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◎简介

本书系李常受弟兄于一九六六年，在美国加州洛杉矶夏季训练所释放的信息集成。

在新约圣经中，福音书是对主耶稣基督完整的记载；之后，使徒行传描述这位基督如何借着祂的身体得着扩展与繁殖；接着，二十二卷书信陈明神奥秘经纶的完满启示，这美妙经纶的完成，关键乃在于神的灵同人的灵。

在福音书中，基督是我们身外的生命。在使徒行传，基督是进入我们里面的生命。在书信中，基督是在我们里面的生命，为要将我们建造在一起。在启示录中，基督是我们里面的生命，从我们里面流出，直到永远。这一切乃在于：基督是神成为肉体、钉死、复活，成为赐生命的灵，将祂自己与我们人重生的灵调和成为一灵。

本书的信息，详细陈明新约书信中基督这奇妙之灵的各项，使我们在与祂这灵调和的灵里，完满经历基督作我们的生命和一切，好达到启示录中神经纶的完成。

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说明

本书系李常受弟兄于一九六六年，在美国加州洛杉矶夏季训练所释放的信息集成。

PREFACE

This book is composed of messages given by Brother Witness Lee during the summer training in Los Angeles, California, on August 4 through 25, 1966.

第一章

福音书中的基督， 成为使徒行传和书信中 包罗万有、赐生命的灵

读经：约翰福音一章一节，四章二十四节，一章十四节，二十九节，十章十节，哥林多前书十五章四十五节下，哥林多后书三章十七节，哥林多前书六章十七节。

在本书这些信息中，我们要说到一件又大又深的事，就是从罗马书到启示录，在书信中神的灵同人的灵。书信是接在四福音和使徒行传之后的。福音书是对主耶稣基督一部完整的记载——祂是谁，祂作了什么，祂完成了什么，以及祂达到了什么。之后，行传给我们的记载是关于这位基督的扩展、繁殖，就是召会作基督的身体。在四福音中我们有元首，在行传中我们有身体，就是这位元首的繁殖和继续。之后，从罗马书到启示录这二十二卷书，陈明了神美妙、奥秘之经纶的完满定义、解释与启示。

基督这是灵的神成了肉体的人

首先，我们不仅必须看见基督是谁，也必须看见祂是什么。新约告诉我们，基督就是神自己。约翰一章一节说，“太初有话，话与神同在，话就是神。”然后四章二十四节说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”因此，这位是神自己的基督，就是灵。照着基督是谁来说，我们可以说祂是神；但照着基督是什么来说，我们必须说祂是灵。从太初祂就是灵，因为祂就是神自己，而神就是灵。在一章十四节，有一天话成了肉体。人是肉体，正如神是灵一样。借着成为肉体，这位基督，是灵的神自己，成了一个肉体的人。现在，照着基督是谁来说，我们必须说基督是神而人者；但照着基督是什么来说，祂是灵也是肉体。基督是神，并且祂也是人。既然神是灵，人是肉体，所以基督也是灵、也是肉体。神成了人，灵成了肉体。

CHAPTER ONE

CHRIST IN THE GOSPELS BECOMING THE ALL-INCLUSIVE LIFE-GIVING SPIRIT IN THE ACTS AND THE EPISTLES

Scripture Reading: John 1:1; 4:24; 1:14, 29; 10:10; 1 Cor. 15:45b; 2 Cor. 3:17; 1 Cor. 6:17

In these messages we will cover a great and profound matter, the divine Spirit with the human spirit in the Epistles, from Romans through the book of Revelation. The Epistles come after the four Gospels and the Acts. The Gospels are a full record of the Lord Jesus Christ—who He is, what He did, what He accomplished, and what He attained. After this, the Acts gives us a record of the spread, the propagation, of this Christ, which is the church as the Body of Christ. In the four Gospels we have the Head, and in the Acts we have the Body, the propagation and continuation of the Head. After this, the twenty-two books from Romans to Revelation present a full definition, explanation, and revelation of the wonderful and mysterious economy of God.

CHRIST BEING GOD AS SPIRIT BECOMING MAN AS FLESH

First, we must see not only who Christ is but what He is. The New Testament tells us that Christ is God Himself. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” Then 4:24 says, “God is Spirit.” Therefore, Christ as God Himself was Spirit. According to who Christ was, we may say that He was God, but according to what Christ was, we must say that He was Spirit. From the beginning He was Spirit, because He was God Himself who is Spirit. Then verse 14 of chapter 1 says that one day the Word became flesh. Man is flesh just as God is Spirit. By incarnation this very Christ, who was God Himself as Spirit, became flesh as a man. Now, according to who Christ is, we must say that Christ is both God and man, but according to what Christ is, He is both Spirit and flesh. Christ is God, and He is man. Since God is Spirit and man is flesh, Christ is both Spirit and flesh. God became man, and Spirit became flesh.

是神的基督成了人，是灵的基督成了肉体，因为人需要有带着血的供物好得救赎。人丧失而堕落了，所以需要救赎。只有借着有血的供物，我们才可能得救赎。是灵的基督必须成为肉体，好成为那为我们的罪流血的供物。约翰一章二十九节说，“看哪，神的羔羊，除去世人之罪的！”如果基督只是灵而没有成为肉体，祂就不能作神的羔羊。我们需要在我们的圣经中，特别标出约翰一章一节、十四节和二十九节。那么当我们翻到约翰一章，我们会立刻看见这三句话：“话就是神”，“话成了肉体”，以及“看哪，神的羔羊，除去世人之罪的”。基督就是神自己，成了一个人，祂也是灵，成了肉体，为要作为神的羔羊，除去我们所有的罪，好使我们蒙救赎。

基督在复活里成为赐生命的灵， 作我们的生命

然而，基督并不仅为救赎而来。在同一卷福音书中，十章十节是基督自己的话：“我来了，是要叫羊得生命，并且得的更丰盛。”这乃是基督的来更进一步的目的。这卷书的头一章告诉我们，在太初，基督就是神，但祂成为肉体，为要作神的羔羊救赎我们。然而救赎并不是目标，救赎只是达到目标的手续；目标是要使我们得生命。为这目的，基督采取了两个步骤。第一个步骤是成为肉体，使祂能成为神救赎的羔羊；但仅仅作为在肉体中之神的羔羊，祂还不能作我们的生命，因此，就需要另一个步骤。在完成救赎之后，祂进一步成为赐生命的灵。（林前十五45下，林后三6，17。）

基督在已过的永远里就是神，有一天祂成为肉体，成了一个人，来完成救赎。当祂在肉体里上十字架时，祂还不是赐生命的灵。祂是神的羔羊，带着肉体好担当世人的罪，并为着洁净罪而流血。在十字架上，祂作为一个在肉体里的人而死，为我们这些罪人成功了完满的救赎，为要解决我们和神之间所有的难处。因为我们是堕落的，我们需要蒙救赎；因为我们是污秽的，我们需要得洁净。这一切，都是借着祂作神的羔羊，在肉体里死在十字架上所完成。这是美妙的，但并不是目标；这只是达到目标的过程、手续。目标乃是赐我们生命。

Christ as God became a man, and Christ as Spirit became flesh because man needed an offering with blood for the purpose of redemption. Man was lost and fallen, so he needed redemption. Only by an offering with blood is it possible for us to be redeemed. Christ as the Spirit had to become flesh in order to be the offering with blood to shed for our sins. John 1:29 says, “Behold, the Lamb of God, who takes away the sin of the world!” If Christ were only Spirit and had not become flesh, He could not have been the Lamb of God. We need to highlight verses 1, 14, and 29 of the first chapter of John in our Bibles. Then when we open to John 1, we will immediately see these three phrases: the Word was God, the Word became flesh, and behold, the Lamb of God, who takes away the sin of the world. Christ as God Himself became a man, and as Spirit He became flesh, in order to be the Lamb of God to take away all our sins so that we may be redeemed.

CHRIST BECOMING THE LIFE-GIVING SPIRIT IN RESURRECTION TO BE LIFE TO US

However, Christ did not come only for redemption. In the same Gospel, verse 10 of chapter 10 is the word of Christ Himself: “I have come that they may have life and may have it abundantly.” This was the further purpose of Christ’s coming. The first chapter of this book tells us that in the beginning Christ was the very God, but He became flesh to be the Lamb of God to redeem us. However, redemption is not the goal. It is only a procedure for the goal. The goal is that we may have life. For this purpose, Christ took two steps. The first step was to become flesh so that He might be the Lamb of God for redemption, but since He could not be life to us simply as the Lamb of God in the flesh, there was the need of another step. After accomplishing redemption, He took the further step to become the Spirit who gives life (1 Cor. 15:45b; 2 Cor. 3:6, 17).

In eternity past Christ was God, and one day He became flesh, a man, to accomplish redemption. When He went to the cross in His flesh, He was not yet the life-giving Spirit. He was the Lamb of God with flesh to bear the sin of the world and to shed His blood for the cleansing of sin. There at the cross He died as a man in the flesh, accomplishing a full redemption for us sinners in order to solve all the problems between us and God. Because we were fallen, we needed to be redeemed, and because we had become dirty, we needed to be cleansed. This He accomplished by being the Lamb of God who died in the flesh on the cross. This is wonderful, but it is not the goal. It is only the process, the procedure, to reach the goal. The goal is to give us life.

基督如何赐我们生命并作我们的生命？乃是借由另一个步骤。基督被钉死之后，就被放在坟墓里；然后，祂从死人中复活。在复活里祂成为有所不同的。祂是神，在祂的成肉体里，成了一个血肉之人；但现今祂作为人，在祂的复活里，成了赐生命的灵。林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”我们不仅该将这句经节画起来，更要将其标明、圈出来。这句经节非常关键、有力且基要。这节极为重要，但今天大多数的基督徒已经将其遗忘了。末后的亚当，就是基督在肉体里作为一个人，成了赐生命的灵。这乃是赐人生命的灵。因此，我们看见基督所采取的两个步骤，成肉体 and 复活。

为着初信者的缘故，我们必须强调这事，因为在今天的基督教中，许多重要的项目都已经被忽略了。许多教训都在教导人什么该作，什么不该作；但关于基督的生命这些关键、重要的项目却大多被遗漏了。在成肉体这第一步里，基督成为肉体作救赎的羔羊；在复活这第二步里，祂成了赐生命的灵。羔羊是为着救赎，那灵乃是为着生命。

主的去乃是作那灵 回到门徒那里

约翰十四章是约翰福音的转折点。在这一章的开始，主告诉门徒说，祂将要离开他们，这使门徒非常惊讶。他们极其沮丧，以为他们要失去主。然后主将实情告诉他们，祂的去对他们并不是损失，而是得着；祂的去不是离开，而是祂的回来。祂的去就是祂的来。大约十六年前，我第一次到台湾，我们的孩子年纪都很小。有一天，我带了一个大西瓜回家。先前在中国大陆，冬天是没有西瓜的，所以在那时西瓜是很珍贵的。当我把西瓜放在餐桌上时，孩子们都非常兴奋；但是当我把它拿到厨房去，有些年纪小的孩子就开始哭。我告诉他们：“别难过，我把这个西瓜拿走，是为了让西瓜更接近你们。”然后我把西瓜拿到厨房，切成片；当我再把西瓜拿出来时，孩子们又都高兴起来。我对他们说，“你们看见了么？把西瓜拿到厨房不是要把它拿走，而是要让西瓜更接近你们。”如果我不把西瓜拿走并切成片，就很难享用。我们只能欣赏、渴望吃这个西瓜。西瓜需要被切开，成为我们可以接受的形式。这说明了主在约翰十四章所说的话。

How could Christ give us life and be life to us? It is by means of another step. After being crucified, He was laid in a tomb, and then He resurrected from the dead. In this resurrection He became something else. In His incarnation as God, He became flesh, but now in His resurrection as a man, He became the life-giving Spirit. First Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” We should not only underline this passage but also highlight it and circle it. This verse is vital, living, and basic. It is of great importance, but it has been missed by most Christians today. The last Adam, who is Christ in the flesh as a man, became a life-giving Spirit. This is the Spirit who gives life. Thus, we have the two steps which Christ took, incarnation and resurrection.

We must emphasize this for the sake of the young believers, because today in Christianity many important matters have been neglected. There are many teachings telling people what to do and what not to do, but the vital, living items concerning the life of Christ are mostly missed. In the first step of incarnation Christ became flesh to be the redeeming Lamb, and in the second step of resurrection He became the life-giving Spirit. The Lamb is for redemption, and the Spirit is for life.

THE LORD'S GOING FOR HIS COMING BACK TO THE DISCIPLES AS THE SPIRIT

Chapter 14 is the turning point of the Gospel of John. At the beginning of this chapter the Lord surprised the disciples by telling them that He was about to leave them. The disciples were greatly disappointed at the thought of losing the Lord. Then the Lord told them the truth, the fact, that His going would be not a loss to them but a gain. His going was not His leaving but His coming back; His going was His coming. About sixteen years ago, after we first came to Taiwan, all our children were very young. One day I brought home a big watermelon. Previously, in mainland China we did not have watermelons in the winter time, so a melon at that time seemed like something to treasure. When I placed the watermelon on the dining table, the children were very excited, but when I took it to the kitchen, some of the little ones began to weep. I told them, “Do not be sorrowful. For me to take away the melon is to bring it closer to you.” Then I brought the melon to the kitchen where I cut it into slices. When I brought it back, all the children were happy again. I said to them, “Do you see? Taking it to the kitchen was not to take it away; it was to bring it closer to you.” Without taking it away and cutting it into slices, it would have been too difficult to receive. We could have only appreciated and admired it. The watermelon needed to be cut in order to be transformed into something that we could receive. This is an illustration of the Lord's word in John 14.

十六至二十节说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。我不撇下你们为孤儿，我正往你们这里来。还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”在十七节主耶稣说，实际的灵要与门徒同在，而十八节祂说，“我正往你们这里来。”当祂在说的时候，祂已经正在来了。祂的去就是祂的来。祂来的那日就是祂复活的那日。（20。）主似乎说，“你们不需要忧愁。你们应该喜乐。我是离开，但我正在来。此外，我的来是要进到你们里面。现在我是在肉体里，因这缘故，我只能在你们中间。只要我仍在肉体里，我就绝不能在你们里面。因此，我需要改变形像，从肉体变成灵。我需要在形像上有改变。借着死和复活，我就改变形像，从肉体的形像改变成为那灵的形像。”乃是借着死与复活，基督就成为赐生命的灵。

主在复活之日回来， 将祂自己作为那灵 吹入门徒里面

在向祂的门徒说完这些话以后，祂将祂自己交给别人挂在十字架上，在那里被钉死以成功救赎。救赎的工作完成了，（十九 30，）祂就被放进坟墓里安息。第三天，祂从死人中复活，并且在祂复活的那日，祂以一种非常奥秘的方式回到门徒那里。那日晚上，门徒所在的地方，因为怕犹太人，门都关了，但基督突然出现在他们中间。虽然没有门开，祂却进入屋内，并要祂的门徒摸祂复活的身体。祂以这样奥秘的方式回来乃是要作一件事，就是将祂自己吹入门徒里面。祂向门徒吹入一口气，说，“你们受圣灵。”“灵”的希腊原文是 *pneuma*，纽玛，也有“气”的意思。那时，祂是圣气，给祂的门徒吸入。基督乃是以这样的方式进到门徒里面。在约翰福音中没有任何关于基督公开升天的记载。从那时起，祂一直作为那灵，就是圣气，在门徒里面。

Verses 16 through 20 say, “I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you. I will not leave you as orphans; I am coming to you. Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live. In that day you will know that I am in My Father, and you in Me, and I in you.” In verse 17 the Lord Jesus said that the Spirit of reality would be with the disciples, and then in verse 18 He said, “I am coming to you.” While He was speaking, He was already coming. His going was His coming. The day of His coming would be the day of resurrection (v. 20). It is as if the Lord were saying, “There is no need for you to worry. You should be happy. I am leaving, but I am coming. Moreover, My coming is to come into you. Now I am in the flesh; for that reason, I can only be among you. As long as I am in the flesh, I can never be in you. Therefore, I need to be transfigured from the flesh into the Spirit. I need to have a change in form. Through death and resurrection I will be transfigured, changed in form, from the flesh into the Spirit.” It was in this way, by death and resurrection, that Christ became the life-giving Spirit.

THE LORD COMING ON THE DAY OF RESURRECTION TO BREATHE HIMSELF AS THE SPIRIT INTO THE DISCIPLES

After speaking to His disciples, He delivered Himself to the people to be put on the cross where He was crucified to accomplish redemption. The work of redemption was finished (19:30), and He was put into the grave to rest there. Then on the third day He was resurrected from the dead, and on the day of resurrection He came back to the disciples in a very mysterious way. On that evening the doors were shut in the house where the disciples were for fear of the Jews, but suddenly Christ was among them. Even though no one opened the door, He came into the room and told His disciples to touch His resurrected body. He came back in this mysterious way in order to do one thing, that is, to breathe Himself into the disciples. He breathed into the disciples and said to them, “Receive the Holy Spirit.” Spirit in Greek is *pneuma*, which also means “breath.” At that time He was the Holy Breath for His disciples to breathe. It was in this way that Christ came into the disciples. In the Gospel of John there is no record of Christ’s ascension to the heavens. From that time on He was continually in the disciples as the Spirit, the Holy Breath.

主是那赐人生命的灵

四福音告诉我们，基督乃是那是灵的神，成了肉体的人。祂在地上生活了三十三年半，在祂地上生活的末了，被钉在十字架上，成功了救赎。成功救赎之后，祂复活了，并且祂在复活里，成了赐生命的灵。这不仅是我的话，这乃是圣经的话：“末后的亚当成了赐生命的灵。”（林前十五 45 下。）基督成为肉体，为要完成救赎，然后祂采取另一个步骤，成为那灵，分赐生命到我们里面。我们可以由另一处经节来证实这事。林后三章十七节说，“主就是那灵。”在这里“主”是指主耶稣基督，“那灵”就是在六节所提到的：“那字句杀死人，那灵却叫人活。”主基督就是那叫人活、赐人生命的灵。

基督作为包罗万有的灵， 乃是那从起初就有的灵 加上别的元素

从起初，基督就是神，而神就是灵。然后是灵的神成了一个人，死在十字架上，为着担当我们的罪，并成功救赎。之后，祂复活了，在复活里并借着复活，祂成了赐生命的灵。那么，从起初就有的灵与赐生命的灵，有什么不同呢？祂们是两个灵，还是一个灵？我们可以这样举例来说明答案。原本我只有一杯白开水，但我若逐渐倒入一些果汁，随后加入一些牛奶、茶、蜂蜜和一点盐，至终我会得到一杯好喝的饮料。这仍是我原有的白开水，但现在有一点不同。起初它只单单是水，现在它还是水，但有某些元素加进来了。基督在永远里是灵就如“白开水”，但赐生命的灵有别的元素加进来，包括成肉体、钉死、复活和升天。

这赐生命的灵还是原本的灵，但有许多美妙的元素加进来了。没有钉死、救赎、复活和升天，原本的灵就无法进到人里面。直到基督成功救赎，经过成肉体、钉死、复活和升天后，祂才进到人的里面。何等奇妙！现今，是神的基督，乃是带着救赎、成肉体、钉死、复活、和升天的包罗万有之灵。

THE LORD BEING THE SPIRIT WHO GIVES LIFE

The four Gospels tell us that Christ was God as Spirit who became a man as flesh. He lived on this earth for thirty-three and a half years, and at the end of His earthly life He was put on the cross to accomplish redemption. After accomplishing redemption, He was resurrected, and in His resurrection He became the life-giving Spirit. This is not merely my word. It is the word of the Scriptures: “The last Adam became a life-giving Spirit” (1 Cor. 15:45b). Christ became flesh to accomplish redemption, and then He took another step to become the Spirit to impart life into us. We can confirm this by another verse. Second Corinthians 3:17 says, “The Lord is the Spirit.” The Lord here is the Lord Jesus Christ, and the Spirit is the One mentioned in verse 6, which says, “The letter kills, but the Spirit gives life.” The Lord Christ is the Spirit who gives life.

CHRIST AS THE ALL-INCLUSIVE SPIRIT BEING THE SPIRIT THAT WAS FROM THE BEGINNING WITH FURTHER ELEMENTS ADDED TO HIM

From the beginning, Christ was God, and God is Spirit. Then God as Spirit became a man to die on the cross to bear our sins and accomplish redemption. After this, He was resurrected, and in and by resurrection He became the life-giving Spirit. What then is the difference between the Spirit who was from the beginning and the life-giving Spirit? Are They two Spirits or one? We may illustrate the answer in the following way. Originally, I may have a cup of plain water, but if I gradually pour some juice into it, followed by some milk, tea, honey, and a little salt, eventually I will have a wonderful drink. It is still the water I had originally, but now there is a difference. At first it was purely, plainly, and uniquely water. Now it is still water but with certain elements added to it. Christ as Spirit in eternity was the “plain water,” but the life-giving Spirit has further elements added to Him, including incarnation, crucifixion, resurrection, and ascension.

The life-giving Spirit is still the original Spirit, but many wonderful elements have been added to Him. Without Christ’s incarnation, crucifixion, redemption, resurrection, and ascension, the original Spirit could not come into man. It was not until Christ accomplished redemption, passing through incarnation, crucifixion, resurrection, and ascension, that He came into man. How wonderful this is! Now Christ as God is the all-inclusive Spirit with redemption, incarnation, crucifixion, resurrection, and ascension.

在使徒行传里， 奇妙的包罗万有之灵 扩展以产生基督的身体

基督作为末后的亚当，成了有许多美妙元素加进来的赐生命之灵。这就是在使徒行传这卷书里，扩展以产生基督身体的那灵。在行传中，这奇妙的灵不再只是神的灵。十六章六至七节说，“圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”在行传里，神的灵，圣灵，成了耶稣的灵，就是基督自己。乃是借着这包罗万有奇妙之灵的扩展，召会——基督的身体——就产生了。

我们需要对使徒行传这卷书里所有的事情，有新的认识、领会和观点。在这卷书中所发生的事，乃是耶稣这奇妙之灵的扩展，为着产生基督的身体，就是召会。如果我们以这样的观点来思考这卷书和早期的召会，我们就会有一个全新的认识。这位奇妙的基督将祂自己与许多人调和在一起，包括彼得、约翰、雅各、保罗、提摩太、和早期数以千计的圣徒。所有在行传里的圣徒都与基督联合，并且与是灵的基督成为一。

基督作为赐生命的灵 与我们人的灵调和成为一灵

就如我们所见，林前十五章四十五节告诉我们，末后的亚当成了赐生命的灵；林后三章十七节说主就是那灵。此外，林前六章十七节说，“但与主联合的，便是与主成为一灵。”我希望你们把这三处经节记在心里。在此我们有基督作为那灵在我们人的灵里，并且这二灵调和成为一灵。今天，基督不仅是圣灵或神的灵，也是赐生命的灵，就是加上许多美妙元素的赐人生命之灵，包括为着救赎的成肉体、钉死、复活、升天，甚至也包含了祂的登宝座、作元首、作主。这灵进入我们灵里，并且这二灵成为一。这一乃是召会、召会生活、和基督身体之建造的实际。在初期，彼得、保罗、和所有的使徒都在这一里生活、工作。换言之

IN THE BOOK OF ACTS THE WONDERFUL ALL-INCLUSIVE SPIRIT SPREADING TO PRODUCE THE BODY OF CHRIST

Christ as the last Adam became a life-giving Spirit with many wonderful elements added to Him. This is the Spirit in the book of Acts who was spreading to produce the Body of Christ. In the Acts this wonderful Spirit is no longer only the Spirit of God. Acts 16:6-7 says, “They passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.” In the Acts the Spirit of God, the Holy Spirit, has become the Spirit of Jesus, who is Christ Himself. It is through the spreading of this wonderful all-inclusive Spirit that the church, the Body of Christ, came into existence.

We need a new understanding, comprehension, and view of all the matters in the book of Acts. What is taking place in this book is the spreading of Jesus as the wonderful Spirit to produce the Body of Christ, which is the church. If we consider this book and the churches in the early days with this point of view, we will have a new understanding. This wonderful Christ mingled Himself with many human beings, including Peter, John, James, Paul, Timothy, and thousands of believers in the early days. All the believers in the Acts were joined to Christ and made one with Christ as the Spirit.

CHRIST AS THE LIFE-GIVING SPIRIT MINGLING WITH OUR HUMAN SPIRIT TO BE ONE SPIRIT

As we have seen, 1 Corinthians 15:45 tells us that the last Adam became a life-giving Spirit, and 2 Corinthians 3:17 says that the Lord is the Spirit. In addition, 1 Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” I hope that you will keep all three of these verses in mind. Here we have Christ as the Spirit in our human spirit, and these two spirits are mingled as one. Christ today is not only the Holy Spirit or the Spirit of God but also the life-giving Spirit, the Spirit who gives life with many wonderful elements added to Him, including incarnation for redemption, crucifixion, resurrection, ascension, and even His enthronement, headship, and lordship. This Spirit comes into our spirit, and these two spirits become one. This oneness is the reality of the church, the church life, and the building up of the Body of Christ. In the early days Peter, Paul, and all of the apostles lived and worked in this

之，他们在这灵里生活、工作；这灵乃是调和的灵—基督作为赐生命的灵与我们人的灵调和成为一灵。在行传之后，我们在书信里有奇妙的调和之灵。

以上所述，乃是思考罗马书到启示录这二十二卷书信的根基和预备。在这些书里，有关于这奇妙的调和之灵的定义、解释以及启示。在四福音中，基督乃是在肉体里，目的是要完成救赎；在祂成功救赎之后，祂变化形像，成了那灵的形状。现今，祂作为那灵进到我们灵里，将祂自己与我们的灵调和成为一灵，好作我们的生命、我们的所有、和我们一切的一切，为要给我们经历。为了以一种包罗万有的方式，经历基督作我们的生命、所有、和一切的一切，我们必须领悟基督今天乃是那奇妙的灵，内住于我们人重生的灵里。这是在二十二卷书信中所发现的启示、解释与定义。在这些书中，基督不再是肉体，而是那灵。救赎已经完成，如今祂是那灵，赐给我们生命，让我们享受、经历并有分。

因此，我们用四句话概述本书信息的负担：（一）在福音书中，基督是我们身外的生命。（二）在使徒行传，基督是进入我们里面的生命。（三）在书信中，基督是在我们里面的生命，为要将我们建造在一起。（四）在启示录中，基督是我们里面的生命，从我们里面流出，直到永远。这就是整本新约的启示。这些事物都包含在一个事实里，就是：基督作为赐生命的灵，将祂自己与我们人的灵调和成为一灵。

oneness. In other words, they lived and worked in this Spirit, that is, in the mingled spirit—Christ as the life-giving Spirit mingled with our human spirit to be one spirit. Now after the book of Acts we have this wonderful mingled spirit in the Epistles.

The foregoing is the foundation and preparation to consider the twenty-two Epistles from Romans through the book of Revelation. In these books we have the definition, explanation, and revelation of this wonderful mingled spirit. In the four Gospels Christ was in the flesh for the purpose of accomplishing redemption. After He accomplished redemption, He was transfigured into another form, the Spirit. Now as the Spirit He comes into our spirit to mingle Himself with our spirit as one in order to be our life, our everything, and our all in all for our experience. In order to experience Christ as our life, our everything, and our all in all in an all-inclusive way, we must realize that today Christ is the wonderful Spirit who indwells our regenerated human spirit. This is the revelation, explanation, and definition found in the twenty-two Epistles. In these books Christ is no longer flesh but Spirit. Redemption has been accomplished, and now He is the Spirit who gives life for us to enjoy, experience, and partake of.

Accordingly, we may summarize our burden for these messages with four sentences: (1) In the Gospels, Christ was life outside of us. (2) In the Acts, Christ is life coming into us. (3) In the Epistles, Christ is life within us to build us up together. (4) In Revelation, Christ is life within us to flow out of us for eternity. This is the revelation of the entire New Testament. All of these matters are contained in one fact, that is, that Christ as the life-giving Spirit mingles Himself with our human spirit to be one spirit.

第二章

罗马书中生命的灵 与儿子名分的灵

读经：罗马书一章一节，三至四节，五章十至十一节，十七节，六章四节，七章六节，八章二节，四至六节，九至十节，十四至十六节，二十三节，二十六至三十节，十二章十一节，十四章十七节。

书信中的第一卷书—罗马书，是一卷非常基要的书。就如我们所见，四福音陈明基督作元首，使徒行传给我们看见元首的扩展，就是祂的身体，由许多肢体所组成的召会。罗马书告诉我们，这些肢体如何产生，如何组成为基督的身体。这卷书给了我们一幅清楚的图画，使我们看见身体上的所有肢体，原先都是在神定罪之下的罪人；然后这些罪人在基督里借着祂的救赎而得救，因信而得称义。

借着基督作为赐生命的灵， 在生命里得救

罗马书到五章前半，只说到罪人得称义。在称义之后，有更深、更进一步的事，要借着基督的生命，而不是借着祂的死来完成。五章十节说，“因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”“既已和好”是过去时态，“就更得要…得救了”是未来时态。借由基督之死的和好已经完成，但借着祂生命的得救却正在进行。我们已借着祂的死与神和好；现今我们正借着祂的生命得救。我们不只祂的生命里得救，十七节继续说到我们能在生命中作王。接下来，六章四节说我们在生命的新样中生活行动，而七章六节说我们在灵的新样里服事神。我们既已与神和好，就更要在祂的生命里得救，在这生命中作王，在生命的新样中生活行动，并在灵的新样里服事。

CHAPTER TWO

THE SPIRIT OF LIFE AND OF SONSHIP IN ROMANS

Scripture Reading: Rom. 1:1, 3-4; 5:10-11, 17; 6:4; 7:6; 8:2, 4-6, 9-10, 14-16, 23, 26-30; 12:11; 14:17

Romans, the first Epistle, is a very basic book. As we have seen, the four Gospels present Christ as the Head, and the Acts shows us the spreading of the Head, which is His Body, the church composed of many members. Romans tells us how these members come into existence that they may be composed as the Body of Christ. This book gives us a clear picture, showing us that all the members of the Body originally were sinners under God's condemnation. Then these sinners were redeemed, being justified by faith in Christ through His redemption.

BEING SAVED IN LIFE BY CHRIST AS THE LIFE-GIVING SPIRIT

Only through the first part of chapter 5 of Romans is the justification of sinners covered. After justification there is something deeper and further that is accomplished, not by the death of Christ but by His life. Verse 10 of chapter 5 says, "If we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled." Were reconciled is in the past tense, but will be saved is in the future tense. Reconciliation by the death of Christ has been accomplished already, but salvation by His life is still going on. We have been reconciled by His death, and now by His life we are being saved. Not only are we saved in His life, but verse 17 goes on to say that we can reign as kings in this life. Following this, 6:4 says that we walk in newness of life, and 7:6 says that we serve God in newness of spirit. Having been reconciled to God, we will more and more be saved in His life, reign as kings in this life, walk in newness of life, and serve in newness of spirit.

生命，生命的灵，神的灵， 基督的灵，和基督自己

罗马六章四节说到生命的新样，七章六节说到灵的新样。生命和灵似乎是两件事，但第八章将这两件事放在一起。二节里有“生命之灵”这名称，并且十节说，“但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。”罗马书先提到生命，再是灵，再是生命之灵。我们不该以为灵和生命是两件分开的事。反之，这两者乃是一。那灵就是生命之灵，并且我们的灵是生命。借祂的生命而得救，意思就是借生命之灵而得救。

九至十一节告诉我们谁是这生命之灵，这些经文说，“但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”根据上下文，生命之灵就是神的灵，神的灵就是基督的灵，而基督的灵就是基督自己。此外，这位基督就在我们里面。我们应当把十节里“基督…在你们里面”这短短的片语画起来或标出来。

要以最好的方式读圣经，我们有时应当在一段经文中挑出重要的辞，写在另一张纸上，并且仔细思考这些辞。上述所有在罗马书里的辞汇都非常有意义。首先，我们有“生命”，然后有“灵”、“生命之灵”、“神的灵”、“基督的灵”，最后是“基督”。那灵就是生命，那灵就是生命之灵，生命之灵就是神的灵，神的灵就是基督的灵，而基督的灵就是基督自己。至终，基督自己就是生命。（约十四6，西三4。）

为着我们儿子名分之神儿子的灵

罗马八章十四至十五节说，“因为凡被神的灵引导的，都是神的儿子。你们所受的不是奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。”儿子名分的灵乃是我们人重生的灵与神儿子的灵调和。儿子名分是作儿子的实际；因此，儿子名分的灵乃是作儿子之实际的灵。十六节说，“那灵自己同我们的灵见证我们

Life, the Spirit of Life, the Spirit of God, the Spirit of Christ, and Christ Himself

Romans 6:4 speaks of newness of life, and 7:6 of newness of spirit. It seems that life and spirit are two things, but chapter 8 puts these two together. Verse 2 uses the title the Spirit of life, and verse 10 says, “If Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.” Romans mentions life, then spirit, then the Spirit of life. We should not think that spirit and life are two separate things. Rather, these two are one. The Spirit is the Spirit of life, and our spirit is life. To be saved by His life means that we are saved by the Spirit of life.

Verses 9 through 11 tell us who this Spirit of life is. These verses say, “You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.” According to this context, the Spirit of life is the Spirit of God, the Spirit of God is the Spirit of Christ, and the Spirit of Christ is Christ Himself. Moreover, this Christ is in us. We should underline or highlight this short phrase, Christ is in you, in verse 10.

In order to read the Bible in the best way, we sometimes should pick the important words in a passage, write them on a separate piece of paper, and carefully consider them. All the above phrases in Romans are very meaningful. First we have life, then spirit, the Spirit of life, the Spirit of God, the Spirit of Christ, and finally Christ. The spirit is life, the Spirit is the Spirit of life, the Spirit of life is the Spirit of God, the Spirit of God is the Spirit of Christ, and the Spirit of Christ is Christ Himself. Eventually, Christ Himself is life (John 14:6; Col. 3:4).

The Spirit of the Son of God for Our Sonship

Romans 8:14-15 says, “For as many as are led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!” The spirit of sonship is our regenerated human spirit mingled with the Spirit of the Son of God. Sonship is the reality of being a son; thus, the spirit of sonship is the spirit of the reality of being a son. Verse 16 says, “The Spirit Himself witnesses

是神的儿女。”神儿子的灵同我们的灵见证，我们是神的儿子。

那灵作初熟的果子（预尝）

二十三节说到，随着这生命的灵和儿子名分的灵，有初熟的果子，就是一种预尝，正如果园里初熟的果子乃是整个收成的预尝。那灵作初熟的果子，指明生命之灵，就是我们所享受，使我们得儿子名分的那灵，乃是我们对神完满享受的预尝，还不是全享。当人在厨房烹饪时，会在煮好的菜端上餐桌之前，先尝一点她所作的菜；这就是预尝。之后，在餐桌上会有全享。今天我们正多多的享受生命之灵和儿子名分的灵，但即使是这样，都还是预尝。在将来，我们会得着对那灵的全享。此外，二十六节说到，那灵用代求帮助我们，二十九节说到那灵将我们模成神儿子的形像。

上述所有的项目，都包含于“在祂的生命里得救了”这一句话中。在祂的生命里得救，就是在作为赐生命之灵（林前十五45下）的基督自己里面得救。罗马书的第一部分告诉我们，基督在十字架上救赎了我们；这卷书的中间部分则告诉我们，这位救赎的基督今天就在我们里面。“基督…在你们里面。”（八10。）为救赎我们而死在十字架上的这一位，现今就在我们里面。过去，祂为着救赎而在十字架上，但现今，祂为着作生命，乃是作为那灵而在我们里面。现在，这位救赎的基督与那些蒙救赎的罪人是一。祂在我们这些蒙救赎的人里面作我们的生命，就是赐生命的灵，为着我们的救恩行许多奇妙的事。

我们必须非常清楚，在罗马书中的基督与我们是一，因为祂就在我们里面。若基督没有成为肉体，祂就无法作神的羔羊，为着我们的罪死在十字架上。祂需要成为肉体作神的羔羊。若基督不是赐生命的灵，祂就无法在我们里面。今天基督乃是赐生命的灵，在我们里面作我们的生命。在罗马八章，这灵称为生命之灵，神的灵，基督的灵，并且这灵与我们的灵调和，成为儿子名分的灵。

罗马书中生命之灵四重的工作 释放的灵

with our spirit that we are children of God.” The Spirit of the Son of God witnesses with our spirit that we are the sons of God.

The Firstfruits (Foretaste) of the Spirit

Verse 23 says that with this Spirit of life and of sonship there are the firstfruits, which are a foretaste, just as the firstfruits of an orchard are the foretaste of the harvest. The firstfruits of the Spirit indicates that the Spirit of life, the Spirit for our sonship whom we enjoy, is the foretaste and not yet the full taste of our full enjoyment of God. While someone is cooking in the kitchen, before she brings the meal to the dining table, she may taste a little of what she is making. This is a foretaste. Later, the full taste will be on the table. Today we are enjoying the Spirit of life and the Spirit for our sonship very much, but even this is only a foretaste. In the future we will have the full taste of the Spirit. In addition, verse 26 says that the Spirit helps us by interceding, and in verse 29 it is the Spirit who conforms us to the image of the Son of God.

All of the above items are included in the one phrase saved in His life. To be saved in His life is to be saved in Christ Himself as the life-giving Spirit (1 Cor. 15:45b). The first part of Romans tells us that Christ redeemed us on the cross. Now the middle part of this book tells us that this very redeeming Christ today is within us. “Christ is in you” (8:10). The One who died on the cross to redeem us is now within us. In the past He was on the cross for redemption, but now He is within us for life as the Spirit. Now the redeeming Christ is one with the redeemed sinners. He is in us redeemed ones as our life, the life-giving Spirit, to do many wonderful things for our salvation.

We must be very clear that the Christ in Romans is one with us because He is in us. If Christ had not been made flesh, He could not have died on the cross for our sins as the Lamb of God. He needed to become flesh to be the Lamb of God. If Christ were not the life-giving Spirit, He could not be within us. Today Christ is the life-giving Spirit within us to be our life. In Romans 8 this Spirit is called the Spirit of life, the Spirit of God, the Spirit of Christ, and the Spirit mingled with our spirit to be a spirit of sonship.

THE FOURFOLD WORK OF THE SPIRIT OF LIFE IN ROMANS The Liberating Spirit

照着罗马书，生命之灵正在我们里面进行一项四重的工作，就是一个四方面的工作。第一，生命之灵释放我们，也就是使我们自由。八章二节说，“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。”今天，在我们里面的生命之灵一直在释放我们。基督徒根据罗马六章论到与基督的死联合，然后学习算自己是死的；（6，11；）他们相信借着这样的“算”，他们就可以从罪中得开释。然而，这并不管用。我们从罪中得释放并不在于我们的算，乃在于生命之灵。当我们行在生命之灵中，我们就得自由。我们不需要试着去与基督的死联合，或算自己是死的。三十多年以前，我常这样厉害的“算”。至终，我发现这完全没有任何果效。得释放不在于“联合”或“算”，而是在于生命之灵。

此外，得释放并不是任何一种道理，甚至这也不是所谓生命之灵的道理。释放我们的不是道理或教训，乃是生命的灵自己。我们必须在生命的灵里行事为人。无论一个人是否懂得这个道理，只要他在生命的灵里，他就得着自由。我们可以将之与电相比。无论一个人是否懂得电力，只要他一碰着电，就会触电。不是知识能释放我们，乃是赐生命的灵使我们自由。因此，我们需要祷告，不是要求主释放我们，而是要将我们自己祷告到这自由里，也就是把我们自己祷告到这释放的灵里。生命之灵释放我们脱离各样的捆绑。当我们在生命之灵里，我们就得释放。

拯救的灵

第二，生命的灵也是拯救的灵。蒙拯救与得释放不同。一面说来，我们是被捆绑的；但另一面说，我们是堕落的。因着受捆绑，我们就需要得释放；但因着我们是堕落的，我们就需要蒙拯救。蒙拯救就是由堕落中被拯救出来。就某种意义说，我们已经得救了，但就另一种意义来说，我们仍在得救的过程里。即使到了这个时候，我仍然需要蒙拯救。许多时候，我领悟到在我的动机、思考和感觉里，仍有堕落的元素。我的思考方式，我的心态仍需要从堕落中蒙拯救。我们的肉身也需要从堕落中蒙拯救。我们已经在灵里得救了，但我们的魂和身体仍需要得救。

罗马五章十节说，“既已和好，就更要在祂的生命里得救了。”若我们整天，甚至每时每刻，都在生命之灵里行事为

According to the book of Romans, the Spirit of life is doing a fourfold work within us, a work of four aspects. First, the Spirit of life liberates us; that is, He sets us free. Romans 8:2 says, “The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” The Spirit of life within us today is liberating us all the time. Christians speak of identification with the death of Christ according to Romans 6. Then they learn to reckon that they are dead (vv. 6, 11), believing that it is by this reckoning that they will be freed from sin. However, this does not work. Our liberation is not in our reckoning; it is in the Spirit of life. When we walk in the Spirit of life, we are freed. There is no need merely to try to identify with the death of Christ or reckon that we are dead. More than thirty years ago I reckoned in this way very much. Eventually, I found out that this simply does not work. Liberation is not in identification or in reckoning but in the Spirit of life.

Moreover, liberation is not in any kind of doctrine. It is not even in the doctrine of the Spirit of life. It is not doctrine or teaching that liberates us. Rather, it is the Spirit of life Himself. We must walk and have our being in the Spirit of life. Whether or not someone knows this doctrine, as long as he is in the Spirit of life, he is freed. We may compare this to electricity. Whether or not someone knows the power of electricity, if he simply touches the electricity, he will be burned. It is not knowledge that liberates us; it is this Spirit of life. Therefore, we need to pray, not that the Lord would liberate us but pray ourselves into the liberation, that is, to pray ourselves into the liberating Spirit. The Spirit of life liberates us from every kind of bondage. When we are in the Spirit of life, we are released.

The Delivering Spirit

Second, the Spirit of life is the delivering Spirit. To be delivered is different from being liberated. On the one hand, we are bound, and on the other hand, we are fallen. Because we are bound, we need liberation, but because we are fallen, we need deliverance. To be delivered is to be saved from the fall. In one sense we have been saved already, but in another sense we are still in the process of being saved. Even up to the present time I still need to be saved. Many times I realize that there is still the element of the fall in my motives, thinking, and feeling. My way of thinking, my mentality, still needs to be delivered from the fall. Also, our physical body needs deliverance from the fall. We have been saved in our spirit, but we still need to be saved in our soul and in our body.

Romans 5:10 says, “We will be saved in His life, having been reconciled.” If we walk in the Spirit of life, all day—even every hour—we will have the sense that we

人，我们就会感觉到我们正在得救。在我们的情感，我们爱的方式，以及我们的谈话里，都有堕落的元素。想想我们的态度。如果我们在生命之灵里并在光中，就会领悟到在我们的态度上，我们多么需要蒙拯救。堕落的元素仍存留在我们的态度、动机、目的、思考、爱恨、决断、以及许多其他的事物里。许多事情虽然看起来没有什么不对，但仍然有堕落的元素在其中。我们若在生命的灵里，我们里面会有很深的自责，知道在这一切事上，我们实在需要多而又多的拯救。

这不是一件仅仅从难以摆脱的罪（如坏脾气）中得释放的事。即使在我们的好脾气里，仍然有堕落的元素。我们都需要从我们的好脾气里被拯救出来。我们的确需要蒙拯救！我们需要从我们的脾气、个性、思考的方式、爱憎的方式、和许多事物中被拯救出来。在一整天当中，每逢我祷告时，我花在向主认罪的时间，比求主为我作事的时间更多。只要我在生命的灵里，我里面就有越来越深的自责，知道我需要蒙拯救。生命之灵释放我们，也拯救我们。

圣别的灵

第三，那灵释放我们、拯救我们，祂也圣别我们。罗马书中，被圣别的意思就是经由变化而为神一切的所是浸透。（六 19，22，十二 2。）原来我们是属世、凡俗的，没有任何一点是出于神的。然而，现今神已进到我們里面，我们全人就为神所渗透、浸透。这样我们就成为圣别的，意即我们借着被神浸透而圣别。这乃是圣别的正确意义。生命之灵不仅将我们从捆绑中释放出来、将我们从堕落中拯救出来，并且也使我们为神所浸透。

某些基督教的教师教导人，说被圣别就是从罪中得释放。这并不是对圣别正确的解释。在罗马书中，圣别乃是为神所浸透。因此，圣别就等同于十二章二节所说的变化，这节说到：“借着心思的更新而变化。”被圣别就是借着被神的神圣性情浸透而变化。一杯白开水是纯净的，却没有任何颜色。然而，如果我让橘子汁渗透水中，水就变成橘色的。这个例子说明圣别的正确意义。即使我们是干净、纯洁的，但我们仍然不是圣别的。干净、纯洁是一回事，成为圣别又是另一回事。成为圣别，就是被神圣别，被神浸透。

are being saved. In our emotion, in the way we love, and in our conversation, there is the element of the fall. Simply consider our attitude. If we are in the Spirit of life and in the light, we will realize how much deliverance we need concerning our attitude. The element of the fall still remains in our attitude, motives, intention, thinking, loving, hating, decisions, and in many other matters. Although many things may not seem wrong, there still may be the element of the fall in them. If we are in the Spirit of life, we will have a deep conviction that in all these matters we need more and more deliverance.

It is not simply a matter of being set free from besetting sins, such as a bad temper. Even within our good temper there is still the element of the fall. We all need to be delivered from our good temper. We truly need deliverance! We need to be delivered out of our temper, disposition, way of thinking, way of loving, way of hating, and many items. Throughout the day, whenever I pray, I spend more time to confess to the Lord than to ask the Lord to do something for me. Whenever I am in the Spirit of life, there is an ever-deepening conviction within me that I need deliverance. The Spirit of life liberates and delivers.

The Sanctifying Spirit

Third, as the Spirit liberates and delivers, He also sanctifies. In the book of Romans to be sanctified means to be saturated through transformation with all that God is (6:19, 22; 12:2). Originally, we were worldly; we were common without anything of God. However, now God has come into us, and our whole being is being permeated and saturated with God. In this way we are becoming holy; that is, we are sanctified by being saturated with God. This is the correct meaning of sanctification. The Spirit of life not only liberates us from bondage and delivers us from the fall but also saturates us with God.

Certain Christian teachers have taught that to be sanctified is to be set free from sin. This is not the proper meaning of sanctification. In Romans, sanctification is to be saturated with God. Thus, sanctification equals transformation in 12:2, which says, “Be transformed by the renewing of the mind.” To be sanctified is to be transformed by being saturated with God’s divine nature. A cup of plain water may be clean, but it is colorless. However, if I permeate the water with orange juice, it becomes orange. This is an illustration of the proper meaning of sanctification. Even if we are clean and pure, we are still not holy. To be clean and pure is one thing, but to be holy is another. To be holy is to be sanctified, to be saturated with God.

荣化的灵

至终，生命之灵要荣化我们。（八 30。）就消极一面说，在我们里面的生命之灵释放我们、拯救我们；但就积极一面说，祂借着圣别和变化，将我们荣化。至终，祂要用神的荣耀浸透我们，并且把我们带进神的荣耀里；这不是客观的，乃是非常主观的。我们可用电灯的例子来说明荣化。所有在会所里的电灯都因着电而“荣化”。我们可以说，这些灯都被电所浸透，以致在电的“荣耀”里发光照耀。有一日，生命之灵要用神的荣耀浸透我们到一个地步，我们要在祂的荣耀里被荣化。生命之灵释放我们、拯救我们、圣别我们，至终要荣化我们。

神儿子的灵作工， 为着我们的儿子名分

见证的灵

为着我们的儿子名分，神儿子的灵也在进行一项五方面的工作。第一，那灵同我们的灵见证我们是神的儿女。（16。）即使我们堕落、退后，我们里面的那灵总是告诉我们，我们是神的儿女。有许多年幼的基督徒到一些不该去的地方；然而，当他们在那里时，有个东西会见证：“你是神的儿女，你不该在这里。”常常在我们穿衣时，也有个东西在我们里面作见证：“身为神的儿女，你不该穿那样的衣服。”这乃是神儿子的灵，为着我们的儿子名分，在我们灵的深处见证我们是神的儿女。

引导的灵

第二，那灵也总是引导、指引我们。十四节说，“因为凡被神的灵引导的，都是神的儿子。”许多时候，年轻的弟兄姊妹来问我他们该作什么，几乎每一次我都不直接回答他们。反而，我告诉他们：“你们早已知道了。为什么来找我呢？”有时他们会争辩说，“不，我并不知道。”我会回答说，“在你的心思里你并不知道，但在你灵的深处，你知道。”我们在心思里也许会争论，但我们的深处有一个东西是确认的。神儿子的灵为着我们的儿子名分，一直引导我们。

The Glorifying Spirit

Eventually, the Spirit of life will glorify us (8:30). On the negative side, the Spirit of life within us sets us free and delivers us, and on the positive side, He glorifies us through sanctification and transformation. Eventually, He will saturate us with and bring us into the glory of God, not in an objective way but in a very subjective way. We may illustrate glorification with electric lights. All the lights in our meeting room are “glorified” with electricity. We may say that they are saturated with electricity until they shine in the glory of electricity. One day the Spirit of life will saturate us with the glory of God to the extent that we will be glorified in His glory. The Spirit of life liberates, delivers, sanctifies, and eventually glorifies us.

THE WORK OF THE SPIRIT OF THE SON OF GOD FOR OUR SONSHIP

The Witnessing Spirit

The Spirit of the Son of God for our sonship also carries out a work in five aspects. First, this Spirit witnesses with our spirit that we are children of God (v. 16). Even when we are fallen and backsliding, the Spirit within us always tells us that we are a child of God. Many young Christians go to places where they should not go. While they are there, however, something witnesses, “You are a child of God; you should not be here.” Often while we are dressing, once again there is something within us witnessing, “As a child of God, you should not wear this kind of clothing.” This is the Spirit of the Son of God for our sonship witnessing with our spirit deep within that we are children of God.

