

2343 经历基督作内里的生命

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◎ 简介

全能、无限之神的渴望和终极的心意，是要进到人里面作生命，使人彰显祂并代表祂。然而，大多数基督徒没有这中心的观念，仅仅满足于得着赦罪、平安和喜乐；因此，他们缺乏对基督作生命的主观经历，偏离了神原初创造的心意。

要解决神儿女中间这个大问题，必须得着经历基督作内里生命的钥匙，就是看见：当我们接受神圣的生命时，就得着生命的交通，并被带进生命的光中。在神圣之光的照耀、管理下，我们需要与主内里的规律合作，顺从生命之律与膏油的涂抹，凭祂而活。我们越与祂合作，就越能向全宇宙见证，我们不仅在个人一面，经历祂作生命；更在团体一面，成为祂的彰显，使神心满意足。

Experiencing Christ as the Inner Life

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说明

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PREFACE

This book is composed of messages given by Brother Witness Lee at a conference in Sacramento, California, on November 22-25, 1963. These messages have not been reviewed by the speaker.

第一章

我们需要认识内里的生命

读经：加拉太书二章二十节，约翰福音十章十节下，约翰一书一章二节，约翰福音一章四节，罗马书八章二节，希伯来书八章十至十二节，十章十六节，耶利米书三十一章三十二至三十四节。

最近几个月，主安排我访问了许多不同背景的基督徒团体。经过这些访问之后，我领悟今天的信徒需要对内里的生命（就是基督自己）有真正的认识和经历。照我所知，难得有弟兄姊妹认识什么是生命，对生命有真实经历的更少，而几乎没有人认识经历内里生命的正路。在我最近遍访美国的旅行中，这是我所得的唯一印象。

我也发觉，很难帮助基督徒认识经历内里生命正确的路。虽然我们也许谈论内里的生命，也阅读这方面的文章，却很难认识经历内里生命正确的路。说到认识，我的意思并非指很容易获得的一般性知识。譬如，我们也许清楚知道基督是生命，以及我们所需要的不是知识，乃是生命。我们或许进一步知道，我们所讨论的生命不是外在的，乃是内在的，也就是内里的生命。我们许多人或许都有这种肤浅的认识；但认识基督作我们内里生命的真正意义，对许多信徒却是个奥秘。我们也许晓得这辞句，却很可能不知道经历基督作内里生命正确的路。接受属灵的恩赐还比较容易，但要带领弟兄姊妹认识经历内里生命正确的路，却非常困难。让我们在往前看以下各章时有祷告，好领受一个确定并必要的异象，使我们能看见并经历基督徒信仰、圣经、和基督徒生活中心的事——基督作我们内里的生命。

神的渴望——作人的生命

神的渴望和终极的心意，是要将祂自己作到我们里面，使我们彰显祂并代表祂。然而，只有一条路能成就这事：神必须进到我们里面作我们的生命。今天基督徒极需看见，神的心意是要使基督作我们的生命。我们是盛装神的器皿、容器；而神是那应当进到我们里面的内容。神若要成为我

CHAPTER ONE

OUR NEED TO KNOW THE INNER LIFE

Scripture Reading: Gal. 2:20; John 10:10b; 1 John 1:2; John 1:4; Rom. 8:2; Heb. 8:10-11; 10:16; Jer. 31:32-34

In recent months, the Lord has arranged for me to visit many groups of Christians of various backgrounds. After all these visits, I realize that believers today have a need for the real knowledge and experience of the inner life, a life which is Christ Himself. According to my realization, exceedingly few brothers and sisters know what life is, fewer have the real experience of life, and nearly no one knows the right way to experience the inner life. In all of my recent travel across the United States, this has been my unique impression.

I have also discovered that it is rather difficult to help Christians know the proper way to experience the inner life. Although we may talk about the inner life and read articles about it, it is very hard for us to realize the proper way to experience the inner life. By knowledge, I do not mean knowledge in a general way, which is very easy to attain. For example, we may know very clearly that Christ is life and that what we need is not knowledge but life. We may furthermore know that the life we are discussing is not outward but inward, that is, the inner life. Such a superficial knowledge may be common to many of us, but the real meaning of knowing Christ as our inner life is a mystery to many believers. We may know the words, but we very well may not know the proper way to experience Christ as the inner life. It is relatively easy to receive spiritual gifts, but it is very difficult to bring a brother or sister to know the proper way to experience the inner life. As we progress through these chapters, let us pray to receive a definite and much needed vision by which we can both see and experience the central matter of the Christian faith, the Scriptures, and the Christian life—Christ as our inner life.

GOD'S DESIRE—TO BE LIFE TO MAN

God's desire and ultimate intention is to work Himself into us so that we may express Him and represent Him. However, there is only one way that this can be accomplished: God must come into us to be our life. Today there is a great need for Christians to see that God's intention is to make Christ life to us. We are vessels, containers, to contain God, and God is the content that should come into us. If God is

们的内容，就必须作我们的生命。我们借着天然的出生从父母所得的生命，不是真正的生命。那生命只是表号、影儿，指向真正的生命，就是在基督里作为那灵的神自己。

让我们用手套为例来阐明这一点。虽然手套有手指，但这些手指并非真正的手指。真正的手指是手的手指，不是手套的手指。即使手套有许多只手指，那些手指却都是空的。同样的，我们肉身出生所得的生命，不是真正的生命；它只是器皿，为要盛装真正的生命，就是在基督里作为那灵的神自己。这就是为什么我们需要重生。（约三3，7。）我们需要重生，不仅仅是因为我们人的生命是有罪的。即使我们人的生命不是有罪的，我们仍然需要重生。这是因为我们有人的生命还不够，我们仍需要神圣的生命。我们是人，已经有人的生命。现今我们既是神所造作以盛装祂的人，就需要神圣的生命，就是神自己。神救恩终极的目标，乃是我们接受神作我们的生命。虽然这是事实，但我们若问大多数基督徒，神救恩终极的目标是什么，或者神为什么拯救我们，我们会发觉对这事清楚的人并不多。我们都必须领悟，神拯救我们是为着一个目的；这目的就是要我们接受祂作我们的生命。神—全能、无限、无所不能的神—想要，甚至渴望，进到我们里面作生命，活在我们里面。

因此，圣经有好些经文陈明这真理。加拉太二章二十节说，“现在活着的，不再是我，乃是基督在我里面活着。”“基督在我里面活着”这辞句的意思就是，神作我们的生命。我们知道基督是神的具体化身。（约一1，14，西二9。）所以，基督若在我们里面活着，那意思就是神作我们的生命。主自己告诉我们，祂来了，是要叫我们得生命，并且得的更丰盛。（约十10下。）祂也告诉我们，祂怎样因父活着，我们也必须因祂活着。（六57。）这些经文的意思是，神已经来作我们的生命。我的负担是，我们各人在这些日子都要祷告一件事：“哦，主啊，开我的眼睛，使我确定的看见一件事—你是我的生命。”我们都必须看见，三一神是我们的生命。我们都必须看见这乃是神的目标，也是基督徒生活中心的事。基督徒的生活里，中心的事不是得着圣洁、能力，或任何其他属灵的事物。基督徒生活的中心，乃是我们得着神在基督里作为那灵活在我们里面，作我们的生命。

这件事我们无法很快说完。我们都非常需要神开我们的

going to be our content, He must be life to us. The life that we possess through our natural birth from our parents is not the real life. That life is but a figure, a shadow, that points to the real life, which is God Himself in Christ as the Spirit.

Let us use the illustration of a glove to clarify this point. Although a glove has fingers, its fingers are not real fingers. Real fingers are the fingers of a hand, not the fingers of a glove. Even if a glove has many fingers, those fingers are empty. In the same way, the life with which we were born physically is not the real life; it is but a vessel to contain the real life, which is God Himself in Christ as the Spirit. This is why we need to be born again (John 3:3, 7). We do not need to be born again simply because our human life is sinful. Even if our human life were not sinful, we would still need to be born again. This is because it is not enough that we have the human life; we need the divine life. As human beings, we already have the human life. Now, as those who are fashioned by God to contain Him, we need the divine life, which is God Himself. The ultimate goal of God's salvation is that we take God as our life. Although this is a fact, if we ask most Christians what the ultimate goal of God's salvation is or why God saved us, we will realize that not many are clear concerning this. We must all realize that God saved us for a purpose. This purpose is that we would take Him as our life. God—the almighty, infinite, omnipotent God—intends and even desires to come into us as life to live in us.

Hence, there are a number of passages in the Scriptures that present this truth. Galatians 2:20 says, "It is no longer I who live, but it is Christ who lives in me." The phrase Christ who lives in me means simply that God is life to us. We know that Christ is the embodiment of God (John 1:1, 14; Col. 2:9). Consequently, if Christ lives in us, that means that God is life to us. The Lord Himself told us that He came that we may have life and may have life abundantly (John 10:10b). He also told us that as He lives because of the Father, we must live because of Him (6:57). The meaning of these verses is that God has come to be life to us. My burden is that in these days each of us would pray one thing: "O Lord, open my eyes that I may see one thing in a definite way—that You are my life." We all must see that the Triune God is life to us. We must see this as God's goal and as the central matter in the Christian life. The central matter in the Christian life is not the acquisition of holiness, power, or any other spiritual matter. The center of the Christian life is our having God in Christ as the Spirit living within us as our life.

This is not a matter that we can cover in a quick way. We all stand in great need of God opening our eyes to show us His desire. His desire is that He would live within us

眼睛，给我们看见祂的渴望。祂的渴望是要活在我们里面，使我们各人都以祂为生命。不信的人没有看见神心意的目标；他们不知道神对宇宙或对人的心意。然而，不仅不信者没有看见，就连我们基督徒也不认识神的渴望，对此有清楚异象的人更少。

照神的心意，祂给人造了某种形体，却还没有内容。在神的创造里，人只是一个形体、一个器皿、一个容器。神的用意是要这器皿以祂自己这神圣的生命为内容。因此神的心意是要使祂自己与人成为一。林前六章十七节清楚说到这事：“但与主联合的，便是与主成为一灵。”我们信入主而得重生时，神这生命就进到我们人这器皿里，我们就与主成为一灵。今天我们的身体是器皿，我们人的生命是我们的内容。我们的身体里若没有人的生命，我们的身体就是空洞的。我们的身体如何是盛装我们物质生命的器皿，我们全人一体、魂、灵——也是盛装某样东西的器皿。神要我们被祂自己这生命所充满。我们一被祂自己这生命所充满，祂就要我们凭祂而活。一面，神的救恩是要恢复我们并洁净我们，因为我们这受造的器皿已被撒但、罪和堕落所破坏并污秽了。然而，这不是神拯救我们积极一面的目标。神的救恩积极的用意是，在洗净我们之后，祂要把自己放到我们里面。基督的救赎和洗净，预备我们成为接受神作生命的器皿。神救恩终极并积极的用意，乃是要进到我们里面作生命。

对经历基督作生命的路 缺乏清晰的观念

许多基督徒知道，他们重生的时候，就得着赦罪、平安、喜乐、安息和满足。然而，很少信徒有这中心的观念：除了这些事之外，我们也接受了神自己作生命。我们蒙神所重生的人，有神自己作生命活在我们里面。我恐怕你们许多人虽然享受平安、喜乐、安息和满足，却不知道是生命的神现今就活在你们里面。即使你们知道这事实，我怀疑你们是否知道如何经历神作生命，或凭祂而活。这是今天主儿女中间的大问题。

我们都知道基督是我们生命的粮。（约六 48。）我们也知道主说，“那吃我的人，也要因我活着。”（57 下。）

and that each of us would take Him as life. The unbelievers have missed the mark of God's intention. They do not know God's intention for either the universe or human beings. Not only have the unbelievers missed the mark, however; even we Christians do not know God's desire, much less have a clear vision concerning it.

In God's intention, He made man in a certain form yet without content. In God's creation, man is simply a form, a vessel, a container. God intended that the content of this vessel be Himself as the divine life. God's intention is therefore to make Himself one with man. First Corinthians 6:17 states this clearly: "He who is joined to the Lord is one spirit." When we believed into the Lord and were regenerated, God as life came into our human vessel, and we and the Lord became one spirit. Today our body is a vessel and our human life is our content. If the human life were not in our body, our body would be empty. In the same way that our body is a vessel meant to contain our physical life, so too is our entire being—body, soul, and spirit—a vessel that is meant to contain something. God intends that we be filled with Himself as life. Once we are filled with Himself as life, He intends that we live by Him. God's salvation, on the one hand, is to recover us and cleanse us because we as created vessels have been damaged and dirtied by Satan, sin, and the fall. This, however, is not the positive side of God's goal in saving us. God's positive intention in His salvation is that after cleansing us He put Himself into us. Christ's redemption and cleansing prepares us as vessels to receive God as life. God's ultimate and positive intention in His salvation is to come into us as life.

A LACK OF CLARITY REGARDING THE WAY TO EXPERIENCE CHRIST AS LIFE

Many Christians realize that at the time of their regeneration they received forgiveness, peace, joy, rest, and satisfaction. However, very few believers have the central concept that in addition to these things, we have received God Himself as life. As those who have been regenerated by God, we have God Himself as life living in us. I am afraid that although many of you enjoy peace, joy, rest, and satisfaction, you do not know that God, who is life, is now living within you. Even if you know this fact, I doubt whether you know how to experience God as life or live by Him. This is a great problem among the Lord's children today.

We all know that Christ is the bread of life to us (John 6:48). We also know that the Lord said, "He who eats Me, he also shall live because of Me" (v. 57b). But who knows the way to eat Christ? Although we know that Christ is the bread of life, many of us

可是谁知道吃基督的路？虽然我们知道基督是生命的粮，许多人却不知道如何吃基督。神在基督里作为那灵，来作我们的生命。但我们凭基督而活的路是什么？我们经历基督自己这内里生命正确的路是什么？我要就着这些问题，向你们挑战。你也许说，经历基督作生命正确的路，是借着经历基督的身体；但我要反过来问你，我们借着什么方式才能经历基督的身体？你也许回答，我们是借着祷告或借着接触圣灵，经历基督作生命。虽然祷告和接触圣灵都是好的，但这些答案都有些含糊。实际的经历基督作生命这件事，在今天的基督徒中间是真正的问题。在今天的基督教里，很少传讲基督作人的生命。虽然在基督教里有许多的讲道、礼拜、信息、教训、道理和讲论，但很少是以基督作生命为题。基督教教师偶尔会说到一些关于基督作生命的事，但很难找到一篇信息告诉我们，经历这内里生命真正的路。在过去一年当中，我说了许多关于基督作生命的事，至终我发现许多圣徒不知道经历内里生命的路。

所以我要再问这个问题：什么是我们经历基督作我们内里生命的路？或许你会再试着回答这问题，说，在生活的每个处境中，我们必须承认：首先，祂是我们的生命；第二，我们必须在灵里接触祂，从祂得着力量。然后在每个处境中，我们不凭自己行动，乃是基督借着我们行动。你也许继续说，这就是基督自己流过我们，将祂自己供应给别人，不是我们在自己里面尝试供应。这是非常好的答复，但还不够明确。

在这事上要清楚明白很不容易。虽然我们许多人也许洞悉这问题，但很难清晰、明确的回答。圣徒中间对经历内里生命正确的路缺乏清晰的观念，我为此觉得很困惑，也在主面前花了相当多时间考虑我们的光景。虽然你也许清楚到某个限度，却没有清楚到一个程度，能使别人明白经历基督作生命正确的路。因此，我要再次重复这问题：到底什么是我们经历内里生命正确的路？

我的负担不是要给你们许多信息；我的负担只是要帮助你们清楚一个秘诀。这秘诀价值连城，但我要把它当作礼物白白的送给你们。秘诀总是非常简单的，因为一样事物若不简单，就不是秘诀。这秘诀就像一把钥匙，提供通达

do not know how to eat Christ. God is life to us in Christ as the Spirit. But what is the way for us to live by Christ? What is the proper way for us to experience the inner life which is Christ Himself? I wish to challenge you with these questions. You may say that the proper way to experience Christ as life is by experiencing the Body, but I in turn would ask you by what way we can experience the Body. Again, you may answer that we experience Christ as life by prayer or by contacting the Holy Spirit. Although both prayer and contacting the Holy Spirit are good, these answers are somewhat vague. This matter of experiencing Christ practically as life is a real problem among Christians today. In Christianity today very little is ministered concerning Christ as life to man. Although there is an abundance of lectures, sermons, messages, teachings, doctrines, and talks that are delivered in Christianity, very few of them take Christ as life as their topic. On occasion, Christian teachers will speak something concerning Christ as life, but it is very difficult to find a message that tells us the actual way to experience this inner life. Throughout the past year, in which I have been speaking much about Christ as life, I have come to find out that many saints do not know the way to experience the inner life.

So I would ask the question again: What is the way for us to experience Christ as our inner life? Perhaps you would again attempt to answer this question, saying that in every situation in life, we must recognize that first He is our life and that second we must contact Him in our spirit and draw our strength from Him. Then in every situation, instead of our acting by ourselves, Christ will act through us. This, you may continue, is Christ flowing Himself through us to minister Himself, instead of our trying to minister in ourselves. This would be an excellent answer, but it is still not specific enough.

It is very difficult to be clear on this matter. Although many of us may have insight into this question, it is very difficult to answer with clarity and specificity. I have been perplexed very much about the lack of clarity among the saints concerning the proper way to experience the inner life and have spent considerable time before the Lord considering our situation. Although you may be clear in a limited way, you are not clear to the extent that you can make yourself understood to others concerning the proper way to experience Christ as life. Hence, I would repeat the question once more: What exactly is the proper way for us to experience the inner life?

My burden is not to give you many messages; my burden is simply to help you to be clear about one secret. This secret is worth more than one million dollars, but I would like to give it to you freely as a gift. Secrets are always very simple—for if something is not simple, it is not a secret. This secret is like a key that gives simple access to something that is otherwise difficult to penetrate. If we have the key, the

一件事物的捷径，否则那件事物就难以掌握。我们若有钥匙，门向我们就是开启的。另一面，我们若无钥匙，即使我们花许多工夫，门向我们仍是关闭的。我在这几章里要与你们分享的秘诀，是我们能凭以进入实际经历基督作内里生命的钥匙。

生命的交通、生命的光、 生命的律、和生命的灵

然而，在我给你们钥匙之前，我们必须清楚四件事。约壹一章二节说，“这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”这一节说到永远的生命。使徒约翰告诉我们，他看见过、手摸过、并向我们宣报那生命，使我们能有交通。我们要认识经历内里生命正确的路，就必须认识生命的交通。约翰一章四节说，“生命在祂里面，这生命就是人的光。”在这节里我们有生命的光。然后在罗马八章二节，我们有另外两样属于生命的事物：生命的律和生命的灵。希伯来八章十至十二节、十章十六节、和耶利米三十一章三十二至三十四节，都说到主将一个律分赐到我们里面，并将这律写在我们身上。这里所说的律，乃是生命的律。因此，我们有四件事：生命的交通、生命的光、生命的律和生命的灵。这四件事加起来，就是内里生命的钥匙。我们若要认识经历内里生命正确的路，就必须认识这四件事。我们若不认识这四件事，就没有经历内里生命的钥匙。我关切你们许多人不认识这四件事，结果就没有钥匙。我也进一步的关切：即使你们有些人的确有这钥匙，却不知道如何使用它。

在以下的几章里，我们要来看关于生命的交通、生命的光、生命的律和生命的灵。这些事加起来，就称为生命之灵的律。这是一条职事的线，需要我们这一面有许多祷告和交通。我请求你们仔细的读以上这些主的话，并迫切的就着这些事祷告。若是如此，你就有根基，能在其上接受以下几章的交通。我相信我们一旦清楚这四件事，就有进入内里生命的钥匙，也会清楚经历基督作生命正确的路。

door is open to us. If, on the other hand, we do not have the key, even if we do many things, the door will remain closed to us. The secret I would like to share with you in these chapters is the key whereby we can enter into the practical experience of Christ as the inner life.

