脾气。”她告诉我这些事以后，问我该怎么办。要帮助人胜过他们的脾气是很难的。我对她说，“姊妹，你是否领悟你既得了重生，基督就活在你里面？”她回答是的。我继续说，“你若随从你的情感，你就很难胜过你的脾气。你若随从基督，你就很容易胜过你的脾气。你要随从什么？有两种可能。你要随从你的情感，或要随从基督？你若随从你的情感，你就必须预备好要发脾气。然而，你若随从基督，你必然会胜过你的脾气。你有情感，你也有基督。你要随从那一个？”她回答说，“李弟兄，我领悟我必须随从基督，不可随从我的情感。”我问她此话是否当真——她是否真要随从基督，不随从她天然的情感。她无法回答。这位姊妹领悟到她的难处在哪里。从她得重生那时起，她就没有实行随从基督。反而，她仍随从她自己的情感，期望基督会帮助她胜过脾气。这位姊妹的经历指出一个原则：我们不能随从我们的情感，而同时盼望基督会帮助我们胜过它。我们必须舍弃这个，或是舍弃那个。我们若随从我们的情感，就必须舍弃基督；我们若随从基督，就必须舍弃我们的情感。我向这位姊妹解释这事，她告诉我，

PRACTICING TO DENY THE NATURAL MIND, EMOTION, AND WILL

A number of believers genuinely experience the Holy Spirit when they pray. But after they pray, they remain in the old mind, old emotion, and old will. Although it seems that in their times of prayer they are in the spirit, after their prayer, they are in the natural mind, emotion, and will. These believers do not know how to live by Christ and deny their mind, emotion, and will. If you are going to experience Christ, the first lesson you have to learn is that of rejecting and denying your natural mind, emotion, and will. This point cannot be emphasized enough. If you deny the natural mind, emotion, and will, the Holy Spirit within your spirit will take over these parts of your being. To be a Christian is to live a life in which we do not live by the mind, emotion, and will, but instead live by Christ in the spirit.

A sister once came to me and said, “Brother Lee, my temper is very bad. As a wife and mother in a family, my bad temper hurts others. It was because of my temper’s ill effect on my husband and family that I believed in the Lord. I believed that He would deliver me from my bad temper. But even though I have been saved, I cannot overcome my bad temper.” After telling me these things, she asked me what she should do. It is very hard to help people overcome their temper. I said to her, “Sister, do you realize that since you are regenerated, Christ lives within you?” She answered that she did. I continued, “If you go along with your emotion, it will be very hard for you to overcome your temper. If you go along with Christ, it will be very easy for you to overcome your temper. Which will you go along with? There are two possibilities. Will you go along with your emotion, or will you go along with Christ? If you go along with your emotion, you must be prepared to lose your temper. If, however, you go along with Christ, you will surely overcome your temper. You have the emotion and you have Christ. Which one will you go along with?” She replied, “Brother Lee, I realize that I must go along with Christ instead of going along with my emotion.” I asked her if she really meant this—if she would actually go along with Christ instead of with her natural emotion. She was unable to answer. This sister realized what her problem was. Since the time she had been regenerated, she had not practiced going along with Christ. Instead, she still went along with her own emotion with the hope that Christ would help her overcome her temper. This sister’s experience points to a principle: we cannot go along with our emotion and at the same time hope that Christ will help us overcome it. We have to give up one or the other. If we go along with our emotion, we must give up Christ; if we go along with Christ, we must give up our emotion. When I explained this to the sister, she

她清楚了。不过，我继续说，“姊妹，你很清楚，但你需要实行。你相当习惯随从你的情感，却不惯于随从基督。你必须实行随从基督。”这位姊妹接受我的话并且去实行。一段时间以后，她回到我这里，说，“李弟兄，我实行随从基督，但许多时候我忘记随着基督而行，反而随着我的情感而行。”我回答说，“姊妹，你是基督徒。作为这样的人，每当你作什么，你必须先核对这是照着基督，或是照着你的情感。在凡事上都要核对并祷告。不要祷告主帮助你胜过你的脾气；却要祷告主使你随从主，舍弃你的情感。要借着祷告来实行。”

我们的需要乃是实行。我们正在交通关于如何以非常实际的方式来经历、享受、并应用基督。在我们的日常生活中，我们该一直实行一面随从基督，另一面舍弃我们的心思、情感和意志。我们若实行这事，每天舍弃我们的心思、情感和意志，并随从基督，那灵，就是基督的实际，会占有我们的心思、情感和意志。换句话说，基督要安家在我们心里。然后我们全人——心思、情感和意志——就会满了基督。实行这事是我们在日常生活中实际经历基督的路。

我们不需要过多留意我们生活中罪恶的事，我们不需要试着胜过我们的罪。我们唯一的需要就是实行随从基督，否认我们的心思、情感和意志，并将我们的心完全交给基督。我们这样作，基督就会得着我们的心，并使其成为祂的家。这就是心思的更新、情感的更新、和意志的更新，也就是我们全人的变化。

我们已在我们的灵里得了重生。现今我们必须在我们的心思、情感、和意志里被变化。我们是借着实行一直随从基督，并一直否认我们天然的心思、情感和意志，而得着变化。这是圣灵工作的一大部分。这不仅仅是某种教导，也不仅仅是被圣灵充满或在圣灵里受浸的事；这是我们必须在我们生活的所有方面天天实行的事。我们被圣灵充满，并浸在圣灵里以后，我们余生的每日每刻，都必须实行否认我们天然的心思、情感和意志，并随从基督。不信的人绝对无法实行这事，因为他们没有基督这灵在他们里面。然而我们有，并且祂正等着我们随从祂。我要再一次，并且非常强调的说，我们必须拒绝并否认天然的心思、天然的意志、和天然的情感，并随从那住在我们里面的基督。

told me that she was clear. Nevertheless, I continued, “Sister, you are clear, but you need some practice. You are quite accustomed to going along with your emotion, but you are not used to going along with Christ. You have to practice going along with Christ.” The sister took my word and practiced. After some time she came back to me and said, “Brother Lee, I practiced going along with Christ. But many times I forgot to go along with Christ and instead went along with my emotion.” I responded, “Sister, you are a Christian. As such, whenever you are going to do something, you must first check to see whether it is according to Christ or according to your emotion. In everything, check and pray. Do not pray that the Lord will help you overcome your temper; pray rather that you will go along with the Lord and give up your emotion. Practice by praying.”

