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◎简介

在已过的永远里，神按着祂的喜悦，制定了一个定旨，就是要借着祂的儿子基督，将祂自己彰显出来。为此祂创造万有，按着祂的拣选和预定呼召了一些人，救赎他们，重生他们，使他们成为基督身体的活肢体。现今，这些蒙救赎的人必须建造在一起，成为活的身体，并借着实行身体生活，以实化这奥秘的身体，向全宇宙展示基督，使神得以显明并彰显祂自己。

因此，要完成神的定旨，必须实行身体生活。而实行身体生活唯一的路，乃是真实的经历基督，就是操练我们的灵，接触、享受、并经历基督作我们的生命，凭着祂并借着祂生活行事，为祂所浸透并变化，而被建造在一起，成为彰显基督的团体大器。这是基督徒该有的生活，这种生活能完成神永远的定旨。

本书系李常受弟兄于一九六三年六月四日至九日，在美国奥勒岗州尤金（Eugene）、赛伦（Salem）、及波特兰（Portland）三地所释放的信息集成。

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说明

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PREFACE

This section is composed of messages given by Brother Witness Lee in Eugene, Salem, and Portland, Oregon, from June 4 through 9, 1963.

第一章

身体生活的实化

脱去旧人 并穿上新人

以弗所二章十五至十六节说到在基督里创造了新人：“在他的肉体里，废掉了那规条中诫命的律法，好把两下在他自己里面，造成一个新人，成就了和平；既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”十五节的“指犹太和外邦信徒，新人是从他们创造的。十六节指明这一个新人乃是一个身体，就是基督的身体—召会。按照这两节圣经，召会不仅是一个身体，也是一个新人。没有许多新人，只有一个新人。因此，认为每个信徒各自是一个新人，那是不正确的。新人是由许多人组成的团体人。整个宇宙中只有一个新人，这一个新人乃是基督的身体—召会。

四章二十二至二十四节启示，这新人如何得以实化：“在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；而在你们心思的灵里得以更新，并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”首先我们必须脱去旧人，也就是老亚当，头一个团体人；然后我们必须穿上新人，就是穿上基督的身体。

穿上新人就是使召会得以实化，有真正的召会生活，就是新人的生活，基督身体的生活。当我们脱去旧人并穿上新人，召会生活就被我们实化。不仅如此，脱去旧人并穿上新人的秘诀，乃是在我们心思的灵里得以更新。（23。）我们越让我们的灵扩展到我们的心思里，而在我们的心思里得以更新，就越脱去旧人并穿上新人，越能实现召会生活，并且越使基督的身体得以实化。

歌罗西三章九至十一节也说到这新人：“不要彼此说谎，因你们已经脱去旧人，同旧人的行为，并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、

CHAPTER ONE

THE REALIZATION OF THE BODY LIFE

PUTTING OFF THE OLD MAN AND PUTTING ON THE NEW MAN

Ephesians 2:15-16 speaks of the creation of the new man in Christ. These verses say, “Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.” In verse 15 the two refers to the Jewish and Gentile believers, of whom the new man was created. Verse 16 indicates that this one new man is the one Body, that is, the Body of Christ, the church. According to these two verses the church is not only the one Body but also the one new man. There are not many new men; there is only one new man. Therefore, it is erroneous to consider that each believer is a new man. The new man is a corporate man composed of many persons. In the whole universe there is only one new man, and this one new man is the Body of Christ, the church.

Ephesians 4:22-24 reveals how this new man can be realized: “That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.” First we must put off the old man, that is, the old Adam, the first corporate man; then we must put on the new man, which is to put on the Body of Christ.

To put on the new man is simply to realize the church, to have the genuine church life, which is the life of the new man, the life of the Body of Christ. The church life is realized by us when we put off the old man and put on the new man. Moreover, the secret to putting off the old man and putting on the new man is to be renewed in the spirit of our mind (v. 23). The more we are renewed in our mind by the spreading of our spirit into our mind, the more we will put off the old man and put on the new man, the more we will realize the church life, and the more we will realize the Body of Christ.

The new man is spoken of also in Colossians 3:9-11, which says, “Do not lie to one another, since you have put off the old man with his practices and have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and

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。”在新人里，并没有任何在基督以外的人位；基督是一切，又在一切之内。因为新人是基督的身体，召会，所以在基督的身体里，除了基督自己，别无所有。因此，要有召会生活，就要有基督自己作我们的生命。我们实化召会生活，也就是穿上新人，乃是凭着真实的经历基督。

林前十二章十二节证实这事：“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。”在此我们看见，基督不仅是头，（西一18，）基督也是身体。头和身体都是基督；因此，基督自己乃是新人。基督既是新人的头，也是新人的身体；基督是包罗万有的。

实化真正召会生活的路，乃是经历基督作我们的生命和一切。神永远的心意是要将基督作到我们的里面，不仅作我们的生命，也作我们的一切。我们重生时，基督进到我们里面，并生在我们的灵里作我们的生命。从那时起，神渴望我们能凭着基督而活，（约六57，腓一21上，）在基督里面行事为人，（西二7，）并接受基督作我们的一切——作知识、智慧、光、能力、力量、权能、和其他许多项目。（3，林前一30，约八12，腓四13，弗六10。）这要求我们弃绝旧人，否认我们的己，并脱去旧性情。我们越将十字架应用于我们的旧性情，旧人，我们就越真实的经历基督。

实化身体的一

我们必须有深刻的印象，召会生活不在于道理；召会生活乃是基督自己被我们实化在日常生活中。我们是基督的肢体。基督是神圣的葡萄树，我们是枝子。（约十五5。）我们必须住在基督里面，并且接受基督不仅作我们的生命，也作我们的一切。我们必须在基督里、凭着祂、并借着祂生活、行事为人并作一切。我们可能已经知道这事；然而知道是一回事，在我们的经历中实化这事却是另一回事。今天在主的子民当中，对召会合一的问题，也就是基督身体的一，有许多谈论。但是唯独当我们凭基督而活，并在祂里面行事为人，身体的一才得以实化。我们越凭我们的己而活，越在我们的己里行事为人，就越是分门别类。事实上，一切公会和宗派都是因着一件事形成的，就是人为的努力。我们若否认己，并凭基督而活，也就是说，我们若脱去旧人，并且穿上

uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” In the new man there cannot be any person other than Christ; He is all and in all. Since the new man is the Body of Christ, the church, in the Body of Christ there is nothing but Christ Himself. Thus, to have the church life is simply to have Christ Himself as our life. We realize the church life, that is, we put on the new man, simply by experiencing Christ in a genuine way.

First Corinthians 12:12 confirms this: “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.” Here we see that Christ is not only the Head (Col. 1:18) but also the Body. Both the Head and the Body are Christ. Therefore, Christ Himself is the new man. He is both the Head of the new man and the Body of the new man. He is all-inclusive.

The way to realize the genuine church life is to experience Christ as life and as everything to us. God’s eternal intention is for Christ to be wrought into us not only as our life but also as our everything. When we are regenerated, Christ enters into us and is born in our spirit to be our life. From that time on, God desires that we live by Christ (John 6:57; Phil. 1:21a), walk in Christ (Col. 2:6), and take Christ as everything to us—as knowledge, wisdom, light, energy, strength, power, and many other items (v. 3; 1 Cor. 1:30; John 8:12; Phil. 4:13; Eph. 6:10). This requires that we give up the old man, deny our self, and put off the old nature. The more we apply the cross to our old nature, our old man, the more we will experience Christ in a genuine way.

REALIZING THE ONENESS OF THE BODY

We need to be impressed that the church life is not a matter of doctrine; rather, it is Christ Himself realized by us in our daily life. We are the members of Christ. He is the divine vine, and we are the branches (John 15:5). We need to abide in Him and take Him not only as our life but also as everything to us. We need to live, walk, and do everything in Him, by Him, and through Him. Although we may know this already, it is one thing to know something, and it is another thing to realize it in our experience. Today there is much talk among the Lord’s people concerning the problem of the unity of the church, that is, concerning the oneness of the Body of Christ. But the oneness of the Body can be realized only when we are living by Christ and walking in Him. The more we live by our self and walk in our self, the more sectarian we will be. In fact, all denominations and sects are formed because of one thing—human effort. If we deny our self and live by Christ, that is, if we put off the old man and put on the new man by putting on Christ as life and as everything to us (Rom. 13:14), there will be no need to

基督作我们的生命和一切，（罗十三 14，）借此穿上新人，就没有必要谈论合一，因为我们已经在召会的一里。召会的一不是别的，乃是我们经历基督是那灵。召会的一不在于教训。我们越谈论教训，就越分裂；但我们越弃绝教训，并接受基督作我们的一切，就越实化召会的一。

召会历史的教训给我们看见，我们拥有的道理越多，就越会分裂。然而，我们越弃绝教训和道理，凭基督而活，脱去旧人并穿上新人，在日常生活中应用基督的十字架，就越在身体的一里。今天急切的需要乃是，我们要活而实际的认识基督作生命。我们若实行这事，并愿意在我们的日常生活中应用基督，在一切日常事务中取用祂，就会感觉迫切的需要与其他的基督徒成为一。教训导致分隔并分裂，生命却带进一。当我们在基督里，接受基督作我们的生命，并对祂有活的经历，我们就在一里，因为召会的一的实际乃是基督自己。把我们带进召会的一这个实际里的，不是道理或教训的基督，乃是我们所真正经历作生命的基督。

我们若又真又活的经历基督，就会在召会生活里，并且绝不会持个人主义。然而，我们越凭着自己为主作工，就越个人主义。我们若弃绝凭自己事奉主的想法，简单的否认己，接受基督作我们的生命和一切，并住在祂里面，生命就会从我们里面涌流。这生命的流带进身体的一。我们越活基督，就越渴望与人成为一，并且越愿意依赖别人。

我们若经历基督作一切，就不会自满自足，因而独立。反之，我们越凭基督而活，就越领悟自己不过是身体上的一个肢体，我们自己是绝不可能完全的。我们身体的每一个肢体都需要整个身体，而完整、完全的身体是别无所需的。我作为一个人是完整的，有我自己的耳朵、眼睛、手和脚。就着某一面说，我可以独立，因为我是一个完整的人。然而，我身体上的每个肢体都需要依赖其他的肢体。照样，我们没有一个人是完整的基督身体；我们每个人仅仅是一个肢体。（林前十二 14，20，罗十二 5。）然而，我们若凭自己而活，就可能下意识的认为自己是完整的，并且可以独立。我们若每天否认己，并接受基督作生命而凭祂活着，就会领悟自己不过是身体上的小肢体，需要其他的肢体。当我们在基督里生活，就会渴望基督的身体，

talk about unity, because we will already be in the oneness of the church. The oneness of the church is nothing other than Christ experienced by us as the Spirit. It is not a matter of teachings. The more we talk about teachings, the more we will be divided, but the more we give up teachings and take Christ as everything to us, the more we will realize the oneness of the church.

The lesson of church history shows us that the more doctrines we have, the more we will be divided. However, the more we give up teachings and doctrines, live by Christ, put off the old man and put on the new man, and apply the cross of Christ in our daily life, the more we will be in the oneness of the Body. The urgent need today is for us to know Christ as life in a living and practical way. If we will practice this and be willing to apply Christ to our daily life by appropriating Him in all our daily matters, we will sense our urgent need to be one with other Christians. Teachings separate and divide, but life brings in oneness. When we are in Christ, taking Christ as our life and experiencing Him in a living way, we are in the oneness, because the reality of the oneness of the church is Christ Himself. It is not Christ in doctrines or teachings but Christ genuinely experienced by us as life that will bring us into the reality of the oneness of the church.

If we experience Christ in a real and living way, we will be in the church life and will never be individualistic. However, the more we work by our self for the Lord, the more individualistic we will be. If we give up the thought of serving the Lord by our self, if we simply deny our self, take Christ as our life and everything, and abide in Him, life will flow from within us. This flow of life brings in the oneness of the Body. The more we live Christ, the more we will long to be one with others, and the more we will be willing to be dependent on others.

If we experience Christ as everything, we will not be self-sufficient and thus become independent. On the contrary, the more we live by Christ, the more we will realize that we are just one member of the Body and that we can never be complete in ourselves. In our physical body each individual member needs the whole body, but a complete body as a whole does not need anything else. As a human being I am complete, with my own ears, eyes, hands, and feet. In a sense, I can be independent because I am a complete person. However, every member of my physical body needs to depend on the other members. Likewise, none of us is the complete Body; each of us is only a member (1 Cor. 12:14, 20; Rom. 12:5). However, if we live by our self, subconsciously we may think that we are complete and that we can be independent. If we live by Christ by denying our self and taking Christ as our life day by day, we will realize that we are nothing but a small member of the Body who needs the other members. When we are living in Christ, we long for the Body of Christ and for a relatedness between us and

并渴望联于其他的肢体。这是真正的召会生活；唯有凭着我们在日常生活中经历基督，才能实现这种生活。召会生活绝不可能仅仅凭着教导或谈论召会的一，就得着实现。实际上，我们越教导或谈论一，就越会分裂。实现召会的一唯一的路，乃是真实的经历基督。

问答

问：最近你告诉我们，历代志上下这两卷书主要的点乃是，没有人能凭自己的能力、才能或智慧作工。关于这一点，可否给我们更多的交通？

答：我们必须以整本圣经从起头到末了的观点，来看这部分的话。圣经向我们启示，神在这宇宙中的心意，乃是要在人类中间得着祂建造的家，建造的居所。亚当族类在这事上令神失望，于是神呼召亚伯拉罕，好从新的族类有新的开始。亚伯拉罕的后裔，子孙，成为神用以建造祂居所的材料。（参加三 26，29。）当以色列人从埃及出来，神要他们建立帐幕；帐幕是个表记，表征一切蒙救赎的人乃是主的居所。（出二五 8，来三 5～6，弗二 22。）帐幕是暂时的居所。主的心意是要以色列人在迦南地，建造更为长久的居所，就是圣殿。唯独借着以色列人胜过一切仇敌，圣殿才能得着建造。唯独在一切仇敌被打败并了结以后，主才有可能在祂的子民中间建造祂的居所。因此，圣殿进行建造以前，首先需要争战，除去神一切的仇敌。在成全神定旨的这一方面，大卫王为神所大用。大卫为着主打美好的仗，灭绝神的一切仇敌。（代上十八～二十。）

大卫似乎是建造圣殿的适当人选。他胜过仇敌以后，就想到为神建殿。（撒下七 1～3。）然而，神拦阻了他。（4～16。）后来在神主宰的手之下，大卫犯了两项严重的罪。他犯了第一个罪以后，（十一，）悔改并认罪，（诗五一，）得着主的赦免，并获得一个儿子所罗门，就是那将来要建造圣殿的。（撒下十二 13，24～25。）大卫犯了第二个罪以后，又悔改并得着赦免，并得着一块地，就是后来建殿之地。（代上二一 1～二二 1，参代下三 1。）不仅如此，大卫在作王这段期间，预备了建造圣殿的一切材料。（代上二二 2～19。）

the other members. This is the genuine church life, and this can be realized only by the experience of Christ in our daily life. The church life can never be realized merely by teaching or by talking about the oneness of the church. Actually, the more we teach or talk about the oneness, the more we will be divided. The only way to realize the oneness of the church is to experience Christ in a genuine way.

QUESTIONS AND ANSWERS

Question: Recently you gave us the main point of the books of 1 and 2 Chronicles, which is that no one can work by his own power, ability, or wisdom. Would you share something further about this?

Answer: We have to look at this portion of the Word with the view of the entire Scriptures, from beginning to end. The Scriptures reveal to us that God's intention in this universe is to have His house, His dwelling place, built up among the human race. The adamic race failed God in this matter, and God called Abraham in order to have a new beginning with a new race. The seed, the sons, of Abraham became the materials that God is using to build His dwelling place (cf. Gal. 3:26, 29). When the children of Israel came out of Egypt, God asked them to erect the tabernacle, which is a sign signifying that all the redeemed ones are a dwelling place for the Lord (Exo. 25:8; Heb. 3:5-6; Eph. 2:22). The tabernacle was a temporary dwelling place. The Lord's intention was that Israel would build a more permanent dwelling place, the temple, in the land of Canaan. The temple could be built up only through the victory of the children of Israel over all their enemies. Only after all the enemies had been defeated and terminated was it possible for the Lord to build up His dwelling place among His people. Therefore, before the building up of the temple could take place, there was first the need of fighting to remove all the enemies of God. In fulfilling this aspect of His purpose, King David was very much used by God. David fought the good fight for the Lord to put all His enemies to an end (1 Chron. 18—20).

Seemingly, David was the right person to build the temple. After he had gained the victory over the enemies, he himself thought of building a temple for God (2 Sam. 7:1-3). Nevertheless, God stopped him (vv. 4-16). Then, under the sovereign hand of God, David committed two serious sins. After he committed the first sin (ch. 11), he repented and confessed (Psa. 51). He received the Lord's forgiveness and obtained a son, Solomon, who was to build the temple (2 Sam. 12:13, 24-25). After David committed the second sin, he again repented and was forgiven, and he obtained a piece of land that would be the site for the temple (1 Chron. 21:1—22:1; cf. 2 Chron. 3:1). Moreover, during this period of his reign he prepared all the materials for the building up of the temple (1 Chron. 22:2-19).

圣殿虽然是人建造的，却不是见证人能为神作多少，乃是向宇宙见证，神能为有罪的人类作何等的多。然而，我们必须看见的主要的事乃是，神历代在人身上的心意，是要在这地上人间建造居所。这是旧约的中心思想；旧约主要的是建造神居所的历史。圣殿实在是旧约的中心。照样，新约的中心乃是建造召会作神的居所。（太十六18，林前三9～12上，弗二21～22，四12，16。）至终，整本圣经的终极完成乃是新耶路撒冷，作神永远的帐幕和居所。（启二一2～3。）

因此，在旧约和新约，神都在建造祂的居所。在永世里，神要为自己得着一个建造作为殿，居所。我们的责任是与神建造的工作合作。这就是为什么神的儿女里面总是渴望召会生活。一个人越爱主、寻求主、在主里行事为人、并凭主而活，就越渴望有召会生活。这是一件神圣并出乎圣灵的事，而不仅是出乎我们自己；这使我们能实化召会生活，并完成召会真实的建造。

问：这件事如何实行？

答：一面，实行这件事似乎非常复杂，特别是因着今天混乱的局面。另一面，这件事非常简单。消极一面，我们必须弃绝一切不属于身体的事物。我们的身体如何排斥一切异物，我们也必须弃绝一切与基督身体相异的事物。我们是基督身体的活肢体，我们知道什么与身体相异而不属于召会。积极一面，当我们在基督里生活，就会渴望与人相联结。我们要满足这种渴望，就必须与人来在一起，站住立场，作基督的身体在我们本地的彰显。我们不需要去圣经学院研读；我们只需要弃绝一切相异的事物，与那些愿意的肢体来在一起，站住立场，作主的身体在我们所在之处地方上的彰显。主会祝福这样作的人，并且与他们同在。

不仅如此，在我们的经历中，这是非常可行的。我们不该认为，因着我们没有牧师或教堂，所以不能聚在一起。雇用牧师并建造教堂的路，既复杂又行不通。简单的路最好。在台湾岛上有许多地方召会，没有一处召会是由牧师或全时间的工人建立的。台湾的众召会乃是一般的圣徒兴起的。我们必须忘记那些不属于基督身体的异物，并且要

Although the temple was built by man, it does not testify how much man can do for God. Rather, it testifies to the universe how much God can do for sinful mankind. However, the main thing we must see is that God's intention in all the generations of man is to build a dwelling place on this earth among the human race. This is the central thought in the Old Testament, which is primarily a history of the building of God's dwelling place. Indeed, the temple is the center of the Old Testament. Likewise, the center of the New Testament is the building up of the church as a dwelling place for God (Matt. 16:18; 1 Cor. 3:9-12a; Eph. 2:21-22; 4:12, 16). Eventually, the ultimate consummation of the entire Scriptures is the New Jerusalem as the eternal tabernacle and dwelling place of God (Rev. 21:2-3).

Therefore, in both the Old Testament and the New Testament God is building His dwelling place. In eternity God will gain a building as a temple, a dwelling place, for Himself. Our responsibility is to cooperate with God's building work. This is the reason that there is always a longing in the children of God for the church life. The more a person loves the Lord, seeks the Lord, walks in the Lord, and lives by the Lord, the more he longs to have a church life. This is something divine and of the Holy Spirit, not merely of ourselves, so that we may realize the church life and carry out the genuine building up of the church.

Question: How does this work in practice?

Answer: On the one hand, to carry this out in practice seems very complicated, especially in view of today's confusing situation. On the other hand, it is very simple. On the negative side, we must give up everything that is not of the Body. Just as our physical body rejects anything foreign to it, we must reject anything that is foreign to the Body of Christ. As living members of the Body of Christ, we know what is foreign to the Body and therefore does not belong to the church. On the positive side, when we are living in Christ, we will long to be related to others. To satisfy this longing, we must simply come together with others and take the ground as the expression of the Body of Christ in our locality. There is no need for us to study in a Bible institute. We simply need to give up all the foreign things and come together with those members who are available and take the ground as a local expression of the Lord's Body where we are. The Lord will bless and be with those who do this.

Furthermore, in our experience this is very workable. We should not think that we cannot meet together because we do not have a pastor or a church building. The way of hiring a pastor and building a church building is complicated and will not work. The simple way is the best. On the island of Taiwan there are many local churches, none of which was built up by a pastor or a full-time worker. Rather, all the churches in Taiwan were raised up by ordinary saints. We must forget about the foreign things and be

简单。我们应当记住我们是信徒，是主身体的肢体，并以最简单的方式与人聚在一起。主必与我们同在。

问：你说，“学习在我们的日常生活中应用十字架，”这句话是什么意思？

答：这意思就是，我们必须否认我们的己。召会是由基督在祂自己里面，并凭祂自己所创造的新造，实际上就是基督自己实化在我们里面。（林后五 17，弗二 14～16，加六 15。）不仅如此，新造作为新人，就是基督的身体，乃是基督与我们调和。（西三 10～11。）因此，我们必须学习否认旧生命，就是己，也就是亚当的生命，旧性情，属魂的生命。（太十六 24～25。）在否认己这件事上，不要凭自己作什么，只要接受主向你所启示的。主会清楚的向你启示，你老旧的生命已经了了；换句话说，你本人已经了结了。你站住这立场，就能拒绝而不依从你的己，只接受基督作你的生命。这样，你就是将十字架应用到你的日常生活中。

问：不需要挣扎努力或管教么？

答：在十字架的经历中，我们越挣扎努力，就越离弃十字架。我们的确需要受管教，但只有在我们心思、情感或意志太强时，才有这必要。因这缘故，我们需要受管教而被治服。然而，我们若一直愿意弃绝我们的己，告诉主说，“主，我愿意在一切事上弃绝我的心思和我的情感，我也要付代价在一切事上弃绝我的意志，”就没有必要受管教。试验会临到我们，但因为我们的己，就没有挣扎。是因着我们在心思、情感和意志里太强，我们才会挣扎。主必须一再的管教我们，治服并破碎我们，使我们能弃绝我们的己。

许多寻求主的圣徒受到主许多的管教，因为他们在为神行善这件事上太强。他们需要在行善的事上被破碎。主管教他们不是因为他们有罪，乃是因为他们很好。主必须兴起一些环境压迫他们、破碎他们，迫使他们弃绝他们的己；那时他们才能领悟那灵的一与身体的一。我们实在需要知道，一切的分裂和公会都是由最好的人创始的；邪恶的人绝对无法建立宗派，因为没有人会跟从他。我们越好就越独立，但我们越属灵并在主里，就越会倚靠。好是一回事，属灵是另一回事。

simple. We should remember that we are believers, members of the Lord's Body, and come together with others in the simplest way. Then the Lord will be with us.

Question: What do you mean by the expression “learn to apply the cross in our daily lives”?

Answer: This simply means that we need to deny our self. The church is a new creation created by Christ, in Christ, and with Christ, and is actually Christ Himself realized within us (2 Cor. 5:17; Eph. 2:14-16; Gal. 6:15). Moreover, the new creation, as the new man, the Body of Christ, is Christ mingled with us (Col. 3:10-11). Hence, we must learn to deny the old life, which is the self, the adamic life, the old nature, the soulish life (Matt. 16:24-25). In the matter of denying the self, do not try to do anything by yourself, but simply accept what the Lord reveals to you. He will reveal clearly to you that your old life is finished, in other words, that you yourself are finished. Taking this ground, you can refuse to go along with your self and can simply take Christ as your life. In this way you will apply the cross to your daily life.

Question: Is there no need of struggling or discipline?

Answer: In the experience of the cross, the more we struggle, the more we turn the cross away from us. It is true that there is the need of discipline, but this is necessary only because we are too strong in either the mind, the emotion, or the will. Because of this, we need to be disciplined in order to be subdued. However, if we are always willing to give up our self, telling the Lord, “Lord, I am ready to give up my mind and my emotion in everything, and I will also pay the price to give up my will in everything,” there will be no need for discipline. A test may come to us, but because we are willing to give up our self, there will be no struggle. It is simply because we are strong in our mind, emotion, and will that we struggle. The Lord has to discipline us again and again in order to subdue and break us so that we may be able to give up our self.

Many saints who seek the Lord are very much disciplined by the Lord because they are too strong in doing good for Him. They need to be broken in the matter of their doing good. It is not because they are sinful that the Lord disciplines them, but because they are good. The Lord has to raise up certain circumstances to press them, break them, and force them to give up their self. Only then will they be able to realize the oneness of the Spirit and the oneness of the Body. Indeed, we need to know that all the divisions and denominations were created by the best people; an evil person could never set up a sect, for no one would follow him. The more we are good, the more we will be independent, but the more we are spiritual and in the Lord, the more we will be dependent. It is one thing to be good, but it is another thing to be spiritual.

神的心意是要我们作神人，不是作好人。好人不一定是神人，好人可能还是属魂的人；只有神人是属灵的。（参林前二 14～15。）因此，我们必须学习在一切事上弃绝我们的己，不仅在作恶上，更是在行善上，就如在事奉主和为主作工上，都要弃绝己。

问：倪柝声弟兄所主张的和弟兄会一向努力在作的，有什么不同？

答：论到弟兄会，他们在召会的实行上有两项缺失。第一，他们太过强调教训，却忽略了生命。甚至在有关基督的教导上，他们的教训也大部分是死的字句。单单有基督教的教训，却没有实化基督自己，即使那些教训是关乎基督的，也不过是死的字句的教训。我们必须实化作为那灵的基督自己；并且任何聚在一起作基督身体之彰显的信徒团体，必须是活而满了基督的。他们必须经历基督的实际。若众圣徒又真又活的经历基督，每个难处都会自动解决，每个争论也会终止。按照我们的观察，弟兄会中间有太多的教训，却少有生命的实际。

弟兄会中间的第二个缺失，乃是关乎他们聚会的根据。闭关弟兄会的聚会是狭窄且有浓厚的宗派意识。公开弟兄会向主比较敞开，却忽略了任何地方不该有一个以上的召会的彰显。一个城市中，召会只该有一个地方上的彰显，正如在耶路撒冷、安提阿和哥林多，分别只有一个召会。（徒八 1，十三 1，林前一 2。）在新约里，任何一个地方从来没有超过一个的召会，（罗十六 1，林后八 1，加一 2，启一 11，）公开弟兄会却忽略了这件事。

在某些城市中，有不少公开弟兄会的礼拜堂。那些不同的聚集不称作那地方的召会，却叫作某某街的地方礼拜堂。公开弟兄会持守这样的作法，忽略了基督身体在地方上之彰显的一。譬如，假定有一班弟兄会圣徒在第二十一街有聚集。五个月之后，可能其中有三位圣徒不再同意那个聚集，因为他们有了不同的意见。因此，他们可能决定离开第二十一街的聚集，在第十一街开始另一个聚集。按照他们的实行，头一个聚集称作二十一街礼拜堂，第二个聚集称作十一街礼拜堂。又过了一年，第二个聚集的一班信徒也许又分裂，分出去到另一条街聚会，另开了一间礼拜堂。

God's intention is for us to be God-men, not good men. A good man may not be a God-man; he may still be a soulish man. Only a God-man is spiritual (cf. 1 Cor. 2:14-15). Therefore, we must learn to give up our self in all things, not only in doing evil things but even more in doing good things, such as serving the Lord and working for Him.

Question: Is there any difference between what Watchman Nee proposes and what has been attempted by the Brethren?

Answer: Concerning the Brethren, there are two shortcomings in the way that they practice the church. First, they place too much emphasis on teaching and neglect life. Even when they teach concerning Christ, their teaching is mostly in dead letters. Merely to have Christian teachings without realizing Christ Himself is to teach in dead letters, even if those teachings are concerning Christ. It is Christ Himself as the Spirit whom we must realize, and any group of believers who meet together as an expression of the Body of Christ must be living and full of Christ. They must experience the reality of Christ. If all the saints experience Christ in a real and living way, automatically every problem will be solved and every argument will be terminated. According to our observation, among the Brethren there is too much teaching and very little reality of life.

The second shortcoming among the Brethren concerns the basis of their meetings. The meetings of the exclusive Brethren are narrow and sectarian. Although the open Brethren are more open to the Lord, they neglect the fact that there should not be more than one expression of the church in any locality. In a given city there should be only one local expression of the church, just as there was only one church in Jerusalem, in Antioch, and in Corinth, respectively (Acts 8:1; 13:1; 1 Cor. 1:2). In the New Testament there is never more than one church in any locality (Rom. 16:1; 2 Cor. 8:1; Gal. 1:2; Rev. 1:11), but the open Brethren have neglected this matter.

In some cities there are a number of open Brethren chapels. The different meetings are not called the church in that locality but are referred to as local chapels on certain streets. By holding such a practice, the open Brethren neglect the oneness of the Body in its local expression. Suppose, for instance, that on Twenty-first Avenue a group of Brethren saints are meeting together. After five months, three of the saints may no longer agree with the meeting because they have a difference of opinion. Hence, they may decide to leave the meeting on Twenty-first Avenue and begin another meeting on Eleventh Avenue. According to their practice, the first meeting will be called the Twenty-first Avenue Chapel, and the second, the Eleventh Avenue Chapel. Perhaps after another year has passed, a group of believers from the second meeting will divide and separate

这例子说明了弟兄会的历史，忽略在地方上彰显之身体的一。我们没有意思要批评别人，但是按照我们对新约真理的领悟，主的身體在每个地方，必须只有一个在地方上的彰显。

问：你的意思是说，单单在主耶稣基督的名里聚会，不足以成为聚会充分的立场，或者并不是够广阔的根据么？

答：我们要充分的回答这个问题，就必须回顾基督教各公会的历史。在十六世纪宗教改革以前，只有天主教。宗教改革时，出现了国教，这些国教是为着人民却不属于人民的。各国的君王成为国教的元首。因此，今天丹麦国王是丹麦国教的元首，英国女皇是英国国教的元首。在国教之后，有私立的教会成立，就如长老会、浸信会和美以美会。这些教会不但为着人民，也属于人民。到了十九世纪初，借着一些弟兄们，如达秘（John Nelson Darby）、牛顿（Benjamin Newton）等人，开始了自由团体。这些团体在公会和组织以外。因此，今天在基督教里有天主教会、国教、私立教会和自由团体。

自从自由团体兴起以后，各处基督徒都基于马太十八章二十节，宣称两三位信徒聚集在一起就构成召会。这节圣经说，“因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”然而，主没有说，被聚集到祂名里的两三个人就是召会。这一节开头的连接词“因为”指明，其后所说的乃是先前提到之事的延续。十五至十七节说，“再者，若是你的弟兄犯罪得罪你，你要去，只在你和他之间指出他的过错。他若听你，你就得着了你的弟兄。他若不听，你就另带一两个人同去，要凭两三个见证人的口，句句都可定准。他若不听他们，就告诉召会。”因此，按照上下文，二十节的两三个人，就是先前十六节提到的两三个见证人。他们不是召会，他们仅仅是召会的一部分。他们若有难处，该尽力自行解决。若是不能，必须将难处告诉召会。该章的召会是地方召会，不是宇宙召会，因为这才有可能“告诉召会”。这段话接着说，“他若连召会也不听，就把他当作外邦人和税吏。我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的。”（17下～18上。）若是诸天已经捆绑那位拒绝听

to meet on another avenue and begin another chapel. This illustrates the history of the Brethren in neglecting the oneness of the Body as expressed in localities. Although we have no intention of criticizing others, according to our realization of the truth in the New Testament, there must be only one local expression of the Lord's Body in each locality.

Question: Are you saying, in effect, that simply meeting in the name of the Lord Jesus Christ is not a sufficient ground, or a wide enough basis, for meeting?

Answer: In order to answer this question adequately, we need to review the history of the Christian denominations. Up to the time of the Reformation in the sixteenth century, there was the Catholic Church. In the Reformation the state churches came into being, which were churches for the people but not of the people. The monarchs became heads of their respective state churches. Hence, today the king of Denmark is the head of the Church of Denmark, and the queen of England is the head of the Church of England. After the state churches, the private churches, such as the Presbyterian Church, the Baptist Church, and the Methodist Church, came into being. These churches were not only for the people but also of the people. Then, in the early nineteenth century, through brothers such as John Nelson Darby, Benjamin Newton, and others, the free churches began. These churches were outside the denominations and organizations. Hence, today in Christianity there are the Catholic Church, the state churches, the private churches, and the free churches.

Since the time that the free churches began, Christians everywhere have claimed, on the basis of Matthew 18:20, that two or three believers meeting together constitute a church. This verse says, “For where there are two or three gathered into My name, there am I in their midst.” The Lord, however, did not say that the two or three gathered into His name are the church. The conjunction for at the beginning of the verse indicates that what is spoken of thereafter is a continuation of something mentioned previously. Verses 15 through 17 say, “Moreover if your brother sins against you, go, reprove him between you and him alone. If he hears you, you have gained your brother. But if he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established. And if he refuses to hear them, tell it to the church.” According to the context, therefore, the two or three in verse 20 are the two or three witnesses mentioned previously in verse 16. They are not the church but are merely part of the church. If they have a problem, they should endeavor to solve it themselves. If they cannot, they must refer the problem to the church. The church in this chapter is the local church, not the universal church, for it is possible to “tell it to the church.” This portion of the Word continues, “If he refuses to hear the church also, let him be to you just like the Gentile and the tax collector. Truly I say to you, Whatever you bind on the earth shall have been bound in heaven”

召会的弟兄，召会就可以捆绑他。（参十六 19。）十八章十八节下半至二十节接着说，“凡你们在地上释放的，必是在诸天之上已经释放的。我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”从这几节圣经来看，被聚集到主名里的两三个人，显然不是召会，他们只是地方召会中的几个人，对付一位犯罪的弟兄。在这一段话里，主的教训中毫无根据显示，任何一个人在家里，仅仅和两三个人开始一个聚集，就可以称之为召会。若是在同一个城市里，你可以在你的家里，聚集两三个人成为召会，我也可以在我家里，聚集两三个人成为另一个召会，召会就因着我们不认识保守身体的一的必要而分裂。我们要保守我们所在地之召会的一，就必须与那地方所有神的儿女是一。我们必须在那地方站住召会的立场，作为地方召会。

问：我们若要在召会立场上聚集，有擘饼聚会，受那灵自由的引导，并且向所有的人敞开交通，而其他的人不来，我们是站立在哪里呢？

答：看今天的光景，一切都复杂而混乱，然而这不是我们的责任。我们必须在主面前为自己负责。你若看见召会的一这个光，就必须靠着神的恩典付诸实行。其他的人来或不来，那是他们的责任。然而，我们必须注意一件事：我们在任何地方开始聚会以前，首先必须弄清楚，是否已经有圣徒在那里聚集，并且站住召会的立场。若是已经有这样的信徒，我们就必须加入他们，并将自己交给他们。我们不该开始另一个聚会。我们在这件事上若不慎，就会犯错。

问：假定有这样一班信徒，但是他们所相信或实行的一些事有点古怪，你如何反应？

答：这要看这些事对一的破坏有多少。譬如，有些人相信洗脚的作法，又有些人相信蒙头的作法。这种差异对身体的一并不造成多大的破坏。当然，我们不能接受任何会破坏一的不同之处。然而，若是在某件事上的差异并未对一造成损害，仅仅是想法不同，我们就必须忍耐。关于这

(vv. 17b-18a). The church may bind the brother who refuses to hear the church, if the heavens have already bound him (cf. 16:19). Matthew 18:18b-20 continues, “Whatever you loose on the earth shall have been loosed in heaven. Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens. For where there are two or three gathered into My name, there am I in their midst.” From all these verses it is evident that the two or three gathered into the Lord’s name are not the church but are only certain members of a local church who are dealing with a brother who has sinned. There is no basis in the Lord’s teaching in this passage for anyone to begin a meeting with just two or three in a home and call it a church. If in the same city you can have two or three meeting as a church in your home, and I can have two or three meeting as another church in my home, the church will be divided because of our failure to recognize the need to keep the oneness of the Body. In order to keep the oneness of the church in the locality where we are, we must be one with all the children of God in that locality. We must take the ground of the church in that place and stand as a local church.