THE FELLOWSHIP OF LIFE, THE LIGHT OF LIFE, THE LAW OF LIFE, AND THE SPIRIT OF LIFE

Before I give you the key, however, we have to be clear concerning four matters. First John 1:2 says, “And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.” This verse speaks of the eternal life. The apostle John tells us that he saw, handled, and declared that life to us so that we may have fellowship. If we want to know the proper way to experience the inner life, we must know the fellowship of life. John 1:4 says, “In Him was life, and the life was the light of men.” In this verse we have the light of life. Then in Romans 8:2 we have two additional matters of life: the law of life and the Spirit of life. Hebrews 8:10-11, 10:16, and Jeremiah 31:32-34 all speak of the Lord imparting a law into us and writing this law upon us. The law spoken of here is the law of life. Hence, we have four matters: the fellowship of life, the light of life, the law of life, and the Spirit of life. These four matters, taken together, are the key of the inner life. If we are to know the proper way to experience the inner life, we must know these four matters. If we do not know them, we do not have the key to experience the inner life. I am concerned that many of you do not know these matters and consequently do not have the key. I am furthermore concerned that even if some of you do have this key, you do not know how to use it.

In the following chapters, we will begin to see something concerning the fellowship of life, the light of life, the law of life, and the Spirit of life. These matters, taken together, are called the law of the Spirit of life. This is a line of ministry that requires much prayer and fellowship on our part. I beg of you to read the above portions of the Word carefully and pray concerning these matters desperately. If you do this, you will have a foundation upon which you will be able to take in the fellowship in the following chapters. I believe that once we become clear concerning these four matters, we will have the key to the inner life and become clear concerning the proper way to experience Christ as life.

第二章

生命的交通和生命的光

读经：约翰福音一章四节，十四章十九至二十节，六章五十七节，约翰一书五章十二节，歌罗西书三章四节，加拉太书二章二十节上，约翰福音八章十二节，约翰一书一章一至七节上。

“生命在祂里面，这生命就是人的光。”（约一4。）

这一节清楚的说到作我们生命的主耶稣乃是光；这生命就是光。

“于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”（八12。）

“生命的光”在圣经里是非常特别的辞。前一节说生命就是光；这一节告诉我们，这光乃是生命的光。

约壹一章一节说，“论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的。”“那从起初原有的，”乃是生命的话。我们晓得这事，因为这卷书信是约翰福音的著者所写的；在约翰福音的第一节，他写说，“太初有话，话与神同在，话就是神。”约翰在他第一封书信的开头，似乎告诉信徒：“那从起初原有的，就是我在我的福音书里所写的，乃是生命的话。”在第二节，他加上附带的话：“这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”这里的“生命”一辞，是专有名词。我们再次从约翰的福音书里得知，这里的生命乃是神的儿子主耶稣基督。在第三节约翰继续说，“我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”为了传输约翰写这些话时的感觉，我们可将他的话意译为：“我们将生命传与你们，但你们会得着交通。我们所传的是生命，但你们所得着的是交通。你们若接受我们所传与你们的生命，就会得着交通。”因此，交通来自生命。在第四节约翰说，“我们写这些事，是要叫我们的喜乐得以满足。”在

CHAPTER TWO

THE FELLOWSHIP OF LIFE AND THE LIGHT OF LIFE

Scripture Reading: John 1:4; 14:19-20; 6:57; 1 John 5:12; Col. 3:4; Gal. 2:20a; John 8:12; 1 John 1:1-7a

In Him was life, and the life was the light of men. (John 1:14)

This verse clearly states that the Lord Jesus, who is life to us, is the light. The life is the light.

Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life. (8:12)

Light of life is a very special term in the Scriptures. The previous verse says that the life is the light; this verse tells us that the light is the light of life.

First John 1:1 says, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life.” “That which was from the beginning” is the Word of life. We know this because this Epistle was written by the writer of the Gospel of John, who wrote in the first verse of that book, “In the beginning was the Word, and the Word was with God, and the Word was God.” In the beginning of his first Epistle, it seems as if John was telling the believers, “That which was from the beginning, which I wrote about in my Gospel, is the Word of life.” In the second verse, he adds a parenthetical: “And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.” The word life here is a proper noun and could be capitalized: “And the Life was manifested.” Again, from John’s Gospel we know that life here is the Son of God, the Lord Jesus Christ. John continues in verse three: “That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.” To convey the sense that John had in writing these words, we can paraphrase his words: “We declare to you the life, but you will have the fellowship. What we declare is the life, but what you will have is the fellowship. If you receive the life, which we declare to you, you will have the fellowship.” Hence, the fellowship comes from the life. In verse 4 John says, “And these things we write that our joy may be made full.” John continues

第五至七节上半约翰继续说，“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；但我们若在光中行，如同神在光中，就彼此有交通。”从约翰一书这开头的话里，我们看见四件事：生命、交通、喜乐和光。按照这七节，我们借着使徒约翰的交通，接受神圣的生命时，就有生命的交通；这生命的交通叫我们的喜乐得以满足，并把我們带到光中。

这一段话所说的生命，乃是那在太初就有，并且已经向我们显现出来的话。关于这生命，约翰写说，使徒们首先听见，然后亲眼看见过，注视过，手也摸过。使徒们的手摸过这生命以后，又将这生命宣报给圣徒。这给我们看见，这生命对我们是何等真实并且便利。我们一接受这生命，就得着生命的交通。我们若有交通，就会满了喜乐。不仅如此，因着这生命把我们带进那是光的神里面，我们就在光中。如果我们是在这生命的交通中，我们就与神有交通；如果我们与神有交通，我们就与光有交通。换句话说，如果我们有这生命，我们就有交通、喜乐和光。在本篇信息里，我们要来看这四件事的意义。

生命的交通

我有一个很重的负担，要叫你们这些爱主的人认识经历基督作内里生命正确的路。要有这认识并不容易。你也许知道基督是你的生命，也知道基督在你里面活着。此外，你也许爱主，也知道必须祷告并接触祂。你也许知道这一切事，但事实乃是，我很难帮助你非常真实并实际的认识经历基督作内里生命正确的路。人可能得帮助认识基督是他们的生命，却不认识经历这生命正确的路。在这事上我不容易帮助你。医生很难清楚明白的解释人身体里的生命；要帮助你清楚的明白基督作生命，并帮助你实际的经历祂，更是难上加难。因这缘故，我切切仰望主，寻求祂赐给我一条简单的路或清楚的话，能以向你陈明这事。这简单的路是什么？你若要经历内里的生命，就是基督自己这神圣的生命，就必须认识这生命的交通是什么。约翰在他的福音书中，主要是着重我们能得着这永远的生命，却没有花太多时间告诉我们，如何能经历这永远的生命。乃是在他的头一封书信里，

in verses 5 through 7a: “And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth; but if we walk in the light as He is in the light, we have fellowship with one another.” In this opening word from 1 John, we see four matters: life, fellowship, joy, and light. According to these seven verses, when we receive the divine life through the apostle John’s fellowship, we have the fellowship of life, which causes us to be full of joy and brings us into the light.

The life spoken of in this passage is the Word that was in the beginning and has been manifested to us. Concerning this life, John writes that the apostles first heard it, then saw it with their eyes, then beheld it, then handled it with their hands. After handling it, the apostles declared it to the saints. This shows us how real and available this life is to us. Once we receive this life, we have the fellowship of life. If we have the fellowship, we will be full of joy. Not only so, because this life brings us into God, who is light, we will be in the light. If we are in the fellowship of this life, we are in fellowship with God, and if we are in fellowship with God, we are in the fellowship with the light. In other words, if we have this life, we have fellowship, joy, and light. In this message we will consider the significance of these four matters.

THE FELLOWSHIP OF LIFE

I have a very heavy burden that you who love the Lord would realize the proper way to experience Christ as the inner life. It is not easy to have this realization. You may know that Christ is life to you, and you may know that Christ lives within you. Moreover, you may love the Lord and know that you have to pray to Him and contact Him. You may know all these things, but the truth of the matter is that it is rather difficult for me to help you realize the proper way to experience Christ as the inner life in a very real and practical way. It is possible for people to be helped to know that Christ is life to them yet not be helped to know the proper way to experience this life. It is not easy for me to help you in this matter. It is very difficult for physicians to give a clear and understandable explanation of the life in the human body; it is more difficult still to help you have a clear realization concerning Christ as life and help you experience Him in a practical way. For this reason, I have looked to the Lord much, seeking Him that He would grant me a simple way or a clear word whereby I could present this matter to you. What is this simple way? If you are going to experience the inner life, Christ Himself as the divine life, you have to know what the fellowship of this life is. In his Gospel, John stresses mainly that we can have this eternal life but spends little time telling us exactly how we can experience it. It is in his

他才告诉我们经历永远生命正确并正当的路。经历神圣生命的路，是要认识神圣生命的交通。

生命的涌流

使徒约翰将这生命宣报给我们，使我们有生命的交通。要给“生命的交通”这辞下一个合式的定义，是相当困难的。有一天，我花许多时间寻求主，并参考关于这事的书籍之后，主向我指出一件事。至少有两样物质的东西，能用来说明生命的交通。第一样是电流。假设我们在安装了电和电灯的房间里；在这样的房间里，我们不仅有电，也有电流。这电流说明了生命的交通。电流就是流动的电。灯打开的时候，我们就有电的流动，电流。然而，若不开灯，虽然仍有电，却没有电流或电的运行。我们也能用我们身体的血液循环说明生命的交通。血液循环实际上是血液本身在循环。这两个例证帮助我们解释生命的交通。生命的交通就是神圣生命的涌流。

我们能用作为信徒的经历，为这事作见证。我们重生时，里面就开始有个东西在涌流。这是因为我们蒙重生的人，有一个流在我们里面。这个流就是生命的涌流。我们越爱主，越花时间与祂同在，接触祂，这个流就越在我们身上流通。我们若核对自己的经历就会领悟，我们在得救以前，里面并没有这种流。自从我们向主敞开自己，接受祂作我们的救主和生命，这流才开始在我们里面涌流。我仍然记得这个流在我里面开始的那一日。有一天我去参加一个福音聚会。在那个聚会之前，我还没有得救；但在那个聚会中，我得着了重生。我离开聚会时，里面有个东西使我想歌唱赞美主。我现在明白，我里面的那个“东西”，事实上就是神圣生命的交通。那是属灵的“电”流，涌流。作为基督徒，我们一再的有这样的经历。假定我们花一些时间与主同在并享受祂；在那段时间里，我们岂不觉得有个东西在我们里面涌流，在我们里面焚烧，甚至加我们力量么？这就是神圣生命的交通。我们信徒有神圣生命的“电流”在我们里面。

经历基督作生命正确的路，乃是在我们里面得着这流。我们若没有这流在我们里面涌流，就有了问题。正如房间里也许安装了电，却可能没有电流在运行；照样，我们也

first Epistle that he tells us the right and proper way to experience the eternal life. The way to experience the divine life is simply to know the fellowship of the divine life.

The Flow of Life

The apostle John declared this life to us so that we may have the fellowship of life. It is rather difficult to arrive at a proper definition of this term, the fellowship of life. One day, after I had spent much time seeking the Lord and referring to books concerning this matter, the Lord pointed something out to me. There are at least two physical things that we can use to illustrate the fellowship of life. The first is an electrical current. Let us say that we are in a room that has been installed with electricity and electric lights. In such a room, we have not only electricity but the current of electricity. This electrical current illustrates the fellowship of life. An electrical current is simply electricity flowing. When the lights are turned on, we have the flow of electricity, the electrical current. However, if the lights are not on, although we still have electricity, we do not have the current, the operation, of electricity. We can also illustrate the fellowship of life with the circulation of blood in our body. The circulation of blood is actually the blood itself circulating. These two illustrations help define the fellowship of life. The fellowship of life is simply the flow of the divine life.

We can bear witness to this in our experience as believers. When we were regenerated, something began to flow within us. This is because as regenerated persons, we have a flow, a current, within us. This flow is the flow of life. The more we love the Lord, spend time with Him, and contact Him, the more this current courses through us. If we check with our experience, we will realize that before we were saved, we did not have this kind of flow within. It was only from the time that we opened ourselves to the Lord and received Him as our Savior and life that this flow began within us. I can still recall the day this flow began in me. One day I went to a gospel meeting. Before the meeting I was not saved, but during the meeting I was regenerated. When I left the meeting, there was something within me that made me want to sing and praise the Lord. I realize now that that “something” within me was actually the fellowship of the divine life. It was the current, the flowing, of the spiritual “electricity.” We have this experience repeatedly as Christians. Suppose we spend some time with the Lord and enjoy Him. During that time, do we not feel something flowing within us, burning within us, and even energizing us? This is the fellowship of the divine life. We as believers have the “current” of the divine life within us.

The proper way to experience Christ as life is to have this flow within us. If we do not have this current flowing within us, something is wrong. Just as a room may be installed with electricity but may not have the electrical current in operation, we may

许有基督这神圣的生命，却失去了神圣生命的交通。我们若核对自己的经历，就晓得情形确是如此。有这流就像呼吸：空气环绕我们四围，但除非我们呼吸，就无法吸入空气。我们要知道自己是否在交通中、凭基督而活、并经历基督的路，乃是核对里面是否有一道流。我们里面是否有这流？我们若没有这流，或者这流衰退了，我们就必须向主呼喊，并向祂敞开。

生命的交通结果带进喜乐

你有生命的流，就有喜乐。当我看见你的脸是下沉的，不是发亮的，我就知道你失去了内里的流。你若有内里的流，不管你的光景如何，都会满了喜乐。的确如此，你有喜乐，就表示你在流中，在神圣生命的交通中。

按理说，基督徒必须是喜乐的人；他们必须是每时每刻满了喜乐的人。有时我们真是如此满了喜乐，以致我们觉得若不呼喊“阿利路亚”、“赞美主”或“阿们”，我们就要炸开了。有时我们真是满了喜乐，以致我们必须停止沉默，我们必须借着说话洋溢出来。作为基督徒，我们不该如此沉默。因为我们里面真是满了神圣生命的流、涌流和满溢，我们无法静默，而必须呼喊并说话。你会发觉，你越发表你里面的涌流，生命的交通就越要在你里面涌流。这乃是在神圣生命的交通里作基督徒的意义。

我们绝不可销灭我们里面焚烧的火。（帖前五 19，罗十二 11。）换句话说，我们不可抑止我们里面生命交通的流。假定我们的壁炉里有火烧着。我们若关闭烟囱的通气管并关闭所有的门窗，火就会熄灭。我们若要火焚烧，就必须打开烟囱的通气管，打开门窗，给火通气。我们让空气进来，让火有新鲜空气，火就会发旺的焚烧。倘若我们让神圣生命的交通在我们里面涌流，也就是说，倘若我们让“火”在我们里面“焚烧”，这就证明我们实际的活在基督里，并以基督为我们的生命。这就是经历生命的流，生命的交通。

我不是一个特别容易动感情的人，我不喜欢太情绪化。然而，许多时候当我祷告时，我发现我必须呼喊：“哦，主！阿利路亚！”如果你谨慎，不销灭圣灵，并且让那灵涌流，你必定会作同样的事。一面，我们要小心，不在聚

have Christ as the divine life but lose the fellowship of the divine life. If we check with our experience, we will realize that this is truly the case. Having the flow is just like breathing: the air is all around us, but unless we breathe, there is no way to take it in. The way to know whether we are in the fellowship, living by Christ, and experiencing Christ is simply to check whether there is a flow within. Do we have the current within us? If we do not have the flow or if the flow is ebbing, we must cry out to the Lord and open to Him.

The Fellowship of Life Resulting in Joy

When you have the flow of life, you will have joy. When I see you with a long face instead of a shining face, I know that you have lost the inward flow. If you have the inward flow, regardless of your situation, you will be full of joy. Indeed, your having joy means that you are in the flow, in the fellowship of the divine life.

Christians, as a rule, must be joyful persons; they must be persons who are full of joy at all times. Sometimes we are so full of joy that we feel we will burst unless we shout “Hallelujah!” “Praise the Lord!” or “Amen!” Sometimes we are so full of joy that our silence must cease and we must bubble over by speaking. As Christians, we should not be so silent. Because we are so full of the current, flowing, and bubbling of the divine life within us, instead of being quiet, we must shout and speak. You will find that the more you express what is flowing within, the more the fellowship of life will flow within you. This is what it is to be a Christian in the fellowship of the divine life.

We should never quench the fire that is burning within us (1 Thes. 5:19; Rom. 12:11). In other words, we should not smother the flow of the fellowship of life within us. Let us say that we have a fire burning in our fireplace. If we close the flue on the chimney and close all the doors and windows, the fire will go out. If we want the fire to burn, we must give the fire ventilation by opening the chimney's flue and throwing open the doors and windows. When we let the air come in and ventilate the fire, the fire will burn brightly, even to the point of consuming our entire house! If we allow the fellowship of the divine life to flow in us, that is, if we allow the “fire” to “burn” in us, this proves that we are living in Christ and taking Christ as our life practically. This is what it is to experience the flow, the fellowship, of life.

As a person who is not especially emotional, I do not like to be too emotional. However, many times when I pray, I find that I must call, “O Lord! Hallelujah!” If you are careful not to quench the Holy Spirit and if you allow the Spirit to flow, you will most certainly do the same thing. On the one hand, we must be careful not to do this

会里经常这样作，免得搅扰别人。另一面，假如圣徒们有时在聚会里这样作，我们不该受搅扰，因为这是在灵里的事。林后五章十三节说，“因我们或是癫狂，乃是向着神；或是谨守，乃是为着你们为着别人的缘故，我们必须谨守。然而，在神面前，我们必须常常癫狂。

你若是一个基督徒，却没有癫狂过，你就不是正常的基督徒。你必须作基督徒到这样的程度：因着你里面有一道流而癫狂。我相信有些弟兄姊妹偶尔有这样的经历。然而，我们都必须常有这样的经历。我们必须在交通里，在流里。当我们在生命的流里，就会满了喜乐，并满了内里加强的大能。当我们在流里，就很容易经历主的同在，并认识祂的心思和旨意。

这是我在前一章所指的简单秘诀，也是我在那里所提问题的答案。我们借着什么方式才能实际的经历基督作生命？我们乃是借着不断维持我们里面生命内里的流，而经历基督作生命。若有任何人、事、物或地方使我们失去内里的流，就表示我们错了。每当我们与主有些挣扎、争执或争斗，内里的流就停止。即使我们只有一点挣扎或与祂有少许争执，流就停止。流不仅仅会因着不服从主而停止，流甚至会因着与祂有最轻微的争执或挣扎而停止。当流减缓时，我们必须晓得我们错了，我们该停下所作的一切，向主呼喊。

今天你若问我，我如何知道我凭基督而活？我会告诉你，答案很简单：我有涌流。我里面有一道流在涌流。这是非常实际、非常真实的。任何时候我们里面没有流，我们就不是凭基督而活。在这些日子里，我们需要花时间认识这事，并进入这种实际的经历里。我们必须在流里。我们必须一直保持神圣生命内里的流在我们里面涌流。

生命的光

生命之光的照耀

我们不仅需要生命的交通，也需要经历生命的光。生命的交通是基督作生命在我们里面的流通，涌流；生命的光是神圣生命在我们里面的照耀。我们不该将光与生命分开，以为生命与光是分开的东西。我们里面的生命照耀时，这

too often in the meetings lest it disturb others. On the other hand, if sometimes the saints do this in the meetings, we should not be disturbed, for this is something in the spirit. Second Corinthians 5:13 says, “For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you.” For others’ sake we must be sober. However, before God we very often have to be beside ourselves.

If you are a Christian and yet have never been beside yourself, you are not a normal Christian. You have to be a Christian to such an extent that, because there is a current within you, you are beside yourself. I believe that some of the brothers and sisters may have this experience from time to time. However, we must all have these experiences with greater frequency. We have to be in the fellowship, in the current. When we are in the flow of life, we will be full of joy and full of an inward, energizing power. When we are in the flow, it will be very easy for us to experience the Lord’s presence and know His mind and will.