Our need is to practice. We are fellowshiping concerning how to experience, enjoy, and apply Christ in a very practical way. In our daily life, we should always practice going along with Christ, on the one hand, and giving up our mind, emotion, and will, on the other hand. If we practice this—the daily giving up of our mind, emotion, and will and going along with Christ—the Spirit, who is the reality of Christ, will occupy our mind, emotion, and will. In other words, Christ will make His home in our heart. Then our entire being—mind, emotion, and will—will be full of Christ. To practice this is the way for us to experience Christ practically in our daily life.

There is no need for us to pay much attention to the sinful matters in our lives. We do not need to try to overcome our sins. Our only need is to practice going along with Christ, denying our mind, emotion, and will, and giving our heart wholly to Christ. When we do this, Christ will take our heart and make it His home. This is the renewing of the mind, the renewing of the emotion, and the renewing of the will—the transformation of our whole being.

We have been regenerated in our spirit. Now we have to be transformed in our mind, emotion, and will. We are transformed by practicing to always go along with Christ and always deny our natural mind, emotion, and will. This is a great part of the work of the Holy Spirit. This is not merely some kind of teaching; nor is this a matter of merely being filled with or baptized in the Holy Spirit. This is something we must practice day by day in all aspects of our life. After we have been filled with the Holy Spirit and baptized in Him, every moment of every day for the rest of our lives we have to practice denying our natural mind, emotion, and will and going along with Christ. The unbelievers can never practice this because they do not have Christ as the Spirit within them. However, we do, and He is waiting for us to go along with Him. Again—and I stress this very much—we must reject and deny the natural mind, the natural will, and the natural emotion and go along with the Christ who indwells us. We have

我们必须用真诚和单纯的心爱祂。日复一日我们应当告诉主，我们爱祂。我们这样作的时候必须领悟，向祂真正、纯诚的爱，乃是显于我们的否认己。我们随从主，是因为我们爱祂。随着祂而行，意思就是否认我们自己。

让我们举例来说，我和一位弟兄一同事奉主。我是基督徒，必须实行日复一日并时时刻刻否认我天然的心思、天然的情感、和天然的意志。这就是随从我所爱的主。我若不否认己，不随从主，反倒留在我天然的心思、情感和意志里，也许只需要一周，我就会和这位弟兄分道扬镳。这是因为我在天然的情感里，也许对他感到不高兴。我若要与这位弟兄一同往前，并正确的与他一同事奉，我就没有选择，只有否认我天然的心思、情感和意志，并随从内住的基督。问题不是我与弟兄之间的关系，问题乃是我与主耶稣之间的关系。我若随从主，就会与我的弟兄相安。然而，我若不随从主，反倒随从我自己和我天然的情感，我毫无疑问的会离开弟兄。作为基督徒，我们都必须实行弃绝我们的心思、情感和意志，并随从那安家在我们心里的基督。

单单祷告，被圣灵充满，以及相信基督活在我们里面并不够。我们必须实行否认我们的心思、情感和意志，并随从基督。这会更新我们的心思、我们的情感、和我们的意志，将我们全人变化成为基督的形像。（林后三 18。）我们在我们的灵里得了重生还不够，我们需要在我们的魂里被变化。基督在我们的灵里，等候机会接管我们的全人。祂一直在等候，我们只需要给祂机会。我怕我们许多人虽然非常爱主，却仍不知道如何经历基督。经历基督的路非常简单。每一天，每一刻，我们只需要实行一件事——否认我们的心思、情感和意志，并随从内住的基督。

否认魂

并随从内住之基督实际的路—— 随从我们重生的灵

此时，你也许会问我，我们如何能实际的随从基督。要答复这问题，我们只需要记得，基督在我们的灵里。（提后四 22，林后十三 5。）我们不该随从我们的心思、情感和意

to love Him with a sincere and single heart. Day by day we should tell the Lord that we love Him. When we do, we must realize that the real, sincere love for Him is shown in our denying of ourselves. We go along with the Lord because we love Him. To go along with Him simply means to deny ourselves.

As an illustration, let us say that I am serving the Lord with a brother. As a Christian, I have to practice the day-by-day and moment-by-moment denial of my natural mind, natural emotion, and natural will. This is to go along with my Lord, whom I love. If I do not deny myself and do not go along with the Lord and instead remain in my old mind, emotion, and will, it may take only one week before the brother and I part ways. This is because in my natural emotion, I may not feel happy with him. If I am to go on with this brother and serve with him in a proper way, I have no choice but to deny my natural mind, emotion, and will and go along with the indwelling Christ. The problem is not the relationship between the brother and me; the problem is the relationship between me and the Lord Jesus. If I go along with the Lord, I will be at peace with my brother. However, if I do not go along with the Lord and instead go along with myself and my natural emotion, I will no doubt leave the brother. As Christians, we all have to practice rejecting our mind, emotion, and will and going along with the Christ who is making His home in our hearts.

Simply praying, being filled with the Holy Spirit, and believing that Christ lives within us is not enough. We have to practice denying our mind, emotion, and will and going along with Christ. This will renew our mind, our emotion, and our will, transforming our whole being into Christ's image (2 Cor. 3:18). It is not enough that we have been regenerated in our spirit. We need to be transformed in our soul. Christ is in our spirit, awaiting a chance to take over our whole being. He is always waiting. We only need to give Him the opportunity. I am afraid that although many of us love the Lord very much, we still do not know how to experience Christ. The way to experience Christ is very simple. Every day, moment by moment, we need only to practice one thing—denying our mind, emotion, and will to go along with the indwelling Christ.

THE PRACTICAL WAY TO DENY THE SOUL AND GO ALONG WITH THE INDWELLING CHRIST— GOING ALONG WITH OUR REGENERATED SPIRIT

At this point, you may ask me how we can practically go along with Christ. To answer this question, we need only remember that Christ is in our spirit (2 Tim. 4:22; 2 Cor. 13:5). Instead of going along with our mind, emotion, and will, we should go along

志，乃该随从我们的灵。随从我们的灵，实际上就是随从基督，因为基督在我们的灵里。我们不该以为基督只是在诸天之上；基督今天也在我们的灵里。（罗八 34，10。）因此，随从我们的灵，乃是否认魂并随从基督实际的路。

多年来我与不同的弟兄有过许多为难的经历。在这样的情况里，我到主面前去，并告诉祂：“主，我在这里。我知道我不能随从我的心思、情感和意志。我知道我必须借着随从我的灵而随从你。我的灵告诉我，我必须与这位弟兄是一，但我的意志已经决定要离开他。主，我要怎么办？我该随着我的决定—随着我的意志—而行，或者该随着住在我灵里的你而行？”虽然在我的灵里主已经答复我的问题，并且我的最深处告诉我，我必须继续与这位亲爱的弟兄在一起；但我的意志是顽梗的，已经决定要离开他。在这样的情况里，我该怎么办？这是我们基督徒的一个功课。我们要随从我们的意志，还是要随从灵？许多时候我们必须告诉主，甚至带着眼泪说，“主，我不能随从我的意志，我必须随从你。”我们单单赞美主是我们的生命还不够，因我们仍有我们天然的心思、天然的情感、和天然的意志。我们必须学功课，舍弃心思、情感和意志，好随从灵，那里有基督活在其中。