Question: If we want to meet on the church ground, gather around the Lord’s table, and be led freely by the Spirit, and if we extend open fellowship to all, but others do not come, where do we stand?

Answer: In today’s situation everything is complicated and confused, but we do not take responsibility for this. Rather, we must be responsible before the Lord for ourselves. If you see the light concerning the oneness of the church, you must practice it by the grace of God. Whether or not others would come is their responsibility. However, we must be careful of one thing: before beginning a meeting in any place, we must first find out if there are saints who are already meeting there and taking the ground of the church. If there are such believers, we must join them and submit ourselves to them. We should not start another meeting. If we are careless in this matter, we will do something wrong.

Question: Suppose there is such a group of believers, but some of the things they believe or practice are peculiar. How would you react?

Answer: It depends on how much these things damage the oneness. For instance, some believe in practicing foot-washing, whereas others believe in practicing head covering. These kinds of differences will not cause much damage to the oneness of the Body. To be sure, we cannot accept any difference that damages the oneness. However, when a difference concerns something that does not damage the oneness, when it is only a

一点的圣经根据是罗马十四和十五章。在这两章圣经里，有些圣徒坚持吃肉，有些圣徒坚持只吃蔬菜。有些坚持守某些日子，有些认为日日都一样。使徒告诉他们，必须彼此接纳。（十四 1, 3, 十五 7。）他的态度是，守日的人不该轻视不守日的人；不守日的人也不该批评守日的人。他没有说什么对，什么不对。他只要求圣徒彼此忍耐并彼此接纳。他们必须接纳各种真信徒。

问：这实行起来不是有些困难么？

答：接纳信徒这件事，要求我们否认我们的己。譬如，三十年前，我看见亮光，知道我该在水中受浸。从那时起，我不同意任何坚持接受点水礼的人，并且拒绝和这样的人一起聚会。然而逐渐的，主给我看见，在水中受浸无关紧要，要紧的乃是基督自己。我看见这事，就能和坚持受点水礼的人合得来，只要他们爱主并活在灵中。

我们越讨论道理的事，就越不在一里面。但我们若不在意教训和道理上的不同，都学习每日真实的经历基督，就会被基督充满，忘记一切比较不重要的事。我们没有一个人会坚持任何事，我们会在交通中将一切事带到主面前，寻求主的心意。主会带领我们往前。不需要设定任何规条，或遵守任何律法和死字句的准则。我们只该接受基督作我们的生命，在我们所在的地方来在一起，作基督身体在地方上真实的彰显。

问：你如何区别借着基督来在一起与明白基督旨意之间的不同？你必须明白基督的旨意才能相信这个教训么？

答：想要借着教训、凭着知识解决一切事，这乃是死的作法。我们必须接受主作一切，并对祂有活的经历。每当有事情发生时，我们必须来在一起，借着读主的话、祷告和交通，寻求主的心意。我们不需要设立任何规条，却要时常以活的方式，接受活的主同祂活的话，给我们来经历。这会拯救我们脱离死的字句和死的知识的律法。

difference of thought, we need to be patient. The scriptural basis for this is Romans 14 and 15. In these chapters some saints insisted on eating meat, and others insisted on eating only vegetables. Some insisted on keeping certain days, and others considered every day the same. The apostle told them that they had to receive one another (14:1, 3; 15:7). His attitude was that those who keep certain days should not look down on those who do not, and that those who do not keep the days should not criticize those who do. He did not say what was right and what was wrong. He simply asked the saints to be patient with one another and receive one another. They had to accept all kinds of genuine believers.

Question: That would be a little hard to practice, would it not?

Answer: The matter of receiving the believers requires us to deny our self. For example, thirty years ago I saw the light that I should be baptized by immersion. From that time on, I would not agree with anyone who insisted on being sprinkled, and I refused to meet with such persons. Gradually, however, the Lord showed me that baptism by immersion is not what matters; what matters is Christ Himself. Having seen this, I can go along with those who insist on being sprinkled, as long as they love the Lord and live in the spirit.

The more we discuss matters of doctrine, the less we will be in the oneness. But if, instead of caring for differences in teaching and doctrine, we all learn to experience Christ in a genuine way day by day, we will be filled with Christ. Then we will forget about all the minor things. None of us will insist on anything, but we will bring everything to the Lord in fellowship to seek the Lord's mind. The Lord will lead us on. There will be no need to set up any regulation or observe any rule in the way of legality and dead letters. We should simply take Christ as our life and come together as a genuine local expression of the Body in the place where we are.

Question: How do you differentiate between coming together through Christ and knowing the will of Christ? Do you have to know the will of Christ in order to believe in this teaching?

Answer: To attempt to settle everything by means of knowledge through teaching is a dead practice. Instead, we need to take the Lord as everything and experience Him in a living way. Whenever anything happens, we need to come together to seek the Lord's mind by reading the Word, by prayer, and by fellowship. We do not need to set up any rules, but time after time and in a living way, we should simply take the living Lord with His living word for our experience. This will save us from the legality of dead letters and dead knowledge.

譬如，要求姊妹们在聚会中蒙头，是死字句的规条。然而，我们若与姊妹们来在一起，读主的话并将自己奉献给主，让祂对我们说话，借此寻求主的心意，蒙头就成为一件活的事。当我们信靠主并尊崇祂，祂会带领我们。一位姊妹可能绝不会因着我们对她说到蒙头而被征服或服从，但我们若和她一同祷告并寻求主，她也许非常乐意接受主的话和吩咐。

问：你是说，即使我们所教导的合乎圣经，但一个人只是因着我们这么说而接受，不是因着那灵的启示而接受，那就是出于肉体而不是出于主么？

答：我们必须认识，人喜爱设立某些规条、道理和教训，并且凭着这些而活。但是在新约里，主从来没有设立这些事；主乃是给我们一些活的教训。照样，使徒们受圣灵感动写书信时，并不是在设立规条。既是如此，我们今天不该接受使徒们的教训而把这些教训设立作为规条。使徒们所写的乃是从主而来的活的话，是新鲜并令人舒畅的话；我们今天也必须有这样新鲜而令人舒畅的话。因此，我们在一切事上，必须一同以活的方式寻求主的心意。

问：我们如何知道自己在身体里所处的地位？我们如何能知道我们与其他肢体的关系？我们如何与身体上的肢体相合？

答：我们必须问自己的基本问题是，我们是否真实的经历我们的主作生命。我若凭我的己而活，另一个肢体也凭他的己而活，我们两个人就很难彼此相合。但是我若凭主而活，他也凭主而活，这就容易了。当我们来在一起，很容易就知道我在哪里，他在哪里。我们因着经历基督作生命，就自动并自然的相合在一起。譬如，我可能不知道是否有供应主话语的恩赐。然而，因着里面的膏油涂抹，我知道我有某一度量的恩典，能在身体里作一些事。借着圣灵的膏抹，我们每个人都有一种内里的确信，知道我们在哪里，我们该作什么，以及我们该如何联于其他的肢体。从我们里面圣灵的膏抹，有一种内里的感觉、知觉和把握。这是自然而然的。

今天主所寻求的，第一是要祂的子民在日常生活中经历祂作生命，第二是要在每个地方得着祂自己在地方上真实的彰显。我们不是说教训没有必要，但今天急切的需要乃是，我

For example, it is a rule in dead letters to require the sisters to wear a head covering in the meetings. However, if we come together with the sisters to seek the Lord's mind by reading His Word and consecrating ourselves to Him to allow Him to speak to us, the wearing of a head covering will be something living. When we trust in the Lord and honor Him, He will lead us. Although a sister may never be subdued or submissive by our speaking to her concerning head covering, if we pray and seek the Lord with her, she may be very willing to take the Lord's word and command.

Question: Are you saying that even if what we teach is scriptural, if a person receives it only because we said it and not because the Spirit revealed it, then that is of the flesh and not of the Lord?

Answer: We must realize that human beings love to set up certain rules, doctrines, and teachings and live by them. But in the New Testament the Lord never set up such things; rather, He gave some living teachings. Similarly, when they wrote the Epistles under the inspiration of the Holy Spirit, the apostles did not write in the way of setting up rules. Since this is the case, today we should not take the apostles' teachings and set them up as rules. What the apostles wrote were living words from the Lord, words that are fresh and refreshing, and today we must also have such fresh and refreshing words. Therefore, in everything we need to seek the Lord's mind together in a living way.

Question: How do we know where we are in the Body? How can we know our relationship to other members and how we fit in with the members in the Body?

Answer: The basic question we need to ask ourselves is, Do we really experience our Lord as life? If I live by my self and another member lives by his self, it will be very difficult for the two of us to fit in with each other. But if I live by the Lord and he lives by the Lord, it will be easy. When we come together, it will be easy to know where I am and where he is. Automatically and spontaneously, we will be fitted together in the experience of Christ as life. For example, I may not know whether I have the gift to minister the Lord's word. Nevertheless, I know because of the inward anointing that I have a measure of grace to do something in the Body. Through the anointing of the Holy Spirit each one of us has an inward assurance to know where we are, what we should do, and how we should be related to the other members. There is an inner feeling, sense, and assurance that comes from the anointing of the Holy Spirit within us. This is spontaneous.

What the Lord is seeking today is, first, that His people would experience Him as life in their daily living and, second, that He would have a genuine local expression of Himself in every locality. We are not saying that teachings are not necessary, but the

们要真实的经历基督作我们的生命，然后在我们所在的地方来在一起，作基督真实的彰显。这是简单又有功效的。我们若实行这事，主会在我们所作的一切事上与我们同在。

问：有多少伟大的人物有这个异象？

答：按照我们对历史的研究，主的子民只有两次努力实行真实的一的召会生活。头一次是十八世纪初，新生铎夫（Zinzendorf）伯爵带领的摩尔维亚弟兄们（Moravians）。第二次是十九世纪初，主所兴起的英国弟兄们。除了这两次以外，没有一个团体有意这样作。譬如，浸信会信徒开始聚集时，目的不是要有召会生活，乃是要维持正确的受浸真理。长老会的目的主要不是实行召会，乃是实行长老治理的制度。照样，卫斯理约翰开始一个聚集时，并没有关乎召会的光。他的目的是要凭着某一种规理（method）实行圣别，因而有了循理会（Methodist）这个名称。因此，试图实行真实的一的召会生活，仅仅发生过两次，头一次不如第二次那样清楚、完满或充分。然而，我们相信今天主已经更往前一步，借着经历基督作生命，在每个地方实现基督身体真实的彰显。

urgent need today is for us to experience Christ as our life in a real way and then come together as a genuine expression of Christ in the place where we are. This is simple and effective. If we practice this, the Lord will be with us in everything we do.

Question: Have many great men had this vision?

Answer: According to our study of history, there have only been two occasions when the Lord's people endeavored to practice the church life in the genuine oneness. The first was with the Moravians under the leadership of Count Zinzendorf at the beginning of the eighteenth century. The second was with the British Brethren raised up by the Lord in the early nineteenth century. Apart from these two occasions, no other group intended to do this. For example, when the Baptists began to meet, they met not to have the church life but to maintain the truth of the proper baptism. The intention of the Presbyterians was not primarily to practice the church but to practice the Presbyterian system. Likewise, when John Wesley began a meeting, he did not have the light concerning the church. His intention was to practice holiness by a certain method, and this led to the name Methodist. Therefore, the attempt to practice the church life in the genuine oneness took place only on two occasions, the first of which was not as clear, full, or adequate as the second. However, today we believe that the Lord has taken a further step to realize the genuine expression of the Body of Christ in every place through the experience of Christ as life.

第二章

操练我们人的灵

人的三部分

创世记二章七节论到人的受造，说，“耶和华神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂。”这节圣经提到三样东西。第一，神用地上的尘土塑造人；这是塑造人的身体。第二，神将生命之气吹到这身体里。第三，人成了活的魂。在这段人受造的记载里，可以清楚的辨识人的身体和人的魂；然而，吹到人身体里的生命之气是什么，并不很清楚。

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。”这节圣经描述人有三部分：灵、魂和身体。身体是人最外面的部分，灵是最里面的部分，魂介于身体和灵之间。在这节圣经里，清楚的确认创世记二章七节提到的生命之气，就是人的灵。约伯记三十二章八节印证这事，将人的灵视同神的气。

人的三部分符合宇宙中的三个范围：物质的范围、属灵的范围、和心理的范围。在物质的范围里有物质的事物，我们能借着身体同身体的听觉、视觉、嗅觉、味觉、和触觉这五种知觉来接触。在属灵的范围里有神，神乃是灵；（约四 24；）还有神的天使，他们也是灵；（来一 13～14；）仇敌，魔鬼撒但，和跟从撒但背叛的天使，（太二五 41，）他们是邪灵；以及鬼，就是污灵。（十二 22，24，43。）我们能借着我们里面人的灵，接触属灵的世界，特别是那是灵的神。

我们要接触任何事物，都需要某种器官来感觉并予以质实。譬如，若没有听觉器官，就不可能将声音质实。我们若失去耳朵的功能，我们周围的许多声音似乎就不存在了，因为我们没有能将声音质实的器官。照样，我们若失去视觉，就不能将颜色质实，颜色这个东西似乎就不存在了。虽然我们可能知道颜色还存在，对我们的知觉而言，颜色

CHAPTER TWO

THE EXERCISE OF OUR HUMAN SPIRIT

THE THREE PARTS OF MAN

Concerning the creation of man, Genesis 2:7 says, “Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.” In this verse three things are mentioned. First, God formed man from the dust of the ground; this was the forming of man’s body. Second, God breathed into this body the breath of life, and third, man became a living soul. In this account of the creation of man, man’s body and man’s soul are clearly identified; however, it is not clear what the breath of life is that was breathed into man’s body.

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.” This verse portrays man as having three parts: spirit, soul, and body. The body is the outermost part of man’s being, the spirit is the innermost part, and the soul is the medium between the body and the spirit. In this verse the breath of life mentioned in Genesis 2:7 is clearly identified as the human spirit. This is confirmed by Job 32:8, which identifies man’s spirit with God’s breath.

The three parts of man correspond to the three realms in the universe: the physical realm, the spiritual realm, and the psychological realm. In the physical realm there are the material things, which we can contact through the body with its five senses of hearing, seeing, smelling, tasting, and touching. In the spiritual realm there is God, who is a Spirit (John 4:24). There are also the angels of God, who are spirits (Heb. 1:13-14); the enemy, Satan the devil, and the rebellious angels of Satan (Matt. 25:41), who are evil spirits; and the demons, who are unclean spirits (12:22, 24, 43). We can contact the spiritual world, in particular God as the Spirit, by means of the human spirit within us.

In order to contact anything, we need a certain organ to sense and substantiate it. For instance, it would be impossible to substantiate the sound of a voice without a hearing organ. If we were to lose the function of our ears, it would seem that the many voices around us did not exist, because we would have no organ that could substantiate them. Likewise, if we were to lose our sight, we could not substantiate color, and it would seem that such a thing as color did not exist. Although we might know that

却不在了，因为我们没有质实颜色的器官。这就说明了不信者说没有神的原因。对他们而言没有神，乃是因为他们失去了他们灵的功能。失去灵之功能的人，无法将神质实，因为神是灵。我们必须使用正确的器官将神质实，那个器官就是我们的灵。主耶稣在约翰四章二十四节告诉我们：“神是灵；敬拜祂的，必须在灵和真实里敬我们若要认识神、摸着神、接触神、感觉神、并质实神，就必须使用正确的器官，就是我们的灵。

神造了胃，作我们接受食物和水的器官。照样，神造了灵，作我们接触神并接受神的器官。我们要强调，要感觉并质实任何东西，都需要正确的器官。为着物质的世界，神造了我们的身体同其知觉；为着以神为首要者的属灵世界，神在我们里面造了灵；我们借着这灵就能接触神。为这缘故，当我们祷告时，必须停下我们的全人，并操练我们内里的器官，就是我们的灵。我们祷告不该凭着我们的记忆，也不该凭着我们的的心思、意志或情感，乃该凭着我们全人最深、最内里的部分，就是我们的灵。

我们许多时候经历到，我们越思想并考量，就越感觉不到主。我们若太过操练我们的的心思和推理，可能到一个地步会怀疑主的存在。但是当我们停下我们这个人，操练我们最里面的部分，就感觉主的同在，因为我们使用正确的器官将祂质实。

魂介于身体和灵之间。“心理学”这个辞源于希腊文 *psuche*，朴宿克，意思是“魂”。因此，心理学与魂有关，心理的范围乃是属魂的范围。魂是我们凭以感觉并质实心理范围的器官。推理、喜与怒都属于这个范围。圣经和我们的经历都印证人有三部分：灵、魂和身体。

希伯来四章十二节也说到人的三部分：“因为神的话是活的，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。”这节圣经说，魂与灵可以剖开，这表明魂与灵不是同一个东西，乃是人分开的两部分。这节圣经也说到骨节与骨髓，人身体的两个部分。这节圣经更说到心连同心中的思念和主意。心与魂和灵都不同。以

color exists, to our senses it would not exist, because we would not have the organ to substantiate color. This explains why unbelievers say that there is no God. To them there is no God simply because they have lost the function of their spirit. People who have lost the function of their spirit cannot substantiate God, because God is a spiritual being. We need to use the right organ to substantiate God, and that organ is our spirit. The Lord Jesus tells us in John 4:24 that “God is Spirit, and those who worship Him must worship in spirit.” If we would know God, touch God, contact God, sense God, and substantiate God, we must use the right organ, that is, our spirit.

God created the stomach as the organ for us to receive food and water. In a similar way, He created the spirit as the organ for us to contact Him and receive Him. We would emphasize the fact that to sense and substantiate anything requires the right organ. For the physical world, God created our body with its senses, and for the spiritual world, in which God is the foremost item, He created a spirit within us. It is by this spirit that we can contact God. For this reason, when we pray, we need to stop our whole being and exercise our inner organ, that is, our spirit. We should pray not by our memory, nor by our mind, will, or emotion, but by the deepest and innermost part of our being, our spirit.

Many times we have experienced that the more we think and consider, the more we feel that the Lord is absent. If we exercise our mind and our reasoning too much, we may reach the point where we doubt that the Lord exists. But when we stop our whole being and exercise our innermost part, we sense the Lord's presence, because we are using the right organ to substantiate Him.

The soul is the medium between the body and the spirit. The word psychology comes from the Greek word *psuche*, which means “soul.” Thus, psychology is related to the soul, and the psychological realm is the soulish realm. The soul is an organ by which we can sense and substantiate the psychological realm. Reasoning, anger, and joy belong to this realm. Both the Scriptures and our experience confirm that man is of three parts: spirit, soul, and body.

Hebrews 4:12 also speaks concerning the three parts of man: “For 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.” This verse says that the soul and the spirit can be divided, showing that the soul and the spirit are not identical but are two separate parts of man. It also speaks of the joints and the marrow, which are parts of the body. It goes even further to speak of the heart with its thoughts and intents. The heart is different from

西结三十六章二十六至二十七节说，“我也要赐给你们新心，将新灵放在你们里面；…我必将我的灵放在你们里面。”这两节圣经提到三样东西：新心、新灵和灵神。我们需要辨别魂与灵，也需要一面辨别心与魂，另一面辨别心与灵。不仅如此，二十七节清楚的告诉我们，神已将祂的灵放在我们里面。

两种生命与两个人

我们接受主耶稣作我们的救主时，就在我们的灵里得了重生。约翰三章六节下半说，“从那灵生的，就是灵。”这证明我们是在我们的灵里再生，重生。我们的灵重生时，神的圣灵进到我们的灵里，将我们的灵点活，并将主耶稣基督带到我们灵里作生命。从那时起，神的神圣生命，永远的生命，就一直在我们的灵里。（罗八10。）我们的灵由圣灵以神的生命所重生。

我们重生以前，已经有了人的生命。人的生命主要就是魂的生命。这就是为什么在圣经里人被称作“魂”。（出一5，结十八4—人，直译，魂。）神用地上的尘土塑造人的身体，并将生命之气吹到人里面之后，就产生了活的魂。人就是魂，因为人的生命主要在于魂。

因此，我们重生以前，我们是有人生命（主要在魂里）的人。魂是人的个性，就是人的自己，而身体是器皿以盛装魂，灵则是魂凭以接触神的器官。我们重生以前，凭着魂，就是凭着人的生命而活，使用身体作器皿，使用灵作器官。我们既蒙了重生，我们灵里就有了另一个生命。这生命是神圣、永远的生命，就是基督自己。（约十一25，十四6。）今天我们必须认识我们有两种生命：魂里人的生命和灵里神圣的生命。按照我们魂里属人的生命，我们是人，是人的子孙；按照我们灵里神圣的生命，我们是神的儿女，是神的众子。

我们不仅有两种生命，并且有两个人，就是旧人和新人。以弗所四章二十二节说，“在从前的生活样式上，脱去了旧人。”我们必须脱去旧人，因为旧人绝不能得神的喜悦。（参罗八7~8。）旧人已经被神定罪，并放在十字架上，与基督同钉十字架。（六6。）然后以弗所四章二十四节说，“穿上了新人。”

the soul and from the spirit. Ezekiel 36:26-27 says, “I will also give you a new heart, and a new spirit I will put within you...And I will put My Spirit within you.” In these verses three things are mentioned: a new heart, a new spirit, and God the Spirit. We need to differentiate between the soul and the spirit and also between the heart, on the one hand, and the soul and the spirit, on the other hand. Furthermore, verse 27 tells us clearly that God has put His Spirit within us.

TWO LIVES AND TWO MEN

When we received the Lord Jesus as our Savior, we were regenerated in our spirit. John 3:6 says, “That which is born of the Spirit is spirit.” This proves that it was in our spirit that we were reborn, regenerated. When our spirit was regenerated, the Holy Spirit of God came into our spirit to enliven it and bring the Lord Jesus Christ into it as life. From that time forward the divine life of God, the eternal life, has been in our spirit (Rom. 8:10). Our spirit was regenerated with the life of God by the Holy Spirit.

Before we were regenerated, we already had the human life. The human life is primarily the life of the soul. This is the reason that in the Bible men are called “souls” (Exo. 1:5, lit.; Ezek. 18:4). After God formed man’s body from the dust of the ground and breathed into it the breath of life, a living soul came into existence. Man is a soul because the human life is mainly a matter of the soul.

Therefore, before we were regenerated, we were human beings with a human life mainly in the soul. The soul is the personality, the very self, of man, whereas the body is a vessel to contain the soul, and the spirit is an organ by which the soul can contact God. Before we were regenerated, we lived by the soul, by the human life, using the body as a vessel and the spirit as an organ. Now that we have been regenerated, there is another life in our spirit. This life is the divine, eternal life, which is Christ Himself (John 11:25; 14:6). Today we must realize that we have two lives: the human life in the soul and the divine life in the spirit. According to the human life in our soul, we are human beings and sons of men, and according to the divine life in our spirit, we are children of God and sons of God.

We have not only two lives but also two men, the old man and the new man. Ephesians 4:22 says, “Put off, as regards your former manner of life, the old man.” We must put off the old man because it can never please God (cf. Rom. 8:7-8). It has already been condemned by God and put on the cross, crucified with Christ (6:6). Then Ephesians 4:24 says, “Put on the new man.” These verses make clear reference to two

这些经节清楚的提到两个人：魂里的旧人和灵里的新人。旧人有属人的生命，新人有神圣的生命。我们重生以后，我们的灵不再仅仅是一个器官，我们的灵乃是有了神圣生命的新人。因此我们必须认识，我们是有两种生命和两个人的人。我们有旧人的属人生命，以及新人的神圣生命。我们基督徒是神重生的儿女，今天我们的问题乃在于我们是凭属人的生命或凭神圣的生命，凭旧人或凭新人而活。基督徒生活的秘诀就在于此。

圣经告诉我们，旧人已经钉十字架，并且我们必须否认己。（太十六 24，路九 23。）己是指旧人和魂。我们必须否认魂，我们也不该再凭旧人而活，因为旧人在神面前被定罪，并且已经被主钉在十字架上。“我”也就是旧人，已经与基督同钉十字架，现在活着的，不再是这旧“我”，乃是基督在新“我”，就是重生的新人里面活着。（加二 20。）如今我们的灵是新人；因此，我们必须否认我们的己，凭我们灵里神圣的生命而活，也就是凭新人而活。

我们可以从经历中知道魂与灵的区别。魂包含三部分：心思、情感和意志。（箴二 10，诗一三九 14，撒上十八 1，伯七 15。）我们有心思可以思想，考量；有情感会爱恨喜忧；有意志作决定和选择。这三部分共同组成了魂。许多时候，你作为基督徒，可能考虑要作一件事。按照你的推理，这件事是对的，也合你的意，至终你也决定要去作。在这过程中，魂的三部分你都运用了：你的心思考量并推想这件事，你的情感喜悦并爱慕，你的意志决定要作。然而就在此时，你里面深处有个感觉不赞成：那就是你的灵。这证明我们里面除了心思、情感和意志，还有一样东西；有一样东西比魂深得多，这就是灵。我们凭着具有属人生命的魂，可以过旧人的生活。我们凭着灵，（这灵借着重生有了神圣的生命，三一神的生命，）可以过新人的生活。

两种生活方式

我们如何能凭神圣的生命过新人的生活，而不凭属人的生命过旧人的生活？在消极一面，我们必须否认旧人，魂，意思就是否认心思、意志和情感。在积极一面，我们必须操练我们的灵，意思就是操练我们全人最深的部分。

men: the old man in the soul and the new man in the spirit. The old man has the human life, and the new man has the divine life. After our regeneration, our spirit is no longer merely an organ; it is a new man with the divine life. Hence, we must realize that we are persons with two lives and two men. We have the human life for the old man and the divine life for the new man. As Christians who are reborn children of God, our problem today is this: do we live by the human life or by the divine life, by the old man or by the new man? Herein lies the secret to the Christian life.

The Bible tells us that the old man has been crucified and that we must deny the self (Matt. 16:24; Luke 9:23). The self refers to both the old man and the soul. We need to deny the soul, and we should not live by the old man any longer, because the old man is condemned before God and has been crucified by the Lord on the cross. The “I,” that is, the old man, has been crucified with Christ, and it is no longer this old “I” who lives, but it is Christ who lives in the new “I,” the regenerated new man (Gal. 2:20). Our spirit is now a new man; hence, we must deny our self and live by the divine life in our spirit, which is to live by the new man.

We can know the difference between the soul and the spirit from our experience. The soul consists of three parts: the mind, the emotion, and the will (Prov. 2:10; Psa. 139:14; 1 Sam. 18:1; Job 7:15). We have a mind to think, to consider; an emotion to love and hate, to be happy and unhappy; and a will to make decisions and choices. These three parts together compose the soul. Many times as a Christian you may have considered doing a certain thing. According to your reasoning, it was right; it was also desirable, and eventually you made a decision to do it. In the process, you exercised all three parts of the soul: your mind to consider and reason about it, your emotion to like and desire it, and your will to decide on it. Yet at the same time deep within you there was a feeling against it. That was your spirit. This proves that there is something other than the mind, emotion, and will within us; there is something much deeper than the soul, and this is the spirit. By the soul, which has the human life, we can live as the old man. By the spirit, which has the divine life, the life of the Triune God, through regeneration, we can live as the new man.

TWO WAYS TO LIVE

How can we live by the divine life as the new man instead of by the human life as the old man? On the negative side, we must deny the old man, the soul, which means to deny the mind, the will, and the emotion. On the positive side, we must exercise our spirit, which means to exercise the deepest part of our being.

我们可以将这个原则应用在祷告这件事上。许多基督徒用他们的魂祷告，而不运用他们的灵祷告。有些人凭着他们的情感祷告，喜乐时就祷告说，“主，你对我真好。”还有许多人按照他们的记忆祷告，按照他们对丈夫的事业、他们的孩子、召会和福音工作的记忆祷告。他们不操练他们的灵，却运用他们的心思，从记忆中重述许多的事。

我们要操练灵祷告，就必须忘记一切，到主面前接触祂。为此我们必须停下我们的全人，包括我们的记忆、我们的思想、和我们的考量。当我们操练我们的灵，圣灵会在我们里面作工并运行，加给我们力量。那时我们会感觉到主的心思，我们就不会从记忆祷告，乃是从我们的灵祷告。

有些姊妹每天向主重述一套祷告辞。结果，她们里面不觉得舒畅和满足，反而厌倦并厌烦祷告。然而，我们若操练我们的灵祷告，就越祷告越感觉满足和舒畅。我们会感觉被主接触了，也感觉我们接触了主。我们由此看见两种祷告的方式：一种是凭着我们的心思或我们的情感，另一种是凭着我们的灵。

读圣经的原则也是一样。读圣经有两种方式。许多人读圣经只用他们的心思。然而，我们如果知道如何接触主，就会改变读圣经的方式。每当我们读一节圣经时，我们都应当运用我们的灵加以消化。譬如，我们读过创世记二章七节，就立刻用我们的灵祷告将它消化。我们可以祷告说，“主，我赞美你，你创造我有三部分。你为我创造了身体，也创造了灵和魂。主，为着这个身体我感谢你，我借着这个身体，可以感觉并接触物质的世界。主，我更感谢你的是，我可以接触你，因为你是灵，并且你创造了我里面的灵。”这样，我们就操练我们的灵吃主的话。运用我们的头脑领会并记忆主的话，会令人疲倦；但操练我们的灵祷告并消化我们所读的，会加强我们，使我们舒畅、满足。

圣经的话是属灵的食物。（彼前二2，太四4。）在吃这件事上，重要的不是我们了解多少，乃是我们接受进来多少。我若询问人对鸡蛋、牛奶、肉或生菜的领会，这是愚昧的。我只需要问他喝了多少杯牛奶。了解食物是一回事，吃食物是另一回事。照样，了解话是一回事，但将话接受进来，就是凭着灵吃话并将话消化，又是另一回事。耶利

We can apply this principle to the matter of prayer. Many Christians pray by using their soul, not by exercising their spirit. Some pray by their emotion. When they are happy, they pray, “Lord, You are so good to me.” Many others pray according to their memory, according to what they remember concerning their husband’s business, their children, the church, and the gospel work. Instead of exercising their spirit, they exercise their mind to recite many things from memory.

In order to pray by exercising the spirit, we must forget about everything and come to the Lord to contact Him. For this we need to stop our whole being, including our memory, our thoughts, and our considerations. Then when we exercise our spirit, the Holy Spirit will work and move within us to energize us. At that time we will sense what the Lord’s mind is, and we will not pray from memory but from our spirit.

Some sisters recite a certain set of prayers to the Lord day after day. Consequently, rather than feeling refreshed and satisfied within, they feel tired and grow weary of praying. However, if we pray by exercising our spirit, the more we pray, the more we will feel satisfied and refreshed. We will feel that we have been contacted by the Lord and that we have also contacted the Lord. From this we see that there are two ways to pray: by our mind or our emotion, and by our spirit.

The principle is the same with reading the Bible. There are two ways to read the Bible. Many read the Bible using only their mind. However, if we know how to contact the Lord, we will change the way we read the Bible. When we read a verse, we will exercise our spirit to digest it. For instance, after reading Genesis 2:7, we will immediately pray with our spirit to digest the verse. We may pray, “Lord, I praise You that You have created me with three parts. You have created a body for me, and also a spirit and a soul. Lord, I thank You for this body, through which I can sense and contact the physical world. And, Lord, I thank You even more that I can contact You because You are a Spirit and have created a spirit within me.” In this way, we will exercise our spirit to eat the word. To exercise our mentality to understand and remember the word is tiresome, but to exercise our spirit to pray and to digest what we read strengthens, refreshes, and satisfies us.

The words in the Scriptures are spiritual food (1 Pet. 2:2; Matt. 4:4). In the matter of eating, what is important is not how much we understand but how much we take in. It would be foolish for me to ask someone what he understands concerning eggs, milk, meat, or lettuce. Instead, I need to ask him how many cups of milk he has taken in. To understand food is one thing, but to eat it is another. Likewise, to understand the word is one thing, but to take the word in, to eat and digest it by the spirit, is another.

米十五章十六节说到借着吃接受主的话；在新约里主耶稣说，“人活着不是单靠食物，乃是靠神口里所出的一切话。”（太四4。）神的话是属灵的食物，我们必须吃，而不是仅仅了解而已。

不仅如此，接触人也有两种方式。一种方式是凭着我们的头脑，或凭着我们的情感接触人；另一种方式是凭着我们的灵接触人。我们早晨亲近主时，在我们的心和我们的灵里，可能对某位弟兄或姊妹有了负担，并且非常关心这人。我们在白天或晚上某个时间可能去接触这人，不是凭着我们的头脑或我们的情感，乃是凭着我们的灵。这是接触人正确的路。

照样，供应话语也有两种方式。一种方式是用我们的头脑供应知识，另一种方式是借着操练我们的灵。当我们凭着我们的头脑尽职，我们就只能摸着人的头脑，绝对摸不着他们里面的灵。但是当我们操练我们的灵尽职，我们的话会摸着他们的灵。

操练灵

因为我们有两种生命，就是属魂的生命和神圣的生命，所以我们基督徒行事总是有两种方式。我们可以凭我们魂里属人的生命行事，或凭我们灵里神圣的生命行事。我们的行动可能是旧人或新人在行动。为主而活，跟从并顺从祂的路，乃是不要运用我们的魂——我们的心思、情感和意志，乃要操练我们的灵。我们的灵是我们全人最里面的部分，比我们的心思、情感和意志更深。我们要凭着灵生活并行事为人，就必须学习弃绝并否认心思、情感和意志。我们若这样实行，就会逐渐的领悟这并不难。每当我们运用某个器官，这个器官就变得更刚强。教育乃是教导人如何运用他们的头脑，但今天我们必须认识，我们需要学习如何操练我们的灵。基督徒来在一起时，通常少有人灵里刚强的向主祷告或赞美。他们没有在日常生活中操练他们的灵，所以他们灵里非常软弱。然而，我们若每天操练我们的灵，我们的灵会变得积极、主动、活而刚强。我们来聚会时，就容易有所发表，或是简短的说一些话，或是祷告、赞美。我们该操练我们的灵跟从主、顺从祂，并且凭祂而活、为祂而活。

Jeremiah 15:16 speaks of receiving the Lord's words by eating them, and in the New Testament the Lord Jesus said, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God" (Matt. 4:4). The word of God is spiritual food that we must eat, not merely understand.

Furthermore, there are two ways to contact people. One way is to contact a person by our mentality or by our emotion. The other way is to contact the person by our spirit. In the morning while we are with the Lord, we may become burdened and very concerned in our heart and our spirit about a certain brother or sister. Then sometime during the day or in the evening we may contact that person not by our mentality or our emotion but by our spirit. This is the proper way to contact people.

Similarly, there are two ways to minister the word. One way is to use our mentality in knowledge, and the other way is by exercising our spirit. When we minister by our mentality, we can touch only people's mentality; we can never touch the spirit within them. But when we minister by exercising our spirit, our word will touch their spirit.

EXERCISING THE SPIRIT

Because we have two lives, the soulish life and the divine life, there are always two ways for us as Christians to do things. We can do things by the human life in our soul or by the divine life in our spirit. We can also act either as the old man or as the new man. The way to live for the Lord, following and obeying Him, is to not exercise our soul—our mind, emotion, and will—but to exercise our spirit. Our spirit is the innermost part of our being; it is deeper than our mind, emotion, and will. In order to live and walk by the spirit, we must learn to reject, to deny, the mind, the emotion, and the will. If we practice this, gradually we will realize that it is simple. Whenever we exercise a certain organ, it becomes stronger. Education teaches people how to exercise their mentality, but today we must realize that we need to learn how to exercise our spirit. Usually, when Christians come together, very few are strong in their spirit to utter a prayer or a praise to the Lord. Because they do not exercise their spirit in their daily life, they are very weak in their spirit. However, if we exercise our spirit day by day, our spirit will become positive, active, living, and strong. Then when we come to the meetings, it will be easy for us to express something either by giving a short word or by offering a prayer or a praise. Let us exercise our spirit to follow the Lord, to obey Him, and to live by and for Him.