This is the simple secret to which I was referring in the previous chapter and the answer to the question that I posed in it. By what way can we practically experience Christ as life? We experience Christ as life by maintaining the inward current of life within us all the time. If anything, anyone, or any place causes us to lose the inward flow, that is a sign that we are wrong. Whenever we have some struggle, quarrel, or strife with the Lord, the inward current stops. Even if we only struggle a little bit or argue with Him briefly, the flow ceases. The flow is not stopped only by disobedience toward the Lord; it is stopped even by the slightest argument or struggle with Him. When the flow abates, we must realize that we are wrong, and we must stop whatever it is that we are doing and cry out to the Lord.

Today if you ask me how I know that I am living by Christ, I will tell you that the answer is simple: I have the flow. I have the current flowing within me. This is very practical and very real. Any time that we do not have the flow within us, we are not living by Christ. In these days, we need to spend time to realize this matter and enter into this kind of practical experience. We have to be in the flow. We have to possess the inward current of the divine life flowing within us all the time.

THE LIGHT OF LIFE

The Shining of the Light of Life

Not only do we need the fellowship of life; we need to experience the light of life. Whereas the fellowship of life is the current, the flow, of Christ as life within us, the light of life is the shining of the divine life within us. We should not separate the light from the life and think that the life and the light are separate matters. When the life

生命就是光。这里有另一个指标，指明我们是否凭基督而活。我们凭基督而活时，我们里面就有东西照耀，在里面照明我们，将我们带进光的范围。当生命的光在我们里面照耀时，我们里面就没有黑暗。我们借着核对我们是在光中或在黑暗里，就知道我们是否凭基督而活。

当我们在黑暗里，我们能与弟兄争吵，甚至到发脾气的地步，却不觉得自己错了。事实上，我们若争吵而发脾气，却不觉得错了，这证明我们是在黑暗里，我们里面没有光。在这样的情形中，不仅我们里面的流停止了，光也消失了。不仅没有涌流，也没有照耀。我们若经历里面生命之光的照耀，当我们去与弟兄争吵时，我们会知道自己错了。

生命之光的管理

生命之光的照耀不仅光照，也治理。哪里有光，哪里就有管理。甚至光本身就是管理的大能。如果今天晚上你所居住的城市没有光，混乱就会吞噬整座城市，许多不法的活动和罪行也会发生。这指明光是管理的大能。只要主的光常在我们里面照耀，这光就一直管理我们，保守我们在正确的光景中。我们里面有生命的流，且有光的照耀和管理，就证明我们凭基督而活，在基督里，并以基督为我们的生命。我们都急切的需要看见这事。我祷告求主在这些日子里使我们能看见这事，并且借着经历生命的交通和生命的光，更多经历活在基督里。

实际经历基督 作生命的秘诀

这是实际经历基督作生命的钥匙，秘诀。我们若顾到我们里面生命的涌流和照耀，我们就别无所需。当然，我们仍然需要祷告、读经、参加聚会、并与圣徒交通。但我们必须看见，这些正当的基督徒活动，实际上乃是涌流和照耀的结果。同时，这一切实行乃是我们凭以经历更多涌流和照耀的工具、凭借。我们所必须认识的基本的事，乃是凭基督而活、活在基督里、并以基督为我们的生命，其秘诀是一直顾到内里的涌流和内里的照耀。你若没有内里的涌流和照耀，就必须到主那里与祂办交涉，受祂对付，因

within us shines, it is the light. Here is yet another indication of whether or not we are living by Christ. When we live by Christ, something within us shines, enlightening us within and bringing us into a realm of light. When the light of life is shining within us, there is no darkness in us. We know whether we are living by Christ by checking whether we are in the light or in the darkness.

When we are in the darkness, we can quarrel with the brothers, even to the point of losing our temper, yet not feel that we are wrong. In fact, if we quarrel and become angry yet have no sense of wrongdoing, this proves that we are in darkness and that there is no light within us. In such a situation, not only has the current within us stopped, but the light has gone. Not only is there no flowing; there is no shining. If we are experiencing the shining of the light of life within, when we go to quarrel with a brother, we will realize that we are wrong.

The Ruling of the Light of Life

The shining of the light of life not only enlightens; it also governs. Wherever there is light, there is ruling. Light itself is even a ruling power. If tonight the city in which you live were to have no light, confusion would engulf the entire city, and many lawless activities and crimes would take place. This indicates that light is a ruling power. The Lord's light, as often as it shines within us, always rules us and keeps us in order. Our having the flow of life and the shining and ruling of light within is proof that we are living by Christ, that we are in Christ, and that we are taking Christ as our life. It is urgent that we all realize this matter. I pray that the Lord in these days will enable us to realize this and have more experience of living in Christ by experiencing the fellowship of life and the light of life.

THE SECRET OF EXPERIENCING CHRIST AS LIFE IN A PRACTICAL WAY

This is the key, the secret, of experiencing Christ as life in a practical way. If we take care of the flowing and shining of life within us, we will have need of nothing else. Of course, we will still need to pray, read the Scriptures, attend the meetings, and fellowship with the saints. But we have to realize that all these proper Christian activities are actually the result of the flowing and the shining. At the same time, all these practices are the instruments, the means, by which we experience more flowing and shining. The basic thing we must realize is that the secret of living by Christ, living in Christ, and taking Christ as our life is to always take care of the inward flowing and the inward shining. If you do not have the inward flowing and shining, you must go to the Lord to deal with Him and be

为那是很强的指标，指明你里面有什么错了。倘若我们中间所有的圣徒都天天顾到这事，我们将成为何等活泼、照耀并涌流的基督徒！这样，每当我们来聚会，每个人都会带来他们里面涌流并照耀的一些东西。享受生命的交通和生命的光，必须是我们每日每时的经历。

我请求你们实行一件事：顾到内里的涌流和内里的照耀。身为基督徒，你必定有内里的涌流和照耀。你若没有内里的涌流和照耀，你就是死沉的基督徒——一个失去生命交通和内里之流的人。倘若这是你的情形，你必须到主面前，与祂办交涉，受祂对付，以恢复生命的交通。你若如此行，就会立刻恢复交通。

问答

问：我们如何知道自己正在经历生命的涌流和照耀？

答：当你有内里的照耀时，你很容易辨认任何黑暗的迹象。从基督徒经历的观点来看，这是非常真实的。身为信徒，我们有一样东西活在我们里面，涌流在我们里面，并加我们力量且使我们有活力。然而，今天的基督徒非常忽略这些经历。我们太注意别的事，结果就忽略了这事。让我们忘掉别的事，而顾到这一件事，就是内里的涌流和照耀。你去祷告时，必须在这流里祷告。你说话时，必须在这流里说话。许多时候在我尽职当中，我感觉流停止了。每当我经历这事，即使在尽职的当中，我也必须向主呼喊。我必须受祂调整，被恢复到生命内里的流里。

神圣的生命连同其涌流和照耀，乃是活的事。任何活的东西，总是有某种程度的感受、感觉、知觉或意识。主在我们里面涌流并照耀时，我们感觉得到；我们深深感觉，有东西在我们里面涌流并照耀。特别在我们没有生命的流和光时，我们会有感觉。当周围都是空气，我们呼吸的时候，也许没有任何特别的感觉。然而，当空气不多时，我们的感觉就会很糟，也很强烈。

我再次强调，这是我们经历基督作生命正确的路。基督，就是神自己，是深奥、伟大且全能的，但祂对我们却是如此便利又真实。这对我们是极大的怜悯和恩典。我们无法

dealt with by Him, for that is a strong indication that something is wrong within. If all the saints among us would take care of this matter day by day, what living, shining, and flowing Christians we would be! Then whenever we come to the meetings, everyone would come with something flowing and shining within their being. The enjoyment of the fellowship of life and the light of life must be our day-by-day and moment-by-moment experience.

I beg of you to practice one thing: take care of the inward flowing and inward shining. As a Christian, you must have the inward flow and shining. If you do not have the inward flow and shining, you are a dead Christian—one who has lost the fellowship, the inward current, of life. If this is your case, you have to recover the fellowship of life by going to the Lord, dealing with Him, and being dealt with by Him. If you take this way, you will immediately recover the fellowship.

QUESTIONS AND ANSWERS

Question: How do we know that we are experiencing the flowing and the shining of life?

Answer: When you have the inward shining, it is very easy for you to recognize any hint of darkness. From the perspective of the Christian experience, this is very real. As believers, we have something living within us, flowing within us, and energizing and “heating” us. However, these kinds of experiences have been very much neglected by Christians today. We pay too much attention to other things and as a consequence have neglected this matter. Let us forget about the other things and care for this one thing, that is, for the inward flowing and the shining. When you are going to pray, you have to pray in the flow. When you speak, you must speak in the flow. In the midst of ministering, I have often had the sense that the flow has stopped. Whenever I experience this, even in the midst of ministering, I have to cry to the Lord. I have to be adjusted by Him and be recovered to the inward flow of life.

The divine life, with its flowing and shining, is a living matter. With anything that is living, there is always some amount of registration, feeling, sense, or consciousness. When the Lord within us is flowing and shining, we sense it; we have a deep feeling that there is something flowing and shining within us. We especially have a sensation when we do not have the flow and light of life. When we are surrounded by air and are breathing, we may not have any particular sensation. However, when there is no more air, our sense is awful and very acute.

I stress once again that this is the proper way for us to experience Christ as life. Christ, who is God Himself, is profound, great, and almighty, yet He is so available and real to us. This is a great mercy and grace to us. It is impossible for us to imagine and

想像并领悟这是何等美妙。不信者不认识这些事；我们与
他们谈论生命的交通和生命的光时，他们认为我们迷信。
然而，我们知道事实。我们晓得主像空气一样真实且便利。
空气很容易让我们吸入；我们无需预备就能吸取空气。如
果我们必须预备空气，像预备食物一样，我们众人早就死
了。我们无需到超市购买空气，无需将空气储存在冰箱里，
也无需烹煮空气。不论我们去哪里，空气都是现成的，给
我们吸入。空气是我们生存所不可或缺的，却又是如此唾
手可得。我们的基督就像我们所呼吸的空气。这是我们经
历基督简单而实际的路。

倘若我们都实行这事，就会是得胜的基督徒和属灵人，
也会进入真实的召会。我们这样经历基督，就经历十字架，
我们就受管治，受管理，得喂养，得复苏，也得加强。这
是我们能凭以经历基督的简单秘诀。

understand how wonderful this is. The unbelievers do not know of these things. When
we talk about the fellowship of life and the light of life with them, they think that we
are superstitious. However, we know the reality. We know that the Lord is as real and
available as the air. The air is very easy for us to breathe. It needs no preparation for us
to assimilate it. If we had to prepare the air in the same way we have to prepare food,
we all would have died long ago. There is no need for us to go to the supermarket to
purchase air, no need to store it in the refrigerator, and no need to cook it. Wherever
we go, the air is ready for us to breathe. The air is vital to our existence, yet it is so
obtainable. Our Christ is just like the air that we breathe. This is the simple and
practical way for us to experience Christ.

If we all practice this, we will be victorious Christians and spiritual persons, and we
will enter into the real church. When we experience Christ in this way, we experience
the cross, we are controlled, we are ruled, we are nourished, we are refreshed, and we
are strengthened. This is the simple secret whereby we can experience Christ.

第三章

生命的律

读经：耶利米书三十一章三十三至三十四节，希伯来书八章十节，十章十六节，罗马书八章二节。

耶利米三十一章三十三节说，“耶和华说，那些日子以后，我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。”美国标准本将“我要将我的律法放在他们里面”翻作“我要将我的律法放在他们里面的各部分里”。这一节说到单一的律法——“我的律法”——和我们里面的各部分。因此，神将祂单一的律法放在我们里面的许多部分中。神也将这律法写在我们心上。根据神放在我们里面的律法，祂是我们的神，我们是祂的子民。三十四节接着说，“他们各人不再教导自己的邻舍和自己的弟兄，说，你该认识耶和华；因为他们从最小的到至大的，都必认识我，因为我要赦免他们的罪孽，不再记念他们的罪；这是耶和华说的。”

希伯来八章十节引用耶利米的话，说，“主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。”耶利米说的是单一的律法，希伯来书的作者说的却是多重的律法。因此，一个律法成为许多律法。不仅如此，耶利米说，神要将祂的律法放在我们里面的各部分里；希伯来书的著者却说，神要将祂的律法放在我们的心思里。这证明心思是里面各部分之一。按照本节其余的话，神要基于祂放在我们里面并写在我们心上的律法，作我们的神，我们要作祂的子民。下一节说，“他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”

我们在希伯来十章读到类似的话：“主说，这是那些日子以后，我要与他们所立的约：我要将我的律法赐在他们心里，并且将这些律法写在他们心思里。”（16。）在此所读到的，是许多律法，如同第八章一样。然而，这一次不是放在我们里面各部分或心思里，乃是赐在我们心里。接

CHAPTER THREE

THE LAW OF LIFE

Scripture Reading: Jer. 31:33-34; Heb. 8:10; 10:16; Rom. 8:2

Jeremiah 31:33 says, “But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law within them and write it upon their hearts; and I will be their God, and they will be My people.” The American Standard Version renders the phrase “I will put My law within them” as “I will put my law in their inward parts.” This verse speaks of a single law—“My law”—and our inward parts. Hence, God puts His one law into our many inward parts. God also writes this law in our hearts. According to the law that He puts into us, He is our God and we are His people. Verse 34 continues: “And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.”

Hebrews 8:10, which is a quotation of Jeremiah, says, “For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.” Whereas Jeremiah speaks of one law, the author of Hebrews speaks of multiple laws. Hence, the one law becomes many laws. Not only so, whereas Jeremiah states that God will put His laws into our inward parts, the writer of Hebrews says that God will put His laws into our mind. This proves that the mind is one of the inward parts. According to the remainder of the verse, God will be God to us, and we will be a people to Him based on the law that He put into us and wrote on our hearts. The next verse says, “And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.”

In Hebrews 10 we read a similar passage: “This is the covenant which I will covenant with them after those days, says the Lord: I will impart My laws upon their hearts, and upon their mind I will inscribe them” (v. 16). Here, as in chapter eight, we read of many laws. However, this time, instead of being put into our inward parts or our mind, they are imparted into our heart. In the next phrase, instead of the Lord

下去那句话，不是说主将律法写在我们心里，乃是写在我们心思里。虽然第八章说，“我要将我的律法赐在他们心思里，并且将这些律法写在他们心上，”十章却改成：“我要将我的律法赐在他们心里，并且将这些律法写在他们心思里。”十七节说，“我绝不再记念他们的罪和不法。”

罗马第八章二节说到生命之灵的律：“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。”

两个律

神是立约的神，祂与人的关系是基于祂与人所立的约。包含在旧约圣经里的旧约律法，乃是摩西的律法，其精粹乃是十诫。包含在新约圣经里的新约的律，乃是生命的律。神作人的神，乃是按照这两个遗命或约，连同各自的律法（律）。譬如，以色列人若要与神维持正确的关系，必须确定他们按照摩西的律法是对的。以色列人若行善、助人、甚至为他人的缘故牺牲自己的性命，却在摩西的律法上出差错，他们仍然在神的定罪之下。这给我们看见，我们与神之间的关系，乃是基于律法（律）。

新约中律的定义

新约圣经中新约的律，乃是生命之灵的律。（罗八2。）这生命之灵的律实际上乃是生命的律。摩西的律法是旧约的中心，写在石版上。新约中心的律，乃是生命的律，不是写在石版上，乃是写在我们心上。不仅如此，新律与旧律成对比，不是凭字句写的，乃是凭那灵写的。（林后三6。）这新律，生命的律，就是基督的生命，也就是神的生命；神的生命就是神自己。我们若有在基督里的神，就有神的生命；我们若没有在基督里的神，就没有神的生命。（约壹五12，二23。）因此，神的生命和神生命的律，乃是在基督里的神自己。

旧约中律的定义

我年轻时受教导要背诵十诫。然而，我得救之后有一段时间，仍不明白十诫真实的定义。我研读圣经，终于明白十诫乃是神的见证。（出三一18。）然而，那时你若问我

inscribing the laws into our heart, they are inscribed upon our mind. Whereas chapter eight says, “I will impart My laws into their mind, and on their hearts I will inscribe them,” chapter ten changes and says, “I will impart My laws upon their hearts, and upon their mind I will inscribe them.” Verse 17 says, “And their sins and their lawlessnesses I shall by no means remember anymore.”

Romans 8:2 says concerning the law of the Spirit of life, “For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.”

TWO LAWS

God is a God of covenant, and His relationship with man is based upon the covenants that He has made with him. The law of the old covenant, which is contained in the Old Testament, is the law of Moses, the essence of which is the Ten Commandments. The law of the new covenant, which is contained in the New Testament, is the law of life. God is God to man according to these two testaments, or covenants, with their respective laws. For example, if the children of Israel wanted to maintain a right relationship between God and themselves, they had to make sure that they were right according to the law of Moses. Were the children of Israel to do good things, help people, and even sacrifice their lives for the sake of others, yet be wrong with regard to the law of Moses, they would still be under the condemnation of God. This shows us that the relationship between us and God is based on law.

A Definition of the Law of the New Covenant

The law of the new covenant, of the New Testament, is the law of the Spirit of life (Rom. 8:2). This law of the Spirit of life is actually the law of life. The law of Moses, which was the center of the old covenant, was written on tablets of stone. The law that is at the center of the new covenant is the law of life. This law is written not on stone tablets but upon our hearts. Moreover, the new law, in contrast to the old law, is written not in letters but in the Spirit (2 Cor. 3:6). This new law, the law of life, is simply the life of Christ, which is the life of God. The life of God is God Himself. If we have God in Christ, we have the life of God; if we do not have God in Christ, we do not have the life of God (1 John 5:12; 2:23). The life of God and the law of the life of God are thus God Himself in Christ.

A Definition of the Law of the Old Covenant

In my youth I was taught to recite the Ten Commandments. However, for some time after I was saved, I did not understand the real definition of the Ten Commandments. By studying the Scriptures, I came to know that the Ten Commandments are the testimony of God (Exo.

神的见证的定义，我不能回答。经过长时间的寻求和祷告，主向我启示，赐给摩西作神见证的十诫是什么。作为神的见证，摩西的律法描述我们的神是怎样的神。因此，神赐给摩西的十诫，是神品性的描述，甚至就是神自己完全的描述。这律法向我们启示祂是怎样的神。

人所写的律法，显示他们是那一种人。譬如，若强盗制定律法，我们可以由他们所定的律法，得知他们是强盗。若是公义、仁慈、满了爱的人制定律法，他们的律法会充满公义、仁慈和爱。另一面，若是满了仇恨和黑暗的人，他们的律法会显明他们是满了仇恨和黑暗的人。因此，律法是制定者的描述。假定我去一个弟兄的家，看见一张家庭守则，包括以下事项：（一）家中所有的人必须在清晨六点以前起床。（二）家中所有的人从最年长的到最年幼的，必须保持一切东西井然有序。（三）家中所有的人必须学习安静和体谅。我只要读这些规则，就知道制定这分守则的弟兄非常严谨。另一面，若我读到的是，家中的人可以睡到中午，不要求整洁，可以为所欲为，我就得知这位弟兄一定是个杂乱无章、随便、又不顾到他人的人。你定的律法显示你是那一种人。你若是良善的人，你会制定良善的律法；你若是邪恶的人，你会制定邪恶的律法。同样的，神写在两块石版上的律法，乃是神自己的描述和说明。

新约的律—— 神自己同祂的属性

我们已经看过，旧律法是神的描述，新的律乃是神自己。旧律法仅仅告诉我们神是怎样的神，但新的律乃是神自己来到我们里面。旧律法向我们启示神是爱、神是圣别的、神是公义的、神是那光的神；但新的律就是爱、圣、义和光的神，进到我们里面作我们的爱、圣、义和光。旧律法仅仅是神的描述；即使有了那律法，神仍然在我们外面。然而，借着重生，神自己已经进到我们里面作新约的律。因此，新的律乃是神自己在我们里面。现今神自己在我们里面作我们的律。

31:18). However, if you had asked me at that time for a definition of the testimony of God, I would have been unable to answer. It was after a long time of seeking and prayer that the Lord revealed to me what the Ten Commandments given to Moses as the testimony of God were. As the testimony of God, the law of Moses was a description of what kind of God our God is. The Ten Commandments that God gave to Moses are thus a description of God's character—even a full description of God Himself. This law reveals to us what kind of God He is.