我们在我们的灵里得了重生，我们的需要就是随从我们的灵，并且忘记、否认、拒绝我们的心思、情感和意志。这很简单，但需要我们天天实行。我向你保证，我们越实行这事，我们就越天天经历基督，基督对我们就越真实、亲近、亲爱并丰富。我们越实行这事，我们就越能丰富且甜美的经历基督。有时我们的享受会非常甜美，以至于流泪。然后我们就会帮助人认识并经历基督，不是只在教训上，而是在真实的经历上。这是我们今天所需要的。我们不需要更多的教训或道理，我们需要真正的实行在灵里经历基督。这条路很简单，但需要我们的实行。我对这条简单的路有很深的负担，我将这路提供你们，让你们实行。

with our spirit. To go along with our spirit is actually to go along with Christ, because Christ is in our spirit. We should not think that Christ is only in the heavens. Christ today is also in our spirit (Rom. 8:34, 10). Hence, to go along with our spirit is the practical way to deny the soul and go along with Christ.

I have had many difficult experiences with various brothers over the years. In such situations, I have gone to the Lord and told Him, “Lord here I am. I know that I cannot go along with my mind, emotion, and will. I know that I must go along with You by going along with my spirit. My spirit tells me that I have to be one with this brother, but my will has already made the decision to leave him. Lord, what shall I do? Should I go along with my decision—with my will—or should I go along with You who indwell my spirit?” Although in my spirit the Lord had already answered my question, and my innermost part told me that I had to stay with this dear brother, my will was stubborn, having already made a decision to leave him. In such a situation, what was I to do? This is a lesson for us as Christians. Will we go along with our will or will we go along with the spirit? Many times we have to tell the Lord, even with tears in our eyes, “Lord, I cannot go along with my will. I have to go along with You.” It is not enough for us simply to praise the Lord that He is our life, for we still have our natural mind, natural emotion, and natural will. We must learn the lesson of giving up the mind, emotion, and will to go along with the spirit, where Christ lives.

Having been regenerated in our spirit, our need is to go along with our spirit and to forget, deny, and reject our mind, emotion, and will. This is very simple, but it needs our daily practice. I assure you that the more we practice this, the more we will experience Christ day by day, and the more Christ will be real, near, dear, and rich to us. The more we practice this, the more we will have the experience of Christ in a rich and sweet way. Sometimes our enjoyment will be so sweet that our tears will flow. Then we will help people know and experience Christ not just in teaching but in real experience. This is what we need today. We do not need more teachings or doctrines; we need the real practice of experiencing Christ in the spirit. This way is simple, but it needs our practice. I am deeply burdened concerning this simple way, and I offer it to you for your practice.

我们需要被基督充满

读经：歌罗西书二章九至十节，以弗所书三章十九节。

歌罗西二章九至十节说，“因为神格一切的丰满，都有形有体的居住在基督里面，你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”这两节首先说，神格的丰满都居住在基督里面；然后说，我们在这位基督里面得了丰满。我们借着那居住在基督里面之神格的丰满，得了丰满。因为丰满是在基督里面，我们就能在祂里面得了丰满。

以弗所三章十九节说，“并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”我们被充满，成为神一切的丰满，意思是我们被基督一切的丰富充满到洋溢。（参弗三8。）被充满达到神一切的丰满，就是被基督的丰富充满到一个地步，使我们能彰显祂的丰富。丰富的彰显就是丰满。这一节和前述歌罗西书里的经文，是说到同样的事。

在本章，我们来到一件事，我对这事的负担很重，已有一段时间。作为基督徒，我们必须领悟，我们的受造不是完美的，不是完满齐全的。因这缘故，我们需要得重生。圣经告诉我们，我们是受造以盛装神的器皿。（罗九23，参创一26。）任何一种器皿单凭自己绝不会是完美或齐全的。一个器皿是为着它的内容被造的，除非这器皿被这内容充满，否则它不会是完美的。虽然一只杯子单凭自己似乎是完美的，但只要它是空的，就不是完美的。我们是器皿，因此，我们单凭自己就不是完美的。

我们许多人过于留意基督徒生活的消极方面，而忽略积极方面。我们过多谈论如何胜过罪和世界，却忽略积极的事。基督徒生活一件主要积极的事，就是被充满成为神一切的丰满。正常的基督徒生活，乃是被基督和祂的丰富所充满的生活。我们必须被基督浸透并渗透，使我们能有基督的形像。（罗八29。）即使我们能胜过罪和世界，但我们若没有被基督充满，又没有祂的形像，我们这些器皿就是虚空的，因此不完美。我们若留意基督徒生活的积极方

OUR NEED TO BE FILLED WITH CHRIST

Scripture Reading: Col. 2:9-10; Eph. 3:19

Colossians 2:9-10 says, “For in Him dwells all the fullness of the Godhead bodily, and you have been made full in Him, who is the Head of all rule and authority.” These two verses say first that the fullness of the Godhead dwells in Christ. Then they say that we are made full in this Christ. We are made full through the fullness of the Godhead which dwells in Christ. Because the fullness is in Christ, we can be made full in Him.

Ephesians 3:19 says, “And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.” For us to be filled unto all the fullness of God means that we are filled to overflowing with all the riches of Christ (cf. Eph. 3:8). To be filled unto all the fullness of God is to be filled with the riches of Christ to the point that we express His riches. The expression of the riches is the fullness. This verse and the aforementioned verses in Colossians speak concerning the same matter.

In this chapter, we come to a matter for which I have been heavily burdened for some time. As Christians, we must realize that we are not perfect—full and complete—by creation. For this reason we need to be regenerated. The Scriptures tell us that we are vessels made to contain God (Rom. 9:23; cf. Gen. 1:26). A vessel of any kind can never be perfect or complete by itself. Until a vessel is filled with the content for which it was made, it will not be perfect. Although a cup may seem perfect by itself, as long as it is empty, it is not perfect. We are vessels, and as such, we are not perfect by ourselves.