The Leading Spirit

Second, the Spirit is always leading and guiding us. Verse 14 says, “As many as are led by the Spirit of God, these are sons of God.” Many times the young brothers and sisters have come to ask me what they should do. Almost every time I do not answer directly. Rather, I tell them, “You already know. Why are you coming to me?” Sometimes they argue and say, “No, I do not know.” I answer, “You do not know in your mind, but deep within your spirit you do know.” We may argue in our mind, but there is something deeper that confirms. The Spirit of the Son for our sonship leads us all the time.

代求的灵

第三，那灵在为我们的代求里帮同我们。（26～27。）神儿子的灵乃是代求的灵。祂在我们里面见证、引导并指引我们，也为我们祷告。在我们里面有一位总是为我们祷告。如果我们不知道祂的心意，也说不出话，祂仍在我们里面叹息。我们都必须学习如何叹息；许多时候叹息是最好的祷告。我们应该不只用明白的话祷告；许多时候，我们需要用说不出的叹息祷告。

模成的灵

第四，因着那灵就是儿子名分的实际，所以祂正在作工，要将我们模成神儿子的形像。（29。）这使我们成为真正的儿子，不是仅仅在名义上，并且不单在生命和性情上，更在形像、彰显和实际上。借着将我们模成神儿子的形像，祂使我们成为神真正的儿子。那灵正在我们里面行大事，这一切事在罗马八章这一章中几乎都提到了。这就是为什么罗马八章可视为全本圣经中最重大的一章。

建造的灵

第五方面的工作不仅与为着我们儿子名分之神儿子的灵有关，也与生命之灵有关。就如我们所看过的，生命之灵释放、拯救、圣别、至终荣化我们；为着我们儿子名分的灵见证、引导、帮助我们祷告，并将我们模成神儿子的形像。这一切工作有一个目标，就是要将我们建造起来。虽然罗马书中没有“建造”一辞，但建造的思想和观念却可见于十二章。神所有的儿子都是基督的肢体，所有的肢体需要被建造起来，并且配搭在一起。（4～5。）这样互相作肢体，并且彼此相联，乃是生命之灵与为着我们儿子名分之神儿子的灵终极的工作。祂释放、拯救、圣别、荣化我们；祂也在我们里面见证、引导、代求，并将我们模成基督的形像，使我们成为神真实的儿子。如此，我们就成为基督身体上活的、真实的、正确的肢体；生命的灵和儿子名分的灵就将我们建造在一起。我们互相作肢体，并借着那灵的工作，得以联络、结合在一起。这乃是赐生命的灵在我们里面内里的工作。经过这一切内里的作工，我们得以成为肢体，被建造成为基督活的身体，并过十二章中所描述之正当的召会生活。

The Interceding Spirit

Third, this Spirit helps us in our interceding (vv. 26-27). The Spirit of the Son is a Spirit of intercession. He witnesses, leads, guides, and prays for us within. There is someone within us always praying for us. If we do not know what He intends and do not have the words to utter, He still groans within us. We all need to learn how to groan. Many times groaning is the best prayer. We should pray not only with plain words. Many times we need to pray with groanings which cannot be uttered.

The Conforming Spirit

Fourth, because the Spirit is the reality of sonship, He is doing a work to conform us to the image of the Son of God (v. 29). This makes us true sons, sons not merely in name and not only in life and nature but also in image, appearance, and reality. He makes us the real sons of God by conforming us to the image of the Son of God. This Spirit is doing a great work within us, nearly all of which is mentioned in one chapter, Romans 8. That is why Romans 8 may be considered the greatest chapter in the entire Bible.

The Building Spirit

The fifth aspect pertains not only to the Spirit of the Son for our sonship but also to the Spirit of life. As we have seen, the Spirit of life liberates, delivers, sanctifies, and eventually glorifies us, and the Spirit for our sonship witnesses, leads, helps us to pray, and conforms us to the image of the Son of God. All this work is with one aim, which is to build us up. Although the phrase build up is not in the book of Romans, the thought and concept of building is found in chapter 12. All the sons of God are the members of Christ, and all these members need to be built up and coordinated together (vv. 4-5). This mutual membership and relatedness is the ultimate work of the Spirit of life and of sonship. He frees, delivers, sanctifies, and glorifies us, and He witnesses within, leads us, prays for us, and conforms us to the image of Christ that we may be the real sons of God. Then we become the living, true, proper members of the Body of Christ, and the Spirit of life and of sonship builds us up together. We become members one of another and are joined and knit together by the work of this Spirit. This is the inner working of the life-giving Spirit within us. Through all this inward working we become members, we are built up as the living Body of Christ, and we have the proper church life described in chapter 12.

生命的灵和儿子名分的灵就是神的灵，基督的灵，就是基督自己作赐生命的灵。借着这灵，我们得享受基督作我们的生命，并且在这生命里，我们正在得救：包括得释放，蒙拯救，被圣别，被荣化，得享祂的见证，受引导，在代求中得着祂的帮同，将我们模成神儿子的形像，并且被建造在一起。得救包含了许多项目。至终，罪人成为神荣耀的众子，就是神在荣耀里的众子，被建造在一起，成为基督的身体。所有的项目都包括在基督作我们生命的神圣救恩里，并且由赐生命的灵在我们里面来完成。今天，召会需要更多这样的信息，告诉人们，我们是多么需要经历基督作那奇妙、包罗万有的生命之灵。

The Spirit of life and of sonship is the Spirit of God, the Spirit of Christ, and Christ Himself as the life-giving Spirit. It is by this Spirit that we enjoy Christ as our life, and it is in this life that we are being saved, including being set free, delivered, sanctified, and glorified. We also experience His witnessing, being led, being helped in our interceding, being conformed to the image of the Son of God, and being built up together. To be saved includes many items. Eventually, sinners become the glorious sons of God, sons of God in glory, who are built up together as the Body of Christ. All these items are included in the divine salvation by Christ being life to us, and they are worked out within us by the life-giving Spirit. Today the church needs more messages telling people how much we need to experience Christ as the wonderful, all-inclusive Spirit of life.

第三章

享受神，在生命中作王， 在生命的新样中生活行动， 并在灵的新样里服事

读经：罗马书五章十至十一节，十七节，九章五节，六章四节，七章六节，二十五节，八章二节，四节，十六节，十二章二节，十一节，十四章十七节。

享受神并在祂里面夸耀

罗马五章十至十一节说，“因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。不但如此，我们现今既借着我们的主耶稣基督，得与神和好，也就要借着祂，在神里面夸耀着，在祂的生命里得救了。”在神里面夸耀，乃是以神为夸耀、为欢乐，并且享受神。今天神是我们的分，我们享受祂。我们不仅需要与神和好，从许多消极的事物中蒙拯救，也需要积极的享受神。十一节论到与神和好，而非赎罪。赎罪或偿罪，乃是旧约的观念，并不属于新约。救赎是比赎罪高的多了。旧约中，在救赎完成之前，人们需要赎罪；但因着现今救赎已经完成，就再没有赎罪的需要了。今天，我们有神作我们的分 and 享受，并且我们也享受祂，在祂里面喜乐并夸耀。

在生命中作王

十七节说，我们“要借着耶稣基督一人，在生命中作王”。在罗马书中，我们享受神，并且我们能在生命中作王。这不仅是胜过我们的脾气，或是很可怜的对付我们难以摆脱的罪；这乃是要我们荣耀的作王。我们享受神，在祂里面夸耀，并在生命中作王。

我们所享受、在祂里面夸耀并喜乐、作我们之分的这位神，就是基督。九章五节说，“基督…是在万有之上，永远受颂赞的神。”作我们之分的基督就是那一位永远受颂赞的神。同样的，基督也是我们在其中作王的生命。此外，

CHAPTER THREE

ENJOYING GOD, REIGNING IN LIFE, WALKING IN NEWNESS OF LIFE, AND SERVING IN NEWNESS OF SPIRIT

Scripture Reading: Rom. 5:10-11, 17; 9:5; 6:4; 7:6, 25; 8:2, 4, 16; 12:2, 11; 14:17

ENJOYING GOD AND BOASTING IN HIM

Romans 5:10-11 says, “If we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled, and not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.” To boast in God is to glory in God and enjoy God. Now God is our portion, and we enjoy Him. Not only do we need to be reconciled to God, to be saved from many negative things, but we also need to enjoy God positively. Verse 11 speaks of reconciliation rather than atonement. Atonement, or expiation, is an Old Testament concept; it does not belong in the New Testament. Redemption is much better than atonement. In the Old Testament, before the accomplishment of redemption, people needed atonement, but because redemption has now been accomplished, there is no further need of atonement. Now we have God as our portion and enjoyment, and we enjoy Him and glory and boast in Him.

REIGNING IN LIFE

Verse 17 says that we will “reign in life through the One, Jesus Christ.” In the book of Romans, we enjoy God and we reign as kings in life. This is not merely to overcome our temper or deal with besetting sins in a miserable way. This is to reign as kings gloriously. We enjoy God, boast in Him, and reign in life.

The very God whom we enjoy, in whom we boast and glory, and who is our portion, is Christ. Verse 5 of chapter 9 says, “Christ, who is God over all, blessed forever.” Christ our portion is the very God who is blessed forever. Likewise, Christ is the life in which we reign. Moreover, He is the life-giving Spirit, and He is within

祂是赐生命的灵，在我们的灵里。（八 2，16，林前十五 45，提后四 22。）基督是我们的神，是我们的生命。在这位神里面，我们夸耀、喜乐并欢乐；在这个生命里面，我们可以作王，管理一切。这是罗马书中的启示。

在生命的新样中生活行动， 并在灵的新样里服事

六章四节说，“在生命的新样中生活行动。”既然基督是我们的生命，在生命的新样中生活行动，就是在基督的新样中生活行动。七章六节说，“在灵的新样里服事。”我们在生命的新样中生活行动，并且在灵的新样里服事。六节的“灵”是我们人的灵，而基督今天就在我们的灵里。我们需要在有基督内住之灵的新样里服事。

生命之灵

七章将我们从借生命得救带回到旧人、己、和邪恶的“我”。二十五节说，“这样看来，我自己用心思服事神的律，却用肉体服事罪的律。”“我自己用心思”这句话听起来就像难听的音乐。我们应该将“心思”、“我”、“自己”，与“在神里面夸耀”、“在生命中作王”、“在生命的新样中生活行动”、“在灵的新样里服事”相比。在心思、我、自己里面没有喜乐或新样，只有丑陋。七章是一个深谷，但在这深谷后，八章乃是一个荣耀的高峰。八章二节开始于“因为生命之灵的律”。在圣经中，这是唯一用到“生命之灵”这辞的经节。今天，许多基督徒强调能力的灵，但没有多少人想到生命的灵。我们所需要的，不重在能力的灵，乃重在生命的灵。我们不像汽车需要更多能力；反而，我们乃是麦粒需要生命。我们的能力必须是生命的能力、复活的能力，而不是在生命之外的能力。

照着灵而行， 并心思得更新

四节说，“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”六节继续说，“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”七至十二章给

our spirit (8:2, 16; 1 Cor. 15:45; 2 Tim. 4:22). Christ is our God and our life. In this God we boast, glory, and joy, and in this life we reign as kings, ruling over all things. This is the revelation in the book of Romans.

WALKING IN NEWNESS OF LIFE AND SERVING IN NEWNESS OF SPIRIT

Verse 4 of chapter 6 says, “Walk in newness of life.” Since Christ is our life, to walk in newness of life is to walk in the newness of Christ. Then 7:6 says, “Serve in newness of spirit.” We walk in newness of life and serve in newness of spirit. Spirit in verse 6 is our human spirit, and Christ today is in our spirit. We need to serve in the newness of the spirit in which Christ dwells.

THE SPIRIT OF LIFE

Chapter 7 brings us back from our deliverance by life to the old man, the self, the evil “I.” Verse 25 says, “So then with the mind I myself serve the law of God, but with the flesh, the law of sin.” The phrase with the mind I myself sounds like ugly music. We should compare the words mind, I, and myself to boast in God, reign in life, walk in newness of life, and serve in newness of spirit. With the mind, I, and myself there is no joy or newness but only ugliness. Chapter 7 is a deep valley, but after the valley chapter 8 is the glorious mountain peak. Verse 2 of chapter 8 begins, “For the law of the Spirit of life.” This is the unique verse in the Bible that uses the term the Spirit of life. Many Christians today emphasize the Spirit of power, but not many consider the Spirit of life. What we need is not so much the Spirit of power but the Spirit of life. We are not motorcars that need more power. Rather, we are grains of wheat that need life. Our power must be the power of life, the power of resurrection, not a power apart from life.

WALKING ACCORDING TO THE SPIRIT AND BEING RENEWED IN OUR MIND

Verse 4 says, “That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit,” and verse 6 continues, “For the mind set on the flesh is death, but the mind set on the spirit is life

我们看见一个关于心思方面的过程。首先，七章二十五节说，“我自己用心思服事神的律。”这是一种努力、挣扎，对我们却毫无帮助。在这里，心思乃是已用来服事的凭借。毫无疑问的，这就是独立、老旧的心思。然后在八章，心思转到正确的方向，心思转向灵并且置于灵。至终，十二章二节说，“不要模仿这世代，反要借着心思的更新而变化。”这里的心思，正在得更更新的过程中。心思原来是老旧、独立的，但从这时起，心思得了更新，为着达成灵的目的。如今，心思可以作为灵的器官，为灵所使用。

整个基督徒生活的关键点

今天，救赎的基督是赐生命的灵在我们里面。在十字架上，祂乃是神的救赎羔羊，而现今祂在我们灵里乃是赐生命的灵。羔羊是为着救赎，而那灵是为着生命。救赎是在我们身外、在十字架上完成的，但生命却是在我们里面、在我们的灵里。基督徒生活的关键点乃是：基督在我们的灵里；这位奇妙的基督是包罗万有、赐生命的灵。神、人、钉十字架、成肉体、复活、升天、荣耀、能力、生命、以及一切都在祂里面，而祂又在我们里面。

人有三部分—灵、魂和身体。神原初造人，给人造了身体，不是造了肉体，但因为撒但进到人的身体里，人的身体就被撒但破坏、败坏并毒化了，其性质也改变成为肉体。同样的，在心思里的乃是己；心思是魂的领头部分，也代表魂。这也就是为什么一些新约的译者将希腊文的“魂”译为“心思”，如腓立比一章二十七节。（钦定英文译本，英译新美国标准本。）当我们得救后，基督就进入我们灵里作我们的生命。在我们的身体里，有作为罪的撒但，使我们的身体成了肉体；在我们的心思里有己。然而，在我们的灵中，有基督作生命和一切。

罗马书前三章将人描绘为活在肉体里的人。我们得救前，不管是犹太人，或是外邦人，都时时活在肉体里，行罪恶之事。当一个人得救后，他也许在经历中不清楚，他不应该再凭自己而活，所以七章就是一个人“凭着自己活、用心思和己服事神的律”的记载。这是一个好人的记载。但罗马一至三章中，在肉体里过罪恶生活的人，与七章中在魂里过道德生活的人，两样都是错的。反而，我们需要活在灵里，既不是过罪恶的生活，也不是过道德的生活，乃是过属灵的生

and peace.” Chapters 7 through 12 show us a process with respect to the mind. First, 7:25 says, “With the mind I myself serve the law of God.” This is an endeavoring, a striving, which does not avail for us. Here the mind is the means to serve with our self. No doubt, this is the independent, old mind. Then in chapter 8 the mind is turned in the right direction; it is turned to the spirit and set on the spirit. Finally, 12:2 says, “Do not be fashioned according to this age, but be transformed by the renewing of the mind.” Here the mind is in the process of being renewed. Originally, it was the old, independent mind, but from this time onward, it is being renewed to fulfill the purpose of the spirit. Now the mind can be used by the spirit as its organ.

THE KEY POINT OF THE ENTIRE CHRISTIAN LIFE

The redeeming Christ today is within us as the life-giving Spirit. On the cross He was the redeeming Lamb of God, and now in our spirit He is the life-giving Spirit. The Lamb is for redemption, and the Spirit is for life. Redemption was accomplished outside of us, on the cross, but life is something inside of us, in our spirit. The key point of the Christian life is that Christ is in our spirit and that this wonderful Christ is the all-inclusive life-giving Spirit. God, man, crucifixion, incarnation, resurrection, ascension, glory, power, life, and everything are all in Him, and He is within us.

Man is of three parts—spirit, soul, and body. Originally, God created man with a body, not with the flesh, but because Satan came into man’s body, the body was ruined, corrupted, poisoned, and changed in nature to become the flesh. Similarly, within the mind is the self. The mind is the leading part of the soul and represents the soul. This is why some translators of the New Testament render the Greek word for soul as mind, as in Philippians 1:27 (KJV, NASB). When we were saved, Christ came into our spirit as our life. In our body there is Satan as sin, making it the flesh, and in our mind there is the self. However, in our spirit we have Christ as life and everything.

The first three chapters of Romans portray man as living in the flesh. Before we were saved, we were either Jews or Gentiles living all the time in the flesh to do sinful things. After someone is saved, he may not be clear in his experience that he should not try to live by himself, so chapter 7 is a record of a person living by himself, serving the law of God with the mind and the self. This is the record of a good man. Both the man living in the flesh sinfully in Romans 1—3 and the man living in the soul morally in Romans 7 are wrong. Instead, we need to live in the spirit, neither sinfully nor morally but spiritually, because Christ today is the

活，因为今天基督是赐生命的灵住在我们灵里。祂作为那灵，将祂自己与我们的灵调和，所以现今这二灵乃是一灵。（林前六 17。）这是整个基督徒生活的关键点。

在调和的灵里并照着调和的灵生活行动

那灵经过漫长的历程，也包含了许多成分。祂是真神，是三一神，祂也是真实的人。在祂里面也有成肉体、人性生活、受苦、钉死、复活与复活的大能、升天、得荣、以及登宝座。这位神人所完成和达到的一切，都包含在那灵里。人的灵也不简单。我们的灵是神所造，为要接受神自己。人的灵在堕落时死了，但仍为神所保守。现今基督进入我们的灵里并将其点活，使之重生并拔高。我们的灵已经得重生、被拔高、并为基督所内住。因此，那灵和我们的灵都经过漫长的历程；如今这二灵调和在一起成为一灵。这就是书信中所说到奇妙的灵。我们必须学习这一切事，并在各处将这些供应给人。

我们需要在这奇妙的灵里并照着这灵而行。（罗八 4。）当我们照着这灵而行，一切都是我们的。我们没有必要去寻求得胜，因为当我们照着这灵而行，得胜就是我们的。事实上，我们甚至不需要得胜。只有当我们有仇敌时，才需要得胜。然而，在灵中并没有仇敌。在新耶路撒冷里，我们也不会有仇敌，所以也不需要得胜。同样的，在灵中也没有任何问题，所以也不需要任何解答。只要我们在这一奇妙的灵里，一切都没有问题。此外，供应就在这里，我们所需要的一切都在我们的灵里。如果我们需要光，这里有光；如果我们需要安慰、喜乐、平安、安息、能力或忍耐，这一切和更多事物都在我们的灵里。这就是为什么整本圣经至终带我们来到这个点上，强调我们应当在灵里行事，在灵里生活，在灵里祷告，在灵里爱弟兄，在灵里交通，并在灵里作每一件事。当我们在这灵里，一切都是美好的。所有的问题不仅得着解决，更是完全消失。

当我们活在肉体里，一切事对我们而言就是“雾蒙蒙的”，但是当我们在灵里，我们就脱离一切的烟雾。我们的灵是“无烟雾的”，这里没有任何问题。在我们的肉体里有许多消极的牵连。我们若活在肉体里，就与撒但有关，而撒但是和世界有关。同样的，如果我们活在己里，

life-giving Spirit who lives in our spirit. He as the Spirit mingles Himself with our spirit, so now these two spirits are one (1 Cor. 6:17). This is the key point of the entire Christian life.

WALKING IN AND ACCORDING TO OUR MINGLED SPIRIT

The Spirit has a long history and includes many elements. He is the true God, the Triune God, and He is also the real man. In Him also are incarnation, human living, human suffering, crucifixion, resurrection with the resurrection power, ascension, glorification, and enthronement. All the accomplishments and attainments of the God-man are included in the Spirit. The human spirit also is not simple. Our spirit was created by God to receive God Himself. In the fall it was deadened but was still preserved by God. Now Christ has come into it to make it alive, to regenerate and uplift it. Our spirit is regenerated, uplifted, and indwelt by Christ. Thus, both the Spirit and our spirit have a long story, and now these two spirits are mingled together as one spirit. This is the wonderful spirit mentioned in the Epistles. We must learn all these matters and minister them to people in every place.

We need to walk in and according to this wonderful spirit (Rom. 8:4). When we walk according to this spirit, all things are ours. There is no need to seek after victory, because when we walk in this spirit, victory is ours. In fact, there is even no need of victory. We only need victory when we have enemies. In the spirit, however, there is no enemy. In the New Jerusalem we will have no enemies, so there will be no need of victory. Likewise, in our spirit there are no problems, so there is no need of solutions. As long as we are in this wonderful spirit, everything is all right. Moreover, the supply is here. Whatever we need is in our spirit. If we need light, here is the light. If we need comfort, joy, peace, rest, power, or patience, all these and something more are in our spirit. This is why the entire Bible eventually brings us to this point, stressing that we should walk in the spirit, live in the spirit, pray in the spirit, love our brothers in the spirit, have fellowship in the spirit, and do everything in the spirit. When we are in this spirit, everything is wonderful. All the problems are not only solved but are gone altogether.

When we live in the flesh, everything is “smoggy,” but in the spirit we are free from all smog. Our spirit is “smog free,” and there are no problems there. In our flesh there are many negative involvements. When we live in the flesh, we are involved with Satan, and Satan is related to the world. Likewise, when we live in the self, in the mind, we have more complications. We should

活在心思里，我们就有更多复杂的纠葛。我们不应该再活在我们的己里，想要靠自己用心思服事神的律。我们不当再说，“我自己用心思服事。”反之，我们必须完全专注于照着灵而行，因为灵乃是今天奇妙的基督所在之处。

将我们的心思置于灵实行的路

为要照着灵而行，首先，我们需要将我们的心思置于灵；换言之，我们需要将我们的心思转向灵。我们习惯将我们的心思置于另一个方向，向着肉体。当我们将心思置于肉体，所得的就是死；但我们若将心思置于灵，就有生命平安。生命乃是使我们有活力的力量，而平安带给我们享受。当我们将心思转向灵，我们就立刻得加强，并进入对基督的享受里。基督是生命，祂也是平安。这意思是说，当我们将心思置于灵，我们就有基督作生命加强我们、滋养我们、并作我们的享受。

我们需要看见将这事付诸实行的路。仇敌狡猾的策略就是吸引我们的心思转向外面的事物，试诱我们将心思置于灵以外的事物。我们若脾气很坏，撒但就会利用这个脾气，试诱我们去注意我们的脾气。那么我们会思索如何胜过我们的脾气，并且规范自己不要再发脾气；这意思是，我们会自然而然的将我们的心思置于脾气而不是置于灵。数以千计的事物，都可能被撒但利用，试诱我们从灵转开。正确并最好的路，就是忘记这一切。我们应当忘记我们的脾气和许多其他的事物，不在意它们，只单单将我们的心思转向灵。

我作基督徒已经超过四十年了，其中有许多年，我都没有发现这条荣耀的路。我们需要忘记我们的软弱、缺点、脾气、和其他的失败，除灵以外不注意其他事物。我们只需要随时简单的将我们的心思转向灵并置于灵。我们如果缺少忍耐或谦卑，撒但就会经常试诱我们注意这些事。然而，我们越将心思置于忍耐和谦卑上，我们就越没有忍耐和谦卑。我们需要忘记谦卑、忍耐，常常体贴灵，专注于灵，将心思置于灵，并且将我们的心思转向灵。

no longer live in our self, trying to serve the law of God with the mind by ourselves. We must no longer say, "With the mind I myself serve." Rather, we must pay our full attention to walking in the spirit, because this is where the wonderful Christ is today.

THE PRACTICAL WAY TO SET OUR MIND ON THE SPIRIT

In order to walk according to the spirit, we first need to set our mind on the spirit. In other words, we need to turn our mind to the spirit. We are always used to setting our mind in the other direction, toward the flesh. When we set our mind on the flesh, we have death, but when we set our mind on the spirit, we have life and peace. Life is the strength to energize us, and peace affords us enjoyment. Whenever we turn our mind to the spirit, we are immediately strengthened and in the enjoyment of Christ. Christ is life, and He is peace. This means that when we set our mind on the spirit, we have Christ as life strengthening us, nourishing us, and being our enjoyment.

We need to see the way to put this into practice. The subtle tactic of the enemy is often to attract our mind to something outward, tempting us to set our mind on something other than the spirit. If we have a bad temper, Satan will utilize this temper, tempting us to pay attention to our temper. Then we will consider how to overcome our temper and conduct ourselves so as not to lose our temper. This means that spontaneously and automatically we are setting our mind on our temper instead of on the spirit. Thousands of items are utilized by Satan to tempt us to turn from the spirit to something else. The right and best way is to forget about all these things. We should forget about our temper and a thousand other matters, not pay any attention to them, and simply turn our mind to the spirit.

I have been a Christian for more than forty years, and for many of these years I had not yet discovered this glorious way. We need to forget about our weaknesses, shortcomings, temper, and other failures and pay attention to nothing other than the spirit. All the time we simply need to turn our mind to the spirit and set it on the spirit. If we are short of patience or humility, Satan will constantly tempt us to pay attention to these things. However, the more we set our mind on patience and humility, the more we will not have them. We need to forget about patience and humility and always consider the spirit, pay attention to the spirit, set our mind on the spirit, and turn our mind to the spirit.

将我们的心思置于灵，意思就是留在灵里。那么我们会照着灵行事、行动、处事并说话。这样的方法很清楚又简单。若我们的行事、说话、行动、工作、和生活为人都 在灵里，并留在灵里，我们就会是超越的；我们就会在诸天之上，所有的仇敌都在我们的脚下。当不再有任何仇敌时，就没有什么事物需要去胜过了。我们自然就享受主，并且成就律法义的要求。我们会不知不觉的成就律法所要求的一切，因为我们超越律法的要求。我们会在灵里；在我们的灵里，就没有任何难处需要去胜过。

灵里火热

罗马十二章十一节说，“殷勤不可懒惰，要灵里火热，常常服事主。”我们所需要的不是作很多事，而是灵里火热。这需要我们祷告，好留在主的同在里。第一，我们需要将我们的心思置于灵；第二，我们必须照着灵而行；第三，我们的灵必须火热。我们需要因为主是火而“起火”。我们应该祷告，花多而又多的时间在主面前。如果我们一天能祷告半小时，就会焚烧起来。我们可以把我们的灵比作电熨斗。我们若将熨斗插上电半个小时，熨斗就会灼热发烫。灵里火热就是我们在灵里焚烧起来。主自己就是烈火，圣别、神圣的火。因此，我们需要留在主的同在中。

如果一个基督徒每天祷告一个半小时，他就会发属灵的“疯”。祷告一个半小时的人，不可能是冷静、清楚、精明的。所有精明的基督徒都是冷静的。太精明、太清楚就表示我们太冷静了。当我们在灵里火热，我们就不是那么清楚；相反的，我们会成为“神痴”，因基督而痴迷愚拙。（林前四 10，林后五 13。）我们若是冷静的，我们总是知道如何计算代价；但是当我们灵里火热，我们就是愚拙的，不计一切损失。我们都需要焚烧。出卖主耶稣的犹大是非常清楚的，他是最好的会计，一直计算得失，而至终他算了三十锭银子。（太二六 6～9，14～15。）这种人有的不只是一个冰冷的灵，更是一个死了的灵。当我们的灵是活的、焚烧的，我们就不会那么清楚的计算代价。

就某一面说，基督徒应该是愚拙的。如果我们从来没有为主作过一些愚昧的事，如果我们从来没有癫狂过，我们就不是一个好基督徒。（林后五 13。）一个好基督徒，至

To set our mind on the spirit means that we remain in the spirit. Then we will walk, move, do things, and speak things according to the spirit in which we remain. This way is very clear and simple. If we act, speak, move, work, and have our being in the spirit, remaining in the spirit, we will be transcendent. We will be in the heavens, and all the enemies will be under our feet. Then when there are no more enemies, there will be nothing further to overcome. Spontaneously we will enjoy the Lord, and we will fulfill the righteous requirements of the law. We will unconsciously and unintentionally fulfill everything that the law demands, because we will surpass the requirements of the law. We will be in the spirit, and in our spirit there will be no problems to overcome.

BEING BURNING IN SPIRIT

Romans 12:11 says, “Do not be slothful in zeal, but be burning in spirit, serving the Lord.” What we need is not to do many things but rather to be burning in spirit. This requires that we pray to stay in the presence of the Lord. First, we need to set our mind on the spirit, and second, we must walk according to the spirit. Third, our spirit must be burning. We need to be on fire with the Lord as the fire. We should pray to spend more and more time in the presence of the Lord. If we pray even for half an hour a day, we will be burning. We can compare our spirit to an electric iron. If we leave the iron plugged in for half an hour, it will be burning hot. To be burning in the spirit means that we are on fire in the spirit. The Lord Himself is the consuming fire, the holy and divine fire. Therefore, we need to stay in His presence.

If a Christian prays for an hour and a half daily, he will be spiritually “crazy.” Someone who prays for an hour and a half cannot be cold, clear, and clever. All the clever Christians are cold ones. To be too clever and clear means that we are too cold. When we are burning in spirit, we are not very clear; rather, we are “God-fools,” fools because of Christ (1 Cor. 4:10; 2 Cor. 5:13). When we are cold, we always know how to count the cost, but when we are burning in the spirit, we are foolish, forgetting about the loss. We all need to be burning. Judas, who betrayed the Lord Jesus, was very clear. He was the best accountant, calculating the cost, and eventually he calculated thirty pieces of silver (Matt. 26:6-9, 14-15). This kind of person has not only a cold spirit but also a dead spirit. When our spirit is living and burning, we will not be clear to count the cost.

In a certain sense, Christians should be foolish. If we have never done something foolish for the Lord, if we have never been beside ourselves, we have never been a good Christian (2 Cor. 5:13). A good Christian, at least sometimes,

少在某些时候需要癫狂。我们需要在灵里焚烧，我们不该是冷静的。有许多奇妙的故事，说到有些人是如此的被主焚烧，以致他们为祂作了“愚昧”的事。

在灵中喜乐

罗马十四章十七节说，“因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”公义是向着我们自己，和平是向着别人，而圣灵中的喜乐乃是向着神。我们需要在灵中喜乐。一个基督徒该是个喜乐的人，但这并不表示我们的境遇会是很美好的；实际上，这可能表示我们是在“火窑”里，就如但以理的三个朋友一样。（但三 19～20, 23, 25。）他们是在烈火的窑里，但他们仍然喜乐。我们的环境与境遇也许是可怜的，但我们自己仍需要喜乐。如果我们与神之间没有喜乐，我们就是错的；如果我们与神是对的，即使我们在受苦，总会有喜乐。当使徒保罗和西拉被下在监里，他们的处境极其恶劣，但他们仍然喜乐。（徒十六 23～25。）在他们的感觉中，他们并不是在监牢里，他们乃是在神里面。对他们而言，监牢不过是神的代表，而他们是在神里面。（弗四 1。）因此，他们是喜乐的。

我们若不是火热且喜乐的，我们就必定有某些错。当我们在灵里火热并在圣灵中喜乐，我们就享受神，在生命中作王，在生命的新样中生活行动，并在灵的新样里服事。我们的事奉不会给人一种老旧的感觉；相反的，在我们的服事、尽职里，我们会给别人一种新鲜和新样的感觉。我们的信息可能是相同的，但感觉却是崭新且新鲜的。

罗马书中的启示

我们要崭新并新鲜，就需要将我们的心思置于灵，在灵里并照着灵而行，灵里火热，并在圣灵中喜乐。这样我们就能在神里面夸耀，享受祂作我们的分。我们就自然而然的在生命中作王，在生命的新样中生活行动，并在灵的新样里服事。这就是罗马书所告诉我们的。然后在这卷书末了一部分（十二至十六章）所提到的，就成了我们在灵中所享受的事物。当我们在火热和喜乐的灵里享受神，我们就得着这一切。

needs to be beside himself. We need to be burning in spirit; we must not be so cold. There are many wonderful stories of people who were so burned by the Lord that they did something “foolish” for Him.

BEING JOYFUL IN THE SPIRIT

Romans 14:17 says, “The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” Righteousness is toward ourselves, peace is toward others, and joy is toward God in the Holy Spirit. We need to be joyful in the spirit. A Christian must be a joyful person. This does not mean that our circumstances will be wonderful. It may actually mean that we are in a “furnace,” like the three friends of Daniel (Dan. 3:19-20, 25). They were in the blazing furnace, but they were still joyful. Our surroundings and circumstances may be miserable, but we ourselves must be joyful. If between us and God there is no joy, we are wrong. If we are right with God, there will always be joy, even if we are suffering. When the apostles Paul and Silas were put into prison, their surroundings were terrible, but they were joyful (Acts 16:23-25). To their feeling they were not in the jail but in God. To them, the jail was simply the representative of God, and they were in Him (Eph. 4:1). Therefore, they were joyful.

If we are not burning and joyful, we must be wrong in some way. When we are burning in our spirit and joyful in the Holy Spirit, we enjoy God, reign as kings in life, walk in newness of life, and serve in newness of spirit. In our service we will not give people a feeling of oldness. Rather, in our service and ministry we will always give others a feeling of freshness and newness. Our message may be the same, but the feeling will be new and fresh.

THE REVELATION IN THE BOOK OF ROMANS

Our being new and fresh requires that we walk in the spirit and according to the spirit, set our mind on our spirit, be burning in spirit, and be joyful in the Holy Spirit. In this way we will boast in God and enjoy Him as our portion. We will spontaneously reign in life as kings, walk in newness of life, and serve in newness of spirit. This is what the book of Romans tells us. Then all the matters mentioned in the last portion of this book, from chapters 12 through 16, are the things we will enjoy in our spirit. When we enjoy God in a burning and joyful spirit, we have all these matters.

罗马书有三个段落。第一段告诉我们，我们乃是在基督里得称义；第二段告诉我们要行在灵中；而最后一段告诉我们，当我们行在灵里，我们就能彼此相联而成为基督活的身体，极尽完满的彰显祂。在十字架上作救赎羔羊的基督，今天已在我们里面作赐生命的灵，将祂自己与我们的灵调和。现今祂与我们乃是一灵。因此，我们必须顾到这灵，将我们的心思置于灵，照着灵生活行动，并且在灵里祷告，留在灵中花时间与主同在，好使我们的灵能火热且满了喜乐。我们会享受主，在生命中作王，在生命的新样中生活行动，并在灵的新样里服事。那么，我们全人就会借着心思的更新而变化，并且被模成神儿子的形像。这样我们就成了神真正的儿子和基督的活肢体，彼此相联并建造在一起，成为基督活的身体以彰显基督。这就是罗马书的信息。我仰望主，愿祂怜悯我们，使我们都能看见这些项目。关键的点乃是我们需要转向我们的灵，留在灵里，并照着这灵生活行动；这样，这卷书里所有美好的事物都能得着实现。

The book of Romans is of three sections. The first part tells us that we are justified in Christ, and the second part tells us to walk in the spirit. Then the last part tells us that as we walk in the spirit, we become related one with another to be the living Body of Christ expressing Him to the fullest degree. The Christ who was on the cross as the redeeming Lamb is within us today as the life-giving Spirit, mingling Himself with our human spirit. Now He and we are one spirit. Therefore, we must always regard this spirit, set our mind on the spirit, live and walk according to this spirit, and pray in the spirit, remaining there to spend time in the presence of the Lord so that our spirit will be burning and full of joy. We will enjoy the Lord, reign in life, walk in newness of life, and serve in newness of spirit. Then our whole being will be transformed by the renewing of the mind, and we will be conformed to the image of the Son of God. In this way we will be the real sons of God and the living members of Christ, who are related one with another and built up together as the living Body to express Christ. This is the message of the book of Romans. I look to the Lord that He would have mercy upon us so that we all may see these matters. The key point is that we need to turn to our spirit, remain there, and walk and live according to this spirit. Then all the good things in this book will be worked out.

第四章

哥林多前书中 为着建造神的家之 赐生命的灵

读经：哥林多前书一章一至二节，九节，五至七节，二十二至二十四节，三十节，二章二节，九至十六节，三章一至三节，七至十三节上，十六至十七节，六章十七节，十九节，七章十节，十二节上，二十五节，四十节，十章一至四节，十二章三至四节，七至十三节，十五章四十五节下。

要得着哥林多前书中关于赐生命之灵的正确亮光，对许多基督徒而言并不容易。虽然使徒是以一种特殊的方式来陈明那灵，但今天许多人对那灵的恩赐，仍太囿于神奇的一面。在我们进入这卷书之前，我们必须忘记这种不平衡的概念。让我们带着一种单纯的领会来到这卷书。如果我们从眼前摘下“有色眼镜”，我们就能从纯净的话中得着纯正的启示。

包罗万有的基督成了我们独特的分

我们可以思考这卷书里一些重要的经文。一章一至二节说，“凭神旨意，蒙召作基督耶稣使徒的保罗，和弟兄所提尼，写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各地呼求我们主耶稣基督之名的；祂是他们的，也是我们的。”我们应当将“祂是他们的，也是我们的”这句话标明出来。这表示基督是他们的分，也是我们的分。接着九节说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”基督是我们的分，并且神已经召了我们进入这一分的交通和享受。三十节说，“但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”基督已成了给我们的这些项目，这意思就是，祂乃是我们的一切。祂是我们神圣的分，是我们一切的一切。

CHAPTER FOUR

THE LIFE-GIVING SPIRIT FOR THE BUILDING OF GOD'S HOUSE IN FIRST CORINTHIANS

Scripture Reading: 1 Cor. 1:1-2, 9, 5-7, 22-24, 30; 2:2, 9-16; 3:1-3, 7-13a, 16-17; 6:17, 19; 7:10, 12a, 25, 40; 10:1-4; 12:3-4, 7-13; 15:45b

It is not easy for many Christians to receive the proper light concerning the life-giving Spirit in 1 Corinthians. Even though the apostle presents the Spirit in a particular way, many today are too impressed with the supernatural gifts of the Spirit. Before we get into this book, we need to forget this kind of unbalanced impression. Let us come to this book with a pure understanding. If we put off the “tinted glasses” from our eyes, we will see the pure revelation from the pure Word.

THE ALL-INCLUSIVE CHRIST BEING OUR UNIQUE PORTION

Let us consider certain important passages from this book. Verses 1 and 2 of chapter 1 say, “Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother, to the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.” We should highlight the phrase theirs and ours. This means that Christ is both their portion and our portion. Then verse 9 says, “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.” Christ is our portion, and God has called us into the fellowship, the enjoyment, of this portion. Verse 30 says, “Of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.” That Christ has been made all these items to us means that He is everything to us. He is our divine portion, and He is all in all to us.

二十二至二十四节说，“犹太人是求神迹，希利尼人是寻求智慧，我们却是传扬钉十字架的基督，对犹太人为绊脚石，对外邦人为愚拙；但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。”在二十三节中的“我们却是传扬…基督”，指明神迹与智慧都不是基督；但是对某些人，这些已成了基督的代替品。我们不要跟随犹太人或希利尼人。犹太人是求神迹，就是神奇的事；希利尼人则寻求智慧。然而，我们要跟随使徒，他们是传扬这位钉十字架的基督。

五至七节说，“因为你们在基督里，在一切的发表和知识上，样样都得以富足，正如我们为基督所作的见证，在你们里面得以坚固，以致你们在恩赐上一无所缺，热切等待我们主耶稣基督的显现。”发表、知识、和恩赐也可能成为基督的代替。这些东西都是好的，但都不是基督自己。哥林多人并不缺乏任何恩赐，但他们却不是属灵的人。反而，他们是婴孩，是属肉的。（三1～3。）他们有一切的发表、知识和恩赐，但是他们缺少基督。

林前一章陈明了基督是我们包罗万有的分。祂是神为我们预备的智慧，成为我们的公义，为着已往；成为我们的圣别，为着现在；也成为我们的救赎，为着将来，好使祂成为我们的分和我们一切的一切。此外，我们已经蒙神所召，进入了这位基督的交通里。祂是我们的，也是他们的。祂是神分给每位信徒神圣的分。奇事、神迹、智慧、发表、知识和恩赐，可能都不过是基督的代替。我们可能会被这一切不是基督自己的事物所打岔而离开基督。在这一章里，保罗强调，我们的分不外乎就是包罗万有的基督，即便是好的事物，也不能作我们的分。保罗在二章里肯定这事，说，“因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”（2。）保罗定了主意，不知道任何关于神迹、奇事、智慧、发表、知识或恩赐的事；反而，他定意只知道基督耶稣，并这位钉十字架的。

启示、参透、知道、
教导并看透的灵

Verses 22 through 24 say, “Indeed Jews require signs and Greeks seek wisdom, but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.” The phrase but we preach Christ in verse 23 indicates that signs and wisdom are not Christ. Rather, to certain people they are substitutes for Christ. We do not want to follow the Jews or the Greeks. The Jews require a sign, which is something miraculous, and the Greeks seek wisdom. Instead, we want to follow the apostles, who preached Christ crucified.

Verses 5 through 7 say, “In everything you were enriched in Him, in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you do not lack in any gift, eagerly awaiting the revelation of our Lord Jesus Christ.” Utterance, knowledge, and gifts may also be substitutes for Christ. These things are good, but all these are not Christ Himself. The Corinthians did not lack any gift, but they were not spiritual men. Rather, they were infants and fleshy (3:1-3). They had all utterance, knowledge, and gifts, but they were short of Christ.

In 1 Corinthians 1 Christ is presented as our all-inclusive portion. He is the wisdom prepared for us by God to be our righteousness in the past, sanctification in the present, and redemption in the future so that He may be our portion and our all in all. Moreover, we have been called by God into the fellowship of this Christ. He is ours, and He is theirs. He is the divine portion allotted by God to every believer. Miracles, signs, wisdom, utterance, knowledge, and gifts may simply be substitutes for Christ. We can be distracted from Christ by all these things that are not Christ Himself. In this chapter Paul stresses that nothing less than the all-inclusive Christ is our portion, not even the good things. Paul confirms this in chapter 2, saying, “I did not determine to know anything among you except Jesus Christ, and this One crucified” (v. 2). Paul made the decision not to know anything of signs, miracles, wisdom, utterance, knowledge, or gifts. Instead, he determined to know Jesus Christ and Him crucified.

THE REVEALING, SEARCHING, KNOWING, TEACHING,
AND DISCERNING SPIRIT

在二章，保罗给我们一条实际的路，好借着那灵经历并享受基督。九至十四节说，“只是如经上所记：‘神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。’但神借着那灵向我们启示了，因为那灵参透万事，甚至神的深奥也参透了。因为除了在人里面人的灵，在人中间有谁知道人的事？照样，除了神的灵，也没有人知道神的事。我们所领受的，并不是世上的灵，乃是那出于神的灵，使我们能知道神白白恩赐我们的事；这些事我们也讲说，不是用人智慧所教导的言语，乃是用那灵所教导的言语，用属灵的话，解释属灵的事。然而属魂的人不领受神的灵的事，因他以这些事为愚拙，并且他不能明白，因为这些事是凭灵看透的。”神白白恩赐我们的事就是基督的事，包括祂的生命，以及神的深奥，就是基督在诸多方面成为我们的享受。十三节里“用属灵的话，解释属灵的事”，乃是用属灵的方法解释属灵的事。那灵解释属灵的事，就是借着属灵的话，解释神关于基督的深奥之事。

在这些经文里，用了五个动词来描述那灵如何为着关于基督的事，在我们里面作工：“启示”、“参透”、“知道”、“教导”和“看透”。神的灵参透基督的事，知道基督的事，并且启示、教导我们关于基督的事，我们也是借着那灵看透这些事。

十五节继续说，“唯有属灵的人看透万事，却没有一人看透他。”我们需要属灵而不属魂。如果我们属魂的，就无法领会并接受基督的事。属魂的意思就是在魂里生活行动；属灵的意思就是在灵里生活行动。经历基督的路，乃是借着灵，不是借着魂。神的深奥之事就是基督自己，神白白恩赐我们的事也是基督自己。我们需要在灵中、借着圣灵来经历这位基督，因为那灵参透基督的事，知道基督的事，启示、教导、并看透基督的事。

因为这灵现今就在我们的灵里，我们也必须在灵里。若我们是属魂的，活在魂里，我们就是愚昧的；我们便无法知道并领受基督的事。我们需要在灵里，而不要在魂中生活并行事。如果我们是在魂里生活行事，我们就成了属魂且天然的人，无法领受基督的事。我们乃是在灵中接触神的灵，祂启示并教导我们一切关于基督的事。

In chapter 2 Paul gives us the practical way to experience and enjoy Christ by the Spirit. Verses 9 through 14 say, “As it is written, ‘Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.’ But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God. For who among men knows the things of man, except the spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God. But we have received not the spirit of the world but the Spirit which is from God, that we may know the things which have been graciously given to us by God; which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words. But a soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually.” The things that God has graciously given to us are the things of Christ, including His life, and the depths of God are Christ in many aspects as our enjoyment. Interpreting spiritual things with spiritual words in verse 13 is to explain spiritual things by spiritual means. The Spirit explains the spiritual things, the deep things of God concerning Christ, by means of spiritual words.

In these verses five verbs are used to describe how the Spirit works within us related to the things of Christ: revealed, searches, knows, taught, and discerned. The Spirit of God searches the things of Christ, knows the things of Christ, and reveals and teaches the things of Christ to us, and we discern these things by the Spirit.

Verse 15 continues, “But the spiritual man discerns all things, but he himself is discerned by no one.” We need to be spiritual and not soulish. If we are soulish, we cannot understand and receive the things of Christ. To be soulish means to live and to walk in the soul. To be spiritual means to live and walk in the spirit. The way to experience Christ is by the spirit, not by the soul. The deep things of God are Christ Himself, and the things that God has graciously given to us are also Christ Himself. We need to experience this Christ in our spirit through the Holy Spirit, because it is the Spirit who searches the things of Christ, knows the things of Christ, and reveals, teaches, and discerns the things of Christ.

Because this Spirit is now in our spirit, we must be in our spirit. If we are soulish and in the soul, we are foolish; we cannot know and receive the things of Christ. We need to live and walk in the spirit and not in the soul. If we live and walk in the soul, we become soulish and natural men, men who cannot receive the things of Christ. It is in the spirit that we contact the Spirit of God who reveals and teaches all the things of Christ to us.

二章结束于十六节，这节说，“谁曾知道主的心思能教导祂？但我们有基督的心思了。”有基督的心思就是指我们的灵被更新，我们的魂得变化。罗马十二章二节说，“借着心思的更新而变化。”就如我们先前看过的，人有三部分—灵、魂和身体。那灵是住在我们的灵里，将一切关于基督的事启示并教导我们。因此，我们需要在灵中，而不是在魂中生活行事。当我们在灵中生活行事，我们就是给基督一条畅通的道路，漫溢并充满我们。祂会从我们的灵扩展到我们魂的各部分，也就是心思、情感和意志；然后我们的灵就会得更更新，不再是天然的心思，而是基督的心思了。这就是在我们的魂里得变化，如此我们便经历基督作我们包罗万有的分。

在林前一章我们有基督作我们的分，在二章我们有那灵作为道路、凭借，好使我们享受我们的分。因着这灵就在我们的灵里，所以我们需要成为属灵的人，生活行事都在灵里。如此，我们就会不断的接触那灵，而那灵将基督启示并教导我们。此外，当我们在灵中生活行事，那灵会占有我们全人，并且基督就会得着通畅的路，漫溢并浸透我们。这样，我们魂的各部分就会得更更新、被变化，我们也会享受基督作我们的一切。

内住、喂养、变化 并建造的灵

林前三章一节说，“弟兄们，我从前对你们说话，不能把你们当作属灵的，只能当作属肉的，当作在基督里的婴孩。”在二章保罗说，我们必须成为属灵的人。我们若是属魂的，就无法享受基督。然而，在三章，他说他无法把哥林多人当作属灵的人来谈话，只能把他们当作属肉的。“属肉的”是比“属肉体的”更为强烈的说法。一至四章里，哥林多人有嫉妒、争竞和分裂；这些都是属肉体的事。但五至六章中，有人犯了更邪恶的事。那些作这样事的人是属肉的，是由肉体构成并完全是肉体。保罗对哥林多人说话，只能把他们当作属肉的，因为在他们中间，甚至有人乱伦，收了她的继母。这种行为不只是属魂或属肉体的，更是属肉的。

Chapter 2 concludes with verse 16, which says, “Who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.” To have the mind of Christ means that our mind is renewed and our soul is transformed. Romans 12:2 says, “Be transformed by the renewing of the mind.” As we have seen before, man is of three parts—spirit, soul, and body. The Spirit dwells in our spirit to reveal and teach all the things of Christ to us. Therefore, we need to walk and live in the spirit, not in the soul. When we walk and live in the spirit, we give the free way to Christ to flood us and fill us. From our spirit He will spread into the parts of our soul, which are our mind, emotion, and will. Then our mind will be renewed. It will no longer be the natural mind but the mind of Christ. This is to be transformed in our soul. It is in this way that we experience Christ as our all-inclusive portion.