在积极一面，操练我们的灵意思就是运用我们的灵。我们的灵是满了感觉和知觉的，因为圣灵是一直不断的在我们灵里运行。约壹二章二十七节说，我们从神所领受的膏油涂抹，住在我们里面。这膏油涂抹不仅仅是那灵作膏油；膏油涂抹乃是那灵在我们灵里运行并行动。圣灵作膏油一直不断在我们里面运行、行动并活动。这膏油涂抹的感觉来自这运行和行动。因着我们忽略了操练我们最里面的部分，我们就没有顾到内里的感觉。但我们若注意我们最里面的部分，就会意识到我们里面一直有某种感觉或运行，我们就该随从那个感觉。这是操练我们的灵积极的一面。消极一面，我们借着操练我们的灵，就会自动否认我们天然的人、天然的想法、天然的情感、以及天然的意志。

我们若这样操练，就是正常的基督徒。正常的基督徒生活乃是在灵里所过的生活，在灵里就胜过罪、己、撒但、世界、和属世的事物。有些人可能说，我们必须借着信，使我们与基督同钉十字架成为实际。然而，主在十字架上已经成就的一切事，唯有在内住于我们灵里的那灵里，并借着那灵，才能成为实际。当我们在我们的灵里，主借着祂的死与复活所成就的一切神圣事实，对我们就成为真实的。我们若不在我们的灵里，却在我们的己里，就不可能经历主在十字架上所成就的。我们必须在灵里生活行动，这意思就是我们必须操练我们的灵。

辨别魂的生命 与魂的功能

不仅如此，我们必须学习辨别魂的生命与魂的功能或功用。属魂的生命必须除掉，但魂的功能必须存留。譬如，我若是办公室的职员，就必须运用我心思的功能；然而，我用我的心思作器官，不该凭魂的生命，乃该凭灵的生命。这样，我的老板若对我不高兴，我还能正常的运用我的心思作器官来工作。然而，我若凭魂的生命生活并工作，我的老板对我不满意，我也会对我不高兴，于是很难正常的继续工作。因此，我这职员必须凭着我心思作器官而工作，但是我不该凭属魂的生命工作，乃该凭我灵里的生命，就是基督自己。天然的人，属魂的生命，已经钉了十字架，我们必须加以弃绝并否认；然而，天然人的一切器官仍然归我们使用。我再

To exercise our spirit, on the positive side, simply means to use our spirit. Our spirit is full of feeling and consciousness because the Holy Spirit is always working in our spirit. First John 2:27 says that the anointing which we have received from God abides in us. This anointing is not merely the Spirit as an ointment; it is the working and the moving of the Spirit in our spirit. The Holy Spirit as the ointment is always working, moving, and acting within us. The feeling of the anointing comes from this working and moving. Because we neglect the exercise of our innermost part, we do not take care of the inner feeling. But if we pay attention to our innermost part, we will sense that there is always a certain kind of feeling or moving, and we should go along with that feeling. This is the positive side of exercising our spirit. On the negative side, by exercising our spirit we will automatically deny our natural man, our natural way of thinking, our natural emotion, and our natural will.

If we exercise in this way, we will be normal Christians. The normal Christian life is a life lived in the spirit, where there is victory over sin, the self, Satan, the world, and worldly things. Some may say that we must substantiate our crucifixion with Christ through faith. However, all the things that the Lord has accomplished on the cross can be realized only in and through the Spirit, who dwells in our spirit. When we are in our spirit, all the divine facts that the Lord accomplished through His death and resurrection become real to us. If we are not in our spirit but in our self, it is not possible for us to experience what the Lord has accomplished on the cross. We need to walk in the spirit, which means that we must exercise our spirit.

DISTINGUISHING THE LIFE OF THE SOUL FROM THE FACULTIES OF THE SOUL

Furthermore, we must learn to distinguish the life of the soul from the faculties, or functions, of the soul. The soulish life must be put away, but the functions of the soul must remain. For example, if I am a clerk in an office, I must exercise the function of my mind; however, I should use my mind as an organ not by the life of the soul but by the life of the spirit. Then if my boss becomes unhappy with me, I can still work normally by using my mind as an organ. However, if I am living and working by the life of the soul and my boss becomes unhappy with me, I will become unhappy with him and will find it difficult to continue working normally. Therefore, as a clerk I must work by the organ of my mind, yet I should work not by the soulish life but by the life that is Christ Himself in my spirit. Since the natural man, the soulish life, has been crucified, we must reject and deny it; nevertheless, all the organs of the natural man still remain for us to

说，我们必须弃绝属魂的生命，而不是弃绝魂的功能。实在说来，我们越属灵，就越正确的凭着魂的功能尽功用。

我们也可以从夫妇之间的爱为例说明。当妻子不凭自己的生命，乃凭她的丈夫而活，就可以看见妻子对丈夫真正的爱。她使用她所有的功能，却弃绝她的生命，为要凭她的丈夫而活。这是真正的爱。我这作丈夫的知道，我若要真诚的爱妻子，就必须一直弃绝我的生命，好凭我的妻子而活。当作丈夫的凭自己的生命而活，作妻子的也凭自己的生命而活，就会发生离婚的事。照样，神虽然创造我们作独立的人，却吩咐我们不要凭自己而活，乃要凭祂而活。不仅如此，神虽然为我们创造了生命，却要求我们放弃那个生命，接受祂作我们的生命。这是一件奇妙的事。

祷告的原则也是一样。真正的祷告是从我们的灵发起。我们来到主面前祷告时，必须忘记我们的的心思、情感和意志，并且操练我们的灵。这提供圣灵机会，使我们对某些事有负担祷告，然后我们属人的功能，就是心思、情感和意志，就会自动的发挥功用。有时候我们来到主面前，弃绝我们的的心思、情感和意志，并操练我们的灵，圣灵就在我们里面加给我们力量，使我们对某些事有负担，但我们的心思不领会。这时我们需要祷告，说，，我实在发表不出来。主，怜悯我；我实在不知道如何祷告。”就在这时候，在我们灵里的圣灵，会用说不出的叹息，为我们代求。（罗八 26。）

无论我去哪里，人都要求我说，“李弟兄，请在这件事上为我祷告。”我很少肯定的答应这样的要求，因为我不确定那灵是否会引导我那样祷告。我只是说，“主若引导，我会这样作。”真实的祷告不是我们发起的，乃是宝座上的神发起的。圣灵将宝座所发起的，传输给我们的灵，使我们灵里感觉有负担。我们的的心思若已经变化，就能解释我们灵里的负担。当我们用话语将那个解释发表出来，就是发表真实的祷告，那是神的宝座所发起并传输到我们灵里的祷告。

不要想彻底明白这一切事；这是不可能的。我们绝对无法透彻的明白我们每天所吃的食物。按照我们的经历，过基督徒生活最简单的路，乃是忘记我们的的心思、情感和意志，操练我们最里面的部分而随从主；这是有功效的。譬如，我越想到某位弟兄，就越对他感到不高兴。这意思是说，

use. To repeat, we must reject the soulish life but not the soul's faculties. Indeed, the more spiritual we are, the more we will function properly by the faculties of the soul.

We may also illustrate this by the love between a husband and a wife. The genuine love of a wife for her husband can be seen when the wife lives not by her own life but by her husband. She uses all her faculties but gives up her life in order to live by her husband. This is genuine love. As a husband, I know that to love my wife in a sincere way, I must always put my life aside in order to live by my wife. Divorces take place when husbands live by their own lives and wives live by theirs. Likewise, although God created us as independent human beings, He demands that we not live by ourselves but by Him. Moreover, although He created a life for us, He requires us to give up that life and take Him as our life. This is a wonderful matter.

The principle is the same with prayer. Genuine prayer is initiated from the spirit. When we come to the Lord in prayer, we must forget about our mind, emotion, and will and exercise our spirit. This affords the Holy Spirit the opportunity to burden us with certain prayers. Then automatically the human faculties of the mind, emotion, and will come into function. Sometimes as we come to the Lord, rejecting our mind, emotion, and will and exercising our spirit, the Holy Spirit energizes us within concerning certain matters, but our mind does not understand them. At such a time we need to pray, "O Lord, I simply do not have the utterance. Lord, be merciful; I simply do not know how to pray." It is at this time that the Holy Spirit in our spirit intercedes for us with groanings which cannot be uttered (Rom. 8:26).

Wherever I go, people ask me, "Brother Lee, please pray for me in this matter." I very seldom answer these requests affirmatively, because I am not sure whether the Spirit will lead me to pray in that way or not. I simply say, "If the Lord leads, I will do so." Genuine prayer is initiated not by us but by God on the throne. The Holy Spirit transmits to our spirit what the throne initiates, for us to sense as a burden in our spirit. If our mind has been transformed, it can interpret the burden in our spirit. When we utter that interpretation in words, we pray a genuine prayer, a prayer initiated by the throne of God and transmitted into our spirit.

Do not try to understand all these things thoroughly; it is impossible. The food we eat day by day can never be understood thoroughly. According to our experience, the simplest way to live the Christian life is to forget about our mind, emotion, and will and to exercise our innermost part to go along with the Lord. This is effective. For example, the more I think about a certain brother, the more unhappy I feel about him. This

我越运用我的心思想到他，我的情感里越对他感到不高兴。但是我若跟从主，就必须忘记我的心思和情感，并操练我的灵接触主。我可以祷告说，“主，我赞美你。对于这位弟兄我该如何作？主，在我灵里加给我力量爱祂。”我们若这样接触主，虽然我们的心思和情感还在那里，情况却有所不同了。

我们无法将这件事解释得清楚或分析得透彻，然而这却是事实。我们必须采取最简单的路，来经历这个荣耀的事实。就我们肉身的生命而言，我们若每天把牛奶、土司面包、和其他美好的食物吃到我们里面，我们就会领受我们所需要的这些好东西而活着，我们也会天天长大而强壮。主耶稣说，“我就是生命的粮，…那吃我的人，也要因我活着。”（约六 35，57。）主是可吃的，主渴望我们吃祂。吃主就是操练我们的灵接触祂。我们必须实行这件事。我们的心思、情感、和意志必须一直是次要的，而我们最里面的部分，我们的灵，必须一直是主要的。我们在日常生活的一切事上，必须操练我们的灵接触主。这样，我们就真实的经历主，并且不断的得着祂的加力。我们若终日不断操练我们的灵，就会成为圣别。我们会被圣化，也会胜过一切反对神的事物。（罗八 35～39。）我们会属灵，并且有权能、能力、力量、光和生命，因为我们在灵里经历了基督一切的丰富。我们刚开始会感觉这件事不容易，因为我们还不习惯；就像刚开始学开车也会觉得不顺畅，练习一阵子以后就容易了。今天主在我们里面作生命和一切；因此，我们不需要挣扎努力以求得胜、圣别或属灵。我们必须操练自己，将主应用到日常生活的一切事上。这是属灵、圣别、并得胜的路。

means that the more I exercise my mind concerning him, the more unhappy I feel about him in my emotion. But if I am following the Lord, I must forget about my mind and emotion and exercise my spirit to contact the Lord. I may pray, “Lord, I praise You. What should I do concerning this brother? In my spirit, Lord, energize me to love him.” If we contact the Lord in such a way, our mind and emotion are still there, but something is different.

We can never explain this clearly or analyze it thoroughly, but it is nevertheless a fact. We must take the simplest way to experience this glorious fact. For our physical life, if we daily take milk, toast, and other good foods into us, we will receive the good things that we need in order to live, and day by day we will grow and be strong. The Lord Jesus said, “I am the bread of life...He who eats Me, he also shall live because of Me” (John 6:35, 57). The Lord is edible, and His desire is that we would eat Him. To eat the Lord is to exercise our spirit to contact Him. We must practice this. Our mind, emotion, and will must always be secondary, and our innermost part, our spirit, must always be primary. In all things in our daily life we must exercise our spirit to contact the Lord. Then we will experience the Lord in a real way and will be constantly energized by Him. If we continually exercise our spirit throughout the day, we will be holy. Sanctification will be ours, and victory over all things that oppose God will also be ours (Rom. 8:35-39). We will be spiritual and have power, energy, strength, light, and life because in our spirit we will experience all the riches of Christ. In the beginning we may feel that this is not simple, because we are not used to it. Learning to drive a car is awkward at the beginning, but after practicing for a time, it becomes easy. The Lord today is within us as life and as everything; hence, there is no need for us to struggle in order to be victorious, holy, or spiritual. We must exercise ourselves to apply the Lord to all the things in our daily lives. This is the way to be spiritual, holy, and victorious.

第三章

完成神永远定旨的

基督徒生活

寻求主者的正轨

在本章开头，我要就着主的权益说到世界局势。欧洲许多国家的局面令人悲痛。在法国和从葡萄牙到希腊的所有南欧国家，几乎没有什么是为着主的。我访问了希腊雅典的一些地方，但所发现的仅仅是迷信。关于北欧，挪威有一些东西为着主，不过还是很低浅。那个国家的灵恩运动相当盛行，也比别的地方好，因为不是那么狂野。然而，在丹麦有比较深入为着主的工作。在英国、苏格兰和爱尔兰，虽然三十年前有一些东西是为着主的，今天的情形却是可怜的。一九五八年我在格拉斯哥（Glasgow）时，一位朋友告诉我，我们停留的那个地区，许多人甚至不知道耶稣是谁。在英国还有为着主的一些东西，但不像上个世纪那么多，那时大部分出于主的重要事物，都出自那里。在比利时、荷兰、瑞士和德国，虽然有不少基督徒，但为着主权益的并不多。

我们可以从这里面学习一些事。虽然在历史中这些地方曾经有一些复兴，但没有一个复兴是持续长久的。譬如，甚至就在最近的十年前，阿根廷有一个复兴，数以千计的人被带到主面前。但今天你若去那里，会发现所余剩的少之又少。

再者，我访问土耳其和一些中东国家—黎巴嫩、约旦、以色列、伊拉克和伊朗，我发现这些地方没有为着主权益的任何事物。在远东，中国至少有世界人口的五分之一。一九四九年，那里有五百处以上的地方召会，以及大约一千位全时间的同工。那时我们计划十年内福音化全中国，但在两年之间，整个国家突然落到仇敌手中。末了，在非洲，我们很难找到任何为着主权益的事物。

然而，我们赞美主，今天在美国到处都有许多基督徒，其中有不少是真正寻求主的；他们只需要被带上正轨。在

CHAPTER THREE

A CHRISTIAN LIFE

THAT FULFILLS GOD'S ETERNAL PURPOSE

THE RIGHT TRACK FOR THE LORD'S SEEKERS

In the beginning of this chapter I would like to consider the world situation as far as the Lord's interest is concerned. In many countries of Europe the situation is tragic. In France and all the southern European countries, from Portugal to Greece, there is nearly nothing for the Lord. I visited a number of places in Athens, Greece, but all that I found there was superstition. Concerning Scandinavia, there is something for the Lord in Norway, but it is very shallow. The Pentecostal movement in that country is quite prevailing, and it is better than in other places because it is not so wild. In Denmark, however, there is a deeper work for the Lord. In England, Scotland, and Ireland, although there was something for the Lord thirty years ago, the situation today is pitiful. When I was in Glasgow in 1958, a friend told me that in the district where we were staying, many people did not even know who Jesus was. There is still something for the Lord in England, but not as much as a century ago, when most of the important things of the Lord came from there. In Belgium, the Netherlands, Switzerland, and Germany, even though there are quite a number of Christians, there is not much at all for the Lord's interest.

From this we can learn something. Even though there have been revivals in these places throughout history, none of the revivals lasted very long. For example, even as recently as ten years ago there was a revival in Argentina, and thousands of people were brought to the Lord. But if you go there today, very little is left.

Furthermore, when I visited Turkey and some countries in the Middle East—Lebanon, Jordan, Israel, Iraq, and Iran—I discovered that there is nothing for the Lord's interest in these places. In the Far East, China has at least one-fifth of the world's population. In 1949 there were more than five hundred local churches there and approximately one thousand full-time co-workers. We planned to evangelize the whole of China in ten years, but suddenly, within the space of two years, the country fell into the hands of the enemy. Finally, it is difficult to find anything for the Lord's interest in Africa.

However, we praise the Lord that today throughout America there are many Christians, and among them a good number are genuinely seeking. They only need

正轨上的意思，首先是认识并经历基督作生命和一切，但不是在道理或教训上，乃是在日常的实行里。我们每时每刻都需要实行一件事，就是在日常生活的一切事件、处境和情况里，应用基督并取用祂。第二，在正轨上就是在我们居住的所在地，与寻求者来在一起，没有分裂或任何分门结党的灵，只是“一般的”基督徒，此外别无所是。我们不该是长老会、浸信会、美以美会或路德会，只该是一般的基督徒、神的儿女，向所有在基督里的信徒敞开，并且来在一起，作基督活的、团体的彰显。因此，正轨乃是接受基督作我们的生命和一切，然后与所有寻求者一同聚集，纯粹作基督活的、团体的彰显。这要从主带来许多祝福给祂的子民。主会尊重这事，并且所有在已过世代失去的积极事物，也会逐渐被我们恢复并经历。我们确信在这末后的日子，在主回来以前，祂要恢复基督作生命，以及召会作祂的彰显，不是借着运动或复兴，乃是借着基督身体的交通和生命的流。

完成神永远定旨的 基督徒生活

在圣经中，有两种不同的方式来看神的救恩。一种是从我们这一边，另一种是从神那一边。头一种方式见于罗马书。这卷书开头揭示，我们都是神定罪下的罪人；（一 18～三 20；）然后启示基督的救赎，使我们得称义。（三 21～五 11。）罗马书接着启示，不仅我们的行事和行为是有罪的，甚至我们的性情、我们的所是，也是有罪的。我们都是在亚当里生的，我们的肉体中并没有善。（五 19，七 18。）但这有罪的人已经与基督同钉十字架，（六 6，）现今基督作为那灵活在我们里面。（八 9～11。）不仅如此，当我们在那灵里行事为人、生活并作事，我们乃是一个奇妙、宇宙、奥秘身体的众肢体。（十二 5。）因此，我们必须有身体生活。（一～21。）

然而，以弗所书不同。罗马书开始于罪人，以弗所书开始于神。以弗所书的起点是在诸天界里，不是在地上；是在永远里，不是在时间里。（一 3～4。）这卷书给我们看见，在已过的永远里，神里面有一个意愿，一个喜悦。（五，九。）按着祂的喜悦，祂制定一个定旨，一个计划。这计划是在永远里并为着永远制定的，因此称为永远的计划，或永远的定

to be brought onto the right track. To be on the right track is, first, to know Christ and experience Him as life and everything, not in doctrine or teaching but in daily practice. Moment by moment we need to practice one thing, that is, to apply Christ and appropriate Him in all the events, situations, and conditions in our daily life. Second, to be on the right track is to come together with the seeking ones in the place where we live, without division or any sectarian spirit, to be nothing but “general” Christians. We should not be Presbyterian, Baptist, Methodist, or Lutheran, but just Christians in general, children of God, who are open to all the believers in Christ and who come together as a living, corporate expression of Christ. The right track, therefore, is to take Christ as our life and everything and then to meet with all the seeking ones purely as a living, corporate expression of Christ. This will bring much blessing from the Lord to His people. The Lord will honor this, and all the positive things that were lost during the past generations will gradually be recovered and experienced by us. We have the assurance that in these last days, before He comes back, the Lord will recover Christ as life and the church as His expression, not by a movement or a revival but by the fellowship of the Body of Christ and the current of life.

A CHRISTIAN LIFE THAT FULFILLS GOD'S ETERNAL PURPOSE

In the Scriptures there are two different ways to approach God's salvation. One way is from our side, and the other is from God's side. The first way is seen in the book of Romans. This book begins by revealing that we are all sinners under God's condemnation (1:18—3:20). Then it reveals Christ's redemption for our justification (Rom. 3:21—5:11). Following this, Romans reveals that not only our works and deeds are sinful, but even our nature, our very being, is sinful. We were all born in Adam, and there is nothing good in our flesh (5:19; 7:18). But this sinful man has been crucified on the cross with Christ (6:6), and now Christ as the Spirit lives within us (8:9-11). Furthermore, while we are walking, living, and doing things in the Spirit, we are members of one wonderful, universal, mystical Body (12:5). Therefore, we must have the Body life (vv. 1-21).

The book of Ephesians, however, is different. Whereas Romans begins with sinners, Ephesians begins with God. The starting point of Ephesians is in the heavenlies, not on the earth, and in eternity, not in time (1:3-4). This book shows us that in eternity past there was within God a desire, a good pleasure (vv. 5, 9). According to His good pleasure God made a purpose, a plan. This plan was made in eternity and for eternity, and thus it is called the eternal plan, or the eternal purpose.

旨。这是按照神的意愿和喜悦，在基督里、以基督、借着基督、并为着基督所制定的永远计划。（9～11，三9～11。）神创造万有以后，按着祂的拣选和预定呼召了一些人。（一4～5。）祂救赎他们，赦免他们，重生他们，使他们成为基督身体的众肢体。（7，13，22～23。）现今这些人必须建造在一起，成为活的身体，团体的器皿，好盛装、彰显、并向全宇宙展示基督。（二21～22，三20～21。）为此，他们需要有身体的生活。（四1～六20。）因此，以弗所书和罗马书这两卷书的开头虽然不同，至终却都达到相同的事。罗马书开始于罪人，以弗所书开始于在永远里并在诸天界里的神。这两卷书都启示神的计划，神的意愿，要在一个宇宙、奥秘的身体里，（这身体由许多受造并重生之人所组成，）借着祂的儿子基督，显明并彰显祂自己。神需要一个彰显，这彰显是在基督里并借着基督，并且也是借着重生之人所组成的身体。若没有人，神永远无法得着启示并显明，因为人被造，乃是作器皿，为要启示、彰显并显明神。（创一26～27。）

这是神创造我们有心思能思想，有情感能爱，并有意志能作决定的原因。没有人的心思，神永远无法得着启示或彰显。同样的，没有人的情感和意志，神永远无法得着显明。人被造是作神的器皿。（罗九21，23，徒九15。）今天许多基督徒认为我们是神的工具，但事实上这是错误的观念。器皿和工具之间有重大的区别；刀子和锤子是工具，而杯子是器皿。器皿乃是容器。罗马九章二十一节说，我们是泥土作的器皿；林后四章七节说，我们是盛装无价之宝的瓦器。我们是为着基督并为着神的容器。

我们这器皿有心思、意志、情感和心。我们可用手套为例说明这事。手套要盛装手，必须有五个手指，因为手有五个手指。同样的，神造我们有心思、情感和意志，因为基督有心思、情感和意志。需要人的心思作基督心思的容器，人的情感作基督情感的容器。林前二章十六节说，“我们是有基督的心思了。”我们若没有心思，就永远无法有基督的心思。所以，我们的心思是基督心思的容器，我们全人乃是基督的器皿。我们不是盛装牛奶、蛋、或面包的器皿；我们乃是为着基督的器皿，使我们能盛装祂并彰显祂。

It is an eternal plan made in Christ, with Christ, through Christ, and for Christ according to God's desire and pleasure (vv. 9-11; 3:9-11). After God created all things, He called a number of people according to His selection and His predestination (1:4-5). He redeemed them, forgave them, and regenerated them to make them members of the Body of Christ (vv. 7, 13, 22-23). Now these people must be built up together as a living Body, a corporate vessel, to contain, express, and exhibit Christ to the whole universe (2:21-22; 3:20-21). For this they need to have the Body life (4:1—6:20). Therefore, although the two books begin differently, eventually Ephesians and Romans arrive at the same thing. Romans begins with sinners, and Ephesians begins with God in eternity and in the heavenlies. Both books reveal that God's plan, His intention, is to manifest and express Himself through Christ, His Son, in a universal, mystical Body composed of many created and regenerated persons. God needs an expression, one that is in Christ and through Christ, and also one that is through a Body of regenerated human beings. Without humanity, God can never be revealed or manifested, for man was created as a vessel for the purpose of revealing, expressing, and manifesting God (Gen. 1:26-27).

This is the reason that God created us with a mind with which to think, an emotion with which to love, and a will with which to make decisions. Without the human mind, God can never be revealed or expressed. Similarly, without the human emotion and will, God can never be manifested. Men were made as vessels for God (Rom. 9:21, 23; Acts 9:15). Many Christians today consider that we are instruments of God, but this is actually a wrong concept. There is a significant difference between a vessel and an instrument. A knife and a hammer are instruments, whereas a cup is a vessel. A vessel is a container. Romans 9:21 says that we are vessels of clay, and 2 Corinthians 4:7 says that we are earthen vessels that contain a priceless treasure. We are containers for Christ and for God.

As vessels we have a mind, a will, an emotion, and a heart. We may use a glove to illustrate this. In order to contain a hand, a glove must have five fingers, because there are five fingers on a hand. Likewise, God created us with a mind, an emotion, and a will because Christ has a mind, an emotion, and a will. The human mind is needed as a container for the mind of Christ, and the human emotion is needed as a container for Christ's emotion. First Corinthians 2:16 says, "We have the mind of Christ." If we did not have a mind, we could never have the mind of Christ. Therefore, our mind is a container for the mind of Christ, and our whole being is a vessel for Christ. We are not vessels for milk, eggs, or bread; we are vessels for Christ so that we might contain Him and express Him.

神为着要我们彰显基督，就按着基督造了我们。人是按着神的形像被造，（创一26，）而基督是那不能看见之神的像。（西一15。）因此，按着神的形像被造，就是按着基督被造。手套如何是按着手的形状被造，使它能盛装手，我们也如何是按着基督被造，使我们作正确的器皿盛装祂。基督有一个心，而我们里面的心乃是基督的心的容器。基督有心思，而人的心思是基督心思的容器。基督也有意志，而人的意志是基督意志的容器。不仅如此，我们是器皿，不只要盛装基督，也要被祂充满，使祂成形在我们里面。（弗三17，19，加四19。）我们能把手放在手套里，但手也许没有成形在手套里。只有当每个手指都合式的放在手套内，我们才能说手成形在手套里。基督也许在我们里面，却没有成形在我们里面。我们需要被基督充满，基督必须成形在我们里面。

我们必须有深刻的印象，看见神创造宇宙，为要使基督借着祂的身体得着彰显。天上地上的一切事物，以人为中心，（亚十二1，）乃是为着使基督借着祂的身体得着彰显。这也是神拣选我们作祂神圣恩典之对象的原因。祂需要我们作身体，好盛装、彰显、并向全宇宙展示基督。

享受基督作实际

现在让我们来看作器皿内容的基督是谁。基督是神的奥秘。（西二2。）没有基督，神的确是个奥秘，没有人能认识祂。你若问不信者，甚至问那些有博士学位的人，宇宙的意义是什么，或人生的意义是什么，他们会告诉你，他们不知道。虽然他们对科学和哲学也许很有知识，但宇宙的意义和人生的意义对他们却是个奥秘。神是个奥秘，而基督是这神圣奥秘的解释、说明和彰显。我们若有基督，就认识奥秘，也认识宇宙和人生的意义。今天基督作为这奥秘，乃是在我们里面作生命。（三4。）为着现今，祂是我们的生命；为着将来，祂是荣耀的盼望。（一27。）祂是我们的分，（12，）我们有分于祂。我们每天经历并享受祂作我们的饮食、亮光、生命、平安、忍耐、喜乐和一切。

我们需要看见，我们周遭的一切物质事物不是实际，只是影儿。（二16～17。）我们所坐的椅子不是真正的椅子，我们天天吃的三餐不是真正的三餐。这些只是表征、预表或表号，表征并指向真实的东西，就是基督作我们真正的生命（约

In order to express Christ, we were created by God according to Christ. Man was created in the image of God (Gen. 1:26), and Christ is the image of the invisible God (Col. 1:15). Hence, to be created in the image of God is to be created according to Christ. Just as a glove is made in the form of a hand so that it can contain a hand, we were created according to Christ so that we might be proper vessels to contain Him. Christ has a heart, and the heart within us is a container for the heart of Christ. Christ has a mind, and the human mind is a container for the mind of Christ. Christ also has a will, and the human will is a container for the will of Christ. Furthermore, we are vessels not merely to contain Christ but also to be filled with Him so that He may be formed in us (Eph. 3:17, 19; Gal. 4:19). We may put a hand in a glove, but the hand may not be formed in the glove. Only when every finger has been fitted exactly inside the glove can we say that the hand is formed in the glove. Christ may be in us but not yet formed in us. We need to be filled with Christ, and Christ must be formed within us.

We need to be impressed that God created the universe in order for Christ to be expressed through His Body. All the things on the earth and in the heavens, with man as the center (Zech. 12:1), are for the purpose of expressing Christ through His Body. This is also the reason that God selected us as the object of His divine grace. He needed us to be a Body to contain, express, and exhibit Christ to the whole universe.

ENJOYING CHRIST AS THE REALITY

Now let us consider who Christ is as the content of the vessel. Christ is the mystery of God (Col. 2:2). Without Christ, God is truly a mystery, and no one can understand Him. If you ask unbelievers, even those with Ph.D. degrees, what the meaning of the universe is or what the meaning of human life is, they will tell you that they do not know. Although they may be very knowledgeable concerning science and philosophy, the meaning of the universe and of human life remains a mystery to them. God is a mystery, but Christ is the explanation, definition, and expression of this divine mystery. If we have Christ, we understand the mystery, and we know the meaning of the universe and also of human life. Today Christ as the very mystery is within us as life (3:4). For the present He is our life, and for the future He is the hope of glory (1:27). He is our portion (v. 12), and we are partakers of Him. Daily we experience and enjoy Him as our food, drink, light, life, peace, patience, joy, and everything.

We need to realize that all the material things around us are not the reality but are only shadows (2:16-17). The chair we sit on is not the real chair. The three meals we eat day by day are not the real meals. They are only figures, types, or symbols that signify and point to something real, that is, to Christ as our real life (John 14:6) and

十四 6) 和我们真正的食物。(六 48。)再者, 建筑物里的光不是真实的光。虽然我们也许在光线很强的房间里, 但若没有基督, 我们仍然在黑暗里; 因为物质的光仅仅是表号, 指明真光乃是基督这生命的光。(八 12。)基督对我们不仅是食物和光, 也是作我们居所的房屋。在诗篇九十篇一节, 摩西说, “主啊, 你世代代作我们的居所。”摩西说这话的时候, 他的年龄是介于八十岁到一百二十岁之间。这样一位长者知道一切物质的事物都不可靠, 神百姓永远的居所乃是主自己。(启二 22。)我们必须以基督作我们的住处, 住在作我们居所的基督里面。(约十五 4。)基督是我们的一切。祂是我们的生命、饮食、亮光、道路、智慧、知识、力量和能力。(西三 4, 约六 35, 四 10, 14, 七 37 ~ 39, 八 12, 十四 6, 林前一 24, 西二 3, 腓四 13。)基督也是我们的权柄,(林后十 8, 启二 26,) 我们的丈夫,(林后十一 2,) 我们的弟兄,(罗八 29,) 以及我们的父。(赛九 6。)因此, 一切物质、可见的事物, 仅仅是基督的表号和表征, 祂是我们的分, 我们应该每时每刻享受、经历并有分于祂。

当我们接受基督作我们的救主, 神就借着圣灵将祂启示在我们里面。(加一 15 ~ 16。)这事奇妙且奥秘; 但可惜的是, 许多真正得救的基督徒并不知道, 基督已经启示在他们里面, 并且现今就在他们里面。因此, 他们祷告时, 以为基督是在三层天, 远在他们之上。然而, 很奥秘的是, 我们越祷告, 就越觉得主在这里, 在我们里面。基督已经启示在我们里面, 祂在等候我们接受祂作生命。

我们也需要领悟, 我们这些重生的基督徒, 有两个生命, 就是人的生命和神圣的生命。每个基督徒都生了两次; 首先, 人从父母生, 有人的生命; 然后, 人借着圣灵从神生, 有神圣的生命, 这生命就是基督自己。(约一 12 ~ 13, 三 6, 十一 25。)今天的难处是: 我们凭那一个生命活? 我们是凭自己或凭基督而活? 是凭人的生命或凭神圣的生命而活? 我们既然已经钉十字架,(罗六 6,) 就必须将基督的十字架应用于我们的生命。(太十六 24, 路九 23。)这意思是说, 我们必须一直采取一种立场, 就是我们已经钉在十字架上。换句话说, 我们已经了结, 已经结束了。正因这事实, 我们接受基督作救主时, 就被浸入水里。我们是钉十字架的人, 我们已经死了; 因此, 我们必须被埋葬。(罗六 4, 西二 12 上。)我常常告诉将

our real food (6:48). Moreover, the light in a building is not the real light. Although we may be in a room with a very intense light, without Christ we are still in darkness, because the physical light is only a figure that denotes the real light, which is Christ as the light of life (8:12). Christ is not only food and light to us; He is also a house as our dwelling place. In Psalm 90:1 Moses said, “O Lord, You have been our dwelling place / In all generations.” At the time Moses said this, he was between eighty and one hundred twenty years of age. As an old man he knew that every material thing was not trustworthy and that the eternal habitation of God’s people is the Lord Himself (Rev. 21:22). We must take Christ as our abode and live in Him as our dwelling place (John 15:4). Christ is everything to us. He is our life, our food, our drink, our light, our way, our wisdom, our knowledge, our strength, and our power (Col. 3:4; John 6:35; 4:10, 14; 7:37-39; 8:12; 14:6; 1 Cor. 1:24; Col. 2:3; Phil. 4:13). Christ is also our authority (2 Cor. 10:8; Rev. 2:26), our Husband (2 Cor. 11:2), our Brother (Rom. 8:29), and our Father (Isa. 9:6). Therefore, all the physical, visible things are merely signs and figures of Christ, who is our portion and whom we should enjoy, experience, and partake of moment by moment.

When we receive Christ as our Savior, God reveals Him into us through the Holy Spirit (Gal. 1:15-16). This matter is wonderful and mysterious, but regrettably, many Christians who are genuinely saved do not know that Christ has been revealed into them and is now within them. Thus, when they pray, they think that Christ is in the third heaven, far above and beyond them. However, mysteriously, the more we pray, the more we feel that the Lord is here, within us. Christ has been revealed into us, and He is waiting for us to take Him as our life.

We also need to realize that as regenerated Christians we have two lives, the human life and the divine life. Every Christian has been born twice; first, he was born of his parents to have the human life, and then he was born of God through the Holy Spirit to have the divine life, which is Christ Himself (John 1:12-13; 3:6; 11:25). The problem today is this: What life do we live by? Do we live by ourselves or by Christ, by the human life or by the divine life? Since we have been crucified (Rom. 6:6), we must apply the cross of Christ to our human life (Matt. 16:24; Luke 9:23). This means that we must always take the standing that we have been crucified on the cross. In other words, we are finished, put to an end. It is because of this fact that when we receive Christ as our Savior, we are baptized into water. As crucified persons, we are dead; hence, we must be buried (Rom. 6:4; Col. 2:12a). Often I tell candidates for baptism, “Baptism is a funeral, and to be baptized is to be buried. You have believed

要受浸的人：“受浸是葬礼，受浸就是被埋葬。你已经相信耶稣基督，但现在你必须知道，当基督钉在十字架上时，你已经包括在祂里面。这意思是说，你也已经钉了十字架。因为你是死了的人，我们不能再把你留在这里；我们必须将你埋葬。”我们已经钉了十字架，现在活着的，不再是我们，乃是基督在我们里面活着。（加二 20。）基督是我们的生命，我们必须凭祂活，不凭我们的己活。每当我们凭我们的己活，我们必须告诉自己，我们已被埋在坟墓里，我们继续活着是不对的。

不仅如此，基督必须成形在我们里面。（四 19。）为这缘故，我们必须变化成为基督的形像，（林后三 18，）并被模成基督的形像。（罗八 29。）这样，我们考虑一件事时，会以基督考虑事情的方式考虑；我们爱一个人或一样东西时，会以基督爱的方式、样子、态度和气氛来爱，并且在我们的爱里，会有基督的味道；我们决定事情时，会是基督的决定，因为在我们的决定里，会有基督的元素。这就是有基督的形像和形状。

我们在本章已看过，完成神永远定旨之基督徒生活的一方面。一面，基督是我们的分，我们天天享受祂；另一面，基督的形像必须成形在我们里面，我们必须模成祂的形像。我们全人必须被基督以祂自己所浸透，使我们变化成为祂的形像。按照人的经历，除了基督，没有任何事物能完全满足我们。但我们必须非常实际的经历祂。我们需要的，不是仅仅在教训、理论、或道理上有基督，乃是在我们实际的日常生活里有基督。我们需要在日常生活中取用基督，这乃是借着我们每时每刻享受基督，并且在我们日常生活发生的一切事上经历并应用祂。这就是基督徒的生活，唯有这种生活能满足我们。我们若过这样的生活，会天天满了平安、满足和喜乐。这是完成神永远定旨之生活个人的一面。在下一章，我们要说到团体的一面。

问答

问：我们如何能如你所描述的应用基督？

答：应用基督非常简单。我们可以把这事比作打开开关来开灯。建筑物内的灯能点亮以前，必须先把电装设在建筑物里。然后每当我们需要光，就只要把开关打开。我们

in Jesus Christ, but now you must know that when Christ was crucified on the cross, you were included in Him. This means that you too have been crucified. Because you are a dead person, we cannot keep you here any longer; we must bury you.” We are crucified, and it is no longer we who live, but it is Christ who lives in us (Gal. 2:20). Christ is our life, and we must live by Him, not by our self. Whenever we are going to live by our self, we must tell ourselves that we are buried in the tomb, and thus it is wrong for us to continue living.