Many of us pay too much attention to the negative side of the Christian life and neglect the positive side. We talk too much about how to overcome sins and the world while neglecting the positive matters. One of the main positive matters of the Christian life is that of being filled unto all the fullness of God. The normal Christian life is one of being filled with Christ and His riches. We must be saturated and permeated by Christ so that we can have the image of Christ (Rom. 8:29). Even if we are victorious over sin and the world yet are not filled with Christ and do not have His image, we as vessels are empty and thus not perfect. If we pay attention to the positive side of the Christian life,

面，消极的事物就会自然、自动的被顾到。我们若被基督充满，就会胜过罪和世界。因此，让我们强调积极方面，少留意消极方面。

我们需要被成全，这就是说，我们需要被充满，成为神一切的丰满。今天我们主要的问题不是罪和世界，乃是我们缺少基督的这个事实。我们若缺少基督，就会经历许多困扰。我们可以将这事比喻为营养不良。我们若缺少维他命，病菌就能困扰我们。另一面，我们若充满维他命，我们就能确信病菌的影响会被消除。关于健康，我们不要过分担忧病菌，只要增加我们维他命的摄取，我们就作得好了。同样，关于我们基督徒的生活，让我们不要强调罪、世界、和我们的软弱。反倒让我们定睛于属天的基督，并被祂追测不尽的丰富充满。

我们需要基督。然而我怕我们对“需要基督”是什么意思有错误的观念。我们也许以为，我们主要是需要基督安慰并帮助我们。那也许是真的，但就着更深且更重要的意义来说，我们是需要基督充满我们，直到我们满了祂。在我们满了祂以前，我们有所缺欠，因此是虚空且不完美的。因这缘故，我们需要被基督充满。我们需要有关于基督的启示，我们对基督的观念太狭窄且有限了。主若开启我们的眼睛，并给我们完全的属天异象，我们就会领悟基督是我们的完美和齐全。我们必须领悟，我们是虚空的器皿——没有内容的容器。在这情况下，我们绝不是齐全、完满且完美的。我们的需要不是胜过罪、得拯救脱离世界、得盼望或平安；我们的需要乃是基督。我们不需要别的，只需要基督。即使我们这些器皿是洁净、纯洁的，并且全然胜过罪和世界，我们若缺少基督，就仍是虚空的。我们需要经历基督，使我们在祂里面得以成为完美、齐全并完满的。

我们都需要对“需要基督”这个事实有深刻的印象。有些人也许说，我们需要成圣、圣别、和其他属灵的事。然而，我们所需要的成圣和圣别，实际上就是基督自己。（林前一30。）其他人也许会告诉我们，我们需要力量、活力和能力。然而，我们所需要的力量、活力和能力，实际上就是基督。（赛十二2，林前一24。）实际上，我们所需要的，不是各样事物，不管这些事物有多属灵；我们的需要单单是基督。我作基督徒超过十五年以后，才领悟这点。有一天，神开启

the negative matters will naturally, automatically, and spontaneously be taken care of. If we are filled with Christ, we will overcome sin and the world. Let us therefore stress the positive side and pay less attention to the negative side.

We need to be perfected; that is, we need to be filled unto all the fullness of God. Our main problem today is not sin and the world but the fact that we are short of Christ. If we are short of Christ, we will experience many troubles. We can liken this to being malnourished. If we are short of vitamins, germs will be able to trouble us. If, on the other hand, we are full of vitamins, we can be assured that the germs' effect will be nullified. When it comes to health, we would do well to not be overly anxious about germs and simply increase our intake of vitamins. In the same way, when it comes to our Christian life, let us not stress sins, the world, and our weaknesses. Let us instead set our eyes on the heavenly Christ and be filled with His unsearchable riches.

We need Christ. However I am afraid that we have the wrong concept of what it means to need Christ. We may think that we need Christ primarily to comfort and help us. While that may be true, in a deeper and more important sense, we need Christ to fill us until we are full of Him. Until we are full of Him, we are short of something and therefore empty and not perfect. For this reason, we need to be filled with Christ. We have to have a revelation concerning Christ. The concept we have of Christ is too narrow and limited. If the Lord would open our eyes and give us the heavenly vision in full, we would realize that Christ is our perfection and completeness. We have to realize that we are empty vessels—containers without content. In this state, we can never be complete, full, and perfect. Our need is not victory over sin, deliverance from the world, hope, or peace; our need is Christ. We need nothing but Christ. Even if we as vessels are clean, pure, and entirely victorious over sins and the world, if we are devoid of Christ, we are still empty. We need to experience Christ so that we are made perfect, complete, and full in Him.

We all need to be deeply impressed with the fact that we need Christ. Some may say that we need sanctification, holiness, and other spiritual matters. However, the sanctification and holiness we need are actually just Christ Himself (1 Cor. 1:30). Others may tell us that we need strength, energy, and power. In actuality, however, the strength, energy, and power we need are Christ (Isa. 12:2; 1 Cor. 1:24). In reality, our need is not for various things, regardless of how spiritual they may be; our need is simply Christ. I was a Christian for over fifteen years before I realized this. One day God opened my eyes and gave me the revelation that I need nothing

我的眼睛并给我启示：我不需要别的，只需要基督。我们也许以为，我们缺少许多事物，其实我们只缺少基督。即使我们没有罪，只要我们是虚空的，我们就不是完美的。就着创造本身而言，我们不是完美的，我们仍缺少些什么。我们被造，乃是成为要被基督充满的器皿；在基督充满我们以前，我们是缺乏且不完美的。我们需要深刻、清楚、并明确的领悟，我们不过是虚空的器皿。无论我们多善良、纯洁、洁净并美丽，若基督没有充满我们，我们就仍是虚空的。我一再重复这点：我们需要基督。没有祂，我们就是虚空的器皿。

我们不仅需要看见，我们是虚空的器皿；我们也需要看见，我们起初是何种器皿。茶杯是个器皿，不过是个非常简单的器皿，因它只有一个部分。一旦茶杯被茶充满，它就是完满且齐全的。我们也是器皿。我们这位荣耀且奥秘的神需要一个器皿，然而，祂所需要的器皿不像茶杯那样简单。在神的创造里，最复杂的就是人。在诗篇五十一篇大卫说，“看哪，你所喜爱的，是内里真实；你在我隐密处，必使我认识智慧。”（6。）按照这节，我们有内里的部分和隐密的部分。内里的部分必是魂的各部分—心思、情感和意志。（来八10，耶三一33，参帖前五23。）同样，隐密的部分必是灵—由良心、交通和直觉组成；（罗九1，八16，弗六18，林前二11，可二8；）因为灵是我们里面最隐密的部分。（彼前三4。）心是由内里部分和隐密部分组成，是由魂的三部分加上灵里的良心所组成。因此，我们人是非常复杂的器皿。