In 1 Corinthians 1 we have Christ as our portion, and in chapter 2 we have the Spirit as the way, the means, for us to enjoy our portion. Because this Spirit is in our spirit, we need to be spiritual men living and walking in our spirit. In this way we will continually contact the Spirit who reveals and teaches Christ to us. Moreover, as we walk and live in the spirit, the Spirit will take possession of our entire being, and Christ will have the free way to flood and saturate us. Then all the parts of our soul will be renewed and transformed, and we will enjoy Christ as everything to us.

THE INDWELLING, FEEDING, TRANSFORMING, AND BUILDING SPIRIT

First Corinthians 3:1 says, “I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ.” In chapter 2 Paul says that we must be spiritual men. If we are soulish, we cannot enjoy Christ. In chapter 3, however, he says that he could not speak to the Corinthians as to spiritual men, but as to fleshy. Fleshy is a stronger expression than fleshly. In chapters 1 through 4 the Corinthians had jealousy, strife, and divisions. All these are fleshly things. In chapters 5 and 6, though, some committed things even more evil. Those who did such things were fleshy, made of the flesh and totally of the flesh. Paul spoke to the Corinthians as to fleshy, because among them there was even one who committed incest with his stepmother. This was to behave not only as soulish or fleshly but as fleshy.

林前三章继续说到：“我给你们奶喝，没有给你们干粮，因为那时你们不能吃，就是如今还是不能，因你们仍是属肉体的。因为在你们中间有嫉妒、争竞，你们岂不是属肉体，照着人的样子而行么？”（2～3。）哥林多信徒领受了一切の发表和知识，在恩赐上也一无所缺，却缺少基督。他们是幼稚的、属魂的、属肉体的，甚至是属肉的。

七至九节说，“可见栽种的算不得什么，浇灌的也算不得什么，只在那叫他生长的神。栽种的和浇灌的都是一样，但将来各人要照自己的劳苦，得自己的赏赐。因为我们是神的同工，你们是神的耕地，神的建筑。”这里保罗从两方面来论到我们的两件事：我们是神的耕地，为要生长而产生收成，我们也是神的建筑。作为耕地，我们需要生长；而作为建筑，我们需要被建造。神的家并不是一个没有生命的房子；神的家乃是活的，一个满了生命的家。因此，这家的建造取决于生命的长大。我们不仅需要被建造在一起，也需要长在一起。

十至十三节上半说，“我照神所给我的恩典，好像一个智慧的工头，立好了根基，有别人在上面建造，只是各人要谨慎怎样在上面建造。因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造，各人的工程必然显露。”十六至十七节继续说，“岂不知你们是神的殿，神的灵住在你们里面么？若有人毁坏神的那殿，神必要毁坏这人，因为神的那殿是圣的，你们就是这殿。”

照着对本章仔细的研读，今天圣灵就是住在我们里面的那灵，使我们生命长大，把我们变化为宝贵的材料，将我们建造在一起。在这之后就有神的殿。神的殿是活的家，这建筑需要生命的长大。一面，我们是神的耕地，而另一面，我们是神的建筑。因此，我们需要长大。长大的路乃是借着那灵。借着长大，我们就被变化成为金、银和宝石。我们原来都只是泥土，并不是金、银或宝石。然而，借着在生命里长大，我们就被变化成为这些宝贵的材料；而借着变化，我们就得以建造在一起。内住之灵的工作就是使我们有生命的长大，将我们变化为宝贵的材料，并将我们建造在一起，成为神的殿。

Chapter 3 continues, “I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able, for you are still fleshly. For if there is jealousy and strife among you, are you not fleshly and do you not walk according to the manner of man?” (vv. 2-3). The Corinthian believers, who had received all utterance and knowledge and were lacking in no gift, were short of Christ. They were babyish, soulish, fleshly, and even fleshy.

Verses 7 through 9 say, “So then neither is he who plants anything nor he who waters, but God who causes the growth. Now he who plants and he who waters are one, but each will receive his own reward according to his own labor. For we are God’s fellow workers; you are God’s cultivated land, God’s building.” Here Paul says that we are two things. We are God’s cultivated land to grow a harvest, and we are also God’s building. As the cultivated land we need to grow, and as the building we need to be built up. The house of God is not a house without life; it is a living house, a house that is full of life. Therefore, the building of this house depends on the growth of life. We need not only to be built together but also to grow together.

Verses 10 through 13a say, “According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it. For another foundation no one is able to lay besides that which is laid, which is Jesus Christ. But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, the work of each will become manifest.” Then verses 16 and 17 continue, “Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.”

According to a careful reading of this chapter, the Holy Spirit today is the Spirit who indwells us to give us the growth in life, transform us into precious materials, and build us up together. Following this, there is the temple of God. Again, this house of God is a living house. It is a building that requires the growth of life. On the one hand, we are the cultivated land of God, and on the other hand, we are the building of God. Therefore, we need to grow. The way to grow is by the Spirit. Then by growing we are transformed into gold, silver, and precious stones. Originally, we all were only clay. We were not gold, silver, or precious stones. However, by growing in life we are transformed into these precious materials, and by being transformed we are built up together. The work of the indwelling Spirit is to give us the growth of life, transform us into precious materials, and build us together as the temple of God.

那灵使我们长大的路乃是借着喂养我们。(2。)内住的灵以基督作为奶或干粮来喂养我们。如果我们还太年幼，像孩子一样，那灵知道必须以基督作为奶来喂养我们。作母亲的知道，她们不能用牛排来喂养婴孩，必须用奶一点一点的喂。使徒保罗就是用这种方式喂养哥林多的信徒。生命的长大不是仅仅来自于教导，长大乃是借着从基督作奶或干粮得喂养而来。(来五 12 ~ 14。)我们是借着喂养而长大的，借着生命长大，我们就被变化；借着变化，我们就成为宝石，适合神殿的建造。因此，在林前三章，内住的灵乃是喂养的灵、变化的灵和建造的灵。

我们不仅需要认识基督，也需要从基督得喂养。我们需要借着吃喝基督来享受祂。(约六 57，七 37。)然后我们会在生命里长大，因着长大，我们就逐渐变化为宝贵的材料，为着神家的建造。我们也可以在马太十三章里的六个比喻看见这件事。前四个比喻说到撒种的出去撒种，麦种长成麦子，长大的芥菜种，以及麦子所产生可以作饼的细面。这些都与神的耕地有关，为着长出子粒，磨成细面，好作成表征基督身体的饼。随后的比喻则是说到藏在田地里的宝贝，和藏在水里的珠子。宝贝和珠子都是适于神建造的宝贵材料。这指明宝贵的材料是地里长出之物所变化成的。

这样生命的长大来自于得着基督作我们的食物和滋养。我们天天都需要从基督得喂养，如此我们就会得滋养而长大，借着长大，我们自然而然逐渐被变化为宝贵的材料，为着神的建造。这一切都是内住之灵的工作。

那灵与我们的灵 联合并占有我们的身体， 为着建造神的殿

林前六章十七节启示了一件更美妙的事。这不仅是圣经里的一件大事，也是全宇宙中的大事。这节说，“但与主联合的，便是与主成为一灵。”随后，十九至二十节说，“岂不知你们的身体，就是在你们里面之圣灵的殿么？这圣灵是你们从神而得的，并且你们不是属自己的，因为你们是重价买来的。这样，就要在你们的身体上荣耀神。”这一段清楚的

The way the Spirit gives us the growth is by feeding us (v. 2). The Spirit who dwells within us feeds us with Christ either as milk or as solid food. If we are too young or childish, the Spirit knows that He must feed us with Christ as milk. Mothers know that they cannot feed babies with steak. They need to be fed with milk little by little. The apostle Paul fed the Corinthian believers in this way. Growth in life comes not merely from teaching. Growth comes by feeding on something of Christ either as milk or as solid food (Heb. 5:12-14). It is by feeding that we grow, it is by growth in life that we are transformed, and it is by this transformation that we become the precious stones that are good for the building up of the temple of God. In 1 Corinthians 3, therefore, the indwelling Spirit is the feeding Spirit, the transforming Spirit, and the building Spirit.

We must not only know Christ but also feed on Christ. We need to enjoy Christ by eating and drinking Him (John 6:57; 7:37). Then we will grow in life, and it is by this growth that we are gradually transformed into precious materials for the building of God's house. We can see this also in the six parables in Matthew 13. The first four parables deal with the sower who sowed the seed, the seed growing into wheat, the growing mustard seed, and the fine flour from the wheat that becomes bread. All these are related to God's cultivated land that grows something to be blent as fine flour to make a loaf, signifying the Body of Christ. Following this are the parables of the treasure hidden in the field and the pearl hidden in the water. Both the treasure and the pearl are precious materials that are good for the building of God. This indicates that the precious materials come from the transformation of that which grows out of the land.

This growth of life comes from feeding on Christ as our food, our nourishment. We need to feed on Christ day by day. Then we will be nourished to grow, and by this growth we will spontaneously and gradually be transformed into precious materials for the building of God. All this is the work of the indwelling Spirit.

THE SPIRIT JOINED TO OUR SPIRIT AND OCCUPYING OUR BODY FOR THE BUILDING OF THE TEMPLE OF GOD

First Corinthians 6:17 reveals something even more wonderful. It is a great matter, not only in the Bible but also in the whole universe. This verse says, "He who is joined to the Lord is one spirit." Following this, verses 19 and 20 say, "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own? For you have been bought with a price. So then glorify God in your body." This passage states clearly that the Holy

陈述出，圣灵不仅住在我们灵里，也住在我们的身体里。我们全人，不仅我们的灵，连我们的身体，都成为神的殿。

这实在美妙，但这需要许多工作。一个属肉体或属肉之人的身体不能作神的殿。这个身体必须被内住于我们灵里的那灵所浸透。那灵在我们的灵里，如今祂想要从我们的魂往外扩展，以渗透我们的身体；然后，连我们的身体也要成为神圣之殿的一部分。这是“在你们的身体上荣耀神”的正确意义。在我们的身体上荣耀神乃是借着我们的身体显明神。不单单是我们的魂，连我们的身体也应该在灵的管治之下。当我们的魂与身体都服在灵的管治之下，灵就能在我们的身体上彰显出属于神的事物。

当那灵据有我们的身体，我们就适合被建造在一起，成为基督的身体。罗马十二章一节告诉我们，要为着基督的身体将我们的身体献上。我们需要献上我们肉身的身体，为着基督奥秘的身体。我们若用灵与主交通，用心爱祂，但我们的身体却没有为着主的定旨被灵占有，我们就无法实化身体生活。为了实化召会生活，我们的灵必须被圣灵所充满，我们的魂必须借着各部分被更新而得变化，并且我们的身体必须被那灵所占有。这意思就是我们的全人—灵、魂与身体—都被那灵所接管。那么我们就很容易与圣徒相联，实际的在基督的身体里。我们需要献上我们肉身的身体，为着基督奥秘的身体。用灵接触主、用心爱主都还不够好，我们还需要将我们的身体当作活祭献给主。这样我们就会有身体生活，而当我们有了身体生活时，我们就能真正在我们的身体上荣耀神。

我们与主有交通，但交通乃是灵的事。我们也爱主，将心思置于灵，但这乃是心的事。然而，我们的身体也许还不是为着基督身体的活祭。我们的身体需要从许多霸占中得着释放。有时我们探望人，他们会说，“谢谢你们关心。虽然我已经好几个月没有聚会了，但我向你们保证，我的心一直与主同在。”是的，我们的心是一直与主同在，但我们的身体呢？如果我们的身体没有为着实际的召会生活而献上，那么，说我们的心与主同在，其实是说一种外面包着真理的谎言。如果我们的身体没有来，实际上我们就是没有来。说我们的身体虽然在台湾，我们的心却在美国，意思就是我们仍在台湾。身体是一个人实际的出现。若我们的身体不在，我们这个人也不会在。

Spirit dwells not only in our spirit but also in our body. Our whole being, not only our spirit but also our body, becomes the temple of God.

This is wonderful, but it requires much work. A fleshly or fleshy person's body cannot be the temple of God. This body must be saturated by the Spirit who dwells in our spirit. The Spirit is in our spirit, and now He wants to spread through our soul to permeate our body. Then even our body will become a part of the divine temple. This is the proper meaning of glorify God in your body. To glorify God in our body is to manifest God through our body. Our body, not only our soul, must be under the control of the spirit. When our soul and our body are both under the control of our spirit, the spirit can manifest something of God in our body.

When the Spirit possesses even our body, we are fit to be built up together as the Body of Christ. Romans 12:1 tells us to present our body for the Body of Christ. We need to offer our physical body for the mystical Body of Christ. If we fellowship with the Lord with our spirit and love Him with our heart, but our body is not occupied by the Spirit for the Lord's purpose, we cannot realize the Body life. In order to realize the church life, our spirit must be filled with the Holy Spirit, our soul must be transformed by all of its parts being renewed, and our body must be occupied by the Spirit. This means that our entire being—spirit, soul, and body—is taken over by the Spirit. Then it will be easy to be related with the other saints, and we will be in the Body of Christ in a practical way. We need to offer our physical body for the mystical Body of Christ. A spirit to contact the Lord and a heart to love the Lord are not good enough. We also need to offer our body to the Lord as a living sacrifice. Then we will have the Body life, and when we have the Body life, we will truly glorify God in our body.

We fellowship with the Lord, but fellowship is a matter of the spirit. Likewise, we love the Lord, and we set our mind on the spirit, but this is a matter of the heart. Our body, however, may not yet be a living sacrifice for the Body of Christ. Our body needs to be set free from many preoccupations. When we visit certain ones, they sometimes say, "Thank you for your concern. I have been away from the meetings for several months, but I assure you that my heart is with the Lord." Yes, our heart is with the Lord, but what about our body? If our body is not presented for the practical church life, then to say that our heart is with the Lord is to speak a kind of lie wrapped in a truth. If our body does not come, our being is not coming in reality. To say that our heart is in America though our body is in Taiwan simply means we are still in Taiwan. The body is the appearance of a man in reality. If our body is not present, our being cannot be present.

我们的灵在魂里，魂在身体里，而身体又在时间里。因此，我们需要分别时间，亲身前来实际的过召会生活。如果我们的时间被霸占了，我们的全人也就被霸占了。这就是为什么我们需要分别出一段时间，亲身来到召会生活中。当我们的身体来了，我们的魂也来了，当我们的魂来了，我们的灵也来了。我们里面的圣灵现今正在作工，要变化我们的魂，占有我们的体，并分别我们的时间给主。这样，我们就能借着实际的在基督的身体里，而在我们的身体上荣耀神。

与主成为一灵而为主说话

林前七章十节说，“至于那已婚的，我吩咐他们，其实不是我吩咐，乃是主吩咐，说，妻子不可离开丈夫。”当保罗在吩咐时，其实不是他，而是主在吩咐。照着六章十七节：“但与主联合的，便是与主成为一灵，”这乃是真正的与主是一。七章十二节上半说，“我对其余的人说，不是主说。”在十节他说，“其实不是我吩咐，乃是主吩咐，”但他在十二节说，“我对其余的人说，不是主说。”我们也许比使徒保罗更“属灵”。今天，许多牧师以自命不凡的口气说，“主给我负担要向你们说话。”有时，我们的确需要有胆量说，“我吩咐，其实不是我吩咐，乃是主吩咐，”但有时我们也需要说，“我说，不是主说。”

二十五节继续论到：“关于童身的人，我没有主的命令，但我既蒙主怜悯成为忠信的，就题出我的意见。”似乎一个人没有从主来的命令，他就不应该说什么。然而，林前七章乃是描绘一个在属灵顶峰的人。一面，他能够说，当他说话时，就是主在说话；另一面，他知道虽然他的说话并不是从主而来的命令，他仍然可以题出他的断案、观念或意见。这是真正的属灵。这里有一个人，完全被主占有，被主接管、浸透、渗透，并与主调和了。当他说话，无论是直接从主而来，或只是简单的题出他的意见，他都与主是一。即使他没有感觉有主直接的命令，他仍然能够说一些出于主的事。

四十节是结论：“然而，按我的意见，她若守节更是有福；但我想我也有神的灵了。”保罗发表了他的意见，但他仍认为他有神的灵。我们越属灵，就越没有自信。当我们说，

The spirit is in the soul, the soul is in the body, and the body is in time. Therefore, we need to designate time for our body to come to the church life in practicality. If our time is occupied, our whole being is occupied. That is why we need to separate out a part of our time for our body to come to the church life. Then when our body comes, our soul comes, and when our soul comes, our spirit comes. The Holy Spirit within us today is working to transform our soul, occupy our body, and separate our time to the Lord. Then we will glorify God in our body by being in the Body of Christ in practicality.

BEING ONE SPIRIT WITH THE LORD TO SPEAK FOR HIM

First Corinthians 7:10 says, “To the married I charge, not I but the Lord, A wife must not be separated from her husband.” When Paul charged, it was not he but the Lord. This is the real oneness with the Lord according to 6:17: “He who is joined to the Lord is one spirit.” Then verse 12a of chapter 7 says, “To the rest I say, I, not the Lord.” In verse 10 he says, “Not I but the Lord,” while in verse 12 he says, “I, not the Lord.” We may be more “spiritual” than the apostle Paul. Today many ministers say in a pretentious way, “The Lord gave me the burden to speak to you.” Sometimes we do need to have the boldness to say, “I charge, not I but the Lord,” but sometimes we also need to say, “I, not the Lord.”

Verse 25 continues, “Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.” It seems that if someone does not have a commandment from the Lord, he should not speak. However, this chapter of 1 Corinthians is a portrait of a person at the peak of spirituality. On the one hand, he could say that when he spoke, it was the Lord speaking. On the other hand, he recognized that although his speaking was not a commandment from the Lord, he could still give his judgment, concept, or opinion. This is genuine spirituality. Here is a person who had been occupied by the Lord, taken over by the Lord, saturated and permeated with the Lord, and mingled with the Lord. When he spoke, whether as from the Lord directly or simply in giving his opinion, he was one with the Lord. Even when he did not have the feeling that he had the Lord’s direct commandment, he could still speak something of the Lord.

Verse 40 concludes, “She is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.” Paul gave his opinion, but he still thought that he had the Spirit of God. The more spiritual we are, the less

“我确信我在灵里，”我们是否在灵里就很值得怀疑。相反的，我们应该说，“我不知道，我也不清楚。这也许是我的意见、断定和观念。我不敢肯定，但我想我也有神的灵了。”

保罗在七章里的说话被认为是神的话。倪柝声弟兄曾有一次指出，这就是属灵的最高点。一个真正属灵的人必定是像这样。我们不该说，“我已经满了圣灵，也在圣灵的能力下，所以我向你们说的必定是出于主的。”在新约里，并没有出现这样的说法。相反的，这里有一个人说，“我说，不是主说，…我没有主的命令，但我…题出我的意见。…但我想我有神的灵。”然而，无论他说什么，都是神的话。因为这个时候，使徒保罗是一个真正与主联合成为一灵的人。他是如此的被主占有，与主调和，并且完全被主浸透，到一个地步，甚至他的观念和断案都是从主而来的。

这是哥林多前书的信息。的确，在十二和十四章里有说方言的事。然而，今天召会需要第七章远过于十二和十四章里的方言。我们需要的，不仅是外面恩赐的彰显，更是主在里面与我们调和为一。即使我们没有感觉或确信我们所说的是出于主的，但至终，因着我们被祂浸透并实际上与祂是一，我们所说的就是出于主的。“但与主联合的，便是与主成为一灵。”（六17。）

基督是我们的灵食、 灵水和灵磐石

十章开始于：“因为弟兄们，我不愿意你们不知道，我们的祖宗从前都在云下，都从海中经过；都在云里，也在海里，受浸归了摩西；并且都吃了一样的灵食，也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”（1～4。）这章告诉我们，今天基督之于我们乃是一切。祂不是为着肉身的食物，不是心理的饮料，更不是物质的磐石。反而，祂是我们属灵的食物、属灵的饮料、和属灵的磐石。因此，我们需要在我们的灵中享受祂、经历祂、吃祂、喝祂并倚靠祂。

assurance we will have. When we say, “I am sure that I am in the spirit,” it is doubtful that we are in the spirit. Rather, we should say, “I do not know, and I am not clear. This may be my opinion, judgment, and concept. I am not sure, but I think that I have the Spirit of God.”

Paul's word in chapter 7 is recognized as the word of God. Brother Watchman Nee once pointed out to us that this is the climax of spirituality. A truly spiritual person must be like this. We must not say, “Because I am full of the Spirit and under the power of the Spirit, what I am speaking to you must be of the Lord.” Such a speaking does not appear in the New Testament. On the contrary, here is a person saying, “I say, I, not the Lord...I have no commandment of the Lord, but I give my opinion...But I think that I also have the Spirit of God.” Nevertheless, whatever he spoke was the word of God, because by this time the apostle Paul was a person truly joined to the Lord as one spirit. He was so occupied by the Lord, mingled with the Lord, and thoroughly saturated with the Lord that even his concept and judgment were something from the Lord.

This is the message of 1 Corinthians. Yes, in chapters 12 and 14 there is the matter of speaking in tongues. However, the church today needs chapter 7 more than the tongues in chapters 12 and 14. We need not merely the outward manifestation of the gifts but the inward mingling of the Lord with us as one. Even when we do not have the feeling or assurance that what we speak is something from the Lord, eventually what we speak is of the Lord because we are saturated with Him and one with Him in reality. “He who is joined to the Lord is one spirit” (6:17).

CHRIST BEING OUR SPIRITUAL FOOD, SPIRITUAL DRINK, AND SPIRITUAL ROCK

Chapter 10 begins, “For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea; and all ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ” (vv. 1-4). This chapter shows us that today Christ is everything to us. He is not physical food, a psychological drink, or a material rock. Rather, He is our spiritual food, spiritual drink, and spiritual rock. Therefore, we need to enjoy Him, experience Him, feed on Him, drink of Him, and rely on Him in our spirit.

在那灵里受浸 并喝那灵

十二章第三节说，“所以我要你们知道，在神的灵里说话的，没有人说，受咒诅的，耶稣！若不是在圣灵里，也没有人能说，主，耶稣！”在那灵赐下属灵的恩赐之前，祂使人说，耶稣是主！第四节继续说，“然而，恩赐虽有分别，灵却是同一位。”七至十节说到那灵的表显赐给各人，是要叫人得益处。十一至十二节说，“但这一切都是这位独一且同一的灵所运行，照着祂的定意个别分给各人的。就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”就着正常且正确的一面来说，这些经节中所提到的恩赐和表显都是出于基督，为着建造基督的身体。十二节告诉我们，身体甚至就是基督自己。我们不应该将恩赐与基督分开；恩赐是出于基督并为着基督的身体。

十三节继续说到：“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。”在一位灵里受浸与喝一位灵是两件不同的事。在水里受浸是被浸入水中，但喝水乃是将水接受到我们里面。我们需要在外面有圣灵的浸，也需要在里面饮于那灵。我们不是天天被浸到水里，但我们天天都喝水。同样的，我们需要在里面天天喝那灵。

基督是赐生命的灵

最后，十五章四十五节下半说，“末后的亚当成了赐生命的灵。”末后的亚当就是基督。哥林多前书陈明基督是我们的分，总结于告诉我们，神所赐给，作我们之分的这位基督，就是赐生命的灵。

BEING BAPTIZED IN THE SPIRIT AND DRINKING THE SPIRIT

Verse 3 of chapter 12 says, “Therefore I make known to you that no one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord! except in the Holy Spirit.” Before the Spirit gives the spiritual gifts, He causes people to say, Jesus is Lord! Verse 4 continues, “But there are distinctions of gifts, but the same Spirit.” Then verses 7 through 10 go on to speak of the manifestation of the Spirit given to each one for what is profitable. Verses 11 and 12 say, “The one and the same Spirit operates all these things, distributing to each one respectively even as He purposes. For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.” In the normal and proper sense, all the gifts and manifestations mentioned in these verses are something of Christ for the building up of the Body of Christ. Verse 12 tells us that the Body is even Christ Himself. We should not isolate the gifts from Christ. They are something of Christ and for the Body of Christ.

Verse 13 continues, “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.” To be baptized in the Spirit and to drink the Spirit are two different matters. To be baptized in water is to be put into the water, but to drink the water is to take the water into us. We need the baptism of the Holy Spirit without, and we also need to drink the Spirit within. We are not baptized in water every day, but we drink water every day. In the same way, we need to drink the Spirit inwardly every day.

CHRIST BEING THE LIFE-GIVING SPIRIT

Finally, 15:45b says, “The last Adam became a life-giving Spirit.” The last Adam is Christ. First Corinthians, a book that presents Christ to us as our portion, concludes by telling us that this Christ, who is our portion given by God, is the life-giving Spirit.

哥林多后书中变化的灵

读经：哥林多后书一章二十一至二十二节，三章三节，六节，八节，十七至十八节，四章七节，十六节，五章五节，十二章八至九节，十三章十四节。

在罗马书中，那灵乃是生命的灵，基督的灵，以及神儿子的灵，为着我们的儿子名分，将我们作成神真正的众子，好叫基督在许多弟兄中作长子。神的众子和基督的众弟兄乃是活的肢体，形成基督的身体，作祂团体的彰显。然后在哥林多前书里，那灵乃是内住的灵，将一切属于基督的事都启示给我们，把我们带进对祂一切丰富的享受与交通里，并借着这样的享受，将我们建造在一起成为一个身体。因此，祂乃是建造的灵。作为在罗马书中儿子名分的灵，祂乃是生命的灵；作为在哥林多前书中建造的灵，祂乃是内住并启示的灵。这是罗马书和哥林多前书中，关于那灵的信息。

在哥林多后书，那灵乃是变化的灵。（三 18。）为着建造神的家，就需要变化。这表示我们都需要在生命、性情和个性上，有新陈代谢并内里的改变，并在我们的心思、意志、和情感上被更新。这样，我们就在魂里全然得着变化。于是我们就会成为宝贵的材料，适于建造神的居所。

在罗马书中我们也可以找到变化的思想。十二章二节说，“借着心思的更新而变化。”借着心思、情感和意志得更新，我们就在魂里被变化。虽然在哥林多前书中没有“变化”这个专特的辞，但林前三章却有变化的思想。这章告诉我们，我们必须用金、银、宝石，而非木、草、禾秸来建造神的殿。（12，16。）随着哥林多前书中建造的灵，就有为着建造而变化的思想。其后的哥林多后书告诉我们，这内住、建造的灵乃是变化我们的灵。因此，我们可以简要的说，在罗马书中，祂乃是为着我们儿子名分之儿子的灵；在哥林多前书中，祂乃是建造的灵；而在哥林多后书中，祂乃是变化的灵。

THE TRANSFORMING SPIRIT IN SECOND CORINTHIANS

Scripture Reading: 2 Cor. 1:21-22; 3:3, 6, 8, 17-18; 4:7, 16; 5:5; 12:8-9; 13:14

In the book of Romans, the Spirit is the Spirit of life, the Spirit of Christ, and the Spirit of the Son of God for our sonship to make us the real sons of God so that Christ may be the Firstborn among many brothers. These many sons of God and brothers of Christ are the living members that form the Body of Christ as His corporate expression. Then in 1 Corinthians, the Spirit is the indwelling Spirit who reveals to us all the things of Christ to bring us into the enjoyment, the fellowship, of all His riches, and through this enjoyment He builds us up together as one Body. Thus, He is the building Spirit. As the Spirit for our sonship in Romans, He is the Spirit of life, and as the building Spirit in 1 Corinthians, He is the indwelling and revealing Spirit. This is the message of Romans and 1 Corinthians concerning the Spirit.

In 2 Corinthians, the Spirit is the transforming Spirit (3:18). For the building up of God's house there is the need of transformation. This means that we all must be metabolically and inwardly changed in life, nature, and disposition and be renewed in our mind, will, and emotion. In this way we are wholly transformed in our soul. Then we will be the precious materials that are good for the building up of God's habitation.

The thought of transformation is also found in Romans. Romans 12:2 says, "Be transformed by the renewing of the mind." We are transformed in our soul by the renewing of the mind, emotion, and will. In 1 Corinthians 3 there is the thought of transformation, although this specific word is not in this Epistle. This chapter tells us that we must build the temple of God with gold, silver, and precious stones, rather than with wood, grass, and stubble (vv. 12, 16). Along with the building Spirit in 1 Corinthians there is the thought of the need of transformation for the building. Now the following book, 2 Corinthians, tells us that this indwelling, building Spirit is the Spirit who transforms us. Therefore, we may state in a simple way that in Romans He is the Spirit of the Son for our sonship, in 1 Corinthians He is the building Spirit, and in 2 Corinthians He is the transforming Spirit.

膏抹的灵

林后一章二十一至二十二节说，“那把我们同你们，坚固的联于基督，并且膏了我们的，就是神；祂既印了我们，又赐那灵在我们心里作质。”我们应当将“膏”、“印”、“作质”这几个辞特别标示出来。这些都是宝贵的辞。“作质”相当于现今用语中的“保证金”、“订金”、或“头期款”。头期款的意思是第一笔付款，也是未来付款的保证。今天神赐给我们的圣灵，就是将来应付款项的头期款、订金和保证金。以弗所一章十三至十四节也告诉我们，神已经用圣灵印了我们，并且将圣灵赐给我们作为得基业的凭质。除了盖印和作质，林后一章还论到第三个项目，就是膏抹，神已经用那灵膏了我们，借着那灵并用那灵印了我们，且赐那灵给我们作质。

照着二十一、二十二节的顺序，膏抹在先，接下来是盖印和作质。在预表上，膏油涂抹中的油表征那灵。我们可以把膏油比喻为油漆。就这面意义说，膏抹就如涂上油漆。我们越将油漆涂在物品上，油漆就越多加在那件物品上。它原本可能只是木头，带着天然的颜色，但当我们开始涂上油漆，油漆就越被加在木头上，甚至进到木头里面。神自己就是膏抹的膏，是“油漆”。神膏了我们，意思就是祂以祂自己作“油漆”涂抹我们；祂越膏我们，祂的元素就越加添给我们，并作到我们里面。不仅如此，膏抹的成分乃是神一切的元素。因此，当祂以祂自己膏我们时，祂的“成分”就被作到我们里面；这就是说，我们里面就更多有祂的元素。

经过一些涂抹后，油漆与被油漆的物品就调和成为一。同样的，神在基督里，作为神的灵与基督的灵，在我们的里面膏抹我们。借着这样的膏抹，神将祂自己作到我们里面，并使祂自己与我们调和。神已经膏了我们，现今仍在用祂自己膏抹我们，就是用祂的灵作为膏油来膏抹，好使我们得着祂的元素和成分。我们必须非常清楚这事，这对于基督徒生活乃是非常要紧的。

盖印的灵

第二，二十二节说到神已经印了我们。根据古代的习俗，人在物件上盖印，意思就是他将一个记号、一个样式标在

THE ANOINTING SPIRIT

Second Corinthians 1:21 and 22 say, “The One who firmly attaches us with you unto Christ and has anointed us is God, He who has also sealed us and given the Spirit in our hearts as a pledge.” We should highlight the words anointed, sealed, and pledge. These are precious words. Pledge is equal to the modern terms guarantee, security deposit, or down payment. A down payment is the first payment and a guarantee of future payments. The Holy Spirit given to us by God today is the down payment, deposit, and guarantee of a future payment. Ephesians 1:13-14 also tells us that God has sealed us with the Holy Spirit and given us the Spirit as the pledge of our inheritance. In addition to sealing and pledging, 2 Corinthians 1 speaks of a third item, the anointing. God has anointed us with the Spirit, sealed us by and with the Spirit, and given us the Spirit as a pledge.

According to the sequence in verses 21 and 22, the anointing is first, followed by the sealing and the pledge. In typology, the oil of the anointing ointment signifies the Spirit. We may compare the ointment to paint. In this sense, to anoint is to paint. The more we paint something, the more the paint is added to that thing. Originally, it may have been only wood with a natural color, but as we paint it, the paint is added to the wood and even worked into it. God Himself is the anointing ointment, the “paint.” For God to anoint us means that He paints us with Himself, and the more He anoints us, the more His element is added to us and wrought into us. Moreover, the ingredients of this anointing are all the elements of God. Thus, as He anoints us with Himself, His “ingredients” are being worked into us; that is, we have more of His element within us.

After a certain amount of painting, the paint and the thing that is painted are mingled as one. Likewise, God is within us in Christ as the Spirit of God and the Spirit of Christ to anoint us. It is by this anointing that God works Himself into us and mingles Himself with us. God has anointed us and is still anointing us with Himself, that is, with His Spirit as the ointment, so that we may have His elements, His ingredients. This must be very clear to us; it is vital to the Christian life.

THE SEALING SPIRIT

Second, verse 22 says that God has sealed us. According to the custom of the ancient times, for someone to seal something meant that he put a mark, a

那个物件上，表明这物件是属于某人的。相同的道理，神印了我们，就是神将祂的样式放在我们身上作为记号。神越印我们，我们就越有神的样式，作为我们属于祂的记号。某一次，我到了码头要接一位初信者，我只收到一封关于他的电报，但我从来没有见过他，甚至没有看过他的照片。当数百人从船上下来时，要认出一个人通常是很困难的。然而，这没有困扰我。当人群涌下船的时候，我就是一直注视着，直到我看到一个人，有神的记号在他身上。然后我就知道，这一位一定是弟兄。他外表并没有什么记号，只有某种的彰显，我是凭着这个彰显认出他是一位弟兄。

一九三三年，有一次，一位姊妹寄给我们一封信，告诉我们她要从上海来到我们这里。我们也是从未见过她，但我们都去等她。大船停在远处，一些小舢舨将人载到岸边。有这么多小舢舨在海上，要找某个特定的人是很困难的。然而，当我们在码头观望时，我告诉弟兄们：“看，在第三艘小船里有一个人，我相信她就是那位姊妹。”其余的弟兄们也都同意她必然是那位姊妹，而事实果真如此。借着那灵的作工，在我们的身上就会有某种印记、记号。从我们的外表，我们的面容，人们可以认出我们是神的儿女，是属主的人。这乃是活的记号，作为里面之灵外在的运行。我们里面有圣灵，神就借着圣灵使我们得有祂的样式。这不是说我们仅仅有一种特别的行为举止。即使我们没作任何事，只是站在这里，信徒仍然可以认出我们是神的儿女，是他们的弟兄姊妹。这是因着圣灵的盖印。

我们既被神用那灵所膏，自然就有这个记号。就某种意义说，膏抹本身就是盖印。人们通常会用颜料在东西上作记号。我们如果这样用颜料涂抹某件物品，就表明这物品是属于我们的。膏抹就是作记号。若我们无法让人分辨我们是神的儿女，还是魔鬼的儿女，（约壹三 10，）这乃是一个羞耻。我们需要有活的记号，活的印记，告诉别人我们属于神，是神的儿女。我们应当有一种样式，是神的记号。神已经用膏抹的灵标出我们，印了我们。然而，有时不是那么容易分辨出一个人是否为弟兄。这是因为在他里面的“油漆”还不够深也不够浓。若是我们身上的记号不够清楚，这就表示我们缺少神的膏抹。

likeness, on that thing to signify that it belonged to him. Likewise, for God to seal us means that He puts His likeness upon us as a mark. The more God seals us, the more we have God-likeness as a mark that we belong to Him. On a certain occasion I went to a ship pier to meet a new believer. I had only received a cable concerning him, but I had never seen him, even in a photograph. As hundreds of people come off a ship, it is usually difficult to recognize anyone. However, this did not bother me. While people flooded out of the ship, I simply kept watching until I saw a person upon whom God had placed His mark. Then I knew that this one must be a brother. There was no outward mark upon him, simply a certain kind of expression by which I could recognize him as a brother.

Once in 1933 a sister sent us a letter telling us that she was coming to us from Shanghai. Again, we had never seen her, but we went to wait for her. As the ship stood at a distance, a number of small sampans carried people to the shore. With so many small boats in the sea, it is difficult to find a particular person. However, as we were watching from the pier, I told the brothers, “Look, there is one person in the third boat. I believe she must be the sister.” All the other brothers agreed that she must be the one, and indeed it was she. There is a certain kind of seal, a mark, placed upon us through the work of the Spirit. From our appearance, our countenance, people can recognize that we are children of God, those who belong to the Lord. This is a living mark as the outer operation of the inner Spirit. When we have the Holy Spirit within us, God causes us by the Spirit to have His likeness. This does not mean that we merely behave in a certain way. Even if we do nothing but stand here, the believers can still recognize that we are children of God, their brothers and sisters. This is because of the sealing of the Holy Spirit.

As we are being anointed by God with the Spirit, spontaneously we have this mark. In a sense, the anointing itself is the sealing. People often use paint to mark certain items. If we paint something in this way, this means that it belongs to us. The anointing is the marking. It is a shame if others cannot tell whether we are children of God or children of the devil (1 John 3:10). We need to have a living mark, a living seal, that tells others that we belong to God, that we are children of God. We should have a certain kind of likeness that is the mark of God. God has marked us, sealed us, with the anointing Spirit. However, it is sometimes not easy to recognize whether or not someone is a brother. This is because the “paint” is not deep and rich enough in him. If the mark upon us is not clear, this means that we are short of God’s anointing.

作质的灵

第三，林后一章二十二节说到作质。质乃是证明、保证，是“头期款”，确保神一切的所是都作我们的分。印记表明我们属于神，而质保证神属于我们。印记宣告我们是神的，而质宣告神是我们的。神已将圣灵赐给我们，在我们里面作为我们将来享受的“头期款”。今天，在我们里面的圣灵是我们对祂享受的初熟果子和预尝，保证神会给我们全享。神已经将祂的成分膏抹到我们里面，也以祂自己为记号印了我们。此外，祂还将圣灵放在我们里面作为“头期款”、保证、抵押，确保神一切的所是乃是我们的分。这是圣灵在我们里面的工作。施膏、盖印、和作质都是为着变化我们。神越膏抹我们，越印涂我们，并且我们越享受作质的灵，我们就越被变化。

书写基督活信之 书写的灵

三章启示出那灵的五方面。首先，三节说，“你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。”在这里，那灵乃是书写的灵，要将基督写到我们里面，我们的心乃是供书写之灵书写的版。我们是活信，其上所写的“故事”乃是基督。不仅如此，这些活信乃是那灵借着使徒所写的，而墨也是那灵。内住的灵正不断的将基督的事写在我们的心上。

今天，基督已经进到我们的灵里，但祂也许还没有被写在我们的心上。我们的心主要是围绕我们的灵，是由心思、情感、意志、加上良心所组成。因此，那灵将基督写在我们身上，使我们成为活信，意思是祂将基督写在我们的心思、情感和意志里，也就是那灵取了我们的全心作版，将基督书写进来。当祂这样作，我们就成为基督完整的信，人们可以从我们身上读到基督。当人“读”我们的心思、情感和意志，他们会说，“这人身上的每一部分都是基督，他的思想是基督，他的爱是基督，甚至他的恨恶也是基督。（启二6。）不仅如此，他的决定也是基督，他决定要保留什么是基督，而他决定拒绝什么也是基督。”我怕有时别人无法从我们的

THE PLEDGING SPIRIT

Third, 2 Corinthians 1:22 speaks of the pledge. The pledge is the proof, guarantee, and down payment that all that God is, is our portion. The seal means that we belong to God, and the pledge guarantees that God belongs to us. The seal declares that we are God's, and the pledge declares that God is ours. God has given us the Holy Spirit within as a down payment of our future enjoyment. The Holy Spirit within us today is the firstfruit and foretaste of our enjoyment of Him, guaranteeing that God will give us the full enjoyment. God has anointed His ingredients into us, and He has sealed us with Himself as a mark. In addition, He has put the Holy Spirit within us as a down payment, a guarantee, and a deposit to ensure that all that God is, is our portion. This is the work of the Holy Spirit within us. The anointing, the sealing, and the pledging are all for the purpose of transforming us. The more God anoints us, the more He seals us, and the more we enjoy the pledging Spirit, the more we are transformed.

THE INSCRIBING SPIRIT TO WRITE LIVING LETTERS OF CHRIST

Chapter 3 reveals the Spirit in five aspects. First, verse 3 says, “Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.” The Spirit here is the writing Spirit to write Christ into us, and our heart is the tablet for the inscribing Spirit. We are the living letters, and the “story” written on these letters is Christ. Moreover, the writer of these letters is the Spirit through the apostles, and the ink also is the Spirit. The indwelling Spirit is continually writing something of Christ upon our heart.

Christ today has come into our spirit, but He may not yet be written on our heart. Our heart mainly surrounds our spirit, being composed of our mind, emotion, and will, in addition to our conscience. Therefore, for the Spirit to write Christ on us as living letters means that He writes Christ into our mind, emotion, and will; that is, the Spirit takes our whole heart as the tablet for inscribing Christ. As He does this, we become a complete epistle of Christ, and people can read Christ upon us. When people “read” our mind, emotion, and will, they will say, “Every bit of this person is Christ. His thought is Christ, his love is Christ, and even his hating is Christ (Rev. 2:6). Moreover, his deciding is also Christ. His deciding to keep something is Christ, and his deciding to reject it also is Christ.” I am afraid that sometimes people cannot read Christ upon our mind, emotion, and

心思、情感和意志里读到基督。当人读我们的心，或许只读到我们的车子或银行账户。是什么东西写在我们的心思、情感和意志上呢？基督是否已被写到、或作到我们心里呢？

将基督写在我们的心上，乃是在我们里面变化之灵的工作。变化之灵正等待机会，要将基督书写到我们的心思、情感和意志里，好使我们成为基督完整的信。内住的灵，就是变化的灵，正在我们里面作书写的工作；但我们需要与祂合作。我们必须让祂自由的将一些东西书写到我们的心思、情感和意志里。

供职的灵

林后三章六节上半说，“祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵。”作为今日的话语执事，我们必须善于将基督写到别人里面。这意思是我们必须将基督供应给别人，使那些领受我们信息的人成为基督的活信。“这些执事不是属于字句，乃是属于灵，”指明这里的那灵是供职的灵，为要将基督供应、书写到我们里面。八节也说到“那灵的职事”。

赐生命的灵

六节下半继续说，“因为那字句杀死人，那灵却叫人活。”这里的那灵乃是赐生命的灵，一直将生命分赐到我们里面。生命包含满足；得着满足意思就是我们满了生命。生命也包含力量；软弱意即缺少生命，而满了力量表示我们满了生命。此外，在光中与满了光意即我们满了生命；但在黑暗里表示我们缺少生命。当我们有安息、舒适和平安，这也同时表示我们有生命；假若我们缺少这些，就表示我们缺少生命。赐生命的灵总是将生命和生命的供应服事给我们。

释放的灵

十七节说，“而且主就是那灵；主的灵在哪里，哪里就有自由。”十七节的“那灵”就是指六节中赐人生命的灵。在十七节里，那灵乃是释放的灵，将我们从各样的捆绑中释放出来，特别是使我们脱离律法的捆绑和遮蔽。借着这释放之灵的工作，我们得以从各样的蒙蔽和捆绑中释放出

will. When they read our heart, they may read only our car or our bank account. What is written on our mind, emotion, and will? Has Christ been written on, that is, wrought into, our heart?

To inscribe Christ in our heart is the work of the transforming Spirit within us. The transforming Spirit is waiting for the opportunity to write Christ into our mind, emotion, and will, to make us complete epistles of Christ. The indwelling Spirit, who is the transforming Spirit, is doing the work of writing in us, but we need to give Him our cooperation. We must let Him have the free course to write something into our mind, emotion, and will.

THE MINISTERING SPIRIT

Second Corinthians 3:6a goes on to say, “Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit.” As ministers of the word today, we must be the good writers of Christ into others. This means that we must minister Christ to people to cause those who listen to our message to become the living epistles of Christ. Ministers not of the letter but of the Spirit indicates that the Spirit here is the ministering Spirit to minister, to write, Christ into us. Verse 8 also speaks of “the ministry of the Spirit.”

THE LIFE-GIVING SPIRIT

Verse 6b continues, “For the letter kills, but the Spirit gives life.” Here the Spirit is the life-giving Spirit to always impart life into us. Life includes satisfaction; to be satisfied means that we are full of life. Life also includes strength; to be weak means that we are short of life, but to be full of strength means that we are full of life. In addition, to be in the light and full of light means that we are full of life, but to be in darkness means that we are short of life. When we have rest, comfort, and peace, that also means that we have life, but to be short of these indicates that we are short of life. The life-giving Spirit always ministers life and the life supply to us.

THE LIBERATING SPIRIT

Verse 17 says, “The Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.” The Spirit in verse 17 refers to the Spirit who gives life in verse 6. In verse 17 the Spirit is the liberating Spirit, liberating us from every kind of bondage, particularly from the bondage and veiling of the law. By the work of this liberating Spirit we are released from any kind of covering and bondage. We have

来。我们已经得释放。然而，我们仍需要给祂地位、机会和通畅的路，让祂来作释放的工作。这节说，“主的灵在哪里，哪里就有自由。”这就指明祂必定与我们同在，并在我们里面有地位。祂若没有与我们同在，我们就没有自由；如果祂没有在我们里面得着地位，我们就不会得到自由。另一方面，若我们里面的地位是属祂的，自由就是属我们的。祂是释放的灵，释放我们脱离各种的捆绑、压制、压迫和霸占，但我们必须让祂在我们里面有地位。

变化的灵

十八节说，“但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”我们是镜子，当我们观看时，我们就返照。然而，我们必须有不被遮蔽的脸。我们的脸若被帕子遮蔽或掩盖，镜子就无法发挥功用。当我们观看主，就返照祂的荣光，借着这样的观看和返照，我们就渐渐变化成为与祂同样的形像，从荣耀到荣耀。这样的变化乃是变化之灵的工作。在一章和三章里，有八个与那灵有关的项目：膏抹、盖印、作质、书写、供职、赐生命、释放并变化。头七个方面都是为着变化。那灵在我们里面不断的膏我们，印我们，并向我们保证神是我们的。祂也将基督书写到我们里面，供应基督，分赐生命给我们，并将我们从捆绑中释放出来。这一切都是为使祂能变化我们，使我们成为基督的形像。

我愿意请求你们众人，尤其是年轻的弟兄姊妹们，要背诵所有这些项目：膏抹、盖印、作质、书写、供职、赐生命、释放并变化。我们必须一直将自己向祂敞开，不仅从我们的心，更从我们的灵向祂敞开。我们必须从我们的最深处向祂敞开自己，好使我们能真正有一个没有帕子遮蔽的脸，没有任何的遮蔽或障碍。我们若向祂敞开，变化的灵就能自由的在我们里面工作，将我们变化成为基督荣耀的形像，从荣耀到荣耀。

基督在我们重生的灵里作宝贝，
以及里面之人的更新

been liberated. However, we still need to give Him the ground, the opportunity, and the free course to do His liberating work. This verse says, “Where the Spirit of the Lord is, there is freedom.” This means that He must be with us, and He must have the ground in us. If He is not with us, we do not have freedom; if He does not gain the ground in us, we cannot obtain freedom. On the other hand, if the ground in us is His, the freedom is ours. He is the liberating Spirit, liberating us from every kind of bondage, suppression, oppression, and occupation, but we must give Him the ground in us.

THE TRANSFORMING SPIRIT

Verse 18 says, “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” We are mirrors that reflect while we behold. However, we must have an unveiled face. If our face is veiled and covered, the mirror will not function. As we behold the Lord, we reflect His glory, and by this beholding and reflecting, we are gradually transformed into the image of the Lord from glory to glory. This transformation is the work of the transforming Spirit. In chapters 1 and 3 there are eight items related to the Spirit: anointing, sealing, pledging, inscribing, ministering, life-giving, liberating, and transforming. The first seven aspects are all for the purpose of transformation. The Spirit within us continually anoints us, seals us, and gives us the assurance that God is ours. He also inscribes Christ into us, ministers Christ to us, imparts life to us, and liberates us from bondage. All this is so that He can transform us into the image of Christ.

I would ask you all, especially the young brothers and sisters, to memorize all these items: anointing, sealing, pledging, inscribing, ministering, life-giving, liberating, and transforming. What we must always do is open ourselves to Him, not only from our heart but also from our spirit. We must open ourselves from the depths of our being so that we may truly have an unveiled face, a face with no covering or hindrance. If we are open to Him, the transforming Spirit will be free to work within us to transform us into the glorious image of Christ from glory to glory.

CHRIST AS THE TREASURE IN OUR REGENERATED SPIRIT
AND THE RENEWING OF THE INNER MAN

四章七节说，“我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”十六节说，“所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”外面的人是老旧的魂，以身体为其器官以彰显它；里面的人是我们重生之人的灵，以我们更新的魂为其器官以彰显它。这含示魂的生命必须被“削减”、除去，但魂的功用必须被更新，使其作为器官，能被重生之灵使用。

七节的宝贝就是在我们重生之灵里的基督。现今我们需要与内住的灵合作，不再靠着魂，而是靠着灵而活。外面的人必须被除去，好使我们能给那灵机会，日日更新我们里面的人。里面之人的更新主要不是在灵里，而是在魂—心思、情感和意志里。我们的灵已经得了更新并重生，但现今我们的魂必须得着更新。因此，我们应当一直与内住之灵合作，好使祂能将作宝贝的基督从我们的灵里扩展到我们的魂里，使我们的魂天天得着更新。

那灵作为我们 属天帐幕的凭质

五章五节说，“那为这事培植我们的乃是神，祂已将那灵赐给我们作质。”这里我们又看见那灵作保证、作质，但这里的保证是为着属天的帐幕，一个荣耀的身体。（1～2。）现今我们是在一个暂时的、土造的身体里，但主应许我们，有一天祂要将我们的身体改变为荣耀的身体。这事的保证和预尝就是那灵。使徒保罗不是等待死亡；反之，他乃是期待着一个改变，从他暂时的帐幕变为永远、永久的房屋，就是一个荣耀的身体。因着我们的身体非常软弱，这对我们而言的确是一个搅扰。然而借着那灵，甚至这个软弱的身体也要被点活并加强。这乃是预尝我们的身体将来的改变。

基督在我们人的灵里作够用的恩典

在十二章八至九节，保罗说到在他肉体上的一根刺：“为这事，我三次求过主，叫这刺离开我。祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。

Verse 7 of chapter 4 says, “We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.” Then verse 16 says, “Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.” The outer man is the old soul with the body as its organ to express it, and the inner man is our regenerated human spirit with our renewed soul as its organ to express it. This implies that the life of the soul must be “whittled down,” crossed out, but the function of the soul must be renewed so that the soul as an organ can be used by the regenerated spirit.