Furthermore, Christ must be formed within us (4:19). For this we must be transformed into Christ’s image (2 Cor. 3:18) and conformed to Christ (Rom. 8:29). Then when we consider something, we will consider it in the same way that Christ does; when we love someone or something, we will love in the same way, manner, attitude, and atmosphere as Christ loves, and in our love we will sense the taste of Christ; and when we decide something, it will be Christ’s decision, for there will be the element of Christ in our decision. This is to have the image and form of Christ.

In this chapter we have covered the first aspect of the Christian life that fulfills the eternal purpose of God. On the one hand, Christ is our portion, and we enjoy Him day by day. On the other hand, Christ is the image that must be formed in us, and we must be conformed to Him. Our whole being must be saturated by and with Christ so that we are transformed into His image. According to human experience, nothing but Christ can fully satisfy us. But we must experience Him in a very practical way. We need to have Christ not just in teaching, theory, or doctrine but in our practical daily life. We need to appropriate Christ in our daily life by enjoying Him moment by moment, experiencing Him and applying Him to all that happens in our daily living. This is the Christian life, and this is the only life that can satisfy us. If we are living such a life, day by day we will be full of peace, satisfaction, and joy. This is the individual aspect of a life that fulfills God’s eternal purpose. In the next chapter we will cover the corporate aspect.

QUESTIONS AND ANSWERS

Question: How can we apply Christ as you have described?

Answer: Applying Christ is very simple. We can compare it to turning the lights on by turning a switch on. Before the lights in a building can be switched on, electricity must be installed in the building. Then whenever we need light, we can simply turn the

已经蒙圣灵以基督所重生，这意思是基督已经安装在我们里面。现今祂在我们里面，我们唯一要作的，乃是把开关打开。

问：我们若“烧断了保险丝”，该怎么办？

答：有时我们发脾气，结果就“烧断了保险丝”。一有这样的事发生，我们就必须认罪，再次接上电。我们必须承认我们的软弱，并得着主耶稣之血的洗净。按照约壹一章一至九节，我们接受神圣的生命，永远的生命时，也得着神圣生命的交通。这交通可比作电流。神圣的生命有一个流，这流就是交通。基督自己是电，而交通乃是电流。我们认罪时，神儿子耶稣的血就洗净我们，使我们脱离一切的玷污，而恢复失去的交通。（7，9。）然后，我们就再次在神圣生命的流里。

问：在主回来以前，我们应当盼望在这些日子有那灵大能的工作么？

答：这是犹太人传统的观念。犹太教总是告诉人有一天春雨要来，（何六3，）换句话说，会有一个大复兴。虽然许多世纪以来人们谈论春雨，但预期的复兴却仍未来到。然而，从已过几个世纪直到如今，主不是以奋兴的方式，乃以生命的方式作了许多事。

譬如，想想看一块农地和其上的农作物。虽然没有奋兴，所有结果子的植物和菜蔬却天天都在默默生长。这是生命的能力，这也是我们所需要的。我见过许多聚会，人在其中喊叫、哭号，甚至声称有神圣的喜笑。然而，在他们中间很难找到真正能力的现象。真正的能力肯定不是在喊叫、打滚、大笑或蹦跳里；反之，真正的能力乃是在基督里。我们经历基督，甚至是静默的经历基督，就满了能力，因为真正的能力乃是基督自己。使徒保罗告诉哥林多人：“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。”对那些蒙神呼召的人，这位钉十字架的基督乃是“神的能力，神的智慧”。（林前一22～24。）神迹乃是犹太人所追求能力的显明。但使徒不是传扬神迹和兆头，也不是传扬智慧和知识。反之，他们乃是传扬钉十字架的基督。钉十字架的基督是神的能力和神的智慧。感谢主，一个世纪接着一个世纪，有生命的流，也就是基督的流，许多人借着作生命之

switch on. We have been regenerated by the Holy Spirit with Christ, which means that Christ has been installed in us. Now He is within us, and the only thing we need to do is to switch on.

Question: What if we “blow a fuse”?

Answer: Sometimes we lose our temper, and as a result, we “blow a fuse.” When this happens, we must confess our sin and get connected again. We must confess our weakness and be cleansed by the blood of the Lord Jesus. According to 1 John 1:1-9, when we receive the divine life, the eternal life, we also have the fellowship of the divine life. This fellowship may be likened to the current of electricity. There is a current of the divine life, and this current is the fellowship. Christ Himself is the electricity, and the fellowship is the current. When we confess our sins, the blood of Jesus the Son of God cleanses us from all defilement and recovers the lost fellowship (vv. 7, 9). Then, once again we are in the current of the divine life.

Question: Should we hope for a mighty work of the Spirit in these days before the Lord returns?

Answer: This is a traditional Jewish concept. Judaism has always told people that one day the late rain will come (Hosea 6:3), in other words, that there will be a great revival. However, although for many centuries people have been talking about the late rain, the anticipated revival has still not come. Nevertheless, from the past centuries up to the present the Lord has done many things not in the way of a revival but in the way of life.

Consider, for example, a farm with its crops. Although there is no revival, all the plants that bear fruits and vegetables are quietly producing day by day. This is the power of life, and this is what we need. I have witnessed many meetings in which people shouted, cried, and even claimed to have a holy laughter. However, it was difficult to find any evidence of genuine power among them. Genuine power is certainly not in shouting, rolling, laughing, or jumping; rather, it is in Christ. When we experience Christ, even silently, we are full of power, because the real power is Christ Himself. The apostle Paul told the Corinthians, “For indeed Jews require signs and Greeks seek wisdom, but we preach Christ crucified.” To those who are called by God, this crucified Christ is “the power of God and the wisdom of God” (1 Cor. 1:22-24). Signs are miracles, manifestations of power, which the Jews sought after. But the apostles did not preach miracles and signs, nor did they preach wisdom and knowledge. Rather, they preached Christ crucified. The crucified Christ is both the power of God and the wisdom of God. Thank the Lord that in century after century there has been the current of life, that is, the current of Christ, and many people have been brought to God through the saving

基督拯救的能力被带到神面前。在我们的日常生活中经历基督，乃是神圣能力的事。基督作生命乃是真正的能力，但祂必须天天被我们经历，作我们的分和享受。（西一12。）

问：内里的感觉和基督的运行如何相关联？

答：我们若要享受并经历基督，首先必须非常简单。教训和道理把我们对基督的经历复杂化了。然后我们必须领悟，主基督如今在我们里面，（罗八10，林后十三5，）祂不断的在我们里面生活、活动、行动并工作。因此，我们里面一直有感觉、感受或知觉，我们只需要随从那个感觉。我们不该定意要讨神喜悦。我们绝对无法讨祂喜悦，因为除了被埋葬以外，我们一无是处。我们既是在坟墓里，为什么要从坟墓里出来，想讨神喜悦？我们也不该试图为神工作。在约翰福音里，主耶稣说，“你们要住在我里面，我也住在你们里面。…我是葡萄树，你们是枝子；…离了我，你们就不能作什么。”（十五4～5。）我们无须作好。我们该简单的照着在我们里面神圣生命内里、活的感觉，住在基督里面。我们应该随从那感觉，并照着那感觉，住在基督里面。然后基督就要加力量并加强我们作许多事；这不是我们在作那些事，乃是在我们里面的基督作那些事。（腓四13。）在这事上，我们必须注意仇敌撒但的计谋。在某个时候我们也许不爱主，常常发脾气；但我们回转向主，再次开始爱祂时，仇敌就立刻进来试探我们，叫我们立志绝不再发脾气。然而，至终我们会发现，我们越努力控制脾气，就越发脾气。因此，我们必须改观念，从努力讨神喜悦，改为赢得基督。（三8。）基督是真实的，并且祂在我们里面是活的。所以，我们需要简单的应用祂。

问：我知道对你而言这观念已经成为实际，但对我而言这还只是理论。这是不是经过一些年日，才在主面前发展而成的呢？

答：这样分析我们的经历，太在头脑思考的范围里。我们需要学习弃绝我们的头脑，只要在灵里。譬如，我对电可能知道得很多，但我若不打开开关，我仍然不会有电。同样的，菜单和食物本身有很大的不同。甚至食物摆在我们面前与实际吃它也不同。基督在我们里面；祂是真实而活的。主耶稣说，“那吃我的人，也要因我活着。”（约六57。）天天吃基督，就是将基督应用到我们的日常生活

power of Christ as life. The experience of Christ in our daily life is something divinely powerful. Christ as life is real power, but He must be daily experienced by us as our portion and enjoyment (Col. 1:12).

Question: How are the inner sense and the working of Christ related?

Answer: If we would enjoy and experience Christ, first we must be very simple. Teachings and doctrines complicate our experience of Christ. Then we must realize that Christ the Lord is within us (Rom. 8:10; 2 Cor. 13:5), and He lives, acts, moves, and works in us unceasingly. Thus, there is always a certain kind of sense, feeling, or consciousness within us, and we must simply go along with that sense. We should not decide to please God. We can never please Him, because we are good for nothing except to be buried. Since we are in the tomb, why should we come out of the tomb and try to please God? Neither should we attempt to work for God. In the Gospel of John the Lord Jesus said, "Abide in Me and I in you...I am the vine; you are the branches...Apart from Me you can do nothing" (15:4-5). There is no need for us to do anything good. We should simply abide in Christ according to the inner, living sense of the divine life within us. We should go along with that sense and should abide in Christ according to that sense. Then Christ will energize and strengthen us to do many things, and it will not be we who do those things; it will be Christ who does them in us (Phil. 4:13). In this matter we must beware of the enemy Satan's strategy. At a certain time we may not love the Lord and may frequently lose our temper. When we return to the Lord and begin to love Him again, immediately the enemy will come in and tempt us to make the decision never to lose our temper again. Eventually, however, we will discover that the more we endeavor to control our temper, the more we will lose it. Therefore, we must change our concept from trying to please God to gaining Christ (3:8). Christ is real, and He is living within us. Therefore, we need to be simple and apply Him.

Question: I know that for you this concept has become a reality, but to me it is still only a theory. Is this something that develops with the Lord over several years?

Answer: To analyze our experience in this way is to be too much in the realm of mental consideration. We need to learn to give up our mentality and simply be in the spirit. For example, I can know a great deal about electricity, but if I do not turn the switch on, I will still not have electricity. Similarly, there is a great difference between a menu and the meal itself. Even to have a meal set before us is not the same as actually eating it. Christ is within us; He is real and living. The Lord Jesus said, "He who eats Me, he also shall live because of Me" (John 6:57). To eat Christ day by day is to apply Christ

里。基督教，甚至基督教的教训，也与基督不同。基督自己才算得数。我们所在意的不是死的字句宗教，甚至也不是基督教的教训，我们所在意的乃是基督自己作活的实际。今天主的子民中间最急切的需要，不是更多的教训，乃是对基督真实的应用和活的实化。

问：我们是否应该学习主话语的一部分，然后按着这些话而行，使这些话成为我们的一部分？

答：我们必须将对基督的知识转为祷告。这样，我们就把知识从心思转到灵里，然后主话的知识对我们就成为活的食物。今天在基督徒中间有太多知识，太多阅读、研究和聆听的操练；换句话说，太多操练心思，却很少操练灵。

问：当我们在另一个信徒身上看见基督时，那个榜样能将基督传输给我们么？

答：我们是否借着另一位信徒的榜样得着基督，在于我们的祷告。祷告乃是接触主。我们若真受某位弟兄所彰显之基督的忍耐影响，就必须到主面前，说，“主，我赞美你，这里有这样一位弟兄，充满了你自己。主，我要像他一样充满了你。”当我们这样祷告，我们会摸着我们里面属灵生命的流。这是真实的交通和祷告。我们在主里面生活并作工时，我们能对主说话。我们祷告是否得着答应，是次要的；接触主才是主要的事。真实的祷告不是求主耶稣为我们作什么；真实的祷告乃是接触主并吸取祂。这样，我们就会过属灵、圣别和得胜的生活。

to our daily living. Christianity and even Christian teachings are not the same thing as Christ. Christ Himself is what counts. We are not concerned with a religion of dead letters or even with Christian teaching, but rather with Christ Himself as the living reality. The most urgent need among the Lord's people today is not more teachings; it is the real application and the living realization of Christ.

Question: Should we learn part of the Word and then act on it so that it becomes part of us?

Answer: We must convert our knowledge of Christ into prayer. In this way we transfer our knowledge from the mind to the spirit, and then the knowledge of the Word becomes living food to us. Among Christians today there is too much knowledge, too much exercising to read, study, hear, and listen; in other words, there is too much exercise of the mind and very little exercise of the spirit.

Question: When we see something of Christ in another believer, can that pattern communicate Christ to us?

Answer: Whether or not we receive Christ through the pattern of another believer depends on our prayer. To pray is to contact the Lord. If we are truly influenced by the patience of Christ expressed in a certain brother, we must go to the Lord and say, "Lord, I praise You that here is such a brother who is full of Yourself. Lord, I would like to be filled with You, as he is." When we pray in this way, we will touch the current of the spiritual life within us. This is the real fellowship and prayer. As we are living and working in the Lord, we can talk to the Lord. Whether or not we receive an answer to our prayer is secondary; contacting the Lord is the primary matter. Real prayer is not to ask the Lord Jesus to do something for us; real prayer is to contact the Lord and absorb Him. Then we will live a life that is spiritual, sanctified, and victorious.

神将基督作到我们里面的计划

祷告：主，我们仰望你，用你的话将你自己向我们开启。你是我们的父，我们是你的儿女。我们以纯诚的心、寻求的灵、和敞开的心思，到你面前寻求你，好叫我们受怜悯，得恩典，作应时的帮助。主，我们向你表达切慕的心。我们何等需要你，和你宝贵、得胜之血的遮盖和洗净。我们更需要你作膏油涂抹。主啊，我们将自己交在你手中。愿这些日子满了光和生命，使我们被带到你的异象中，看见属天并永远的事。求你在这些日子明确的作一些事，不为我们，乃为你自己、你的见证和你的恢复。我们凭你的元首权柄和为主身分宣告，在这末后的日子，一切寻求的圣徒都要为着召会见证的恢复。主，我们赞美你，因我们确信你有更深并满有大能的行动。为着你托付我们的一切，我们信靠你。今天我说，我们一无所是；我们软弱无能，但我们信靠你，相信你。此时此刻遮盖我们，将我们归一在你里面；求你为你的国度争战。主，我们祷告你捆绑那壮者，那仇敌，从他手中释放那属于你的。我们在你的名里祈求。阿们。

需要看见神永远的计划

在这几篇信息中，我们说到基督作生命，以及召会，基督的身体，作基督的彰显这条线。基督与召会这两项，是今天急切的需要。作为基督徒、重生的人，我们必须看见神对祂永远定旨的启示。总有一天我们要确定的看见，在这宇宙中，神有一个祂在永远里并为着永远所制定的神圣计划、永远计划。我们若没有看见这事，就是光景低于神圣标准的基督徒。我们要达到神圣的标准，就必须看见整本圣经向我们启示的永远计划。

人里面对神和神圣的事物有天然的观念。当我们还是个罪人时，我们没有心为着神，也没有想到神。我们不在意神圣、属灵的事；相反的，我们被属世、罪恶的事物，和肉体的渴望所霸占。（弗二1～3，多三3。）然而，当我们转向主，我们就立刻运用我们天然的悟性，要领会并领略神圣并属灵的事。我们也许以为我们天然的领会是正确

GOD'S PLAN TO WORK CHRIST INTO US

Prayer: Lord, we look to You that You would open to us Yourself with Your Word. You are our Father, and we are Your children. We come to You with a sincere heart, a seeking spirit, and an open mind to seek You so that we may receive mercy and find grace for timely help. Lord, we do express to You our longing heart. How much we need You and the covering and cleansing of Your precious, prevailing blood. Even more, we need You as the anointing to us. O Lord, we commit ourselves into Your hand. May these days be full of light and life that we may be brought into Your vision to see something heavenly and eternal. Do something definitely in these days, not for us but for Yourself, Your testimony, and Your recovery. By Your headship and lordship we claim all the seeking saints for the recovery of the testimony of the church in these last days. Lord, we praise You because we have the assurance that You are moving in a deeper way and in a mighty way. We trust in You for everything that You have committed to us. We say today that we are nothing; we are impotent and incompetent, but we trust in You and put our confidence in You. At this very moment cover us, head us up in Yourself, and fight the battle for Your kingdom. We pray, Lord, that You will bind the strong man, the enemy, to release what is Yours from his hand. We ask this in Your name. Amen.

THE NEED TO SEE GOD'S ETERNAL PLAN

In these messages we are covering the line of Christ as life and the church, the Body of Christ, as the expression of Christ. These two items are the urgent need today. As Christians, as reborn ones, we must see God's revelation concerning His eternal purpose. There must come a day when we definitely see that in this universe God has a divine plan, an eternal plan, which He made in eternity and for eternity. If we do not see this, we will be Christians whose condition is below the divine standard. In order to be up to the standard, we must see the eternal plan revealed to us in the whole of the Scriptures.

In man there is a natural concept concerning God and the divine things. When we were sinners, we had no heart for God and no thought about God. We did not care for the divine, spiritual things; on the contrary, we were very much occupied by the worldly, sinful things and the desires of the flesh (Eph. 2:1-3; Titus 3:3). However, when we turned to the Lord, immediately we exercised our natural understanding to comprehend and apprehend the divine and spiritual things. We may think that our

的，但我们必须看见，天然的领会完全是错误的。虽然天然的概念似乎是好的，但对我们看见神永远的计划却是危险的，并且是极大的拦阻。

人悔改，也就是将心思转向主时，立刻就有许多观念。第一，主既对他这么好，这么有恩典，他觉得欠了主重债。第二，他立志爱主，甚至愿意为主牺牲生命。第三，他立志读经，因为他觉得需要知道并遵守许多事。第四，他立志为善，改过自新。最后，他甚至立志在召会中事奉主，或是去传扬福音。人什么时候转向主，自然就有诸如此类的观念。然而，这样的观念不是出于主的。持守这样的观念，乃是受了仇敌利用，他要拦阻我们真实、属灵的认识主。

为着神的计划与神合作

主有一个计划，这计划的中心乃是神在基督里作为那灵，渴望将祂自己与我们调和。神计划的完成需要我们的合作。我们是为着神所造的器皿，但神不是把我们造成没有生命、感觉、意愿、渴望或悟性的器皿。我们被造是活的器皿。用水充满玻璃杯很容易，因为玻璃杯没有悟性、愿望、思想或意愿。因此，玻璃杯容易应付。然而，所有的父母都知道，给小孩子吃药相当的困难。有时候作父母的需要抓住年幼的孩子，打开他的口才能喂药。这是必需的，因为孩子是活的，有自己的意愿、思想和愿望，不肯与父母合作。神将我们造为活的器皿，但当祂要来以祂自己充满我们时，许多时候我们不与祂合作。

对神来说，最荣耀、最讨祂喜悦的事，莫过于我们与祂合作，让祂自己充满我们。我们迟早会发现，我们是一班愿意凭自己为神作许多事，却不愿与神合作的人。在已过的四十年当中，我常想为神作事。但在我最深处，却感觉该停下来，敞开自己与祂合作，使祂能进来占有并充满我。说实话，虽然我知道该这么作，但我却不愿意或不渴望这样作。我就像知道该吃药却不肯吃药的孩子。一个孩子宁可为父母作许多事，却不愿意与父母吃药的命令合作。这是我们在神面前真实的光景。我们喜欢帮助人、传福音、并为主作许多事，但我们作这些事时，我们里面深处却有

natural understanding is right, but we must realize that it is absolutely wrong. Although the natural concept seems good, it is very dangerous and is a great hindrance to our seeing God's eternal plan.

When a person repents, that is, when he turns his mind toward the Lord, immediately he has many concepts. First, since the Lord has been good and gracious to him, he feels that he owes the Lord a great debt. Second, he decides to love the Lord and is willing to even sacrifice his life for the Lord. Third, he decides to read the Scriptures because he feels that there are many things he needs to know and to keep. Fourth, he decides to do only good things and to adjust and correct himself as a new man. Last, he may even decide to serve the Lord in the church or preach the gospel. Whenever a person turns to the Lord, he will naturally have concepts like this. However, such concepts are not of the Lord. To hold such concepts is to be taken advantage of by the enemy, who would hinder us from knowing the Lord in a real and spiritual way.

COOPERATING WITH GOD FOR HIS PLAN

The Lord has a plan, and the center of this plan is that God in Christ as the Spirit desires to mingle Himself with us. The carrying out of God's plan requires our cooperation. We were created as vessels for God, but God did not create us as vessels without life, feelings, intentions, desires, or understanding. We were created as living vessels. To fill a glass with water is easy because the glass is without any understanding, desire, thought, or intention. Thus, it is easy to deal with. However, as all parents know, to give medicine to a child is rather difficult. Sometimes parents need to grasp a young child and hold his mouth open before they can give him medicine. This is necessary simply because the child is living. He has his own intention, thought, and desire, and he does not want to cooperate with his parents. God made us as living vessels, but when He comes to fill us with Himself, many times we do not cooperate with Him.

The most glorious and pleasing thing to God is our cooperation with Him in allowing Him to fill us with Himself. Sooner or later we will discover that we are persons who are willing to act by ourselves in doing many things for God, but we are not willing to cooperate with God. Often in the past forty years I had a desire to do things for God. Yet in my innermost being I had the sense that I should stop and open myself in order to give Him the cooperation so that He might come in, occupy me, and fill me. Truthfully, although I knew I should do this, I did not have the intention or the desire to do it. I was like a child who knows he should take his medicine but has no desire to do so. A child would rather do many things for his parents than cooperate with their demand to take his medicine. This is our real condition before God. We like to help people, preach the gospel, and do many things for the Lord, but as we are doing

一个感觉，该从我们所作的停下自己，敞开自己而与主合作，并让主在我们身上作工。

停下来以接受启示

我们基督徒总想为主作事、作工，但主要我们吃祂喝祂，享受祂并从祂得喂养。我们不该是“作”的基督徒，乃该是“吃”的基督徒。我们不该是“作工”的基督徒，乃该是“喝”的基督徒。我们需要看见一个启示，就是神永远的定旨，祂终极的目的，是要将祂自己与我们调和，并将祂自己作到我们里面。这是神圣的思想。我们一旦有了这思想，我们的观念、性情、举止，甚至全人，都会改变、变化、并彻底的翻转。

虽然我犯了许多错误，也犯了很多罪，但我在神面前悔改最多的，不是我的过错与罪行，乃是我试图为主作的那些事。当我没有光时，我以为必须为主作这作哪，好为祂作工并事奉祂。但是我一得着光，就看见我是在错误的轨道上，并没有随从主。这时，我才感觉，我必须从我的作事、作工和事奉中停下，给主机会在我身上、并在我里面作工。我需要俯伏在主面前，求祂赦免我作了这样愚昧的事。我们需要从作事、作工、并事奉神中蒙拯救。一面，我们鼓励人在召会聚会中操练作见证或祷告。另一面，我们知道到了那个时候，主会向这样的人启示，他们必须停下任何的操练，蒙拯救脱离各种活动。我们生病时，医生若要在我们身上作工，我们必须服从他。这意思是说，我们必须从作事、作工、和各种活动中停下自己，绝对的与医生合作。

一九三八至一九四三的那些年间，我极力为主作工，以致没有人能拦阻我。我越作工，就越对工作感兴趣。但我里面深深觉得我该停一停。主似乎在说，“你需要停下来。不要为我作那么多工。让我在你身上作工，并让我在你里面作工。”然而，我不肯听这内里的感觉，因此主进来管教我。首先，祂把我放在监牢里，然后祂把我放在病榻上两年半多。这不是因为我犯了什么罪，乃是因为我为主作太多了。主需要我的合作。因着我不肯停下，祂就使我躺下来。在那三年当中，当我为着自己为主作太多而悔改时，就有更多的启示临到我。

these things, deep within us there is a sense that we must stop ourselves from our doing, open ourselves to cooperate with the Lord, and let the Lord operate on us.

BEING STOPPED TO RECEIVE REVELATION

We Christians always try to do things and work for the Lord, but the Lord wants us to eat Him and drink Him by enjoying Him and feeding on Him. We should not be “doing” Christians but should be “eating” Christians. We should not be “working” Christians but “drinking” Christians. We need a revelation that God’s eternal purpose, His ultimate intention, is to mingle Himself with us and work Himself into us. This is the divine thought. Once we have this thought, our concept, nature, conduct, and even our whole being will be changed, transformed, and revolutionized.

Even though I have made many mistakes and committed many sins, the things I have repented for the most before God are not my mistakes and sins but the things that I tried to do for the Lord. When I do not have light, I think that I must do this or that for the Lord to work for Him and serve Him. But once I receive light, I know that I am on the wrong track and am not going along with the Lord. At such a time I sense that I must cease from my doing, working, and serving and give the Lord a chance to work on me and in me. I need to prostrate myself before the Lord, asking Him to forgive me for doing such foolish things. We need to be delivered from doing, from working, and from serving God. On the one hand, we encourage people to exercise to give testimonies or offer prayers in the church meetings. On the other hand, we know that there will be a time when the Lord will reveal to such people that they must stop from exercising anything and be delivered from all kinds of activities. If we are sick, in order for the doctor to operate on us, we must submit ourselves to him. This simply means that we stop ourselves from doing, from working, and from any kind of activity and offer the doctor our absolute cooperation.

During the years from 1938 to 1943 I was working so much for the Lord that no one could stop me. The more I worked, the more the work interested me. Yet there was a deep sense within me that I should stop a little. It seemed that the Lord was saying, “You need to stop. Do not work so much for Me. Let Me work on you, and let Me work in you.” Nevertheless, because I would not listen to this inner sense, the Lord came in and disciplined me. First, He put me in prison, and then He put me in a sickbed for more than two and a half years. This was not because I had committed some sins but simply because I did too much for the Lord. The Lord needed my cooperation. Since I would not stop, He made me lie down. During those three years, more and more revelation came to me as I repented for my doing too much for the Lord.

我们已经指出，主永远的定旨是要将祂自己作到我们里面。严格说来，我们不是工匠或工人；相反的，我们乃是主的工作、作品，（弗二 10，）我们必须让主作工在我们身上。不要以为我们需要为主作工。如果一块建筑材料想要为建筑者作工，建筑者就会告诉它：“停下来。让我在你身上作工。只有我在你身上作工之后，你对于我的目的才有用。你对于我的目的有用的程度，在于你愿意让我在你身上作工的程度。只有如此，我的建筑才能完成。你越活跃，越拦阻我建筑的工作。”我们若在寻求主的事上有纯诚的心，祂迟早会把我们从“作”停下来，并向我们启示，我们需要祂自己与我们调和，并将祂自己作到我们里面。

被神自己充满、 浸润并浸透

许多基督徒重生以后，变得像大数的扫罗，作扫罗重生以前所作的。使徒保罗重生以前是扫罗，而我们重生以后是“扫罗”。扫罗在犹太教里作工、行动、行事很活跃。（加一 13～14，腓三 4～6。）有一天主遇见他，要把他从他所作的停下来，又使他的眼睛瞎了。在那时以前，他总是带头行动并有所作为，但主遇见他以后，他需要人带领他。（徒九 1～9。）从那天起，神就将祂儿子启示在扫罗里面。（加一 15～16。）神给他看见，祂所要的，不是人的活动，乃是人作器皿，乐意与神的愿望合作，让神自己充满他。（徒九 15。）神要用祂自己充满我们；祂要进到我們里面，用祂的元素浸透我们，并用祂一切的丰富浸润我们。为这缘故，祂需要我们的合作。基督徒的生活、事奉，并召会生活的一切，都必须出于这个。我们也许作了多年基督徒，但甚至到今天也许还没有看见神永远的计划。

神永远计划的启示会使我们停下各种的活动。我们会俯伏在神面前，并向主完全敞开自己，说，“主，我恨恶我的行事，恨恶我的事奉，恨恶我的作工，我也恨恶我所行的一切善。我恨恶这些，过于恨恶罪恶的事物，因为这是更强的拦阻，使你不能进来充满我，用你的丰满浸透我，用你的元素浸润我，并将你自己与我调和。如今我知道你的定旨，不在于我的行事或我的作工，乃在于你用你自己充满我。”这是神永远的定旨。一切神圣并属灵的事，都必须出于神自己与我们调和。

We have pointed out that the Lord's eternal purpose is to work Himself into us. Strictly speaking, we are not the workmen or the workers; rather, we are the work, the workmanship, of the Lord (Eph. 2:10), and we must be worked on by the Lord. Do not think that we need to work for the Lord. If a piece of building material tried to work for the builder, he might tell it, "Stop. Let me work on you. Only after I have worked on you will you be useful for my purpose. The degree to which you will be useful for my purpose depends on the degree to which you are willing to be worked on by me. Only in this way can my building be accomplished. The more active you are, the more you hinder me from building." Sooner or later, if we have a sincere heart in seeking the Lord, He will stop us from our doing and reveal to us that we need Him to mingle Himself with us and work Himself into us.

BEING FILLED, PERMEATED, AND SATURATED WITH GOD HIMSELF

After being regenerated, many Christians become like Saul of Tarsus, doing what he did before he was regenerated. Whereas the apostle Paul was Saul before he was regenerated, we are "Sauls" after our regeneration. Saul was very active in working, moving, and doing things in Judaism (Gal. 1:13-14; Phil. 3:4-6). One day the Lord met him in order to stop him from his doing and blind him. Before that time he always took the lead to move and to act, but after the Lord met him, he needed someone to lead him (Acts 9:1-9). From that day forward God revealed His Son in Saul (Gal. 1:15-16). God showed him that what He wants is not human activity but a human vessel who is willing to cooperate with God's desire to fill him with Himself (Acts 9:15). God wants to fill us with Himself; He wants to enter into us to saturate us with His element and permeate us with all His riches. For this, He needs our cooperation. Everything of the Christian life, the Christian service, and the church life must come out of this. We may have been a Christian for many years, but even today we may not have seen the eternal plan of God.

The revelation of God's eternal plan will stop us from all kinds of activities. We will prostrate ourselves before God and open ourselves absolutely to the Lord, saying, "Lord, I hate my doing, I hate my service, I hate my work, and I hate all the good things that I do. I hate these more than I hate the sinful things, because they are stronger hindrances to Your coming in to fill me, Your saturating me with all Your fullness, Your permeating me with Your element, and Your mingling Yourself with me. Now I know that Your purpose is not a matter of my doing or my working but a matter of Your filling me with Yourself." This is the eternal purpose of God. All the divine and spiritual things must come out of God's mingling Himself with us.

许多基督徒的心向着属世的事物，而不向着主。然而，有为数相当多的基督徒得救了，真心切慕寻求主。他们有些人努力事奉主，奉献自己到国外传道。有些人努力行善，有些人寻求更深的生活、得胜的生活、圣洁的生活、钉十字架的生活、属灵的生活，或以基督为中心的生活。再者，有些人坚持，我们必须经历在圣灵里的浸，并且说方言。有些信徒强调绝对的恩典，有些人教导亚美尼亚派，还有些人信奉喀尔文派。然而，我们一旦看见神永远的定旨，所有这些事就消失了。太阳照耀时，就不需要星星了。我们看见神永远的定旨时，唯一算得数的，乃是神借着将基督作到我们里面，将祂自己与我们调和。只要我们与神合作，让基督作到我们里面，我们就有更深的生命、圣洁的生活、得胜的生活、圣别的生活、钉十字架的生活、和属灵的生活。我们也会在祷告和事奉上得胜并有能力，在我们的工作和日常生活中满了生命。这是中心点。一切事物的中心和普及，乃是让基督作到我们里面。

今天信徒强调许多事物。有些人强调祷告和代求，催促我们要像大卫王那样一天祷告七次。（诗一一九 164。）另有些人坚持我们必须上圣经学院或神学院研究圣经。然而，这些都不是答案。答案乃是基督自己作中心和一切，这不在于道理、教训或知识，乃在于经历、实行和实际。我们今天所需要的，乃是对那活灵（林前十五 45，林后三 17）之活基督的活经历，我们今天的需要乃是一个活的人位，就是基督自己，天天被我们经历并享受。然后，我们就会明白神中心的思想是什么。

问答

问：加拉太六章二节说，“你们的重担要彼此担当，这样就完全满足了基督的律法。”我们该如何并以何种态度彼此担当重担？什么是基督的律法和其满足？

答：假如你问结桃子的桃树说，“请你告诉我，结桃子的意义是什么？”桃树如果能说话，也许会回答你：“我不明白如何结桃子，但我知道如何从土壤、水、风和空气，并从阳光得着多种供应，凭此而活。只要我凭这一切而活，自然就结出桃子。”关于彼此担当重担的这节经文，是在加拉太第六章，不是在第一章。在一章，基督启示在我们

The heart of many Christians is toward the worldly things rather than toward the Lord. Nevertheless, there are a good number of Christians who have been saved and who have a sincere heart and desire to seek the Lord. Some of them endeavor to serve the Lord by consecrating themselves to be missionaries on foreign fields. Some endeavor to do good, and some are seeking the deeper life, the victorious life, the holy life, the crucified life, the spiritual life, or the Christ-centered life. Furthermore, there are some who insist that we must experience the baptism in the Holy Spirit and speak in tongues. Some believers stress absolute grace, others teach Arminianism, and still others espouse Calvinism. However, once we see God's eternal purpose, all these things disappear. When the sun is shining, there is no need of the stars. When we see God's eternal purpose, the only thing that counts is God mingling Himself with us by working Christ into us. As long as we cooperate with God to have Christ wrought into us, we will have the deeper life, the holy life, the victorious life, the sanctified life, the crucified life, and the spiritual life. We will also be prevailing and powerful in our prayer and service, and we will be full of life in our work and in our daily living. This is the central point. The centrality and universality of everything is for Christ to be wrought into us.

Today there are many things that believers emphasize. Some emphasize prayer and intercession, urging us to pray seven times a day as David the king did (Psa.119:164). Others insist that we must study the Scriptures by attending a Bible institute or seminary. However, neither of these is the answer. The answer is Christ Himself as the center and as everything, not in doctrine, in teaching, or in knowledge but in experience, in practice, and in reality. What we need today is the living experience of the living Christ as the living Spirit (1 Cor. 15:45; 2 Cor. 3:17). Our need today is a living person, Christ Himself, experienced and enjoyed by us day by day. Then we will know what the central thought of God is.

QUESTIONS AND ANSWERS

Question: Galatians 6:2 says, "Bear one another's burdens, and in this way you will fulfill the law of Christ completely." How and in what attitude should we bear one another's burdens, and what is the law of Christ and its fulfillment?