The laws that people write reveal what kind of persons they are. For example, if robbers make the laws, we will realize by their laws that they are robbers. If people who are just, kind, and full of love create laws, their laws will be full of justice, kindness, and love. On the other hand, if people who are full of hatred and darkness write laws, their laws will make clear that they are people who are full of hatred and darkness. A law is thus the description of the person or persons who made them. Let us suppose that I go to a brother's house and find a list of house regulations that include the following: 1) All the members of this family must rise no later than six o'clock in the morning; 2) All the members of this family, from the oldest to the youngest, must keep everything in good order; 3) All the members of this family must learn to be quiet and considerate. Just by reading these house regulations, I know that the brother who made those rules is very strict. If, on the other hand, I read that the members of the family may rest until noon, be untidy, and do whatever they wish, I realize that this brother must be a disorderly, careless, and inconsiderate person. The laws you make reveal what kind of person you are. If you are a good man, you will make good laws; if you are an evil man, you will make evil laws. In the same way, the laws written by God on the two tablets of stone are the description and definition of God Himself.

THE LAW OF THE NEW COVENANT— GOD HIMSELF WITH HIS ATTRIBUTES

As we have seen, whereas the old law was the description of God, the new law is God Himself. The old law tells us merely what kind of God He is, but the new law is God Himself coming into us. The old law reveals to us that God is love, that God is holy, that God is righteous, and that God is a God of light, but the new law is the very God of love, holiness, righteousness, and light coming into us to be love, holiness, righteousness, and light to us. The old law was just the description of God. With that law, God remained outside of us. Through regeneration, however, God Himself has entered into us as the law of the new covenant. The new law is thus God Himself within us. God Himself is now within us as our law.

现在我们必须看见这新律的组成项目。正如旧律法有十个主要的项目（诫命），新的律也有一些项目。这些项目实际上就是许多律，因为当这一个律应用在我们身上，就成为许多律。耶利米三十一章三十三节说到一个律，希伯来八章十节说到许多律；我们比较这两节圣经，就清楚看见这事。许多的律乃是喜乐的律、平安的律、爱的律、谦卑的律、忍耐的律、殷勤的律、光的律，还有许多其他的律。因此，这新律的各项乃是神自己的各种属性。因着神是圣别、公义的，并且满了爱，神的圣别、公义和爱，乃是这新律的各项或诸律。

我们的经历印证这真理。有一次一位弟兄去店里购物，付款时出纳员多找给他钱。他受试诱不要跟出纳员讲什么，拿了多找的钱就走。然而就在那时，他里面有个东西活活的规律他，催促他告诉出纳员弄错了，并归还多找的钱。这是神的生命的公义，作新律的一项，规律这位弟兄。

我们在购物的事上，也能看见生命的律在其许多项目内里规律的功能。我们得救以前，可以随心所欲的购物。事实上，我们买得越多越开心。若说有什么规律，就只有财务状况加诸我们的规律。然而，自从我们得救，许多时候我们在百货公司一拿起某样东西，就会经历里面有个东西在规律我们。我信许多姊妹有过这种经历。你得救以前，去百货公司可以尽情购物。然而现在你去百货公司，就受到规律。我们越爱主，祂越烦扰我们，祂在我们里面的规律越严格。这内里的规律乃是新的律，生命的律，就是在基督里的神自己。

我也可以用我自己的经历说明这事。在我天然的人里，我是非常骄傲的人。我得救以前，总是抓住每个机会夸耀自己。我每逢夸口时，感到荣耀而快乐。后来主拯救了我。我得救后仍想夸口，但里面有个东西限制我。虽然里面有限制，我还是时常想夸口。但我夸口后，不像以前那样高兴。事情完全不一样了。我本人没有改变，乃是我里面有了从前所没有的：神自己在基督里已进到我里面作活的律，成为我里面规律的元素。

Now we must see the items that comprise this new law. Just as the old law had ten major items (commandments), the new law has a number of items. These items are actually many laws, for this one law, when it is applied to us, becomes many laws. This is clearly seen when we compare Jeremiah 31:33, which speaks of one law, with Hebrews 8:10, which speaks of many laws. These laws are the law of joy, the law of peace, the law of love, the law of humility, the law of patience, the law of diligence, and the law of light among many others. The items of this new law are thus various attributes of God Himself. Because God is holy, righteous, and full of love, the holiness, righteousness, and love of God are items, or laws, of this new law.

Our experience confirms this truth. A brother once went to a store to purchase something. When he paid for the merchandise, the cashier gave him too much change. He was tempted to not say anything to the clerk, take the excess change, and leave. However, at that very moment there was something within him that regulated him in a living way, prompting him to inform the cashier of his mistake and return the extra money. This was the righteousness of God's life as one of the items of the new law regulating this brother.

We can also see the inward regulating function of the law of life in its many items in the matter of shopping. Before we were saved, when we went shopping, we could purchase anything we desired. In fact, the more we purchased, the more we enjoyed shopping. If we experienced any regulation at all, it was the regulation imposed by our financial situation. However, since the time that we were saved, many times we have picked up an item in a department store only to experience something regulating us from within. I believe that many of the sisters have had this kind of experience. Before you were saved, you went to the department store and could buy as you desired. However, now when you go to the department store, you are regulated. The more we love the Lord, the more He will be troublesome to us, and the more strict His inward regulation will be. This inward regulating is the new law, the law of life, which is God Himself in Christ.

I can illustrate this with my own experience as well. In my natural man, I am a very proud person. Before I was saved, I seized every opportunity to boast in myself. Whenever I boasted, I felt glorious and happy. Then the Lord saved me. After being saved, I attempted to continue boasting. However, something was restricting me from within. Notwithstanding the inward restriction, I still managed to boast from time to time. But after I boasted, unlike before, there was no happiness or joy. Things were absolutely different. I myself had not changed. Rather, something was in me that had not been in me before: God Himself in Christ had come into me as the living law to be the regulating element within me.

我们常赞美人的谦卑。我得救以前，因为喜欢受人称赞，就努力谦卑，知道谦卑会得人称赞。这样努力谦卑一成功，结果就是我以自己的谦卑为傲。换句话说，我是骄傲着谦卑。我得救后，当我想以谦卑为傲，就感觉里面有个东西规律我。这内里的规律告诉我，不要想努力谦卑或骄傲，只要正常就好。这是生命的律，就是神自己，从里面规律我。凡得了神重生的人，里面都有这活的、规律的元素。这规律的元素就是神自己作生命的律。因为我们已得着这规律的元素，神自己就在我们里面一直规律我们。这是生命的律，新约的律。

生命之律内里规律的结果

这生命之律内里规律的结果，乃是我们变化并模成基督的形像。（罗八2，29。）每日每时，随事随在，这活的律，就是神在作为那灵的基督里，都在规律我们。我们越受这律规律，就越变化成为基督的形像。

我们处在新约时代，在这时代我们有一个律。这律是生命的律，生命之灵的律。这律是活的律，是神自己在作为那灵的基督里，也就是三一神。我们里面的三一神作这活的律，每时每刻从里面规律我们。消极一面，祂的规律释放我们脱离一切的罪。（八2。）积极一面，祂的规律将我们变化成为神的形像。这是奇妙的生命之律的功用和结果。

我们人类是堕落的。我们的堕落不仅是堕落到罪里；我们堕落时，乃是与罪调和了。如今罪在我们里面，与我们调和，这使我们成为罪人。我们不仅在行事为人上有罪，我们在性情上也是罪恶的。然而，神荣耀的目标和目的乃是使祂自己与我们调和，并使我们与祂一样。祂是圣别的，所以祂要使我们圣别。（利十一44，彼前一16。）祂是公义的，所以祂要使我们公义。（参但九14，林后五21。）祂是爱，所以祂要使我们成为爱。（参约壹四8，三14。）祂是光，所以祂要使我们成为光。（参一5，弗五8。）但是，神如何能在我们这些堕落的罪人里面，完成这荣耀的目标？第一，祂用基督救赎的血洗净我们。第二，圣别的三一神作为那灵，进到我们里面作我们的生命。神作生命活在我们里面，并作为律一直规律我们。神借着祂自己作这内里生命之律的运行，将我们变化成为祂的形像，使我们与祂一样。

Oftentimes, we praise people for their humility. Because I liked to be praised by others before I was saved, I tried to be humble, knowing that by being humble, I would receive praise from others. The result of such an attempt at humility, when it was successful, was that I became proud of my humility. In other words, I became proudly humble. After I was saved, when I tried to be proudly humble, I sensed something regulating me within. This inner regulation told me to try neither to be humble nor to be proud but just to be normal. This was the law of life, which is God Himself, regulating me from within. Everyone who has been regenerated by God has within himself this living, regulating element. This regulating element is just God Himself as the law of life. Because we have received this regulating element, God Himself regulates within us all the time. This is the law of life, the law of the new covenant.

THE ISSUE OF THE LAW OF LIFE'S INNER REGULATION

The issue of this inner regulation of the law of life is that we are transformed and conformed to the image of Christ (Rom. 8:2, 29). Every day, every hour, in all things, and in every place, this living law, which is God in Christ as the Spirit, is regulating us. The more we are regulated by this law, the more we are transformed to the image of Christ.

We are in the age of the New Testament. In this age, we have one law. This law is the law of life, the law of the Spirit of life. This law is a living law, and it is God Himself in Christ as the Spirit—the Triune God. The Triune God within us as the living law regulates us from within every moment. On the negative side, His regulating sets us free from all sins (8:2). On the positive side, it transforms us to the image of God. This is the function and the issue of the wonderful law of life.

As human beings, we are fallen. Our fall was not a matter of merely falling into sin; when we fell, we were mingled with sin. Sin is now within us and mingled with us. This makes us sinners. We are sinful not only in action, behavior, and conduct, but we are also sinful in nature. God's glorious aim and intention, however, is to mingle Himself with us and make us the same as He is. He is holy, so He will make us holy (Lev. 11:44; 1 Pet. 1:16). He is righteous, so He will make us righteous (cf. Dan. 9:14; 2 Cor. 5:21). He is love, so He will make us love (cf. 1 John 4:8; 3:14). He is light, so He will make us light (cf. 1:5; Eph. 5:8). But how can God accomplish this glorious aim within us fallen sinners? First, He cleanses us with the redeeming blood of Christ. Second, as the Spirit, He, the holy Triune God, comes into us to be life to us. As life, God lives in us and regulates us all the time as a law. It is by the operation of Himself as this inner law of life that God transforms us into His image and makes us the same as He is.

经历基督作生命正确的路— 依从主内里的规律

经历基督作我们生命正确的路，乃是顾到生命之律内里的规律。我们里面有持续不断的内里规律。我们越爱祂，祂就越有机会在我们里面运行，并从里面规律我们。我们越接触祂，这规律就越活跃、积极且有力。我们若要正确的经历基督作生命，就必须顾到内里的规律。顾到内里的规律，意思就是依从作我们生命的基督。就实行来说，这意思是，我们去购物时，必须顾到并依从内里的运行；我们与弟兄姊妹交谈时，需要顾到主内里的规律。甚至我们在生活中较小的事上，也必须顾到内里的规律。我们里面有活的律，生命的律，就是神自己。这律是活的、主动的、积极的、有能力的，不断规律我们，使我们与祂一样。因此，凭基督而活的路，乃是顾到内里的规律。实在说，我们真实凭基督而活的证明，就是与主内里的规律合作。这是经历基督作生命的秘诀和关键。因为神在基督里作为那灵乃是生命，也是从里面规律我们的活律，所以我们若真凭基督而活，就会顾到内里的规律。只要我们顾到这规律，就会得着畅快、加强、滋养、光照，并变化成为祂的形像。顾到内里的规律，乃是经历基督作内里生命的关键和秘诀。

THE PROPER WAY TO EXPERIENCE CHRIST AS LIFE— GOING ALONG WITH THE LORD'S INNER REGULATION

The proper way for us to experience Christ as life to us is to take care of the inner regulating of the law of life. Within us there is a continual inner regulating. The more we love Him, the more He will have the chance to operate within us and regulate us inwardly. The more we contact Him, the more the regulating will be active, positive, and forceful. If we would experience Christ as life in a proper way, we must take care of the inner regulating. To take care of the inner regulating means that we go along with Christ, who is life to us. Practically, this means that when we go shopping, we must take care of the inner operation and go along with it. It means that when we talk with the brothers and sisters, we need to take care of the Lord's inner regulating. Even in the smaller matters in our life, we have to take care of the inner regulating. Within us there is the living law, the law of life, which is God Himself. This law, which is living, acting, positive, and powerful, constantly regulates us and makes us the same as He is. Hence, the way to live by Christ is to take care of the inner regulating. Indeed, the evidence that we are truly living by Christ is that we cooperate with the Lord's inner regulation. This is the secret and the key to experiencing Christ as life. Because God in Christ as the Spirit is life and the living law that regulates us from within, if we truly live by Christ, we will take care of the inner regulating. If we simply take care of this regulating, we will be refreshed, strengthened, nourished, enlightened, and transformed into His image. Taking care of the inward regulation is the key and the secret to experiencing Christ as the inner life.

第四章

内里的规律、里面的充满 和外面的浇灌

读经：耶利米书三十一章三十三节，希伯来书八章十节，十章十六节。

内里的规律

我们在前一章看过，耶利米三十一章三十三节说到一个律，而希伯来八章十节和十章十六节说到许多律。我们也看到耶利米书说，神要将祂的律法放在我们里面的各部分里，并将祂的律法写在我们心上。因此，在本章我们要题出两个问题：为什么一个律变成许多律？为什么主既说到“放”，又说到“写”？这两个问题提及其答案，与我们基督徒的经历很有关系。

我们重生的时候，主耶稣进到我们里面来作生命的律。因为主和生命的律都是生命，（约十一 25，西三 4，）我们可以说，主自己就是生命的律。当基督进到我们里面，生命的律就放到我们里面；如今我们有生命的律在我们里面。现在我们这些得着重生的人，需要这律在我们每日每时的基督徒经历中，写到我们里面的各部分里。虽然我们重生的时候，生命的律的确已经放到我们里面，但我们若没有正确的经历，生命的律就不会写到我们里面。

这律在我们重生时放到我们里面，那时它仅仅是一个律。然而，我们在基督徒生活中经历这律时，这律就变成复数的律。虽然只有一个生命的律，这一个律却有许多方面或项目。神的品性和性情的每一特征，都是这律的一个项目。旧约的律法也是这样。一面说，只有一个完整的律法；另一面说，这一个律法详列为十条诫命或律法。因此，摩西的这一个律法包含十个律法。律法颁赐的时候，乃是（单数的）“那律法”。然而，以色列人经历这一个律法乃是逐项的，也就是说，如同经历诸律法。我们也是这样。在我们的经历中，这一个生命的律成为许多律。我们重生的时候，基督进

CHAPTER FOUR

INNER REGULATION, INFILLING, AND OUTPOURING

Scripture Reading: Jer. 31:33; Heb. 8:10; 10:16

INNER REGULATION

In the previous chapter we saw that Jeremiah 31:33 speaks of one law, whereas Hebrews 8:10 and 10:16 speak of many laws. We also saw that Jeremiah says that God will put His law into our inward parts and write His law in our hearts. Therefore, in this chapter we will address two questions: Why does the one law become the many laws, and why does the Lord speak of both putting and writing? These questions and their answers have much to do with our experiences as Christians.

When we were regenerated, the Lord Jesus came into us as the law of life. Because both the Lord and the law of life are life (John 11:25; Col. 3:4), we can say that the Lord Himself is the law of life. When Christ came into us, the law of life was put into us. We now have the law of life within us. Now as regenerated ones, we need the law to be written into our inward parts in our daily, moment-by-moment Christian experiences. While it is true that the law of life was put into us at the time of our regeneration, if we do not have the proper experiences, we will not have the law of life written into us.

When the law was put into us at our regeneration, it was merely one law. However, when we experience this law in our Christian life, it becomes laws. Although there is only one law of life, this one law has many aspects, or items. Every characteristic of God's character and nature is an item of this law. This is true also with the Old Testament law. On the one hand, there was the law as a whole; on the other hand, this one law was itemized into ten commandments, or laws. Hence, the one law of Moses consisted of ten laws. When the law was given, it was given as the law. However, the children of Israel experienced this one law item by item, that is, as laws. It is the same with us. In our experience, the one law of life becomes many laws. When we were regenerated, Christ came into us as life, which life is the law. This was our experience

到我们里面来作生命，这生命乃是律。这是我们经历律放在我们里面。我们重生后开始经历这律时，就发觉这律有许多项目，包括圣别、公义、爱、忠信和忍耐。当我们有了较多的经历，重生时放在我们里面的律，就一项一项逐渐的写到我们里面。耶利米三十一章三十三节是“写”（write），到了希伯来书里，有“刻”（inscribe）的意思。这就是说，当我们经历这神圣的律，这律一切的项目，就以内在的方式作到我们全人里面。借着刻写的过程，神品性的一些东西，就与我们的品性调和，甚至编织到我们的品性里。这就是生命的律同其诸律，写到我们里面的意思。

在耶利米的预言里，律法是单数的。然而，当希伯来书的著者说到我们经历中的律时，却将它描述为复数的。耶利米书是预言生命的律，但只有在新约时代才经历到这律。在这经历中，这一个律成为许多律。当这律就着神的圣别规律我们，我们若依从这律，神的圣别就会编织到我们里面。同样的，当这律就着神的公义规律我们，我们若与这律合作，神的公平和公义，就要与我们的品性调和。这样，我们的品性、所是和里面各部分（我们的心思、情感和意志），不仅要在表显上，也要在性质上被变化。

神在基督里作为那灵乃是我们的生命，这就是说，三一神是我们的生命。这位是我们生命的三一神，作为律在我们里面作工。律法主要的功能乃是规律人。一个人没有律法，就没有规律或管束。另一面，一个人若是守法的，那指明他受律法的规律和管束。生命的律在我们里面不断作工，温柔、柔和、细腻、微妙、却绝不软弱的规律我们。我们若爱主，就会乐意依从这规律，并向神降服。降服于神的路，乃是依从内里的规律。我们若不依从内里的规律，这就表示我们不是真的降服主。

我们依从生命之律的规律并降服神，就会经历基督作生命，并且在生命里长大。不仅如此，我们与生命的律合作，会使我们的功用增加。我们越合作并在生命里长大，我们的功用就越得着显明。我们功用的显明在于我们的长大。我们在物质的领域里看见这事。一个孩子越大，他或她的功用就越显明。我们没有理由指望两岁的孩子具有成人的功能，因为他或她肉身的生命还不够长大。我们的长大和我们属灵功用的显明，都在于我们与内里规律的合作。

of the law being put into us. When we began to experience this law following our regeneration, we found that this law has many items, including holiness, righteousness, love, faithfulness, and patience. As we have more and more experiences, the law that was put into us at regeneration is gradually written into us item by item. The word write in Jeremiah 31:33 is rendered inscribe in Hebrews. This means that as we experience this divine law, all of its items are worked into our being in an intrinsic way. Through this process of inscribing, something of God's character is mingled with and even woven into our character. This is what it means for the law of life with its many laws to be written into us.