The treasure in verse 7 is Christ in our regenerated spirit. Now we need to cooperate with the indwelling Spirit to live no longer by the soul but always by the spirit. The outer man must be crossed out so that we can give the Spirit the opportunity to renew our inner man day by day. This renewing of the inner man is mainly not in the spirit but in the soul—the mind, emotion, and will. Our spirit has been renewed and regenerated already, but now our soul must be renewed. Therefore, we must always cooperate with the indwelling Spirit so that He may spread Christ as the treasure from our spirit into our soul for the renewing of the soul day by day.

THE SPIRIT AS THE PLEDGE OF OUR HEAVENLY TABERNACLE

Verse 5 of chapter 5 says, “Now He who has wrought us for this very thing is God, who has given to us the Spirit as a pledge.” Again we have the Spirit as the guarantee, the pledge, but here the guarantee is for a heavenly tabernacle, a glorious body (vv. 1-2). At the present time we are in a temporary, earthen body, but the Lord promises us that one day He will change our body into a glorious one. The guarantee and foretaste of this is the Spirit. The apostle Paul was not waiting to die; rather, he was expecting to have a change from his temporary tabernacle to an eternal, permanent one, which is a glorious body. Because our body is very weak, it is a real bothering to us. By the Spirit, however, even this weak body is enlivened and strengthened. This is a foretaste of the change awaiting our body.

CHRIST AS SUFFICIENT GRACE IN OUR HUMAN SPIRIT

In 12:8 and 9, Paul says about the thorn in his flesh, “Concerning this I entreated the Lord three times that it might depart from me. And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore

所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”主不愿将这刺挪开；相反的，祂以够用的恩典供应保罗，使保罗能受苦。恩典是主的能力，而这能力就是主自己。主自己作我们的能力，就是我们所享受的恩典。

主够用的恩典是在我们的灵里。加拉太六章十八节说，“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”腓利门二十五节说，“愿主耶稣基督的恩与你们的灵同在。”可惜的是，许多基督徒知道“我的恩典够你用”；但很少基督徒知道这够用的恩典乃是在我们的灵里。我们要享受、应用、取用这够用的恩典，就需要知道这恩典是在我们的灵里，也需要知道如何操练我们的灵。

有些人会说，既然林后十二章所说保罗的苦难是在他的身体上，恩典也必定是在身体上。事实并不是如此。恩典是在我们的灵里。当我们的灵刚强时，我们的身体就能忍受各样的苦难；但当我们的灵软弱时，身体上的苦难会变成我们全人的受苦。假若我们里面的灵是刚强的，那么即使身体上受了一些苦，我们也不会全人受苦。因着在我们灵里有恩典，我们就得加强，并且能忍受任何苦难。

圣灵的交通将 基督的恩同神的爱 传输到我们里面

十三章十四节总结于：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”在这节里，我们看见三一神—父、子、灵。神是在基督里，而基督就是那灵。神作为源头乃是爱，基督作为流道乃是恩，而那灵作为流出乃是交通。哥林多后书给我们看见如何享受基督，作我们够用的恩典。这恩典的源头是神的爱，这爱的流道乃是恩典。换句话说，爱是源头，恩典是源头的彰显。这恩典借着那灵的流、交通、传输而进入我们里面。

爱、恩、和交通就是三一神自己。爱就是神，而这爱，就是神自己，乃是源头。本于这爱，基督来作我们的恩典，而基督作恩典进到我们里面，乃是借着圣灵的传输。基督徒常用这句经节作为祝福，但很可惜，许多人并不知道其

I will rather boast in my weaknesses that the power of Christ might tabernacle over me.” The Lord would not take away the thorn. Rather, He supplied Paul with sufficient grace for his suffering. Grace is the Lord’s power, and this power is the Lord Himself. The Lord Himself as the power to us is the grace we enjoy.

The Lord’s sufficient grace is in our spirit. Galatians 6:18 says, “The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.” Philemon 25 says, “The grace of the Lord Jesus Christ be with your spirit.” Regrettably, many Christians know, “My grace is sufficient,” but very few know that this sufficient grace is in our spirit. In order to enjoy, apply, and appropriate this sufficient grace, we need to know that it is in our spirit, and we need to know how to exercise our spirit.

Some may say that since Paul’s suffering in 2 Corinthians 12 was in his body, the grace must also be in the body. This is not the case. Grace is in our spirit. When our spirit is strong, we can endure any kind of suffering in the body, but when our spirit is weak, the suffering of the body becomes a suffering to our whole being. Even if there is a certain amount of suffering in our body, our whole being will not suffer if our spirit within is strong. We are strengthened and we can endure any suffering because we have grace in our spirit.

THE FELLOWSHIP OF THE HOLY SPIRIT TRANSMITTING INTO US THE GRACE OF CHRIST WITH THE LOVE OF GOD

Verse 14 of chapter 13 concludes, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” In this verse we have the Triune God—the Father, the Son, and the Spirit. God is in Christ, and Christ is the Spirit. God as the source is love, Christ as the course is grace, and the Spirit as the flow is fellowship. Second Corinthians shows us how to enjoy Christ as our sufficient grace. The source of this grace is the love of God, and the course of this love is grace. In other words, love is the source, and grace is the expression of the source. This grace comes into us by the flow, the fellowship, the transmission, of the Spirit.

Love, grace, and fellowship are simply the Triune God Himself. Love is God, and this love, who is God Himself, is the source. Out of this love, Christ comes as our grace, and Christ as grace comes into us by the transmission of the Holy Spirit. Christians often use this verse as a benediction, but it is regrettable that many do not know what

中的意思。这节启示出变化之灵的工作，将基督这恩典，从神自己这爱的源头，传输到我们里面。变化的灵从神自己这爱的源头，不断的将基督传输、交通到我们里面，作我们够用的恩典。如今我们只需要享受并经历这恩典，在其中我们每天被变化成为祂的形像。这变化工作的过程，乃是借着圣灵的交通得以完成。因此，在这卷书的结语，保罗向我们陈明主耶稣基督的恩，神的爱和圣灵的交通，好使我们被变化。

it means. This verse reveals the work of the transforming Spirit to transmit into us Christ as the grace from God Himself as love, the source. Out of God Himself as love, the transforming Spirit continually transmits and communicates Christ into us as our sufficient grace. Now we simply enjoy and experience this grace, and it is in this grace that day by day we are being transformed into His image. The process of this transforming work is being carried out by the fellowship of the Holy Spirit. Therefore, at the conclusion of this book Paul commends to us the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit so that we may be transformed.

第六章

加拉太书中

作福音之福的应许之灵

读经：加拉太书一章十六节上，二章二十节，三章二十七节，四章十九节，三章二至三节，五节，八节，十三至十四节，四章四至六节，二十九节，五章十六至十八节，二十二至二十三节，二十五节，六章一节，八节，十八节。

以上所列加拉太书中的经节，揭示了经历基督的四方面。首先，一章十六节上半说，“将祂儿子启示在我里面；”二章二十节说，“乃是基督在我里面活着；”四章十九节说，“基督成形在你们里面；”然后三章二十七节说，“你们凡浸入基督的，都已经穿上了基督。”基督启示在我们里面之后，祂现今就活在我们里面，并且祂也在我们里面成形。不仅如此，我们还穿上了基督。基督是我们内里的生命和内容，祂也是我们外在的彰显。祂在我们里面作我们的生命，我们在祂里面，祂作我们的彰显。如此，我们便与祂是一。

基督如何能启示在我们里面，活在我们里面，并成形在我们里面？我们又如何能穿上祂？唯有借着那灵。离了那灵，我们不可能如此经历基督。加拉太书除了给我们看见神的心意、愿望和喜悦乃是基督启示在我们里面，使基督活在我们里面，成形在我们里面，并要我们穿上基督以外，这卷书有许多地方论到那灵。在这卷书中，那灵有特别的地位，因为若没有那灵，我们就不可能经历基督。

应许的灵作福音的福

三章八节说，“并且圣经既预先看明，神要本于信称外邦人为义，就预先传福音给亚伯拉罕，说，‘万国都必因你得福。’”我们或许会认为，福音最初是由施浸者约翰开始传扬的；但这一节告诉我们，福音在创世记十二章时就传给了亚伯拉罕。我们要领会加拉太三章，关键乃在于知道什么是神宣告要赐给亚伯拉罕的福。十三至十四节说，“基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，

CHAPTER SIX

THE PROMISED SPIRIT

AS THE BLESSING OF THE GOSPEL IN GALATIANS

Scripture Reading: Gal. 1:16a; 2:20; 3:27; 4:19; 3:2-3, 5, 8, 13-14; 4:4-6, 29; 5:16-18, 22-23, 25; 6:1, 8, 18

The verses in Galatians listed in the Scripture reading above unveil the experience of Christ in four aspects. First, 1:16a says, “To reveal His Son in me.” Then 2:20 says, “It is Christ who lives in me.” Verse 19 of chapter 4 says, “Christ is formed in you.” Then 3:27 says, “As many of you as were baptized into Christ have put on Christ.” After being revealed in us, Christ is now living in us, and He is being formed in us. Moreover, we are clothed with Christ. Christ is our inner life and content, and He is also our outer expression. He is in us as our life, and we are in Him as our expression. In this way we are one with Him.

How can Christ be revealed in us, live in us, and be formed in us, and how can we put Him on? It is only by the Spirit. Apart from the Spirit it is not possible to experience Christ in this way. In addition to showing us that God’s intention, desire, and pleasure are to reveal Christ in us, have Christ living in us, have Christ formed in us, and clothe us with Christ, the book of Galatians speaks much concerning the Spirit. The Spirit in this book has a specific position, because without the Spirit it is not possible for us to experience Christ.

THE PROMISED SPIRIT AS THE BLESSING OF THE GOSPEL

Verse 8 of chapter 3 says, “The Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: ‘In you shall all the nations be blessed.’” We may consider that the gospel began to be preached at the earliest by John the Baptist. However, this verse tells us that the gospel was preached to Abraham in Genesis 12. The key to understanding Galatians 3 is to know what the blessing is that God announced to Abraham. Verses 13 and 14 say, “Christ has redeemed us out of the curse of the law, having become a curse on our

因为经上记着：‘凡挂在木头上的，都是被咒诅的，’为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”这里说到所应许的乃是那灵。因此，神应许给亚伯拉罕的福，乃是要在基督里赐给万国的那灵。

这两节说到两件事：在消极一面，基督已赎了我们；在积极一面，救赎的目的乃是使我们得着神所应许的那灵。约翰一章二十九节说，“看哪，神的羔羊，除去世人之罪的！”然后在三十二节又说，“约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”这里我们看见羔羊和鸽子。羔羊是为着救赎，鸽子乃是那灵。在消极一面，羔羊救赎我们，将我们带回归神；在积极一面，那灵完成神永远的定旨。神应许给亚伯拉罕的福，乃是祂要借着作亚伯拉罕后裔的基督，将那灵赐给万国。

在约翰一章，鸽子降在羔羊身上。羔羊表征救赎，而鸽子表征赐生命的灵。这指明赐生命的灵是基于基督的救赎而临到我们。因着神是三一的，当我们思想那灵是谁，我们必须回溯到基督。然后，当我们问基督是谁，我们必须回溯到神。神乃是丰满，基督是神丰满的具体化身和彰显，（西二9，）那灵是基督一切所是的实际。（约十四17。）以另一方式来说，父神是源头，子神是彰显，灵神是传输。（林后十三14。）因此，那灵乃是三一神的实际；这就是说，祂乃是三一神所是、所成就、所得着、并所达到之一切的实际。所传给亚伯拉罕福音之福的主要项目，就是神要将那灵赐给祂所有的选民。

在这灵中，有父神、子神、神圣的性情、属人的性情、基督的成为肉体、人性生活、为着救赎的钉死、生命能力的复活、得荣耀、升天、登宝座、作元首、作主、作王、和祂的超越。这一切都实化在包罗万有的灵里。神应许亚伯拉罕，祂要将这样的福借着信赐给万国。万国相信那作亚伯拉罕独一后裔的基督，就得着那灵的福。我们若以这样的方式来领略那灵，加拉太三章对我们就是开启的。

丰富供应我们的那灵

behalf; because it is written, ‘Cursed is everyone hanging on a tree’; in order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.” To receive the promise of the Spirit is to receive the Spirit who was promised. Therefore, the blessing that God promised to Abraham is the Spirit, who would be given to the nations in Christ.

These two verses speak of two matters. On the negative side, Christ has redeemed us, and on the positive side, the purpose of redemption is that we may have the Spirit whom God promised. John 1:29 says, “Behold, the Lamb of God, who takes away the sin of the world!” Then verse 32 adds, “John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.” Here we have the Lamb and the dove. The Lamb is for redemption, and the dove is the Spirit. On the negative side, the Lamb redeems us to bring us back to God, and on the positive side, the Spirit fulfills God’s eternal purpose. The blessing that God promised to Abraham is that He would give the Spirit to the nations through Christ as the seed of Abraham.

In John 1 the dove descended upon the Lamb. The Lamb signifies redemption, and the dove signifies the life-giving Spirit. This indicates that the life-giving Spirit comes to us on the basis of the redemption of Christ. Since God is triune, when we consider who the Spirit is, we must trace Him back to Christ. Then when we ask who Christ is, we must trace Him back to God. God is the fullness, Christ is the embodiment and expression of the fullness of God (Col. 2:9), and the Spirit is the reality of all that Christ is (John 14:17). Stated another way, God the Father is the source, God the Son is the expression, and God the Spirit is the transmission (2 Cor. 13:14). Therefore, the Spirit is the reality of the Triune God; that is, He is the reality of all that the Triune God is, all that He has accomplished, and all that He has obtained and attained. The central item and blessing of the gospel preached to Abraham was that God would give this Spirit to all the chosen ones.

In this Spirit is God the Father, God the Son, the divine nature, the human nature, and Christ’s incarnation, human living, crucifixion for redemption, resurrection with the power of life, glorification, ascension, enthronement, headship, lordship, kingship, and transcendence. All these are realized in the all-inclusive Spirit. God promised Abraham that He would give such a blessing to all the nations through faith. The nations who believe in Christ as the unique seed of Abraham are blessed by this Spirit. If we realize the Spirit in this way, Galatians 3 will be open to us.

THE SPIRIT BEING BOUNTIFULLY SUPPLIED TO US

三章二至三节说，“我只愿问你们这一件，你们接受了那灵，是本于行律法，还是本于听信仰？你们是这样的无知么？你们既靠那灵开始，如今还靠肉体成全么？”五节继续说，“这样，那丰富供应你们那灵，又在你们中间行异能的，是本于行律法，还是本于听信仰？”“丰富供应”在希腊文经文中是一个字，是腓立比一章十九节说到“耶稣基督之灵全备的供应”所使用之名词的动词形式。神不仅赐给我们那灵，更丰富供应我们那灵。“赐给”和“供应”有所不同。赐给可以是一次而永远的，但供应乃是不断给予。正如一座发电厂不断的提供电力，神也照样不断的将那灵供应给我们。在亚伯拉罕的时候，神应许了加拉太三章里所描述的那灵。然后基督来了，完成救赎，应许的灵就赐给我们，如今也正供应给我们。我们已经接受了那灵，现在既已靠着那灵开始，我们就需要继续在祂里面被成全。

神儿子的灵为着我们的儿子名分 受差遣进入我们的心

加拉太四章四至五节说，“及至时候满足，神就差出祂的儿子，由女子所生，且生在律法以下，要把律法以下的人赎出来，好叫我们得着儿子的名分。”五节并不是说神差遣祂的儿子救赎我们，好叫我们上天堂。这是许多基督徒所传的错误福音。相反的，基督救赎我们，是要我们得儿子的名分。六节继续说，“而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！”我们知道神儿子的灵已经被差遣进入我们里面，是因我们里面有一个呼喊。我们呼喊“阿爸，父！”就证明我们有神儿子的灵。在我们相信基督之前，我们无法呼喊“阿爸，父！”然而，我们相信耶稣之后，我们里面立刻就有一个渴望，要这样向神呼喊。现今我们越这样呼喊，我们里面就越有甜美的感觉。这就证明神儿子的灵已经受差遣进入我们里面。我们借着那灵得着重生后，神儿子的灵就在我们里面。

有些人可能会怀疑在他里面是否有神儿子的灵。有一次，倪柝声弟兄的一位同学问他说，“我如何能知道我是神的儿女，有神儿子的灵？”倪弟兄回答说，“我知道你已经结婚了。当你第一次看见你的岳父，你能用一种甜美的感

Galatians 3:2 and 3 say, “This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?” Verse 5 continues, “He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?” Bountifully supplies is one word in the Greek text; it is the verb form of the noun in Philippians 1:19, which speaks of “the bountiful supply of the Spirit of Jesus Christ.” God not only gives us the Spirit but also supplies the Spirit to us bountifully. There is a difference between giving and supplying. To give may be only once for all, but to supply is to give continually. Like a power plant that constantly supplies electricity, God continually supplies the Spirit to us. At the time of Abraham, God promised the Spirit described in Galatians 3. Then after Christ came and accomplished redemption, this promised Spirit was given to us and is now being supplied to us. We have received this Spirit, and now having begun in the Spirit, we need to go on to be perfected in Him.

THE SPIRIT OF THE SON OF GOD BEING SENT INTO OUR HEARTS FOR OUR SONSHIP

Galatians 4:4-5 says, “When the fullness of the time came, God sent forth His Son, born of a woman, born under law, that He might redeem those under law that we might receive the sonship.” Verse 5 does not say that God sent forth His Son to redeem us so that we may go to heaven. This is the incorrect gospel that many Christians preach. Rather, Christ redeemed us that we might receive the sonship. Verse 6 continues, “And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!” The way we know that the Spirit of the Son of God has been sent into us is that there is a cry within us. For us to cry, “Abba, Father!” is a proof that we have the Spirit of the Son of God. Before we believed in Christ, we could not cry, “Abba, Father.” However, after we believed in Jesus, there was immediately a desire within us to cry to God in this way. Now the more we cry in this way, the more we have the sweetness within. This proves that the Spirit of the Son of God has been sent into us. After our new birth by the Spirit, the Spirit of the Son of God is within us.

Someone may wonder whether or not he has the Spirit of the Son of God within him. Once, a classmate of Brother Watchman Nee asked him, “How can I know that I am a child of God and that I have the Spirit of the Son of God?” Brother Nee replied, “I know that you are married. The first time you saw your father-in-

觉喊他‘爸爸’么？”这位同学回答倪弟兄，他是很勉强的这样称呼他的岳父。倪弟兄问他：“你曾经很勉强的喊你亲生父亲作‘爸爸’么？”他回答说，喊他的父亲作“爸爸”总是带有喜悦的感觉。他之所以不能喊他的岳父为“爸爸”，是因为这个人不是他亲生的父亲。神是我们的父，不是我们的“岳父”。我们不是勉强的喊祂，乃是极其乐意并满了欢喜的喊祂。特别当我们面对麻烦和困难时，我们会来到神前，呼喊“哦父！阿爸，父！”我们越这样呼喊祂，在我们里面就越感到安慰和甜美。这很强的证明我们里面接受了神儿子的灵。我们是由那灵而生，神儿子的灵已进入我们里面，呼喊“阿爸，父！”现今，这位包罗万有、奇妙、神奇又丰富的灵就在我们里面。

按着那灵生

四章二十九节说，“当时那按着肉体生的，怎样逼迫了那按着灵生的，现今也是这样。”这句经节论到我们借着那灵的出生。当那灵临及我们，我们是借着出生而接受了那灵；这意思是祂进入我们里面重生了我们。

那灵的果子乃是 我们凭着灵而行 以彰显出来的基督

五章二十二至二十三节说，“那灵的果子，就是爱、喜乐、和平、恒忍、恩慈、良善、信实、温柔、节制；这样的事，没有律法反对。”这一切项目并非不同的果子。反之，二十二节所说到的“果子”是单数的。果子只有一个，但这果子却有许多方面。这一个果子就是基督借着那灵透过我们彰显出来。这两节经文列出九个项目，但这一个果子所包含的，远超过这九方面。卑微、谦卑、柔细、纯洁、敬虔、以及圣别并没有列在这里。这证明这九项并非总括一切。它们不过是那灵的果子各方面的例子，这果子就是在我们身上彰显的基督。

十六至十八节说，“我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。因为肉体纵任贪欲，抵抗那灵，那灵也抵抗肉体，二者彼此敌对，使你们不能作所愿意的。

law, were you able to call him ‘Father’ with a sense of sweetness?” The classmate answered that he was reluctant to address him in such a manner. Brother Nee asked, “Have you ever called your own father ‘Father’ in a reluctant way?” The classmate replied that it was always with gladness that he called his father “Father.” The reason he could not call his father-in-law “Father” was that this man was not his actual father. God is our Father, not our “Father-in-law.” We do not call him Father reluctantly but willingly and with much gladness. Especially when we face troubles and hardships, we come to God, crying, “O Father! Abba, Father.” The more we call Him in this way, the more comfort and sweetness we sense within. This is a strong proof that we have received the Spirit of the Son of God within us. We are born of the Spirit, and the Spirit of the Son has come into us, crying, “Abba, Father.” Now this all-inclusive, wonderful, marvelous, and rich Spirit is within us.

BORN ACCORDING TO THE SPIRIT

Verse 29 says, “Just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.” This verse speaks of our birth by the Spirit. When the Spirit came to us, we received Him in the way of birth; that is, He came into us to regenerate us.

THE FRUIT OF THE SPIRIT BEING CHRIST EXPRESSED IN US THROUGH OUR WALKING BY THE SPIRIT

Verses 22 and 23 of chapter 5 say, “The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such things there is no law.” All of these items are not different kinds of fruit. Rather, verse 22 speaks of “the fruit,” singular in number. The fruit is one, but the aspects of this fruit are many. The one fruit is Christ expressed through us by the Spirit. These verses list nine items, but there are many more than nine aspects of the one fruit. Lowliness, humility, tenderness, purity, godliness, and holiness are all not listed here. This proves that these nine items are not all-inclusive. They are simply examples of the aspects of the fruit of the Spirit, which is Christ expressed in us.

Verses 16 through 18 say, “Walk by the Spirit and you shall by no means fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things

但你们若被那灵引导，就不在律法以下。”二十五节继续说，“我们若凭着灵活着，也就当凭着灵而行。”我们由那灵而生，接受那灵进入我们里面之后，只需要在祂里面行事为人。行事为人包括了许多方面。我们所作和所说的一切，甚至我们的全人都必须在这灵里。正如我们在这灵里得生命，我们也必须在祂里面行事为人。

那灵已经重生了我们，现今住在我们灵里。因此，我们只需要学习一件事，就是一直在祂里面行事为人，并在祂里面作一切事。然后，我们自然而然就会结果子。果子不是由枝子所完成的一种工作；反而，果子是枝子里面的生命所作出的结果。当我们行在灵里，活在灵里，并为着那灵撒种，这内住的灵就会产生果子。这果子乃是内里的灵所作出的结果，在许多方面作基督的彰显。

在温柔的灵里挽回弟兄

六章一节说，“弟兄们，即使有人偶然为某种过犯所胜，你们属灵的人，也当用温柔的灵挽回这样的人，可是要当心自己，免得也被试诱。”即使我们要作一件善工，去挽回一个堕落的弟兄，我们也必须不在自己里面，或在魂里，乃要在灵里去作这事；这样我们就是一个属灵的人。上述的经节都证明，我们在灵中得重生，圣灵进到我们里面之后，我们必须在灵里行事、生活并作一切事。

为着那灵撒种

八节说，“为着自己的肉体撒种的，必从肉体收败坏；为着那灵撒种的，必从那灵收永远的生命。”我们不需要在那灵里行事，也需要为那灵撒种。这样，我们就能从那灵有所收取，作为收成。

我们主耶稣基督的恩 与我们的灵同在

加拉太书的最后一节说，“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”（18。）这节不是说，主的恩与我们的灵、或心、或魂、或身体同在；相反的，主的恩乃是与我们的灵同在。这恩典就是基督自己作那灵，

that you desire. But if you are led by the Spirit, you are not under the law.” Verse 25 continues, “If we live by the Spirit, let us also walk by the Spirit.” After being born of the Spirit, and after the Spirit has come into us, we simply need to walk in Him. To walk includes many matters. All that we do and speak and even our entire being must be in this Spirit. As we have life in this Spirit, so we must also walk in Him.

The Spirit has regenerated us, and He is now dwelling in our spirit. Therefore, we simply need to learn one thing, that is, to constantly walk in Him and do everything in Him. Then spontaneously we will bear fruit. To bear fruit is not a work carried out by a branch. Rather, it is the outworking of the inner life within the branch. When we walk in the Spirit, live in the Spirit, and sow unto the Spirit, this indwelling Spirit produces fruit. This fruit is the outworking of the inner Spirit in many aspects as the expression of Christ.

RESTORING A BROTHER IN A SPIRIT OF MEEKNESS

Verse 1 of chapter 6 says, “Brothers, even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness, looking to yourself lest you also be tempted.” Even when we do the good work of restoring a fallen brother, we must do it not in our self or soul but in our spirit. Then we will be a spiritual person. All of the verses mentioned above prove that after we are born again in our spirit and the Holy Spirit comes into us, we must walk, live, and do everything in the spirit.

SOWING UNTO THE SPIRIT

Verse 8 says, “He who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life.” We must not only walk in the Spirit but also sow unto the Spirit. Then we will have something of the Spirit to reap as a harvest.

THE GRACE OF OUR LORD JESUS CHRIST BEING WITH OUR SPIRIT

The last verse of Galatians says, “The grace of our Lord Jesus Christ be with your spirit, brothers. Amen” (6:18). This verse does not say that the grace of the Lord is with our mind, heart, soul, or body. Rather, the grace of the Lord is with our spirit. This grace is Christ Himself transmitted into us as the Spirit. Therefore,

传输到我们里面。因此，那灵乃是恩典，而恩典在我们的灵里。现今我们只需要将我们的的心思置于灵，（罗八6，）回到我们的灵里以摸着恩典，享受恩典，并操练我们的灵接触主。我们如果这样作，就会立即领悟，主是在我们里面作恩典，应付我们的需要。

加拉太书的中心信息

新约圣经各卷书的顺序乃是圣灵所安排，因此，书信的次序非常有意义。在罗马书中，我们看见为着我们儿子名分之神儿子的灵，将我们作成神的众子，使基督能在许多弟兄中作长子。然后在哥林多前书中有建造的灵，使我们在生命上长大，并将我们建造在一起成为神的家，就是神的殿。在哥林多后书中，我们看见变化的灵；因为为着神的建造，就有变化的需要。那灵将我们建造在一起成为神的家，那灵也变化我们。随后，加拉太书告诉我们，我们与基督是一，祂也与我们是一。基督启示在我们里面，活在我们里面，并成形在我们里面，我们也穿上基督，披戴着祂。这一切都是借着那灵，也就是神所应许给亚伯拉罕的福。当神呼召亚伯拉罕时，将福音传给了他，应许他这福不仅要赐给他和他的后裔，也要赐给凡相信“那后裔”的万国。借着并基于基督所完成的救赎，应许给亚伯拉罕的那灵，作为包罗万有、奇妙的那一位，带着许多项目而来。祂首先进入我们死了的灵里将其点活，在灵里将我们重生。然后祂作为神儿子的灵住留在我们的灵里。

在消极一面，加拉太书的信息是告诉我们不该在意律法，就是想要作好行善。我们不应该试着在我们自己里面爱我们的妻子。我们越试着要爱妻子，就越可能变成一个糟糕的丈夫。我们应该忘记试着这样持守律法。反之，我们每一个人都该说，“我向着律法是死的，甚至向‘在自己里面爱妻子’这律法也是死的。”同样的，姊妹们不该认为她们需要在自己里面服从她们的丈夫。服从丈夫不是一条律法。一位姊妹凭着肉体，也许今天能服从她的丈夫，但也许明天就不行了。因此这位姊妹向服从丈夫这条律法应当是死的。我们不应该注意在自己里面要作好。我们必须了解到我们的肉体一无是处，只配钉在十字架上。我们不该想要靠自己行善或得胜。我们永远无法借着运用肉体，成就什么来得胜。

the Spirit is the grace, and this grace is in our spirit. Now we simply need to set our mind on the spirit (Rom. 8:6), come back to our spirit to touch and enjoy the grace, and exercise our spirit to contact the Lord. When we do this, we will immediately realize that the Lord is within us as the grace for our need.

THE CENTRAL MESSAGE OF THE BOOK OF GALATIANS

Because the order of the books of the New Testament was arranged by the Holy Spirit, the sequence of the Epistles is very meaningful. In Romans we have the Spirit of the Son of God for our sonship, making us the sons of God so that Christ can be the Firstborn among many brothers. Then in 1 Corinthians there is the building Spirit to give us the growth in life and build us together as the house, the temple of God. In 2 Corinthians we have the transforming Spirit, because for God's building there is the need for transformation. The Spirit who builds us together as the house of God also transforms us. Following this, Galatians tells us that we are one with Christ and that He is one with us. Christ is revealed in us, lives in us, and is formed within us, and we put Him on to be clothed with Him. All this is by the Spirit, who is the blessing promised by God to Abraham. When God called Abraham, He preached the gospel to him, promising him that this blessing would be given not only to him and to his descendants but also to all the nations who would believe in the one seed. Through and based upon the redemption that Christ accomplished, the Spirit who was promised to Abraham came as the all-inclusive wonderful One with many items. He first came into our deadened spirit to make it alive, to regenerate us in the spirit. Then He remains in our spirit as the Spirit of the Son of God.

On the negative side, the message of the book of Galatians is that we should not care for the law, that is, for trying to do good. We should not try to love our wife in our self. The more we try to love our wife, the more we may be a terrible husband. We need to forget about trying to keep the law in this way. Rather, each of us should say, "I am dead to the law, even to the law of loving my wife in my self." Likewise, the sisters should not consider that they need to submit to their husband in their self. Submitting to their husband must not be a law. By her flesh, a sister may be able to submit to her husband today, but tomorrow she may no longer be able. Instead, the sisters should be dead to the law of submitting. We should not care for doing good in our self. We must realize that our flesh is good for nothing but to be put on the cross. We should not try to do good or overcome by our self. We can never overcome by exercising our flesh to accomplish something.

在积极一面，我们需要领悟，神的心意、愿望和喜悦，乃是将基督启示在我们里面，使基督活在我们里面，成形在我们里面，将基督作到我们里面，成为我们的一切，并要我们穿上基督。这与善无关，乃与基督有关。为这缘故，我们必须领悟，神儿子的灵现今已经在我们里面了。这灵已经赐给我们，并正在供应给我们。因此，我们不需要行善，只要在那灵里行事，全人在那灵里，为着那灵撒种，并在那灵里工作；这样，就会有基督彰显出来，就是那灵果子的许多方面，包括爱、和平、喜乐、和许多项目。

加拉太书并非启示律法的要求，而是启示我们灵里的恩典。这恩典就是基督作那灵供我们享受。我们必须学习转向那灵以摸着这恩典。如果我们向这恩典敞开，恩典就成为活水，在我们里面流通，为着我们的享受和滋养。然后一切都要出自这流。神在基督里借着那灵的救恩，乃是加拉太书的中心信息。

在加拉太书中，律法与基督相对，而肉体与那灵相对。律法总是与肉体有关，基督则与我们的灵有关。想要持守律法，就是运用肉体；但凭基督活着并活出基督，需要我们操练我们的灵。十字架已对付了肉体，规条中诫命的律法已被钉在十字架上。（弗二 15。）十字架借着对付所有消极的事物，为那灵预备道路。现今，当我们在灵里，我们就摸着基督，享受基督，并经历基督，基督也成了我们的恩典。

加拉太书中有五个主要的项目：律法，肉体，基督，那灵，十字架。肉体连同律法已经在十字架上被对付了。现在我们有作那灵的基督。所以，我们需要凭着灵而行，活在灵中，为着那灵撒种，并在灵中作每一件事以讨神喜悦。当我们在灵里，我们就与基督是一，基督也成为我们的恩典，作我们的享受和果子，这果子就是祂的彰显，是借着内里之灵所作出的结果。这就是神救恩的路。

On the positive side, we need to realize that God's intention, desire, and pleasure are to reveal Christ in us, for Christ to live in us, be formed in us, and be wrought into us as our everything, and for us to be clothed with Christ. This is a matter of dealing not with good but with Christ. For this purpose, we must also realize that the Spirit of the Son of God is now in us. He has been given to us and is now being supplied to us. Therefore, we need not to do good but simply to walk in the Spirit, have our being in the Spirit, sow unto the Spirit, and work in the Spirit. Then there will be the outworking of the expression of Christ, which is the fruit of the Spirit in many aspects, including love, peace, joy, and many items.

The book of Galatians reveals not the demand of the law but the grace in our spirit. This grace is simply Christ as the Spirit for our enjoyment. We must learn to turn back to the Spirit to touch this grace. If we open to this grace, it will become living water, flowing within us for our enjoyment and nourishment. Then everything will come out of this flow. This salvation of God in Christ through the Spirit is the central message of the book of Galatians.

In Galatians the law is versus Christ, and the flesh is versus the Spirit. The law is always related to the flesh, and Christ is related to our spirit. To try to keep the law is to exercise the flesh, but to live by Christ and live out Christ requires us to exercise our spirit. The cross has dealt with the flesh, and the law of the commandments in ordinances has been crucified (Eph. 2:15). By dealing with all negative matters, the cross prepared the way for the Spirit. Now when we are in our spirit, we touch Christ, enjoy Christ, and experience Christ, and Christ becomes our grace.

There are five main items in Galatians: the law, the flesh, Christ, the Spirit, and the cross. The flesh, including the law, has been dealt with on the cross. Now we have Christ as the Spirit. Therefore, we need to walk by the Spirit, live in the Spirit, sow unto the Spirit, and do everything in the Spirit for God's pleasure. When we are in our spirit, we are one with Christ, and Christ becomes grace to us for our enjoyment and our fruit as His expression through the outworking of the inner Spirit. This is the way of God's salvation.

以弗所书中那灵的工作

读经：以弗所书一章三节，十三至十四节，十七至二十三节，三章三至五节，二章十八节，二十二节，三章十六至十七节上，四章三至四节，二十三节，五章十八节，六章十七至十八节。

新约中两个主要的项目——基督作生命，召会作基督的彰显——可见于加拉太书与以弗所书。加拉太书告诉我们基督是我们的生命，而在以弗所书，我们看见召会是基督的身体。在加拉太书里，那灵使我们能以基督为我们的生命，凭着基督而活，并活出基督。然后在以弗所书里，那灵使我们这些基督的肢体，能实化并经历基督的身体。

在我们人的灵里 有分于圣灵的福分

在本篇信息里，我们要思考以弗所书中关于那灵的十个点。一章三节可视为以弗所书的介言：“我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”自本节起直到本书末了的每一件事，都可视为属灵福分的项目。神用以祝福基督的身体——召会——的福分，乃是属灵的福分。因此，这些福分都是在圣灵里，并且必须在我们人的灵里来实化。如果这些福分只是肉身上的、物质上的，我们就只需要在身体里享受并经历就可以了。同样的，如果这些是精神上的福分，我们可以借着运用我们的魂——我们的心思、情感和意志——将其实化。然而，这些乃是属灵的福分，圣灵的福分。因着所有这些福分的性质都是属灵的，我们就需要运用我们的灵，来实化、享受、并有分于这些福分。

在以弗所书里有某些经节，圣经译者很难分辨灵这个字是指圣灵，还是指我们人的灵。实际上，在这卷书里所提到的一切福分，都是在圣灵里的属灵福分，只能实化于我们的灵里。这就是在约翰四章二十四节所立下的原则：“神是灵；敬拜祂的，必须在灵和真实里敬拜。”

THE WORK OF THE SPIRIT IN EPHESIANS

Scripture Reading: Eph. 1:3, 13-14, 17-23; 3:3-5; 2:18, 22; 3:16-17a; 4:3-4, 23; 5:18; 6:17-18

The two main subjects of the New Testament—Christ as life and the church as Christ's expression—can be seen in the two books of Galatians and Ephesians. Galatians tells us that Christ is our life, and in Ephesians we see the church as the Body of Christ. In Galatians the Spirit is for us to take Christ as our life, live by Christ, and live out Christ. Then in Ephesians the Spirit is for us, as the members of Christ, to realize and experience the Body.

PARTAKING OF THE BLESSINGS OF THE HOLY SPIRIT IN OUR HUMAN SPIRIT

In this chapter we will consider ten points concerning the Spirit in Ephesians. As the introduction to the book of Ephesians, 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.” Everything from this verse to the end of the book may be considered as an item of the spiritual blessings. The blessings with which God has blessed the church as the Body of Christ are spiritual blessings. Therefore, they are in the Holy Spirit and must be realized by us in our human spirit. If these blessings were physical, material blessings, they would need to be enjoyed and experienced by us in our physical body. Likewise, if they were psychological blessings, we could realize them by exercising our soul—our mind, emotion, and will. However, these are spiritual blessings, the blessings of the Holy Spirit. Since the nature of all these blessings is spiritual, we need to exercise our spirit to realize, enjoy, and partake of them in our spirit.

In certain verses in Ephesians, it is difficult for translators of the Bible to discern whether the word spirit refers to the Holy Spirit or to our human spirit. In actuality, all the blessings mentioned in this book are spiritual blessings of the Holy Spirit, which we can realize only in our spirit. This is the principle set forth in John 4:24, which says, “God is Spirit, and those who worship Him must worship in spirit and truthfulness.”

圣灵作印记和凭质

以弗所一章十三节说，“你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。”我们不该质疑我们是否已经得着圣灵为我们里面的印记，乃要问我们是否已相信基督。相信是我们的责任，而印我们是祂的责任。在我们相信基督的同时，我们就为圣灵所印。在某件物品上盖印，就是在其上作记号。我们受了印记，就有那灵自己在我们里面作神圣的记号。神已经将圣灵放在我们里面作为神圣的记号，以证明、见证、并宣告我们是祂的基业。我们怎样能知道我们是神的基业呢？乃是因为圣经告诉我们，神借着用祂的灵来印我们，印证我们相信了祂；盖印的灵也亲自在我们深处印证我们已被标出，并赐给我们神的样式和表显。（林后一 21 ~ 22。）这神圣的表显和样式，就是记号、印记，印证我们属于神，是祂的儿女和祂的基业。

以弗所一章十四节继续说，“这圣灵是我们得基业的凭质，为使神所买的产业得赎，使祂的荣耀得着称赞。”在我们里面的圣灵乃是凭质、订金、头期款、抵押、保证、预尝、初熟的果子和样品。推销员通常会提供产品的样品给客户。同样的，在我们里面的圣灵也是我们对神之享受的样本、预尝。这样品是头期款、抵押、凭质、订金，确保神是我们的分。圣灵作为印记和凭质，乃是为着双向的交流。印记见证我们是神的基业，凭质证明神是我们的分和享受。

我们灵里启示的灵

从这一点开始，以弗所书继续启示圣灵在我们里面工作的八方面。这些都是在我们的灵里所实化那灵更深的属灵福分。首先，那灵作为启示的灵，其工作是向我们启示属灵的福分。十七至十八节说，“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分的认识祂；光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富。”十七节的灵乃是我们由神的灵内住之重生的灵。十八节说的不是我们的肉眼，而是我们的心眼。因此在实际上，认识就是看见。

THE HOLY SPIRIT AS THE SEAL AND THE PLEDGE

Ephesians 1:13 says, “In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise.” We should not question whether or not we have the Holy Spirit as a seal within us, but whether we have believed in Christ. To believe is our responsibility, and to seal is His. At the same time we believed in Christ, we were sealed with the Holy Spirit. To seal something is to put a mark on it. For us to be sealed is to have the Spirit Himself within us as a divine mark. God has put the Holy Spirit into us as a divine mark to prove, testify, and declare that we are His inheritance. How can we know that we are God’s inheritance? It is because the Bible tells us that God has confirmed our believing in Him by sealing us with His Spirit. Also, the sealing Spirit Himself deep within confirms that we have been marked out and gives us the likeness and appearance of God (2 Cor. 1:21-22). This divine appearance and likeness is the mark, the seal, that confirms that we belong to God as His children and His inheritance.

Ephesians 1:14 continues, “Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.” The Holy Spirit within us is the pledge, earnest, down payment, deposit, guarantee, foretaste, firstfruit, and sample. A salesman often offers people a sample of his product. In the same way, the Holy Spirit within us is the sample, the foretaste, of our enjoyment of God. This sample is the down payment, deposit, pledge, and earnest to guarantee that God is our portion. The Holy Spirit is the seal and the pledge for a two-way traffic. The seal testifies that we are God’s inheritance, and the pledge proves that God is our portion and enjoyment.

THE REVEALING SPIRIT IN OUR SPIRIT

From this point, the book of Ephesians goes on to reveal eight aspects of the Holy Spirit’s work within us. These are further spiritual blessings of the Spirit that are realized in our spirit. The Spirit first works as the revealing Spirit to reveal to us the spiritual blessings. Verses 17 and 18 say, “That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him, the eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints.” The spirit in verse 17 is our regenerated spirit indwelt by the Spirit of God. Verse 18 speaks of the eyes not of our body but of our heart. Therefore, to know actually means to see.

蒙光照以看见永远的事物

十九至二十三节继续说，“以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”我们曾为这段经节里所说到的四重大能感谢赞美主么？相反的，我们可能会为了有好丈夫或好妻子、儿女、工作、房屋、车子或学位而感谢主。我们需要照着使徒保罗在这段经节里的祷告来祷告：“主啊，我感谢你，不仅仅是为着外面的事物，更是为着那向着我们的大能，就是在基督身上运行的，使祂从死人中复活，在诸天界里坐在你的右边，远超过一切，并将万有服在祂的脚下，使祂向着召会作万有的头。”我们不会这样祷告，原因乃是我们对于永远的事物是眼瞎的。我们在帕子内，我们只能看见学位、妻子、丈夫、儿女、车子、工作或房屋。我们无法看见在帕子之外的事物。这层帕子必须被除去，好使我们里面领会的眼能蒙光照，可以完全看透诸天界里永远的事物，包括神呼召的盼望，神在祂圣徒中之基业荣耀的丰富，以及向着我们的四重大能。当我们看见这些事物，我们就会说，“赞美主！阿利路亚！”

我们需要这样的异象和启示。没有任何人能我们从眼前除去帕子。反之，我们必须仰望主，使这帕子得以裂开，我们的眼睛能得开启，以看见这些经节中所说的荣耀、盼望和大能。这是启示之灵的工作。在我们里面的圣灵，就是那盖印又作质的一位，现今正在作工，要启示、揭示这一切的事。

借着在调和之灵里的启示， 领悟基督的奥秘

以弗所三章三至四节说，“就是照着启示使我知道这奥秘，正如我前面略略写过的，你们念了，就能借此明了我对基督的奥秘所有的领悟。”在歌罗西二章二节，基督乃是神的奥秘，是神的“故事”，是神的解释和彰显；而在

Being Enlightened to See the Eternal Things

Verses 19 through 23 continue, “And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; and He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.” Have we ever thanked and praised the Lord for the fourfold power mentioned in these verses? Instead, we may have thanked the Lord for a good husband or wife, children, a job, a house, a car, or a college degree. We need to pray according to the prayer that the apostle Paul prayed in these verses, saying, “O Lord, I thank You not merely for the outward things but for the power toward us that operated in raising You from the dead, seating You at the right hand in the heavenlies far above all, subjecting all things under Your feet, and giving You to be Head over all things to the church.” The reason we may not pray in this way is that we are blind to the eternal things. Behind our veil we may be able to see only a graduate degree, wife, husband, child, car, job, or house. We may not have seen the things beyond the veil. The veil must be taken away so that the eyes of our inner understanding may be enlightened to thoroughly see through to the eternal things in the heavenlies, including the hope of God’s calling, the riches of the glory of God’s inheritance in His saints, and the fourfold power that is toward us. When we see these matters, we will say, “Praise the Lord, Hallelujah!”

We need such a vision and revelation. No man can remove the veil from our eyes. Rather, we must look to the Lord that this veil will be riven and our eyes will be opened to see the glory, the hope, and the power mentioned in these verses. This is the work of the revealing Spirit. The Holy Spirit within us, who is the seal and the pledge, is now working to reveal, to unveil, all these things.

Having Understanding in the Mystery of Christ by a Revelation in Our Mingled Spirit

Ephesians 3:3-4 says, “By revelation the mystery was made known to me, as I have written previously in brief, by which, in reading it, you can perceive my understanding in the mystery of Christ.” In Colossians 2:2 the mystery of God is Christ, who is the “story” of God, the explanation and expression of God. In Ephesians the mystery of

以弗所书里，召会乃是基督的奥秘，因为召会是基督的“故事”，是祂的解释和彰显。三章五节继续说，“这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样。”这里的灵是指使徒和申言者的灵，为神的圣灵所重生并内住。这灵可视为调和的灵，就是人的灵调和着神的灵。要看见基督的奥秘，就是基督的身体，需要圣灵在我们灵里的启示。

我们来读以弗所书时，不能过度运用我们的心思，想要领会、分析或争论。相反的，我们必须学习将这卷书里的话语接受到我们的灵里。我们应当祷告，将我们所读的带进我们的灵里，并且在灵中领悟这些话。如此，我们所得着的，就不会仅仅是教训上的领会，而是在灵里的启示和异象。这样的异象乃是从我们灵里的圣灵而来。例如，一章二十三节说，“召会是祂的身体，是那在万有中充满万有者的丰满。”我们不该只想要用心思来领会这句话，我们需要借着祷告将这话接受到我们的灵里。我们可以说，“主，我赞美你。召会是你的身体，是你的丰满，你是在万有中充满万有的一位。”我们若这样祷告，我们就会将这话接受到灵里，并借我们的灵领悟这话。这会大有不同。我们会看见，召会作基督的身体乃是基督的丰满。我们会说，“主，我要将我的一生奉献给你的身体。”这不是争论或分析，而是在灵中的领悟。当那灵赐给我们一个启示，祂也赐给我们智慧，好能领会、明了我们在这个启示里所看见的。我们需要启示的话；这话来自内住的灵，就是在我们灵里的印记和保证。这就是在以弗所书中那灵工作的第一方面。

联结的灵

圣灵也在作工，使一切得祂启示，看见神的奥秘和基督的奥秘之事的人，都成为一。二章十八节说，“因为借着祂，我们两下在一位灵里，得以进到父面前。”“两下”指的是犹太信徒和外邦信徒。已往，犹太人与外邦人是有别的，但如今在一位灵里，犹太信徒与外邦信徒成为一。他们不是在道理、教训、或形式上被作成一，而是在同一位灵里成为一。因此，住在所有信徒里面的那灵乃是合一的灵。

倘若我们只是来研读圣经中的教训，一段时间后，我们也许会因为彼此不合而分裂。然而，我们越从纯粹研究转

Christ is the church, because the church is the “story” of Christ, His explanation and expression. Ephesians 3:5 continues, “Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit.” The spirit here is the human spirit of the apostles and prophets, a spirit regenerated and indwelt by the Holy Spirit of God. It can be considered the mingled spirit, the human spirit mingled with God’s Spirit. To see the mystery of Christ, which is the Body of Christ, requires a revelation in our spirit by the Holy Spirit.

When we come to the book of Ephesians, we must not overly exercise our mentality to understand, analyze, or argue. Rather, we must learn to take the word of this book into our spirit. We should pray to bring whatever we read into our spirit and realize it in the spirit. In this way, we will receive not merely an understanding of the teachings but a revelation and a vision in our spirit. Such a vision is from the Holy Spirit in our human spirit. For example, 1:22b-23 says, “The church, which is His Body, the fullness of the One who fills all in all.” We should not try to understand this merely with our mind. We need to take this word into our spirit by praying over it. We may say, “Lord, I praise You that the church is Your Body. This Body is Your fullness, and You are the One who fills all in all.” If we pray in this way, we will receive this word into our spirit and realize it by our spirit. This will make a real difference. We will see that the church as the Body is the fullness of Christ. We will say, “Lord, I will sacrifice my whole life for Your Body.” This is not an argument or an analyzing but a realization in the spirit. When the Spirit gives us a revelation, He also gives us the wisdom to grasp and understand what we see in this revelation. We need the revealing word of the indwelling Spirit, who is the seal and the pledge within our spirit. This is the first aspect of the work of the Spirit in Ephesians.

THE UNITING SPIRIT

The Holy Spirit also works to cause all those, to whom He reveals the things of the mystery of God and the mystery of Christ, to be one. Verse 18 of chapter 2 says, “Through Him we both have access in one Spirit unto the Father.” Both refers to the Jewish and the Gentile believers. Formerly, the Jews were separated from the Gentiles, but now in the one Spirit the Jewish believers are one with the Gentile believers. They are made one not in doctrines, teachings, or forms but in one Spirit. Therefore, the Spirit who indwells all the believers is the Spirit of oneness.