Answer: Suppose you were to ask a peach tree that bears peaches, "Please tell me what it means to bear peaches." If the tree could speak, it might answer you, "I do not understand how to bear peaches, but I do understand how to live by receiving many kinds of supply from the soil, from the water, from the wind and the air, and from the sunshine. As long as I live by all these things, I will spontaneously bear peaches." The verse concerning bearing one another's burdens is in the sixth chapter of Galatians, not in the

里面；（15～16；）在二章，基督活在我们里面；（20；）在三章，基督是我们的衣服；（27；）在四章，基督成形在我们里面；（19；）在五章，我们不与基督隔绝。（4～6。）这若是我们的光景，我们必定会结那灵的果子。

五章二十二至二十三节说到单数的果子，不是说到复数的果子。这两节所提到的，不该视为九种果子，乃是一种果子的九方面。那灵的果子第一方面是爱，最后一方面是节制。我们对别人必须一直有爱；对自己必须一直有节制。基督作生命有许多方面，而这些方面乃是我们所经历之基督的涌流。当我们经历并享受基督，祂就涌流出自己；这涌流就是果子。基督是生命之流的泉源。我们若住在祂里面，并让祂住在我们里面，从我们里面就会有生命的涌流，就是那灵的果子，其中爱是第一方面。

在六章，基督的律法乃是爱的律法，由生命之灵的律将其实化。（罗八2。）这爱的律使我们能彼此担当重担。然后在加拉太书末了，使徒告诉我们，受割礼不受割礼，都无关紧要，要紧的乃是作新造。（六15。）属人的道德和不道德，属人的善与恶，都无关紧要。这些都无效能，要紧的乃是作新造。新造乃是人与基督调和，也就是人有基督启示在他里面，活在他里面，作他的衣服遮盖他，成形在他里面，并且在他里面作生命的泉源。我再重复一次，行善或作恶在神面前都无效能。这些都算不得什么；我们所需要的，乃是借着与基督调和而产生的新造。这是我们该有的正确地位和光景。

问：我们怎样能住在基督里？

答：我们要住在基督里，至少必须有一次看见我们是在基督里。这是一个事实。我们是已经被神摆在基督里的人。（林前一30。）因此，我们是在基督里。住在基督里，意思就是不从基督出去，却一直留在基督里。我们不需要努力在基督里，因为我们已经在祂里面。譬如，住在房子里，意思是留在房子里面，不离开房子。我们需要启示，看见我们是在基督里。在新约里有一个小小的辞，却是宇宙中最重要的辞。这辞就是“在基督里”。我们必须确定的看见，我们是在基督里的人。我们必须保守自己在基督里，留在祂里面，不从祂出去。

first chapter. In the first chapter Christ is revealed in us (vv. 15-16), in the second chapter Christ is living in us (v. 20), in the third chapter Christ is our clothing (v. 27), in the fourth chapter Christ is formed in us (v. 19), and in the fifth chapter we are not separated from Christ (vv. 4-6). If this is our condition, we will surely bear the fruit of the Spirit.

Galatians 5:22-23 speaks of fruit, not of fruits. What is mentioned in these verses should not be considered nine kinds of fruit, but one kind of fruit with nine aspects. The first aspect of the fruit of the Spirit is love, and the last aspect is self-control. Toward others we must always have love, and in dealing with ourselves, we must always have self-control. These are the aspects of Christ as life, and they are an overflow of the Christ whom we have experienced. When we experience and enjoy Christ, He will flow Himself out; this outflow is the fruit. Christ is the fountain of the flow of life. If we abide in Him and allow Him to abide in us, there will be an outflow of life from within us, which is the fruit of the Spirit, with love as the first aspect.

The law of Christ in chapter 6 is the law of love, which is substantiated by the law of the Spirit of life (Rom. 8:2). The law of love enables us to bear one another's burdens. Then at the end of the book the apostle tells us that neither circumcision nor uncircumcision is anything, but a new creation is what matters (Gal. 6:15). Human morality and human immorality, human good and human evil, do not mean anything. None of these things avails, but a new creation is what matters. A new creation is a person who is mingled with Christ, a person who has Christ revealed in him, Christ living in him, Christ covering him as his clothing, Christ being formed in him, and Christ being a fountain of life within him. To repeat, neither doing good nor doing evil avails before God. These things are nothing. What is needed is a new creation, which comes into being through our being mingled with Christ. This is the right position and condition for us to have.

Question: How can we abide in Christ?

Answer: In order to abide in Christ, at least once we need to see that we are in Christ. This is a fact. We are persons who have been put into Christ by God (1 Cor. 1:30). Thus, we are in Christ. To abide in Christ simply means to not go outside of Christ but to keep ourselves in Christ. There is no need for us to strive to be in Christ, because we are already in Him. For example, to abide in a house means to remain in that house and to not leave it. We need a revelation to see that we are in Christ. In the New Testament there is a very small phrase of just two words, but it is the most important phrase in the universe. This phrase is "in Christ." We must have a definite seeing that we are persons who are in Christ. We must keep ourselves in Christ, remaining in Him and not going out of Him.

问：主是否把某些人摆在一边一段时间，好使祂能在他们的生命中再次作工？

答：分析太多不好，但我们需要看见一个原则。我们的心意若真是为着主，却作得太多，主会进来停止我们所作的。神永远的定旨是要将基督作到我们里面，但我们的观念总是要为神作事。我们忘了我们是器皿，器皿的目的不是要作什么，乃是要盛装东西。这是今天的难处。我们已经指出，许多基督徒并不关心神的事；他们爱世界，对神没有心，也没有意愿寻求主的心意或主的事。有心寻求的基督徒为数也相当多，但他们中间为神作事的观念非常强；他们不认识他们被造是作器皿，他们重生的目的是为着盛装基督。

我们不需要为神作事，祂能作一切。神需要我们作活的器皿与祂合作。我们需要让神充满我们。有一天，当我们看见这一点，我们整个基督徒的观念就会改变，我们全人会彻底翻转，我们的工作和活动会完全在另一个范围里，就是在基督自己里。我们会停下我们一切的活动，天天说，“主，我在这里是敞开的。我什么也不是，只是虚空的器皿。我感谢你，我是这样被造，为要盛装你。主，我什么也不能作，但我能盛装你。进来充满我，以你自己浸透我全人。”这是我们作活的基督徒正确的光景和地位。我们的一生中若从未有一天看见这事，我们就是可怜、可悲的人。我们越早看见这事越好。使徒保罗看见这事以前，在犹太教里行事作工都很活跃。有一天主把他击倒在地，他看见属天的异象。他的全人就从他的所作所为停下来。这就是为什么他写说，神将祂儿子启示在他里面，基督活在他里面，他穿上基督作他的衣服，基督成形在他里面，他不与基督隔绝，乃保守自己在基督里，并且基督从他流出，结出那灵的果子。

这是神圣的观念；当我们看见这点，我们就要蒙拯救脱离行事和作工。我们要看见我们什么也不是，乃是盛装基督的虚空器皿。青年人要看见这点不容易，因为青年人很活跃。年长的一代要看见这点更困难，因为已经有太多事物占有他们。

问：一个人如何才能脱离在宗教中，好像老鼠在笼子里不断跑圈子的情形？

Question: Does the Lord put certain individuals aside for a time so that He can work again in their lives?

Answer: It is not good to analyze too much, but there is a principle that we need to see. If our intention is genuinely for the Lord and we are doing too much, the Lord will come in to stop us from our doing. God's eternal purpose is to have Christ wrought into us, but our concept is always to do something for God. We forget that we are vessels whose purpose is not to do something but to contain something. This is the problem today. We have pointed out that many Christians simply do not care about the things of God; they love the world, having no heart for God and no desire to seek the Lord's mind or the Lord's business. There are a good number of seeking Christians, yet among them the concept of doing something for God is very strong. They do not know that they were made to be vessels and were regenerated for the purpose of containing Christ.

There is no need for us to do things for God. He can do everything. God needs us to cooperate with Him as living vessels. We need to allow God to fill us. On the day that we see this, our whole Christian concept will change, our whole being will be revolutionized, and our work and activity will be absolutely in another realm, that is, in Christ Himself. We will stop all our activity, and day by day we will say, "Lord, I am here and I am open. I am nothing but an empty vessel. I thank You that I was made in such a way to contain You. I can do nothing, Lord, yet I can contain You. Come in, fill me, and saturate my whole being with Yourself." This is the right condition and position for us to be a living Christian. If there is never a day in our whole life in which we see this, we will be pitiful and miserable persons. The sooner we see this, the better. Before he saw this, the apostle Paul was active in Judaism, in doing and in working. One day the Lord knocked him down to the ground, and he saw a heavenly vision. His whole being was stopped from doing. This is why he wrote of God revealing His Son in him, of Christ living in him, of his putting on Christ as his clothing, of Christ being formed in him, of his not being separated from Christ but keeping himself in Christ, and of Christ flowing out of him to bear the fruit of the Spirit.

This is the divine concept, and when we see this, we will be delivered from doing and working. We will realize that we are nothing but an empty vessel to contain Christ. It is not easy for the young people to see this, because young people are very active. For the older generation it is even more difficult because too many things already occupy them.

Question: How does a person get out of the religious "rat race" of always going around in a circle as in a cage?

答：我们只有借着启示才能逃离这样的光景。扫罗得救以前非常活跃。有一天在往大马色的路上，主遇见了他，他被击倒在主面前。他被迫停下来。启示会叫我们停下来，并且这个停下乃是拯救，救我们脱离人的努力和作为，将我们带到神圣旨意的线上。从那时起，我们就在正轨上。

问：保罗成为基督徒以后，似乎还是非常活跃。不是么？

答：保罗得着启示以后，无疑的，他仍然行事、行动并做工，但他的动机、起始、源头不是他自己，乃是基督。基督像车子的马达一样，一直加力量给他。（腓四13。）保罗的活动是他与基督合作的结果。似乎是他在行事为人并做工，但事实上，乃是基督在保罗里面作这些事。保罗两次说，不是他，乃是基督。在加拉太二章二十节他说，“现在活着的，不再是我，乃是基督在我里面活着。”在林前十五章十节他说，“我…劳苦，但这不是我，乃是神的恩与我同在。”神的恩是借着基督而来。（约一17。）这恩乃是神在基督里被我们享受并经历。保罗似乎是说，“那多多劳苦，甚至比众使徒格外劳苦的，不是我保罗；乃是神在基督里给我经历作恩典。神的恩在我里面做工，使我能如此劳苦。”我们需要启示，看见神的目的是要将基督作到我们里面，作我们的一切，并使基督经过我们而从我们出来。我们需要在这水流里，在这条线上，并在这轨道上。我们每天一切的行事为人、生活、工作、事奉和活动，都必须是神圣生命的结果、流出。这与人的努力完全不同。

Answer: We can escape such a situation only by revelation. Before he was saved, Saul was very active. One day, on the road to Damascus, the Lord met him, and he was knocked down before the Lord. He was stopped. The revelation stops us, and this stopping is a deliverance that rescues us from our human effort and doing and brings us into the line of the divine will. From that time forward, we are on the right track.

Question: It seems that Paul was still very active after he became a Christian. Is this not true?

Answer: After Paul received the revelation, there is no doubt that he acted, moved, and worked, but the motive, the initiation, and the source were not himself but Christ. Christ was energizing him all the time, just like a motor in a car (Phil. 4:13). Paul's activity was an issue of his cooperation with Christ. Seemingly, he was walking and working, but actually, it was Christ doing these things in Paul. Twice Paul said that it was not he but Christ. In Galatians 2:20 he said, "It is no longer I who live, but it is Christ who lives in me," and in 1 Corinthians 15:10 he said, "I labored...yet not I but the grace of God which is with me." The grace of God came through Christ (John 1:17). This grace is God in Christ enjoyed and experienced by us. It seems that Paul was saying, "It is not I, Paul, who labor much, even more than all the other apostles; it is God in Christ experienced by me as grace. The grace of God works in me so that I can labor as I do." We need a revelation to see that God's intention is to work Christ into us as our everything and to work Christ through us and out of us. We need to be in this stream, in this line, and on this track. All of our daily walk, living, working, service, and activity must be an issue, an outflow, of the divine life. This is something absolutely different from human effort.

第五章

生命与建造

是圣经的中心思想

整本圣经虽然有六十六卷书和许多教训，却是向我们启示神圣的奥秘。我们需要找出这神圣奥秘的中心思想是什么。以弗所五章三十二节说，“这是极大的奥秘，但我是指着基督与召会说的。”基督与召会是宇宙中极大的奥秘。基督是头，召会是身体。（西一18，弗一22～23。）我们要认识这奥秘的中心思想，就必须问基督之于召会是什么。基督固然是召会的头、救赎主、救主、主和一切，但中心的思想乃是，基督是召会的生命。那么召会之于基督是什么？召会是作生命之基督的彰显。因此，基督是召会的生命，而召会是作生命之基督的彰显。

在圣经的中心思想里，基督被启示为生命。虽然基督向我们启示为许多事物，就如创造主、救赎主、救主、主，但在圣经的中心思想里，基督对我们乃是生命。约翰福音启示基督来作我们的生命。（十10下。）祂乃是生命，（十一25，十四6，）并且生命在祂里面。（一4。）我们接受祂时，就接受生命。因此，基督是我们的生命，乃是中心的思想，但这只是第一部分。圣经启示基督，也启示基督的身体。

虽然圣经启示身体，但要看见实行身体生活，也就是实行召会生活的路，却相当不容易。人被造以后，被摆在伊甸园里一棵树跟前，这棵树称为生命树。（创二8～9。）生命树表征基督作我们的生命；生命树是神在基督里作我们生命的表号。人被造以后，神立刻要人考量的就是生命的事。神将人摆在一棵树——生命树——跟前。此外，在树旁有一道河，随着河的涌流，有金、珍珠（由树脂所产生像珍珠的物质）、和红玛瑙（一种宝石）。（十～12。）这三种材料是神建造的材料，预表三一神是神永远建造之构造的基本元素。金预表父神同祂的神圣性情；珍珠预表子基督同祂救赎并释放生命的死，以及祂分赐生命的复活；宝石预表灵神同祂变化并建造的工作。圣经开头有一幅图

CHAPTER FIVE

LIFE AND BUILDING

AS THE CENTRAL THOUGHT OF THE SCRIPTURES

Although it has sixty-six books and many teachings, the entire Bible reveals to us the divine mystery. We need to find out what the central thought of this divine mystery is. Ephesians 5:32 says, "This mystery is great, but I speak with regard to Christ and the church." Christ and the church is the great mystery in the universe. Christ is the Head, and the church is the Body (Col. 1:18; Eph. 1:22-23). In order to know the central thought of this mystery, we must ask what Christ is to the church. Although it is true that Christ is the Head, the Redeemer, the Savior, the Lord, and everything to the church, the central thought is that Christ is life to the church. And what is the church to Christ? The church is the expression of Christ as life. Therefore, Christ is life to the church, and the church is the expression of Christ as life.

In the central thought of the Scriptures, Christ is revealed as life. Although Christ is revealed to us as many things, such as the Creator, the Redeemer, the Savior, and the Lord, in the central thought of the Scriptures, Christ is life to us. The Gospel of John reveals that Christ came to be life to us (10:10b). He is life (11:25; 14:6), and life is in Him (1:4). When we receive Him, we receive life. Thus, Christ as life to us is the central thought, but this is only the first part. In the Scriptures Christ is revealed, and the Body of Christ also is revealed.

Although the Body is revealed in the Scriptures, the way to practice the Body life, the church life, is rather difficult to see. After man was created, he was put in the garden of Eden in front of a tree that was called the tree of life (Gen. 2:8-9). The tree of life signifies Christ as life to us; it is a symbol of God in Christ as life to us. Immediately after man was created, God brought up the matter of life for man's consideration. God put man before a tree, the tree of life. Moreover, beside the tree there was a river, and along the flow of the river there were gold, bdellium (a pearl-like material produced from the resin of a tree), and onyx, a precious stone (vv. 10-12). These three materials are the materials for God's building. They typify the Triune God as the basic elements of the structure of God's eternal building. Gold typifies God the Father with His divine nature, bdellium typifies Christ the Son with His redeeming and life-releasing death and His life-imparting resurrection, and precious stones typify God the Spirit with His transforming and

画，包括生命树同着河，以及三种宝贵的材料；而圣经末了有另一幅图画——新耶路撒冷城，（启二一2～二二5，）其中长着生命树并涌流着生命水的河，这城由三种宝贵材料——金、珍珠和宝石所建造。因此，圣经两端的两幅图画彼此相符；二者都描绘生命与建造。

在圣经中，建造是很重要的事。基督是生命，召会是建造。圣经头一次提到召会时，是与建造的事有关。马太十六章十八节说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”在这节圣经里，召会清楚的被描绘为一种建造。生命与建造乃是圣经的中心思想。在创世记二章圣经的头一幅图画中，有生命树与涌流的河，河涌流的结果是三种建造的材料。在圣经末了的最后一幅图画中，有一座用三种材料建造的城。城内有生命树和生命水的河。因此，圣经从开头到末了的中心思想，乃是生命与建造。更准确的说，圣经的中心思想是生命为着建造。生命乃是基督，建造乃是召会，基督这生命乃是为着召会这建造。我们必须非常清楚，圣经的中心思想是基督临到我们，作为生命给我们享受并经历，目的是要产生建造。这建造就是基督的身体——召会，也就是基督的彰显。

圣经开头和末了的图画，可以比作建筑计划的开头和末了。圣经开头的图画如同建筑绘图、蓝本，给人看见预期的建筑。圣经末了的图画如同完工的建筑照片。神在整个宇宙中有一个计划，要建造一个神圣的建筑。圣经是神计划的说明。在创世记二章有建筑绘图、蓝本，在启示录二十一和二十二章有完工之建筑的照片、图画。

创世记二章的图画包括受造的人，但那时受造的人与生命树、河、金、珍珠和红玛瑙是分开的。人仅是在这些东西跟前。他只看见这些东西，但就着内在一面，他与这些东西毫无相关。然而，神的目的是要将这一切作到人里面。在神的目的里，生命树必须进到人里面，作人的生命；生命河必须要在人里面涌流，并从人里面流出来。不仅如此，尘土所造的人（7）必须变化为宝石。主耶稣将彼得的名字从西门改为彼得（意，石头），证实神的目的。（太十六

building work. At the beginning of the Scriptures there is a picture that includes the tree of life with a river and three precious materials, and at the end of the Scriptures there is another picture, the picture of the New Jerusalem (Rev. 21:2—22:5), a city in which the tree of life grows and the river of water of life flows, and which is built with three precious materials—gold, pearls, and precious stones. Thus, the pictures at the two ends of the Scriptures correspond with each other; both pictures portray life and building.

Building is a crucial matter in the Scriptures. Christ is life, and the church is a building. The first time the Scriptures mention the church, it is related to the matter of building. Matthew 16:18 says, “I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.” In this verse the church is clearly portrayed as a building. Life and building are the central thought of the Scriptures. In the first picture in the Scriptures, in Genesis 2, there is the tree of life with a flowing river. The issue of the flow of the river is three kinds of materials for building. In the last picture, at the end of the Scriptures, there is a city built with three kinds of materials. In this city are the tree of life and the river of water of life. Hence, from the beginning of the Scriptures to the end, the central thought is life and building. It is more accurate to say that the central thought is life for building. Life is Christ, the building is the church, and Christ as life is for the church as the building. We must be very clear that the central thought of the Scriptures is Christ coming to us to be enjoyed and experienced as life for the purpose of producing a building. This building is Christ’s Body, the church, which is Christ’s expression.

The pictures at the beginning and the end of the Scriptures may be likened to the beginning and end of an architectural plan. The picture at the beginning of the Bible is like an architectural drawing, a blueprint, that shows the intended building. The picture at the end of the Bible is like a photograph of the finished building. In the entire universe God has a plan to build a divine building. The Bible is a definition of God’s plan. In Genesis 2 there is an architectural drawing, a blueprint, and in Revelation 21 and 22 there is a photograph, a picture, of the completed building.

The picture in Genesis 2 includes created man, but at that time created man was separate from the tree of life, the river, the gold, the bdellium, and the onyx stone. He was merely in front of these items. He only saw these things, but he had nothing to do with them intrinsically. God’s intention, however, was that all these items would be wrought into man. In God’s intention the tree of life had to enter into man to be man’s life, and the river had to flow in man and out of man. Furthermore, man, who was created of dust (v. 7), had to be transformed into precious stone. The Lord Jesus confirmed God’s intention when He changed Peter’s name from Simon to Peter, which

18, 约一 42。) 后来彼得写书信时就说到, 在基督里的信徒就像活石, 被建造成为属灵的殿。(彼前二 5。)

土造的人要变成宝石, 就需要重生(约三 6, 彼前一 3, 23) 和变化。(罗十二 2, 林后三 18。) 我们从泥土变化为宝石, 开始于我们的灵得着重生。我们得重生时, 我们灵里有了一小块宝石, 但在这块宝石周围有许多泥土。所有的泥土都必须经过变化的过程而变为宝石。

使徒保罗在林前三章告诉我们, 他是工头, 立好了神建造的根基, (就是基督,) 有别人用金、银、宝石在这根基上面建造。(10 ~ 12 上。) 十二节提到银(表征基督的救赎), 没有提到珍珠, (创二 12, 启二一 21 上,) 这是因为人堕落之后需要救赎。在新约里, 建造的工作是借着三一神作金、珍珠和宝石, 作到信徒里面而得以完成。在新约和整本圣经末了, 有用三种宝贵材料—金、珍珠、和宝石建造的一座城。不仅如此, 城内长着生命树, 并有生命水河在城内涌流。这时, 生命树、生命水河、和宝贵材料都已作到人里面并与人调和。在新耶路撒冷这末了的图画中, 生命树和涌流的河都在人里面, 并且人已成为神建造的宝贵材料。因此, 我们能在新耶路撒冷里看见生命与建造。

基督是生命为着神的建造

我们读经时, 若把圣经两端的这两幅图画摆在面前, 就会看见整本圣经不是论到别的, 乃是论到基督作生命为着神的建造。基督是生命, 目的乃是为着产生材料, 以建造成为属灵的建筑, 就是属灵的殿。这属灵的殿就是基督的身体, 作神的居所和基督的新妇。在创世记二章的图画中, 我们看见生命树、河的涌流、建造的材料、以及神所建造作亚当新妇的女人夏娃。(21 ~ 24。) 亚当预表基督, (罗五 14,) 夏娃预表召会。(弗五 31 ~ 32。) 在启示录二十一和二十二章的图画中, 我们再次看见生命树、河的涌流、以及用相同的三种宝贵材料建造的女人。这女人—新耶路撒冷—乃是羔羊的妻。(二一 9 ~ 10。)

means “a stone” (Matt. 16:18; John 1:42). Later, Peter wrote that the believers in Christ are living stones who are being built up into a spiritual house (1 Pet. 2:5).

To change a man of clay into a precious stone requires regeneration (John 3:6; 1 Pet. 1:3, 23) and transformation (Rom. 12:2; 2 Cor. 3:18). Our being transformed from clay into precious stone begins with the regeneration of our spirit. At the time we are regenerated, there is a small piece of precious stone in our spirit, but around this piece of stone there is a great deal of clay. All the clay must be changed into precious stone through the process of transformation.

In 1 Corinthians 3 the apostle Paul told us that he was a master builder who laid the foundation, which is Christ, for God's building, and another builds upon this foundation with gold, silver, and precious stones (vv. 10-12a). In verse 12 silver, signifying Christ's redemption, is referred to instead of bdellium (Gen. 2:12) and pearl (Rev. 21:21a) because of man's need of redemption after the fall. In the New Testament the building work is carried out by the Triune God as gold, pearls, and precious stones being wrought into the believers. At the end of the New Testament and of the entire Scriptures, there is a city built up with three kinds of precious material—gold, pearls, and precious stones. Furthermore, the tree of life is growing in this city, and the river of water of life is flowing in it. At this point the tree of life, the river of water of life, and the precious materials have been wrought into and mingled with man. In the final picture, the picture of the New Jerusalem, the tree of life and the flowing river are within man, and man has become precious materials for God's building. Thus, in the New Jerusalem we can see both life and building.

CHRIST BEING LIFE FOR GOD'S BUILDING

If we keep the pictures at the two ends of the Scriptures before us as we read the Scriptures, we will see that the entire Scriptures deal with nothing but Christ as life for God's building. Christ is life for the purpose of producing the materials that will be built up as a spiritual building, a spiritual house. This spiritual house is the Body of Christ as a dwelling place to God and a bride to Christ. In the picture in Genesis 2 we see the tree of life, the flow of the river, the materials for the building, and a woman, Eve, built by God to be a bride for Adam (vv. 21-24). Adam is a type of Christ (Rom. 5:14), and Eve is a type of the church (Eph. 5:31-32). In the picture in Revelation 21 and 22 we again see the tree of life, the flow of the river, and a woman built with the same three kinds of precious materials. This woman, the New Jerusalem, is the wife of the Lamb (21:9-10).

圣经的中心思想乃是，我们必须接受并经历基督作生命，使我们首先得重生，然后被变化成为宝贵的建造材料，而后被建造在一起。（弗二22，四12，16，彼前二5。）这过程的终极结果是一个建筑，就是作神的帐幕和羔羊之妻的圣城新耶路撒冷。（启二一2～3，9～10。）我们一旦认识圣经的中心思想，就必须负责两件事。第一，我们必须接受、得着、经历、并应用基督作我们的生命；第二，我们必须被变化。我们得着重生以后，必须变化成为宝贵的材料。我们是用泥土造的，必须变化成为石头。然后我们必须进一步从石头变化为宝石，并建造在一起成为一个建筑；这个建筑就是召会。换句话说，圣经的中心思想乃是，基督是我们的生命，要重生我们，并将我们变化成为祂建造的宝贵材料。我们必须负责接受、应用、并取用基督作我们的生命，使我们得着重生，变化成为宝贵的材料，并与别人建造在一起成为基督的身体，就是神的居所和基督的新妇。我们若看见这样的异象，这异象会彻底改变我们的观念。这异象会彻底翻转我们的全人和行为。我们会知道我们在哪里，以及我们该作什么。

我们借着看见这异象，也就够资格、受装备、并在正确的地位上，正确的看见并领略一切属灵的事物。圣经和一切属灵的事物就像拼图。我们若要将拼图拼在一起，必须先看见图画。我们心中有了图画，就能把所有的拼图正确的摆在一起。今天许多基督徒读圣经时没有这幅图画。他们将本末倒置，结果成了怪物。我听人解释圣经时，常会心里说，“亲爱的朋友，你把召会弄成怪物了。很显然你还没有看见这幅图画。”首先，我们必须看见创世记一至二章和启示录二十一至二十二章的图画。我们若有这两幅图画，就会认识圣经的中心思想，并且能把每一块拼图摆在正确的位置，至终形成完整的图画。我们会知道我们在哪里，也知道我们需要作什么。这异象会指引我们的整个行为，并管制我们的整个思想。这异象就是接受基督作生命，使我们得着重生、变化，并与别人建造在一起。生命与建造，或生命为着建造，乃是圣经的中心思想。

我们借着一再的接触、接受、并应用基督，而得着变化。这是为着纪念主之主的筵席的正确意义。我刚得救，还是个青年基督徒时，以为纪念主是纪念主何等伟大、

The central thought of the Scriptures is that we must receive Christ as life and experience Christ as life so that we will first be regenerated, then transformed to be the precious materials for the building, and then built up together (Eph. 2:22; 4:12, 16; 1 Pet. 2:5). The ultimate issue of such a process is a building, the holy city, New Jerusalem, which is the tabernacle of God and the wife of the Lamb (Rev. 21:2-3, 9-10). Once we know the central thought of the Scriptures, we must be responsible for two things. First, we must accept, receive, experience, and apply Christ as our life, and second, we must be transformed. After we have been regenerated, we must be transformed into precious materials. We were created of clay, and we must be transformed into stones. Then we must be transformed further from stones into precious stones and be built up together as a building. This building is the church. In other words, the central thought of the Scriptures is that Christ is life to us to regenerate us and transform us into precious materials for His building. We must be responsible to receive Christ, apply Christ, and appropriate Christ to ourselves as life that we may be regenerated, transformed into precious materials, and built up together with others as the Body of Christ, which is God's dwelling place and Christ's bride. If we see such a vision, it will change our concept radically. This vision will revolutionize our entire being and conduct. We will know where we are and what we must do.

By seeing this vision, we will also be qualified, equipped, and in the right position to see and apprehend all the spiritual things in a proper way. The Scriptures and all the spiritual things are like a jigsaw puzzle. If we intend to put a jigsaw puzzle together, we must first see the picture. With the picture in our mind, we can put all the pieces of the puzzle together correctly. Today as they read the Scriptures, many Christians do not have the picture. They put the "head" where the "tail" should be, or they put the "tail" on the "head." The result is a monster. Often as I was listening to people expound the Scriptures, I said to myself, "Dear friend, you are making the church a monster. It is obvious that you have not seen the picture." First, we must see the pictures in Genesis 1 and 2 and Revelation 21 and 22. If we have these two pictures, we will know the central thought of the Scriptures and will be able to put every piece of the jigsaw puzzle into the right place to eventually form the full picture. We will know where we are and what we need to do. This vision will direct our whole conduct and control our whole thought. The vision is to receive Christ as life that we may be regenerated, transformed, and built up with others. Life and building, or life for building, is the central thought of the Scriptures.

We are transformed by contacting Christ, receiving Christ, and applying Christ again and again. This is the proper meaning of the Lord's table, which is unto the remembrance of the Lord. As a young Christian who was newly saved, I thought that

荣耀、仁慈、并富有恩典。后来我得着光，认识纪念主的正确意义。主和祂的门徒在一起，设立祂的筵席时，祂说，“这是我的身体，为你们舍的，你们要如此行，为的是纪念我。”（路二二 19。）纪念主的真正意义，乃是借着吃主把主接受进来。我们要正确的纪念主，就需要把一些主的东西接受到我们里面。因此，我们每逢来赴主的筵席，擘饼、喝杯时，需要借着运用我们的灵再次接受主。纪念主不仅仅是属人的纪念，单用我们的心思想，并纪念主之于我们的所是。纪念主的正确意义，乃是再次接受主。每逢我们来赴主的筵席，必须运用我们的灵接受主。主的筵席乃是见证，见证我们因主活着。（约六 57。）我们每天不分昼夜、每时每刻接受基督作我们的生命而活着；这是我们的生活方式。在主日，就是七日的第一日，我们来在一起向全宇宙，特别是向诸天界里执政的和掌权的见证这事。

基督徒的生活乃是接受基督作一切的生活。借着这样的生活，我们就逐渐变化，我们的性情就从泥土变为石头，并从石头变为宝石。然后我们与别人建造在一起，成为属灵的建筑。这是圣经的中心思想，这会核对、指引并管制我们的行事、生活和工作。

问答

问：你能告诉我们更多关于变化的过程么？

答：宝石不是直接受造的，乃是借由受造的材料变化而成的。譬如，钻石是由炭这种受造的物质，摆在强烈和高压的环境里一段时间而形成的。我们原是土造的，但有一天，主将祂自己作为新的元素放在我们里面，使我们经历新陈代谢的改变。这新陈代谢的改变不仅需要主这新元素顶替我们的旧元素，也需要热与压的环境。许多时候，主把我们放进热与压的环境里。我们需要相当的烧与压；否则，我们仍是未经变化的受造材料。我们要从泥土变化成为神建造的宝石，就必须经过烧与压的过程。我们无须害怕，但是当我们经历这事时，我们应该知道我们在哪里。

to remember the Lord was to remember how great, glorious, kind, and gracious the Lord is. Later, I received the light to know the proper meaning of the remembrance of the Lord. When the Lord instituted the table with His disciples, He said, "This is My body which is being given for you; do this in remembrance of Me" (Luke 22:19). The real meaning of the remembrance of the Lord is to receive the Lord by eating Him. To remember the Lord in a proper way, we need to receive something of the Lord into our being. Therefore, whenever we come to the Lord's table to break the bread and drink the cup, we need to receive the Lord once more by exercising our spirit. The remembrance of the Lord is not merely a human remembrance by using our mind to consider and remember what the Lord is to us. The proper meaning of remembering the Lord is to receive the Lord once again. Whenever we come to the Lord's table, we must exercise our spirit to receive something of the Lord. The Lord's table is a testimony, testifying that we live by the Lord (John 6:57). Day by day, morning and evening, and moment by moment we live by taking Christ as our life. This is our way of living. On the Lord's Day, the first day of the week, we come together to testify this to the universe, especially to the rulers and authorities in the heavenly places.

The Christian life is a life of taking Christ as everything. By such a life we are gradually transformed, and our nature is changed from clay into stone and from stone into precious stone. Then we are built up together with others as a spiritual building. This is the central thought of the Scriptures, and this will check us, direct us, and control us in our doing, our living, and our work.

QUESTIONS AND ANSWERS

Question: Can you tell us more about the process of transformation?

Answer: Precious stones are not created directly but are formed through the transforming of created materials. For example, a diamond is formed from carbon, a created substance, that is put into an environment of intense heat and high pressure for a period of time. We were originally created of clay, but one day the Lord put Himself into us as a new element in order that we may experience a metabolic change. This metabolic change needs not only the Lord as the new element to replace our old element, but also an environment of heat and pressure. Many times the Lord puts us into an environment of heat and pressure. We need a certain amount of burning and pressing; otherwise, we will remain created material that has not been transformed. In order to be transformed from clay into precious stones for God's building, we must pass through a process of burning and pressing. We need not be afraid of this, but when we experience it, we should know where we are.

问：我知道基督是我的生命，并且祂借着试炼和苦难将我变化成为宝石，将我模成，使我更像祂。但关于建造这件事，对我却是新的；你能多说一点建造的事么？

答：大多数基督徒以为他们必须属灵，却不认识他们至终必须与别的基督徒建造在一起。真正的属灵，意思乃是变化为宝石，好与别人建造在一起。然而，今天许多基督徒仅仅寻求某种的属灵，对于建造却一无所知。他们可以比作展示在博物馆里，供人欣赏的美丽石头。变化的目的不是为展示。我们变化，是要成为神建造的材料。个人的属灵算不得什么。我们需要属灵，好与别人建造在一起。我们若没有受到建造的试验，也许自以为属灵；但是当我们被摆在建造里，就被察验出我们的属灵是否真实。一个未婚、与任何人都没有关系的青年弟兄，也许梦想自己比路德马丁更属灵；但他一旦有了妻子和三、四个儿女，并且在召会生活中开始与别的弟兄们一同事奉，就会受到试验。那时他会知道他在哪里，也会知道他的所是。他会发现他是最不属灵的人；凡他自以为拥有的属灵，都是虚假的，不过是他的想像。我们需要与别人建造在一起。我们若对我们的妻子、儿女和弟兄们是属灵的，我们的属灵才是真实的。我们需要属灵，也需要建造。我们越单独，就越证明我们不属灵。

在远东，有一些单身姊妹认为自己非常属灵。我认识一位单身姊妹，她非常好，爱主并寻求主。人人都称羡她，认为她比天使更好。她结婚以后，有几次因着她的丈夫而流着泪来找我。后来，她有了孩子。这些孩子一天天长大，有了许多问题。丈夫和孩子都成了她的试炼。她学了一切功课之后，就见证说，“亲爱的弟兄姊妹，我结婚以前的属灵完全是虚假的。今天，主使我经过丈夫和孩子的火之后，我能说在我的属灵里，也许有一些真正出于主的东西。”

今天许多基督徒仍然留在旧造里，一点变化也没有。因此，今天急切需要像本篇这样的信息，来帮助主的儿女。我们得着这种帮助以后，才能实化真正的召会生活；那不仅仅是来在一起，乃是更多经历基督。基督是我们的生命，而我们作为召会，基督的身体，乃是基督的彰显。神在已

Question: I have realized that Christ is my life and that He is transforming me into a precious stone through trials and tribulations to conform me more and more to be like Him. But as far as the matter of building is concerned, this is something new. Can you say something more about building?

Answer: Most Christians think that they must be spiritual, not realizing that eventually they need to be built up with other Christians. To be genuinely spiritual means to be transformed into a precious stone in order to be built up with others. However, today many Christians merely seek a certain kind of spirituality and do not know anything about being built up. They can be likened to beautiful stones that are exhibited in a museum for others' appreciation. The purpose of our being transformed is not to be an exhibit. We are transformed to be the materials for God's building. Individual spirituality does not count for anything. We need to be spiritual in order to be built up with others. Without being tested by the building, we might think that we are spiritual, but when we are put into the building, we are examined as to whether our spirituality is genuine or not. A young brother who is a bachelor and is not related to anyone may dream that he is more spiritual than Martin Luther, but once he has a wife and three or four children, and once he begins to serve together with other brothers in the church life, he will be tested. Then he will know where he is and what he is. He will find that he is a most unspiritual person and that whatever spirituality he thinks he has is false and is simply in his imagination. We need to be built up with others. If we can be spiritual with our wife, with our children, and with the brothers, our spirituality is genuine. We need to be spiritual and to be built up as well. The more individualistic we are, the more it is proven that we are not spiritual.

In the Far East there are a few single sisters who think that they are very spiritual. I knew a single sister who was very nice, who loved the Lord, and who sought the Lord. Everyone admired her and considered her better than an angel. After she married, several times she came to me in tears concerning her husband. Later, she had children. As the children grew up, there were many problems. The husband and the children were all trials to her. After learning all the lessons, she testified, "Dear brothers and sisters, before I was married, my spirituality was absolutely false. Today, after the Lord put me through fire with a husband and children, I can say that there might be something in my spirituality that is really of the Lord."