In the prophecy of Jeremiah the law was singular in number. However, when the writer of Hebrews speaks of the law in our experience, he describes it as being plural in number. In Jeremiah the law of life was prophesied, but only in the New Testament age is it experienced. In this experience, the one law becomes many laws. If we go along with this law when it regulates us with regard to the holiness of God, the holiness of God will be woven into our being. Similarly, if we cooperate with this law when it regulates us with respect to God's righteousness, the justice and righteousness of God will be mingled with our character. Then our character, being, and inward parts (our mind, emotion, and will) will be transformed not only in appearance but also in nature.

God in Christ as the Spirit is life to us. This means that the very Triune God is life to us. This Triune God, who is life to us, works within us as a law. The main function of law is to regulate people. When someone is without law, they are without regulation or ruling. On the other hand, when someone is lawful, that is an indication that they are regulated and ruled by law. The law of life works constantly within us, regulating us tenderly, softly, delicately, and subtly, but by no means weakly. If we love the Lord, we will be willing to go along with this regulating and yield to God. The way to yield to God is to go along with the inner regulating. If we do not go along with the inner regulating, this indicates that our yielding to the Lord is not genuine.

By going along with the regulating of the law of life and yielding to God, we will experience Christ as life and grow in life. Not only so, our cooperating with the law of life will cause us to increase in function. The more we cooperate and grow in life, the more our function will be manifested. The manifestation of our function depends upon our growth. We see this in the physical realm. The more a child grows, the more his or her function is manifested. We cannot reasonably expect a child of two years to have a mature human function because he or she has not had enough growth in the physical life. Both our growth and the manifestation of our spiritual function thus depend upon our cooperation with the

可以确定的是，你若不依从这内里的规律，尽管你参加聚会、经常祷告、读经、并累积许多基督徒的知识，你仍不会在属灵生命上长大。你可以拥有许多，却不会有生命的长大。生命的长大，完全在于我们依从三一神在我们里面作生命之律的内里规律。

假定我是个喜欢开玩笑的人。虽然开玩笑既非罪也非恶，但内里的律必定会规律我，叫我不要开玩笑。然而，因为我知道开玩笑不是罪，就很容易轻忽内里的规律。我若是这样，可以肯定的是，我生命的长大必定非常有限。每当我想要说笑话时，我若顾到内里规律的知觉和感觉，就会停止开玩笑。我顺从的结果乃是生命大有长进。

内里规律的标准比善恶的标准高得多。一般说来，我们基督徒不顾内里的规律，反倒注意善恶的标准。按照我们的想法，说谎是邪恶的，所以我们不说谎；但说笑话并不邪恶，所以我们说笑话相当坦然。我们日常生活的标准是什么？我们大多数人必须承认，我们日常生活所用的标准，乃是善恶的标准。我们只顾到善恶的标准，几乎不注意生命之律内里的规律。只要是好事，不论生命的律在里面如何规律，我们就去作。这证明我们生活行动是照着善恶的标准，不是照着生命之律内里的规律；我们不凭生命树生活，我们实际上乃是照着善恶知识树生活。

我必须见证，在我的经历中，我不说谎的原因不是因为说谎是邪恶的，乃是因为内里的规律不允许我这么作。我不在意善恶的标准，我乃全心注意内里的规律。这两件事大不相同。我们若能区别这两件事，就会明白经历基督作生命的路。相反的，我们若不知道善恶和生命之律内里规律之间的区别，就不会知道如何经历基督作生命。我们可能知道如何区别善恶，却有可能不知道如何经历基督作生命。经历基督作生命不在于善恶的知识，乃在于生命之律内里的规律。

我们可以用一位弟兄理发的事为例，说明内里规律的经历。比方说，一位弟兄想要将头发理得像个电影明星。虽然这样理发并非邪恶，但他若没有经历里面内里的规

inner regulating. Be assured that if you do not go along with this inner regulating, although you may attend the meetings, pray frequently, read the Scriptures, and accumulate much Christian knowledge, you will not grow in the spiritual life. You may have many things, but you will not have the growth in life. The growth in life depends absolutely upon our going along with the inner regulation of the Triune God within us as the law of life.

Suppose that I am a man who likes to joke. Even though joking is not sinful or evil, the inner law will surely regulate me from joking. However, because I know that joking is not sinful, it is very easy for me to neglect the inward regulating. If this is my case, I must be assured that my growth in life will be very limited. If I take care of the sense and feeling of the inner regulating whenever I try to joke, I will have to stop joking. As a result of my obedience, I will have much growth in life.

The standard of the inner regulating is much higher than the standard of good and evil. Generally speaking, we Christians do not take care of the inner regulating. Instead, we take care of the standard of good and evil. According to our way of thinking, while we may not speak lies because speaking lies is evil, we are quite comfortable joking because joking is not evil. What is the standard of our daily living? Most of us must admit that the standard we use for our daily living is that of good and evil. We simply take care of the standard of good and evil and pay little attention to the inner regulating of the law of life. As long as a thing is good, regardless of how the law of life is regulating inwardly, we do it. This proves that we live and walk according to the standard of good and evil instead of according to the inner regulating of the law of life; instead of living by the tree of life, we actually live according to the tree of the knowledge of good and evil.

I must testify that in my experience, the reason I do not speak lies is not because speaking lies is evil; I do not speak lies because the inner regulating does not allow me to do so. I do not care about the standard of good and evil. Rather, I pay full attention to the inner regulation. There is a big difference between these two things. If we can differentiate between these two things, we will know the way to experience Christ as life. Conversely, if we do not know the difference between good and evil and the inner regulation of the law of life, we will not know how to experience Christ as life. We may know how to differentiate between good and evil, but we may not know how to experience Christ as our life. The experience of Christ as our life is not in the knowledge of good and evil; it is in the inner regulation of the law of life.

We can illustrate the experience of the inner regulation with a brother getting his hair cut. Let us say that he wants to have his hair cut like a movie star. Even though such a haircut is not evil, if he does not experience the inward regulating within him, that

律，这可能指明他尚未得着重生。他若真已由神重生，有三一神在他里面作他的生命，他会有内里的规律，限制他这样理发。这内里的规律不是善与恶的知识，乃是生命之律的许多项目之一，就是神的圣别。这样属世的理发，违反神那圣别、成圣且分别的性情。我们若顺从内里的规律，会有许多事不蒙许可去作，这和善恶的标准相当不同。内里的规律乃是神圣的生命照着神的神圣特性而有的运行。如此，内里的规律比起善恶的标准，是全然更高且更深的。

你若仅仅照着善恶的标准生活行动，顶多是个好人，永远不会变化成为神人。好人和神人相当不同。神人乃是有神活在他里面，并作生命规律他的人。神人顾到这内里的规律。他越顾到这规律，越被神变化成为神人。这世界上有许多好人，但我们基督徒不是蒙神呼召来作好人；神预定我们作神人。我们成为神人，乃是借着让神在我们里面活、让祂一直规律我们、并随从祂内里的规律。唯有这样，我们才会被变化。

问答：

那灵里面的充满和外面的浇灌

问：是否可以请您与我们分享，圣灵充满和圣灵浇灌的区别？

答：就属灵一面说，在我们属灵经历的开始—重生时，我们领受了圣灵里面的充满（在我们里面）和圣灵外面的浇灌（在我们身上）。在我们基督徒生活中，我们可能认为这两个经历是彼此分开的。然而，当我们这些信徒逐渐成熟，这两种经历会合并在一起。

圣灵里面的充满是为着生命的长大，圣灵外面的浇灌是为着释放我们里面所有的。圣灵外面的浇灌不是仅仅为着能力，浇灌和其所产生的能力乃是为着释放。我们越随从内里的规律，就越被里面的圣灵充满、占有并据有。但我们若没有外面的浇灌，很难释放主充满我们的经历。即使我们有许多内里规律的经历，若没有经历那灵的浇灌，仍然无法将我们所经历的供应人。我们经历

is probably an indication that he is not regenerated. If he is really regenerated by God and has the Triune God within him as his life, there will be some inward regulation that restricts him from getting such a haircut. This inward regulation is not the knowledge of good and evil. Rather, it is one of the many items of the one law of life—the holiness of God. To get such a worldly haircut is against the holy, sanctified, and separated nature of God. If we go along with the inner regulating, there will be many things that, quite apart from the standard of good and evil, we will not be allowed to do. The inner regulating is the working of the divine life according to God's divine characteristics. As such, it is altogether higher and deeper than the standard of good and evil.

If you live and walk merely according to the standard of good and evil, at most you will be a good man; you will never be able to be transformed into a God-man. A good man is quite different from a God-man. A God-man is a man who has God living within him and regulating him as life. A God-man takes care of this inward regulating. The more he take cares of it, the more he is transformed by God into a God-man. There are many good men in this world, but we Christians were not called by God to be good men; God predestinated us to be God-men. We become God-men by allowing God to live within us, by allowing Him to regulate us all the time, and by going along with His inner regulating. Only in this way will we be transformed.

QUESTIONS AND ANSWERS:

THE INFILLING AND OUTPOURING OF THE SPIRIT

Question: Would you share with us the difference between the filling of the Holy Spirit and the outpouring of the Holy Spirit?

Answer: Spiritually speaking, we received both the infilling of the Holy Spirit (within us) and the outpouring of the Holy Spirit (upon us) at the beginning of our spiritual experience, our regeneration. In our Christian life, we may think that these two experiences are separate from each other. However, as we are gradually matured as believers, these two kinds of experiences will merge together.

The infilling, or the inward filling, of the Holy Spirit is for the growth of life. The outpouring of the Holy Spirit is for the release of what is within us. The outpouring of the Holy Spirit is not merely for power; the outpouring and resulting power are for the release. The more we go along with the inner regulating, the more we are filled, occupied, and possessed by the Holy Spirit within. Yet if we do not have the outpouring, it is very hard for us to release what we have experienced in the Lord's filling of us. Even if we have many experiences of the inner regulating, without experiencing the outpouring of the Spirit, we will be unable to minister to

圣灵的浇灌时，就得着释放，将我们里面对主的经历供应给圣徒。

然而，在浇灌这事上，我们必须稍加注意。浇灌带来释放，但我们必须谨慎我们所释放的。我们所释放的，在于我们所经历的和我们里面所有的。譬如，脾气不好的人经历圣灵作他们的释放时，可能会释放他们的脾气。我们在旧约可以看见这事。使者被扫罗王打发去捉拿大卫时，看见一班申言者在撒母耳监管下申言，结果他们自己也开始申言。扫罗听闻这事，去到申言者那里，神的灵也临到他身上。这浇灌的结果使他完全得着释放：他脱了衣服，那一昼一夜露体躺卧，（撒上十九 20～24，）因而暴露自己。我们只能释放我们所充满的。有些人受圣灵浇灌后，释放了许多属肉体的事物，这是因为他们满了肉体的事物。因此，只有圣灵浇灌在我们身上是不够的，我们里面也需要圣灵的充满。我们若一直顾到内里的规律，就会享受并经历里面的充满。当我们充满那灵，就很容易接受浇灌。我们只需要基于里面的充满，支取外面的浇灌。

我们接受那灵的浇灌时，不该太注意表显、恩赐，却该注意里面的充满。许多基督徒因着注意外面的恩赐和表显，已经遭到破坏。他们遭受破坏，因为他们全心注意外面恩赐的表显，几乎不注意那灵内里的规律，以致无法在生命里长大。浇灌是为着生命的长大，甚至是内里生命长大的帮助。虽然生命内里的长大完全是里面充满的事，里面的充满却需要外面浇灌的帮助。因此我们需要照着神的法则，在里面充满和外面浇灌之间取得正确的平衡。我们若这样作，就会有生命的长进，也有恩赐正确的表显和功用。另一面，我们若注意外面的恩赐和表显，却忽略生命内里的长大，就会受到破坏。

我们若注意内里的规律，并一直有里面的充满，每当有需要，我们就能接受外面的浇灌。至终，我们就是一直有里面的充满和外面的浇灌的人，因为在我们的经历中，这两件事会合并在一起。我们会有圣灵里面的充满和圣灵外面的浇灌，有生命的长大和恩赐的表显。总之，里面的充满产生生命的长大，外面的浇灌是为着释放、流露我们借着里面的充满而从神圣的生命所接受的。

others what we have experienced. When we experience the outpouring of the Holy Spirit, we are released to minister to the saints what we have experienced of the Lord inwardly.

However, in the matter of the outpouring we must exercise some care. The outpouring brings the release, but we must be careful about what we release. What we release depends upon what we have experienced and what is within us. For example, when those who have a bad temper experience the Holy Spirit as their release, they may release their temper. We can see this in the Old Testament. When messengers were sent by King Saul to capture David, they saw a company of prophets prophesying under Samuel. As a result, they themselves began to prophesy. When this was told to Saul, he went to where the prophets were, and the Spirit of God came upon him also. The issue of this outpouring was that he was fully released: he stripped off his clothes and lay down naked all that day and night (1 Sam. 19:20-24), thereby exposing himself. We can only release what we are full of. After some receive the outpouring of the Holy Spirit, they release many fleshly things. This is because they are full of carnal things. It is thus not sufficient to have the outpouring of the Holy Spirit upon us; we also need the infilling of the Holy Spirit within us. If we take care of the inner regulating all the time, we will enjoy and experience the infilling. When we are filled with the Spirit, it is very easy for us to receive the outpouring. All we must do is claim the outpouring based upon the inward filling.

When we receive the outpouring of the Spirit, we should not pay much attention to the manifestation, the gifts. Instead, we should pay attention to the infilling. By paying attention to the outward gifts and manifestations, many Christians have been damaged. They have been damaged because, by paying their full attention to the outward manifestation of the gifts but caring little for the inner regulation of the Spirit, they are unable to grow in life. The outpouring is for the growth of life; it is even a help to the inward growth of life. Although the inward growth of life is absolutely a matter of infilling, the infilling needs the help of the outpouring. Hence, there is a need for us to take the infilling and the outpouring in the proper proportion according to God's way. If we do, we will have both the growth of life and the proper manifestation and function of the gifts. If, on the other hand, we pay attention to the outward gifts and manifestations and neglect the inward growth of life, we will suffer damage.

If we pay attention to the inward regulating and have the infilling all the time, we will be able to receive the outpouring whenever we need it. Eventually, we will be persons who always have both the infilling and the outpouring, for in our experience, these two matters will be merged together. We will have the infilling of the Holy Spirit and the outpouring of the Holy Spirit, both the growth in life and the manifestation of the gifts. In conclusion, the infilling produces the growth in life, and the outpouring is for the release, the outflow, of what we have received of the divine life through the infilling.

问：被圣灵充满是过程还是关口？

答：两者都是。属灵的经历总是以关口为开始，却继之以一个过程。多次的关口使我们的经历更深入。譬如，你可能作基督徒多年，却对生命之律内里的规律一无所知。后来有一天，主开你的眼睛，使你看见了这事。那经历是个关口，帮助你往前。过了那个关口后，有一段时间你进展得不错。或许二、三年后，主又给你看见关乎内里规律更深的事。（内里规律是程度的事。）你头一次有所领悟之后，的确进入了对内里规律的经历，但你经历的程度非常低浅。虽然生命之律在许多事上规律你，你的经历却不是特别的高或深。因此，经过几年的过程之后，你突然领悟内里的规律原来比你先前所经历的要深的多。那个领悟是另一个关口。随着那个关口有另一个正常的过程。因此，基督徒的生活乃是关口和过程的循环。这是一个属灵的原则：我们先进门，后走路。不是走路在先；乃是门在先。（太七 14。）这是我们对关口和过程的经历。

问：行传二章四节似乎指明，那灵浇灌即刻的结果乃是充满：圣徒首先经历那灵的浇灌，然后他们里面被那灵充满。可否请您解释这事？

答：我们首先必须题出，英文翻成“充满”（fill）的字在原文是如何。英文只有一个字表达“充满”的思想，但原文至少有两个不同的字可以表达。我们可以用受浸这来说明“充满”这辞的两个意义。一个重生的人要受浸以前，我们首先必须让浸池充满水。浸池一旦充满水，我们就将这位弟兄浸到水里，我们也可称这浸是充溢，因为这浸是用水在外面“充溢”他。这第二种充满乃是照着原文的另一个字义。因此，有两种充满。受浸池是里面充满，而这位弟兄乃是外面充溢。就受浸池而言，水充满它的里面——水仅仅在它里面，不在它外面。就这位弟兄而言，乃是外面被水充溢——水仅仅在他外面，不在他里面。二者都被充满，意义却不相同。

行传二章二节说，“忽然从天上有响声下来，好像一阵暴风刮过，充满了他们所坐的整个屋子。”按照这一节，风“充满了他们所坐的整个屋子”，这很像水充满了受浸池。这里面充满的希腊字是普利路（pleroo）。在这里面

Question: Is being filled with the Holy Spirit a process or a crisis?

Answer: It is both. Spiritual experiences always begin as a crisis but then proceed as a process. Times of crisis cause our experience to deepen. For example, perhaps you were a Christian for years, yet you knew nothing about the inward regulating of the law of life. Then one day the Lord opened your eyes to see this matter. That experience was a crisis that helped you progress. After that crisis, you proceeded in a good way for a certain time. Perhaps two or three years later you came to a point where the Lord showed you something deeper concerning the inward regulation (the inward regulation is a matter of degree). After your first realization, you truly entered into the experience of the inward regulation, but your degree of experience was very low. Although the law of life regulated you in many things, your experience was not especially high or deep. Hence, after a process of several years, you suddenly realized that the inner regulating is much deeper than what you had previously experienced. That realization was another crisis. That crisis was then followed by another normal process. The Christian life is thus a cycle of crisis and process. This is a scriptural principle: first we must enter the gate; then we walk on the way. The walk does not come first; the gate does (Matt. 7:14). This is our experience of crisis and process.

Question: Acts 2:4 seems to indicate that the immediate result of the outpouring of the Spirit was a filling: first the saints experienced the outpouring of the Spirit; then they were filled with the Spirit inwardly. Could you please explain this?

Answer: We must first address how the Greek words for fill are translated into English. The English language has only one word to express the thought of filling, whereas Greek has at least two different words that express it. We may illustrate these two meanings of the word fill with baptism by water. Before a regenerated one is baptized, we must first fill the baptistery with water. Once the baptistery is filled, we immerse the brother into the water. We can also call this immersion a filling, for it “fills” him with water outwardly. This second filling is a filling that is according to the sense of one of the Greek words. Hence, there are two kinds of fillings. With the baptistery, there is the inward filling, whereas with the brother there is the outward filling. As far as the baptistery is concerned, the water fills it inwardly—the water is only in it and is not outside of it. As far as the brother is concerned, he is filled with water outwardly—the water is only outside of him and not inside of him. Both are filled, but in different senses.