If we merely study the teachings of the Bible, after a short time we may disagree with one another and be divided. However, the more we turn from

向在那灵里的祷告，我们就越有联结的灵，使我们成为一。当我们专注于教训，我们就会分裂；但当我们灵里，我们就是一。我们里面的圣灵是联结的灵，但我们可能没有给祂机会使我们成为一，因为我们只想运用我们的心思去认识道理上的教训。犹太与外邦这两班人，乃是因同一位内住的灵而成为一。四章三节说到那灵的一。那灵乃是使我们成为一的那一位。首先，祂将基督的事，包括作基督之奥秘的召会，启示给我们。然后，祂使我们成为一，作祂的一个身体。

建造的灵

那灵也将我们建造在一起。二章二十二节说，“你们也在祂里面同被建造，成为神在灵里的居所。”这里的灵是指信徒人的灵，为神的圣灵所内住。圣灵在我们里面做工，向我们启示神的事，将我们联结一起，并借着使祂自己与我们调和，而把我们建造在一起，成为神在灵里的居所。四章四节说到“一个身体和一位灵”。这指明那灵乃是为着身体之建造的灵，那启示、联结、并建造身体的灵。我们越在意道理的教训、恩赐、外面的能力，我们就越分裂；然而我们若都从这些事物转向那内住、盖印、建造的灵，我们会逐渐并自然的被建造在一起。

加强的灵

我们里面的那灵也是加强的灵。三章十六节说，“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”这二灵——内住的灵和我们人的灵，就是我们里面的人——调和成为一。然而，我们若没有让那灵在我们里面有充分的地位，祂就被限制并约束在我们的灵里。所以我们的灵会软弱。这也是为什么我们需要圣灵加强我们重生的灵。

十七节继续说，“使基督借着信，安家在你心里。”我们的心主要是由我们的魂所组成，魂就是围绕我们灵的部分。让基督在我们的心里安家，就是让祂扩展到我们的魂里。当圣灵加强我们的灵，祂就在我们里面得到更多的地位，有更多的机会将祂自己从我们的灵里扩展出来，好浸透我们的心；然后祂就能安居、安家在我们心里。那灵

merely studying to praying in the Spirit, the more we will have the uniting Spirit to be one. When we focus on mere teachings, we are divided, but when we are in the spirit, we are one. The Holy Spirit within us is the uniting Spirit, but we may not give Him the opportunity to make us one because we are exercising our mentality merely to know doctrinal teachings. The two peoples, the Jews and the Gentiles, were united as one by the one indwelling Spirit. Verse 3 of chapter 4 speaks of the oneness of the Spirit. The Spirit is the One who makes us one. First, He reveals the things of Christ to us, including the mystery of Christ, the church. Then He makes us one as His one Body.

THE BUILDING SPIRIT

The Spirit is also building us together. Verse 22 of chapter 2 says, “In whom you also are being built together into a dwelling place of God in spirit.” The spirit here is the believers’ human spirit, which is indwelt by God’s Holy Spirit. The Holy Spirit works within us to reveal to us the things of God, to unite us together, and to build us up together as the dwelling place of God in spirit by mingling Himself with us. Verse 4 of chapter 4 speaks of “one Body and one Spirit.” This indicates that the Spirit is the building Spirit for the Body, the Spirit who reveals, unites, and builds up the Body. The more we pay attention to doctrinal teachings, gifts, and outward power, the more we will be divided. However, if we would all turn from these things to the indwelling, sealing, and building Spirit, gradually and spontaneously we will be built up together.

THE STRENGTHENING SPIRIT

The Spirit within us is also the strengthening Spirit. Verse 16 of chapter 3 says, “That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.” The two spirits—the indwelling Spirit and our human spirit, which is our inner man—are mingled together. However, if we do not give the Spirit the adequate ground in us, He is confined and restricted in our spirit. Therefore, our spirit may be weak. This is why we need the Holy Spirit to strengthen our regenerated spirit.

Verse 17 continues, “That Christ may make His home in your hearts through faith.” Our heart consists mainly of the soul, which is the part of our being surrounding our spirit. For Christ to make His home in our heart is for Him to spread into our soul. When the Holy Spirit strengthens our spirit, He gains more ground in us and has more opportunity to spread out of our spirit to saturate our heart. Then He is able to settle and make His home in our heart. The result, the

加强我们到里面的人里，结果乃是我们被充满，成为神一切的丰满。（19。）

更新的灵

圣灵作工的另一个方面，就是更新我们魂的每一部分——我们的思路、情感、意志。四章二十三节说，“而在你们思路的灵里得以更新。”当我们里面的人得加强，那灵得着机会扩展到我们魂的各部分，祂就成了更新的灵。“你们思路的灵”是一个特别的用语。那灵原来只在我们的灵里，但我们的灵得加强后，祂就扩展到我们的思路，就是我们魂和心的领头部分。如此，我们调和的灵就成为思路的灵。原本祂是只在我们灵里的那灵；但现今祂成了我们思路里更新的灵。我们的经历可以证实这事。当我们给祂地位、机会，扩展到我们全人每一部分，我们就经历那灵在我们思路、情感、和意志里的更新。

充满的灵

五章十八节说，“不要醉酒，醉酒使人放荡，乃要在灵里被充满。”醉酒，意思是身体被酒充满；在灵里被充满，乃是在我们人的灵里被圣灵充满。我们不是被酒充满的人；我们是在灵里被圣灵充满的人。这神圣、属灵、属天的酒乃是那灵，就是神自己。我们需要整天饮于祂。我们是喝那灵的人，在我们的灵里被圣灵充满。圣灵是充满的灵，在我们里面作工以加强、更新并充满我们。

击杀的灵

在我们得加强、更新，并在里面被充满之后，我们就被装备，够资格成为军队，执行争战的工作。我们在六章看见这一面，十七节说，“…接受救恩的头盔，并那灵的剑，那灵就是神的话。”在这里，那灵是击杀的灵，作神的剑以击杀仇敌。上述所有的项目是按照一个合式的顺序。以弗所书开始于启示的灵，接下来是联结的灵、建造的灵、加强的灵、更新的灵、充满的灵。在我们经历过那灵这一切项目后，我们就够资格认识祂是击杀的灵。

issue, of the strengthening of the Spirit in our inner man is that we are filled unto all the fullness of God (v. 19).

THE RENEWING SPIRIT

The next aspect of the work of the Holy Spirit is that He renews all the parts of our soul—our mind, emotion, and will. Verse 23 of chapter 4 says, “That you be renewed in the spirit of your mind.” As our inner man is strengthened and the Spirit gains the opportunity to spread into all the parts of our soul, He becomes the renewing Spirit. The spirit of your mind is a particular term. Originally, the Spirit was only in our spirit, but after strengthening our spirit, He spreads into our mind, which is the leading part of the soul and of the heart. In this way our mingled spirit becomes the spirit of the mind. Originally, He was the Spirit only in our spirit, but now He becomes the renewing Spirit in our mind. We can prove this by our experience. When we give Him the ground, the opportunity, to spread into all the parts of our being, we experience the renewing of the Spirit in our mind, emotion, and will.

THE FILLING SPIRIT

Verse 18 of chapter 5 says, “Do not be drunk with wine, in which is dissoluteness, but be filled in spirit.” To be drunk is to be filled in the body with wine, but to be filled in spirit is to be filled in our human spirit with the Holy Spirit. We are not persons who are filled with wine; we are persons who are full of the Holy Spirit in our spirit. This divine, spiritual, and heavenly wine is the Spirit, who is God Himself. We need to drink of Him all day long. We are drinkers of the Spirit who are filled with the Holy Spirit in our spirit. The Holy Spirit is the filling Spirit, the Spirit who is working to strengthen, renew, and fill us within.

THE SLAYING SPIRIT

After we have been strengthened, renewed, and filled within, we are equipped and qualified to do the work of fighting as an army. We see this aspect in chapter 6. Verse 17 says, “Receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God.” The Spirit here is the slaying Spirit as the sword of God to kill the enemy. All the foregoing items are in a proper sequence. Ephesians begins with the revealing Spirit, followed by the uniting, building up, strengthening, renewing, and filling Spirit. After experiencing the Spirit in all these ways, we are qualified to know Him as the slaying Spirit.

祷告的灵

十八节继续说，“时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”为了要击杀仇敌，我们必须祷告。我们若不在灵里祷告，就无法为神打仗。所以，击杀的灵也是祷告的灵。

在以弗所书的介言里，保罗告诉我们，所有给召会的福分都是属灵的；然后他继续说到基督身体的灵是盖印的灵，是我们里面的凭质。在我们里面内住的灵乃是印记，见证我们是神的基业，祂也是保证金、凭质，确保神是我们的分。在这之后，以弗所书继续给我们看见，内住之灵在我们里面不同方面的工作。首先，祂将神圣的事物启示给我们，使我们联结成为一，并把我们的建造在一起成为基督的身体。接下来，祂进行更细致、更深的工作，加强我们的灵，以更新我们的魂并充满我们全人。祂也为着争战装备我们，而使我们够资格。祂在我们里面成了击杀的灵，好使我们在祂里面祷告；而祂也是祷告的灵，为神争战以完成神的定旨。我们需要在主面前为着所有这些点祷告。祂乃是启示的灵、联结的灵、建造的灵、加强的灵、更新的灵、充满的灵、击杀的灵并祷告的灵。这就是关于身体，并为着身体之那灵的启示。

THE PRAYING SPIRIT

Verse 18 continues, “By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.” In order to slay the enemy, we must pray. If we do not pray in the spirit, we cannot fight the battle for God. Therefore, the slaying Spirit is the praying Spirit.

As an introduction to the book of Ephesians, Paul tells us that all the blessings to the church are spiritual. Then he goes on to say that the Spirit of the Body is the sealing Spirit and the pledge within us. The indwelling Spirit within us is the seal to testify that we are God's inheritance, and He is also the earnest, the pledge, to guarantee that God is our portion. After this, Ephesians goes on to show us the different aspects of the work of the indwelling Spirit in us. First, He reveals the divine things to us, joins us together as one, and builds us up together as the Body. Then He does the finer, deeper work of strengthening our spirit to renew our soul and fill our whole being. He also equips and qualifies us for the battle. He becomes the slaying Spirit within us so that we pray in Him, and He is the praying Spirit to fight the battle for God in order to fulfill God's purpose. We need to pray concerning all these points in the presence of the Lord. He is the revealing Spirit, the uniting Spirit, the building Spirit, the strengthening Spirit, the renewing Spirit, the filling Spirit, the slaying Spirit, and the praying Spirit. This is the revelation of the Spirit of the Body and for the Body.

腓立比书中包罗万有的灵， 以及歌罗西书中 在那灵里的爱与属灵的智慧

读经：腓立比书一章十九至二十一节，五至七节，二十七节，二章五至八节，一节，三章三节，七至十一节，四章十一至十三节，歌罗西书一章八至九节，三章十六节，二章五节。

在加拉太书里，那灵是为着使我们能取用基督作我们的生命，并且活祂；在以弗所书里，那灵是为着身体生活。在这两卷书当中，有关基督作那灵的启示似乎已经完备了。然而，这两卷书并没有给我们如何应用基督作生命的秘诀。因此，在这两卷书之后，我们有腓立比书，启示出经历基督作生命和一切的秘诀。腓立比书所包含的，不是仅仅道理的教训，乃是对基督不同方面的经历。在腓立比书里，基督是那包罗万有的灵给我们经历。在一章，基督是我们的彰显，我们能在任何境遇里显大祂。（20～21。）在二章，基督是我们的模型和榜样。（5～8。）在三章，基督是我们的目标和标杆，是我们所竭力追求的那一位。（7～11。）在四章，基督不仅是供我们跟随外在的榜样，更是我们内里的大能，随时随地加给我们能力。（13。）我们读腓立比书，需要带着一种观点，就是基督是我们的彰显、榜样、目标和能力。在这一切事上，经历基督的路和秘诀，乃是包罗万有的灵。

腓立比书中对基督的经历，主要是与我们的环境、不信者、信徒、和神这四方面有关。第一，我们在任何境遇、景况、状态或情形里，无论是生，是死，都能显大基督，胜过一切难处和艰难，没有什么能压迫我们，使我们沮丧，压制我们或胜过我们。第二，为要显大基督，我们需要将祂当作福音来传扬，将祂分赐到不信的人里面。这就是为什么腓立比书提到传扬福音，就是主在我们里面开始的善工。（一5～7，12～14，18，27。）第三，为要显大基督，我们必须与信徒有交通。这是更荣耀的。我们陈明基督，将祂分赐给不信者，并将祂服事给信徒，彼此交通这

THE ALL-INCLUSIVE SPIRIT IN PHILIPPIANS AND THE LOVE IN THE SPIRIT AND SPIRITUAL WISDOM IN COLOSSIANS

Scripture Reading: Phil. 1:19-21, 5-7, 27; 2:5-8, 1; 3:3, 7-11; 4:11-13; Col. 1:8-9; 3:16; 2:5

In the book of Galatians the Spirit is for us to take Christ as our life and live Him, and in Ephesians the Spirit is for the Body life. Between these two books, the revelation of Christ as the Spirit may seem complete. However, these books do not give us the secret of how to apply Christ as our life. Therefore, after these books we have Philippians, which reveals the secret of experiencing Christ as our life and everything. Philippians contains not merely doctrinal teachings but the different aspects of the experience of Christ. In Philippians, Christ is the all-inclusive Spirit for our experience. In chapter 1 Christ is our expression, and we magnify Him in any kind of circumstance (vv. 20-21). In chapter 2 Christ is our pattern and example (vv. 5-8). In chapter 3 Christ is our aim and goal, the One whom we pursue and toward whom we press (vv. 7-11). Then in chapter 4 Christ is not only our outward pattern for us to follow but our inward power, empowering us all the time in every circumstance (v. 13). We need to read Philippians with the point of view that Christ is our expression, pattern, aim, and power. In all these matters, the way, the secret, of experiencing Christ is the all-inclusive Spirit.

The experience of Christ in Philippians is mostly in four aspects, related to our circumstances, the unbelievers, the believers, and God. First, we magnify Christ in any kind of circumstance, condition, state, or situation, whether through life or through death. We overcome all the troubles and hardships, and nothing can oppress, depress, suppress, or overcome us. Second, in order to magnify Christ, we need to preach and impart Him to the unbelievers, presenting Him as the good tidings. This is the reason that this book mentions the preaching of the gospel, the good work begun by the Lord in us (1:5-7, 12-14, 18, 27). Third, in order to magnify Christ, we must fellowship with the believers. This is more glorious. We present Christ and impart Him to the unbelievers, and we also serve Him to the

位荣耀的基督。如此，我们对基督的经历就与不信者和信徒都有关。第四，我们凭着神的灵事奉并敬拜，以显大基督。（三 3。）

使徒保罗写这封书信的时候，正被囚在监里受许多的苦。因着腓立比的圣徒关心使徒，腓立比召会也是由保罗所兴起的，所以，他们有分于保罗的患难。（四 14。）腓立比人也在福音的传扬和进展上与他交通并合作。不仅如此，保罗说到“灵的交通”。（二 1。）保罗在监牢里需要交通，腓立比人也需要在灵里的交通。身为神的儿女，所有的信徒都需要彼此有交通。此外，我们也需要以正确的方式敬拜神。因此，为要经历基督，我们必须在各样的环境里显大基督，向不信的人陈明基督，与信徒交通基督，在基督里并凭着基督敬拜神。

借着耶稣基督之灵 全备的供应而活基督

一章十九节说，“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”在整本圣经里，只有这一节说到耶稣基督之灵全备的供应。凡发生在保罗身上的，都转成他的救恩；因着耶稣基督之灵全备的供应，这对他就不是损害或亏损，乃是救恩。借这供应，保罗能在各样环境里、各种境遇下显大基督。二十至二十一节继续说，“这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”没有一事会使保罗羞愧，因为无论是生，是死，借着耶稣基督之灵全备的供应，基督总能在他的身体上显大。对他而言，无论是生，是死，一切都是荣耀的。唯有借着耶稣基督之灵全备的供应，才能活着就是基督，死了就有益处。

神的灵，耶稣的灵， 基督的灵，和耶稣基督的灵

believers, fellowshiping the glorious Christ with one another. In this way the experience of Christ is related both to the unbelievers and the believers. Fourth, we magnify Christ by serving and worshipping by the Spirit of God (3:3).

At the time he wrote this Epistle, the apostle Paul was in prison where he suffered much. Because the Philippian believers were concerned for the apostle and because the church in Philippi had been raised up by Paul, they had fellowship with him in his affliction (4:14). The Philippians also had fellowship and cooperation in the spreading, the advance, of the gospel. In addition, Paul spoke of “fellowship of spirit” (2:1). Paul needed fellowship in prison, and the Philippians also needed fellowship in spirit. As the children of God, all the believers need fellowship with one another. Moreover, we also need to worship God in a proper way. Therefore, in order to experience Christ, we must magnify Christ in every kind of circumstance, present Christ to the unbelievers, fellowship Christ with the believers, and worship God in Christ and with Christ.

LIVING CHRIST BY THE BOUNTIFUL SUPPLY OF THE SPIRIT OF JESUS CHRIST

Verse 19 of chapter 1 says, “I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.” In the whole Bible only this verse speaks of the bountiful supply of the Spirit of Jesus Christ. Whatever happened to Paul turned out to his salvation. It was not a damage or a loss to him but a salvation because of the bountiful supply of the Spirit of Jesus Christ. By this supply Paul could magnify Christ in any kind of situation and under any kind of circumstance. Verses 20 and 21 continue, “According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.” Paul was put to shame in nothing because whether through life or through death Christ was magnified in his body through the bountiful supply of the Spirit of Jesus Christ. To him, everything was glorious, whether to live or to die. It is only by the bountiful supply of the Spirit of Jesus Christ that to live is Christ and to die is gain.

THE SPIRIT OF GOD, THE SPIRIT OF JESUS, THE SPIRIT OF CHRIST, AND THE SPIRIT OF JESUS CHRIST

罗马八章九节说，“但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”这一节说到神的灵和基督的灵。行传十六章七节说，“到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”我们已经看过，腓立比一章十九节说，“耶稣基督之灵。”神的灵，耶稣的灵，基督的灵，以及耶稣基督之灵，并不是四个不同的灵，乃是同一位灵，以四个不同的名来称呼。

请参考九十六页的附图。神是在已过的永远里，然后祂在时间里成为肉体，成了一个人，名叫耶稣。一天，这位耶稣上了十字架，作为一个人而死，也埋葬了；之后祂复活了，就是说，祂得着荣耀，并显为神的基督。（路二四26，46，徒三13上，15。）在成为肉体里，祂成了耶稣，在复活里，祂被宣告为神的基督；此外，在复活里的基督成了那灵。（林前十五45下，林后三17。）所以，我们有神，耶稣，基督和那灵。

那灵在成为肉体之前仅仅是神的灵。当耶稣在地上时，祂是人，但祂里面乃是神的实际。因此，耶稣的灵所指，是那成为肉体之救主的灵；这位救主是在人性里的耶稣，经过人性生活和十字架上的死。耶稣的灵是受苦、忍耐、忍受的灵，一个正确人性生活的灵。借着这灵，耶稣能过一个正确的人性生活，多受痛苦，忍受艰难，并承受所有的逼迫。这位耶稣在复活升天后，被立为基督。（徒二36。）今天，这位基督就是那灵，祂被称为基督的灵。上述的所有项目乃是论到神的灵的历史，今天神的灵已成了耶稣基督的灵。

神的灵，耶稣的灵，基督的灵，以及耶稣基督的灵并不是四个灵，而是一位灵在几个不同的阶段。在第一个阶段，神的灵仅仅是神自己。在第二个阶段，神成了那人耶稣，所以耶稣的灵就是那成为肉体之救主的灵。在第三个阶段，祂在复活升天里被立为基督，使祂能成为基督的灵。总括来说，现今祂是耶稣基督的灵。在祂里面包罗一切，包括了神、人、以及受苦、忍耐、和忍受的能力。在祂里面也有复活的能力、胜过一切的能力、超越的能力、以及得胜的能力。（弗一19～22。）在祂里面甚至也有得荣耀的实际。

Romans 8:9 says, “You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.” This verse speaks of the Spirit of God and the Spirit of Christ. Acts 16:7 says, “When they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.” Then as we have seen, Philippians 1:19 says, “The Spirit of Jesus Christ.” The Spirit of God, the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ are not four different Spirits. All these are one Spirit, who is called by four different titles.

Please refer to the diagram on the following page. God was in eternity past, and in time He was incarnated to be a man by the name of Jesus. One day this Jesus went to the cross, and as a man He died and was buried. Following this, He was resurrected, which means that He was glorified and shown to be the very Christ of God (Luke 24:26, 46; Acts 3:13a, 15). In incarnation He became Jesus, and in resurrection He was declared to be the Christ of God. Moreover, this Christ in resurrection became the Spirit (1 Cor. 15:45b; 2 Cor. 3:17). Therefore, we have God, Jesus, Christ, and the Spirit.

The Spirit before the incarnation was simply the Spirit of God. When Jesus was on the earth, He was a man, but within Him was the reality of God. Thus, the Spirit of Jesus refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. The Spirit of Jesus is the suffering, enduring, and forbearing Spirit, the Spirit of a proper human living. It is by the Spirit that Jesus was able to live a proper human life, suffering much, enduring hardships, and bearing all the persecutions. Then after His resurrection and ascension, this Jesus was designated as the Christ (Acts 2:36). Today this Christ is the Spirit, who is called the Spirit of Christ. All the foregoing terms speak of the history of the Spirit of God, who today is the Spirit of Jesus Christ.

The Spirit of God, the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ are not four Spirits but one Spirit in several stages. In the first stage, the Spirit of God was God alone. In the second stage, God became the man Jesus so that the Spirit of Jesus could be the Spirit of the incarnated Savior. In the third stage, He was designated the Christ in resurrection and ascension so that He may be the Spirit of Christ. Taken all together, He is now the Spirit of Jesus Christ. Within Him is everything, including God, man, and the power to suffer, endure, and forbear. Within Him also there is resurrection power, transcending power, surpassing power, and overcoming power (Eph. 1:19-22), and within Him there is even the reality of glorification.

行传十六章是说到耶稣的灵，而不是像罗马八章中基督的灵；这是因为在行传里的事乃是受苦的事。使徒保罗出外传扬福音，是一件与受苦、艰难、和逼迫有关的事。这需要耶稣的灵，就是忍耐、忍受、受苦和恒忍的灵。要为传扬福音，我们需要那人耶稣的灵，作我们受苦的能力。然而，罗马八章是论到复活的生命。要活出复活的生命，我们就需要基督的灵，就是那复活、超越、胜过一切并得胜的灵。我们不能将行传十六章与罗马八章互换。说基督的灵在传福音的事上指示保罗，这是不正确的，而在罗马八章的上下文中说到耶稣的灵也同样不合式。在艰难和逼迫中，我们需要耶稣的灵；而要活出复活的生命，我们需要基督的灵。

腓立比一章十九节继续说到耶稣基督的灵。那时，作者使徒保罗正被囚在监里，虽然受苦，却盼望显大基督。要能受苦，他需要耶稣的灵；要能显大基督，他需要基督的灵。保罗似乎是说，“现在我在监狱里，你们腓立比人不应为此失望。我有耶稣的灵，能受苦、忍耐，忍受各样的艰难；我也有基督的灵，将我释放，使我复活，远超一切，进到属天境地，好使我显大基督。我不在意生死，因为我有超越、胜过一切、并得胜的灵在我里面。我有耶稣基督之灵包罗万有、全备的供应。”

康尼拜尔（Conybeare）在他所著保罗书信的译本里告诉我们，“全备的供应”这个辞在希腊文里有专特的意义，指歌咏团的首领，供给团员所需用的一切。团长会供给团员所需要的一切，包括衣服、饮食和用具。这乃是团长对于团员包罗万有的供应。今天，耶稣基督之灵也供应我们所需要的一切。我们不该以为，那时使徒只是一个囚犯而已；相反的，他乃是属天、属灵“歌咏团”团员之一，有那灵作他的团长，给他全备的供应。今天，那灵不仅是神的灵，耶稣的灵或基督的灵，祂乃是耶稣基督的灵，包罗万有的灵。因此，祂以包罗万有的全备供应供给我们，祂是我们经历基督的秘诀。

Acts 16 speaks of the Spirit of Jesus, not the Spirit of Christ as in Romans 8. This is because the events in Acts were a matter of suffering. The apostle Paul went out to preach the gospel, which involves suffering, hardships, and persecutions. This requires the Spirit of Jesus, who is the enduring, forbearing, suffering, and longsuffering Spirit. In order to preach the gospel, we need the Spirit of the man Jesus as the suffering power. Romans 8, however, deals with the resurrection life. In order to live out the resurrection life, we need the Spirit of Christ, who is the resurrecting, transcending, surpassing, and overcoming Spirit. We cannot interchange Acts 16 and Romans 8. It would not be right to say that the Spirit of Christ directed Paul in preaching the gospel, nor is it accurate to speak of the Spirit of Jesus in the context of Romans 8. In hardship and persecution we need the Spirit of Jesus, and to live out the resurrection life we need the Spirit of Christ.

Philippians 1:19 goes on to speak of the Spirit of Jesus Christ. At that time the writer, the apostle Paul, was in a prison, suffering yet having the expectation that he would magnify Christ. In order to suffer, he needed the Spirit of Jesus, but in order to magnify Christ, he needed the Spirit of Christ. Paul seemed to be saying, “I am now in prison. You Philippians should not be disappointed by this. I have the Spirit of Jesus in order to suffer, endure, and forbear every kind of hardship. I also have the Spirit of Christ to release me, resurrect me, and cause me to transcend to the heavenly places so that I may magnify Christ. I do not care whether I am in life or in death, because I have the transcending, surpassing, overcoming Spirit within me. I have the all-inclusive bountiful supply of the Spirit of Jesus Christ.”

In his translation of the Epistles of Paul, Conybeare tells us that the phrase bountiful supply in Greek has a specific meaning, referring to the supplying of all the needs of the chorus by the choragus, the leader of the chorus. The choragus would supply everything the chorus needed, including clothing, food, drink, and instruments. This was the all-inclusive supply of the choragus for the chorus. Today the Spirit of Jesus Christ supplies us with everything we need. We should not consider the apostle as a mere prisoner at that time. Rather, he was part of a heavenly, spiritual “chorus” with the Spirit as his Choragus to afford him a bountiful supply. The Spirit today is not only the Spirit of God, the Spirit of Jesus, or the Spirit of Christ. He is the Spirit of Jesus Christ, the all-inclusive Spirit. Therefore, He affords us the all-inclusive bountiful supply. He is the secret for us to experience Christ.

借着那位加我们能力者， 在各种景况里显大基督

腓立比四章十一至十三节说，“我并不是因缺乏说这话，因为我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”我们必须学得秘诀，知道如何忍受各种苦难和景况。我们若学得秘诀，借着耶稣基督之灵全备的供应，留在我们所处的任何景况里显大基督，那么，无论贫困或富裕，被逼迫或受尊崇，对我们而言都是一样的。处卑贱和处富余包括了贫困和富裕。有些人不懂怎样处贫困；穷乏时，他们不知所措。但也有些人懂得如何处贫困，却不知道如何处富裕；当他们变得富足时，就变得愚昧。使徒保罗知道如何处贫困或富裕，也知道如何处卑贱或富余，不仅在一件事上，而是在各事上，并在一切事上都如此。

保罗在十二节说，“在各事上，并在一切事上，我都学得秘诀。”他在一章二十节说，“无论是生，是死，总叫基督在我身体上，现今也照常显大。”我们既活在地上，活在人当中，就无法逃避人的环境。每一天我们都会遇到某些状况。我们若不想住在某个地方而要搬到另一个地方去，可能会遇到更多困难。要成为一个活在灵里、正常的信徒，我们必须先知道如何应付我们的环境。我们应当为着主的主宰和智慧赞美并感谢主。祂主宰、智慧的手总是为我们安排环境，并将这些环境派定给我们。如果我们需要一个妻子，祂会安排一位适宜、合式的妻子；如果我们需要某种的孩子，祂就会给我们一个这样的孩子。同时，祂也知道我们需要怎样的健康，祂也如此派定给我们。我们不当抱怨，因为一切的事情都在祂主宰与智慧手下。主知道我们需要什么，祂永不会错，我们的环境是祂派定的。因此，为要凭基督作我们的生命而活在灵里，我们必须学得秘诀，知道如何应付我们的环境，如何处卑贱，处富余，如何处贫困，处富裕。这样我们就能显大基督。

MAGNIFYING CHRIST IN EVERY KIND OF CIRCUMSTANCE BY THE ONE WHO EMPOWERS US

Philippians 4:11-13 says, “Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me.” We must learn the secret of how to endure any kind of suffering or circumstance. To be poor or to be rich, to be persecuted or to be honored, are all the same to us if we have learned the secret of remaining in any state in order to magnify Christ by the bountiful supply of the Spirit of Jesus Christ. To be abased and to abound include being poor and being rich. Some people do not know how to be poor. When they are poor, they do not know what to do. Others, however, know how to be poor, but they do not know how to be rich. When they become rich, they become foolish. The apostle Paul knew both how to be poor and how to be rich, how to be abased and how to abound, not only in one thing but in everything and in all things.

In verse 12 Paul says, “In everything and in all things I have learned the secret,” and in 1:20 he says, “Christ will be magnified in my body, whether through life or through death.” As persons existing on this earth and living among humanity, we cannot escape our circumstances. Every day we encounter certain situations. If we prefer not to live in one place, we may have more difficult circumstances when we move to another place. In order to be a normal believer living in the spirit, we must first deal with our circumstances. We should praise the Lord and thank Him for His sovereignty and wisdom. The sovereign, wise hand of the Lord always arranges our circumstances for us and assigns them to us. If we need a wife, He will assign a proper, suitable wife, and if we need a certain kind of child, He will give us one. He also knows what kind of health we need, and He assigns it to us. We should not complain, because all things are under His sovereign and wise hand. The Lord knows what we need, He is never wrong, and He assigns to us our circumstances. Therefore, in order to live in the spirit by Christ as our life, we must learn the secret of how to deal with our circumstances, how to be abased and how to abound, and how to be poor and how to be rich. Then we will be able to magnify Christ.

保罗已经学得秘诀，他凡事都能作，这并不是在他自己里面，而是在那加他能力者的里面。我们可以用电器为例来说明这事。电器能运转，是因为电的加力。如此加我们能力的那一位，乃是加力的灵。无论我们在何种环境或境遇里，我们都能在那加我们能力者的里面作一切事，使祂在我们的身体上得着显大。这就是经历基督作包罗万有的灵，好使祂在各种景况里得着显大。

借着在推广福音上 有交通而享受基督

一章五至六节说，“为了你们从头一天直到如今，在推广福音上所有的交通；我深信那在你们里面开始了善工的，必完成这工，直到基督耶稣的日子。”福音上的交通乃是在传扬福音上的合作；在我们里面的善工则是福音的开展、推广。二十七节说，“只要你们行事为人配得过基督的福音，叫我或来见你们，或不在你们那里，可以听见关于你们的事，就是你们在一个灵里站立得住，同魂与福音的信仰一齐努力。”我们若想显大基督，必须不仅胜过各种的环境，还必须传扬福音，将基督陈明给不信的人。包罗万有的灵在我们里面，总是不断的供应我们，使我们传扬福音。为要经历基督，并享受那灵全备的供应，我们就需要作传福音的工作。我们越传扬福音，将基督陈明给人，我们就越享受我们里面包罗万有之灵全备的供应。另一面，我们若不传扬福音，就会失去包罗万有之灵的供应。要享受那灵包罗万有的供应，我们就需要“花费”这个供应。我们若不“花费”我们所已经得着的供应，就无法得到更多的供应。

如果我们敞开自己，将基督陈明给不信者，我们就会领悟到，在我们里面的乃是全备的供应，不住的供给我们享受。传扬福音是一种享受。我们若不传扬福音，就无法更丰满的享受包罗万有的灵。我们越将基督陈明给人，就越得着祂。我们越将基督“花费”在别人身上，我们就越享受基督。这就是在我们里面开始的善工，也是在福音上的交通与合作。

Paul had learned the secret, and he could do all things, not in himself but in Him who empowered him. We may illustrate this with electrical appliances, which are able to operate because of the empowering of electricity. The One who empowers us in this way is the empowering Spirit. Regardless of the circumstance or state we are in, we can do all things in Him who empowers us so that He may be magnified in our body. This is the experience of Christ as the all-inclusive Spirit so that He may be magnified in any kind of circumstance.

ENJOYING CHRIST THROUGH THE FELLOWSHIP UNTO THE FURTHERANCE OF THE GOSPEL

Verses 5 and 6 of chapter 1 say, “For your fellowship unto the furtherance of the gospel from the first day until now, being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus.” The fellowship of the gospel is the cooperation in the preaching of the gospel, and the good work in us is the spreading, the furtherance, of the gospel. Verse 27 says, “Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.” If we intend to magnify Christ, we must not only overcome every kind of circumstance, but we must also preach the gospel to present Christ to the unbelievers. The all-inclusive Spirit within us constantly supplies us for preaching the gospel. In order to experience Christ and enjoy the bountiful supply of the Spirit, we need to do the work of preaching the gospel. The more we preach the gospel to present Christ to people, the more we will enjoy the bountiful supply of the all-inclusive Spirit within us. On the other hand, if we do not preach the gospel, we will suffer the loss of the supply of the all-inclusive Spirit. In order to enjoy the all-inclusive supply of the Spirit, we need to “spend” the supply. If we do not spend the supply we have received, a further supply will not come.

If we open ourselves to present Christ to the unbelievers, we will realize that within us is a bountiful supply constantly affording us an enjoyment. To preach the gospel is an enjoyment. If we do not preach the gospel, we will not be able to enjoy the all-inclusive Spirit to a greater extent. The more we present Christ to others, the more we will gain Him. The more we “spend” Christ on others, the more Christ we will enjoy. This is the good work begun within us, and this is the fellowship, the cooperation, in the gospel.

敞开自己以得着灵的交通

二章一节说，“所以在基督里若有什么鼓励，若有什么爱的安慰，若有什么灵的交通，若有什么慈心、怜恤。”对于不信者，我们将基督当作福音陈明给他们；而对于信徒，我们就需要交通。为了与弟兄姊妹们交通，我们需要向他们敞开，让那灵从我们流出，我们也应当帮助他们向我们敞开，好使那灵能从他们流进我们里面。这是一个双向的交通，有流出，也有流入。

许多基督徒觉得很难敞开，即使在聚会里也是如此。例如，在我们的祷告聚会中，几乎每次开口祷告的都是同样的人，而另外一些人却习惯保持安静。在祷告中，我可能暗自向主说，“主啊，让更多弟兄姊妹开口，释放灵。”我们不应该害怕在聚会中借着说话有交通。一个家庭里，不应当总是年长的成员说话，家人听孩子们说话也很享受。年长的弟兄姊妹应当将更多机会给年幼的弟兄姊妹，让他们在聚会中开口交通。

一节说到“灵的交通”。这个灵是调和的灵，神圣的灵与我们人的灵调和在一起。在交通里敞开，并帮助别人敞开的秘诀，就是这调和的灵。我们越在心思和感觉里，我们就越安静；我们甚至会认为沉默是金。然而，我们越拒绝我们天然的心思、考虑和感觉，而回到调和的灵里，我们就越会开口交通。即使我们不知道要说什么，至少可以说，“赞美主，阿利路亚！基督得胜！”若我们中间年幼的都如此赞美主，就更加甜美新鲜。因着我常在聚会中说话，所以有时我宁愿保持安静，好能听见更多弟兄姊妹的说话。我们需要更多灵的交通。

交通就是敞开自己。交通是一种流通或涌流，就如一道水流。我们可以再用电为例来说明。在建筑物里的电灯之间有一种交通，这交通就是在电灯里电的流通。同样的，那灵从我们流出，流到别人里面，又再流回我们。因此，当我们来到聚集里，我们需要学习向每一个人敞开，并帮助他们向我们敞开。这样在我们中间就有一道水流。在灵里的水流就是交通。我们需要这种“灵的交通”。我们若仍留在魂里，交通就会中止；但我们若转向灵，立即就会

OPENING OURSELVES TO HAVE FELLOWSHIP OF SPIRIT

Verse 1 of chapter 2 says, “If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions.” As for the unbelievers, we present Christ to them as the gospel. Concerning the believers, though, we need to fellowship. In order to fellowship with the brothers and sisters, we need to open to them to let the Spirit flow out of us, and we should help them to open to us so that the Spirit will flow out of them into us. This is a two-way traffic, a flowing out and a flowing in.

Many Christians find it difficult to open, even in the meetings. In our prayer meetings, for example, it is mostly the same persons who pray every time, and certain others are accustomed to being silent. During the prayer, I may inwardly say to the Lord, “O Lord, open the mouths and release the spirits of more of the brothers and sisters.” We should not be afraid of fellowshiping by speaking in the meetings. In a family it is not always the older members who should speak. The family also enjoys hearing the children speak. The older brothers and sisters should give the opportunity to the younger ones to open their mouths to fellowship in the meetings.

Verse 1 speaks of “fellowship of spirit.” This spirit is the mingled spirit, the divine Spirit mingled with our human spirit. The secret to opening up in fellowship and helping others to open is the mingled spirit. The more we are in our mind and our feelings, the more we will be silent. We may even consider that the wise way is to remain silent. However, the more we reject our natural mind, consideration, and feelings and turn to the mingled spirit, the more we will open our mouths to fellowship. Even if we do not know what to say, at least we can say, “Praise the Lord. Hallelujah! Christ is Victor.” It is even sweeter and more refreshing if the younger ones among us praise the Lord in this way. Because I frequently speak in the meetings, I prefer to remain silent at times so that we may hear something from the other brothers and sisters. We need more fellowship of spirit.

To fellowship is to open ourselves. Fellowship is a current or flow, like that of a stream. Again, we may illustrate this with electricity. There is a kind of fellowship among the electrical lamps in a building, which is the current of electricity that flows within them. In the same way, the Spirit flows out of us, into others, and back to us. Therefore, when we come to the meetings, we need to learn to open to everyone and to help them to open to us. Then we will have a flowing stream among us. This flowing stream in the spirit is fellowship. We need this kind of “fellowship of spirit.” If we remain in our soul, the fellowship stops, but if we turn

感觉到灵里的流。那么，当我们跟随灵里的流而彼此说话时，就是在交通里。

凭神的灵事奉

三章三节说，“真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。”就如我们所见，我们需要在四方面经历基督。第一，就我们的环境而言，我们在各种景况中显大基督。无论何事发生在我们身上，我们都必须记得，我们里面有包罗万有的灵不断供应我们。我们乃是借着祂，得以显大基督。第二，对于不信者，我们借着向他们陈明基督来传扬福音。第三，关于信徒，我们有灵里的交通。末了，对于神，我们是凭那灵事奉。这乃是经历基督的路。

在三节，保罗给我们关于凭那灵事奉神和凭肉体事奉神的对比。根据第三章，保罗照着肉体有许多可夸耀的美德。（4～6。）然而，他学了功课，不凭属肉体的美德事奉神。他丢弃了这一切，不让这些事物在他对神的事奉上有任何地位；相反的，他学习凭那灵事奉神。照着这一章的上下文，凭那灵事奉神乃是在于复活的生命。（10。）那灵就是复活大能的实际。正如我们所看见的，今天那灵不再只是神的灵；祂是耶稣基督的灵，包含了人的受苦以及复活。复活的大能一点不差就是那灵自己。凭那灵敬拜并事奉神乃是在复活的大能里敬拜并事奉神，不在任何天然事物或肉体里，也不是凭着我们的己。保罗具有在肉体里的美德，是他可以夸口的，但他看见了异象并学得秘诀，丢弃好的肉体，简单并绝对的在基督复活的能力里敬拜神。这就是凭那灵事奉神的意义。

主耶稣基督的恩 与我们的灵同在

腓立比书末了一节说，“愿主耶稣基督的恩与你们的灵同在。”（四 23。）主耶稣基督的恩就是神在基督里作我们的供应和享受，借着耶稣基督之灵全备的供应，传输给我们并得以实化。这恩就是那灵的供应，是基督的丰富。包罗万有的灵不断以基督的丰富，作为恩典供应我们，给

to the spirit, we immediately sense the flowing in the spirit. Then when we follow that flow in the spirit to speak something to one another, we are in the fellowship.

SERVING BY THE SPIRIT OF GOD

Verse 3 of chapter 3 says, “We are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.” As we have seen, we need to experience Christ in four aspects. As to our circumstances, we magnify Christ in any situation. In whatever happens to us, we must remember that within us there is the all-inclusive Spirit supplying us all the time. It is by Him that we are able to magnify Christ. Second, as to the unbelievers, we preach the gospel by presenting Christ to them. Third, concerning the believers, we have fellowship of spirit. Now as to God, we serve by the Spirit. This is the way to experience Christ.

In verse 3 Paul gives us a contrast between serving God by the Spirit and by the flesh. According to chapter 3, Paul had many virtues to boast of according to the flesh (vv. 4-6). However, he learned the lesson not to serve God by the virtues of the flesh. He gave up all these things and left no ground for them in his service to God. Instead, he learned to serve God by the Spirit. According to the context of this chapter, to serve God by the Spirit is a matter of the resurrection life (v. 10). The Spirit is the reality of the power of resurrection. As we have seen, the Spirit today is no longer only the Spirit of God; He is the Spirit of Jesus Christ, which includes both human suffering and resurrection. Resurrection power is nothing less than the Spirit Himself. To worship and serve God by the Spirit is to worship and serve in the resurrection power, not in anything natural, in the flesh, or by our self. Paul had virtues in the flesh of which he could boast, but he had seen the vision and learned the secret to give up the good flesh and worship God simply and absolutely in the power of Christ's resurrection. This is the meaning of serving God by the Spirit.

THE GRACE OF THE LORD JESUS CHRIST BEING WITH OUR SPIRIT

The last verse of Philippians says, “The grace of the Lord Jesus Christ be with your spirit” (4:23). The grace of the Lord Jesus Christ is God in Christ as our supply and enjoyment, conveyed to us and realized through the bountiful supply of the Spirit of Jesus Christ. This grace which is the supply of the Spirit is the riches of Christ. The all-inclusive Spirit constantly supplies us with the riches of

我们享受：正是借着这恩典，这样的供应，使我们得以在各种景况中显大基督，将基督陈明给不信者，且与信徒有交通并敬拜神。我们作每一件事，都必须在这恩里，也就是在耶稣基督之灵全备的供应里。此外，这恩也与我们的灵同在。为要借着显大基督、传扬福音、与信徒交通、凭那灵事奉神，而享受并有分于这恩典，我们就需要转向我们的灵并操练我们的灵，然后恩典就会如同活水在我们灵里流通。这乃是来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。（来四 16。）

当我们留在魂里，我们就无法与信徒交通，也无法以有功效的方式传扬福音。我们需要在灵里传扬福音。我们不该仅仅给人道理上好的教训，我们需要给他们那活的灵。当我们在灵里，人就会得救。事奉神也是同样的原则。当我们留在魂里，就很难正确的事奉神。我们需要拒绝我们天然的己和魂，而转向我们的灵。在灵里我们立刻会有一种倾向要事奉神。主耶稣基督的恩就是那灵的流，那灵包罗万有的供应；而这恩典、这流、这供应，是与我们的灵同在。因此，我们需要时刻转向我们的灵。

在腓立比书，那灵乃是全备供应的灵。祂是供应的灵，提供并供给我们包罗万有的供应，足以使我们在各种环境里显大基督，向不信者陈明基督，与圣徒交通并事奉神。全备供应的灵不断的将我们所需要的一切供应我们。

歌罗西书中，在那灵里的爱， 与属灵的智慧 and 悟性

因着歌罗西书着重那是一切又在一切之内的基督，所以并没有太多提到那灵。一章八至九节说，“也把你们在那灵里的爱告诉了我们。所以，我们自从听见的日子，也就为你们不住的祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意。”八节说到在那灵里的爱，九节说到属灵的智慧，而三章十六节提到灵歌。基督对我们是一切，也在一切之内；但我们需要属灵的智慧，就是在我们灵里那灵的智慧，好使我们认识基督的一切事。不仅如此，我们也需要在那灵里的爱，以活出我们所认识的。因

Christ as grace for our enjoyment. It is by this grace, this supply, that we magnify Christ in every kind of circumstance, present Christ to the unbelievers, fellowship with the believers, and worship God. We must do everything in this grace, which is the bountiful supply of the Spirit of Jesus Christ. Moreover, this grace is with our spirit. In order to enjoy and participate in this grace by magnifying Christ, preaching the gospel, fellowshiping with the believers, and serving God by the Spirit, we need to turn to our spirit and exercise our spirit. Then grace will flow in our spirit as living water. This is to come forward to the throne of grace that we may receive mercy and find grace for timely help (Heb. 4:16).

When we remain in the soul, we are not able to fellowship with the believers, nor can we preach the gospel in a prevailing way. We need to preach the gospel in the spirit. We should not give people merely good doctrinal teaching. We need to give them the living Spirit. When we get into the spirit, people will be saved. To serve God is in the same principle. When we remain in the soul, it is difficult to serve God properly. We need to reject our natural self and soul and turn to the spirit. Right away in the spirit there will be a tendency to serve God. The grace of the Lord Jesus Christ is the flow, the all-inclusive supply, of the Spirit, and this grace, flow, and supply is with our spirit. Therefore, we must turn to our spirit all the time.

In the book of Philippians, the Spirit is the Spirit of the bountiful supply. He is the supplying Spirit who renders and affords us the all-inclusive supply that suffices for us to magnify Christ under any kind of circumstance, present Christ to the unbelievers, fellowship with the saints, and serve God. The Spirit of the bountiful supply constantly supplies us with whatever we need.

LOVE IN THE SPIRIT AND SPIRITUAL WISDOM AND UNDERSTANDING IN COLOSSIANS

Because the book of Colossians emphasizes the Christ who is all and in all, there is little mention of the Spirit in this book. Verses 8 and 9 of chapter 1 say, “Who also has made known to us your love in the Spirit. Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.” Verse 8 speaks of love in the Spirit, verse 9 speaks of spiritual wisdom, and 3:16 mentions spiritual songs. Christ is all and in all to us, but we need spiritual wisdom, the wisdom of the Spirit in our spirit, in order to know all the things of Christ. Moreover, we need love in the Spirit to live out what we know. Therefore, in order

此，为要认识基督，我们必须在灵里；为要活出基督，我们需要有在那灵里的爱。只有在灵里，我们才有智慧能认识基督；也只有凭着那灵，我们才有爱以活出基督。然后在二章五节说，“我在肉身里虽然离开，在灵里却与你们同在，欢喜看见你们整齐有序，并坚定的信入基督。”这是指由圣灵所内住之人的灵。愿我们都完满的领悟耶稣基督之灵全备、包罗万有的供应，以应付我们一切需要；也愿我们经历那灵，以认识基督并活出基督。

to know Christ we need to be in the spirit, and in order to live out Christ, we need the love of the Spirit. It is in the spirit that we have the wisdom to know Christ, and it is by the Spirit that we have the love to live out Christ. Then 2:5 says, “Even though I am absent in the flesh, yet in the spirit I am with you, rejoicing and seeing your order and the solid basis of your faith in Christ.” This refers to the human spirit indwelt by the Holy Spirit. May we all be brought into a full realization of the Spirit of Jesus Christ with the bountiful, all-inclusive supply to meet all our needs, and may we experience the Spirit to know Christ and live out Christ.

第九章

帖撒罗尼迦前后书中 那圣别人的灵

读经：帖撒罗尼迦前书一章五至六节，八节，四章八节，五章十九节，帖撒罗尼迦后书二章十三节，帖撒罗尼迦前书三章十三节，四章三至四节，七节，五章二十一至二十三节，二十六节，帖撒罗尼迦后书一章九节上。

书信中的第一组是罗马书到帖撒罗尼迦后书，第二组是提摩太前书到犹大书。这些书信都揭示了内住并分赐生命之灵的不同方面。帖前一章五至六节说，“因为我们的福音传到你们那里，不仅在于言语，也在于能力和圣灵，并充足的确信，正如你们知道，我们在你们中间，为你们的缘故是怎样为人。并且你们在大患难之中，带着圣灵的喜乐，领受了主的话，就效法我们，也效法了主。”这两节指明，传扬福音必须在圣灵里，而接受福音也必须在圣灵里。

四章八节说，“所以那弃绝的，不是弃绝人，乃是弃绝那位将祂的圣灵赐给你们的神。”首先，福音在圣灵里传到帖撒罗尼迦人那里，而他们也借着圣灵领受了这福音；然后神就将圣灵赐给他们。在五章十九节保罗说，“不要销灭那灵。”那灵使我们的灵火热，（罗十二11，）将神的恩赐如火挑旺起来也与我们的灵有关。（提后一6~7。）因此，销灭那灵乃是关乎调和的灵；调和的灵就是圣灵调和着我们人的灵。在帖后二章十三节保罗又说，“主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。”以上所引出的经节，乃是帖撒罗尼迦前后书里与那灵有关的经节。

圣灵乃是为着我们的圣别

圣别是帖撒罗尼迦前后书的主题

CHAPTER NINE

THE SANCTIFYING SPIRIT IN FIRST AND SECOND THESSALONIANS

Scripture Reading: 1 Thes. 1:5-6, 8; 4:8; 5:19; 2 Thes. 2:13; 1 Thes. 3:13; 4:3-4, 7; 5:21-23, 26; 2 Thes. 1:10a

The first group of the Epistles is Romans through 2 Thessalonians, and the second group is 1 Timothy through Jude. All these Epistles reveal various aspects of the indwelling and life-imparting Spirit. First Thessalonians 1:5 and 6 say, “Our gospel did not come to you in word only, but also in power and in the Holy Spirit and in much assurance, even as you know what kind of men we were among you for your sake. And you became imitators of us and of the Lord, having received the word in much affliction with joy of the Holy Spirit.” These verses indicate that the preaching of the gospel must be in the Holy Spirit, and the receiving of the gospel must be also in the Holy Spirit.