我们这些器皿考量我们复杂的所是时，必须问自己，我们内里的部分有多少基督。在圣经里，我们得知我们该有基督的心思，并且基督应当安家在我们心里。（林前二16，弗三17。）但是在我们的心思和我们的心里有多少基督？在我们魂的各部分里有多少基督？任何不是满了基督的部分，都不完美。若是在我们的心思里没有足够的基督，我们的心思就还不完美。若是在我们的情感里没有足够的基督，我们的情感就不完美。我们的意志也是一样—基督若没有浸透我们的意志，我们的意志就不完美。反之亦然。完美的心思就是满了基督的心思，完美的情感就是满了基督的情感，而完美的意志就是满了基督的意志。因此，我们器皿的各部分只有借着基督才能成为完美的。基督自己就是我们心思、情感和意志的完美。满了基督的心就是完美的心。我们的心虽然可能是纯洁、清洁、正确和良善的；但我们若没有基督，就缺少基督，因而就是虚空且不完美的。

but Christ. We may think that we are short of many things, but we are short only of Christ. Even if we have no sin, as long as we are empty, we are not perfect. By creation itself, we are not perfect and are still short of something. We were made as vessels to be filled with Christ. Until Christ fills us, we are lacking and are not perfected. We need to realize deeply, clearly, and definitely that we are but empty vessels. No matter how good, pure, clean, and beautiful we are, we are still empty if Christ does not fill us. I repeat this again and again: we need Christ. Without Him, we are empty vessels.

Not only do we need to see that we are empty vessels; we also need to see what kind of vessel we are in the first place. A teacup is a vessel, albeit a very simple one, for it has only one part. Once a cup is filled with tea, it is full and complete. We, too, are vessels. Our glorious and mysterious God needs a vessel. However the vessel He needs is not as simple as a teacup. The most complicated matter in God's creation is the human being. In Psalm 51 David said, "Behold, You delight in truth in the inward parts; / And in the hidden part You would make known wisdom to me" (v. 6). According to this verse, we have both the inward parts and the hidden part. The inward parts must be the parts of the soul—the mind, the emotion, and the will (Heb. 8:10; Jer. 31:33; cf. 1 Thes. 5:23). Likewise, the hidden part must be the spirit—composed of the conscience, fellowship, and intuition (Rom. 9:1; 8:16; Eph. 6:18; 1 Cor. 2:11; Mark 2:8)—for it is the most hidden part within us (1 Pet. 3:4). The heart, being a composition of the inward parts and the hidden part, is composed of the three parts of the soul plus the conscience in the spirit. As human beings, therefore, we are very complicated vessels.

As we vessels consider our complicated being, we must ask ourselves how much of Christ we have in our inward parts. In the Bible, we are told that we should have the mind of Christ and that Christ should make His home in our hearts (1 Cor. 2:16; Eph. 3:17). But how much is Christ in our mind and in our heart? How much is Christ in the parts of our soul? Any part that is not full of Christ is not perfect. If we do not have enough of Christ in our mind, our mind has yet to be perfected. If we do not have enough of Christ in our emotion, our emotion is not perfect. It is the same with our will—if Christ does not permeate our will, then our will is not perfect. The converse is also true. The perfect mind is a mind that is full of Christ, the perfect emotion is an emotion that is full of Christ, and the perfect will is a will that is full of Christ. Hence, the parts of our vessel can be made perfect only by Christ. Christ Himself is the perfection of our mind, emotion, and will. The heart that is full of Christ is a perfect heart. If it is without Christ, our heart—though it may be pure, clean, right, and good—is short of Christ and is thus empty and not perfect.

我的负担不是要给你许多道理；我的负担是要帮助你领悟，基督是我们的齐全和完美，并且我们是在祂里面得了丰满。你若有任何一部分缺少基督，你就不齐全。你整个里面的人——内里的部分和隐密的部分——必须被基督充满，好使你得以齐全。你只需要基督，你必须忘记一切其他的事。

借着被基督充满 过基督徒的生活

今天许多人错解圣经，他们把圣经当作正确行为和道德的书。虽然圣经的确说到道德，但我们必须领悟，圣经的中心点是基督；祂充满我们，我们在祂里面也得了丰满。圣经告诉我们，我们必须彼此相爱。（约壹四7。）然而，真实的爱不单单是人的情爱，真正的爱是基督作为爱，从我们里面满溢到别人那里。许多经文也告诉我们，我们必须谦卑。（太二三12，彼前五5～6。）谦卑就是满了基督，并让这位基督从我们流出。（参腓二8，5。）因此，当我们满了基督，就会非常谦卑。圣经也告诉我们，基督徒必须服从父母。以弗所六章一节说，“作儿女的，要在主里顺从你们的父母，因为这是正当的。”我们读这节时，通常会忘记“在主里”这小小的辞。我们必须服从父母，但我们必须在主里作这事。这就是说，我们需要被基督充满。唯有如此，我们才能顺从我们的父母。我们对父母的顺从，事实上就是基督从我们这人里面的满溢。圣经里也告诉我们，我们必须牺牲，就是舍弃我们所有的一切。（罗十二1，林后十二15。）圣经说到的牺牲乃是基督的满溢。我们是因为已经被基督充满，并且满了基督，自然而然就舍弃万有。我们应当清楚，圣经主要是说到基督充满我们，使我们满了祂，然后从我们满溢出来。我们的需要就是被基督充满，并且满溢基督。

一九三七年，我在中国南京向一些博学多闻的学生传福音。有一回，一位受过良好教育、聪明年轻的女子到我这里来，说，“我非常欣赏你的传讲，也愿意接受。然而，我喜欢看电影。我不知道我若成为基督徒，可以不可以去看电影。”她的问题可能有几分麻烦。一面，我不敢告诉她，她成了基督徒以后，能如她所愿的去看电影。另一面，我不能告诉她，她不可以再去看电影。这位年轻女子如此爱电影，只因为她虚空。她若被基督充满，在她这人里面

My burden is not to give you much doctrine. My burden is to help you realize that Christ is our completeness and perfection and that we are made full in Him. If you are short of Christ in any part, you are not complete. Your entire inner being—the inward parts and the hidden part—have to be filled with Christ in order for you to be made complete. You need only Christ. You must forget about all other things.