Acts 2:2 says, “And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.” According to this verse, the wind “filled the whole house where they were sitting,” much like the water fills the baptistery. The Greek word for this inward filling is pleroo. Following this inward filling,

的充满之后，四节说，“他们就都被圣灵充溢。”二节那充满屋子刮过的暴风，乃是圣灵。如今在本节，圣灵充溢一百二十个门徒。这里翻作“充溢”的希腊字是浦利奏（pletho），指明外面的充溢。假定会所的窗户开着，风进来吹到我们身上。一面，风充满会所的里面；另一面，我们外面被风充溢。对会所来说，充满是里面的。然而对我们来说，充溢是外面的。行传二章的充满（充溢），非常像我们上述关乎浸池的例证。风，就是圣灵，充满屋子里面，很像水充满浸池。同时，屋里一百二十个门徒被圣灵充溢，很像水充溢受浸的人。屋子里面被充满；门徒外面被充溢。

我们认识这两个希腊字，就能更清楚的领会新约所说的充满。在圣经里，圣灵说到里面的充满就用希腊字浦利路，说到外面的浇灌就用浦利奏这字。浦利路这字在行传十三章五十二节和以弗所五章十八节用到。浦利奏这字在路加一章十五节、四十一节、六十七节，行传二章四节，四章八节、三十一节，九章十七节，以及十三章九节用到。使用一本好的经文汇编，如杨格氏解析汇编（Young's Analytical Concordance），仔细研读这些经节，对认识这两个字和它们不同的意义会大有帮助。我再说，我们经历中关乎圣灵的充满有两种：一是里面的，一是外面的。

中国前首都南京市附近的商人，习惯清早去茶馆饮茶，晚上去澡堂泡澡。因此，他们有一句谚语：早上皮包水；晚上水包皮。这是那灵里面充满和外面充溢很好的例证。我们必须有圣灵在里面充满我们，像借着饮水而皮包水；我们也必须有圣灵在外面充溢我们，像借着泡澡而水包皮。借着这经历，我们至终会是一个里里外外满了那灵的人——借着喝，里面有那灵充满；借着浸入祂，就是那灵里面，外面有那灵充溢。我们在林前十二章十三节看见这事。这一节说，“因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”这一节给我们看见，一面，我们已浸入圣灵，另一面，我们必须饮于那灵。这一节清楚的陈明南京饮茶和泡澡的例证所描绘的事。在这一节我们有圣灵充满的两方面：里面的充满和外面的充溢。

verse 4 says that “they were all filled with the Holy Spirit.” The rushing violent wind that filled the house in verse 2 was the Holy Spirit. Now in this verse, the Holy Spirit filled the one hundred twenty disciples. The Greek word rendered filled here is pletho, which indicates outward filling. Suppose the windows of a meeting hall are open and the wind comes in and blows on us. On the one hand, the wind fills the hall inwardly. On the other hand, we are filled with the wind outwardly. As to the hall, the filling is inward. As to us, however, the filling is outward. The filling in Acts 2 is very much like our illustration above concerning the baptistery. The wind, which was the Holy Spirit, filled the house within, much like the water fills the baptistery. At the same time, the one hundred twenty disciples within the house were filled with the Holy Spirit, much like the water fills the one being baptized. The house was filled inwardly; the disciples were filled outwardly.

By knowing these two Greek words, we can have a clearer understanding of the filling spoken of in the New Testament. When the Holy Spirit speaks concerning infilling in the Scriptures, He uses the Greek word pleroo, and when He speaks concerning outpouring, He uses the word pletho. The word pleroo is used in Acts 13:52 and Ephesians 5:18. The word pletho is used in Luke 1:15, 41, 67 and Acts 2:4; 4:8 and 31; 9:17; and 13:9. A careful study of these verses with a good concordance, such as Young's Analytical Concordance, will render us much help concerning these two words and their different denotations. Again, with regard to the Holy Spirit in our experience, there are two kinds of fillings: one is inward; the other is outward.

Near the city of Nanking, the former capital of China, the businessmen have a custom of going to teashops to drink tea early in the morning. Then in the evening, they go to the bathhouse where they soak in the baths. Hence, they have a proverb: “In the morning, the skin embraces the water; in the evening, the water embraces the skin.” This is a good illustration of the Spirit's inward and outward filling. We must have both the Holy Spirit filling us within, like the skin embraces the water through drinking, and the Holy Spirit filling us without, like the water embraces the skin through bathing. Through this experience we will eventually be a person full of the Spirit within and without—full of the Spirit within by drinking and full of the Spirit without by being baptized into Him as the Spirit. We see this in 1 Corinthians 12:13, which says, “For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.” This verse shows us that on the one hand, we are baptized into the Holy Spirit and, on the other hand, we have to drink of the Spirit. This verse states clearly what the illustration of the tea and the baths in Nanking portrays. In this one verse we have the two aspects of the filling of the Holy Spirit: the inward filling and the outward filling.

今天基督徒辨别不清那灵充满的这两方面。所谓的五旬节派人士提倡外面的充溢，却忽略里面的充满。有些人更离谱的说，人若没有说过方言，就没有受过圣灵的浸，所以未得重生。另有些人坚持，自己虽然得重生了，但因为没说方言，就没有受圣灵的浸。许多主的儿女受这错误的教导所困惑。按照圣经清楚明白的话语，我们知道三件事。第一，我们知道我们接受主耶稣作救主时，由圣灵所重生。（彼前一23，约一12~13，三6下。）第二，我们知道重生我们的圣灵，住在我们灵里。（林后三17，提后四22。）即使我们使祂忧愁，祂也不会离开我们，仍然留在我们里面。第三，重生我们的这圣灵现今既然住在我们里面，我们必须向祂降服、顺从祂并与祂合作。（参徒十六6~7。）我们若这样作，祂就得着立场充满我们里面。圣灵的重生、内住和里面的充满，乃是为着内里的生命。借着那灵的重生，我们接受了神圣的生命；借着那灵的内住，我们能在神圣生命的管治下；借着那灵里面的充满，我们会在生命里成熟。虽然这三项很美妙，但我们必须往前经历另一件事。我们必须经历那灵作能力浇灌在我们身上，将我们释放，并为着事奉装备我们。

我们在主耶稣身上看见里面的充满和外面的充溢。祂借着童女马利亚从圣灵而生，（太一18，路一35，）这就是说，祂的一生自始至终，里面都充满圣灵。但祂三十岁借水浸开始尽职时，圣灵降在祂身上。（太三16。）这不是说，在此之前主耶稣没有圣灵；这乃是说，虽然祂里面充满圣灵，但祂仍需要外面圣灵的充溢，作祂传福音的能力。（路四1，18。）

我们也看见使徒们两面的充满。使徒们的主复活的那晚，里面受了圣灵。那晚主到他们那里，向他们吹入一口气，说，“你们受圣灵。”（约二十22。）这吹气是为着生命。但四十天后，主吩咐他们留在耶路撒冷，直到圣灵降在他们身上。（路二四49，徒一8。）在十天后的五旬节那天，圣灵降在他们身上。（二2，4。）我们再次看见圣灵充满的两面。

在约翰四章和七章，主将圣灵比作给我们喝的活水。（四14，七37~39。）然而，在路加二十四章四十九节，主将圣灵比作衣服：“看哪，我要将我父所应许的，降在你们

Christians today are confused concerning these two aspects of the filling of the Spirit. The so-called Pentecostals promote the outward filling yet neglect the inward filling. Some go so far as to say that if a person has not spoken in tongues, he has not been baptized by the Holy Spirit and is therefore not regenerated. Others maintain that although he may be regenerated, because he has not spoken in tongues, he is not baptized by the Holy Spirit. Many of the Lord's children have been confused by this erroneous teaching. According to the clear word of the Scriptures, we know three things. First, we know that at the time we received the Lord Jesus as our Savior, we were regenerated by the Holy Spirit (1 Pet. 1:23; John 1:12-13; 3:6b). Second, we know that the Holy Spirit who regenerated us dwells within our spirit (2 Cor. 3:17; 2 Tim. 4:22). Even if we grieve Him, He will not leave us but will remain within us. Third, since this Holy Spirit who regenerated us now dwells within us, we must yield to Him, go along with Him, and cooperate with Him (cf. Acts 16:6-7). If we do this, He will take the ground to fill us within. The regenerating, indwelling, and infilling of the Holy Spirit are for the inner life. By the Spirit's regeneration, we received the divine life; by the Spirit's indwelling, we are able to be under the ruling of the divine life; and by the Spirit's infilling, we will be matured in life. Although these three items are wonderful, we must go on to experience something else. We must experience the outpouring of the Spirit upon us as power both to release us and to equip us for service.

We can see both the inward and the outward filling with the Lord Jesus. He was born of the Holy Spirit through the virgin Mary (Matt. 1:18; Luke 1:35). This means that throughout His entire life, He was filled with the Holy Spirit inwardly. But when His ministry began at the age of thirty by being baptized in water, the Holy Spirit came upon Him (Matt. 3:16). This does not mean that before this time the Lord Jesus did not have the Holy Spirit. Rather, it means that although He was filled with the Holy Spirit inwardly, He still needed to be filled with the Holy Spirit outwardly as the power for Him to preach the gospel (Luke 4:1, 18).

We also see the two aspects of the filling with the apostles. The apostles had already received the Holy Spirit inwardly on the night of the Lord's resurrection. On that night, the Lord came to them and breathed into them, saying, "Receive the Holy Spirit" (John 20:22). This breathing was for life. But forty days later, the Lord told them to stay in Jerusalem until the Holy Spirit would come upon them (Luke 24:49; Acts 1:8). Then after ten days, on the day of Pentecost, the Holy Spirit came upon them (2:2, 4). Again, we see the two aspects of the filling of the Holy Spirit.

In John 4 and 7 the Lord likens the Holy Spirit to living water for us to drink (4:14; 7:37-39). However, in Luke 24:49 the Lord likens the Holy Spirit to clothing: "Behold, I send forth the promise of My Father upon you; but as for you, stay in the city until you

身上；你们要留在城里，直到你们穿上从高处来的能力。”美国标准本将本节末句翻成这样：“直到你们以高处来的能力为衣。”本节的衣，乃是圣灵。在路加福音，那灵作衣服给我们穿着，与约翰福音那灵作水给我们喝相当的不同。一面，圣灵是给我们里面饮用的水，是为着生命。另一面，圣灵是给我们穿上的衣服，是为着能力。我盼望你们认识圣灵充满的这两方面。

浇灌的这一面有恩赐的表显。然而，恩赐真实的功用在于生命的长大，而生命的长大是那灵在里面充满的结果。我们若没有里面的充满，就不会有生命的长大，结果就没有正确的功用。功用在于生命长大，生命长大在于里面的充满。恩赐的表显在于外面的浇灌。换句话说，浇灌帮助我们显明恩赐。但是我再说，我们可能有能力，也可能有恩赐，但若没有生命的长大，就不会有正确的功用。因此，我们需要两方面：里面的充满为着生命的长大和功用，以及外面的充溢为着恩赐的表显和能力。这样，我们作为身体上的肢体，就完全装备好来生活并工作。

put on power from on high.” The American Standard Version renders the last phrase of this verse in this way: “Until ye be clothed with power from on high.” The clothing in this verse is the Holy Spirit. The Spirit as the clothing for us to wear in Luke is quite different from the Spirit as the water for us to drink in John. On the one hand, the Holy Spirit is the water for our drink within. This is for life. On the other hand, the Holy Spirit is clothing for us to put on. This is for power. I hope that you realize these two aspects of the Holy Spirit’s filling.

With the outpouring there is the manifestation of the gifts. However, the real function of the gifts depends upon the growth in life, which results from the infilling of the Spirit. If we do not have the infilling, we will not have the growth in life and consequently not have the proper function. The function depends upon the growth in life, and the growth in life depends upon the infilling. The manifestation of the gifts depends upon the outpouring. In other words, the outpouring helps us manifest the gifts. Yet I say again, we may have the power and we may have the gifts, but if we do not have the growth in life, we will not have the proper function. Hence, we need both aspects: the inward filling for the growth of life and for the function, and the outward filling for the manifestation of the gifts and for the power. Then as members of the Body we will be completely equipped to live and work.

第五章

特别交通： 主的筵席的意义

读经：哥林多前书十一章二十三至二十九节，十章十六节。

在本章里，我们要来看关于主的筵席的意义。林前十一章二十三至二十九节说，“我从主领受又交付你们的，就是主耶稣被出卖的那一夜，拿起饼来，祝谢了，就擘开，说，这是我的身体，为你们舍的，你们要如此行，为的是记念我。饭后，也照样拿起杯来，说，这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是记念我。”你们每逢吃这饼，喝这杯，是宣告主的死，直等到祂来。所以无论何人，不配的吃主的饼，喝主的杯，就是得罪主的身体和主的血了。人应当察验自己，然后吃这饼，喝这杯。因为那吃喝的，若不分辨那身体，就是给自己吃喝审判了。

主两次说到“如此行”时，第一次是指拿起饼来吃，第二次是指拿起杯来喝。

钦定英文译本将二十九节误译为：“因为那吃喝的，若不分辨主的身体，就是给自己吃喝审判了。”按照更好的原文抄本，本节并没有“主的”一辞。因此本节应是不分辨那身体”，不是“若不分辨主的身体”。

饼：两面的意义

这段经文告诉我们，我们在主的筵席上所拿起的饼，乃是耶稣那被钉在十字架上，为我们所舍的身体。然而，在前一章保罗写道：“我们所擘开的饼，岂不是基督身体的交通么？因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”（16～17。）因此，十一章里饼的意义，不同于十章里饼的意义。在十一章里，饼表征耶稣在十字架上为我们所牺牲的身体；而在十章里，饼表征我们作为基督的身体。我们都必须清楚

CHAPTER FIVE

SPECIAL FELLOWSHIP: THE MEANING OF THE LORD'S TABLE

Scripture Reading: 1 Cor. 11:23-29; 10:16

In this chapter, we want to see something concerning the meaning of the Lord's table. First Corinthians 11:23-29 says, For I received from the Lord that which also I delivered to you, that the Lord Jesus in the night in which He was betrayed took bread, and having given thanks, He broke it and said, This is My body, which is given for you; this do unto the remembrance of Me. Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me. For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes. So then whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and of the blood of the Lord. But let a man prove himself, and in this way let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body.

When the Lord said "this do" two times, He was referring first to taking the bread and eating and second to taking the cup and drinking.

The King James Version inaccurately translates verse 29 as, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (emphasis added). According to the Greek text of the better manuscripts, the word Lord's should not appear in this verse. Hence, the verse should read "if he does not discern the body," not "if he does not discern the Lord's body."

THE BREAD: TWO ASPECTS OF MEANING

In this passage we are told that the bread that we take at the Lord's table is the body of Jesus, which was nailed to the cross and sacrificed for us. However, in the previous chapter, Paul writes, "The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread" (vv. 16-17). Hence, the meaning of the bread in chapter eleven is different from the meaning of the bread in chapter ten. In chapter eleven the bread signifies Jesus' body sacrificed on the cross for us, whereas in the tenth chapter the bread signifies us as the Body of Christ. We all must be clear concerning these two

关于主的筵席上饼的这两面意义。饼第一面的意义是：主为我们所牺牲、被钉在十字架上、被钉死之物质的身体。第二面的意义是：这饼表征主奥秘的身体，召会，包括由神所重生的每一个人。

当主耶稣在地上时，祂有一个物质的身体；这身体是祂在十字架上为我们所牺牲的，为要将祂自己作生命分赐给我们。我们可以称此为主耶稣的“第一个”身体。然而，祂死而复活之后，重生了我们，并把我們帶在一起，使我們能成為祂奧秘的身體。現今主耶穌有“另一個”身體。這不是祂那微小、受限制、受拘束之物質的身體；這乃是祂宇宙般大的奧秘的身體，就是召會。我們必須看見主耶穌有兩個身體。一個身體是為我們釘十字架之物質的身體，另一個是祂在復活里所興起之奧秘的身體。主犧牲了祂物質的身體，為要產生這奧秘的身體。

當我們來到主的筵席上拿起餅時，需要有这样充分而清楚的領悟。桌上的餅，首先表征祂物質的身體—祂將其舍去而被釘在十字架上，使祂能將自己分賜到我們里面作生命。這餅第二面的屬靈意義是，我們接受祂到我們里面作生命之後，就成為祂奧秘身體的肢體。一旦我們接受基督作生命，我們就成了肢體，一同構成祂奧秘的身體。因此，當我們來到主的筵席上拿起餅時，我們必須清楚的領悟，這餅一面表征主那釘在十字架上物質的身體，使我們得着祂作我們的生命；另一面也表征我們所有接受基督作生命的人，乃是主奧秘的身體。

記念與交通

每當我們來到主的筵席上，我們必須記住兩個辭。第一個辭是“記念”—出自林前十一章二十四至二十五節一再出現的語句：“為的是記念我。”我們吃餅喝杯，為的是記念主。第二個辭是“交通”。我們所喝的杯，是基督之血的交通；我們所擘開的餅，是基督身體的交通。（十16。）因此，我們有對主的記念，以及與眾聖徒的交通。我們來到主的筵席上，是為了記念主並與聖徒交通。當我們領悟，餅表征主為我們釘在十字架上之物質的身體，我們就記念主。但是當我們領悟，餅也表征基督那由所有重生聖徒所構成之奧秘的身體，我們就與眾聖徒有交通。

aspects of the meaning of the bread of the Lord's table. The first aspect of the meaning of the bread is the Lord's physical body that was sacrificed, nailed to the cross, and crucified for us. The second aspect of the meaning is that this bread signifies the Lord's mystical Body, the church, which includes everyone who has been regenerated by God.

When the Lord Jesus was on the earth, He had a physical body that He sacrificed for us on the cross with a view to imparting Himself to us as life. This is what we may call the Lord Jesus' "first" body. However, after He died and resurrected, He regenerated us and brought us together so that we could become His mystical Body. Now the Lord Jesus has "another" body. This is not His physical body, which was small, limited, and restricted; this is His universally great, mystical Body, the church. We must see that with the Lord Jesus there are two bodies. One body is the physical body that was crucified for us. The other is His mystical Body which was raised up in His resurrection. The Lord sacrificed His physical body in order to bring forth this mystical Body.

When we come to the Lord's table and take the bread, we need to have this full and clear realization. The bread on the table first signifies His physical body, which He gave to be crucified on the cross that He might impart Himself into us as life. The second aspect of the spiritual meaning of this bread is that after we have received Him into ourselves as life, we become members of His mystical Body. Once we have received Christ as life, we become the members who are composed together to be His mystical Body. Hence, when we come to the Lord's table and take the bread, we must have the clear realization that the bread signifies, on the one hand, that the Lord's physical body was crucified on the cross that we may have Him as our life and, on the other hand, that we all who have received Christ as our life are the Lord's mystical Body.

REMEMBRANCE AND FELLOWSHIP

Whenever we come to the Lord's table, we must keep two words in mind. The first is remembrance, which comes from a repeated phrase in 1 Corinthians 11:24-25: "unto the remembrance of Me." We eat the bread and drink the cup unto the remembrance of the Lord. The second word is fellowship. The cup we drink is the fellowship of the blood of Christ, and the bread we break is the fellowship of the Body of Christ (10:16). Hence, we have the remembrance of the Lord and the fellowship with all the saints. We come to the Lord's table both to remember the Lord and to fellowship with the saints. When we realize that the bread signifies the Lord's physical body, which was nailed to the cross for us, we remember the Lord. But when we realize that the bread also signifies the mysterious Body of Christ, which is composed of all the regenerated saints, we fellowship with all the saints.

当我们拿起饼时，我们有什么领悟？当我们领受这饼，我们必须有一种领悟促使我们祷告说，“哦，主啊，这饼是你在十字架上为我牺牲之物质的身体。现在我拿起这饼，为的是纪念你。主啊，这也是你奥秘的身体，由众圣徒——包括我和这里所有亲爱的圣徒——所构成。当我拿起这饼，就与他们有交通。”因此，主的筵席不仅是纪念，也是交通。

可惜的是，我们多数人只领悟这事实：饼是基督物质的身体。我们只领悟饼是主耶稣在十字架上为我们牺牲之物质的身体。结果，我们就只有饼这一面的意义，因而只有一半的领悟，没有充分的领悟。因着这不完全的领悟，似乎我们只有与主之间的关系，而没有与其他众圣徒之间的关系。

因着我们是基督奥秘的身体，我们就没有人能独自在家里为自己擘饼。我们不能只因为爱主，为着享受祂的同在，就独自预备饼杯纪念主。这是因为主的筵席不仅是纪念主的事，也是与圣徒交通的事。你不能说这饼只代表你；你只能说这饼是基督的身体，包括你在内。我们要擘这表征基督奥秘身体的饼，就需要其他的圣徒，就是身体的代表，与我们在一起。每当我们在主的筵席上拿起饼时，我们必须领悟，借着擘饼，我们纪念主，也与圣徒有交通。

每当我们来到主的筵席上有分于饼时，我们是向全宇宙作双重的宣告。首先，我们见证我们有基督作生命并凭祂而活。其次，我们宣告，因着我们有基督作生命并凭祂而活，我们就成为基督身体的肢体。我们来在一起赴主的筵席，原因是要见证我们凭基督而活，基督是我们的生命，结果我们成为祂身体的肢体。当我们来在一起，我们每一位都必须带着见证而来，见证基督是我们的生命，我们凭祂而活，并且我们是祂身体的肢体。如果这是我们个人的见证，就也是我们团体的见证。

但还有一个问题。我们真的凭基督而活么？我们真领悟我们和身体其他的肢体是一么？我们若没有天天凭基督而活，没有领悟我们与其他所有蒙重生的人是一个身体，就

When we take the bread, what is our realization? When we receive the Lord's bread, we must have a realization that causes us to pray, "O Lord, this bread is Your physical body sacrificed on the cross for me. Now I take this bread in remembrance of You. Lord, this is also Your mystical Body, which is composed of all the saints, including me and all the dear ones here. When I take this bread, I fellowship with them." The Lord's table is thus not merely a matter of remembrance but also a matter of fellowship.