Verse 8 of chapter 4 says, “Consequently, he who rejects, rejects not man but God, who also gives His Holy Spirit to you.” First, the gospel was preached to the Thessalonians in the Holy Spirit, and they received it by the Holy Spirit. Then God gave them the Holy Spirit. In 5:19 Paul says, “Do not quench the Spirit.” The Spirit causes our spirit to be burning (Rom. 12:11), and fanning into flame the gift of God is related to our spirit (2 Tim. 1:6-7). Hence, to quench the Spirit is related to the mingled spirit, the Holy Spirit mingled with our human spirit. Then in 2 Thessalonians 2:13 Paul says, “We ought to thank God always concerning you, brothers beloved of the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.” The foregoing are the verses in these two books that are related to the Spirit.

THE HOLY SPIRIT BEING FOR OUR SANCTIFICATION

Sanctification Being the Subject of the Epistles to the Thessalonians

帖前三章十三节帮助我们看见这两卷书信的主题。这节说，“好使你们的心，当我们主耶稣同祂众圣徒来临的时候，在我们的神与父面前，得以坚固，在圣别上无可指摘。”这里保罗是说“圣徒”，而不仅仅是“信徒”。“圣别的”（holy）、“圣别”（holiness）、“（成为）圣别”（sanctification）、“圣徒”（saints）等辞，在希腊原文里都是出于同一个字根。圣徒就是那些圣别的人。四章三至四节说，“神的旨意就是要你们圣别，禁戒淫乱；要你们各人晓得，怎样用圣别和尊贵，持守自己的器皿。”七节继续说，“神本是在圣别中召了我们，并不是要我们沾染污秽。”五章二十一至二十三节说，“但要凡事察验，善美的要持守，各种的恶事要远离禁作。且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”二十六节继续说，“你们要用圣别的亲嘴问众弟兄安。”最终，帖后一章九节上半说，“在那日，当主来，在祂圣徒身上得荣耀。”这些经节都给我们看见，帖撒罗尼迦前后书里的那灵乃是圣别人的灵。

圣灵乃是为着基督的成为肉体

圣经以很有意义的方式，使用圣灵许多不同的名称。正如我们所看过的，帖前一章说到福音传到帖撒罗尼迦人那里，不仅在于言语，也在于圣灵；他们在圣灵里领受了福音；并且神也将圣灵赐给他们。“圣灵”这名称并未出现在旧约里。大卫在诗篇五十一篇十一节说，“不要丢弃我，使我离开你的面；不要从我取去你圣别的灵。”以赛亚六十三章十至十一节也同样说，“他们竟悖逆，使主圣别的灵忧愁；祂就转成他们的仇敌，亲自攻击他们；那时，祂想起古时的日子，想起摩西和祂的百姓，说，那将百姓连同祂羊群的牧人从海里领上来的在哪里？那将祂圣别的灵置于他们中间的在哪里？”在这两处经文里，希伯来经文使用“你圣别的灵”（Spirit of Your holiness）或“主（祂）圣别的灵”（His Spirit of holiness），并非如钦定英文译本所翻译的“圣灵”（Holy Spirit）。

“圣灵”这名称的首次使用，乃是与主耶稣的成为肉体有关。路加一章三十五节说，“天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必

First Thessalonians 3:13 helps us to see the subject of these two Epistles. This verse says, “So that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints.” Here Paul says “saints,” not merely “believers.” The words holy, holiness, sanctification, and saints all come from the same root in Greek. The saints are those people who are holy. Then 4:3 and 4 say, “This is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to possess his own vessel in sanctification and honor.” Verse 7 continues, “For God has not called us for uncleanness but in sanctification.” In chapter 5, verses 21 through 23 say, “Prove all things. Hold fast to what is good; abstain from every kind of evil. And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.” Verse 26 continues, “Greet all the brothers with a holy kiss.” Finally, 2 Thessalonians 1:10a says, “He comes to be glorified in His saints.” All of these verses show us that the Spirit in 1 and 2 Thessalonians is the sanctifying Spirit.

The Holy Spirit Being for the Incarnation of Christ

The Bible uses the different titles of the Holy Spirit in a very meaningful way. As we have seen, 1 Thessalonians 1 says that the gospel came to the Thessalonians not in word only but in the Holy Spirit; they received it in the Holy Spirit, and God gave them the Holy Spirit. The title Holy Spirit is not found in the Old Testament. In Psalm 51:11 David says, “Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.” Similarly, Isaiah 63:10 and 11 say, “They rebelled and grieved / His Spirit of holiness; / Therefore He turned to become their enemy; / He fought against them. / Then He remembered the days of old, Moses and His people: / Where is He who brought them up out of the sea / With the shepherds of His flock? / Where is He who put in their midst / His Spirit of holiness?” In each of these verses, the Hebrew text uses the title Spirit of Your holiness, or His Spirit of holiness, not Holy Spirit as is translated in the King James Version.

The title Holy Spirit is first used in relation to the incarnation of the Lord Jesus. Luke 1:35 says, “The angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which

称为神的儿子。”这发生于主耶稣成孕在一个童女腹中的时候。同样的，马太一章二十节说，“正思念这事的时候，看哪，有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出于圣灵。”照着圣经的原则，一个名字或项目第一次提起，就给那个项目立下定义、意义、和管治的原则。根据这原则，“圣灵”这名称与成为肉体有关。

成为肉体比神创造之工更伟大。在创造里，神使万物得以存在；但在成为肉体里，创造者将祂自己，圣别的那一位，带进祂的创造里。这乃是由圣灵所完成。路加一章三十五节末一句话说，“因此所要生的圣者，必称为神的儿子。”这句话也可照着希腊原文直译为：“所生的必称为圣者，神的儿子。”生自马利亚腹中的那一位，被称为圣者，因为祂乃是由圣灵成孕的。

在帖前一章五至六节和四章八节，很强的使用了“圣灵”这名称；这名称也可由希腊原文直译为“那灵，那圣的”。正如我们可以说“那永远的”或“那神圣的”，用以指那位永远者或那位神圣者；照样，“那圣的”就是指那圣者。这样的结构与约壹一章二节相似，该处“那永远的生命”也可译为“那生命，那永远的”，指明永远的素质就是神圣的生命。正如我们若没有神圣的生命，就没有永远的事物；因此我们若没有那灵，就没有圣别。这就是“圣灵”这名称的原则。使徒是在这灵里传扬福音，帖撒罗尼迦人也是在这灵里接受这福音；这灵乃是那圣者，就是圣灵。

成为肉体的原则乃是借着神 进到人里面而使人成为圣别

成为肉体的原则就是神进到人里面，将祂自己与人调和。借着成为肉体，圣灵，就是那圣者，进入人里面，也就是进到凡俗的人里面，要使人成为圣别。全宇宙中唯有神自己是圣的。（启十五4。）因此，在神成为肉体之前，人类中间没有一个人是圣的。亚当族类所有的子孙不仅是有罪的，也是凡俗的。神借着进入人里面，将自己与人调和为一而使人成为圣别。因这缘故，神的灵成为圣灵，就是那圣别人并使人成圣的一位。在已过的世纪里，基督徒以为圣别主要是无罪。然而，在最近三十年中，主已给我们看

is born will be called the Son of God.” This transpired at the time of the conception of the Lord Jesus in the womb of a human virgin. Similarly, Matthew 1:20 says, “While he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.” According to a principle in the Bible, the first mention of a name or item gives us the definition, meaning, and governing principle of that item. Accordingly, the title Holy Spirit is related to the incarnation.

The incarnation was greater than God’s work of creation. In creation God brought millions of items into existence, but in incarnation the Creator brought Himself, the Holy One, into His creation. This was accomplished by the Holy Spirit. The last phrase of Luke 1:35 says, “The holy thing which is born will be called the Son of God.” This may be translated literally from the Greek as, “The thing which is born will be called Holy, the Son of God.” The One brought forth from Mary’s womb was called Holy, because He was conceived by the Holy Spirit.

In 1 Thessalonians 1:5-6 and 4:8, the title Holy Spirit is used in a strong way. It can also be translated literally from the Greek as “the Spirit the holy.” Just as we may say “the Eternal” or “the Divine,” referring to the Eternal One or the Divine One, “the Holy” refers to the Holy One. This construction is similar to that in 1 John 1:2, in which the eternal life may be translated as “the life, the eternal,” indicating that the essence of eternity is the divine life. Just as without the divine life we can have nothing eternal, without the Spirit we cannot have holiness. This is the principle of the title Holy Spirit. The Spirit in whom the apostles brought the gospel and whom the Thessalonians received is the Holy One, the Holy Spirit.

The Principle of Incarnation Being to Make Man Holy by God Coming into Him

The principle of incarnation is that God comes into man to mingle Himself with man. By incarnation the Holy Spirit, the Holy One, comes into man, the common one, to make man holy. In the whole universe only God Himself is holy (Rev. 15:4). Thus, before the incarnation none among the human race was holy. All the descendants of the race of Adam are not only sinful but also common. By coming into man to mingle Himself with man and be one with man, God makes man holy. Because of this, the Spirit of God became the Holy Spirit, the One who sanctifies man and makes him holy. In former centuries Christians considered holiness mainly to be sinlessness. However, in the last thirty years the Lord has shown us

见，圣别就是神自己那圣者，进入凡俗的人里面，使人成为圣别。这乃是圣灵的工作。

神圣的灵感动圣经的作者，用字非常谨慎且富有意义，包括神圣称谓的使用。行传十六章六至七节说，“圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”一面，六节论到圣灵是为着话语的传扬；而另一面，七节说到耶稣的灵，在这灵里不仅有神的神圣元素，也有耶稣的人性元素，为着使徒那伴随有受苦、艰难、贫困、和逼迫之传福音的职事。对那些传扬福音的人，那灵乃是耶稣的灵，为着他们在工作中的受苦；但对那些接受所传之福音的人，祂乃是圣灵，将福音带给他们，并将神带到他们里面。我们传扬福音，就是圣灵作工将神带进人里面。福音在圣灵里临到帖撒罗尼迦人，他们在圣灵里领受福音，神就将圣灵赐给他们；这灵，就是那圣者，在他们里面执行圣别的工作，使他们成为圣别。这一切都让我们对“圣灵”这名称有正确的领会。这富有意义的名称指明祂乃是圣别人的灵，将神带到我们里面，并将神作到我们里面，好使我们成为圣别。

神是在永远里，有一天祂成为肉体，成了一个人。在成为肉体里，神的灵乃是圣灵，将神带到人里，为要使人成为圣，就是要将人圣别。然后祂上了十字架，受死，埋葬，又复活了。现今祂乃是赐生命的灵，在复活里将生命分赐到人里面。在我们的经历中，借着成为肉体而被圣别，与借着生命分赐而被圣别，乃是一件事的两方面。当一个罪人接受福音，就将基督接受到他里面。这就是一种的成为肉体。他原本没有神，所以是凡俗的，在他里面没有圣别。因着他接受基督，神就“成为肉体”在他里面。接受福音不仅是接受神的生命，更是接受神自己。借着基督的救赎，神自己进到我們里面，使我们成为圣别，那就是祂圣别我们。此外，福音乃是借着圣灵带给我们，我们也是借着这圣灵领受了福音。因此，当我们接受了福音，神就将圣灵赐给我们，好让祂能在我们里面作圣别的工作，使我们成为圣别。

圣别的属灵意义

从罪里得释放

that holiness is God Himself, the Holy One, coming into common man to make man holy. This is the work of the Holy Spirit.

When the divine Spirit inspired the writers of the Bible, He was very careful and meaningful in the use of words, including the divine titles. Acts 16:6-7 says, “They passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.” On the one hand, verse 6 speaks of the Holy Spirit for the preaching of the word. On the other hand, verse 7 speaks of the Spirit of Jesus, in whom is not only the divine element of God but the human element of Jesus for the apostles’ preaching ministry, a ministry accompanied by suffering, hardships, poverty, and persecution. To those who preach, the Spirit is the Spirit of Jesus for suffering in the work, but to those who receive our preaching, He is the Holy Spirit bringing the gospel to them and bringing God into them. Our preaching of the gospel is the work of the Holy Spirit to bring God into man. The gospel came to the Thessalonians in the Holy Spirit, they received it in the Holy Spirit, God gave them the Holy Spirit, and this Spirit, the Holy One, carried out the work of sanctification within them to make them holy. All this gives us the proper understanding of the title Holy Spirit. This very meaningful title indicates that He is the sanctifying Spirit, the One who brings God into us and works God into us to make us holy.

God was in eternity, and one day He was incarnated to be a man. In this incarnation the Spirit of God was the Holy Spirit to bring God into man to make man holy, that is, to sanctify man. Then He went to the cross, died, was buried, and resurrected. Now He is the life-giving Spirit to impart life into man in resurrection. In our experience, being made holy by incarnation and by life-imparting are two aspects of one thing. When a sinner receives the gospel, he receives Christ into him. This is a kind of incarnation. Originally, he did not have God; thus, he was common and had nothing holy within him. By receiving Christ, God was “incarnated” in him. To receive the gospel is to receive not only the life of God but God Himself. Through the redemption of Christ, God Himself comes into us to make us holy, that is, to sanctify us. Moreover, it is by the Holy Spirit that this gospel is brought to us, and it is by this Holy Spirit that we receive the gospel. Then when we receive the gospel, God gives us the Holy Spirit that He may do the work of sanctification in us to make us holy.

THE SCRIPTURAL MEANING OF SANCTIFICATION

To Be Freed from Sin

我们已经看见，圣经借着那灵不同的名称，传达不同的意义。在帖撒罗尼迦前后书里，那灵主要被称为圣灵，祂在我们里面的工作也主要与圣别有关，这工作就是将我们作成像神一样的圣别。成为圣别不应被视为只是成为无罪的；在圣经中，成为圣别、被圣别远过于此。照着我们对新约圣经仔细的研读，圣别至少包括了五个项目。第一，圣别乃是从罪里得释放。罗马六章十九节说，“你们从前怎样将肢体献给不洁不法作奴仆，以至于不法，现今也要照样将肢体献给义作奴仆，以至于圣别。”在这节里，圣别和不法相对。然后二十二节说，“但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。”这两处经节让我们清楚看见，圣别的第一面就是从罪里得释放。

从世界中分别归神

第二，被圣别就是从世界中被分别，意思就是从神以外的一切事物中分别出来。神之外的一切事物就是世界，撒但的系统。约翰十七章十五至十七节说，“我不求你使他们离开世界，只求你保守他们脱离那恶者。他们不属世界，正如我不属世界一样。求你用真理圣别他们，你的话就是真理。”照着这段经文，被圣别就是从世界中被分别。这不是说我们与世隔绝。我们仍在这世上，但我们却不属于这世界，因为我们已经从这世界里被分别、圣别出来。

从主恢复之工作的历史来看，圣别的真理在路德马丁的时候还没有被恢复。那时被恢复的，主要是称义的真理。圣别的真理是在十八世纪，卫斯理约翰的时候开始恢复的；然而，仅有“从罪里得释放”这一方面被恢复。大约一个世纪之后，英国的弟兄们恢复了圣别的第二面——从世界中分别出来。弟兄们指出，在马太二十三章十七和十九节里，殿使金子成圣，坛使礼物成圣；此外，在提前四章五节说到我们的祷告圣别我们的食物。弟兄们指出，金子、礼物、和食物里并没有罪，所以圣别的意思必定不仅是从罪中得释放。圣别也是分别。当金子在家里或在市场上，就是凡俗的，但当金子被摆在殿里，殿就使其成圣。殿借着将金子从一切凡俗的金子当中分别出来归给神，而使金子成圣；

As we have seen, the Scriptures convey differing meanings by the different titles of the Spirit. In the two books of Thessalonians, the Spirit is mentioned mainly as the Holy Spirit, and His work within us is related mainly to sanctification, the work of making us holy as God is holy. To be holy should not be considered merely as being sinless. In the Bible to be holy, to be sanctified, is much more than this. According to a careful reading of the New Testament, to be sanctified includes at least five items. First, it is to be set free from sin. Romans 6:19 says, “Just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.” In this verse sanctification is in contrast to lawlessness. Then verse 22 says, “Now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.” These two verses make it clear that the first aspect of sanctification is to be freed from sin.

To Be Separated from the World unto God

Second, to be sanctified is to be separated from the world, that is, from all things other than God. Anything other than God is the world, the cosmos, the satanic system. John 17:15 through 17 say, “I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Your word is truth.” According to these verses, to be sanctified is to be separated from the world. This does not mean that we are kept away from the world. We are still in the world, but we are not of the world, because we are separated, sanctified, from the world.

According to the history of the Lord’s work of recovery, the truth of sanctification was not yet recovered at the time of Martin Luther. At that time it was mainly justification that was recovered. The truth of sanctification began to be recovered at the time of John Wesley, in the eighteenth century. However, only the aspect of being freed from sin was recovered. About one century later, the Brethren in England recovered the second aspect of sanctification—separation from the world. The Brethren pointed out that in Matthew 23:17 and 19 the temple sanctifies the gold and the altar sanctifies the gift, and in 1 Timothy 4:5 our prayer sanctifies our food. The Brethren pointed out that because there is no sin in gold, gifts, or food, to be sanctified must mean something more than being set free from sin. Sanctification is also a separation. When gold is in the homes or market, it is common, but when it is placed in the temple, the temple makes it

礼物亦然。当礼物在我们手里，就是凡俗的；但礼物一被摆在祭坛上，祭坛就将其圣别了。同样的，食物在市场上是凡俗的，但当我们信徒将其摆在桌上并为其祷告时，我们的祷告就圣别了食物，使其分别出来为着神所用。因此，被圣别就是从一切凡俗之物中分别出来归给神，好成就神的定旨。

被神的神圣元素所浸透

主开启了我们的眼睛，使我们看见圣别有第三面，就是被神的神圣元素和本质所浸透。我们可以用一杯水作例子来说明这事。首先，水被净化，除去杂质，然后被分别为着特别的用途。然而，不管这杯水是多么洁净，多么被分别出来，仍然只是一杯外表天然洁净的白开水。这样一杯水，还不是圣别的完整图画。现在我们可以将金黄色的果汁加在水里，表征神的神圣元素加到我们里面。至终，这杯水不仅是洁净、分别的，也被金黄色的果汁所充满；这表征我们被神一切的所是、神的神圣“成分”所浸透。被圣别不仅是从罪得洁净，并从凡俗的人中分别出来；这两个方面只是消极的。被圣别也有积极的一面，就是被神的神圣元素浸透。如此，我们就被那唯一的圣者作成圣别的。

被圣别并不仅是地位上的改变，主要的乃是在性情上的改变。这两方面合在一起，就等于完满的圣别。我们的成为圣别，不仅是外在、地位上的，更是内在、性质上的。金子因着殿成圣，只是因为地位改变，但金子的性质并没有这样改变。同样的，食物借着圣徒的祷告而成为圣别，也是因为地位改变，不是性质改变。我们完满的圣别并不是这样的原则。圣灵在我们里面，不仅改变我们的地位，也改变我们的性情，改变我们里面的性质。

诗歌三百八十四首第三节说，“水河乃指无限之灵，来作人的灵性供应，使人饱尝神的丰盛，人就成为神圣。”享受神的丰盛使我们成圣。我们吃了食物之后，就要吸收，而且我们所吸收的要充满我们，改变我们。照样，当我们以神为食物而把祂接受进来时，我们就吸收祂作为我们的滋养，而祂的本质和元素就成了我们的“成分”。我们乃是借着这样的方式成为圣别，就是被神以祂自己作为圣所

holy. The temple sanctifies the gold by separating it unto God from all the common gold. It is the same with the gift. When the gift is in our hands, it is common, but when it is placed on the altar, the altar sanctifies it. Similarly, food in the market is common, but when we as believers put it on our table and pray over it, our prayer sanctifies it by separating it unto God for His use. Therefore, to be sanctified is to be separated from anything common unto God to fulfill God's purpose.

To Be Saturated with God's Divine Element

The Lord has opened our eyes to see that there is a third aspect of sanctification, which is to be saturated with God's divine element and substance. We may illustrate this with a glass of water. First the water is cleansed from all impurities, and then it is set apart for a particular purpose. However, regardless of how clean and separated it is, it is still only plain water with a natural, clear appearance. As such, it is not yet a full picture of sanctification. We may now add a golden-colored juice into the water, signifying the addition of the divine element of God into us. Eventually, the water will be not only cleansed and separated but also saturated with the golden juice, signifying all that God is, the divine "ingredients" of God. To be sanctified is not only to be cleansed from sin and separated from common people. These aspects are only on the negative side. To be sanctified is also something positive. It is to be saturated with God's divine element. In this way we are made holy by the One who alone is holy.

To be sanctified is not merely to have a positional change. It is mainly to have a dispositional change. Together these equal our full sanctification. We are made holy, not only outwardly and positionally but inwardly and dispositionally. Gold is sanctified by the temple only because its position has changed. However, the nature of the gold is not changed in this way. Likewise, food is sanctified by the prayer of the saints only because its position, not its nature, has changed. Our full sanctification is not in this principle. The Holy Spirit within us changes not only our position but also our disposition, our nature within.

Stanza 3 of Hymns, #509 says, "The river does the Spirit show, / Coming man's spirit to supply, / That with God's riches he be filled, / Holy to be thereby." The enjoyment of God's riches makes us holy. After we eat food, we assimilate it, and whatever we assimilate saturates us and changes us. Likewise, when we take God as food into us, we assimilate Him as our nourishment, and His substance and element become our "ingredients." It is in this way that we are made holy, that is, sanctified by God and with God as holiness. The way to be sanctified is by

圣别。被圣别的路就是取用主为我们的滋养。当我们吃主并喝主，我们就吸收祂而被圣别了。

被变化成为神的形像

被圣别也是被变化成为神的形像。（罗十二2，林后三18。）我们可以再来看水与金黄色果汁的例子。水被果汁充满以前，外表是透明的。然而，当水被果汁充满，水就变化成为与果汁同样的颜色和表显。至终，我们无法分辨水和果汁。同样的，借着圣别，我们就被变化成为神自己的样式、样子，被模成祂的形像。（罗八29。）约翰十七章说到我们从世界分别出来，这是无可置疑的；但罗马十二章二节和林后三章十八节进一步说到在我们性质上的改变，这改变乃是借着神的元素浸透并渗透我们，而在我们里面成就的。如此，我们的魂最终要被变化，甚至我们的身体也要借着得荣耀而改变。于是我们就会在灵、与魂、与身子上全然圣别。（帖前五23。）这乃是圣别的完满意义。

被神圣的荣耀所荣化

被圣别也是被神圣的荣耀所荣化。有一天，我们物质的身体要被带进神的荣耀里。（罗八23，30，腓三21。）那时，我们就会完满、彻底、完全、并全然被圣别了。（帖前五23。）我们现今是在圣别的过程中，到那时，圣别就会全然成就。帖后一章九节说，当主耶稣回来时，祂要在祂的圣徒身上得荣耀。当我们圣徒被彻底、完满、完全的圣别时，主耶稣就要在我们身上得荣耀。我们都会被带进这种神圣的荣耀里，主耶稣将会在那荣耀里，在我们身上得着荣耀。这是一件大事。一九三五年我们开始看见圣别的第三面，而在此后十年内，我们又看见了圣别的第四面。然而，最近这几年来我们才开始看见了圣别的最后一面。这五面乃是圣别完满的意义。

罗马一章四节提到“圣别的灵”（the Spirit of holiness），而帖后二章十三节说到“那灵的圣别”（sanctification of the Spirit）。圣别（holiness）和成为圣别（sanctification）是不同的。达秘帮助我们看见，圣别（holiness）乃是神的性情，而成为圣别（sanctification）

taking the Lord as our nourishment. When we feed on Him and drink of Him, we assimilate Him and are sanctified.

To Be Transformed into the Image of God

To be sanctified is also to be transformed into the image of God (Rom. 12:2; 2 Cor. 3:18). We may refer again to the illustration of the water and the golden-colored juice. Before the water was saturated with the juice, it had a plain appearance. However, after being saturated, it is transformed into the same likeness and appearance of the juice. Eventually, we cannot distinguish the water from the juice. In the same way, through sanctification we are being transformed into the likeness, the appearance, of God Himself, and we are being conformed to His image (Rom. 8:29). There is no doubt that John 17 speaks of our separation from the world, but Romans 12:2 and 2 Corinthians 3:18 speak further of a change in our disposition, which is accomplished within us through saturation and permeation with the element of God. In this way, our soul will eventually be transformed, and even our body will be changed through glorification. Then we will be wholly sanctified in our spirit, soul, and body (1 Thes. 5:23). This is the full meaning of sanctification.

To Be Glorified with the Divine Glory

To be sanctified is also to be glorified with the divine glory. One day our physical body will be brought into the glory of God (Rom. 8:23, 30; Phil. 3:21). At that time we will be fully, thoroughly, absolutely, and wholly sanctified (1 Thes. 5:23). We are now under the process of sanctification, but at that time our sanctification will be fully accomplished. Second Thessalonians 1:10 says that the Lord Jesus will come to be glorified in His saints. When we as the saints are thoroughly, fully, wholly sanctified, the Lord Jesus will be glorified in us. We will all be brought into the divine glory, and the Lord Jesus will be glorified in us in that glory. This is a great matter. In 1935 we began to see the third aspect of sanctification, and within ten more years we began to see the fourth aspect. However, it is only within the last few years that we have begun to see the last aspect. These five aspects are the full meaning of sanctification.

Romans 1:4 mentions the Spirit of holiness, and 2 Thessalonians 2:13 speaks of sanctification of the Spirit. There is a difference between holiness and sanctification. J. N. Darby helped us to see that holiness is the nature of God, and sanctification is the practical effect produced by holiness in action. On the one hand, we have the Holy Spirit within us, and on the other hand, we have His

则是借着圣别的运行所产生的实际果效。一面，我们有圣灵在我们里面；另一面，我们有祂圣别的工作。我们里面的那灵乃是圣灵，祂不断在我们里面进行圣别的工作，为要使我们成为圣别。神的救恩包括三个步骤：我们灵的重生，我们魂的变化，以及我们身体的改变形状。借着那灵的圣别，我们得以实化神的救恩。现今，我们正在圣别的过程中，就是我们正在变化。至终，我们会“荣化”，甚至我们的肉身都要被带进神的荣耀里，这将会是神圣别的完成。总而言之，圣别包括了从罪中得释放，从世界里被分别出来，被神圣的元素所浸透，被变化成为祂神圣的形像，并被神圣的荣耀所荣化。这就是在帖撒罗尼迦前后书中那圣别人的灵的工作。

不销灭那圣别人的灵

帖前五章十九节说，“不要销灭那灵。”因着那灵是与我们的灵调和，并且祂正从我们的灵开始进行祂圣别的工作，所以销灭那灵就是停止祂圣别的工作。我们如果不销灭那灵，总是随从那灵，我们就无须在意胜过罪，或是从世界中分别出来。我们不需要自己去作圣别的工作，这是圣灵的工作。然而，我们必须注意不要阻碍祂的工作。我们必须学习不销灭、阻碍、或限制那灵的工作，让圣灵有自由的路，好作祂要作的工。当我们与这圣别人的灵合作，不销灭祂时，日复一日，每时每刻，我们就会自然而然的从各样罪中得释放，并从世界以及神以外的一切事物中被分别出来；我们也会自然的被神圣的元素所浸透，被变化成为神圣的形像。如此，我们会被预备好，在主回来的时候得着荣耀。

我们不需要试着胜过许多事物。我们唯一该注意的就是不销灭那灵。我们应当一直受提醒，不要销灭那灵。你要去购物么？不要销灭那灵。你正要和别人谈话么？不要销灭那灵。你快要发脾气或是要作错事了么？不要销灭那灵。有人可能会问：“为什么我不应该去看电影？”我们可以简单回答：“不要销灭那灵。”我们若单单留意不销灭那灵，那灵就会顾到我们的圣别。我们不可销灭的那灵乃是圣别人的灵，就是将神带进马利亚腹中而在那里成为肉体的圣灵。今天，这同一位圣灵正将神一再带进我们里

work of sanctification. The Spirit within us is the Holy Spirit, who is constantly doing the work of sanctification in us to make us holy. God's salvation includes three steps: the regeneration of our spirit, the transformation of our soul, and the transfiguration of our body. It is through the sanctification of the Spirit that we realize God's salvation. At present we are under the process of sanctification; that is, we are being transformed. Eventually, we will be glorified, which is to be brought into the glory of God even in our physical body. This will be the completion of God's sanctification. In summary, sanctification includes being set free from sin, being separated from the world, being saturated with the divine element, being transformed into His divine image, and being glorified with the divine glory. This is the work of the sanctifying Spirit in the two books of Thessalonians.

NOT QUENCHING THE SANCTIFYING SPIRIT

First Thessalonians 5:19 says, "Do not quench the Spirit." Because the Spirit mingles with our spirit, and from our spirit He is doing a work of sanctification, to quench the Spirit is to stop His sanctifying work. If we do not quench the Spirit but always go along with Him, we will not need to care about overcoming sins or being separated from the world. There is no need for us to do the work of sanctification ourselves; this is the work of the Holy Spirit. However, we must take care not to hinder His work. We must learn to give the Holy Spirit a free way to do His work with no quenching, hindrance, or restriction. As we cooperate with the sanctifying Spirit and do not quench Him, day by day and hour by hour we will spontaneously be freed from every kind of sin and be separated from the world and all things other than God. Spontaneously, we also will be saturated with the divine element and transformed into the divine image. In this way we will be prepared to be glorified at His coming back.

We do not need to try to overcome many things. We must care only for not quenching the Spirit. We should always be reminded not to quench the Spirit. Are you going shopping? Do not quench the Spirit. Are you about to talk to someone? Do not quench the Spirit. Are you about to lose your temper or do something wrong? Do not quench the Spirit. Someone may ask, "Why should I not go to the movies?" We can simply answer, "Do not quench the Spirit." If we simply take care of not quenching the Spirit, the Spirit will care for our sanctification. The Spirit whom we must not quench is the sanctifying Spirit, the Holy Spirit who brought God into Mary's womb to be incarnated there. This is the same Holy

面，好成就祂圣别的工作，就是用神圣的元素将我们浸透，把我们变化成为祂神圣的样子，并预备我们为着祂的回来。

主回来的时候，圣别的工作将会得着完满、彻底的完成，使祂能在我们这些圣徒身上得荣耀。今天我们是圣徒，但我们还未被显明为圣徒，因为圣别的过程在我们身上还未完成。我们都在被圣别的过程中。在主耶稣回来的时候，我们就要彻底、完满、全然、完全得着圣别。那时，我们就要因着主耶稣基督在我们身上得荣耀而显明为圣徒。我们的全然圣别，就是帖撒罗尼迦前后书中所启示圣灵的工作。我们里面不仅有圣别，更有这圣别的工作，就是成圣。我们乃是借着圣灵这圣别的工作，日复一日留在完全得救的过程中。

被神圣的元素浸透， 使我们完满的成为圣别

我们在圣经里找不到“浸透”（saturate）这个与圣别相关的辞；但我们的确有“变化”（transformed）、“模成”（conformed）、“得荣耀”（glorified）等辞，这些辞含示了浸透。如果我们没有被神圣的元素所浸透，我们就不能被变化、模成并得荣耀。变化、模成、和荣化的工作，不是在我们身外客观的发生；相反的，这是在我们里面非常主观的事。因此，这工作要求我们必须为神的神圣元素所浸透。当主浸透我们时，我们就得以在魂里被变化，模成祂的形像，并在身体上改变形状，这就是得荣耀。

帖前五章二十三节说，“且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”借着主浸透的工作，我们会被变化并荣化，这就是说，我们全人，灵、魂、体都要被圣别。自从主进到我們里面的那一天起，祂就是在我们里面浸透的元素。我们可以将主的浸透比为墨水的扩散。我们若将一滴墨水注入到一个棉球的中心，墨水就会从中心往外扩散，直到整个棉球都被墨水浸透、渗透了。这就是一幅变化和得荣耀的图画。三一神，就是荣耀，已经被“注入”到我们里面，现今祂正等待机会扩展、浸透、并渗透我们全人。首先，祂进入我

Spirit that today is bringing God into us again and again to accomplish His work of sanctification, that is, to saturate us with the divine element, transform us into His divine appearance, and prepare us for His coming back.

At the coming of the Lord, the work of sanctification will be fully and thoroughly completed, causing us to be the saints in whom He is glorified. Today we are the saints, but we are not manifested as saints, because the process of sanctification has not yet been completed in us. We are still under the process of being sanctified. At the coming of the Lord Jesus we will be thoroughly, fully, wholly, and absolutely sanctified. At that time we will be manifested as saints by the Lord Jesus' being glorified in us. Our full sanctification is the work of the Holy Spirit as revealed in the two books of Thessalonians. We not only have holiness within us, but we also have the work of holiness within us, which is sanctification. It is through this sanctification by the Holy Spirit that we are under the process of being fully saved day by day.

BEING SATURATED WITH THE DIVINE ELEMENT FOR OUR FULL SANCTIFICATION

We do not find the word saturate in the Bible, related to sanctification. However, we do have the words transformed, conformed, and glorified, which imply saturation. Without being saturated with the divine element, we cannot be transformed, conformed, and glorified. The work of transformation, conformation, and glorification does not take place objectively, outside of us. Rather, it is very subjective, within us. Therefore, this work requires that we be saturated with the divine element of God. As the Lord saturates us, we are transformed in our soul, conformed to His image, and transfigured in our body, that is, glorified.

First Thessalonians 5:23 says, “The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.” By the Lord's work of saturation, we will be transformed and glorified; that is, we will be sanctified in our whole spirit, soul, and body. Since the day the Lord came into us, He has been the saturating element within us. We may compare the Lord's saturation to the spreading of ink. If we inject a drop of ink into the center of a ball of cotton, the ink will spread from the center until it saturates and permeates the whole ball. This is a picture of transformation and glorification. The Triune God as glory has been “injected” into us, and He is now waiting for the opportunity to spread, saturate, and permeate

们的灵里；然后祂从我们的灵扩展到我们的魂里，并变化我们的魂；至终，祂甚至要从我们的魂扩展到我们的身体里。在我们得荣耀的时候，我们会经历完满的救赎，不仅是我们灵与魂的救赎，也是我们的身体得赎。（罗八23。）

以弗所三章十六至十七节上半、十九节下半说，“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，…使你们被充满，成为神一切的丰满。”当我们里面的人，就是我们的灵，被那灵加强，我们就给那灵更多空间，基督就来接管并安家在我们心里所有的部分。结果，我们全人就被充满，成为神一切的丰满。这个过程就是我们被神浸透、渗透；我们也就这样被变化、得荣耀。圣别的第一步是我们蒙保守远离罪，第二步是从世界里分别出来。然后，我们里面就为圣灵所浸透、渗透。我们的魂逐渐变化，至终，我们的身体要改变形状，就是得荣耀。得荣是圣别最终、终极的一步。那时，我们的灵、魂、体会全然、彻底的得着圣别。我们要在荣耀里与主是一，并要在祂回来时，在荣耀里与祂相遇。这将是我们的完满圣别的结果。今天，我们正在逐日被圣别的过程里。

全然圣别，好在主来临时， 在祂的同在里

帖撒罗尼迦前后书都说到基督的第二次来。（帖前一10，二19，三13，四15，五23，帖后一9，二1。）在上述经节里，“来临”的希腊原文是 *parousia*，巴路西亚，又意“同在”。当祂来临时，我们若要在祂的同在里，路乃是在于完满的被圣别。我们也许觉得我们的光景还可以，但我们若今天就要站在主的同在里，我们必然会为着我们里面还有太多部分没有被圣别而悔恨。只有当我们彻底被浸透、渗透而圣别时，我们才有平安在主的同在里，因为那时没有一事会叫我们羞愧。我们必须从里到外全然圣别，直到内里的每一部分都满了基督并被带进新造里。那么我们会坦然无惧、满有平安的站在祂的“巴路西亚”，就是祂的同在里。这不仅是一件地位上得圣别、地位改变的事；这更是性情上的圣别，就是我们的性情改变。我们需要在我们的天性、性情上有改变，我们全人也必须被变化。

our being. First, He came into our spirit; then, He spreads from our spirit into our soul to transform it. Finally, He will spread from our soul even to our body. At the time of our glorification we will experience full redemption, the redemption not only of our spirit and our soul but also of our body (Rom. 8:23).

Ephesians 3:16-17a and 19b say, “That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...that you may be filled unto all the fullness of God.” When our inner man, our spirit, is strengthened by the Spirit, we give more room to the Spirit, and Christ takes over and makes His home in all the parts of our heart. As a result, our whole being is filled unto all the fullness of God. This process is our saturation and permeation with God. It is in this way that we are transformed and glorified. The first step of sanctification is that we are kept from sin, and the second is that we are separated from the world. Then we are saturated and permeated within by the Holy Spirit. Gradually we are transformed in our soul, and eventually we will be transfigured in our body, that is, glorified. Glorification is the final, ultimate step of sanctification. At that time we will be wholly and thoroughly sanctified in our spirit, soul, and body. We will be one with the Lord in glory, and we will meet Him in glory at His return. This will be the result of our full sanctification. Today we are under the process of daily sanctification.

BEING WHOLLY SANCTIFIED TO BE IN THE LORD'S PRESENCE AT HIS COMING

The two Epistles to the Thessalonians speak of Christ's second coming (1 Thes. 1:10; 2:19; 3:13; 4:15; 5:23; 2 Thes. 1:10; 2:1). In the foregoing verses, the Greek word for coming is *parousia*, which also means “presence.” The way to be in the Lord's presence at His coming is by being fully sanctified. We may feel that our condition is acceptable, but if we were to stand in the Lord's presence today, we would lament that too much of our inward being is still not sanctified. Only when we are thoroughly saturated, permeated, and sanctified can we be peaceful in the Lord's presence, because at that time nothing within us will cause us shame. We must be wholly sanctified from within to without, until every inward part is full of Christ and brought into the new creation. Then we will be bold and have the full peace to stand in His *parousia*, His presence. This is a matter not only of positional sanctification, a change in our position. It is even more a matter of dispositional sanctification, a change in our disposition. We need a change in our nature, our disposition, and our entire being must be transformed.

第十章

提摩太前后书中称义、说话、 并保守的灵， 提多书中更新的灵， 以及腓利门书中恩典的灵

读经：提摩太前书四章七至八节，三章十六节，四章一节，提摩太后书一章七节，十四节，四章二十二节，提多书三章五至七节，腓利门书十节，十六节，二十五节。

许多人将写给提摩太的两封书信和给提多的书信，视为所谓的“教牧书信”，就是教导人如何“牧会”的书。这几卷书里的确有告诉我们如何照顾一个召会，但我们若花时间进入这几卷书的深处，就会看见这些并不是其中的基本思想。这三卷书的基本思想乃是：操练以至于敬虔。提前四章七至八节说，“只是要弃绝那世俗的言语，和老妇的虚构无稽之事，并要操练自己以至于敬虔。因为操练身体益处还少；唯独敬虔，凡事都有益处，有今生和来生的应许。”“敬虔”乃是这三卷书里的关键辞。（二 2，三 16，六 3，5，6，11，提后三 5，多一 1。）希腊文的“操练”（exercise）这辞，相当于英文的“体操”（gymnastics）。正如人们为着身体的缘故作体操，我们也需要操练自己以至于敬虔。因此，在提摩太前后书及提多书里的那灵，乃是为着我们操练以至于敬虔的灵。

提摩太前书中那灵的称义， 与敬虔— 神显现于肉体—有关

提前三章十六节说，“大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”在提摩太前后书和提多书里，那灵是在这一节里第一次被提及，这一节是与敬虔有关。敬虔是神显现于肉体，就是神显于

CHAPTER TEN

THE JUSTIFYING, SPEAKING, AND GUARDING SPIRIT IN FIRST AND SECOND TIMOTHY, THE RENEWING SPIRIT IN TITUS, AND THE SPIRIT OF GRACE IN PHILEMON

Scripture Reading: 1 Tim. 4:7-8; 3:16; 4:1; 2 Tim. 1:7, 14; 4:22; Titus 3:5-7; Philem. 10, 16, 25

Many people consider the two Epistles to Timothy and the one to Titus to be the “pastoral” Epistles, the books intended to teach certain ones how to “pastor” a church. These books do tell us something about how to take care of a church, but if we spend the time to get into their depths, we will see that this is not their basic thought. The basic thought of these three books is the exercise unto godliness. First Timothy 4:7 and 8 say, “The profane and old-womanish myths refuse, and exercise yourself unto godliness. For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.” Godliness is a key word in these books (2:2; 3:16; 6:3, 5-6, 11; 2 Tim. 3:5; Titus 1:1). The word exercise in Greek corresponds to the English word gymnastics. Just as people exercise in gymnastics for the sake of their body, we need to exercise ourselves unto godliness. Therefore, the Spirit in 1 and 2 Timothy and Titus is the Spirit for the exercise unto godliness.

IN FIRST TIMOTHY THE JUSTIFYING OF THE SPIRIT BEING RELATED TO GODLINESS— THE MANIFESTATION OF GOD IN THE FLESH

First Timothy 3:16 says, “Confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.” In the Epistles to Timothy and Titus, the Spirit is mentioned for the first time in this verse, a verse related to godliness. Godliness is God manifested in the flesh, that

人。那人耶稣是神显现于肉体，这件事唯有在那灵里才得着称义、证明并表白。那灵总是为耶稣表白：祂不是一个寻常的人，乃是有神显现在祂身上。（太三 16～17，十二 28，罗一 3～4。）同样的原则，每当我们不照着彰显神的方式作事，那灵就定罪我们；但我们若操练自己以至于敬虔，以彰显神的方式生活行事，那灵就会称义并为我们表白：我们的确有敬虔。这样的表白不仅在我们自己里面；别人观察到我们有合乎圣徒的行事和敬虔的生活，他们心里也会有这样的表白。

我们不需要宣称我们将神显现于肉体，或试着要证明我们的生活行事是敬虔的；那灵会称义、为我们表白、并证明这事。我们也许作一些非常好的事情，但这些事却不是神自己。我们可以爱人，或表现出忍耐，但我们的爱和忍耐可能不是神而只是好。另一面，我们可以有爱，这爱不仅是好的，更是神的自己。照样，我们的忍耐也许不仅给人好的印象，更是将神活出。我们无法解释我们如何知道这事，但在我们里面会有表白、称义并证实。我们里面借着表白的灵而有的感觉和领悟，告诉我们人的爱是好还是神自己。有些时候，某位弟兄宝爱我们，让我们深深的感觉这不只是好而已。反之，这位弟兄的爱乃是神的彰显、显现。这位弟兄是在肉体里的人，但他的爱却是神的彰显；这就是敬虔—神显现于肉体。

谦卑也是这样。一个姊妹向她丈夫表示顺服似乎很好，但实际上可能带着一种很糟糕的态度。在这样的情形下，那灵就指明这样的顺服是出于她自己，而不是神的彰显。我们无法用言语说明我们如何能感觉到，一些好的事物实际上很糟糕，而且是出于自己。这可比作我们的味觉，我们借着味觉得知何为甜，何为咸。在我们里面的那灵乃是表白的灵，总是表白我们是否活在敬虔之中。借着这灵，我们可以领悟我们的爱、谦卑、顺服、忍耐、和良善是否是神自己。这就是“被称义于灵里”的意义。那灵总是在表白什么是出于神的，什么是仅仅出于我们自己的。

我们可以到一位弟兄那里，向他说些好话，但我们深处会有感觉：我们的话只是出于自己，不是基督的彰显或神的显现。在这样的情形里，我们没有敬虔，只有一种属人、有罪的道德。表白的灵会证明我们是否在操练以至于敬虔。

is, God expressed in human beings. That the man Jesus was God manifested in the flesh was justified, proved, and vindicated only in the Spirit. The Spirit constantly vindicated that Jesus was not an ordinary man but one in whom God was manifested (Matt. 3:16-17; 12:28; Rom. 1:3-4). In the same principle, whenever we are not doing things in a way that expresses God, the Spirit condemns, but when we exercise ourselves unto godliness to walk and live in a way that expresses God, the Spirit justifies, vindicates, that we have godliness. This vindication is not only within ourselves but in the hearts of those who observe our saintly walk and life of godliness.

There is no need to proclaim that we manifest God in the flesh or to try to prove that our life and walk is one of godliness. The Spirit justifies, vindicates, and proves this for us. We may do things that are very good, but they are not God Himself. We may love people or show patience, but our love and patience may not be God; they may only be good. On the other hand, we may have a love that is not merely good but is God Himself. Likewise, our patience may give people the impression not merely that we are good but that we are living out God. We cannot explain how we know this, but within us there is something that vindicates, justifies, or proves. The sense and realization that we have by the vindicating Spirit within tell us whether someone's love is good or whether it is God Himself. Sometimes when a brother loves us, we have the deep sense that this love is not merely something good. Rather, this brother's love is the expression, the manifestation, of God. The brother is a human being in the flesh, but his love is the expression of God; it is in godliness, God manifested in the flesh.

It is the same with humility. The submission that a sister shows to her husband may seem good, but in actuality it may be with a poor attitude. In such a case, the Spirit indicates that this submission is of herself and not the expression of God. We cannot explain with mere words how we sense that something good is actually poor and out of ourselves. This can be compared to our sense of taste, by which we know what is sweet and what is salty. The Spirit within us is the vindicating Spirit, always vindicating whether or not we live in godliness. By this Spirit we can realize whether or not our love, humility, submission, patience, and goodness are God Himself. This is the meaning of “justified in the Spirit.” The Spirit is constantly vindicating what is of God and what is merely out of ourselves.

We may come to a brother to say something good to him, but deep within us we will have the sense that our words are simply from our self; they are not the expression of Christ or the manifestation of God. In this case we do not have godliness but merely a kind of human, but still sinful, morality. The vindicating

如果是，表白的灵会证实我们是对的；否则，那灵就会定罪并反对我们彰显自己的举止、生活与行事。

当我们爱人或顺服人时，我们也许只是为了自己的荣耀而爱或顺服。没有任何人会告诉我们；只有那灵能表白。有一次，倪弟兄告诉我：“人能欺骗我们，但他们绝无法欺骗那灵。”我们若不是在灵里的人，我们会受他人的欺骗；但我们若有那灵并且在灵里，我们就不会受欺。人越爱我们，我们可能就越感受到这样的爱并不是敬虔，不是神的显现和彰显；反之，我们会知道在这种爱里有不正确的动机。搜寻的灵表白我们是否是活在灵里的人。在敬虔这事上，祂为我们里面的所是表白，也为别人里面的所是表白。

说话并警戒的灵

提前四章一至二节说，“但那灵明说，在后来的时期，必有人离弃信仰，去注意迷惑人的灵和鬼的教训；这乃是借着说谎之人的假冒，他们自己的良心犹如给热铁烙过。”这里保罗并没有说“圣灵”；他只说“那灵”。在新约里有多次，“那灵”这辞所指不仅是那灵自己，也是指那灵调和着我们的灵。一节中的那灵是说话的灵，就是与我们的灵调和，并且不断说话的那灵。

在这里，那灵的说话对于那些离弃信仰的人，是一种明白、确切的警告。人的良心犹如给热铁烙过，意思是说，他们已经丢弃了良心的感觉；也就是他们的良心失去了功用。在这样的情形里，说话的灵警戒、抵挡不敬虔者。离弃信仰、去注意迷惑人的灵和鬼的教训、以及假冒并说谎，都是不敬虔。表白的灵说话警戒我们，不要去注意敬虔之外的任何事。因此，本节里表白的灵就是说话并警戒的灵。为使我们操练以至于敬虔的那灵，不仅是表白的灵，也是警戒的灵。不仅如此，祂不是在我们外面说话，乃是在我们里面说话，就是那灵调和着我们的灵而说话。因着在末后的时期，有许多抵挡敬虔的事要发生，在我们灵里的那灵会警戒我们要提防。

Spirit proves whether or not we are exercising unto godliness. If we are, the vindicating Spirit will confirm that we are right; otherwise, the Spirit will condemn and protest that we are acting, living, and doing things to express ourselves.

When we love others or submit to them, we may love and submit only for our own glory. No one can tell us this; only the Spirit can vindicate. Brother Watchman Nee once told me, “People can deceive us, but they can never deceive the Spirit.” If we are not persons in the Spirit, we can be cheated by others, but if we have the Spirit and are in the Spirit, we cannot be cheated. The more someone loves us, the more we may realize that this love is not godliness, the manifestation and expression of God. Rather, we may sense a wrong motive in this kind of love. The searching Spirit vindicates whether or not we are persons living in the Spirit. In the matter of godliness, He vindicates what is within us, and He vindicates what is in others.

THE SPEAKING AND WARNING SPIRIT

First Timothy 4:1 says, “The Spirit says expressly that in later times some will depart from the faith, giving heed to deceiving spirits and teachings of demons by means of the hypocrisy of men who speak lies, of men who are branded in their own conscience as with a hot iron.” Here Paul does not say “the Holy Spirit”; he simply says “the Spirit.” Many times in the New Testament this term denotes not only the Spirit Himself but the Spirit mingled with our human spirit. The Spirit in verse 1 is the speaking Spirit, the Spirit who mingles with our spirit and always speaks.

Here the Spirit’s speaking is an express, distinct warning concerning those who depart from the faith. For someone’s conscience to be branded as with a hot iron means that they have given up the feeling in their conscience; that is, their conscience has lost its function. In this way, the speaking Spirit warns against ungodliness. To depart from the faith, to give heed to deceiving spirits and teachings of demons, and to speak lies in hypocrisy are all ungodliness. The vindicating Spirit speaks to warn us not to pay attention to anything other than godliness. Therefore, the vindicating Spirit in this verse is the speaking and warning Spirit. The Spirit for our exercise unto godliness is not only the vindicating Spirit but also the warning Spirit. Moreover, His speaking is not outside of us; it is an inner speaking, the speaking of the Spirit mingled with our spirit. The Spirit within our spirit warns us to be on the alert, because in the latter days there will be many things contrary to godliness.