LIVING A CHRISTIAN LIFE BY BEING FILLED WITH CHRIST

Today many people misinterpret the Bible. They take the Bible as a book of proper behavior and morality. Although the Bible does speak of morality, we must realize that the Bible's central point is Christ, who fills us and in whom we are made full. The Bible tells us that we have to love one another (1 John 4:7). Real love, however, is not simply human affection. Genuine love is the overflow of Christ as love from within us to others. Many verses also tell us that we have to be humble (Matt. 23:12; 1 Pet. 5:5-6). To be humble is to be full of Christ and to have this Christ flow out of us (cf. Phil. 2:8, 5). Consequently, when we are full of Christ, we will be very humble. The Bible also tells us that Christians must obey their parents. Ephesians 6:1 says, "Children, obey your parents in the Lord, for this is right." When reading this verse, we generally forget the little phrase in the Lord. We have to obey our parents, but we must do it in the Lord. This simply means that we need to be filled with Christ. Only then will we be able to obey our parents. The obedience we render to our parents is actually the overflow of Christ from within our being. In the Scriptures we are also told that we have to sacrifice, that is, give up, everything we have (Rom. 12:1; 2 Cor. 12:15). The sacrifice about which the Bible speaks is the overflow of Christ. It is because we have been filled with Christ and are full of Christ that we spontaneously give up all things. It should be clear that the Bible speaks mainly of Christ filling us, making us full of Him, and then flowing out of us. Our need is to be filled with and to overflow Christ.

In 1937 I was preaching the gospel to some learned students in Nanking, China. On one occasion, a very well-educated and intelligent young woman came to me and said, "I appreciate your preaching very much and would like to receive it. However, I am fond of watching movies. I am wondering whether or not I will be allowed to go to movies if I become a Christian." Her question had the potential of being somewhat troublesome. On the one hand, I dared not tell her that after she became a Christian she could go to the movies as she liked. On the other hand, I could not tell her that she would no longer be allowed to attend movies. This young woman loved the movies so much simply because

就没有任何地位为着电影。我用以下方式向她说明这原则。我说，“假设这里有个孩子，手中有一把非常锋利的刀。当然，我们晓得刀子对孩子具有的危险。要使刀子离开这个孩子的手，你会怎么作？”那女子回答说，“李先生，这相当容易。我们只要在地上放一些水果或糖果。小孩子看见令他开心的东西，就会放下刀子，去拿那些东西，他的两手会满了那些东西。那时，即使我们要他再拿起刀子，他也会回答说，他的手充满更好的东西，他不要刀子。”这位年轻女子回答完了，我就对她说，“你说得对。当你满了基督，就不再需要电影。这是基督徒的信仰。作基督徒不在于舍弃电影或许多其他事物；作基督徒只在于被基督充满。”我们都必须领悟这点。作基督徒只在于被基督充满。

被基督充满实际的路— 祷告

那么我们如何能被基督充满？要答复这点，我们必须有进一步的领悟。一面，我们是虚空的器皿；另一面，我们是被霸占的器皿。我们若满了基督，那是美妙的。然而，我们若被基督以外的事霸占，我们就有很大的需要。就是因为我们没有被基督充满，反而被其他事物充满，所以才需要领受这样的交通。有太多基督以外的事物霸占我们的**心思、情感、意志和心。我们每个人都知道，什么霸占了**我们。我们被基督以外的事物充满，这是可怜的。我们发觉这是我们的情形，我们就必须来到基督这里，并告诉祂我们满了祂以外的事物。与其说这是认罪，不如说这是单单告诉祂我们的情形。我们何等需要到基督面前，告诉祂我们多么被其他事物充满！我必须重复，我们的需要就是单单告诉祂，我们的**心思多么被祂以外的事物霸占。

许多基督徒都是徒然祷告。这主要是由于一事实，就是他们没有向主说真话。即使他们被主以外的许多事物霸占，他们也从**不向主承认这事。虽然他们会告诉主许多其他的事，就如他们何等软弱，多么需要加强和能力，这些祷告绝大多数是徒然的，因为不真诚。真诚的祷告就是我们到主面前去，告诉祂我们已往何等被霸占，并且现今何等继续被霸占。我们需要对主说真话。我们必须告诉祂：

she was empty. If she were filled with Christ, she would not have any room in her being for movies. I illustrated this principle to her in the following way. I said, “Let us say that there is a child here with a very sharp knife in his hand. Of course, we realize the danger that the knife poses to the child. What would you do to get the knife out of this child’s hand?” The woman replied, “Mr. Lee, this is quite easy. We simply place several pieces of fruit or candy on the floor. When the child sees the treats, he will put down the knife and take them up instead. Both of his hands will be full of the treats. Then, even if we asked him to take up the knife again, he would reply that since his hands are full of better things, he would not.” When this young woman had finished answering, I said to her, “You are right. When you are full of Christ, you will no longer need movies. This is the Christian faith. Being a Christian is not a matter of giving up movies or many other things. Being a Christian is simply a matter of being filled with Christ.” We all must realize this. Being a Christian is simply a matter of being filled with Christ.

THE PRACTICAL WAY TO BE FILLED WITH CHRIST— PRAYER

How then can we be filled with Christ? To answer this, we must have a further realization. On the one hand, we are empty vessels. On the other hand, we are occupied vessels. If we are full of Christ, that is wonderful. However, if we are occupied by something other than Christ, we have a great need. It is because we are not filled with Christ but are filled with other matters that we need to receive this kind of fellowship. Too many things other than Christ occupy our mind, emotion, will, and heart. Each of us knows what occupies us. It is pitiful that we are filled with things other than Christ. When we find that this is our case, we simply have to come to Christ and tell Him that we are full of things other than Him. This is not so much a confession as it is simply telling the Lord our case. How we need to go to Christ to tell Him how much we have been filled with other things! Our need, I must repeat, is to simply tell Him how much our mind has been occupied by things other than Him.

Many Christians pray largely in vain. This is due mainly to the fact that they do not speak the truth to the Lord. Even though they are occupied with many things other than the Lord, they never admit this to the Lord. Although they may tell the Lord many other things, such as how weak they are and how much they need strengthening and power, these prayers are for the most part vain because they are not sincere. Sincere prayer is prayer in which we go to the Lord and tell Him how much we have been occupied in the past and how much we continue to be occupied at present. We need to tell the Lord

“主，我仍在我的心思里被这些事物霸占，我仍在情感和意志里被那些事物霸占。”这是真诚的祷告。我们若这样祷告，我们告诉主越多，主就越占有我们的的心思、情感和意志。我们越这样向主祷告，祂就越占有我们的全心，并使我们的成为祂自己的家。

我们若接受这条路，一切就会是美妙和荣耀的。若需要爱别人，基督从我们这人里面的满溢就会成为对别人的爱。若有需要谦卑，基督从里面的满溢就会是谦卑。基督自己会充满我们，并应付我们的需要。这是作基督徒正确的路。我知道许多圣徒受到仇敌搅扰；仇敌试诱他们说，“你说你爱主。因此，你应当能够谦卑并爱别人。”我们若向撒但的试诱让步，凭自己谦卑并爱人，我们就会立刻被他击败。每当仇敌这样向我们挑战，我们就该告诉他：“我不知道我能否谦卑或爱别人。但有一件事我知道：我要被基督充满。我不知道任何其他的事，我唯一所要的，就是被基督充满。基督是我的完美，基督是我的齐全，基督是我的完满。祂会为我顾到一切其他的事。”