Many Christians today remain in the old condition without any transformation. Because of this, there is an urgent need for messages like this one to render help to the Lord's children. After receiving this kind of help, we will realize the genuine church life, which is not merely to come together but to experience Christ more and more. Christ is life to us, and we, the church, the Body of Christ, are the expression of Christ. God

过的永远里所计划，并历代以来所一直寻求的，乃是在祂儿子主耶稣基督里作人的生命，使祂所救赎并重生的人得着变化，并且建造在一起，成为基督团体的彰显。

问：是不是说，在主回来以前，召会不可能全体实际的成为祂的身体？

答：在圣经里，特别在与召会有关的事上，有得胜者，就是余数的原则。整体的召会耽误了主，但今天主回来以前，祂在呼召得胜者。这事启示于启示录二至三章给七个召会的七封书信。那里主说到关乎召会的许多事，在每封书信末了，祂都发出对得胜者，就是余数的呼召。一面，我们必须期盼主所有的儿女都得着一般性的帮助；但在另一面，我们必须看见，按照圣经预言的教训，在主回来之前，只有相当少数的信徒会答应主的呼召，成为得胜者，补上全体召会所失去的地位。召会整体来看迟误了主，但召会有一部分将答应主的呼召，成为得胜者，代替全体召会完成神的定旨。这是得胜者的原则，就是余数的原则。

在启示录，新耶路撒冷是羔羊基督的妻子。在十二章，有一个将要生男孩子的宇宙妇人。（1～2。）这妇人象征神在地上全体的子民；男孩子是神子民中较刚强的部分。在圣经的预表里，男性表征刚强者，女性表征比较软弱者。（彼前三7。）由妇人所表征的召会，大体是软弱的，只有由男孩子所表征的一小部分是刚强的。这比较刚强的部分要用铁杖辖管万国。（启十二5。）按照启示录二章二十六至二十七节，那些要用铁杖辖管万国的，乃是得胜者。因此，男孩子是由得胜者这基督身体较刚强的部分所组成。在神眼中，整个身体（整个召会）像妇人一样，是比较软弱的器皿。

我们领悟当前有个急切的需要，因为各地都有许多寻求者。他们也许不知道他们渴慕什么，但我们知道，他们乃是渴慕基督作生命，以及召会的真正彰显。圣灵作工，将这渴慕作到这些寻求圣徒的灵里。在这些寻求的圣徒里面，有一个深处的感觉，是没有任何事物能满足的。奋兴不能满足他们的饥渴，因为奋兴越多，他们就越觉得饥渴。基督是满足人的生命，一切寻求祂者都能经历祂。他们一旦

planned in eternity past and has been seeking in generation after generation to be life to man in His Son, the Lord Jesus Christ, that His redeemed and regenerated ones may be transformed and built up together as a corporate expression of Christ.

Question: Is it not true that before the Lord's coming, it will be impossible for the church as a whole to actually be His Body?

Answer: In the Scriptures, especially related to the matter of the church, there is the principle of the overcomers, the remnant. As a whole, the church has failed the Lord, but today, before His coming back, the Lord is calling the overcomers. This is revealed in the seven epistles to the seven churches in Revelation 2 and 3. There the Lord spoke many things concerning the churches, and at the end of each epistle He issued a call for the overcomers, the remnant. On the one hand, we must expect that all the Lord's children will be helped in a general way, but on the other hand, we must realize that, according to the prophetic teaching of the Scriptures, before the Lord's coming back only a comparatively small number of believers will respond to the Lord's calling and become the overcomers to fill the place that the church as a whole has lost. As a whole the church has failed the Lord, but part of the church will answer the Lord's call to be the overcomers to fulfill God's purpose on behalf of the whole church. This is the principle of the overcomers, the principle of the remnant.

In Revelation the New Jerusalem is the wife of the Lamb, Christ. In chapter 12 there is a universal woman who is about to give birth to a man-child (vv. 1-2). The woman symbolizes the totality of God's people on earth, and the man-child is the stronger part of God's people. In biblical typology, a male signifies a strong one, and a female, a weaker one (1 Pet. 3:7). The majority of the church, signified by the woman, is weak, and only a small part, signified by the man-child, is strong. This stronger part will shepherd the nations with an iron rod (Rev. 12:5). According to Revelation 2:26-27, those who will shepherd the nations with an iron rod are the overcomers. Thus, the man-child is composed of the overcomers, the stronger part of the Body of Christ. In the eyes of God the whole Body, the whole church, is like a woman, a weaker vessel.

We realize that there is an urgent need because there are many seeking ones in different localities. Although they may not know what they hunger for, we know that they hunger for Christ as life and for the real expression of the church. The Holy Spirit works this hunger into the spirit of the seeking saints. Within the seeking saints is a deep sense which nothing can satisfy. Revivals will not satisfy their hunger, for the more revivals there are, the more hunger they feel. Christ is the satisfying life to be experienced by all His seeking ones. Once they discover

发现经历基督的秘诀，就会得着满足。他们也是在寻求真正的召会生活，没有这样的召会生活，他们绝不会得着满足。这是因为他们需要一个家庭，一个家。生命是基督，而家，家庭，乃是召会。我们必须将基督作生命，服事给这些饥渴、寻求的圣徒，并给他们属灵的家，就是召会。

见证主的带领

两年半前，我第二次来到美国。我到了纽约，从一九六〇年秋到那年年底，我留在纽约召会两个半月的时间。十二月，我在往远东的途中回到西部。那时我有深刻且清楚的感觉，主要在美国，特别是沿着西岸作一些事。

我把我的感觉告诉与我同住的弟兄，但他不相信，以为我在作梦。我自己也必须承认，我无意第三次来美国。但我蒙主带领，甚至被迫第三次来美国，这次来访，持续了一整年。十月底我打算离开时，主的手把我留在这里。主把我打算离开的所有门路都关上。我备妥一切要回远东，但主作尽一切拦阻我，我只好顺服祂。我告诉祂：在远东有很大的工作，但你要我留在这里，我必须随从你。”那时，我住在西雅图，我打电话给在旧金山的一位弟兄，他很惊讶我还在美国。我请他与我一同去沙加缅度（Sacramento）。然后我打电话给在洛杉矶的一位弟兄，他也很惊讶，以为我早已回远东了。我告诉这两位弟兄，我要去旧金山，然后去沙加缅度，之后去洛杉矶，要在那里停留长一点的时间。那是十一月底。想想看从那时起发生了什么事。在一处地方，来在一起的人数从六个人增加到大约七十人。在洛杉矶有事发生，沿着西岸的许多不同城市里，也有许多事发生。无论我到哪里，都遇见寻求者告诉我，就在过去的二、三年间，他们中间发生了一些事。许多人告诉我同样的事，就是我若早些时候去，不会有人愿意听我讲。就在这两、三年内发生了一些事。他们听了我们所说的之后，就觉得我们所服事给他们的，正是他们所需要的。

the secret of experiencing Christ, they will be satisfied. They are also seeking for a genuine church life, without which they will never be satisfied. This is because they need a family, a home. Life is Christ, and the home, the family, is the church. We must minister Christ as life to these hungry, seeking saints and afford them a spiritual home, that is, the church.

A TESTIMONY OF THE LORD'S LEADING

Two and a half years ago I came to this country for the second time. I went to New York and stayed with the church in New York City from the fall of 1960 until the end of the year, a period of two and a half months. In December I came back to the West en route to the Far East. At that time I had a deep and clear sense that the Lord would do something in this country, especially along the West Coast.

I told the brother with whom I was staying my feeling, but he would not believe me and thought that I was dreaming. Even I must admit that I had no intention of coming to America a third time. Yet I was brought, and even forced, by the Lord to come here a third time, and my visit lasted for a whole year. At the end of October, as I tried to leave, the Lord put His hand upon me to keep me here. The Lord closed the door on whatever way I tried to leave. I had prepared everything for my return to the Far East, but the Lord did everything to frustrate me, and I had to submit myself to Him. I told Him, "Even though there is a large work in the Far East, if You want me to stay here, I must go along with You." At that time I was staying in Seattle. I called a brother in San Francisco, and he was astonished to learn that I was still in America. I asked him to go to Sacramento with me. Then I called a brother in Los Angeles, and he too was astonished, thinking that I had gone back to the Far East already. I told the brothers that I would go to San Francisco, then to Sacramento, and after that to Los Angeles in order to stay there for a longer time. That was the end of November. Consider what has happened since then. In one place the number coming together has increased from six persons to about seventy. Something has happened in Los Angeles, and many things have happened along the West Coast in different cities. Wherever I go, I meet seeking ones who tell me that it is only in the last two or three years that something has happened among them. People tell me the same thing, that is, that if I had come earlier than this, no one would have listened to me. It is only within these two or three years that something has happened. Now after hearing us, they feel that what we minister to them is exactly what they need.

召会是基督的扩增

约翰三章六节说，“从那灵生的，就是灵。”按照这节圣经，重生的真正意义乃是在我们人的灵里从圣灵生。同章二十九节说，“娶新妇的，就是新郎。”基督是娶新妇的那位新郎，新妇是基督的召会。然后三十节说，“祂必扩增。”祂，就是神的儿子基督，必扩增。在二十九节有新妇，在三十节有扩增；这指明基督的新妇就是基督的扩增。因此，我们在约翰三章看见新妇、扩增和重生的灵。我们若仔细读这章圣经，会看见一切得着重生的信徒组合在一起，就是基督的扩增，作新妇、配偶，与基督相配。新生、新妇、和扩增是这章的三要项。借着新生，基督得着扩增，这扩增乃是团体的新妇，要与基督结为婚配，作祂的配偶，与祂相配。

在十二章二十四节，主耶稣说，“我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”这节的许多子粒是指一粒麦子所结的许多子粒。一粒麦子落在地里死了，当这一粒生长起来，就结出许多子粒。原初只是一粒，但这一粒死而复活之后，就成为许多子粒。那原初的一粒，是主耶稣自己；许多子粒是我们信主之人，是这一粒的扩增。原初的一粒死而复活之后，成为许多子粒；因此，这一粒得着扩增。许多子粒是原初那一粒的扩增。

以弗所二章十五节说，“好把两下在祂自己里面，创造一个新人。”两下，指犹太信徒和外邦信徒。基督在祂自己里面将犹太人和外邦人，创造一个新人。下一节告诉我们一个新人是什么：“便借这十字架，使两下〔犹太人和外邦人〕在一个身体里与神和好了。”（16下。）按照这节圣经，一个新人就是一个身体，召会。许多基督徒有个错误的观念，以为这里的新人不是一个人，乃是许多人。然而，在全宇宙中只有一个新人，并且这新人不是单独的个人，乃是由一切信徒聚集为一所组成的一个团体人。因着这一个新人是基督的身体，召会，所以每个信徒只是这独一新人的一部分，一个肢体。因此，按照这段经文，召会，就是基督的身体，乃是新人。

THE CHURCH AS THE INCREASE OF CHRIST

John 3:6 says, “That which is born of the Spirit is spirit.” According to this verse, the real meaning of regeneration is to be born of the Holy Spirit in our human spirit. Verse 29 of the same chapter says, “He who has the bride is the bridegroom.” Christ is the Bridegroom, the One who has the bride, and the bride is the church of Christ. Then verse 30 says, “He must increase.” He, that is, Christ the Son of God, must increase. In verse 29 we have the bride, and in verse 30 we have the increase. This indicates that the bride of Christ is the increase of Christ. In John 3, therefore, we see the bride, the increase, and the regenerated spirit. If we read this chapter carefully, we will realize that all the reborn, regenerated, believers composed together are the increase of Christ to be a bride, a counterpart, to match Him. The new birth, the bride, and the increase are three main items in this chapter. By the new birth Christ is increased, and this increase is a corporate bride who will marry Christ as His counterpart to match Him.

In John 12:24 the Lord Jesus said, “Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.” In this verse much fruit refers to the many grains of wheat borne as fruit by the one grain of wheat. One grain of wheat falls to the earth and dies, and when it grows up, it bears many grains. Originally, it was one grain, but after it dies and is resurrected, it becomes many grains. The one original grain is the Lord Jesus Himself, and the many grains are we, the Lord’s believers, who are the increase of the one grain. After dying and resurrecting, one grain becomes many grains. Thus, the one grain has been increased. The many grains are the increase of the original grain.

Ephesians 2:15 says, “That He might create the two in Himself into one new man.” The two refers to the Jewish believers and the Gentile believers. Christ created the Jews and the Gentiles in Himself into one new man. The next verse tells us what the one new man is: “And might reconcile both [the Jews and the Gentiles] in one Body to God through the cross” (v. 16a). According to this verse the one new man is the one Body, the church. Many Christians have a wrong concept, thinking that the new man here is not one but many. However, there is only one new man in the whole universe, and this new man is not an individual man but a corporate man composed of all the believers together as one. Because this one new man is the Body of Christ, the church, each believer is only a part, a member, of the unique new man. Thus, according to this passage the church, which is the Body of Christ, is a new man.

四章二十二至二十四节说，“脱去了旧人，…而在你们心思的灵里得以更新，并且穿上了新人。”我们若记得二章里新人是什么，就能领会这几节经文里穿上新人的正确意义。新人既是身体，召会，穿上新人就是穿上基督的身体，穿上召会作我们的生活，也就是实行召会生活。穿上新人不仅仅是穿上属基督的新事物。我们若仔细读以弗所一至四章，就会知道穿上新人的意思，乃是穿上基督的身体，就是穿上召会作我们的生活。

我们要过召会生活，就是穿上基督的身体，新人，就需要脱去旧人。脱去旧人并穿上新人的秘诀，乃是在我们心思的灵里得以更新。我们脱去旧人并穿上新人有多少，在于我们借着在心思的灵里得以更新而变化有多少。（罗十二2。）

歌罗西三章九节下半至十一节说，“你们已经脱去旧人，…并且穿上了新人；…在此并没有希利尼人和犹太人、受割礼的和未受割礼的、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。”在新人里，没有别的，只有基督。没有希利尼人和犹太人，没有受割礼的和未受割礼的，没有化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。所以严格说来，新人乃是基督自己。基督的身体，召会，乃是基督自己。这与林前十二章十二节相符，那里说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”这节圣经用人的身体预表基督奥秘的身体，指明基督就是身体。

召会的实际

在前一章，我们说到认识神永远定旨的第一方面。我们要认识神永远的定旨，就需要认识基督是我们的生命。神永远的定旨是要将基督作到我们里面，并使基督成为我们的生命。第一方面是为着第二方面。我们若经历基督作生命，我们就自然有召会生活；我们就实化基督身体（召会）的生活。我们越经历基督作生命，就越渴望联于其他信徒。我们若爱世界或活在罪中，就不会渴望见到信徒，也不想与弟兄姊妹交通。但我们越凭基督而活，接受基督作我们的生命，并经历基督作生命，就越渴望与弟兄姊妹有交通，并联于其他的基督徒。因此，我们越接受基督作生命，就越发过召会生活。

Ephesians 4:22-24 says, “Put off...the old man...and...be renewed in the spirit of your mind and put on the new man.” If we remember what the new man in chapter 2 is, we can understand the right meaning of putting on the new man in these verses. Since the new man is the Body, the church, to put on the new man is to put on the Body of Christ, to put on the church as our living, to practice the church life. To put on the new man is not merely to put on something new of Christ. If we read the book of Ephesians carefully from chapter 1 through chapter 4, we will know that to put on the new man simply means to put on the Body of Christ, to put on the church as our living.

In order to have the church life, that is, to put on the Body of Christ, the new man, we need to put off the old man. The secret to putting off the old man and putting on the new man is to be renewed in the spirit of our mind. How much we put off the old man and put on the new man depends on how much we have been transformed by being renewed in the spirit of our mind (Rom. 12:2).

Colossians 3:9b-11 says, “You have put off the old man...and have put on the new man,...where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” In the new man there is nothing but Christ. There is no Greek or Jew, no circumcision or uncircumcision, no barbarian, Scythian, slave, or free man, but Christ is all and in all. Therefore, strictly speaking, the new man is Christ Himself. The Body of Christ, the church, is Christ Himself. This corresponds with 1 Corinthians 12:12, which says, “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.” This verse, using the human body to typify the mystical Body of Christ, indicates that Christ is the Body.

THE REALITY OF THE CHURCH

In the previous chapter we covered the first aspect of the realization of the eternal purpose of God. To realize the eternal purpose of God, we need to know Christ as our life. God's eternal purpose is to work Christ into us, to have Christ wrought into us, and to make Christ life to us. The first aspect is for the second aspect. If we experience Christ as life, automatically we will have the church life; we will realize the life of the Body of Christ, the church. The more we experience Christ as life, the more we will desire to be related with other believers. If we love the world or live in sin, we will have no desire to see the believers or fellowship with the brothers and sisters. But the more we live by Christ, take Christ as our life, and experience Christ as life, the more we will desire to have fellowship with the brothers and sisters and to be related with other Christians. Therefore, the more we take Christ as our life, the more we will have the church life.

召会不是组织。召会是基督作我们生命的实化。你若不活在基督里，我也不接受基督作生命，我们也许来在一起，基于某些条件和条款形成一个会，也开会选举一些领头人。然而，结果不是召会，乃是人为、宗教的组织。真正的召会乃是基督自己为信祂之人所实化并经历。我们越经历基督，就越渴望与别人相联，并且我们越凭基督而活，就越渴望与别人建造在一起。每个人若都凭基督活着，就会普遍有与彼此相联的愿望。我们会在主的名并在主自己里面来在一起，以基督为我们的中心和一切。这样，我们就有新的召会，有基督的实化。这召会是基督自己与一班信徒调和成为一，是基督与经历基督作生命之人所构成的生机体。如此，召会一点不差就是基督自己。

召会的产生是借着重生。有一天，圣灵进到我们里面，把基督带到我们里面，重生了我们。这意思是说，基督在我们里面再生一次。每当一个罪人接受基督作他的救主，圣灵就将基督带到这人里面，在他里面再生一次。我们重生时，不仅我们再生一次，基督也在我们里面再生一次。从那天起，我们里面就有一些基督。因此，每个重生的人里面都有一些基督。为着新的出生，为着重生，这就够了；但为着召会的产生，这还不够。要实际有召会，每个重生的人还必须否认己、拒绝旧人、并活出基督，让基督借他得着彰显。这样，召会的实际才会出现。

所以召会乃是基督在我们里面出生，并借着我们得彰显。基督若从天上下来，站在我们中间，这样的基督不是召会。只有那进到我们里面，在我们里面出生，成为我们生命的基督，只有那借着我们活出祂自己、彰显祂自己的基督——只有这样一位基督，才是召会的实际。召会乃是基督生在我们里面，借着我们活出并得着彰显。

召会是基督的扩增

召会是基督的扩增。那要与基督结为婚配，作祂配偶与祂相配的，乃是新妇。神造亚当是个单身汉。（创二18。）过了些时候，神使他沉睡，从他肋旁取出一条肋骨，将这肋骨建造成一个能作亚当新妇、与他相配的女人。（21～23。）因此，作亚当新妇的女人是亚当的扩增。

The church is not an organization. The church is the realization of Christ as life to us. If you do not live in Christ, and if I do not take Christ as my life, we may come together to form a church based on certain conditions and terms, and we may hold a conference to elect some leaders. However, the result will not be a church but a human, religious organization. A genuine church is Christ Himself realized and experienced by His believers. The more we experience Christ, the more we long to be related to others, and the more we live by Christ, the more we desire to be built up together with others. If everyone lives by Christ, there will be a common desire to be related to one another. We will come together in the name of the Lord and in the Lord Himself to have Christ as our center and as everything to us. Then we will have a new church as the realization of Christ. This church will be Christ Himself mingled with a group of believers as one. It will be an organism constituted of Christ and those who experience Christ as their life. In this way the church will be just Christ Himself.

The church comes into being by regeneration. One day the Holy Spirit entered into us, bringing Christ into us to regenerate us. This means that Christ was born once more, in us. Whenever a sinner receives Christ as his Savior, the Holy Spirit brings Christ into this person to be born once more, in him. In regeneration, not only are we born again, but Christ also is born once more, within us. From that day forward there is something of Christ in us. Hence, there is something of Christ in every regenerated person. This is sufficient for the new birth, for regeneration, but it is not sufficient for the church to come into existence. To have the church in reality, every regenerated one must deny himself, reject the old man, and live out Christ, allowing Christ to be expressed through him. Then the reality of the church will come into being.

Therefore, the church is Christ born within us and expressed through us. If Christ were to come down from heaven and stand among us, this Christ would not be the church. Only the Christ who enters into us and is born in us to be our life, only the Christ who lives Himself out and expresses Himself through us—only this Christ is the reality of the church. The church is Christ born into us and lived out and expressed through us.

THE CHURCH BEING CHRIST'S INCREASE

The church is the increase of Christ. It is the bride who will marry Christ as His counterpart to match Him. God created Adam as a bachelor (Gen. 2:18). After a certain time, God caused him to sleep and took a rib from his side, and He built that rib into a woman who could be Adam's bride to match him (vv. 21-23). Thus, the woman who was Adam's bride was Adam's increase. Adam was no longer a bachelor, but he and his

亚当不再是单身汉，他和他的新妇成了配偶。夏娃是亚当的扩增，从亚当而出，是亚当的一部分。亚当预表基督，（罗五 14，）夏娃预表从基督而出的召会。（弗五 31 ~ 32。）我们可以说，没有召会，基督是单身的，是没有扩增的“单身汉”。有一天，神使基督在十字架上沉睡，裂开祂的肋旁，从祂有所取出。（约十九 34。）亚当的肋骨和十字架上基督肋旁所流出的水，都预表基督那不能折断、不能毁坏的复活生命。基督钉十字架时，祂的骨头一根也没有折断。（36。）这指明基督的复活生命，是不能折断、不能毁坏的。在十字架上从基督所流出的复活生命，成了基督的身体，召会。因此，召会乃是从基督自己而出的事物，也是基督的扩增。圣灵进到我们里面重生我们的灵时，基督复活的生命就进到我们里面。那一刻，我们里面就有了属基督的东西。基督复活的生命借着我们活出来并得着彰显时，就有召会的实际；召会就是基督的扩增，作祂的配偶与祂相配。召会乃是基督的扩增和基督的新妇。

为着召会的实际 穿上新人

我们已经指出，召会乃是复活的基督作生命，生到我们里面，从我们里面活出来，并借着我们得着彰显。这位基督就是召会；这召会是基督的配偶、扩增和新妇。我们要实化真正的召会生活，就需要借着拒绝我们的心思、情感和意志，脱去旧人，就是我们的己、魂生命；我们也需要穿上新人，就是基督同着召会，以及召会同着基督。穿上基督同着召会，以及穿上召会同着基督，需要我们在心思的灵里得以更新。起初，我们重生的灵还不是我们心思的灵。然而，我们拒绝己并否认旧生命时，这灵就扩展到我们的心思，成为我们心思的灵。灵的元素扩展到我们的心思，用新的观念更新我们的心思。借着这样的灵，我们就从旧心思、旧观念蒙拯救，我们的心思就成为新的心思，就是更新的心思，有新的观念。召会生活在于我们脱去旧人并穿上新人，就是让我们的心思被灵更新。在我们心思的灵里得更新，意思是我们的一切旧观念都必须放弃，并且有全新的观念；也就是说，我们必须有圣灵的心思，基督的心思，（林前二 16，）也就是为我们蒙重生之人的灵

bride became a couple. Eve was Adam's increase, and this increase was a part of Adam, something that had come out of Adam. Adam is a type of Christ (Rom. 5:14), and Eve is a type of the church, which comes out of Christ (Eph. 5:31-32). Without the church, we may say that Christ is single, a "bachelor" without an increase. One day God put Christ to sleep on the cross, and He opened His side and took something out of Him (John 19:34). Both Adam's rib and the water that flowed out of Christ's side on the cross are types of the resurrection life of Christ, which cannot be broken or destroyed. When Christ was crucified, none of His bones was broken (v. 36). This indicates that Christ's resurrection life is unbreakable and indestructible. The resurrection life of Christ that flowed out of Him on the cross becomes the Body of Christ, the church. Thus, the church is something out of Christ Himself and is the increase of Christ. When the Holy Spirit enters into us to regenerate our spirit, the resurrection life of Christ enters into us. At that very moment there is something of Christ in us. When the resurrection life of Christ is lived out and expressed through us, there is the reality of the church, the increase of Christ to match Him as His counterpart. The church is the increase of Christ and the bride of Christ.

PUTTING ON THE NEW MAN FOR THE REALITY OF THE CHURCH

We have pointed out that the church is the resurrected Christ as life being born into us, lived out from within us, and expressed through us. This Christ is the church, and this church is the counterpart, the increase, and the bride of Christ. In order to realize the genuine church life, we need to put off the old man, which is our self, our soulish life, by rejecting our mind, emotion, and will, and we need to put on the new man, which is Christ with the church and the church with Christ. To put on Christ with the church and to put on the church with Christ requires us to be renewed in the spirit of our mind. Originally, our regenerated spirit is not the spirit of our mind. However, when we reject our self and deny the old life, this spirit expands into our mind and becomes the spirit of our mind. The element of the spirit spreads into our mind and renews it with a new concept. By such a spirit we are delivered from our old mind, our old concepts, and our mind becomes a new mind, a renewed mind, with a new concept. The church life depends on our putting off the old man and putting on the new man, having our mind renewed by the spirit. To be renewed in the spirit of our mind means that all our old concepts must be given up, and we must have an absolutely new concept; that is, we must have the mind of the Holy Spirit, the mind of Christ (1 Cor. 2:16), a mind that is filled with our regenerated human spirit, which

(这灵是与圣灵调和的一六 17) 充满，且受我们的灵管治的心思。我们借着这样的更新，就脱去旧人并穿上新人。这将我们引进召会生活的实际。

我们可以用一位很会赚钱的弟兄作例子，应用更新这件事。这位弟兄是再生、重生的弟兄，有圣灵在他里面，但他仍凭旧人生活。因此，他不可能有召会生活。他也许有时来召会的聚会，也与一些弟兄有交通，但碰见他的人都觉得，他只是一位很会赚钱的弟兄。过些时候，也许有些与他在一起的弟兄变得与他一样，是赚钱高手。在这些弟兄身上没有召会生活的实际。然而，也许有一天这位弟兄转向主，他看见作基督徒就是不凭旧人活着，乃凭新人，就是凭重生的灵活着。然后，他也许学习如何弃绝旧人，并凭新人活着。结果，他每次来召会的聚会，我们碰见他，都会感觉他里面有属基督的东西。因着他是这样一个人，我们就渴望与他相联，并与他是一。因着这位弟兄与我们的光景相同，在我们众人身上就有召会生活的实际，因为召会生活的实际，就是我们所实化的基督自己。我们有召会生活的实际，并且在身体生活里，因为我们的整个观念都有了变化。旧思想、旧观念、和旧想法都消失了，在我们的思想里有了新的东西，我们对事物的观点与从前大不相同。因此，这里有召会生活的实际，因为基督被我们实化并经历了。

相调一起成为一

我们也是基督的许多子粒。许多子粒要成为一个饼，就必须经过磨碾，成为细面调在一起。召会生活需要我们被“磨碾”，使我们能与别人相调成为一个饼。我们虽多，还是一个身体，一个饼。(林前十 17。)我们原是许多子粒，但如今是一个饼。谈论召会容易，但要有召会，就需要我们死、被磨碾并破碎，还要失去我们的单独。我们若仍是个别的子粒，就会一直拿自己与别人比较，意识到我们与别人之间的不同。然而，一些子粒经过碾碎并磨成细面之后，就再也不能分辨何者为何者。所有子粒都成了细面，相调一起成为面团，然后摆进炉子里，烤成一个饼。当我们相调一起成为一，基督借着我们得彰显，那就是召会生活。这个一就是召会生活，也就是基督身体的实化。

is mingled with the Holy Spirit (6:17), and is under the control of our spirit. By such a renewing, we put off the old man and put on the new man. This ushers us into the reality of the church life.

To apply this renewing, we may use the example of a brother who is clever at making money. He is reborn, regenerated, and he has the Holy Spirit within him, yet he still lives by the old man. Therefore, there is no possibility for him to have the church life. He may sometimes come to the church meetings and may also fellowship with the brothers, but whoever meets him has the sense that he is only a brother who is good at making money. After some time, certain brothers who are with him may become exactly the same as he is—good moneymakers. With such brothers there is no reality of the church life. However, one day this brother may have a turn to the Lord. He may realize that to be a Christian is not to live by the old man but to live by the new man, that is, by the regenerated spirit. Then he may learn how to reject his old man and how to live by the new man. As a result, whenever he comes to the church meetings and whenever we meet him, we sense that there is something of Christ in him. Because he is such a person, we desire to be related to him and to be one with him. Since this brother and we are in the same condition, with all of us there is the reality of the church life, because the reality of the church life is Christ Himself realized by us. We have the reality of the church life and are in the Body life because our entire concept has been transformed. The old thought, the old concept, and the old way of thinking are gone, and there is something new in our thinking. Our view of things is very different from what it was before. Thus, there is the reality of the church life because Christ is realized and experienced by us.

BEING BLENDED TOGETHER AS ONE

We are also the many grains of Christ. In order for many grains to become one loaf, the grains must be crushed and blended into flour. The church life requires us to be “crushed” so that we can be blended with others to become one loaf. We are many, yet we are one body, one bread (1 Cor. 10:17). Originally we were many grains, but now we are one bread. It is easy to speak of the church, but the church requires us to die, to be crushed and broken, and to lose our individuality. If we remain individual grains, we will always compare ourselves with others and be aware of the differences between ourselves and others. However, after a number of grains have been crushed and ground into flour, there is no longer any possibility of discerning which is which. All have become flour to be blended together and made into dough, which is then put in an oven and baked to become one loaf. The church life is Christ expressed through us as we are blended together as one. This oneness is the church life, the realization of the Body of Christ.

为召会生活付上代价

你也许说，被磨碾的代价太高了。你买任何东西，若想要省钱，也许反而遭受极大的损失。你也许花五块钱买一件衣服，结果只得着价值五毛钱的东西。一件五十元的衣服对你似乎太贵，但对懂衣服的人，也许认为这件衣服并不贵。这样的人花五十元也许得着一件价值五百元的衣服。他的花费比你多，但他所得着的，超过他的花费。我们若付代价实化真正的召会生活，我们将会有何等的得着，那是无法想像的。召会生活的得着，是无法追测、无法测度的。

若是所有信徒都付上代价实化召会生活，整个世界就要翻转过来。五旬节那天只有一百二十人，但想想看他们的冲击力。付代价过召会生活，非但不是损失，更是极大的赢得。为着赢得召会生活，值得投上我们的一生，甚至冒一生的风险。今天主在寻找一班愿意付代价实化召会生活的人。

问答

问：你相信否认己与不否认己的人，他们中间存在着分裂么？

答：事实上，我们越否认己，就越与别人相联，不仅与否认己的人相联，也与不否认己的人相联。我们不会使自己与不否认己的人分开，反倒会同情他们。分裂是由于不同的宗派、派别和组织。我们必须放弃组织、宗派和派别，但不可放弃亲爱的圣徒。

问：那么，你觉得在宗派里，人不可能经历正常的召会生活么？

答：在宗派里不可能有正常的召会生活。虽然我爱主所有的儿女，但在神面前我必须对他们诚实。宗派是极其罪恶的东西。宗派对主的身体造成何等的破坏！然而，我的职事乃是将基督供应给人，帮助他们认识基督并实化真正的召会生活。我们若爱主，接受祂作生命，天天经历祂，我们就会在宗派之外。

PAYING THE PRICE FOR THE CHURCH LIFE

You may say that to be crushed and ground is too high a price. In buying anything, if you try to save money, you may suffer a great loss. You may pay five dollars for a piece of clothing and end up with something worth fifty cents. An article of clothing that costs fifty dollars may seem to you to be too expensive, but a person who knows clothing well may consider it very inexpensive. By paying fifty dollars, such a person may get a piece of clothing worth five hundred dollars. He paid more than you did, but he got more than he paid for. If we would pay the price to realize the genuine church life, we could never imagine what kind of gain we will have. The church life is an unsearchable, immeasurable gain.

If all the believers would pay the price to realize the church life, the whole world would be turned upside down. There were only one hundred twenty on the day of Pentecost, but consider the impact that they had. It is not a loss to pay the price to have the church life; on the contrary, it is a great gain. It is worth investing our whole life, even risking our whole life, for the gaining of the church life. The Lord today is looking for a group of people who will pay the price to realize the church life.

QUESTIONS AND ANSWERS

Question: Do you believe that a division exists between those who deny the self and those who do not?

Answer: Actually, the more we deny our self, the more we will be related with others, not only with those who deny themselves but also with those who do not deny themselves. Instead of separating ourselves from those who do not deny themselves, we will be sympathetic toward them. Division is due to different denominations, sects, and organizations. We must give up organization, denominations, and sects, but we must not give up the dear saints.

Question: In that case, do you feel one cannot experience a normal church life within a denomination?

Answer: It is impossible to have a normal church life in a denomination. Although I love all the Lord's children, I must be honest with them before God. The matter of denominations is the most sinful thing. How much damage has been done to the Lord's Body by denominations! Nevertheless, my ministry is to minister Christ to people, to help them to know Christ and to realize the genuine church life. If we love the Lord and take Him as our life, experiencing Him day by day, we will be outside the denominations.

问：我们的儿女应该继续参加公会，以得着圣经的教导么？

答：主的儿女需要学习一件事，就是考虑主的旨意，不考虑别的。我们必须不顾一切行主的旨意。我们应该有把握，我们若行主的旨意，主会祝福我们，并且顾到我们的儿女。我们迟早会看见主祝福我们的家庭。我们唯一的考虑，必须是主的旨意，并且必须放胆，照着主的这个旨意行。其他的事主会顾到。

问：已过有许多人采取与你相同的立场，呼召人脱离宗派的路，但是最终他们也落入与派别或宗派相同的错谬里。我们如何能保守自己免于这个错误？

答：已过几个世纪，主的圣徒中有不少人呼召人脱离宗派。然而，我不是呼召人离开宗派；我乃是供应基督给他们。我们凭基督而活时，会有一些事发生。仅仅呼召人离开宗派，是空洞的，也行不通。相反的，我们应该将基督供应给人，帮助他们天天经历祂。基督会加力量并加强他们往前，他们会被祂充满。他们若实际的经历基督，当然会放弃宗派。然而，他们放弃宗派，仅仅是消极一面的小事。他们活基督，使基督得着彰显，是更大的事。我们必须将所有的注意力放在这积极的方面。

问：我们这班人若经历基督的身体，对于其他没有经历身体，却是真实、蒙重生之信徒，是我们弟兄的，我们的态度以及与他们关系该如何？

答：对所有真实并蒙重生的信徒，我们必须向他们完全敞开。我们绝不该认为我们与他们不同。他们是主的儿女，我们也是；我们是信徒，他们也是。因此，我们应该向他们敞开，并尽力与他们交通。若有可能，我们应该帮助他们，也从他们得着帮助。

今天我们所强调的，不是脱离宗派，乃是经历基督。我的态度不是要注意宗派这件事，而是要将基督供应给人。只要我们经历基督，我们所经历的基督会在我们里面作许多事；这是积极的。仅仅离开宗派，试图实行身体生活，是空洞的，也不是我们今天所寻求的。我们若非寻求并经

Question: Should our children continue to attend a denomination in order to be taught the Bible?

Answer: The Lord's children need to learn one thing, that is, to consider the Lord's will and nothing else. We must do the Lord's will regardless of everything. We should be assured that if we do the Lord's will, the Lord will bless us and take care of our children. Sooner or later we will see the Lord bless our family. Our only consideration must be the will of the Lord, and we must be bold to act according to this will. Everything else will be taken care of by the Lord.

Question: In the past many have taken a similar stand to yours and called people out of the denominational way, but then they fell into the same error of sectarianism or denominationalism. How can we preserve ourselves from this?

Answer: In the past centuries quite a number of the Lord's saints called people out of denominations. However, I am not calling people to leave the denominations; I am ministering Christ to them. When we live by Christ, something will happen. It is an empty thing simply to call people to leave denominations, and it does not work. Instead, we should minister Christ to people and help them to experience Him day by day. Christ will energize and strengthen them to go on, and they will be filled with Him. If they experience Christ in a practical way, they will certainly give up denominations. Yet for them to give up denominations is merely a small thing on the negative side. It is a much greater matter for them to live Christ that Christ may be expressed. We must pay our full attention to this positive aspect.