提摩太后书中 为着保守美好托付的灵

提后一章十四节说，“你要借着那住在我们里面的圣灵，保守那美好的托付。”神已经将一个无价之宝存放、托付在我们里面，如同我们将贵重的东西存放在银行一样。照着提摩太前后书，这美好的托付就是三一神自己连同祂一切所有的。神已经借着那灵，将祂自己在基督里作为宝贝存放在我们里面。林后四章七节说这宝贝是在瓦器里。所存放的乃是宝贝，但“银行”却是没有价值且脆弱的。因此，我们需要借着圣灵来保守这托付。我们靠自己不足以保守这美好的托付，但那灵能够。圣灵，住在我们里面那圣者，乃是保守的灵。这样的保守乃是为使我们操练以至于敬虔。那灵、那圣的，已将神带进我们里面作为美好的托付。现今我们乃是借着那灵，不是借着我们自己，才得以保守那美好的托付。

照着提摩太前后书，这美好的托付不仅是三一神自己，也是和三一神有关的教训。所有正确、健康的教训都包含在这美好的托付里。（提前一10，提后四3。）我们若保守三一神和健康教训的这托付，就会知道如何将这些事给人，好让他们也能领悟三一神乃是他们美好的托付。（提前四6。）

借着圣灵同我们人的灵 完成神的经纶

我们人的灵乃是能力、爱、
并清明自守的灵

上述有关那灵的三方面——称义、说话、保守——都是为使我们操练以至于敬虔。圣灵为敬虔表白；祂也对不敬虔的事作出警戒，并且保守与敬虔相关的一切。因此，我们乃是借着祂，操练以至于敬虔。不仅如此，为着这样的操练，我们不仅需要那表白、说话并保守的圣灵，也需要我们重生之人的灵。提后一章七节说，“神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”这就是我们人的灵，带着魂的三部分受其管治。在我们全人中心的灵，为魂的三部分——心思、情感和意志——所包围。为了我们的

THE GUARDING SPIRIT FOR THE GOOD DEPOSIT IN SECOND TIMOTHY

Second Timothy 1:14 says, “Guard the good deposit through the Holy Spirit who dwells in us.” God has deposited a precious treasure in us, just as we deposit something valuable in a bank. According to the two Epistles to Timothy, this good deposit is the Triune God with all that He has. God has deposited Himself in Christ through the Spirit into us as a treasure. Second Corinthians 4:7 says that this treasure is in earthen vessels. The deposit is a treasure, but the “bank” is worthless and fragile. Therefore, we need to guard the deposit through the Holy Spirit. By ourselves we are not adequate to guard this good deposit, but the Spirit is capable. The Holy Spirit, the Holy One who dwells in us, is the guarding Spirit. This guarding is for our exercise unto godliness. The Spirit, the Holy One, has brought God into us as the good deposit. Now it is He, not ourselves, through whom we guard this deposit.

According to the Epistles to Timothy, the good deposit is not only the Triune God but also the teaching related to the Triune God. All the proper, healthy teachings are included in this good deposit (1 Tim. 1:10; 2 Tim. 4:3). If we guard the deposit of the Triune God and the healthy teaching, we will know how to minister to others so that they also may realize the Triune God as their good deposit (1 Tim. 4:6).

FULFILLING GOD’S ECONOMY BY THE HOLY SPIRIT WITH OUR HUMAN SPIRIT

Our Human Spirit Being a Spirit of Power
and of Love and of Sobermindedness

The above three aspects of the Spirit—justifying, speaking, and guarding—are all for our exercise unto godliness. The Holy Spirit vindicates godliness. He also warns against ungodliness and guards all the things related to godliness. Therefore, it is by Him that we exercise unto godliness. Moreover, for this exercise we need not only the vindicating, speaking, and guarding Holy Spirit but also our regenerated human spirit. Second Timothy 1:7 says, “God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” This is our human spirit with all three parts of the soul under its control. Our spirit, which is at the center of our being, is surrounded by the soul with its three parts—the mind, emotion, and will. In order

灵能释放，这三部分必须被灵征服。然后这灵就会成为能力的灵，有意志受其管治；也会成为爱的灵，有情感受其约束；更会成为清明自守的灵，有心思受其支配。这是一个正常而刚强的灵。我们不能只借着圣灵，也需要借着重生并得更新的人的灵，才能操练我们自己以至于敬虔，好显大神并彰显神。

主与我们的灵同在

提后四章二十二节说，“愿主与你的灵同在。愿恩典与你同在。”我们能够并够资格操练自己以至于敬虔，是因神赐给我们一个奇妙、刚强、正常的灵—有基督在其中的能力、爱、并清明自守的灵。这样的灵与那不断表白、警戒、和保守的圣灵相调和。因着我们有这些神圣、丰富、大能、并充足的供备，我们不仅能够操练以至于敬虔，甚至很容易操练以至于敬虔。我们没有任何借口不操练自己以至于敬虔。借这二灵—圣灵同我们的灵—我们就能完成神的经纶。（提前一4。）

提多书中为使我们操练 以至于敬虔之更新的灵

提多书三章五至七节说，“祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。这圣灵就是神借着耶稣基督我们的救主，丰丰富富浇灌在我们身上的，好叫我们既因祂的恩典得称义，就可以照着永远生命的盼望成为后嗣。”神已经将那灵，就是那圣者，赐给了我们，并且将这灵浇灌在我们身上，目的是为使我们照着我们的盼望成为永远生命的后嗣，就是使我们得以享受永远的生命为承受的产业。今天我们正享受这生命作预尝，将来我们要享受这生命作全享。

圣灵不断的在作工以更新我们。照着提摩太前后书和提多书的思想，圣灵更新的工作与操练以至于敬虔有非常密切的关系。为要操练我们自己以至于敬虔，我们需要领悟内住之灵更新的工作。内住之灵总是在作工以更新我们，在这样的更新之下，我们就能操练自己以至于敬虔。

for the spirit to be released, these three parts must be subdued by the spirit. Then the spirit will become a spirit of power with the will under its control, a spirit of love with the emotion under its control, and a spirit of sobermindedness with the mind under its control. This is a normal and strong spirit. It is not by the Holy Spirit only but also by such a regenerated and renewed human spirit that we exercise ourselves unto godliness to manifest God and express Christ.

The Lord Being with Our Spirit

Verse 22 of chapter 4 says, “The Lord be with your spirit. Grace be with you.” We are able and qualified to exercise ourselves unto godliness because God has given us a wonderful, strong, and normal spirit—a spirit of power, love, and sobermindedness with Christ in it. Such a spirit is mingled with the Holy Spirit, who is constantly vindicating, warning, and guarding. Because we have these divine, rich, powerful, and adequate provisions, it is not only possible but even easy for us to exercise unto godliness. There is no excuse for not exercising ourselves unto godliness. By these two spirits—the Holy Spirit with our spirit—we can fulfill God’s economy (1 Tim. 1:4).

THE RENEWING SPIRIT FOR OUR EXERCISE UNTO GODLINESS IN TITUS

Titus 3:5-7 says, “Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, in order that having been justified by His grace, we might become heirs according to the hope of eternal life.” God has given us the Spirit, the Holy One, and has poured out this Spirit upon us with the purpose that we may be heirs of the eternal life according to our hope, that is, that we may enjoy the eternal life as our inheritance. Today we are enjoying this life as a foretaste, and in the future we will enjoy this life as the full taste.

The Holy Spirit is continually doing a work to renew us. According to the thought of 1 and 2 Timothy and Titus, this renewing work of the Holy Spirit has much to do with the exercise unto godliness. In order to exercise ourselves unto godliness, we need to realize the renewing work of the indwelling Spirit. The indwelling Spirit is always working to renew us, and under this renewing we are able to exercise ourselves unto godliness.

提多书三章不仅说到圣灵的更新，也说到重生的洗涤。“洗涤”这辞在希腊文里等于“洗濯盆”，洗濯盆就是在圣殿里盛装洗涤之水的器皿。本节的重生（regeneration）与约翰三章三节所说的重生（being born anew）意义不同。这辞在此所指的，是从一个阶段改变到另一个阶段，这是一种用生命进行的重修、再制或改造。重修一部打字机或整修一栋房子与生命无关，但要借着重生而改变情形，就需要生命。在约翰三章，当我们重生时，生命就进到我們里面；但在提多书三章，这个新生命重修、再制，并将我们重建到一种新的情形。我们都需要被这新生命重修、重建并再制。圣灵如此的更新和重修，乃是为着我们的操练以至于敬虔。我们越被更新、修复并改造，我们就越能彰显基督并显大神，也就是说，我们越有敬虔。

根据以上所述，我们可以看见，提摩太前后书和提多书不是为着我们去“牧会”，反而，这几卷书是要我们操练自己以至于敬虔。神的任命和美好的托付并不是为着“牧会”，乃是要我们操练有基督在其中的刚强的灵，并信靠那称义、警戒、保守、更新并重修的那灵。借着那灵同我们重生的灵，我们就得以操练以至于敬虔，将生命分赐、服事给人。提前四章六节说，“你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”“这些事”是指与敬虔有关的事。耶稣基督的好执事不是受神学教导而成为一个会堂的牧师；反之，他是一个被信仰的话和善美教训的话所喂养的人。我们需要放弃“牧会”的观念，并要充满一种想法，就是作基督的好执事，在话语上得喂养。我们若这样受喂养，就能操练以至于敬虔。

腓利门书中 为着召会生活之恩典的灵

在腓利门书里，欧尼西母这名被买来的奴隶，从他主人腓利门那里逃走了。他被捕以后，与使徒保罗关在同一个监狱里，并且在监狱里得救了。这个奴隶成了使徒保罗属灵的孩子，也是在基督里亲爱的弟兄。当保罗知道欧尼西母是他的同工腓利门的奴隶时，保罗要欧尼西母带着这封书信，平平安安的回到他的主人那里，期望腓利门能赦免并接纳他，不再仅是奴仆，也是一位弟兄。（10，16。）

Titus 3 speaks not only of the renewing of the Holy Spirit but also of the washing of regeneration. The word for washing in Greek is the word for laver, the vessel in the temple that contained the washing water. Regeneration here does not have the same meaning as being born anew in John 3:3. Here the word refers to a change from one state to another. It is a kind of reconditioning, remaking, or remodeling with life. To rebuild a typewriter or remodel a house does not involve life, but the change in condition produced by regeneration requires life. In John 3 life comes into us when we are born again, but in Titus 3 this new life reconditions, remakes, and reconstructs us into a new condition. We all need to be reconditioned, reconstructed, and remade by this new life. This renewing and reconditioning of the Holy Spirit are for our exercise unto godliness. The more we are renewed, reconditioned, and remodeled, the more we express Christ and manifest God; that is, the more we have godliness.

By all that we have said above, we can see that the Epistles to Timothy and Titus are not for us to “pastor” a church. Rather, they are for us to exercise ourselves unto godliness. God’s commission and good deposit are not for “pastoring.” They are for us to exercise a strong spirit, which is indwelt by Christ, trusting in the Spirit who justifies, warns, guards, renews, and reconditions. By this Spirit with our regenerated spirit we can exercise unto godliness, imparting and ministering life to others. First Timothy 4:6 says, “If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.” These things refer to the things related to godliness. A good minister of Jesus Christ is not taught with theology in order to be a pastor of a church. Instead, he is nourished with the words of the faith and of the good teaching. We need to drop the thought of “pastoring” and be filled with the thought of being good ministers of Christ who are nourished in the word. If we are nourished in this way, we will be able to exercise unto godliness.

THE SPIRIT OF GRACE FOR THE CHURCH LIFE IN PHILEMON

In the book of Philemon, Onesimus was a purchased bondsman who ran away from Philemon, his master. After being captured, he was put into prison with the apostle Paul, and while there, he was saved. This slave became a spiritual child of the apostle Paul and a dear brother in Christ. When Paul realized that he was the slave of Philemon, his fellow worker, Paul instructed Onesimus to return in peace with this Epistle to his master, with the hope that Philemon would forgive him and also receive him no longer only as a slave but also as a brother (vv. 10, 16).

在古代，主人有权利将逃跑的奴隶处死；然而，这名奴隶现在借着使徒保罗成了弟兄；并且这位带领腓利门归主的使徒，（19，）写信恳求腓利门，接纳这名奴隶作为亲爱的弟兄。在腓利门这一面，需要许多的恩典。因此，这卷书信的最后一节是：“愿主耶稣基督的恩与你们的灵同在。”（25。）保罗似乎是说，“腓利门，我请求你不仅赦免他，同时也接纳他为你亲爱的弟兄。我知道这对任何人来说都很困难，但我把你交托给这美好的话：‘主耶稣基督的恩与你的灵同在。’你在肉体或魂里作不到，但你若转向灵，就有恩典，就是耶稣基督之灵包罗万有的供应。借着这恩典，你就能轻而易举的作到我所请求你的事。这恩典是无限无量、无法测量的，能成就一切的事。我保罗已经学了这功课并学得秘诀，就是我在这恩典里凡事都能作。虽然我吩咐你作一些困难的事，但祂的恩典够你用。”

在召会生活里，一个主人若可以接纳他的奴仆作为弟兄，他就能接纳任何人，无论他们的背景、情形、光景、或生命的程度如何。这是我们在召会生活中所需要的。在召会里，没有希利尼人或犹太人、受割礼的或未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。（西三 11。）这样说很容易，实行起来却不然。照着我们对圣经和历史谨慎的研读，腓利门住在歌罗西，在那里的召会乃是在他的家中聚会。（门 2 比西四 17；门 10 比西一 2，四 9。）这就表示在召会聚会中，腓利门很可能与欧尼西母坐在一起。在众召会中，没有主人在聚会中坐在某一层，而奴隶坐在另一层的风俗。作主人的和作奴隶的都是弟兄，来在一起并坐在一起。这乃是正当召会生活的路。所以，召会生活需要全丰全足的恩典。若是主人借着恩典，能与亲爱的奴隶弟兄坐在一起，那么他就凡事都能作。借着我们灵里的恩典，我们凡事都能作；这恩典就是为着我们过正当召会生活之包罗万有的基督。这封写给腓利门的简短书信，将我们在召会生活中借恩典所能享受的事物，强有力的证明出来。

In the ancient times a master had the authority to put an escaped slave to death. However, this slave had now become a brother through the apostle who had brought Philemon to the Lord (v. 19) and who was writing to urge Philemon to accept this slave as a dear brother. This required much grace on the part of Philemon. Therefore, the last verse of this Epistle says, “The grace of the Lord Jesus Christ be with your spirit” (v. 25). Paul seemed to be saying, “Philemon, I am asking you not only to forgive him but to receive him back as a dear brother. I know that this is difficult for anyone to do, but I commend you to this good word: the grace of the Lord Jesus Christ be with your spirit. You cannot do this in your flesh or soul, but if you turn to the spirit, grace will be there as the all-inclusive supply of the Spirit of Jesus Christ. By this grace you will be more than able to do what I ask. This grace is infinite, unlimited, and without measure, and it can accomplish anything. I, Paul, have learned the lesson and secret that I can do all things in this grace. Although I have charged you to do something difficult, His grace is sufficient for you.”

If a master in the church life can receive his slave as a brother, then he can receive anyone, regardless of their background, situation, condition, or stage of life. This is our need in the church life. In the church there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, or free man, but Christ is all and in all (Col. 3:11). To say this is easy, but to practice it is not. According to a careful study of the Bible and of history, Philemon lived in Colossae, and the church there met in his home (Philem. 2; cf. Col. 4:17; Philem. 10; cf. Col. 1:2; 4:9). This means that in the church meeting Philemon might sit side by side with Onesimus. There was no such custom in the churches that masters sat on one level in the meetings but slaves sat on another. Both the masters and the slaves came together as brothers and sat side by side. This is the proper way of the church life. Therefore, the church life requires an all-sufficient grace. If by grace a master can sit with a slave as a dear brother, then there is nothing he cannot do. We can do all things by the grace in our spirit, which is the all-inclusive Christ for us to have a proper church life. This short Epistle to Philemon is a strong proof of what we can enjoy in the church life by grace.

第十一章

希伯来书中永远、见证、 分赐并施膏的灵

读经：希伯来书九章十四节，十二节，十五节，五章九节，三章七至八节，九章六至八节，十章十五节，一章一至二节上，二章四节，十章二十九节，四章十六节，六章四节，一章九节，十二章九节，二十三节，四章十二节，十章十九节。

希伯来书告诉我们，基督远超过犹太教及其一切。然而，我们若在灵里仔细研读这卷书，就会领悟这卷书也说到内住的灵。希伯来书不是一卷道理教训的书；反之，这卷书论到在我们灵里，借着圣灵而有的经历。

永远的灵

九章十四节启示出圣灵一个特别的名称。这节说，“何况基督借着永远的灵，将自己无瑕无疵的献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”这是圣经中唯一提到“永远的灵”之处。十二节说到基督进入至圣所，为我们得到永远的救赎；十五节说蒙召的人可以得着所应许永远的产业。同样的，五章九节也说，“祂既得以成全，就对凡顺从祂的人，成了永远救恩的根源。”这些永远的项目——永远的救赎、永远的产业、永远的救恩——都以永远的灵为中心。

犹太教是一个在字句中有仪式和规条的宗教，但基督乃是一个在那灵里有永远生命的活人位。犹太教里的事物不过是要来之事的影儿、表征，但基督乃是旧约中一切影儿和表征的实际和应验。所有的影儿和表征都不过是短暂、暂时的，但基督作为实际乃是永远、永存的。此外，犹太教里的事物仅仅是字句，但基督，就是那活着的一位，将祂自己借着永远的灵献给神，为要成就永远的救赎，好使我们得有分于永远的产业；这永远的产业就是神格中的一

CHAPTER ELEVEN

THE ETERNAL, TESTIFYING, DISTRIBUTING, AND ANOINTING SPIRIT IN HEBREWS

Scripture Reading: Heb. 9:14, 12, 15; 5:9; 3:7-8; 9:6-8; 10:15; 1:1-2a; 2:4; 10:29; 4:16; 6:4; 1:9; 12:9, 23; 4:12; 10:19

The book of Hebrews tells us that Christ is superior to Judaism and everything related to it. However, if we read this book carefully in the spirit, we will realize that it also deals with the indwelling Spirit. It is not a book of doctrinal teaching; rather, it is a book of experience in our spirit through the Holy Spirit.

THE ETERNAL SPIRIT

Verse 14 of chapter 9 reveals a special title of the Holy Spirit. This verse says, “How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?” This is the only place in the Bible that mentions the eternal Spirit. Verse 12 says that Christ entered into the Holy of Holies, having obtained an eternal redemption for us, and verse 15 says that those who have been called might receive the promise of the eternal inheritance. Similarly, 5:9 says, “Having been perfected, He became to all those who obey Him the source of eternal salvation.” These eternal items—an eternal redemption, the eternal inheritance, and eternal salvation—all take the eternal Spirit as the center.

Judaism is a religion with rituals and regulations in letters, but Christ is a living person with eternal life in the Spirit. The things of Judaism are simply shadows and figures of things to come, but Christ is the reality and the fulfillment of all the shadows and figures in the Old Testament. All these shadows and figures were only temporary and transitory, but Christ as the reality is eternal, perpetual forever. Moreover, the things in Judaism were only in letter, but Christ, the living One, offered Himself to God for an eternal redemption by the eternal Spirit so that we may partake of the eternal inheritance. This eternal inheritance is all the

切丰富。借着基督永远的救赎，我们有权利得着永远的产业。借着永远的灵，基督对我们就成了永远救恩的创始者、源头和缘由，我们也享受祂为我们永远的救恩。因此，在这卷书里，圣灵乃是永远的灵。我们若要经历这卷书所启示的一切，我们就必须知道如何摸着这永远的灵。

一件事是永远的，意思不仅是永久的。永远是横跨时间和空间，也是超越时间和空间的。因此，永远的救赎乃是永续无止、永远有效的救赎，能应付、甚至超越时间与空间中的所有需要。同样的原则，永远的救恩也不是临时的或短暂的救恩。相反的，它能应付并超越所有时间、空间中的需要。同样的，那灵也不仅是带着基督一切丰富之包罗万有的灵；祂也是永远的灵，能应付我们在任何时、地的需要，祂的供应超越一切时空。这意思乃是，任何时地，任何需要，祂都能应付。

我们已经思考过新约中关于圣灵的几个称谓：神的灵，圣灵，耶稣的灵，基督的灵，耶稣基督的灵，以及赐生命的灵。现在我们看见，那灵也是永远的灵。这些不是七个不同的灵，而是一个灵在不同阶段的不同方面。请再参照第九十六页的图表。在已过的永远里，祂是神的灵。（创一2。）然后，为要将神带到人里面，就是将那圣者带进人性里，祂乃是圣灵。（路一35，太一20。）经过耶稣的人性生活和死，祂成了耶稣的灵，为要借着受苦与忍耐而行神的旨意。（徒十六7。）在复活里祂被立为基督，成了基督的灵。（罗一4，八9。）经过这一切，总括起来，祂乃是耶稣基督的灵，是为着在复活里受苦的灵。（腓一19。）为要进到人里面分赐生命，祂又是赐生命的灵。（林前十五45下。）不仅如此，祂是永远的灵，横跨并超越一切时空。借着这灵，基督将自己作为永远的祭物献给神，好完成永远的救赎，使我们得享永远的产业。因此，祂是我们救恩的源头；不是暂时、部分、有限的救恩，而是能应付所有时间、空间里一切的需要。这就是在希伯来书里所揭示的那灵。

说话并见证的灵

为着我们进入基督作美地之说话的灵

riches of the Godhead. By the eternal redemption of Christ, we have the right to the eternal inheritance. By the eternal Spirit, Christ is the Author, the source, and the cause of eternal salvation to us, and we enjoy Him as our eternal salvation. Therefore, in this book the Holy Spirit is the eternal Spirit. In order to experience all that is revealed in this book, we must know how to touch this eternal Spirit.

For something to be eternal does not only mean that it is everlasting. To be eternal spans all time and space and surpasses all time and space. Therefore, eternal redemption is a redemption that is perpetual and eternally effective to meet and surpass all needs throughout all time and space. In the same principle, eternal salvation is not a temporary or transitory salvation. Rather, it meets and surpasses all the needs of all time and space. Likewise, the Spirit is not only the all-inclusive Spirit with all the riches of Christ; He is also the eternal Spirit, who meets all our needs for all time and throughout all space, and His supply surpasses all time and space. This means that there is no need at any time or in any place that He cannot meet.

We have already considered several titles of the Holy Spirit in the New Testament: the Spirit of God, the Holy Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the life-giving Spirit. Now we see that the Spirit is also the eternal Spirit. These are not seven different Spirits but one Spirit in different stages with different aspects. Please refer once again to the diagram in chapter 8. In eternity past He was the Spirit of God (Gen. 1:2). Then in order to bring God into man, to bring the Holy One into humanity, He was the Holy Spirit (Luke 1:35; Matt. 1:20). Through the human living and death of Jesus, He became the Spirit of Jesus for doing the will of God through suffering and endurance (Acts 16:7). In Christ's designation in resurrection, He became the Spirit of Christ (Rom. 1:4; 8:9). Through all this inclusively, He is the Spirit of Jesus Christ, the Spirit for suffering in resurrection (Phil. 1:19). For coming into man to impart life to him, He is the life-giving Spirit (1 Cor. 15:45b). Moreover, He is the eternal Spirit, spanning and surpassing all space and time. Through this Spirit, Christ offered Himself to God as an eternal sacrifice to accomplish an eternal redemption that we may enjoy the eternal inheritance. Therefore, He is the source of salvation to us, not a salvation that is temporary, partial, or limited but one that is eternal to meet all the needs for all time in all space. This is the Spirit unveiled in the book of Hebrews.

THE SPEAKING AND TESTIFYING SPIRIT

The Speaking Spirit for Our Entering into Christ as Our Good Land

希伯来三章七至八节说，“所以，正如圣灵所说的，‘你们今日若听见祂的声音，就不可硬着心，像在旷野惹祂发怒时，试探祂的日子一样。’”照着十二至十五节，圣灵说，我们需要留意、小心，并且有警觉，不要存着不信的恶心，反倒要彼此相劝。美地预表基督作我们的安息；而作迦勒同伴的约书亚，预表基督乃是带我们进入安息的那一位。因此，我们需要彼此劝勉，以进入作我们美地的基督，并认识祂是我们的同伙、同伴。（一 9，三 15。）我们若认为进入安息是很难的，那就是像以色列人一样有不信的恶心。我们必须领悟到，今天基督作为包罗万有和永远的灵，对我们乃是便利的。祂是我们的美地，也是我们的安息。不仅如此，祂也是我们的约书亚。我们如果简单作个有信心的“迦勒”，就能享受基督作我们的同伴，带我们进入安息。所以，我们没有理由不进入安息。

那灵今日在我们里面说话，确保基督作为美地并我们所进入的安息，乃是便利的。进入安息并不困难，因为借着永远的灵，我们成了基督的同伴，祂也成了我们的同伴，将我们领进安息。这样，我们就得以有分于祂并享受祂到一个地步，使进入安息对我们而言是容易的。那灵告诉我们，基督是如此便利。要进入祂里面并不困难，因祂不仅是美地，也是真约书亚；祂不仅是安息，也是同伴，要带我们进入安息。那灵—那圣别和永远者—正不断的在我们里面述说这事。

将基督的事

显明给我们之见证的灵

九章六至七节说，“这些物件都这样预备好了，众祭司就常常进入头一层帐幕，完成敬拜；至于第二层帐幕，只有大祭司一年一次独自进去，没有不带着血，为自己和百姓误犯的罪献上的。”这些经节是指祭司在帐幕的圣所和至圣所里的行动。八节继续说，“圣灵如此指明，当头一层帐幕仍然存立的时候，至圣所的路还未显明。”我们若在灵里来读关于帐幕的事，圣灵，就是不受时空限制的永远的灵，会向我们说话，并指出这些事物真正的意义。

Hebrews 3:7-8 says, “Therefore, even as the Holy Spirit says, ‘Today if you hear His voice, do not harden your hearts as in the provocation, in the day of trial in the wilderness.’” According to verses 12 to 15, the Holy Spirit says that we need to take heed, be careful, and be on the alert that we do not have an evil heart of unbelief but rather that we exhort one another. The good land is a type of Christ as our rest, and Joshua as the companion to Caleb is a type of Christ as the One who brings us into the rest. Therefore, we must exhort one another to enter into Christ as our good land and to know Him as our Partner, our Companion (1:9; 3:14). To consider that entering into the rest is too difficult is to have an evil heart of unbelief as the people of Israel had. We must realize that today, as the all-inclusive and eternal Spirit, Christ is available to us. He is our good land, and He is our rest. Moreover, He is also our Joshua. If we will simply be the “Calebs” who have faith, we will enjoy Christ as our Companion to bring us into the rest. Therefore, there is no excuse for us not to enter into the rest.

The Spirit today is speaking in us to assure us that Christ is available as the good land and the rest into which we enter. It is not difficult to enter into the rest because by the eternal Spirit we are Christ’s companions and He is our Companion to bring us into the rest. In this way we partake of Him and enjoy Him to the extent that it is easy to enter in. The Spirit speaks in us that Christ is so available. To enter into Him is not difficult, because He is not only the land but also the real Joshua. He is not only the rest but also our Companion to bring us into the rest. The Spirit—the Holy One and the Eternal One—is constantly speaking this within us.

The Testifying Spirit

Making the Things of Christ Clear to Us

Verses 6 and 7 of chapter 9 say, “Now these things having been thus prepared, into the first tabernacle the priests enter continually, accomplishing their worship; but into the second, only the high priest enters, once a year and not without blood, which he offers for himself and for the sins of ignorance of the people.” These verses refer to the actions of the priests in the Holy Place and the Holy of Holies in the tabernacle. Verse 8 continues, “The Holy Spirit thus making this clear, that the way of the Holy of Holies has not yet been manifested while the first tabernacle still has its standing.” If we are in the spirit while we read concerning the things of the tabernacle, the Holy Spirit, the eternal Spirit who is not restricted by time or space, will speak to us and point out to us the real significance of these things.

十一至十二节说，“但基督已经来到，作了那已经实现之美事的大祭司，经过那更大、更全备的帐幕，不是人手所造的，就是不属这受造世界的；并且不是借着山羊和牛犊的血，乃是借着祂自己的血，一次永远的进入至圣所，便得到了永远的救赎。”然后，十四至十五节说，“何况基督借着永远的灵，将自己无瑕无疵的献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？所以，祂作了新约的中保，既然受死，赎了人在第一约之下的过犯，便叫蒙召之人得着所应许永远的产业。”这不是仅仅由人说出来的话；这乃是圣灵所说的话，给我们看见基督如何将自己借着永远的灵献给神，开了一条通往至圣所的路，为我们完成永远的救赎，好使我们能承受神所有的丰富。当我们在灵里读这些话语时，圣灵会向我们解释，并指出其中关于基督的各方面和各样的丰富。

十章十节说，“我们凭这旨意，借耶稣基督一次永远的献上身体，就得以圣别。”十二至十六节继续说，“唯独这一位既为罪一次献上祭物，就永久在神的右边坐下了；从此等候祂的仇敌，放在祂的脚下作脚凳。因为祂一次献祭，便叫那些得以圣别的人永久完全。圣灵也对我们作见证，因为祂说过，‘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。’”当我们研读并思索有关基督工作的事，圣灵就在我们里面作见证，见证基督是我们的大祭司；祂已经成就完满的救赎，我们的罪已被除去，而通往至圣所的路也打开了。祂的血是有功效的，祂为罪所献上的祭物是永久的，如今我们借着祂的血，能坦然进入至圣所来接触神，为要受怜悯，得恩典，应付我们即时的需要。如此见证的灵就是基督借以将祂自己献给神的永远之灵。在这永远和见证的灵里，我们享受基督作我们永远救恩的创始者。

新约各卷书在引用旧约时，大部分都会告诉我们，那一段话是何人所说的。然而，希伯来书从未告诉我们所引用话语的讲者姓名；反而说是圣灵在见证。此外，希伯来书的著者不像其他书信的著者，没有告诉我们他的名字。这是因为本书强调是圣灵在说话，而不是人。一章一至二节

Verses 11 and 12 say, “Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation, and not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.” Then verses 14 and 15 say, “How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God? And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.” These are not merely words spoken by man. These are the words spoken by the Holy Spirit, showing us how Christ offered Himself to God through the eternal Spirit, opening the way into the Holy of Holies and accomplishing an eternal redemption for us so that we may inherit all the riches of God. When we read these things in the spirit, the Holy Spirit will interpret them to us and point out the various aspects and riches of Christ in them.

Verse 10 of chapter 10 says, “By which will we have been sanctified through the offering of the body of Jesus Christ once for all.” Verses 12 through 16 continue, “This One, having offered one sacrifice for sins, sat down forever on the right hand of God, henceforth waiting until His enemies are made the footstool for His feet. For by one offering He has perfected forever those who are being sanctified. And the Holy Spirit also testifies to us, for after having said, ‘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.’” While we read and consider the things concerning the work of Christ, the Holy Spirit testifies and witnesses within us that Christ is our High Priest, He has accomplished full redemption, our sins have been taken away, and the way into the Holy of Holies has been opened. His blood is effective, the sacrifice for sin which He offered is perpetual, and we now have boldness through His blood to enter into the Holy of Holies to contact God, obtain mercy, and find grace to meet our timely need. The Spirit who thus testifies is the eternal Spirit through whom Christ offered Himself to God. In this eternal and testifying Spirit we enjoy Christ as the Author of our eternal salvation.

In quoting from the Old Testament, most books of the New Testament tell us which person spoke that word. However, Hebrews never tells us the name of the quoted speaker. Rather, it says that the Holy Spirit testifies. Moreover, the author of Hebrews does not tell us his name, as the writers of the other Epistles do. This is because Hebrews stresses that it is not man but the Holy Spirit who speaks. Verses

上半说，“神既在古时，借着众申言者，多分多方向列祖说话，就在这末后的日子，在子里向我们说话。”一章说到神是在子里说话，但下一章却说是圣灵在说话。这意思是神在作为圣灵的子里说话。当永远的灵在我们里面说话，这就是神子的说话。因此，每当我们在读圣经时—无论是摩西五经、诗篇、申言者书、或新约使徒们的著作—我们不仅必须接受写出来的话，也必须领受圣灵内里的说话；那么我们会从神的话语里领受真实的事物。当我们在读白纸黑字，就有那位活着的在我们里面说话，指明、证明、见证关于基督的事。这乃是永远之灵的工作，祂横跨并超越一切的时空。若不然，我们所读的，对我们就不过是死的字句。

分赐的灵和恩典的灵

希伯来二章四节说，“又有神按自己的旨意，用神迹、奇事、并各样的异能、以及圣灵分给的恩赐，同他们作见证。”在我们里面分赐的灵将某些事物分赐到我们里面。原则上，那灵分赐给我们的都是基督的丰富。我们不应该以为那灵的恩赐只包括说方言和医病这一类的事。照着罗马十二章六至十节，甚至服事、带领、教导、怜悯人、爱人、乐意待客等都是恩赐，是基督一切所是之丰富的分赐。永远的灵，就是那圣者，不仅向我们讲说基督，启示关于基督的事；当祂在说话和启示时，祂也在将基督全备的丰富分授、分配、并分赐到我们里面。

希伯来十章二十九节说到“恩典之灵”。（亚十二10。）希伯来四章十六节说，“所以我们只管坦然无惧的来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”“恩典的灵”是一个既甜美又宝贵的称呼。因着恩典一点不差就是基督自己的丰富，我们只有借着将基督的丰富分赐到我们里面的恩典之灵，才能得着恩典。林后十三章十四节说到“主耶稣基督的恩，神的爱，圣灵的交通”。恩典是出于基督，而那灵的交通乃是这恩典借着恩典之灵而有的传输。永远的灵，就是恩典的灵，总是在我们里面讲说关于基督的事，并将基督的丰富分赐到我们里面。希伯来六章四节说到，我们都曾经“有分于圣灵”。圣灵讲说基督，并且将基督的丰富分赐、服事到我们里面

1 and 2a of chapter 1 say, “God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son.” Chapter 1 says that it is God who speaks in the Son, but the following chapters say that it is the Holy Spirit who speaks. This means that God speaks in the Son as the Holy Spirit. When the eternal Spirit speaks in us, that is the speaking of the Son of God. Therefore, whenever we read the Bible—whether Moses, the Psalms, the prophets, or the New Testament apostles—we must receive not only the written word but also the inner speaking of the Holy Spirit. Then we will receive something real from the Word. While we read the black and white letters, there is a living One who speaks in us, pointing out, testifying, and witnessing concerning Christ. This is the work of the eternal Spirit, who spans and surpasses all time and space. Otherwise, whatever we read will be only dead letter to us.

THE DISTRIBUTING SPIRIT AND THE SPIRIT OF GRACE

Verse 4 of chapter 2 says, “God bearing witness with them both by signs and wonders and by various works of power and by distributions of the Holy Spirit according to His will.” The distributing Spirit within us dispenses something into us. In principle, the things the Spirit dispenses to us are all the riches of Christ. We should not consider that the gifts of the Spirit include only things such as tongues and healings. According to Romans 12:6-10, even to serve, lead, teach, show mercy, love others, and extend hospitality are gifts, the distributions of the riches of all that Christ is. The eternal Spirit, the Holy One, not only speaks to us about Christ and reveals to us the things of Christ, but while He is speaking and revealing, He imparts, distributes, and dispenses the bountiful riches of Christ into us.

Hebrews 10:29 speaks of the “Spirit of grace” (Zech. 12:10), and 4:16 says, “Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.” The Spirit of grace is a sweet and precious title. Since grace is nothing less than the riches of Christ Himself, it is only by the Spirit of grace who dispenses the riches of Christ into us that we can find grace. Second Corinthians 13:14 speaks of “the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit.” Grace is of Christ, and the fellowship of the Holy Spirit is the transmission of this grace by the Spirit of grace. The eternal Spirit, who is the Spirit of grace, always speaks something of Christ into us and distributes the riches of Christ into us. Hebrews 6:4 says that we have been made “partakers of the Holy Spirit.” The Holy Spirit speaks concerning Christ, and He distributes, ministers, the riches of Christ into us as

作恩典。因此，我们享受祂，有分于祂作恩典的灵，这恩典的灵将基督的恩典传输给我们，应付我们即时的需要。

施膏的灵

一章九节说，“你爱公义，恨恶不法；所以神，就是你的神，用欢乐的膏油你，胜过膏你的同伙。”主耶稣被永远之灵的油所膏。因着神将欢乐的油倾倒在主耶稣身上，祂就能借着这永远的灵将祂自己献给神。“基督”这辞意为“受膏者”。借着为父神用欢乐的灵所膏，祂成了基督。

希伯来书中人的灵

我们灵的父

希伯来书也论到我们人的灵。十二章九节说，“我们曾有肉身的父管教我们，我们尚且敬重他们，何况万灵的父，我们岂不更当服从祂而得活着么？”我们重生时，是在灵中由神而生。（约一 13，三 6。）因此，神是我们灵的父。希伯来十二章的背景是讲到神对付祂的众子。神在我们的灵里对付我们，因为祂是我们灵的父。

在灵里被成全

二十三节说，“来到名字记录在诸天之上众长子的召会，来到审判众人的神这里，来到被成全之义人的灵这里。”神在义人的灵里成全他们。神的对付与我们的灵有关，祂成全的工作也是在我们的灵里。

分辨灵与魂

四章十二节说，“神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”神是我们灵的父，祂是那在我们灵里对付我们、并在我们灵里成全我们的一位。此外，基督自己作为那灵就在我们的灵里。（提后四 22，罗八 16。）所以，我们需要分辨灵与魂。

进入我们灵里的至圣所

grace. Therefore, we enjoy Him and partake of Him as the Spirit of grace who transmits the grace of Christ to us to meet our timely need.

THE ANOINTING SPIRIT

Verse 9 of chapter 1 says, “You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners.” The Lord Jesus was anointed with the oil of the eternal Spirit. Because God poured out the Spirit of exultant joy upon Him, He could offer Himself to God by this eternal Spirit. The word Christ means “the anointed One.” By being anointed by the Father with the Spirit of exultant joy, He became the Christ.

THE HUMAN SPIRIT IN THE BOOK OF HEBREWS

The Father of Spirits

The book of Hebrews also speaks of our human spirit. Verse 9 of chapter 12 says, “We have had the fathers of our flesh as discipliners and we respected them; shall we not much more be in subjection to the Father of spirits and live?” In regeneration we are born of God in our spirit (John 1:13; 3:6). Hence, God is the Father of spirits. The context of Hebrews 12 is God’s dealing with His sons. God deals with us in our spirit because He is the Father of spirits.

Being Perfected in the Spirit

Verse 23 says, “To the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect.” God perfects righteous men in their spirit. God’s dealing with us is related to our spirit, and His perfecting work is also in our spirit.

Discerning the Spirit from the Soul

Verse 12 of chapter 4 says, “The word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.” God is the Father of our spirit, the One who deals with us in our spirit and perfects us in the spirit. Moreover, Christ Himself as the Spirit is in our spirit (2 Tim. 4:22; Rom. 8:16). Therefore, we need to discern our spirit from our soul.

Entering the Holy of Holies in Our Spirit

希伯来十章十九节说，“弟兄们，我们既因耶稣的血，得以坦然进入至圣所。”这不仅是在诸天之上的至圣所。倘若至圣所只在天上，我们今天仍在地上，就无法进入。因此，这必定是指在我们灵里的至圣所。在我们灵里的至圣所对应诸天之上的至圣所。原则上，这是一体的两面、两端。主观的说，至圣所今天是在我们灵里。因此，我们需要分辨我们的灵与魂，好使我们能进入至圣所；那里有基督、约柜、神的荣光和神的同在，我们在那里可以接触神，受怜悯，并得着恩典作涌流的活水供我们享受。这涌流的活水就是恩典的灵，将基督的丰富作为恩典，传输到我们灵里，作我们的享受，应付我们即时的需要。这就是经历希伯来书所启示关于基督之事的秘诀。没有我们的灵这个秘诀，基督对我们只能是客观的，我们也没有路可以进到祂里面。

一面，我们需要有客观的异象，看见基督超越犹太教的每一方面；另一面，我们必须领悟祂今天乃是永远的灵，是那圣者，将基督带进我们灵里。父神在我们的灵里对付我们，所以我们若要接触神、经历基督、并认识那灵，就需要分辨灵与魂。这意思是我们必须一直转向灵，并将我们的灵与我们的魂分开。当我们转向我们的灵，我们就进入至圣所，然后就得着基督作神的同在。我们可以在祂一切的丰满里接触神，享受基督作活水流里的生命树。（启二二1～2。）生命树乃是基督作我们的恩典；而活水的流乃是传输的灵。

我再说，我们以内里并主观的方式来经历基督的秘诀，乃是分辨我们的灵与魂，并且学习如何转向灵。每当我们转向灵，立刻就得了恩典之灵的流，将基督的丰富传输给我们作恩典，应付我们即时的需要。这就是经历希伯来书里所启示基督一切丰富的秘诀。

Hebrews 10:19 says, “Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus.” This is not merely the Holy of Holies in the heavens. If the Holy of Holies were only in heaven, we could not enter into it today while we are still on this earth. Therefore, this must be the Holy of Holies in our spirit. The Holy of Holies in our spirit corresponds with the Holy of Holies in the heavens. In principle, these are two aspects, two ends, of one entity. Subjectively speaking, the Holy of Holies today is in our spirit. Therefore, we must discern our spirit from our soul so that we may enter into the Holy of Holies where Christ, the Ark, the shekinah glory of God, and the presence of God are, where we can contact God, obtain mercy, and find grace as the flowing, living water for us to enjoy. This flowing, living water is simply the Spirit of grace who transmits the riches of Christ as grace into our spirit for our enjoyment to meet our timely need. This is the key to the experience of the things of Christ revealed in this book. Without the key of our spirit, Christ would be only objective to us, and we would have no way to enter into Him.

On the one hand, we need to have an objective vision of Christ as the One who is superior to Judaism in every aspect. On the other hand, we must realize that today He is the eternal Spirit, the Holy One, who brings Christ into our spirit. God the Father deals with us in our spirit, so in order to contact God, experience Christ, and realize the Spirit, we must discern our spirit from our soul. This means that we must always turn to the spirit and divide our spirit from our soul. When we turn to our spirit, we enter into the Holy of Holies. Then we have Christ as the presence of God. We can contact God in all His fullness and enjoy Christ as the tree of life in the flow of the living water (Rev. 22:1-2). The tree of life is Christ as our grace, and the flow of living water is the transmitting Spirit.

Again I say, the key to our experience of Christ in an inner and subjective way is to discern our spirit from our soul and to learn how to turn to the spirit. Whenever we turn to the spirit, we immediately find the flowing of the Spirit of grace who transmits the riches of Christ into us as grace to meet our timely need. This is the key to experiencing all the riches of Christ as revealed in the book of Hebrews.

第十二章

雅各书至犹太书中嫉妒的灵、 荣耀的灵、预言的灵、 膏抹的灵和祷告的灵

读经：雅各书四章四至五节，二章二十六节，彼得前书四章十四节，十七节，一章二节，十至十二节，二章五节，三章十八至二十节，四节，四章六节，彼得后书一章二十一节，约翰一书一章三节，七节，二章二十节，二十七节，三章二十四节，四章十三节，一至三节，六节，五章六至八节，犹太书十九至二十节。

雅各书中嫉妒的灵和我们人的灵

那灵恋慕以至于嫉妒，
使我们以专一的爱来爱神

在雅各书里，有一处经节提到圣灵，而另一处提到我们人的灵。四章四至五节说，“你们这些淫乱的人，岂不知与世界为友，就是与神为敌么？所以凡想要与世界为友的，就成了神的仇敌。经上说，‘祂使其居住在我们里面的那灵，恋慕以至于嫉妒。’你们想，这话是徒然的么？”神内住的灵总是带着嫉妒而恋慕我们，盼望我们能以我们的全心、专一的爱神，正如一个丈夫要求他的妻子以专一的爱来爱他一样。一个妻子若将她的爱分给好几个男人，她的丈夫就会嫉妒。

十诫告诉我们，神乃是妒忌的神。论到偶像，出埃及二十章五节说，“不可跪拜那些像，也不可事奉它们；因为我耶和华你的神是忌邪（直译，妒忌）的神；恨我的，我必追讨他们的罪孽，自父及子，直到三四代。”因着神是妒忌的神，我们应该单单敬拜祂，不该在祂和祂以外的偶像之间瓜分我们的敬拜。同样的，林后十一章二节说，“我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”我们爱主不该三心

CHAPTER TWELVE

THE ENVYING SPIRIT, THE SPIRIT OF GLORY, THE PROPHESYING SPIRIT, THE ANOINTING SPIRIT, AND THE SPIRIT OF PRAYER IN JAMES THROUGH JUDE

Scripture Reading: James 4:4-5; 2:26; 1 Pet. 4:14, 17; 1:2, 10-12; 2:5; 3:18-19, 4; 4:6; 2 Pet. 1:21; 1 John 1:3, 7; 2:20, 27; 3:24; 4:13, 1-3, 6; 5:6-8; Jude 19-20

THE ENVYING SPIRIT AND OUR HUMAN SPIRIT IN JAMES

The Spirit Longing to Envy That
We Would Love God with an Undivided Love

In the book of James, one verse refers to the Holy Spirit and another to our human spirit. Verses 4 and 5 of chapter 4 says, “Adulteresses, do you not know that the friendship of the world is enmity with God? Therefore whoever determines to be a friend of the world is constituted an enemy of God. Or do you think that the Scripture says in vain: The Spirit, whom He has caused to dwell in us, longs to envy?” The indwelling Spirit of God is always longing with envy that we would love God with our whole heart in an undivided way, just as a husband desires that his wife love him with an undivided love. If a wife divides her love among several men, her husband will be envious.

The Ten Commandments tell us that God is a jealous God. Concerning idols, Exodus 20:5 says, “You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generations of those who hate Me.” Because God is a jealous God, we should worship only Him and not divide our worship between Him and anyone else. Similarly, 2 Corinthians 11:2 says, “I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.” We should not love the Lord halfheartedly. To love

二意。即使是在很小的事上爱世界，都是犯了属灵的奸淫。身为祂的妻子，我们必须以全然的忠诚、以我们的全心来爱祂。正如使徒保罗有神的妒忌一样，内住的圣灵为我们起了妒忌，要我们以专一的爱来爱神。

我们的灵乃是我们全人的实际与生命

雅各书二章二十六节论到我们人的灵。这节说，“身体没有灵是死的，照样，信心没有行为也是死的。”这使我们看见我们人的灵的重要。我们若没有灵，我们就什么也不是，不过死亡、空虚。我们之所以是有价值的人，乃是因为我们有人的灵。因此，我们的灵乃是我们全人的实际，也是我们全人的生命。因着雅各书简要论到圣灵和我们人的灵，我们就能领悟，我们何等需要专注于享受我们灵里的圣灵。

彼得前书中为着在神的行政下 受苦之荣耀的灵，就是神的灵

在新约里，一卷书中关于圣灵的启示，乃是照着那卷书的主题。新约的四位主要著者为马太、彼得、保罗以及约翰。马太职事的中心思想为国度；保罗职事的主要项目为召会；约翰职事的主要思想是，在神的家中与父并与众圣徒彼此交通；最后，彼得书信的主题乃是神圣的行政。所以，在彼得前后书里所启示的圣灵，与神的行政有关。

我们不该以为今天神没有在执行祂的行政。神的确是在执行祂的行政。我们若仔细的研读彼得前书，就会看见神的行政的正确意义。四章十七节说，“因为时候到了，审判要从神的家起首。”神对于神家的审判乃是祂行政的事。在这卷书里，我们能看见信徒的受苦，但我们必须领悟我们为何需要受苦。信徒的受苦乃是神行政的事。

荣耀的灵，就是神的灵， 安息在那些为主受苦之人身上

我们在神行政的对付下受苦时，圣灵乃是荣耀的灵。四章十四节说，“你们若在基督的名里受辱骂，便是有福的，

the things of the world even in a small way is to commit spiritual adultery. As His wife, we must love Him with undivided loyalty, with our whole heart. Just as the apostle Paul had a godly jealousy, the indwelling Holy Spirit is jealous over us that we may love God with an undivided love.

Our Human Spirit Being the Reality and Life of Our Being

James 2:26 speaks of our human spirit. This verse says, “Just as the body without the spirit is dead, so also faith without works is dead.” This shows the importance of our human spirit. Without our spirit we are nothing. We are simply dead and empty. We are beings of worth only because we have a human spirit. Therefore, our spirit is the reality of our being, and it is the life of our being. By this brief mention of the Holy Spirit and our human spirit in the book of James, we can realize how much we need to pay attention to the enjoyment of the Holy Spirit in our spirit.

THE SPIRIT OF GLORY AND OF GOD IN FIRST PETER FOR SUFFERING UNDER THE GOVERNMENT OF GOD

The revelation concerning the Holy Spirit in a book of the New Testament is according to the subject of that book. The four main writers of the New Testament are Matthew, Peter, Paul, and John. The central thought of Matthew’s ministry is the kingdom. The main item of Paul’s ministry is the church. The main thought of the ministry of John is the fellowship with the Father and with one another in the household, the family, of God. Lastly, the subject of the Epistles of Peter is the divine government. Therefore, the Holy Spirit revealed in 1 and 2 Peter is related to the government of God.

We should not think that God is not governing today. God truly is governing. If we read 1 Peter carefully, we will see the proper meaning of God’s government. Verse 17 of chapter 4 says, “It is time for the judgment to begin from the house of God.” God’s judgment in His household is a matter of His government. In this book we can see the sufferings of the believers, but we must realize why we need to suffer. The suffering of the believers is a matter of God’s government.