我们需要学习借着真正并诚实的向主祷告，而被基督充满。基督就是那灵，作为这样的灵，祂在我们的灵里。（林后三 17，提后四 22。）基督在我们的灵里是如此真实。我们被基督充满的路，就是带着真诚的心到祂面前，将我们的灵向祂敞开，并告诉祂，我们在心思、情感、意志、和心里多么被祂以外的事物霸占。让我们告诉祂事实，让我们从心里告诉祂真正的情况；然后我们就会被祂充满。日复一日，我们需要这样祷告。

问题与解答

问：许多基督徒说到凭着圣灵以大能生活。这是否与被基督充满同义？

答：基督教当前许多关于圣灵的教训，使我们不能清楚看见被基督充满的事。我们必须领悟，在新约时代，关于圣灵有两方面。圣灵的第一方面乃是，那灵是生命之灵。我们在罗马八章二节找得到这辞：“因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”圣灵的另一方面乃是，那灵是能力之灵。关于圣灵是生命之灵，新约使用介系词“在…里”。（罗八 9，11，林前三 16，

the truth. We must tell Him, “Lord, I am still occupied by these things in my mind and by those things in my emotion and will.” This is sincere prayer. If we pray in this way, the more we tell the Lord, the more the Lord will occupy our mind, emotion, and will. The more we pray to the Lord in this way, the more He will occupy our entire heart and make our heart a home for Himself.

If we take this way, everything will be wonderful and glorious. If there is the need to love others, the overflow of Christ from within our being will be the love toward others. If there is the need to be humble, the overflow of Christ from within will be the humility. Christ Himself will fill us and meet our need. This is the right way to be a Christian. I know many saints who have been troubled by the enemy tempting them by saying, “You say that you love the Lord. Therefore, you should be able to be humble and love others.” If we give in to Satan’s temptation to be humble and loving in ourselves, we will be defeated by him immediately. Whenever the enemy challenges us in such a way, we should tell him, “I do not know whether I can be humble or love others. But one thing I know: I want to be filled with Christ. I do not know anything else. The only thing that I want is to be filled with Christ. Christ is my perfection. Christ is my completeness. Christ is my fullness. He will take care of everything else for me.”

We need to learn to be filled with Christ by praying to the Lord genuinely and honestly. Christ is the Spirit, and as such He is in our spirit (2 Cor. 3:17; 2 Tim. 4:22). Christ is so real in our spirit. The way for us to be filled with Christ is to simply go to Him with a sincere heart, open our spirit to Him, and tell Him how much we are occupied in our mind, emotion, will, and heart with things other than Him. Let us tell Him the truth. Let us tell Him the real situation from our heart. Then we will be filled with Him. Day by day, we need to pray in such a way.

QUESTIONS AND ANSWERS

Question: Many Christians speak of living by the Holy Spirit with power. Is this synonymous with being filled with Christ?

Answer: The current teaching in much of Christianity concerning the Holy Spirit frustrates our ability to see clearly the matter of being filled with Christ. We have to realize that in the New Testament age, there are two aspects concerning the Holy Spirit. The first aspect of the Holy Spirit is that the Spirit is the Spirit of life. We find this term in Romans 8:2: “For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” The second aspect of the Holy Spirit is that the Spirit is the Spirit of power. Regarding the Holy Spirit as the Spirit of life, the New Testament uses the

提后一 14。) 关于圣灵是能力之灵，新约用介系词“在…上”。(徒一 8，十 44，十九 6。) 作为生命之灵，那灵在我们里面；作为能力之灵，那灵在我们身上。约翰十四章十七节说，“就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。” 因为我们知道约翰福音多论到生命，这卷书里所提到的那灵必是生命之灵。因此，这节告诉我们，那灵——生命的灵——在我们里面。再者，约翰七章三十七至三十九节说，“节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。” 从这段话，我们能领悟这里所提到的那灵，就是我们能喝并且在我们里面的活水。在约翰福音这些经文里面，说到那灵要在我们里面，并且被比喻为我们能喝的水；而路加二十四章四十九节说到那灵的另一面：“看哪，我要将我父所应许的，降在你们身上；你们要留在城里，直到你们穿上从高处来的能力。” 有些译本将“穿上能力”译作“以能力为衣”。穿上能力，或以能力为衣，指行传一章八节里圣灵降在门徒身上作能力的灵。因这缘故，那灵在这里被比作衣服（就如穿在人身上的衣服）。

在这些经文里，我们能看见那灵的两个象征。一面，那灵是活水；另一面，这灵是衣服。我们喝那灵作活水；我们穿上祂作衣服。我们必须将生命的灵接受进来，并穿上能力的灵。能力的赐给，就是能力之灵的赐给，乃是在我们外面的圣灵。圣灵浇灌在我们身上就像雨一样，那是发生在我们外面的事。然而，生命的灵必须被我们接受进来。

我们也能在圣经许多其他的部分看见这事。在耶稣复活的晚上，祂来到门徒那里，并向他们吹入一口气，告诉他们要受圣灵。(约二十 22。) 然后在五旬节那天，圣灵像风降在门徒身上，并且充满整个屋子。(徒二 2。) 这里我们又看见两个象征——气和风。气是为着生命，风是为着能力。在主复活那天，门徒将生命的灵像气一样接受到他们里面。五十天以后，能力的灵像风一样降在他们身上。活水和气的象征都在论到生命之事的约翰福音里说到。在约翰福音里，那灵主要是生命的灵，这卷书中生命之灵的象

prepositions in or within (Rom. 8:9, 11; 1 Cor. 3:16; 2 Tim. 1:14). Regarding the Holy Spirit as the Spirit of power, the New Testament uses the prepositions on or upon (Acts 1:8; 10:44; 19:6). As the Spirit of life, the Spirit is within us; as the Spirit of power, the Spirit is upon us. John 14:17 says, “Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.” Because we know that the Gospel of John deals much with life, the Spirit mentioned in this book must be the Spirit of life. Hence, this verse tells us that the Spirit—the Spirit of life—is in us. Again, John 7:37-39 says, “Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. 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.” From this passage, we can realize that the Spirit mentioned here is the living water which we can drink and which can be within us. While in these verses in John the Spirit is said to be in us and is likened to water that we can drink, Luke 24:49 speaks of the other aspect of the Spirit: “And behold, I send forth the promise of My Father upon you; but as for you, stay in the city until you put on power from on high.” Some translations render “put on power” as “are clothed with power.” To put on power, or to be clothed with power, refers to the Holy Spirit coming upon the disciples as the Spirit of power in Acts 1:8. For this reason, the Spirit here is likened to clothing (clothing being upon the wearer).