Unfortunately, most of us only have the realization of the fact that the bread is the physical body of Christ. We realize only that the bread is the Lord Jesus' physical body, which was sacrificed on the cross for us. As a result, we only have one aspect of the meaning of the bread and thus only half of the full realization. Because of this incomplete realization, it may seem that there is only a relationship between us and the Lord but not a relationship between us and all the other saints.

It is because we are Christ's mystical Body that none of us can take the Lord's table in our home for and by ourselves. Simply because we love the Lord and enjoy His presence does not mean that we may prepare a loaf and a cup and remember the Lord by ourselves individually. This is because the Lord's table is not simply a matter of remembering the Lord, but it is also a matter of fellowshiping with the saints. You cannot say that the bread is only you; you can only say that this bread is the Body of Christ, which includes you. To take the bread, which is the symbol of the mystical Body of Christ, we need other saints, the representatives of the Body, to be with us. Whenever we take the bread at the Lord's table, we have to realize that by taking the bread, we both remember the Lord and commune with the saints.

Whenever we come to the Lord's table and partake of the bread, we make a twofold declaration to the whole universe. First, we testify that we have Christ as life and live by Him. Second, we declare that because we have Christ as life and live by Him, we have become members of the Body of Christ. The reason we come together to take the Lord's table is to testify that we live by Christ, that Christ is our life, and that consequently we have become members of His Body. When we come together, each of us must come with the testimony that Christ is our life, that we live by Him, and that we are members of His Body. If this is our individual testimony, it will be our corporate testimony as well.

Yet there is a problem. Do we really live by Christ, and do we really realize that we and the other members of the Body are one? If we do not live by Christ day by day and do not realize that we with all other regenerated ones are one Body, we will not have

没有胆量见证这两件事。我们不能自由的在仇敌面前，在诸天界里执政的和掌权的面前，见证我们凭基督而活，并且是祂身体的肢体。我们必须天天、时时凭基督而活。圣徒们，我们必须有深的领悟，基督是我们的生命，并且我们必须天天凭祂而活。不仅如此，我们必须领悟：当我们活基督，我们就是基督奥秘身体的肢体。我们必须进一步领悟，我们绝不可独立、抱持个人主义、或与人分离，我们与众圣徒是一，作基督的一个身体。我们若有这样的确信，有这样的领悟，每当我们来到主的筵席上，就能放胆见证说，“主，我在此宣扬、宣告并见证，你是我的生命，我凭你而活，并且我与亲爱的弟兄姊妹乃是一，我们是一个身体。”这是主的筵席的见证。

主的筵席不是小事。我们绝不该以为主的筵席只是一种典礼，或一种每周的仪式。主的筵席远胜过仅仅每主日来在一起唱诗、赞美、感谢、吃一小块饼、喝一点葡萄汁。那样的看法太低了。主的筵席乃是深奥、宇宙般伟大、奥秘、意义非凡的，因为其中有神中心的神和神永远的定旨：神将祂儿子赐给我们作生命，好使我们凭基督而活，成为祂身体的肢体。我们来在一起，设立主的筵席作见证，向全宇宙，甚至向诸天界里执政的和掌权的，见证、宣扬并宣告，我们是一班凭基督而活，并且在基督里是一的人。

我们若不凭基督而活，也不领悟我们在基督里是一个身体，当我们来擘饼，我们就会是软弱、胆怯又惧怕的；我们没有胆量献上感谢和赞美。然而，我们若一周七天，时时凭基督而活，当我们来在一起，就能向全宇宙宣告并宣扬说，我们这一班基督徒是凭基督而活，并且确实是在基督里的一个身体。我们来到主的筵席上，见证我们是凭谁而活，以及我们之所是。我们乃是凭基督而活，我们是为着基督的一个身体；我们都必须有这见证。这就是饼的意义。

杯的意义

杯的意义又是什么？人堕落了，我们成了有罪的人。主耶稣在十字架上舍了祂的身体，使祂能将自己给我们分享，这是真的；祂也流了祂的血，洗净我们的罪。我们的罪使我们与神分开，甚至使神远离我们。然而，主耶稣在十字

the boldness to testify concerning these things. We will not be free to testify before the enemy, before the principalities, and before the powers in the heavenlies that we live by Christ and are members of His Body. We must live by Christ day by day and moment by moment. Saints, we must have the deep realization that Christ is our life and that we must live by Him day by day. Not only so, we must realize that as we live Christ, we are members of the mystical Body of Christ. We must furthermore realize that far from being independent, individualistic, and separated, we are one with all the saints as the one Body of Christ. If we have such an assurance and such a realization, as often as we come to the Lord's table, we will have the boldness to testify, "Lord, I am here proclaiming, declaring, and testifying that You are my life, that I live by You, and that I am one with my dear brothers and sisters as one Body." This is the testimony of the Lord's table.

The Lord's table is not a small matter. We should never think that the Lord's table is merely a ceremony or a kind of weekly ritual. The Lord's table is more than simply coming together every Lord's Day to sing hymns, give praises and thanks, eat a little piece of bread, and drink a bit of grape juice. That view is altogether too low. The Lord's table is profound, universally great, mysterious, and very meaningful, for in it we have the central thought of God and the eternal purpose of God: that God gave His Son to us as life so that we would live by Christ and become the members of His Body. We come together and set up the table as a testimony, testifying, proclaiming, and declaring to the entire universe, even to the principalities and the powers in the heavenly places, that we are a group of people who live by Christ and who are one in Christ.

If we do not live by Christ and do not realize that we are one Body in Christ, when we come to take the table, we will be weak, cowardly, and timid; we will have no boldness to give thanks or offer praise. However, if we live by Christ seven days a week and moment by moment, when we come together we will be able to declare and proclaim to the whole universe that we, as a group of Christians, live by Christ and are really one Body in Christ. We come to the Lord's table to testify concerning who we live by and what we are. We live by Christ, and we are one Body for Christ. We all must have this testimony. This is the significance of the bread.

THE SIGNIFICANCE OF THE CUP

What then is the significance of the cup? Man is fallen. We have become sinful. While it is true that on the cross the Lord Jesus gave up His body so that He could share Himself with us, He also shed His blood to cleanse us from our sins. Our sin separated us from God and even kept God away from us. However, the Lord Jesus on the cross

架上流了祂的血，洗净我们的罪，把我们带回归神，并把神带回给我们。换句话说，乃是借着基督所流的血，神和我们之间的关系才得恢复。这借着祂血的恢复，乃是神与我们所立的约，遗命，（参路二二 20，来十三 20，）向我们保证祂永远是我们的，我们也永远是祂的，我们和神之间没有分离，我们能享受神，神也能得着我们作祂的子民。

因着罪是神与我们之间的分隔，我们就需要血，就是杯。假定我们来到主的筵席上，领悟基督是我们的生命，我们凭基督而活，并且我们与众圣徒是一。当我们有这样的领悟，仇敌撒但就要到我们这里控告我们说，“你的罪如何呢？”当撒但这样控告我们时，我们必须回答他说，“杯如何呢？”当然我们需要领悟，我们是凭基督而活，并且在基督里与其他人是一。但我们必须承认，许多时候我们是软弱的，我们失败又犯错。譬如，我们也许向一位弟兄发脾气。然后两天之后，我们来到主的筵席上。当我们坐在那里，我们也许告诉主，说，“哦，主，我来到你这里，见证我凭你而活，并与众圣徒是一，我们是一个身体。”然而，撒但要指着我们问说，“你两天前的脾气怎么办呢？现在你说你凭基督而活，并且与众圣徒是一。但前天如何呢？你向一位弟兄发脾气。”如果撒但向我们指出这事，我们只要把他指向杯说，“撒但，杯在这里。血洗净了我的脾气。”当然，我们必须在主面前承认向弟兄发了脾气，并且若是可能，我们必须与弟兄和好。然后我们就能见证，虽然罪曾使我们分离，但血恢复了我們。这就是杯。

在主的筵席上，我们首先有饼，其次有杯。饼说到积极一面的事，杯说到消极一面的事。主的筵席是非常有意义的，因为主救赎的每一件事都包括在其中。每当我们看见饼，都该受提醒：主物质的身体在十字架上牺牲了，今天我们同众圣徒成了主奥秘的身体。每当我们看见杯，就该领悟血洗净我们一切的失败、过失和过错，使我们蒙神赦免，并得释放脱离各种的定罪。这筵席乃是神完全救恩的筵席。

shed His blood, cleansed us from our sins, brought us back to God, and brought God back to us. In other words, it is through Christ's shed blood that the relationship between God and us is recovered. This recovery through His blood is a covenant, a testament (cf. Luke 22:20; Heb. 13:20), which God made with us to assure us that He will always be ours, that we will always be His, that there is no separation between us and God, that we can enjoy God, and that God can have us as His people.

Because sin is a separation between God and us, we need the blood, that is, the cup. Let us suppose we come to the Lord's table with the realization that Christ is our life, that we live by Christ, and that we are one with all the saints. When we have such a realization, the enemy, Satan, will come to us and accuse us, saying, "How about your sin?" When Satan accuses us in this way, we must respond to him, "How about the cup?" Surely we need to realize that we live by Christ and are one with others in Christ. But we must admit that many times we are weak and that we fail and make mistakes. For example, we may lose our temper with a brother. Then two days later, we come to the Lord's table. As we are sitting there, we may tell the Lord, "O Lord, I come to You to testify that I live by You and am one with all the saints as one Body." However, Satan will point to us and ask us, "How about your temper two days ago? Now you say that you live by Christ and that you are one with all the saints. But how about the day before yesterday? You lost your temper with a brother." If Satan points this out to us, all we must do is point him to the cup: "Satan, here is the cup. I am cleansed from my temper by the blood." Of course, we have to confess before the Lord that we have lost our temper with the brother and, if possible, we must make reconciliation with the brother. Then we will be able to testify that although the sin separated us, the blood has recovered us. This is the cup.

In the Lord's table we have the bread first and the cup second. The bread speaks of something on the positive side, and the cup speaks of something on the negative side. The Lord's table is very significant, for everything of the Lord's redemption is included in it. Whenever we see the bread, it should remind us that the Lord's physical body was sacrificed on the cross and that today we with all the saints have become the Lord's mystical Body. Whenever we see the cup, we should realize that the blood cleanses us of all our failures, faults, and mistakes, causes us to be forgiven by God, and looses us from all kinds of condemnation. This table is a table of God's full salvation.

第六章

膏油涂抹

读经：希伯来书八章十至十一节，约翰一书二章二十七节，使徒行传十六章六至七节。

在前几章里，我们看过我们需要经历基督作内里的生命，特别是关于生命的交通、生命的光、和生命之律连同其内里的规律。在这末了一章，我们要往前来看经历基督作内里生命的另一面：膏油涂抹。

希伯来八章十至十一节说，“主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”

凭着放在我们心思里并写在我们心上的律法，神是我们的神，我们是祂的子民。我们与神之间的关系乃是基于这些内里的律法，就是神圣生命的律。我们这些神的子民有这些律在我们里面，此外不需要人教导我们，也不需要我们教导人要认识主。不仅成熟的人，连年幼的人也必认识主。

达秘在他的新译本里写到，本节中的两个认识，在原文是不同的字。头一个字用于“你该认识主”这辞句；在此，希腊原文是 *ginosko*，基诺司寇，意思是一般的认识。第二个字用于“都必认识我”这辞句，原文是 *oida*，欧依达，意思是人对于一件事内里的知觉。人只能一般性的（外面的）教导我们认识主。然而，今天我们有三一神—父神在子神里借着灵神—在我们里面作生命。这生命就是三一神自己，乃是我们里面活的律。借这活的律一直在我们里面规律我们，我们就认识神，并对祂有内里的认识和知觉。

约壹二章二十七节开头说，“你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们。”在这段经文里我们再次看见，我们不需要任何人教导我们。我们不需要任何人教导

CHAPTER SIX

THE ANOINTING

Scripture Reading: Heb. 8:10-11; 1 John 2:27; Acts 16:6-7

In the previous chapters, we covered our need to experience Christ as the inner life, particularly as regards the fellowship of life, the light of life, and the law of life with its inner regulation. In this final chapter, we go on to consider another aspect of experiencing Christ as the inner life: the anointing.

Hebrews 8:10-11 says, For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me. And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

It is by the laws that are put into our minds and written into our hearts that God is God to us and we are a people to Him. The relationship between us and God is based on these inward laws, which are the laws of the divine life. In addition to having these laws within us, we as the people of God have no need that anyone teach us or that we teach anyone to know the Lord. Not only the mature ones but also the young ones will know the Lord.

In his New Translation, Darby writes that two different Greek words are translated know in this verse. The first occurrence of know is in the phrase “know the Lord.” The Greek word here, *ginosko*, means a general knowledge. The second occurrence of know—in the phrase “all will know Me”—is *oida*, and it means the inner consciousness of a person about a certain thing. People can teach us to know the Lord only in a general way, that is, outwardly. However, today we have the Triune God—God the Father in God the Son through God the Spirit—within us as life. This very life, which is the Triune God Himself, is the living law within us. By this living law, which regulates us constantly within, we know God and have the inner knowledge and consciousness of Him.

First John 2:27 begins, “As for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you.” Again in this passage we read that we do not need anyone to teach us. The reason that we do not need anyone to

我们，原因在这节的下半：“乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面今天在新约时代里，我们不需要任何人教导我们，因为我们有膏油涂抹住在我们里面。

希伯来书告诉我们，我们得着了律。在前几篇信息里，我们知道这律就是神自己作我们的生命，一直在我们里面规律我们。我们乃是借这规律认识神。因此，我们不需要别人教导我们该认识祂。希伯来书说到律，约翰一书却说到膏油涂抹。这住在我们里面的膏油涂抹不同于律，是要将一切事教导我们。膏油涂抹就是圣灵的工作。在圣经里，膏抹的油预表圣灵。这圣灵在我们里面一直作工、运行并行动。因此，我们不只有油，也有膏油涂抹——就是那灵在我们里面的工作、运行、行动并生活。

在前一篇信息里，我们说到一栋房屋里不只有电，也有电流，就是电的流动。同样的，圣灵在我们里面，乃是生活、行动、运行并工作的活灵。因此，有一种活的工作在我们里面一直进行着。这就像血液循环流经我们全身。我们体内不只有血液本身，也有血液不断的流动。就如电在屋里流动，以及血液在我们体内流动，住在我们里面的活灵也一直在生活、行动并工作。不管我们所处的光景如何，祂作为膏油涂抹总是一直工作并运行。

生命之律和膏油涂抹

我们里面有两样东西：生命之律和膏油涂抹。圣经清楚的告诉我们，我们有这两样东西，借此我们不仅能在外面一般的认识神，也能在里面专特的认识神。借着生命之律和膏油涂抹，我们对神有深刻、内里的认识和知觉。虽然这两样东西有区别，却不是分开的。神永远的定旨和终极的目标，乃是将祂自己作为生命作到我们里面，好使祂作我们的内容和彰显。换句话说，神的心意是要将祂自己与我们调和。这意思是，我们必须接受神作我们的生命。我们是虚空的器皿，受造为要盛装神。我们若没有在基督里作为那灵的神，就没有生命，也没有内容，因而是虚空的。我们是新约的信徒，神已经在基督里作为那灵来作我们的生命。生命之律和膏油涂抹这两者，都与我们灵里那在基督里作为那灵的神很有关系；所以我们就能确信，这两者都在我们里面。

teach us is given in the next half of the verse: “As His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.” Today in the New Testament age, there is no need that any person teach us, because we have the anointing, which abides in us.

Hebrews tells us that we have the law. In the previous chapters, we learned that this law is God Himself as life to us, constantly regulating us within. It is by this regulating that we know God. Hence, there is no need of others to teach us to know Him. But whereas Hebrews speaks of the law, 1 John speaks of the anointing. This anointing, which abides in us and which is distinct from the law, teaches us all things. The anointing is the working of the Holy Spirit. In the Bible, the anointing oil is a type of the Holy Spirit. This Holy Spirit is within us constantly working, moving, and acting. Hence, we have not only the oil but the anoint-ing—that which is the working, moving, acting, and living of the Spirit within us.

In a previous chapter, we spoke of a house having not only electricity but also the electrical current, which is the flowing of the electricity. In the same way, the Holy Spirit within us is the living Spirit who is living, acting, moving, and working. Consequently, there is a living work going on within us all the time. This is just like the circulation of blood through our bodies. Within our bodies we have not only the blood itself but also the constant circulation of the blood. Just as the electricity is flowing in the house and the blood is circulating in our bodies, the living Spirit who indwells us is living, acting, and working all the time. Regardless of the condition we are in, He as the anointing is always working and moving.

THE LAW OF LIFE AND THE ANOINTING

We have two things within us: the law of life and the anointing. We are clearly told in the Bible that we have these two things and that by them we can know God not only in a general and outward way but in a specific and inward way. By the law of life and the anointing we have a deep, inward knowledge and consciousness of God. Although these two matters are distinct, they are not two separate things. God’s eternal purpose and ultimate goal is to work Himself as life into us so that He would be our content and expression. In other words, God’s intention is to mingle Himself with us. This means that we must take God as our life. We are empty vessels made to contain God. If we do not have God in Christ as the Spirit, we have neither life nor content and are thus empty. As the New Testament believers, God has come in Christ as the Spirit to be life to us. Because both the law of life and the anointing are very much related to God Himself in Christ as the Spirit who is in our spirit, we can be assured that both of these matters are within us.

生命之律是神圣的生命，就是基督自己活在我们里面，从里面规律我们，而膏油涂抹是三一神在我们里面的运行。我们里面有在基督里作为那灵的神作我们的生命。这意思是，三一神（祂是生命）就在我们里面。因着父是子，子在那灵里，而那灵在我们灵里，我们可以说，我们与三一神如今乃是“四而一”。林前六章十七节说，“与主联合的，便是与主成为一灵。”三一神作为那灵住在我们灵里，祂一直在我们里面作工。这工作就是膏油涂抹。一面，这三一神在我们里面作生命之律规律我们；这规律是生命之律的功用。另一面，三一神一直在作工。膏油涂抹乃是三一神在我们里面的工作。因此，生命之律是三一神在我们里面的规律，而膏油涂抹是三一神在我们里面继续不断的工作。

有一个例子能使生命之律与膏油涂抹的区别更清楚。旧约里有律法和申言者。虽然律法和申言者都属于旧约，但两者之间有所不同。律法是神所设立的一套法则；因此，律法是确定不变的。譬如，律法有一条诫命告诉我们，要孝敬父母。按照这条律法，人必须孝敬父母。我们是人这项事实，要求我们必须孝敬父母。犹太人不需要问神是否该孝敬父母。律法是神所制定的，这使他们无需寻求神是否该遵守律法。照样，若有人要偷东西，他们也不必问主偷东西对不对。律法是一套不变的法则，用来规律以色列人。

律法是恒定不变的，而申言者给人符合人当时处境活的引导，就如一个人是否该作某事或去某个地方。申言者告诉人律法所不能告诉他们的。律法是确定的一套法则，规律人的生活，使他们像神一样；而申言者的功用是给人活的引导。

旧约的律法与生命之律相符，而旧约的申言者与膏油涂抹相符。我们是活在新约时代蒙重生的人，我们不是按照字句的律法，乃是按照生命之律而活。严格说来，我们也不需要申言者，因为我们里面有膏油的涂抹。我们没有字句的律法，我们里面有生命之律；我们没有申言者和他们的引导，我们里面有活的膏油涂抹。正如旧约时代的人有律法和申言者，我们在新约时代的人有生命之律和膏油涂抹。

Whereas the law of life is the divine life, which is Christ Himself living within us and regulating us from within, the anointing is the working of the Triune God within us. We have God in Christ as the Spirit within us as life. This means that the Triune God, who is life, is within us. Because the Father is the Son, the Son is in the Spirit, and the Spirit is in our spirit, we may say that we and the Triune God are now “four-in-one.” First Corinthians 6:17 says that “he who is joined to the Lord is one spirit.” The Triune God as the Spirit dwells in our spirit, and He is working within us all the time. This working is the anointing. On one hand, this Triune God is within us as the law of life regulating us. This regulating is a function of the law of life. On the other hand, the Triune God is constantly working. The anointing is the working of the Triune God within us. Hence, the law of life is the regulating of the Triune God within us, and the anointing is the constant working of the Triune God within us.