Question: If, as a group, we are experiencing the Body of Christ, what should our attitude and relationship be to other true, regenerated believers, who are our brothers even though they do not experience the Body?

Answer: Concerning all genuine, regenerated believers, we must be absolutely open to them. We should never think that we are different from them. They are the Lord's children, and we are also; we are believers, and they are as well. Therefore, we should be open to them and endeavor to fellowship with them. If possible, we should help them and also receive help from them.

Today what we emphasize is not leaving the denominations but experiencing Christ. My attitude is not to pay attention to the matter of denominations but simply to minister Christ to others. As long as we experience Christ, the Christ whom we experience will do many things within us. This is something positive. Merely to leave the denominations and attempt to practice the Body life is empty, and it is not what we

历基督作生命，若非基督在里面加力量给我们，使我们清楚神的旨意，我们就不该离开宗派。事实上，最好留在那里。我们必须让基督带我们脱离一切与基督身体不同的拦阻和事物。

不仅如此，甚至我们谈论圣灵，也可能与基督无关。十九世纪中叶，五旬节运动在英国开始。五旬节运动的人谈论圣灵时，与日常生活对基督的经历无关。三十年前，中国有五种不同的五旬节运动派别：神召会、使徒信心会、耶稣家庭、真耶稣教会和灵恩运动。其中灵恩运动最为盛行，在短短的时间内席卷了整个华北，包括我的家乡和省分。他们天天说到圣灵的表显和说方言，但他们不知道如何经历基督作生命。因此，这个运动持续不久。我们当然不反对圣灵；我们实在需要圣灵。但我们需要领悟，对圣灵真正的经历，是为要荣耀基督。圣灵就是基督的灵；（罗八9；）不仅如此，主耶稣说，当圣灵来时，祂不从自己说什么，乃要荣耀基督。（约十六13～15。）今天对圣灵的谈论太多，但对基督的经历非常少。我参加灵恩团体的聚会并与他们在一起多日，发现这些缺失。表面上，他们在聚会中大有能力，但一回家，丈夫就对妻子发脾气。他们祷告“阿利路亚！感谢你，耶稣！阿利路亚”时，似乎圣灵与他们同在，但基督作生命的实际不在那里。因此，我怀疑他们所经历的，事实上是否真是圣灵。

问题在这里：我们若经历属圣灵的事物，却不更进一步领略并经历基督作生命，就会给仇敌机会，作破坏主工作的事。最近圣公会的一位神父帮助人经历圣灵并说方言，把一种复兴带进圣公会。然而，后来一个在那运动内圈的人承认，他们需要进一步的东西。对圣灵所谓的经历只是一个开始，应该把我们带向基督。有一位弟兄将今天灵恩派中间的情形，与亚伯拉罕差遣仆人为他儿子以撒寻找妻子的事例作比较。仆人把许多礼物送给利百加，目的是要将利百加带到以撒面前，使她与以撒结为婚配。但很可惜的，今天的“利百加”满足于仅仅得着礼物。礼物应该将人带到赠与者的面前。我们应当像利百加一样，不该珍爱礼物，乃该宝贝我们的丈夫基督。然而，大部分灵恩派的

are seeking today. If we are not seeking and experiencing Christ as our life, and if it is not Christ in us who energizes us and makes us clear concerning God's will, we should not leave our denomination. Actually, it is better to remain there. We must allow Christ to bring us out of all the hindrances and things that are foreign to the Body of Christ.

Furthermore, even our talk about the Holy Spirit may be unrelated to Christ. The Pentecostal movement began in England in the middle of the nineteenth century. When those in the Pentecostal movement speak of the Holy Spirit, it is not related to the experience of Christ in daily life. Thirty years ago in China there were five different branches of the Pentecostal movement: the Assembly of God, the Apostolic Faith, the Jesus Home, the True Jesus Church, and the Spiritual Grace movement. The Spiritual Grace movement was the most prevailing, and in a short time it swept through all of northern China, including my hometown and province. Day after day they spoke of the manifestation of the Holy Spirit and speaking in tongues, but they simply did not know how to experience Christ as their life. Hence, this movement did not last long. We certainly do not oppose the Holy Spirit; indeed, we need the Holy Spirit. But we need to realize that the genuine experience of the Holy Spirit is for glorifying Christ. The Holy Spirit is the Spirit of Christ (Rom. 8:9); not only so, the Lord Jesus said that when the Holy Spirit came, He would not speak from Himself but would glorify Christ (John 16:13-15). Today there is too much talk about the Holy Spirit and very little experience of Christ. I discovered the shortcomings of these Pentecostal groups by attending their meetings and spending many days with them. Apparently, in their meetings they were powerful, but as soon as they went home, the husbands lost their temper with their wives. When they prayed, "Hallelujah! Thank You, Jesus. Hallelujah!" it seemed that the Holy Spirit was with them, but the reality of Christ as life was missing. Thus, I doubted whether in fact it was the Holy Spirit whom they were experiencing.

The problem is this: If we experience something of the Holy Spirit but do not go further to apprehend and experience Christ as our life, there will be an opening for the enemy to do things to damage the Lord's work. Recently an Episcopal priest brought a certain revival into the Episcopalian church by helping people to experience the Holy Spirit and speak in tongues. However, later someone in the inner circle of that movement admitted that they needed something more. The so-called experience of the Holy Spirit is just a beginning and should lead us to Christ. One brother has compared the situation among the Pentecostals to the time when Abraham sent his servant to find a wife for his son Isaac. The servant gave Rebecca many gifts for the purpose of leading Rebecca to Isaac so that she might be married to him. Regrettably, today's "Rebecca" is satisfied just to have the gifts. A gift should bring people to its giver. Like Rebecca, we should not value the gift but should treasure our Husband, Christ. However, most

信徒满意于说方言与神医之类的恩赐。他们“玩弄”这些恩赐，忘记了赐恩者。我观察并研究这一切事。这五个中国的五旬节派团体，没有一个维持得长久，我也未曾看见他们中间任何人在属灵生命上有更深的长大。

事实上，灵恩运动从一九二七年年年初开始，仅仅维持了十年。在那段期间，他们席卷了整个华北。他们不但存活不久，对福音的传扬也造成许多破坏，因为在这运动里的人走了极端。他们有些人在“满了圣灵”的影响下，撇下家族、家庭、妻子和儿女，去远地传福音。他们因着觉得被圣灵充满，就在聚会中作些怪诞、甚至可耻的事。有些人称为“圣跃者”，另有些人称为“圣滚者”。我们需要有深刻的印象，圣灵乃是为主耶稣作见证的一位，向我们宣示基督，使基督作生命对我们成为实际的。什么时候我们经历圣灵，就需要将我们自己转向基督。我们越经历基督，就越安全。今天我们急切的需要，乃是认识并经历基督，然后有真正的召会生活。我们需要非常宽大兼容，而不坚持任何特别的事物。我们也必须适度，不实行任何极端的事。灵恩派的经历有一部分是真正出于圣灵，但也有很大部分是出于人的情感。灵恩派的信徒得着圣灵的体验之后，变得情绪化。因此，他们的经历不是神圣能力的表显，乃是属人情感的表显。他们把情感的事与属灵的事混在一起。与此相对的，我们需要非常节制适度，并且宽大兼容，也要学习将十字架应用于我们的旧人。这样，我们就会蒙拯救脱离情感的气氛，并蒙保守在对基督真正的经历里。

Pentecostal believers are satisfied with gifts such as speaking in tongues and divine healing. They “play” with the gifts and forget the Giver. I observed and studied all these things. Not one of the five Pentecostal groups in China lasted very long, and I did not see anyone among them grow deeper in his spiritual life.

In fact, from its beginning in 1927 the Spiritual Grace movement lasted only ten years. During that time it swept through the whole of northern China. Not only was it short-lived; it also caused much damage to the preaching of the gospel because those in that movement went to extremes. Some of them, under the influence of being “full of the Holy Spirit,” left their families, homes, wives, and children in order to go to distant places to preach the gospel. Because they felt that they were filled with the Holy Spirit, they did peculiar and even shameful things in their meetings. There were some who were called “holy jumpers” and others who were called “holy rollers.” We need to be impressed that the Holy Spirit is the One who bears witness to the Lord Jesus, who declares Christ to us, and who makes Christ real to us as our life. Whenever we experience the Holy Spirit, we need to turn ourselves to Christ. The more we experience Christ, the safer it is. Our urgent need today is to know and experience Christ and then to have the genuine church life. We need to be very general and not hold on to anything special. We must also be moderate and not practice anything that is extreme. With the Pentecostal experiences, some part is genuinely of the Holy Spirit, but a great part is of human emotion. After Pentecostal believers receive the experience of the Holy Spirit, they become emotional. Hence, their experience is a manifestation not of divine power but of human emotion. They mix emotional things together with spiritual things. In contrast, we need to be very moderate and general, and we need to learn to apply the cross to our old man. Then we will be saved from an emotional atmosphere, and we will be preserved in the genuine experience of Christ.

第七章

在灵里

在本章，我们要来看“在灵里”这件事。要看见这事，我们首先需要看见，圣经启示有二灵：神圣的灵，也就是神自己，以及人的灵，也就是我们的灵。约翰四章二十四节说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”我们必须看见，我们所事奉、相信并敬拜的神，乃是灵。我们要接触一样东西，必须认识这样东西的性质，才知道接触它正确的路。我们也许敬拜并事奉神，但许多人并不认识，我们所敬拜并事奉的神乃是灵。我们必须看见，神的性质、本质和特性乃是灵。我们若认识神是灵，就知道接触并敬拜神正确的路。约翰四章二十四节也说到人的灵。唯有借着灵才能接触灵。神既是灵，我们若要接触神这神圣的灵，就必须在我们的灵里并用我们的灵接触祂。借心思或身体接触神，当然是不可能的。神是灵，所以我们需要凭我们的灵敬拜神。

敬拜包括我们与神所能有的一切接触。敬拜神的意思不是单单向祂下拜。敬拜神的意思乃是以各种不同的方式接触神，包括向神祷告、赞美神、信靠神、与神有交通、并为神说话。敬拜是包罗一切的事，包括我们在各方面与神的接触。

我们无论作什么来接触神，都必须在我们的灵里，并用我们的灵，因为神乃是灵。我们不能用任何其他凭借接触神。这是固定的原则，是主所说的。主在约翰四章二十四节清楚告诉我们，神是灵，我们敬拜、接触神，必须在灵里。这原则绝不能违反，没有任何的例外。在敬拜神的事上有二灵：神圣的灵和人的灵。

重生的灵

提到二灵的另一处经文，是在约翰三章六节，那里说，“从肉体生的，就是肉体；从那灵生的，就是灵。”这里有肉体 and 灵之间的比较。肉体是从肉体生的，灵是从那灵生的。这节里所提的第一个灵是神的灵，第二个灵是从那

CHAPTER SEVEN

BEING IN THE SPIRIT

In this chapter we will consider the matter of being in the spirit. In order to see this matter, first we need to realize that the Bible reveals that there are two spirits: the divine Spirit, that is, God Himself, and the human spirit, that is, our spirit. John 4:24 says, “God is Spirit, and those who worship Him must worship in spirit and truthfulness.” We must realize that the God whom we serve, the God in whom we believe and whom we worship, is a Spirit. Whenever we intend to contact something, we must know its nature in order to know the right way to contact it. We may worship and serve God, but many of us simply do not realize that the God whom we worship and serve is a Spirit. We must realize that the nature, substance, and character of God is Spirit. If we realize that God is Spirit, we will know the right way to contact and worship God. John 4:24 also speaks of the human spirit. A spirit can be contacted only by a spirit. Since God is Spirit, if we desire to contact God, the divine Spirit, we must contact Him in and with our spirit. It is certainly not possible to contact God by means of our mind or our body. God is Spirit, and therefore we need to worship God by means of our spirit.

The matter of worship includes all the kinds of contact we can have with God. To worship God does not mean simply to bow down to Him. Rather, it means to contact God in different ways, including to pray to God, to praise God, to trust in God, to have fellowship with God, and to speak for God. Worship is an all-inclusive matter that covers every phase of our contact with God.

Whatever we do to contact God must be in our spirit and with our spirit, because God is Spirit. We cannot contact God by any other means. This is a fixed principle, something spoken by the Lord. The Lord clearly tells us in John 4:24 that God is Spirit and that to worship God, to contact God, we must be in spirit. This principle can never be broken; there are no exceptions. In the matter of worshipping God there are two spirits: the divine Spirit and the human spirit.

THE REGENERATED SPIRIT

Another verse that refers to the two spirits is John 3:6, which says, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” There is a comparison here between the flesh and the spirit. Flesh is born of the flesh, and spirit is born of the Spirit. In this verse the first spirit mentioned is the Spirit of God, and

灵而生的我们的灵。这第二个灵不仅仅是我们原先由神所造的灵，乃是我们原先的灵蒙了神的灵重生、再生一次。再生、重生，是发生在我们人的灵从圣灵、并借圣灵生的时候。借着这样的再生，主耶稣作为生命就分赐到我们里面。神的圣灵进到我们灵里，点活我们死了的灵，并将作生命的主耶稣带进我们灵里。因此，我们的灵不仅被点活，也借着圣灵而生，有基督作生命。

我得救后不久，曾努力寻找能正确解释重生的书。我也请一些牧师和圣经教师为我说明这事，但他们的答案无法使我满意。然而，有一天主向我启示什么是重生。重生与神的灵进到我们死了的灵里而将它点活有关。然而“点活”这辞无法充分表达重生的意义。重生的意思乃是圣灵进到我们里面，将生命分赐给我们，赐我们生命，使我们活过来。圣灵作这事，是借着将基督作生命带到我们里面，并将基督分赐到我们里面。结果，我们死了的灵不仅活过来，也是有了一次出生。

活过来与出生不同。譬如，主使拉撒路复活只是点活，不是出生。但圣灵进到我们里面点活我们的灵时，祂使我们的灵活过来，也将主耶稣作生命分赐到我们里面。这不仅是点活，也是出生，乃是带着出生的点活。点活的意思是使之活过来，这不一定包括加进另一个元素。相反的，重生包括将我们原来没有的东西加到我们里面。圣灵进到我们里面，点活我们的灵时，将基督自己加到我们灵里。现今在我们重生的灵里，有神圣的生命，就是基督自己。（约十一25，十四6，罗八10。）这使我们的灵不仅成为被点活的灵，也成为重生的灵。

今天许多基督徒只认识他们死了的灵已被圣灵点活，他们不知道在他们的灵里已加进一样东西，就是作生命的基督自己。现今我们的灵不仅是被点活的灵，也是由基督作生命而蒙重生的灵。我们有这样再生、重生的灵。这是我们重生的意义。

我们已经指出，重生就是圣灵将我们的灵点活过来，并将基督作生命分赐到我们里面。借着重生，我们得着原初属人生命之外的第二个生命。原来我们只有从父母而来属人的生命，但现今我们有从神而来神圣的生命。这第二个

the second spirit is our spirit, which is born of the Spirit. This second spirit is not simply our original spirit created by God; rather, it is our original spirit that has been regenerated, that is, reborn, born again, of the Spirit of God. Rebirth, regeneration, takes place when our human spirit is born of and by the Holy Spirit. Through such a rebirth the Lord Jesus as life is imparted into us. The Holy Spirit of God enters into our spirit to enliven our dead spirit and also to bring the Lord Jesus as life into our spirit. Hence, our spirit is not only enlivened but also born with Christ as life by the Holy Spirit.

Soon after I was saved, I endeavored to find a book that would give me a proper definition of regeneration. I also asked certain pastors and Bible teachers to define this matter for me, but their answers failed to satisfy me. One day, however, the Lord revealed to me what rebirth, or regeneration, is. Regeneration involves the Spirit of God coming into our dead spirit to enliven it. However, the word enliven does not adequately express the meaning of regeneration. Regeneration means that the Holy Spirit comes into us to impart life to us, to give us life, and to make us alive. He does this by bringing Christ as life into us and imparting Christ into us. As a result, our dead spirit is not only made alive; it is also born.

There is a difference between being made alive and being born. For example, the Lord's raising up Lazarus was merely an enlivening, not a birth. But when the Holy Spirit comes into us and enlivens our spirit, He makes our spirit alive and also imparts the Lord Jesus as life into us. This is not merely an enlivening but a birth as well, an enlivening with a birth. To be enlivened means to be made alive; this does not necessarily involve the adding of another element. In contrast, regeneration involves the adding into us of something that we did not have originally. When the Holy Spirit comes into us to enliven our spirit, He adds Christ Himself into our spirit. Now in our regenerated spirit there is the divine life, which is Christ Himself (John 11:25; 14:6; Rom. 8:10). This makes our spirit not merely an enlivened spirit but a regenerated spirit.

Today many Christians realize only that their dead spirit has been made alive by the Holy Spirit. They have no idea that in their spirit something has been added, which is Christ Himself as life. Now our spirit is not only an enlivened spirit but also a spirit that is regenerated with Christ as life. We have such a reborn spirit, a regenerated spirit. This is the significance of our rebirth.

We have pointed out that regeneration is the enlivening of our spirit by the Holy Spirit with the imparting of Christ as life into us. Through regeneration we receive a second life, a life in addition to our original human life. Originally we had only the human life from our parents, but now we have the divine life from God. This second

生命乃是在基督里的神自己，并且这生命是在我们重生的灵里。所以，神是灵；我们有借着圣灵，由基督作生命所重生的灵。

神的灵同我们的灵见证

说到二灵的第三处经文，是罗马八章十六节。这节说，“那灵自己同我们的灵见证我们是神的儿女。”根据这节经文，我们知道自己是神的儿女，因为我们里面有内证。这内证乃是我们里面的圣灵同我们的灵见证。已往若有人问我：“李弟兄，我怎么知道我是神的儿女？”我告诉他：“你只要说，‘我不是神的儿女。’”这个人必定回答：“我不能这样说。”我问他为什么，他会告诉我，他没有平安这样说。我就继续问：“你若说，‘我是神的儿女，’你觉得如何？”他会告诉我，他觉得很安息。基于这个，我就向他指出，他里面有这确据，这足以证明他是神的儿女。

别人在外面见证我们是神的儿女算不得什么。然而，我们有内证，见证我们是神的儿女，在宇宙中没有什么能将这个从我们夺去。内证是切身的，并且远超人的表达。神的圣灵如今在我们灵里，同我们的灵见证。这二灵一同作工，如同一灵，见证我们是神儿女的事实。

有一次，一位弟兄犯了严重的罪，他告诉我，他不认为自己是神的儿女。他认为神的儿女绝对不会犯这样的罪。我要他宣告他不是神的儿女，要他向神、向天使、甚至向撒但这样说。他回答说，他作不到，因为他里面有个东西搅扰他。他必须承认自己是神的儿女。照着他的心思，他认为自己不是神的儿女，但他的另一个部分给他感觉，他是神的儿女。于是我奉劝他要按照这另一个部分随从神。

我们众人都有内里的确据，我们是神的儿女。这内里的确据，乃是神的圣灵同我们重生的灵作见证。这是非常宝贵、奇妙的事，是没有人能夺去的。所以，罗马八章十六节给我们看见这二灵，就是神的灵和我们的灵，一同作工如同一灵。

与主成为一灵

life is God Himself in Christ, and this life is in our regenerated spirit. Therefore, God is Spirit, and we have a spirit that has been regenerated with Christ as life by the Holy Spirit.

THE SPIRIT OF GOD WITNESSING WITH OUR SPIRIT

A third verse that speaks of the two spirits is Romans 8:16. This verse says, “The Spirit Himself witnesses with our spirit that we are children of God.” According to this verse we know that we are children of God because there is an inner witness within us. This inner witness is the Holy Spirit within us, who bears witness with our spirit. In the past when someone asked me, “Brother Lee, how do I know that I am a child of God?” I told him, “Just say, ‘I am not a child of God.’” The person would invariably answer, “I cannot say this.” When I asked him why, he would tell me that he had no peace to say this. I would go on to ask, “If you say, ‘I am a child of God,’ how do you feel?” He then would tell me that he felt restful. Based on this, I would point out to him that he had the assurance within and that this was sufficient to prove that he was a child of God.

It means nothing for others to bear outward witness that we are children of God. However, we have an inner witness which testifies that we are children of God, and nothing in the universe can ever take this away from us. The inner witness is personal and beyond human expression. The Holy Spirit of God is now in our spirit, bearing witness with our spirit. These two spirits work together as one to bear witness to the fact that we are children of God.

Once a brother who had committed a serious sin told me that he did not think he was a child of God. He thought that a child of God could never commit such a sin. I told him to declare that he was not a child of God and to tell this to God, to the angels, and even to Satan. He responded that he could not do this because something within him troubled him. He had to admit that he was a child of God. According to his mind, he thought that he was not a child of God, but another part of him gave him the sense that he was a child of God. Then I advised him to go along with God according to this other part.

We all have the inner assurance that we are children of God. This inner assurance is the witnessing of the Holy Spirit of God with our regenerated spirit. It is something very precious and wonderful, something that no one can take away. Therefore, Romans 8:16 is a verse that shows us the two spirits, the Spirit of God and our spirit, working together as one.

ONE SPIRIT WITH THE LORD

在林前六章十七节，我们看见这二灵—神圣的灵和人的灵—成为一灵。这节说，“但与主联合的，便是与主成为一灵。”我们必须领悟，今天我们与主乃是一灵。主是灵，我们有灵。主灵进入我们灵里，以基督作生命点活我们的灵并重生我们的灵时，这二灵—主灵和我们的灵—就调和为一，并且联结成为一灵。我们既与主联合，就与祂成为一灵。这是奇妙、既成的事实。在我们重生那天，我们就与主成为一灵。

此外，十五章四十五节说，“首先的人亚当成了活的魂；末后的亚当成了赐生命的灵。”末后的亚当无疑就是基督。按照这节经文，今天基督，也就是在复活里的基督，乃是赐生命的灵。进到我们灵里的基督，乃是赐生命的灵。祂是那灵，进到我们里面赐生命给我们的灵。祂进到我们里面时，就将祂自己与我们的灵联结，使我们的灵与祂自己（就是那灵）成为一灵。这二灵调和一起成为一。

亚当是活的魂，而基督是赐生命的灵。活的魂不能赐人生命。基督是那灵，不仅是活的，也能赐人生命。因此，祂乃是赐生命的灵；祂进到我们里面时，就赐我们生命。祂点活我们的灵，使我们的灵与祂自己（就是那灵）调和。我们的灵与主灵调和一起成为一灵，结果我们就与主成为一灵。

主是那灵也清楚见于林后三章十七节，那里说，“主就是那灵。”单单基于林前十五章四十五节，我们也许会以为基督只是赐生命的灵，而不是圣灵。但林后三章十七节所提到的那灵，乃是圣灵，就是神独一的灵，这与同章前面所提到的灵是相同的灵。（3，6，8。）本章从开头就说到许多关于圣灵的事，到了十七节就告诉我们，主就是那灵。所以，主，就是基督，（四5，）乃是圣灵。我们必须领悟，圣灵乃是主基督自己。我们不该以为圣灵和主基督是两个分开的人位。按照圣经纯正的话，基督和圣灵乃是一。

林后三章十七节后半和十八节继续说，“主的灵在哪里，哪里就有自由。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。”一面，

In 1 Corinthians 6:17 we see that the two spirits, the divine Spirit and the human spirit, become one spirit. This verse says, “But he who is joined to the Lord is one spirit.” We must realize that today we are one spirit with the Lord. The Lord is Spirit, and we have a spirit. When the Lord Spirit came into our spirit to enliven our spirit and to regenerate our spirit with Christ as life, the two spirits, the Lord Spirit and our spirit, were mingled as one and were joined as one spirit. Since we are joined to the Lord, we are one spirit with Him. This is a wonderful, accomplished fact. On the day we were regenerated, we became one spirit with the Lord.

Furthermore, 1 Corinthians 15:45 says, “The first man, Adam, became a living soul; the last Adam became a life-giving Spirit.” The last Adam undoubtedly is Christ. According to this verse Christ today, that is, Christ in resurrection, is a life-giving Spirit. The Christ who has entered into our spirit is the life-giving Spirit. He is a Spirit, and He enters into us to give life to our spirit. At the time that He enters into us, He joins Himself with our spirit and makes our spirit and Himself as the Spirit one spirit. The two spirits are mingled together as one.

Whereas Adam was a living soul, Christ is a life-giving Spirit. A living soul cannot give life to others. Christ is a Spirit who not only is living but also can give life to others. Hence, He is a life-giving Spirit, and when He comes into us, He gives us life. He enlivens our spirit, and He causes our spirit to be mingled with Himself as the Spirit. Our spirit and the Lord Spirit mingle together as one spirit, with the result that we become one spirit with the Lord.

The fact that the Lord is the Spirit is also clearly seen in 2 Corinthians 3:17, which says, “The Lord is the Spirit.” Based on 1 Corinthians 15:45 alone we may think that Christ is only a life-giving Spirit, not the Holy Spirit. But the Spirit referred to in 2 Corinthians 3:17 is the Holy Spirit, the unique Spirit of God, the same Spirit as mentioned earlier in the chapter (vv. 3, 6, 8). From its beginning this chapter speaks much about the Holy Spirit, and in verse 17 it tells us that the Lord is the Spirit. Therefore, the Lord, who is Christ (4:5), is the Holy Spirit. We must realize that the Holy Spirit is simply the Lord Christ Himself. We should not think that the Holy Spirit and the Lord Christ are two separate persons. According to the pure word of the Scriptures, Christ and the Holy Spirit are one.

The second part of 2 Corinthians 3:17, and verse 18, continue, “Where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” On the one hand, the second part of verse

十七节后半称那灵为“主的灵”；另一面，十八节称那灵为“主灵”。这两个名称都印证主自己就是那灵。按照十八节，我们能借着主灵，（这灵就是主的自己，）变化成为主的形像。这指明我们只有借着是那灵的主自己，才能变化成为主的形像。

我们需要关心两件事。第一件事是：神是灵。我们要敬拜祂、接触祂，就必须运用我们的灵。我们必须在我们的灵里接触神并敬拜祂。第二件事是：我们有灵，并且我们的灵已蒙主点活并重生。今天主自己在我们灵里，并且我们与祂成为一灵。

人若问我们今天主在哪里，我们不仅该回答祂在我们里面，也该回答祂在我们灵里。（提后四 22。）我们说主在诸天之上，这乃是从宇宙的观点来回答。就我们而言，主是在我们里面，并且祂不仅在我们里面，也在我们灵里。我们重生的人必须确实的知道，主在我们里面何处。我们必须简单的看见，我们是有重生之灵的重生之人，如今主在我们灵里与我们成为一灵。我们该忘记任何别的事。这样，我们就会更确切的认识主。

人的三部分

我们也需要看见我们的灵是什么，以及我们的灵与心思、情感、意志、和心之间的不同。我们要来看一些经节，这些经节表明灵与魂不同。

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。”这节经文说到人的三部分：灵、魂、身子。我们不该以为我们的灵与魂相同。有些基督徒有错误的观念，以为魂与灵相同。然而在本节中，人的三部分是由“与”连接：灵、与魂、与身子。因此，魂与身子如何不同，灵与魂和身子也不同。灵、魂、身子是三样不同的东西。再者，本节经文的顺序首先是灵，然后是魂，然后是身子。灵是最深处的部分，身子是最外面的部分，魂居中，介于灵与身子之间。因此，神是三一的，而人有三部分。

17 refers to the Spirit as “the Spirit of the Lord,” and on the other hand, verse 18 refers to the Spirit as “the Lord Spirit.” These two titles both confirm that the Lord Himself is the Spirit. According to verse 18, we can be transformed into the image of the Lord by the Lord Spirit, and this Spirit is the Lord Himself. This indicates that we can be transformed into the image of the Lord only by the Lord Himself, who is the Spirit.

We need to be concerned about two things. The first thing is that God is Spirit. In order to worship Him, to contact Him, we must exercise our spirit. We must contact God and worship Him in our spirit. The second thing is that we have a spirit, and this spirit has been enlivened and regenerated by the Lord. Today the Lord Himself is in our spirit, and we are one spirit with Him.

If we are asked where the Lord is today, we should answer not only that He is in us but also that He is in our spirit (2 Tim. 4:22). To say that the Lord is in the heavens is to answer from the standpoint of the universe. As far as we are concerned, the Lord is within us, and He is not merely within us; He is also in our spirit. As regenerated persons, we must locate the Lord within us. We need to be simple and realize that we are regenerated persons with a regenerated spirit, and the Lord is now in our spirit and is one spirit with us. We should forget about everything else. If we do this, we will know the Lord in a much more definite way.

THE THREE PARTS OF MAN

We also need to see what our spirit is and what the difference is between our spirit and our mind, emotion, will, and heart. We will consider a number of verses which show that the spirit is different from the soul.

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.” This verse speaks of the three parts of man: spirit, soul, and body. We should not think that our spirit is the same as our soul. A number of Christians have a wrong concept, thinking that the soul and the spirit are the same. In this verse, however, the three parts of man are conjoined by and: spirit and soul and body. Hence, just as the soul is different from the body, so the spirit is different from both the soul and the body. The spirit, the soul, and the body are three different things. Furthermore, the sequence in the verse is first the spirit, then the soul, and then the body. The spirit is the innermost part, the body is the outermost part, and the soul is in the middle as a medium between the spirit and the body. Thus, God is triune and man is tripartite.

我们想想看自己的经历，也会明了这事。就人来说，至少有三个不同的范围。有物质事物的物质界，也有属灵事物的属灵界。在属灵界里有神、神的使者、魔鬼撒但和他的仆从邪灵，这些都属于属灵界。除了物质和属灵界，还有可称之为精神界的范围。英文的“心理”（psychology）一辞来自希腊文 *psuche*，朴宿克，意“魂”。因此，心理界乃是魂的范围。

不仅有三个范围，神也为我们造了三部分，使我们接触这三个范围。我们接触物质界，是用身体同身体的五官；我们接触属灵界，是用我们人的灵。我们不能用手触摸来接触属灵界；我们必须用我们的灵。对于物质界的事物，我们必须用眼睛看，并用手摸。我们若想用心思来接触有形的物体，就用错了器官。我们高兴、喜乐或忿怒时，是精神的，不是属灵的。那在宇宙中又在我们里面的神，不是物质的，也不是精神的。神是灵，所以祂与属灵界有关。

创世记二章七节说，“耶和华神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂。”在这里，我们也看见人的三部分。首先有用地上的尘土所塑造之人的身体。然后有神将祂的生命之气吹到人身体里所形成之人的灵。（参箴二十 27，伯三二 8。）这二者来在一起，就是生命的气使人的身体有生命时，就产生第三部分，就是介于灵与体之间的魂。

我们里面的两个人位

人的人位不是身体，也不是灵；人的人位乃是他的魂，因为有“人就成了活的魂”这样的话。在圣经里，人常被称为“魂”。譬如，出埃及一章五节说，“凡从雅各生的，共有七十魂（直译）。”我们众人都是魂。我们的身体不是我们的人位，乃是盛装我们魂的器皿。我们的灵也不是我们的人位，乃是我们凭以接触属灵界的器官。我们的人位或位格乃是在我们的魂里，因为魂乃是己，就是人的本身。一个人死了，我们说他离开了，不再与我们同在。我们这样说，意思乃是他已经离开他的身体，这身体就像衣服一样可以脱去。（林后五 4。）所以，体和灵都不是人的人位。体是器皿，灵是器官。魂是人的人位、位格和己。

This is also quite clear when we consider our experience. As far as man is concerned, there are at least three different realms. There is the physical, material realm with many material things. There is also the spiritual realm with the spiritual things. In this realm are God, God's angels, the devil Satan, and his servants the evil spirits. All these belong to the spiritual realm. Besides the physical and the spiritual realms, there is another realm, which we may call the psychological realm. The English word psychology comes from the Greek word *psuche*, which means "soul." Thus, the psychological realm is the realm of the soul.

Not only are there three realms, but God has created three parts for us that we may contact these three realms. The part we use to contact the physical realm is the body with its five senses, and the part we use to contact the spiritual realm is our human spirit. We cannot contact the spiritual realm by using our hand to touch it; we must contact it by our spirit. For an object in the physical realm, we need to use our eyes to see it and our hands to touch it. To try to touch a physical object by using our mind is to use the wrong organ. When we are happy, joyful, or angry, this is psychological, not spiritual. The God who is both in the universe and in us is neither physical nor psychological. God is Spirit; hence, He is related to the spiritual realm.

Genesis 2:7 says, "Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Here also we can see the three parts of man. First, there was man's body, formed from the dust of the ground. Then there was man's spirit, formed by God from the breath of life breathed out of God and into man's body (cf. Prov. 20:27; Job 32:8). When these two came together, that is, when the breath of life animated man's body, a third part came into being, which was the soul as the medium between the spirit and the body.

THE TWO PERSONS WITHIN US

The person of man is neither the body nor the spirit. Rather, man's person is his soul, because "man became a living soul." In the Scriptures persons are often called "souls." For example, Exodus 1:5 says, "All the souls who came forth from the loins of Jacob were seventy souls" (lit.). We all are souls. Our body is not our person; it is a vessel to contain our soul. Our spirit also is not our person but is an organ by which we can contact the spiritual realm. Our person, or personality, is in our soul, for the soul is the self, the person himself. When a man dies, we say that he has departed and is no longer with us. What we mean is that he has left his body, which can be put off like a piece of clothing (2 Cor. 5:4). Therefore, neither the body nor the spirit is the person of man. The body is the vessel, and the spirit is an organ. The soul is the person, the personality, and the self of man.

然而，我们已经看见，借着重生，我们的灵不仅被点活，也有了一次出生。现今在我们灵里有另一个人位。在我们重生以前，我们的灵只是器官，不是人位；如今我们得着重生，我们的灵是器官，也是人位。另一个生命，第二个生命，已经进到我们的灵里，这生命就是神的生命，也就是基督自己。基督这人位如今在我们灵里。（提后四 22。）

作为受造的人，我们在重生以前，只有一个人位。我们的位格在我们魂里，我们的魂就是我们的己，我们这个人。我们的身体是盛装魂的器皿，我们的灵是接触神的器官。因此，我们只有一个人位，一个所是，一个位格。但我们一得着重生，主耶稣这生命就进到我们的灵里，我们灵里有了另一个人位，另一个生命。如今我们里面有两个人位——属灵的人位，和属魂、天然的人位。林后四章十六节清楚指明有两个人，或两个人位：“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。”这节经文里的“毁坏”，意思是“消耗”。我们外面的人在消耗，我们里面的人却日日在更新。借着创造，我们成了魂，但我们的魂因着人的堕落受了破坏，而在堕落的身体（这身体成了肉体）的管辖之下。因此，圣经一面称人为魂，另一面称人为肉体。（创六 3，罗三 20。）这是因为人堕落到一个地步，完全受属肉体之身体的管辖，使他的魂成了属肉体的。

我们需要看见，因着我们有二个生命——天然、属人的生命，和属灵、神圣的生命——如今我们里面有两个人位，就是外面的人和里面的人。我们都生了两次，第一次从父母生，接受天然、属人的生命，第二次从神生，接受属灵、神圣的生命。

再者，这两个生命各有其性情和人位。我们重生的人有两个生命、两种性情和两个人位。第一个人位在我们魂里，第二个人位在我们灵里。因此，林前二章十四至十五节说，“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。唯有属灵的人看透万事，却没有一人看透他。”这两节经文给我们看见两种人，属魂的人和属灵的人。我们既有两个人位，就是两个不同的人，就面临两种可能：我们可能是天然、属魂的人，也可能是属灵的人。我们若凭天然人的生命活着，就是天然的人、属魂的人；但我们若凭我们的灵活着，就是属灵的人。

However, as we have seen, through regeneration our spirit has been not only enlivened but also born. In our spirit there is now another person. Before we were regenerated, our spirit was merely an organ, not a person, but now that we are regenerated, our spirit is both an organ and a person. Another life, a second life, has come into our spirit, and this life is the life of God, which is Christ Himself. Christ as a person is now in our spirit (2 Tim. 4:22).

Before our regeneration we as created beings had only one person. Our personality was in our soul, which was our self, our very being. Our body was a vessel to contain our soul, and our spirit was an organ to contact God. Hence, we had just one person, one being, one personality. But once we are regenerated and the Lord Jesus as life has come into our spirit, we have another person, another life, in our spirit. Now there are two persons within us—a spiritual person and a soulish, natural person. Second Corinthians 4:16 clearly indicates that there are two men, or two persons: “Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.” Decaying in this verse means “being wasted away.” Our outer man is being wasted away, and our inner man is being renewed day by day. Through creation we became a soul, but our soul was damaged by the fall of man and fell under the control of the fallen body, which has become the flesh. Therefore, on the one hand, the Scriptures call man a soul, and on the other hand, they refer to man as “flesh” (Gen. 6:3; Rom. 3:20). This is because man has fallen to the point that he is absolutely under the control of his fleshly body, causing his soul to become fleshly.