In these verses, we can see two symbols of the Spirit. On one hand, the Spirit is the living water; on the other hand, this Spirit is clothing. We drink the Spirit as the living water, and we put Him on as clothing. We must take in the Spirit of life and put on the Spirit of power. The endowment of power, that is, of the Spirit of power, is the Holy Spirit outside of us. The outpouring of the Holy Spirit upon us is like rain and is something that takes place outside of us. The Spirit of life, however, must be taken in by us.

We can see this in many other portions of the Bible as well. On the evening of His resurrection, Jesus came to the disciples and breathed into them, telling them to receive the Holy Spirit (John 20:22). Then on the day of Pentecost, the Holy Spirit came down upon the disciples as a wind and filled the whole house (Acts 2:2). Here we see two more symbols—breath and wind. The breath is for life, and the wind is for power. On the day of the Lord’s resurrection, the disciples received the Spirit of life as breath into them. Fifty days later, the Spirit of power came upon them as wind. The symbols of the living water and the breath are both spoken of in the Gospel of John, which deals with the matter of life. In the Gospel of John, in which the Spirit is mainly the Spirit of

征，就是气和活水。然而，在路加所著的路加福音和使徒行传里，那灵作为能力的灵，是由衣服和风象征。这两组象征代表那灵内里生命的方面和外能力的方面，是一位灵的两方面。重要的是，我们要领悟，当我们说我们需要被基督充满，我们是指那灵内里的方面，就是生命的灵。要被基督充满，我们需要被生命的灵充满。穿上能力的灵并不够；我们迫切的需要乃是被生命的灵充满。

我们在主耶稣身上能看见那灵的这两方面。主耶稣是由圣灵所生。（太一 18, 20。）因此，甚至在祂受水浸以前，祂就被圣灵充满。然而，在祂受水浸以后，圣灵降在祂身上。（三 16，约一 32。）从与祂出生相关的经文我们得知，这不是说，祂在水浸以前没有圣灵。主耶稣由圣灵所生，并且被圣灵充满，但祂受水浸以后，圣灵降在祂身上。在里面，祂已经被圣灵充满；但为了尽职，祂需要在外边得着能力之灵的装备。

今天我们必须领悟，我们需要圣灵工作的两方面——内里的方面和外在的方面。内里的方面就是被生命的灵充满，外在的方面就是得着能力之灵的装备。

问：歌罗西三章一节告诉我们要寻求在上面的事。那些事是些什么事？

答：在上面的事就是属天的事，包括升天的基督和一切关乎祂的事。这节告诉我们要寻求在上面的事；然而，我们若没有被基督充满，就不会有能力寻求那些事。神造人以后，神所作与人有关的第一件事不是顾到人的工作，乃是顾到人的吃。神知道人若不吃，就不能工作。例如，我们早晨要工作以前必须吃早餐，我们下午要工作以前必须吃午餐，我们晚上来聚会以前必须吃晚餐。因为我们不先吃，就不能作什么，所以吃是第一重要的；因此，吃必须是我们最优先的事。按属灵说，吃就是被那作我们灵食的基督所充满。神造人以后，把一切事都照料好，使人能正确的食物。神的心意是要人吃神在基督里作为生命树。（创二 9，约十五 1，十一 25。）今天祂的心意仍是一样。在约翰六章五十七节，主耶稣说，“活的父怎样差我来，

life, the symbols of the Spirit of life are breath and living water. In the books by Luke, however—the Gospel of Luke and Acts—the Spirit as the Spirit of power is symbolized by clothing and wind. These two sets of symbols represent the Spirit's inner aspect of life and outer aspect of power. These are the two aspects of the one Spirit. It is important to realize that when we say that we need to be filled with Christ, we are referring to the inner aspect of the Spirit, the Spirit of life. In order to be filled with Christ, we need to be filled with the Spirit of life. It is not sufficient to be clothed by the Spirit of power; our desperate need is to be filled with the Spirit of life.

We can see these two aspects of the Spirit with the Lord Jesus. The Lord Jesus was born of the Holy Spirit (Matt. 1:18, 20). Hence, even before He was baptized with water, He was filled with the Holy Spirit. However, after He was baptized with water, the Holy Spirit came down upon Him (3:16; John 1:32). From the verses related to His birth, we know that this does not mean that before His water baptism He did not have the Holy Spirit. The Lord Jesus was born of the Holy Spirit and filled with the Holy Spirit, yet after He was baptized with water, the Holy Spirit came down upon Him. Within, He had already been filled with the Holy Spirit, yet in order to minister, He needed to be equipped with the Spirit of power without.

Today we have to realize that we need the two aspects of the work of the Holy Spirit—the inner aspect and the outer aspect. The inner aspect is to be filled with the Spirit of life, and the outer aspect is to be equipped with the Spirit of power.

Question: Colossians 3:1 tells us to seek the things which are above. What are some of those things?

Answer: The things which are above are the heavenly things, including the ascended Christ and all things pertaining to Him. This verse tells us to seek the things which are above; however, if we are not filled with Christ, we will not have the power to seek those things. After creating man, the first thing God did in relation to man was not to take care of man's work but to take care of man's eating. God knows that if man does not eat, he cannot work. For example, we must eat breakfast before we can work in the morning, we must eat lunch before we can work in the afternoon, and we must eat dinner before we can come to the meeting in the evening. Because we can do nothing without first eating, eating is of primary importance and must consequently be our first priority. Spiritually speaking, to eat is to be filled with Christ as our spiritual food. After God created man, He took care of everything so that man could eat the proper food. God's intention was that man would eat God in Christ as the tree of life (Gen. 2:9; John 15:1; 11:25). His intention remains the same today. In John 6:57,

我又因父活着，照样，那吃我的人，也要因我活着。”我们唯有吃基督，被祂充满，并借祂得满足，我们才能作许多事。若是我们快要饿死，无论我们想作什么或宣告什么，都不能作到。我们被基督充满，并因祂得满足，我们就有能力工作。因此，我们首先要关切并第一所需要的，就是被基督充满。让我们忘记罪、世界、我们的行为、和我们的工作，单单被基督充满。唯有如此，我们才能寻求在上面的事。

the Lord Jesus said, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.” Only when we eat Christ, are filled by Him, and are satisfied with Him are we able to do many things. If we are starving to death, we can do nothing, regardless of what we intend or declare. When we are filled and satisfied with Christ, we have the energy to work. Hence, our primary concern and our first need is to be filled with Christ. Let us forget about sins, the world, our deeds, and our works, and simply be filled with Christ. Only then will we be able to seek the things which are above.