An example may make the distinction between the law of life and the anointing clearer. In the Old Testament there were the law and the prophets. Although the law and the prophets are both of the Old Testament, there is a difference between them. The law was a set of rules that God established. As such, the law is certain and unchanging. For instance, one commandment of the law tells us to honor our parents. According to that law, people must honor their parents. The very fact that we are people means that we are required to honor our parents. There was no need for the Jews to seek God and ask Him whether or not they should honor their parents. The fact that a law was something set up by God obviated any need to seek God as to whether they should observe it. In the same way, if someone wanted to steal something, they did not have to ask the Lord whether it was right or not for him to steal. The law was a set of unchanging rules, and it functioned to regulate the children of Israel.

While the law was constant and unchanging, the prophets gave living guidance that was appropriate to whatever situation was at hand, such as whether one should do a certain thing or go to a certain place. The prophets told the people what the law could not tell them. Whereas the law was a determined set of rules that regulated people's lives so that they would be the same as God, the function of the prophets was to give people living guidance.

The Old Testament law corresponds to the law of life, and the Old Testament prophets correspond to the anointing. As regenerated ones living in the New Testament age, we live not according to the law of letters, but according to the law of life. Strictly speaking, we do not need the prophets either, for we have the anointing within us. Instead of the law of letters, we have the law of life within us, and instead of the prophets and their guidance, we have the living anointing within us. Just as those in the Old Testament age had the law and the prophets, we in the New Testament age have the law of life and the anointing.

经历生命之律和膏油涂抹

容我用我们信徒日常的经历为例，说明生命之律与膏油涂抹的不同。首先，我们可以用理发为例。我要知道今天是否该去理发店理发，这需要引导。我也需要引导，好知道我是该早上去或下午去。我也需要引导，好知道该去那家理发店。甚至像理发这样的小事，我们也需要引导。我们要接受这引导，就必须与主交通，并一直与祂接触。甚至我这样问祂也是好的：“主啊，我今天可以去理发么？若是可以，去那家理发店呢？”这里的引导就是膏油涂抹。现在我们假设，借着内里的膏油涂抹，我清楚该去某个地方理发。一旦我到了那里，我的经历会有所改变。譬如，我不需要问主是否可以照着电影明星的发型理发。我不需要这样祷告，因为我已经有内里的规律，禁止我那样作。即使我想要将头发理得像个电影明星，里面也有东西会规律我说，要这样作。”这件事我们必须严肃看待。

我们也能在购物的事上，经历膏油涂抹和生命之律的功用。一位姊妹是否该去百货公司购物，以及何时该去，这是引导的事，也就是膏油涂抹。但一旦她在百货公司里，就无需多少引导，因为生命之律从里面规律她。她若拿起一件不合式的衣服（因为不合圣徒体统），里面就有东西照着神的圣别规律她；圣别乃是规律人之神圣生命的一项。盼望我们都有这种经历。我在看报纸的事上，多次经历生命之律这样的功用：主在里面规律我，告诉我不要看某些东西。这也就是我经历神圣生命内里之律的规律功用，而不是经历膏油涂抹的引导。神自己作为生命规律我们的生活、行事为人和一生，使我们能变化成为祂的形像。不论我们所作、所说或所想的是什么，不论我们去哪里，我们里面总有东西规律我们。我们若要买一件与神的圣别不相配的衣服，我们就经历规律。

借着这些例子，我盼望我们能看见引导是从膏油涂抹而来，而我们生命的规律是照着内里生命之律。三一神就是在我们里面这两个不同的事物：具有规律我们之功用的生命之律，以及尽功用引导我们的膏油涂抹。

EXPERIENCING THE LAW OF LIFE AND THE ANOINTING

Allow me to illustrate the difference between the law of life and the anointing in our daily experience as believers. First, we can use the example of getting a haircut. In order for me to know whether or not I should go to a barbershop to get my hair cut today, I need guidance. I also need guidance to know whether I should go in the morning or in the afternoon. Guidance is also needed for me to know which barbershop I should go to. Even in small matters such as getting our hair cut, we need guidance. To receive this guidance, I must fellowship with the Lord and remain in contact with Him. It would even be good if I would ask Him, “Lord, may I go to the barbershop today? If so, to which one?” The guidance here is the anointing. Now, let us assume that I become clear through the inward anointing that I should get a haircut at a certain place. Once I am there, my experience may change somewhat. For example, there is no need for me to ask the Lord whether or not I should have my hair cut according to the style of a movie star. It is unnecessary to pray in this way because I already have the inner regulating that prohibits me from doing that. Even if I have the intention of having my hair cut like a movie star, something within will regulate me and say, “Do not do it.” This is a matter that we must take very seriously.

We can also experience both the anointing and the function of the law of life in the matter of shopping. Whether or not a sister should go to the department store to shop and when she should go are a matter of guidance, that is, the anointing. But once she is in the department store, there is not much need for guidance because the law of life regulates her from within. If she picks up an article of clothing that is inappropriate because it does not befit a saint, something within will regulate her, the holiness of God being an item of the regulating divine life. Hopefully we have all had this kind of experience. I have experienced this same function of the law of life many times while reading the newspaper: the Lord within regulates me, telling me not to read certain things. Again, this is my experience not of the guidance of the anointing but of the regulating function of the inward law of the divine life. God Himself as life regulates our living, walk, and life so that we may be transformed into His image. Regardless of what we do, say, or think, and regardless of where we go, something within regulates us. If we want to buy an item of clothing that does not match the holiness of God, we experience the regulating.

By means of these examples, I hope we can see that the guidance is from the anointing and that the regulating of our lives is according to the inner law of life. The Triune God is these two distinct matters within us: the law of life, which has the function of regulating us, and the anointing, which functions to guide us.

三一神在里面作生命，作活的律一直规律我们。这律应用在我们身上时，就成了许多律。在耶利米三十一章三十三节，我们有写在我们里面的一个律，但在希伯来八章十节，我们有许多律。这指明一个律成了许多律。这是因为：虽然神作为神圣的生命乃是一位，但祂应用在我们身上时，就有许多项目，包括圣别、公义、光、爱和忍耐。许多律连同其规律，正写到我们里面，这意思是，神性情的特点正编织到我们里面。耶利米书告诉我们，这一个律放在我们内里的诸部分。然后希伯来书告诉我们，许多律被分赐到我们心思里。希伯来书里的心思乃是耶利米书所说内里诸部分之一。这意思是说，这些律，就是这一个神圣之律的许多项目，写到我们里面时，将我们的心思、情感和意志，变化成为基督的形像。我们越依从内里的规律，就越被三一神作圣灵所浸透，我们也就越被变化。当我们信入主时，我们在灵里重生；当主回来时，我们的身体要改变形状。然而这两步骤之间，我们的魂必须经过变化的过程。（罗十二2。）那灵就是作三一神具体化身的基督，活在我们灵里，（提后四22，）但祂不要留在那里。祂等待机会浸透我们的心思、情感和意志，就是要变化我们全人内里的诸部分。这就是罗马十二章二节所说的变化：“反要借着心思的更新而变化。”我们借着内住之三一神作生命，规律我们日常的生活行事而在魂里被变化。在大小事上，这活的律法都一直规律我们。每次我们顾到这规律，并依从它，就给三一神机会变化我们，也就是变化我们的魂。这是我们里面生命之律的规律。

我们需要多多经历生命之律，我们也需要经历神的引导，就是膏油涂抹。无论我们作什么，是工作或决定是否该去某个地方，我们都需要引导。行传十六章六至七节说，当使徒保罗想要留在亚西亚讲道，却被圣灵禁止。这两节也说，当保罗想要往庇推尼去，耶稣的灵却不许他去。禁止和不许，乃是来自膏油涂抹的引导。正如保罗所经历的，我们乃是凭这膏油涂抹，并圣灵在我们里面的工作，得以认识神的旨意。凭这膏油涂抹，我们就有神的引导。

因此，我们这些信徒必须注意两件事：首先是神圣生命（就是神自己在基督里作生命）之律内里的规律，其次是内里的膏油涂抹，就是圣灵在我们里面的工作。

The Triune God as life within regulates us all the time as the living law. This law, when it is applied to us, becomes many laws. In Jeremiah 31:33 we have the one law that is written into us but in Hebrews 8:10 we have the many laws. This indicates that the one law becomes many laws. This is because, although God as the divine life is one, when He is applied to us, there are many items, including holiness, righteousness, light, love, and patience. That the many laws with their regulating are being written into us means that the characteristics of God's nature are being woven into our being. Jeremiah tells us that this one law was put into our inward parts. Then in Hebrews we are told that these many laws are imparted into our mind. The mind in Hebrews is one of the inward parts spoken of in Jeremiah. This means that these laws, that is, these many items of the one divine law, as they are written into us, transform our mind, emotion, and will into Christ's image. The more we go along with the inner regulating, the more we will be saturated by the Triune God as the Holy Spirit, and the more we will be transformed. When we believed into the Lord, we were regenerated in our spirit, and when the Lord comes back, our body will be transfigured. However, between these two steps our soul must undergo the process of transformation (Rom. 12:2). The Spirit, who is Christ as the embodiment of the Triune God, lives in our spirit (2 Tim. 4:22), but He does not want to remain there. He is waiting for the chance to saturate our mind, our emotion, and our will, that is, to transform the inward parts of our being. This is the transformation that is spoken of in Romans 12:2: "Be transformed by the renewing of the mind." We are transformed in our soul by the indwelling Triune God as life regulating us in our daily walk and daily living. In both big and small things, this living law regulates us all the time. Every time we take care of this regulating and go along with it, we give the Triune God the opportunity to transform us, that is, transform our soul. This is the regulating of the law of life within us.

While we very much need to experience the law of life, we also need to experience God's guidance. This is in the anointing. In whatever we do, whether in working or in determining whether we should go to a certain place, we need guidance. Acts 16:6-7 says that when the apostle Paul tried to stay in Asia to speak the word, he was forbidden to do so by the Holy Spirit. It also says that when Paul tried to go into Bithynia, the Spirit of Jesus did not allow him. Both the forbidding and disallowing were the guidance that came from the anointing. Just as with Paul, it is by this anointing, this working of the Holy Spirit within us, that we know the will of God. By this anointing, we have God's guidance.

Hence, as believers, we must pay attention to two things: the first is the inner regulating of the law of the divine life, which is God Himself in Christ as life, and the second is the inner anointing, which is the working of the Holy Spirit within us.

我们怎能在实行上认识内里膏油的涂抹？认识膏油涂抹很简单——事实上简单到令人难以置信。我们若在别人身上抹油，那人无疑会感觉或感受到膏油涂抹。属灵的膏油涂抹也一样。圣灵一直在涂抹我们。结果，我们里面就不断有一种深的感受和感觉。我们若顾到这感觉，就会感受到它。不要把这事复杂化，问说，“这是心思或是良心？这感觉是来自我这美国（或中国）的背景么？”你若问这些问题，本来很简单的情形，就会变得很复杂。要简单。要知道你有作为那灵的基督在你里面作三一神的具体化身。因为祂是活的，活在你里面，祂总是在作工，总是在涂抹。这意思是说，你一直都有一些内里的感觉。你只要顺从那内里的感觉，这就够了。因此，认识膏油涂抹很简单。

然后你也许问：“我领会内里的感觉会不会错？”我们会在这里遇见难处。你的心若错，其他的一切也就错了。如果你的动机不纯净，那么其他的一切都模糊不清。你必须爱主。如果你爱主，内里的感觉就会很敏锐；事实上，你越爱祂，你内里的感觉就越敏锐。因这缘故，我们必须洁净我们的心。马太五章八节说，“清心的人有福了，因为他们必看见神。”只有当我们有纯净的心，我们才得看见神。我们必须有动机纯洁、爱而纯净的心。有纯洁动机之纯净的心，乃是单单寻求神的心。如果你寻求神以外的东西，你内里的感觉就会模糊。你若要有纯净的心，只要告诉主说，“主啊，靠着你的怜悯，我只寻求你，此外一无所求。主，怜悯我，帮助我心里纯净，动机纯洁，使我单单寻求你，你外一无所求。”你若这样祷告，一切都会明亮如水晶；一切都会透明。然后一步一步、每时每刻，你就容易感觉主的引导和祂的旨意。如果这是你的经历，你就不需要别人教导；你会知道。

一九四四年我进行长期休养，好从一场重病中得康复。在那两年半期间，我离开我的工作，甚至我的家庭。结果我变得非常孤单，渴望有一些可以交通的弟兄们。有一位弟兄在这段期间照顾我，常来找我并与我交通，他经常对我详细讲到他的光景。一次又一次，他来找我总是带着一个

How then can we know the inner anointing in a practical way? Knowing the anointing is very simple—so simple, in fact, that it may seem hard to believe. If we physically anoint someone with oil, that person no doubt feels or senses the anointing. It is the same with the anointing spiritually. The Holy Spirit is anointing us all the time. As a result, we constantly have a certain deep sense or consciousness within. If we take care of this sense, we will sense it. Do not complicate this matter by asking, “Is this the mind or is this the conscience? Is this feeling from my American (or Chinese) background?” If you ask these questions, an otherwise simple situation will become very complicated. Be simple. Realize that you have Christ as the Spirit within you as the embodiment of the Triune God. Because He as the living One lives within you, He is always working, always anointing. This means that you constantly have a certain amount of inner feeling. If you simply go along with that inner feeling, that will be sufficient. The way to know the anointing is therefore very simple.

Then you may ask, “Could I be wrong in understanding this inner sense?” It is here that we encounter the problem. If your heart is wrong, everything else will be wrong as well. If your motive is impure, then everything else will be foggy and cloudy. You must love the Lord. If you love the Lord, the inner sense will be very keen. Indeed, the more you love Him, the keener your inner sense will be. For this reason we must purify our heart. Matthew 5:8 says, “Blessed are the pure in heart, for they shall see God.” Only when we have a pure heart will we see God. We must have a loving and pure heart with a pure motive. A pure heart that has a pure motive is a heart that seeks God and nothing else. If you seek something other than God, you will be foggy in your inner sense. If you would like to have a pure heart, simply tell the Lord, “Lord, by Your mercy I seek nothing but You. Lord, be merciful to me. Help me to be pure in my heart and pure in my motive so that I would seek just You and nothing else.” If you pray in this way, everything will be clear as crystal. Everything will be transparent. Then it will be easy to sense the Lord’s guidance and His will step by step and moment by moment. If this is your experience, there will be no need for others to teach you. You will know.

In 1944 I took a long rest to recover from a serious illness. During those two and a half years, I was kept away from my work and even my family. I consequently became quite lonely and desirous of brothers with whom I could fellowship. One brother who cared for me during this time and would often come to me and fellowship would frequently speak to me at length about his situation. Time after time, he came to me with a certain

问题。他的问题是他该不该作某件事。当他问我时，我受主引导不教导他。我只能用三个字回答他：“你知道。”当我这样对他说，他立刻回答说，“是的，我知道。”虽然这位弟兄多次回来找我，问我是否该作那件事；我所能回答他的就是：“你知道。”我们的光景也是一样。你已经知道该作什么，不是么？你的确知道。你若有爱主的心和纯洁的动机，你里面就知道主的心意。我要说一百次：你的确知道。认识膏油涂抹的路很简单。

膏油涂抹的经历就像一切神圣生命的事物一样，是相当深奥的，没有人能完全领会。但另一面说，膏油涂抹很简单。基督活在你里面。一面，祂对你生命；祂作生命，乃是规律你日常生活行动的律。另一面，祂是在你里面一直作工并涂抹的那一位。不论你要作什么，或者要去哪里，这内里的膏油涂抹总给你感觉，就是一种深的知觉，深的指示。你唯一要作的事乃是爱主。如果你没有爱主的心，只要到主面前祷告说，“主啊，怜悯我。赐给我爱你的心。”向主祷告并将自己献给祂，不是为着工作，乃是为着祂在你里面运行作工。在你所计划要行的一切事上，你都要洁净你的动机，不在主自己和祂的荣耀之外，寻求任何事物。这就是你经历膏油涂抹唯一的需要。

你若一直操练这事，就绝不会停止长进。不仅如此，你也绝不会停止被圣灵充满，并被祂浸透。这样，你的全人就要与三一神完全调和，然后你就有神的形像。你要变化成为主的形像，从荣耀到荣耀。（林后三 18。）你会自然而然的与别人建造在一起。你会照着主的引导并照着祂的旨意，行事为人、工作、生活并作事。这是经历内里生命正确的路。

我恳求你们不要把这些事仅仅当作教训；教训没有助益。这交通最多只是一套说明，把你指向正确的路，好操练并经历基督作内里的生命。你若继续实行这路，我有十足把握，你会进入不止息的荣耀经历。不论主把你带进何种处境中，都会是荣耀的。为着这简单的路，我们感谢主。

question. His question was whether or not he should do a certain thing. When he asked me, I was led by the Lord not to teach him. I could only answer him with two words: “You know.” When I told him this, he immediately responded, “Yes. I know.” Although the brother came back to me many times and asked me whether or not he should do that thing, all I could say in response was, “You know.” It is the same in our situation. Is it not true that you already know what you should do? You do. If you have a heart that loves the Lord with a pure motive, you know within yourself the Lord’s mind and will. I would say one hundred times that you really know. The way to know the anointing is very simple.

As with all matters of the divine life, the experience of the anointing is quite profound, and no one can fully understand it. Yet in another way, the anointing is very simple. Christ lives within you. On the one hand, He is life to you; as life He is the law that regulates your daily walk and your daily living. On the other hand, He is the One who is always working within you and anointing you. Regardless of what you are going to do or where you are going to go, this inner anointing gives you a sense, a deep consciousness, a deep registration. The only thing you need to do is love the Lord. Should you not have a heart loving the Lord, simply go to the Lord and pray, “Lord, be merciful to me. Grant me a heart to love You.” Pray and consecrate yourself to Him not for the work but for Him to move and work within you. In whatever you are planning on doing, you have to be purified in your motive, seeking nothing besides the Lord Himself and His glory. This is all you need in order to experience the anointing.

If you practice this all the time, you will never stop growing. Not only so, you will never cease being filled with the Holy Spirit and being saturated with Him. In this way, your whole being will be mingled thoroughly with the Triune God. Then you will have the image of God. You will be transformed into the image of the Lord from glory to glory (2 Cor. 3:18). You will automatically and spontaneously be built together with others. You will walk, you will work, you will live, and you will do things according to the guidance of the Lord and according to His will. This is the proper way to experience the inner life.

I urge you not to take these matters as mere teachings. Teachings do not help. This fellowship is at most a set of directions that point you toward the right way to practice and experience Christ as the inner life. If you go on taking this way, I am fully assured that you will enter into an evermore glorious experience. Regardless of what kind of situation the Lord may bring you into, it will be glorious. Thank the Lord for this simple way.