The Spirit of Glory and of God Resting upon Those Who Suffer for the Lord

In our suffering under God’s governmental dealing, the Holy Spirit is the Spirit of glory. Verse 14 of chapter 4 says, “If you are reproached in the name of Christ,

因为荣耀的灵，就是神的灵，安息在你们身上。”我们若愿意为主受逼迫，并在神行政的对付下受苦，荣耀的灵，就是神的灵，要安息在我们身上。一个殉道者要为主殉道时，会有荣耀的灵在他身上。当司提反受审问时，议会里的人看见他的面貌好像天使的面貌。（徒六 15。）这乃是因为荣耀的灵安息在他身上。

三十年前我遇见一位亲爱的弟兄，是一位先前经商的游行布道家。我问他是如何得救的。他告诉我，他是在一九〇〇年代初期，拳匪之乱的时候得救的，那时他还是个年轻人。那些拳匪在北京街头非常嚣张，以致所有的商店都因害怕他们而关闭了。一天，他在他的店里听见街上喧嚷的声音。他从门缝里往外看，看见许多拳匪带着刀游行叫嚣。在游行队伍的后面，有一辆囚车载着一名基督徒女子，正唱着诗，满带喜乐的前去殉道，她脸上的荣耀使这位弟兄印象深刻。他对自己说，“基督教里一定有真东西。一个弱小的女子怎么能如此勇敢？”这震撼了他。他告诉自己应该去认识什么是基督教。他就是这样被带来归主，放弃了他的事业，决定作一个传道人，全时间事奉主。

毫无疑问的，荣耀的灵，就是神的灵，安息在那位年轻的姊妹身上。当我们为着主的名受苦时，那灵成了荣耀的灵安息在我们身上。作殉道者不是带着痛苦被处死；相反的，作殉道者乃是一件喜乐又荣耀的事。世人以为受苦的事，对我们信徒而言却是荣耀。当我们在神行政的对付下受苦时，总是有荣耀。荣耀的灵安息在我们身上，在我们的受苦中帮助我们；而当我们正在受苦时，这荣耀的灵赐给我们荣耀的盼望，（西一 27，）好使我们以荣耀的方式受苦。

见证的灵显明

关于基督的苦难和荣耀的事

照着彼得前书，荣耀总是随着受苦。一章十至十一节说，“关于这救恩，那预言你们要得恩典的众申言者，已经详细的寻求考察过，就是考察在他们里面基督的灵，预先证明那要临到基督的苦难，以及后来的荣耀，所指明的是什么时候，并怎样的时候。”关于基督的预言，是旧约时代众申言者里面基督的灵所说的。即使是在基督来临之前，祂的灵在旧约时就与众申言者同在，他们竭力详细的寻求、

you are blessed, because the Spirit of glory and of God rests upon you.” If we are willing to be persecuted for the Lord and suffer under God’s governmental dealing, the Spirit of glory and of God will rest upon us. At the time of his martyrdom, a martyr for the Lord has the Spirit of glory upon him. When Stephen was being tried, those in the Sanhedrin saw his face as though it were the face of an angel (Acts 6:15). This was because the Spirit of glory was resting upon him.

Thirty years ago I met a dear brother, a traveling preacher who had been a businessman, and I asked him how he had been saved. He told me that he was saved as a young man at the time of the Boxer Rebellion in the early 1900s. The Boxers were so prevailing on the streets in Beijing that all the stores were closed for fear of them. One day from within his store he heard a great noise on the street. Looking through the cracks of his door, he saw many Boxers with swords marching and shouting. At the rear of that parade was a mule cart carrying a young Christian girl on her way to be martyred, singing and full of joy. There was a glory on her face. This impressed him very much. He said to himself, “There must be something real about Christianity. How can such a small girl be so bold?” This shocked him. He told himself that he should learn what Christianity is. It was in this way that he was brought to the Lord, gave up his business, and made the decision to serve the Lord with his full time as a preacher.

There is no doubt that the Spirit of glory and of God rested upon that young sister. When we suffer for the name of the Lord, the Spirit becomes the Spirit of glory resting upon us. To be a martyr is not to be put to death with bitterness. Rather, to be a martyr is a matter of gladness and glory. What is suffering to the people of the world is a glory to us, the believers. When we suffer under God’s governmental dealing, there is always a glory. The Spirit of glory rests upon us to help us in our suffering, and while we are suffering, this Spirit of glory gives us the hope of glory (Col. 1:27) so that our suffering will be in the way of glory.

The Testifying Spirit Making Clear

the Things of Christ’s Suffering and Glory

According to 1 Peter, glory always follows suffering. Verses 10 and 11 of chapter 1 say, “Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently, searching into what time or what manner of time the Spirit of Christ in them was making clear, testifying beforehand of the sufferings of Christ and the glories after these.” The prophecies concerning Christ were made by the Spirit of Christ in the prophets of the Old Testament dispensation. Even before Christ came, His Spirit in the Old

考察，要知道什么事会临到基督。那时，基督的灵向他们指明并见证，基督将要如何受苦并得荣耀。特别在诗篇和以赛亚书里有许多预言，是论到基督的受苦和得荣耀。（诗二二，赛五三。）今天，在我们里面荣耀的灵使我们领悟，我们若与基督一同受苦，也要与祂一同得荣耀。

为着传扬福音的圣灵

彼前一章十二节继续说到：“他们得了启示，知道他们供应这些事，不是为自己，乃是为你们；那些靠着从天上差来的圣灵，传福音给你们的人，现在将这些事报给你们；天使也渴望详细察看这些事。”在彼得前书里，圣灵也是传扬福音的灵。借着祂，福音得以传扬；我们也是借着祂而接受福音，以致得救。

圣别人的灵

二节说，“就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人：愿恩典与平安，繁增的归与你们。”在彼得前书，那灵也是圣别人的灵。福音是借着祂而传扬并被接受。在我们借着那灵领受福音而得救之后，我们也被这同一位灵所圣别。

那灵同我们的灵， 为着属灵的殿以及属灵的祭物

二章五节说，“也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”被建造成为属灵的殿，就是在圣灵并在我们的灵里被建造起来。此外，我们所献给神的属灵祭物，既是在圣灵里，也是在我们的灵里。福音借着那灵传扬，我们也是借着那灵领受了福音。现今那灵正在作工圣别我们，将我们建造起来，成为属灵的殿，成为祭司体系，借着献上属灵的祭物而事奉神。因此，得救、被圣别、被建造、和事奉神都是在那灵里，那灵乃是在神行政的对付下，与我们同在之荣耀的灵。

Testament was with the prophets who diligently did their best to seek out, to search, and to know what would happen to Christ. At that time the Spirit of Christ signified to them and testified how Christ would suffer and then be glorified. The Psalms and Isaiah in particular have many predictions concerning Christ's suffering and glory (Psa. 22; Isa. 53). The Spirit of glory within us today gives us the understanding that if we suffer with Christ, we will also be glorified with Him.

The Holy Spirit for the Preaching of the Gospel

First Peter 1:12 continues, "To them it was revealed that not to themselves but to you they ministered these things, which have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, which things angels long to look into." The Holy Spirit in 1 Peter is also the preaching Spirit. It is through Him that the gospel is preached, and it is through Him that we receive the gospel to be saved.

The Sanctifying Spirit

Verse 2 says, "Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied." In 1 Peter, the Spirit is also the Spirit of sanctification, the sanctifying Spirit. The gospel was preached and received through Him. Then after receiving the gospel and being saved through the Spirit, we are being sanctified by this same Spirit.

The Spirit with Our Spirit for the Spiritual House and the Spiritual Offerings

Verse 5 of chapter 2 says, "You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ." To be built up as a spiritual house is to be built up in the Holy Spirit and in our spirit. Moreover, the spiritual sacrifices we offer to God are both in the Holy Spirit and in our spirit. The gospel is preached through the Spirit, and it is by the Spirit that we received the gospel. Now the Spirit is doing a work to sanctify us and to build us up as a spiritual house, a body of priests, to serve God by offering spiritual sacrifices. Therefore, to be saved, sanctified, and built up and to serve God are all in the Spirit, who is with us as the Spirit of glory under God's governmental dealing.

在使我们活着的灵里宣扬

三章十八至二十节说，“因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里祂被治死，在灵里祂却活着；在这灵里，祂也曾去向那些在监狱里的灵…宣扬。”虽然许多圣经学者发觉这段经文难以领会，但这里的原则是：真正的传扬总是借着那使我们活着的灵而得以执行。基督在肉体里被治死，在灵里祂却活着；（罗一4，参约四24上；）这灵乃是祂神性的素质。并且也是在这灵里，祂前去宣扬神所达到的胜利。同样的原则，当我们出去传福音时，我们也必须在那使我们活着的灵里来宣扬。

心中隐藏的人，温柔安静的灵

彼得前书也论到我们人的灵。三章四节说，“乃要重于那以温柔安静的灵为不朽坏之妆饰的心中隐藏的人，这在神面前是极有价值的。”因着我们的心围绕我们人的灵，因此，我们的灵就是心中隐藏的人。这样的灵应该是温柔安静的。这是在神面前最好的妆饰，特别是对于姊妹们。姊妹们应当温柔、安静，不仅是显在外面，更是在里面的灵里，就是在她们心中隐藏的人里。通常我们会以为女性是温柔安静的人。事实上，人很难在灵里温柔安静，人比较容易在里面生气。在神眼中最好的妆饰，就是发自深处，从心中隐藏部分而来的温柔与安静。不仅姊妹们需要这样的灵，弟兄们也需要这样的灵。

照着神活在灵里

四章六节说，“为此，就是现在死了的人，也曾有福音在他们活着的时候传给他们，好叫他们在肉身中照着人受审判，在灵里却照着神活着。”为要照着神而活，我们必须活在灵里。我们在灵里活着，在灵里宣扬，并且我们也照着神，活在有神的灵内住之重生的灵里。（约三6，罗八10～11。）每一件事都必须在灵里。

彼得后书里预言的灵

彼得后书只有一处提到那灵的经节。一章二十一节说，“因为预言从来没有发自人的意思，乃是人被圣灵推动，

Proclaiming in the Spirit Who Makes Us Alive

Verses 18 and 19 of chapter 3 say, “Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit; in which also He went and proclaimed to the spirits in prison.” Although many Bible scholars find these verses difficult to understand, the principle here is that genuine preaching is always carried out by the Spirit who makes alive. Christ was put to death in the flesh, but He was made alive in the Spirit as the essence of His divinity (Rom. 1:4; cf. John 4:24a), and it is in this Spirit that He went to proclaim the victory achieved by God. In the same principle, when we go out to preach the gospel, we also must proclaim in the Spirit who has made us alive.

The Hidden Man of the Heart, a Meek and Quiet Spirit

First Peter also speaks of our human spirit. Verse 4 of chapter 3 says, “The hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.” Because our heart surrounds our human spirit, our spirit is the hidden man of the heart. Such a spirit should be meek and quiet. This is the best adornment before God, especially for the sisters. The sisters should be meek and quiet, not merely outwardly but inwardly in their spirit, that is, in the hidden man within their heart. We usually consider that females are meek and quiet persons. In truth, though, it is difficult to be meek and quiet in the spirit. It is easier to be angry inwardly. The best adornment in the sight of God is a deep meekness and quietness from the innermost, hidden part of the heart. It is not only the sisters who need such a spirit; the brothers also need such a spirit.

Living in the Spirit according to God

Verse 6 of chapter 4 says, “Unto this end the gospel was announced also to those who are now dead, that they might be judged in the flesh according to men but live in the spirit according to God.” In order to live according to God, we must live in the spirit. We are made alive in the Spirit, we proclaim in the Spirit, and we live according to God in our regenerated human spirit indwelt by the Spirit of God (John 3:6; Rom. 8:10-11). Everything must be in the Spirit.

THE PROPHESYING SPIRIT IN SECOND PETER

Second Peter contains one reference to the Spirit. Verse 21 of chapter 1 says, “No prophecy was ever borne by the will of man, but men spoke from God while

从神说出来的。”圣灵推动申言者，正如风推动帆船一样。当申言者被圣灵推动时，他们就从神说话。因此，在彼得后书里的那灵乃是预言的灵。

约翰一书中膏抹的灵

那灵以神的神圣元素膏抹我们

约翰一书的主题是神的儿女与父并与彼此的交通。（一 3，6～7。）这交通首先是垂直的与父交通；其次是水平的与众人交通。这乃是在神家里的“家庭交通”。在约翰一书这卷论到交通的书里，圣灵乃是膏抹的灵。（二 20，27。）只有借着膏抹的灵，才可能有交通。施膏并不仅仅指膏油本身，也是指膏抹的动作。内住的灵正不断运行、作工并行动，以膏抹我们。膏抹就是以膏油来“涂”，将膏油应用在我们身上。在我们里面的圣灵总是在膏抹我们，将神的本质，就是神圣的元素作到我们里面。祂越膏抹我们，祂的神圣元素就越“涂”进我们里面。借这膏油涂抹，我们得以维持我们与父并与彼此的交通。

涂抹是在积极的一面。而在消极一面，我们也需要血的洗净。（一 7。）这与旧约中的预表相符。预表上，先是血被洒在帐幕的物件上，而后才是用膏油涂抹被血所洒过的物件。为要得着膏油的涂抹，我们必须先得着血的洗净。所洒的血开了一条路，也为膏油涂抹立下基础。这就是为什么血的洗净在一章里提起，膏油的涂抹是在二章里。血的洗净顾到消极的事，如我们的罪、过犯、缺点等；然后膏油的涂抹带进积极的事，就是神的本质和元素。借着洗净和膏抹，我们就得以维持在神家里的交通。所以，在约翰一书里的那灵乃是膏抹的灵。

为使我们与神互相内住的灵

三章二十四节告诉我们，膏抹的灵乃是为着我们与神之间的互相内住。这节说，“遵守神诫命的，就住在神里面，神也住在他里面。在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”然后，四章十三节说，“神已将祂的灵赐给我们，在此我们就知道我们住在祂里面，祂也住在我们里面。”主住在我们里面，乃是借着膏抹的灵。

being borne by the Holy Spirit.” The Holy Spirit bore the prophets, just as wind carries along sailboats. As they were carried along by the Holy Spirit, the prophets spoke from God. Therefore, the Spirit in 2 Peter is the prophesying Spirit.

THE ANOINTING SPIRIT IN FIRST JOHN

The Spirit Anointing Us with the Divine Element of God

The subject of 1 John is the fellowship of the children of God with the Father and with one another (1:3, 6-7). This fellowship is first vertical, with the Father, and then it is horizontal, with one another. This is the “family fellowship” in the household of God. In 1 John as a book of fellowship, the Holy Spirit is the anointing Spirit (2:20, 27). Fellowship is possible only by the anointing Spirit. The anointing is not only the ointment itself but also the action of anointing. The indwelling Spirit is constantly moving, working, and acting to anoint us. To anoint is to “paint” with an ointment, to apply the ointment to us. The Holy Spirit within us is always anointing us to put the substance, the divine element, of God into us. The more He anoints us, the more His divine element is “painted” into us. It is by this anointing that we maintain the fellowship between us and the Father and between one another.

The anointing is on the positive side. On the negative side, we also need the cleansing of the blood (1:7). This corresponds with the type in the Old Testament. In type, the blood was first sprinkled on the items of the tabernacle, and then the ointment was applied to the things sprinkled by the blood. In order to have the anointing, we must first have the cleansing of the blood. The sprinkling of the blood paves the way and lays the ground for the anointing. That is why the cleansing of the blood is mentioned in chapter 1, and the anointing of the Spirit is in chapter 2. The cleansing of the blood takes care of the negative things, such as our sins, transgressions, and shortcomings. Then the anointing of the Spirit brings in the positive matter, which is the substance and element of God. It is by the cleansing plus the anointing that we maintain the fellowship in the household of God. Therefore, the Spirit in 1 John is the anointing Spirit.

The Spirit Being for the Mutual Abiding between Us and God

Verse 24 of chapter 3 tells us that the anointing Spirit is for the mutual abiding between us and God. This verse says, “He who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.” Then verse 13 of chapter 4 says, “In this we know that we abide in Him and He in us, that He has given to us of His Spirit.” The Lord’s abiding in us is by the anointing Spirit.

为着见证并分辨之真理的灵 试验诸灵以认出真理的灵

这膏抹的灵也是那使我们有辨别力的灵。一至三节说，“亲爱的，一切的灵，你们不可都信，总要试证那些灵是出于神的不是；因为有许多假申言者已经出来，进到世界里了。凡灵承认耶稣基督是在肉体里来的，就是出于神的；在此你们可以认出神的灵来。凡灵不承认耶稣，就不是出于神的，这是那敌基督者的灵；你们从前听见这灵要来，现在已经在世界上了。”凡灵承认主耶稣的成为肉体，就是承认主耶稣是神成肉体来作人，就是出于神的。凡不承认这事的，就不是出于神的。在此，神的灵乃是见证并辨明的灵。

六节继续说，“我们是出于神的；认识神的就听从我们，不出于神的就不听从我们；从此我们可以认出真理的灵和谬妄的灵来。”真理的灵乃是神的灵，见证并承认基督是在肉体里来的，是神成为肉体。这乃是那灵的工作，与邪灵的欺骗相反。许多时候，当人有了“五旬节”的经历时，不觉得需要试验。然而，这违背了约翰一书中神的话。我们需要接受这话，就是一些似乎是出于那灵的表显，实际上应该经过试验。

大约在四十年以前，我们在倪柝声弟兄所在的地方看过一个类似的特别例子。有一天，当一位弟兄正在祷告时，从天花板的角落有一个说话的声音向他发出。他非常的兴奋，所以他叫了其他人和他一起去听那个声音说话。他们也很兴奋，并且去找倪弟兄。然而，倪弟兄将这段话读给他们听：“一切的灵，你们不可都信。”倪弟兄叫他们回去试验那个灵，问他是否承认主耶稣是在肉体里来的，是神成肉体来作人。当这个声音又一次出现时，他们就问他：“你承认主耶稣是在肉体里来的，是神成肉体来作人么？”这个声音回答：“读哥林多前书十三章。”弟兄们很高兴，因为这一章是说到爱。然而，倪弟兄说，“他必须回答你们的问题，是或不是。他若不回答，就是出于魔鬼的。”（太五 37。）弟兄们再回去告诉那个灵：“我们奉主耶稣的名问你，你承认不承认主耶稣是在肉体里来的？”此时，那个声音说，“耶稣是受咒诅的。”那些在场的人都有一

The Spirit of Truth for Testifying and Discerning Testing the Spirits to Know the Spirit of Truth

This anointing Spirit is also the Spirit for our discernment. Verses 1 through 3 say, “Beloved, do not believe every spirit, but prove the spirits whether they are of God, because many false prophets have gone out into the world. In this you know the Spirit of God: Every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God; and this is the spirit of the antichrist, of which you have heard that it is coming and now is already in the world.” Every spirit that confesses the incarnation of the Lord Jesus, that the Lord Jesus was God incarnated to be a man, is of God. Whoever cannot confess this is not of God. The Spirit of God here is the testifying and discerning Spirit.

Verse 6 continues, “We are of God; he who knows God hears us; he who is not of God does not hear us. From this we know the Spirit of truth and the spirit of deception.” The Spirit of truth is the Spirit of God who testifies and confesses that Christ came in the flesh as God incarnate. This is the work of the Spirit, which is contrary to the deceitfulness of the false spirits. Many times when a person has a “Pentecostal” experience, he does not feel that it needs to be tested. However, this is against the word of God in 1 John. We need to receive the word that certain manifestations that seem to be of the Spirit should actually be tested.

We saw a particular case like this almost forty years ago in the place where Brother Watchman Nee was. One day while a brother was praying, a voice came to him from the corner of the ceiling, speaking in Chinese. He was very excited, so he called others to come hear that voice speaking. They also became excited and went to Brother Nee. However, Brother Nee read this portion of the Word to them: “Do not believe every spirit.” He told them to go back to test the spirit by asking whether or not he would confess that the Lord Jesus came in the flesh as God incarnated to be a man. The next time the voice came, they said to it, “Do you confess that the Lord Jesus came in the flesh, that He was God incarnated as a man?” The answer came back: “Read 1 Corinthians 13.” The brothers were very happy since this is a chapter about love. However, Brother Nee said, “He must answer your question yes or no. If he does not answer, he is of the devil” (Matt. 5:37). The brothers went back and told the spirit, “In the name of the Lord Jesus we ask you, do you confess that the Lord Jesus came in the flesh?” At this point the voice said, “Jesus is cursed.” Those who were present had an

种无法形容不舒服的感觉。倪弟兄私下告诉我这件事，并且许多年后，一位当时在场的弟兄也证实了这件事。我们不可不照着神的话作任何事。神的话告诉我们，一切的灵不可都信，总要试验他们。我们特别需要试验某些所谓“那灵的表显”。

那灵见证耶稣基督是神的儿子

在约壹五章，神的见证就是耶稣基督是神的儿子。（1，9～11。）六至八节说，“这借着水与血来的，就是耶稣基督；不是单凭着水，乃是凭着水，又凭着血；并且作见证的就是那灵，因为那灵就是实际。作见证的原来有三，就是那灵、水与血，这三样也都归于一。”那灵、水与血，与主耶稣一生的主要事件相符：祂的出生、祂的受浸、祂的钉死和祂的复活。在基督成孕时，圣灵宣告祂是神的儿子。（太一20，路一35。）然后在祂受浸时，有水见证基督是神的儿子。（约一31～34。）当耶稣受浸时，有声音从天上出来宣告说，“这是我的爱子。”（太三16～17。）在祂钉死时，血也见证基督是神的儿子。（约十九31～35，太二七50～54。）当基督被钉死时，一个百夫长宣告说，“这人真是神的儿子。”（可十五39。）之后在祂的复活里，祂按着圣别的灵被标出为神的儿子。（罗一4。）在这原则下，膏抹的灵总是见证耶稣基督是神的儿子。

犹大书中为着我们的祷告的灵

犹大书二十节说，“亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告。”在犹大书里的圣灵是为着我们的祷告的灵。我们需要在祂里面，而不是在我们自己里面祷告。十九节说，“这就是那些制造分裂，属魂而没有灵的人。”世人是属魂的，不顾到他们的灵，也不运用他们的灵；他们是在魂里生活行事。我们信徒必须借着在圣灵里祷告而运用我们的灵。然而，我们可能在原则上与世人一样，在魂里行事生活。若真是如此，我们就像是没有灵的人。使信徒与不信者有别之处，乃在于不信者是属魂的，不运用他们的灵；而信徒则是顾到他们的灵，并在圣灵里祷告。

indescribable evil sense. Brother Nee personally told me this story, and many years later another brother who had been there confirmed it. We must not do anything that is not according to the Word. The Word tells us not to believe every spirit but to test them. In particular, we need to test certain so-called manifestations of the Spirit.

The Spirit Testifying That Jesus Christ Is the Son of God

In 1 John 5 the testimony of God is that Jesus Christ is the Son of God (vv. 1, 9-11). Verses 6 through 8 say, “This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality. For there are three who testify, the Spirit and the water and the blood, and the three are unto the one thing.” The Spirit, the water, and the blood correspond to the major events in the life of the Lord Jesus: His birth, His baptism, His crucifixion, and His resurrection. At the conception of Christ, the Holy Spirit declared that He was the Son of God (Matt. 1:20; Luke 1:35). Then at His baptism, the water bore witness that Christ was the Son of God (John 1:31). When Jesus was baptized, a voice out of heaven proclaimed, “This is My Son, the Beloved” (Matt. 3:16-17). At His crucifixion, the blood also bore witness that Christ was the Son of God (John 19:31-35; Matt. 27:50-54). When Christ was crucified, the centurion declared, “Truly this man was the Son of God” (Mark 15:39). Then in His resurrection, He was designated the Son of God according to the Spirit of holiness (Rom. 1:4). In this principle, the anointing Spirit constantly witnesses that Jesus Christ is the Son of God.

THE SPIRIT FOR OUR PRAYER IN JUDE

Jude 20 says, “You, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit.” The Holy Spirit in Jude is the Spirit for our prayer. We need to pray not in ourselves but in Him. Verse 19 says, “These are those who make divisions, soulish, having no spirit.” The people in the world are soulish, not caring for their spirit or using it; they live and walk in the soul. We the believers must use our spirit by praying in the Holy Spirit. However, we may be the same in principle as the worldly people, walking and living in our soul. If this is the case, it will seem that we do not have a spirit. What distinguishes the believers from the unbelievers is that the latter are soulish, not using their spirit, while the former care for their spirit and pray in the Holy Spirit.

我们可以用以下的方式举例说明信徒与不信者之间的不同。当不信者想要到另一地去，他就运用他的心思，考虑到底应该搭车或飞机。这就是说他是属魂的。然而，当信徒要到另一地去，他应该借着操练他的灵祷告来作决定。同样的，不信者运用他们的心思，活在魂里来决定他们如何就学；但信徒却有不同的行事方式。因着信徒里面有圣灵，他们就借着操练灵，在祂里面祷告而作一切决定。然而很可惜的是，有时我们的行事和不信者一样，似乎是属魂而没有灵的人。在每一件事上，甚至在购物的事上，我们都需要在那灵里祷告。我们不应当用我们的心思，在魂中购物。我们应当操练我们的灵，带着祷告来购物。不信者没有圣灵在他们的灵里，但我们信徒却有圣灵在我们的灵里。

We may illustrate the difference between believers and unbelievers in the following ways. When an unbeliever is about to travel, he exercises his mind as to whether he should go by bus or by airplane. This means that he is soulish. However, when a believer is about to travel, he should make his decisions by exercising his spirit to pray. Similarly, the unbelievers exercise their mind and live in the soul to make decisions about their schooling. The believers, though, behave in a different way. Because they have the Holy Spirit within them, they make all their decisions by exercising their spirit to pray in Him. It is regrettable, though, that we sometimes behave the same as the unbelievers do. It seems that we do not have a spirit, that we are soulish. In everything, even in our shopping for example, we need to pray in the Spirit. We should not exercise our mind to buy things in the soul. We need to exercise our spirit to do our shopping with prayer. Unbelievers do not have the Holy Spirit in their spirit, but we the believers do.

第十三章

启示录中

为着神行政的七灵

读经：启示录一章四至五节，四章五节，五章六节，二章一节，七节，二十二章十七节，十九章十节，二十二章六节，一章十至十二节，四章二节，十七章三节，二十一章十节。

在前面的各章中，我们看见在罗马书里，那灵乃是为着我们儿子名分之神儿子的灵。在哥林多前书里，祂是建造的灵；在哥林多后书里，祂是变化的灵。在加拉太书里，祂是为着我们生活行事的灵；在以弗所书里，祂是为着身体的灵；在腓立比书里，祂是全备供应的灵；在歌罗西书里，祂是为着我们的爱和智慧的灵。在帖撒罗尼迦前后书里，祂是那圣别人的灵；在提摩太前后书里，祂是为着我们操练以至于敬虔的灵；在提多书里，祂是更新的灵。在希伯来书里，祂是永远的灵；在雅各书里，祂是妒忌的灵；在彼得前后书里，祂是荣耀的灵；在约翰一书里，祂是膏抹的灵；在犹大书里，祂是为着我们的祷告的灵。现今在启示录里，那灵乃是为着神行政之神的七灵。

启示录一章四至五节说，“约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。”这两节说到三一神的三者。首先是那今是昔是以后永是的，其次是宝座前的七灵，第三乃是耶稣基督。由此我们可以清楚看见，七灵被算为三一神的身位之一。

七灵乃是羔羊的七眼， 为着神的行政

四章说到神的宝座乃是宇宙的中心。五节说，“有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。”旧约中，出埃及二十五章和撒迦

CHAPTER THIRTEEN

THE SEVEN SPIRITS FOR

GOD'S ADMINISTRATION IN REVELATION

Scripture Reading: Rev. 1:4-5; 4:5; 5:6; 2:1, 7; 22:17; 19:10; 22:6; 1:10-12; 4:2; 17:3; 21:10

In the previous chapters we saw that in Romans the Spirit is the Spirit of the Son of God for our sonship. In 1 Corinthians He is the building Spirit, and in 2 Corinthians He is the transforming Spirit. In Galatians He is the Spirit for our life and walk, in Ephesians He is the Spirit for the Body, in Philippians He is the Spirit with the bountiful supply, and in Colossians He is the Spirit for our love and wisdom. In 1 and 2 Thessalonians He is the sanctifying Spirit, in 1 and 2 Timothy He is the Spirit for our exercise unto godliness, and in Titus He is the renewing Spirit. In Hebrews He is the eternal Spirit, in James the Spirit of envying, in 1 and 2 Peter the Spirit of glory, in 1 John the anointing Spirit, and in Jude the Spirit for our prayer. Now in Revelation, the Spirit is the seven Spirits of God for God's administration.

Revelation 1:4 and 5 say, "John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth." These verses speak of the three of the Triune God. First is Him who is and who was and who is coming, second is the seven Spirits before the throne, and third is Jesus Christ. It is clear from this that the seven Spirits are reckoned as a person in the Triune God.

THE SEVEN SPIRITS AS THE SEVEN EYES OF THE LAMB BEING FOR GOD'S ADMINISTRATION

Chapter 4 speaks of the throne of God as the center of the universe. Verse 5 says, "Out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." In the Old

利亚四章都用预表说到灯台及其七个灯盏，这预表的应验乃是在启示录里，七灯就是七灵，在神面前焚烧，为着光照并审判。五章六节说，“我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”这时，羔羊不再仅是为着救赎；祂如今是带着能力、权柄和权能的羔羊，这由祂的七角所表征。基督这羔羊有七眼，就是神的七灵，奉差遣遍行全地，以完成神的定旨。

神的行政关乎祂的审判

正如我们之前看过的，在每封书信里所提及的圣灵及其应用，乃是照着那封书信的主题。例如在罗马书里，祂是为着我们儿子名分之神儿子的灵，因为罗马书给我们看见罪人如何成为神的儿子。启示录则揭示神在祂审判中的行政。作为宇宙的元首，神有祂的行政、祂的管治。圣经从创世记到启示录这六十六卷书，完满的启示了神圣的行政。关于神的行政，在圣经里首先提到的项目乃是创造。然而，在神创造一切后，这个创造堕落了；因此，祂行政的第二个项目就是救赎；神行政里的最后一个项目则是审判。圣经的头两章是说到创造；而从创世记第三章直到犹大书这一长段，乃是说到在神怜悯和恩典之下，照着祂的公义而有的救赎。神将祂的救赎摆在人前，我们必须接受。若有人不接受，神的审判有一天会临到他。因此，在圣经最后一卷书里，有神在祂审判里的行政。

启示录里有四个重要的“七”：七个召会，（二1～三22，）七印，（六1～八5，）七号，（八6～十一19，）和七碗。（十五1～十六21。）这四个“七”的每一个“七”都是神在祂审判里之行政的一部分。首先，关于七个召会的启示揭示了神的行政。在此主主要的不是救赎者，乃是审判者。二至三章里，给七个召会的书信与审判非常有关。同样的，在一章关于主的异象里，祂的面貌不是救赎者的面貌，而是审判者的面貌。在约翰所写的福音书里，他是靠在主的怀里，（约十三23，）但在启示录中，当约翰一看见祂，就仆倒在主的脚前。（一17。）这

Testament, Exodus 25 and Zechariah 4 speak of the lampstand with its seven lamps in type. In the fulfillment of the type in Revelation, the seven lamps are the seven Spirits, who are burning before God for enlightening and judging. Verse 6 of chapter 5 says, “I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” At this point the Lamb is no longer only for redemption. Now He is the Lamb with power, authority, and might, signified by the seven horns. Christ as the Lamb has seven eyes, which are the seven Spirits of God sent forth to fulfill God’s purpose throughout the entire earth.

God’s Administration Being Related to His Judgment

As we have seen before, the Holy Spirit is mentioned and applied in each of the Epistles according to the subject of that Epistle. In Romans, for example, He is the Spirit of the Son for our sonship, because Romans shows us how sinners become the sons of God. The book of Revelation unveils the administration of God in His judgment. As the Ruler of the universe, God has His administration, His government. The sixty-six books of the Bible, from Genesis to Revelation, reveal the divine administration in a full way. The first item mentioned in the Bible concerning God’s administration is creation. However, after God created all things, this creation became fallen, so the second item of His administration is redemption. The final item in God’s administration is judgment. The first two chapters of the Bible are for creation. Then from the third chapter of Genesis to Jude is a long section for redemption under God’s mercy and grace and according to His righteousness. God has presented His redemption to man, and we must receive it. If someone does not receive it, the judgment of God will come to him one day. Therefore, in the last book of the Bible there is God’s administration in His judgment.

In Revelation there are four great “sevens”: seven churches (2:1—3:22), seven seals (6:1—8:5), seven trumpets (8:6—11:19), and seven bowls (15:1—16:21). Each of these four “sevens” is a part of God’s administration in His judgment. First, the revelation of the seven churches reveals God’s administration. Here, the Lord is not mainly the redeeming One but the judging One. The letters to the seven churches in chapters 2 and 3 have much to do with judgment. Likewise, in the vision of the Lord in chapter 1, His appearance is not like that of the Redeemer but of the Judge. In his Gospel, John could recline on the Lord’s bosom (13:23), but in Revelation John fell at the Lord’s feet when he saw Him (1:17). This is because the atmosphere had changed from redemption

是因为气氛改变了，已经从救赎转到审判。主耶稣乃是作为审判者而来。在一章里，祂的眼目如同火焰，（14，）到了四章，我们看见祂有七眼。这七眼，就是点着的七灯，正搜寻、光照并审判，没有一事物可以向七眼隐藏。

那灵乃是羔羊的七眼， 为着三一神的神圣行政

七印、七号、和七碗都是神在祂审判里之行政的一部分。因此，在启示录中，“七”这个数字表征在审判里的行政。这给我们七灵的意义。神的灵在启示录中被称为七灵，因为在此祂不是恩典的灵，而是为了借着神圣审判而施行神圣行政的灵。那灵是羔羊的七眼，能以清楚的鉴察每一件事；而七灯点着并满了光。你可以向我隐藏某些事，我也可以向你隐藏某些事，但我们没有一个人能向羔羊的七眼隐藏任何事。当羔羊的七眼看着我们，所有的事都被暴露并搜寻出来。任何事被带到光中就被暴露。主这搜寻并光照的眼乃是为着审判。神的七灵是焚烧的火并搜寻的眼，为要搜寻、光照并审判。

在二十一章二十三节，羔羊是灯，神在灯里作光。这表征神乃是在救赎的羔羊里。五章也告诉我们，那灵是羔羊的眼，就是照耀的灯。神在羔羊里，而羔羊有七眼。神、羔羊、和作七眼的那灵，乃是三一神的三者。我们的眼睛是为着执行管理，为着指引我们。因此在三一神里，父是源头，子是彰显，灵作为七眼是执行管理。七灵为着神的行政，奉差遣往全地去。我们可以把七灵比喻为汽车的车头灯，为着“执行管理”。灯光照到哪里，车子就驶到哪里；车灯的光照是为着驾车，而驾车就是汽车的“行政”。今天，神在祂的神圣行政里运行，这行政乃是借着作为七灯和七眼的七灵。

主就是向七个召会 说话的那灵

to judgment. The Lord Jesus came as the judging One. In chapter 1 His eyes are like a flame of fire (v. 14), but by chapter 4 we see that He has seven eyes. These seven eyes, which are burning lamps, are searching, enlightening, and judging; nothing is hidden from them.

The Spirit as the Seven Eyes of the Lamb Being for the Divine Administration of the Triune God

The seven seals, the seven trumpets, and the seven bowls are also parts of God's administration in His judgment. Therefore, in the book of Revelation the number seven signifies administration in judgment. This gives us the meaning of the seven Spirits. The Spirit of God in Revelation is mentioned as the seven Spirits because here He is not the Spirit of grace but the Spirit for the divine administration through the divine judgment. The Spirit is the seven eyes of the Lamb who can see into things clearly and the seven lamps that are burning and full of light. You can hide certain things from me, and I can hide certain things from you, but none of us can hide anything from the seven eyes of the Lamb. When the Lamb with the seven eyes looks at us, everything is exposed and searched out. Anything that is brought into the light is exposed. These searching and enlightening eyes of the Lord are for judgment. The seven Spirits of God are the burning fire and the searching eyes to search, enlighten, and judge.

In 21:23 the Lamb is the lamp, and God is the light within the lamp. This signifies that God is in the redeeming Lamb. Chapter 5 also tells us that the Spirit is the eyes of the Lamb, which are the shining lamps. God is in the Lamb, and the Lamb has seven eyes. God, the Lamb, and the Spirit as the seven eyes are the three persons of the Triune God. Our eyes are for administration, for directing us. Therefore, in the Triune God, the Father is the source, the Son is the expression, and the Spirit as the seven eyes is the administration. The seven Spirits have been sent into the whole earth for God's administration. We may compare the seven Spirits to the headlights of a car, which are for "administration." Wherever the lights shine, the car drives; the shining of the headlights is for driving, and driving is the administration of the car. Today God is operating in His divine administration, and this administration is through the seven Spirits as the seven lamps and the seven eyes.

THE LORD BEING THE SPIRIT WHO SPEAKS TO THE SEVEN CHURCHES

二至三章包含写给七个召会的书信。二章一节说，“你要写信给在以弗所的召会的使者，说，那右手中握着七星，在七个金灯台中间行走的，这样说。”毫无疑问的，向召会说话的乃是主基督。然而，在书信的末了，七节说，“那灵向众召会所说的话，凡有耳的，就应当听。”在七封书信中每一封的开头，都是主在向某一个召会说话，（二1，8，12，18，三1，7，14，）但在书信的末了，却是那灵向众召会说话。（二7，11，17，29，三6，13，22。）这证明主就是那灵；（林后三17，林前十五45下；）祂是在那灵里，同着那灵并借着那灵说话。

这也证明主作为那灵，不只向某一个召会说话，乃是向众召会说话。那灵作主的眼察验众召会的情形，并说到整体的情形。主作为那灵向众召会说话，不受任何时空的限制。当某一地的召会读到给以弗所的书信时，那灵就察验那一地的召会，并向那里的人说话。神的七灵奉差遣不仅到以弗所，也到洛杉矶、伦敦，到全地去。在启示录二至三章里的七封书信，是主耶稣所说的话，但我们今天读到这两章时，神的七灵为着神行政的缘故，就在我们的灵里向我们说这些话。这证明那灵与主是一，主也与那灵是一。主在那灵里，借着那灵，并同着那灵说话，因为主就是那灵。

那灵与完成的召会， 就是新妇，成为一

二十二章十七节说，“那灵和新妇说，来！”二至三章告诉我们，主同着那灵说话，但在这一节里，那灵同着新妇说话。在二至三章，主与那灵是一；但在本书末了，那灵与新妇是一。当新妇说话时，那灵就说话；当那灵说话时，新妇就说话，因为二者乃是一。假若我们是约翰，我们可能会说，“那灵说，来！新妇也跟着说，来！”然而，约翰写这一节的方式是很有意义的。那灵和新妇说，“来！”意思就是那灵和新妇已经成为一。

Chapters 2 and 3 contain the epistles to the seven churches. Verse 1 of chapter 2 says, “To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands.” No doubt, it is Christ the Lord who is speaking to the church. However, at the end of the epistle, verse 7 says, “He who has an ear, let him hear what the Spirit says to the churches.” At the beginning of each of the seven epistles, it is the Lord who speaks to a certain church (2:1, 8, 12, 18; 3:1, 7, 14), but at the end of the epistles, it is the Spirit who speaks to all the churches (2:7, 11, 17, 29; 3:6, 13, 22). This proves that the Lord is the Spirit (2 Cor. 3:17; 1 Cor. 15:45b) and that He speaks in the Spirit, with the Spirit, and through the Spirit.

It also proves that the Lord is speaking as the Spirit not only to a certain church but to all the churches. The Spirit as the eyes of the Lord looks into the situation of all the churches, and He speaks concerning the whole situation. The Lord as the Spirit speaks to the churches without any limitation of time and space. While the church in a certain locality reads the epistle to Ephesus, the Spirit looks into the church in that locality and speaks to the ones there. The seven Spirits of God are sent forth not only to Ephesus but to Los Angeles, to London, and to the whole earth. The seven epistles in Revelation 2 and 3 are words spoken by the Lord Jesus, but today when we read them, the seven Spirits of God speak these words to us in our spirit for the purpose of God’s administration. This proves that the Spirit is one with the Lord, and the Lord is one with the Spirit. The Lord speaks in the Spirit, through the Spirit, and with the Spirit, because He is the Spirit.

THE SPIRIT BECOMING ONE WITH THE COMPLETED CHURCH AS THE BRIDE

Verse 17 of chapter 22 says, “The Spirit and the bride say, Come!” Chapters 2 and 3 tell us that the Lord speaks with the Spirit, but in this verse the Spirit speaks with the bride. In chapters 2 and 3 the Lord and the Spirit are one, but now at the end of the book, the Spirit and the bride are one. When the bride speaks, the Spirit speaks, and when the Spirit speaks, the bride speaks, because these two are one. Perhaps if we were John, we would have said, “The Spirit says, Come! and the bride follows to say, Come!” However, the way John rendered this verse is very meaningful. That the Spirit and the bride say, “Come!” means that the Spirit and the bride have become one.

此外，这一节并不是说，“那灵与召会；”反而说，“那灵与新妇。”这是因为新妇就是完成的召会。无疑的，新妇就是召会，但召会今天也许尚未预备好作新妇。只有当召会真正成为新妇时，才会与那灵是一。召会必须得完成，如此在那灵与新妇之间才有真正的一。这时，召会就与那灵是一，而那灵又与主是一。在二至三章，是主在那灵里，并同着那灵说话；但在二十二章，是那灵在召会里，并同着召会说话。那灵就是为着神今日行政之神的七灵。祂正等候机会浸透召会，好使召会成为新妇，能与祂自己成为一。

要领会耶稣的见证， 我们就必须在灵里

十九章十节末了说，“耶稣的见证乃是预言的灵。”预言的灵就是预言的实际、本质、特性和特征；这预言乃是为着神行政之耶稣的见证。如果我们不在灵里读这卷书，我们所得着的就不过是一些关于要来之事的预测，不会对耶稣自己有任何认知、感觉或体会。但是，这卷预言的书并非仅仅预测要来的事，这一卷书满了耶稣的见证。因此，我们在读这卷书时，应该完全专注于基督。为要领悟耶稣的见证，我们需要像约翰一样在灵里。（一 10，四 2，十七 3，二一 10。）当我们在灵里，这卷书就会吸引我们归向耶稣。

主乃是 众申言者之灵的神

二十二章六节说，“天使又对我说，这些话是可信真实的；主，就是众申言者之灵的神，差遣祂的使者，将那快要快发生的事指示祂的奴仆。”主乃是众申言者之灵的神。同样的原则，今天主也是我们灵的神，并且祂是我们灵里的神。因此，我们若要接触祂，就必须在我们的灵里。

在灵里以看见 启示录中的异象

Moreover, this verse does not say, “The Spirit and the church”; rather, it says, “The Spirit and the bride.” This is because the bride is the completed church. There is no doubt that the bride is the church, but the church today may not yet be ready to be the bride. It is when the church truly becomes the bride that it will be one with the Spirit. The church must be completed so that there will be a true oneness between the Spirit and the bride. At that point, the church will be one with the Spirit, who is one with the Lord. In chapters 2 and 3 the Lord speaks in the Spirit and with the Spirit, but in chapter 22 the Spirit speaks in the church and with the church. This Spirit is the seven Spirits of God for God’s administration today. He is waiting for the opportunity to permeate the church so that the church may become one with Him as the bride.

TO APPREHEND THE TESTIMONY OF JESUS REQUIRING US TO BE IN THE SPIRIT

The last part of 19:10 says, “The testimony of Jesus is the spirit of the prophecy.” The spirit of the prophecy is the reality, substance, disposition, and characteristic of the prophecy, which is the testimony of Jesus for God’s administration. If we do not read this book in the spirit, we will receive only the predictions in it concerning the things to come. We will not have any sense, feeling, or realization of Jesus Himself. However, this book of prophecy is not merely a book of predictions about things to come. This book of prophecy is a book full of the testimony of Jesus. Therefore, in reading it we should fully pay our attention to Christ. In order to realize the testimony of Jesus, we need to be in the spirit as John was (1:10; 4:2; 17:3; 21:10). Then as we are in the spirit, this book will attract us to Jesus.

THE LORD BEING THE GOD OF THE SPIRITS OF THE PROPHETS

Verse 6 of chapter 22 says, “He said to me, These words are faithful and true; and the Lord, the God of the spirits of the prophets, has sent His angel to show to His slaves the things which must quickly take place.” The Lord is the God of the spirits of the prophets. In the same principle today, the Lord is the God of our spirit and in our spirit. Therefore, in order to contact Him, we need to contact Him in our spirit.

BEING IN SPIRIT TO SEE THE VISIONS IN THE BOOK OF REVELATION

除了启示四个重大的“七”之外，启示录也揭示了四个重大的异象：众召会的异象，（一～三，）世界之定命的异象，（四～十六，）大巴比伦的异象，（十七～二十，）以及新耶路撒冷的异象。（二一～二二。）在每一个异象的起始，使徒约翰都说他在灵里。一章十节说，“当主日我在灵里，听见在我后面有大声音如吹号说。”在希腊原文里，在“灵”的前面并没有指定冠词，指明这个灵乃是我们与神的灵调和之人的灵。十二节继续说，“我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”约翰是在他的灵里，看见作为七个金灯台之众召会的异象。我们需要在灵里看见所有与地方召会相关的事，而不是在我们天然的心思和领悟里。我们需要拒绝天然的心思并转向灵。我们在灵里，就能看见众召会的异象。

四章二节说，“我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。”约翰也在他的灵里看见了世界局势的异象。即使在今天，我们也只有在我们的灵里，才能明白真正的世界局势。就算是最好的政治家，也不认识真正的世界局势。我们若在灵里，世界的局势对我们就是清楚的。

十七章三节说，“我在灵里，天使带我到旷野去；我看见一个女人骑在朱红色的兽上，那兽满了亵渎的名号，有七头十角。”这犯罪可怕的女人就是大巴比伦，地上妓女和可憎之物的母。（5。）朱红色的兽兼指罗马帝国和敌基督，而骑在兽上的女人就是背道的罗马天主教。这指明虚假宗教与属世政治的结合。这里的原则也是，我们必须在灵里，才能看见奥秘之巴比伦的异象。我们若在灵里，我们会清楚知道，罗马天主教是地上的大妓女，（1，）是新耶路撒冷的仿冒品，败坏并损害基督的身体。

在这四个异象中的最后一个，二十一章十节说，“我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。”要看见大巴比伦的异象，我们需要在旷野；但若要看新耶路撒冷，我们就必须在灵里上到高山。我们必须在灵里才能看见众召会作为七个金灯台的异象、世界局势的异象、大巴比伦的异象、以及新耶路撒冷的异象。我们何等需要在灵里！我们要看见属天的异象，就必须在灵里。

In addition to revealing the four great “sevens,” Revelation unveils four great visions: the vision of the churches (chs. 1—3), the vision of the destiny of the world (chs. 4—16), the vision of Babylon the Great (chs. 17—20), and the vision of the New Jerusalem (chs. 21—22). At the beginning of each of these visions, the apostle John says that he was in spirit. Verse 10 of chapter 1 says, “I was in spirit on the Lord’s Day and heard behind me a loud voice like a trumpet.” In the Greek text, there is no article before spirit, indicating that it is our human spirit, which is mingled with God’s Spirit. Verse 12 continues, “And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.” John saw the vision of the churches as the seven golden lampstands in his spirit. We need to see all the matters related to the local churches not in our natural mind and understanding but in our spirit. We need to reject our natural mentality and turn to the spirit. There in our spirit we will see the vision of the churches.

Verse 2 of chapter 4 says, “Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.” John also saw the vision of the situation of the world in his spirit. Even today, we can understand the real situation of the world only in our spirit. Even the best politicians do not know the true situation of the world. If we are in spirit, the situation of the world will be clear to us.

Verse 3 of chapter 17 says, “He carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.” This sinful and awful woman is Babylon the Great, the mother of the harlots and the abominations of the earth (v. 5). The scarlet beast is both the Roman Empire and Antichrist, and the woman sitting upon the beast is the apostate Roman Catholic Church. This indicates a confederation between the false religion and worldly politics. Again, the principle is that in order to see the vision of the mysterious Babylon, we need to be in spirit. If we are in spirit, we will be clear that the Roman Catholic Church is the great harlot on the earth (v. 1), the counterfeit of the New Jerusalem that corrupts and damages the Lord’s Body.

In the last of the four visions, 21:10 says, “He carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God.” In order to see the vision of Babylon the Great, we need to be in the wilderness, but to see the New Jerusalem we must climb a high mountain in the spirit. We must be in spirit to see the vision of the churches as the seven golden lampstands, the vision of the world situation, the vision of Babylon the Great, and the vision of the New Jerusalem. How much we need to be in spirit! To see the heavenly visions requires us to be in our spirit.

总而言之，启示录告诉我们几件事：今天神的灵乃是神的七灵，为着在神审判里的行政；主与这灵是一，说话以对付祂的召会；那灵与完成的召会，就是新妇，成为一；主是众申言者之灵的神；以及我们必须在灵里，才能看见属天的异象。本卷书的著者使徒约翰乃是在灵里看见异象，论到这一切重大的事——众召会、世界的定命、大巴比伦和新耶路撒冷。

In summary, Revelation tells us that the Spirit of God today is the seven Spirits of God for God's administration in judgment, that the Lord is one with this Spirit in speaking to and dealing with His church, that the Spirit is one with the completed church as the bride, that the Lord is the God of the spirits of the prophets, and that in order to see the heavenly visions we need to be in our spirit. It was in the spirit that the writer of this book, the apostle John, saw the visions concerning all the great matters—the churches, the destiny of the world, Babylon the Great, and the New Jerusalem.