We need to see that now we have two persons within us, the outer man and the inner man, because we have two lives, the natural, human life, and the spiritual, divine life. We have all been born twice, the first time of our parents to receive the natural, human life, and the second time of God to receive the spiritual, divine life.

Moreover, with each of these lives there is a nature and a person. As regenerated ones, we have two lives, two natures, and two persons. Our first person is in our soul, and our second person is in our spirit. For this reason 1 Corinthians 2:14-15 says, “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. But the spiritual man discerns all things, but he himself is discerned by no one.” These verses show two kinds of men, the soulish man and the spiritual man. Since we have two persons and are thus two different men, we are faced with two possibilities: we can be either a natural, soulish man or a spiritual man. If we live by our natural human life, we are a natural man, a soulish man, but if we live by our spirit, we are a spiritual man.

我们已经清楚看见，神造我们是魂，有身体作器皿盛装魂，并有灵作器官接触神。作为受造的人，我们只是魂，属魂的位格，属魂的人。但是当我们接受主耶稣那天，祂就作为生命进到我们灵里，重生我们的灵，使我们的灵得着重生。如今在我们灵里，我们有第二个生命，就是基督这第二个人。（林前十五47。）结果，现今我们里面有两个人。我们魂里有亚当，我们灵里有基督；在我们魂里，我们有属魂的性情、性格和位格，也就是属魂的人；在我们灵里，我们有属灵的性情、性格和位格，也就是属灵的人。

凭灵行事为人作属灵人

现在我们要实际的想想看，今天我们凭那一个人位活着？我们是凭第一个人位，或是凭第二个人位活着？是凭魂或凭灵活着？我们若凭魂活着，就是属魂的人；我们若凭灵活着，就是属灵的人。

虽然魂代表我们整个人，但魂只是我们这个人的一部分。魂由心思、情感、和意志三部分所组成。（箴二10，诗一三九14，撒下十八1，伯七15。）我们有心思来思想、考虑；有情感来爱恨、喜恶，有喜怒哀乐；也有意志来作决定。然而，我们有比魂更深的灵。我们要作一件事时，常会先考虑这样作是否合理和正确；这样的推理是照着我们的的心思。然后，在我们的情感里，我们也许喜欢这事，想要去作。接着，我们的意志就决定作这事。但是在我们作决定时，我们又觉得里面有个比我们心思、情感、和意志更深的东西，在抗议我们所想要作的事。这是我们全人最里面的部分，就是我们的灵。因此，我们的经历证实于魂之外，我们里面还有比心思、情感、意志更深的另一部分，就是我们的灵。

我们蒙重生的基督徒应当凭我们的灵，不凭我们的的心思、情感或意志生活、为人并行事。（罗八4，加五16。）凭心思、情感和意志生活，就是凭魂生活，而凭魂生活，乃是凭旧我、旧人活着。很可悲的，今天许多基督徒仍然凭旧我、属魂的人、魂生命、天然的己，也就是凭魂同魂的心思、情感、意志生活并行事为人。我们不该凭魂活着，乃该凭比心思、情感、意志更深的灵活着。

We have seen clearly that God created us as a soul, with a body as the vessel to contain the soul and with a spirit as the organ to contact God. As created men, we were merely a soul, a soulish personality, a soulish man. However, on the day that we received the Lord Jesus, He came into our spirit as life to regenerate our spirit and cause it to be born again. Now in our spirit we have a second life—Christ as the second man (1 Cor. 15:47). As a result, we now have two men within us. In our soul we have Adam, and in our spirit we have Christ; in our soul we have the soulish nature, character, and personality, that is, the soulish man, and in our spirit we have the spiritual nature, character, and personality, that is, the spiritual man.

WALKING BY THE SPIRIT AS SPIRITUAL MEN

Now we need to consider practically what person we are living by today. Are we living by the first person or by the second, by the soul or by the spirit? If we live by the soul, we are soulish men, but if we live by the spirit, we are spiritual men.

Although the soul represents our whole being, it is only one part of our being. The soul is composed of three parts: the mind, the emotion, and the will (Prov. 2:10; Psa. 139:14; 1 Sam. 18:1; Job 7:15). We have a mind to think, to consider, and we have an emotion to love and to hate, to like and to dislike, and to be happy, angry, and sorrowful. We also have a will with which to make decisions. However, we have a spirit that is deeper than our soul. Often when we are about to do something, we first consider whether it is reasonable and right to do. This reasoning is according to our mind. Then in our emotion we may like it and desire to do it. Following this, our will makes the decision to do it. However, while we are making the decision, we sense that something within us that is deeper than our mind, emotion, and will is protesting against what we want and intend to do. This is the innermost part of our being, our spirit. Hence, our experience confirms that besides our soul there is another part within us, our spirit, which is deeper than our mind, our emotion, and our will.

As regenerated Christians, we should live, walk, and do things by our spirit, not by our mind, our emotion, or our will (Rom. 8:4; Gal. 5:16). To live by the mind, the emotion, and the will is to live by the soul, and to live by the soul is to live by the old self, the old man. Sadly, many Christians today still live and walk by the old self, the soulish man, the soul-life, the natural self, that is, the soul with its mind, emotion, and will. Instead of living by the soul, we should live by the spirit, which is much deeper than the mind, the emotion, and the will.

我们要凭灵活着，就需要看见旧人、属魂的生命和性情、以及己，已经钉了十字架。（罗六6，加二20。）作为信徒，我们必须领悟，我们的旧人已被置于十字架，因此已经被治死、了结了。我们不该让这死了的旧人再活过来。在马太十六章二十四节，主说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”在这里，主耶稣告诉我们，我们要跟从祂，就必须否认己，魂，旧人。主既已将旧人置于十字架，我们就必须背起十字架。一面，我们必须将自己留在十字架上，不弃绝十字架；另一面，我们必须否认己。事实上，背十字架就是否认己，因为十字架已将我们，就是旧人治死。我们需要承认这个事实，并将主在十字架上所成就的，应用于我们的己、旧人和旧性情。换句话说，我们必须完全弃绝旧人，不凭旧人活着，也就是不凭心思、情感或意志活着。相反的，我们只该简单的凭灵跟从主，在灵里并照着灵行事为人。我们若这样活，就是属灵的人。

我们要照着灵生活并行事为人，就需要分辨魂与灵、旧人与新人、天然生命与属灵生命、己与基督。希伯来四章十二节论到这分辨：“因为神的话是活的，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。”我们的灵必须与魂清楚的分开。我们基督徒需要分辨何者出于我们的灵，何者出于我们的魂，因为我们需要拒绝魂。我们必须领悟，我们的旧人、己、天然生命，已经钉了十字架。旧人是魂，己是天然的生命。我们必须将出于灵的与出于魂的一切事物分开，才能拒绝魂。这就是否认己，将十字架应用于旧人，也就是说，借着将旧人一直留在十字架上而背十字架。

今天许多基督徒有个错误的观念，以为背十字架就是受苦。事实上，十字架不是仅仅叫我们受苦而已，乃是叫我们被治死，被了结。我们必须看见，我们已经被了结，我们的己，旧人，如今一无是处，只配钉十字架。主已将这旧人置于十字架，我们只该承认这事，而把旧人留在那里。这是背十字架的正确意义。我们必须学习背十字架，一直凭着否认并拒绝旧人、己、天然生命，而将旧人、己、天然生命治死，并且凭灵活着。这样，我们就是属灵的人。

In order to live by the spirit, we need to see that the old man, the soulish life and nature, and the self have been crucified (Rom. 6:6; Gal. 2:20). As believers, we must realize the fact that our old man has been put on the cross and has thus been put to death, terminated. We should not allow this dead old man to come alive again. The Lord said in Matthew 16:24, "If anyone wants to come after Me, let him deny himself and take up his cross and follow Me." Here the Lord Jesus told us that if we want to follow Him, we must deny the self, the soul, the old man. Since the Lord has put the old man on the cross, we must bear the cross. On the one hand, we must keep ourselves on the cross and not put the cross away; on the other hand, we must deny our self. Actually, to bear the cross is simply to deny our self, because the cross has put us, the old man, to death. We need to recognize this fact and apply to our self, our old man, and our old nature what the Lord has accomplished on the cross. In other words, we must reject the old man absolutely and not live by the old man, that is, by the mind, the emotion, or the will. Instead, we should simply follow the Lord by the spirit, walking in our spirit and according to our spirit. If we live in such a way, we are spiritual men.

In order to live and walk according to the spirit, we need to discern between the soul and the spirit, between the old man and the new man, between the natural life and the spiritual life, and between the self and Christ. Hebrews 4:12 speaks of this discernment: "For 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." Our spirit must be clearly divided from our soul. As Christians, we need to discern what is of our spirit and what is of our soul, because we need to reject the soul. We must realize that our old man, our self, our natural life, has been crucified. The old man is the soul, and the self is the natural life. We must divide what is of the spirit from all the things that are of the soul so that we can reject the soul. This is to deny the self and apply the cross to our old man, that is, to bear the cross by keeping the old man continually on the cross.

Many Christians today have the mistaken concept that to bear the cross is to suffer. In actual fact, however, the cross is not merely for us to suffer but for us to be put to death, terminated. We must realize that we have already been put to an end and that our self, the old man, is good for nothing other than to be crucified. The Lord has put this old man on the cross, and we should simply recognize this and leave him there. This is the correct meaning of bearing the cross. We must learn to bear the cross, to continually put our old man, our self, our natural life, to death by denying and rejecting it and living by the spirit. Then we will be spiritual men.

在前几章里，我们已经看见如何应用并经历基督，并如何有召会的生活，以实化基督的身体。实际上，经历基督唯一的路，乃是在灵里；要过召会的生活以实化基督的身体，唯一的路也是在灵里。我们必须在灵里生活、行事并为人。然后，我们就真实的经历基督，也才有可能实化基督的身体。我们借着在灵里生活、行事并为人，就有真正的召会生活。

In the foregoing chapters we have seen how to apply and experience Christ and how to have a church life to realize the Body of Christ. In reality, the only way to experience Christ is in the spirit, and the only way to have a church life to realize the Body of Christ also is in the spirit. We must live, walk, and do things in the spirit. Then we will truly experience Christ, and it will be possible to realize the Body of Christ. We will have a genuine church life by living, walking, and conducting ourselves in the spirit.

第八章

祭司职分

读经：出埃及记十九章六节，彼得前书二章五节，九节，启示录一章五节下至六节，九节，二十章六节，二十二章三节。

神的心意与祭司职分

在这宇宙中，神有一个行政，在其中有祂神圣的经纶。“经纶”这辞的希腊文，意“家庭律法”，含计划，行政，安排意，要将家中的供应分配或分赐给家庭成员。这辞的字尾与约翰十章九节的草场同源，含分配草场给羊群意。神的经纶乃是神的家庭经营，神的家庭行政，（弗一10，三9，提前一4，）要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会，（三15，）基督的身体。在神的经纶里，在这神圣的家庭行政里，有三个主要的职分：祭司职分、君王职分和申言者职分。祭司职分是神经纶里首先和领头的职分。

在新约里，原文用了三个与祭司职分有关的辞。第一个辞，如希伯来七章十二节者，指祭司职分；第二个辞，如希伯来七章五节者，指祭司职任；第三个辞，如彼前二章五节和九节者，指祭司的集合，就是祭司体系，团体事奉的祭司团。照人天然的观念，祭司是一种以事奉神为业的专职人员。大多数的基督徒以为祭司是指事奉神的人。这虽不错，但我们必须说明事奉神是什么意思。基督徒中间一般的观念认为，事奉神就是为神工作。然而，这不是正确的观念。虽然将祭司说成是事奉神的人并没有错，但以作为事奉神仅仅是为神作事或作工，却是错误的。

我们要认识作祭司的意思，首先必须找出神永远的心意，就是神在已过永远里的愿望，和祂为着将来永远的心意。神是有定旨的神。人如何是有目的的，行事总带着目的，神比我们大得多，祂乃是有定旨的神，祂有一个等待完成的心意。

圣经启示，在万世以前，在创立世界以前的已过永远里，神有一个喜悦，一个心头的愿望。（弗一9。）照着祂的喜悦

CHAPTER EIGHT

THE PRIESTHOOD

Scripture Reading: Exo. 19:6; 1 Pet. 2:5, 9; Rev. 1:5b-6, 9; 20:6; 22:3

GOD'S INTENTION AND THE PRIESTHOOD

In this universe God has an administration, in which is His divine economy. The Greek word for economy means “household law,” implying a plan, an administration, an arrangement, for distributing, or dispensing, the household supply to the members of a family. The base of this word is of the same origin as that for pasture in John 10:9, implying a distribution of the pasture to the flock. God's economy is His household economy, His household administration (Eph. 1:10; 3:9; 1 Tim. 1:4), which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (3:15), the Body of Christ. In God's economy, in this divine household administration, there are three main ministries: the priesthood, the kingship, and the prophethood. The priesthood is the first and leading ministry in God's economy.

In the New Testament three Greek words are used in relation to the priesthood. The first word refers to the priestly office, as in Hebrews 7:12; the second refers to the priestly service, as in Hebrews 7:5; and the third refers to the assembly of priests, a priesthood, a body of priests who serve in a corporate way, as in 1 Peter 2:5 and 9. According to the natural human concept, a priest is a professional person, a person whose profession is to serve God. Most Christians consider a priest to be someone who serves God. Although this is correct, it is necessary to explain what it means to serve God. The common concept among Christians is that to serve God is to work for God. However, this is not an accurate concept. Although it is right to say that a priest is a person who serves God, it is wrong to consider that to serve God is merely to do something for God or to work for God.

In order to know what it means to be a priest, we must first discover God's eternal intention, that is, God's desire in eternity past and His intention for eternity future. God is a God of purpose. Just as we human beings are purposeful and always do things with a purpose, God, who is much greater than we are, is a God of purpose who has an intention to accomplish.

The Scriptures reveal that before the ages, in eternity past before the foundation of the world, God had a good pleasure, a heart's desire (Eph. 1:9). According to His good

悦，祂定了一个定旨，一个目的，要得着祂心头的愿望，并且制定一个计划，要完成祂的定旨。（三11。）在这计划里，祂定意要将祂自己作到一班人里面，使祂成为他们的生命，使他们成为祂的彰显。（一5。）基于这神圣的定意，神创造了人。人命定要接受神，被神充满，被神浸透且浸润，甚至将神涌流出来，使人成为神活的彰显。（创一26，二8～10，约七37～39，弗三19，一22～23。）

虽然祭司是事奉神的人，但这意思并非指他要为神作工或作事。按照圣经的启示，事奉神乃是将神接受到人里面、接触神、被神充满、被神浸透并被神浸润。不仅如此，事奉神乃是将神涌流出来，并且在神这涌流里，与别人建造在一起，成为神团体的彰显。这是事奉神和作祭司的正确意义。祭司乃是被神充满、与神是一、被神占有、甚至完全被神据有，并在神生命的涌流里与别人建造在一起，而成为今天神在地上活的、团体的彰显。这建造而成的团体实体，就是祭司体系。

祭司体系与神的涌流

在基督教里有一个观念，以为我们若爱神并敬畏神，就必须为神作工。照着这观念，我们必须将自己奉献给主，使我们作祂的仆人，行祂的旨意，借着为祂作工来事奉祂。但事实上，这是天然、宗教的观念，不是从诸天来的启示。神一点没有意思要呼召我们单单为祂作工或作事。反之，神的心意是要我们向祂敞开自己。我们不该为神作任何事，乃该向祂敞开自己，使祂进到我们的里面，充满我们，甚至漫溢我们。这样，神就能浸透我们、浸润我们、占有我们、并据有我们全人的每一部分。我们全人被祂占有、据有、浸透并浸润，我们就与祂是一。我们会满了祂，不仅外面穿上祂作能力，里面也以祂作一切而被祂浸润。我们就是神人，满了神的人；神就自然从我们涌流出祂自己。不仅如此，在神的这涌流，就是生命的涌流里，我们会与别人建造在一起。

被洪水冲去的人绝对无法独立，他们随着洪水的流被带走。我们众人若在干地上，就容易独立并有个人主义。但洪水若来，将我们卷入洪流中，我们就失去独立和个人主义。我们众人在洪水里成为“一”，因为我们都随着同一

pleasure, He made a purpose, an intention, to gain His heart's desire, and He also made a plan to accomplish His purpose (3:11). In this plan He determined to work Himself into a group of people so that He might be their life and they might be His expression (1:5). Based on this divine determination, God created man. Man was destined to receive God, to be filled with God, to be saturated and permeated with God, and even to flow God out, so that he might be the living expression of God (Gen. 1:26; 2:8-10; John 7:37-39; Eph. 3:19; 1:22-23).

Although a priest is a person who serves God, this does not mean that he works for God and does something for God. According to the revelation of the Scriptures, to serve God is to receive God into us, to contact God, and to be filled with God, saturated with God, and permeated with God. Furthermore, to serve God is to flow God out and, in this flow of God, to be built up with others as a corporate expression of God. This is the proper meaning of serving God and of being a priest. A priest is simply a person who is filled with God, one with God, taken over by God, and even possessed by God in a full way and built up with others in the flow of the life of God to be a living, corporate expression of God on earth today. This built-up corporate entity is the priesthood.

THE PRIESTHOOD AND THE FLOW OF GOD

In Christianity there is the concept that if we love God and fear Him, we must work for Him. According to this concept we must consecrate ourselves to the Lord so that we may be His servants who do His will, serving Him by working for Him. But this is actually a natural, religious concept, not a revelation from the heavens. God has no intention whatsoever of calling us simply to work for Him or to do something for Him. Rather, God's intention is for us to open ourselves to Him. We should not do anything for God but should open ourselves to Him so that He may come into us, fill us, and even flood us. In this way God will saturate us, permeate us, take us over, and take possession of every part of our being. When our whole being is taken over by Him, possessed by Him, and saturated and permeated with Him, we will be one with Him. Indeed, we will be full of Him, not only by being outwardly clothed with Him as power but also by being inwardly permeated with Him as everything to us. We will be God-men, persons full of God, and spontaneously God will flow Himself out of us. Moreover, in this flow of God, which is the flow of life, we will be built up with others.

People who are swept away in a flood can never be independent. They are carried along in the one flow of the flood waters. If we are all on dry land, it will be very easy for us to be independent and individualistic. But if a flood comes and sweeps us away in its current, we will all lose our independence and individualism. We will all be "one"

个方向被带走。我们是否同意随着这洪水的方向并不重要。我们别无选择，只能往同一的方向走。我们也许彼此不和，但我们无法与洪水不和。同样的，当我们与神是一，并在神的涌流中时，我们就与彼此是一，也在这一个流中建造在一起。圣经末了的一幅图画给我们看见，一道生命水的河从神和羔羊的宝座流出来，流过整座新耶路撒冷城。（启二二1～2。）整座城都在一个涌流里。这是祭司体系的一幅图画。

祭司主要的事奉

我必须重复，作祭司不仅仅是为神作工。我们必须忘记这种观念。我年轻时，以为主的仆人是全时间事奉主的教士，也以为主的仆人应该竭尽所能努力的为主作事。有一天，主开了我的眼睛，给我看见我的观念是错误的。神没有意思要呼召我们为祂作事。祂唯一的心意是要我们答应祂的呼召，向祂敞开自己，并告诉祂：“主，我在这里，我预备好不为你作什么事，或为你作什么工，乃是被你充满，甚至被你占有，使我完全被你以你自己来据有。我预备好与你是一。”我们不与主是一，就不能为祂作什么；我们既不能为祂作工，也不能成为真正的祭司。

不仅如此，我们必须看见，祭司主要的工作和行为不是献祭，乃是花时间在主面前，被主以祂自己充满、浸透并浸润，直到他们在灵里与祂是一。他们未花时间与主同在并被祂浸透以前，绝不能成为够格的祭司。祭司不是为神作事的人，乃是被神充满的人。这就是祭司，这也是神所计划要得着的人。神计划要得着一个团体人，不是忙于为祂作事，乃是被祂充满。我们若有这亮光，就会领悟每个人都该是祭司，就是接受神，将自己向神敞开，好被神充满，被神以祂自己完全、全然、并彻底浸透、浸润且据有的人。

圣经中祭司职分的一些实例

亚当

我们已经指出，祭司职分不是任何一种为神作事或作工的服事。祭司体系乃是一班被神以祂自己充满、浸透、浸

in the flood, for we will be carried along in one direction. It will not matter whether or not we agree to go in the direction of the flood. We will have no choice but to go in the same direction. We may disagree with one another, but we will have no way to disagree with the flood. Likewise, when we are one with God and are in the flow of God, we will be one with one another and will be built up together in this one flow. The final picture in the Bible shows a river of water of life proceeding out of the throne of God and of the Lamb and flowing through the whole city of New Jerusalem (Rev. 22:1-2). The whole city is in the one flow. This is a picture of the priesthood.

The Principal Service of a Priest

I must repeat that to be a priest is not merely to work for God. We must forget about this kind of concept. When I was young, I considered that a servant of the Lord was a priest who served the Lord full time, and I thought that a servant of the Lord should endeavor, struggle, and strive to do something for the Lord. One day the Lord opened my eyes to see that my concept was wrong. God has no intention to call us to do something for Him. His unique intention is for us to answer His call by opening ourselves to Him and telling Him, “Lord, here I am. I am ready not to do something for You or to work for You but to be filled and even be taken over by You so that I may be fully possessed by You and with You. I am ready to be one with You.” Until we are one with the Lord, we can do nothing for Him; we can neither work for Him nor be a genuine priest.

Furthermore, we must see that the main work and conduct of the priests is not to offer sacrifices but to spend time in the presence of the Lord to be filled, saturated, and permeated by and with the Lord until they are one with Him in the spirit. Before spending time with the Lord and being saturated with Him, they can never be adequate priests. A priest is not a person who does something for God but a person who is filled with God. This is a priest, and this is the man God planned to have. God planned to have a corporate man who would not be engaged in doing something for Him but who would be filled with Him. If we have this light, we will realize that every man should be a priest, one who receives God and opens himself to God to be filled with God and to be saturated, permeated, and possessed wholly, fully, and thoroughly by and with God.

SOME EXAMPLES OF THE PRIESTHOOD IN THE BIBLE

Adam

We have pointed out that the priesthood is not any kind of service in which we do something or work for God. The priesthood is a group of persons who are filled with God,

润的人，他们与神是一，并有神自己从他们里面涌流出来。这些人成为一个团体的身体，作神团体的彰显。

圣经中的头一个祭司，不是亚伦，乃是亚当。亚当在伊甸园时没有罪，因此不需为罪献祭。这指明作祭司不是仅仅献祭给神。亚当在堕落以前虽然不需献祭，但他一直在神的同在中。神造人以后，没有给人任何要求；反之，祂将人摆在生命树跟前。（创二8～9。）这描绘出神的心意是要亚当花时间与祂同在，享受神自己这生命树。亚当不需要为神作任何事；他只需要一再的把神当作食物，作他的生命和生命的供应接受进来，使他被神充满，而满了神的成分。这样，他就要被神以祂自己所浸透并浸润。但是亚当在这事上失败了。

在帐幕和圣殿里的祭司

神拯救以色列人出埃及，将他们带到西乃山之后，就向摩西说话，对他说，“如今你们若实在听从我的话，遵守我的约，就要在万民中作我自己的珍宝，因为全地都是我的。你们要归我作祭司的国度，为圣别的国民。这些话你要告诉以色列人。”（出十九5～6。）神说这话，指明神命定全体以色列人作祭司的国度。这意思是说，神要所有的以色列人都作祭司。然而，他们因为拜金牛犊，（三二1～6，）就失去祭司的职分，只有利未支派因着向神忠信，就蒙拣选代替全体以色列民作神的祭司。（25～29，申三三8～10。）利未支派的亚伦家族，成为在帐幕和圣殿里事奉神的祭司，其余的利未人在他们之下事奉。

在帐幕和圣殿事奉的祭司虽然在外院献祭，但那只是他们事奉的一部分。祭司献祭的工作有些粗鲁、粗野。牲畜需要宰杀，其身体的某些部分和血需要献在祭坛上。祭司完成祭坛那里的工作后，就进入圣所，作较细致的工作。在圣所里，他们将饼陈设在桌上，点灯，并在金香坛上烧香。这一切项目——饼、灯的照亮、和馨香的香——与对基督较细致的经历有关。我们每天都需要有这一切更细致的经历。我们必须不仅喊叫、呼喊，以粗鲁、粗野的方式献祭，也必须有在圣所里对基督较细致的经历。然而，还有更深一层的事。大祭司完成他在圣所里的事奉之后，某些时候

saturated and permeated by and with God, and one with God, and out of whom God Himself is flowing. These people become a corporate Body as a corporate expression of God.

In the Bible the first priest was not Aaron but Adam. When Adam was in the garden of Eden, he had no sin and thus did not need to offer sacrifices for sin. This indicates that to be a priest is not merely a matter of offering sacrifices to God. Even though Adam did not need to offer any sacrifices before the fall, he was continually in the presence of God. After creating man, God did not place any demand on man. Instead, He put him in front of the tree of life (Gen. 2:8-9). This portrays God's desire that Adam would spend time in the presence of God, enjoying God Himself as the tree of life. Adam did not need to do anything for God; he only needed to take God in again and again as food, as his life and life supply, so that he would be filled with God and be full of the elements of God. Then he would be saturated and permeated by and with God. However, Adam failed in this matter.

The Priests in the Tabernacle and the Temple

After God had delivered the children of Israel out of Egypt and had brought them to Mount Sinai, He spoke to Moses and said, "Now therefore if you will indeed obey My voice and keep My covenant, then you shall be My personal treasure from among all peoples, for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the children of Israel" (Exo. 19:5-6). This word spoken by God indicates that God ordained the entire nation of Israel to be a kingdom of priests. This means that God wanted all the children of Israel to be priests. However, because they worshipped the golden calf (32:1-6), they lost the priesthood, and only the tribe of Levi, because of its faithfulness to God, was chosen to replace the whole nation of Israel as priests to God (vv. 25-29; Deut. 33:8-10). The family of Aaron of the tribe of Levi became the priests who served God in the tabernacle and the temple, and the rest of the Levites served under them.

The priests who served in the tabernacle and the temple offered sacrifices in the outer court, but that was only a part of their service. The work of the priests in offering the sacrifices was somewhat coarse and rough. The animals had to be slain, and certain parts of their bodies, with the blood, had to be offered on the altar. After finishing their work at the altar, the priests entered the Holy Place to do a much finer work. In the Holy Place they spread the bread on the table, lit the lamps, and burned the incense on the golden altar. All of these items—the bread, the shining of the light, and the incense of sweet odor—are related to the finer experiences of Christ. Day by day we need to deal with all these finer experiences. We must not only shout, cry, and offer the sacrifices in a coarse, rough way; we must also deal with the finer experiences of Christ in the Holy Place. Nevertheless, there is something

还要进入至圣所。在至圣所里，他要作的就很少了。在那里，他乃是沉默、平静的，因为人一切的活动都停止了。这指明主所要的，不是我们为祂作工，乃是我们停下工作，好被祂充满。

摩西

同样的原则，当摩西四十天之久在耶和华面前时，（出三四，）他实际上乃是在至圣所里。他四十天什么工也不作，目的是要被主充满、浸透，并与主成为一。那四十天给我们看见一幅祭司的真实图画，这祭司不在外院子或圣所里，乃在至圣所里，就是在神荣光的同在里。他完全停下任何一种工作，绝对向神敞开。结果，他被神以祂自己所充满、浸透并浸润，至终他与神成为一。他从山上下来时，人在他的脸上看见神的荣光。他与神真正成为一，因此他是真实的祭司。

其他旧约圣徒

然而，我们不该以为旧约在利未人之后，就没有其他祭司。虽然按规例说，没有其他祭司；但就属灵的意义说，旧约许多圣徒都是祭司。举例而言，我们可以想想写诗篇的诗人们。我们读他们的诗时，会领悟他们是真正的祭司，因为他们花许多时间在神面前。结果，他们就被神充满，被神以祂自己所占有。因着他们与神成为一，他们就能以活的方式，并以团体的方式彰显神。

新约的使徒

在新约里，使徒们也是真正的祭司，就是将自己向主敞开的人。他们被主充满并浸透，所以与主真实成为一，作神团体的彰显。照着新约的教训，所有的信徒都该是这样的人。使徒彼得和使徒约翰都告诉我们，我们是祭司，是团体的祭司体系。（彼前二5，9，启一5下～6，9，二十六，二二3。）

我们对祭司职分的观念，需要变化、调整并改变。事奉神主要不是为主作事或为祂作工，乃是被主占有。我们必须花时间，花更多的时间，甚至花所有的时间在主面前，将自己敞开，使祂能进来，像洪水一样漫过我们，也就是充满我们，浸透我们，甚至浸润我们全人。

deeper still. After completing his service in the Holy Place, on certain occasions the high priest entered into the Holy of Holies. In the Holy of Holies there was very little for him to do. There he was quiet and calm, and all human activity ceased. This indicates that what the Lord needs is not our working for Him but our ceasing from work in order to be filled with Him.

Moses

In the same principle, when Moses spent forty days in the presence of Jehovah (Exo. 34), in reality he was in the Holy of Holies. He spent forty days without doing any kind of work, for the purpose of being filled with the Lord, saturated with the Lord, and being one with the Lord. Those forty days show us a real picture of a priest who was not in the outer court or in the Holy Place but in the Holy of Holies, that is, in the presence of God's shekinah glory. He was completely stopped from every kind of work and was absolutely open to God. As a result, he was filled, saturated, and permeated by and with God so that eventually he became one with God. When he came down from the mountain, the people saw the shekinah glory of God on his face. Because he was truly one with God, he was a real priest.

Other Old Testament Saints

We should not think, however, that there were no other priests in the Old Testament after the Levites. Although in a legal sense there were no other priests, in a spiritual sense many of the saints in the Old Testament were priests. For example, consider the psalmists who wrote the Psalms. When we read their writings, we realize that they were genuine priests because they spent much time in the presence of God. As a result, they were filled with God and occupied by and with God. Because they were one with God, they could express God in a living way and also in a corporate way.

The New Testament Apostles

In the New Testament the apostles also were genuine priests, persons who opened themselves to the Lord. They were filled with the Lord and saturated with the Lord, and so they were truly one with the Lord and were the expression of the Lord in a corporate way. According to the teaching of the New Testament, all the believers should be this kind of person. Both the apostle Peter and the apostle John told us that we are priests and are corporately the priesthood (1 Pet. 2:5, 9; Rev. 1:5b-6, 9; 20:6; 22:3).

Our concept concerning the priesthood needs to be transformed, adjusted, and changed. To serve God is not mainly to do something for the Lord or work for Him, but to be taken over by the Lord. We must spend time, more time, and even all our time in the presence of the Lord to open ourselves that He may come in and flood us, that is, fill us, saturate us, and even permeate our entire being.

祭司体系 与召会的建造

我刚开始服事主时，喜欢与人谈论为主作工的事。现在我没有胃口这样作，因为我已经看见，服事主不在于为主作工，乃在于被祂充满、占有、据有，并且是被主以祂自己所浸透并浸润。服事主乃是花时间在祂荣光的同在中。然后，祂就要从我们涌流出祂自己，那涌流就是我们真正的工作和服事。从我们里面将神涌流出来，必须是我们唯一该顾到的事，因为唯有这个，才能完成主的定旨。服事主不在于这样或那样作工，也不在于方法、形式、或任何教训和恩赐。反之，服事主乃是被主充满并据有，并且完全、彻底、全然的被主以祂自己所浸润。这样，我们就与祂成为一，我们身上会一直有一种涌流。在这涌流里，我们不仅与神是一，也与身体所有其他众肢体是一。在这涌流里，我们有对主的工作与事奉、召会生活、身体生活和基督身体的建造。身体的建造不是工作，也不是任何一种组织，乃是在神自己的涌流里的团体生活。

因此，我们众人必须被神充满，被祂占有、据有，并被祂的荣光浸透且浸润。这样，我们就与祂成为一，也在祂的涌流里彼此是一。这就是召会的见证、恢复和建造。这也是事奉，这也必定是福音的传扬。基督徒一切的工作和事奉，召会的建造并接触人，都必须从这祭司职分产生出来。神在这时代一点没有意思要我们为祂作什么。祂的心愿乃是要我们完全向祂敞开，让祂充满我们。为此，我们必须花够多的时间在祂面前，让祂占有我们，据有我们，甚至以祂自己浸透我们。这就是祭司职分；这也是神计划要得着，并且现今渴望要得着的那种人。

以下的这首诗歌帮助我们认识，为着召会的建造，今天极其需要这样的祭司体系，就是一班对神有如此认识的人。

一 何等福气，何等权利，
我是君尊的祭司！
由神所选，为神所立，
承担尊荣的圣职。

THE PRIESTHOOD AND THE BUILDING UP OF THE CHURCH

When I began to serve the Lord, I liked to talk with people about working for the Lord. Now I have no appetite for this because I have seen that it is not a matter of working for the Lord but a matter of being filled with Him, taken over by Him, possessed by Him, and saturated and permeated by and with Him. Serving the Lord is a matter of spending time in the presence of His shekinah glory. Then He will flow Himself out of us, and that flow will be our real work and service. This flow of God out of us is the very thing that we must take care of, for it is uniquely this that fulfills the Lord's purpose. It is not a matter of working in this or that way; it is not a matter of method, form, or any kind of teaching or gift. Rather, it is a matter of being filled and possessed by the Lord and of being fully, thoroughly, and wholly permeated by and with Him. Then we will become one with Him, and there will be a certain flow out of us all the time. In this flow we are one not only with God but also with all the other members of the Body. In this flow we have our work and service to the Lord, the church life, the Body life, and the building up of the Body. The building up of the Body is not a work, nor is it any kind of organization. It is a corporate life in the flow of God Himself.

Therefore, we all must be filled with God, taken over by Him, possessed by Him, and saturated and permeated with His shekinah glory. Then we will be one with Him, and we will be one with one another in His flow. This is the testimony, the recovery, and the building up of the church. This is also the service, and this must be the preaching of the gospel. All Christian work and service, the building of the church, and the reaching out to others must come forth from this priesthood. God has absolutely no intention in this age for us to do something for Him. His heart's desire is that we would be fully open to Him and allow Him to fill us. For this we must spend adequate time in His presence, allowing Him take us over, possess us, and even saturate us with Himself. This is the priesthood, and this is the kind of person God planned to have and desires to have today.

The following hymn helps us to realize that for the building of the church, there is a great need today for such a priesthood, for such a group of people who know God in this way.

What a blessing, what a priv'lege!
Called of God a royal priest,
That this glorious, holy office
I should bear, though last and least.

(副) 祭司职分何等尊荣,
召会建造所倚恃;
灵里祷告, 神前事奉,
我愿如此供圣职。

二 我若守住君尊身分,
权柄、等次不颠倒,
并且肯尽祭司职分,
召会才能被建造。

三 召会乃是祭司团体,
祭司职分不可少;
且须编成祭司体系,
才是真正被建造。

四 因着召会堕落荒凉,
祭司职分被忽视;
因着圣徒灵不刚强,
话语职事独得势。

五 人多偏重先知讲道,
单靠话语的供应;
很少倚重祭司祷告,
在神面前运用灵。

六 主啊, 给我厉害平衡,
倚重祷告如讲道;
对人常用祷告带领,
配同话语的教导。

七 唯有如此事奉,
祷告, 叫人灵里得相调,
看重祷告犹如听道,
召会才能被建造。

(诗歌六一二首。)

All the building of the Body
On the priesthood doth depend; Ever praying in the spirit
I this office would attend.
If I keep this royal calling
Under Thine authority,
Priestly duty thus fulfilling,
Then the church will builded be.
Now the church is but the priesthood;
Thus the priesthood formed we need;
When the priests are knit together,
Then the church is built indeed.
Through the church's degradation,
Saints this office desolate;
Through the weakness of their spirits
Preaching doth predominate.
Most are leaning on the message
And the preaching emphasize,
Yet neglect the priestly praying
And their spirits' exercise.
Deal with me and make me balanced,
As in preaching, so in prayer;
Leading others oft in praying,
As Thy Word I too declare.
Only serving by our praying
Will our spirits mingled be;
Stressing prayer as much as preaching—
Thus the church is built for Thee.

Hymns, #848